

ISLAM MEIN KYA SAHIH AUR KYA GALAT?

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Sawal No.1: Awaam mein mash'hoor hai ki Muharram ke mahine mein shadi biyah karna durust nahi hai. Ye baat kahan tak sahi hai?

Jawab No.1: Awaam ka khayal galat hai. Is mahine mein shadi biyah karne ki shari'at ki taraf se koi rukawat nahi hai. Har mahine aur har taarikh mein shadi biyah karna jaa'iz hai.

Sawal No.2: Logo ko ye kehte hue suna gaya hai ki falaan darakht par shahid mard rahte hain. Ye bhi dekha gaya hai ki log aise darakhton ke pass jaa kar agarbatti aur lubaan wagairah sulgate hain, Fatiha padhte hain aur wahan par muraaden maangte hain aur us darakht par dhaga wagairah baandh dete hain. Kya ye sab baaten durust hain?

Jawab No.2: Ye saare khayalaat jaahilon ke hain. Shari'at me in sab ka koi suboot nahi. Musalmano ko chahiye ki in sab baaton se door rahe.

Sawal No.3: Aam taur se shadi ke mauqe par dulhe ko bhi mehendi lagaya jaata hai. Kya mardon ke liye mehendi lagaana jaa'iz hai?

Jawab No.3: Mardon ke liye haath aur paa'on me mehendi lagana jaa'iz nahi hai. Aam taur se ye bhi dekha jaata hai ki kuchh log nahi lagana chaahte hain magar jaahil auraten zid karti hain to log majburi samajh kar laga lete hai. Yaad rakhe! shari'at me jo chizen najaa'iz-o-gunah hain. woh kisi aurat ke zid karne ki wajah se hamare liye jaa'iz nahi ho jaata agarche maa hi kyun na ho. Kyunki ek musalman ke liye sab se bada Allah aur us ke Rasool ka hukm hai.

Sawal No.4: Awaam me mash'hoor hai ki satr-e-aurat dekhne ya khul jaane se wazu toot jaata hai. Kya ye mas'ala sahi hai?

Jawab No.4: Ye mas'ala galat mash'hoor hai. Satr dekhne se wazu nahi toot-ta hai aur na hi satar ke khulne se wazu toot-ta hai. Haan dusre ke saamne begair zarurat ke satr kholna mana hai. Balki najaa'iz-o-haraam hai.

Sawal No.5: Kuchh log samajhte hain ki "Suwar" Ka naam lene se 40 din zuban na'paak rahti hai. Kya ye sahi hai?

Jawab No.5: Islam me suwar ka khana aur us ke badan ke kisi bhi hisse ko kaam me laana zarur haram hai. Lekin sirf naam lene ki wajah se zuban na'paak nahi hoti.

Sawal No.6: Kuchh auraten bachchon ke sar par buzurgan-e-deen ke naam ki choti rakhti hain. Ek zamane tak us choti ko kaat-ti nahi hain. Jab woh waqt pura ho jaata hai to bachchon ko mazaar par le jaa kar choti katwati hain. Kya ye sahi hai?

Jawab No.6: Is ka shari'at se koi ta'alluq nahi. Ye jaahilana rasam hai.

Sawal No.7: Kuchh jaghon par ladkon ke kaan chhedwa'ya jaata hai. Aur kuchh naujawan fashion ke taur par kaano men baaliyan pehnte hain. Kya ye durust hai?

Jawab No.7: Ladkon ko kaan chhedwana aur baaliyan pahan'na haram hai. is se bachna chahiye.

Sawal No.8: Kya Rajab ke mahine me konde ki fatiha me kheer aur puri ka hona zaruri hai?

Jawab No.8:Fatiha karana achchhi baat hai aur is se barkat bhi hoti hai.Lekin ye farz aur wajib nahi hai.Isi tarah kisi bhi fatihe me kisi khas chiz ka hona zaruri nahi hai.Chahe woh Giyarahwi sharif ka fatiha ho ya Rajab ke mahine ka.Haan fatihe me ye zaruri hai ki jis chiz par fatiha padhi jaaye woh halal maal se laaya gaya ho aur paak chiz ho.

Sawal No.9:Kuchh auraten ye mannat maanti hai ki agar mera falan kaam ho gaya to 10 biwiyon ki kahani,16 sayyadon ki kahani aur shahadat naama padhongi ya padhwa'ongi.Aisi mannat maan'na kaisa hai?

Jawab No.9:Ye sab galat hai.Mannat ek tarah ki ibadat hai is liye mannat hamesha sirf aisi hi chizon ki maan'ni chahiye jo ibadat ho.Jaise ki agar mera falan kaam hogaya to main 2 rak'at namaaz padhongi.Ya 2 roze rakhongi.Ya kisi garib ko kapda ya khaana dongi wagairah.

Sawal No.10:Murdon ko sawab pahuchana aur saamne khana rakh kar fatiha padhna kaisa hai.Kuchh log kahte hain ki khana saamne rakh kar fatiha padhne se khana haram ho jaata hai.Kya ye sahi hai?

Jawab No.10:Murdon ke naam se sadqa aur khairaat karna Ya Quran sharif padh kar us ka sawab unhen pahuchana beshak jaa'iz hai.Balki sawab ka kaam hai.Aur is se murdon ko yaqinan faa'ida pahuchta hai.

Hadis:Hazrat-e-Aaisha radhi allaho anha bayan karti hain ki ek shakhs Huzur Nabi kareem sallallaho alaihe wasallam ki baargah me aaya aur arz kiya ki Ya Rasoolallah ﷺ meri maa ka achanak inteqal ho gaya hai aur mera khayal hai ki agar unhen bolne ka mauqa mila hota to woh sadqa karti.Ab agar main un ki taraf se sadqa karon to kya unhen is ka sawab milega?Aap ﷺ ne farmaya ki haan.[Sahi Bukhari,Hadith No.1388]

Hadis:Hazrat-e-Saad radhi Allaho anho ki maa ka inteqaal ho gaya to unhone huzur sallallaho alaihe wasallam se arz kiya Ya Rasoolallah sallallaho alaihe wasallam! meri maa ka inteqaal ho gaya hai to un ki taraf se kaun sa sadqa karna ziyadah behtar hoga? To Aap ﷺ ne farmaya ki paani ka sadqa karna afzal hoga.To unhone musalmano ke liye ek kuwan khudwaya aur kaha ki ye meri maa ke liye hai.[Nasa'i,Hadith No.3665.Ibn-e-Majah,Hadith No.3684.Masnad-e-Ahmad,Hadith No.22512]

In hadison se maloom ho gaya ki murdon ke naam se koi nek kar ke us ka sawab pahuchana bilkul jaa'iz hai.Rahi baat khana saamne rakh kar fatiha padhne ki to ye bhi jaa'iz aur durust hai aur jo log kahte hain ki khaana saamne rakh kar fatiha padhne se khana haram ho jaata hai.Woh bilkul jaahil hain.Kyunki faatihe me Quran sharif ki kuchh suratun aur kuchh aayatun padhi jaati hain.Aur kisi bhi chiz par Quran sharif padhne se us men barkat hoti hai na ki woh haram ho jaata hai.

Sawal No.11:Awaam me mash'hoor hai ki jaanwar zibah karte waqt agar jaanwar ka sar alag ho jaaye to jaanwar makruh ho jaata hai use nahi khana chahiye.Ye sahi hai?

Jawab No.11:Zibah karte waqt jaan-bujh kar sar alag nahi karna chahiye.Lekin agar ho jaaye to us ka khana makruh nahi hai.

Sawal No.12:Auraton me mash'hoor hai ki baa-wazu aurat agar bachche ko doodh pilaye to is se wazu toot jaata hai.Ye kahan tak sahi hai?

Jawab No.12:Ye mas'ala galat mash'hoor hai.Bachche ko doodh pilane se wazu nahi toot-ta hai.

Sawal No.13:Kuchh log apne gharon me buzurgon ki tasweer rakhte hain aur us par phool daalte hain.Agarbatti jaalate hain.Kya ye durust hai?

Jawab No.13:Ye tamam kaam haram aur sakht gunah hai.Aise kaamon se musalmano ko bilkul door rahna chahiye kyunki is ka bahut ziyadah gunah aur sakht azaab hai.

Sawal No.14:Bahut si jaghon par Safar ke mahine ki aakheri budh auraten manati hain.Aur us din roze rakhti hain,Fatiha karwati hain.Aur bahut saare log ghomne phirne ke liye bhi nikalte hain.In logo ka ye khayal hai ki usi taarikh ko Huzur صلی اللہ علیہ وسلم bimari se shifa yaab hue the.Ye tamam baaten kitni durust hain?

Jawab No.14:Kisi bhi taarikh me roza rakhna aur fatiha dilana achchha kaam hai.Lekin ye khayal ki usi tarikh ko huzur صلی اللہ علیہ وسلم bimaari se shifa paaye the bilkul galat hai.Aur is aakheri budh ko mana'ne ka islam se koi ta'alluq nahi hai.

Sawal No.15:Bahut si auraten peeron se parda nahi karti hain.Aur kehti hain ki peer to baap ki tarah hota hai.Kya ye mas'ala sahi hai?

Jawab No.15:Peer agar gair-mahram mard ho to us se parda karna zaruri hai.Aur un ke saamne begair parde ke jaana sakht gunaah hai.

Sawal No.16:Haiz ki haalat me apni biwi se suhbat karna kaisa hai?

Jawab No.16:Haiz ki haalat me apni biwi se suhbat karna najaa'iz aur haram hai.Haan naaf se ghutne tak ke elawah jagah se faa'ida utha sakta hai is me koi mana nahi.Is haalat me suhbat karne se bahut saari bimariyan bhi paida hoti hain is liye suhbat se door rahna chahiye.

Sawal No.17:Kuchh auraten ye samajhti hain ki doodh pite bachche ka peshab na'paak nahi hota.Kya ye sahi hai?

Jawab No.18:Insaan ka peshab har haal me na'paak hai chahe doodh pite bachche ka peshab ho ya bade ka.

Sawal No.19:Awaam me mash'hoor hai ki agar namaz ki haalat me dahine pair ka angutha apni jagah se thoda sa bhi hat gaya to namaaz nahi hogi.Kya ye mas'ala sahi hai?

Jawab No.19:Galat hai>Namaaz me agar dahine pair ka angutha agar apni jagah se hat gaya to koi baat nahi.Haan Muqtadi ka angutha daa'ye ya baaye ,aage ya pichhe itna hat gaya ki us ki wajah se saf mein khali jagah paida ho ga'ee ya us ka sina saf se bahar nikal gaya to ye makruh hai.

Sawal No.20:Gusal karte waqt jo wazu kiya jaata hai us se namaaz ho jaayegi?Ya namaaz ke liye phir se wazu karna hoga?

Jawab No.20:Dobarah wazu karne ki zarurat nahi.Wahi wazu kaafi hai.

Sawal No.21:Logon me mash'hoor hai ki jis ne Eid ke din fazar ki namaaz nahi padhi woh Eid ki namaaz nahi padh sakta.Kya ye baat sahi hai?

Jawab No.21:Jis ne fazar ki namaaz nahi padhi woh Eid ki namaaz padh sakta hai.Haan woh Fazar ki namaaz nahi padhega to gunah'gaar zarur hoga.

Sawal No.22:Aam Logon me ye baat mash'hoor hai ki biwi ke inteqaal ke baad shauhar us ka chehra nahi dekh sakta.Kya ye sahi hai?

Jawab No.22:Ye bilkul galat hai.Sahi mas'ala ye hai ki aurat ke marne ke baad shauhar us ka chehra dekh sakta hai.Kaandha de sakta hai aur use qabar me bhi utaar sakta hai.Sirf us ke badan ko begair kapde ke chhu nahi sakta hai.

Sawal No.23:Kuchh logon ka ye khayal hai ki Jis ki biwi ke pet me bachcha ho aise aadmi ko kisi mayyat ko kaandha nahi dena chahiye.Kya ye sahi hai?

Jawab No.23:Nahi.Ye galat hai.Mayyat ko kaandha dena sawab ka kaam hai.Har musalman ko is me hissa lena chahiye us ki biwi ke pet me bachcha ho ya na ho.

Sawal No.24:Ye baat mash'hoor hai ki Quran sharif agar galti se haath se ya almira se gir jaaye to Quran sharif ke wazan ke barabar gehon ya chaawal sadqa karna zaruri hai.Kiya ye sahi hai?

Jawab No.24:Quran sharif agar galti se gir jaaye to koi gunah nahi.Sadqa karna achchi baat hai is se Allah ta'ala khush hota hai aur aane wali musibaten talti hain.Lekin Quran sharif ke wazan ke barabar sadqa karna aur us ko us ka badla samajhna jihaalat hai.

Sawal No.25:Kuchh log kuchh tarikhon me shadi biyah karne ko bura samajhte hain.Jaise 3/13/23 aur 8/18/28.Kya ye sahi hai?

Jawab No.25:Ye khayal bilkul galat hai.Islam me kisi bhi mahine aur kisi bhi taarikh me shadi biyah karna jaa'iz hai.

Sawal No.26:Aaj kal lottery ka bahut riwaj ho gaya hai.Kya ye durust hai?

Jawab No.26:Ye ek qism ka juwa hai.Is liye ye najaa'iz aur haram hai.

Sawal No.27:Kuchh log Ye samajhte hain ki aurat na jaanwar zabah kar sakti hai aur na hi fatiha de sakti hai.Kya ye sahi hai?

Jawab No.27:Jis tarah mard jaanwar zibah kar sakta hai aur fatiha padh sakta hai usi tarah aurat bhi. Aur jo log samajhte hain ki aurat aisa nahi kar sakti woh galat hai.

Sawal No.28:Kuchh log gair-muslimo ko salam kar dete hain.Kya ye jaa'iz hai?

Jawab No.28:Gair muslimo ko Aadaab kahna chahiye,Salam nahi.

Sawal No.29:Kuchh log baat baat par apni jaan ki aur maa baap ki qasam khaate rahte hain.To agar koi aisa shakhs apni qasam tood de to kya use kaffara dena padega?

Jawab No.29:Baat baat me qasam khaane se huzur ﷺ ne mana farmaya hai.Is liye ye bahut hi buri aadat hai.Lekin agar kisi ne Allah ke elawah kisi chiz ki qasam kha'ee aur phir tood diya to us par kaffarah nahi hai.Shari'at me sirf un qasmon ko tood dene par kafaara hota hai jo Allah ke naam paar khaa'ee ga'ee ho.(Qasam ka kaffara ye hai ki 10 miskin ko 2 waqt khaana khilaye ya 10

misikin ko kapda de. Aur agar in dono me se koi kaam karne ki taaqat na ho to 3 roze rakhe.)

Sawal No.30: Aaj kal aise msgs jagah jagah se aate hain ki Ye msg 10 logon ko bhejo 24 ghante me koi khush'khabri zarur milegi. Ye msg 9 logon ko bhejo nahi to 9 saal tak parishani rahegi wagairah. Kya aise msg send karna zaruri hai?

Jawab No.30: Aise msg karne wale log bilkul jaahil hote hain. Is ki koi haqiqat nahi hai. Hame aise msgs ko hargiz dusron ko send nahi karni chahiye.

Sawal No.31: Kuchh log kahte hain ki mere pass Quran ya hadis ka koi msg mat karna kyunki ye ek na ek din delet hoga. To ye Quran aur hadis ko mitana hoga. kya ye khayal sahi hai?

Jawab No.31: Ek zamaane tak aam log deen se door the. Unhe apne deen ke baare me kuchh maloom nahi hota tha. Magar aaj is ke zari'ye bahut saare log Quran aur hadis ki baaton ko jaan rahe hain aur apne deen ko samajh rahe hain. Is liye jo islam ke dushman hain un ko ye baat achchhi nahi lagti to is tarah ki mithhi aur dhoka देने wali baatein nikalte hain. Hame aisi baton par dhyan nahi deni chahiye. Kyunki ye Quran aur hadis ke ilm ko phailana hai. Quran aur hadis ko mitana nahi hai.

Sawal No.32: Agar Quran sharif itna purana ho jaaye ki us ko chhu ne se hi us ke warq phat-te ho. To use kya karna chahiye?

Jawab No.32: Use kisi paak kapde me lapet kar kisi ehtiyat wali jagah (Yani jahan par log nahi chalet hon) par dafan kar dena chahiye. Aur dafan me is baat ka khayal rakhna chahiye ki mitti us par na pade. Is liye us ke upar se takhta wagairah laga dena chahiye.

Sawal No.33: Kurte ya shirt me sone ya chandi ka batan lagana mardon ke liye jaa'iz hai ya najaa'iz?

Jawab No.33: Sone aur chandi ka buton lagana mard aur aurat dono ke liye jaa'iz hai jab ki woh buton chain wali na ho.

Sawal No.34: Kuchh log kahte hai ki kala khizab lagana haram hai lekin kaali mehendi lagana jaa'iz hai. Kya ye baat sahi hai?

Jawab No.34: Jis tarah kaala khizab lagana haram hai usi tarah kaali mehendi bhi lagana haram hai. Hadis sharif me hai ki jo log apne baalon ko kaala karte hain un ke chehre qayamat ke din kaale kar diye jaa'enge.

Sawal No.35: Awaam me msh'hoor hai ki aqiqe ka gosht bachche ke maa baap, dada dadi aur naana naani ko khaana jaa'iz nahi hai. Kya ye mas'ala sahi hai.

Jawab No.36: Bilkul galat hai. Sab log khaa sakte hain.

Sawal No.37: Kuchh logon ko dekha jaata hai ki woh apne haath ki har ungali me anguthi pahane hue hote hain aur kahte hain ki ham tariqat wale hain. Kya mardon ke liye ek se ziydah anguthi pahan'na jaa'iz hai?

Jawab No.37: Aise log jaahil aur naadan hote hain. In logon se hame door rahna chahiye. Mardon ke liye sirf ek nag wali ek chandi ki anguthi jis ka wazan 4/1.2 masha se kam ho jaa'iz hai. Is ke elawah sona, loha, taamba, pital aur dusre dhaat

se bane hue kisi bhi qism ka zewar mardon ke liye pahan'na najaa'iz aur haram hai.

Sawal No.38: Kuchh log takbir shuru hote hi khade ho jaate hain? Kya ye sunnat hai?

Jawab No.38: Takbir ke shuru me khada hona sunnat nahi hai balki sunnat ke khilaaf kaam hai kyunki Huzur ﷺ ne takbir ke shuru me khade hone se mana farmaya hai. [Sahi Bukhari, Hadith No.637. Sahi Muslim Hadith No.604. Abu'dawood, Hadith No.539]

Hame chahiye ki jab takbir kahne wala "Hayy ala-ssalah" kahe jis ka maana hota hai ki Namaz ki taraf aao. Tab khada ho.

Sawal No.39: Kuchh log kahte hain ki agar koi shakhs apni biwi ko 3 talaq ek saath de de to woh 3 talaq nahi hoti balki 1 hi talaq hoti hai. Kya ye sahi hai?

Jawab No.39: Ye bilkul galat aur hadis ke khilaaf hai. Sahi mas'ala ye hai ki 3 talaq ek saath de ya alag alag de jab 3 dega to 3 hi padegi. Hadis sharif me hai ki Hazrat-e-Fatima bint-e-Qais radhi allaho anha ko un ke shauhar ne ek saath 3 talaq de diya to Rasoolallah ﷺ ne us ko 3 hi maana. [Ibn-e-Majah, Hadith No.2024] Isi tarah hazrat-e-Owaimar radhi allaho anho ne apni biwi ko 3 talaq ek saath huzur ke saamne hi de diya to Huzur ne us ko bhi 3 talaq hi maana. [Sahi Bukhari, Hadith No.5309]

Sawal No.40: Kuchh log kahte hain ki mayyat ke isaal-e-sawab ka khaana khaane se dil kaala hota hai. Ye kahan tak sahi hai?

Jawab No.40: Ye kahna bilkul galat hai. Haan ye khaana maaldaron ko nahi khaana chahiye ki is se dil sakht hota hai.

Sawal No.41: Gair muslimon ke mele, Dashahra wagairah me jaana kaisa hai?

Jawab No.41: Gair muslimon ke mele me jaana najaa'iz aur haram hai.

Sawal No.41: "Bharat maata ki jay" Musalmano ko kyun nahi bolna chahiye?

Jawab No.41: Hindustan hamara piyara watan hai is liye hame is ki khush'haali aur taraqqi ke liye dua karni chahiye aur jahan par mulk ka naara lagane ka mauqa ho wahan par Hindustan zinda baad ka naara bhi lagana chahiye. Lekin chuki Gair muslimo ke aqeede ke mutabiq "Bharat Maata" Ek dewi hai. Hindustaan me jo kuchh bhi hota hai usi dewi ke chaahne se hota hai. Yaani Yahan par haqiqat me usi dewi ka raaj chalta hai woh khush hoti hai to Hindustan ka bhala hota hai aur naraaz hoti hai to nuqsan hota hai wagairah wagairah. Aur musalmano ka aqeeda hai ki puri kaa'inaat ka paida karne wala sirf Allah hai aur usi ke chaahne se sab kuchh hota hai. Is liye hame ye lafz nahi bolna chahiye. Haan! Sirf "Jay Hind" bol sakte hain kyunki is ka matlab sirf ye hota hai ki Bharat desh ki fatah ho.

Sawal No.42: Namaaz me agar topi gir jaaye to uthaana chahiye ya nahi?

Jawab No.42: Utha lena chahiye lekin agar baar baar gir jaa rahi ho to chhod de.

Sawal No.43: Kuchh log kahte hain ki "Hello" kahna jaa'iz nahi hai kyunki is ka maana hota hai Aye jahannami! Kya ye baat sahi hai?

Jawab No.43: Ye sahi nahi. Kyunki is lafz ka logon ke darmiyan mash'hoor maana hai ki "Sunye" aur log isi maane ki niyat se kisi ko ye lafz bolte hain. Is

liye is ke bolne me koi harj nahi. Haan jab koi aisa shakhs call kare jo musalman hai aur us ka no bhi save hai to Hello kahne ke bajaaye pehle “Assalam o alaikum” kahna chahiye ki Islam me baat chit karne se pahle salaam karne ka hukm diya gaya hai.

Sawal No.44: Kuchh log shab-e-baraat me aur kuchh dusre mauqe par tarah tarah ke phatake chhodte hain. Kya ye sab Islam mein jaa'iz hai?

Jawab No.44: Ye sab fazul kharchi hai. Aur sakht najaaiz-o-haraam hai. Quran sharif me fazul kharchi karne walo ko shaitan ka bhai kaha gaya hai.

Sawal No.45: Kuchh log kahte hai ki hame kaafiron ko bhi kaafir nahi kahna chahiye. Kiya ye sahi hai?

Jawab No.45: Ye khayal bilkul galat hai. Jis tarah hame doodh ko doodh aur paani ko paani hi kahna chahiye usi tarah hame haq ko haq aur baatil ko baatil hi kahna chahiye. Quran sharif me hai ki Allah ta'ala ne farmaya : Aye mahboob aap kah dijiye ki aye kaafiro! Main us ki ibaadat nahi karta hon jis ki tum log ibaadat karte ho. [Surah kaafiron, Aayat No.1]

Sawal No.46: Kuchh logon ko ye kahte hue suna gaya hai ki falan mard ya aurat par baba ya waliyon aur shahidon ki sawari aati hai. Kya ye sahi hai?

Jawab No.46: Ye sab khuraafaat aur behuda baaten hain. In ki koi haqiqat nahi.

Sawal No.47: Jab kisi bade deeni admi ka inteqaal ho jaata hai to dekha jaata hai ki un ki namaaze janazah dusre mulk ke log bhi ek jagah jama ho kar padh lete hain jab ki wahan par janazah nahi hota hai. To kya aisa karna durust hai.

Jawab No.47: Huzur sallallahu alaihe wasallam ke zamane me sahaba-e-Kiraam alag alag jaghon par deen ke dushmano se jang karne jaate the aur bahut saare sahaba shaheed bhi hote the aur un ki khabar madina sharif me Huzur sallallahu alaihe wasallam tak pahuchti thi magar huzur sallallahu alaihe wasallam ne kabhi begair janazah ke saamne hote hue namaz-e-janazah kisi bhi sahabi ki nahi ada ki. Is liye aaj bhi aisa karna durust nahi hai.

Note: Huzur sallallahu alaihe wasallam se ye saabit hai ki jab Habsha ke baadshah Najjashi ka inteqaal hogaya to Huzur ne Madina sharif me sahaba ke saath un kin amaze janaza ada farmaya. Is ki wajah se kuchh log kahte hain ki ye durust hai. Lekin ye sahi nahi. Kyunki Huzur sallallahu alaihe wasallam ki zindagi me hazaaron sahaba dusri jaghon par shaheed hue aur un ki khabar huzur tak pahuchi magar huzur ne un ke saamne na hone ki wajah se namaz-e-janazah na padhi. Aur Habsha ke baadshah ki namaz-e-Janazah jo huzur ne ada farmaya us ki bahut saari wajah hadis sharif me bayan kiya gaya hai. (1) Huzur ke liye un ke janaze ko saamne kar diya gaya tha jise huzur dekh rahe the is liye huzur ne namaz padha'ee. Is wajah ko hazrat-e-Abdullah bin Abbas radhi allaho anho ne bayan kiya hai. (2) Un ka inteqaal ek aisi jagah par hui thi jahan par koi musalman nahi tha jo un ki namaz e janaza padhta aur madina ke kuchh munafiq logon ka khayal tha ki Habsha ka baadsha musalman nahi hai. Jab ki woh huzur ke sachche aashiq aur sachche musalman the. To huzur ke liye un ke janazah ko dekha diya gaya aur huzur ne namaz padha'ee ki logon ka shak bhi door ho jaaye aur un ki janaza ki namaaz bhi ho jaaye. Haasil ye hai ki Ye sirf ek

waqiya hai jo huzur ke saath khaas hai dusra aisa nahi kar sakta. Jaise 11 auraton se shadi ka jaa;iz hona ye sirf huzur ke saath khaas hai. Koi dusra aisa nahi kar sakta. Aur ek baat ye bhi hai ki Huzur sallallahu alaihe wasallam ke baad jab hazrat-e-Abu'bakr radhi allaho anho aur dusre sahaba ka zamana aaya to us zamane me bhi bahut saare sahaba dusri jaghon par shaheed hue magar kabhi sahaba ne aisa nahi kiya. Jab ki sahaba se ziyadah huzur ki sunnaton ko koi bhi jaan'ne wala nahi. Is liye hame bhi huzur ke aam tariqe aur sahaba ke tariqe par rahna chahiye.

Sawal No.48: Kuchh log dunya ki parishaniyon se ghabra kar marne ki tamanna karte hain aur kahte hai ki Allah ta'ala mujhe maut de deta to achchha hota. Aisa kahna kaisa hai?

Jawab No.48: Dunya ki parishaniyon se ghabra kar maut ki tamanna karne se huzur sallallahu alaihe wasallam ne mana farmaya hai. Is liye aisa bolna durust nahi hai.

Sawal No.49: Kuchh log bachchon ka naam rakhne ke baad naam bakhshawate hai. Ye naam bakhshwana kya hai?

Jawab No.49: Naam bakhshawana kuchh nahi hota hai. Logon me galat tariqe se mash'hoor hai.

Sawal No.50: Market me bahut saare tarjame wala Quran sharif milta hai. Kuchh log kuchh tarjame wale quran sharif padhne se mana karte hain. Aakhir kyun?

Jawab No.50: Market me jo tarjame wala Quran sharif milte hain. Un me se kuchh ke andar bahut saari galtiyen hain. Jaise ek tarjame wale Quran sharif me Surah Maa'ida Aayat No.94 ka tarjama is tarh se kiya gaya hai. "Aye imaan walo! Allah ta'ala tumhe qadre shikaar se tumhara imtehan karega, Jin tak tumhare haath aur tumhare neze pahuch sake taaki Allah maloom kare ki kaun shakhs us se begair dekhe darta hai."

Is me tarjama kiya gaya ki "Taaki Allah maloom kare ki kaun us se begair dekhe darta hai."

Zahir si baat hai ki kisi chiz ko maloom woh karta hai jise maloom na ho. Jab ki musalmano ka aqeeda hai ki Allah ta'ala ko sab kuchh maloom hai. Is liye ye tarjama bilkul galat hai. Is ka sahi tarjama ye hai. "Aye imaan walo! Zarur Allah tumhe aazma'yega aise kuchh shikaar se jin tak tumhare haath aur neze pahuchte hain. Ki Allah tumhe pahchan karwade un logon ki jo us se begair dekhe darte hai."

Is tarah se aur bhi bahut saari galtiyen hain. Is liye hame chahiye ki Jis tarjame par saare ulma ka ittefaq hai ki ye sahi tarjama hai. Hame sirf wahi padhna chahiye. Jaise ki Kunzul-Imaan . Ziyaul Quran. Tibyanul Quran wagairah.