

رشته داروں سے بھلائی

# RISHTAYDARON SEY BHALAI

Translation Department (Dawat-e-Islami) nay is ko Roman-Urdu main compose kiya hay. Agar is mayn koi kami-bayshi paeyn to Translation Department ko aagah kar kay Sawab kay haqdar baniye.

## **Translation Department (Dawat-e-Islami)**

‘Aalami Madani Markaz, Faizan-e-Madinah,  
Mahallah Sodagran, Purani Sabzi Mandi, Bab-ul-Madinah,  
Karachi, Pakistan

Contact #: +92-21-34921389 to 91  
translation@dawateislami.net

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

## Kitab Parhnay ki Du'a

Deeni Kitab ya Islami Sabaq Parhnay say Pehlay Zail mayn Di hui Du'a Parh Lijiye ان شاء الله jo Kuch Parhayn gay yaad rahay ga. Du'a yeh hay

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Tarjamah:

Aye Allah عَزَّوَجَلَّ hum par 'ilm-o-hikmat kay darwazay khol day aur hum par apni rahmat nazil farma! Ay 'azamat aur buzrugi walay!

(Al-Mustafraf, Jild. 1, Safhah. 40)

**Note:** Awwal akhir aik aik bar durood-e-pak parh lain.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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Yeh Mazmoon 'Neki ki Da'wat' kay safhah 114 ta 128 say liya gaya hay.

## RISHTAYDARON SEY BHALAI

### Du'a-e-Attar

Ya Rabb-al-Mustafa! Jo koi 23 safhaat ka risalah 'Rishtaydaron say bhalai' parh ya sun lay usay aur us kay saray khandan ko Hajj, Madina-e-Pak ki ba adab haziri, Jalwa-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mayn shahadat aur Jannat-ul-Firdaus mayn bay hisab dakhilah 'ata farma.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Durood Shareef ki fazeelat

Allah عَزَّوَجَلَّ kay Mahboob, Dana-e-Ghuyoob صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-taqarrub hay: bayshak baroz-e-qiyamat logon mayn say mayray qareeb woh hoga jo mujh par sab say ziyadah Durood Bhyje. (Tirmizi, vol. 2, p. 27, Hadees 484)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## **Jahan rishtah tornay wala mujood ho wahan rahmat nahin utarti**

“*Tabarani*” mein Hazrat Sayyiduna A’aimash رحمته الله عليه say manqol hay, Hazrat Sayyiduna Abdullah Ibn-e-Mas’ood رحمته الله عنه aik bar subuh kay waqt majlis mein tashreef farma thay, unhon nay farmaya: Mein Qati’e-Riham (Ya’ni ristha tornay walay) ko Allah ki qasam deta hon kay yahan say uth jaey takay hum Allah Ta’ala say maghfirat ki Du’a karen kiyun kay Qati’e-Riham (ya’ni rishtah tornay walay) per aasmaan kay darwazay band rahtay hain. (Ya’ni agar woh yahan mujood rahay ga to rahmat nahin utray gi aur hamari Du’a qabool nahin hogi) (*Al-Mu’jam-ul-Kabeer, jild 9, safha 158, Raqm 8793*)

### **“Hussun-e-Sulook”**

#### ***kay 7 Madani Phool***

Dawat-e-Islami kay isha’ati idaray Maktaba-tul-Madinah ki matbu’ah 1197 safhaat per mushtamal kitab ‘*Bahar-e-Shari’at*’ jild 3 safha 559, 560 per say “Hussun-e-Sulook” kay 7 huroof ki nisbat say 7 Madani phool qubool farmaiye:

#### **1. Kis rishtaydar say kia barta’o karay**

Ahadees mein mutalaqqan (ya’ni baghair kisi qaid kay) rishtay walon kay sath sila (ya’ni sulook) karnay ka hukum aata hay,

Quran-e-majeed mein matalaqqan (Ya'ni bila qaid) Zavil-Qurba (ya'ni qarabat walay) farmaya gaya magar yeh baat zarur hay keh rishtay mein chunkay mukhtalif darajat hain (isi tarah) sila-e-rihami (ya'ni rishtaydaron say hussun-e-sulook) kay darajat mein bhi tafawut (ya'ni farq) hota hay. Walidayn ka martabah sab say barh kar hay, in kay ba'd zu-riham mahram ka, (ya'ni woh rishtaydar jin say nasabi rishtah honay ki wajah say nikah hamesha kay liye Haraam ho) un kay ba'd baqiyyah rishtay walon ka a'la qadar-e-maratib (ya'ni rishtay mein nazdeki ki tarteeb kay mutabiq) *(Rad-ul-Mukhtar, jild 9, safha 678)*

## 2. Rishtaydar say sulook ki suratayn

Silah-e-Riham (Ya'ni rishtaydaron kay sath husn-e-sulook) ki mukhtalif suratayn hain, in ko hadiyyah-o-tohfa dena aur agar un ko kisi baat mein tumhari 'ianat (ya'ni imdad) darkar ho to is kaam mein un ki madad karna, unhen salaam karna, un ki mulaqat ko jana, un kay pas uthna bethna, un say baat cheet karna, un kay sath lutf-o-meharbani say pesh aana. *(Durar, jild 1, safha 323)*

## Perdais ho to khat bejha karay

Agar yeh shakhs perdais mein hay to rishtay walon kay pas khat bejha karay, un say khat-o-kitabat jaari rakhay takay bay-ta'alluqqi paida na honay pa'ey aur ho sakay to watan aaey aur rishtaydaron say ta'alluqat taza ker lay, is tarah karnay say

mahabbat mein izafah hoga. (*Rad-ul-Mukhtar, jild 9, safha 678*) (Phone ya internet kay zari'ey bhi rabtay ki tarkeeb mufeed hay)

#### 4. Perdais mein ho, maa baap bula`ayn to aana paray ga

Ye perdais mein hay walidayn isay bulatay hain to aana hi hoga, khat likhna kafi nahin. Yun hain walidayn ko is ki khidmat ki hajat ho to aaeay aur un ki khidmat karay, baap kay ba'd dada aur baray bhai ka martaba hay kay baray bhai bamanzileh baap kay hota hay, bari bahan aur khala maa ki jaga per hain, ba'az 'ulama nay chacha ko baap ki misl bataya aur Hadees: **عَمُّ الرَّجُلِ صِنُّ أَبِيهِ** (ya'ni admi ka chacha baap ki misil hota hay) say bhi yehi mustafad hota (ya'ni natija nikalta) hay. Un kay 'ilawa auron kay pas khat bhayna ya hadiyyah (ya'ni tohfa) bhayhna kifayat karta hay. (*Radd-ul-Mukhtar, jild 9, safha 678*)

#### 5. Kis kis rishtaydar say kab kab milay

Rishtaydaron say nagha day ker milta rahay ya'ni aik din milnay ko jaey dosray din na jaey **وَعَلَىٰ هَذَا الْقِيَاسِ** (ya'ni usi par andazah laga kar) keh us say mahabbat-o-ulfat ziyadah hoti hay, balkay Aqriba (Ya'ni Qarabat daron) say jumu'ah jumu'ah milta rahay ya mahinay mein aik bar aur tamam qabila aur khandan ko aik (ya'ni mu'atahad)hona chahiye, jab haq un kay sath ho (ya'ni woh haq per hon) to dosron say muqabala aur izhar-e-haq mein sab mutahid ho ker kaam karen. (*Durar, jild 1, safha 323*)

## 6. Rishtay dar hajat pesh karay to rad ker dena gunah hay

Jab apna koi rishtaydar hajat pesh karay to us ki hajat rawa'ie karay, us ko rad ker dena qati'e-riham (ya'ni rishtah tor dena) hay. (*Aaidan*) (*Yad rahay!* Sila-e-Riham wajib hay aur qati-e-riham Haraam aur jahannam mein lay janay wala kaam hay)

## 7. Sila-e-riham yeh hay kay woh toray tab bhi tum joro

Sila-e-Riham (rishtaydaron kay sath acha sulook) isi ka naam nahin kay woh sulook karay to tum bhi karo, yeh chez to haqeeqat mein mukafat ya'ni adla badla karta hay kay us nay tumharay pas cheez bhej di tum nay us kay pas bhej di, woh tumharay yahan aaya tum us kay pas chalay gaey. Haqeeqatan sila-e-riham (ya'ni rishtaydaron kay sath acha sulook) yeh hay kay woh kaatay aur tum joro, woh tum say juda hona chahta hay, bay I'tina'ie (ya'ni laparwahi) karta hay aur tum us kay sath rishtay kay huqooq ki mura'at (ya'ni lihaz-o-ri'ayat) karo. (*Rad-ul-Muhtar, jild 9, safha 678*)

## Hussn-e-zan rakhnay ka tareeqah

**Meethay meethay Islami bhaiyon!** Mazkorah saaton Madani phool nihayat tawajjuh kay qabil hain, Bil-khusoos saativen Madani phool jis mein “*Adlay Badlay*” ka zikr hay us kay baray mein ‘arz hay kay aaj kal ‘umoman yehi “adla badla” ho raha hay. Aik rishtaydar agar is ko shadi ki Da'wat deta hay jabhi yeh us ko deta hay agar woh na day to yeh bhi nahin deta. Agar us



aik nay is ko ziyadah afraad ki Da'wat di aur yeh agar us ko kam afraad ki Da'wat day to is ka theek thaak notice liya jata, khub tanqeeden aur gheebatayn ki jati hain, isi tarah jo rishtaydar is kay yahan kisi taqreeb mein shirkat nahin karta to yeh us kay yahan honay wali taqreeb ka boycott ker deta hay. Aur yun fasilay mazeed barhaey jatay hain. Halankay koi hamharay yahan kay shareek na huwa to us kay baray mein acha guman rakhnay kay ka'ie pehlu nikal saktay hain, maslan woh na aanay wala hay bemaar ho gaya ho ga, zaruri kaam aa para hoga, ya koi sakht majboori hogi jis ki wazahat us kay liye dushwar hogi waghayra. Woh apni ghair haziri ka sabab bataey ya na bataey hamhen Husn-e-Zan rakh ker sawab kamana aur jannat mein janay ka saman kartay rahna chahiye. Chuna-cheh

Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: **حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ** ya'ni husn-e-zan 'umdaah 'ibadat hay (*Abu Dawood, jild 4, safha 388, Hadees 4993*) Mufasssir-e-Shaheer, Hakeem-ul-Ummat Hazrat Mufti Ahmed Yar Khan رَحْمَةُ اللهِ عَلَيْهِ is Hadees-e-Pak kay mukhtalif matlib bayan kartay huway likhtay hain: Ya'ni musalmanon say acha guman karna, un per bad gumani na karna yeh bhi achi 'ibadat mayn say aik 'ibadat hay. (*Mirat-ul-Manajeeh, jild 6, safha 621*)

## **Jannat ka mahal us ko milay ga ...**

Bil-Farz hamara rishtaydar susti kay sabab ya kisi wajah say jaan bujh ker hamaray yahan nahin aaya ya hamhen apnay yahan madu' nahin kiya balkeh us nay khullam khulla

hamaray sath bad sulooqi ki tab bhi hamayn bara hosla rakhtay huway ta'alluqaat bar qarar rakhnay chahiye, Hazrat Sayyiduna Abi Bin Ka'b رضي الله عنه say riwayat hay kay Sultan-e-Do-Jahan صلى الله عليه وآله وسلم ka farman-e-A'zeem-ul-nishan hay: Jisay yeh pasand ho kay us kay liye (Jannat mein) mahal banaya jaey aur us kay darajat buland kiye jaen, usay chahiye kay jo us per zulm karay yeh usay mu'af karay aur jo usay mahroom karay yeh usay 'ata karay aur jo us say qata' ta'alluq karay yeh us say nata (ya'ni ta'alluq) joray. *(Al-Mustadarak lil-Hakim, jild 3, safha 12, Hadees 3215)*

## **Dushmani chhupanay walay rishtaydar ko sadqa dena afzal tareen hay**

Bahar hal koi hamaray sath husn-e-sulook karay ya na karay hamhayn husn-e-sulook jari rakhna chahiye. "Musnad Imam Ahmed" ki Hadees mein hay: إِنَّ أَفْضَلَ الصَّدَقَةِ الصَّدَقَةُ عَلَى ذِي الرَّحْمِ الْكَاشِحِ Bay shak afzal tareen sadaqah woh hay jo dushmani chhupanay walay rishtaydar per kiya jaey. *(Musnad Imam Ahmed, jild 9, safha 138, Hadees 23589)*

## **Rishtay-dar say jab sakht dukh puhancha**

Ameer-ul-Mu'mineen Hazrat Sayyiduna Abu Bakr Siddique رضي الله عنه ko apnay khala-zad bhai ghareeb-o-nadar-o-muhajir aur badri sahabi Hazrat Sayyiduna Mistah رضي الله عنه jin ka aap kharch uthatay thay un say sakht ranj puhancha aur woh yeh

kay unhon nay Aap رَضِيَ اللهُ عَنْهُ ki piyari Bayti Ya'ni Umm-ul-Mu'mineen Hazrat Sayyidatuna Ayesha Siddiqah رَضِيَ اللهُ عَنْهَا per tuhmat laganay walon kay sath muwafaqat ki thi (woh taveel qissah hay jo kay "Waqi'a-e-Ifk" kehlata hay us ka tazkirah safha 196 per aa raha hay) is per Aap رَضِيَ اللهُ عَنْهُ nay kharch na denay ki qasam kha'ie. Is par Parah 18 Surah-an-Noor ki ayah number 22 nazil hui. Woh aayat-e-mubarakah yeh hay:

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۗ وَيَعْفُوا وَلَا يَصْفَحُوا ۗ آلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

Aur qasam na khaen woh jo tum mein fazilat walay aur gunjaish walay hain qarabat walon aur miskeeno aur Allah ki rah mein hijrat karnay walon ko denay ki aur chahiye kay mu'af karen aur dar guzaren kia tum usay dost nahin rakhtay kay Allah tumhari bakhshish karay aur Allah Bakhshnay wala meharban hay.

*[Kanz-ul-Iman (Quran ka Tarjama)] (Parah 18, Surah-un-Noor, Ayat 22)*

Jab yeh aayat Sayyid-e-A'lam صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay parhi to Hazrat Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ nay kaha: Bay shak meri arzu hay kay Allah عَزَّوَجَلَّ meri Maghfirat karay aur Mein mistah رَضِيَ اللهُ عَنْهُ kay sath sulook karta tha. Us ko kabhi muqoof (ya'ni band) na karon ga. Chuna-cheh Aap رَضِيَ اللهُ عَنْهُ nay us (Mali Ta'avun) ko jari farma diya. Is aayat say ma'loom huwa kay jo shakhs kisi kaam per qasam khaey phir ma'loom ho kay us ka

karna hi behtar hay to chahiye kay us kaam ko karay aur qasam ka kaffarah day, Hadees-e-Sahih mein yehi warid hay, Mazeed farmatay hain: Is aayat say Hazrat Sayyiduna Abu Bakr Siddique رضي الله عنه ki fazilat sabit hui, us say Aap ki 'uluv-e-Shan-o-martabat (ya'ni rutbay ki azmat) zahir hoti hay kay Allah Ta'ala nay Aap (رضي الله عنه)ko (aayat-e-Qurani mein) Oolul-Fadzl (Ya'ni fazilat wala irshad) farmaya. (*Khaza'in-ul-Irfan, safha 563*) Allah عَزَّوَجَلَّ ki un per rahmat ho aur un kay sadqay hamari bay hisab maghfirat ho.

أَمِينَ بِجَاوِ التَّيْبِ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Bayan ho kis zaban say martaba Siddique-e-Akber ka  
Hay Yar-e-Gaar mehboob-e-Khuda Siddique-e-Akber ka  
Mukaam-e-Khuwab-e-Rahat cheen say araan karnay ko  
Bana Pehlo-e-Mehboob-e-Khuda Siddique-e-Akber ka*

(Zoq-e-Naat)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

# *Qasam aur us kay Kaffaray ka*

## *Bayan*

### *(Hanafi)*

Meethay meethay Islami bhayon! Ameer-ul-Momineen Aashiq-e-Akber, Hazrat Sayyiduna Siddique-e-Akber رضي الله عنه kay waqi'ey mein qasam ka aur tafseer mein qasam kay kaffaray ka tazkirah hay, chun kay aaj kal kaseer logon ka baat baat per qasmen khanay ki taraf rujhan dekha ja raha hay, Baraha jhoti qasam bhi khali jati hay, na toubah ka sha'or na kaffarah denay ki koi shud bud, lihaza ummat ki khair khuwahi ka sawab kamanay ki hirs kay sabab bitor-e-*Neki ki Da'wat* qadray tafseel kay sath qasam aur us kay kaffaray kay baray mein Madani phool pesh karta hon, qabool farmaiye. Is ka az ibtida'e ta intiha mutali'a ya ba'az Islami bhayon kamil beth ker dars dena sirf mufeed hi nahin, ان شاء الله mufeed tareen sabit hoga.

### **Qasam ki ta'reef**

Qasam ko arabi zaban mein "Yamin" kahtay hain jis ka matlab hay: "dahini (Ya'ni sedhi) janib" chun kay Ahl-e-Arab 'umoman qasam khatay ya qasam letay waqt aik dosray say dahina (ya'ni

sedha) hath milatay thay is liye qasam ko “yamin” kahnay lagay, ya phir yamin “Yumn” say bana hay jis kay ma’na hain “Barkat-o-Quwwat” chun kay qasam mein Allah Ta’ala ka ba-barkat naam bhi letay hain aur us say apnay kalaam ko quwwat detay hain is liye isay yamin kahtay hain ya’ni barkat-o-kuwwat wali guftgu (*Mulakhas az Mirat-ul-Manajeeh, jild 5, safha 194*) Shar’e i’tibar say qasam us aqud (ya’ni ahad-o-pemaan) ko kahtay hain jis kay zari’ey qasam khanay wala kisi kaam kay karnay ya na karnay ka pukhta (pakka) iradah karta hay. (*Dur-e-Mukhtar, jild 5, safha 488*) Maslan kisi nay yun kaha: “Allah عَزَّوَجَلَّ ki qasam! Mein kal tumhara sara qarz ada ker don ga” to yeh qasam hay.

### Qasam ki 3 aqsaam

Qasam 3 tarah ki hoti hay: (1) Laghv (2) Ghamus (3) Muna’qidah

Laghu yeh hay kay kisi guzray huway ya mujodah amar (ya’ni mua’milay) per apnay khayal mein (ya’ni ghalat fehmi ki wajah say) saheeh jaan ker qasam khaey aur dar haqeeqat woh baat us kay khilaf (ya’ni ulat) ho, maslan kisi nay qasam khaie, “Allah عَزَّوَجَلَّ ki qasam! Zaid ghar per nahin hay” aur us ki ma’lomaat mein yehi tha kay zaid ghar per nahin hay aur us nay apnay guman mein sachi qasam kha’ie thi magar haqeeqat mein zaid ghar per tha to yeh qasam “laghv” kahlaey gi, yeh mu’af hay aur us per kaffarah nahin.

*Ghamus* yeh hay kay kisi guzray huway ya mujodah amar (ya'ni mua'milay) per danistah (ya'ni jan bojh ker) jhoti qasam khaey maslan kisi nay qasam khaie: "Allah ki qasam! Zaid ghar per hay" aur woh janta hay kay haqeeqat mein zaid ghar per nahin hay to yeh qasam "ghamus" kahlaey gi aur qasam hanay wala sakhit gunahgar huwa, istaghfar-o-touba farz hay magar kaffarah lazim nahin.

*Muna'qidah* yeh hay kay aayindah kay liye qasam khaie maslan yun kaha: "Allah ki qasam! Mein kal tumharay ghar zarur aaonga" magar dosray din na aaya to qasam toot gaie usay kaffarah dena hoga aur ba'az suraton mein gunahgar bhi hoga. *(Fatawa-e-'Alamgeeri, jild 2, safha 52)*

Khulasa yeh huwa kay qasam khanay wala kisi guzri hui ya mujodah baat kay baray mein qasam khaey ga to woh ya to sach hoga ya phir jhota, agar sach hoga to koi haraj nahin aur agar jhota hoga to us nay qasam apnay khayal kay mutabiq agar sachi khaie thi to ab bhi haraj nahin, ya'ni gunah bhi nahin aur kaffarah bhi nahin, han agar usay pata tha kay mein jhoti qasam kha raha hon to gunahgar hoga magar kaffarah nahin hay, aur agar is nay aayindah kay liye kisi kaam kay karnay ki qasam kha'ie to agar woh qasam puri ker deta hay to fabiha (ya'ni khub behtar) warna kaffarah dena hoga aur ba'az suraton mein qasam tornay ki wajah say gunahgar bhi hoga. (In suraton ki tafseel aa gay aa rahi hay)

## Jhoti qasam khana gunah-e-kabeera hay

Rasool bay misaal, Bibi Amina kay laal صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-‘Aali Shan hay: “Allah عَزَّوَجَلَّ kay sath shirk karna, walden ki na-farmani karna, kisi jan ko qatal karna aur jhoti qasam khana kabeera gunah hay” (*Bukhari, jild 4, safha 290, Hadees 6675*)

## Sab say pehlay jhoti qasam shaytan nay kha'ie

Hazrat Sayyiduna Adam Safiyullah عَلَيْهِ السَّلَامُ ko sajdah na karnay ki wajah say shaytan mardood huwa karta tha lihaza woh Aap عَلَيْهِ السَّلَامُ ko nuqsan puhnchanay ki tak mein raha. Allah عَزَّوَجَلَّ nay Hazrat Sayyidatuna A'dam عَلَيْهِ السَّلَامُ aur Hawa رَضِيَ اللهُ عَنْهَا say farmaya kay jannat mein raho aur jahan dil karay bay-rok tok kha'o al-batta is “Darakhit” kay qareeb na jana. Shaytan nay kisi tarah Hazrat Sayyidatuna A'dam عَلَيْهِ السَّلَامُ aur Hawa رَضِيَ اللهُ عَنْهَا kay pas puhnch ker kaha kay mein tumhen shajar-e-khuld bata don, Hazrat Sayyiduna A'dam Safiyullah عَلَيْهِ السَّلَامُ nay ma'na farmaya to shaytan nay qasam kha'ie kay mein tumhara khair khuwah (ya'ni bhala'ie chahnay wala) hon. Unhen khayal huwa kay Allah Pak ki jhoti qasam kon kha sakta hay! Ya soch ker Hazrat Sayyidatuna Hawa رَضِيَ اللهُ عَنْهَا nay is mein say kuch khaya phir Hazrat Sayyiduna A'dam Safiyullah عَلَيْهِ السَّلَامُ ko diya unhon nay bhi kha liya. (*Mukhalas az Tafseer Abdur Razzak, jild 2, safha 76*) jesa kay Parah 8 Surat A'araaf ki aayat 20 aur 21 mein irshad hota hay:



فَوَسَّسَ لَهَا الشَّيْطَانُ يُبْدِيَ لَهَا مَا وَّرَى عَنْهَا مِنْ سَوَاتِحِهَا وَ  
قَالَ مَا نَهَاكُمْ رَبُّكُمْ عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونُوا مَلَكَيْنِ أَوْ  
تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَالَ لَهَا رَبُّكَ إِنَّكَ كَاتِبِينَ الصَّحِيفِينَ ﴿٢١﴾

Phir shaytan nay un kay je mein khatra dala kay un per khol day un ki sharam ki chezen jo un say chhupi theen aur bola: tumhen tumharay Rab nay is pair say isi liye ma'na farmaya hay kay kahen tum do firishtay ho jao ya hamesha jenay walay aur un say qasam kha'ie kay mein tum donon ka khair khuwah hon. *[Kanz-ul-Iman (Quran ka Tarjama)] (Parah 8, Surah A'araf, Ayat 20-21)*

Sadr-ul-Afazil Hazrat 'Allama Maulana Sayyid Muhammad Naeemuddin Muradabadi رَحْمَةُ اللهِ عَلَيْهِ tafseer Khazaen-ul-Irfan mein likhtay hain: Ma'na yeh hain kay iblees mal'aon nay jhoti qasam kha ker Hazrat-e-(Sayyiduna) A'dam (عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) ko dhoka diya aur pehla jhoti qasam khanay wala Iblees hi hay, Hazrat-e-A'dam (عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) ko guman bhi na tha kay koi Allah عَزَّوَجَلَّ ki qasam kha ker jhot bol sakta hay, is liye Aap nay us ki baat ka I'tibaar kiya.

## Kisi ka haq marnay kay liye jhoti qasam khanay wala jahhanami hay

Rasool-e-Kareem, Rauf-ur-Raheem عَلَيْهِ أَكْثَرُ الصَّلَاةِ وَالسَّلَامِ ka farman-e-A'zeem hay: Jo qasam kha ker musalman ka haq

maar lay Allah ﷺ us kay liye jahhanam wajib ker deta aur us per jannat Haraam farma deta hay. Arz ki gaie: Ya Rasoolallah ﷺ! *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* Agar chay woh thori si chez hi ho? Irhsad farmaya: “Agar chay peelo ki shakh hi ho” (*Muslim, safha 82, Hadees 218 (137)*) peelo aik darakhit hay jis ki shakhs aur jar say muswak banatay hain.

## **Jhoti qasam khanay walay kay hashar mein hath pa'on kaatay huway hon gay**

Aik Hazrami (ya'ni mulk-e-yaman kay shahar “Hazar Mout” kay bashinday) aur aik kindi (ya'ni qabila-e-kindah say wabasta aik shakhs) nay Madinay kay tajuwar ﷺ ki bargah-e-Anwar mein yaman ki aik zameen kay muta'lliq apna jhagra pesh kiya, hazrami nay 'arz ki: “Ya Rasoolallah ﷺ! Meri zameen is kay baap nay cheen li thi, ab woh is kay qasbay mein hay?” To Nabi-e-Mukarram, Noor-e-Mujassam ﷺ nay daryafit farmaya: “Kiya tumharay pas koi gawahi hay?” Arz ki: “Nahin lekin mein is say qasam longa kay Allah ki qasam kha ker kahay kay woh nahin janta kay woh zameen meri zameen hay jo is kay baap nay ghazab ker li thi” Kindi qasam khanay kay liye tayar ho gaya to Rasool-e-Akram, Shahanshah-e-A'dam aur Bani A'dam ﷺ nay irshad farmaya: “Jo (Jhoti) qasam kha ker kisi ka maal dabaey ga woh bargah-e-Ilahi ﷺ mein is halat mein pesh ho ga kay us kay hath pa'on kaatay huway hon gay” yeh

sun ker kindi nay kah diya kay yeh zameen usi (ya'ni hazrami) ki hay. (*Sunan Abu Dawood, jild 3, safha 298, Hadees 3244*)

Mufasssir-e-Shaheer, Hakeem-ul-Ummat Hazrat Mufti Ahmed Yaar Khan **عليه وسنة الحنان** is Hadees-e-Pak ki tahat farmatay hain: **!سبحن الله عزوجل**! Ye hay asar us zaban-e-faiz-e- tarjuman ka kay do kalamat mein usi (kindi) kay dil ka hal badal gaya aur sachi baat kah ker zamen say la-da'va ho gaya. (*Mirat-ul-Manajeeh, jild 5, safha 403*)

## Saat zameenon ka haar

Rishwaton kay zari'ey dosron ki jagahon per qabza ker kay 'imaraton bananay walon, logon ki taraf say thekay per mili zar'ie zameenen dabanay walay kisaanon, waderon aur khain zameen daron ko ghabra ker jhat pat touba ker leni chahiye aur jin jin kay huqooq dabaey hain furan ada ker denay chahiyen kay "Muslim Shareef" mein Sarkar-e-Namdar **صلى الله عليه واله وسلم** ka farman-e-'ibrat nishan hay: "Jo shakhs kisi ki balisht bhar zameen na haq tor per lay ga usay qiyamat kay roz saat zameenon ka toq (ya'ni haar) pehnaya jaey ga". (*Sahih Muslim, safha 869, Hadees 1610*)

## Shaar'e 'aam per bila hajat shar'ie rasta mat ghairiye

Ba'az log shaar'e 'aam tor per bila hajat rasta ghair letay hain jin mein ka'ie suratun logon kay liye sakhit takleef ka bais banti hain. Maslan (1) Baqar eid kay dinon mein qurbani kay janwar

bechinay ya kiraey per rakhnay ya zibah karnay kay liye ba'az jaga bila zarurat puri puri galiyan ghair letay hain. (2) Rastay mein takleef dah had tak kichra ya malba daltay, ta'miraat kay liye ghair zaruri tor per bajri aur sariyon ka dhair laga detay hain aur yun hi ta'miraat kay ba'ad mahinon tak bacha huwa samaan-o-malba para rahta hay (3) Shadi-o-Ghami ki taqreebon, niyazon waghera mein kay moqi'on per galiyon mein daigen pakatay hain jin say ba'az oqaat zameen per garhay per jatay hain phir un mein kechar aur ganday pani kay zakheray kay zari'ey machar paida hotay aur bemariyan phelti hain (4) 'Aam raston mein khuda'ie karwa detay hain magar zarurat puri honay ho janay kay bawajod bharwa ker hasb-e-Sabiq hamwar nahin kartay (5) rihaish ya karobar kay liye na-jaiz qabza jama ker is tarah jaga gher letay hain kay logon ka rasta tang ho jata hay. Un sab kay liye lamha-e-fikriya hay.

Dawat-e-Islami kay isha'ati idaray Maktaba-tul-Madina ki matbu'a 853 safhat per mushtamil Kitab "*Jahannam mein lay Janay walay A'maal*" (jild 1) 816 per Imam Ibn-e-Hajar Makki Shaf'ie عليه وسلم Kabeera gunah number 215 mein is fa'il (ya'ni kaam) ko Gunah-e-Kabeera gunahqarar detay huway farmatay hain: "Shar'e 'aam mein ghair shari'e tasaruf (mudakhilat) karna ya'ni esa tasaruf (ya'ni dakhil dena ya 'amal ikhtiyar) karna jis say guzarnay walon ko sakhit nuqsan puhnchay" is ka sabab bayan kartay huway tahreer kartay hain kay is mein logon ki eza rasani aur zulman un kay huqooq ka dabana paya ja raha hay. Farman-e-Mustafa صلى الله عليه وآله وسلم. "Jis nay aik balishit zameen zulm kay tor per lay li qiyamat kay

din saaton zameenon say itna hissa toq bana ker us kay galay mein dal diya jaey ga” *(Saheeh Bukhari, jild 2, safha 377, Hadees 3198)*

## **Jhotti qasam gharon ko veraan ker chhorti hay**

Jhotti qasam kay nuqsanat ka naqsha khentay huway meray Aaqa A’la Hazrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmed Raza Khan عليه رَحْمَةُ الرَّحْمٰنِ farmatay hain: Jhotti qasam gharon ko veraan ker chhorti hay. *(Fatawa-e-Razaviyyah mukharajjah, jild 6, safha 602)* Aik aur maqaam per likhtay hain: Jhotti qasam guzushta baat per danista (ya’ni jaan bojh ker khanay walay per agar chay) us ka koi kaffarah nahin, (Magar) is ki saza yeh hay kay jahannam kay kholtay darya mein ghotay diya jaey ga *(Fatawa Razaviyyah, jild 13, safha 611)*. **Meethay meethay Islami bhaiyon!** Zara ghor kijiye! kay Allah عَزَّوَجَلَّ jis nay hamhen paida kiya, Puri kainat ko takhleeq kiya (ya’ni banaya), jis per her her baat zahir hay, koi chez us say poshidah nahin, hattakay dilon kay bhed bhi who khub janta hay, jo Rahman-o-Raheem bhi hay aur Qahar aur Jabbar bhi hay, Us Rab-ul-Anaam ka naam lay ker jhotti qasam khana kitni bari nadani ki baat hay aur woh bhi dunya kay kisi ‘arizi (waqti) faiday ya chand sukoon kay liye!

## **Yahudiyon nay shan-e-mustafa chhupanay kay liye jhotti qasam kha’ie**

Yahud kay ahbar (ya’ni ‘ulama) aur un kay ra’isoon (ya’ni sardaron) كَعْبِ بْنِ أَشْرَفٍ aur أَبُو رَافِعٍ, كِنَانَةَ بْنِ أَبِي الْحُقَيْقِ aur

حُيَیْ بْنِ أَحْطَبِ nay Allah ﷺ ka woh 'ahud chhupaya jo sayyid-e-'Alam, Rasool-e-Muhtaram ﷺ per emaan lanay kay muta'lliq un say Torait shareef mein liya gaya. Woh is tarah kay unhon nay is ko badal diya aur is ki jaga apnay hathon say kuch ka kuch likh diya aur jhoti qasam kha'ie kay Allah ﷺ ki taraf say hay, yeh sab kuch unhon nay apni jama'at kay jahilon say rishwaten aur maal-o-zar hasil karnay kay liye kiya. Un kay baray mein yeh aayat-e-mubaraka nazil hui:

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

Jo Allah ﷺ kay 'ahud aur apni qasamon kay badlay zaleel dam letay hain akhirat mein un ka kuch hissa nahin aur Allah ﷺ na un say baat karay, na un ki taraf nazar farma'ey qiyamat kay din aur na unhen pak karay aur un kay liye dardnak 'azaab hay.

[Kanz-ul-Iman (Quran ka Tarjama)] (Parah 3, Surah al-e-Imran Ayat 77; Tafseer-e-Khazin, jild 1, safha 265)

## Neeli ankhon wala munafiq

Abdullah Bin Nabtal (Nami aik) munafiq (tha) jo Rasool-e-Kareem ﷺ ki majlis mein hazir rahta aur yahan ki baat yahud kay pas puhchata (tha), Aik roz Huzoor-e-Aqdas

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ dolat sara-e-Aqdas mein tashreef farma thay. Huzoor صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: Is waqt aik adami aay ga jis ka dil nihayat sakhit aur shaytan ki ankhone say dekhta hay, Thori dair ba'ad Abdullah bin Nabtal aaya, us ki aankhen neeli theen, Huzoor-e-Sayyid-e-'Alam صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay us say farmaya: Tu aur teray sathi kiyun hamhen galiyan detay hain? Woh qasam kha gaya kay esa nahin karta aur apnay yaaron ko lay ker aaya, unhon nay bhi qasam kha'ie kay hum nay Aap kon gali nahin di, Us per yeh aayat-e-Kareema nazil hui.

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ

مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكُذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾

Kia tum nay unhen na dekha jo eson kay dost huway jin per Allah عَزَّوَجَلَّ ka ghazab hay, woh na tum mein say na un mein say, woh danista jhoti qasam khatay hain.

*[Khazain-ul-Irfan (Quran ka Tarjama)] (Parah 28, Surah Mujadalah, Ayat 14)*

## Jahannam mein lay janay ka hukum hoga

Manqool hay qiyamat kay din aik shakhs ko Allah عَزَّوَجَلَّ ki bargah mein khara kiya jaey ga, Allah عَزَّوَجَلَّ usay jahannam mein lay janay ka hukum farmaey ga. Woh 'arz karay ga: Ya Allah عَزَّوَجَلَّ! Mujhay kis liye jahannam mein bheja ja raha hay? Irhsad hoga: Namazon ko un ka waqt guzar ker parhnay aur meray

naam ki jhoti qasam khanay ki wajah say. (*Mukashafat-ul-Quloob, safha 189*)

## Jhoti qasam khanay walay tajir kay liye dard naak ‘azaab hay

Hazrat Sayyiduna Abu Zar Giffari رَضِيَ اللهُ عَنْهُ say marvi hay kay Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay Mehboob Dana-e-Ghu-yoob nay irshad farmaya: “Teen shakhs esay hain jin say Allah Ta’ala na kalaam farmaey ga, na un ki taraf nazar-e-karam farmaey ga aur na hi unhen pak karay ga balkay un kay liye dardnaak ‘azaab hay” Aap رَضِيَ اللهُ عَنْهُ farmatay hain kay Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay Habeeb Habib-e-Labeeb صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay yeh baat teen bar irshad farma’ie to mein nay ‘arz ki: Woh to tabah-o-barbad ho gaey, woh kon log hain? Irshad farmaya: (1) Takkabur say apna tahband latkanay wala aur (2) Ihsaan jatlanay wala aur (3) Jhoti Qasam kha ker apna maal bechnay wala. (*Saheeh Muslim, safha 67, Hadees 171 (106)*)

## Jhoti qasam say barkat mit jati hay

Is rawayat say khususan woh tajir-o-dukandar hazraat ‘ibrat pakren jo jhoti qasmen kha ker apna maal farokhit kartay hain, ashiya kay ‘uyooob (ya’ni khamiyan) chhupanay aur naqis-o-ghatiya maal per ziyadah naf’a kamanay ki khatir pay dar pay qasmen khaey chalay jatay hain aur us mein kisi qisim ki aar (ya’ni sharam-o-jhijhak) mahsoos nahin kartay, un kay liye lamha-e-fikriya hay kay Shaf’ie Roz-e-Shumar, Do ‘Alam kay Mukhtar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-‘ibrat nishan hay: Jhoti



Qasam say suda farokhit ho jata hay aur barkat mit jati hay. *(Kanz-ul-'Ummal, jild 16, safha 297, Hadees 46376)* Aik aur jaga farmaya: “Qasam samaan bikwanay wali hay aur barkat mitanay wali hay”. *(Saheeh Bukhari, jild 2, safha 15, Hadees 2087)*

Mufassir-e-Shaheer, Hakeem-ul-Ummat Hazrat Mufti Ahmed Yar Khan عليه السلام is Hadees-e-Pak kay tahat farmatay hain: Barkat (mit janay) say murad aienda karobaar band ho jana ho ya kiye huway biyopaar mein ghata (ya'ni nuqsan) par jana ya'ni agar tum nay kisi ko jhoti qasam kha ker dhokay say kharab maal day diya woh aik baar to dhoka kha jaey ga magar dobara na aay ga na kisi ko aanay day ga, Ya jo raqam tum nay us say hasil ker li us mein barkat na hogi kay Haraam mein bay barkati hay. *(Mirat-ul-Manajeer, jild 4, safha 344)*

## **Khinzeer numa murdah**

Dawat-e-Islami kay isha'ati idaray Maktaba-tul-Madina ka (32 safhaat) per mushtamil risala “Kafan choron kay inkishafat” mein hay: Aik baar khalifa Abdul Malik kay pas aik shakhs ghabraya huwa hazir huwa aur kahnay laga: A'li Jah! Mein bay had gunahgar hon aur janina chahta hon kay aaya meray liye mu'afi hay ya nahin? Khlifa nay kaha: Kia tera gunah zameen-o-asmaan say bara hay? Us nay kaha: Bara hay. Khlifa nay pocha: Kia tera gunah loh-o-qalam say bara hay? Jawab diya: Bara hay, Pocha: Tera gunah 'arsh-o-kursi say bhi bara hay? Jawab diya: Bara hay. Khalifa nay kaha: Bhai yaqenan tera

gunah Allah عَزَّوَجَلَّ ki rahmat say to bara nahin ho sakta. Ye sun ker us kay seenay mein thama huwa tufaan ankhon kay zari'ey umand aaya aur woh darhen mar mar ker ronay laga. Khalifa nay kaha: Bhai aakhir pata bhi to chalay kay tumhara gunah kia hay! Is per us nay kaha: Huzoor! Mujhay Aap ko batatay huway bay had nadamat ho rahi hay taham 'arz kiye deta hon, shayad meri touba ki koi surat nikal aae. Ye kah ker us nay apni dastan-e-wahshat nishan sunani shuru ki. Kahnay laga: A'ali jah! Mein aik kafan chor hon, aaj raat mein nay panch qabron say 'ibrat hasil ki aur touba per aamadah huwa. Phir us nay panch qabron kay 'ibrat naak ahwaal sunaey, Aik qabar ka hal sunatay huway us nay kaha: Kafan churanay ki gharz say mein nay jab dosri qabar khodi to dil hila denay wala manzar meri ankhon kay samnay tha! Kiya dekhta hon kay murday ka munh khinzeer jesa ho chukka hay aur woh toq-o-zanjeer mein jakra huwa hay. Ghaib say awaaz aaie: Ye jhoti qasmen khata aur Haraam rozi kamata tha. *(Maikhoz Az Tazkirat-ul-Wa'izeen, safha 612)*