

# Khutbaat ARSHADI

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حفظه الله

Roman Transliteration presented by

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# Muqaddimmah at-Taqrriiz

## (Review & Endorsement)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْحَمْدُ لِلّٰهِ وَصَلَّى اللّٰهُ وَسَلَّم عَلٰی رَسُوْلِ اللّٰهِ، وَعَلٰی اٰلِهِ وَاَصْحَابِهِ وَمَنْ اهْتَدٰى بِهَدٰىهِ  
اِلٰى یَوْمِ الدِّیْنِ.

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.

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اللَّهُ حَسْبِيهِ، وَلَا أُزِيُّ عَلَى اللَّهِ أَحَدًا

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## Fitna-e-Dajjaal kya Haqeeqat kya Fasaana

### Tamheed

Dajjaal ke fitna se pehle kai fitne aaen ge jaise fitna Dahemaa, fitna-e-Sarraa waghera aur duniya mein Dajjaal-e-Akbar se pehle chhote tees Dajjaal aaen ge. Is it possible that there is a lot of bunyaadi with a zaroori baatein aindah sutoor mein qare'een ki khidmat mein pesh hain. Allah hamein Dajjaal ke fitne se mehfooz rakhe .

### Fitna Ka Matlab:

Fitna kehte hain kisi ko aisi aazmaaish mein daal dena keh uske liye aakhirat mein kaamiyaab hona mushkil ho jaae. Iska zikr karte hue Allah Ta'ala ne farmaaya: ﴿وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾ Fitna qatl se bada gunaah hai. **(Al-Baqarah: 191)**

Misaal ke tor par agar aap apne bachon ka missionary school mein daakhila karwaate hain to aap bacche ko fitne mein daal rahe hain kyunkeh is se bacche ke liye aakhirat mein kaamiyaab hona mushkil ho jaae ga. Is ke bajaee agar aap Islamic school mein daakhila karwaate hain to aap bacche ke liye aakhirat mein kaamiyaabi ko aasaan kar rahe hain.

Aur yeh bhi ho sakta hai missionary school mein padhne waala bacha kal ke din daai bhi ban jaae. Main yeh nahi keh raha hoon keh har missionary school mein jaane waala bacha bhatak jaae ga lekin aap use wahan daakhil karwa kar us ke liye mushkilein paida kar rahe hain aur bacche ko sakt aur challenging halaat se guzaar rahe hain jismein us ke Imaan aur aqeede ki salaamti intehaai dushwaar ho sakti hai.

Aap bachpan mein bacche ko cartoon dikhla rahe ho aur us par aapka kuch control nahi hai to bacche ka mind Islamik kaise banega? Baccha TV dekh raha hai, laptop ko istemaal kar raha hai aur aap nigraani nahi kar rahe keh Baccha kia kar raha hai? Goya keh aap bacche ko fitna mein daal rahe hain, yaane uske liye aakhirat mein kaamyaabi ka raasta mushkil kar rahe hain.

### **Fitna Qatl Se Mutalliq Ek Wazaahat:**

Nabi-e-Akram (ﷺ) ke zamaane mein Ashhur-e-Hurum mein ek waaq'e'a pesh aaya keh kuch logon ne Musalmanon par hamla kiya to Nabi-e-Akram (ﷺ) ne bhi jawaabi karwaai ki, Iske jawaab mein mukhalifeen ne kaha keh Nabi hote hue Ashhur-e-Hurum (hurmat waale mahino) mein jung kar rahe hain, yaane Ashhur-e-Hurum ki hurmat paamaal kar rahe hain haalankeh sirf jawaabi karwaai ki gai thi. Is par kuffaar-e-Makkah ne waawaila macha rakha tha. Unka jawaab dete hue Allah Ta'ala ne farmaaya keh hurmat waale mahino mein qatl tumhein Bahut badi cheez lag rahi hai lekin tum khud hurmat waale mahino mein Deen ki raah mein rukaawat daal rahe ho aur fitna macha rahe ho, jiski wajah se logon ko Islam qabool karne mein mushkil paish aa rahi hai. Tumhare fitna ki wajah se logon ka Islam par chalna mushkil ho raha hai, aakhirat ki kaamyaabi haasil karna mushkil ho raha hai. Aur yeh fitna baazi darhaqeeqat qatl se badi aur sangeen hai.

### **Mukhtalif Fitnon Ki Paishin Goyi:**

Sayyiduna 'Abdullah bin 'Umar (رضي الله عنه) kehte hain keh:

(كنا عند رسول الله صلى الله عليه وسلم قعودا نذكر الفتن، فأكثرنا ذكرها حتى ذكر فتنة الأحلاس، فقال قائل: يا رسول الله وما فتنة الأحلاس؟ فتنة الأحلاس هي فتنة هرب و حرب، ثم فتنة السراء دخلها او دخلها من تحت قدى رجل من اهل بيتى يزعم انه منى وليس منى إنما ولى المتقون، ثم يصطلح الناس على رجل كورك على ضلع، ثم فتنة

الدهيما لا تدع احدا من هذه الامة إلا لطمته لطمته، فإذا قيل: انقطعت  
تمادت يصبح الرجل فيهما مؤمنا ويمسى كافرا حتى يصير الناس إلى  
فسطاطين: فسطاط إيمان لا نفاق فيه وفسطاط نفاق لا إيمان فيه، إذا كان ذاكم  
فانتظروا الدجال من اليوم او غد.)

Tarjuma: "Hum Rasulullah (ﷺ) ke paas baithe hue fitnon ka tazkira kar rahe the, Aap ne bhi "Fitna Ahlaas" samait bohota se fitnon ka zikr kiya. Ek aadmi ne poocha: "Ae Allah ke Rasool Fitna Ahlaas se kia muraad hai?" Aap (ﷺ) ne Farmaaya: "Fitna Ahlaas se muraad jung-o-jadal aur shikast-o-rekht ka zamaana hai, phir khushhaali-o-aasoodgi ka fitna ubhrega. Is ki ibtidaa aur sarparasti-o-zimmedaari aise aadmi ke haath mein hogi jo apne gumaan ke mutaabiq mujh se ho ga, halaanke woh mujh se nahin ho ga, Mere dost to parhezgaar log hain, phir log aise shaks par sulah karen ge jo mustaqil tor par badshaahat ke laaiq aur iska Ahl nahin ho ga. Is ke baad bhayaanak aafat-o-museebat par mushtamil fitna numoodaar ho ga; woh is Ummat ke har fard ko hila kar rakh de ga. Jab kaha jae ga keh fitna khatam ho chuka, to had se badh kar saamne aae ga. Banda bawagt subah momin ho ga aur shaam ko kaafir. Log do jama'at mein bat jaaen ge: ek jama'at saahib-e-Imaan ho gi, is mein koi nifaaq nahin ho ga, aur doosri jama'at saahib-e-nifaaq ho gi, is mein koi Imaan nahin ho ga, jab maamla yahan tak pahunch jae ga to Dajjaal ka intezaar karna woh usi din aa sakta hai, ya phir agle din aa jae ga."

(Al-Silsilah As-Saheehah: 974)

### **Dajjaal Ka Matlab Aur Is Ki Qismein:**

Qayaamat se pehle 30 Dajjaal aaen ge. Nabi-e-Akram (ﷺ) ne Irshaad farmaaya:

(لَا تَقُومُ السَّاعَةُ حَتَّى يُبْعَثَ دَجَّالُونَ كَذَّابُونَ قَرِيبًا مِنْ ثَلَاثِينَ كُلَّهُمْ يَزْعُمُ  
أَنَّهُ رَسُولُ اللَّهِ)

Tarjuma: "Qayaamat us waqt tak qaa'im na hogi jab tak taqriban tees jhoote Dajjaal paida na ho lein, un mein har ek yehi gumaan kare ga keh woh Allah ka Nabi hai." (Saheeh Bukhari 3609)

Dajjaal dajal se mubaaligha ka seegha hai. Ad-dajal ad-duljah ka matlab hota hai "at-taghatiyah" kisi cheez ko dhaanp dena aur chha jaana. Chunkeh poori duniya mein uska fitna chha jaae ga, is liye use Dajjaal kaha jaata hai, siwaaye Makkah aur Madinah ke keh woh in dono mein daakhil nahi ho ga.

Iska ek aur ma'ni aata hai "al-mowah" yaane woh cheez jo upar se sone jaisi lage lekin jab use toda jaae to us mein sona na ho. yaane aisi cheez jise upar se sone ka rang chadha diya gaya ho. Dekhne waala use sona samajhta hai aur jab use toda jaae to haqeeqat ka pata chalta hai.

### **Maseeh Ka Matlab:**

Dajjaal ko Maseeh-ud-Dajjaal bhi kehte hain. Maseeh ke do ma'ni aate hain ek achha ma'ni aur ek bura ma'ni.

Maseeh Fa'eel ke wazan par hai jaise Siddeeq, zileel waghera. Maseeh ka ek ma'ni hai haath pherne waala. 'Eesa (ﷺ) mareezon par haath pherte the jis ki wajah se woh bi-iznillah shifa yaab ho jaate the. Isi liye unhein 'Eesa Maseeh kehte hain. Maseeh ka doosra ma'ni hai mamsuh yaane mitaaya hua, Chunkeh Dajjaal mamsuh-ul-'ain hoga, yaane uski ek hi aankh hogi aur woh ubhri hui hogi. Uske pair tede honge, chalne ka andaaz bhi tedha hoga, baal ghunghriaale honge, aur chehra aisa lagta hoga jaise kisi chamde ko ghis diya gaya ho. Maseeh ka lafz jab 'Eesa (ﷺ) ke siyaaq mein aata hai to woh acche ma'non mein istemaal hota hai, aur Dajjaal ke saath Maseeh ka lafz bure ma'non mein istemaal hota hai.

Dajjaal ka fitna sab se bada fitna ho ga. Imam Nawawi (رحمته الله عليه) farmaate hain keh "Akbar fitna" ka matlab yeh hai keh Akbar shaukat yaane koi uska muqaabla karne ke laaiq nahi rahe ga.

Nabi-e-Kareem (ﷺ) ne Ummat ko Dajjaal, Ya'jooj Ma'jooj ya mustaqbil ki

nishaaniyon ke baare mein adhoori khabrein nahi bataaen, balkeh Aap (ﷺ) ne mukammal maloomaat di hain aisi mukammal maloomaat di hain keh 'aql lada kar logon ko bhatkaane ki gunjaaish baqi nahi rahi, Yeh alag baat hai keh is ke bawajood bhi Bahut saare log apni aqalon ke ghode dauda kar bahut se log khud bhi bhatke aur doosron ke behakne bhatakne ka zariya bhi bane.

Nabi-e-Akram (ﷺ) ne Irshaad farmaaya:

(مَا بُعِثَ نَبِيٌّ إِلَّا أَنْذَرَ أُمَّتَهُ الْأَعْوَرَ الْكَذَّابَ، أَلَا إِنَّهُ أَعْوَرٌ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، وَإِنَّ بَيْنَ عَيْنَيْهِ مَكْتُوبٌ: كَافِرٌ.)

Tarjuma: "Allah Ta'ala ki taraf se bheje gae har Nabi ne apni qaum ko us kaane jhoote (Dajjaal) se daraya. Aagaah raho keh woh kaana hai, aur tumhara Rabb kaana nahi hai. Aur uski dono aankhon ke darmiyaan "Kaafir" likha hua hai."

(Hadees: Saheeh Bukhari 7131)

### **Shirk-e-Asghar Se Bacho:**

Nabi-e-Kareem (ﷺ) apni Ummat ke liye Shirk-e-Asghar ka khauf khaate the. Nabi-e-Kareem (ﷺ) ne farmaaya:

(إِنَّ أَخْوَفَ مَا أَخَافَ عَلَيْكُمْ الشَّرْكَ الْأَصْغَرَ الرَّيَاءَ، يَقُولُ اللَّهُ يَوْمَ الْقِيَامَةِ إِذَا جَزَى النَّاسَ بِأَعْمَالِهِمْ: اذْهَبُوا إِلَى الَّذِينَ كُنتُمْ تَرَآؤُونَ فِي الدُّنْيَا، فَانظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جِزَاءً.)

Tarjuma: "Beshak main tum par shirk-e-asghar (riya kaari) ka khauf khata hoon. Allah Ta'ala Qayaamat ke din kahen ge jab bandon ko unke a'maal ka badla diya ja raha ho ga jaao un logon ke paas jinhein tum dikhaawa karne ke liye duniya mein kaam karte the, pas tum dekho keh kia tum unke paas badla paao ge?"

(Hadees: Saheeh Al-Jaami' 1555)

Aur Nabi-e-Akram (ﷺ) ne yeh bhi Irshaad farmaaya:

(إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَتَّزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا.)

Tarjuma: "Allah 'ilm ko is tarah nahi utha lega keh use bandon se cheen le, balkeh Woh (pukhta-kaar) 'Ulamaa ko maut de kar 'ilm ko uthaae ga. Hatta keh jab koi 'Aalim baaqi nahi rahe ga to log jaahilon ko sardar bana lenge. Unse sawaalaat kiye jaaen ge aur woh baghair 'ilm ke jawaab den ge. Is liye khud bhi gumraah honge aur logon ko bhi gumraah karen ge." (Hadees: Saheeh Bukhari 100)

Qayaamat ke qareeb kam 'ilm waale khutabaa aur waa'izeen ki kasrat ho gi woh apne bayaanon ke zariya se logon ko gumraah kar den ge.

### **Dajjaal Ke Mauzoo Ka Ghalat Istemaal:**

Dajjaal ka mauzoo 'aam an-naas ke liye dilchaspi ka bais hai. 'Amuuman log is silsile mein jaan'na aur sun'na pasand karte hain, aur yahi wajah hai keh ba'az log 'awaam ke isi jazbe ka na-jaaiz faida uthaate aur unhein be-wajah daraate hain, Kuch log Dajjaal ke khauf ke zariye logon ko Deen ki raah par lana chaahte hain, aur is ke liye woh Ahaadees ko tod marod kar aur unka ma'ni-o-mafhoom badal kar pesh karte hain.

Kuch aise logon se bhi mulaaqaat hui jin logon ne Dajjaal ke mauzoo par sau safhaat par mushtamil kitaab likh rakhi hai, aur ek saahib ne to chay sau safhaat isi mauzoo par siyaah kiye hain. Raqim-e-sutoor ke istifsaar par keh Dajjaal se muta'alliq Ahaadees ki ta'weel kyu karte ho? Kehne lage keh naujawaan nasl ki islaah ki khaatir unhein in waqiaat ke sahaare dara kar Deen ki taraf lana chaahte hain.

## **Dajjaal Se Muraad Kya Hai?**

Bahut se logon ne Dajjaal se muta'alliq moshgaafiyana bikheri hain:

- 1.** Kisi ne kaha keh is se muraad television ka system hai.
- 2.** Kisi ne kaha keh is se dhokha dene waali aur jhooti khabrein muraad hain.
- 3.** Kisi ne kaha keh Dajjaal se muraad train hai.
- 4.** Kisi ne kaha keh Dajjaal se muraad hawaai jahaaz hai.
- 5.** Kisi ne kaha UK government hai jo is se pehle British hukoomat thi. British hukoomat ke ba'd ab poori duniya ke andar US yaane Amreeka ka raaj hai, is se pehle Soviet Union tha.
- 6.** Ba'az ne kaha keh is se science muraad hai.

Main ne ta'weel karne waalon se poocha aakhir aap ko kia majboori ho gai keh Hadees Shareef mein to yeh maujood hai keh Dajjaal Aadam (ﷺ) ki aulaad mein se hai. Aur yahan logon ko Dajjaal ke baare mein cartoons mein aisa bataaya jaata hai jaise woh insaan nahi balkay kuch aur hi cheez hai Halaanke hamara aqeeda hai keh Dajjaal Aadam (ﷺ) ki aulaad mein se hai.

## **Lafz-e-Dajjaal Ki Ta'weel Karne Waalon Par Rad:**

Agar koi kehta hai keh is se muraad Television hai. Is ka jawaab yeh hai keh Makkah, Madinah mein Television hai, aap Makkah-o-Madinah se live Telecast dekhte hain. Makkah ke andar science se muta'alliq King Fahad Petroleum University maujood hai.

Makkah-o-Madinah ke andar scientific research maujood hai. Madinah ke andar Turki waalon ne jo railway station banaaya tha, aaj bhi woh railway station Madinah ke andar maujood hai aur train wahan se Turki jaati hai. Jabkeh Aap (ﷺ) ne farmaaya Makkah aur Madinah mein Dajjaal daakhil nahi ho ga.

Junubi Africa mein bhi ek Angrez daai hain jinon ne naujawaano ka zehan kharaab kar rakha hai. Aksar English mein YouTube waghera par hamare bacche jo bayaanaat sunte hain woh yeh dekhte nahi keh uska manhaj kia hai? kia woh Kitaab-o-Sunnat ke mutaabiq bata raha hai?

Kisi bhi dilchasp mauzoo par koi aisa speaker jiske paas rawaani ho, behtareen tareeqe se baat karne ka fun ho to hamare naujawaan bacche us se mutaasir ho jaate hain. Har baat ki tahqeeq kijiye agar 'Ulama ne unki baaton ko pasand kiya hai to bhi uski ek ek baat ko check karna aap ki zimmedaari hai, agar aap check nahi karen ge to aap fitnah mein pad jaaen ge, aazmaaish mein pad jaaen ge, aakhirat mein kaamiyaab hona phir mushkil ho jaae ga aur yeh bada fitnah hai. Acche bade ajeeb qisam ki taweelaat kar dete hain jis se kai naujawaan bhatak jaate hain. Islam Arabi mein naazil hua na keh English mein, Deen ko Arabi mein padhne aur samajhne waala ziyaada apne fahm mein Haq se ziyaada qareeb ho sakta hai bil-muqaabil English mein samajhne waale ke.

Behar kaif jab mein ne un se poochha keh aakhir aap itni taweelaat kyu kar rahe ho? To unhon ne jawaab dete hue farmaaya: Aaj kal ke naujawaan bacche samajhte hain keh Dajjaal ke aane ka waqt Bahut door hai aur woh Bahut mutma'in baithe hue hain, so hum unhein daraane ke liye is tarah bataate hain keh Maseeh ud Dajjaal yeh jo train, television, news aur WTC jaise bade bade waqiaat waghaira ki shakal mein hamari gumraahi ka sabab ban raha hai, aur is tarah ki baaton se naujawaan bacche Bahut jald sudhar jaate hain. Kisi ki islaah ke liye Aayatun aur Hadeeson ko todne modne ki koi zarurat nahi hai, kia daraane ke liye yeh kaafi nahi hai keh Muhammad (ﷺ) ne Irshaad farmaaya keh Dajjaal aane se pehle tees Dajjaal aaeen ge.

### **Dajjaal Ke Waqia Mein Do Aazmaishen:**

Dajjaal ke waqia mein do qisam ki aazmaaish hai, pehli aazmaaish yeh hai keh Dajjaal ki aamad par Imaan rakhna kyu keh is ka talluq ghaib se hai aur jin ki 'aql 'aql-e-saleem nahi hoti woh is ke baare mein shak mein muftala hote hain. Doosri aazmaaish Dajjaal se muta'lliq nusoos-e-Shara'iyah ko

bila taweel-o-tahreef ke ba'ainihi haqeeqat par mahmool karna.

### **Dajjaal Ki Jadoogari:**

Saheeh Ahadees mein mazkoor hai keh us baadal ki tarah jiske peeche hawa ho, ek qoum ke paas aakar unhein apni uloohiyat ki taraf bulaae ga, to woh qabool kar lenge, aur is par Imaan le aaen ge. Phir woh aasman ko baarish ka hukm dega, to woh barsega, phir zameen ko sabzah ugaane ka hukm dega to zameen sabzah ugaae gi. Aur jab us qoum ke jaanwar shaam ko char kar wapas aaen ge to un ke kohan pehle se oonche, than ziyaada doodh waale, aur kokhein bhari hongy, pehlu bharay bharay hongy. Phir woh ek doosri qoum ke paas jaae ga, aur unko apni taraf da'wat de ga, to woh uski baat na maanenge, aakhir yeh Dajjaal wahan se wapas ho ga, to subah ko woh qoum qah't mein muhtala ho gi, aur unke haath mein kuch nahi rahe ga. Phir Dajjaal ek veeraan jagah se guzre ga, aur us se kahe ga: tu apne khazaane nikaal, wahan ke khazaane nikal kar is tarah us ke saath ho jaaen ge jaise shahad ki makhiyaan Ya'soob (makhiyon ke badshah) ke peeche chalti hain. Phir woh ek hatte katte naujawaan ko bulaae ga, aur talwaar ke zariye use ek hi waar mein qatl kar ke uske do tukde kar dega, in dono tukdon mein itni doori kar dega jitni doori par teer jaata hai, phir usko bulaae ga to woh shakhs zinda ho kar roshan chehra liye hansta hua chala aae ga.

Algharz Dajjaal aur duniya waale isi haal mein hongy keh Allah Ta'ala 'Eesa bin Maryam (ﷺ) ko bhejega, woh Damascus ke safed mashriqi minaar ke paas do zard halke kapde pehne hue utrenge, jo za'fraan aur wars se range hue hongy, aur apne dono haath do farishton ke baazu'on par rakhe hue hongy. Jab woh apna sar jhukaaen ge to sar se paani ke qatre tapkenge, aur jab sar uthaaen ge to is se paani ke qatre moti ki tarah girenge. Unki saans mein yeh asar ho ga keh jis kaafir ko lag jaaegi woh mar jaae ga, aur unki saans wahan tak pohnchegi jahan tak unki nazar kaam kare gi.

(Saheeh Muslim: 2937)

Jo Qur'an aur Saheeh Hadees ka ilm rakhne waala ho ga wahi uska muqaqabla kar sakta hai. Isi liye 'Ulama-e-Kiraam ne kaha keh jab Dajjaal aa jaae to us se door rehne ki koshish karo.

Ek martaba saare qabaail Nabi-e-Kareem (ﷺ) ke paas haazir hue lekin Banu Tameem ka qabeela der se aaya. Nabi-e-Kareem (ﷺ) ke saamne is ka zikr kiya gaya to Aap (ﷺ) ne farmaaya qabeela Banu Tameem ko bura mat kaho kyun keh Dajjaal jab aae ga to us waqt yeh qabeela baaqi rahe ga, Arab ke log Bahut kam reh jaaen ge aur yeh sab par bhaari padne waala qabeela hai. Aap jaante hain Banu Tameem aaj Saudi Arab mein maujood hain, log kehte hain wahan Wahabi hukoomat hai aur woh bhatak gai, halaankeh Dajjaal ke muqabila mein khade hone waale yehi log hain. Saudiya mein Tauheed qaaim karne waale Banu Tameem hain. Muhammad bin 'Abd-ul-Wahab ka poora naam Muhammad bin 'Abd-ul-Wahab at-Tameemi hai, Aap ka talluq Banu Tameem se hai. Puri duniya mein shirk aur bid'at karne waale log Ahl-e-Tauheed ko "Wahaabi" kehte hain.

Dajjaal ke followers abhi se mahaul bana rahe hain. Tameemi ke khilaaf bolne se kuch hone waala nahi hai, kyun keh Ahl-e-Shirk to mit jaaen ge lekin Tameemi log mitne waale nahi hain, kyun keh unko Dajjaal ke aane tak rehna hai. Teen so saal se Saudi Arab ki hukoomat qaaim hai, unke khilaaf bolne waale mit gae.

Saudi hukoomat ko giraane ke liye Bahut saare mumaalik uthe, unhon ne kabhi France ka saath liya aur kabhi Britain ka saath liya, aur abhi Hindustan mein Bahut se media ke zariye Saudi hukoomat ke khilaaf bola ja raha hai. Behar haal Saudi hukoomat qaaim karne waale Muhammad bin 'Abd-ul-Wahab at-Tameemi hain aur Aap ka talluq Banu Tameem se hai.

Kabhi aap ko mauqa mila to Qaseem bhi ja kar aayein, Qaseem mein bade bade 'Ulama-e-Kiraam rehte the Muhammad bin Saalih al-'Usaymeen (عمر الشافعي) aur Bin Baaz (عبد الوهاب) waghera in sab ka nasab aage ja kar Banu Tameem mein milta hai. Is qabeele se Allah ne bade bade 'Ulama nikaale hain. Abhi jitna Saudi Arab ka court aur kachahri system hai, us ke qaazi 99% Tameemi hote hain. Qaazi aur jayyid 'Ulama ka talluq isi qabeele se

hai, abhi jo filwaqt Mufti-e-Aa'm hain woh 'Abd-ul-'Aziz Aal-ash-Shaikh hain aur yeh bhi Tameemi hain. Qayaamat ke qareeb Dajjaal par sabse bhaari padne waale isi qabeele waale hain jin ko baaz awaam Wahhbada kehti hai.

### **Dajjaal Madinah Ke Qareeb Dareeb Tak Aae Ga:**

Bahar kaif Dajjaal, hudood-e-haram mein daakhil nahi ho ga, Madinah ke qareeb aae ga, Madinah ke qareeb Subhah tak aae ga. Subhah kehte hain "Majma' us-suyool" yaane woh jagah jahan par paani beh kar mukhtalif pahaadon par se jama ho jata hai. Wahan teen qisam ki pahaadiyaan hain, agar aap Uhud pahaad ke peeche jaaen ge wahan aik jagah hai jise aaj kal log Wadi Jin kehte hain.

Abhi kuch dino pehle main apne Sa'oodiyah safar mein wahin tha, Madinah University ke tulabaa ne kaha Sheikh aap thake hue lag rahe hain lekin hamare paas offer hai, hum log Uhud pahaad ke peeche jaaen ge jahan par waadi jin hai aur log samajhte hain yahan par jin hai aur Dajjaal yahan tak aae ga Nabi-e-Kareem (ﷺ) ne Ahadees mein is ke liye "al-dhareeb" (laal qism ki chhoti chhoti pahaadiyaan) ka lafz istemaal kiya hai.

Waadi jin ke aage jaane se ek dead end aata hai wahan par itraaf mein pahaadiyaan hain kuch pahaadiyaan kaali hain aur in kaale pahaadon ke baad dhareeb yani laal pahaadon ka silsila shuru hota hai, in pahaadiyaan mein se ek Bahut bada pahaad hai jis mein Bahut bada daaman hai aur sattar hazaar log yaheen rukenge aur Dajjaal Uhud pahaad ke peeche se Madinah ki taraf dekhe ga use Masjid-e-Nabawi bilkul safed nazar aae gi. Is ki wajah Allah hi behtar jaanta hai, kehte hain keh aaj bhi satellite se li jaane waali photos mein Masjid-e-Nabawi safed hi nazar aati hai. Wallahu A'lam. Dajjaal Masjid-e-Nabawi ko dekh kar kahe ga keh yeh Ahmad ka ghar hai, Ahmad se muraad Nabi-e-Kareem (ﷺ) hain keh Aap ka ek naam Ahmad bhi hai jiska zikr Allah Ta'ala ne Surah As-Saff mein kiya hai. Nabi-e-Kareem (ﷺ) ne Ahadees mein jo jagah baatai hai mumkin hai woh yehi ho, is ka imkaan hai, qat'i ilm to yaqeenan Allah Tabaarak-o-Ta'ala ke

paas hai.

Dajjaal Iraq aur Syria ke darmiyaan nikal kar aae ga aur woh chalis din poori duniya mein ghoomne ki koshish kare ga. Pehla din ek saal ke baraabar hoga, doosra din ek mahine ke baraabar, teesra din ek hafte ke baraabar aur baaqi ke 37 din aam dino ke baraabar honge. Lekin woh sirf do jagahon Makkah aur Madinah mein daakhil nahi ho sake ga, jab 'Eesa (ﷺ) naazil honge to Dajjaal faraar hone ki koshish kare ga aur Madinah ke qareeb aa jae ga, uske saath saath sattar hazaar Asbahani honge, Asbahaan Iran ke paas ek 'ilaaqa hai, isi 'ilaaqe se mashhoor Asfahani mansoob hai.

### **Dajjaal Ke Mauzoo Se Haasil Hone Wale Asbaaq (Points)**

Is mauzoo mein hamare liye bohot saare asbaaq maujood hain.

#### **Pehla Point: Imaan Bil-Ghaib:**

Dajjaal ka ta'lluq ghaib se hai, Qur'an aur saheeh Ahadees mein jo ghaib ki baatein bataai gai hain hamara un par Imaan laana zaroori hai aur yeh Momin ki sifat hai. Allah Ta'ala ne farmaaya:

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾

"Jo log ghaib par Imaan laate hain." (Al-Baqarah: 3)

#### **Doosra Point: Al-Istighaathah:**

Har maamle mein bande ko chaahiye keh woh Allah Tabaarak-o-Ta'ala hi se madad talab kare.

#### **Teesra Point: Surah Al-Kahf Ki Ibtidaai Das Aayaat Yaad**

#### **Karna Dajjaal Ke Fitne Se Bachne Ka Zariya:**

Bandah Momin ko chaahiye keh woh Surah Al-Kahf ki ibtidaai das aayaat yaad kar le taakeh woh Dajjaal ke fitne se bach sake.

Nabi-e-Kareem (ﷺ) ne farmaaya:

(مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَالِ.)

Tarjumah: "Jo Surah Kahf ki awwal ki das Aayatein yaad kare woh Dajjaal ke fitne se bacche ga." (Sahih Muslim: 809)

### **Chautha Point: Qur'an Aur Saheeh Ahadees Mein Ghalat Ta'weel Karne Waala Dajjaal Ki Tarah Hai:**

Qur'an aur saheeh Ahadees mein ghalat ta'weel karne waala Dajjaal ki tarah hai. Aap (ﷺ) ne farmaaya:

(لَا تَقُومُ السَّاعَةُ حَتَّى يُبْعَثَ دَجَالُونَ كَذَّابُونَ قَرِيبًا مِنْ ثَلَاثِينَ كُلَّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ.)

Tarjumah: "Qayaamat us waqt tak qaaim na ho gi jab tak taqreeban tees jhoote Dajjaal paida na ho len. In mein har ek ka yehi gumaan ho ga keh woh Allah ka Nabi hai." (Sahih Bukhari: 3609)

Baaz log nusoos ki kuch yun ta'weelaat karte hain aur awaam ke saamne kuch is tarah paish karte hain jis se awaam ko shirk aur bid'aat ke a'maal bhi saheeh lagne lagte hain.

Ye log Qur'an aur saheeh Ahadees se hi istidlaal karte hain misaal ke tor par Nabi-e-Akram (ﷺ) ne Irshaad farmaaya keh: "Tum meri qabr ko Eid mat banaao" Is ka matlab yeh hai keh ise jashn ki jagah mat banaao. Lekin baaz log is ki ta'weel karte hue kehte hain keh is ka matlab yeh hai keh meri qabr par saal mein sirf do martaba mat aao balkeh rozaana aao.

### **Paanchwan Point: Ilm Na Ho To Gosha Nasheeni**

#### **Ikhtiyaar Karein:**

Qur'an aur saheeh Ahadees ka ghalat istidlaal karne waalon se hamein door rehna chaahiye, agar hamare paas ilm hai to hum ilm ke zariya is

ka muqaabla karein ge agar ilm nahi hai to un se door rehne mein hamari aafiyat hai. Jab Musalmanon ke darmiyaan jung hui to kai Sahaaba apne ghar mein rahe aur jo jeet gaya uske haath par bai'at kar li. Un se unke is tarz-e-amal ke baare mein poochha gaya to unhon ne kaha hamein Nabi-e-Kareem (ﷺ) ne aisa karne ka hukm diya hai Is ke liye unhon ne Dajjaal waali Hadees se istidlaal kiya jismein Rasool-e-Akram (ﷺ) ne farmaaya:

"Dajjaal ka agar muqaabla karne ki taaqat tum mein nahi hai to us se door raho."

Is se maaloom hua keh hamein baghair ilm ke aitraazaat ke jawaabaat dene aur debate karne ke liye aage nahi jaana chaahiye.

## **Qur'an-o-Hadees Ko Apni Taraf Se Samajhne Ki Koshish**

### **Na Karein:**

Madinah mein dedh haftah pehle ek aadmi se meri mulaqaat hui, unhon ne kaha keh main Wahabi nahi, Sunni hoon, Hamara aqeedah hai keh Muhammad (ﷺ) hamari muraaden sunte hain, To Main ne kaha keh daleel kahan hai? To unhon ne kaha keh daleel samajhne se ta'lluq rakhti hai, Main ne kaha keh zara mujhe samjhaaie, to woh kehne lage keh Hadees mein hai keh jab hum Nabi-e-Kareem (ﷺ) par durood bhejte hain to Allah Ta'ala Nabi-e-Kareem (ﷺ) ki rooh Aap (ﷺ) ke jism-e-athar mein louta dete hain.

Jab rooh jism mein aa jaae to is dauraan agar hum apni muraaden Aap (ﷺ) ko sunaaein to kia haraj hai?

Main ne kaha agar koi bandah durood padhta hai to Nabi-e-Kareem (ﷺ) ki rooh louta di jaati hai, yahan tak baat saheeh hai lekin apni muraaden Aap (ﷺ) ko sunaane ki baat ghalat hai, jiska aap apni taraf se izaafah kar rahe hain. Nabi-e-Kareem (ﷺ) Arabi zabaan se achhi tarah waaqif the Agar Aap ko apni muraaden sunaana durust hota to Aap (ﷺ) iski wazaahat kar dete the lekin Aap (ﷺ) ne aisa nahi kaha. Aur isi tarah apni muraaden maangna

goya Aap (ﷺ) ki neend mein khalal daalna hai.

Surah Al-Hujuraat mein kia bataaya gaya: kuch dihaati Nabi-e-Kareem (ﷺ) ke darwaaze ke baahar khade ho kar "Ya Muhammad, Ya Muhammad" keh kar pukaarte the, unhein tanbeeh karte hue Allah Ta'ala ne Aayatein naazil keen:

﴿إِنَّ الَّذِينَ يُنَادُونَكَ مِنَ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾﴾

"Jo log aap ko hujron ke peeche se pukarate hain un mein se aksar (bilkul) be 'aql hain." **(Al-Hujuraat: 4)**

Isi Surah mein doosri jagah farmaaya:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾﴾

Tarjuma: "Ae Imaan waalon! Apni aawaazen Nabi ki aawaaz se oopar na karo aur na un se oonchi aawaaz mein baat karo jaise aapas mein ek doosre se karte ho, kahin (aisa na ho keh) tumhare a'maal akaarat jaaein aur tumhein khabar bhi na ho." **(Al-Hujuraat: 2)**

Sahaaba-e-Kiraam ko hukm diya gaya keh jab Nabi-e-Akram (ﷺ) apne ghar mein aaraam farma rahe hon to us waqt tum Nabi-e-Kareem (ﷺ) ke aaraam mein khalal na daalo, aap apni muraaden sunaaen ge to Aap (ﷺ) ko yaqeenan khalal ho ga. Aap aise durood-o-salaam padhein jaise Nabi-e-Kareem (ﷺ) ne padhne ka hukm diya hai, agar is se ziyaada kareinge to aap Surah Al-Hujuraat ki roshni mein Nabi-e-Kareem (ﷺ) ki mukhaalifat kar rahe hain. Aakhir mein unhon ne kaha aap ne acche tareeqa se samjhaaya baat samajh mein aa gai. Tedhe sawaalaat ke seedhe jawaabaat dene se log raah-e-raast par aa jaate hain. Har ek ke bayanaat mat suniye, agar aap ke paas itni knowledge hai keh saheeh aur ghalat mein farq kar sakte hon to aap sun sakte hain. Nabi-e-Akram (ﷺ) tashahhud mein salaam phairne se qabl kuch cheezon se panaah maangte the, un mein se ek fitnah Dajjaal bhi hai.

Khulaasa-e-kalaam yeh hai keh Dajjaal ke muta'lliq Ahadees se maaloom hua keh hum ghaib ki baaton par Imaan laayen aur is mein apni 'aql ladaane ki koshish na karein, aur Aimmah Muzilleen Yaane gumraah kun logon se door rahein. Nez Dajjaal ke fitnah se mehfooz rehne ke liye Surah Al-Kahf ki das aayaat yaad karein, us ki tilaawat karein aur dua'aon mein is se Allah Ta'ala ki panaah talab karein aur aakhirat ki tayyaari karein.

Aakhir mein Allah se dua'a karta hoon keh mujhe aur aap sab ko Qur'an-o-saheeh Ahadees ke mutaabiq chalne ki tafeeq 'ata farmaae aur Siraat-e-Mustaqeem par hamein gaamzan kare aur duniya ke har fitne se hamaari hifaazat farmaae. **Aameen!**

<https://www.youtube.com/watch?v=gVYCCVbca3A&t=87s>



## Wiraasat Ke Masaail Aur Un Ka Aasan Hal

### Tamheed

Islaam ka qanoon-e-wiraasat adl-o-insaaf par mabni hai kyun keh yeh hamaare Khaaliq Allah Subhaanahu-o-Ta'ala ka banaaya hua qanoon hai. Is ke ilaawah jitne bhi qawaneen-e-wiraasat hain woh zulm par mabni hain kyun keh un mein kahin na kahin kisi na kisi ki haq talfi zaroor hoti hai, Yaane kisi ka haq salb kiya jaata hai ya kisi ko us ke haq se ziyaada diya jaata hai, lekin Islaam mein sab ka khayaal kiya gaya hai jaisa keh Allah Ta'ala ka Irshaad hai:

﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَدَّ مِنْهُ أَوْ كَثُرَتْ نَصِيبًا مَّفْرُوضًا﴾

"Mardon ke liye us maal mein hissa hai jo maa baap aur rishtedaar chhod jaein aur Aurton ke liye bhi hissa hai us maal mein jo maa baap aur rishtedaar chhod jaein, (yeh chhoda hua maal) thoda ho ya ziyaada ho, is mein har ek ka muqarrar kiya hua hissa hai."

(Surah An-Nisaa: 7)

### Wiraasat Ki Lughwi Tareef:

Lughat mein lafz-e-wiraasat ke ma'ni hain jaansheen hona.

### Wiraasat Ki Istilaahi Tareef:

Wiraasat ki Istilaahi Tareef yeh hai: (مَا تَرَكَ الْمَيِّتُ) Yaane marne waala apne peeche jo maal-o-jaaidaad chhod jaata hai, warasaa mein us ki taqseem ka naam wiraasat hai, Is ko Ilm-ul-Faraaiz, Meeraas, Irth aur Tarkah waghera

bhi kaha jaata hai.

**Tarka:** Yaane (ما يترسه الميت) marne waala apne peeche jo maal-o-jaaidaad chhod jaata hai.

**Fareezah:** Is ki jam'a "Faraaiz" hai jiska ma'ni "hissa" hai, Yaane woh hissa jisko Allah Tabaarak-o-Ta'ala ne naazil kiya hai, Is ko "Irs-o-Meeraas" bhi kaha jaata hai. Lekin jab is ko "Wiraasah" Yaane waaq par zabar ke sath istemaal kiya jaata hai to jadeded dictionary mein is ka matlab anthropology, genealogy, al-wiraasah al-handasiyyah, al-basariyyah al-handasiyyah Yaane aankh mein jo air lens hai woh muraad hai.

### Wiraasat Ki Taqseem Ki Ahmiyat:

Wiraasat ki taqseem apni man maani se nahi ki ja sakti balkeh Allah Subhaanahu-o-Ta'ala ke bataae hue tareeqe ke mutaabiq hi wiraasat ki taqseem ki jaae gi. Qur'an ki baaz sooratein jaise Soorat-un-Noor aur Soorat-un-Nisaa mein huqooq ki adaai gi aur eefaye ahd se mutalliq ahkaamaat ek banda-e-momin ka dil dehlaane ke liye kaafi hain, in mein kamzoro'n ke huqooq ada karne ki taleem di gai hai aur ghalat tareeqe se unka maal hadapne se roka gaya hai, kyunkeh aksar log namaaz roza, zakaat aur Hajj ke masael aur faraaiz ko Bahut acche andaaz se yaad rakh lete hain, lekin jab baat talaq aur Nikkah, nasab-o-rishtedaari, aur muaamlaat ki aati hai to woh sharee'at ki taleemaat gol kar jaate hain jab keh huqooq-ul-'ibaad ke ta'en susti aur ziyaadati Allah Tabaarak-o-Ta'ala ke ghaiz-o-ghazab ko da'wat dene ke mutaraadif hai aur unhein huqooq-ul-'ibaad mein se ek Bahut ahem wiraasat ka masla bhi hai.

Lehaaza waaliden apne do bachon ke darmiyaan unki ita'at-o-ma'siyat ki bunyaad par wiraasat ki taqseem na karein, balkeh Allah Tabaarak-o-Ta'ala ke bataae hue tareeqe par taqseem karna farz hai, kyunkeh bacche ki ma'siyat-o-naafarmaani ka ma'amlag hai aur wiraasat ka ma'amlag hai, waaliden Allah se dua'a karein, magar bacche ke tarke mein kami karne ka waaliden ko bilkul haq nahi hai, yeh Allah ka faisla hai. Misaal ke tor par agar koi maa yeh kahe keh mera shauhar aur bacha Bahut ziyaada sata

rahe hain is liye kal se main zuhr, asar ki sirf do raka'at namaaz padhoongi ya bilkul nahi padhoongi, kia yeh durust faisla hoga? Jis tarah yeh faisla nahi liya ja sakta bilkul isi tarah wiraasat mein kami karne ka faisla nahi kiya ja sakta.

Basa auqaat waaliden apne kisi bacche ko wiraasat mein kami ya ziyaadati ki waseeyat kar dete hain jo keh shar'an na jaaiz hai, kyunkeh wiraasat Allah Tabaarak-o-Ta'ala ka naazil kardah nizaam hai jis ka zikr Allah Tabaarak-o-Ta'ala ne Soorat-un-Nisaa ki Aayat number 7 se 14 mein kiya hai jo keh 7 aayatein hain, jin mein Allah Tabaarak-o-Ta'ala ne wiraasat ka nizaam batlaaya hai aur khaas tor se 11, 12 in do Aayaton mein Allah Tabaarak-o-Ta'ala ne wiraasat ka aisa ilm batlaaya hai keh agar koi shakhs is ko yaad kar le to woh shakhs Bahut se wiraasat ke hisaabaat ko baa aasaani hal kar sakta hai Yaane in do Aayaton mein wiraasat ka kaafi ilm hai.

## **Ilm-e-Wiraasat Ki Ibtidaa Aur Is Mein Musalmaanon Ki**

### **Dilchaspi:**

Sab se pehle hum ko wiraasat ka ma'ni-o-mafhoom aur is ki tareekhi haisiyat se bakhabar hona be had zaroori hai, tareekhi haisiyat se agar dekha jae to pata chalta hai keh Sahaabah-e-Kiraam (رضي الله عنهم) is mein Bahut hi ziyaada dilchaspi lete the.

Wiraasat mein jo hisaab istemaal mein aata hai us ko algebra kaha jaata hai, jaisa keh aaj kal is ko syllabus mein hum algebra padhte hain jiske mo'assis Muhammad bin Musa al-Khwarizmi Hain jo keh ek musalmaan the jinka talluq Khwarizmistan se hai jo aaj kal Faaris ki sarhad ke paas Uzbekistan, Khwarizmistan maujood hai. Is ke ilaawah Khilafat Banu 'Abbaasiyah ke daur mein "Bait-ul-Mahmiyah" (research centre) qaaim hua tha, jiske woh raees muqarrar hue the aur yeh 780 Aeswi (Rasulullah ﷺ) ki wifaat ke dedh so saal 150 ba'd) mein ek Bahut bada kaarnaama karne waali shakhsiyat hai jinko "Father of Algebra" kaha jaata hai jinhon ne "Al-Jabra wal-Muqabalah" ke naam se ek kitaab likhi jiska matlab ("reunion of broken lines" bikhri hui cheezon ka munazzam andaaz se satoro'n mein

paish karna) hai.

"Al-Jabra" Arabi lafz hai jiska ma'ni lambaai mein kaat dena hai, kyunkeh iske hisaabaat Bahut hi lambe hote hain jiska aakhir mein ek nateeja aata hai. Isi tarah doosri shakhsiyat Al-Rahji ke naam se ma'roof-o-mashhoor hai jinhon ne apni kitaab Al-Rahbiyyah mein 170 asha'ar mein wiraasat ke tamaam masaail bayaan kiye hain, jo koi in asha'ar ko azbar kar le ga goya Ilm-ul-Faraaiz uski mutthi mein aa jaae ga. Is kitaab ki Shaikh Saalih Al-Fawzaan, Shaikh Bin Baaz aur Muhammad bin Saalih Al-'Usaimin (رحمتهما اللہ علیہما) ne tashreeh karte hue kitaabein likhhi hain, Muhammad bin Saalih al-'Usaimin (رحمتهما اللہ علیہما) ki kitaab "Tasheeh Ilm-ul-Faraaiz" ke naam se mo'soom hai, Arab mein "Al-Rahbiyyah" ke naam se (packet size) kitaab maujood hai, Hindustaan mein "As-Siraaji" ke naam se kitaab maujood hai, Arab aur Hindustaan ke madaaris mein yeh do kitaabein padhai jaati hain. Tareekhi aitbaar se 'Ulamaa-o-A'immah Kiraam ne aur khaas tor se Sahaabah-e-Kiraam (رضي الله عنهم) ne is par kaafi tawajjuh di, jiske mutalliq Muffassir-e-Qur'an Imaam Qurtubi (رحمتهما اللہ علیہما) ne apni tafseer mein farmaaya keh:

"Sahaabah-e-Kiraam (رضي الله عنهم) mein se koi ek bhi Sahaabi aisa maujood nahi tha jisko hisaab na aata ho." Lekin aaj hamare paas bade bade riyaaazi daan aur accounts ke maahireen statisticians maujood hain, magar tarke ke hisaab-o-kitaab se naabalad hain."

Aise Bahut se 'Ulamaa-e-Kiraam bhi maujood the jo hisaab mein badi hi diqat mehsoos karte the, baaz logon ke liye Ilm-e-Meeraas mushkil hoga aur har shakhs har maidaan mein maahir nahi ho sakta. Aaj hamara taleemi nizaam kuch is tarah taqseem kiya gaya hai keh hamare riyaaazi daan accountants, statist accounts jaanne waale duniya ko soodi nizaam batlaane ke liye bada contribution karte hain, lekin jab unse tarke ka sawaal kiya jaata hai to jawaab de nahi paatay. Aur Bahut se 'Ulamaa-e-Kiraam ko hisaab na aane ki wajah se badi hi diqat aur dushwaari hoti hai. Lekin Bahut se aise 'Ulamaa-e-Kiraam bhi maujood hain jo hisaab ke maahir hain, jinhon ne ilm ki barkat se apna loha manwaya hai, yeh Bin Baaz (رحمتهما اللہ علیہما) hain jo aankh se ma'zoor hain magar is mauzoo se mutalliq unki kitaab maujood hai, yeh Shaikh Saalih Al-Fawzaan (رحمتهما اللہ علیہما) hain jinko dekh ke aisa lagta hai

keh dunyawii maloomaat se bekhbar hain magar is mauzoo se mutalliq unki kitaab maujood hai, jab unki kitaab padhte hain to aisa lagta hai keh hisaab ke oonchay falak ko choo liya hai, yeh Shaikh Saalih al-'Usaimin (رحمته الله عليه) hain jo car ki driving se nawaaqif hain lekin jab hisaab ka Masalah aata hai to calculator se pehle hisaab kar ke rakh dete hain, yeh hai ilm-e-Deen ki barkat.

Jab hum tareekh aur Ahadees ka mutaala karte hain to hum ko Sahaabah-e-Kiraam ke zamaane mein do cheezein numaayaan tor se nazar aaen gi:

1. Sahaabah-e-Kiraam (رضي الله عنهم) ka khel teer andaazi tha magar aaj hamare bacche TV, computer par aisi cheezein khelte hain jis se unke jism ki na koi warzish hoti hai aur na hi calculation high hota hai. Ek yeh keh us zamaanah mein khel ka matlab teer andaazi hua karta tha jis se target tak pahunchne ki taaqat paida hoti thi aur jism ke pathe mazboot hote the aur is daud dhoop ki wajah se jism ki kaafi warzish hua karti thi.
2. Aur doosra yeh keh us zamaanah mein kasrat se faaidah mand baat cheet hua karti thi, aaj kal hamare bacche schoolo'n mein Facebook, WhatsApp waghera par kasrat se baat cheet karte hue nazar aaen ge kyunkeh logon ko baat cheet ka bada shauq hai jis ki wajah se aaj social media waghera isi liye mashhoor ho raha hai aur jab baat cheet karne ka koi mauzou' na ho to nateeje mein gheebat, chughli aur har qisam ki laghw baatein hone lagti hain, lekin Sahaabah-e-Kiraam (رضي الله عنهم) ki baat cheet ka jaaiza le kar dekhiye keh Sahaabah-e-Kiraam ek doosre se sawaal-o-jawaab karte the jaisa keh apne saathi se sawaal karte the keh agar falaan itna ho to kitna mile ga? To jawaab dene waala saathi baith kar hisaab-o-kitaab karta hua nazar aata, yeh tamaam us zamaane ki activities hain. Kaash hamare das saal ki umar se 20 saal ki umar ke bachon ko agar hum in activities mein mashghool kar saken keh batao agar falaan ka inteqaal ho jae aur ladka aur ladki ho to kitna hissa mile ga? Aur itni jaedad hai to har ek ko kitna hissa mile ga? waghera to hamare bachon ka waqt waahiyaat aur bekaar guftugu karne mein nahi jae ga nez unki in zehni warzish

ke saath 'ilmi liyaaqat mein bhi izaafah ho ga. Zaroorat is baat ki hai keh hum Sahaabah-e-Kiraam ki zindagiyo'n se sabaq haasil karein.

### **Na-Haq Kisi Ki Cheez Hadapne Ki Muzammat:**

Tarka ke masaail koi aam masaail nahi hain balkeh is se rishtedaari aur huqooq juday hue hain, jaisa keh Allah ke Rasool (ﷺ) ne farmaaya:

(مَنْ أَخَذَ شَبْرًا مِنَ الْأَرْضِ بِغَيْرِ حَقِّهِ، طَوَّقَهُ فِي سَبْعِ أَرْضِينَ يَوْمَ الْقِيَامَةِ)

Tarjuma: "Jo kisi ki na-haq aik balsht bhi zameen hadap kare ga Allah Ta'ala Qayaamat ke din saat zameeno'n ka toq bana kar uske gale mein daalein ge." (Saheeh Muslim: 1610)

### **Saba' Arzeen Ka Matlab:**

Shaikh Bin Baaz (رحمته الله عليه) ke bqoul lafz "min saba' Arzeen" (yaane saat zameeno'n ka toq) ko asl ma'ni mein liya jaae yaane keh Allah Tabaarak-o-Ta'ala uske gunaaah aur uski haqeeqat ko behtar jaante hain, 'Ulamaa-e-Kiraam kehte hain keh hadap ki hui zameen jahan tak woh neeche ja rahi hai usko Allah toq banaae ga aur ek Dusri riwaayat mein Aap (ﷺ) ne farmaaya:

(أَيُّمَا رَجُلٍ ظَلَمَ شَبْرًا مِنَ الْأَرْضِ، كَلَّفَهُ اللَّهُ عَزَّ وَجَلَّ أَنْ يَحْفَرَهُ حَتَّى يَبْلُغَ  
أَخْرَسَ سَبْعِ أَرْضِينَ، ثُمَّ يُطَوَّقُهُ إِلَى يَوْمِ الْقِيَامَةِ حَتَّى يُقْضَى بَيْنَ النَّاسِ)

Tarjuma: "Jo koi zulman kisi ki aik balsht zameen bhi hadap kar le ga to aise shakhs ko Allah Tabaarak-o-Ta'ala khodne ka hukm de ga yahan tak keh woh aise saat zameeno'n ko khod de ga aur khodi hui mitti ko Allah Tabaarak-o-Ta'ala toq bana kar uske gale mein daale ga taa aanke saare insaano'n ke darmiyaan faisle ho jaen."

(As-silsilah As-saheehah: 240)

Aur ek Hadees mein Aap (ﷺ) ne farmaaya:

(عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " مَنْ  
اِقْتَطَعَ مَالَ امْرِئٍ مُسْلِمٍ بِيَمِينٍ كَاذِبَةٍ ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ " . قَالَ  
عَبْدُ اللَّهِ : ثُمَّ قرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِصْدَاقَهُ مِنْ كِتَابِ اللَّهِ جَلَّ  
ذِكْرُهُ : ﴿ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ  
لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ ﴾ )

Tarjumah: "Abdullah bin Mas'ood (رضي الله عنه) ne bayaan kiya keh Rasulullah (ﷺ) ne farmaaya: jis ne kisi Musalmaan ka maal jhooti qasam kha kar maar liya to woh Allah se is haal mein milega keh Woh us par ghazabnaak hoga. 'Abdullah bin Mas'ood (رضي الله عنه) ne kaha keh phir Nabi-e-Kareem (ﷺ) ne tasdeeqan Qur'an-e-Majeed ki is aayat ki tilaawat ki: إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ ﴿ وَلَا يُكَلِّمُهُمُ اللَّهُ ﴾ "Bila shubah jo log Allah ke 'ahd aur Us ki qasmon ko thodi ponji ke badle bechte hain yahi woh log hain jin ka aakhirat mein koi hissa nahi aur Allah unse baat nahi kare ga."

(Saheeh Bukhari: 7445)

Aur ek Hadees mein Aap (ﷺ) ne farmaaya:

(عَنْ أَبِي أَمَامَةَ ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : مَنْ اِقْتَطَعَ حَقَّ امْرِئٍ مُسْلِمٍ بِيَمِينِهِ  
فَقَدْ أَوْجَبَ اللَّهُ لَهُ النَّارَ وَحَرَّمَ عَلَيْهِ الْجَنَّةَ . فَقَالَ لَهُ رَجُلٌ : وَإِنْ كَانَ شَيْئًا  
بَسِيرًا يَا رَسُولَ اللَّهِ ؟ قَالَ : وَإِنْ كَانَ قَضِيًّا مِنْ أَرَاكٍ .)

Tarjuma: "Abu Imamah (رضي الله عنه) se riwayat hai Keh Rasulullah (ﷺ) ne farmaaya: Jo aadmi kisi musalman aadmi ka haq qasam kha kar maar le ga to Allah Ta'ala us ke liye jahannum waajib kar de ga aur jannat us par haraam kar de ga, aik shakhs ne Aap se kaha: agar cheh woh mamooli si cheez ho? Allah ke Rasool! Aap ne farmaaya: garcheh woh peelo ki aik daal ho."

(Sahih Muslim: 137)

Afsos Aaj kitne hi aise log hain jo apni biwi, bhai behan ya business partner ka haq talf kar baithe hain, Lehaaza aise logon ko chaahiye Keh is Hadees ko achi tarah se zehen nasheen kar len taakeh haq talfi se baaz aajein.

Aaj ke zamaane mein koi aadmi kisi door ke aadmi ki zameen hadap nahin sakta, yeh aik aam aadmi ke bas ki baat nahin hai balkeh is ke liye Bahut bada daaku banna padega, agar koi aik eent lambaai mein rakhne ke bajaee chodaaai mein rakh kar aik baalisht hadap karta hai to us ka nuqsaan yeh ho ga Keh us ko Qayaamat ke din saat zameen talak khodna padega, aur us ka toq bana kar us ke galle mein daal diya jaae ga.

Qayaamat ke din jaanwaron ke charwaahe jis ke woh maalik hain agar woh us ki zakaat na nikaalein to wohi jaanwar us ke sar par ho ga aur pair maar raha ho ga aur sood khor Qayaamat ke din paaglon jaisi harkat karte hue aaen ge aur jo log qatl ke na-paak iraaade karte hain to woh log maqtool ke sar ko pakday hue Qayaamat ke din haazir honge aur jo shakhs kisi ki na-haq zameen hadpay ga un ke galo mein saat zameenon ka toq daal kar Qayaamat ke din laaya jaega is qadar zillat ke saath un ka hashr ke maidan mein istaqbaal kiya jaega.

Wirasat mein haq maarna; is mein dohre gunaah ka irtikaab kiya ja raha hai: aik doosron ka haq maarna aur doosra qat' e-rahmi karna hai, jis ke muta'lliq Surah-e Muhammad Aayat number: 22,23 mein Allah Tabaarak-o-Ta'ala farmaraha hai:

﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ۗ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ ۗ﴾

Tarjuma: "Aur tum se yeh bhi ba'eed nahin keh agar tum ko hukoomat mil jaae to tum zameen mein fasaad barpa kar do aur rishte naate tod daalo. Yeh wohi log hain jin par Allah ki phitkaar hai aur jin ki sama'at aur aankhon ki roshni cheen li gai hai."

**(Surah Muhammad (22-23))**

Aur aik Hadees mein Aap (ﷺ) ne farmaaya:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَتُؤَدَّنَ الْحُقُوقَ إِلَى أَهْلِهَا حَتَّى يُقَادَ  
لِلشَّاةِ الْجُلْحَاءِ مِنَ الشَّاةِ الْقَرَنَاءِ.

"Abu Hurairah (رضي الله عنه) kehte hain Keh Rasulullah (ﷺ) ne farmaaya: (Qayaamat ke din) haqdaaron ko un ka poora poora haq diya jaae ga, yahan tak keh seeng waali bakri se baghair seeng waali bakri ka badla liya jaae ga." (Sunan Tirmizi: 2420)

Aur aik Hadees mein Aap (ﷺ) ne farmaaya:

عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجَّلَ اللَّهُ  
تَعَالَى لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا، مَعَ مَا يَدَّخِرُ لَهُ فِي الْآخِرَةِ؛ مِثْلُ الْبُعْيِ  
وَقَطِيعَةِ الرَّحِمِ.

Tarjuma: "Abu Bakrah (رضي الله عنه) kehte hain Keh Rasulullah (ﷺ) ne farmaaya: Baghaawat aur qat'e-rahmi se badh kar koi gunaaah aisa nahin hai jis ka martakib ziyaada laaiq hai keh us ko Allah ki jaanib se duniya mein bhi jald sazaa di jaae aur aakhirat ke liye bhi use baaqi rakha jaae." (Sunan Tirmizi: 2511)

Aksar Ulama-e-Kiraam ne kaha keh tareekh ke muta'laah se pata chalta hai keh jinhon ne haq talfi ki Allah Ta'ala ne unhein faalij zadah kar diya; jab unhon ne haqdaaron ke huqooq waapas kar diye to Allah Ta'ala ne unhein bilkul sehat yaab aur achha kar diya.

Saudi 'Arab ke aik mu'azzaz khateeb Khalid al-Budair kehte hain keh: "Main bhi qasam khata hun aur jis se main ne suna hai us ki bhi qasam yaad dilata hun, yaad dilata hun, waaqi'ah yeh hai keh aik bhai ne viraasat hadap karne ki niyat se teen behnoon ko apne yahan talab kiya aur behnein hissa ki umeed le kar us ke yahan chale aen to Bhai ne behnoon ko hissa ki umeed dilate hue kaaghazaat par un ke sign (signature) le liye (aik aham baat yeh bhi hai keh jab bhi hum sign karein pehle is ko padhein aur Allah ne hum ko jo ilm diya hai us ka istemaal karein), jaise hi bhai ne behnoon

ki sign li to us ne kaha keh tum sab yahan se dafa ho jaaoo aur ab tumhara koi hissa nahin hai, to behan ne dilbardaashta ho kar poore yaqeen ke saath Aasman ki taraf haath uthaaya aur dua'a ki: "Ae Allah! Tu hamein hamara yeh haq ata kar aur is bhai ko Tu dekh le," yeh keh kar behan bahar ka rukh abhi karne hi waali thi keh achaanak bhai par falaj ka hamla ho gaya aur us ko foran hospital muntakil kiya gaya.

Phir woh bhai apne dost ko bulaata hai jo keh aik Da'i Deen tha phir mazkooorah waaqia us ke saamne zikr karta hai to Da'i behnon ke huqooq ko wapas lotane ka mashwara deta hai, woh shakhs Da'i ki baat maan kar wakeel ko naye kaaghzaat ke saath talab karta hai aur behnon ke huqooq lota deta hai Jaise hi woh apni behnon ke huqooq lota deta hai woh falaj zadah bistar se sehat yaab ho kar aise uth khada hota hai goya keh woh is se pehle kisi marz mein muhtala hi nahin tha.

Khalid al-Budair is waaqia ko sunate hue qasam kha kar kehte hain keh jis Da'i se main yeh baat naql kar raha hun woh Da'i Bahut hi sach bolne waala hai aur us ne bhi qasam kha kar yeh waaqia bayaan kiya hai. Yeh Bahut hi aham Masalah hai jo rishtedaariyon se juda hua hai.

### **Mu'aashre Ke Do Kamzor Log:**

Mu'aashre mein do log Bahut kamzor hain: aik biwi, doosri behan.

Jab biwi apna haq maangne ke liye aati hai to us ke haath mein mahr thama diya jaata hai aur kaha jaata hai keh isi ko apna hissa samjho, halaankeh mahr aur hissa dono alag alag cheezein hain. Aur jab behan apna hissa maangne aati hai to kehte hain keh jahez mein jo hissa diya gaya tha darasal yahi woh hissa tha keh kar us ko rafa dafa kar diya jaata hai. Halaankeh jahez ghair Shara'i aur israaf ka kaam tha jis ko tum ne diya aur jab behan halaal ka mutaalebah kar rahi hai to tum us ko dene se inkaar kar rahe ho.

Hamari aisi qaum hai jo behan, behnoi aur bhaanjon ko halaal khilane ke bajaare haraam khilana chahti hai, jab Bani Isra'eel ne aise hi qawaaneen ki heir pherir ki to Allah Tabaarak-o-Ta'ala ne kaha:

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمِعُوا  
قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا  
يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾﴾

Tarjumah: "Yaad karo ae Bani Israeel! jab hum ne tum se pakka waada liya aur hum ne tum par Toor pahaad ko buland kiya aur kaha keh hum ne tum ko jo diya hai us ko quwwat ke saath pakdo aur suno, unhon ne kaha hum ne suna aur hum ne naafarmaani ki aur un ke kufir ki wajah se un ke dilon mein bachde ki muhabbat daal di gai, keh dijiye agar tum momin ho to woh kaam bura hai jise karne ka tumhara Imaan tumhein hukm deta hai. " (**Surah Al-Baqarah: 93**)

Allah Tabaarak-o-Ta'ala is Ummat-e-Muhammadiyah par reham khaate hue saron par pahaad khada nahi kiya; Bani Israeel, qaum Aad-o-Samood ko jo azaabaat-o-waqiaat aae Allah ne is Ummat-e-Muhammadiyah ko is se bachaa liya, lehaaza hum Allah Ta'ala ka shukar ada karte hue mu'ashre ki buraaiyon aur ghaltiyon se apne aap ko bachaane ki koshish karein.

### **Wiraasat Ko Taqseem Kaise Kiya Jae?**

Sab se pehle taqseem ka tareeqa yeh hai keh kafan dafan ka kharch nikala jae, phir qarz ki adaaigi ki jae, jaisa keh Allah Ta'ala ka Irshaad hai:

﴿مَنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ﴾

Tarjuma: "Yeh taqseem waseeyat aur qarz ada karne ke baad hogi."

**(Surah An-Nisaa: 11)**

Aaj kal log mayyat par reham na khaate hue tarkah baantne mein lag jaate hain, jab talab karne waala aakar qarz ka mutaalba karta hai to waariseen qarz ada karne se inkaar karte hue kehte hain keh yeh mayyat ka ma'amla hai tum is mayyat ko bad dua'a de do magar hum dene waale nahi hain. Na'uzubillah

Mazkooarah taqseem ko koi bhi insaan badal nahi sakta kyunkeh pehle wuzu hoga phir Namaz hogi, agar koi kahe keh pehle Namaz phir wuzu, yaane tareeb badli nahi ja sakti, jo tareeqa bataaya gaya waisa hi amal karna paday ga, jaise Namaz, roza, haj, Zakaat ka system (nizaam) badla nahi ja sakta, theek isi tarah se tarkah ka Masalah bhi nahi badla ja sakta, isi liye Allah Ta'ala baar baar alag alag tareeqon se keh rahe hain:

﴿يُوصِيكُمُ اللَّهُ﴾

Tarjuma: "Allah Ta'ala wasiyat karta hai." **(Surah An-Nisaa: 11)**

Balkeh yahan tak kaha keh:

﴿نَصِيبًا مَّفْرُوضًا﴾

Tarjuma: "Yeh Allah Tabarak-o-Ta'ala ki taraf se farz kardah naseeb hai." **(Surah An-Nisaa: 7)**

﴿فَرِيضَةً مِّنَ اللَّهِ﴾

Tarjuma: "Allah Tabaarak-o-Ta'ala ki taraf se fareezah hai."

**(Surah An-Nisaa: 11)**

﴿تِلْكَ حُدُودُ اللَّهِ﴾

Tarjuma: "Yeh Allah Subhaanahu-o-Ta'ala ki taraf se hudood hai."

**(Surah An-Nisaa: 14)**

Lehaaza in ahkaam par amal karne ki takeed badi sakhti ke saath di ja rahi hai, chunanche in ke saath hargiz khilwaad na kiya jaae. Mayyat ke qarze ko aur is ki wasiyat ko poora kiya jaae, is ke ba'd tarkah baantne ka Masalah aata hai. Mazkooarah taqseem hamesha hamare zehan mein maujood rehna zaroori hai.

## **Wiraasat Ki Taqseem Ke Liye Aasaan Calculator:**

Aaj Bahut se aise aasaan calculator tarkah app maujood hain jo ab update hote rehte hain, un se faaida uthaaya ja sakta hai 'Ulama ki nigraani mein In shaa Allah.

## **Qarz Ka Masalah:**

Baaz log qarz lene ke ba'd is ki tafseel aur adaaigi ke mutalliq na biwi ko is se aagaah karte hain aur na hi e-mail par daalte hain. Qarzah itna hi liya jaana chaahiye jitni adaaigi ki taaqat ho ya aap ke paas sahulat ho. Aap kisi ko is se bakhabar kar dein taakeh achanak qarz ki haalat mein inteqaal na ho jaae. Jis ke mutalliq Hadees mein sakht wa'eed aayi hai. Jaisa keh Sunan Tirmizi, Sunan Nasai aur Saheeh Bukhari mein maujood hai:

(نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ.)

Tarjuma: "Momin ki rooh latki rahe gi us ke qarz ke sabab yahaan tak keh us ka qarz ada kiya jaae." (Sunan Tirmizi: 1078)

Aur ek Hadees mein Aap (ﷺ) ne farmaaya:

(عَنْ مُحَمَّدِ بْنِ جَحْشٍ قَالَ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ ﷺ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، ثُمَّ وَضَعَ رَاحَتَهُ عَلَى جَبْهَتِهِ، ثُمَّ قَالَ: «سُبْحَانَ اللَّهِ، مَاذَا نُزِّلَ مِنْ التَّشْدِيدِ» فَسَكَنَّا وَفَزِعْنَا، فَلَمَّا كَانَ مِنَ الْغَدِ، سَأَلْتُهُ: يَا رَسُولَ اللَّهِ، مَا هَذَا التَّشْدِيدُ الَّذِي نُزِّلَ؟ فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَنَّ رَجُلًا قُتِلَ فِي سَبِيلِ اللَّهِ ثُمَّ أُحْيِيَ، ثُمَّ قُتِلَ ثُمَّ أُحْيِيَ، ثُمَّ قُتِلَ وَعَلَيْهِ دَيْنٌ، مَا دَخَلَ الْجَنَّةَ حَتَّى يُقْضَى عَنْهُ دَيْنُهُ.»

Tarjuma: "Muhammad bin Jahsh (رضي الله عنه) farmaate hain keh hum Rasulullah (ﷺ) ke paas baithe hue the, Aap (ﷺ) ne apna sar aasman ki taraf uthaaya, phir apni peshaani par haath rakha, phir farmaaya Subhaanallah kitni sakhti naazil hui? Hum log khaamosh rahe aur dar gae, doosre din Main ne Aap (ﷺ) se poocha ae Allah ke Rasool! Woh

kia sakhti hai jo naazil hui? Aap (ﷺ) ne farmaaya: Qasam Us Zaat ki jis ke haath mein meri jaan hai, agar aik shakhs Allah ke raaste mein shaheed kar diya jaae phir zinda kiya jaae gaa, phir shaheed kar diya jaae phir zinda kiya jaae, phir shaheed kiya jaae aur us par qarz ho to woh jannat mein daakhil na hoga jab tak keh us ka qarz ada na ho jaae." (Sunan Nasai: 4688)

Is Hadees se maaloom hua keh agar maqrooz shaheed bhi ho jaae to us ki maghfirat nahi ho gi jab tak keh us ka qarzah ada na kiya jaae. Ek aur Hadees mein hai keh Nabi-e-Kareem (ﷺ) ne maqrooz ki Namaz-e-janaazah nahi padhaai:

عَنْ سَلْمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِجَنَازَةٍ لِيُصَلِّيَ عَلَيْهَا، فَقَالَ: «هَلْ عَلَيْهِ مِنْ دَيْنٍ؟» قَالُوا: لَا، فَصَلَّى عَلَيْهِ، ثُمَّ أُتِيَ بِجَنَازَةٍ أُخْرَى، فَقَالَ: «هَلْ عَلَيْهِ مِنْ دَيْنٍ؟» قَالُوا: نَعَمْ، قَالَ: «صَلُّوا عَلَيَّ صَاحِبِكُمْ» قَالَ: أَبُو قَتَادَةَ عَلَيَّ دَيْنُهُ يَا رَسُولَ اللَّهِ، فَصَلَّى عَلَيْهِ.

Tarjuma: "Salamah bin Akwa' (رضي الله عنه) farmaate hain keh Nabi-e-Kareem (ﷺ) ke paas aik janaazah laya gaya, pas Aap (ﷺ) ne poocha: kia is par qarz hai? Logon ne kaha: nahi, to Aap ne us ki Namaz-e-janaazah padhi. Phir aik doosra janaazah laya gaya, pas Aap (ﷺ) ne poocha: kia is par qarz hai? Logon ne kaha: haan. Aap (ﷺ) ne farmaaya: apne saathi ki Namaz-e-janaazah padha lo, Abu Qataadah (رضي الله عنه) ne kaha: Ae Allah ke Rasool (ﷺ) us ke qarz ki adaaigi ki zimmedaari meri hai, Phir Aap (ﷺ) ne Namaz-e-janaazah padhaai." (Saheeh Bukhari: 2295)

Tarkah Ki Taqseem Ka Survey:

Ek martaba aik Arab 'Aalim-e-Deen ne survey kiya keh log kis qadar tarkon ka ehteemaam kar rahe hain? Woh kehte hain keh research se pata chala keh sirf 12 feesad log is ko jaante hain aur ehtimaam kar rahe hain, 88 feesad log tarkah ke ilm se be khabar hain, agar tarkah ka 'ilm bhi un ke paas maujood hai to tab bhi woh saheeh tareeqah se baant nahi rahe hain, yaane log is qadar is se ghaflat barat rahe hain.

## Qur'ani Aayaat Ki Roshni Mein Wiraasat Ki Taqseem

### Wiraasat Mein Har Qareebi Rishtedaar Ka Haq Hai:

Islam mein har mustahiq rishtedaar ko us ka hissa baraabar insaaf ke saath diya gaya hai, jaisa keh Surah An-Nisaa aayat number 7 mein zikr hai:

﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَدَّ مِنْهُ أَوْ كَثُرَتْ نَصِيبًا مَّفْرُوضًا﴾

Tarjuma: "Mardon ke liye us maal mein hissa hai jo maan baap aur rishtedaar chhod jaein aur Aurton ke liye bhi hissa hai us maal mein jo maan baap aur rishtedaar chhod jaein, (yeh chhoda hua maal) thoda ho ya ziyaada ho, is mein har aik ka muqarrar kiya hua hissa hai." **(Surah An-Nisaa: 7)**

Is Ayat-e-kareema mein yeh nukta bataaya ja raha hai keh yeh hissa Allah Tabaark-o-Ta'ala ki taraf se farz hai jaise keh Namaz, roza, Hajj aur zakaat farz hain, yani tamaam ke liye doosre masail ki tarah in masail ka jaanna bhi farz hai aur yeh sirf 'aalim ke liye khaas nahi hai.

Jaan lo agar hum 'ilm-e-hisab padhe hue hain aur kal Qayaamat ke din yeh uzr pesh karen keh hum nahi jaante the to 'aam-un-naas se sawaal kiya jae ga keh hisaab account LCM, Algebra ki taleem kaise haasil kiye? Agar hum ko divide karna aata hai to kia sirf hum ne yeh taleem maal banaane ke liye haasil kiya aur padha? Phir tarakah mein hissa kaun dega? Khudaa na khaasta agar kal ke din behan ro kar Bad-du'aa kar de to hamari duniya-o-aakhrat dono barbaad ho gi aur Aap (ﷺ) ney mazloom ki Bad-du'aa se bachne ka hukm diya hai kyunkeh woh fauran qabool ho jaati hai jaisa keh Aap (ﷺ) ne farmaaya:

(ثَلَاثٌ لَا تُرَدُّ دَعْوَتُهُمْ، الْإِمَامُ الْعَادِلُ، وَالصَّائِمُ حِينَ يُفْطِرُ، وَدَعْوَةُ الْمَظْلُومِ  
يَرْفَعُهَا فَوْقَ الْعَمَامِ، وَتُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ، وَيَقُولُ الرَّبُّ عَزَّ وَجَلَّ:  
وَعِزَّتِي لِأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ.)

Tarjuma: "Teen logon ki Bad-du'aa kabhi rad nahi ki jaati: insaaf pasand haakim, roza daar jab woh iftaar kare aur mazloom ki dua'a Allah usko baadalon ke upar utha leta hai, uske liye aasmaan ke darwaaze khol diye jaate hain aur Allah Ta'ala kehte hain: Meri 'izzat ki qasam, zaroor main teri madad karunga agarche ba'd mein hi sahi."

(Sunan Tirmizi: 2526)

Ek Hadees mein Aap (ﷺ) ne farmaaya:

(اتَّقُوا دَعْوَةَ الْمَظْلُومِ وَإِنْ كَانَ كَافِرًا فَإِنَّهَا لَيْسَ دُونَهَا حِجَابٍ.)

Tarjuma: "Mazloom ki Bad-du'aa se bacho agarche keh woh kaafir hi kyu na ho, beshak uske darmiyaan koi aa'd nahi ho gi."

(Silsilah Saheehah: 767, Musnad Ahmad: 12571)

Ghour-e-Talab baat hai keh jab Allah Ta'ala kaafir ki madad kare ga to badarjah aula sagi behan ki kyu madad nahi kare ga?

## Wiraasat Ki Taqseem Ke Waqt Door Ke Rishtedaar,

### Yateem Aur Miskeen Ka Khayaal Rakhna:

Allah Tabaark-o-Ta'ala Irshaad farma rahe hain:

﴿وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا﴾<sup>(8)</sup>

Tarjumah: "Aur jab taqseem ke waqt haazir hon door ke rishtedaar, yateem aur miskeen to unhein bhi is mein se kuch de do aur un se achi baat kaho." (Surah Al-Nisaa:8)

Isi tarah jab aadmi mareez hota hai to kai log jaise: pote, nawaase waghera madad karte hain; Shara'i ae'tibaar se jab hissa ki taqseem hoti hai to chand ko milta hai sab ko nahi milta, is aayat mein kaha ja raha hai keh aise waqt mein jo log saath honge unka bhi tum khayaal rakho, hissa le kar aise mat niklo keh kisi ko dukh ke mauqe par shareek kar liya aur sukh ke mauqe par alag kar liya, aisa nahi hona chaahiye, balkeh acche Momin ki nishani yeh hai keh dukh mein kaam aane waale tamaam ko baant'ta hai.

Aur isi tarah se agar baap ki zindagi mein ek beta mar gaya to aisi soorat mein jo zinda bacche hain unhi ko hissa milega, aur jo beta baap ki zindagi mein fout ho chuka tha aam tor se uske Ahl-o-Ayaal ko mehroom kar diya jata hai, 'Ulama-e-Kiraam kehte hain keh is ka bhi hal yahan par maujood hai, misaal ke tor par daada dekhe keh us ke jaane ke ba'd us ke potay ko nahi milega, jab maal taqseem ho ga to mera pota dekh kar afsoos kare ga aur dil hi dil mein yeh soch raha ho ga keh aaj mere waalid bhi zinda hote to mujh ko bhi hissa milta, goya keh gham ke andar gham waali baat hai. Isi liye mazkoorah aayat mein kaha ja raha hai keh aise waqt mein is tarah ke logon ka khayaal rakhein. Jo log qareebi honge unka bhi tum khayaal rakho:

﴿وَإِذَا حَصَرَ الْقَيْسَمَةَ أَوْلُوا الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَزْزَقُوهُمْ مِنَّمْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا﴾<sup>(8)</sup>

Tarjumah: "Aur jab taqseem ke waqt haazir hon door ke rishtedaar, yateem aur miskeen to unhein bhi is mein se kuch de do aur un se achi baat kaho." **(Surah An-Nisaa: 8)**

### **Wasiyat Ka Maslah:**

Koi shakhs aisi wasiyat na kare jis se waarison ko nuqsan ho, jaisa keh Allah Ta'ala ka Irshaad hai:

﴿وَلْيَخُشِ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا﴾<sup>(9)</sup>

Tarjumah: "Aur logon ko is baat se darna chaahiye keh agar woh marte waqt apne peeche bebas aulaad chhod jaayen to unhein unke baare mein kitni fikar ho gi, chunaanche unhein Allah se darna chaahiye aur seedhi baat kehni chaahiye." **(Surah An-Nisaa: 9)**

Is Aayat mein bataaya ja raha hai agar marnay waala yeh bhaanp le keh ba'd waale log nahi den ge to phir Allah Tabaarak-o-Ta'ala ke baqol yeh wasiyat ka silsila jaari ho ga, magar wasiyat waarison ke liye nahi hogi:

(لَا وَصِيَّةَ لِرِوَارِثِ)

Tarjumah: "Yaane Waarison ke liye wasiyat nahi hai."

(Sunan Abu Dawood 3565)

Wasiyat ki miqdaar 1/3 se thoda kam hona chaahiye, jaisa keh Aap (ﷺ) ne Sa'd bin Abi Waqaas (رضي الله عنه) ko jin ki ek beti thi aur woh apne maal ka do tihaai hissa sadqa karna chaahte the Aap (ﷺ) ne unhein mana kiya aur farmaaya:

(الثُلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَدَّرَ وَرَثَتَكَ أَغْنِيَاءَ، خَيْرٌ مِنْ أَنْ تَدَّرَهُمْ عَالَةً يَتَكَفَّفُونَ  
النَّاسِ)

Tarjumah: "Ek tihaai hissa bhi bohot ziyaada hai, kyunkeh tum apne waarison ko daulat mand chhod kar jaao yeh behtar hai is se keh tum unhein faqeer chhod jaao aur woh logon ke saamne haath phelaate phirein." (Saheeh Bukhari: 5354)

Baaz log jazbaat mein aa kar apna tamaam maal khairaat kar dete hain jo keh najaaiz aur gunaah hai. Khaas tor se nafarmaan bacche ko mehroom karne ki niyat hai to woh shakhs bhi gunahgaar ho ga aur nafarmaan bacha bhi gunahgaar ho ga apni nafarmaani ki wajah se, aisa shar'an na jaaiz hai.

### **Yateem Ka Maal Hadpne Ki Muzammat:**

Aksar aaj kal hamare mu'ashre mein yateemon ka maal hadap liya jaata hai, aise logon ke mutalliq farmaaya gaya:

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا  
وَسَيَصْلُونَٰ سَعِيرًا ﴿١٠﴾﴾

Tarjuma: "Yateemon ka maal jo hadap karte hain dar haqeeqat woh apne peton mein Jahannum ki aag bhar rahe hain, aise log bahut jald Jahannum mein phenke jaaen ge." (Surah An-Nisaa: 10)

### **Wiraasat Ki Taqseem Ka Tafseeli Bayaan:**

Taqseem-e-wiraasat ka zikr karte hue Allah Ta'ala ne farmaaya:

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَاءً فَوْقَ  
اِثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلَا يُؤْتِيهِ لِكُلِّ  
وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُن لَّهُ وَلَدٌ وَوَرِثَتُهُ  
أَبُوهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۚ مِمَّنْ بَعْدَ وَصِيَّةِ يُوصِي  
بِهَا أَوْ دَيْنٍ ۚ أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ  
مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١٠﴾ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ  
يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلِكُمُ الرُّبْعُ مِمَّا تَرَكَنَّ مِمَّنْ بَعْدَ وَصِيَّةِ  
يُوصِينَ بِهَا أَوْ دَيْنٍ ۚ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمُ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ  
لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمُ مِمَّنْ بَعْدَ وَصِيَّةِ تُوصُونَ بِهَا أَوْ دَيْنٍ ۚ وَإِن  
كَانَ رَجُلٌ يُورِثُ كَلَلَةً أَوْ امْرَأَةً أَوْ أَخًا أَوْ أُخْتًا فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ  
فَإِن كَانُوا أَكْثَرَ مِن ذَٰلِكَ فَهُمُ شُرَكَاءُ فِي الثُّلُثِ مِمَّنْ بَعْدَ وَصِيَّةِ يُوصَىٰ بِهَا  
أَوْ دَيْنٍ ۚ غَيْرَ مُضَارٍّ ۚ وَصِيَّةٌ مِّنَ اللَّهِ ۚ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١١﴾﴾

Tarjuma: "Allah Ta'ala tumhaari aulaad ke baare mein wasiyyat karta hai; mard ka aik hissa 'Aurton ke do hisse ke baraabar hai, phir agar do ya do se ziyaada 'auratein hi hon to unke liye tarke mein do tihai hissa hai aur agar aik hi ladki ho to uske liye aadha hissa hai, aur is marne wale ke maa baap ke liye tarke ka chhata hissa hai, agar unki

aulaad ho, phir agar aulad na ho to uske maa baap hi waaris honge aur maa ke liye teesra hissa hai, phir agar is marne wale ke aik se ziyaada bhai behan hon to iski maa ke liye chhata hissa hai, yeh taqseem iski wasiyyat par amal ya qarz ada karne ke ba'd ho gi, tumhaare baap aur tumhaare bete nahi jaante keh unmein se kaun nafe ke lehaaz se tum se ziyaada qareeb hai, yeh taqseem Allah ki taraf se muqarrar hai, be shak Allah khoob jaan'ne waala badi hikmat waala hai. Aur tumhaare biwiyon ke tarkeh mein tumhaara aadha hissa hai agar un ki aulad na ho, phir agar un ki aulad ho to un ke tarkeh mein tumhaara choutha hissa hai, yeh taqseem un ki waseeyat par amal ya qarz ada karne ke baad hogi aur agar tumhaari aulad na ho to tumhaare tarkeh mein tumhaari biwiyon ka choutha hissa hai, phir agar tumhaari aulad ho to tumhaare tarkeh mein un ka aathwaan hissa hai, yeh taqseem tumhaari waseeyat par amal ya qarz ada karne ke baad ho gi, aur agar woh aadmi jis ka war'Eesah taqseem kiya ja raha ho us ka beta ho na baap aisi hi 'aurat ko aur us ka aik bhai ya behan ho to un dono mein se har aik ke liye chhata hissa hai, phir agar un ki tadaad is se ziyaada ho to woh sab aik tehai hissa mein shareek honge, yeh taqseem un ki waseeyat par amal ya qarz ada karne ke baad ho gi, jabkeh woh kisi ko nuqsaan pohanchaane waala na ho, yeh Allah ki taraf se takeed hai, Allah khoob jaanne waala bade hosle waala hai."

**(Surah An-Nisaa: 11-12)**

Mazeed farmaaya:

﴿تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١﴾ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٢﴾﴾

Tarjuma: "Yeh Allah ki hadein hain, jo Allah aur Uske Rasool ki ita'at kare ga use Allah aise baaghon mein daakhil kare ga jinke neche nahrein bahti hain, woh un mein hamesha rahenge aur yeh Bahut badi kaamyabi hai, aur jo koi Allah aur Uske Rasool ki naafarmaani kare

ga aur Uski hadon se aagay nikle ga to Allah use aag mein daakhil kare ga jismein woh hamesha rahe ga aur uske liye ruswa karne waala azaab hai." **(Surah An-Nisaa: 13-14)**

Duniya ke ek do gharon ki khatir aakhirat ki jannaton se mehroom rehne waala shakhs bewaqoof hai aur jo Allah aur Uske Rasool ki nafarmaani kare ga aur Uske hadon ko phaalange ga aur jo chaahe kare ga, Allah Ta'ala aise shakhs ko Jahannum mein daakhil kare ga lekin Allah Tabarak-o-Ta'ala ne is Aayat mein lafz "abadan" ka istemaal nahin kiya, kyunkeh woh Musalman hain kabhi na kabhi woh laut kar jannat mein aen ge.

Gharz yeh keh baaz log seedhe jannat mein jaane ki planning kar rahe hain to baaz log ek na-haq ghar ke husool ke 'awaz mein Jahannum jaane ke liye tayyaar hain. Mere bhaiyo agar mehnat karen ge to Allah Tabarak-o-Ta'ala zaroor ek ghar nahin, das ghar dega, kyun dusron ka haq maar ke Jahannum mein jaane ki koshish kar rahe ho? Balkeh hamari koshish seedhe rasta par chal ke Jannat haasil karne ki honi chaa hiye, mazkoo rah aayaat mein Allah Tabarak-o-Ta'ala ne khol khol kar bayaan kiya hai. 'Ulama-e-Kiraam ke bqaul Qur'an mein namaaz ke is qadar masaail nahin milte jis qadar tarkah aur 'ilm-ul-faraaiz ke milte hain. Allah Tabarak-o-Ta'ala se dua'a hai keh Allah Ta'ala hum tamaam ko Qur'an-e-Majeed, saheeh Ahadees aur sharee'at ki gehraai mein ghota zan hone ki toufeeq ata farmaae. Aameen.

**Note:** Agar aap is bayaan ko video ki shakl mein sunna aur dekhna chaahte hain to baraae mehrbaani is link par click karein.

[https://www.youtube.com/watch?v=9uj\\_zHckBNA&feature=youtu.be](https://www.youtube.com/watch?v=9uj_zHckBNA&feature=youtu.be)



## Ek Musalman Ke Doosre Musalman Par Chey Huqooq

### Tamheed

Ek Musalman par do tarah ke huqooq aa'id hote hain, ek Huqooq-Allah aur doosra Huqooq-ul-'Ibaad, aur in dono huqooq ki adaagi Musalman par zaroori hai.

Yeh ek tarah se almiyah hi hai keh dour-e-haazir ke Musalman jahan Allah Ta'ala ke huqooq mein kami beshi ke murtakib hain, waheen Huqooq-ul-'Ibaad se bhi yaksar ghaafil hain. Ek aam Muslim naujawaan buniyaadi huqooq aur ta'leemaat se is qadar naa aashnaa hai keh woh apne aap ko apne baap ki namaaz-e-janaazah ki imaamat ke qaabil nahin paata, hatta keh basa auqaat woh namaaz-e-janaazah padhne se bhi aajiz hota hai kyunkeh woh namaaz-e-janaazah ke tareeqe aur is ki dua'aon tak se laa 'ilm hota hai.

Hum apni 'umr ke 30, 40, 50 saal ke marhale ko pahunch chuke hote hain lekin kabhi hamein in dua'aon ko yaad karne ki taufeeq bhi naseeb nahi hoti. Aksar naujawaano se main sawaal karta hoon keh agar tumhare waalid ka intiqaal ho jaae to kia tum yeh pasand nahi karoge keh aakhri safar par rawaana karte hue tum apne baap ki Namaz-e-janaazah padhao? Aur Namaz-e-janaazah ki pur khuloos aur khubsurat dua'aon ke tohfe ke saath unhein rukh'sat karo? naujawaan yeh sun kar afsos karte hain, ro padte hain. Hum ek Musalmaan par doosre Musalmaan ke huqooq ki adaagi ki kia baat karein!!! Aaj sage bhai ek doosre ke huqooq ada nahi kar rahe hain, sage bhaiyon ko to chhodiye beta apne baap ke huqooq ada karne ke liye tayyaar nahi hai!!!

Darasal is ki wajah yeh hai keh hamare andar sha'oor aur ehsaas-e-zimmedaari khatam ho gai hai, Social Life ka matlab hum yeh samajh baithe hain keh hum ek hotel mein jama hon aur doston ke saath chai peete hue raat guzaar dein, Sheher Hyderabad ke puraane sheher mein naujawaan bacche galiyon ke nukdon par apna waqt zaya karte hue police ke haathon pakde jaate hain aur jab hum in police waalon ko Islam ki da'wat dete hain to woh yeh Kehte hain keh aap hamein Islam ki da'wat de rahe hain? Pehle apni community ke bachon ko samjhaiye. Kabhi hamein naye sheher se yeh khabrein milti hain keh Muslim naujawaan bacche raat raat bhar sadkon par apni caren aur motor cyclein daudaate phirte hain, kia unko apne doosre Musalmaan bhai ke ya ghair Musalmaan bhai ke huqooq maaloom hain? Ho sakta hai unki is harkat se koi haadsa ho jaae, to is tarah kia ek doosre ke huqooq ada na karne ka naam hi Social Life hai?!! kia Social Life ka matlab yeh hai keh hum ek doosre ki gheebat se apni Mahfilon ko aabaad karein? Aik doosre ke khilaaf chuglhkhori karein? Aur gunaah kama kar apne gharon ko lootein? kia isi liye hamein jawaani mili hai? kia isi liye hum ko Allah Subhaanahu-o-Ta'ala ne yeh sehat aur tandurusti di hai? kia is tarah ke laho La'ab aur fazool mashghooliyaat mein sarf karne ke liye Allah Subhaanahu-o-Ta'ala ne hamein maal-o-daulat se nawaaza hai?

Jab hum in tamaam cheezon par ghour karte hain to pata chalta hai Keh hamein aik doosre ke Huqooq ka ilm nahi hai, hum ne is Hadees Shareef ko na hi padha aur samjha hai jis mein Huqooq al-'Ibaad ki ahmiyat ko bayaan kia gaya hai, Aaj is baat ki zaroorat hai Keh is Hadees ko Highlight kia jaae, is ki ma'naviyat aur maqsoodiyat ko logon ke zehen nasheen kia jae, Bilkhusoos naujawaan ladke ladkiyon ki tarbiyat un Islami usoolon ke tehet ki jaae Keh Islam mein aik Musalmaan ke doosre Musalmaan par kai Huqooq aa'id hote hain. In mein se chand Huqooq batane ke liye main aap ke saamne aik azeem Hadees ko pesh karunga, kyunkeh is ke andar chay aise bunyaadi Huqooq bataae gae hain Keh agar aadmi is ki practice kare ga to baaqi Huqooq ada karne mein us ko Bahut madad milegi aur woh un ko aasaani se ada kar sakega. Agar hum Islami ta'leemaat par ghour karein to hamein is mein mukhtalif alag alag maade aur subjects milenge, jaise Aqaaid, 'Ibaadaat, mu'aamalaat aur akhlaaqiyaat waghera.

Aadmi agar aqeede mein acha aur 'Ibaadaat mein kamzor ho ya aqeede mein aur 'Ibaadaat mein acha ho lekin mu'aamalaat mein kharaab ho to woh bekaar hai kyun keh 'aqeede ka talluq us ke aur Allah Subhaanahu-o-Ta'ala ke darmiyaan ka hai aur 'Ibaadaat ka talluq bhi Huqooq Allah se hai, lekin mu'aamalaat ka talluq baraah-e-raast bandon se hai. Aur ikhlaaqaat ka talluq Huqooq Allah aur Huqooq al-'Ibaad dono se hai. Duniya aur Aakhirat ki kaamyabi ke liye Allah Subhaanahu-o-Ta'ala aur bandon ke Huqooq dono ko ada karna zaroori hai.

Main aap ke saamne jo Hadees rakhne ja raha hoon us mein chhe bunyaadi Huqooq bataae gae hain aur agar koi aadmi in chhe cheezon par amal kare ga to is aadmi ko is cheez ki 'amalan Practice ho gi keh woh apne ilaawa doosron ke baare mein bhi sochega, na khud ghirz ho ga aur na apne mufaad ki khaatir auron ka nuqsan kare ga. Islam aman-o-shaanti ka paighaam deta hai, qatl to door ki baat hai woh kisi ke peeth peechhe ghaibat aur chughal khori bhi karne se sakhti se mana karta hai. Zara ghour karein keh jis Islam ne peeth peechhe buraai karne aur chughalkhori karne ko haraam qaraar diya ho woh dehshat gardi ki taleem kyunkar dega, Algharz Islam ka dehshatgardi se kisi bhi qisam ka talluq nahi hai.

Bahr-e-kaif chaliye main aap ko woh azeem Hadees sunata hoon, Abu Hurairah (رضي الله عنه) is Hadees ke raawi hain farmate hain keh Nabi-e-Akram (ﷺ) ne Irshaad farmaaya:

(حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ. قِيلَ: مَا هُنَّ؟ يَا رَسُولَ اللَّهِ ﷺ قَالَ:  
 إِذَا لَقَيْتَهُ فَسَلِّمْ عَلَيْهِ. وَإِذَا دَعَاكَ فَأَجِبْهُ. وَإِذَا اسْتَنْصَحَكَ فَأَنْصَحْ لَهُ. وَإِذَا  
 عَطَسَ فَحَمِدَ اللَّهَ فَشَمِّتْهُ. وَإِذَا مَرِضَ فَعُدْهُ. وَإِذَا مَاتَ فَاتَّبِعْهُ.)

Tarjuma: "Aik Musalmaan ke doosre Musalmaan par chhe Huqooq hain. Sahaba-e-Kiraam ne sawaal kiya keh woh kia hain? Ae Allah ke Rasool ﷺ? To Nabi-e-Akram (ﷺ) ne Irshaad farmaaya keh jab tum us se mulaqaat karo to salaam kiya karo, jab woh tumhein da'wat de to use qubool karo, jab woh tum se naseehat talabb kare to use naseehat karo, jab woh chheenkar Alhamdulillah kahe to jawaab

mein Yarhamukallah kaho, jab woh bemaar ho to us ki 'iyaadat karo aur jab woh inteqaal kar jaae to us ke janaaze mein shareek raho."

(Saheeh Muslim: 2162)

## ❶ Pehla Haq: (إذا لقيته فسلم عليه) Jab Tum Apne Musalmaan Bhai Se Mulaqaat Karo To Salaam Kiya Karo

### Salaam Ki Fazilat:

Salaam karna Sunnat hai, is se nafratein aur adaawatein khatam hoti hain aur logon mein ulfat-o-muhabbat paida hoti hai.

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفُسُّوا السَّلَامَ بَيْنَكُمْ.»

"Abu Hurairah (رضي الله عنه) se riwayat hai keh Rasulullah (ﷺ) ne farmaaya: "Tum Jannat mein daakhil nahi ho ge jab tak keh Imaan nahi laaoge aur poore Momin nahi banoge jab tak keh aapas mein muhabbat nahi karoge, kia main tumhein woh cheez na bataaon jab tum us par amal karoge to aapas mein muhabbat karne lag jaaoge? Woh yeh hai keh aapas mein har aik aadmi ko salaam kiya karo."

(Saheeh Muslim: 54)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اعْبُدُوا الرَّحْمَنَ، وَأَطِعُوا الطَّعَامَ، وَأَفْسُوا السَّلَامَ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ.»

"Abdullah bin 'Amr (رضي الله عنه) kehte hain keh Rasulullah (ﷺ) ne farmaaya: Rahmaan ki 'Ibaadat karo, khaana khilao aur salaam ko 'aam karo aur use phailao, Jannat mein salaamti ke saath daakhil ho ge."

(Sunan Tirmizi: 1855)

Maloom hua keh salaam ghar mein khair-o-barkat ki kasrat ka sab se behtareen nuskha hai, bahut afsoos hai aise logon par jo salaam jaisi cheez ko chhod kar khud bhi aur apne ghar waalon ko bhi khair-o-barkat aur salaamti se mahroom rakhte hain, ho sakta hai aise log apni biwi bachon ko salaam karne mein apni subki mehsoos karte hon, is liye ghar mein aate jaate salaam zaroor karna chaahiye taakeh salaam ki khair-o-barkat se mehroom na rahein. Sirf "Assalaamu 'Alaikum" kehne ke bajaee is ke ilaawah bhi mazed alfaaz kehne se sawaab bhi badhta hai jaisa keh 'Imraan bin Husain (رضي الله عنه) farmate hain:

(جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَرَدَّ عَلَيْهِ السَّلَامَ، ثُمَّ جَلَسَ، فَقَالَ النَّبِيُّ ﷺ: «عَشْرٌ» ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، فَرَدَّ عَلَيْهِ، فَجَلَسَ، فَقَالَ: «عَشْرُونَ» ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، فَرَدَّ عَلَيْهِ، فَجَلَسَ، فَقَالَ: «ثَلَاثُونَ».)

Tarjuma: "Nabi-e-Akram (ﷺ) ke paas aik shakhs aaya aur us ne kaha keh (السَّلَامُ عَلَيْكُمْ) to Nabi-e-Akram (ﷺ) ne jawaab diya aur kaha (عشره) Phir doosra aadmi aaya aur us ne mazed alfaaz badhaye, kaha (السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ) to Nabi-e-Akram (ﷺ) ne jawaab diya aur kaha (عشرون) Phir teesra aadmi aaya aur us ne kaha keh (السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ) to Nabi-e-Akram (ﷺ) ne us ka jawaab diya aur farmaaya (الثلثون)." (Sunan Abu Dawood: 5195)

Is Hadees se yeh maloom hota hai keh agar aap sirf (السَّلَامُ عَلَيْكُمْ) kehte hain to sirf das nekian milti hain, aur agar aap saath mein (السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ) kehte hain to bees nekiyaan milti hain, lekin agar aap (السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ) kehte hain to aap ko tees nekiyaan milen gi.

### **Kia Salaam Mein Lafz (وَمَغْفِرَتُهُ) Aur (وَرِضْوَانُهُ) Hadees Se Saabit Hai?**

Ba'z log salaam mein (وَمَغْفِرَتُهُ) lafz ka izaafah kar dete hain to aap ko maaloom hona chaahiye keh yeh lafz saheeh authentic Hadees se saabit nahi hai dekhiye: (Silsilah al-Ahaadees ad-Za'eefah: 5433)

Isi tarah ba'z riwaayaton mein lafz (وَرِضْوَانُهُ) ka izaafah bhi hai magar woh bhi za'eef jiddan (bahut hi ziyaada za'eef) hai dekhiye: "Zaasd ul Mia'ad" (418/2) Lehaaza 'Ulamaa-e-Kiraam ne is ko bid'at kaha hai. Jaisa keh Aap (ﷺ) ne farmaaya:

(مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ)

Tarjumah: "Jo shakhs aisa kaam kare jis ke liye hamara hukm na ho (Yaane Deen mein naya 'amal nikaale) to woh mardood hai."

(Saheeh Muslim 1718)

Lehaaza aap ko (وَمَغْفِرَتُهُ) kahne ki ijaazat nahin hai, yeh lafz jis Hadees mein aaya hai woh Abu Dawood ki riwaayat hai jis ke baare mein Sheikh Al-Albaani (رحمته الله عليه) ne kaha keh yeh da'eef hai. Usi tarah (وَرِضْوَانُهُ) bhi.

Aaiye ab hum dekhen ge keh Salaam ke aadaab kia hain?

## Salaam Ke Aadaab

### **Pahla Adab: Bada Chhote Ko, Chalne Waala Baithe Hue**

### **Ko, Chhoti Jama'at Badi Jama'at Ko Salaam Kare:**

Hazrat Abu Hurairah (رضي الله عنه) se marwi hai keh Aap (ﷺ) ne farmaaya:

(يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ).

Tarjuma: "Chhota bade ko Salaam kare, chalne waala baithe hue ko Salaam kare, aur chhoti jama'at badi jama'at ko Salaam kare."

(Saheeh Bukhari: 6231)

Mazkoorah Hadees se yeh bhi maaloom hota hai keh Islaam ne ghuroor ko bilkul tod kar rakh dia hai. Kyun keh agar ek aadmi ke paas sawaari ho to us ki sawaari ko dekh kar log Salaam karte hain, usi tarah chhoti jama'at

ko Salaam karte hain lekin Islaam ki ta'leemaat is ke bar'aks hain sawaar paidal ko, chhoti jama'at badi jama'at ko Salaam kare.

### **Doosra Adab: Phone Par Guftugu Kaise Karein?**

Phone karne waala salaam kare, phone uthaane waala salaam ka jawaab de. Shaikh Al-Baani (رحمته اللہ علیہ) ne ek waaqi'a naql kiya hai keh ek martaba unhon ne ek aadmi ko phone kiya aur ek ladki ne phone uthaaya to Al-Baani (رحمته اللہ علیہ) ne poochha keh aap ke abu hain? To us ladki ne kaha nahi hain, to Al-Baani (رحمته اللہ علیہ) ne kaha keh agar aap ke abu aen to un se kahna keh aate hi mujh se baat karein. Jab us ladki ke waalid aae aur Al-Baani (رحمته اللہ علیہ) ko phone kiya to Al-Baani (رحمته اللہ علیہ) ne kaha keh tum ne tumhaari ladki ko ghalat taleem di hai, jab Main ne phone kiya to us ne phone uthate hi salaam kar diya jabkeh Main ne phone kiya tha to salaam karna mera haq hai, us ne mera haq chheen liya.

Is mu'aamle mein phone karne waala goya keh darwaazah khatkhataane waale ki tarah hai aur darwaazah khatkhataane waale ke baare mein Shari'at ki yeh taleem hai keh woh ghar waalon par salaam kare.

### **Teesra Aadab: Salaam Karte Hue Alfaaz Ka Saheeh Ada**

#### **Karna:**

Bahut saare log lafz (السَّلَامُ عَلَيْكُمْ) saheeh tareeqe se ada nahi karte balkeh woh (سَامٌ عَلَيْكُمْ) kehte hain jabkeh (سَامٌ) ke Maanna maut ke hain. Yahoodi Aap ko aise hi salaam karte the, Aap jawaab mein unhein "Wa Alaik" keh dete the.

Logon se achhe talluqaat banaane ke liye acche aur pyaare tareeqe apnaen, Is ko behavior Moral kaha jaata hai, isi tarah is ko Management Social etiquette or Value or System Values bhi kaha jaata hai aur hum is ko salaam ke zariya se farogh de sakte hain. Social etiquette or Values.

Salaam ek badi behtareen dua'a hai aur hum aage waale ko is se behtar dua'a to nahi de sakte. Jab humaare Islaam ke aqeede aur 'Ibaadaat ki bunyaad mein hi aman ka ansar hai to phir humaari Social Life mein bhi aman-o-shaanti ka ansar kyun na ho?

Aap ko maaloom hona chaahiye keh Social Life ko banana ya talluqaat ko istiwaar karna bhi ek fun hai aur yeh fun har ek ko nahi aata. Aise bhi hum duniya mein bahut saare logon ko dekhte hain keh woh bade maaldaar hote hain jin ke paas bahut saara maal aur daulat hoti hai aur log bhi yahi samajhte hain keh maal-o-daulat hi sab kuchh hota hai. Lekin un maaldaaron ki Social Life acchi nahi rahti, nateeja mein woh apne aap ko tanha mahsoos karte hain aur mayoosi un ke dil mein jagah bana leti hai aur kabhi kabhi to baat khudkushii tak pahunch jaati hai.

Ba'az maaldaaron ki shikaayat hoti hai keh log mujhe izzat nahi dete aur logon se hamein mohabbat nahi mil rahi hai to is ka matlab yeh hai keh un ka behavior Management saheeh nahi hai aur Mu'amlaat mein akhlaaq ki kami hoti hai. Lekin un ke bar'aks ba'az log aise hote hain jin ke paas na paisa hota hai aur na koi jaaidaad lekin log un ko bahut pasand karte hain aur har jagah un ko da'wat de kar bulaate hain kyunkeh un ka behavior Management bada behtareen hota hai. Jab woh logon se milte hain to muskuraate hue milte hain, jab bhi woh logon se milte hain to salaam mein pahl karne ki koshish karte hain, jab bhi woh kisi aadmi ko phone karte hain to khule alfaaz mein ( السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ) kehte hain. Aur jab un ko koi aadmi phone karta hai aur salaam karta hai agar woh kisi pareshaani mein hon ya phir maayoos aur gam-zada hon lekin un se baat karne ke ba'd woh badi bashaashat aur khushi ka izhaar karte hain.

Lekin ba'az logon ki aadat hoti hai keh jab koi bechaara badi khushi aur dilchaspi ke saath phone karte hue khule alfaaz mein ( السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ ) kehta hai to woh badi be-zaargi ya phir ghussa ke lehje mein aahista se ( وَعَلَيْكُمْ السَّلَام ) aur phir jaldi karte hue kehte hain keh boliye kia kaam hai? To aadmi samajhta hai keh bhai bade ghusse mein dikh rahe hain to baat karne se pahle hi phone kaat deta hai.

Agar aap ko kisi ne phone kiya to aap yeh mat dekhiye keh woh ghareeb hai, kam martabe waala hai ya kam padha likha hai. Us ke bar 'aks aap yeh sochiye keh Allah Subhaanahu-o-Ta'ala ke paas taqwa mein woh hum se ziyaada behtar ho sakta hai. Aur agar aaj woh hum se kamtar hai to kia hua woh mustaqbil mein hum se aage nikal sakta hai aur Allah Subhaanahu-o-Ta'ala jis ko chaahe taraqqi de sakta hai. Woh bhi Nabi-e-Akram (ﷺ) ki Ummat mein se ek Ummati hai. Aap kitne bhi masroof hon, jab aap ne phone uthaaya hai to phir aap ko salaam ka jawaab acche tareeqe se dena chaahiye jaisa keh Allah Subhaanahu-o-Ta'ala ka Irshaad hai:

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ

حَسِيبًا

Tarjumah: "Aur jab tumhain salaam kiya jaae to tum us se accha jawaab diya karo ya wohi alfaaz waapis lauta do, beshak Allah Ta'ala har cheez ka khoob jaan'ne waala hai." (Surah An-Nisaa: 86)

### Ek Waaqi'a:

Madinah University ke ek buzurg Ustaad the. Un ko har koi bahut pasand karta tha, Asaatizah aur tulaba dono bhi bahut pasand karte the. Hum ne un se ek martaba sawaal kiya keh Sheikh aap tamaam mein bahut maqbool hain aisa kia karte hain keh aap ko har koi bahut pasand karta? Unhon ne kaha keh sab se pehli baat main yeh bata doon keh Main ne yeh muhabbat paisa de kar nahi khareedi hai balkeh main salaam karne mein pahl karta hoon aur jahan bhi anaa aur takabbur ki baat aa jaae to main apni anaa aur takabbur ko tod deta hoon aur 'aajzi ikhtiyaar karta hoon. Aur agar koi mujh ko salaam kar de to main yeh koshish karta hoon keh us ko acche se accha jawaab de sakoon. Misaal ke tour par saamne waale ne sirf itna kaha (السَّلَامُ عَلَيْكُمْ) to main badi dilchaspi aur muhabbat bhare lehje mein phurti ke saath (وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ) kehte hue poochhta hoon keh bhai kese hain aap?

Gharz yeh keh salaam ka jawaab behtar tareeqe se dene ki koshish karein aur salaam karne waale ki khair-o-'Aaafiyat daryaaft karein aur Barak

Allah, Hayaak Allah waghairah keh kar dua'aein dain. Aap is ko ma'mooli na samjhein kyunkeh is mein itna bada fun chhupa hua hai keh aaj is fun ko ba'az log Personality Development ke naam par lakhon rupe loot rahe hain Development. Shahron mein to is ki market bahut acchi chal rahi hai jis mein logon se milne aur un se baat karne ke tareeqe sikhaye jaate hain, un se baat ki shuru'at kaise karni chaahiye?, un se kis tarah deal karna chaahiye? Agar saamne waala tedhi baat karta hai to us ko kaise respond karna chaahiye? Nez kaise apni chikni chipdi baton ke zariye saamne waale ki jeb se paise nikaalne chaahiye?, lekin Islam mein jo Personality Development hai us ka maqsad saamne waale ke dil mein apni muhabbat daalna hai aur yeh kaam bhi mehez Allah Subhaanahu-o-Ta'ala ki khushnudi haasil karne ke liye hona chaahiye kyunkeh agar aadmi Allah Subhaanahu-o-Ta'ala ke liye yeh sab kuch karta hai to yeh muhabbat aur khidmat dono'n ko Qayaamat ke din us aadmi ko un sa'at khush naseebon mein shumaar kare gi jin ko 'Arsh ke neechे saaya naseeb hoga.

Salaam dosti ka pehla tohfa hai, yeh dil kholne ki chaabi aur heart opener hai yeh Social Life ka Golden Rule hai. Is par 'amal kar ke dekhiye aap ko thode hi din ke andar maloom hoga keh aap ke baare mein jo bhi ghalat fehmi rakhta hai woh sab bhool kar aap ka jigri dost ban jaae ga.

## **Salaam Ke Ba'az Masaail**

### **Pehla Masala: Salaam Karna Mustahab Hai Aur Jawaab**

#### **Dena Waajib Hai:**

Ek Musalmaan ke doosre Musalmaan par huqooq mein se ek aham haq salaam karna aur us ka jawaab dena hai. Ahl-e-'ilm kehte hain keh salaam karna mustahab hai aur jawaab dena waajib hai. yaane agar salaam ka jawaab koi jaan boojh kar dushmani, keenah kapat ya nafrat wa 'adaawat ki wajah se nahi deta hai to woh tark-e-waajib ka murtakib ho ga aur gunahgaar ho ga.

## Doosra Masala: Salaam Ka Jawaab Chand Logon Ka Dena

### Kaafi Hai:

Agar kisi ne ek jama'at par salaam kiya hai to poori jama'at ke liye zaroori nahi hai keh us ka jawaab de, balkah jama'at ke chand logon ka jawaab dena kaafi hai. Is ko farz-e-kifaayah kehte hain. yaane agar chand log is ko ada karen to woh tamaam ki taraf se kaafi ho jaata hai jaise keh Namaz-e-janaazah aur tadfeen-o-takfeen waghairah ka ma'amla hai.

## ② Doosra Haq: (وإذا دعاك فأجبه) Jab Tum Ko Koi Musalman Bhai Da'wat De To Usko Qabool Karo

### Aaiye Sab Se Pehle Hum Da'wat Ka Maanna Aur Uske

#### Aqsam Jaante Hain:

Da'wat ke maa'na bulaane ke hain aur iski do qismen hain:

1. Walime ki da'wat
2. Aam da'wat

#### ① Walime Ki Da'wat:

'Ulama-e-Kiraam kehte hain keh agar koi walime ki da'wat ko poori tawajjuh ke saath da'wat de, aur yeh kahe bhai zaroor aana, mujhe tum se bahut mohabbat hai aur agar aap nahi aen ge to main naraaz ho jaaunga. Itna sab kuch kehne ke ba'd yeh da'wat aap par waajib ho jaati hai, aap ko iski mohabbat ki laaj rakhte hue jaana chaahiye.

(عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ كَانَ يَقُولُ: شَرُّ الطَّعَامِ طَعَامِ الْوَلِيمَةِ، يُدْعَى لَهَا الْأَعْيَاءُ وَيُتْرَكُ الْفُقَرَاءُ، وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.)

"Abu Hurairah (رضي الله عنه) ne bayaan kiya keh walime ka woh khaana

badtareen khaana hai jismein sirf maaldaaron ko iski taraf da'wat di jaae aur mohtaajon ko na khilaya jaae aur jis ne walime ki da'wat qabool karne se inkaar kiya us ne Allah aur Uske Rasu ki nafarmaani ki." (Saheeh Bukhari: 5177)

## 2 Aam Da'wat:

Agar koi aap ko aam aur rasmi tour par da'wat deta hai to us ki dawat ko qabool karna waajib nahi hai ek doosra qoul bhi hai keh waajib hai.

Lekin walime ki dawat qabool karna zaroori hai aur yeh ek Musalman ka haq hai, agar aap ko koi zaroori kaam aa jaae to acche tareeqe se ma'azrat kar lena chaahiye. Kyunkeh walime ki dawat ba'az 'Ulama ke mutaabiq waajib hoti hai, ek aadmi aap ko dawat de raha hai agar aap us ko thukra dein to bahut hi buri baat ho gi jis se ikhtilaafaat honge, aur yeh cheez ke liye sam qaatil Social abdicates or Values hai.

Agar is walime mein ghair Shara'i kaam hote hain jaise keh naach gaana, ya phir moseeqi, ya mard-zan ka azaadna ikhtilaat, to aisi soorat mein phir yeh waajib nahi hai balkeh aap ko unhein gunnah ke kaamon se rokne ki koshish karna chaahiye, agar aap dawat mein nahi gae to aap ko acche tareeqe se maafi maangni ho gi.

Aaj hamare mu'aashre mein ulti ganga beh rahi hai, log kehte hain keh hum ko dawat nahi di gai, hum ko falaan walime mein nazar andaaz kar diya gaya. Madinah ke mu'aashre par nazar daliye aur dekhiye 'Abd-ur-Rahman bin 'Auf (رضي الله عنه) ki shaadi hui hai lekin Nabi-e-Akram (ﷺ) ko pata bhi nahi hai. Nabi-e-Akram (ﷺ) 'Abd-ur-Rahman bin 'Auf ke kapdon ko dekh kar poochte Hain keh kia tumhari shaadi ho gai hai? 'Abd-ur-Rahman bin 'Auf (رضي الله عنه) ne kaha: haan Ae Allah ke Rasool (ﷺ). Iske baad Aap (ﷺ) ne farmaaya:

(أَوْلِمَ وَلَوْ بِشَاةٍ)

Tarjuma: "Ek bakri hi kyun na ho us se walima karo."

(Saheeh Bukhari: 5072)

Agar Nabi-e-Akram (ﷺ) ki jagah hum hote to naraaz ho jaate aur kehte keh shaadi kar li aur hamein bataaya tak nahi.

## **Kia Aadmi Dawat-e-Walima Mein Apne Saath Do Chaar Logon Ko Le Ja Sakta Hai?**

Allah Subhaanahu-o-Ta'ala ka Irshaad hai:

﴿وَلَا عَلَىٰ أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بَيْوتِكُمْ أَوْ بَيْوتِ آبَائِكُمْ أَوْ بَيْوتِ أُمَّهَاتِكُمْ أَوْ بَيْوتِ إِخْوَانِكُمْ أَوْ بَيْوتِ أَخَوَاتِكُمْ أَوْ بَيْوتِ أَعْمَامِكُمْ أَوْ بَيْوتِ عَمَّتِكُمْ أَوْ بَيْوتِ أُخْوَالِكُمْ أَوْ بَيْوتِ خَلَتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ ۗ﴾

Tarjuma: "Tum par koi haraj nahi hai keh tum (baghair ijaazat) apne gharon se khaana khaao ya baap dada ke gharon se ya apni maaon ke gharon se ya apne bhaaiyon ke gharon se ya apni behnon ke gharon se ya apne chachaaon ke gharon se ya apni phophiyon ke gharon se ya apne maamoon ke gharon se ya apni khaalaaon ke gharon se ya un gharon se jin ki chaabiyon ke tum maalik ho ya apne doston ke gharon se." **(Surah An-Noor: 61)**

"Ulama-e-Kiraam ne is Aayat ki tafseer mein bataaya hai keh agar dost ko takleef nahi hoti hai to jaaiz hai warna jaaiz nahi hai. Aap dawat mein ja rahe hain aur saath mein kisi aur ko le jana chaahate hain to agar aap ko yeh yaqeen hai keh mera dost kuch nahi samjhe ga aur us ko kisi qisam ki takleef nahi ho gi to jaaiz hai warna jaaiz nahi hai.

### **③ Teesra Haq: (وَإِذَا اسْتَضَحَّكَ فَانصَحْ لَهُ) Jab Koi Tum Se**

#### **Naseehat Talab Kare To Us Ko Acchi Naseehat Karo**

Agar koi tum se mashwara maange to us ko accha mashwara do. Agar woh tum se naseehat talab kare to khair khwaahi ka haq ada karo. Arabi zabaan mein "nash" shehad ke us chatte ko kehte hain jis se poori tareeqe se shehad nikala jaae. Is ka matlab yeh nikla keh Aadmi apne saare jazbaat ke saath

aap se mashwara maange to aap us ko mukammal aur saheeh mashwara dein.

Misaal ke tour par agar koi aap se pooche keh main ne degree complete kar li hai aur aage a'ala taleem ke silsile mein mashwara dijiye, ya agar aap Saudi ya kisi Khaleji mulk se apne mulk aur shehar ko aae hue hon aur koi aap se yeh sawaal kare keh bhai main bhi Saudi jaana chahta hoon bataaiye keh main kia karoon? To aap unhein saheeh mashwara dein, agar wahan ke halaat kharaab hain to unhein bataaein keh bhai aaj kal halaat bade kharaab hain. Ya koi apne bacche ki scholarship ke talluq se aap se pooche, agar aap ko pata hai to aap us ki rehnumai karein.

## **Agar Koi Mashwara Na Pooche To Kia Use Bhi Mashwara**

### **Dein Ge?**

Ek aur Hadees mein hai keh agar koi mashwara na poochhe to bhi us ki khair khwaahi karo. Jaisa keh Nabi-e-Akram (ﷺ) ne Irshaad farmaaya keh: (الدِّينُ النَّصِيحَةُ) Tarjuma: "Deen khair khwaahi ka naam hai." Sahaabah-e-Kiraam ne poocha keh kis ke liye? To Nabi-e-Akram (ﷺ) ne kaha:

(لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأُمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ.)

Tarjuma: "Allah Subhaanahu-o-Ta'ala ke liye, Us ki Kitaab ke liye, Us ke Rasool(ﷺ) ke liye, Muslim Aimmah ke liye aur aam Musalmaanon ke liye." (Saheeh Muslim: 55)

## **Dusron Ki Madad Karna Aur Saheeh Mashwara Dena**

### **Khair Khwaahi Hai:**

Agar hum kisi ko bhi pareshaan dekhein to humaari zimmedaari banti hai keh hum us ki saheeh rehnumai karein. Aaj to haal yeh ho gaya hai keh log kisi ko taraqqi karta hua dekh lete hain to unhein us ki taraqqi bardasht nahi hoti, woh us ki taang pakad kar kheenchne ki koshish karte hain, Islam

ne to hamein yeh ta'leem di hai keh kisi ki taang pakad kar kheenchne ke bajaee us ki phansi hui taang ko nikaalna hai.

Agar koi ghalat jagah mehnat kar raha hai to us ko naseehat karna keh bhai is se koi faaida nahi hone waala hai. Agar koi aadmi ghalat college mein padh raha hai ya ghalat career bana raha hai ya phir ghalat padhai se gumraah ho raha hai to hum ko acche andaaz mein naseehat karni chaahiye keh bhai aap ke waaliden aap ko padhaane ke liye apne khoon paseene ki kamaai tum par sarf kar rahe hain, tumhein un ki mehnaton par paani nahi pherna chaahiye. Agar ek aadmi badi mehnat se tuition waghairah padha kar apni ta'leemi fees jama kar raha hai taakeh a'laa taleem haasil kar sake. Aap ko maaloom hai keh falaan jagah us ko scholarship mil sakti hai ya phir sponsorship mil sakti hai. Lekin aap khaamosh baithe hue hain to yeh us ke saath na insaafi hai. Baaz log aise bhi hote hain keh un ke paas maaloomaat kuch nahi hoti lekin muft ki advice dete phirte hain. Misaal ke tour par agar koi kahe keh mere pait mein dard hai to das tarah ke log beesiyon qisam ke mashware dete hain aur woh bechaara pareshaan ho jaata hai aur tazabzub mein kabhi un mein se kisi ghalat mashware par amal karta hai ya kam az kam zehni uljhan ka shikaar zaroor ho jaata hai.

Ghar banaate waqt har koi engineer ban kar mashwara dena shuru kar deta hai. Shara'i masaail mein to poochhiye hi mat! Har koi Mufti aur Allaamat ud Dahar bana hua hai. Agar koi Masalah dar paish ho to hamare logon ke paas itni common sense nahi hai keh itni mehnaton se Masjid banaai jaati hai aur us mein ek imaam rakha jaata hai, jo 8 saal 10 saal Aalim course kiye hue hote hain, un se ja kar poochhne ya un ki taraf kisi ki rehnumaai karne ke bajaee khud fatwa dene lag jaate hain. Yeh khair khwaahi nahi hai balkeh yeh badkhwaahi hai. Aap yeh keh sakte hain keh is baare mein mujhe ilm nahi hai, falaan Aalim saahib ke paas jaein un ko is baare mein behtareen ilm hai.

Khair khwaahi ki ek shakal yeh bhi hai keh agar aap ko maaloom nahi hai to saheeh ilm waale ki taraf rehnumaai kar dein. Kyunkeh Nabi-e-Akram (ﷺ) ne Irshaad farmaaya:

(مَنْ دَلَّ عَلَى خَيْرٍ، فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ.)

Tarjuma: "Jo koi aadmi kisi ko bhalaai ki taraf sirf rehnumaai kare to us ko karne waale ke baraabar sawaab hai."

(Saheeh Muslim: 1893)

## Ek Musalmaan Ki Izzat Ki Hifaazat Karna Bhi Khair

### Khwaahi Hai:

Agar kisi Musalman ki ghair maujoodgi mein us ki izzat par hamla ho to Aap ki zimmedaari hai keh us ka difa' karen. Ulama-e-Karam ne kaha keh mukammal khair khwaahi to us waqt ho gi keh Aap ke saamne Aap ke kisi Musalman bhai ki shabih kharab ki ja rahi hai to Aap us ke liye 'uzr talaash karen aur us ka difa' karen. Is ke zariye se logon mein islaah ka maahaul paida hoga.

### 'Uzr Talaash Karein:

Isi se muta'lliq ek waaqi'a Imam Bukhari (رحمته اللہ علیہ) ne zikr farmaaya hai keh jab Hazrat Hafsah (رضی اللہ عنہا) biwah ho gayin to us waqt 'Umar (رضی اللہ عنہ) 'Usman (رضی اللہ عنہ) ke paas aatay hain aur poochte hain keh Ae 'Usman! Tum agar chaaho to main Hafsah (رضی اللہ عنہا) ki shaadi Aap se karwa doon ga, 'Usman (رضی اللہ عنہ) ne jawaab nahin diya, phir 'Umar (رضی اللہ عنہ) Hazrat Abu Bakr (رضی اللہ عنہ) ke paas aae aur kaha keh agar Aap chaahen to meri beti Hafsah se shaadi kar len. Abu Bakr (رضی اللہ عنہ) ne bhi jawaab nahin diya. Aakhir mein Nabi-e-Akram (ﷺ) ke paas aae aur kaha keh Aap meri beti se shaadi kar len. Aap (ﷺ) ne is ko qabool kar liya. Kuch dinon ba'd Hazrat Abu Bakr (رضی اللہ عنہ) ne 'Umar (رضی اللہ عنہ) se mulaaqaat ki aur kaha keh ho sakta hai keh tumhari ladki ke rishte ko jab main ne qabool nahin kiya tha to tumhare dil mein kuch khalish aa gai hogi, 'Umar (رضی اللہ عنہ) ne kaha: haan mujhe thodi takleef hui jab Aap ne is ko qabool nahin kiya tha, Is par Hazrat Abu Bakr (رضی اللہ عنہ) ne kaha keh main is wajah se ruk gaya tha keh mujhe is baat ka ilm tha keh Nabi-e-Akram (ﷺ) Hafsah (رضی اللہ عنہا) se shaadi karne ka irada rakhte hain. Aur agar aisa nahin hota to main is rishta ko

qabool kar leta. (Saheeh Bukhari: 4005)

Is waqia se hum ko yeh sabaq mila keh agar hum kisi ko kuch karne ke liye kehte hain ya kuch paish Kash karte hain ya phir shaadi biyaah ke mauqa' par rishta paish karte hain lekin saamne waala khaamosh ho jaata hai aur Aap ki paish kash ko qabool nahin karta hai to Aap ko naraaz nahin hona chaahiye balkeh us ke liye 'uzr talaash karna chaahiye keh shaaid us ke paas koi 'uzr hoga jis ki wajah se us ne qabool nahin kiya hoga. Hazrat 'Umar (رضي الله عنه) ne bhi koi sakht rad 'amal nahin diya aur na hi dono Sahaabah se kuch kaha. Aaj hum yeh kehte hain keh falaan ne mera rishta thukraaya hai ab dekho main shahar ke acche se acche gharaane mein rishta kar ke duniya ko bata deta hoon!

Agar Aap kisi ke saath bhalai bhi karen to woh sirf Allah Subhaanahu-o-Ta'ala ke liye karen jo hamesha se zinda hai aur hamesha zinda rahe ga aur Woh is kaam ka poora poora badla dega. Hum ko saare amal power of Ikhlās ke saath karna hai aur power of Ikhlās power of Reactionary rahe ga to hum rad 'amal ka izhaar Ikhlās method karne se bachenge. Logon ko dikhane ka dil mein khayaal hi nahin aae ga. Aap Allah Ta'ala ko khush rakhne mein itne mashghool ho jaen keh log kia kehte hain aur kia nahin kehte is par tawajjuh dene ki fursat nahin milegi. Allah Ta'ala ko khush karne aur Muhammad (ﷺ) ke raaste par chalne ke liye yeh mat sochiye keh log mere baare mein kia kahen ge keh main riya kaari kar raha hoon keh nahin!

Bahar haal khair khwaahi ke andar yeh cheez shaamil hai keh kisi ki ghair maujoodgi mein us ki buraai bayaan ki ja rahi hai to Aap us ka difa' kijiye aur us ke liye 'uzr talaash kijiye. Isi tarah jo Aap ko nahin maaloom hai woh na bataen aur jo maaloom hai us ki taraf saheeh rehnumai kijiye.

Ab tak jo teen huqooq bayaan kiye gae hain, woh insaan ki harkat waali zindagi se muta'lliq the, ab jo aana waale teen huqooq hain woh aadmi ke baghair harkat waali zindagi se talluq rakhte hain. yaane harkat waali zindagi se muraad sehat waali zindagi, doosri baghair harkat waali zindagi se muraad beemari, koi jismani 'aadat takleef, haadisa aur maut waghairah.

#### 4 Choutha Haqq: (وَإِذَا عَطَسَ فَحَمِدَ اللَّهَ فَشَمَّتْهُ) Chheenk Ka

##### Jawaab Dena

Agar kisi ko chheenk aae aur woh is par "Alhamdulillah" kahe to us ke jawaab mein "Yarhamuk Allah" kehna chaahiye. Aur kehna bhool jaae to us ko yaad dilaana chaahiye. Aur agar us ne "Alhamdulillah" kaha hai to Ulama-e-Karam kehte hain keh farz Kifaayah hai. Baaz log laa 'ilmi ki bina par "Ya rahmuk Allah" kehte hain jo keh bilkul ghalat hai, saheeh alfaaz ki adaai gi seekhna chaahiye. Aur is ke ba'd mein (chheenkne ke ba'd) "Alhamdulillah" kehne waala (يهدىكم الله ويصلح بالكم) kahega. Yeh poora 'amal aur yeh jawaabaat ek Musalman ke doosre Musalman par huqooq mein se hain.

(Sunan Tirmizi: 2741)

Ibn Maajah ki Hadees ke mutaabiq agar us ne teen martaba se ziyaada chheenk maari hai to us ke jawaabaat dene ki zarurat nahin hai.

(عَنْ إِيَّاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُشَمَّتُ الْعَاطِسُ ثَلَاثًا، فَمَا زَادَ فَهُوَ مَزْكُومٌ».)

"Salmah bin al-'Akw'a (رضي الله عنه) kehte hain keh Rasoolullah (ﷺ) ne farmaaya: Chheenkne waale ko teen martaba jawaab diya jaae, jo is se ziyaada chheenke to use zakaam hai." (Sunan Ibn Maajah: 3714)

#### 5 Paanchwan Haq: (وَإِذَا مَرَضَ فَعُدُّهُ) Agar Koi Beemaar Ho

##### To Uski 'Iyaadat Ki Jaae

Jab koi Musalmaan bhai mareez ho jaae to uski 'Iyaadat karna chaahiye. Mareez matlab woh aadmi apni beemari ki wajah se logon se ojhal ho jaae, bistar par leit jaae ya woh khud kahin chal kar na ja sake.

## 'Iyaadat-o-Teemaar Daari Ki Fazilat-o-Ahmiyat:

**Pehli Fazilat:** Aap (ﷺ) ne farmaaya:

(مَنْ عَادَ مَرِيضًا، لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ.)

Tarjuma: "Jo mareez ki 'Iyaadat karta, woh Jannat ke mewon mein hota yahan tak keh woh laute." (Saheeh Muslim: 2568)

### Doosri Fazeelat:

Aur ek Hadees mein Aap (ﷺ) ne farmaaya:

(إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ مَرَضْتُ فَلَمْ تُعِدْنِي، قَالَ: يَا رَبِّ كَيْفَ أَعُوذُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فَلَانًا مَرِضٌ فَلَمْ تُعِدَّهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ عِدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ اسْتَطَعْمُكَ فَلَمْ تُطْعِمْنِي، قَالَ: يَا رَبِّ وَكَيْفَ أُطْعِمُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فَلَانٌ، فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أُطْعِمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي، يَا ابْنَ آدَمَ اسْتَسْقَيْتُكَ، فَلَمْ تَسْقِنِي، قَالَ: يَا رَبِّ كَيْفَ أَسْقِيكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: اسْتَسَقَاكَ عَبْدِي فَلَانٌ فَلَمْ تَسْقِهِ، أَمَا إِنَّكَ لَوْ سَقَيْتَهُ وَجَدْتَ ذَلِكَ عِنْدِي.)

Tarjuma: "kal Qayaamat ke din Allah Subhaanahu-o-Ta'ala banda se sawaal karen ge aur kahen ge: Ae bande! Main beemaar tha, tu ne meri 'iyaadat kyun nahi ki? Banda kahega keh: Ae Allah Subhaanahu -o-Ta'ala! Aap to Rabb-ul-'Aalameen hain, main kaise Aap ki 'iyaadat karun? Allah Subhaanahu-o-Ta'ala kahega keh: falaan waqt par falaan banda beemaar tha, tu ne uski 'iyaadat nahi ki. Agar tu uski 'iyaadat karta to Mujhe wahan paata. Phir Allah Subhaanahu-o-Ta'ala bande se kahega keh: Ae bande! Main ne tujh se khaana maanga tha, tu ne Mujhe khaana nahi khilaaya. To banda kahega keh: Ae Allah Subhaanahu-o-Ta'ala! Aap to Rabb-ul-'Aalameen hain, Aap ko main kaise khaana khila sakta hun? Allah Subhaanahu-o-Ta'ala kahen ge

keh: ek waqt par Mera ek banda bhooka tha aur tujh se khaana maanga tha, aur tu use jaanta tha lekin tu ne usko khaana nahi khilaaya. Aur agar tu us ko khaana khilaata to Mujhe us waqt uske paas paata. Phir Allah Subhaanahu-o-Ta'ala bande se kahega keh: Ae Adam ke bete! Main ne tujh se paani talab kiya tha lekin tu ne Mujhe paani nahi pilaaya. To banda kahega keh: Ae Allah Subhaanahu-o-Ta'ala! Tu to Rabb-ul-'Aalameen hai, main Tujhe kaise paani pila sakta hun? Allah Subhaanahu-o-Ta'ala kahen ge keh: Mera ek banda tujh se paani talab kiya tha lekin tu ne usko paani nahi pilaaya Agar tu usko paani pilaata to us waqt Mujhe wahan paata." (Saheeh Muslim: 2569)

### **'Iyaadat Ke Aadaab:**

Mareez ka haal poochhein, usko tasalli dein, usko daraaein nahi (لا بأس) طہہور ان شاء اللہ padhein. Aur uski sehat-o-'aafiyat ke liye jism ke kisi bhi hisse par Aap seedha haath rakh kar du'a padhein:

(اللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبِ الْبَأْسَ، وَاشْفِ، أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُعَادِرُ سَقَمًا.)

Tarjuma:"Ae Allah logon ke Parwardigaar! Beemari door kar de, Ae insaanon ke paalne waale! Shifaa 'ataa farma, Tu hi Shifaa dene waala hai, Teri Shifaa ke siwa aur koi Shifaa nahi, Aisi Shifaa de jis mein marz bilkul baaqi na rahe." (Saheeh Bukhaari: 5743)

Aur isi tarah yeh dua'a saat martaba padhein:

(أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَشْفِيكَ.)

Tarjuma: "Main 'Azmat waale Allah jo 'Arsh-e-Azeem ka Maalik hai se dua'a karta hoon keh Woh tum ko shifaa de."

(Sunan Abi Dawood: 3106)

Hamara kaam dua'a karna aur ilaaj karna hai lekin shifaa dena Allah Subhaanahu-o-Ta'ala ke haath mein hai.

Magar afsos keh is ma'amla mein bhi aaj hamari haalat-zaar kam nahi hai. hamein ek doosre ka khayaal hi nahi hai. Kitne Musalman maare jaate hain; unke Ahl-o-'Ayaal ka khayaal karne waala koi nahi hota. Kitni Muslim bastiyon mein acche schools nahi hain aur Musalman maaldaron ke kaan par joon tak nahi reengti keh apni Musalman nasal ko taleem yaafta banaen. Kitne hi log bid'aton mein doobay hue hain lekin hamare Kitaab-o-Sunnat ke maanne waale bhai khaamosh tamashaai bane baithe hain, koi hamara Musalmaan bhai mu'aash ke talluq se, koi ilm ke masle mein aur koi apni dunyaawi taleem ke baare mein pareshaan hai, lehaaza hum Musalmaan ko chaahiye keh woh apne waqt, maal aur salaahiyaton mein se kuch hissa deegar Musalmaan ke liye khaas taur par aur tamaam insaanon ki falaah ke liye 'umooman zaroor sarf karein.

## ⑥ Chhata Haq: (وَإِذَا مَاتَ فَاتَّبِعْهُ) Agar Koi Inteqaal Kar

### Jaee To Uske Janaaze Mein Shareek Hona

Agar koi hamara Muslim bhai inteqaal kar jaee to uski namaaz-e-janaazah aur uski tajheez-o-takfeen ya tadfeen mein shareek hona chaahiye. Nabi-e-Akram (ﷺ) ne Irshaad farmaaya:

(مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلِّيَ عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ، قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: مِثْلُ الْجُبَلَيْنِ الْعَظِيمَيْنِ.)

Tarjuma: "Jis kisi ne janaaze mein shirkat ki aur us janaaze ki namaaz padhi gai to us ke liye ek qiraat hai aur agar namaaz-e-janaazah padhne ke ba'd us ke saath saath chala yahan tak keh us ko dafnaaya gaya to us ke liye do qiraat hain. Sahaabah-e-Kiraam ne poochha Keh: yeh do qiraat kia hain? Aye Allah ke Rasool (ﷺ)! To Aap (ﷺ) ne Irshaad farmaaya: do bade 'Azeem pahaadon ke maanind hai."

(Saheeh Muslim: 945)

Ek doosri Hadees ke mutaabiq Uhud pahaad ke mowaafiq sawaab diya jaee ga.

Zara tasawwur kijiye keh us din jab hashr ka maidaan qaaim hoga aur aap ek ek neki ko tars rahe honge, us waqt maa, baap, bhai, behan aur saare dost-o-ahbaab hum se door bhaagenge to yeh azeem sawaab hamare liye kitna kaam aae ga!! Aur aap ko maaloom hai keh Uhud ka pahaad kitna bada hai aaj ke hisaab se dekha jae to woh 8 kilometer lamba hai. Yeh 8 kilometer ka pahaad agar Aap ke naamah aamaal mein rahe ga to aap bade khush naseeb honge. Aur Qayaamat ke din kaamiyaabi ke talluq se Allah Subhaanahu-o-Ta'ala ne kaha keh:

﴿فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۖ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٦﴾﴾

Tarjuma: "Keh jis kisi ke Taraazu mein nek a'maal bhaari aur wazni honge to woh man pasand zindagi mein rahe ga."

**(Surah Al-Qariah: 6-7)**

Lehaaza mareez ki 'Iyaadat aur janaaze mein shirkat ka khaas khayaal rakhiye. Yeh intehaai afsosnaak surat-e-haal hai keh ghair to ghair khud ke bete apne baap ko palat kar nahi dekh rahe hain. Maa baap agar beemaar ho jaaen to tawajjuh aur unki dawaai ki fikr nahi hai, haalaankeh woh ista'taat bhi rakhte hain lekin bahaane banaate hain keh paisa nahi nikal raha hai. Maa baap yeh kehne par majboor hain keh "Doctor sahab hum apne bete par bojh nahi banna chaahte hain, is liye thodi kam qeemat waali dawaaiyaan likh den. Aap apne maa baap se khul kar Kyun nahi kehte keh aap ki dawaai ka Masalah aajae to khul kar bata do kyun keh yeh meri aakhraat ka Masalah hai, apne gharon ke andar elaan kar do.

Saheeh Bukhaari ki riwayat hai keh Nabi-e-Akram (ﷺ) ne Irshaad farmaaya keh:

(مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ.)

Tarjuma: "Jo apne bhai ki zarurat ko poora kare ga Allah Subhaanahu-o-Ta'ala uski zaruratein पूरी karte rahe ga. "

(Saheeh Muslim: 2580)

Log aaj shikaayatein kar rahe hain keh Allah Subhaanahu-o-Ta'ala ki madad nahi aa rahi hai, lekin unko yeh nahi maaloom keh:

(وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ.)

Tarjuma: "Allah Subhaanahu-o-Ta'ala apne bande ki madad mein us waqt rehta hai jab tak banda doosron ki madad mein rehta hai."

(Saheeh Muslim: 2699)

Ho sakta hai keh aap ke bhai ko sirf 200 rupiyon ki zarurat ho gi aur aap ke do karod kahin ruke honge Aap apne bhai ko 200 ki madad kijiye, Allah Subhaanahu-o-Ta'ala aap ke do karod ke rukay hue project ke ma'amle ko hal kar dega In Shaa Allah. Aap apne rishtedaaron par kharch kijiye, Allah Subhaanahu-o-Ta'ala aap par rizq ke be shumaar darwaaze khol dega. Hum ko aage badhne ki zarurat hai aur Allah Subhaanahu-o-Ta'ala par mukammal yaqeen ki zarurat hai.

Aakhir mein Allah Subhaanahu-o-Ta'ala se main dua'a karta hoon keh Allah Subhaanahu-o-Ta'ala hamein har ek ke huqooq kama haq'quhu ada karne ki taufeeq 'ata farmaae. **Aameen.**



## **Tijaarat Ke Dauraan Das Gunaahon Se Bachaao Ka Islaami Tareeqa**

### **Tamheed**

Islaam ek mukammal zaabitah-e-hayaat hai jo apne maan-ne waalon ki zindagi ke har baab mein mukammal rehnumaai karta hai, woh unhein har bhalaai ka hukm deta aur buraai se rokta hai, aur unhein ek mukammal nizaam-e-hayaat faraaham karta hai taakeh woh unhein apna kar duniya aur aakhrat dono'n ki kamiyaabiyaan haasil kar saken, Islaam 'aqaa'id mein shirk, 'Ibaadaat mein bid'at, Mu'amlaat mein haq talfi aur akhlaaqiyaat mein bad khulqi ko na-pasandeedah qaraar deta hai.

Is khutbah mein hum maali Mu'amlaat se muta'lliq kuch aham hidaayaat paish karne ja rahe hain kyunkeh insaan ki zindagi ke ek bade hisse ka talluq Mu'amlaat se hai. Lehaaza ek Musalmaan ko khusoosan Mu'amlaat ke baab mein nihaayat hi sanjeeda hona chaahiye.

Ek Musalmaan roz marrah ke bedaari ke auqaat mein se sattar feesad waqt ta'aleem, mulaazimat, tijaarat aur deegar Mu'amlaat ki anjaam dehi mein lagata hai, agar Mu'amlaat ke baab mein aadmi kamzor ho to goya woh apni zindagi ke sattar feesad hisse mein nakaam hai, Lehaaza aisa shakhs na duniya mein kaamiyaab ho sakta hai aur na aakhrat mein. Uske Mu'amlaat ki kharaabi ki wajah se khud uske ghar ke afraad uske khilaaf gawaahi den ge keh yeh hamare saath Mu'amlaat mein naa-insaafi karta tha, nateejatan us aadmi ki aakhrat barbaad ho sakti hai. Lekin hum jab Mu'amlaat ki durustgi ke saath apni niyyat ko durust kar len to hum roz marrah ke sattar feesad Mu'amlaat mein lagne waale waqt ko kaamiyaab bana sakte hain, is tarah keh Halaal-o-Haraam ka 'ilm haasil karein, dars-o-tadrees, kaarobaar

aur job mein apni niyyat ko durust kar ke Halaal rozi ki talaash karein aur Haraam se hatta-l-maqdoor bachte rahen taakeh Allah Ta'ala raazi ho jaae.

## **Har Musalmaan Par Itna Shara'i 'Ilm Haasil Karna Farz Hai Jis Se Woh Halaal-o-Haraam Mein Farq Karne Ke Qaabil Ho Jaae:**

Anas bin Maalik (رضي الله عنه) kehte hain keh Nabi-e-Kareem (ﷺ) ne farmaaya:

(طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ.)

Tarjuma: "Ilm-e-Deen ka haasil karna har Musalmaan par farz hai."

(Sunan Ibn Maajah: 224)

## **'Ahd-e-Sahaabah Mein 'Ilm-e-Tijaaarat Ki Ahmiyat:**

Hazrat 'Umar (رضي الله عنه), har taajir aur bazaar se jude shakhs ko bazaar se muta'lliq 'ilm jaane baghair kaarobaar karne par kode se maara karte the aur kaha karte the:

(لَا يَبِيعُ فِي سُوقِنَا إِلَّا مَنْ قَدْ تَفَقَّهَ فِي الدِّينِ.)

Tarjuma: "Wohi aadmi hamare bazaar mein khareed-o-farokht kare jo Deen ki samajh rakhta ho." (Sunan Tirmizi: 487)

Is se maaloom hota hai keh 'Ahd-e-Sahaabah mein jitna 'Aqaaid aur 'Ibaadaat par zor diya jaata tha, utna hi zor Mu'amlaat ki durustgi par bhi diya jaata tha, lekin aaj log 'Aqaaid aur 'Ibaadaat ke 'ilm ko haasil karne ki justajoo karte hain lekin Halaal-o-Haraam ko jaanne mein dilchaspi nahi lete.

## Mu'amlaat Ki Hurmat-o-Hillat Ka 'Ilm Haasil Karne Se

### Muta'liq Aik Shaitaani Waswasa:

Ba'z logon ke zehno'n mein yeh Shaitaani Waswasa hota hai keh agar hum Halaal-o-Haraam ka 'Ilm haasil karen ya unhein 'Amli zindagi mein mukammal tatbeeq dene ki koshish karen ge to hum koi tijaarat hi nahi kar sakte. Shaikh Muhammad bin Saalih Al-'Usaymeen (رحمته الله عليه) se poocha gaya keh Halaal-o-Haraam se muta'liq log yeh samajhte hain keh 'Ilm haasil karne par 'Amal karna padega, Lehaaza agar 'Ilm hi haasil na kiya jae to kia hoga?

Shaikh Muhammad bin Saalih Al-'Usaymeen (رحمته الله عليه) ne kaha keh aise logon ko do 'Azaab diye jaaen ge aik buraai ko anjaam dene ka aur doosra uske baare mein 'Ilm haasil na karne ka, kyunkeh Insaan do Faraaz ko tark kar raha hai aik 'Ilm haasil karna aur doosra Haraam se bachna. 'Amal ke darr se 'Ilm hi haasil na karna yeh daraasal apne aap ko dhokah dena hai, Agar koi aadmi kisi zehar ki sheeshi ko yeh keh kar munh ko lagaae keh mujhe to 'Ilm nahi hai keh is sheeshi mein dawa hai ya zehar, jabkeh uski laa-'Ilmi se zehar ka asar khatam nahi hoga. Log na maaloom karne ko apni 'aqlmandi samajhte hain aur is adam waaqfiyat ki wajah se jo duniya-o-aakhirat ke nuqsanaat se bach nahi paate aur is tarah yeh gunaahon ke nuqsanaat aur asraat ko apni zaati, jismaani, roohaani, azdwaaji aur 'aaili tamaam sataho'n par mahsoos karte hain.

### Qayaamat Ke Din Maal Ke Muta'liq Sawalaat:

Aik Musalmaan 'Aqaaid aur 'Ibaadaat ke saath-saath Mu'amlaat ke baare mein bhi 'Ilm haasil kare, kyunkeh baroz-e-Qayaamat paanch sawalaat mein se do sawaal maal se muta'liq honge aur iska jawaab diye baghair uske qadam nahi hat sakte. Jaisa keh Aap (ﷺ) ne farmaaya:

(لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ حَمْسٍ: عَنْ عُمْرِهِ فِيهَا أَفْنَاهُ، وَعَنْ شَبَابِهِ فِيهَا أَبْلَاهُ، وَمَالِهِ مِنْ ابْنِ اِكْتَسَبَهُ، وَفِيمَ أَنْفَقَهُ،

وَمَاذَا عَمِلَ فِيهَا عِلْمٌ.

Tarjumah: "Aadmi ke paaon Qayaamat ke din uske Rabb ke paas se nahi hatenge Yahan tak keh usse paanch cheezon ke baare mein poochha jaae gaa: uski 'Umar ke baare mein poocha jaae ga keh kahaan sarf kiya? uski jawaani ke baare mein poocha jaae ga keh kahaan khapaaya? uske maal ke baare mein poocha jaae ga keh kahaan se kamaaya aur kis cheez mein kharch kiya? aur uske 'Ilm ke silsile mein poochha jaae ga keh is par kahaan tak amal kiya?"

(Sunan Tirmizi: 2416)

Is Hadees se maaloom hua keh maal se muta'alliq do sawaalaat kiye jaae'nge ek maal kahaan se kamaaya? aur doosra kahaan kharch kiya?

## **Maal Kamaane Aur Kharch Karne Ke E'tibaar Se Logon**

### **Ki Chaar Qismen:**

- 1.** Ba'az log woh hote hain jo haraam tareeqe se kamaate hain aur halaal khair ke kaamon mein sarf kar dete hain, aur woh samajhte hain keh haraam tareeqe se kamaaya to kia hua, hum Allah ki raah mein bhi kharch kar rahe hain, Allah maaf kar dega, jabkeh yeh dar Haqeeqat apne aap ko jhooti tasalli de rahe hain aur duniya-o-aakhirat dono'n mein nuqsan se do-chaar ho rahe hain.
- 2.** Ba'az log woh hote hain jo haraam tareeqe se kamaate hain aur kharch bhi haraam raaste hi mein karte hain. Aise log mazkura-bala Hadees ki raushni mein Qayaamat ke din do sawaalon mein nakaam hone waale hain aur mazkura dono'n qisam ke afraad duniya-o-aakhirat mein bahut bada khsaara uthaate hain, kyun keh haraam kamaai gunah-e-kabeera hai aur har gunah ki ek sazaa hoti hai. Jab aadmi musalsal haraam kamaai kare ga to us gunah ki paadaash mein usko azaab diya jaae ga aur gunah ka insaan ki jismaani, roohaani aur Deeni zindagi par bahut bura asar padta hai. Gunah se insaan ka dil

aur a'zaa bhi kamzor ho jaate hain.

3. Ba'az log woh hote hain jo halaal tareeqe se kamaate hain lekin haraam masaarif mein kharch karte hain ya to who Israaf karte hain ya tabzeer ke shikaar hote hain aur kehte hain keh yeh meri khoon-paseene ki kamaai hai, meri marzi keh main kaheen bhi kharch karoon, Jabkeh mazkooora-bala Hadees aur doosri bahut saari Qur'ani aayaat aur saheeh Ahadees mein kharch karne mein bhi har Musalmaan ko halaal raaston-o-tareeqon ko apnaane ka hukm diya gaya aur haraam jagahon par kharch karne se roka gaya hai.
4. Ba'az log woh hote hain jo halaal tareeqe se kamaate hain aur halaal raaston mein hi kharch karte hain, aur yehi duniya-o-aakhirat mein kaamiyaab hone waale log hain.

## Kasb-e-Haraam Se Dua'aen Qubool Nahi Hotin Agarcheh

### Woh Intehaai Aajzi Ke Saath Allah Ta'ala Ko Pukaare:

Abu Hurairah (رضي الله عنه) se riwayat hai keh Aap (ﷺ) ne farmaaya:

(أَيُّهَا النَّاسُ، إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ  
الرُّسُلِينَ، فَقَالَ: ﴿يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا. إِنِّي  
بِمَا تَعْمَلُونَ عَلِيمٌ﴾ [المؤمنون: 51] وَقَالَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ  
طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ [البقرة: 172] ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ  
أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ، يَا رَبِّ، يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ،  
وَمَلْبَسُهُ حَرَامٌ، وَغَدِيَّيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِذَلِكَ؟)

Tarjuma: "Ae logon! Beshak Allah Ta'ala Paak hai, paakiza cheezon ko hi qabool karta hai aur Allah Ta'ala Mominon ko usi baat ka hukm deta hai jis baat ka hukm paighambaron ko deta hai. Allah Ta'ala ka Irshaad hai: kaha, 'Ae Paighambaro! Paakiza cheezon mein se khaao aur naik 'amal karo, beshak main tumhaare a'maal se baakhabar hoon." (Surah Al-Muminoon: 51) Aur kaha: "Ae Imaan walo! Jo paakiza

cheezen hum ne bator-e-rizq diya hai us mein se khaao." (Surah Al-Baqarah:172) Phir Aap ne ek aadmi ka zikar kiya jo taweel safar kar raha hai, baal paraganda hain, kapde maile kucheel hain, apne dono haath Aasmaan ki taraf uthaae hue hain aur Allah ko "Ae mere Rabb! Ae mere Rabb!" keh kar pukaar raha hai, jabkeh uska khaana haraam hai, peena haraam hai, kapda haraam ka hai aur parwarish haraam par hui hai, to aise shakhs ki du'a kaise qabool hogi?"

(Saheeh Muslim: 1015)

Is Hadees se maaloom hua keh haraam kamaai ki wajah se aadmi ki du'a rad kar di jaati hai, khwah woh du'a baqiya saare aadaab ki ri'aayat ke saath hi kyu'n na maangi gai ho, Jis tarah aadmi shirk se darta hai, bid'aat aur mukhalifat-e-Rasool se darta hai keh kahin uske a'maal zaya na ho jaae'n, usi tarah usko haraam kamaai se bhi darna chaahiye taakeh uski du'aaen qabooliyat ka sharaf haasil kar len, Ba'az log kehte hain keh hum ne mazaq mein dhokah diya, jab mazaq mein shirk karna saheeh nahi to mazaq mein kisi ko dhokah dena kaise saheeh ho sakta hai?

Haraam raaston se maal kamaane ke ta'lluq se Pyaare Nabi (ﷺ) ne hamein tanbeeh ki, farmaaya:

(إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً، وَفِتْنَةُ أُمَّتِي الْمَالُ.)

Ka'b bin 'Iyaad (رضي الله عنه) kehte hain keh Main ne Rasulullah (ﷺ) ko yeh farmaate hue suna: "Har Ummat ki aazmaaish kisi na kisi cheez mein hoti hai aur meri Ummat ki aazmaaish maal mein hai."

(Sunan Tirmizi: 2336)

Ek aur jagah farmaaya:

(أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجُرَّاحِ إِلَى الْبَحْرَيْنِ يَأْتِي بِجَزْيَتِهَا، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ صَالِحَ أَهْلِ الْبَحْرَيْنِ وَأَمَرَ عَلَيْهِمُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِإِلٍ مِنَ الْبَحْرَيْنِ فَسَمِعَتِ الْأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ فَوَافَتْ صَلَاةَ الصُّبْحِ مَعَ النَّبِيِّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ، فَلَمَّا صَلَّى بِهِمُ الْفَجْرَ انصَرَفُوا فَتَعَرَّضُوا لَهُ فَتَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ رَأَاهُمْ، وَقَالَ: أَظَنُّكُمْ قَدْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدْ جَاءَ بِشَيْءٍ، قَالُوا: أَجَلْ يَا رَسُولَ اللَّهِ، قَالَ: فَأَبْشِرُوا وَأَمَلُوا مَا يَسُرُّكُمْ فَوَاللَّهِ لَا الْفَقْرَ أَخْشَى عَلَيْكُمْ، وَلَكِنْ أَخْشَى أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا، وَتُهْلِكُكُمْ كَمَا أَهْلَكَتَهُمْ.)

Tarjuma: "Rasulullah (ﷺ) ne Abu 'Ubaidah bin Jarrah (رضي الله عنه) ko Bahrain jizya wasool karne ke liye bheja tha. Aap (ﷺ) ne Bahrain ke logon se sulah ki thi aur unpar 'Alaa bin Hadhrami (رضي الله عنه) ko haakim banaaya tha. Jab Abu 'Ubaidah (رضي الله عنه) Bahrain ka maal le kar aae to Ansaar ko maaloom ho gaya keh Abu 'Ubaidah (رضي الله عنه) aa gae hain. Chunaache Fajr ki namaaz sab logon ne Nabi-e-Kareem (ﷺ) ke saath padhi. Jab Aap (ﷺ) namaaz padha chuke to log Aap (ﷺ) ke saamne aae. Aap (ﷺ) unhein dekh kar muskuraae aur farmaaya keh mera khayaal hai keh tum ne sun liya hai keh Abu 'Ubaidah kuch le kar aae hain? Ansaar (رضي الله عنه) ne arz kiya: Ji haan, ya Rasulallah! Aap (ﷺ) ne farmaaya: Tumhein khushkhbari ho, aur us cheez ke liye tum pur umeed raho jis se tumhein khushi hogi, lekin Allah ki qasam! main tumhaare baare mein muhtaaji aur faqr se nahi darta. Mujhe agar khauf hai to is baat ka keh duniya ke darwaaze tum par is tarah khol diye jaaen ge jaise tumse pehle logon par khol diye gae the, to aisa na ho keh tum bhi unki tarah ek doosre se jalne lago, aur yeh jalna tum ko bhi usi tarah tabaah kar de jaisa keh pehle logon ko kiya tha."

(Saheeh Bukhari: 3158)

Ek aur jagah farmaaya:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ، لَا يُبَالِي الْمَرْءُ مَا أَخَذَ مِنْهُ، أَمِنَ الْحَلَالَ أَمْ مِنَ الْحَرَامِ.»

Tarjuma: "Abu Hurairah (رضي الله عنه) se riwayat hai keh Nabi-e-Kareem (ﷺ) ne farmaaya: Logon par ek aisa zamaana aae ga keh insaan koi parwaah nahi kare ga keh jo usne haasil kiya hai woh halaal tareeqe

se haasil Kardah hai ya haraam raaston se hai."

(Saheeh Bukhari: 2083)

In Ahadees se yeh baat maaloome hoti hai keh kasb-e-haraam aam ho jaaega, Lehaaza ek Musalmaan ko halaal-o-haraam ka sha'oor apne andar paida karna zaroori hai.

## Maujooda Daur Mein Halaal-o-Haraam Se Muta'lliq

### Sha'oor Ka Faqdaan:

Logon mein Deen ke ba'az abwaab mein accha khaasa sha'oor paaya jaata hai, woh un mein halaal-o-haraam ki achchhi tameez rakhte hain, magar ba'az makaamaat ke te'yin Deeni sha'oor ka mukammal faqdaan nazar aata hai Masalan, America mein mujh se ek dukaan waale ne kaha keh meri dukaan par Musalmaan ladka aur ladki dating ke liye aate hain, mujhe maaloome hai keh unka rishta ghalat hai, lekin yeh log jab khaana khaane aate hain to poochhte hain keh khaana halaal hai ya nahi? Khaane peene mein halaal aur haraam ki tameez hai aur rishton mein hilaat-o-hurmat ki koi tameez nahi, Yeh aise hi hua, (حَفِظْتَ شَيْئًا وَغَابَتْ عَنْكَ أَشْيَاءُ) kuch cheezein yaad hain aur bahut si cheezein bhool chuke hain, Jabkeh Allah Ta'ala hamein Shari'at ke har baab mein biqadar-e-istita'at 'amal karne aur Deen mein mukammal daakhil hone ka hukm deta hai, Allah Ta'ala ka Irshaad hai:

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

Tarjuma: "Imaan walo! Islam mein poore poore daakhil ho jao aur Shaitaan ke qadamon ki ta'abedari na karo, beshak woh tumhaara khula dushman hai." (Surah Al-Baqarah: 208)

Aaj Musalmaan gosht ki dukaan se gosht khareedte hue sawaal karte hain keh is jaanwar ko halaal tareeqa se kaata gaya hai ya haraam tareeqa se zibah kiya gaya hai? Lekin jin paison se yeh gosht khareed raha hai us

baare mein befikr hota hai keh isko main halaal tareeqa se kamaya hoon ya haraam tareeqa se? Lehaaza hamein chaahiye keh hum Shari'at ke tamaam abwaab mein hatta al-maqdoor Shari'at par amal karein.

## **Islam Haraam Tijaarat Ka Halaal Mutbaadil Paish Karta**

### **Hai:**

Ba'az log kehte hain keh halaal-o-haraam se muta'lliq Ahl-e-ilm ki taqareer sunein-ge, ya unki taahreerein padhein-ge to business karna hi mushkil ho jae-ga, kyunkeh yeh log har cheez ko haraam qaraar dete hain, kisi cheez ko halaal cheez nahi bataate hain, Lehaaza un 'Ulama ke bayanaat na sunein aur na unki taahreerein padhein, jaisi chaahe tijaarat kar lein Allah Ta'ala ma'af karne waala hai.

Hum unke jawaab mein Kehte hain keh Islam mukammal zaabita-e-hayaat hai aur woh zindagi ke har maidaan mein insaan ki rehnumaai karta hai, Qayaamat tak aane-waale saare masaail ka hal is mein maujood hai, Islam jahan haraam se rokta hai wahin iska halaal mutabaadil bhi paish karta hai, maujooda daur mein 'Ulama ne tijaarat ki jin haraam aur halaal qisamon ko waazeh kiya hai, humne iski mukhtalif shakloon ko apni kitaab mein paish kiya hai, yeh kitaab Urdu aur English zabaan mein humaari web Site [www.askmadani.com](http://www.askmadani.com) par maujood hai, jismein Chain market, Share market, Banking, Insurance aur iske ilaawah deegar tijaaraton ka mutabadil paish kiya gaya hai.

## **Musalmaanon Ko Halaal Tijaarat Aur Halaal Zariya-e-Aamdani Ke Zariya Taraqqi Ki Taraf Qadam Badhaana**

### **Chaahiye:**

Islaam halaal tijaarat karne par ubhaarta hai aur maujooda daur mein Musalmaan iske baare mein ilm haasil kar ke kaafi taraqqi kar sakte hain, jabkeh Musalmaanon ki is par khaas tawajjuh nahin hai, Jaise soona,

zameenein, flats aur plats khareedna bechna Islaam mein jaaiz hai aur yeh achhi aamdani ka zariya hai, lekin ismein sabr se kaam lena padta hai, jiske liye ek bade sarmaaye ki zarurat hoti hai jo ijtimai' koshishon ka mutaqaazi hota hai lekin log qoum ki taraqqi ke liye mehnat karne ke bajaae haraam zaraae dhoondne ki koshish karte hain, paisa bank mein rakh dete hain aur yahi bank waale hamare paison se soona, flats waghairah khareedte hain, Humaara paisa jama kar ke khud woh faaidah uthate hain aur taraqqi karte hain, kia saare Musalmaan mil kar aisi koi shakal nahin nikaal sakte jismein logon ka ijtimai' paisa lage, jisse unka paisa mahfooz bhi rahe aur taraqqi bhi hoti rahe?

Ek saahib Kehne lage keh main das saal se Dubai mein job karta hoon lekin mere paas bank balance nahin hai Jo tankhwaah milti hai usi maah khatam ho jaati hai Maal mein hum kaise izaafah karein aur bachat kaise karein?

Hum ne iski wajah bataai keh aaj ke zamaana mein log jaise hi tankhwaah milti hai biwi bachon ki khwaahishaat ko poori karne ke liye bekaar ki cheezon mein tankhwaah khatam kar dete hain aur aise tohfe dete hain jiska faaidah waqti hota hai, Agar aap iski jagah soone ki anghoothi gift karein to is ka faaidah yeh ho ga keh tohfah ka tohfah bhi ho jaae ga aur yeh mustaqbil mein bachon ki taleem ya achaanak aane waali zarooriyat ke liye paisa bhi mahfooz rahe ga Aur woh saahib jisko hum ne soone se apne maal ko jama karne ka tareeqa bataaya tha woh baad mein mil kar bahut ziyaada dua'aen dene lage aur Kehne lage keh main ne is tajweez par amal kar ke kaafi soona jama kar liya hai Ek taraf soone ki shakal mein maal bhi mahfooz ho jaata hai aur iski Zakaat ke zariya ghareebon ki dua'aen bhi milti hain.

Isi tarah hum flat khareed sakte hain, Is ka tareeqa kaar yeh hai keh khandaan ke hum khayaal log ya dost ahbaab mil kar paisa jama karein aur ittehaad ki taaqat paida karein, Is se complex khareedein aur is mein 'Ulamaa ka Shari'ah Advisory Board qaaim karein jismein 'Ulamaa halaal-o-haraam ka farq wazeh kar ke Shari'at ki raushni mein masaail ka hal pesh karen ge. Jin cheezon ko hamein karna chaahiye tha woh aaj ghair Muslim kar rahe hain,

woh apni community banaate hain aur bade bade tijaarati Mu'amlaat anjaam dete hain. Aaj hamaari ziyaada tawajjuh investment mein hone ke bajaee consumption par hai. Investment mein maal ke badhne ke mawaaqe' hote hain jabkeh consumption se maal naakaara aur barbaad hota hai, Duniya mein taraqqi karne waali qaumein maal ke zariye maal kamaati hain aur jo qaumein maal ko tabaah karti hain nateeja mein woh bhi tabaah ho jaati hain, Maal monetization ko kariye, demonetization mat kariye.

Aaj zarurat hai keh Ummat-e-Muslimah ko jahaan haraam se bachne ki taleem di jaae, waheen par halaal raaston se maal mein izaafah karne ke tareeqe bhi sikhaae jaaein, Aaj log apna maal Jam'a kar ke us-se faaida uthaane ke bajaae apni khwaahishaat ke liye bank se soodi qarze lete hain aur us se apni shaadiyo'n mein Israaf karte hain aur qarz ke bojh ke saath sood ke bojh se pareshaan ho kar ya to depression ka shikaar hote hain ya zindagi ki jang haar kar khudkushi kar lete hain.

## **Tijaarat Se Muta'lliq Logon Mein Sha'oor Paida Karna Bhi**

### **Waqt Ki Aham Zaroorat:**

Hamein chaahiye keh hum logon ko halaal business ki mukhtalif shaklein bataaein aur tijaarat karne par ubhaarein, ho sakta hai keh Ummat ke haq mein ek bada kaam ho jaae aur Ummat taraqqi karne lage, Hum ubhaarne ko bhi ma'mooli na samjhein kyunkeh bassa auqaat hum jin ko ubhaarte aur zehan saazi karte hain woh humaari sochon se bhi bade kaarnaame kar jaate hain, misaal ke taur par ek saahib ne humaare ETV Urdu ke program mein business se muta'lliq kuch rehnumaaiyaan suni'n aur us waqt hum ne business karne par ubhaara tha, Woh saahib kehte hain keh aap ke ubhaarne ki wajah se main ne business se muta'lliq ma'loomaat haasil ki aur aaj is field mein kaafi taraqqi kar chuka hoon, Ho sakta hai humaare aur aap ke ubhaarne se aise kai afraad paida hon.

## Halaal-o-Haraam Tijaarat Mein Farq Karne Ke Liye Das

### Nukaat:

Bazaar ko jaane waale har Musalmaan ko in das nukaat ka ilm hona chaahiye taakeh hum haraam se bachein aur halaal tareeqa se khareed-o-farokht kar sakein. Shuru' ke chaar nukaat ko Main ne sher mein jam'a kiye hain. 'Allaamah Ibn-e-Qayyim (رحمته الله عليه) ne kaha keh Shari'at business (tijaarat) mein jahan kahin bhi kisi ma'amla ko haraam qaraar deti hai to us ma'amla mein in chaar asbaab mein se ek sabab zaroor nikle ga. Sher yeh hai:

إن الربا والميسر حرام ومثله الجهالة والغرر

### ① Pahla Nukta: (الربا) Sood:

Har woh qarz jis par qarz dene waala qarz lene waale se kisi bhi shakal mein faaida uthaye shartiyah taur par, to woh faaida sood ho ga, Masalan aaj ke zamaane mein credit card ka istemaal karna sood hai, 'Ulama-e-Saudi Arab ne kaha keh yeh istemaal nahi kiya ja sakta, kyunkeh credit card istemaal karne waale se jin shuroot par dastakhat li jaati hain, un mein ek shart yeh hoti hai keh jo paise aap Credit card ke zariya bank se bator-e-qarz lenge woh waqt muqarrar par ada karna ho ga Agar adaaigi mein taakhir ho jae to bank us par sood lagaegi, to aap us qarz ke saath sood bhi ada karen ge, Qarz lene waala raza mandi ka izhaar karte hue dastakhat karta hai, Agarche keh woh waqt par paisa ada kar raha hota hai lekin phir bhi woh haraam hai, kyunkeh haraam ki shart maanna bhi haraam hai.

### Sood Ki Muzammat:

Islaam mein sood ko haraam qaraar diya gaya hai, yeh bada sangeen jurm hai. Sood khaana 36 martaba zinaa karne ke baraabar hai, Allah ke Rasool (ﷺ) ne farmaaya:

(دِرْهَمٌ رَبًّا يَأْكُلُهُ الرَّجُلُ، وَهُوَ يَعْلَمُ، أَشَدُّ عِنْدَ اللَّهِ مِنْ سِتَّةٍ وَثَلَاثِينَ زَنْبَةً.)

Tarjuma: "Aadmi jaante hue Sood ka aik Dirham khaata hai to (us ka aik Dirham khaana) Allah ke paas 36 martaba Zina karne se Ziyaada bura hai." (Sahih al-Jaami': 3375)

### **Credit Card Ke Istemaal Ki Aik Soorat:**

Ahl-e-'Ilm ne do saal qabl aik Fatwa diya tha keh agar aisi jagah ho jahan par Credit Card ke ilaawah khareedne ka koi aur zariya na ho, maslan website ka server, ticket waghairah khareedna, ya ba'az European mumaalik hain jahan Credit Card ke zariye hi khareed-o-farokht hoti hai, wahan aik shart ke saath ijaazat di keh woh is card ko Debit Card ki tarah hi istemaal karein, jitne paise card mein hain unhi ka istemaal kiya jaae, qarz na liya jaae taakeh Sood ka mu'aamla hi na ho. Isi tarah jo companiyaan Soodi qarzon ke zariye chalti hain aur Soodi qarze se apni tijaarat ko wasee' kar rahi hain, aisi companiyon mein partner banna aur paisa lagaana jaaiz nahi, 90 feesad share market inhi usoolon par chalti hain, Bahut saari companiyaan ya to Soodi qarze se shuru hoti hain ya Soodi qarze se apne kaam ko wus'at deti hain, Lehaaza aisi companiyon se bachna laazim hai.

### **Kia Duniya Mein Taraqqi Sood Ki Wajah Se Ho Rahi Hai?**

Maujooda daur mein kam 'ilmi ki binaa par log Kehte hain keh duniya mein Sood ki wajah se taraqqi ho rahi hai, 'Ilm aur tahqeeq ki raushni mein dekha jaae to ma'loom hota hai keh qoum taraqqi ke bajaee zawal ka shikaar ho rahi hai, Har aadhe ghante mein aik k'Eesaan khudkushi kar raha hai, K'Eesaan Sood par qarze haasil karte hain aur jab kheti achhi nahi hoti, k'Eesaan ke paas qarz ada karne ki taaqat nahi hoti to yeh k'Eesaan khudkushi kar lete hain, Yeh kaunsi taraqqi hai? Kheti baadi karne waala aik k'Eesaan jis ki salaahiyyat se mulk mahroom ho gaya, k'Eesaan apne 'ilm ke saath mar jaata hai mitti se phal ugaane ka 'ilm jaanne waala fard zaae' ho gaya, afraad ko zaae' karna taraqqi nahi tanazuli hai, Afraad hongee to taraqqi ho gi, afraad ke baghair dar-o-deewaar koi maanaa nahi rakhte.

### **Sood Ki Tabah Kaariyaan:**

Sood ki wajah se logon ki zindagiyaan tabaah-o-barbaad ho jaati hain. Silicon.com ke mutaabiq jab ma'aashi zavaal aaya to har second mein aik badi job chali gai, Kai logon ne khudkushi kar li, kuch mumaalik mein hospitals mein business mein Sood ki wajah se tabaah hone aur paagal hone waalon ki counselling ke liye alag se wards banaae gae. Africa mein har saal hazaar bacche dawaai aur ghizaa na milne ki wajah se maut ke munh mein chale jaate hain, Agar koi Hyderabad mein Sood khaata hai to us ka asar Africa ke afraad par hota hai, Is ki misaal jism mein khoon ki tarah hai keh jis tarah khoon kharaab ho jaae to us ka asar saare jism par padta hai, aisi tarah agar aik jagah Soodi nizaam ho to kai ghareeb mumaalik par us ka asar hota hai, Duniya ke 155 mumaalik jin ko third world country kaha jaata hai, ya'ni aise mumaalik jo Soodi qarze ki wajah se taraqqi nahi kar sakte. Aur 2008 ki RBI ki report ke mutaabiq khud humara mulk Hindustan ne 201.4 billion dollar ka qarza liya jis par Hindustan ko 16 billion dollar Sood lagaaya gaya. Yeh Sood kab ada karen ge aur asal qarz kab ada karen ge?

Hum Hindustan ke wafadaar Musalmaan Hindustan ki hukoomat se apni raa'e-dahi ka haq istemaal karte hue yeh baat rakhte hain keh Islamic Banking aur Islamic Share Market ke nizaam ko Hindustan mein qaaim kiya jaae taakeh humara mulk Hindustan Sood ke nuqsanaat se bach kar taraqqi ke manaazil te karne waala mulk ban jaae.

### **Sood Ke Nuqsanaat:**

Sood ke kaafi nuqsanaat hain; Sood insaan ki duniya-o-aakhirat barbaad kar deta hai, kyunkeh Sood aur Soodi mu'aamla mein shaamil rehne waale logon par Allah ke Rasool (ﷺ) ne la'nat farmaai hai, jaisa keh Hadees mein hai:

(لَعَنَ رَسُولُ اللَّهِ ﷺ أَكِلَ الرَّبَا وَمُؤَكِّلَهُ وَكَاتِبَهُ وَشَاهِدِيهِ وَقَالَ هُمْ سَوَاءٌ.)

Tarjuma: "Allah ke Nabi ne Sood khaane waale, Sood khilaane waale, Soodi mu'aamla likhne waale aur us ke gawahon par la'nat farmaai aur Aap (ﷺ) ne farmaaya keh yeh tamaam log is mein baraabar hain."

(Sahih Muslim: 1598)

### **(وَشَاهِدِيْهِ) Ke Baare Mein Sheikh Saalih Al-Fauzaan Ka Qoul:**

Sheikh Saalih Al-Fauzaan (Hafizahullah) ne (وَشَاهِدِيْهِ) ka aik maanna yeh bhi bayaan kiya keh log Soodi mu'aamla ko dekhein lekin us ko bura na samjhein to un par bhi Allah ki la'nat hai. Mazkooarah Hadees ki raushni mein un tamaam hazraat ko hum naseehat karte hain jo Soodi len-den karte hain, companiyaan chalaate hain, woh software engineers jo Soodi nizaam ke liye mu'aawin software banaate hain, woh gharon-o-dukaanon ke maalik jo apne ghar-o-dukaanen Soodi mu'aamlaat ko anjaam dene waalon ko, masalan ATM ya bank ke liye dete hain, share marketing karne waale executives, accountants jo MBA ki degreeyaan rakhte hain aur Soodi project par kaam karte hain aur apne aap ko in projects ke liye waqf kar dete hain keh woh tamaam is Hadees ki raushni mein apna muhaasaba karein aur dekhein kaisi la'nat bhari zindagi guzaar rahe hain. la'nat ka Maanna Allah ki Rehmat se doori hai. Aaj log kamaane ke liye kaafi waqt lagaate hain, aamdani bhi Ziyaada hoti hai, lekin iske bawajood unki zarooriyaat-o-khwahishaat poori nahi hotin, balkeh unhein apni zarooriyaat ki takmeel ke liye mazeed qarz lene ki zaroorat padti hai aur woh log iska solution chaahte hain.

Gharz yeh 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 jaae us ke rizq mein barkat kahan se aayegi? Aur jis aadmi ki zindagi se barkat utha li jaae aur Allah Ta'ala apni Rehmat se door kar de to woh kahan se sukoon ki zindagi guzaar paae ga aur kahan se apne ghar ko chala paayega? Kyunkeh har aadmi apne har chhote bade kaam mein Allah ki madad aur Rehmat ka mohtaaj hota hai.

## Soodi Kaarobaar Karne Waalon Ko 'Aalam-e-Barzakh

### Mein 'Azaab Diya Jaae Ga:

Jo aadmi zindagi mein soodi kaarobaar kare aur taubah kiye baghair mar jaae to use 'Aalam-e-Barzakh mein 'Azaab diya jaae ga aur yeh 'Azaab bada takleef-deh ho ga jaisa keh Nabi-e-Kareem (ﷺ) ne farmaaya:

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: «رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي، فَأَخْرَجَانِي إِلَى أَرْضٍ مُقَدَّسَةٍ، فَاَنْطَلَقْنَا حَتَّى أَتَيْنَا عَلَى نَهْرٍ مِنْ دَمٍ فِيهِ رَجُلٌ قَائِمٌ، وَعَلَى وَسْطِ النَّهْرِ رَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةٌ، فَأَقْبَلَ الرَّجُلُ الَّذِي فِي النَّهْرِ، فَإِذَا أَرَادَ الرَّجُلُ أَنْ يَخْرُجَ، رَمَى الرَّجُلُ بِحَجَرٍ فِي فِيهِ فَرَدَّهُ حَيْثُ كَانَ، فَجَعَلَ كُلَّمَا جَاءَ لِيَخْرُجَ رَمَى فِي فِيهِ بِحَجَرٍ، فَيَرْجِعُ كَمَا كَانَ، فَقُلْتُ: مَا هَذَا؟ فَقَالَ: الَّذِي رَأَيْتَهُ فِي النَّهْرِ أَكَلُ الرَّبَا.»

Tarjuma: "Samurah bin Jundub (رضي الله عنه) se riwaayat hai keh unhon ne farmaaya keh Nabi-e-Kareem (ﷺ) ne farmaaya: Raat (khaab mein) main ne do aadmi dekhe, woh dono mere paas aae aur mujhe Bait-ul-Muqaddas mein le gae, phir hum sab wahan se chale yahan tak keh hum ek khoon ki nahr par aae. Wahan (nahr ke kinaare) ek shakhs khada hua tha, aur nahr ke beech mein bhi ek shakhs khada tha. (Nahr ke kinaare par) khade hone wale ke saamne pathar padhe hue the. Beech nahr waala aadmi aata aur joonhi woh chaahta keh baahar nikal jaae, foran hi baahar waala shakhs uske munh par pathar de maarta jo use wahi lauta deta tha jahan woh pehle tha. Isi tarah Jab bhi woh nikalna chaahta, kinaare par khada hua shakhs uske munh par pathar de maarta aur woh jahan tha wahi phir laut jaata. Main ne (apne saathiyon se jo Farishte the) poochha keh yeh kia hai? To unhon ne kaha keh nahr mein tum ne jis shakhs ko dekha woh sood khaane waala insaan hai." (Saheeh Bukhari: 2085)

## **Sood Khor Ko Maidaan-e-Hashr Mein 'Azaab Ho Ga Aur Uska Haal Us Paagal Ki Tarah Ho Ga Jisko Shaitaan Ne Choo Kar Khabti Bana Diya Ho:**

Allah Subhaanahu-o-Ta'ala farmaate hain:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَدُ 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﴾﴾

Tarjuma: "Sood khor log na khade honge magar usi tarah jis tarah woh khada hota hai jise Shaitaan choo kar khabti bana de. Yeh is liye keh yeh kaha karte the keh tijaarat bhi to sood hi ki tarah hai, haalaankeh Allah Ta'ala ne tijaarat ko halaal kiya aur sood ko haraam. Jo shakhs apne paas aai hui Allah Ta'ala ki naseehat sunkar ruk gaya uske liye woh hai jo guzra aur uska ma'amla Allah Ta'ala ki taraf hai, aur jo phir dobara Haraam ki taraf lauta, woh Jahannumi hai, aise log hamesha hi us mein rahein ge." **(Surah Al-Baqarah:275)**

Duniya mein koi aadmi paagal pan ko pasand nahi karta aur us ko apne liye ek badi ruswaai samajhta hai, Aakhirat mein us se badi ruswaai kia ho gi keh sood khor ka haal paagalon jaisa ho aur woh saare awwaleen-o-aakhireen ke saamne paagal ki tarah aae aur sab ko yeh pata ho ga keh us ko sood ki wajah se paagal pan ka 'azaab diya ja raha hai, Allah Ta'ala hum sab ki is jaisi ruswaai se hifaazat farmaae. Aameen.

## **Sood Khor Ko Jahannum Mein Dardnaak Azaab Diya Jae Ga:**

Soodi ma'amla karne wale ke haq mein Jahannum ke dardnaak azaab ka Faisala kiya jae ga aur woh ek lamba waqt us mein rahe ga aur us ka koi pурсaan-e-haal nahi ho ga. Allah Subhaanahu -o-Ta'ala farmaate hain:

﴿وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

Tarjuma: "Aur jo phir dobara soodi ma'amla ki taraf lauta, woh Jahannumi hai, aise log hamesha hi us mein rahein ge."

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

Ahl-e-'Ilm ne kaha keh is Aayat mein "hamesha rehne" se muraad ek lambe waqfe tak rehna hai, kyunkeh abadi Jahannum ka faisla mushrik ke haq mein hi hota hai.

## 2 Doosra Nukta: Al-Maisir: "Juwa"

Allah Ta'ala ka farmaan hai:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيُضِدَّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾﴾

Tarjuma: "Ae Imaan waalon! Beshak sharaab, juwa, aastaane aur faal nikaalne ke teer yeh sab gandi baatein, shaitaani kaam hain. In se bilkul alag raho taakeh tum falaah yaab ho. Shaitaan to yun chahta hai keh sharaab aur juwe ke zariye se tumhaare aapas mein 'adaawat-o-bughz paida kar de aur Allah Ta'ala ki yaad aur namaaz se tum ko baaz rakhe, so ab bhi baaz aa jaao." **(Surah Al-Maaidah: 91)**

Aaj aksar log juwe ki buraai mein muftala hain, haalaankeh unhein 'ilm nahi hai keh woh juwa khel rahe hain maslan cricket ya is jaise doosre khel mein log do-tarfah shart lagaate hain aur kehte hain keh agar hum jeet jaein to tum paise dena, aur agar tum jeet jaao ge to hum tumhein paise den ge. Is tarah ki shart lagaana hi juwa hai, jisko Shari'at ne Haraam qaraar diya hai.

Aap (ﷺ) ne teen jagahon par shart ke saath muqaabla karne ki ijaazat di hai, jaisa keh Aap (ﷺ) ka farmaan hai:

(عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا سَبَقَ إِلَّا فِي نَصْلِ، أَوْ خُفِّ، أَوْ حَافِرٍ.»)

Tarjuma: "Abu Hurairah (رضي الله عنه) se riwayat hai keh Nabi-e-Akram (ﷺ) ne farmaaya: "Muqaabla sirf teer, oont aur ghodon mein jaaiz hai."

(Sunan Tirmizi: 1700)

Yahan woh afraad jo is muqaabla mein shareek hi nahi hain, aur aaj hamare mu'aashra mein aksar yehi ho raha hai aur is ko Satta kehte hain, Maujooda daur mein 'umooman cricket mein yeh do-tarfah Satta lagaate hain.

### **Muqaabla Par Shart Lagaane Ki Paanch Shaklein:**

Aise muqaable jis mein muqaabla karne waalon ka aapas mein do-tarfah shart lagaana jaaiz hai aur woh teen hain: 1) Oontni mein, (2) Ghode mein, (3) Teer baazi mein. In teen muqaablon ke ilaawa doosron mein do-tarfah shart lagaana na-jaaiz-o-Haraam hai. Doosre tamaam muqaablon mein ek-tarfah shart lagai ja sakti hai.

(4) Baghair shart lagaae tamaam muqaable jaaiz hain.

(5) Baaz makhsoos muqaable baghair paisay aur shart ke bhi Haraam hain, jaise paanse ka khel waghairah.

### **Kia Shatranj Khelna Jaaiz Hai?**

Imam Ibn Taymiyyah aur Imam Nawawi (رحمتهما الله) ne kaha keh Chess khelna bhi Haraam hai, chaahе paisa lagaae ya na lagaae, aur baaz 'Ulama ne isko makrooh kaha hai. Sheikh Al-Albani (رحمته الله) farmaate hain keh Shatranj ki hurmat se muta'lliq Ahadees za'eef hain aur unho ne Shatranj ko do sharaait ke saath jaaiz qaraar diya hai: (1) Tasveeron ko chhupa diya jaae. (2) Aur woh Faraaiz mein haail na ho. Yani itna kam khelain keh is se namaazein, taleem aur doosri cheezen mutaasir na hoti hon. Isi tarah Qur'an aur nazm ke muqaable karaae jaate hain, is mein agar bachon se paise liye jaate hain

aur isi se an'aam diya jaata hai to yeh bhi juwe ki ek shakal hai. Haan agar un paison se an'aam nahi diya ja raha hai, kitaabon ko faraaham ke liye woh fees li ja rahi hai to yeh juwe ki shakal mein nahi aae ga. An'aam de koi to jaaiz hai.

### **Juwe Ki Hurmat Ke Asbaab:**

Islam ne juwe ko jo Haraam kiya hai us ke kai asbaab hain, jin mein se chand yeh hain:

- (1)** Juwa aur qimaar baazi mein jhooti tamannaon par takkiya hota hai, jin mein koi jidd-o-jahad aur koshish nahi hoti.
- (2)** Juwa aur qimaar baazi hanste baste gharon ko ujhaadne aur Haraam raahon mein maal zaa'e karne aur maaldaar gharanon ko faqiri mein badalne aur izzat-o-ikraam ki maalik jaan ki tazleel ka sabab hai.
- (3)** Juwa aur qimaar baazi jawariyon ke maabain baatil aur na-haq tareeqah se maal khaane ka sabab banta hai aur yehi cheez un ki aapsi 'adaawat-o-dushmani aur bughz ka baa'is banti hai.
- (4)** Juwa aur qimaar baazi Allah Ta'ala ke zikr aur namaaz se rokne ka baa'is hai.
- (5)** Qimaar baazi aur juwa aise gunah hain jo waqt, salahiyat, jidd-o-jahad aur koshish hadap kar jaata hai, aur logon ko susti-o-kaahli ka aadi banaata aur Ummat ko kaam-kaaj aur paidaawaar se moattal kar ke rakh deta hai.
- (6)** Qimaar baazi aur juwa qimaar baaz ko jaraaim ki jaanib dhakelta hai, kyunkeh muflis shakhs chaahta hai keh use kisi bhi tareeqa se maal haasil ho, chaahe chori ke zariya ho ya daaka zaani ke zariya.
- (7)** Qimaar baazi aur juwa gham-o-pareshaani, bimaariyon ka ba'is hai aur is se a'saab naakaara hote hain aur yeh bughz-o-kina khud-kushi, paagalpan aur laa'ilaj marz paida karta hai.

(8) Qimaar baazi aur juwa qabeeh aur bure akhlaaq ko janm deta hai, maslan: sharaab noshi aur nasha aawar ashya ka istemaal, jis jagah par qimaar baazi ho rahi ho wahan raushni kam aur dhuaan Ziyaada hota hai, aawaazen pust aur khusr-khusr Ziyaada hoti hain, wahan khwahishaat ka daur-daurah hota hai, sabz table ke aird gird qimaar-baaz jama hote hain aur un ke zakhmi dil dhadak rahe hote hain, waise to woh khel ke saathi aur hamnawa lagte hain, lekin dar haqeeqat woh aik doosre ke dushman hote hain, har koi aik doosre ki Ghaat mein rehta hai aur un ki khwaaish yeh hoti hai keh woh saamne waalon ka maal haasil kar len, aur qimaar baazi ke adde ka maalik mauseeqi aur gaane laga kar sab ke ehssaasat ko mad hosh karne ka 'amal karta hai, aur wahaan baazaari 'Aurton ka ihtimaam bhi karne ke saath anwaa'-o-aqsaam ki sharaab aur cigarette bhi pesh karta hai. Wahaan dhokah aur fraud ki kasrat paayi jaati hai, pilaane waale aur khilaane waale ladke aur ladkiyan aik khilaadi ke patte dekh kar doosre shakhs ko batate phirte hain. Aankhein maarte aur ishaare karte phirte hain, aur ba'z auqaat aik qism ka tawaazun qaaim karne ke liye musalsal khel aur lambi mullaqaaton ka intizaam hota hai aur is ki zamaanat di jaati hai. Bila shubah sab log hi khasaara aur nuqsan mein hote hain kyun keh yeh log apna maal sharaab aur ladkiyon par lutaate hain.

Lihaaza woh qimaar-baaz jo juwa ki har baazi jeet gaya ho ya aksar baaziyaan jeeta ho us ke paas mutlaqan munafa'a kaa koi maal nahi bachtaa, agar bache bhi to us ki miqdaar bilkul qaleel si hoti hai, lekin nuqsan aur khsaara uthaane waala shakhs to har cheez hi ganwaa baithta hai, aur raat ke aakhir pahar mein woh sab wahaan se kh'Eesakte hain to unhein nadaamat aur zillat ne gher rakha hotaa hai, aur haarne waala shakhs jeetne waale ko kal aane kaa wa'dah karta phirta hai.

(Dekhiye: Al-Hayaat-ul-Ijtimaaiyyah fi At-Tafkeer Al-Islami, taleef Ahmad Shibli, safha number: 241)

Kitne hi ghar ke liye qimaar baazi aur juwe faqr ka ba'is bane, aur kitne hi pait bhooke rahe, aur kitne jism libaas se 'aari ho gae, ya phir unhon ne boseeda aur puraana libaas zaib tan karna shuru kar diya, aur kitni hi shaadiyaan nakaam huein, aur kitni hi mullaazmatein khatam kar di gayin,

yeh sab qimaar baazi ki karaamatein hain, Aur kitne hi Aadmiyon ne Qimaar baazi ke adde par apna Deen aur apni Izzat daa'o par laga diya aur farokht kar diya. Lehaaza Qimaar baazi aur Juwa har cheez ki tabaahi-o-barbaadi ka baa'is hai, aur buraaiyon ki jad hai agarcheh iska hadaf husool-e-maal hai, lekin yeh sharaab noshi aur sigret noshi aur buri majlis aur society aur andhere aur ghumooz aur dhokha-o-fraud aur karaahiyat aur aik doosre ke intezaar aur ashyaa uchakne aur har qism ki buri sifat par mushtamil hoti hai. (Maakhoor az Fataawa Islaam Sawaal-o-Jawaab)

### ③ Teesra Nukta: Al-Jahaalah (La 'Ilmi):

Ahl-e-'Ilm Kehte hain keh aisi baae' jismein Jahaalat paai jaati ho, agar yeh Jahaalat baseerah ho to woh ma'af hai aur agar yeh Jahaalat kaseerah ho to mamnoo' hai, maslan Aadmi yeh kahe keh ek laakh par 3000 fa'idah doonga, naf'a nuqsan mein shareek hone ki koi shart na rakhe aur fa'idah ka feesad capital par muta'ayyan karta hai to yeh ghalat hai. Fa'idah profit par muta'ayyan karna chaahiye, Yaane aik laakh invest karne par aik ka das percent nahi, balkeh aik laakh par aane waale profit par das feesad mut'ayyan karna chaahiye. Profit par percentage muta'ayyan karen ge to profit das percent mein das hazaar bhi aa sakta hai aik laakh bhi aa sakta hai.

### ④ Chautha Nukta: Gharrar (Dhokah):

Har woh tijaarat jismein kisi bhi qisam ka dhokah ho, woh saari tijaaratein haraam hain, jismein faaidah-o-nuqsan baae' ke haq mein aae ga ya mushtari ke haq mein jaae ga yeh waazeh na ho. Masalan insurance ki saari qismein isi mein aati hain, isi liye isko Ahl-e-'Ilm ne gharrar ki wajah se haraam qaraar diya hai. Siwaae chand mustasna umoor, Ahl-e-'Ilm se ruju' karein.

### ⑤ Paanchwan Nukta: Sharaait Ka Poora Hona:

Tijaarat aur khareed-o-farokht ke saheeh hone ki ba'z shartein Qur'an-o-Sunnat mein bataai gai hain In sharton ka khayaal rakhna zaroori aur har aik ke baare mein jaankaari bhi zaroori hai, masalan:

1 Shart-ul-In'iqaad

2 Shart-us-Sihhah

3 Shart-un-Nafaaz

4 Shart-ul-Luzoom

Kisi bhi baae' ke halaal hone ke liye kuch sharaait hoti hain, Share market chheh sharaait ke saath halaal hai, chain market paanch sharaait ke saath halaal hai aur qisthon ki baae' karna baarah sharaait ke saath halaal hai. Aik 'Aalim ne Saudi Arab mein Shari'ah Advisory Board qaa'im kiya, Hindustaan mein bhi is tarah ke Islamic Shari'ah Advisory Board qaa'im karna chaahiye, kyunkeh har aadmi ko das sharton ka 'ilm nahi hota aur is Advisory Board ke paas pehle hi se is baat ka 'ilm hona chaahiye keh shahar mein kitni companiyaan hain jis ki bunyaad halaal par hai aur kitne haraam par hain. Log unke paas aa kar jin masaail se muta'lliq ma'loomaat chaahe woh ma'loomaat haasil karen ge, Aaj hamein is taraf tawajjuh dene ki sakht zaroorat hai.

### **Shaikh Muhammad Bin Su'ood Al-'Usaymi (رحمته الله) Ka Kaar Naamah:**

Saudi Arab mein aik 'Aalim-e-Deen hain jin ka naam Muhammad bin Su'ood al-'Usaymi hai, jo Shaikh Muhammad bin Baaz (رحمته الله) ke shagird hain, Unka kaarnaamah yeh hai keh unhon ne Al-Raajhi Group ke founder se mulaqaat ki aur unse kaha keh main aap ki company ko sood se paako-saaf karna chaahta hoon, Unhon ne ijaazat de di, Company ke transaction ko paak karne ke liye teen saal tak ka arsa laga aur aaj haal yeh hai keh 'Ulamaa-e-Su'oodiyah kehte hain keh agar Installment ki facility aap ko lena hai to Al-Raajhi se le sakte hain. Shaikh Sa'd Al-Khathlaan (رحمته الله) ne Twitter par likha keh agar tum ko installment ki facility aur halaal share khareedna hai to Al-Raajhi ke share khareed sakte hain. Iske Ilaawah Al-

Bank Al-Ahli, Bank Al-Bilaad aur Al-Jazirah Bank jo Saudi Arab ke business ke bade hub hain, woh bhi apne business ko mukammal halaal karne ke liye aage aa chuke hain aur unhon ne Shaikh Muhammad bin Su'ood al-'Usaymi (رحمته الله) se apni companiyon ko bhi halaal karne ke liye darkhwaast ki hai. Is tarah ka kaam Hindustaan mein bhi hona chaahiye taakeh Hindustaan mein Musalmaan taraqqi karein aur Hindustaan bhi taraqqi kare.

### **6 Chhata Nukta: Mawane' Ka Khaatima:**

Kisi bhi 'amal ke karne mein kuch sharaait hoti hain aur kuch mawane' bhi hote hain, Tijaarat ka bhi yahi ma'amlai hai, jiss tarah sharaait ka poora hona zaroori hai, isi tarah mawane' ka na paaya jaana bhi zaroori hai. Agar sharaait poori na hon ya mawane' paae jaaen to business saheeh nahi hoga. Masalan:

- (1)** Haraam cheez se business shuru hi nahi kiya ja sakta.
- (2)** Business halaal hai lekin waazeh nahi hai, business nahi kiya ja sakta.
- (3)** Business halaal hai aur waazeh bhi hai lekin doosre partner ke 'ilm mein nahi hai to business nahi kiya ja sakta.
- (4)** Business halaal hai, waazeh hai, partner ke 'ilm mein bhi hai, lekin ine'qaad ke waqt 'aib nikal jae to business nahi kiya ja sakta. 'Aib ki wajah se usko wapas lauta diya jae ga.
- (5)** Jo cheezein haraam hain uska bechna bhi haraam hai. Ba'az log kehte hain keh sood haraam hai, main to nahi leta hoon lekin main us company mein kaam kar raha hoon, sood ka talluq to customer aur maalik se hai, ya ba'az log kehte hain keh main sharaab ka business kar raha hoon aur main isko haraam samajhta hoon, yeh sab ghalat hai, kyunkeh jo cheez haraam hai uska bechna bhi haraam hai.

## 7 Saatwan Nukta: Khaariji Sharaait Ka Poora Hona Aur Khaariji Mawane' Ka Na Paaya Jaana

Sharaait aur mawane' ki do qismein hain:

### (1) Androoni sharaait (2) Khaariji sharaait

Sharaait mein kuch sharaait androoni hoti hain aur kuch khaariji hoti hain. Masalan namaaz mein wuzu khaariji aur sajdah androoni shart (isko fuqaha ne rukn ka naam diya) hai, aur in dono sharaait ke baghair namaaz nahi hoti. Isi tarah tijaarat mein bhi androoni sharaait aur khaariji sharaait paai jaati hain. Agar in mein koi aik shart na paai jae to woh tijaarat saheeh nahi hogi.

### (1) Androoni mawane' (Jo bizaati khud haraam ho)

(2) Khaariji mawane' (jo bazaat e khud haraam na ho balkeh kisi doosre sabab se haraam kiya gaya ho).

Mawane' mein kuch androoni aur khaariji mawane' hote hain aur yeh agar kisi tijaarat mein paaye jaayen to woh tijaarat saheeh nahi kehlaayegi. Masalan: Masjid mein kisi halaal cheez ki tijaarat karna bhi haraam hai, jaisa keh Nabi-e-Kareem (ﷺ) ne farmaaya:

(أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الشَّرَاءِ وَالْبَيْعِ فِي الْمَسْجِدِ)

Tarjumah: "Rasulullah (ﷺ) ne Masjid mein khareed-o-farokht karne se mana kiya." (Sunan Abu Dawood: 1079)

Masjid khaariji mawane' hai, baae' fi nafsihi mubaah 'aqd hai, kyunkeh Masjid 'ibaadat ki jagah hai, na keh business ki jagah, Is liye Masjid mein baae' nahi ki ja sakti hai ya Masjid mein business ki marketing nahi ki ja sakti, Masjid mein business ka elaan nahi kiya ja sakta, Masjid mein business ke ishtahaar waale banners nahi chaspaan kiye ja sakte hain, kyunkeh is se tashheer hoti hai jo business ka ek hissa hai, Isi tarah Jum'ah ki azaan ho rahi ho, us waqt par halaal business bhi haraam ho jaata hai. Androoni mawane' jaise sharaab hai jo keh haraam hai, Lehaaza us ki

tijaarat bhi haraam hai. Kuton ka business bhi haraam hai, siwaaye shikaari kutta, kheti aur maweshi jaanwaron ki hifaazat karne waala kutta in dono ka business jaaiz hai.

Maujooda daur mein ba'az Musalmaan hain jo moortiyon ka business karte hain, yeh najaaiz hai, kyunkeh Allah ne jis qaum ko tauheed ki da'wat dene ke liye is duniya mein bheja, woh qaum khud but bana kar beche. Nauzubillah! Is se badh kar gumraahi aur kia ho sakti hai?! Yeh darasal mu'aamlaat se muta'alliq Deeni ta'leemaat ko na jaan-ne ka nateejah hai.

## 8 Aathwaan Nukta: Haraam Ko Halaal Na Kare Aur

### Halaal Ko Haraam Na Kare

Kuch cheezein halaal hain is ko log baghair ilm ke haraam samajhte hain. Masalan koi aadmi hai jis ki aamdani mein haraam cheezon ki milaawat hai aur woh da'wat deta hai ya tohfah deta hai, uski da'wat ka khaana ya us se tohfah lena haraam samajhte hain, jabkeh woh halaal hai kyunkeh uski hurmat tohfah mein muntaqil nahi hoti. Uska paisa haraam ka hai to uski saza woh bhugte ga, lekin ab jo da'wat de raha hai yeh mehmaan ke haq mein jaaiz hai, kyunkeh da'wat ka khaana jaaiz aur halaal hai. Jaisa keh 'Abdullah bin Mas'ood (رضي الله عنه) se ek asar manqool hai:

(عن ابن مسعود رضي الله عنه أنه سُئِلَ عَمَّنْ لَهُ جَارٌ يَأْكُلُ الرَّبَا عَلَانِيَةً  
وَلَا يَتَحَرَّجُ مِنْ مَالٍ خَيْبٍ يَأْخُذُهُ يَدْعُوهُ إِلَى طَعَامِهِ فَاِنَّمَا الْمَهْنَالِكُمْ وَالْوَزْرُ  
عَلَيْهِ)

Tarjuma: "Abdullah bin Mas'ood (رضي الله عنه) se poochha gaya keh aik padosi hai jo sood khaata tha aur haraam maal haasil karne mein koi harj mahsoos nahi karta tha aur woh dawat deta hai, uski dawat qubool karna kaisa hai? Hazrat 'Abdullah bin Mas'ood (رضي الله عنه) ne farmaaya: Beshak woh pesha hai tumhaare liye aur haraam ka gunaah us par hai." (Jaami'-ul-'Uloom wal-Hikam: 1/201)

Shaikh Saalih Al-'Usaymeen (رحمته الله عليه) aur Shaikh Saalih al-Fauzaan (رحمته الله عليه) ne kaha keh Allah ke Nabi (ﷺ) ne Ahl-e-Kitaab ki dawat ko qubool kiya tha. Jaisa keh Nabi-e-Kareem (ﷺ) ko aik 'aurat ne bhuna hua bakra tohfah diya tha:

(فَأَهْدَتْ لَهُ يَهُودِيَّةٌ بَحْيِرَ شَاةٍ مَضْلِيَّةً سَمَّتْهَا فَأَكَلَ رَسُولُ اللَّهِ ﷺ مِنْهَا  
وَأَكَلَ الْقَوْمُ.)

Tarjuma: "Aik Yahoodi 'Aurat ne Khaibar mein bhuna hua bakra Aap (ﷺ) ko tohfah mein diya jismein zehar milaaya gaya tha Aap (ﷺ) ne bhi khaaya aur logon ne bhi khaaya." (Sunan Abu Dawood: 4512)

Isi tarah kuch cheezein haraam hoti hain us ko hum halaal samajhte hain, masalan: soone ki khareedaari ke waqt aadhi qeemat aur aadhi qeemat ba'd mein ada karte hain, ya soone ke badle soona khareedte hain aur soona ba'd mein la kar dete hain, jabkeh is tarah se tijaarat karna haraam hai. Allah ke Nabi (ﷺ) ne farmaaya:

(عَنْ عُبَادَةَ بْنِ الصَّامِتِ : أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: الذَّهَبُ بِالذَّهَبِ تَبْرُهَا  
وَعَيْنُهَا، وَالْفِضَّةُ بِالْفِضَّةِ تَبْرُهَا وَعَيْنُهَا، وَالْبُرُّ بِالْبُرِّ مُدِّي بِمُدِّي، وَالشَّعِيرُ  
بِالشَّعِيرِ مُدِّي بِمُدِّي، وَالتَّمْرُ بِالتَّمْرِ مُدِّي بِمُدِّي، وَالْمَلْحُ بِالْمَلْحِ مُدِّي  
بِمُدِّي، فَمَنْ زَادَ أَوْ أَرْدَادَ، فَقَدْ أَرَبَى، وَلَا بَأْسَ بِيَعِ الذَّهَبِ بِالْفِضَّةِ، وَالْفِضَّةُ  
أَكْثَرُهُمَا يَدَايِدُ، وَأَمَّا نَسِيئَةٌ فَلَا، وَلَا بَأْسَ بِيَعِ الْبُرِّ بِالشَّعِيرِ، وَالشَّعِيرُ أَكْثَرُهُمَا  
يَدَايِدُ، وَأَمَّا نَسِيئَةٌ فَلَا.)

Tarjuma: "Ubaadah bin Saamit (رضي الله عنه) kehte hain keh Rasulullah (ﷺ) ne farmaaya: Sona sone ke badle baraabar baraabar becho, baghair dhala hua sikka ho ya dhala hua sikka, aur chaandi chaandi ke badle mein baraabar baraabar becho, baghair dhala hua sikka ho ya dhala hua sikka, aur gehun gehun ke badle baraabar baraabar becho, aik mudd ke badle aik mudd, jo ke badle jo baraabar becho, aik mudd aik mudd ke badle mein, isi tarah khajoor khajoor ke badle mein baraabar baraabar becho, aik mudd aik mudd ke badle mein, namak

namak ke badle mein baraabar baraabar becho, aik mudd aik mudd ke badle mein Jis ne Ziyaada diya ya Ziyaada liya us ne sood diya, sood liya, Sone ko chaandi se kami-o-beshi ke saath naqad bechne mein koi qabaahat nahi hai lekin udhaar durust nahi, aur gehun ko jo se kami-o-beshi ke saath naqad bechne mein koi haraj nahi lekin udhaar bechna saheeh nahi." (Sunan Abi Dawood 3349)

Sone ka business ek majlis mein ho ga khareedne waala usi majlis mein mukammal qeemat de ga aur bechne waala usi majlis mein us sone ko khareedne waale ke hawaale kare ga.

### 9 Nawaan Nukta: Mabee' (Bechi Jaane Waali Cheez)

#### Waazeh Ho

(عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ، مَرَّ عَلَى صُبْرَةِ طَعَامٍ فَأَدْخَلَ يَدَهُ فِيهَا، فَنَالَتْ أَصَابِعُهُ بَلَلًا، فَقَالَ: "مَا هَذَا يَا صَاحِبَ الطَّعَامِ؟"، قَالَ: أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ ﷺ، قَالَ: "أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَي يَرَاهُ النَّاسُ، مَنْ عَشَّ، فَلَيْسَ مِنِّي.")

Tarjuma: "Sayyiduna Abu Hurairah (رضي الله عنه) se riwaayat hai, Rasool Allah ﷺ ek dhair ke paas se guzre. Aap ﷺ ne apna haath us ke andar daala to ungliyon ko tari lagi. Aap ﷺ ne poocha: 'Ae anaaj ke malik! Yeh kya hai?' Woh bola: Barish ka paani par gaya tha ya Rasool Allah! Aap ﷺ ne farmaya: Woh phir to ne is bheege anaaj ko upar kyun na rakha ke log dekh lete. Jo shakhs fareb kare, dhoka de, us ka mujh se kuch talluq nahin hai." (Saheeh Muslim: 102)

### 10 Daswan Nukta: Qarz Ki Adam Adaaigi:

Allah ke Nabi ﷺ ne qarz ki haalat mein inteqaal kar jaane waale ki Namaz-e-Janaaza padhne se inkaar farma diya tha. Bila zaroorat qarz nahi lena chaahiye. Agar aadmi ko zaroorat ho to woh qarz le aur jald se jald ada

karne ki koshish kare. Aap ke qarz ka 'ilm wariseen ko hona chaahiye, kyunke jo aadmi par qarz ho aur us ka inteqaal ho jaae to us ke aamaal mutalliq hote hain. Agar waariseen ko maloom hoga to woh aap ke qarz ko ada karne ki koshish karen ge. Jaisa ke Allah ke Rasool ﷺ ne farmaaya:

(نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ.)

Tarjuma: "Momin ki rooh latki rahegi us ke qarz ke sabab yahan tak ke us ka qarz ada kiya jaae." (Sunan Tirmizi: 1078)

Allah Subhanahu wa Ta'ala se dua'a hai ke woh hamein haraam se bachne, halaal aur pakeeza rozi kamaane aur mukammal Deen par amal karne ki taufeeq de. **(Ameen)**



**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 awaaz)
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, ڙ, ڙ) 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. Aadaab — آداب — Tehzeeb aur tameez ke tareeqe \_ Manners, etiquette, proper conduct.
2. Aafiyat — خیر و عافیت — Salamati aur bhalai \_ Well-being, health and happiness, welfare.
3. Aaili — عائلی — Khandaan aur ghar se mutaliq \_ Family-related, domestic, household.
4. Aajzi — عاجزی — Khud ko chhota samajhna, inkisaari \_ Humility, modesty, meekness.
5. Aalam-e-Barzakh — عالم برزخ — Marne ke baad qabr mein guzaarne wali duniya \_ Realm of Barzakh, the intermediate world after death.
6. Aam Da'wat — عام دعوت — Sab ke liye khula bulaawa \_ Open invitation, general invitation.
7. Aastaane — آستانے — Mazaaron aur dargahon ke darwaaze \_ Shrines, thresholds of graves and tombs.
8. Aazmaaish — آزمائش — Imtihaan, mushkil halaat \_ Trial, test, hardship.
9. Abadan — ابداً — Kabhi nahin, hamesha ke liye nahin \_ Never, ever, not at all (emphatic negation).
10. Abwaab — ابواب — Kitab ke hisse ya darwaaze \_ Chapters, doors, sections.
11. Adaawat — عداوت — Dushmani, keena \_ Enmity, hostility, hatred.
12. Adaawatein — عداوتیں — Dushmaniyaan, keenay \_ Enmities, hostilities, grudges.
13. Adam Adaaigi — عدم ادائیگی — Qarz ya haq na chukana \_ Non-payment, failure to pay, default.
14. Advisory Board — ایڈوائزری بورڈ — Mashwara dene waali committee \_ Advisory board, consultative panel.

15. Ahlaas — احلاس — Mehfil ya ijtimaa ki nashist \_ Sittings, sessions, gatherings.
16. Ahl-o-Ayaal — اهل و عيال — Biwi bachchay aur ghar waale \_ Family, household, dependents.
17. Aib — عيب — Kharabi, nuqs \_ Defect, flaw, fault.
18. Aimmah Muzilleen — ائمه مضلين — Logon ko gumraah karne waale imam \_ Misguiding leaders, imams of misguidance.
19. Akaarat — اكارات — Bekar, zaya \_ Wasted, in vain, futile.
20. Akhlaaqiyaat — اخلاقيات — Nek rawayye aur tehzeeb \_ Ethics, morality, good character.
21. Al-Basariyyah al-Handasiyyah — البصرى الهندسى — Aankhon se mutaliq genetic khususiyaat \_ Visual genetic traits, optical heredity.
22. Al-Istighaathah — الاستغاثة — Mushkil mein madad maangna \_ Seeking help, calling for aid in distress.
23. Al-Jabra wal-Muqabalah — الجبر والمقابلة — Algebra ka asli Arabi naam \_ The original Arabic name of Algebra (restoration and balancing).
24. Al-Jahaalah — الجهالة — Maal ya mu'amle mein jahalat ya gairaywaqfiyat \_ Ignorance, ambiguity in a transaction.
25. Al-Maysar (Jua) — (الميسر) (جوا) — Qismat aazmaana, jawaari \_ Gambling, games of chance.
26. Al-Rahbiyyah — الرحبييه — Faraaiz par mashhoor ilmi manzooma \_ Al-Rahbiyyah, classical poem on inheritance law.
27. Al-Wiraasah al-Handasiyyah — الوراثة الهندسى — Genetic inheritance, jasmani khasiyaton ka intiqaal \_ Genetic inheritance, biological heredity.
28. Alfaaz — الفاظ — Bolne ke kalimaat \_ Words, vocabulary, terms.
29. Algebra — الجبرا — Riyadhi ilm jis mein hurouf se masail hal hote hain \_ Algebra, branch of mathematics using symbols.
30. Almiyah — الميه — Ghamnaak waaqi'a \_ Tragedy, sad event, calamity.

31. Rad-e-Amal — رد عمل — Kisi baat ke jawab mein amal \_ Reaction, response, counter-action.
32. Aman-o-Shaanti — امن و شانتی — Sukoon aur chain \_ Peace and tranquility, harmony and calm.
33. An'aam — انعام — Inam, tohfa dena \_ Reward, prize, gift.
34. Anaa — انا — Apni zaat ka zyada khayal, egoism \_ Ego, self-importance, pride of self.
35. Anaasir-e-Khutbah — عناصر خطبہ — Khutbe ke zaruri hisse \_ Elements of a sermon, components of a speech.
36. Androoni Sharaait — اندرونی شرائط — Andar ki ya zaati conditions \_ Internal conditions, intrinsic requirements.
37. Anthropology — اینتھروپولوجی — Insaan ki nasl aur tahzeebon ka ilm \_ Anthropology, study of human societies.
38. Aqaaid — عقائد — Dini yaqeen ki asaasaat \_ Beliefs, creed, articles of faith.
39. Aqeedah — عقیدہ — Dini yaqeen aur imaan \_ Belief, creed, doctrine.
40. Ar-Riba (Sud) — الربا (سود) — Sood lena ya dena \_ Usury, interest, forbidden financial gain.
41. Arsh-e-Azeem — عرش عظیم — Allah ka azeem takht \_ The Great Throne of Allah.
42. Asbaaq — اسباق — Padhne ke liye darsi mazmoon \_ Lessons, chapters, educational topics.
43. Asbahaan — اصفہان — Iran ka qadeem mashoor shehr \_ Isfahan, famous ancient city of Iran.
44. Asraat — اثرات — Kisi kaam ke nataij \_ Effects, impacts, influences.
45. Azaab — عذاب — Sakht takleef ya sazaa \_ Punishment, torment, suffering.
46. Azbar — ازبر — Yaaad karna, hifz karna \_ To memorize, to learn by heart.
47. Azdwaaji — ازدواجی — Shaadi aur nikah se mutaliq \_ Matrimonial, marital, conjugal.

48. Bad Khulqi — بدخلقى — Bura rawayya \_ Bad character, ill manners, rudeness.
49. Bad-du'aa — بددعا — Kisi ke liye burai ki dua — Curse, ill-wish, prayer against someone. Iftaar — افطار — Roza kholna \_ Breaking of fast, iftar meal.
50. Badkhwaahi — بدخواہی — Kisi ka bura chahna \_ Ill-will, malice, wishing harm.
51. Baghaawat — بغاوت — Sarkashi, hukumat ke khilaaf uthna \_ Rebellion, revolt, mutiny.
52. Bai'at — بیعت — Kisi imam ya leader ke haath par ahad karna \_ Pledge of allegiance, oath of loyalty.
53. Banking — بینکنگ — Paison ka lain dain karne wala nizam \_ Banking, financial system of deposits and loans.
54. Barkat — برکت — Rehmat aur izaafa \_ Blessing, abundance, divine increase.
55. Baseerah — بصیرہ — Andar ki samajh, dil ki aankh \_ Insight, inner vision, discernment.
56. Bashaashat — بشاشت — Khushi se chehre ka khilna \_ Cheerfulness, radiance, pleasant expression.
57. Bastiyan — بستیاں — Basi hui jagahein, gaon \_ Settlements, villages, inhabited places.
58. Be-zaargi — بیزارى — Naapasandeedagi, thak jaana \_ Disgust, weariness, aversion.
59. Beemaar — بیمار — Jo beemar ho, mareez \_ Sick, ill, unwell.
60. Bhuna Hua Bakra — بھنا ہوا بکرہ — Aag par seka hua bakra \_ Roasted goat, barbecued whole lamb.
61. Bid'aat — بدعات — Deen mein aazmudi nayi cheezein \_ Innovations in religion, heresies.
62. Bid'at — بدعت — Deen mein nai aazmudi hui cheez daakhil karna \_ Innovation in religion, heresy.

63. Bil-muqaabil — بالمقابل — Saamne, iske baraaks \_ In contrast, opposite, versus.
64. Bughz — بغض — Dil mein chupi dushmani \_ Malice, grudge, deep-seated hatred.
65. Bunyaadi — بنیادی — Asli, zaruri aur awwal darje ka \_ Basic, fundamental, primary.
66. Business Hub — بزنس حب — Tijarat ka markazi aur aham maqaam \_ Business hub, central hub of commercial activity.
67. Chain Market — چین مارکیٹ — China se aane wale samaan ki bazar \_ Chinese goods market, cheap goods marketplace.
68. Challenging — چیلنجنگ — Mushkil aur aazmaaish wala \_ Challenging, demanding, difficult.
69. Chheenk — چھینک — Naak se achanak nikalne wali awaaz \_ Sneeze, sneezing.
70. Chughli — چغلی — Kisi ki baat laga ke fasaad daalna \_ Tale-telling, carrying gossip, tattling.
71. Companiyaan — کمپنیاں — Tijaarati idaare \_ Companies, business organizations, firms.
72. Consumption — کنزومیشن — Cheezon ka istemal karna \_ Consumption, use of goods and services.
73. Counselling — کاؤنسلنگ — Masail ka hal dhundne ki rahnumaai \_ Counselling, professional guidance and support.
74. Credit Card — کریڈٹ کارڈ — Udhaar par khareedne ka card \_ Credit card, deferred payment card.
75. Da'wat — دعوت — Khana khilana ya bulawa dena \_ Invitation, feast, hosting guests.
76. Daakhila — داخلہ — Kisi jagah mein aaney ki ijaazat \_ Admission, entry.
77. Dahemaa — دہیما — Aahista, naram andaaz mein \_ Soft, gentle, mild.
78. Daleel — دلیل — Saboot, hujjat \_ Proof, evidence, argument.

79. Damascus — دمشق — Shaam ka mashoor qadeem shehr \_ Damascus, ancient capital of Syria.
80. Dardnaak Azaab — دردناک عذاب — Sakht dard wali sazaa \_ Painful punishment, agonizing torment.
81. Dars-o-Tadrees — درس و تدریس — Padhna aur padhaana \_ Teaching and instruction, academic work.
82. Daṣṭakhat — دستخط — Apne haath se likhi gayi nishani \_ Signature, autograph.
83. Daṣṭkhatt — دستخط — Apne haath se likhi gayi nishani \_ Signature, autograph.
84. Mubahisa — مباحثہ — Do firqon ka ilmi muqaabla \_ Debate, discussion, argument.
85. Debit Card — ڈیبٹ کارڈ — Apne account se seedha katta hua card \_ Debit card, direct account payment card.
86. Dehshat Gardi — دہشت گردی — Daraaney wala zulm, terrorism \_ Terrorism, reign of terror.
87. Demonetization — ڈیمونیٹائزیشن — Sikey ya note ko legal tender se kharij karna \_ Demonetization, withdrawal of currency from circulation.
88. Depression — ڈپریشن — Gehri udaasi aur be-raunaqi \_ Depression, deep sadness, mental low state.
89. Dhareeb — ذریب — Raste mein aane wali khai ya neecha zameen \_ Low-lying path, trench, ravine.
90. Dhurriyyah — ذریہ — Aulad aur nasal \_ Offspring, progeny, descendants.
91. Dilbardaashta — دل برداشتہ — Udaas aur naakhush \_ Disheartened, dejected, downcast.
92. Dilchaspi — دلچسپی — Shauq, zyada taawajjuh \_ Interest, curiosity, enthusiasm.
93. Dirham — درہم — Ek qadeem Islami chandi ka sikka \_ Dirham, silver coin of Islamic currency.

94. Dushwaar — دشوار — Mushkil, kathin \_ Difficult, hard, arduous.
95. Dushwaari — دشواری — Takleef, mushkil hona \_ Difficulty, hardship, trouble.
96. Ehsaas-e-Zimmedaari — احساس ذمہ داری — Apne faraiz ka ahsaas \_ Sense of responsibility, feeling of accountability.
97. Ehteemaam — اہتمام — Kisi kaam ka khaas intizaam \_ Arrangement, special care, management.
98. Executives — ایگزیکٹوز — Kisi company ke bara ahdedaar \_ Executives, senior officials, management leaders.
99. Fa'al Nikaalne ke Teer — فال نکالنے کے تیر — Qismat jaanne ke liye teer chalaana \_ Divination arrows, arrows used for fortune-telling.
100. Faalij — فالج — Jism ka ek taraf se mara jaana \_ Paralysis, stroke.
101. Faqdaan — فقدان — Kisi cheez ka na milna ya kho jaana \_ Absence, lack, loss.
102. Faqeer — فقیر — Maal se khaali, zarooratmand \_ Poor, destitute, in need.
103. Faqr — فقر — Gharibi, maal ka na hona \_ Poverty, destitution, lack of wealth.
104. Faraaiz — فرائض — Farzon ka jamaa, waajib kaam \_ Religious obligations, duties, inheritances.
105. Fareb — فریب — Dhoka, makr \_ Deception, fraud, trickery.
106. Fareezah — فریضہ — Allah ka farmaaya hua farz \_ Divine obligation, religious duty.
107. Farz-e-Kifaayah — فرض کفایہ — Woh farz jo kuch log ada kar dein to sabse kafi ho \_ Communal obligation, collective duty.
108. Fasaad — فساد — Bigaad, kharaabi, laraai \_ Corruption, mischief, disorder.
109. Fatwa — فتویٰ — Aalim ka diya hua dini hukm \_ Religious ruling, Islamic legal opinion.
110. Fazilat — فضیلت — Khaas bhalai aur afzaliyat \_ Virtue, excellence, merit.

111. Fazool Mashghooliyaat — فضول مشغولیات — Bekar kaamon mein waqt zaaya karna \_ Useless engagements, pointless activities.
112. Fitna — فتنہ — Fasaad, azmaish ya bura halaat \_ Trial, chaos, strife.
113. Fitna al-Maal — فتنہ المال — Maal ki wajah se fitna aur azmaish \_ Trial of wealth, temptation of riches.
114. Fout — فوت — Marna, wafaat paana \_ Death, deceased, passed away.
115. Fuštaat — فسطاط — Qadeem shehr ya khaima \_ Old city, tent-city, ancient settlement.
116. Genealogy — جینیالوجی — Nasl naame ka ilm, khandaan ki taareekh \_ Genealogy, study of family lineage.
117. Ghafat — غفلت — Laparwaahi, be-khabri \_ Negligence, heedlessness, carelessness.
118. Ghaiz o Ghazab — غیض و غضب — Sakht gussa aur naraazgi \_ Rage, fury, intense anger.
119. Gharrar — غرر — Tijarat mein dhoka ya anjaane ka khatra \_ Deception, uncertainty, risk in a transaction.
120. Ghazabnaak — غضبناک — Bahut naaraaz aur gusse mein \_ Furious, enraged, wrathful.
121. Gheebat — غیبت — Peeth peeche burai karna \_ Backbiting, slander behind one's back.
122. Ghour-e-Talab — غور طلب — Jo sochne wali baat ho \_ Worth pondering, thought-provoking, noteworthy.
123. Ghunghriaale — گھنگریالے — Bail daar, pechdaar baal \_ Curly, wavy, ringlet hair.
124. Ghuroor — غرور — Apne aap ko bada samajhna \_ Pride, arrogance, conceit.
125. Goshah Nasheeni — گوشہ نشینی — Duniya se alag rehna \_ Seclusion, reclusion, withdrawal from society.
126. Guftugu — گفتگو — Baatchheet karna \_ Conversation, dialogue, talk.

127. Gumraahi — گمراہی — Seedhe raaste se bhatakna \_ Misguidance, deviation, going astray.
128. Gunahgaar — گنہگار — Gunah karne wala \_ Sinner, wrongdoer, guilty person.
129. Gunjaish — گنجائش — Jagah ya mauka hona \_ Room, capacity, scope.
130. Haadisa — حادثہ — Achanak hone wala bura waaqi'a \_ Accident, incident, mishap.
131. Halaal Rozi — حلال روزی — Jaiz tareeqe se kamaya hua rizq \_ Lawful earning, permissible income.
132. Haq Talfi — حق تلفی — Kisi ka haq maar lena \_ Violation of rights, usurping someone's due.
133. Haraj — حرج — Takleef ya pareshani \_ Harm, inconvenience, hardship.
134. Harkat Waali Zindagi — حرکت والی زندگی — Fikr o amal se bhari zindagi \_ Active life, dynamic living, a life of movement.
135. Hatta-l-Maqdoor — حتى المقدور — Jitna ho sake \_ To the best of one's ability, as much as possible.
136. Heir pherir — بیر پھیر — Dhoka aur bazi, chalaki \_ Trickery, manipulation, cunning dealings.
137. Hifaazat — حفاظت — Bachana, suraksha dena \_ Protection, safeguarding, security.
138. Hijaab — حجاب — Parda, Islamic libas \_ Veil, headscarf, Islamic covering.
139. Hilat-o-Hurmat — حلت و حرمت — Halaal aur haraam ki haalat \_ Permissibility and prohibition, lawful and unlawful.
140. Hisaabaat — حسابات — Hisaab kitaab, shmaari \_ Calculations, accounts, mathematics.
141. Hissa — حصہ — Kisi cheez ka ek tukra ya part \_ Share, portion, part.
142. Hudood — حدود — Hadein, shareeat ki muqarrar kardehi sazaaein \_ Limits, boundaries, Islamic prescribed punishments.

143. Hujuraat — حجرات — Kamray, khaas tor par Nabi ﷺ ke ghar \_ Chambers, rooms, Surah Al-Hujuraat.
144. Huqooq-Allah — حقوق الله — Allah ke bandey par lazim haq \_ Rights of Allah, obligations toward God.
145. Huqooq-ul-Ibaad — حقوق العباد — Logon ke aapas ke haq \_ Rights of people, human rights.
146. Hurmat-o-Hillat — حرمت و حلت — Haraam aur halal hone ki haalat \_ Prohibition and permissibility, lawfulness and unlawfulness.
147. Ibaadaat — عبادات — Ibadat ke tariqe aur arkaan \_ Acts of worship, religious practices.
148. Ikhlaas — اخلاص — Sirf Allah ke liye kaam karna \_ Sincerity, purity of intention, devotion.
149. Ikhtilaafaat — اختلافات — Alag alag raayein \_ Differences, disagreements, disputes.
150. Ikhtilaat — اختلاط — Mard aur aurat ka be-pardah milna \_ Intermingling of men and women, mixing.
151. Ilm-ul-Faraaiz — علم الفرائض — Meeraas taqseem karne ka ilm \_ Science of inheritance distribution in Islam.
152. Imaamat — امامت — Namaz mein logo ka imam hona \_ Leadership in prayer, religious leadership.
153. Imaan Bil-Ghaib — ايمان بالغيب — Andeekhi chezon par yaqeen rakhna \_ Belief in the unseen, faith in the invisible.
154. Ine'qaad — انعقاد — Aqd ya muahide ka banna \_ Formation of contract, conclusion of agreement.
155. Installment Facility — قسطوں کی سہولت — Kist kist ada karne ki suvidha \_ Installment facility, option to pay in parts.
156. Insurance — انشورنس — Nuqsaan se bachane ka muaahida \_ Insurance, financial protection policy.
157. Intehai — انتہائی — Bahut zyada, had se zyada \_ Extremely, utterly, very.

158. Inteqaal — انتقال — Marna, wafaat paana \_ Death, passing away, demise.
159. Investment — انویسٹمنٹ — Paisa lagaana, munafa ke liye maal dena \_ Investment, putting money for returns.
160. Irth — ارث — Warasat, viraasat ka Arabi lafz \_ Inheritance, legacy (Arabic term).
161. Islaah — اصلاح — Sudhaarna, theek karna \_ Reform, correction, improvement.
162. Islamic Banking — اسلامی بینکنگ — Sood se paak Islami usoolon par banking \_ Islamic banking, interest-free financial system.
163. Israaf — اسراف — Hadd se zyada kharch karna \_ Extravagance, waste, excessive spending.
164. Ista'taat — استطاعت — Kisi kaam ki taqat ya wasa'at hona \_ Ability, capacity, means to do something.
165. Istaqbaal — استقبال — Kisi ko aate waqt khush aamdeed kehna \_ Reception, welcome, greeting.
166. Istidlaal — استدلال — Daleel se sabit karna \_ Argumentation, reasoning, drawing evidence.
167. Istifsaar — استفسار — Sawal puchna, wazahat maangna \_ Inquiry, query, request for clarification.
168. Istilaahi Tareef — اصطلاحی تعریف — Khaas ilmi istilah mein matlab \_ Technical definition, terminological meaning.
169. Istita'at — استطاعت — Kisi kaam ki taqat ya wasa'at hona \_ Ability, capacity, means to do something.
170. Iyaadat — عیادت — Beemaar ki khabar lena \_ Visiting the sick, patient visit.
171. Izaafah — اضافہ — Zyada karna, barhana \_ Addition, increase, supplement.
172. Izzat — عزت — Qadr o manzilat \_ Honor, respect, dignity.
173. Jaedad — جائیداد — Zameen, makan ya maal \_ Property, estate, assets.

174. Jahaalah — جهالت — Ilm na hona, nasamjhi \_ Ignorance, lack of knowledge, unawareness.
175. Jahannum — جهنم — Aakhirat mein azaab ki jagah \_ Hell, hellfire, the place of punishment.
176. Jahez — جهيز — Larki walon ki taraf se diya jaane wala samaan \_ Dowry, bridal trousseau given by bride's family.
177. Jaiz — جائز — Jo sharaan theek ho \_ Permissible, allowed, lawful.
178. Janaazah — جنازه — Murde ka janaza \_ Funeral, funeral prayer, bier.
179. Jannat — جنت — Aakhirat mein sukoon aur nemat ki jagah \_ Paradise, heaven, the eternal garden.
180. Jaraaim — جرائم — Jurmon ka majmua \_ Crimes, offenses, criminal acts.
181. Jashn — جشن — Khushi ka ihtifaal \_ Celebration, festival, festivity.
182. Jawaabi Karwaai — جوابی کارروائی — Jawab mein ki gayi action \_ Counter-action, retaliation, response.
183. Jawaani — جوانی — Jawan umr ka waqt \_ Youth, young age, prime of life.
184. Jayyid — جيد — Aala darje ka, umda \_ Excellent, high quality, superior.
185. Jazbaat — جذبات — Dil ke andar ki harkaat \_ Emotions, feelings, sentiments.
186. Jism-e-Athar — جسم اطهر — Paak aur muqaddas jism \_ The blessed pure body (of the Prophet ﷺ).
187. Jizya — جزیہ — Ghair Muslim se liya jaane wala tax \_ Jizya, tax levied on non-Muslims in Islamic state.
188. Jurm — جرم — Qaanoon ya shariat ke khilaaf kaam \_ Crime, offense, wrongdoing.
189. Kaamiyaab — کامیاب — Jis ne manzil pa li, fatah paane wala \_ Successful, victorious.
190. Kafan Dafan — کفن دفن — Marne ke baad kapra pahnaana aur dafnaana \_ Shrouding and burial, funeral rites.
191. Kamzor — کمزور — Taaqat se khaali, natowan \_ Weak, feeble, powerless.

192. Karaahiyat — کراہیت — Nafrat aur bura lagna \_ Repugnance, aversion, dislike.
193. Kasb-e-Haraam — کسب حرام — Haraam tareeqe se kamaana \_ Unlawful earning, forbidden income.
194. Kaseerah — کثیرہ — Bohot zyada, kaseer \_ Abundant, numerous, a great deal.
195. Khaariji Sharaait — خارجی شرائط — Bahari ya zaahiri conditions \_ External conditions, outside requirements.
196. Khaarji Sharait — خارجی شرائط — Bahari ya zaahiri conditions \_ External conditions, outside requirements.
197. Khabti — خبٹی — Dimagh se pareshaan, soda'i \_ Crazy, eccentric, mentally disturbed.
198. Khair Khwaahi — خیر خواہی — Kisi ka bhala chahna \_ Well-wishing, sincerity, goodwill.
199. Khair o
200. Kharch — خرچ — Maal ka istimaal karna \_ Expenditure, spending, expense.
201. Khateeb — خطیب — Khutba dene wala \_ Orator, preacher, one who delivers sermons.
202. Khayaal Rakhna — خیال رکھنا — Parwah karna, dekhbhaal karna \_ To take care of, to look after.
203. Kheti Baadi — کھیتی باڑی — Zameen par fasal ugaana \_ Agriculture, farming, cultivation.
204. Khidmat — خدمت — Sewa karna, kisi ki madad karna \_ Service, assistance, care.
205. Khilwaad — کھیلواڑ — Mazaaq banana, halka lena \_ Mockery, playing around, taking lightly.
206. Khoon ki Nahr — خون کی نہر — Khoon ka darya, sakht qatl o gharat \_ River of blood, extreme bloodshed, massacre.
207. Khoon-Paseena — خون پسینہ — Sakht mehnat karna \_ Blood and sweat, hard labor, great effort.

208. Khudkushi — خودکشی — Apne aap ko maar lena \_ Suicide, self-killing.
209. Khudkushii — خودکشی — Apne aap ko maar lena \_ Suicide, self-killing.
210. Kisaan — کسان — Kheti karne wala \_ Farmer, agriculturalist, cultivator.
211. Kohan — کوبان — Oonth ki pith ka ubhaar \_ Hump (of a camel).
212. Kokhein — کوکھیں — Maa ki kokh, pait ka hissa \_ Wombs, sides of the abdomen.
213. La'nat — لعنت — Allah ki rehmat se door kar dena \_ Curse, divine rejection, damnation.
214. Laghw — لغو — Bekar aur fuzool kaam \_ Vain, futile, useless talk or action.
215. Lahoo La'ab — لہو لعب — Bekar khel tamaasha \_ Vain amusement, futile entertainment.
216. Lughwi Tareef — لغوی تعریف — Zabaan ke hisaab se matlab \_ Literal definition, linguistic meaning.
217. Ma'aashi Zawaal — معاشی زوال — Maali haalat ka kharaab hona \_ Economic decline, financial downfall.
218. Ma'azrat — معذرت — Maafi maangna \_ Apology, excuse, regret.
219. Maal-e-Yateem — مال یتیم — Yateem bache ka maal \_ Orphan's wealth, property of an orphan.
220. Maane' — موانع — Rokne wali baatein \_ Obstacles, preventive factors, barriers.
221. Mabee' — مبیع — Becha jaane wala maal \_ Item for sale, sold goods, commodity.
222. Madaaris — مدارس — Dini ya ilmi taleem gaahin \_ Madrasas, Islamic schools, seminaries.
223. Maghfirat — مغفرت — Gunahon ki maafi \_ Forgiveness, divine pardon, absolution.
224. Mahr — مہر — Nikah mein mard ka aurat ko diya jaane wala haq \_ Dower, bridal gift, mandatory marriage gift.

225. Maidaan-e-Hashr — میدانِ حشر — Qayamat ka maidan jahan sab jama honge \_ The Plain of Resurrection, gathering place on Judgment Day.
226. Maisir (Juwwa) — میسر (جوا) — Qismat aazmaana, jawaari \_ Gambling, games of chance.
227. Majlis — مجلس — Baithak, ijtimaa \_ Assembly, gathering, sitting.
228. Majma' us-Suyool — مجمع السیول — Sailaabon ka milne ka maqaam \_ Confluence of floods, flood meeting point.
229. Makrooh — مکروه — Jis kaam ko karna napasandida ho \_ Disliked, detestable, discouraged act in Islam.
230. Mamsuh — ممسوح — Mila hua, laga hua \_ Anointed, smeared, rubbed.
231. Manhaj — منهج — Tariqa kaar, raasta \_ Methodology, approach, way.
232. Mashwarah — مشوره — Kisi se raay lena \_ Consultation, advice, counsel.
233. Mawane — موانع — Rokne wali baatein \_ Obstacles, preventive factors, barriers.
234. Mayoosi — مایوسی — Naummedi, dil toot jaana \_ Despair, hopelessness, despondency.
235. Mazloom — مظلوم — Jis par zulm ho \_ Oppressed, wronged, victimized.
236. MBA Degree — ایم بی اے ڈگری — Business aur management ka ala darje ka diploma \_ MBA degree, Master of Business Administration.
237. Meeraas — میراث — Warasaton mein taqseem hone wala maal \_ Inheritance, estate distribution.
238. Mehfooz — محفوظ — Bachaya hua, salamat \_ Safe, protected, secure.
239. Milaawat — ملاوٹ — Asli cheez mein kuch milana \_ Adulteration, mixing impurities, contamination.
240. Miqdaar — مقدار — Cheez ki taadaad ya wazan \_ Amount, quantity, measure.
241. Miskeen — مسکین — Bahut ghareeb, zarooratmand \_ Destitute, poor, needy person.

242. Missionary — مشنری — Apna mazhab phailaane wala \_ Missionary, preacher of a faith.
243. Mo'soom — موسوم — Kisi naam ya laqab se jaana jaane wala \_ Named, designated, titled.
244. Mohtaaj — محتاج — Dusron ka muhtaaj, zarooratmand \_ Dependent, needy, in need of others.
245. Monetization — مونٹائزیشن — Kisi cheez se paisa kamaana \_ Monetization, converting something into revenue.
246. Moortiyon ka Business — مورتیاں کا بزنس — Buton aur moorton ki khared o farokht \_ Business of idols and statues, trade in figurines.
247. Moseeqi — موسیقی — Saaz aur sur ka ilm \_ Music, musical arts.
248. Moshgaafiyana — موشگافانہ — Baal ki khaal utaarne wala andaaz \_ Hair-splitting, overly analytical.
249. Mowah — موہ — Andar se aag ki lakeer \_ Inner stripe or marking (on a camel or animal).
250. Mu'aamalaat — معاملات — Aapas ke lain dain aur ta'alluqaat \_ Dealings, transactions, interpersonal affairs.
251. Mu'aashre — معاشرے — Log aur un ka milaa hua giroh \_ Society, community, social circle.
252. Mu'aawin — معاون — Madad karne wala, saathi \_ Assistant, helper, supporter.
253. Mu'azzaz — معزز — Izzat wala, qaabil-e-ehtraam \_ Respected, honored, dignified.
254. Mubaaligha — مبالغہ — Hadd se zyada taarif ya bayan \_ Exaggeration, overstatement.
255. Mudd — مُدّ — Ek Islami naap ka paimana \_ Mudd, an Islamic unit of dry measure.
256. Muhabbat — محبت — Dil se chahna \_ Love, fondness, devotion.

257. Muhtaaji — محتاجی — Dusron ka mohtaaj hona \_ Dependence, neediness, reliance on others.
258. Mukhaalifat — مخالفت — Khilaaf karna, inkaar karna \_ Opposition, resistance, disagreement.
259. Mukhalifat-e-Rasool — مخالفت رسول — Nabi ﷺ ke hukm ke khilaaf jaana \_ Opposition to the Prophet ﷺ, defiance of prophetic commands.
260. Mukhalifeen — مخالفین — Khilaaf karne waale log \_ Opponents, adversaries, critics.
261. Munafa — منافع — Faida, nafa \_ Profit, gain, benefit.
262. Munazzam — منظم — Tarteebon se sajaaya hua \_ Organized, systematic, well-arranged.
263. Muntaqil — منتقل — Ek jagah se doosri jagah jaana \_ Transferred, moved, transmitted.
264. Mustahab — مستحب — Woh kaam jis ka karna tarjih ho magar farz na ho \_ Recommended act, desirable but not obligatory.
265. Mustahiq — مستحق — Jo haqdar ho \_ Deserving, eligible, worthy.
266. Mustaqil — مستقل — Hamesha qaim rehne wala \_ Permanent, consistent, stable.
267. Mut'aliq — متعلق — Kisi se ta'lluq rakhne wala \_ Related to, concerning, regarding.
268. Mutaalbah — مطالبه — Maangna, apna haq maangna \_ Demand, claim, request.
269. Mutabaadil — متبادل — Doosra option ya raasta \_ Alternative, substitute, replacement.
270. Mutma'in — مطمئن — Dil ko chain hona, itminaan \_ Satisfied, content, reassured.
271. Muzammat — مذمت — Burai karna, naapasandeedagi zaahir karna \_ Condemnation, criticism, reproach.
272. Na-jaaiz — ناجائز — Jo sharaan ya qaanoonan theek na ho \_ Impermissible, unlawful, forbidden.

273. Naabalad — نابلد — Naasamajh, jis ko pata na ho \_ Ignorant, unaware, inexperienced.
274. Naach Gaana — ناچ گانا — Raqs aur museeqi \_ Dancing and singing, entertainment.
275. Naafarmaani — نافرمانی — Hukm na maanna \_ Disobedience, defiance, insubordination.
276. Naam-e-A'maal — نامہ اعمال — Insaan ke aamal ki likhi hui kitaab \_ Book of deeds, record of actions.
277. Naazil Kardah Nizaam — نازل کردہ نظام — Allah ka utara hua nizam e zindagi \_ Divinely revealed system, God-given order.
278. Nadaamat — ندامت — Peshtamaani, sharmindagi \_ Remorse, regret, repentance.
279. Naqad — نقد — Haath mein diya jaane wala paisa \_ Cash, ready money, immediate payment.
280. Naseeb — نصیب — Taqdeer, hissa \_ Fate, destiny, share.
281. Naseehat — نصیحت — Nek salah dena \_ Advice, counsel, admonition.
282. Nash — نشن — Bhaagana, nikaal dena \_ To drive away, to expel, to shoo away.
283. Nateeja — نتیجہ — Kisi kaam ka anjaam \_ Result, outcome, conclusion.
284. Nifaaq — نفاق — Andar kuch bahar kuch, munafiqat \_ Hypocrisy, duplicity, discord.
285. Nigraani — نگرانی — Dekh bhaal, supervision karna \_ Supervision, monitoring, oversight.
286. Nizaam — نظام — Ek muntazam dhang ya system \_ System, order, organization.
287. Numoodaar — نمودار — Zaahir hona, samne aana \_ Appearing, emerging, visible.
288. Nuqsaan — نقصان — Khassara, ghaata \_ Loss, harm, damage.

289. Nusoos-e-Shara'iyah — نصوص شرعيه — Quran wa Hadees ke wazeh alfaaz \_ Divine texts, scriptural evidences.
290. Ojhal — اوجھل — Nazar se chupp jaana \_ Hidden, out of sight, concealed.
291. Paagalpan — پاگل پن — Dimagi khisyaangi \_ Madness, insanity, lunacy.
292. Paakiza — پاکيزه — Bilkul saaf aur baa-adab \_ Pure, chaste, immaculate.
293. Paamaal — پامال — Roonda hua, barbad kiya hua \_ Trampled, violated, oppressed.
294. Paishin Goyi — پيشين گوئی — Pehle se khabar dena \_ Prophecy, prediction, foretelling.
295. Paraganda — پراغنده — Bikhra hua, muntashir \_ Scattered, disheveled, dispersed.
296. Peelo — پيلو — Ek khaas darakht jis ki miswak banti hai \_ Peelo tree, used for making miswak (toothstick).
297. Pshaani — پيشانی — Matha, chehre ka agla hissa \_ Forehead, brow.
298. Qaazi — قاضی — Shariat ke mutabiq faisla karne wala \_ Judge, Islamic magistrate.
299. Qabeela — قبيلہ — Ek hi nasl ke logon ka giroh \_ Tribe, clan, community.
300. Qare'een — قارئین — Padhne waale log \_ Readers, audience.
301. Qarz — قرض — Udhaar liya hua maal \_ Loan, debt, borrowed money.
302. Qasam — قسم — Ahad, halaf uthana \_ Oath, vow, swear.
303. Qat'e-Rahmi — قطع رحمی — Rishtedaron se ta'lluq todna \_ Severing family ties, cutting kinship bonds.
304. Qaul Sadeed — قول سديد — Seedhi aur sacchi baat \_ Truthful speech, straight talk, sound word.
305. Qawaneen — قوانین — Rules aur zawabit \_ Laws, rules, regulations.
306. Qayaamat — قيامت — Aakhri din, sabka hisaab hone ka din \_ Day of Judgment, resurrection, apocalypse.

307. Qimaar Baazi — قمار بازی — Paison par jawaari khelna \_ Gambling, wagering money on chance.
308. Qiraat — قیراط — Sonay ka ek chhota wazan ya Quran ki tilawat \_ Carat (unit of weight) or recitation of the Quran.
309. Quwwat — قوت — Taaqat aur zor \_ Power, strength, force.
310. Rad
311. Rafa Dafa — رفع دفع — Masle ko jaldi khatam karna \_ Getting rid of, settling quickly, brushing aside.
312. Rawaani — روانی — Sulasat, bina ruke chalna \_ Fluency, flow, smoothness.
313. RBI Report — آر بی آئی رپورٹ — Reserve Bank of India ki riport \_ RBI Report, Reserve Bank of India's financial report.
314. Rehnumaai — رہنمائی — Sahi raaste par chalaana \_ Guidance, direction, mentorship.
315. Riba (Sood) — ربا (سود) — Sood lena ya dena, haraam izaafa \_ Usury, interest, forbidden financial gain.
316. Rishtedaar — رشتہ دار — Khandaan ke log \_ Relatives, family members, kin.
317. Riyaazi Daan — ریاضی دان — Hisaab aur algebra ka maahir \_ Mathematician, expert in mathematics.
318. Rizq — رزق — Allah ka diya hua khana peena aur maal \_ Sustenance, livelihood, provision from God.
319. Rukaawat — رکاوٹ — Rok, haail \_ Obstacle, hindrance, barrier.
320. Ruswa — رسوا — Beizzat, sharminda \_ Disgraced, humiliated, dishonored.
321. Ruswaai — رسوائی — Beizzati, sharmindagi \_ Disgrace, humiliation, dishonor.
322. Sa'eer — سعیر — Dozakh ki ek qisam, bhadakti aag \_ Blazing fire, a type of hellfire.
323. Sab'a Arzeen — سبع ارضین — Saat zameeney \_ The seven earths (Islamic cosmology).

324. Sabzah — سبزہ — Hari ghaas ya nabaatat \_ Greenery, grass, vegetation.
325. Sadqa — صدقہ — Allah ki raah mein dena \_ Charity, voluntary alms, donation.
326. Salaam — سلام — Islamic tareeqe ka greet karna \_ Islamic greeting of peace, salutation.
327. Salaamti — سلامتی — Khair o aafiyat, salamat rehna \_ Safety, well-being, peace.
328. Sama'at — سماعت — Sunwaai, muqadame ki pairaawi \_ Hearing, legal hearing, listening.
329. Sangeen — سنگین — Bohot bhaari aur gambheer \_ Grave, serious, severe.
330. Sarraa — سراء — Khushi aur aaraami ka waqt \_ Prosperity, ease, good times.
331. Satta — سٹہ — Ghair qanuni jawaari \_ Illegal betting, speculative gambling.
332. Sawaalaat — سوالات — Sawalon ka majmua \_ Questions, queries, interrogations.
333. Sawaar — سوار — Kisi sawari par baithe hue \_ Riding, mounted, on board.
334. Shabih — شبہہ — Kisi cheez jaisi shakl \_ Resemblance, similarity, lookalike.
335. Shaitaani Waswasa — شیطانی وسوسہ — Shaitan ka dil mein bura khayal daalna \_ Satanic whisper, evil insinuation, devilish thought.
336. Sharait — شرائط — Zaruri conditions \_ Conditions, requirements, terms.
337. Share — شیئر — Company mein hisse ki milkiyat \_ Share, equity stake in a company.
338. Share Market — شیئر مارکیٹ — Hisson ki kharid o farokht ki jagah \_ Stock market, equity market.
339. Shart-ul-In'iqaad — شرط الانعقاد — Aqd ke bunyan ki shart \_ Condition of contract formation, foundational condition.

340. Shart-ul-Luzoom — شرط الزوم — Aqd ke laazim hone ki shart \_ Condition of binding obligation, binding condition.
341. Shart-un-Nafaaz — شرط النفاذ — Aqd ke nafiz hone ki shart \_ Condition of enforceability, execution condition.
342. Shart-us-Sihhah — شرط الصحة — Aqd ke sahih hone ki shart \_ Condition of validity, requirement for contract soundness.
343. Shatranj — شطرنج — Ek mashoor khel jo board par khela jaata hai \_ Chess, the board game of strategy.
344. Shaukat — شوکت — Azmat, dabdaba \_ Grandeur, magnificence, glory.
345. Shifaa — شفا — Beemar ka theek ho jaana \_ Cure, healing, recovery.
346. Shirk — شرك — Allah ke saath kisi aur ko shareek karna \_ Polytheism, associating partners with God.
347. Shu'oor — شعور — Samajh, ehsaas \_ Consciousness, awareness, sense.
348. Shuroot — شروط — Zaruri conditions ya maangein \_ Conditions, terms, stipulations.
349. Sikka — سکه — Dhaati paisa \_ Coin, metal currency.
350. Siraat-e-Mustaqeem — صراط مستقيم — Seedha aur saccha raasta \_ The straight path, righteous way.
351. Statisticians — سٹیٹسٹیشنرز — Adaad o shumaar ke maahir log \_ Statisticians, experts in data and numbers.
352. Subki — سبکی — Beizzati, zalaalat \_ Humiliation, disgrace, slight.
353. Sulah — صلح — Aman karna, jhagra khatam karna \_ Peace, reconciliation, truce.
354. Surah Al-Kahf — سورة الكهف — Quran ki 18wi surah, gaar walon ki kahani \_ Surah Al-Kahf, 18th chapter of the Quran.
355. Sust-o-Kaahil — سست و کاہل — Alas aur mehnat na karne wala \_ Lazy and idle, sluggish and slothful.
356. Ta'abedaari — تعبیداری — Banda hona, ibadat mein lagey rehna \_ Servitude, submission, devotion to worship.

357. Ta'weel — تاويل — Apni marzi se matlab nikalna \_ Interpretation, allegorical explanation.
358. Tabzeer — تبذير — Maal ko bejar jagah udaana \_ Squandering, wasteful spending, extravagance.
359. Tadfeen — تدفين — Murde ko dafnaana \_ Burial, interment, laying to rest.
360. Tafaquh fi ad-Deen — تفقه فى الدين — Deen ki gehri samajh haasil karna \_ Deep understanding of religion, Islamic jurisprudence.
361. Tafseer — تفسير — Quran ki wazahat o tafseel \_ Quranic exegesis, commentary, explanation.
362. Taghatiyah — تغطيه — Dhampna, chupaana \_ Covering, concealment, suppression.
363. Tahqeeq — تحقيق — Sach jannay ki koshish, research karna \_ Research, investigation, verification.
364. Tahreef — تحريف — Asli baat badalna, tod marod karna \_ Distortion, alteration, falsification.
365. Tajheez-o-Takfeen — تجهيز و تكفين — Murda nhlana aur kafan pahnana \_ Preparation and shrouding of the deceased.
366. Takabbur — تكبر — Ghuroor se doosron ko chhota samajhna \_ Arrogance, haughtiness, pride.
367. Takleef-Deh — تكليف ده — Dard aur taklif dene wala \_ Painful, distressing, troublesome.
368. Taleem — تعليم — Parhai aur seekhne ka amal \_ Education, learning, instruction.
369. Taleemaat — تعليمات — Deen ya ustad ki sikhaayi hui baatein \_ Teachings, instructions, guidance.
370. Talfi — تلفى — Maal ka zaya hona ya barbad hona \_ Loss, destruction, waste of wealth.
371. Tamannaa — تمنا — Kisi cheez ki gehri chahat \_ Wish, desire, longing.
372. Tamheed — تمهيد — Kisi baat ki shuruaat ya muqaddimah \_ Introduction, preface.

373. Tanaafus — تنافس — Nek kaamon mein aage badhne ki koshish \_ Healthy competition, striving to excel in good deeds.
374. Tanazuli — تنزلی — Peeche jaana, girna \_ Decline, regression, deterioration.
375. Tanbeeh — تنبيه — Khabardar karna, agah karna \_ Warning, admonition, alert.
376. Taqat — طاقت — Zor, quwwat \_ Strength, power, energy.
377. Taqseem — تقسیم — Hisson mein baantna \_ Division, distribution, partition.
378. Taqwa — تقویٰ — Allah se darna aur bachna \_ Piety, God-consciousness, fear of God.
379. Taraazu — ترازو — Wajan karne ka aala \_ Scale, balance, weighing instrument.
380. Taraqqi — ترقی — Aage badhna, behtar hona \_ Progress, advancement, development.
381. Tareeqa — طریقہ — Kaam karne ka andaaz ya raasta \_ Method, way, manner.
382. Tark-e-Waajib — ترک واجب — Zaroori kaam ko chhod dena \_ Abandoning an obligation, neglecting a duty.
383. Tarka — ترکہ — Murde ka chhoora hua maal \_ Estate, deceased's left-behind property.
384. Tarteeb — ترتیب — Sahi silsile mein lagaana \_ Order, sequence, arrangement.
385. Tasalli — تسلی — Dil ko chain milna \_ Consolation, comfort, reassurance.
386. Tashahhud — تشهد — Namaz mein parhi jaane wali shahaadat \_ Tashahhud, the testimony recited in prayer.
387. Tashheer — تشریح — Aam karna, mashoor karna \_ Publicity, public announcement, promotion.
388. Tashreeh — تشریح — Wazahat karna, khol ke bayaan karna \_ Explanation, elaboration, exposition.
389. Tasveeron — تصویروں — Tasweer ki jamaa, photo ya painting \_ Pictures, images, photographs.

390. Tatbeeq — تطبیق — Usool ko amal mein laana \_ Application, implementation, putting into practice.
391. Tauheed — توحید — Allah ki wahdat ka aqeeda \_ Monotheism, oneness of God.
392. Taweel Safar — طویل سفر — Bohat lamba raasta ya musaafat \_ Long journey, extended travel.
393. Taweelaat — تاویلات — Apni marzi ke mutabiq tafseerein \_ Interpretations, allegorical explanations.
394. Tayyib — طیب — Paak, acha aur khushgawaar \_ Pure, good, pleasant.
395. Tazabzub — تذبذب — Idhar udhar ka confusion, do-dilhi \_ Confusion, indecision, wavering.
396. Tazleel — تذلیل — Kisi ko zaleelana tareeqe se chhota karna \_ Humiliation, degradation, subjugation.
397. Teemaardaari — تیمارداری — Beemar ki sehat ki parwah karna \_ Nursing, caring for the sick.
398. Teer Andaazi — تیر اندازی — Teer chalanay ki hunar \_ Archery, the art of shooting arrows.
399. Telecast — ٹیلی کاسٹ — TV par dikhana \_ Telecast, broadcast on television.
400. Third World Country — تھرڈ ورلڈ کٹری — Pichda hua ghareeb mulk \_ Third world country, underdeveloped nation.
401. Tohfah — تحفہ — Kisi ko khushi mein diya jaane wala gift \_ Gift, present, offering.
402. Toq — طوق — Gardan mein daala jaane wala patta ya zanjeer \_ Collar, necklace, chain around neck.
403. Udhaar — اُدھار — Baad mein ada karne ka wada \_ Credit, loan, deferred payment.
404. Uhud Pahaad — احد پہاڑ — Madinah ka mashoor pahaad \_ Mount Uhud, famous mountain near Madinah.
405. Ulama-e-Kiraam — علماء کرام — Izzat waale aur qabil ulama \_ Honorable Islamic scholars, respected learned ones.

406. Ulfat — ألفت — Gehri muhabbat aur laagaav \_ Affection, deep love, attachment.
407. Uloohiyat — الوهيت — Allah ka Khuda hona, ibadat ka haq \_ Divinity, godhood, deity.
408. Ulti Ganga — الثى گنگا — Seedhi baat ulta karna \_ Reversing the norm, going against the natural order.
409. Ummati — امتى — Nabi ﷺ ki ummat ka fard \_ Member of the Ummah, follower of the Prophet ﷺ.
410. Uzr Talaash — عذر تلاش — Bahana dhundna \_ Looking for excuses, seeking justification.
411. Wa'eed — وعيد — Buri anjaam ki dhamki \_ Threat, warning of punishment, dire warning.
412. Waajib — واجب — Woh farz jo zaroor karna ho \_ Obligatory, necessary, compulsory act.
413. Waawaila — واويلا — Shor o ghul, ronay dhonay ki awaaz \_ Outcry, wailing, commotion.
414. Wadi Jin — وادى جن — Jinon ki wadi, Saudi Arabia mein mashhoor jagah \_ Valley of Jinn, famous valley in Saudi Arabia.
415. Wafaat — وفات — Maut, inteqaal \_ Death, passing away, demise.
416. Wakeel — وكيل — Adalat mein numaindagi karne wala \_ Lawyer, attorney, legal representative.
417. Walima — وليمة — Shaadi ke baad ka dawat \_ Wedding feast, post-marriage banquet.
418. Waqiaat — واقعات — Guzray huay haalaat ya kahaaniyaan \_ Events, incidents, occurrences.
419. Wariseen — وارثين — Murde ke maal ke haqdar log \_ Heirs, inheritors, legal successors.
420. Wars — ورس — Ek peela rangne wala paudha \_ Wars plant, yellow dye-plant used in Arabia.

421. Warzish — ورزش — Jismani kasrat \_ Exercise, physical training, sport.
422. Wasiyat — وصیت — Marne se pehle ki gayi hidayaat \_ Will, testament, last instructions.
423. Wiraasat — وراثت — Marne ke baad chhooda hua maal \_ Inheritance, legacy, heritage.
424. Wus'at — وسعت — Zyada jagah ya imkaan hona \_ Breadth, capacity, spaciousness.
425. Ya'soob — يعسوب — Madda makkhi ka sadar, sar \_ Queen bee, leader.
426. Yarhamukallah — یرحمک اللہ — Allah tumpar rehmat kare \_ May Allah have mercy on you (response to sneeze).
427. Yateem — یتیم — Woh bacha jis ka baap guzar gaya ho \_ Orphan, fatherless child.
428. Za'fraan — زعفران — Ek qeemti aur khushboodar masala \_ Saffron, precious spice and dye.
429. Zaabita-e-Hayaat — ضابطہ حیات — Zindagi guzaarne ka mukammal nizam \_ Complete code of life, way of living.
430. Zaabitah-e-Hayaat — ضابطہ حیات — Zindagi guzaarne ka mukammal nizam \_ Complete code of life, way of living.
431. Zakaam — زکام — Naak behna, sardi lagna \_ Cold, cough, nasal congestion.
432. Zara'e-aamdni — ذرائع آمدنی — Paise aane ke raaste \_ Sources of income, means of livelihood.
433. Zaroori — ضروری — Jis ke baghair kaam na chale \_ Necessary, essential, required.
434. Zehar — زہر — Maarney wala zaharila madda \_ Poison, venom, toxic substance.
435. Zibah — ذبح — Halal tareeqe se janwar zabt karna \_ Slaughter, ritual slaughtering of an animal.
436. Zillat — ذلت — Beizzati, ruswai \_ Humiliation, disgrace, abasement.
437. Zimmedaari — ذمہ داری — Faraz, kisi kaam ka bojh uthana \_ Responsibility,

duty,accountability.

- 438.** Zinaa — زنا — Haraam jinsiyat, nikah ke baghair taalluq \_ Fornication, adultery, unlawful sexual relation.
- 439.** Zulman — ظمناً — Zulm ke taur par, na-insafi se \_ Unjustly, wrongfully, oppressively.

