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TAGHUT KA INKAAR

Kufr bit Taghut ka matlab?

“Lughwi” matlab:

Ye lafz “Tughyaan” se nikla hai, had se tajawuz kar jane ko “Tughyaan” kehte hai.

▫Lughat mein Taghut tughyaan se mushtaq hai jiska ma’ana hai had se guzarna , jese keh Qur’an me ye lafz is ma’ana mein iste’maal hua hai .



إِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ

“Jab pani had se guzar gaya tou Ham ne tumhen chalti kashti mein sawar karaya.”

[SURAH HAQQAHAH: 11]

Insaan ka Apne mabood, mataa'a ya matbu'a ke muta'aliq had se tajawuz kar jana.

Shari'at mein taghut har us shakhs ko kehte hain jo sarkashi kare ; hudood faramosh banay aur Allah Ta'aala ke huqooq mein se kisi haqq ko apne liye sabit ma'ane ya apni taraf uski nisbat kare aur khud ko Allah ke baraber qarar de, yani agar koi insaan teen umoor mein se kisi aik ko apne liye sabit maane wo taghut hai:

1. Koi makhluk apne liye koi fail sabit maane ya apni taraf mansoob kare jo keh khaas Allah Ta'aala ke af'al hain jese peda karna, rizq dena, shari'at banana wagherah jo in mein se kisi kaam ka dawah kare tou wo taghut hai.



2. Allah Ta’aala ki koi sifaat mein se koi sifaat apne andar moujood maane jese ilm-e-ghayb jaanna ya hajat rui karna wagherah.

3. Kisi makhluq ke liye Ibaadaat mein se koi ibadat jese Dua, nazar, zibah, Qurbaani, faislay, wagherah mein se koi aik qism maane tou ye bhi taghut hai; ya kisi aise aml par khamooshi ikhtiyar kare us se bezari aur bar’at ka izhaar na kare.

Imaam malik(رحمه الله) ne Taghut ki t’areef is tarha ki hai:

”والطاغوت هو كل ما يعبد من دون الله عز وجل-”

“Taghut har wo cheez hai jis ki Allah ke elawa ibadat ki jae.”

[IBN KATHEER]

Sab se umda tareef Imaam malik(رحمه الله) ne ki hai;

- . ”is mein Allah Ta’aala ke siva jis cheez ki bhi ibadat ki jae wo shamil hai. Har batil**



mabood taghut hai; jese buth, darakht, aur wo ehkam jo Allah ke hukm ke muqabile par banae jaen aur unke mutabiq logon mein faisle kare-”

- . Is tarha wo Qaazi bhi taghut hai jo Allah Ta’aala ke ehkam ke mukhalif ehkam ke mutabiq faisla karte hain-**
- . Shaitan aur Jadugar, kahin o nujoomi jo ghayb ka dawah karte hai sab taghut hain-**
- . Is tarha jo log khud ko shari’at saaz samajhte hain haram o halal qarar dene ka khud ko majaz samajhte hain sab taghut hain.**

Inka inkaar aur inse bezari o bar’at ka elaan zaruri hai yehi kufr bit taghut hai.

TAGHUT KE INKAAR KA JAWAB:

Allah Ta’aala ne sab se phele jo cheez insaanon par farz ki hai wo Allah Ta’aala par imaan aur Taghut ka inkaar hai- [yani taghut



ki ibadat chhor dena aur us se ijtenab aur bar'at ka izhaar karna]

Farmaan-e-Ilaahi:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ

“Beshak Ham ne har ummat mein Rasool bheja keh (wo unhen dawat den keh sirf) Allah ki ibadat karo taghut se ijtenab karo.

[SURAH NAHL: 36]

Jese keh Allah Ta'aala ka farmaan hai:

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَىٰ لَا انْفِصَامَ لَهَا

“Jisne taghut ka inkaar kiya aur Allah par imaan laya usne mazboot karhe ko thaam liya jisko tootna nahi hai.”

[SURAH BAQARAH: 254]

Jisne zuban se Shahadatain ka iqrar kiya magar taghut ko nahi chhora tou, uska ye iqrar shara'i maane ke lehaz se kisi bhi tarha



**faida mand nahi hai aur ye shakhs Islam
mein dakhil bhi nahi hai.**

[SURAH BAQARAH: 256]

Taghut se inkaar ka tareeqa:

**(i) ye keh aap ghairullah ki ibadat ke batil
hone ka aiteqad rakhte hue us se bughz
rakhen aur nafrat karen.**

▫ **Taghut ki ibadat batil hone ka aqeedah
rakhne ki daleel Allah Ta'aala ka ye farmaan
hai:**

*ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ هُوَ الْبَاطِلُ
وَ اِنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ*

**“Isliye keh Allah hi haqq hai aur ye log jo
Allah Ta'aala ke elawa dusron ko pukarte
hain wo batil hai Allah Ta'aala hi sab se
buland aur barha hai.”**

[SURAH HAJJ:24: 64]

Neez Allah Ta'aala ka farmaan:



فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

“Buton ki napaaki se ijtenab karo aur jhooti baton se parhez karo.”

[SURAH HAJJ:24: 30]

Taghut ki ibadat aur buton ki parastish yehi hai keh unhen taqat ka malik maana jae aur unse madad maangi jae unki khushnudgi ke liye nazar o niyaz diye jaen.

Taghut ke inkaar ki daleel :

(ii) ye keh ahl e taghut ka inkaar kiya jae aur unse adawat rakhi jae.

Allah Ta’aala ka ye irshad hai:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ
قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنْكُمْ وَبَيْنَكُمْ عَدَاوَةٌ وَالْبَغْضَاءُ أَبَدًا حَتَّى
تُؤْمِنُوا بِاللَّهِ وَحَدَهُ

“Tumhare liye Ibrahim (عليه السلام) aur us ke saathiyon ki seerat behtreen namuna hai jab unhon ne apni qoum se kaha keh ham tumse



**aur tumhare in maboodon se bezar hain
jinhen tum Allah Ta'aala ke elawa pukarte ho
ham tumhare un aqaid ka inkaar karte hain
aur hamare aur tumhare darmiyaan adawat
aur nafrat zahir hochuki jab tak keh tum aik
Allah Ta'aala par imaan ne lay ao. “**

[SURAH MUMTAHENA: 04]

Allah Ta'aala ne Sayyedina Ibrahim (عليه السلام) ka qoul batour e hakayat bayan kar ke farmaaya hai.

**قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ أَنْتُمْ وَ آبَاؤُكُمْ إِلَّا قَدَمُونَ فَنَاهُمْ
عَدُوِّي إِلَّا رَبَّ الْعَالَمِينَ**

**(Ibrahim (عليه السلام) ne apni qoum se) kaha
keh mjuhe batao (unki haqeeqat) jinki tum
ibadat karte ho tum bhi aur tumhare baap
dada bhi yeh (tumhare mabood) mere
dushman hain siva e Rabbul 'Aalameen ke.”**

[SURAH SHU'ARA:26: 75-78]



TEEN USOOL (USOOI ATH THALATHAT)

- (i) Insaan ka apne Rabb ki m'arifat hasil karna.**
- (ii) Insaan ka apne Deen ki m'arifat hasil karna.**
- (iii) Insaan ka apne Nabi Muhammad (ﷺ) ki m'arifat hasil karna.**

Yehi teen sawaal Qabr mein puchhe jane wale hain.

1. PHELA USOOL:

Insaan ka apne Rabb ki m'arifat hasil karna.

isi mein ba zail masayil hain:

- i. Beshak Allah Ta'aala hi hamara mabood e bar haqq hai jo Apni ne'maton se hamari parwarish aur tamam a'lam ki parwarish karta hai.



ii. Beshak akela Allah Ta'aala hi Mabood-e-bar haqq hai, uske elawa koi Mabood-e-bar haqq nahi.

iii. Hamen apne Rabn ki m'arifat Us ki nishaaniyon se aur azeem makhluqat se hoti hai.

*Allah Ta'aala ki nishaaniyon meim se: Din aur Raat, Suraj aur Chand hain.

Allah Ta'aala ki makhluqat me se: 7 zameenen aur 7 Asmaan aur unke mabaen har aik cheez hai.

2. DUSRA USOOL:

INSAAN KA APNE DEEN KI M'ARIFAT HASIL KARNA:

Is mein ye masayil hai:

i. Islam hi wo deen hai jis ke elawa koi deen Allah Ta'aala hargiz qubool na karega.



(ii) Islam ka ma'ana hai zahiri aur batini tour par Allah Ta'aala ki tawheed baja late hue aur Us ke saamne sar tasleem kham karte hue shirk aur mushrikeen se bar'at ka izhaar aur elaan karna.

Deen ke (3) maratib ka bayan:

(a) Islam

(b) Imaan

(c) Ehsaan

3. TEESRA USOOL:

MUHAMMAD (ﷺ) ki M'arifat hasil karna.

Is mein mandarja zail masayil hai:

(i) Nabi (ﷺ) ka naam aur nasb: Muhammad ﷺ bin Abdullah bin Abdul Muttalib bin Hashim-Hashim ka ta'alluq quresh se tha.



Quresh Arab mein se the aur arab Hazrat Ismael (عليه السلام) aur Ibrahim (عليه السلام) ki oulad meim se the.

(ii) Nabi (ﷺ) ki umr mubarak: Nabi (ﷺ) ne 63 saal ki umr pae un mein se 40 saal nubuwwat ke pehle ke hain aur 23 saal nubuwwat aur Risalat milne ke ba'ad ke hain.

(iii) Nabi (ﷺ) ki Nubuwwat aur Risalat: Surah Alaq ke nuzool se Nubuwwat mili aur Surah Mudassir ke nuzool se risalat mili.

(iv) Aap (ﷺ) ka Shehr aur Dar e Hijrat: Aap (ﷺ) ka shehr Makkah tha. Phir wahan se hijrat kar ke Madina tayyaba chale gae.

(v) Aap (ﷺ) ki dawat ka mozoo': Allah Ta'aala ne aap (ﷺ) ko shirk ki qabahat se darane aur tawheed ki taraf bulane ke liye mab'oos farmaaya tha.



□ **Tamam Anbiya Akram (عليهم السلام) ki dawat ka ehm tareen markazi nuqta Allah Ta'aala ki tawheed aur shirk se ijtenab hua karta tha, aur usi dawat ko hamesha awwaleen ehmiyat hasil rahi hai.**

Da'ee ko bhi chahye keh Anbiya Akram (عليهم السلام) ki raahon par gaamzan rehte hue sab se pehle dawat e tawheed ka kaam kare. Us ke ba'ad deegar masayil bayan kiye jaen- is ki barakat ye hoti hai keh jab log Allah ki tawheed pat kaar band hojate hain tou baaqi ehkam e shara'i ka maanna asaan hojata hai.

KUFR KA MA'ANA AUR AQSAAM

Kufr ka ma'ana:

Lughwi:

“Lughat” mein chhupane aur dhank lene ko kufr kehte hain.



Shar'ai:

“Shari’at” mein Islam ki Zidd Kufr hai.

KUFR KI DO AQSAAM HAIN:

1. Kufr-e-Akbar

2. Kufr-e-Asghar

KUFR AKBAR KA MA’ANA:

Allah Ta’aala par aur uske Rasoolon (عليهم السلام) par imaan na rakhna, khwah Us ke sath jhutlana na bhi ho.

KUFR-E-AKBAR KA HUKM:

Kufr e akbar ki wajah se Deen-e-Islam aur millat se khurooj lazim ata hai.

KUFR-E-AKBAR KI AQSAAM:

(i) Kufr e Takzeeb:

iski daleel Allah Ta’aala ka yeh farmaan hai:



وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ

“Aur us se barh kar kaun zalim hai jo Allah par jhoot bandhen , ya haqq ko jhutlaen jab wo us ke paas ae; kiya un kafiron ke liye jahannum mein koi rehne ki jaga nahi hai?”

[SURAH ANKABUT:29: 68]

TAKZEEB:

is se murad Muhammad Rasool Allah (ﷺ) ke Jhoota hone ka aiteqad bhi hai; is qism ke log baaqi aqsaam ki nisbat duniya mein bohat hi kam hain, kyun keh Allah Ta’aala ne apne Nabi (ﷺ) ko wo dalaiyl aur barahain wa muajjizat ata kiye the jo Aap (ﷺ) ki sacchi nubuwwat aur risalat par dalalat karte hain aur jin se har qism ka shak o shuba batil hojata hai aur kuffar ka uzr khatm aur un par hujjat qayem hojati hai,

Farmaan e Ilaahi:



فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ

“Beshak wo aap (ﷺ) ko nahi jhutlate, balke yeh zalim tou Allah Ta’aala ki ayaat ka inkaar karte hain.”

[Sura An’aam: 06: 33]

(ii) KUFR-E-TAKBEER:

Tasdeeq ke sath inkaar: iski daleel ye Faarman e Ilaahi hai:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى
وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

“Aur jab Ham ne farishton se kaha keh Adam ko sajadah karo; tou unhon ne sajda kiya magar iblees ne nahi kiya; is ne inkaar aur takbeer kiya aur kafiron mein se hogaya.”

[Surah Baqarah: 02: 34]

(iii) KUFR-E-SHAK:

Yani badgumaani ka kufr: iski daleel ye Farmaan e Ilaahi hai:



وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ ۖ قَالَ
مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾
وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ۖ وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا
مِّنْهَا مُنْقَلَبًا ﴿٣٦﴾
قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ
تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٣٧﴾
لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾

“Aur wo apne bagh mein is haal mein dakhil hua keh wo apni jaan par zulm karne wala tha, kaha: ‘Main gumaan nahi karta keh ye kabhi barbad hoga- aur na mein qiyamat ko gumaan karta hoon keh qayem hone waali hai- aur waqai agar mujhe mere Rabb ki taraf lautaya gaya tou yaqeenan mein zarur iscse behtar lautne ki jaga paunga’ – is ke saathi ne, jab keh wo is se baten kar raha tha, is se kaha: ‘Kiya tu ne Is ke saath kufr kiya Jis ne tujhe haqeer miti se peda kiya, phir ek qatre se, phir tujhe theek thaak aik aadmi bana diya- lekin mein, tou wo Allah hi mera Rab



**hai aur main apne Rab ke sath kisi ko
shareek nahi karta’.”**

[Surah Kahf: 18: 35-38]

(iv) AIRAAZ:

yani ru gardani: iski daleel ye Farmaan-e-Ilaahi hai:

وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ

“Wo log jinhon ne kufr kiya is cheez se jis se
wo darae gae, munh uherne waale hain.”

[Surah Ahqaf:46: 03]

(v) KUFAR NIFAQ:

Iski daleel ye farmaan-e-Ilaahi hai:

ذَٰلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

“Ye is liye keh beshak wo imaan lae, phir
unhon ne kufr kiya tou unke dilon par mohar
lagadi gae, so wo nahi samjhte.”

[Surah Munafiqun:63: 03]

2. KUFR-E-ASGHAR:

Iska ma’ana har wo musibat ka kaam jis par
kitab o sunnat mein kufr ke naam ka atlaaq



hua ho, magar wo kufr akbar ke darje tak na pohanchta ho.

KUFR ASGHAR KA HUKM:

Haram hai aur kabeerah gunah me se aik gunah hai- lekin uska murtakib dairah e Islam se kharij nahi hota.

KUFR-E-ASGHAR KI MISAALEN:

(i) KUFR NE'MAT:

Farmaan-e-Ilaahi:

فَكَفَرْتُ بِأَنْعَمِ اللَّهِ

“Pus is ne Allah Ta’aala ki ne’maton ki nashukri ki.”

[Surah Nahl:16: 112]

(ii) Musalmaan ka apne Musalmaan bhai se qitaal karna-

Hadees mein ata hai:

((سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ))

“Musalmaan ko gaali dena fisq hai aur use qatl karna kufr hai.”



[Sahih Muslim]

(iii) Dusron ke nasb mein taana zanee karna.

(iv) Mayyat par noha aur wawaela karna:

Hadees mein ata hai:

Muhammad Rasool Allah (ﷺ) ne farmaaya:

**“logon mein do baaten kufr ki pae jaati hain:
dusron ke nasb mein taana zanee karna aur
mayyat par wawaela aur noha khaani
karna”.**

[SAHIH MUSLIM]

NIFAQ KA MA'ANA AUR AQSAAM:

NIFAQ KA MA'ANA: “Lughat” mein kisi cheez ke chhupane, chashm poshi karne ko kehte hain.



“**Shari’at**” mein Islam ka izhaar karna aur Kufr aur Shar ko chhupa kar rakhna nifaq kehlata hai.

NIFAQ KI AQSAAM:

Nifaaq ki do qismen hain:

1. Nifaq Akbar: Aiteqadi nifaaq
2. Nifaq Asghar: ‘Amli nifaaq

Iski tafseel afaadah aamah ke liye zaiyl mein darj ki jaarahi hai:

1. **Alteqadi Nifaq:** is mein mandarja zaiyl masaiyl hain:



(i) Aiteqaadi Nifaq ka ma' ana – ye nifaq Akbar hai – aisa wo insaan karta hai jo Islam ka izhaar kar raha ho magar batin mein kufr ko chhupa raha ho.

(ii) Iska hukm– Nifaaq ki is qism ki wajah se deen se kulli (mukammal) tour par khurooj lazim ata hai- is nifaq ka murtakib (karne wala) Jahannum ke nichle gharhon mein rahe ga.

(iii) ISKI AQSAAM: is ki (6)chay aqsaam hain.

1. A) Muhammad Rasool Allah (ﷺ) ki takzeeb karna.
2. B) Muhammad Rasool Allah (ﷺ) ke lae hue deen ke baaz ajzaa ka inkaar karna.
3. C) Muhammad Rasool Allah (ﷺ) se bughz rakhna.



4. D) Muhammad Rasool Allah (ﷺ) ke lae hue deen ke kuchh hisson se bughz aur nafrat rakhna.
5. E) Muhammad Rasool Allah (ﷺ) ke deen par gaznaz anay par khushi mehsoos karna.
6. F) Muhammad Rasool Allah (ﷺ) ke deen ki nusrat ko napasand karna.

2. **A'MLI NIFAQ:** is mein mandarja zaiyl masaiyl hain:

A'mli Nifaq ka matlab: yani Munafiqeen ke a'maal mein se koi aml ikhtiyar karna, is tarah se keh kuchh imaan bhi dil mein baaqi rahe.

Iska Hukm: Ye insaan millat e Islam se kharij tou nahi hota, magar aisa karna haraam aur kabeerah gunah hai- aise insaan mein imaan



aur nifaq dono cheezein pae jaati hain, magar jab nifaq barh jata hai tou insaan khalis munafiq ho kar rahe jata hai.

Is ki Misaalen:

1. A) Baat karne mein jhoot bolna “Jab baat kare tou jhoot bole.”
2. B) Wada Khilaafi “Jab wada kare tou us ke khilaaf kare.”
3. C) khayanat “Jab uske paas amanat rakhi jae tou us mein khayanat kare.”
4. D) Gali galoch “Jab kisi se jhagre tou galiyaan de.”
5. E) Ahad Shiknee “Jab wo ahad kare tou ahad shiknee kare.”
6. F) Masjid mein ba Jama’at Namaz se susti “Jab Namaz ke liye uthte hain tou intehai susti ke sath uthte hain.”



﴿وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالٍ﴾ [النساء: ١٤٢]

“Aur jab wo namaz ke liye khare hote hain tou susti ke sath khare hote hain.”

[Surah Nisa: 04: 142]

1. G) Riya Kaari “Jab naik a’maal kare tou logon ko dikhane ke liye- Farmaan-e-Ilaahi:

يُرَآئُ وَنَ النَّاسِ ﴿
[النساء: ١٤٢]”

“Logon ko dikhate hain.”

[Surah Nisa: 04: 142]



DOSTI AUR DUSHMANI KA MA'ANA AUR MAFHOOM

**[الولاء والبراء] AL WALA & AL
BARA Ka “Lughwi” ma’ana:**

1. Wala:

Lughat mein iska ma’ana mohabbat (Dosti) hai.

2. Bara:

Lughat mein bari ka masdar hai, jo keh kaatne ke ma’ana mein ata hai-kaha jaata hai:

“Bari Al Qalam” yani Qalam tarashna.

[الولاء والبراء] Ka shara’i ma’ana:



Al Wala (shara'i) :

Musalmaanon ki mohabbat, unki nusrat karna, unka akram o ehtraam karna, aur unki qurbat hasil karna.

Al Bara (shara'i):

Kafiron se bughz rakhna aur un se dur rehna aur unki madad na karna.

DOSTI AUR DUSHMANI KI EHMIYAT:

- 1. Ye Islami aqeedah ke bunyaadi usooloun mein se aik hai.**
- 2. Imaan ki sab se mazbut karhi hai.**
- 3. Ye Ibrahim (عليه السلام) aur Nabi (ﷺ) ka tareeqa e kaar hai.**



(MOALALAT KI AQSAAM):

Iski Do aqsaam hain:

1. Tawalli. 2. Muwalaa

1. TAWALLI:

Mohabbat rakhna.

Iska ma'ana:

(i) Shirk o mushrikeen aur kufr o kuffar ki mohabbat

(ii) Ahl e imaan ke khilaf kuffar ki madad o nusrat.



Iska Hukm:

“Aisa karna irtedad hai jiski wajah se insaan deen islam se kharij hojata hai.”

Iski daleel: Allah Ta’aala ka farmaan hai:

وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ

“Tum mein jo koi unse dosti rakhega wo unhi mein se hoga.”

[Surah Mai’dah: 05: 51]

2. AL MUWALAA (Dosti) :

Is mein ye masaiyl hain:

Dosti ka ma’ana aur zabtah:



Ahl e kufr aur Ahl e shirk ki mohabbat kisi duniyavi wajah se ki jae, aur iske sath hi un logon ki madad o nusrat bhi ki jae, warna sirf mohabbat hogi, dosti nahi hogi.

Iska hukm:

Aisi dosti lagana haram aur Kabeerah gunahon mein se aik gunah hai.

Iski daleel:

Allah Ta'aala ka farmaan hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ
إِلَيْهِم بِالْمَوَدَّةِ



“Ae logon jo imaan lae ho! Mere dushmanon aur apne dushmanon ko dost mat banao , tum unki taraf dosti ka paigham bhejte ho.”

[Surah Mumtahanah:60 :01]

KUFFAR SE DOSTI KE MUZAHAR MEIN SE:

- 1. libaas mein aur andaz e guftagu wa takallum mein unki mushabahat ikhtiyar karna.**
- 2. Sair o tafreeh aur dil lagi ke liye unke mumalik ka safar karna.**
- 3. Un mulkon mein rahayaish ikhtiyar karna aur deen bachane ke liye wahan se islami mumalik ki taraf hijrat na karna.**



4. Unki tareekhон aur ayyaam ke mutabiq khud ko dhaalna, jese unke ayyaam eid wagherah-

5. Unki Eidon mein unke sath shirakat ikhtiyar karna, ya un eidon ke maanne mein unke sath ta'awun karna, ya un eidon ki munasibat se unhen mubarakbaad ke paighamaat bhejna.

6. Unke naamon par apne naam ya apne bachon ke naam rakhna.

DOSTI AUR DUSHMAANI MEIN LOGON KI AQSAAM:

(Ahle Imaan se) is dosti aur Dushmaani mein logon ki (3)teen aqsaam hain:



1. Jo khalis mohabbat karte hain iske sath koi a'dawat nahi pae jaati.

Yehi log sache aur mukhlis ahle imaan hain.

2. Jo khalis boghz aur a'dawat rakhte hain, iske sath koi mohabbat aur dosti nahi par jaati.

Ye khalis kafir hain.

3. Jo aik lehaz se Mohabbat karte hain aur aik lehaz se boghz rakhte hain.

Ye gunahgaar ahle imaan hain- Mohabbat isiliye karte hain keh unme imaan ki asal moujud hoti hai aur nafrat isliye rakhte hain keh unme gunaah ka ansar paya jaata hai jo keh kufr aur shirk se kum tar darje ke gunaah hain.



ISLAM KA MAANA AUR MAFHOOM

Islam ka “Lughwi” Maa’na:

Tabedaar hona, maan lena, jhuk jana.

Islam ka “sharaiy” Maa’na:

(i) Allah Ta’aala ki tawheed ko tasleem karna.

(ii) Allah Ta’aala ki ita’at karte hue uski farmaanbardaari karna.

(iii) Shirk aur mushrikeen se bar’at ka izhaar karna.



ISLAM BA LIHAAZ E UMOOM WA KHUSOOS:

(i) Islam aam maana mein azal se lekar Qiyamat tak Allah Ta'aala ki batae hui shari'at ke mutabiq Us ki ibadat karna.

(ii) Islam ka khaas maana: paighamber (ﷺ) ki lae hui shari'at.

ISLAM KE ARKAAN:

Islam ke arkaan panch (5) hain:

- 1. La ilaha illallah Muhammadur Rasool Allah ka iqraar.**
- 2. Namaz qayem karna.**
- 3. Zakat ada karna.**



4. Ramazaan ke roze rakhna.

5. Sahab-e-isteta'at jo ho unka Baitullah ka Hajj karna.

IN ARKAAN KI DO AQSAAM HAIN:

PEHLI QISM :

**Jiske baghair bunyaad hi qayem nahi hosakti,
jinhe bunyaadi arkaan kaha jata hai**

ye do arkaan hai:

- 1. Shahadat ka iqraar karna.**
- 2. Namaz qayem karna.**

DUSRI QISM:



Jinke baghair bunyad ki takmeel mumkin nahi hai: unhe arkaan-e-itmaam kaha jaata hai- ye teen arkaan hain:

- 1. Zakat ada karna.**
- 2. Ramadan ke roze rakhna.**
- 3. Baitullah ka Hajj karna.**

Arkaan-e-Islam ki daleel:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَنَّ مُحَمَّدًا
رَسُولَ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ

**Muhammad Rasool Allah (ﷺ) ne farmaaya,
“Islam ki bunyad panch(5) cheezon par hain:
Is baat ki gawaahi dena keh Allah ke elawa
koi mabood-e-bar haqq nahi aur Muhammad
(ﷺ) Allah Ta’aala ke Rasool hain, aur Namaz
ko durusti se ada karna, Zakat ada karna,
Ramazaan ke roze rakhna, aur Baitullah ka
Hajj karna.”**



[Sahih Al Bukhari: 08; Sahih Muslim: 06]