

# Khutbaat ARSHADI

Dr. Shaikh Arshad Basheer Umari Madani

حفظه الله

Roman Transliteration presented by

**Umme Abdul Rahman.**

Graduate Alimah.

Founder & Director [imsjeddah.com](http://imsjeddah.com)



## MU'AZZAZ QAAREEN-E-KIRAAM:

- Islamic Messages Sharing (IMS) "imsjeddah.com" ki janib se nashr/publish ki jaane waali Electronic pdfs aam awaam ke padhne ki aasani ke liye hain.
- Tamaam Kutub/Books Ulema-e-Deen ki nigraani mein tayyar ki jaarai hain aur baa Qaida unki ijazat-o-tasdeeq ke saath is par kaam jaari hai.
- Dawaati maqaasid/purpose ke liye in kutub ko Download karne ki ijazat hai.

## TAMBEEH/WARNING

In kutub ko tijaraati ya digar nafa hasil karne ke maqasid ke liye istem'al karna sakht mana hai, kyun keh yeh shara'i, wa akhlaaqi aur qanooni jurm hai.



[Imsjeddah.official@gmail.com](mailto:Imsjeddah.official@gmail.com)

# Muqaddimmah at-Taqriiz

## (Review & Endorsement)

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

***Dr. Shaikh Arshad Basheer Madani***

***Hafidhahullah***

***Founder & Director – AskIslamPedia.com***

[Imsjeddah.official@gmail.com](mailto:Imsjeddah.official@gmail.com)

## Index / Fehrist



### Salafiyyat Hi Nijaat Ka Raasta

Tamheed-----	3
Khawarij Aur Un Ke Hum Mizaaj Logon Ke Gumraah Afkaar: -----	4
Salafiyyat Ki Ta'reef Aur Iska Mafhoom: -----	10
Mukhalifeen-e-Salafiyyat Ke A'itrazaat Aur Un Ke Jawabaat: -----	14
Salafiyyat Ki Ahmiyat-o-Fazilat Qur'an-o-Hadees Ki Roshni Mein: -----	19

### Kalimahh-e-Tawheed Ke Aath Sharaait

Tamheed-----	28
Kalimah-e-Tawheed Ke Aath 8 Sharaait:-----	29
1. Pehli Shart " 'Ilm":-----	30
2: Doosri Shart Yaqeen:-----	35
3: Teesri Shart Qubool:-----	38
4: Chauthi Shart Inqiyaad:-----	40
5: Paanchwein Shart "Sidaq":-----	44
6: Chhatti Shart "Ikhlās":-----	45
7: Saatwin Shart "Al-Muhabbah" Ya'ni Muhabbat: -----	45
8: Aathwin Shart: Kufr-o-Bid'aat Se Baraa'at: -----	46

## **Dunya Ko Sood Se Paak Karna Waqt Ki Aham Zaroorat**

Muqaddimah-----	47
Sood Ki Muzammammat-o-Buraai:-----	49
Sood Ke Nuqsanaat Qur'an Aur Saheeh Ahadees Ki Roshni Mein: -----	50
Soodi Nizaam Ke Ijtimaa'i, 'Ilaaqai, Mulki Aur 'Aalmi Nuqsanaat Jadeed Shumariyyaat Ki Roshni Mein: ------	58
Sood Ke Teen Nuqsanaat Shumariyyaat Ki Roshni Mein-----	59
Islam Ke Sadqaat System Se Saari Duniya Ko Kis Qism Ke Fawaa'id Hue Aur Inshaa Allah Honge:-----	61
Jadeed Shumariyyaat Ki Roshni Mein Charity Sadaqaat-o-Khairaat Ke Fawaid-----	62

## **Islam Mein Ma'soom Muslim Aur Ghair Muslim Ke Jaan-o-Maal Ki Hifaazat Zaroori**

Insaani Jaan-o-Maal Ka Tahaffuz: Islami Ta'leemaat Ki Roshni Mein---	67
--	----



## Salafiyyat Hi Nijaat Ka Raasta

### Tamheed

Salafiyyat us tareeqay ka naam hai jis par khair-ul-quroon al-mashhoodu lahaa bil khair ya'ni Sahaba-o-Tabi'een aur Taba'-o-Tabi'een ki mubarak jama'at ke roshan naqoosh-e-qadam saabit hain, farmaan-e-nabwi ke mutaabiq yeh teenon adwaar (ya'ni Sahaaba-o-Tabi'een aur Itaba'-e-Tabi'een ke zamaane) khair se bharpoor aur munawwar hain, chunaancha Salafiyyat isi tareeq ko apna manhaj-o-maslak qaraar deti hai, kisi makhsoos shakhsiyat, idaaray, mulk aur fikr-o-raa'e ke bajaaye yeh tareeq-e-Muhammadi ko apna Imaam-o-rehbar jaanti aur maanti hai, Shari'at ke mizaaj ke mutabiq apni soch ko dhaalti aur shar'i usoolon ke muwaafiq apne a'maal tarteeb deti hai.

In sab ke bawajood media ke ba'az goshay aaj Salafiyyat ko badnaam karne ki bharpoor koshish mein lage hain, Salafiyyat ko badnaam karne mein jahaan media ke ba'az goshon ka haath hai, waheen ba'az kam fehama naujawaanon ka bhi is mein haath hai, is liye zaroorat mehsoos ki gayi taakeh Salafiyyat par dhabbaa lagne se pehle hum is pyaare laqab "Salafiyyat" ko bacha lein.

Main aksar Hindustan ke mukhtalif maqamaat ka दौरa karte rehta hoon, jab main mukhtalif maqamaat ke zimmedaron se mulaqaat karta hoon to woh yeh kehte hain keh Sheikh! yahaan kuch naujawaan hain jo yeh kehte hain keh Hindustan mein koi 'aalim hi nahi hai. Yeh woh naujawaan hain jin ke paas Usool-e-Fiqh ka 'ilm nahi hai, unhein Usool-e-Hadees ki jaankaari nahi hai, unhein Usool-e-Tafseer ka bhi ataa-pataa nahi hai. Yeh aise naujawaan hain jo kisi bhi madrase ke faarigh nahi hain, chaahе Madinah University ho ya Umm al-Qura aur Jaami'ah Malik Sa'ud ho ya phir Hindustan ke mashhoor madaaris jaise Jaami'ah Salafiyyah Banaras,

Jaami'ah Daar-us-Salaam 'Umar Aabaad aur Jaami'ah Muhammadiyyah. Yeh log Kahaan se padhe hue hain? Internet par kisi ne in se Islam ka kuch ta'aaruf karwa diya hai to unhon ne samjha hai keh unhein jo yeh 'ilm mila hai woh itna 'azeem 'ilm hai keh yeh kisi 'aalim ke paas bhi nahi hai.

### **Khawarij Aur Un Ke Hum Mizaaj Logon Ke Gumraah Afkaar:**

'Ulamaa-e-Kiraam apne tawaa'zu ki wajah se apna 'ilm batlaatay hue nahi phirtay, jis ki wajah se kam 'ilm naujawaan yeh samajhtay hain keh un ke paas bahut saara 'ilm hai aur un ke jaisa koi 'aalim hi nahi hai, Acha! To phir un se yeh sawaal kiya jaaye keh 25 crore Musalmaan apne Deeni masail kis se ma'loom karein? Kyunke yahaan to koi 'aalim hi nahi hai. Yeh khawarij ki soch hai jo Sahaaba-e-Kiraam (رضي الله عنهم) ke zamaane mein wujood mein aaye thay, un ka tareeqa-e-kaar bhi yahi hota tha keh sab se pehle woh Islam ki badi shakhsiyat ki image aur un ke martaba ko giraa detay thay, jaisa keh Dhul-Khuwaisrah naami shakhs Nabi-e-Akram (ﷺ) ke paas aaya tha aur us ne kaha tha:

(يا محمد! اعدل فانك لا تعدل) <sup>(1)</sup>

"Ae Muhammad, 'adl-o-insaaf karo, kyunke Aap insaaf nahi kar rahe hain (na'oozubillah)."

(1)

(بَيِّنًا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقْسِمُ قَسْمًا، أَنَّهُ ذُو الْخَوْبِصِرَةِ - وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ - فَقَالَ: يَا رَسُولَ اللَّهِ، اعْدِلْ فَقَالَ: وَبِئْسَ مَا يَكُونُ لَكَ إِذَا لَمْ تَعْدِلْ! قَدْ خَبِثَتْ وَخَسِرْتَ إِنْ لَمْ أَكُنْ أَعْدِلُ. فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، أَتَدْنِي فِيهِ فَأَضْرِبَ عُنُقَهُ؟ فَقَالَ: دَعْنِي، فَإِنَّ لَهُ أَصْحَابًا يَحْتَقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يُنْظَرُ إِلَى نَضْلِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى نَضِيهِ - وَهُوَ قِدْحُهُ - فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى قُدْزِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، قَدْ سَبَقَ الْقَرْطُ وَالِدَهُ، آيَتُهُمْ رَجُلٌ أَسْوَدٌ إِحْدَى عَضْدَيْهِ مِثْلُ ثُدْيِ الْمَرْأَةِ، أَوْ مِثْلُ الْبَضْعَةِ تَدْرُدُّ، وَيَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ قَالَ أَبُو سَعِيدٍ: فَأَشْهَدُ أَنِّي سَمِعْتُ هَذَا الْحَدِيثَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَاتَلَهُمْ وَأَنَا مَعَهُ، فَأَمَرَ بِذَلِكَ الرَّجُلِ، فَالْتَمَسَ فَأَيُّ بِهِ حَتَّى نَظَرْتُ إِلَيْهِ عَلَى نَعْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي نَعْتُهُ. (أَخْرَجَهُ الْبُخَارِيُّ) (3610)، وَمُسْلِمٌ (1064)

Us shakhs ne sab ke saamne Nabi-e-Akram (ﷺ) ki 'izzat giraane ki koshish ki thi. Isi tarah unhon ne 'Usman bin 'Affaan (رضي الله عنه) ke baare mein yeh mashhoor kar diya tha keh unhon ne Aal-e-Bait ka haq dabaaya hai.

Yeh log bade chalaak hotay hain aur inhein yeh ma'loom rehta hai keh log kin cheezon se un ke jhaanse mein aatay hain, yeh log hijrat aur jihaad jaise paak alfaaz ko apne maqaasid ke liye istemaal karte hain, un logon ke paas pehlay se sholaa numa paishkash flamboyant presentation <sup>(1)</sup>

**(1)** The term "flamboyant presentation" can be interpreted in various contexts, each emphasizing elaborate and striking displays.

1. Public Speaking and Visual Presentations:

In the realm of public speaking and visual presentations, a flamboyant presentation refers to a style characterized by:

**Vivid Visuals:** Utilizing bright colors, dynamic animations, and engaging multimedia elements to captivate the audience.

**Expressive Delivery:** Employing enthusiastic gestures, varied vocal tones, and dramatic expressions to convey messages compellingly.

**Creative Storytelling:** Crafting narratives that are imaginative and memorable, often incorporating humor or unexpected twists.

This approach aims to leave a lasting impression and effectively communicate ideas by engaging the audience's senses and emotions.

'Awaami taqreer aur basri paishkashon ke maidaan mein, aik shola numa paishkash aik aisay andaaz ki numaindagi karti hai jo darj-e-zail khasoosiyat se muzayyan hoti hai:

**Roshan basriyaat:** Saami'een ko mutawajjeh karne ke liye chamakdaar rangon, mutaharrik animations, aur dilkash multimedia 'aansir ka istemaal.

**Pur josh andaaz-e-bayaan:** Peghamaat ko mo'asar tareeqay se pohunchanay ke liye pur josh ishaaron, mutanaw awaaz ke lehjon, aur dramaai ta'assuraat ka istemaal.

**Takhleeqi kahani sunana:** Aisi kahaniyon ki tashkeel jo takhleeqi aur yaadgaar hon, jin mein aksar mazaah ya ghair mutawaqqa modh shaamil hotay hain.

Yeh tareeqa-e-kaar saami'een ke hawaas aur jazbaat ko mashghool kar ke aik deer paa ta'assur chhodne aur khayalaat ko mo'asar tareeqay se pohunchane ka maqsad rakhta hai.)

Hota hai aur un ke paas baday dilchasp aur jaazib-e-nazar mauzu'at Attractive Title hotay hain jaise unhon ne us zamaane mein "Aal-e-Bait" aur "Afzilat 'Ali (عليه السلام)" jaise mauzu'at le kar logon ko aasaani se apne jaal mein phansa liya tha kyun ke us waqt log Aal-e-Bait aur 'Ali (عليه السلام) se bahut muhabbat karte thay.

Yeh log bilkul yehi harba Hindustani maahaul mein bhi apnaane ki koshish karte hain keh woh Kibaar-e-'Ulama ke naam le kar Hindustan ke 'Ulama ke tashakhus ko giraane mein kaamyabi haasil karne ke ba'd yeh log khud bhi Khawaarij ho jaate hain aur doosron ko bhi Khawaarij bana dete hain.

Ghaur kiya jaaye to ma'loom hota hai keh yeh aisay log hain jo kisi ki badaai maanne ke liye tayyaar hi nahi hotay jaise keh unhon ne 'Usman (عليه السلام) ke khilaaf 'Ali (عليه السلام) ka title laga kar logon ka zehan bana diya aur Hazrat 'Usman (عليه السلام) ko shaheed kar diya, un ke kaan par joon tak nahi reengi keh unhon ne kis ka qatl kar diya hai, yeh khawaarij ke banaaye hue zehan hotay hain keh unhein pata bhi nahi chalta keh woh kis ke khilaaf zehar afshaani kar rahay hain, yahaan tak keh woh qatl ke bhi murtaqib ho jaate hain aur unhein pata bhi nahi chalta keh woh kis ka qatl kar rahay hain.

Unhon ne is ke ba'd Hazrat 'Ali (عليه السلام) ko bada bana diya, kya un logon ne Hazrat 'Ali (عليه السلام) ki badaai Qubool ki? Hargiz nahi! Unhon ne ba'd mein jaa kar Hazrat 'Ali (عليه السلام) ko bhi qatl kar diya.

Is liye tareekh ke maa'hireen ne yeh kaha hai keh tareekh-e-Islam mein jitne firqay niklay un firqon mein se sab se khatarnaak firqa aur badtareen firqa khawaarij ka hai, kyun ke yeh khud Apne ahl-e-'ilm 'Ulamaa ke qatl ke sabab bante hain. Aur hua bhi aisa hi hai.

Jab 'Ali (عليه السلام) ki khilaafat aayi to unhon ne apna ek 'ilaaqa bana liya aur kaha keh is 'ilaaqe mein rehne waale haqq parast hain, aur baaqi ke tamaam duniya ke 'ilaaqon mein rehne waale kaafir hain.

Yeh batadreej kaam anjaam dete hain, shuru' shuru' mein apne aap ko Deendaar batlaate hain, kitaab-o-Sunnat se apne qurb ka izhaar karte hain,

phir kabhi apne aap ko Sahaaba-e-Kiraam (رضي الله عنهم) aur Nabi-e-Akram (ﷺ) ke raaste par chalne waala batlaate hain, Is tarah jo hamare kam 'ilm nojawaan hain, un ke in title se aur un se muta'assir ho jaate hain, phir is ke ba'd woh log un nojawaanon ko hijrat ke liye uksaate hain, Aakhir mein in nojawaanon ko dehshatgard tanzeem ke hawaale kar dete hain, nateejah mein Salafiyat badnaam ho rahi hai.

Isi tarah se yeh log takfeer ka raasta bhi apnane lagte hain. Ya'ni har ek ko kisi na kisi buniyaad par kaafir qaraar dete hain, Kabhi yeh log hijrat ka lafz istemaal karte hain, kabhi yeh log Jihaad ka lafz istemaal karte hain, aur kabhi yeh log (الولاء والبراء) ka lafz istemaal karte hain. Jis tarah se qabron ko sajda karne waala Awliyaa-e-Karaam (رضي الله عنهم) ka title istemaal karta hai, usi tarah yeh log bhi hijrat, Jihaad aur (الولاء والبراء) ke alfaaz istemaal karte hain.

Agar yeh log yeh samajhte hain keh Hindustan mein koi 'Aalim hi nahi hai, aur woh yeh kehte hain keh 'Arab ke log hi haqeeqatan 'Aalim hain, to phir in logon ko sun lena chahiye keh 'Arab ke ek bahut bade 'Aalim-e-Deen "Shaikh Saaleh al-'Usaymeen (رحمته الله عليه)" ka yeh fatwa hai keh "Yeh daur sulah Hudaibiyah ka daur hai."

Ba'az log yeh behas karte hain keh yeh Makki daur hai, ba'az log kehte hain keh yeh daur Madani daur hai, yeh zamaana na Makki hai aur na Madani hai balkay sulah Hudaibiyah ka daur hai. Jab Nabi-e-Akram (ﷺ) ne sulah Hudaibiyah ki to poori taaqat rakhte hue bhi kuffaar-e-Quraysh se sulah nama par dastakhat kiya.

Aaj ke daur mein bhi baday baday mumalik ne mil kar yeh mu'aahida kiya hai keh aik doosray se mil jul kar aur aik doosray se tijaarati ta'alluqat badhaate hue aman-o-shaanti se rahen ge. Aik sachaa Musalmaan jab kabhi sulah ya mu'aahida karta hai to woh usay poora karta hai, agar saamne wala kisi mu'aahidah ko todta hai to Musalmaan kabhi khud se is mu'aahidah ko nahi todta hai, Sahaaba-e-Kiraam (رضي الله عنهم) aur Nabi-e-Akram (ﷺ) ne kabhi apne kiye hue wa'don aur mu'aahidon ko nahi toda. Aaj hum bhi wohi qaum hain jo Muhammad (ﷺ) aur Sahaaba-e-Kiraam (رضي الله عنهم) Ko follow

karne waali qoum hain lekin aaj ke zamaane mein koi insaan in mumalik ke kaise huwe mu'aahidon ko todta hai to is ka matlab yeh hai keh us ne Muhammad(ﷺ) ki Seerat ko nahi samjha hai, us ne Islam nahi samjha hai, aur us ka 'ilm kachaa aur aadhaa saara hai, Aisa insaan khud bhi gumraah hota hai aur doosron ko bhi gumraah karta hai.

Tamaam logon se yeh sawaal hai keh Nabi-e-Akram(ﷺ) ne Sulah Hudaibiyah ke ba'd Jihaad kiya tha ya da'wat ka kaam kiya tha? Is ka jawaab yeh hai keh Nabi-e-Akram (ﷺ) ne da'wat ka kaam pehle se kahin Zyaada zoron se kiya tha, Aap(ﷺ) ne baadshahon ke naam khutoot likhe aur unhein Islam ki da'wat di. Hum aise naam naujawanon se sawaal karte hain keh tum yeh Sunnat kab apnaao ge? Jab saare mumalik ne mu'aahida kar liya to humein mauqa' mil gaya hai keh hum is mauqa' se faaida uthaate huwe logon ko Islam se Mut'aarif karwein, in ke darmiyaan Islam ki da'wat phailaayen, khud Musulmanon ki saheeh tarbiyat karein aur ta'leemi idaron ka qiyaam karein.

Yahaan par bhi shaitaan ne jhaansa diya kyun ke yeh shaitaan ta'leem pasand nahi karta, shaitaan da'wat-o-isliah ka mizaaj pasand nahi karta aur na hi shaitaan ko tazkiyah-o-tarbiyat ke kaam pasand hain, shaitaan ko jazbaati qisam ke log chahiye taa keh woh un se apne pasandeeda kaam le sake, use khawaarij jaise takfeeri mizaaj aur mutashaddid log chahiye jin ke zariy'e woh ummat ke andar tashaddud, intihaa pasandi, takfeereeyat aur gumraahi ko 'aam kar sake.

Aaj ka mauzu' halaat aur haqeeqi waaqi'aat ke 'ain mutaabiq hai, Salafiiyyat ko badnaam hotay dekh kar be had takleef hoti hai, yeh chand sutoor isi takleef ka izhaar hain taa keh hamaaray ma'soom naujawaan kisi ke jhaansay mein aa kar bhatak na jaayein, aur yeh bhi mere zehan mein hai keh hamare kuch naujawaan aisa kuch na karein jis se Salafiiyyat par dhabba aa jaaye aur media ke ba'az goshon ko isay propaganda bana kar uchhaalnay ka mauqa' mil jaaye.

Ba'az naujawaan dehshat gard tanzeemon mein kyun shaamil ho rahe hain? Aisay kaamon mein in Salafiyon ka naam hi kyun aa raha hai?

Main ne jawaab mein kaha: "Aap ke sawaal ki tarah hi ek sawaal mujh se kisi aur ne bhi kiya tha keh daadhi rakhne waalay chori kyun karte hain?"

Main ne jawaab mein kaha tha keh: "Daadhi waalay chori nahi kar rahe hain balkeh chor khud daadhi rakh rahe hain, In choron ne apni daadhi apni chori chhupanay ke liye istemaal ki hai, Lehaza kuch choron ne agar apni chori chhupanay ke liye daadhi rakh li hai to is ka matlab yeh nahi keh Daadhi kharaab hai ya is mein daadhi ki ghalti hai balke us ne gocya apni kharaab cheez chhupaane ke liye kisi achhi cheez ka istemaal kiya hai. Is ka matlab yeh hai keh daadhi branded hai. Bilkul usi tareeqah se kuch dehshatgardaana mizaaj ke log jo dehshatgard tanzeemon se juday hue hain unhon ne Salafiyyat ka title istemaal kiya hai kyunke aaj ke waqt mein bhi Deen ke mu'aamla mein sab se zyaada ghayoor aur mutaharrik Salafi hi hain. Aaj ke zamana mein jayyid 'ulamaa-e-kiraam agar kisi ke paas hain to woh Salafi log hain, sab se zyaada aur pur-asar tahreerein apne manhaj par likhne waale log Salafi hi hain.

Fil-waqt Khaleej ke jo baadshah hain woh bhi Salafiyyat ke hi maanne waale hain. 'Arab duniya ke bahut se karoad pati afraad Deen pasand aur Salafi mizaaj ke hi hain. Yeh khawaarij zadah mutashaddid aur takfeeri mizaaj ke logon ko ma'loom hai keh agar unhein fund jama' Karna hai to unhein kis title ka istemaal karna hai? Unhein Salafiyyat ka hi title istemaal karna padega aur Salafiyyat ek brand naam hai, Duniya ka usool hai keh jo brand jitna bada aur waqee' hota hai usi ki naqal market mein Zyaada nikalti hai, Ab jab keh Salafiyyat ek zabardast brand hai to zaahir si baat hai keh is ke duplicate market mein zaroor aayenge, Lihaza hamaare liye in duplicates ka asli chehra logon ke saamne laana zaroori hai taa keh asal brand ki saakh mutaasir na ho aur is ki shabih (Image) par dhyaan na lage.

Agar daadhi rakhne wala chori karta hai to iska matlab yeh nikla keh choron ne daadhi rakh li hai. Bilkul isi tarah jab koi khawaarij ka zehan rakhta hai aur apne bure a'maal ko bachaane ke liye aur is par parda daalne ke liye Salafiyyat ka naam le raha Hai to yeh us ki apni soch hai aur is se Salafiyyat bilkul mubarra aur paak hai.

Agar koi Musulmaan sharaab peeta hai to iska matlab yeh nahi hai keh Islam mein sharaab Halaal hai. Isi tarah agar koi dehshat gardi karta hai, logon ka naa-haq khoon bahaata hai, logon ko is kaam par ubhaarta hai aur saath saath apne Salafi honay ka da'waa bhi karta hai to Salafiyyat is ke is 'amal se bari hai aur Salafiyyat ka is se koi ta'alluq nahi hai.

### Salafiyyat Ki Ta'reef Aur Iska Mafhoom:

Lafz "Salf" (Seen par zabbar aur Laam par zabbar) ki taraf jab nisbat ki jaati hai to Salafi kaha jaata hai, Iska matlab batlaatay huay Sheikh al-Sam'aani (رحمته الله عليه) kehtay hain: "Salf se muraad Nabi-e-Akram (ﷺ), Sahaaba-e-Kiraam (رضي الله عنهم), Taabi'een-e-Izaam aur Taba' Taabi'een hain. Jo Khair-ul-Quroon ke zamaana ke log thay, jo naik log thay, unhein Salafi keh kar yaad kiya jaata hai."

Ba'az log kehtay hain keh yeh lafz Ibn Taymiyyah (رحمته الله عليه) ke ba'd aaya hai. Jab keh Imaam As-Sam'aani (رحمته الله عليه) ne Imaam Ibn Taymiyyah (رحمته الله عليه) se kaafi pehle aik kitaab likhi hai, jiska naam "Al-Ansaab" hai. Is kitaab mein mu'allif ke zamaane mein paayi jaane waali nisbaton par bahs ki gayi hai, Is kitaab mein bhi Imaam As-Sam'aani (رحمته الله عليه) ne lafz Salafi ki nisbat ka ma'ani batlaaya hai. Goyaa Ibn Taymiyyah (رحمته الله عليه) se pehle bhi is lafz ka istemaal hua karta tha, **Alhumdulillah!**

Har daur mein insaanon ne Islam samajhne ke liye do raaste apnaaye hain:

**1:** Aik raasta hai Salafiyyat ka

**2:** Dusra rasta hai Khalfiyat ka (Khaaf par zabar aur Laam par jazm)

Yeh Khalfiyat Salafiyyat ki zid hai aur Qur'an-e-Majeed mein bhi is lafz ka istemal kiya gaya hai, is se muraad bure log hain, jaisa keh Allah Subhanahu-o-Ta'ala ne irshad farmaya:

﴿فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ  
عَذَابًا﴾

Tarjumah: " Phir un ke ba'd aisay naakhlaf paida huway keh unhon ne Namaaz zayaa' kar di aur nafsani khwahishon ke peechay pad gaye, so un ka nuqsan un ke aagay aaye gaa." (Surah Maryam: 59)

Kal main Salaf ki ta'reef ke silsile mein mutaala' kar raha tha keh 'Ulamah-e-kiraam ne is ki ta'reef Definition kin alfaaz mein ki hai? Aik 'Aalim sahib jinka naam Imaam Safarini (رحمته الله عليه) hai, unhon ne aik kitaab likhi hai jiska naam "Lawaami' al-Anwaar"<sup>(1)</sup> hai, is ki jild number aik aur safha number 20 par likha hua hai. Is mein unhon ne kaha hai keh:

(الْمُرَادُ بِمَذَهَبِ السَّلَفِ مَا كَانَ عَلَيْهِ الصَّحَابَةُ الْكِرَامُ - رِضْوَانُ اللَّهِ عَلَيْهِمْ وَأَعْيَانُ التَّابِعِينَ لَهُمْ بِإِحْسَانٍ وَاتِّبَاعُهُمْ وَأَيْمَةُ الدِّينِ مِمَّنْ شُهِدَ لَهُ بِالْإِمَامَةِ، وَعُرِفَ عِظَمُ شَأْنِهِ فِي الدِّينِ، وَتَلَقَّى النَّاسُ كَلَامَهُمْ خَلْفًا عَنِ سَلَفٍ، دُونَ مَنْ رُمِيَ بِبِدْعَةٍ، أَوْ شُهِرَ بِلَقَبٍ غَيْرِ مَرَضِيٍّ مِثْلِ الْخَوَارِجِ وَالرَّوَافِضِ وَالْقَدْرِيَّةِ وَالْمُرْجَنَةِ وَالْجَبْرِيَّةِ وَالْجَهْمِيَّةِ وَالْمُعْتَزِلَةِ وَالْكَرَامِيَّةِ)

الكتاب لوامع الأنوار البهية وسواطع الأسرار الأثرية لشرح الدرّة المضية في عقد

الفرقة المرضية - ج 1 ص 20

المؤلف: شمس الدين، أبو العون محمد بن أحمد بن سالم السفاريني الحنبلي

(Al-muttawafa : 1188 hijri)

(1)

كتاب "لوامع الأنوار البهية وسواطع الأسرار الأثرية لشرح الدرّة المضية في عقد الفرقة المرضية" هو مؤلف في العقيدة الإسلامية من تأليف الشيخ شمس الدين، أبو العون محمد بن أحمد بن سالم السفاريني الحنبلي (المتوفى عام 1188هـ). يُعدُّ هذا الكتاب شرحاً لمنظومته المعروفة بـ"الدرّة المضية في عقد الفرقة المرضية"، والتي تتناول عقيدة أهل السنة والجماعة.

يُركز الكتاب على شرح معتقدات أهل السنة والجماعة، مع توضيح الفرق بينها وبين المذاهب الأخرى، ويُعدُّ من المراجع المهمة في دراسة العقيدة الإسلامية وفقاً للمنهج السلفي يتألف الكتاب من مجلدين، وقد نُشر من قِبل مؤسسة الخافقين ومكتبتها في دمشق، الطبعة الثانية،

عام 1402 هـ - 1982 م . SHAMELA.WS

يمكنك الوصول إلى نسخة إلكترونية من الكتاب عبر موقع المكتبة الشاملة . SHAMELA.WS

"Salafiyyat se muraad woh tareeqah hai jis par Sahaaba-e-Kiraam (رضي الله عنهم), Taba'een, Taba' Taba'een aur A'Imma-e-Deen thay, jin Ki imamat ki gawaahi di gayi ho aur Deen mein jin ki 'azeem shaan ma'roof ho (رحمهم الله), logon ne un ki aslaaf se marwi baaton ko haasil kiya ho, jo bid'at mein mulawwis na hon aur gumraah firqon ke alqaab se mashhoor-o-ma'roof aur mutfiq na hon jaise Khawarij, Rawafid, Qadriyah, Murji'ah, Jabriyyah, Jahmiyyah, Mu'tazilah aur Karamiya waghairah."

Sheikh Albaani (رحمته الله) ki lafz "Salafiyyat" par ki gayi ta'reef Definition dekhtay hain. Sheikh Albaani (رحمته الله) ne alag alag kitaabon mein zikr farmaayaa hai, (القرآن والسنة بفهم سلف هذه الامة) Ya'ni Qur'an-e-Majeed-o-hadees ko aise samajhna jaise un ko is ummat ke Salaf ne samajha hua hai.

Sheikh Ibn 'Usaymeen (رحمته الله) ne "Salafiyyat" ki ta'reef Definition batlaate hue kehte hain keh jo: 'Ilmi tor par (Knowledge), 'amli tor par (practice), fahm ke tor par (Understanding), tatbiqi tor par (Implementation) Salaf ka raasta apnaata hai to is giroh ko Salafi kaha jaata.

Sheikh Bin Baaz (رحمته الله) ne Salafiyyat ki ta'reef Definition karte hue apni ek kitaab (العقيدة الصحيحة وما يصادها) mein likha hai keh "jo sahi 'aqeedah hai woh Salaf ka raasta hai aur is sahi 'aqeeday se jo bhi takraaye woh baatil hai aur Khalaf ka tareeqah aur raasta hai."

Sheikh Saleh Bin Fawzan (رحمته الله) ne bhi Salafiyyat ki ta'reef Definition bayaan ki hai, jab hum Madinah University mein the to ek taalib-e-'ilm ne Sheikh se sawaal kiya tha, us ke jawaab mein Sheikh ne kaha tha keh hum ne Salafiyyat ko apna bhi liya hai aur parakh bhi liya hai, Ya'ni is par hum ne 'amal bhi kar ke dekh liya hai, Yeh aazmoda nuskha hai, aur yeh Salafiyyat Islam samajhne ke liye sab se zyaada mehfooz secure raasta hai, Salafiyyat ka raasta Jannat mein le jaane ka sab se mehfooz secure raasta hai.

Dunyawi ai'tibaar se bhi is raaste ke fawaid par ghour karein. Pehle Sa'udi 'Arab mein shirk tha lekin ab woh zameen shirk se paak ho chuki hai, pehle Sa'udi 'Arab mein bid'atein thi jab se Salafiyyat aayi hai to bid'atein sab

ki sab khatam ho chuki hain, pehle gurbat-o-aflaas thi lekin Salafiyyat ki wajah se na sirf Sa'udi 'Arab ke log khud kafail ho gaye hain balke duniya ke hazaron gharon ka chulha aaj Sa'udi 'Arab ke Zariya' se jalta hai, jab is qaum ne Salafiyyat ko apna liya to yeh sab kuch hua, phir is ke ba'ad Sheikh Saleh Al-Fawzan (خطيبه) kehte hain keh ab hum aur kisi naye nuskha ko aazmanay waale nahi hain.

Allahu Akbar! Kitni aasaani se unhon ne Salafiyyat ko samjha diya hai? Kitne pyaare andaaz mein unhon ne mushkil maade subject ki tafheem kar di hai, Allah Subhanahu-o-Ta'ala un ke 'ilm mein barakat de! Allah Subhanahu-o-Ta'ala un ke a'maal ko qubool farmaaye, **Aameen!**

In sab ta'reefon ke 'Ilaawah ek aur kitaab jis ke mu'allif Sheikh 'Abdullah bin 'Abdil Hameed al-Asari hain, neez is kitaab ki qubooliyat par 17 'ulama-e-kiraam ke dastkhat hain, jin mein baday baday naam shaamil hain jaise Sheikh Saalih al-Fawzaan, Sheikh Sa'ud ash-Shuraim, Sheikh Bin Baaz (عبدالله بن باز), Sheikh 'Abd-ul-Kareem Naasir al-'Aql, goyaa keh fil-waqt ke a'ala satah ke kibaar 'ulama shaamil hain. Un se is baat ki ta'eed hoti hai keh aaj ke dour mein nijaat ka sirf ek hi raasta hai aur us ka naam hai "Salafiyyat." Is ka tareeqa-e-kaar kya hai? Is ka tareeqa-e-kaar yeh hai keh jab Nabi-e-Akram (ﷺ) aur Sahaaba-e-Kiraam (رضي الله عنهم) ki baat aa jaaye to Nabi-e-Akram (ﷺ) aur Sahaaba-e-Kiraam (رضي الله عنهم) ki baat aagay karna chahiye aur apni baat peechay daal dena chahiye. Aur yeh baat waazeh hai keh jab tak Musalman in chaar department mein:

**1.** 'Aqeedah

**2.** Furoo'

**3.** Suluuk aur

**4.** Fikr mein Salaf ka raasta nahi apnaayenge us waqt tak unhein nijaat nahi mil sakti.

In chaaron department mein jab tak Musulman apni apni baaton ko chhod kar Kitaab-o-Sunnat ki bala-dasti qaa'im nahi karenge us waqt tak woh Salaf ke raasta par nahi aa sakte.

## Mukhalifeen-e-Salafiyat Ke A'itrazaat Aur Un Ke Jawaabat:

Kuch log hain jo Salafiyat ko giraane aur isay badnaam karne ki koshish karte hain. Un ka pehla a'tiraa hai:

**I.** Yeh Salafiyat ka na'ara ittehaad ke liye rukawat hai.

Ba'az log khaas kar aaj ke daur ke kuch padhe likhe log woh Unity ko bahut Zyaada highlight karte hain aur kehte hain keh "hamare liye Islam aur Muslim title kaafi hai, yeh Salafiyat ka na'ara aur Salaf ka lafz hamare ittehaad ko kamzor kar raha hai, iski da'wat se ittehaad ko khatra hai, jab ittehaad Musulmaanon ke liye bahut zaroori ho gaya to yeh Salafiyat ka title ittehaad ke liye bahut badi rukawat ban raha hai" Aisay logon se mera yeh kehna hai keh mere bhai! Agar aap ke Zariya' se log kisi ghalat baat par muttahid ho jaayein aur kisi ghalat raaste par sab ke sab muttahid ho jaayein to Allah Subhanahu-o-Ta'ala un saaray muttahid logon ko un ke ittehaad ke saath jahannam mein phaink dega, aisay ittehaad ka kya faaida hai? Yeh log aisa kyun kehte hain? Kyun keh aisay logon ki soch duniya parast ho gayi hai, is liye yeh log kehte hain keh saaray Musulmaan muttahid ho jaayen ge to hamaari hukoomat banay gi, phir hum aisa karein ge... aisa ho jaaye ga aur waisa ho jaaye ga... Mere bhai! yeh sirf dunyawii faaiday hain, logon ko aisay ittehaad ka jhaansa de kar kab tak gumraah karo ge? Yeh sab dunyawii faide hain lekin aakhirat mein sab se bada nuqsan ho ga. Hum Musalmaan dunyawii nuqsan gawaara kar lein ge lekin Jahannam mein jaana gawaara nahi karein ge.

Aap logon ko duniya aur aakhirat ke faaiday chahiye to yeh sirf aur sirf Salafiyat mein hi hain, koi shakhs isay tasleem nahi karta to na kare, Allah Subhanahu-o-Ta'ala to Salafiyat ko ghaalib kar ke rahe ga.

Yeh kehna keh Salafiyat ka lafz kehne se Ittihaad nahi hota, iska jawaab yeh hai keh Ittihaad ke liye sab se behtareen raasta yahi Salafiyat hi to hai, Woh kaise? Isi raasta ko Sahabah-e-Kiraam (رضي الله عنهم) ne apnaaya to sab ke sab muttahid ho gaye. Un ke darmiyaan firqay nahi thay, Kya aap ne kabhi Sahaaba-e-Kiraam (رضي الله عنهم) ke baare mein suna hai keh unhon ne apne apne

naamon se firqay banaaye thay? Maslan yeh Abu Bakri firqa hai, woh 'Umari firqa hai, falaan 'Usmaani firqa hai to falaan 'Alawi firqay ko maanne wala hai, Hum ne aisay firqay kabhi nahi sunay, Halaankeh ikhtilaafaat un ke daur mein bhi hotay thay lekin firqawariyat nahi hoti thi, Aisa kyun tha? Kyunkeh jab un ke paas Kitaab-o-Sunnat ki baat aati thi to woh apni baat peechay daal detay thay Aur aaj hum bahaane bana bana kar mukhalifatein kartay hain.

Ma'loom hua keh Sahaba-e-Kiraam (رضي الله عنهم) ke raasta par chalne se ittehaad paida hota hai. Aur hum yeh kehte hain keh Un ke raasta par chalne se:

- Ittehaad bhi mil jaaye gaa In Shaa Allah
- Nijaat bhi mil jaaye gi In Shaa Allah
- Firqon se bhi nijaat mile gi In Shaa Allah
- Fitno'n se bhi nijaat mile gi In Shaa Allah

**2.** Ek aur a'tiraaz log Salafiyat par karte hain, woh kehte hain keh aap ne Muhammadi lafz kyun nahi rakha, yeh lafz Salaf se bhi achha hai na? Agar hum Salaf ke naam se Sahaaba-e-Kiraam (رضي الله عنهم) ke Zariya' Nabi-e-Akram (ﷺ) tak pahunchte hain to khud ko Muhammadi kehne se direct Nabi-e-Akram (ﷺ) tak pahunchain ge.

Sheikh Zaid bin Haadi al-Madkhali ne is baare mein aik behtareen jawaab diya hai, woh kehte hain keh "kyun keh Muhammadi mein sab shaamil ho jaate hain, Nabi-e-Akram (ﷺ) ki saari ummat ko Muhammadi kaheinge, Aaj ke daur mein duniya mein jo koi bhi hai aur kisi bhi mazhab aur maslak ka maan-ne waala hai to usay Muhammadi kaheinge, Aise mein Nabi-e-Akram (ﷺ) ki ummat ke do hissay ho jaate hain aik hai Ummat-e-Da'wat aur doosra hissa hai Ummat-e-Ijaabat,

Ummat-e-Da'wat se muraad tamaam ghair Muslimin hain aur woh hain jin par da'wat ka kaam kiya jaana baaqi hai Aur Ummat-e-Ijaabat se muraad tamaam woh Musalmaan hain jo Nabi-e-Akram (ﷺ) par Imaan laaye hain aur jinhon ne Nabi-e-Akram (ﷺ) ki da'wat ka jawaab de diya hai, Phir jo

Ummat-e-Ijaabat hai, us ke tirhatr (73) firqay hain.

Ab sawaal yeh hai keh jab tum khud ko Muhammadi kehte ho to log sawaal karein ge keh tum woh Muslim waale Muhammadi ho ya ghair Muslim Waale Muhammadi ho? Agar tum kehte ho keh bhai! Hum Muslim waale Muhammadi hain, to phir sawaal ho ga keh tum Ummat-e-Ijaabat ke 73 firqon mein se kaunse Muhammadi ho? Kyunke woh baaqi bhi to Muhammad (ﷺ) ka kalma padhte hain, jaise Khawaarij, Mu'tazilah aur Qadariyyah waghaira Yeh tamaam bhi Muhammad (ﷺ) ka kalma padhne waale hain?."

Duniya mein jitne firqay Musulmanon ke hain, sab ke sab Nabi-e-Akram (ﷺ) ko maanne waale hain, kyunke unhein ma'loom hai keh agar yeh Muslim aur Muhammadi lafz apne maslak mein se nikaalein ge to koi bhi unke jhaanse mein nahi aaye ga, aur log unhein kaafir jama'at maan kar unse alag ho jaayein ge. Un sab ne Nabi-e-Akram (ﷺ) ka kalma padhne ke ba'd bhi khalaf ka raasta apnaaya to gumraah ho gaye Aur agar tum unki mukhaalifat karte hue Salaf ka raasta apnaa lo ge to kaamyab ho jaoge. Ma'loom hua keh Salaf ka lafz hi saheeh hai.

**3.** Aik aur ai'tiraaz log Salafiyyat par karte hain keh yeh Salafi log Auliya-e-Kiraam (رحمهم الله) ka ehtaraam nahi karte hain.

Bhai! yeh kis ne keh diya? Halaanke lafz "Salaf" ki ta'reef definition mein hi yeh baat saabit ho chuki hai keh Salafi Nabi-e-Akram (ﷺ), Sahaaba-e-Kiraam (رضي الله عنهم), Taabi'een (رحمهم الله), Taba' Taabi'een (رحمهم الله) aur tamaam A'imma-e-Kiraam (رحمهم الله) ki 'izzat ke saath saath unki baaton par bhi 'amal karte hain. (عليه السلام)

Anbiyaa-e-Kiraam (عليه السلام) ke ba'd agar koi naik log is zameen par guzray hain to woh Auliya-e-Kiraam (رحمهم الله) hain aur Auliya-e-Kiraam (رحمهم الله) mein sabse baday Auliya Sahaaba-e-Kiraam (رضي الله عنهم) hain, Yeh to bilkul common sense hai keh agar aap kisi se bhi poochein gey keh Anbiyaa-e-Kiraam (عليه السلام) ke ba'd sabse zyaada naik Log is duniya mein kaun guzray hain? To har koi yehi jawaab dega keh woh Sahabah-e-Kiraam (رضي الله عنهم) hain, Jab hum "Salaf" keh rahe hain to Sahabah-e-Kiraam (رضي الله عنهم) is mein badarjah-e-Awwala aage

hain. Hum Salafi to un ai'tiraaz karne waalay logon se Awliya-e-Kiraam (رضي الله عنهم) ko maanne aur unki 'izzat karne mein aage hain kyunke hum ne Awliya-e-Kiraam (رضي الله عنهم) ko maanne ka silsila Sahabah-e-Kiraam (رضي الله عنهم) se jaari kiya hua hai, Awliya-e-Kiraam (رضي الله عنهم) ki yeh baraa-e-naam 'izzat karne waalay sirf ba'd ke Awliya-e-Kiraam (رضي الله عنهم) ko juzwi tor par maante hain aur pehle ke Awliya-e-Kiraam (رضي الله عنهم) ko nazar andaaz kar dete hain, Awliya-e-Kiraam (رضي الله عنهم) ko maanne aur unki takreem karne mein hum to unse bhi ek qadam aage nikal chuke hain, Pehle aur ba'd dono Awliya-e-Kiraam (رضي الله عنهم) ko hum Salafi maante hain, unki 'izzat bhi karte hain, aur un par kabhi bhi kisi bhi qisam ki aanch aati hai to us ka difa'a behtareen andaaz mein karte hain, Alhamdulillah!

Haan hum Awliyaa' ush-Shaitaan ka zaroor inkaar karte hain kyunke woh Shari'at ki khilaaf warzi karte hain aur Salaf (Sahaba) ke raaste se hat chuke hote hain aur shirk-o-bid'at ki da'wat dete hain, hum aise logon ka rad karte hain. Alhamdulillah!

**4.** Aur aik ai'tiraaz hai jo Salafiyyat ke khilaaf hamesha kiya jaata hai keh yeh A'immah-e-'Azaam (رضي الله عنهم) ka ehtraam nahin karte hain.

Phir wohi baat hai keh Salafiyyat ki ta'reef Definition mein khud yeh baat saabit ho chuki hai keh hum sirf fiqh ke A'immah ko nahi balke A'immah-e-Tafseer ko bhi maante hain, Hadees ke A'immah ko bhi maante hain balke tareekh-e-Islaam ke jis jis daur Mein jis kisi bhi 'Aalim ne Nabi-e-Akram (ﷺ) aur Sahaba-e-Kiraam (رضي الله عنهم) ke fahm ko saamne rakh kar Islam ki isha'at ki aur khidmat ki hai un sab ko hum maante hain aur un ki qadr hum dil se karte hain.

**5.** Doosri taraf ba'az log naye tareeqah se Salafiyyat ko nishaana banaate hain keh in Salafiyon ka duniyaavi masaa'il aur mu'aamlaat mein kuch bhi role nahi hai, yeh log kehte hain keh Salafi na siyaasat mein aate hain aur na duniyaavi masaa'il mein shareek hote hain, sirf hamesha kitaabein, 'Aqaaid aur Qur'an-o-Hadees hi le kar reh jaate hain, in ke 'Ulamaa halqe qaa'im karte hain, duroos dete hain, thhode bahut madarse qaa'im karte hain aur yeh sab kitaab padhte padhaate hain, is tarah sirf 'ilm ke padhne Padhnaay

mein hi mashghool rehtay hain, is liye yeh log mu'ashray ke masaa'il hal nahi kar saktay. In saaray sawaalon ka aik hi jawaab hai keh mere bhai! Salafiyyat ka matlab hi yehi hai keh masail aur museebaton ko uthnay na diya jaaye.

Tum log masail aur mushkilaat badhaa kar unhein hal karne ki koshish kar rahe ho, is mein kya 'aqlmandi ki baat hui? Jab tum khalaf ka raasta apna chukay ho to duniya bhar ke masaa'il ne tumhein aaghaira hai, ab tum unhein hal karne ke liye baith gaye ho. Is ke bar'aks agar tum salaf ke raaste par chaltay to masaa'il-o-mushkilaat aatay hi nahi thay aur na tumhein unko hal karne ki zarurat mehsoos hoti thi. Agar tum Salafiyyat apnaatay to yeh Allah Subhanahu-o-Ta'ala ka tum par 'azaab masaa'il ki shakal mein nahi aata.

Musalmaan har jagah pareshan haal hain aur yeh sab is liye ho raha hai kyunke tum ne Salafiyyat ka raasta chhod diya hai.

Salafiyon ki yehi koshish ho rahi hai keh saari duniya ko, khusoosan Musulmanon ko, 'ilmi tareeqah se seedha raasta batlaaya jaaye, Agar duniya ke 2 billion Musalmaanon mein is raasta par chalne ka shu'oor paida ho jaaye ga to Allah Subhanahu-o-Ta'ala ki un par rehmat waali barish naazil hogi, unhein rehmatayn, barkatain aur kamyabiyan hasil ho jaayein gi.

Hum Salafi masaa'il ki jad kaatne ka plan bataa rahe hain aur tum chhote chhote masaa'il hal karne par khush ho rahe ho halaanke hum Salafi yeh koshish kar rahe hain keh masaa'il ko uthne hi na diya jaaye, Lihaza aaj logon ko saheeh aur haqq samajhne ki zaroorat hai. Salafiyyat ka difaa' dar-e-haqeeqat Deen-e-Islaam ka difaa' karna hai aur Salafiyyat se muhabbat karna Deen-e-Islaam se muhabbat karna hai. Yehi wajah hai keh Salaf-e-Saaliheen ne hum ko is par ubhaara hai.

Sufyaan As-Sawri (رضي الله عنه) kehte hain:

(إذا بلغك عن رجل بالمشرك صاحب سنة وَاخِرَ بِالْمَغْرِبِ، فابعث اليهما السلام، وادع لهما، ما اقل اهل السنة والجماعة)

"Agar tumhein un ashkhaas ke baare mein khabar mile jo Ahl-e-Sunnat mein se ho aur aik mashriq mein rehta ho aur doosra maghrib mein, tum un dono ko salaam bhejo aur un ke haq mein du'a karo, Ahl-e-Sunnat wal-Jama'ah bahut hi kam hain."

## Salafiyyat Ki Ahmiyat-o-Fazilat Qur'an-o-Hadees Ki Roshni

### Mein:

Ab mein aap ke saamne Qur'an aur Hadees ke kuch nusoos pesh karunga jin se Salafiyyat ki ahmiyat waazeh ho jaayegi In shaa Allah! In tamaam nusoos ko mein chand Aham nuqaat ki shakal mein pesh karunga.

**1-** Salafiyyat ko Qur'an-e-Majeed mein Sabeel-ul-Momineen kaha gaya hai, ya'ni yeh Mominon ka raasta hai Aur jab Qur'an-e-Majeed naazil ho raha tha to us waqt Momineen kaun the? Us waqt Momineen Sahaaba-e-Kiraam (رضي الله عنهم) the, Allah Ta'ala ka irshaad hai:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ  
الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُضَلِّهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾﴾

Tarjuma: "Jo shakhs ba-wujood raah-e-hidaayat ke waazeh ho jaane ke bhi Rasool (ﷺ) ke khilaaf kare aur tamaam Mominon ki raah chhod kar chale, hum use udhar hi mutawajjeh kar denge jidhar woh khud mutawajjeh ho aur dozakh mein daal denge, woh pohanchne ki bahut hi buri jagah hai" (Surah An-Nisa: 115)

Ab yeh baat waazeh ho chuki hai keh Qur'an-e-Majeed naazil hote waqt Momineen sirf Sahaaba-e-Kiraam (رضي الله عنهم) hi the, Jo Sahaaba-e-Kiraam (رضي الله عنهم) ke tareeqah se hatt kar Islam samajhne ka naya raasta nikaale ga, usi raasta se woh Jahannam mein chala jaaye ga. Qur'an-e-Majeed mein "Sabeel-u-Momineen" keh kar Salafiyyat ko yaad karaaya gaya hai keh yeh Salafiyyat ka raasta hai aur yahi nijaat ka raasta hai.

**2-** Qur'an-e-Majeed mein Salafiyyat ko Siraat-e-Mustaqeem ke naam se yaad kiya gaya hai, Hum ek din mein kai martaba yeh aayat padhtay hain,

Allah Ta'ala ka irshaad hai:

﴿إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝﴾

"Humein seedhi (aur suchi) raah dikha" (Surah Al-Faatiha)

Yeh seedha raasta kya hai? Aagay Allah Ta'ala ne Farmaayaa:

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۗ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝﴾

"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 pira nahi huay) aur na gumraahon ki (ya'ni woh log jo jehaalat ke sabab raah-e-haq se bargashta ho gaye)" (Al-Faatiah)

Allah Ta'ala ka jin par ina'aam-o-ikraam hua hai woh kaun log hain?

Surah Nisaa Surah number 4 ki aayat number 69 mein Allah Subhanahu-o-Ta'ala ne irshaad farmaya:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۗ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ۝﴾

Tarjuma: "Aur jo bhi Allah Ta'ala ki aur Rasool (ﷺ) ki farmaa'bardari kare, woh un logon ke saath ho ga jin par Allah Ta'ala ne ina'aam kiya hai, jaise Nabi aur Siddeeq aur Shaheed aur naik log, yeh behtareen rafeeq hain."

Dosti agar karni hai to is manhaj waalon se kijiye, agar ta'alluqaat rakhna hai to is manhaj waalon se ta'alluqaat rakhiye. 'Abdullah bin Mubarak (رضي الله عنه) ke baare mein aata hai keh woh ghar ke baahar nahi nikal rahe the, logon ne shikaayat ki keh aap ghar ke andar hi mehsoor ho kar reh jaate ho, hum se Zyaada milte julte nahi ho, aisa kyun ho raha hai?

'Abdullah bin Mubarak (رضي الله عنه) ne kaha keh "main jab ghar mein hota hoon to main Nabi-e-Akram (ﷺ) aur Sahaaba-e-Kiraam (رضي الله عنهم) ke saath hota hoon." Iska matlab kya hai? Iska matlab yeh nikla keh woh hamesha Qur'an-e-Majeed aur Ahadees ka mutaala' kiya karte the, Mere bhaiyo!

yeh behtareen dost hain, lihaaza Qur'an-o-Hadees padhnay ke liye waqt nikaalne ki koshish aur fikr karo, Mufakkireen ki kitaabein padhtay huay apna waqt waste aur zayaa' mat karo.

3- Qur'an-e-Majeed mein Salfiyon ko (رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ) keh kar pukaara gaya hai, Surah Tawbah, Surah number 9 ki Aayat number 100 padh lijiyê, Allah 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 Muhajireen aur Ansaar saabiq aur muqaddam hain aur jitné log ikhlaas ke saath un ke pairo hain Allah un sab se raazi hua aur woh sab Us se raazi huay, aur Allah ne un ke liye aisay baagh muhayya kar rakhe hain jin ke neeché nehrein jaari hongí, jin mein hamesha rahain ge, yeh badi kamyabi hai."

Isi tareeqah se Qur'an-e-Majeed mein chaar jaghon par Sahaaba-e-Kiraam (الْحَبَشِيُّونَ) ke baare mein (رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ) kaha gaya hai ya'ni Allah Subhanahu-o-Ta'ala un se raazi hai aur woh sab Allah Subhanahu-o-Ta'ala se raazi hain.

Ibn al-Qayyim (عمر الشيبه) ne "I'laam al-Muwaqqi'een" mein aik nuqtah bayaan kiya hai, Ibn al-Qayyim (عمر الشيبه) ne kaha hai keh "Salaf ka raasta ikhtiyaar karne ki farziyat par mere paas 100 dalaail hain" (agar koi is kitaab ka tarjuma phaila de to Salafiyyat ka behtareen ta'aruf ho jaaye ga, In Shaa Allah!).

Ibn al-Qayyim (عمر الشيبه) ne kaha hai keh "Allah Subhanahu-o-Ta'ala ne un se razaamandi ki baat ki hai aur ﴿وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ﴾ keh kar yeh batlaaya gaya hai keh jo bhi Qayaamat tak Sahaaba-e-Kiraam (الْحَبَشِيُّونَ) ki ittibaa karega woh bhi is khushkhabri mein shaamil rahega, isay tosee'i ma'ni kehte hain.

4- Salafiyyat ko Nabi-e-Akram (ﷺ) ki Ahadees se "Firqah Naajiyah" ka title milta hai, Nabi-e-Akram (ﷺ) ne irshaad farmaaya:

(ستفترق على اثنتين وسبعين فرقةً، كلها في النارِ إلا واحدةً، وهي الجماعةُ)

Tarjuma: "Meri Ummat bahtar firqon mein taqseem ho jaayegi, jo saare jahannami honge siwaaye ek firqah ke, aur woh "Al-Jamaa'ah" hogi." (Saheeh Al-Jaami': 2042)

Sahaaba-e-Kiraam (رضي الله عنهم) ne poocha: (من هي) Yaa Rasoolullah "Woh log kaun hain jo Jannat mein jaayen ge?" Nabi-e-Akram (ﷺ) ne irshaad farmaayaa: (ما أنا عليه وأصحابي) "Jo mere raasta par aur mere Sahaaba ke raasta par chale." (Sunan Tirmizi:2641)

Ya'ni aaj ke din main aur mere Sahaaba jis Islam aur jis Deen ke raastah ko le kar chal rahe hain aur jo bhi Qayamat tak is raastah ko follow kare ga to usay nijaat aur Jannat mile gi, isi ko "Firqa-e-Naajiyah" ka title diya gaya hai.

5- Salafiyat ko Nabi-e-Akram (ﷺ) ki zubaani (طائفة منصوره) kaha gaya hai Ya'ni ek aisi Jama'at jisko madad aaye gi, 73 firqon mein se 72 firqon ko madad nahi aaye gi, Allah Ta'ala ki madad sirf ek firqah ko aaye gi aur yeh firqah woh hai jo Salaf ke raastah par chale ga. Nabi (ﷺ) ka farmaan hai:

(لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى يَأْتِيَ  
أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ)

Tarjuma: "Meri ummat ka aik giroh hamesha haqq par qaa'im rahega, jo un ko beyaaro madadgaar chhodega, woh un ko nuqsan nahi pohancha sakega hatta keh Allah ka hukm aa'n pohanche aur woh usi tarah honge." (Saheeh Muslim: 1920)

Jaisa keh aaj Salafi duniya mein thhode hain lekin 'ilmi tor par un ka muqaabla karne ke liye un ke saamne koi aa hi nahi raha hai, 'Arab ke 'Ulamaa ki itni kitaabein aa chuki hain keh un ke muqaable mein das feesad kitabein bhi doosron ne nahi likhi hain, (ظَاهِرِينَ عَلَى الْحَقِّ) Yeh log haqq par ghaalib rahen ge. Yeh log bahut nahi honge, thhode hi rahen ge lekin zamaana par un ka ghalba rahega.

Aaj dekhiye log Salafiyon ko dekhte hi pareshaan ho jaate hain.

Phir Aap (ﷺ) ne Farmaya: (لَا يَضُرُّهُمْ مَنْ خَدَّهُمْ) jo bhi un ka saath chhodega aur un ko ruswa karne ki koshish karega to un ka koi kuch Nuqsan nahi kar sake ga kyunke is jama'at ko Allah Subhanahu-o-Ta'ala ki madad haasil rahe gi."

**6-** Salafiyyat ko Qur'an-e-Majeed mein hidaayat ka raasta kaha gaya hai, Surah Baqarah Surah no. 2 ki Aayat no. 137 mein Allah Ta'ala ka irshaad hai:

﴿فَإِنْ أَمِنُوا بِيَتْلُ مَا أَمَرْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾﴾

Tarjuma: "Agar woh tum jaisa Imaan laayen to hidaayat paayen, aur agar munh mod'ain to woh sareeh ikhtilaaf mein hain, Allah Ta'ala un se 'an qareeb aap ki kifaayat kare ga aur Woh khoob sunne aur jaanne waala hai."

**7-** Salafiyyat mu'aashra ki islaah ka Waahid raasta hai. Imaam Maalik (رحمته الله عليه) farmaate hain:

(لَا يُصْلِحُ آخِرَ هَذِهِ الْأُمَّةِ إِلَّا مَا أَصْلَحَ أَوَّلَهَا)

Tarjuma: "Ummat ke aakhri hissa ko wahi tareeqah sudhaar sakta hai jis tareeqah ne ummat ke awwal hissa ko sudhaara hai."

(Majmoo' al-Fataawa li Ibn Taymiyyah, J: 1, S: 353)

Ya'ni Nabi-e-Akram (ﷺ) ne pehle Muslim giroh Sahaba-e-Kiraam (رضي الله عنهم) ko jis tareeqah se sudhaara hai, wahi tareeqah phir aaj ke logon ko bhi sudhaar sakta hai, Is ummat ko sudhaarne ke liye kisi aur naye tareeqah ki zaroorat nahi hai.

**8-** Khair-ul-Quroon Salafiyyat ki ta'keed karti hai, jaisa keh Hadees mein aaya hai, Nabi-e-Akram (ﷺ) ne irshaad farmaayaa:

(خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ)

"Sab se behtareen log mere zamaane ke log hain, phir woh jo mere

zamaana se qareeb zamaana waale hain, phir woh jo un se qareeb zamaana waale hain." (Saheeh Bukhari: 2652)

**9-** Agar hamesha aman-o-salaamti ke saath rehna hai to aap ko Salafiyyat se jude rehna ho ga. Nabi-e-Akram (ﷺ) ne irshaad farmaaya:

(لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يُضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى يَأْتِيَ  
أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ)

Tarjuma: "Meri ummat ka aik giroh hamesha Haq par qaa'im rahe ga, jo un ko be yaaro madadgaar chhoday ga, woh un ko nuqsaan nahi pohuncha sakay ga hatta keh Allah ka hukm aa pohunchay aur woh isi tarah hon ge." (Saheeh Muslim: 1920)

Yeh jama'at kyunkeh Qayaamat tak baaqi rahe gi is liye log iska kuch nahi bigaad saktay.

**10-** Zillat-o-ruswaai se agar bachna hai to Salafiyyat apnana padey ga. Allah Subhanahu-o-Ta'ala ne irshaad Farmaya:

﴿إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ ۝ كَتَبَ اللَّهُ لَأَغْلِبَنَّ  
أَنَا وَرَسُولِي ۖ إِنَّ اللَّهَ الْقَوِيُّ الْعَزِيزُ ۝﴾

"Beshak Allah Ta'ala ki aur Us ke Rasool ki jo log mukhaalifat karte hain wohi log sab se Zyaada zaleelon mein hain, Allah Ta'ala likh chuka hai keh beshak main aur mere paighambar ghaalib rahen ge. Yaqeenan Allah Ta'ala zor aawar aur ghaalib hai."

(Surah Mujaadilah: 20-21)

Jo log Allah Subhanahu-o-Ta'ala aur Us ke Rasool (ﷺ) ke khilaaf koi naya raasta laayenge to woh log zaleel-o-khwaar honge, kyun keh Allah Subhanahu-o-Ta'ala aur Us ke Rasool (ﷺ) ka raasta Jo ikhtiyaar kar lenge woh log hi ghalbah paayenge, Allah Subhanahu-o-Ta'ala ne yeh faisala farma diya hai keh Allah Subhanahu-o-Ta'ala aur Us ke Rasool (ﷺ) ka ghaalib aana attal hai.

**II-** Khoi hui 'izzat agar dobara haasil karna hai to Salafiyyat ikhtiyaar karne hi ke Zariya' woh 'izzat dobara haasil ki ja sakti hai. Aaj ke saare Musulmaan yahi rona ro rahe hain keh Musulmaan zawaal ka shikaar hain. Musulmanon ko agar zawaal se nikal kar 'urooj par aa'na hai aur khoi hui 'izzat unhein dobara haasil karni hai to Salafiyyat ka raasta apnaana zaroori hai. Nabi-e-Akram (ﷺ) ne irshaad farmaayaa:

(سَلِّطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ)

Tarjuma: Allah Ta'ala tum par aisi zillat musallat kar de ga jo tum se us waqt tak door nahi kare ga jab tak keh tum apne Deen ki taraf rujoo' nahi karogay." (Sunan Abi Dawood: 3462)

Ek martaba Nabi-e-Akram (ﷺ) ne aane waalay dino'n mein fitno'n ke zamaana ka zikr farmaayaa, Sahaaba-e-Kiraam (رضي الله عنهم) ne poocha keh: Ae Allah ke Rasool (ﷺ)! humein us waqt kya karna chahiye? Nabi-e-Akram (ﷺ) ne Farmaya:

(تَرْجِعُونَ إِلَى أَمْرِكُمُ الْأَوَّلِ)

Tarjuma: "Tum tumhaare pehle mu'aamla (tareeqah) par waapas laut jaao!." (As-silsilata as-Sahihah: 3165)

Ya'ni woh pehla mu'aamla ya raasta Nabi-e-Akram (ﷺ) aur Sahaaba-e-Kiraam (رضي الله عنهم) ka Deen hai, Jab tak aaj ke 2 billion Musalmaan waapas palat kar Sahaaba-e-Kiraam (رضي الله عنهم) aur Nabi-e-Akram (ﷺ) ke Deen par waapas nahi aa'enge us waqt tak is duniya ki zillat se aur maujooda zawaal se unhein koi duniyaawi taaqat nahi bacha sakti, Deen aur saheeh manhaj ki taraf waapas aa'na padega.

Tareekh-e-Islam mein jo gumraah firqay banay hain us ka naqsha aik She'r mein main ne kheencha gaya hai. Yeh She'r mein bahut pehlay banaya tha:

(اصول التفرقة والخلاف خمسة خروج ورفض وارجاء وقدر وجههم)

Tareekh mein jo firqay banay hain un ki paanch maa'en hain, unhi ki kokh se 72 firqay niklay, woh paanch gumraah firqay yeh hain:

- 1- "Khurooj" ya'ni Khawaarij.
- 2- "Rafz" ya'ni Rawaafiz.
- 3- "Irjaa" ya'ni Murji'ah firqa, jo Zyaada umeedein lagaata hai.
- 4- "Al-Qadr" ya'ni Qadariyyah firqa jo taqdeer ka inkaar karte hain.
- 5- "Jahm" ya'ni Jahmiyyah firqa jo Allah Subhanahu-o-Ta'ala ki Sifaat aur Us ke naamon mein khalal paida karte hain.

(ماتریدی و اشعری و صوفی و باطنی و قبل ذلك اعتزالي و عقلائي و تاويلی)

Phir in paanch maa'on se aur Zyaada firqay niklay In firqon mein se ek Maturidiyyah hai, ek Ash'ariyyah hai, aur ek Soofiyyah bhi hai. Aur ek firqa ne janam liya woh hai "Baatini" firqa hai, In logon ne har ek ke do hissy kiye, Unhon ne kaha keh Qur'an ka ek zaahir hota hai aur ek baatin hota hai, In firqon se pehle Mu'tazilah firqa waale niklay, 'Aqlani firqa waale niklay jinhon ne Islam samajhne ke liye apni 'aql ka poora poora aur had se Zyaada Istemaal kiya aur gumraah ho gaye, aur aik mazeed firqa nikla uska naam hai "Taweeli" jo tamaam nusoos ki taweelaat karne lage the.

Al-gharz paanch baday mauzu'at par firqay niklay:

1. Jab Imaan ka mauzu' nikla to Imaan ki ta'reef mein kami-o-beshi karte hue Murji'ah, Khawarij, aur Karamiyah niklay.
2. Jab imaamat aur khilaafat ka mauzu' aaya to is mein gumraahi ka raasta ikhtiyaar karte hue Raafidah, Khawarij, Naasibah niklay.
3. Aur jab taqdeer ka mauzu' aaya to is mein gumraahi ka raasta ikhtiyaar karte hue Qadariyyah aur Jabariyyah yeh do baday firqay niklay.
4. Phir jab Allah Subhanahu-o-Ta'ala ke naamon aur Sifaat ka mauzu' aaya to is mein gumraahi ka raasta nikaaltay hue Jahmiyah, Mu'tazilah, Mushabbihah, Mu'attilah, Mufawwidhah-o-baatil taweel karne waalay, Maturidiyyah aur Ash'ariyyah niklay.

5. Aur phir is ke ba'd jab kabeera gunaaah ki baat aayi to is mu'aamlay mein Khawaarij aur Mu'tazilah niklay.

Phir in firqon se Soofi, Baatini waghaira firqon ne janam liya aur Islam ke naam par ghair Islami ta'leemaat aur afkaar phailanay lagay.

Allah Subhanahu-o-Ta'ala ne Imaam Ibn Taymiyyah (رحمته عليه) ko paida farmaaya, Imaam Ibn Taymiyyah (رحمته عليه) ne saaray Salaf ke 'uloom ko taqreeban haasil kar liya, in 'uloom se in saaray firqon ka datt kar muqaabla kiya aur har aik ka munh tod jawaab diya.

Aaj bhi agar humein duniya ke saaray firqon se ladna hai aur unhein khatam karna hai to Salaf ka raasta apnaana padey ga.

Is raasta mein puranay logon ko bhi kaamyaabi mili aur In shaa Allah! is daur mein bhi kaamyaabi mile gi kyun keh Qayamat tak Allah Subhanahu-o-Ta'ala ne isi mein kaamyaabi rakh di hai aur yahi Salafiyyat hi nijaat ka raasta hai.

Aakhir mein Allah Subhanahu-o-Ta'ala se du'a karta hoon keh Allah Subhanahu-o-Ta'ala mujhe aur aap sab ko saheeh tareeqah se Islam samajhne ki taufeeq 'Ata farmaaye aur ghalat raaston se Islam samajhne se hum sab ko bachaaye, Aameen!

وآخر دعوانا ان الحمد لله رب العالمين



## Kalimah-e-Tawheed Ke Aath Sharaait

### Tamheed

Allah Subhanahu-o-Ta'ala ne Qur'an-e-Majeed mein jitne ahkaamaat diye hain un sab naikiyon ki jadh aur asal (shahaadat لا إله إلا الله) hai, Ya'ni Kalimah-e-Tawheed hi afzal al-'Ibaadaat aur ahsan al-qurbaat hai, Chunancha Allah Tabarak-o-Ta'ala ne is Kalimah (لا إله إلا الله) ke ma'ani-o-mafhoom aur Tawheed ki rooh ko jaanne aur samajhne ka hukam diya hai. Surah Muhammad Surah number 47 Aayat number 19 mein Allah Subhanahu-o-Ta'ala ne Farmaaya: ﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾ "So (Ae Nabi!) Aap yaqeen kar lein keh Allah ke siwa koi Ma'bood nahi."

Allah Ta'ala yeh hukam kis ko de rahe hain? Allah Ta'ala Nabi-e-Akram (ﷺ) ko yeh hukam de rahe hain, Nabi-e-Akram (ﷺ) ko 'Arabi zubaan samajh mein aati thi ya nahi aati thi? Nabi-e-Akram (ﷺ) ko 'Arabi zubaan samajh mein aati thi, is ke bawajood Allah Subhanahu-o-Ta'ala keh raha hai keh "Ae Nabi-e-Akram (ﷺ)! Jaan lijiye keh (لا إله إلا الله) ka ma'ani kya hai, Allah Ta'ala Nabi-e-Akram (ﷺ) ko yeh hukm de kar asal mein saari insaanaiyat ko hukm de raha hai keh (لا إله إلا الله) ka ma'ani kya hai, yeh jaan lo.

Is aayat mein Nabi-e-Akram (ﷺ) se khitaab ka doosra Matlab yeh hai keh Allah Subhanahu-o-Ta'ala ne Nabi-e-Akram (ﷺ) ko jo ma'ani-o-matlab batlaaya hai, woh ma'ani ke saath hi (لا إله إلا الله) padhenge aur samjhenge to (لا إله إلا الله) Qubool hoga, warna Qubool nahin hoga.

(قِيلَ لَوْهَبِ بْنِ مُنَبِّهٍ أَلَيْسَ لَا إِلَهَ إِلَّا اللَّهُ مِفْتَاحُ الْجَنَّةِ قَالَ بَلَىٰ وَلَكِنْ لَيْسَ مِفْتَاحُ إِلَّا لَهُ أَسْنَانٌ فَإِنْ جِئْتَ بِمِفْتَاحٍ لَهُ أَسْنَانٌ فَتُحَ لَكَ وَإِلَّا لَمْ يُفْتَحْ لَكَ.)

"Wahb ibn Munabbih (رضي الله عنه) se kaha gaya keh kya (لا إله إلا الله) jannat ki kunji nahin hai? To unhoon ne farmaaya keh zaroor hai lekin koi kunji aisi nahin hoti jismein dandaanay na hon. Is liye agar tum dandaanay wali kunji laaoge to tala (qafil) khulega warna nahin khulega."

Aur woh dant kalma-e-Tawheed ke aath 8 shuroot hain.

### **Kalimah-e-Tawheed Ke Aath 8 Sharaait:**

(لا إله إلا الله) ki aath 8 shartein hain, woh kya hain? 'Arab ke ek 'aalim jo ek shaa'ir bhi hain unhoon ne aasaani se yaad karne ke liye in shuroot ko ek She'r mein jama' kiya hai.

العلم واليقين والقبول والانقياد فادر ما أقول والصدق والإخلاص  
والمحبة وفقك الله لما أحبه

1- 'Ilm 2- Yaqeen 3- Qubool 4- Inqiyaad 5- Sadiq (Sachai) 6- Muhabbat  
7- Ikhlaas

Yeh alfaaz aise hain jinhein hum Urdu mein bhi istemal karte hain.

'Ilm se muraad yeh hai keh Kalimah-e-Tawheed ka ma'ani aur matlab ma'loom ho, jahaalat na rahe, Banda zabaan se jo Kalimahh adaa kar raha hai, uska sirf iqraar kaafi nahi balke iske ma'ani aur taqazoun se waqifiyat bhi laazmi hai.

Yaqeen ka matlab hai keh is Tawheed ko Qubool karne ke ba'ad kisi bhi qisam ka shak-o-shuba dil mein baaqi na rahe aur ise mukammal Imaan-o-yaqeen ke saath dil se Qubool karein.

Qubool Ya'ni zaban se iqraar karna.

Inqiyaad ka mukhtasir ma'ani hai keh dil se bhi ma'ani maanna aur 'amal ke Zariya' bhi saabit karna Ya'ni Allah Rabb-ul-'Alameen ke liye muti'-o-farmaan bardaar ho jaana.

Sadq se muraad sachai ke saath Qubool karna.

Muhabbat Ya'ni dilon ki muhabbat ke saath Qubool karo, nafrat ya na-pasandigi se Qubool karna durust nahi hai, dilon mein nafrat Chhupa kar aur is Tawheed ko bojh samajh kar Qubool karna durust nahin hai.

Ikhlaas se muraad riya kaari se nahin balke ikhlaas ke saath Qubool karo.

Tawheed ki Qubooliyat ke liye yeh saat (7) condition Qur'an aur sahi Hadees se saabit hain.

Shaikh Bin Baaz (رحمته الله عليه) ne ek aur Ya'ni aathwi shart bhi batlaai hai woh kya hai? Woh yeh hai keh jitne qism ke Ma'aboodaan-e-baatila aur taghoot hain unka inkaar karna, Ya'ni har qism ki gandagi se saaf ho jao har qism ke shirk aur har qism ki bid'at se paak ho kar Tawheed ko tasleem karo.

Allah Ta'ala jazaa-e-khair de un 'ulama-e-kiraam ko jinhon ne badi mehnat-o-mushaqqat se Qur'an-o-Hadees ki roshni mein in tamaam shuroot ko jama' kiya hai aur in nukaat ka mukammal survey karke hamare liye badi aasani paida kar di hai.

### 1. Pehli Shart " 'Ilm":

Allah Ta'ala ka hukm hai keh ﴿فَاعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾ "So (Ae Nabi!) Aap jaan lein keh Allah ke siwaa koi Ma'bood nahi." (Surah Muhammad: 19)

(لا اله الا الله) jaan'nay ka aik pehlu yeh hai keh sab se pehle aap is ka ma'ani samjhein. Ibn 'Usaymeen (رحمته الله عليه) ne kaha hai keh zara ghaur karein! Is kalma ke do pehlu hain: aik inkaar hai doosra isbaat hai. Kis cheez ka inkaar hai aur kis cheez ka isbaat hai? Shirk ka inkaar hai aur Tawheed ka isbaat hai. Jab tak tumhaara inkaar poora nahin ho ga tab tak tumhaara isbaat bhi poora nahin ho ga. (لا اله الا الله) Nahin hai koi sachcha Ma'bood, ya'ni koi Allah Ta'ala ke siwa Ma'bood-e-Barhaqq ho hi nahin sakta. Glass agar ganda rahe ga aur tum usi mein paani daalo ge to paani bhi ganda ho jaaye ga aur glass bhi ganda hi rahe ga. Pehle glass ko mukammal tareeqah se saaf kar lo ya'ni apne dil ko, apni soch ko aur apne 'aqeeday ko saare ganday 'aqeedon se saaf kar lo, Agar safaai mein thodi bhi kami baaqi rahe gi to Tawheed mein khalal aa jaaye ga.

'Arabi zabaan mein "nahin" ke liye "la" ka lafz istemaal kiya jaata hai, "lan" bhi musta'mal hai aur "lais" bhi istemaal kiya jaata hai, farq kya hai? Zamana maazi se muta'aliq "nahin" kehna hai to "lam" ka istemaal karein, haal se muta'aliq "nahin" kehna hai to "lais" ka istemaal karein aur

mustaqbil se muta'aliq "nahin" kehna hai to "lan" ka istemaal karein, Lekin yahaan Kalimah-e-Tawheed mein "la" istemaal kiya gaya hai, doosra koi lafz istemaal nahin kiya gaya.

Doosri baat (لا اله) ke (ه) par zabr hai, pesh nahin hai, haalaanke agar pesh hota to bhi baat khatam ho sakti thi lekin zabr ke saath ek makhsoos ma'ani maqsood hai.

"Laa" ke ma'ni mein jitne qisam ke " nahi " hain tamaam shaamil hain, " laa " mein maazi, haal aur mustaqbil teenon ki nafi muraad hai, ya'ni maazi mein Allah Ta'ala ke muqaabla mein koi nahi tha, haal mein bhi nahi hai aur mustaqbil mein nahi ho ga, Allah Ta'ala ka muqaabil kabhi bhi nahi aur kahin bhi nahi hai, Allah Ta'ala ka muqaabil na aasmaan mein hai, na zameen mein hai, na kisi sayyaare mein hai, na kisi jungle mein hai aur na kisi sahraa mein hai. Allah Ta'ala ka koi bhi muqaabil nahi hai, na koi farishta hai, na koi Nabi hai aur na koi shakhsiyat hai, Allah ke muqaabla mein koi ho hi nahi sakta.

Aray bhai! thodi to gunjaish ho, nahi! Hargiz nahi! Itnay baday baday baba hain, itnay baday baday peer hain, unhein to mauqa' mil jaana chahiye, nahi! Kisi bhi shakal mein nahi.

Allah Ta'ala Ka muqaabil lakdi ka, pathar ka, sonay ka, chaandi ka, lohay ka ya kisi bhi qisam ki dhaat ka aur kisi bhi qisam ke maaday ka nahi hai. Allah Ta'ala ka muqaabil ta'weez, Imaam-e-zaamin, haath ke kaday, galay ke maalay, aur caron aur dukaanon mein latkaai jaane waali takhtiyar bhi nahi hain. Allah Ta'ala ka muqaabil kitaabein bhi nahi, durood-e-likhi bhi nahi aur durood-e-panj gaana bhi nahi.

To phir sawaal uthta hai keh Aadam (عليه السلام) ko Shaitaan ne jo sajda kiya hai phir woh kya hai? Hum kehtay hain keh sajda kisi bhi jagah jaaiz nahi hai, na qabr par, na mazaar par, na mandir par, na dargah par aur na hi kisi darakht par jaaiz hai.

Sawaal karne waale sawaal karte hain keh Aadam (عليه السلام) ko farishton ne sajda kyun kiya? Mere bhai! Zara ruk jaayie, sawaal yeh hai keh yeh sajda karne

ke liye kis ne kaha hai? Jawaab hai keh agar Allah Ta'ala ne kaha hai to yeh sajda farishte kar sakte hain, agar Allah Subhanahu-o-Ta'ala ne na kaha hota to yeh sajda farishte nahi kar sakte thay. Agar Allah Subhanahu-o-Ta'ala ne kaha hai to sajda Ka'bah ke liye bhi kar sakte hain, agar Allah Subhanahu-o-Ta'ala ne kaha hai to Bait-ul-Muqaddas ke liye bhi sajda kar sakte hain aur agar Allah Subhanahu-o-Ta'ala ne kaha hai to Yusuf (عليه السلام) ko bhi sajda kar sakte hain, Hukm kis ka hona chahiye? Hukm Allah Subhanahu-o-Ta'ala ka hona chahiye. Agar hum Ka'bah ke saamne sajda kar rahe hain to hum darasal yeh sajda Ka'bah ke liye nahi balkeh simt-e-Ka'batullah hi ke liye kar rahe hain aur Allah Subhanahu-o-Ta'ala ke hukm se kar rahe hain.

kya ab mein Bait-ul-Maqdis ki taraf rukh kar ke Namaaz padh sakta hoon? Nahi! halankeh ek zamana mein is ka hukm diya gaya tha lekin ba'd mein rukh tabdeel karne ka hukm diya gaya, kya ab main Bait-ul-Maqdis ki taraf rukh kar ke Namaaz padh sakta hoon? Nahi! kyunke pehla hukm dene wala Allah Subhanahu-o-Ta'ala tha aur ba'd mein is hukm se roknay wala bhi Allah Subhanahu-o-Ta'ala hi tha, pehle yeh hukm tha lekin ba'd mein yeh hukm baaqi nahi hai is liye ab main Bait-ul-Maqdis ki taraf rukh kar ke Namaaz nahi padh sakta, jis shirkia kaam ka kabhi hukm tha hi nahi usay main kaise kar sakta hoon?.

Isi tareeqah se (نعبدى) se bhi baat chal sakti thi lekin (اياى نعبد) kyun kaha gaya hai? (اياى نعبد) se "hum Teri hi 'Ibaadat karte hain Tere 'Ilaawah kisi ki 'Ibaadat hum nahi karte" yeh ma'ni nikalta hai.

Namaaz mein sajda kitna Aham hai, baghair sajda ke Namaaz nahi ho sakti, lekin jab janaazay ki Namaaz ka mas'alah aaya to Allah Subhanahu-o-Ta'ala ne is Namaaz se sajda hi nikaal diya kyunke Namaaz-e-janaazah mein saamne mayyat hoti hai. Jis ne yeh peshaani paida ki hai yeh peshaani Usi ke saamne jhukay gi.

Allah Subhanahu-o-Ta'ala ka agar hukm nahi hai to phir yeh peshaani kahin nahi jhukay gi kyunke jis ne is peshaani ko paida kiya hai yeh peshaani Usi ke hawaale hai, Allah Ta'ala ka irshaad hai:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ  
تَتَّقُونَ ﴿٢١﴾﴾

Tarjuma: "Ae logon! Apne Us Rab ki 'Ibaadat karo jis ne tumhein aur tum se pehle ke logon ko paida kiya, yahi tumhaara bachaao hai"  
(Surah Al-baqarah : 21)

'Ibaadat ka falsafah yeh hai keh jis ne paida kiya hai Wohi 'Ibaadat ke laaiq bhi hai, jis ne humein paida nahi kiya us ki 'Ibaadat kis liye ki jaaye? Sheikh Ibn 'Usaymeen (رحمته الله عليه) kehte hain keh shirk ka jis qadar inkaar ho ga usi qadar Tawheed mazboot ho gi, zara bhi shirk ke inkaar mein shak rahe ga to Tawheed mein khalal paida ho jaaye ga, Allah Ta'ala ka irshaad hai:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا  
انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾﴾

Tarjuma: "Is liye jo shakhs Allah Ta'ala ke siwa doosray Ma'aboodon ka inkaar kar ke Allah Ta'ala par Imaan laaye us ne mazboot kade ko thaam liya, jo kabhi na tootay ga, aur Allah Ta'ala sun'nay wala, jaan'nay wala hai." (Surah Al-Baqarah: 256)

Allah Subhanahu-o-Ta'ala ke muqaabla mein khaday kiye janay waalay tamaam ma'boodon ka, chaahay woh kisi bhi shakal mein hon, inkaar laazmi hai.

Allah Subhanahu-o-Ta'ala ki Zaat mein, Allah Subhanahu-o-Ta'ala ke naamon mein, Allah Subhanahu-o-Ta'ala ke kaamon mein, Allah Subhanahu-o-Ta'ala ki Sifaat mein aur Allah Subhanahu-o-Ta'ala ke liye ki jaanay wali 'Ibaadaat mein kisi ko Sharik na karte hue yeh paanch baatein Allah Subhanahu-o-Ta'ala hi ke hawale kar dene ka naam Tawheed hai:

- (1) Allah Ta'ala ki Zaat
- (2) Allah Subhanahu-o-Ta'ala ke naamon

- (3) Allah Subhanahu-o-Ta'ala ki Sifaat
- (4) Allah Subhanahu-o-Ta'ala ke kaam
- (5) Allah Subhanahu-o-Ta'ala ke liye ki jaane wali 'Ibaadat

In tamaam baaton mein Allah Subhanahu-o-Ta'ala ke saath kisi ko sharik nahi karna chahiye, yeh tamaam baatein Allah Subhanahu-o-Ta'ala ke hawale kar dena chahiyein.

Sheikh Saaleh 'Aal ash-Sheikh ne is mauzu' se muta'aliq chand Aham baatein batlaayi hain, 'Ulamaa-e-Kiraam ki kya hi qeemti baatein hain, bahut saare 'Ulamaa-e-Kiraam saalhaa saal badi mehnat karne aur 'araq rezi ke ba'd 2 safhaat, 6 safhaat, 10 ya 20 safhaat ki mukhtasir kitaab likhte hain lekin is mein 'ilm ka samandar hota hai, Sheikh kehte hain keh (لا إله إلا الله) ka jo hum tarjuma kar rahe hain keh "nahin hai koi sachaa Ma'bood ya Ma'bood-e-bar-haq" is mein se yeh "sachaa" ka lafz ya "bar-haq" ka lafz Kalimahh mein to nahin hai, phir iska ma'ni kahaan se aaya? Isi tareeqah se English mein tarjuma karte hain:

### **There is no god who deserves to be worshipped except Allah**

who ye sun kar koi a'tiraaz kar sakta hai keh beech mein deserves to be worshipped ka lafz kahaan se laaye hain? (المستحق للعبادة) 'Ibaadat ke mustahiq-o-laaiq agar koi hai to Woh Allah Subhanahu-o-Ta'ala hai, yeh 'Ibaadat ke mustahiq-o-laaiq ka matlab kahaan se aaya?

Is liye kehte hain keh Deen-e-Islaam ki bareekiyan samajhne ke liye 'Arabi zabaan samajhna chahiye.

'Arabi zabaan mein jab kabhi "mubtada" aata hai to uski "khabar" ka laaya jaana zaroori hai, 'Arabi zabaan mein bassa auqaat "khabar" chhupi (Hidden) hui hoti hai, 'Arab ke logon ki yeh 'aadat thi keh jo baat mukammal tareeqah se samajh mein aa jaaye use alfaaz mein bayaan nahi karte thay, aisi baat Alfaaz mein kehna aur alfaaz ka is baat ke liye istemaal karna ma'yoob aur 'aar samjha jaata tha.

Jaisa keh "Bismillah" hai, is ka tarjuma hum kya karte hain? "Shuru' karta

hoon Allah ke naam se" haalaanke shuru' ka lafz "Bismillah" mein nahi hai, mukammal (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ) mein lafz (ابداء) hi nahi hai, isi liye kehte hain keh 'Arabi grammar mein kuch alfaaz chhupe (hidden) hote hain, unhein pehchaanne ka naam hi 'Arabi samajhna hai.

Agar hum (لا اله الا الله) ka tarjuma karenge to is mein khabar chhupi hui milti hai, Qur'an-e-Majeed ki taqreeban aayaat ka survey karna paday Ga tab jaa kar woh ma'ni ma'loom ho ga aur samajh mein aaye ga, Qur'an-e-Majeed mein aik aayat hai, Allah Ta'ala ka irshaad hai:

﴿ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ هُوَ الْبَاطِلُ وَاَنَّ اللّٰهَ هُوَ الْعَلِیْمُ الْكَبِیْرُ ﴿۶۲﴾﴾

Tarjuma: "Yeh sab is liye keh Allah hi Haq hai aur Us ke siwaa jise bhi yeh pukaarte hain woh baatil hai aur beshak Allah hi bulandi wala kabriyayi wala hai." (Surah Al-Hajj: 62)

Yeh aur deegar aayaat aur 'Arabi grammar ki roshni mein ab se nahi balke qadeem zamaana se Kalma-e-Tawheed ka yeh ma'zkoorah saheeh ma'ni muraad liya ja raha hai, Alhamdulillah! Qur'an-e-Majeed samajhne aur padhne wala kabhi is ma'ni-o-mafhoom ka inkaar nahi kar sakta.

## 2: Doosri Shart Yaqeen:

(لا اله الا الله) ka mehaz ma'ani jaan lena kaafi nahi balkay is ke ma'ani-o-mafhoom par kaamil yaqeen bhi zaroori hai, warna 'Arab 'Arabi zabaan se waaqif thay, woh Kalma-e-Tawheed ka ma'ani jaante thay lekin is par yaqeen nahi karte thay, isi liye unko kaafir kaha gaya. Agar Tawheed mein yaqeen nahi hai to nifaaq aa jaaye gaa, shak ka raasta ghul jaaye gaa aur agar Tawheed par pukhta yaqeen ho to kisi bhi surat Tawheed mein zarra barabar bhi farq nahi aaye ga.

Aap dekhiye! Duniya mein Musalmaanon par kitni musebatein aa rahi hain, lekin Islam nahi chhod rahi hai, Islam ke naam par khawateen ko bhi takleef ho rahi hai lekin woh Islam ko nahi chhod rahi hain, ma'loom hota

hai keh in tamaam mein aisa yaqeen hai keh pahaad hil jaaye lekin Imaan mein kuch kami na aaye. Surah Hujuraat Surah number 49 aayat number 15 mein Allah Ta'ala irshaad farmaa rahe hain:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَزْتَابُوا وَجْهَهُدُوا بِأَمْوَالِهِمْ  
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾﴾

Tarjuma: "Momine to woh hain jo Allah aur Us ke Rasool par (pakka) Imaan laayen phir shak-o-shuba na karein aur apne maalon se aur Apni jaanon se Allah ki raah mein jihaad karte rahen, (apne da'wa-e-Imaan mein) yahi sachay aur raast go hain."

Ek zamaana mein Tataari Islaam ke khilaaf uthay thay jinhon ne Musulmanon ka aisa qatl-e-'aam kiya keh un Musalmaanon mein mard kam ho gaye aur Zyaada tar 'Auraten baaqi reh gayi thin, yeh un 'Auraton ko apne saath le gaye lekin yahi Tataari kuch muddat ba'd Musalmaan ho gaye, Tareekh likhne waalon ne kaha hai keh yeh Musulmaan kaise hue? Yeh wahi log thay jinhon ne Musulmanon ka qatl-e-'aam kiya tha, iski kya wajah thi? Iski teen wajuhaat thin jin mein se ek wajah yeh thi keh jo maa'en aur behnein mazloom bana kar uthaali gayi thin unhon ne Imaan ke khilaaf musaalihat compromise nahi ki balke unhon ne Tataariyon ko Imaan Se maala-maal kiya. Yeh Imaan ki quwwat hai keh kitni bhi sakht haalat paida ho jaaye Imaan ka daaman haath se nahi chhootna chahiye, isi ko yaqeen kehte hain.

Saheeh Muslim ki hadees hai jis mein (لَا إِلَهَ إِلَّا اللَّهُ) padhne ki Fazilat batlaai gayi hai, Nabi-e-Akram (ﷺ) ne Farmaayaa:

(من مات وهو يعلم أنه لا إله إلا الله دخل الجنة)

"Jo shakhs is 'ilm (aur yaqeen) ke saath intiqaal kar jaata hai keh nahi hai koi Ma'bood-e-Barhaqq siwaaye Allah Ta'ala ke to woh jannat mein daakhil ho jaaye ga." Yeh haqeeqi Tawheed ki fazilat hai. (Saheeh Muslim: 26)

Surah Al-Hujuraat Aayat no. 15 mein Allah Rabb-ul-'Aalameen ne Farmaayaa:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَزْتَابُوا وَجْهَهُدُوا بِأَمْوَالِهِمْ  
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾﴾

Tarjuma: "Momin to woh hain jo Allah Ta'ala aur Us ke Rasool par (pukhta) Imaan laayen phir shak-o-shubah na karein aur apne maaloon aur apni jaanoon se Allah ki raah mein jihaad karte rahein, to yahi pakke aur sachche momin hain."

Is Aayat mein Allah Ta'ala aur Us ke Rasool par Sidq-e-Imaan ki shart yeh lagaayi gayi keh woh shak-o-shubah ki gunjaaish na rakhein, jise shak-o-shubah hota hai woh munaafiq hai. Dusri Hadees mein Nabi-e-Akram (ﷺ) irshaad farmaate hain:

أشهد أن لا إله إلا الله وأني رسول الله. لا يلقي الله بهما عبد، غير شك فيها،  
إلا دخل الجنة

Tarjuma: "Main gawaahi deta hoon keh nahin hai koi ma'bood siwaaye Allah Ta'ala ke aur beshak main Allah Ta'ala ka Rasool hoon, koi bhi banda Allah Ta'ala se is haal mein mulaaqaat kare keh woh in do gawaahiyon mein kuch bhi shak na karta ho to woh Jannat mein daakhil ho jaaye ga." (Saheeh Muslim: 27)

Pehli Hadees mein sirf (لا اله الا الله) ka zikr tha aur Muhammad (ﷺ) ki Risalat ka zikr nahi tha, isi liye ba'az log kehte hain keh sirf (لا اله الا الله) kahenge to chale gaa, lekin kya hum Risaalat ki gawaahi ke baghair bhi Jannat mein chale jaayein ge? Agar yeh ma'ani nikalain ge to phir aik insaan ka qatl kar ke bhi qatl karne waala jannat mein jaa sakta hai, kya sirf aik Hadees padh kar ma'ani nikalain ge? Nahin! Aur bhi Ahadees hain, unhein bhi padhain to ma'ani mukammal samajh mein aaye ga.

Saheeh Muslim ki jo doosri Hadees bayaan ki gayi hai us se ma'loom hota hai keh agar insaan zindagi bhar Tawheed aur risaalat ki gawaahi ko thaamay rakhe aur isi par qaa'im bhi rahe yahaan tak keh Qayamat ka marhala aa jaaye to Allah Ta'ala us se raazi ho kar jannat mein daakhil kar de ga.

Tawheed ki gawaahi aur risalat ki gawaahi, in dono mein badi taaqat aur badi quwwat hai, duniya hum se foot ho jaaye to ho jaaye, ghar, bangla, car, saamaan, ya sab kuch kisi baadh ya silaab mein ya kisi zalzale mein chale jaayein to koi baat nahin kyun keh hamare Paas maujood (لا اله الا الله) hai to bas hai, kyun keh aik Muwahhid se jab Allah Ta'ala raazi ho jaaye to phir Jannat mein daakhil hone se koi cheez usay rok nahi sakti.

Aisa ho hi nahi sakta keh aik insaan in do gawaahiyon ke saath Allah se mulaqaat kare aur Jahannum mein chala jaaye, Allahu Akbar! Lekin shart kya hai? Shart yeh hai keh (غير شك فيهما) Tawheed ke is Kalimahh ke baare mein kisi shak-o-shubha mein muftala na ho.

### **3: Teesri Shart Qubool:**

Qubool ka matlab kya hai? Aik insaan 'ilm se bada yaqeen paida kar leta hai, 'ilm bhi aa gaya aur yaqeen bhi aa gaya lekin kuch log hain jo zabaan se iqraar nahi karte, jaise Abu Taalib hai jinka yaqeen tha keh mera bhteeja Muhammad (ﷺ) sachaa Nabi aur Rasool hai aur uska Deen sachaa hai Lekin jab unse kaha gaya keh aik martaba (لا اله الا الله) keh do! To unhon ne kaha tha keh yeh mujh se nahi ho ga.

Khauif, takabbur, ya ghuroor ki wajah se insaan kehne ya e'laan karne se bhaagta hai keh log kya kahenge?

"Musalmaan to dehshat gard hotay hain, agar maine Islam Qubool kar liya to log mujhe bhi dehshat gard kehne lag jaayen ge."

"Aaj kal to Salafiiyon ko dehshat gard kaha jaa raha hai Agar main apne aap ko Salafi kahungi to log mujhe dehshat gard kahenge."

Logon ke kehne se kuch nahi hota, jo haq hai wahi kaha jaaye. Islam ko phailne se bachane Ke liye ek maahaul banaya jaa raha hai ta keh log Islam qubool na karein.

Allah Subhanahu-o-Ta'ala se du'a hai keh Allah media ke ba'az goshon ko hidayat de jo Islam ke naam se logon mein nafrat phaila rahe hain, aur

humein bhi is baat ki taufeeq de keh hum misaali Musalmaan ban sakein, aur is image ya tasawwur ko jo ghair Muslim ke zehan mein ban chuka hai keh Islam dehshat pasand mazhab hai, is tasawwur ko apne husn-e-akhlaaq-o-'amal se mita sakein.

Teesri shart qubool hai, is pehlu se logon ke raaste badal jaate hain aur paanch qisam ke kufr ban jaate hain:

- (1) Kufr-e-shak
- (2) Kufr-e-Takabbur
- (3) Kufr-e-aa'raaz
- (4) Kufr-e-Takzeeb
- (5) Kufr-e-Nifaaq

Ab hum is pehlu se kufr ki har ek qisam ko misaal ke zariya' samajhtay hain.

**(1) Kufr-e-Shakk:** Nabi-e-Akram (ﷺ) ke daur mein jo dehaati thay woh Kufr-e-Shakk mein muhtala thay, yeh log iqraar to kartay thay, qubool to kartay thay lekin andar se shakk kartay thay.

**(2) Kufr-e-Takabbur:** Koi insaan jaanta hai keh Islam haqq hai aur Allah ke Rasool (ﷺ) sachay Rasool hain lekin takabbur ki wajah se iqraar nahi karta hai Jaise qaum-e-Samood aur qaum-e-'Aad jo takabbur mein barbaad ho gaye, aur shaitaan is ki awwal misaal hai jaanta boojhta takabbur kar ke sajdah se inkaar kiya aur jahannam raseed ho gaya.

**(3) Kufr-e-Aa'raaz:** Ya'ni aik insaan hai jo Tawheed se bhaagta hai aur Tawheed jaanne aur pehchaanne ki mukammal koshish nahi karta, balkay kehta hai keh bhai! mujhe is mein dilchaspi nahi hai, Is liye Tawheed ke subject ko neglect karta hoon, to yeh Kufr-e-aa'raaz hai. Qaum-e-Ahqaaf ('Aad).

(4) **Kufr-e-Takzeeb:** Is ka matlab yeh hai keh insaan ke dil mein yeh yaqeen hota hai keh Islam sachaa Deen hai aur Muhammad (ﷺ) sachay Rasool hain lekin zabaan se iqraar karne ke bajaaye woh isay jhutlaata hai jaise Abu Lahab jisko ma'loom tha keh Islam sachaa Deen hai lekin phir bhi zabaan se jhutlaaya karta tha. ﴿

(5) **Kufr-e-Nifaaq:** Ya'ni insaan zabaan se iqraar to karta hai lekin dil se inkaar karta hai yahi munaafiq hai.

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ إِنَّا لَنَأْتِيَنَّكَ بِكُفْرٍ مِّنْهُمْ لَقَدْ كَانُوا يَكْفُرُونَ ﴿٣٦﴾﴾

" Yeh woh log hain keh jab un se kaha jaata Hai keh Allah Ta'ala ke 'Ilaawah koi Ma'bood-e-Barhaqq nahin to yeh sarkashi aur takabbur karte thay aur kehte the keh kya hum aik deewaane sha'air ki baat par apne ma'boodon ko chhod dein?" (Surah As-Saaffat: 35-36)

Allah Ta'ala ne un ke 'azaab ki 'illat aur iska sabab yeh bayaan kiya keh woh (لَا إِلَهَ إِلَّا اللَّهُ) se takabbur karte aur isay jo yeh kalma le kar aaya jhutlaate, aur us cheez ki nafi nahin karte the jis ki is kalmay ne nafi ki, aur na hi uska isbaat karte jis ka yeh kalma isbaat karta hai.

#### 4: Chauthi Shart Inqiyaad:

Yeh shart kalma-e-Tawheed ke saheeh honay ke liye bahut zaroori aur Aham hai.

Baz'aahir bahut saare Musalmaan kalma padhte hain, sou sou martaba bhi padh lete hain, koi problem nahin hai Kyunke aaj ke Musalmaan baghair samjhe padh lete hain lekin Abu Taalib ko yeh kalma padhne se problem tha kyunke woh is kalma ka poora matlab samajhte the.

Ek insaan 'Arabi mein kahe keh (الخمر حرام) aur (الميسر حرام), lekin wohi insaan sharaab bhi pee raha ho to log kahenge keh "Bhai! Aap keh rahe hain keh sharaab haraam hai lekin aap sharaab pee rahe hain" Us waqt woh insaan kahega keh "Acha iska matlab yeh hai?!" Main to samajh raha tha

keh yeh koi tasbeeh hai jo 'Arabi zabaan mein hai. Ye is liye hua kyunke usay in alfaaz ka sahi matlab nahi ma'loom tha aur woh insaan ghalat 'amal kar raha tha, Bilkul isi wajah se insaan Allah ke 'ilaawah bahut si jagahon par shirk karta hai lekin kalma bhi padhta hai.

Us zamaane mein Abu Lahab aur Abu Jahl ko ma'loom tha keh (لا اله الا الله) ka kya ma'ni hai? Unhein ma'loom tha keh is Kalimahh mein iqraar ke ba'd Allah ke 'Ilaawah kisi ki bhi 'Ibaadat nahi karni chahiye, un ke liye ma'ni clear tha, isi liye woh Kalimahh padhnay se inkaar karte thay, Allah Ta'ala ne un ki is baat ko Qur'an-e-Majeed mein batlaaya hai, Allah Ta'ala ka irshaad hai:

﴿أَجْعَلِ الْاِلَهَةَ الْهَاءَ وَاحِدًا ۗ إِنَّ هَذَا لَشَيْءٌ عَجَابٌ ۗ﴾

Tarjumah: "Kya us ne itnay saaray ma'boodon ka aik hi ma'bood kar diya, waaqi'i yeh bahut hi 'ajeer baat hai." (Surah Saad: 5)

woh 'Arab ke log (الهة) Ya'ni kai Ma'abood kehte the lekin Islam "Allah Waahid " Ya'ni tanha aik Ma'abood kehta hai, isi liye kuffar-e-Makkah kehte the keh "saare Ma'abood chhod kar aik Ma'abood qubul kar lena aisa to mumkin nahi hai" kyunke Kuffar-e-Makkah ko (لا اله الا الله) ka ma'ani-o-mafhoom ma'loom tha. Aaj ka har Musalman kalma padhta hai lekin aksar ko matlab zara bhi nahi ma'loom hai.

Aaj Musalmaanon par 'azabaat aur pareshaniyan kyun aa rahi hain? Kya aap ko ma'loom hai? Jab hum safar karte hain aur logon se mulaqaat karte hain to samajh mein aata hai keh logon ke kai tarha ki bad 'aqeedgiyan, shirk-o-bida'at aur khurafaat raah paa gaye hain. Yeh sab kuch dekhne ke ba'ad pata chalta hai keh isi wajah se Musalmaanon par aafatein aur muqaddarat aa rahi hain.

Qur'an ke Mutaabiq tasawwur kiye jaane wala Musalman alag hai aur aaj zameen par paaya jaane wala Musalman alag hai, Qur'an aur sahih Hadees mein ek Islam batlaaya ja raha hai aur Musalman kisi aur tareeqah ko follow kar rahe hain. Jo insaan Qur'an ko sahih tarjuma ke saath achhe tareeqah se padhe ga, in sha' Allah! woh shirk ke qareeb bhi nahi jaaye ga.

Inqiyaad ka matlab Allah ka muttee' aur farmaan bardaar ban jaana jo keh kalma-e-Tawheed ko dil se maanne se hota hai. Agar insaan bazaahir kalma padhe lekin dil se na maane toh yeh qubool nahi hai, is kalma ko dil se bhi maanna zaroori hai.

Aisa nahi hai keh bhai! khandaan ki aakhri shaadi hai thoda jahez le liye toh kya hoga? Hum Kahin gay keh bhai! Chacha jaan! Ya khala jaan! Jab aap zubaan se iqraar kar rahe hain to dil se bhi tasleem kar lein, ba'az bazurg kehte hain keh dil se hum bhi maante hain lekin khandan ki aakhri shaadi hai thoda bahut music rakh lein ge! Zara gunjaaish nikaal lijiye kyunke khandan ki aakhri khwahish hai, meri bachi, meri aulaad ya mere rishtedaar ki khaatir! Bardasht kar lijiye lekin Allah ki khaatir kuch nahi karna hai. Sura Ahzab Sura number 33 Aayat number 36 mein Allah Subhanahu-o-Ta'ala ne irshaad farmaayaa:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُّبِينًا ﴿٣٦﴾﴾

Tarjumah: "Aur (dekh-o) kisi Momin mard-o-'aurat ko Allah aur Us ke Rasool ke faislay ke ba'ad apne kisi amr ka koi ikhtiyaar baaqi nahi rehta, (yaad rakho) Allah Ta'ala aur Us ke Rasool ki jo bhi nafarmaani kare ga woh sareeh gumraahi mein pade ga."

Kisi Momin mard aur Momin 'aurat ke liye yeh jaaiz nahi hai keh jab bhi Allah Ta'ala aur Us ke Rasool (ﷺ) ka Faisala aa jaaye to us ke 'ilaawah apni taraf se koi aur raasta nikaale. Allah Ta'ala aur Us ke Rasool (ﷺ) ki baat aane ke ba'ad doosri baat Qubool hi nahi hai, is ke aage full stop hai.

Allah aur Us ke Rasool (ﷺ) ke faislay par ruk jaana hi hai, doosra option hi nahi hai, lekin phir bhi ba'az log kehte hain keh dekhie bhai! Haraam aur Halaal apni jagah hai lekin mere ghair Muslim dost badi mohabbat se prasad bheje hue hain, main thoda unko khush karne ke liye khaa loon ga to bura kya hai? Dosti aur business ka mu'aamla hai agar mera dost ka diya hua prasad na khaaun to woh Islam se kya door nahi ho jaaye ga? Iska jawaab yeh hai keh aap is se kahiye keh ae bhai! Zaroorat padne par main

tujhko mera khoon de doonga, zaroorat padne par main tujhe utha kar hospital le jaoonga, zaroorat padne par main tujhe paise de kar teri madad karoonga, lekin main apne Deen mein mufaahamat compromise hargiz nahi karonga, Allah Ta'ala ka irshaad hai: ﴿لَكُمْ دِينُكُمْ وَلِي دِينِي﴾ (Surah Al-Kaafirun: 6) "Tumhare liye tumhaara Deen hai aur mere liye mera Deen hai."

Ae mere bhai! Main duniyawei ai'tbaar se tumhaare har kaam aaunga, Ya'ni khaana chahiye khaana doon ga, paani chahiye paani doon ga, tumhaare ghar ki deewar gir rahi hai to tumhaari deewar apne haathon se banaonga, tum mujh se jo khidmat le lo main free mein karoonga, lekin Deen ke mas'alah mein kisi bhi qism ki mufahamat bardasht nahin hogi.

Mere bhai! Agar main tumhaare in kaamon mein madad kar raha hoon to is ka matlab yeh hua keh jo cheez main ghalat samajh raha hoon usse agar karonga to main ghalti par hoon aur tumhein bhi ghalat raaste par le ja raha hoon, kya yeh ho sakta hai keh insaan apne dost ya rishtedaar ki khaatir kisi haqeeqat ka inkaar kar de? Jaisa keh dost ki khaatir main  $5 = 2 + 2$  to nahin bol sakta, warna log paagal kahenge, lekin main aap ki math (mathematics) ko sahi karne ke liye aap ko ek kitaab dilaaunga aur is ke liye padhaane waale ka bhi intezaam karunga aur saare intezaam karunga lekin aap ki khatir main  $5 = 2 + 2$  nahin keh sakta. Jo meri buniyaadein hain, us ko mujhe follow karna zaroori hai.

Jab insaan kisi cheez ko dil se maan leta hai to us ka jawaab hi alag ho jaata hai, us ka 'amal alag ho jaata hai, us ki soch alag ho jaati hai, us ke faislay alag ho jaate hain aur us ke faislay atal ho jaate hain.

Mukammal tor par apne aap ko Allah Rabb-ul-'Aalameen ka mutee' aur farmaan bardaar banana is ko inqiyaad kaha jaata hai. Allah Rabb-ul-'Aalameen ne Farmaayaa:

﴿وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ  
وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٣٧﴾﴾

"Aur jo shakhs apne aap ko Allah Ta'ala ke taabe' kar de aur phir woh ho ehsaan karne waala yaqeenan usne mazboot kundi ko thaam liya

aur tamaam kaamon ka anjaam Allah Ta'ala hi ki taraf hai."

(Luqman: 22)

### 5: Paanchwein Shart "Sidaq":

Ya'ni sachaaai Kalma-e-Tawheed ki paanchwi shart sachaaai hai jaise Abu Bakr (رضي الله عنه) ki sachaaai thi, isi liye unhein Siddeeq ka laqab mila. Allah Ta'ala ka irshaad hai:

﴿أَحْسِبِ النَّاسَ أَنْ يُتْرَكَوَا أَنْ يَقُولُوا أَمَنَّا وَهُمْ لَا يُفْتَنُونَ ۖ وَلَقَدْ فَتَنَّا  
الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ ۖ﴾

Tarjumah: "Kya logon ne yeh gumaan kar rakha hai keh un ke sirf is da'we par keh hum Imaan laaye hain, hum unhein baghair aazmaaye hue hi chhod denge? Un se aglon ko bhi hum ne khoob jaanchaa. Yaqeenan Allah Ta'ala unhein bhi jaan le ga jo sach kehte hain aur unhein bhi ma'loom kar le ga jo jhoote hain."

(Surah Al-'Ankaboot: 2-3)

(عن معاذ بن جبل رضي الله عنه عن النبي صلى الله عليه وسلم: ما من  
أحد يشهد أن لا إله إلا الله وأن محمداً رسول الله صدقاً من قلبه إلا حرمه  
الله على النار)

"Mu'az bin Jabal (رضي الله عنه) se Hadees marwi hai keh Nabi (ﷺ) ne Farmaayaa: "Jo bhi sadq dil se (لا إله إلا الله) padhe aur is ki gawaahi de keh Muhammad (ﷺ) Us ke bande aur Rasool hain, to Allah Ta'ala us par aag ko Haraam kar dete hain." (Saheeh Bukhari: 128)

Kalimah-e-Tawheed ki yeh shart kab nikhar kar aati hai? Jab maahol bada khatarnaak ho, khoon kharabe ka mu'aamla ho to 'aam tor par insaan kinaarah talaash karta hai aur chhup jaata hai, lekin jiss dil mein

Imaan ki yeh shart (الصدق) Ya'ni sachaaai rachi basi ho to woh un haalaat mein bhi iqraar karta hai aur Islam ko sachaa Deen batlaata hai jaise Me'raaj

ke waqt logon ne Abu Bakr (رضي الله عنه) se kaha keh Muhammad (ﷺ) is tarah ka da'waa kar rahe hain, Siddiq-e-Akbar Abu Bakr (رضي الله عنه) ne foran kaha keh agar yeh Muhammad (ﷺ) keh rahe hain to bilkul sach hai aur main maan'ne ke liye tayyaar hoon.

## 6: Chhatti Shart "Ikhtlaas":

Ya'ni 'Ibaadat khaalis Allah ke liye honi chahiye. Riya kaari ke liye na ho, kisi ko dikhaane ke liye na ho, Allah Ta'ala ka irshaad hai:

﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾

"Khabardaar! Allah Ta'ala hi ke liye khaalis 'Ibaadat karna hai."

(Surah Az-Zumar: 3)

(لا اله الا الله) kehne aur iqraar karne ke ba'd khaalis Allah ke liye, Allah ko raazi karne ke liye aur Us ko khush karne ke liye Islam follow karna hai.

## 7: Saatwin Shart "Al-Muhabbah" Ya'ni Muhabbat:

Tawheed muhabbat ke saath tasleem karein aur 'amal karein, yeh koi bojh nahi hai aur is mein kisi qisam ki bhi zabardasti nahi hai, Allah Ta'ala ka irshaad hai:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ أَمْنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

Tarjuma: "Ba'az log aisay bhi hain jo Allah ke shareek auron ko thehra kar un se aisi muhabbat rakhte hain, jaisi muhabbat Allah se honi chahiye, aur Imaan waalay Allah ki muhabbat mein bahut sakht hotay hain." (Surah Al-Baqarah: 165)

Aap (ﷺ) ne irshaad farmaayaa:

(لَا يُؤْمِنُ أَحَدُكُمْ، حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنَ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ.)

"Anas (رضي الله عنه) se Hadees marwi hai keh Rasoolullah (ﷺ) ne Farmaya: "Tum mein se is waqt tak koi bhi mo'min nahi ho sakta jab tak keh woh mere saath apne bete, baap aur sab logon se Zyaada muhabbat na rakhe." (Saheeh Bukhari: 15)

### 8: Aathwin Shart: Kufr-o-Bid'aat Se Baraa'at:

Har qisam ki gumraahiyon se baraa'at karna, har qisam ke shirk se, har qisam ki bid'aat se, har qisam ke bure 'aqeeday se paak ho kar saheeh 'aqeeday aur saheeh sunnaton ko apnaana. Allah Ta'ala ka irshaad hai:

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۝ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۝ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۝ لَكُمْ دِينُكُمْ ۝ وَلِيَ دِينِ ۝﴾

Tarjuma: "Aap keh dijiye keh ae kaafiro! Na main 'Ibaadat karta hoon us ki jis ki tum 'Ibaadat karte ho, na tum 'Ibaadat karne waale ho Us ki jis ki main 'Ibaadat karta hoon, aur na main 'Ibaadat karoonga jis ki tum 'Ibaadat karte ho, aur na tum Us ki 'Ibaadat karne waale ho jis ki main 'Ibaadat kar raha hoon, tumhaare liye tumhaara Deen hai aur mere liye mera Deen hai." (Surah Al-Kaafiroon: 1-6)

Aakhir mein mai du'a go hoon keh Allah Ta'ala hum sab ko (لا اله الا الله) ka ma'ni-o-matlab samajhne ki taufeeq 'Ata farmaaye, tamaam sharaa'it aur conditions ba husn-o-khoobi follow karne ki taufeeq 'Ata farmaaye, **Aameen.**



## Dunya Ko Sood Se Paak Karna Waqt Ki Aham Zaroorat

(Qur'an, Saheeh Ahadees Aur Jadeed Shumariyyaat Ki Roshni Mein)

### Muqaddimah

الحمد لله وحده والصلاة والسلام على من لا نبي بعده وعلى آله وأصحابه أجمعين،  
اما بعد

Allah Rabb-ul-'Aalameen ne hamaari takhleeq farmaai aur zindagi guzaarne ka saleeqa sikhaaya aur pakeeza rozi khaanay ka hukm diya:

﴿كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۗ وَمَنْ  
يَحِلِّدْ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾﴾

"Tum hamaari di hui paakeeza cheezen khaao aur is mein hadd se aagay na badho. Warna tum par mera ghazab naazil ho ga. Aur jis par mera ghazab naazil ho woh yaqeenan tabaah hua." (Surah Taha: 81)

Yahan paakeeza rizq se muraad Halaal tareeqay se rozi haasil karna hai, jo is ki mukhalfat kare ga us ke liye sakht wa'eed zikr ki gayi hai. Maal ke husool ki koshish Shari'at ki hudood mein reh kar ki jaaye to koi gunaaah nahin hai, Allah Rab-ul-'Aalameen ne khud humein is ki ijaazat di hai farmaayaa:

﴿هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَامْشُوا فِيهَا وَكُلُوا مِنْ رِزْقِهِ  
وَإِلَيْهِ النُّشُورُ ﴿١٥﴾﴾

"Woh Zaat jis ne tumhaare liye zameen ko pust-o-matee' kar diya taa keh tum is ki raahon mein chaltay phirtay raho aur Allah ki roziyaan khaao (piyo), Usi ki taraf (tumhein) jee kar uth khada hona hai."

(Surah Al-Mulk: 15)

﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا  
اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾﴾

"Phir jab Namaaz ho chukay to apni apni raah loo aur Allah ka fazl talaash karo aur Allah ko bahut bahut yaad karte raho taa keh nijaat paao." (Surah Al-Jumuah:10)

Aur Surah Al-Baqarah ki aayat number 172 mein Halaal tareeqay se rizq kamaanay ko 'Ibaadat se ta'beer karte huay farmaya:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ  
إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾﴾

"Ae Ahl-e-Imaan jo paakeeza cheezen hum ne tum ko 'ata farmaayeen hain un ko khaao aur Allah ka Shukar ada karo agar tum khaas Usi ki 'Ibaadat karte ho." (Surah Al-Baqarah: 172)

Balkeh tamaam Ambiyaa ko isi baat ka hukm dete hue farmaayaa:

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾﴾

Tarjumah: "Ae Paighambaro! Paakiza cheezen khaao aur naik 'amal karo. Jo 'amal tum karte ho main un se waaqif hoon."

(Surah Al-Muminoon: 51)

Lekin afsos keh bahut saare log in Aayaaton ki mukhalifat karte hue Shari'at ke zaabite ko nazar andaaaz kar dete hain aur haraam tareeqah apnaate hain. Is baat se Nabi (ﷺ) ne ummat ko aagah kiya, farmaayaa:

(لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمُرءُ بِمَا أَخَذَ الْمَالُ، أَمِنْ حَلَالٍ أَمْ مِنْ حَرَامٍ.)

"Abu Hurairah (رضي الله عنه) ne kaha keh Nabi-e-Kareem (ﷺ) ne Farmaayaa: "Aik zamaana aisaa aaye ga keh insaan is ki parwah nahi karey ga keh maal us ne kahaan se liya, Halaal tareeqah se ya haraam tareeqah se." (Saheeh Bukhari: 2083)

Haraam tareeqay bahut hain jin mein sab se qabeeh sood ka raasta hai.

Roz-e-Awwal se aaj tak soodi nizaam se saari duniya ke logon ko naaqaabil-e-talaafi nuqsan hua, sood aik aisi La'nat hai jis ka asar fard aur mu'aashray ki zaahiri aur baatini zindagi par padta hai, shaaid hi mu'aashray ka koi 'uzw is ke buray asraat se mehfooz ho, maazi-e-qareeb 2008 mein soodi nizaam ne ma'aashi buhraan ki shakal mein saari duniya ki jis tarah kamar todi hai shaaid hi kisi aur nuqsan deh cheez ka is qadar asar duniya par pada ho.

Islam ne har mauqa' par sood ki muzammat ki hai aur is ki jadon par kulhaadi maari hai, aaj zaroorat hai keh khususan Musalmaan aur 'umooman saari duniya ke log jis sood ki la'anat mein paday huay hain, aur jis qadr nuqsan se do chaar ho rahay hain, unhein is se nikala jaaye.

Isi ahmiyat ke peish-e-nazar hum ne is tahreer mein sood ki muzammat aur is ke nuqsanaat ko Qur'an-o-Hadees aur jadeed shumariyyaat ki roshni mein zikr kiya hai, jis mein hum ne yeh bataane ki koshish ki hai keh Islam sood ki la'anat ko khatam karne ki ta'leem deta hai, Halaal tijaarat aur sadaqa-o-khairaat ke Zariya' kaamyab ma'aashi nizaam ke tareeqe bataata hai aur aaj ki jadeed shumariyyaat bhi is ki taa'eed karti hai.

## Sood Ki Muzammat-o-Buraai:

### (1) Sood Ka Adna Mu'aamla Karna Apni Maan Se Zina Karne Ke Baraabar Hai:

Allah ke Nabi (ﷺ) ka irshaad hai:

(الرَّبَّاءُ سَبْعُونَ حُوبًا أَيْسَرُهَا أَنْ يَنْكِحَ الرَّجُلُ أُمَّهُ)

Abu Hurairah (رضي الله عنه) kehte hain keh Rasoolullah (ﷺ) ne Farmaya: "Sood sattu gunaaahon ke barabar hai jin mein se sab se chhota gunaaah yeh hai keh aadmi apni maa se nikah kare."

(Sunan Ibn Maajah: 2274, Saheeh Ibn Majah: 1844)

Sood ka aik adna mu'aamla karna Maan se munh kaala karne ke baraabar hai to bada mu'aamla karna kis qadar sangeen jurm ho ga andaza lagaiye.

Allah hum sab ki is se hifaaizat farmaaye. Aameen.

## (2) Sood Ka Aik Dirham Khaana Allah Ke Paas 36 Martaba Zina Karne Se Zyaada Bura Hai:

Allah ke Rasool (ﷺ) ne Farmaayaa:

(درهم ربا يأكله الرجل ، وهو يعلم ، أشدُّ عند الله من سِتَّةٍ و ثلاثين رَنِيَّةً)

" Aadmi jaante hue sood ka aik dirham khaata hai to (us ka aik dirham khaana) Allah ke paas 36 martaba zina karne se Zyaada bura hai."

(Saheeh al-Jaami': 3375)

## (3) Allah Ta'ala Ne Soodi Mu'aamla Karne Waalon Ko Sood Se Ruk Jaane Aur Tawbah Karne Ka Hukm Diya Aur Na Rukne Par Allah Aur Us Ke Rasool Se Jang Ke Liye Tayyaar Hone Ki Dhamki Di:

Allah Ta'ala ka irshaad hai:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٢٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ ۖ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٢٩﴾﴾

Tarjuma: "Ae Imaan waalon! Allah Ta'ala se daro aur jo sood baaqi reh gaya hai woh chhod do, agar tum sach much Imaan waalay ho. Aur agar aisa nahi karte to Allah Ta'ala se aur Us ke Rasool se ladnay ke liye tayyaar ho jao, haan agar Tawbah kar lo to tumhaara asal maal tumhaara hi hai, na tum zulm karo na tum par zulm kiya jaaye ga." (Surah Al-Baqarah: 278-279)

## **Sood Ke Nuqsanaat Qur'an Aur Saheeh Ahadees Ki Roshni**

Mein:

**(1) Pehla Nuqsaan: Allah Ta'ala Sood Ko Mitaata Hai:**

Allah Ta'ala ka irshaad hai:

﴿يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧﴾﴾

Tarjumah: "Allah Ta'ala sood ko mitaata hai aur sadaqaa ko badhaata hai aur Allah Ta'ala kisi na-shukre aur gunaahgaar se muhabbat nahi karta." (Surah Al-Baqarah: 276)

Is aayat mein Allah Ta'ala ne soodi system ko khatam karne ki zimmedaari khud apne upar li keh is nizaam ko kabhi woh kaamyabi Nahin 'ataa kare ga balkay us ko barbaad kar ke rahay ga, jis cheez ke haq mein Allah Ta'ala nakaami ka Faisala kar day to us ki barbaadi-o-nakaami mein koi shak nahin reh jaata.

Jo log Halaal kamaai ke raaston ko chhod kar sood aur is jaisay haraam raaston ko apnaatay hain, Allah Ta'ala ne unhein na-shukray aur gunahgaar qaraar diya aur un se apni nafrat ka e'laan kiya, Jis se Allah Ta'ala apni nafrat ka e'laan karay woh shakhs duniya-o-aakhirat mein kaamyab nahin ho sakta, Lihaza is duniya mein na soodi nizaam ki taraqqi ho sakti hai aur na soodi nizaam chalanay waalon ko taraqqi mil sakti hai, Waqti tor par ho sakta hai keh un ko kaamyabi mil jaaye lekin anjaam to barbaadi aur nuqsaan ke 'ilaawah kuch nahin hai. Moujooda soodi nizaam ki nakaami is baat ka munh bolta sabot hai.

Lihaaza ek Musulman jis ne apni saari zindagi ka maqsad Allah ki raza mandi banaaya ho woh soodi mu'aamla kar ke Allah ko naraz nahi kar sakta aur jis cheez ki barbaadi ka Allah Ta'ala ki jaanib se Faisala ho jaaye usko apni taraqqi ka Zariya' nahi samajh sakta.

Ek Musalman apne mulk ka wafadaar aur saari insaanityat ka khair khwaah hota hai. Jahaan woh kisi ghair Muslim ke aakhirat ke nuqsaan ko nahi dekh sakta wahin par apne kisi ghair Muslim bhaai ke dunyawawi khsaare ko dekh kar khaamosh nahi baith sakta. Lihaaza hamari hamaare mulk Hindustan se wafadaari aur saari duniya ke insaanon se khair khwaahi ka taqaaza hai keh

pehle unhein Tawheed ki da'wat di jaaye, Lihaaza hum unhein Tawheed ko ikhtiyar karne aur shirk se bachne ki da'wat dete hain taakeh woh abdi khsaare se bach jaayein aur doosre number par hum unhein soodi nizaam ki barbaadi Se aagah karte hain keh soodi nizaam mein siwaaye nakaami ke kuch aur nahi hai taakeh woh apni aakhirat ke nuqsan ke saath duniya ke nuqsanaat se bach jaayein. Mukhtasir baat yeh hai keh sood ka anjaam awwal-o-aakhir barbaadi hai.

(2) Doosra Nuqsan: Yeh Sood Insaan Ko Duniya Mein Kahin Ka Nahi Chhoday Ga Kyun Ke Sood Aur Soodi Mu'aamla Mein Shaamil Rehne Waalay Logon Par Allah Ke Rasool (ﷺ) Ne La'nat Farmaayi Hai:

(لَعْنَرَسُوْلُاللهَصَلَّىاللهَعَلَيْهِوَسَلَّمَأَكِلَ الرَّبَاوَمُؤَكِّلَهُوَكَاتِبَهُوَشَاهِدِيهِ  
وَقَالَهُمَسَوَاءٌ.)

"Allah ke Nabi ne sood khaane waale, sood khilaane waale, soodi mu'aamla likhne waale aur is ke gawaahon par la'nat farmaayi aur yeh tamaam log is mein barabar hain." (Saheeh Muslim: 1598)

Is Hadees ki roshni mein un tamaam hazraat ko hum naseehat karte hain jo soodi len den karte hain, companies chalaate hain, woh software engineers jo soodi nizaam ke liye mu'awin software banaate hain, woh gharon aur dukaano'n ke maalik jo apne ghar aur dukaan soodi mu'aamlaat ko anjaam dene waalon ko soodi mu'aamlaat ki anjaam dehi ke liye dete hain, maslan ATM ya bank ke liye, chartered accountant, marketing executive, accountant jo MBA ki degreeyaan rakhte hain aur soodi projects par kaam karte hain aur apne aap ko in projects par waqf kar dete hain, yeh tamaam is Hadees ki roshni mein apna muhaasba karein aur dekhein keh un ki zindagi kis qadr La'nat mein guzar rahi hai. La'nat ka ma'ni dar-e-haqeeqat Allah ki rehmat se doori hai.

Aaj log kamaane ke liye kaafi waqt lagaate hain, aamdani bhi zyaada hoti hai lekin is ke bawajood un ki zaruriyat-o-khwahishaat na sirf poori nahin hoti balkay unhein apni zaruriyat ki takmeel ke liye mazeed qarz lene ki

zarurat padti hai aur woh log is ka solution chaahte hain, hum is Hadees ki roshni mein is ka hal pesh karte hain keh jis aadmi ki kamaai mein sood ki milaawat ho ya us ki kamaai hi soodi len den se hoti ho woh Allah ki rehmat se koson door ho jaata hai aur jo Allah ki rehmat se door ho us ke rizq mein barkat kahaan se aayegi aur jis aadmi ki zindagi se barkat uthaa li jaaye aur Allah Ta'ala apni rehmat se door kar de to woh kyunkar sukoon ki zindagi guzaar paaye gaa keh hamaara har chhota bada kaam Allah ki madad aur rehmat ka mohtaaj hota hai, ahl-e-'ilm ne yahaan tak bhi kaha hai keh agar koi mu'aashray mein soodi nizaam ko dekh kar bura nahin jaanta to us par bhi la'anat utarti hai.

Hazrat 'Umar (رضي الله عنه) ne Najraan ke 'Eesaaiyon ko Najraan chhod kar nikal jaane ka hukm diya to Najraan ke 'Eesaaiyon ne Hazrat 'Umar (رضي الله عنه) se kaha keh Aap ke Nabi ne hum se mu'aahida kiya tha, hum mu'aahida ki bunyaad par yahaan reh rahe hain, kya tum mu'aahida ko tod rahe ho? To Hazrat 'Umar (رضي الله عنه) ne kaha keh tum se kiye gaye mu'aahiday ki aik Aham shart yeh bhi thi keh tum soodi kaarobaar nahin karo ge lekin tum ne mu'aahiday ki khilaaf warzi karte hue soodi kaarobaar Kiya lihaaza ab tum ko hamaari ra'yaa mein rehne ka haq haasil nahin hai. (Kitaab al-Amwaaal)

Hazrat 'Umar (رضي الله عنه) ne 'Eesaaiyon ko soodi mu'aamla karne par Muslim mu'aashra mein rehne ka haq nahin diya kyunke woh mu'aashra mein rahen ge to un par Allah ki la'anat utarti rahegi aur Muslim mu'aashra bhi is se mutaasir ho ga, in baaton ki roshni mein ghoor kijiye keh aaj Muslim mu'aashre mein soodi len den 'aam hone ke sabab sukoon-o-raahat rukhsat ho chuka hai. Soodi len den ke saath zindagi mein rahmat-o-barkat ka husool muhaal hai. Allah Ta'ala ka irshaad hai:

﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ

أَعْمَى﴾ (١٢٤)

"Aur (haan) jo meri yaad se roogardaani karega us ki zindagi tangi mein rahe gi, aur hum usay baroz-e-Qayaamat andha kar ke uthaayein ge." (Surah Taa Haa:124)

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

"Jo log Imaan laaye un ke dil Allah ke zikr se itminaan haasil karte hain. Yaad rakho Allah ke zikr se hi dilon ko tasalli haasil hoti hai."

(Surah Ar-Ra'd: 28)

Lihaaza agar sukoon-o-itminaan aur kaamyabi chaahte hain to soodi nizaam se bachein aur Halaal zaraa'e 'aamdani ikhtiyaar karein.

**(3) Teesra Nuqsaan: Soodi Mu'amlaat Se Barzakhi Zindagi Mein Nuqsaan Ho Ga Aur Aisay Logon Ko 'Aalam-e-Barzakh Mein 'Azaab Diya Jaaye Ga:**

Jo aadmi zindagi mein soodi mu'amla kare ga aur tauba kiye baghair mar jaaye ga to yeh sood us ka peeche nahi chhode ga balkeh is ke sabab qabr mein barzakhi haalat mein usay 'azaab diya jaaye ga. Hamaari zindagi ka koi bhara nahi hai, hum mein se koi bhi kabhi bhi is duniya se ja sakta hai aur agar tauba ki taufeeq mile baghair woh mar jaaye to sood us aadmi ke liye qabr mein bhi takleef aur 'azaab ka sabab banay ga.

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ آتِيَانِي، فَأَخْرَجَانِي إِلَى أَرْضٍ مُقَدَّسَةٍ، فَاَنْطَلَقْنَا حَتَّى آتَيْنَا عَلَى نَهْرٍ مِنْ دَمٍ فِيهِ رَجُلٌ قَائِمٌ، وَعَلَى وَسْطِ النَّهْرِ رَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةٌ، فَأَقْبَلَ الرَّجُلُ الَّذِي فِي النَّهْرِ، فَإِذَا أَرَادَ الرَّجُلُ أَنْ يُخْرَجَ، رَمَى الرَّجُلُ بِحَجَرٍ فِي فِيهِ فَرَدَّهُ حَيْثُ كَانَ، فَجَعَلَ كُلَّمَا جَاءَ لِيُخْرَجَ رَمَى فِي فِيهِ بِحَجَرٍ، فَيَرْجِعُ كَمَا كَانَ، فَقُلْتُ: مَا هَذَا؟ فَقَالَ: الَّذِي رَأَيْتَهُ فِي النَّهْرِ، أَكَلَ الرَّبَا

Tarjumah: "Samrah bin Jundub (رضي الله عنه) se riwaayat hai keh unhon ne Farmaaya keh Nabi-e-Kareem (صلى الله عليه وسلم) ne Farmaya: "Raat (khwaab mein) maine do aadmi dekhe, woh dono mere paas aaye aur mujhe Bait-ul-Maqdas le gaye, phir hum sab wahaan se chale yahaan tak keh hum ek khoon ki nehar par aaye, Wahan (nehar ke kinaare) ek

shakhs khada hua tha, aur nehar ke beech mein bhi ek shakhs khada tha. (Nehar ke kinaare par) khade hone waale ke saamne pathar paday huay thay. Beech nehar wala aadmi aata aur junhi woh chaahta keh baahar nikal jaaye, foran hi baahar wala shakhs us ke munh par pathar khench kar maarta jo usay wahi lautaa deta jahaan woh pehlay tha. Isi tarah jab bhi woh nikalna chaahta, kinaare par khada hu shakhs us ke munh par pathar khench maarta aur woh jahaan tha wahi phir laut jaata. Main ne (apne saathiyon se jo farishte thay) poocha keh yeh kya hai, to Unhon ne is ka jawaab yeh diya keh nehr mein tum ne jis shakhs ko dekha woh sood khaanay wala insaan hai." (Saheeh Bukhari: 2085)

(4) Chautha Nuqsaan: Sood, Soodi Mu'aamla Karne Waalay Ko Maidaan-e-Hashr Mein Nahi Chhoday Ga Aur Is Ki Wajah Se Maidaan-e-Hashr Mein Bhi 'Azaab Ho Ga, Aur Is Ka Haal Us Paagal Ki Tarah Ho Ga Jis Ko Shaitaan Ne Choo Kar Khabti Bana Diya Ho:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَيْسِ ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۗ وَأَحَدَ اللَّهِ الْبَيْعَ وَحَرَّمَ الرِّبَا ۗ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ ۗ وَأَمْرُهُ إِلَى اللَّهِ ۗ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾﴾

Tarjumah: "Sood khor log na khaday honge magar usi tarah jis tarah woh khada hota hai jise shaitaan choo kar khabti bana de. Yeh is liye keh yeh kaha karte thay keh tijaarat bhi to sood hi ki tarah hai, halaanke Allah Ta'ala ne tijaarat ko Halaal kiya aur sood ko haraam, jo shakhs apne paas aae hui Allah Ta'ala ki naseehat sun kar ruk gaya us ke liye woh hai jo guzra aur us ka mu'aamla Allah Ta'ala ki taraf hai, aur jo phir dobara (haraam ki taraf) lautaa, woh jahannami hai, aisay log hamesha hi us mein rahain ge." (Surah Al-Baqarah: 275)

Ek aadmi paagal pan ko duniya mein pasand nahin karta aur is ko apne liye

badi ruswaai samajhta hai, akhirat mein is se badi ruswai kya ho gi keh us ka haal paaglon jaisa ho aur woh saaray awwaleen-o-aakhireen ke saamne paagal aadmi ki tarah aaye aur sab ko pata ho keh is ko sood ki wajah se paagal pan ka 'azaab diya ja raha hai. Allah Ta'ala is jaisi ruswaai se hum sab ki hifaazat farmaaye. Aameen!

**(5) Paanchwaan Nuqsaan: Soodi Mu'aamla Karne Waale Ke Haqq Mein Jahannum Ke Dard Naak 'Azaab Ka Faisala Kiya Jaaye Ga Aur Woh Ek Lamba Waqt Is 'Azaab Mein Pada Rahega Aur Us Ka Koi Pursaan-e-Haal Nahi Ho Ga:**

﴿وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٢٥﴾﴾

Tarjumah: "Aur jo phir dobara (sood mu'aamla ki taraf) loutaa, woh jahannami hai, aise log hamesha hi us mein rahain ge."

**(Surah Al-Baqarah: 275)**

Ahl-e-'Ilm ne kaha keh is aayat mein hamesha rehne se muraad aik lambe waqfe tak rehna hai kyun keh abdi jahannum ka Faisala mushrik ke haq mein hi hota hai. Sood ki buraai aur nuqsanaat bakasrat is liye bayaan kiye gaye hain keh sood ke muqaable mein doosre gunaah jaise sharaab, zina waghaira ka nuqsaan chand afraad tak mehdood hota hai, jab keh soodi nizaam ka bura asar poore mu'ashray par hota hai Aur aaj kal ke scenario mein to is ke asraat 'aalami hain keh poori duniya ke ma'aashi nizaam ko apni jakad mein le rakha hai, jis ka andaza aap zeel mein diye gaye jadeed shumaariyyaat par ki ja rahi behas se laga saktay hain.

**(6) Chhata Nuqsaan: Maal Mein Kami Ka Waaqia' Hona**

(عَنْ ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا أَحَدٌ أَكْثَرَ مِنَ الرَّبَا إِلَّا كَانَ عَاقِبَةُ أَمْرِهِ إِلَى قِلَّةٍ.)

Tarjuma: 'Abdullah Bin Mas'ood (رضي الله عنه) kehte hain keh Nabi-e-Akram

(ﷺ) ne Farmaya: Jis ne bhi sood se maal badhaaya, us ka anjaam yeh hota hai keh us ka maal ghatt jaata hai."

(Saheeh al-Jaami': 5518, Sunan Ibn Maajah: 2279)

Soodi kaarobaar karne waala apna maal badhaane ke liye Zyaada sood leta hai, lekin ghaaib se aisi aafatein utarti hain keh maal mein barkat nahin rehti, sab tabaah-o-barbaad ho jaata hai, aur aadmi muflis ban jaata hai.

### (7) Saatwan Nuqsaan: Du'a Ki Qubooliyat Se Mehroomi

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا أَيُّهَا النَّاسُ، إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: ﴿يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾ (سورة المؤمنون آية (51)، وَقَالَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ (سورة البقرة آية (172)، قَالَ: وَذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَهُ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَعُذِّي بِالْحَرَامِ فَأَنَّى يُسْتَجَابَ لِذَلِكَ)

Tarjumah: "Abu Hurairah (رضي الله عنه) kehte hain keh Rasoolullah (ﷺ) ne Farmaya hai: "Logon! Allah paak hai aur paak-o-Halaal cheez ko hi pasand karta hai Aur Allah ne momineen ko unhi cheezon ka hukm diya hai jin cheezon ka hukm Us ne apne Rasoolo ko diya hai." Allah ne Farmaayaa: ﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾ Tarjumah: "Ae Rasoolo! Halaal cheezen khaao aur naik 'amal karo, tum jo kuch kar rahe ho us se main bakhubi waaqif hoon." (Al-Muminoon: 51) Aur Allah ne yeh bhi farmaayaa hai: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ Tarjumah: "Ae Imaan waalon! Jo paakiza cheezen hum ne tumhein de rakhi hain unhein khaao, piyo." (Al-Baqarah: 172) (Phr) Aap ne aik aise shakhs ka zikr kiya jo lamba safar karta hai, pareshaan haal aur ghubaar aaluud hai. Aasmaan ki taraf haath phela kar du'aein maangta hai (Mere Rab! Ae Mere Rab! ) Aur

haal yeh hai keh us ka khaana haraam ka hai, us ka peena haraam ka hai, us ka pehna haraam ka hai aur us ki parwarish hi haraam se hui hai. Phir us ki du'a kyun kar qubool ho gi. (Saheeh Muslim: (1015))

Ma'loom hua keh du'a ki qubooliyat ke liye jahaan bahut saari shartein hain, unhi mein ek shart yeh bhi hai keh insaan ka zariya'-e-ma'aash Halaal ho, khaanay, peenay aur pehnay odhnay se muta'alliq jo bhi cheezein hain woh sab Halaal tareeqay se haasil ki gayi hon tabhi du'a ke qubool honay ki umeed ki jaa sakti hai.

### (8) Aathwaan Nuqsaan: Sood Insaan Ko Halaak Kar Deta Hai:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: اجْتَنِبُوا  
السَّبْعَ الْمُوبِقَاتِ، قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا هُنَّ، قَالَ: الشَّرْكُ بِاللَّهِ، وَالسَّحْرُ،  
وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرَّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى  
يَوْمَ الزَّحْفِ، وَقَدْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ.

Tarjumah: Abu Hurairah (رضي الله عنه) ne bayaan kiya keh Rasoolullah (ﷺ) ne Farmaaya: "Saat gunaaahon se jo tabaah kar dene waale hain bachtay raho." Sahaaba-e-Kiraam ne poocha: Ya Rasoolullah! woh kaun se gunaaah hain? Aap (ﷺ) ne Farmaya: "Allah ke saath kisi ko shareek thehraana, jaadoo karna, kisi ki naa-haq jaan lena keh jise Allah Ta'ala ne haraam qaraar diya hai, sood khaana, yateem ka maal khaana, ladaai mein se bhaag jaana, paak daaman bhooli bhaali Imaan waali 'Auraton par tohmat lagaana." (Sahih Bukhari: 2766)

### Soodi Nizaam Ke Ijtimaa'i, 'Ilaaqai, Mulki Aur 'Aalmi Nuqsanaat Jadeed Shumariyyaat Ki Roshni Mein:

Soodi nizaam ka nuqsan sirf infiraadi nahi balkay ijtimaa'ii hota hai aur sirf'ilaaqai nahi balkay 'aalmi hota hai Maslan agar soodi nizaam Hindustan mein chalta hai to iska asar sirf Hindustan mein nahi hota balkay Africa ke hazaaron laakhon boofhon aur bachon par bhi hota hai, Aaj duniya ke 207

se zyaada mumalik hain jin mein 155 mumalik ko "third world countries" kaha jaata hai, ya'ni aisay mumalik jo sood ki wajah se taraqqi nahi kar saktay. Yeh istilaah Jawaharlal Nehru ne banaai thi.

Sood ke asraat mulki aur 'aalami satah par kaise hotay hain, aap andaaza kijiye keh 2007, 2008, 2009 mein sirf Andhra Pradesh mein har aadhe ghante mein sood ke bojh se aur soodi qarz ko ada karne ki taaqat na rakhne ki wajah se aik kisaan khudkushi karta tha Aur aaj sood ki wajah se Muslim ghareeb 'awaam na sirf apni 'izzatein lutaate hain balkay apne Imaan ka bhi sauda karte hain, aur soodi qarz ke bojh talay dabay ghareeb majboor Musalmaan chand soodi rupiyon ke 'iwaz apne Imaan, 'aqeede aur aakhirat ka sauda kar rahe hain.

Aaj duniya mein yeh jo ma'aashi buhran aaya hai, maahireen ne is ki paanch wajuhaat bataayi hain jis mein sab se Aham wajah soodi nizaam ko bataaya hai.

## Sood Ke Teen Nuqsanaat Shumaariyyaat Ki Roshni Mein

### **(I) Pehla Nuqsana Ma'aashi Buhraan (Economic Crisis)**

Aaj 'aalami ma'aashi buhraan ki paanch wajuhaat mein se aik sabse badi aur Aham wajah soodi nizaam hai. 2008 se 2009 tak yeh nuqsana 'urooj par tha. **Silicon.com** ke mutaabiq soodi nizaam ki wajah se saari duniya mein har 10 second mein aik naukri job chali gayi, kai logon ne khudkushi ki, kai depression ka shikaar huay, kai afraad heart attack ka shikaar huay, kai talaaqin hui, aur bahut si families toot chuki hain, kai shareef khandaanon ko jail ki salaakhon ke peechay jaana pada aur aaj bhi yeh jailon mein zillat ki zindagi guzaar rahe hain, kai hospitals mein diwaliye ki wajah par padne waale paagal pan ke doron ke liye special counselling center khole gaye. Aaj psychologist aur cardiologist bataate hain keh 'aalami ma'ashi Buhraan ke ba'ad logon ki ek badi ta'adad sood ki wajah se depression aur heart attack ke shikaar hue aur kayi logon ko apni zindagiyon se haath dhona pada.

## (2) Doosra Nuqsaan Mehngai (Inflation)

Sood ki wajah se ashiya zarooriah mehngi ho gayi aur aaj logon ke liye apni buniyaadi zarooraton ko poora karna mushkil ho gaya jiska andaza aaj har fard achhi tarah kar chuka hai.

## (3) Teesra Nuqsaan Maal Ka Munjamid Hona (Chand Maal-Daroon Ke Paas Maal Ka Jama' Ho Jaana) (Accumulation)

Sood ki wajah se maal jamood ka shikaar ho gaya CIA Fact Book (CIA Fact Book) ke mutaabiq 2008 mein approved currency 65.61 trillion dollar thi, jis mein se do tehaayi currency (paisa) poori duniya ki 7 billion aabadi mein sirf aur sirf 0.15 Ya'ni ek fi'sad se bhi kam afraad ke paas thi, Baqiya 99.85 log ek tehaayi currency par life (zindagi) guzaar rahe the. Is tarah do tehaayi currency 0.15 logon ke paas munjamid ho gayi aur aaj bhi yehi halaat hain.

Zaahir baat hai keh jab do tehaayi currency ek fi'sad logon ke paas munjamid ho jaaye to Baqiya (99) fisad log kya karenge? Unki zarooriyat kaise poori hongy? Allah Ta'ala ne Surah Hashr mein Zakaat aur sadaqat ka hukm diya aur daulat sirf chand maal-daaron mein jama' ho kar reh jaane waale system se roka hai. Allah Ta'ala ne Farmaayaa:

﴿مَا آفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ  
وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ  
شَدِيدُ الْعِقَابِ ﴿٢﴾﴾

"Bastiyon waalon ka jo (maal) Allah Ta'ala tumhaare lade bhide baghair apne Rasool ke haath lagaaye woh Allah ka hai aur Rasool ka aur qarabaat waalon ka aur yateemon, masakeenon ka aur musaafirun ka hai taakeh tumhaare daulat mandon ke haath mein hi yeh maal gardish karta na reh jaaye aur tumhein jo kuch Rasool de le lo, aur jis se Roke ruk jaao aur Allah Ta'ala se darte raha karo, yaqeenan Allah Ta'ala sakht 'azaab wala hai." (Surah al-Hashr: 7)

Sood ka nuqsan yeh hai keh ameer ameer tar aur gareeb gareeb tar hota jaata hai, sood khor soodi qarz lene waale ka khoon choosta hai aur woh soodi qarz ke daldal mein dhunsta jaata hai.

Khud hamaare Mulk Hindustan ke qarz ke bojh par nazar daaliye Reserve Bank of India ke 2008 ke statistics ke mutaabiq 2008 mein Hindustan ne foreign sources se 2001.4 billion dollar ka qarz liya tha aur is wajah se Hindustan par 16 billion dollar soodi qarz ka bojh laada gaya, Hamaara Deen ham ko apne watan se sachchi mohabbat karne ki ta'leem deta hai aur ham apne watan se sachchi mohabbat karte hain, apne mulk ki taraqqi ki fikr karte hain, apne mulk ko taraqqi Yaafat dekhne ki Tamanna karte hain, aur hum apne mulk ki taraqqi ki raah ki taraf rehnumai karne, taraqqi ke kaamon mein saath dene, nuqsan se agah karne aur nuqsan se bachane ko apna farizah samajhte hain, Hum apne mulk ko sood mein tabah hota hua nahi dekh sakte, aur hum soodi nizaam ko khatam karne aur Islamic banking system ke laanay mein is mulk ki bhalaai, taraqqi aur nuqsan se bachne ka raaz samajhte hain taakeh maujooda Bohran se hamaara mulk aur hamaare baradaran-e-watan nikal sakain aur hamaara mulk dobara sone ki chidiya ka maqaam haasil kar le.

Islami maashi nizaam ke bahut saare module hain, agar Hindustan ke qanoon ke daaira mein unko 'amli tatbeeq karne ki ijaazat milti hai toh baradaran-e-watan ko bahut se fawaid haasil ho sakte hain. Inshaa Allah.

### **Islam Ke Sadqaat System Se Saari Duniya Ko Kis Qism Ke Fawaaid Hue Aur Inshaa Allah Honge:**

Log kehte hain keh duniya mein Islamic economic system nahi chal sakta jabkeh Hazrat 'Umar bin 'Abdul-'Aziz (رضي الله عنه) ne teen bar-e-A'azmon ko baghair soodi nizaam ke Zakaat-o-sadqaat ke nizaam ko naafiz karte hue kaamiyabi ke saath chala kar batlaaya aur unke zamaana mein is qadar khushhaali aai keh ek waqt aisa aaya keh Zakaat dene wala Zakaat le kar nikalta magar lene wala koi nahi hota, Yeh Islami shari'at ke nafaaz ka kaamiyab nateeja hai.

Nuqs Islamic system mein nahi balke system ko chalaabe waale naa-ehl aur naa-samajh logon mein hota hai.

In ghulaamon ka yeh kehna hai keh naaqis hai yeh kitaab

### Keh Sikhaati Nahin In Ko Ghulaami Ke Usool

woh log jo waqai'i ma'ashi buhran ka hal chaahte hain hum unko soodi system se bachne, Halaal Zariya'-e-ma'ash ko apnaane aur zakaat-o-sadaqat ke system ko naafiz karne ka mashwara dete hain, Malaysia ne Islamic Economic System ko apnaaya to tiger of Asia kehlaaya. Agle satoor mein jadeed Shumariyaat ki roshni mein hum Islam ke kaamyaab economic system ko saabit karenge aur iski haqaniyat ko waazeh karenge.

Islam zakaat ke tor par maal nikaalne ka hukm deta hai:

- (1)** zameeni paidawar mein barish ke zariy'e paidawar ke hasool par maal ka das percent
- (2)** Khud ki mehnat Ya'ni dol ke zariy'e kheti ke hasool par 5 percent
- (3)** Sone chaandi mein maalik nisaab par nisaab ke mukammal hone aur is par saal guzarne par 2.5 percent

Aur jadeed Shumariyaat ki roshni mein aaj 0.15 log jin ke paas maal munjamid ho chuka hai agar woh soodi nizaam ko chhod kar Islam ke pesh kiye hue ma'ashi aur sadaqaat ke system ko follow karte hain to maujooda Buhran se nikalne mein badi kaamyabi milegi. Is ka andaaza neechे diye gaye Shumariyaat se lagaiye:

### Jadeed Shumariyaat Ki Roshni Mein Charity Sadaqaat-o-Khairaat Ke Fawaid

- Agar duniya ke 0.15 log jin ke paas do tehaayi maal hai agar apne maal ka 10 percent sadqa kar dain to duniya ke 155 mumalik ke soodi qarze aur deegar qarze ada ho jaayein ge.

► Agar apne maal ka 5 percent nikaalain to 133 mumalik ke soodi qarze aur doosre qarze ada ho jaayein ge.

► Aur agar apne maal mein se sirf 2.5 percent nikaal dain ge to below poverty line Ya'ni aise laakhon log jin ko raat mein sone se pehle khaana muyassar nahi hota yeh above poverty line ho jaayein ge Ya'ni sone se pehle unhein khaana mil jaaye ga.

Aur jab hum ne ma'ashi buhran se nikalne ka yeh hal apne lectures mein bataaya aur kai ghair Muslimon ko sood ki khatarnaaki aur is Ke nuqsanaan ko samjhaaya to Alhamdulillah unhone is baat ki sachai ko tasleem kiya aur aage soodi nizaam ko support na karne ka wa'ada kiya.

Surah Al-Baqarah ki chaar Aayaat mein das tareeqon se sood ki muzzmat ki gayi jis se sood ki hurmat ka andaaza hota hai.

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَيْسِ ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۗ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۗ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ ۗ وَأَمْرُهُ إِلَى اللَّهِ ۗ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿۲۰۷﴾ يَنْحَقِ اللَّهُ الرِّبَا وَيُرِيهِ الصِّدْقَ ۗ وَاللَّهُ لَا يَجِبُ كُلَّ كَفَّارٍ أَثِيمٍ ﴿۲۰۸﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿۲۰۹﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿۲۱۰﴾ فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ ۗ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ ۗ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿۲۱۱﴾﴾

Tarjuma: "Sood khor log na khaday honge magar usi tarah jis tarah woh khada hota hai jise shaitaan choo kar khabti bana de. Yeh is liye keh yeh kaha karte thay keh tijaarat bhi to sood hi ki tarah hai, halaankeh Allah Ta'ala ne tijaarat ko Halaal kiya aur sood ko haraam, Jo shakhs apne paas aayi hui Allah Ta'ala ki naseehat sun kar ruk

gaya, us ke liye woh hai jo guzra, aur us ka mu'aamla Allah Ta'ala ki taraf hai, Aur jo phir dobara (haraam ki taraf) loutaa, woh jahannami hai, aisay log hamesha hi us mein rahen ge. Allah Ta'ala sood ko mitaata hai aur sadqa ko badhaata hai, aur Allah Ta'ala kisi na-shukray aur gunehgaar se mohabbat nahi karta... Ae Imaan waalon! Allah Ta'ala se daro aur jo sood baaqi reh gaya hai woh chhod do, agar tum sach much Imaan waalay ho. Aur agar aisa nahi karte to Allah Ta'ala se aur Us ke Rasool se ladnay ke liye tayyaar ho jaaao, haan agar tauba kar lo to tumhaara asal maal tumhaara hi hai, na tum zulm karo na tum par zulm kiya jaaye ga." (Surah Al-Baqarah: 275-279)

- (1) Sood khor ko Qayamat ke din khabti bana dene ki dhamki di gayi
- (2) Haraam ka sareeh kalma sood ki hurmat par dalaalat kar raha hai
- (3) Sood se ruknay ki dhamki
- (4) Soodi len den karne waalon ko Jahannum ke 'azaab ki dhamki
- (5) Sood khor lambi muddat Jahannum mein guzaare ga
- (6) Soodi nizaam ki tabaahi ki dhamki di ja rahi hai keh Allah Ta'ala khud is ko tabaah-o-barbaad kar de ga
- (7) Allah Ta'ala sood khor ko na-shukra aur bada gunaahgaar ke alfaaz se khitaab kar ke nafrat ka e'laan kar raha hai.
- (8) Sood ko chhodne ka hukm diya ja raha hai.
- (9) Imaan ke kamzor hone ka khadsha hai.
- (10) Allah aur Us ke Rasool se jang ke liye tayyaar ho jaaye.

In tamaam Aayaat-o-Ahadees-e-saheeha, neez jadeed survey aur shumariyyaat se sood ki khatarnaaki khul kar saamne aati hai aur yahi wajah hai keh mazhab-e-Islam is ko is qadar sangeen jurm qaraar deta hai, lihaza insaanayat ki falaah-o-behbood isi mein hai keh woh soodi nizaam ke zalimanah shikanjon se apne aap ko aazaad karwaaye taakeh insaani

zindagi khushhaali ki taraf laut sake. Allah humein Halaal rizq naseeb farmaaye, duniya-o-aakhirat mein kamilyaab farmaaye aur sood ki buraiyon se hamari aur saari insaniyat ki hifaazat farmaaye. **Aameen!**



## Islam Mein Ma'soom Muslim Aur Ghair Muslim Ke Jaan-o-Maal Ki Hifaazat Zaroori

Das Ta'leemaat Ki Roshni Mein

الحمد لله وحده والصلاة والسلام على من لا نبي بعده وعلى آله وأصحابه أجمعين،  
اما بعد

Islam Deen-e-rahmat hai, is ka ma'ni salaamti hai. Is ka bhejnay waala Allah hai aur Allah Tabarak-o-Ta'ala ka aik naam Salaam Ya'ni salaamti waala hai. Allah Ta'ala ne duniya ko aman-o-salaamti ka gahwara bananay ke liye Deen-e-Islam ko mukhtalif Ambiyaa aur Rasoolon ke Zariya' bheja jis ki aakhri kadi Khaatam-un-Nabiyyeen, Rahmatul-lil-'Aalameen Muhammad (ﷺ) hain, duniya ko haqeeqi aman, chein, sukoon aur raahat sirf Islam ke saaye mein hi mil sakti hai.

Maujooda daur mein media ke ba'z goshay Islam ko dehshatgardi se jod kar badnaam karne ki naapaak koshish kar rahe hain, chunanchah hum ne zaroori samjha keh zair-e-nazar mazmoon mein hum Islam ki ta'leemaat-e-aman ko Qur'an aur saheeh Ahadees ki roshni mein pesh karein taakeh Islam ke baare mein ghalat fehmi rakhne waalon ki ghalat fehmi ka azaalah ho aur aaj jo duniya aman-o-sukoon ki mutlaashi hai un ko aman-o-amaan ke rehnuma khuttoot mil jaayein.

Zail mein hum tarteeb waar Islam ki ta'leemaat-e-aman – das wajuhaat aur dalail ki roshni mein, pesh karne ki sa'aadat Haasil kar rahe hain jis mein In shaa Allah mudallal tareeqah se yeh saabit ho gaa keh Islam ma'soom Muslim aur ghair Muslim ki jaan-o-maal ki hifaazat ko zaroori qaraar deta hai.

## Insaani Jaan-o-Maal Ka Tahaffuz: Islami Ta'leemat Ki Roshni Mein

### (I) Pehli Ta'leem: Qatl Ki Muzammat

Islam har Musalman ko har ma'soom aur bey gunaah fard ki jaan-o-maal ki hifaaazat karne, us ke saath husn-e-sulook karne aur us ko har tarah ke nuqsaan se mahfooz rakhne ka hukm deta hai, aur aik jaan ki hifaaazat ko saari insaaneyat ki hifaaazat ke baraabar qaraar deta hai, aur aik ma'soom jaan ke qatl ko khwah Muslim ho ya ghair Muslim poori insaaneyat ke qatl ke mutaradif qaraar deta hai. Allah Ta'ala ka irshaad hai:

﴿مَنْ 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 مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾﴾

" Jo shakhs kisi ko baghair is ke keh woh kisi ka qatil ho ya zameen mein fasaad machaanay waala ho, qatl kar daalay to goya us ne tamaam logon ko qatl kar diya, aur jo shakhs kisi aik ki jaan bacha le, us ne goya tamaam logon ko bacha liya. Aur un ke paas hamaare bahut se Rasool zaahir daleelen le kar aaye lekin phir us ke ba'd bhi un mein ke aksar log zameen mein zulm-o-ziyaadti aur zabardasti karne waale hi rahe." (Al-Maaidah: 32)

Balkeh qatl karne ko poori duniya ko tabaah-o-barbaad karne se zyaada sakht qaraar detay hue Farmaya:

(عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَزَوَالِ الدُّنْيَا أَهْوَنُ عِنْدَ اللَّهِ مِنْ قَتْلِ رَجُلٍ مُّسْلِمٍ)

'Abdullah bin 'Umaru (رضي الله عنه) riwaayat karte hain keh Nabi-e-Akram (ﷺ) ne Farmaayaa: "Allah Ta'ala ke nazdeek duniya ka zawaal aur is ki barbaadi kisi Musalmaan ko (naa-haq) qatl karne se zyaada haqeer aur aasaan hai." (Sunan Tirmizi: 1395)

**(2)** Doosri Ta'leem: 'Adl-o-Insaaf

Islam ma'soom ghair Musalmon ke saath bhalaai karne aur insaaf karne ki takeed karta hai aur 'adl-o-insaaf ko apnaane ko waajib qaraar diya hai, aur is ko Allah ki muhabbat ka Zariya' bataata hai. Allah Ta'ala ka irshaad hai:

﴿لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾<sup>①</sup>

"Jin logon ne tum se Deen ke baare mein ladaai nahi ladi aur tumhein jilaa watan nahi kiya un ke saath sulook-o-ahsaan karne aur munsifaana bhale bartaaon karne se Allah Ta'ala tumhein nahi rokta, balkeh Allah Ta'ala to insaaf karne waalon se mohabbat karta hai."

**(Al-Mumtahanan: 8)**

Tareekh mein aisi be shumaar misaalen milti hain keh jahaan ghair Muslim afraad khud Muslim hukmaraanon ke paas apna mas'alah le gaye aur 'adl-o-insaaf ke mutaabiq un ka Faisala kiya gaya.

Ek martaba 'Umar bin 'Abdul-'Aziz (عمر بن عبد العزيز) ke paas ek zimmi ne shikaayat ki keh ek Musalman 'Abbas bin Waleed ne is ki zameen par qabza kar liya hai aur main Kitaabullah ke mutaabiq Faisala chaahata hoon.

'Abbas bin Waleed ne kaha keh mujhe Waleed ne yeh zameen di hai aur is ki sanad bhi mere paas maujood hai. Tahqeeq ke ba'd ma'loom hua keh Zimmi haq bajaa'nib hai to 'Umar bin 'Abdul 'Aziz (عمر بن عبد العزيز) ne 'Abbas se kaha Waleed ki sanad par Qur'an ka hukm muqaddam hai aur Faisala zimmi ke haq mein diya.

Aisi bahut si misaalen Islami tareekh mein maujood hain keh jahaan ghair Muslimon ke jaan-o-maal ki hifaazat Islami ta'leemaat ki roshni mein Muslim hukmaranon ne ki hai.

**(3)** Teesri Ta'leem: Sulah Aur Aman-o-Amaan Ki Targheeb

Agar ghair Muslim Musulmanon se dushmani karte hue jang karne lagein aur daaraan-e-jang agar woh sulah ki baat karein, chaahein Khwaah

Musulmaan kitne hi taaqatwar aur ghaalib kyun na hon, Islam aman ki ta'leem dete hue un se sulah karne, un ki jaan ko nuqsaan na pohnchaane aur un ki jaan-o-maal ko aman-o-amaan 'ata karne ki ta'leem deta hai, aur agar dhokha ka khadsha ho tab bhi tawakkul 'ala Allah ka muzaahirah karte hue apne jaan-o-maal Allah Ta'ala ke hawale karte hue sulah ki shakal mein aman-o-amaan qaa'im karne ki ta'leem deta hai. Allah Ta'ala ka irshaad hai:

﴿وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ  
 ١١ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِنَصْرِهِ  
 وَبِالْمُؤْمِنِينَ﴾

"Agar woh sulah ki taraf jhukain to tu bhi sulah ki taraf jhuk ja aur Allah par bharosa rakh, yaqeenan Woh bahut sunne jaan-ne waala hai. Agar woh Tujh se daghaa baazi karna chaahain ge to Allah tujhe kaafi hai, Usi ne apni madad se aur mominon se teri taa'eed ki hai."

(Al-Anfaal: 61-62)

Aman-o-Amaan ka hukm detay huay Fatah-e-Makkah ke mauqa' par jo Ahkaam Nabi (ﷺ) ne diye hain qaabil-e-zikr hain, farmaayaa:

(عَنْ عَبْدِ اللَّهِ بْنِ رِيَّاحٍ ، قَالَ: " وَفَدْنَا إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، وَفِينَا أَبُو هُرَيْرَةَ فَكَانَ كُلُّ رَجُلٍ مِّنَّا يَضَعُ طَعَامًا يَوْمًا لِأَصْحَابِهِ، فَكَانَتْ نَوْبَتِي، فَقُلْتُ يَا أَبَا هُرَيْرَةَ الْيَوْمَ نَوْبَتِي، فَجَاءُوا إِلَى الْمَنْزِلِ وَلَمْ يُدْرِكْ طَعَامُنَا، فَقُلْتُ يَا أَبَا هُرَيْرَةَ: لَوْ حَدَّثْتَنَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى يُدْرِكَ طَعَامُنَا، فَقَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْفَتْحِ، فَجَعَلَ خَالِدُ بْنُ الْوَلِيدِ عَلَى الْمَجْبُتِ الْيُمْنَى، وَجَعَلَ الزُّبَيْرُ عَلَى الْمَجْبُتِ الْيُسْرَى وَجَعَلَ أَبُو عُبَيْدَةَ عَلَى الْبِيَاذِقَةِ وَبَطْنِ الْوَادِي، فَقَالَ يَا أَبَا هُرَيْرَةَ: ادْعُ لِي الْأَنْصَارَ، فَدَعَوْهُمْ فَجَاءُوا يَهْرُؤُونَ، فَقَالَ يَا مَعْشَرَ الْأَنْصَارِ: هَلْ تَرَوْنَ أَوْبَاشَ قُرَيْشٍ؟، قَالُوا: نَعَمْ، قَالَ: أَنْظِرُوا إِذَا لَقِيتُمُوهُمْ غَدًا أَنْ تُحْصِدُوهُمْ

حَصْدًا، وَأَخْفَى بِيَدِهِ وَوَضَعَ يَمِينَهُ عَلَى شِمَالِهِ، وَقَالَ: مَوْعِدُكُمْ الصَّفَا، قَالَ: فَمَا أَشْرَفَ يَوْمَئِذٍ لَهُمْ أَحَدٌ إِلَّا أَنَا مُؤْمَرٌ، قَالَ وَصَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّفَا، وَجَاءَتْ الْأَنْصَارُ، فَأَطَافُوا بِالصَّفَا فَجَاءَ أَبُو سُفْيَانَ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَيَّدْتَ خَضْرَاءَ قُرَيْشٍ لَا قُرَيْشَ بَعْدَ الْيَوْمِ، قَالَ أَبُو سُفْيَانَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ، وَمَنْ أَلْقَى السَّلَاحَ فَهُوَ آمِنٌ، وَمَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ، فَقَالَتِ الْأَنْصَارُ: أَمَا الرَّجُلُ فَقَدْ أَخَذْتَهُ رَأْفَةً بِعَشِيرَتِهِ وَرَغْبَةً فِي قَرَيْبَتِهِ، وَنَزَلَ الْوَحْيُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: قُلْتُمْ أَمَا الرَّجُلُ فَقَدْ أَخَذْتَهُ رَأْفَةً بِعَشِيرَتِهِ وَرَغْبَةً فِي قَرَيْبَتِهِ، أَلَا فَمَا اسْمِي إِذَا ثَلَاثَ مَرَّاتٍ أَنَا مُحَمَّدٌ عَبْدُ اللَّهِ وَرَسُولُهُ هَاجَرْتُ إِلَى اللَّهِ، وَإِلَيْكُمْ فَالْمَحْيَا مَحْيَاكُمْ وَالْمَمَاتُ مَمَاتِكُمْ، قَالُوا: وَاللَّهِ مَا قُلْنَا إِلَّا ضِنًا بِاللَّهِ وَرَسُولِهِ، قَالَ: فَإِنَّ اللَّهَ وَرَسُولَهُ يُصَدِّقَانِكُمْ وَيَعْدِرَانِكُمْ .

Tarjumah: "Hazrat 'Abdur Rahman bin Rabaah se riwaayat hai keh hum Hazrat Mu'aawiyah bin Abu Sufyaan (رضي الله عنه) ke paas gaye aur hum mein Hazrat Abu Hurairah (رضي الله عنه) bhi thay, aur hum mein se ek aadmi ek din apne saathiyon ke liye khaana pakaata tha, Meri baari thi to maine kaha: "Ae Abu Hurairah! (رضي الله عنه) aaj meri baari hai." Pas woh (sab saathi) ghar aa gaye lekin khaana abhi tak tayyaar na hua tha. To maine kaha: "Ae Abu Hurairah! kaash Aap humein khaana tayyaar hone tak Rasoolullah (ﷺ) ki koi Hadees bayaan kar dete. To unhon ne kaha Fatah Makkah ke din hum Rasoolullah (ﷺ) ke saath thay. Aap (ﷺ) ne Khaalid bin Waleed ko daayein taraf lashkar par aur Zubair ko baayein taraf ke lashkar par aur Abu 'Ubaidah ko paidal lashkar par Ameer muqarrar kar ke waadi ke andar rawaana farmaayaa. Phir Aap (ﷺ) ne Farmaayaa: "Ae Abu Hurairah, mere paas Ansaar ko bulao." Main ne unhein bulaaya to woh daudtay hue haazir huay. Aap (ﷺ) ne Farmaya: "Ae Ansaar ki jama'at, kya tum Quraish ke kameenay logon ko dekh rahe ho? Unhon ne 'arz kiya: "Jee haan." Aap (ﷺ) ne Farmaayaa: "Unhein dekh lo Jab kal tum un se muqaabla karo

to unhein kheta ki tarah kaat dena." Aap (ﷺ) ne apna daaya haath baayein par rakh kar ishaara farmaayaa aur farmaayaa: "Tumhaare milne ki jagah Safaa hai." Us din un ka jo shakhs bhi Ansaar ko mila, usey Ansaar ne sulaa diya, aur Rasoolullah(ﷺ) koh-e-Safaa par chadhay, aur Ansaar ne Haazir ho kar Safaa ko gher liya. Pas Abu Sufyan ne haazir ho kar 'arz kiya: "Ae Allah ke Rasool, Quraish ki tamaam jama'atein khatam ho gayi aaj ke ba'd koi Quraishi na ho gaa." Abu Sufyan ne kaha keh Rasoolullah (ﷺ) ne e'laan farmaya: Jo Abu Sufyan ke ghar mein daakhil ho jaaye usay aman ho gaa, aur jo hathiyar daal de woh bhi ma'moon ho gaa, aur jo apna darwaaza band kar le woh bhi ba-hifaazat rahe gaa." Ansaar ne kaha: Aap (ﷺ) aise aadmi hain jinhain apne khandaan ke saath narimi aur apne watan ki muhabbat paida ho gayi hai. Allah ke Rasool par Wahi naazil hui. Aap (ﷺ) ne Farmaya: "Tum ne yeh kaha tha keh is aadmi ko apne khandaan ke saath narimi karne aur apne watan ki muhabbat paida ho gayi hai. Kya tum jaante ho is waqt mera kya naam ho gaa? Aap (ﷺ) ne teen baar yeh Farmaayaa keh: "Main Muhammad (ﷺ) hoon, Allah ka banda aur Us ka Rasool. Main ne Allah aur tumhaari taraf hijrat ki hai. Mera jeena tumhaare saath aur mera marna bhi tumhaare saath ho ga." Ansaar ne 'arz kiya Allah ki qasam hum ne yeh baat sirf aur sirf Allah aur Us ke Rasool (ﷺ) ke saath muhabbat ki hirs (aur Aap ki ma'iyat se mehroomi ke khauf) se hi ki thi." Aap (ﷺ) ne Farmaayaa: "Beshak Allah aur Us ka Rasool tumhaari tasdeeq karte hain aur tumhaara 'uzr qubool karte hain." (Saheeh Muslim:1780)

#### (4) Chauthi Ta'leem: Haalat-E-Jang Se Muta'alliq Aik Aham Ta'leem

Agar dauraan-e-jang poori qaum mein se aik aadmi bhi apni jaan ki amaan chaahay to us ko amaan dena aur us ko aman ki jagah ba-hifaazat pahunchana farz qaraar diya gaya.

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ فَاجِرُهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ  
أَبْلَغَهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿١﴾﴾

Tarjuma: "Agar mushrikon mein se koi tujh se panaah talab kare to tu usay panaah de de yahaan tak keh woh Kalaamullah sun le, phir usay uski jaaye aman tak pohnta de. Yeh is liye keh yeh log be-'ilm hain." (Al-Tawbah: 6)

Is ta'alluq se bahut sakhti ke saath hukm diya, jaisa keh mashhoor waaqia' hai jisko Imaam Muslim (رحمته الله عليه) ne apni Saheeh mein zikr kiya:

(عَنْ أُسَامَةَ بْنِ زَيْدٍ ، وَهَذَا حَدِيثُ ابْنِ أَبِي شَيْبَةَ ، قَالَ : بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةٍ ، فَصَبَّحْنَا الْحُرَقَاتِ مِنْ جُهَيْنَةَ ، فَأَدْرَكْتُ رَجُلًا ، فَقَالَ : لَا إِلَهَ إِلَّا اللَّهُ ، فَطَعَنَتْهُ فَوْقَ عِ فِي نَفْسِي مِنْ ذَلِكَ ، فَذَكَرْتُهُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَقَالَ : لَا إِلَهَ إِلَّا اللَّهُ ، وَقَتْلَهُ ؟ قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ، إِنَّمَا قَالَهَا خَوْفًا مِنَ السَّلَاحِ ، قَالَ : " أَفَلَا شَقَقْتَ عَنْ قَلْبِهِ ، حَتَّى تَعْلَمَ أَقَالَهَا أَمْ لَا ؟ " فَمَا زَالَ يُكْرِرُهَا عَلَيَّ حَتَّى تَمَيَّنْتُ أَنِّي أَسْلَمْتُ يَوْمَئِذٍ ، قَالَ : فَقَالَ سَعْدٌ : وَأَنَا وَاللَّهِ لَا أَقْتُلُ مُسْلِمًا حَتَّى يَقْتُلَهُ ذُو الْبُطَيْنِ يَعْنِي أُسَامَةَ ، قَالَ : قَالَ رَجُلٌ : أَلَمْ يَقُلِ اللَّهُ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً ، وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ، فَقَالَ سَعْدٌ : قَدْ قَاتَلْنَا حَتَّى لَا تَكُونَ فِتْنَةً ، وَأَنْتَ ، وَأَصْحَابُكَ تُرِيدُونَ أَنْ تُقَاتِلُوا حَتَّى تَكُونَ فِتْنَةً . )

"Usama bin Zaid (رضي الله عنه) se riwaayat hai (Hadees ke alfaaz Ibn Abi Shaibah ke hain), kaha: Rasoolullah (ﷺ) ne Humein ek chhote lashkar mein (jang ke liye) bheja, hum ne subah subah qabeela Jahinah ki shaakh Harqaat par hamla kiya, main ek aadmi par qaaboo paa liya to us ne (لا إله إلا الله) keh diya, lekin main ne use neezah maar diya, Is baat se mere dil mein khatka paida hua to main ne is ka tazkara Nabi (ﷺ) se kiya, Is par Rasoolullah (ﷺ) ne Farmaayaa: "Kya us ne (لا إله إلا الله) kaha aur tum ne use qatal kar diya?" Main ne 'arz ki: "Ae Allah ke Rasool! Us ne aslahe ke dar se kalma padha," Aap ne farmaayaa: "Tu ne us ka dil cheer kar kyun na dekh liya taakeh tumhein ma'loom ho jaata keh us ne (dil se) kaha hai ya nahi." Phir Aap mere saamne

musalsal yeh baat dohraate rahe yahaan tak keh main ne tamanna ki keh (kaash) main aaj hi Islam laya hota (aur Islam laane ki wajah se is kalma go ke qatal ke 'azeem gunaaah se bari ho jaata). Abu Zabyan ne kaha: (is par) Hazrat Sa'ad (رضي الله عنه) kehne lage: "Aur main Allah ki qasam! kisi Islam laane waale ko qatal nahi karunga jab tak Dhul-Batin, Ya'ni Usama, use qatal karne par tayyaar na hon." Abu Zabyan ne kaha: Is par ek aadmi kehne laga: Kya Allah ka yeh farman nahi: "Aur un se jang lado hatta keh fitnah baaqi na Rahe aur Deen saara Allah ka ho jaaye." Toh Hazrat Sa'ad (رضي الله عنه) ne jawaab diya: "Hum fitnah khatam karne ki khaatir jang ladte the jabkeh tum aur tumhaare saathi fitnah barpa karne ki khaatir ladna chaahte ho."

(Saheeh Muslim: 96)

Aap andaaza lagaiye keh Nabi (ﷺ) ne baar baar Hazrat Usama (رضي الله عنه) ke fa'il par muzzmat aur baar baar dahraaya keh kya tumne us shakhs ke dil ko cheer kar dekha hai? Woh afsos karte hue kaha keh kaash keh main aaj hi Musalman huwa hota keh yeh ghalti mujh se sarzid na hoti.

**(5) Paanchvin Ta'leem: Ghair Muslim Islami Hakoomat Mein Bahasiyat Musta'min**

Agar koi ghair Muslim Islami hakoomat mein bahaasiyat musta'min rehta hai toh Islam is ki jaan-o-maal ki hifaaizat karne ko waajib qaraar deta hai aur agar amaan dene ke ba'ad koi Musalman us ko qatal kar de toh pehle marhala mein us ko jannat se mehroomi ki wa'eed sunaata hai.

(عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ نَفْسًا مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا لِيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا.)

"Abdullah bin 'Umaru (رضي الله عنه) se riwayat hai, Nabi-e-Kareem (ﷺ) ne farmaayaa: "Jo shakhs aisi jaan ko mar daale jisse 'ahd kar chuka ho (us ko aman de chuka ho) jaise Zimmi, kaafir ko to woh jannat ki khushboo bhi na soonghega (che jaae ki us mein daakhil ho), halaankeh jannat ki khushboo chaaless baras ki raah se ma'loom hoti

hai." (Sahih Bukhari: 6914)

Jaan to jaan, mu'aahid ke maal ki hifaazat karte hue hukm diya:

(أَلَا مَنْ ظَلَمَ مُعَاهِدًا أَوْ انْتَقَصَهُ أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ أَوْ أَخَذَ مِنْهُ شَيْئًا بَغَيْرِ طَيْبِ نَفْسٍ فَإِنَّا حَاجِبُهُ يَوْمَ الْقِيَامَةِ.)

Tarjuma: Rasolullah (ﷺ) ne farmaayaa: "Suno! Jis ne kisi zimmi par zulm kiya ya us ka koi haq cheena ya us ki taaqat se zyaada us par bojh daala ya us ki koi cheez bina us ki marzi ke le li to Qayamat ke din main us ki taraf se wakeel hoon gaa." (Abu Dawood: 3052)

Hadees mein Hajjij ka lafz hai ya'ni main us ke da'we ki wakaalat karoon gaa.

Koi bhi ghair Muslim, Muslim mulk mein safeer, ambassador ya koi musta'man ban kar aata hai to us ko mulk mein aman dena, us ko Deen bataana aur us ki aman waali jagah tak pohchaana, yeh har Muslim ki zimmedaari hai.

**(6)** Chhatti Ta'leem: Ghair Muslim Maan Baap Se Duniyaavi Mu'aamlaat Mein Husn-e-Sulook Ka Hukm

Basa auqaat aik jagah rehnaay waalon ke khayaalaat mein bhi ikhtilaaf paaya jaata hai yahaan tak keh aik ghar mein Maan baap aur Aulaad Deen ke a'tibaar se mukhtalif ho jaate hain lekin Islam, Musulman aulaad ko Deen ke ikhtilaaf ke bawajood ghair Muslim Maan baap se duniyaavi ma'amalaat mein husn-e-sulook ka hukm deta hai. Allah Ta'ala ka irshaad hai:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلَهُ فِي يَوْمٍ عَامِينَ  
 أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ ۖ إِلَيَّ الْمَصِيرُ ﴿١٠١﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا  
 لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ  
 مَنْ أَنَابَ إِلَيَّ ۖ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٢﴾﴾

Tarjuma: "Hum ne insaan ko us ke Maan baap ke muta'aliq naseehat

ki hai, us ki Maan ne dukh par dukh utha kar usay hamal mein rakha aur us ki doodh chhudaai do baras mein hai keh tu meri aur apne Maan baap ki shukar guzaari kar, (tum sab ko) meri hi taraf laut kar Aana hai. Aur agar woh dono tujh par is baat ka dabaao daalein keh tu Mere saath shareek kare jis ka tujhe 'ilm na ho to tu unka kehna na maanna, haan duniya mein un ke saath achi tarah basar karna aur us ki raah chalna jo Meri taraf jhuka hua ho, tumhaara sab ka lautna meri hi taraf hai, tum jo kuch karte ho us se phir main tumhein khabar daar karoon gaa." (Luqman: 14-15)

(عَنْ أَسْمَاءِ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَتْ: قَدِمْتُ عَلَىٰ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قُلْتُ: وَهِيَ رَاغِبَةٌ، أَفَأَصِلُ أُمَّي؟ قَالَ: نَعَمْ، صِلِي أُمَّكَ.)

"Asmaa bint Abi Bakr (رضي الله عنها) ne bayaan kiya keh Rasoolullah (ﷺ) ke zamaane mein meri waalida (Qateelah bint 'Abdul-'Uzza) jo mushrikah theen, mere yahaan aayeen. Main ne Aap (ﷺ) se Poocha, main ne yeh bhi kaha keh woh (mujh se mulaaqaat ki) bahut khwaahishmand hain, to kya main apni waalida ke saath silah rehmi kar sakti hoon? Aap (ﷺ) ne farmaayaa keh haan apni waalida ke saath silah rehmi kar."

(Saheeh Bukhari: 2620)

Imaam Nawawi (رحمته الله) ne Farmaayaa: (فيه صلة القريب المشرك) is Hadees mein aise rishtedaar jo mushrik hon un ke saath bhi silah rehmi ka hukm diya gaya hai.

Hum jis ke saath reh rahe hain agar un ke 'aqeeday mein shirk ho, is ke bawajood hum ko un ke saath mu'aashrati ta'alluqaat qaa'im rakhne ki ta'leem di gayi hai taakeh hum apne achay ikhlaaq, 'aadat-o-atwaar se unhein Deen-e-haqq ki da'wat de saken kyunke Allah Ta'ala ne humein da'wat-o-tableegh ke farziah Ko anjaam dene ki buniyaad par khair ummat qaraar diya aur duniya-o-aakhirat mein nijaat ka Zariya' qaraar diya aur yeh farziah ghair Muslimon se ta'alluqaat rakhe baghair anjaam nahi diya ja sakta, khair khwaahi ka taqaaza yeh hai keh aadmi ke kufir se nafrat ki

jaaye magar us ko kufr ke daldal se nikaalne ki bhar poor koshish ki jaaye.

### (7) Saatwein Ta'leem: Ghair Muslimon Ke Haq Mein Khair Khwaahi

Aaj dushmani mein saari qaum ko tabaah karne ki baat ki jaati hai jab keh Allah ke Nabi ne Taa'if ke maidaan mein ahl-e-Taa'if ki jaanib se di jaane wali badi badi takaleef par 'afw-o-dar guzr se kaam le kar aman-o-amaan ki ek a'ala misaal qaaim ki aur un ke haq mein du'a-e-hidaayat de kar ghair Muslimon ke haq mein khair khwaahi aur a'ala ikhlaaq ki misaal qaaim ki.

(أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَتْهُ أَنَّهَا قَالَتْ  
لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ  
؟، قَالَ: "لَقَدْ لَقَيْتُ مِنْ قَوْمِكَ مَا لَقَيْتُ وَكَانَ أَشَدَّ مَا لَقَيْتُ مِنْهُمْ يَوْمَ  
الْعُقَبَةِ إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كَلَالٍ فَلَمْ يُجِئْنِي إِلَى مَا  
أَرَدْتُ فَأَنْطَلَقْتُ، وَأَنَا مَهْمُومٌ عَلَى وَجْهِي فَلَمْ أَسْتَفِقْ إِلَّا وَأَنَا بِقَرْنِ التَّعَالِبِ  
فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِي فَنَظَرْتُ، فَإِذَا فِيهَا جِرِيْلُ فَنَادَانِي،  
فَقَالَ: إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ وَقَدْ بَعَثَ إِلَيْكَ  
مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ فَنَادَانِي مَلَكَ الْجِبَالِ فَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ:  
يَا مُحَمَّدُ، فَقَالَ: ذَلِكَ فِيمَا شِئْتَ إِنْ شِئْتَ أَنْ أُطِيقَ عَلَيْهِمُ الْأَخْشَبِينَ، فَقَالَ  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ  
وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا.)

"Nabi-e-Kareem (ﷺ) ki zawja-e-mutahhara 'Ayesha (رضي الله عنها) ne kaha keh unhon ne Nabi-e-Kareem(ﷺ) se poocha, kya Aap par koi din Uhud ke din se bhi zyaada sakht guzra hai? Aap (ﷺ) ne is par farmaayaa keh tumhaari qoum (Quraish) ki taraf se main ne kitni museebatein uthaai hain lekin is saare daur mein 'Aqbah ka din mujh par sab se zyaada sakht tha Yeh woh mauqa' tha jab main ne (Taa'if ke sardaar) Kinaanah bin 'Abd Yaa Lail bin 'Abd Kallal ke haan apne Aap ko paish kiya tha. Lekin us ne (Islam ko qubool nahi kiya aur) meri

da'wat ko rad kar diya. Main Wahaan se intehaai ranjeeda ho kar waapas hua. Phir jab main Qarn-us-Saaalib pahoncha, tab mujh ko kuch hosh aaya, main ne apna sar Uthaaya to kya dekhta hoon keh badli ka aik tukda mere oopar saaya kiye hue hai aur maine dekha keh Jibra'eel (عليه السلام) us mein maujood hain, unhon ne mujhe awaaz di aur kaha keh Allah Ta'ala Aap ke baare mein Aap ki qoum ki baatein sun chuka aur jo unhon ne rad kiya hai woh bhi sun chuka. Aap ke paas Allah Ta'ala ne pahaadon ka farishta bheja hai, Aap un ke baare mein jo chaahein us ka use hukm de dein. Is ke ba'd mujhe pahaadon ke farishte ne awaaz di, unhon ne mujhe salaam kiya aur kaha keh Ae Muhammad (ﷺ)! Phir unhon ne bhi wohi baat kahi, Aap jo chaahein (us ka mujhe hukm farmaayein) Agar Aap chaahein to main dono taraf ke pahaad un par laa kar mila doon (jin se woh chakna choor ho jaayein) Nabi-e-Kareem (ﷺ) ne Farmaayaa, mujhe to is ki umeed hai keh Allah Ta'ala un ki nasal se aisi aulaad paida karega jo akele Allah ki 'Ibaadat kare gi, aur Us ke saath kisi ko shareek na thehraaye gi. (Saheeh Bukhari: 3231)

### (S) Aathwein Ta'leem: Ghair Muslimon Se Rawadaari

Islam aman-o-amaan ke qiyaam ke liye ghair Muslimon se rawadaari ki ta'leem deta hai.

Allah ke Nabi (ﷺ) ki ba'sat ke waqt Qaisar-o-Kisra ki jang chal rahi thi. Woh dono ek doosray ko bardasht nahi karte thay, un ki yeh mukhassamat aur dushmani is qadr badh chuki thi keh woh ek doosray ke wujood ko mitaane ke darpae thay Lekin Allah ke Nabi ko jab Allah Ta'ala ne Madinah mein hukoomat 'ata ki to Aap ne apne mukhaalifeen ko na sirf bardasht kiya balkeh Yahood -o-Nasaara ko chand sharaa'it ke saath Islami hukoomat mein rehne ki ijaazat di, Aap ne Madinah ke Yahood se aman-o-amaan ka aur Madinah par kisi dushman ke hamla karne par bila-tafreeq-e-mazhab Madinah mein rehne waalon ki jaan-o-maal ki hifaazat karne par mu'aahida kiya lekin 'Aqeedah aur Deen ke mu'aamlay mein kisi qisam ki mudaahanat se kaam nahi liya, Aaj ki duniya ka na'ara "mutual coexistence" hai, is ko

'amali tor par aaj se chaudah sau saal qabl hi Madinah mein anjaam diya gaya.

**(9) Noween Ta'leem: 'Ujlat Se Mumaani'at**

Islam aman-o-amaan ke qiyaam ke liye kisi bhi Aham khabar ke pohanchne par baghair 'ilm ke nadaani mein koi nateeja nikaalne se mana' Karta hai, Kyunkeh har ek ke paas qoum ke ijtimaa'ii masaa'il ko samajhne aur khabar ki asal haqeeqat ko jaanne ki salahiyat aur malkah nahi hota, lihaaza is ko 'Ulamaa aur zimmedaraan ki jaanib lautaane ka hukm deta hai taakeh naadaani mein mu'aashrah ka aman-o-amaan mutaasir na ho jaaye, Infiraadi a'maal ka achha aur bura asar saaray mu'aashray par padta hai Hamaaray chand a'maal-o-aqwaal aisay hotay hain agar woh khair waalay hon aur is ko poori hikmat, zimmedaari aur sanjeedgi ke saath barta jaaye to is ke achhay asraat saaray mu'aashray par martab hotay hain, Aur agar jazbaat, laa 'ilmi aur soche samjhe baghair hum faislay lainay lagain to is ke nihaayat hi muzir asraat Muslim Ummat par padtay hain, khaas kar social media par aanay waali har chhoti badi khabar ki sachhai aur mauqa' mahal jaane baghairIs khabar ko phailaane par naaqaabil-e-talaafi mulki aur 'aalami nuqsanaat hotay hain. Allah Ta'ala ka irshaad hai:

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّعَوْا بِهٖ ۗ وَكَوَرَدُّوهُ إِلَى الرَّسُولِ  
وَالْيَأْيِ الْأَمْرِ مِنْهُمْ لَعَلِمَ الَّذِينَ يُسْتَنْبِطُونَهُ مِنْهُمْ ۗ وَكَوَلَا فَضَّلَ اللَّهُ  
عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾﴾

Tarjuma: "Jahaan unhein koi khabar aman ki ya khauf ki mili unhon ne use mashhoor karna shuru' kar diya, halaankeh agar yeh log use Rasool (ﷺ) ke aur apne mein se aisi baaton ki teh tak pahonchnay waalon ke hawaale kar detay, to us ki haqeeqat woh log ma'loom kar letay jo nateeja akhaz karte hain, Aur agar Allah Ta'ala ka fazl aur Us ki rehmat tum par na hoti to ma'dood-e-chand ke 'Ilaawah tum sab shaitaan ke pairokaar ban jaate." (Surah An-Nisaa: 83)

Baghair 'Ilm ke ijtimaa'ii ma'amaalat mein guftagu karna shar'an durust nahi hai, aaj log baghair 'Ilm ke Musalmaanon ke ijtimaa'ii ma'amaalat

par guftagu karte hain, baday jazbaati baatein karte hain aur naujawan nasal ke jazbaat ka ghalat istemaal karte hain, jis se mu'aashrah ko bahut se nuqsanaat hotay hain. Sahaaba ke daur mein aik Taabi'i jald baazi mein ijtimaa'ii ma'amaalat mein guftagu aur fatway denay lage to Sahaabi-e-Rasool ne unhein roka aur kaha keh Hazrat 'Umar (رضي الله عنه) ke daur mein agar ijtimaa'ii masaa'il aate to hum tamaam As-haab-e-Badr ko jama' kar lete aur jab tak unki raa'yi nahi lete tab tak koi Faisala nahi karte, aur aap jald baazi mein tanha fatway de rahay ho. **(I'laam al-Muwaqqi'een)**

Nabi-e-Akram (ﷺ) ne jald baaz aur la 'Ilm ijtimaa'ii ma'amaalat mein baat karne waalon ke baare mein farmaayaa:

(عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " سَيَأْتِي عَلَى النَّاسِ سِنَوَاتٌ خَدَاعَاتٌ، يُصَدَّقُ فِيهَا الْكَاذِبُ، وَيُكَذَّبُ فِيهَا الصَّادِقُ، وَيُؤْتَمَنُ فِيهَا الْخَائِنُ، وَيُخَوَّنُ فِيهَا الْأَمِينُ، وَيَنْطِقُ فِيهَا الرُّوَيْضَةُ، وَمَا الرُّوَيْضَةُ؟ قَالَ: الرَّجُلُ التَّافَهُ فِي أَمْرِ الْعَامَّةِ. )

Tarjuma: Abu Hurairah (رضي الله عنه) kehte hain keh Rasoolullah (ﷺ) ne Farmaayaa: "Makar-o-fareb waale saal aayenge, un mein jhoote ko sachaa samjha jaaye ga aur sachay ko jhoota, khaain ko amaanat daar aur amaanat daar ko khaain, aur us zamaane mein (رُوَيْضَةُ) baat karega, Aap (ﷺ) se sawaal kiya gaya: (رُوَيْضَةُ) kya hai?" Aap (ﷺ) ne Farmaayaa: "Haqeer Aur kameena aadmi, woh logon ke 'aam intizaam mein mudakhlat kare ga." (Sunan Ibn Majah: 4036)

Har Musalmaan ko chahiye keh woh waqt ke authority rakhne waalay zimmedaraan aur 'Ulamaa tak baat pohnchae taakeh woh mas'alah ki saheeh no'iyat ko haalaat aur Shari'at ki roshni mein samajh kar us ka saheeh aur pur-aman hal pesh kar sake.

### (10) Dasween Ta'leem: Jaan-O-Maal Ki Hifaaizat

Islam ne jaan-o-maal ki hifaaizat ko aik Musulmaan ke Imaan ki takmeel se joda hai aur us Musulmaan ke Imaan ki takmeel ki nafi ki keh jo khud

to pait bhar kar khaaye aur us ka Muslim ya ghair Muslim padosi bhook ki takleef mein waqt guzaare. Nabi (ﷺ) farmaate hain:

(ليس المؤمن بالذي يشبع وجاره جائع إلى جنبه)

Tarjuma: "Woh aadmi kaamil Imaan waala nahin jo khud to pait bhara rahay aur us ke pados mein us ka padosi bhooka rahay."

(Saheeh al-Jaami' : 5382)

Jo Deen padosi ki bhook ki takleef mein madad na karne waalay ko naaqis-ul-Imaan qaraar day woh doosray aadmi ko naa-haq takleef deny aur us ke khoon ke bahaane ki kaise ijaazat day sakta hai? Balkeh jis ka padosi us ki takleefon se mehfooz na rahay to woh aadmi pehlay marhalay mein Jannat se bhi mehroom ho jaata hai. Allah ke Nabi (ﷺ) ka irshaad hai:

(لا يدخل الجنة من لا يأمن جاره بوائقه)

"Woh aadmi Jannat mein daakhil nahin ho gaa jis ka padosi us ki takaleef se mehfooz na ho." (Saheeh Muslim: 46)

Yeh das ta'leemaat-e-amn hain jin ko padh kar ek insaaf pasand aadmi Islam ke Deen-e-rahmat honay ki gawaahi day gaa. Is ke 'Ilaawah aur bhi ta'leemaat hain jin par hum aglay edition mein mazeed tafseel ke saath zikr karain gay. In shaa Allah.

وآخر دعوانا ان 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	Ẓulm (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

Urdu Letters	Roman Sound	Misal (Example)
گ	g	Ghar
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 a w a a z)
ي	y / I / ee	Yaqeen / 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) 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. Salfia / Salafiyyat — سلفیت — Salaf (pehle logon) ke tariqa par chalna \_ Salafism, following the way of early Muslims.
2. Khair ul Quroon — خير القرون — Sabse behtar zamanay, yaani Sahaba, Tabieen aur Taba Tabieen ka daur \_ The best generations (companions, their successors, and successors of successors).
3. Manhaj — منهج — Deen ko samajhne aur amal karne ka tariqa \_ Methodology, approach, way of understanding religion.
4. Maslak — مسلک — Fikri ya deeni raah, tariqa \_ School of thought, path, religious orientation.
5. Waraye — ورائے — Is se aagay, is ke peeche ya is ke ilawa \_ Beyond, behind, apart from.
6. Mizaj — مزاج — Tabiyat, fikri ya jazbati rang \_ Temperament, nature, disposition.
7. Usool-e-Fiqh — اصول فقہ — Fiqhi masail samajhne ke buniyadi usool \_ Principles of Islamic jurisprudence.
8. Usool-e-Hadith — اصول حدیث — Hadith ki sahi ya zaeef pehchan ke qawaaid \_ Sciences of Hadith, principles of hadith evaluation.
9. Usool-e-Tafseer — اصول تفسیر — Quran ki tafseer karne ke usool o zawabit \_ Principles of Quranic exegesis.
10. Afkaar — افکار — Soch, khayalaat, nazaryaat \_ Thoughts, ideas, ideologies.
11. Tawazu — تواضع — Andar se inkisari, ghuroor na hona \_ Humility, modesty.
12. Khawarij — خوارج — Wo log jo Musلمانon ko kafir qarar de kar khuruj karte hain \_ Kharijites, extremist group who declared Muslims as disbelievers and revolted.
13. Jazib-e-Nazar — جاذبِ نظر — Nazar ko apni taraf kheenchne wala \_ Attractive, eye-catching, appealing.

14. Afzaliyyat — افضیلت — Kisi cheez ka doosre se behtar hona \_ Superiority, excellence, preference.
15. Harba — حربہ — Kisi maqsad ke liye istemal kiya gaya hathiyar ya tarika \_ Tool, weapon, tactic, strategy.
16. Tashakhkhus — تشخص — Apni alag pehchaan aur shakhsiyyat \_ Identity, distinction, unique character.
17. Zahr Afshani — زہر افشانی — Zeher phelana, zer e asar karna, naqsandeh baatein phailana \_ Spreading venom/poison, disseminating harmful ideas.
18. Murtakib — مرتکب — Koi bura kaam karne wala \_ Perpetrator, one who commits (a sin or crime).
19. Batadreej — بتدریج — Aahistah aahistah, dheeray dheeray \_ Gradually, step by step.
20. Takfeer — تکفیر — Kisi Muslim ko kafir qarar dena \_ Declaring a Muslim to be a disbeliever.
21. Dehshat Gard Tanzeem — دہشت گرد تنظیم — Khauf o dehshat phailane wala giroh \_ Terrorist organization.
22. Mutaarif — متعارف — Jaana pehchana, roshan \_ Familiar, introduced, well-known.
23. Jayyid — جید — Aala darja ka, umda \_ Excellent, senior, of high caliber (used for scholars).
24. Waqee — وقیع — Bhaari, qadro qeemat wala, gehra \_ Weighty, valuable, significant.
25. Saakh — ساکھ — Izzat aur aitbaar, naam \_ Reputation, credibility, standing.
26. Shabih — شبیہ — Soorat, chehra, kisi jaisi tasveer \_ Image, likeness, resemblance.
27. Mubarra — مبرا — Paak, begunah, ilzaam se azaad \_ Innocent, free from blame, absolved.
28. Mu'allif — مؤلف — Kitaab likhne wala \_ Author, writer, compiler.
29. Khalfiyyat — خلفیت — Peechay ki kaifiyyat, pas manzar \_ Background, context, backdrop.

30. Nakhalaf — ناخلف — Baap ki nek raah se hatne wala, naalaih aulad \_ Unworthy successor, degenerate offspring.
31. Imamah — امامت — Rehbari, namaz ya siyasaat mein aagey hona \_ Leadership, imamate (religious or political leadership).
32. Marwi — مروى — Jis ki riwayat ki gayi ho, riwayat shuda \_ Narrated, reported (used for hadith).
33. Malooth — ملوث — Ganda, daag lagaya hua, mila hua \_ Tainted, contaminated, implicated.
34. Alqaab — القاب — Izzat ke naam, khitabaat \_ Titles, honorifics.
35. Tatbiqi — تطبيقى — Amal mein laaya gaya, practical \_ Applied, practical, implemented.
36. Batil — باطل — Jhooth, ghalat, nahaaq \_ False, void, null, invalid.
37. Azmoodah — آزموده — Tajurba shuda, parkhaa hua \_ Tested, tried, proven, experienced.
38. Iflas — افلاس — Gharebi, muflis hona \_ Poverty, destitution, bankruptcy.
39. Tafheem — تفهيم — Samjhana, wazahaat karna \_ Explanation, making someone understand.
40. Taaed — تائيد — Himayaat karna, saath dena \_ Support, endorsement, backing.
41. Bala Dasti — بالا دستى — Ghalba, barteri, upar hona \_ Dominance, supremacy, upper hand.
42. Dunya Parast — دنيا پرست — Dunya ki mohabbat mein dooba hua \_ Materialist, worldly, one who loves the world excessively.
43. Firqa Wariyyat — فرقہ واریت — Giroh bazi, tafriqa — Sectarianism, divisiveness.
44. Madkhali — مدخلى — Sheikh Rabi al-Madkhali se mansoob salafi fikr \_ Madkhalism, a strand of Salafism associated with Sheikh Rabi al-Madkhali.
45. Ijaabat — اجابت — Qubool karna, dua ka qubool hona \_ Acceptance, response (especially of supplication).

46. Badrajah Awla — بدرجہ اولیٰ — Pehle darje par, aur bhi zyada \_ All the more so, to an even greater degree, a fortiori.
47. Takreem — تکریم — Izzat dena, adar karna \_ Honor, reverence, showing respect.
48. Difa — دفاع — Bachao, himayat \_ Defense, protection.
49. Sabeel — سبیل — Raasta, zariya, tareeqa \_ Path, way, means.
50. Bargashta — برگشتہ — Phir gaya hua, badal gaya hua \_ Turned away, apostate, estranged.
51. Ikraam — اکرام — Izzat o ahtiraam \_ Honor, dignity, respect.
52. Mahsoor — محصور — Ghira hua, qaid mein \_ Besieged, confined, restricted.
53. Mutala — مطالعہ — Parhai, ghour o fikr \_ Study, reading, examination.
54. Mufakkireen — مفکرین — Sochne wale, danishwar \_ Thinkers, intellectuals.
55. Sabiqoon — سابقون — Pehle aane wale, aagey rahne wale \_ The forerunners, the predecessors (especially in faith).
56. Farziyyat — فرضیت — Farz hone ki kaifiyyat, wajib hona \_ Obligatoriness, the state of being obligatory.
57. Tawseei — توسیعی — Phailao ka, wisa karne wala \_ Expansionary, expansive.
58. Firqa Najiya — فرقہ ناجیہ — Najaaat paane wala giroh \_ The saved sect, the group that will be saved.
59. Mansura — منصورہ — Madad ki gayi, fatah yafta \_ The victorious, the aided (one of the groups mentioned in hadith).
60. Musallit — مسلط — Zor se thopa gaya, jabar se hakim \_ Imposed, dominant by force, overbearing.
61. Irja — ارجاء — Iman ko sirf dil tak mahsoor karna, amal ko iman se alag samajhna \_ Murji'ism, the belief that deeds do not affect the essence of faith.
62. Aqlaani — عقلانی — Aqal par mabni, rationalist \_ Rationalist, reason-based.
63. Taweeli — تاویلی — Baatini ya majazi tafseer karne wala \_ Allegorical,

involving reinterpretation.

64. Mushabbaha — مشبهه — Allah ko makhloq se tashabuh dene wale \_ Anthropomorphists, those who liken Allah to creation.
65. Muattila — معطله — Allah ki sifaat ko radd karne wale \_ Negationists, those who deny Allah's attributes.
66. Mufawwida — مفوضه — Allah ki sifaat ka matlab Allah par chhodne wale \_ Delegates, those who relegate the meaning of attributes entirely to Allah.
67. Dandaanay — دندانه — Daat jaise ubhaar, gear ke kaanay \_ Teeth (of a gear/comb), serrations, notches.
68. Isbaat — اثبات — Saabit karna, maujoodgi tasleem karna \_ Affirmation, establishing, proving.
69. Khalal — خلل — Kharabi, nuqs, rukawat \_ Defect, disruption, flaw.
70. Musta'mal — مستعمل — Istemal mein aane wala, use shuda \_ Used, in use, employed.
71. Nafi — نفى — Inkaar, radd karna \_ Negation, denial, rejection.
72. Dhaat — دھات — Maada, loha ya cheez ki haqeeqi banaawat \_ Metal; also essence/substance in philosophy.
73. Shirkiya — شرکیہ — Shirk se muta'alliq, shirk par mabni \_ Polytheistic, related to shirk (associating partners with Allah).
74. Araq Rezi — عرق ریزی — Mehnat o mashaqqat, paseena bahana \_ Hard labor, toiling, sweating (effort).
75. Tatars — تاتاری — Mongol/Tatar se muta'alliq \_ Tatar/Mongol, relating to the Mongol invaders.
- 76.
77. Musalahat — مصالحت — Sulah, aapas mein milap \_ Reconciliation, compromise, truce.
78. Muwahhid — موحد — Allah ki wahdaniyyat ka iqraar karne wala \_ Monotheist, one who affirms the Oneness of Allah.
79. Ibtala — ابتلا — Aazmaish, mushkilaat mein dalna \_ Trial, tribulation,

divine test.

80. Mafhoom — مفہوم — Matlab, samjhi gayi baat \_ Meaning, concept, understanding.
81. Bad Aqeedgiyaan — بدعقیدگیاں — Ghalat aqaid, fasid nazaryaat \_ False beliefs, corrupt creeds.
82. Khuraafaat — خرافات — Baatil baatein, jhoothi kahaniyan, toh'mat \_ Superstitions, myths, nonsense.
83. Inqiyaad — انقیاد — Farmaanbardar hona, taabe hona \_ Submission, obedience, compliance.
84. Mutee — مطیع — Hukm maanne wala, farmaanbardar \_ Obedient, compliant, submissive.
85. Sareeh — صریح — Saaf saaf, wazeh — Clear, explicit, unambiguous.
86. Parsaad — پرساد — Hindu ibadat mein devi devata ko chadhaya gaya khana \_ Prasad, food offered to Hindu deities.
87. Mufaahimat — مفاہمت — Baham samajh, sulah ka zariya \_ Mutual understanding, accommodation, rapprochement.
88. Baraat — براءت — Izhar-e-bekasuri, kisi cheez se alag hona \_ Disavowal, innocence, dissociation.
89. Kafiro — کافرو — Kafir ki jamaa, munnkir \_ Disbelievers (plural address).
90. Anawaneen — عناوین — Urdu mein "unwan" ki jamaa, topics ya titles \_ Titles, headings, topics.
91. Muqaddima — مقدمہ — Shuru ki baat, taaruf \_ Introduction, preface, preamble.
92. Muzammat — مذمت — Burai karna, ilzaam lagana \_ Condemnation, censure, reproach.
93. Wa'eed — وعید — Azaab ki dhamki, saza ka intazaar \_ Threat of punishment, divinewarning.
94. Qabeeh — قبیح — Bura, ganda, sharmnaak \_ Ugly, reprehensible, morally vile.

95. Naaqabil-e-Talafi — ناقابل تلافی — Jis ka tadaruk mumkin na ho \_ Irreparable, irreversible, beyond remedy.
96. Bohran — بحران — Khatarnaak soorathaal, crisis \_ Crisis, critical situation.
97. Yamhaq — يمحق — Mitaata hai, khatam karta hai (Allah bood o baash ko) \_ He destroys, He obliterates (Quranic term for Allah's erasure of riba).
98. Barzakhi — برزخی — Barzakh se muta'alliq, maut ke baad ki doosri zindagi \_ Related to Barzakh (the intermediate state between death and resurrection).
99. Khabbati — خبیطی — Paagal, dimaaghi tor par pareshan \_ Crazy, mentally unstable, eccentric.
100. Parsaan-e-Haal — پرسان حال — Haal poochne wala, khabar lene wala \_ One who inquires about another's wellbeing, caring.
101. Waqfa — وقفہ — Ruk jaana, thoda sa tawaquf \_ Pause, break, interval.
102. Abadi — ابدی — Hamesha rehne wala, baqa \_ Eternal, everlasting, perpetual.
103. Scenario — سیناریو — Hal ki soorat, mamlay ki kahani \_ Scenario, situation, narrative.
104. Jakad — جکڑ — Kaskar bandha hua, qaid \_ Grip, bondage, tight hold.
105. Infraadi — انفرادی — Akela, ek shakhsi \_ Individual, personal, singular.
106. Istilaah — اصطلاح — Kisi ilm ki khaas zubaan, term \_ Technical term, terminology.
107. Dewaliya — دیوالیہ — Mufлис, jo qarz ada na kar sake \_ Bankrupt, insolvent.
108. Munjamid — منجمد — Jama hua, ruka hua \_ Frozen, stagnant, rigid.
109. Jumood — جمود — Tharrao, fikri rukawat \_ Stagnation, rigidity, intellectual freezing.
110. Gardish — گردش — Chakkar, pherna, ulat palat \_ Rotation, circulation, turning.
111. Qaraabat — قرابت — Rishtedaari, nazdeeqi \_ Kinship, closeness, relation.
112. Naafiz — نافذ — Laagu kiya gaya, jaari \_ Enforced, implemented, operative.

113. Haqqaaniyyat — حقانيت — Sach hone ki sifat, haqq par hona \_ Truthfulness, legitimacy, being in the right.
114. Nisaab — نصاب — Syllabus ya wo nisab jis par zakat wajib ho \_ Curriculum; also the minimum threshold for zakat.
115. Mudallal — مدلل — Daleel ke saath, sabit shuda \_ Substantiated, argued with evidence, reasoned.
116. Mutaradif — مترادف — Ham maana lafz \_ Synonym.
117. Munsifana — منصفانه — Insaaf wala, adil \_ Fair, just, impartial.
118. Zimmi — ذمى — Ghair Muslim jo islami riyasat mein amaan mein ho \_ Dhimmi, a non-Muslim under the protection of an Islamic state.
119. Bajانب — بجانب — Taraf, janib \_ Toward, in the direction of, on the side of.
120. Maamoon — مامون — Amaan mein, mehfooz \_ Safe, secure, protected.
121. Ma'iyat — معية — Saath hona, rafaqat \_ Companionship, togetherness, divine accompaniment.
122. Hirs — حرص — Laalach, zyada paane ki khwahish \_ Greed, covetousness, excessive desire.
123. Tasdeeq — تصديق — Sach maanna, tasdeeq karna \_ Confirmation, verification, belief.
124. Uzar — عذر — Bahana, majboori \_ Excuse, justification, pretext.
125. Sarzad — سرزد — Kisi se koi kaam ho jaana (aksar ghalat) \_ To occur (usually a mistake or wrongdoing), to be committed by someone.
126. Bihaisiyyat — بحیثیت — Is haisiyat mein, is ki sifat mein \_ In the capacity of, as, by virtue of being.
127. Musta'min — مستامن — Amaan maangne wala, jo aik mulk mein amanat ke saath aaya ho \_ One who has been granted safe conduct, temporary protected person.
128. Aqaba — عقبه — Raastaay mein rukawat, sakht guzar \_ Obstacle, difficult pass, barrier.

129. Qarn al-Sa'aalib — قرن الثعالب — Lambi takleef ka arsa, foxes ke seeng (hadith mein ek makaam) \_ Qarn al-Tha'alib (a place name near Mecca, also called Qarn al-Manazil, the miqat of Najd people).
130. Rawadaari — رواداری — Bardasht, sahandsheelta \_ Tolerance, forbearance.
131. Mukhasamat — مخاصمت — Dushmani, ladai jhagda \_ Enmity, hostility, conflict.
132. Mudahana — مدابنت — Deen mein compromise karna, khushaamd ke liye haq chhodna \_ Flattery at the cost of truth, religious compromise, sycophancy.
133. Ajlat — عجلت — Jaldi, tez rawi \_ Haste, rush, hurry.
134. Shar'an — شرعاً — Shariat ke mutabiq \_ According to Islamic law, legally (in Islamic terms).
135. Khaayin — خائن — Bewafa, daghabaz \_ Traitor, treacherous, betrayer.
136. Ruwaybida — رويضة — Chota, kamzar aadmi jo qaum ke mamlaat mein bol utthe (hadith ka lafz) \_ Ruwaybidah, a lowly or incompetent person who speaks in public affairs (a term from a hadith about end times).

