

قسم کے بارے میں
تذقی پھول

Qasam kay baray mein Madani Phool (Roman)



Sheikh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat,
Fuani-ye-Dawat-e-Islami,
Hazrat Allama Maulana Abu Bilal

MUHAMMAD ILYAS
Attar Qadiri Razavi

مکتبۃ الدینیہ
Dawat-e-Islami

قَسَم كے بارے میں مَدَنی پھول

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Yeh risala Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Baani-e-Dawat-e-Islami, Hazrat 'Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهَا الْعَالِيَه nay Urdu zaban mein tehreer fermaya tha, Majlis-e-Tarajim nay is risalay ko **Roman-Urdu** mein compose kiya hay. Ager is risalay mein kisi bhi tarah ki kami-bayshi paen to neechay diye gae postal ya e-mail address per Majlis-e-Tarajim ko aagah ker kay Sawab kay haqdar banye.

Majlis-e-Tarajim (Dawat-e-Islami)

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kitab Perhnay ki Du'a

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mein di huyi
Du'a perh li-jiye *لَنْ يَسَاءَ اللَّهُ عَزَّوَجَلَّ* jo kuch perhen gey yaad rahay ga.
Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjama:

Aey Allah (*عَزَّوَجَلَّ*)! Ham per 'ilm-o-hikmat kay derwaazay khol day
aur ham per Apni rahmat naazil ferma! Aey 'azmat aur buzurgi
waalay!

(*Al-Mustatraf, jild. 1, safha 40*)



Note: Awwal aakhir aik bar Durood Shareef perh layn.

Qiyaamat kay roz hasrat

Ferman-e-Mustafa *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*: Sab say ziyada hasrat Qiyaamat
kay din us ko ho gi jisay dunya mein 'ilm haasil kernay ka moqa' mila
mager us nay haasil na kiya aur us shakhs ko ho gi jis nay 'ilm haasil
kiya aur doosron nay to us say sun ker nafa' uthaya laykin us nay na
uthaya (ya'ni is 'ilm per 'amal na kiya).

(*Tarikh-e-Dimishq-li-Ibn-e-'Asaakir, vol. 51, pp. 138; Dar-ul-Fikr,*

Fehrist

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Qasam kay baaray mein* Madani Phool

Shaytan lakh susti dilae mager aap ye risala mukammal parh li-jiye
aap ko mufeed tareen ma'lumaat milen gi. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.*

Firishtay Aameen kehtay hain

Hazrat Sayyiduna Abu Hurairah *رَضِيَ اللَّهُ تَعَالَى عَنْهُ* say marvi hay kay Sarkar-e-Madina-e-Munawwarah, Sardar-e-Makka-e-Mukarrama *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* ka Farman-e-'Azmat nishan hay: Allah *عَزَّوَجَلَّ* kay kuch sayyah (ya'ni sir kernay walay) firishtay hain, jab woh Mahafil-e-Zikr kay pas say guzertay hain tou aik dusray say kehtay hain: (yahan) betho Zakireen (ya'ni zikr kernay walay) du'a maangtay hain tou firishtay unki du'a per Aameen (ya'ni "aesa hi ho") kehtay hain. Jab woh Nabi per Durood bhejtay hain tou woh firishtay bhi un kay sath mil ker Durood bhejtay hain hatta kay woh muntashir (ya'ni idher udher) ho jatay hain, phir firishtay aik dusray ko kehtay hain kay in khush-nasebon kay liye khush-khabri hay kay woh maghfirat kay sath wapis ja rahay hain.

(Jam'ul jawamay lis-suyuti jild.3, safha 125, hadis 7750)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

* Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Hazrat-e-'Allama Maulana Muhammad Ilyas 'Attar Qadiri Razavi *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* ki tasneef "Neki ki Da'wat" (hissi awwal) safha 161 per "Qasam kay baaray mein Madani Phool" mojud hain, ifadiyat kay pesh-e-nazer risalay ki soorat mein bhi shaey' kiye ja rahay hain. (Majlis Maktaba-tul-Madina)

Meethay meethay Islami bhaiyon! Aaj kal qaseer logon ka bat bat per Qasmen khanay ki taraf rujhan dekha ja raha hay, baraha jhooti Qasam bhi kha li jati hay, na toubah ka sha'oor na Kaffarah denay ki koi shudbud, lehaza ummat ki khayr khuwahi ka sawab kamanay ki hirs kay sabab bator-e-neki ki da'wat qadr-e-tafseel kay sath Qasam aur is kay Kaffaray kay baray mein Madani Phool pesh kerta hun, qabool farmaiye. Is ka az-ibtada ta intiha mutala'a ya ba'z Islami bhaiyon ka mil beth ker dars dena sirf mufeed hi nahi, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** mufeed tareen saabit hoga.

Qasam ki Ta'reef

Qasam ko Arabi zaban mein "Yameen" kehtay hain jis ka matlab hay: "Dahni (ya'ni seedhi) janib", chunkay Ahl-e-Arab umuman Qasam khatay ya Qasam letay waqt aik dusray say dahna (ya'ni seedha) hath milatay thay is liye Qasam ko "Yameen" kehney lagay, ya phir Yameen "Yumn" say bana hay jis kay ma'na hain "Barakat-o-Quwwat", chunkay Qasam mein Allah **عَزَّوَجَلَّ** ka ba-barakat naam bhi letay hain aur is say apnay kalam ko quwwat detay hain isliye isay "Yameen" kehtay hain ya'ni barakat-o-quwwat waali guftugu. (*Mulakhas-az-Mir-aatul Manaji jild 5 safha 94*) Shar'i ae'tibar say Qasam us aqad (ya'ni ahad-o-pemaa) ko kehtay hain jis kay zari'ay Qasam khanay wala kisi kaam kay kernay ya na kernay ka pukhta (pakka) iradaa kerta hay. (*Dur-e-Mukhtar jild 5 safha 488*) masalan kisi nay yun kaha: Allah **عَزَّوَجَلَّ** "ki Qasam! Mein kal tumhara sara qarz ada ker dunga" tou ye Qasam hay.

Qasam ki teen aqsaam

Qasam teen tarah ki hoti hay:

- (1) Laghw (2) Ghamoos (3) Mun'aqidah

1. **"Laghw"** ye hay kay kisi guzray huway ya mojudah amar (ya'ni mu'amlay) per apnay khayal mein (ya'ni ghalat fehmi ki waja say) sahi jaan ker Qasam khae aur dar-haqeeqat woh bat is kay khilaf (ya'ni ulat) ho, masalan kisi nay Qasam khayi: "Allah **عَزَّوَجَلَّ** ki Qasam!

Zaid gher per nahi hay” aur iski ma'lumaat mein yehi tha kay Zaid gher per nahi hay aur is nay apnay guman mein sachi Qasam khayi thi magar haqeeqat mein Zaid gher per tha tou ye Qasam “Laghw” kehlae gi, ye mu'af hay aur is per kaffarah nahi.

2. **“Ghamoos”** ye hay kay kisi guzray huway ya mojudah amar (ya'ni mu'amlay) per danista (ya'ni jan boojh ker) jhooti Qasam khaye masalan kisi nay Qasam khai kay: “Allah ﷻ ki Qasam Zaid gher per hay,” aur woh janta hay kay haqeeqat mein Zaid gher per nahi hay tou ye Qasam “Ghsmoos” kehlae gi aur Qasam khanay wala sakht gunahgar huwa, Istighfar-o-Touba farz hay magar kaffarah lazim nahi.

3. **“Mun'aqidah”** ye hay kay aendah kay liye Qasam khayi masalan yun kaha: “Rab ﷻ ki Qasam! Mein kal tumharay gher zaroor aaun ga.” Mager dusray din na aaya tou Qasam toot gayi, usay kaffarah dena paray ga aur ba'z suraton mein gunah-gar bhi hoga. (*Fatawa 'Alamgiri jild 2 safha 52*)

Khulasa ye huwa kay Qasam khanay wala kisi guzri hui ya mojudah bat kay baaray mein Qasam khae ga tou woh ya tou sacha hoga ya phir jhoot, ager sacha hoga tou koi haraj nahi aur ager jhoot hoga tou usay woh Qasam apnay khayal kay mutabiq ager sachi khayi thi tou ab bhi haraj nahi ya'ni gunah bhi nahi aur kaffarah bhi nahi han ager usay pata tha kay mein jhooti Qasam kha raha hun tou gunah-gar hoga magar kaffarah nahi hay, aur ager is nay aendah kay liye kisi kaam kay kernay ya na kernay ki Qasam khayi tou ager woh Qasam puri ker deta hay tou fabiha (ya'ni khoob behter) werna kaffarah dena hoga aur ba'z suraton mein Qasam tornay ki waja say gunah-gar bhi hoga. (In suraton ki tafseel aagay aa rahi hay)

Jhooti Qasam khana Gunah-e-Kabeerah hay

Rasool-e-be-Misaal, Bibi Aamna kay Lal ﷺ ka farman-e-'alishan hay: “Allah ﷻ kay sath shirk kerna, walidayn ki na farmani kerna, kisi jan ko qatal kerna aur jhooti Qasam khana qabeerah gunah hay” (*Bukhari jild.4, safha.295, hadis 6675*)

Sab say pehlay jhooti Qasam shaytan nay khayi

Hazrat-e-Sayyiduna Adam Safiyullah عَلَى نَبِيِّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ko sajdah na kernay ki waja say shaytan mardood huwa tha lehaza woh Aap عَلَى نَبِيِّتَا وَعَلَيْهِ ko nuqsan pohchanay ki taak mein raha. Allah عَزَّوَجَلَّ nay Hazrat-e-Sayyidaina Adam-wa-Hawwa عَلَى نَبِيِّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَرَضِيَ اللهُ تَعَالَى عَنْهَا say farmaya kay jannat mein raho aur jahan dil karay bay rok-tok khao albatta is “Darakht” kay qareeb na jana. Shaytan nay kisi tarha Hazrat-e-Sayyiduna Adam-wa-Hawwa عَلَى نَبِيِّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَرَضِيَ اللهُ تَعَالَى عَنْهَا kay pas pohch ker kaha kay mein tumhen “Shajar-e-Khuld” bata dun, Hazrat-e-Sayyiduna Adam Safiyullah عَلَى نَبِيِّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ nay man’a farmaya tou shaytan nay Qasam khayi kay mein tumhara khayr-khuwah (ya’ni bhalayi chahnay wala) hun. Inhen khayal huwa kay Allah عَزَّوَجَلَّ ki jhooti Qasam kon kha sakta hay! Ye soch ker Hazrat-e-Sayyidatuna Hawwa رَضِيَ اللهُ تَعَالَى عَنْهَا nay is mein say kuch khaya phir Hazrat-e-Sayyiduna Adam Safiyullah عَلَى نَبِيِّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ko diya unhon nay bhi kha liya. (*Mulakhas-az-Tafseer Abdur Razzaq jild.2, safha.76*) jesa kay para 8 Surat A’raaf ki ayat 20 aur 21 mein irshad hota hay:

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِحِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَا إِنِّي نَكَمٌ لِمَنِ التُّصْحِينِ ﴿٢١﴾

Tarjama-e-Kanzul Emaan: “Phir shaytan nay in kay ji mein khatrah dala kay in per khol day inki sharam ki cheezen jo in say chupi theen aur bola: tumhay tumharay Rab nay is peyrr say isi liye mana’ farmaya hay kay kaheen tum dou firishtay ho jao ya hamesha jeenay walay aur in say Qasam khayi kay mein tum donu ka khayr khuwah hun.” (*Para.8, Surat A’raaf, Aayat 20 aur 21*)

Sad-rul-Afazil Hazrat-e-‘Allama Maulana Sayed Muhammad Naeem-ud-Deen Muradabadi عَلَيْهِ رَحْمَةُ اللهِ الْهَامِي Tafseer Khazaen-ul-Irfan mein likhtay hain: Ma’na ye hain kay ibles mal’oon nay jhooti Qasam kha ker Hazrat-e-Sayyiduna Adam عَلَى نَبِيِّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ko dhoka diya aur pehla

jhooti Qasam khanay wala iblees hi hay, Hazrat-e-Sayyiduna Aadam عَلَيْهِ السَّلَامُ ko guman bhi na tha kay koi Allah عَزَّوَجَلَّ ki Qasam kha ker jhoot bol sakta hay, is liye aap nay uski bat ka ae'tibar kiya.

Kisi ka Haq maarnay kay liye Jhooti Qasam khanay wala Jahannami hay

Rasool-e-Kareem, Rauf-ur-Raheem عَلَيْهِ أَقْبَلُ الصَّلَاةَ وَالتَّسْلِيمَ ka farman-e-‘Azeem hay: Jo Qasam kha ker kisi Musalman ka haq maar lay Allah عَزَّوَجَلَّ us kay liye Jahannam wajib ker deta aur us per Jannat haram farma deta hay. ‘Arz ki gayi: Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ager-cheh woh thori si cheez ho? Irshad farmaya: “Ager-cheh peelu ki shaakh hi ho”. (*Muslim safha 82, hadees 218, (137)*) Peelo aik darakht hay jis ki shaakh aur jarr say Miswaak banatay hain.

Jhooti Qasam khanay walay kay Hashr mein Hath Paun Kattay huway hun gey

Aik Hazrami (ya'ni Mulk-e-Yaman kay shahar “Hazra-Maot” kay bashinday) aur aik kindi (ya'ni qabila kindah say wabasta aik shakhs) nay Madinay kay Tajwer صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki Bargah-e-Anwar mein Yaman ki aik zameen kay muta'lik apna jhagra pesh kiya, Hazrami nay ‘arz ki: “Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ meri zameen is kay bap nay chheen li thi, ab woh is kay qabzay mein hay.” Tou Nabi-e-Mukarram, Noor-e-Mujassam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay daryaft farmaya: “kia tumharay pas koi gawahi hay?” ‘arz ki: “Nahi, lekin mein is say Qasam lunga kay Allah عَزَّوَجَلَّ ki Qasam kha ker kahay kay woh nahi janta kay woh meri zameen hay jo is kay bap nay ghasab ker li thi.” Kindi Qasam khanay kay liye tayyar ho gaya tou Rasool-e-Akram, Shahanshah-e-Bani Aadam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: “Jo (jhooti) Qasam kha ker kisi ka maal dabae ga woh Bargah-e-Ilahi عَزَّوَجَلَّ mein is haalat mein pesh hoga kay us kay hath paun kattay hon gey.” Ye sun ker Kindi nay keh dia kay ye zameen usi (ya'ni hazrami) ki hay. (*Sunan-e-Abu Dawood jild 3, safha 298, hadees 3244*)

Mufasssir-e-Shaheer, Hakeem-ul-Ummat, Hazrat-e-Mufti Ahmed Yar Khan عَلَيهِوَرَحْمَةُاللّٰهِالْحَيَّانِ is Hadees-e-Pak kay tahat farmatay hain: “سُبْحَانَ اللّٰهِ عَزَّوَجَلَّ” ye hay asar us Zaban-e-Faiz Tarjumaan ka kay dou (2) kalimaat mein us (kindi) kay dil ka haal badal gaya aur sachi baat keh ker zameen say la da’wa ho gaya.” (*Mir-aa-tul-Manajeh jild 5, safha 403*)

Saat Zameenon ka haar

Rishwaton kay zari’ay dusron ki jaghon per qabza ker kay ’imaraten bananay walon, logo ki taraf say thekay per mili hui zara’i zameenen daba lenay kisano wadderon aur khaen zameen-daron ko ghabra ker jhat pat touba ker leni chahiye aur jin jin kay huqooq dabae hain woh foran ada ker denay chahiye kay “Muslim Shareef” mein Sarkar-e-Namdar صَلَّى اللّٰهُ تَعَالَى عَلَيْهِوَاٰلِهٖ وَسَلَّمَ ka farman-e-’ibrat nishan hay: “Jo shakhs kisi ki balisht bhar zameen na-haq tor per lay ga tou usay Qiyamat kay roz saat zamino ka toq (ya’ni haar) pehnaya jae ga.” (*Sahi Muslim safha 869 hadees 1610*)

Shaare’y ‘Aam per bila Hajat-e-Shar’i raasta mat Gheriye

Ba’z log shaaraey ’aam per bila haajat rasta ghayr letay hain jin mein kayi suraten logon kay liye sakht takleef ka baes banti hain, masalan

1. Baqra Eid kay dino mein Qurbani kay janwer bech nay ya kirae per rakhnay ya zabah kernay kay liye ba’z jaga bila zarurat puri puri galyan ghayr letay hain.
2. Rastay mein takleef-deh had tak kachra ya malba daaltay, ta’meerat kay liye ghayr zaruri tor per bajri aur saryon ka dhayr laga detay hain aur yun hi ta’meerat kay ba’d mahino tak bacha huwa saman-o-malba para rehta hay.
3. Shadi-o-Ghami ki taqreebon, niyazon wagherah kay moqo’n per galyon mein degayn pakatay hain jin say ba’z auqat zameen per garrhay per jatay hain phir in mein keechar aur ganday pani kay zakheeray kay zari’ey machar peda hotay aur beemariyan phelti hain.

4. ‘Aam raston mein khuddayi kerwa detay hain mager zarurat puri ho janay kay bawajood bharhwa ker hasb-e-sabiq hamwar nahi kerwatay.
5. Rihaesh ya karobar kay liye na-jaez qabza jama ker is tarha jaga ghayr letay hain kay logo ka rasta tang ho jata hay. In sab kay liye lamha-e-fikriya hay.

Dawat-e-Islami kay isha’ati idaray Maktaba-tul-Madina ki matbu’a 853 safhat per mushtamil kitaab, “Jahannam mein lay janay walay ’amal (jild Awwal)” safha 816 per Imam Ibn-e-Hajar Makki Shaafi’i عَلَيْهِ رَحْمَةُ الْمَلِكِ الْقَوِي Qabeerah Gunah number 215 mein is fe’l (ya’ni kaam) ko Gunah-e-Kabeerah qarar detay huwa farmatay hain: “Shaara-e-’Aam mein Ghayr-Shar’i tasarruf (mudakhilat) kerna ya’ni aesa tasarruf (ya’ni dakhil dena ya ’amal ikhtiyar) kerna jis say guzernay walon ko sakht nuqsan pohnachay” iska sabab bayan kertay huway tahreer kertay hain kay is mein logo ki eiza-rasani aur zulman un kay huqooq ka dabana paya ja raha hay. Farman-e-Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: “Jis nay aik baalisht zameen zulm kay tor per leli qiyamat kay din saaton zaminon say itna hissa toq bana ker is kay galay mein dal diya jae ga.” (*Sahi Bukhari jild 2 safha 377 hadis 3198*)

Jhooti Qasam gharon ko Veeran ker Chhorti hay

Jhooti Qasam kay nuqsanat ka naqsha khenchtay huway meray Aaqa, A’la Hazrat Imam-e-Ahl-e-Sunat, Maulana Shah Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ farmatay hain: Jhooti Qasam gharon ko veeran ker chhorti hay. (*Fatawa Razviyya jild 6 safha 602*) aik aur maqam per likhtay hain: Jhooti Qasam guzishta bat per danista (ya’ni jan boojh ker khanay walay per ager-cheh) iska koi kaffarah nahi, (mager) iski saza ye hay kay Jahanaam kay kholtay darya mein ghotay diya jae ga. (*Fatawa Razviyya jild 13 safha 611*)

Meethay meethay Islami bhaiyon! Zara ghor ki-jiye kay Allah عَزَّوَجَلَّ jis nay hamen peda kiya, puri kaenat ko takhleeq kiya (ya’ni banaya), jis per her her baat zaahir hay, koi cheez us say posheeda nahi, hatta kay dilon kay bheyd woh khoob janta hay, jo Rahman-o-Raheem bhi hay

aur Qahhar-o-Jabbar bhi hay, us Rab-ul-An'am ka naam lay ker jhooti Qasam khana kitni barri nadani ki bat hay aur woh bhi dunya kay kisi 'aarzi (waqti) faeday ya chand sikkon kay liye!

Yahudiyon nay Shaan-e-Mustafa ﷺ chupanay kay liye Jhooti

Qasam khayi

Yahood kay aahbar (ya'ni 'ulama) aur in kay raeeson (ya'ni sardaron) Abu Rafay'-o-Kinanah bin Abil Huqqayq aur Ka'b bin Ashraf aur Huyaiy bin akhtaab nay Allah ﷺ ka woh 'ahad chhupaya jo Sayyad-e-'Aalam, Rasool-e-Muhtaram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ per Imaan lanay kay muta'lliq in say Torayt Shareef mein liya gaya. Woh is tarha kay unho nay isko badal diya aur iski jaga apnay hathon say kuch ka kuch likh diya aur Jhooti Qasam khayi kay ye Allah ﷺ ki taraf say hay, ye sab kuch apni jama'at kay jahilon say rishwaten aur maal-o-zar haasil kernay kay liye kiya. In kay baaray mein ye ayat-e-mubarak nazil hui:

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

Tarjama-e-Kanzul Eman: Jo Allah ﷺ kay 'ahad aur apni qasmon kay badlay zaleel daam letay hain aakhirat mein unka kuch hissa nahi aur Allah ﷺ na un say baat karay, na unki taraf nazar farmae qayamat kay din aur na inhen pak karay aur in kay liye dardnak 'azab hay. (Para 3, 'Aal-e-Imran Ayat 77)

Neeli Aankhon wala Munafiq

Abdullah Bin Nabtal (naami aik) munafiq (tha) jo Rasool-e-Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki majlis mein haazir rehta aur yahan ki bat yahood kay pas pohunchata (tha), aik roz Huzoor-e-Aqdas صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Dolat Sara-e-Aqdas mein tashreef farma thay, Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Is waqt aik admi aae ga jis ka dil nihayat sakht aur shaytan ki aankhon say dekhta hay, thori hi dayr ba'ad Abdullah Bin Nabtal aaya

iski aankhen neeli theen Huzoor Sayyad-e-‘Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay us say farmaya: tu aur teray saathi kiun hamen gaaliyan detay hain? Woh Qasam kha gaya kay aesa nahi kerta aur apnay yaron ko lay aaya unhon nay bhi Qasam khayi kay ham nay aap ko gaali nahi di, is per ye Aayat-e-Kareema nazil hui:

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَّا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَجْلِفُونَ
عَلَىٰ أُنكَبِيبٍ وَهُمْ يَظُنُّونَ ﴿١٤﴾

Tarjama-e-Kanzul Eman: Kiya tum nay inhen na dekha jo aeson kay dost huway jin per Allah عَزَّوَجَلَّ ka ghazab hay, woh na tum mein say na in mein say, woh danista jhooti Qasam khatay hain. (Para 28 Mujadilah Ayat 14)

Jahannam mein lay janay ka Hukum hoga

Manqool hay kay qiyamat kay din aik shakhs ko Allah عَزَّوَجَلَّ ki bargah mein kharra kiya jae ga, Allah عَزَّوَجَلَّ usay jahannam mein lay janay ka hukum farmae ga. Woh ‘arz karay ga: Ya Allah عَزَّوَجَلَّ! mujhay kis liye jahannam mein bheja ja raha hay? Irshad hoga: Namazon ko unka waqt guzaar ker parhnay aur meray naam ki jhooti Qasam khanay ki waja say. (Muqashifa-tul-Quloob safha 189)

Jhooti Qasam khanay walay Tajir kay liye Dard naak ‘Azab hay

Hazrat-e-Sayyiduna Abu Zar Ghiffari رَضِيَ اللهُ تَعَالَى عَنْهُ say marvi hay kay Allah عَزَّوَجَلَّ kay Mehbub, Dana-e-Ghuyyub, Munazzah-u-‘Anil ‘UyooB صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: “Teen shakhs aesay hain jin say Allah عَزَّوَجَلَّ na kalam farmae ga, na inki taraf nazr-e-karam farmae ga aur na hi inhen pak karay ga balkay inkay liye dardnak ‘azab hay.” Aap رَضِيَ اللهُ تَعَالَى عَنْهُ farmatay hain kay Allah عَزَّوَجَلَّ kay Habeeb, Habeeb-e-Labeeb صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay ye bat teen baar irshad farmayi tou mein nay ‘arz ki: woh tou tabah-o-barbad ho gae, woh kon log hain? Irshad farmaya: (1) Takabbur say apna tehband latkaanay wala aur (2) Ihsaan jatlanay wala aur (3) Jhooti Qasam kha ker apna maal bechnay wala. (Sahi Muslim safha 67 Hadees 171, (106))

Jhooti Qasam say Barakat mit jati hay

Is riwayat say khususan woh tajir-o-dukandar hazraat ‘ibrat pakren jo jhooti Qasam kha ker apna maal farokht kartay hain, Ashya kay Uyoob (ya’ni khamiyan) chhupanay aur naqis-o-ghatya mal per ziyada nafa kamanay ki khatir pay-dar-pay qasmen khaey chalay jatay hain aur is mein kisi qisim ki ‘aar (ya’ni sharam-o-jhijhak) mehsos nahi kartay, inkay liye lamha-e-fikraya ye hay kay Shafi’-e-Rozeshumar, Doa’lam Kay Malik-o-Mukhtar, Bi-iznay Parwardigar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farmanay ‘ibrat nishan hay: Jhooti qasam say soda farokht ho jata hay aur barakat mit jati hay. (*Kanzul ‘Ummaal jild 16 safha 297 hadees 46376*)

Mufassir-e-Shaheer, Hakeem-ul-Ummat, Hazrat-e-Mufti Ahmed Yar Khan عَلَيهِ رَحْمَةُ اللهِ الْخَيْرَانِ is Hadees-e-Pak kay tahat farmatay hain: Barakat (mit janay) say murad ayandah karobar band ho jana ho ya kiye huway bayopaar mein ghaataa (ya’ni nuqsan) per jana ya’ni ager tum nay kisi ko jhooti qasam kha ker dhokay say kharab maal day diya woh aik bar tou dhoka kha jaega mager dubarah na aae ga na kisi ko aanay day ga, ya jo raqam tum nay us say hasil kerli us mein barakat na hogi kay haraam mein be-barakati hay. (*Miraat-tul-Manajeh jild 4 safha 344*)

Khinzeer Numa Murdah

Dawat-e-Islami kay isha’ati idaray Maktaba-tul-Madina ka (32 safhat) per mushtamil risala “Kafan Choron kay Inkishafat” mein hay: Aik bar Khaleefa Abdul Malik kay pas aik shakhs ghabraya huwa hazir huwa aur kehney laga: ‘Aalijah! Mein be-had gunahgar hun aur jaanna chahta hun kay aaya meray liye mu’afi hay ya nahi? Khalifa nay kaha: kiya tera gunah zameen-o-asman say bhi barra hay? Us nay kaha: Barra hay. Khaleefa nay pocha: kiya tera gunah Loh-o-Qalam say bhi barra hay? Jawab diya: barra hay. Pocha tera gunah ‘Arsh-o-Kursi say bhi barra hay? Jawab diya: barra hay. Khaleefa nay kaha: Bhai Yaqeenan tera gunah Allah عَزَّوَجَلَّ ki Rahmat say tou barra nahi ho sakta. Ye sun ker us kay seenay mein thama huwa toofan aankho kay zari’e umand aaya aur woh dhaaren maar maar ker ronay laga.

Khaleefa nay kaha: Bhai aakhir pata bhi tou chalay kay tumhara gunah kiya hay! Is per usnay kaha: Huzoor! Mujhay aapko batatay huway behad nadamat ho rahi hay taham ‘arz kiye deta hun, shayad meri touba ki koi soorat nikal aaey. Ye keh ker usnay apni dastan-e-wehshat nishan sunani shuru’ ki. Kehnay laga: ‘Aali jah! Mein aik Kafan Chor hun, aaj rat mein nay panch Qabron say ’ibrat haasil ki aur touba per aamadah huwa. Phir usnay panch Qabron kay ’ibrat-nak ahwal sunaey, aik Qabar ka haal sunatay huway usnay kaha: Kafan churanay ki gharz say mein nay jab dusri Qabar khodi tou aik dil hila denay wala manzer meri aankhon kay saamnay tha! Kia dekhta hun kay murday ka munh khinzeer jesa ho chuka hay aur woh toq-o-zanjeer mein jakrra huwa hay. Ghayb say awaz aayi: ye Jhooti Qasmen khata aur haraam rozi kamata tha. *(Makhuz-az-Tazkirah-tul-Wae’zen safha 612)*

Dil per Siyah Nuqta

Khaata-mul-Mursaleen, Rahmatallil ‘Aalameen ﷺ ka farman-e-’Ibrat Nishan hay: “Jo shakhs Qasam khae aur is mein machar kay per kay barabar jhoot mila day tou woh “Qasam” ta youm-e-qiyamat us kay dil per (siyah) nuqta ban jae gi.” *(Ithaf-us-Saadah liz-Zabedi jild 9 safha 249)*

Qasam sirf sachi hi Khayi jae

Meethay meethay Islami bhaiyon! Laraz Jaiye! Kanp uthiye! Yaqinan Allah ﷻ ka ‘azab bardasht nahi ho sakay ga ager maazi mein Jhooti Qasmen khayi hain tou unsay foran say peshter touba ker li-jiye aur ye bat khoob zehan nasheen farma li-jiye kay ager bawagt-e-zarurat qasam khani hi paray tou sirf aur sirf sachi qasam khaiye.

Musalman ki Qasam ka Yaqeen ker lena chahiye

Ager koi musalman hamaray samnay kisi bat ki Qasam khae tou husn-e-zan rakhtay huway hamen is ki bat ka yaqeen ker lena chahiye, Imam Sharaf-ud-Deen Nawawi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي farmatay hain kay musalman bhai

Qasam kay baaray mein Madani Phool

ki Qasam ka a'tibar kerna aur usko pura kerna mustahab hay ba-shart ye kay is mein fitnay wagherah ka imkan na ho. (*Sharah Muslim lin-Nawawi, jild 14, safha 32*)

Tu nay Chori nahi ki

Hazrat-e-Sayyiduna Abu Hurerah رَضِيَ اللهُ تَعَالَى عَنْهُ farmatay hain: Allah kay Mahbub, Dana-e-Ghuyub, Munazza-hun-'Anil 'Uyub صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farmanay 'Aalishan hay: Hazrat 'Isa Ibn-e-Maryam nay aik shakhs ko chori kertay dekha tou us say farmaya: "Tu nay Chori ki", woh bola: "hergiz nahi us ki Qasam jis kay siwa koi Ma'bood nahi" tou (Hazrat) 'Isa nay farmaya: Mein Allah عَزَّوَجَلَّ per Iman laya aur mein nay apnay aap ko jhutlaya. (*Sahi Muslim, safha 1288, Hadees 2368*)

Momin Allah عَزَّوَجَلَّ ki Jhooti Qasam kesay kha sakta hay!

Allah-o-Akbar! Dekha aap nay Hazrat-e-Sayyiduna 'Isa Roohullah عَلِيٌّ تَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ nay qasam kha lenay walay kay sath kitna 'azeem bartao kiya. Mufassir-e-Shaheer, Hakeem-ul-Ummat, Hazrat-e-Mufti Ahmed Yar Khan عَلَيْهِ رَحْمَةُ الْمَلَأَن us qasam khanay walay ko chhor denay kay muta'lliq Hazrat Sayyiduna 'Isa Roohullah عَلِيٌّ تَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ kay muqaddas jazbat ki 'akkasi kartay huway tahreer farmatay hain: Ya'ni us qasam ki waja say tujhay sach samjhta hun kay Momin banda Allah عَزَّوَجَلَّ ki jhooti qasam nahi kha sakta, (kiun kay) us kay dil mein Allah عَزَّوَجَلَّ kay naam ki ta'zeem hoti hay, apnay muta'lliq ghalat fehmi ka khayal kerleta hun kay meri aankhon nay dekhnay mein ghalti ki. (*Miraat, jild 6, safha 623*)

Allah عَزَّوَجَلَّ ki un pay Rahmat ho aur un kay sadqay hamari behisab maghfirat ho.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Quran Uthana Qasam hay ya nahi?

Quran-e-Kareem ki qasam khana qasam hay albatta sirf Quran-e-Kareem utha ker ya beech mein rakh ker ya us per hath rakh ker koi bat

kerni qasam nahi.” Fatawa Razaviyyah jild 13 safha 574 per hay: “Jhooti bat per Quran-e-Majeed ki qasam uthana sakht ‘azeem gunah-e-qabeerah hay aur sachi bat per Quran-e-‘Azeem ki qasam khanay mein haraj nahi aur zarurat ho tou utha bhi sakta hay mager ye qasam ko bohat sakht kerta hay, bila zarurat-e-khassa na chahiye. Neez safha 575 per hay: han mus-haf (ya’ni Quran) Shareef hath mein lay ker ya us per hath rakh ker koi bat kehni ager lafzan Halaf-o-Qasam kay sath na ho Halaf-e-Shar’i na hoga (ya’ni Quran-e-Kareem ko sirf uthanay ya us per hath rakhnay ya usay beech mein rakhnay ko shar’an qasam qarar na diya jae ga) masalan kahay kay mein Quran-e-Majeed per hath rakh ker kehta hun kay aesa karun ga aur phir na kiya tou (chunkay qasam hi nahi hui thi is liye) kaffarah na aaega. **وَاللّٰهُ تَعَالٰى اَعْلَمُ**

Dou (2) I’bratnaak Fatawa

1. Sharabi nay Quran Utha ker Qasam khayi phir tordi!!

Fatawa Razaviyyah jild 13, safha 609 per aik sharabi kay baray mein hukum daryaft kertay huway kuch is tarha pocha gaya hay kay us nay chaar gawahon (witness) kay saamnay Quran-e-Kareem utha ker Qasam khayi kay sharab na piyun ga mager peeli. Is kay tafseeli jawab kay akhir mein A’la Hazrat **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** farmatay hain: “ager usnay Qur’an utha ker Qur’an kay nam say Qasam khayi ya Allah **عَزَّوَجَلَّ** kay naam say Qasam khayi aur zaban say ada bhi ki ho phir Qasam tor di hay tou is per kaffarah lazim hay. Aur ager us nay Quran-e-Majeed utha ker Qasam khayi hay aur bohat sakht mu’amla hay kay Quran utha ker usnay iski khilaf-werzi kertay huway phir say sharab noshi ki hay jis say Quran-e-Pak ki toheen tak mu’amla pohcha aur (usnay) Quran kay ‘Azeem haq ki pamali ki hay tou is sakht kaarwayi (ya’ni jab kay lafz Qasam na kaha ho sirf Quran-e-Kareem uthaya ho is per kaffarah nahi hay bal-kay uskay liye is per lazim hay kay foran touba karay aur us buray fe’l (ya’ni sharab noshi) ko ayandah na kernay ka pukhta qasad (ya’ni pakki niyyat) karay werna phir Allah **عَزَّوَجَلَّ** ki taraf say dard-naak

‘azab aur jahannam ki aag ka intizar karay. وَالْعِيَادُ بِاللَّهِ تَعَالَى (ya’ni aur is say Allah عَزَّوَجَلَّ ki panah). Aur ager zaban say qasam ada nahi ki bal-kay usi Qaran uthanay ko qasam qarar diya tou is qasam ka wahi hukum hay kay is per kaffarah nahi bal-kay ‘Azab-e-‘Aleem ka intizar karay.

2. Jhooti Qasam khanay wala jahannam kay kholtay darya mein ghotay diya jae ga

Suwal: Khuda ki jhooti Qasam khanay per kiya kaffarah dena chahiye? Ager aik hi waqt mein kayi martaba jhooti Qasam khuda ki khae tou aik kaffarah day ya her aik Qasam ka ‘alehdah a’lehdah?

Jawab: Jhooti qasam guzishta bat per danista (ya’ni jan boojh ker khayi tou), uska koi kaffarah nahi, is (jhooti qasam) ki saza ye hay kay jahannam kay kholtay darya mein ghotay diya jae ga. Aur ayandah (ki) kisi bat per qasam khayi aur woh na ho saki tou uska kaffarah hay, aik qasam khayi ho tou aik aur (das hon) tou das. وَاللَّهُ تَعَالَى أَعْلَمُ (Ya’ni aur Allah عَزَّوَجَلَّ sab say ziyadah jannay wala hay)

Bakasrat Qasam khanay ki mumani’at

Rab-e-Kareem عَزَّوَجَلَّ ka para 2, Sura-tul-Baqarah ki aayat 224 mein Farman-e-‘Azeem hay:

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ

Tarjama-e-Kanzul Imaan: “Aur Allah عَزَّوَجَلَّ ko apni qasmon ka nishana na banalo.” (Para 2, Sura-tul-Baqarah, Aayat 224)

Sadr-ul-Afazil Hazrat-e-‘Allama Maulana Sayyid Muhammad Na’eem-ud-Deen Muradabadi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِي is aayat kay tahat likhtay hain: Ba’z Mufasssireen رَحْمَةُ اللَّهِ الْهَامِي nay ye bhi kaha hay kay is ayat say bakasrat Qasam khanay ki mumani’at sabit hoti hay. (Haashiat-us-Saavi jild 1 safha 190)

Hazrat Sayyiduna Ibrahim Nakha'i عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيّی farmatay hain: Jab ham chhotay chhotay thay tou hamaray buzurg Qasam khanay aur wa'da kernay per hamari pitayi kertay thay. (*Sahi Bukhari jild 2 safha 516 hadis 3651*)

Tu jhooti Qasmon say mujh ko sada bacha ya Rab!

Na bat bat pay khaun Qasam, Khuda ya Rab!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Qasam kay muta'liq 15 Madani Phool

Dawat-e-Islami kay isha'ati idaray Maktaba-tul-Madina ki matbu'a 1182 safhaat per mushtamil kitab Bahar-e-Shari'at jild 2 safha 298 ta 311 aur 319 say Qasam aur Kaffaray say muta'liq 15 Madani Phool pesh kiye jatay hain, (zaruratan kahi kahi tasarruf kiya gaya hay).

Bat bat per qasam nahi khani chahiye

1. Qasam khana jaez hay mager jahan tak ho kami behtar hay aur bat bat per qasam khani na chahiye aur ba'z logon nay qasam ko takya kalam bana rakha hay (ya'ni doran-e-guftugu bar bar qasam khanay ki 'adat bana rakhi hay) kay qasad-o-beqasad (ya'ni iradatan aur baghayr iraday kay) zaban say (qasam) jari hoti hay aur iska bhi khayal nahi rakhtay kay bat sachi hay ya jhooti! Ye sakht ma'yub (ya'ni buri bat) hay Gheyr-e-Khuda ki qasam makruh hay aur ye shar'an qasam bhi nahi ya'ni is kay tornay say kaffarah lazim nahi.

Ghalati say Qasam kha li tou?

2. Ghalati say Qasam kha betha masalan kehna chahta tha kay pani lao ya pani piun ga aur zaban say nikal gaya kay "Khuda ki qasam pani nahi piun ga" tou ye bhi qasam hay ager toray ga kaffarah dena hoga. (*Bahar-e-Shari'at Jild 2 safha 300*)

3. Qasam torna ikhtiyar say ho ya dusray kay majboor kernay say qasdan (ya'ni jan boojh ker) ho ya bhool chuk say her soorat mein kaffarah hay bal-kay ager behoshi ya junoon mein qasam torna huwa, jab bhi kaffarah wajib hay jab kay hosh mein qasam khayi ho aur ager behoshi ya junoon (ya'ni pagal pan) mein qasam khayi tou qasam nahi kay 'aaqil hona shart hay aur ye 'aaqil nahi. (*Tabayyin-ul-Haqaiq jild 3 safha 423*)

Aesay Alfaz jin say Qasam nahi hoti

4. Ye alfaz Qasam nahi ager-cheh in kay bolnay say gunahgar hoga jab kay apni bat mein jhoota hay: ager aesa karo tou mujh per Allah عَزَّوَجَلَّ ka ghazab ho. Uski la'nat ho. Uska 'azab ho. Khuda ka qahar tutay. Mujh per aasman phat parray. Mujhay zamen nigal jae. Mujh per Khuda ki maar ho. Khuda ki phitkaar ho. Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki shafa'at na milay. Mujhay Khuda ka deedar na naseeb ho. Martay waqt kalima na naseeb ho. (*Fatawa 'alamgeeri jild 2 safha 54*)

Qasam ki Chaar Aqşam

5. Ba'z Qasmen aesi hain kay unka pura kerna zaruri hay, masalan kisi aesay kam kay kernay ki qasam khayi jis ka baghayr qasam (bhi) kerna zaruri tha ya gunah say bachnay ki qasam khayi (kay gunah say bachnay ki qasam na bhi khaen tab bhi gunah say bachna zaruri hi hay) tou is surat mein qasam sachi kerna zaruri hay. Masalan (kaha) Khuda ki qasam zohar parhun ga ya chori ya zina na karun ga. (Qasam ki) Dusri (qism) woh kay uska torna zaruri hay masalan gunah kernay ya faraez-o-wajibat (puray) na kernay ki Qasam khayi, jesay qasam khayi kay namaz na parhun ga ya chori karun ga ya Maan Baap say kalam (ya'ni bat cheet) na karun ga tou qasam torday. Teesri woh kay uska torna mustahib hay masalan aesay amar (ya'ni mu'amlay ya kaam) ki qasam khayi kay us kay gher (ya'ni 'ilawa) mein behtari hay tou aesi qasam ko tor ker woh karay jo behter hay. Chothi woh kay mubah ki qasam khayi ya'ni (jis ka) kerna aur na

kerna donu yaksan hay is mein Qasam ka baqi rakhna afzal hay. (*Al Mabsoot lil Sarkhasi jild 4 safha 133*)

6. Allah عَزَّوَجَلَّ kay jitnay naam hain un mein say jis naam kay sath qasam khae ga qasam ho jae gi khuwah woh bol-chaal mein us naam kay sath qasam khatay hon ya nahi. Masalan Allah عَزَّوَجَلَّ ki qasam, Khuda ki qasam, Rahman ki qasam, Raheem ki qasam, Perwerdigar ki qasam. Yunhi Khuda ki jis sifat ki qasam khayi jati ho uski ki qasam khayi, ho gayi masalan Khuda ki 'izzat-o-jalal ki qasam, uski Kibriyaae ('Azmat, Barrayi) ki qasam, uski buzurgi ya barrayi ki qasam, uski 'azmat ki qasam, uski qudrat-o-quwwat ki qasam, Quran ki qasam, Kalamullah ki qasam. (*Fatawa A'lamgiri jild 2 safha 52*)

7. In alfaz say bhi Qasam ho jati hay: Halaf kerta hun. Qasam khata hun. Mein shahadat deta hun. Khuda ko gawah ker kay kehta hun. Mujh per Qasam hay. لَا إِلَهَ إِلَّا اللَّهُ mein ye kam na karun ga. (*Fatawa 'Alamgiri jild 2 safha 52*)

Aesi Qasam jis kay Tornay mein Kufr ka Andesha hay

8. Ager ye kaam karay ya kiya ho tou yahudi hay ya nasrani ya kafir ya kafiron ka shareek. Mertay waqt imaan naseeb na ho. Be-imaan maray. Kafir ho ker maray. Aur ye alfaz boht sakht hain kay ager jhooti qasam khayi ya qasam tor di tou ba'z surat mein kafir ho jae ga. Jo shakhs is qisim ki jhooti qasam khae uski nisbat Hadees mein farmaya: "woh wesa hi hay jesa us nay kaha." Ya'ni yahudi honay ki qasam khayi tou yahudi ho gaya. Yuhi ager kaha: "Khuda janta hay kay mein nay aesa nahi kiya hay." Aur ye bat us nay jhoot kahi hay tou akser 'ulama kay nazdeeq kafir hay. (*Bahar-e-Shari'at, jild 2, safha 301*)

Kisi cheez ko apnay uper haraam ker lena

9. Jo shakhs kisi cheez ko apnay uper haraam karay masalan kahay kay fulan cheez mujh per haraam hay tou is keh denay say woh shay haraam nahi hogi kay Allah عَزَّوَجَلَّ nay jis cheez ko halal kiya usay kon

haram ker sakay? Mager (Jis cheez ko apnay uper haraam kiya) us kay baratnay (ya'ni istimal kernay) say kaffarah lazim aaga ya'ni ye bhi qasam hay. (*Tabiyyanul Haqaiq jild 3 safha 436*) Tujh say baat kerna haraam hay ye (bhi) yameen (ya'ni qasam) hay. Baat karay ga tou kaffarah lazim hoga. (*Fatawa A'lamgiri, jild 2, safha 58*)

Ghayr-e-Khuda ki qasam “qasam” nahi

10. Ghayr-e-Khuda ki qasam “qasam” nahi masalan tumhari qasam, apni qasam, tumhari jan ki qasam, apni jan ki qasam, tumharay sir ki qasam, apnay sir ki qasam, aankhon ki qasam, Jawani ki qasam, maa baap ki qasam, Aulad ki qasam, Mazhab ki qasam, Deen ki qasam, 'Ilm ki qasam, Ka'ba ki qasam, 'Arsh-e-Ilaahi ki qasam. Rasoolullah ki qasam. (*Fatawa 'Alamgiri jild 2 safha 51*)

11. Khuda aur Rasool ki qasam ye kaam na karunga ye qasam nahi. (*Fatawa 'Alamgiri jild 2 safha 57-58*)

12. Ager ye kam karun tou kafiron say badtar ho jaun (kaha) tou (ye) qasam hay aur ager kaha kay ye kam karay (ya'ni karun) tou kafir ko is (ya'ni mujh) per sharf ho (ya'ni fazeelat ho) tou qasam nahi. (*Fatawa 'Aalamgiri, jild 2, safha 58*)

Doosray kay qasam dilanay say qasam nahi hoti

13. Doosray kay qasam dilanay say qasam nahi hoti masalan kaha: Tumhay Khuda ki qasam ye kam ker dou. Tou is kehney say (jis say kaha) usper qasam na hui ya'ni na kernay say kaffarah lazim nahi. Aik shakhs kisi kay pas gaya us nay uthna chaha usnay kaha: Khuda ki qasam na uthna aur (jis say kaha) woh kharra ho gaya tou us qasam khanay walay per kaffarah nahi. (*Fatawa 'Alamgiri jild 2 safha 59-60*)

14. Yahan aik qaedah ye rakhna chahiye jis ka qasam mein her jaga lehaz zarur hay woh ye kay qasam kay tamam alfaz say woh ma'na liye jaen gey jin mein ahl-e-'urf iste'mal kertay hon masalan

kisi nay qasam khayi kay kisi makan mein nahi jae ga aur masjid mein ya ka'ba mu'azama mein gaya tou qasam nahi tooti ager-cheh ye bhi makan hay, yun hi hammaam mein janay say bhi qasam nahi tootay gi. (*Fatawa A'lamgiri jild 2 safha 68*)

Qasam mein niyyat aur gharz ka ae'tibar nahi

15. Qasam mein alfaz ka lehaz hoga, iska lehaz na hoga kay is Qasam say gharz kiya hay ya'ni in lafzon kay bol-chaal mein jo ma'na hain woh murad liye jaen gey Qasam khanay walay ki niyyat aur maqsad ka ae'tibar na hoga masalan Qasam khayi kay "fulan kay liye aik paisay ki koi cheez nahi khareedun ga" aur aik rupay ki kharidi tou Qasam nahi tooti halankay is kalam say maqsad ye huwa kerta hay kay na pesay ki khareedon ga na rupay ki mager chunkay lafz say ye nahi samjha jata lehaza iska ae'tibar nahi ya Qasam khayi kay "derwazay say bahir na jaun ga" aur diwaar kood ker ya seerhi laga ker bahir chala gaya tou Qasam nahi tooti ager-cheh is say murad ye hay kay gher say bahir na jaunga. (*Durr-e-Mukhtar wa Raddul Muhtar jild 5 safha 550*)

Is zimn mein Hazrat-e-Sayyiduna Imam-e-'Aazam عَلَيْهِ رَحْمَةُ اللهِ الْكَرِيمِ ki aik hikayat sunye aur jhoomye chunan-cheh.

Andda (egg) na Khanay ki Qasam khali

Aik shakhs nay Qasam khayi kay andda na khaun ga aur phir ye Qasam khayi kay jo cheez fulan shakhs ki jayb mein hay woh zaroor khaun ga. Ab dekha tou uski jayb mein anda hi tha. Karorron Hanfiyon kay 'Azeem Peshwa Hazrat Sayyiduna Imaam-e-Aa'zam Abu Haneefa عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى say poch gaya tou farmaya: us anday ko kisi murghi kay nichay rakh day aur jab chooza nikal aae tou usay bhoon ker kha lay ya shorbay mein paka ker shorbay samet kha lay. (is soorat mein qasam puri ho jae gi) (*Al Khaira-tul-Hassan safha 185*) Allah عَزَّوَجَلَّ ki un pay Rahmat ho aur un kay sadqay hamari maghfirat ho.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Qasam kay ba'z alfaz

Ager **وَاللّٰهُ بِاللّٰهِ تَالِهٌ** kaha tou teen Qasamen hoeen. Ba-Khuda, Qasam say ba-halaf-e-Shar'i kehta hun, "Allah **عَدَّوَجَلَّ** ko hazir nazir jan ker kehta hun." Allah **عَدَّوَجَلَّ** ko Sami' Baseer jan ker kehta hun. By God ye sab qasam kay alfaz hain. "Allah **عَدَّوَجَلَّ** ko haazir naazir jan ker kehta hun." Is tarha kehney say qasam tou ho jae gi magar Allah **عَدَّوَجَلَّ** ko haazir naazir kehna mamnu' hay.

Sarkar-e-Madinah ﷺ ki Qasam kay Alfaz

Nabi-ye-Kareem **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** akser **وَمُقَلِّبِ الْقُلُوبِ** (ya'ni Qasam hay dilon kay badalnay walay ki) ya **وَالَّذِي نَفْسِي بِيَدِهِ** (ya'ni Qasam uski jis kay Dast-e-Qudrat mein meri jan hay) kay alfaz kay sath Qasam irshad farmaya kartay thay jesa kay Hazrat-e-Sayyiduna Ibn-e-'Umar **رَضِيَ اللهُ تَعَالَى عَنْهُمَا** say riwayat hay kay Rasool-e-Akram **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ziyadah ter jo qasam irshad farmatay thay woh ye thi: **وَمُقَلِّبِ الْقُلُوبِ** ya'ni Qasam hay dilon ko badalnay walay ki. (*Bukhari, jild 4, safha 278, Hadees 6617*)

Huzoor ﷺ ki Qasam khana

Dawat-e-Islami kay Isha'ati Idaray Maktaba-tul-Madina ki matbu'a 561 safhat per mushtamil kitaab "Malfuzaat-e-A'la Hazrat" kay safha 528 per hay kay Meray Aaqa A'la Hazrat, Imam-e-Ahl-e-Sunnat Maulana Shah Ahmed Raza Khan **رَضِيَ اللهُ تَعَالَى عَنْهُ** say 'arz ki gayi, Huzoor **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki Qasam kha ker khilaf kernay say kaffarah laazim aae ga ya nahi? Tou farmaya: nahi. (*Fatawa A'lamgiri jild 2 safha 51*)

Baap ki Qasam khana kesa?

Allah **عَدَّوَجَلَّ** kay Mahbub, Dana-e-Ghuyub, Munazzahun 'Anil 'Uyooob **رَضِيَ اللهُ تَعَالَى عَنْهُ** nay Hazrat-e-Sayyiduna Umer Farooq-e-'Aazam **رَضِيَ اللهُ تَعَالَى عَنْهُ** ko suwari per chaltay huway mulahaza farmaya jab kay aap **رَضِيَ اللهُ تَعَالَى عَنْهُ** apnay baap ki Qasam kha rahay thay. Aap **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** nay irshad

farmaya: Allah عَزَّوَجَلَّ tum ko baap ki Qasam khanay say mana' kerta hay, jo shakhs Qasam khae tou Allah عَزَّوَجَلَّ ki Qasam khae ya chup rahay.”

(Sahi Bukhari jild 4 safha 286 hadees 6646)

Mufasssir-e-Shaheer, Hakeem-ul-Ummat, Hazrat-e-Mufti Ahmed Yar Khan عَلَيهِ رَحْمَةُ اللّٰهِ الْعَلِيَّانِ is Hadees-e-Pak kay tahat farmatay hain: Ya'ni Ghayr-e-Khuda ki Qasam khanay say mana' farmaya gaya hay. Chunkay Ahl-e-'Arab 'umuman baap daadon ki qasam khaya kertay thay is liye isi ka zikr huwa, Ghayr-e-Khuda ki qasam khana makrooh hay. *(Mirqat jild 6 safha 579)* Allah عَزَّوَجَلَّ say murad Rab Ta'ala kay zati aur sifaati naam hain lehaza Quran Shareef ki Qasam khana jaez hay kay Quran Shareef Kalaamullah ka naam hay aur Kalaamullah Sifat-e-Ilaahi hay, Quran Majeed mein zamana, injeer, zetoon wagherah ki Qasmen irshad hoeen woh Shar'i Qasamen nahi neez ye ahkam ham per jaari hain na kay Rab Ta'ala per. *(Miraat, jild 5, safha 194-195)*

Qasam mein اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ kaha tou Qasam hogi ya nahi?

Fuqahaey Karam رَحْمَةُ اللّٰهِ الْوَالِدِ الْوَالِدِ الْوَالِدِ farmatay hain: Qasam mein اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ kaha tou uska pura kerna wajib nahi bashart ye kay اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ ka lafz is kalam say muttasil (ya'ni mila huwa) ho aur ager faasla ho gaya masalan Qasam kha ker chup ho gaya ya darmiyan mein kuch aur bat ki phir اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ kaha tou Qasam batil na hui. *(Durray Mukhtar wa Raddul Muhtar jild 5 safha 548)*

Hazrat-e-Sayyiduna Abdullah Bin 'Umer رَضِيَ اللّٰهُ تَعَالَى عَنْهُمَا say riwayat hay kay Rasool-e-Akram, Noor-e-Mujassam, Shah-e-Adam-o-Bani Aadam صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: “Jo shakhs Qasam khae aur us kay sath اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ keh lay tou haanis (ya'ni qasam tornay wala) na hoga.” *(Tirmizi jild 3 safha 183 hadees 1536)*

Mufasssir-e-Shaheer, Hakeem-ul-Ummat, Hazrat-e-Mufti Ahmed Yar Khan عَلَيهِ رَحْمَةُ اللّٰهِ الْعَلِيَّانِ is Hadees-e-Pak kay tahat farmatay hain: ya'ni Qasam say muttasil (ya'ni foran ba'd) اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ kehden اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ khulasa

ye hay kay ager wa'da ya qasam say muttasil **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** keh diya jae tou uskay khilaf kernay per na gunah hay na kaffarah. (*Miraatul-Manajeh, jild 5, safha 201*)

Barri barri moochhon wala badma'ash

Meethay meethay Islami bhaiyon! Husool-e-'Ilm-e-Deen kay liye Dawat-e-Islami kay sunnaton bharay ijtama'at bhi aham zari'a hain, aap bhi apnay shahr mein honay walay haftawar sunnaton bharay ijtama'at mein shirkat ki-jiye, in ijtama'at ki barakat say kesay kesay bigray huway logo ki zindagi mein Madani inqalab barpa ho gaya iski aik jhalak is Madani bahar mein mulahaza ki-jiye, chunan-cheh aik 'Aalim sahib jo kay Dawat-e-Islami kay muballigh hain unho nay bataya kay 1995 mein aik shakhs jis per kam-o-besh 11 daketiyan kay case thay jin mein aik qatal ka muqaddama bhi shamil hay. Aik saal jail ki salakhon kay peechnay bhi raha tha. Mehekma-e-Nahar mein mulazmat bhi thi. Tankhuwah 3000 thi mager woh najaez zara'ay say masalan darakht farokht ker kay, chori ka pani wagherah day ker mahana 10000 tak ker leta. Is nay barri barri moonchen rakhi theen, dekhnay walay ko is say wahshat hoti.

Aik roz mein nay infiradi koshish kertay huway usay Dawat-e-Islami kay Sunnaton bharay ijtima' ki da'wat pesh ki mager is nay meri da'wat taal di, mein nay himmat nahi haari waqtan fawaqtan da'wat pesh kerta raha. Akhir-e-kaar kam-o-besh dou saal ba'ad is nay da'wat qabool kerli aur woh "revolver" kay sath Ijtama' mein shareek ho gaya. Ittifaq say us din mera hi bayan tha jo kay Jahannam kay 'azab kay muta'lliq tha. Jahannam ki tabah-kaariyan sun ker sakht sardiyon ka mosam honay kay bawajod bad-ma'ash paseenay say sharabor ho gaya. Ba'ad-e-Ijtima' woh rota jata aur kehta jata: Haey! Mera kiya banay ga! Mein nay bohat saray gunah kiye hain.

Phir woh teen din bukhar kay 'alam mein raha. Usay apnay gunahon ka shiddat say aehsas ho chukka tha isnay touba kerli aur namazen

bhi parhney laga. Dusri juma'rat usay phir ijatma mein shirkat ki sa'adat mili aur Jannat kay mozu per bayan sun ker usko kuch dhaaras mili. Aahista Aahista is per Madani Rang charhta chala gaya. Yahan tak kay woh Dawat-e-Islami kay Madani Mahol say wabasta ho gaya. Is nay gher say T.V nikaal bahar kiya (kiun-kay is mein sirf gunahon bharay channels hi dekhay jatay thay "Madani Channel" shuru na huwa tha) Daarhi aur Sabz 'Imama sajanay ki sa'adat bhi hasil kerli. Ye bayan detay waqt woh Dawat-e-Islami kay Madani kamon mein mashghool tanzeemi tor per soobayi satah per Majlis Khuddam-ul-Masajid ki zimmadari per faez hain.

Ager chor daaku bhi aajaen gey tou

Sudhar jaen gay ger mila Madani Mahol

Gunahgaron aao siyyahkaron aao

Gunahon ko dega chhurrah Madani Mahol

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Qasam ki Hifazat ki-jiye

Dawat-e-Islami kay isha'ati idaray Maktaba-tul-Madina ki matbu'a tarjamay walay pakeeza Quran, "Kanzul Imaan Ma'a Khazaen-ul-'Irfan" safha 516 ta 517 per para 14 Sura-tul-Nahal Aayat no 91 Irshad-e-Rabbul 'Ibad hay:

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ

عَلَيْكُمْ كَفِيلًا ۗ إِنَّ اللَّهَ يُعَلِّمُ مَا تَفْعَلُونَ ﴿٩١﴾

Tarjama-e-Kanzul Imaan: "Aur Allah عَزَّوَجَلَّ ka 'ahad pura karo jab qol baandho aur Qasamen mazboot ker kay na toro aur tum Allah عَزَّوَجَلَّ ko apnay uper zaamin ker chukay ho, be-shak Allah عَزَّوَجَلَّ tumharay kam janta hay." (Tarjama-e-Kanzul Imaan para 14, Sura-tul-Nahal Aayat no 91)

Aur para 7 Surah-e-Maedah ki ayat 89 mein Allah ﷻ fermata hay:

وَاحْفَظُوا آيَاتِنَا ۖ

Tarjam-e-Kanzul Imaan “Aur apni qasmon ki hifazat karo.”

(Para 7, Surah-e-Maeda Aayat 89) (Tarjama-e-Kanzul Imaan)

Sadr-ul-Afazil, Hazrat-e-‘Allama Maulana Sayyid Muhammad Naeem-ud-Deen Muradabadi ﷺ tafseer “Khazaen-ul-‘Irfan” mein is aayat kay tahat likhtay hain: ya’ni inhen pura karo ager is mein shar’an koi harj na ho aur ye bhi hifazat hay kay Qasam khanay ki ‘adat tark ki jae.

Behter kaam kernay kay liye qasam torna

Hazrat-e-Sayyiduna ‘Adi bin Haatim رضى الله تعالى عنه farmatay hain kay meray pas aik shakhs 100 dirham mangnay aaya, mein nay naraz hotay huway kaha: tum mujh say sirf 100 dirham mang rahay ho halan-kay mein Haatim (Tayi) ka beta hun, Allah ﷻ ki Qasam! mein tumhay nahi dunga. Phir mein nay kaha: ager mein nay Rasoolullah صلى الله تعالى عليه وآله وسلم ka ye Irshad-e-Pak na suna hota kay “jis shakhs nay kisi kaam ki Qasam khayi phir us nay is say behter cheez ka khayal kiya tou woh us behter kam ko karay.” Chunan-cheh tumhen 400 dirham dun ga.” *(Sahi Muslim safha 899 hadees 1651)*

Behter kaam kay liye qasam torna jaez hay mager kaffarah dena hoga

Meethay meethay Islami bhaiyon! Behter kaam kernay kay liye Qasam tornay ki ijazat zaruri hay mager tornay kay ba’ad kaffarah dena hota hay jesa kay Hazrat-e-Sayyiduna Abul Ahwas ‘Oaf Ibn-e-Maalik رضى الله تعالى عنه apnay waalid say riwayat farmatay hain: mein nay ‘arz ki: Ya Rasoolallah صلى الله تعالى عليه وآله وسلم farmaiye kay mein apnay chacha-zad bhai kay pas kuch mangnay jata hun tou woh mujhay nahi deta, na sila rahmi kerta hay, phir isay (jab) meri zarurat parti hay tou meray pas aata hay, mujh say kuch mangta hay. Mein Qasam kha

chukka hun kay na isay kuch dunga na sila rahmi karun ga. Tou mujhay Huzur Sarapa Noor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay hukum diya kay jo kam acha hay woh karo aur apni Qasam ka kaffarah day dou. (*Sunanay Nisai safha 619 hadees 3793*)

Zulman eiza denay ki Qasam khali tou kiya karay?

Ager kisi ko zulman eiza denay ki Qasam khayi tou is Qasam ka pura kerna gunah hay. Is Qasam kay badlay kaffarah dena hoga. Chunan-cheh Bukhari Shareef mein hay, Rahmat-e-‘Aalam, Noor-e-Mujassam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-Mu’azzam hay: ager koi shakhs apnay ahal kay mutabiq isko aziyat aur zarar (ya’ni nuqsan) pohchanay kay liye Qasam khae pas Ba-Khuda usko zarur dena aur Qasam ko pura kerna عندالله (ya’ni Allah عَزَّوَجَلَّ kay nazdeek) ziyadah gunah hay isay kay woh is Qasam kay badlay kaffarah day jo Allah عَزَّوَجَلَّ nay is per muqarrar farmaya hay. (*Bukhari jild 4 safha 281 hadees 6625, Fatawa Razaviyyah jild 13 safha 549*)

Mufasssir-e-Shaheer, Hakeem-ul-Ummat, Hazrat-e-Mufti Ahmed Yar Khan عَلَيْهِ رَحْمَةُ اللهِ الْعَمَّان is Hadees-e-Pak kay tahat farmatay hain: ya’ni jo shakhs apnay gher walon mein say kisi ka haq fot (ya’ni haq-talafi) kernay per Qasam kha lay masalan ye kay mein apni maan ki khidmat na karun ga ya Maan Baap say baat cheet na karun ga, aesi Qasamon ka pura kerna gunah hay. Is per wajib hay kay aesi Qasamen toray aur gher walon kay huqooq ada karay, khayal rahay yahan ye matlab nahi kay ye Qasam puri na kerna bhi gunah mager puri kerna ziyadah gunah hay balkay Matlab ye hay kay aesi qasam puri kerna bohat bara gunah hay, puri na kerna sawab, kay ager-cheh Rab Ta’ala kay naam ki be-adabi Qasam tornay mein hoti hay isi liye is per kaffarah wajib hota hay mager yahan Qasam na torna ziyadah gunah ka moajib hay. (*Miraatul-Manajeer jild 5 safha 198 mulakhasan*)

Tallaaq ki qasam khana khilana kesa?

Kisi say tallaaq ki qasam lena munafiq ka tareeqa hay masalan kisi say kehna: “Qasam khao kay fulan kam mein nay kiya ho tou meri Bivi ko tallaaq.” Chunan-cheh meray Aaqa A’la Hazrat Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmed Raza Khan عليه رَحْمَةُ الرَّحْمٰن “Fatawa Razviyyah” jild 13 safha 198 per Hadees-e-Pak naqal kertay hain: Momin tallaaq ki qasam nahi khata aur Tallaaq ki qasam nahi leta magar munafiq. (*Ibn-e-A’sakir jild 57 safha 393*)

Qasam ka kaffarah

Dawat-e-Islami kay Isha’ati idaray Maktaba-tul-Madina kay matbu’a tarjamay walay pakeezah Quran, “Kanzul Imaan Ma’a Khzaenul ‘Irfan” safha 235 per para 7 Sura-tul-Maedah ki ayat 89 mein Irshad-e-Rabbul ‘Ibad hay:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ
فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ
رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۗ وَاحْفَظُوا
أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

Tarjama-e-Kanzul Imaan: “Allah عَزَّوَجَلَّ Tumhay nahi pakarta tumhari ghalat fehmi ki qasmon per haan un qasmon per girift fermata hay jinhen tum nay mazboot kiya, tou aesi qasam ka badla das miskeenon ko khana dena apnay gher walon ko jo khilatay ho uskay ausat mein say ya inhen kapray dena ya aik bardah (ghulam) aazad kerna, tou jo in mein say kuch na pae tou teen din kay rozay ye badla hay tumhari Qasamon ka, jab qasam khao aur apni qasamon ki hifazat karo. Isi tarha Allah عَزَّوَجَلَّ tum say apni ayaten bayan fermata hay kay kaheen tum aehsaan mano.”

Tarjama-e-Quran (Kanzul Imaan) Para 7 Sura-tul-Maedah ayat no 89)

Qasam Kay Kaffaray Kay 13 Madani Phool

Kaffaray kay liye Qasam ki Sharaait

1. Qasam kay liye chand sharten hain, kay ager woh na hon tou kaffarah nahi. Qasam khanay wala: (i) Musalman (ii) 'Aaqil (iii) Baligh ho. Kafir ki qasam, qasam nahi ya'ni ager zamanae kufr mein qasam khayi phir musalman huwa tou us Qasam kay tornay per kaffarah wajib na hoga. Aur **مَعَاذَ اللَّهِ عَزَّوَجَلَّ** (ya'ni Allah **عَزَّوَجَلَّ** ki panah) Qasam khanay kay ba'ad murtad ho gaya tou qasam batil ho gayi ya'ni ager phir musalman huwa aur qasam tor di tou kaffarah nahi aur (iv) Qasam mein ye bhi shart hay kay woh cheez jis ki qasam khayi 'aqlan mumkin ho ya'ni ho sakti hay ager-cheh muhaal-e-'aadi ho aur (v) ye bhi shart hay kay qasam aur jis cheez ki qasam khayi donu ko aik sath kaha ho darmiyan mein fasilah hoga tou qasam na hogi masalan kisi nay us say kehlaya kay keh, Khuda ki qasam! Is nay kaha: Khuda ki qasam! Usnay kaha: fulan kam karun ga, is nay kaha tou ye qasam na hui. (*Fatawa 'Alamgiri jild 2 safha 51*)

Qasam ka Kaffarah

2. Ghulam azad kerna ya das miskeenon ko khana khilana ya unko kapray pehnana hay ya'ni ye ikhtiyar hay kay in teen baton mein say jo chahay karay. (*Tabayyanul Haqaiq jild 3 safha 430*) (yad rahay! Jahan kaffarah hay bhi tou woh sirf ayandah kay liye khayi gayi qasam per hay guzishta ya mojoood kay muta'liq khayi hui qasam per kaffarah nahi masalan kaha: "Khuda ki Qasam! Mein nay kal aik bhi glass thanda pani nahi piya." Ager piya tha aur yad honay kay bawajood jhooti Qasam khayi thi tou gunahgar huwa toubta karay kaffarah nahi).

Kaffarah ada kernay ka Tareeqah

3. (Das) Masakeen ko donu waqt peyt bher ker khilana hoga aur jin masakeen ko subh kay waqt khilaya unhi ko sham kay waqt bhi khilae,

dusray das masakeen ko khilanay say (kaffarah) ada na hoga. Aur ye ho sakta hay kay dason ko aik hi din (donu waqt) khiladay ya her roz aik aik ko (do waqt) ya aik hi ko das din tak dono waqt khilaey. Aur masakeen jin ko khilaya in mein say koi bacha na ho aur khilanay mein ibahat (khanay ki ijazat day dena) wa-tamleek (ya'ni maalik bana dena kay chahay khae chahay lay jae) donu suraten ho sakti aur ye bhi ho sakta hay kay khilanay kay 'aewaz (ya'ni bajaee) her miskeen ko nisf (ya'ni aadha) saa' gehun ya aik saa' jo (aik saa' 4 kilo mein say 160 giram kam aur nisf ya'ni aadha saa' 2 kilo mein say 80 giram kam ka hota hay) ya inki qeemat ka maalik ker day ya das roz tak aik hi miskeen ko her roz baqadr-e-Sadqa-e-Fitr day diya karay ya ba'z ko khilaen aur ba'z ko dedain. Gharz ye kay uski (ya'ni kaffarah ada kernay ki) tamam suraten waheen say, (ya'ni Maktaba-tul-Madina ki matbu'a Bahar-e-Shari'at jild 2 safha 205 ta 217 per diye huway (zihaar kay) kaffaray kay bayan say ma'loom karen farq itna hay kay wahan (ya'ni zihaar kay kaffaray mein) sath miskeen thay (jab kay) yahan (ya'ni Qasam kay kaffaray mein) das hain. *(Durr-e-Mukhtar wa Raddul Muhtar jild 5 safha 523)*

Kaffaray kay liye Niyyat Shart hay

4. Kaffarah ada honay kay liye niyyat shart hay bagher niyyat ada na hoga haan ager woh shay jo miskeen ko di aur detay waqt niyyat na ki mager woh cheez abhi miskeen kay pas mojud hay aur ab niyyat kerli tou ada ho gaya jesa kay zakaat mein faqeer ko denay kay ba'ad niyyat kernay mein yehi shart hay kay hunooz (ya'ni abhi tak) woh cheez faqeer kay pas baqi ho tou niyyat kaam karay gi werna nahi. *(Hashiyat-tut-Tahtivi a'la Durr-e-Mukhtar jild 2 safha 198)*
5. Ramzan mein ager kaffaray ka khana khilana chahta hay tou sham aur sahri donun waqt khilae ya aik miskeen ko 20 din sham ka khana khilae. *(Al Jawahira-tut-Nabuwwah safha 253)*

Kaffaray mein Teen Rozon ki Ijazat ki soorat

6. Ager ghulam aazad kernay ya 10 miskeen ko khana ya kapray denay per qadir na ho tou pay-dar-pay (ya'ni laga-taar) teen rozay rakhay. *(Al Jawahira-tun-Nabuwwah safha 253)*

Kaffarah ada kertay waqt ki hesiyat ka ae'tibar hay kay Rozay rakhay ya

7. Aajiz (ya'ni majboor) hona us waqt ka mu'taber hay jab Kaffarah ada kerna chahta hay masalan jis waqt qasam tori thi us waqt maaldaar tha mager kaffarah ada kernay kay waqt (maali ae'tibar say) muhtaj hay tou rozay say kaffarah ada ker sakta hay aur ager (Qasam) tor nay kay waqt muflis (wa miskeen) tha aur ab (Kaffarah ada kernay kay waqt) maaldaar hay tou rozay say (Kaffarah) nahi ada ker sakta. *(Al Jawahira-tun-Nabuwwah safha 253 wagherah)*

Kaffaray kay teeno Rozay Pay-Der-Pay hona zaruri hain

8. Aik sath (ager) teen rozay na rakhay ya'ni darmiyan mein faasla ker diya tou kaffarah ada na huwa ager-cheh kisi majboori kay sabab naagha huwa ho, yahan tak kay 'aurat ko ager hayz aa gaya tou pehlay kay rozay ka ae'tibar na hoga ya'ni ab pak honay kay ba'ad (nae siray say) lagatar teen rozay rakhay. *(Durr-e-Mukhtar jild 5 safha 526)*

Rozon say Kaffaray ki aik Zaruri Shart

9. Rozon say Kaffarah ada honay kay liye ye bhi shart hay kay khatam tak (ya'ni teeno rozay mukammal honay tak) maal per qudrat na ho masalan ager dou rozay rakhnay kay ba'ad itna maal mil gaya kay Kaffarah ada ker sakta hay tou ab rozon say (kaffarah ada) nahi ho sakta balkay ager teesra roza bhi rakh liya hay aur ghurub-e-aaftab say pehlay maal per qadir ho gaya tou rozay na-kafi hain ager-cheh maal per qadir hona yun huwa kay us kay moris (ya'ni waris bananay walay) ka intiqal ho gaya aur usko tarka (ya'ni wirsa) itna milay ga jo kaffaray kay liye kafi hay. *(Durr-e-Mukhtar jild 5 safha 526)*

Kaffaray kay Rozay ki Niyyat kay dou Ahkam

10. In rozon mein raat say niyyat shart hay aur ye bhi zarori hay kay Kaffaray ki niyyat say hun muta'llaq rozay ki niyyat kafi nahi. (*Mabsoot jild 4 safha 166*)

Qasam tornay say pehlay Kaffarah diya tou ada na huwa

11. Qasam tornay say pehlay Kaffarah nahi, aur (ager day bhi) diya tou ada na huwa ya'ni ager Kaffarah denay kay ba'ad Qasam tori tou ab phir day kay jo pehlay diya hay woh Kaffarah nahi, mager faqeer say diye huway ko wapis nahi lay sakta. (*Fatawa A'lamgiri jild 2 safha 64*)

Kaffaray ka Mustahiq kon?

12. Kaffarah unhi masakeen ko day sakta hay jin ko zakaat day sakta hay ya'ni apnay Maan Baap, aulad wagherah ham ko jin ko zakaat nahi day sakta Kaffarah bhi nahi day sakta. (*Durr-e-Mukhtar jild 5 safha 527*)
13. Kaffara-e-Qasam ki qeemat masjid mein sarf (ya'ni kharch) nahi ker sakta na murday kay kafan mein laga sakta hay ya'ni jahan jahan zakaat nahi kharch ker sakta wahan Kaffaray ki qeemat nahi di ja sakti. (*A'lamgiri jild 2 safha 62*) (Qasam aur Kaffaray kay baaray tafseeli ma'lumat kay liye Dawat-e-Islami kay isha'ati idaray Maktaba-tul-Madina ki matbu'a 1182 safhat per mushtamil kitab "Bahar-e-Shari'at" jild 2 safha 298 ta 311 ka muta'la zaruri hay).

Deeni ya samaaji idaray ko kaffaray ki raqam denay ka Aham

Mas-ala

Ager kisi deeni ya musulmano kay samaji idaray ko Kaffaray ki raqam dena chahay tou day sakta hay mager batana hoga kay ye Kaffaray ki raqam hay takay woh us raqam ko alag rakh ker usay bayan kerdah tareeqay per kaam mein layn ya'ni aik hi miskeen ko das din tak donu waqt khilana ya das masakeen ko donu waqt khilana wagherah. Ager deeni idarah deeni kamon mein kharch kerna chahay tou heela kernay

ka tareeqa ye hay masalan aik hi miskeen ko rozana aik Sadqa-e-Fitr ya das miskeenon ko aik hi din mein aik aik Sadqa-e-Fitr ka maalik banaya jae aur woh apni taraf say deeni kamon kay liye pesh karay.

Tu jhooti Qasam say bacha ya Ilaahi!

Mujhay sach ka 'Aadi bana ya Ilahi!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Wah kiya bat hay Madani Tarbiyati Course ki!

Meethay meethay Islami bhaiyon! Jhooti Qasamon say touba ka jazba panay, bat bat per Qasam khanay ki khaslat mitanay, zaruri deeni ma'lumaat panay aur sunnaton per 'amal ki 'adat bananay kay liye "Dawat-e-Islami" kay Madani Mahol mein 63 din ka Madani Tarbiyati Course kerwaya jata hay, jis say ban paray woh ye mufeed tareen Madani Tarbiyati Course zaroor karay, aapki targheeb-o-tehrees kay liye aik Madani Bahar pesh ki jati hay, chunan-cheh aik Islami bhai kay bayan ka khulasa hay: hamaray 'alaqay ka aik nojawan jo kay walidayn ka ikloata(ya'ni aik hi) beta tha, ghalat sohbat kay sabab chars ka 'aadi ban gaya, gher say baher rehna uska ma'mool tha, walid sahib akser usko qabristan ja ker charsiyon kay darmiyan say utha ker gher latay. Tamam gher walay uskay sabab pareshan thay. Aik din aik Islami bhai nay us nojawan per infiradi koshish kertay huway usay Madani tarbiyati course kernay ki targheeb di, khush qismati say us nay haami bhar li aur Tableegh-e-Quran-o-Sunnat ki 'Aalamgeer ghayr siyasi tahreek Dawat-e-Islami kay 'Aalami Madani Markaz Faizan-e-Madinah mein aagaya. Gher mein khushi ki leher dor gayi! Sabhi gher walay du'a ker rahay thay kay ye nek ban jae magar ab bhi daray huway thay kay kaheen ye wapis na aajae.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ chand dinon ba'ad kuch is tarha fone aaya kay "Tarbiyati Course" aur Faizan-e-Madina" mein bohat maza aa raha hay, Faizan-e-

Madina mein aesa lagta hay kay Madina-e-Munawwarah **زَادَهَا اللَّهُ شَرَفًا وَتَعْظِيمًا** say barah-e-raast faiz aa raha hay, mein nay apnay tamam gunahon say toubah kerli hay, ab mein ba-jama'at namazen ada ker raha hun, sunnaten seekh raha hun aur mujhay bohat sukun mil raha hay.” **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** Madani Tarbiyati Course say wapsi per woh waqa'i bilkul badal chukka tha uski herat angayz tabdeeli say sab gher walay balkay sara mahallah heran tha. Chehray per noor barsati Daarhi aur sir per Sabz 'Imama Shareef ka taj saja liya aur pabandi say haftawar sunnaton bharay Ijtama mein shirkat farmanay lagay. Walda-e-Mohterma “Dars-e-Nizami” aur behen “Shari'at Course” kernay kay liye kamar-basta ho gaeen. Us nojawan kay walid sahib nay Muballigh-e-Dawat-e-Islami ko kuch is tarha bataya kay mein Dawat-e-Islami walon kay liye barakat ki du'a kerta hun, khususan un kay liye jinho nay meray betay per “Infiradi Koshish” ki aur 63 din kay Madani Tarbiyati Course mein hathon hath lay gae kiun kay ham iski 'aadaton say bohat pareshan thay, iski waalidah tou itni bezaar ho chuki thi kay aik din jazbat say maghloob ho ker keeray makoray marnay ki dawa utha layi kay ya tou mein kha ker mar jaungi ya isko khila ker maar dungi ab iski waalidah ro ro ker du'aen deti hain kay Allah **عَزَّوَجَلَّ** Dawat-e-Islami walon ko salamat rakhay kay inki koshishon say mera bigra huwa beta nek ban gaya.

Ager sunnaten seekhnen ka hay jazba

Tum aajao dega sikha Madani Mahol

Tu darhi barha lay 'Imama sajalay

Nahi hay ye hergiz bura Madani Mahol

(Wasael-e-Bakhshish safha 604)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sunnat ki Baharen

Tableegh-e-Quran-o-Sunnat ki 'aalamgeer gheyr siyasi tehreek Dawat-e-Islami kay mehkey mehkey Madani Mahol mein ba-kasrat Sunnaten seekhi aur sikhayi jati hain, her Jume'raat maghrib ki namaz kay ba'd aap kay sheher mein honay walay Dawat-e-Islami kay hafta war sunnaton bharay ijtima' mein Riza-e-Ilahi kay liye achi achi niyyaton kay sath sari raat guzaarnay ki Madani Iltija hay. 'Aashiqan-e-Rasool kay Madani Qafilon mein ba-niyyat-e-sawab sunnaton ki tarbiyyat kay liye safar aur rozana Fikr-e-Madina kay zari'e Madinai In'amaat ka risala pur ker kay her Madani Mah kay ibtidayi 10 din kay ander ander apnay yahan kay zimmedar ko jam'a karwanay ka ma'mool bana li-jiye, **اِنَّ سَاْئِلَهُ عَزَّوَجَلَّ** is ki barakat say paband-e-sunnat bannay, gunahon say nafrat karnay aur imaan ki hifazat kay liye kurhnay ka zehen banay ga.

Her Islami bhai apna ye zehen banae kay "Mujhay apni aur saari dunya kay logon ki islah ki koshish karni hay."

اِنَّ سَاْئِلَهُ عَزَّوَجَلَّ



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