

ULOOM UL USRAH

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الحمد لله

فجزاكم الله خيرا

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Askislampedia ki Team ka shukriya ke Roman mai book lane mai madad faramee

Khas tour se

Riaz bhai , shaikh abdullah Umeri, faheem iqbal , Mushtaq ahmed Aur baz sisters bhi hain jo madad kie Aur kuch brothers bhi madad kie Likin ijazat nahi hai ke unka naam zikr Kia jae Allaah qabool farmae sab ki mahant

Ameen

Shukriya

Shoba e nashro ishaat,

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MUQADDAMA

**ALHAMDULILLAH VAHDA VASSALATU VASSALAAM ALAA MALLAA NABI
BAADAH VA ALAIHI VA ASHAABIHI AJMAYEEN, AMMA BAAD :**

Islam ne apne maan'ne valo ki har shobah haaye zindagi me rahnumayi ki hai. Uloom ul Usrah (-----) in taaleemaat islami ka naam hai jo khaandaani zindagi se mutaalliq hai. Bando k eek doosre par kya huqooq hai, tarbiyat aur qidmat kaise ki jaani chahiye, shaadi byaah ka islami tareeqa kya hai, ghar me islami maahoul kaise paida kiya jaa sakta hai vaghirah, jaise aham masayel par is kitab me roushni daali gayi hai. Aur saath hi mufeed khavayed, istelaahaat aur is se mutalliq aham Quraani aayaat va Ahaadees ko bhi jamaa kiya gaya.

MARAHILE NAZRIYE NISAAB :

Maashre me aaye din aise masayel janm lete rahte hai jisse ghar aur khaandaan do chaar hote hai. Agar ham in ki bar waqt Islami taaleemaat ki roushni me rahnumayi na Karen to vo ttot jaate hai. Maashre ko Islami taaleemaat se qareeb karne ki hamari kaafi koshishen rahi hai. Ye kitab isi koshish ki ek ladi hai. Allaah hamari kaavishon ko qubool farmayen, AAMEEN.

MARAHILE TAYYARI NISAAB :

Alhamdulillah 103 points me "Usrah yaani khaandaan" se mutalliq uloom ya masayel ko is kitab me jamaa kiya gaya hai. Aur saath hi khavayed bayaan kiye gaye, istelaahaat aur is mauzoo se mutalliq aham Quraani aayaat va Ahaadees ko bhi jama kiya gaya.

MARAHILE MURAAJAA AAMAH :

Ulama committee ne is kitab par nazar e saani farmayi hai. Jagah jagah apne mufeed mashvaro se navaza hai, jis se kitab ki afaadiyat me izaafa hoga In sha Allaah.

MARAHILE MARAJAA KHAASAH :

Infiradi tour par kayi ulama ne khusoosi tavajjo ke saath isme hazaf va izaafa kiya hai take kitab aasan se aasan aur mufeed tareen ban jaye.

YE KITAB KISKE LIYE HAI :

Work shop khayam karne aur duroos ke silsile ke liye ek nisab ka kaam de sakti hai, In sha Allaah!

HADIYE TASHKEER :

Is mouke par mai apne saath dene vale sabhi ulama aur rufakha ka shukriya ada karta hoon, jinhone is kaam me mera bhar poor saath diya. Khusoosan shekh Abdullah umari, shekh nooruddin umari, shekh abdur Rahman umari madani, shekh mujahid umari, shekh majid umari aur askislampedia ki saari team ka behad mamnoo va mashkooor hoon, Allaah in sab ko jazaye khair ata farmaye, Aameen.

Mujhe is kaabil banana vale Jamia Darus Salam, Umerabad, Tamilnadu, Hindustan aur Jamia Islamiya Madina MUnavvara, Saudi Arabia ke tamaam asateza aur zimmedaro ka mai behad mamnoo va mashkooor hoon, jinki musalsil mehnato ke nateeje – Bi Iznillah – mai is kaabil bana ke khareen karaam ki khidmat me quran ki khidmat ka ek tohfa pesh kar saka. Allaah taala hamare aur un sab ke mizaane hasnaat ko sakheel farma de. Aameen !

Note : Jahan ham ne munasib samjha mukhtlif kitabo se kuch ikhtebaasaat istefaza ki garz se nakhal kar diye, Allaah Taala saare **maulifeen** ko jazaye khair de.

Vassalaam

Shekh Arshad Basheer Umari Madani
Founder & Director, AskIslamPedia

FEHRIST

- A. Ghar se mutaalliq bunyaadi taaleemaat
- B. Ghar ki islaah va tarbiyat ke chand asbaab va zaraaye
- C. Validain se mutaalliq aulaad ke farayez aur zimmedariyan
- D. Aulaad se mutaalliq validain ke farayez aur zimmedariyan
- E. ----- nabavi ke farayez aur zimmedariyan
- F. Azvaaji masayel se nipatne ke nabavi asaaleeb (tareeqe)
- G. Khareebi rishtedaron ke huqooq
- H. Bahan bhayiyon ke huqooq
- I. Muhtajon, gurba aur masaakeen ke huqooq
- J. Umar raseedah logo ke huqooq
- K. Gharon ki islaah ke liye chand naseehaten
- L. Ghar me eeman ki -----
- M. Sharayi va zaayef ka ahtemaam aur ghar se mutaalliq -
--- par tavajjoh
- N. Ghar me sharayi ilm
- O. Gharon ke sharayi ahkaam seekho
- P. Gharon me bachchon par tavajjoh
- Q. Hurmat vale rishte
- R. Rozi me barkat
- S. Ghareloon pareshaniyon aur masayeb ka ilaaj

T. Mufeed maaloomaat
U. Nikah ka islami tareeqa
V. Baaz masayel
W. Tarbiyat e aulaad – Check list
X. Mustelaahaat
Y. Quraani Aayaat
Z. Ahaadees

A - GHAR SE MUTAALLIQ BUNYAADI TAALEEMAAAT

1. Tawheed, Risaalat aur Aakhirat ki bunyaad par ghar ke andar tarbiyat ki jaye. Na ke apne badon ya muhalle ke dar se tarbiyat ki jaye.

2. Ghar nemat hai :

Allaah Taala ka irshaad hai : (-----) “Aur Allaah ne tumhare liye tumhare gharon ko jaaye sukoon banaya.” (Al Nahal : 80)

Imam Ibn Kaseer Rahimahullah ne farmaya : “Allaah Taala bando par apni nematon ke itmaam va ikmaal ka tazkirah karte hue fermata hai ke in ke liye ghar banaya jo inke liye jaaye sukoon va panah aur parde ka zariya hai aur isse vo tamaam qisam ke favayed haasil karte hai.” (Tafseer Ibne Kaseer : 4/509)

3. Ghar ki ahmiyat

Kya ghar hamare aaraam karne ki jagah nahi hai? Kya vo khuloot va tanhaayi aur ahle ayaal ke saath ikattha hone ki jagah nahi hai? Kya vo aurat ko parde me rakhne aur uski hifazat karne ki jagah nahi hai? Allaah Taala ne farmaya : (-----) “Apne gharon me tik kar raho aur saabeqa jaahiliyat ki si saj dhaj na dikhati phiro.” (Al Ahzaab : 33)

Agar aap un logo ke haalaat par ghour Karen jinko ghar mayassar nahi jo panah gaahon ya footpath aur aarzi refugee camp me dar badar ki zindagi guzaarte hai, to aap ko ghar ki khaddar maaloom hogi aur aap kisi pareshan haal ko ye kahte sun eke mera koyi thikana nahi, koyi mustaqil ghar nahi, kabhi mai falaan ke ghar so leta hoon, kabhi chai khaane ya park ya saahil samandar par so jaata hoon. Is guftagoo ko sunkar aap ko ghar ki nemat se mahroom shakhs ki pareshani va paragandagi ka saheeh andaaza hoga.

Allaah Taala ne jab banu nazeer ke yahoodiyon se inteqaam liya to unke ghar ki nemat cheen kar unhe dar badar kar diya. Irshaad Baari Taala hai : (-----) “Allah vahi zaat hai jisne ahle kitab kaafiron ko pahle hi hamle me unke gharon se nikaal baahar kiya. Nateeja ye hua ke vo khud apne haathon se bhi apne gharon ko barbaad kar rahe the aur momino ke haathon bhi barbaad karva rahe the. Pas ibrat haasil karo aye deedah beena rakhne valo !”

4. Islamic Home Science

Islam me home science, khana, peena, ghar ki safayi karna vaghairah hi ka naam nahi balke ghar ko islami maahoul dete hue tarbiyat ka khayal rakhna Islamic home science kah laata hai.

- Islamic home science kise kahte hai?

5. Rishton ki ahmiyat

Arabi ka ek makhoula hai : “-----“

“Insaan fitratan samaj ka aadi hai.” (Muqaddama Ibn -----)

Duniya me insan ko alag karke qaid khana me rakhna ek saza hai, kyu ke insan ko jab tak doosra insan dikhayi nahi deta vo vahshat ka shikar rahta hai. Yahi vajah hai ke Aadam Alaihissalaam ki vahshat Havva Alaihissalaam ke zariye khatam hui.

Allaah Taala ne biwi ke baare me kaha : -----

Insaan ko muhabbat ki talaash rahti hai aur museebaton me raham khane valon, gham khvaari karne aur tasalli ka marham lagane valo ki zaroorat rahti hai. Allaah Taala ne kaha biwi aur shouhar aapas me ye maang poori kar sakte hai. Jaisa ke irshaad hai : -----

Aur iski nishaniyon me se hai ke tumhari hi jins se biwiyen paida ki taake tum unse aaraam pao, usn etumhare darmiyaan muhabbat aur hamdardi qaayam kar dee, Yaqeenan ghour va fikar karne valo ke liye isme bahut si nishaniyan hai. (Ar Room : 21)

Rishton ko qaayam rakhna chahiye nahi to laanat barsegi jiski vajah se mahroomi aur nukhsaan pahunchne ka andesha qavi ho jata hai.

“Aur ham se ye bhi bayed nahi ke agar tum ko hukumat mil jaaye to tum zameen me fasaad barpa karo aur rishte naate tod daalo. Ye vahi log hai jin par Allaah ki phitkaar hai aur jiski samaa’at aur aankhon ki roushni cheen lee hai.”

- **Rishte ki ahmiyat par koyi Hadees pesh Karen?**

B. GHAR KI ISLAAH VA TARBIYAT KE CHAND ASBAAB VA ZARAYE

6. Avval : Apne aap ko aur ahal va ayaal ko jahannam se bachana :
(-----)
“Aye logo jo eeman laaye ho ! Apne aap ko aur apne ahal va ayaal ko us aag se bachao, jiska eendhan insan aur paththar honge, jis par nihayat tabdkhvaa aur sakht ger farishte mukarrar honge jo kabhi Allaah ke hukum kin a farmani nahi karte aur jo hukum bhi unhe diya jaata hai use bajaa laate hai.” (Al Tahreem : 6)
7. Duvvam : Ghar ke nigraan ki azeem zimmedari, Jiska Allaah ke saamne roze jaza ko jawab hoga :

Rasoolullah ﷺ ne farmaya : “Beshak Allaah Taala har zimmedar se uski zimmedari ke mutalliq sawaal karega, aaya usne usko nibhaya ya zaaye kar diya, hatta ki aadmi se uske ahal va ayaal ke mutaalliq sawaal hoga.” (1)

(1) Saheeh Bukhari : 893

8. Suvvam : Ghar nafs ki hifazat, buraiyon se salamati, bure logo se door rakhne ki jagah aur fitne ke waqt sharayi panah gaah hai :

Rasoolullah ﷺ ne farmaya : “khush khabrai hai us shakhs ke liye jisne apni zabaan par control kiya aur uska ghar uske liye kushaadah raha aur vo apne gunah par roya.” (1)

Nabi Kareem ﷺ ne farmaya : “Jisne paanch kaamon me se koyi ek kaam kiya to Allaah Taala uska zaamin hai : (Jis me se ek ye hai) apne ghar me ----- ke log us se mahfooz raheaur vo logo se mahfooz rahe.” (2)

Rasoolullah ﷺ ne irshaad farmaya : “Fitne ke waqt aadmi ki hifazat isme hai ke vo apne ghar se vaabista rahe.”

“Musalman is baat ka faida ajnabiyat ki is haalat me mahsoos kar sakta hai jab vo bahut saari munkiraat ko badalne ki istetaat va kudrat nahi rakhta aur us waqt usko kayi panah gaah mil jaaye jisme vo apne aap ko haram kaam aur haram nazar s bacha sake aur apne ahal khaana ko zeb va zeenat ke izhaar aur be pardagi se aur apne bachchon ko bure ham nasheeno se mahfooz rakh sake.”

(1) Saheeh At Targeeb : 2740

(2) Saheeh At Targeeb : 1268

9. Chaharum : Log aksar aukaat umooman apne gharon me guzarte hai, khusoosan sakht garmi, sakht sardi aur bearish ke mousam me, din ke ibtedayi va aakhri hisse me duty va taaleem se fursat ke waqt, zaahir hai in aukaat ko itaat va bandage ke kaamo me guzarna zaroori hai varna fir haram kaamo me zaaye honge.

10. Panjum : Muslim maashra (society) ki taameer ke liye ghar par tavajjo dena hi sabse bada zariya hai. Kyun ke maashre ka vajood gharon se hota hai, ghar iski eenten hai aur gharon hi se mahalle bante hai aur mahallon ka naam maashra hai. Lihaaza agar eent sahee rahi to hamara maashra Allaah ke ahkaam ke saath qavi hoga. Allaah ke dushmano ke saamne data rahega, Bhalayi ki ishaat karega aur burayi me phasne se bachega. Is tarah muslim ghar se maashre me taameer va islaah ke alambardaar nikalte rahenge. Qaabile misaal (-----) Dayee e deen, Taalib e ilm, Sadiq, Nek Biwi, ----- aur tamaam saaleh afraad paida honge.

- Ghar valo ki islaah ke aur kiyaz ray ho sakte hai, tahqeeq karke jawaab de.
- Fitnon ke waqt hame kya karna chahiye? Aur agar ghar hi me fitne ho tab kya karna chahiye?

C. VAALIDAIN SE MUTALLIQ AULAAD KE FARAYEZ AUR ZIMMEDAARIYAN

11. Pahla : Validain ka ahteraam karna

Vaalidain ka adab va ahteraam badi ahmiyat ka haamil hai. Allaah Taala ne jahan apni ibadat ka hukum diya, vahan vaalidain ke adab va ahteraam ko bada darja inaayat farmaya : Allaah Taala ka irshaad hai : (-----
-----) (Bani Israyeel : 23-24) “Aur tera parvardigaar saaf saaf hukum de chukka hai ke tum iske siva kisi aur ki ibadat na karna aur maa baap ke saath ahsan karna, agar teri maujoodgi me inme se ek ya dono budhape ko pahunch jaayen to inke aage uf tak na kahna, na unhe daant dapat karna, balke unke saath adab va ahteraam se baat cheet karna aur aajizi aur muhabbat ke saath inke saamne tavazeh ka baaz va past rakhe rakhna, aur dua karte rahna ke, Aye mere Parvardigaar ! In par vaisa hi raham karna jaisa inhone mere bachpan me meri parvarish ki hai.” Asma Bint Abi Bakr Razi Allaahu Anha se rivayat hai ke meri vaalda mushrik hone ki haalat me quraish se masalihat ke zamane me mere paas aayi. Maine Rasoolullah ﷺ se arz kiya : Ya Rasoolullah ! Meri vaalda mere paas aayi hai aur vo islam se bezaar hai, kya mai unke saath achcha bartaav karoon? Aap ﷺ ne farmaya : (na’am) “Haan (uske saath achcha bartaav karo).” (1)

(1) Saheeh Bukhari : 2620

12. Doosra : Vaalidain ka hukum maan'na

Allaah Taala ne vaalidain ke haq me is qadar itaat guzar rahne ka hukum diya hai ke agar vo shirk ke alaava kisi aur cheez ka hukum de to usko maan'na zaroori hai. Allaah Taala ka irshaad hai : (-----
-----) (Luqmaan : 14-15) “Ham ne insan ko iske maan baap ke mutalliq naseehat ki hai, uski maan ne zaaf par zaaf utha kar use hamal me rakha aur uski doodh chudhayi do baras me hai, ye ke tum meri aur apne vaalidain ki shukar guzari karo, meri hi taraf lout kar aana hai, aur agar vo dono tujh par is baat ka dabaav dale ke too mere saath shirk kare jiska tujhe ilm na ho, to inka kaha na maan, Haan ! Duniya me inke saath achchi tarah basar karna aur uski raah chalna jo meri taraf jhuka hua ho. Tumhara sab ka loutna meri hi taraf hai, tum jo kuch karte ho mai tumhe khabar daar karoonga.”

Mughiarah Razi Allaahu Anhu se marvi hai ke Rasoolullah

ﷺ ne farmaya : (-----) (1)

“Yaqeenan Allaah Taala ne maa'on ki na farmaani tum par haram kardi hai.”

Anas Razi Allaahu Anhu se rivayat hai ke Rasoolullah ﷺ se kabeerah gunaahon ke baare me daryaaft kiya gaya, to Aap ne farmaya : (-----) (2)

“Allaah ke saath shirk karna, kisi bande ko na haq qatal karna, maa baap ki na farmaani va eezaar rassani aur jhoothi gavahi dena.”

(1) Saheeh Bukhari : 6473, Saheeh Muslim : 4486

(2) Saheeh Bukhari : 5977, Saheeh Muslim : 261

13. Teesra : Vaalidain ke saath husne sulook se pesh aana

Abdullah Bin Umar Razi Allaahu Anhu se rivayat hai ke Rasoolullah ﷺ ne farmaya : (-----) (1)

“Baap ki khidmat aur husne sulook ki ek aala qisam ye hai ke uske inteqaal ke baad uske doston ke saath taalluq rakha jaaye aur baap ki dosti va muhabbat ka haq adaa kiya jaaye.”

Abu Hurairah Razi Allaahu Anhu se rivayat hai ke Rasoolullah ﷺ ne farmaya : Vo aadmi zaleel ho, khvaar ho, rusva ho, arz kiya gaya : Ya Rasoolullah, koun? Aap ne farmaya : (-----) (2)

“Vo badnaseeb jo maa baap ko ya dono me se kisi ek ko budhape ki haalat me paaye, fir (unhe khush karke) jannat haasil na Karen.”

Vaalidain ke saath husne sulook ke mutaalliq Allah Taala ne farmaya : (-----) (3)

“Aap kahiye ke aao mai tumko vo cheezen padh kar suna’oon jinko tumhare rab ne tum par haram farma diya hai : Vo ye ke Allaah Taala ke saath kisi cheez ko shareek mat thaharao aur maa baap ke saath ahsaan karo, aur apni aulaad ko iflaasi ke sabab qatl mat karo, ham tumhe aur unko rizq dete hai aur be hayayi ke jitney tareeqe hai unke paas bhi mat jao, khvaah vo alaaniya ho ya posheeda aur jiska khoon karna Allaah Taala ne haram kar diya hai us ko qatl mat karo. Haan magar haq ke saath, iska tumhen taakeedi hukum diya hai taake tum samjho.”

Irshaad Rabbani hai : (-----)

(4)

“Aur jab hamne bani israyeel se vaada liya ke Allaah Taala ke siva doosre ki ibadat na karna aur maa baap ke saath husne sulook karna, isi tarah kharaabat daaron, yateemon aur miskeenon ke saath husne sulook karna aur logo ko achchi baaten kahna, namaz qaayam rakhna, aur zakat dete rahna, lekin thode se logo ke alaava tum sab phir gaye aur muh mod liya.”

Mazeed bar aan irshaad Baari Taala hai : (-----
-----) (5)

“Aur Allaah Taala ki ibadat karo aur uske saath kisi ko shareek na karo aur maa baap ke saath sulook va ahsaan karo aur rishtedaaron se aur yateemon se aur miskeenon se aur kharaabat daar hamsaaya se aur ajnabi ham saaya se aur pahlo ke saathi se aur raah ke musafir se aur jinke maalik tumhare haath hai, (gulaam kaneez) yaqeenan Allaah Taala takabbur karne valo aur shekhi khoron ko pasand nahi fermata.”

Doosri jagah Allah Taala ka irshaad hai : (-----
-----) (6)

“Aur ham ne insan ko apne maa baap ke saath husne sulook karne ka hukum diya hai, uski maa ne use takleef jhel kar pet me rakha aur takleef bardaasht karke use janaa. Uske hamal ka uske doodh chudane ka zamana tees maheene ka hai. Yahan tak ke jab vo apni kamaal kudrat ke zamane ko aur chaaless saal ki umar ko pahuncha to kahne laga : Aye mere Parvardigaar ! Mujhe toufeeq de ke mai teri is nemat ka shukar bajaa laa'on jo too ne mujh par aur mere

vaalidain par inaam ki hai aur ye ke mai aise nek amal karoon jin se too khush ho jaaye aur too meri aulaad ko bhi saaleh bana, mai teri taraf rujoo karta hoon aur mai musalmano me se hoon.”

Abdullah Bin Umar Bin Al Aas Razi Allaahu Anhu se rivayat hai ke Rasoolullah ﷺ ne farmaya : (-----
-----) (7)

“Allaah ki raza vaalidain ki raza mandi me hai, aur Allaah ki naaraazgi bhi vaalidain ki naaraazgi me hai.”

- **Vaalidain ki fazeelat par bukhari ya muslim shareef se Ahaadees zikar Karen?**

- (1) Sunan Abu Dawood : 5143, Saheeh
- (2) Saheeh Muslim : 651
- (3) Al Anaam : 151
- (4) Al Bakharah : 83
- (5) An Nisa : 36
- (6) Al Ahqaaf : 15
- (7) Sunan Tirmizi : 1899, As Silsilatus Saheeha : 516

14. Choutha : Vaalidain ki zarooriyaat zindagi ka khayaal rakhna :

Allaah Taala ka irshaad hai : (-----) (1)

“Aap se poochte hai ke vo kya kharch Karen? Aap kah deejiye ! Jo maal tum kharch karo vo maa baap ke liye hai,

aur Rishtedaaron, aur Yateemon aur Miskeenon, aur Musafiron ke liye hai, aur tum jo kuch bhalayi karoge Allaah Taala ko uska ilm hai.”

Ma’aaviya Bin Jaahema Razi Allaahu Anhu se rivayat hai ke mere vaalid ne haazir khidmat hokar Rasoolullah ﷺ se arz kiya ke mera iraada jihaad karne ka hai. Aap se mash’vareh ke liye aaya hoon? Aap ﷺ ne poocha ke tumhari maa maujood hai?

Unhone arz kiya ke, Ji Haan. Chunanche Aap ne farmaya :
(-----) (2)

“Uski khidmat ko laazim pakdo kyun ke jannat uske khadmo me hai.”

(1) Al Bakharah : 215

(2) Sunan Nasayi : 3102, Shaikh Albani Rahimahullah ne ise hasan saheeh kaha hai.

15. Paanchvan : Vaalidain ko gaali dene se parhez karna :

Abdullah Bin Umar Bin Al Aas Razi Allaahu Anhu se marvi hai ke Rasoolullah ﷺ ne farmaya : Kabeerah gunahon me se apne vaalidain ko gaali dena hai. Kaha gaya ke koyi shakhs apne maa baap ko gaali deta hai? Aap ne irshaad farmaya : (-----) (1)

“Haan ! ke vo kisi doosre ke baap ko gaali de to vo uske baap ko gaali de aur vo kisi ki maa ko gaali de to vo uski maa ko gaali de.”

(1) Saheeh Muslim : 313

16. Chatha : Vaalidain ke liye magfirat ki dua karna :

Abu Hurairah Razi Allaahu Anhu se rivayat hai ke Rasoolullah ﷺ ne farmaya : (-----
-----) (1)

“Momin ko jis amal ya jin nekiyon ka sawaab marne ke baad bhi pahunchta hai, unme se ek to ilm hai, jise usne seekha aur fir uski ishaa’at ki, doosra nek aulaad jo usne chodi, teesra vo nusqa Quraan jo usne kisi ko tilaavat ke liye diya, choutha vo masjid jo usne taameer karvayi, paanchva vo musafir khana jo usne musafiron ke liye banaya, chata vo nahar jo usne jaari ki, saatvan vo sadqa jo usne apni zindagi me sahat mand hote hue apne maal se kiya, in sab kaamon ka sawaab iske marne ke baad bhi ise pahunchta rahega.”

Vaalidain ke liye is tarah dua Karen : (-----
-----) (2)

“Aye hamare Rab ! Mujhe mere vaalidain aur momino ko roze jaza bakhsh dena.”

(-----) (3)

“Aye mere Parvardigaar ! Un par vaisa hi raham karna jaisa unhone mere bachpan me meri parvarish ki hai.”

- (1) Sunan Ibne Maajah : 242, Shaikh Albani ne ise hasan kaha hai. (Al Irva : 29/6)
- (2) Ibraaheem : 41
- (3) Bani Israayeel : 23-24

17. Kuch misaalen aise kaamon ki jo vaalidain ko takleef dene vale hai, Isliye inse bachna vaajib hai.

1. Inhe rulaana
2. Inhe Daraana
3. Inke dilon me udasi bhar dena
4. Unhe aankhen dikhaana
5. Unki farmaabardaari na karna
6. Unki baton ko radd karna
7. Apne zaati masayel ka izhaar karna
8. Inke saath kanjoosi ka maamla karna
9. In par kiye gaye apne ahsanaat jataana
10. Inke mout ki tamanna karna

(-----)

- Maa baap agar kisi haram kaari ka hukum de to kya kiya jaaye?
- Vaalidain agar kam ilm vale ho tab inse kaisa ravayya ikhteyaar karna chahiye?

D. AULAAD SE MUTAALLIQ VAALIDAIN KE FARAYEZ AUR ZIMMEDAARIYAAN

18. Pahla : Nek aulaad ki dua :

Aulaad ke huqooq me se pahla haq ye hai ke insan Allaah Taala se nek aulaad ki duayen karlen. Allaah Taala ne Quraan me is amal ko momineen ki sifaat qaraar diya hai. (-----) (1)

“Aur jo ye dua karte hai ke, Aye hamare parvardigaar ! Too hame biwiyon aur aulaadon se aankhon ki thandak ataa farma aur hame parhez gaaron ka imam bana.”

“Hasan Basri Rahimahullah se is aayat ke mutaalliq poocha gaya to unhone kaha ke, Banda muslim apni biwi, apne bhai aur apne rishtedaaron ko Allaah ka mute va farmabardaar dekhe, is se badhkar iske liye aankhon ki thandak ka sabab aur kya ho sakta hai. Ibne Jareeh ne is par ye izaafa kiya hai ke vo qaveesh va aqaarib gunahon aur jarayem ka irtekaab karke hamare liye nang va aar ka sabab na bane.” (2)

Vaalidain ka farz hai ke jab unhe aulaad ki nemat se navaaza jaaye to uski neki ki duayen Rab Taala se karte rahe. Chunanche Abu Hurairah Razi Allahu Anhu se rivayat hai ke Nabi Kareem ﷺ ne irshaad farmaya : (-----) (3)

“Teen duayen aisi hai jiski qubooliyat me koyi shak va shubah nahi hai : Mazloom ki dua, Musafir ki dua aur Vaalidain ki apni aulaad ke liye dua.”

(1) Al Furqaan : 74

(2) Taiseerur Rahman : 1307/0

(3) Sunan Ibn Maajah : 3863, Al Silsila Saheeha : 596

19. Doosra : Nek shouhar aur biwi ka inteqaab

Biwi ka inteqaab achcha karna achche bachchon ki tarbiyat ki behtareen shru'at hai. Isi tarah behtar shouhar ka inteqaab bhi vahee maani rakhta hai.

20. Teesra : Aulaad ko qatal na karna :

**Allaah Taala ka irshaad hai : (-----
-----) (1)**

“Aap kahte ke aao mai tumko vo cheezen padh kar suna’oon jisko tumhare rab ne tum par haram farma diya hai. Vo ye ke Allaah Taala ke saath kisi ko shareek mat thaharao aur maa baap ke saath ahsaan karo, apni aulaad ko iflaasi ke sabab qatl mat karo, ham tumko aur unko rizq dete hai. Aur be hayayi ke jitney tareeqe hai unke paas bhi mat jao, khvaa vo alaaniya ho ya posheeda aur jiska khoon karna Allaah Taala ne haram kar diya hai usko qatl mat karo. Haan magar haq ke saath, isi ka tumhe taakeedi hukum diya hai taake tum samjho.”

Allaah Taala ne “-----“ me isi mazmoon ko kuch is tarah se bayaan farmaya ke (-----) (2)

“Aur muflisi ke khouf se apni aulaadon ko maar na daalo ! Unhe aur tumhe ham hi rozi dete hai, yaqeenan unka qatl kabeerah gunah hai.”

Shouhar aur biwi mane hamal ke mashroo asbaab ikhtiyaar kar sakte hai, agar :

- 1. Jaan ko khatrah ho.**
- 2. Isi tarah khatarnaak beemari ka khadsha ho.**
- 3. Lutf ke liye ho (shouhar biwi ke darmiyaan).**

Bila vajah ya faqr va faaqa ke dar se ghalat hai ke mane hamal asbaab ikhtiyaar kiye jaayen. (3)

(1) Al Anaam : 151

(2) Bani Israayeel : 31

(3) Tafseel ke liye dekhe : Aadaab Al Zafaaf Albani

21. Choutha : Aulaad ka achcha naam rakhna, aqeeqah karna aur baal kaatna :

**Nabi Kareem ﷺ ka irshaad giraami hai : (-----
-----) (1)**

“Bachcha apne aqeeqah ke saath girvi hai, jo saatven din uski taraf se zubah kiya jaayega aur uska naam rakha jaayega aur uske sar ke baal utaare jaayenge.”

Nabi Kareem ﷺ naamon ke baare me batlaate hue irshaad farmaya : (-----) (2)

“Tumhare naamon me se Allaah ko sab se zyada mahboob naam : Abdullah aur Abdur Rahman hai.”

“aur ek rivayat me ‘Haaris’ naam ko bhi pasandeeda qaraar diya gaya hai.” (3)

Bure naam rakhne ka khatarnaak anjaam hota hai, jaisa ke Sayeed Bin Musaib Rahimahullah farmate hai :

Mere daada (Hazan bin Abi Vahab) Nabi Kareem ﷺ ki khidmat me haazir hue to Nabi Kareem ﷺ ne daryaافت farmaya ke tumhara naam kya hai? Unhone bataya ke ‘Hazan’ (ba maani sakhti). Nabi Kareem ﷺ

ne farmaya ke tum 'Sahal' (ba maani narimi) ho, fir unhone kaha ke mera naam mere valid rakh gaye hai, ise mai nahi badloonga. Sayeed bin Musaib Rahimahullah bayaan karte the ke chunanche hamare khaandaan me baad tak ----- sakhti aur museebat ka daur raha. (4)

- (1) Sunan Ibn Maajah : 3165, Sunan Nasayi : 4225, Sunan Abi Dawood : 2837, Shaikh Albani ne ise saheeh kaha hai. (Al Irva : 1165)
- (2) Saheeh Muslim : 5587
- (3) Al Silsilatus Saheeha : 904
- (4) Saheeh Bukhari : 6190

22. Paanchvaan : Aulad ki achchi tarbiyat karna :

Is silsile me Ibn Qayyim Rahimahullah farmate hai : Jisne apni aulaad ki achchi tarbiyat karne me kotahi ki aur usko nazar andaaz kar diya, to usne bahut badi galti ki, kyu ke aulaad me aksar fasaad vaalidain hi ki taraf se aata hai, aur agar unhone be parvahi se kaam liya aur deen ke farayez va sunan ki taaleem na dee to aisi aulaad na to apne aap ko faida de sakegi aur na apne vaalidain ke khair ka zariya saabit hogi. Ek baap ne apne bete koi ski badsalooki par daanta to usne kaha : Abbu Jaan ! Aap ne bachpan me mera haq khidmat ada nahi kiya to mai ne bade ho kar na farmaani ki hai, aap ne mujhe bachpan me zaaye kiya to mai aap ko budhape me zaaye kar raha hoon.

Ek aham baat ye bhi hai ke tarbiyati qatal (adam tarbiyat) jismani qatal s bura hai. (-----)

23. Aulad ki achchi tarbiyat na karne ke nuksanaat :

- 1- Vaalidain inteqaal ke baad aulad ki duaon se mahroom rahenge.**
- 2- Vaalidain maashre me izzat ki nigah se nahi dekhe jaate.**
- 3- Muqtalif haalaat me vaalidain ko sharmindagi ka saamna karna padega.**
- 4- Budhape me bachchon ke sukoon se mahroom aur unke dhoke se do char.**
- 5- Bachchon ka viraasat ke masle ko lekar ladna aur jhagadna.**
- 6- Adam tarbiyat aafta bachche apne nikah ke baad azvaaji zindagi ko bar qaraar nahi rakh sakte.**
- 7- Khaandaan me jo ikhtelaafaat chale aa rahe hai, unka baakhi rahna aur mazeed badhna.**
- 8- Qoum millat sarmaaye ka nuksaan.**
- 9- Qiyamat ke din Allaah ki baaz purs.**
- 10- Vo vaalidain dhoka dene vale hai jo apne bachchon ki saheeh tarbiyat nahi karte.**

24. WhatsApp aur Facebook istemaal karne ke aadaab

- Jo bhi kuraani aayaat ya Hadees aap ke paas aaye use forward karne se pahle check karlen ya kisi**

mustanad aalim se pooch len, kahin aisa na ho ke aap ke oopar jhooti Hadees ko phailane ka vabaal aur gunah aa jaaye.

- **Apne whatsapp ko logo ki burayi aur geebat ka zariya na banayen. Yaad rakhe ke sirf ek geebat vali baat share karne ki vajah se laakhon logo ka gunah aap ke sar aa jaayega, aur aap ko maaloom bhi nahi hoga.**
- **Logo ki izzat ke peeche na paden, kisi ki jaasoosi na Karen, kyu ke khud doosron ki izzat par haath daalta hai Allaah Taala ise zaleel va rusva kar deta hai.**
- **Shahad ki makhkhi ki misaal bane, jo khushboo daar cheezon par hi baithti hai aur logo ko faide ki cheez “shahad” deti hai. Aise haadsaat va vaakhiyaat ko share na Karen jinse koyi faida na ho, logo ko khush kare na ke maayoos Karen. Makhkhi ki misaal na bane jo gandagi par baithti hai.**
- **Apne maalik va vatan se mutaalliq ghalat baaten share na Karen, ek zimmedar shahari bane. Allaah ka shukar baja laayen ke aap apne maalik hai, aazaadana tour par apne deen par amal kar sakte hai.**
- **Doosron ki khusoosan ulama e ikraam ki aib joi na Karen, illa ye ke kisi ghalti par mutanabbe karna ho. Doosron ka aib talaash karne ke bajaaye**

apni islaah ki zyada fikar Karen, is liye ke aib talaash karne ke liye zabaan sab ke paas hai.

- **Koyi lshare karne se pahle check karlen, kahin anjaane me khilaaf shara baat na share kar de.**
- **Kisi ko koyi message bhejne se pahle ye zaroor dekh len ke unka waqt munasib hai ke nahi.**
- **Koyi zaroori nahi ke har vo cheez jo aap ke paas aaye use laa mahla share Karen. Nabi ﷺ ne farmaya : “Aadmi ke jhootha hone ke liye yahi kaafi hai ke vo har suni sunayi baat bayaan kare.” Isliye sirf tahqeeq shudah cheezon ko hi bheja Karen.**
- **Hamesha WhatsApp se chimte rahna munasib nahi, mehmaan ho to unka khayaal Karen, class room me ho, vaalidain ke paas ho, ya ahbaab ke saath ho, us waqt WhatsApp band kar de, yaani sirf munasib avqaat me hi WhatsApp ka istemaal Karen.**
- **Apne auqaat ka muhaseba Karen ke kitne auqaat WhatsApp istemaal karte hai? Aur kitne auqaat samajh kar Quraan Kareem padhne aur deen seekhne, sikhaane par sarf karte hai? Aur kitne auqaat deegar zaroori umoor par? Iske baad auqaat sarf karne ka sahi route tayyar karen.**
- **Logo ko zyada se zyada Quraan va Hadees ki sahi baaten pahunchayen aur avaam me pahle ghalat afkaar va nazriyat ki bhar poor tardeed Karen,**

lekin vaazeh rahe apni daawat ka mahvar aqeeda tawheed ko banayen.

- Jo bhi cheezen doosron ko bhejte rahenge vo sab aap ke name aamaal me indraaj hota rahega. Isliye aap ki hamesha ye koshish ho ke hamare name aamaal me kaar sawaab likha jaaye aur azaab vale tamaam kaam se parhez Karen.

25. Chatha : Namaz ki talqeen karna :

Bachche jab saat saal ke ho jaaye to unhe namaz ka aadi banayen. Aur jab das saal ke ho jaaye to us par unhe tarbiyati maar bhi maar sakte hai. Aur is umar me unke bistar bhi alag kar de.

Allaah Taala ne namaz ke havale se Ibraheem Alaihissalaam ki dua naqal farmayi hai ke unhone apne Rab se ye dua bhi ki ke vo unhe aur unki aulaad ko namaz ka paaband bana de, aur unki tamaam duaon ko bil umoom aur un duaon ko bil qusoos qubool farma len.

(-----) (Ibraheem : 40)

“Aye mere paalne vale ! Mujhe namaz ka paaband rakh, aur meri aulaad ko bhi, Aye hamare Rab ! Meri dua qubool farma.”

Nabi Kareem ﷺ ne irshaad farmaya :

(-----) (1)

**“Jab tumhare bachche saat saal ke ho jaaye to unko namaz ka hukum do, aur agar das saal ke ho jaaye to unko namaz ke liye maaro, aur unhe alag alag sulao.”
Maarne ka matlab ahaanat vaali maar muraad nahi balke tarbiyat vaali maar muraad hai, baaligh hone tak.
(Fatava Shaikh Albani)**

Eesa Alaihissalaam ke mutaalliq Quraan Majeed me hai : (-----) (Maryam : 55)

“vo apne ghar vaalon ko baraabar namaz aur zakat ka hukum dete the, apne parvardigaar ki baargaah me pasandeedah aur maqbool the.”

Isliye Allah Taala ne Nabi Kareem ﷺ ko hukum diya ke apne ghar vaalon ko namaz ka hukum de.

(-----) (Taha : 132)

“Aur apne ghar vaalon ko namaz ka hukum karo aur us par qaayam raho. Ham tumse rozi ke kvaastgaar nahi. Balke tumhe ham rozi dete hai aur (nek) anjaam (ahal) taqwa ka hai.”

“Baaz logo ka khayaal hai ke yahan poori ummat muraad hai, yaani sab log apne ghar vaalon ko namaz ka hukum de, Aap ﷺ is hukum me badarje oolaa daakhil hai. Aap se kaha gaya hai ke Aap namaz ki paabandi keejiye, aur umoor duniya me mashghool hokar is se ghaafil na ho jaaye.” (2)

(1) Musnad Ahmad : 181/2, Shaikh Shuaib ne iski sanad ko hasan kaha hai.

(2) (Taiseerur Rahman : 915/1)

26. Saatvaan : Aulad ke saath shafaqqat se pesh aana :

**Aayisha Razi Allaahu Anha bayaan karti hai ke Rasoolullah ﷺ ne irshaad farmaya : (-----
-----) (1)**

“Jis bande ya bandi par Allah Taala ki taraf se betiyon ki zimmedari daali gayi aur unke saath achcha sulook kiya, to ye betiyan uske liye dozakh se bachaav ka saamaan ban jaayengi.”

**Abu Sayeed Qudri Razi Allaahu Anhu se rivayat hai ke Nabi Kareem ﷺ ne farmaya : (-----
-----) (2)**

“Jis kisi ki bhi teen betiyan ya bahane ho aur vo unke saath achcha sulook kare to use Jannat milegi.”

Nabi Kareem ﷺ ne shafaqqat ke havale se ek achche maashre ke khiyaam ke liye roushan hidayat farmayi. (-----) (3)

‘Jo shakhs hamare choton par raham nahi karta, aur hamare badon ki touqeer nahi karta, vo ham me se nahi.’

**Aur Aap ﷺ ka farmaan aali shaan hai : (-----)
(4)**

“Jo shakhs raham nahi karta, us par bhi raham nahi kiya jaata.”

(1) Saheeh Bukhari : 5995

(2) Saheeh Al Adab Al Mufrad Al Albani : 103/1

- (3) Sunan Tirmizi : 19191, Silsila Saheeha : 2196
(4) Saheeh Bukhari : 5997

27. Aathvaan : Deen Islam ka ilm sikhlaana :

**Nabi Kareem ﷺ ne irshaad farmaya : (-----
-----) (1)**

“Ilm ka haasil karna har musalman par farz hai.”

**Ilm se muraad dono hi ilm hai : Ilm sharayi aur
ilm asri. Albatta ilm sharayi farz ain hai aur asri
ilm farz kifaya.**

**Pas vaalidain ko chahiye ke apne bachchon ko neki
ki taaleem de aur burayi se bachne ki talqeen kare.**

- (1) Sunan Ibn Maajah : 22, Shaikh Albani ne ise
saheeh kaha hai.**

28. Navaan : Adl va Masaavaat qaayam karna :

**Aullad me Adl va Masaavaat ke mutaalliq Imaam
Bukhari va Muslim ne Numaan Bin Basheer Razi
Allaahu Anhu ki Hadees zikar ki hai, Vo farmate hai ke
mere valid mujhe lekar Rasoolullah ﷺ ki khidmat me
haazir hue aur arz kiya ke maine apne is ladke ko apna
ek ghulaam hadiya kar diya hai. Rasoolullah ﷺ ne
farmaya : Kya tumne isi tarah apne har ladke ko
hadiya kiya hai? Arz kiya : Nahin. To Rasoolullah ﷺ ne
farmaya : (-----) (1)**

“Too fir is se bhi vaapis le lo.”

**Doosri rivayat me hai ke Rasoolullah ﷺ ne farmaya :
Kya tumne aisa sulook apne tamaam ladkon ke saath
kiya hai? Arz kiya : Nahin. To Aap ne farmaya : (-----
-----) “Allaah se daro, aur apne bachchon me adl va
masaavaat ka maamla karo.”**

**Ek teesri rivayat me hai ke Nabi Kareem ﷺ ne farmaya
: Kya tum ne isi tarah tamaam ladkon ko ghulaam diya
hai? Arz kiya : Nahi. To Aap ne irshaad farmaya : (-----
-----) (2)**

**“To fir mujhe gawah na banao, mai zulm va zyadati ka
gawah nahi banoonga. Fir farmaya : Kya tumhare liye
ye baat khush aayind nahi hogi ke vo sab bhi tumhare
saath baraabari ka sulook kare? Arz kiya : Kyu nahi?
To Aap ne farmaya : Lihaaza tum bhi unke saath
bartaav me tafreeq va imtiyaaz na karo.”**

(1) Saheeh Bukhari : 2586, Saheeh Muslim : 4186

(2) Sunan Ibne Maajah : 2375

**29. DASvaan : Aulaad ke liye hasabe istetaat maal va
daulat chodna :**

**Saad Bin Abi Vakhaas Razi Allaahu Anhu se rivayat
hai ke mai makke me beemaar tha, aur Rasoolullah ﷺ
meri iyaadat ko tashreef laaye. Maine Arz kiya :
Huzoor mere paas maal hai, kya mai apna kul maal
khairaat karne ki vaseeyat kar sakta hoon? Farmaya :
Nahi. Maine Arz kiya : Achcha to nisf maal? Farmaya :**

**Nahi. Maine Arz kiya : Achcha to ek tihayi sahi,
farmaya : (-----) (1)**

**“Khair ! Magar tihayi bhi bahut hai, agar tum apne
vursa ko maaldaar chod kar maro to ye is se behtar hai
ke tum unko muhtaaj chod kar maro ke vo logo ke
saamne haath phailaate phiren, aur tum jo kuch maal
kharch karoge vo tumhare vaaste sadqa (sawaab) hai
hatta ke jo luqma tum apni biwi ko mooh me daalte ho,
aur ummeed to ye hai ke Allaah Taala (tum ko zinda
rakhega aur) tumhare zariye kisi ko nafa aur kisi ko zar
pahunchayega.”**

(1) Saheeh Bukhari : 2742

- Vaalidain agar bachchon ki tarbiyat aur unke
huqooq me kotahi kare to kya hoga?**
- Aulad ke huqooq se mutaalliq umar Razi
Allaahu Anhu ki Hadees naqal Karen?**
- Social Media istemaal karne ke kya aadaab
hai bayaan Karen?**

E. MIYAAN BIWI KE FARAYEZ AUR ZIMMEDAARIYAAN

(1) Biwi ke farayez

30. Pahla : Qaavind ko khush rakhna :

Allah Taala farmaan Aali Shaan hai :

(-----
-----) (1)

“Auraton ke bhi vaise hi haq hai jaise un par mardon ke hai. Achchayi ke saath, Haan mardon ko auraton par fazeelat hai, aur Allaah Taala ghaalib hai, hikmat vala hai.”

**Aur Nabi ﷺ ne farmaya : (-----
-----) (2)**

“Jo aurat paanch waqt ki namaz padhen, Ramzan ke roze rakhe, apni sharmgaaah ki hifazat kare aur apne qaavind ki taabedaari kare, usko khush rakhe, to qiyamat ke din ike liye jannat ke aathon darvaaze khule rahenge, jis darvaaze se chahe jannat me daakhil ho jaaye.”

**Nabi Kareem ﷺ ne irshaad farmaya : (-----
-----) (3)**

“Jis aurat ka qaavind ghar par maujood ho uski ijaazat ke baghair nafli roze na rakhen, shouhar ki maujoodgi me uski ijaazat ke baghair kisi ko ghar ke andar na aane de, vo apne shouhar ki kamayi se uski ijaazat ke baghair sadqa qairaata karegi, iska aadha sawaab uske shouhar ko milega.”

(1) Al Bakharah : 228

(2) Saheeh Al Jaame : 660

- (3) Saheeh Bukhari, kitab an nikah, raqam : 5192,
Saheeh Muslim, kitab an nikah, raqam : 2370

31. Doosra : Shouhar ka hukum maan'na :

Ghar me nazam va nusq ke liye Allaah Taala ne shouhar ko qavvaam banaya :

**Allaah Taala ka irshaad hai : (-----
-----) (1)**

“Mard auraton par qavvaam hai, isliye ke khuda ne baaz ko baaz se Afzal banaya hai aur isliye bhi ke mard apna maal kharch karte hai, to jo nek biwiyen hai vo mardaon ke hukum par chalti hai aur unke peeth peeche khuda ki hifazat me (maal va aabroo ki) khabardaari karti hai aur jin auraton ki nisbat tumhen maaloom ho ke sarkashi (aur bad qoyi) karne lagi hai to (pahle) unko (zabaani) samjha (agar na samjhe to) fir inke saath sona tark kar do agar us par bhi baaz na aaye to halki maar maaro aur agar farmabardaari ho jaayen to fir inko eezaa dene ka koyi bahaana mat dhoondo, beshak khuda sab se aalaa (aur) jaleelul qadar hai.”

- **Mard par maali zimmedari daali gayi na ke aurat par.**
- **Martaba milta hai zimmedari ke saath : Martaba faqar ke liye nahi balke zimmedaari ada karne ke liye hai.**

- Quraan Majeed me zarb ka hukum maujood hai, iski tafseer aur hudood Nabi ﷺ ne mutayyin farma diye.
- “Zarba Ghair Mabrah” zakham na aane vala maar.
- Aurat ko maarna makrooh hai.
- Aap ﷺ ne zindagi me dafaa shadeed kiya, lekin kisi bhi biwi ko nahi maara.
- “Nashoza” se muraad badi nafarmaniyaan na ke maamooli ghaltiyan muraad hai.
- Maarne se bache.
- Chodne se aurat ki zindagi kharaab ho rahi ho aur maarne se hi sudhar sakti ho aur faida ho to aakhri ilaaj talaq hai. Is qabeel ke marahel me ijaazat hai vo bhi mahdood andaaz me.
- Agar maarne me zakham aa gaya ya khatarnaak kharaash aa gayi to shouhar ki aakhirat khatre me hai. Lihaaza maarna aasaan nahi. Is se bachna chahiye, kyu ke :
 - 1- Makrooh hai, 2- Har ek paabandi poori karna aasaan nahi, 3- Nabi ﷺ ne kabhi zarb na lagaayi.

(-----
-----) (2)

Nabi Kareem ﷺ ne farmaya : “Mai na pasand karta hoon ke koyi shakhs gussa ke waqt apni

loundi ko maare, ho sakta hai vo isi din is se mazaajaat bhi kare.”

Is Hadees se pata chalta hai :

1- Na maarna hi Afzal hai.

2- Nabi ﷺ se maarna saabit nahi.

**Nabi Kareem ﷺ ne farmaya : (-----
-----) (3)**

“Sab se achchi aurat vo hai ke jis waqt uska shouhar uski taraf dekhe to use khush kar de, jab use hukum de to bajaa laaye, apni zaat aur maal ke baare me qaavind ko na gavaar guzarne vali baat na Karen.”

(1) An Nisa : 34

(2) Ahkaam Ul Quraan laa bainal arabi, is maani ki Hadees Bukhari : 5204 aayi hai.

(3) Silsilatus Saheeha : 1838

32. Teesra : Shouhar ke maal ki hifazat :

**Nabi Kareem ﷺ ne irshaad farmaya : (-----
-----) (1)**

“Aurat apne shouhar ke ghar ki nigraan hai, aur us se uski riyaaya ke baare me sawaal hoga.”

**Nabi Kareem ﷺ ne irshaad farmaya : (-----
-----) (2)**

“Us zaat ki qasam jiske haath me Muhammad ki jaan hai ! Koyi aurat us waqt tak apne Rab ka haq ada nahi kar sakti jab tak ke apne shouhar ka haq ada karlen.”

(1) Saheeh Bukhari : 893

(2) Sunan Ibn Maajah : 1853, Alsilsila As Saheeha : 1203

33. Choutha : Shouhar ki shukar guzari :

**Abdullah Bin Abbas Razi Allaahu Anhu kahte hai ke Rasoolullah ﷺ ne farmaya : (-----
-----) (1)**

“Aaj maine jahannam dekhi hai, aur is jaisa manzar (is se pahle) kabhi nahi dekha, Maine jahannam me auraton ki aksariyat dekhi.” Sahaaba ne arz kiya, “Ya Rasoolullah ! Vo koun?” Aap ne irshaad farmaya : “Apne shouhar ki na shukri karti hai aur ahsaan nahi maanti, agar tum kisi aurat par zamane bhar ke ahsaan bhi kardo, lekin jab is (aurat) ki marzi ke khilaaf (koyi baat) ho jaaye to kahengi : Maine tujh se kabhi koyi bhalayi dekhi hi nahi.”

**Abu Sayeed Qudri Razi Allaahu Anhu se rivayat hai ke Rasoolullah ﷺ Eid Uz Zuha ya Eid Ul Fitr ke mouke par Eidgaah tashreef le gaye. Raaste me Aap ﷺ ka zikar auraton par hua, to Aap ﷺ ne irshaad farmaya : (-----
-----) (2)**

“Aye Auraton ! Sadqa kiya karo, maine jahannam me dekha hai ke auraton ki taadaad zyada hai, auraton ne arz kiya : Ya Rasoolullah ! Iski wajah kya hai? Aap ﷺ ne irshaad farmaya : Tum laan va taan bahut zyada karti ho aur apne shouhar ki na shukri karti ho.”

Jahannam me auraton ki kasrat hai, isi tarah jannat me bhi auraton ki hi kasrat hai. Nabi ﷺ ne farmaya : Har jannati ko do Banaat Adam me se milegi.”

- **Achchi aurat ki alaamaat zikar Karen?**
- **Nek aur saaleh biwi ki khusoosiyat jo mansoos hai tahqeeq Karen.**

(1) Saheeh Muslim : 2109

(2) Saheeh Bukhari : 304

34. (2) Shouhar ke farayez

Nabi Kareem ﷺ ne farmaya : (-----)

(1)

“Duniya tamaam ki tamaam saamane zeenat hai aur iska behtareen saamaan nek aurat hai.”

**Jaisa ke qaavind ke zimme biwi ke huqooq hai, isi tarah biwi ke zimme qaavind ke kuch huqooq hai, zel ki sutoor me ikhtesaar ke saath unka zikar aa raha hai, chuna che Nabi Kareem ﷺ ne Abdullah Bin Umar Bin Aas razi Allaahu Anhu ko farmaya tha ke (-----
-----) (2) “Yaqeenan teri biwi ka tujh par haq hai.”**

- (1) Saheeh Muslim : 3649
- (2) Saheeh Bukhari : 1974

35. Pahla : Bhalayi karna / Hattal maqdoor khush rakhna :

Allaah Taala ka irshaad hai :

(-----
-----) (1)

“Eeman Valon ! Tumhe halaal nahi ke zabardasti auraton ko varse me le baitho, unhe isliye rok na rakho ke jo tum ne unhe de rakha hai usme se kuch le lo, haan ye aur baat hai ke vo koyi khuli burayi aur be hayayi karen, inke saath achche tareeqe se bod va baash rakho, goya tum unhe naa pasand karo, lekin bahut mumkin hai ke tum ek khair ko bura jaano aur Allah Taala isme bahut hi bhalayi kar de.”

**Aur Nabi Kareem ﷺ ne irshaad farmaya : (-----
-----) (2)**

“Auraton ke haq me hamesha bhalayi ki vaseeyat qubool karo.”

- (1) An Nisa : 19
- (2) Saheeh Bukhari : 3331, Muslim : 3644

36. Doosra : Gaali galoch se istenaab :

Hakeem Bin Muaaviah ne apne baap se bayaan kiya, vo kahte hai ke maine arz kiya : Ya Rasoolullah !

Hamari biwiyon ka ham par kya haq hai? To Aap ne irshaad farmaya : (-----) (1)

“Jab too khaaye use bhi khilaaye, aur jab too pahne use bhi pahnaaye, aur uske mooh par naa maare, aur naa gaali galoch de, aur ghar ke alaava us se alag naa rahe.”

Rasoolullah ﷺ ki umoomi Hadees :

“Kisi musalman ko gaali dena fisq aur us se ladna kufr hai.” (2)

Aur ek Hadees me hai :

“Vo shakhs momin nahi jo doosron ko laan taan kare, fahasg goyi aur bad zabaani se kaam le.” (3)

(1) Sunan Abi Dawood : 2142, Shaikh Albani ne ise Hasan kaha hai.

(2) Saheeh Bukhari : 6044

(3) Sunan Tirmizi : 1977, Al Silsilatus Saheeha : 320

37. Teesra : Achcha sulook karna :

Aayisha Razi Allaahu Anha se rivayat hai ke Aap ﷺ ne farmaya :

(-----) (1)

“Vo aadmi yum me se zyada achcha aur bhala hai jo apni biwi ke haq me achcha ho, aur Aap ne farmaya ke mai apni biwiyon ke liye tum me sab se achcha hoon.”

Allaah Taala ne auraton se achcha sulook karne ki hidayat karte hue irshaad farmaya :

(-----)
-----) (2)

“Rozon ki raaton me apni biwiyon se milna tumhare liye halaal kiya gaya, aur tum unke libaas ho. Allaah Taala ko tumhari posheeda khiyanaton ka ilm hai, usne tumhari toubah qubool farmakar tum se dar guzar farma liya, ab tumhe unse mabaashirat aur Allaah Taala ki likhi hui cheez talaash karne ki ijaazat hai, tum khaate peete raho, yahan tak ke subah ka safed dhaaga siyaa dhaage se zaahir ho jaaye, fir raat tak roze ko poora karo, aur auraton se us waqt mubashirat na karo jab ke tum masjidon me aitekaaf me ho, ye Allah ke hudood hai, tum inke qareeb bhi na jao. Isi tarah Allaah Taala apni aayatun logo ke liye bayaan fermata hai taake vo bachen.”

Abu Hurairah Razi Allaahu Anhu bayaan karte hai ke Rasoolullah ﷺ ne farmaya :

(-----) (3)

“logo ! Biwiyon ke saath behtar sulook ke baare me meri vaseeyat maano, bila shuba inki taqleeq fasli se hui hai, aur zyada kuch fasli ke oopar ke hisse me hoti hai, agar tum us tedhi fasli ko (sakhti se) seedha karne ki koshish karoge to toot jaayegi, aur agar use yoonhi chod doge to fir vo hamesha hi tedhi rahegi. Isliye biwiyon ke saath behtar sulook karne me meri vaseeyat qubool karo.”

Ek aur rivayat me hai :

(-----) (4)

“Aurat fasli se paida ki gayi hai, tum kisi bhi soorat me use seedha nahi kar sakte, agar tum is se tedhi rahte hue lutf andoz hoge to tabhi us se lutf andoz ho sakte ho, warna agar use seedha karne lagoge to vo toot jaayegi aur iska tootna talaag hai.”

- (1) Sunan Abi Dawood : 1977, Al Silsilatus Saheeha : 285**
- (2) Al Bakharah : 187**
- (3) Saheeh Bukhari : 3331, Saheeh Muslim : 3644**
- (4) Saheeh Muslim : 1468**

38. Choutha : Maar peet na karna :

Abdullah Bin -----Razi Allaahu Anhu se rivayat hai ke Rasoolullah ﷺ ne farmaya :

(-----) (1)

“Tum me se koyi ye harkat na Karen ki subah apni biwi ko ghulaam baandi ki tarah maare peete, aur fir sham ko us se khuloot karne lage.”

Allaah Taala ka irshaad hai :

(-----) (2)

“Aur jin auraton ki naafarmani ka tumhe dar ho, unhe vaaz va naseehat karo, aur bistaron me unse alahedgi ikhtiyar karlo, aur unhe maaro, fir agar tumhari itaat karne lage to unke silsile me koyi aur kaarvaayi na karo>”

- (1) Saheeh Bukhari : 5204**

(2) An Nisa : 34

39. Paanchvaan : Waqt dena :

**Imaam Bukhari Rahimahullah ne Abu Jaafar Razi Allaahu Anhu se is tarah ka vaakhiya rivayat kiya hai, farmate hai: “Nabi Kareem ﷺ ne Salman aur Abu Darda Razi Allaahu Anhu ke darmiyaan mavakhat kar vaayi. Salman Razi Allaahu Anhu, Abu Darda Razi Allaahu Anhu ke ghar gaye to dekha ke Umme Darda razi Allaahu Anha saade aur be ruq kapde pahne hue thi. Unhone kaha : Tum ne ye haalat kyu bana rakhi hai? Kaha : Tumhare bhai abu Darda ko duniya me kisi cheez ki koyi haajat hi nahi. Abu Darda aaye, unke liye khana banaya aur kaha : Khao, to unhone jawaab diya ke mai roze se hoon. Salman Razi Allaahu Anhu ne kaha : Jab tak tum nahi khaoge mai hargiz nahi khaonga. Chunache Abu Darda Razi Allaahu Anhu ne bhi khaya. Raat aayi aur Abu Darda Razi Allaahu Anhu namaz padhne ke liye jaane lage to Salman Razi Allaahu Anhu ne kaha : So jao, yahan tak ke jab raat ka aakhri pahar aaya, to Salman Razi Allaahu Anhu ne Abu Darda Razi Allaahu Anhu se kaha : Tum par tumhare Rab ka bhi haq hai, aur tumhare nafs ka bhi hai, aur tumhare ghar valon ka bhi haq hai, isliye har saahabe haq ko uska haq do. Abu Darda Razi Allaahu Anhu Nabi Kareem ﷺ ki khidmat me haazir hue aur uska tazkirah kiya to Nabi ﷺ ne farmaya : (-----
-----) (1)**

Aayisha razi Allaahu Anha se rivayat hai ke “Vo ek safar me Rasoolullah ﷺ ke hamraah the. Unhone Rasoolullah ﷺ se daud me muqaabla kiya aur jeet gayi. Fir jab (kuch arsa baad unke) badan par gosht chad gaya aur vo farba badan ho gayi to ek safar me isi tarah daud ka muqaabla kiya. Isme Rasoolullah ﷺ aage badh gaye (yaani jeet gaye), Aap ﷺ ne farmaya : (----- ---) “Aayisha ! ye us jeet ka badla hai.” (2)

(1) Saheeh Bukhari : 1968

(2) Sunan abi Dawood : 3578. Saheeh

40. Chata : Jahannam ki aag se bachao :

Allaah Taala ka irshaad hai :

(-----) (1)

“Aye eeman valo ! Tum apne aap ko aur apne ghar valo ko us aag se bachao, Jiska eendhan insan ayr paththar hai. Jis par sakht dil mazboot farishte mukarrar hai, jinhe jo hukum Allaah Taala deta hai, uski naa farmani nahi karte, balke jo hukum diya jaaye bajaa laate hai.”

Aur Nabi ﷺ ne irshaad farmaya : (----- -----) (2)

“Tum me se har shakhs zimmedar hai, aur har shakhs se iske mutaalliq aur maa tahat rahne vale logo ke baare me sawaal kiya jaayega. Imaam zimmedaar hai aur is se iski riyayaa ke baare me sawaal kiya jaayega. Mard apne ghar valo ke baare me zimmedar hai, aur us se unke baare me sawaal kiya jaayega. Aurat apne

shouhar ke ghar ki zimmedar hai aur us se uske mutaalliq sawaal kiya jaayega. Qaadim apne ---- ke maal ka zimmedar hai, aur us se uske baare me sawaal kiya jaayega. Tum me se har shakhs zimmedar hai, aur har shakhs se uske mutaalliq aur maa tahat rahne vale logo ke baare me sawaal kiya jaayega.”

(1) Al Tahreem : 6

(2) Saheeh Bukhari : 893, Saheeh Muslim : 1829

41. Saatvaan : Biwi par kharch karna :

Abu Masood Ansari Razi Allaahu Anhu se rivayat hai ke Rasoolullah ﷺ ne farmaya : (-----)

(1)

“Yaqeenan muslman jab apne ahal va ayaal par kuch kharch karta hai aur usme vo sawaab ki niyyat rakhta hai, to vo uske liye sadqa shumaar hoga.”

“Hakeem bin Muaaviya apne valid se rivayat karte hai ke unhone Rasoolullah ﷺ se arz kiyake shouhar par biwi ka kya haq hai? To Aap ﷺ ne farmaya : (-----

-----) (2)

“Jab tum khana khao to use bhi khilao, aur jab tum pahno to use bhi pahnao, aur uske chehre par na maaro, use bura bhala na kaho, aur us se alaahedgi ikhtiyar na karo magar ghar ke andar.”

Abu Hurairah Razi Allaahu Anhu Nabi Kareem ﷺ se bayaan karte hai ke Aap ne irshaad farmaya : (-----

-----) (3)

“Ek deenar tum ne Allaah ki raah me kharch kiya, ek deenar ghulaam ke aazaad karne me sarf kiya, ek deenar miskeeno par sadqa kiya, aur ekdeenar ghar valon par kharch kiya, to jo deenar ghar valon par kharch kiya uska ajr sab se zyada hai.”

Saad bin Abi Vakhkhaas Razi Allaahu Anhu se rivayat hai ke Rasoolullah ﷺ ne irshaad farmaya :

(-----) (4)

“Tum Allaah ki khushnoodi chahte hue jo kuch bhi karoge us par tumhe ajr milega, yahan tak ke is luqme par bhi ajr paoge jo tum apni biwi ke mooh me rakhoge.”

- (1) Saheeh Bukhari : 4006. Saheeh Muslim : 2322**
- (2) Sunan Abi Dawood : 2142, Shaikh Albani ne ise Hasan qaraar diya hai.**
- (3) Saheeh Muslim : 995**
- (4) Saheeh Bukhari : 4409, Saheeh Muslim : 1628**

42. Aathvaan : Mahar ada karna :

Allaah Taala ka irshaad hai :

(-----) (1)

“Aur auraton ko unka mahar raazi khushi de do, Haan agar vo khud apni khushi se tumhare liye kuch mahar chod de to use shouq se khush hokar khao piyo.”

Nabi Kareem ﷺ ne irshaad farmaya :

(-----) (2)

“Allaah ke nazdeek bahut bada gunah hai, aadmi kisi aurat se nikah kare, fir jab apni zaroorat पूरी karle, to use talaaq de de aur uska mahar bhi ada na karen.”

(1) An Nisa : 4

(2) Mustadrak Haakim : 182/2, Imaam Haakim ne is Hadees ko Saheeh kaha hai. Al Silsiltus Saheeha : 999

43. Navaan : Biwi ko ghar ki zeenat banana :

Biwi ko ghar me sahooliyaat muhayya kee jaaye, na ke zarooriyaat zindagi ko haasil karne ke liye mushkilaat me daala jaaye. Allaah Taala ka irshaad hai :

(-----) (Al Ahzaab : 33)

“Aur apne gharon me qaraar se raho, aur qadeem jaahiliyat ke zamane ki tarah apne banaav singaar ka izhaar na karo, aur namaz ada karti raho, aur zakat deti raho, aur Allaah aur uske Rasool ki itaat guzari karo, Allaah Taala yahi chahta hai ke, Aye Nabi ki ghar vaaliyon ! Tum se vo har qisam ki laghviyaat ko door kar de, aur tumhe khoob paak va saaf kar de.”

- Allaah ko sab sa zyada kounsi baat na gavaar lagti hai, Hadees ki roushni me qalamband Karen?**

- **Ba haisiyat shouhar apni biwi ki kya kya zimmedaariyan hai, Ahaadees ki roushni me qalamband Karen?**

F. AZVAAJI MASAYEL SE NIPATNE KE NABAVI ASAALEEB (TAREEQE)

- 1- Muskuraahat ke zariye masayel hal karna
- 2- Nazar andaaz kar dena
- 3- Ba maqsad ----- (yaani Discussion Approach) aur ek doosre ko vazaahat aur mafaahimat karke mutmayin karne ki koshish
- 4- Amadan ghalati par vaaz va naseehat ka andaaz
- 5- Halki daant dapat ka andaaz
- 6- Faislon ke saadir karne se qabl asbaat gunah ki tahqeeq
- 7- Insaaf par mabni faisla
- 8- Dafaah shaded ke zariye apna difaa karna
- 9- Hajar jameel ikhtiyar karna (yaani taalluqaat me kami karna taake ghalati ka ahsaas dilaya jaaye)
- 10- Ikhtiyar duniya aur mashvarah karna
- 11- Ikhtilaaf ka ha lab talaq hi raha gaya ho to zaalim ka raasta ikhtiyar na karte hue, muallaq na karte hue talaq ka raasta ikhtiyar kiya jaaye

Note : Rasoolullah ﷺ se zarb aur gaali saabit nahi, Allaah hidayat de un shouharon ko jo in gyarah asbaab ko chod kar zarb aur gaali par utar aate hai.

- Azvaaji masayel se nipatne ke nabavi asaaleeb par Ahaadees jama karen? Aur havale zikar karen.**

G. QAREEBI RISHTEDAARON KE HUQOOQ

Baasat Nabavi se qabl arab maashre me khaandaani asbiyat ko bunyaadi ahmiyat haasil thi. Aap ﷺ ne is asbiyat ka qalaa qalaa kiya, aur maashre ko sahatmand maashrati ravabit, ba maqsad vaabistagi aur insani hamdardi par mabni bunyaaden faraaham ki. Is maashirati inqilaab ne taassoobaat me uljhe hue maashre ko inrivaayat se aashna kar diya, jo aalaa insani iqdaar par mushtamil thi. Quraan hakeem me ahle quraabat se husne sulook ki kayi muqaamaat par taakeed ki gayi :

(-----) (An Nahal : 90)

“Beshak Allaah (hare ek ke saath) adl va ahsaan ka aur qaraabat daaron ko dete rahne ka hukum farmaata hai.”

Zaleel ki sutoor me qareebi rishtedaaron ke huqooq ka muqtasar magar jaame bayaan aa raha hai – In Sha Allaah.

46. Pahla : Sila Rahmi karna :

Abdullah Bin Umar Razi Allahu Anhu se rivayat hai ke Rasoolullah ﷺ ne farmaya :

(-----) (1)

“Vo aadmi sila rahmi ka haq ada nahi karta hai jo badle ke tour par sila rahmi karta hai, sila rahmi ka haq ada karne vala dar asal vo hai jo is haalat me bhi sila rahmi kare jab uske qaraabat daar uske saath khata rahmi (aur haq talfi) ka maamla karen.”

Anas Razi Allaahu Anhu se rivayat hai ke Rasoolullah ﷺ ne farmaya :

(-----) (2)

“Jo koyi ye chahe ke iske rizq me faraqi aur kushaadgi ho, aur duniya me uske qadam taa der rahen (yaani uski umar daraazi ho) to vo ahle qaraabat ke saath sila rahmi karen.”

Allaah Taala ne khata rahmi se ----- alfaaz manaa farmaya :

(-----) (3)

“Aye logon ! Apne Parvardigaar se daro, jisne tumhe ek jaan se paida farmaya, aur usi se uski biwi ko paida karke un dono se bahut se mard aur qawaateen faila diye. Us Allaah se daro, jiske naam par tum ek doosre se maangte ho aur rishte naate todne se bacho, beshak Allaah Taala tum par nigh baan hai.”

Abu Hurairah razi Allaahu Anhu se rivayat hai k eek aadmi arz karne laga :

(-----) (4)

“Aye Allaah ke Rasool ! Mere kuch rishtedaar hai, unse judta hoon, lekin vo mujhse kat'te hai, mai unke saath burdbaari se pesh aata hoon aur vo mere saath jahalat se pesh aate hai. Farmaya : Agar yahi baat hai jo tum ne bayaan ki to tum unka mooh khaak se bharte ho, jab tak tum isi tareeqe par kaarband rahoge. Allaah Taala baraabar tumhari madad fermata rahega.”

Nabi ﷺ ka irshaad giraami hai :

(-----) (5)

“Rishta arsh se latka hua hai, Allaah Taala ka farman hai : Jo tujhe jodega mai use jodoonga aur jo tujhe kaatega mai use kaatoonga.”

----- Razi Allaahu Anhu se rivayat hai ke Rasoolullah ﷺ ne farmaya : (-----) (6)

“Khata rahmi karne vala jannat me daakhil nahi kiya jaayega.”

Umar bin Al Aas razi Allaahu Anhu se marvi hai ke Rasoolullah ﷺ ne farmaya :

(-----) (7)

“Allaah Taala ki maqloof par raham khane valo aur raham ka maamla karne valo par Allaah ki khaas rahmat hogi, Tum zameen vaali maqloof ke saath raham ka maamla karo, aasmaan vaala tum par raham farmayega.”

Jareer bin Abdullah Razi Allaahu Anhu se marvi hai ke Rasoolullah ﷺ ne farmaya :

(-----) (8)

“Allaah us par raham nahi farmata, jo logon par raham nahi karta.”

Abu Hurairah Razi Allaahu Anhu se rivayat hai ke unhone Rasoolullah ﷺ se suna :

(-----) (9)

“Raham ka jazba bad bakht ke siva aur kisi ke dil se nahi nikaala jaata.”

- (1) Saheeh Bukhari : 5991**
- (2) Saheeh Bukhari : 5985, Saheeh Muslim : 6523**
- (3) An Nisa : 1**
- (4) Saheeh Muslim : 2558**
- (5) Saheeh Bukhari : 5988**
- (6) Saheeh Bukhari : 5984, Saheeh Muslim : 6520**

- (7) Sunan Abi Dawood : 4941, Sunan Tirmizi : 1924, As Silsilatus Saheeha : 922
- (8) Saheeh Bukhari : 7376, Saheeh Muslim : 6030
- (9) Sunan Tirmizi : 1923, Shaikh Albani ne ise Saheeh kaha hai, Al Mishkaat, raqam : 4968

47. Doosra : Husne sulook se pesh aana :

Allah Taala ka irshaad hai :

(-----) (1)

“Aur Allaah ki ibadat karo aur uske saath kisi ko shareek na karo, aur vaalidain ke saath achcha sulook karo aur qaraabat daaron ke saath, yateemon ke saath, masaakeen qareebi hamsaaye, aur pahloo ke hamsaaye ke saath, aur qareebi dost ke saath aur musafir se, aur jo tumhari milkiyat me ho (unke saath) beshak Allaah Taala itraane vale, bad maarne vale ko nahi pasand karta.”

Nabi Kareem ﷺ ne irshaad farmaya :

(-----) (2)

“Momino ki aapas me misaal muhabbat aur meharbani karte hue, ek jism ki tarah hai ke jab ek aazoo ko takleef hoti hai to saare jism ke aazaa be khvaabi aur bukhaar ki taraf ek doosre ko bulate hai.”

(1) An Nisa : 36

(2) Saheeh Muslim : 6586

48. Teesra : Adl va Insaaf karna :

**Allaah Taala ka farman hai : (-----
-----) (An Nahal : 90)**

“Allaah Taala adl, bhalayi aur qaraabatdaaron ke saath achcha sulook karne ka hukum deta hai aur behayayi ke kaamon, aur na shayista (kaamon) harkaton, aur zulm va zyadati se rokta hai, vo khud tumhen naseehaten kar raha hai taake tum naseehat haasil karo.”

Abu Bakar Razi Allaahu Anhu se rivayat hai ke Rasoolullah ﷺ ne irshaad farmaya :

(-----) (1)

“Zulm va zyadati aur khata rahmi do jurm aise hai ke Allaah Taala aakhirat ki saza ke saath dena hi nahi unko fouri saza bhi deta hai (in do jurmon ke alaava aur koyi aise jurm nahi ke jinki saza ka Allaah Taala is tarah ihtemaam karta hai).”

Abu Darda Razi Allaahu Anhu se rivayat hai ke Rasoolullah ﷺ ne irshaad farmaya :

(-----) (2)

“Kya mai tumhe roza, zakat aur namaz se bhi bade darje ki neki na bataoon? Ham ne kaha ke zaroor ! Aye Allaah ke Rasool ! Aap ne farmaya ke aapas ki musaalihat hai, aur aapas ki dushmani eemaan kho deti hai.”

(1) Sunan Tirmizi : 2511, Sunan Abi Dawood : 4902, Shaikh Albani ne ise Saheeh kaha hai.

(2) Sunan Abi Dawood : 4919, Shaikh Albani ne is Hadees ko Saheeh kaha hai.

49. Choutha : Rishtedaaron se taavvun karna :

Allaah Taala ka farman hai :

(-----) (An Nahal : 90)

“Allaah Tala adl, bhalayi aur qaraabardaaron ke saath achcha sulook karne ka hukum deta hai. Aur behayayi ke kaamon se aur na shayista (kaamon) harkaton aur zulm va zyadati se rokta hai, khud tumhen naseehaten kar raha hai taake tum naseehat haasil karo.”

Mazeed irshaad Baari Taala hai :

(-----) (Bani Israyeel : 26)

“Aur rishtedaaron, miskeenon aur musafiron ka haq ada karte rahoaur israaf aur beja kharch karne se bacho.”

Irshaad Baari Taala hai :

(-----) (An Noor : 22)

“Tum me se jo buzurgi aur kushaadgi vale hai, unhe apne qaraabatdaaron, miskeenon aur Allaah ki raah me hijrat karne valon ko dene ki qaam nahi kha leni chahiye, balke maaf farma de? Allaah qusooron ko maaf farmane vaala meherbaan hai.”

Nabi Kareem ﷺ ne irshaad farmaya :

(-----) (1)

“Kisi miskeen par sadqa karna sirf sadqa hai, aur yahi sadqa kisi rishtedaar par kiya jaaye to uski haisiyat do gunaa ho jaati hai, ek sadqe ki, aur doosri sila rahmi ki.”

Aap ﷺ ne ----- aur aqraba, aur rishtedaaron ki maashi bahaali par bhi zor diya, aur muaashre ke saahab haisiyat afraad ko maashi tour par kamzor aqraba ke is haq ki adaayagi ki talqeen farmayi.

Chunache Anas Razi Allaahu Anhu se rivayat hai : “Madine me aksar

ansaariyonke paas khajooron ke baagaat hi bataur maal hua karte the, aur berha naami baagh Talha Razi Allaahu Anhu ko sab se zyada mahboob tha, ye baagh masjid e nabavi ke saamne tha, aur Nabi Kareem ﷺ isme tashreef le jaaya karte hai, is (kuven) ka paani piya karte the. Anas Razi Allaahu Anhu farmate hai.”

Jab Allaah ki raah me kharch karne ka hukum aaya to Abu Talha Razi Allaahu Anhu ne Rasoolullah ﷺ ki khidmat me haazir hokar arz kiya ke, Ya Rasoolullah ! Allaah Taala farmate hai ke “Tum us waqt tak nekokaari haasil na kar sakoge, jab tak apne pasandedah maal ko Allaah ki raah me kharch na karoge. Mujhe ye baagh sab se zyada mahboob hai, lihaaza mai use

Allah ki raah me deta hoon, aur iske sawaab ka ummeedvaar hoon. Aap ne shaabaashi dee aur farmaya : Ye badi mufeed aur faida risaal maal hai, lekin mere nazdeek ye behtar maaloom hota hai ke ise apne rishtedaaron me taqseem karo. Abu Talha Razi Allaahu Anhu ne kaha ki aisa hi kiya jaayega aur hasbe vaada unhone vo baagh apne rishtedaaron aur chacha zaad bhayiyon me baant diya.” (2)

- (1) Sunan Tirmizi : 658, Musnad Ahmad : 402/3, Sunan Nasayi : 2583, Shaikh Albani ne ise Saheeh qaraar diya hai.**
- (2) Saheeh Bukhari, kitab az zakaah, Raqam : 1461**

50. Paanchvaan : Ek doosre ko takleef deh baaten na kahna aur ahsaan na jatlaana :

Allaah Taala ka irshaad hai :

(-----) (Bani Israyeel : 53)

“Aur mere bando se kah deejiye ke vo bahut hi achchi baat muh se nikaala kare, kyu ke shaitaan aapas me fasaad dalvaata hai. Beshak shaitaan insan ka khula dushman hai.”

- **Rishtedaar agar ham se bad salook karen to ham ko kya karna chahiye?**
- **Aapsi rishtedaari ki islaah karne ki kya fazeelat hai?**

51. H. BAHAN BHAYIYON KE HUQOOQ

Allaah Taala ka irshaad hai :

(-----) (1)

“Aye logon ! Apne Parvardigaar se daro, jisne tumhe ek jaan se paida farmaya, aur usi se uski biwi ko paida karke un dono se bahut se mard aur qavaateen faila diye. Us Allaah se daro jiske naam par tum ek doosre se maangte ho aur rishte naate todne se bacho, beshak Allaah Taala tum par nighbaan hai.”

Ek doosre maqaam par Allaah Taala ka farmaan hai :

(-----) (Al Ahzaab : 6)

“Paighambar momino par khud unse bhi zyada haq rakhne vale hai, aur paighambar ki biwiyon momino ki maayen hai aur rishtedaar Kitabullah ke roo se ba nisbat doosre momino aur muhajireen ke aapas me zyaada haqdaar hai, haan tumhe pane doston ke saath husne sulook karne ki ijaazat hai, ye hukum louhe mahfooz me likha hua hai.”

Nez Allaah Taala ka irshaad hai :

(-----) (An Nisa : 8)

“Aur jab taqseem ke waqt qaraabar daar, aur yateem aur miskeen aa jaaye to tum usme se thoda bahut unhe bhi de do, aur use narmi se bolo.”

Jaabir Razi Allaahu Anhu se rivayat hai ke Rasoolullah ﷺ ne farmaya :

(-----) (1)

“Tum husne sulook ki kisi soorat aur kisi qisam ko bhi haqeer mat samjho, aur uski ek -----, aur ye bhi ke tum apne dol se apne bhai ke bartan me paani daalo.”

Abu Hurairah Razi Allaahu Anhu se rivayat hai :

(-----) (2)

“K eek shakhs ne Rasoolullah ﷺ se daryaافت kiya ke mujh par khidmat aur husne sulook ka sab se zyaada haqdaar koun hai? Aap ﷺ ne irshaad farmaya ke, “tumhari maa” mai fir kahta hoon ke tumhari maa, mai fir kahta hoon ke tumhari maa, is ke baad tumhare baap ka haq hai, iske baad tumhare qareebi rishtedaaron, fir jaan ke baad qareebi rishtedaar ho.”

- Bhai bahan ke huqooq se mutaalliq nusoos jamaa karen?**

- (1) Musnad Ahmad : 344/3, Sunan Tirmizi : 197,
Albani Rahimahullah ne ise saheeh kaha hai, At
Taallee q Al Ragheeb : 264/3
- (2) Saheeh Muslim : 6501

52. I. MUHTAAJON, GURBAA AUR MASAAKEEN KE HUQOOQ

Islam ne sarmaaye daar aur khush haal aadmi par muhtaaaj,
ghareeb aur miskeen ke huqooq bhi mukarrar kiye hai,
taake vo log bhi apni zindagi aasaani se basar kar saken.
Chunache irshaad Baari Taala hai :

(-----) (Al Fajr : 18)

“Aur miskeeno ko khilaane ki ek ek doosre ko targheeb nahi
dete.”

Mazeed Allah Taala ka irshaad hai :

(-----) (At Toubah : 60)

“Sadqe, sirf faqeeron ke liye hai, aur miskeeno ke liye aur
unke usool karne vaalon ke liye aur unke liye jin ke dil islam
ki taraf raaghib hai, aur garden chudaane me, aur
karzdaaron ke liye aur Allah ki raah me musafiron ke liye,
Allaah ki taraf farz hai, aur Allaah ilm va hikmat vaala hai.”

Quraan Hakeem me muhtaajon, gurbaa aur masaakeen ke huqooq ki adayagi par mutaaddid muqaamaat me zor diya gaya, irshaad Baari Taala hai :

(-----) (Al Bakharah : 215)

“Aap se poochte hai ke vo kya kharch karen? Aap kah deejiye jo maal tum kharch karo vo maa baap ke liye hai, aur rishtedaaron, aur yateemon, aur miskeenon, aur musaafiron ke liye, aur tum jo kuch bhalayi karoge Allaah Taala ko uska ilm hai.”

Aur ek jagah Allaah Taala ka irshaad hai :

(-----) (Al Maaoon : 1-3)

“Kya too ne ise bhi dekha jo roze jazaa ko jhutlaata hai? Yahi vo hai jo yateem ko dhakke deta hai, aur miskeen ko khana khilaane ki raghbat nahi deta.”

Ek aur jagah Allaah Taala ka irshaad hai :

(-----) (Ar Room : 30)

“Pas qaraabatdaar, miskeen, musafir, har ek ko uska haq --- --- ye unke liye behtar hai jo Allaah Taala ka chehra dekhna chahte hai, aise hi log najaat paane vaale hai.”

Abu Hurairah Razi Allaahu Anhu se rivayat hai ke rasoolullah ﷺ ne farmaya :

(-----) (1)

“Beva aurat aur miskeen ki khabar geri karne vala, Allaah ki raah me sayee karne vale ki maanind hai.”

- **Ghurba aur kamzoron ki fazeelat me koyi jaame Hadees ya nas ho to zikar karen.**

(1) Saheeh Bukhari : 6008

J. UMAR RASEEDAH LOGON KE HUQOOQ

Islami mu'aashre me umar raseedah log qusoosi maqaam ke haamil hai. Is ki bunyaad Islam ki ataa karda vo aafaaqi taaleemaat hai, jinme umar raseedah logon ko ----- va rahmat aur qaabile izzat va takreem qaraar diya gaya hai. Nabi Kareem ﷺ ne buzurg logon ki izzat va takreem ki talqeen farmayi aur buzurgon ko ye haq diya ke kam umar apne se badi umar ke logon ka ahteraam karen, aur unke martabe ka khayaal rakhen. Aap ﷺ ne irshaad farmaya :

(-----) (1)

“Vo ham me se nahi jo hamare choton par raham na karen, aur hamare badon ki izzat na karen.”

(1) Sunan Tirmizi : 1919, As Silsilatus Saheeha : 2196.

54. Pahla : Samaaji mu'aamlaat me takreem ka haq :

Aam samaaji va mu'aasharati mu'aamlaat me bhi Aap ﷺ ne badon ki takreem karne ki taaleem dee. Abdullah bin Sahal aur Maheesah bin Masood Razi Allaahu Anhuma khasbar pahunche to vo dono baghaat me ek doosre se alag honge. (-----) Abdullah bin Sahal qatal kar diye gaye. To Abdur Rahman bin Sahal aur Masood ke bete Havaisah aur Maheesah Razi Allaahu Anhuma Nabi Kareem ﷺ ki khidmat me haazir hue, apne saath ke maamle me unhone guftagoo ki to Abdur Rahman ne ibteda ki jab ke vo sab se chote the. Is par Nabi Kareem ﷺ ne farmaya :

(-----) (1)

“Bade ke martabe aur izzat ka khayaal rakho.”

(1) Saheeh Bukhari : 5891, Saheeh Muslim : 1669, Sunan Nasayi : 4712, -----?

55. Doosra : Maa umar afraad ki takreem ijlaal ilaahi (Allaah ki taazeem) ka hissa hai :

Abu Moosa Ashari razi Allaahu Anhu rivayat karte hai ke Rasoolullah ﷺ ne farmaya :

(-----) (1)

“Boodhe musalman ki taazeem karna Allaah Taala ki taazeem ka hissa hai, aur isi tarah Quraan Majeed ke

aalim ki jo isme tajaavuz na karta ho, aur us baadshah ki taazeem jo insaaf karta ho.”

(1) Sunan Abu Dawood : 4843, Saheehul Jaame Al Sagheer : 2195

56. Teesra : Umar raseedah afraad ki takreem alaamat eemaan hai :

Maa’umar afraad ki buzurgi ke ba’as inhe khaas maqaam va martaba ata kiya gaya. Abdullah bin Umar Razi Allaahu Anhu rivayat karte hai ke Nabi Kareem ﷺ ne farmaya :

(-----) (1)

“Vo shakhs ham me se nahi jo hamare choton par raham na kare, aur hamare badon ki izzat na pahchaane.”

Abdullah Bin Umar Razi Allaahu Anhu se rivayat in alfaaz ke saath bhi marvi hai :

(-----) (2)

“Vo shakhs ham me se nahi jo hamare choton par raham na kare -----, aur hamare badon ka haq nahi pahchaanta.”

(1) Sunan Tirmizi : 1920, Al Silsilatus Saheeha : 2195

(2) Sunan Abu Dawood : 4943, Albani ne ise saheeh kaha hai.

57. Choutha : Maa'umar afraad ka khud ba'as barkat samajhna :

Abu Umaama Razi Allaahu Anhu rivayat karte hai ke Nabi ﷺ ne farmaya :

(-----) (1)

“Hamare badon ki wajah se hi ham me khair va barkat hai. Pas vo ham me se nahi jo hamare choton par raham nahi karta, aur hamare badon ki shaan me gustaqi karta hai.”

Abdullah bin Abbaas razi Allaahu Anhu se marvi Hadees mubaraka me hai :

(-----) (2)

“Tumhare badon ke saath hi tum me khair va barkat hai.”

----- Razi Allaahu Anhu rivayat karte hai ke Nabi Kareem ﷺ ne farmaya :

(-----) (3)

“Mujhe apne zayeef logon me talaash karo, kyu ke zayeef logon ke sabab tumhe rizq diya jata hai aur tumhari madad ki jaati hai.”

- (1) Tabrani, Al Muajamul Kabeer : 7895, Ibn Hibban ne isko Saheeh kaha hai, Saheeh Ibn Hibban : 559
- (2) Saheeh Ibn Maajah : 559, Musnad Al Shahaab : 36, Mustadrak Haakim : 210, Tabrani, Al Muajamul Vasat : 8991, Baihaqi, Shuabul Eemaan : 11004, Hussaimi, Mavarad Al Zamaan : 1912, Hussaimi, Majmaa Al Zavayed : 8:17, Ibne Hibbaan aur Haakim ne ise Saheeh kaha hai.
- (3) Saheeh Tirmizi : 1702, Saheeh Abu Dawood : 2335, Sunan Nasayi : 3179, Al Silsilatus Saheeha : 779

58. Paanchvaan : Sahooliyaat zindagi ki faraaham me tarjeeh ka haq :

Islam umar raseedah afraad ko zindagi ki sahooliyaat ki faraaham me tarjeeh ka haq bhi faraaham karta hai. Ye haq Quraan Hakeem ki darje zel aayat se vaazeh hota hai :

(-----) (Qasas : 22-24)

“Aur jab madyan ki targ rukh karke chale (to) kahne lage : Ummeed hai mera Rab mujhe (manzil maqsood tak pahunchane ke liye) seedhi raah dikha dega, aur jab madyan ke paani (ke kunve) par pahunche to unhone us par logon ka ek hujoom paaya jo (apne jaanvaron ko) paani pila rahe the. Aur unse alag ek jaanib do auraten dekhi jo (apni bakriyon) ko roke hue thi, (Moosa

Alaihissalaam ne farmaya : Tum dono is haal me kyu (khadi) ho? To vo dono boli ke ham apni bakriyon ko) paani nahi pila sakte, yahan tak ke charvahan (apne maveshiyon ko) vaapis le jaayen aur hamare valid umar raseedah buzurg hai, so unhone dono ke (revad) ko paani pilaaya, fir saaya ki taraf palat gaye, aur arz kiya : Aye Rab ! Mai har us bhalayi ka jo teri taraf ytaare muhtaaj hoon.”)

Moosa Alaihissalaam ka ye vaakhiya umar raseedah afraad ko tarjeeh faraaham karne ki asaas faraaham karta hai. Isi tarh Yusuf Alaihissalaam ke bhayiyon ki baabat Quraan Hakeem farmata hai :

(-----) (Yusuf : 78)

“Vo bole ! Aye Azeez Misr ! Iske valid bade maa’umar buzurg hai, aap iski jagah ham me se kisi ko pakad len, beshak ham aap ko ahsaan karne vaalon me paate hai.”

Ye aayat vaazeh karti hai ke biraadaraane Yusuf ne apne bhai ----- me ki rihaayi ke liye apne maa’umar valid Yaqoob Alaihissalaam ka havaala diya tha.

59. Chata : Istetaat se zyada bojh se istesna ka haq :

Abu Hurairah Razi Allaahu Anhu se marvi hai ke Aap ﷺ ne farmaya :

(-----) (1)

“Jab tum me se koyi logon ko namaz padhayen to halki padhayen, kyu ke unme kamzor, beemaar aur boodhe bhi hote hai, aur jab tum me se koyi tanha namaz padhe to jitna chahe tool de.”

Guzishta sufhaat me dee gayi tafseel se vaazeh hota hai ke islami mu’aashre ke liye umar raseedah afraad ko kis qadar ahmiyat deta hai, aur unke saath husn sulook, aur narmi baratne ki bahut zyada taakeed karta hai.

Qusoosan boodhe vaalidain ke saath nihayat shafaqqat ke saath pesh aane ka hukum deta hai. Quraan Hakeem farmata hai :

(-----) (2)

“Aur tera Parvardigaar saaf saaf hukum de chukka haike tum uske siva kisi aur ki ibadat na karna aur maa baap ke saath ahsaan karna, agar teri maujoodgi me inme se ek ya dono budhape ko pahunch jaaye to unke aage uf tak na kahna, na unhe daant dapat karna, balke unke saath adab va ahtaraam se baat cheet karna aur aajizi aur muhabbat ke saath unke saamne tavaazo ka baaz va pust rakhe rakhna, aur dua karte rahna ke, Aye mere Parvardigaar ! un par vaisa hi raham karna jaisa unhone mere bachpan me meri parvarish ki hai.”

Pas maaloom hua ke duniya va aakhirat ki falah buzurgon qusoosan boodhe vaalidain ki izzat va takreem aur khidmat me hai. Agar insan maa’umar afraad ki touqeer nahi karta to aaghaaz me dee gayi Hadees Mubaraka ke misdaaq Nabi Kareem ﷺ ke groh se khaarj

ho jaata hai, lihaaza unhe chahiye ke ham har lafz maa'umar afraad ki khidmat karen aur unke huqooq ada karen.

- **Kya barkat ka nuzool apne badon ke sabab hota hai? Nas ka havala de.**
- **Vaalidain ya koyi rishtedaar umar raseedah ho jaaye to ham ko kis tarah maamla karna chahiye?**
- **Islam me umar raseedah boodhe logon ki kis darje tak riyaaayat ki hai, maqaala naqal karen.**

(1) Saheeh Bukhari : 671

(2) Bani Israyeel : 23-24

K. GHARON KI ISLAAH KE LIYE CHAND NASEEHATEN

60. 1- Khana Saazi (Ghar ki takveen)

Biwi / Shouhar ka ahsan inteqaab :

(-----) (1)

“Tum me se jo majrad ho aur tumhari loundi ghulaamon me se jo saaleh ho unke nikah kar do, agar vo ghareeb ho to Allaah apne fazal se unko ghani kar dega. Allaah badi Vasaat vaala aur Aleem hai.”

Ghar vale mazkooah sharayet ke saath nek biwi ka inteqaab karna chahiye. Bukhari va Muslim ki Hadees hai :

(-----) (2)

“Aurat se nikah chaar asbaab va vajah se kiya jaata hai. Uske maal ki vajah se, uske khandaan ki vajah se, uske husn va Jamaal ki vajah se aur uske deen ki bina par. Pas deendaar aurat se nikah karke kaamyaabi haasil karo. Tere dono haath khaak aalood ho.”

Saheeh Muslim ki ek rivayat me hai :

(-----) (3)

“Duniya ek poonji hai aur duniya ki behtareen poonji aur daulat nek aurat hai.”

Ibne Maajah ki rivayat hai :

(-----) (4)

“Tum me har shakhs ko shukar guzaar dil, yaad ilaahi me mashghool rahne vaali zabaan, aur aisi mominah biwi ikhtiyar karni chahiye, jo aakhirat ke umoor me tumhari madad karen.”

Baihaqi me hazrat Abu Umama Razi Allaahu Anhu se rivayat hai :

(-----) (5)

“Nek biwi jo duniya va deen ke maamlaat me tumhari madad kare, duniya ka sab se behtareen khazana hai.”

Musnad Ahamd me hazrat Anas Razi Allaahu Anhu se rivayat hai :

(-----) (6)

“Zyaada muhabbat karne vaali aur zyaada bachche jan’ne vaali aurat se shaadi karo, beshak mai qiyaamat ke din nabiyon ke darmiyaan tumhari kasrat par faqar karoonga.”

Ibne Maajah ki Hadees hai, Hazrat Utba bin Aveem bin Saadah Ansari Razi Allaahu Anhu se rivayat hai ke Rasoolullah ﷺ ne farmaya :

(-----) (7)

“Kunvaari auraton se shaadi karo kyu ke unka raham saaf suthra aur unka mooh zyaada shireen hota hai, vo thodi cheez par raazi va khush hone vaali hoti hai.”

Jis tarah nek biwi char saadaton me se ek hai, usi tarah buri biwi char bad bakhton me se ek hai, jaisa ke Nabi ﷺ ne farmaya :

(-----) (8)

“Achchi biwi saadat hai, tum use dekho to khush kar de, aur agar tum us se ghair haazir raho to tumhe uske nafs aur apne maal par itminaan rahe aur aisi biwi ka hona bad bakhti hai ke tum usko dekho to tumhe takleef ho aur tum par vo zabaan daraazi karti rahe, aur agar tum us se ghaayab ho to tumhe uske nafs aur apne maal par be itminaani rahe.”

Uske bil muqaabil musalman aurat ko paigham e nikah dene vale haalat aur kirdaar par bhi ghour va fikar intehaayi zaroori hai aur mazkooarah sharayet ki roushni me mavafiqat va razaamandi karni chahiye.”

Irshaad Nabavi ﷺ hai :

(-----) (9)

“jab tumko aisa shakhs paighaam de jiske deen aur aqlaaq se tum raazi ho to use shaadi karo, agar aisa nahi karoge to zameen me fitna aur bahut kharabi paida hogi.”

Mazkooarah bila masayel me pooch gach aur tahqeeq va tafteesh karna aur maaloomaat aur khabaron ki sachchayi maaloom karna bahut zaroori hai, taake ghar kharaab va barbaad na hone paaye.

Nek shouhar aur nek biwi milkar ek achche ghar ki taameer karte hai kyu ke achcha shouhar apne Rab ke hukum se achcha poudha lagaata hai aur khabees ho us se khota hi nikalega.

- (1) An Noor : 32**
- (2) Saheeh Bukhari : 5090**
- (3) Saheeh Muslim : 2668**
- (4) Musnad Ahmad : 282/5 aur Tirmizi va Ibne Maajah me Hazrat Sobaan Razi Allaahu Anhu se marvi hai- Saheeh Al Jaame : 5231**
- (5) Ravahul Baihaqi : Saheehul Jaame : 4285**

- (6) Musnad Ahmad, Al Irvā : 195/6, Allāama Albani ne ise Saheeh kaha hai.**
- (7) Rava Ibn Maajah, Al Silsilatus Saheeh : 623**
- (8) Rav Ibne Hibbaan aur Al Silsilatus Saheeha : 282**
- (9) Saheehul Jaame, Albani : 280, Al Silsilatus Saheeha : 1022**

61. 2- Biwi ki islaah ki koshish :

Agar biwi nek hai to zahe naseeb, ye Allaah Taala ka ain karam hai, aur agar neki ka mutaalba meeyaar na ho to ghar vale ko uski islaah ki koshish karna vaajib aur zaroori hai aur aisa chand asbaab ki bina par hota hai :

- ❖ Ye ke ek aadmi dar asal ghair deendaar aurat se hi shaadi kare kyu ke ibteda me to uski nazar me deen ki koyi ahmiyat hi nahi thi.**
- ❖ Ya is ummeed par us se shaadi ki thi ke vo uski islaah kar lega.**
- ❖ Ya apne khandaani dabaav ke tahat uski shaadi anjaam paayi.**

Lihaaza use ab islaah ke liye kamar kas leni chahiye. Sab se pahle aadmi ko ye jaan lena chahiye ke hidayat va raah yaabi minjaanib

Allaah hoti hai aur Allaah hi hai jo kisi ko nek banata hai. Allaah Taala ne Hazrat Zakariyyah Alaihissalaam par apna ahsaan jatate hue farmaya : (-----) (Al Ambiya : 90)

“Ham ne iske liye iski biwi ko theek kar diya.”

“Khvah is se muraad badani aur islaah ho ya deeni islaah. Hazrat Ibne Abbas Razi Allaahu Anhu kahte hai ke vo baanjh thi, bachcha paida karne ki salaahiyat nahi thi aur unse bachcha ho gaya aur hazrat Ata kahte hai ke in ki zabaan taveel thi, Allaah Kareem ne iski islaah kar dee.” (1)

(1) Tafseer Ibn Kaseer : 36/5

3- Shouhar / Biwi ki islaah

- 1) Tamaam ibadat ki islaah ki taraf tavajjo karna.**
- 2) Darja eemaan ko buland karne ki koshish karna masalan :**
 - a. Namaz tahajjud ke liye aamadah karna.**
 - b. Quraan Kareem ki tilaavat karna.**
 - c. Maasoorah duaon ko yaad karna aur munasib auqaat me unko padhna.**

- d. Sadqaat va qairaat par ubhaarna.**
- e. Mufeed islami kitabon ka mutaallah karna.**
- f. Mufeed ilmi va eemaan afroz cassette ko sun'na aur musalsil unki farahami karna.**
- g. Deendaar doston / saheliyon ka inteqaab jinke saath uquvvat va muhabbat ke ravabit ho aur unke saath achchi guftagoo aur ba maqsad aamad va raft ka tabadila ho.**
- h. Buri saheliyon / doston aur buri jagahon se door rakh kar burayi ke darvaazon ko band karna.**

- Gharon ke bigaad ka bunyaadi sabab bayaan karen?**
- Gharon ki islaah ka bunyaadi sabab kya hai?**

63. L. GHAR ME EEMAAN KI TUKHUMREZI

1- Ghar ko zikar e ilahi ki jagah banao :

Rasoolullah ﷺ ne farmaya :

(-----) (1)

“Us ghar ki misaal jisme Allaah ka zikar hota ho aur us ghar ki misaal jisme Allaah ka zikar na hota ho, zinda aur murda ki hai.”

Lihaaza zikar e ilaahi tamaam aqsaam ki jagah banao, khvah dil se yaad karo ya zabaan se ya namaz aur tilaavat Quraan se ya sharayi uloom ke mubahase aur muzakire se ya muqtalif deeni kitaabon ke mutaala'a se. Musalmano ke kitne ghar aaj adam zikar ki vajah se murda ho chuke hai, jaisa ki Hadees me vaarid hai, balke is haalat ka kya kahna jab isme zikar Allaah ki bajaye music, rakhs va ghina va gheebat va tuhmat ne jagah bana lee ho?

Un gharon ka kya haal hoga jog hair mahram azeez va aqaarib ya hamsaayon ke darmiyaan zeb va zeenat ke izhaar aur haram mel jhol jaisi favahish va maasi se par ho?

Jin gharon ka ye haal hota hai farishte unme kaise daakhil ho sakte hai? Lihaaza Aye Allaah ke bandon ! Tum par Allaah ki rahmat ho, apne gharon ko zikar e ilaahi ki anvaa va aqsaam se zinda karo.

(1) Saheeh Muslim dekhiye : Riyazus Saaliheen : 1442

64. 2- Apne gharon ko qibla banao :

Qibla banao ka matlab ye hai ke gharon ko ibadat ki jagah banao, irshaad Baari Taala hai :

(-----) (Yunus : 87)

“Aur ham ne Moosa aur uske bhai ko ishaara kiya ke misr me chand makaan apni qoum ke liye muhayya karo aur apne makaan ko qibla thahara lo aur namaz qaayam karo aur ahle eemaan ko bashaarat de do.”

Hazrat Abdullah Bin Abbas Razi Allaahu Anhu kahte hai ke unhe gharon ko masjid banana ka hukum diya gaya tha.

Imaam Ibne Kaseer kahte hai goya (vallahu aalam) jab in par firoun aur uski qoum ki jaanib se museebat ke pahaad tode gaye aur nihaayat tangi ka saamna hua to unhe kasrat ke saath namaz padhne ka hukum diya gaya tha. Irshaad Baari Taala hai :

(-----) (Al Bakharah : 153)

“Aye Eemaan vaalon ! Sabr aur Namaz ke zariye madad haasil karo.”

(-----) (1)

“Rasoolullah ﷺ ko jab koyi dushvaari pesh aati thi to namaz padhte the.”

Is se gharon me ibaadat ki ahmiyat ka pata chalta hai, qusoosan mushkil auqaat me masalan jab musalman kaafiron ke saamne ----- namaz nahi pad sakte. Syeda Maryam Alaihissalaam ki mihraab ka bhi zikar

aata hai. Ye unki ibaadat ki vo jagah hai jiske baare me Allaah Taala ne farmaya :

(-----) (Aale Imran : 37)

“Zikar ya jab kabhi uske paas mihraab me jaate to uske paas kuch na kuch khane peene ka saamaan paate.”

Aur Sahaba Ikraam Razi Allaahu Anhum apne gharon me nafl namaz ada karne me nihaayat hares the. Is ziman me ek hikaayat mulaheza ho – Hazrat Muhammad Bin Rabee Ansari Razi Allaahu Anhu se rivayat hai ke Hazrat Utbaan bin Maalik Razi Allaahu Anhu jo ansaar ke badri sahaabi hai, Rasoolullah ﷺ ke paas aaye aur arz kiya :

“Allaah ke Rasool ﷺ ! Meri nigah kamzor ho chuki hai aur mai apni qoum ka Imaam hoon. Jab bearish hoti hai to vaadi jo hamare aur unke darmiyaan hai, paani se bhar jaati hai, aur mai masjid me aakar unko namaz padhaane ki kudrat nahi rakhta, meri khvahish hai ke Aap ﷺ mere ghar tashreef laaye, mere ghar me namaz padh de taake mai us jagah ko jaaye namaz bana loon. Kahte hai ke Rasoolullah ﷺ ne farmaya ke : “Anqareeb In Sha Allaah aaoonga.”

Hazrat Utbaan Razi allaahu Anhu kahte hai ke Rasoolullah ﷺ aur Hazrat Abu Bakar Siddiq Razi Allaahu Anhu subah ko din chadhne ke baad tashreef laaye, Rasoolullah ﷺ ne ghar me daakhil hone ki

ijaazat talab ki. Maine ijaazat dee. Aap ﷺ ghar ke andar tashreef le aaye. Aap ﷺ ne farmaya : Ke tum apne ghar me kahan namaz padhaana chahte ho? Kahte hai : Maine inko ghar k eek kone ki taraf ishaara kiya, Rasoolullah ﷺ khade hue, Allaahu Akbar kaha. Ham bhi khade hue, saf banayi, Aap ﷺ ne ham ko do rakaat namaz padhayi fir salaam fere.” (2)

Hafiz Ibne Hajar Rahimahullah ne is Hadees ke favayed me zikar kiya hai ke us se ghar me namaz ke liye jagah mutayyin karne ka sabot milta hai. Aur masjid me jo namaz ki jagah mutayyin karne ki mamaniyat ke silsile me Abu Dawood ki jo Hadees hai uska taalluq is baat se hai ke jab iska maqsad riya namvaar ho aur ghar me namaz ke liye jagah mutayyin karne se is par waqf ke ahkaam naafiz nahi hote agarche is jagah ka naam masjid hi kyu na pad jaaye.

(1) Tafseer ibne Kaseer : 224/4

(2) Saheeh Bukhari ma Fat hul Baari : 1, pg 519

65. 3- Afraad khana ki Eemaani tarbiyat :

Hazrat Aayisha Razi Allaahu Anha se marvi hai :

(-----) (1)

“Rasool ﷺ raat ko namaz padhte the, pas jab vitar padhte the to farmate : Aayisha ! Khadi ho jaoaur tum bhi vitar padho.”

(-----) (2)

“Allaah ki rahmat naazil ho us shakhs par jo raat ko khada hua aur namaz padhi fir apni biwi ko jagaaya aur usne bhi namaz padhi aur agar usne inkaar kiya to uske chehre par paani ka cheetah maara.” Ghar me auraton ko sadqe ki raqbat dilaane se eemaan me zyadati hoti hai aur is azeem kaam par ubhaarte hue Nabi ﷺ ne farmaya :

(-----) (3)

“Aye auraton ki jamaat ! Sadqa va khairaat kiya karo, kyu ke maine tumko jahannam me sab se zyada dekha hai.”

- **Jadeed soch ye hai ke ghareebon miskeenon ki iyaanat va madad ke liye ghar me sandooq rakha jaaye jo kuch usme daala jaaye vo ghareebon miskeenon ki milkiyat qaraar paaye, isliye ke vo musalman ke ghar me goya unka bartan hai aur agar afraad khana ghar me kisi ko namoona dekhe jo har maah e ayyaam baaz (islami maah ki terah, choudah, pandrah taareeq) har hafte me peer va jumeraat ke din, muharram ki navi, dasvi taareeq aur**

arfaat ke din aur muharram va shabaan ke aksar dino ke roze rakhta ho to ye unke liye bhi iqtedah va pairvi ka sabab hoga.

- **Aulaad ki eemaani tarbiyat par tahqeeqi maqaala likhen?**
- ----- **is Hadees ka havala naqal karen.**
- **Ham ghareebon aur miskeenon ki kis kis tarah madad kar sakte hai?**

- (1) **Saheeh Muslim ma Sharah Navavi : 23/6**
- (2) **Musnad Ahmad, Saheehul Jaame : 3488**
- (3) **Saheeh Bukhari : vol 1, pg 405**

66.

**M. SHARAYI VA ZAAAYEF KA
AHTEMAAM AUR GHAR SE
MUTAALLIQ SUNAN PAR
TAVAJJOH**

1- Ghar me daakhil hone ki duayen :

Imaam Muslim ne apni saheeh me rivayat kiya hai ke Rasoolullah ﷺ ne farmaya :

“Jab aadmi apne ghar me daakhil hota hai aur daakhil hote aur khana khaate waqt Allaah ka naam leta hai to shaitaan apne saathiyon se kahta hai : Na to yahan tumhari khvaabgaah hai aur na hi khaana hai. Aur daakhil hote waqt agar allaah ka naam nahi liya gaya to shaitaan kahta hai : Khvaabgaah to tumne paali aur agar khaane ke waqt bhi Allaah ka naam na liya to kahna hai : Tumhe khaana aur sone ki jagah dono mil gaye.” (1)

Saheeh Muslim me Hazrat Aayisha Razi Allaahu Anha se rivayat hai, vo kahti hai ke Rasoolullah ﷺ jab apne ghar me daakhil hote to pahle misvaak karte the. (2)

Pata chala ghar me daakhil ho to :

- 1- Bismillah kahen. (Darvaaza band karte waqt bhi Bismillah zaroor kahen)**
- 2- Salaam karen.**
- 3- Daayan pair rakhen.**
- 4- Misvaak karen.**

Note : Ghar me daakhil hote waqt jo dua padhi jaati hai : Bismillahi valajna va bismillahi kharajna----- ye zayeef rivaayat hai.

(1) Musnad Imaam Ahmad : 3:346, Muslim : 1599:3

(2) Saheeh Muslim : 44

67. 2- Ghar se nikalne ki dua :

Sunan Abu Dawood me rivaayat hai ke Rasoolullah

ﷺ ne farmaya :

(-----)

(Allaah ka naam lekar nikalta hoon, Allaah par bharosa karta hoon, Allaah ki madad ke baghair neki karne aur gunah se bachne ki koyi taaqat va quvvat nahi hai) To us se kaha jaata hai :

“Bas karo tum hidaayat yaafta hoge teri kifaalat ki gayi, too mahfooz ho gaya.” Fir iske paas shaitaan aata hai to doosra shaitaan us se kahta hai : “Tera daava aise aadmi par kaise chal sakta hai jo hidaayat aaftaa ho gaya kifaayat kiya gaya aur mahfooz kar diya gaya.”

(1)

Ek dua ye bhi saabit hai :

(-----) (2)

(1) Abu Dawood : 5095, Tirmizi : 3426, Saheeh Al Jaame : 499

(2) Saheeh Nasayi : 5501

68. 3- Ghar se shaitaan ko bhagane ke liye Soorah Bakharah ki tilaavat ka tasalsul :

Is silsile me chand Ahaadees vaarid hui hai, Rasoolullah صلی اللہ علیہ وسلم ne farmaya :

(-----) (1)

“Apne gharon ko qabarastan na banao, jis ghar me Soorah Bakharah ki tilaavat hoti hai, shaitaan us se bhaag jaata hai.”

Rasoolullaah صلی اللہ علیہ وسلم ne irshaad farmaya :

(-----) (2)

“Apne gharon me Soorah Bakharah padhon, isliye ke shaitaan us ghar me daakhil nahi hota jisme Soorah Bakharah padhi jaati hai.”

Soorah Bakharah ki aakhri do aayaton ki fazeelat aur ghar me unki tilaavat ki taaseer ke baare me Aap صلی اللہ علیہ وسلم ne farmaya :

(-----) (3)

“Allaah Taala ne aasmaan va zameen ko paida karne se do hazaar saal pahle ek kitab likhi aur uski do aayaten naazil ki jinse Soorah Bakharah ka iqtetaam hota hai, jis ghar me ye teen raat padhi jaaye shaitaan uske qareeb nahi bhatakta.”

(1) Saheeh Muslim : 539/1

(2) Al Mustadrak Al Haakim : 561/1, Saheehul Jaame : 1170

(3) Sunan Tirmizi : 2882, Saheehul Jaame : 1799

69. N. GHAR ME SHARAYI ILM

1- Afraad khana ki taaleem :

Afraad khana ko islami taaleem va tarbiyat se aaraasta karna ghar ke sarbaraah ki sharayi zimmedari hai jaisa ke Soorah Tahreem, aayat : 6, me Baari Taala ka hukum hai :

(-----) (Al Tahreem : 6)

“Aye logon jo eemaan laaye ho ! Bachao apne aap ko aur apne ahal va ayaal ko us aag se jiska eendhan insan aur paththar honge.”

Afraad khana ki taaleem va tarbiyat aur unhe bhalayi ka hukum dene aur burayi se rokne ke silsile me ye aayat aasaas va bunyaad ki haisiyat rakhti hai. Qaareen karaam ! Ghar ke sarbara ke farayez ke silsile me is aayat ki tafseer me mufasssireen ki baaz aarah mulaheza farmayen : Hazrat Qatadah ne farmaya : “Sarbarah unko itaat Ilaahi ka hukum de, maasiyat va na farmani se roke, unko Allaah ke ahkaamaat ki taaleem ka hukum de aur is par unki madad karen. Agar unse koyi maasiyat van a farmani karta nazar aaye to is par uski zajar, -----, daant dapat karen.” (1)

Imam Zahaak va Maqaatil ne farmaya : “Musalman ki zimmedari hai ke vo apne ahle khana ko aur apni

khaadmaon ko Allaah Taala ke avaamir va navahi ki taaleem de.”

Hazrat Ali Razi Allaahu Anhu ka farmaan hai : Unko taaleem do aur ab adab seekho.”

Aadmi ko apne mashaaghul, aamaal aur ravabit ki bheed me bas auqaat apne bachchon ki taaleem ke liye waqt nikaalne ki fursat hi nahi milti. Iska hal ye hai ke vo ahle khana ke liye ek din mukarrar kar le, balke deegar rishtedaaron ke liye bhi ghar me ek aalaa majlis munakhkhid kare aur tamaam logon ko us waqt se mutlaa kare taake vo baakhaayadgi se haazir ho saken. Aur khud is par paabandi se haazri de. Mai is silsile me aap hazrat ke saamne Nabi ﷺ ka maamool naqal kar raha hoon :

Imaam Bukhari Rahimahullah ne apni saheeh me “-----“ ke unvaan se baab qaayam kiya hai aur isme hazrat Abu Sayeed Qudri Razi Allaahu Anhu ki Hadees naqal ki hai ki auraton ne Nabi ﷺ se arz kiya :

“Mard log aap ke saath ham par haavi ho gaye, lihaaza Aap ﷺ apne paas kar diya, is me vo unse milte the, unhe naseehat karte the aur hukum dete the.”

Hafiz Ibne Hajar kahte hai ke Hazrat Sahal Bin Abi Saaleh ne apne valid giraami se aur unhone hazrat Abu Hurairah Razi Allaahu Anhu se rivaayat ki hai.

Isme Aap ﷺ ne farmaya :

“Tumhare ikaththa hone ki jagah falaan sahaaba Razi Allaahu Anhuma ka ghar hai. Fir Aap ﷺ unke paas tashreef laaye aur unko vaaz farmaya.” (3) Is Hadees se pata chalta hai ke auraton ko gharon me taaleem dee jaati thi aur sahaabiyaat Razi Allaahu Anhuma husool e ilm ke liye kis qadar hares thi. Auraton ko chod kar sirf mardon ke liye daavat va tarbiyat ki koshishon ko mahdood rakhna muballigheen aur musliheen ki bahut badi kotaahi hai.

Ghar me taaleem ke liye kitabon ka intezaam :

- ❖ **Allaama Abdur Rahman Ibn Saadi ki tafseer jis ka naam : “-----“ hai. Saat mufsil jildon me hai, aasmaan usloob me hai, aap isme se baaz sooraten aur ajzaa padh kar sunayen. (4)**
- ❖ **Riyazus Saaleheen padhen, iski Ahadees aur muqtasar tashreeh aur mustambat favayed bhi bayaan karen. (5) (Iske liye iski sharah “-----“ se madad mil sakti hai.)**
- ❖ **Allaama Nawab Sadi ----- hussain khan ki kitab “-----“ padh kar sunayen.**

Auraton ko baaz fiqahi ahkaam sikhaana bhi zaroori hai. Masalan tahaarat va haiz ke ahkaam, Namaz, Roza, Haj, Zakaat ke ahkaam, khaane peene aur libaas va zeenat ke ahkaam, gaane aur tasveer banana ke ahkaam, iske liye aham marjaah va musdar ahle ilm ke fataava ko banaya jaa sakta hai, masalan Shaik Abdul Azeez bin Baaz aur Shaik

Muhammad Bin Saaleh Usaimin jaise Jaleel ul qadar ulama ke fataava jaat khvaah vo tahreeri shakal me ho ya caseetes me record ho.

Qavateen aur ahle khaana ke taaleemi nizaam me ye bhi shaamil hai ke unhe ulama ki taqreeron aur darson me haazri ki raghbat dilayi jaaye aur is silsile me zaraaye ablaagh se Quraan Kareem ki nashriyat (Azayatul Quraan) ki samaat ka ehtemaam kiya jaaye. Taaleemi vasayel ki farahami ke ziman me bhi ye shaamil hai ke maqsoos dino me qavateen ko sharayi sharayet ki paabandi ke saath islami kutub ki numayish me le jaaya jaaye.

- Afraad khana me ilm sharayi ke farogh ke liye ham kya kar sakte hai?**
- Kubaar ulama ne auraton aur bachchon ki taaleem ke liye kya kya tajaaveez pesh ki hai naqal karen?**

- (1) Al Tabri**
- (2) Fathul Baari : v 1, pg 190**
- (3) Fathul Baari**
- (4) Maktaba Darus Salaam Riyadh ne is tafseer ko urdu me shaya kiya hai, jo teen zaqem jildon par mushtamil hai.**
- (5) Maktaba Darus Salaam Riyadh ne ise do hisson me tarjuma va tashreeh ke saath shaaye kiya hai.**

**70. 2- Ghar me Islami La Bareeri ki daagh beel daalo
:**

Ghar me ek Islami La Bareeri ka qiyaam, afraad khana ki taaleem aur unhe deeni baseerat se baharaavar karne aur ahkaam shariyat par paabandi ke liye ek mufeed va ma'avin ansar hai. Zaroori nahi ke La Bareeri badi ho balke asal masla aham kitabon ke inteqaab ka hai aur unhe aisi jagah set kiya jaaye jahan se unka husool aasaan ho aur ghar vaalon ko mutaale ke liye ba'as targheeb ho.

Ghar ki androoni nisht gaah ke ek goshe me khvaab gaah me ek munasib jagah par aur usi tarah mehmaan khaane me saleekhe aur qareene se islami kutub rakhne se ghar ke tamaam afraad ko musalsil padhne ka mouqa mayassar rahenge.

Maktaba ki hundagi aur achchayi (Allaah Taala husn aur hundagi ko pasand karta hai) ka taalluq is baat se hai ke isme maraajah aur masadir ki aisi kutub ho jo muqtaarif masayel par bahas va tahqeeq ke liye maa'oon ho aur madarsa va school me zer e taaleem bachchon ke liye bhi mufeed ho aur isme muqtaarif meeyaar ki kitaben ho, jo chote bade mard aurat sab ke liye eksaan munasib ho, mehmano, bachchon ke doston aur ahliya ki saheliyon ko hadiya pesh karne ke laayaq bhi kitaben ho. Kitabon ke inteqaab ke waqt is baat ka khaas khayaal rakhe ke dilkash

tahqeeq shudaah aur ahadees ki taqreej shudaah matboo'at jamaa ki jaaye.

Ghar me library qaayam karne ke liye tajurbe kaar logo se mashvarah ke baad munsalik naamon ki kitabon se istefaada mumkin hai. Kitabon ko aasaani ke saath talaash karne ke liye library ko mauzoo'at ke lehaaz se tarteeb dena zaroori hai.

Yaani tafseer ki kitaben ek khane me to kutub Hadees doosre me, kutub fiqh teesre me vaghairah aur ghar ka koyi fard kitabon ki fehris huroof tahjee aur mauzoo'at ke aetebaar se tayyar karen, taake kitabon ka talaash karna aasaan ho sake aur bhi bahut se shayaqeen ghar ki library ke liye islami kitabon ke naam bhi poochte hai. Is ziman me chand aham kitabon ki fehris neechee dee jaa rahi hai, mulaheza farmayen.

71. 3- Urdu kitabon ki ek muqtasar fehris :

Tafseer :

- (1) Tafseer Ibn Kaseer (mutarjim). (2) Taiseerur Rahman : Luqmaan Salafi (3) Tafseer Tarjumaan Al Quraan : Moulana Aazaad (4) Tafseer Ahsan ul Bayaan (5) Tafseer Taiseerul Quraan : Abdul Rahman Keelani.**

Ahaadees :

- (1) Taiseerul Baari Tarjuma Saheeh Bukhari :
Moulana Muhammad Advaraaz (2) Deegar
Kutub Tarjuma Jamdaar Islam (3) Riyazus
Saaliheen (4) Mashkooah (5) Bulooghul
Maraam (6) Ahmadul Ahkaam (7) Al
Aadaabul Mufraad (8) Sunan Daarmi (9)
Muvatta Imaam Maalik**

Aqaayed va Eemaaniyaat :

- (1) Taqviyatul Eemaan (2) Iqbal Keelani
ka mukammal set (3) (bunyaadi
mouzooat ka set, Qusoosan Fiqhul
Hadees) (4) Darul Islam ki Aqaayed va
Aamaal par behtareen kitaben.**

Ahkaam va Masayel va Fataava :

- (1) Fataavaa Ibne Baaz, Fataavaa
Qavaateen**

Seerat un Nabi ﷺ :

- (1) Rahmatul Aalameen (2) Mahar Nabuvvat (3) Rahmat
e Aalam (4) Seeratun Nabi ﷺ (5) Ar Raheeql
Maqtoom**

Siyar va Taareeq :

- (1) Siyaral Sahaaba (2) Usvah Sahaaba (3) Usvah
Sahaabiyaat**

Deegar Jadeed Mufeed Literature :

Shaikh Ibne Tamiyah, Shaikh Ibne Qayyim, Shaikh Ibn Baaz, Shaikh Ibn Usaimin, Shaikh Albani, Shaikh Saaleh Fouzan ki taaleefaat.

72. 4- Ghar me Sauti Library :

Tape Recorder nek va badi dono ke liye istemaal ho sakta hai. Ham iska istemaal kis tarah kare ke Allaah Taala ki marzi ke mutabiq ho jaaye? Vo zariye jisse is maqsad ki takmeel hoti hai, ghar me ek sauti maktaba (cassette library) ka qiyaam hai jo ulama ma qurra, qutba aur vayezeen ki undha islami cd's aur cassette par mushtamil ho.

Namaz taraveeh me baaz ayimma ki aajizaana aavaaz ke saath tilaavat ki cd's aur cassettes sun ne ka ahle khana par bahut achcha asar padta hai, khvaah Quraan ke maani va matlab ki taaseer ke aitebaar se ho ya baar baar sun kar aayaten hifz ho jaane ke aitebaar se, isi tarah Quraani samaat ke zariye shaitani samaat (gaane bajane) se hifazat ke aitebaar se bhi, kyu ke kaano aur seeno me Rahman ke kalaam ke saath shaitaan ki baasuriyon ki aamezosh mumkin nahi hai.

Ghar vaalon ko roz marrah ki zindagi me pesh aane vale muqtalif ahkaam samajhne me fataava ki cd's aur cassettes ka aham role hai. Is maasle me chand

ulama ke fataava ki cassettes aur cd's sun'ne ki tajveez hai. Masalan : Shaikh Abdul Azeez Bin Baaz, Shaikh Muhammad Naseruddin Albani, Shaikh Muhammad Saaleh Al Usaimin, Shaikh Saaleh Fouzaan aur unke alaava deegar siqah ulama jinse fataava lene me, unki jaanib tavajjo karna musalmano ke liye bahut zaroori hai kyu ke ye deen hai. Pas jis se tum deen haasil karte ho uski shaksiyat ke baare me gour karo. Deen us se lena chahiye jiski khashiyat va inaayat aur zahad va varaa maaloom ho, vo saheeh ahaadees par aitemaad karta ho, mazhabi taassub se mabra ho, daleel ke saath chalta ho, raah e aitedaal ka paaband ho, na mutshada ho aur na sahoolat pasand ho. Baa khabar zaat to vahee hai jisse ham savaal karte hai.

(-----) (Al Furqaan : 59)

“Vo rahman hai, aap uske baare me kisi khabardaar se pooch len.”

Vo ulama jo ummat ko beedaar rakhne hujjat qaayam karne aur munkiraat ki tardeed ka farayez anjaam dene me koshan hai, afraad khana ki shaksiyat saazi me unki taqreeron ka sun'na behad zaroori hai. Inki cassettes aur cd's Alhamdulillah bhar poor dasteyaab hai. Bachchon par cassettes aur cd's ka kitna achcha asar ham dekh chuke hai, khvaah kisi qaari ki tilaavat se mutaaddid sooraten hifz karke ho ya raat din ki duayen, aadaab e islami aur baa maqsad ash'aar vaghairah yaad karke ho.

Cassettes aur cd's ko murattib shakal me daraaz (Racks) me rakhne se ek to unka husool aasaan hota hai, Doosre talaf va ziyaa aur bachchon ke lahoon va abas se mahfooz rahti hai aur hame undha cassette doosron ko hadiya dekar ya sun'ne ke liye aar ----- dekar unki nashr va ishaat ki koshish karni chahiye aur bavarchi khaane me tape recorder ka hona aheliya ke liye bahut mufeed hai, isi tarah khvaabgaah me rahne se bedaari ke aakhri lamha tak istefaada kiya jaa sakta hai.

73. 5- Buzurgon, Nekokaaron aur taalib e uloomon ko ghar me bulana :

Irshaad Ilaahi hai :

(-----) (Nooh : 28)

“Mere Rab ! Mujhe aur mere vaalidain ko aur har us shakhs ko jo mere ghar me de aur zaalimon ke loye halaakat ke siva kisi cheez me izaafa na karen.”

Ahle ilm va islaah ke ghar me daakhil hokar ilmi guftagoo sun'ne se eemaan me izaafa hota hai. Inki guftagoo aur inke saath savaal va javaab se bahut favayed haasil hote hai. Kyu ke sahabe mishk ya to tumhe apni taraf se jo khushboo inaayat kar dega ya tum us se khareed loge aur agar ye dono hi baaten na ho tab bhi iske paas se khushboo to tumhe zaroor pahunchegi. Aur bachchon, bhayiyon aur buzurgon

ka bhi inke paas baithna aur parde ke peeche se auraton ka sun'na is se maashre ki tarbiyat hoti hai. Aur jab tum kisi nek kaar ghar me daakhil hone aur taqreeb kaari karne se rok doge.

- **Agar kisi shakhs ke paas deeni kitaben na ho to use kya karna zaroori hai?**

74. O. GHARON KE SHARAYI AHKAAM SEEKHO :

Is silsile ke chand aadaab mulaheza ho :

Mardon ke baare me Rasoolullah ﷺ ka farmaan hai :

(-----) (1)

“Farz namaz ke alaava aadmi ki sab se behtar namaz vo hai jo ghar me padhi jaaye.”

Albatta aurat ki namaz jis qadar ghar ke andar fee hissa me hogi usi qadar afzal hai, kyu ke Nabi ﷺ ne farmaya hai :

(-----) (2)

“Auraton ki sab se behtar namaz vo hai jo unke ghar ki khuloot me ho.”

Ghar me koyi ghair amaanat na karaye aur na ghar vale ki jagah par uski ijaazat ke baghair baithe :

Rasoolullah ﷺ ne irshaad farmaya :

(-----) (3)

“Aadmi ke halqe iqtedaar me koyi doosra amaanat nahi kara sakta aur na uske ghar me uski izzat gaah par uski ijaazat ke baghair baith sakta hai.”

Yaani is par amaanat ke liye iski mamlikat ke jagah me aage na badhe agarche vo us se behtar ho. Isi tarah ye bhi jaayez nahi ke koyi shakhs maalik e makaan ki khaas ki jagah yaani uske bistar, uski chaar paayi aur masnad vaghairah par uske ijaazat ke baghair baithe.

- (1) Ravahul Bukhari :, Fathul Baari : 731**
- (2) Ravahul Tabri, Saheehul Jaame : 3311**
- (3) Tirmizi : 2772, Nez dekhiye : Saheeh Muslim : 290-291-673**

75. Ijaazat talbi :

**(-----
-----) (An Noor : 27-28)**

“Aye logon ! Jo eemaan laaye ho ! Apne gharon siva doosre gharon me daakhil na hua karo jab tak ke ghar vaalon ki raza na le lo aur ghar vaalon par salaam na bhejo, ye tareeqa tumhare liye behtar hai, tavaqqo hai ke tum iska khayaal rakhoge, fir agar vahan kisi ko na paao to daakhil na ho jab tak ke tumhe ijaazat na de di jaaye aur agar tum se kaha jaaye ke vaapis chale jao, to vaapis ho jao. Ye tumhare liye zyada paakeezah tareeqa hai aur jo kuch tum karte ho Allaah use khoob jaanta hai,”

(-----) (Al Bakharah : 189)

“Tum apne gharon me darvaaze hi se aaya karo.”

76. Vo ghar jisme koyi na rahta ho jaise mehmaan khaana vaghairah agar usme kisi ka saamaan vaghairah ho to baghair ijaazat daakhil hona jaayez hai :

(-----) (An Noor : 29)

“Albatta tumhare liye isme koyi mazaheqa nahi hai ke aise gharon me daakhil ho jao jis kisi ke rahne ki jagah na ho aur jin me tumhare faide ya kaam ki koyi cheez ho. Jo kuch tum zaahir karte ho aur jo kuch chupate ho sab Allaah ko khabar hai.”

77. Qarabat daaron aur doston, agar vo pasand karte ho to unke gharon se khaane me koyi harj nahi hai :

(-----)
-----) (An Noor : 61)

“Koyi harj nahi agar koyi andha, ya langda ya mareez (kisi ke ghar se khaale) aur na tum par isme koyi mazayekha hai ke apne gharon se khao ya apne baap daadaon ke gharon se, ya apni maaon naani ke gharon se, ya apne bhaiyon ke gharon se, apni bahano ke gharon se, apne chachaon ke gharon se, apni phoopiyon ke gharon se, apne mamu'on ke gharon se, apni khala'on ke gharon se, ya un gharon se jinki kunjiyaan tumhari supurdgi me ho ya apne doston ke gharon se, isme koyi harj nahi ke tum log milkar khao ya alag alag.”

78. Bachchon aur khaadimon ko vaalidain ki khvaabgaah me son eke umoomi auqaat me baghair ijaazat daakhil na hone ka hukum dena chahiye :

Is andeshe se ke kahin unki nigaah na munasib kaam ya cheez par na pad jaaye, namaz fajar se pahle aur qoulah (dopahar ke aaraam) ke waqt aur namaz ishaa ke baad bila ijaazat khvaabgaah me daakhil nahi hona chahiye, albatta agar vo un auqaat ke alaava aaye to nazar andaaz kar diya jaayega, kyu ke vo un baar baar aane vale afraad me se hai jinko manaa karna mushkil hai, Allaah Taala ne farmaya hai :

(-----)
-----) (An Noor : 58)

“Aye logon, jo eemaan laaye ho ! Laazim hai ke tumhare loundi ghulaam aur tumhare vo bachche jo abhi aqal ki had ko nahi pahunche hai, teen auqaat me ijaazat lekar tumhare paas aaya karen. Subah ki namaz se pahle aur dopahar ko jabke tum kapde utaar kar rakh dete ho aur ishaa ki namaz ke baad, ye teen waqt tumhare liye parde ke waqt hai. Inke baad vo bila ijaazat aayen to na tum par koyi gunah hai aur na un par, tumhe ek doosre ke paas baar baar aana hi hota hai. Is tarah Allaah tumhare liye ahkaam khol khol kar tumse bayaan kar raha hai.”

79. Baghair ijaazat doosron ke gharon me jhaankne ki hurmat :

Rasoolullah ﷺ ne farmaya hai :

(-----) (1)

“Jo shakhs baghair ijaazat kisi ke ghar me jhaanke aur uski aankh fod de to us par koyi qisaas va badla nahi hai.”

(1) Musnad Imaam Ahmad : 2/385 aur Saheehul Jaame : 6046

80. Rajaa talaq vaali aurat ka iddat ki muddat tak naan nuqfah zaroori hai aur iddat tak uska ghar se nikalna aur nikaalna mamnoo hai :

**(-----
-----) (1)**

“Aye Nabi ! Jab tum log auraton ko talaq do to unhe unki iddat ke liye talaq diya karo aur iddat ke zamane ka theek theek shumaar karo aur Allaah se daro, jo tumhara rab hai. (Zamane iddat me) na tum unhe unke ghar se nikaalo aur na vo khud niklen. Illa ye ke kisi sareeh burayi ki murtakib ho. Ye Allaah ki mukarrar kardah haden hai aur jo koyi Allaah ki hadon se tajaavuz karega vo apne oopar khud zulm karega. Tum nahi jaante shayad iske baad Allaah (mavafiqat ki) koyi soorat paida kar de.”

81. Aadmi apni sarkashi aurat se sharayi maslihat ke mutaabiq ghar me ya ghar se baahar tak taalluq kar sakta hai :

Ghar me tark taalluq ki daleel Allaah Taala ka ye irshaad hai :

(-----) (An Nisa : 34)

“Khvaabgaahon me inse alhada raho.”

82. Ghar me tanha raat nahi guzaarna chahiye :

Ibne Umar Razi Allaahu Anhu se rivaayat hai ke Rasoolullah ﷺ ne tanhayi se mana farmaya ke aadmi akele raat guzaare ya akele safar kare. (1)

Ye mamaaniyat is wajah se hai ke tanhaayi me ajnabiyat aur vahashat taari rahti hai. Dushman ya chori ya beemari ke hamle ka andesha rahta hai. Rafeeq safar ki wajah se

dushman aur chor ka ----- hat jaata hai aur vo beemari me maa'veen saabit hota hai. (2)

(1) Musnad Ahmad : 2/91

(2) Al Fathul Rabbani : 5/64

83. Aise ghar ki chat par nahi sona chahiye, jiski chaar deewari na ho kyu ke aise me chat se girne ka andesha rahta hai :

Rasoolullah ﷺ ne farmaya :

(-----) (1)

“Jo shakhs aise ghar ki chat par soya jis par koyi paththar (deewar) nahi to uska koyi zimmedaar nahi hai.”

Kyu ke sone vaala apni neend me ulat'ta palat'ta rahta hai. Jab aisi chat par soyega jis par koyi mander ya deewar vaghairah na ho jo use girne aur halaak hone se bacha sake to zaahir hai vo gir jaayega aur mar jaayega. Us waqt kisi se uske marne ka mavakhiza nahi kiya jaa sakta aur na hi uska koyi zimmedar hoga. Vo apne liye Allaah ki hifaazat ke husool ke silsile me gaflat aur kotahi ka murtakib hua, kyu ke usne asbaab va zaraaye ikhtiyaar nahi kiye.

(1) Sunan Abu Dawood : 5041, Maavoon Al Maabood : 384/13 aur Saheehul Jaame : 6113

84. Gharon ki billian agar bartan me paani pee le aur khana kha le to bartan va khaana na paak va jhoota nahi hota :

Abdullah bin Abi Qatadah Razi Allaahu Anhu apne valid se rivaayat karte hai ke unke liye vazoo ka paani rakha gaya aur billi ne usme mooh daal diya aur vo us se vazoo karne lage, logon ne kaha :

(-----) (1)

“Aye Abu Qatadah ! Billi ne isme mooh daal diya hai, unhone kaha : Maine Rasoolullah ﷺ ko ye farmate suna hai : Billi ghar ki fard hai aur vo tumhare oopar baar baar aane valon me se hai. Ek doosri rivayat me hai :

(-----) (2)

“Vo na paak nahi hai, vo tumhare oopar baar baar aane jaane valon me se hai.”

- (1) Musnad Imaam Ahmad : 309/5 aur Saheehul Jaame : 3694**
- (2) Musnad Imaam Ahmad : 309/5 aur Saheehul Jaame : 2437**

85. Gharon ki majlisen :

Ghareloo umoor par guftagoo ke liye qusoosi nishishton ka mouka muhayya karna chahiye :

Allaah Taala ka farman hai :

(-----) (Ash Shoorā : 38)

“Unke maamlaat baaham mashvare se tay paate hai.”

Agar afraad khana ko ghar se mutaalliq daakhli ya khariji masayel par guftagoo aur mashvare ke liye mil baithne ka mouka diya jaaye, to khaandaan ki mazbooti, ham aahangi aur bahami taavvun ki alaamat hogi, bila shubah vo shakhs jisko Allaah Taala ne ghar ka nigraan banaya ho vo pahla zimmedaar aur saahab faisla hai, lekin doosron ko bhi mouka dena chahiye (qusoosan jab ladke bade ho jaayen) is tarah un me zimmedaari sambhalne ki aadat paida hoti hai. Mazeed ye ke ahsaas se sab ko khushi hoti hai ke unse bhi mashvarah liya jaata hai aur unki ray ko bhi motabar samjha jaata hai. Misaal ke tour par un umoor par guftagoo karna jinka taalluq haj se ho ya ramzan vaghairahki chuttiyon me umrah se ho aur rishtedaaron ki mulaaqaat ke liye safar karne se ho, ya jaayez sair va tafreeh se ho ya shaadi va valima ke intezaamaat se ho ya bachche ki vilaadat par aqeeqah se ho ya ek ghar se doosre ghar muntaqil hone se ho, aur rafahi kamon masalan, mahalle ke gareebon, muhtaajon ko shumaar karke unki madad karne ya un tak khana pahunchane se ho. Isi tarah ghareloo haalaat aur azeez va aqrab ki mushkilaat ka jaayeza lene aur unka hal dhoondne vaghairah se mutalliq ho.

Nishiston ki iqsaam me ek doosri aham qisam ki taraf ishaara bhi zaroori maaloom hota hai vo ye ke aulaad aur vaalidain ke darmiyaan sareeh guftagoo ke liye bhi koyi nishist honi chahiye, kyu ke baaz mushkilaat jo baaz baaligh aulaad ko pesh aati hai, infiraadi nishisht ke baghair unka

hal mumkin nahi hai. Isme valid ko ladke ke saath tanhayi me baith kar ----- shabaab, bulooghat aur jawaani ke mushkil masayel par sargoshi karni chahiye aur in umoor me jo mushkilaat darpesh aati hai inke hal me madad karni chahiye, maa baap ko in jaise jumlon se guftagoo ka aaghaaz karna chahiye : (Jab mai tumhari umar ka tha/thi ----) is se qubooliyat par bada asar padta hai. Is saraahat ke fuqdaan se baaz ladkon ke bade aham nishishton se guftagoo ka mauka milta hai aur fir us se bahut bhayanak burayi runumaa hoti hai.

86. Aulad ke saamne ghareloo iqtelaafaat ka izhaar nahi karna chahiye :

Bahut kam aisa hota hai ke koyi khaandaan ghar me baghair kisi nazaa ke zindagi guzaar sake, aur sulah behtar tareeqa hai, aur haq ki taraf loutna khoobi ki baat hai.

Lekin jo cheez ghar ki sheeraaza bandi ko mutazalzal kar deti aur androoni aman va salaamati ko thes pahunchati hai vo bachchon ke saamne vaalidain ki kashmakash aur jhagda hai. Is se bachche do ya zyada group me bat jaate hai aur ghar ka sheeraaza bigad jaata hai. Mazeed ye ladkon par aur bil qusoos chote bachchon par nafsiyati nuqsaanaat murattab hote hai. Zara is ghar ki haalat soche jis me baap ladke se kahe : Apni maa se baat mat karo, aur maa us se kahe : apne baap se guftagoo band kar do aur ladka bhavar me phas jaata hai aur nafsiyati karb va bechaini me pas raha ho aur saare hi log sakht izteraab me mubtala ho.

Lihaaza hame koshish karni chahiye ke iqtelaafaat na hone paayen aur agar ho hi jaayen to unhe bachchon se chupaane ki koshish karni chahiye.

87. Jin ki deendaari par itminaan na ho unhe ghar me daakhil nahi karna chahiye :

Rasoolullah ﷺ ne farmaya :

(-----) (1)

“Bure ham nasheen ki misaal Bhatti vale ki tarah hai,”

Aur Bukhari ki ek rivayat me hai :

(-----) (2)

“Lohaar ki Bhatti tumhare badan ya kapde ko jalaa daalegi ya tum us se badtareen bo paaoge.”

Haan Haan ! Allaah ki qasam, tumhara ghar muqyalif qisam ki buraiyon se jal uthega, faasid aur mushtabah logon ke ghar me daakhil hone se kitne ghar vaalon me adaavat bhadak uthi aur miyaa biwi me judayi ho gayi, Allaah ki laanat ho us shakhs par jisne biwi ko shouhar ke khilaaf aur shouhar ko biwi ke khilaaf bhadkaaya aur valid va aulaad ke darmiyaan adaavat ka sabab bana.

Aur gharon me jaadoo rakhne ke asbaab aur churi ke vaakhiyaat aur zyada tar aqlaaqi bigaad, ghair itminaan baksh logon ke daakhil hone hi ka nateeja hota hai. Aise logon ko daakhil hone ki ijaazat khata’an nahi deni chahiye. Agarche vo hamsaaye ho, mard ho ya auraten ho y aba

zaahir dosti ka izhaar karne vale mard ya aurat hi kyu na ho. Baaz logon ko darvaaze par khada dekh kar ham bojah sharam khamosh ho jaate hai aur ghusne ki ijaazat de dete hai, jabke vo shakhs muhsid hota hai.

Rasoolullah ﷺ ne irshaad farmaya hai :

(-----) (3)

“Aye logon ! Kis din ki hurmat zyada hai? Kis din ki hurmat zyada hai? Kis din ki hurmat zyada hai? Logon ne kaha : Hajje akbar ke din ki. Aap ﷺ ne farmaya is din apne jaame khutbah ke दौरان farmaya : Albatta tumhara haq tumhari auraton par ye hai ke tumhare bistar par aise logon ko na bithayen jinhe tum na pasand karte ho aur na tumhare gharon me aise logon ko daakhil hone ki ijaazat de jinse tum nafrat karte ho.

- (1) Sunan Abi Dawood : 4829**
- (2) Rava ul Bukhari, Al Fatah : 323/4**
- (3) Tirmizi : 1163 vaghairah : ----- se marvi aur Saheeh ul Jaame : 7880**

88. Jis qadar mumkin ho ghar me rahne ki koshish karo :

Ghar ka zimmedar ghar me rahe to maamlaat theek rahte hai. Is ki nigraani aur aur pairvi ke zariye tarbiyat aur islaah ahvaal ke mavaaqe zyada hote hai, Baaz log ghar se baahar rahna hi asal samajhte hai, agar koyi jaane ki

jagah nahi milti to ghar lout aate hai, ye usool ghalat hai. Agar aadmi ghar se nikalna itaat va neki ke liye ho to use dono me mavaazna karna chahiye aur agar burayi, tazee auqaat ya duniya ke saath zaayed tavajjoh ke liye nikalna hai to use apne mashaghul aur tijaarati masroofiyaat ko kam karna chahiye aur be maqsad mulaqaaton ka lagaam deni chahiye. Vo log kitne bure hai jo apne ahal va ayaal ko zaaye karte hai aur lahoon va laab ki jagahon me shab e daari karte hai.

Yahi Allaah ke dushmano ki siyakaariyon ke peeche bahakna nahi chahiye. Ye aisa fiqrah hai jo qaabile ibrat hai.

----- 1923 ke nashriye (aalaa ----) me ye laa haq ibaarat dekhne me aayi : Fard aur uske khaandaan ke darmiyaan tafreeq ka maqsad ye hai ke tum aqlaaq ko uski bunyaadon se cheen lo kyu ke nufos khaandaani ravaabit ko khataah karne aur haram kaamon ki taraf raaghib hote hai, isliye ke logon ko khaandaan ki zimmedaari sambhalne ki bajaye ----- me gup shup karna zyada achcha lagta hai.

89. Ghar valon ke haalaat ka baareek beeni se jaayeza lena chahiye :

1- Aap ladkon ke dost koun log hai?

2- Kya vo aap ke dekhe bhale hai?

- 3- Unke zariye aap ki aulaad ghar me kounsi berooni cheez laa rahi hai, unke darvaazon aur suitcase me takiye aur bistar ke neeche aur deegar posheedah jagahon me kounsi ashyah paayi jaati hai?**
- 4- Aap ki ladki kahaan aur kiske saath jaati hai?**

**Baaz vaalidain nahi jaante ke unki aulaad ke paas buri tasveeren aur barhana filmen (blue films) hai, balke bas avqaat nashraavar cheezen hai, baaz log nahi jaante ke unki ladki khaadima ke saath bazaar jaati hai aur us se kahti hai ke driver ke paas mera intezaar karo fir kisi shaitan ke saath vaada nibhaane chali jaati hai aur koyi apni buri saheli ke paas -----
----- ko noushi ke liye chali jaati hai aur vahaan abas kaamon me mashghool rahti hai, is qisam ke log jo apni aulaad ko azaad chod dete hai, vo bade din ki haazri se bach nahi sakte aur na roz e qiyaamat ki houlnaakiyon se bhaag sakte hai. Allaah Taala har zimmedaar se uski zimmedaari ke mutaalluq savaal karega ke usko mahfooz rakha ya zaaye kar diya? Hatta ke aadmi ke afraad khana ke mutalluq savaal hoga. Rasoolullah ﷺ ka farmaan hai :**

(-----) (1)

“Beshak Allaah Taala har zimmedaar se uski zimmedaari ke mutaalliq savaal karega, Aaya usne is ko baja laaya ya zaaye kar diya? Hatta ke aadmi is ke apne ahal va ayaal ke mutaalliq savaal hoga.”

Chand aham nukte :

- 5- Nigraani khoofiya honi chahiye.**
- 6- Dahshat zadah karne ki garz se na ho.**
- 7- Bachche ko kabhi bhi ye mahsoos na ho ke us par bharosa nahi kiya jaa raha hai.**
- 8- Aulad ki umar, quvvate faham aur ghalti ki nouyiyat ka aitebaar zaroori hai.**
- 9- Manfi andaaz tafteesh aur har asaani se bachna zaroori hai.**

- Ek misaali gharane banane ke liye kya kya cheezon ki zaroorat padti hai?**
- Kis qisam ke log apne ghar aa sakte hai, nusoos ki roushni me javaab de?**

(1) Nasayi : 292, Hasan, Ibne Hibbaan an Anas, Saheeh Jaame : 1775, Al Silsilatus Saheeha : 1636

90. P. GHAR ME BACHCHON PAR TAVAJJOH :

- (1) Quraan hifz karvana aur islami kahaniyan bayaan sunana :**

Is se behtar aur kya ho sakta hai ke baap apne bachchon ko ikattha kare aur unhe Quraan padhaaye aur uski tashree bhi kare aur iske hifz par inaan bhi de.

Bahut se chote bachchon ne har juma baap ko soorah kahaf tilaavat karte sun kar use zabaani yaad kar liya aur baap ne bachchon ko islami aqeedah ke usool sikhaaye. Masalan jo Hadees me vaarid hai : “Tum Allaah ko yaad karo, Allaah tumhari hifazat karega.” Aur sharayi aadaab aur duayen sikhaayen. Masalan - Khaane, peene, sone, jaagne, cheenk aane ki duayen, salaam karne, ijaazat talab karne ke tareeqe aur bachchon ke liye sab se zyada mua’ssir ye hai ke unko islami kahaniyan sunayi jaayen.

Masalan Hazrat Nooh Alaihissalaam aur toofan Nooh ka vaakhiya, Hazrat Ibraheem Alaihissalaam ke buton ko todne aur aag me dale jaane ka vaakhiya, Hazrat Moosa Alaihissalaam ka firoun se najaat paane aur uske garq hone ka vaakhiya, Hazrat Yunus Alaihissalaam ke machli ke pet me rahne ka vaakhiya, Hazrat Yusuf Alaihissalaam ka muqtasar vaakhiya, Nabi ﷺ ki seerat tayyiba ke vaakhiyaat. Masalan – Baa’sat, Hijrat aur ghazvaat badar va qandaq vaghairah ke vaakhiyaat, aur Aap ﷺ ka us aadmi ke saath

maamla jo apne oont ko bhooka rakhta tha aur us se mehnat va mashakkat zyada leta tha, aur sulaha ke vaakhiyaat. Ashaabul aqdood ka vaakhiya, soorah “noon” aur soorah “kahaf” me baagh vaalon ka vaakhiya, unke alaava bahut se vaakhiyaat hai jinhe muqtasar bayaan karen aur munasib jagahon par mulahizaat bhi pesh karen. Ye paakeezah vaakhiyaat hame in qison aur hikaayaton se be niyaaz kar de jo aqeedah ke khilaaf hai. Aur tohmaat aur khuraafaat me aur jo khoufnaak kahaniyan hoti hai vo bachchon ki nafsiyaat ko bigaad deti hai air un me khouf aur buzdili paida kar deti hai.

91. (2) Har kisi na kisi ke saath bachchon ko nikalne se manaa karna :

Bachche baahar se gande alfaaz aur bure aqlaaq seekh kar aate hai. Isliye qaraabatdaaron aur ham saayon ke bachchon me chand ko unke saath ghar me khelne ke liye muntaqab kar lena chahiye.

92. (3) Bachchon ke liye tasalli bakshaur ba maqsad khel par tavajjoh :

Khelon ke liye ek khaas kamrah ya khaas almaari honi chahiye, jis me bachche apne khelon ka saamaan tarteeb ke saath rakh saken

aur khilaaf shariyat khelon se parhez zaroori hai, Masalan music ka saamaan aur jis me saleeb ho.

Nou jawaanon ki dilchaspi ka zaaviyah (kaarzar) bhi ghar me faraham karna behtar baat hai, masalan - -----, electronic, mechanic ke kaam aur computer me baaz aisi cheezen banayi gayi hai jo machine ke parde par aurat li tasveer nihaayat badtareen shakal me pesh karti hai ya aise khel maujood hote hai jinme saliben hoti hai.

93. (4)- Ladkon aur ladkiyon ki khvaabgaah me tafreeq zaroori hai :

Ye un baaton me se hai jin se deendaar gharanon aur be deen logon (jo is baat par tavajjo nahi dete) ke darmiyaan farq kiya jaa sakta hai.

94. (5)- Hansi mazaakh / mazaah va dillagi :

Rasoolullah ﷺ bachchon se dillagi kiya karte the, unke saron par dast shafaqqat pherte the, unko bulaane me dilchaspi lete the aur sab se chote bachche ko pahle fal dete the aur kabhi inme se kisi ko apne saath le jaate the. Hazrat Hasan Bin Ali Razi Allaahu Anhu ke liye apni

zabaan nikaalte the bachcha (Hazrat Hasan Razi Allaahu Anhu) Aap ﷺ ki zabaan ki surkhi ko dekhta tha, aur use pakad kar kheenchne ki koshish karta tha. (1)

Hazrat Yaala bin Murrah Razi Allaahu Anhu se rivayat hai ke ham Nabi ﷺ ke saath nikle, ham eek khane ki taraf bulaya gay. Yakayak Hazrat Hussain Razi Allaahu Anhu raaste me khelte hue nazar aaye, Aap ﷺ logon ke saamne hi jaldi se unki taraf chale gaye aur unke aage dono haath mukammil faila diye. Hazrat Hussain Razi Allaahu Anhu Aap ﷺ unko hasaate rahe, fir Aap ﷺ ne unko pakad liya aur unka ek haath thuddi ke neechे aur doosra sar par rakha aur unko bosa diya. (2)

- (1) Aqlaaqul Nabi va shamayela - Abu Ash Shaikh : Al Silsilatus Saheeha : 70**
- (2) Al Adab Al Mafrad Imaam Bukhari , Saheeh Ibn Maajah.**

95. Sone aur Khan eke auqaat ko munazzam karne me ehtiyaat ki zaroorat :

Baaz gharon ka haal hotel jaisa hai, jisme ek doosre log mushkil se pahchaante hai aur bahut kam mulaakaat hoti hai.

Baaz ladke jab chahte hai khaate hai, jab chahte hai sote hai, raat bhar jaagte aur waqt barbaad karte hai aur khaane pe khaana khaaye jaate hai. Is be aahangi se taalluqaat va ravabit muntashir hote aur mehnat va auqaat zaaya hote hai. Nez is se baahami raabit va taalluq ka pata bhi chalta hai. Ham is uzr valon ko maazoor samjhte hai kyu ke talba va taaleebaat ke auqaat madaris va jamaat se nikalne me muqtalif hote hai. Aur mulaazim pasha aur noukri karne vale aur dukaandaar log sab baraabar nahi hote. Lekin sab ki ye haalat nahi hoti. Khaane par ahle khana k eek saath ikaththe hone se behtar aur kya ho sakta hai? Ek doosre ke ahvaal jaan'ne aur mufeed guftagoo ka ye achcha mouka hota hai. Ghar ke zimmedar ko chahiye ke ghar vaapis ke auqaat doorandeshi ke saath mutayyin kare aur agar kisi ko baahar jaana hota, ijaazat lekar jaaye, bil qusoos chote log (khvaah umar me chote ho ya aqal me) jinke bahakne ka andesha hota hai.

96. Bachchon ke liye soorah Luqman par mushtamil hidaayaat :

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“Aur ham ne yaqeenan Luqman ko hikmat dee thi ke too Allaah Taala ka shukar kar, har shukar karne vala apne hi nafaa ke liye shukar karta hai, job hi na shukri kare vo jaan le ke Allaah Taala beniyaaaz aur taareefon vaala hai (12) aur jab ke luqmaan ne vaaz kahte hue apne ladke se farmaya ke, mere pyaare bachche ! Allaah ke saath shirk na karna, beshak shirk bada bhari zulm hai (13) ham ne insan ko uske maa baap ke mutalliq naseehat ki hai, iski maa ne dukh par dukh uthaakar use hamal me rakha aur uski doodh chudhaayi do baras me hai ke too meri aur apne maa baap ki shukar guzari kar, (tum sab ko) meri hi taraf lout kar aana hai (14) aur agar vo dono tujh par is baat ka dabaav dale ke too mere saath shirk kare jiska tujhe ilm na ho to too unka kahna na maan’na, haan duniya me unke saath achchi tarah basar karna aur uski raah chalna jo meri taraf jhuka hua ho, tumhara sab ka loutna meri hi taraf hai, tum jo kuch karte ho us se fir mai tumhe khabardaar karoonga (15) Pyaare Bachchon ! agar koyi cheez raayee ke daane ke baraabar ho fir vo (bhi) khvah kisi chattaan me ho ya aasmano me ho ya zameen me ho, use Allaah Taala zaroor

laayega, Allaah Taala bada baareek been aur khabardaar hai (16) Aye mere pyaare bete ! Too namaz khaayam rakhna, achche kaamon ki naseehat karte rahna, (17) logon ke saamne apne gaal na faila aur zameen par itraakar na chal, kisi takabbur karne vale shekhi khore ko Allaah Taala pasand nahi karta (18) apni raftaar me miyaana ravi ikhtiyaar kar, aur apni aavaaz past kar, yaqeenan aavaazon me sab se badtar aavaaz gadhe ki aavaaz hai (19).

97. Q. GHAR SE BAAHAR AURATON KE KAAM KI HAISIYAT :

Islami qavaneen me ek se doosre ki takmeel hoti hai, jab Allaah Taala ne auraton ko is baat ka hukum diya :

(-----) (Al Ahzaab : 33)

“Apne gharon me tik kar raho.”

To baap aur shouhar ki shakal me un par vajoobi tour se kharch karne vala bhi banaya. Aur asal masla ye hai ke aurat ghar se baahar bila iztaraari zaroorat va majboori ke kaam nahi kar sakti jaisa ke Hazrat Moosa Alaihissalaam ne us nek bande ki do betiyon ko kunve par

bakriyon ko paani pilaane ki garz se intezaar karte dekha to unse poocha :

(-----) (Al Qasas : 23)

“Tum dono ka kya maamla hai? Un dono ne kaha : Jab tak ye charvaahе lout nahi jaate tum (apne jaanvaron ko paani) nahi pila sakte aur hamare vaalid ek boodhe insan hai.”

In dono ne bakriyon ko sairaab karne ke liye nikalne par apne haalat ka uzr pesh kiya ke zimmedar ----- ki wajah se kaam ki taaqat nahi rakhta, isliye mouka dekh kar ghar se baahar nikal kar kaam karna padta hai.

(-----) (Al Qasas : 26)

“Unme se ek ladki ne kaha : Abbajaan ! Inko aap mazdoor rakh lejiye, beshak jinko aap mazdoor rakh rahe hai unki behtareen sifat, quvvat aur amaanatdaari hai.”

Us ladki ne apni is ibaarat ke zariye ghar me rahne ki khvahish ka ----- izhaar kar diya taake apne aap ko is takleef se jo ghar se baahar kaam karne me pesh aati hai, mahfooz rakh sake.

Dono aalami jungon ke baad maujoodah daur me mardon ki kami ki talaafi ke liye jab kaafiron ko auraton ke kaam ki zaroorat padi aur jung ki tabaahi ke baad aabad kaari ki

zaroorat laa haq hui har uske saath hi auraton ko bigadne, aur unke zariye poore maashre ko tabah karne ke irade se yahoodiyon ka aazaadi nisvaan aur huqooq qavateen ke naam se mazmoom mansooba bhi shaa118hamgaya, jiske nateeje me ghar se baahar aurat ka kaam karne ka rivaaj aam kiya gaya.

Bavajood iske ke hamare yahaan asbaab unse muqталif hai. Musalman shakhs apni aurat ki hifazat karta hai aur uske aqraajaat khud bardaasht karta hai, magar fir bhi aazaadi nisvaan ki tahreek sar garam rahi aur maamla yahaan tak pahunch gaya ke taaleem ke liye ladkiyon ko baahar bhejne ka mutaaliba aur fir vaapsi par unhe kaam par lagane ka mutaaliba hone laga taake unki degree (sanaden) bekar na jaayen vaghairah. Varna islami maashre ko “is had tak” is maamle ki zaroorat nahi hai, iski ek daleel ye hai ke bahut se mard be rozgaar hai, jabke auraton ki mulaazimat ke mavakhe musalsil faraaham kiye jaa rahe hai. Hamne jo is had tak ka fikhra istemaal kiya hai is ka matlab ye hai ke baaz shobon masalan, taaleem aur ilaaj vaghairah ke liye sharayi sharayet ki paabandi ke saath auraton ki khidmaat haasil karna zaroori hai. Oopar jo muqaddama ham ne pesh kiya uski vajah sirf ye hai ke ham ne baaz auraton ko dekha ke bila vajah kaam ke liye

baahar nikalti hai aur baas auqaat bahut maamooli tankhvaah par, kyu ke unka khayaal hai ke unhe kaam ke liye baahar nikalna hi chahiye, khvaah unhe uski zaroorat nab hi ho aur kaam ki jagah bhi na munasib hi kyu na ho. Nateeja is se bahut se fitne roonuma hote hai.

**Aurat ke kaam ke masle me islami aur laa deeni tareeqe ke darmiyaan aham farq ye hai ke islami tasveer (apne gharon me tik kar raho) hai aur ghar se nikalna izteraari hai (-----)
“Tumhe zaroorat ke tahat nikalne ki ijaazat hai.” Aur laa deeni usool ke mutabiq tamaam haalaat me nikalna hi asal hai.**

Adl va insaaf ki baat ye hai ke aurat ke amal ki kabhi faa’la zaroorat hoti hai, masalan shouhar ke marne ya baap ke aajiz ho jaane ke baad aurat hi ghar ke akhraajaat ki zimmedaari hoti hai, balke bahut se mulkon me islami bunyaadon par maashre ka khiyaam na hone ki vajah se ghar ke akhraajaat ki takmeel ke liye aurat apne shouhar ke saath kaam ke liye majboor hoti hai aur aadmi sirf is aurat ko shaadi ka paighaam deta hai, jo mulaazimat karti ho, balke baaz log aqde nikah me biwi par kaam karne ki shart lagaate hai.

Khulase kalaam ye hai ke kabhi aurat ka amal zaroorat ke tahat, ya Islami maqsad ki khaatir masalan taaleemi maidaan me, daavat ilallaah ke

liye, ya un auraton ke liye ba tour tasalli hota hai. Jinki aulaad nahi hoti unke liye ek gunjaayish hai.

98. Ghar se baahar aurat ke kaam ke baaz manfi asraat :

- ❖ Bahut si sharayi burayiyan roonuma hoti hai, masalan mardon se mel jol, is se taarruf aur na jaayez quloot aur ghair mahramo ke saamne zaib va zeenat ka izhaar aur basaav qaat anjaam ghalat kaari hota hai.**
- ❖ Shouhar ki haq talfi, ghar ke maamlaat me kotahi aur bachchon ke huqooq me laa parvahi (aur yahi hamara asli mauzoo saqan hai).**
- ❖ Baaz auraton ke dilon se mard ki qavaamiyat ka haqeeqi sha'oor mafqood ho jata hai. Zara is aurat ka tasavvur keejiye jis ki taaleemi degree shouhar ki degree ke baraabar ho (ye bazaat khud to aib ki baat nahi hai) aur iski tankhvah shouhar ki tankhvah se zyada ho. Kya aisi aurat mukammil taur se shouhar ki zaroorat mahsoos karegi aur isme shouhar ki itaat ka mukammil jazba ho sakta hai? Isme be niyazi ka ahsaas aisi mushkilaat ka sabab**

ban sakta hai jo ghar ki asaas va bunyaad ko mutazalzal kar de? Illa Masha Allaah agar ye kharabiyan na ho to Alhamdulillah.

- ❖ Jismani takleef aur nafsiyaati va asaabi dabaav jo aurat ki fitrat ke khilaaf hai. Aurat ke kaam ke favayed va nuksanaat pesh karne ke baad ham kahte hai : Allaah ka taqwa ikhtiyaar karna chahiye aur is masle ko shariyat ke tarazoo me tolna chahiye aur un haalaat ko pahchan'na chahiye ke kab aurat ka kaam ke liye nikalna jaayez hai aur kab na jaayez? Aur dunyavi kamaayi ki dhun me hame haq ke raaste par chalne se andha nahi hona chahiye. Musalman aurat ko hamari naseehat hai ke vo Allaah se daren aur agar iska shouhar khud iske faide aur ghar ke mafaad ke liye uske tark mulaazimat ka khvahish mand ho to uski itaat kare aur shouhar ki zimmedaari ye hai ke vo intekhaami kaarvaaiyan tark kar de aur biwi ka maal na haq na khaaye.**
- ❖ Aurat job karna chahe to majboori me teen sharton ke saath ijaazat dee jaa sakti hai : 1- Product ya service halaal ho, 2- Hijaab ki paabandi ho, 3- Naar va iqtelaat se bache.**

- **Kisi bhi muslim aurat ke ghar ke baahar kaam karne ke liye kitni shuroot ka mukammil hona zaroori hai?**

99. Ghar ke raazon ki hifazat:

Ye amr chand baton par mushtamil hai:

- ❖ **Biwi se lazzat va lutf andozi ki baton ko faash na karen.**
- ❖ **Baahami ikhtelaafaat ko nashar na karna.**
- ❖ **Aisi khusoosiyat ko jis ke izhaar se ghar ko ya ghar ke kisi fard ko nuksaan pahunche zaahir na karna.**

100. Ghar ke aadaab

21 ghar vaalon me narmi ki aadat daalna:

Hazrat Aayisha Razi Allaahu Anha kahti hai ke Rasoolullah صلی اللہ علیہ وسلم ne farmaya:

(-----) (1)

“Jab Allaah Taala kisi ghar ke saath bhalayi karna chahe to unme narmi bhar deta hai.”

(1) Musnad Ahmad : 71/6 aur Saheehul Jaame : 303

101. Ghar ke kaam me ghar vaalon ki madad karna:

Bahut se log ghareloo kaam se apne ko ooncha samajhte hai ke ghar vaalon ke saath un ke kaam me shareek hone se unki position majrooh hoti hai.

Lekin sartaaj insaniyat Rasoolullah ﷺ ka ye aalam tha:

(-----) (1)

“Apna kapda khud hi see lete the, apni jooti taankte the aur saare kaam karte the jo log apne gharon me karte hai.”

(1) Musnad Ahmad:121/6, Saheehul Jaame:4927

102. Ghar vaalon ke saath hanshi mazaakh:

Biwi va bachchon se hanshi mazaakh karne se ghar me sa'adat va muhabbat ka maahoul paida hota hai. Isiliye Rasoolullah ﷺ ne Hazrat Jaabir Razi Allaahu Anhu ko naseehat farmayi thi ke kunvaari ladki se shaadi karo aur unhe ye kah kar targheeb dilaayi:

(-----) (1)

“Rasoolullah ﷺ ne mujh se daryaaft farmaya ke Jaabir ! Tum ne shaadi ki hai? Maine kaha, Jee Haan. Farmaya, kunvaari se ya bihaayi se. Maine arz kiya ke bihaayi se. Farmaya tum ne kisi kunvaari ladki se shaadi kyu n ki. Tum uske saath khelte aur vo tumhare saath khelti. Tum

uske saath hanshi mazaakh karte aur vo tumhare saath hanshi karti.”

(1) Saheeh Bukhari : 5367

103. Ghar vaalon ke bure aqlaaq ko mitaana:

Ghar ke baaz afraad me na munasib aadat paayi jaati hai, masalan Jhoot, Gheebat, Chughli vaghairah. Aise bure aqlaaq ko mitaana zaroori hai.

Baaz log samajhte hai ke jismani saza hi vaahid ilaaj hai. Jabke Nabavi ilaaj ko apnaya jaana chahiye.

104. Gharon ke naa jaayez umoor:

- **Shouhar ki ghair moujoodgi me aurat ke paas ghar me ghair mahram rishtedaaron ko daakhil hone se parhez karna chahiye.**
- **Ghareloo mulaaqaaton me mardon se auraton ko judaa rakhna chahiye.**
- **Ghar ke driver aur qaadimon ke khatraat se aaga rahna chahiye.**
- **Ghar se mukhannason (hijdon) ko nikaal do.**
- **Television ke khatraat se bacho.**
- **Telephone ke shar se bacho.**

- Jin cheezon me kaafiron ke baatil mazaahib ya unke davataon aur maaboodon ki koyi nishaani va ramaz ho use mitaa do.
- Yaadgaar tasveeron ko khatam kar do.
- Ghar me cigarette noshi ki mamaaniyat hai.
- Ghar me kutte rakhne se bacho.
- Ghar ke nadir nakshonigaar se ijtenaab karo.
- Social Media ya aur mobile ke nuqsaanaat se bacho.

105.

HURMAT VAALE RISHTE (SOORAH NISA:23)

Shumaar	Aurat ke liye	Mard ke lie
1.	Baap	Maa
2.	Daada	Daadi
3.	Naana	Naani
4.	Beta	Beti
5.	Pota	Poti
6.	Navaasa	Navaasi
7.	Bhai	Bahan
8.	Chacha/Taaya	Phoopi
9.	Maamoo	Khaala
10.	Bhateeja	Bhateeji
11.	Bhaanja	Bhaanji
12.	Isi tarah ke razayi rishtedaar	Isi tarah ke razayi rishtedaar
13.	Sasur	Saas

14.	Daamaad	Bahoo
15.	Rabeeb (jis shouhar se hambistari ho chuki ho uska ladka)	Rabeeb (jis biwi se hambistari ho chuki ho uski ladki)

106. Vo rishtedaar jinse parda karna farz hai:

Chachazaad	Bahanvai	Shouhar ka phoopa
Phoopizaad	Nandoi	Shouhar ka khaaloo
Maamoozaad	Phoopa	Shouhar ka bhateeja
Khaalazaad	Khaaloo	Shouhar ka Bhaanja
Devar	Shouhar ka Chacha	Aur inke alaava tamaam na mahramon se
Jeth	Shouhar ka Maamoo	

(Sirf bazaar jaate hue parda karna Allaah ke hukum ki khilaafarzi hai)

107. Vaseeyat

Vaseeyat is par wajib hai, jiske paas kaabile vaseeyat koyi cheez ho.

Irshaad Baari Taala hai ke:

(-----) (Al Bakharah : 180)

“Tum par farz kar diya gaya hai ke jab tum me se koyi marne lage aur maal chod jaata ho to apne maa baap aur qaraabatdaaron ke liye vaseeyat kar jaaye.”

Vaseeyat salas se badh kar nahi ki jaa sakti.

Kisi vaaris ko nuqsaan pahunchaane ke liye vaseeyat karna jaayez nahi.

Vaseeyat kisi vaaris ke liye jaayez nahi.

Vaseeyat kisi maasiyat ke kaam me jaayez nahi.

Vaseeyat se pahle karz ada kiya jaayega.

108. Meeraas

Meeraas se muraad mayyit ka tarka hai.

Aise amvaal ya huqooq jinhe mayyit ke chod jaane ki vajah se sharayi vaaris unka mustahaq qaraar paaye.

Meeraas ka naam farayez bhi rakha gaya hai, jaisa ke ek rivayat me hai, “Taallamul Faraayez” ilm farayez seekho.

Meeraas ke ilm ko ilm meeraas aur farayez ke ilm ko ilm farayez kaha jaata hai aur fil haqeeqat dono se muraad ek hi ilm hai.

Nisa:11-12

109. R. ROZI ME BARKAT

Shariyat me aise bahut se zaraye bataye gaye hai ke jis par amal pariah ho kar insan apne rizq me kushaadgi mahsoos kar sakta hai. Inme se baaz zaraye mandarje zel hai:

1- Touba va Isteghfaar

Yaani gunah par naadim hona, usko chodna aur aayinda us se door rahne ka azm karna.

Allaah Taala Nooh Alaihissalaam ke baare me farmate hai:

(-----) (Nooh:10-12)

Tarjuma: Aur maine kaha ke apne Rab se apne gunah bakhshvaao (aur maafi mango) vo yaqeenan bada bakhashne vaala hai, vo tum par aasmaan ko khoob barasta hua chod dega aur tumhe khoob pai dar pai maal aur aulaad me tarqqi dega aur tumhe baaghaat dega aur tumhare liye nahren nikaal dega.

Aur Hood Alaihissalaam ke baare me farmaya:

(-----) (Hood:52)

Tarjuma: Aye meri qoum ke logon ! Tum apne paalne vaale se apni taqseeron ki maafi talab karo aur uski janab me tavajjo karo, taake vo barasne vaale baadal tum par bhej de aur tumhari taaqat par aur taaqat quvvat badha de aur tum jurm karte hue roogardaani na karo.”

2- Subah savere rizq ki talaash karna:

Choonke Rasoolullah ﷺ ne us waqt me barkat ki dua ki hai.

**Rasoolullah ﷺ ne farmaya: (-----)
(Saheeh Ibn Maajah:1832)**

Tarjuma: Aye Allaah, meri ummat ke subah ke waqt me barkat de.

3- Taqwa:

Yaani har haal me Allaah ka dar ho.

Allaah Taala ka irshaad hai: (-----) (At Talaah:2-3)

Tarjuma: Aur jo shakhs Allaah se darta hai Allaah uske liye chutkare ki shakal nikaal deta hai, aur use aisi jagah se rozi deta hai jiska use gumaan bhi na ho.

**Ek aur jagah Allaah Taala ka irshaad hai: (-----)
-----) (Al Aaraaf:96)**

Tarjuma: Aur agar un bastiyon ke rahne vaale eeman le aate aur parhezgaari ikhtiyar karte to ham un par

aasmaan aur zameen ki barkaten khol dete, lekin unhone takzeeb ki to ham ne unke aamaal ki vajah se unko pakad liya.”

4- Gunahon se bachna:

**Allaah Taala ka irshaad hai: (-----
-----) (Ar Room:41)**

Tarjuma: Khushki aur tari me logo ki bad aamaaliyon ke ba’as fasaad phail gaya. Isliye ke unhe unke baaz kartooton ka fal Allaah Taala chukka de (bahut) mumkin hai ke vo baaz aa jaayen.

5- Allaah par tavakkal

Is baat ka yaqeen rakhna ke kaayinaat me sab kuch taqleeq, rizq, nafaa, nuqsaaan, beemari, mout aur zindagi garz har cheez tanha Allaah Taala ke hukum se hai.

Khala Allaah Taala: (-----) (At Talaq:3)

Tarjuma: Aur jo shakhs Allaah par tavakkal karega Allaah use kaafi hoga. Allaah Taala apna kaam poora karke hi rahega. Allaah Taala ne har cheez ka ek andaza muqarrar kar rakha hai.

An Umar Al Khattab Razi Allaahu Anhu khaal: Khaala Rasoolullaah ﷺ: (-----) (Saheeh Ibne Maajah:3377)

Tarjuma: Agar tum Allaah par aise bharosa karo jaise us par bharosa karne ka haq hai to vo tumhen aise rizq \d\ega jaise parindon ko rizq deta hai, jo subah khaali pet jaate hai aur shaam bhare pet lout'te hai.

6- Allaah ki ibadat ke liye khud ko faarigh karna:

Khushoo va khuzoo ke saath Allaah ki ibadat karna, aur tamaam kaamon par Rab ki ibadat ko fouqiyat dena.

**Rasoolullah ﷺ ka farman hai: (-----
-----) (Saheeh Ibn Maajah:3331)**

Tarjuma: Aye Ibn Aadam, meri ibadat ke liye khud ko faarigh karo (yaani tavajjo aur dil jama se meri ibadat karo) mai tere sun'ne ko tavangari se bhar doonga aur teri muhtaaji ko khatam kar doonga. Aur agar too ne aisa na kiya to mai tere haath kaamon me uljhaa doonga aur teri muflisi khatam na karoonga.

7- Haj va Umrah me mutaabi'at:

**Rasoolullah ﷺ ka farmaan hai: (-----
-----) (Saheeh Bukhari:2352)**

Tarjuma: Haj aur umrah me mutaabi'at karo kyu ke ye dono fuqra va gunahon ko is tarah door kar dete hai jaise Bhatti lohe, sone aur chaandi se zang door kar deti hai. Aur haj mabroor ka savaab sivaye jannat ke aur kuch nahi.

8- Allaah ki raah me kharch karna:

Insan choonke maal se muhabbat karta hai aur jab yahi maal vo kharch karega to Allaah use badhaakar usi ki taraf louta dega.

Qaala Taala: (-----) (Saba:39)

Tarjuma: Tum jo kuch bhi Allaah ki raah me kharch karoge Allaah uska (poora poora) badla dega aur vo sab se behtar rozi dene vaala hai.

Rasoolullah ﷺ ka irshaad hai: (-----
-----) (Muslim:993)

Tarjuma: Allaah Taala farmate hai: Aye Ibn Aadam !
Too kharch kar , tujh par kharch kiya jaayega.

9- Deeni talaba par kharch karna:

(-----
-----) (Saheeh Tirmizi:2345)

Anas ibn Maalik farmate hai: Rasoolullah ﷺ ke zamaane me do bhai the, ek (husool e ilm ki khaatir) Nabi ﷺ ke paas haazir hota aur doosra husool e maash ke liye jiddo jahad karta. Husool e maash ke liye jiddo jahad karne vaale na Nabi ﷺ se apne bhai ki shikaayat ki, to Aap ﷺ ne farmaya: Shayad tumhen usi ki vajah se rizq diya jaa raha hai.

10- Sila rahmi karna:

Nasbi aur Susrali rishtedaaron ke saath ahsaan karna, unke saath hamdardi vaala sulook karna aur unka khayaal rakhna.

(-----
-----) (Bukhari:2067, Muslim:2557)

Tarjuma: Anas Bin Maalik farmate hai maine Rasoolullah ﷺ ko ye farmate suna: Jo shakhs apne rizq me vasaat aur umar me izaafa pasand kare to use chahiye ke vo sila rahmi kare.

11- Kamzoron aur zayefon ki madad aur unka ikraam karna:

(-----
-----) (Bukhari:2896)

Tarjuma: Saad ne khayaal kiya ke unhe apne kamzor logo par fauqiyat hai to us par Rasoolullah ﷺ ne farmaya: Tumhari madad aur tumhe rizq to tumhare kamzoron hi ki vajah se milta hai.

(-----) (Saheeh Sunan Nasayi:2978)

Allaah Taala us ummat ki uske kamzor ashkhaas ki vajah se madad karta hai, unki duaon, unki namazon aur unki ikhlaas ki vajah se.

12- Shukar ada karna:

(-----) (Ibraheem:7)

Tarjuma: Agar tum shukar guzari karoge to beshak mai tumhe zyada doonga.

13- Kitab va Sunnat par amal paira rahna:

(-----) (Al Maayidah:66)

Tarjuma: Aur agar ye log tourat va injeel aur unki janib jo kuch Allaah Taala ki taraf se naazil farmaya gaya, unke poore paaband rahte to ye log apne oopar se aur neech se roziyan paate aur khaate, ek jamaat to unme se darmiyana ravish ki hai, baakhi unme se bahut se logo ke bure aamaal hai.

14- Tawheed aur Itteba:

(-----
-----) (An Noor:55)

Tarjuma: Tum me se un logo se jo eemaan laaye hai aur nek aamaal kiye hai, Allaah Taala vaada farma chukka hai ke unhe zaroor zameen me khaleefa banayega, jaise ke un logo ko khaleefa banaya tha jo unse pahle the aur yaqeenan unke liye unke is deen ko mazbooti ke saath muhkam karke jama dega jise unke liye vo pasand farma chuka hai aur unke is khouf va khatre ko vo aman va amaan se badal dega, vo meri ibadat karenge, mere saath kisi ko shareek na thaharayenge. Iske baad bhi jo log na shukri aur kufr karen vo yaqeenan faasiq hai.

15- Namaz, Zakaat ada karna:

(-----) (Haj:41)

Tarjuma: Ye vo log hai ke agar ham zameen me unke paav jama de to ye poori paabandi se namazen khaayam karen aur zakaaten de aur achche kaamon ka hukum karen aur bure kaamon se manaa karen. Tamaam kaamon ka anjaam Allaah ke ikhtiyaar me hai.

- **Ghar me barkat ke nuzool ke liye hamen kya kuch karna chahiye?**
- **Sila rahmi par Hadees havale ke saath naqal karen?**

110. S. GHARELOO PARESHAANIYON AUR MASAYEB KA ILAAJ:

Aayat ul sakeenah

**(Ibne Qayyim Rahimahullaah farmate hai ke:
Ibne Taimiyah Rahimahullaah par jab kabhi
maamlaat sakht ho jaate vo aayaat sakeenah padte
the. {Madaarijul Saakeen:2/470}**

1- (-----) (Al Bakharah:248)

Tarjuma: Inke Nabi ne inhe fir kaha ke iski baadshaahat ki zaahiri nishaani ye hai ke tumhare paas vo sandooq aa jaayega jisme tumhare Rab ki taraf se diljamaa hai aur ale Moosa aur ale Haaron ka bakhiya tark hai, farishte ise uthakar laayenge. Yaqeenan ye to tumhare liye khuli daleel hai agar tum eemaan vaale ho.

2- (-----) (Anfaal:11)

Tarjuma: Us waqt ko yaad karo jab ke Allaah tum par oong taari kar raha tha apni taraf se chain dene ke liye aur tum par aasmaan se paani barsa raha tha ke is paani ke zariye se tum ko paak karde aur tum se shaitaani vasvase ko dafaa karde aur tumhare dilon ko mazboot karde aur tumhare paav jamaa de.

3- (-----) (At Toubah:26)

Tarjuma: Fir Allaah ne apni taraf ki taskeen apne Nabi par aur momino par utaari aur apne vo lashkar bheje jinhe tum dekh nahi rahe the aur kaafiron ko poori saza dee. In kuffaar ka yahi badla tha.

4- (-----) (At Toubah:40)

Tarjuma: Agar tum un (Nabi ﷺ) inki madad na karo to Allaah hi ne unki madad ki is waqt jabke inhe kaafiron ne (deen se) nikaal diya tha. Do me se doosra jabke vo dono ghaar me th, jab ye apne saathi se kah

rahe the keq ham na kar, Allaah hamare saath hai, pas janab baari ne apni taraf se taskeen is par naazil farmakar in lashkaron se uski madad ki jinhe tumne dekha hi nahi, usne kaafiron ki baat past kar dee aur buland va azeez to Allaah ka kalmia hi hai, Allaah ghaalib hai, hikmat vaala hai.

5- (-----) (Ar Raad:28)

Tarjuma: Jo log eemaan laaye unke dil Allaah ke zikar se itminaan haasil karte hai. Yaad rakho Allaah ke zikar se hi dilon ko tasalli haasil hoti hai.

6- (-----) (Al Fatah:4)

Tarjuma: Vahee hai jisne musalmano ke dilon me sukoon (aur itminaan) daal diya taake apne eeman ke saath hi saath aur bhi eeman me padh jaayen, aur aasmano aur zameen ke (kul) lashkar Allaah hi ke hai. Aur allaah Taala daana ba hikmat hai.

7- (-----) (Al Fatah:18)

Tarjuma: Yaqeenan Allaah Taala momino se khush ho gaya, jabke vo darakht tale tujh se bait kar rahe the. Unke dilon me jot ha use usne maaloom kar liya aur un par itminaan naazil farmaya aur unhe qareeb ki fatah inaayat farmaayi.

8- (-----) (Al Fatah:26)

Tarjuma: Jabke un kaafiron ne apne dilon me hamiyat ko jagah dee aur hamiyat bhi jaahiliyat ki, so Allaah

Taala ne apne Rasool par aur momino par apni taraf se taskeen naazil farmaayi aur Allaah Taala ne musalmano ko taqwa ki baat par jamaaye rakha aur vo us kea hl aur zyada mustahaq the aur Allah Taala har cheez ko khoob jaanta hai.

111. Aayat ush Shifa

1- (-----) (At Touba:14)

Tarjuma: Inse tum jung karo, Allaah Taala unhe tumhare haathon azaab dega, unhe zaleel va rusva karega, tumhe un par madad dega aur musalmano ke kaleje thande karega.

2- (-----) (Yunus:57)

Tarjuma: Aye logon ! Tumhare paas tumhare Rab ki taraf se ek aisi cheez aayi hai jo naseehat hai aur dilon me jo rog hai unke liye shifa hai aur rahanumayi karne vaali hai aur rahmat hai eeman vaalon ke liye.

3- (-----) (An Nahal:69)

Tarjuma: Aur har tarah ke meve kha aur apne Rab ki aasaan raahon me chalti phirti raah, unke pet se rang ba rang ka mashroob nikalta hai, jis ke rang muqталif hai aur jis me logo ke liye shifa hai, ghour va fikar karne vaalon ke liye isme bhi bahut badi nishaani hai.

4- (-----) (Al Asra:82)

Tarjuma: Ye Quraan jo ham naazil kar rahe hai momino ke liye to saraasar shifa aur rahmat hai. Haan zaalimon ko bajuz nuksaan ke aur koyi zyadati nahi hoti.

5- (-----) (Ash Shoorah:79-80)

Tarjuma: Vahi hai jo mujhe khilaata, pilaata hai. Aur jab mai beemaar pad jaa'un to mujhe shifa ata farmata hai.

6- (-----) (Fussilat:44)

Tarjuma: Aur agar ham use ajmi zabaan ka Quraan banate to kahte ke uski aayaten saaf saf bayaan kyu nahi ki gayi? Ye kya ke ajmi kitab aur aap arabi Rasool? Aap kah deejiye ! Ke ye to eeman vaalon ke liye hidayat va shifa hai aur jo eeman nahi laate unke kaanon me to (bahraapan aur) bojh hai aur ye un par andhaapan hai. Ye vo log hai jo kisi bahut doorandaaz jagah se pukare jaa rahe hai.

112. Ek musalmaan ke doosre musalmaan par huqooq

(-----
-----) (Muslim:2162)

Abu Hurairah Razi Allaahu Anhu se rivayat hai ke Rasoolullah ﷺ ne farmaya, musalmaan ke musalmaan par che haq hai. Aap ﷺ se arz kiya

gaya, Aye Allaah ke Rasool, Vo kya hai? Aap ﷺ ne farmaya jab too is se mile to ise salaam kar jab vo tujhe daavat de to qubool kar aur jab vo tujhse khair khvahi talab kare to too uski khair khvahi kar jab vo cheenke ‘Alhamdulillah’ kahe to tum dua do yaani ‘Yarhamukallaah’ kaho jab vo beemaar ho jaaye to uski iyaadat karo aur jab vo fout ho jaaye to uske janazah me shirkat karo.

113. Salaam

Mulaaqaat aur guftagoo shuroo karte waqt salaam karna Sha’aire Islam me se hai.

(-----) (Noor:61)

Pas jab tum gharon me jaane lago to apne ghar vaalon ko salaam kar liya karo, dua e khair hai, jo ba barkat aur paakezah hai. Allaah Taala ki taraf se naazil shudah.

Salaam kea am karne ko Islam ka sab se behtareen amal qaraar diya gaya hai.

Salaam ko aam karne se jannat ki bashaarat.

Iske kuch aadaab bayaan kiye gaye.

- 1- Chota bade ko salaam kare.**
- 2- Choti jamaat badi jamaat ko salaam kare.**
- 3- Savaar paidal ko salaam kare.**
- 4- Chalne vaala baithe hue ko salaam kare.**
- 5- Ghar me daakhil hone vaala ghar vaalon ko salaam kare.**

- 6- Jab Aap ﷺ raat ko ghar tashreef laate to is tarah salaam kart eke soye hue bedaar na ho aur bedaar sun le.**
- 7- Agar doori ho to zabaan se kahte hue ishaara bhi kar dena chahiye.**
- 8- Logon me Allaah ke zyada qareeb vo hai jo salaam me pahal kare.**
- 9- Bachchon ko salaam kiya jana chahiye.**
- 10- Aadmi ka apni biwi ko, apni mahram aurat ko aur fitne ka javaab na ho to ajnabi aurat ya aam auraton ko salaam karna duroost hai, isi shart ke saath auraton ka ajnabi mardon ko salaam karna jaayez hai.**
- 11- Kaafir ko salaam karne me pahal nahi karni chahiye. Inhe is tarah javaab diya jaaye: 'Va alaikum salaam.' Is tarah kiya jaaye: 'Assalamu ala man -----**
- Salaam ke alfaaz:**
- Assalamu Alaikum va Rahmatullahi va Barakatuhu**
- Salaam ka javaab:**
- Va Alaikum Salaam v aRahmatullahi va Barakatuhu**
- Va barakaat ke baad va Maghfirah ka izaafa bhi duroost hai. (Saheehul Jaame:1449)**
- Aur salaam ka javaab dena to wajib aur ek musalman ka doosre musalman par haq qaraar diya gaya.**

114. Musafah

Musafah mulaaqaat ke waqt do afraad ke ek doosre se haath milaane ko kahte hai. Shariyat me iski kaafi fazeelat bayaan ki gayi hai. Jaisa ke Nabi ﷺ ka irshaad hai: “Jab do musalman aapas me milte aur dono ek doosre se musafah karte hai to in dono ke ek doosre se alaidah hone se pahle hi unki maghfirat ho jaati hai.” (Sunan Abu Dawood:5212, Saheeh)

Do haath se musafah duroost nahi.

Ajnabi aurat se musafah haram hai. Isi tarah aurat ka na mahram mardon se musafah karna haram hai.

Musafah ke waqt “yaghfirullaah lana valakum” kahna Saheeh Haddess se saabit nahi.

115. Muaa'nakah

Muua'nakah yaani baghalger hona ya gale milna, ye sunnat se saabit amal hai.

Ye ek khushi ka izhaar hai. Log eid ke mouke par ya safar se vaapisi par ya bahut dono baad milne par muua'nakah karte hai.

Eid ke din muua'nakah karne ko bidat kahna saraasar khilaaf sharah hai, kyu ke ye koyi taqreeb Ilallaah (ibadat) ke liye nahi karta balke aadat ke

taur par khushi ke izhaar ke liye karta hai. (Fatava Ibn Usaimin Rahimahullaah)

Ek doosri raay ye hai ke muaa'nakah tool ghiyaab ya safar ke baad hi iska savaab hai. Rozana ilaaqaayi muaa'nakah na kare lihaaza eid ke alag se gale milna is Hadees ke khilaaf hai:

Aur ek teesri raay ye hai ke saamne vaala mil raha ho to milne khud se pahal na karen.

ARBAYEEN E USRIAH

- 1. Ek doosre ko salaam karen. (Muslim:54)**
- 2. Inse mulaaqaat karne jaayen. (Muslim:2567)**
- 3. Inke paas baithne uthne ka maamool banayen. (Luqmaan:15)**
- 4. Inse baat cheet karen. (Muslim:2560)**
- 5. Inke saath lutf va meharbaani se pesh aayen. (Sunan Tirmizi:1924, Saheeh)**
- 6. Ek doosre ko hadiya va tohfa diya karen. (Saheeh ul Jaame:3004)**
- 7. Agar vo daavat de to qubool karen. (Muslim:2162)**
- 8. Agar vo mehmaan ban kar aaye to unki ziyaafar karen. (Tirmizi:2485, saheeh)**
- 9. Inhe apni duaon me yaad rakhen. (Muslim:2733)**
- 10. Bade ho to unki izzat karen. (Sunan Abu Dawood:4943, Sunan Tirmizi:1920, saheeh)**

- 11. Chote ho to un par sahfaqqat karen. (Sunan Abu Dawood:4943, Sunan Tirmizi:1920, saheeh)**
- 12. Inki khushi va gham me shareek ho. (Saheeh Bukhari:6951)**
- 13. Agar unko kisi baat me iyaanat darkaar ho to us kaam me unki madad karen. (Saheeh Bukhari:6951)**
- 14. Ek doosre ke khair khvaah bane. (Saheeh Muslim:55)**
- 15. Agar vo naseehat talab karen to unhe naseehat karen. (Saheeh Muslim:2162)**
- 16. Ek doosre se mashvarah karen. (Aale Imran:159)**
- 17. Ek doosre ki gheebat na karen. (Al Hujuraat:12)**
- 18. Ek doosre par taan na karen. (Al Humazah:1)**
- 19. Peet peeche buraiyan na karen. (Al Humazah:1)**
- 20. Chughli na karen. (Saheeh Muslim:105)**
- 21. Aade naam na rakhen. (Al Hujuraat:11)**
- 22. Aib na nikaalen. (Sunan Abu Dawood:4875, saheeh)**
- 23. Ek doosre ki takleefon ko door karen. (Sunan Abu Dawood:4946, saheeh)**
- 24. Ek doosre par raham khaayen. (Sunan Tirmizi:1924, saheeh)**
- 25. Doosron ko takleef dekar maze na uthayen. (Soorah Mutaffifeen se sabaq).**

- 26. Na jaayez masabiqat na karen. Masabiqat karke kisi ko giraana buri aadat hai. Is se na shukri ya tahqeer ke jazbaat paida hote hai. (Saheeh Muslim:2963)**
- 27. Nekiyon me sabaqqat aur tanaafus jaayez hai, jabke iski aad me takabbur, riyakaari aur tahqeer kaarfarma na ho. (Mutaffifeen:26)**
- 28. Tamaa. Laalach aur Hirs se bachhen. (At Takasur:1)**
- 29. Eesaar va qurbani ka jazba rakhen. (Al Hashar:9)**
- 30. Apne se zyada aage vaale ka khayaal rakhen. (Al Hashar:9)**
- 31. Mazaaq me bhi kisi ko takleef na de. (Al Hujuraat:11)**
- 32. Nafa baksh ban'ne ki koshish karen. (Saheeh ul Jaame:3289, hasan)**
- 33. Ahteraam se baat karen. Baat karte waqt sakht lahje se bachhen. (Aale Imran:159)**
- 34. Ghayabana achcha zikar karen. (Tirmizi:2737, saheeh)**
- 35. Gussa ko control me rakhen. (Saheeh Bukhari:6116)**
- 36. Inteqaam lene ki aadat se bachhen. (Saheeh Bukhari:6853)**
- 37. Kisi ko haqeer na samjhen. (Saheeh Muslim:91)**
- 38. Allaah ke baad ek doosre ka bhi shukar ada karen. (Sunan Abu Dawood:4811, saheeh)**

**39. Agar beemaar ho to iyaadat ko jaayen.
(Tirmizi:969, saheeh)**

40. Agar kisi ka inteqaal ho jaaye to janaze me shirkat karen. (Muslim:2162)

❖ Sila rahmi par Nabi ﷺ ke irshaadaat:

- **Vo shakhs jannat me daakhil nahi hoga jo sila rahmi na karta ho. (Saheeh Bukhari:5984, Muslim:2556)**
- **Tum apne vo ansaab seekho jinke sabab se tum sila rahmi karoge. Kyu ke sila rahmi ghar vaalon me muhabbat ka sabab hai, maal me kasrat ka zariya hai aur umar me zyadati ka ba'as hai. (Saheeh ul Jaame:1051)**
- **Agar koyi rishtedaar tujh se khata talqi kare to too us se mel jol paida karne ki koshish kar, yahi asal sila rahmi hai. Sila rahmi ye nahi ke khata taalluq karne vaale ke saath too bhi rooth kar baith jaaye. (Saheeh Bukhari:5991)**
- **Jo shakhs kisi doosre insan par raham nahi karta Allaah bhi us par raham nahi karta. (Saheeh Bukhari:7376, Saheeh Muslim:2319)**

**Note: Ibne Qayyim Rahimahullaah ka qoul hai:
Maamlaat daariyon me gadbad paida karne vaali chaar beemariyan hai: Kibr, Hasad, Gheebat aur Shahvat. Ye beemariyan saari buraiyon ki jad hai, inse jitna bachenge utni zindagi sukoon se guzregi.**

Aap jahaan baithe hai, vahaan se uthne ke baad bhi aap ki khushboo baaqi rahe, jaise ki phoolon ko uthaye jaane ke baad bhi khushboo baaqi rahti hai. Bure aadmi ki misaal aisi hai ke gandagi uthaye jaane ke baad bhi badboo aati hai. Khushboodaar phool baniye, badboodaar ban'ne se bachiye.

NIKAH KA ISLAMI TAREEQA

Har sahab istetaat ko nikah karne ka hukum diya gaya hai. Jahan nikah karna sunnat hai vahan ye bhi zaroori hai ke nikah sunnat tareeqe se kiya jaaye. Jab nikah ho jaaye to fir shouhar biwi dono ko ek doosre ke huqooq ada karne chahiye.

Nikah ki Ahmiyat aur Fazeelat:

- **Jab koyi shakhs nikah kar leta hai to apna aadha eeman mukammil kar leta hai. Ise chahiye ke baaqi aadhe eeman ke maamle me Allaah se darta rahe. (Saheeh ul Jaame:6148)**
- **Nikah meri sunnat hai, pas jisne meri sunnat par amal na kiya uska mujh se koyi taalluq nahi. (Saheeh ul Jaame:6807)**

Nikah ki Hikmaten:

- 1- Islami nikah me haivaniyat aur insaniyat me farq
- 2- Zimmedari ka ahsas
- 3- Badi beemariyon se paak maasre ki tashkeel
- 4- Paak daamani
- 5- Nafsani raahat
- 6- Nasbon ki hifazat
- 7- Nasal insani ki baqaa
- 8- Musalmano ki kasrat e taadaad
- 9- Shouhar par kharch ki zimmedari aur mard ka qavaam ban'na
- 10- Zoujain ke maa'bain ins va muhabbat

Nikah ki Targheeb:

- Nikah ke zariye faqr va faaqa ka khaatma (Noor:33)
- Nikah ba'as raahat va itminaan (Room:22)
- Nikah guzishta ambiya ki sunnat (Raad:38)
- Nikah Muhammad Rasoolullaah ﷺ ki sunnat (Saheeh ul Jaame:6807)
- Bila sharayi uzur ke nikah na karne vaale se Nabi Kareem ﷺ ka khata taalluq ka izhaar (Bukhari:5063)
- Nikah nisf deen (Saheeh ul Jaame:430)
- Paak daamani ki niyyat se nikah karne vaale ke liye madad Ilaahi ka elaan (Tirmizi:1655, saheeh)

- **Nikah muhabbat va ulfat ka behtareen zariya (Ibne Maajah:1847, saheeh)**
- **Saaleh biwi duniya ka behtareen saamaan (Muslim:1467)**
- **Saaleh biwi aadmi ki khush bakhti ki alaamat (Saheeh ul Targheeb:1914)**

Arkaan Nikah:

- **Zaujain ka vajood aur unka in tamaam mavaane (rukavaton) se khaali hona jiski vajah se nikah saheeh nahi hota.**
- **Kya aap ne qubool kiya? Yaani: Husooleejaab, aur vali ya uske qaayam muqaam kisi shaksh ki taraf se saadir hone vaala ye jumla hai ke mai falan ladki se tera nikah kar diya ya maine tera uske saath nikah kar diya.**
- **Haan maine qubool kiya raza mandi ke saath, yaani: Husoole Qubool aur vo shouhar ya uske qaayam maqaam kisi shakhs ki taraf se saadir hone vaala ye jumla hai ke maine is nikah ko qubool kiya. (Al Mulakhas alfiqhi - Saaleh Fouzaan)**

Sharayet Nikah:

- **Vali ki ijaazat (Abu Dawood:2085)**
- **Do aadil gawahon ki maujoodgi (Saheeh ul Jaame:7557)**

Vaajibaat Nikah:

- **Mahar (An Nisa:4)**
- **Valima (Saheeh Bukhari:5155)**

Nikah Marhalavaar (step by step):

- 1- Deendaar ladki aur ladke ka inteqaab karen.**
- 2- Rishta tai hone se pahle ek nazar dekh len.**
- 3- Mahar mua'jal dene ki koshish karen. Aur yaad rahe mahar apni istetaat ke andar rakhen.**
- 4- Nikah ka elaan karen.**
- 5- Vali aur do gawahon ki maujoodgi se nikah ho jata hai.**
- 6- Eejaab va qubool ke baad sharayi qutbah e nikah hona chahiye.**
- 7- Valima apni haisiyat ke mutabiq karen. Israaf aur be jaa kharch se parhez karen.**
- 8- Valime ka khana hi masnoon hai, shaadi ka khana nayi eejaad hai.**

9- Ghalat bayaani se bache, eemandaari aur taqve ka daaman na choden, kisi bhi marhale me. (Ahzaab:70)

Shouhar ke huqooq:

- 1. Haq zoujiyat ki adayagi. (Tirmizi:1160)**
- 2. Shouhar ki qavaamiyat tasleem karen. (Nisa:34, Tirmizi:1159)**
- 3. Shouhar ki itaat (Islami daayre me). (Ibne Hibbaan:4163)**
- 4. Shouhar ki khidmat. (Islami daayre me). (Tirmizi: 1163)**
- 5. Shouhar ki ghair maujoodgi me apni izzat aur uske maal ki hifaaizat. (Haakim:2682)**
- 6. Shaouhar ki ijaazat ke baghair uska maal kharch na karna. (Tirmizi:670)**
- 7. Apna maal kharch karte waqt shouhar se mashvarah lena behtar hai taake maahoul khush gavaar bana rahe. (Abu Dawood:3547)**
- 8. Shouhar jise na pasand kare use ghar me daakhil na karna. (Bukhari:5195)**
- 9. Shouhar kin a shukri se ijtenaab. (Bukhari:304)**
- 10. Shouhar ki ijaazat ke baghair nafli roze na rakhna. (Bukhari:5195)**

- 11. Ghar se baahar nikalna ho to shouhar ki mavafiqat ka khayaal rakha jaaye. (Al Ahzaab:33)**
- 12. Shouhar ghar tabdeel kare to uske saath hi muntaqil hona. (Talaaq:6)**
- 13. Shouhar ko ye haq bhi haasil hai ke vo ba ek waqt ek se zyada yaani chaar tak biwiyon rakh sakta hai. (Nisa:3)**
- 14. Biwi ki islaah ke khaatir (jab us se koyi badi ghalti sarzad ho jaaye) pahle use samjhaana, na maan'ne par bistar alag karna aur agar ye tareeqa bhi kaargar na ho to use halki maar maarne ka haq haasil hai. (jo sangeen gunah aur badi na farmaniyon ke sarzad hone ke ba waqt haasil hoga). (Nisa:34, Tirmizi:1163)**
Note: Halki maar jis se zakham na aayen, ye zara mushkil kaam hai lihaaza isme ehtiyaat se kaam liya jaaye.
- 15. Haq talaaq (zulm va sitam ke hal ka islami tareeqa). (Talaaq:1)**
- 16. Haq viraasat (Nisa:12)**

Biwi ke Huqooq:

- 1. Haq zaujiyat ki adaayagi. (Bukhari:1975)**

- 2. Ayyam mahavari me ijtenaab.
(Bakharah:222)**
- 3. Ramzan ke dino me ijtenaab.
(Bukhari:1937)**
- 4. Pusht me jimaa se ijtenaab. (Abu
Dawood:1894)**
- 5. Mahar ki adaayagi (qavaamiyat ka
taqazah). (Nisa:4)**
- 6. Rihaayish ka bandobast (qavaamiyat ka
taqazah). (Talaaq:6)**
- 7. Naan va nuqfa ka bandobast (qavaamiyat
ka taqazah). (Talaaq:7)**
- 8. Husne sulook. (Nisa:19)**
- 9. Biwi ki izzat aabroo ki hifazat (qavamiyat
aur dilosiyat se bachne ka taqaazah).
(Saheeh ul Jaame:3314)**
- 10. Biwi ki islami taaleem ka intezaam.
(Tahreem:6)**
- 11. Mutaaddid biwiyen ho to adl va insaaf.
(Nisa:3)**
- 12. Naaraazgi ki soorat me biwi ko sirf ghar
me hi chodna. (Ibne Maajah:1850)**
- 13. Haq qulaa (zulm va sitam ke hal ka islami
tareeqa). (Bukhari:5273)**
- 14. Haq viraasat. (Nisa:12)**

Nikah ki raat ke Aadaab:

- **Biwi ko koyi tohfa dena. (Irva al Ghaleel:1601)**
- **Biwi ki dil joyi ke liye kuch khane ko pesh karna khusoosan doodh. (Ahmad:27591)**
- **Biwi ke sar par haath rakh kar dua e barkat karna:**

 ----- (Abu Dawood:2160)

- **Dono ka ikatthe do rakaat namaz ada karna (aurat peeche rahe aur shouhar aage). (Musannif Ibn Abi Shaibah:17156)**
- **Jimaa ke waqt dua karna:**

 ----- (Bukhari:141)

- **Dobara jimaa karne se pahle vazoo karna.**
- **Jimaa ke baad ghysl ya vazoo karke sona. (Aadaab Al Zifaaf ul Albani)**

Dulha aur Dulhan ke liye chand naseehaten:

- 1. Biwi ke saath achche andaaz me guzar basar kare.**
- 2. Uski izzat va takreem kare.**

- 3. Uske rishtedaaron ke saath bhi husn sulook kare.**
- 4. Usko aaraam va raahat pahunchayen.**
- 5. Dulhan ko chahiye ke vo apne shouhar ki khidmat aur uske huqooq ki riyaayat ki zimmedaari ko bhi faramosh na karen.**
- 6. Be jaa gheerat aur shak va shubah me na pade.**
- 7. Uski izzat shouhar se hai.**
- 8. Gusse ki haalat me mooh band rakhen.**
- 9. Safayi suthrayi, zeb va zeenat, banaav va singaar, khushboo vaghairah ka hamesha khayaal rakhen.**
- 10. Ghar me itar ka istenmaal karen.**
- 11. Safaayi suthrayi me in umoor ki badi ahmiyat hai, jinhe kutube ahaadees me sunan fitrat ke unvaan se zikar kiya gaya hai: Qatna, Zer naaf moondna, Mooche katarna, Naaqun kaatna aur baghal ke baal ukhedna.**

Chand zaroori vazaahatan:

- Miyaan biwi ki sulah karaane ke liye jhoot bolne ki ruqsat hai. Bashart ke aadat na bana lee jaayen. Sirf**

baqadar zaroorat aur ba waqt zaroorat hi ho (beemari ke waqt davayi ki tarah istemaal karen na ke ghiza ki tarah rozana).

(Muslim:1605)

- **Biwi bachchon par kharch karna Afzal sadqa hai. (Muslim:995)**
- **Kisi ke paighaam nikah par apna paighaam nikah bhejna haram hai. (Bukhari:5142)**
- **Dulha dulhan ko in alfaaz me Mubarak de:
----- (Abu Dawood:2130)**
- **Mavaafiq haalaat me khair haasil ho, muqaalif haalaat me shar se mahfooz raho, aur khair par dono jama rahen.**
- **Nikah me taaqeer karna fitna hai.**
- **Kam se kam kharch me nikah karna khair ka kaam hai.**
- **Aaj ke dour me nikah laakhon me ho raha hai, jabke asal me mahar ki muqtasar si raqam aur valima ki muqtasar si ziyaafat chand sau rupayon me ho jaati hai.**
- **Dulha dulhan ko chahiye ke apne susraali rishtedaaron se sila rahmi karen, jiska sawab ye hai ke umar**

aur rizq me kushaadgi ata ki jaati hai aur Allaah ki rahmat ke haqdaar ho jaate hai.

- **Jis tarah mard aurat ke zarar se bachne ke liye apna difaa khud kar leta hai (jo hudood use bataye gaye hai usme rahkar) usi tarah agar aurat apne shouhar ke zarar se bachna chahe to islam ne maaqool raasta bataya hai, vo ye ke aurat apni baat zimmedaron ya qaazi ya hakim tak le jaa sakti hai.**
- **Aap ﷺ ne apni zindagi me kabhi apni kisi biwi ko nahi maara, jahaan “Ad Difa Ash Shadeed” ka lafz hadees me aaya hai, is se zarb muraad nahi hai. (Al Asaaleeb Al Nabaviyyah fee ----- Al Mushkilaat Al Zoujiyah ki tahqeeq ke mutabiq). Aap ﷺ ne to kabhi gaali bhi nahi dee.**
- **Islaah aur tarbiyat ke muqtaarif das andaaz bataye gaye, lekin usko chod kar aaj log ya to gaaki par utar aate hai ya zarb mabrah (zakham vaala maar) maarte hai aur kahte hai ye hukum Quraan me hai. “Vaaz va**

zarb” ki Na’oozubillaah ye ghalat tashreeh hai.

Qutbe Nikah:

Qutbe nikah sirf dulha dulhan ko hi nahi balke taqreeb nikah me shareek saare ahle eemaan ko muqatib karke taqreeb nikah ko mahaz ek aish va tarb ki majlis hi nahi rahne deta, balke ise ek intehaayi pur viqaar aur sanjeedah ibadat ka darja de deta hai.

Qutbe nikah goya poori zindagi ka ek dastoor hai, jo naye khaandaan ki bunyaad rakhte hue arkaan e khaandaan ko Allaah aur uske Rasool ki taraf se ata kiya jaata hai.

Qutba Nikah me tilaavat karda aayaat aur unse maakhooz chand nookaat:

----- (Aale Imran:102)

Mominon ! Khuda se daro jaisa ke darne ka haq hai aur marna to musalman hi marna.

----- (Nisa:1)

Aye logon ! Apne parvardigaar se daro, jisne tumhe ek jaan se paida kiya aur usi se uski biwi ko paida karke un dono se

bahut se mard aur auraten phaila dee, us Allaah se daro jiske naam par ek doosre se maangte ho aur rishte naate todne se bhi bacho, beshak Allaah Taala tum par nighbaan hai.

----- (Ahzaab:70-71)

Aye eemaan vaalon ! Allaah Taala se daro aur seedhi seedhi (sachchi) baaten kiya karo. Taake Allaah Taala tumhare kaam savaar de aur tumhare gunah maaf farma de, aur job hi Allaah aur uske Rasool ki taabedari karega, usne badi muraad paa lee.

- **Qutbah nikah ki teeno aayaat me chaar martaba taqwa ki zabardast taakeed ki gayi hai. Is mouqe par taqwa ki is qadar taakeed ka matlab ye hai ke intehaayi khushi ke mouqe par bhi insan ka dil, dimaagh, jism va jaan Allaah Taala aur uske Rasool ke hukum ke taabe rahne chahiye. Shaitaani aur haivaani afkaar va aamaal un par ghaalib nahi aane chahiye, nez aane vaali zindagi me mard ko aurat ke huqooq ke maamle me aur aurat ko mard ke huqooq ke maamle me Allaah se darna chahiye.**
- **Nikah ka eeman aur taqwa se gahra taalluq hai. (ITTAKHULLAAH)**
- **Taqwa ka taqaaza ahi ke tawheed, risaalat aur aakhirat ki bunyaad par tarbiyat ki jaaye.**

- **“valaa tamootunna illa va antum muslimoon”**
(Agar mout aa jaaye to Allaah ki razamandi ki haalat me aayen, Allaah ki naaraazgi me na aayen, Islam aur Itaat ki haalat me aayen.
- **Soorah Nisa ki pahli aayat me “Rab” ki sifat ko yaad dilaya jaa raha hai. Jo noujawaan pareshaan hote hai aur shaadi nahi karte unhe yaad rahna chahiye ke khilaane pilaane vaala Allaah hai.**
- **Zindagi ke masayel aur mushkilaat me Allaah Taala se madad talab karne ki taaleem dee gayi kyu ke vo Rab aur Palanhaar hai.**
(rabbakumullazi-----)
- **“man nafsiv vaahidah” tumhe apne rang, qabeele ya zabaan par faqar karne ki zaroorat nahi, sab ke maa baap ek hi hai. Guroor, Takabbur aur Taassub (Racism) aaj ke dour ki jungon aur dahashatgardi ki aham vajah hai, is zahar mile darakht ko jad se ukhada gaya hai.**
- **Rishte Allaah ki nemat hai, unko banaye rakhen. (-
-----)**
- **“-----“ Jis Allaah ke naam par istemaal kar rahe ho us Allaah ke naam ko hamesha yaad rakho. Nasbi, Razayi ya Sahari rishton par zulm na karo. Allaah dekh raha hai, aakhirat me iski javaabdehi hogi.**
- **Allaah Rabbul Aalameen hamare saar e maamlaat ka nigraan hai, iska hame ahsaas rahna chahiye. (--
-----)**

- “-----“ Shouhar kahta hai meri chalegi, biwi kahti hai meri chalegi, nahi nahi sirf Allaah aur uske Rasool ki chalegi. Muraaqaba shariya yaani is baat ka hasaas ke Allaah hame dekh raha hai, ye ahsaas zulm va sitam vaghairah se rokta hai.
- “-----“ Shaadi byah me kayi tarah ke jhoot bole jaate hai, sach chupaya jaata hai, roop, rang, guruhasti, taqwa vaghairah. Baharhaal job hi aib ho har cheez zaahir kar dena chahiye, kuch nuksaan ho jaaye magar fouran itlaaq se bach jao’ge. Kaam bigadenge nahi balke savar jaayenge. Fir na kahna khabar na hui.

Nikah sirf aadhe ghante ka kaam hai:

- Qaazi ne kaagzaat ki khaana poori pahle hi mukammil kar rakhi ho to nikah sirf aadhe ghante me hi mukammil ho sakta hai.
- Vali ki razaamandagi, do gawahon ki moujoodgi, ladka aur ladki ka eejaab va qubool, ye sab sirf aadhe ghante me anjaam paa jaa sakta hai. Jiska mutalaba ye hua ke:
 - “Sirf aadhe ghante me nikah ho sakta hai, In Sha Allaah.

Nikah se qabl aur baad me hone vaali ghaltiyan:

Shaadi se pahle bachne ki cheezen:

- Rasam va rivaaj (saanche, mehendi
- Jahaz
- Sjhoot (aam tour par ladke aur ladkiyon ki salahiyaton se mutaalliq bola jaata hai)
- Tasveer (jisme shakal va soorat ko badha chadha kar pesh kiya jaata hai)
- Fuzool Kharchi
- Shirk va Bidaat aur Haraam kaamon se har haal me bachen.
- Huqooq ul Ibaad se haq talfi aur dil aazaari se bachen.

Shaadi ke दौरان bachne ki cheezen:

- Yaadgaar tasaaveer lena.
- Naachna
- Gaana
- Mousikhi
- Ladke ka sona pahan'na.
- Sharaab
- Mard aur auraton ka ek doosre ki mushabihat ikhtiyaar karna.

- **Iqtelaat**
- **Fuzool kharchi**

Shaadi ke baad khayaal rakhne ki cheezen:

- **Valima karna**
- **Huqooqul zaujain ata karna.**
- **Huqooq aqaarib ata karna.**
- **Nasbi, Razayi aur Sahari rishton se silah rahmi karna.**
- **Mahram aur na mahram ka khayaal rakhna.**
- **Pardah ki paabandi karna.**

Lamhe fikariyah aur sabaq:

Ham ne aasaan cheez ko mushkil bana diya. Nikah ke rusoomaat me be jaa kharch ki tayyari aur kamayi ke liye paanch saal intezaar aur aayinda ke mazeed 5 saal kharzon ki adaayagi me guzaar de. Shaadi, shaadi ho na ke barbaadi.

Umar daraaz maang kar laaye the chaar din

Do aarzoo me kat gaye do intezaar me

Savaalaat:

- **Nikah ke arkaan aur sharayet ko nusoos ki roushni me naqal karen?**
- **Shouhar aur biwi ke huqooq ko mukammil havaale ke saath mahfooz karen?**

BAAZ MASAYEL

Agar vaalidain sunan aur mustabahaat se rok rahe hai to kya unki itaat ki jaa sakti hai?

Vaalidain ki itaat aur farmabardaari ko shariyat ne laazim kiya hai jabke unki na farmani aura dam itaat ko haram qaraar diya hai. Lekin vaalidain ki itaat mashroot itaat hai, vo is tarah ke agar vo kisi maarroof kaam ka hukum de rahe ho to usme unki itaat ki jaayegi aur jab vo Allaah aur uske Rasool ﷺ ke khilaaf koyi hukum de rahe ho to is maamle me Allaah aur Rasoolullah ﷺ ki itaat laazim hogi, vaalidain ki nahi.

Shuroot

1. Unki itaat mubah aur jaayez kaam me ho. Kisivaajib ko chodne ya kisi haram ke irtekaab ke silsile me na ho.
2. Jin baaton ka vo hukum de rahe hai unme unka faida ho ya koyi sharayi zaroorat muzmar ho.
3. Jin baton ka vo hukum de rahe hai unme aulaad ke liye koyi nuksaan na ho.

Sunan aur mustahabaat ko vaalidain ke kisi hukum par us waqt tark kar sakte hai, jab unhe kisi shai ki zaroorat ho. Aur bila zaroorat vaalidain aulaad ko sunan aur mustahabaat se manaa kar rahe ho to aisi soorat me unki itaat nahi ki jaayegi par unhe achche andaaz se raazi kiya jaayega.

Aulaad ko chahiye ke vo vaalidain ki itaat ke saath navaafil aur mustahabaat ko bhi jama karen, jaisa ke Imaam Ahmad Rahimahullah ----- (-----
-----)

Vaalidain ki itaat laazim aur vaajib hai aur jab ye haq kisi nafil roze ya nafli ibaadat se taarruz kar diya ho to is mouke par vaalidain ki itaat ko vaajib qaraar diya jaayega. Isliye ki qaayidah hai ke ----- .

Bulooghat ke Alaamaat

Ladke aur ladki ko bulooghat ki alaamaat maarroof hai. Ladka teen me se kisi ek cheez ke zaahir hone se baaligh ho jaata hai, vo teen alaamaat ye hai:

1. Mani ka khurooj.
2. Ya sharm gaah ke ird gird sakht baal ka aa jaana.
3. Ya fir pandrah baras ki umar mukammil ho jaana.
4. Aur ladki ke liye baaligh hone ki alaamaat in teen ke alaava chouthi bhi hai vo ye ke ladki ko haiz ka khoon aa jaaye.

Ye tamaam alaamaat zaahir hona shart nahi, balke inme se koyi ek alaamat bhi zaahir ho jaaye to us shakhs ke baaligh hone ka hukum lagaane ke liye kaafi hai. (Ash Sharhul mumattiy:202/6)

Farz namaz ki ba jamaat adaayagi ke douraan vaalidain ka aavaaz dena

Farz namaz ki waqt par adaayagi muqaddam hai, vaalidain ki aavaaz par labbaik kahne se. Abdullah bin Masood Razi Allaahu Anhu ne kaha ke maine Rasoolullaah ﷺ se poocha ke deen ke kaamon me koun sa amal Afzal hai? Aap ﷺ ne farmaya, “Waqt par namaz padhna.” Maine poocha uske baad. Aap ﷺ ne farmaya, “Vaalidain ke saath nek sulook karna.” Maine poocha aur uske baad? Aap ﷺ ne farmaya, “Allaah ke raaste me jihaad karna.” Fir maine Aap ﷺ se zyada savaalaat nahi kiye, varna Aap ﷺ isi tarah unke javaabaat inaayat farmate. (Saheeh Bukhari:2782)

Imaam Ahmad Rahimahullaah: Ba Jamaat Namaz aur Hajj e Baitullaah ki fouran adaayagi vaalidain ki mumaaniyat par tark nahi karna chahiye. Albatta nafil namaz par vaalidain ki itaat ko muqaddam kiya jaayega.

Taalib e ilm ke liye vaalidain ki ijaazat

- **Ilm ki do qismen hai: Farz e Ain, jaise: Aqeedah ki Islaah, Ibaadat ka Saheeh Tareeqa aur Maamlaat me Halaal va Haraam ki tameez. Ilm ki doosri qism, Farz e Kifaaya ki hai, jaise: Deen ke tamaam shobon ka tafseeli ilm dalayel ki roushni me.**
- **Agar is ilm ka taalluq farz e ain se hai tab to vaalidain ki ijaazat ki shart nahi hai. Aur agar unhone manaa bhi kiya hai to is maamle me unki itaat vaajib nahi. Haan, farz e kifaaya ilm ke husool ke liye vaalidain ki ijaazat mashroot hai.**
- **Agar ilm sharayi ki karaahat ki bina vaalidain manaa kar rahe hai tab bhi inki itaat vaajib nahi.**
- **Agar talab e ilm ki khaatir door daraaz ka safar karna laazim ho raha hai aur vaalidain ke nazdeek sirf aap hi hai jo unki khidmat kar sake tab unki ijaazat laazmi hai.**

**Agar khaavind vaalidain kin a farmaani ka hukum de?
(Shaikh Saaleh al Fouzaan hafizahullaah)**

Khaavind agar vaalidain ke saath husne sulook karne se manaa kare to is silsile me khaavind ki baat nahi maani jaayegi, isliye ke vaalidain ka haq khaavind se badhkar hai. Balke Allaah Taala ke haq ke baad sab se pahle vaalidain ka haq aayad hota hai. Aur vaalidain kin a farmaani aur unke saath bura sulook bade kabeerah gunahon me se hai. -----

**----- (-----) -----
(Musnad Ahmad:66/5, Al Silsilatus Saheeha:179, Saheehul Jaame:7520), ----- (Saheeh Bukhari:7257).**

Old Age Home

- **Deen e Islam me buzurg aur umar raseedah hazraat ka maqaam va martaba buland va aala hai. Ye mandarja zel nookaat me vaazeh hote hai:**
- **Islam me insan (apni zindagi ke muqtalif marahil me) ek mukarram maqlooq hai. (Soorah Bani Israyeel:70). Is aayat ke umoom me umar raseedah afraad shaamil hai.**
- **Islami society baahami hamdardi rakhne vaali community hai. (Soorah Muhammad:29, Soorah Al Balad:17-18, Saheeh Muslim:2586, Sunan Tirmizi:1924)**
- **Islami maashrah baaham mutaavun maasrah hai. (Al Targheeb val Tarheeb:2623, Saheeh Muslim:2699)**
- **Vo buzurg jo Allaah ki shariyat ke paaband hai unka muqaam va martaba Allaah ke yahaan bahut azeem hai. (Muslim:2682, Al Silsilatus Saheeha:2498)**

- To nabi ﷺ ne farmaya ke tum is par taajjub kyu kar rahe ho? Allaah ki baargaah me us momin se afzal koyi nahi hai jise haalat e Islam me lambi umar dee gayi ho, uski tasbeeh va takbeer aur tahleel ki vajah se. (Musnad Ahmad:1404, Al Silsilatus Saheeha:654)
- Bade buzurgon ki izzat karna muslim maashre ki pahchaan hai. (Sunan Abu Dawood:4853, Sunan Tirmizi:1919)

Islam me boodhon ki dekh bhaal ke kuch pahloo:

- Vaalidain ke saath husne sulook ka hukum, khusoosiyat ke saath jab vo buzurgi ki umar ko pahunch jaayen. (Soorah Bani Israayeel:23, Saheeh Bukhari:527)
- Vaalidain ki vafaat ke baad unke dost ahbaab ke saath husne sulook, vaalidain ke saath husne sulook ke qaayam muqaam hai. (Al Silsilatus Saheeha:2303)
- Salaf saaleheen ke maa bain iski itni ahmiyat thi ke vo ba qaayidah safar tama karte taake vaalidain ke dost ahbaab ke saath silah rahmi kar sake. (Musnad Ahmad:26998). Yaani Islami maashra me buzurgon ke saath milna milaana baaqi rakha jaata hai, jiske zariya vo maashre se jude rahte hai.
- Iske bar khilaaf ghair islami maashre me umar raseedah afraad ko maashre me bojh tasavvur kiya jaata hai. Germany ki vizaarat khaandaan va buzurgan ki 1993 ki report ke mutaabiq 440000

buzurg aise hai jinhe apne rishtedaar aur aqraba se jismani aur nafsiyati takleefon ka saamna karte rahte hai.

Biwi ko India me chod kar khaavind baahar kitne maheene rah sakta hai?

Shaikh Ibne Usaimin Rahimahullaah kahte hai: “Jab fitna va fasaad se aman vaali jagah ho to khaavind ka apni biwi se door jaane me koyi harj nahi aur agar biwi use chah (6) maah se zaayad arsa door rahne ki ijaazat de to koyi harj nahi. Lekin agar biwi apne huqooq ka mutaliba karen aur use aane ka kahe to fir khaavind ke liye chah (6) maah se zaayad ghaayab rahne ka haq nahi hai.

Lekin agar koyi uzr ho masalan, beemaari ho ya koyi aur uzr ho to fir zaroorat ko khaas ahkaam haasil hai.

Baharhaal isme haq biwi ka hai, jab vo ijaazat de de aur vo aman va amaan vaale ilaaqe me ho to khaavind par koyi gunah nahi, chahe zyada arsa bhi ghaayab rahe. (Fatava al Ulama fee Ashratun Nisa:106)

Shaikh Ibne Baaz Rahimahullaah kahte hai: Shouhar ke biwi ko chod kar ghaayab ya door rahne ki koyi khaas muddat nahi hai. Lekin shouhar par vaajib hai ke vo Allaah se apni biwi ke haq ke silsile me Allaah ka khouf ikhtiyar kare aur us se itni muddat door na rahen ke biwi fitne me mubtala hone ka khouf mahsoos kare, zyada maslihat isi me

hai ke biwi ke nazdeek isi shahar me rahkar mulaazimat ya tijaarat ikhtiyar karen. Aur agar ye mumkin nahi to fir ek mayeen muddat ke darmiyaan ahle khaana ki ziyaarat karta hai. Umar Razi Allaahu Anhu se ye marvi hai ke unhone mujahideen ke silsile me chah (6) maah ki muddat muqarrar ki thi. Sarhadon ki hifazat ke liye aur ye unhone ijtehaad kiya tha, baaz ulama ne ye bataya hai ke muddat ka tayeen haalaat ke aitebaar se muqtaarif ho sakta hai. Shouhar jitna biwi se qareeb rahe ye uske haq me behtar hai. Khusoosiyat ke saath is daur pur fitan me. Aur jab shouhar biwi ko chod kar jaaye to ek pur aman jagah uske mahram ke nazdeek chod kar jaaye, taake vahan vo mahfooz rah sake.

Khaavind ki itaat vaalidain aur bhayiyon ki itaat par muqaddam hai

Kitab va sunnat ke dalayel se ye saabit hai ke khaavind ko apni biwi par bahut zyada haq haasil hai. Aur biwi ko khaavind ki itaat karne aur khaavind ke saath husne maa'shirat ka hukum diya gaya hai. Biwi ko apne vaalidain aur bahan bhayiyon par bhi apne khaavind ko muqaddam rakhne ka hukum hai. Balke khaavind to biwi ki jannat aur jahannam hai. (Soorah Nisa:34, Saheeh Bukhari:4899, Sunan Ibne Maajah:1853, Saheeh ul Targheeb val Tarheeb:1933)

Saheeh pardah ke ausaaf

Pardah ke shuroot:

- 1. Istesnah kardah aaza ke alaava baaqi saare jism ko chupaana aur dhaampna. (Al Ahzaab:59)**
- 2. Aayat me ajnabi mard ke saamne saari zeenat chupaane aur uske adm izhaar ke vajoob ki tasreeh bayaan hui hai, lekin jo baghair kisi khasad va iraade ke izhaar ho jaaye aur vo fouran use dhaamp len to is par unka mavakhezah nahi hai.**
- 3. Vo pardah bazaat khud zeenat na ho. (Soorah Al Ahzaab:33)**
- 4. Vo pardah mota aur saheeh bunayi vaala ho aur shifaaf na ho. (Saheeh Muslim:2128)**
- 5. Vo pardah khula ho aur tang na ho ke jism ka koyi bhi hissa vaazeh karen. (Al Ahaadees Al Muqtaarah:441/1)**
- 6. Vo khushboodaar na ho aur use khushboo ki dhavni na dee gayi ho. (Saheeh Muslim:444, Saheeh Sunan Nasayi:5141)**
- 7. Vo libaas mardon ke libaas ke mushabah na ho. (Saheeh Bukhari:5886, Sunan Abu Dawood:4098)**
- 8. Vo libaas kaafir auraton ke libaas se mushabah na ho. (Sunan Abu Dawood:4031)**
- 9. Vo libaas shohrat vaala na ho. (Saheeh Ibn Maajah:2922)**

Note: Ek raai hai Shaikh Bin Baaz ki keg hair mahram ke saamne chehra dhakna aurat ke liye vaajib hai.

Doosri raai Shaikh Albani Rahimahullaah ke hai ke do sharton ke saath aurat apna chehra khula rakh sakti hai:

- 1- Haalaat maamoon ho. (Ye shart Hindustan jaise mulkon me mafqood hai, jahaan har aadhe ghante me ek rape hota hai).**
- 2- Aurat chehre par zeb va zeenat lagaye na ho.**

Shaikh Albani Rahimahullaah ke paas mustahab chehra dhakna hi hai. Shaikh Anees Taher indoneshi ustaaz madina university ne kaha ke inki ahliya ne gawahi de eke Shaikh Albani ki biwi chehre ka pardah karti thi, chehre ka niqaab itna mota tha jaise koyi bedsheet ho, sooraj agar chehre ke qareeb aaye to bhi chehre ka vasaf pata na chale.

Hindustan me chehra khula rakhne ki ijaazat milna mushkil hai. Agar vo maashrah aisa ho jahaan aurat maamoon ho aur vahaan mard hazraat ghaze basar karne vaale ho to Shaikh Albani Rahimahullaah ke fatve ke mutabiq ijaazat hai, jabke ulama ma'asareen ne is fatve ko qubool nahi kiya.

Mulaheza karen: -----: safa 54-67

Mulaazimat karne vaali biwi ka nufqah khaavind ke zimme

Khaavind ke zimme biwi ka naan va nufqah vaajib hai aur ye nufqah khaavind ki vasa'at aur istetaat ke

mutabiq hoga, aur ye bhi bayaan hua hai ke khaavind ke liye jaayez nahi ke vo biwi ko apna kharch khud bardaasht karne ka zimmedaar thaharaaye, chahe biwi maaldaar aur ghani bhi ho, lekin agar biwi apni marzi se apna kharch khud karti hai to koyi baat nahi.

Yahaan ham ek tambiya karna chahte hai ki mulaazimat karne vaali aurat ko baaz auqaat aisa libaas chahiye jo aam aurat nahi istemaal karti; kyu ke vo mulaazimat vaali jagah par mulaazimat karne vaali doosri auraton ke saamne nat naya libaas zeb tan karna chahti hai aur ye cheez iske khaavind iske huqooq me shaamil nahi, balke ye aurat ka haq hai ke vo khud muhayya kare, balke khaavind ke zimme vo libaas hoga jo vo ghar me pahnegi, ya fir sharayi aur mubaah taqreebaat vaghairah me khaavind ki ijaazat se jaane ke liye use istemaal karna hota hai, vo khaavind khareed kar dega, aur isme bhi koyi khaas miqdaar muqarrar nahi ki jaa sakti, balke biwi ki tabiyat aur uske maahoul ke mutabiq hoga kyu ke har aurat ki tabiyat aur maahoul muqtalif hota hai.

Biwi ne shart lagayi ke vo shaadi ke baad mulaazimat karegi aur shouhar ne qubool kiya

Agar shaadi ke waqt biwi ne khaavind par shart rakhi ho ke vo shaadi ke baad bhi mulaazimat karegi aur khaavind ne shart qubool kar lee to fir khaavind par use mulaazimat jaari rakhne ki ijaazat dena

vaajib hai, lekin agar mulaazimat ki nauviyat tabdeel ho chuki hai, yaani vo haram me tabdeel ho jaaye to fir khaavind dakhil andaazi karte hue use mulaazimat jaari rakhne se manaa kar sakta. (ghair sharayi umoor ki bina) (Saheeh Bukhari:2572, Saheeh Muslim:1418, Sunan Abu Dawood:3594)

Kya alahedah rihayish lekar dena biwi ke huqooq me shaamil hota hai?

Biwi ka apne khaavind par haq hai ke vo biwi ke liye aman va amaan vaali rihayish muhayya kare, apni maali istetaat ke mutabiq. Agar biwi kisi aur ko apne saath rakhne se zarar mahsoos karti ho to khaavind apni biwi ke saath kisi aur ko nahi rakh sakta, masalan – khaavind apne vaalidain ya kisi doosri biwi ki aulaad ko biwi ki razamandi ke baghair nahi rakh sakta. Aur agar khaavind ke vaalidain muhtaaj aur zaroorat mand ho aur biwi unke saath rahne me koyi zarar va nuqsaan mahsoos nahi karti to biwi ki chahiye ke vo is zaroorat mand ka khayaal karte hue Allaah se dare, aur use ye maaloom hona chahiye ke khaavind ke vaalidain se husne sulook karna khaavind ke saath husne maashirat me shaamil hota hai.

Khaavind ke ijaazat ke baghair maike vaalon ka biwi ko le jaana

Khaavind ke ijaazat ke baghair biwi ka ghar se nikalna halaal nahi, balke kuch ahle ilm yo use nushooz yaani naa farmaani ke hukum me shaamil karte hai. Jiska Quraan Majeed me bayaan hua hai aur use khaavind ki itaat se baahar nikal jaana shumaar karte hai, lekin agar us silsile me koyi uzr ho to fir nahi, masalan ye ke khaavind apni biwi ko takleef va azeet deta ho jise door karna mumkin na ho.

Khaavind ghar ke akhraajaat me biwi ka taa'vvun qubool nahi karna

Aise khaavind bahut kam paaye jaate hai jo apni biwiyon ke khaas maal se bhi bachte ho aur use apne liye kharch karne ko achcha na samajhte hue is se ijtenaab karte ho, taake vo apni biwi ke huqooq ko salab na karen aur shubah va shak me na paden, yahi vo husne sulook aur husne maashirat hai, jiska Allaah Taala ne hukum diya hai. Lekin agar biwi khud shouhar ka maali taavvun kare to isme koyi harj nahi. (Soorah Nisa:4)

Agar ilm ho jaaye ke khaavind namaz fajar zaaye karega to kya biwi jimaa se inkaar kar de?

Biwi par ye vaajib hai ke Allaah ki itaat me vo apne khaavind ki ma'avinat kare, aur hasbe itaat use buraiyon se bachayen, is me vo achche kalaam aur

vaaz hasna ko ariya banaye aur iske saath saath mashroo asbaab ko bhi bure kaar laaye aur mamnoo asbaab se ijtenaab karen. Lekin biwi ke liye khaavind ke mutable jimaa se inkaar karna jaayez nahi, chahe biwi koi lm ho ke vo kotahi karega, kyu ke har ek mukallif hai aur jo amal karega uska mutahammil bhi vahi hai. Aur usne jo kuch kiya hai vo khud hi uska javaab deh hai, iske baare me kisi doosre se iske baare me savaal nahi kiya jaayega.

Biwi niqaab vaajib nahi samajhti, kya khaavind laazmi niqaab karaye?

Ulama ikraam ke saheeh qoul ke mutabiq aurat ko ajnabi mardon se apna chehra chupaana vaajib hai. Saath hi vo fuqaha jo samajhte hai ke aurat ka chehra satar me shaamil nahi jiska chupaana vaajib ho un fuqaha ki aksariyat bhi yahi kahti hai ke kasrat fasaad ke waqt fitne ke khouf se chehra chupaana vaajib hai. Aur fir khaavind ko hukum hai ke vo apne ahal va ayaal ki hifazat karen aur unhe haram se bachayen. Isliye khaavind ko chahiye ke vo apni biwi ko chehra chupaane par dalayel ke saath mutmayin kare aur agar vo inkaar karti hai to fir vo us par pardah karne ko laazim karde aur biwi ko is maamle me khaavind ki itaat karna vaajib hai.

Aurat ka ghar me apne bachchon ke saamne libaas

Aurat ka satar apne bachchon (ladke aur ladkiyon) ke saamne saara badan hai, sirf un azaa ko chod kar jo aadatan zaahir ho jaaye, jaise chehra, dono haath, dono khadam, sar, sar ke baal aur garden. Aurat par apne bachchon ke saamne apne seena, kaandhe ya us jaise azaa ka khula rakhna duroost nahi hai khvaah apne mahram ke saamne.

Raha maamla aurat ke satar ka apne ghar me to vo saare badan ka satar hai. Illa ye ke kaam kaaj ke दौरان, saath hi uska libaas shaffaaf na ho aur na hi tang ho ke uske azaa ka hajam nazar aa jaaye. Vo umar jinme maa aur beti ko chahiye ke vo ladke ke roobaroo ahtiyaat barte san tameez hai, jo ke ghaaliban saatven saal se shuroo hoti hai.

Saas ki izzat karna

Khaavind ko biwi ke rishtedaaron ke saath husne aqlaaq ka muzahira karna chahiye aur khaas kar saas ke saath to achche aqlaaq aur husn sulook ka muzahira kiya jaaye: kyu ke iske nateeje me khaavind aur biwi ke maa bain muhabbat va ulfat paida hoti hai aur azvaaji zindagi me bhi thaharaav va isteqraar paida hota hai. Nabi Kareem ﷺ ka farmaan hai: “Tum me se behtar vo shakhs hai jo apne ghar vaalon ke liye behtar hai, aur mai tum sab me se apne ghar vaalon ke liye behtar hoon.” (Sunan Tirmizi:3895, Sunan Ibn Maajah:1977). Nabi ﷺ ka

usvah hamare saamne hai ke Rasool Kareem ﷺ
Khadeejah Razi Allaahu Anha ki vafaat ke baad unki
saheliyon ki izzat va takreem kiya karte the, jo iski
taakeed hai ke biwi ke azeez va aqaarib aur
rishtedaaron ki izzat va takreem karni chahiye, kyu
ke isme biwi ki izzat va takreem hai.

Al Birr ka maanaa

Al Birr yaani nekiyan do qisam par mushtamil hai,
eteqaadi aur amal aur aayat kareema ‘laisal birra an
tuvalloo vujoohakum’ – dono qisam ki neki par
bayaan par mushtamil hai. Isi bina par jab Nabi ﷺ
se ‘birr’ ki tafseer daryaaft ki gayi to Aap ﷺ ne
javaab yahi aayat tilaavat farmaayi, kyu ke is aayat
me aqaayed va aamaal, farayez va navaafil ki poori
tafseel paayi jaati hai. (Tafseer Tabri:94/2)
“birr” ke maanaa sachchayi bhi aate hai, kyu ke ye
bhi khair hai. Jisme vasaat ke maanaa paaye jaate
hai. Chunache mahavarah hai (-----) Yaani
usne apni qasam poori kar dikhayi. (Mufradaat
Ghareebul Quraan:safa 40-41)

Uqooq

Kaha jaata hai ke Ibne Abbas Razi Allaahu Anhuma
se vaalidain ke mutaalliq ahsaan ke baare me savaal
kiya gaya to unhone kaha, ahsaan to bahut hai kya

bayaan kiya jaaye, to logon ne savaal kiya ke, uqooq ke maanaa hi batla deejiye to Ibne Abbas Razi Allaahu Anhuma ne kaha, agar bachcha jo apne vaalid ke jaanib hai, apna kapda jhatke aur uske aisa karne se vaalid par gard va ghubaar udi to ye bachcha Allaah ke yahaan aaq (apne vaalidain kka na farmaan) likha jaayega.

Silah Rahmi

Silah: Jodne aur milaane ke maanaa me mustamil hai, iska zid todne aur trak karna hai.

Raham: dar asal aurat ke raham ko kaha jaata hai aur istiyarah ke tour par raham ka lafz qaraabat ke maanaa me istemaal hota hai. Kyu ke tamaam aqrabah ka ek hi raham hai, paida hote hai aur isme rahim va ruhum do lughat hai.

Silah Rahmi ka maanaa ye hai ke unshan apne rishtedar aur aqrabah ke saath husne sulook kare, narmi ka maamla kare, unki qabargeri kare, agarche ke vo us se taalluq nahi rakhte ho aur use door karte ho. Silah rahmi me insan ahsaan ke zariye apne aur aqrabah ke darmiyaan goya jod paida kiya hai. (-----:5/191-192)

Kya nikah taalib e ilm ki raah me rukavat hai, talab e ilm muqaddaam hai ya nikah?

Dar asal taalab e ilm aur nikah ke darmiyaan koyi taarruz hi nahi, aur na hi talab e ilm nikah ke raaste me koyi rukavat hai. Dono ko ek saath jama kiya jaa sakta hai aur ye unke haq me behtar aur Afzal hai. Raha masla adm jama ki soorat to is masle me taalib e ilm ke haalaat, quvvate zabt aur nafsaani khvahishaat par control aur ilm ke farz ain aur farz kifaaya hone ke aitebaar se hukum muqtalif ho sakta hai. Jo unko jamaa nahi kar sakte to agar vo apni nafsaani khvaahishaat ko kaaboo kar sakte hai, roza ke zariye to vo ilm ke husool ko tarjee de. Aur jo apni khvaahishaat nafs par kaaboo nahi rakh sakte khaas tour se is dour fitan me to unko chahiye ke vo nikah ko muqaddam kare aur jo ilm vaajib hai use husool karen. al gharz ye masla husn tatbeeq ka muhtaaj hai, har shakhs hasb haasil faisla karen.

TARBIYAT AULAAD – CHECK LIST

Aulaad ki paidaish se qabl hi unki tarbiyat ka marhala hota hai

Dar asal aulaad ki tarbiyat ki fikar unki paidaish se qabl hi se honi chahiye. (1) Nek saaleh rafeeq hayaat ki talaash, justajoo aur dua ke zariye. (2) Saaleh mute farmaan bardaar aulaad ki talab me duayen khusoosan raat ke aakhri pahar gar ye vizari ke daoraan.

Aulaad ki paidaish ke baad vaalidain par aayad huqooq

- 1- Shaikh Albani Rahimahullaah ke mutabiq nau moulod ke daayen kaan me azaan aur baayen kaan me iqamat kahna duroost nahi hai. (-----
-----:cassette no 623)**
- 2- Shaikh Ibn Baaz Rahimahullaah ke mutabiq nau moulod ke daayen kaan me azaan kahi jaaye. (<http://www.binbaz.org.sa/noor/783>) (is me vaarid hadees ki sahat zayeeef hai, iqtelaaf hai, taaham Imaam Tirmizi Rahimahullaah ne likha hai ke is par amal saabit hai-Sunan Tirmizi:1514) Raha masla baayen kaan me iqamat kahne ka to us silsile me hadees bahut hi zyada zayeeef hai, balke ise mangadhat qaraar diya gaya hai. (Irvaah Al Ghaleel:651/6)**
- 3- Tahnik, kisi nek va buzurg shaksiyat ke zariye ye anjaam diya jaaye.**
- 4- Aulaad (ladki, ladka) ki paidaish par Allaah Taala ka shukar aqeeqah ki shakal me.**
- 5- Baal kaante jaayen.**
- 6- Achcha naam rakha jaayen.**
- 7- Fitne ka ahtemaam kiya jaayen. (Waqt ki taayyun nau maulod ki sahat par maqsar hai).**
- 8- Umar ke muqtalif marahil me munasib ghiza ka intezaam.**
- 9- Aulaad ke liye libaas muhayya karna.**
- 10- Rihaish ka behtar intezaam.**

- 11- Sahat va tandrusti ka khayaal rakha jaayen.
- 12- Aulad ke maa'bain adl va insaaf.
- 13- Ghar me khush gavaar maahoul ka intezaam.

Bachchon ki roohani tarbiyat

1. Aqeedah Tawheed ki taaleem.
2. Aadaab zindagi aur duaon se aagaahi.

- a. Khaane peene ke aadaab
- b. Sone ke aadaab
- c. Qazaaye haajat ke aadaab
- d. Phoonk maarne aur jamayi lene ke aadaab
- e. Salaam ke aadaab
- f. Guftagoo ke aadaab

Duaon ka ahtemaam karaaya jaaye

Masalan kapde pahan'ne ki dua, Ghar me daakhil hone aur baahar nikalne ki dua, Aina dekhne ki dua, Roza Iftaar karne ke baad ki dua vaghairah.

Ibadat ka hukum

1. Vazoo ka tareeqa aur dua.
2. Misvak ki ahmiyat.
3. Namaz ki ahmiyat aur tareeqa.

4. Namaz se faraaghat ke baad ke azkaar.

Bachchon ki aqlaaqi tarbiyat

- 1. Buri harkaton se baaz rakha jaaye.**
- 2. Jhoot se nafrat dilaayi jaaye.**
- 3. Chori dhoka dehi (cheating) se ijtenaab ki taaleem dee jaaye.**
- 4. Gaali galoch se door rakha jaaye.**
- 5. Aapas me muhabbat va ulfat ka bartaav karne ki taaleem.**
- 6. Ek doosre ka khayaal rakhne ki hidayat.**
- 7. Har shai ko aapas me baant kar istemaal karne ki taaleem.**
- 8. Waqt par sone aur waqt par jaagne ki hidayat.**
- 9. Badon ka adab aur choton par shafaqqat ki taaleem.**
- 10. Khane peene ki ashya me israaf se ijtenaab karna.**
- 11. Saat saal ki umar ke baad ladke aur ladkiyon ke bistar me tafreeq karna.**

Bachchon ki maashrati tarbiyat

- 1. Vaalidain ke huqooq se aagaahi.**
- 2. Rishtedaaron ke huqooq ke mutaalluq tambiyah.**
- 3. Doston me aapasi adab se mutaarrif karvaana.**

4. Pur fitan daur me doston ke husn ijtenaab ki taraf rahnumayi.
5. Hamsaaya ke huqooq ki vazaahat.
6. Khel kood ke aadaab ki taraf rahnumayi.
7. Raaste ke aadaab ki taaleem.
8. Fuqrah va masaakeen ke huqooq ko bayaan karna.
9. Mehmaan aur khusoosan vaalidain ke dost ahbaab ka ahteraam.
10. Khaavindon ke huqooq ki vazaahat.
11. Umar raseedah afraad ke saath achcha bartaav ki taaleem.
12. Ulama aur amra ke mutaalliq adab sikhaana.

Ladkiyon ki tarbiyat

1. Ladkiyon ke liye parde ka hukum.
2. Ghar se baahar nikalne ke aadaab va qaid se muta'arif karvaana.
3. Bulooghat ki umar ko pahunch jaane ke baad ke ahkaam khaasa se muta'arif.

Bachchon ki Taaleemi Tarbiyat

1. Ilm ki ahmiyat.
2. Ustaad ka adab va ahteraam.

- 3. Talab e ilm ke aadaab.**
- 4. Asri taaleem ke hudood va quyood.**
- 5. Hifz e Quraan Majeed.**
- 6. Hifz e Ahaadees.**
- 7. Sharayi uloom se aaraasta karna.**
- 8. Adyiya va azkaar ka yaad karna.**
- 9. Sahi school ka inteqaab.**
- 10. Sahi asatezah ki rahnumaayi.**
- 11. School ya madarse ki taaleem ke baad unke mustaqbil ke liye munasib mashvaroh ka dena.
(Padhaayi ki line ho ya hunar seekhne ke line)**
- 12. Inke career guidance ki fikar.**
- 13. Tijaarat va business ke ikhtiyaar me munasib taavvun va mashvareh.**

Masadir va maraji'

- Tarbiyat aulaad – Shaikh Muhammad Muneer Qamar Hafizahullaah.**
- Aulaad ki Islami tarbiyat – Moulana Muhammad Anwar Salafi Ghafarallahu lahu.**
- Tuhfatul maulood ba hukkamul maulood – Hafiz Ibn Qayyim Rahimahullaah.**
- Tarbiyatul aulaad fil islam – Shaikh Abdullaah Naaseh ulvaan Ghafarullaahu lahu.**
- Hazrat Ibraheem Alaihissalaam ba haisiyat vaalid – Shaikh Dafzal ila Ghafarullaahu lahu.**

- **Ham bachchon ki tarbiyat kaise karen?
Shaikh Ansaar Zubair Muhammadi
Hafizahullaah.**

**Note: Ye sirf check list hai. Iske mutaalliq
havaale jaat aap ko isi kitab ke muqталif
points me milenge.**

**Askislampedia se ankhareeb shaaye hone vaali
series “Islamic Studies” me mazeed
maaloomaat va havaalejaat mulahiza kar
sakte hai.**

MUSTELAAHAAT

1	Nikah	<p>Lafze Nikah baab ---- se masdar hai. Iska maana “jamaa karna aur shaadi karna” mustamal hai.(Alqamoos al Muheet) Ibne Hajar Rahimahullaah ke khoul ke mutaabiq lafze nikah lughat me “milna aur ek doosre me daakhil hona” ke maanaa me hai. Sharaa me saheeh qoul ye hai ke iska maanaa haqeeqi tour par shaadi karna aur majaazi tour par jimaa karna hai. (Fathul Baari)</p>
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2	Mutaa	<p>Mutaa kisi aurat se ek muqarrara muddat tak nikah kar lene ko kahte hai, masalan do din ya teen din ya uske alaava koyi aur muddat.</p> <p>Mutaa naa jaayez hai.</p>
3	Shighaar	<p>Lafz shighaar ----- se masdar hai. Baab ----- (fatah) “kutte ka ek taang uthakar peshaab karna” (nasr) “jilaa vatan karna.” Kisi ke saath apni bahan ya beti ka nikah is shart par karna ke vo bhi apni bahan ya beti ka nikah us se kare, nikah shighaar kah laata hai.</p> <p>Is qisam ka nikah shighaar jaayez nahi.</p>
4	Talaaq	<p>Lughat me talaaq ka maana “bandhan ko khol dena hai.” Sharayi taareef: Talaaq, nikah ki groh khol dene ko kahte hai.</p>
5	Khulaa	<p>Lughvi vazaahat: Lafz khulaa “Khulaa as Savaab” (kapde aur libaas utaarna) se maakhoos hai. Ye isliye hai kyu ke aurat mard ke</p>

		<p>liye aur mard aurat ke liye libaas hai. (choonke miyan biwi iske zariye ek doosre se alag ho jaate hai, isliye ise khulaa kahte hai).</p> <p>Islaahi Taareef: Khulaa ye hai ke aurat mahar me vasool ki hui raqam shouhar ko vaapis dekar is se alaahedgi ikhtiyar karle.</p>
6	Halaalah	<p>Halaalah aise aqd ko kahte hai jisme koyi shakhs mutalaqqa salaasa se mahaz talaq ki niyyat se hi nikah va mubaashirat karta hai, taake vo aurat pahle shouhar ke liye halaal ho jaayen. Is gharz se nikah karne vaale ko “mahlil” (halaala karne vaala) aur jiske liye aurat ko halaal ki jaa raha hai, ise “----- ---“ (yaani pahla shouhar) kahte hai.</p> <p>Nabi ﷺ ne is tarah ke halaalah se manaa farma diya hai. Ye halaalah haraam hai.</p>
7	Iyaalah	<p>Lughvi vazaahat: Lafz “Eelaa” baab aala yooli se masdar hai. Iska maana</p>

		<p>“qasam khaana” hai. Ye lafz ---- (ya ki tashdeed ke saath) se mushtaq hai. Iski jamaa ----- khataaya aati hai.</p> <p>Islaahi Taareef: Shouhar qasam uthaye ke vo apni ahliya se chaar maah tak ham bistar nahi hoga.</p>
8	Rajaat	<p>Rajaat rujoo karne ko kahte hai.</p> <p>Is se muraad mard ka zihaar ya talaq rajayi ke baad rujoo karna hai.</p>
9	Zihaar	<p>Lafz “Zihaar” baat zaahir - ---- se masdar hai.</p> <p>Zihaar ye hai ke mard apni biwi se kahe (----- --) “Too mujh par meri maa ki pusht ki maanind hai.”</p>
10	Laan	<p>Lughvi aitebaar se laan baab ----- se masdar hai.</p> <p>Iska maana “ek doosre par laanat karna” hai. Jab aadmi apni biwi par zina ki tohmat lagaaye aur vo aurat iska iqraar na kare aur na hi shouhar apni tohmat se rujoo kare. Aise</p>

		<p>mauke par shariyat ne jo tareeqa apnaane ke liye kaha hai vo laan kah laata hai.</p> <p>Jaisa ke soorah Noor me irshaad hai: Jo log apni biwiyon par badkaari ki tohmat laayen aur unka koyi gawah bajuz khud unki zaat ke na ho to aise logon me se har ek ka ----- ye hai ke chaar martaba Allaah ki qasam kha kar kahen ke vo sachchon me se hai. Aur paanchvi martaba kahe ke is par Allaah Taala ki laanat ho agar vo jhooton me se ho. Aur is aurat se saza is tarah door ho sakti hai ke vo chaar martaba Allaah ki qasam kha kar kahe ke yaqeenan iska mard jhoot bolne vaalon me se hai. Aur paanchvi dafaa kahe ke is par Allaah ka ghazab ho agar iska khaavind sachchon me se ho.</p> <p>(Noor:6-9)</p>
11	Qazaf	
12	Iddat	

13	Istebrah	
14	Raza'at	
15	Hazaana	
16	Nifqaat	
17	Meeraas	
18	Tark	
19	Had	
20	Huqooq va Faraayez	
21	Silah Rahmi	
22	Al Birr	
23	Asrah	
24	Mahram	
25	Susar	
26	Vasiyyat	
27	Meeraas	

