

Namaaz me Hone wali Galtiyo ka bayan.

Namaz me hone wali alag alag galtiyo ke alag alag ahkaam hain. Agar un chizo me galti hui jo namaz ke sahi hone ke liye shart hain to namaaz ek dam se hoti hi nahi hai jab tak ki us shart ko pura kar ke na ada kiya jaae. Aur agar un chizo me galti hui jo namaz me farz hain to phir se namaz ada karna hoga. Aur agar un chizon me bhool se galti hui jo wajib ke darje me hai to sajda sahu kar lene se namaz ho jaati hai phir se ada karne ki zarurat nahi. Is liye har namaz padhne wale ke liye sab se pahle ye jaan lena zaruri hai ki namaz ke sharaait, Faraaiz aur wajibaat kya hain?

Namaaz ke sahi hone ke liye 6 baaten shart hain. Yani agar in me se koi shart chhot jaaegi to namaaz shuru hi nahi hogi. Woh 6 baaten ye hain:

(1) Tahaarat. (Yani badan, Kapda aur us jagah ka paak hona jahan par namaaz padhi jaa rahi ho) (2) Satr-e-Aurat. (Yani mardon ke liye kam se kam naaf se le kar ghutne tak chhupana aur auraton ke liye chehra, Haath ki hatheli aur qadam ke elawah pure badan ko chhupana) (3) Waqt. (Yani jis namaaz ka jo waqt hai, us ke ho jaane hi par padhna. To agar kisi ne waqt se pehle hi padh liya to namaaz nahi hogi) (4) Istiqbaal-e-Qibla. (Yani Qibla ki taraf munh kar ke namaaz padhna) (5) Niyat. (Yani jo namaaz padhna hai us ka mukammal dil me irada hona. Jaise main Fajar ki 2 rak'at farz namaaz padhne jaa rahaa hon wagairah) (6) Takbir-e-Tahrima. (Yani lafz-e-Allahu akbar bol kar namaaz shuru karna.)

Namaaz ki farzoon ka bayan: Namaaz me 6 baaten farz hain. agar in me se kisi ek me bhi kami hogi agar che bhul kar hi kyun na ho to namaaz nahi hogi us namaaz ko phir se ada karna zaruri hoga. Woh 6 baaten ye hain. (1) Qayaam. (Yani khade ho kar namaaz padhna) (2) Qiraat. (Yani Quran sharif ka sahi tarah se padhna) (3) Ruku. (Yani kam se kam itna jhukna ki haath ghutne tak pahuch jaae.) (4) Sajda. (5) Qada-e-akhirah. (Yani namaaz ki aakhiri rak'at me baithna) (6) Khuruj besun 'ihe. (Yani apne irade se namaaz ko khatam karna.)

Namaaz ke wajibaat ka bayan: Namaaz me bahut saari chizen wajib hain. Agar un me se koi bhool kar chhot jaae to sajda-e-sahu kar lene se namaaz ho jaaegi. (Sajda-e-Sahu karne ka tariqa ye hai ki Namaaz ki aakhiri rak'at me At-tahiyat padhne ke baad daaheni taraf salaam

pher kar do sajde kare aur phir se tahiyat, darood-e- ibrahemi aur dua-e-Maasurah padh kar salaam pher de.)lekin agar kisi ne jaan bujh kar chhod diya to aisi namaaz ko dobarah padhna wajib hoga. Namaaz me jo baaten wajib hain woh ye hain.(1) Takbir-e-Tahrima me lafz-e-Allahu akbar ka hona.(2) Surah faatiha padhna.(3) Farz namaaz ki pehli 2 rak'aton me aur baqiya namaaz ki har rak'at me Surah faatiha ke baad koi surah padhna. Ya Quran sharif ki koi 3 chhoti aayat padhna ya ek aisi badi aayat jo 3 chhoti aayaton ke barabar ho.(4) Surah faatiha ko surah se pehle padhna.(5) Har rak'at me surah se pehle ek hi baar surah faatiha ka padhna.(6) Mukammal Tahiyat padhna.(7) 4 raka'at wali namaaz ki dusri rak'at me baithne ke baad Tahiyat ke elawah kuchh bhi na padhna.(8) Har rak'at me ruku ka ek hi baar hona.(9) Aur sajde ka 2 hi baar hona. yani 2 se zyada sajde na karna.(10) Sajde me dono pair ki 3/3 unguliyon ka pet zameen par lagana . (11) Taadil-e-Arkaan.(Namaaz ke arkaan ko itminaan se ada karna.) Yani ruku se sidha khada hona aur dono sajdon ke darmiyan sidha baithna.(12) Jis namaaz me zor se Qirat hoti hai us namaaz me imam ka zor se Qirat karna aur jis me aahista hoti hai us me aahista Qirat karna.(13) Imam ke piche Qirat ke waqt muqtadi ka chup chaap rahna. (14) vitr ki namaaz me dua-e-Qunoot padhna. (15) Takbire Qunoot. Yani dua-e-Qunoot padhne ke liye Allahu akbar kehna.(16) Namaaz se nikalne ke liye lafze "Assalamo" kehna. ("Alaikum" ka lafz wajib nahi hai.) (17) Har wajib aur farz ka us ki jagah par hona.(18) Do farz ya do wajib ya farz aur wajib ke bich me 3 tasbeeh ki miqdaar me waqfah ka na hona.(19) 4 raka'at wali namaaz me tesri rak'at par na baithna.(20) Agar namaaz me bhul hui to Sajda-e-Sahu karna.

Mas'ala 1: Agar kisi ne begair salam phere sajda sahu kar liya tab bhi namaaz ho jaaegi. Magar aisa karna makruhe tanzih hai.

Mas'ala 2: Agar namaaz me koi farz chhot gaya chaahe jaan bujh kar ho ya bhule se, To ye kami sajda sahu karne se puri nahi hogi. Is liye us namaaz ko dobarah padhna zaruri hai. Aur agar sunnat ya koi mustahab jaise "Auzu billah, Bismillah, Sana, Ameen aur takbiraate inteqaalat wagairah chhot gaya to sajda sahu wajib nahi hota. Isi tarah se agar ruku ya sajde ki tasbeeh chhot gae tab bhi sajda sahu wajib nahi. Magar in sab surato me dohraa lena ziyadah behtar hai. Jaan bujh kar chhota ho ya bhoor kar.

Mas'ala 3: Sajda sahu us waqt wajib hota hai jab ki waqt me gunjaaish ho. Aur agar waqt me gunjaaish nahi ho jaise Fajar ki namaaz me galti hui aur pahla salaam phera aur abhi sajda bhi nahi kiya tha ki suraj nikal gaya. To is surat me sajda sahu maaf ho jaata hai.

Mas'ala 4: Sajda sahu ke maaf hone ki surat agar namaaz padhne wale ki wajah se hua to us namaaz ko dohraana wajib hai nahi to nahi.

Mas'ala 5: Kisi shakhs par sajda sahu karna wajib tha magar woh nahi kiya aur bhool kar salam pher diya. To salam pherne ke fauran baad yaad aaya to fauran sajde me chale jae aur sajde ke baad tahiyyat wagairah padh kar salam pher de namaaz ho jaaegi. Lekin salam ke baad kisi se baat kar liya ya khada hogaya us ke baad yaad aaya to phir se namaaz ada karna hoga.

Mas'ala 6: Agar ek hi namaaz me ek se ziyadah galtiya ho gae to un sab kami ko puri karne ke liye wahi do sajde kaafi hain. Yani alag alag galti ke liye alag alag sajda sahu nahi.

Mas'ala 7: Farz ki pahli do rik'ato me Aur nafil wagairah ki kisi bhi rik'at me Surah Faatiha ki ek aayat bhi chhot gae ya surah se pahle kisi ne do baar Surah Fatiha padha ya surah Fatiha se pahle surah padh liya to in sab surato me sajda sahu karna wajib hoga.

Mas'ala 8: Surah Fatiha padhne ke baad kisi ne surah padha phir surah Fatiha padha to sajda sahu wajib nahi hoga. Isi tarah Farz namaaz ki aakheri rik'ato me do baar surah Fatiha padhne se bhi sajda sahu nahi hoga. Lekin agar kisi ne farz namaaz ki pahli rik'ato me surah faatiha ka ziyadah tar hissa padh liya aur phir se surah fatiha dohraaya to sajda sahu wajib hoga.

Mas'ala 9: Koi shakhs Surah Fatiha padhna bhool gaya aur surah padhne laga aur ek aayat ke barabar padhne ke baad yaad aaya to use chaahiye ki surah chhod kar Surah Fatiha padhe phir surah padhe aur sajda sahu kar le. Isi tarah Surah muakammal karne ke baad ya ruku me jaane ke baad ya ruku se khade hone ke baad yaad aae to phir se Surah fatiha padh kar surah padhe aur ruku dobarah kar le aur aakhir me sajda sahu kare.

Mas'ala 10: Kisi rik'at ka sajda chhot gaya Aur aakhir me yaad aaya to woh sajda kar le phir Tahiyyat padh kar sajda sahu kare aur phir Tahiyyat wagairah padh kar salam pher de namaaz ho jaaegi.

Mas'ala 11: Agar koi shakhs namaaz ke arkaan ko itminan se ada karna bhool gaya jaise kisi rik'at me ruku se siddha khada bhi nahi hua tha ki sajde me chala gaya to us par sajda sahu wajib hai.

Mas'ala 12: Farz namaaz me agar koi shakhs do rik'at par baithna bhool gaya to jab tak siddha khada nahi hua ho laut aae. aur is surat me sajda sahu bhi nahi karna hoga. Aur agar siddha khada ho gaya to nahi laute aur aakhir me sajda sahu kar le. Aur agar siddha khada ho kar laut gaya to namaaz ho jaaegi magar woh gunahgaar hua is liye hukm hai ki agar laute to fauran khada ho jaae.

Mas'ala 13: Agar koi shakhs aakheri rik'at me baithna bhool gaya to hukm ye hai ki jab tak us rik'at ka sajda nahi kiya ho laut aae aur sajda sahu kar ke salam pher de. Aur agar us rik'at ka sajda kar liya to sajde se sar uthaate hi woh farz nafil hogaya. Is liye agar chaahne to magrib ki namaaz ke elawah aur dusri namaaz me ek rik'at aur mila le ki joda ho jaae. Aur magrib me nahi milaae ki is me to 4 puri ho gae.

Mas'ala 14: Agar koi shakhs namaaz ki aakheri rik'at me tahiyat padhne ke barabar baitha phir bhool kar khada ho gaya to jab tak us rik'at ka sajda nahi kiya ho laut aae aur dobarah tahiyat padhe begair sajda sahu kare phir tahiyat wagairah padh kar salam phere.

Mas'ala 15: 4 rik'at ya 3 rik'at wali namaaz me dusari rik'at me Tahiyat padhne ke baad agar kisi ne "Allahumm salle aala Muhammad" itna padh diya to us par sajda sahu karna wajib ho jaaega. Is wajah se nahi ki darood sharif padha balki is wajah se ki tisari rik'at ke qayam me teen tasbeeh ke miqdaar deri hui. To agar koi shakhs itni deer chup bhi baitha rah jaaega to us par bhi sajda sahu wajib hoga.

Mas'ala 16: Agar kisi ne Tahiyat ki jagah surah Fatiha padh diya to woh sajda sahu kare.

Mas'ala 17: Vitr ki namaaz me agar dua-e-qunoot padhna bhool gaya ya dua-e-qunoot padhne ke liye jo takbeer kahi jaati hai woh takbeer kahna bhool gaya to us par bhi sajda sahu hai.

Mas'ala 18: Juma aur Eidain ki namaaz me galti hui aur badi jama'at hai to behtar ye hai ki sajda sahu nahi kare.

Mas'ala 19: Imam ne zor se qirat ki jaane wali namaaz me ek aayat ke barabar aahista qirat kiya ya aahista qirat ki jaane wali namaaz me ek aayat ke barabar zor se qirat kiya to sajda sahu wajib hai. Aur sirf ek kalma jaise "Al-hamdu" zor se ya aahiste se padha to maaf hai.

Mas'ala 20: Akele namaaz padhne wale ne agar sirri namaaz me zor se qirat kiya to sajda sahu wajib hoga aur jehri namaaz me aahista kiya to nahi.

Mas'ala 21: Agar muqtadi se iqtada ki haalat me koi galti hui to us par sajda sahu nahi hai.

Mas'ala 22: Woh muqtadi jis ki kuchh rik'ate chhoti hui hain aur us se akele padhte waqt galti hui to imam ke salam pherne ke baad jab apni namaaz ko puri kare to aakhir me sajda sahu kare.

Mas'ala 23: Woh shakhs jiski kuchh rik'ate chhoti hui hain us ke liye imam ke saath salam pherna jaaiz nahi hai. Aur agar kisi ne jaan bujh kar pher diya to uski namaaz nahi hogi. Aur agar bhool kar phera aur us ka salam ek dam imam ke saath hi tha to us par sajda sahu nahi. Aur agar imam ke salam ke kuchh bhi baad phera to khada ho jaae aur apni namaaz puri kare aur sajda sahu kare.

Mas'ala 24: Jis shakhs ko namaaz ki rik'at ki ginti me shak hua jaise ki 3 rik'at hui ya 4 wagairah wagairah. To agar aisa baalig hone ke baad pahli baar hua hai to salam pher kar ya koi aur kaam kar ke namaaz tod de ya jidhar ziyadah dil jame us ke mutabiq namaaz puri kar le. Magar har haal me us namaaz ko phir se ada kare. Aur agar aisa shak pahli baar nahi hua balki is se pahle bhi kae baar ho chukka hai to agar galib-e-guman kisi taraf ho to us ke mutabiq amal kare nahi to kami ki jaanib ekhtiyar kare. Yani 3 aur chaar me shak hua to 3 hi maane aur 2 aur 3 me shak hua to 2 maane. Aur tisari aur chauthi dono rik'at me baithe kyunki tisari rik'at ka chauthi hone ki gunjaaish hai aur chauthi rik'at me tahiyat padh kar sajda sahu kare. Aur gumaan-e-gaalib ki surat me sajda sahu nahi hai, Lekin agar us ne sochne me 3 tasbih ke miqdaar waqt laga diya to us par bhi sajda sahu zaruri hoga.

Mas'ala 25: Namaaz puri karne ke baad agar kisi ko shak hua to us ka koi etebaar nahi. Aur agar yaqeen hai to phir se namaaz ada kare.

Mas'ala 26: Agar imam ko qirat me bhool ho, To muqtadi luqma de sakta hai. Lekin luqma dene wala qirat ki niyat nahi kare balki luqma dene ki niyat se woh alfaaz kahe. Aur fauran hi luqma dena makruh hai. Thoda intezaar karna chaahiye ki shayad imam khud hi nikal le. Isi tarah imam ke liye bhi makruh hai ki woh muqtadi ko luqma dene par majbur kare, Unhe chaahiye ki woh koi dusri surah shuru kar de ya itna padh chukka ho ki jis se namaaz ho jaaegi to ruku me chala jaae.

Mas'ala 27: Koi shakhs der se masjid pahuncha aur jab aaya to us waqt kuchh rik'at ho chuki thi aur imam ruku me ya qaadah me tha. To us ko chaahiye ki sidhe khade hone ki haalat me takbeer-e-tahrima kahe phir dusri takbeer kahte hue imam ke saath mil jaae. Agar kisi ne pahli hi takbeer kahte hue ruku ki had tak jhuk gaya to us ki namaaz nahi hogi.

Mas'ala 28: Agar dua-e-qunoot padhna bhool gaya aur ruku me chala gaya to hukm ye hai ki ab woh qayam ki taraf nahi laute aur nahi use ruku me padhe. Lekin agar woh qayam ki taraf laut aaya aur dua-e-qunoot padha aur dobarah ruku nahi kiya to namaaz ho jaaegi lekin is surat me woh shakhs gunahgaar hoga. Aur agar sirf surah fatiha padh kar ruku me chala gaya tha to laute aur surah aur dua-e-qunoot padh kar phir ruku kare aur aakhir me sajda sahu kar le. Isi tarah agar surah fatiha padhna bhool gaya tha to laute aur surah fatiha, surah aur qunoot padh kar phir ruku kare.

Mas'ala 29: Agar kisi shakhs ne bhool kar vitr ki pahli ya dusri rik'at me dua-e-qunoot padh liya to tisri me bhi padhe.

Mas'ala:30: Dusri rik'at me pahli rik'at se upar wali surah padhna makrooh-e-tahreemi aur gunah hai. Magar bhool kar aisa hua to na gunaah hai aur nahi is se sajda sahu laazim hota hai.

Mas'ala 31: Agar sajda sahu wajib nahi tha aur akele namaz padhne wale ne kar liya to uski namaz ho jaaegi. Aur agar imam ne aisa kiya to jo log shuru se imam ke saath namaz me hain un sab ki namaz ho jaaegi aur jin logo ki kuchh rik'at chhoti hui hain un ki namaz nahi hogi.

Maut Se Muta'alliq Ahkam-o-Masaail.

Maut haq hai. Ek na ek din sab ko is dunya se jaana hai. Allah Ta'ala ka farman hai. **كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ** har jaan ko maut ka maza chakhna hai. (Surah Ambiya, Aayat No.35) Hameshgi ka ghar aakherat ka ghar hai. jaisa ki Quran me hai. (Be shak) Aakherat ka ghar behtar aur hamesha baaqi rahne wala hai. (Surah Aala, Aayat No.17) Is liye is thode se din me hone wali musibat aur taklifo ko khaatir me nahi laana chaahiye aur har waqt apni aakherat ko kaamyab banana ki fikr karni chaahiye. Kyunki aish-o-aaram haqiqat me aakherat hi ka aisho-aaram hai. Duniyawai aish-o-aaram ki koi haqiqat nahi, Ye aaj hai kal nahi. Huzur Sallallohu alaihe wasallam ne farmaya ki: **لَا عَيْشَ إِلَّا عَيْشٌ**

- الأخرّة (Sahi Bukhari, Hadis No.6413) Nahi hai koi aish-o-aaram magar aakherat ka aish-o-aaram. Kyunki woh hamesha rahega kabhi khatm nahi hoga. Huzur Sallallahu alaihe wasallam ne hazrat-e-Abdullah bin Umar radhi Allahu anho ko nasihat karte hue farmaya ki: Dunya me aise raho jaise musafir ya raasta chalne wala. (Sahi Bukhari, Hadis No.6416) yani jis tarah musafir ko har waqt apni manzil par pahunchne ki fikr lagi rahti usi tarah tum aakherat ki fikr me lage raho. Aur jis tarah raasta chalne wala khail tamasha wagairah dekhne se bachta hai kyunki aisa karne se who apni manzil se door ho jaata hai usi tarah tum un tamam baato se bacho jo tum ko tumhari manzil jannat se door karde.

Jab Maut Ka Waqt Qareeb Ho To Kya Kare? Jab maut ka waqt qareeb aa jae aur uski nishaniya zaahir ho jae to marne wale ko daaheni karwat par leta kar qibla ki taraf munh kar de. Aur agar aisa karne se marne wale ko taklif ho to jis haal par hai usi par rahne de aur jab tak rooh gale tak nahi aai ho us ke paas buland awaaz se اشهد ان لا اله الا الله واشهد ان محمدا رسول الله

padhe. Magar use padhne ke liye nahi kahe jab woh khud se kalma padh le to ab padhna band karde. Haan agar kalma padhne ke baad usne koi baat ki to phir talqeen kare yani us ke paas buland awaaz se kalma padhe taaki uski aakheri baat لا اله الا الله محمد رسول الله ho.

Hadees: Huzur Sallallahu alaihe wasallam ne farmaya ki: Tum apne murdo ko لا اله الا الله محمد رسول الله ki talqeen karo. (Sahi Muslim, Hadis No.916) Aur Aap Sallallahu alaihe wasallam ne farmaya ki: Jis shakhs ki aakheri baat لا اله الا الله محمد رسول الله hogi woh jannat me daakhil hoga. (Abu Dawood, Hadis No.3116)

Us jagah par agar koi jaan-daar ki tasweer ya kutta ho to us ko hata dena chaahiye, Nabi kareem Sallallahu alaihe wasallam ne farmaya ki: Rahmat ke farishte us ghar me nahi jaate jis me kutta ya tasweer ya napaak log hote hain. (Sahi Bukhari, Hadis No.3225)

Aur us waqt apne aur us ke liye bhalaai ki dua karni chaahiye, Koi bhi buri baat hargiz zuban par nahi laana chaahiye kyunki us waqt jo bhi kaha jaata hai farishte us par Ameen kahte hain. Huzur Sallallahu alaihe wasallam ne farmaya ki Jab tum mayyat ke paas jao to achchhi baate kaho kyunki tum jo kuchh bhi kahte ho farishte us par amen kahte hain. (Abu dawood, Hadis No.3115)

Aur agar jaan nikalne me sakhti dekhe to Surah Yaseen aur Surah Ra'ad ki tilawat kare.Huzur Sallallaho alaihe wasallam ne farmaya ki tum apne murdo ke paas Surah Yaseen ki tilawat karo.(Abu Dawood, Hadis No.3121)

Marne ke baad kya kare? Jab rooh nikal jaae to ek chaudi patti jabde ke niche se sar par le jaa kar baandh de ki munh khula nahi rahe aur aankhe band karde aur ungulya aur haath paao siddha kar de.Ye saare kaam narmi ke saath kiya jaae.Mayyat ki aankhe band karte

waqt ye dua padhe. بِسْمِ اللّٰهِ وَعَلَىٰ مِلَّةِ رَسُوْلِ اللّٰهِ

اللّٰهُمَّ يَسِّرْ عَلَيْهِ اَمْرَهُ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهُ وَاَسْعِدْهُ بِلِقَائِكَ وَاَجْعَلْ مَا خَرَجَ اِلَيْهِ خَيْرًا -
مِمَّا خَرَجَ عَنْهُ

Aur pet par koi bhi bhaari chiz rakh de ki pet phul na jaae.Magar zarurat se ziyadah bhaari chiz na rakhe ki us se taklif ho.Aur pure badan ko kisi paak kapde se chhupa kar chaar paai ya takht wagairah kisi unchi chiz par rakh de ki zameen ki thandak na pahuche.

Mas'ala: Agar marne wale ke zimme kisi ka qarz wagairah ho to jald se jald ada kar de.Kyunki hadees sharif me aaya hai ki “ Mayyat apne qarze me qaid rahta hai.” Aur ek hadees me hai ki uski rooh latki rahti hai jab tak ki qarz ada na kar diya jaae.” Us ke baad Gusal,Kafan aur Dafan me deer nahi karni chaahiye ki hadees sharif me in sab kaamo ko jald karne ki taakid ki gae hai.

Mas'ala: Agar aurat mar gae aur us ke pet me bachcha harkat kar raha ho to baaee taraf se pet phaad kar bachcha nikaal liya jaae.

Mas'ala:Hamal wali aurat mar gae aur dafan kar di gae.Ab kisi ne khaab me dekha ki us ka bachcha paida hua to sirf us khaab ki bunyaad par qabar ko khoodna jaaiz nahi hai.

Mayyat Ko Gusal dene ka bayan.

Mas'ala:Mayyat ko gusal dena farz-e-kifaaya hai.Nahlaane ka tariqa ye hai ki: Jis takhte par nahlaane ka iraada ho us ko 3 ya 5 ya 7 baar dhuni de den.Yani jis chiz me woh khushbo sulag rahi ho usko utni baar uske ird gird phira de.Phir us par mayyat ko leta kar naaf se ghutne tak kisi paak kapde se chhupa de.Huzur Sallallaho alaihe wasallam ne farmaya ki:Jaangh ko zaahir nahi karo.Aur na zinda ki jaangh ki taraf dekho aur nahi murda ke.(Abu Dawood,Hadis No.3156)

Phir nahlaane wala apne haath par kapda lappet kar istinja karaae phir namaaz ki tarah wazu karaae yani munh phir dono haath kehniyo sameet dhoe phir sar ka masah kare us ke baad dono pair takhno sameet dhoe. Yaad rakhe ki: Mayyat ke wazu me pahle gatte tak haath dhona, Kulli karana aur naak me paani daalna nahi hai. Haan koi kapda ya rooi ki phareri bhiga kar daanto, Masudho, Honto aur nathno par pher kar saaf kar de. Phir sar aur daadhi ke baal ho to saabun wagairah se achchhi tarah dhoe. Us ke baad baaee karwat par leta kar sar se pair tak bairi ka paani bahaae phir daaheni karwat par leta kar aisa hi kare. Aur agar bairi ke patte ka josh diya hua paani nahi ho to sirf susum paani bhi kaafi hai. Phir tek laga kar baithae aur narmi ke saath niche ki taraf pet par haath phere agar kuchh nikle to dho de phir se wazu ya gusal karane ki zarurat nahi. Phir aakhir me sar se pair tak kaafur ka paani bahaae aur us ke baad kisi paak kapde se aahista aahista badan ko punchh de.

Mas'ala: Nahlaane wala bharose mand aadmi hona chaahiye ki puri tarah shari'at ke mutabiq gusal de.

Mas'ala: Behtar ye hai ki woh shakhs gusal de jo mayyat ka sab se ziyadah qaribi rishtedaar ho, Woh nahi ho ya woh nahlaana nahi jaanta ho to koi aur amanat daar aur parhezgaar shakhs gusal de.

Mas'ala: Mard ko mard aur aurat ko aurat hi nahlaae. Aur jis jagah par gusal diya jaae wahan par kisi chiz se parda kar diya jaae aur nahlaane aur nahlaane me madad karne wale ke elawah aur koi shakhs nahi rahe. Haan chhote bachche aur bachchiyo ko koi bhi nahla sakta hai jab ki woh shahwat ki had ko nahi pahuche hon.

Mas'ala: Biwi apne shauhar ko nahla sakti hai, Magar shauhar apni biwi ko nahi. Balki shauhar begair kisi kapde ke haail ke us ke badan ko bhi chhu nahi sakta. Lekin ye jo logo me mash'hoor hai ki shauhar us ko dekh bhi nahi sakta aur nahi kaandha de sakta hai aur nahi qabar me utaar sakta hai. Bilkul galat hai. Shauhar ye sab kaam kar sakta hai. Sirf us ke badan ko direct begair kisi kapde ke nahi chhu sakta, Aur nahi gusal de sakta hai.

Mas'ala: Mayyat ke daadhi ya sar ke baal me kanghi karna ya naakhun kaatna ya aur kisi jagah ke baal ko banana ya ukhaadna jaaiz nahi hai. Hukm ye hai ki jis haalat par hai usi haalat par dafan kare.

Mas'ala: Kuchh jagho par ye tariqa hai ki mayyat ko nahlaane ke liye mitti ke bartan laate hai. Is ki kuchh zarurat nahi hai ghar ke bartan se

bhi gusal de sakte hain. Aur kuchh log ye jehaalat karte hain ki gusal dene ke baad un bartano ko tod dete hain ye jaaiz nahi hai kyunki aisa karne me bela wajah maal barbaad karna hai. Aur kuchh log un bartano ko masjid me rakh dete hain, Agar ye niyat ho ki masjid me namaaziyo ko kaam aaega to achchhi niyat hai lekin agar ye khayal ho ki is ko ghar me rakhna manhus hai to ye jehaalat aur bewaqufi hai.

Kafan ka Bayan.

Mas'ala: Kafan me mardo ke liye 3 kapde sunnat hain. 1: Lefafah. 2: Izaar. 3: qamis. Hazrat-e-Aaisha radhi allaho anho bayan karti hain ki Huzur Sallallaho alaihe wasallam ko 3 safeed yamni kapdo me kafan diya gaya. (Sahi Bukhari, Hadis No. 1272)

Aur aurato ke liye 5 kapde sunnat hain. 1: Lefafah. 2: Izaar. 3: Qamis. 4: Udhni. 5: Sina band. Hadees sharif me hai ki Jab Aap Sallallaho alaihe wasallam ki beti Hazrat-e-Umme Kulsum radhi allaho anha ka inteqal hua to Aap Sallallaho alaihe wasallam ne unhe 5 kapdo me kafan diya. (Abu Dawood, Hadis No. 3157)

Mas'ala: Ye sunnat hai agar kisi ke paas itna nahi ho to kam se kam itna kafan dena zaruri hai ki pura badan dhak jaae.

Janaza le chalne ka bayan: Janaza ko kandha dena sawab ka kaam hai khud Huzur Sallallaho alaihe wasallam ne Hazrate Saad bin Muaaz radhi allaho anho ke janaaze ko kandha diya.

Mas'ala: Janaza kuchh tezi ke saath le jaana chaahiye magar itni tezi bhi na ho ki mayyat ko jhatke lage. Aur saath chalne walo ke liye afzal ye hai ki janaza ke pichhe chale. Isi tarah janaza ke saath paidal chalna afzal hai, Agar sawari par ho to aage chalna makruh hai lekin jab itna aage ho ki saathiyo me nahi gina jaae to koi harj nahi.

Mas'ala: Aurato ka janaze ke saath jaana mana hai.

Kandha dene ka Tariqa: Kandha dene ka sunnat tariqa ye hai ki pahle daahine sirhaane kandha de phir daahine pair ki taraf se phir baaee sirhaane phir baae pair ki taraf. Aur har baar 10 /10 qadam chale to is tarah se kul 40 qadam honge. Hadees sharif me hai ki jo 40 qadam janaza le kar chalta hai us ke 40 bade gunah mita diye jaate hain.

Mas'ala: Kuchh log samajhte hain ki jin ki biwi ke pet me bachcha hai un ko mayyat ko kaandha nahi dena chaahiye, Ye bilkul galat hai. Har musalman ko is nek kaam me hissa lena chaahiye.

Namaaz-e-Janaza ka Bayan.

Mas'ala: Namaz-e-Janaza padhna farz-e-Kifaaya hai. Agar ek ne bhi padh liya, sab ki taraf se ho gaya. Aur agar ek ne bhi nahi padha to jin jin logo tak khabar pahunchi thi woh sab ke sab gunah-gaar honge.

Namaz-e-Janaza padhne ka tariqa: Namaz-e-Janaza ki niyat kar ke Allahu Akbar kahte hue dono haatho ko kaan ki lau tak uthae aur naaf ke niche bandh le phir sana padhe.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَا وَكُؤَالِ إِلَهَ غَيْرُكَ .

“Subhanakallah Humma, Wa Bihamdika, Wa Tabarakasmuka, Wa Ta'ala Jadduka, Wa jalla sanaa-uka. Wa Laa ila'ha Ghairuk”.

Phir begair haath uthae Allahu Akbar kahe aur darood-e-ibrahim padhe. Phir Allahu Akbar kah kar apne aur mayyat aur tamam musalmano ke liye dua kare. Behtar ye hai ki un dua me se koi dua padhe jo hadiso me aaya hai. Baalig mard aur aurat ke janaaze ke liye mash'hoor dua ye hai.

وَأَنْشَأْنَا-اللَّهُمَّ وَذَكَّرْنَا اللَّهُمَّ اغْفِرْ لِحَيِّنَاوَمَيِّتِنَاوَشَاهِدِنَاوَعَابِدِنَاوَصَغِيرِنَاوَكَبِيرِنَا
مَنْ أَحْيَيْتَهُ مِنَّا فَآخِيهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ.

“Allahummaghfir Lihayyina Wa Mayyitina Wa Shahidna Wa Gha'ibina Wa Saghirina Wa Kabirina Wa Zakarina Wa Unsana. Allahumma Man Ahyaitahu Minna Faahyih Alal-Islam Wa Man Tawaffaytahu Minna Fa Tawaffahu Alal Imaan.”

Nabalig mard ki dua ye hai:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا ذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَ مُشَفَّعًا.

“Allahummaj alhu lana farataw waj-alhu lanaa zukhraw waj-alhu lanaa shaafiaw wa-mushaffiaa.”

Nabaliga Aurat ki dua ye hai:

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا ذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَ مُشَفَّعَةً

Allahummaj alha lana farataw waj-alha lanaa zukhraw waj-alha lanaa shaafiataw wamushaffiah.

Dua padhne ke baad phir Allahu Akbar kah kar haath chhod de aur dono taraf salaam pher de.

Mas'ala: Behtar ye hai ki namaaz-e-Janaza me 3 saff lagaae. Hadees sharif me hai ki jis ki namaaz 3 saff ne padhi uski magfirat ho jaaegi. Aur agar sirf 7 hi shakhs ho to ek imam bane aur 3 pahli saff me aur 2

dusri saff me aur ek tisari saff me rahe. Aur agar bahut ziyadah log hon to 5 ya 7 ya 9 ya 11 yani taaq saff banae ki taaq ginti Allah ko pasand hai.

Mas'ala:Behtar ye hai ki imam mayyat ke sine ke saamne khada ho aur mayyat se door na ho.chaahe mayyat mard ho ya aurat baalig ya nabalig.Ye us waqt hai jab ki ek hi mayyat ki namaaz padhni ho aur agar ek se ziyadah hon to ek ke sine ke saamne aur qarib khada ho.

Mas'ala: Namaz-e-Janaza me kul 4 takbiren hoti hain.Ab agar koi shakhs us waqt aaya jab ki ek ya do takbir ho chuki thi.To woh fauran shaamil nahi ho,Balki us waqt ho jab imam takbir kahe.Aur agar fauran shaamil ho gaya to imam ke takbir kahne se pahle us ne jo kuchh ada kiya us ka koi etebaar nahi hoga.Aur agar wahi maujood tha magar gafalat ki wajah se der hui ya niyyat hi karta rah gaya to aisa shakhs intezaar nahi kare ki jab imam dusri takbir kahega tab shamil honge balki fauran shaamil ho jaae.

Mas'ala:Jis shakhs ki kuchh takbiren chhot jaae to woh apni baaqi takbiren imam ke salaam phirne ke baad kahe.Aur agra ye dar ho ki duaen padhega to puri karne se pahle hi log mayyat ko kandhe tak uthaa lenge to sirf takbiren kah le aur duaen chhod de.

Mas'ala:Jab kae janaze aa jaae to ek saath sab ki namaaz-e-janaza padh sakte hain.Yani ek hi namaaz me sab ki niyyat kare.Aur afzal ye hai ki sab ki alag alag padhe aur jab alag alag padhe to sab se pahle uski padhe jo un me sab se ziyadah afzal hai.

Mas'ala:Jab kae janaaze ek saath padhana ho to ekhtiyar hai ki sab ko aage pichhe rakhe yani sab ka sina imam ke muqaable me ho ya barabar barabar rakhe.Yani ek ke pair ya sar ke paas dusre ko aur dusre ke pair ya sar ke paas tisare ko.

Mas'ala:Masjid me namaaze janaza padhna makruh-e-Tahrimi hai ki. Chaahe mayyat ko masjid ke andar rakha jaae ya bahar.Sab namaaz padhne wale masjid me ho ya kuchh.Kyunki hadees sharif me janaza masjid me padhne se mana kiya gaya hai.

Qabar aur Dafan ka bayan

Mas'ala:Mayyat ko dafan karna farz-e-kifaaya hai.Jis jagah inteqal hua usi jagah dafan nahi kare kyunki ye nabiyo ke liye khaas hai. Balki musulmano ki qabristan me dafan kare.Maqsad ye hai ki ek aam musalman ke liye koi khaas madfan nahi banaya jaae.

Mas'ala:Qabr do tarah ki hoti hain.Ek lahad, ki qabr khod kar us me qibla ki taraf mayyat ke rakhne ki jagah khode.Aur dusra Sandooq,Jo aam taur se Hindustan me chalta hai.Lahad sunnat hai agar zameen is laaeq ho to yahi karni chaahiye aur agar narm zameen ho to sandooq wali qabr me bhi koi harj nahi.

Mas'ala:Qabr ki lambaai mayyat ke qad ke barabar aur chadaai aadhe qad ke barabar aur gahraai kam se kam aadhe qad ki aur behtar ye hai ki gahraai bhi qad ke barabar ho aur medium darja ye hai ki sina tak ho.

Mas'ala:Qabr ke andar chataai wagairah bichhana jaaiz nahi hai kyunki ye belawajah maal ki barbadi hai.Isi tarah Qabr ke us hisse me jo mayyat ke jism se qarib hai pakki eint lagaana durust nahi hai kyunki eint aag se pakti hai.Allah Ta'ala musalmano ko aag ke asar se mahfuz rakhe.

Mas'ala:Qabr me utarne wale do ya ten jo bhi munasib ho is me koi khaas ginti nahi hai,Behtar ye hai ki taaqat-war nek aur amaanat daar admi ho ki koi naa-munasib baat dekhe to kisi par zaahir nahi kare.

Mas'ala:Aurat ka janaza utarne wale mahaarim hon, Ye nahi hon to dusre rishtedaar aur ye bhi nahi hon to parhezgaar ajnabi mard ke utarne me bhi koi harj nahi hai.

Mas'ala:Mayyat ko qabr me rakhte waqt ye dua padhe.

بِسْمِ اللّٰهِ وَبِاللّٰهِ وَعَلَىٰ مِلَّةِ رَسُوْلِ اللّٰهِ

Mas'ala:Mayyat ko daaheni taraf karwat par letaee aur us ka munh qibla ki taraf kar de.

Mas'ala:Mayyat ko qabr me rakhne ke baad kafan ke bandhan ko khool de ki ab uski zarurat nahi aur agar nahi khola tab bhi koi harj nahi.

Mas'ala:Takhte wagairah lagaane ke baad mitti di jaae.Mustahab ye hai ki sirhaane ki taraf dono haatho se 3 baar mitti daale. Pahli baar me kahe. ومنها خلقنكم dusri baar وفيها نعيديكم aur tisari baar ومنها نخرجكم . تارة أخرى .

Jo mitti baaqi bach jaae woh kodaal ya khurpi wagairah se daal de.Aur jitni mitti qabr se nikli us se ziyadah daalna makruh hai. Haath me jo mitti lagi hai use jhaad le ya dho le.Kuchh log jo ye kahte hain ki us mitti ko haath me laage hue ghar me nahi jaana chaahiye ki is me khatra hai yani ghar se baahar hi zarur dho lena chaahiye, ye jehalat hai ghar bhi jaa kar dho sakte hai.Is me koi baat nahi hai.

Mas'ala: Mustahab ye hai ki dafan karne ke baad qabr par surah baqra ka Auwwal aur aakhir padhe. Yani sar ki taraf **الم** se **مفلحون** tak aur pair ki taraf **أمن الرسول** se khatm surah tak.

Mas'ala: Dafan karne ke baad qabr ke paas itni der thaharna mustahab hai jitni der me ek oont ko zibah kar ke us ka gosht taqsim kar diya jaata hai. Un ke rahne se mayyat ko unsiyat hoti hai aur qabr ke sawal ka jawab dene me ghabrahat nahi hoti hai. Aur rukne wale ko chaahiye ki itni der Quran sharif ki tilawat kare aur mayyat ke liye dua aur istigfaar kare. Aur khaas taur se ye dua kare ki Allah Ta'ala Munkar Nakeer ke sawal ke jawab me use saabit qadam rakhe.

Mas'ala: Dafan se faarig hone ke baad murde ko talqeen bhi karni chaahiye. Huzur **ﷺ** ne farmaya ki jab tumhara koi musalman bhai inteqal kar jaae aur tum us ko mitti de chuko to tum me se ek shakhs Qabr ke sirhaane khade ho kar kahe. Ya falaan bin fulaana! (Falaan ki jagah par us ka naam le aur fulaana ki jagah par uski maa ka naam le. Aur maa ka naam maloom nahi ho to Hazrat-e-Hawwa ka naam le.) woh sunega magar jawab nahi dega. Phir kahe Ya falan bin fulana, Woh siddha ho kar baith jaaega. Phir kahe Ya falaan bin fulana, Woh kahega hame irshad kar, Allah tujh par raham farmaaega. Magar tumhe us ke kahne ki khabar nahi hoti. Phir kahe.

أَذْكُرُّ مَا خَرَجْتَ مِنَ الدُّنْيَا شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ وَأَنَّكَ رَضِيْتَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ نَبِيًّا وَبِالْقُرْآنِ إِمَامًا.

Munkar nakeer ek dusre ka haath pakd kar kahenge, Chalo us ke paas kya baithe jise log uski daleel sikha diye hain. (Al-Mujamul Kabeer, Lil tibrani, Vol:8, Page No.249-250, Hadis No.7979)

Mas'ala: Mayyat ki qabr par phool daalna behtar hai ki jab tak tar rahenge tasbih karenge aur us se mayyat ka dil bahlega.

Mas'ala: Qabr par ya ghar me mayyat ke isaale sawab ke liye kisi hafiz ko rakh kar Quran ki tilawat karwana durust hai jab ki padhne wala rupiye aur paise ke badle me nahi padhe. Kyunki ujrati par quran padhna aur padhwana jaaiz nahi hai. Aur agar koi shakhs ujrati hi de kar padhwana chahe to padhne wale ko apne kaam kaaj ke liye nokar rakhe aur phir us se ye bhi kaam le.

Mas'ala: Mayyat ke ghar wale aam taur se tije ke din apne dost aur ahbaab aur jaan pahchan ke logo ko dawat de kar khilaate hain, Ye najaaiz aur buri bid'at hai. Kyunki dawat to khushi me hoti hai na ki gam me. Haan agar faqeero ko khilaae to bahut behtar hai.

MUTAFARRIQ MASAAIL

Sawal: Napaaki kitne tarah ki hoti hai?

Jawab: Do tarah ki. Ek ko Najaasat-e-Galiza kahte hain aur dusre ko Najaasat-e-Khafeefa.

Sawal: Kin napaakiyo ko Najaasat-e-Galiza kahte hain?

Jawab: Insaan ke badan se aisi chiz nikle jis ki wajah se wazu ya gusal wajib ho jaata hai, Woh najaasat-e-galiza hai. Jaise paakhaana, Peshab, Bahta khoon, Peep, Munh bhar Qay aur dukhti aankh ka paani wagairah. Haraam jaanwar jaise kutta, Sher, Lomdi, Billi, Choha, Gadha, Haathi aur khinzir wagairah ka paakhana aur peshaab. Ghode aur har halaal jaanwar ka paakhaana. Murgi, Batak ki beet, Haathi ke sond ki ratubat, sher aur kutte wagairah ka thook ye sab najaasat-e-Galiza hain.

Sawal: Najaasat-e-Khafeefa kya hain?

Jawab: Ghode aur woh tamaam jaanwar jin ka gosht halaal hai un sab ka peshaab. Aur jis parinde ka gosht haraam hai jaise kawwa, Cheel, Shikra wagairah ki bet najaasate khafeefa hain.

Sawal: Dono tarah ke napaaki ka hukm kya hai?

Jawab: Agar najaasat-e-galiza badan ya kapde par ek dirham se ziyadah lag jaae to us ka paak karna farz hai. Begair paak kiye namaaz nahi hogi. Aur agar ek dirham ke barabar lag jaae to wajib yani begair paak kiye is haalat me namaz padhna makrohe tahrimi hai aur aisi namaz ka dobarah padhna wajib hai. Aur agar ek dirham se kam lagi hai to paak karna sunnat hai. Agar kisi ne is surat me waise hi namaz padh liya to behtar hai ki paak kar ke phir se namaaz padh le. Aur najaasate khafeefa ka hukm ye hai ki badan ya kapde ke jis hisse me lagi hai agar uski chauthai se kam hai to maaf hai aur agar puri chauthai me lag gae to begair dhoe namaz nahi hogi.

Sawal: Kapde ya badan me napaaki lag jaae to kitni martaba dhona padega?

Jawab: Napaaki agar daldaar hai jaise paakhana ya gobar wagairah to us me koi ginti muqarrar nahi hai. Balki usko door karna zaruri hai jitne martabe me door ho jaae. Haan agar 3 martaba se kam me door

ho jaae to 3 martaba pura kar lena behtar hai. Aur agar napaaki patli ho to 3 martaba dhone aur tino martaba taaqat ke saath nichodne se paak hoga. Aur agar iske baad daag laga hi rah jaae to usme koi harj nahi.

Sawal: Kaffara kya hota hai?

Jawab: Kisi galti ki bhar-paai karne ko arbi zuban me "Kaffara" kahte hain. Shari'at ke etebaar se ye ek tarah ki saza hai jo kisi haram kaam karne ya kisi wajib ke khilaaf karne wale shakhs par laago hota hai. Shari'at me alag alag galtiyo ke alag alag kaffare hain.

(1) Ramzan ka roza begair kisi majboori ke chhod dene ka kaffara ye hai ki ek gulam azaad kare ya 60 din roza rakhe ya phir 60 miskeen ko khaana khilaae. (2) Allah ka naam le kar Qasam khaaya ki main ye kaam zarur karunga phir nahi kiya aur apni qasam tod diya to us ka kaffara ye hai ki 10 miskeen ko 2 waqt khaana khilaae ya 10 miskeen ko kapda de. Aur agar in dono ki taaqat nah o tab 3 roza rakhe. (3) Agar koi shakhs apni biwi se ye kah de ki to mujh par meri maa ya behan ki tarah hai ya tera sar ya teri garden ya tera aadha hissa meri maa ki peeth ki tarah hai. (Aisa kahne ko "zahaar" kahte hain) To aisa kah dene se nikaah khatam nahi hota hai lekin uski biwi us par haram ho jaati hai aur uske liye apni biwi ke saath ham-bistari karna us waqt tak jaaiz nahi hota hai jab tak ki woh is ka kaffara ada na kar de. Is ka kaffara ye hai ki ek gulam azaad kare. Agar iski taaqat na ho to do mahine lagaa-taar roze rakhe. Agar iski bhi taaqat na ho to 60 miskeeno ko do waqt bhar pet khaana khilaa de. (4) Haj me bahut saari baaten zaruri hain agar koi shakhs un ko ada nahi karta ya karne me galti karta hai ya haj ke darmiyan jin baato se bachna zaruri tha magar woh nahi bacha to alag alag galtiyo ke liye alag alag kaffare hain.

Sawal: Iddat ka matlab kya hota hai?

Jawab: Nikah khatam hone ke baad chaahe woh shauhar ke talaaq dene ki wajah se ho ya uske inteqaal hone ki wajah se dusri shadi karne se pahle ek zamaane tak aurat ke intezaar karne ko iddat kahte hain. Aurato ki alag alag haalat ke etebaar se un ki alag alag iddat hoti hain. (1) Woh aurat jiske shauhar ka inteqaal ho gaya ya use talaaq de diya aur uske pet me bachcha hai to uski iddat bachche ki paidaish tak hai. Yani use dusri shadi karne ke liye utne din intezaar karna padega. (2) Woh aurat jis ke shauhar ka inteqaal ho gaya aur uske pet me bachcha nahi chaahe use haiz aata ho ya nahi aata ho uski iddat 4

mahine 10 din hai.(3)Woh aurat jis ke shauhar ne use talaaq de diya aur uske pet me bachcha nahi aur use haiz (M.C) aata hai to uski iddat 3 haiz hai.Aur agar umar bahut ho gayi ki ab use haiz nahi aata ya bahut chhoti hai ki abhi use haiz aana shuru hi nahi hua to uski iddat 3 mahine hain.(4)Woh aurat jis ko uske shauhar ne tanhaai me milne se pahle hi talaaq de diya us aurat ke liye koi iddat nahi hai.

Sawal:Tafwiz-e-Talaaq kya chiz hai?

Jawab:Shari'at ne Talaaq ka ekhtiyar mardo ko diya hai.Lekin agar koi mard apna ye ekhtiyar apni biwi ko de de aur us se kah de ki main ne apna ekhtiyar-e-Talaaq tumhaare supurd kiya jab tumhari marzi ho khud ko talaaq de lena.To isi ko "Tafwiz-e-Talaaq" kahte hain.Aisa karna jaaiz hai lekin mardo ke liye munaasib ye hai ki woh agar dena chaahe to sirf ek talaaq ka ekhtiyar de.Is se dono ka bhala hoga.Mard chaah kar bhi woh bewaqufi nahi kar sakega jis se halaale ki zarurat padti hai aur aurat ko bhi itminaan rahega.

Sawal:Peshab ke saath agar mazi nikal jae to kya hukm hai?

Jawab:Mazi us lais-daar paani ko kahte hain jo dhaat ki bimaari ki wajah se ya shahwat ke waqt gaadhe paani ke nikalne se pahle nikalta hai.Is ke nikalne se wazu toot jaata hai Gusal wajib nahi hota.

Sawal:Kitne door ke safr par jaane se namaz me qasar karna padta hai?

Jawab:92 kl.ki doori ke barabar jaane ke iradae se jo shakhs apni abaadi se nikal jaata hai use shari'at musaafir maanti hai aur uske liye ye hukm hota hai ki woh 4 Rik'at wali farz namaz ko kam kar ke 2 rik'at padhe.

Sawal:Musalman ko sab se ziyadah apni kis chiz ki hifaaizat karni chaahiye?

Jawab:Zuban aur sharamgaah ki.Kyunki aksar log isi ki wajah se jahannam me jaaenge.Agar koi shakhs apni zuban ki hifaaizat nahi karta aur begair soche samjhe bolta rahta hai.To Agar uske munh se aisi baat nikal gayi jis ke bolne se insaan kaafir ho jaata hai to us ka imaan chala jaaega aur biwi wala hai to uska nikaah bhi toot jaaega.Is liye zuban ki hifaaizat har haal me zaruri hai.

Sawal:Kin chizo se wazu toot jaata hai aur kin chizo se nahi?

Jawab:Pakhana.Peshab karne, Badan se khoon ya peep nikal kar bahne,Munh bhar ke Qay aane,Tek laga kar sone,Behosh ho jaane aur Ruku sajde wali namaz ke andar zor se hansne se wazu toot jaata hai.

Baqqi Gussa karne, jaangh khulne, Aurat ka bachche ko doodh pilaane aur khaane pine wagairah se wazu nahi toot-taa hai.

Sawal: Jin chizo ko nichoda nahi jaa sakta jaise gadda, chataai wagairah un ko paak karne ka tariqa kya hai?

Jawab: Aisi chizo ke paak karne ka tariqa ye hai ki us par paani daal kar chhod de jab paani tapakna band ho jaae to phir do martaba aur aise hi kare, To woh paak ho jaaega.

Sawal: Woh bistar jis par bachche ne peshaab kar diya ya us par mani ke qatre gir gaye aur woh sukh gaya to kya us par sone se badan napaak ho jaaega?

Jawab: Aise bistar par sone se badan ya kapda na-paak nahi hoga. Lekin agar pasine se bistar ka woh hissa jo na-paak tha gila ho gaya aur badan ya kapde me lag gaya to sirf badan ya kapde ka woh hissa na-paak ho jaaega jahan par laga. Aisi surat me gusal karna farz nahi hoga, Balki sirf us hisse ko paak karna hoga jahan par ye na-paaki lagi ho.

Sawal: Kin chizo par zakat hai aur kin chizo par nahi?

Jawab: Zakaat sirf 3 tarah ki chizo par hai. (1) Saman, Yani Sona, Chaandi. (2) Maal-e-Tijaarat. (3) Saaima, Yani charai par chhote jaanwar. In ke elawah aur kisi chiz par zakat nahi.

Sawal: Agar kisi ke paas 10 gaadi ya ek se ziyadah ghar ho ya dukaan ho to us par zakat ka kya hukm hai?

Jawab: Agar kisi ne 10 gaadi kharida tijaarat karne ki niyat se, isi tarah ghar ya zameen ya dukaan ya kuchh bhi. Jab tijaarat ki niyat se kharida to un sab chizo par zakat hogi kyunki ye sab Maal-e-Tijaarat hai jis ki zakat ada karna zaruri hai. Aur agar 10 gaadi ya ghar ya dukaan wagairah kharida kiraae par lagaane ki niyat se to is surat me gaadi ya ghar wagairah par zakat nahi hogi balki us maal par zakat hogi jo us ne us se kamaaya.

Sawal: Zakaat ka paisa apne kin rishtedaaro ko dena jaaiz nahi hai?

Jawab: Apni asal jaise maa, baap, dada, dadi, nana, nani waghairah yani ye jiski aulaad me hai aur apni awlaad jaise beta, beti, pota, poti nawasa, nawasi waghairah ko zakaat aur digar sadqa wajibah ka maal dena ja'iz nahi.

Sawal: Kin chizo ki mannat maan-na sahi hai aur kin chizo ki nahi?

Jawab: Hadees No.1: Hazrat-e-Imran bin Husain radhi allaho anho bayan karte hain ki Huzur Sallalloho alaihe wasallam ne bayan

farmaya ki: Mannat ki do qism hai. Jis ne ibaadat ki mannat maani woh Allah ke liye hai, use pura kiya jae aur jis ne gunaah ki mannat maani woh shitaan ki wajah se hai use pura nahi kiya jae. (Sunan Nisaai, Hadis No. 3845)

Hadees No.2: Hazrat-e-Abdullah bin Abbas radhi allaho anho bayan karte hain ki Huzur Sallallohu alaihe wasallam khutba de rahe the ki ek shakhs ko khada dekha. To us ke baare me Aap Sallallohu alaihe wasallam ne puchha. To logo ne kaha ki Ye Abu israail hai is ne mannat maani hai ki khada rahega baithega nahi, Apne upar saaya nahi karega, Kisi se baat nahi karega aur roza rakhega. Huzur Sallallohu alaihe wasallam ne farmaya ki us se kah do ki saae me jae, baithe, baithe, baat kare aur apne roze ko pura kare. (Sahi Bukhari, Hadis No. 6704)

In dono Hadeeso se maloom hua ki mannat sirf un chizo ki maan na sahi hai jo jaez ho aur us ka ta'alluq Allah ki ibaadat se ho, Is ke elawah woh chiz jo jaez nahi ya jaez hai lekin us ka Allah Ta'ala ki ibaadat se koi ta'alluq nahi un chizo ki mannat maan-na sahi nahi hai.

Sawal: Apni biwi se kab kab suhbat karna haram hai?

Jawab: (1) Haiz aur Nifaas ki haalat me.

(Haiz ka matlab woh khoon jo baaliga aurat ko har mahine nikalta hai aur nifaas ka matlab Woh khoon jo bachche ki paidaish ke baad nikalta hai) (2) Roza ki haalat me. (3) Ehraam ki haalat me. (4) Etekaaf ki haalat me.

Sawal: Hurmat-e-Musaaherat ka matlab kya hota hai?

Jawab: Daamadi rishta jis ki wajah se kuchh aurato se nikah haram ho jaata hai usi ko Hurmat-e-Musaaherat kahte hain. Jaise agar kisi shakhs ne kisi aurat se nikah kar liya to ab uske liye us aurat ki maa, dadi, nani wagairah se nikah karna haram ho jaata hai. Aur uski bahan se bhi jab tak woh khud uski nikah me rahe.

Mas'ala: Agar kisi mard ne kisi aurat ko ya kisi aurat ne kisi mard ko shahwat ke saath chhowa ya kiss kiya ya uski sharamgaah ki taraf nazar kiya ya gale mila to is se bhi hurmat-e-musaaherat saabit ho jaati hai. Yani ab mard ke liye us aurat ki maa, daadi, naani, phophi aur uski beti aur uski beti ki betiyo wagairah se nikah karna haram ho jaata hai. Aur aurat ke liye mard ke baap, dada, naana wagairah se nikah karna haram ho jaata hai.

Sawal:Beti jab baalig ho jaae to us se kis tarah piyar mohabbat ka izhaar karni chaahiye aur kis tarah nahi?

Jawab:Jab beti 9/saal se kam umar ki ho to us se har tarah se piyar mohabbat ka izhaar kar sakte hain.Lekin jab 9/saal ya us se ziyadah umar ki ho jaae to us se hansa mazaq me koi harj nahi lekin bosa wagairah nahi liya jaae kyunki agar usi haalat me shahwat paida ho gaya ya shahwat ke saath aisa kiya to ab uski biwi uske liye hamesha ke liye haram ho jaaegi aur badi musibat khadi ho jaaegi.

Nikah karne ki Fazilat.

Hadees:Hazrat-e-Abdullah bin Mas'ood radhi allaho anho se riwayat hai ki:Huzur Nabi Kareem Sallallohu alaihe wasallam ne Irshad farmaya:Aye Jawano!Tum me se jo shakhs nikah karne ki taaqat rakhta ho woh nikah kare,Kyunki ye ajnabi aurato ki taraf se nigaah ko rokne wala aur sharamgaah ki hifaazat karne wala hai.Aur jo nikah karne ki taaqat nahi rakhta woh roza rakhe kyunki roza shahwat ko tod deta hai.(Sahi Bukhari,Hadees No.5066)

Hadees:Hazrat-e-Anas radhi allaho anho se riwayat hai ki:Huzur Nabi Kareem Sallallohu alaihe wasallam ne Irshad farmaya ki:Jo shakhs Allah Ta'ala se paak-o-saaf ho kar milna chahta hai woh nikah kare.(Ibne Maajah,Hadees No.1862)

Hadees:Hazrat-e-Abu Huraira radhi allaho anho se riwayat hai ki:Huzur Nabi Kareem Sallallohu alaihe wasallam ne Irshad farmaya ki:Aurato se nikah chaar baato ki wajah se kiya jaata hai.1:Uski khoobsurti ki wajah se.2:Uski maal-daari ki wajah se.3:Uske hasab yani behtar khaandaan ki wajah se.4:Aur uski deen-daari ki wajah se. To tum log deen wali aurato ko tarjeeh do.(Sahi Bukhari,Hadees No.5090)

Hadees:Hazrat-e-Ma'qal bin Yasaar radhi allaho anho bayan karte hain ki:Ek shakhs Huzur Nabi Kareem Sallallohu alaihe wasallam ke paas aaya aur arz kiya Ya Rasoolallah!Main ne ek badi hi izzat aur bade uhde wali aurat paaya hun magar usko bachcha nahi hota,Kya main us se nikah kar lun? To Aap Sallallohu alaihe wasallam ne mana farma diya aur Irshad farmaya ki:Tum aisi aurat se nikah karo jo mohabbat karne wali aur bachcha jan-ne wali ho,Kyunki Qayamat ke din main apni ummat ke ziyadah hone par khush honga.(Abu Dawood,Hadees No.2050)

Hadees: Hazrat-e-Abu Umama radhi allaho anho se riwayat hai ki: Huzur Nabi Kareem Sallallohu alaihe wasallam ne Irshad farmaya ki: Taqwe ke baad momin ke liye nek biwi se behtar koi chiz nahi. (Ibn-e-Maajah, Hadees No.1857)

Nikah ke Masaail

Mas'ala: Nikaah karna sunnat hai. Lekin agar koi shakhs Nikaah ki taaqat rakhta ho aur use yaqeen ho ki nikaah nahi karega to gunaah kar baithega to aise shakhs par nikaah karna farz ho jaata hai.

Mas'ala: Agar kisi shakhs ko ye yaqeen hai ki ham nikah karne ke baad apni biwi ko roti kapda wagairah ya jo zaruri baaten hain un ko pura nahi kar sakenge to aise shakhs ke liye nikah karna haram hai.

Mas'ala: Nikah me ye baat mustahab hai ki Nikah Chhup chhupa kar na ho balki Elaaniya taur par ho ki log jaanen aur use masjid me kiya jaae.

Mas'ala: Kuchh auraten aisi hain jin se nikaah karna haraam hai. Woh ye hain. (1) Maa, Dadi, Nani wagairah yani woh tamam auraten jin ki aulad me hai. (2) Beti, Puti, Nawasi wagairah yani jo auarten us ki aulaad me hain. (3) Bahan, chahe haqiqi bahan ho ya sauteli. Yani dono ke maa baap ek ho ya maa ek ho aur baap alag ya baap ek ho aur maa alag (4) Phuphi. (5) Khala. (6) Bhatiji. (7) Bhanji. (8) Doodh pilane wali maa. (9) Doodh ke rishte se lagne wali bahan, Khala, Phuphi, bhatiji aur bhaanji wagairah. (10) Jis biwi se suhbat kar chuka ho us biwi ki beti. (11) Apne bete ki biwi. (12) Ek bahan ke nikaah me rahte hue us ki dusri bahan. (13) Shauhar wali aurat. (14) Apni biwi ki maa. (15) Jo Musalman na ho. In sab auraton se nikaah karna haraam hai. In ke elawah jo baaqi auraten hain un se nikaah karna durust hai.

Mas'ala: Doodh pilaane ki wajah se jin aurato se nikah karna haram ho jaata hai. Us ke liye ye zaruri hai ki woh dhaai saal ke andar doodh pilaai ho. Agar dhaai saal ke baad pilaai to is pilaane ki wajah se nikah Haraam nahi hoga. Agarche aisa karna jaaiz nahi hai.

Mahar ka bayan.

Hadees: Huzur Sallallohu alaihe wasallam ne farmaya ki: Behtar mahar woh hai jo asaan ho. (Al-Mustadrak, Hadees No.2796)

Hadees: Huzur Sallallohu alaihe wasallam ne farmaya ki: Jo shakhs kisi aurat se nikah kare aur ye niyat rakhe ki aurat ko mahar me se kuchh nahi dega to woh jis din marega zina karne wala marega. (Al-Mujamul Kabeer, Vol:8, Page No.537, Hadees No.7302)

Mas'ala: Mahar kam se kam 10 dirham hona zaruri hai kyunki Huzur Sallallohu alaihe wasallam ne farmaya ki: Mahar 10 dirham se kam ka nahi hota. (Abhi ke etebaar se 32 Garaam 659 Mili Garaam chaandi Ya uski Qimat) aur ziyadah se ziyadah ki koi had nahi hai.

Mas'ala: Mahar 3 tarah ka hota hai. **1: Mahr-e-Mo'ajjal.** Yani biwi se tanhaai me milne se pahle ada karna. Is ka hukm ye hai ki agar ye mahar tay hua hai to apni biwi ko fauran mahar de de. Nahi to usko ye haq haasil hoga ki woh mahar ke wasool karne se pahle tak apne aap ko shauhar se rok le. **2: Mahr-e-Moajjal.** Yani woh mahar jis ko ada karne ke liye ek waqt rakha gaya ho Jaise ek mahina ya 6 mahina wagairah. Is ka hukm ye hai ki waqt pura hone par aurat ko mahar maangne ka haq hai. Magar apne aap ko is ke liye shauhar se rok nahi sakti. **3: Mahr-e-Mutlaq,** Yani woh mahar jis me dene ke liye koi waqt nahi rakha gaya ho. Aam taur se Hindustan me yahi mahar rakha jaata hai. Agar ye tay hua hai to maut ya talaq se pahle aurat ko maangne ka haq nahi aur na hi iski wajah se woh apne se shauhar ko rok sakti hai.

Mas'ala: Aurat kul mahar ya usme se kuchh maaf kare to maaf ho jaaega jab ki shauhar ne inkar na kar diya ho.

Mas'ala: Aam taur se dikha jaata hai ki jab aurat marne lagti hai to us se mahar maaf karate hain. Ye bilkul galat tariqa hai. Us haalat me agar biwi maaf bhi kar de to begair uske waariso ke ijaazat ke us waqt ki maafi nahi maani jaaegi.

Talaq Ka Bayan

Talaq kise kehte hain? Nikaah ki wajah se aurat shauhar ki paaband ho jaati hai, Isi paabandi ko khatam kar dene ko Talaq kahte hain.

Mas'ala: Talaq dena jaa'iz hai magar begair kisi shar'ee wajah ke sakht mana hai. Huzur Sallallohu alaihe wasallam ne farmaya ki: Tamaam halaal chizon me Allah ke yahan sab se ziyadah na-pasandida chiz talaq hai. (Abu Dawood, Hadees No. 2178)

Mas'ala: Agar aurat samjhaane ke baad bhi namaaz wagairah jo farz aur wajib hain nahi padhti to use talaq de dena behatar hai.

Mas'ala: Agar shauhar Naa'mard hai ya us par kisi ne jaadu kar diya ya koi aur wajah hai jis ki bunyaad par woh apni biwi se ham'bistari nahi kar sakta ho aur na hi thik hone ki koi surat nazar aati ho to us surat me Talaq de dena wajib hai, Aurat chahti ho us ke baad bhi woh

talaaq nahi deta to gunah'gaar hoga. **Mas'ala:** Talaaq 3 tarah ka hota hai. **(1)** Talaaq Raj'ee, Talaq-e-Raj'ee ka matlab ye hota hai ki apni biwi ko saaf saaf lafz bol kar talaaq de jaise ki "Main ne tumhe talaaq diya. Ya main ne tumhe chhood diya wagairah. To is ka hukm ye hai ki agar iddat ke andar miyan biwi raazi ho jaae aur shauhar apni biwi ko louta le. Munh se bol kar ki main ne tumhe lautaya ya kuchh aisa kaam kar ke jis se loutaana samjha jaae jaise shahwat ke saath rukhsaar ya thodi wagairah ko choom kar ya aur bhi kisi tarah se apni riza mandi ka izhaar karde. To ab phir se nikaah karne ki zarurat nahi jaise pehle rahte the ab bhi rahe. Haan is se sirf itna hoga ki har mard ko 3 talaaq ka haq hota hai ab us ke pass 2 hi rahenge aur aainda agar woh do talaaq bhi dega to 3 puri ho jaaegi aur us par 3 talaaq ka hukm lagega. Aur agar iddat ke andar shauhar raazi nahi hua to jaise hi iddat ke din khatam honge waise hi aurat us ke nikah se nikal jaaegi aur use ekhtiyar hoga ki woh jahan chaahe apni shaadi kare. Aur agar pahla shauhar phir se nikah karne ko kahe to aurat ki marzi par hai chaahe to uski baat maan kar usi se kar le aur chaahe to dusre se kare. Pahle hi se karne ke liye use koi majboor nahi kar sakta. **(2)** Talaaq Baa'in, Talaq-e-baa'in ka matlab ye hota hai ki koi shakhs apni biwi ko aise alfaz se talaaq de jis se fauran chhod dena samajh me aata ho jaise ki ye kah de ki "To Mujh par ek dum haraam hai" Ya Kinaya yani aise alfaz ke zari'ye talaaq de jis ke andar talaaq ke elawah aur bhi maane ki gunjaa'ish ho jaise kisi ne kaha ki "Dafa ho ja" To iska matlab ye bhi ho sakta hai ki woh apni zindagi se dafa hone ke liye kah raha hai. Aur ye bhi ho sakta hai ki us waqt apni nazar ke saamne se hatne ke liye kah raha ho. isi liye aise alfaz jab tak talaaq ki niyat se nahi bole to talaaq nahi hoti hai. bahar haal aise alfaz se talaaq dene ko talaaq-e-baa'in kahte hain. Is ka hukm ye hai ki is ki wajah se aurat nikaah se nikal jaati hai. Ab agar phir se saath me rahna chahta hai to dubarah nikaah karna hoga. Aur agar aurat us ke elawah se nikaah karna chahti hai to mard ko use rokne ka koi haq nahi. Lekin dusre se iddat ke khatam hone ke baad hi nikaah kar sakti hai us se pehle nahi. **(3)** Talaaq-e-Mugallaza. Talaaq-e-Mugallaza ka matlab hota hai kisi bhi tarah 3 talaaq de dena. Ek ek kar ke 3 mahine me 3 de ya ek saath ek waqt me 3 de. Is ka hukm ye hai ki jab kisi ne 3 talaaq de diya to ab woh us se us waqt tak dobarah nikaah nahi kar sakta jab tak ki

woh aurat kisi dusre se nikaah aur ham'bistari na kar le. Aur phir jab woh dusra aadmi mar jaae ya kisi wajah se talaaq na de de.

Note: Aaj kal kuchh log samajhte hain ki jab tak 3 talaaq na do biwi alag hi nahi hogi is liye woh bewaqufi se 3 talaaq de deta hain. Phir jab use ye mas'ala maloom hota hai ki ab to jab tak aurat ki dusre se shaadi nahi hogi aur woh talaaq nahi dega tab tak main us se dobarah shaadi kar ke nahi rakh sakta. To ek raat ke liye kisi ko tayyar kar ke us se shaadi kara deta hain aur phir woh use talaaq de deta hai. Ye Sakht galat hai. Huzur Sallallahu alaihe wasallam ne is tarah se halaala karne aur karwaane wali aurat par laanat farmaya hai. Is liye 3 talaaq wali aurat se jab bhi shaadi kare to hamesha rakhne ki niyat se kare aur uski zindagi ka sahaara ban-ne ke liye kare, Ek raat rakh kar talaaq de dene ke irade se na kare. Kyunki aise shakhs par uske nabi ki laanat barasti hai. Yaad rahe! Insaan jald mar kar apni qabar me pahunchne wala hai aur aakhirat ka azaab bada sakht hai.

Mas'ala: Talaaq gusse me de ya mazaq me, Hosh-o-hawas me de ya sharaab wagairah ke nashe me doob kar talaaq ho jaaegi.

Mas'ala: Talaaq padne ke liye biwi ka saamne maujood hona zaruri nahi hai. Aur munh se bol kar dena bhi zaruri nahi hai likh kar bhi talaaq dene se talaaq ho jaaegi.

Halaal Kamaai karna.

Hadees: Huzur ﷺ ne farmaya ki: Halaal kamaai karna faraaiz (Namaz, Roza, Haj aur zakat) ke baad ye bhi ek fariza hai. (Sho'abul imaan, Vol:6, Page No.420)

Hadees: Hazrat-e-Kaab bin Ajra radhi allaho anho bayan karte hain ki: Sahaba-e-Kiraam ne ek mazboot aur phurtele jawan ko dekha jo rizq haasil karne ke liye daur dhoop kar raha tha to Sahaba ne kaha: Kitna achchha hota ki ye shakhs Allah ke raaste me aisi mehnat karta. To Aap ﷺ ne farmaya ki: Agar ye shakhs apne chhote bachcho ya apne maa baap ya khud apni paak-daamni ke liye rizq ki talaash me daur dhoop kar raha hai taaki ise kisi dusre ke saamne haath na phailaana pade to iski mehnat Allah ke raaste hi me hai. Aur agar ye is liye mehnat kar raha hai ki maal ziyadah ho jaane par logo ke saamne fakhr karega to iski mehnat shaitaan ke raaste me hai. (At-Targeeb wat-Tarheeb, Vol:3, Page No.42, Hadees No.10)

Hadees: Hazrat-e-Abdullah bin Abbas radhi allaho anho bayan farmate hain ki: Huzur ﷺ ke saamne Quran sharif ki ye aayat padhi

gayi “Aye logo!Khaao jo kuchh zameen me Halaal aur paakiza hai” (Surah Baqra,Aayat No.168) To Hazrat-e-Saad bin Abi Waqqas ne khade ho kar arz kiya:Ya Rasoolallah ﷺ ! Mere liye Allah Ta’ala se dua kar dijiye ki woh mujhe “Mustajabud-da’waat” (Yani aisa aadmi jis ki har dua qabool ho) bana de.To nabi kareem ﷺ ne farmaya ki:Aye Saad!Tum apni Giza (Khaane) ko (Aisa) paakiza (Kar lo ki usme zara bhi haram ki milaawat na ho) to tum “Mustajabud-da’waat” ho jaaoge.Us zaat-e-Paak ki Qasam jis ke qabze me meri jaan hai!Beshak jab banda haram ka ek luqma apne pet me daalta hai to 40 din tak uska koi amal qabool nahi kiya jaata.Aur jis ka gosht haram se pala badha ho jahannam ki aag hi uska ziyadah haqdaar hai.(Al-Mujamul Ausat,Vol:5,Page No.34,Hadees No.6495)

Hadees: Huzur ﷺ ne farmaya ki:Jo banda haram maal haasil karta hai.Phir agar woh sadqa karta hai to uska sadqa qabool nahi hota aur agar kharch karta hai to usme barkat nahi hoti aur agar use chhod kar mar jaata hai to ye uske liye jahannam me jaane ka saamaan hota hai. (Musnad-e-Ahmad,Vol:2,Page No.33)

Upar bayan ki hui hadeeso se maloom hua ki Halaal rizq talaash karna aur Haraam rizq se bachna har musalman ke liye zaruri hai.Rahi baat ye ki ham Halaal rizq aur halaal maal-o-daulat kaise haasil Karen? To uska jawab ye hai ki dunya me Maal-o-daulat kamaane ke bahut se zariye Allah Ta’ala ne banaya hai.Un me se kuchh ye hain. (1) Dusre ke liye kaam kar ke Maal-o-daulat kamaana chaahе woh Office ke job hon ya dusre ki bakriyan charaana ya dusro ke kapde dhulna wagairah.(2) Dusre ko Hunar sikha kar daulat kamaana. Chaahе woh Computer sikha kar ho ya kursi aur table bana ne ka tariqa sikha kar ho.(3) Apni jaan-kaari ko likhna aur kitab bana kar chhaapna aur bech kar daulat kamaana. Iske elawah aur bhi bahut saare zariye hain jin se maalo daulat kamaaya jaa sakta hai.Jiase zameen se anaaj ugaana,Kapda bun-na,Silaai karna aur logo ke baal kaatna wagairah.Lekin maal-o-daulat kamaane ka sab se barkat wala aur achchha zariya Tijaarat (Business)hai.Kyunki Huzur ﷺ ne isi ko apne liye ekhtiyar farmaya.Aur ek hadees me hai ki:Allah Ta’ala ne rizq ke 10 hisse kiye to 9 hissa rizq Tijaarat me rakha aur 1 hissa sab me.Is liye agar musalman is zariye ko sunnat samajh kar achchhi niyat ke saath apnaata hai to ye sirf ek peshha nahi balki Ibaadat hogi.

Lekin Tijaarat shuru karne se pahle har musalman ko ye jaan lena chaahiye ki isme hamare liye kya karna jaaiz aur halaal hai aur kya baate haram hain. Kya tariqa sahi hai aur kya galat hai? Hamare Nabi ﷺ ne hame kya karne ko kaha aur kis chiz se roka hai? Taaki uski kamaai me bhi barkat ho aur Allah ke azaab se bhi bacha rahe. Aur apni Tijaarat ki bunyaad Huzur ﷺ ke sikhaae hue tariqe par rakh sake. Huzur ﷺ ne Tijaarat ke jo bunyaadi usool bayan farmaya un me se kuchh ye hain.

1:Saamaan bechte waqt jhoot na bole: Jhoot bolna har haal me bade gunaaho me se hai. Aur aise shakhs par Allah ki laa'nat barasti hai. Aam taur se log ye samajhte hain ki business me jhoot bol sakte hain. Ye sakht na-daani aur bewaqufi hai. Huzur ﷺ ne farmaya ki: 3 tarah ke logo se Allah Ta'ala baat nahi karega aur na hi un ki taraf dekhega aur na-hi unko gunaho se paak karega aur un ke liye dard-naak azaab hoga. Woh teen tarah ke log ye hain. 1:Ghamand se kapda latkaane wala. 2:Kisi ko kuchh de kar ehsaan jatlaane wala. 3:Jhooti qasam khaa kar apna saamaan bech dene wala. (Sahi Muslim, Hadees No.171) Is liye musulmano ko chaahiye ki har haal me sach hi bole aur khaas kar business ke maamle me. Kyunki Huzur ﷺ ne farmaya ki sachcha business men qayamat ke din nabiyo, siddiqo aur shaheedo ke saath hoga. (Tirmizi, Hadees No.1213)

2:Logo ko dhoka na de: Huzur ﷺ baazar me ek gall eke dher ke paas se guzre to usme apna haath Mubarak daala to andar bhige hue galle the. To Aap ﷺ ne farmaya ki: Aye galle wale! Ye kya hai? Us ne arz kiya ki: Is par baarish ka paani pad gaya tha. Aap ﷺ ne farmaya ki: To ne bhige hue ko upar kyun nahi rakha ki log dekhte. Jo logo ko dhoka de woh ham me se hai hi nahi. (Sahi Muslim, Hadees No.164)

3:Apne saamaan ka aib na chhupae: Huzur ﷺ ne farmaya ki jab koi shakhs apna saamaan beche jis me aib ho to jab tak us aib ko bayan na karde us ka bechna halaal nahi. (Ibn-e-Maajah, Hadees No.2246) Aur Aap ﷺ ne farmaya ki: Jis ne kisi aib wali chiz ko begair bataae hue bech diya (To jab tak woh saamaan rahega) Woh bechne wala Allah ki naraazgi me rahega aur farishte us par laa'nat karte rahenge. (Ibn-e-Maajah, Hadees No.2247)

4:Sachchi Qasam bhi khaane se parheez Karen: Huzur ﷺ ne farmaya ki: Kharidne aur bechne me ziyadah qasam khaane se parheez

karo kyunki is se saamaan to bik jaata hai magar barkat khatam ho jaati hai.(Sahi Muslim,Hadees No.133)

5:Apne saamaan ki बहुत ziyadah taarif na kare:Huzur ﷺ ne farmaya ki:Tamaam kamaaiyo me sab se ziyadah paakiza kamaai un taajiro ki hai ki jab woh baat kare to jhoot na bole aur jab un ke paas amanat rakhi jae to khayanat na kare aur jab wada kare to uske khilaaf na kare aur jab kisi chiz ko kharde to uski buraai na kare aur jab apni chiz beche to uski बहुत ziyadah taarif na kare aur un par kisi ka aata ho to dene me dheel na de aur jab un ka kisi par aata ho to lene me sakhti na kare.(Sho'abul Imaan,Hadees No.4854)

Yaad rakhe!Insaan ki thodi si halaal kamaai barkat ka zariya hai aur बहुत saari bhalaai ka raasta hai.Jab ki haram rozi insaan ke liye dono jahaan me halaakat aur barbaadi ka zariya hai is liye Tijaarat karne walo ko hamesha sachchaai aur imaan-daari ke raaste par chalna chaahiye. Aur apni tijaarat ko mukammal taur se Islaami usoolon ke mutaabiq rakhna chaahiye.

Kharid-o-Farokht Ke Ahkaam-o-Masaail

Mas'ala: Kharidne aur bechne ke sahi hone ke liye kuchh sharten hain agar woh nahi hongy to kharidna aur bechna sahi nahi hoga.Woh sharten ye hain.(1) **Bechne aur kharidne wale ka aqal wala hona.** To agar paagal ya बहुत chhote bachche jin ko soojh boojh nahi hoti usne becha ya kharida to ye sahi nahi. (2) **Bechne aur kharidne wale ka alag alag hona.**Yani ek hi shakhs bechne wala bhi ho aur khud hi kharidne wala bhi ho,Aisa nahi ho sakta.Haan magar baap ya woh shakhs jis ke andar me kisi ne apne bachche ko kar ke inteqaal kar gaya ho.To ye log apne na-baalig bachche ke saamaan ko beche aur khud hi kharide,Ya apna maal un se biche aur unki taraf se khud hi kharide.Isi tarah Qaazi jo ek yateem ke saamaan ko dusre yateem ke liye beche,In sab surato me ek hi shakhs kharidne aur bechne wala hai magar ye jaaiz hai,lekin is me shart hai ki jin yateem ya na-baalig bache ka saamaan bech raha hai (aur khud hi kharid raha hai) un ka khula hua faaida honi chaahiye.(3) **Ijaab aur Qabool me mowafiqat hona.**Yani Bechne wale ne jis chiz ke baare me kaha ki main ne ye saamaan becha itne rupiye me,Kharidne wala usi chiz ko qabool kare. To ye sahi hoga.Aur agar usne dusri chiz ko qabool kiya ya jis chiz ko bechne wale ne becha, kharidne wale ne us chiz ke kuchh ko qabool kiya ya jitna daam bola gaya us se kam me qabool kiya to ye maamla

sahi nahi hoga. Haan agar kharidne wale ne kaha ki main aap ka ye saamaan 110 rupiye me kharida aur bechne wale ne sirf 100 rupiye me qabool kiya to ye jaaiz hai. **(4) Ijaab aur Qabool ka ek majlis me hona.** **(5) Har ek ka dusre ki baat sun-na.** To un me se agar kisi ne nahi suna to maamla nahi hua. **(6) Mabi=** Yani jis chiz ko becha jaa raha hai us ka maujood hona, Maal-e-Mutaqwwim (aisa maal jis ki kuchh qimat ho) hona, Mamlook hona aur uska Maqdoorut tasleem hona (yani jisko saamne wale ke hewaale karne ki taaqat ho.) zaruri hai.

Mas'ala: Musalman ke liye Khoon aur murdaar maal nahi, Aur sharaab aur khinzeer maal-e-mutaqwwim nahi hai isi liye iski kharid-o-farokht jaaiz nahi hai. **Mas'ala:** Jaanwar ke pet me maujood bachche ki kharid-o-farokht jaaiz nahi hai isi tarah than ke andar maujood doodh aur phal ke hone se pahle phal wagairah ki kharid-o-farokht jaaiz nahi hai. **Mas'ala:** Zameen me jo ghaas lagi hai uski kharid-o-Farokht nahi ho sakti agarche woh apni zameen ho kyunki who mamlook nahi hai. Isi tarah nahar ya kuwe ka paani aur jangal ki lakdi aur shikaar ki jab tak isko qabze me nahi kiya jaae woh uska maalik nahi hai. **(7) Kharid-o-Farokht waqti na ho.** Agar kisi ne koi saamaan ek khaas waqt ke liye becha ya kharida to ye sahi nahi. **(8) Samaan aur uski qimat is tarah maloom ho ki jhagde ki gunjaish na ho.** To agar dono me se koi ek maloom hai magar usme jhagde ki gunjaish hai to aisa kharid-o-Farokht bhi sahi nahi. Jaise koi kahe ki main ne is rewar me se ek bakri bechi ya isko main ne waajebi daam par becha wagairah.

Mas'ala: Jab bechne wale ne kaha ki main ne ye saamaan becha aur kharidne wale ne ye kah diya ki main ne kharida. To ab dono me se kisi ke liye jaaiz nahi hai ki apni baat se phir jaae. Ab zaruri hai ki bechne wala saamaan de aur kharidne wala uski qimat ada kare.

Khiyaar-e-Shart: ka matlab ye hota hai ki kharidne aur bechne wala aapas me apne liye ekhtiyar rakh le ki ham kisi se mashwara karenge ya khud hi gaur-o-fikr karenge samajh me aaya to thik nahi to koi baat nahi. Aisa karna jaaiz hai. Lekin ye ekhtiyar ziyadah se ziyadah 3 din tak ke liye ho sakti hai us se ziyadah nahi.

Khiyaar-e-Aib: Agar saamaan me aib ho to usko bata dena zaruri hai aur chhupaana gunaaah hai. Agar kisi ne nahi bataya aur use kharidne ke baad maloom hua to kharidne wale ko ye haq hai ki woh use

waapas karde. Isi ko Khiyaar-e-Aib kaha jaata hai. **Mas'ala:** Khiyaar-e-Aib ke liye ye zaruri nahi hai ki woh kharidte waqt ye kaha ho ki aib hoga to waapas kar denge, Kaha ho ya nahi kaha ho har haal me use ye ekhtiyar haasil hoga. **Mas'ala:** Samaan me aib hai ye kharidne wale ko pahle se bhi maloom nahi tha aur kharidte waqt bhi maloom nahi hua baad me maloom hua, Aib kam ho ya ziyadah chaahe to pura waapas kar de aur chaahe to rakh le, Ye nahi ho sakta ki saamaan rakh le aur daam kam kar de. **Mas'ala:** Agar saamaan par qabza karne se pahle use maloom ho gaya to is maamle ko aur apni baat ko khatam kar de. Aur bechne wale se ye kah de ki ham ne jo maamla kiya tha us ko main khatam karta hun. To khatam ho jaaega chaahe bechne wala raazi ho ya na ho. **Mas'ala:** Khiyaar-e-Aib ke liye 4 baaten shart hain. **1:** Saamaan ke andar aib maamla karte waqt ho ya baat chit mukammal hone ke baad us par qabza karne se pahle woh aib paida hua ho. Agar qabza karne ke baad aib paida hua to kharidne wale ko ekhtiyar nahi hoga. **2:** Kharidne wale ne us par qabza kar liya to qabze ke baad bhi woh aib ho agar aib baaqi nahi raha to ekhtiyar bhi baaqi nahi rahega. **3:** Kharidne wale ko kharidte waqt ya qabza karte waqt aib maloom na ho. Agar aib wala jaan kar bhi kharida ya qabza kiya to use ye ekhtiyaar nahi hoga. **4:** Bechne wale ne bechte waqt hi kah diya ho ki agar aib hoga to main zimmedaar nahi phir bhi kharida aur aib nikal aaya to bhi ekhtiyaar nahi hoga.

Khiyaar-e-Royat: Agar kisi ne koi saamaan begair dekhe hue kharida aur dekhne ke baad pasand nahi aaya to Islami etebaar se use ye haq haasil hai ki woh apni baat khatam kar de. Isi ko Khiyaar-e-Royat kahte hain. Huzur ﷺ ne farmaya ki: Jis ne koi aisi chiz kharidi jise usne nahi dekha to dekhne ke baad use ekhtiyaar hai chaahe to le le aur chaahe to chhod de. (Sunan Daar-Qutni, Vol:3, Page No.5)

Mas'ala: Khiyaar-e-Royat ke liye koi waqt fix nahi hai ki itna waqt guzar jaaega to ekhtiyar khatam ho jaaega balki ye dekh lene par hai do ghante me dekhe ya do din me aur dekh lene ke baad maamla khatam kar dene ka ekhtiyar us waqt tak rahta hai jab tak ki kisi tarah uski rizamandi na paai jae.

Bai-e-Sarf: (Exchanging) ke liye chand sharten hain.

1: Sona sone ke badle becha ya Chaandi chaandi ke badle becha, Yani dono taraf ek hi tarah ki chiz hai to us surat me ye shart hai ki dono wazan me barabar ho aur dono par usi majlis me qabza kare warna to

najaaiz hoga. Aur is surat me khara aur khota hone ka bhi lehaaz nahi hoga yani ki ye nahi ho sakta ki jidhar khara maal hai udhar kam ho aur khota ziyadah ho, Aisa karna sood hoga jo haram hai.

2: Agar dono taraf ek hi tarah ki chiz na ho jaise ek taraf sona ho aur dusri taraf chaandi to kami beshi me harj nahi lekin is me bhi dono par majlis hi me qabza karna zaruri hai.

3: Agar sona ya chaandi paiso se kharida to ek par qabza zaruri hai.

Bai-e-Salam: Jis kharid-o-Farokht me Qimat ka fauran dena zaruri ho use bai-e-salam kahte hain. Is ki bhi kuchh sharten hain.

1: Maamle me khiyaar-e-Shart kisi ke liye na ho. 2: Samaan ki jo qimat ada karega uski tafseel bataana ki ham qimat ke taur par rupiya de rahe hain ya chaandi ya sona ya aur koi saamaan. Jis chiz ko qimat me ada karni hai agar woh wazan ya naapne wali chiz hai ya ginti karne wali to uska pura wazan aur puri ginti bhi bataana zaruri hai.

3: Saamaan kab, kahaan aur kis jagah milegi ye bhi final karna zaruri hai. **Mas'ala:** Agar kisi ne naye Gehon me salam kiya aur abhi woh paida bhi nahi hue hain to ye najaaiz hai. **Mas'ala:** Jaanwaro me bai-e-Salam durust nahi hai. **Mas'ala:** Machhli me salam jaaiz hai lekin uski qism ka bayan zaruri hai aur saath uski miqdaar ka bhi wazan ke etebaar se ginti se nahi.

Shirkat aur Muzaarebat: Sleeping partner ship ko "Muzaarebat" kahte hain yani aisa kaar-o-baar jis me ek taraf daam ho aur ek taraf kaam. Jaise hamare nabi ﷺ ne elaan nabawat se pahle Hazrat-e-Khadija radhi allaho anho ke saath kiya. "Shirkat" yani aisa kaar-o-baar jis me do ya do se ziyadah log apni ponji lagae aur nafa aapas me tay hui baato ke mutabiq baant le.

Mas'ala: Shirkat aur muzaarebat me nafa hamesha fisd% ke etebaar se honi chaahiye barabar ho ya kam-o-besh. **Mas'ala:** Shirkat ki surat me nuqsan dono ke sarmaya(capital) ke etebaar se ho. **Mas'ala:** Shirkat aur muzaarebat me nafa ka dono me barabar hona zaruri nahi kam aur ziyadah bhi ho sakta hai. **Mas'ala:** Muzaarebat me nuqsan sirf maal wale (investor) ka hoga muzaarib ka nahi.

Credit Card ka hukm: Aam taur se credit card ke istemaal ke do maqsad hote hain. Ek maqsad hota hai Bank se qarz lena aur dusra maqsad hota hai is ke zariye se saamaan wagairah kharidna.

Mas'ala: Credit card ke zariye qarz lene ki surat me asal raqam (amount) ki waapasi ke saath kuchh extra raqam bhi sood ke taur par

Bank ko dena padta hai. Is liye is ke zariye qarz lena durust nahi hai. Haan! Ijaazat ki ek surat ye hai ki is ke zariye qarz lene se income-tax se bachaao ho aur ye bachat sood ke taur par bank ko di jaane wali raqam se ziyadah ho. **Mas'ala:** Credit card ke zariye saaman kharidne ki surat me saamaan ki qimat Bank ada karta hai aur phir Bank woh raqam Card Holder se leta hai. Aur Bank us ke liye ek waqt fix karta hai ki agar itne dino jaise 25 ya 30 din me agar Card holder Bank ko qimat chukka dega to us se extra kuchh bhi nahi liya jaaega lekin agar itno dino ke baa dada karega to asal amount ke saath kuchh extra bhi dena padega. To agar koi shakhs ye yaqeen rakhta hai ki ham fix time ke andar Bank ko begair kuchh extara diye hue waapas kardenge to uske liye Card ke zariye kharidaari karna jaaiz hai nahi to nahi.

Note: Kisi Muslim Card Holder aur Muslim Bank ke darmiyan aisa maamla karna jaaiz nahi hai.

Bai-e-Makrooh: Mas'ala: Juma ki pahli azaan se le kar khatam namaaz tak kharid-o-farokht karna makroh-e-tahrimi hai. Haan! Woh log jin par juma wajib nahi jaise auraten to un ki kharid-o-farokht me karaahat nahi. **Mas'ala:** Najash makrooh hai Huzur ﷺ ne is se mana farmaya. Najash ka matlab ye hota hai ki koi aisa shakhs jo khud kharidne ka iraada nahi rakhta hai saamaan ki qimat badhaae taaki kharidne wale logo ko shauq ho aur woh qimat se ziyadah de kar kharid le. Ye haqiqat me kharidne wale ke saath ek dhoka hai jaisa ki kuchh dokaan-daaro ke yahan is tarah ke aadmi lage rahte hain. Aur woh gaahak ko dekh kar kharidaar ban jaate hain aur daam badhaate hain aur un ki is harkat se gaahak dhoka khaa jaata hai. **Mas'ala:** Bechne aur kharidne wala ek daam par raazi ho gaye ab sirf saaman utha kar daam dena baaqi hai ab dusra shakhs daam badha kar usi chiz ko lena chaahata hai ya daam utna hi dega magar dokaan-daar se uski dosti hai ya koi bada aadmi hai to ek shakhs se qimat final kar lene ke baad dusre ko dena mana hai. **Mas'ala:** Ehtekaar yani galla rokna mana hai aur aisa karna sakht gunaah hai. Uski surat ye hai ki jab galla sasta ho to kharid kar rakh le aur beche nahi balki rok kar rakh le aur jab log galle ke liye parishaan ho jaaen to khoob mahnga kar ke beche.

Note: Galla ke elawah dusri chizo me ehtekaar nahi hota.

Mas'ala: Jo log raaste par kharid-o-farokht karte hain, Agar raasta chauda hai aur iski wajah se raasta chalne walo par koi tangi nahi hoti hai to koi harj nahi. Aur agar takleef hoti hai to aise logo se kharidna

nahi chaahiye ki ye gunaaah par madad karna hai kyunki jab koi kharidega nahi to woh baithega bhi nahi.

Kharid-o-Farokht me Shart ka bayan: Agar kisi ne bechne ya kharidne me aisi shart lagaya jo honi hi chaahiye jaise kharidne wale ne ye shart lagaya ki saamaan par fauran qabza dilaana hoga ya is ka aur koi haq-daar nikal gaya to mera paisa mujhe waapas karna hoga. Ya aisi shart lagaya jo munaasib hai, Jaise kharidne wala kahe ki main qimat baad me ada karunga to bechne wala kahe ki main is shart par saamaan bechunga jab ki aap koi chiz zamaanat ke taur apni koi chiz mere paas rakhe. Ya aisi shart rakhi jis par musalmano ka aam taur se chalan hai jaise bahut saari chizen kharidte waqt ye shart lagaa liya jaata hai ki agar kharaab hua to aap ko bana kar dena hoga. To is tarah ki sharten jaaiz hain. Lekin koi aisi shart jo maamle ke taqaaze ke khilaaf ho to woh faasid hai aur baie ko bhi faasid kar dega.

Murattib: Maulana Md Abrar Alam Misbahi

DAWAT-E-QURAN

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