

Kafir Se \$ \$ \$

Abde
Mustafa



Kafir Se \$ \$ \$

Abde
Mustafa



Kafir Se Sood

Author : Muhammad Sabir Ismayeeli Qadri Razvi
also known as **Abde Mustafa**

Topic : Fiqh, Tehqeeq

Language : Roman Urdu

Rendered In Roman Urdu By : Abde Mustafa

Translation Department

Composing & Designing : Pure Sunni Graphics

Published By : Sabiya Virtual Publication

Date Of Publishing : February 2022 (Rajab 1443 Hijri)

Pages : 40

All Rights Reserved.

Sabiya Virtual Publication

Powered by Abde Mustafa Official

Contents

Important Note	4
Allama Mufti Alhaaj Muhammad Saaleh Qadri Noori	6
Behrul Uloom, Hazrat Allama Mufti Abdul Mannan Aazmi ...	8
Bank Se Rupya Jama Karne Ke Baad Jo Zaayid Paise Milte Hain	8
Muftiye Aazam Rajasthan, Allama Mufti Ashfaq Husain Nayeemi.....	9
Hidaya Mein Hai :.....	9
Fatawa Bareli Shareef Mein Hai Ke	10
Hadish Shareef Me He:	14
Fatawa Bareli Shareef Mein Hi.....	14
"Durre Mukhtar" Main Hai:.....	17
Nepal Mein Sood Lene Dene Ke Baare Mein	17
Behrul Uloom, Hazrate Allama Mufti Abdul Mannan Aazmi	18
Fatawa Ajmaliya Mein.....	18
Hazrate Allama Mufti Ajmal Qadri	19
Hazrat Allama Mufti Zulfikaar Khaan Nayeemi	19
Durre Mukhtar Mein Hai :.....	20
Binaaya Sharah Hidaaya Mein Hai.....	20
Aala Hazrat Farmate Hain :	20
Bahare Shariat Mein Hai	21
Taajushshariya, Hazrat Allama Mufti Akhtar Raza.....	21
Mufti Shahroz Alam Akrami	22
Kaafir Ki Teen Qismen Hain:	23
Mufti Muhammad Kahaful Wara Misbahi.....	23

Kafir Se Sood

Hidaya Mein Hai:	23
Waqare Millat, Hazrat Allama Mufti Waqaruddin Qadri	24
Ek Aur Sawal Ke Jawab Mein Likhte Hain:	25
Ek Aur Maqaam Par Aap Se Sawal Kiya Gaya	25
Is Hadees Ki Sanad Par Ahle Ilm Ne Kalaam Kiya Hai	26
Saahibe Fathul Qadeer	27
Saahibe Durre Mukhtar Ne Bhi	28
A Fatwa Of Huzoor Tajushshariah in English	28
Question 1:	28
Question 2:	28
Answer:	29
Footnote:	30

Important Note

Sabiya Virtual Publication Mukhtalaf Zaraaye Se Mausool Shuda Mawaad Ki Isha'at Kar Rahi Hai, Kai Likhne Waale Apna Sarmaya Humein Shaaya (Publish) Karne Ke Liye Irsaal Kar Rahe Hain, Hum Ek Aham Wazahat Bayaan Karna Zaroori Samajhte Hain Ke Humari Shaya Karda Kitabo Aur Risalo Ke Mundarijaat (Contents) Ki Zimmedari Hum Is Hadd Tak Lete Hain Ke Ye Sab Ahle Sunnat Wa Jama'at Se Hai Aur Ye Bilkul Zaahir Bhi Hai Ke Har Likhari Ka Talluq Ahle Sunnat Se Hai Aur Phir Ulama -e- Ahle Sunnat Ki Kitabo Ka Mukhtalaf Zubaano Mein Tarjuma Kiya Ja Raha Hai Jinke Baare Mein Kisi Ko Koi Shak Nahin Hona Chahiye Aur Phir Baat Aati Hai Lafzi Aur Imlayi Waghaira Ghalatiyo Ki To Jo Isha'at Khaas Humari Janib Se Hoti Hai Yaani Wo Kitabein Aur Risale Jo **Team Abde Mustafa Official** Ki Peshkash Hoti Hain Unki Zimmedari Hum Lete Hain Aur Jo Humein Dusre Zariyo Se Mausool Hota Hai Un Mein Is Tarah Ki Ghalatiyo Ke Hawale Se Hum Bari Hain Ke Wahan Hum Har Har Lafz Ki Chhaan Phatak Nahin Karte

Team Abde Mustafa Official Ki Ilmi, Tehqeeqi Aur Islahi Kitabein Aur Risale Kai Marahil Se Guzarne Ke Baad Shaya Hote Hain Lekin Iske Bawajood In Mein Bhi Aisi Ghalatiyo Ka Paaya Jaana Mumkin Hai Lihaza Agar Aap Unhein Paayein To Humein Ittela Farmayein

Sabiya Virtual Publication
Powered by Abde Mustafa Official

Kafir Se Fayedeh Mein Milne Waali Raqam Sood Hai Ya Nahin? Ise Lena Musalman Ko Jaayez Hai Ya Nahin? Is Par Ulama -e- Ahle Sunnat Ki Jo Tehqeeq Hai Wo Pesh Ki Jaati Hai :

Allama Mufti Alhaaj Muhammad Saaleh Qadri Noori Daamat Barakatuhumul Aaliya Se Sawal Kiya Gaya Ke Zaid Ye Baat Bar Sare Mimbar Ailan Ke Saath Kehta Hai Ke Kafir Se Fayedeh Lena Jaayez Hai Rupya De Kar, Awaam Isse Ye Samajhti Hai Ke Islam Mein Kafir Se Sood Jaayez Hai Jisse Awaam Mein Ye Ek Karobaar Hota Ja Raha Hai Ke Mehnat Karne Ki Kya Zaroorat Hai, Kafir Ko Rupya Diya Jaaye Aur Munafa Liya Jaaye Kyunki Awaam To Sood Hi Samjhegi, Munafa Nahin Samjhegi Kyunki Zaid Aam Mahafil Mein Ye Bar Sare Mimbar Kehta Hai, Zaid Ka Ye Fa'il Az Rooye Shara Durust Hai Ya Nahin?

Aap Jawab Mein Likhte Hain Ke Zaid Saahib Ka Ye Tariqa Durust Nahin Hai, Zaroor Qabile Mazammat Hai Ke Ye Khair Khawahi Nahin Balki Qaum Ki Bad Khwahi Hai

Har Jaayez Wa Mubaah Kaam Ki, Har Jagah Alal Itlaaq Tableegh Theek Nahin Hoti Hai Aur Maloom Ho Ke

Sood Mutlaqan Haraam -e- Qatayi Hai Na Muslim Se Lena Halaal Hai Aur Na Ghair Muslim Se Khwah Wo Zimmi Wa Mustamin Ho (Mustamin Yaani Aisa Kafir Jise Badshahe Islam Ne Amaan Di Ho) Ya Ghair Zimmi (Harabi), Haan Baaz Uqood -e- Fasida Ke Zariye Yahan Ke Ghair Muslim Se Uski Razamandi Se Nafa Uthana Mubah Hai Kyunki Aaj Kal Yahan Ke Ghair Muslim Zaahir Hai Ke Zimmi Nahin Kyunki Islami Hukumat Nahin Hai Chunanche Ek Sawal Ke Jawab Mein **Sarkar Aala Hazrat Rahimahullahu Ta'ala** Likhte Hain :

Sood Mutlaqan Haraam Hai, Haan Jo Maal Ghair Muslim Se Ke (Wo) Na Zimmi Ho Na Mustamin (To Agar Wo Maal) Baghair Apni Taraf Se Kisi Uzr Aur Bad Ahadi Ke Mile Agarche Uqood -e- Fasida Ke Naam Se, Usi Isi Niyyat Se (Na Ke Sood Ki Niyyat Se) Lena Jaayez Hai

Aage Farmate Hain :

Phir Bhi Jis Tarah Bure Kaam Se Bachna Zaroori Hai, Bure Naam (Yaani Badnami Waale Kaam) Se Bachna Bhi Munasib Hai (فتاویٰ رضویہ، ج 7، ص 92)

To Maloom Hua Ke Is Fayedeh Ko Sood Samajh Kar, Sood Keh Kar, Sood Maan Kar, Sood Ki Niyyat Se Lena Yaqeenan Haraam Haraam Haraam Aur Niyyat Ko

Sahih Karne Ki Be Ilmi Kam Fahmi Waale Awaam Se
Tawaqqo Nahin (منتخب فتوے، ص 47)

Behrul Uloom, Hazrat Allama Mufti Abdul Mannan Aazmi Rahimahullahu Ta'ala Se Sawal Kiya Gaya Ke Hindustan Mein Kya Kafir Se Sood Lena Jaayez Hai? Agar Jaayez Hai To Kya In Rupyo Ko Deeni Masraf Maslan Tameere Masjid, Madrasa Ya Kafan Waghaira Mein Lagaya Ja Sakta Hai, Agar Nahin To Kyun?

Aap Jawab Mein Likhte Hain Ke Hindustan Ke Ghair Muslim Agar Apni Marzi Se Koi Raqam Musalmano Ko Dein Aur Is Ke Lene Mein Uzr Ya Izzat Ko Khatra Na Ho To Iska Lena Jaayez Hai, Isko Jis Masraf Mein Kharch Karenge Jaayez Hoga

(فتاویٰ بحر العلوم، ج 3، ص 45)

Ek Aur Sawal (Agar Koi Musalman Bank Ya Daak Khane, Post Office Mein Apni Raqam Kaseer Ya Qaleel Jama Kar Le Aur Sood Le Jaisa Ke Bank Wa Post Mein Qanoon Hai To Iske Liye Kya Hukm Hai?) Ke Jawab Mein Likhte Hain Ke :

Bank Se Rupya Jama Karne Ke Baad Jo Zaayid Paise Milte Hain Baaz Ulama Ke Nazdeek Wo Sood Hi Nahin To Lene Waala Agar Is Niyyat Se Leta Hai To Us

Par Koi Ilzaam Kaise Laga Sakte Hain, Haan Agar Sood Samajh Kar Leta Hai To Zaroor Haraam Kaar Hai

(فتاویٰ بحر العلوم، ج 4، ص 59)

Muftiye Aazam Rajasthan, Allama Mufti Ashfaq Husain Nayeemi Rahimahullahu Ta'ala Se Sawal Kiya Gaya Ke Ghair Mazhab Yaani Kafiro Se Sood Lena Kaisa Hai, Jaayez Hai Ya Nahin? Aur Hukumat Se Sood Lena Kaisa Hai Yaani Government Se Raqam Ka Sood Lena Jaayez Hai Ya Nahin?

Aap Jawab Mein Likhte Hain Ke Sood Lena Haraam Hai, Is Par Quraan -e- Majeed Shahid Hai, Kafir Se Bhi Sood Nahin Le Sakte Aur Na Un Ko De Sakte Hain

Fuqaha -e- Kiraam Ne Sirf Kaafir -e- Harabi Ke Liye Kaha Hai (Ke Jaayez Hai) Aur Wo Bhi Ba Niyyat -e- Sood Nahin

Hidaya Mein Hai :

لا ربا بين المسلم والحربي

(هداية، ج 3، ص 86)

Kaafir -e- Harabi Aur Musalman Ke Darmiyan Sood Nahin, Kafir -e- Harabi Jo Kuchh Asal Maal Se Zaayid De To Us Ka Lena Jaayez Hai Aur Isko Sood

Nahin Keh Sakhte Aur Na Samajhna Chahiye,
Government Se Bhi Jo Kuchh Asal Raqam Se Zaayid
Raqam Mile Unko Le Liya Jaaye

Magar Ehtiyat Ka Taqaza Ye Hai (Wo Maal Jo Mile Use)
Apne Sarf Mein Na Laaye Balki Ghareebo Par Taqseem

Kar De (فتاویٰ مفتی اعظم راجستھان، ص 371)

**Muftiye Aazam -e- Rajasthan, Hazrat Allama
Mufti Ashfaq Husain Nayeemi Rahimahullahu Ta'ala**
Ek Aur Sawal Ke Jawab Mein Likhte Hain Ke :

Jama Shuda Raqam (Post Office Ya Bank) Par Jo
Munafa Dete Hain Uske Liye Jamhoor Ulama Ka
Muttafiqa Faisla Hai Jo Kuchh Daak Khaane Ya Bank Se
Asal Raqam Se Zaayid Mile Usko Zaroor Wasool Kiya
Jaaye Aur Ek Paisa Bhi Na Chhoda Jaaye, Bar Binaaye
Ehtiyat Munafa (Jis Ko Sood Se Tabeer Karte Hain
Agarche Ye Sood Nahin Kyunki Sood Ki Tareef Is Par
Sadiq Nahin Aati) Ka Paisa Ghareebo Ko De Diya Jaaye,
Magar Bank Waghaira Se Har Haal Mein Wasool Kiya
Jaaye Wallahu Aalam (فتاویٰ مفتی اعظم راجستھان، ص 402)

Fatawa Bareli Shareef Mein Hai Ke Sood
Haraam -e- Qatayi Hai, Muslim Khwah Kafir Kisi Se
Sood Ka Mamla Jaayez Nahin Magar Sood Ke

Tahaqquq Ke Liye Sharait Hain, Jab Wo Paaye Jayenge To Sood Mutahaqqaq Hoga Warna Nahin, Jaise Maale Masoom Dono Taraf Hona Chahiye Lihaza Agar Ek Taraf Maale Masoom Ho Aur Dusri Taraf Maale Ghair Masoom To Sood Na Hoga **"Raddul Muhtaar" Mein Hai :**

الشرنبلالية و من شرائط الربا عصبة البدلين و كونها
مضونين بالآلاف فعصبة احدهما و عدم تقومه لا يمنع
فشاء الاسير او التاجر مال الحربى والمسلم الذى لم
يهاجر بجنسه متفاضلا جائز

Aur Ye Shart Fuqaha Ke Nazdeek Muttafiq Alaih Hai Isi Liye Allama Shami Ne Ise Be Zikre Khilaf Zikr Kiya Aur Fathul Qadeer Se Iska Khilaf Mafhoom Nahin Hota Phir Ye Shart Nass لاربابين المسلم والحربي Mein Jis Tarah Illat Ka Fayedati Hai Isi Tarah Iske Sareeh Mafhoom Ke Mutabiq Hai Ke "La" Nafiye Jins Ke Liye Hai Jiska Saaf Matlab Ye Hai Ke Muslim Aur Harabi Ke Darmiyan Zyadati Ka Len Den Sood Nahin

Haan Musalman Ko Zyadati Mile To Ye Jaaiz Hai Aur Musalman Ko Zyadati Dena Aur Harbi Ka Musalman Se Jyadati Lena Dono Agarche Sood Nahi Lekin Musalmano Ko Jaaiz Nahin Ki Bila Zaroorat Aur

Sachchi Majboori Wa Hajaat -e- Sahih Sharai Ke Baghair Harbi Ko Zyada De Kar Nafa'a Pahunchaye

Allah Ta'ala Irshad Farmata He:

إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَتَلُواكُمْ فِي الدِّينِ

Yahi Mafaad Fathul Qadeer Aur Seere Kabeer Ki Ibaarat Aur Misaal Mazkura Ibaarat Shami Ka Hai In Ibaarato Me Ye Nahi Hai Ke Harbi Ko Zyadati Dena Raha Hai Albatta Is Surat Me Jabki Musalman Se Zyadati Harbi Ko Mile, In Ibaarato Mein Haalat Riba Wa Qimaar Ki Tashreeh Ki Hai, Is Soorat Mein In Se Zyada Riba Wa Qimaar Halaal Hai Aur Ye Zaahir Hai Ke Is Surat Me Aslan Riba Wa Qimaar Nahi Balki Maale Taiyyab Wa Halaal Hai Aur Aqad Jaiz Aur Sahih He To Qat'an Yahan Riba Wa Qimaar Mahaz Naam Ko Bola Hai Aur Haqiqat Riba Ki Nafi Farmai Hai Aur Jab Harbi Ko Musalman Se Zyadati Mile To Is Surat Me Riba Ka Lafz In Ibarato Me Nahi Hai, Haan Ise Najaiz Farmaya He Aur Najaiz Hona Surate Riba Me Kuchh Munhasir Nahin, Harbi Ko Nafa'a Pahuchana Haram Hai Agarche Sood Mutahaqiq Na Ho. Bilfarz Yaha Basurate Digar Lafze Riba Bola Jana Zaroor Surate Riba Aur Naame Riba Par Mahmool Hota Is Liye Ki Sharte Riba Sab Ke Nazdik Mafqood Aur La Nafiye Jins Ka Sarih Mafad

Janibain Me Adame Tehqeeqe Riba Se Jaisa Ke Gujar Chuka Hai

Aur Ye Matlab Thehrana Ki Kafir Ko Zyadati Di Jaaye To Sood, Ye Mafhoom Sarih Nas Ke Khilaf Aur Is Me Wo Qaid Lagai He Jiska Lafz Muhtamal Nahi Lihaza Ye Qaid Jab Tak Riwayat Me Sabit Na Ho Hame Majaal Nahi Ki Saabit Kare

Haa Baname Riba Ki Hillat Ki Zaroorat Is Surat Ke Sath Khaas He Jabki Musalman Ko Zyadati Mile Warna Halaal Nahin, Fathul Qadeer Mein Ise Iyhaam Ko Dafa'a Farmaya Aur Isi Janib Mutanabbe Farmaya.

Is Mukhtasar Taqreer Ke Baad Jawaab Surat Mas'oola Zahir Aur Wo Ye Ke Sharai Zarooriyaat Yaa Haajat Khwaah Deeni Ho Yaa Sakhshi (Dunyawi) Agar Muttahaqiq Ho To Bank Wagairh Ya Infiradi Tor Par Kisi Kafir Se Aesa Qarz Lena Jaiz He

Ashabah Mein Hai :

الضرورات تبیح المحظورات

Aur Irshad E Bari Ta'ala Hai :

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ط

Aur Jo Zyadati Unhein Deni Pade Wo Sood Nahi Aur Zaroorate Sharai Aur Haajat -e- Sahih Jis Me Haraj -e- Shadeed Laahiq Ho Yaa Is Ke Baghair Chaara Na Ho

Maalum Wa Mahsoos Hai Mahaz Kaarobar Badhana Koi Sharai Zaroorat Hai Na Haajat Hai, Yun Hi Bahut Si Ghair Sharai Zarooratein Aur Ghair Sharai Umoor Naaqabile Aetebaar Hain Aur Dafa'e Zillat Wa Taan Aur Surkhurui Chahna Koi Sharai Haajat Nahi.

Hadish Shareef Me He:

Duniya Ki Ruswai
Aakhirat Ki Ruswai Se
Halki Hai

فضوح الدنيا اهن
من ففوح الآخرة

Aisi Naam Ki Zaroorato Mein Jin Ke Bagair Chara Naa Ho Un Se Qarz Lena Aur Zyada Dena Haraam Hai Kyunki Ye Harbi Kafir Ko Faidah Pahuchana He Jo Ki Shara'an Mamnu Hai (فتاوى برلى شريف، ص 32)

Fatawa Bareli Shareef Mein Hi (Kaafir Ko Zyadati Dene Ke Hawale Se) Hai Ke :

Zyadati Bawajhe Adame Tahqeeq Sharte Riba Sood Nahi Hai Lekin Be Haajate Saheeh Zyada Dena Haram Aur Haajat Ke Waqt Ijaazat. (والله تعالى اعلم)

Aur Haram Hone Ki Wajah Pahle Bayan Ho Chuki Hai Aur Sood Na Hone Ki Wajah Daarul Harab Nahi Ke Ahkaame Sharayi "Daar Doon Daar" Kisi Khas Jagah Ke Sath Khash Nahi Hai Balke Ye Hukm Is Hadeese Paak Ka Sabab Hai : لا ربا بين المسلم والحربي

Aur Musalman Ka Maal Maale Masoom Hona Apne Itlaaq Par Nahi. Muslime Harabi (Jo Daarul Harab Mein Muqem Ho Aur Darul Islam Ki Taraf Hijrat Karke Na Aaye) Ka Maal Muslim Ke Liye Mubaah Hai Lihaza Ek Muslim Ko Harabi Muslim Se Jo Zyadati Mila Halal Hai. Jis Ki Tasreeh Upar Guzri. (والله تعالى اعلم)

Khulasa Ye Hai Ke Jo Hukm Riba Ki Bayan Ki Gayi Hai Wo Harabi Aur Muslim Ke Darmiyan Kisi Khas Jagah Ke Sath Khas Nahi Hai.

Har Musalman Ka Maal Mahaz Islam Laane Se Masoom Nahi Ho Jaata Daarul Harab Mein Agar Koi Islam Laaye To Us Ka Maal Masoom Na Hoga. Is Mazmoon Ka Faayida Dene Waali Ibaarat Upar Guzar Chuki, Haan Jo Daarul Islam Mein Islam Laaya Aur Wahi Raha Us Ka Maal Zaroor Masoom Hai Aur Muslime Harabi Ke Maal Ka Masoom Na Hona Mahaz Us Soorat Se Khaash Nahi Ke Wo Daarul Harab Mein Hai Balke Bil Farz Agar Wo Daarul Islam Apne Kisi Kaam Ki Wajah Se Ho Aur Darul Harab Se Hijrat Karke Mustaqil Waha Na Rahta Ho Balki Daarul Harab Mein Jaane Ka Qasd Rakhta Ho Is Soorat Mein Bhi Us Ka Maal Maale Masoom Nahi Us Mein Qareena Waaziha Ibaarate Guzishta Mein Ya Hai Ke Farmaya :

المسلم الحربى الذى لم يهاجر

Maloom Hua Ke من حيث الحربى Ke Maal Ka Hukm Ke Adame Ismat Hai "Daar Doon Daar" Ke Saath Khaas Nahi Aur Muslime Harabi Agar Kaafir Se Len Den Kare To Dono Janib Ismat Nahi Lihaza Sharte Riba Mutahaqqaq Nahi Go Riba Bhi Nahi Albatta Zyadati Lena Mubah Aur Dena Haram Jaisa Ke Guzar Chuka.

(فتاوى بریلی، ص 33)

Harbi Kaafir Se Ye Muamla Karna Sahih Hai Aur Muslim Se Sahih Nahin Agarche Woh Muslim Darul Harb Mein Ho, Shubha Aur Tohmat Se Parhez Laazim Hai. Aur Tahaffuz Anil Zillat Zaroorate Sharaiyah Nahin Jaisa Ke Guzar Chuka, Hifze Nafs Aur Tahseel Muaash Aur Woh Sooratein Jin Mein Muzrat Wa Harz Shadeed Ho Zaroorat Wa Haajat Mein Dakhil Hain.

(فتاوى بریلی ص 34)

Harbi Se Banaame Riba Wa Banaame Aqde Faasid Jo Kuch Bila Ujr Wa Bad Ahdi Mile Muslim Ko Mubaah Hai.

لأن ما لهم مباح فبأى طريق اخذه المسلم اخذ ما لا مباحا

اذا لم يكن فيه غدر كذا فى الهداية

"Durre Mukhtar" Main Hai:

ولو بعقد فاسد او قبار شه

Aur Zyada Dena Haraam Magar Us Par Sood Ka Itlaaq Nahin.

لانا عدم شرطه كما مر غير مرة

Aur Muslim Ka Maal Masoom Hona Hargiz Mutarad Nahin Ke Muslim Harbi Ka Maal Masoom Nahin To Is Soorat Mein Dono Taraf Ismat Mafqood To Gair Maujood Aur Jahan Is Ka Maal Masoom Ho Is Soorat Mein Bhi Kaafir Harbi Se Ye Muamla Sood Na Hoga Ke Ismate Badalain Tahqeeq Riba Ki Shart Hai Na Ke Ismate Ahdul Badalain Aur Muamla Ka Jawaz Wa Adam Jawaz Us Tafseel Par Hai Jo Guzri. (والله تعالى اعلم)

(فتاویٰ بریلی ص 34)

Nepal Mein Sood Lene Dene Ke Baare Mein

Sawal Kiya Gaya Ke Kya Ye Nepal Mein Jaayez Hai? Kaha Jaata Hai Ke Nepal Darul Harb Hai Is Liye Wahan Sood Lena Jaaz Hai, Kya Ye Sahih Hai?

Al Jawab : Pahli Baat Ye Jaan Lein Ke Musalmanon Ka Musalman Se Ya Zimmi Kaafiron Se Sood Lena Dena Haraame Qatayi Hai Jaisa Ke Allah Ta'ala Ne Irshad Farmaya:

"واحل الله البيع وحرم الرباء"

Darul Harb Mein Sirf Harbi Se Sood Lena Jaaiz Hai.
Jaisa Ke Al-Hindiyah Mein Hai :

لارباء بين المسلم والحربي في دار الحرب

(فتاوى بريلي ص 204)

Behrul Uloom, Hazrate Allama Mufti Abdul Mannan Aazmi Rahimahullahu Ta'ala Se Sawal Kiya Gaya Ke Bank Mein Raqam Jama Kar Ke Chhod Dene Ke 6 Saal Ke Baad Dugni Milti Hai To Us Par Kya Sharai Hukm Hai?

Aap Likhte Hain Ke Bahut Se Ulama Ghaliban Yahi Jawab Denge Ke Wo Izaafi Raqam Sood Nahin Hai Lihaza Sood Samajh Kar Lena Jaaiz Nahin Balki Maale Mubaah Samajh Kar Lena Chahiye, Aur Main Ye Fatwa Deta Hoon Ke Ise Wusool Kar Ke Musalman Muhtaajo Ko De De, Apne Azeez Wa Aqaarib Balki Baap Aur Ladke Muhtaaj Ho To Un Ko Bhi De Sakte Hai.

(فتاوى بحر العلوم، ج 6، ص 391)

Fatawa Ajmaliya Mein Ek Sawal Yun Hai Ke Kisi Musalman Ya Masjid Ka Rupya Bank Ya Daak Khaane Mein Rakha Jaaye To Us Par Milne Waale Sood Ko Kya Karein? Kya Use Lena Chahiye Ya Nahi? Aur Agar

Chhod Dete Hain To Ghairo Ke Pass Jaata Hai, To Kya Karein?

Hazrate Allama Mufti Ajmal Qadri Rahimahullahu Ta'ala Likhte Hain Ke Agar Kisi Musalman Ne Apna Rupya Bank Mein Jama Kiya Ya Masjid Ka Rupya Bank Ya Daak Ghar Mein Jama Kiya Gaya To Jama Shuda Rupaya Ke Ke Ilawa Bank Ya Daak Khana Se Jo Zaayed Rupaya Milta Hai Wo Najaayez Wa Haraam Nahin, Us Ko Wasool Kar Liya Jaaye Aur Agar Khud Kharch Na Karna Chahe To Faqeer Aur Ghurba Ko De De. (فتاویٰ اجملیہ ج 4، ص 31)

Hazrat Allama Mufti Zulfikaar Khaan Nayeemi Se Kaafiro Ke Faaide Uthaane Ke Mutalliq Sawal Kiya Gaya Jis Ke Jawab Mein Aap Likhte Hain :
Harabi Se Us Ki Marzi Ke Baghair Dhoka Wa Khayanat Ke Jo Maal Bhi Musalman Ko Haasil Ho Agarche Aqde Faasid Ke Zariye Hi Wo Musalman Ke Liye Jaiz Wa Halaal Hai. **Imaam Kaasani Ki Kitaab Badaaius Sana'ee** Mein Hai :

ان مال الحربی لیس بمعصوم بل هو مباح فی نفسه

Harabi Kaafir Ka Maal Masoom Nahi Hai
Balki Wo Fi Nafsihi Jaiz Hai.

Durre Mukhtar Mein Hai :

لان ماله ثمة مباح فيحل برضاة مطلقاً بلا غدر

Binaaya Sharah Hidaaya Mein Hai

: ولأن مآلهم اى مال اهل الحرب مباح فى دارهم لانه غير
معصوم بل هو على اصل الاباحة فباى طريق اخذه المسلم
اخذ مآلاً مباحاً اذ لم يكن فيه اى فى اخذه غدر لان الغدر
حرام .

Aala Hazrat Farmate Hain :

فلا يحرم علينا معهم الا الغدر فاذا جاوزه و اخذت منهم
مأخذت باسم اى عقد اردت فقد اخذت مآلاً مباحاً لاتبعه
عليك فيه.

Hum Par Un Ke Saath Siwaay Dhoka Baazi
Ke Kuchh Haraam Nahi Aur Jab Tu Dhoka
Baazi Se Bachte Huye Un Ka Maal Jis Aqd
Ke Naam Se Chaahe Le To Tu Ne Un Se
Maale Mubaah Haasil Kiya Is Par Tujh Se
Koi Muwakhiza Nahi.

Doosre Maqam Par Farmate Hain : Jo Kaafir
Mutee -e- Islaam Na Ho Na Saltanate Islamiya Mein

Mustaamin Ho Bilaa Uzr Wa Bad Ahadi Us Se Koi Nafa'a Haasil Karna Mamnoo Nahin.

(فتاویٰ اترکھنڈ ص 253)

Bahare Shariat Mein Hai Ke Muslim Aur Kaafir Harabi Ke Maabain Daarul Harab Mein Jo Aqd Ho Us Mein Sood Nahin. Musalman Agar Daarul Harab Mein Amaan Le Kar Gaya To Kaafir Ki Khushi Se Jis Qadr Un Ke Amwaal Haasil Kare Jaiz Hai Agarche Aise Tareeqe Se Haasil Kiye Ke Musalman Ka Maal Is Tarah Lena Jaiz Na Ho Magar Ye Zaroor Hai Ke Wo Kisi Bad Ahadi Ke Zariye Haasil Na Kiya Gaya Ho Ke Bad Ahadi Kuffar Ke Saath Bhi Haraam Hai.

Maslan Kisi Kaafir Ne Us Ke Paas Koi Cheez Amaanat Rakhi Aur Ye Dena Nahi Chahta Ye Bad Ahadi Hai Aur Durust Nahi.

(بہار شریعت ج 2، ص 775)

Taajushshariya, Hazrat Allama Mufti Akhtar Raza Khan Alaihirrahma Se Bank Aur Daak Khane Se Milne Waali Izaafi Raqam Ke Baare Mein Poocha Gaya To Aap Ne Farmaya Ki Bank Wa Daak Khane Ka Munaafa Sood Nahin Khaalis Mubaah Hai Tafseel Ke Liye Risala -e- Bank Dekhein.

(فتاویٰ تاج الشریعہ، ج 2، ص 165)

Aap Rahmatullah Alaih Ek Sawal Ke Jawab Mein Likhte Hain Ke Kaafir Ko Paise Dena Haram Hai (Yaani Use Be Zarurat Fayedah Pahunchana) Ke Kaafir Ke Sath Be Zaroorate Sharaiyah Daaieyah Husne Sulook Mamnoo Hai.

Allah Ta'ala Ka Irshad Hai:

Aye Imaan Walo'n!

Apne Baap Aur Apne
Bhaiyon Ko Dost Na
Samjho Agar Wo
Imaan Ke Muqaable
Mein Kaafir Ko Pasand
Karein Aur Tum Mein
Jo Koi Unse Dosti
Karega To Wahi
Zaalim Hain.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا
أَبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ
اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ
وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاُولَٰئِكَ هُمُ
الظَّالِمُونَ

(سورة توبه، آیت 23)

(فتاویٰ تاج الشریعہ ج 2، ص 206)

Mufti Shahroz Alam Akrami Se Kaafir Se Sood Lene Ke Mutalliq Sawal Kiya Gaya Jis Ke Jawab Mein Aap Likhte Hain Ke Kaafir Se Byaaj Yaani Sood Lena Kabhi Bhi Jaaiz Nahin Is Ki Hurmat Kitabullah Se Sabit Hai

"احل الله البيع وحرّم الربوا"

Yaani Halaal Kiya Allah Ne Bya Ko Aur Haraam Kiya Sood Albatta Kaafir Se Izaafi Raqam Sood Nahin Hota Hai.

Kaafir Ki Teen Qismein Hain: Zimmi, Mustamin, Harbi Hindustan Ke Kaafir Harbi Hain Aur Muslim Aur Kafir Harbi Ke Mabain Sood Nahin "لاربا بين المسلم والحربي"

Ise Le Kar Apne Har Kaam Mein Sarf Karna Jaaiz Hai.

(فتاوى فيض الرسول، دوم، ص 385)

Note: Kaafiron Se Bhi Izaafi Raqam Na Leni Chahiye Ke Islam Ki Badnami Aur Waqar Majruh Hogi. (فتاوى امجدية)

(فتاوى الكرمي، ص 366)

Mufti Muhammad Kahaful Wara Misbahi Is Mas'ale Par Likhte Hain Ke Hindustan Ke Kuffar Harbi Hain Aur Musalman Ko Harbi Ka Jo Maal Is Ki Marzi Se Mile Woh Mubah Aur Halaal Hai Lihaza Un Ke Bankon Se Jo Interest Milta Hai Woh Halaal Jis Ko Mile Woh Us Ka Maalik Hai Woh Jis Nek Kaam Mein Chahe Us Ko Istemal Kar Sakta Hai. Apne Masraf Mein Bhi La Sakta Hai Aur Masjid Mein Bhi Laga Sakta Hai.

Hidaya Mein Hai:

"لاربي بين المسلم والحربي فبأى طريق أخذه المسلم اخذ"

مألا مباحا اذا لم يكن فيه غدر

(ج3، ص70، باب الربی من کتاب البیوع)

(فتاویٰ رضا دارالیتامی، ص348)

Waqare Millat, Hazrat Allama Mufti Waqaruddin Qadri Rahimahullah Is Mas'ale Par Likhte Hain Ke Aise Mumalik Main Jahan Kabhi Musalmano'n Ki Hukumat Qaaim Nahin Huyi Aur Kaafiron Ki Hukumat Hai Wahan Ke Bank Jo Raqam Sood Ke Naam Se Dete Hain Woh Sood Nahin Hai Balki Kaafir Ka Maal Hai Jo Sood Ke Naam Par Wo Dete Hain Woh Haqeeqatan Sood Hi Nahin. Musalman Is Ko Sood Samajh Kar Nahin Lega Balki Ye Samajh Kar Lega Ke Kaafir De Raha Hai Aur Mein Le Raha Hoon. Riba Ki Bahas Mein Sahibe Hidayah Ne Hadees Naql Farmaayi Hai:

لَا رُبَّ بَيْنَ الْمُسْلِمِ وَالْحَرْبِيِّ فِي دَارِ الْحَرْبِ

(Woh Mulk Jahaan Ghair Muslimon Ki Hukumat Ho Aur Musalmano'n Ko Mazhabi Faraaiz Ki Bajaa Aawri Se Roka Jaaye) Mein Musalman Aur Kaafir Ke Darmiyan Sood Nahin Hota.

Fiqh Ki Jumla Kitabo Mein Is Ki Sarahat Maujood Hai. Saahibe Hidayah Ne Is Hadees Ke Ziman Mein Likha Hai:

ولان مالهم مباح في دارهم فبأي طريق اخذه المسلم اخذ
مألاً مباحاً.

Yaani Is Liye Ke Un Ke Mulk Mein Un
(Kaafiron) Ka Maal Mubah Hai Jis Tarah Bhi
Musalman Ne Us Maal Ko Haasil Kiya Usne
Maale Mubah Haasil Kiya.

Wahan Ke Qawanin Par Amal Karenge Aur Zyada
Raqam Jo Unse Milegi Woh Lena Jaaiz Hai Magar Un
Se Qarz Le Kar Un Ko Zyada Dena Jaaiz Nahin. Lihaza
Musalman Kisi Kaafir Se Maal Le To Sakta Hai Khwaah
Wo Kisi Naam Se De Magar Apna Maal Un Ko Sood Ke
Taur Par De Nahin Sakta. (وقار الفتاوى، ج 1، ص 223)

Ek Aur Sawal Ke Jawab Mein Likhte Hain:

Nepal Mein Ghair Muslim Hukumat Hai Aur
Ghair Muslim Se Musalman Ko Jo Zyada Raqam Sood
Ke Naam Par Bank Se Milti Hai Wo Sood Nahin Hai
Balki Kaafir Ka Maal Hai Woh Sood Keh Kar Musalman
Ko De Raha Hai Magar Wo Haqeeqatan Sood Nahin
Hai, Unke Sood Kehne Se Sood Nahin Hoga.

(وقار الفتاوى، ج 1، ص 224)

**Ek Aur Maqaam Par Aap Se Sawal Kiya Gaya Ke Darul
Harab Ke Kuffar Ko Sood Dena Durust Hai Ya Nahin?**

Aap Likhte Hain Ke Darul Harb Main Gair Muslimon Se Sood Lena Jaaiz Hai Albatta Dena Jaaiz Nahin. Fiqh Ki Mashoor Wa Mutadawal Kitab Mein Shaikhul Islam Mirgyhanani Ne Hadees Sharif Naql Ki Hai:

لَا رِبَا بَيْنَ الْمُسْلِمِ وَالْحَرْبِيِّ فِي دَارِ الْحَرْبِ

Darul Harb Mein Musalman Aur Harbi Ke Darmiyan Sood, Sood Nahin Hota.

Is Hadees Ki Sanad Par Ahle Ilm Ne Kalaam Kiya Hai Is Liye Is Ki Taqwiyaat Aur Hukm Sabit Karne Ke Liye Jo Illat Talash Ki Gayi Woh Yeh Ke Darul Harb Mein Kaafir Ka Maal Aur Jaan Donon Maamun Nahin Hain. Har Harbi Mubahud Dam Aur Mubahul Maal Hai Lihaza Kaafir Ka Maal Jab Le Le Aur Gadar Aur Dhoke Baazi Na Ki Ho To Us Ke Liye Maale Mubaah Hai Agarche Kuffar Ne Us Ka Naam "Sood" Rakh Diya Ho. Lihaza Is Illat Se Ye Pata Chalta Hai Ke Kaafir Harbi Se Sood Lena To Jaaiz Hai Magar Dena Jaaiz Nahin. Is Liye Ke Musalman Ka Maal To Mahfooz Wa Maamun Hai, Isi Liye Saahibe Hidayah Ne Sirf Lene Ki Baat Ki Hai, Woh Likhte Hain:

لَا نَالَهُمْ مَبَاحٌ فِي دَارِهِمْ فَبِأَيِّ طَرِيقٍ اخَذَهُ الْمُسْلِمُ اخْذَ
مَالاً مَبَاحاً إِنْ لَمْ يَكُنْ فِيهِ غَدْرًا

Is Liye Ke Kaafiron Ka Maal Un Ke Mulk Mein Mubah Wa Halaal Hai Jis Tariqe Se Bhi Musalman Ne Us Maal Ko Haasil Kiya Maal Mubah Wa Halaal Hi Haasil Kiya Jab Us Mein Dhokadehi Na Ho.

Saahibe Fathul Qadeer Ne Bhi Jo Misaalein Bayaan Ki Woh Sirf Musalman Ki Maal Lene Ki Hain, Dene Ki Koi Misaal Bayaan Nahin Ki, Un Ka Mauqif Wa Maslak Bhi Yahi Hai:

و كذا اذا باع منهم ميتة او خنزيراً او فامرهم و اخذ المال
يحل كل فلک عند ابی حنیفه و محمد رحمہما اللہ .

Aur Isi Tarah Jab Kaafiron Ke Hath Murdaar Ya Khinzir Becha Ya Juwa Khela Aur Maal (Qeemat) Le Liya To Tarafain (Imame Aazam Aur Imame Muhammad) Ke Nazdeek Ye Sab Halaal Hai.

Aur **Inaaya** Mein Ye Illat Bayan Farmaayi:

ولأن مال اهل الحرب في دارهم مباح بالاباحة الاصلية
Kyunke Ahle Harb Ka Maal Un Ki Milkiyat Mejn Abahate Asliyah Ke Sath Mubah Wa Halaal Hai.

Saahibe Durre Mukhtar Ne Bhi Illat Wahi Qaraar Di Aur Sirf Lene Ki Baat Ki Hai:

لان ماله ثمة مباح فيحل برضاه مطلقاً بلا غدر.

Kyunki Kaafir Ka Maal Wahan (Darul Harb Mein) Mubah Hai To Is Ki Razamandi Se Mutlaqan Halaal Hai Jabke Koi Dhoka Na Kiya Ho.

Lihaza Tamam Fiqhi Kitab Se Yahi Maaloom Hota Hai Ke Harbi Kaafir Ka Maal Mubahul Asl Hone Ki Wajah Se Is Tarah Lena Jaaiz Hai Ke Dhokadahi, Waada Khilafi Aur Jabran Na Ho. Dene Ke Mutalliq Kisi Imam Ya Faqeeh Ne Nahin Likha. Humare Nazdeek Bhi Kaafir Harbi Se Musalman Sood Le To Sakta Hai De Nahin Sakta.

(وقار الفتاوى، ج 1، ص 245)

A Fatwa Of Huzoor Tajushshariah in English

Question 1: Is interest totally unlawful? On which condition is the profit considered as interest?

Question 2: May a Muslim take the profit on his deposited money in the banks and the post which they term as "interest" in countries such as India, Britain and South Africa, etc.

Answer:

Undoubtedly, Riba (interest) is totally unlawful according to Islamic Shari'ah. When there is a dealing between a Muslim and a Muslim or a Muslim and a Zimmi Kaffir (a non-Muslim living in the safety of an Islamic state), the taking of the excess money is considered as interest and such a dealing will be unlawful. However, if this condition does not exist, this excess money will not be considered as interest and will be legitimate for a Muslim as it is unanimous that there is no interest applicable when there is dealing between a Muslim and a Harbi Kaafir (a non-Muslim who is not living in the safety of an Islamic State).

There is a Hadith from the Holy Messenger (sallallahu alaihi wasallam) which states that:

"No Riba (interest) (exists) between a Muslim and a Harbi Kaafir in Darul Harb."

This Hadith bears testimony that the property of a Harbi Kaafir is lawful for the Muslim at all times provided that he (the Muslim) must not commit faithlessness in his dealing. Accordingly, the great theologian, his holiness Shah Burhanuddin (alaihir

rahma) states in his distinguished work, "Hedaya", that:

"Though the Holy Quran has forbidden Riba, i.e. interest, yet this Holy Book of Allah makes the property of a Harbi Kaafir lawful for the Muslim."

The Quran states:

Likewise, there are so many verses giving evidence that the Shari'ah does not take a Harbi Kaafir in trust and so their property is permissible for the Muslim. Whoever, therefore, forbids the Muslim to receive such profits, deprives them of the benefit and causes the Harbi Kaafirs to take advantage, which is Haraam. The Quran declares:

انما ينهكم الله عن الذين قاتلوكم في الدين

(2) The excess money given by the banks and the post offices in the countries as mentioned, is legally for the Muslims, and is not (considered) as interest. It may be taken and used. Allah knows better!

Footnote: In the famous authentic book of Hanafi Islamic Jurisprudence, "Hedaya", translated by Charles Hamilton, in Chapter 9 (Book of Sale), pg. 293, the Scholar, Allama Shah Burhanuddin (alahir rahmah)

states: Usury cannot take place between a Mussulman and a hostile infidel in a hostile country. This is contrary to the opinion of

(Imam) Aboo Yoosuf and (Imam) Shafei, who conceive an analogy between the case in question and that of a protected alien within the Mussulman territory. The arguments of our four doctors upon this point are twofold. FIRST, the Prophet has said, "There is no usury between a MUSSULMAN and a hostile infidel, in a foreign land."- SECONDLY, the property of a hostile infidel being free to the MUSSULMANS, it follows that it is lawful to take it by whatever mode may be possible, provided there be no deceit used.

The additional amount that is given by the Bank is termed as "Interest." But, the Islamic concept of "Riba" is not applicable to the term "Interest" that is utilised by the Bank. According to the definition of Riba and with reference to the Hadith, "Interest" is not applicable when the dealing is between a Muslim and a Harbi Kaafir in Darul Harb. Muslims should erase the thought from their minds that this is "Riba." In the light of this Ruling, to accept and utilise this amount is permissible. But if a person, out of his her own

personal discretion, does not feel totally comfortable in using this money should then advance this money to any other Muslim or an organisation without making any intention of receiving Thawaab. It is important that this amount not be left abandoned in Banks. Let this money be utilised for the welfare and benefit of the Muslim Ummah. It is also noteworthy to mention that Muslims in India have requested the Ulama there to tackle the issue of "Interest" as Muslims left large amounts dormant in Banks and the Banks were in turn donating these large amounts to Christian organisations who were using this money to do missionary work, build Churches and Missionary Schools. The Ulema and Muslim Scholars researched this issue and arrived at the above solution.

(Azharul Fatawa, Pg. no.16)

Our Books In Roman Urdu :

(1-13) Bahaar -e- Tehreer (Ab Tak 13 Hissso Mein)

Abde Mustafa Official

(14) Allah Ta'ala Ko Uparwala Ya Allah Miyan Kehna Kaisa? - Abde Mustafa, Muhammad Sabir Ismayeeli Qadri Razvi

(15) Azaan -e- Bilal Aur Suraj Ka Nikalna - Abde Mustafa, Muhammad Sabir Ismayeeli Qadri Razvi

(16) Ishqe Majazi (Muntakhab Mazameen Ka Majmua) - Abde Mustafa Official

(17) Gaana Bajana Band Karo, Tum Musalman Ho! - Abde Mustafa, Muhammad Sabir Ismayeeli Qadri Razvi

(18) Shabe Meraj Ghause Paak - Abde Mustafa, Muhammad Sabir Ismayeeli Qadri Razvi

(19) Shabe Meraj Nalain Arsh Par - Abde Mustafa, Muhammad Sabir Ismayeeli Qadri Razvi

(20) Hazrate Owais Qarni Ka Ek Waqiya - Abde Mustafa, Muhammad Sabir Ismayeeli Qadri Razvi

(21) Dr. Tahir Aur Waqar -e- Millat - Abde Mustafa, Muhammad Sabir Ismayeeli Qadri Razvi

(22) Taqreer Karne Waala Kaisa Ho? - Abde Mustafa, Muhammad Sabir Ismayeeli Qadri Razvi

(23) Ghaire Sahaba Mein Radiallaho Ta'ala Anho Ka Istemal - Abde Mustafa, Muhammad Sabir Ismayeeli Qadri Razvi

(24) Ikhtelaf Ikhtelaf Ikhtelaf - Abde Mustafa, Muhammad Sabir Ismayeeli Qadri Razvi

(25) Chand Waqiyaat -e- Karbala Ka Tehqeeqi Jaayeza - Abde Mustafa, Muhammad Sabir Ismayeeli Qadri Razvi

(26) Binte Hawwa - Kanize Akhtar

(27) Sex Knowledge (Islam Mein Sohbat Ke Aadab) - Abde Mustafa, Muhammad Sabir Ismayeeli Qadri Razvi

- (28) Hazrate Ayyoob Alaihissalam Ke Waqiye Par Tehqeeq - Abde Mustafa, Muhammad Sabir Ismayeeli Qadri Razvi
- (29) Aurat Ka Janaza - Janabe Ghazal Sahiba
- (30) Ek Aashiq Ki Kahani Allama Ibne Jauzi Ki Zubaani - Abde Mustafa, Muhammad Sabir Ismayeeli Qadri Razvi
- (31) Huzoor Ki Shaan In The Quraan - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala
- (32) Husne Mustafa Aur Kalame Raza - Maulana Sajjad Ali Faizi
- (33) Afzaliyate Siddique -e- Akbar Wa Farooqe Aazam - Huzoor Tajushshariah Rahimahullahu Ta'ala
- (34) Kya Hazrate Bilal Radiallaho Ta'ala Anho Ka Rang Kaala Tha? - Abde Mustafa, Muhammad Sabir Ismayeeli Qadri Razvi
- (35) Hazrate Bilal Ke Islam Laane Ka Waqiya Kya Tha? - Abde Mustafa, Muhammad Sabir Ismayeeli Qadri Razvi
- (36) Sharah Mishkaat (Kitabul Iman) - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala
- (37) Chand Ghair Motabar Kitabein - Maulana Hasan Noori
- (38) Tirmizi (Part 1) - Imam Tirmizi Rahimahullahu Ta'ala
- (39) Aaiye Namaz Seekhein (Part 1) - Abde Mustafa Official
- (40) Sharah Mishkaat (Kitabul Ilm) - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala
- (41) Sahih Bukhari Aur Ilme Ghaib - Allama Muhammad Abdul Qadir
- (42) Difa -e- Kanzul Iman - Huzoor Tajushshariah Rahimahullahu Ta'ala
- (43) Pehle Farz Nafil Baad Mein - Aala Hazrat Rahimahullahu Ta'ala
- (44) Qiyamat Ke Din Logon Ko Kis Ke Naam Ke Saath Pukara Jayega - Abde Mustafa Official
- (45) Yaare Ghaar By Dr. Asif Ashraf Jalali
- (46) Tie Ka Mas'ala - Huzoor Tajushshariah Rahimahullahu Ta'ala
- (47) Sawaneh Tajushshariah - Mufti Dr. Yunus Raza
- (48) Huzoor Tajushshariah Aur Bukhari Shareef Ki Pehli Hadees Ka Dars - Maulana Muhammad Raza Markazi

- (49) Huzoor Tajushshariah Ke Kalaam Mein Muhawraat Ka Istemal - Muhammad Kashif Raza Shaad Misbahi
- (50) Hussamul Haramain - Aala Hazrat Rahimahullahu Ta'ala
- (51) Haque Par Kaun? By Allama Muhammad Zafar Attari
- (52) Shirk Kya Hai? - Allama Muhammad Ahmad Misbahi
- (53) Qurbani Ka Bayaan From Bahaar -e- Shariat
- (54) Zibah Ka Bayaan From Bahaar -e- Shariat
- (55) Eisaiyat Se Islam Tak - Allama Ghulam Rasool Qasmi
- (56) Zambik Ka Maana Aur Masla -e- Durood - Allama Syed Ahmad Sayeed Kaazmi
- (57) Islami Taleem (Part 1) - Allama Mufti Jalaluddin Ahmad Amjadi
- (58) Muharram Mein Kya Jaiz Aur Kya Najaiz? - Allama Tatheer Ahmad Razvi
- (59) Muharram Mein Nikah - Abde Mustafa, Muhammad Sabir Ismayeeli Qadri Razvi
- (60) Islami Zindagi - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala
- (61) Riwayato Ki Tehqeeq (Part 1) - Abde Mustafa, Muhammad Sabir Ismayeeli Qadri Razvi
- (62) Riwayato Ki Tehqeeq (Part 2) - Abde Mustafa, Muhammad Sabir Ismayeeli Qadri Razvi
- (63) Sharahe Kalaame Raza - Al Hafiz Al Qaari Maulana Ghulam Hasan Qadri
- (64) Imamul Ayimma Abu Bakr Siddique - Allama Ghulam Rasool Qasmi
- (65) Aulia -e- Rijalul Hadees - Allama Abdul Mustafa Aazmi
- (66) Tamheede Imaan - Imam -e- Ahle Sunnat, Aala Hazrat Rahimahullahu Ta'ala
- (67) Sharah Qasida -e- Meraj - Al Hafiz Al Qaari Maulana Ghulam Hasan Qadri
- (68) Imam Mahdi - Zamana -e- Zuhoor Aur Alamaat - Imam Ibne Hajar Haytmi Shafayi Rahimahullahu Ta'ala (909-973 Hijri)

(69) Break Up Ke Baad Kya Karein? - Abde Mustafa, Muhammad Sabir
Ismayeeli Qadri Razvi

(70) Ek Nikah Aisa Bhi - Abde Mustafa, Muhammad Sabir Ismayeeli
Qadri Razvi

(71) Ali Wa Muawiya - Allama Ghulam Rasool Qasmi

اردو زبان میں ہماری دوسری کتابیں اور رسالے:

(13-1) بہار تحریر (اب تک 13 حصوں میں)

(14) اللہ تعالیٰ کو اوپر والا یا اللہ میاں کہنا کیسا؟

(15) اذان بلال اور سورج کا نکلنا

(16) عشق مجازی - منتخب مضامین کا مجموعہ

(17) گانا بجانا بند کرو، تم مسلمان ہو

(18) شب معراج غوث پاک

(19) شب معراج نعلین عرش پر

(20) حضرت اولیس قرنی کا ایک واقعہ

(21) ڈاکٹر طاہر اور وقار ملت

(22) مقرر کیسا ہو؟

(23) غیر صحابہ میں ترضی

- (24) اختلاف اختلاف اختلاف
- (25) رمضان اور قضاۓ عمری نماز
- (26) چند واقعات کربلا کا تحقیقی جائزہ
- (27) بنت حوا
- (28) سیکس نا لُج
- (29) حضرت ایوب علیہ السلام کے واقعے پر تحقیق
- (30) کلام عبید رضا
- (31) عورت کا جنازہ
- (32) ایک عاشق کی کہانی علامہ ابن جوزی کی زبانی
- (33) تحقیق عرفان فی تخریج شمول الاسلام
- (34) محرم میں نکاح
- (35) روایتوں کی تحقیق (پہلا حصہ)
- (36) روایتوں کی تحقیق (دوسرا حصہ)
- (37) اصلاح معاشرہ (منتخب احادیث کی روشنی میں)
- (38) ایک نکاح ایسا بھی۔ عبد مصطفیٰ صابر اسماعیلی
- (39) بریک اپ کے بعد کیا کریں؟۔ عبد مصطفیٰ صابر اسماعیلی

हिंदी ज़ुबान में हमारी दूसरी किताबें और रसाइल :

(1-13) बहारे तहरीर (अब तक 13 हिस्सों में) - अब्दे मुस्तफ़ा
ऑफ़िशियल

(14) अल्लाह त'आला को ऊपरवाला या अल्लाह मियाँ कहना
कैसा? - अब्दे मुस्तफ़ा मुहम्मद साबिर इस्माईली क़ादिरी

(15) अज़ाने बिलाल और सूरज का निकलना - अब्दे मुस्तफ़ा
मुहम्मद साबिर इस्माईली क़ादिरी

(16) इश्के मजाज़ी (मुंतख़ब मज़ामीन का मजमुआ) - अब्दे मुस्तफ़ा
ऑफ़िशियल

(17) गाना बजाना बंद करो, तुम मुसलमान हो! - अब्दे मुस्तफ़ा
मुहम्मद साबिर इस्माईली क़ादिरी

(18) शबे मेराज गौसे पाक - अब्दे मुस्तफ़ा मुहम्मद साबिर इस्माईली
क़ादिरी

(19) शबे मेराज नालैन अर्श पर - अब्दे मुस्तफ़ा मुहम्मद साबिर
इस्माईली क़ादिरी

(20) हज़रते उवैस करनी का एक वाकिया - अब्दे मुस्तफ़ा मुहम्मद
साबिर इस्माईली क़ादिरी

(21) डॉक्टर ताहिर और वक्रारे मिल्लत - अब्दे मुस्तफ़ा मुहम्मद
साबिर इस्माईली क़ादिरी

- (22) ग़ैरे सहाबा में रदिअल्लाहु त'आला अन्हु का इस्तिमाल - अ़ब्दे मुस्तफ़ा मुहम्मद साबिर इस्माईली क़ादिरी
- (23) चंद वाकियाते कर्बला का तहकीकी जाइज़ा - अ़ब्दे मुस्तफ़ा मुहम्मद साबिर इस्माईली क़ादिरी
- (24) बिंते हव्वा - कनीज़े अख़्तर
- (25) सेक्स नॉलेज (इस्लाम में सोहबत के आदाब) - अ़ब्दे मुस्तफ़ा मुहम्मद साबिर इस्माईली क़ादिरी
- (26) हज़रते अय्यूब अलैहिस्सलाम के वाकिये पर तहकीक़ - अ़ब्दे मुस्तफ़ा मुहम्मद साबिर इस्माईली क़ादिरी
- (27) औरत का जनाज़ा - जनाबे गज़ल साहिबा
- (28) एक आशिक़ की कहानी अल्लामा इब्ने जौज़ी की जुबानी - अ़ब्दे मुस्तफ़ा मुहम्मद साबिर इस्माईली क़ादिरी
- (29) 40 अहादीसे शफा'अत - अ़ाला हज़रत, इमाम अहमद रज़ा ख़ान रहमतुल्लाह अलैह
- (30) हैज़, निफ़ास और इस्तिहाज़ा का बयान बहारे शरीअत से
- (31) क्रियामत के दिन लोगों को किस के नाम के साथ पुकारा जाएगा? - अ़ब्दे मुस्तफ़ा ऑफ़िशियल
- (32) ज़न और यक़ीन - अ़ाला हज़रत, इमाम अहमद रज़ा ख़ान रहमतुल्लाह अलैह

(33) ज़मीन साकिन है - आला हज़रत, इमाम अहमद रज़ा खान
रहमतुल्लाह अलैह

(34) शिर्क क्या है? - अल्लामा मुहम्मद अहमद मिस्बाही

(35) इस्लामी तअलीम (हिस्सा अव्वल) - अल्लामा मुफ़्ती
जलालुद्दीन अहमद अमजदी रहमतुल्लाह अलैह

(36) इस्लामी तअलीम (दूसरा हिस्सा) - अल्लामा मुफ़्ती जलालुद्दीन
अहमद अमजदी रहमतुल्लाह अलैह

(37) रिवायतों की तहकीक़ (पहला हिस्सा) - अब्दे मुस्तफ़ा मुहम्मद
साबिर इस्माईली क़ादिरि

(38) रिवायतों की तहकीक़ (दूसरा हिस्सा) - अब्दे मुस्तफ़ा मुहम्मद
साबिर इस्माईली क़ादिरि

(39) एक निकाह ऐसा भी - अब्दे मुस्तफ़ा मुहम्मद साबिर इस्माईली
क़ादिरि

(40) ब्रेकअप के बाद क्या करें? - अब्दे मुस्तफ़ा मुहम्मद साबिर
इस्माईली क़ादिरि

(41) सफ़ीना -ए- बख़्शिश - हुज़ूर ताजुशरीआ, हज़रत मुफ़्ती
मुहम्मद अख़्तर रज़ा खान क़ादिरि अज़हरी बरेलवी रहमतुल्लाह अलैह



ABOUT US

Abde Mustafa Official Is A Team
From **Ahle Sunnat Wa Jama'at**
Working **Since 2014** On The Aim To Propagate
Quraan And Sunnah
Through Electronic And Print Media.

We are :

Writing articles, composing & publishing books, running
a special **matrimonial service** for Ahle Sunnat

Visit our official website :

www.abdemustafa.in

about thousand of articles & 190+ tehqeeqi pamphlets
& books are available in Urdu, Roman Urdu & Hindi

E Nikah Matrimony

www.enikah.in

If you are searching a Sunni Life Partner then visit and find.
there is also a channel on Telegram
t.me/Enikah (Search "E Nikah Service" on Telegram)

Find & Follow us on Social Media Network :

[f](#) [@](#) [/abdemustafaofficial](#)



for more details WhatsApp on **+919102520764**

OUR BRANDS :

SABUYA
VIRTUAL PUBLICATION

enikah
E NIKAH MATRIMONY SERVICE

BOOKS
ROMAN
BOOKS

POWERED BY :

AMO
ABDE MUSTAFA OFFICIAL