

Tarbiyati Etikaf

Talaaq Ka Bayan

Qasam Aur Mannat Ke Masaail

Shaadi Ke Rasoom

Mayyat Ke Rasoom

Mazaar ke Rasoom

Moharram, Safar aur Rajab ke Rasoom

Masjid aur Qabristan Ke Adaab

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Talaaq Ka Bayan

Q: Talaaq kise kahte hain?

A: Nikah ki wajah se aurat shauhar ki paband ho jaati hai, Isi pabandi ko khatam kar dene ko talaaq kahte hain.

Q: Talaaq kitne tarah ka hota hai?

A: Talaaq 3 tarah ka hota hai. (1) Talaaq Raj'ee. (2)

Talaaq-e-Baain. (3) Talaaq-e-Mugallezah

Q: Talaaq-e-Raj'ee ka matlab kya hota hai?

A: Who talaaq jis ke baad fauran aurat nikah se nahi nikle balke iddat guzarne par nikle, Aise talaaq ko talaaq-e-Raj'ee kahte hain.

Q: Talaaq-e-Baain, kise kahte hain?

A: Who talaaq jis ke bolte hi fauran nikaah khatam ho jaae use talaaq-e-baain kahte hain.

Q: Talaaq-e-Mugallezah kise kahte hain?

A: Kisi bhi tarah 3 talaaq dene ko Talaaq-e-Mugallezah kahte hain.

Q: Talaaq ke Alfaaz kitne tarah ke hote hain?

A: Talaaq ke alfaz 2 tarah ke hote hain. 1: Sareeh.

2: Kinaya.

Q: Sareeh aur Kinaya ka matlab kya hota hai?

A: Sareeh ka matlab hota hai, Saaf saaf lafz jis se talaaq muraad hona bilkul zaahir ho, Agarche woh kisi bhi zuban ka lafz ho. Jaise kahe Main ne tujhe talaaq diya, Ya kahe ki main ne tujhe chhor diya wagairah. Aur kinaya ka matlab hota hai aisa lafz jis se talaaq bhi muraad liya jaa sakta ho aur dusra maana bhi. jaise kisi ne kaha ki "Dafa ho ja" To iska matlab ye bhi ho sakta hai ki woh apni zindagi se dafa hone ke liye kah raha hai. Aur ye bhi ho sakta hai ki us waqt apni nazar ke saamne se hatne ke liye kah raha ho.

Q: Sareeh Alfaz ke zariye talaaq de to kaun si talaaq hogi aur uska hukm kya hoga?

A: Jab koi Sareeh lafz ke zariye talaaq de to ye talaaq-e-raj'ee hoga. Aur iska hukm ye hai ki aurat fauran nikah se nahi niklegi balki 3 haiz guzar jaane ke baad niklegi. Aur agar us se pahle miyan biwi hans kar baat chit kar le. Ya chhu de ya aur bhi kisi tarah se apni riza mandi ka izhaar karde. To ab phir se nikaah karne ki zarurat nahi jaise pehle rahte the ab bhi rahe. Haan is se sirf itna hoga ki har mard ko 3 talaaq ka haq hota hai ab us ke pass 2 hi rahenge aur aainda agar woh do talaaq bhi dega to 3 puri ho jaayegi aur us par 3 talaaq ka hukm lagega.

Q: Kinaya ke alfaz kya hain?

A: Kinaya ke bahut saare alfaz hain, un me se kuchh ye hain: 1:Jaa.2:Nikal.3:Chal rawano ho.4:Pardah kar.5: Rasta naap.6:munh kaala kar.7:Ghar khaali kar.8:Apni gandagi alag phaila.9:To mere kaam ya matlab ki nahi. 10:Mujhe apni surat mat dikha.11:Tu mujh se aise door hai jaise dilli. Wagairah Wagairah.

Q: Kinaya ke alfaz se talaaq dene se kaun si talaaq hogi aur us ka kya hukm hai?

A: Aise alfaz jab tak talaaq ki niyat se nahi bole to talaaq nahi hoti hai. bahar haal aise alfaz se talaaq dene se talaaq-e-baa'in hogi. Is ka hukm ye hai ki is ki wajah se aurat nikaah se nikal jaati hai. Ab agar phir se saath me rahna chahta hai to dubarah nikaah karna hoga. Aur agar aurat us ke elawah se nikaah karna chahti hai to mard ko use rokne ka koi haq nahi. Lekin dusre se iddat ke khatam hone ke baad hi kisi se nikaah kar sakti hai us se pehle nahi.

Q: Talaaq-e-Mugallezah ka kya hukm hai?

A: Talaaq-e-Mugalleza ka hukm ye hai ki jab kisi ne 3 talaaq de diya to ab dono ka aapas me nikah karna haram ho gaya. Ab Aurat ko ekhtiyar hai ki who apni baaqi zindagi kisi aur se shaadi kar ke guzaare ya waise hi guzaare. Haan! Agar dusari shaadi ki aur us ka inteqaal

ho gaya ya usne bhi kisi wajah se talaq de diya to ab woh apne pahle shuhar se nikah kar sakti hai.

Q: Kuchh log 3 talaq de dete hain aur phir ek raat ke liye setting kar nikah kara kar talaq dilwa dete hain aur phir iddat guzarne ke baad shaadi kar lete hain. Ye kaisa hai.

A: Is tarah se shaadi karne aur karwaane wale ke baare me Huzur Sallallohu alaihe wasallam ne farmaya ki Allah ki la'nat hai. is liye aisa karna jaaiz nahi.

Q: Agar koi shakhs bahut ziyadah gusse me ya sharaab ke nashe me talaq de to kya talaq ho jaaegi?

A: Haan! Talaq ho jaaegi.

Q: Kya talaq dena jaaiz hai?

A: Haan! Talaq dena jaaiz hai, Lekin begair kisi shar'ee wajah ke sakht mana hai. Aur agar koi shar'ee wajah ho to mubaah (yani jaaiz) hai. Kuchh surato me mustahab hai jaise aurat usko ya dusre ko takleef deti hai ya namaz nahi padhti hai. Aur kuchh surato me talaq dena wajib hai jaise shauhar na-mard ya hijra hai ya uspar kisi ne jaadu kar diya hai jis ki wajah se woh ham-bistari nahi kar sakta aur iske elaj ki bhi koi surat nazar nahi aati to in surato me talaq na dena sakht takleef pahunchaana hai.

Q: Talaq dene ka sab se achchha tariqa kya hai?

A: Jab haiz khatam ho kar paak ho jaae to ek talaq-e-raj'ee de, Aur chhor de yahan tak ki iddat khatam ho jaae aur who nikah se nikal jaae.

Q: Kya talaq ke elawah aur bhi kisi tarah se nikaah khatam ho jaata hai.

A: Ji! Agar miya biwi me se koi kufriya baat bol de tab bhi nikaah toot jaata hai.

Q: Kya msg ke zariye bhi talaq ho sakti hai?

A: Ji! Bol kar de ya likh kar de, har tarah se talaq ho jaaegi.

Q: Tafwiz-e-Talaaq ka kya matlab hota hai?

A: Talaaq ka ekhtiyar shauhar ko hota hai. Agar koi shauhar apna ye haq apni biwi ko de de. Aur ye kah de ki main talaaq dene ka apna haq tumhe deta hun, Tum jab chaaho apne aap ko talaaq de sakti ho. Isi ko tafwiz-e-talaaq kahte hain.

Q: Agar shauhar ne kaha ki agar tu fulan admi se baat ki ya uske ghar gayi to tujhe talaaq, aur who baat kar li ya uske ghar chali gayi, to kya talaaq ho jaaegi?

A: Haan! Talaaq ho jaaegi.

Q: Shauhar kahta hai ki mujhe yaad nahi ki main ne ek talaaq diya ya do ya 3, To kya hukm hai?

A: Is surat me agar do aadil gawaah hai to uski gawaahi se baat saabit hogi. Nahi to ek talaaq maana jaaega. Aur agar use yaad hai ki main ne 3 diya tha magar sirf halala se bachne ke liye aisa bol raha hai to woh zina kaar aur sakht azaab ka haq-daar hoga.

Q: Kya talaaq dene ke liye biwi ka saamne maujood hona zaruri hai?

A: Talaaq ke liye biwi ka saamne maujood hona zaruri nahi hai. Agar uski gair-maujoodgi me bhi de to ho jaaegi.

Q: Zaid apni biwi ko 4/5 saal se chhode hua hai, Bahut intezaar ke baad Zaid se biwi bulaane ko kaha gaya to Zaid ne kaha: Main usko nahi rakhunga, yahi baat baar baar bola, To kya is se talaaq ho jaaegi?

A: Biwi se ye kahna ki main isko nahi rakhunga, Is se talaaq nahi hogi chahe jitni baar kahe. Talaaq ya maut ke begair woh ladki kisi dusre se shaadi nahi kar sakti.

Qasam Ke Masaail

Q: Qasam khaana kaisa hai?

A: Qasam khana jaaiz hai magar jahan tak ho sake kami behtar hai. Kuchh log baat baat par qasam khaate rahte hain aur ye bhi khayal nahi karte ki baat sachchi hai ya jhuti, Ye sakht galat baat hai.

Q: Kya Allah ke elawah aur kisi ke naam ki qasam khaana jaaiz hai?

A: Allah ke elawah kisi aur ki qasam khaana sahi nahi hai aur aisi qasmo ka shari'at me koi etebaar bhi nahi hai, yani aise qasmo ko todne se kaffarah laazim nahi aata.

Q: Qasam kitne tarah ka hota hai?

A: Qasam ki 3 qismen hain. 1: Gamus. 2: Lag'wo. 3: Mun'aqidah.

Q: Gamus, Lag'wo aur Mun'aqidah kise kahte hain?

Misaal ke saath samjhaiye.

A: Agar kisi aisi chiz ke baare me qasam khaya jo ho chuki hai, Ya nahi hui hai, Ya ab hai ya nahi hai. Jaise kisi ne qasam khaaya ki Zaahid aaya aur woh ab tak nahi aaya. Ya qasam khaaya ki nahi aaya aur woh aa gaya hai. Ya qasam khaaya ki zaahid falaan kaam kar raha hai aur haqiqat me woh kaam nahi kar raha hai. Ya qasam khaaya ki ye chaandi hai jab ki haqiqat me woh chaandi nahi hai. To is tarah ki jhooti qasam ki do suraten hain. Jaan bujh kar jhuti qasam khaaya jaise jis ke aane ke baare me qasam khaaya tha woh khud bhi jaanta tha ki woh nahi aaya hai to aisi qasam ko shari'at ki zuban me **“Qasme Gamus”** kahte hain. Aur agar apne khayal se to us ne sachchi qasam khaaya tha magar haqiqat me woh jhooti thi. Jaise jaanta tha ki who nahi aaya aur qasam bhi khaaya ki who nahi aaya magar haqiqat me woh aa gaya to aisi qasam ko **“Lag'wo”** kaha jaata hai. aur aane wale zamaane me kuchh karne ya nahi karne ki qasam, Jaise kisi ne kaha ki Allah ki qasam main ye kaam karunga ya nahi karunga. To aisi qasmo ko **“Qasme Mun'aqidah”** kaha jaata hai.

Q: In me se har qasam ka kya hukm hai?

A: Qasme gamus khaane wala sakht gunahgaar hai aur us par tauba wa istigfaar karna zaruri hai kyunki us ne jaan bujh kar jhoot bola jo ki bada gunah hai. Magar us par kaffarah laazim nahi hai. Qasme Lag'wo me gunah bhi nahi hai lekin kisi bhi chiz ke baare me hame qasam khaane se pahle us ke baare me khoob achchhi tarah maloom kar leni chaahiye. Aur Qasme mun'aqidah me agar qasam todega to us par kaffara laazim hoga aur kuchh surato me gunahgaar bhi hoga.

Q: Qasm-e-Mun'aqidah ki kitni qismen hain, Aur unka kya hukm hai?

A: 3 qismen hain. (1) Faur. (2) Muwaqqat (3) Mursal.

Agar kisi khaas wajah se ya kisi baat ke jawab me qasam khaayi jis se us kaam ka fauran karna ya nahi karna samjha jaata hai usko **Qasm-e-Faur** kahte hain. Aisi qasam me agar woh baat fauran ho gayi to qasam toot gayi aur agar kuchh der baad hui to uska kuchh asar nahi hoga. Jaise aurat ghar se baahar jaane ke liye tayyar khadi thi, Mard ne kaha: Agar to baahar nikli to tujhe talaaq. Us waqt aurat ruk gayi phir dusre waqt me nikli to talaaq nahi hoga. Isi tarah kisi ne naashta ke liye bulaaya ki aao mere saath naashta kar lo, Us ne kaha Allah ki qasam naashta nahi karunga. Aur uske saath naashta nahi kiya to qasam nahi tooti agarche ghar jaa kar usi din naashta kiya.

Muwaqqat: Woh hai jis ke liye koi waqt muqarrar kar diya ho. Iska hukm ye hai ki agar woh us waqt ke andar qasam ke khilaaf kiya to qasam toot jaaega, Nahi to nahi. Jaise kisi ne qasam khaaya ki main Aaj paani nahi piyunga, Aur aaj pee liya to qasam toot gaya, Aur nahi piya to nahi toota.

Mursal: Woh qasam hai jis me koi waqt muqarrar nahi kiya ho aur haalat se fauran karna ya nahi karna samajh me nahi aata ho use Mursal kahte hain. Jaise qasam khaaya ki Zaid ko maarunga aur nahi maara yahan tak ki woh mar gaya to ab qasam toot jaaegi. Aur jab tak zinda hai to agarche nahi maara qasam nahi tootegi.

Q: Kin qasmo ko pura karna zaruri hai aur kin ko nahi?

A: Kuchh qasam aisi hain ki un ko pura karna zaruri hai. Jaise kisi aise kaam ke karne ki qasam khaaya jo kaam begair qasam khaae bhi karna zaruri tha. Jaise namaaz padhne ki qasam khaaya

ya gunaho se bachne ki qasam khaaya to us ka pura karna zaruri hai. Aur kuchh qasmo ko todna zaruri hai jaise kisi ne qasam khaa liya ki main namaaz nahi padhonga ya apne maa baap se baat nahi karonga ya main falan ajnabi ladki se milta rahunga wagairah to aisi qasam ko tod de aur kaffarah de de. Aur kuchh qasmo todna mustahab hai. Jaise kisi chiz ke baare me qasam khaa liya ki ye kaam nahi karonga aur baad me maloom hua ki is kaam ke karne me behtari hai to qasam tod de aur woh kaam kare jo ziyadah behtar hai. Huzur Sallallaho alaihe wasallam ne farmaya ki jis shakhs ne kisi kaam ki qasam khaaya phir us ke khilaaf karne ko behtar samjha to woh us behtar kaam ko kare aur apni qasam ka kaffarah de de. (Sahih Bukhari, Hadis No.6622.) Aur aise kaamo ki qasam jis ka karna aur nahi karna dono jaaiz ho, Jaise kisi ne qasam khaaya ki main paan nahi khaaonga, To is tarah ke qasmo ko pura karna afzal hai. Allah Ta'ala ne farmaya ki apni qasmo ki hifazat karo. (Surah Maaida:89)

Q: Qasam kab sahi hoti hai aur kab nahi?

A: Allah Ta'ala ke jitney naam hain un me se jis naam ke saath bhi qasam khaai jaaegi qasam ho jaaegi. Isi tarah jin sifaton ke saath qasam khaai jaati hai jaise Khuda ke izzat aur jalal ki qasam, Uski kibriyaai ki qasam, Uski buzurgi ki qasam, Quran ki qasam, Allah ke kalaam ki qasam wagairah. In alfaaz se bhi qasam ho jaaegi yani agar todega to kaffarah dena padega.

Q: Agar kisi ne kaha ki mujh par falan chiz haraam hai, To iska kya hukm hai?

A: Agar kisi ne kaha ki falan chiz mujh par haram hai. To us ke kah dene se who chiz haram nahi ho jaaegi magar ab woh us chiz ko istemaal karega to kaffarah dena padega, Yani ki ye bhi qasam hai.

Q: Allah ke elawah ki qasam ka kya hukm hai?

A: Allah ke elawah ki qasam, Qasam nahi hai, Jaise tumhari jaan ki qasam, Tumhare sar ki qasam, Allah aur us ke Rasool ki qasam wagairah yani is surat me kaffarah nahi hai. Huzur Sallallaho alaihe wasallam ne Allah ke elawah ki qasam khaane se mana kiya aur farmaya ki: jo shakhs qasam khaana chaahe to woh sirf Allah ki qasam khaae. Quraish ke log apne baap dada ki qasam khaate the, Aap Sallallaho alaihe wasallam ne farmaya ki tum

apne baap dada ki qasam nahi khaao.(Sahi Muslim,Hadis No.1646)

Q: Agar kisi ne Allah ki qasam khaaya magar us ke saath in sha Allah kah diya,Jaise kisi ne kaha ki Allah ki qasam main falan se baat nahi karonga in sha Allah.Phir baat kar liya to kya hukm hai?

A: Us par kaffarah nahi hai kyunki Huzur Sallallahu alaihe wasallam ne farmaya ki:Jis ne qasam khaaya aur “in sha Allah” kah diya to woh haanis nahi hoga. (Tirmizi,Hadis No.1532)

Q: Qasam ke kaffare kya hain?

A: Agar kisi ne is tarah qasam khaaya jis ko shari’at me qasam maana gaya hai aur phir tod diya to kaffarah ada karna zaruri hota hai.Qasam ka kaffarah ye hai ki 10 miskeen ko khaana khilae ya unhe kapda de ya ek gulaam azaad kare aur agar in me se kisi kaam ki taaqat nahi ho to 3 roze rakhe. Jaisa ki Allah Ta’ala ka irshad hai. “ Allah tumhari galat fahmi ki qasmo(yani qasame lag’wo) par tumhari pakad nahi fermata,Haan un qasmo par pakad fermata hai jinhe tum ne mazbut kiya to aisi qasmo ka kaffarah 10 miskeen ko darmiyani darje ka khaana dena hai ya unhe kapda dena hai ya ek gulaam azaad karna hai,Aur jo in me se kisi baat ki taaqat nahi rakhe woh 3 din roza rahe.Ye tumhari qasmo ka kaffarah hai jab qasam khaao.Aur apni qasmo ki hifazat karo.isi tarah Allah apni nishaniya tumhre liye bayan fermata hai taaki tum shukr karo. (Surah Maaidah,Aayat No.89)

Q: Agar kisi par kaffarah laazim hai,Aur uski taraf se dusra aadmi ada karna chaahta hai to kya hukm hai?

A: Agar dusra aadmi ada karna chaahta hai to uski surat ye hai ki kafaarah ki adaegi bhar ka kharcha usko de de aur woh garibo par sarf karde.Nahi to uski ijaazat se khud kar de,ada ho jaaega,Begair ijaazat ada nahi hoga.

Q: Agar kisi ne qasam khaaya ki agar main falan kaam na karun to Mujhe Shafa’at nasib na ho ya mujh par khuda ki laa’nat ho,Mujhe marte waqt kalma naseeb na ho wagairah to kya hukm hai?

A: Ye sab alfaaz qasam ke nahi hain.Agar woh apni baat me jhoota hai to sakht gunahgaar hoga.

Q: Aurat qasam khaayi ki agar main tumhare darwaze par dobarah aaya to apne baap se munh kaala karun, Ya Suwar khinzeer khaaun, To kya baat todne par kaffarah hoga.

A: Us aurat par tauba istigfaar karna laazim hai ki usne bahut hi galat baat ki. Lekin todne par kaffarah nahi hoga kyunki ye shari'at ke nazdik qasam nahi hai.

Q: Agar kisi ne kaha ki: Allah ki qasam! Agar ye kaam karun ya kiya hun to yahudi ho jaaun ya kaafir yam arte waqt kalma naseeb na ho, Kaafir ho kar marun wagairah to kya hukm hai?

A: Ye sab alfaaz bahut sakht hain. Agar jhooti qasam khaaya ya qasam tood diya to kuchh surato me kaafir ho jaaega. Is tarah ki jhooti qasam khaane wale ke baare me hadis me kaha gaya ki "Woh waisa hi hai jaisa usne kaha" yani yahudi hone ki qasam khaaya to yahudi ho gaya.

Mannat ke Ahkam-o-Masaail.

Q: Nazr kise kahte hain?

A: Mannat hi ko arbi zuban me nazr kaha jaata hai. Kisi kaam ki niyat kar ke jo us par wajib nahi tha us ko apne upar wajib kar lene ko Nazr kahte hain. Jaise kisi ne kaha ki Agar mera falaan kaam ho jaaega ya main falaan mushkil se nikal jaaunga to do rik'at namaaz padhunga ya sadqa karunga ya roza rkhunga wagairah. To kaam ho jaane ke baad us nazr ko pura karna zaruri ho jaata hai. Allah Ta'ala ne irshad farmaya ki: **وَلْيُوفُوا نُذُورَهُمْ**.

Tum apni mannato ko puri karo. (Surah Hajj, Aayat No.29) Aur Allah Ta'ala ne irshad farmaya ki:

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

Tarjama: Nek log woh hain jo apni mannat puri karte hain aur us din se darte hain jis ki buraai phaili hui hai. (Surah Dahar, Aayat No.7)

Q: Nazr kis chiz ki durust hai aur kis chiz ki nahi?

A: Nazr haqiqat me ek tarah ki ibaadat hai. Is liye nazr sirf aisi hi chiz ki maan na durust hai jis chiz ka ta'alluq Allah Ta'ala ki ibaadat se ho. Aur us se sirf Allah Ta'ala ka taqrrub haasil karne ki niyat honi chaahiye. Agar kisi ne Allah ke elawah ke liye nazr maana ya kisi aisi chiz ki nazr maana jis ka Allah Ta'ala ki

ibaadat se koi ta'alluq nahi to ye durust nahi hai aur aisi nazr ko pura karna bhi nahi hai.

Hadis: Hazrat-e-Imran bin Husain radhi allaho anho bayan karte hain ki Huzur Sallallaho alaihe wasallam ne bayan farmaya ki: Mannat ki do qism hai. Jis ne ibaadat ki mannat maani woh Allah ke liye hai, use pura kiya jae aur jis ne gunaah ki mannat maani woh shitaan ki wajah se hai use pura nahi kiya jae. (Sunan Nisaai, Hadis No. 3845)

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

Dekhiye! Us shakhs ne 4 chizo ki mannat maani thi. (1) Baithega nahi. (2) Apne upar saaya nahi karega. (3) Kisi se baat nahi karega. (4) Roza rakhega. Un 4 chizo me se sirf ek aisi chiz thi jis ka ta'alluq Allah Ta'ala ki ibaadat se tha yani roza baaqi 3 chizo ka Allah Ta'ala ki ibaadat se koi ta'alluq nahi tha to Huzur Sallallaho alaihe wasallam ne un 3 chizo ki mannat puri karne se mana farma diya jin ka Allah Ta'ala ki ibaadat se koi ta'alluq nahi tha. Aur sirf roza jo Allah Ta'ala ki ek ibaadat thi use pura karne ka hukm diya. Is se maloom hua ki mannat sirf aisi hi kaamo ki maan ni chaahiye jin ka Allah Ta'ala ki ibaadat se ta'alluq ho. Jaise namaaz padhne, Roza rakhne, Haj aur umrah ya Etekaaf aur sadqa wagairah karne ki mannat.

Q: Mannat ki kitni suraten hain aur unka kya hukm hai?

A: Mannat ki do surat hain. Ek ye ki kisi kaam ke karne ko kisi chiz par mauqoof rakhe jaise kisi ne kaha ki: Agar main rozgaar se lag gaya to main roza rakhonga. Dusra ye ki koi shart nahi lagaai jae. Jaise kisi ne kaha ki main ne Allah ke liye do din roza rakhne ki mannat maani. pahli surat yani jis me kisi chiz ke hone ki shart lagaya to uski bhi do surate hain. Agar aisi chiz ki shart lagaya jis ke hone ki khaahish hai, Jaise us ne kaha ki agar mera ladka sehat-yaab ho jae to main roza rakhunga ya

khairaat karunga. aisi surat me jab woh shart puri ho jaaegi yani us ka ladka sehat-yaab ho jaaega to jo kaha tha wahi kaam karna zaruri hoga aisa nahi ho sakta ki kaha tha ki roza rakhunga aur ab woh kisi faqeer ko khaana khila de. Aur agar aisi shart lagaaya tha jo nahi honi chaahiye jaise kisi ne kaha ki agar main tum se baat kiya to mujh par itne roze hain. Is surat me agar shart paai gae, Yani ki baat kar liya to ab use ekhtiyar hai ki chaahe to jitney roze rakhne ke liye kaha tha utna roza rakh le aur chaahe to qasam ka jo kaffarah hai woh ada kar de.

Mas'ala: Aur jis mannat me kisi chiz ki shart nahi ho to jo mannat maana tha usi ko pura karna zaruri hai. Agar haj ki mannat maana tha to haj aur agar etekaaf ki mannat maana tha to etekaaf.

Q: Agar kisi ne ye mannat maana ki main juma ke din 1000 rupiye falaan falaan faqeer ko khairaat dunga aur us ne jumeraat hi ke din unhe faqeer ko ya dusre faqeer ko de diya to uski mannat puri hogi ya nahi?

A: Puri ho jaaegi. Yani khaas unhe faqeer ko dena zaruri nahi hai aur nahi juma ke din zaruri hai.

Q: Kuchh jaahil aurate jo apne ladko ke kaan ya naak chhidaane ya bachcho ki chotiya rakhne ya muharram ke mahine me faqeer wagairah banana ki mannat maan leti hain. To kya ise pura karna hoga?

A: Ye sab bilkul hi galat hai aur agar kisi ne maan hi liya ho to use pura nahi kiya jaae.

Q: Agar kisi ne haj ya umrah ya aur kisi nek karne ki mannat maana aur use pura karne se pahle hi inteqaal kar gaya to ab us ke ghar wale par uski taraf se mannat puri karna zaruri hai ya nahi ?

A: Uske ghar wale par zaruri nahi hai. Lekin agar karde to behtar hai aur uski taraf se mannat puri ho jaaegi. Jaisa ki hazrate Abdullah bin Abbas radhi allaho anho bayan karte hain ki: Hazrat-e-Saad bin Ubaadah radhi allaho anho ne Huzur Sallallaho alaihe wasallam se arz kiya ki: Meri walidah ek mannat maani thi aur woh mannat puri karne se pahle hi inteqal kar gae. To Huzur Sallallaho alaihe wasallam ne farmaya

ki:Tum un ki taraf se mannat puri kar do.(Sahi Muslim,Hadis No.1638)

Q: Mannat ya qasam me “In sha Allah” kah dene se kya hukm hota hai?

A: “In Sha Allah” kah dene se us ka pura karna wajib nahi hota.Jaise kisi ne kaha ki agar main exam me pass ho gaya to in sha allah 1000 rupiye sadqa karunga.Phir agar pass ho gaya to us par 1000 rupiye sadqa karna wajib nahi hoga.Haan agar kare to achchhi baat hai.

Shaadi Ke Rasoom

Mangni Ki Rasam: Ye Rasam log is liye karte hain taaki ye baat pakki ho jae ki falan ladka aur falan ladki ka rishta tay ho gaya hai,Ab koi dusra admi nikah ka paigaam na bheje. Is rasam ki koi zarurat nahi hai lekin Ye agar shari’at ke had ke andar rah kar kiya jae to iski gunjaaish hai. Lekin aam taur par dekha jaata hai is mauqe se mard aur aurat ka ikhtilaat aur gaana baja hota hai,Jo bilkul durust nahi hai.Aur is mauqe se kuchh logo ke yahan mahfil me ladka ladki ko aur ladki ladka ko anguthi pahnaate hain, Ye bilkul haraam hai.Kyunki mangni sirf ek wada hota hai,Is ki wajah se woh Miya Biwi nahi ban jaate hain.Aur agar mard ko sone ki anguthi pahnaya jae to ye bhi haraam hai aur gair-mahram ko chhona bhi haraam hai. Mard ke liye sirf chaandi ki ek anguthi jaaiz hai jo 4 gram 374 miligram se kuchh kam ka ho.

Majha Ki Rasam: Is rasam me dulha dulhan ko ubtan laga kar ghar baitha diya jaata hai. Iski bhi koi zarurat nahi hai aur nahi aisa karna sunnat se saabit hai.Is rasam me be-pardagi,naach gaana,Gair-mahram aurato ka ladke ko ubtan lagana, Ye sab najaaiz-o-gunaah hai.Agar ye sab baaten na ho to lagaana gunaah nahi hoga.

Mehandi Ki Rasm: Aurato ke liye mehandi lagaana behtar hai ki Huzur Sallalloho alaihe wasallam ne aurato ke liye isko pasand farmaya.Lekin koi ladka ladki ko lagaaye ye bilkul hi jaaiz nahi hai.Aur ladke ko mehandi lagaana jaaiz nahi hai,Agarche woh chhota bachcha ho.

Joota chhupaane ki Rasam: Is rasam me saali dulhe ka joota chhupa deti hai,Aur jab tak paisa nahi le leti hai joota nahi deti

hai. Ye islami tahzib nahi hai, Haan! Agar dulha apni marzi se jo de rakh le to gunaah nahi hoga, Lekin jab is me ziyadah raqam ka demand kiya jaae to durust nahi hoga.

Doodh Pilayi Ki Rasam: Doodh pina ya pilaana jaaiz hai lekin is rasam me bhi dekha jaata hai ki aurato ki khoob bepardagi aur behuda hansa mazaag hota hai, Is liye is se bachna hi behtar hai. Aur kahin kahin ye dekha jaata hai ki chaandi ke glaas me doodh pilaya jaata hai, Ye haram hai. Huzur Sallallaho alaihe wasallam ne farmaya ki jo shakhs sone ya chaandi ke bartan me khaata ya pita hai woh apne pet me jahannam ki aag bharta hai. (Sahih Muslim, Hadees No. 2065)

Khade ho kar khaane ki rasam: Aaj kal shaadiyo me dekha jaata hai ki log bila-jhijhak khade ho kar khaate pite hain. Ye islami tariqa nahi hai. Hadees sharif me hai ki Huzur Sallallaho alaihe wasallam ne khade ho kar paani pine se mana farmaya, To Sahaba ne puchha: Khade ho kar khaana? Aap ne farmaya ki ye to aur ziyadah bura aur galat tariqa hai. (Sahih Muslim, Hadees No. 5275) Is hadees sharif se maloom hua ki khade ho kar khaana pina sunnat ke khilaaf hai, Haan agar koi majburi ho to phir khaa pee sakte hain, Kyunki kuchh mauqe par khade ho kar pina Huzur Sallallaho alaihe wasallam se saabit hai.

Walima: Walima shaadi ki khushi ki dawat hoti hai. Aisa karna ladka ke liye sunnat hai. Huzur Sallallaho alaihe wasallam ne farmaya ki “Walima karo agar che ek hi bakri se”. Walima ki sunnat ada karne ke liye bahut saare logo ko bulaana aur tarah tarah ke khaane tayyar karna zaruri nahi hai. Asaani ke saath jo ho sake ghar pe hi ya kisi bhi hall me kar lena chaahiye. Kuchh ladke wale walima ki dawat ke kharche me ladki wale se aadha ya kuchh paisa lete hain, ye bilkul gair-munaasib aur be-gairati wala kaam hai, Aisa bilkul nahi karna chaahiye.

Mayyat Ke Rasoom

Mayyat ko dafan karne me deer karna aur use Fridge me rakhna: Hamare yahan aisa hota hai ki jab koi shakhs inteqaal kar jaata hai to jab tak khaandan ke saare log aa nahi jaate janaza me taakhir kiya jaata hai, Yahan tak ki agar kisi ko baahar mulk se aana hota hai to mayyat ko thanda ghar me rakhwa diya jaata hai. Ye bilkul munaasib nahi hai. Kyunki Huzur Sallallaho

alaihe wasallam ne janaze me jaldi karne ka hukm diya hai. Ek hadees me hai ki Huzur Sallallaho alaihe wasallam ne farmaya: Aye Ali 3 kaamo me deer na karo. Namaz me jab uska waqt ho jaae. Janaza jab haazir ho jaae, Ladki ki shaadi jab munasib rishta mil jaae. (Tirmizi) Isi tarah mayyat ko thande ghar me rakhna bhi durust nahi hai, Kyunki jin chizo se zinda ko takleef hoti hai us se murda ko bhi takleef hoti hai. Huzur Sallallaho alaihe wasallam ne farmaya: Murde ki haddi torna zinde ki haddi torne ki tarah hai. (Abu Dawood, Hadees No:3207) Agar kisi zinda shakhs ko thande ghar me rakha jaae to use sakht takleef hogi kyun wahan par minus temperature hota hai, Is liye is se mayyat ko bhi takleef hogi. Aur kisi rishtedaar ka chehra dekhna aisi koi majburi nahi hai ki uski wajah se mayyat ko takleef di jaae.

Aurat ke janaze ko gair-mahram aur shauhar ka kandha

dena: Janaze ko kandha dena bahut hi sawab ka kaam hai, Chahe jis ka bhi janaza ho, Mard ka ho ya aurat ka. Shuhar apni biwi ko kandha de sakta hai, Qabar me utaar sakta hai, Dekh bhi sakta hai, Sirf uske badan ko be-gair kisi kapde ki directly chhu nahi sakta hai. Kuchh log samajhte hain ki jiski biwi hamal se ho, Woh janaza ko kandha nahi de sakta, Ye jaahilaana khayal hai. Shari'at me aisa kuchh nahi hai.

Qabr par chaadar, Agarbatti aur Mombatti wagairah

lagana: Qabristan me dekha jaata hai ki log aam qabar par bhi chaadar chadha dete hain aur us chaadar par aayatul kursi aur dusre kalme likhe hote hain, Aur unki behurmati hoti rahti hai, Ye bilkul jaaiz nahi hai. Agarbatti ya mombatti thik qabar ke upar lagana durust nahi hai. Agar qabar se alag agarbatti jalaya jaae taaki logo ko khushbu mehsoos ho to ye jaaiz hai, Lekin mombatti ki koi zarurat nahi hai. Shab-e-Barat ke mauqe par dekha jaata hai ki log is qadar ziyadah agarbatti jala dete hain ki uske dhuwe se ziyarat karne wale ko takleef hoti hai, Ye bhi dusrut nahi hai.

Mayyat Wale Ghar Ke Liye Khaana: Jis ghar me kisi ka inteqal ho gaya ho, Us ghar ke log ranj-o-gam me hote hain, Us waqt unke liye khud khaana pakana ek na-gawar kaam hota hai, Khaana pakana to door khud khaana bhi achchha nahi lagta. Aise waqt me behtar hai ki padosi ya rishtedaar un logo ke liye

khaane ka intezaam kare. Hadees sharif me hai ki jab Hazrat-e-Ja'far tayyar ki shahadat ki khabar aayi to Huzur Sallallahu alaihe wasallam ne logo ko hidayat diya ki "Hazrat Ja'far ke ghar walo ke liye khana tayyar karo kyunki unhe ek haadse ne (khaana pakane se) rok rakha hai. (Ibne Majah, Hadees No.1610) is liye ulma-e-kiram ne likha hai ki aise gam-zadah logo ke liye ek din raat khaana banana mustahab hai.

Is ke barkhilaaf marne wale ke ghar walo ka khud khaana paka kar logo ko khilaana, Ye buri bid'at hai. Kyunki dawat khushi ke mauqe par hoti hai na ki gam ke mauqe pe. Ala Hazrat ne Fatawa Razwiya ke 9wi jild me ek risala "Kisi ki maut par dawat ki mumane'at ka wajah elaan" likha hai.

Maut par pakaye jaane wale khaana ki 3 qism hai: 1: Maut par dawat ke taur par khaana. Ye najaaiz aur mana hai. 2: Mayyat ke isaal-e-sawab ke khaana paka kar faqeero ko khilaana, Ye jaaiz hai lekin maal-daar logo ke iska khaana mana hai. 3: Mayyat aur buzurgaan-e-deen ke isaal-e-sawab ke liye nafli sadqa ke taur par ho, To ye ameer gareeb sab ke liye jaaiz hai.

Sog manana: Kisi ke inteqaal par ranj-o-gam ka izhaar karna sog kahlaata hai. Shari'at me kisi ki wafaat par 3 din se ziyadah sog karna jaaiz nahi hai. Haan! Agar shauhar ka inteqaal hua hai to biwi par 4 mahina 10 din tak sog hai. Isi sog ko iddat bhi kaha jaata hai. Is darmiyan biwi ko chaahiye ki woh zinat ekhtiyar nahi kare. Hazrat umme atiyah radhi Allaho anha farmati hain "Hame sog me surma, khushbu lagaane aur rangeen kapde (Yani ziyadah zinat wale saje kapde) pahan-ne se mana kiya gaya" (Sahih Bukhari, Hadees No:313) Kuchh aurato ko dekha jaata hai ki woh shauhar ke inteqaal ke baad naya safeed kapda pahnti hai. Ye bilkul durust nahi hai, Kyunki naya kapda zinat hota hai aur is se biwi ko mana kiya gaya hai.

Biwi ke elawah logo ke liye 3 dino se ziyadah sog ki ijaazat nahi hai. Kuchh log is 3 din me ghar me jhaaru nahi lagaate, bartan nahi dhote, gosht nahi pakaate wagairah, Shari'at me in sab ki koi haqiqat nahi hai. Zarurat ke tehat in sab kaamo ki ijaazat hai.

Kuchh logo ke yahan dekha jaata hai ki jin ke ghar mayyat hui us ghar ke log Eid par naya kapda nahi pahante aur Baqra-Eid me Qurbani nahi karte, Agar us par wajib tha aur nahi kiya to gunah-gaar hoga. Isi tarah Shab-e-Barat se ek din pahle arfa ka

din manaate hain aur faatiha dilaa lete hain aur khaas shab-e-barat ke din kuchh nahi karte aur nahi dusre ke ghar se fatiha ka samaan lete hain, Ye sab jaahilana tariqa hai. Mayyat ke isaal-e-sawab ke liye fatiha kisi bhi din kar sakte hain, aur Arfa shab-e-baraat me hota hi nahi hai, balki ye Baqra-Eid se ek din pahle hota hai, Aur is din ko Arfa is liye kahte hain ki us din haaji log maidan-e-arfaat me hote hain.

Mazaraat-e-Auliya Ke Rasoom

Urs: Jis islami taarikh ko koi Allah ke wali ka inteqal hua, Us taarikh me unka urs kiya jaata hai. Ye jaaiz hai jabki shari'at ke khilaaf koi kaam na kiya jaae. Ala Hazrat imam-e-ahle sunaat imam Ahmad raza farmate hain: Aisa urs jis me aurato aur mardo ka ikhtilaat (mel jol) na ho, Shirkiya kaam aur fisq-o-fajoor ka irtekaab na ho, Khel tamaashe aur raqs-o-suroor aur music na ho jaaiz hai. Kyunki urs ka asal maqsad isaal-e-sawab, Fatiha aur Quran khaani hai”.

Chaadar, Sajda, Tawaf aur choomne ka hukm: Auliya Allah ke mazaar par sirf ek aisi chaadar jis par Quran sharif ki aayat ya aur koi kalmia likha na ho daalna jaaiz hai, Haan! Agar pahle se chaadar maujood ho aur woh kharaab na hui ho to nayi chaadar daalna jaaiz nahi hai kyunki ye israaf aur fazool kharchi hai. Logo ko chaahiye ki jo paisa chaadar par kharch karna chahte hain usi paise ka kapda khareed kar kisi gareeb ko sadqa kar de aur wali-ul Allah ki rooh ko isaal-e-sawab ki niyat kar le.

➤ Islam me Allah ke elawah kisi ko bhi sajda karna jaaiz nahi hai. Mufti Mohammad Ajmal Qadri apne fatawa me likhte hain ki: Kisi sahib-e-mazar ko taazim ki niyat se sajda kiya to ye najaaiz aur haraam hai aur agar ibaadat ki niyat se kiya woh kufr aur shirk hai.

➤ Mazar ka tawaf karna jaaiz nahi hai.

➤ Qabr ko choomna kaisa hai? Is baare me ekhtilaf hai lekin ziyadah tar ulma mana karte hain is liye bachna chaahiye, Kyunki adab isi me hai.

Aurato ka mazaar par jaana: Jis tarah sahaba-e-kiram ke zamaane me fitna ke dar se aurato ko masjid jaane se mana kar diya gaya, Jab ki Huzur Sallalloho alaihe wasallam ke zamaane me aurate masjid jiya karti thi. Isi liye ulma-e-kiram ne aurato ko mazaar par jaane ko najaaiz kaha hai. Ek sawal ke jawab me Ala

Hazrat likhte hain ki: Ye mat puchho ki aurat ka mazaar par jaana jaaiz hai ya nahi balki ye puchho ki us aurat par kis qadar la'nat hoti hai Allah ki taraf se aur sahib-e-mazar ki taraf se. Jis waqt woh ghar se iraada karti hai la'nat shuru ho jaati hai aur jab tak wapas aati hai, Farishte la'nat karte hain". Huzur Sallallaho alaihe wasallam ke mazar-e-mubarak ke elawah kisi bhi mazaar par aurato ko jaane ki ijaazat nahi.

Wasila, Istimdad: Allah Ta'ala hi ko haqiqi madad-gaar hone ka aqeeda rakhte hue Ambiya-e-kiram aur auliya Allah se madad maangne ko "Istimdad" aur "Iste'aaanat kahte hain. Ye jaaiz hai lekin afzal aur behtar yahi hai ki har haal me Allah hi se maanga jae. Bukhari Aur Muslim ki sharah likhne wale Allama Gulam Rasool Sa'eedi alaihir rahma Surah Fatiha ki aayat "Ham teri hi ibaadat karte hain aur tujhi se madad chaahte hain" ke tehat apni tafseer Tibyanul Quran me ek lambi bahas karne ke baad khulaasa ke taur par likhte hain ki: Is aqeede ke saath ki Haqiqat me madad karne wala Allah hi hai, Ambiya-e-kiram aur auliya Allah se istimdad agar che jaaiz hai lekin afzal ahsan aur awla yahi hai ki har haal aur har maamle me Allah Ta'ala se maanga jae". Yahi Huzur Sallallaho alaihe wasallam ki bhi taalim hai. Huzur Sallallaho alaihe wasallam ne Hazrat ibne Abbas radhi Allahu anho ko ye nasihat farmaya tha ki: Jab tum sawal karo to sirf Allah se sawal karo aur jab tum madad chaahe to sirf Allah se madad chaahe. [Tirmizi, Hadees No.2516]

Wasila: Quran-o-Hadees se saabit hai, Aur ye bilkul jaaiz hai Aur Piyar-e-Nabi Sallallaho alaihe wasallam ka wasila sab se behtar aur afzal hai aur dua ke qabool hone ki ummid sab se ziyadah hai. Hazrat Abu Umama bin Sahal bin Hunaif radhi Allahu anho apne chacha Hazrat Usman bin Hunaif radhi Allahu anho se riwayat karte hain ki ek shakhs Hazrat Usman-e-Gani radhi Allahu anho ke paas kisi zarurat se aata jaata tha lekin Hazrat Usman uski taraf dhiyan nahi dete the aur uski zarurat par gaur-o-fikr nahi karte the. Woh shakhs Hazrat Usman bin Hunaif se mila aur un se is baare me shikayat kiya. Hazrat Usman bin Hunaif ne us se kaha jao aur wazu karo, uske baad 2 rik'at namaz padho phir is tarah se dua karo: Ya Allah! Main tujh se sawal karta hun aur teri taraf tere rahmat wale nabi Mohammad Sallallaho alaihe wasallam ke wasile se mutawajeh

hota hun. Ya Mohammad (Sallalloho alaihe wasallam) main Aap ke wasile se apne rab ki taraf mutawajjeh hota hun ki woh meri zarurat puri farma de. (Ye dua karne ke baad Hazrat Usman Gani ke paas jao) Us shakhs ne aisa hi kiya aur phir Hazrat Usman Gani Radhi Allaho anho ke darwaaze par gaya to darbaan ne uska haath thaama aur use Hazrat Usman Gani ke paas le gaya. Hazrat Usman ne use apne paas chataayi par baithaya aur puchha ki tumhari kya zarurat hai, To us ne apni zarurat bayan kiya to Hazrat usman ne uski zarurat puri kar diya. Aur us se kaha ki aaj tak tune apni zarurat mujh se kyun nahi bayan kiya? Ab job hi tumhari zarurat ho mujh se bayan karna. Phir who aadmi Hazrat Usman Gani ke paas se chala gaya aur Hazrat Usman bin Hunaif se mila aur un se kaha: Allah Aap ko behtar jaza de agar aap meri rahnumaayi nahi karte to meri zarurat puri nahi hoti aur woh meri taraf dhiyan nahi dete. Hazrat Usman bin Hunaif ne kaha: Allah ki Qasam! Ye main ne nahi kaha balki main ne Allah ke Rasool Sallalloho alaihe wasallam ko dekha ki ek andha aadmi aaya aur aap se apni aankh ki raushani ke chale jaane ki shikayat kiya. To Aap Sallalloho alaihe wasallam ne farmaya ki sabr kar. Usne kaha: Mera koi khaadim nahi hai aur mujhe bahut takleef hoti hai. To Huzur Sallalloho alaihe wasallam ne us se farmaya ki jao aur wazu karo aur namaz padh kar is tarah se dua karo “Ya Allah! Main tujh se sawal karta hun aur teri taraf tere rahmat wale nabi Mohammad Sallalloho alaihe wasallam ke wasile se mutawajjeh hota hun. Ya Mohammad (Sallalloho alaihe wasallam) main Aap ke wasile se apne rab ki taraf mutawajjeh hota hun ki woh meri zarurat puri farma de”. Hazrat Usman bin Hunaif kahte hain ki Allah ki Qasam! Ham log abhi Huzur Sallalloho alaihe wasallam ki majlis hi me the ki woh aadmi is haalat me aaya ki jaise use koi andha-pan tha hi nahi. [Al-Mojamul Kabeer , Hadees No.8311, Ibne Majah, Hadees No.1385, Tirmizi, Hadees No.3578]

Alag Alag Mahino Ke Rasoom

Moharram Ke Rasoom: Moharram ke mahine me bahut se sunni sahihul aqida log bhi tarah tarah ke shari'at ke khilaaf kaamo me lage nazar aate hain. Allah kareem sab ko hidayat de aur iman aqide ki hifazat farmaye.

Majlis me jaana, Maatam sun-na: Shiyo ki majlis me jaana aur marsiyah (Matam) Sun-na haram aur la'nat ka sabab hai. Huzur Sallallohu alaihe wasallam ne farmaya: Jo apna munh pite, gariban phaade aur zamana-e-jaheliyat jaisi chikh-o-pukar kare woh ham me se nahi hai. [Sahih Bukhari, Hadees No.1294] Hazrat Abu Sa'eed khudri radhi Allahu anho kahte hain ki: Rasoolallah Sallallohu alaihe wasallam ne nauha karne wali aur nauha sunne wali par la'nat farmaya hai. [Abu Dawood, Hadees No.3128] Is hadees se un logo ko sabq lena chaahiye jo log shauq se nauha aur maatam wagairah sunte hain.

Bad-Mazhabo Ki Niyaz: Shiyo ki niyaz (Langar) ki koi chiz nahi leni chaahiye aur nahi khaana chaahiye. Huzur Sallallohu alaihe wasallam ne farmaya ki: Allah ne mujhe chuna, Aur mere liye mere sahaba ko chuna. Un me mere liye wazeer aur ansaar paida farmaya. Aakheri zamaane me kuchh log aise honge jo un se bugz rakhenge, unki shaan ko ghataayenge aur unko gaali denge. Aise logo ke saath khaana pina na rakhna, Unke saath mat baithna, Unke saath namaz na padho aur nahi unki janaze ki namaz padho. [Kanzul Ummal, Hadees No.32539 & 32540]

Moharram Me Sog: Kisi bhi Musalman ki wafaat par 3 din se ziyadah sog jaaiz nahi hai. Moharram me sog ki niyat se kaale kapde pahan-na haraam hai. Isi tarah kapda na badalna, Safaayi na karna, juta na pahan-na, machchhli nahi khaana, ye sab sog hai jo jaaiz nahi hai.

Karbala Ka Gam: Ala Hazrat imam ahl-e-sunnat farmate hain: Woh kaunsa sunni hoga jise karbala ka gam nahi ya uski yaad se dil gamgeen aur aankh nam na ho. Lekin hame musibat me sabr ka hukm diya gaya hai aur maatam karne ko shari'at ne mana kiya hai". Hame chaahiye ki ham maatam karne ke bajaee un azim hastiyo ka zikr kare, unke liye isaal-e-sawab kare aur naam se garibo faqero yatimo bewaaon ki madad kare aur dusre nek kaam kare.

Moharram ke mahine bahut se dunya-daar muqarrir log apni taqreer me karbala ke baare me jhoti riwayat aur jhoote waqiyaat sunaate hain. Aisi taqriro ko sun-ne se bachna chaahiye. Aur Karbala ke baare me jaan ne ke liye mustanad kitaabo ko padhna chaahiye aur nek deen-daar aalim ki taqreer sunni chaahiye.

Taaziya-daari: Aaj kal taziya daari me tarah tarah ke khuraafat hote hain, Dhol baaja bajaya jaata hai, Mard aurat ka ikhtilaat hota hai, unka juloos nikala jaata hai. Is liye morauwja taaziya daari jaaiz nahi hai.

Maah-e-Safar Ke Rasoom: Safar ke mahine ke baare me jaaheliyat ke zamaane hi se bahut saari gumrahi chali aa rahi hain aur aaj bhi samaj me maujood hai.

Kisi din ya Mahine ko Manhoos samajhna: Ahl-e-Sunnat wal-jama'at ka aqeeda hai ki kuchh din, raat aur mahine azmat aur ziyadah barkat wale hain, Jaise shab-e-qadar ki raat, Eidul Fitr ki raat, Arfa ki raat, Juma ka dina, 12 Rabiul Awwal ka mahina, Ramzan ka mahina wagairah lekin koi din ya mahina manhoos nahi hai.

Kuchh log safar ke mahine ko manhoos samajhte hain aur ye samajhte hain ki is mahine me musibat aur bala utarti hai is liye safar ke mahine me naya kaar-o-baar shuru nahi karte ki nuqsan hoga, Shaadi nahi karte ki ghar nahi basega wagairah wagairah. Ye sab jaaheliyat ke zamane me kaafir logo ka khayal tha. Hamare Nabi Sallallaho alaihe wasallam ne in sab chizo ka radd farmaya aur irshad farmaya ki "Safar kuchh nahi hai".

[Sahih Bukhari, Hadees No.5707] Yani safar ke baare me jo logo ke khayalaat hain unki koi haqiqat nahi hai, aur ye sab galat hai.

Bad-shaguni kise kahte hain? Kisi bhi shakhs, chiz, din ya mahina wagairah ko manhoos jaan kar apna kaam rok dene ko bad-shaguni kahte hain. Ye sakht najaaiz hai. Huzur Sallallaho alaihe wasallam ne farmaya: Jis shakhs ko bad-shaguni ne apne kaam se rok diya usne shirk kiya. [Kanzul Ummal, Hadees No.28566] Yani jis ne bad-shaguni ki wajah se kaam rok diya goya usne ye aqeeda rakha ki hamari qismat ke banane ya bigaarne ka ikhtiyar Allah ke paas nahi balki billi ya kisi aur ke paas hai to usne shirk kiya. Ek dusri hadees me Huzur Sallallaho alaihe wasallam ne farmaya: Jo shakhs safar ke irade se nikla

phir (kisi chiz ko dekh kar) bura shagoon liya aur safar karne se ruk gaya to usne us Quran ka inkaar kiya jo mujh par naazil ki gayi.[Kanzul Ummal,Hadees No.28570]

Aakheri Budh: Sadrus'shariya Allama Mufti Amjad Ali alaihrrhmah likhte hain:Safar ke mahine ki aakheri budh Hindustan me bahut manaya jaata hai,Log apne kaar-o-baar band kar dete hain aur sair-o-tafreeh ko jaate hain,Puriyan pakaate hain,Nahate dhote hain aur khushi manaate hain aur kahte hain ki Huzur sallallaho alaihe wasallam ne is din gusl-e-sehat farmaya tha aur Madina sharif se bahar sair ke liye tashrif le gaye the.Ye saari baaten galat aur baatil hain.Balki un dino me Huzur Sallallaho alaihe wasallam ki bimari aur ziyadah badh gayi thi. Bahar haal is aakheri budh ki shari'at me koi haqiqat nahi hai.

Rajab Ke Mahine Ke Rasoom: Is mahine me Imam Ja'far saadiq radhi Allaho anho ke naam se 22 Rajab ko log faatiha dilaate hain. Ye bilkul jaaiz-o-durust hai.Lekin kuchh log iske liye mitti ka bartan hona zaruri samajhte hain,ye bilkul galat hai.Aur kuchh logo ka ye khayal hai ki ye fatiha jahan par hui wahi par khaana hoga,Ghar se baahar le jaa kar nahi khila sakte hain,Ye bhi galat aur jaahelana khayal hai.[Bahar-e-Shari'at, Jild 3,Hissa 16,Page No.646]

Note: Behtar ye hai ki agar Imam Ja'far saadiq ke naam se 15 Rajab ko fatiha dilaaye,Kyunki unka Yaum-e-Wisaal 22 nahi balki 15 Rajab hai.Aur 22 Rajab Hazrat Amir-e-Mu'aawiyah radhi Allaho anho ka Yaum-e-Wisal hai.Shia log inse bugz rakhte hain is liye unke wisaal ke din khushi manaate hain.Is liye hame is se bachna chaahiye.

Ahkam-e-Masjid

- *Hadees: Huzur Sallalloho alaihe wasallam ne farmaya ki: Jab tum me se koi Masjid me daakhil ho to use chaahiye ki Nabi Sallalloho alaihe wasallam par salam bheje phir ye dua padhe “Allahummaf-tah lee abwaba rahmatik” Ya Allah mujh par apni rahmat ke darwaze ko khol de. Aur jab nikle to ye kahe “Allahumma inni asaluka min fazlik” Ya Allah!Main tujh se tere fazl ka sawal karta hun.[Abu Dawood,Hadees No.465, Ibne Majah,Hadees No.772]
- *Masjid ko saaf suthra rakhna aur use har tarah ki gandagi se bachaana har musalman par zaruri hai.Huzur Sallalloho alaihe wasallam ne ek baar masjid me gandagi dekha to khud use saaf farmaya.Aur ek hadis me Aap Sallalloho alaihe wasallam ne irshad farmaya ki Jo shakhs masjid se koi gandi chiz saaf kar deta hai to Allah Ta’ala us ke liye jannat me ghar banata hai. (Ibn-e-Maja,Hadis No.757)
- *Masjid me koi napaak chiz le kar jaana agarche us se masjid me gandagi nahi phaile,Ya jis ke badan par napaaki lagi ho us ko masjid me jaana mana hai.(Bahar-e-Shari’at,Hissa 3,Page No.645)
- *Masjid me wazu ka paani tapkaana jaa’iz nahi hai.Isi tarah se dekha jaata hai ki Kuchh log wazu ke baad munh aur haath se paani ponchh kar masjid me jhaadte hain,Ye bilkul galat tariqa hai.(Bahar-e-Shari’at,Hissa 3,Page No.647)
- *Kisi bhi tarah ki gandagi,Chaahe woh badan ke mail hi ki kyun na ho,Masjid ke farsh par ya jaae namaaz ke niche daalna durust nahi hai.(Bahar-e-Shari’at,Hissa 3,Page No.646)
- *Bachche aur paagal ko jin se gandagi ka guman ho masjid mein le jaana haraam hai.Aur agar napaaki ka dar nahi ho tab bhi makruh hai.(Raddul Muhtaar,Vol:2,Page No.518)
- *Etikaaf karne wale ke elawah kisi ke liye bhi masjid mein khaana aur pina jaa’iz nahi hai.(Durr-e-Mukhtar,Vol:2,Page No.525)
- *Masjid me kuchcha lahsan,piyaz aur muli wagairah khaana ya khaa kar jaana jaa’iz nahi hai,Jab tak ki us ki boo (smell) baaqi ho.Huzur Sallalloho alaihe wasallam ne irshad farmaya ki:Jo shakhs bad-boo wali chiz khaae woh hamari masjid ke

qareeb bhi nahi aae,Kyunki us se farishto ko taklif hoti hai.(Sahi Muslim,Hadis No.564)

➤ *Yahi hukm har us chiz ka hai jis me bad-boo ho.Yahan tak ki woh bimaar shakhs jo koi bad-bu wali dawa jaise gandhak wagairah lagaaya ho us ke liye hukm hai ki woh masjid me nahi jaae.Isi tarah se korhi,aur har gande bimari wale balki bad-zuban shakhs jo apni zuban se masjid me logo ko taklif pahuchata ho.Use bhi Masjid me aane ki ijaazat nahi hai. (Durre Mukhtaar,Vol:2,Page No.525)

➤ *Masjid me dunyawii baaten aur shor sharaaba karna sakht mana hai.Kyunki ye nekiyon ko aise barbaad karti hai jis tarah se aag lakdi ko.Ek hadis me Huzur Sallallaho alaihe wasallam ne farmaya ki:Masjid me hansna qabar me andhera hone ka zariya hai.[Kanzul Ummal,Hadees No.20826] Afsoos!Aaj log masjid me hansni mazaq yahan tak ki jhagde aur gaali galuj bhi kar lete hain.(Tauba)

➤ *Masjid me maangna haraam hai.Aur us maangne wale ko dena bhi mana hai.Isi tarah gum hui chiz ko masjid me buland awaz ke saath talaash karna bhi mana hai.Huzur Sallallaho alaihe wasallam ne farmaya ki: Jo aadmi masjid me kisi aadmi ko apni gumi hui chiz buland awaz ke saath talaash karte hue sune to use kahna chaahiye ki “Allah kare ki teri ye chiz na mile” kyunki masjid is liye nahi banaayi gayi hai.(Sahi Muslim,Hadis No.1260)

➤ *Begair zarurat ke masjid ke chhat par chadhna makruh hai.Aur masjid ke chhat ka adab bhi masjid hi ki tarah zaruri hai.(Bahar-e-Shari’at,Hissa 3,Page No.650)

Qabristan Jaane Ke Adaab

Huzur Sallallaho alaihe wasallam ne farmaya ki: Main ne tumhe qabro ki ziyarat se mana kiya tha (Lekin) ab ziyarat kiya karo kyunki is se dunya se be-ragbati aur aakhirat ki yaad paida hoti hai.[Ibne Majah,Hadees No.1571]

Huzur Sallallaho alaihe wasallam ne farmaya ki:Jo shakhs har juma ko apne maa baap ya unme se kisi ek ki qabr ki ziyarat kare,Uski magfirat kar di jaaegi aur use maa baap ke saath bhalaayi karne wala likh diya jaaega.[Sho’bul imaan,Hadees No.7901]

Qabaristan jaate hue raaste me fazul baato me mashgool na hon.
2: Qabristan jaa kar is tarah se salam kare “Assalam-o-alaikum ya ahlal qaboor, yagfirullahu lana wa lakum,antum salafuna wa nahnu bil-asr”. Qabr walo! Tum sab par salam ho,Allah tumhari aur hamari magfirat farmaaye.Tum ham se pahle gaye aur ham tumhare baad aane wale hain.[Tirmizi,Hadees No. 1055]
3: Qabr ko na chome na haath lagaaye, balki qabr se kuchh faasle par khade hon.4: Qabr par paaon rakhne se mayyat ko takleef hoti hai,is liye qabr par paaon rakhne,baithe aur tek lagaane se bache. Maa baap ki qabr tak agar dusre ke qabr par paaon rakhe begair nahi jaa sakte hon to door hi se fatiha padh le.5: Qabr ke upar agarbatti na jalaaye,Haan agar qabr se alag jalaae to harj nahi.6: Qabristan me hansa mazaq se bilkul door rahna chaahiye,Kyunki ye aakhirat se gaflat ki daleel hai.

DAWAT-E-QURAN

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