

Paidaaish

Bachcho ki paidaish Allah Ta'ala ki ek badi nemat hai. Hame chaahiye ki ham is mauqe se who tamam kaam karen jo hamare Nabi ﷺ ne bataya. Woh kaam ye hain.

(1)Kaan me azaan aur iqamat dena:Hadees sharif me hai ki Jab Hazrat-e-Imam Hasan radhi allaho anho paida hue to Aap Sallallaho alaihe wasallam ne un ke kaan me azaan diya.(Tirmizi,Hadis No.1514)

(2)Hazrate Imam Husain radhi Allaho anho se riwayat hai ki: Huzur Nabi kareem ﷺ ne farmaya:Jis ke yahan bachche ki paidaaish ho woh uske daahine kaan me azaan aur baai kaan me iqamat kahe,Uski barkat se **umme sibyan** (bachcho ki mirgi) nuqsaan nahi pahunchaaegi.(Masnad-e-Abu Ya'la,Hadees No.6780)

(2)Kisi parhezgaar shakhs se ghutti dilwana:(Yani khajur ya koi mithi chiz chabwa kar bachche ko chataana.)Hazrat-e-Fatima binte Munzir radhi allaho anha bayan karti hain ki:Jis waqt Hazrat-e-Asma radhi allaho anha hijrat ki to woh hamal se thi.Aur Hazrat-e-Abdullah bin Zubair un ke pet me the.Jab woh Quba pahunchi to Hazrat-e-Abdullah paida hue.To woh us bachche ko ghuththi dilaane ki garz se Huzur Sallallaho alaihe wasallam ki khidmat me le kar aai.Aur un ko Huzur ki godh me rakh diya.To Aap Sallallaho alaihe wasallam ne khajur mangwaya Aur us ko chaba kar us bachche ke muh me apna lu'aabe-Dehan daal diya.To jo chiz us bachche ke pet me sab se pahle pahunchi woh Aap Sallallaho alaihe wasallam ka lu'aab tha.Phir Huzur Sallallaho alaihe wasallam ne us bachche par haath phera aur un ke haq me dua farmaya aur un ka naam Abdullah rakha.(Sahi Muslim,Hadees No.2146)

Sahaba-e-kiram ke yahan jab bachcho ki wiladat hoti to woh apne bachcho ko Huzur Nabi kareem ﷺ ke paas laa kar unhi ghutti dilaya karte the,Jaisa ki Hazrat-e-Aaisha siddiqa radhi allaho anha bayan karti hain ki: Huzur Nabi kareem ﷺ ke paas laaya jaata to Aap ﷺ un ke liye barkat ki dua farmate aur ghutti dete.(Sahi Muslim,Hadees No.2147) Is liye hame bhi ghutti dilana chaahiye,Lekin ye kaam kisi nek muttaqi aur parhezgaar shakhs se karaae.

(3)Achchha naam rakhna:Huzur Sallallaho alaihe wasallam ne irshad farmaya ki:Qayamat ke din tum ko tumhare aur tumhare baapo ke naam se bulaya jaaega.Is liye achhchhe naam rakho.(Abu Dawood, Hadis No.4948)

Mas'ala:Agar kisi wajah se kisi ka bura naam rakha jaa chuka ho to us ka naam badal dena chaahiye.Kyunki Aap Sallallaho alaihe wasallam bure naamo ko badal diya karte the.(Sahi Muslim,Hadis No.2139)

Mas'ala: Agar bachcha maa ke pet hi se mara hua paida ho to us ka naam

rakhne ki zarurat nahi. Aur agar paida ho kar mar gaya to dafan karne se pehle naam rakh dena chaahiye. (Islami akhlaq-o-Aadaab, Page No.153)

Hadees: Huzur Nabi kareem ﷺ ne farmaya ki: Tumhare naam me Allah ko sab se ziyadah pasand naam “Abdullah aur Abdur-Rahman” hai. (Sahi Muslim, Hadees No.2132)

(4) Aqiqa karna. Behtar ye hai ki bachche ki paidaish ke 7wi din aqiqa kare. Sar ke baal mundwae aur baalo ke wazan ke barabar chaandi sadqa kare.

Hazrat-e-Ali radhi allaho anho bayan karte hain ki: Huzur Sallallaho alaihe wasallam ne Hazrat-e-Imam Hasan radhi allaho anho ki taraf se aqiqa me bakri zabah farmaya. Aur farmaya ki: Aye Fatima! Is ka sar mundao aur baal ke wazan ke barabar sadqa karo. (Tirmizi, Hadis No.1519)

Mas’ala: Agar kisi wajah se 7wi din aqiqa nahi kar sake to jab bhi kare sunnat ada ho jaaegi.

Mas’ala: Aqiqa me ladke ki taraf se 2 jaanwar zibah kare. Aur ladki ki taraf se ek. Chaahe khassi kare ya bakri. Aur agar bade jaanwar me karna chaahta ho to ladke ki taraf se do hisse aur ladki ki taraf se ek hissa kare.

Mas’ala: Logo me jo ye mash’hoor hai ki aqiqa ka gosht bachche ki maa, baap, dada, dadi aur naana naani nahi kha sakti hain. Ye bilkul galat hai. Aqiqa ka gosht sab log khaa sakte hain.

(5) Khatna karna: Khatna karna sunnat hai. Huzur Sallallaho alaihe wasallam ne farmaya ki: 5 chizen fitrat yani pahle ke ambiya ki bhi sunnat hai. (1) Khatna karna. (2) Naaf ke niche ke baal mundna. (3) Moochhe past karna. (4) Nakhun kaatna. (5) Bagal ke baal banana. (Sahi Muslim, Hadis No.257)

(6) Ladkiyo ke kaan aur Naak chhedwana: Hazrat-e-Abdullah bin Abbas radhi Allaho anho bayan karte hain ki: Huzur Nabi kareem ﷺ Eid ke din do rik’at namaz ada farmaya, Aur na us se pahle koi namaz padhi aur na-hi baad me Phir Aap ﷺ Hazrat-e-Bilal radhi allaho anho ke saath aurato ki taraf aae aur un logo ko sadqa karne ka hukm diya to auraten apne kaan ki baaliyan aur haar nikaal kar hazrat-e-Bilal ki jhooli me daalne lagi. (Sahi Bukhari, Hadees No.964) Is hadees sharif se maloom hua ki Huzur ﷺ ke zamaane me sahabiya radhi allaho anhunna kaan wagairah chhedwa kar baaliyan pehanti thi aur Huzur ﷺ ne unhe mana bhi nahi farmaya is liye aurato ka kaan aur naak chhedwana jaaiz hai. Jab ki mardon ke liye aisa karna bilkul jaaiz nahi hai kyunki ye aurato se mushaabaht hoga aur aurato se mushabihat karne walo mardo par huzur ﷺ ne laanat farmaya hai.

Taalim

Hadees: Huzur Nabi kareem ﷺ ne Irshad farmaya ki: Ilm haasil karna har musalman par farz hai. (Ibn-e-Majah, Hadees No.224)

Ulma farmate hain ki is se muraad woh ilm hai jis ki raushni me banda apne Rab ki taraf se laazim kiye gaye ibaadato ko sahi tariqe se ada kar sake aur saath hi dunya me rah jin kaamo ko woh karta hai us me galti karne se bach sake. Woh log jo apne pyare Nabi ﷺ ki baat par amal karte hue deen ka ilm sikhte hain taaki woh achchhe aur bure, Jaaiz aur najaaiz, halaal wa haraam ko pehchaan le aur Allah wa Rasool ke bataae hue tariqe ke mutaabiq apni zindagi guzaare. Un logo ki badi fazilat bayan ki gayi hain.

Ilm Haasil karne ki Fazilat: (1) Hazrate Kaseer bin Qais kahte hain ki main Sahabi-e-Rasool Hazrat-e-Abu darda radhi allaho anho ke saath Damishq ki jaame masjid me baitha hua tha. Ek aadmi aaya aur kahne laga: Aye Abu Darda! Main Huzur ﷺ ke shahar Madina se ek hadees sikhne ke liye aap ke paas aaya hun, Mujhe khabar mili hai ki aap woh hadees Huzur ﷺ ke hewaale se bayan karte hain. Hazrate Abu Darda ne us shakhs se kaha: Aap ke yahan aane ka maqsad tijarat karna ya aur kuchh to nahi hai? Unhone kaha ki nahi. Tab Hazrate Abu Darda radhi allaho anho ne kaha: Main ne Huzur Nabi kareem ﷺ ko ye farmate hue suna ki: Jo shakhs ilm haasil karne ke liye kisi raaste par chalta hai, Allah Ta'ala us ke liye Jannat ke raaste par chalna asaan farma deta hai. Aur farishte ilm haasil karne wale se khush ho kar uske liye apne baazu bichha dete hain, Aasman, Zameen ki tamam makhloq yahan tak ki machhliya bhi paani me ilm haasil karne wale ke liye magfirat ki dua karti hai. Aur Aalim ki fazilat Aabid par aise hi hai jaise chaand ki fazilat tamam sitaaro par, Beshak Ulma hi Ambiya ke waaris hain, Aur ambiya ne kisi ko maal-o-daulat ka waaris nahi banaya balki unhone ilm ka waaris banaya, To jis ne ilm haasil kiya us ne Nabi ki waraasat se hissa paaya. (Tirmizi, Hadees No.2682) (2) Huzur Nabi kareem ﷺ ne farmaya ki: Jo shakhs ilm haasil karne ke liye nikla, Woh Allah ke raaste me hai jab tak laut kar na aa jae. (Tirmizi Hadees No.2647) (3) Huzur Nabi kareem ﷺ ne farmaya ki: Tum me sab se behtar woh shakhs hai jo Quran sikhe aur sikhaae. (Ibne Majah, Hadees No.213) (4) Huzur Nabi kareem ﷺ ne farmaya ki: Jo ilm haasil karega, To ye uske pichhle gunaaho ka kaffarah ban jaaega. (Tirmizi Hadees No.2648) (5) Huzur Nabi kareem ﷺ ne farmaya ki: Allah Ta'ala jis bande ke saath bhalaai ka iraada fermata hai use deen ki samajh ata fermata hai. (Tirmizi Hadees No.2645) (6) Huzur Nabi kareem ﷺ ne farmaya ki: Sikhne aur sikhaane wale dono ko sawab milta hai, Un ke elawah baaqi logo me koi bhalaai nahi hai. (Ibne Majah, Hadees No.228)

(7) Hazrat-e-Abdullah bin Umar radhi allaho anho bayan karte hain ki ek din Huzur ﷺ apne ghar se nikle aur masjid me daakhil hue, Dekha ki logo ki do jama'at hai, Ek Quran ki tilawat aur zikr wa dua me mashgool the aur dusre ilm sikhne aur sikhaane me lage hue the, Aap ﷺ ne farmaya ki: dono jama'at neki ke kaam me hain, Ye log Quran padh rahe hain aur dua kar rahe hain, Agar Allah chaahe to inhe de aur chaahe to na de. Aur ye log ilm sikhne aur sikhaane me lage hue hain, Aur main ilm sikhaane wala bana kar bheja gaya hun, Phir aap ﷺ inhi logo ke saath baith gaye. (Ibne Majah, Hadees No.229) (8) Huzur Nabi kareem ﷺ ne farmaya ki: Jise is haalat me maut aai ki woh Islam ko baaqi rakhne ke liye ilm haasil kar raha tha to Jannat me uske aur ambiya-e-kiram ke darmiyan sirf ek darja ka farq hoga. (Sunan Daarmi, Hadees No.366) (9) Huzur Nabi kareem ﷺ ne farmaya ki: Allah ki kitab se ek aayat sikhna 100 rik'at namaz padhne se ziyadah behtar hai, Aur ilm ka ek baab sikhna 1000 rik'at namaz padhne se behtar hai. (Ibn-e-Majah, Hadees No.219)

Aalim-e-Deen ki Fazilat: (1) Huzur Nabi kareem ﷺ ne farmaya ki: Aakheri zamaane me Andheri raat ki tarah fitne honge, Aadmi subah ko momin hoga aur sham ko kaafir ho jaaega, Aur sham ko momin hoga aur subah ko kaafir ho jaaega, Log dunya ke samaan ke badle apna deen bechenge. Us fitne se wahi bach paaega jise Allah Ta'ala ilm ke saath zinda rakhega. (Sahi Muslim)

(2) Huzur Nabi kareem ﷺ ne farmaya ki: Aalim ki fazilat aabid par aise hi hai jaise meri fazilat mere sab se kam darja ke sahaabi par. (Tirmizi, Hadees No.2694)

(3) Huzur Nabi kareem ﷺ ne farmaya ki: Jab Qayamat ke din Ibaadat karne walo aur Allah ke raaste me jihaad karne walo se kaha jaaega ki Jannat me daakhil ho jao, To Ulma arz karenge, Hamaare sikhaane ki wajah se ye log ibaadat karne wale aur jihaad karne wale bane (Woh Jannat me gaye aur ham rah gaye) Allah Ta'ala Irshad farmaaega: Tum mere nazdeek mere kuchh farishto ki tarah ho, Tum shafa'at karo, Tumhari shafa'at qabool hogi, To woh logo ke liye shafa'at karenge (Aur un ki shafa'at se aur bahut saare log Jannat me jaaenge) Phir who Jannat me daakhil honge. (Ithaafus-saadatul Muttaqeen, Vol:1 Page No.162)

Is ke elawah aur bahut saari fazilaten ilm sikhne aur sikhaane wale ki bayan ki gayi hain. Is liye har musalman ko chaahiye ki woh in fazilato ko haasil karne ke liye khaalis Allah ko raazi karne ki niyat se apne deen ka ilm sikhe. Kyunki jo log deen ka ilm dunya kamaane, Ulma se muqaabla karne, fakhr karne ya aur kisi niyat se sikhte hain unhe ye fazilat haasil nahi hoti aur woh Allah ke azaab ka haqdaar hote hain. Huzur Nabi kareem ﷺ ne farmaya ki: Jo shakhs ilm Allah ko raazi karne ke elawah aur kisi maqsad ke liye sikha to woh shakhs apna thikaana Jahannam me bana le. (Tirmizi, Hadees No.2655)

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 chaahe woh Office ke job hon ya dusre ki bakriyan charaana ya dusro ke kapde dhulna wagairah. (2) Dusre ko Hunar sikha kar daulat kamaana. Chaahe 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 pesha 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: Samaan 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 jatlane wala. 3: Jhooti qasam khaa kar apna saamaan bech dene wala. (Sahi Muslim, Hadees No. 171) Is liye musalmano 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 galle ke 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 nahai hai. (Sahi Muslim, Hadees No. 164)

3: Apne saamaan ka aib na chhupaae: 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 parhez Karen: Huzur ﷺ ne farmaya ki: Kharidne aur bechne me ziyadah qasam khaane se parhez karo kyunki is se saamaan to bik jaata hai magar barkat khatam ho jaati hai. (Sahi Muslim, Hadees No. 133)

5: Apne samaan ki bahut 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 amaanat 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 bahut 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 bahut 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.

NIKAH

Nikah ek badi barkat wali chiz hai, Ye insaan ko bahut saari buraaiyo aur gunaho se bachaati hai aur saath hi use Rab ke qareeb karne ka zariya bhi banti hai. Isi liye pahle ke ambiya-e-Kiraam aur Hamare Nabi ﷺ ne nikah farmaya aur ise apni sunnat Qarar diya aur farmaya ki: Jo meri sunnat se munh phere woh ham me se nahi hai. (Ibn-e-Majah, Hadees No. 1846) Aur Aap ﷺ ne iski fazilat bayan kar ke apni ummat ko bhi nikah karne par ubhaara.

Hadees: Huzur Nabi Kareem ﷺ ne farmaya ki: Aye Jawano! Tum me se jo nikaah karne ki taaqat rakhta hai woh nikah kar le kyunki ye nigaaho ko nicha rakhta hai aur sharamgaah ki hifazat karta hai (Yani nazar ko bahakne aur sharamgaah ko be-lagaam hone se bachata hai) Aur jo taaqat nahi rakhta ho (Woh shahwat ka zor todne ke liye) Roza rakhe. (Sahi Bukhari, Hadees No. 1905)

Hadees: Huzur Nabi Kareem ﷺ ne farmaya ki: Jo shakhs Allah Ta'ala se paak aur saaf ho kar milna chahta hai woh azaad auraton se nikah kare. (Ibne Majah, Hadees No. 1862)

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

Nikaah kin auraton se karna durust hai? Kuchh auratein hain jin se nikaah karna haraam hai. Woh ye hai. (1) Maa, Dadi, Nani wagairah yani woh tamam auratein jin ki aulad me hai. (2) Beti, Puti, Nawasi wgairah yani jo auartein us ki aulaad me hai. (3) Bahan, chahe haqiqi bahan ho ya sauteli. (4) Phuphi. (5) Khala. (6) Bhatiji. (7) Bhanji. (8) Doodh pilane wali maa. (9) Doodh ke rishte se bahan. (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) 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. (Is Mas'ale ki tafsili jaankari ke liye Bahar-e-Shari'at Hisaa 7/page No. 637 to 646 ka mutala kare.)

Nikah me kya dekhe aur kya nahi? Huzur Nabi Kareem ﷺ ne farmaya ki: Nikah 4 baaton ki wajah se kiya jaata hai (Yani nikah karne wale in ka lehaaz karte hain) 1: Maal-o-daulat. 2: Hasab yani gharaana aur beraad-dari. 3: Khoobsurati. 4: Deen-daari, To tum deen wali aurat ko tarjeeh do. (Sahi Bukhari, Hadees No. 5090)

Is hadees sharif se maloom hua ki hame nikah me aurat ki deen-daari ko bunyad bana na chaahiye. Kyunki ek deen-daar aurat hi apne shauhar ka haq ada kar sakti hai aur saath hi apni hone wali aulaad ki behtar tarbiyat kar sakti hai. Is ke khilaaf gair-deendaar aurat insaan ki barbadi aur ghar ko Jahannam bana deti hai. Isi liye Huzur ﷺ ne ek dusri hadees me samjhaate hue Irshad farmaya: Aurato se sirf uski khoobsurati ki wajah se shadi na karo, Kyunki ho sakta hai ki khoobsurati hi tabaahi aur barbaadi ki wajah ban jae, Aur auarto se unki maal-o-daulat dekh kar shadi na karo, ho sakta hai un ke maal aur Daulat unko sarkash aur bad-maash bana de, Balki tum aurato se un ki deendaari ki wajah se shadi karo. (Yaad rakho!) Ek kaan kati kaali londi jo deendaar ho ziyadah behtar hai. (Ibne Majah, Hadees No. 1859)

Note: Bahut saare log beraadri ka bada khayal rakhte hain yahan tak ki apni beraadri me gair-deendaar ladki se shadi karna to gawara kar lete hain lekin dusri jagah par deendaar ladki se nahi karte. Isi tarah bahut saare log apni ladki ki shadi apni beraadri ke jaahil aur deen se door ladke se to karna gawar kar

lete hain lekin dusri achchhi jagah apni ladki dene ke liye tayyar nahi hote. Jab ki huzur ﷺ ne farmaya ki: Jab tumhe koi aisa ladka nikah ka paigam de jis ke deen aur akhlaaq se tum khush ho to tum us se apni ladki ka nikah kar do nahi to zameen me bada lamba chauda fasaad hoga. (Ibn-e-Majah, Hadees No. 1967)

Nuzhatun naazerin me ye waqiya likha hai ki: Maru ke qaazi Lauh ibne Maryam jo apne zamaane ke bade maal-daar shakhs the, Jab un ki beti badi hui to bade bade maal-daar logo ne un ke paas ladki ki shadi ke liye paigam bheja lekin unhone koi jawab nahi diya. Phir Qaazi sahab ne ek hindi gulam kharida jis ka naam Mubarak tha, Aur use apne baag me baag ke kaam kaaj ke liye bheja. Kuchh saalo baad qaazi sahab apne baag me gaye aur apne gulam Mubarak se farmaya ki mujhe khaane ke liye angoor do. Mubarak ne Qazi sahab ke khaane ke liye angoor ka ek guchchha pesh kiya, Qaazi sahab ne jab chakha to woh khatte the, Farmaya ki koi aur guchchha laao. Phir unho ne dusra pesh kiya woh bhi khatte nikle isi tarah tisara bhi. Qaazi sahab gussa hue aur farmaya ki: Tu mujh se mazaq karta hai, Mere khaane ke liye sirf khatte hi angoor deta hai. Us Mubarak gulam ne kaha: Mujhe kya maloom ki kaun khatta hai aur kaun mitha? Qaazi sahab ne kaha: Tujhe baag me rahte hue itne saal ho gaye aur abhi tak tujhe ye nahi maloom ki kaun angoor kaisa hota hai? Mubarak ne kaha: Aap ne mujhe baag ki dekh reh aur kaam kaaj ke liye rakha hai na ki baag ke angoor khaane ke liye, Qasam ba-khuda main ne aaj tak baag ka ek angoor bhi nahi khaaya kyunki ye amanat me khayanat hai. Qaazi sahab uske taqwa aur parhezgaari ko dekh kar hairan rah gaye. Phir un se kaha: Aye gulam agar main tumhe ek baat kahunga to maanoge? Gulam ne kaha: Allah ke hukm ki wajah se mujh par aap ki baat maan na zaruri hai is liye main zarur maanunga. Qaazi sahab ne kaha: Meri ek beti hai jo badi khoobsurat aur aalima hai, Us ka rishta mujh se bade bade logo ne maanga lekin main ne un ko koi jawab nahi diya to mujhe mashwara de ki main kya karun? Gulam ne kaha: Kaafir log jaaheliyat ke zamaane me Hasab nasab aur beraadri dekh kar shadi karte the aur Yahoodi wa Isaai khoobsurati dekh kar karte hain aur aaj ke zamaane me maal-o-daulat dekh kar kiya jaata hai. Ab aap in me se jise chaahen ekhtiyar kar len. Ye sun kar Qaazi sahab ne kaha: Aye Mubarak main to deen aur taqwa ki bunyad par karunga. Aur main chaahta hun ki tere saath apni beti ka nikah karun kyunki main ne tumhare andar deen aur taqwa ko dekh liya hun. Gulam ne kaha: Aap aisa kaise kar sakte hain jab ki main aap ka kharida hua gulam hun. Qaazi sahab ne un ka haath pakda aur farmaya ki mere saath ghar chalo. Qaazi sahab ghar aae aur apni biwi se mashwara kiya, Biwi ne kaha main raazi hun lekin beti ki bhi marzi puchh leni chaahiye. Jab maa ne beti

se mashwara kiya to beti ne kaha:Allah ke hukm ke mutaabiq main aap logo ki baat ki naafarmani nahi karungi aap log jaisa chaahen karen.Aakhir kaar Qaazi sahab ne apne beti ka nikaah apne gulam Mubarak se kar diya.Allah Ta'ala ne is nikaah ki barkat se un ke yahan ek beta ata farmaya,Jin ka naam "Abdullah" rakha gaya,Aur ye bachcha (Abdullah bin Mubarak)aage chal kar Mohaddiso ka sardar maana gaya aur ye imam azam Abu Hanifa ke shagird aur Imam Bukhari ke ustaad hue.(Nuzhatun naazerin,Page No.146)

Barkat wala Nikah: Huzur Nabi Kareem ﷺ ne farmaya ki:Sab se ziyadah barkat wala nikah wo hai jis me kam se kam kharcha aae.(Sho'abul iman, Hadees No.6066)

Is hadees sharif se maloom hua ki Hame nikah ko bojh nahi balki asaan banana chaahiye.Aaj deen ki taalim se doori ki wajah se logo ne tarah tarah ke rasm-oriwaj jaari kar ke shadi ko bada hi mushkil bana diya hai jis ki wajah se society me buraaiyo ka ek sailab aa chuka hai.Har musalman aur Huzur ﷺ se sachchi mohabbat karne wale logo par laazim hai ki in khuraafat se door rahe.Aur shadi ko saadgi ke saath kare ki isi me Allah aur uske Rasool ki Khushi hai.

Masjid me Nikah: Huzur Nabi Kareem ﷺ ne farmaya ki:Nikah elaan ke saath karo (yani chhup chhupa kar na karo) aur use masjid me rakho.(Tirmizi,Hadees No.1089)

Nikah Padhane ka Sahi Tariqa: Nikah padhaane ka tariqa ye hai ki:Dulhan agar baalig ho to nikah padhaane wala Dulhan se nahi to uske wali se do gawaho ke saamne ijazat le kar majlis-e-nikah me aae aur nikah ka khutba padhe,Phir Dulha se is tarah kahe:Main ba-haisyat-e-wakil falan binte falan ko itne mahar ke badle in gawaho aur tamam majlis me haazir logo ke saamne aap ke nikah me diya.Kya Aap ne Qabool kiya? Jab dulha Haan kah de to phir dulha aur dulhan ke darmiyan ulfat aur mohabbat ke liye dua ki jaae.

Note:Aam taur par ye riwaj ho gaya hai ki ek shakhs aurat ke paas jaa kar ijaazat le aata hai jise wakil kaha jaata hai,Woh nikah padhaane wale se ye kah deta hai ki:Main falan ka wakil hun aur aap ko ijaazat deta hun ki nikah padha dijiye.Ye tariqa galat hai.Kyunki Ladki ne jis ko nikah karane ki ijaazat diya aur jise apna wakil banaya us wakil ko ye ekhtiyar nahi hai ki is kaam ke liye woh dusre ko wakil banaae,Agar kahin par aisa hua to aise nikah ko shari'at me "Nikah-e-Fazuli" kaha jaata hai.Aur ye ijaazat par mauqoof hota hai.Yani aurat ko jab pata chala ki main ne jisko ijaazat diya tha us ke elawah aur kisi ne padhaaya to us waqt use ekhtiyar hoga ki chaahne to us nikah ko tod de aur chaahne to qabool kar le.Is liye hona ye chaahiye ki jo nikah padhaae wahi

wakil bane, Ya dusra ijaazat lene jaae to apne liye ijaazat na le balki jo nikah karaaega dulhan se uske liye ijaazat le.

Nikah ki Mubarak baad: Hazrat-e-Abu Huraira radhi allaho anho bayan karte hain ki: Huzur Nabi Kareem ﷺ shadi karne par jab kisi ko Mubarak baad dete to Aap ye farmate.

بارك الله لك وبارك عليك وجمع بينكما في خير

Allah tujhe barkat ata kare, Aur tujh par barkat naazil farmaae aur tum dono ko bhalaai par jama kare. (Tirmizi, Hadees No.1091)

Dawat-e-Walima: Walima karna sunnat hai. Lekin is me bhi saadgi ko tarjeeh deni chaahiye, Khaas takalluf karne ki koi zarurat nahi balki jo bhi sahulat ke saath ho sake kiya jaae. Hazrat-e-Anas radhi allaho anho bayan karte hain ki: Huzur ﷺ ne jitna shaandaar walima Hazrat-e-Zainab radhi allaho anho ke nikah me kiya utna apni kisi shadi me nahi kiya, Aap ﷺ ne is me ek bakre ke saath walima kiya. (Bukhari, Hadees No.5168) Is hadees sharif se maloom hua ki walima me ek bakra zibah karna bhi bada walima hai. Ek dusri hadees me hai ki: Huzur ﷺ ne Hazrat-e-Safiya ka walima Sat-to aur khajur se kiya. (Tirmizi, Hadees No.1095)

Hadees: Huzur Nabi Kareem ﷺ ne farmaya ki: Jab tumhe walima ki dawat par bulaaya jaae to tumhe chaahiye ki tum us me shirkat karo. (Bukhari, Hadees No.5177)

Hadees: Hazrat-e-Abdullah bin Umar bayan karte hain ki: Huzur Nabi Kareem ﷺ ne farmaya: Jis shakhs ki dawat ki gayi aur usne dawat qabool nahi kiya to usne Allah aur uske Rasool ki nafarmani kiya aur jo begair bulaae dawat khaane aae to who choor hai. (Abu Dawood, Hadees No.3741)

Khaana khaane ke adaab: 1: Khaane me hamesha halal aur haram ka khayal rakha jaae. 2: Khaane se pahle dono haath achchhi tarah dhona aur use romal wagairah se na pochhna. 3: Baith kar khaana pina. Khade ho kar khaana aur pine se Huzur ﷺ ne sakhti ke saath mana kiya hai. 4: Khaane se pahle Bismillah padhna. 5: Khaane ki chiz me aib na lagaae, pasand ho to khaae nahi to chhod de. 6: Apne saamne se khaae idhar udhar haath na maare. 7: Dastar-khaan par dusaro ka khayal rakhna.

Ham-bistari ke Ahkaam aur adaab: Mas'ala: Haiz aur nifaas ki haalat me sohabat karna haram hai. Is haalat me naaf se lekar ghutne tak begair kisi kapde ke chhona bhi jaaiz nahi. Mas'ala: Is haalat me saath khaane, sone aur rahne me koi harj nahi hai isi tarah boso kinaar karna bhi jaaiz hai, Lekin agar kisi ko dar ho ki woh hambistari kar baithega to alag hi rahe. Mas'ala: Sohbat se pahle uski

dua padh lena behtar hai. Huzur Nabi Kareem ﷺ ne farmaya ki: Jab tum me se koi apni biwi se sohbat ka irada kare to ye dua padh le, Phir agar us sohbat se bachcha hua to shaitaan us bachche ko kabhi nuqsan nahi pahunchaega.

(Bukhari, Hadees No. 6165, Muslim, Hadees No. 1434) Dua ye hai:

بِسْمِ اللَّهِ ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

Mas'ala: Sohbat ke waqt zarurat ke mutabiq hi kapda hataana chaahiye, Jaanwaro ki tarah bilkul nanga nahi hona chaahiye. (Ibne Majah, Hadees No. 1921)

Mas'ala: Bachcha hone ke dar se begair kisi zarurat ke mani bahar giraana sahi nahi hai.

Mas'ala: Agar biwi ko hamal thahar jae to us dauraan chaahiye ki us ka khoob khayal rakhe aur us dauran dono miyan biwi mil kar khoob neki ke kaam karen khaas taur se maa ko chaahiye ki woh Namaz ki pabandi, Quran ki tilawat, Aur Darood sharif wagairah ziyadah se ziyadah padhe kyunki is darmiyan jo bhi kaam karegi aur jis tarah se rahegi us ka bahut bada asar bache par padega.

Mahar ka bayan.

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

Hadees: Huzur Sallallahu 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 Sallallahu 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.

Mahr-e-Fatemi: Mahr-e-Fatemi ka matlab mahar ki woh miqdaar hota hai jo Hazrat-e-Fatima radhi allaho anha ki shadi me muqarrar hua tha. Uski miqdaar 12½ Ooqiya chaandi tha. (Musannaf ibne abi shaiba, Hadees No. 16373) Ek Ooqiya 40 dirham ka hota hai to is hisaab se Mahr-e-Fatemi 500 dirham hua, Aur maujoodah wazan ke etebaar se 1 kilo 30 graam 900 mili graam chaandi banta hai. To jo shakhs mahr-e-fatemi rakhega use itni chaandi ya uski qimat ada karna hoga.

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.

ADAAB-E-ZINDAGI

Har insan apni paidaish se pahle kuchh na tha, Phir Allah Ta'ala ne apni qudrat se use zindagi bakhsha aur who dunya me aaya, phir ek zamane ke baad woh is dunya ko chhod kar chala jaaega. Is zindagi aur maut ko Allah Ta'ala ne paida farmaya sirf is liye ki is ke zariye bande ka imtehan kare ki kaun us ka sachcha banda hai aur kaun jhoota, Kaun uske in'aam ka haqdaar hai aur kaun saza ka, Kaun Jannat me rahne ke laaiq hai aur kaun Jahannam me. Phir Allah Ta'ala ne apni meharbani se is dunya me apne bahut saare nabiyo ko bheja ki woh Allah ka paigaam logo ko sunae aur unko sahi aur galat me farq bataae, Neki karne ka hukm den aur buraai se roke, Tamam ambiya-e-kiram logo ki taraf aaye aur unhe neki ka hukm diya aur buraai se roka, Jo nek bakht log un ki baat mane woh kaamyab hue aur jin logo ne buraai par zidd kiya aur nabiyo ki baat nahi maana to Allah Ta'ala un se naraaz hua aur un par apna gazab farmaya to un me se kisi qaum ko sailaab ke zariye halaak aur barbad kar diya, To kisi par zameen ko palat diya, Aur kisi ko aandhi aur zalzale ka zaab se halaak kar diya. Jab woh azaab aaya to Nabi ke baat maan ne wale nek logo ke elawah sab ke sab halaak kar diye gaye. Sab se aakhir me Allah Ta'ala ne apne sab se azeem nabi, Yani hamare nabi ﷺ ko dunya me us waqt bheja jab ki dunya me har taraf buraai phaili hui thi aur log apne paida karne wale Rab ko bhol chuke the, Jaanwaro se bad-tar zindagi guzaarte the aur dunya me aman aur sukoon ka naam aur Nishan nahi rah gaya tha. Aap ﷺ ne logo tak Allah ka paigaam pahunchaya, unhe apne paida karne wale Rab ki pechhaan karwaya. aur logo ko zindagi guzaarne ka dhang sikhaaya. Woh log jinhone aap ki baat maani aur un par amal kiya Allah Ta'ala ne unhe dono jahan me kaamyabi ata farmaya

Aur ab qayamat tak jo log un ki pairwi karenge aur un ke bataae hue tariqa ke mutabiq zindagi guzaareng Allah Ta'ala unko kaamyabi ata farmaega. Aur Nafarmani karne walo ke liye dardnaak azaab hoga. Is liye hame chaahiye ki ham Apne piyare nabi ﷺ ke bataae hue tariqe ke mutabiq apni zindagi guzaare taaki ham Allah ke azaab se bache rahe aur Allah ki taraf se in'aam paen aur kaamyab hon.

Bade Gunah: Haqiqat ye hai ki koi bhi gunah chaahe woh chhota ho ya bada insaan ki halaakat ka zariya ban sakta hai, Is liye hame har gunah ke kaam se bachna chaahiye lekin who gunah jise hamare Nabi ﷺ ne bada gunah kaha us se to aise hi door rahna chaahiye jaise pachhim purab se door hai.

Huzur ﷺ ne jin gunaho ke baare me farmaya ki ye bada gunah hai, un me se kuchh ye hain. 1: Allah ke saath kisi aur ko sharik karna. 2: Namaz chhodna. 3: Begair majburi ke Ramzan ka roza na rakhna. 3: Zakaat ada na karna. 4: Taaqat hote hue Haj na karna. 5: Maa baap ki nafarmani karna. 6: Naa-haq kisi ko qatal karna. 7: Jhoot bolna. 8: Jhooti gawahi dena. 9: Sood khana. 10: Kisi begunah aurat par tuhmat lagaana. 11: Jaado karna. 12: Padosi ko takleef dena. 13: Gibat aur chugli karna. 14: Ghamand karna. 15: Rishto ko todna. 16: Khud-kushi karna. 17: Haram rizq khaana. 18: Qarz ada na karna. 19: Zina karna. 20: Choori karna. 21: Sharab pina. 22: Jowa khelna. 23: Kisi par Zulm karna. 24: Rishwat lena. 25: Kisi ka maal naa-haq taur par khaana, Khaas taur se Yateem ka.

Deen ki Khidmat karna

Allah Ta'ala Quran sharif me Irshad fermata hai: Agar tum Allah ki madad karoge to Allah tumhari madad karega aur tumhare qadmo ko jama dega. (Surah Mohammad, Aayat No. 7)

Ye baat ham sab jaante hain ki Har koi Allah ka muhtaaj hai, Lekin Allah kisi ka muhtaj nahi. Phir ye farman ki "Agar tum Allah ki madad karoge to Allah tumhari madad karega" is ka kya matlab? Mufasserin aayat ka matlab bataate hue bayan karte hain ki: Is aayat ka matlab ye hai ki: Agar tum Allah ke deen Islam ki madad karoge to Allah Ta'ala tumhari madad karega. Is bayan se maloom hua ki Allah ke deen islam ki madad karna, Yani is raaste me apna maal kharch karna, uski taalim phailane ki koshish karna, Madarsa banana, Islami school qaaim karna, Zarurat ki jaghon par Masjid banana, logo ko Islam ki dawat dena, Bure kaam se rokna aur neki ka hukm dena, Ye sab woh azeem kaam hain jin ke karne wale ko Allah Ta'ala apni madad karne wala fermata hai. Aur un logo ki madad fermata hai aur un ke qadam ko kisi bhi jagah ukhadne nahi deta hai. aur haqeeqat ye hai ki jin ki madad Allah Ta'ala fermata hai wahi log kaamyab hote hain. Isi liye Sahaba-e-Kiram aur har daur

me Allah ke nek bande Deen ki sar bulandi aur use phailaane aur uski taalim ka ujaala ghar ghar tak pahunchaane ke liye apni puri zindagi lagaa di, Aur kaamyab hue. Yaad rakhe! Jin kaamo me bhi log apni zindagi ke din kharch karte hain un sab kaamo se behtar “Deen ki Khidmat” hai. Huzur ﷺ se puchha gaya: Ya Rasoolallah ﷺ ! Logo me sab se Afzal kaun hai? Aap ﷺ ne farmaya ki: Allah ke raaste me apni jaan aur maal se koshish karne wala momin banda. (Sahi Bukhari, Hadees No.2634)

Hadees: Huzur Nabi kareem ﷺ ne farmaya ki: Allah ke raaste me Jis shakhs ke qadam par gard-o-gubaar lage, Allah Ta’ala us par Jahannam ki aag ko haraam farma deta hai. (Sahi Bukhari, Hadees No.865)

Neki Ka Hukum dena aur Buraai se Rokna: Deen ki khidmat ka ye bhi ek bada zariya hai ki logo ko neki ki dawat di jaae aur buraai se roka jaae. Is kaam ke karne ki badi fazilat hai, Aur is ko chhod dene par bada azaab hai. Allah Ta’ala Irshad fermata hai: Allah Ta’ala ko sab se ziyadah pasand woh baate hain, Jise koi kisi ko Allah ki taraf bulaane ke liye bolta hai. (Surah Fussilat, Aayat No.33)

Hadees: Huzur Nabi kareem ﷺ ne farmaya ki: Tumhe har haal me neki ka hukum dena chaahiye aur buraai se rokna chaahiye, Nahi to Allah Ta’ala tum par apna azaab bhejega phir tum use madad ke liye pukaaroge to woh tumhaari dua qabool nahi farmaaega. (Tirmizi, Hadees No.2169)

Hadees: Huzur Nabi kareem ﷺ ne farmaya ki: Jis qaum me bure kaam kiye jaate hon, Aur log un bure kaamo ko rokne ki taaqat bhi rakhte hon phir bhi nahi roke, To Allah Ta’ala un sab ko apne kisi azaab me muhtala kar dega. (Abu Dawood, Hadees No.4338)

Hadees: Huzur Nabi kareem ﷺ ne farmaya ki: Allah Ta’ala ne hazrat-e-Jibreel ko hukum diya ki: Falan falan shahar ko wahan ke rahne wale ke saath palat do. Hazrat-e-Jibreel ne kaha: Ya Allah ! Us shahar me tera ek aisa banda bhi hai jisne aankh jhapakne ke barabar bhi teri naafarmani nahi kiya hai. Allah Ta’ala ne farmaya: Haan un sab ko ultaa do, Kyunki us shakhs ka chehra (buraai aur meri na-farmaani dekh kar) kabhi bhi meri khaatir nahi badla. (Al-Mojamul Ausat, Lil-tabrani, Hadees No.7661)

Achchhe Akhlaque ki Ahmiyat-o-fazilat

Achchha akhlque , Allah Ta’ala ki ek aisi azeem nemat hai ke jo shaks use apna leta hai woh duniya ki nazar me mehboob hone ke saath saath Allah aur uske Rasool ki nazar me bhi pyara aur mehboob ho jaata hai. Hazrat Jabir radhi allaho anho bayan karte hain: Rasool e akram sallalloho alaihe wasallam ne irshad farmaya ki: Beshak tum logo me se mere nazdeek sab se zyada

mehboob aur qayamat ke din mujh se sab se zyada qareeb woh hoga jiska akhlaque sab se achhchha hoga. (Tirmizi,hadis No. 2018)

Aur ek dusri hadees me hai ki Huzur nabi kareem sallallaho alaihe wasallam ne irshad farmay ki : Tum me se sab se achhchha admi woh hai jiska Akhlaque sab se achhchha hai.(Sahi Bukhari)Aur Hazrat-e-Aaisha siddiqa radhi allaho anha bayan karti hain ki Huzur nabi kareem sallallaho alaihe wasallam ne irshad farmaya ke beshak momin apne achhchhe akhlaque ki wajah se hamesha roza rakhne aur raaton ko ibaadat karne wale ke darje ko paa leta hai.(Abu-dawood,hadis No.4798) Aur Huzur-e-Akram sallallaho alaihe wasallam ne ye bhi irshad farmaya ki: Main us shakhs ko jannat ke onche darje me ghar ki zamaanat deta hun jo apna akhlaque achhchha kar le.(Abu-dawood, hadis No.4800)

Iske bar-khilaaf bura akhlaque, ek aisi ghinaoni chiz hai jis se insan dunya me bhi ruswa aur zaleel hota hai aur akhirat me bhi zaleel hoga.Huzur sallallahu alaihe wasallam ne irshad farmaya ki beshak qayamat ke din mujh se sab se zyada door bak bak karne wale aur ghamand karne wale log honge . (Tirmizi hadis No. 8102)

Hazrat e Abu huraira radhi allaho anho se riwayat hai ki : Ek shaks ne arz kiya Ya Rasoolallah sallallaho alaihe wasallam ! falan aurat ke bare me bataya jata hai ki namaz,roza aur sadqa bahut karti hai magar ye baat bhi hai ki woh apne padosiyon ko takleef bhi pahuchati hai. Aap sallallaho alaihe wasallam ne farmaya ki : woh jahannam me hai. Unhone kaha: Ya Rasoolallah sallallaho alaihe wasallam! Aur falaan aurat k baare me kaha jata hai ki: Us ke namaaz,roza aur sadqa me kami hai (yani woh farz namaz ke ilawah nafli namaz wagairah zyada nahi padhti hai) magar woh paneer ka tukde sadqa karti hai aur apne zubaan se padosiyo ko takleef nahi deti hai.Aap sallallaho alaihe wasallam ne irshad farmaya: woh jannat me hai.(Al mustadrak,Hadis No. 7304. Shu'bul imaan hadis No.9098)

Is hadis sharif se maloom hua ki hame Allah ta'ala ki ibadat karne ke saath saath apne akhlaque ko bhi achhchha rakhna chahiye. Huzur sallallaho alaihe wasallam ne irshad farmaya ki: Saccha musalman wahi hai jiski zuban aur hath se dusra musalman mahfuz rahe. (Sahi Bukhari, hadis No.11.Sahi Muslim hadis No.41)

Allah Ke Haq Aur Bandon Ke Haq Ka Bayan

Har mard aur aurat par do tarah ke haq laazim hote hain. Ek Allah ka haq aur dusra bandon ka haq.

Jab koi shakhs in dono tarah ke huqooq me se kisi me bhi kami karta hai to woh gunahgaar hota hai. To agar kisi ne Allah ka haq ada nahi kiya to ye us bande aur Allah ka maamla hota hai. Allah ta'ala kufr aur shirk ke elawah jo bhi gunah ho jis ke liye chaahega maaf kardega aur jise chaahega use azaab dega. Magar jab koi banda kisi bande ke haq me kami karta hai to Allah ta'ala ne ye qanoon banaya hai ki jab tak woh banda maaf na karde Allah ta'ala bhi maaf nahi farmaega. Hazrat-e-Abu Hurairah radhi allaho anho bayan karte hai ki Huzur nabi kareem Sallallaho alaihe wasallam ne sahaba se farmaya ki: Jaante ho muflis kaun hai? Sahaba ne arz kiya Ya Rasoolallah Sallallaho alaihe wasallam! Ham log to muflis usi ko kahte hain jis ke paas maal-o-daulat na ho. Aap Sallallaho alaihe wasallam ne farmaya ki: Meri ummat mein muflis aur kangaal woh hai jo qayamat ke din namaaz, roza aur zakat wagairah ke sawaabon ka ambaar le kar aa'ega magar us shakhs ne dunya mein kisi ko gaali diya hoga, Kisi par tuhmat lagaya hoga, Kisi ka maal khaaya hoga, Kisi ka khoon bahaya hoga aur kisi ko maara hoga. To (Allah ta'ala un logon ke haq ko ada karaane ke liye) us shakhs ki nekiya de dega aur agar un ke haq pure hone se pehle us ki nekiyan khatam ho jaa'engi to un logo ke guanaah us par daal dega aur phir use jahannam mein phenk diya jaaega. (Sahi Muslim, Hadis No. 2581) Is liye har insaan par ye zaruri hai ki agar un par kisi ka koi aisa haq ho jise ada kiya jaa sakta ho to marne se pahle ada kar de aur agar koi aisa haq ho jo ada nahi ho sakta to us se maaf karaa le. Jaisa ki Huzur nabi kareem Sallallaho alaihe wasallam ne farmaya ki: Jis ke zimme apne bhai ki izzat aur aabru wagairah ka gunah ho to us par zaruri hai ki yahin us se maafi maang le us waqt ke aane se pehle ki wahan na rupiya hoga aur na hi ashrafi. Agar us ke paas kuchh nekiyan hongy to us se le kar haqdaar ke haq ke mutabiq use de diya jaaega nahi to us ke gunah us par daal diya jaaega. (Sahi Bukhari, Hadis No. 2449)

Maa Baap Ke Saath Achchhe Sulook karne Ka Bayan

Maa baap ke saath achchhe akhlaaque se pesh aana aur unki izzat-o-ehteraam karne ke saath un ki khidmat karna hamare liye jannat me jaane ka zariya hai is ke bar-khilaaf unse bura sulook karna aur unki na-farmabardari karna hamare liye jahannam me jaane ka zariya hai jaisa ke Hazrat-e-Abu Umama radhi allaho anho se riwayat hai ke: Ek shakhs ne Rasool e Akram sallallaho alaihe

wasallam se puchha ki : Ya Rasoolallah sallallaho alaihe wasallam! Aulaad par maa baap ke kiya haq hain? To Aap sallallaho alaihe wasallam ne farmaya: woh dono tere liye jannat bhi hain aur dozakh bhi hain. Yani unki izzat-o-ehteram aur khidmat karna tumhare jannat mein jaane ka sabab hai aur unki beizzati aur na-farmabardari karna tumhare dozakh me jaane ka sabab hai.(Ibn-e-Maja,hadiss No.3662)

Hadees No:1.Hazrat-e- Mu'aawiya bin jaahimah apne walid se riwayat karte hain: woh bayan karte hai ki:Mai Huzur nabi kareem sallallaho alai he wasallam ki bargah mein aaya aur jihad mein jaane ki ijazat mangi to huzur sallallaho alaihe wasallm ne irshad farmaya: kiya tumhari maa hai? Mai ne kaha: haan!To Aap sallallaho alaihe wasallam ne irshad farmaya ki: jao. Unki izzat aur khidmat karo aur un se chimte raho kyu ki jannat uske kadmo ke paas hai.(Shu'abul imaan, hadis No.7448)

Hadees No:2.Hazrat-e-Abdullah bin Abbas radhi allaho ta'ala anhuma se riwayat hai ki: Rasoolallah sallallaho alaihe wasallam ne irshad farmaya: jab aulaad apne maa baap ki taraf muhabbat se dekhti hai to Allah ta'ala uske har nazar ke badle use ek maqbool haj ka sawab ataa farmata hai. Sahaba ne arz kiya: Ya Rasoolallah sallallaho alaihe wasallam! Agarche din mein sau (100) martaba dekhe? (Yani to kiya use sau (100) maqbool haj ka sawab milega?) Aap sallallaho alaihe wasallam ne irshad farmaya ki: haan! Allah bahut bada hai aur bada dene wala hai.(Shu'abul imaan hadis No. 7472)

Hadees No:3.Hazrat-e- Abdurrahman bin abu bakar apne walid se riwayat karte hai ki: Rasoolallah sallallaho alaihe wasllam ne farmaya: Kiya main tumhe sab se bade gunah ke baare mein nahi batadon? Sahaba ne arz kiya?Haan! zarur Ya Rasoolallah sallallaho alaihe wasallam! To Aap sallallaho alaihe wasallam ne farmaya:(Sab se bade gunaah ye hain) 1.Allah ke sath shirk tharana 2.Maa baap ki na-farmabardari karna 3. jhooti gawahi dena aur jhoot bolna.(Tirmizi,hadis No.1901)

Hadees No:4.Rasool e Akram sallallaho alaihe wasallam ne farmaya: sab gunah ki saza allah ta'ala chahe to qayamat tak taal deta hai magar maa baap ki na-famabardari ki saza marne se pehle duniya hi mein pahuchata hai(Al Mustadrak, hadis No.7623)

Hadees No:5. Hazrat-e-Abu Usaid Saaedi radhi allaho ta'ala anho se riwayat hai ki: Hum log Rasoolallah sallallahu alaihe wasallam ki khidmat mein haazir the ki Qabila bani salma ka ek shaks haazir hua aur arz kiya ki: Ya Rasoolallah sallallahu alaihe wasallam! Mere maa baap inteqaal kar chuke hain to kiya ab bhi unke sath ehsan karne ka koi tariqa hai? Aap sallallahu alaihe wasallam ne farmaya: Haan! Unke liye dua'a aur istigfaar karna, aur jis rishta wale ke sath unhi ki wajah se sulook kiya jaa sakta ho uske sath nek sulook karna aur unke dosto ki izzat karna. (Abu-dawood, hadiss No.5142)

Allah aur uske Rasool ne maa baap ke saath achhchha sulook karne ka jo hukm diya hai uspe amal kiye begair koi aulaad khush-haal nahi rah sakti hai kyunki maa baap ki khushi mein Allah ki khushi hai. Aur uski na-raazgi mein Allah ki na-raazgi hai. (Sh'abul imaan hadis No.7446) Is liye ham sab ko chahiye ki apne maa baap ke saath achhchha sulook kare aur un ki khidmat kare. Taaki ham se hamaara rab khush ho jaae.

Biwi Ke Huqooq Ka Bayan

Miyan aur biwi ke darmiyan aapsi mohabbat ghar ko Jannat ka namuna bana deti hai, Jab ki ladaai aur jhagda dono ki zindagi ko tabaah aur barbaad kar deti hai. Ye jhagde aam taur se us waqt hote hain jab har ek ko lagta hai ki mera haq maara jaa raha hai. Aise mauqe par mard ko ye dekhna chaahiye ki uske zimme aurat ke kya huqooq hain, Unhe ada kare aur aurat shauhar ke huqooq dekhe aur use pura kare, Aisa nahi hona chaahiye ki har ek apne haq ka mutaalba kare aur dusre ke haq se koi matlab hi na rakhe. Kyunki jhagde ki jad yahi hai. Shauhar ke upar aurat ke kya haq hain, Yahan bayan kiya jaata hai.

1: Aurat ke saath achhchha sulook rakhe. Hazrat-e-Aaisha radhi allaho anha bayan karti hain ki: Main Ek piyaale se paani peti to Huzur ﷺ usi jagah apna lab-e-Mubarak rakh kar paani pete jahan se main paani peti. (Sahi Muslim, 300) Aap ﷺ ne farmaya ki: Koi musalman mard kisi musalman aurat se dushmani na rakhe, Agar woh uski ek aadat se naa-khush hota hai to uski kisi dusri aadat se khush ho jaae. (Muslim, Hadees No.1469)

Aap ﷺ ne farmaya ki kaamil imaan wale momin woh hain jo apne akhlaaq me achchhe hon aur tum me sab se achchha woh hai jo apni biwi ke haq me achchha hai. (Tirmizi, Hadees No.1262)

2:Jo khaae use bhi khilaae aur jaisa khud pehne use bhi pehnaae,aur uske saath galat sulook se na pesh aae.Hazrat-e-Mu'aawiya bin Hida radhi Allaho anho ne arz kiya:Ya Rasoolallah ﷺ !Hamare upar hamri biwiyo ka kya haq hai? Aap ﷺ ne farmaya: Un ka haq tum par ye hai ki jo tum khud khaao use bhi khilao,Jaisa tum pehno use bhi pehnao,Uske chehre par na maaro,Bura bhala na kaho,(Aur zarurat pade to) ghar ke elawah us se judaai ekhtiyar na karo. (Ibn-e-Majah,Hadees No.1850)

3:Apni Taaqat ke mutabiq uske rahne ka intezam kare. Allah Ta'ala ne Quran sharif me farmaya ki: Aurato ko wahan rakho jahan khud tum rahte ho apni gunjaish ke mutabiq.(Surah Talaq,Aayat No.6)

4:Agar do biwi ho to dono ke darmiyan insaaf kare. Huzur ﷺ ne farmaya ki:Jis ke paas do biwi ho,aur woh un me se kisi ek hi ki taraf mail ho to qayamat ke din is haalat me aaega ki uske badan ka ek hissa latak raha hoga. (Nisaai, Hadees No.3942)

Padosi Ke Huqooq Ka Bayan

Apne padosiyo ko apne fitna aur bura'ee se mehfooz rakhna,unki izzat-o-aabru ka khayal rakhna ,takleef o musibat me ek dusre ke kaam aana har padosiyo ka akhlaaqi aur deeni fariza hai aur hasbe taufeeq unki madad karna rehmat e ilahi ke husool ka zariya hai.Jabki unhe takleef dena aur unhe sataana jahannam me le jaane ka sabab hai.Hazrat e Anas radhi allaho ta'ala anho se riwayat hai ki:Huzur nabi kareem sallallaho alaihe asallam ne farmaya: woh jannat me nahi jaaega jiska padosi uski aafaton se mahfooz na ho.(Muslim hadis No.46)isi liye Aap sallallaho alihe wasallam ne farmaya ki:Jo allah par aur qayamat ke din par imaan rakhta hai to use chahiye ke woh apne padosiyo ko takleef na de,unki izzat kare aur uske saath achhchha sulook kare.(Bukhari hadis No.6018.Muslim, hadis No.47)

Aur Aap sallallaho alaihe wasllam ne irshad farmaya ki:Momin woh nahi jo khud pet bhar ke khaae aur uska padosi uske bagal mein bhuka rahe. (Al-Mustadrak hadis No.7307).

Hadees shareef me hai ki Rasoolallah sallallaho alaihe wasallam ne farmaya ki:Tumhe maloom hai ki padosiyo ke haq kiya hain?padosiyo ke haq ye hain ki:Jab woh tumse madad maange to tum uski madad karo---aur jab qarz maange to qarz do----aur jab woh mohtaaj ho to use do----aur jab bimar ho to uski I'yadat karo----aur jab use bhalaee pahuche to use Mubarak baad do----aur jab musibat pahuche to uski madad karo----aur mar jae to janaza ke saath

jaao----aur begair ijazat apni imarat buland na karo ke uski hawa ko rok do---- aur apni handi(yani usme pak rahe laziz khane ki khushbu se)use takleef na pahuchao magar usme se kuchh use bhi de do----mewe(fruits) kharido to uske paas bhi hadya karo. Aur agar hadya na karna ho to chhupa kar ghar mein laao aur tumhare bachche use lekar baahar na nikle ke us se padosi ke bachcho ko takleef hogi.Tumhe maloom hai ke padosi ke haq kiya hain?Qasm hai uski jiske qabza o qudrat mein meri jaan hai!pure taur par padosi ka haq ada karne wale bahut kam log hain,aur ye wahi log hai jin par Allah ta'ala ki meherbani hai----raawi kehte hain ki:bara bar huzur sallallaho alaihe wasallam padosiyo ke mut'aliq wasiyat farmate rahe yaha tak ke logo ne guman kiya ke padosi ko waris bana denge.phir huzur sallallahu alai he wasallam ne farmaya ki:padosi teen qism ke hain----kuchh ke teen haq hain ---kuchh ke do haq hain---kuchh ke ek haq hai.jo padosi muslim ho aur rishte wala ho uske teen haq hain .

1.padosi hone ka haq.2.Musalmaan hone ka haq.3.Rishtadaar hone ka haq. Aur musلمان padosi ke do haq hain.1 padosi hone ka haq. 2.Musalmaan hone ka haq. Aur kaafir padosi ka sirf ek haq hai.haq-e-padosi.Hum ne arz kiya ke:ya Rasool allah sallallaho alihe wasallam!unko apni qurbaniyo mein se kuchh de? To Aap sallallaho alaihe wasallam ne farmaya ki :Mushrikeen ko qurbaniyo me se kuchh na do.(Sh'abul imaan, hadis No.9013-9014)

Ham me se har ek ko chahiye ke Allah aur uske Rasool ki khushnudi paane ke liye apne padosiyo ka haq ada kare aur unhen takleef na pahuchaae. Huzur sallallaho alaihe wasallam ne irshad farmaya ki:Jo ye pasand karta ho ke Allah aur uske Rasool us se mohabbat kare to use chahiye ke woh sach bole, amanat ada kare aur apne padosiyo ko takleef na pahuchaae.(Sh'abul imaan, hadis No.9104)

Rishtedaro Ke Saath Achhchha Sulook Karne Ka Bayan

Rishtadaro ke saath achhchha sulook karna aur unke saath achhchhe akhlaque se pesh aana aur apni haisiyat ke mutabiq unki madad karna aur unka khayal rakhna duniya aur akhirat me kamyabi ka ek bada zariya hai. Hazrat e Abu huraira radhi allaho ta'ala anho bayan karte hain ki maine Rasoolallah sallallaho alihe wasallam se arz kiya : Ya Rasoolallah sallallaho alaihe wasallam!Mujhe aise kaam bataeye ki agar main usko karon to jannat me dakhil ho jaoun. Aap sallallaho alaihe wasallam ne farmaya:Salaam ko phailao, khana khilao,aur rishtadaro ke sath achhchha sulook karo aur raat mein jab log so jaae to uth kar namaaz padho to salaamati ke saath jannat mein dakhil ho jaoge.(Al-Mustadrak, hadis No.7278)

Is hadis sharif se maloom hua ki rishtadaro ke saath achhchha sulook karna jannat me le jaane wala kaam hai. Is ke elawah ye dunya aur akhirat me bahut saari barkato ka zariya hone ke saath bahut saari musibato ke door hone ka bhi sabab hai. Hazrat e Aasim radhi allaho ta'ala anho se riwayat hai ki: Rasoolallah sallallaho alaihe wasallam ne irshad farmaya: Jis ko ye pasand ho ki uski umr me darazi (yani barkat ho) aur rizq me kushaadgi ho aur buri maut se mahfuz rahe, woh Allah se darta rahe aur rishtadaro ke saath achhchha sulook kare. (Bukhari, hadis No.5985. Al-Mustadrak, hadis No.7280)

Aur Hazrat e Uqba bin Aamir radhi allaho ta'ala anho bayan karte hain ki: main Rasoolallah sallallaho alaihe wasallam se mulaqaat karne ke liye gaya to maine jaldi se huzur e Akram sallallaho alihe asallam ka dast Mubarak pakar liya to huzur ne bhi mere hath ko pakar liye. Phir farmaya: Aye Uqba! Dunya aur akhirat ke behtareen akhlaque ye hai ki: Tum usko milao jo tumhe juda kare aur jo tum par zulm kare use ma'af kardo, aur jo ye chahe ke us ki umr me darazi ho aur rizq mei khushadgi ho to woh apne rishtadaro ke saath achhchha sulook kare. (Al-Mustadrak, hadis No.7285)

Isi liye Huzur sallallaho alaihe wasallam ne irshad farmaya ki: Apne nasab ko pehchano taki tum un ke saath achhchha sulook kar sako kyunki agar rishta kaata jae to agarche woh qareeb ho qareeb nahi rahega aur agar joda jae to door nahi hoga agarche door ho. (Al-Mustadrak, hadis No.7283)

Jo log Huzur ke is farmaan par amal nahi karte aur rishte kaat-te hain un ka anjaam jahannam hai. jaisa ki hazrat-e-Zubair bin mut'im radhi allaho ta'ala anho se riwayat hai ki: Rasoolallah sallallaho alaihe wasallam ne irshad farmaya: Rishta kaatne wala jannat mei nahi jaeega. (Bukhari, hadis No.2556)

Rishtedaro ke saath achhchha sulook karne ka matlab ye nahi hai ke agar woh hamare saath achhchha sulook kare to hum bhi kare nahi to us se koi matlab na rakhe balki rishtadaro ke saath achhchha sulook ka matlab ye hai ki hum har haal mei unki khair khaahi kare aur apne sawaab ki umeed sirf Allah ta'ala se rakhe . jaisa ki Hazrat e Abdullah bin Umr radhi allaho ta'ala anho se riwayat hai ki: Rasoolallah Sallallahu alaihe wasallam ne irshad farmaya: achhchha sulook iska naam nahi ki badla diya jae, yani usne uske saath ehsan kiya to usne bhi uske saath kardiya balke achhchha sulook karne wala woh hai ke udhar se kaata jaata ho lekin phir bhi ye jodta ho. (Bukhari, hadis No.5991. Muslim, hadis No.2908)

Garibon Ki Madad Karne Ka Bayan

Hadees No.1: Hazrat-e-Sahal bin Sa'ad radhi allaho anho se riwayat hai ki: Rasoolallah sallallahu alaihe wasallam ne irshad farmaya k: Main aur yateem ki parwarish karne wala jannat me is tarah dakhil honga, huzur sallallahu alaihe wasallam ne ye farmate hue apni shahadat aur beech wali ungli ko mila kar dekhaya. (Bukhari, hadis No.6005)

Hadees No.2: Hazrat e Abu Huraira radhi allaho anho se riwayat hai ki: Raoolallah sallallahu alaihe wasallam ne irshad farmaya ki: Jo shakhs kisi musalman ki koi duniyawi takleef dur karega Allah ta'al uski qayamat ke din ki mushkilaat mein se koi mushkil door farmaega, jo shaks duniya mein kisi tangdast ke liye aasani paida karega Allah ta'ala duniya aur akhirat mein uske liye aasani paida farmaega, aur jo shaks duniya mein kisi musalman ki parda poshi karega Allah ta'al duniya aur akhirat mein uski parda poshi farmaega. Allah ta'ala apne bande ki madad karta rahta hai jab tak banda apne bhai ki madad me laga rahta hai. (Muslim, hadis No.2699, Tirmizi, hadis No.1425)

Hadees No.4: Hazrat e Abdullah bin Umr aur hazrat e Abu huraira radhi allaho anhuma dono riwayat karte hain ki: Huzur sallallahu alaihe wasallam ne irshad farmaya ki: Jo shaks apne musلمان bhai ke kaam ke silsile me chalta hai yaha tak ke use pura kar deta hai to Allah ta'ala us par panch hazaar (aur dusri riwayat mei hai ke pachattar(75)hazaar farishto ka saaya kar deta hai .woh farishte agar din ho to raat hone tak aur raat ho to din hone tak us ke liye dua'a karte rehte hain aur us par rehmat bhejte rahte hain. Aur uske uthne wale har qadam ke badle uske liye neki likhi jaati hai aur uske rakhne wale har qadam ke badle ek gunah mita diya jaata hai. (Sh'abul imaan, hadis No.7669)

Ye to un khush naseeb logo ke liye basharte thi jo majburon ki madad karte hain. Magar jo log taqat hone ke baad bhi zarurat-mand logo ki madad nahi karte hain. Allah ta'ala aise logo ke mutalliq qayamat ke din hukm dega :”usko pakar lo, uski gardan mein tauq daal do, phir use bharakti aag mein phenkh do , phir use sattar(70) gagh zanjeer mein jakar lo, ye (bad bakht) khuda wande azeem par imaan nahi laaya tha aur nahi woh garibo ki khoraak mohyya karne ki targeeb deta tha”. (Surah Al-haqqah, Aayat No.30 se 34)

Aur quran shareef me hai ki(jannati jahannamiyo se puchenge) kis gunah ki wajah se tum jahannam mein pahuche?woh jawab denge. Hum namaz nahi padhte the aur na miskino ko khana khilate the.(Surah Mudassir,Aayat No.43.44)

Aur farmaya ki: Tum neki ko paa nahi sakte jab tak woh chiz(Allah ke raste me) na kharch karo jis se tum khud muhabbat karte ho.(surah nisa) Isliye hum me se har ek ko chahiye apni taaqt bhar majburon ki madad kare. Aur unke liye kuchh bhi na karne ki taaqt ho to kam se kam unke saath narimi aur muhabbat ke saath baat hi kare.kyunki Huzur sallallahu alaihe wasallam ne farmaya ki ye bhi sadqa hai.(Sahi Bukhari,Hadis No.6023)

Ghamand,Chugli,Gibat,Dogla-Pan,Hasad Jalan Aur Jhoot Ki Muzammam Ka Bayan.

Ghamand: Haq baat ke inkaar karne aur dusron ko apne muqaable mein haqeer samajhne ko ghamand kahte hain.Ye bahut hi buri aadat hai aur ye Allah ta'ala ko zarrah baraabar bhi pasand nahi hai.Huzur nabi kareem Sallallaho alaihe wasallam ne farmaya ki jis ke dil mein zarrah baraabar bhi ghamand hoga woh jannat mein nahi jaaega.(Sahi Muslim,Hadis No.91)

Chugli: Idhar ki baat udhar aur udhar ki baat idhar karne ko chugli kahte hain jis ki wajah se aam taur se logon mein jhagda aur fasaad hota hai. Huzur nabi kareem Sallallaho alaihe wasallam ne farmaya ki chugalkhoor jannat mein nahi jaaega.(Sahi Muslim,Hadis No.105)

Gibat: Galat niyat se ya aise hi kisi ki pith piche bura'ee karne ko gibat kahte hain.Aur agar niyat achhchhi ho jaise koi bad-aaqeeda shakhs hai ya bure kirdaar ka aadmi hai aur us se apne bachcho ko ya logon ko bachaane ki niyat se us ki buraa'ee zaahir kare to use gibat nahi kaha jaaega.Bahar-haal gibat karna bada gunaa hai.Aam taur se aaj log is gunaa mein phanse hue hain. Huzur nabi kareem Sallallaho alaihe wasallam ne farmaya ki:Jab main meraaj mein gaya to aise logon ke paas se guzra jin ke naakhoon pital ke the aur woh apne chehron aur sino ko us se nooch rahe the to main ne kaha:Aye Jibrail! Ye kaun log hain?To unhone kaha ki ye woh log hain jo dunya mein logon ka gosht khaaya karte the yani logo ki gibat kiya karte the.(Abu-dawood,Hadis No.4878)

Dogla-pan: Idhar kuchh aur udhar kuchh aur baat karne ko dogla-pan kahte hain.Ye aisi ghatya aadat hai jis ki wajah se aadmi dunya mein zaleel aur ruswa hota hai aur aakhirat mein bhi zaleel aur be-izzat hoga. Huzur nabi kareem Sallallaho alaihe wasallam ne farmaya ki:Beshak Allah ke nazdeek qayamat ke

din sab se bura aadmi woh hoga jo do chehre wala hai idhar kuchh aur udhar kuchh.(Sahi Muslim,Hadis No.2526)Aur Aap Sallallaho alaihe wasallam ne farmaya ki:Dunya mein jo do chehre wala hoga Qayamat ke din us ki do aag ki zubaan hogi.(Abu-dawood,Hadis No.4873)

Hasad aur jalan: Kisi ki nemat ko dekh kar us ke barbaad ho jaane ki khaahish karne ko hasad aur jalan kahte hain. Huzur nabi kareem Sallallaho alaihe wasallam ne farmaya ki:Hasad karne se bacho.Kyunki hasad nekiyon ko aise khaa jaati hai jaise aag lakdi ko khaa jaati hai.(Abu-dawood,Hadis No.4903)

Jhoot: Jhoot bolna ek bahut hi buri aadat hai jis se dunya aur aakhirat dono barbaad hoti hai.Khud Allah ta'ala jhoot bolne walo par laanat farmaata hai.Aur Huzur nabi kareem Sallallaho alaihe wasallam ne farmaya ki:Jab banda jhoot bolta hai to us ke munh ki badbu ki wajah se rahmat ke farishte us se ek mile door ho jaate hain.(Tirmizi,Hadis No.1972)

Is liye Huzur nabi kareem Sallallaho alaihe wasallam ne apni ummat ko samjhate hue irshad farmaya ki: Tum sach bolne ko apne upar laazim kar lo kyunki sachcha'ee neki ki taraf le jaati hai aur neki jannat ki taraf le jaati hai aur banda hamesha sach bolta rahta hai yahan tak ki use Allah ke nazdeek sachcha likh diya jaata hai.Aur jhoot se bilkul door raho kyunki jhoot buraa'I ki taraf le jaati hai aur buraa'I jahannam ki taraf le jaati hai aur banda hamesha jhoot bolta rahta hai yahan tak ki use Allah ke nazdeek jhoota likhh diya jaata hai.(Sahi Bukhari,Hadis No.6094)

Maaf Kar Dene Aur Gussa Pee Jaane Ka Bayan

Maaf kar dena aur gussa pee jaana badi hi achhchhi aadat hai is ki wajah se insaan ka martaba saamne wale ki nazar mein badhne ke saath saath Allah aur us ke Rasool ki nazar mein bhi badh jaata hai.Aur aise shakhs ko Allah ta'ala dunya aur aakhirat mein izzat ata farmata hai. Huzur nabi kareem Sallallaho alaihe wasallam ne farmaya ki:Jo shakhs badla lene ki taaqat rakhne ke baad bhi gussa ko pee jaata hai use Allah ta'ala Qayamat ke din saare logo ke saamne bulaaega aur use ekhtiyar dega ki tum jis hoor ko chaaho le lo. (Tirmizi,Hadis No.2021)

Aur Huzur nabi kareem Sallallaho alaihe wasallam ne farmaya ki:Maaf kar देने se Allah ta'ala aadmi ki izzat ko badha deta hai.Aur jo shakhs Allah ke liye jhuk jaata hai Allah ta'ala us ko buland farma deta hai.(Sahi Muslim,Hadis No.2588)

Aaj jihaalat ke aam hone aur deen se doori ki wajah se zara zara si baat par log na-raaz ho jaate hain aur aapas me baat chit band kar lete hain.Aur koi

kisi ke saamne jhukne ke liye tayyar nahi hota jab ki Huzur Sallalloho alaihe wasallam ne farmaya ki:Kisi musalmaan ke liye ye jaa'iz nahi hai ki woh kisi musalman se teen din se zyada baat chit band rakhe aur jab dono mile to ye idhar munh phere aur woh udhar munh phere.Beshak dono mein se Allah ke nazdik zyada achhchha woh hai jo pahle salaam kar le.(Sahi Muslim,Hadis No.2560)

Aur Huzur Sallalloho alaihe wasallam ne farmaya ki:Har peer(Monday) aur jumeraat(Thursday)ke din jannat ka darwaza khola jaata hai to Allah ta'ala us din un tamaam logo ki magfirat farma deta hai jo Allah ke saath kisi ko sharik nahi thehrate magar aapas mein baat chit band rakhne walo ki magfirat nahi farmata hai.Aur aise logo ko baare mein kaha jaata hai ki in logo ko chhod do jab tak ye log aapsa mein sulah na kar le.(Sahi Muslim,Hadis No.2565.Tirmizi ,Hadis No.2023)

Ham sab ko chahiye ki ham tawaazu aur narmi ekhtiyar karein aur apne akhlaaq ko behtar se behtar banaaein aur jahan par bhi Allah aur us ke Rasool ki baat aa jaae wahan par apne man aur nafs ko chhod kar Allah aur us ke Rasool ki baat par amal kare kyunki dunya khatam hone wali hai, Ye sirf dhoke ki chiz hai yahan par koi hamesha nahi raha hai aur nahi rahega.Hamesha rahne ka ghar aakhirat ka ghar hai jahan par Allah aur us ke Rasool ki baat par amal karne walon ke liye aaraam hi aaraam aur sukoon hi sukoon hoga jo kabhi khatm nahi hoga.Allah ta'ala irshad farmata hai:Ye aakhirat ka ghar ham un logo ke liye achhchha banaenge jo zameen mein apni bada'ee nahi chahte aur nahi fitna aur fasaad chahte hain.Aur achhchha anjaam to parhezgaaron ke liye hai.(Surah Qasas,Aayat No.83)Aur irshad farmaya ki:Jo apne rab se milne ki ummid rakhta hai use chahiye ki achhchha amal kare aur apne rab ki ibaadat mein kisi ko sharik na banae.(Surah kahaf,Aakheri Aayat)

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.Dunyawai aish-o-aaram ki koi haqiqat nahi, Ye

aaj hai kal nahi. Huzur Sallalloho 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 Sallalloho alaihe wasallam ne hazrat-e-Abdullah bin Umar radhi Allaho 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 Sallalloho 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 Sallalloho 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 Sallalloho 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 Sallalloho 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 Sallalloho 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 jae 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 jae. Mayyat ki aankhe band karte waqt ye dua padhe.

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

اللَّهُمَّ يَسِّرْ عَلَيْهِ أَمْرَهُ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهُ وَأَسْعِدْهُ بِبِقَائِكَ وَاجْعَلْ مَا خَرَجَ إِلَيْهِ خَيْرًا مِمَّا خَرَجَ عَنْهُ.

Aur pet par koi bhi bhaari chiz rakh de ki pet phul na jae. 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 jae.” 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 jae.

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 khodna 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 irada 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 Sallallohu 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 jae.

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 jae 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 baaee 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 وَكُؤْلُكَ وَلَا 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 musulmano 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.

وَأُنثَانَا-اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا وَذَكَرْنَا اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا
فَأَحْيِهِ 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 ذُرًّا وَاجْعَلْهُ لَنَا شَافِعًا وَ مُشَقَّعًا-

“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 ذُرًّا وَاجْعَلْهَا لَنَا شَافِعَةً وَ مُشَقَّعَةً

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 gaflat 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 jae 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 jae 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 jae.

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 chaudaai 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 musulmano 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 khood 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. منها .
ومنها نخرجكم تارة أخرى وفيها نعيدكم dusri baar

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 مفلحون se aur pair ki taraf من 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.

أَذْكَرُ مَا خَرَجْتَ مِنَ الدُّنْيَا شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ وَأَنَّكَ رَضِيتَ 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 chaahe 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.

DAWAT-E-QURAN

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