



WELCOME TO ISLAM
KA TARJUMA BA-NAAM



A ISLAM KE BUNYADI QIDAY

(ROMAN URDU)

Presented by
Translation Department
(Dawat-e-Islami)

Tamam Musalmano ke liye behtareen Kitab

Welcome to Islam ka tarjuma ba-naam

Islam ke Bunyadi Aqiday
(Ma'a Deen-e-Islam ke baare mein 27
Sawal Jawab)



Peshkash:

Translation Department (Dawat-e-Islami)

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ،
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Kitab perhnay ki Du'a

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mayn di huyi
Du'a perh li-jiye **إِنْ شَاءَ اللَّهُ** jo kuch perhayngey yaad rahay ga. Du'a
yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Kitab perhnay ki Du'a

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mayn di huyi Du'a
perh li-jiye **إِنْ شَاءَ اللَّهُ** jo kuch perhayngey yaad rahay ga. Du'a yeh hay:

(Al-Mustatraf, vol. 1, pp. 40)

Note: Awwal aakhir aik baar Durood Shareef perh layn.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ،
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Islam ke Bunyadi Aqiday“ ke 18 Huroof ki nisbat se is kitab ko parhne ki ”18 Niyyatein“

Farman-e-Mustafa ﷺ: صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ya'ni
 Musalman ki niyyat us ke amal se behtar hai.¹

Do Madani Phool: (1) Baghair achhi niyyat ke kisi bhi amal-e-khair ka sawab nahi milta. (2) Jitni achhi niyyatein ziyada, utna sawab bhi ziyada.

(1) Har baar Hamd aur (2) Salat aur (3) Ta'awwuz aur (4) Tasmiyah se aghaaz karunga (Isi safha par oopar di hui do Arabic Ibaarat parh lene se in chaar Niyyaton par 'amal ho jaye ga). (5) Allah ﷻ ki riza ke liye is kitab ka Awwal ta Aakhir mutala'a karunga (6) hatta l-was'e is ka ba wuzu aur (7) Qibla roo mutala'a karunga (8) Qurani Ayaat aur (9) Ahadith-e-Mubaraka ki Ziyarat karunga (10) Jahan jahan "الله" ka naam pak aayega wahan ﷻ aur (11) Jahan jahan "Sarkar" ka Ism-e-Mubarak aayega wahan ﷺ parhunga (12) (Apne zaati nuskhay par) yaad'daasht ke liye zaroori Nukat likhunga (13) (Apne zaati Nuskhay par) (Zaruratan) Khas Khas Maqamat per Under Lain Karunga (14) Kitab mukammal parhne ke liye Ba Niyyate Husul-e-'Ilm-e-Deen Rozana Kam

¹ Mu'jam Kabeer lil Tabarani, vol. 6, p. 185, Hadith: 5942

Az Kam char Safhat perh kar 'Ilm-e Deen Hasil kay Sawab Ka haqdar banuga (15) Doosron ko yeh kitab parhne ki targheeb dilaoonga (16) Is Hadith-e-Pak تَهَادُّوا تَعَابًا Aik doosre ko tohfa do, aapas mein mohabbat barhe gi¹ par 'amal ki niyyat se (aik ya hasb e taufeeq tadad mein) yeh kitab khareed kar doosron ko tohfa dunga (17) Is kitab ke mutala'ay ka sawab saari Ummat ko isaal-e-Sawab karunga (18) Kitabat waghera mein Shar'ee ghalati mili to Naashireen ko tahriri taur par muttala' karunga (Naashireen o Musannif waghera ko kitabon ki aghlaat sirf zubaani batana khaas mufeed nahi hota).

Achhi achhi niyyaton se mutalliq rehnumai ke liye, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ ka sunnaton bhara bayan "Niyyat ka Phal", aur niyyaton se mutalliq Aap ka murattab kardah risala "Sawab Barhane ke Nuskhe" Maktaba-tul-Madinah ki kisi bhi shaakh se hadiyyatan hasil farmayein.

¹ Mu'atta Imam Malik, vol. 2, p. 407, Hadith: 1731

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ،
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Al-Madina-tul-'Ilmiyyah

Az: Shaykh-e-Tareeqat, Ameer-e-Ahl e Sunnat, Baani-e-Dawat-e-Islami, Hazrat Allama Maulana Abu Bilal Muhammad Ilyas Attar
Qadri Razavi Ziyaee دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ

الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ وَبِفَضْلِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Tableegh-e-Quran o Sunnat ki Aalamgeer Ghair Siyasi Tehreek "Dawat e Islami" neki ki dawat, ihya e sunnat aur isha'at-e-ilm-e-shariat ko dunya bhar mein 'aam karne ka 'azm-e-musammam rakhti hai, in tamam umoor ko bahusn-e-khoobi sar anjaam dene ke liye muta'addid Majalis qiyam 'amal me laya gaya jin mein se ek Majlis "Al-Madina-tul-Ilmiyah" bhi hai, jo Dawat e Islami ke Ulama o Muftiyan-e-Kiram رَحِمَهُمُ اللَّهُ تَعَالَى par mushtamil hai, jis ne khaalis 'Ilmi, Tehqeeqi aur Isha'ati kaam ka beera uthaya hai. Is ke Mandarja Zail Chhay Shobajaat hain: (١) Shoba Kutub e A'la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ (٢) Shoba Darsi Kutub (٣) Shoba Islahi Kutub (٤) Shoba Tarajim Kutub (٥) Shoba Taftesh Kutub (٦) Shoba Takhrij

"البدنية العلمية" ki awwaleen tarjeeh Sarkar e A'la Hazrat Imam-e-Ah-e-Sunnat, Azeem -al-Barkat, Azeem-al-Martabat, Parwana-e-Sham'e Risalat, Mujaddid-e-Deen-o-Millat, Haami-e-Sunnat, Maahi-e-Bid'at, 'Aalim-e-Shariat, Peer-e-Tareeqat, Baa'is-e-Khair o Barkat, Hazrat Allama Maulana Al-Haaj Al-Hafiz Al-Qari Shah

Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ ki Gira maya Tasaaneef ko Asr-e-Haazir ke taqazon ke mutabiq Sehhal Usloob mein pesh karna hai. Tamam Islami bhai aur Islami behnain is Ilmi, Tehqeeqi aur Isha'ati Madani kaam mein har mumkin Ta'awun farmayein aur Majlis ki taraf se shaye honay wali kutub ka khud bhi Mutala'a farmayein aur doosron ko bhi is ki Targheeb dilayein. Allah عَزَّوَجَلَّ "Dawat e Islami" ki tamam Majalis ba-shumool "Al-Madinat-ul-Ilmiya" ko din 11 veen aur raat 12 veen taraqqiyan 'ata farmaye aur hamare har 'amal-e-khair ko zer-e-Ikhlās say Arasata farmakar dono Jahan ki bhalae ka sabab banaye. Hamein Zer-e-Gumbad-e-Khazra Shahadat, Jannat-ul-Baqi mein Madfan aur Jannat-ul-Firdaus mein jagah naseeb farmaye.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Ramadan-ul-Mubarak 1425 Ah



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ،
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PESH-E-LAFZ

Is Roo e Zameen par mukhtalif Mazaahib aur Adyaan ke maanne wale abad hain jo apni apni tehzeeb aur I'tiqad ke mutabiq zindagi guzar rahe hain lekin Khali-q-e-Kainaat Allah ﷻ ki bargah-e-'Aaliya mein Maqbool Deen "Islam" hai. Chunaanche Quran Majeed mein Irshad e Baari Ta'ala hai:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Beshak Allah ke yahan Islam hi Deen hai.¹

Aur doosre maqam par hai:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

Aur jo Islam ke siwa koi Deen chahe ga woh hargiz us se qubool na kiya jaye ga aur woh Aakhirat mein Ziyan kaaron se hai.²

Sabiqa Tamam Anbiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ bhi iski deen per then chunaanche Mufassir-e-Shaheer, Sadr-ul-Afazil Maulana Sayyid

¹ Al-Quran, Al-Imran, verse 19; translation from Kanz al-Iman

² Al-Quran, Al-Imran, verse 85; translation from Kanz al-Iman

Muhammad Naeem-ud-Din Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ aayat:
 'وَأَشْهَدُ بَأَنَّا مُسْلِمُونَ' Tarjuma Kanz ul Iman: *Aur aap gawah ho jaye ke hum Musalman hain.* tehat farmate hain: Aur yeh bhi ma'loom hua ke pehle Anbiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ Ka Deen Islam tha na ke Yahoodiyat o Nasraniyat-

Un tamam jalilul qadr Anbiya-e-Kiram عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ ne logon ko aik Allah per Iman lane aur usi ki 'Ibadat baja lane ki dawat di. Sab se Aakhir mein Allah ne apne Piyare Habeeb Hazrat Sayyiduna Muhammad-e-Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ko Mab'oos farmaya aur un par Quran-e-Pak nazil farmaya aur unhe akhlaaq-e-Hasana ka behtareen namoona banaya ab rehti dunya tak tak Quran-e-Pak aur Aap ki Sunnat hi Deen ki bunyad hain. Islam aik fitri aur Aafaqi Deen hai aur Insaniyat ke liye Kamil Hidayat hai. Is ki T'aleemat aur Ahkam Khaliq-e-Ka`nat kay nazil karda hai, Lehaza inhi par 'amal paira ho kar dono jahan mein kamiyabi mumkin hai. Har aik ko chahiye ke Islami T'aleemat sikhe aur apne 'Aqaid, 'Ibadat, Mu'amalat, aur Akhlaqiyat waghera mein agar kuch kotahi paaye to Islam ki roshni mein is kotahi ko door kare aur Mukammal taur par Islami Zabib-e-Hayat ke mutabiq zindagi guzarne me koshan rahe. Zer-e-Nazar kitab mein Islami 'Aqaid ko aasan andaz mein bayan karne ki koshish ki gayi hai aur ikhtisar ke saath Arkan-e-Islam par bhi roshni daali gayi hai. Aakhri Abwab mein Islami Ahkamat o T'aleemat se muta'lliq Mukhtalif Suwalat qa'im kar ke un ke 'Aam faham Jawabat diye gaye hain aur is zimn mein ja-baja Qurani Ayaat aur Ahadith-e-Nabwi bhi naql farmayi hain. Har aik

¹ Al-Quran, Al-Imran, verse 52; translation from Kanz al-Iman

ke liye is ka mutala'a mufeed hai. Is se phle yeh kitab Maktaba-tul-Madinah se angrezi mein "Welcome to Islam" ke naam se shay'e ho chuki hai aur ab Roman Urdu mein Sheikh-e-Tariqat Ameer-e-Ahl-e-Sunnat, Baaniye Dawat-e-Islami Hazrat Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadri Razavi **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** ki bargah se 'ata karda "Islam ke Bunyadi Aqede" ke naam se shaye ki ja rahi hai.

الْحَمْدُ لِلَّهِ! "Al-Madina-tul-Ilmiya" ye kitab darj zail khusoosiyat se moazayan kar ke behtar andaaz mein pesh karne ki sa'adat haasil kar rahi hai:

☆ Al-Madina-tul-Ilmiya" ke andaaz ke mutabiq is kitab ko bhi Zawar-e-Takhrij se aarasta karte hue Ahadees o Riwayat ki Maqdoor bhar takhreej ka ehtamam kiya gaya hai.

☆ Jin Kutub se Takhreej ki gayi hai ab Aakhir mein un tamam ki Fehrist " **مَأْخُذٌ وَمَرَاجِعُ** " ke naam se banai gayi hai aur is Fehrist mein Musannifeen, Mu'allifin ke naam ma'a Sanne Wafat, Matba'e aur Sine Taba'at bhi darj kar diye gaye hain.

☆ Ja baja mushkil alfaz par i'raab bhi lagaye gaye hain.

☆ Ayaat mein Qurani Rasm-ul-Khat (Khat-e Usmani) barqarar rakhne ke liye tamam Ayaat aik makhsos Qurani Saaft wair se (Corel Draw ke zariye) paste ki gayi hain.

☆ Ayaat e Qurani ka Tarjuma Kanz-ul-Iman se pash kiya gaya hai.

☆ Ayaat o Tarajim ka Taqabul " Kanz ul Iman" (Matbu'ah Maktaba-tul-Madina se do martaba kiya gaya hai.

☆ ‘Alamat-e-Tarqeeem (Punctuation Marks) ya'ni Kamaan, Full Stop, Colon, inverted commas (inverted commas) waghera ka zaruratan ehtimam kiya gaya hai.

☆ Kitab ko khoobsurat banane ke liye Jild (Headings), Qurani Ayaat, Ba'z 'Ibarat, Numbering aur Borders waghera ki Tarkeeb Design Setting Saaft ware Corel Draw ke zariye ki gayi hai.

☆ Do martaba poori kitab ki Proof Reading ki gayi hai. Is kaam mein aap ko jo khoobi nazar aaye yaqinan wo Allah ki ‘ata hai aur us kay piyare Habib ﷺ ki ‘inayat say hai aur ‘ulama-e-karam رَحْمَهُمُ اللَّهُ Bilkhusus Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Baani e Dawat-e-Islami Hazrat Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadri Razavi Ziyaee مَدَّ ظِلُّهُ الْعَالِ ka Faizan ka sadqa hai aur ba wujud ahtiyat kay jo khamiya reh gayi ho, unhe hamari taraf se na-daanista kotahi par mehmoool kiya jaye. Qari`een khusoosan ‘Ulama-e-Kiram دَامَتْ قُبُورُهُمْ se guzarish hai agar koi khami aap mehsoos farmayen ya apni Qeemti aara aur tajawiz dena chahe to hamein tehreeri taur par muttala' farmayein. Allah hamein apni riza ke liye kaam karne ki taufeeq ‘ata farmaye aur Dawat-e-Islami ki Majlis "Al-Madina-tul-Ilmiya" aur deegar Majalis ko din giyarween raat barhween taraqqiyan ‘ata farmaye.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ ﷺ

Shoba Islahi Kutub

Majlis Al-Madina-tul-Ilmiyyah

Allah Per Iman

Musalman hone ke liye yeh zaroori hai ke insan Allah Ta'ala ki Wahdaniyat ko maane aur Hazrat Muhammad ﷺ ki Nabuwwat o Risalat ko maane.

Allah Ta'ala aik hai, Us ki Khudaaai mein, Us ke kaamon mein, Us ke Ahkaam mein aur Us ke Asmaa mein koi Us ka shareek nahi.

Allah Wajib-ul-Wujood hai jis ka ma'ni yeh hai ke Us ka Wujood zaroori hai aur 'Adam mahaal hai, Woh hamesha se hai aur hamesha rahe ga, Sirf Allah hi ghair mahdood ta'areefon, mohabbaton aur 'ibadat ka haq daar hai.

Allah Ta'ala kisi ka mohtaj nahi hai balke har shai Allah Ta'ala ki mohtaj hai.

Allah Ta'ala ki Zaat ka 'aqal ke zariye se ihata nahi kiya ja sakta, Woh hamare khayal aur samajh se Waraa` hai, 'Aqal, danai aur hikmat in zaraaye se Allah Ta'ala ki Azeem Zaat ko jaanna mumkin nahi hai, Woh khayalat se Waraa` hai, Woh kisi hadd mein mahdood nahi hai.

Kisi cheez ko tasawwur mein tab hi laya ja sakta hai jab us ki koi tay shuda shakal o soorat ho aur Allah Ta'ala shakal o soorat se Paak hai, La-Mahdood hai aur har pabandi se Aazad hai, Lehaza 'aqal mein Us ki koi bhi shakal o soorat bithana mumkin nahi hai, albatta Allah Ta'ala ki makhlooq par ghaur aur tadabbur karne se aur us ke sath sath Allah Ta'ala ki di hui ne'mat 'aqal ko ist'emal karne se Allah Ta'ala ke wujood ki ma'rifat mumkin hai.

Allah Ta'ala na kisi ka Baap hai aur na kisi ka Beta aur na hi Us ki

koi Biwi hai, jo yeh maane ya kahe ke Allah Ta'ala kisi ka Baap hai ya Beta hai woh Daira-e-Islam se kharij hai.

Allah Ta'ala saare kamalaat ka Jaame' hai, har na-paki, 'aib, zulm, bad-akhlaqi aur be-hayai ke kaamon se Paak hai, kisi nuqs, kotahi ya kamzori ka Us ki Zaat mein paaya jana bilkul na-mumkin hai.

Jhoot bolna, dhoka dena, bad-tameezi, wehshat, jahalat, be-rehmi aur is jaisi deegar mazmoom cheezein Allah Ta'ala ke liye mumkin nahi hain.

Allah Ta'ala waqt, jagah aur simt ki hudood se, shakal o soorat aur har woh cheez jo makhlooq se mushabihat rakhti hai us se Paak hai.

Allah Ta'ala ko dunya mein dekhna yeh hamare Aaqaa Hazrat Muhammad Mustafa ﷺ ke sath khaas hai.¹

Huzoor ﷺ ne Me'raj ki raat Allah Ta'ala ka jaagte hue sar ki aankhon se deedar kiya.²

Baqi Anbiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ ne muraqaba ya khwab ki haalat mein Allah Ta'ala ka deedar kiya.³

Riwayat hai ke Hazrat Imam Abu Hanifah رَحْمَةُ اللَّهِ عَلَيْهِ ne khwab mein sau (100) se ziyada martaba Allah Ta'ala ka deedar kiya.⁴

Is se ma'loom hua ke Anbiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ ke 'ilawa ba'z Auliya Allah رَحْمَةُ اللَّهِ عَلَيْهِمُ ko bhi khwab mein Allah Ta'ala ka deedar hota hai.

¹ Bahar-e-Shari'at, Juzz 1, vol. 1, p. 20

² Bahar-e-Shari'at, Juzz 1, vol. 1, p 68

³ Bahar-e-Shari'at, Juzz 1, vol. 1, p 21

⁴ Minh al-Rawd al-Azhar, p. 124 wa Bahr-e-Shari'at, juzz 1, vol. 1, p. 21

Allah Ta'ala **مَا لِكَ الْبُدِك** ya'ni sab se bara Badshah hai, Woh jo chahe jab chahe jaise chahe apni marzi se karta hai kisi ka Us par qabza ya tasallut nahi hai aur koi Us ke irada se Usay pher nahi sakta. Allah Ta'ala ko na oongh aati hai aur na neend Woh saare jahaanon ko hamesha dekhta hai. Allah Ta'ala na kabhi thakta hai aur na udaas hota hai, Allah Ta'ala ke siwa koi bhi is kainaati ki hifazat karne wala nahi, Woh sab se ziyada bardasht karne wala, khayal rakhne wala, aur maa baap se bhi ziyada reham karne wala hai, Us ki rehmat toote hue dilon ka chain hai, saari shaanein aur azmatein sirf Usi ke liye hain.¹

Nubbuwat Per Iman

Musalman ke liye Anbiya **عَلَيْهِمُ السَّلَام** ki Sifaat-e-Hameedah ko maanna aise hi zaroori hai jaise Allah Ta'ala ki Sifaat ko maanna zaroori hai, Nabuwat ke baare mein itna aur sahih 'ilm zaroori hai ke jis ki wajah se Anbiya **عَلَيْهِمُ السَّلَام** ki taraf ghalat baatein mansoob karne, ghalat 'aqeday ikhtiyar karne aur un ki azmat o martaba ke khilaf kuch kehne ya sunne se bach sakein.

Anbiya **عَلَيْهِمُ السَّلَام** sab Insan thay

Nabi aik aisa insan hai jis par insanon ki hidayat ke liye Allah Ta'ala ki taraf se Wahi nazil hoti hai, aise insan ko Allah ka Rasool bhi kehte hain.

Jitne bhi Nabi tashreef laaye sab ke sab insan aur mard thay, kisi aurat ko kabhi bhi Nabi ke martabe par faaiz nahi kiya gaya, Allah

¹ Bahar-e-Shari'at, Juzz 1, vol. 1, p 22 Derived

Ta'ala par yeh zaroori nahi tha ke woh Anbiya عَلَيْهِمُ السَّلَام ko bheje. Baharhaal yeh Us ka had darja karam aur Us ki meherbani hai ke Us ne insan ki hidayat ke liye Nabiyon ko bheja, Nabi sirf wohi hota hai jis par Wahi nazil hoti hai, woh Wahi chahe farishte ke zariye se ho ya kisi aur zariye se.¹

Allah Ta'ala ke chand Mo'azzaz Nabiyon ke Asmaa

Allah Ta'ala ne insan ki hidayat ke liye waqtan fawaqtan Adam عَلَيْهِ السَّلَام se le kar Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ tak bahut se Anbiya عَلَيْهِمُ السَّلَام ko bheja, ba'z ke naam Quran-e-Pak mein wazahat ke sath bayan hue aur ba'z ke bayan nahi hue, woh Anbiya jin ke tazkire Quran-e-Pak mein hain un ke Asmaa-e-Girami mandarjah zail hain:

{1}... Adam² عَلَيْهِ السَّلَام

{2}... Idrees³ عَلَيْهِ السَّلَام

{3}... Nooh⁴ عَلَيْهِ السَّلَام

{4}... Hood⁵ عَلَيْهِ السَّلَام

{5}... Saleh⁶ عَلَيْهِ السَّلَام

{6}... Ibrahim⁷ عَلَيْهِ السَّلَام

¹ Bahar-e-Shai'at, Juzz 1, vol. 1, p. 68 Derived

² Part 1, Al-Baqarah, verse 31

³ Part 16, Maryam, verse 56

⁴ Part 19, Al-Shu'ara, verse 106

⁵ Part 19, Al-Shu'ara, verse 124

⁶ Part 19, Al-Shu'ara, verse 142

⁷ Part 6, Al-Nisa', verse 163

{7}... Ismail¹ عَلَيْهِ السَّلَام

{8}... Ishaq² عَلَيْهِ السَّلَام

{9}... Loot³ عَلَيْهِ السَّلَام

{10}... Yaqoob⁴ عَلَيْهِ السَّلَام

{11}... Yusuf⁵ عَلَيْهِ السَّلَام

{12}... Shoaib⁶ عَلَيْهِ السَّلَام

{13}... Ayyub⁷ عَلَيْهِ السَّلَام

{14}... Musa⁸ عَلَيْهِ السَّلَام

{15}... Haroon⁹ عَلَيْهِ السَّلَام

{16}... Zulkifl¹⁰ عَلَيْهِ السَّلَام

{17}... Dawood¹¹ عَلَيْهِ السَّلَام

{18}... Sulaiman¹² عَلَيْهِ السَّلَام

¹ Part 6, Al-Nisa`, verse 163

² Part 6, Al-Nisa`, verse 163

³ Part 19, Al-Shu'ara, verse 161

⁴ Part 6, Al-Nisa`, verse 163

⁵ Part 12, Yusuf, verse 4

⁶ Part 19, Al-Shu'ara, verse 177

⁷ Part 6, Al-Nisa`, verse 163

⁸ Part 9, Al-A'raf, verse 104

⁹ Part 6, Al-Nisa`, verse 163

¹⁰ Part 17, Al-Abiya`, verse 85

¹¹ Part 6, Al-Nisa`, verse 163

¹² Part 6, Al-Nisa`, verse 163

{19}... Zakariyya¹ عَلَيْهِ السَّلَام

{20}... Yahya² عَلَيْهِ السَّلَام

{21}... Yunus³ عَلَيْهِ السَّلَام

{22}... Ilyas⁴ عَلَيْهِ السَّلَام

{23}... Alyasa⁵ عَلَيْهِ السَّلَام

{24}... Isa⁶ عَلَيْهِ السَّلَام

{25}... Uzair⁷ عَلَيْهِ السَّلَام aur

{26}... Saare Nabiyon ke Sardar Hazrat Muhammad⁸ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Anbiya ki Ta'dad

Anbiya عَلَيْهِمُ السَّلَام ki ta'dad yaqeen ke sath muta'ayyan karna durust nahi kyunke Anbiya عَلَيْهِمُ السَّلَام ki ta'dad ke mu'amle mein riwayat mukhtalif hain lehaza mehfooz tareeqa yeh hai ke insan yun kahe ke Allah Ta'ala ne kam o besh aik lakh choubees hazaar Anbiya عَلَيْهِمُ السَّلَام ko insanon ki hidayat ke liye bheja.

¹ Part 16, Maryam, verse 7

² Part 16, Maryam, verse 7

³ Part 6, Al-Nisa', verse 163

⁴ Part 23, Al-Saffat, verse 123

⁵ Part 7, Al-An'am, verse 86

⁶ Part 6, Al-Nisa', verse 163

⁷ Part 10, Al-Tawbah, verse 30

⁸ Part 22, Al-Ahzab, verse 40, Bahar-e-Shari'at Juzz 1, vol. 1, p. 48 Derived

Farishton par Iman

Farishte na mard hain aur na aurat, na khate hain na peete hain, woh Noor se paida kiye gaye hain aur unhein yeh taqat haasil hai ke woh koi bhi shakal o soorat ikhtiyar kar lein lekin woh Allah Ta'ala ki marzi aur hukm ke khilaf kuch nahi karte, har farishte ke zimme koi na koi kaam hai, kuch farishte Allah Ta'ala ki taraf se Us ke Nabiyon ki taraf Wahi laate hain, kuch ki zimmedari baarish barsana hai, kuch makhlooq tak rizq pohanchane ki zimmedari ada karte hain, kuch farishte maa ke pait mein bachche ki shakal o soorat banate hain aur kuch insani jism mein aane wali tabdeeliyon ki dekh bhaal karte hain, kuch farishton ki zimmedari hai ke woh jaandar cheezon ki un ke dushmanon se aur sakht khatraat se hifazat karein aur kuch farishte ghoom phir kar aisi mehfil mein शामिल hote hain jin mein Allah Ta'ala ka zikr aur Huzoor ﷺ ka zikr hota hai, kuch farishte Huzoor ﷺ ki bargah mein Durood o Salaam parhne walon ka Durood o Salaam pesh karte hain aur koi woh hai jo Qayamat ke din se pehle Soor phoonke ga.¹

Hazrat Sayyiduna Jibrail ﷺ sab farishton ke sardar hain, un ka khitaab رُوح الامين hai, unhon ne Huzoor ﷺ ki bargah mein choubes hazaar martaba hazri di hai.²

Isi tarah Adam ﷺ ke paas barah martaba, Idrees ﷺ ke paas chaar martaba, Nooh ﷺ ke paas pachaas martaba, Ibrahim ﷺ ke paas bayalees martaba, Ayyub ﷺ ke paas

¹ Bahar-e-Shari'at, Juzz 1, vol. 1, p. 90 Derived

² Tafseer Ruh Al-Bayan, part 19, Al-Shu'ara, under verse 193, vol. 6, p. 306

teen martaba, Yaqoob عَلَيْهِ السَّلَام ke paas chaar martaba, Musa عَلَيْهِ السَّلَام ke paas chaar sau martaba aur Isa عَلَيْهِ السَّلَام ke paas das martaba hazri di hai.¹

Deegar mo'azzaz farishton mein se Sayyiduna Mikail, Sayyiduna Israfeel aur Sayyiduna Izrael عَلَيْهِمُ السَّلَام hain, Sayyiduna Izrael عَلَيْهِ السَّلَام maut ke farishte hain, phir kuch aur farishte hain jo Arsh aur Kursi ko uthaye hue hain, Farishton ki apni koi raye ya apne aqali faislay nahi hote, woh paida hi mehaz Allah Ta'ala ka hukm maanne ke liye kiye gaye hain, woh kyun, kaise, kya, is tarah ke sawal Allah Ta'ala ki ijazat ke baghair nahi poochte woh mukammal taur par Allah Ta'ala ki ita'at mein rehte hain.

Do farishte hamesha insan ke sath us ke dono kandhon par hote hain, un ko كِرَامَاتِيْن kehte hain, woh achhe buray a'maal likhte hain, doosre do mash'hoor farishte Munkar aur Nakeer hain, mayyit ko dafna dene ke baad yeh farishte mayyit se Iman ke muta'lliq teen sawal poochte hain:

Sawal Number 1: Tera Rab kon hai?

Sawal Number 2: Tera Deen kya hai?

Sawal Number 3: Is Zaat ke baare mein tu kya kaha karta tha? (Hazrat Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki taraf ishara karte hue).

Jinn

Aik doosri taqatwar makhlooq jis ko Jinn kaha jata hai yeh aag se

¹ Tafseer Al-Siraj Al-Muneer, vol. 1, p. 120

banaye gaye hain, kuch aise hain ke woh koi bhi shakal o soorat ikhtiyar kar sakte hain, un ki zindagiyan bahut lambi hoti hain aur kuch cheezein un ki insanon ki tarah hoti hain jaise 'aqal aur rooh, woh khate, peete, shaadiyan karte hain aur un ki bhi aulad hoti hai, insanon ki tarah intiqal bhi karte hain, un mein Musalman bhi hain ghair Muslim bhi, Sahih-ul-Aqeedah bhi aur bad mazhab bhi, sab jinnon ko bura samajhna sakhti se mana kiya gaya hai.¹

Allah Ta'ala ki Kitabon par Iman

Saari Aasmani Kitabein sachi hain aur jo Ahkam Allah Ta'ala ne un mein diye hain un par Iman lana zaroori hai albatta Quran-e-Pak ke 'ilawa deegar kitabon mein tabdeeli aur tehreef ki wajah se un ki maujooda 'ibaraton par sawaliya nishan khara ho gaya hai.

Un Muqaddas Kitabon ki hifazat ka zimma un kitabon ke maanne walon ko diya gaya tha, bajaye is ke ke woh log kitabon ko seenon aur takhtiyon mein mehfooz karte kitabon mein tabdeeliyan karne lag gaye, nateeja yeh nikla ke un kitabon se a'itmaad uth gaya kyunke woh aisi na raheen jaise nazil hui theen.

Logon ne apne mafaad ki khatir un kitabon ke alfaz, huroof aur ma'ani tabdeel kar diye aur apni khwahishat ke mutabiq kitabon mein kami beshi kar daali, Aasmani Kitabon mein is tarah ki tabdeeli ko tehreef kehte hain, is liye munasib yeh hai ke jab hamare saamne koi aisi cheez aaye ke jis ka zikr pichhli kitabon mein hai hum use sirf is soorat mein qubool karein ge ke woh Quran Pak ke sath mutabiqat rakhti ho, lekin agar woh cheez

¹ Bahar-e-Shari'at, vol. 1, p. 96 Derived

Quran Pak ki ta'leemat se takrati hai to us ko tehreef ka nateeja samjhein ge.

Lehaza agar pichhli kitabon ke hawale se koi cheez hamare saamne aaye to woh cheez Quran Pak se mutabiqat rakhti hai ya nahi is ki tehqeeq kiye baghair hum na to fauran usay qubool kar lein aur na hi inkar karein, is mu'amle mein ehtiyat ka daman pakre rehna bahut zaroori hai.

Quran-e-Majeed Allah Ta'ala ka Aakhri Kalam hai

Allah Ta'ala ne kai Muqaddas Kitabein aur Saheefay apne Anbiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ ke zariye se insanon ko 'ata farmaye, un mein se chaar kitabein bahut ziyada mash'hoor hain:

{1}... Taurat: Hazrat Musa عَلَيْهِ السَّلَامُ par utari gayi.

{2}... Zaboor: Hazrat Dawood عَلَيْهِ السَّلَامُ par utari gayi.

{3}... Injil: Hazrat 'Isa عَلَيْهِ السَّلَامُ par utari gayi.

{4}... Quran-e-Majeed: Khatam ul Anbiya war-Rusul Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ par utara gaya.

Allah Ta'ala ke Kalam hone ki haisiyat se in kitabon mein martabe ke a'itbaar se koi farq nahi, Kalam-e-Ilahi hone ke hawale se sab kitabein barabar hain albatta Quran-e-Muqaddas husool-e-sawab ke hawale se sab kitabon mein azeem hai.¹

Maut aur Qabr

Jab Rooh jism se nikal jaati hai to us haalat ko Maut kehte hain, har

¹ Bahar-e-Shari'at, Juzz 1, vol. 1, p. 29 Derived

aik ne marna hai, Maut se kisi ko koi cheez nahi bacha sakti, har aik ke liye Maut ka waqt muta'ayyan hai, koi bhi cheez us ko mu'akhkhar nahi kar sakti, jab kisi ki zindagi khatm ho rahi hoti hai to Izrael عَلَيْهِ السَّلَام aa kar us ki Rooh nikaal lete hain, jab marne wala shakhs apne dayein bayein dekhta hai to use har taraf farishte nazar aate hain, Rehmat ke farishte Musalman ke paas aate hain aur Azaab ke farishte Kafir ke paas aate hain, Musalman ki Rooh ko Rehmat ke farishte aasani aur izzat ke sath nikaalte hain aur Kafir ki Rooh bare dard aur be-hurmati ke sath nikaali jaati hai.¹

Jab koi Qabron ki ziyarat ke liye jaata hai, Roohein us shakhs ko dekhti pehchanti hain aur jo woh kehta hai us ko sunti bhi hain balke Roohein to zaireen ke qadmon ki aahat bhi sunti hain.²

Tadfeen ke baad kya hota hai?

Jab insan ko dafan kar diya jata hai to Qabr tang ho kar mayyit ko dabati hai, Musalman ko aise dabati hai jaise maa apne bachche ko gale se laga kar zor se dabati hai.³ Aur Kafir ko is tarah dabati hai ke us ki pasliyan aik doosre mein paiwast ho jati hain.⁴ Jab log dafna kar wapis jaane lagte hain to mayyit un ke qadmon ki aahat sunti hai.⁵ Us waqt do farishte jin ke naam Munkar aur Nakeer hain apne lambe daanton se zameen ko cheerte phaarte hue Qabr mein aate hain, un ki shaklein bahut daraoni aur khaufnak

¹ Kanz-ul-Ummal, Kitab Al-Mout, Juz 15, vol. 8, p. 238, Hadith 42162 Derived

² Kanz-ul-Ummal, Kitab Al-Mout, Juz 15, vol. 8, p. 272, Hadith 42549 Derived

³ Sharh Al-Sudur, p. 345

⁴ Musnad Imam Ahmmed, vol. 4, p. 253, Hadith 12273

⁵ Sahih Muslim, p. 1535, Hadith 2870

hoti hain, un ke jismon ke rang kaale aur un ki aankhein neeli aur bahut badi badi hoti hain goya ke un ki peshaniyon se bahar nikalti hui ma'loom hon gi, un se aag ke sholay nikalte hon ge, un ke baal bahut khaufnak aur sar se paaon tak lambe hon ge, un ke daant bhi bahut lambe hon ge jis se woh zameen phaar dein ge, woh murday ko sakhti se hila kar uthayein ge aur bare mazboot aur sakht lehja mein yeh teen sawal poochhein ge:

{1}... مَنْ رَبُّكَ؟ (Tera Rab kon hai?)

{2}... مَا دِينُكَ؟ (Tera Deen kya hai?)

{3}... مَا كُنْتَ تَقُولُ فِي حَقِّ هَذَا الرَّجُلِ؟ (Tum is shakhs ke baare mein kya kaha karte thay?) Agar mayyit Musalman hai to us ke mandarjah zail jawab hon ge:

{1}... رَبِّيَ اللهُ (Mera Rab Allah hai)

{2}... دِينِيَ الْإِسْلَامَ (Mera Deen Islam hai)

{3}... هُوَ رَسُولُ اللهِ (Woh Allah ke Rasool hain)

Ab aasmanon se aik aawaz sunai de gi ke mere bande ne sach kaha hai is ke liye Jannat ka dastar khwan bichha do, usay Jannati kapre pehenne ke liye de do aur Jannat ke darwaze us ke liye khol do. Thandi hawa aur Jannat ki khushboo fiza ko bhar de gi, Qabr ko waseeh kar diya jaye ga.¹

¹ Al-Rawd Al-Fa`iq, p. 350

Farishte kahein ge: Dulhan ki tarah so ja jaise woh shab-e-uroos soti hai.¹

Yeh sab naik Musalmanon ke liye hoga. Gunahgar Musalman apne gunahon ke hisaab se azaab diye jayein ge, yeh azaab aik waqt tak ke liye jaari rahe ga, jab koi mayyit ke liye dua kare to us dua ke sabab mayyit se azaab door ho sakta hai ya phir Allah Ta'ala mehez apni rehmat se mayyit ko bakhsh de.

Agar mayyit munafiq (Kafir) hai to woh un sawalon ka jawab na de sake ga aur kahe ga: **هَاهُ! هَاهُ! لَا أَذْرِي** ya'ni afsos main kuch nahi jaanta, aik bulane wala garajdar aawaz mein kahe ga: yeh jhoota hai, Jahannam ka dastar khwan is ke liye bichha do, isay Jahannam ke aag wale kapre pehenne ke liye do aur is ke liye Jahannam ke darwaze khol do, do farishte usay aag ke bare bare hathoron se maar maar kar azaab dein ge, bahut saare saanp aur bichhoo bhi usay daste rahein ge, mukhtalif azaabon mein woh muhtala kiya jata rahe ga yahan tak ke Qayamat ka din aa jaye ga.²

Qiyamat

Musalman ke liye is haqeeqat par Iman rakhna zaroori hai ke har aik ki maut ka din aur waqt muta'ayyan ho chuka hai, dunya ki har shai aik din fana hone wali hai, Allah Ta'ala ke hukm se aik din yeh jahaan khatm ho jaye ga, wohi aakhri din kehlata hai, usi ko Qayamat kehte hain.

Riwayat mein hai ke Hazrat Israfeel **عَلَيْهِ السَّلَام** Arsh ke neeche

¹ Jam'i Tirmidhi, vol. 2, p. 338, Hadith 1073

² Musnad Imam Ahmed, vol. 6, p. 414, Hadith 18559 Derived

ghutnon ke bal jhuke hue Soor ko apne hath mein liye hue is baat ka intezaar kar rahe hain ke kab Allah Ta'ala ka hukm aaye aur woh Soor phoonkein, pehli baar Soor phoonkne se poori kinaat tabah o barbaad ho jaye gi, zameen, aasman, farishte, insan us din tabah ho jayeinge sirf Allah Ta'ala hi hamesha rahe ga.¹ Lekin Qayamat ke aane se pehle bahut saare aise nishan zahir hon ge jis se yeh pata chal jaye ga ke Qayamat nazdeek aa chuki hai, kuch nishaniyan zikr ki jati hain:

‘Ilm ka Uth Jana:

Ulama-e-Deen ke faut ho jaane ki wajah se aahista aahista Ilm-e-Deen uth jaye ga, kuch Ulama hon ge bhi lekin un ke dil o dimaagh haqeeqi Ilm-e-Deen se khaali ho chuke hon ge, us waqt logon ka zehan deeni aur mazhabi nahi rahe ga.²

Jinsi Bigaar:

Jinsi bigaar mein taraqqi ho jaye gi, zina aur badkari aam ho jaye gi.³

Be-hayai is had tak pahunch jaye gi ke insan janwaron ki tarah sar-e-aam jima'a kare ga, izzat o ehtiram, akhlaq o aadaab jo ke chhoton ko baron ke sath jore rakhte hain yeh cheezein khatm ho jayein gi.⁴

¹ Durr-e-Manthur, part 7, Al-An'am, under verse 73, vol. 3, p. 297,

² Sahih Bukhari, vol. 1, p. 54, Hadith 100

³ Sahih Bukhari, vol. 3, p. 472, Hadith 5231

⁴ Sahih Muslim, p. 1570, Hadith 2937

Mardon ki aabadi kam ho jaye gi aur aurton ki aabadi barh jaye gi yahan tak ke aik mard ke liye pachaas aurtein ta'daad ke hisaab se hon gi.¹

Jhoothe Nabi:

Agarche Nabuwwat Hazrat Muhammad ﷺ par khatm ho chuki phir bhi kuch log Nabuwwat ka da'wa karein ge, kuch jhoothe Nabi jin ko hum jaante hain un ke naam yeh hain:

{1}... مُسَيِّلِيْه كَذَاب: Arab ke registaani ilaake "Najd" se is ka ta'alluq hai.

{2}... مَرْزَاغْلَام أَحْمَد قَادِيَانِي² {3}... طَلِيْحَه بَن خُوَيْلِد {4}... أَسْوَد عَنَسِي

In sab ne Nabuwwat ka jhoota da'wa kiya, aur doosre jhoothe Nabi jo abhi tak zahir nahi hue yaqeenan aik aik karke Qayamat se pehle Nabuwwat ka jhoota da'wa karein ge.

Maal ki Kasrat:

Maal o daulat kasrat ke sath har jagah nazar aaye gi.³ Maal o daulat ki yeh kasrat aur us ke fitne is qadar barh jayeinge ke Ahl-e-Allah aur naik logon ke liye is ka bardasht karna mushkil ho jaye ga.⁴ Aur woh Qabristanon mein ja kar baith jayein ge aur khwahish karein ge ke hamein maut aa jaye.⁵

¹ Sahih Bukhari, vol. 1, p. 48, Hadith 81

² Bahar-e-Shari'at, Juzz 1, vol. 1, p. 117 Derived

³ Sahih Muslim, p. 505, Hadith 157

⁴ Sahih Muslim, p. 505, Hadith 157

⁵ Sahih Muslim, p. 1555, Hadith 2907

Waqt Bahut Jaldi Guzre ga:

Waqt itna jaldi guzre ga goya aik saal aik mahine ki tarah lage ga aur mahina hafte ki tarah lage ga aur hafta din ki tarah lage ga aur din aise guzar jaye ga goya ke chand lamhe guzre hon.¹ Waqt se barkat uth jaye gi, log Deen Islam ka Ilm Islam ki taraqqi ke liye nahi balke apni duniyawi zarooraton ko poori karne ke liye haasil karein ge.²

Mard aurton ke mahkoom (ghulam) ban jayein ge. Bachche maa baap ke nafarman ho jayein ge. Kuch is baat ko tarjeeh dein ge ke woh apne doston mein rahein aur maa baap ko chhor dein ge. Log masjidon mein duniyawi guftagu karein ge. Moseeqi aur naach ka har jagah daur daura hoga. Log apne aaba o ajdaad par la'nat karein ge aur un ke baare mein buri baatein kahein ge.³ Jangli janwar insanon se baatein karein ge.⁴ Ghatiya aur jahil log badi badi aalishan imaraton mein rahein ge.⁵

Qayamat ki Ba'z Bari Nishaniyan

Imam Mahdi رَحْمَةُ اللَّهِ عَلَيْهِ ka Zahoor:

Jab Islam har jagah par mit kar Hijaz-e-Muqaddas tak mahdood ho chuka hoga us waqt Hazrat Imam Mahdi رَحْمَةُ اللَّهِ عَلَيْهِ ka zahoor hoga, us waqt dunya Kuffar se bhari hui hogi, aise zillat aur ruswai wale

¹ Jam'i Tirmidhi, vol. 4, p. 149, Hadith 2339

² Jam'i Tirmidhi, vol. 4, p. 90, Hadith 2218

³ Jam'i Tirmidhi, vol. 4, p. 90, Hadith 2218

⁴ Jam'i Tirmidhi, vol. 4, p. 76, Hadith 2188

⁵ Sahih Muslim, p. 21, Hadith 8

waqt mein Auliya Allah, Saleheen, Allah Ta'ala ka khauf rakhne wale Musalman apne apne mulkon aur shehron ko chhor kar Makkah Mukarramah aur Madinah Munawwarah mein panah lein ge.

Ramzan ke mahine mein Hazrat Imam Mahdi رَضِيَ اللهُ عَنْهُ logon ke sath Khanah Ka'bah ka tawaf kar rahe hon ge, Auliya Allah unhein pehchan lein ge aur un se bai'at lene ke liye arz karein ge, Imam Mahdi رَضِيَ اللهُ عَنْهُ pehle inkar karein ge bil-aakhir ghaib se aik aawaz sun kar un ki darkhwast qubool kar lein ge, ghaib se yeh aawaz aaye gi: ”Yeh Mahdi hain yeh Allah Ta'ala ke Khalifah hain, un ki baat ko sunein aur in ki itaat karein“ Sab log phir apne Iman ka izhaar karke Imam Mahdi رَضِيَ اللهُ عَنْهُ ki bai'at karein ge aur Imam Mahdi رَضِيَ اللهُ عَنْهُ sab logon ko Mulk Shaam le jayein ge.¹

Dajjal ka Zahoor:

Dajjal Maseeh Kazzab ka naam hai jo Makkah Mukarramah aur Madinah Munawwarah ke ilawa apna asar o rusookh har jagah qaim kar le ga.² Chaalees dinon ke andar andar poori dunya mein daura kar le ga, in chaalees dinon mein se aik din saal ke barabar hoga aur doosra din aik mahine ke barabar hoga aur teesra din aik hafte ke barabar hoga aur baqi ayyam apne ma'mool ke mutabiq hon ge, Dajjal aik tabahi macha dene wali aandhi ki tarah poori dunya ka chakkar lagaye ga.³

Jo kuch us ke raste mein aaye ga woh us ko tabah o barbaad kar de

¹ Bahar-e-Shari'at, Juzz 1, vol. 1, p. 124 Derived

² Sahih Muslim, p. 1576, Hadith 2942

³ Sahih Muslim, p. 1569, Hadith 2937

ga, us ki raftaar un baadalon ki tarah hogi jin ko zor daar hawa chala rahi hoti hai, jis taraf jaye ga har cheez ko tabah o barbaad karta hua guzarta jaye ga, aur woh bahut saare kartab dikhaye ga, woh apne istidraj aur jadoo ke zor se logon ko mutaasir kare ga jis ki wajah se kuch log us ke peeche chal padein ge, Dajjal ke paas aankhon ko hairaan kar dene wali do cheezein hon gi jis ki wajah se woh logon ko uksaye ga aur dhoka de ga, us ke paas aik baagh hoga aur aik aag hogi woh un ko Jannat aur Jahannam kahe ga aur jahan kahin woh jaye ga woh un cheezon ko apne sath le kar jaye ga, haqeeqat mein yeh aik shobadah aur jadoo hoga, us ki jo Jannat hogi woh darasal aag hogi aur jis ko woh Jahannam kahe ga woh aman aur aaram ki jagah hogi. Woh logon ko hukm de ga ke woh usay Khuda maanein.¹ Aur jo us ko Khuda maan le ga woh use apni Jannat mein daal de ga aur jo us ka inkar kare ga woh usay apni Jahannam mein daal de ga.²

Woh murdon ko zinda kare ga.³ Zameen se sabziyan aur ghaas ugaye ga, woh baadalon se paani barsaye ga, us ke zer-e-asar jo ilaake hon ge un mein janwaron ki ta'dad barh jaye gi aur woh sehat mand ho jayein ge, janwaron ke thanon mein doodh barh jaye ga, jab jungleon se guzre ga maal o daulat ke khazane us ke peeche aise chal rahe hon ge jaise shehad ki makhiyon ke jhund.⁴

Woh bahut saare aur bhi shobade dikhaye ga, bil-aakhir yeh baat saabit ho jaye gi ke woh sab shobade thay, istidraj tha aur jadoo ka

¹ Sahih Muslim, p. 1567, Hadith 2934

² Faiz al-Qadir, vol. 3, p. 719, under Hadith 4251

³ Musnad Imam Ahmed, vol. 7, p. 260, Hadith 20171

⁴ Jam'i Tirmidhi, vol. 4, p. 104, Hadith 2247

kamaal tha aur us ke saare kartab jadoo ki wajah se mehaz dhoka hon ge, jaise hi Dajjal aik jagah ko chhor kar jaye ga to us jagah par zahir hone wali saari ki saari shobade baaziyan khatm ho jayein gi, jab kabhi Dajjal Makkah Mukarramah aur Madinah Munawwarah jaane ka irada kare ga farishte us ke rukh ko kisi doosri taraf pher dein ge.¹

Dajjal ke sath Yahudiyon ki fauj hogi.² Aur Dajjal ki peshani par ”ك، ف، ر“ yeh teen harf naqsh kiye hon ge (jis se yeh wazeh hota hoga ke yeh shakhs Kafir hai) sirf Musalman hi in huroof ko dekh payein ge aur parh payein ge.³

Jab Dajjal dunya ka aik chakkar poora kar le ga aur woh Mulk Shaam pahunche ga to yeh Subah Sadiq ka waqt hoga, Namaz Fajr ki Azan abhi mukammal nahi hogi ke Hazrat Isa عَلَيْهِ السَّلَام Jame Masjid Dimishq ke Mashriqi Minare par nuzool farmayein ge.⁴ Imam Mahdi رَضِيَ اللهُ عَنْهُ wahan maujood hon ge aur Hazrat Isa عَلَيْهِ السَّلَام un se farmayein ge ke Aap Namaz parhayein, Hazrat Isa عَلَيْهِ السَّلَام ki maujoodgi Dajjal ke liye badi tabah kun saabit hogi aur Dajjal pighalna shuru ho jaye ga jaisa ke namak paani mein pighalta hai aur Hazrat Isa عَلَيْهِ السَّلَام ki saans ki khushboo se Dajjal ko badi takleef hogi aur Isa عَلَيْهِ السَّلَام ki saans ki khushboo barhti chali jaye gi yahan tak ke Dajjal bhaagne par majboor ho jaye ga, Hazrat Isa عَلَيْهِ السَّلَام Dajjal ka peeche karein ge yahan tak ke nezay se us ko qatl kar dein ge.⁵ Dajjal ke fitne aur us ki taqat aur hukumat

¹ Sahih Muslim, p. 1577, Hadith 2943

² Sunan Ibn Maja, vol. 4, p. 406, Hadith 4077

³ Sahih Muslim, p. 1567, Hadith 2933

⁴ Sahih Muslim, p. 1569, Hadith 2937

⁵ Sunan Ibn Maja, vol. 4, p. 406, Hadith 4077

ka khatma, yeh naye daur ka fateh baab hoga.

Hazrat Isa عَلَيْهِ السَّلَام ki maujoodgi ki barkat se ne'maton mein izaafa hoga, logon ke paas itni daulat aa jaye gi ke zaroorat mand o mohtaj shakhs ko dhoondna mushkil ho jaye ga.¹ Logon ki aapas mein dushmani nahi hogi, hasad nahi hoga aik doosre par bad-aitmaadi aur is tarah ki buri aadatein khatm ho jayein gi.²

Hazrat Isa عَلَيْهِ السَّلَام Khinzir ko maarein ge aur Saleeb ko tod dein ge.³ Us waqt jitne bhi Ahl-e-Kitab maujood hon ge aur jitne log Dajjal ke peeche lag kar apna Iman barbaad kar chuke hon ge woh sab ke sab Hazrat Isa عَلَيْهِ السَّلَام ke hath par bai'at kar lein ge aur Islam le aayein ge phir aik hi Deen hoga aur woh Deen Islam hoga.⁴

Ya'juj o Ma'juj ka Zahoor:

Hazrat Isa عَلَيْهِ السَّلَام ki maujoodgi ki barkat yun zahir hogi ke har taraf Allah Ta'ala ki ne'maton ki baarish baras rahi hogi, Ya'juj o Ma'juj naami aik qaum ka zahoor hoga jo ke qatl o ghaarat karein ge, jis taraf woh jayein ge har cheez ko tabah o barbaad karte hue guzar jayein ge, daryaon aur jheelein jo un ke raste mein aayein gi un ka paani pee kar khatm kar dein ge, woh chalte jayein ge yahan tak ke Khamar Pahar jo ke Bait ul Muqaddas mein hai wahan tak pahunch jayein ge, insanon ke qatl-e-aam ke baad aasman walon ko bhi qatl karne ki koshish karein ge, Hazrat Isa عَلَيْهِ السَّلَام aur deegar Mo'mineen madad ke liye dua karein ge, Allah Ta'ala aise

¹ Sahih Bukhari, vol. 2, p. 459, Hadith 3448

² Sahih Muslim, p. 92, Hadith 243

³ Sahih Bukhari, vol. 2, p. 459, Hadith 2448

⁴ Sunan Abi Dawud, vol. 4, p. 158, Hadith 1324

keere bheje ga jo ”Ya'juj o Ma'juj“ ki qaum ko khatm kar dein ge lehaza woh sab halak ho jayein ge aur un ki laashon ko parinde utha kar le jayein ge. Phir kai dinon tak musalsal dhaar baarish hogi, zameen bahut saaf suthri aur zarkhez ho jaye gi, yeh aise waqt ka aaghaaz hoga ke jis mein rizq ki farawani hogi aur cheezon mein barkatein nazar aayein gi, yun buray dinon ke baad phir achhe din logon par zahir ho jayein ge.¹

Daabbatul Ard ka Zahoor:

دَابَّةُ الْأَرْضِ bahut taqatwar aur zameeni janwar hai, us ki badi khatarnaak aur wehshiyana shakal hogi, us ke aik hath mein Musa عَلَيْهِ السَّلَام ka Asa hoga aur doosre hath mein Hazrat Sulaiman عَلَيْهِ السَّلَام ki anghothi hogi, Asa ke zariye se woh Musalmanon ki peshani par aik chamak daar nishan lagaye ga aur har Kafir ki peshani par woh anghothi ke zariye se aik kaala nishan daagh de ga, yeh nishan Musalman ko Kafir se juda kar de ga.²

Suraj Maghrib se Tulu' Hoga:

Aik waqt aisa aaye ga jab ke Suraj Mashriq ke bajaye Maghrib se tulu hoga, yeh is baat ki nishani hogi ke Tauba ka darwaza band ho chuka hai, ab Allah Ta'ala kisi ki Tauba qubool nahi farmaye ga, ab kisi ka Islam qubool karna bhi qubool nahi hoga.³

Khushboodar aur Thandi Thandi Hawa ka Chalna:

Hazrat Isa عَلَيْهِ السَّلَام ki wafat ke chaalees saal ke baad Qayamat qaim

¹ Jami'i Tirmidhi, vol. 4, p. 104, Hadith 2247

² Sunan Ibn Maja, vol. 4, p. 393, Hadith 4066

³ Sunan Ibn Maja, vol. 4, p. 396, Hadith 4070

hogi aur un aakhri ayyam mein is dunya ke andar thandi aur khushboodar hawa chale gi aur is hawa ke zariye se saare Iman walon ki Roohein un ke jismon se nikal jayein gi.¹ Un chaalees saalon mein koi aurat bachcha paida nahi kar sake gi.² Is se ma'loom hua ke chaalees saal se kam umr wale par Qayamat qaim na hogi aur yeh mukammal taur par Kufr ka zamana hoga, har taraf Kuffar hi Kuffar hon ge aur koi Allah Ta'ala ki ibadat karne wala nahi bache ga.

Soor ka Phunka Jana:

Hazrat Isa عليه السلام ki wafat ke chaalees saal baad jab Qayamat aaye gi Allah Israfeel عليه السلام ko hukm de ga ke woh Soor phoonkein, yeh Qayamat ke din ki ibtida hogi.

Pehle Soor ki aawaz halki hogi, aahista aahista barhti jaye gi aur bahut oonchi ho jaye gi, log apne rozmarrah ke kaamon mein masroof hon ge, zor daar Soor ki aawaz sun kar sab ke sab be-hosh ho kar gir padein ge aur mar jayein ge, yeh behra kar dene wali zor daar aawaz saare jahan ko tabah o barbaad kar de gi. Har maujood cheez maslan zameen, aasman, suraj, chaand, sitare, pahar, insan, farishte balke khud Israfeel عليه السلام aur un ka Soor sab fana ho jayein ge, Allah Ta'ala ke siwa koi maujood na hoga, us din Allah Ta'ala farmaye ga: "Aaj ke din badshahat kis ki hai?" Koi jawab dene wala nahi hoga phir Allah Ta'ala khud yeh irshad farmaye ga: "Sirf Allah Ta'ala ke liye jo Wahid hai aur Qahhar hai."³

¹ Sahih Muslim, p. 1570, Hadith 7373

² Bahar-e-Shari'at, Juzz 1, vol. 1, p. 127

³ Sahih bukhari, vol. 1, p. 312, Hadith 353

Soor ke pehli martaba phoonke jaane aur doosri martaba phoonke jaane ke darmiyan chaalees saal ka waqfa hoga, pehli baar jab Soor phoonka jaye ga to har cheez tabah o barbaad ho jaye gi, Allah Ta'ala ki Zaat ke siwa kuch nahi bache ga, Soor ke phoonke jaane ka tazkirah Allah Ta'ala Quran Mttajeed mein farmata hai:

فَإِذَا نُفِخَ فِي الصُّورِ طُيَسَتْ ۖ وَإِذَا السَّمَاءُ فُرِجَتْ ۖ وَإِذَا الْجِبَالُ نُسِفَتْ ۖ

Phir jab taare mahv kar diye jayein aur jab aasman mein rakhne padein aur jab pahar ghubhaar karke ura diye jayein.¹

فَإِذَا نُفِخَ فِي الصُّورِ نَفَخَتْ وَاحِدَةً ۖ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً

ۖ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۖ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ

Phir jab Soor phoonk diya jaye aik dam aur zameen aur pahar utha kar daf'tan chura kar diye jayein woh din hai ke ho pare gi woh hone wali aur aasman phat jaye ga to us din us ka patla haal hoga.²

فَإِذَا نُفِخَ فِي النَّافُورِ ۖ فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۖ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ

Phir jab Soor phoonka jaye ga to woh din karra (sakht) din hai kaafiron par aasan nahi.³

وَنُفِخَ فِي الصُّورِ فَصَبَقَ مَنْ فِي السَّمُوتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ

¹ Al-Quran, Al-Mursalat, verse 8-10; translation from Kanz al-Iman

² Al-Quran, Al-Haqqah, verse 13-16; translation from Kanz al-Iman

³ Al-Quran, Al-Muddatthir, verse 8-10; translation from Kanz al-Iman

﴿٦٨﴾ اُنْخَرِىْ فَاِذَا هُمْ قِيَامٌ يَنْظُرُوْنَ

Aur Soor phoonka jaye ga to be-hosh ho jayein ge jitne aasmanon mein hain aur jitne zameen mein magar jise Allah chahe phir woh dobara phoonka jaye ga jabhi woh dekhte hue khare ho jayein ge.¹

Islam ki Bunyadein

Paanch Arkaan-e-Islam Musalman ki zindagi ke tamam zaaviyon ko mukammal karte hain, Paanch Arkaan-e-Islam mandarja zail hain:

{1} Imaan

Musalman hone ke liye yeh zaroori hai ke dil se tasdeeq karne ke sath sath zuban se bhi un alfaz ka iqrar kare ke: "Allah ke siwa koi ibadat ke laiq nahi aur Hazrat Muhammad ﷺ ke Rasool hain." Yeh tasdeeq is baat ki shahadat deti hai ke Allah maujood hai us ke jaisa koi nahi hai aur koi bhi us ka hamsar nahi, woh sab se bara hai, siwaye us ke koi bhi ibadat ka haqdar nahi hai aur yeh is baat ki bhi gawahi hai ke sab maujood cheezon ka Khaaliq o Maalik Allah hai, Allah Quran Kareem mein irshad farmata hai:

﴿٦٩﴾ اَلَا اِنَّ لِلّٰهِ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ ۚ وَمَا يَتَّبِعُ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ

﴿٧٠﴾ شُرَكَاءُ ۚ اِنْ يَتَّبِعُوْنَ اِلَّا الظَّنَّ وَاِنْ هُمْ اِلَّا يَخْرُصُوْنَ

Sun lo beshak Allah hi ki milk hain jitne aasmanon mein hain aur jitne zameenon mein aur kaahe ke peeche ja rahe hain woh jo Allah ke

¹ Al-Quran, Al-Zumar, verse 68; translation from Kanz al-Iman

*siwa shareek pukaar rahe hain woh to peeche nahi jaate magar
gumaan ke aur woh to nahi magar atkalen dauraate.¹*

Aur Hazrat Muhammad ﷺ par Iman laane ka matlab yeh hai ke woh Anbiya mein se hain aur Allah ke sab se aakhri Rasool hain, unhon ne Allah ka paigham insanon tak bare ahsan andaaz mein pahuncha diya hai. Quran-e-Pak Nabi Akram ﷺ ke aakhri Nabi hone ki gawahi deta aur I'lan karta hai:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٢٨﴾

Muhammad ﷺ tumhare mardon mein kisi ke baap nahi haan Allah ke Rasool hain aur sab Nabiyon mein pichhle aur Allah sab kuch jaanta hai.²

Quran-e-Pak is baat ki bhi tasdeeq karta hai ke hamare pyare Nabi Hazrat Muhammad ﷺ ke alfaz mubarak ko bhi ismat haasil hai ya'ni Aap ke alfaz mein khata ka imkan nahi hai jo alfaz Aap ﷺ bolte hain woh Allah ki taraf se Aap ﷺ par nazil hote hain, Allah farmata hai:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُُّوحَىٰ ﴿٢٢٩﴾

*Aur woh koi baat apni khwahish se nahi karte woh to nahi magar
Wahi jo unhein ki jaati hai.³*

¹ Al-Quran, Yunus, verse 66; translation from Kanz al-Iman

² Al-Quran, Al-Ahzab, verse 40; translation from Kanz al-Iman

³ Al-Quran, Al-Najm, verse 3-4; translation from Kanz al-Iman

Lehaza Quran-e-Muqaddas aur Hazrat Muhammad ﷺ ki Sunnat Deen-e-Islam ki bunyad hai, un mein zindagi ke har pehlu ki wazahat aur rehnumai maujood hai.

{2} Namaz

Namaz Ahl-e-Iman mein hamesha rahi hai, mukhtalif Anbiya ne mukhtalif Namazein parhi hain, Namaz Deen ka aham sutoon hai, Islam Allah ka insaniyat ki taraf aakhri paigham hai is mein Namaz ko bahut ahmiyat di gayi hai, Musalman par lazim hai ke woh har din mein paanch Namazein apne muqarrar awqat mein parhe aur Namazon ko aise andaaz aur tarteeB se parhe jaise Allah ke Mehboob Hazrat Muhammad ﷺ ne Namaz parhi aur hamein sikhai. Paanch Namazein farz hain aur yeh bande ka Rab se aisa ta'alluq aur rishta hai jis mein woh apne Rab ke sath sargoshi karta hai, Islam sirf is baat ki dawat nahi deta ke Musalman sirf yeh 'amal kar lein balke Islam yeh chahta hai ke Musalman Namaz ke zariye se apni Roohon ko paak karein, Allah Quran Kareem mein Namaz ke baare mein irshad farmata hai:

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْفَعُ عَنِ الْفَحْشَاءِ وَ

الْمُنْكَرِ ۚ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

Aye Mehboob parho jo Kitab tumhari taraf Wahi ki gayi aur Namaz qaim farmao beshak Namaz mana' karti hai be-hayai aur buri baat se aur beshak Allah ka zikr sab se bara aur Allah jaanta hai jo tum karte ho.¹

¹ Al-Quran, Al-Ankabut, verse 45; translation from Kanz al-Iman

{3} Zakat

Zakat ka ma'na hai paak karna ya ziyadati, chunke Zakat dene se maal paak bhi hota hai aur barhta bhi hai is liye is ko Zakat kehte hain, yeh Islam ka bara aham falsafa hai ke saari cheezein Allah ki milkiyat mein hain, Allah hi har shai ka maalik hai aur Musalmanon par yeh lazim kiya gaya hai ke woh Rizq-e-Halal kamayein aur is kamaye hue Rizq-e-Halal se Allah ke raste mein kharch karein aur aise kharch karein jaise Allah aur us ke Habeeb ﷺ ne kharch karne ki ta'leem di hai. Zakat Allah ka diya hua aik behtareen nizam hai, yeh khairat bhi nahi hai aur yeh tax bhi nahi hai magar har us Musalman ke liye Shar'ee farz hai jis ko Allah ne itni daulat di hai jo us ki zaroorat se ziyada ho aur nisaab ko pahunchti ho lehaza tax aur Zakat mein yeh bara wazeh farq hai ke Musalman apni khwahish se aur apni marzi se Zakat ada karta hai aur us ka hisaab lagata hai, apni marzi se husool-e-sawab ke liye khud Musalman hi Zakat ke mu'amle ko dekhte hain, un par koi zabardasti nahi ki jaati jabke tax ka mu'amla is ke bar-aks hai.

Zakat Musalman par sirf usi waqt farz hoti hai jab woh sahib-e-nisaab banta hai aur us nisaab par saal guzar jata hai, Zakat ki tafseeli ma'loomat (maslan hisaab lagana waghera) Darul Ifta se maloom ki jayein, Darul Ifta Ahl-e-Sunnat ke address, email aur phone numbers yeh hain:

Darul Ifta Ahl-e-Sunnat (Dawat-e-Islami) ke Patay

Number Shumar	Naam	Maqam	Awqat Kar o Ta'teel
1	Darul Ifta Ahl-e- Sunnat	Jame Masjid Kanzul Iman (Babri Chowk) Gurumandir Bab al-Madinah (Karachi)	10 ta 4, Ta'teel Juma tul Mubarak
2	Darul Ifta Ahl-e- Sunnat	Jame Masjid Bukhari Nazd Police Chowki Kharadar Bab al-Madinah (Karachi)	11 ta 5, Ta'teel Juma tul Mubarak
3	Darul Ifta Ahl-e- Sunnat	Jame Masjid Raza-e-Mustafa Bilmuqabil Mobile Market Korangi Number 4 Bab al-Madinah (Karachi)	12 ta 5, Ta'teel Juma tul Mubarak

4	Darul Ifta Ahl-e-Sunnat	Aqsa Masjid, Akbar Road, Regal, Saddar, Bab al-Madinah (Karachi)	11 ta 4, Ta'teel Juma tul Mubarak
5	Darul Ifta Ahl-e-Sunnat	Affandi Town Bilmuqabil Faizan-e- Madinah Bab al- Islam (Hyderabad)	11 ta 4, Ta'teel Juma tul Mubarak
6	Darul Ifta Ahl-e-Sunnat	Jame Masjid Zainab, Muhammadiyah Colony, Susan Road Madinah Town Sardarabad (Faisalabad)	10 ta 4, Ta'teel Juma tul Mubarak
7	Darul Ifta Ahl-e-Sunnat	Nazd Maktaba tul Madinah, Ganj Bakhsh Market, Data Darbar Markaz ul Auliya (Lahore)	10 ta 4, Ta'teel Baroz Itwar

8	Darul Ifta Ahl-e-Sunnat	Lateef Plaza (Jewelry Market) First Floor, Ferozepur Road Ichhra Markaz ul Auliya (Lahore)	10 ta 4, Ta'teel Baroz Itwar
9	Darul Ifta Ahl-e-Sunnat	Nazd Jame Masjid Ghousia Haji Ahmed Jan Bank Road Saddar (Rawalpindi)	11 ta 5, Ta'teel Juma tul Mubarak
10	Darul Ifta Ahl-e-Sunnat	Noori Gate, Nazd Bata Shoes, Gulzar-e- Taybah (Sargodha)	10 ta 4, Ta'teel Juma tul Mubarak

Darul Ifta Ahl-e-Sunnat ke Phone Number aur Mail Address

Phone Service ke Awqat Kar	0300-0220112	0300-0220113	Bilkhusus Pakistan aur
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			Dunya bhar ke liye
			Bilkhusus Pakistan aur Dunya bhar ke liye
Pakistani Awqat ke Mutabiq 2pm ta 7pm (Ilawa Namaz ke Awqat)	0044 121 318 2692		Bilkhusus Bartania aur Dunya bhar ke liye
Pakistani Awqat ke Mutabiq 2pm ta 7pm (Ilawa Namaz ke Awqat)	0015 8590 200 92		Bilkhusus America aur Dunya bhar ke liye
Pakistani Awqat ke Mutabiq 2pm ta 7pm (Ilawa Namaz ke Awqat)	0027 31 813 5691		Bilkhusus South Africa aur Dunya bhar ke liye

Zakat Musalman ko laalach se paak kar deti hai aur khud gharzi se bhi jaan chhoot jaati hai neez maal o daulat aur dunya ki mohabbat bhi us ke dil se nikal jaati hai, Allah Quran-e-Majeed mein irshad farmata hai:

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً
مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿٩﴾

Tarjuma-e-Kanz-ul-Iman: Aur jinhon ne pehle se is sheher aur Iman mein ghar bana liya dost rakhte hain unhein jo un ki taraf hijrat karke gaye aur apne dilon mein koi haajat nahi paate is cheez ki jo diye gaye aur apni jaanon par un ko tarjeeh dete hain agarche unhein shadeed mohtaji ho aur jo apne nafs ke laalach se bachaya gaya to wohi kamiyaab hain.¹

Zakat aik aisa nizam hai jis ke zariye se masakeen o fuqara aur ghareeb o nadaar ki zaroorat ko bare ahsan andaaz se poora kiya ja sakta hai aur chand maaldaar logon par is ka ziyada dabao bhi nahi parta jis ki wajah se un ke liye koi mushkil paida nahi hoti kyunke Zakat Musalmanon ki bahut badi ta'dad de rahi hoti hai, agar Zakat ke nizam par poora poora amal kiya jaye to dunya bhar ke ghareeb, faqeer aur miskeen Musalmanon ki zarooratein ba-aasani poori ho sakti hain.

{4}... Roza:

Allah ne Musalmanon par roze farz kar diye hain jaisa ke us ne saabiqa ummaton par farz kiye, Allah Quran Pak mein farmata hai:

¹ Al-Quran, Al-Hashr, verse 9; translation from Kanz al-Iman

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ

نَعَلَّكُمُ تَتَّقُونَ ﴿١٨٣﴾

Tarjuma-e-Kanz-ul-Iman: Aye Iman walo tum par roze farz kiye gaye jaise aglon par farz hue thay ke kahin tumhein parhezgari mile.¹

Islam mein roza rakhne ka matlab yeh hai ke insan roze ke awqat mein na khaye, na piye aur na jima'a kare aur baqi mamnoo'a cheezon se bhi apne aap ko bachaye, maslan cigarette, paan gutka waghera. Roze sirf din ke waqt rakhe jaate hain aur sirf Ramzan ul Mubarak ke mahine mein un ka rakhna farz hai aur jab koi Allah ki raza ke liye aur us ka hukm maante hue roza rakhta hai to us Ahl-e-Iman ko sabr jaisi daulat naseeb hoti hai aur apne nafs par control bhi haasil hota hai aur phir is ke sath sath Musalmanon ko roza yeh bhi yaad dilata hai ke tumhare aur bhi Musalman bhai is dunya mein hain jo bhooke pyase hain jin ko khana chahiye aur jin ko peene ke liye saaf paani ki zaroorat hai, is tarah Musalmanon ke andar deegar Musalmanon ke sath khair khwahi ka jazba paida hota hai. Ramzan ul Mubarak ke mahine mein achhe akhlaq aur nekiyon ki taraf rujhaan bhi barh jaata hai, bees raka'at Taraweeh bhi Musalman parhte hain, roza zindagi ke sukh se munh morne ka naam nahi hai balke is ke zariye se Musalmanon ko mazed quwwat o tawanai milti hai aur roza rakhne ki wajah se bahut si achhi achhi sifaat ki tarbiyat bhi mil jaati hai neez roz marrah ke kaam bhi aasan ho jaate hain.

¹ Al-Quran, Al-Baqarah, verse 183; translation from Kanz al-Iman

{5}... Hajj

Hajj har saal Makkah-tul-Mukarramah mein ada kiya jata hai. Jin Musalmanon mein Shar'ee sharait ke mutabiq Hajj par jaane ki qabiliyat hai sirf unhi par zindagi mein aik baar Hajj farz hai, Allah pak Quran-e-Majeed mein farmata hai:

فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا بُرَّهِيْمُ ۚ وَمَنْ دَخَلَ كَانَ أَمِنًا ۚ وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ
اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

Tarjuma-e-Kanz-ul-Iman: Is mein khuli nishaniyan hain Ibrahim ke khare hone ki jagah aur jo is mein aaye aman mein ho aur Allah ke liye logon par is ghar ka Hajj karna hai jo is tak chal sake aur jo munkir ho to Allah saare jahan se be parwaah hai.¹

Dunya bhar se laakhon Musalman har saal Makke Shareef mein haazir hote hain aur Hajj ada karte hain, Hajj dunya ke mukhtalif ilaqaon mein rehne wale Musalmanon ko yeh mauqa ata karta hai ke woh aik jagah par jama ho kar apne halaat ka aik doosre se tabadla karein aur Allah ke mehman ban kar apni Islami quwwat ka izhaar karein, Hajj Allah par Iman aur us ki kaamil itaat ka zabardast izhaar hai aur Manasik-e-Hajj jo ada kiye jaate hain yeh Allah ki ghair mashroot itaat ki nishani hai, Haaji is ke ilawa kuch nahi chah raha hota ke us ki yeh mehnat Allah qubool farma kar us ke saare gunah maaf kar de, woh shakhs jo Hajj karke wapis lautta hai woh aik nayi shakhsiyat liye hue wapis aata hai, us ki rooh paak ho chuki hoti hai aur Allah ke fazal ki baarish mein woh naha kar apne gunahon ke mail kuchail utaar kar wapis aata hai.

¹ Al-Quran, Al-Imran, verse 97; translation from Kanz al-Iman

Hazrat Muhammad ﷺ

Hazrat Muhammad ﷺ ne ‘ilan-e-Nabuwwat farmaya aur logon ko aik Khuda ki ibadat ki taraf bulaya, bahut saare qabail ne Aap ﷺ ki sakht mukhalifat ki lekin ba'z afraad ne Hazrat Muhammad ﷺ ki dawat-e-Tauheed ko qubool kar liya, yeh log Iman laaye aur un hi ko Sahaba-e-Kiram رَضِيَ اللهُ عَنْهُمْ ke naam se yaad kiya jata hai, yeh Huzoor ﷺ ko Sadiq o Ameen ki haisiyat se jaante thay, Hazrat Muhammad ﷺ jo ke chaalees saal ke ba-waqar aur ba-izzat insan thay unhon ne da'wa kiya ke Allah ne sab insanon ko mard hon ya aurtein, ghulam hon ya aaqa un sab ki shaan ke mutabiq huqooq ata kiye hain, Allah ke nazdeek sab se ziyada izzat wala woh hai jo Allah se sab se ziyada darta hai.

Hazrat Muhammad ﷺ ka paigham aisa mazboot aur dilon ko badal dene wala tha ke Arab ke jangjoo qabeel aur qatl o ghaarat aur bad-diyanati mein mash'hoor qabeelon ke sardar is paigham ko qubool karne lage, yeh woh paigham tha ke jis ka naam ”Islam“ hai aur lafz Islam ka ma'ni hai: ”Allah ki bargah mein jhuk jaana.

Sawal: Hazrat Muhammad ﷺ kon hain?

Jawab: Hazrat Muhammad ﷺ aik shareef aur ba-izzat gharane ke fard hain, woh Akhlaq-e-Hasana ka behtareen namoona hain, Allah ne un alfaz mein un ki ta'reef farmayi:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٢٠﴾

Tarjuma-e-Kanz-ul-Iman: Aur beshak tumhari khoo bu bari shaan ki hai.¹

Aap ﷺ ke dushmanon ne bhi Aap ﷺ ke Akhlaq-e-Hasana ki tasdeeq ki, Abu Jahl jo ke Islam ka sakht tareen dushman tha us ne aik din kaha: Aye Muhammad! (ﷺ) Main yeh nahi kehta ke Aap jhoote hain, main sirf us ka inkar karta hoon jo Aap laaye hain aur jis ki taraf logon ko dawat dete hain.² Aap ﷺ ke Sahaba رضى الله عنهم ne Aap ﷺ ke Akhlaq-e-Hasana ko in alfaz mein bayan kiya: "Aap ﷺ ka rawaiya sakht nahi tha, Aap ne kabhi majma' mein oonchi aawaz se baat nahi ki aur kabhi fahash kalami nahi ki, Aap ﷺ ne kabhi burai ka badla burai se na liya balke Aap ﷺ hamesha maaf farmane wale thay, Aap ﷺ ko takleef di to Aap ﷺ ne kabhi ghussa nahi farmaya aur na kabhi us ka badla liya, Aap ﷺ sirf usi waqt naraz hote jab log Allah ki hudood ko torte.³ Huzoor ﷺ hamesha aasan baat ko apni ummat ke liye ikhtiyar farmate lekin agar woh gunah ki baat hoti to Aap us se sab se ziyada door hote.⁴ Jab Aap ﷺ apne ghar tashreef laate to aam shakhs ki tarah hote ya'ni apne kapre khud dho lete, bakri doh lete aur apne deegar kaam khud kar lete.⁵ Chhoti umr hi se Aap ﷺ ko fikr karne wale

¹ Al-Quran, Al-Qalam, verse 4; translation from Kanz al-Iman

² Al-Mustadrak Li Al-Hakim, vol. 3, p. 43, Hadith 3283

³ Shuma'il Muhammadyah, pp. 197-198

⁴ Musnad Imam Ahmed, vol. 10, p. 155, Hadith 26468

⁵ Kanz Al-'Ummal, vol. 4, p. 238, Juzz 7, Hadith 18514-18517

insan ki haisiyat se dekha gaya, Arab ke logon ne Aap ﷺ ko ”الصّادق“ aur ”الأمين“ ka khitab diya jis ka ma'ni ”Sacha“ aur ”Amanat Daar“ hai, har woh kaam jo Aap ﷺ ne kiya, har woh lafz jo Aap ﷺ ke munh se nikla, har woh fikr jo Aap ﷺ ke zehen mein aayi, Aap ﷺ un sab mein hamesha sachhe thay, Ahl-e-Arab ne dekha ke un ka har amal ba-maqсад hota hai, jab kuch kehne ka mauqa na hota to Aap ﷺ khamosh rehte lekin jab bolte to mukhlisana, hikmat bhari aur dalail o baraheen se pur guftagu farmate, hamesha kisi masle par roshni daalte aur yahi woh bolna hai jis bolne ki Allah ke nazdeek qadr hai, logon ne Aap ﷺ ko bara mazboot, bhai chaargi se bharpoor aur mukhlis insan paaya, Aap ﷺ sanjeeda aur mukhlis kirdar wale hone ke sath sath aisa mizaj rakhte thay ke doosre log Aap ﷺ ki suhbat mein aman, hifazat, aaram, khushi aur sukh mehsoos karte, Aap ﷺ ke chehra-e-mubarakah par hamesha roshni bikherti hui khoobsurat tareen muskurahat hoti. Hazrat Muhammad ﷺ bahut khoobsurat insan thay jaisa ke Sahaba-e-Kiram رضى الله عنهم ne Aap ﷺ ke husn ko yun bayan kiya: Aap ﷺ ka qad mubarak umoomi qad se thora ziyada tha, ta'ajjub ki baat yeh hai ke majma' mein Aap ﷺ un se bhi daraaz qad nazar aate jo dar haqeeqat Aap ﷺ se lamba qad rakhte thay, Aap ﷺ ki jild mubarak ka rang gora aur surkhi maail tha lekin bahut ziyada safaid bhi nahi tha, Aap ﷺ ke baal mubarak siyah aur khameeda thay (itne ghungriyale na thay jis se daaire ki soorat banti nazar aati ho), kaan ki lau aur kandhon ke darmiyan baal mubarak rehte, Aap ﷺ sar ke beech

se maang nikaalte, Aap ﷺ ka zahiri jism mubarak aik taqatwar mazboot mard ki tarah nazar aata tha, Aap ﷺ ke kandhe mubarak chaure thay aur un ke darmiyan peeth ki taraf Mohr-e-Nabuwat thi, Aap ﷺ ka pait mubarak Aap ﷺ ke seenay se kabhi aage nahi aaya, Aap ﷺ ka chehra-e-mubarakah aise roshan rehta goya ke suraj Aap ke chehre se chamakte hue guzar raha hai, jab log Aap ﷺ ki bargah mein haazir hote to Aap ﷺ ke husn o jamaal ka un par ru'b par jaata, jab pehli baar dekhte to yeh kehne par majboor ho jaate ke yeh chehra kisi jhoote ka nahi hai.

Deen-e-Islam ke baare mein 27 Sawal Jawab

Sawal: Allah kon hai? Kya Musalman mukhtalif Khuda (God) ki 'ibadat karte hain?

Jawab: Kuch log yeh samajhte hain ke Musalman aik aise Khuda ki ibadat karte hain jo ke us Khuda se mukhtalif hai jis ki ibadat Isaiyat ya Yahoodiyat mein ki jaati hai, yeh ghalat fehmi shayad is wajah se paida hoti hai ke Musalman Khuda ko Allah kehte hain aur Allah Arabi zuban mein us Zaat ka naam hai jis ke paas sab taqatein hain, sirf wohi ibadat ka mustahiq hai, usi ne saare jahanon ko aur insanon ko paida kiya. Is baat mein koi shak na rahe ke Musalman usi Khuda ki ibadat karte hain jis ki ibadat Nooh عليه السلام, Ibrahim عليه السلام, Musa عليه السلام, Dawood عليه السلام aur Isa عليه السلام ne ki, baharhaal is mein bhi koi shak o shubah nahi ke Yahudiyon, Isaiyon aur Musalmanon ka Khuda ke baare mein mukhtalif nazariya hai, maslan Musalman, Isaiyon ke

aqeeda-e-Taslees aur Khuda ka insani soorat mein aana, is ki sakht mukhalifat karte hain, is aqeeday ki wajah se Yahudi bhi Isaiyon ke sakht mukhalif hain, isi tarah Yahudiyon ka aqeeda hai ke Uzair عَلَيْهِ السَّلَام Allah ke bete hain, Musalman is aqeeday ka bhi radd karte hain magar is ka matlab yeh hargiz nahi ke yeh teeno adyaan teen mukhtalif Khudaon ki pooja karte hain. Hum pehle hi is baat ki wazahat kar chuke hain ke sachha Khuda sirf aik hi hai, Yahudi, Isai aur Musalman sab ka yeh da'wa hai ke woh Deen-e-Ibrahim par hain, lekin Islam ne is baat ki khoob wazahat kar di hai ke deegar adyaan walon ne Khuda ke baare mein sahih aqaaid ko bigaar diya hai aur Deen ki sachi taleemat ko hata kar insanon ke banaye hue nazariyaat ko apna liya hai. Tamam adyaan se ta'alluq rakhne wale Arab Khuda ko Allah hi kehte hain, misaal ke taur par agar aap Injil ka koi Arabi tarjuma utha kar parhein to aap wahan wahan lafz Allah dekhein ge jahan jahan English ki Injil mein lafz God hoga, is se yeh baat wazeh ho gayi ke Allah sirf Musalmanon ka Khuda nahi balke Allah usi Khuda ka naam hai jis ki tamam adyaan mein ibadat ki jaati hai, yeh baat to bilkul aise hi hai jaise ke koi kahe ke French log mukhtalif Khuda ki pooja karte hain kyunke un ki zuban mein Khuda ke liye "Dieu" ka lafz istemal hota hai aur Spain wale mukhtalif Khuda ki ibadat karte hain kyunke un ki zuban mein Khuda ke liye "Dios" ka lafz istemal hota hai aur Ibrani wale mukhtalif Khuda ki ibadat karte hain kyunke un ki zuban mein Khuda ke liye "Yahweh" ka lafz istemal hota hai. Baharhaal Khuda ke liye lafz "Allah" hi sab se munasib lafz hai kyunke lafz "Allah" ki na to jama'a hai aur na hi us ki koi jins (muzakkar o moannas ke hawale se) jabke lafz God ki jama'a bhi hai aur jins bhi maslan Gods aur Goddess (moannas Khuda). Quran-e-Muqaddas jo ke

Musalmanon ke liye Allah ka Kalam hai Arabi zuban mein nazil hua, is liye Musalman God ke liye lafz ”Allah“ ka istemal karte hain agarche woh baat kisi aur zuban mein hi kyun na kar rahe hon magar Khuda ke liye Arabi ka lafz hi ziyada tar istemal karte hain jo ke ”Allah“ hai aur lafz Allah ka tarjuma English zuban mein sirf God ki bajaye yun kiya jaye:

”The One and only God ya The One true God“

Sawal: Quran kai jagahon par Allah ke liye lafz ”Hum“ ka istemal karta hai, is ka matlab yeh hua ke Musalman aik se ziyada Khudaon ko maante hain?

Jawab: Islam mein khaalis Tauheed ka maanna lazim hai, Islam is baat ki taleem deta hai ke Allah sirf aik hai aur us ki taqseem mumkin nahi hai, Quran-e-Muqaddas mein Allah ne kai jagahon par apni Zaat ke liye ”Hum“ ka lafz istemal kiya lekin is ka matlab hargiz yeh nahi hai ke Islam mein aik se ziyada Khudaon ka aqeeda paaya jata hai, Allah ka apne aap ko Quran-e-Pak mein ”Hum“ se ta'beer farmana ”Taaqat“ aur ”Badshahat“ par dalaalat karta hai. Kuch zubanon mein do tarah ki jama'a hoti hai, aik ka ta'alluq do ya do se ziyada ash-khaas, cheezon ya jagahon ke sath hota hai aur doosri jama'a woh hoti hai jo ke azeem rutbe, taaqat aur infradiyat par dalaalat karti hai maslan khaalis Angrezi zuban mein England ki Malika jab taqreer karti hai to apne liye We ya'ni ”Hum“ ka lafz istemal karti hai. (Is ko Majestic Plural ya phir Royal Plural ya'ni Shaan o Shaukat ya Badshahat wali jama'a kehte hain). Saare Quran mein jagah ba jagah Allah ki Tauheed par taakeedein maujood hain, is ki wazeh misaal is chhoti si Soorat-e-Mubarakah mein dekhi ja sakti hai:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Tarjuma-e-Kanz-ul-Iman: Tum farmao woh Allah hai woh aik hai Allah be niyaz hai na us ki koi aulad aur na woh kisi se paida hua aur na us ke jor ka koi.¹

Sawal: Quran kehta hai ke Allah reham karne wala hai aur woh sakht azaab bhi deta hai to yeh dono batein aik sath kaise durust ho sakti hain, ya to woh maaf karne wala hai ya saza देने wala hai?

Jawab: Quran Pak mein kai jagahon par Allah ki rehmat ka zikr maujood hai dar haqeeqat siwaye aik ke Quran ki saari Sooratein بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ se shuru hoti hain, is ka matlab hai ”Allah ke naam se shuru jo nihayat meherban reham wala. رحمن aur رحيم dono alfaz Arabi grammar ke aitbaar se mubalgha ke seeghay hain, رحمن ka ma'ni hai: ”Saari makhlooq par reham farmane wala“ aur insaf karna us ki rehmat ka hissa hai, رحيم ka ma'ni hai: ”Khaas kar Iman walon par reham farmane wala“ aur maaf kar dena bhi usi ki rehmat ka hissa hai. In dono sifaat ke ikathay istemal se bara jaame' aur kaamil ma'ni haasil hota hai, maaf karna aur insaf karna yeh sab us ki rehmat hai, mazeed yeh ke Allah ne Quran-e-Pak mein satta se ziyada jagahon par apni rehmat aur maafi ka zikr kiya hai, Allah bar bar apni rehmat o maghfir ki hamein yaad dilata hai:

¹ Al-Quran, Al-Ikhlâs, verse 1-4; translation from Kanz al-Iman

وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٨﴾

Tarjuma-e-Kanz-ul-Iman: Aur Allah bakhshne wala meherban hai.¹

Haan jo us ke azaab ke mustahiq hain un ko woh sakht azaab bhi deta hai, Allah ne apne Mehboob Hazrat Muhammad ﷺ se farmaya:

نَبِيِّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾

Tarjuma-e-Kanz-ul-Iman: Khabar do mere bandon ko ke beshak main hi hoon bakhshne wala meherban aur mera hi azaab dardnak azaab hai.²

Allah insaf farmane wala hai aur yeh baat insaf ko lazim hai ke woh un ko inaaam de jo us ka hukm maane aur un ko saza de jo us ki nafarmani aur baghawat kare, agar Allah kisi mujrim ko saza de to yeh us ka adl aur insaf hoga aur agar woh kisi mujrim ko maaf farma de to yeh us ki rehmat, fazal aur maafi hogi, Allah jo ke رحمن aur رحيم hai, un sab ko ma'af farma deta hai jo tauba karte hain aur zindagi ke kisi hisse mein bhi apni islah kar lete hain, us ne insanon ko apni kaseer maafi aur rehmat ki taraf dawat di hai:

¹ Al-Quran, Al-Baqarah, verse 218; translation from Kanz al-Iman

² Al-Quran, Al-Hijr, verse 49-50; translation from Kanz al-Iman

قُلْ يٰعِبَادِىَ الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۚ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ
 جَمِيْعًا ۚ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٤٠﴾ وَاٰيِبُوْا اِلٰى رَبِّكُمْ وَاَسْلُمُوْا ۗلَهُ مِنْ قَبْلِ اَنْ يَّاتِيَكُمْ
 الْعَذَابُ ثُمَّ لَا تُنصَرُوْنَ ﴿٤١﴾ وَاَتَّبِعُوْا اَحْسَنَ مَا اُنْزِلَ اِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ اَنْ يَّاتِيَكُمْ
 الْعَذَابُ بِغَتَّةٍ وَّاَنْتُمْ لَا تَشْعُرُوْنَ ﴿٤٢﴾

Tarjuma-e-Kanz-ul-Iman: Tum farmao aye mere woh bando jinhon ne apni jaanon par ziyadti ki Allah ki rehmat se na-umeed na ho beshak Allah sab gunah bakhsh deta hai beshak wohi bakhshne wala meherban hai aur apne Rab ki taraf rujoo lao aur uske huzoor gardan rakho qabl iske ke tum par azaab aaye phir tumhari madad na ho aur uski pairwi karo jo achhi se achhi tumhare Rab se tumhari taraf utari gayi qabl is ke ke azaab tum par achaanak aa jaye aur tumhein khabar na ho.

Sawal: Kuch log yeh maante hain ke Musalman Hazrat Muhammad ﷺ ki ibadat karte hain kya yeh sach hai?

Jawab: Musalman kisi tarah se bhi Allah ke Rasool aur bande Hazrat Muhammad ﷺ ki ibadat nahi karte, hum yeh maante hain ke woh Allah ke aakhri Rasool hain, saare Nabiyon ke Imam hain aur Allah ne unhein mab'oos kiya jaisa ke doosre Anbiya ko mab'oos kiya, baharhaal kuch log ghalati se apne ta'een yeh farz kar lete hain ke Musalman Hazrat Muhammad ﷺ ki ibadat karte hain halanke jis tarah Isa ﷺ ne kabhi Khudai ka da'wa nahi kiya usi tarah Muhammad ﷺ ne bhi kabhi Khudai ka da'wa nahi kiya, unhon ne logon ko sirf aik Khuda ki ibadat ki taraf bulaya, Hazrat Muhammad ﷺ

hamesha apne baare mein yeh farmate ke main Allah ka banda aur us ka Rasool hoon. Hazrat Muhammad ﷺ ko Allah ne aakhri Nabi ke taur par chuna aur unhon ne Allah ka Kalam hum tak pahunchaya, na sirf alfaz ki had tak balke amal karke jeeti jaagti misalon ke sath Allah ka paigham hamein pahunchaya aur hamein Deen sikhaya, Musalman un se bahut pyaar karte hain aur un ki bahut izzat o ehtiram karte hain kyunke un ka akhlaq aur kirdar bahut misali hai, unhon ne Allah ka paigham hum tak mukammal taur par pahuncha diya neez woh Allah ke chune hue aur us ke Mehboob hain neez Allah ne un ki mohabbat ko hamare Iman ki bunyad bana diya hai, yeh Islam ki khaalis Tauheed hai. Musalman koshish karte hain ke woh Hazrat Muhammad ﷺ ki kaamil itaat karein lekin kisi tarah bhi un ki ibadat nahi karte, Islam is baat ki bhi taleem deta hai ke Musalman Allah ke saare Nabiyon ki izzat karein aur un se mohabbat karein lehaza izzat karne aur ehtiram karne ka matlab ibadat karna hargiz nahi hai kyunke faqat ehtiram aur ibadat ke maabeen bara wazeh farq maujood hai aur Musalman is baat ko bakhoobi jaante hain ke saari ibadatein sirf Allah ke liye hain. Dar haqeeqat Islam mein Allah ke siwa kisi ki ibadat karna aisa gunah hai ke jis ki maafi nahi hai khwah woh Hazrat Muhammad ﷺ ki ibadat ho ya kisi aur ki, agar koi shakhs Musalman hone ka da'wa karta ho aur Allah ke siwa kisi aur ko poojta ho to woh apne da'we mein jhoota hai, jab hum Kalma-e-Shahadat parh kar apne Iman ki gawahi dete hain to yeh is baat ka wazeh ilan hota hai ke hum Musalman sirf aur sirf Allah ki ibadat karte hain. Sawal: Kya Islam Daqiyanooosi (farsoodah) Deen hai? Jawab: Musalmanon ko is baat par bari hairangi hoti hai ke un ka Deen jis ke andar amal aur aqeeday ke

aitbaar se aik qaabil-e-tareef tawazun paaya jaata hai ba'z awqat is par Daqiyanosi hone ka bohtaan laga diya jaata hai shayad yeh ghalat fehmi logon ke andar is wajah se paida ho gayi hai ke har khushi o gham ke mauqe par Musalman **اَلْحَمْدُ لِلّٰهِ** kehte sunai dete hain, aisa is liye hota hai ke Musalman yeh jaante hain ke ”Har shai Allah ki taraf se aati hai“ jo ke saare jahanon ka paida karne wala hai aur sab kuch usi ki marzi se hota hai, yeh wajah hai ke Musalman maadi muamlon ki kam fikr karta hai aur dunya ki is aarzi zindagi ko aise dekhta hai jaise usay dekhna chahiye, aik sachha Musalman Allah par kaamil bharosa karta hai aur woh jaanta hai ke jo kuch bhi hota hai woh hamare bhale ke liye hota hai, yeh baat kisi ki samajh mein aaye ya na aaye lekin Musalman khushi se Allah ke faisle (taqdeer) ko qubool kar leta hai, jo us ke naraz hone ya na khush hone ki wajah se badalne wala nahi hai. Is ka matlab yeh bhi nahi hai ke Musalman baith kar apni taqdeer ka intezaar kare aur amali taur par zindagi mein koi qadam na uthaye balke Islam is baat par zor deta aur taqaza karta hai ke Musalman koshish karke har qaabil-e-karahat aur qaabil-e-mazammat aadat ko badal daalein, amal to Musalman ke Iman ke sath sath chalta hai kyunke agar insan ke andar apne faisle se kuch karne ki salahiyat na hoti to phir yeh baat insaf se bahut door hoti ke us se amal ka taqaza hi kiya jaye ya woh ba'z buray amal chhor de. Daqiyanosi hona to door ki baat hai Islam to is baat ki taleem deta hai ke insan ka is zindagi mein bara maqsad Allah ki ibadat karna hai aur aise amal karne hain jis se woh raazi ho jaye, Islam ki taleemat yeh hain ke insan zindagi mein musbat qadam uthaye aur ibadat o dua ke zariye se us ko mazboot kare, kuch log sust aur laparwah hote hain aur jab unhein koi mushkil ya dukh pahunchta hai to saare ka saara

ilzam apni qismat ya taqdeer par laga dete hain, kuch to نَعُوْذُ بِاللّٰهِ is had tak pahunch jaate hain aur kehte hain ke agar Allah chahta to woh yeh gunah ya yeh jurm na karte, نَعُوْذُ بِاللّٰهِ goya ke yeh gunah un se Allah ne karwaya ho. Is tarah ke dalail na-samjhi par mabni hote hain kyunke Allah hamesha wohi karta hai jo sahih hota hai, Allah ne hamein us cheez ka hukm nahi diya hai jo hamari taqat se bahar hai kyunke us ka insaf kaamil hai aur be-aib hai.

Sawal: Kya tum marne ke baad dobara zinda hone ka yaqeen rakhte ho? Maut ke baad zindagi ki tasdeeq aap kaise kar sakte hain?

Jawab: Islam is baat ki taleem deta hai ke maujooda zindagi aik aazmaish hai aur Aakhirat ki tayyari ke liye hum ko di gayi hai, aik din aisa aaye ga ke yeh sara jahan tabah o barbaad kar diya jaye ga aur phir se us ki takhleeq hogi aur murday phir se zinda ho jayein ge, Allah ki bargah mein hisaab o kitaab ke liye pesh hon ge. Qayamat ka din aik doosri zindagi ki ibtida hogi, aisi zindagi jo phir khatm na hogi, yeh woh waqt hoga ke jab har aik ko us ke kiye ka poora poora badla diya jaye ga, Allah jo ke sab se ziyada insaf farmane wala hai insan ke achhe aur buray a'maal ki bunyad par unhein jaza de ga. Agar maut ke baad zindagi na hoti to Allah ko maanna be-ma'ni ho jaata hai aur agar koi Allah par yaqeen rakhta bhi to us ka matlab yeh hota ke yeh kaisa ajeeb Khuda hai ke aik baar insan ko paida karne ke baad us ke baare mein usay koi parwaah hi nahi hai, beshak Allah sab se ziyada insaf farmane wala hai, woh aise zaalim ko saza de ga jis ke jurm bahut hain, maslan sainkron be-qasoor insanon ko qatl karne wala, muashre ke andar

burai phailane wala, apne aaram aur sukh ke liye doosre insanon ko apna ghulam banane wala waghera waghera. (The following paragraphs were repeated in the source, transcribing them as they appear): Andar amal aur aqeeday ke aitbaar se aik qaabil-e-tareef tawazun paaya jaata hai ba'z awqat is par Daqiyanosi hone ka bohtaan laga diya jaata hai shayad yeh ghalat fehmi logon ke andar is wajah se paida ho gayi hai ke har khushi o gham ke mauqe par Musalman **اَلْحَمْدُ لِلّٰهِ** kehte sunai dete hain, aisa is liye hota hai ke Musalman yeh jaante hain ke ”Har shai Allah ki taraf se aati hai“ jo ke saare jahanon ka paida karne wala hai aur sab kuch usi ki marzi se hota hai, yeh wajah hai ke Musalman maadi muamlon ki kam fikr karta hai aur dunya ki is aarzi zindagi ko aise dekhta hai jaise usay dekhna chahiye, aik sachha Musalman Allah par kaamil bharosa karta hai aur woh jaanta hai ke jo kuch bhi hota hai woh hamare bhale ke liye hota hai, yeh baat kisi ki samajh mein aaye ya na aaye lekin Musalman khushi se Allah ke faisle (taqdeer) ko qubool kar leta hai, jo us ke naraz hone ya na khush hone ki wajah se badalne wala nahi hai. Is ka matlab yeh bhi nahi hai ke Musalman baith kar apni taqdeer ka intezaar kare aur amali taur par zindagi mein koi qadam na uthaye balke Islam is baat par zor deta aur taqaza karta hai ke Musalman koshish karke har qaabil-e-karahat aur qaabil-e-mazammat aadat ko badal daalein, amal to Musalman ke Iman ke sath sath chalta hai kyunke agar insan ke andar apne faisle se kuch karne ki salahiyat na hoti to phir yeh baat insaf se bahut door hoti ke us se amal ka taqaza hi kiya jaye ya woh ba'z buray amal chhor de. Daqiyanosi hona to door ki baat hai Islam to is baat ki taleem deta hai ke insan ka is zindagi mein bara maqsad Allah ki ibadat karna hai aur aise amal karne hain jis se

woh raazi ho jaye, Islam ki taleemat yeh hain ke insan zindagi mein musbat qadam uthaye aur ibadat o dua ke zariye se us ko mazboot kare, kuch log sust aur laparwah hote hain aur jab unhein koi mushkil ya dukh pahunchta hai to saare ka saara ilzam apni qismat ya taqdeer par laga dete hain, kuch to نَعُوْذُ بِاللّٰهِ is had tak pahunch jaate hain aur kehte hain ke agar Allah chahta to woh yeh gunah ya yeh jurm na karte, نَعُوْذُ بِاللّٰهِ goya ke yeh gunah un se Allah ne karwaya ho. Is tarah ke dalail na-samjhi par mabni hote hain kyunke Allah hamesha wohi karta hai jo sahih hota hai, Allah ne hamein us cheez ka hukm nahi diya hai jo hamari taqat se bahar hai kyunke us ka insaf kaamil hai aur be-aib hai. Sawal: Kya tum marne ke baad dobara zinda hone ka yaqeen rakhte ho? Maut ke baad zindagi ki tasdeeq aap kaise kar sakte hain? Jawab: Islam is baat ki taleem deta hai ke maujooda zindagi aik aazmaish hai aur Aakhirat ki tayyari ke liye hum ko di gayi hai, aik din aisa aaye ga ke yeh sara jahan tabah o barbaad kar diya jaye ga aur phir se us ki takhleeq hogi aur murday phir se zinda ho jayein ge, Allah ki bargah mein hisaab o kitaab ke liye pesh hon ge. Qayamat ka din aik doosri zindagi ki ibtida hogi, aisi zindagi jo phir khatm na hogi, yeh woh waqt hoga ke jab har aik ko us ke kiye ka poora poora badla diya jaye ga, Allah jo ke sab se ziyada insaf farmane wala hai insan ke achhe aur buray a'maal ki bunyad par unhein jaza de ga. Agar maut ke baad zindagi na hoti to Allah ko maanna be-ma'ni ho jaata hai aur agar koi Allah par yaqeen rakhta bhi to us ka matlab yeh hota ke yeh kaisa ajeeb Khuda hai ke aik baar insan ko paida karne ke baad us ke baare mein usay koi parwaah hi nahi hai, beshak Allah sab se ziyada insaf farmane wala hai, woh aise zaalim ko saza de ga jis ke jurm bahut hain, maslan sainkron be-qasoor insanon ko qatl karne wala,

muashre ke andar burai phailane wala, apne aaram aur sukh ke liye doosre insanon ko apna ghulam banane wala waghera waghera. (End of repeated text) Zindagi mukhtasir si hai aik shakhs ke achhe ya buray a'maal ki wajah se bahut saare log mutaasir hote hain, sahih aur poori poori jaza is mukhtasir si zindagi mein na-qabil-e-amal hai, Quran-e-Muqaddas qat'ee taur par is baat ki wazahat karta hai ke Qayamat ka din aaye ga aur har nafs ke baare mein Allah faisla farmaye ga, har insan yeh chahta hai ke usay insaf mile agarche log doosron ke liye insaf ke khwahan na hon lekin apne liye zaroor insaf chahte hain maslan muashre ke juraim pesha aur zaalim afraad, asar o rusookh aur taqat ke nashe mein dhutt, logon ko takleef aur dukh pahunchane mein bilkul na hichkichane wale, aise logon ke sath agar kahin na-insafi ho jaye to us par sakht aitraz karte hain aur khoob shor machate hain. Har woh shakhs jis ke sath na-insafi hui ho, muashrati ya ma'ashi us ka koi bhi rutba ho woh yeh zaroor chahe ga ke us par ziyadti karne wale ko saza mile, agarche mujrimon ki aik bari ta'dad ko saza mil jaati hai lekin kai mujrim aise hain ke jin ko bahut halki si saza milti hai ya phir woh azaad kar diye jaate hain aur ho sakta hai ke woh aik aaram deh khushiyon se bhari aur pur aman zindagi guzar rahe hon, Allah kisi mujrim ko dunya mein saza na bhi de lekin Qayamat ke roz us mujrim ki sakht giraft hogi aur us ko saza di jaye gi. Yeh sahih hai ke mujrim ko us ki saza ka aik hissa is dunya mein mil jaye lekin yeh saza naaqis rahe gi bilkul isi tarah jis ne achhe kaam kiye, logon ki madad ki aur un mein ilm phailaya, un ke Iman ki hifazat ka samaan kiya, zindagiyan bachayein, haq aur sach ki ta'eed mein mushkilaat aur na-insafiyon ko sabr se bardasht karta raha, dunya ki mukhtasir si zindagi mein un achhe kaamon ki poori poori jaza

nahi di ja sakti, is tarah ke naik a'maal ki poori poori jaza usi zindagi mein di ja sakti hai ke jo khatm hone wali nahi hai. Aakhirat par yaqeen rakhna mukammal taur par aqal mein aane wali baat hai, Allah ne kuch cheezein aisi paida farmayein hain jo ke hamein is dunya ki zindagi mein khushi deti hain aur achhi lagti hain jaisa ke insaf, agarche umoomi taur par yeh milta nahi hai. Aik shakhs dunya ke andar apne kai saare maqasid mein kamiyaab bhi ho jaata hai, dunya mein sukh ka aik achha khaasa hissa bhi paata hai lekin woh is baat ka qaail hota hai ke dunya insaf ki jagah nahi hai. Yeh zindagi hamare wujood ka aik hissa hai aur Aakhirat us ka zaroori nateeja hai jis ke zariye se adl o insaf ka poora tawazun qaim ho jaata hai, jo yahan nahi mila woh wahan mil jaye ga aur kisi tarah jo yahan na-jaiz tareeqe se haasil kiya gaya, insan Aakhirat mein us se mehroom kar diya jaye ga. Yeh woh kaamil aur be-aib insaf hai jis ka wa'da sab se ziyada insaf karne wale be-aib Rab ne kiya hai.

Sawal: Kya yeh sach hai ke Hazrat Muhammad ﷺ ne khud Quran likha hai ya Injil se naql kiya hai?

Jawab: Is ghalat fehmi ko door karne se pehle is cheez ko note karna bahut zaroori hai ke Quran-e-Majeed ke ilawa kisi aur Aasmani Kitab mein bar bar aur wazeh da'wa nahi kiya gaya ke woh bila wasita Allah ka Kalam hai, Allah ne Quran Kareem mein irshad farmaya:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنُ ۖ وَتَوَكَّنْ مِنْ عِنْدِ غَيْرِ اللَّهِ تَوَجَّدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿١٠٠﴾

Tarjuma-e-Kanz-ul-Iman: To kya ghaur nahi karte Quran mein

aur agar woh ghair Khuda ke paas se hota to zaroor us mein bahut ikhtilaf paate.

Jab Quran nazil ho raha tha to Ahl-e-Arab is baat ko pehchan chuke thay ke Quran ki zuban bari munfarid aur us zuban se wazeh taur par mukhtalif hai, jis ko Hazrat Muhammad ﷺ aur deegar log bolte thay bawajood is ke ke us waqt ke Arab log sher o shairi aur zuban ki fasahat o balaghat mein bare maahir thay. Mazeed yeh ke Hazrat Muhammad ﷺ zahiran parhe likhe na thay is ka ma'ni yeh hai ke Aap ﷺ ne kisi aise ta'leemi nizam ke tehat ilm haasil nahi kiya jo us waqt Makkah Mukarramah aur us ke atraaf mein ma'roof tha lekin beshak Allah ne Aap ko ilm sikhaya, Quran-e-Pak bayan karta hai:

وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ^ط

*Tarjuma-e-Kanz-ul-Iman: Aur tumhein sikha diya jo kuch tum na jaante thay.*¹

Agar Hazrat Muhammad ﷺ kisi ke paas tehseel-e-ilm ke liye gaye hote to Aap ﷺ ke hum asr log jo Aap ﷺ ke mukhalif thay zaroor is baat ka charcha karte aur is se parda uthate lekin is baat ki koi shahadat maujood nahi hai ke mukhalifeen ne aisa kiya ho, is mein shak nahi ke kai logon ne Huzoor ﷺ ke paigham ko radd kiya jaisa ke log pichhle Anbiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام ke paigham ko radd karte aaye hain lekin kisi ne Hazrat Muhammad ﷺ ke paigham

¹ Al-Quran, Al-Nisa`, verse 113; translation from Kanz al-Iman

ko radd karne ki yeh wajah bayan nahi ki ke unhon ne kahin se parha hai ya seekh kar aate hain aur phir hum ko is da'we ke sath batate hain ke yeh Allah ka Kalam hai. Is baat ko note karna bhi dilchaspi se khaali na hoga ke agarche Quran Majeed koi sher o shairi ki kitab nahi hai lekin Quran ke nuzool ke baad Arabon ka mailan sher o shairi ki taraf kam ho gaya, yeh kaha ja sakta hai ke Quran Majeed Arabi adab ka shahkaar hai aur Hazrat Muhammad ﷺ ke dushmanon ne yeh jaan liya tha ke woh Quran ki fasahat o balaghat ka muqabla karne mein nakaam ho chuke hain, Quran se achha Kalam pesh karna to door ki baat, Quran ki aik chhoti si Soorat ke barabar bhi kuch na pesh kar sake. Islam par tanqeed karne wale kuch Isai is baat ka da'wa karte hain ke Hazrat Muhammad ﷺ Quran ke ba-zaat-e-khud musannif to nahi hain lekin unhon ne Yahudiyon aur Isaiyon ki kitabon se naql karke Quran tayyar kiya halanke haqeeqat yeh hai ke Hazrat Muhammad ﷺ ka kisi Yahudi ya Isai aalim ke sath koi raabta na tha, tareekh is baat ki shahadat deti hai ke Aap ﷺ ne ilan-e-Nabuwwat se qabl sirf teen safar kiye, chhay saal ki umr mein Aap ﷺ apni Ammi Huzoor Sayyidatuna Aaminah رَضِيَ اللهُ عَنْهَا ke sath Madinah tashreef le gaye. Aur barah saal ki umr mukammal hone se pehle Aap ﷺ ne apne Chacha Abu Talib ki ma'iyyat mein Shaam ka aik karobari safar kiya aur phir apni pehli shadi se pehle jab Aap ﷺ ki umr pachhees saal ki thi Hazrat Khadijatul Kubra رَضِيَ اللهُ عَنْهَا ke aik tijarti qafila ko Shaam le gaye.¹ Aik sahib-e-ilm Isai shakhs jis ko Aap ﷺ jaante thay woh aik boorha aur na-beena shakhs tha jis ka naam tha Warqa bin Naufal, woh Hazrat Bibi

¹ Seerat-e-Mustafa, pp. 86-90

Khadijatul Kubra رَضِيَ اللهُ عَنْهَا ka rishtedar tha, woh apna purana mazhab chhor kar Isaiyat mein daakhil hua tha aur Injil ki bari maharat rakhta tha, Huzoor صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ us se sirf do baar mile, pehli martaba ilan-e-Nabuwwat se thora sa waqt pehle aur doosri martaba Huzoor صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Warqa bin Naufal se us waqt mile jab Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ par pehli Wahi nazil hui,¹ Warqa bin Naufal رَضِيَ اللهُ عَنْهُ Musalman ho gaye aur yeh woh pehle Isai aalim hain jo Daira-e-Islam mein daakhil hue² aur us ke teen saal baad intiqal farma gaye.³ Lekin Quran-e-Majeed ka nuzool taees (23) saal tak jaari raha.⁴ Mushrikeen mein se Huzoor صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke ba'z dushman Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ par bohtaan bandhte thay ke unhon ne Quran Room ke aik lohar se seekha hai jo ke Isai hai aur Makkah se bahar us ne apna dera lagaya hua hai, un ke is bohtaan ke radd mein Allah ne yeh Aayat nazil farmayi:

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَبِي وَهَذَا لِسَانٌ عَرَبِيٌّ

مُبِينٌ ﴿١٣﴾

Tarjuma-e-Kanz-ul-Iman: Aur beshak hum jaante hain ke woh kehte hain yeh to koi aadmi sikhata hai jis ki taraf dhalte (ishara karte) hain us ki zuban ajmi hai aur yeh roshan Arabi zuban.⁵

Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke dushman bare qareeb se

¹ Sahih Bukhari, vol. 1, p. 7, Hadith 3-4

² Al-Siyarah Al-Halbiyah, vol. 1, p. 393

³ Al-Siyarah Al-Halbiyah, vol. 3, p. 521

⁴ Tafseer Baydawi, part 3, Al-Qadr, under verse 3, vol. 5, p. 513

⁵ Al-Quran, Al-Nahl, verse 103; translation from Kanz al-Iman

dekhte rehte thay ke shayad unhein koi aisi shahadat mil jaye jis ki bunyad par woh yeh saabit kar sakein ke Hazrat Muhammad ﷺ aik jhoote insan hain lekin woh koi aik mauqa bhi aisa na dhoond paaye ke jis ki bunyad par woh yeh baat kar paate ke Hazrat Muhammad ﷺ chhup kar kisi khaas Yahudi ya Isai se milte hain. Yeh baat sach hai ke Hazrat Muhammad ﷺ ne Yahudiyon aur Isaiyon se mazhabi guftagu farmayi hai lekin woh sab mukalme khule aam Madinah Munawwarah mein hue jabke Quran-e-Pak ka nuzool terah (13) saal pehle se ho raha tha, yeh baat roz-e-roshan ki tarah wazeh ho gayi ke Yahudiyon aur Isaiyon ka Quran likhne mein Huzoor ﷺ ki muawanat karna aqlan naqlan be-bunyad hai, khaas kar jab Huzoor ﷺ ka markazi kirdar aik haadi aur ustaad ka tha, Aap ﷺ ne khul kar Yahudiyon aur Isaiyon ko Islam qubool karne ki dawat di, un par wazeh kiya ke Allah ki Tauheed ki sahih taleemat se woh log kaise phire, bahut saare Yahudi aur Isai Huzoor Akram ﷺ ki dawat ko sun kar Yahudiyat aur Isaiyat chhor kar Daira-e-Islam mein daakhil ho gaye. Yeh Allah ki hikmat hai ke us ne aakhri Nabi ke taur par aisi Zaat ko bheja jo ke zahiran parhi likhi na thi taake jo aitrax karne wale thay un ke liye aitrax ki koi gunjaish na rahe aur na koi yeh shak kar sake ke Hazrat Muhammad ﷺ ne Quran Pak ko kahin se naql kiya hai, yeh bhi yaad rahe ke jis waqt Huzoor ﷺ ne Quran Pak ke Allah ka Kalam hone ka da'wa kiya aur logon tak pahunchaya us waqt Injil Muqaddas ka koi bhi nuskhah Arabi mein maujood na tha, yeh sach hai ke Quran Pak aur Injil mein kuch mamathlat paayi jaati hai lekin yeh mamathlat is baat ki bunyad nahi ban sakti ke Huzoor ﷺ par yeh

ilzam lagaya jaye ke unhon ne Quran Pak ko Injil se naql kiya hai. Kitabon ke andar mamathlat ka yeh matlab hargiz nahi hai ke baad mein aane wale Paighambaron ne pehle Paighambaron se naql kiya hai, yeh mamathlat asal mein is baat ki taraf ishara hai ke agli aur pichhli sab Kitabein Allah ki taraf se hain aur Allah ka paigham hain is liye un mein mamathlat hai aur un sab mein Tauheed ka bunyadi paigham mushtarak hai.

Sawal: Quran doosri nazil shuda kitabon se kaise mukhtalif hai?

Jawab: Har Musalman ka yeh bunyadi aqeeda hai ke woh Allah ke saare Nabiyon aur Rasoolon par Iman rakhe aur jo kuch Allah ne nazil farmaya us ko dil se tasleem kare agarche ba'z Aasmani Kitabein ab bhi maujood hain lekin apne asli alfaz ke jin mein woh nazil hui theen us par baqi na raheen, ya'ni insanon ne us ke andar tabdeeliyan kar daaleen, Quran Pak hi Allah ka aisa Kalam hai ke jis ki hifazat ka zimma Allah ne khud liya hai aur woh har tarah ki tabdeeli se mehfooz hai, Allah Quran Kareem mein irshad farmata hai:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

Tarjuma-e-Kanz-ul-Iman: Beshak hum ne utara hai yeh Quran aur beshak hum khud us ke nighban hain.¹

Huzoor Akram ﷺ ke tashreef laane se pehle jo Aasmani Kitabein theen jaisa ke Taurat aur Injil woh us waqt likhi gayein jab woh Anbiya wisaal farma gaye jin par yeh Kitabein nazil huien aur is

¹ Al-Quran, Al-Hijr, verse 9; translation from Kanz al-Iman

ke mutazad poore ka poora Quran Pak Huzoor ﷺ ki zahiri zindagi mein mukammal ho chuka tha, khajoor ke patton par, chamre par aur haddiyon par Musalmanon ne likh liya tha aur phir is ke sath sath Sahaba-e-Kiram رَضِيَ اللَّهُ عَنْهُمْ ki bahut bari ta'dad aisi thi jinhon ne Quran Pak ko hifz kar liya tha aur us ke jo asal Arabi alfaz thay un ko apne seenon aur apne dil o dimaagh mein mehfooz kar liya tha mazeed yeh ke Quran Pak ko hazaron balke laakhon Musalmanon ne har daur mein khoob parha, is ko yaad kiya. Haq yeh hai ke har aane wale daur mein Musalmanon ki aik bahut bari ta'dad Quran Pak ko hifz karti hai aur yun Quran Pak ke alfaz ki hifazat hoti rehti hai aur koi mazhabi ya ghair mazhabi kitab dunya mein aisi nahi mile gi jis ko is tarah likha gaya ho, mehfooz kiya gaya ho aur nasl dar nasl woh aik qaum ke andar bahut bari ta'dad mein hifz ki jaati rahi ho. Quran Pak is baat ko pesh karta hai ke Allah ke jitne bhi Nabi hain woh ukhuwwat ke lihaaz se aik doosre ke sath jure hue hain, saare ke saare Nabuwat ke mission mein aik jaise hain aur woh jo bunyadi paigham tha woh sab ne insanon tak pahunchaya, khaas kar jo cheez sab mein mushtarak rahi woh yeh hai ke sirf Allah Wahid ki ibadat ki taraf logon ko bulaya, lehaza un sab ke paigham ka maqsad aik hi tha aur woh Allah ki Zaat ki pehchan hai agarche doosri Kitabein Islam ki bunyadi mazhabi baton mein mamathlat rakhti hain lekin woh khaas tabqon aur khaas logon ke liye nazil ki gayi theen lehaza un kitabon ke usool o qawaid unhi logon ke liye hain jin ke liye woh Kitabein nazil huien, doosri taraf dekha jaye to Quran Pak saari

insaniyat ke liye nazil hua, kisi khaas qaum ke liye nazil na hua, Allah Quran Pak mein irshad farmata hai:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٧٨﴾

Tarjuma-e-Kanz-ul-Iman: Aur Aye Mehboob hum ne tum ko na bheja magar aisi risalat se jo tamam aadmiyon ko gherne wali hai khushkhabri deta aur darr sunata lekin bahut log nahi jaante. ¹

Sawal: Kya yeh sach hai ke Musalman Isa عَلَيْهِ السَّلَام aur doosre Paighambaron ko nahi maante?

Jawab: Agar koi Musalman Isa عَلَيْهِ السَّلَام ya kisi bhi Nabi par Iman na rakhe to woh Musalman hi nahi, sab Musalman Isa عَلَيْهِ السَّلَام aur deegar tamam Anbiya عَلَيْهِمُ السَّلَام ko maante hain, yeh Musalmanon ke Iman mein bunyadi baat hai ke woh Allah ke har Nabi aur har Rasool ko maanein, Musalman Isa عَلَيْهِ السَّلَام ki bari izzat aur bara ehtiram karte hain aur un ke dobara tashreef laane ke muntazir hain, Quran Majeed ke mutabiq Isa عَلَيْهِ السَّلَام ko na sooli di gayi na unhein qatl kiya gaya balke woh aasmanon mein utha liye gaye.² Musalman is baat ka bhi aqeeda rakhte hain ke Hazrat Isa عَلَيْهِ السَّلَام bahut oonchi shaanon wale Anbiya عَلَيْهِمُ السَّلَام mein se hain, lekin na woh Khuda hain na Khuda ke bete aur Hazrat Isa عَلَيْهِ السَّلَام ki walidah Hazrat Maryam رَضِيَ اللَّهُ عَنْهَا bari saaleha aur muttaqiya khatoon theen, Quran Pak hamein batata hai ke Isa عَلَيْهِ السَّلَام baghair baap ke nishan-e-qudrat ke taur par

¹ Al-Quran, Saba, verse 28; translation from Kanz al-Iman

² Part 6, Al-Nisa`, pp. 157-158

paida hue, Allah Quran Pak mein irshad farmata hai:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿١٥٦﴾

Tarjuma-e-Kanz-ul-Iman: Isa ki kahawat Allah ke nazdeek Adam ki tarah hai usay mitti se banaya phir farmaya hoja woh fauran ho jata hai.¹

Bahut saare Isai yeh jaan kar chaunk jaate hain ke Musalman Hazrat Isa عَلَيْهِ السَّلَام ko Allah ke azeem Anbiya aur Rasoolon mein shumar karte hain, Musalmanon ko yeh taleem di jaati hai ke Isa عَلَيْهِ السَّلَام se mohabbat karein aur koi shakhs us waqt tak Musalman nahi ho sakta jab tak ke woh is cheez ko na maan le ke Hazrat Isa عَلَيْهِ السَّلَام baghair baap ke paida hue aur Musalman in cheezon mein is liye yaqeen nahi rakhte ke unhon ne yeh cheezein Injil se parhi hain balke Quran-e-Pak in cheezon ka Isa عَلَيْهِ السَّلَام ke baare mein zikr karta hai lekin Musalman hamesha is baat ki takeed karte hain ke Isa عَلَيْهِ السَّلَام ke mo'jizay hon ya deegar Anbiya عَلَيْهِمُ السَّلَام ke mo'jizay hon, woh Allah ki marzi aur us ki raza aur us ke mumkin banane se zahir hote hain. Musalman is baat ki sakhti se tardeed karte hain ke Allah ka koi beta hai aur Quran-e-Pak taakeedan is baat ko bayan karta hai ke Allah ka koi beta nahi hai. Is baat ki wazahat kar dena bhi zaroori hai ke jab Musalman Injil ki kuch baton par tanqeed karte hain to us ka matlab hargiz yeh nahi ke woh Isa عَلَيْهِ السَّلَام par hamla kar rahe hain balke Isaiyon ke aqeday maslan Taslees waghera par tanqeed karte hain kyunke yeh cheezein Isa عَلَيْهِ السَّلَام ne shuru nahi keen, un ka in cheezon se koi ta'alluq nahi aur jab Musalman Injil ka hawala dete hain aur kehte hain ke yeh Allah ka Kalam hai lekin is mein tabdeeli aa gayi aur is

¹ Al-Quran, Al-Imran, verse 59; translation from Kanz al-Iman

mein bahut saare maqamat par insanon ke alfaz hain Allah ke alfaz nahi hain, to is tanqeed ka matlab hargiz yeh nahi hai ke Musalman Isa عَلَيْهِ السَّلَام par hamla karte hain. Musalman yeh yaqeen rakhte hain ke aaj ke daur mein jo Injil maujood hai us mein kahin kahin chhote chhote hisse maujood hain jo Allah ka asli Kalam hain aur us mein bahut saara hissa aisa hai ke jis mein insanon ki dakhil andazi hui aur bahut bari ta'dad Aayat ki woh hai jo ke tabdeel ho chuki hain aur Injil Muqaddas ke mukhtalif tarjume jo logon ke saamne maujood hain woh aik doosre se bahut mukhtalif hain, Musalman is baat ka yaqeen rakhte hain ke asal Injil woh hai jo Isa عَلَيْهِ السَّلَام ki taleemat hain, woh nahi jo baad ke logon ne maslan Paul (PAUL) ya doosre Girja Gharon ke Leaderon ne likhi balke Islam darasal usi Tauheed par zor deta hai ke jis ki isha'at Hazrat Isa عَلَيْهِ السَّلَام ne khoob ki aur woh Allah ko aik maanna aur faqat aik Allah ki ibadat karna hai.

Sawal: Quran Pak Isa عَلَيْهِ السَّلَام ke baare mein kya kehta hai?

Jawab: Isa عَلَيْهِ السَّلَام un azeemush shaan Rasoolon mein se hain jin ka zikr naam ke sath Quran Pak mein maujood hai, haqeeqat yeh hai ke Quran Pak mein aik Soorat ka naam Surah Maryam hai, is Soorat mein Hazrat Maryam رَضِيَ اللَّهُ عَنْهَا aur un ke pyare bete Hazrat Isa عَلَيْهِ السَّلَام par khoob roshni daali gayi hai aur Isa عَلَيْهِ السَّلَام ka Quran-e-Muqaddas mein kai mukhtalif maqamat par zikr kiya gaya yahan par hum Quran Pak ki ba'z Aayat pesh karte hain ke jin mein Hazrat Maryam رَضِيَ اللَّهُ عَنْهَا aur unke bete Hazrat Isa عَلَيْهِ السَّلَام ka zikr hai:

وَإِذْ كُنَّا فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرِيفًا ﴿١٦﴾ فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا ﴿١٧﴾ فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشِيرًا سَوِيًّا ﴿١٨﴾ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتُ تُوعِيًا ﴿١٩﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿٢٠﴾ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ

يَمْسَسْنِي بَشِيرٌ وَلَمْ أَكُ بَغِيًّا ﴿٣٠﴾ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْئٍ ۖ وَيَجْعَلُ آيَةً لِلنَّاسِ وَ رَحْمَةً مِنَّا ۚ وَكَانَ أَمْرًا مَّقْصِيًّا ﴿٣١﴾ فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٣٢﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٣٣﴾ فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٣٤﴾ وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقُ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٣٥﴾ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۖ فَإِمَّا تَرَيَنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٣٦﴾ فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۖ قَالُوا يَا رَيْمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٣٧﴾ يَا نُحْتُ هُزُونٌ مَا كَانَ أَبُوكَ أَمْرًا سَوْءَ ۖ وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿٣٨﴾ فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٣٩﴾ قَالَ إِنِّي عَبْدُ اللَّهِ ۖ آتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٤٠﴾ وَجَعَلَنِي مُبْرَكًا أَيْنَ مَا كُنْتُ ۖ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٤١﴾ وَ بَرًّا بِوَالِدَاتِي ۖ وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٤٢﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٤٣﴾ ذَلِكَ عِيسَى ابْنُ مَرْيَمَ ۖ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٤٤﴾ مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ۚ سُبْحَنَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٥﴾ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٤٦﴾

Tarjuma-e-Kanz-ul-Iman: Aur Kitab mein Maryam ko yaad karo jab apne ghar walon se poorab (Mashriq) ki taraf aik jagah alag gayi to un se idhar aik parda kar liya to uski taraf hum ne apna Ruhani bheja woh uske saamne aik tandurust aadmi ke roop mein zahir hua boli main tujh se رحمن ki panah maangti hoon agar tujhe Khuda ka darr hai bola main tere Rab ka bheja hua hoon ke main tujhe aik suthra beta doon boli mere larka kahan se hoga mujhe to na kisi aadmi ne hath lagaya na main badkaar hoon kaha yunhi hai tere Rab ne farmaya hai ke yeh

mujhe aasan hai aur is liye ke hum use logon ke waaste nishani karein aur apni taraf se aik rehmat aur yeh kaam theher chuka hai ab Maryam ne use pait mein liya phir use liye hue aik door jagah chali gayi phir use jan'ne ka dard aik khajoor ki jar mein le aaya, boli haaye kisi tarah main is se pehle mar gayi hoti aur bhooli bisri ho jaati to use us ke tale se pukara ke gham na kha beshak tere Rab ne tere neeche aik neher baha di hai aur khajoor ki jar pakar kar apni taraf hila tujh par taazi pakki khajoorain girein gi to kha aur pee aur aankh thandi rakh phir agar tu kisi aadmi ko dekhe to keh dena main ne aaj رحمن ka roza maana hai to aaj hargiz kisi aadmi se baat na karoon gi to use god mein liye apni qaum ke paas aayi, bole aye Maryam beshak tu ne bahut bari baat ki, aye Haroon ki behn tera baap bura aadmi na tha aur na teri maa badkaar is par Maryam ne bachche ki taraf ishara kiya woh bole hum kaise baat karein us se jo paalne mein bachcha hai Bachcha ne farmaya main hoon Allah ka banda us ne mujhe Kitab di aur mujhe Ghaib ki khabrein batane wala (Nabi) kiya aur us ne mujhe mubarak kiya main kahin hoon aur mujhe Namaz o Zakat ki takeed farmayi jab tak jiyoon aur apni maa se achha sulook karne wala aur mujhe zabardast bad-bakht na kiya aur wohi salamti mujh par jis din main paida hua aur jis din maroon ga aur jis din zinda uthaya jaoon ga yeh hai Isa Maryam ka beta sachhi baat jis mein shak karte hain Allah ko laiq nahi ke kisi ko apna bachcha thehraye paaki hai us ko jab kisi kaam ka hukm farmata hai to yunhi ke us se farmata hai hoja woh fauran ho jaata hai aur Isa ne kaha beshak Allah Rab hai mera aur tumhara to us ki bandagi karo yeh raah seedhi hai.¹

¹ Al-Quran, Maryam, verse 16-36; translation from Kanz al-Iman

Islam, Science aur Sehat

Sawal: Kya Islam Science aur Ilm ki mukhalifat karta hai?

Jawab: Islam Ilm aur Science ke mukhalif nahi hai, Ilm do tarah ka hota hai: Deeni Ilm jis ke zariye se is baat ko samjha jaata hai ke mazhabi zimmedariyon ko kaise nibhaya jaye aur Allah ki ibadat kaise ki jaye aur doosra Ilm woh hota hai jis ka ta'alluq un cheezon se hota hai jin ke zariye se yeh jaana jaye ke hum yahan dunya mein aik faida mand aur aaram deh zindagi kaise guzar sakte hain, yeh Musalman ki zaroorat hai ke woh dono tarah ke uloom haasil kare, balke yun kehna ziyada munasib hoga ke Islam ne Ilm ki us waqt wakalat ki jab ke dunya andheron mein bhatki hui thi aur sakht jahalat ka shikar thi. Aur pehli Wahi jo Paighambar Islam Hazrat Muhammad ﷺ par nazil hui us mein Ilm hi ka paigham tha:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

Tarjuma-e-Kanz-ul-Iman: Parho apne Rab ke naam se jis ne paida kiya aadmi ko khoon ki phatak se banaya parho aur tumhara Rab hi sab se bara Kareem jis ne qalam se likhna sikhaya aadmi ko sikhaya jo na jaanta tha.¹

Us andhere, jahilana, zalimana aur saffakana mahol par jis ke andar poori dunya doobi hui thi, yeh Aayat roshni ki pehli kiran hai. Aur Allah ne Musalmanon par apni bahut bari ne'mat ka izhaar karte

¹ Al-Quran, Al-'Alaq, verse 1-5; translation from Kanz al-Iman

hue irshad farmaya:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٢٨﴾

Tarjuma-e-Kanz-ul-Iman: Wohi hai jis ne an-parhon mein unhi mein se aik Rasool bheja ke un par us ki Aayatein parhte hain aur unhein paak karte hain aur unhein Kitab o Hikmat ka Ilm ata farmate hain aur beshak woh is se pehle zaroor khuli gumrahi mein thay.¹

Musalmanon ki pehli naslein kuch hi saalon ke andar aik bahut Ilm wali, saaf suthri aur mazhabi qaum ban kar aage aayein, deeni aur dunyawii muamlaat mein maharat un ke andar wazeh nazar aati thi jabke doosri qaumein sadiyon tak us ke baad bhi jahalat ke andheron mein bhatak rahi theen, Islam ne insan ki soyi hui aqli quwwaton ko jagaya, un mein yeh ehसाas daala aur yeh targheeb di ke woh un salahiyaton ko Allah ke Deen ki khidmat mein sarf karein. Deeni Ilm bahut zaroori hai kyunke us ke baghair koi apni ibadat ko us tarah se nahi ada kar sakta jis tarah se Allah aur us ke Rasool ne wazahat ki aur samjhaya hai, Allah apne Habeeb ﷺ ko dua sikhate hue jis mein Ilm ki taraqqi ka pehlu maujood hai farmata hai:

وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١٢٩﴾

Tarjuma-e-Kanz-ul-Iman: Aur arz karo ke Aye mere Rab mujhe Ilm ziyada de.²

¹ Al-Quran, Al-Jum'ah, verse 28; translation from Kanz al-Iman

² Al-Quran, Taha, verse 114; translation from Kanz al-Iman

Faida mand dunyawī ilm bhi zaroori hai, Musalmanon ko is baat ki targheeb di gayi hai ke woh aise uloom haasil karein ke jis se un ko aur doosre Musalmanon ko faida ho, hamare aslaaf ne is haqeeqat ko samjha to nateejan doosri qaumon se Ilmi taraqqi ke hawale se bahut aage barh gaye aur sadiyon tak Ilmi maidan mein yeh mash'al Musalmanon ke hath mein rahi. Musalman Medicine, Hisaab, Physics, Astronomy, Geography, Agricultural, Literature aur Tareekh ke maidan mein doosri qaumon se bahut aage nikal gaye. Kai uloom jin mein Musalmanon ne doosri qaumon ko peeche chhor diya tha un mein se chand ka zikr kiya jata hai maslan: Algebra, Hindsa aur Sifar ka nazariya Musalmanon ne ijaad kiya aur is ke zariye se Hisaab aur Mathematics mein bahut ziyada taraqqi hui. Aur yeh woh uloom thay jo Musalmanon ki taraf se Europe tak pahunche aur yeh Musalman hi thay jinhon ne bahut saare hassas qism ke auzaar ijaad kiye, dunya ke naqshe aur simtein aik mulk se doosre mulk ki taraf, sheher se sheher ki taraf yeh Musalmanon hi ne ijaad keen, aur is ki wajah se Europe ke logon ne jo nayi dunya ko talash kiya, jaana aur wahan pahunche, yeh sab Musalmanon ka Ilmi maidan mein wazeh hissa hai. Medicine, Mathematics, Astronomy, Chemistry aur Physics, in uloom mein Musalmanon ka hissa aur un ki taraqqi qaabil-e-zikr hai, poore saaz o samaan se bhare hue hospital aur us ke sath aik medical school Musalmanon ne shuru kiye jo ke bare bare shehron mein hote thay, yeh woh andhere aur jahalat ka daur tha jab dunya wehem mein muhtala ho chuki thi aur Maghribi Mumalik ke log bimariyon ka ilaaj awhaam ke zariye se karte thay. Doosri taraf Musalman doctors bimariyon ki tashkhees kar rahe thay, ilaaj tajweez kar rahe thay aur operation kar rahe thay, neez uneeswin

sadi mein sab se bara Musalman doctor jis ko Maghrib mein bhi jaana aur maana jaata hai us ka naam "Al-Razi" hai, bahut saare scienci mauzooat par unhon ne likha, aik bahut bara Ilmi zakheera Medicine ke mauzoo par unhon ne dunya ko diya aur Chechak ke mauzoo par unhon ne bahut hi faida mand kitab likhi, daswin sadi ke mash'hoor doctor "Ibn Sina" ne Medicine ke mauzoo par bahut bari kitab likhi, yeh kitab satrahwin sadi mein Europe ke andar medical field mein aik mayaari ke taur par istemal ki jaati rahi. Quran Majeed agarche Kitab-e-Hidayat hai magar us ke andar bahut saare ta'ajjub khez scienci haqaiq bhi maujood hain, ta'ajjub khez is liye hain ke chaudah sadiyan pehle in haqaiq ka Hazrat Muhammad ﷺ par nuzool hua aur un ko sahih ma'non mein logon ne nahi samjha yahan tak ke maujooda daur ke science danon ne un ki ijaadaat keen, un ko talash kiya aur samjha. Agarche Quran Science ki kitab nahi hai lekin is ke bawajood Quran Pak ne aise kai haqaiq bayan kiye hain jin ko scientific aur technological taraqqi ke sabab baad mein aane wale zamane mein khoob saraha aur qubool kiya gaya aur yeh aik bara saboot hai ke yeh Kitab Quran Muqaddas Huzoor Akram ﷺ ka apna likha hua Kalam nahi hai aur na kisi aur shakhs ka, balke yeh Allah ki taraf se Huzoor ﷺ par nazil kiya gaya hai.

Sawal: Quran yeh kehta hai ke sirf Allah jaanta hai ke rehem mein kya hai, kya yeh medical science ke khilaf nahi hai kyunke aaj ke daur mein yeh maloom kiya ja sakta hai ke pait mein larka hai ya larki?

Jawab: Is sawal ka jawab dene ke liye yeh zaroori hai ke un Aayat ko khoob achhi tarah se samjha jaye jin mein is baat ka zikr hai, Allah Quran-e-Kareem mein irshad farmata hai:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۖ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٢٤﴾

Tarjuma-e-Kanz-ul-Iman: Beshak Allah ke paas hai Qayamat ka Ilm aur utaarta hai meenh aur jaanta hai jo kuch maaon ke pait mein hai aur koi jaan nahi jaanti ke kal kya kamaye gi aur koi jaan nahi jaanti ke kis zameen mein mare gi beshak Allah jaanne wala batane wala hai.¹

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا تَزْدَادُ ۖ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٢٥﴾

Tarjuma-e-Kanz-ul-Iman: Allah jaanta hai jo kuch kisi maada ke pait mein hai aur pait jo kuch ghat'te aur barhte hain aur har cheez us ke paas aik andaaze se hai.²

Agar koi Quran-e-Pak ki un Aayat ka baghaur mutala'a kare to use yeh andaza hoga ke un Aayat mein mehaz jins ka zikr nahi ke maa ke pait mein jo bachcha hai woh larka hoga ya larki hogi balke Quran-e-Pak sirf itna bayan karta hai ke jo kuch maa ke rehem mein hai us ka Ilm sirf Allah ke paas hai. Kuch logon ne ise yun samjha ke is se murad sirf maa ke pait ke andar bachche ki jins hai, ya'ni woh larka hai ya larki. Dar haqeeqat un Aayat ki murad sirf is ka muzakkar o moannas hona hi nahi balke us ka bad-bakht ya naik-bakht hona, us ka rizq aur us ki umr waghera sab ko shamil hai jaisa

¹ Al-Quran, Luqman, verse 34; translation from Kanz al-Iman

² Al-Quran, Al-Ra'ad, verse 13; translation from Kanz al-Iman

ke Hadees Pak mein is ki wazahat maujood hai, Hazrat Anas bin Malik رَضِيَ اللَّهُ عَنْهُ bayan karte hain ke Nabi Akram صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne irshad farmaya: Beshak Allah ne rehem mein aik farishta muqarrar kiya hai woh kehta hai: Aye Rab! Yeh nutfa hai, Aye Rab! Yeh jama hua khoon hai, Aye Rab! Yeh gosht ka lothra hai. Phir jab Allah us ki takhleeq ka irada farmata hai, to farishta poochta hai yeh muzakkar hai ya moannas? Yeh bad-bakht hai ya naik-bakht? Is ka rizq kitna hai? Is ki muddat-e-hayat kitni hai? Phir woh maa ke pait mein likh deta hai.¹ Yeh sach hai ke aaj ke daur mein Science ne bahut taraqqi ki hai aur hum ayyam-e-hamal mein ba-aasani "Ultrasound Scan" ka istemal karte hue yeh jaan sakte hain ke maa ke rehem mein bachche ki jins kya hai? Is tarah se doctors ka bazari'a-e-machine bachche ki jins ko jaan lena un Aayat ke khilaf nahi hai kyunke mazkoorah baala Aayat bachche ke maujooda aur mustaqbil ke halaat par kalaam karti hain, maslan bachche ka mustaqbil kya hoga? Kya yeh sa'eed hoga ya shaqi? Waldain ka nafarman hoga ya farmanbardar? Zindagi mein us ke sath kya muamlaat pesh aayein ge? Kya yeh achha insan bane ga ya bura? Is ki zindagi kitni hogi? Kya yeh Jannat mein jaye ga ya Jahannam mein? Yeh sab woh batein hain ke jin ko sirf Allah hi jaanta hai, (albatta Allah jis ko chahe yeh Ilm ata farma de lehaza Allah ki ata se Allah ke muqarrab bandon ko is tarah ke uloom ka husool Shar'an durust hai aur isi tarah aalaat ke zariye se bachche ki jins ka Ilm bhi Allah ki ata hi hai). Koi Scientist is dunya mein itni scienci aur technological taraqqi ke bawajood in cheezon ko nahi jaan sakta aur maa ke pait mein jo bachcha hai uske mustaqbil ko

¹ Sahih Bukhari, vol. 1, p. 128, Hadith 318

koi bhi maloom nahi kar sakta.

Sawal: Quran-e-Majeed is baat ko bayan karta hai ke insan mitti se paida kiya gaya hai aur is baat ko bhi bayan karta hai ke insan nutfe se paida kiya gaya hai, kya yeh tazaad nahi hai?

Jawab: Allah Quran Kareem mein irshad farmata hai:

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ط

Tarjuma-e-Kanz-ul-Iman: Aur hum ne har jaandar cheez paani se banai.¹

فَأَنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ

Tarjuma-e-Kanz-ul-Iman: Ke hum ne tumhein paida kiya mitti se.²

إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَّازِبٍ ﴿١١﴾

Tarjuma-e-Kanz-ul-Iman: Beshak hum ne un ko chipakti mitti se banaya.³

In Aayat mein Allah ne takhleeq-e-insan ke kai marahil ka zikr farmaya hai, Quran-e-Pak ke mutabiq insan ko sab se pehle paani aur mitti se paida kiya gaya, jis se gaara tayyar hua aur yeh saare

¹ Al-Quran, Al-Anbiya`, verse 3; translation from Kanz al-Iman

² Al-Quran, Hajj, verse 17; translation from Kanz al-Iman

³ Al-Quran, Al-Saffat, verse 11; translation from Kanz al-Iman

insanon ke baap Hazrat Adam عَلَيْهِ السَّلَام ke mutalliq bayan hua phir Allah ne yeh faisla farmaya ke Adam عَلَيْهِ السَّلَام ki aulad isi fitri aur qudrati nizam ke tehat aage barhe gi jis tarah se deegar jaandaron ki naslein aage barh rahi hain. Kabhi kabhi Quran Pak nutfe ko paani ke naam se bhi bayan karta hai, is ka matlab yeh hai ke behne wali cheez. Jab Allah Quran Kareem mein yeh irshad farmata hai ke jaandar cheezon ko paani se paida kiya gaya hai, is mein is taraf ishara hai ke har makhlooq woh chahe insan hon, chahe janwar ya darakht, sab paani se paida kiye gaye hain aur apne wujood mein baqi rehne ke liye paani par mauqoof hain lekin yahi Aayat jis mein is baat ka zikr hai ke Allah ne har cheez ko paani se paida kiya, is ka yeh matlab bhi ho sakta hai ke insan aur deegar janwar apne baap ke nutfe se paida kiye gaye hain aur is ki ta'eed doosri Aayat se hoti hai jaisa ke:

أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ ﴿٢٠﴾

Tarjuma-e-Kanz-ul-Iman: Kya hum ne tumhein aik be-qadr paani se paida na farmaya.¹

Jahan tak scienci shawahid ka ta'alluq hai, scienci tehqeeq mein saabit kiya gaya hai ke insan ke jism ka ziyada hissa doosre jaandaron ki tarah paani se banaya gaya hai, taqreeban sattu feesad insan ka jism paani se bana hai aur insani jism mein woh ajzaa bi-'ainihi paaye jaate hain jo ke zameen ki mitti ke andar paaye jaate hain, in ki ta'dad agarche kam hai kyunke insani jism mein paani ziyada hai aur mitti kam hai.

¹ Al-Quran, Mursalat, verse 20; translation from Kanz al-Iman

Sawal: Islam mein sharab ka istemal kyun mana'a hai?

Jawab: Har woh cheez jo nuqsan deh hai ya us ke nuqsanaat us ke faa'idon se ziyada hain woh jaiz nahi hai lehaza sharab Islam ke andar haram aur mana'a hai. Sharab insani muashre mein aik la'nat ban kar hamesha maujood rahi hai, be-shumar insani jaanein is ke sabab luqma-e-ajal ban chuki hain aur laakhon insanon ki zindagi mein sharab ne takleef, dard aur dukh paida kiye hain, adaad o shumar is baat ki wazahat karte hain ke sharab bahut ghinaonay jaraim, jismani o dimaaghi bimariyon ka sabab banti hai aur laakhon ghar is taqatwar barbaad karne wali sharab ke zariye se barbaad ho gaye, sharab insani dimaagh ke markazi nizam ko nuqsan pahunchati hai, yahi wajah hai ke nashe se dhutt insan aisi mauj aur masti ka izhaar kar raha hota hai jo ke us ki us haalat se bahut mukhtalif hoti hai jis haalat mein us par nashe ka asar nahi hota, sharab peene ka aadi jab nashe mein dhutt ho to achhi tarah se chal bhi nahi sakta, woh shayad apne kapron mein peshab bhi kar de hatta ke aise log nashe ki haalat mein sakht be-hayai ka kaam bhi kar daalte hain neez is tarah ke log apni maaon, behnon aur betiyon se bhi badkari kar lete hain. Sharab ko Islam ke andar mana'a karne ke kai asbaab hain, laakhon log is ki wajah se har saal marte hain, sharab ki wajah se bimariyan paida hoti hain jin ki list mandarja zail hai:

1. Cirrhosis of the liver
2. Various forms of cancer.
3. Esophagitis, gastritis and pancreatitis.

4. Cardiomyopathy, hypertension, angina and heart attacks.
5. Strokes, apoplexy, fits and different types of paralysis.
6. Peripheral neuropathy, cortical atrophy, cerebellar atrophy.
7. Anemia, jaundice and platelet abnormalities
8. Recurrent chest infections, pneumonia, emphysema and pulmonary tuberculosis.
9. During pregnancy, alcohol consumption has a severe detrimental effect on the fetus, causing "Fetal alcohol syndrome".

Bahut saare log is baat ka da'wa karte hain ke woh apne aap ko qaabu mein rakhte hain aur woh aik hadd ke andar peete hain aur nashe ki hadd se pehle ruk jaate hain lehaza un par nasha nahi charhta lekin haqeeqat yeh hai ke har sharab ka aadi social drinker ya'ni kabhi kabhi sharab noshi karta hai, koi bhi shuru hi se is niyyat se sharab nahi peeta ke woh sharab ka aadi ban jaye ga, yeh aadat bas par jaati hai, jo yeh soch kar shuru karta hai ke kabhi kabhi piyoon ga ya halki phulki piyoon ga bil-aakhir wohi shakhs sharab ka pakka aadi ban jaata hai lehaza yeh bahut bara dhoka hai ke main to thori si piyoon ga ya hadd-e-nasha se kam piyoon ga ya kabhi kabhaar piyoon ga. Allah bahut hikmat wala hai, yeh us ki hikmat ke taqaze hain ke us ne sharab ko haram karke insani muashre ko infradi aur ijtimai taur par tahaffuz faraham kiya hai, Islam ke andar sharab ka istemal mutlaqan haram aur na-jaiz hai lehaza kabhi kabhaar peena ya hadd-e-nasha se kam peene ki bhi gunjaish Islam mein nahi hai kyunke bil-aakhir is tarah ke log pakke pakke sharab noshi ke aadi ho jaate hain,

yeh Allah ka bahut bara fazal hai aur yeh cheez bhi note karne ke qaabil hai ke Musalman aisi cheezon se rukte hain jinhein Allah ne mana'a farmaya is ki bari wajah yeh nahi hoti ke un cheezon ke nuqsanaat hain balke is ki sab se bari wajah yeh hoti hai ke Allah ne is se mana'a farmaya hai ya'ni Musalmanon ka muntaha-e-nazar Allah ke hukm ki itaat hoti hai aur is hukm ke maanne mein unhein yeh dunyawii faa'id-e bhi haasil ho jaate hain ke mazkoorah baala bimariyon se sharab noshi na karne wale Musalman bach jaate hain.

Islam mein Aurat ka Maqam

Sawal: Kya Islam aurat par zulm karta hai?

Jawab: Is sawal ka jawab dene se pehle zaroori hai ke Islami taleemat aur ba'z Musalmanon ke amal mein farq kiya jaye, agarche aisa mumkin hai ke ba'z Musalman muashron mein kuch log aurat par zulm karte hon aur ba'z awqat aisa hota bhi hai lekin is se un logon ke maqami rasm o rawaj ka zahoor hota hai, yeh Islami taleemat ka asar nahi hota kyunke Islami taleemat ke mutabiq aurat ko jo tahaffuz aur jo maqam diya gaya hai woh bahut ooncha hai, Islam is baat ki tawaqqo rakhta hai ke is Deen ke maanne wale, aurat ke maqam ko hifazat ke sath buland satah par rakhein aur woh us ke muashrati maqam ki hifazat karein aur us ke rutbe ko chhota karne ki har saazish ko nakaam banayein, Islam is baat ki wazeh taleem deta hai ke aurtein apni asal ya'ni insan hone ke aitbaar se mardon ke barabar hain, sab insan izzat, Allah ke saamne hisaab o kitaab aur jaza o saza paane ke hawale se barabar hain, aaj Maghribi muashre mein aurat ko bilkul aik jinsi cheez bana diya gaya hai. Yeh baat ke Islam aurat ko doosre number ke shehri ka

darja deta hai ya us ka maqam mard se aadha hai yeh sirf wehem hai aur bahut bari ghalat fehmi hai, Islam ne chaudah sau saal pehle aurat ke martabe ko bahut buland kar diya, unhein taleem ka haq diya, unhein apna khawind ikhtiyar karne ka haq diya, unhein wirasat mein hissa mila, al-gharaz aik saltanat mein aurat ko mukammal shehri hone ka martaba Islam ne diya, yeh huqooq sirf jismani hawale se ya shadi ke hawale se hi nahi balke Islam ke ahkaam mein jo mehrbani aur mohabbat aur jo narm dili aurat ke haq ke muamle mein bayan ki gayi hai woh bari misali aur wazeh hai, mard o aurat insanियat ke do bahut aham ajzaa hain, un dono ke huqooq aur zimmedariyan apni apni jins ke aitbaar se mutawazin, kaamil aur mukammal hain agarche un ke jismani aur zehni farq ki wajah se unki zimmedariyan aik doosre se kai saare muamlaat mein mukhtalif hain lekin har aik apni zimmedari ka hisaab deh hai aur usay woh zimmedari ahsan tareeqe se nibhani hai, Islami qanoon ke mutabiq jab aurat ki shadi ho jaati hai to woh apna pehla naam badalne par majboor nahi ki ja sakti usay is baat ki poori ijazat hai ke woh apna munfarid naam aur pehchan baqi rakhe. Islami shadi mein dulha dulhan ko mehr deta hai, is ki maalikah dulhan hi hai, woh dulhan ke baap ke liye nahi hota, woh us ki zaati milkiyat hai chahe to woh apne paas rakhe aur chahe to kisi karobar mein us ko laga de lehaza kisi mard rishtedar ko yeh haq haasil nahi hai ke woh aurat par zabardasti kare ke woh is paise ke sath kya kare aur kya na kare, albatta aurat ke faa'ide ke liye usay mashwara de sakta hai. Quran-e-Pak ne yeh zimmedari mard par daali hai ke woh apni saari rishtedar aurton ki hifazat kare aur un ke naan o nafqah ka intezam kare, is ka matlab yeh hai ke agarche aurat ki apni jaidad maujood ho lekin yeh mard ki zimmedari hai

ke woh apni biwi aur apne poore khandan ki dekh bhaal kare aur un ke naan o nafqah aur izzat ka khayal rakhe. Aurat par yeh lazim nahi hai ke woh apna paisa apne khandan ke naan o nafqah par kharch kare lehaza yeh nizam aisa hai ke jis mein aurat ko kamane ki takleef se azaad kar diya gaya hai, haan agar woh kaam karna chahe to kar sakti hai jabke halaat us ka taqaza karein, magar is mein shart yeh hai ke woh un usoolon ki pabandi kare jo Shariat Mutahharah ne aurat ke kaam karne ke hawale se faraham kiye hain. Sheikh Tareeqat, Ameer Ahl-e-Sunnat Baani Dawat-e-Islami Hazrat Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ ki kitab ”Parde ke baare mein Sawal Jawab“ is hawale se parhna bahut zaroori hai ke us mein deegar bahut saari maloomat ke sath sath aurat ki naukri ke hawale se sharait likhi hain. Aik khandan kisi bhi anjuman, organization ya jama'at ki tarah aik qayadat aur nazm o zabt ka taqaza karta hai lehaza Quran-e-Muqaddas ne is cheez ko bayan farmaya ke khawind ko us ki biwi par aik darja bara martaba ata kiya gaya hai, is ka matlab yeh hai ke us ke hath mein ghar ko chalana aur ghar ki hifazat karna hai, yahan is baat ko note karna bahut aham hai ke yeh jo ghar chalane aur ghar walon ki hifazat ki zimmedari mard ko di gayi hai yeh is baat ka license nahi hai ke woh apne ghar walon par zulm ya ziyadti kare balke yeh us ki biwi aur bachchon ka aik bojh hai jo Shariat ne us ke kandhon par daala hai, is muamle mein bhi aurat ko har tarah ki takleef aur mushkil se bachaya gaya hai aur jo takleef wala pehlu hai woh mard ke kandhon par daala gaya hai.

Sawal: Musalman aurtein apna chehra kyun chhupati hain?

Jawab: Musalman aurton ka is tarah ka libas pehenna ke jis mein

un ka poora chehra chhupa hua ho kuch logon ko aisa lagta hai ke yeh durust nahi hai, khaas kar aaj kal ke Maghribi muashre mein kuch log is ko ajeeb samajhte hain lekin Islami aitbaar se is amal ke andar akhlaqi, muashrati aur qanooni pehlu maujood hain. Islam ne mard o aurat ke kirdar aur un ki zimmedariyon ki wazahat kar di hai aur un ke jo huqooq aik doosre par hain un ki bhi wazahat kar di hai aur yeh sab is liye hai ke muashre ke andar aik zabardast tawazun rahe. Jab mard o aurat baqaaida Islami libas pehente hain to woh na sirf apni izzat aur maqam o martabe ki hifazat kar rahe hote hain balke us ke sath sath woh muashre ke aman aur nazm o zabt ko bhi mazboot kar rahe hote hain. Islam ne aurat ke libas ke baare mein bari wazeh hidayat de di hain, un ka libas bilkul chust na ho ke jis se jism ke utaar charhao wazeh hon aur itna bareek na ho ke jild ki rangat nazar aaye. Aisa libas ho ke poore ka poora jism dhake, Musalman aurtein is tarah ka libas is liye nahi pehentin ke un ke baap ya bhai ya khawind ka hukm hai aur un ki itaat karte hue aisa kar rahi hain balke woh is liye karti hain ke yeh Allah ka hukm hai, Allah ke hukm ki itaat ke jazbe ke tehat aur sawab ke liye woh yeh kaam karti hain. Mard aur aurat dono se yeh tawaqqo ki jaati hai ke woh apne kirdar aur akhlaq mein saaf suthre aur iffat ma'aab hon aur is tarah ka libas na pehnein ke jis mein doosron ke liye khwahish ya shehwat ki dawat maujood ho, dono ko yeh hukm diya gaya hai ke woh sirf wohi dekh sakte hain jis ke dekhne ki ijazat hai taake woh is tarah se apni pakeezgi aur taharat ki hifazat kar sakein, Allah mardon aur aurton ko Quran-e-Pak mein aankhon ki hifazat karne ki taleem dete hue irshad farmata hai:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُرُجِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَائِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخْوَاتِهِنَّ أَوْ نِسَاءِيَهُنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ الشَّعْبَ غَيْرِ أُولَ الْأَرْبَابَةِ مِنَ الرِّجَالِ أَوْ الْطِفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

Tarjuma-e-Kanz-ul-Iman: Musalman mardon ko hukm do apni nigahein kuch neechi rakhein aur apni sharmgahon ki hifazat karein yeh un ke liye bahut suthra hai beshak Allah ko un ke kaamon ki khabar hai aur Musalman aurton ko hukm do apni nigahein kuch neechi rakhein aur apni paarsai ki hifazat karein aur apna banao na dikhayein magar jitna khud hi zahir hai aur dupatte apne gareebanon par daale rahein aur apna singar zahir na karein magar apne shoharon par ya apne baap ya shoharon ke baap ya apne bete ya shoharon ke bete ya apne bhai ya apne bhatije ya apne bhanje ya apne deen ki aurtein ya apni kaneezein jo apne hath ki milk hon ya naukar basharte ke shehwat wale mard na hon ya woh bachche jinhein aurton ki sharm ki cheezon ki khabar nahi aur zameen par paaon zor se na rakhein ke jaana jaye un ka chhupa hua singar aur Allah ki taraf tauba karo aye Musalmano sab ke sab is umeed par ke tum falah pao.¹

Islam ka yeh hukm ke aurat apni numaish aur khoobsurti ko

¹ Al-Quran, Al-Nur, verse 30-31; translation from Kanz al-Iman

chhupaye, is wajah se hai ke us ki apni zaati pehchan aur us ki hifazat par asar na pare siwaye is ke ke apne qareebi rishtedaron (Maharim) mein ho, Islam ne aurat se is baat ka taqaza kiya hai ke woh apne jism ko sharm o haya wale libas ke sath chhupaye. Quran-e-Pak is baat ki wazahat karta hai ke Allah ne aurat ko is tarah ka libas pehenne ka hukm kyun diya hai, chunanche irshad Baari hai:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيزِهِنَّ ذَٰلِكَ
أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٣١﴾

Tarjuma-e-Kanz-ul-Iman: Aye Nabi apni Biwiyon aur Sahibzadiyon aur Musalmanon ki aurton se farma do ke apni chaadaron ka aik hissa apne munh par daale rahein yeh is se nazdeek tar hai ke un ki pehchan ho to satayi na jayein aur Allah bakhshne wala meherban hai.

Sawal: Islam aik se ziyada shadiyon ki ijazat kyun deta hai?

Jawab: Islam aik hadd ke andar ta'addud-e-azwaj ki ijazat deta hai, Yahudiyon ki Taurat mein aur Isaiyon ki Injil mein aik se ziyada shadiyon par koi hadd nahi milti, in kitabon ki roo se is baat ki hadd maujood nahi hai ke aik mard kitni aurton se nikah kar sakta hai lehaza agar koi Yahudi ya Isai darjanon aurton se bhi shadi kar le to us ka mazhab usay is se mana'a nahi karta, wazeh rahe ke ta'addud-e-azwaj sirf Islam ke sath khaas nahi hai balke pehle ke Yahudi aur Isai is par amal karte aaye hain. Taurat ke mutabiq Ibrahim عَلَيْهِ السَّلَام ki teen biwiyon theen jabke Sulaiman عَلَيْهِ السَّلَام ki sainkron biwiyon theen. Yahudiyat ke andar ta'addud-e-azwaj par

amal jaari raha yahan tak ke un ke aik mazhabī rehnuma ”Gershom bin Yehudah (955-1030 CE)“ ne is ke khilaf fatwa diya, Yahudiyon ka kattar mazhabī tabqa 1950 tak ta'addud-e-azwaj par amal karta raha yahan tak ke Israel ke sab se bare Rahib ne aik se ziyada shadiyon par pabandi aaid kar di, nateejan Yahudiyon ko aik se ziyada shadiyan karna mana'a kar diya gaya. Isaiyat mein ta'addud-e-azwaj ka amal bahut arse tak jaari raha, aik shakhs jitni chahe biwian rakh le kyunke Injil ne ziyada shadiyon ki koi hadd bayan nahi ki albatā is daur mein Girje ke Padriyon ne yeh pabandi aaid ki hai ke aik mard sirf aik hi biwi rakh sakta hai. Jis daur mein mardon ko ghair mahdood biwian rakhne ki ijazat thi, Islam ne un ki ziyadti par pabandi aaid ki aur chaar se ziyada biwian rakhne ko mana'a farma diya, Quran ke nuzool se pehle biwion ke hawale se ziyada se ziyada ki ta'dad par koi hadd bandi nahi thi jis ki wajah se mard dheron biwian rakhte thay, Quran ne ziyada se ziyada ki hadd bhi bayan ki aur sath mein barabari aur insaf ki kari shartein bhi laga deen, Allah Quran-e-Kareem mein irshad farmata hai:

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً

Tarjuma-e-Kanz-ul-Iman: Phir agar daro ke do biwion ko barabar na rakh sako ge to aik hi karo.¹

Musalman ke liye ta'addud-e-azwaj ka amal zaroori nahi, Islam mein aik se ziyada biwi na to mana'a ki gayi hai na hi is ki targheeb di gayi hai, mazeed yeh ke aik Musalman jis ki do ya teen ya chaar biwian hon woh is wajah se us Musalman se behtar nahi ho jaata

¹ Al-Quran, Al-Nisa`, verse 3; translation from Kanz al-Iman

jis ki aik biwi hai lehaza aik se ziyada nikah karna koi fazeelat ki baat nahi. Agarche ta'addud-e-azwaj ka amal bahut saare adyaan aur tehzeebon mein paaya jaata hai lekin Maghribi Mumalik ke log yeh samajhte hain ke is ka ta'alluq sirf Deen-e-Islam se hai jabke haqeeqat-e-haal yeh hai ke Islam ne biwiyon ki ta'dad par hadd bandi ka qanoon banaya taake log is muamle mein aurton ke huqooq paamaal na karte phirein, Quran Kareem ne mard ko chaar biwiyon rakhne ki ijazat di hai basharte ke woh un sab ke huqooq poore kar sake aur sab ke sath barabar ka sulook kare, Musalmanon ke nazdeek Quran Pak ka yeh hukm aurton aur khandanon ke martabe ko mazboot karta hai, jahan Islam ne ghair mahdood biwiyon rakhne par pabandi lagayi wahan woh aurtein jin ke khawind jangon mein faut ho gaye woh bewah ho gayein aur un ki ta'dad nisbatan mardon se barh gayi, nikah ke zariye se Islam ne un ko tahaffuz diya hai. Kuch aise halaat jin mein doosri biwi rakhna faida mand hota hai maslan agar ghair shadi shuda aurton ki ta'dad muashre mein mardon ke muqable mein barh jaye, khaas kar jangon ke dauran jab bewah aurton ko chhat aur naan o nafqah ki haajat ho, waise bhi mard aurton ki ba-nisbat ziyada marte hain, aksar jangon mein aurton ke muqable mein mard hi ziyada marte hain, umooman aurtein mardon se ziyada zinda rehti hain, nateejan mardon ki ta'dad aurton ki ta'dad se kam hi hoti hai lehaza agar aik ghair shadi shuda mard aik hi aurat se shadi kare to laakhon aurtein aisi hon gi ke jin ko khawind nahi mil sakein ge. Maghribi muashre mein shadi shuda mardon ka Girl Friend ya Rakhel (Mehbooba Ma'shooqa) ka rakhna aik aam si aadat hai aur is aadat par us muashre mein bahut kam tanqeed ki jaati hai jab ke us ke nuqsanaat se har koi waqif hai, doosri taraf ta'addud-e-azwaj

ke amal ko Maghribi muashre mein bilkul mamnool' qarar de diya gaya hai jabke is ke koi nuqsanaat nahi balke is ki wajah se aurat ki izzat o iffat ka tahaffuz hota hai. Aurat agar che doosri, teesri ya chauthi biwi hi kyun na ho, baharhaal woh biwi hai rakhel nahi hai, us ka aik khawind hai jis par Islami qanoon ke mutabiq us aurat ka aur us ke bachchon ka naan o nafqah wajib hai, us khawind ki misaal us Boy Friend ki tarah nahi hai jo aik din bari aasani se aurat ko apne se juda kar deta hai, jab aurat ko hamal ho jaata hai to woh us aurat ko pehchanne se bhi inkar kar deta hai. Is mein koi shak nahi ke doosri biwi jis ki qanoonan shadi hui hai us ki izzat hai, qanoonan us ke huqooq mehfooz hain, muashre mein us ko aik izzat daar aurat ki tarah qubool kiya jaata hai, is ke bar-aks rakhel ki na muashre mein izzat hai aur na koi qanooni haq, Islam sakhti se jism faroshi aur zina ko mana'a karta hai albattha sakht sharait aur ta'dad ki hadd bandi ke sath aik se ziyada nikah karne ki ijazat bhi deta hai.

Sawal: Agar mard ko aik se ziyada biwiyon ki ijazat hai to aurat ko aik se ziyada khawind rakhne ki ijazat kyun nahi hai?

Jawab: Islam is baat ki taleem deta hai ke Allah jo ke Ghalib Hikmat wala hai us ne mard aur aurat ko har muamle mein bi-'ainihi aik jaisa nahi paida kiya, woh aik doosre se jismani, aqli aur jazbati aitbaar se kaafi mukhtalif hain aur un ki salahiyatein bhi aik doosre se juda gaana hain, yahi wajah hai ke un ki zimmedariyan bhi aik doosre se juda gaana hain lekin woh aik doosre ki zimmedariyon ko sarahate hue zindagi mein aage barhte hain. Kuch log is par aitraz karte hain ke mard ko to aik se ziyada biwiyon ki ijazat hai, adl o insaf ka taqaza phir yahi hai ke aurat ko bhi aik se ziyada

khawindon ki ijazat honi chahiye, hum zail mein kuch asbaab bayan karte hain jis ki wajah se yeh samajhne mein madad mile gi ke aurat ko aik se ziyada mard rakhne ki ijazat kyun nahi hai.

- Mardon ka aik se ziyada nikah karna aurton ki barhti hui ta'dad ke masle ko hal karta hai.
- Fitri taur par mard ke andar ta'addud-e-azwaj ka mailan maujood hai jabke aurton ke andar fitratan yeh baat nahi hai.
- Islam is baat ko bahut ahmiyat deta hai ke bachche ke maa aur baap dono ki pehchan wazeh ho, jab mard ki aik se ziyada biwiyan hon to us shadi mein bachche ke maa aur baap dono ki pehchan ba-aasani ho sakti hai lekin agar aurat ne aik se ziyada khawindon se shadi ki ho to us soorat mein sirf maa ka pata to yaqeeni taur par lag sakta hai lekin baap ka pata lagana yaqeeni taur par bahut mushkil hai, phir us ke liye medical test karwane ki haajat pare gi ke kis ke nutfe se bachcha paida hua hai, test bhi hamesha sahih nahi hote yeh baat tajrube se saabit ho chuki hai, jis baap ko yeh yaqeen nahi hoga ke yeh bachcha mera hai to woh us ki tarbiyat aur naan o nafqah ke baare mein laparwah ho jaye ga aur maahireen-e-nafsiyat batate hain ke yeh soorat-e-haal bachche ke liye zehni takleef aur na-khushgawar bachpan ka sabab ban sakti hai.

Sawal: Islam mein zina ki saza itni sakht kyun hai?

Jawab: Islam mein sazaon ki aik muashrati wajah hai taake

doosron ko is tarah ka jurm karne se roka jaye, jis sanjeeda nau'iyat ka jurm hota hai us ke hisaab se us ki saza rakhi gayi hai, aaj kal kuch log zina ki saza ki mukhalifat is liye karte hain ke unhein lagta hai ke is mein tawazun nahi hai ya saza bahut sakht hai, bunyadi masla yeh hai ke logon ke zehnon mein mukhtalif maya'ar hain jis ki bunyad par mukhtalif jaraim ke nuqsanaat ko naapa jaata hai. Islam mein zina sakht jurm shumar hota hai kyunke yeh khandan ki un bunyadon ko khokhla kar deta hai jis par aik khandan ki ta'meer hoti hai, mard o aurat ke na-jaiz ta'alluqaat khandan ko dhaa dete hain aur muashrati nizam ko tod phor kar rakh dete hain, khandanon ka toot phoot jaana, aane wali naslon ki zehni aur jismani sehat ko buri tarah asar andaaz karta hai jo ke mutaasireen ko gunah bhare mor par la kar khara kar deta hai, jis mein har taraf khwahishat-e-nafs, shehwat aur larai jhagrah hota hai. Is liye yeh lazim hai ke har woh tareeqa apnaaya jaye jis ke zariye se khandan ko bachaya ja sake, yahi wajah hai ke Islam khandanon ke tahaffuz ka daa'ee hai aur har jurm jis ki wajah se yeh khandani ta'meer tootti hui nazar aati hai us par sakht sazayein dene ka Islam ne hukm diya hai, yeh sazayein mard o aurat ke liye yaksaan hain.

Sawal: Islami qanoon ke mutabiq aurat ko mard ke muqable mein aadha hissa kyun milta hai?

Jawab: Islam ne wirasat ke us nizam ko khatm kiya jis mein saare ka saara tirkah bare bete ko milta tha, Quran Pak ke hukm ke mutabiq aurat ko khud bakhud apne baap, khawind, apne bete aur apne us bhai se jis ki koi aulad na ho ya sirf betiyan hi hon, wirasat mein hissa milta hai. Quran Pak mein wirasat ke andar hissa paane wale haq daaron ki bari wazahat ke sath tafseel bayan ki gayi hai,

Surah Nisa ki Aayat number 11-12 aur 178 mein qareebi rishtedaron ke wirasat mein huqooq bayan kar diye gaye hain, Allah ne bachchon, maa baap aur miyan biwi ke wirasat mein huqooq ko khoob wazeh kar diya hai aur us ko logon ki sawabdeed aur jazbaat ki nazar hone se mehfooz farma diya hai, ba'z qareebi rishtedaron ke maujood na hone ki wajah se door wale rishtedar bhi hissa paate hain. Wirasat ki taqseem mein hamare Khaliq ke be-aib hone aur Ilm o Hikmat ka nazara nazar aata hai ke aik aisa mutawazin nizam-e-wirasat qaim kiya ke jis mein har shakhs ko uski zimmedariyon ke hisaab se mukhtalif halaat mein us ka hissa milta hai. Bahut sooraton mein aurat ko mard se aadha hissa milta hai, bahar kaif hamesha aisa nahi hota, ba'z sooraton mein aurton ko mard ke barabar bhi hissa milta hai aur ba'z sooraton mein aurat ko mard se ziyada wirasat bhi milti hai aur jab mard ko ziyada hissa diya jaata hai to woh bhi khoob samajh mein aane wala aur aqlan naqlan har aitbaar se durust hai, Islam mein aurat par ma'ashi taur par koi zimmedariyan khandan ke liye nahi daali gayin agarche woh maaldaar hi kyun na ho ya us ka apna koi aamdani ka zariya ho, ma'ashi zimmedariyon ka bojh sirf aur sirf mard ke kandhon par daala gaya hai, jab aurat ghair shadi shuda hoti hai to qanoonan us ke naan o nafqah aur ikharajaat baap ya bhai ki zimmedari hoti hai, jab us ki shadi ho jaye to phir yeh zimmedari us ke khawind par ya baaligh bete par parti hai, Islam ne mard par apne khandan ki har tarah ki ma'ashi zaroorat ki zimmedari daali hai. Lehaza wirasat ke hisson mein farq ka matlab hargiz yeh nahi hai ke aik jins ko doosri jins par tarjeeb di gayi hai, yeh farq sirf is baat ki numaindagi karta hai ke ghar ke afraad mein zehni, nafsiyati aur jismani farq ki wajah se un ki zimmedariyan alag alag hain aur un

ki zimmedariyon ke hisaab se sab ko sahih aur mutawazin hisse diye gaye hain. Al-gharaz aurat ka ghar mein yeh kirdar hai ke woh ghar ko sambhale aur ghar ke andar jo zarooratein hain un ko poora kare lehaza us ko ma'ashi zimmedariyon ke bojh se azaad kar diya gaya hai, us ko wirasat mein hissa milta hai lekin woh saare ka saara us ka apna hai, woh chahe to istemal kare, chahe to sambhal kar rakh le aur jo chahe us maal ke sath kare, kisi doosre shakhs ko us ka ikhtiyar nahi hai ke woh us ke hisse par kisi qism ka da'wa kare aur us ke madd-e-muqabil jo mard ko milta hai woh us ke maal ka hissa ban jaata hai jis mein se us ne apne baal bachchon par, ghar ki khawateen par aur apni zarooraton par kharch karna hai lehaza us ke hisse mein jo aaya woh tasalsul ke sath kam hota rehta hai. Farz karo koi shakhs faut ho gaya aur us ne aik beta aur aik beti peeche chhore, beta jab mehr ada kare ga aur apni biwi ka naan o nafqah de ga to us ki wirasat ka hissa istemal hoga balke jab tak us ki behn ki shadi nahi ho jaati woh apni behn par bhi kharch kare ga, mazed paise ke liye usay kaam karna pare ga, baharhaal us ki behn ka hissa waise hi mehfooz rahe ga aur agar woh us raqam ko kisi karobar mein laga de to shayad us ka hissa aur barh jaye, jab us ki shadi hogi to khawind se mehr wasool kare gi aur us ka kharcha bhi us ka khawind uthaye ga aur us par kisi qism ki ma'ashi zimmedari bhi bilkul nahi daali gayi, yeh sab dekhte hue aik mard shayad is nateeje par pahunche ke Islam ne aurat ko mard par tarjeeh di hai aur aurat ko mard se ziyada daulat ata ki hai. Is ke ilawa Musalman ko yeh bhi ikhtiyar hai ke woh apni jaidad ka teesra hissa apni sawabdeed ke mutabiq kisi aise shakhs ke naam wasiyyat kar jaye jis ka wirasat mein hissa muqarrar nahi hai, woh chahe to us teesre hisse se kisi ghareeb mard o aurat ya kisi door ke

rishtedar ki madad karne ki wasiyyat kar jaye aur insan yeh bhi kar sakta hai ke is teesre hisse ko kisi kaar-e-khair, neki ke kaam mein lagane ki wasiyyat kar jaye taake marne ke baad usay sawab milta rahe.

Islam aur Dehshat Gardi

Sawal: Jihad kya hai?

Jawab: Maghribi muashre mein umooman bahut ghalat fehmiyan paayi jaati hain, jitna shadeed radd-e-amal lafz "Jihad" par saamne aata hai shayad hi kisi aur istilah par aata ho. Arabi lafz Jihad ke ma'ni umoomi taur par Maghribi dunya mein "Muqaddas Jang" (Holy war) ke samjhe jaate hain halanke is ka lughwi ma'ni hai "Koshish karna aur kisi kaam mein khoob tag o dau karna", yeh baat ghalat hai ke lafz Jihad hamesha ladaai aur jang ka mutraadif hai jab ke lafz Jihad ke ma'ani ka sirf aik pehlu jang hai. Jihad se murad yeh hai ke achha kaam karne ki koshish karte rehna aur zulm ke khatme ke liye jaddojehad karna, apne aap aur muashre ko buraiyon se bachane ke liye tag o dau karna, yeh jaddojehad kabhi Ruhani hoti hai, kabhi muashrati hoti hai, kabhi ma'ashi hoti hai aur kabhi siyasi hoti hai. Dar asal Jihad aisa amal hai jo zindagi bhar jaari rehta hai aur us ka daaira bahut waseeh hai, lafz Jihad sirf hathiyar utha kar jang larni tak mahdood nahi hai balke haq ki taraf dawat, haq baat ki shahadat o gawahi aur mazboot dalail se haq ki wazahat karna, yeh sab Jihad hai jis ka matlab yeh hai ke apni Rooh ko paak o saaf karne ki koshish karte rehna, apne Iman ko mazboot karna, achhe kaamon ki taraf mailan par apne nafs ko majboor karna aur buraiyon aur na-jaiz khwahishat se apne aap ko door rakhna. Phir Jihad maal se bhi hota hai jis ka matlab hai ke

kai tarah ke achhe kaamon mein apna maal kharch karna, is mein sadqa o khairat aur deegar rifah-e-aamah ke kaam shamil hain. Apni zaat ke zariye Jihad karna, is se murad yeh hai ke Musalman achhe kaam kare, maslan neki ki dawat dena, burai se mana'a karna aur jaiz tareeqe se zulm aur barbariyat ke khilaf hathiyar uthana waghera. Kisi ghair mulk ke tasallut, kisi hukmraan ka logon ki aazadi ko chheen lena, insaf o akhlaq ke usool aur qadrein mita dena aur logon ko haq kehne ya haq ke raste se mana'a karna yeh woh mazalim hain ke Islam ne Jihad ke naam par un se hifazat ki zamanat ata farmayi hai. Jihad ka yeh matlab bhi hai ke Allah ke baare mein aqaaid ki tarweej o isha'at mein koshish karna, sirf usi ki ibadat ki dawat dena, achhi qadrein apnana, akhlaq-e-hasanah aur naik kaamon ki achhe andaaz mein targheeb o dawat dena, yeh sab Jihad hai. Allah irshad farmata hai:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ
 أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُنْهَكِينَ ﴿١٢٥﴾

Tarjuma-e-Kanz-ul-Iman: Apne Rab ki raah ki taraf bulao pakki tadbeer aur achhi naseehat se aur un se us tareeqa par behas karo jo sab se behtar ho beshak tumhara Rab khoob jaanta hai jo us ki raah se behka aur woh khoob jaanta hai raah walon ko.¹

Jihad ke naam par Islam muashre ki islah aur jahalat, tauhumat, ghurbat, bimariyan aur nasl parasti ke khatme ki dawat deta hai, Jihad ka aik bara hadaf yeh bhi hai ke muashre ke kamzor aur pise

¹ Al-Quran, part 14, Al-Nahl, verse 125; translation from Kanz al-Iman

hue afraad ki taqatwar aur asar o rusookh wale afraad se hifazat ki jaye, Islam zulm ki shadeed mazammat karta hai agar che un logon par hi kyun na ho jo ke Deen-e-Islam ki mukhalifat karte hain. Allah irshad farmata hai:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰٓ اَلَّا تَعْدِلُوْا

Tarjuma-e-Kanz-ul-Iman: Aur tum ko kisi qaum ki adawat is par na ubhare ke insaf na karo.¹

Allah ne Ahl-e-Iman ko un logon ke baare mein hukm farmaya jinhon ne Musalmanon ko Masjid Haram mein daakhil hone se rok diya tha:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَغْتَدُوْا

Tarjuma-e-Kanz-ul-Iman: Aur tumhein kisi qaum ki adawat ke unhon ne tum ko Masjid Haram se roka tha ziyadti karne par na ubhare.²

Ba'z afraad ya kisi qaum ki dushmani Musalmanon ko is cheez par na ubhare ke woh un par zulm karein ya un ke huqooq paamaal karein. Jihad ki aqsaam mein aik bara Jihad yeh hai ke zaalim hukmraan ke saamne Kalma-e-Haq kaha jaye, apne aap ko gunahon se bachana bhi azeem Jihad hai aur aik Jihad yeh bhi hai ke us waqt hathiyar utha lein jab Musalmanon par ya Musalman

¹ Al-Quran, Al-Maidah, verse 8; translation from Kanz al-Iman

² Al-Quran, Al-Maidah, verse 2; translation from Kanz al-Iman

mulk par hamla ho ya hamla hone ka imkan ho aur Musalman uski hifazat karein lekin yeh aakhri qism ka Jihad jis ki jang se ta'beer ki jaati hai Musalmanon par us waqt farz hota hai jab ke us ka ilan aik sahih Musalman hukumat ke hukmraan ki taraf se ho jo ke Shar'ee sharait ke mutabiq Musalmanon ka Khalifah maana jaata ho. Jihad ka matlab bahut waseeh hai sirf jang nahi hai jaisa ke Maghrib mein samjha jaata hai, jab zulm kiya ja raha ho, aazadi chheeni ja rahi ho aur haq talfi kiye ja rahe hon neez muzakraat aur pur aman koshishein nakaam ho jayein to un ke masail ka aakhri hal jang hai aur us ko har aqal mand samajh sakta hai, Jihad ka matlab yeh hargiz nahi ke logon par zabardasti karke unhein Musalman banaya jaye ya un ki jaidadon par qabza kar liya jaye ya apni shaan o shaukat aur taqat dikhane ke liye logon se jang ki jaye, Jihad ka bunyadi maqsad yeh hai ke apni aur doosron ki jaan o maal, izzat o aabru, aazadi aur jaidad waghera ki zaalimon se hifazat ki jaye aur T'la-e-Kalimatul Haq ke raste mein jo rukawatein hon un ko door kiya jaye.

Sawal: Kya Islam jang o qital karne wala Deen hai?

Jawab: Islam mein taqat ka istemal khaas sooraton mein jaiz hai, khaas kar jab ke Musalman qaum ko kisi aisi taqat se khatra lahiq ho jo Musalmanon ko nuqsan pahunchane par tuli hui ho, aise waqt mein taqat ka istemal fitri bhi hai aur mantiqi bhi ya'ni aqal bhi us ko qubool karti hai, mazeed yeh ke har koi jang ka ilan bhi nahi kar sakta, yeh sirf Musalmanon ke mumalik ka jo Shar'ee sharait ke mutabiq Khalifah muqarrar kiya gaya ho us ka haq hai aur yeh kaam bhi bare munazzam aur muhazzab tareeqe se hota hai, Islam mein zindagi ki bahut qadr hai, khaas kar insani zindagi ke tahaffuz par

Islam ne bahut zor diya hai, Allah irshad farmata hai:

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذِكْرُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

Tarjuma-e-Kanz-ul-Iman: Aur jis jaan ki Allah ne hurmat rakhi use na-haq na maaro yeh tumhein hukm farmaya hai ke tumhein aqal ho.¹

Mazeed irshad hota hai:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ۚ

Tarjuma-e-Kanz-ul-Iman: Jis ne koi jaan qatl ki baghair jaan ke badle ya zameen mein fasaad ke to goya us ne sab logon ko qatl kiya.²

Sirf aik jaan ki aisi qadr hai ke Allah aik jaan ko zaalimana taur par zaa'i karne ko poori insaniyat ke qatl ke barabar qarar deta hai. Is baat ko samajhna zaroori hai ke Islam mein jang ki ijazat khaas soorat mein aur sakht haajat ke waqt par hai aur is ki ijazat sirf usi waqt hai jab ke saare pur aman tareeqe nakaam ho jayein. Aqa-e-Do Aalam ﷺ ne kabhi kabhaar sirf apne maqsad ko zinda rakhne ke liye jang ki aur rukawat aur khatra door hua to Aap ne fauran aman aur safaarti rasta ikhtiyar farmaya, jang ki haalat mein bhi Islam ne Musalman fauj par yeh lazim qarar de diya hai ke woh maidan-e-jang mein bhi dushmanon ke sath munsifana rawaiya rakhein, Islam ne larne walon aur aam log jo dushman mulk ke bashinday hain un ke darmiyan aik wazeh aur

¹ Al-Quran, Al-An'am, verse 151; translation from Kanz al-Iman

² Al-Quran, Al-Maidah, verse 32; translation from Kanz al-Iman

saaf khatt kheench diya hai, Sarkar ﷺ ne Musalman fauj ko hukm diya hai ke ”Kisi boorhe, bachche aur aurat ko qatl mat karo.”¹ Aur irshad farmaya: ”Rahibon ko un ke ibadat khanon mein qatl na karo.”² Aik baar aik aurat ki laash ko Sarkar Do Aalam ﷺ ne maidan-e-jang mein dekha to narazi ka izhaar karte hue irshad farmaya: Yeh aurat kyun qatl ki gayi aur Sarkar ne is takleef deh amal ki mazammat ki.³ Aur dushman jo jang ke dauran qaid kar liye gaye un ke huqooq ki list bahut lambi hai: maslan un ko maara peeta na jaye, kisi zakhmi qaidi ko qatl na kiya jaye, kisi laash ko cheera ya phaara na jaye, dushmanon ki laashon ko baghair kisi heel o hujjat ke wapis kiya jaye.⁴ Mandarja baala haqaiq se yeh baat roz-e-roshan ki tarah wazeh ho gayi ke Islam zulm, na-insafi aur barbariyat ki hargiz ijazat nahi deta balke akhlaq-e-hasanah, insaf, bardasht aur aman ki dawat deta hai. Jang o jadal ke daagh se bahut door rehte hue Islam dastoor-e-hayat hai aur yeh Deen qaumon, naslon aur qabeelon ki hudood se bahut aage hai, Allah farmata hai:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Tarjuma-e-Kanz-ul-Iman: Aye logo hum ne tumhein aik mard aur aik aurat se paida kiya aur tumhein shaakhein aur qabeele kiya ke aapas mein pehchan rakho beshak Allah ke yahan tum mein ziyada

¹ Sunan Abi Dawud, vol. 3, p. 73, Hadith 2672

² Musnad Imam Ahmed, vol. 1, p. 643, Hadith 2728

³ Sunan Abi Dawud, vol. 3, p. 73, Hadith 2668-2669

⁴ Al-Zurqani ‘Ala Al-Mawahib, vol. 2, p. 324

*'izzat wala woh jo tum mein ziyada parhezgar hai beshak Allah
jaanne wala khabardar hai.¹*

Insaniyat be-chain hai aur dehshat gardi ke cancer mein phansi chuki hai, kuch afraad aur hukoomatein is dehshat gardi ko mazboot (promote) kar rahe hain, in halaat aur andheron mein Islam ki roshni kaam aaye gi aur Islam hi mein mustaqbil ke aman ki umeed ki ja sakti hai.

Sawal: Kya Musalman dehshat gard hain?

Jawab: Bad-qismati se ba'z logon ne Islam ko dehshat gardi ka mutraadif samajh liya hai, dehshat gardi se bahut door Islam aman pasand Deen hai, is ke qawaneen Musalmanon ko aman pasand rehne, aman ki targheeb dene aur dunya bhar mein insaf ko qaim karne ki taleem dete hain, Islam dehshat gardi ko bilkul pasand nahi karta jaisa ke aaj kal ghalat taur par samjha ja raha hai, apne siyasi ya mazhabi maqasid ko haasil karne ke liye jahaazon ko aghwa karna, logon ko yarghamal bana lena, logon ko maarna peetna aur be-qasoor logon ko qatl karna yeh Islam ka tareeqa nahi hai ke apne maqasid ko un zaraaye se haasil kiya jaye, na yeh maslon ka hal hai aur na hi yeh Islam phailane ka tareeqa hai. Sawal darasal yeh hona chahiye ke kya Islam dehshat gardi ki targheeb deta hai? Jawab yeh hai ke bilkul nahi, Islam mukammal taur par har tarah ki dehshat gardi ko mana'a karta hai, yeh baat zehen mein rahe ke har mazhab mein kuch gumrah afraad hote hain, yak janib na hote hue aur insaf ka daman thaame hue yeh dekhna chahiye ke

¹ Al-Quran, Al-Hujurat, verse 13; translation from Kanz al-Iman

kisi mazhab ki taleemat kya hain? Kyunke taleemat hi maya'ar hain jin ke zariye se yeh parakha jaata hai ke us mazhab ke maanne wale ba'z afraad ke a'maal durust hain ya ghalat hain. Yeh bilkul na-insafi hai ke Islam ko chand ghalat kaam karne wale gumrah aur jahil logon ke amal se jaancha jaye, dar haqeeqat Islam jis baat ki taleem deta hai woh aik aur cheez hai aur ba'z Musalmanon ke aaj ke daur mein ghalat a'maal doosri cheez hain, Islam ke sath insaf isi soorat mein kiya ja sakta hai ke hum Islam ki haqeeqi taleemat ko maanein jo ke wazeh taur par Quran Majeed aur Ahadees Mubarakah mein bayan kar di gayi hain. Islam aman wala Deen hai jis mein insan apni khwahishat ko Allah ki raza mein fana kar deta hai, Islam aman ki targheeb deta hai lekin sath hi zulm o barbariyat ke khilaf larnе ki bhi dawat deta hai, zulm ke khilaf larai mein kabhi hathiyaron ki bhi zaroorat parti hai aur kabhi taqat ka istemal aman qaim rakhne ke liye bhi hota hai. Is mein koi shak nahi ke Islam khaas halaat mein jang ki ijazat deta hai, koi mazhab ya tehzeeb itna bhi na kare to us ka wujood mit jaata hai lekin Islam is baat ki ta'eed nahi karta ke be-qasoor logon, auron, boorhon aur bachchon par hamla kiya jaye, Islam is baat ki bhi ijazat nahi deta ke Musalman jahan chahein jo karein, jis ko chahein qatl karein ya sazayein dein, sazayein dena yeh qanoon ka aur qanoon ke mutabiq muntakhib shuda judge ya qaazi ka haq hai.

Sawal: Islam ko aman pasand Deen kaise kaha ja sakta hai jabke Islam talwar ke zariye phaila hai?

Jawab: Ghair Musalmon mein yeh aik bari ghalat fehmi paayi jaati hai ke Islam ke maanne wale karoron ki ta'dad mein is waqt dunya mein na hote agar Islam taqat o talwar ki bina par na phailaya jaata,

mandarja zail saboot is ki khoob wazahat kar dein ge ke Islam ke phailao ka taqat o talwar se door door ka koi waasta nahi hai balke Islam haq ki taqat aur aqli dalail o baraheen ke zariye se bari taizi ke sath dunya mein phail gaya, Islam ne insanon ko hamesha mazhabi aazadi di hai, Quran-e-Pak mein mazhabi aazadi ko bari wazahat se bayan kiya gaya hai:

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ

Tarjuma-e-Kanz-ul-Iman: Kuch zabardasti nahi Deen mein beshak khoob juda ho gayi hai naik raah gumrahi se.¹

Agar Islam talwar se phaila to beshak yeh haq, sach aur samajh mein aane wale dalail ki talwar thi, sirf isi tarah ki talwar se logon ke dil aur dimaagh fateh kiye ja sakte hain, Quran-e-Majeed is baare mein irshad farmata hai:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ

Tarjuma-e-Kanz-ul-Iman: Apne Rab ki raah ki taraf bulao pakki tadbeer aur achhi naseehat se aur un se us tareeqa par behas karo jo sab se behtar ho.

Haqeeqat Khud Bolti hai

Indonesia aisa mulk hai jis mein Musalmanon ki sab se bari ta'dad basti hai aur Malaysia mein bhi aksariyat Musalmanon ki hai.

¹ Al-Quran, Al-Baqarah, verse 256; translation from Kanz al-Iman

Lekin kabhi koi Musalman fauj un do mulkon mein daakhil nahi hui, yeh tareekh ki bahut bari haqeeqat hai ke Indonesia kisi jang ki wajah se Islam mein daakhil nahi hua balke Islam ke akhlaq-e-hasanah se labrez paigham ne un logon ka dil Islam ki taraf mora, bawajood is ke ke Islami hukumat jab wahan khatm ho gayi to phir bhi wahan ke bashinde Musalman hi rahe balke woh log Islam ka paigham doosron tak pahunchate rahe aur zulm o barbariyat aur gunahon ke khilaf larte rahe, yahan is cheez ki khoob wazahat ho jaati hai ke Islam ka asar insanon par us ki taleemat aur akhlaq-e-hasanah ki wajah se hua, kirdar ki yeh soorat us ke bilkul mutazad hai jis kirdar ko Maghrib ke logon ne pesh kiya, unhon ne logon ko ghulam banaya, un ki jaidadon par qabza kiya, unhein watan aur ghar chhorne par majboor kiya aur jab yeh ghasibana qabza karne wale Maghrib ke log wahan se nikle to logon ko un ki na-insafi, takleefin, zulm o barbariyat aur nuqsan yaad rahe, woh logon ke dil na jeet paaye.

Musalmanon ne Spain (Undulus) par aath sau saal hukumat ki, is dauran Isaiyon aur Yahudiyon ko apne mazhab ke mutabiq zindagi guzarne ki poori aazadi thi aur yeh baat tareekh ke aurooq mein mehfooz hai jis ka koi bhi inkar nahi kar sakta.

- Isaiyon aur Yahudi Middle East (Mashriq-e-Wusta) mein Musalmanon ke mumalik mein reh rahe hain, Misr, Marakash, Falasteen, Lubnan, Shaam aur Urdun mein Isaiyon aur Yahudiyon ki aik khaasi ta'dad aabad hai.
- Africa ki East Coast (Mashriqi Saahil Samundar) par Islam phaila lekin is ilaake mein kabhi Musalmanon ki koi fauj daakhil nahi hui.

- Aaj ke daur mein sab se ziyada phailne wala Deen America, Europe aur Africa mein Islam hai, aaj un mulkon mein Musalmanon ke hath mein kon si talwar hai? Yeh wohi sach ki talwar hai jis ne hamesha dil par waar karke dil ki dunya ko badla hai, aaj bhi isi ki barkat se Islam phail raha hai. Islami qanoon aqalliyaton ke huqooq ki hifazat karta hai, yahi wajah hai ke ghair Musalmon ki ibadat gahein Musalman mulkon mein bare aman aur aazadi ke sath apna kaam kar rahi hain. Islami qanoon is baat ki bhi ijazat deta hai ke ghair Musalman apne personal mazhabi muamlon mein apni court qaim kar sakte hain, maslan family law ke muamlaat jis ko woh khud apne mazhab ki taleemat ke mutabiq design karte hain, Islami mumalik ke andar sab shehriyon ke jaan o maal ki bahut bari qadr hai, chahe woh Musalman hon ya ghair Musalman, lehaza yeh baat roz-e-roshan ki tarah wazeh ho gayi ke Islam talwar aur taqat ke zor se nahi phaila. Agar Islam talwar se phaila hota to Hindustan mein Musalmanon ne taqreeban hazaar saal tak hukumat ki to itne lambe arse mein to wahan koi bhi ghair Musalman na bachta lekin wahan ab bhi ghair Musalmon ki aksariyat hai aur Musalman aqalliyat mein hain. America aur Canada mein taqreeban nau million Musalman hain un par kon si talwar chali hai?

Sawal: Quran kehta hai ke Musalman jahan kahin ghair Musalman ko payein usay qatl kar dein is ka matlab yeh hai ke Islam qatl o ghaarat, khoon bahana aur barbariyat ki targheeb deta hai?

Jawab: Quran-e-Pak ki kuch Aayat aisi hain ke jin ka hawala ghalat taur par diya jaata hai ya siyaq o sabaq ki wazahat kiye baghair un ko pesh kiya jaata hai aur yeh keh diya jaata hai ke Islam Musalmanon ko qatl o ghaarat ki taleem deta hai aur is baat par uksata hai ke har woh shakhs jo Daira-e-Islam mein nahi hai woh jahan bhi mile use qatl kar daalo. Woh Aayat jis mein is baat ka zikr hai ke Mushrikeen jahan bhi milein un ko qatl kar do, us ka sahih ma'ni aur mahal samajhna bahut zaroori hai aur poori Soorat ka mutala'a karna na-guzeer hai. Waqea yeh hai ke Musalmanon mein aur Mushrikeen-e-Makkah ke darmiyan aman ka muahida ho chuka tha, Mushrikeen ne is muahide ko tod diya, unhein chaar mahine ka waqt diya gaya ke woh is muahide ki taraf wapis laut aayein warna un ke khilaf jang ki jaye gi, poori Aayat yeh hai:

فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الشُّرَكِيَّيْنَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾

Tarjuma-e-Kanz-ul-Iman: Phir jab hurmat wale mahine nikal jayein to Mushrikon ko maaro jahan pao aur unhein pakro aur qaid karo aur har jagah un ki taak mein baitho phir agar woh tauba karein aur Namaz qaim rakhein aur Zakat dein to un ki raah chhor do beshak Allah bakhshne wala meherban hai.¹

Is Aayat mein un Musalmanon ko hukm diya gaya hai jinhon ne Mushrikeen se muahida kiya tha aur Mushrikeen ne is

¹ Al-Quran, Al-Tawbah, verse 5; translation from Kanz al-Iman

muahide ko tod diya, koi bhi khule zehen se is muamle par ghaur kare aur is Aayat ke tareekhi pas manzar ko saamne rakhe to woh zaroor is baat se ittefaq kare ga ke yeh Aayat is baat ki shahadat ke taur par pesh nahi ki ja sakti ke Islam qatl o ghaarat, khoon bahane aur barbariyat ki targheeb deta hai aur jo log Daira-e-Islam mein daakhil nahi hain un ke qatl-e-aam ka hukm deta hai. Is se agli Aayat is aitraaz ka jawab deti hai, Allah irshad farmata hai:

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَا مَنَّهُ ذَلِكَ بِأَنَّهُمْ

قَوْمٌ لَا يَعْلَمُونَ ﴿٦١﴾

Tarjuma-e-Kanz-ul-Iman: Aur Aye Mehboob agar koi Mushrik tum se panah maange to use panah do ke woh Allah ka Kalam sune phir usay us ki aman ki jagah pahuncha do yeh is liye ke woh nadan log hain.¹

Quran Pak sirf is baat ki hidayat nahi deta ke jo Mushrik panah maange us ko panah do balke us ki hifazat ki bhi zamanat deta hai, aaj ke daur mein kon sa aisa military commander hai jo apni fauj ko is baat ka hukm de: "Na sirf panah maangne walon ko panah do balke un ko hifazat ke sath mehfooz jagah par pahuncha bhi do" jabke is baat ka hukm Allah ne Quran Pak mein farmaya hai.

Islam ka Paigham Aafaqi hai

Sawal: Kya yeh durust hai ke Islam sirf Ahl-e-Arab ka Deen hai?

¹ Al-Quran, Al-Tawbah, verse 6; translation from Kanz al-Iman

Jawab: Yeh soch sirf is aik haqeeqat se ghalat saabit ho jaati hai ke dunya mein Arab Musalmanon ki ta'dad kul Musلمان aabadi ka pandrah se bees feesad hai, Indian Musلمان Arab Musلمانon se ziyada hain aur Indonesia mein Musلمان India se bhi ziyada hain, yeh ghalat fehmi shayad isi wajah se hoti hai ke Musلمانon ki pehli kai naslein aksar Arab theen, Quran-e-Majeed Arabi mein hai aur Hazrat Muhammad ﷺ ki Zuban-e-Aqdas bhi Arabi hai. Tareekh is baat ki gawahi deti hai ke Aqa-e-Do Aalam ﷺ, Aap ke Sahaba-e-Kiram رَضِيَ اللهُ عَنْهُمْ aur pehle ke Musلمانon ne Islam ko tamam qaumon, tamam naslon aur tamam insanon tak pahunchane ki bharpoor koshish farmayi, Islam ke ibtidai ayyam hi mein Huzoor ﷺ ke kai Sahaba mukhtalif mulkon, zubanon aur tehzeebon se ta'alluq rakhne wale thay, un mein se Hazrat Bilal Habshi aik Africi ghulam thay, Hazrat Suhaib ka ta'alluq Europe ya'ni "Rome" se tha, Hazrat Abdullah bin Salam Yahudi aalim thay aur Hazrat Salman Farsi Iran se thay رَضِيَ اللهُ عَنْهُمْ. Is ke ilawa yeh jaanna bhi zaroori hai ke na to saare ke saare Musلمان Arabi hain aur na hi sab ke sab Arab Musلمان hain, aik Arabi shakhs Musلمان, Isai, Yahudi ya deheriya kuch bhi ho sakta hai, ba'z log Turkion aur Iranion ko bhi Arab samajh lete hain halanke woh bilkul Arab nahi hain, un ki zubanein alag hain, un ki tehzeebein, aadaat o atwaar Arabon se bilkul juda hain. Islam ki sachai tamam insanon ke liye hai, un ka ta'alluq kisi bhi rang o nasl, qaum, qabeele, tehzeeb ya zuban se ho, aap Nigeria se

Bosnia tak aur Malaysia se Afghanistan tak nazar daurayein to yeh is baat ka kaafi saboot hoga ke Islam aik 'Abqari (Universal) Deen hai aur yeh paigham-e-hidayat aur paigham-e-aman saari insaniyat ke liye hai, is ka zikr karna bhi faida mand hoga ke Musalmanon ki aik achhi khaasi ta'dad American aur European hai jin ki zubanein aur tehzeebein mukhtalif hain, woh Daira-e-Islam mein daakhil ho rahe hain halanke Arabon ka kuch bhi un ke andar nahi hai, Quran wazeh taur par irshad farmata hai:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾

Tarjuma-e-Kanz-ul-Iman: Aur Aye Mehboob hum ne tum ko na bheja magar aisi risalat se jo tamam aadmiyon ko gherne wali hai khushkhabri deta aur darr sunata lekin bahut log nahi jaante.¹

Sawal: Sab adyaan apne maanne walon ko achhe a'maal karne ka hukm dete hain to insan Musalman hi ban kar achhe amal kyun kare ya Musalman hona hi kyun zaroori hai?

Jawab: Quran Kareem mein Allah Pak irshad farmata hai:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ

Tarjuma-e-Kanz-ul-Iman: Aaj main ne tumhare liye tumhara Deen kaamil kar diya aur tum par apni ne'mat poori kar di aur tumhare liye Islam ko Deen pasand kiya.²

¹ Al-Quran, Saba, verse 28; translation from Kanz al-Iman

² Al-Quran, Al-Maidah, verse 3; translation from Kanz al-Iman

Mazeed irshad farmata hai:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Tarjuma-e-Kanz-ul-Iman: Beshak Allah ke yahan Islam hi Deen hai.¹

Phir farmata hai:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ ۚ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

Tarjuma-e-Kanz-ul-Iman: Aur jo Islam ke siwa koi Deen chahe ga woh hargiz us se qubool na kiya jaye ga aur woh Aakhirat mein ziyan kaaron (nuqsan uthane walon mein) se hai.²

Islam Allah ka aakhri paigham hai, is mein insaniyat ke liye kaamil hidayat maujood hai, Islam un ghalatiyon ki islah karta hai jo pichhle zamanon mein adyaan ke andar daakhil ho gayein, un ka ta'alluq aqaaid se ho ya a'maal se, jaisa ke kisi bhi mulk mein jab aik naya qanoon banta hai to woh pehle qanoon ko mansookh karta hai aur pichhle qawaneen par tarjeeh paata hai, Islam ne aakar sab adyaan ko mansookh kar diya, ab Deen sirf Islam hai, lehaza achhe a'maal ki qubooliyat ka daar o madaar Islam ko ikhtiyar karne par hai kyunke us ki taleemat na badlein aur na mansookh huein. Beshak saare adyaan khaas kar jo Aasmani adyaan hain (maslan Isaiyat, Yahudiyat aur Deen-e-Islam) achhe akhlaq, diyanat daari, aman waghera ki taleem dete hain lekin Islam ki khusoosiyat yeh hai ke Islam is

¹ Al-Quran, Al-Imran, verse 19; translation from Kanz al-Iman

² Al-Quran, Al-Imran, verse 85; translation from Kanz al-Iman

se bahut aage hai ke woh sirf logon ko diyanatdar aur khara rehne ki taleem de balke Islam bimari ki tashkhees karta hai aur phir us ka ilaaj bhi batata hai. Islam insan ke masail ka amali hal pesh karta hai, infradi aur ijtimai burai ko khatm karta hai, Islam Khaaliq-e-Kainaat ki taraf se insaniyat ke liye hidayat hai aur Khaaliq hi behtar jaanta hai ke us ki makhlooq ke liye kya behtar hai, isi liye Islam ko insanon ka fitri Deen maana gaya hai.

Harf-e-Aakhir

Hum apne qaarieen se darkhwast karte hain ke woh apne aap se yeh sawal poochein ke Islam ke khilaf manfi propaganda aur ghalat maloomat phailane ke peeche kon sa jazba aur agenda chhupa hua hai, agar Islam bhi kisi aam mazhab ki tarah jhoota mazhab hota, samajh aur aqal se door hota to kya itne saare logon ko zaroorat parti ke woh Islam ke baare mein jhooti aur ghalat batein ijaad karke phailayein! Haqeeqat yeh hai ke Islam woh sach hai jis ki bunyadein bahut mazboot hain, un mazboot bunyadon par khara hua Musalman baghair kisi shak o shubah ke Allah ki Tauheed ko maanta hai aur Allah ke Mehboob Hazrat Muhammad ﷺ ko aakhri Nabi maanta hai. Aakhir mein yeh arz bhi karein ge ke Deen-e-Islam ki haqaniyat jaanne ke liye hamein yahan wahan se maloomat lene ke bajaye Quran o Hadees ka mutala'a karna chahiye aur mukhlis o ba-amal naik Musalmanon se is Deen ki maloomat haasil karni chahiyein, media ya be-amal jahil aur faasiq Musalman se nahi. وَمَا عَلَيْنَا إِلَّا الْبَلَدُ الْمُنِيرُ

Maakhaz o Marajay

Kitab	Musannif/Muallif	Matbu'ah Wa Sal Taba'
Kanz-ul-Iman	A'la Hazrat Imam Ahmad Raza Khan Mutawaffi 1340 ah Maktaba-tul-Madina	Maktaba-tul-Madina
Ad-Durr al-Manthur	Imam Jalaluddin bin Abi Bakr Suyuti Mutawaffi 911 ah	Dar al-Fikr Beirut 1420 ah
Ruh al-Bayan	Maula ar-Rum Sheikh Ismail Haqqi Barwi Mutawaffi 1137 ah	Quetta 1419 ah
Musannaf Abdur Razzaq	Imam Abu Bakr Abdur Razzaq bin Hammam bin Nafi' San'ani Mutawaffi 211 ah	Dar al-Kutub al-Ilmiyah Beirut 1421 ah
Al-Musnad	Imam Ahmad bin Muhammad bin Hanbal Mutawaffi 241 ah	Dar al-Fikr Beirut 1414 ah
Sahih al-Bukhari	Imam Abu Abdullah Muhammad bin Ismail Bukhari Mutawaffi 256 ah	Dar al-Kutub al-Ilmiyah Beirut 1419 ah
Sahih Muslim	Imam Abul Husain Muslim bin Hajjaj Qushayri Mutawaffi 261 ah	Dar al-Ma'rifah Beirut 1419 ah
Sunan Ibn Majah	Imam Abu Abdullah Muhammad bin Yazid Ibn Majah Mutawaffi 273 ah	Dar al-Ma'rifah Beirut 1420 ah

Sunan Abi Dawud	Imam Abu Dawud Sulaiman bin Ash'ath Sijistani Mutawaffi 275 ah	Dar Ihya at-Turath al-Arabi Beirut 1421 ah
Sunan at-Tirmidhi	Imam Abu Isa Muhammad bin Isa Tirmidhi Mutawaffi 279 ah	Dar al-Ma'rifah Beirut 1413 ah
Al-Mustadrak	Abu Abdullah Muhammad bin Abdullah Hakim Nishapuri Mutawaffi 405 ah	Dar al-Ma'rifah Beirut 1418 ah
Kanz al-Ummal	Ali Muttaqi bin Husamuddin Hindi Burhanpuri Mutawaffi 975 ah	Dar al-Kutub al-Ilmiyah Beirut 1419 ah
An-Nawawi 'ala Muslim	Imam Muhyiddin Abu Zakariya Yahya bin Sharaf Nawawi Mutawaffi 676 ah	Dar al-Kutub al-Ilmiyah Beirut 1401 ah
Fath al-Bari	Imam Hafiz Ahmad bin Ali bin Hajar Asqalani Mutawaffi 852 ah	Dar al-Kutub al-Ilmiyah
Umdatul Qari	Imam Badruddin Abu Muhammad Mahmood bin Ahmad Aini Mutawaffi 855 ah	Dar al-Fikr Beirut 1418 ah
Faiz ul Qadeer	Allama Muhammad Abdur Ra'uf Manawi Mutawaffi 1031 ah	Dar al-Kutub al-Ilmiyah Beirut 1422 ah
Manh ar-Rawd al-Azhar	Sheikh Ali bin Sultan al-Ma'roof bi Mulla Ali Qari Mutawaffi 1014 ah	Bab al-Madina Karachi

Al-Fatawa Razwiyyah	ar-	A'la Hazrat Imam Ahmad Raza Khan Mutawaffi 1340 ah	Raza Foundation Lahore
Bahar-e-Shariat		Mufti Muhammad Amjad Ali A'zami Mutawaffi 1367 ah	Maktaba-tul-Madina Karachi
Ash-Shama'il al-Muhammadiyah	al-	Imam Muhammad bin Isa at-Tirmidhi Mutawaffi 279 ah	Dar Ihya at-Turath Beirut
Al-Mawahib Ladunniyah	al-	Shihabuddin Ahmad bin Muhammad Qastalani Mutawaffi 923 ah	Dar al-Kutub al-Ilmiyah Beirut 1419 ah
Sharh al-Mawahib		Muhammad Zurqani bin Abdul Baqi bin Yusuf Mutawaffi 1122 ah	Dar al-Kutub al-Ilmiyah 1417 ah

Jannat ki Dua

Hazrat Sayyiduna Anas bin Malik رَضِيَ اللَّهُ عَنْهُ bayan karte hain ke Nabiyon ke Sultan, Sarwar-e-Zeeshan, Sardar-e-Do Jahan صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne irshad farmaya: Jis ne teen martaba Allah se Jannat ka sawal kiya to Jannat dua karti hai ke Ya Allah is ko Jannat mein daakhil kar de aur jis shakhs ne teen martaba Dozakh se panah maangi to Dozakh dua karti hai ke Ya Allah is ko Dozakh se panah mein rakh.¹

Theek hai, mein is fehrisat ko Roman Urdu mein tabdeel kar raha hoon, kitab ke naamon ko waisa hi rakhte hue aur safhaat ki tadaad ko brackets mein likhte hue:

¹ Tirmidhi, Kitab Sifat al Jannah, Bab Maa Jaa'a fi Sifat al Jannah wa Na'eemiha, vol. 4, p. 257, Hadith: 2581

Shoba Islahi Kutub Majlis Al-Madinah tul Ilmiyyah ki taraf se pesh kardah Kutub o Rasail

- 01... Ghous-e-Pak رَحْمَةُ اللهِ عَلَيْه ke Halaat
..... (Kul Safhaat: 106)
- 02... Takabbur
(Kul Safhaat: 97)
- 03... Faramen-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
..... (Kul Safhaat: 87)
- 04... Bad-Gumaani
..... (Kul Safhaat: 57)
- 05... Tang-Dasti ke Asbaab
..... (Kul Safhaat: 33)
- 06... Noor ka Khilona
..... (Kul Safhaat: 32)
- 07... A'la Hazrat ki Infradi Koshishein
..... (Kul Safhaat: 49)
- 08... Fikr-e-Madinah
..... (Kul Safhaat: 164)
- 09... Imtihan ki Tayyari Kaise Karein?
..... (Kul Safhaat: 32)
- 10... Riyakari
(Kul Safhaat: 170)
- 11... Qaum-e-Jinnat aur Ameer-e-Ahl-e-Sunnat
..... (Kul Safhaat: 262)

- 12... Ushr ke Ahkaam
..... (Kul Safhaat: 48)
- 13... Tauba ki Riwayat o Hikayat
..... (Kul Safhaat: 124)
- 14... Faizan-e-Zakat
..... (Kul Safhaat: 150)
- 15... Ahadees Mubarakah ke Anwaar
..... (Kul Safhaat: 66)
- 16... Tarbiyat-e-Aulaad
..... (Kul Safhaat: 187)
- 17... Kamyab Talib-e-Ilm Kon?
..... (Kul Safhaat: 63)
- 18... TV aur Movie
..... (Kul Safhaat: 32)
- 19... Talaq ke Aasan Masail
..... (Kul Safhaat: 30)
- 20... Mufti-e-Dawat-e-Islami
..... (Kul Safhaat: 96)
- 21... Faizan-e-Chehel Ahadees
..... (Kul Safhaat: 120)
- 22... Sharah Shajrah Qadriyyah
..... (Kul Safhaat: 215)
- 23... Namaz mein Luqmah Dene ke Masail
..... (Kul Safhaat: 39)

Islam ke Bunyadi Aqiday

24... Khauf-e-Khuda

..... (Kul Safhaat: 160)

25... Ta'aruf-e-Ameer Ahl-e-Sunnat

..... (Kul Safhaat: 100)

26... Infradi Koshish

..... (Kul Safhaat: 200)

27... Aayaat-e-Qur'ani ke Anwaar

..... (Kul Safhaat: 62)

28... Qabr mein Aane Wala Dost

..... (Kul Safhaat: 115)

29... Faizan-e-Ihya ul Uloom

..... (Kul Safhaat: 325)

30... Ziya-e-Sadqaat

..... (Kul Safhaat: 408)

31... Jannat ki Do Chabiyan

..... (Kul Safhaat: 152)

32... Kamyab Ustaaz Kon?

..... (Kul Safhaat: 43)

33... Naik Banne aur Banane ke Tareeqay

..... (Kul Safhaat: 696)

34... Hazrat Sayyiduna Umar bin Abdul Aziz ki 425 Hikayat

..... (Kul Safhaat: 590)

35... Hajj o Umrah ka Mukhtasar Tareeqa

..... (Kul Safhaat: 48)

- 36... Jald-Baazi ke Nuqsanat.....
(Kul Safhaat: 168)
- 37... Qaseedah Burdah se Ruhani Ilaaj
..... (Kul Safhaat: 22)
- 38... Tazkirah Sadr ul Afazil
..... (Kul Safhaat: 25)
- 39... Sunnatein aur Aadab
..... (Kul Safhaat: 125)
- 40... Bughz o Keenah
..... (Kul Safhaat: 83)
- 41... Islam ki Bunyadi Batein (Hissa 1) (Saabiqah Naam: Madani Nisaab
Baraye Madani Qaidah) (Kul Safhaat: 60)
- 42... Islam ki Bunyadi Batein (Hissa 2) (Saabiqah Naam: Madani Nisaab
Baraye Nazirah) (Kul Safhaat: 104)
- 43... Islam ki Bunyadi Batein (Hissa 3)
..... (Kul Safhaat: 352)
- 44... Mazarat-e-Auliya ki Hikayat
..... (Kul Safhaat: 48)
- 45... Faizan-e-Islam Course Hissa Awwal
..... (Kul Safhaat: 79)
- 46... Faizan-e-Islam Course Hissa 2
..... (Kul Safhaat: 102)
- 47... Mehboob-e-Attar ki 122 Hikayat
..... (Kul Safhaat: 208)

Islam ke Bunyadi Aqiday

48... Bad-Shuguni
(Kul Safhaat: 128)

49... Faizan-e-Me'raj (Kul Safhaat: 134)

50... Naam ke Ahkaam (Kul Safhaat: 180)

51... Islam ke Bunyadi Aqeday (Kul Safhaat: 121)

NAIK NAMAZI BANNE KE LIYE

Har Jum'erat ba'd Namaz-e Maghrib aap ke yahan hone wale Da'wat-e Islami ke hafta war sunnaton bhare ijtima' mein riza-e ilahi ke liye achhi achhi niyyaton ke sath sari raat shirkat farmaiye. Sunnaton ki tarbiyat ke liye Madani qafile mein 'ashiqan-e Rasool ke sath har mah teen din safar aur rozana "Fikr-e Madina" ke zariye Madani in'amat ka risala pur karke har Madani mah ki pehli tareekh apne yahan ke zimme dar ko jama' karwane ka ma'mool bana lijiye.

Mera Madani Maqsad: "Mujhe apni aur sari dunya ke logon ki islah ki koshish karni hai". اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ apni islah ke liye "Madani in'amat" par 'amal aur sari dunya ke logon ki islah ki koshish ke liye "Madani qafilon" mein safar karna hai.

اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ



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