

# Uloom-ud- DAWAH

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## ROMAN URDU

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## Muqaddimmah at-Taqrriiz (Review & Endorsement)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَصَلَّى اللَّهُ وَسَلَّمَ عَلَيَّ رَسُولِ اللَّهِ، وَعَلَى آلِهِ وَأَصْحَابِهِ  
وَمَنْ اهْتَدَىٰ بِهُدَاهُ إِلَىٰ يَوْمِ الدِّينِ.

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

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

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

Unhon ne Roman Urdu ke zariye Deeni khidmat ko sirf ek fardi koshish tak mehdoood nahin rakha, balkeh usay ek multi-lingual Islamic educational platform ki shakal di, ([www.imsjeddah.com](http://www.imsjeddah.com)) jahan Roman Urdu ke sath Urdu aur English mawaad bhi faraham kiya ja raha hai, aur Deeni kutub PDF ki soorat mein bhi dastiyab hain. Yeh kaam jazbati rawaiyat par nahin, balkeh Ulama-e-Haq ki rehnumai, mashwaray aur tahqiq ke sath anjaam diya ja raha hai.

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

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

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

اللَّهُ حَسِيبُهُ، وَلَا أُزِيِّي عَلَى اللَّهِ أَحَدًا

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### **Aayat-ud-Daawah**

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## Muqaddimah



إِنَّ الْحَمْدَ لِلَّهِ ، نَحْمَدُهُ ، وَنَسْتَعِينُهُ ، وَنَسْتَغْفِرُهُ ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ  
أَنْفُسِنَا ، وَسَيِّئَاتِ أَعْمَالِنَا ، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ، وَمَنْ يَضِلَّ فَلَا  
هَادِيَ لَهُ ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ  
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ ، وَمَنْ تَبِعَهُمْ  
بِحَسَنٍ إِلَى يَوْمِ الدِّينِ ، وَسَلَّمٍ تَسْلِيمًا كَثِيرًا ، أَمَّا بَعْدُ :

Allah Rabbul Aalameen ne Ummat Muhammadiya ko khair-e-Ummat ka laqab dia hai aur uski wajah bhi bataai ke ye Ummat Da'wat ka kaam karegi, amr bil ma'roof aur nahi anil munkar ka fareeza anjaam dengi. Issi fareeza ko yaad dilaane, iski ahmiyat aur tareeqekaar ko waazeh karne ke liye is kitaab "Uloom-Ud-Dawah" ko tarteeb dia gaya hai.

### Maraahil Nazriya-e-Nisaab:

Maashre mein buraaiyaan panapti hai toh uski wajah yeh hoti hai ke dekhne waale usse rokte nahi, Allah Ta'ala ne musalmaano par ye zimmedaari aa'id ki hai ke wo buraai'yon ko roken aur bhalaai ka hukm karen. Is aham maqsad ki yaad dihaani ke liye is kitaab

ko murattab kiya gaya hai aur behtareen usloob mein tamaam mazaameen ko is mein samone ki koshish ki gai hai, Allah hamari kaavishon ko qabool farmaae, Aameen!

### Maraahil Tayaari Nisaab:

Alhamdulillah 301 points daawah se mutalliq uloom ko is kitaab mein jama kiya gaya. Qawaa'id bayaan kiye gae, istilahaat aur is se muta'lliq aham Quraani Ayaat o ahadees ko bhi jama kiya gaya hai.

### Maraahil Maraaja Aamah:

Ulama committee ne is kitaab per nazar-e-saani farmaai hai, jagah jagah apne mufeed mashwaron se nawaaza hai jis se kitaab ki ifaadiyat mein izaafa hoga, In Sha Allah.

### Maraahil Maraaja Khaasah:

Infiraadi taur per kai Ulama ne khusoosi tawajjoh ke saath is mein hazaf-o-izaafa kiya hai taake kitaab asaan se asaan aur mufeed tareen ban jaae.

### Yeh kitaab kiske liye:

Workshop qaaim karne aur duroos ke silsile ke liye ek nisaab ka kaam de sakti hai, In Sha Allah!

### Hadiya Tashakkur:

Is mauqe per mein apne saath dene waale sabhi Ulama aur rufaqa ka shukriya ada karta hun jinhone is kaam mein mera bharpoor saath dia, khusoosan Shaikh Abdullah Umri, Shaikh Noor-uddin Umri,

Shaikh Abdur Rahman Umri Madani, Shaikh Mujahid Umri, Shaikh Majid Umri aur askislampedia ki saari team ka behad mamnoon-o-mashkoor hun, Allah in sab ko jazaee khair ata farmaae, ameen !

Mujhe is qaabil Jamia Daarus Salaam, Oomerabad, Tamilnadu, India aur Jamia Islamiya, Madina Munawwarah, Saudi Arab ke tamaam asatiza aur zimmedaraan ka mein behad mamnoon-o-mashkoor hun jinki musalsal mehnato'n ke nateeje – Bi Iznillah – mein is qaabil bana ke qaarieen karaam ki khidmat mein Quran ki khidmat ka ek tohfa pesh kar saka, Allah Ta'ala hamare in sab ke mezaan-e-hasanaat ko saqeel farma de, Ameen!

والسلام عليكم و(عشائير) وبركاتہ

Tareekh: 29 / June / 2024ء

Mutaabiq: 22 / Zil-Hijjah / 1445H

Hafiz Arshad Bashir Umri Madani Waffaqahullah

Founder And Director Ask Islam Pedia

## 01

## Ta'reefaat Mein Madina University Ke Mazakaraat Se Madad Li Gai

Lughat mein "al daawah" ke asal huroof (daal, ain, vaa) hai jiske kai ma'ni hai jis mein se kuch ye hai: Targheeb dena, maangna, pukaarna, cheekhna, dua'a karna, faryaad rasi, umeed aur shauq o ishtiyaaq.

### Al Dawah Ki Istelaahi Taareef:

Deegar 'ilmi istelaahaat ki tarah "dawah" ki bhi is 'ilm mein takhassus rakhne waale Ulama ki mukhtalif taareef aur ma'ni ki wazaahat pai jaati hai aur unke usloob bhi kai qism ke hain, dawah ki tarefaat mein se chand ye hain:

- 1.** Woh 'ilm jiske zariye in tamaam faani koshishon ki maarifat haasil ki jaati hai jo logon tak Islami aqa'id, shariyat aur ikhlaaq waghera ki tableegh ka amal anjaam dia jaata hai.
- 2.** Har daur aur maqaam per logon ko makhsoos tareeqo se musalmano ko Islami aqeeda aur manhaj ki targheeb dilaane aur unhe iski azdaad (shirk aur bid'aat waghera) se daraane ke liye rashd-o-hidaayat aur seedhi raah per gaamzan karne ki ehliyat aur salaahiyat rakhne waale musalmano ko muta'yyan karna.
- 3.** Deen mein 'ilm-o-baseerat rakhne waale Ulama-e-Deen ko aam musalmaano ki taleem ke liye muta'yyan karna taake unhe unke Deen-o-duniya hattal-maqdoor 'ilm-o-baseerat haasil ho jaae.
- 4.** Ye ek aisa fun hai jis mein in mouzu kefiyaat per behas ki jaati hai jiske zariye deegar logon ko Islam ka paighaam dia jaata hai ya us

fun ke zariye musalmano ke Deen-o-Imaan ka tahaffuz kia jaata hai.

**5.** Logon tak Islami taleemat ko aam karna aur unhe uski taleem dete hue haqeeqi zindagi mein uski tatbeeq-o-tanfeez karna.

Saabiqā ta'reefaat aur deegar istilaahi tarefaat se is baat ka pata chalta hai ke Da'wat, naam hai Islam ko aam karne aur logon tak uski tableegh-o-tarseel ka naam hai. Ye baat malhoos rahe ke Bahut si ta'reefaat mein Da'wat ke tamaam arkaan ki jaanib tawajjuh nahi di gai. Mazkoora baala Da'wat ki taraf se kaha ja sakta hai ke "logon tak Islam ki tableegh, mashroo tareeqon se tamaam zimmedaar-o-mukallaf afraad ki koshishon ka naam "dawah" hai.

Ye baat tay hai ke zabardasti karke kisi ko bhi kalima padhaane ka koi bhi ma'ni Da'wat mein nahi paaya jaata. (256/2)

- Da'wat kin kin cheezon per muheet hai aur Ulama-e-lughat ne iske kya maani bataaen hain?

## 02

## Da'wat Ka Hadaf

1. Ibn Usaymeen (رضي الله عنه) ka Qawl hai:
  - a. Kufr se Imaan ki taraf, na-farmaani se farmabardaari ki taraf, be-amali se amal ki taraf, bad-ikhlaaqi se akhlaaq ki taraf.
  - b. Tauheed, ta'at, taqwa, ikhlaaq.
2. Jab tak mandarja-zail teen usool na ho Da'wat mukammal nahi hoti: Tauheed, Risaalat aur Aakhirat.
3. Quran o sahi ahaadees ma-faham Sahaaba yehi asal bunyaad hai, isi bunyaad per samajhna aur samjhaana chaahiye.

## 03

## Daawah Ke Masaadir-o-Maraaji

Is se muraad wo umoor hain jinke zariye daa'i hazraat apne da'wati mawaad ko haasil karte hain aur wo nuqta-e-nazar jinhe wo apne amali kaamo mein jaari karte hain aur unhi ki roshni mein aage badhte rahte hain, ye masaadir-o-maraaj'a hasb-e-zail hain:

1. Al-Qur'an al-Kareem.
2. Sunnat-e-Mutahharah
3. Seerat Nabawi (ﷺ): Is marja'a mein Nabi-e-Kareem (ﷺ) ki is haalat ko bataaya jaata hai jo Aap ki paidaish se wafaat tak maujood thi.

**4.** Khulafa-e-RaashiDeen ki Sunnat: In chaar Khulafa-e-RaashiDeen ka tareeqa jisko laazmi taur per ikhtiyaar karne ka Rasoolullah (ﷺ) ne hamein hukm dia jaisa ke Aap (ﷺ) ne farmaaya: "Arbaaz bin Saariyah (رضي الله عنه) kehte hai ke Rasoolullah (ﷺ) ne ek din hamein namaz-e-fajr ke baad ek mo'assir naseehat farmaai jis se logon ki aankhen aansu'on se bheeg gai aur dil laraz gae, ek shakhs ne kaha: Ye naseehat aisi hai jaise duniya se (aakhri baar) rukhsat hokar jaane waale kiya karte hain, to Allah ke Rasool (ﷺ)! Aap hamein kis baat ki wasiyat karte hain?"

Aap ne farmaaya: "Main tum logon ko Allah se darte rahne, ameer ki baat sunne aur use manne ki naseehat karta hun, agarche tumhara haakim aur ameer ek habshi ghulaam hi kyun na ho, kyun ke tum mein se aainda jo zinda rahega (Ummat ke andar) wo Bahut saare ikhtelaafaat dekhega to tum (baaqi rahne waalon) ko meri wasiyat hai ke naye naye fitno aur nayi nayi bid'aton mein na padna, kyun ke ye sab gumraahi hai.

Chunaanche tum mein se jo shakhs in haalaat ko paale to usse chaahiye ke wo meri aur mere hidaayat-yafta Khulafa-e-RaashiDeen ki Sunnat per qaaim aur jama rahe aur meri is naseehat ko apne daanto ke zariye mazbooti se daba le." (aur is per amal pera rahe)."

(Sunan Tirmizi, kitaab: 'ilm aur faham Deen, baab: Sunnat ki paabandi karne aur bid'at se bachne ka bayaan, Hadees no: 2676, Shaykh Albani ne is Hadees ko sahi qaraar dia).

**5.** Salaf-e-Saaliheen ke maasoor aur manqool aqwaal: Jis mein wo tamaam Sahaaba-e-Karaam, Taabi'een, hidaayat yaafta A'immah-e-Kiraam aur 'ilm-e-Deen mein rasookh aur gehraai o geerai rakhne waale Ulama shaamil hain jo dono qism ki wahi (Kitabullah aur Sunnat Rasoolullah (ﷺ) ke nusoos ko samajhne aur dono masaadir

ki tashreeh aur tauzeeh karne ki sabse ziyaada qudrat aur istita'at rakhte the.

- Ek daa'i ke liye raah-e-Da'wat mein kin kin maraaji ki zaroorat hai aur kya mazkooora umoor se hat kar koi aur bhi maraaji ek aam daa'i ke liye zaroori hai?

## 04

### Da'wat ke Arkaan

Rukun ki jama arkaan hai, Yaani woh atraaf-o-jawaanib jin per koi shai moqoof aur munhasir hoti hai aur ye chaar hain:

**1. Ad-Daa'i:** Ye Da'wati kaam anjaam waala shakhs hota hai aur is kaam mein raast taur per shareek hota hai aur is fahm aur mission mein mutawaatir aur musalsil laga rehta hai, chaahе razakaarana taur per ya zimmedaari ki hesiyat se ya infiraadi ya ijtemaai' taur per.

**2. Al-Mad'oo:** Ye wo shakhs hota hai jo is Da'wat ko haasil karta hai aur daa'i ka hadaf hota hai aur ye ma'uzo infiraadi bhi ho sakta hai aur ijtemaai' bhi.

**3. Al-Mazmoon:** Yeh Da'wati kaam mein pesh kita jaane waala mawaad hai aur isi mauzoo ko is mein pesh kiya jaata hai.

**4. At-Tareeqah:** Yeh wo kaifiyat hai jiske zariye da'awati amal ko ada kiya jaata hai aur is mein manhaj-e-salaf aur uske wasa'il aur usloob se behs ki jaati hai.

Infiraadi ya ijtemaai' satah per kisi bhi tarah ke Da'wati kaam mein in chaaron arkaan ka paaya jaana zaroori hai. In mein har rukn ki kuch khusoosiyaat aur imtiyazaat hain. Da'wati manhaj ke mehwaari o markazi umoor.

'Al Rakeezah' se muraad wo umoor hai jin per kisi shai ko markaz'iat di jaati hai taake us shai ko paae sabaat haasil ho jaae, yahan per is se hamari muraad wo qawa'id hain jinke taht Da'wati kaam ko anjaam dia jaata hai aur is amal ko mazbooti aur zaabte ke saath ada kiya jaata hai taake wo seedhi aur nekk raah per qaa'im rahe.

- Agar daa'i apne mazmoon se ghaafil ho jaae to kya wo Da'wat kaamiyaab hogi?

## 05

### Manhaj-e-Da'wat

Quran aur Sahi Ahaadees ma faham Sahaaba (رضي الله عنهم) Ajma'een

## 06

### Da'wati Manhaj Ke Rikaaz

Jis per kisi baat ka ittefaaq ho jaae aur wo ek asl al-usool ban jaae, Yaani wo usool jin per da'wati kaam ka madaar ho, jiske zariye unka istehkaam ho.

Ye paanch (5) usool hai:

1. 'Ilm
2. Isteqaamat
3. Hikmat
4. Raaste ki salaamati
5. Sabr

07

## Manhaj-e-Da'wat Ke Khoshe

Ye wo waazeh 'alaamat aur tatbeqaat hain jo manhaj-e-Da'wat ka unsur hai, aur jinko Da'wati Maraahil mein nazar-andaaz nahi kiya ja sakta hai. Jese logon ko sahi maqaam dena, aur Da'wati fahm ke liye munaasib waqt aur mauqe ka istemaal karna aur tableegh Da'wat ke liye fursat se hona.

08

## Hikmat-e-Da'wat

Lughat mein hikmat ka ma'ni rokne ke hain. Jese "main ne usko khilaaf kaam karne se rok dia." Hikmat ka ma'ni adl, 'ilm, burdbaari, itqaan aur zabt ka bhi aata hai. Quran mein nabuwwat, Quran aur Sunnat ke ma'ni mein istemaal kia gaya.

Istilaah mein hikmat ka ma'ni 'ilm-o-aqal se haq ko paane ke hain. Isi tarah Qawl-o-fel mein haq baat ko paane ke hain. Hikmat ko bhi haq ki maarifat aur amal daraamad ke liye istemaal kiya jaata hai. Kabhi kisi cheez ko uske maqaam se hata kar usko munaasib waqt per laae jaane ko kaha jaata hai.

Imam Nawawi (رحمته الله عليه) kehte hain: Hikmat ke ma'ni mein Bahut se aqwal hain, har kisi ne iski tareef mein sirf baaz safhaat per mahmool kia. Baaz ne hikmat ke ma'ni sharai' 'ilm muraad liye hain, Allah Ta'ala ki maarifat per mushtamil, baseerat afroz, nafs ki tahzeeb aur haq aur us per amal ka poora hona aur itteba-e-haawi aur ittibaa-e-baatil se rukna waghera. hukm woh hai jo in tamaam baaton per utar aae.

09

## Hikmat Ki Do Qismein Hain

1. 'Ilm per mushtamil hikmat: uska asal marjaa 'ilm o idraak aur fahm hai aur yehi 'ilm-e-naafe hai.
2. Amali hikmat: Iska madaar haq kaam anjaam dene aur adl-o-insaaf karne per hai aur yehi amal saaleh hai.

10

## Da'wati Usloob

Lughat mein usloob raasta aur tareeqe ko kehte hain.

Stilaah mein amali mashq aur mukhtalif peraae mein Da'wati kaam aur zamaane aur ahwaal ke hisaab se Da'wat dene ko kehte hain.

11

## Manhaj-e-Da'wat Aur Usloob-e-Da'wat Mein Farq

Manhaj-e-Da'wat: Un usool aur zawaabit ko kaha jaata hai jin mein ijtihaad ki koi gunjaaish nahi rehti, aur ye hamesha ek hi rehta hai aur is mein kisi qism ka taghaiyyur nahi aata.

Usloob-e-Da'wat: Amali mashq aur hissi wa ma'nawi tatbeeq jis mein ijtihaad karne ki gunjaaish hoti hai. Ye ahwaal o zarooft ke badalne se badalta hai is shart ke saath ke sharai" hudood ki khilaaf-warzi na ki gai ho.

Usloob jahan kulli ya juzwi, aam aur khaas ki baat hoti hai.

Jese khutbe ka usloob hai ye ek Da'wati usloob hai jo aam hai aur iske andar chand khaas khaas baatein hain aur bahot saari juzwiyaat bhi hain jinke zariye ek muassir aur nafa-bakhsh usloob banta hai.

## 12

### Da'wati Wasaail

Waseela woh hai jiske zariye koi cheez ka husool ho. Istilaah mein waseela ka matlab wo cheez jiske zariye usloob tak rasaai ho. Yahaan usloob aur waseela mein bada gehra talluq hai. Tatbeeq aur mafhoom ke e'tibaar se rabt hai jo qaari'een ko ek saa nazar aega.

**Note:** Da'wati Wasaail mein ek baat yaad rahe ke 'Wasaail-e-muharrama' Yaani jo Wasaail haraam hain unse bachna intehaai zaroori hai unke zariye Da'wat ka kaam nahi ho sakta.

Aur wo Wasaail jo mukhtalif fiya hai unka hukm alag hai jis mein ijtihaadi taur per ikhtilaaf paya jaata hai isliye unka hukm alag hai.

- Usloob aur waseela mein farq hai?

Jee haan farq hai.

Misaal: Manzil tak jaane ke liye car kabhi tez chalaai aur kabhi aahista.

Is misaal mein car waseela hai aur tez aur aahista ko usloob se taabeer kia jaata hai.

**13****Da'wat Ke Maidaan**

Jahan kahin zaman-o-makaan ke e'tibaar se Da'wat ka kaam anjaam dia jaata hai aur mukhtalif programme baru-e-kaar laae jaate hain jese masjid-o-madaaris, baazaar waghera.

**14****Da'wat Aur Ittisaal**

Maloomaat ka tabaadla khayaal karne ke kaam ko ittisaal kehte hain jis mein Bahut se afkaar-o-khayaalaat aur mukhtalif ma'anwi ahdaaf ko pesh-e-nazar rakh kar kalaam kia jaata hai.

Ye insaani sargarmi hai jo 'ilmi e'tibaar se mukhtalif insaani goshon mein ki jaati hai.

Aur Da'wat aam ma'ni mein milne-julne se muta'lliq hai lekin iski chand khaas khusoosiyat hain jo isko deegar tamaam sargarmiyon se mukhtas karti hai aur isliye bhi ke ye Da'wat:

- 1.** Ek 'ibaadat hai jiska ada karna bhi laazim hai jiske zariye Allah Ta'ala aur uske Rasool (ﷺ) ke hukm ki farmaan-rawaai hoti hai. Aur ye ba-zaat-e-khud maqsood bhi hai.
- 2.** Da'wat ki adaai'gi ke iske sharai" zawaabit aur shuroot ka lihaaz karna laazim hai.
- 3.** Da'wat ka maqсад bilkul waazeh, be-aib aur saaf ho jis mein kisi qism ka gumooz aur shirk na ho.
- 4.** Da'wat ka kaam 'ilmi aur amali hai.

5. Iska manhaj aur mawaad kaafi ahmiyat ka haamil hai aur iske ada karne waale ki qudrat per munhasir hai.

6. Bade muwaasalaat ke zariye Da'wat ke kaam ko faroogh dia jaa sakta hai aur paighaam-rasaani ki takmeel-o-tahqeeq karne ke liye sharai" zawaabit ko baroo-e-kaar laana zaroori hai.

## 15

### Islaah

Lughat mein islaah ka ma'ni salaah se makhooz hai jo fasaad ki zid hai aur islaah fasaad ki zid hai kisi cheez ki salaah se muraad uske nafa-baksh aur mufeed hone aur kisi bhi tarah ke aib se baala-tar hone ka naam hai. Kisi cheez ki islaah hone ka matlab us se laahiq shuda fasaad ka door hona hai.

Lughwi ma'ni ke e'tibaar se kisi cheez ke fasaad mein pad jaane ke baad uski islaah hona muraad hai. Mansoba-band koshish jiske zariye ek daa'i fardi-o-ijtimaai' taur per waaqe hone waale fasaad aur inhereaf ko door kare.

Da'wati maslehat aur islaahi maslehat mein umoom-o-khusoos ka talluq hai. Da'wat ka kaam aam hai jo har waqt aur har mauqe-o-makaan per karna hai aur raha masla islaah ka to ye fasaad ke paae jaane ke baad ka hai lekin har haal mein Da'wat ke daaire mein hi aaega. Is tarah kaar-e-Da'wat mafhoom-o-amal ke e'tibaar se shaamil ho jaaega.

Koi shakhs islaah ka kaam karne ke liye chaar baaton ka paaya jaana zaroori hai:

1. Woh 'ilmi aur amali taur per salaahiyat rakhta ho aur istiqamat per jama hua ho.
2. Uski tabiyat mein islaah ka maadda paya jaae aur wo shariat ke muwaafiq ho.
3. Islaah ke liye jo usloob-o-Wasaail ikhtiyaar kiye jaate hain wo shariat ke hudood mein ho, aur shariat ki mukhalifat na ho.
4. Hadaf waazeh ho jiski taraf wo Da'wat dene waala hai agarche wo zaahir kare ya istimbat kare.

## 16

### Tajdeed

Tajdeed ka ma'ni qadeem ka zid hai kisi kaam ko naya karna goya usko az sar-e-nau naya kia gaya ho. Istilaah mein Deeni umoor mein se jo cheezein choot jaati hain unko zinda karna hai.

Ye islaah ke Da'wati mafhoom se bhi ziyaada khaas ma'ni hai. Tajdeed kisi khaas shakhs se kisi khaas waqt mein apne poore shara'it ke sath hua karti hai. Jo kisi bhi sadi ki aham kadi hoti hai. Jis tarah Rasoolullah (ﷺ) ne farmaaya: Yaqeenan Allah Ta'ala is Ummat mein har sadi (sau saal) mein ek aadmi ko bhejta hai jo uske liye uske Deen ko tajdeed karta hai. (Abu Dawood)

Kisi bhi shakhs ke mujaddid kehlaane ke liye paanch shara'it ka paya jaana zaroori hai.

1. Woh shakhs Ahl e Sunnat wal jamaat mein se ho.
2. kitaab-o-Sunnat ka aalim ho.

3. Ahl-e-Istiqamat aur salaah mein se ho
4. Ahl-e-Da'wah aur Islaah mein se ho.
5. Sirf har sau saal mein ek ho.

In shara'it ke saath tajdeed ka daa'ira tang ho jaata hai, is tarah is mein sirf gine-chune chinndah Ulama-e-Ummat hi daakhil hote hain. Albatta islaah ka daa'ira kaafi wasee hai. Aur Da'wat ka daa'ira to Bahut hi bada daa'ira hai jis mein har musalman daakhil ho jaata hai lekin shart ye hai ke 'ilm ki bunyaad per Da'wat ka kaam kare.

## 17

### Al-Irshaad

Al Irshaad: Rashaad ('ilm-o-hidaayat per hona) ki zid jahaalat-onadani hai aur Irshaad ka ma'ni hidaayat aur rehnumaai karne ke hain aur sharai' istilah mein ma'uzo ko in baaton ki rehnumaai karna jis meinin uski Deeni aur dunyaawi durustgi ka samaan ho.

## 18

### At-Tableegh

**At-Tableegh:** Iske kai ma'ni hai jin mein se ek ye hai ke samajh-boojh, idraak, ijtihaad, bayaan aur wazaahat ke saath pohanchaana.

**Shar'i Istilah:** Kisi Da'wati mauzoo ko aisi munaasib soorat mein pohanchaana ke uski wazaahat aur aashkaara hone ki wajah se ma'uzo qubool kar leta hai.

## 19

**An-Naseeha**

**An Naseeha:** Nasah se makhoos hai jese kaha jaata hai "nasah al shai": Khallas Yaani wo cheez khaalis hai, shehed waghera se ziyaada khaalis shai ko "naasih" kehte hain aur har wo cheez jo khaalis ho to wo naasih hogi. Dhoka o fareb ki zid aur uske tamaam shai'bo'n se khaali shai ko 'nasah' kehte hain.

Ye jumla musta'mal hai: "Nasah al falaan al wadoo nasah lahu al mashwarah" Yaani usne falaan shakhs ko khair-khvahaana naseehat ki aur usko nasehat-aamez mashwara dia aur falan shakhs ko in baato ki jaanib rehnumaai ki jis meinin uske ahwaal ki durustgi ho, aur mashware mein pur-khuloos rehne ko nasah kehte hain.

**Naseehat Ki Kuch Istelaahi Ta'reefaat:**

Dosron ke haq mein khair-o-bhalaai chahna aur usko is baat ki rehnumaai karna.

Yeh ek aisa lafz hai ke jis se ye ma'ni lia jaata hai ke wo naseehat kiye jaane waale shakhs ke haq mein har tarah ki khair-khwaahi ka khwahaan hai, is ma'ni ki ta'beer is ek kalme se badh kar kisi aur kalme se mumkin nahi.

**Iski Kuch Sharai' Tareefa:**

Aise umoor ki Da'wat dena jis mein ma'uzo ke haal-o-ahwaal ki durustgi ka samaan ho aur usko har us baat se rok dena jo uski zindagi mein fasaad-o-bigaad ka baa'is bante hon. Ye kisi aise Qawl ya amal ka naam hai jiske zariye uska qaa'il ya aamil, maqsood bil-islah shakhs ke ahwaal ki durustgi ka khwahaan hota hai aur is

lafz ka sabse ziyaada itlaaq-o-istemaal in tamaam munfa'at-baksh aqwaal per hota hai jo zarrar-rasaan ashyaa se bachaate hon, aur ye amlan bhi hota hai jesa ke Allah Ta'ala ka farmaan hai:

﴿إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ﴾

"Bashart ye ke wo Allah aur uske Rasool ki khair-khwaahi karte rahen." Surah At-Tawbah: 91

Nasah ki haqeeqi tasveer ye hai ke tamaam makrooh o na-pasandeeda shaibo'n se paak, khaalis niyyat ke saath kisi ki maslehat-o-mafaad ko paae-takmeel tak pohanchaaya jaae.

Mazkorah-bala tareefaati ki roshni mein ye kaha ja sakta hai ke durust raae, raasti per mabni fikr, danishmandaana fahm ko khuloos aur sidq-o-sachai ke saath, uske haq mein shafqat ka muzaahira aur uske liye khair-khwahaana muhabbat rakhte hue tezi ke sath madoo ke zehen mein pohancha dene ka naam "naseehat" hai.

Is ziman mein chand umoor ko malhoos rakhna zaroori hai:

Naseehat ke mohtaaj shakhs ko fauri taur per naseehat ki jaae chaahe wo us naseehat ka taalib na ho.

Uske haq mein khair-khwaahi ko apna matmah-e-nazar banate hue sachai aur ikhlaas ko malhoos rakhein.

Ma'uzo ke liye shafqat ka muzaahira karen aur usko ye ehsaas dilaaein ke aap ko uski khair-khwaahi mehboob hai.

## 20

**Amr Bil Ma'roof Aur Nahi Anil Munkar**

Lafz "amr" aur "nahi" ki roshni mein "amr bil maaroof aur nahi anil munkar" keyma'ni mein ye baat shaamil hai ke mamooraat ka hukm dena aur manhiyaat se rokna ek amr-e-laazim hai aur ye mukhtasir jumla, bayaan, tauzeeh, targheeb, ubhaarne, amaada karne aur umeed-o-rajaa ke ma'ni mein sabse ziyaada khaas martaba-o-maqam ka haamil hai jo Da'wat ke ma'ni-o-mafaheem se talluq rakhte hain.

Iski tareef yun bhi ki ja sakti hai ke: Logon ko apne Qawl ya f'el se khair-o-bhalaai aur neki ke kaamo ke karne aur shar-o-buraaai aur gunaaho ke kaamo se kinara-kashi ikhtiyaar karne per amaada kia jaae.

## 21

**Al-Hisbah**

Al Hisbah (huruf "ha" ke kasra ke sath): Lughat mein uske kai ma'ni hai, chand ye hain: Al ikhtibaar (jaanchna), Al zan (yaqeen rakhna), Al aitedaad (aadi banaana), Al iktifa (aasoda khatir-o-qanaa'at-pasand ho jaana), Al inkaar (inkaar karna) aur talb-ul-ajr (ajr o sawaab ka sawaal karna).

Al hisbatah ki istilahi tareef: Maroof ka us waqt hukm dia jaae jab uska tark aam ho jaae aur munkar-o-buraaai se us waqt roka jaae jab uska irtekaab aam ho jaae.

Al hisbatah ke maamle mein zaroori hai ke maroof ka tark aur munkar ka irtekaab aam ho jaae, uske bar-aks amr bil maroof aur

nahi anil munkar per maroof aur munkar ke aam ho jaane aur makhfi hone Yaani aam na hone dono soorato'n mein amal kia jaaega, aur hisbatah, amr bil maroof aur nahi anil munkar ki ba-nisbat ek khaas martabe ka haamil hai aur iska shumaar, Da'wat ke aam mafhoom aur uske maidaan-e-amal mein hota hai.

## 22

### As-Salf-us-Saleh

'Salaf' ka lughwi ma'ni: Har wo shakhs jo dour-e-maazi mein guzra ho.

**Islilahi ma'ni:** Nabi-e-Kareem (ﷺ) ke Sahaaba, Ta'bieen, Tabae-ta'bieen aur unke baad aane waale wo aima-e-Deen aur millat-e-Islam ki wo mumtaaz shakhsiyat jinhone Nabi (ﷺ) ke manhaj wa tareeqe ke mutaabiq apne aqaid, aqwaal aur amaal ko ikhtiyaar kia. Yehi salaf saliheen, Ahl e Sunnat wal jamaat hain aur yehi "Al Hadees" hain. Hadees mein maujood fatah-o-nusrat ki khush-khabri ke mustahiq yehi giroh hai aur yehi nijaat paane waala firqa hai, unhi ko Ahl ul-hadees, ahlul-asr ke alqaab se jaana jaata hai aur yehi ahlul-sunnah hai aur yehi ghurba hai aur inke ilawa unki deegar aur sifaat bayaan ki gai hain jinka Sunnat ke nussoos mein ba-kasrat zikr warid hua hai. Kuch darje zel hain:

(عن المغيرة بن شعبة عن النبي صلى الله عليه وسلم قال: "لا يزال طائفة

من امتي ظاهرين حتى يأتيهم امر الله وهم ظاهرون".)

"Mugheera bin Shu'bah (رضي الله عنه) se riwaayat hai ke, Nabi-e-Kareem (ﷺ) ne farmaaya, "Meri Ummat ka ek giroh hamesha ghalib rahega (is mein 'ilmi-o-Deeni ghalba bhi daakhil hai) yahan tak ke Qayaamat aa jaaegi aur wo ghalib hi rahenge."

(عن عوف بن مالك، قال: قال رسول الله صلى الله عليه وسلم: "افترقت اليهود على إحدى وسبعين فرقة، فواحدة في الجنة، وسبعون في النار، وافترت النصرارى على اثنتين وسبعين فرقة، فأحدى وسبعون في النار، وواحدة في الجنة، والذي نفس محمد بيده لتفترقن امتي على ثلاث وسبعين فرقة، واحدة في الجنة، واثنتان وسبعون في النار". قيل: يا رسول الله، من هم؟ قال: "الجماعة".)

"Auf bin Maalik (رضي الله عنه) kehte hain ke Rasoolullah (ﷺ) ne farmaaya: "Yahood ekhattar (71) firqon mein bat gae jinme se ek jannat mein jaaega aur sattar (70) jahannam mein, nasaara ke bahattar (72) firque hue jinme se ekhattar (71) jahannam mein aur ek jannat mein jaaega, qasam hai us zaat ki jiske haath mein Muhammad ki jaan hai ! Meri Ummat tehattar (73) firqon mein bat jaaegi jinme se ek firqa jannat mein jaaega, aur bahattar (72) firque jahannam mein," arz kia gaya: Allah ke Rasool! wo kon honge? Aap (ﷺ) ne farmaaya: Al Jamaat."

(عن انس بن مالك، عن رسول الله صلى الله عليه وسلم، قال: "إن الإسلام بدأ غريباً وسيعود غريباً، فطوبى للغرباء". قيل يا رسول الله من هم؟ قال: "الذين يصلحون اذا فسد الناس او يصلحون ما افسد الناس".)

"Anas bin Maalik (رضي الله عنه) se riwaayat hai ke Rasoolullah (ﷺ) ne farmaaya: "Islam ajnabi haalat mein shuro hua, aur anqareeb ajnabi ban jaaega, lihaaza aise waqt mein us per qaa'im rehne waale ajnabiyon ke liye khush-khabri hai." Aap se daryaaft kia gaya ke, Ae Allah ke Rasool! wo kon honge? farmaaya: "Ye wo log honge ke jis waqt logon mein bigaad aam ho jaaega to ye islaah ka beda uthaenge ya logon ne jo bigaad paida kar dia uski islaah karenge."

## 23

## Da'wati Asaleeb Per Istilahaat

Da'wati asaaleeb ko unki khusoosiat-o-kirdaar ke e'tibaar se do hisson mein baanta ja sakta hai:

1. Qawli asaleeb: Jese khitabat, wa'z, jadal, munaazara, muhaavara, mubaahala waghera.
2. F'eli asaleeb: Jese uswa-e-hasana waghera.

Wo usloob jinka aghaaz Da'wat mein istemaal karna laazim hai jese: 1. Hikmat 2. Mau'izat, 3. Mujaadala-e-ahsan, aisa mujaadala jo behtareen andaaz mein ho, behtareen namoona aur khush-zarfi.

## 24

## Al-Khutbah

Ye wo nasri kalaam hai jiske zariye mutakallim apna khitaab pesh karta hai aur apne khitaab se logon ki ek badi ta'daad ko mutmaeen aur la-jawaab kar deta hai.

Iski islaahi tarefaat mein se ek ye hai ke ye wo murattab kalaam-o-guftugo hai jis mein wa'az aur tableegh ko ek makhsos tareeqe per pesh kia jaata hai.

Hum-ahang yaarwaan ya in dono ke maabain paae jaane waale dohre ma'ni ka haamil wo nasri kalaam jiski be-panah ta'seer hoti hai aur wo saami'een ko la-jawaab kar deta hai.

## 25

## Al-Wa'z

وَعَظُّ يَعْظُ وَيُوعِظُ، وَعَظًّا

Mau'azah baleegha matlab: Dillo'n ko naram kar dene waala usloob.

## 26

## Al-Jadal

**Al-Jadal:** Qauli taur per kisi ko mutma'een karne ke asaaleb mein se ye ek usloob hai aur Da'wat-illallah ko uski tamaam sharaa'it-o-zawaabit ke sath ada karne ka ek Bahut aham tareen usloob hai, jesa ke farmaan-e-ilaahi hai:

﴿أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾<sup>(٢٥)</sup>

"Apne Rab ki raah ki taraf logon ko hikmat aur behtareen naseehat ke sath bulaae aur unse behtareen tareeqe se guftugo kijiye, yaqeenan aap ka Rab apni raah se bhatakne waalon ko bhi ba-khoobi jaanta hai aur wo raah-yaafta logon se bhi pora waaqif hai." Surah Al-Nahl: 125

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِنَّا بِالَّذِي هِيَ أَحْسَنُ إِنَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَالْهَمَّا وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ﴾<sup>(٢٦)</sup>

"Aur Ahl-e-kitaab ke sath behas-o-mubaahisa na karo magar is tareeqe per jo umdah ho magar unke saath jo un mein zalim hain aur saaf elaan kardo ke humara to is kitaab per bhi Imaan hai aur jo hum per utaari gai hai aur us per bhi jo tum per utaari gai, humara

tumhara ma'bood ek hi hai. Hum sab usi ke hukm ke taabe hain."

Surah Al-Ankaboot: 46

**Jadal ki ta'reef:** Munaazara aur jhagde ke mauqe per shiddat ka rawaiyya ikhtiyar karna, ye lafz "jadal" se makhooz hai aur is mein shiddat ki nakaami hoti hai aur farishto'n aur jinn'aat ke mabain pai jaane waali tamaam batein jidaal hi samjhi jaaengi aur in sab cheezon mein insaan sabse ziyaada jadal ka rawaiyya ikhtiyar karta hai.

Jadal ki ye tareef bhi ki gai hai ke jhagde ke mauqe per sakht mauqif rakhte hue is mein ghalba paa lena, jadali shakhs us waqt kaha jaaega jab wo is jhagde mein taqat-war hai. Jaadil Yaani khaasim Yaani sakht jhagda kia, 'jadal' is f'el ka ism hai jis mein jhagde mein had darje sakht rawaiyya ikhtiyar karne ka ma'ani paya jaata hai.

Nez iski ye tareef bhi ki gai hai ke jhagde mein dalaail ke saath madd-e-muqabil ko chod dena aur usme apni raae se dosron ko la-jawaab kar dena. Is bina per munaazara aur hujjat-o-dalaail se guftugo karne ko 'ilm-ul-jadal se mausoom kia gaya.

## 27

### Al-Munaazara

Al Munaazara: Ye lafz 'nazeer' ya basaarat se dekhne se makhooz hai.

Istilaahi tareef: Do ashya ke jaanibain ko unke darmiyaan pai jaane waali nisbat ke tayeen haq o durustgi ko zaahir karne ke liye gaur-o-fikr karna.

## 28

**Al-Hiwaar**

Al-hiwaar (dalaail ki bunyad per) guftugo mein kisi ki baat ko lena ya radd kar dena aur kalaam mein yehi mafhoom muraad hota hai aur bahami naza'a, mukhaasamat aur khaas bahas-o-mubaahase ke bajaee do ya do se zaaid afraad ke mabain is guftugo ko qaaim kia jaata hai.

Itminaan aur waqar ke sath kia jaane waala ye aisa baahami muzaakirah jo kisi ek mutafiqqah raae ya kisi muayyan mauzoo ke atraaf paae jaane waale qareebi ma'ni tak rasaai deta ho.

## 29

**Al-Mubaahila**

Al-Mubahilata: Al behlatah se baab-e-mufa'ilah ka masdar hai Yaani ek doosre per la'nat karna aur is mein dusron ke daawon se dast-bardari zahir ki jaati hai kyub ke la'nat karne, dhut-kaarne aur la-talluqi ka izhaar karne jese umoor ek hi waadi se talluq rakhte hain. ibtihaal ka asal ma'ni ye hai ke kisi ke khilaaf khoob la'nat-o-bad dua'a karna, jese kaha jaata hai: Bahlat-allah Yaani is per Allah Ta'ala ki la'nat ho aur al-bahl, la'nat ko kehte hain. Nez kisi ko halaak karne ki khoob koshish karne ke ma'ni per bhi iska itlaaq hota hai, khoob gid-gida kar dua'a karne ko bhi ibtihaal kehte hain chaahe is mein bahami bad-dua'a na bhi pai jaati ho.

Mubaahilah ki istilaahi tareef: Jab kisi amr mein qaum ke darmiyaan ikhtilaaf ronuma ho jaae to wo ek dusre ke khilaaf ye bad-dua'a karte hain ke hum mein jo bhi zaalim ho ya baatil o na-haq ho to us per Allah Ta'ala ki la'nat ho.

## 30

## Al-Midaarah

**Al Midaarat:** Kisi ke saath lutf-o-karam, narm-ravi, shafqat aur sirf nazar-o-darguzar se kaam lena.

**Istilahi tareef:** Kisi jaahil ki jahaalat dur karne, faasiq-o-gunahgaar ko uski buraai se rokne aur unke sath tursh-ravi aur sakhti ke rawaiyye se ijtenaab karte hue aisa andaz apnaana ke jis mein is ma'uzo ko is baat ka ehसाas hi na ho ke wo kisi kamzori aur buraai mein muhtala hai aur Bahut hi narm-goyi aur narm-ravi ke sath uski kamzori aur buraai ko dur karne ki koshish karna aur is cheez ki zarorat us waqt khusosi taur per ziyaada ho jaati hai jab ma'uzo is ulfat-o-shafqat ka mohtaaj ho. Ye cheez ma'uzo ke sath behtareen husn-e-sulook, uske sath lutf-o-karam aur uske sath is qadar sabr-o-tahammul ikhtiyaar karne se haasil hoti hai ke wo daa'i se ma'noos ho jae aur uski baat qubool karne per amaada ho jae. Midaaraat, ko shafqat-o-rehmat aur narm-ravi ke mazaahir mein shumaar kia jaata hai kyun ke tand-khui aur hatak-e-izzat-o-hurmat ki zidd shafqat hai, sakhti, phuwadd-pan qasaawat-e-qalbi, sakht-ravi aur zulm-o-jaur ke bar-khilaaf narm-ravi ka rawaiyya ye hota hai.

Shafqat-o-muhabbat aur narm-raawi ye do aise alfaaz hain jis mein lutf-o-karam, sakhaawat, sahal-pasandi, aasaani muhaiyya karne aur umdah kaar-kardgi ke ma'ni shaamil hain.

**Note:** Midaaraat aur mudaahinat mein farq ye hai ke midaaraat jaaiz hain aur mudaahinat jaaiz nahi.

Midaaraat matlab mado'o ke sath talluqaat qaaim rakhna taake wo aap ke ache ikhlaaq se mutaasir hokar Deen mein aa jae. (صاحبہ ما، فی الدنیاء معروفاً)

**Mudaahinat:** Deen ke kisi bhi masle mein compromise karna, ye jaaiz nahi (لكم دينكم ولي دين)

31

### Al-Qudoo-Tul-Hasanah

'Al-qudoo-tul-hasanah' wo umdah uswa-o-namoona jis se mutasir hokar log iqtidaa karen.

Istilaahi tareef: wo qaabil-e-sataaish seerat-o-kirdaar, shareefana afaal, aala sifaat aur daa'i ke liye wo pakeeza ikhlaaq jo mad'ooeen ke liye quwwat-e-kashish-o-ta'sur ka maqaam ho jaate hain aur unke namoone, mad'ooeen ke liye Bahut hi khush-gawaar ehssaas paida karte hain.

32

### Al-Hijar

**Al-Hijr:** Ye 'wasl' ki zidd hai. Kisi se judaai-o-alahdgi ikhtiyaar karna, usko uske haal per chod dena, us se e'raaz karna, us se qata-talluq kar lena.

Ibn Usaymeen: agar mahol aisa ho ke jahan per ma'uzo ko chod dene se islaah ka imkaan na ho to aise waqt per e'raaz na kia jaae balkeh unko sudhaara jaae. Hijr aur qata-talluq sirf usi waqt ki jaaegi jab us se faaida hota ho.

Shaikh al-Albani ne ijmaa naqal kia ke jahan Ahl-e-Sunnat wal jamaat ka ghalba ho wahin hijr ka faaida hai.

Hijr ilaaj aur operation ki tarah hai uske liye usoolo ko madd-e-nazar rakha jaaega ke kab karna hai aur kab nahi karna hai.

## 33

## Al-Jihaad

**Al jihaad:** Apne Qawl-o-amal mein hattal-maqdoor koshish-o-jad-o-jehad karna.

**Istilaahi tareef:** Jihaad ka ma'ni hai zalim ke hath ko pakad lena chaahe wo zalim muslim ho ya chaahe ger-muslim ho, zulm se rokne ka naam jihaad hai.

Aur ek ma'ni hai mehnat karna, 'ilm haasil karne ke liye mehnat karna, amal ke liye mehnat lagti hai, Da'wat-o-islah ke liye mehnat lagti hai, azmaaish'on per sabr ke liye mehnat lagti hai, in sab mehnat'on ko bhi jihaad kaha jaata hai, jihaad ka ma'ni hai "bizil ul wasa" apni saari taqat ko laga dene, ache kaam'on ke liye sari mehnat'ain kar dena Quran-o-sahih ahadees ke mutaabiq.

Jihaad ke umoomi mafhoom mein kaafi wus'at rakhi gai hai taake qitaal aur deegar jihaad ki lisaani, maali, nafs ke khilaaf jihaad, waghera mein umoom rahe jinke tayeen sharai' nusoos ke dalaail paae jaate hain.

**Note:** Jihaad ka desh-at-gardi se koi talluq nahi jesa ke farmaan hai:

﴿قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا  
وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾

"Jo shakhs kisi ko baghair iske ke wo kisi ka qatil ho ya zameen mein fasaad machaane waala ho, qatal kar dale to goya usne tamaam logon ko qatal kar dia, aur jo shakhs kisi ek ki jaan bacha le, usne goya tamaam logon ko zinda kar dia." Surah Al-Maaidah: 32

Masoom (innocent) muslim ya ghair-muslim ko maarna to dur ki

baat hai sataana ya harass karna ya gheebat karna tak ja'iz nahi hai, jis Islam mein gheebat haram hai wo kese kisi ko maarne ki taleem de sakta hai?

## 34

### Da'wat Ka Mauzoo

Da'wat ka mauzoo, Islam hai aur jiski Allah Ta'ala ne apne Rasool Muhammad (ﷺ) ki jaanib Quran Majeed aur Sunnat-e-Mutahirah mein wahi farmaai aur jis mein tamaam aiteqaadaat, ibaadaat, mamlaat aur ikhlaqiyaat shaamil hain.

## 35

### "Da'wat" Ke Lughwi Maani

Lafz "Da'wat" salaasi mujarrad ke baab-e-nasr ka masdar hai jiske kai ma'ni hain.

"Du'a falanan" Yaani "naadah" Yaani pukaarna, raghbat karna, madad Ta'alab karna. Jesa ke Allah Ta'ala ne farmaaya:

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا﴾

Tarjuma: "Tum Allah Ta'ala ke Nabi ke bulaane ko aisa bulaawa na karlo jesa ke aapas mein ek dusre ko hota hai." Surah Al-Noor: 63

"Dua'a bil-shai: daawan, Da'watan, wa daawi" jese "dua'a bil kitaab o al daawah" Yaani kitaab, siyaahi Ta'alab karna.

"Du'a bi-falaan" Yaani naam rakhna.

Du'a-hul-falaan Yaani kisi cheez ki taraf mansoob karna.

"Du'a ilash-shai" Yaani kisi kaam ke karne per amaada karna jese "Du'a ilal-qitaal au as salaah wad-Deen" Yaani jihaad, namaz aur Deen ki taraf bulaane ke liye amaada karna.

"Du'a al-qaum" Yaani qaum ko apne yahan khaane ke liye bulaana.

"Dua'a lah" kisi ke haq mein dua'a karna.

"Dua'a alaih" kisi ke khilaaf bad-dua'a karna.

"Ad-daa'i" sabab ko bhi kehte hain aur "ad-daa'iaht" mubaligha ke liye kaha jaata hai. Yaani wo shakhs jo Deen ya kisi fikr ki taraf Da'wat deta hai aur daa'iah ka "ta" mubaligha ke liye hai.

**Ad-Du'aayat:** Kisi mazhab ya nuqta-e-nazar ya Deen ki taraf di jaane waali Da'wat, jese Rasoolullah (ﷺ) ki jaanib se badshaahon ko likhe jaane waale khutoot mein is tarah ke alfaaz paae jaate hain:

"Ad'ooka bi-du'aayatil-Islaam, aslim taslim" ke mein tumhe Deen-e-Islam qubool karne ki Da'wat deta hun, Islam qubool karlo, salaamti mein aa jaaoge."

Nez Allah Ta'ala ke is farmaan mein Da'wat ka yehi ma'ni muraad hai:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾

Tarjuma: "Aap Keh dijiye meri raah yehi hai. Mein aur mere muttabi'een Allah Ta'ala ki taraf bula rahe hain, poore yaqeen aur aitemaad ke sath." Surah Yusuf: 108

**"Dua'a":** raghib-e-ilaahi, wa abtahala Yaani gid gidaana jaise Allah Ta'ala se khair o bhalaai ki ummeed rakhte hue dua'a karna.

"Ad dua'aa" Bahut ziyaada dua'a karna.

## 36

## Da'wat Ki Istilaahi Ta'reef

Daira-e-Islam mein daakhil hone aur is per kaarband rehne ke paighaam ko Da'wat ilallah kehte hain.

Insaano ke mutalliq Allah Ta'ala ki rehmat-o-Sunnat aur adl-o-insaaf yehi raha hai ke wo itmaam-e-hujjat kiye baghair kisi qaum ko azaab mein mubtila nahi karta. Jesa ke Irshaad Baari Ta'ala hai:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا﴾

Tarjuma: "Aur humari Sunnat nahi ke Rasool bhejne se pehle hi azaab karne lagen." Surah Isra:15

## 37

## Da'wat Ka Hukm

Da'wat ilallah ki zimedaari har baaligh, aqil, muzakkar ya mu'annas per aa'id hai, is zimedaari ka talluq Ulama ne makhsoos tabqe hi se nahi balkeh ye tamaam musalmaano per waajib hai bashartya ke wo 'ilm ki bunyaad per ho na ke jahl ki bunyaad per, maloom agar nahi hai to khamoshi ikhtiyaar karen, jitna maloom hai bas utna

(بَلِّغُوا عَنِّي وَلَوْ آيَةً)

Ulama-e-Islam ne Da'wat ilallah ki zimmedaari umoomi taur per har musalmaan per uski salaahiyat ke mutaabiq laazim qaraar di hai. Quran Majeed mein Allah Ta'ala aur Paighambar-e-Islam Muhammad (ﷺ) ki jaanib se apni sunnaton mein amal-o-Da'wat ko laazim qaraar dia gaya hai.

Shaikh Ibn Baaz Rahimahullah ne is zimm mein farmaaya:

"Ulama-e-karaam ki jaanib se musalman hukmaraano aur muballigheen ke zariye Da'wat har us shakhs per waajib hai jo is kaam ke Ahl ho taake dunya ke har goshe mein abaad muta'did Ahl-e-zaban tak Islami paighaam pohanch jaae. Is qism ki tableegh ka Allah Ta'ala ne hukm dia hai. Allah Ta'ala ne apne Paighambar-e-Islam ko (Islami paigham aam karne ki) hidaayat dete hue farmaaya:

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ﴾

Tarjuma: "Ae Rasool jo kuch bhi aap ki taraf aap ke Rab ki jaanib se naazil kia gaya hai pohancha dijiye." Surah Maaidah: 67

Is tarah Paighambar-e-Islam Muhammad (ﷺ) per paighaam ko pohanchaane ki zimmedaari isi tarah laazim thi jese aap (ﷺ) se qabl deegar tamaam Ambiya (ﷺ) per farz ki gai thi, Allah Ta'ala ka un sab per aur is paighaam-rasaai mein unki itteba karne waale tamaam logon per durood-o-salaamti ho.

Isllye tamaam hukmaraan, Ulama-karaam ki zimmedaari hai ke wo taajir'on aur deegar tamaam logon tak Allah Ta'ala aur uske Rasool (ﷺ) ke is Deen ko pohancha den aur tamaam logon ko unki apni zabaano mein is Deen ko waazeh taur per pesh kar den.

Word of Advise Regarding Da'wah,,pp.47-8

## 38

### Da'wat Ilallah Ki Do Hesiyatein

Taham Ulama-kraam ne infiraadi aur ijtimaa'i Da'wat ke wajoob ke darmiyaan kuch farq zaahir kia hai, Shaikh Ibn Baaz Rahimahullah ne farmaaya: Da'wat ilallah ki do hesiyatein hai jis mein se ek farz (infiraadi taur per aa'id zimmedaari) aur dusra farz kifaya (ijtimaa'i

taur per aa'id zimmedaari). Ye zimmedaari us waqt farz-e-ain ho jaaegi jab aap ke mulk, ilaaqe, qabeele mein koi bhi aisa shakhs maujood na ho jo bhalaai ka hukm de aur bure se roke aur ya us waqt jab aap ke paas 'ilm maujood ho. Khusoosi taur per aap per ye zimmedaari aa'id ho jaaegi ke aap is Da'wati amal ko anjaam de taake log Allah Ta'ala ke huqooq se roshnaas hon aur unhe har achi baat ki talqeen karen aur har buraai se roken. Taham agar kuch aise log maujood ho jo Da'wat ilallah ko anjaam de rahe hon aur wo awaam mein taleem ki kirm'ein phela rahe hon aur unki hidaayat-o-rehnumaai ke asbaab faraaham karne mein bar-sar-e-paikaar hon to aap per is zimmedaari ki adaaigi Sunnat ki hesiyat se aa'id hongii aur un tamaam per ye zimmedaari laazim na hongii jo sharai' uloom se waaqif ho."

Word of Advise Regarding Da'wah,,p. 18

Nez daur-e-haazir mein Da'wat ke luzoom ke tayeen Shaikh Ibn Baaz ka kehna hai:

"Ek aise daur mein jab dua'a ki Bahut ziyaada kaamyabi ho aur dusri jaanib buraai ko Bahut ziyaada qubool-e-aam haasil ho raha hai aur jahaalat ka chaar-suu ghalba nazar aa raha hai, to Da'wat ilallah ki zimmedaari har shakhs per uski salahiyat ke mutaabiq laazim ho jaati hai."

Ibid.,p.20

39

## Ijtimaai' Da'wat Ki Farziyat Ko Saabit Karne Waali Ayaat

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾﴾

Tarjuma: "Tum mein se ek jamaat aisi honi chaahiye jo bhalaai ki taraf bulaae aur nek kaamo ka hukm kare aur bure kaamo se roke, aur yehi log falah-o-nijaat paane waale hain." Surah Al-Imran: 104

40

## Shubhaat-o-E'tirazaat

Baaz musalmano mein ye shubha paaya jaata hai ke Da'wati kaam, tamaam Ummat se matloob nahi aur is zimn mein wo Allah Ta'ala ke is farmaan ko daleel samajhte hain:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَن صَلَّ إِذَا اهْتَدَيْتُمْ﴾

"Ae Imaan waalon! Apni fikr karo, jab tum raah-e-raast per chal rahe ho to jo shakhs gumrah hai us se tumhara koi nuqsan nahi." Surah Al-Maaidah: 105

Abu Bakr Siddiq (رضي الله عنه) ke daur mein bhi baaz logon ke dill'on mein is tarah ka khayaal paida hua to unhone logon se khitaab karte hue farmaaya: Qais bin Abi Haazim kehte hain ke Abu Bakr (رضي الله عنه) ne khade hokar Allah Ta'ala ki hamd-o-sana bayaan ki, uske baad farmaaya: Tum ye Aayat padhte ho: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ﴾: ﴿لَا يَضُرُّكُمْ مَن صَلَّ إِذَا اهْتَدَيْتُمْ﴾ "Ae Imaan waalon! Apne aapki fikr karo, tumhe dusre shaks ki gumraahi zarar na degi, jab tak tum hidaayat

per ho." (Surah Al-Maaidah: 105) Aur beshak humne Rasoolullah (ﷺ) ko farmaate hue suna: "Jab log koi buri baat dekhein aur usko dafa na karen to qareeb hai ke Allah Ta'ala un per apna aam azaab naazil karde." Abu Usama ne dusri baar kaha: Mene Rasoolullah (ﷺ) ko farmaate hue suna hai.

Sunan Ibn Maajah, Fitno se mutaalliq ahkaam-o-masa'il, baab: amr bil maarooF aur nahi anil munkar (Yaani bhali baaton ka hukm dene aur buri baaton se rokne) ka bayaan. Hadees no: 4005, Shaikh Albani Rahimahullah ne is Hadees ko Sahi qaraar dia hai.

- Infiraadi Da'wat ki farziyat ko saabit karne waali Ayaat-o-Ahadees.

Irshaad-e-baari Taala hai:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ﴾

"Apne Rab ki raah ki taraf logon ko hikmat aur behtareen naseehat ke sath bulaiye." Surah Al-Nahl: 125

(عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "بَلَّغُوا عَنِّي وَلَوْ آيَةً وَحَدِّثُوا عَنِّي بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ".)

Tarjuma: "Abdullah bin Umar Raziallahu anhu se riwaayat hai ke Nabi-e-Kareem (ﷺ) ne farmaaya: Mera paighaam logon ko pohanchaao! Agarche ek hi ayat ho aur bani-Israel ke waqiyaat tum bayaan kar sakte ho, inme koi harj nahi aur jisne mujh per qasadan jhoot bandha to use apne jahannam ke thikaane ke liye tayyaar rehna chaahiye. "Hadees mutalliqa abwaab: Nabi (ﷺ) se qasadan jhoot mansoob karna." (Sahi Bukhari, kitaab Ambiya Alaihimussalaam ke bayaan mein, baab: bani Israel ke waqiyaat ka bayaan, Hadees no: 3461.)

(الايبلغ الشاهد منكم الغائب)

Aap (ﷺ) ne farmaaya: "Sun lo! Ye khabar haazir gaaib ko pohancha de." (Sahih Bukhari, Kitaab-ul-'ilm, Baab: "Labeegh-ul-'ilma ash-shahid al-Gha'ib" — Hadees Number: 105)

### Fareeza-e-Da'wat Se Gaflat-o-La'parwaahi Per Sakht Intibah:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ ﴿١٥٩﴾﴾

Tarjuma: "Jo log humari utaari hui daleelon aur hidaayat ko chupaate hain bawajood ye ke hum use apni kitaab mein logon ke liye bayaan kar chuke hain, un logon per Allah ki aur tamaam la'nat karne waalon ki la'nat hai". Surah Baqarah: 159

Ibn Qayyim Rahimahullah aur Ibn Rajab Hanbali Rahimahullah jaame al uloom wal hakam mein farmaate hain:

Munkir ko tokne ke teen maratib hain:

**1.** Munkir ko tokna waajib hai.

(Jahan munkir hat jaae bagher kisi fasaad aur nuqsaan ke Yaani us se bada munkir na paida ho to yahan waajib hai).

**2.** Baaz auqaat munkir ko tokna haraam hai.

(Jahan munkir rokne se aur bada munkor paida ho jaae, jese Ibn Taymiyya Rahimaullah ne tataariyon se jung ke liye ja rahe the to raste mein sharaabi'yon se airaaz kia kyun ke wo us se bade kaam mein ja rahe the).

**3.** Baaz auqaat tawaqquf ikhtiyaar kia jaae.

(Jahan ma'mla bain-bain ho, koi ek masla samajh mein na aa jaae us waqt tak tawaqquf ikhtiyaar karen).



## Daa'i Ka Zaad-e-Safar

### 41

#### Daa'i Ke Liye Pehla Zaad-e-Safar

- ◆ Daa'i ko is baat ka 'ilm hona zaroori hai ke wo kin baaton ki taraf Da'wat de raha hai.
- ◆ Allah Ta'ala aur Rasoolullah (ﷺ) ki mukhalifat ka anjaam-e-bad.
- ◆ Jehl-e-baseet aur jehl-e-murakkab ke darmiyaan farq.
- ◆ Baseerat mein teen umoor shaamil hain.
- ◆ Agar kisi shakhs ke pas 'ilm na ho to kya wo Da'wat ilallah ki zimmedaari ada karne ka Ahl hai?

### 42

#### Daa'i Ke Liye Dusra Zaad-e-Safar

- ◆ Daa'i ko apni Da'wat mein ma'uzo ke sath sabr-o-tahammul ka rawaiyya apnaana hoga.
- ◆ Da'wat ilallah per isteqamat ikhtiyaar karna.
- ◆ Da'wat ki raah mein pesh aane waale masaa'ib per sabr karna.
- ◆ Da'wat ki raah mein tamaam Rasool (ﷺ) ke ahwaal.
- ◆ Allah Ta'ala ke farmaan: **إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٣﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ** (Surah Al-Insaan:23,24) se maakhooz hone waali duur-ras baatein.

- ◆ Da'wati amal per Allah Ta'ala ki jaanib se madad-o-nusrat ka elaan.

## 43

### Daa'i Ka Teesra Zaad-e-Safar

- ◆ Isko hikmat ke sath Allah Ta'ala ki Da'wat pesh karni hongii.
- ◆ Da'wat ke maratib.
- ◆ Hikmat ki ta'reef.
- ◆ Hikmat ke sath Da'wati amal ke chaar namoone.

## 44

### Daa'i Ka Choutha Zaad-e-Safar

- ◆ Daa'i ko aala ikhlaaq ka paikar hona hoga.
- ◆ Aala amal kab qabil-e-tarjeeh hoga.

## 45

### Daa'i Ka Paanchwan Zaad-e-Safar

- ◆ Daa'i ko chaahiye ke wo uske aur uski ma'uzo awaam ke darmiyaan haa'il khaleej aur rukaawaton ka khaatma kar de.
- ◆ Jab daa'i faasiq-o-gunahgaar afraad ko Da'wat pohanchaane mein aar mehsoos kare to un tak Da'wat pohanchaane ka zimmedaar kon hoga?
- ◆ Nabi-e-Kareem (ﷺ) ka mushrikeen ki ijtimaa-gaahon mein jaana aur unhe Da'wat-e-Deen pohanchana.

## 46

**Daa'i Ka Chhata Zaad-e-Safar**

- ◆ Daa'i ke dill ke darwaze har us shakhs ke haq mein bila kisi kadurat-o-nafrat khule rahen jo uske mukhalif ho.
- ◆ Daa'i ko apne mukhalif ke sath kis tarah pesh aana chaahiye.
- ◆ Mujtahid ke mukhtalif ahwaal.
- ◆ Baahami jhagde ki soorat mein sharai' maraaji.
- ◆ Baahami ikhtelaaf-o-iftiraaq aur uski sangeeni.
- ◆ Islaah ka durust tareeq-e-kaar.

Mazeed tafseel ke liye dekhiye: "Zaadal Daa'iah" mutarjim Shaikh Abdul Wasey Umri, is website per mulahizah farmayen:

[www.askmadani.com](http://www.askmadani.com)



## Da'wat-e-Deen Ki Ahmiyat

Hadees za'leef hai lekin iske baaz alfaaz Quraan se.

(عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَوَّلَ مَا دَخَلَ النَّقْصُ عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ كَانَ الرَّجُلُ يَلْقَى الرَّجُلَ فَيَقُولُ: يَا هَذَا اتَّقِ اللَّهَ وَدَعْ مَا تَصْنَعُ فَإِنَّهُ لَا يَحِلُّ لَكَ، ثُمَّ يَلْقَاهُ مِنَ الْعَدُوِّ وَهُوَ عَلَى حَالِهِ فَلَا يَمْنَعُهُ ذَلِكَ أَنْ يَكُونَ أَكِيلَهُ وَشَرِيبَهُ وَقَعِيدَهُ، فَلَمَّا فَعَلُوا ذَلِكَ ضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ، ثُمَّ قَالَ: لِعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ، كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ، تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمْتُمْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ، ثُمَّ قَالَ: كَلَّا وَاللَّهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَلَتَأْخُذَنَّ عَلَى يَدِ الظَّالِمِ وَلَتَأْطُرَّنَّهُ عَلَى الْحَقِّ أَطْرًا وَلَتَقْضُرَّنَّهُ عَلَى الْحَقِّ قَضْرًا، أَوْ لَيَضْرِبَنَّ اللَّهُ بِقُلُوبِ بَعْضِكُمْ عَلَى بَعْضٍ، ثُمَّ لِيَلْعَنَنَّكُمْ كَمَا لَعَنَهُمْ.) (Sunan Abi Dawood)

"Hazrat Abdullah bin Mas'ood (رضي الله عنه) se riwaayat hai ke, Rasoolullah (ﷺ) ne farmaaya ke, bani-Israel mein pehli kharaabi ye shuro hui ke jab koi aadmi dusre aadmi se milta to kehta, Ae shakhs Allah se dar aur jo kaam tu kar raha hai wo chod de kyun ke ye tere liye halaal nahi hai phir agle din us se milta aur wo apne saabiq haal per hi hota to ye (Yaani gunah per uska ishaar) is (naseehat karne waale) shakhs ko uska hum-piyaala o hum-niwaala aur shareek-e-majlis hone se

na rokta. Pas jab unhone aisa kia to Allah Ta'ala ne unke dillon ko yaksa'n kar dia. phir Aap (ﷺ)ne (Surah al Ma'idah ki aayat 78 ta 81 tilawat farmaai jinka tarjuma ye hai) "Bani-Israel mein se jin logon ne kufr ki raah ikhtiyaar ki un per daood o Eesa bin Maryam (ﷺ) ki zaban se la'nat ki gai kyun ke wo sarkash ho gae the aur ziyaadtiyan karne lage the unhone ek dusre ko bure af'aal ke irtikaab per ubharna chod dia tha bura tarz-e-amal tha jo unhone ikhtiyaar kia. Aaj tum in mein ba-kasrat aise log dekhte ho jo (Ahl-e-Imaan ke muqaable mein) kuffaar ki himaayat-o-rifaaqat karte hain yaqenan Bahut bura anjaam hai jiski tayyaari unke nafson ne unke liye ki hai, Allah Ta'ala un per gazab-naak ho gaya hai aur wo daaimi azaab mein muftala hone waale hain. agar fil-waaqe ye log Allah aur Paighambar aur us cheez ke manne waale hote jo Paighambar per naazil hui thi to kabhi (Ahl e-e-Imaan ke muqaable mein) kaafiron ko apna rafeeq banaate. Magar un mein se to beshtar log Allah ki ita'at se nikal chuke hain. phir Nabi (ﷺ) ne Irshaad farmaaya, aisa hargiz nahi (jesa ke tum ne khayaal kia) khuda ki qasam tum zaroor neki ka hukm karo aur buraai se roko aur zaalim ka haath pakdo aur unko zabardasti haq per majboor karo warna Allah Ta'ala tumhare dill'on per mohar laga denge aur tum per la'nat karenge jesa ke un per ki. Ye alfaaz Abu Dawood mein naqal hue hai."

(Al raawi: abdullah-bin-mas'ood / al muhaddis: al-albani / al-masdar: zaeef abi-dawood, al-safha ao ar-raqam: 4336 / khulasa hakam al-muhaddis: zaeef)

(أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَوْنَ هَذِهِ آيَةَ: يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ، أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ".)

(Sunan Abi Dawood: kitaab ul Malahim)

(Al Raawi: Abu Bakar Siddiq | Al muhaddis: Al Albani | Al masdar: Sahih Abi Dawood As Safah ao al raqm: 4338 | Khulas-tul-hukm e muhaddis: Sahih)

Hazrat Abu-Bakr-Siddiq: (رضي الله عنه) farmaate hain ke, Ae logon! Beshak tum is aayat ko padhte ho:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ﴾

"Ae Imaan waalon! Tum apni fikr karo tum ko nuqsan na pohanchaega jo gumrah ho jabke tum hidaayat paa chuke ho, mene Rasoolullah (ﷺ) ko farmaate hue suna hai ke, jab log zalim ko zulm karte dekhein lekin phir use na roken to qareeb hai ke Allah un per apna azaab bhej de."

## 48

## Buraai Ko Mitaane Ke Mukhtalif Darje

(عن أبي سعيد الخدري رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: مَنْ رَأَى مِنْكَ فليغيره بيده فإن لم يستطع فبلسانه فإن لم يستطع فبقلبه وذلك أضعف الإيمان) (Sahih Muslim)

"Hazrat Abu Saeed Khudri se riwaayat hai ke Rasoolullah (ﷺ) ne farmaaya: Tum mein se jo shakhs buraai ko dekhe to use apne hath se mitaane. Agar iski taaqat na ho to zaban se roke aur agar uski bhi taaqat na ho to dil se bura jaane ye Imaan ka kamzoor tareen darja hai."

**Mafhoom:**

1. Shariyat ke khilaaf har amal ko mitana aur rokna Ahl-e-Imaan ke liye zaroori hai.
2. Is sirakne aur mitaane ke teen darje hain.
  - c. Haath ke zariye se Yaani taaqat se rokna aur mitaana.
  - d. Zabaan se mana karna.
  - e. Dil mein bura janna.
3. Usooli taur per chunki hukumat ke pas taqat hoti hai isliye uska farz hai ke wo har khilaaf-e-shara' amal ko taqat se roke aur us ki jagah neki ko qaa'im kare. Aam afraad ka apne apne daaira-e-kaar mein amlan (zaroori nahi taqat ke zariye se ho) buraai ko rokna isi zimme mein ata hai.
4. Logon ko munkiraat se zabani mana karna, neki ki targheeb

dena, ba-zariya-e-tahreer nek khayalat phelana aur faasid nazariyaat ka tod karna, dusre darje mein ata hai.

5. Jo log in dono zara'e ki himmat-o-taqat nahi rakhte unhe chaahiye ke buraai to samjhe aur usko tabdeel karne ke liye dua'a hi kar lia karen.

## 49

### Buraai Se Mana' Na Karne Ka Anjaam

(إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ، وَلَا يُغَيِّرُونَهُ، أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابِهِ)

Raawi: Abu Bakar Siddiq | Al muhaddis: Al Albani | Al masdar: Sahih Al Jaame, As-safah ao ar-raqm:1973



## Nabi-e-Kareem (ﷺ) Ki Da'wat

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### Nabi-e-Kareem (ﷺ) Ki Da'wat Kya Thi?

(عن عمرو بن عبسة رضى الله عنه قال دخلت على النبي صلى الله عليه وسلم بمكة يعني في اول النبوة فقلت ما أنت؟ قال نبي فقلت: وما نبي؟ قال: أرسلنى الله تعالى، فقلت: بأى شى أرسلك قال أرسلنى بصلة الأرحام وكسر الاوثان وأن يؤحد الله لا يشرك به شىء)

"Umar bin Absah Raziallahuanhu farmaate hain ke: Mene Nabi (ﷺ) ki nabuwat ke ibtidaai zamaane mein Aap (ﷺ) ke pas Makkah mein gaya. Mene pocha ke Aap kya hain? Aap (ﷺ) ne farmaaya ke: Mein Nabi hun, mene pocha ke: Nabi kya hota hai? Aap(ﷺ) ne farmaaya ke, mujhe Allah Ta'ala ne apna Rasool bana kar bheja hai. Mene pocha k kya paighaam dekar usne Aap (ﷺ) ko bheja hai? Aap (ﷺ) ne farmaaya ke: Mujhe Allah Ta'ala ne is maqsad ke liye bheja hai ke mein logon ko sila-rehmi ki taleem don, but-parasti khatam karun aur ye ke Allah ki tauheed ikhtiyaar ki jaae aur uske sath kisi ko shareek na kia jaae." (Sahih Muslim: Kitaab-ul-Imaan)

Ek mash'hoor za'eef Hadees jis se parhez karna hai, aur Quraan aur Sahi Ahadees hamare liye kaafi hai.

(عن جابر رضى الله عنه قال قال رسول الله صلى الله عليه وسلم: اوحى الله عز وجل الى جبرئيل عليه السلام أن أقلب مدينة كذا وكذا باهلها فقال يا رب أن فيهم عبدك فلانا لم يعصك طرفه عين قال فقال قلبها عليه،

عليهم فان وجهه لم يتمعر في ساعة قط . (البهتي: شعب الايمان)  
 أوحى الله - عز وجل - إلى جبريل - عَلَيْهِ السَّلَامُ: أن اقلب مدينة كذا  
 وكذا بأهلها قَالَ: يا رب إِنَّ فِيهِمْ عَبْدك فَلَئِنَّا ؛ لم يعصِكَ طرفة عين ؟ -  
 قال: فقال: اقلبها عليه وعليهم فَإِنَّ وَجْهَهُ لم يتمعر في ساعة قط )

"Hazrat Jaabir (رضي الله عنه) se riwaayat hai, bayaan karte hain ke Rasoolullah (ﷺ) ne farmaaya ke: Allah Ta'ala ne Hazrat Jibreel ko wahii ki ke falan sheher ko uske bashindon samet ulat do, is per hazrat Jibreel ne kaha, Parwardigaar! is mein tera falan banda hai jisne ek lamhe ke liye teri na-farmani nahi ki hai, Rasoolullah (ﷺ) ne farmaaya ke, Allah Ta'ala ne Hazrat Jibreel ko hukm dia ke is sheher ko us shakhs aur baqi logon samet ulat do kyun ke (sheher mein na0-farmani hoti rahi lekin) meri khatir ek lamhe ke liye bhi uske chehre ka rang mutagaiyyar nahi hua.

(Al Raawi: Jabir Bin Abdullah | Al Muhaddis: Al Albani | Al masdar: Hidayatar riwaya, As Safah ao Ar raqm: 5080 Khulasatu hukmil hadith: Isnaduhu dha'ifun jiddan.)

### Quran Ki Ek Aayat Per Tadabbur:

Logon ko raah-e-hidaayat dikhaane waale har haal mein Allah Ta'ala ke azaab se mehfooz rehte hain jesa ke is aayat mein hai,

﴿ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذَلِكَ﴾

"Phir hum azaab se bacha lete hain apne Rasool'on ko aur un logon ko jo Imaan laae." Yunus: 103

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## Har Shakhs Islaah Ka Zimmedaar Hai Aur Masooliyat Hai

(عن ابن عمر رضى الله عنه قال قال رسول الله صلى الله عليه وسلم: الا كلکم راع وکلکم مسؤل عن رعیتہ ، فالامام الذی علی الناس راع وهو مسؤل عن رعیتہ ، والرجل راع علی اهل بیتہ وهو مسؤل عن رعیتہ ، والمرأة راعیة علی بیت زوجها وولده وهي مسؤلة عنهم )

(Bukhaari-o-Muslim: Kitaab us Salaat)

"Abdullah bin Umar (رضی اللہ عنہما) bayaan farmaate hain ke, Rasool-e-Akram (ﷺ) ne Irshaad farmaaya: Suno ! Tum mein se har shakhs muhaafiz aur nigraan hai aur us se un logon ke baare mein pooch-gach hogi jo uski nigraani mein diye gae hain. Pas ameer jo logon ka nigraan hai us se uski ra'iyat ke baare mein pooch-guch hogi aur mard apne ghar waalon (biwi bachon) ka nigraan hai, us se uski ra'iyat ke baare mein pooch-guch hogi, biwi apne shohar ke ghar aur shohar ki aulaad ki nigraan hai aur us se unke mut'alliq pooch-guch hogi."

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## Nahi Anil Munkar .....Ek Fareeza: Munkar Ko Naa Tokne Ka Anjaam

(عن النعمان بن بشير قال ، قال رسول الله صلى الله عليه وسلم: مثل المدھن فی حدود الله والواقع فیھا مثل قوم استھموا سفینة ، فصار بعضهم

في اسفلها وصار بعضهم اعلمها ، فكان الذي في اسفلها يمر بالماء على الذين في اعلاها فتأذوا به ، فاخذ فأسا ، فجعل ينقر اسفل السفينة ، فاتوه فقالوا مالك ؟ قال تاذيتم بي ولا بدلي من الماء ، فان اخذو على يديه انجوه

ة نجوا انفسهم ، وان تركوه ( Sahih Bukhari )

"Nomaan bin Basheer (رضي الله عنه) kehte hai ke, Rasoolullah (ﷺ) ne Irshaad farmaaya: "Wo shakhs jo Allah ke ahkaam ko todta hai aur jo Allah ke ahkaam ko pamaal hote hue dekhta hai magar aisa karne waale ko tokta nahi, balkeh uske sath rawaadaari barat'ta hai, un dono ki misaal aisi hai jese ke kuch logon ne ek kashti li aur qur'a dala, us kashti mein mukhtalif darje hain upar neeche, chand aadmi upar ke hisse mein bethe aur chand nichle hisse mein, to jo log nichle hisse mein bethe the, wo paani ke liye upar waalon ke paas se guzarte taake samandar se paani bharen to upar waalon ko is se takleef hoti akhir-kaar neeche ke logon ne kulhaadi li aur kashti ke pende ko phaadne lage, upar ke log unke pas aae aur kaha tum ye kya karte ho? Unhone kaha ke hamein paani ki zaroorat hai aur samandar se paani upar jakar hi bhara ja sakta hai aur tum humare aane jaane se takleef mehsoos karte ho to ab kashti ke takhton ko tod kar darya se paani haasil karenge. Nabi (ﷺ) ne ye misaal bayaan karke farmaaya: Agar upar waale neeche waalon ka hath pakad lete hain aur suraakh karne se rok dete hain to unhe bhi doobne se bacha lenge aur apne aap ko bhi bacha lenge. Aur agar wo unhe unki harkat se nahi rokthe aur chashm-poshi ikhtiyaar karte hain to unhe bhi duboyenge aur khud ko bhi duboyenge."

## 53

## Padosi Ko Deen Ki Taleem Dena

Mandarja zel Hadees zaeef hain albatta padosi ke huqooq waali Ahadees se istidlaal kar sakte hain:

(خطب رسول الله صلى الله عليه وسلم ذات يوم فائتى على طوائف من المسلمين خيرا ثم قال ما بال اقوام لا يفقهون جيرانهم ولا يعلمونهم ولا يعظونهم وما بال اقوام لا يتعلمون من جيرانهم ولا يتفقهون ولا يتعلمون قوم؟ والله ليعلمن قوم جيرانهم ويفقهونهم ويامرؤنهم ويتعلمن قوم من جيرانهم ويتفقهون ويتعلمون اولا عاجلنهم العقوبة ثم نزل فقال قوم من ترونه عنى بهؤلاء؟ قالوا الاشعرين هم قوم فقهاء وهم جيران جفاة من اهل المياه والعراب، فبلغ ذلك الاشعرين فاتوا رسول الله صلى الله عليه وسلم قالوا يا رسول الله صلى الله عليه وسلم ذكرت قوما بخير وذكرتنا بشر فما بالناس، فقال ليعلمن قوم جيرانهم وليعظنهم وليامرؤنهم وليتعلمن قوم من جيرانهم ويتعلمون اولا عاجلنهم العقوبة في الدنيا، فقالوا يا رسول الله صلى الله عليه وسلم انظن غيرنا؟ فاعاد قوله عليهم فاعادوا قولهم؛ فنظن غيرنا؟ فقال ذاك ايضا فقالوا امهلنا سنة فامهلهم سنة ليفقهوهم ويعظوهم، ثم قرء رسول الله صلى الله عليه وسلم هذه الآية ﴿لُعِنَ الَّذِينَ

كَفَرُوا مِنَ بَنِي إِسْرَائِيلَ﴾ (Al Maaidah:78, Tibraani)

"Rasoolullah (ﷺ) ne ek din khutba dia aur usme kuch musalmaano ki tareef farmaai phir farmaaya, "Kyun aisa hai ke kuch log apne padosiyon mein Deeni samajh paida nahi karte aur unhe taleem nahi dete aur Deen na janne ke ibrat-naak nataa'ij unhe nahi bataate

aur unhe bure kaamo se nahi rokhte? Aur aisa kyun hai ke kuch log apne padosiyon se Deen nahi seekhte aur Deeni samajh paida nahi karte aur Deen na janne ke ibrat-naak nataa'ij maloom nahi karte? "Khuda ki qasam! Log apne padosiyon ko laazim taleem den, unke andar Deeni samajh paida karen, unhe naseehat karen. Unko achi baatein bataaen aur unko buri baaton se roken. Nez logon ko apne padosiyon se Deen seekhna hoga, Deen ki samajh paida karni hogi aur unke wa'z-o-naseehat ko qubool karna hoga. Warna mein unhe Bahut jald saza dunga." Phir Aap mimbar se utar Ae aur taqreer khatam kar di. Saami'een mein se kuch logon ne kaha, ye kon log the jinke khilaaf Aap (ﷺ) ne taqreer farmaai. "Dusre logon ne bataaya ke Aap (ﷺ) ko roye-sakhan qabeela ash'ar ke logon ki taraf tha. Ye log Deen ki samajh rakhte hain aur unke pados mein chashmon per rehne waale dehaati ujad log hain. Jab is taqreer ki khabar ash'ari logon ko pohachi to wo Nabi (ﷺ) ke pas aae unhone kaha: Ae Allah ke Rasool (ﷺ)! Aap ne apni taqreer mein kuch logon ki tareef farmaai aur hamare upar gussa farmaaya to humse kya qusoor sarzad hua? Aap (ﷺ) ne farmaaya, log apne padosiyon ko laaziman taleem den, unhe wa'z-o-naseehat karen, achi baaton ki talqeen karen aur buri baaton se roken, is tarah logon ko apne padosiyon se Deen seekhna hoga, wa'z-o-naseehat ko qubool karna hoga aur apne andar Deeni samajh paida karni hogi warna mein in logon ko Bahut jald saza dunga. To ash'areen ne kaha: Ae Allah ke Rasool ! Kya hum dusron mein samajh paida karen (Yaani k taleem-o-tableegh bhi hamari zimedaari hai) Aap (ﷺ) ne farmaaya, Haan! Ye bhi tumhari zimedaari hai. To un hazraat ne kaha: hamein ek saal ki mohlat dijiye, chunaanche Rasoolullah (ﷺ) ne unhe ek saal ki mohlat di jis mein wo apne padosiyon mein Deeni samajh paida karenge aur ahkaam batayenge, iske baad Nabi (ﷺ) ne ye aayat padhi ﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ﴾" Al Ayaat ul bani isra'eel mein se

jin logon ne kufr ki raah ikhtiyaar ki un per Daood aur Eesa ibn-e-Maryam ki zabaan se la'nat ki gai kyun ke wo sarkash ho gae the aur ziyaadtiyaan karne lage the."

(Al raawi:Abdur Rehman bin Abzi | Al muhaddis: Al Akbani | Al masdar: Zaeef At targhheb, As Safah ao ar raqm: 97 Khulasa hukm ul muhaddis: zaeef)

## 54

### Kisi Malaamat Ki Parwa Kiye Baghair Da'wat Ka Kaam

(عن ابي الوليد عبادة بن الصامت رضى الله عنه قال بايعنا رسول الله صلى الله عليه وسلم على السمع والطاعة: في العسر واليسر، والمنشط والمكره، وعلى اثرة علينا، وعلى ان لا تنازع الامر اهله الا ان تروا كفروا بواحا عندكم من الله تعالى فيه برهان وعلى ان نقول بالحق اينما كنا لا نخاف في الله لومة لائم)

"Hazrat Ubadah bin Samit Raziallahuanhu se riwaayat hai ke, humne Rasoolullah (ﷺ) se tangi aur asaani ki halat mein rahat aur takleef ki halat mein (Yaani har haal mein) hukm sunne aur manne per bait ki khuvaah uska asar hum per hi padta ho, dekhiye jis mein Allah Ta'ala ki taraf se humare pas daleel ho aur is baat per bait ki ke hum jahan kahin bhi hon haqq baat kahenge. Allah ke Deen ke baare mein kisi malammat karne waale ki malammat se nahi darenge.

(Raawi: Ubadah Bin Samit | Al muhaddis: Muslim | Al masdar: Sahih Muslim. Safah ao Al Raqm: 1709 | Khulasatu hukmil hadith: Sahih)

## 55

## Ijtimaa'i Tabaahi

(عن ام المؤمنين ام الحكم زينب بنت جحش رضى الله رضى الله عنها ان النبي صلى الله علي وسلم دخل عليها فزعا يقول: لا اله الا الله ويل للعرب من شر قد اقترب فتح اليوم من ردم يا جوج وماجوج مثل هذه وحلق باصبعيه الابهام والتي تليها فقلت: يا رسول الله انهلك وفينا الصالحون؟ قال نعم اذاكثر الخبث ) (Muttafiq ilahi: kitaab-ul-fatan)

"Hazrat Zainab bint-e-jahash (رضي الله عنها) se riwaayat hai ke, Nabi-e-Kareem (ﷺ) unke paas (ek roz) ghabryae hue tashreef laae, farmane lage laa ilaaha illallaah. Halaakat hai arab ke liye is buraai ki wajah se jo 'anqareeb aa chuki. Aaj ya'jooj ma'jooj ki deewaar mein itna hissa khol dia gaya aur apne angoothe aur shahaadat ki ungli ke saath halqa bana kar dikhaaya. To mene kaha, Ya Rasoolullah (ﷺ)! Kya hum halaak ho jaaenge halaanke hum mein nek log maujood honge, Aap (ﷺ)ne farmaaya: Jab buraai Bahut ziyaada badh jaaegi."

Quraan Majeed ki is aayat mein isi haqeeqat ki taraf ishara maujood hai:

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً﴾

Tarjuma: "Us fitne se daro jo makhsoos taur per hum mein se sirf unhi logon ko laahaq nahi hoga jinhone zulm kia hai." Anfaal-8:25

## 56

## Dosti Mein Muassar Bano Na Ke Mut'asir

(عن ابن مسعود رضى الله عنه أن رسول الله قال: ما من نبي بعثه الله في أمة قلبي الا كان له من أمته حواريون اصحاب يأخذون بسنة ويقتدون بأمره ثم أنها تخلف من بعدهم خلوف يقولون ما لا يفعلون ويفعلون ما لا يؤمرون فمن جاهدكم بیده فهو مؤمن و من جاهدكم بقلبه فهو مؤمن ومن جاهدكم بلسانه فهو مؤمن وليس وراء ذلك من الايمان حبة خردل)

(Muslim: Fazaail-e-Sahaaba)

"Hazrat Abdullah bin Mas'ood (رضي الله عنه) se riwaayat hai ke, Rasoolullah (ﷺ) ne farmaaya: Allah Ta'ala ne jab bhi mujhse pehle kisi Ummat mein Nabi mab'oos farmaaya to uski Ummat mein kuch log Nabi ke mukhlis saathi hote the, jo uske tareeqe ko ikhtiyaar karte the aur uske hukm ki pairwi karte the phir uske baad kuch aise na-Ahl log paida hue jo wo baat kehte the jis per wo khud amal nahi karte the aur aise kaam karne lage jinka hukm nahi tha, pas jo shakhs unke sath apne hath se jihaad kare wo bhi momin hai, jo apni zabaan se jihaad kare wo bhi momin hai aur jo apne dill se jihaad kare wo bhi momin hai. Iske baad raai ke daane ke baraabar bhi Imaan nahi hai."

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## 'Ilm Waalon Ke Munkar Ko Sakhti Se Tokna Jaa'iz Jabke Badoo Ko Aap Ne Narmi Ki

(عن ابى سعيد الخدرى رضى الله عنه عن النبي صلى الله عليه وسلم قال: اياكم والجلوس في الطرقات فقالوا يا رسول الله ما لنا من مجالسنا بدنتحدث فيها فقال رسول الله صلى الله عليه وسلم فاذا أيتتم الا المجلس فاعطوا الطريق حقه «قالوا وما حق الطريق يا رسول الله؟ قال غصص البصر وكف الأذى ورد السلام والامر بالمعروف والنهي عن المنكر»  
( Bukhari: Baal ul muzalim)

"Hazrat Abu Sayeed Khudri (رضي الله عنه) se riwaayat hai ke Rasoolullah (ﷺ) ne farmaaya: Raston mein bethne se bacho. Pas wo arz karne lage, Ya Rasoolullah humare liye in mein bethe bagher chaara nahi, hum wahan zaroori baaten karte hain. Rasoolullah (ﷺ) ne farmaaya ke jab tumhe bethna hi hai to raste ko uska haq de dia karo. Unhone arz kia: Raste ka haq kya hai Ya Rasoolullah ? farmaaya: Nigaah neeche rakhna, takleef-de cheez ka (raste se) hataana aur salaam ka Jawaab dena, neki ka hukm karna aur buraai se rokna. "

(عن ابن عباس رضى الله عنهما ان رسول الله صلى الله عليه وسلم رأى خاتماً من ذهب في يد رجل فنزعه فطره به وقال يعمد احدكم الى جمرة من نار فيجعلها في يده فليل للرجل بعد ما ذهب رسول الله صلى الله عليه وسلم: خذ خاتمك التتفع به. قال لا والله لا اخذه ابد او قد طرحه رسول الله صلى الله عليه وسلم ) (Muslim:kitabul libaas)

"Hazrat Ibn Abbas (رضي الله عنه) se riwaayat hai ke, Rasoolullah (ﷺ) ne ek shakhs ke hath mein sone ki angoothi dekhi to use uske hath se nikaala aur phenk dia aur farmaaya: Tum mein se koi aag ke angaare ka qasad kar sakta hai ke use hath mein rakh le. Rasoolullah (ﷺ) ke jaane ke baad us aadmi ko kaha gaya ke apni angoothi le le aur us se (pehanne ke ilaawa aur koi) nafa haasil karle. Kehne laga Khuda ki qasam! Use kabhi nahi lunga jabke Rasoolullah (ﷺ) ne usko phenk dia hai."

(عن حذيفة رضى الله عنه عن النبي صلى الله عليه وسلم قال: «والذى نفسى بيده لتامرن بالمعروف ولتتهون عن المنكر اوليوشكن الله ان يبعث عليكم عقابا منه ثم تدعونه فلا يستجاب لكم»)

(Tirmizi: Kitabul fatan)

"Hazrat Huzaifa (رضي الله عنه) se riwaayat hai ke, Rasoolullah (ﷺ) ne farmaaya: Qasam hai us zaat ki jiske qabze mein meri jaan hai, tum zaroor neki ka hukm karo aur buraai se roko, warna qareeb hai ke Allah Ta'ala tum per apna azaab bheje phir tum use pukaaroge lekin tumhari faryaad nahi suni jaaegi."

## 58

### Qawl-o-F'el Ke Tazaad Ka Ibrat-Naak

#### Anjaam

Qaal Allahu Ta'ala:

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا

تَعْقِلُونَ ﴿٣٧﴾

"Allah Ta'ala ne farmaaya: "Kya tum logon ko nek kaam ka hukm karte ho aur apne aap ko bhoool jaate ho halaanke kitaab padhte ho kya tum samajhte nahi." Al: Baqarah :44

Wa Qaal Allahu Ta'ala:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ﴾

Nez farmaaya: Musalmano! Pas baat kehte kyun ho jo karte nahi sakht na-pasand hai Allah ke nazdeek ye baat ke kaho jo karke na dikhaao." As-Saff: 2

(وعن ابي زيد اسامة بن زيد بن حارثة رضى الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: يؤتى بالرجل يوم القيامة فيلقى في النار فتدلق اقباب بطنه فيدور بها كما الحمار في الرحا فيجتمع اليه اهل النار فيقولون: يا فلان مالك؟ الم تكن تامر بالمعروف وتنهى عن المنكر؟ الله فيقول بلى كنت امر بالمعروف ولا آتية وأنهى عن المنكر وآتية)

(Bukhari-o-Muslim: Bada hul Khalq)

"Hazrat Usama bin Zaid (رضي الله عنه) se riwaayat hai ke, mene Rasoolullah (ﷺ) ko farmaate hue suna ke, roz-e-Qayaamat ek aadmi laya jaaega use dozakh mein daal dia jaaega. To uski antadiyaan nikal padengi aur unhe le kar wo aise ghoomega jese chakki mein gadha ghoomta hai to uske pas dozakhi ikaththe ho jaaenge, Ae falaan tujhe kya ho gaya? Kya tu neki ka hukm nahi karta tha aur buraai se mana' nahi kia karta tha? wo kahega, kyun nahi. Mein neki ka hukm deta tha magar khud neki na karta tha aur logon ko buraai se mana karta tha magar khud buraai ka irtikaab karta tha."

59

## Kirdaar Ka Asar

(عن حرملة رضى الله عنه قلت يا رسول الله صلى الله عليه وسلم ، ما تأمرنى به اعمل ؟ قال ائت المعروف واجتنب المنكر ، والنظر ما يعجب اذنك ان يقول لك القوم اذا قمت من عندهم فآته ، وانظر الذي تكره ان يقول لك القوم اذا قمت من عندهم فاجتنبه ) (Bukhari)

"Hazrat Harmalah (رضي الله عنه) bayaan karte hain ke, Mene Rasoolullah (ﷺ) se arz kia ke, Aap mujhe kin baaton per amal ki talqeen farmaate hain? Aap (ﷺ) ne farmaaya ke: Neki per amal karo aur buraai se bacho, aur dekho agar tum ye pasand karte ho ke log majlis se uth kar chale jaane ke baad tumhe ache ausaaf se yaad karen to tum apne andar ache ausaaf paida karo aur jin baaton ko tum na-pasand karte ho ke tumhari adam-maujoodgi mein log tumhare baare mein kahe to un baaton se parhez karo."

60

## Deen Khair Khwaahi Ka Naam Hai

(عن تميم الدارى رضى الله عنه أن النبي صلى الله عليه وسلم قال: الدين النصيحة ثلاثا قلنا لمن؟ قال الله ورسوله ولكتابه ولائمة المسلمين وعامتهم) (Muslim: Kitaab ul Imaan)

"Hazrat Tameem Al-daari (رضي الله عنه) se riwaaat hai ke, Nabi (ﷺ) ne farmaaya: Deen khair khwaahi-o-khuloos ka naam hai, ye baat Aap (ﷺ) ne teen bar farmaai. Hum ne pochha kiske liye khuloos aur khair khwaahi? Aap (ﷺ) ne farmaaya: Allah ke liye, uski kitaab ke liye, musalmaano ke ijtimaa'i nizaam ke sarbarahon ke liye aur aam Ahl-e-Islam ke liye."

## 61

## Da'wat Ki Kamyiaabi---Imtehaan Ki Raah Se

(عن خباب بن الارت قال: شكونا الى النبي صلى الله عليه وسلم وهو متوسد برده له في ظل الكعبة فقلنا: ألا تستصلنا ألا تدعوا الله لنا؟ قال كان الرجل فيمن قبلكم يحفر له في الارض فيجعل فيها فيجاء بالمتنار فيوضع على راسه فيشق بأثنين وما يصده ذلك عن دينه ويمشط بأمشاط الحديد مادون لحمه من عظم وعصب وما يصده ذلك عن دينه والله ليتمن الله هذا الا مرحتى يسير الراكب من صنعاء الى حضر موت لا يخاف الا الله او الذئب على غنمه ولكنكم تستعجلون) (Bukhari: Kitaab ul Manaqib)

"Hazrat Khubab bin Al-arat (رضي الله عنه) farmaate hain ke: Rasoolullah (ﷺ) ka'aba ke saaye mein chaadar sar ke neeche rakh kar lete hue the (us zamaane mein Makkah waale be-panah zulm-o-sitam musalmaano per tod rahe the) humne Aap (ﷺ) se arz kia ke Aap hamare liye Allah se madad Ta'alab nahi karte? Aap (ﷺ) is zulm ke khaatme ki dua'a nahi karte? Nabi (ﷺ) ne ye sun kar farmaaya: Tum se pehle aise log guzre hain ke unme se kisi ke liye gadha khoda jaata, phir use gadhe mein khada kia jaata, phir aara laaya jaata aur us se uske jism ko cheera jaata, yahan tak ke uske jism ke do tukde ho jaate phir bhi wo Deen se na phirta, aur uske jism mein lohe ke kanghe chubhoye jaate jo gosht se guzar kar haddiyon tak pohanch jaate, magar wo Allah ka banda haqq se na phirta, Allah ki qasam! Ye Deen ghalib hokar rahega yahan tak ke sawaar-e-san'aa (yemen) se hazar-e-maut tak safar karega aur raste mein Allah ke siwa use kisi ka khauf na hoga, albatta charwaahe ko sirf bhediyaon ka khauf rahega ke kahin bakri utha kar na le jaae lekin afsos tum log jaldi karte ho. "

## Hikmat-e-Tableegh Aur Islaah

**62**

### Alif: Deen Ko Asaan Andaaaz Mein Pesh Kia Jaac

(يَسِّرُوا وَلَا تُعَبِّرُوا، وَبَشِّرُوا، وَلَا تُنْفِرُوا)

(Al raawi: Anas bin Maalik / al Hadees: Bukhari / al sadar: Sahi Bukhari,  
al safha ao al raqam: 69 / khulasa hakam ul muhaddis: [sahi])

Asaani paida karo.

**63**

### Baa: Wa'z-o-Naseehat Ka Hakeemana Tareeqa

(عن شقيق قال كان عبد الله بن مسعود رضى الله عنه يذكر الناس في كل خميس فقال له رجل يا ابا عبد الرحمن لو دوت أنك ذكرتنا في كل يوم قال اما أنه يمنعني من ذلك أي اكره ان أملككم وأنسي اتحولكم بالموعظة كما كان رسول الله صلى الله عليه وسلم يتحولنا بها مخافة السامة علينا)

(Bukhari – kitaab ul 'ilm)

"Hazrat Shaqeeq (رضي الله عنه) se riwaayat hai ke, Abdullah bin Mas'ood (رضي الله عنه) logon ko har jumeraat ke din wa'z-o-naseehat farmaaya karte the, ek aadmi ne unse kaha: Ae Abu Abdur Rahman! Meri khuwahish hai ke aap rozana naseehat farmaaya karen, unhone kaha

ke is khatre ke pesh-e-nazar ke kahin tum uktaa na jaao, mein tumhe rozana waqt nahi de sakta. Mein wa'z-o-naseehat ke maamle mein isi tarah tumhara khayaal rakhta hun jis tarah Rasoolullah (ﷺ) wa'z-o-naseehat ke maamle mein humara khayaal rakha karte the.

64

### Jeem: Baat Ko Khoob Waazeh Karna Chaahiye

(عن انس رضى الله عنه قال كان النبي صلى الله عليه وسلم: اذا تكلم بكلمة اعادها ثلاثا حتى تفهم عنه واذا أتى على قوم فسلم عليهم ثلاثا )

(Bukhari: Kitaab-ul-'ilm)

"Hazrat Anas (رضي الله عنه) se riwaayat hai ke Rasoolullah (ﷺ) jab koi baat kehte to use teen baar dohraate taake samjhi ja sake aur jab kisi qaum ke pas aate to teen bar salaam karte."

65

### Daal: Nek Aulaad Sadqa-e-Jaariya Hai

(عن ابي هريرة رضى الله عنه قال قال رسول الله صلى الله عليه وسلم: اذا مات الانسان انقطع عنه عمله الا من ثلثه الا من صدقة جارية او علم ينفع به او ولد صالح يدعو له) (Muslim: kitaab-ul-'ilm)

"Hazrat Abu Huraira (رضي الله عنه) se riwaayat hai ke, Rasoolullah (ﷺ) ne farmaaya: Jab insaan mar jaata hai to uske amal khatam ho jaate hain magar teen qism ke amal baqi rehte hain, 1) Sadqa-e-jaariya, 2) aisa

'ilm jis se faaida uthaaya jaata raha, 3) aisi nek aulaad jo uske liye dua'a karti rahe."

66

### Sunnat Zinda Karna

عن أبي هريرة قال رسول الله صلى الله عليه وسلم: بدء الإسلام غريباً

وسيعود كما بدأ فطوبى للغرباء (Sahi Muslim: kitaab-ul-Imaan)

"Hazrat Abu Huraira (رضي الله عنه) se riwaayat hai ke, Rasoolullah (ﷺ) ne farmaaya: Deen ki ibtida ajnabi mahol mein hui aur wohi ibtidaai daur phir lout aega. Bashaarat hai ajnabiyon ke liye."

67

### Afw-o-Darguzar Daa'i Ke Asbaab Hain

عن ابن عباس في قوله تعالى «ادفع بالتي هي أحسن» قال الصبر عند

الغضب والعفو عند الاسائة فاذا فعلوا عصمهم الله وخضع لهم عدوهم

كانه ولي حميم (Bukhari: kitaab-ut-tafseer)

"Ibn Abbas (رضي الله عنه) "id faa billati" ki tafseer karte hue farmaate hain ke: Dawat ka kaam karne waale ko saabir aur burdbaar hona chaahiye. Log agar gussa dilaane waali harkaat per utar aeen to use sabr ka muzaahirah karna chaahiye. Logon ki bad-ikhlaaqi per unko maaf kar dena chaahiye. Agar log aisa karen to Allah unki hifaaizat farmaega aur dushman unke samne jhuk jaaega, wo gehra dost aur pur-josh haami ban jaae ga."

68

### Mutall'a

Da'wat-o-tableegeh mein seerat-e-Nabwi (ﷺ) ka mutall'a zaroori hai.

69

### Da'wat-e-Deen Ke Liye Hikmat Aur Khair

#### Khwaahi

Har Nabi aur Rasool ki bunyaadi Da'wat yehi rahi hai ke...

﴿يَقُومِرِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾

"Ae biradaraan-e-millat! Allah ki 'ibaadat karo uske siwa tumhara koi ma'bood nahi hai." A'araaf: 59

﴿يَقُومِرِ لَأَسْأَلَنَّكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ﴾

"Ae meri qaum! Mein is (wa'z-o-naseehat) ka tum se kuch sila nahi mangta mera sila to us Allah ke zimme hai jisne mujhe paida kia bhala tum samajhte kyun nahi." Hood: 51

70

### Baab-e-Awwal: Da'wat-e-Deen Ki

#### Ahmiyat

﴿وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ إِنَّا الَّذِيْنَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾

"Zamaana gawah hai ke insaan zaroor zaroor khasaare mein hai. Siwaae un logon ke jo Imaan laae, nek amal karte rahe aur ek dusre ko haqq ki naseehat aur sabr ki talqeen karte rahe." Al-Asr: 1-3

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْ أَنَا نَفَرْنَا مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

"Aur sab musalmaano ke liye to ye mumkin na tha ke wo us kaam ke liye khade hote, lekin aisa kyun na hua ke uske har giroh mein se kuch log nikal kar aate taake Deen mein baseerat haasil karte aur jab ('ilm haasil kar lene ke baad) apni qaum ki taraf lout'te to un logon ko inzaar karte, taake wo (gunaaho se) bache." At-Tawbah: 122

## 71

### Baab Doum: Daa'i Aur Us ki Siffaat

- ☆ Deen per pukhta Imaan
- ☆ Allah Ta'ala aur uske Rasool (ﷺ) se sachi muhabbat
- ☆ Ehsaas-e-zimedaari
- ☆ Deen aur duniya ke zaroori uloom per uboor
- ☆ Aqal-o-daanish
- ☆ Ikhlaas
- ☆ Khush khalqi
- ☆ Museebaton mein sabr karne ki aadat
- ☆ N'ematon per shukar karne ki aadat
- ☆ Allah Ta'ala ki yaad se dill ka ma'moor hona
- ☆ Allah Ta'ala ka khauf
- ☆ Allah Ta'ala per tawakkul aur usi se ajar ki umeed

- ☆ Esaar
- ☆ Ijz-o-inkisaar
- ☆ Huqooq-ul-ibaad ki pabandi
- ☆ Rizq-e-halaal
- ☆ Shuja'at-o-bahaduri (taake daa'i kisi se mar'oob hokar haqq ke izhaar se na ruk sake)
- ☆ Achi jismaani sehat
- ☆ Apne mukhatibeen ki zabaan mein tareeq-e-baye-kaar se waaqfiyat

Ek daa'i ko jahan ye achi khusoosiyat khud mein paida karni chaahiye wahan kuch razaa'il se nijaat bhi zaroor haasil karni chaahiye. In mein se chand ye hain:

- ☆ Takabbur (apne 'ilm, daulat, amal, husn ya kisi aur wajah se dusron ko haqeer samajhna aur (كبر) ko qubool karne se inkaar kar dena).
- ☆ Gusse aur deegar jazbaat ka na-jaa'iz istemaal
- ☆ Gaflat (Allah Ta'ala ki parwah na karna aur uske ahkaam per tawajjuh na karna)
- ☆ Riyakaari (Allah Ta'ala k bajaye logon ko dikhane ke liye amal karna)
- ☆ Waswason (shaitaan ki taraf se aane waale bure khayalaat) ko durust samajhna ya unse pareshaan hona.
- ☆ Lahoo wa lu'ab (aise fuzool kaamo mein waqt zaaya karna)

jiska koi dunyaawi-o-ukhravi faaida na hona).

- ★ Muhabbat dena (duniya ko aakhirat per tarjeeh dena)
- ★ Bid'at (Deen mein nai nai ijaadaat karna)
- ★ Ishteghaal baala adni (aala cheez chod kar adna per apna waqt aur paisa barbaad karna)
- ★ Jismaani sehat ko nuqsan pohanchaana
- ★ Hasad (dusron ko haasil shudah n'ematen dekh kar jalna)
- ★ Bad ikhlaaqi
- ★ Zulm aur na-insaafi
- ★ Laalach
- ★ Bukhl aur kanjoosi
- ★ Fuzool kharchi
- ★ Haq ko chupaana

Jaahili asaabiyat (apne baap daada ki pairwi karna, apne giroh ki baat ko hamesha fauqiyat dena aur dusre ki baat ko radd karna - subaai, nasli, lisaani aur firqa-waraana ta'ssub)

## 72

## Da'wat Ke Fazaail

Da'wat ki fazeelat mein ba-kasrat Ayaat-o-Ahadees maujood hain.

Aaiye hum chand fazaa'il per nazar daalte hain.

**(1)** Daa'i ki baat se behtar kisi ki baat nahi. Allah Ta'ala farmaata hai:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾

"Aur us se ziyaada achi baat waala kon hai jo Allah ki taraf bulaae aur nek kaam kare aur kahe ke mein yaqeenan musalmaano mein se hun." Fussilat: 33

**(2)** Daa'i ke liye be-shumar ajar-o-sawaab hai.

Rasoolullah (ﷺ) farmaate hain: "

(من دل على خير فله مثل أجر فاعله) (Rawah-ul-Muslim)

"Jisne raah-e-hidaayat ki Da'wat di to uske liye uski itteba karne waalon ke ajar ki tarah ajar-o-sawaab hai aur us se itteba karne waalon ke ajar-o-sawaab mein koi kami bhi nahi hogi."

Nez Rasoolullah (ﷺ) ne Gazwa-e-Khyber ke mauqe per Ali (رضي الله عنه) se mukhaatib karke farmaaya:

(فوالله لأن يهدي الله بك رجلاً واحداً خير لك من أن يكون لك حمر النعم)

(Muttafiq Alai)

"Allah ki qasam! Allah tumhare zariye ek aadmi ko hidaayat de de ye tumhare liye surkh oonton ka maalik hone se behtar hai."

**(3)** Da'wat hi ki bina per ye Ummat khair-e-Ummat ke laqab se sarfaraz hui. Irshaad Rabbaani hai:

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

"Tum behtareen Ummat ho jo logon ke liye paida ki gai hai ke tum nek baaton ka hukm karte ho aur buri baaton se rokhte ho aur Allah Ta'ala per Imaan rakhte ho." Aal-e-Imran:110

**(4)** Da'wat ki mushaqqat uthaane waala zaroor kaamiyaab hoga. Allah Ta'ala farmaata hai:

﴿وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

"Tum mein se ek jamaat aisi honi chaahiye jo bhalaai ki taraf bulaae aur nek kaamo ka hukm kare aur bure kaamo se roke aur yehi log falaah-o-nijaat paane waale hain." Aal-e-Imran: 104

## 73

### Tauheed Sabse Pehle

Rab ke raste mein sar-e-fehrist sahi aqeeda, ikhlaas aur tauheed 'ibaadat hai. Jesa ke Allah Ta'ala ka Irshaad hai:

﴿قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَأْبٍ﴾

"Aap e'laan kar dijiye ki mujhe to sirf yehi hukm dia gaya hai ke mein Allah ki 'ibaadat karun aur uske sath shareek na karun, mein usi ki taraf bula raha hun aur usi ki jaanib mera loutna hai."

Ra'ad: 36

Da'wat ki asaas yehi Tauheed hai. Saare Ambiya ne Tauheed se apne Da'wat ka aghaaz kia, bila-ikhtilaaf yehi tamaam Ambiya Alaihimussalam ka manhaj raha hai.

Muhammad (ﷺ) Makkah mein tera saal tak logon ko Tauheed ki Da'wat dete rahe aur unhe shirk se rokne rahe. salaah, zakaat aur saom-o-hajj ka hukm baad mein aya, chori-o-sood khori, zina'kaari, badkaari aur qatl-o-gaarat-giri se bhi baad mein mana kia gaya. Kalma-e-tauheed ke iqraar se hi ek shakhs Islam mein dakhil hota hai aur kalma-e-tauheed padh kar wafaat pane waala jannat mein jaaega.

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## Tauheed Ke Baad Poora Islam

( ادْخُلُوا فِي السِّلْمِ كَافَّةً )

Allah Ta'ala ka Irshaad hai:

﴿الرَّسُولُ كَتَبَ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١٠﴾﴾

"Alif laam raa! Ye aali-shaan kitaab hum ne Aap ki taraf utari hai ke Aap logon ko andheron se ujaale ki taraf laaen, unke Rab ke hukm se, zabardast aur ta'reefon waale Allah ki raaste ki taraf." Ibrahim: 1

### Daa'i Ke Ikhlaaq-o-Ausaaf:

Daa'i ko kin ikhlaaq-o-ausaaf ka haamil hona chaahiye, kitaab-o-Sunnat ke andar muta'did maqaamaat mein inka bayaan aya hua hai. Chand sifaat ka hum zikar karte hain.

### Daa'i Ke Ausaaf:

1. Ikhlaas
2. Baseerat
3. Sadaaqat
4. Tawaaz'o
5. Hilm-o-rifq
6. Sabr

## 75

### Islam Ka Ta'arruf Pesh Karna

Da'wat ke hawaale se muslim aur gher-muslim dono tabqon mein ta'arruf-e-Islam pesh karna, kaar-e-khair hai, yaqeenan aisi Da'wat ziyaada haamil-e-sawaab hai.



## Da'wat Ke Ziman Mein Ae'trazaat Aur Unke Jawaabaat

### Ae'traaz: 01

#### Missionaries Ka Sawaal Hai Ke: Aisha Ki Rasoolullah (ﷺ) Se Kam-Umri Mein Shaadi Ki Haqeeqat?

- A.** Aisha se kam-umri mein shaadi karna aib hai to tumhari kitaabon mein mazkooR Ambiya per bhi tumne aib lagaaya ke wo zina karte the.
- B.** Nasaara ki kitaab mein likha hai ke Maryam ka khutba-e-Nikkah Yusuf Najaar se hua, us waqt Maryam ki umar sirf 12 saal thi aur Yusuf Najaar ki umar 89 saal thi. 77 saal bade the.
- C.** Khaula bint-e-Hakeem ne ye paighaam dia taake Abu Bakar Siddiq aur Rasoolullah (ﷺ) ke darmiyaan qaraabat aur badh jaae.
- D.** Muhammad (ﷺ) se pehle Jabeer bin Mut'am bin Adi ne khud apna shaadi ka paighaam pesh kia tha jis se waazeh hai ke wo unfuvaan-e-shabaab per thin.
- E.** Quresh mukhtalif tarah se azmaaya karte the aur takleef dia karte the lekin jab Aisha (رضي الله عنها) se shaadi hui to kisi ne ae'tiraz nahi kia.
- F.** Arab ki ladkiyon mein is tarah riwaaj tha jinki misaalein Abu Bakar, Umar (رضي الله عنهما) waghera ki hain.

- G.** 'Ilm-e-Deen ka ek chothaai hissa Aisha (رضي الله عنها) se marwi hai. Jis mein Allah ki hikmat waazeh hoti hai. Kam-umri mein hifz Ahadees ke imkanaat ghaalib hote hain.
- H.** Askislampedia par tafseeli article maujood hai.

## Ae'traaz: 02

### Zainab Bint-e-Jahash (رضي الله عنها) Se Shaadi Ka Masla?

- A.** سبحان مقلب القلوب . . . وقعت في قلبه . . . ye riwayat mein saabit nahi hain.
- B.** Ye Allah Ta'ala ka hukm tha isliye Aap (ﷺ) ne Nikkah kia aur is per Zainab (رضي الله عنها) dusri saukano per fakhar karti thin ke mera Nikkah Allah ne asmaano mein kar dia.
- C.** Muhammad (ﷺ) ke hukm per Zaid (رضي الله عنه) ne Nikkah kia tha lekin jab nobat Ta'alaq tak pohanch gai tab Allah ne Aap (ﷺ) ka Zainab bint-e-Jahash (رضي الله عنها) se Nikkah kar dia.
- D.** Azaad Aurat ka Nikkah ghulam se kia jaa sakta hai aur le-paalak ki biwi bahu ke hukm mein nahi hua karti aur le-paalak haqeeqi beta nahi hua karta. Ye waazeh karne ke liye Aap (ﷺ) ke Nikkah ke zariye samjhaya gaya. Khashiyat khauf ke ma'ni mein nahi balkeh haya ke ma'ni mein hai aur yahood aur munaafiqeen ke fitne se mohtaaf ho rahe the. Is per Allah ne apne faisle ko jaari kia.

**Ae'traaz: 03**

**Missionaries Ka Sawaal Hai Ke: Ta'daad  
Azwaaj-e-Rasool (ﷺ) Per Masla Aur Uska  
Jawaab**

- A.** A. Agar Nikkah karna aib hai to zina karna us se bada aib hai. Kisi ki biwi se zina karne ke liye uske shohar ko qatal karwaana is se bada jurm hai. Apni hi betiyon se zina karna us se bhi bada jurm hai. Jab zina karne se kisi ki nabuwwat saaqit nahi hoti (tumhare zo'm mein) to Nikkah karne se kese risaalat saaqit hoti hai. Zina, shirk aur khayaanat karne se kese saaqit nahi hoti.
- B.** Balkeh Muhammad (ﷺ) Nabi aur insaan the, Aap (ﷺ) ne Nikkah ka tareeqa ikhtiyaar kia taake log bhi usi ko apnaen, ye koi anokhe Rasool na the ke apne guzre hue Ambiya ki mukhaalifat karte.
- C.** Muhammad (ﷺ) ne pachaas saal ki umar mein hi shaadiyan ki, aur Aap (ﷺ) ki tamaam ki tamaam biwiyaan bewa, mutallaqa thin siwaae Aisha (رضي الله عنها) ke yehi ek baakira thin.
- D.** Muhammad (ﷺ) ki tadaad-e-azvaaj mein chaar hikmatein thi:
- vi.** Taleemi hikmat: Aurton ke niji masaa'il jis mein haya ka talluq hota hai wahan per apni biwi ke zariye taleem dia karte the. (Aisha aur Umm-e-Salma (رضي الله عنها)) iski misaal hain).
  - vii.** Sharai' hikmat: Jaahili rusoom-o-riwaaaj ka qala'-qam'a karne ke liye Nikkah kia jese mutabanni ki biwi, mutabanni haqeeqi beta nahi hota.

- viii.** Samaaji hikmat: Aisha se Nikkah karne ka matlab Abu Bakar ka pehle-pahal wazeer banna hai, aur Umar ki beti se Nikkah karna unka dusre wazeer banna hai, aur Usman-o-Ali (رضي الله عنه) ki takreem ki khatir taake wo aage chal kar khilaafat sambhaalen isliye Aap (ﷺ) ne apni betiyon ka Nikkah unse karwaaya.
- ix.** Siyaasi hikmat: Qabaa'il ko jodne aur apne se qareeb karne ke liye Aap (ﷺ) ne Nikkah kia jese Jaweriya jis se qabeela bani al-musTa'alaq pora ka pora Islam mein daakhil ho gaya. Is tarah Safiya jo ek yahoodi qabeele ki ladki thin, aur Umme Habeebah jo Abu Sufyan ki ladki thin.

#### **Ae'traaz: 04**

### **Missionaries Ka Sawaal Hai Ke: Allah Ke Rasool (ﷺ) Per Jaadu Kiye Jaane Waali Ahadees Ki Sehat Per Sawalaat Aur Unka Jawaab?**

- A.** Allah Ta'ala apne Ambiya ko azmaata hai taake unke darjaat buland kare aur ajar mein izaafah kare isliye Allah ne Muhammad (ﷺ) ko azmaaya, Labeed bin Asim ne Aap (ﷺ) per jaadu kia.
- B.** Allah ke Rasool (ﷺ) bashar the aur dunyaawi bashari taqaaze Aap (ﷺ) per pore hua karte the, jese museebat-o-takleef, bimaari aur jaadu wagheira. Lekin iska kaar-e-nabuwat se koi talluq nahi tha.
- C.** Shaitaan Allah ke mukhlis bando per haawi nahi ho sakta, (Yaani gumraah nahi kar sakta, buraai'yon ko muzayyan nahi

kar sakta, unko uchak nahi sakta) albatta badan mein takleef daal sakta hai jis se Quran inkaar nahi karta. Jese Ayyub ne kaha: ﴿أَنى مَسنى الشيطان بنصب و عذاب﴾ (Saad: 41)

- D.** Nabi-e-Kareem (ﷺ) ka ye khabar dena ke Labeed bin Asim ne Aap per jaadu kia aur jaadu ki jagah bhej kar jaadu kardah cheezon ko khatam karna ye khud Aap (ﷺ) ke Nabi hone ki daleel hai. Agar ye Nabi na hote to kese dusron ko bataate.
- E.** Nabi (ﷺ) ne us haalat mein wahii ke zariye jaadu ka tod seekha iska matlab ye hai Bahut halka asar hua, wahii ke talqi (wahii haasil karne) aur uske nashr-o-isha'at mein koi khalal waqe' nahi hua.
- F.** Muhammad (ﷺ) ne mu'avvazitain padh kar dam kia jis se jaadu khatam ho gaya, ye is baat ki daleel hai ke m'uawwazitain Allah ka kalaam hai aur Muhammad (ﷺ) Allah ke Rasool hain.
- G.** Agar Ahadees-e-Rasool (ﷺ) Sahaaba ki taraf se mansoob baatein hoti to wo log sab se pehle is Hadees ko gum kar dete kyun ke is mein Nabi ki shaan mein kami ki baat lagegi inke za'um ke mutaabiq.

## Ae'traaz: 05

### Missionaries Ka Sawaal Hai Ke: Islam Mein

### Murtad Ka Hukm Aur Us Per Saza Ka Masla?

- A.** Islam Deen ke ikhtiyaar karne mein mutlaq azaadi ata karta hai, kisi ko majboor nahi karta (laa ikraaha fid Deen), murtad per hukm naafiz karna hai to Islami hukoomat hi kar sakti,

aam aadmi nahi jiska matlab ye hai ke Islami hukoomat mein murtad hone ka elaan karne se is mein dunyawii e'tibaar se ghaddaari ki buu bhi aa rahi hai, jo Islam laane ke baad Deen se phir jaae goya wo Islam aur musalmaano ke khilaaf elaan-e-jung kar raha hai is wajah se murtad ki saza sakht paai gai jese hukoomatein ghaddar ki saza qatal bataati hain lekin Islam ki ye saza naafiz hona zaroori nahi. Aur ek masla ye hai hukm kia hai aur is hukm ko nafiz karna kya hai dono mein bada farq hai aur nifaaz ke liye kai Maraahil long process hain aur waqt ka haakim faisla leta hai mashware ke baad, kisi mu'ayyan ki takfeer asaan nahi uski shart'ain hain.

- i.** Mulzim ka qasad maloom kia jaaega.
- ii.** Dalaa'il ke zariye itmaam-e-hujjat karna.
- iii.** Ta'weel dur karna.

Mawaane-takfeer khatam hona zaroori hai jese 1) jahil 2) khata (chook) 3) ikraah 4) ta'weel waghera.

**B.** Aqeeda aur Imaan ek bunyaad hai jis per jannat jahannam ke faisle hote hain lihaaza ye sanjeeda masla hai aam bhole-bhaale log bhi murtad ki wajah se jahannam ke gadhe ki taraf khud-kushi ke faisle kar sakte hain lihaaza hukoomatein awaam ko khud-kushi aur khud ko takleef daalne waale faislon se chokanna rakhne ke liye sakht qanoon ka elaan karti hai jis tarah ek ghaddaari per sakht saza'on ka elaan karti hai usi tarah Islam sirf masjid ke ahkamaat nahi bataata balkeh mulk-o-samaaj mein Islam se ghaddaari ke qawaaneen bhi bataata hai lekin qawaaneen ki bunyaad per aam aadmi qanoon ko hath mein nahi le sakta aur haakim per bhi foran waajib nahi

ke had nafiz kare balkeh ba bhi nifaaz kaafi tanbeh aur tauba ki talqeen ke baad kia jaata hai. Faisla haakim leta uske manfi-o-musbat asraat ke hisaab se, Ulama ke mashware ke baad na ke nafsani intiqam ki bunyaad per.

Ek school mein daakhila lena aur na lena aap ka ikhtiyaar hai aur dakhila lene ke baad school ke qawaaneen ko zulm nahi balkeh discipline ka naam dia jaata hai is tarah Islam qubool karne per ikraah jaa'iz nahi lekin Islam laane ke baad qawaaneen ko follow karna dicipline hai, murtad aur takfeer ka nifaaz waqt ke haakim ke hath mein ke Ulama aur qaazi ke shoora ke baad gaur kare ke naafiz karne ke Maraahil tay hue ya nahi?

## Ae'traaz: 06

### Missionaries Ka Sawaal Hai Ke: Islam Mein Jannat Ka Tasawwur Sirf Aurton Aur Sharaab- O-Shabaab-O-Kabaab Hi Hai?

- A.** A. Jannat ki n'ematen sirf maaddi nahi balkeh roohani inamaat bhi hain jese Rabb ka deedaar, jo baqya saari n'ematon mein sabse badi n'emat hai. ﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادًا﴾ (Al Yunus: 26) ﴿فِيكَشَفَ الْحِجَابِ﴾ (Al Qiyaamah:44), ﴿وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ﴾ (Muslim:181) ﴿فَبِمَا آعْطَوْا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَىٰ رَبِّهِمْ عَزَّ وَجَلَّ﴾
- B.** Quran ke andar jannat ki jin n'ematon ka zikr hai wo dunyaawi n'ematon se sirf naam mein mushaabeah hain, haqeeqat mein uski lazzat ko hum bayaan nahi kar sakte..
- (رسالة الاكليل لك مجموع الرسائل الكبرى لابن تيمية (٢:١).... (عن جابر بن عبدالله قال قال رسول الله يأكل اهل الجنة فيها) (Muslim:2835).... (عن أبي هريرة عن النبي قال يقول الله تعالى: أعددت لعبادي الصالحين ما لا

عين رأت ولا أذن سمعت ولا خطر على قلب بشر ( Bukhari:3244)

- C.** Eesa (ﷺ) ne apne shaagirdon se wa'ada kia hai ke wo unke sath malakoot Allah Al Jayyad Yaani jannat mein sharab piye'nge, marqas:14:25.
- D.** Eesa ne apne shaagirdon se kaha ke mein tumhare liye isi tarah ek malakoot bana'onga taake mere dastarkhwaan per khao piyo aur meri kursiyon per betho taake tum ko bani isra'eel ke baara qabeele ka badla dia jaae. Injeel Lauqa:22:30
- E.** Safar-e-Ayyub mein likha hua hai ke:  
(اعلم ان الهی؟ کہ اعلم ان الهی حی، وآ فی ساقوم فی الیوم الاخیر بالجسد؟ وم فی الیوم الاخیر بالجسدی وساری بعینی اللہ مخلصی)  
(ai 19:25-27)
- F.** Eesa ne kaha ke mein tumse kehta hun ke Bahut se log mashaariq aur maghaarib se aaenge aur Ibrahim, Ishaq aur Yaqoob se asmaano ke malakoot mein taik lagaenge. (Injeel mata:8:11)

## Ae'traaz: 07

### Missionaries Ka Sawaal Hai Ke: Khaaliq Ke Liye Makar Ki Sifat Ka Ma'ni Kya Hai?

Allah makar ka Jawaab dete hain:

- A.** Makar ka matlab: Kisi hamle ke zariye kisi ka uske maqsad ko paane se pher dene ko makar kehte hain. mahmood qism ka makar jis se sirf ache kaam ki takmeel hoti hai,(والله خیر), 54:3) (المأکرین) is ma'ni mein Allah ne apne liye makar ka lafz istemaal kia hai. Mazmoom qism ka makar jiske zariye

se bure kaam ko anjaam dia jaata hai.

- B.** Al-Jabbar ka lafz Ahl-e-kitaab ki kitaabon mein mazkooor hai. Jese (mazmoor:24:8) safar-e-ayyub mein al-qahhaar ka lafz (11:30) safar-e-daniyal mein al-muzil ka lafz (37:4) mazmoor mein al-muntaqim ka lafz (47:18) safar-ul-amsaal mein az-zaar ka lafz (36:8) safar-e-ash'ya mein khaliq-ul-shar (7:45) risala-e-saniya tasaalonki (11:2) ibraniyan mein al-waaris ka lafz (3-1:1) maujood hai.

### Ae'traaz: 08

#### Missionaries Ka Sawaal Hai Ke: Aisha (رضي الله عنها) Ke Lihaaf Mein Wahii Ke Aane Per Masla?

- A.** Wahii ka nuzool lihaaf-e-Aisha mein hone ka matlab jimaaf ke mauqe per nahi balkeh Aap (ﷺ) bistar per unke ek jaanib hote tab wahi naazil hoti aur ye sharf sirf Aisha ko haasil tha.
- B.** Is hadees mein Aisha (رضي الله عنها) ka sharf bataana maqsood hai dusri Ummahaat-ul-Momineen ke muqaable mein.

### Ae'traaz: 09

#### Missionaries Ka Sawaal Hai Ke: Kya Rasool (ﷺ) Per Nisyaan Taari Hota Tha?

- A.** Nisyaan ke wuqoo' ki do qismein hain, ek aisi cheezon ka nisyaan jin baaton ki tableegh ka Aap (ﷺ) ko hukm nahi dia gaya. Jee bashari tabi'at, adaat-o-atwaar wagherah, ye jaaiz hai.
- B.** In baaton mein nisyaan waaqe hona jinki tableegh ka hukm

dia gaya ho. is mein do sharton ke sath jawaaz paida kia ja sakta hai.

- i. Nisyaan us waqt ho jabke Aap (ﷺ) ne uski tableegh kar di ho. Tableegh se pehle nisyaan hona aslan nahi ho sakta.
  - ii. Aap (ﷺ) ka is per istimraar na ho balkeh koi tambiih ho ya to wo ba-nafs-e-nafees ho ya kisi aur ki jaanib se ho.
- C.** Falaatansii...ka matlab ye nahi ek Aap (ﷺ) bhool gae is per yaad-dahaani karwai gai balkeh ye khabar di gai ke Aap (ﷺ) ko Allah ne jo kuch padhaaya hai wo hargiz nahi bhoolenge.
- D.** لقد اذ كرلى گذار كذا آية اسقطتها من سورة كذا وكذا- وفى رواية انسيتها ..kisi baat ka zehan se gaib hona uske mit jaane jesa nahi hai. Nisyaan-e-taam ye Nabi-e-Kareem (ﷺ) se hona na-mumkin hai. Nabi (ﷺ) ka bhoolna bil-jumla nahi tha lekin jab Aap (ﷺ) ne suna to Aap (ﷺ) ko yaad aa gaya. Allah Jibreel ko bhejte the to bhoolne se kya farq padega, aalim-ul-gaib Allah ko Jibreel bhejne kitni der Aap (ﷺ) ko yaad dilaane ke liye lihaaza fikr ki koi zaroorat nahi mukamal hifaazat ka inteazam tha.

## Ae'traaz: 10

### Missionaries Ka Sawaal Hai Ke: Aap (ﷺ) Ki Waalida Amina Ki Paak Daamani Per Shak?

Tibqaat-e-kibri Ibn Saad ki pehli jild mein hai ke Abdullah bin Abdul Muttalib aur khud Abdul Muttalib bin Hashim dono ne ek sath apna apna Nikkah kia, jabke teesri jild ki riwaayat se jo baat saabit ho rahi hai ke Hamza Allah ke Rasool (ﷺ) se chaar saal bade the. Nasraani ka shubah hai ke Amna ne khiyaanat ki jis se Rasoolullah (ﷺ) ki wilaadat hui.

- A.** Bukhari ki riwaayat hai Muhammad (ﷺ) ne kaha ke mein Nikkah se meri paidaish hui na ke sifaah se.
- B.** Ye tibqaat-e-kibri Ibn Saad Tareekhi kitaab hai, Deen tareekhi kitaabon se nahi sahi kitaab-o-Sunnat se lete hain.
- C.** Hamza Allah ke Nabi (ﷺ) se chaar saal pehle paida hone se ye kese laazim aega ke Amina bint Wahb ne khayaanat ki? Chaar saal chote hone ka matlab Allah ne Abdul Muttalib ke muqaable mein Abdullah ko chaar saal baad aulaad se nawaaza.
- D.** Muhammad bin Umar bin Waaqid-ul-Waqdi al Aslami – ye shakhs Imam Bukhari Rahimahullah ki nazar mein matrook-ul-Hadees hai, Imam Nisayi ne zu'afa aur matrookeen mein shumaar kia hai.

## Ae'traaz: II

**Missionaries Ka Sawaal Hai Ke: Kese Tum Ye Kehte Ho Ke Eesa (ﷺ) Ki Wafa't Nahi Hui Jabke Surah Aale Imran Mein Eesa (ﷺ) Ki Wafaat Muakjid Hai?**

**Jawaab:** (Eesa zinda hain) is mauzoo per mene 52 dalaa'il pesh kiye hain, ek video bayaan mein youtube per (arabi, urdu, angrezi) mein dastiyaab hai.

- A.** Quran Majeed mein kahib bhi koi aisi daleel nahi hai jo Eesa (ﷺ) ki wafaat per saraahat karti ho. Lafz wafaat aur Taufi sirf maut ke ma'ni mein nahi hai balkeh iske dusre ma'ni per

muhtamal hota hai. Ek waqt-e-muqarrara ke liye uthaa lia jaana

(اخذ الشي وافياً -- اذ قال الله يعيسى انى متوفيك ورافعك الى --) (3:55)

tumko tumhare jism aur rooh ke sath utha lunga. Yehi ma'ni Ibn-e-Jareer ne salaf ki jamaat se naqal kia hai.

- B.** Quran Majeed bil jazm kehta hai ke Eesa (ﷺ) qatal nahi kiye gae balkeh utha liye gae. ﴿وما قتلوه يقيناً بل رفعه الله اليه﴾ (An Nisa:157-158)
- C.** ﴿والسلام على يومى ولدت ويوم اموت ويوم البعث حياً﴾ (Maryam:33) Is ayat mein youm amoot waala lafz aapki wafaat per dalaalat nahi karta balkeh is ayat mein Eesa (ﷺ) per teen dino mein salaamti ka zikar hai. 1. Unki wilaadat ke din, 2. Unki wafaat ke din, 3. Qayaamat ko uthaye jaane ke din. is mein se ek pehla guzar chuka hai aur do baaqi hain .

## Ae'traaz: 12

### Missionaries Ka Sawaal Hai Ke: Rooh-ul-Qudus

#### Kon Hai? (وايدناه بروح القدس) Baqarah: 87

- A.** Ash Shaikh Shanqeet Rahimahullah ne kaha sahi Qawl ke mutaabiq rooh-ul-qudus se muraad Jibreel hain. Allah ka Qawl ﴿نزل به الروح الامين﴾ Ash-Shuara:193
- B.** Hassan bin Saabit se Allah ke Rasool (ﷺ) ne kaha ke, Ae Hassan tum Rasoolullah (ﷺ) ki jaanib se difa'a karo (Jawaab do) (اللهم على ايده بروح القدس) (Bukhari-o-Muslim)
- C.** Shaikh ul Islam Ibn Taymiya rahimahullah ne kaha jamaheer-e-Ulama ne kaha ke beshak Allah Ta'ala ne Jibreel ko Rooh-ul-Ameen, Rooh-ul-Qudus kaha hai.

**Ae'traaz: 13**

**Missionaries Ka Sawaal Hai Ke: Kya Islam  
Mein Taslees Ka Wujood Hai?**

- A.** Taslees ka aqeeda Allah ki zaat mein shirk karna hai, jabke Allah ne kaha: ﴿لَا تَقُولُوا ثَلَاثَةً انتَهُوا خَيْرَ الْكُفْرِ﴾ aur Quran Majeed ne isko shirk se tabeer kia. Islam Deen-e-tauheed hai, jiska 'ilm khud Nasaara ko hai phir bhi ye Islam mein taslees k wujood ka sawaal karte hain, jis per hamein ta'ajjub hota hai.
- B.** انا فتحنا لكرانا انزلناه تترليوا فاذا قراناه.....is tarah ki ayat mein jama mutakallim ke seeghe se nasaara apne aqeede ko saabit karne ki daleel lete hain jabke Quran ki waazeh aur mohakkam Ayaat aqeeda-e-tauheed ko saabit karti hain. Imam Ibn-e-Taymiya Rahimahullah ne kaha tauheed per dalaalat karne waali mohakkam Ayaat ko chod kar tum mutashaabe ke peeche kyun padh rahe ho. **Majmoo al fatawa (233/234-5)**

**Ae'traaz: 14**

**Missionaries Ka Sawaal Hai Ke: Kya Allah  
Deen Ke Phailane Ke Liye (Unf Aur Talwaar)  
Ka Mohtaaj Hai? To Phir Rasool (ﷺ) Ne Jung-  
o-Jihaad Aur Qitaal Ki Wasiyyat Kyun Ki?**

Waqt ke haakim ke liye aman qaa'im karne ke liye taqat ka istemaal bura nahi 'peace keeping force' albatta taaqat ka istemaal dehshatgardi, fasaad aur zulm ke liye karna haraam hai. Surah Maaidah, aayat no: 32.

- A.** Safar-ul-khurooj (22:23) Mosa (ﷺ) ko chadhaai karne ka hukm dia. Safar-ul-Khurooj (11:34) but'on ka todne, darakht'on ko kaatne ka hukm aur shirk se rokne ka hukm dia.
- B.** Risaalah-e-bolas abraneen ki taraf bheja gaya (7:1,2) Ibrahim (ﷺ) ne badshaahon se qitaal kia aur maal-e-ghaneemat paya. Rab kese apne Nabi hazqiyaal se kehta hai safar hazqiyaal (8:11) tum talwaar se darte ho, is wajah se tum per talwaar uthana zaroori hai, Rab kehta hai: Tum talwaar se qitaal karoge aur mein bani israa'eel ke haq mein faisla karunga tab tumhe pata chalega ke mein hi haqeeqi Rab hun.
- C.** Safar-ul-Adad (17:31) har bache ko qatal karo, aur har khaawind waali Aurat ko qatal kar do lekin kunwari ladkiyon ko zinda chod do.
- D.** Safar-ul-tasniyah (10:20) Rab Mosa (ﷺ) se kehta hai ke jab tum basti waalon se ladne jao to sabse pehle sulah ki Daawat do. Agar wo sulah karlen aur baat maan len to har banda tumhara ghulam ban jaaega agar sulah se inkaar karen aur ladne per utar aae to unka muhasara kar do, jab tumhara Rab unko tumhare haathon per hukm naafiz karde to tum unke mardo ko talwaar se khatam kar dena aur Aurton, bachon aur chaupaayon ko maal-e-ghaneemat bana lena aur tumhare Rab ne jiska tumhe maal-e-ghaneemat ata kia hai us se faa'ida uthaao aur is tarah tum har us basti se karna jo tum se ikhtelaaf kare.

**Ae'traaz: 15**

**Missionaries Ka Sawaal Hai Ke: Quran Kehta Hai Ke Muhammad (ﷺ) Rehmat-ul-Aalameen Hain Jabke Aap (ﷺ) Kaafiron Ke Liye Rehmat Nahi?**

- A.** Ibn-e-Kaseer Rahimahullah (وما أرسلناك إلا رحمة للعالمين) ki tafseer mein Allah Ta'ala ne Muhammad (ﷺ) ko is Aayat mein tamaam jahaano ke liye rehmat banaaya hai, musalmaano aur kuffaar ke farq ke baghair, pas jisne is rehmat ko qubool kia aur uski shukar-guzaari ki duniya-o-aakhirat mein wo khush-bakht insaan hai aur jo iska inkaar kare wohi duniya-o-aakhirat mein na-kaam hoga.

(الم ترالى الذين بدلوا نعمة الله كفرا واوا حلوا قومهم دار البوار-- جهنم يصلونها و بئس القرار)

- i.** Nabi (ﷺ) ki rehmat ki misaal meethe chashme ki hai. Allah ne apni saari makhloq ke liye ek meethe paani ka chashma jari kia pas jo us se faaida uthaye, apne jaanwaron aur khet ko sair'aab kare wo faaide mein hai. Rahe wo log jo susti karen aur peeche rahen wo us se mahroom hain.
- B.** Muhammad (ﷺ) ki wajah se hi kuffaar ko duniya mein azaab nahi dia gaya jis tarah ke agli Ummaton ko azaab dia jaata tha. Jese khasaf-o-qazaf waghera.

- Fatah Makkah ki maafi kya rehmat ki daleel nahi?
- Ta'if ki maafi rehmat ki daleel nahi?

**Ae'traaz: 16****Missionaries Ka Sawaal Hai Ke: Chor Ka Haath****Kaatne Ka Hukm Kyun Dia?**

- A.** Khurooj (16:21) Rab ne Mosa (ﷺ) se kaha: Aur jo koi shakhs chori kare ya uske pas wo cheez paai gai to usko qatal kar dia jaae.
- B.** Safar-ul-tasniyah (11:25) jab do aadmi aap mein jhagde aur dono bhai houn un mein se ek ki biwi apne shohar ko bachaane ke liye haath se use maarti hai aur apna haath aage karke uski sharm-gaah ko pakad leti hai to uska haath kaat do aur is zimm mein tumhare andar rehm-dili paida na ho.
- C.** Islam ke ahkamaat adl-o-insaaf per mabni hain aur is mein badi hikmat posheeda hai. Had se guzar jaane waalon ke liye tambeeh hai jab ek ki saza sab dekhenge to sab us harkat se baaz aaenge. Is tarah mu'aashara buraa'iyon se paak ho jaaega.
- D.** Safar-ul-khurooj (28:21) jab kisi aadmi ya Aurat ko bail zakhmi kar de aur wo us se mar jaae to tum us bail ko rajam karo yahan tak ke mar jaae, aur tum uska gosht na khaao, bail ke maalik per koi jurmaana nahi, agar bail seeng maarne waala hai aur us se qabl uske maalik ko khabardaar kia gaya lekin usko bandh kar nahi rakha jiski wajah se kisi aadmi ya Aurat ki jaan chali jaae to tum us bail ko rajam karna aur uske maalik ko qatal kar daalna.

**Ae'traaz: 17**

**Missionaries Ka Sawaal Hai Ke: Kaaba Ke  
Itraaf Tawaaf Aur Rami Jamraat Ka Matlab  
Kya Hai?**

- A.** A. Nabi (ﷺ) ne kaha: (انها جعل الطواف بالبيت والصفاء والمرورة ورمي) (الجهار لا قامة ذكر الله) (Abu Dawood) Allah ke zikar ke liye tawaaf aur rami jamraat kia jaata hai.
- B.** Hajj ke mausam mein Allah ne Bait-ullah ka tawaaf karne ka hukm dia taake log duniyawi aur ukhrawi faaida uthate rahen.
- C.** (انك لا تضر ولا تنفع) (عمر بن الخطاب) hajr-e-aswad ke baare mein Umar (رضي الله عنه) ne kaha ke, Ae hajar-e-aswad tu na nuqsan pohancha sakta hai na faaida.
- D.** Musalmaan to sirf Allah ke Nabi ki ittibaa' mein tawaaf karte aur hajr-e-aswad ko chumte hain aur rami jamaar karte hain.

**Ae'traaz: 18**

**Missionaries Ka Sawaal Hai Ke: Muhammad  
(ﷺ) Hajr-e-Aswad Ki Ta'zeem Kyun Karte The  
Aur Bosa Dete The?**

- A.** Umar ne kaha: jab hajar-e-aswad ko bosa dia aur kaha yaqeenan mujhe pata hai ke tu sirf ek patthar hi hai jo nuqsan pohancha sakta hai aur na faaida de sakta hai, agar mein Allah ke Rasool (ﷺ) ko tujhe bosa dete hue na dekhta to mein tujhe hargiz bosa nahi deta. Jis se pata chalta hai ke ye ek hukm hai jisko musalmaan baja laate hain.

**Ae'traaz: 19**

**Missionaries Ka Sawaal Hai Ke: Kya Shaitaan  
Kaan Mein Peshaab Karta Hai? (Fajr Chod Kar  
Sone Waale Ke Kaan Mein?)**

- A.** Iski taujeeh ye hai ke insaan Allah se gaafil ho kar is tarah so jaae ke uski hiss bhi zaa'il ho jaae.
- B.** Haqeeqat mein shaitaan uske kaan mein peshaab karta hai lekin uski kefiyat hum nahi jaante kyun ke wo bhi khata, peeta hai aur hamein nazar nahi ata waghera. Raha masla uske peshaab ka wo zaa'il ho jaata hai mumkin hai jis tarah petrol khuli hawa mein ud jaata hai.
- C.** Shaitaan insaan ke kaan mein azaan padne se haa'il ho jaata hai.
- D.** Shaitaan us per ghalib aa gaya aur usko us darja razeel kar dia ke wo peshaab karne ki jagah bana dia.

**Ae'traaz: 20**

**Missionaries Ka Sawaal Hai Ke:**

(موقف المسلمين من الكاتوليك والتعايش)

- A.** Waqt ke haakim ke liye aman qaa'im karne ke liye taaqat ka istemaal bura nahi albatta taaqat ka istemaal dehshat-gardi, fasaad aur zulm ke liye karna haraam hai, Surah Maa'idah, aayat no: 32.
- B.** Islam to aman, sulah aur mu'aahade per ubhaarta hai  
(وان جنحو المسلم فاجنح لهما)

- C.** Eesa zinda hain aur Allah ne unhe upar utha lia hai per jab wo aaenge duniya mein to Islam ke mutaabiq faisla karenge. (Abu Dawood:4/117)

## Ae'traaz: 21

### Sikandar Zulqarnain Kya Wo Sikandar Maqdooni Hai, Kya Wo Nek Aadmi Tha Ya But Parast Tha?

- A.** Quran mein kahin bhi umar-e zulqarnain (sikandar) ka zikar nahi hai aur na hi uske daur ka zikar hai.
- B.** Jis zulqarnain ka zikar kia gaya hai wo sikandar maqdooni nahi hai, jisne sikandariya ki bunyaad daali, aur ye Maseeh ki paidaish se (323) saal pehle raha karta tha.
- C.** Jis zulqarnain ka zikar Quraan mein hai wo mauhad tha jabke dusra sikandar but parast tha.
- D.** Sahi al Jaame (5524) Rasoolullah (ﷺ) ne kaha mujhe nahi pata ke wo kis Nabi ki pairwi karta tha, mujhe nahi maloom ke wo nabi tha ke nahi.
- E.** Nasaara ke pas pehle zulqarnain ka mukammal zikar nahi che jaae ke dusre zulqarnain ka tafseeli zikar mile.
- F.** Agar ikhtilaaf hota hai to Ahl-e-kitaab ke paas unke daawon ki koi sanad nahi jabke Quran ka faisla hi aakhri faisla hai.

**Ae'traaz: 22**

**Missionaries Ka Sawaal Hai Ke: Kon Hai Jisne  
Quran Ko Likha Aur Uska Jama Karna Kese  
Mukammal Hua?**

- A.** Allah ne is kitaab ki hifaaizat ki zimedaari khud li hai, al tibri (8/14) saadi (saad:696)
- B.** Likhna likhaana rab ke mahol mein maroof na tha wo apne seeno mein yaad kar lete the, chand log usko likh lia karte the.
- C.** Ibtida mein Nabi (ﷺ) Hadees ko likh lene se rok dia karte the taake Aap (ﷺ) ki Ahadees Quran ke andar zam na ho jayen, lekin jab Sahaaba ki tarbiyat mazboot ho gai to Quran ke likhne ka intezam kia gaya aur mehfooz kar dia gaya. Aur Ahadees ko bhi likhne ki ijaazat mil gai.
- D.** Quran ko saat huroof per utaara gaya jis tarah Nabi (ﷺ) se saabit hai. (Umar bin Khattab, Bukhari:2287, Muslim:818)
- E.** Abu Bakar (رضي الله عنه) k daur mein jab rudat ki jung ho rahi thi tab kai Huffaz-e-Quran shaheed ho gae tab Umar (رضي الله عنه) ke israar per aap ne quran ko ek mushaf mein mahfooz kar dia. (Bukhari:4986)

**Ae'traaz: 23**

### Oontniyon Ke Peshaab Aur Doodh Ki Hadees Per Nasraani Ka Aiteraaz?

**A.** Injeel lauqa (41:6)

(لبأذا نظر القذى الذي في عين أخيك وأما الخشبة التي في عينك فلا تفتن لها ميع  
از ملاقذى في عين أخيك حقيقة الم يرد في كتاب المقدس أن الرب أمر نبيه به  
حزقيال بأكل الخراء هو البراز و تأكل كعكا من الشعير على الخراء الذي يخرج منه  
الإنسان و تخبزه امام عيونهم) (Hazqiyaal 4:12-13)

**B.** Fa'lan un logon ko shifa hui bi izn Allah to kya us per aiteraaz hua karta hai!

**C.** Koi scientific proof lekar ao ke oont ka peshaab usi tarah nuqsaan-deh hai jis tarah insaan ka peshaab nuqsaan-deh hai.

**D.** Sudan ke medical centre per professor Ahmad Abdullah ne tajurba kia aur 125 afraad jo istisqa (Edema) ki bimari mein muftala the pandrah roz tak unko oontniyon ka doodh aur peshaab pilaaya gaya aur wo bilkul sehat-yaab ho chuke the.

**Ae'traaz: 24**

### Missionaries Ka Sawaal Hai Ke: Aurat Ke Aqal Aur Deen Ke E'tibaar Se Naaqis Hone Ka Matlab Kya Hai?

Is mein Aurat ko ulta choot mil gai maali zimmedaari na lagaai gai albatta mard per maali zimmedaari lagaai gai lihaaza Islami e'tibaar se umooman mard ko saabiqa padta hai mard ko hisaab-o-kitaab rakhna padta hai, Aurat ko saabiqa kam padta hai to Aurat ke liye asaani kar di gai ke maali umoor mein do Aurton ki gawaahi ek mard

ke muqaable mein to is se Aurat ke liye sahoolat hai kyun ke Aurat ko hamal, raza'at-o-hazaanat ke Bahut saare umoor ka dhyaan rakhna hota hai, ek Aurat ko dhamki dekar koi sata sakta hai do Aurton ko sataana itna asaan nahi is mein Aurat ki security hai jaan aur aabroo ki.

Jis masle mein Aurat ka saabiqa padta hai wahan ek Aurat ki gawaahi bhi maqbool hai jese raza'at ki shahadat aur ghusl-e-janaaza ki takmeel ki shahaadat.

**Note:** Jis cheez mein saabiqa nahi padta Islam us per zimmedaari kam kar deta hai, Islam ke nizaam ke kai kadiyan ek kadi per aiteraaz karne se pehle mukammal nizaam ko padhna zaroori hai jesa ke Islam wiraasat mein mard ko behan ke muqaable mein double hissa ata karta hai kyun ke Islam Aurat per maali zimmedaari nahi lagaata.

- A.** Aqal ke ma'ni baandhne ke hain Yaani aqal har manchaahi baat ki Ta'alab se rokne waali sifat hai. Aqal ke zariye mukhtalif afkaar-o-khayalaat ubharte hain aur afzal-e-raye ko ikhtiyaar kia jaata hai, har raae ko qubool karna ye hawi aur aatifat ki wajah se hota hai. Aur ye aatifat Aurat ke andar Bahut ziyaada hoti hai. Jabke aqal ka kaam hawi aur aatifat se rokna hai.
- B.** Deen ke e'tibaar se kami ka matlab Bahut saare ahkaamaat Aurton se saaqit hain. (Jese salah hai jo mardon aur Aurton per har haal mein farz hai lekin Aurton per haalat-e-haiz mein farz nahi. Isi tarah jihaad, jumma aur jamaat ki farziyat waghera).
- C.** Jadeed scientific research ke mutaabiq mard aur Aurat mein jism ke saare aazaa aur khayalaat mein farq hai lihaaza ahkaamaat mein bhi farq hai, Islam ka nizaam mushaabihaat

per nahi masawaat per hai har ek ko uske hisaab se huqooq aur zimmedariyaan na ke zulm aur dushwaariyaan.

### Ae'traaz: 25

## Allah Ke Rasool (ﷺ) Per Durood Bhejne Ka

### Kya Maqsood Hai?

- A.** Salah ke ma'ni sana, rehmat naazil karna aur darjaat ko buland karna hai, jabke ye Allah ki taraf se ho, agar farishton ki jaanib se ho uska ma'ni dua'a aur istigfaar hota hai, agar Ahl-e-Imaan ki jaanib se ho to uska ma'ni dua'a ka hota hai.
- B.** Hum jese insaan Aap (ﷺ) ki shakhsiyat ka badla kisi bhi soorat mein ada nahi kar sakte, humko Allah ne durood (dua'a) ka tareeqa bataaya hai. Jiske zariye hum dua'a karte hain.
- C.** Mushrikeen ho ya Ahl-e-kitaab chahe wo yahoodi ho ke nasrani koi bhi apni gumraahiyon se us waqt tak nijaat nahi paa sakta jab tak Aap (ﷺ) ki hidaayat ko wo qubool nahi kar leta.

﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ

الْبَيِّنَاتُ﴾ *Al Bayyinah: 1-3* ﴿الْبَيِّنَاتُ﴾

Lihaaza Aap (ﷺ) ka ehsaan tamaam insaano per hai jisko ada karne ka waahid raasta yehi hai ke hum unke haq mein Allah ke huzoor dua'a karen.

**Ae'traaz: 26**

### Missionaries Ka Saaal Hai Ke: Islam Mein Ta'alaq Ki Mashroo'iyat Kyun Hai?

- A.** Islam Nikkah ko barqaraar rakhne ka hukm deta hai isiliye waqti Nikkah ko haraam qaraar deta hai, lekin naguzeer halaat ki bina per apas mein alag hone ka tareeqa aur raasta bhi dia hai.
- B.** Nikkah ka maqsood haasil na hone per ya kisi mufride ke laazim aane per jiske difaa ke liye Talaq ka qaanoon rakha gaya hai. Agar sulah na ho sake to aakhri ilaaj aur hal Ta'alaq hai.
- C.** Ye Aurat ki ihaanat ya Nikkah ki tauheen ka masla nahi balkeh ye Aurat ki salaamti aur rishta zaujiyat ki salaamati ka zariya hai.

**Ae'traaz: 27**

### Hadees Al Zubaab Per Aiteraz?

- A.** Ye sahi riwaayat hai jisko Imam Bukhari ne apni kitaab mein riwaayat kia hai.
- B.** Aqli ya 'ilmi satah per ye baat samajh mein na aae to ye koi daleel nahi ke iska Deen se koi waasta na ho. balkeh hamari aqle'n aur hamara 'ilm isko samajhne se qaasir hai.
- C.** Is mein ghaibi amr ki taraf ishaara hai ke makkhi ke par mein jaraseem hote hain, jiska inkishaaf chand hi saal'on qabl hua. Ye Aap (ﷺ) ke Nabuwwat ki daleel hai.

**Ae'traaz: 28**

### Allah Ke Ausaaf Mein Kalima "Kaana" Ka Kya Matlab Hai? Is Jesi Misaalen?

- A.** Allah Ta'ala ne lafz "kaana" ka istemaal isliye kia taake uski azliyat aur abdiyat ka pata de, ke wo hamesha se in sifaat se muta'sif hai.
- B.** Kaana zamanaa maazi ke ma'ni mein Ae to iska matlab ye nahi ke mustaqbil mein Allah in sifaat se muta'sif na ho, balkeh zamaane ki taqseem to hamare liye hai jese maazi, haal aur mustaqbil, magar ye Allah ke liye kisi zamaane ki qaid nahi kyun ke wo khud zamaane ka khaaliq-o-maalik hai.

**Ae'traaz: 29**

### Allah Ke Ausaaf Mein Kalima (كان) Ka Kya Matlab Hai? Is Jesi Misaalen?

- A.** Is waaqiye mein Abdullah Ibn Umm Maktoom ko nazar andaaz karne ka matlab ye nahi ke wo haqeer hain. balkeh sanaadid quresh se guftugo mein khalal waaqee hone ki wajah se tha. Jabke wo baar baar sawaal kar rahe (علمہ کی مما علمک اللہ) aur Rasoolullah (ﷺ) is inhimaak ke sath sanaadid quresh ko Da'wat de rahe the taake wo Imaan le aen.
- B.** Jab kabhi Umme Maktoom ko Muhammad (ﷺ) dekhte to fauran apni chaadar ko kushaadah karte aur kehte (مرحبا بمن عاتنی فیہ ربی)
- C.** Ek gher-muslim ne kalma padha aur kaha ke Quran Allah ki taraf se hai agar Muhammad (ﷺ) ameen na hote in Ayaat ko chupa lete kyun ke unhe itaab kia gaya hai in Ayaat mein.

**Ae'traaz: 30****Allah Ke Rasool (ﷺ) Ka Apni Biwi Se Haalat-e-Haiz Mein Mubaasharat Karna?**

Mamnoo mubaasharat se muraad dukhool hai jabke yahan per jism se jism lagaane per koi hukm nahi ke wo haraam hai. Haalat-e-haiz mein dukhool mamnoo' hai.

- i.** Abdullah bin Saad al Ansari ne sawaal kia ke meri biwi jab haalat-e-haiz mein ho to mere liye kya kaam karna halaal hai, tab Aap (ﷺ) ne kaha: Jo izaar se pare hai wo halaal hai.

**Ae'traaz: 31****Missionaries Ka Sawaal Hai Ke: Islam Mein Musalmaan Aurat Ko Gher-Muslim Mard Se Shaadi Ki Ijaazat Kyun Nahi Di Gai?**

- A.** Musalmaan Aurat saare Ambiya per Imaan rakhti hai, jabke gher-muslim chaahe wo kisi bi mazhab ka maanne waala ho wo aksar Ambiya ka inkaar karta hai jiski wajah se Deen aur Imaan mein kam-tar ho jaata hai, aur jo Imaan mein kam ho usko kaamil Imaan waali Aurat ki zimmedaari kese di jaa sakti hai.
- B.** Jabke agar mard momin hai aur Ahl-e-kitaab ki kisi ladki se Nikkah kare to wo uske Nabi (ﷺ) per Imaan rakhta hai, uske Deen ka aiteraaf karta hai. Jiski wajah se wo us se Nikkah kar sakta hai. Kyun ke us Aurat ka Deen uske Deen ka ek hissa hai.

**Ae'traaz: 32**

**Missionaries Ka Sawaal Hai Ke: Islam Mein  
Musalmaan Aurat Ko Gher-Muslim Mard Se  
Shaadi Ki Ijaazat Kyun Nahi Di Gai?**

- A.** A. Janeen ki haalat mein uska muqarrarah waqt ka 'ilm Allah hi ko hai, paida hone waala hai, kya amal karne waala hai, wo acha hai ke bura hai, gora hai ke kaale rang ka, zaheen hoga ya gibbi hoga, sabr karne waala hoga ya jald baaz hoga, faiyyaz hoga ke bakheel, Aurat hai ya aadmi ye tamaam cheezon ka 'ilm sirf Allah ko hai.
- B.** Aalaat ke zariye dekhna asbaab apnaane se uska ta'lluq ho gaya lihaaza ye gaib kahan raha aur asbaab ke zariye maloomaat ka daawa karna gher-maaqool hai, aur ye adhoora 'ilm hai aur Allah ka 'ilm is se bhi wasee hai.

**Ae'traaz: 33**

**Quran Majeed Mein Zameen-O-Asmaan Ki  
Takhleeq Ke Liye Jo Ayyaam Mazkoor Hain  
Wo Mukhtalif Hain? Saad 109**

- A.** ﴿قُلْ انكسر لتكفرون بالذي خلق الارض في يومين﴾ Fussilat:9-12  
Youmeen se muraad: Zameen ko do din mein paida kia.
- B.** ﴿وجعل فيها رواسي من فوقها وبارك فيها وقدر فيها اقواتها في اربع﴾  
﴿ايام سوء الساتلين﴾ Fussilat:9-12 arba'ata ayyaam se muraad zameen ke upar pahaadon aur usme barkat, rizq ki faraawaaani baqiya do din mein.

- C.** ﴿وقضهن سبع سموات في يومين وواحى في كل سماء امرها﴾  
Fussilat:9-12 youmeen se muraad saat asmaano ko paida kia aur har asmaan ki jaanib uske kaam ki wahii ki.
- D.** Kul milaa kar che dino mein Allah ne zameen-o-asmaan ko paida kia.

### Ae'traaz: 34

## Ek Din Ki Miqdaar Allah Ke Paas Hazaar Saal Ke Baraabar Ya Pachaas Hazaar Saal Ke Baraabar Hai. Saad 111

- A.** Allah ke paas ayyaam ki ginti mukhtalif hai Qayaamat ka din ye makhsos din hai uski miqdaar ek hazaar saal ke baraabar hogi aur pachaas hazaar saal ke baraabar mahsoos hogi na-farmaan ko hogi duniya ke dino ke e'tibaar se (jesa ke zakaat ada na karne waale ko). (al shanqaiti, farkos)
- B.** Allah Ta'ala ne sitaaron aur saiyyaaron ki alag alag muddat muqarrar ki hai jinke liye ek din ki miqdaar alag alag hua karti hai to Bahut mumkin hai ke ek din hazaar saal ke baraabar ho.
- C.** 6 youm mein Allah ne asmaan aur zameen ko banaaya wo ek youm ek hazaar dunyaawi youm ke baraabar ye bhi muraad liya gaya, uska har ek tadaad ka siyaaq alag hai.

**Ae'traaz: 35**

**Khamseen Alfa Sanah.....Alfa Sanah Mein  
Mohkam Qawl Kya Hai?**

Saabiqā jawaab.

**Ae'traaz: 36**

**(انا اول المؤمنين) .....Mosa (عليه السلام) Kese Keh  
Sakte Hain? Jabke Aap Se Pehle Ibrahim,  
Yaqaob, Ishaq (عليه السلام) Wagherah Hain, Is Tarah  
Jaadugaron Ne Kaha .... (ان كنا اول المؤمنين)?**

Awwal ka ta'lluq amr-e-nasbi se hai:

- A.** Mosa ka "ana awwalul m'omineen" kehna is wajah se hai ke Allah ki tajalli ko dekhne ke baad unho ne ye iqrar kar lia ke Allah Ta'ala ko koi is zindagi mein nahi dekh sakta. Jabke aap ko ifaaqa hua us waqt ke baad se aap ne maanne mein pehal ki, aap ne "ana awwalul m'omineen" kaha.
- B.** Ahl-e-misr mein se sabse pehle Imaan laane waale jaadugar the jabke unhone Mosa (عليه السلام) ka m'ojiza dekh lia aur aap per sabse pehle Imaan le aae.
- C.** Muhammad (ﷺ) ka ye kehna ke mein pehla musalmaan hun Yaani Ahl-e-Makkah mein ya is Ummat mein sabse pehle Imaan laane waala hun.

**Ae'traaz: 37**

فالقى عصاه فاذا هي ثعبان مبين وان الق عصاك فلما راها تهتز  
كانها جان ولى مدبرا ولم يعقب ثعبان جان

So'baan bade azdahe ko kaha jaata hai jabke "jaan" chote saanp ko kaha jaata hai. Yaani jab Mosa (عليه السلام) ne apna asaa zameen per dala to wo choti shakal mein tha lekin Allah ke hukm se bada azdaha ban gaya.

**Ae'traaz: 38**

تحريم الخمر في الدنيا تحليل الخمر في الآخر ? Saad 145

Duniya mein sharaab haraam ki gai aur aakhirat mein halaal ki gai, ikhtilaaf ki koi wajah nahi ke ikhtilaaf kia jaae. Ek hi jagah do alag alag baatein hon to sawaal kia jaa sakta hai taake apne ashkaal ko dur kia jaa sake.

**Ae'traaz: 39**

**Farishte Allah Ki Na-Farmani Nahi Karte  
Jabke Iblees Farishton Mein Se Tha Usne Allah  
Ki Na-Farmani Ki?**

- A.** Iblees ko malaa'ika ki qabeel se maanna durust nahi hai:
- i.** Kyun ke wo jinno mein se tha jis tarah Allah ne kaha ﴿واذقلنا للملائك اسجدوا لآدم فسجدوا الا ابليس كان ممن الشيع﴾  
Al Kahaf:50
  - ii.** Iblees ne kaha: ﴿انا خير منه خلقتنى من نار و خلقته من طين﴾  
Al Aaraaf: 12

- iii. Iblees ki khulqi sifaat jinno se milti hain na ke farishton se kyun ke malaa'ika ki khulqi sifaat mein se hai ke wo Allah ki na-farmaani nahi karte.

### Ae'traaz: 40

## Hujjaaj Ne Mushaf-e-Usmani Ko Badal Dala?

### Saad 153

- A.** Hujhaaj ne sirf das kalimaat ko badla tha aur Sijistaani ne kitaab likhi "maa ghairal hujjaaj fee mushaf Usmani" iska Jawaab ye hai ke agar hujjaaj ne tabdeeli ki ko kisi hafiz ne is per radd kyun nahi kia? Kya Nasaara aur wo log jo shak karte hain ye kehna chaahte hain ke Quran ko kisi ne hifz hi nahi kia?
- B.** Jis riwaayat ko daleel bana kar ye kaha jaata hai ke hujjaaj ne Quran ke das kalimaat badal dale uske raawi per jarah ki gai riwaayat yun hai: Abaad bin suhaib, Auf bin Abi Jameela se riwaayat karta hai ke hujjaaj bin yusuf ne mushaf-e-Usmani ke giyarah lafz ko badal dala. Kaha Surah Baqarah: 259 ﴿لَمْ يَتَسَنَّوْا وَانظُرْ﴾ baghair haa ke thi to usne tabdeel kar dia. ﴿لَمْ يَتَسَنَّهْ﴾ kar dia.... Waghera Abaad bin Suhaib ke baare mein Imam Bukhari (رحمته اللہ علیہ) kehte hain ke wo matrook-ul-Hadees hai. Imam Tirmizi (رحمته اللہ علیہ) ne bhi isko matrook kaha hai. Imam Ibn Hibban (رحمته اللہ علیہ) ne kaha ke wo qadri firqe se ta'lluq rakhta tha. Imam Zahabi (رحمته اللہ علیہ) ne isko matrook-ul-Hadees kaha. Manghadat riwaayat hai. Imam Sijistani (رحمته اللہ علیہ) ne aisi koi kitaab nahi likhi.

**Ae'traaz: 41****Mushaf Abi Bin Ka'b Mein Do Soore Za'id The?****Kahan Hai?**

- A.** Amash (عمر السعدي) ki riwaayat jis mein Abi bin Ka'b padha karte the: (اللهم انا نستعينك ونستغفرك ، ونثني ولا نكفرک-) .....riwayaat aur alfaaz ke ikhtilaaf ke sath. Jisko daleel bana kar aiteraz kia gaya jiska Jawaab ye hai ke koi ye to saabit kare ke qunoot Quran mein se hai.
- B.** Sahaaba Karaam ma'ni, ta'weel aur dua'aein apni mushaf mein likh lia karte the, unhe pata tha ke konsi baat Quran hai, konsi baat dua'a hai.

**Ae'traaz: 42****Quran Muhammad (ﷺ) Ne Ghadh Lia? Saad****167**

- A.** Agar Muhammad (ﷺ) apni jaanib se gadh lete to khud Quran ke usloob aur aayat ke andar waazeh farq nazar aata jiske batil hone ke liye kaafi tha. Lekin ye Quran poori tarah be-aib hai. Jis mein kisi qism ka koi farq aur ikhtilaaf nahi.
- B.** Agar Muhammad (ﷺ) Quran gadh sakte hain to Aap (ﷺ) ke mu'aasir log bhi fasahat-o-balaaghat mein yektaay-e-rozgaar the lekin iske bawajood bhi wo is Quran ka Jawaab na de sake.

**Ae'traaz: 43**

**Missionaries Ka Sawaal Hai Ke: Saabiqah  
Asmaani Kitaabon Ki Quran Mein Talfeeq  
Hai? Saad 170**

- A.** Is aitraaz ki bunyaadi wajah ye hai ke Quran Majeed aur deegar asmaani kitaabon mein payi jaane waali mushaabihat aur mumasalat hai. Jiska Jawaab ye hai ke Deen (aqaa'id) hamesha ek hi rahe hai jabke shari'at insaano ki tabiyat aur ahwaal aur zaroor ke hisaab se aur zamaan-o-makan ke hisaab se badalti hai.
- B.** Jin baaton per insaani fitrat ka mehvar hai shariat unka inkaar nahi karti balkeh unhe mazhab banaati hai. Aur jo fitrat ke khilaaf ho unki nakeer karti hai.
- C.** Balkeh yaksaaniyat ka paaya jaana khud iske man-jaanib Allah hone ki daleel hai, kyun ke har daur mein ek hi qism ki shariat ka laya jaana jabke Ambiya Alaihimussalaam ke darmiyaan lambi muddat ka faasle ka hona ye ilaahi qanoon ki man-jaanib Allah hone ki daleel hai.
- D.** Agar ye Quran talfeeq hota to do taleemaat arabi mein nahi thin phir kese ye mumkin hai itne baleegh-o-faseeh pairaae mein in taleemaat ko pesh kiya jaae jabke Aap (ﷺ) ummi the.

**Ae'traaz: 44****Nabi-e-Kareem (ﷺ) Ka Yahood-o-Nasaara Se  
Seekhna?**

- A.** Agar Muhammad (ﷺ) Baheera Raahib se ya Warqa bin Naufal se seekh kar baatein gadh lete to jo log Aap (ﷺ) ko jaante the unhone Aap (ﷺ) per nakeer kyun nahi ki. Kuffaar-o-mushrikeen kyun khaamosh rahe. Agar aisi baat hoti to aada-e-Islam isi baat ka taana dete.
- B.** Muhammad (ﷺ) ummi the na hi Aap padhna likhna jaante the aur na hi Aap (ﷺ) ne kisi ke paas taleem haasil ki thi. Is baat ki bhi koi daleel nahi ke Aap (ﷺ) ne kabhi Touraat ya Injeel ko padha tha.
- C.** Agar maan bhi len ke Aap (ﷺ) padhna likhna jaante the tab bhi ye sawaal hai ke wo kitaabein arabi zabaan mein likhi hui thi. To arabi mein kis tarah Aap (ﷺ) ne pesh kia.

**Ae'traaz: 45****Quran Rasoolullah (ﷺ) Ke Zamaane Mein Kyun  
Jama Nahi Kia Gaya? Saad 170**

- A.** Naskh Muhammad (ﷺ) ki hayaat mein hua karta tha, agar us waqt Quran ko likh dia jaata to ikhtelaf waaqe hone ka qawi imkaan tha.
- B.** Is daur mein kitaab aur tahreer ke asbaab Bahut kam the kyun ke Bahut saare Sahaaba Karaam ne Quran ko apne seene mein mehfooz kar lia tha. Lekin jab Huffaz-e-Quran shaheed hone lage tab Umar (رضي الله عنه) ke israar per isko tahreer kar dia gaya.

Raha masla tarteeb-e-Ayaat aur surat'on ki tarteeb ye Allah ke Rasool (ﷺ) ke mutaabiq hi tha.

### **Ae'traaz: 46**

#### **Kya Quran Mein Arab Ki Zaban Se Khaariji**

#### **Kalimaat Warid Hue Hain?**

- A.** Arabi zaban, abri zaban aur saryaani zaban ye tamaam zabaan'ien saami zaban ki shaq hain is e'tibaar se kisi lafz mein tashaabuh aur tamaasul paaya gaya to koi ajeeb baat nahi.
- B.** Mumkin hai ke wo alfaaz Ahl-e-arab apni zabaan mein istemaal karte hon aur samajhte hon to is tarah ye arabi alfaaz kehlaenge.
- C.** Shawaahid ul Quraan (Abu Turaab al Zaahiri) jesi kitaabein likh kar Ulama karaam ne Quran ke kalimaat ke liye sher-e-jaahili se shawaahid pesh kiye.

### **Ae'traaz: 47**

#### **Quran Kareem Ke Atraaf Tareekhi Ghaltiyon**

#### **Per Radd.....Ibrahim Ke Waalid Ka Naam?**

- A.** Quran ko ghalat bataane ke liye Ahl-e-kitaab ne apni kitaab ko asal marja' banaaya jo ke pehli galti hai. Jabke mufasssireen ka iske baare mein ikhtelaf bhi hai. Muhammad bin ishaaq, Kalbi aur Zuhaak o Hasan ka kehna hai ke Aazar Ibrahim ke baap hain. Lekin Tareekh unka laqab hai. Jese Isra'eel jo Yaqoob ka naam hai.

- B.** Maqaatil ka kehna ye hai ke Aazar laqab hai aur Tareekh naam hai.
- C.** Raaje' ye hai ke Quran mein waazeh aya hai ke Aazar Ibrahim (عليه السلام) ke a'ba ka naam hai.

### Ae'traaz: 48

#### Kya Sitaare Shaitaano Ko Maar Bhagaane Ka Zariya Hain?

- A.** ﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِبَصَائِحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ﴾ Al Mulq: 5
- B.** ﴿مَا أَشْهَدْتُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقِ أَنْفُسِهِمْ وَمَا كُنْتُمْ مُتَخَذِينَ الْمُضِلِّينَ عَضُدًا﴾ Al Kahaf:51
- C.** ﴿وَإِنَّا لَمِسْنَا السَّمَاءَ فوجدناها ملئت حرساً شديداً وشهباً﴾ Al Jinn: 8

### Ae'traaz: 49

#### Missionaries Ka Sawaal Hai Ke: Quran Mein Hai Ke "Al Raad" Allah Ki Tasbeeh Bayaan Karta Hai Jabke Ahadees Mein Hai Ke Ye Farishta Hai Aur Wo Ek Bijli Hai Baadalon Se Nikalti Hai? Saad 276

- A.** Ibn Taymiya (رحمته الله) ne kaha koi tanaaquz nahi raad ka ma'nai hai harkat mein laana, Allah ke hukm se farishta baadalon aur hawa'on ko harkat mein late (harkat laane waale farsihthe ko arabi mein raad kehte hain) aur science ke mutaabiq jo tafseelaat hai koi takraao nahi, alag alag Maraahil ka andaaz-e-bayaan alag hai.

**B.** (وان من شئى الا يسبح بحمده)

### Ae'traaz: 50

**Zaitoon Kya Toor-e-Seena Se Nikalta Hai  
Jabke Wo Palestine Se Nikalta Hai To Ye Kese  
Mumkin Hai? Saad 278**

- A.** Seena Palestine se hai aur Palestine aur shaam misr ka shumaali ilaaqa hai aur isi per Turaat safar Zaboor: maz: 17:68 mein likha hai ke seena qudus mein se hai.
- B.** Us daur ki siyaasi had-bandiyan ka e'tibaar nahi kia jaaega aur aisa Ayaat ki tafseer karna durust nahi hai.

### Ae'traaz: 51

**Quraan Kehta Hai (ولكل امة رسول) Ye Bayaan  
Kitaab Muqaddas Ke Bayaan Se Takda Raha  
Hai Ke Ambiya -o-Rusool Bani Israel Mein Se  
Hi Hain? Saad 289**

- A.** Rasool ke ek ma'ni haqeeqi hain aur ek ma'ni majaanzi hain. Haqeeqi is ma'ni mein ke Allah ke Rasool aur majaanzi is ma'ni mein ke Rasool ke Rasool is tarah Eesa k Rusool hua karte the aur isi tarah Muhammad (ﷺ) ke ashaab deegar tamaam insaano ke liye Aap (ﷺ) ke rasool hain.
- B.** Muhammad (ﷺ) Allah ke aakhri Nabi aur Rasool aur jab Aap (ﷺ) par mohar-e-Nabuwat ka ikhtitaam ho gaya to kisi mulk mein kese koi Rasool aane ki gunjaaish rahegi.

**Ae'traaz: 52****Quran Kehta Hai Ke Ismaeel Rasool Aur Nabi****The Aur Tauraat Mein Hai Ke Qo Wahshi****Aadmi The? Saad 295**

- A.** Quran kehta hai ke Ismaeel (عِيسَىٰ) Rasool aur Nabi the. (وكان (رسولا نبيا).
- B.** (سر امامی و کن کاملا فاجعل عهدی بینی و بینک واکثرک کثیر اجدا) (tak:2-1:17)

**Ae'traaz: 53****Bani Israel Arz-e-Misr Ke Waaris Bane Fir'oun****Ke Halaak Hone Ke Baad Jabke Wo Kunaan Ke****Hi Waaris Bane**

- A.** Mosa ki Da'wat sirf bani Israel ke liye thi, misr ke hudood "rafah" se shuru hota hai aur wo khud kehte hain hamari saltanat neel se faraat tak hai. Is tarah "rafah" is sarzameen ka ek hissa hai.
- B.** Wiraasat sirf zameeni khazaano ki nahi hoti lekin us qaum ko jiska waaris banaaya gaya wo sharai' wiraasat hai. Jis tarah Ibrahim ko Allah ne kaha (سر امامی و کن کاملا) (tak:1:17) Aap (ﷺ) zameen per Allah ki shariat ki Da'wat dene ke liye har shehar ko jaaya karte the.
- C.** Mu'arikheen likhte hain ke bani Israel arz-e-misr waaris banne ke liye sab ka misr waapis lautna laazim nahi ata baaz laute.
- D.** Waaris aur haqdaar dur se bhi mumkin hai.

- E.** Ya (mistr ka itlaaq wasee ma'ni mein hai).
- F.** Baaz ne kaha ke 'haa' ki zameer arz-e-mistr ki taraf nahi balkeh kunoz ki taraf laut'ti hai Yaani is tarah ke khazaane ata kiye gae.

### **Ae'traaz: 54**

#### **Missionaries Ka Sawaal Hai Ke: Tisa'a Ayaat Ya Das Ayaat Thin?**

Tauraat ke shaarheen ne in Aayaton mein ikhtilaaf kiya hai. Dusri Aayat zafaada'a hai jabke ye log tamsaah kehte haib. Teesri aayat ke baare mein kehte haib ke wo kamaal thi, jabke wo log kehte hain ke ba'oz thi.

### **Ae'traaz: 55**

#### **Kaaba Sabse Pehle Logon Ki 'Ibaadat Ke Liye Banaaya Gaya Jabke Tareekhi Kitaabon Mein Hai Ke Ye But Parasti Ki Tameer Karda Hai? S**

**310**

- A.** Quran Majeed asmaani kitaabon mein wahid mahfooz kitaab hai jabke dusri kitaabon mein tahreef waaqe ho chuki hai. lihaaza dusri kitaabon ke muqaable mein Quran ka bayaan sachha hoga.
- B.** (Tak:20:8) ke hawaale ke mutaabiq Ka'aba ke paas Nooh (عليه السلام) ne tufaan se nijaat pane ke baad ek mazbah qaa'im kia tha jis mein Allah ke liye charind parind ki qurbaani di jaati thi.

**Ae'traaz: 56**

**Maseeh Ne Jhule Mein Kalaam Kia Jabke Injeel  
Mein Is Tarah Ki Baat Nahi Ke Unhone Mahd  
Mein Kalaam Kia Ho?**

Baaz anaajeel marfoozah mein hai ke Eesa (ﷺ) ne mahd mein kalaam kia hai. (bar:10:7)

**Ae'traaz: 57**

**Missionaries Ka Sawaal Hai Ke: فنحننا فيه من  
...Iski Taweel Kya Hai? Saad 327**

- A.** Rooh ka lafz kai ma'no mein Quran Majeed mein aya hai jese: Wahii ke ma'ni mein (او حيناً اليك روحاً من امرنا) (Al Shura:52), dusra Jibreel (ﷺ) ke ma'ni mein (نزل به الروح الامين) (Ash Shuara:193), teesra bada farishte ke ma'ni mein (يوم يقوم) (الروح والملائكة صفاً) (An Naba:28) chautha logon ki roohein ke ma'ni mein (قل الروح من امر ربي) (Al Isra:85) lihaaza jab ek lafz kai ma'no mein aae to kisi ek ma'ni ke sath khaas nahi kar sakte. balkeh siyaaq-o-sabaaq se ma'ni muraad lia jaaega.
- B.** Chunke Jibreel ka laqab Allah ne rooh rakha hai aur ubhi ke waaste se Maryam (ﷺ) ke pet per phoonk maari lihaaza unka laqab de dia gaya.
- C.** Rooh makhloq hai (رب الملائكة والروح)

**Ae'traaz: 58**

ان الله و ملائكته يصلون على النبي ..... Kya Salaat Allah

**Ke Liye Nahi?**

Salaat jab lafz 'ala' ke sath aae to uska ma'ni rehmat naazil karne ke hain aur sana.

**Ae'traaz: 59**

**Maseeh Allah Ka Kalma Hai Jese Quran**

**Gawahi Deta Hai Aur كلمة الله هي الله يتجزء من الله فما**

**؟ قولكم Saad 334**

- A.** Allah ne mutlaq kalma kaha hai khalq ba ma'ni makhlooq hai isi tarah kalima se muraad مكالم به (bikan fakaana) is kun kalime ka nateeja paida hone waale Eesa (the empire decision is the final decision).
- B.** Yaani iska matlab hai (impact of decision)
- C.** Isliye ke wo kalima ke zariye paida kiye gae hain na ke wo khud kalima hain, kyun ke wo khaate the aur peete the aur bashari taqaaze poore hote the. Jese Allah Ta'ala ne kaha: ان مثل عيسى عند الله كمثل آدم خلقه من تراب ثم قال له كن (فيكون) (Aal-e-Imran: 59) Aur is aayat ki tafseer mein wo kalima jo Maryam ki jaanib alqaa kia gaya tha wo kalima al takween Yaani kun fayakoon hai.
- D.** Eesa isliye kalima nahi ho sakte kyun ke kalaam Allah ki siffat hai.

- E.** (القاهها الي مريم) ka ma'ni Maryam ki jaanib phera. Alqaaha mein nukta hai
- F.** (كلمة به القاهها الي مريم و روح منه) sareeh ma'ni ka chod kar mutashaabah ma'ni waala lafz istemaal nahi karna. Jese Allah Ta'ala ne kaha Ibn Maryam (عليها السلام) ye waazeh aur mohakkam hai aur (سخر لكم ما فى السموات والارض جميعا منه) (Jasiyah: 13) to kya har makhloq khaaliq ka hissa ban gai?

### Ae'traaz: 60

## Quran Mein Hai Maseeh Ke Ilah Hone Ki Gawaahi Hai. Maseeh Yakhalq Paida Karna Allah Ki Siffat Hai? S 338

- A.** Quran mein hai ke (او رسولا الى بنى اسرائيل) ye Maseeh ke bande hone ki sabse pehli daleel hai. Bheje jaane waale se sawaal kia jaata hai to jab Maseeh bheje gae to kese wo khud ilaah ban sakta hai? wo Allah ke hukm ke ma-tahat hain. Maseeh ne kaha ke mein tumhare paas tumhare Rab ki jaanib se daleel lekar aya hun, jiska matlab wo apni taraf se koi baat nahi karne aae.
- B.** (اعمال الرسل الاصحاح) 2 adad 22 mein hai:  
(ايها الرجال الاسرائيليون اسمعوا هذه الاقوال: يسوع الناصرى رجل قد تبرهن لكم من قبل الله بقوات وعجائب و آيات صنعها الله بيده في وسطكم كما انتم ايضا تعلمون)
- C.** Maseeh ne kaha (انى اخلق لكم من الطين كهيئه الطير فانفخ فيه) (فيكون طيرا باذن الله) Maseeh mitti se parinde ki shakal banaate the to Allah ke hukm se parinda ban jaata tha na ke khud

Maseeh parinda banaate the. Allah apni qudrat se use paida karta tha.

### Ae'traaz: 61

## Bahut Se Nasaara Daleel Lete Hain Ke Quran Majeed Ki Waazeh Ayaat Mein Jo Tauraat Aur Injeel Ki Sehat Per Dalaalat Karti Hain?

- A.** Quran Bahut se maqamaat per Tauraat aur Injeel ki tahreef ki gawaahi bhi deta hai. ﴿ولا تشتروا بأياتي ثمناً قليلاً الايه﴾ (Baqarah: 41)
- B.** ﴿افتطمعون ان يؤمنوا لكم الايه﴾ (Baqarah:75,79, Aale Imran:78, Nisa:46, Al Maaidah:13,41)



## Aayat-ud-Daawah

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٤﴾﴾

### Al Maaidah: 67

"Ae Rasool jo kuch bhi Aap ki taraf Aap ke Rab ki jaanib se naazil kiya gaya hai pohancha dijiye. Agar Aap ne aisa na kia to Aap ne Allah ki risaalat ada nahi ki, aur Aap ko Allah Ta'ala logon se bacha lega beshak Allah Ta'ala kaafir logon ko hidaayat nahi deta."

O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.

﴿أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُنْتَهِدِينَ ﴿١٢٥﴾﴾

### Nahal: 125

"Apne Rab ki raah ki taraf logon ko hikmat aur behtareen naseehat ke sath bulaiyye aur unse behtareen tareeqe se guftugo kijiye, yaqeenan Aap ka Rab apni raah se behkne waalon ko bhi ba-khoobi janta hai aur wo raah yaafta logon se bhi poora waaqif hai."

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

﴿فَلِذَلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۚ وَقُلْ أَمِنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ ۚ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ ۖ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۖ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ ۖ اللَّهُ يَجْمَعُ بَيْنَنَا ۖ وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾﴾

### **Shoora: 15**

"Pas aap logon ko isi taraf bulaate rahen aur jo kuch aap se kaha gaya hai us per mazbooti se jam jaaen aur unki khwahishon per na chalen aur keh den ke Allah Ta'ala ne jitni kitaaben naazil farmaai hain mera un per Imaan hai aur mujhe hukm dia gaya hai ke tum mein insaaf karta rahun. Aur tum sab ka Parwardigaar Allah hi hai hamare aamaal hamare liye hi aur tumhare aamaal tumhare liye hain, hum tum mein koi kat-hujjati nahi Allah Ta'ala hum (sab) ko jama karega aur usi ki taraf loutna hai."

So to that [religion of Allah] invite, [O Muhammad], and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in what Allah has revealed of the Qur'an, and I have been commanded to do justice among you. Allah is our Lord and your Lord. For us are our deeds, and for you your deeds. There is no [need for] argument between us and you. Allah will bring us together, and to Him is the [final] destination."

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾﴾

### Yusuf: 108

"Aap keh dijiye meri raah yehi hai. Mein aur mere mutaba'een Allah ki taraf bula rahe hain, poore yaqeen aur aitemaad ke sath. Aur Allah paak hai aur mai mushrikon mein nahi."

Say, "This is my way; I invite to Allah with insight, I and those who follow mein. And exalted is Allah; and I am not of those who associate others with Him."

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾﴾

### Fussilat: 33

"Aur is se ziyaada achi baat waala kon hai jo Allah ki taraf bulaae aur nek kaam kare aur kahe ke mein yaqeenan musalmaano mein se hun."

And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims."

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾﴾

### Aal-e-Imran: 104

"Tum mein se ek jamaat aisi honi chaahiye jo bhalaai ki taraf bulaae aur nek kaamon ka hukm kare aur bure kaamon se roke, aur yehi log falah-o-nijaat paane waale hain."

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١٠٥﴾﴾

### Aal-e-Imran: 110

"Tum behtareen Ummat ho jo logon ke liye paida ki gai hai ke tum nek baaton ka hukm karte ho aur buri baaton se rokhte ho, aur Allah Ta'ala per Imaan rakhte ho, agar Ahl-e-kitaab bhi Imaan laate to unke liye behtar tha, un mein Imaan waale bhi hain lekin aksar to faasiq hain."

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢١﴾﴾

### **Tawbah: 71**

"Momin mard-o-Aurat aapas mein ek dusre ke (madadgaar, mu'aawin aur) dost hain, wo bhalaaiyon ka hukm dete hain aur buraaiyon se rokte hain, namaazon ka paabandi se baja laate hain, zakaat ada karte hain, Allah ki aur uske Rasool ki baat maante hain, yehi log hain jin per Allah Ta'ala Bahut jald rehem farmaaga, beshak Allah ghalbe waala, hikmat waala hai."

The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those -Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً ۚ فَلَوْ أَن تَفَرَّ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾﴾

### **Tawbah: 122**

"Aur musulmano ko ye chaahiye ke sab ke sab nikal khade ho so aisa kyun na kia jaae ke unki har badi jamaat mein se ek choti jamaat jaaya kare taake wo Deen ki samajh boojh haasil karen aur taake ye log apni qaum ko jab ke wo unke paas aae, daraaye taake wo dar jaaen."

And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be.

﴿وَإِذْ أَوْحَىٰ إِلَىٰ رَبِّكَ ۖ إِنَّكَ لَعَلىٰ هُدًى مُّسْتَقِيمٍ ﴿١٦﴾﴾

### Al-Hajj: 67

"Aap apne Parwardigaar ki taraf logon ko bulaae. Yaqeenan Aap theek hidaayat per hi hai."

Invite them to your Lord. Indeed, you are upon straight guidance.

﴿الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٣٩﴾﴾

### Ahzaab: 39

"Ye sab aise the ke Allah Ta'ala ke ahkaam pohanchaaya karte the aur Allah hi se darte the aur Allah ke siwa kisi se nahi darte the, aur Allah hisaab lene ke liye kaafi hai."

[Allah praises] those who convey the messages of Allah and fear Him and do not fear anyone but Allah. And sufficient is Allah as Accountant.

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## 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 / ḍ	ḍabba (retroflex d)
ذ	z	Zehn
ر	r	Raah
ڑ	r / ṛ	ṛaḥna (retroflex r)
ز	z	Zameen
ژ	zh	Zhilmil
س	s	Sabr
ش	sh	Shams
ص	s	Ṣabr (zor se s)
ض	z / ẓ	Ḍulm (zor se z)
ط	t	Ṭalib (emphatic t)
ظ	z/ẓ	Ṣaahir
ع	/ khamosh	'Ilm / Aalim
غ	gh	Ghusl
ف	f	Fikr

Urdu Letters	Roman Sound	Misal (Example)
ق	q	Qalb
ك	k	Kalam
گ	g	Ghar
ل	l	Lafz
م	m	Mohabbat
ن	n	Noor
ں	n / nasal n	Chaanid
و	w/o/u	Waqt / Noor
ه	h	Haq
ء	,	Hamza (rukawat wali a w a z)
ي	y / I / ee	Yaqeen / Deen

### Istemaal Ka Tareeqa (Usage Not)

- ★ Do haroof wale vowels (aa, ee, oo) lambi awaaz dikhate hain. Jaise: Aab, Deen, Noor.
- ★ Macron (̄) long vowel (lambi awaaz) ko dikhane ke liye istemaal hota hai — jaise: ā, ī, ū. Ye asl Arabic aur Urdu awaaz ko behtar dikhata hai.
- ★ Misal: Āb (آب), Dīn (دین), Nūr (نور), Rasūl Allāh (ﷺ رسول الله ﷺ) Rekhta aur classical Urdu romanization mein macron ka istemaal preferred hai, jabke aam likhai mein "aa, ee, oo" bhi chalega.
- ★ Retroflex huruf (ڙ, ڏ, ڍ) ko kuch log ʈ, ɖ, ɖ̣ 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. A'immah-e-Kiraam — ائمه كرام — Izzat wale imam, buzurg aur qaabil-e-ehiraam religious leaders \_ The noble Imams, respected religious scholars and leaders
2. A'tirazaat — اعتراضات — Sawalaat ya ikhtelafaat jo kisi baat par ki jaayein \_ Objections, criticisms, challenges raised against something
3. Aadaat-o-Atwaar — عادات و اطوار — Roz ki aadat aur rehne ka tareeqa \_ Daily habits and behavioral patterns, manners and conduct
4. Aayat al-Da'wah — آيات الدعوة — Quran ki woh aayaat jo da'wat se mutalliq hain \_ Quranic verses related to the call and invitation to Islam
5. Abasa wa Tawallaa — عيس وتولى — Usne mooh phera aur chala gaya \_ He frowned and turned away (name of Surah 80)
6. Abdiyat — ابدیت — Hamesha rehne wali halat, koi khatam na ho \_ Everlastingness, eternity without end
7. Ad-Da'wah — الدعوة — Islam ki taraf bulaana, dawat dena \_ The call and invitation to Islam
8. Ad-Daa'i — الداعى — Woh shakhs jo logon ko Islam ki taraf bulaye \_ The one who invites and calls people to Islam
9. Ad-Du'aayat — الدعاية — Propaganda, kisi cheez ka zor-o-shor se parchaar karna \_ Propaganda, publicity for a cause or ideology

10. Adl-o-Insaaf — عدل و انصاف — Baraabari aur seedha faislah karna \_ Justice and fairness, equitable treatment
11. Af'aal — افعال — Kaam, harkatein, jo kuch kiya jaaye \_ Actions, deeds, movements, verbs
12. Afoo-dar-guzar — عفو و درگزر — Maafi dena aur baat ko bhool jaana \_ Forgiveness and overlooking faults, pardon
13. Ajr-o-Sawaab — اجر و ثواب — Neki ka badla aur aakhirat mein milaney wala reward \_ Reward and spiritual merit earned through good deeds
14. Al-Jabbar — الجبار — Allah ka naam, jo har cheez par ghalib hai \_ The Compeller, one of the names of Allah
15. Al-Mazmoon — المضمون — Kisi baat ya kitaab ka andorni mazameen \_ The content, subject matter of something
16. Al-Muntaqim — المنتقم — Allah ka naam, jo badla lene wala hai \_ The Avenger, one of the names of Allah
17. Al-Muzil — المذل — Allah ka naam, jo zaleel karne wala hai \_ The Humiliator, one of the names of Allah
18. Al-Qahhaar — القهار — Allah ka naam, jo sab par haawi hai \_ The Subduer and Dominator, one of the names of Allah
19. Al-Qudoo-tul-Hasanah — القدوة الحسنة — Acha namona, jis ki pairwi ki jaaye \_ The beautiful role model, a good example to follow
20. Al-Ra'd — الرعد — Garaj, aasmaani awaaz — ek Surah ka naam bhi \_ Thunder — also the name of Surah 13 of the Quran
21. Al-Rakeezah — الركيزه — Bunyaad, pillars jis par koi cheez tiki hai \_ The pillar, the foundational base of something

- 22.** Al-Waaris — الوارث — Allah ka naam, jo sab ka waris hai \_  
The Inheritor, one of the names of Allah
- 23.** Alqaa — القاء — Daalna ya rakhna, jaise Allah ka kalaam dil mein daalna \_ To cast or place, as in placing divine revelation in the heart
- 24.** Amr bil Ma'roof — امر بالمعروف — Logon ko achi baatein karne ka hukm dena \_ Commanding and enjoining what is good and righteous
- 25.** An-Naseeha — النصيحة — Sachchi aur dil se di gayi salah \_ Sincere advice given with genuine well-wishing
- 26.** Aqaal — عقل — Samajhne aur sochne ki taqat \_ Intellect, reason, the faculty of thinking and understanding
- 27.** Aqeeda — عقيدة — Dil se maana hua yaqeen, iman \_ Creed, belief, doctrine held firmly in the heart
- 28.** Aqwaal — اقوال — Kisi ki kahee hui baatein, aqwaal-e-zareen \_ Sayings and statements, especially of scholars or the Prophet
- 29.** Arkaan — اركان — Kisi cheez ke bunyaadi hisse ya pillars \_ The essential pillars and components of something
- 30.** As-Salf-us-Saleh — السلف الصالح — Pehle ke naik Musalman jo misaali the \_ The righteous predecessors, the pious early generations of Islam
- 31.** Askandar Zul-Qarnain — اسكندر ذو القرنين — Do seenghon wala badshah, Quran mein zikar \_ Alexander the Two-Horned, the ruler mentioned in Surah Al-Kahf
- 32.** At-Tareeqah — الطريقة — Kaam karne ka tareeqa aur raasta \_ The method, the way of doing something

- 33.** Ausaaf — اوصاف — Kisi ki khoobiyaan aur sifaat \_ Qualities, characteristics, and attributes of a person
- 34.** Awwalul-Mo'mineen — اول المؤمنين — Sab se pehle iman laane wala \_ The first of the believers
- 35.** Ayyaam — ايام — Din, waqt ke periods \_ Days, periods of time
- 36.** Azaab — عذاب — Saza, takleef, Allah ki taraf se aazmaish ya athaab \_ Punishment, torment, suffering — especially divine punishment
- 37.** Azar — أزر — Hazrat Ibrahim ke walid ya chacha ka naam \_ The name of Prophet Ibrahim's father or paternal uncle
- 38.** Azdaha — اژدها — Bada saanp, ajgar \_ A large serpent, a dragon
- 39.** Azliyat — ازليت — Shuruwaat se pehle ka wujood, hamesha se hona \_ Pre-eternity, existence without any beginning
- 40.** Baitullah — بيت الله — Allah ka ghar, Kaaba Sharif \_ The House of Allah, the sacred Kaaba in Makkah
- 41.** Bani Israel — بنى اسرائيل — Hazrat Yaqoob ki nasl, Yahoodi qaum \_ The Children of Israel, the Israelites, descendants of Prophet Yaqoob
- 42.** Baseerat — بصيرت — Andar ki aankh, gehri samajh aur soch \_ Inner insight, deep understanding and spiritual vision
- 43.** Bashari Tab'iyat — بشرى طبيعت — Insaan ki qudrati fitrat aur mizaaj \_ Human nature, the natural temperament of mankind
- 44.** Bizl-ul-Wasa — بذل الوسع — Poori koshish karna, koi kami na chhodna \_ Exerting one's full effort, striving to the utmost
- 45.** Bosa — بوسه — Chooma, pyaar se lips lagana \_ A kiss

- 46.** Bukhl — بخل — Kanjoos hona, kharcha na karna jab karna chahiye \_ Miserliness, stinginess, withholding when one should give
- 47.** But-parast — بت پرست — Baton ko poojne wala, mushrik \_ Idol worshipper, pagan, one who worships idols
- 48.** Da'wat — دعوت — Islam ki taraf bulaana, paighaam pahunchaana \_ The invitation and call to Islam
- 49.** Da'wat (Lughwi Ma'ni) — دعوت (لغوی معنی) — Da'wat ka lughawi matlab — bulaana ya dawat dena \_ Da'wah in its literal linguistic meaning — to call or invite
- 50.** Da'wat ka Mauzoo — دعوت کا موضوع — Da'wat mein jo baat pesh ki jaaye, us ka andorni mazameen \_ The subject matter and content of the da'wah message
- 51.** Da'wati Asaaleeb — دعوة اسالیب — Da'wat dene ke mukhtalif tareeqe aur andaaz \_ Different methods and styles used in da'wah
- 52.** Daṣṭarkhwaan — دسترخوان — Khaane ki daṣṭarkhwan, jahan khana khaya jaaye \_ A dining spread or cloth laid out for a meal
- 53.** Deedaar-e-Rabb — دیدار رب — Allah ko dekhna, jannati log aakhirat mein dekhenge \_ The vision of the Lord — seeing Allah in the Hereafter
- 54.** Discipline — ڈسپلن — Apne aap ko qaaboo mein rakhna, nizaam ki pabandi karna \_ Self-discipline, orderliness, following a system
- 55.** Du'a — دعا — Allah se maangna, dil ki baat Allah ko kehna \_ Supplication, calling upon Allah with requests and prayers

- 56.** Duurood — درود — Nabi ﷺ par darood bhejna, salaam padhna  
\_ Sending blessings and salutations upon the Prophet ﷺ
- 57.** E'raaz — اعراض — Mooh pherna, dhyaan na dena, ignore karna  
\_ Turning away, showing disregard, ignoring someone
- 58.** E'tirazaat — اعتراضات — Ikhtelafaat, kisi baat par sawal uthana  
\_ Objections and challenges raised against an argument or claim
- 59.** F'eli Asaaleeb — فعلی اسالیب — Amal se da'wat dena, kaam karke dikhana  
\_ Practical action-based methods of da'wah
- 60.** Faasiq — فاسق — Woh jo Allah ki nafarmaani khule aam kare  
\_ A sinner and transgressor who openly disobeys Allah
- 61.** Falah-o-Nijaat — فلاح و نجات — Kamyabi aur bachao, duniya aur aakhirat mein  
\_ Success and salvation, prosperity and deliverance
- 62.** Farz-e-'Ain — فرض عین — Har Muslim par lazim, koi doosra ada na kar sake  
\_ Individual obligation — obligatory on every single Muslim
- 63.** Farz-e-Kifaya — فرض کفایہ — Agar kuch log kar lein toh baqi ke zimme se saaqit ho jaaye  
\_ Collective obligation — fulfilled if enough people perform it
- 64.** Fasaad — فساد — Khiraabi, bigarh, aman tabah karna  
\_ Corruption, mischief, disorder and destruction
- 65.** Fasahat-o-Balaaghat — فصاحت و بلاغت — Saaf aur pur-taseer zaban bolna ya likhna  
\_ Eloquence and rhetoric, mastery and beauty of language
- 66.** Fazaa'il — فضائل — Fazilat wali baatein, khoobiyaan aur darjaat  
\_ Virtues, merits, and excellences

- 67.** Fehrist — فهرست — Table of contents, tamam cheezoon ki list  
\_ Index, table of contents, a compiled list
- 68.** Fitnah — فتنه — Aazmaish, fasaad, deen se bhatkaane wala  
hal-o-hawaal \_ Trial, tribulation, chaos, strife that tests one's  
faith
- 69.** Fuzool Kharchi — فضول خرچی — Bina zaroorat ke paisa  
kharch karna \_ Wasteful and extravagant spending
- 70.** Ghaddaari — غداری — Dhoka dena, wafaadaari khatam karna  
\_ Treachery, betrayal, breaking trust
- 71.** Ghaneemat — غنیمت — Jung mein mila hissa, maal-e-  
ghanimat \_ War spoils and booty acquired in battle
- 72.** Ghulam — غلام — Ghulam, banda, kisi ki ملکیyat mein hone  
wala \_ A slave or servant
- 73.** Ghurba — غرباء — Ghareeb log, musafir, jo ghar se door hon  
\_ The poor, strangers, those far from home
- 74.** Gumooz — غموض — Pechida hona, mushkil aur ghair  
waazeh baat \_ Obscurity, vagueness, ambiguity, being hard  
to understand
- 75.** Gumraahi — گمراہی — Seedhe raaste se bhatak jaana \_  
Misguidance, straying from the right path
- 76.** Haalat-e-Haiz — حالت حیض — Aurat ki maahwari ki halat \_  
The state of menstruation in a woman
- 77.** Hadaf — ہدف — Maqsad, nishana, jo haasil karna ho \_ Goal,  
target, objective to be achieved
- 78.** Hadees al-Zubaab — حدیث الزباب — Machchar wali mashoor  
hadith \_ The famous hadith about the fly and its wings

- 79.** Hadiya-e-Tashakkur — ہدیہ تشکر — Shukriye ka tohfa, ehsaan mand hone ka izhar \_ A gift of gratitude, an expression of thankfulness
- 80.** Hajr-e-Aswad — حجر اسود — Kaaba mein kala pathar jise bosa diya jaata hai \_ The Black Stone fixed in the corner of the Kaaba
- 81.** Hamd-o-Sana — حمد و ثنا — Allah ki tarif aur burai karna, hamd padhna \_ Praise and glorification of Allah
- 82.** Hasad — حسد — Doosre ki nemat dekh kar jalana \_ Envy and jealousy, resenting another's blessings
- 83.** Hasbah — حسبہ — Nek kaam ka hukm dena aur burai rokne ki zimmedaari \_ The institution of commanding good and forbidding evil
- 84.** Haya — حیا — Sharm, haya, izzat ka ehsaas \_ Modesty, shyness, a sense of honor and shame
- 85.** Hazaar Saal — ہزار سال — Ek hazaar saal ka waqt \_ A thousand years
- 86.** Hifaazat — حفاظت — Bachana, suraksha karna, mehfooz rakhna \_ Protection, preservation, keeping safe
- 87.** Hifz Ahadees — حفظ احادیث — Ahadeeth ko yaad karna aur zubani hifz karna \_ Memorization of prophetic narrations
- 88.** Hikmat — حکمت — Soch samajh kar kaam karna, aqalmandi \_ Wisdom, sagacity, doing things with deep understanding
- 89.** Hikmat Tableegh o Islaah — حکمت تبلیغ و اصلاح — Tabligh aur islah karne mein aqalmandi se kaam lena \_ The wisdom behind preaching and moral reform
- 90.** Hilm-o-Rifq — حلم و رفق — Burdabaari aur narm-diliyaan \_ Forbearance and gentleness in dealing with others

- 91.** Hisaab — حساب — Hisaab-kitaab, qiyamat ka hisaab \_ Account and reckoning — especially the accounting on Judgment Day
- 92.** Hiwaar — حوار — Baat cheet, aapas mein guftagu \_ Dialogue, conversation, constructive discussion
- 93.** Hudood — حدود — Allah ke muqarrar kiye hue sazaayein aur haddein \_ Prescribed Islamic punishments and the limits set by Allah
- 94.** Huffaz — حفاظ — Quran Sharif hifz karne wale log \_ Those who have memorized the entire Quran
- 95.** Hujjaaj — حجاج — Hajj karne waale hujjaj \_ Pilgrims performing the Hajj
- 96.** Hukm — حكم — Hukm, faislah, shariat ka qaanoon \_ Ruling, judgment, a legal or divine command
- 97.** Iblees — ابليس — Shaitaan ka naam, jo Allah ka nafarmaan jinn tha \_ Iblis, Satan — the jinn who disobeyed Allah
- 98.** Ifaaqa — افاقه — Beemari se theek hona ya hosh mein aana \_ Recovery from illness or regaining consciousness
- 99.** Ijaazat — اجازت — Izn, manzuri, kisi kaam ki ijaazat lena \_ Permission, authorization, consent
- 100.** Ijtimaai' Tabaahi — اجتماعى تباہى — Poori qaum ya samaj ki barbadi \_ Collective destruction and social ruin
- 101.** Ijtimaai' — اجتماعى — Mil jul kar, samaji aur maashrati \_ Social, collective, communal
- 102.** Ikhlāaq-o-Ausaaf — اخلاق و اوصاف — Achi aadat aur kirdaar ki khoobiyaan \_ Morals, qualities, and ethical character
- 103.** Ikhlāas — اخلاص — Sachchi niyat, sirf \_ Sincerity and purity of intention, doing things only for Allah

- 104.** Ikraah — اكراه — Zorr-o-jabr, kisi ko majboor karna \_ Compulsion, coercion, being forced against one's will
- 105.** Allah — الله — Mabood, jis ki ibadat ki jaaye \_ God, deity, the one who is worshipped
- 106.** Imtiyazaat — امتيازات — Khaas sifaat jo dusron se alag karein \_ Distinctions, privileges, unique distinguishing features
- 107.** Infiraadi Da'wat — انفرادی دعوت — Ek ek shakhs ko alag alag da'wat dena \_ Individual da'wah given one-on-one to a person
- 108.** Injeel — انجيل — Hazrat Isa par naazil Kitab, Bible \_ The Gospel, the Scripture revealed to Prophet Isa (Jesus)
- 109.** Irshaad — ارشاد — Rahnumai, seedha raasta dikhana \_ Guidance, direction, showing the right path
- 110.** Ishteghaal baala adni — اشتغال بالادنی — Chhoti cheezoon mein ulajhna aur zaroori kaam chhodna \_ Being preoccupied with lesser matters while neglecting priorities
- 111.** Islaah — اصلاح — Sudhaar, galti theek karna, bihteri lana \_ Reform, correction, bringing about moral improvement
- 112.** Islam — اسلام — Allah ko maanna aur uski itaat karna, deen-e-Islam \_ Submission to Allah — the religion of Islam
- 113.** Isra'eel — اسرائيل — Hazrat Yaqoob ka laqab \_ Israel — the title given to Prophet Yaqoob
- 114.** Isteqaamat — استقامت — Seedhe raaste par dildaari se qaaim rehna \_ Steadfastness, uprightness, remaining firm on the right path
- 115.** Istilaahaat — اصطلاحات — Deeni ya ilmi zuban ke khaas alfaaz \_ Technical terms and specialized Islamic terminology

- 116.** Istilaahi Ta'reef — اصطلاحی تعریف — Kisi lafz ka deeni ya ilmi mein muqarrar matlab \_ Technical definition of a term in Islamic sciences
- 117.** Itmaam-e-Hujjat — اتمام حجت — Hujjat पूरी karna, bahaana khatam kar dena \_ Completing and establishing the proof, leaving no excuse
- 118.** Ittesaal — اتصال — Raabta, jorhna, silsila jaari rakhna \_ Connection, continuity, maintaining contact
- 119.** Izar — ازار — Kamar se neeche ka kapra jo pehan lete hain \_ A lower garment worn around the waist and below
- 120.** Izdiwaaj — ازدواج — Shaadi karna, nikkah ka rishta \_ Marriage, the bond of matrimony
- 121.** Jaahili Asaabiyat — جاہلی عصبیت — Islam se pehle ki qabeelaai tarafdari \_ Pre-Islamic tribal bias and ignorant group fanaticism
- 122.** Jaahili Rusoom — جاہلی رسوم — Islam se pehle ke zamane ki riwayaat \_ Customs and traditions from the era of pre-Islamic ignorance
- 123.** Jadal — جدال — Bahas, hujjat baazi, ilmi mubahisa \_ Debate, argumentation, scholarly disputation
- 124.** Jahl — جهل — Nadaani, na jaanna, ilm ka na hona \_ Ignorance, lack of knowledge
- 125.** Jamaheer-e-Ulama — جمابیر علماء — Aksariyat ulama, bahut se aalamaan ka ek rai hona \_ The majority of Islamic scholars
- 126.** Janin — جنین — Maan ke pet mein bacha, hamal \_ A fetus, the unborn child in the womb
- 127.** Jannat — جنت — Jannat, aakhirat ki rahat gah \_ Paradise, Heaven — the eternal abode of the righteous

- 128.** Jaraseem — جرثيم — Keetanay, beemari failaane wale zaraat \_ Germs, bacteria, disease-causing microorganisms
- 129.** Jehl-e-Baseet — جهل بسيط — Seedhi nadaani — maloom ho ke main nahi jaanta \_ Simple ignorance — knowing that one does not know
- 130.** Jehl-e-Murakkab — جهل مركب — Double nadaani — khud samjhe jaanta hun par nahi jaanta \_ Compound ignorance — not knowing that one does not know
- 131.** Jihaad — جهاد — Allah ki raah mein koshish aur qurbani dena \_ Striving and struggling in the way of Allah
- 132.** Jinn — جن — Aag se bane poshida makhloq \_ Jinn — invisible beings created from smokeless fire
- 133.** Ka'aba — كعبه — Makkah mein Allah ka ghar, qibla \_ The Kaaba — the sacred House of Allah in Makkah
- 134.** Kaana — كان — Tha — Arabic mein maazi ka fe'l \_ Was — a past tense Arabic verb indicating a state
- 135.** Kabaab — كباب — Bhuona ya seeka hua gosht \_ Grilled or roasted meat
- 136.** Kalima — كلمه — Iman ka iqraar, La ilaha illallah \_ The declaration of faith — La ilaha illallah
- 137.** Kalma-e-Tauheed — كلمه توحيد — Allah ki wahdat ka iqraar karna \_ The declaration of the Oneness of Allah
- 138.** Khair-e-Ummat — خير امت — Sab se behtar ummat, yani Ummat-e-Muslima \_ The best nation — referring to the Muslim Ummah
- 139.** Khaliq-ul-Shar — خالق الشر — Buraai ka khaliq, Allah ne bhi buri cheezein banaai hain \_ The creator of evil — a theological concept about Allah's creation

- 140.** Khashiyat — خشيت — Allah ka khauf jo ilm aur azmat se paida ho \_ Fear of Allah combined with awe and deep reverence
- 141.** Khiyaanat — خيانت — Amanat mein khiyanat, dhoka dena \_ Betrayal, breach of trust, dishonesty
- 142.** Khoshe — خوشے — Guchchhe, mazameen ke chhote chhote group \_ Clusters or bunches — used for grouped topics in a syllabus
- 143.** Khumr — خمر — Sharab, nasha aane wali cheez \_ Intoxicants, wine and alcohol
- 144.** Khususiyaat — خصوصيات — Khaas sifaat, jo dusron se alag karti hon \_ Special characteristics and unique features
- 145.** Khutbah — خطبه — Masjid ya kisi jagah diya jaane wala bayan \_ A formal sermon or speech, especially in a mosque
- 146.** Kufr — كفر — Allah aur uske deen ka inkar karna \_ Disbelief, the rejection of Allah and His religion
- 147.** Kun Fayakoon — کن فیکون — Ho jaa aur ho jaata hai — Allah ka amr \_ Be and it is — Allah's creative command
- 148.** Kunaan — کنعان — Hazrat Nooh ka beta ya ek ilaaqa \_ Canaan — the son of Prophet Nuh, also an ancient region
- 149.** Laalach — لالچ — Dunya ki cheezoon ki bohot zyada chahat \_ Greed and covetousness, excessive desire for worldly things
- 150.** Lazzat — لذت — Mazaa, khushi, khushnudi \_ Pleasure, delight, taste and enjoyment
- 151.** Le-paalak — لے پالک — Woh bacha jo apna na ho par paalaa ho \_ An adopted child
- 152.** Lihaaf — لحاف — Gadda, raazai, so ne ki lihaf \_ A quilt or blanket used for sleeping

- 153.** Lughat — لغت — Zaban, dictionary, lafz ka asli matlab \_  
Language, a dictionary, the linguistic meaning of a word
- 154.** Lutf-o-karam — لطف و کرم — Meharbani aur dil ki narmiyaan  
\_ Kindness and generosity, warmth and grace
- 155.** Maasoor Aqwaal — معسور اقوال — Riwaayat kiye gaye  
aqwaal jo sanad se mile hon \_ Accessible and authentically  
transmitted sayings
- 156.** Mahd — مهد — Palna, bacche ka sone ki jagah \_ A cradle, a  
baby's bed
- 157.** Mahmood Qism ka Makar — محمود قسم کا مکر — Achi tadabbur  
aur cheez sochna jo praised ho \_ Praiseworthy strategic  
planning and wisdom
- 158.** Maidaan — میدان — Maidan-e-amal, kaam karne ki jagah \_ A  
field, arena, or domain of work and activity
- 159.** Makar — مکر — Tadabbur, sochna, kabhie kabhie cheelne  
wala \_ Scheming and strategic planning — can be good or  
blameworthy
- 160.** Mala'ika — ملائکہ — Farishte, noor se bane makhlooq \_  
Angels — beings created from light who obey Allah
- 161.** Malakoot — ملکوت — Allah ki badshahi, poora nizam-e-aalam  
\_ The divine kingdom and dominion of Allah
- 162.** Manghadat Riwaayat — من گھڑت روایت — Jhoothi hadith jo  
khud banaayi gayi ho \_ A fabricated and forged narration, a  
false hadith
- 163.** Manhaj-e-Da'wah — منهج الدعوة — Da'wat karne ka muqarrar  
tareeqa aur nishaana \_ The established methodology of  
da'wah

- 164.** Manqool Aqwaal — منقول اقوال — Kisi se naql kiye gaye aqwaal \_ Transmitted and narrated sayings from others
- 165.** Mansoba-band — منصوبه بند — Socha samjha, plan karke kiya hua kaam \_ Planned, organized, and systematic
- 166.** Maqdooni — مقدونی — Maqdoon se muta'alliq, Sikandar e Azam \_ Macedonian — referring to Alexander the Great
- 167.** Maraahil — مراحل — Manzilein, kisi kaam ke steps \_ Stages, phases, and steps in a process
- 168.** Mas'ooliyat — مسئوليت — Zimmedaari, jawab dahi \_ Responsibility and accountability
- 169.** Masadir-o-Muraa'je — مصادر و مراجع — Hawale, kitabein aur sources jo istemaal kiye jaatein hain \_ Sources and references used in research
- 170.** Maseeh — مسيح — Hazrat Isa ka laqab \_ The Messiah — the title of Prophet Isa (Jesus)
- 171.** Mashroo'iyat — مشروعيت — Shari'at mein jaayaz hona, qanooni hona \_ Legitimacy and lawfulness according to Islamic law
- 172.** Maslehat — مصلحت — Umoom ka faida, maslaha ka khayal rakhna \_ Public interest, the common good, considering benefit
- 173.** Matrook-ul-Hadees — متروك الحديث — Woh raawi jis ki hadith chhod di gayi ho \_ A discarded narrator whose hadith is abandoned by scholars
- 174.** Mau'izah Hasanah — موعظه حسنه — Achi naseehat jo dil mein utre \_ Beautiful and effective preaching, good admonition
- 175.** Mazbah — مذبح — Qurbangah, jahan zabaah kiya jaaye \_ An altar or place of slaughter

- 176.** Mazmoom Qism ka Makar — مَذْمُومٌ قِسْمٌ كَمَا مَكَرٌ — Buri sazish aur dhoka jo qabil-e-mazammat ho \_ Blameworthy and evil scheming or plotting
- 177.** Midaaraat — مداراة — Narm rawi se kaam lena, tactfully peshaaana \_ Diplomacy and gentle tactful treatment of others
- 178.** Miqdaar — مقدار — Miqdar, kitna hai, taadaad \_ Quantity, measure, and amount
- 179.** Missionaries — مِشْنَرِيز — Isai muballigh jo Christianity ka parchaar karte hain \_ Christian missionaries who preach and propagate Christianity
- 180.** Mohakkam Ayaat — مُحَكَّمٌ آيَاتٌ — Quran ki waazeh aur ek maani wali aayaat \_ Clear and unambiguous verses of the Quran
- 181.** Mohar-e-Nabuwat — مِهْرُ نَبُوْتٍ — Nabi ﷺ ke jism par mohar-e-nabuwat ka nishaan \_ The Seal of Prophethood — a physical mark on the Prophet ﷺ
- 182.** Mu'awwizatain — مَعُوذَتَيْنِ — Surah Falaq aur Surah Nas jo panah ki du'a hain \_ The two protective surahs — Surah Al-Falaq and Surah An-Nas
- 183.** Mubaahalah — مِبَاهَلَةٌ — Jhoothi baat par Allah se la'nat maangna \_ Invoking Allah's curse upon the liar in a dispute
- 184.** Mubaasharat — مِبَاشَرَةٌ — Miya biwi ka taalluq, jinsiyat \_ Sexual intercourse, conjugal relations between spouses
- 185.** Mudaahinat — مِدَاهِنَةٌ — Jhoothi khushaamad, haq ke baare mein compromise karna \_ Flattery and compromising on the truth for worldly gain
- 186.** Muhabbat — مَحَبَّةٌ — Mohabbat, pyaar, dil ki lagan \_ Love, affection, deep attachment

- 187.** Muhasara — محاصره — Gher lena, dushman ko qaad karna \_ Siege, surrounding and encircling an enemy
- 188.** Munazara — مناظره — Ilmi bahas, do taraf se hujjat baazi \_ Formal scholarly debate and disputation
- 189.** Muqaddimah — مقدمه — Debacha, kitaab ki shuruwaat \_ Introduction, preface, prologue of a book
- 190.** Muraa'ja-e-Aama — مراجعہ عامہ — Poori cheez ka dobarah jaiza lena \_ General review and comprehensive revision
- 191.** Muraa'ja-e-Khaassa — مراجعہ خاصہ — Khaas mawad ka gehri nazar se muraja'a karna \_ Specific and detailed revision of particular material
- 192.** Murtad — مرتد — Jo Islam chhodh kar kafir ho jaaye \_ An apostate — one who leaves Islam
- 193.** Mushaabihat — مشابہات — Milti julti cheezein, mushaabihat hona \_ Resemblances and similarities between things
- 194.** Mushaf-e-Usmani — مصحف عثمانی — Hazrat Usman ke daur mein likha gaya Quran \_ The Uthmanic codex — the written Quran compiled in Uthman's era
- 195.** Mushrik — مشرک — Allah ke saath kisi ko shareek karne wala \_ A polytheist who associates partners with Allah
- 196.** Mutaa'ala — مطالعه — Parhai, sochna, ilmi ta'ammuq \_ Study, reading, and scholarly research
- 197.** Mutabanni — متبنی — Lia paalak beta, goad liya hua ladka \_ An adopted son
- 198.** Mutashaabah — متشابه — Quran ki woh aayaat jo seedhi tafseer nahi rakhtin \_ Allegorical and ambiguous verses of the Quran

- 199.** Muzakkiraat — مذكرات — Notes, likhe hue nazaraat ya guftugu ke notes \_ Notes, memoranda, and written discussion papers
- 200.** Na-farmaani — نافرمانی — Hukm na maanna, nakari karna \_ Disobedience and defiance of authority or divine commands
- 201.** Na'mat — نعمت — Allah ki dein, nemat, khushi ki cheez \_ Blessing and favor — a divine gift from Allah
- 202.** Nahi anil Munkar — نهی عن المنکر — Burai se rokna, galat kaam band karwana \_ Forbidding what is evil and preventing wrongdoing
- 203.** Naqis — ناقص — Adhoora, kami wala, mukammal na ho \_ Deficient, incomplete, lacking in some way
- 204.** Narm-raawi — نرم روی — Narm mizaaj, halka halka chalana \_ Gentleness, a soft approach, mildness in behavior
- 205.** Naseehat — نصیحت — Khaalis dil se di gayi salah \_ Sincere advice, counsel, and admonition
- 206.** Naskh — نسخ — Kisi hukm ka mansookh ho jaana \_ Abrogation — the cancellation of a Quranic verse or ruling
- 207.** Nazriya-e-Nisaab — نظریہ نصاب — Nisaab banane ka nazriya aur asool \_ The theory and concept behind curriculum design
- 208.** Nikkah — نکاح — Islami shaadi ka aqd, nikaah \_ The Islamic marriage contract
- 209.** Nisyaan — نسیان — Bhoolna, yaad na rehna \_ Forgetfulness, the tendency to forget
- 210.** Nusoos — نصوص — Quran aur Hadith ke asli alfaaz, nasoos \_ Texts and scriptural evidences from Quran and Sunnah
- 211.** Oontniyon ka doodh — اونٹنیوں کا دودھ — Oont ka doodh \_ Camel milk

- 212.** Paak-daamani — پاک دامنی — Paaki, izzat-e-nafs, gunah se bachna \_ Chastity, moral purity, and virtue
- 213.** Pachaas Hazaar Saal — پچاس ہزار سال — Pachaas hazaar saal ka arasaa \_ Fifty thousand years
- 214.** Paighaam-Rasaani — پیغام رسانی — Paighaam pahunchaana, message deliver karna \_ Delivering the message, communication of a call
- 215.** Peace Keeping Force — امن قائم رکھنے والی قوت — Amn qaaim rakhne wali fauj ya team \_ A force or unit that maintains peace
- 216.** Qaraabat — قرابت — Rishtedari, khoon ka rishta \_ Kinship, blood relations, close family ties
- 217.** Qata-talluq — قطع تعلق — Rishta todna, talluq khatam karna \_ Cutting ties and severing relations with someone
- 218.** Qawl — قول — Baat, kahi hui cheez \_ A saying or statement
- 219.** Qawl-o-Fa'il — قول و فعل — Kehna aur karna, baat aur amal \_ Word and deed, speech and action together
- 220.** Qitaal — قتال — Ladna, hathiyar se jung karna \_ Fighting, armed combat in battle
- 221.** Qudus — قدس — Paaki, muqaddas jagah — Jerusalem bhi \_ Holiness and sanctity — also refers to Jerusalem
- 222.** Qudwatul-Hasana — قدوة الحسنة — Acha namona jo dekhne wala follow kare \_ A good and beautiful example to follow
- 223.** Qunoot — قنوت — Namaaz mein khaas du'a, khoosoo se khada rehna \_ A special supplication recited standing in prayer, especially in witr
- 224.** Raaje' — راجح — Zyada sahih rai ya woh jo tarjeeh diya jaaye \_ The preferred and stronger opinion among scholars

- 225.** Rajam — رجم — Patthar maarna — ek shara'i saza \_ Stoning — a prescribed Islamic punishment
- 226.** Rami Jamraat — رمى جمرات — Hajj mein Mina ke pillars ko kankar maarna \_ Stoning the pillars in Mina during Hajj
- 227.** Rasookh — رسوخ — Gahra ilm, pakka taqwa, pukhta buniyaad \_ Firm grounding and deep-rootedness in knowledge
- 228.** Rasool — رسول — Allah ka bheja hua Paighaambar \_ A Messenger sent by Allah
- 229.** Rehm-e-Ma'dar — رحم مادر — Maan ka pet, jahan bacha palta hai \_ The mother's womb
- 230.** Rehmatul-lil-Aalameen — رحمت للعالمين — Tamam jahanon ke liye rehmat, Nabi ﷺ ka laqab \_ Mercy for all the worlds — the title of Prophet Muhammad ﷺ
- 231.** Rikaaz — ركاز — Bunyaadi khambe ya asaasi cheez \_ A core pillar or foundational element
- 232.** Risalat — رسالت — Paighambar hona, Allah ka paighaam dena \_ Prophethood, the mission of delivering Allah's message
- 233.** Riwaaj — رواج — Riwayat, rooz ka dasfoor \_ Custom, tradition, and prevalent practice in society
- 234.** Rooh — روح — Rooh, insaan ki andar ki zindagi \_ The soul and spirit within a human being
- 235.** Rooh-ul-Ameen — روح الامين — Amaanat daar Rooh — Jibreel ka laqab \_ The Trustworthy Spirit — a title for Angel Jibreel
- 236.** Rooh-ul-Qudus — روح القدس — Paaak Rooh — Jibreel ka laqab \_ The Holy Spirit — referring to Angel Jibreel
- 237.** Roohani In'amaat — روحانى انعامات — Roohani anaamaat aur barkatein \_ Spiritual blessings and divine gifts

- 238.** Rujum — رجوم — Taare jo shaitanon ko maarey jaatey hain \_  
Meteors and shooting stars used to drive away devils
- 239.** Saabiqah — سابقه — Pehle ka, porana record \_ Previous,  
preceding, past record or history
- 240.** Saami Zaban — سامی زبان — Arab, Ibrani waghera ki zaban  
ka khandaan \_ Semitic language family including Arabic and  
Hebrew
- 241.** Sabr — صبر — Takleef mein dum rakhna, himmaat na haarna  
\_ Patience and steadfast endurance in hardship
- 242.** Sabr-o-Tahammul — صبر و تحمل — Sabr aur bardasht dono  
sath \_ Patience and tolerance together
- 243.** Sadaqat — صداقت — Sachhai, sach bolna, khalis hona \_  
Truthfulness, honesty, and integrity
- 244.** Sahaaba-e-Karaam — صحابه کرام — Nabi ﷺ ke pyare saathi \_  
The noble and blessed companions of the Prophet ﷺ
- 245.** Sahal-pasandi — سهل پسندی — Aasaan raasta chunna, mehnat  
se bachna \_ Ease-seeking, taking the easy way out
- 246.** Sakhaawat — سخاوت — Khula haath se dena, fayaaazi \_  
Generosity and open-handedness
- 247.** Salaahiyyat — صلاحیت — Qabliyyat, kaam karne ki taqat \_  
Ability, capability, and qualification for a task
- 248.** Salaf-e-Saaliheen — سلف صالحین — Pehle ke naik Musalman,  
Sahaba Taabi'een waghera \_ The pious predecessors — the  
righteous early generations of Islam
- 249.** Salat — صلاة — Namaaz, Allah ki ibadat ka ek aham rukn \_  
Prayer — the Islamic ritual prayer, a pillar of Islam

- 250.** Salf-us-Saleh — سلف صالح — Naik purane Musalman jo misaali the \_ The righteous predecessors of the Muslim community
- 251.** Seerat-o-Kirdaar — سيرت و كردار — Sirat aur kirdaar, insaan ka deen aur duniyawi amal \_ Biography and character, conduct and personality
- 252.** Shaagird — شاگرد — Shagird, talib-e-ilm, seekhne wala \_ A student, disciple, or learner
- 253.** Shabaab — شباب — Jawani ka waqt, umar ka bhetar hissa \_ Youth, the period of youthfulness and prime age
- 254.** Shafqat — شفقت — Dard-mandi, mohabat bhari meharbani \_ Compassion, tender affection, and caring kindness
- 255.** Shahadat — شهادت — Shaheed hona ya gawahi dena \_ Martyrdom in the way of Allah, or bearing witness
- 256.** Shaitaan — شيطان — Iblees, dushman-e-insaan \_ Satan, the devil — the eternal enemy of mankind
- 257.** Sharai' Hikmat — شرعى حكمت — Shari'at ke andar ki hikmat aur raaz \_ Legal wisdom derived from Islamic law
- 258.** Shawaahid-ul-Quran — شواهد القرآن — Quran ke andar ki daleel aur gawahiyaan \_ Internal Quranic proofs and testimonies
- 259.** Shihab — شهاب — Taara, shooting star, aasman se girti cheez \_ A shooting star or meteor
- 260.** Shirk — شرك — Allah ke saath kissi ko shareek karna \_ Polytheism — associating partners with Allah
- 261.** Shubhaat — شبهات — Shak, waswasa, deen ke baare mein confusions \_ Doubts, ambiguities, and misconceptions about Islam

- 262.** Shuroot — شروط — Shartein, zaruri baatein jo honi chahiyein \_ Conditions, prerequisites, and stipulations
- 263.** Sikandar Maqdooni — سکندر مقدونی — Alexander the Great, Maqdooni badshah \_ Alexander the Macedonian — Alexander the Great
- 264.** Siyaasi Hikmat — سیاسی حکمت — Siyasi samajh aur aqalmandi \_ Political wisdom and strategic insight
- 265.** So'baan — ثعبان — Bada saanp \_ A large and great serpent
- 266.** Sunnat — سنت — Nabi ﷺ ki aadat aur tareeqa \_ The practice, sayings, and way of the Prophet ﷺ
- 267.** Sunnat-e-Mutahharah — سنت مطہرہ — Paak aur Muqaddas Sunnat-e-Nabwi \_ The pure and purified Sunnah of the Prophet ﷺ
- 268.** Ta'aish — تعايش — Aapas mein milkar rehna \_ Coexistence, living together peacefully
- 269.** Ta'alaq — طلاق — Talaq, biwi ko chhodna \_ Divorce in Islam
- 270.** Ta'arruf — تعارف — Parichay, apna tarruf karana \_ Introduction, acquaintance, getting to know someone
- 271.** Ta'reefaat — تعریفات — Alfaaz ki tareefen aur unke matlab \_ Definitions and explanations of terms
- 272.** Ta'weel — تاویل — Kisi baat ki gehri ya majazi tafsir karna \_ Interpretation and allegorical explanation of a text
- 273.** Taabi'een — تابعین — Sahaba se milne wale aur unse ilm lene wale \_ The successors who met the companions but not the Prophet ﷺ
- 274.** Tableegh — تبلیغ — Islam ka paighaam dusron tak pahunchaana \_ Propagation of Islam, conveying the message to others

- 275.** Tadaad-e-Azwaaj — تعداد ازواج — Ek se zyada biwiyaan rakhna, ta'addud-e-zaujaat \_ Polygyny — having more than one wife
- 276.** Tajalli — تجلی — Noor ka zahir hona, Allah ki tajalli \_ A divine manifestation and gleaming appearance of light
- 277.** Tajdeed — تجدید — Naya karna, deen ko taza karna \_ Revival, renewal, and reformation of the religion
- 278.** Takfeer — تکفیر — Kisi Muslim par kufr ka hukm lagana \_ Declaring a Muslim to be a disbeliever
- 279.** Taleemi Hikmat — تعلیمی حکمت — Taalim dene mein aqalmandi aur hikmat \_ Educational wisdom and pedagogical insight
- 280.** Talfeeq — تلفیق — Mukhtalif mazhab ke masail jod kar amal karna \_ Patching together rulings from different schools of thought
- 281.** Tambiih — تنبیہ — Khabardar karna, reminder dena \_ A warning, reminder, or alert
- 282.** Tanaaquz — تناقض — Tazaad, ek doosre se milna nahi \_ Contradiction and inconsistency
- 283.** Tareekhi Kitaab — تاریخی کتاب — Taareekh par likhi gayi kitaab \_ A historical book or book of history
- 284.** Tarteeb-e-Ayaat — ترتیب آیات — Quran mein aayatun ka tartib aur silsila \_ The arrangement and order of Quranic verses
- 285.** Tarteeb-e-Suwar — ترتیب سور — Quran ki suratun ka tartib \_ The arrangement and order of Quranic chapters
- 286.** Taslees — تثلیث — Isai aqeeda — Allah taalay teen hain \_ The Trinity — the Christian doctrine of three in one

- 287.** Tatbeeqaat — تطبيقات — Amal mein laana, practical results dikhana \_ Applications and practical implementations
- 288.** Taufi — توفى — Maut aana, rooh qabz karna — Anbiya ke baare mein \_ Death — used for Prophets, meaning Allah took their soul
- 289.** Tauheed — توحيد — Allah ki wahdat, sirf ek Allah ka yaqeen \_ The Oneness of Allah — Islamic monotheism
- 290.** Tauraat — تورات — Hazrat Musa par naazil hone wali kitaab \_ The Torah — the Scripture revealed to Prophet Musa
- 291.** Tauzeeh — توضيح — Wazahat, baat ko khol kar samjhana \_ Clarification, explanation, and elaboration
- 292.** Tawaaf — طواف — Kaaba ke gird chakkar lagana \_ Circumambulation of the Kaaba during Hajj or Umrah
- 293.** Tawaaz'o — تواضع — Khakasari, apne aap ko chhota samajhna \_ Humility and modesty, lowliness of spirit
- 294.** Tawakkul — توكل — Allah par bharosa karna, uski raza par raazi rehna \_ Reliance and complete trust in Allah
- 295.** Tayaari-e-Nisaab — تيارى نصاب — Nisaab tayyar karna aur uski planning karna \_ Preparation and planning of the curriculum
- 296.** Tisa'a Ayaat — تسع آيات — Nau nishaniyan — Hazrat Musa ko di gayi muajizaat \_ Nine signs — the nine miracles given to Prophet Musa
- 297.** Uloom ud-Da'wah — علوم الدعوة — Da'wat se muta'alliq tamam ilom aur fanoon \_ The sciences and disciplines of Islamic da'wah
- 298.** Ummah — امت — Musalmanon ki poori qaum aur millat \_ The Muslim community and nation of Islam

- 299.** Ummahaat-ul-Momineen — امهات المؤمنين — Mominon ki maain, Nabi ﷺ ki azwaaj-e-mutahharaat \_ Mothers of the Believers — the blessed wives of the Prophet ﷺ
- 300.** Ummi — اُمّی — Ankh padhna na aata ho, anpar \_ Unlettered — one who cannot read or write
- 301.** Umoom-o-Khusoos — عموم و خصوص — Aam aur khaas, general aur specific \_ Generality and specificity — the general versus the particular
- 302.** Unf — عنف — Zabardaasti aur sakhtiyaan \_ Violence, force, and harshness
- 303.** Unfuvaan-e-Shabaab — عنفوان شباب — Jawani ka sab se bhetar waqt \_ The prime and peak of one's youth
- 304.** Unwaan — عنوان — Naam, sirleekh, address \_ Title, heading, or address
- 305.** Usaymeen (Ibn Usaymeen) — ابن عثيمين — Mashoor Saudi aalim, Ibn Uthaymeen \_ Ibn Uthaymeen — the well-known Saudi Islamic scholar
- 306.** Usloob — اسلوب — Andaaz, tareeqa, kehne ka style \_ Style, method, and approach of expression
- 307.** Wa'az — وعظ — Bayan, naseehat ka lecture \_ Preaching, moral exhortation, and religious sermon
- 308.** Wa'z-o-Naseehat — وعظ و نصيحت — Bayan aur naseehat dono sath \_ Preaching and counsel, exhortation and advice together
- 309.** Waazeh — واضح — Saaf zahir, koi shak nahi \_ Clear, evident, and obvious
- 310.** Wafaat — وفات — Intiqaal, maut, guzar jaana \_ Death, passing away

- 311.** Wahi — وحى — Allah ka paighaam jo Nabion par naazil hua \_  
Divine revelation sent down by Allah to His Prophets
- 312.** Wahshi — وحشى — Jangli, woh jo insaniyat se baahir ho \_  
Wild, savage, and uncivilized
- 313.** Wasaa'il — وسائل — Zariye, tareeqe, kaam aane wale asbaab  
\_ Means, tools, methods, and resources
- 314.** Wasaa'il-e-Muharrama — وسائل محرمه — Woh zariye jo shari'at  
mein haraam hain \_ Prohibited means — unlawful methods  
in Islamic law
- 315.** Wasl — وصل — Jorhna, milana, rishta qaayam karna \_  
Connection, union, joining together
- 316.** Wiraasat — وراثت — Miraas, marne ke baad maaal ka bataana  
\_ Inheritance and hereditary succession
- 317.** Yahood o Nasaara — يهود و نصارى — Yahudi aur Isai, Ahle  
Kitaab \_ Jews and Christians — the People of the Book
- 318.** Youm — يوم — Din, ek din ka waqt \_ A day, a period of one  
day
- 319.** Zaad-e-Safar — زاد سفر — Safar ka saaman aur khaana  
peena \_ Provision and supplies for a journey
- 320.** Zaitoon — زيتون — Zaitoon ka darakht ya phal \_ Olive — the  
olive tree or its fruit
- 321.** Zameen-o-Aasmaan — زمين و آسمان — Zameen aur aasmaan,  
poori kaynaat \_ The earth and sky, the heavens and the earth
- 322.** Zawaabit — ضوابط — Qawaaneen, qaayde, usool \_ Rules,  
regulations, and principles
- 323.** Zimmedaari — ذمه دارى — Farz, jawab dahi, zimma \_  
Responsibility, duty, and obligation

- 324.** Zu'afa — ضعفاء — Kamzor log ya hadees mein kamzor raawi  
\_ Weak ones — also weak narrators in hadith science
- 325.** Zulm — ظلم — Zyadti, nainsafi, kisi ka haq maarna \_  
Oppression, injustice, and wrongdoing
- 326.** Zulqarnain — ذو القرنين — Do seenghon wala — Quran mein  
zikar hua naik badshah \_ Dhul Qarnayn — the righteous two-  
horned ruler mentioned in the Quran

