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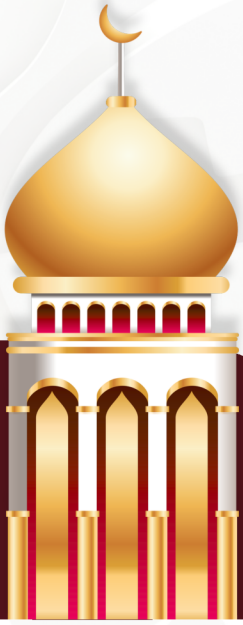

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Muqaddimmah at-Taqriiz

(Review & Endorsement)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ وَصَلَّي اللهُ وَسَلَّمَ عَلٰي رَسُوْلِ اللهِ، وَعَلٰي آلِهِ وَأَصْحَابِهِ وَمَنِ اهْتَدٰى بِهُدَاهُ اِلٰى يَوْمِ الدِّيْنِ.

Deen-e-Islam Allah Ta'ala ka woh azeem nizaam hai jo har daur, har qaum aur har zaban ke liye rehnuma hai. Har zamane mein Deen ki sahih samajh ko aam karne ke liye mukhtalif zaraaye' aur wasail ikhtiyar kiye gaye hain. Maujooda daur mein jab digital aur social media ne raabtey ko asaan bana diya hai, wahan yeh zimmedari aur zyada barh jati hai ke kitaab-o-sunnat par mabni sahih ilm awam tak unki samajh ki zaban mein pohanchaya jaye.

Aaj Roman Urdu ek aisi aam fahm zaban ban chuki hai jo un afraad ke liye asaani paida karti hai jo Urdu to samajhte hain lekin rasam-ul-khat mein padhna mushkil mehsoos karte hain, ya jo naye musalman hain aur Arabi ya Urdu se poori tarah waqif nahin. Aise halat mein Roman Urdu mein Deeni mawaad, sawal-o-jawab, tafseer, ahadees aur mukhtalif shar'i mauzuaat par mustanad content ki sakht zaroorat mehsoos hoti hai.

Alhamdulillah, is aham zaroorat ko mehsoos karte huay Sister Umme Abdul Rahman ne ilm, ikhlas aur mehnat ke sath is khidmat ka aaghaz kiya. Woh Alimah program mukammal karne ke baad ab Advanced level ki taliba-e-ilm hain, aur pehle bhi meri taliba reh chuki hain. Aaj bhi har mauqe par mujh se rehnumai hasil karti rehti hain, jis se unke kaam mein ihtiyat, tawazun aur ilmī pukhtagi wazeh taur par nazar aati hai.

Unhon ne Roman Urdu ke zariye Deeni khidmat ko sirf ek fardi koshish tak mehdoood nahin rakha, balkeh usay ek multi-lingual Islamic educational platform ki shakal di, (www.imsjeddah.com) jahan Roman Urdu ke sath Urdu aur English mawaad bhi faraham kiya ja raha hai, aur Deeni kutub PDF ki soorat mein bhi dastiyab hain. Yeh kaam jazbati rawaiyat par nahin, balkeh Ulama-e-Haq ki rehnumai, mashwaray aur tahqiq ke sath anjaam diya ja raha hai.

Is silsile mein meri supervision aur guidance bhi shamil rahi hai, aur mujhe is baat par itmiinaan hai ke yeh mawaad sahih usloob aur theek talaffuz ke sath tayar kiya gaya hai, kyun ke isay un Ulama ne check kiya hai jo Roman Urdu aur Urdu dono ke mizaj se waqif hain aur is par kaafi waqt lagaya gaya hai.

Yeh kaar-e-khair jaari hai kuch kaam ho chuka hai, aur bohat kuch baqi hai. Is liye is ilmī khidmat ke liye du'a, ta'awun aur rehnumai ki lagataar zaroorat rahegi.

Main Allah Ta'ala se dua karta hoon ke woh Sister Umme Abdul Rahman ki in koshishon ko qabool farmaye, unhein istiqamat ata kare, aur is kaam ko un ke liye aur is se wabasta tamam logon ke liye sadqa-e-jaariya bana de.

اَللّٰهُ حَسِيبُهُ، وَلَا أُزَكِّي عَلَى اللّٰهِ أَحَدًا

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Muqaddimah

الحمـــد لله وحـــده والـــصلاة والـــسلام على مـــن لا نبـــي بعـــده وعلى آلـــه وأصحابـــه أجمـــعين، أمـــا بعـــد

Islam ne apne maanne waloun ki tamaam shobaahaae-e-zindagi mein rehnumaai ki hai. 'Uloom al-asmarah (yaa shu 'oon al-usrah) un ta'leemaat-e-Islaamiyah ka naam hai jo khaandaani zindagi se muta'lliq hain. Bandon ke aik doosre par kya huqooq hain, tarbiyat aur khidmat kese ki jaani chaahiye, shaadi biyaah ka Islaami tareeqa kya hai, ghar mein Islaami maahol kese paida kiya ja sakta hai waghera jaise aham masaail par is kitaab mein roshni daali gai hai. Aur saath hi mufeed tuwaanaa, istilaahaat aur is se muta'lliq aham Qurani Aayaat-o-Hadees ko bhi jama' kiya gaya hai.

Maraahil Nazariyah-e-Nisaab:

Mu'aashre mein aae din aise masaail janam lete rehte hain jin se ghar aur khaandaan do chaar hote hain, agar hum in ki bar waqt Islaami ta'leemaat ki roshni mein rehnumaai na karein to woh toot jaate hain. Mu'aashre ko Islaami ta'leemaat se qareeb karne ki hamaari kaafi koshishein rahi hain, yeh kitaab is koshish ki aik kadi hai, Allah hamaari kaawishon ko qubool farmaae. Aameen!

Maraahil Tayyaari-e-Nisaab:

(Alhamdu lillaah) 103 points mein «usrah yaane khandaan» se muta'lliq 'uloom ya masaail ko is kitaab mein jama' kiya gaya hai. Aur saath hi qawaaid bayaan kiye gae, istilaahaat aur is mauzoo' se muta'lliq aham Qurani Aayaat-o-Hadees ko bhi jama' kiya gaya hai.

Marahil Muraajah-e-Aamah:

'Ulama committee ne is kitaab par nazar saani farmaai hai, jagah jagah apne mufeed mashwaron se nawaaza hai jis se kitaab ki afaadiyat mein mazeed izaafa ho ga In shaa Allah.

Marahil Muraajah-e-Khaasah:

Infiraadi taur par kai 'Ulama ne khusoosi tawajjuh ke saath is mein hazf-o-izaafah kiya hai taakeh kitaab aasaan se aasaan aur mufeed tareen ban jaae.

Yeh Kitaab kis ke liye:

Workshop qaaim karne aur duroos ke silsile ke liye aik nisaab ka kaam de sakti hai, In shaa Allah!

Hadiyah-e-Tashakkur:

Is mauq'e par mein apne saath dene waale sabhi 'Ulama-o-Rufqa ka shukriya ada karta hoon jinhon ne is kaam mein mera bharpoor saath diya, khusoosan Sheikh 'Abdullah 'Umari, Syed Husain 'Umari Madani, Sheikh Noor-ud-Deen

'Umari, Sheikh 'Abdur-Rahman 'Umari Madani, Sheikh Mujaahid 'Umari, Sheikh Maajid 'Umari aur Ask Islaami Pedia ki saari team ka be-had mamnoon-o-mashkoor hoon, Allah in sab ko jazaae khair ‹ataa farmaae. Aameen!

Mujhe is qaabil banaane waale Jaami'a Daar-us-Salaam, Umar Aabaad, Tamil Naadu, Hindustaan aur Jaamia Islaamiyah Madinah Tayyibah, Saudi 'Arab ke tamaam asaatizah aur zimmedaraan ka main be-had mamnoon-o-mashkoor hoon jin ki musalsal mehnaton ke nateeje - bi-iznillaah - main is qaabil bana ke qaareen-e-kiraam ki khidmat mein Quran ki khidmat ka aik tohfah pesh kar saka, Allah hamaare aur in sab ke meezan-e-hasanaat ko saqeel farma de. Aameen!

Note: Jahaan hum ne munaasib samjha mukhtalif kitaabon se kuch iqtebaasaat istefaade ki gharz se naqal kiya hai, Allah saare muallifeen ko jazaae khair ‹ataa farmaae.

Wassalaam

Sheikh Arshad Basheer 'Umari Madani (حفظہ اللہ)

Founder and Director Ask Islaami Pedia

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Ghar Se Muta'lliq Bunyaadi Ta'leemaat

1 Tawheed, Risaalat aur Aakhirat ki bunyaad par ghar mein tarbiyat ki jaae. Na keh apne badon ya mohalle ke dar se tarbiyat ki jaae.

2 Ghar na'imat hai:

Allah ka Irshaad hai: ﴿وَاللّٰهُ جَعَلَ لَكُم مِّن بُيُوتِكُمْ سَكَنًا﴾ "Aur Allah ne tumhare liye tumhare gharon ko jaae sukoon banaaya." **(An-Nahl: 80)**

Imaam Ibn-e-Kaseer (رحمه الله) ne farmaaya: "Allah bandon par apni na'imaton ke itmaam-o-ikmaal ka tazkira karte hue farmaata hai keh un ke liye ghar banaaya jo un ke liye jaae sukoon-o-panaah aur parde ka zariy'a hai aur is se woh tamaam qism ke fawaaid haasil karte hain." **(Tafseer Ibn-e-Kaseer: 509/4)**

3 Ghar ki ahmiyat:

Kya ghar hamare aaraam karne ki jagah nahi hai? Kya woh khalwat-o-tanhaai aur Ahl-o-'Ayaal ke saath ikhatta hone ki jagah nahi hai? Kya woh 'Aurat ko parde mein rakhne aur us ki hifaazat karne ki jagah nahi hai? Allah ne farmaaya: ﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى﴾ **(Al-Ahzaab: 33)** "Apne gharon mein tik kar raho aur saabiqa jaahiliyyat ki si saj dhaj na dikhaati phiro."

Agar aap un logon ke haalaat par ghour karein jin ko ghar mayassar nahi, jo panaah gaahon ya foot pathon aur 'aarzi refuge camps mein dar badar ki zindagi guzaarte hain, to aap ko ghar ki qadr ma'loom

ho gi. Aur aap kisi pareshaan haal ko yeh kehte sunein keh mera koi thikaana nahi, koi mustaqil ghar nahi, kabhi main falaan ke ghar so leta hoon, kabhi chaae khaane ya park ya saahil-e-samundar par so jaata hoon. Is guftugu ko sun kar aap ko ghar ki na'imat se mahroom shakhs ki pareshaani-o-paragandagi ka saheeh andaaza hoga.

Allah ne jab Banu Nazeer ke Yahood se intiqaam liya to un ke ghar ki na'imat cheen kar unhein dar badar kar diya. Irshaad-e-Baari hai:

﴿هُوَ الَّذِيْٓ اَخْرَجَ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ مِنْ دِيَارِهِمْ لِاَوَّلِ الْحَشْرِ ۭ مَا ظَنَنْتُمْ اَنْ يَّخْرُجُوْا وَظَنُّوْٓا اَنَّهُمْ مَّانِعَتُهُمْ حُصُوْنُهُمْ مِّنَ اللّٰهِ فَاَتٰىهُمُ اللّٰهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوْا وَقَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ يُخْرِبُوْنَ بُيُوْتَهُمْ بِاَيْدِيْهِمْ وَاَيْدِي الْمُؤْمِنِيْنَ ۗ فَاعْتَبِرُوْا يٰٓاُولِي الْاَبْصَارِ ۝٢﴾

"Allah Wohi Zaat hai Jis ne Ahl-e-Kitaab kaafiron ko pehle hi hale mein un ke gharon se nikal baahar kiya. Nateeja yeh hua keh woh khud apne haathon se bhi apne gharon ko barbaad kar rahe the aur Mominon ke haathon bhi barbaad karwa rahe the, pass 'ibrat haasil karo, ae deeda beena rakhne waalo!"

(Al-Hashr: 2)

- Ghar ki ahmiyat par roshni daaliye? Aur Qur'ani Aayaat zikr kijiye.

4 Islamic home science:

Islam mein Home Science, khaana, peena, ghar ki safaai karna waghera hi ka naam nahi balkeh ghar ko Islaami maahol dete hue

tarbiyat ka khayaal rakhna Islamic Home Science kehlaata hai.

- Islamic Home Science kise kehte hain?

5 Rishton ki ahmiyat:

'Arabi ka aik maqoolah hai: (الإنسان مدني بالطبع) "Insaan fitratan samaaj ka 'aadi hai." **(Muqaddimah Ibn-e-Khaldun)**

Duniya mein insaan ko alag kar ke qaid khaana mein rakhna aik saza hai kyunkeh insaan ko jab tak doosra insaan dikhaai nahi deta woh wahshat ka shikaar rehta hai. Yehi wajah hai keh Aadam (عليه السلام)ki wahshat Hawwaa (عليها السلام) ke zariy'e khatam hui.

Insaan ko muhabbat ki talaash rehti hai aur museebaton mein raham khane waalon, ghamkhuwaari karne aur tasalli ka marham lagaane waalon ki zarurat rehti hai. Allah ne kaha biwi aur shohar aapas mein yeh maang poori kar sakte hain. Jaise ke Irshaad hai:

﴿وَمِنْ اٰيٰتِهٖۤ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْۤا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿٢١﴾﴾

"Aur Us ki nishaaniyon mein se hai keh tumhaari hi jins se biwiyaan paida ki taakeh tum un se aaraam paao, Us ne tumhare darmiyaan muhabbat aur humdardi qaaim kar di. Yaqeenan ghor-o-fikr karne waalon ke liye is mein bahut si nishaniyaan hain." **(Ar-Room: 21)**

Rishton ko qaaim rakhna chaahiye, nahi to la'nat barse gi jis ki wajah se mehroomi aur nuqsaan pahunchne ka andesha qawi ho jaata hai.

﴿فَهَلْ عَسَيْتُمْ اِنْ تَوَلَّيْتُمْ اَنْ تُفْسِدُوْا فِى الْاَرْضِ وَتُقَطِّعُوْٓا اَرْحَامَكُمْ ﴿٢٢﴾ اُولٰٓئِكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ فَاَصَمَّهُمْ وَاَعْمٰٓى اَبْصَارَهُمْ ﴿٢٣﴾﴾

"Aur tum se yeh bhi ba'eed nahi keh agar tum ko hukoomat mil jaae to tum zameen mein fasaad barpa kar do aur rishte naate tod daalo. Yeh wohi log hain jin par Allah ki phitkaar hai aur jin ki sama'at aur aankhon ki roshni cheen li hai."

(Surah Muhammad: 22-23)

- Rishte ki ahmiyat par koi Hadees pesh karein?

Ghar Ki Islaah-o-Tarbiyat Ke Chand Asbaab-o-Zaraae'

6 **Awwal:** apne aap ko aur ahl-o-'ayaal ko jahannam se bachaana:

﴿يَآيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ۝٦﴾

"Ae logo jo Imaan laae ho! apne aap ko aur apne Ahl-o-'Ayaal ko us aag se bachaao jis ka eendhan insaan aur pathar hon ge jiss par nihaayat tand-kho aur sakht-geer Farishte muqarrar hon ge jo kabhi Allah ke hukm ki na-farmaani nahi karte aur jo hukm bhi unhein diya jaata hai use baja laate hain."

(At-Tahreem: 6)

7 **Doem:** ghar ke nigraan ki 'azeem zimmedaari, jis ka Allah ke saamne Roz-e-Jaza ko jawaab deh ho ga:

Rasoolullah (ﷺ)ne farmaaya hai:

"Beshak Allah har zimmedaar se us ki zimmedaari ke muta'lliq sawaal kare ga aaya us ne is ko nibhaaya ya zaaya' kar diya hatta keh aadmi se us ke Ahl-o-'Ayaal ke muta'lliq sawaal ho ga." **(Saheeh Bukhaari: 893)**

8 **Soem:** ghar nafs ki hifaazat, buraiyon se salaamti, bure logon se door rakhne ki jagah aur fitne ke waqt shar'i panaah gaah hai:

Rasoolullah ne farmaaya: "Khush khabri hai us shakhs ke liye jis ne apni zabaan par control kiya aur us ka ghar us ke liye kushaadah raha aur woh apne gunaah par roya. " **(Saheeh al-Targheeb: 2740)**

Nabi (ﷺ) ne farmaaya: "Jis ne paanch kaamon mein se koi aik kaam kiya to Allah us ka zaamin hai: (jis mein se aik yeh hai) apne ghar mein baitha raha hatta keh log us se mehfooz rahe aur woh logon se mehfooz raha." **(Saheeh al-Targheeb: 1268)**

Rasoolullah (ﷺ) ne Irshaad farmaaya hai: "Fitne ke waqt aadmi ki hifaazat is mein hai keh woh apne ghar se waabasta rahe."

"Musalman is baat ka faaida ajnabiyat ki is haalat mein mehsoos kar sakta hai jab woh bahut saare munkaraat ko badalne ki istata'at-o-qudrat nahi rakhta aur us waqt us ko koi panaah gaah mil jaae jis mein woh apne aap ko haraam kaam aur haraam nazar se baccha sake aur apne Ahl-e-khaana ko zeb-o-zeenat ke izhaar aur be pardagi se aur apne bachchon ko bure hum-nasheenon se mehfooz rakh sake."

9 **Chahaaram:** Log aksar auqaat 'umooman apne gharon mein guzaarte hain, khusoosan sakht garmi, sakht sardi aur baarish ke mausam mein, din ke ibtidaai-o-aakhri hisson mein duty-o-ta'leem se furqat ke waqt. Zaahir hai in auqaat ko taa'at-o-bandagi ke kaamon mein guzaarna zaroori hai warna phir haraam kaamon mein zaaya' hon ge.

10 **Panjum:** Muslim mu'aashrah (society) ki ta'ameer ke liye ghar par tawajjuh dena hi sab se bada zariy'a hai. Kyunkeh

Mu'aashre ka wujood gharon se hota hai, ghar us ki eintain hain aur gharon hi se muhallay bante hain aur muhallon ka naam mu'aashrah hai. lehaaza agar eint saheeh rahi to hamaara mu'aashrah Allah ke ahkaam ke saath qawi ho ga, Allah ke dushmanon ke saamne datta rahe ga, bhalaai ki isha'at kare ga aur buraai mein phansne se bache ga. Is tarah Muslim ghar se Mu'aashre mein ta'ameer-o-islaah ke 'alm-bardaar nikalte rahein ge. Qaabil-e-misaal (ideal) daa'i-e-deen, Taalib-e-'Ilm, Saadiq, naik biwi, murabbi maan aur tamaam saaleh afraad paida hon ge.

- Ghar waalon ki islaah ke aur kya zaraae' ho sakte hain tahqeeq kar ke jawaab dein.

- Fitnon ke waqt humein kya karna chaahiye? aur agar ghar hi mein fitne hon tab kya karna chaahiye?

Waalidain Se Muta'lliq Aulaad Ke Faraaiz Aur Zimmedaariyaan

11 **Pehla:** Waalidain ka ehteraam karna:

Waalidain ka adab-o-ehteraam badi ahmiyat ka haamil hai. Allah ne jahaan apni 'Ibaadat ka hukm diya, wahaan waalidain ke adab-o-ehteraam ko bada darja 'inaayat farmaaya: Allah ka Irshaad hai:

﴿وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًاۭ ۭ اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا ﴿٢٣﴾ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ﴿٢٤﴾﴾

"Aur tera Parwardigaar saaf saaf hukm de chuka hai keh tum us ke siwa kisi aur ki 'Ibaadat na karna aur Maa baap ke saath ihsaan karna, agar teri maujoodgi mein un mein se aik ya donon budhaape ko pahunch jaaein to un ke aage 'uff tak na kehna, na unhein daant-dapat karna balkeh un ke saath adab-o-ihteraam se baat cheet karna aur 'aajzi aur muhabbat ke saath un ke saamne tawaazu' ka baazu past rakhe rakhna, aur du'aa karte rehna keh ae mere Parwardigaar! un par wesa hi reham karna jaisa unhon ne mere bachpan mein meri parwarish ki hai." **(Bani Israael: 23-24)**

Asmaa bint Abbi Bakr (رضي الله عنها) se riwaayat hai keh meri waalida mushrik hone ki haalat mein Quraish se musaalehat ke zamaane mein mere paas aai. Main ne Rasoolullah(ﷺ) se 'arz ki:

Yaa Rasoolullah! meri waalida mere paas aai hain aur woh Islam se bezaar hain, kya main un ke saath achha bartaao karoon? Aap ﷺ ne farmaaya: (نعم) "Haan us ke saath achaa bartaao karo."

(Saheeh Bukhaari: 2620)

12 **Doosra:** Waalidein ka hukm maanna:

Allah ne Waaliden ke haq mein is qadar ataa't guzaar rehne ka hukm diya hai keh agar woh Shirk ke 'ilaawa kisi aur cheez ka hukm dein to us ko maanna zaroori hai. Allah ka Irshaad hai:

﴿وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ ۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّفِصٰلُهٗ فِىْ عَامَيْنِ اَنِ اشْكُرْ لِىْ وَلِوَالِدَيْكَ ؕ اِلَىَّ الْمَصِيْرُ ﴿١٤﴾ وَاِنْ جٰهَدٰكَ عَلٰٓى اَنْ تُشْرِكَ بِىْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِى الدُّنْيَا مَعْرُوْفًا ۫ وَّاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ اِلَىَّ ۚ ثُمَّ اِلَىَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٥﴾﴾

"Hum ne Insaan ko us ke Maa baap ke muta'lliq naseehat ki hai, us ki Maa ne zo'uf par zo'uf utha kar use hamal mein rakha aur us ki doodh chhudwaai do baras mein hai, yeh keh tum Meri aur apne Waaliden ki shukr guzaari karo, Meri hi taraf laut kar aana hai. Aur agar woh donon tujh par is baat ka dabaao daalein keh tu Mere saath shirk kare jis ka tujhe 'Ilm na ho, to un ka kaha na maan, haan! Duniya mein un ke saath achhi tarah basar karna aur us ki raah chalna jo Meri taraf jhuka hua ho. tumhara sab ka lautna Meri hi taraf hai, tum jo kuch karte ho Main tumhen khabar daar karon ga."

(Luqmaan:14-15)

Mugheerah (رضي الله عنه) se marwi hai keh Rasoolullaah ﷺ ne farmaaya:

(إن الله حرم عليكم عقوق الأمهات)

"Yaqeenan Allah ne Maao'n ki nafarmaani tum par haraam kar di hai." **(Saheeh Bukhaari: 6473, Saheeh Muslim: 4486)**

Anas (رضي الله عنه) se riwaayat hai keh Rasoolullaah ﷺ se kabaair gunaahon ke baare mein daryaaft kiya gaya, to Aap ﷺ ne farmaaya:

(الشرك بالله وقتل النفس وعقوق الوالدين وقول الزور)

"Allah ke saath Shirk karna, naahaq qatl karna, Maa Baap ki nafarmaani karna aur jhooti gawaahi dena."

(Saheeh Bukhaari: 5977, Saheeh Muslim: 261)

13 Teesra: Waaliden ke saath husn-e-sulook se paish aana:

'Abdullah bin 'Umar (رضي الله عنهما) se riwaayat hai keh Rasoolullah (ﷺ) ne farmaaya:

(ان من أبر البر صلة المرء اهل | ود أبيه بعد أن يولى)

"Baap ki khidmat aur husn-e-sulook ki ak a'laa qism yeh hai keh us ke inteqaal ke ba'd us ke doston ke saath ta'lluq rakha jaae, aur baap ki dosti-o-muhabbat ka haq ada kiya jaae."

(Sunan Abu Daawood: 5143, Saheeh)

Abu Hurairah (رضي الله عنه) se riwaayat hai keh Rasoolullah (ﷺ) ne farmaaya: Woh aadmi zaleel ho, khuwaar ho, ruswa ho. 'Arz kiya gaya: Yaa Rasoolullah (ﷺ)!kaun? Aap ne farmaaya:

(من أدرك أبويه عند الكبر أحدهما أو كليهما فلم يدخل الجنة)

"Woh bad-naseeb jo Maa baap ko ya donon mein se kisi aik ko budhaape ki haalat mein paae, phir (unhein khush kar ke) Jannat haasil na kare." **(Saheeh Muslim: 651)**

Waaliden ke saath husn-e-sulook ke muta'lliq Allah Jall Jalaalah ne farmaaya:

﴿قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا ۚ وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ مِّنْ اِمْلَاقٍ ؕ نَحْنُ نَرْزُقُكُمْ وَاِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ؕ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿١٥١﴾﴾

Tarjumah: "Aap kahiye ke aao main tum ko woh cheezen padh kar sunaaon jin ko tumhare Rabb ne tum par haraam farma diya hai: woh ye ke us ke saath kisi cheez ko shareek mat thahraao aur Maa baap ke saath ihsaan karo, aur apni aulad ko iflaas ke sabab qatal mat karo, hum tumhein aur unhein rizq dete hain aur behayaai ke jitne tareeqe hain un ke paas bhi mat jaao khuwaah woh 'alaaniyah hon yaa posheeda, aur jis ka khoon karna Allah ne haraam kar diya hai us ko qatal mat karo, haan magar haq ke saath, iska tumhein taakeedi hukm diya hai taakeh tum samjho." **(Surah al-An'aam: 151)**

Irshaad-e-Rabbani hai:

﴿وَاِذْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ لَا تَعْبُدُوْنَ اِلَّا اللّٰهَ ۖ وَبِالْوَالِدَيْنِ اِحْسَانًا وَّذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَقُوْلُوْا لِلنَّاسِ حُسْنًا وَّاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ؕ ثُمَّ تَوَلَّيْتُمْ اِلَّا

قَلِيْلًا مِّنْكُمْ وَاَنْتُمْ مُّعْرِضُوْنَ ﴿٨٣﴾

Tarjumah: "Aur jab hum ne Bani Israael se wa'ada liya keh tum Allah ke siwa doosre ki 'Ibaadat na karna aur Maa baap ke saath husn-e-sulook karna, isi tarah qaraabat-daaron, yateemon aur maskeenon ke saath husn-e-sulook karna aur logon ko achhi baatein kehna, Namaz qaaim rakhna, aur Zakaat dete rehna, lekin thode se logon ke 'ilaawa tum sab phir gae aur munh mod liya." **(Surah al-Baqarah: 83)**

Mazeed baraan Irshaad-e-Baari hai:

﴿وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِى الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْۢبِ وَابْنِ السَّبِيْلِ ۙ وَمَا مَلَكَتْ اَيْمَانُكُمْ ؕ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرَا ۙ﴿٣٦﴾

Tarjumah: "Aur Allah ki 'Ibaadat karo aur Us ke saath kisi ko shareek na karo aur Maa baap ke saath sulook-o-ihsaan karo aur rishte-daaron se aur yateemon se aur maskeenon se aur qaraabat-daar hamsaayah se aur ajnabi hamsaayah se aur pehlu ke saathi se aur raah ke musaafir se aur un se jin ke maalik tumhare haath hain (ghulaam kaneez). Yaqeenan Allah takabbur karne waalon aur shekhi khoron ko pasand nahi farmaata." **(Surah an-Nisaa: 36)**

Doosri jagah Allah ka Irshaad hai:

﴿وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ اِحْسٰنًا ؕ حَمَلَتْهُ اُمُّهٗ كُرْهًا وَّوَضَعَتْهُ كُرْهًا ؕ وَحَمْلُهٗ وَفِصٰلُهٗ ثَلٰثُوْنَ شَهْرًا ؕ حَتّٰٓى اِذَا بَلَغَ اَشُدَّهٗ وَبَلَغَ

اَرۡبَعِيۡنَ سَنَةً ۙ قَالَ رَبِّ اَوۡزِعۡنِىۡۤ اَنۡ اَشۡكُرَ نِعۡمَتَكَ الَّتِىۡۤ اَنۡعَمۡتَ عَلَىَّ وَعَلٰى وَالِدَىَّ وَاَنۡ اَعۡمَلَ صَالِحًا تَرۡضٰٮهُ وَاَصۡلِحۡ لِىۡ فِىۡ ذُرِّيَّتِىۡ ؕ اِنِّىۡ تُبۡتُ اِلَيۡكَ وَاِنِّىۡ مِنَ الۡمُسۡلِمِيۡنَ ﴿۱۵﴾

Tarjumah: "Aur hum ne insaan ko apne Maa baap ke saath husn-e-sulook karne ka hukm diya hai. Us ki maan ne use takleef jhel kar pait mein rakha aur takleef bardaasht kar ke use janaa. Us ke hamal ka aur us ke doodh chhudaane ka zamaanah tees mahine ka hai. Yahaan tak keh jab woh apni kamaal qudrat ke zamaanay ko aur chaalis saal ki 'umr ko pahuncha to kehne laga: Ae mere Parwardigaar! Mujhe taufeeq de keh main teri is ni'mat ka shukr baja laaun jo tu ne mujh par aur mere waaliden par in'aam ki hai, aur yeh keh main aise naik 'amal karoon jin se Tu khush ho jaae, aur Tu meri aulaad ko bhi saaleh bana. Main Teri taraf ruju' karta hoon aur main Musalmaanon mein se hoon." **(Al-Ahqaaf: 15)**

'Abdullah bin 'Umro bin al-'Aas (رضي الله عنهما) se riwaayat hai keh Rasoolullah (ﷺ) ne farmaaya:

(رضى الرب في رضى الوالد وسخط الرب في السخط الوالد)

"Allah ki raaza waaliden ki raazamandi mein hai aur Allah ki naraazagi waaliden ki naraazagi mein hai."

(Sunan Tirmizi: 1899, al-Silsilah al-Saheehah: 516)

- Waaliden ki fazilat par Saheeh Bukhari ya Saheeh Muslim se Ahaadees zikr karein?

14 **Chautha:** Waaliden ki zaruriyat-e-zindagi ka khayaal rakhna:

Allah ka Irshaad hai:

﴿يَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ۗ قُلْ مَآ اَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ۗ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ۝٢١٥﴾

Tarjumah: "Aap se poochhte hain keh woh kya kharch karein? Aap keh dijiye! jo maal tum kharch karo woh Maa baap ke liye hai, aur rishte-daaron, aur yateemon, aur maskeenon, aur musaafiron ke liye hai. Aur tum jo kuch bhalaai karo ge Allah ko us ka bakhoobi 'Ilm hai." **(Al-Baqrah: 115)**

Mu'aawiyah bin Jaahimah (رضي الله عنه) se riwaayat hai keh mere waalid ne haazir-e-khidmat ho kar Rasoolullah (ﷺ) se 'arz kiya keh mera iraadah Jihaad karne ka hai. Aap se mashwarah ke liye aaya hoon. Aap (ﷺ) ne poochha: "Tumhari Maa maujood hai?" Unhon ne 'arz kiya: "Ji haan." Chunaanche Aap (ﷺ) ne farmaaya:

(فالزمها. فإن الجنة تحت رجليها)

"Us ki khidmat ko laazim pakdo, kyunkeh Jannat us ke qadmoon ke neeche hai."

(Sunan al-Nasaa'i: 3102 – Sheikh al-Albaani (رحمه الله) ne ise Hasan Saheeh kaha hai.)

15 **Paanchwa:** Waaliden ko gaali dene se parheiz karna:

'Abdullah bin 'Umro bin al-'Aas (رضي الله عنهما) se marwi hai keh Rasoolullah (ﷺ) ne farmaaya: Kabirah gunaahon mein se apne waaliden ko gaali

dena hai.Kaha gaya koi shakhs apne Maa baap ko gaali deta hai? Aap (ﷺ) ne Irshaad farmaaya:

(نعم ! يسب أبا الرجل، فيسب أباه، ويسب أمه، فيسب أمه)

"Haan! Keh woh kisi doosre ke baap ko gaali de to woh us ke baap ko gaali de ga, aur woh kisi ki maan ko gaali de to woh us ki maan ko gaali de ga." **(Saheeh Muslim :313)**

16 **Chhata:** Waaliden ke liye maghfirat ki du'aa karna:

Abu Hurairah (رضي الله عنه) se riwaayat hai keh Rasoolullah (ﷺ) ne farmaaya:

(إن مما يلحق المؤمن من عمله وحسناته بعد موته، علما علمه ونشره وولدا صالحا تركه ومصحفا ورثه، أو مسجدا بناه أو بيتا لإبن السبيل بناه، أو نهرا أجراه أو صدقة أخرجها من ماله في صحته وحياته يلحقه من بعد موته)

"Momin ko jis 'amal aur jin Nekiyon ka sawaab marne ke ba'ad bhi pahunchta hai un mein se aik to 'Ilm hai jise us ne seekha aur phir us ki ashaa't ki, doosra naik aulaad jo us ne chhodi, teesra woh nuskha-e-Qur'an jo us ne kisi ko tilaawat ke liye diya, chautha woh Masjid jo us ne ta'meer karaai, paanchwaan woh musaafir khaana jo us ne musaafiron ke liye banaaya, chhata woh nehr jo us ne jaari ki, saatwaan woh Sadaqa jo us ne apni zindagi mein sehat mand hote hue apne maal se kiya, in sab kaamon ka sawaab us ke marne ke ba'ad bhi use pahunchta rahe ga."

(Sunan Ibn Maajah: 242, Shaikh Albaani ne ise Hasan kaha hai. Al-Irwaa (29/6).)

Waaliden ke liye is tarah Du'aa kare:

﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ﴾

"Ae hamaare Rabb! mujhe, mere waaliden aur mominon ko roz-e-jaza bakhsh dena." **(Surah Ibrahim: 41)**

﴿رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾

"Ae mere Parwardigaar! un par wesa hi rehm karna jaisa unhon ne mere bachpan mein meri parwarish ki hai."

(Bani Israaeel: 23-24)

17 Kuch misaalein aise kaamon ki jo Waaliden ko takleef dene waale hain, is liye un se bachna waajib hai:

(1) Unhein rulaana

(2) Unhein daraana

(3) Un ke dilon mein udaasi bhar dena

(4) Unhein aankhein dikhaana

(5) Un ki nafarmaani karna

(6) Un ki baaton ko rad karna

(7) Apne zaati masaail ka izhaar karna

(8) Un ke saath kanjoosi ka mu'aamla karna

(9) Un par kiye gae apne ehsaanaat jataana

(10) Un ki maut ki tamanna karna

(Al-Birr was-Silah – Fazeelat-us-Shaikh Saaleh al-Fawzaan)

- Maa baap agar kisi haraam kaari ka hukm dein to kya kiya jaae?
- Waaliden agar kam 'Ilm waale hon tab un se kaisa rawayya ikhtiyaar karna chaahiye?

Aulaad Se Muta'lliq Waaliden Ke Faraaiz Aur Zimmedaariyaan

18 **Pehla:** naik aulaad ki du'aa:

Aulaad ke huqooq mein se Pehla haq yeh hai keh insaan Allah se naik aulaad ki du'aaein kare, Allah ne Qur'an mein is 'amal ko mominin ki sifaat qaraar diya hai:

﴿وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ وَّاجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا ۝٧٤﴾

"Aur jo yeh Du'aa karte hain keh Ae hamaare Parwardigaar! Tu humein biwiyon aur aulaadon se aankhon ki thandak 'ataa farma aur humein parhezgaaron ka Imaam bana."

(Al-Furqaan: 74)

"Hasan Basri (رحمه الله) se is Aayat ke muta'lliq poochha gaya to unho ne kaha keh banda Musalmaan apni biwi, apne bhaai aur apne rishtedaaron ko Allah ka muti'-o-farmaanbardaar dekhe is se badh kar us ke liye aankhon ki thandak ka sabab aur kya ho sakta hai. Ibn Jureij ne is par yeh izaafa kiya hai keh woh khuwesh-o-aqaarib gunaahon aur jaraaaim ka irtikaab kar ke hamaare liye nang-o-'aar ka sabab na banein." **(Tafseer Tabari: 19/319)**

Waaliden ka farz hai keh jab unhein aulaad ki ni'mat se nawaazaa jaae to us ki neki ki du'aaein Rabb se karte rahein. Chunaachah Abu Hurairah (رضي الله عنه) se riwaayat hai keh Nabi-e-Kareem (ﷺ) ne Irshaad farmaaya:

(ثلاث دعـوات يسـتجاب لهـن لا شـك فيهـن : دعـوة المظلـوم، ودعـوة المسـافر، ودعـوة الوالـد لولـده)

"Teen du'aaein aisi hain jin ki qubooliyat mein koi shak nahi: mazloom ki du'aa, musaafir ki du'aa aur Waalidein ki apni aulaad ke liye du'aa."

(Sunan Ibn Maajah: 3863, as-Silsilah as-Saheehah: 596)

19 **Doosra:** Naik shohar aur biwi ka intekhaab:

Biwi ka intikhaab accha karna achchhe bachon ki tarbiyat ki behtareen shuru'aat hai. Isi tarah behtar Shohar ka intikhaab bhi wahi ma'ina rakhta hai.

20 **Teesra:** Aulaad ko qatal na karna:

﴿قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا ۚ وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ مِّنْ اِمْلَاقٍ ؕ نَحْنُ نَرْزُقُكُمْ وَاِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ؕ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿١٥١﴾﴾

"Aap kahiye keh aao main tum ko woh cheezein padh kar sunaaon jin ko tumhare Rabb ne tum par haraam farma diya hai, woh yeh keh Allah ke saath kisi ko shareek mat thahraao, aur Maa baap ke saath ehsaan karo, apni aulaad ko iflaas ke sabab qatal mat karo, hum tum ko aur un ko rizq dete hain, aur be-hayaai ke jitne tareeqe hain un ke paas bhi mat jaao

khuwaah woh 'alaaniyah hon ya posheeda, aur jis ka khoon karna Allah ne haraam kar diya hai us ko qatl mat karo haan magar haq ke saath. Is ka tumhein taakeedi hukm diya hai taakeh tum samjho." **(Surah al-An'aam: 151)**

Allah ne Surah Bani Israel mein isi mazmoon ko kuch is tarah bayaan farmaaya:

﴿وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا ﴿٣١﴾﴾

"Aur muflisi ke khauf se apni aulaadon ko maar na daalo! unhein aur tumhein hum hi rozi dete hain. Yaqeenan un ka qatl kabeera gunaah hai." **(Surah Bani Israaeel: 31)**

Shohar aur Biwi maane'-hamal ke mashroo' asbaab ikhtiyaar kar sakte hain agar:

(1) Jaan ko khatra ho

(2) Khatarnaak bimaari ka khadshah ho

(3) Lutf ke liye ho (Shohar-Biwi ki baahmi razaamandi se)

Bila wajah ya faqr-o-faaqah ke darr se maane'-hamal asbaab ikhtiyaar karna ghalat hai.

(Tafseel ke liye dekhiye: Aadaab-uz-Zifaaf lil-Albaani)

21 **Chautha:** aulaad ka achha naam rkahna, 'aqeeqa karna aur baaal kaatna:

Nabi-e-Kareem (ﷺ) ka Irshaad-e- Giraami hai:

(كل غلام مرتهن بعقيقته تذبح عنه يوم السابع، ويحلق رأسه ويسمى)

"Baccha apne 'aqeeqa ke saath girwi hai, jo saatwein din us ki taraf se zibah kiya jaae ga, aur us ke sar ke baal utaare jaaein ge, aur us ka naam rakha jaae ga."

(Sunan Ibn Maajah: 3165, Sunan Nasaai: 4225, Sunan Abi Dawood: 2837, Shaikh al-Albaani ne ise saheeh kaha hai. Al-Irwaa: 1165.)

Nabi-e-Kareem (ﷺ) naamon ke muta'lliq Irshaad farmaaya:

(إن أحب أسماءكم الى الله : عبد الله، وعبد الرحمن)

"Tumhare naamon mein se Allah ko sab se ziyaada mahboob naam: 'Abdullah, aur 'Abdur Rahmaan hain."

(Saheeh Muslim: 5587)

Aur aik riwaayat mein "Haaris" naam ko bhi pasandeeda qaraar diya gaya hai. **(As-Silsilah As-Saheehah: 904)**

Bure naam rakhne ka khatarnak anjaam hota hai jaisa keh Sa'eed bin Musayyib (رحمه الله) farmaate hain: Mere daada (Huzn bin Abi Wahb) Nabi-e-Kareem (ﷺ) ki khidmat mein haazir hue to Nabi-e-Kareem (ﷺ) ne daryaaft farmaaya keh tumhara naam kya hai? Unhon ne bataaya keh «Huzn» (ba ma'ina sakhti). Nabi-e-Kareem (ﷺ) ne farmaaya keh tum «Sahl» (ba ma'ina narmi) ho. Phir unhon ne kaha keh mera naam mere waalid rakh gae hain ise main nahi badlon ga. Sa'eed bin Musayyib (رحمه الله) bayaan karte the keh chunaanche hamaare khandaan mein ba'ad tak hamesha sakhti aur museebat ka daur raha. **(Saheeh Bukhari: 6190)**

22 **Panchwaan:** Aulaad ki achhi tarbiyat karna:

Is silsile mein Ibn Qayyim (رحمہ اللہ) farmaate hain:

Jis ne apni aulaad ki achhi tarbiyat karne mein kotaahi ki aur us ko nazar andaaz kar diya, to us ne bahut badi ghalti ki, kyunkeh aulaad mein aksar fasaad waaliden hi ki taraf se aata hai, aur agar unhon ne beparwaahi se kaam liya aur Deen ke faraaiz o sunan ki ta'leem na di to aisi aulaad na to apne aap ko faida de sake gi, aur na apne waaliden ke liye khair ka zariy'a saabit ho gi. Aik baap ne apne bete ko us ki bad sulooki par daanta to us ne kaha: Abu jaan! Aap ne bachpan mein mera haq khidmat ada nahi kiya to main ne bade ho kar na-farmaani ki hai, aap ne mujhe bachpan me zaaya' kiya to main aap ko budhaape mein zaaya' kar raha hoon.

Aik aham baat yeh bhi hai keh tarbiyati qatl ('adam-e-tarbiyat) jismaani qatl se bura hai. **(Bahawaala: alfitnah ashaddu min al-qatl).**

23 Aulaad ki achhi tarbiyat na karne ke nuqsaanaat:

(1) Waaliden inteqaal ke ba'ad aulaad ki du'aaon se mahroom rahein ge.

(2) Waaliden Mu'aashre mein 'izzat ki nigaah se nahi dekhe jaate.

(3) Mukhtalif haalaat mein waaliden ko sharmindagi ka saamna karna pade ga.

(4) Budhaape mein bachon ke sukoon se mehroom aur un ke dhoke se do chaar.

(5) Bachon ka Wiraasat ke masle ko le kar ladna aur jhagadna.

(6) 'Adam-e-tarbiyat yaafta bache apne Nikkah ke ba'ad azdawaaji zindagi ko barqaraar nahi rakh sakte.

(7) Khaandaan mein jo ikhtilaafaat chale aa rahe hain un ka baaqi rehna aur mazeed badhna.

(8) Qaum-o-millat ke sarmaaye ka nuqsaan.

(9) Qayaamat ke din Allah ki baaz purs.

(10) Woh waaliden dhokha dene waale hain jo apne bachon ki saheeh tarbiyat nahi karte.

24 WhatsApp aur Facebook iste'maal karne ke aadaab:

- Jo bhi Qur'ani Aayat ya Hadees aap ke paas aae use forward karne se pehle check kar lein ya kisi mustanad 'aalim se pooch lein, kahin aisa na ho keh aap par jhooti Hadees ko phailaane ka wabaal aur gunaah aa jaae.
- Apne WhatsApp ko logon ki buraai aur gheebat ka zariy'a na banaaein, yaad rakhein ke sirf aik gheebat waali baat share karne ki wajah se laakhon logon ka gunaah aap ke sar aa jaae ga aur aap ko ma'loom bhi nahi hoga.
- Logon ki 'izzat ke peeche na padein, kisi ki jasoosi na karein, kyunkeh jo doosron ki 'izzat par haath daalta hai Allah use zaleel-o-ruswaa kar deta hai.
- Shahad ki makhi ki misaal banein jo khushboodaar cheezon par hi baithti hai aur logon ko faaide ki cheez "shahad" deti hai. Aise haadisaat-o-waaqi'aat ko share na karein jin se koi faaida na ho, logon ko khush karein na keh maayoos. Makhi

ki misaal na banein jo gandagi par baithti hai.

- Apne mulk-o-watan se muta'lliq ghalat baatein share na karein, aik zimmedaar shehri banein. Allah ka shukar baja laaein keh aap apne mulk mein aazaadaana tor par apne deen par 'amal kar sakte hain.
- Doosron ki khasoosan 'Ulama-e-kiraam ki 'aib joi na karein, illa yeh keh kisi ghalti par mutanabbah karna ho. Doosron ka 'aib talaash karne ki bajaae apni islaah ki ziyaada fikr karein, is liye keh 'aib talaash karne ke liye zubaan sab ke paas hai.
- Koi link share karne se pehle check kar lein, kahin anjaane mein khilaaf-e-shara' baat share na kar dein.
- kisi ko koi message bhejne se pehle yeh zaroor dekh lein ke un ka waqt munaasib hai keh nahi.
- Koi zaroori nahi keh har woh cheez jo aap ke paas aae usse laa mahaala share karein. Nabi-e-Kareem (ﷺ) ne farmaaya: "Aadmi ke jhoota hone ke liye yehi kaafi hai keh woh har suni sunaai baat bayaan kare." Is liye sirf tahqiq shuda cheezon ko hi bheja karein.
- Hamesha whatsapp se chimte rehna munaasib nahi, mehmaan ho to un ka khayaal karein, class room mein hon, waaliden ke paas hon, ya ahbaab ke saath hon us waqt whatsapp band kar dein Ya'ani sirf munaasib auqaat mein hi whatsapp ka iste'maal karein.
- Apne auqaat ka muhaasba karein keh kitna waqt whatsapp iste'maal karte hain? aur kitna waqt samajh kar Qur'an Kareem padhne aur Deen seekhne, sikhaane par sarf karte hain? aur

kitna waqt digar zaroori umoor par? is ke ba'ad auqaat sarf karne ki sahi routine tayyaar karein.

- Logon ko ziyaada se ziyaada Qur'an-o-Hadees ki sahi baatein pahunchaaein aur 'awaam mein phaile ghalat afkaar-o-nazriyaat ki bhar poor tardeed karein lekin waazeh rahe apni da'wat ka mehwar 'aqeedah-e-tawheed ko banaaein.
- Jo bhi cheezein doosron ko bhejte rahein ge woh sab aap ke naamah-e-a'maal mein indiraaj hota rahe ga. Is liye aap ki hamesha yeh koshish ho keh hamaare naamah-e-a'maal mein kaar-e-sawaab likha jaae aur 'azaab waale tamaam kaam se parheiz karein.

25 **Chhata:** Namaz Ki Talqeen Karna:

Bache jab mukammal saat saal ke ho jaaein to unhein Namaz ka 'aadi banaaein. Aur jab das saal mukammal ho jaaein to is par unhein tarbiyyati zarb kar sakte hain. Aur is amar mein un ke bistar bhi alag kar dein.

Allah ne Namaz ke hawaale se Ibrahim (عليه السلام) ki du'aa naqal farmaai hai keh unhon ne apne Rabb se yeh du'aa bhi ki keh woh unhein aur un ki aulaad ko Namaz ka paaband bana de, aur un ki tamaam du'aaon ko bil'umuum aur un du'aaon ko bil khusoos qubool farma le.

﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِن ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ﴾

"Ae mere paalne waale! Mujhe Namaz ka paaband rakh, aur meri aulaad ko bhi, Ae hamaare Rabb! Meri du'aa qubool farma." **(Ibrahim: 40)**

Nabi-e-Kareem (ﷺ) ne Irshaad farmaaya:

(مُـروا صبيانكـم بالـصلاة إذا بلغـوا سـبعا، واضربوهـم عليهـا إذا بلغـوا عشرا، وفرقـوا بينهـم في المضاجـع)

" Jab tumhare bachhe saat saal ke ho jaaein to un ko Namaz ka hukm do, aur agar das saal ke ho jaaein to un ko Namaz ke liye zarb karo, aur unhein alag alag sulaao."

(Musnad Ahmad 2/181, Shaikh Shu'aib ne is ki sanad ko Hasan kaha hai.)

Zarb ka matlab ehaanat waali zarb muraad nahi balkeh tarbiyat waali halki si zarb muraad hai baaligh hone tak. **(Fatwa Shaikh al-Baani)**

'Isa (عليه السلام)ke muta'lliq Qur'an Majeed mein hai:

﴿وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِندَ رَبِّهِ مَرْضِيًّا﴾

"Woh apne ghar waalon ko baraabar Namaz aur Zakaat ka hukm dete the, aur woh apne Parwardigaar ki baargah mein pasandeeda aur maqbool the." **(Maryam: 55)**

Allah ne Nabi-e-Kareem (ﷺ) ko hukm diya keh woh apne ghar waalon ko Namaz ka hukm dein.

﴿وَأْمُرْ أَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْـَٔلُكَ رِزْقًا ۖ نَّحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوٰى ﴿١٣٢﴾﴾

"Aur apne ghar waalon ko Namaz ka hukm karo aur is par qaaim raho. Hum tum se rozi ke khuwaastgaar nahi. Balkeh tumhein hum rozi dete hain aur (naik) anjaam (Ahl) taqwa ka hai." **(Taa Haa: 132)**

Ba'az logon ka khayaal hai keh yahaan poori Ummat muraad hai, Ya'ani sab log apne ghar waalon ko Namaz ka hukm dein. Aap (ﷺ)

is hukm mein badarja awwal daakhil hain. Aap se kaha gaya hai keh aap Namaz ki paabandi kijiye, aur umoor-e-duniya mein mashghool ho kar is se ghaafil na ho jaaie. **(Tayseer al-Kareem: 1/915)**

26 Saatwaan: Aulaad ke saath shafqat se pesh aana:

'Aysha (رضي الله عنها) bayaan karti hain keh Rasoolullah (ﷺ) ne Irshaad farmaaya:

(من ابتلي من هذه البنات بشيء فأحسن إليهن كن له سترا من النار)

"Jis par Allah ki taraf se betiyon ki zimmedaari daali gai, aur un ke saath achha sulook kiya, to yeh betiyan us ke liye dozakh se bachaao ka saamaan ban jaaein gi."

(Saheeh Bukhaari: 1/5995)

Abu Sa'ed Khudri (رضي الله عنه) se riwaayat hai keh Nabi-e-Kareem (ﷺ) ne farmaaya:

(لا يكون لأحد ثلاث بنات ، أو ثلاث أخوات فيحسن إليهن إلا دخل الجنة)

"Jis kisi ki bhi teen betiyan ya behnein hon, aur woh un ke saath achha sulook kare to use Jannat mile gi."

(Saheeh al-Adab al-Mufrad lil-Albaani 1/103)

Nabi-e-Kareem (ﷺ) ne shafqat ke hawaale se aik achhe mu'aashre ke qiyaam ke liye roshan hidaayat farmaai.

(من لم يرحم صغيرنا ولم يوقر كبيرنا فليس منا)

"Jo shakhs hamaare choton par reham nahi karta, aur hamaare badon ka ihteraam nahi karta, woh hum mein se nahi."

Sunan Tirmizi : 19191, Silsilah as-Saheehah: 3/2196)

Aur Aap (ﷺ) ka farmaan-e-'Aali shaan hai:

(من لا يرحم لا يرحم)

"Jo shakhs reham nahi karta, us par bhi reham nahi kiya jaata."

(Saheeh Bukhaari: 4/5997)

27 **Aathwaan:** Deen-e-Islam ka 'Ilm sikhaana:

Nabi-e-Kareem (ﷺ) ne Irshaad farmaaya:

(طلب العلم فريضة على كل مسلم)

"'Ilm ka haasil karna har Musalmaan par farz hai."

(Sunan Ibn Maajah: 22, Shaikh al-Baani ne ise Saheeh kaha hai.)

'Ilm se muraad donon hi 'Ilm hain: 'Ilm-e-Shar'i aur 'Ilm-e-'Asri. Albata Shar'i 'Ilm farz-e-'ayn hai aur 'Asri 'Ilm farz kifaayah. To waaliden ko chaahiye keh apne bachon ko neki ki t'aleem dein aur buraai se bachne ki talqeen karein.

28 **Nauwaan:** 'Adl-o-Masaawaat qaaim karna:

Aulaad mein 'adl-o-masaawaat ke muta'lliq Imaam Bukhaari o Muslim ne Nu'maan bin Basheer (رضي الله عنهما) ki Hadees zikr ki hai, woh farmaate hain keh mere waalid mujhe le kar Rasoolullah (ﷺ) ki khidmat mein haazir hue, aur 'arz kiya keh maine apne is ladke ko

apna aik ghulaam bator hadiya diya hai. Rasoolullah (ﷺ) ne farmaaya: "Kya tum ne isi tarah apne har ladke ko hadiya kiya hai?" 'arz kiya: "Nahi." To Rasoolullah (ﷺ) ne farmaaya: (فارجعه) "To phir is se bhi waapas le lo." **(Saheeh Bukhaari: 2586, Saheeh Muslim: 1/4186)**

Doosri riwaayat mein hai keh Rasoolullah (ﷺ) ne farmaaya: "Kya tum ne aisa sulook apne tamaam ladkon ke saath kiya hai?" 'arz kiya: "Nahi." To Aap (ﷺ) ne farmaaya:

(اتقوا الله ، واعدلوا في أولادكم)

"Allah se daro, aur apne bachon ke darmiyaan 'adl-o-masaawaat ka mu'aamla karo."

Teesri riwaayat hai keh Nabi-e-Kareem (ﷺ) ne farmaaya: "Kya tum ne isi tarah tamaam ladkon ko ghulaam diya hai?" 'arz kiya: "Nahi." To aap ne Irshaad farmaaya:

(فلا تشهدني على جور ، أيسرك أن يكونوا إليك في البر سواء ؟
قال: بلى ، قال : فلا إذا)

"To phir mujhe gawaah na banaao, main zulm-o-zyaadti ka gawaah nahi banon ga, phir farmaaya: kya tumhare liye yeh baat khush aaind nahi hogi keh woh sab bhi tumhare saath baraabari ka sulook karein?" 'arz kiya: kyun nahi? to aap ne farmaaya: lehaaza tum bhi un ke saath bartaao mein tafreeq-o-imtiyaaz na karo." **(Sunan Ibn Maajah: 2375)**

29 **Daswaan:** Aulaad ke liye hasb-e-istata'at maal-o-daulat chhodna:

Sa'd bin Abbi Waqqaas (رضي الله عنه) se riwaayat hai keh main Makkah mein

bimaar tha, aur Rasoolullah (ﷺ) meri 'iyaadat ke liye tashreef laae. Main ne 'arz kiya: "Huzoor! Mere paas maal hai, kya main apna kul maal khairaat karne ki wasi'yat kar sakta hoon?"

Aap (ﷺ) ne farmaaya: "Nahi."

Main ne 'arz kiya: "Achha to nisf maal?"

Aap (ﷺ) ne farmaaya: "Nahi."

Main ne 'arz kiya: "Achha to aik tihaai sahi, Aap (ﷺ) ne farmaaya:

(والثلث كثير إنك أن تدع ورثتك أغنياء خير من أن تدعهم عالة يتكففون الناس في أيديهم، وأنك مهما أنفقت من نفقه فإنها صدقة حتى اللقمة ترفعها إلى في إمرأتك وعسى الله أن يرفعك فينتفع بك ناس ويضر بك آخرون)

"Khair! magar tihaai bhi bahut hai. Agar tum apne waariseen ko maaldaar chhod kar maro to yeh is se behtar hai keh tum un ko muhtaaj chhod kar maro keh woh logon ke saamne haath phailaate phirein. Aur tum jo kuch maal kharch karo ge woh tumhare waaste sadaqah (sawaab) hai, hatta keh jo luqma tum apni biwi ke munh mein daalte ho. Aur umeed to yeh hai keh Allah tumhein zinda rakhe ga, aur tumhare zariy'e kisi ko nafa' aur kisi ko zarar pahunchaae ga." **(Saheeh Bukhari: 2742)**

- Waaliden agar bachon ki tarbiyat aur unke huqooq mein kotaahi karein to kya ho ga?
- Aulaad ke huqooq se muta'lliq 'Umar (رضي الله عنه) ki Hadees naqal karein?
- Social media iste'maal karne ke kya aadaab hain bayaan karein?

Miyana Biwi Ke Faraaiz Aur Zimedariyan

① Biwi ke faraaiz

30 **Pehla:** Khaawind ko khush rakhna:

Allah ka farmaan hai:

﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾﴾

"Aurton ke bhi waise hi haq hain jaise un par mardon ke hain achhaai ke sath, haan mardon ko 'Aurton par fazilat hai, aur Allah ghaalib hai hikmat waala hai." **(Al-Baqrah: 228)**

Aur Nabi-e-Kareem (ﷺ) ne farmaaya:

(إذا صلت المرأة خمسها، وصامت شهر رمضان، وحفظت فرجها، وأطاعت زوجها قيل لها ادخلي الجنة من أي ابواب الجنة شئت)

"Jo 'Aurat paanch waqt ki Namaz padhe, Ramzan ke roze rakhe, apni sharmgaah ki hifaazat kare aur apne Khaawind ki taabedaari kare us ko khush rakhe to us se kaha jaae ga Jannat ke darwaazon mein se jis darwaaze se chaahe Jannat mein daakhil ho jaae." **(Saheeh al-Jaame' : 660)**

Nabi-e-Kareem (ﷺ) ne Irshaad farmaaya:

(لا يحل للمرأة أن يصوم وزوجها شاهد إلا بإذنه ولا تأذن في بيته إلا بإذنه وما أنفقت من غير أمره فإنه يؤدى إليه شطره)

"Jis 'Aurat ka Khaawind ghar par maujood ho us ki ijaazat ke baghair nafli roza na rakhe, shohar ki maujoodgi mein us ki ijaazat ke baghair kisi ko ghar mein na aane de, woh apne shohar ki kamaai se us ki ijaazat ke baghair sadqa-o-khairaat kare gi us ka aadha sawaab us ke shohar ko bhi mile ga." **(Saheeh Bukhari, Kitaab an-Nikkah: 5192, Saheeh Muslim, Kitaab az-Zakaat: 2370)**

Biwi ko Khaawind ke liye aaraish-o-zebaaish karni chaahiye, yeh mustehsan 'amal hai, aur misaali biwi woh hai jise dekh kar us ka Khaawind khush ho jaae.

31 **Doosra:** Shohar ka hukm maanna:

Ghar mein nazm-o-nasq ke liye Allah ne shohar ko qawwaam banaaya hai. Allah ka Irshaad hai:

﴿اَلرِّجَالُ قَوّٰمُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ وَّبِمَآ اَنْفَقُوْا مِنْ اَمْوَالِهِمْ ؕ فَالصّٰلِحٰتُ قٰنِتٰتٌ حٰفِظٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ ؕ وَالّٰتِيْ تَخَافُوْنَ نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوْهُنَّ ۚ فَاِنْ اَطَعْنَكُمْ فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا ؕ اِنَّ اللّٰهَ كَانَ عَلِيًّا كَبِيْرًا ۝٣٤﴾

"Mard 'Aurton par qawwaam hain is liye keh Allah ne ba'az ko ba'az par fazeelat di hai aur is liye bhi keh mard apna maal kharch karte hain, to jo naik beebiyaan hain woh mardon

ke hukm par chalti hain aur un ki peeth peechhe Allah ki hifaazat mein (maal-o- aabroo ki) khabar geeri karti hain. Aur jin 'Aurton ki nisbat tumhein ma'loom ho keh sar-kashi (aur bad-khuwi) karne lagi hain to (pehle) un ko (zabaani taur par) samjhaao, (agar na samjhein to) un ke saath sona tark kar do, agar is par bhi baaz na aaen to halki zarb karo. Aur agar farmaan-bardaar ho jaaein to phir un ko aiza dene ka koi bahaana mat dhoondo, beshak Allah sab se a'laa (aur) jaleel-ul-qadr hai." **(An-Nisa: 34)**

- Mard par maali zimmedaari daali gai, na keh 'Aurat par.
- Qur'an Majeed mein zarb ka hukm maujood hai, is ki tafseer aur hudood Nabi-e-Kareem (ﷺ) ne muta'yyan farmaai hain.
- Martaba milta hai zimmedaari ke saath. Martaba fakhar ke liye nahi balkeh zimmedaari ada karne ke liye hai.
- "Zarb ghair mubarrah" zakham na aane waali zarb.
- 'Aurat ko maarna makrooh hai.
- Aap (ﷺ) ne zindagi mein dafa' shadeed kiya lekin kisi bhi biwi ko nahi maara.
- "Nushooz" se muraad badi na-farmaaniyaan hain, m'mooli si ghaltiyaan muraad nahi.
- Maarne se bachein.
- Chhodne se agar 'Aurat ki zindagi kharaab ho rahi ho aur zarb se hi sudhar sakti ho aur faaida ho to aakhri 'ilaaj talaaq hai. Is qabeel ke maraahil mein ijaazat hai, woh bhi mehdood andaaz mein.

- Agar maarne mein zakhm aa gaya ya khatarnaak kharaash aa gai to shohar ki aakhirat khatra mein hai, lehaaza maarna aasaan nahi.
- Is se bachna chaahiye kyunkeh:

(1) Makrooh hai, (2) Har aik ke liye paabandi poori karna aasaan nahi, (3) Nabi-e-Kareem (ﷺ) ne kabhi zarb na lagaai.

(قال النبي صلى الله عليه وسلم: إني لأكره للرجل يضرب أمته عند غضبه ولعله أن يضاجعها من يومه)

Nabi-e-Kareem (ﷺ) ne farmaaya: "Main na-pasand karta hoon keh koi shakhs ghussa ke waqt apni laundi ko mare, ho sakta hai woh usi din us se mubashirat bhi kare."

(Ahkaam al-Quran li Ibn al-Arabi, is ma'ina ki Hadees Bukhari: 5204 mein aai hai.)

Is Hadees se pata chalta hai:

(1) Na maarna hi afzal hai.

(2) Nabi-e-Kareem (ﷺ) se maarna saabit nahi.

Nabi-e-Kareem (ﷺ) ne farmaaya:

(خير النساء التي تسره إذا نظر ، وتطيعه إذا أمر ، ولا تخالفه في نفسها ولا مالها بما يكره)

"Sab se achhi 'Aurat woh hai jis waqt us ka shohar us ki taraf dekhe to use khush kar de, jab use hukm de to baja laae, apni zaat aur maal ke baare mein shohar ko na-gawaar guzarne waali baat na kare." **(As-Silsila tus saheeha: 1838)**

32 **Teesra:** Shohar ke maal ki hifaazat:

Nabi-e-Kareem (ﷺ) ne Irshaad farmaaya:

(وَالْمَرْأَةُ رَعِيَّةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَن رَعِيَّتِهَا)

"'Aurat apne shohar ke ghar ki nigraan hai, aur us se us ki r'iaaya ke baare mein sawaal ho ga." **(Saheeh Bukhari: 893)**

Nabi-e-Kareem (ﷺ) ne Irshaad farmaaya:

(وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لا تُؤَدِّي الْمَرْأَةُ حَقَّ رَبِّهَا حَتَّى تُؤَدِّي حَقَّ زَوْجِهَا)

"Us zaat ki qasam jis ke haath mein Muhammad ki jaan hai! 'Aurat us waqt tak apne Rabb ka haq ada nahi kar sakti jab tak keh apne shohar ka haq ada na kar le."

(Sunan Ibn Maajah: 1853, As-Silsilah As-Saheeha: 1203)

33 **Chautha:** Shohar ki shukar guzaari:

'Abdullah bin 'Abbaas (رضي الله عنهما) kehte hain keh Rasoolullah (ﷺ) ne farmaaya:

(رأيت النار ، فلم أر كاليوم منظرا قط، ورأيت أكثر أهلها النساء، قالوا: بم؟ يا رسو ل الله قال "بكفرهن" قيل: أيكفرن بالله؟ قال : يكفرن العشير، ويكفرن الإحسان، لو أحسنت إلى إحداهن الدهر، ثم رأت منك شيئا قالت: ما رأيت منك خيرا قط)

"Aaj main ne Jahannam dekhi hai, aur is jaisa manzar is se pehle kabhi nahi dekha, main ne Jahannam mein 'Aurton ki aksariyat dekhi. Sahaaba ne arz kiya: Yaa Rasoolullah! Woh kyun?" Aap (ﷺ) ne Irshaad farmaaya: Apne shohar ki na-shukri karti hain aur ihsaan nahi maanten. Agar tum kisi 'Aurat par zamaane bhar ke ihsaan bhi kar do lekin jab us ('Aurat) ki marzi ke khilaaf koi baat dekhi to kahe gi: Main ne tujh se kabhi koi bhalaai dekhi hi nahi." **(Saheeh Muslim :2119)**

Abu Sa'eed Khudri (رضي الله عنه) se riwaayat hai keh Rasoolullah (ﷺ) 'Eid-ul-Azha ya 'Eid-ul-Fitr ke moqe' par 'Eid-gaah tashreef le gae. Raaste mein Aap (ﷺ) ka guzar 'aurton par hua, to Aap (ﷺ) ne Irshaad farmaaya:

(يا معشر النساء تصدقن فإني أريتكن أكثر أهل النار فقلن: وبم يا رسول الله؟ قال: تكثرن اللعن، وتكفرن العشير)

"Ae 'Aurto! sadaqa kiya karo, main ne Jahannam mein dekha hai keh 'Aurton ki t'adaad ziyaada hai. 'Aurton ne 'arz kiya: Yaa Rasoolullah! Is ki wajah kya hai?" Aap (ﷺ) ne Irshaad farmaaya: Tum la'n-o-ta'n bahut ziyaada karti ho aur apne shoharon ki na-shukri karti ho." **(Saheeh Bukhari: 304)**

Jahannam mein 'Aurton ki kasrat hai, isi tarah Jannat mein bhi 'Aurton hi ki kasrat hai. Nabi-e-Kareem (ﷺ) ne farmaaya: "Har Jannati ko do banaat Aadam mein se mile gi."

- Achhi 'Aurat ki 'alaamaat zikr karein?
- Naik aur Saaleh biwi ki khususiyaat jo mansoos hain tahqeeq karein.

34

② Shohar ke faraaiz

Nabi-e-Kareem (ﷺ) ne farmaaya:

(الدنيا كلها متاع ، وخير متاع الدنيا المرأة الصالحة)

"Duniya tamaam ki tamaam samaan-e-zeenat hai, aur is ka behtareen samaan naik 'Aurat hai." **(Saheeh Muslim: 3649)**

Jaisa keh khaawind ke zimmah biwi ke huqooq hain, usi tarah biwi ke zimmah bhi khaawind ke kuch huqooq hain. Zail ki sutoor mein ikhtisaar ke saath un ka zikr aa raha hai, chunaanche Nabi-e-Kareem (ﷺ) ne 'Abdullah bin 'Umro bin al-'Aas (رضي الله عنهما) se farmaaya tha:

(ان لزوجك عليك حقا)

"Yaqeenan teri biwi ka tujh par haq hai." **(Saheeh Bukhari: 1974)**

35 **Pehla:** Bhalaai karna / Hatta al-maqdoor khush rakhna:

Allah ka Irshaad hai:

﴿يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَحِلُّ لَكُمْ اَنْ تَرِثُوا النِّسَآءَ كَرْهًا ۭ وَلَا تَعْضُلُوْهُنَّ لِتَذْهَبُوْا بِبَعْضِ مَآ اٰتَيْتُمُوْهُنَّ اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ ۚ فَاِنْ كَرِهْتُمُوْهُنَّ فَعَسٰٓى اَنْ تَكْرَهُوْا شَيْـًٔا وَّيَجْعَلَ اللّٰهُ فِيْهِ خَيْرًا كَثِيْرًا ﴿١٩﴾﴾

"Imaan waalo! Tumhein halaal nahi keh zabardasti 'Aurton ko warasat mein le betho, unhein is liye rok na rakho keh jo tum

ne unhein de rakha hai us mein se kuch le lo, haan yeh aur baat hai keh woh koi khuli buraai aur be-hayaai karein. Un ke saath achhe tareeqe se bood-o-baash rakho. Agar tum unhein na-pasand karo, to mumkin hai keh tum aik cheez ko bura jaano aur Allah us mein bahut si bhalaai kar de."

(An-Nisaa: 19)

Aur Nabi-e-Kareem (ﷺ) ne Irshaad farmaaya:

(استوصوا بالنساء خيرا)

"'Aurton ke haq mein hamesha bhalaai ki wasiyyat qabool karo." **(Saheeh Bukhari: 3331, Muslim: 3644)**

36 **Doosra:** Gaali galoch se ijtinaab:

Hakeem bin Mu'aawiyah (رضي الله عنهما) ne apne baap se bayaan kiya. Woh kehte hain keh main ne 'arz kiya: "Yaa Rasoolullah! Hamaari biwiyon ka hum par kya haq hai?" to Aap (ﷺ) ne Irshaad farmaaya:

(أن تطعمها إذا طعمت ، وتكسوها إذا اكتسيت ، ولا تضرب الوجه ، ولا تهجر إلا في البيت)

" Jab tu khaae to use bhi khilaae, aur jab tu pehne to use bhi pehnaae, aur us ke munh par na maare, aur na gaali galoch de, aur ghar ke 'ilaawa us se alag na rahe."

(Sunan Abbi Dawood: 2142, Sheikh Albani ne ise Hasan Sahih kaha hai.)

Rasoolullah (ﷺ) ki 'umoomi Hadees: "Kisi Musalmaan ko gaali dena fisq hai aur us se ladna Kufr hai." **(Sahih Bukhari: 6044)**

Aur aik Hadees mein hai: "Woh shakhs momin nahi jo doosron ko l'an t'an kare, fahash goi aur bad zabaani se kaam le."

(Sunan Tirmizi: 1977, al-Silsilah al-Sahihah: 320)

37 **Teesra:** Achha sulook karna:

'Aysha (رضي الله عنها) se riwaayat hai ke Aap (ﷺ) ne farmaaya:

(خيركم خيركم لأهله وأنا خيركم لأهلي)

"Woh aadmi tum mein se ziyaada achha aur bhala hai jo apni biwi ke haq mein achha ho, aur Main apni biwiyon ke liye tum mein sab se achha hoon."

(Sunan Ibn Majah: 1977, al-Silsilah al-Saheehah)

Allah ne 'Aurton se achha sulook karne ki hidaayat karte hue Irshaad farmaaya:

﴿أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَآئِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى الَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾﴾

"Rozon ki raaton mein apni biwiyon se milna tumhare liye halaal kiya gaya, wo tumhara libaas hain aur tum unka libaas ho. Allah ko tumhari posheeda khayaanaton ka 'ilm hai, Us ne tumhaari taubah qubool farmaai aur tum se darguzar farmaaya. Ab tumhein Un se mubaashrat karne ki ijaazat hai aur Allah ki likhi hui cheez talaash karo. Tum khaate peete raho yahaan tak keh subah ka safed dhaaga siyaah dhaage se zaahir ho jaae. Phir raat tak roza poora karo, aur 'Aurton se us waqt-e-mubaashrat na karo jab tum Masaajid mein a'tikaf mein ho. Yeh Allah ki hudood hain, in ke qareeb mat jaao. Aise hi Allah apni Aayatein logon ke liye bayaan karta hai taa keh woh Muttaqi ban jaaein." **(Al-Baqara: 187)**

Abu Hurairah (رضي الله عنه) bayaan karte hain keh Rasoolullah (ﷺ) ne farmaaya:

(استوصوا بالنساء خيرا، فإن المرأة خلقت من ضلع، وإن العوج ما في الضلع أعلاه، فإن ذهبت تقيمه كسرته وإن تركه لم يزل أعوج، فاستوصوا بالنساء خيرا)

"Logon! Biwiyon ke saath behtar sulook ke baare mein meri waseeyat maano bilashuba un ki takhleeq pasli se hui hai, aur ziyaada kaji pasli ke ooper ke hissa mein hoti hai. Agar tum is tedhi pasli ko sakhti se (seedha) karne ki koshish karo ge to woh toot jaae gi, aur agar use yunhi chhod do ge to phir woh hamesha hi tedhi rahe gi. Is liye biwiyon ke saath behtar sulook karne mein meri waseeyat qubool karo."

(Saheeh Bukhari: 3331; Saheeh Muslim 3644)

Aik aur riwaayat mein hai:

(إنَّ المرأة خلقت من ضلع لن تستقيم لك على طريقة، فإن استمتعت بها استمتعت بها وبها عوج، وإن ذهبت تقيمها، كسرتها وكسرها طلاقها)

"Aurat pasli se paida ki gai hai tum kisi bhi Surah mein use seedha nahi kar sakte. Agar tum us se tedhi reh kar lutf uthaao ge to tab hi us se lutf utha sakte ho; warna agar use seedha karne lago ge to use tod do ge, aur use toodna talaaq hai."

(Saheeh Muslim: 1468)

38 **Chautha:** Maar peet na karna:

'Abdullah bin Zam'ah (رضي الله عنه) se riwaayat hai keh Rasoolullah (ﷺ) ne farmaaya:

(لا يجلد أحدكم امراته جلد العبد ثم يجامعها في آخر اليوم)

"Tum mein se koi yeh harkat na kare keh subah apni biwi ko ghulaam ya baandi ki tarah maare peete, aur phir shaam ko us se khalwat kare." **(Saheeh Bukhari: 5204)**

Allah ka Irshaad hai:

﴿وَالّٰتِىْ تَخَافُوْنَ نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ فِى الْمَضَاجِعِ وَاضْرِبُوْهُنَّ ۚ فَاِنْ اَطَعْنَكُمْ فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا ؕ﴾

"Aur jin 'Aurton ki nafarmaani ka tumhein darr ho, unhein wa'az-o- naseehat karo, aur bistoron mein un se alehdagi ikhtiyaar kar lo , aur unhein zarb karo. Phir agar woh tumhaari

ata'at karne lagein, to un ke silsile mein koi aur kaarwaai na karo." **(Al-Nisaa: 34)**

39 **Panchwaan:** Waqt dena:

Imam Bukhari (رحمه الله) ne Abu Juhaifah (رضي الله عنه) se is tarah ka waaqi'a riwaayat kiya hai. Woh farmaate hain: "Nabi ﷺ ne Salman aur Abu Darda (رضي الله عنهما) ke darmiyaan muwaakhaat karwaai. Salman (رضي الله عنه) Abu Darda (رضي الله عنه) ke ghar gae to dekha keh Umm Darda (رضي الله عنها) saade aur be-rang kapde pehne hue thin. Salman (رضي الله عنه) ne poochha: "Tum ne yeh haalat kyun bana rakhi hai?" Unhon ne kaha: "Tumhare bhaai Abu Darda (رضي الله عنه) ko duniya mein kisi cheez ki koi haajat hi nahi." Phir Abu Darda (رضي الله عنه) aae, un ke liye khaana banaaya aur kaha: "Khaao." Salman (رضي الله عنه) ne kaha: "Main tab tak nahi khaaon ga jab tak tum nahi khaao ge." Chunaanche Abu Darda (رضي الله عنه) ne bhi khaaya. Raat aai to Abu Darda (رضي الله عنه) Namaz padhne ke liye uthne lage, to Salman (رضي الله عنه) ne kaha: "So jaao." Phir jab raat ka aakhri peher aaya to Salman (رضي الله عنه) ne Abu Darda (رضي الله عنه) se kaha: "Tum par tumhare Rabb ka bhi haqq hai, tumhare nafs ka bhi haqq hai, aur tumhare ghar waalon ka bhi haqq hai. Is liye har saahib-e-haqq ko uska haqq do." Abu Darda (رضي الله عنه) Nabi-e-Kareem (ﷺ) ki khidmat mein haazir hue aur iska tazkira kiya to Nabi (ﷺ) ne farmaaya: (صدق سلمان) "Salman ne sach kaha."

(Saheeh Bukhari: 1968)

'Aysha (رضي الله عنها) se riwaayat hai: "Woh aik safar mein Rasoolullah (ﷺ) ke saath thin. Unhon ne Rasoolullah (ﷺ) se daud mein muqaabla kiya aur jeet gaen. Phir jab kuch 'arsa ba'ad un ke badan par gosht chadh gaya aur woh farbah ho gaieen, to aik safar mein phir isi tarah daud ka muqaabla hua, is baar Rasoolullah (ﷺ) aage badh gae (Ya'ani jeet gae). Aap ﷺ ne farmaaya:

(هذه بتلك السبقة)

"'Aysha! Yeh us jeet ka badla hai."

(Sunan Abbi Dawood: 3578, Saheeh)

40 **Chhata:** Jahannum ki aag se bachaana:

Allah ka Irshaad hai:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦﴾

"Ae Imaan waalo! tum apne aap ko aur apne ghar waalon ko us aag se bachaao jis ka eendhan Insaan aur pathar hain. Jis par sakht dil taaqatwar Farishte muqarrar hain. Jinhein jo kuch Allah hukm deta hai Us ki nafarmaani nahi karte, balkeh jo hukm diya jaae baja laate hain." **(At-Tahreem: 6)**

Aur Nabi-e-Kareem (ﷺ) ne Irshaad farmaaya:

(كلكم راع وكلكم مسئول عن رعيته الإمام راع ، وهو مسئول عن رعيته ، والرجل راع في أهله ، وهو مسئول عن رعيته ، والمرأة راعية في بيت زوجها ، ومسئولة عن رعيتها، والخادم راع في مال سيده ، ومسئول عن رعيته ، فكلكم راع، ومسئول عن رعيته)

"Tum mein se har shakhs zimmedaar hai, aur har shakhs se us ke mat'lliq aur maatehat rehne waalon ke baare mein

sawaal kiya jaae ga. Imam zimmedaar hai aur us se us ki riaaya ke baare mein sawaal ho ga. Mard apne ghar waalon ke zimmedaar hai aur us se un ke baare mein sawaal ho ga. 'Aurat apne shauhar ke ghar ki zimmedaar hai aur us se us ke baare mein sawaal ho ga. Khaadim apne aaqa ke maal ka zimmedaar hai aur us se us ke baare mein sawaal hoga. Tum mein se har shakhs zimmedaar hai aur har shakhs se us ke maatehat logon ke baare mein sawaal kiya jaae ga.

(Saheeh Bukhari: 893, Saheeh Muslim: 1829)

41 **Saatwan:** Biwi par Kharch Karna:

Abu Masood Ansari (رضي الله عنه) se riwaayat hai keh Rasoolullah (ﷺ) ne farmaaya:

(إن المسلم إذا أنفق على أهله نفقة ، وهو يحتسبها ، كانت له صدقة)

"Yaqeenan Musalmaan jab apne Ahl-o-'ayaal par kuch kharch karta hai, aur is mein sawaab ki niyyat rakhta hai, to woh us ke liye Sadaqah shumaar ho ga."

(Saheeh Bukhari: 4006, Saheeh Muslim: 2322)

Hakeem bin Mu'aawiyah apne waalid se riwaayat karte hain keh unhon ne Rasoolullah (ﷺ) se 'arz kiya: "Shohar par Biwi ka kya haq hai?" To Aap (ﷺ) ne farmaaya:

(أن تطعمها إذا طعمت وتكسوها إذا اكتسيت، ولا تضرب الوجه، ولا تقبح، ولا تهجر إلا في البيت)

"Jab tum khaana khaao to use bhi khilaao, aur jab tum pehno to use bhi pehnaao. Aur us ke chehre par maaro mat, use bura bhala na kaho, aur us se alag mat ho magar ghar ke andar."

(Sunan Abbi Dawood: 2142 – Shaykh Albani ne ise Hasan Saheeh qaraar diya)

Abu Hurairah (رضي الله عنه) Nabi-e-Kareem (ﷺ) se riwaayat karte hain keh Aap ne Irshaad farmaaya:

(دينـــار أنفقتـــه في ســـبيل الله، ودينـــار أنفقتـــه في رقبـــة، ودينـــار تصدقـــت بـــه على مســـكين، ودينـــار أنفقتـــه على أهلـــك أعظمهـــا أجـــرًا للـــذي أنفقتـــه على أهلـــك)

"Aik Dinaar tum ne Allah ki raah mein kharch kiya, aik Dinaar tum ne ghulaam aazaad karne mein diya, aik Dinaar tum ne miskeen par sadaqah kiya, aur aik Dinaar tum ne apne ghar waalon par kharch kiya to sab se bada ajr us Dinaar ka hai jo tum ne apne ghar waalon par kharch kiya." **(Saheeh Muslim: 995)**

Sa'd bin Abbi Waqqaas (رضي الله عنه) se riwayat hai keh Rasoolullah (ﷺ) ne Irshaad farmaaya:

(إنـك لـن تنفـق نفقـة تبتغـى بهـا وجـه الله، إلا أجـرت بهـا حتـى مـا تجعـل في إمرأتـك)

"Tum Allah ki khushi chaahte hue jo kuch bhi kharch karo ge, us par tumhein ajr mile ga hatta keh us niwaale par bhi ajr mile ga jo tum apni Biwi ke munh mein rakhte ho."

(Saheeh Bukhari: 4409, Saheeh Muslim: 1628)

42 **Aathwaan:** Mehar Ada Karna:

Allah ka Irshaad hai:

﴿وَاٰتُوا النِّسَآءَ صَدُقٰتِهِنَّ نِحْلَةً ؕ فَاِنْ طِبْنَ لَكُمْ عَنْ شَیْءٍ مِّنْهُ نَفْسًا فَكُلُوْهُ هَنِیْٓـًٔا مَّرِیْٓـًٔا ۝۴﴾

"Aur 'Aurton ko un ka Mahr raazi khushi ada karo. Haan, agar woh apni raza ke saath apna kuch Mahr tumhein chhod dein, to use shauq se, khush ho kar khaao." **(An-Nisa: 4)**

Aur Nabi-e-Kareem (ﷺ) ne Irshaad farmaaya:

(إِنَّ أَعْظَمَ الذُّنوبِ عندَ اللهِ رجلٌ تَزَوَّجَ امرأة فلمَّا قَضَى حَاجَتَهُ مِنْهَا طَلَّقَها و ذهب بِمَهْرِها)

"Allah ke nazdeek bahut bada gunaah yeh hai keh aadmi kisi 'Aurat se Nikkah kare, phir jab apni zarurat poori kar le to use talaaq de de aur us ka Mehar bhi ada na kare."

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

43 **Nauwan:** Biwi ko ghar ki zeenat banaana:

Biwi ko ghar main sahooliyaat muhaiyya ki jaaein na keh zaruriyaat-e-zindagi ko haasil karne ke liye mushkilaat main daala jaae. Allah ka Irshaad hai:

﴿وَقَرْنَ فِیْ بُیُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِیَّةِ الْاُوْلٰی وَاَقِمْنَ الصَّلٰوةَ وَاٰتِیْنَ الزَّكٰوةَ وَاَطِعْنَ اللّٰهَ وَرَسُوْلَهٗ ؕ اِنَّمَا یُرِیْدُ اللّٰهُ لِیُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَیْتِ وَیُطَهِّرَكُمْ تَطْهِیْرًا ۝۳۳﴾

"Aur apne gharon main qaraar se raho, aur qadeem Jaahiliyyah ke zamaane ki tarah apne banaao singhaar ka izhaar na karo, aur Namaz ada karti raho, aur Zakaat deti raho, aur Allah aur us ke Rasool ki itaa'at guzaari karo. Allah yehi chaahta hai keh Ae Nabi ki ghar waalio! Tum se woh har qism ki laghwiyaat ko door kar de, aur tumhein khoob paak-o-saaf kar de."

(Surah Al-Ahzaab: 33)

- Allah ko sab se ziyaada konsi baat na-gawaar lagti hai Hadees ki roshni main qalam-band karein?

- Ba-Hesiyat shohar apni biwi ki kya kya zimedaariyaan hain Ahaadees ki roshni mein naqal karein?

Azdawaji Mushkilaat Se Nimatne Ke Nabawi Asaalib (Tareeqe):

44

1. Muskuraahat ke zariy'e masla hal kar dena
2. Nazar andaaz kar dena
3. Ba-maqsad guft-o-shuneed (Discussion Approach) aur aik doosre ko wazaahat aur mufaahmat kar ke mutmain karne ki koshish karna
4. 'Amadan ghalti par wa'az-o-naseehat ka andaaz ikhtiyaar karna
5. Halki si daant dapat ka andaaz apnaana
6. Faislon ke saadir karne se qabl asbaat-e-gunaah ki tahqiq kar lena
7. Insaaf par mabni faisla karna
8. Dafe' shadeed ke zariy'e apna difa'a karna
9. Hijr-e-jameel ikhtiyaar karna (Ya'ani t'alluqaat mein kami karna taa keh ghalti ka ihsaas dilaaya jaae)
10. Ikhtiyaar dena aur mashwara karna
11. Ikhtilaaf ka hal ab talaaq hi reh gaya ho to zulm ka raasta ikhtiyaar na karte hue aur mu'allaq na karte hue talaaq ka raasta ikhtiyaar kiya jaae

Note: Rasoolullah (ﷺ) se zarb aur gaali saabit nahi, Allah hidaayat de un shohron ko jo in giyarah asaaleeb ko chhod kar zarb aur gaali par utar aate hain.

- Azdawaaji masaail se nimatne ke Nabawi asaaleeb par Hadees jam'a karein ? aur hawaale zikr karein.

Qareebi Rishte Daaron Ke Huqooq

45 Ba'sat-e-Nabawi (ﷺ) se qabl 'Arab Mu'aashre mein khaandaani 'asabiyyat ko buniyaadi ahmiyyat haasil thi. Aap (ﷺ) ne is 'asabiyyat ka qila' qam'a kiya, aur Mu'aashre ko sehat mand mu'aashrati rawaabit, baa maqsad waabastagi aur insaani humdardi par mabni buniyaadein faraaham keen. Is mu'aashrati inqilaab ne ta'assubaat mein uljhe hue Mu'aashre ko un riwaayaat se aashnaa kar diya jo a'ala insaani aqdaar par mushtamil theen. Qur'an-e-Hakeem mein Ahl-e-qaraabat se husn-e-sulook ki kai maqamaat par takeed ki gai hai:

﴿إِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَآئِ ذِى الْقُرْبٰى﴾

"Beshak Allah (har aik ke saath) 'adl-o-ehsaan ka hukm farmaata hai, aur qaraabat daaron ko dete rehne ka."

(Surah An-Nahl: 90)

Zail ki sutoor mein qareebi rishta daaron ke huqooq ka mukhtasir magar jaam'ia bayaan aa raha hai. **In shaa Allah**

46 **Pehla:** Sila-e-Rehmi karna:

'Abdullah bin 'Umar (رضي الله عنهما) se riwaayat hai keh Rasoolullah (ﷺ) ne farmaaya:

(ليس الواصل بالمكافى ، ولكن الواصل الذي إذا قطعت رحمه وصلها)

" Woh aadmi Sila-e-Rehmi ka haq ada nahin karta hai jo badlay ke tor par Sila-e-Rehmi karta hai, Sila-e-Rehmi ka haq ada karne waala darasal woh hai jo is haalat mein bhi Sila-e-Rehmi kare jab us ke qaraabat daar us ke saath qata' rehmi (aur haq talfi ka mu'aamla karein)." **(Saheeh Bukhari: 5991)**

Anas (رضي الله عنه) se riwaayat hai keh Rasoolullah (ﷺ) ne farmaaya:

(من أحب أن يبسط له في رزقه، وينسأ له في أثره فليصل رحمه)

"Jo koi yeh chaahe keh us ke rizq me faraakhi aur kushaadagi ho, aur duniya mein us ke qadam taa der rahein (Ya'ani us ki 'umr daraaz ho) to woh apne rishton ko jode rakhe."

(Saheeh Bukhari: 5985, Saheeh Muslim: 6523)

Allah ne qata' rehmi se baayin alfaaz mana' farmaaya:

﴿يَاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِىْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً ۚ وَاتَّقُوا اللّٰهَ الَّذِىْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ؕ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ۝١﴾

"Ae logo! apne Parwardigaar se daro, jis ne tumhein aik jaan se paida farmaaya, aur usi se us ki biwi ko paida kar ke in donon se bahut se mard aur khawaateen phela diye. Us Allah se daro jis ke naam par tum aik doosre se maangte ho aur rishte naate todne se bacho, beshak Allah tum par nigahbaan hai." **(An-Nisaa: 1)**

Abu Hurairah (رضی اللہ عنہ) se riwaayat hai keh aik aadmi 'arz karne laga:

(يَا رَسُولَ اللّٰهِ! إِنَّ لِي قَرَابَةً أَصِلُهُمْ وَيَقْطَعُونِي، وَأُحْسِنُ إِلَيْهِمْ وَيُسِيئُونَ إِلَيَّ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ- فقال- لَئِنْ كُنْتَ كَمَا قُلْتَ، فَكَأَنَّمَا تُسِفُّهُمُ الْمَلَّ، وَلَا يَزَالُ مَعَكَ مِنَ اللّٰهِ ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذَلِكَ)

"Ae Allah ke Rasool! mere kuch rishtedaar hain, main un se judta hoon lekin woh mujh se kat'te hain, main un ke saath achha sulook karta hoon woh mere saath bad-sulooki karte hain. Farmaaya: agar yehi baat hai jo tum ne bayaan ki to tum un ka munh khaak se bharte ho, jab tak tum isi tareeqe par kaar-band raho ge Allah ki jaanib se baraabar tumhare liye madadgaar (Farishta) rahe ga." **(Saheeh Muslim: 2558)**

Nabi-e-Kareem (ﷺ) ka Irshaad-e-Giraami hai:

(إِنَّ الرَّحِمَ شَجَنَةٌ مِنَ الرَّحمن ، فقال الله: من وصلك وصلته ، ومن قطعك قطعته)

"Rishta 'arsh se latka hua hai, to Allah ne farmaaya: jo tujhe jode ga main use jodoon ga, aur jo tujhe kaate ga main use kaatoon ga." **(Saheeh Bukhari: 5988)**

Jubair bin Mut'im (رضی اللہ عنہ) se riwaayat hai keh Rasoolullah (ﷺ) ne farmaaya:

(لا يدخل الجنة قاطع)

"Qata' rehmi karne waala Jannat mein daakhil nahi ho ga."

(Saheeh Bukhari: 5984, Saheeh Muslim: 6520)

'Umro bin al-'Aas (رضي الله عنه) se marwi hai keh Rasoolullah (ﷺ) ne farmaaya:

(الراحمون يرحمهم الرحمن ، ارحموا من في الأرض يرحمكم من في السماء)

"Reham karne waalon par Rahmaan (Allah) reham karta hai, lehaaza tum zameen waali makhlooq ke saath reham ka mu'aamla karo, Aasman waala tum par reham farmaae ga."

(Sunan Abbi Dawood: 4941, Sunan Tirmizi: 1924, As-Silsilah As-Saheehah: 922)

Jareer bin 'Abdullah (رضي الله عنه) se marwi hai keh Rasoolullah (ﷺ) ne farmaaya:

(لا يرحم الله من لا يرحم الناس)

"Allah us par reham nahi farmaata jo logon par reham nahi karta." **(Saheeh Bukhari: 7376, Saheeh Muslim: 6030)**

Abu Hurairah (رضي الله عنه) se riwaayat hai keh unhon ne Rasoolullah (ﷺ) se suna:

(لا تنزع الرحمة إلا من شقي)

"Reham ka jazbah bad-bakht ke siwa aur kisi ke dil se nahi nikaala jaata."

(Sunan Tirmizi: 1923, Albani ne ise Hasan kaha hai. Al-Mishkaat, Raqm: 4968)

47 **Doosra:** Husan-e-sulook se paish aana:

Allah ka Irshaad hai:

﴿وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِى الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْۢبِ وَابْنِ السَّبِيْلِ ۙ وَمَا مَلَكَتْ اَيْمَانُكُمْ ؕ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرَا ۙ﴿۳۶﴾﴾

"Aur Allah ki 'Ibaadat karo aur us ke saath kisi ko shareek na karo, aur waalidain ke saath achha sulook karo, aur qaraabat-daaron ke saath, yateemon ke saath, masaakeen, rishte-daar, aur pehlu ke hamsaae ke saath, aur qareebi dost ke saath, aur musaafir se, aur jo tumhari milkiyat mein hon (un ke saath), beshak Allah itraane waale, bad maarne waale ko pasand nahin karta." **(An-Nisaa: 36)**

Nabi-e-Kareem (ﷺ) ne Irshaad farmaaya:

(مثل المؤمن في توادهم وتراحمهم و تعاطفهم، مثل الجسد اذا اشتكى منه عضو تداعى | له سائر الجسد بالسهر والحمى)

"Momineen ki aapas mein misaal muhabbat aur meharbaani karte hue, aik jism ki tarah hai keh jab aik 'uzw ko takleef hoti hai to saara jism be-khuwaabi aur bukhaar ki taraf aik doosre ko bulaata hai." **(Saheeh Muslim 6586)**

48 **Teesra:** 'Adl-o-insaaf karna:

Allah ka farmaan hai:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾﴾

"Allah 'adl, bhalaai aur qaraabat-daaron ke saath achha sulook karne ka hukm deta hai, aur behayaai ke kaamon, aur na-shaaista (kaamon) harkaton, aur zulm-o-ziyaadati se rokta hai, Woh khud tumhein naseehat kar raha hai taakeh tum naseehat haasil karo." **(An-Nahl: 90)**

Abu Bakr (رضي الله عنه) se riwaayat hai keh Nabi-e-Kareem (ﷺ) ne Irshaad farmaaya:

(ما من ذنب اجدر أن يعجل الله لصاحبه العقوبة في الدنيا مع ما يدخر في الآخرة من البغي وقطيعة الرحم)

"Zulm-o-ziyaadati aur qata' rehmi do jurm aise hain keh Allah aakhirat ki saza ke saath-saath in ko fauran duniya mein bhi saza deta hai.(In do jurmon ke 'ilaawa aur koi aisa jurm nahi jis ki saza ka Allah is tarah ihtimaam karta ho.)"

(Sunan Tirmizi: 2511, Sunan Abbi Dawood: 4902, Sheikh Albaani ne ise Saheeh kaha hai.)

Abu Dardaa (رضي الله عنه) se riwaayat hai keh Rasoolullah (ﷺ) ne Irshaad farmaaya:

(أَلَا أُخْبِرُكُمْ بِأَفْضَلَ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ؟ قَالُوا: قَالَ: بَلَى يَا رَسُولَ اللهِ! اصلاح ذات البين، وفساد ذات البين الحالقة)

"Kya main tumhe Roza, Zakaat aur Namaz se bhi bade darje ki Neki na bataaun? Hum ne kaha: zarur! Ae Allah ke Rasool!Aap ne farmaaya keh aapas ki musaalihat hai, aur aapas ki dushmani Imaan kho deti hai."

(Sunan Abbi Dawood: 4919, Sheikh Albaani ne is Hadees ko Saheeh kaha hai.)

49 **Chouthaa:** Rishtedaaron se t'awwun karna:

Allah ka farmaan hai:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾﴾

"Allah yaqeenan 'adl, bhalaai aur Qarabat daaron ke saath achha sulook karne ka hukm deta hai, aur behayaai ke kaamon, na-shaaistah harkaton aur zulm-o-ziyaadti se rokta hai, Woh tumhein naseehat kar raha hai taakeh tum naseehat haasil karo." **(An-Nahl: 90)**

Mazeed Irshaad-e-Baari hai:

﴿وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا﴾

"Aur rishtedaaron, miskeenon aur musaafiron ka haq adaa karte raho aur Israaf aur be-ja kharch karne se bacho."

(Bani Israaeel: 26)

Irshaad-e-Baari hai:

﴿وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾﴾

"Tum mein se jo buzurgi aur kushaadgi waale hain, unhein apne qarabatdaaron, miskeenon aur Allah ki raah me hijrat karne waalon ko dene ki qasam nahi kha leni chaahiye, balkeh m'aaf kar dena chaahiye. Kya tum nahi chaahte ke Allah tumhein m'aaf kar de? Allah qasooron ko m'aaf karne waala Meherbaan hai." **(An-Noor: 22)**

Nabi-e-Kareem (ﷺ) ne Irshaad farmaaya:

(الصدقة على المسكين صدقة، وهي على ذي الرحم اثنتان: صدقة وصلة)

"Kisi miskeen par Sadaqah karna sirf Sadaqah hai, aur yehi Sadaqah kisi rishtedaar par ki jaae to us ki haisiyat do guna ho jaati hai aik Sadaqah ki aur doosri sila-rahmi ki."

(Sunan Tirmizi: 658, Musnad Ahmad: 3/402, Sunan Nasaai: 2583, Sheikh Albaani ne ise Saheeh qaraar diya hai.)

Aap (ﷺ) ne mu'ashi tor par kamzor rishtedaaron ki mu'ashi bahaali par bhi zor diya, aur mua'ashre ke saahib-e-haisiyat afraad ko ma'aashi tor par kamzor aqribaa ke is haqq ki adaaigi ki talqeen farmaai. Chunaanche Anas (رضي الله عنه) se riwaayat hai: "Madinah mein aksar Ansariyon ke paas khajooron ke baaghaat hi bator maal hua karte the, aur Bair Haa naami baagh Talha (رضي الله عنه) ko sab se ziyaada mahboob tha. Yeh baagh Masjid-e-Nabawi ke samne tha, aur Nabi-e-Kareem (ﷺ) is mein tashreef le jaaya karte the, aur is (kunway) ka paani piya karte the. Anas (رضي الله عنه) farmaate hain."

Jab Allah ki raah mein kharch karne ka hukm aaya to Abu Talhah (رضی اللہ عنہ) ne Rasoolullah (ﷺ) ki khidmat mein haazir ho kar 'arz kiya: Yaa Rasoolullah! Allah farmaata hai: "Tum us waqt tak Neki haasil nahi kar sakte jab tak apne pasandida maal ko Allah ki raah me kharch na karo. Mujhe yeh baagh sab se ziyaada mahboob hai, lehaaza main ise Allah ki raah me deta hoon, aur iske sawaab ka umeedwaar hoon." Aap (ﷺ) ne shabaash di aur farmaaya: "Yeh bada mufeed aur faaida-rasa maal hai, lekin mere nazdeek yeh behtar m'aloom hota hai keh ise apne rishtedaaron mein taqseem karo." Abu Talhah (رضی اللہ عنہ) ne kaha: "Aisa hi kiya jaae ga," aur hasb-e-wa'da unhon ne woh baagh apne rishtedaaron aur chacha-zaad bhaaiyon mein baant diya." **(Saheeh Bukhari, Kitaab-uz-Zakaah, Raqm: 1461.)**

50 **Paanchwaan:** Aik doosre ko takleef-deh baatein na kehna aur ehsaan na jatlaana:

Allah 'Azza wa Jal ka Irshaad hai:

﴿وَقُلْ لِّعِبَادِيْ يَقُوْلُوا الَّتِيْ هِيَ اَحْسَنُ ؕ اِنَّ الشَّيْطٰنَ يَنْزَغُ بَيْنَهُمْ ؕ اِنَّ الشَّيْطٰنَ كَانَ لِلْاِنْسَانِ عَدُوًّا مُّبِيْنًا ۝٥٣﴾

"Aur mere bandon se keh dijiye keh woh bahut hi achhi baat munh se nikaala karein, kyunkeh Shaitaan aapas mein fasaad daalwaata hai. Be-shak Shaitaan Insaan ka khula dushman hai." **(Bani Israaeel: 53)**

- Rishtedaar agar hum se bad-sulooki karein to hum ko kya karna chaahiye?
- Aapsi rishta-daari ki islaah karne ki kya fazilat hai?

Behan Bhaaiyon Ke Huqooq

51 Allah ka Irshaad hai:

﴿يَاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِىْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً ۚ وَاتَّقُوا اللّٰهَ الَّذِىْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ؕ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ۝١﴾

"Ae logo! Apne Parwardigaar se daro, jis ne tumhein aik jaan se paida farmaaya, aur usi se us ki biwi ko paida kar ke un donon se bahut se mard aur khawaateen phela diye. Us Allah se daro jis ke naam par tum aik doosre se maangte ho aur rishte naate todne se bacho, beshak Allah tum par nigehbaan hai." **(Surah An-Nisa: 1)**

Aik doosre maqaam par Allah ka farmaan hai:

﴿اَلنَّبِىُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ وَاَزْوَاجُهٗۤ اُمَّهٰتُهُمْ ؕ وَاُولُوا الْاَرْحَامِ بَعْضُهُمْ اَوْلٰى بِبَعْضٍ فِىْ كِتٰبِ اللّٰهِ مِنَ الْمُؤْمِنِيْنَ وَالْمُهٰجِرِيْنَ اِلَّاۤ اَنْ تَفْعَلُوْۤا اِلٰۤى اَوْلِيٰٓئِكُمْ مَّعْرُوْفًا ؕ كَانَ ذٰلِكَ فِى الْكِتٰبِ مَسْطُوْرًا ۝٦﴾

"Paighambar mominon par khud un se bhi ziyaada haq rakhne waale hain, aur un ki biwiyaan mominon ki maaein hain, aur rishtedaar Kitaabullah ki ro se doosre mominon aur

muhaajireen ke muqaable mein ziyaada haqdaar hain. Haan, tumhein apne doston ke saath husn-e-sulook karne ki ijaazat hai, yeh hukm Loh-e-mehfooz mein likha hua hai."

(Al-Ahzab: 6)

Nez Allah ka Irshaad hai:

﴿وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُم مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٨﴾﴾

"Aur jab taqseem ke waqt qaraabatdaar, yateem aur miskeen aa jaaein, to tum us mein se thoda bahut unhein bhi de do, aur un se narmi se bolo." **(Surah An-Nisa: 8)**

Jaabir (رضي الله عنه) se riwayat hai keh Rasoolullah (ﷺ) ne farmaaya:

(لا تحقرن من المعروف شيئا، وإن من المعروف أن تلقى أخاك بوجه طلق، وأن تفرغ من دلوك في إناء أخيك-)

"Tum kisi bhi neki ko haqeer mat samjho, aur apne bhaai se khushgawaar chehre ke saath milna bhi neki hai, aur yeh bhi keh tum apne dol se apne bhaai ke bartan mein paani daal do."

(Musnad Ahmad 344/3, Sunan Tirmizi: 197, Albani (رحمه الله) ne ise saheeh kaha hai, At-Ta'leeq ar-Ragheeb 264/3.)

Abu Hurairah (رضي الله عنه) se riwaayat hai:

(جاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ قَالَ: مَنْ أَحَقُّ النَّاسِ بِحُسْنِ الصُّحْبَةِ؟ قَالَ: أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أَبَاكَ، ثُمَّ أَدْنَاكَ أَدْنَاكَ)

"Aik shakhs Rasoolullah (ﷺ) ke paas aaya aur poochha: Meri khidmat aur husn-e-sulook ka sab se ziyaada haqdaar kaun hai?Aap (ﷺ) ne Irshaad farmaaya: Tumhaari Maa.Phir farmaaya: Tiumhaari Maa. Main phir kehta hoon tumhaari Maa, Main phir kehta hoon tumhaari Maa, us ke ba'ad tumhare baap ka haq hai, us ke ba'ad tumhare qareebi rishtedaar hon, phir jo un ke ba'ad qareebi rishtedaar hoon."

(Saheeh Muslim: 6501)

- Bhaai behan ke huqooq se muta'lliq nusoos jama' karen?

Mohtaajon, Ghuraba Aur Masakin Ke Huqooq

52 Islam ne sarmaaya-daar aur khushaal aadmi par mohtaaj, ghareeb aur miskeen ke huqooq bhi muqarrar kiye hain taakeh woh log bhi apni zindagi aasaani se basar kar sakein. Chunaanche Irshaad-e-Baari hai:

﴿وَلَا تَحٰٓضُّوْنَ عَلٰى طَعَامِ الْمِسْكِيْنِ ۝١٨﴾

"Aur tum miskeenon ko khilaane ki aik doosre ko targheeb nahi dete." **(Al-Fajr: 18)**

Mazeed Allah ka Irshaad hai:

﴿اِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ وَالْعٰمِلِيْنَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ وَفِى الرِّقَابِ وَالْغٰرِمِيْنَ وَفِىْ سَبِيْلِ اللّٰهِ وَابْنِ السَّبِيْلِ ؕ فَرِيْضَةً مِّنَ اللّٰهِ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝٦٠﴾

"Sadaqe sirf fuqaraa ke liye hain, aur maskeenon ke liye, aur un ke wusool karne waalon k liye, aur un ke liye jin ke dil Islam ki taraf raaghib hain, aur gardan chhudwaane mein, aur qarzdaaron ke liye, aur Allah ki raah mein musaafiron ke liye. Yeh Allah ki taraf se farz karadha hai, aur Allah 'Ilm-o-Hikmat waala hai." **(At-Taubah: 60)**

Qur'an-e-Hakeem mein mohtaajon, ghurabaa aur masaakeen ke huqooq ki adaaigi par muta'addid maqaamaat par zor diya gaya hai.

Irshaad-e-Baari hai:

﴿يَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ۗ قُلْ مَآ اَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ۗ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ﴿٢١٥﴾﴾

"Aap se poochhte hain keh wo kya kharch karein? Aap keh dijiye, jo maal tum kharch karo woh Maa baap ke liye hai, aur rishtedaaron, aur yateemon, aur maskeenon, aur musaafiron ke liye. Aur tum jo kuch bhalaai karo ge, Allah ko us ka 'Ilm hai." **(Al-Baqrah: 215)**

Aur aik jagah Allah ka Irshaad hai:

﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ﴿١﴾ فَذٰلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ﴿٢﴾ وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِينِ ﴿٣﴾﴾

"Kya tu ne use dekha jo roz-e-jaza ko jhutlaata hai? yehi woh hai jo yateem ko dhakke deta hai, aur maskeen ko khaana khilane ki rughbat nahi deta." **(Surah Al-Maa'un: 1-3)**

Aik aur jagah Allah ka Irshaad hai:

﴿فَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ ۗ ذٰلِكَ خَيْرٌ لِّلَّذِيْنَ يُرِيْدُوْنَ وَجْهَ اللّٰهِ ۗ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٣٨﴾﴾

"Pass qaraabatdaar, maskeen, musaafir har aik ko us ka haq do. Yeh un ke liye behtar hai jo Allah ka chehra dekhna chaahte hain. Aise hi log nijaat paane wale hain." **(Surah Ar-Room: 38)**

Abu Hurairah (رضي الله عنه) se riwaayat hai keh Rasoolullah (ﷺ) ne farmaaya:

(الساعي على الأرملة كالمجاهد في سبيل الله)

"Bewah aur maskeen ki khabargeeri karne waala Allah ki raah mein Jihaad karne waale ki maanind hai." **(Saheeh Bukhari: 6008)**

● Ghurba aur kamzoron ki fazilat par koi jaame' Hadees ya Nus ho to zikar karein.

'Umar Raseeda Logon Ke Huqooq

53 Islami mu'aashre mein 'umar raseeda log khusoosi maqaam ke haamil hain. Is ki bunyaad Islam ki woh aafaaqi t'aleemaat hain jin mein 'umar raseeda logon ko baa'is-e-barkat, rahmat aur qaabil-e-'izzat-o-takreem qaraar diya gaya hai. Nabi-e-Kareem (ﷺ) ne buzurg logon ki 'izzat-o-takreem ki talqeen farmaai, aur unhein yeh haq diya keh kam 'umar log apne se badi 'umar waalon ka ehteraam karein aur un ke rutbe ka khayaal rakhein.

(ليس منا من لم يرحم صغيرنا، ويوقر كبيرنا)

"Woh hum mein se nahi jo hamaare choton par reham na kare, aur hamaare badon ki 'izzat na kare."

(Sunan-ut-Tirmizi: 1919, As-Silsilah As-Saheehah: 2196)

54 **Pehla:** Samaaji ma'amlaat mein takreem ka haq:

'Aam samaaji aur mu'aashrati mu'aamlaat mein bhi Aap (ﷺ) ne badon ki takreem karne ki t'aleem di. 'Abdullah bin Sahal aur Muhayyisah bin Mas'ood (رضي الله عنهما) Khaybar pahunche to donon baaghaat mein aik doosre se alag ho gae. (Dareen asna) 'Abdullah bin Sahal qatal kar diye gae. To 'Abdur Rahman bin Sahal aur Mas'ood ke bete Huwaiysah aur Muhayyisah (رضي الله عنهما) Nabi-e-Akram(ﷺ) ki khidmat mein haazir hue. Unhon ne apne saathi ke m'aamle mein guftugu ki to Abdur Rahman ne ibtidaa ki jab keh woh sab se chhote the. Is par Nabi-e-Akram (ﷺ) ne farmaaya:

(كبر الكبر)

"Bade ke martabe aur 'izzat ka khayaal rakho."

(Saheeh Bukhari: 5891, Saheeh Muslim: 1669, Sunan Nasai: 4712)

55 **Doosra:** Mu'ammar afraad ki takreem Ijlaal-e-Ilaahi (Allah ki ta'zeem) ka hissa hai:

Abu Moosa Ash'ari (رضي الله عنه) riwaayat karte hain keh Rasoolullah (ﷺ) ne farmaaya:

(إن مـن إجلال الله إكـرام ذي الشـيبة المسـلم وحامـل القـرآن غير الغـالي فيـه والجافي عنـه وإكـرام ذي السـلطان المقسـط)

"Boodhe Musalmaan ki ta'zeem karna Allah ki ta'zeem ka hissa hai, aur isi tarah Qur'an Majeed ke 'Aalim ki jo us mein tajaawuz na karta ho, aur us Baadshaah ki ta'zeem jo insaaf karta ho."

(1Sunan Abu Dawood: 4843, Saheeh Al-Jaame' As-Sagheer: 2195)

56 **Teesra:** 'Umar raseedah afraad Ki takreem 'Alaamat-e-Imaan hai:

Mu'ammar afraad ki buzurgi ke baa'is unhein khaas maqaam-o-martaba 'ata kiya gaya. 'Abdullah bin 'Umar (رضي الله عنهما) riwaayat karte hain keh Nabi-e-Akram (ﷺ) ne farmaaya:

(ليس منا من لم يرحم صغيرنا ويعرف شرف كبيرنا)

"Woh shakhs hum mein se nahi jo hamaare chhoton par reham na kare aur hamaare badon ki 'izzat na pehchaane."

(Sunan-ut-Tirmizi: 1920, As-Silsilah As-Saheehah: 2195)

'Abdullah bin 'Umar (رضي الله عنهما) se riwaayat in alfaaz ke saath bhi marwi hai:

(من لم يرحم صغيرنا ويعرف حق كبيرنا فليس منا)

"Woh shakhs hum mein se nahi jo hamaare chhoton par reham nahi karta aur hamaare badon ka haq nahi pehchaanta."

(Sunan Abu Dawood: 4943, Al-Albani ne ise Saheeh kaha hai.)

57 **Choutha:** Mu'ammar afraad ka wujood Baa'is-e-Barkat samajhna:

Abu Umaamah (رضي الله عنه) riwaayat karte hain keh Nabi-e-Akram(ﷺ) ne farmaaya:

(البركة في أكابرنا فمن لم يرحم صغيرنا ويجعل كبيرنا فليس منا)

"Hamaare badon ki wajah se hi hum mein khair-o-barkat hai. Pass woh hum mein se nahi jo hamaare chhoton par reham nahi karta aur hamaare badon ki shaan mein gustaakhi karta hai."

(Tabraani, Al-Mu'ajam Al-Kabeer: 7895, Ibn Hibbaan ne ise Saheeh kaha hai, Saheeh Ibn Hibbaan: 559.)

'Abdullah bin 'Abbas (رضي الله عنهما) se marvi Hadees Mubaarak mein hai:

(البركة مع أكابركم)

"tumhare badon ke saath tum mein khair-o-barkat hai." (Saheeh Ibn Hibbaan: 559, Musnad-ush-Shihaab: 36, Mustadrak Haakim: 210, Tabraani, Al-Mu'ajam Al-Awsat: 8991, Baihaqi, Shu'ab-ul-Imaan: 11004, Haisami, Majma' uz-Zawaaid 8:17 – Ibn Hibbaan aur Haakim ne ise Saheeh kaha hai.)

Abu Darda (رضي الله عنه) riwaayat karte hain keh Nabi-e-Mu'azam (ﷺ) ne farmaaya:

(أبغوني ضعفائكم فانما ترزقون وتنصرون بضعفائكم)

"Mujhe apne za'eef logon mein talaash karo, kyunkeh za'eef logon ke sabab tumhein rizq diya jaata hai aur tumhaari madad ki jaati hai."

(Saheeh Tirmizi: 1702, Saheeh Abu Dawood: 2335, Sunan Nasai: 3179, As-Silsilah As-Saheehah: 779)

58 Paanchwan: Suhuliyaat-e-Zindagi ki faraahmi mein tarjeeh ka haq:

Islam 'umar raseedah afraad ko zindagi ki suhuliyaat ki faraahmi mein tarjeeh ka haq bhi faraaham karta hai. Yeh haq Qur'an Hakeem ki darj-zaeel Aayaat se waazeh hota hai:

﴿وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسٰى رَبِّيْٓ اَنْ يَّهْدِيَنِيْ سَوَآءَ السَّبِيْلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ اُمَّةً مِّنَ النَّاسِ يَسْقُوْنَ ۖ وَوَجَدَ مِنْ دُوْنِهِمُ امْرَاَتَيْنِ تَذُوْدٰنِ ۚ قَالَ مَا خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِيْ حَتّٰى يُصْدِرَ الرِّعَآءُ ۖ وَاَبُوْنَا شَيْخٌ كَبِيْرٌ ﴿٢٣﴾ فَسَقٰى لَهُمَا ثُمَّ تَوَلّٰٓى اِلَى الظِّلِّ فَقَالَ رَبِّ اِنِّيْ لِمَآ اَنْزَلْتَ اِلَيَّ مِنْ خَيْرٍ فَقِيْرٌ ﴿٢٤﴾﴾

"Aur jab Madyain ki taraf rukh kar ke chale (to) kehne lage: 'umeed hai mera Rabb mujhe (manzil-e-maqsood tak pohchaane ke liye) seedhi raah dikha de ga. Aur jab Madyan

ke paani (ke kunwe) par pahunche to unhon ne us par logon ka aik hujoom paaya jo (apne jaanwaron ko paani pila rahe the), aur un se alag aik jaanib do 'Aurtein dekheen jo apni bakriyon ko roke huee theen. Musa (عليه السلام) ne farmaaya: Tum donon is haal mein kyun (khadi) ho? to dono bolein: hum (apni bakriyon ko) paani nahi pila sakti yahaan tak keh charwaahe (apne maweshiyon ko) waapas le jaaein, aur hamaare waalid 'umar raseedah buzurg hain. So unhon ne donon ke (rewad) ko paani pila diya, phir saaya ki taraf palat gae, aur 'arz kiya: Ae Rabb! main har us bhalaai ka jo Tu meri taraf utaare mohtaaj hoon." **(Surah ul Qasas: 22-24)**

Musa (عليه السلام) ka yeh waaqi'a 'umar Raseedah afraad ko tarjeeh faraaham karne ki asaas faraaham karta hai. Isi tarah Yusuf (عليه السلام) ke bhaaiyon ki baabat Qur'an Hakeem farmaata hai:

﴿قَالُوْا يٰٓاَيُّهَا الْعَزِيْزُ اِنَّ لَهٗٓ اَبًا شَيْخًا كَبِيْرًا فَخُذْ اَحَدَنَا مَكَانَهٗ ۚ اِنَّا نَرٰىكَ مِنَ الْمُحْسِنِيْنَ ۝٧٨﴾

"Woh bole! Ae Azeez-e-Misr! Is ke waalid bade mu'ammar buzurg hain, aap is ki jagah hum mein se kisi ko pakad lijiye, beshak hum aap ko ehsaan karne waalon mein paate hain."

(Surah Yusaf: 78)

Yeh Aayat waazeh karti hai keh Baradaran-e-Yusuf ne apne bhaai Binyamin ki rahaai ke liye apne mu'ammar waalid Ya'qoob (عليه السلام) ka hawaala diya tha.

59 **Chhatha:** Istit'aat se ziyaada bojh se istasna ka haq:

Abu Hurairah (رضي الله عنه) se marvi hai keh Aap (ﷺ) ne farmaaya:

(إذا صلى أحدكم للناس فليخفف فإن منهم الضعيف والسقيم والكبير وإذا صلى أحدكم لنفسه فليطول ما شاء)

"Jab tum mein se koi logon ko Namaz padhaae to halki padhaae, kyunkeh un mein kamzor, beemar aur boodhe bhi hote hain. Aur jab tum mein se koi akela Namaz padhe to jitna chaahe tool de." **(Saheeh Bukhaari: 671)**

Guzishta safhaat mein di gai tafseel se waazeh hota hai keh Islam Mu'aashre ke 'umar raseedah afraad ko kis qadar ahmiyat deta hai, aur un ke saath husn-e-sulook aur narmi baratne ki shadeed takeed karta hai. Khaas tor par boodhe waaliden ke saath nihaayat shafqat aur 'izzat se pesh aane ka hukm deta hai.

Qur'an Hakeem farmaata hai:

﴿وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًا ۭ اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا ﴿٢٣﴾ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ﴿٢٤﴾﴾

"Aur tera Parwardigaar saaf saaf hukm de chuka hai keh tum us ke siwaa kisi aur ki 'Ibaadat na karna aur Maa baap ke saath ehsaan karna, agar teri maujoodgi mein un mein se aik ya donon budhaape ko pahunch jaaein to un ke aage uff tak na kehna, na unhein daant dapat karna balkeh un ke saath adab-

o-ehteraam se baat cheet karna aur 'aajizi aur muhabbat ke saath un ke saamne tawaazu' ka baazu past rakhna, aur du'aa karte rehna keh Ae mere Parwardigaar! un par wesa hi reham kar jaise unhon ne mere bachpan mein meri parvarish ki hai."

(Bani Israaeel: 23-24)

Ma'loom hua keh Duniya aur Aakhirat ki falaah buzurgon khasosan boodhe Waalidein ki 'izzat-o-takreem aur khidmat mein hai. Agar insaan mu'ammar afraad ki tauqeer nahi karta to aagaaz mein di gai Hadees Mubaarak ke musadaaq Nabi-e-Akram (ﷺ) ke groh se khaarij ho jaata hai, lehaaza humein chaahiye keh hum har lamha mu'ammar afraad ki khidmat karein aur un ke huqooq adaa karein.

- Kya barkat ka nuzool apne badon ke sabab hota hai? Nass ka hawaala dein.

- Waalidein ya koi rishtedaar 'umar raseeda ho jaaein to hum ko kis tarah ka mu'aamla karna chaahiye?

- Islam mein 'umar raseeda aur boohe logon ki kis darje tak ri'aayat ki hai? Maqaalah naqal karein.

Gharon Ki Islaah Ke Liye Chand Nasihatein

60 **1.** Khaana saazi (Ghar ki takween):

Biwi / Shohar ka ahsan intikhaab:

﴿وَاَنْكِحُوا الْاَيَامٰى مِنْكُمْ وَالصّٰلِحِيْنَ مِنْ عِبَادِكُمْ وَاِمَآئِكُمْ ؕ اِنْ يَّكُوْنُوْا فُقَرَآءَ يُغْنِهِمُ اللّٰهُ مِنْ فَضْلِهٖ ؕ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٣٢﴾﴾

"Tum mein se jo be-Nikkah ho aur tumhaari londiyon ghulaamon mein se jo saaleh ho un ke Nikkah kar do, agar woh ghareeb hon to Allah apne fazl se unhein ghani kar de ga. Allah badi wus'at waalaa aur 'Aleem hai." **(An-Noor: 32)**

Ghar waale mazkoorah sharaait ke saath naik Biwi ka intikhaab karna chaahiye. Bukhaari-o-Muslim ki Hadees hai:

(تُنكَحُ المَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا، وَلِجَمَالِهَا، وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ، تَرِبَتْ يَدَاكَ)

"'Aurat se chaar asbaab ke pesh-e-nazar Nikkah kiya jaata hai us ke maal ki wajah se, us ke khaandaan ki wajah se, us ke husn-o-jamaal ki wajah se aur us ke deen ki binaa par. Pass Deendaar 'Aurat se Nikkah kar ke kaamyaabi haasil karo, tere donon haath khaak aaloood hon." **(Saheeh Bukhaari: 5090)**

Saheeh Muslim ki aik riwaayat mein hai:

(الدنيا كلها متاع وخير متاع الدنيا المرأة الصالحة)

"Saari duniyaa aik poonji hai aur duniyaa ki behtareen poonji (daulat) naik 'Aurat hai." **(Saheeh Muslim: 2668)**

Ibn Maajah ki riwaayat hai:

(ليتخذ أحدكم قلبا شاكرا ولسانا ذاكرا وزوجة مومنة ، تعين أحدكم على أمر الآخرة)

"Tum mein har shakhs ko shukar guzaar dil, yaad-e-Ilaahi mein mashghool rehne waali zabaan aur aisi mominah biwi ikhtiyaar karni chaahiye jo Aakhirat ke umoor me tumhaari madad kare."

(Musnad Ahmad: 282/5 aur Tirmizi-o-Ibn Maajah mein Sauban (رضي الله عنه) se marwi hai – Saheeh al-Jaame': 5231.)

Bayhaqi mein Abu Umaamah (رضي الله عنه) se riwaayat hai:

(وزوجَةً صَالِحَةً تُعِينُكَ عَلَى أَمْرِ دُنْيَاكَ وَدِينِكَ خَيْرُ مَا اكْتَسَبَهُ النَّاسُ)

"Naik Biwi jo Deen-o-Duniyaa ke ma'amlaat mein tumhaari madad kare, Duniya ka sab se behtareen khazaana hai."

(Rawaahu al-Bayhaqi – Saheeh al-Jaame': 4285)

Musnad Ahmad mein Anas (رضي الله عنه) se riwaayat hai:

(تزوجوا الودود الولود ، إني مكاثربكم الأنبياء يوم القيامة)

"Ziyaada muhabbat karne waali aur ziyaada bacche janne waali 'Aurat se shaadi karo, beshak Main Qayaamat ke din Nabiyon ke darmiyaan tumhaari kasrat par fakhar karoon ga."

(Musnad Ahmad, al-Irwaa: 6/195 – 'Allaamah al-Albaani ne ise Saheeh kaha hai.)

Ibn Maajah ki Hadees hai, 'Uqbah bin 'Aamir bin Saa'idah Ansari (رضي الله عنهما) se riwaayat hai keh Rasoolullah (ﷺ) ne farmaaya:

(عليكم بالأبكار ، فإنهن أنتق أرحاما ، وأعذب أفواها ، وأرضى باليسير)

"Kunwaari 'Aurton se shaadi karo, kyunkeh un ka rehm saaf suthraa hota hai, un ka munh ziyaada sheerein hota hai, aur woh thodi si cheez par raazi-o- khush hone waali hoti hain."

(Rawaahu Ibn Maajah – as-Silsilah as-Saheehah: 623)

Jis tarah naik Biwi chaar sa'adaton mein se aik hai, usi tarah buri Biwi chaar bad-bakhtiyon mein se aik hai, jaise keh Nabi (ﷺ) ne farmaaya hai:

(فمن السعادة : المرأة الصالحة تراها فتعجبك ، وتغيب عنها فتأمنها على نفسها ومالك ، ومن الشقاء : المرأة التي تراها فتسوءك، وتحمل لسانها عليك ، وإن غبت عنها لم تأمنها على نفسها ومالك)

"Achhi biwi sa'aadat hai tum use dekho to tumhein khush kar de, aur agar tum us se ghair haazir raho to tumhein us ke nafs aur apne maal par itminaan rahe. Aur aisi biwi ka hona bad-bakhti hai keh tum us ko dekho to tumhein takleef ho, aur tum

par woh zabaan daraazi karti rahe, aur agar tum us se ghaaib raho to tumhein us ke nafs aur apne maal par be-itminaani rahe." **(Rawaahu Ibn Hibbaan – as-Silsilah as-Saheehah: 282)**

Is ke bil-muqabil Musalmaan 'Aurat ko paighaam-e-Nikkah dene waale ki haalat aur kirdaar par bhi ghour-o-fikr intehaai zaroori hai aur mazkoorah sharaait ki roshni mein muwaafiqat-o-razaamandi karni chaahiye. Irshaad-e-Nabawi (ﷺ) hai:

(إذا أتاكم من ترضون دينه وخلقه فزوجوه ، إلا تفعلوا تكن فتنة في الأرض وفساد عريض)

"Jab tum ko aisa shakhs paighaam de jis ke Deen aur ikhlaaq se tum raazi ho to us se shaadi kar do, agar aisa nahi karo ge to zameen mein fitnah aur bahut kharaabi paida ho gi."

(Saheeh al-Jaame' lil-Albaani: 280 – as-Silsilah as-Saheehah: 1022)

Mazkoorah baala masaail mein poochh-taachh aur tahqeeq-o-tafteesh karna, aur ma'loomaat aur khabron ki sacchaai m'aloom karna bahut zaroori hai taakeh ghar kharaab-o-barbaad na hone paae. Naik shohar aur naik biwi mil kar aik achha ghar ta'meer karte hain, kyunkeh achha shohar apne Rabb ke hukm se achha poda lagaata hai, aur khabees ho to us se khota hi nikle ga.

61 **2.** Biwi ki Islaah ki koshish:

Agar Biwi naik hai to zahe naseeb, yeh Allah ka 'ain karam hai aur agar neki ka matlooba m'iyaar na ho to ghar waale ko us ki islaah ki koshish karna waajib aur zaroori hai aur aisaa chand asbaab ki binaa par hota hai:

- Yeh keh aik aadmi dar asl ghair deendaar 'Aurat se hi shaadi kare kyunkeh ibtida mein to us ki nazar mein Deen ki koi ahmiyat hi nahi thi.
- Ya is umeed par us se shaadi ki thi keh woh us ki islaah kar le ga.
- Ya apne khandaani dabaao ke tahet us ki shaadi anjaam paai.

Lehaaza use ab islaah ke liye kamar kass leni chaahiye. Sab se pehle aadmi ko yeh jaan lena chaahiye keh hidaayat-o-raah yaabi min jaanib Allah hoti hai aur Allah hi hai jo kisi ko naik banaata hai. Allah ne Zakariyaa (عليه السلام)par apna ehsaan jataate hue farmaaya:

﴿وَأَصلَحنَا لَهُ زَوجَهُ﴾

"Hum ne us ke liye us ki biwi ko theek kar diya."

(Al-Anbiya: 90)

Khuwaaah is se muraad badani islaah ho ya deeni islaah. Ibn 'Abbas (رضي الله عنهما) kehte hain keh woh baanjh thin, baccha paida karne ki salahiyat nahi thi aur un se baccha ho gaya aur 'Ataa kehte hain keh un ki zabaan taweel thi, Allah Kareem ne us ki islaah kar di."

(Tafseer Ibn-e-Kaseer: 5/36)

62 **3.** Shohar / Biwi ki Islaah:

1. Tamaam 'Ibaadaat ki islaah ki taraf tawajju dena.

2. Darjah-e-Imaan ko buland karne ki koshish karna masalan:

xii. Namaz-e-Tahajjud ke liye aamaada karna.

xiii. Qur'aan Kareem ki tilaawat karna.

xiv. Masoorah du'aon ko yaad karaana aur munaasib auqaat mein un ko padhaana.

xv. Sadqaat-o-Khairaat par ubhaarna.

xvi. Mufeed Islaami kitaabon ka mutaala'a karaana.

xvii. Mufeed 'Ilmi-o-Imaan afrooz cassetton ko sunaana aur musalsal un ki faraahmi karna.

xviii. Deendaar doston / saheliyon ka intikhaab jin ke saath ukhuwat-o-muhabbat ke rawaabit hon aur un ke saath achi guftugu aur baa-maqsad aamado raft ka tabaadla ho.

xix. Buri saheliyon / doston aur buri jaghon se door rakh kar buraai ke darwaazon ko band karna.

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

Ghar Mein Imaan Ki Tukhm Rezi

63 **1.** Ghar ko Zikr-e-Ilaahi ki jagah banaao:

Rasoolullah (ﷺ) ne farmaaya hai:

(مثـل البيـت الـذي يذكـر الله فيـه والبيـت الـذي لا يذكـر الله فيـه مثـل الحـي والميـت)

"Us Ghar ki misaal jis mein Allah ka zikr hota ho aur us Ghar ki misaal jis mein Allah ka zikr na hota ho, zinda aur murda ki misaal jaisi hai." **(Saheeh Muslim dekhiye: Riyaaz-us-Saaliheen: 1442)**

Lehaaza Zikr-e-Ilaahi ki tamaam iqsaam ki jagah banaao, khuwaah dil se yaad karo ya zubaan se, ya Namaz aur tilaawat-e-Qur'an se, ya shar'i 'uloom ke mubaahise aur muzaakire se, ya mukhtalif deeni kitaabon ke mutaala'ah se. Musalmaanon ke kitne ghar aaj 'adam-e-zikr ki wajah se murda ho chuke hain, jaise keh Hadees mein waarid hai balkeh is haalat ka kya kahiyye jab us mein Zikr-Allah ki bajaae shaitaani music, raqs-o-ghina, gheebat-o-tohmat ne jagah bana li ho?

Un Gharon ka kya haal ho ga jo ghair-mehram 'azeez-o-aqaarib ya humsaayon ke darmiyaan zeeb-o-zeenat ke izhaar aur haraam mail-jol jaise fawaahish-o-ma'aasi se purr hon?

Jin Gharon ka ye haal ho, bataaiye Farishte un mein kese daakhil ho sakte hain? lehaaza Ae Allah ke bando! Tum par Allah ki rahmat ho, apne gharon ko Zikr-e-Ilaahi ki anwaa'-o-iqsaam se zinda karo.

64 **2.** Apne Gharon ko Qiblah banaao:

Qiblah banaao ka matlab yeh hai keh gharon ko 'Ibaadat ki jagah banaao. Irshaad-e-Baari hai:

﴿وَاَوۡحَيۡنَاۤ اِلٰى مُوۡسٰى وَاَخِيۡهِ اَنۡ تَبَوَّاٰ لِقَوۡمِكُمَا بِمِصۡرَ بُيُوۡتًا وَّاجۡعَلُوۡا بُيُوۡتَكُمۡ قِبۡلَةً وَّاَقِيۡمُوا الصَّلٰوةَ ؕ وَبَشِّرِ الۡمُؤۡمِنِيۡنَ ۝٨٧﴾

"Aur hum ne Musa aur us ke bhaai ko ishaara kiya keh Misr mein chand makaan apni qaum ke liye mahiyya karo, aur apne makaan ko Qibla thaharaao, aur Namaz qaaim karo, aur Ahl-e-Imaan ko bashaarat de do." **(Younus: 87)**

'Abdullah bin 'Abbas (رضي الله عنهما) kehte hain keh unhein in gharon ko Masjid banaane ka hukm diya gaya tha.

Imam Ibn-e-Kaseer kehte hain (Wallahu A'lam) goya jab un par Fir'aun aur us ki qaum ki taraf se museebat ke pahaad tode gae aur nihaayat tangi ka saamna hua, to unhein kasrat ke saath Namaz padhne ka hukm diya gaya tha. Irshaad-e-Baari hai:

﴿يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوا اسۡتَعِيۡنُوۡا بِالصَّبۡرِ وَالصَّلٰوةِ ؕ﴾

"Ae Imaan waalo! sabr aur Namaz ke zariy'e madad haasil karo." **(Al-Baqrah: 153)**

(كان رسول الله ﷺ إذا حزبه أمر صلى)

"Rasoolullah (ﷺ) ko jab koi dushwaari pesh aati thi to Aap Namaz padhte the." **(Tafseer Ibn Kaseer: 4/224)**

Is se gharon mein 'Ibaadat ki ahmiyat ka pata chalta hai, khaas taur par mushkil awqaat mein misaal ke taur par jab Musalmaan kaafiron

ke saamne bar milaa Namaz nahi padh sakte. Sayyida Maryam (عليها السلام) ki mehraab ka bhi zikr aata hai. Yeh un ki 'Ibaadat ki woh jagah thi jis ke baare mein Allah ne farmaaya:

﴿كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا﴾

"Zakkariya jab kabhi us ke paas mehraab mein jaate to us ke paas kuch na kuch khaane peene ka samaan paate."

(Aal-e-'Imraan: 37)

Aur Sahaaba Karaam (رضي الله عنهم) apne gharon mein nafli Namaz ada karne mein nihaayat harees the. Is ziman mein aik hikaayat mulaahizo ho. Mahmood bin Rabee' Ansari (رضي الله عنه) se riwaayat hai keh 'Utbaan bin Maalik (رضي الله عنه) jo Ansaar ke Badri Sahaabi the, Rasoolullah (ﷺ) ke paas aae aur 'arz kiya:

"Allah ke Rasool (ﷺ)! meri nigaah kamzor ho chuki hai aur main apni qaum ka Imaam hoon. Jab baarish hoti hai to waadi, jo hamaare aur un ke darmiyaan hai, paani se bhar jaati hai, aur main Masjid ja kar unhein Namaz padhaane ki qudrat nahi rakhta. Meri khuwaahish hai keh Aap (ﷺ) mere ghar tashreef laaein, mere ghar mein Namaz padh dein taakeh main us jagah ko jaae Namaz bana loon. kehte hain keh Rasoolullah (ﷺ) ne farmaaya: 'Anqareeb In Shaa Allah aaon ga."

'Utbaan (رضي الله عنه) kehte hain keh Rasoolullah (ﷺ) aur Abu Bakr Siddiq (رضي الله عنه) subah din chadhne ke ba'ad tashreef laae. Rasoolullah (ﷺ) ne ghar mein daakhil hone ki ijaazat maangi, main ne ijaazat di. Aap (ﷺ) ghar mein tashreef laae aur farmaaya:

"Tum apne ghar mein kahaan Namaz padhwaana chaahte ho? kehte hain: main ne un ko Ghar ke aik kone ki taraf ishaarah kiya. Rasoolullah (ﷺ) khade hue, Allahu Akbar (الله أكبر) kaha. Hum bhi

khade hue, saf banaai, Aap (ﷺ) ne hum ko do rak'at Namaz padhaai phir salaam pheraa. **(Saheeh Bukhari ma' Fath al-Baari: jild 1, safha 519)**

Haafiz Ibn Hajar (رحمه الله) ne is Hadees ke fawaaid mein zikr kiya hai keh is se ghar mein Namaz ke liye jagah mu'tayyan karne ka saboot milta hai. Aur Masjid mein jo Namaz ki jagah mu'tayyan karne ki mumaani'at ke silsile mein Abu Dawood ki jo Hadees hai us ka t'alluq is baat se hai keh jab us ka maqsad riya-o- numood ho, aur ghar mein Namaz ke liye jagah mu'tayyan karne se us par waqf ke ahkaam naaafiz nahi hote agar cheh us jagah ka naam Masjid hi kyun na pad jaae.

65 **3.** Afraad-e-Khaana ki Imaani tarbiyat:

'Aysha (رضي الله عنها) se marwi hai:

(كان رسول الله صلى الله عليه وسلم يصلي من الليل فإذا أوتر قال قومي فأوتري يا عائشة)

Rasoolullah (ﷺ) raat ko Namaz padhte the, pass jab witr padhte to farmaate: 'Aysha khadi ho jaao aur tum bhi witr padho." **(Saheeh Muslim ma' Sharh Nawawi: 6/23)**

(رحم الله رجلا قام من الليل فصلى و أيقظ امرأته ، فإن أبت نضح في وجهها الماء)

"Allah ki rehmat naazil ho us shakhs par jo raat ko khadaa hua aur Namaz padhi phir apni biwi ko jagaaya aur us ne bhi Namaz padhi, aur agar us ne inkaar kiya to us ke chehre par paani ka cheenta maara." **(Musnad Ahmad, Saheeh al-Jaame' : 3488)**

Ghar mein 'Aurton ko sadqah ki raghbat dilaane se Imaan mein ziyaadati hoti hai aur is 'azeem kaam par ubhaarte hue Nabi (ﷺ) ne farmaaya:

(يا معشر النساء تصدقن فإني رأيتكن أكثر أهل النار)

"Ae 'Aurton ki jama'at! Sadqah-o-khairaat kiya karo kyunkeh main ne tum ko Jahannum me sab se ziyaada dekha hai.

(Saheeh Bukhari: j 1, s 405)

Jadeed soch yeh hai keh ghareebon aur miskeenon ki i'aanaat-o-madad ke liye ghar mein sandooq rakha jaae, jo kuchh is mein daalaa jaae woh ghareebon miskeenon ki milkayat qaraar paae. Is liye keh woh Musalmaan ke ghar mein goya un ka bartan hai. Aur agar afraad-e-khaana ghar mein kisi ko namoonaa dekhein jo har maah ayyaam-e-baiz (Islaami maah ki terah, chaudah, pandrah taareekh), har hafte mein Peer-o- Jum'arat ke din, Muharram ki nauveen dasveen taareekh aur 'Arafaat ke din aur Muharram-o- Sha'baan ke aksar dinon ke roze rakhta ho to yeh un ke liye bhi iqtidaa-o-pairavi ka sabab hoga.

- Aulaad ki Imaani tarbiyat par tahqeeqi maqaalah likhiye?
- (يا معشر النساء تصدقن فإني رأيتكن أكثر أهل النار) Is Hadees ka hawala naqal karen.
- Hum ghareebon aur maskeenon ki kis tarah madad kar sakte hain?

Shar'i Wazaaif Ka Ihtemaam Aur Ghar Se Mut'alliq Sunan Par Tawajjuh

66 **1.** Ghar mein daakhil hone ki du'aaein:

Imaam Muslim ne apni Saheeh mein riwayat kiya hai keh Rasoolullah (ﷺ) ne farmaaya:

"Jab aadmi apne ghar mein daakhil hota hai aur daakhil hote aur khaana khaate waqt Allah ka naam letaa hai to shaitaan apne saathiyon se kehta hai: na to yahaan tumhaari khuwaabgaah hai aur na hi khaana hai. Aur daakhil hote waqt agar Allah ka naam nahi liya gaya to shaitaan kehna hai: khuwaabgaah to tum ne pa li aur agar khaane ke waqt bhi Allah ka naam na liyaa to kahnaa hai: tumhein khaana aur sone ki jagah donon mil gae."

(Musnad Imam Ahmad 3:346, Muslim: 1599)

Saheeh Muslim mein 'Aysha (رضي الله عنها) se riwaayat hai, woh kahti hain keh Rasoolullah (ﷺ)jb Ghar mein daakhil hote to pehle miswaak karte the. **(Saheeh Muslim: 44)**

Pata chala ghar mein daakhil hon to:

1. Bismillah kahein. (Darwaaza band karte waqt bhi Bismillah zaroor kahein)

2. Salaam karein.

3. Daayaan pair rakhain.

4. Miswaak karein.

Note: Ghar me daakhil hote waqt jo du'aa padhi jaati hai: (بسم الله ولجنا بسم الله خرجنا) Yeh za'eef riwaayat hai.

67 **2.** Ghar se niklne ki du'aaein:

Sunan Abu Dawood mein riwaayat hai keh Rasoolullah (ﷺ) ne farmaaya: "Jab aadmi apne ghar se baahar nikaltaa hai aur kehta hai:

(بسم الله توكلت على الله لا حول ولا قوة إلا بالله)

"Allah ka naam le kar nikalta hoon, Allah par bharosaa karta hoon, Allah ki madad ke baghair na neki karne aur gunaah se bachne ki taaqat-o-quwwat nahi hai) to us se kaha jaata hai."

"Bas karo, tum hidaayat yaafta ho gae, teri kafaalat ki gai, tu mehfooz ho gaya. Phir us ke paas shaitaan aata hai to doosra shaitaan us se kehta hai: tera daao aise aadmi par kese chal sakta hai jo hidaayat yaafta ho gaya, kafaayat kiya gaya aur mehfooz kar diya gaya."

(Abu Dawood: 5095, Tirmizi: 3426, Saheeh al-Jaame': 4991)

Aik du'aa yeh bhi saabit hai:

(بسم الله ، رب أعوذ بك من أن أزل ، أو أضل ، أو أظلم ، أو أُظْلَم ، أو أَجْهَلَ أو يُجهَل عَلَيَّ) (Saheeh an-Nasaai: 5501)

68 **3.** Ghar se Shaitaan ko bhagaane ke liye Surah Al-Baqarah ki tilaawat ka tasalsul:

Is silsile mein chand Ahaadees waarid hui hain. Rasoolullah (ﷺ) ne farmaaya:

(لا تجعلوا بيوتكم مقابر إن الشيطان ينفر من البيت الذي تقرأ فيه سورة البقرة)

"Apne gharon ko qabristaan na banaao; jis ghar mein Surah al-Baqarah ki tilaawat hoti hai, shaitaan us se bhaag jaata hai." **(Saheeh Muslim: 1/539)**

Rasoolullah (ﷺ) ne Irshaad farmaaya:

(اقرءوا سورة البقرة في بيوتكم ، فإن الشيطان لا يدخل بيتا يقرأ فيه سورة البقرة)

"Apne gharon me Surah al-Baqarah padho, is liye keh shaitaan us ghar mein daakhil nahi hota jis mein Surah al-Baqarah padhi jaati hai."

(Al-Mustadrak lil Haakim 1/561, Saheeh al-Jaame': 1170)

Surah al-Baqarah ki aakhri do Aayaton ki fazilat aur ghar mein unki tilaawat ki taaseer ke baare mein Aap (ﷺ) ne farmaaya:

(إن الله كتب كتابًا قبل أن يخلق السماوات والأرض بألفي عام أَنْزَلَ منه آيتين ختم بهما سورة البقرة ، ولا يُقرآن في دار ثلاث ليالٍ فَيَقْرَبُهَا شيطان)

"Allah ne aasmaan-o-zameen ko paida karne se do hazaar saal pehle aik kitaab likhi aur us ki do Aayatein naazil ki jin se Surah Baqarah ka ikhtitaam hota hai, jis ghar mein yeh teen raat padhi jaaein Shaitaan us ke qareeb nahi phatakta."

(Sunan at-Tirmizi : 2882, Saheeh al-Jaame' : 1799)

Ghar Mein Shar'i 'Ilm

69 **1.** Afraad-e-Khaana ki t'aleem:

Afraad-e-Khaana ko Islaami t'aleem-o-tarbiyat se aaraasta karna ghar ke sarbaraah ki Shar'i zimmedaari hai, jesa keh Surah at-Tahreem Aayat 6 mein Baari ka hukm hai:

﴿يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ﴾

"Ae logo jo Imaan laae ho! Bachaao apne aap ko aur apne Ahl-o-'Ayaal ko us aag se jis ka eendhan insaan aur pathar hon ge." **(At-Tahreem: 6)**

Afraad-e-Khaana ki t'aleem-o- tarbiyat aur unhein bhalaai ka hukm dene aur buraai se rokne ke silsile mein yeh Aayat asaas-o- bunyaad ki haisiyat rakhti hai.

Qaareen-eekaraam! ghar ke sarbaraah ke faraaiz ke silsile mein is Aayat ki tafseer mein mufassireen ki ba'az aaraa mulaahizah farmaaiye:

Qataadah ne farmaaya: "Sarbaraah un ko ata'at-e-Ilaahi ka hukm de, ma'siyat-o-naafarmaani se roke, un ko Allah ke ahkaam ki ta'meel ka hukm de aur is par un ki madad kare. Agar un mein se koi ma'siyat-o-naafarmaani karta nazar aae to us par us ki zajr, taubeekh aur daant-dapat kare." **(At-Tabari)**

Imaam Zuhaak-o-Muqaatil ne farmaaya: "Musalmaan ki zimmedaari hai keh woh apne Ahl-e-khaana aur apni khaadimaaon ko Allah ke awaamir-o-nawaahi ki t'aleem de."

'Ali (رضي الله عنه) ka farmaan hai: "Un ko t'aleem do aur ab adab sikhaao."

Aadmi ko apni masroofiyaat, a'amaal aur rawaabit ki bheed mein basa auqaat apne bachon ki t'aleem ke liye waqt nikaalne ki fursat hi nahi milti jab keh is ka hal yeh hai ke woh Ahl-e-khaana ke liye aik din muqarrar kar le, balkeh digar rishtedaaron ke liye bhi ghar mein aik 'Ilmi majlis muna'aqid kare aur tamaam logon ko us waqt ki ittila' de taa keh woh baa-qaaidgi se haazir ho sakein. Aur khud is par paabandi se haazri de. Main is silsile mein aap hazraat ke saamne Nabi-e-Kareem (ﷺ) ka ma'mool naqal kar raha hoon:

Imaam Bukhari (رحمة الله عليه) ne apni Saheeh mein (باب هل يجعل للنساء يوم على حدة في العلم) ke 'unwaan se baab qaaim kiya hai aur is mein Abu Sa'eed Khudri (رضي الله عنه) ki Hadees naqal ki hai keh 'Aurton ne Nabi-e-Kareem (ﷺ) se 'arz kiya:

'Aurton ne Rasoolullah (ﷺ) se kaha keh (Aap (ﷺ) se faaida uthaane mein) mard hum se aage badh gae hain, is liye Aap apni taraf se hamare (wa'z ke) liye (bhi) koi din khaas farma dein. To Aap (ﷺ) ne un se aik din ka wa'da farma liya. Us din 'Aurton se Aap (ﷺ) ne mulaaqaat ki aur unhein wa'z farmaaya aur (munaasib) ahkaam sunaae. Jo kuch Aap (ﷺ) ne un se farmaaya tha us mein yeh baat bhi thi keh jo koi 'Aurat tum mein se (apne) teen (ladke) aage bhej de gi to woh us ke liye Dozakh se panaah ban jaaien ge. Is par aik 'Aurat ne kaha, agar do bacche bhej de? Aap (ﷺ) ne farmaaya: Haan! aur do (ka bhi ye hukm hai.) **(Saheeh Bukhaari: 101)**

Haafiz Ibn Hajar kehte hain keh Sahl bin Abi Saaleh ne apne waalid-e-Giraami se aur unhon ne Abu Hurairah (رضي الله عنه) se riwaayat ki hai. Is mein Aap (ﷺ) ne farmaaya hai:

"Tumhare ikhatta hone ki jagah falaan Sahaabiyah (رضي الله عنها) ka ghar hai. Phir Aap (ﷺ) un ke paas tashreef laae aur un ko wa'z farmaaya."

(Fath ul-Baari)

Is Hadees se pata chalta hai keh 'Aurton ko gharon mein t'aleem di jaati thi aur sahaabiyaat (رضي الله عنهن) husool-e-'Ilm ke liye kis qadar khuwaahishmand thin. lehaaza 'Aurton ko chhod kar sirf mardon ke liye da'wat-o-tarbiyat ki koshishon ko mehdood rakhna muballigheen aur musliheen ki bohat badi kotaahi hai.

Ghar mein t'aleem ke liye kitaabon ka intezaam:

- 'Alaamah 'Abdur Rahmaan Ibn Sa'di ki Tafseer jiska naam: "Tayseer ul Kareem ur Rahmaan fee Tafseer Kalaam il Mannaan" hai, saat mufassal jildon mein hai, aasaan asloob mein hai, aap is mein se ba'az sooratein aur ajza padh kar sunaaein. **(Maktabah Daar us-Salaam Riyaaz ne is Tafseer ko Urdu mein shaae' kiya hai jo teen zakhim jildon par mushtamil hai.)**
- Riyaaz us-Saaliheen padhein, is ki Hadees aur mukhtasir tashreeh aur mustanbat fawaaid bhi bayaan karein. **(Maktabah Daar us-Salaam Riyaaz ne ise do hisson mein tarjuma-o-tashreeh ke saath shaae' kiya hai.)** (Is ke liye is ki sharh "Nuzhat ul-Muttaqeen" se madad mil sakti hai.)
- 'Allaamah Nawaab Siddeeq Hassan Khaan ki kitaab "Husn al-Uswah bimaa sabata 'an Allah wa Rasoolihi fil-Niswah" padh kar sunaaein.

'Aurton ko ba'az fiqhi ahkaam sikhaana bhi zaroori hai. Masalan tahaarat-o-haiz ke ahkaam, Namaz, Roza, Hajj, Zakaat ke ahkaam, khaane peene aur libaas-o-zeenat ke ahkaam, gaane aur tasweer banaane ke ahkaam. Is ke liye aham marja'-o- masdar Ahl-e-'Ilm ke fataawa ko banaaya ja sakta hai masalan Shaikh 'Abdull 'Azeez bin Baaz aur Shaikh Muhammad bin Saalih 'Usaymeen jaise jaleel ul-qadr 'Ulama ke fatwaajaat, khuwaah woh tahreeri shakal mein hon ya cassetton mein record hon.

Khawaateen aur Ahl-e-Khaana ke t'aleemi nizaam mein yeh bhi shaamil hai keh unhein 'Ulama ki taqreeron aur darsoun mein haazri ki raghbat dilaai jaae aur is silsile mein zaraay'e iblaagh se Qur'an Kareem ki nashriyaat (اذاعـة القـرآن) ki samaa'at ka ahtimaam kiya jaae. T'aleemi wasaail ki faraahmi ke zaman mein yeh bhi shaamil hai keh makhsoos dinon mein khawaateen ko shar'i sharaait ki paabandi ke saath Islaami kutub ki numaaish mein le jaaya jaae.

- Afraad-e-Khaana mein 'Ilm-e-Shar'i ke farogh ke liye hum kya kar sakte hain?

- Kibaar 'Ulama ne 'Aurton aur bachon ki t'aleem ke liye kya kya tajaaweez pesh ki hain naqal karein?

70 **2.** Ghar mein Islaami Library ki daagh beyl daalo:

Ghar mein aik Islaami Library ka qiyaam, Afraad-e-Khaana ki t'aleem aur unhein Deeni baseerat se bahrah war karne aur ahkaam-e-Shari'at par paabandi ke liye aik mufeed-o-mu'aawin 'unsar hai. Zaroori nahi keh Library badi ho balkeh asal maslah ahem kitaabon ke intikhaab ka hai aur unhein aisi jagah set kiya jaae jahaan se un

ka husool aasaan ho aur ghar waalon ko mutaal'a ke liye baa'is-e-targheeb ho.

Ghar ki andarooni nashist gaah ke aik goshah mein, khuwaabgaah mein aik munaasib jagah par aur isi tarah mehmaan khaane mein saleeqe se Islaami kutub rakhne se ghar ke tamaam afraad ko musalsal padhne ke mouqe' muyassar rahein ge.

Maktabah ki 'umdagi aur achhaai (Allah husn aur 'umdagi ko pasand karta hai) ka t'alluq is baat se hai keh is mein maraaje' aur masaadir ki aisi kutub hon jo mukhtalif masaail par bahs-o-tahqeeq ke liye mu'aawin hon aur Madrasa-o-School mein zair-e-t'aleem bachon ke liye bhi mufeed hon, aur is mein mukhtalif ma'yaar ki kitaabein hon jo chhote bade, mard aur 'Aurat sab ke liye yaksaan tor par munaasib hon. Mehmaanon, bachon ke doston aur ahliyah ki saheliyon ko hadiyah pesh karne ke laaiq bhi kitaabein hon. Kitaabon ke intikhaab ke waqt is baat ka khaas khayaal rakha jaae ke dilkash, tahqeeq shudah aur Ahaadees ki takhreej shudah matboo'aat jama' ki jaaein.

Ghar mein library qaaim karne ke liye tajurbah kaar logon se mashwarah ke ba'ad munsaliqah naamon ki kitaabon se istefaadah mumkin hai. Kitaabon ko aasaani ke saath talaash karne ke liye library ko mowzu'aat ke lehaaz se tarteeb dena zaroori hai. Ya'ani Tafseer ki kitaabein aik khaane mein, to kutub-e-Hadees doosre mein, kutub-e-Fiqh teesre mein waghera waghera. Aur ghar ka koi fard kitaabon ki fehrist huroof-e-tahajji aur mouzu'aat ke i'tibaar se tayyaar kar de taakeh kitaabon ko talaash karna aasaan ho sake. Aur kabhi bahut se shaaiqeen ghar ki library ke liye Islaami kitaabon ke naam bhi poochte hain. Is zaman mein chand aham kitaabon ki fehrist neeche di ja rahi hai mulaahizah farmaaein.

71 **3.** Urdu kitaabon ki aik mukhtasir fehrist:

Tafseer:

(1) Tafseer Ibn Kaseer (mutarjim)

(2) Tayseer ur-Rahmaan: Luqmaan Salafi

(3) Tafseer Tarjumaan ul-Qur'an: Maulana Aazaad

(4) Tafseer Ahsan ul-Bayaan

(5) Tafseer Tayseer ul-Qur'an: 'Abd ur-Rahmaan Keelaani

Ahaadees:

(1) Tayseer ul-Baari tarjuma Saheeh ul-Bukhaari: Maulana Muhammad Dawood Raaz

(2) Deegar Kutub-e-Sittah mutarjim Daar us-Salaam

(3) Riyaaz us-Saaliheen

(4) Mishkaat

(5) Buloogh ul-Maraam

(6) 'Umdat ul-Ahkaam

(7) Al-Adab ul-Mufrad

(8) Sunan Daarimi

(9) Muwatta Imaam Maalik

'Aqaaid-o-Imaaniyaat:

(1) Taqwiyat ul-Imaan.

(2) Iqbaal Keelaani ka mukammal set (bunyaadi mauzoo'aat ka set).

(3) 'Imraan Ayyub Laahori ka mukammal set (bunyaadi mauzoo'aat ka set, khususan Fiqh ul-Hadees).

(4) Daar us-Salaam ki 'Aqaaid aur A'amaal par behtareen kitaabein.

(5) Syed Husain 'Umri Madani (حفظہ اللہ) ki kitaab "Allah par Imaan" teen jild.

Ahkaam-o-Masaail-o-Fataawa:

(1) Fataawa Ibn Baaz, Fataawa Khawaateen.

Seerat-e-Nabawi (ﷺ):

(1) Rahmatul lil-'Aalameen.

(2) Mehr-e-Nubuwwat.

(3) Rahmat-e-'Aalam.

(4) Ar-Raheeq al-Makhtoom.

(5) Seerat un-Nabi (ﷺ).

Sair-o-Taareekh:

(1) Sair as-Sahaabah.

(2) Aswa-e-Sahaabah.

(3) Aswa-e-Sahaabiyaat.

Deegar Jadeed Mufeed Literature:

Shaikh Ibn Taymiyyah, Shaikh Ibn al-Qayyim, Shaikh Ibn Baaz, Shaikh Ibn 'Usaymeen, Shaikh al-Albaani, Shaikh Saalih al-Fawzaan ki taaleefaat.

72 **4.** Ghar mein Sauti Library:

Tape recorder neki-o-badi donon ke liye ist'emaal ho sakta hai. Hum is ka ist'emaal kis tarah karein keh Allah ki marzi ke mutaabiq ho jaae? Woh zariy'a jiss se is maqsad ki takmeel hoti hai ghar mein aik Sauti Maktabah (cassette library) ka qiyaam hai jo 'Ulama, Quraa, khatabaa waa'izeen ki 'umdah Islaami CDs aur cassetton par mushtamil ho.

Namaz-e-Taraaweeh mein ba'az Aaimmah ki pur-kashish-o-dil-soz aawaaz ke saath tilaawat ki CDs aur cassettein sunne ka Ahl-e-Khaana par bahut achha asar padta hai khuwaah Qur'an ke ma'ina-o-mawaad ki taaseer ke ae'tibaar se ho ya baar baar sun kar Aayatein hifz ho jaane ke i'tibaar se. Isi tarah Qur'ani sama'at ke zariy'e shaitaani samaa'at (gaane bajaane) se hifaazat ke i'tibaar se bhi, kyunkeh kaanon aur seenon mein Rahmaan ke Kalaam ke saath Shaytaan ki baansuriyon ki aamezish mumkin nahi hai.

Ghar waalon ko roz marrah ki zindagi mein paish aane waale mukhtalif ahkaam samjhaane mein fataawa ki CDs aur cassetton ka aham kirdaar hai .Is masale mein chand 'Ulama ke fataawa ki cassettein aur CDs sunne ki tajweez hai. Masalan:

Shaikh 'Abdul 'Azeez bin Baaz, Shaikh Muhammad Naasir ud-Deen al-Albaani, Shaikh Muhammad Saaleh al-'Usaymeen, Shaikh Saaleh al-Fawzaan aur in ke 'ilaawah deegar thiqah 'Ulama jin se fataawa liye jaate hain in ki jaanib tawajjuh karna Musalmaanon ke liye bahut zaroori hai, kyunkeh yeh Deen hai, to jiss se tum Deen haasil karte ho, us ki shakhsiyat ke baare mein ghour karo. Deen us se lena chaahiye jiss ki khashiyat-o-inaabat aur zuhd-o- wara' ma'loom ho, woh saheeh Ahaadees par a'itamaad karta ho, maslaki ta'assub se door ho, daleel ke saath chalta ho, raah-e-a'itedaal ka paaband ho, na mutashaddid ho aur na ghaafil ho. Baakhabar zaat to wohi hai jis se hum sawaal karte hain.

﴿الرَّحْمَٰنُ فَاسْأَلْ بِهِ خَبِيرًا﴾

"Woh Rahman hai, aap us ke baare mein kisi khabardaar se poochh lein." **(Al-Furqan: 59)**

Woh 'Ulama jo Ummat ko bedaar rakhne, hujjat qaaim karne aur munkaraat ki tadeed ka farizah anjaam dene mein koshish kar rahe hain, afraad-e-khaana ki shakhsiyat saazi mein un ki taqreeron ka sunnaa be had zaroori hai. Un ki cassetten aur CDs bahamdillah bharpoor dastiyaab hain. Bachon par cassetton aur CDs ka kitna achha asar hum dekh chukay hain, khuwaah kisi Qaari ki tilaawat se muta'addid sooratein hifz kar ke ho ya raat-o-din ki du'aaein, aadaab-e-Islaami aur ba maqsad ash'aar waghera yaad kar ke ho. Cassetton aur CDs ko murattab shakal mein daraaz (racks) mein rakhne se aik to un ka husool aasaan hota hai, doosra, talaf-o- zayaa' aur bachon ke lahu-o-'abas se mehfooz rehte hain. Aur humein 'umdah cassetten doosron ko hadiyah de kar ya sunne ke liye 'aariyatan de kar un ki nashr-o-ashaa't ki koshish karni chaahiye. Aur baawarchi khaane

mein tape recorder ka hona ahliyah ke liye bahut mufeed hai, isi tarah khuwaab gaah mein rehne se bedaari ke aakhri lamhe tak istafaadah kiya ja sakta hai.

73 **5.** Buzurgon, neko kaaron aur Taalib 'Ilmoun ko ghar mein bulaana:

Irshaad-e-Ilaahi hai:

﴿رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا﴾

"Mere Rabb! Mujhe aur mere waalidain ko aur har us shakhs ko jo mere ghar mein aae bakhsh de, aur zaalimon ke liye halaakat ke siwaa kisi cheez mein izaafah na kar." **(Nooh: 28)**

Ahl-e-'Ilm-o-Islaah ke ghar mein daakhil ho kar 'ilmi guftugu sunne se Imaan mein izaafah hota hai. Un ki guftugu aur un ke saath sawaal-o-jawaab se bahut fawaaid haasil hote hain, kyunkeh saahib-e-mushk ya to tumhein apni taraf se jo khushboo 'inaayat kar de ga ya tum us se khareed lo ge, aur agar yeh donon baatein na hon to bhi us ke paas se khushboo to tumhein zaroor pahunche gi. Aur bachon, bhaaiyon aur buzurgon ka bhi un ke paas baithna, aur parda ke peeche se 'Aurton ka sunna, is se Mu'aashre ki tarteeb hoti hai. Aur jab tum kisi neki ko ghar mein daakhil karo ge to kisi buraai ko daakhil hone aur takhreeb kaari karne se rok do ge.

● Agar kisi shakhs ke paas Deeni kitaaben na hon to use kya karna zaroori hai?

Gharon Ke Shar'i Ahkaam Seekho

74 Is silsile ke chand aadaab mulaahiza hon:

Mardon ke baare mein Rasoolullah (ﷺ) ka farmaan hai:

(أفضل الصلوة صلوة المرء في بيته إلا المكتوبة)

"Farz Namaz ke 'ilaawah aadmi ki sab se behtar Namaz woh hai jo ghar mein padhi jaae."

(Rawaahu al-Bukhari, Fath al-Baari: 731)

Albatta 'Aurat ki Namaz jis qadar ghar ke andarooni hisson mein hogi usi qadar afzal hai, kyunkeh Nabi-e-Kareem (ﷺ) ne farmaaya hai:

(خير صلوة النساء في قعر بيوتهن)

"Aurton ki sab se behtar Namaz woh hai jo un ke andarooni hisse mein ho." **(Rawaahu al-Tabari, Saheeh al-Jaame': 3311)**

Ghar mein koi ghair imaamat na karaaye aur na ghar waale ki jagah par us ki ijaazat ke baghair baithe: Rasoolullah (ﷺ) ne Irshaad farmaaya:

(ولا يـوم الرجـل في سـلطانه، ولا يجلـس على تكرمتـه في بيتـه إلا بإذنـه)

"Aadmi ke halqah-e-iqtadaar mein koi doosra imaamat nahi kar sakta, aur na hi us ke ghar mein us ki 'izzat gaah par us ki ijaazat ke baghair baith sakta hai."

(Tirmizi: 2772, neez dekhiye: Saheeh Muslim: 290-291/673)

Ya'ani is par imaamat ke liye us ki milk ki jagah mein aage na badhna chaahiye agarcheh woh is se behtar ho. Isi tarah yeh bhi jaaiz nahi keh koi shakhs maalik-e-makaan ki khaas jagah, Ya'ani us ke bistar, us ki chaarpaai aur masnad waghera par us ki ijaazat ke baghair baithe.

75 Ijaazat Talbi:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾ فَإِن لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِن قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾﴾

"Ay logo! jo Imaan laae ho! apne gharoun ke siwaa doosre gharoun mein daakhil na hua karo jab tak keh ghar waalon ki raza na le lo aur ghar waaloun par salaam na bhejo. Yeh tareeqa tumhare liye behtar hai, tawakku hai keh tum is ka khayaal rakho ge. Phir agar wahaan kisi ko na paao to daakhil na ho jab tak keh tumhein ijaazat na de di jaae, aur agar tum se kaha jaae keh waapis chale jaao to waapis ho jaao. Yeh tumhare liye ziyaada paakeezah tareeqa hai, aur jo kuchh tum karte ho Allah use khoob jaanta hai." **(Al-Noor: 27-28)**

﴿وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا﴾

"Tum apne gharoun mein darwaaze hi se aaya karo."

(Surah Al-Baqrah:189)

76 Woh ghar jis mein koi na rahta ho, jaise mehmaan khaana waghera agar us mein kisi ka samaan waghera ho to baghair ijaazat daakhil hona jaaiz nahi hai:

﴿لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ﴾

"Albatta tumhare liye is mein koi muzaaiqah nahi hai keh aise gharoun mein daakhil ho jaao jo kisi ke rehne ki jagah na hon aur jin mein tumhare faaide ya kaam ki koi cheez ho. Jo kuchh tum zaahir karte ho aur jo kuchh chhupaate ho sab ki Allah ko khabar hai." **(Al-Noor: 29)**

77 Qaraabatdaaron aur doston ke ghar se agar woh pasand karte hon to un ke gharon se khaane mein koi harj nahi hai:

﴿لَّيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنفُسِكُمْ أَن تَأْكُلُوا مِن بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا﴾

"Koi haraj nahi agar koi andha, ya langda ya mareez (kisi ke ghar se kha le). Aur na tum par is mein koi muzaaiqah hai keh apne gharon se khaao, ya apne baap daada ke gharon se, ya apni maaon naani ke gharon se, ya apne bhaaiyon ke gharon

se, apni behnon ke gharon se, apne chachaaon ke gharon se, apni phuphiyon ke gharon se, apne maamuon ke gharon se, apni khalaaoun ke gharon se, ya un gharon se jin ki kunjiyaan tumhaari supurdagi mein hon, ya apne doston ke gharon se. Is mein koi haraj nahi keh tum log mil kar khaao ya alag alag."

(Al-Noor: 61)

78 Bachon aur khaadimon ko waaliden ki khuwaabgaah mein sone ke 'aam auqaat mein baghair ijaazat daakhil na hone ka hukm dena chaahiye: is andeshe se ke kahin un ki nigaah na-munaasib kaam ya cheez par na pad jaae. Namaz-e-Fajr se pehle aur qailolah (dopeher ke aaraam) ke waqt aur Namaz-e-Isha ke ba'ad bila ijaazat khuwaabgaah mein daakhil nahi hona chaahiye.

Albatta agar woh in auqaat ke 'ilaawah aaein to nazar andaaz kar diya jaae ga kyunkeh woh un baar baar aane waalon mein se hain jin ko mana' karna mushkil hai. Allah ne farmaaya hai:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُم بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ﴾

"Ae logo jo Imaan laae ho! laazim hai keh tumhare laundi ghulaam aur tumhare woh bacche jo abhi 'aqal ki had ko nahi pahunche, teen auqaat mein ijaazat le kar tumhare paas aaya

karein. Subah ki Namaz se pehle, dopeher ke waqt jab tum kapde utaar kar rakh dete ho, aur Namaz-e-Isha ke ba'ad. Yeh teen waqt tumhare liye parde ke waqt hain. In ke ba'ad agar woh aaein to na tum par gunaah hai aur na un par, kyunkeh tum aik doosre ke paas baar baar aate jaate ho. Is tarah Allah tumhare liye ahkaam khol khol kar bayaan kar raha hai."

(Al-Noor: 58)

79 Baghair ijaazat doosron ke ghuron mein jhaankne ki hurmat:

Rasoolullah (ﷺ) ne farmaaya:

(من اطلع إلى دار قوم بغير إذنهم ففقؤوا عينه فلا دِيَةً ولا قصاص)

"Jo shakhs baghair ijaazat kisi ke ghar mein jhaanke aur woh us ki aankh phod dein to un par koi qasaas-o-badla nahi."

(Musnad Imam Ahmad: 2/385 aur Saheeh al-Jaame': 6046)

80 Raj'ai talaaq waali 'Aurat ka 'iddat ki muddat tak naan-o-nafaqa zaroori hai, aur 'iddat tak us ka ghar se nikalna aur nikaalna mamnu' hai:

﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِن بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَن يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا﴾

"Ae Nabi! Jab tum log 'Aurton ko talaaq do to unhein un ki 'iddat (ke dinon ke) aaghaz mein talaaq do aur 'iddat ka theek theek hisaab rakho aur Allah se daro jo tumhara Rabb hai. (Zamana-e-'iddat mein) na tum unhein un ke ghar se nikaalo aur na woh khud niklein. Illa yeh keh kisi sareeh buraai ki murtaqib hon, yeh Allah ki muqarrar kardah hadein hain, aur jo koi Allah ki hadon se tajaawuz kare ga woh apne upar khud zulm kare ga. Tum nahi jaante, shaayad is ke ba'ad Allah (muwafiqat ki) koi soorat paida kar de." **(At-Talaaq: 1)**

81 Aadmi apni sarkash 'Aurat se shar'i maslehat ke mutaabiq ghar mein ya ghar se baahar tark-e-ta'lluq kar sakta hai:

Ghar mein tark-e-ta'lluq ki daleel Allah ka yeh Irshaad hai:

﴿وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ﴾

"Khuwaabgaahon mein un se 'alaheda raho." **(An-Nisa: 34)**

82 Ghar mein tanha raat nahi guzaarni chaahiye:

Ibn-e-'Umar (رضي الله عنهما) se riwaayat hai keh Nabi-e-Kareem (ﷺ) ne tanhaai se mana' farmaaya ke aadmi akela raat guzare ya akela safar kare.

(Musnad Ahmad: 2/91)

Yeh mumaan'at is wajah se hai keh tanhaai mein ajnabiyat aur wahshat taari rehti hai, dushman, chor ya bemaari ke hamle ka andesha rehta hai. Rafeeq-e-safar ki wajah se dushman aur chor ka tama'-o-laalach door ho jaata hai aur woh bemaari mein madadgaar saabit hota hai. **(Al-Fath al-Rabbani: 5/64)**

83 Aise ghar ki chhat par nahi sona chaahiye jis ki chaar deewari na ho, kyunkeh aise mein chhat se girne ka andesha rehta hai:

Rasoolullah (ﷺ) ne farmaaya:

(من بات على ظهر بيت ليس له حجاب فقد برئت منه الذمة)

"Jo shakhs aise ghar ki chhat par soya jis par koi pathar (deewar) nahi, to us ka koi zimmedaar nahi hai."

(Sunan Abu Dawood: 5041 ma' 'Aun al-M'abood: 13/1384 aur Saheeh al-Jaame': 6113.)

Kyunkeh sone waala apni neend mein ultta palat'ta rehta hai, jab aisi chhat par soye ga jis par koi mander ya deewar waghera na ho jo use girne aur halaak hone se baccha sake, to zaahir hai woh gir jaae ga aur mar jaae ga. Is waqt kisi se us ke marne ka muwaakhiza nahi kiya ja sakta aur na hi koi is ka zimmedaar ho ga. Woh apne liye Allah ki hifaazat ke husool ke silsile mein ghaflat aur kotaahi ka murtakib hua, kyunkeh us ne asbaab-o-zaraaye' ikhtiyaar nahi kiye.

84 Gharon ki Billiyaan agar bartan mein paani pee lein ya khaana kha lein to bartan-o- khaana na paak-o-jhoota nahi hota:

'Abdullah bin Abbi Qataadah (رضي الله عنه) apne waalid se riwaayat karte hain keh un ke liye wuzu ka paani rakha gaya aur Billi ne us mein munh daal diya, to woh usi se wuzu karne lage. Logon ne kaha:

(يا أبا قتادة ! قد ولغ فيه السنور فقال : سمعت رسول الله صلى الله عليه وسلم يقول : السنورة من أهل البيت وإنه من الطوافين أو الطوافات عليكم)

"Aey Abu Qataadah! Billi ne is mein munh daal diya hai.To unhon ne kaha: "Maine Rasoolullah (ﷺ) ko yeh farmaate suna hai: Bili ghar ki aik fard ki tarah hai aur woh tumhare paas baar baar aane waalon mein se hai."

(Musnad Imaam Ahmad: 5 / 309 aur Saheeh al-Jaame': 3694)

Aik doosri riwaayat mein hai:

(إنها ليست بنجس ، هي من الطوافين عليكم أو الطوافات)

"Woh naapaak nahi hai, woh tumhare paas baar baar aane jaane waalon mein se hai."

(Musnad Imaam Ahmad: 5 / 309 aur Saheeh al-Jaame' : 2437)

85 Gharon ki Majlisein:

Gharelu umoor par guftugu ke liye khusoosi nishiston ka mauq'a muhaiyya karna chaahiye: Allah ka farmaan hai:

(وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ)

"Un ke ma'amlaat baahmi mashwarah se tay paate hain."

(Ash-Shura: 38)

Agar afraad-e-khaana ko ghar se muta'lliq daakhli ya khaarji masaail par guftugu aur mashware ke liye mil baithne ka mauq'a diya jaae to khaandaan ki mazbooti, hum aahanggi aur baahmi ta'aawun ki 'alaamat ho gi. Bila shubah woh shakhs jis ko Allah ne ghar ka nigraan banaaya ho woh Pehla zimmedaar aur saahib-e-faisla hai lekin doosron ko bhi mauq'a dena chaahiye (khusoosan jab ladke bade ho jaaein) is tarah un mein zimmedaari sanbhaalne ki 'aadat

paida hoti hai. Mazeed yeh keh is ehsaas se sab ko khushi hoti hai keh un se bhi mashwarah liya jaata hai aur un ki raae ko bhi mu'tabar samjha jaata hai. Misaal ke tor par un umoor par guftugu karna jin ka t'alluq Hajj se ho yaa Ramzan waghera ki chhutiyon mein 'Umrah se ho aur rishtedaaron ki mulaaqaat ke liye safar karne se ho, yaa jaaiz sair-o-tafreeh se ho, yaa shaadi-o-waleemah ke intizaamaat se ho, yaa bacche ki wilaadat par 'aqeeqe se ho, yaa aik ghar se doosre ghar muntaqil hone se ho, aur rifaahi kaamon masalan muhallay ke ghareebon mohtaajon ko shumaar kar ke un ki madad karne ya un tak khaana pahunchaane se ho. Isi tarah gharelu haalaat aur 'azeez-o-aqaarib ki mushkilaat ka jaaiza lene aur un ka hal dhoondne waghera se muta'lliq ho.

Nishiston ki aqsaaam mein doosri aham qisam ki taraf ishaara bhi zaroori ma'loom hota hai, woh yeh keh aulaad aur waalidein ke darmiyaan sareeh guftugu ke liye bhi koi nashist honi chaahiye, kyunkeh ba'az mushkilaat jo ba'az baaligh aulaad ko paish aati hain, infiraadi nashist ke baghair un ka hal mumkin nahi hai. Is mein waalid ko ladke ke saath tanhaai mein baith kar 'unfawaan-e-shabaab, bulughat aur jawaani ke mushkil masaail par sargoshi karni chaahiye, isi tarah maa ko ladki ke saath tanhaai mein baith kar use zaroori shar'i ahkaam ki talqeen karni chaahiye aur is 'umar mein jo mushkilaat dar paish aati hain un ke hal mein madad karni chaahiye. Maa baap ko in jaise jumlon se guftugu ka aaghaaz karna chaahiye: (jab main tumhaari 'umr ka thaa / thi...) is se qubooliyat par bada asar padta hai. Is saraahat ke fuqdaan se ba'z ladkiyon ko bure humnasheenon se guftugu ka mauq'a milta hai aur phir is se bahut bhayaanak buraai ronumaa hoti hai.

86 Aulaad ke saamne gharelu ikhtilaafaat ka izhaar nahi karna chaahiye:

Bahut kam aisa hota hai keh koi khaandaan ghar mein baghair kisi niza'a zindagi guzaar sake, aur sulah behtar tareeqa hai aur haqq ki taraf lautna khoobi ki baat hai. Lekin jo cheez ghar ki sheeraazah bandi ko mutazalzal kar deti aur androoni aman-o-salaamti ko thes pahunchaati hai woh bachon ke saamne waalidein ki kashmakash aur jhagda hai. Is se bacche do ya ziyaada groupon mein bat jaate hain aur ghar ka sheeraazah bikhar jaata hai, mazeed yeh keh ladkon par aur bilkhusoos chhotay bachon par nafsiyaati nuqsaanaat murattab hote hain. Zara us ghar ki haalat sochain jis mein baap ladke se kahe: apni maa se baat mat karo, aur maa us se kahe: apne baap se guftugu band kar do, aur ladka bhanwar mein phans jaata aur nafsiyaati karb-o-bechaini mein piss raha hota hai aur saare hi log sakht iztiraab mein mubtala hote hain. lehaaza humein koshish karni chaahiye keh ikhtilaafaat na hone paaein aur agar ho bhi jaaein to unhein bachon se chhupaane ki koshish karein.

87 Jin ki Deendaari par itminaan na ho unhein ghar mein daakhil nahi karna chaahiye:

Rasoolullah (ﷺ) ne farmaaya:

(ومثل جليس السوء كمثل صاحب الكير)

"Bure hum nasheen ki misaal bhatti waale ki tarah hai."

(Sunan Abbi Dawood: 4829)

Aur Bukhaari ki aik riwaayat mein hai:

(وكير الحداد يحرق بدنك أو ثوبك أو تجد منه ريحا خبيثة)

"Luhaar ki bhatti tumhare badan ya kapde ko jalaa daale gi ya tum us se badtareen boo paao ge."

(Rawaahu al-Bukhaari, al-Fath : 4/323)

Haan haan! Allah ki qasam, tumhara ghar mukhtalif qisam ki buraaiyon se jal uthay ga. Faasid aur mushtabah logon ke ghar mein daakhil hone se kitne ghar waalon mein 'adaawat bhadak uthi aur miyaan biwi mein judaai ho gai. Allah ki la'nat ho us shakhs par jis ne biwi ko shohar ke khilaaf aur shohar ko biwi ke khilaaf bhadkaaya aur waalidein-o- aulaad ke darmiyaan 'adaawat ka sabab bana. Aur gharon mein jaadoo rakhne ke asbaab aur chori ke waqi'aat aur ziyaada tar ikhlaaqi bigaad ghair itminaan bakhsh logon ke daakhil hone hi ka nateeja hota hai. aise logon ko daakhil hone ki ijaazat qat'an nahi deni chaahiye, agarcheh woh humsaae hon, mard hon ya 'Auratein hon, ya bazaahir dosti ka izhaar karne waale mard ya 'Aurat hi kyun na hon. Ba'az logon ko darwaaze par khada dekh kar hum bawaja-e-sharm khaamosh ho jaate hain aur unhein ghusne ki ijaazat de dete hain jab keh woh shakhs mufsid hota hai. Rasoolullah (ﷺ) ne Irshaad farmaaya hai:

(يا أيها الناس أي يوم أحرم؟ أي يوم أحرم؟ أي يوم أحرم؟ قالوا: يوم الحج الأكبر، ثم قال عليه الصلاة والسلام، في ثنايا خطبته الجامعة في ذلك اليوم: فما حكمكم على نسائكم فلا يوطئن فرشكم من تكرهون ولا يأذن في بيوتكم لمن تكرهون)

"Ae logo! Kis din ki hurmat ziyaada hai? Kis din ki hurmat ziyaada hai? Kis din ki hurmat ziyaada hai? Logon ne kaha:

Hajj-e-Akbar ke din ki. Aap (ﷺ) ne is din apne jaame' khitaab ke dauraan farmaaya: Albatta tumhara haqq tumhaari 'Aurton par yeh hai keh woh tumhare bistar par aise logon ko na bithaaein jinhein tum na pasand karte ho, aur na tumhare gharon mein aise logon ko daakhil hone ki ijaazat dein jin se tum nafrat karte ho."

(Tirmizi: 1163 waghera, 'Umro bin al-Ahwass se marwi aur Saheeh al-Jaame': 7880.)

88 Jis qadar mumkin ho ghar mein rehne ki koshish karo:

Ghar ka zimmedaar ghar mein rahe to ma'amlaat theek rahte hain. Us ki nigraani aur pairwi ke zariy'e tarbiyat aur islaah-e-ahwaal ke mauqe' ziyaada hote hain. Ba'az log ghar se baahar rehna hi asal samajhte hain, agar koi jaane ki jagah nahi milti to ghar laut aate hain, yeh usoool ghalat hai. Agar aadmi ghar se nikalna ata'at-o-neki ke liye ho to use donon mein mawaazna karna chaahiye aur agar buraai, tazee' auqaat ya dunyaa ke saath zaaid tawajjuh ke liye nikalna hai to use apni mashghooliyatein aur tijaarati masroofiyaat ko kam karna chaahiye aur be maqsad mulaaqaaton ko lagaam deni chaahiye. Woh log kitne bure hain jo apne Ahl o 'ayaal ko zaaya' karte hain aur lahw-o-la'ab ki jagahon mein shab bedaari karte hain.

Hamein Allah ke dushmanon ki siyaah kaariyon ke peeche behakna nahi chaahiye. Yeh aisaa fiqrah hai jo qaabil-e-'ibrat hai.

Fransiysi mashriq a'azam maasoonee muna'aqidah 1923H ke nashriye (a'laamiye) meh yeh darj zael 'ibaarat dekhne mein aai: fard aur us ke khandaan ke darmiyaan tafreeq ka maqsad yeh hai keh tum akhlaaq ko us ki bunyaadon se cheen lo, kyunkeh nufoos khandaani

rawaabit ko qata' karne aur haraam kaamon ki taraf raaghb hote hain, is liye keh logon ko khandaan ki zimmedaari sambhaalne ke bajaae qahwa khaanon mein gup shup karna ziyaada achha lagta hai.

89 Ghar waalon ke halaat ka bareek beeni se jaaiza lena chaahiye:

(1) Aap ke ladkon ke dost kaun log hain?

(2) Kya woh aap ke dekhe bhaale hain?

(3) Un ke zariy'e aap ki aulaad ghar me kaun si bairooni cheez la rahi hai, un ke daraazon aur suit keson mein, takkiye aur bistar ke neeche aur deegar posheeda jagahon mein kaun si ashyaa paai jaati hain?

(4) Aap ki ladki kahaan aur kis ke saath jaati hai?

Ba'az waalidein nahi jaante keh un ki aulaad ke paas bure tasawwuraat aur barhna filmein (blue filmein) hain, balkeh basa auqaat aise bhi hota hai keh nashah aawar cheezein hoti hain. Ba'az log nahi jaante keh un ki ladki khaadimah ke saath baazaar jaati hai aur us se kahti hai keh driver ke paas mera intezaar karo, phir kisi shaitaan ke saath wa'ada nibhaane chali jaati hai. Aur koi apni buri saheli ke paas sheesha-o-tambaaku noshi ke liye chali jaati hai aur wahaan 'abas kaamon mein mashghool rehti hai. Is qisam ke log jo apni aulaad ko aazaad chhod dete hain, wo bade din ki haazri se bach nahi sakte aur na roz-e-qayaamat ki haulnaakiyon se bhaag sakte hain.

Allah har zimmedaar se us ki zimmedaari ke muta'lliq sawaal kare ga ke us ko mehfooz rakha yaa zaaya' kar diya? hatta keh aadmi ke afraad-e-khaana ke muta'lliq sawaal hoga. Rasoolullah (ﷺ) ka farmaan hai:

(إن الله سـائل كل راع عما استرعـاه ، أحفـظ ذلـك أم ضيعـه حتـى يسـأل الرجـل عـن أهـل بيتـه)

"Beshak Allah har zimmedaar se us ki zimmedaari ke muta'lliq sawaal kare ga, aaya us ne us ko nibhaaya yaa zaaya' kar diya? Hatta keh aadmi se us ke apne Ahl-o-'ayaal ke muta'lliq sawaal ho ga."

(Nasaai : 292 Hasan, Ibn Hibban 'an Anas, Saheeh al-Jaame' : 1775 - as-Silsilah as-Saheehah: 1636.)

Chand ahem nukte:

(5) Nigraani khufiyah honi chaahiye.

(6) Dehshat zadah karne ki gharz se na ho.

(7) Bacche ko kabhi bhi yeh mehsoos na ho keh us par bharosah nahi kiya ja raha hai.

(8) Aulaad ki 'umr, quwwat-e-fahm aur ghalti ki nau'iyat ka ae'tibaar zaroori hai.

(9) Manfi andaaz-e-tafteesh aur haraasaani se bachna zaroori hai.

● Aik misaali gharane banaane ke liye kin kin cheezon ki zaroorat padti hai?

● Kis qisam ke log apne ghar aa sakte hain, nusoos ki roshni mein jawaab dein?

Ghar Mein Bachon Par Tawajjuh

90 **1.** Qur'an hifz karaana aur Islaami kahaniyaan sunaana:

Is se behtar aur kya ho sakta hai keh baap apne bachon ko ikattha kare aur unhein Qur'an padhaae aur us ki tashreeh kare aur us ke hifz par in'aam bhi de. Bahut se chhote bachon ne har jum'ah baap ko Surah Kahf tilaawat karte sun kar use zubaani yaad kar liya aur baap ne bachon ko Islaami 'aqeedah ke usoool sikhaaye. Masalan jo Hadees mein waarid hai: "Tum Allah ko yaad karo, Allah tumhaari hifaazat kare ga."

Aur shar'i aadaab aur du'aaein sikhaaein, masalan: khaane peene, sone, jaagne, chheenk aane ki du'aaein, salaam karne, ijaazat talabb karne ke tareeqe aur bachon ke liye sab se ziyaada mo'assir yeh hai keh un ko Islaami kahaaniyaan sunaai jaaein. Masalan: Nooh (عليه السلام) aur toofaan-e-Nooh ka waaqi'a, Ibrahim (عليه السلام)ke buton ko todne aur aag mein daale jaane ka waaqi'a, Moosa (عليه السلام)ka Fir'awn se najaat paane aur us ke gharq hone ka qissah, Yunus (عليه السلام)ke Machhli ke pait mein rehne ka waaqi'a, Yusuf (عليه السلام)ka mukhtasir waaqi'a, Nabi-e-Kareem (ﷺ) ki Seerat-e-Tayyibah ke waaqi'aat, masalan ba'sat, hijrat aur ghazwaat Badr-o-Khandaq waghera ke waaqi'aat. Aur Aap (ﷺ) ka us aadmi ke saath mu'aamla jo apne Ount ko bhooka rakhta tha aur us se mehnat-o-mushaqat ziyaada leta tha, aur sulahaa ke waaqi'aat. Ashaab al-Ukhdood ka waaqi'a, Surah "Noon" aur Surah Kahf mein baagh waalon ka waaqi'a, in ke 'ilaawa bahut se waqi'aat hain jinhein mukhtasir bayaan kare aur munaasib jagahon par mulaahazaat bhi paish kare. Yeh paakeezah waaqi'aat humein un

qisson aur hikaayaton se be-niyaaz kar dein jo 'aqeedah ke khilaaf hain aur tohamat aur khuraafaat par mabni hoti hain. Aisi khofnaak kahaaniyaan bachon ki nafsiyaat ko bigaad deti hain aur un mein khauf aur buzdili paida kar deti hain.

91 **2.** Har kis-o-na-kis ke saath bachon ko nikalne se mana' karna:

Bacche baahar se gande alfaaz aur bure ikhlaaq seekh kar aate hain. Is liye qarabatdaaron aur humsaayon ke bachon mein chand ko un ke saath ghar mein khelne ke liye muntakhib kar lena chaahiye.

92 **3.** Bachon ke liye tasalli-bakhsh aur ba-maqsad khel par tawajjuh:

Khelon ke liye aik khaas kamrah ya khaas almaari honi chaahiye jis mein bacche apne khelon ka samaan tartib ke saath rakh saken. Aur khilaaf-e-shari'at khelon se parhez zaroori hai, misaal ke taur par music ka saamaan ya aise khel jin mein saleeb ho.

Naujawaanon ki dilchaspiyon ka zaawiya "corner" bhi ghar mein faraaham karna behtar baat hai, maslan badhai, electronic, mechanic ke kaam, aur computer mein ba'az aisi cheezein banaai gai hain jo machine ke parde par 'Aurat ki tasveer badtareen shakal mein pesh karti hain ya aise khel maujood hote hain jin mein saleeben hoti hain.

93 **4.** Ladkon aur ladkiyon ki khuwabgaah mein tafreeq zaroori hai:

Yeh un baaton mein se hai jin se deendar gharanon aur be-deen logon (jo is par tawajju nahi dete) ke darmiyaan farq kiya ja sakta hai.

94 **5.** Hansi mazaaq / mizaah-o-dil-lagi:

Rasoolullah (ﷺ) bachon se dil-lagi kiya karte the, un ke saron par dast-e-shafqat pherte the, unko bulaane mein dilchaspi lete the, aur sab se chhote bacche ko Pehla phal dete the. Kabhi kisi ko apne saath le jaate the. Hassan bin 'Ali (رضي الله عنهما) ke liye apni zabaan nikaalte the, to baccha (Hassan (رضي الله عنه)) Aap (ﷺ) ki zabaan ki surkhi dekhta aur use pakad kar khainchne ki koshish karta tha.

(Ikhlaaq-un-Nabi wa Shamaailah-Abu Shaikh: As-Silsilah As-Saheeha: 70)

Ya'ala bin Murrah (رضي الله عنه) se riwaayat hai keh hum Nabi (ﷺ) ke saath nikle. Humein aik khaane ki taraf bulaaya gaya. Yakayak Hussain (رضي الله عنه) raaste mein khelte hue nazar aae, to Aap (ﷺ) sab logon k saamne un ki taraf chale gae, donon haath mukammal un ki tarf phaila diye. Hussain (رضي الله عنه) Aap (ﷺ) ke donon haathon ke saamne idhar udhar bhaagne ki koshish karte rahe aur Aap (ﷺ) un ko hansaate rahe, phir Aap (ﷺ) ne un ko pakad liya aur un ka aik haath thodi ke neeche aur doosra sar par rakha aur un ko bosa diya.

(Al-Adab Al-Mufrad Imaam Bukhaari, Saheeh Ibn Maajah.)

95 Sone aur khaane ke auqaat ko munazzam karne mein ehtiyaat ki zaroorat:

Ba'az gharon ka haaal hotelon jesa hai, jis mein aik doosre ko mushkil se pehchaante hain aur bahut kam mulaaqaat hoti hai.

Ba'az ladke jab chaahte hain khaate hain, jab chaahte hain sote hain, raat bhar jaagte aur waqt barbaad karte hain aur khaane par khaanaa khaae jaate hain. Is be-aahangi se ta'lluqaat-o-rawaabit muntashir hote aur mehnat-o-auqaat zaaya' hote hain, naiz is se baahmi rabt-o-ta'lluq ka pata chalta hai, hum is 'uzr waalon ko ma'zoor samajhte hain, kyunkeh tulaba-o-taalibaat ke auqaat Madaaris-o-Jaami'aat se niklne mein mukhtalif hote hain. Aur mulaazim pesha aur naukri karne waale aur dukaandaar log sab baraabar nahi hote. Lekin sab ki ye haalat nahi hoti. khaane par Ahl-e-khaana ke aik saath ikatthe hone se behtar aur kya ho sakta hai? aik doosre ke ahwaal jaanne aur mufeed guftugu ka yeh achha moq'a hota hai. Ghar ke zimmedaar ko chaahiye keh ghar wapsi ke auqaat door-andeshi ke saath mu'ayyan kare aur agar kisi ko baahar jaana ho to ijaazat le kar jaae, bilkhusoos chhote log (khuwaah 'umr mein chhote hon ya 'aql mein) jin ke behakne ka andesha hota hai.

96 Bachon ke liye Surah Luqmaan par mushtamil hidaayaat:

﴿وَلَقَدْ اٰتَيْنَا لُقْمٰنَ الْحِكْمَةَ اَنِ اشْكُرْ لِلّٰهِ ؕ وَمَنْ يَّشْكُرْ فَاِنَّمَا
يَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ ﴿١٢﴾ وَاِذْ قَالَ
لُقْمٰنُ لِابْنِهٖ وَهُوَ يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ؕ اِنَّ الشِّرْكَ لَظُلْمٌ
عَظِيْمٌ ﴿١٣﴾ وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ ۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى
وَهْنٍ وَّفِصٰلُهٗ فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَلِوَالِدَيْكَ ؕ اِلَيَّ الْمَصِيْرُ
﴿١٤﴾ وَاِنْ جٰهَدٰكَ عَلٰٓى اَنْ تُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا
تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوْفًا ۫ وَّاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ

اِلَيَّ ۚ ثُمَّ اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٥﴾ يٰبُنَيَّ
اِنَّهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِي
السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يَاْتِ بِهَا اللّٰهُ ۭ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ﴿١٦﴾
يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ
عَلٰي مَآ اَصَابَكَ ۭ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ﴿١٧﴾ وَلَا تُصَعِّرْ خَدَّكَ
لِلنَّاسِ وَلَا تَمْشِ فِي الْاَرْضِ مَرَحًا ۭ اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ
فَخُوْرٍ ﴿١٨﴾ وَاقْصِدْ فِيْ مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۭ اِنَّ اَنْكَرَ
الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ ﴿١٩﴾

"Aur Hum ne yaqeenan Luqmaan ko hikmat dii thi keh tu Allah ka shukar kar, har shukar karne waalaa apne hi nafa' ke liye shukar karta hai, jo bhi na-shukri kare woh jaan le keh Allah be-niyaaz aur t'areefon waala hai (12) aur jab keh Luqmaan ne wa'az kehte hue apne ladke se farmaaya keh mere pyaare bacche! Allah ke saath shareek na karna, bayshak shirk bada bhaari zulm hai (13) Hum ne insaan ko us ke Maa baap ke muta'lliq naseehat ki hai, us ki maan ne dukh par dukh utha kar use hamal mein rakhha aur us ki doodh chhudaai do baras mein hai, keh tu meri aur apne Maa baap ki shukar guzari kar, (tum sab ko) Meri hi taraf laut kar aana hai (14) aur agar woh donon tujh par is baat ka dabaao daalein keh tu mere saath shareek kare jis ka tujhe 'Ilm na ho, to tu un ka kehna na maanna, haan duniya mein un ke saath achchhi tarah basar karna aur us ki raah chalna jo meri taraf jhuka hua ho, tumhaaraa sab ka lautna meri hi taraf hai, tum jo kuch karte ho us se phir main tumhein khabar daar karun ga

(15) pyaare bete! agar koi cheez raai ke daane ke baraabar ho, phir woh (bhi) khuwaah kisi chataan mein ho ya aasamaanon mein ho ya zameen mein ho, use Allah zaroor laae ga, Allah bada baareek been aur khabar daar hai (16) Ae mere pyaare bete! tu Namaz qaaim rakhna, ache kaamon ki naseehat karte rehna, bure kaamon se mana' kiya karna aur jo museebat tum par aa jaae sabr karna (yaqeen maano) keh yeh bade taakeedi kaamon mein se hai (17) logon ke saamne apne gaal na phula aur zameen par itraa kar na chal, kisi takabbur karne waale shekhi khore ko Allah pasand nahi farmaata (18) apni chaal mein miyana ravi ikhtiyaar kar, aur apni aawaaz past kar, yaqeenan aawaazon mein sab se badtar aawaaz Gadhon ki aawaaz hai." (19)

Ghar Se Baahar 'Aurton Ke Kaam Ki Haisiyat

97 Islaami qawaaneen mein aik se doosre ki takmeel hoti hai, jab Allah ne 'Aurton ko is baat ka hukm diya: ﴿وَقَرْنَ فِي بُيُوتِكُنَّ﴾ **(Surah ul Ahzaab: 33)** "Apne gharon mein tik kar raho"

To baap aur shauhar ki shakal mein un par wujoobi tor se kharch karne waalaa bhi banaaya. Aur asal masla yeh hai keh 'Aurat ghar se baahar baghair zarurat-o-majboori kaam nahi kar sakti, jesa keh Moosaa (عليه السلام)ne us naik banday ki do betiyon ko kunwein par Bakriyo'n ko paani pilaane ki gharz se intezaar karte dekha to un se poochha:

﴿مَا خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ الرِّعَاءُ ۖ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾﴾

"Tum donon ka kya ma'amla hai? un donon ne kaha:jab tak yeh charwaahe laut nahi jaate hum (apne jaanwaron ko paani nahi pila sakten) aur hamaare waalid aik boodhe insaan hain."

(Surah al Qasas: 23)

Un donon ne Bakriyon ko seraab karne ke liye niklne par apni haalat ka 'uzr pesh kiya keh zimmedaar kibar sani ki wajah se kaam ki taaqat nahi rakhta, is liye moq'a dekh kar ghar se baahar nikal kar kaam karna padta hai.

﴿قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ ۖ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾﴾

"In mein se aik ladki ne kaha: Abba jaan! in ko aap batoor-e-mazdoor rakh lijiye, beshak jin ko aap mazdoor rakh rahe hain un ki behtareen sifat quwwat aur amaanat-daari hai."

(Surah ul Qasas: 26)

Is ladki ne apni is 'ibaart ke zariy'e ghar mein rehne ki khuwaahish ka bar-malaa izhaar kar diya taakeh apne aap ko us takleef se, jo ghar se baahar kaam karne mein pesh aati hai, mehfooz rakh sake.

Donon 'aalami jangon ke ba'ad maujooda daur mein mardon ki kami ki talaafi ke liye jab kaafiron ko 'Aurton ke kaam ki zarurat padi aur jang ki tabaahi ke ba'ad aabaad-kaari ki zarurat laahiq hui, aur is ke saath hi 'Aurton ko bigaadne aur un ke zariy'e poore Mu'aashre ko tabaah karne ke iraade se Yahoodiyon ka "Aazaadi-e-Niswaan" aur "Huquq-e-Khawateen" ke naam se mazmoom mansooba bhi 'aam ho gaya, jis ke nateeje mein ghar se baahar 'Aurat ka kaam karne ka rivaaj 'aam kiya gaya.

Baawajood is ke keh hamare yahaan asbaab un se mukhtalif hain. Musalmaan shakhs apni aurat ki hifaazat kartaa hai aur us ke ikhrajaat khud bardaasht kartaa hai magar phir bhi Aazaadi-e-Niswaan ki tehreek sargarm rahi aur ma'amla yahaan tak pahunch gaya keh t'aleem ke liye ladkiyon ko baahar bhejnay ka mutaalibah aur phir waapsi par unhein kaam par lagaane ka mutaalibah hone lagaa taakeh un ki digriyaan (sanden) bekaar na jaaein waghera waghera. Warna Islaami Mu'aashre ko "is hadd tak" is ma'amlay ki zarurat nahi hai. Is ki aik daleel yeh hai keh bahut se mard be-rozgaar hain jab keh 'Aurton ki mulaazmat ke moqe' musalsal faraham kiye ja rahe hain.

Hum ne jo is hadd tak ka fiqrah ist'emaal kiya hai, is ka matlab yeh hai keh ba'az shu'bon, masalan t'aleem aur 'ilaaj waghera ke liye, shar'i sharaait ki paabandi ke saath 'Aurton ki khidmaat haasil karna zaroori hai. Upar jo muqaddama hum ne pesh kiya, us ki wajah sirf yeh hai keh hum ne ba'az 'Aurton ko dekha keh billa wajah kaam ke liye baahar niklti hain aur basaa-auqaat bahut ma'mooli tankhwaah par, kyunkeh un ka khayaal hai keh unhein kaam ke liye baahar nikalna hi chaahiye khuwaah unhein is ki zarurat na bhi ho, aur kaam ki jagah bhi naa-munaasib hi kyun na ho. nateejatan is se bahut se fitne ronuma hote hain.

'Aurat ke kaam ke masla mein Islaami aur laadini tareeqe ke darmiyaan aham farq yeh hai keh Islaami tasawwur (apne gharon mein tik kar raho) hai aur ghar se nikalna iztiraari hai (أذن لكـــن أن تخرجـن في حوائجكـن) tumhein zarurat ke tahet nikalne ki ijaazat hai. Aur laadini usool ke mutaabiq tamaam haalaat mein nikalna hi asal hai.

'Adl-o-insaaf ki baat yeh hai keh 'Aurat ke 'amal ki kabhi f'alan zarurat hoti hai, maslan shohar ke marne ya baap ke 'aajiz ho jaane ke ba'ad 'Aurat hi ghar ke akhrajaat ki zimmedaar hoti hai, balkeh bahut se mulkon mein Islaami buniyaadon par Mu'aashre ka qiyaam na hone ki wajah se ghar ke akhrajaat ki takmeel ke liye 'Aurat apne shohar ke saath kaam ke liye majboor hoti hai aur aadmi sirf us 'Aurat ko shaadi ka paighaam deta hai jo mulaazimat karti ho, balkeh ba'az log 'aqd-e-Nikkah mein biwi par kaam karne ki shart lagate hain.

Khulaasa-e-kalaam yeh keh kabhi 'Aurat ka 'amal zarurat ke tahet, ya Islaami maqsad ki khaatir maslan t'aleemi maidaan mein, da'wat ilaa Allah ke liye, ya un 'Aurton ke liye bator tasalli hota hai jin ki aulaad nahi hoti, un ke liye aik gunjaaish ho sakti hai.

98 Ghar se baahar 'Aurat ke kaam ke ba'az manfi asraat:

- Bahut si shar'i buraiyaan ronama hoti hain maslan mardon se mail-jol, un se t'arruf aur na-jaaiz khalwat aur ghair-mahramon ke saamne zeb-o-zeenat ka izhaar aur bassa auqaat anjaam ghalat kaari hota hai.

- Shohar ki haq-talfi, ghar ke ma'amaalaat mein kutaahi aur bachon ke huqooq mein la-parwaahi (aur yehi hamaara asli mauzoo'-e-sukhan hai).

- Ba'az 'Aurton ke dilon se mard ki qawaamiyat ka haqeeqi shu'oor mafooq ho jaata hai. Zara us 'Aurat ka tasawwur kijiye jis ki t'aleemi digree shohar ki digree ke baraabar ho (yeh bazaat-e-khud to 'aib ki baat nahi hai) aur us ki tankhwaah shohar ki tankhwaah se ziyaada ho. Kya aisi 'Aurat mukammal taur se shohar ki zarurat mehsoos kare gi aur us mein shohar ki ata'at ka mukammal jazbah ho sakta hai? Ya us mein be-niyaazi ka ehsaas aisi mushkilaat ka sabab ban sakta hai jo ghar ki asaas-o- bunyaad ko mutazalzil kar de? Illaa maa shaa Allah agar yeh kharaabiyaan na hon to Alhamdulillah.

- Jismaani takleef aur nafsiyaati-o- a'asaabi dabaao jo 'Aurat ki fitrat ke khilaaf hai. 'Aurat ke kaam ke fawaaid-o-nuqsaanaat pesh karne ke ba'ad hum kehte hain: Allah ka Taqwa ikhtiyaar karna chaahiye aur is masle ko Shari'at ke taraazu mein tolna chaahiye aur un haalaat ko pehchaanna chaahiye keh kab 'Aurat ka kaam ke liye nikalna jaaiz hai aur kab na-jaaiz? Aur dunyaawi kamaai ki dhun mein humein Haq ke raaste par chalne se andha nahi hona chaahiye. Musalmaan 'Aurat ko hamaari naseehat hai keh woh Allah se dare aur agar us ka

shohar khud us ke faaide aur ghar ke mufaad ke liye us ke tark-e-mulaazimat ka khuwaahishmand ho to us ki ata'at kare aur shohar ki zimmedaari ye hai keh woh intqaami kaarwaaiyaan tark kar de aur biwi ka maal naa haq naa khaae.

- 'Aurat job karna chaahe to majboori mein teen sharton ke saath ijaazat di ja sakti hai: (1) Product ya service halaal ho. (2) Hijaab ki paabandi ho. (3) Naarawaa ikhtilaat se bache.

● Kisi bhi Muslim 'Aurat ke ghar ke baahar kaam karne ke liye kitni shuroot ka mukammal hona zaroori hai?

99 Ghar ke raazon ki hifaazat:

Yeh amar chand baaton par mushtamil hai:

- Biwi se lazzat-o-lutf andozi ki baaton ko faash naa kare.
- Baahmi ikhtilaafaat ko nashr naa karna.
- Aisi khusoosiyat ko jis ke izhaar se ghar ko ya ghar ke kisi fard ko nuqsaan pahunche zaahir na karna.

100 Ghar ke aadaab:

Ghar waalon mein narmi ki 'aadat daalna:

'Aysha (رضي الله عنها) kahti hain keh Rasoolullah (ﷺ) ne farmaaya:

(إذا أراد الله عزوجل بأهل بيت خيرا أدخل عليهم الرفق)

"Jab Allah 'Azza wa Jal kisi ghar ke saath bhalaai karna chaahta hai to un mein narmi bhar deta hai."

(Musnad Ahmad: 6/71 aur Saheeh al-Jaami': 303.)

101 Ghar ke kaam mein ghar waalon ki madad karna:

Bahut se log gharelu kaam se apne ko ouncha samajhte hain aur ba'az samajhte hain keh ghar waalon ke saath un ke kaam mein shareek hone se un ki position majrooh hoti hai.

Lekin Sartaaj-e-Insaaniyat Rasoolullah(ﷺ) ka yeh 'aalam tha:

(يخيط ثوبه ، ويخصف نعله ، ويعمل ما يعمل الرجال في بيوتهم)

"Apna kapda khud se lete the, apni jooti taankte the aur saare kaam karte the jo log apne gharon mein karte hain."

(Musnad Imaam Ahmad: 6/121 aur Saheeh al-Jaame': 4927.)

102 Ghar waalon ke saath hansi mazaaq:

Biwi-o-Bachon se hansi mazaaq karne se ghar mein sa'adat-o-muhabbat ka maahaul paida hota hai. Isi liye Rasoolullah (ﷺ) ne Jaabir (رضي الله عنه) ko naseehat farmaai thi keh kunwaari ladki se shaadi karo aur unhein yeh keh kar targheeb dilaai:

(فَهَلَا جَارِيَةً تُلَاعِبُهَا وَتُلَاعِبُكَ وَتُضَاحِكُهَا وَتُضَاحِكُكَ؟)

"Rasoolullah (ﷺ) ne mujh se daryaaft farmaaya keh Jaabir tum ne shaadi ki hai? Main ne kaha jee haan. farmaaya, kunwaari se ya biyaahi se? Main ne 'arz kiya ke biyaahi se. farmaaya tum ne kisi kunwaari ladki se shaadi kyun naa ki? Tum us ke saath khelte aur woh tumhare saath khelti, tum us ke saath hansi mazaaq karte aur woh tumhare saath hansi karti."

(Saheeh Bukhaari: 5367.)

103 Ghar waalon ke bure ikhlaaq ko mitaanaa:

Ghar ke ba'az afraad mein na munaasib 'aadaat paai jaati hain, maslan jhoot, gheebat, chughli waghera aise bure ikhlaaq ko mitaanaa zaroori hai. Ba'az log samajhte hain keh jismaani sazaa hi waahid 'ilaaj hai, jab keh Nabawi 'ilaaj ko apnaaya jaana chaahiye.

104 Gharon ke na-jaaiz umoor:

- Shohar ki ghair maujoodgi mein 'Aurat ke paas ghar mein ghair mehram rishtedaaron ko daakhil hone se parhez karna chaahiye.
- Gharelu mulaaqaaton mein mardon se 'Aurton ko juda rakhna chaahiye.
- Ghar ke drivers aur khaadimaaon ke khatraat se aagaah rehna chaahiye.
- Ghar se mukhannason (hijdon) ko nikaal do.
- Television ke khatraat se bacho.
- Telephone ke shar se bacho.
- Jin cheezon mein kaafiron ke baatil mazaahib ya un ke devtaaon aur ma'boodon ki koi nishaani-o-ramz ho use mita do.
- Yaadgaar tasveeron ko khatm kar do.
- Ghar mein cigarette noshi ki mumaani'at karo.
- Ghar mein kutte rakhne se bacho.

- Ghar ke andar naqsh-o-nigaar se parhez karo.
- Media aur Mobile ke nuqsanaat se bacho.

105 Hurmat waale Rishte: (Surah Nisaa: 23)

Shumaar	Aurat ke liye	Mard ke liye
1	Baap	Maa
2	Daada	Daadi
3	Naana	Naani
4	Beta	Beti
5	Poota	Poti
6	Nawaasa	Nawaasi
7	Bhai(sage, illati, ikhyaafi)	Behan (sage, illati, ikhyaafi)
8	Chacha /Taaya	Phophi
9	Maamo	Khaala
10	Bhateeja	Bhateeji
11	Bnaanja	Bnaanji
12	Isi tarah ke Razaai rishtedaar	Isi tarah ke Razaai rishtedaar
13	Susar	Saas
14	Damaad	Bahu
15	Rabeeb (Jis shohar se humbistari hochuki ho uska ladka)	Rabeeb (Jis Biwi se humbistari hochuki ho uski ladki)

106 Woh Rishtedaar jin se Pardah karna Farz hai:

Chacha-zaad	Behnoi	Shohar ka Phoopha
Phoophi-zaad	Nandoi	Shohar ka Khaalu
Maamo-zaad	Phopha	Shohar ka Bhateeja
Khaala-zaad	Khaalo	Shohar ka Bhaanja
Dewar	Dewar	Shohar ka Chacha
Jeeth	Shohar ka Maamo	Aur in ke 'ilaawa tamaam naamahram

(Sirf bazaar jaate hue Purdah karna Allah Ta'ala ke hukm ki khilaaf warzi hai.)

107 Wasiyyat:

Wasiyyat us par waajib hai jis ke paas qaabil-e-wasiyyat koi cheez ho. Irshaad-e-Baari Ta'ala hai:

﴿كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ﴾

"Tum par farz kar diya gaya hai keh jab tum mein se kisi ko maut aa jaae aur woh maal chhod jaae to apne Maa baap aur qaraabatdaaron ke liye Wasiyyat kar jaae." **(Al-Baqrah: 180)**

Wasiyyat sulus se badh kar nahi ki ja sakti.

Kisi waaris ko nuqsaan pahunchaane ke liye Wasiyyat karna jaaiz nahi.

Wasiyyat kisi waaris ke liye jaaiz nahi.

Wasiyyat kisi ma'siyat (gunaah) ke kaam mein jaaiz nahi.

Wasiyyat se pehle qarz ada kiya jaae ga.

108 Meeraas:

Meeraas se muraad maiyyat ka tarkah hai.

Aise amwaal ya huqooq jinhein maiyyat ke chhod jaane ki wajah se shar'i waaris un ka mustahiq qaraar paae.

Meraas ka naam faraaiz bhi rakha gaya hai jaise keh aik riwaayat mein hai (تعلمــوا الفرائــض) 'Ilm-e-Faraaiz seekho. Meraas ke 'Ilm ko 'Ilm-e-Meraas aur Faraaiz ke 'Ilm ko 'Ilm-e-Faraaiz kaha jaata hai, aur fi al-haqeeqat donon se muraad aik hi 'Ilm hai.

Rozi Mein Barkat

109 Shari'at mein aise bahut se zaraae' bataae gae hain jin par 'amal pera ho kar insaan apne Rizq mein kushaadgi mehsoos kar sakta hai. In mein se ba'az zaraae yeh hain:

1. Taubah-o-Istighfaar:

Ya'ani gunaah par naadim hona, usse chhod dena aur aaindah usse door rehne ka 'azm karna.

Allah Ta'ala ne Nooh (عليه السلام) ke baare mein farmaaya:

﴿فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ ۗ اِنَّهٗ كَانَ غَفَّارًا ۙ﴿١٠﴾ يُّرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا ۙ﴿١١﴾ وَّيُمْدِدْكُمْ بِاَمْوَالٍ وَّبَنِيْنَ وَيَجْعَلْ لَّكُمْ جَنّٰتٍ وَّيَجْعَلْ لَّكُمْ اَنْهٰرًا ؕ﴿١٢﴾﴾

Tarjuma: "Aur main ne kaha keh apne Rabb se apne gunaah bakhshwaao aur m'aafi maango, Woh yaqeenan bada bakhshne waala hai. Woh tum par Aasmaan ko khoob barasta hua chhod de ga, aur tumhein maal aur aulaad mein taraqqi de ga, tumhein baaghaat de ga aur tumhare liye nehrain nikaal de ga." **(Nooh: 10-12)**

Aur Hood (عليه السلام) ke baare mein farmayaa:

﴿وَيٰقَوْمِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ يُرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا وَّيَزِدْكُمْ قُوَّةً اِلٰى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِيْنَ﴿٥٢﴾﴾

Tarjuma: "Ae meri qaum ke logo! Tum apne Rabb se apni taqseer ki m'aafi talab karo aur us ki janaab mein taubah karo taakeh woh tum par barasne waale baadal bhej de aur tumhaari quwwat par aur quwwat izaafa kar de, aur tum jurm karte hue roo gardaani na karo." **(Hood: 52)**

2. Subah sawere Rizq ki talaash karna:

Chunkeh Rasoolullah (ﷺ) ne is waqt mein barkat ki du'aa ki hai. Rasoolullah (ﷺ) ne farmaaya:

(اللهم بارك لأمتي في بكورها)

Tarjuma:"Ae Allah meri Ummat ke subah ke waqt mein barkat de." **(Saheeh Ibn Maajah: 1832)**

3. Taqwa:

Ya'ani har haal mein Allah ka darr ho. Allah ka Irshaad hai:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۝٢ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ﴾

Tarjuma: "Aur jo Allah se darta hai Allah us ke liye chhuttkaare ki shakal nikaal deta hai, aur use aisi jagah se rozi deta hai jis ka use gumaan bhi na ho." **(At-Talaaq: 2-3)**

Aik aur jagah Allah ka Irshaad hai:

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِنْ كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ﴾

Tarjuma: "Aur agar un bastiyon ke rehne waale Imaan le aate aur parhezgaari ikhtiyaar karte to hum un par aasmaan aur

zameen ki barkatein khol dete, lekin unhon ne takzeeb ki to hum ne un ke a'amaal ki wajah se unhein pakad liya."

(Surah Al-A'raaf: 96)

4. Gunaahon se bachna: Allah ka Irshaad hai:

﴿ظَهَرَ الْفَسَادُ فِى الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ اَيْدِى النَّاسِ لِيُذِيْقَهُمْ بَعْضَ الَّذِىْ عَمِلُوْا لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٤١﴾﴾

Tarjuma: "Khushki aur tari mein logon ki bad a'amaaliyon ke baa'is fasaad phail gaya. Is liye keh un ke ba'az kartooton ka phal Allah unhein chakha de (bahut) mumkin hai keh woh baaz aa jaaein." **(Ar-Room: 41)**

5. Allah par Tawakkul:

Ya'ani is baat ka yaqeen rakhna keh kaainaat mein sab kuchh takhleeq, Rizq, nafa', nuksaan, bimaari, maut aur zindagi gharz har cheez tanha Allah ke hukm se hai. Qaal Allahu Ta'ala:

﴿وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ؕ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ؕ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَىْءٍ قَدْرًا ﴿٣﴾﴾

Tarjuma: "Aur jo Allah par Tawakkul kare ga to Allah us ke liye kaafi hoga. Yaqeenan Allah apna kaam poora kar ke hi rahe ga. Allah ne har cheez ka aik andaaza muqarrar kar rakha hai." **(At-Talaaq: 3)**

(عن عمر بن الخطاب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: (لو أنكم توكلتم على الله حق توكله لرزقكم كما يرزق الطير تغدو خماصاً وتروح بطاناً)

Tarjuma: "Agar tum Allah par aise bharosa karo jaisa us par bharosaa karne ka haqq hai to woh tumhein aise rizq de ga jaise parindon ko rizq deta hai jo subah khaali pait jaate hain aur shaam bhare pait laut'te hain." **(Saheeh ibn Maajah: 3377)**

6. Allah ki 'Ibaadat ke liye khud ko faarigh karna:

Khushu'-o-khuzu' ke saath Allah ki 'Ibaadat karna, aur tamaam kaamon par Rabb ki 'Ibaadat ko fauqiyat dena. Rasoolullah (ﷺ) ka farmaan hai:

(يقول ربكم تبارك وتعالى: يا ابن آدم تفرغ لعبادتي أملأ قلبك غنى، وأملأ يديك رزقاً، يا ابن آدم لا تباعد مني فأملأ قلبك فقراً وأملأ يديك شغلاً)

Tarjuma: "Ae Ibn-e-Aadam, Meri 'Ibaadat ke liye khud ko faarigh kar (Ya'ani tawajjo aur diljama'i se Meri 'Ibaadat kar), Main tere seene ko tongri se bhar doon ga aur teri mohtaaji ko khatm kar doon ga. Aur agar tu ne aisa na kiya to Main tere haath kaamon mein uljhaa doon ga aur teri muflisi khatm na karoon ga." **(Saheeh Ibn Maajah: 3331)**

7. Hajj-o-'Umrah mein mutaabi'at: Rasoolullah (ﷺ) ka farmaan hai:

(تابعوا بين الحج والعمرة فإنهما ينفيان الفقر والذنوب كما ينفي الكير خبث الحديد والذهب والفضة، وليس للحجة المبرورة ثواب إلا الجنة)

Tarjuma: 'Hajj aur 'Umrah mein mutaabi'at karo, kyunkeh yeh donon fuqr aur gunaahon ko is tarah door kar dete hain jaise

bhatti lohe, sone aur chaandi se zung door karti hai. Aur Hajj-e-Mabroor ka sawaab Jannat ke siwa aur kuchh nahi."

(Saheeh ibn Maajah: 2352)

8. Allah ki raah mein kharch karna:

Insaan kyunkeh maal se muhabbat karta hai, aur jab yehi maal woh kharch kare ga to Allah use badha kar usi ki taraf lauta de ga."

Qaal Allahu Ta'ala:

﴿وَمَآ اَنۡفَقۡتُمۡ مِّنۡ شَیۡءٍ فَهُوَ یُخۡلِفُهٗ ۚ وَهُوَ خَیۡرُ الرّٰزِقِیۡنَ ﴿۳۹﴾﴾

Tarjuma: "Tum jo kuchh bhi Allah ki raah mein kharch karo ge Allah us ka (poora poora badla de ga) aur woh sab se behtar rozi dene waala hai." **(Surah Saba: 39)**

Rasoolullah (ﷺ) ka Irshaad hai:

(قال الله تبارك وتعالى: يا ابن آدم أنفق أُنفق عليك)

Tarjuma: "Allah farmaate hain: Ae Ibn-e-Aadam, tu kharch kar, tujh par kharch kiya jaae ga." **(Muslim: 993)**

9. Deeni Taalib-e-'Ilm par kharch karna:

(عن أنس بن مالك رضي الله عنه قال: كان أخوان على عهد رسول الله صلى الله عليه وسلم فكان أحدهما يأتي النبي صلى الله عليه وسلم والآخر يحترف، فشكا المحترف أخاه إلى النبي صلى الله عليه وسلم فقال: (لعلك ترزق به)

Tarjuma: "Anas bin Maalik (رضی اللہ عنہ) farmaate hain: Rasoolullah (ﷺ) ke zamaane mein do bhaai the aik (husoole 'Ilm ki khaatir)

Nabi-e-Kareem (ﷺ) ke paas haazir hota tha aur doosra husool-e-ma'aash ke liye jad-o- jahad karta tha. Husool-e-ma'ash ke liye mehnat karne waale ne Nabi-e-Kareem (ﷺ) se apne bhaai ki shikaayat ki, to Aap (ﷺ) ne farmaaya: Shaayad tumhein us ki wajah se rizq diya ja raha hai." **(Saheeh at Tirmizi: 2345)**

10. Sulah Rehmi karna:

Nasbi aur susraali rishtedaaron ke saath ihsaan karna, un ke saath humdardi waalaa sulook karna aur unka khayaal rakhna.

(عن أنس بن مالك رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: (من سره أن يبسط له في رزقه أو ينسأ له في أثره فليصل رحمه)

Tarjuma: "Anas bin Maalik (رضي الله عنه) farmaate hain: Main ne Rasoolullah (ﷺ) ko yeh farmaate hue suna: Jo shakhs apne rizq mein wus'at aur 'umr mein izaafah pasand kare to use chaahiye keh woh Sulah rehmi kare." **(Bukhari: 2067، Muslim: 2557)**

11. Kamzoron aur Za'eefon ki madad aur un ka ikraam karna:

(عن مصعب بن سعد قال: رأى سعد رضي الله عنه أن له فضلاً عمن دونه، فقال النبي صلى الله عليه وسلم: هل تنصرون وترزقون إلا بضعفائكم)

Tarjuma: "Sa'd ne khayaal kiya keh unhein apne kamzor logon par fouqiyat hai to is par Rasoolullah (ﷺ) ne farmaaya: Tumhaari madad aur tumhein rizq to tumhare kamzoron hi ki wajah se milta hai." **(Al-Bukhari: 2896)**

(إنما يـنصر الله هـذه الأمـة بضعيفهـا، بدعوتهـم، وصلاتهـم، وإخلاصهـم)

"Allah is Ummat ki uske kamzor ashkhaas ki wajah se madad karta hai, un ki du'aaon, un ki Namaz aur un ke ikhlaas ki wajah se." **(Sahih Sunan An-Nasaai: 2978)**

12. Shukar adaa karna:

﴿لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾

Tarjuma: "Agar tum shukar guzaari karo ge to beshak main tumhein ziyaada doon ga." **(Ibrahim: 7)**

13. Kitaab-o-Sunnat par 'amal pera rehna:

﴿وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَاةَ وَالْإِنجِيلَ وَمَا أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم ۚ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۖ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾﴾

Tarjuma: "Aur agar yeh log Tauraat-o-Injeel aur un ki jaanib jo kuch Allah ki taraf se naazil farmaaya gaya hai, un ke poore paaband rehte to yeh log apne upar se aur neeche se roziyaan paate aur khaate, aik jamaa't to un mein se darmiyaanah rawish ki hai, baaqi un mein se bahut se logon ke bure a'amaal hain." **(Al-Maaidah: 66)**

14. Tauheed aur Itteba':

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ ۖ وَلَيُمَكِّنَنَّ لَهُمْ

دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ؕ
يَعْبُدُوْنَنِىْ لَا يُشْرِكُوْنَ بِىْ شَيْـًٔا ؕ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ
هُمُ الْفٰسِقُوْنَ ﴿۵۵﴾

Tarjuma: "Tum mein se un logon se jo Imaan laae hain aur naik a'amaal kiye hain Allah w'ada farma chuka hai keh unhein zaroor zameen mein khaleefa banaae ga jaise keh un logon ko khaleefa banaaya tha jo un se pehle the, aur yaqeenan un ke liye un ke is deen ko mazbooti ke saath muhkam kar ke jamaa de ga jise un ke liye woh pasand farma chuka hai, aur un ke is khauf-o- khatar ko woh aman-o-amaan se badal de ga, woh meri 'Ibaadat karein ge mere saath kisi ko bhi shareek na thehraaein ge. Is ke ba'ad bhi jo log naashukri aur kufr karein woh yaqeenan faasiq hain." **(An-Noor: 55)**

15. Namaz, Zakaat ada karna:

﴿اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِى الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ
وَاَمَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ الْمُنْكَرِ ؕ وَلِلّٰهِ عَاقِبَةُ الْاُمُوْرِ ﴿۴۱﴾﴾

Tarjuma: "Yeh woh log hain keh agar hum zameen mein un ke paaon jama dein to yeh poori paabandi se Namaazein qaaim karein aur zakaatein dein aur achhe kaamon ka hukm dein aur bure kaamon se mana' karein. Tamaam kaamon ka anjaam Allah ke ikhtiyaar mein hai." **(Hajj: 41)**

- Ghar mein barkat ke nuzool ke liye humein kya kuch karna chaahiye?
- Sulah-e-rahmi par Hadees hawaale ke saath naqal karein?

Gharailu Pareshaniyon Aur Masaaib Ka 'Ilaaj

110 Aayat-us-Sakeenah:

(Ibn Qayyim (رحمة الله عليه) farmaate hain keh: Ibn Taymiyyah (رحمة الله عليه) par jab kabhi mua'amalaat sakht ho jaate to woh Aayaat-us-Sakeenah padhte the. **(Madaarij-us-Saalikeen: 2/470)**

1. ﴿وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ﴾

Tarjuma: "Un ke Nabi ne unhein phir kaha keh us ki badshaahat ki zaahiri nishaani yeh hai keh tumhare paas woh sundooq aa jaae ga jis mein tumhare Rabb ki taraf se dil-jam'i hai aur Aal-e-Moosa aur Aal-e-Haaroon ka baqiya tarkah hai, Farishte use utha kar laaen ge. Yaqeenan yeh to tumhare liye khuli daleel hai agar tum Imaan waale ho." **(Al-Baqrah: 248)**

2. ﴿ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ﴾

Tarjuma: "Phir Allah ne apni taraf ki taskeen apne Nabi par aur Mominon par utaari aur apne woh lashkar bheje jinhein tum dekh nahi rahe the, aur kaafiron ko poori sazaa di. In kuffaar ka yehi badla tha." **(Surah at Taubah: 26)**

3. ﴿إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا﴾

Tarjuma: "Agar tum un (Nabi-e-Kareem (ﷺ)) ki madad na karo to Allah hi ne un ki madad ki us waqt jabkeh unhein

kaafiron ne (des se) nikaal diya tha, do mein se doosra jabkeh woh donon ghaar mein the, jab yeh apne saathi se keh rahe the keh gham na kar Allah hamare saath hai. Pass Janaab-e-Baari ne apni taraf se taskeen us par naazil farma kar un lashkaron se us ki madad ki jinhein tumne dekha hi nahi. Us ne kaafiron ki baat past kar di aur buland-o-'azeez to Allah ka kalma hi hai, Allah ghaalib hai hikmat waala hai." **(At-Taubah: 40)**

4. ﴿هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ﴾

Tarjuma: "Wohi hai jis ne Musalmaanon ke dilon mein sukoon (aur itminaan) daal diya taakeh apne Imaan ke saath hi saath aur bhi Imaan mein badh jaaein, aur aasmaanon aur zameen ke kul ke lashkar Allah hi ke hain. Aur Allah daana ba hikmat hai." **(Surah al Fath: 4)**

5. ﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾﴾

Tarjuma: "Yaqeenan Allah Mominon se khush ho gaya jabkeh woh darakht tale tujh se bi'at kar rahe the. Un ke dilon mein jo tha use us ne ma'loom kar liya aur un par itminaan naazil farmaaya aur unhein qareeb ki fatah 'inaayat farmaai."

(Surah al Fath: 18)

6. ﴿إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ

وَاَلۡزَمَهُمۡ كَلِمَةَ التَّقۡوٰى وَكَانُوۡۤا اَحَقَّ بِهَا وَاَهۡلَهَا ؕ وَكَانَ اللّٰهُ بِكُلِّ شَىۡءٍ عَلِيۡمًا ﴿۲۶﴾

Tarjuma: "Jab keh in kaafiron ne apne dilon mein hamiyyat ko jagah di aur hamiyyat bhi jaahiliyyat ki, so Allah ne apne Rasool par aur Mominon par apni taraf se taskeen naazil farmaai, aur Allah ne Musalmaanon ko taqwe ki baat par jamaae rakha aur woh is ke Ahl aur ziyaada mustahiq the, aur Allah har cheez ko khoob jaanta hai." **(Al-Fath: 26)**

111 Aayaat-ush-Shifa:

1. ﴿قَاتِلُوۡهُمۡ يُعَذِّبۡهُمُ اللّٰهُ بِاَيۡدِيۡكُمۡ وَيُخۡزِهِمۡ وَيَنۡصُرۡكُمۡ عَلَيۡهِمۡ وَيَشۡفِ صُدُوۡرَ قَوۡمٍ مُّؤۡمِنِيۡنَ ﴿۱۴﴾﴾

Tarjuma: "Un se tum jang karo, Allah unhein tumhare haathon 'azaab de ga, unhein zaleel-o-ruswa kare ga, tumhein un par madad de ga, aur Musalmaanon ke kaleje thande kare ga."

(At-Taubah: 14)

2. ﴿يٰۤاَيُّهَا النَّاسُ قَدۡ جَآءَتۡكُمۡ مَّوۡعِظَةٌ مِّنۡ رَّبِّكُمۡ وَشِفَآءٌ لِّمَا فِى الصُّدُوۡرِ ۙ وَهُدًى وَّرَحۡمَةٌ لِّلۡمُؤۡمِنِيۡنَ ﴿۵۷﴾﴾

Tarjuma: " Ae logo! tumhare paas tumhare Rabb ki taraf se aik aisi cheez aae hai jo naseehat hai aur dilon mein jo rog hain un ke liye shifa hai, aur rehnumaai karne waali hai aur rehmat hai Imaan waalon ke liye." **(Younus: 57)**

3. ﴿ثُمَّ كُلِىْ مِنْ كُلِّ الثَّمَرٰتِ فَاسْلُكِىْ سُبُلَ رَبِّكِ ذُلُلًا ؕ يَخْرُجُ مِنْۢ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ فِيْهِ شِفَآءٌ لِّلنَّاسِ ؕ اِنَّ فِىْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿٦٩﴾﴾

Tarjuma: "Aur har tarah ke mewe kha aur apne Rabb ki aasaan raahon mein chalti phirti raah, un ke pait se rang barang ka mashroob nikalta hai jis ke rang mukhtalif hain aur jis mein logon ke liye shifa hai. Ghour-o-fikr karne waalon ke liye is mein bhi bahut badi nishaani hai." **(An-Nahl: 69)**

4. ﴿وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ وَلَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا ﴿٨٢﴾﴾

Tarjuma: "Yeh Qur'an jo hum naazil kar rahe hain Mominon ke liye to sarasar shifa aur rahmat hai. Haan, zaalimon ko bajuz nuqsaan ke aur koi ziyaadati nahi hoti." **(Al-Israa: 82)**

5. ﴿وَالَّذِىْ هُوَ يُطْعِمُنِىْ وَيَسْقِيْنِ ﴿٧٩﴾ وَاِذَا مَرِضْتُ فَهُوَ يَشْفِيْنِ ﴿٨٠﴾﴾

Tarjuma: "Wohi hai jo mujhe khilaata pilaata hai. Aur jab main bimaar paṛ jaaun to mujhe shifa 'ataa farmaata hai."

(Ash-Sh'auraa: 80)

6. ﴿وَلَوْ جَعَلْنٰهُ قُرْاٰنًا اَعْجَمِيًّا لَّقَالُوْا لَوْلَا فُصِّلَتْ اٰيٰتُهٗ ؕ ءَاَعْجَمِىٌّ وَّعَرَبِىٌّ ؕ قُلْ هُوَ لِلَّذِيْنَ اٰمَنُوْا هُدًى وَّشِفَآءٌ ؕ وَالَّذِيْنَ لَا يُؤْمِنُوْنَ فِىْٓ اٰذَانِهِمْ وَقْرٌ وَّهُوَ عَلَيْهِمْ عَمًى ؕ اُولٰٓئِكَ يُنَادَوْنَ مِنْ مَّكَانٍۢ بَعِيْدٍ ﴿٤٤﴾﴾

Tarjuma: "Aur agar hum use 'ajami zabaan ka Qur'an banaate to kehte keh is ki Aayatein saaf saaf bayaan kyun nahi ki gain? yeh kya keh 'ajami kitaab aur aap 'Arabi Rasool? Aap keh dijiye! keh yeh to Imaan waalon ke liye hidaayat-o-shifa hai, aur jo Imaan nahi laate un ke kaanon mein to (beharapan aur) bojh hai aur yeh un par andhaapan hai, yeh woh log hain jo kisi bahut door daraaz jagah se pukaare ja rahe hain."

(Fusilat: 44)

112 Aik Musalmaan ke doosre Musalmaan par Huqooq:

(عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال: حق المسلم على المسلم ست. قيل: ما هن يا رسول الله؟ قال: إذا لقيته فسلم عليه، وإذا دعاك فأجبه، وإذا استنصحك فانصح له، وإذا عطس فحمد الله فشمته، وإذا مرض فعده، وإذا مات فأتبعه.)

"Abu Hurairah (رضي الله عنه) se riwaayat hai keh Rasoolullah (ﷺ) ne farmaaya: Musalmaan ke Musalmaan par chhah haqq hain. Aap (ﷺ) se 'arz kiya gaya: Yaa Rasoolullah (ﷺ)! woh kya hain? Aap (ﷺ) ne farmaaya: Jab tu us se mile to use salaam kar, jab woh tujhe d'awat de to qubool kar, aur jab woh tujh se khair khuwaahi talab kare to us ki khair khuwaahi kar, jab woh chheenke aur Alhamdulillah kahe to tum du'aa do Ya'ani Yarhamukallah kaho, jab woh beemaar ho jaae to us ki 'iyaadat karo, aur jab woh maut paae to us ke janaaze mein shirkat karo." **(Muslim: 2162)**

113 Salaam:

Mulaaqaat aur guftugu shuru' karte waqt Salaam karna shu'aair-e-Islam mein se hai. Yeh aik achhi du'aa hai jis ke karne ka Allah ne hukm diya hai:

﴿فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ اللَّهِ مُبَارَكَةً طَيِّبَةً ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾﴾

"Pass jab tum gharon mein jaane lago to apne ghar waalon ko Salaam kar liya karo yeh du'aa-e-khair hai jo ba-barkat aur paakeezah hai, Allah ki taraf se naazil shudah." **(Noor: 61)**

Salaam ke 'aam karne ko Islam ka sab se behtareen 'amal qaraar diya gaya hai.

Salaam ko 'aam karne se Jannat ki bashaarat.

Is ke kuch aadaab bayaan kiye gae:

1. Chhotaa bade ko salaam kare.

2. Chhoti jama'at badi jama'at ko Salaam kare.

3. Sawaar paidal ko Salaam kare.

4. Chalne waalaa baithe hue ko Salaam kare.

5. Ghar mein daakhil hone waalaa ghar waalon ko Salaam kare.

6. Jab Aap (ﷺ) raat ko ghar tashreef laate to is tarah Salaam karte keh soye hue bedaar na hon aur bedaaar sun lein.

7. Agar doori ho to zabaan se kehte hue ishaarah bhi kar dena chaahiye.

8. Logon mein Allah ke ziyaada qareeb woh hai jo Salaam mein pehal kare.

9. Bachchon ko Salaam kiya jaana chaahiye.

10. Aadmi ka apni biwi ko, apni mahram 'Aurat ko aur fitne ka khauf na ho to ajnabi 'Aurat ya 'aam 'Aurton ko Salaam karna durust hai. Isi shart ke saath 'Aurton ka ajnabi mardon ko Salaam karna jaaiz hai.

11. Kaafir ko Salaam karne mein pehl na ki jaae: Wa 'alaikum Salaam is tarah kehna chaahiye. Unhein is tarah jawaab dena chaahiye: (وعليك) Aur kaha jaae: (السلام على من اتبع الهدى)

Salaam ke alfaaz:

(السلام عليكم ورحمة الله وبركاته)

Salaam ka jawaab:

(و عليكم السلام ورحمة الله وبركاته)

(وبركاته) ke ba'ad (و مغفرته) ka izaafah bhi durust hai.

(As-Silsilat ul Saheeha: 1449)

Aur Salaam ka jawaab dena to waajib aur aik Musalmaan ka doosre Musalmaan par haqq qaraar diya gaya.

114 Mushaafah:

Mushaafah mulaaqaat ke waqt do afraad ke aik doosre se haath

milaane ko kehte hain. Shari'at mein is ki kaafi fazeelat bayaan ki gai hai. Jaisa keh Nabi (ﷺ) ka Irshaad hai: "Jab do Musalmaan aapas mein milte hain aur donon aik doosre se mushaafah karte hain to un donon ke aik doosre se alag hone se pehle hi un ki maghfirat ho jaati hai." **(Sunan Abu Daawood: 5212, Saheeh)**

Do haath se Mushaafah durust nahi.

Ajnabi 'Aurat se Mushaafah haraam hai. Isi tarah 'Aurat ka naa-mahram mardon se Mushaafah karna bhi haraam hai.

Mushaafah ke waqt (يَغْفِرُ اللهُ لَنَا وَلَكُمْ) kehna saheeh Hadees se saabit nahi.

115 Mu'aaniqah:

Mu'aaniqah Ya'ani baghalgeer hona ya gale milna yeh Sunnat se saabit 'amal hai.

Yeh aik khushi ka izhaar hai. Log 'Eid ke mauqe' par, ya safar se waapsi par, ya bahut dinon ba'ad milne par mu'aaniqah karte hain. 'Eid ke din mu'aaniqah karne ko bid'at kehna saraasar khilaaf-e-shara' hai, kyunkeh yeh koi taqarrub ilallah ('Ibaadat) ke liye nahi kiya jaata, balkeh 'aadat ke taur par khushi ke izhaar ke liye kiya jaata hai. **(Fataawa Ibn 'Usaymeen (رحمه الله))**

Aik doosri raae yeh hai keh mu'aaniqah tool ghayaab ya safar ke ba'ad hi saabit hai, rozaana 'ilaqaai mu'aaniqah na kare.

Lehaaza 'Eid ke din alag se gale milna is Hadees ke khilaaf hai:

Aur teesri raae yeh hai keh agar saamne waala mil raha ho to mil le, khud se pehal na kare.

Arba'een-e-Asriyah

1. Aik doosre ko salaam karein. **(Muslim: 54)**
2. Un se mulaaqaat karne jaaein. **(Muslim: 2567)**
3. Un ke paas baithne uthne ka ma'mool banaaein. **(Luqmaan: 15)**
4. Un se baat cheet karein. **(Muslim: 2560)**
5. Un ke saath lutf-o-mehrbaani se paish aaein. **(Sunan Tirmizi: 1924, Saheeh)**
6. Aik doosre ko hadiya-o-tohfa diya karein. **(Saheeh al-Jaame': 3004)**
7. Agar woh da'wat dein to qabool karein. **(Muslim: 2162)**
8. Agar woh mehmaan ban kar aaein to un ki ziyaafat karein. **(Tirmizi: 2485, Saheeh)**
9. Unhein apni du'aaon mein yaad rakhein. **(Muslim: 2733)**
10. Bade hon to un ki 'izzat karein. **(Sunan Abu Daawood: 4943, Sunan Tirmizi: 1920, Saheeh)**
11. Chhote hon to un par shafqat karein. **(Sunan Abu Dawood: 4943, Sunan Tirmizi: 1920, Saheeh)**
12. Un ki khushi-o-gham mein shareek hon. **(Saheeh Bukhari: 6951)**
13. Agar un ko kisi baat mein 'aanaat darkaar ho to us kaam mein un ki madad karein. **(Saheeh Bukhari: 6951)**

14. Aik doosre ke khair khuwaah banein. **(Saheeh Muslim: 55)**

15. Agar woh naseehat talab karein to unhein naseehat karein. **(Saheeh Muslim: 2162)**

16. Aik doosre se mashwara karein. **(Aal-e-'Imraan: 159)**

17. Aik doosre ki gheebat na karein. **(Al-Hujuraat: 12)**

18. Aik doosre par ta'n na karein. **(Al-Humazah: 1)**

19. Peeth peechhe buraiyaan na karein. **(Al-Humazah: 1)**

20. Chughli na karein. **(Saheeh Muslim: 105)**

21. Aade naam na rakhein. **(Al-Hujuraat: 11)**

22. 'Aib na nikaalein. **(Sunan Abu Dawood: 4875, Saheeh)**

23. Aik doosre ki takleefon ko door karein. **(Sunan Abu Dawood: 4946, Saheeh)**

24. Aik doosre par reham khaaein. **(Sunan Tirmizi: 1924, Saheeh)**

25. Doosron ko takleef de kar maze na uthaaein. **(Surah al-Mutaffifeen se sabaq)**

26. Na-jaaiz musaabiqat na karein. Musaabiqat kar ke kisi ko giraana buri 'aadat hai. Is se nashukri ya tehqeer ke jazbaat paida hote hain. **(Saheeh Muslim: 2963)**

27. Nekiyon mein sabqat aur tanaafus jaaiz hai, jab ke is ki aad mein takabbur, riya-kaari aur tahqeer kaar farma na ho. **(Al-Mutaffifeen: 26)**

28. Tama', laalach aur hirs se bachein. **(At-Takaasur: 1)**

29. Esaar-o-qurbaani ka jazba rakhain. **(Al-Hashr: 9)**

30. Apne se ziyaada aage waale ka khayaal rakhain. **(Al-Hashr: 9)**

31. Mazaaq mein bhi kisi ko takleef na dein. **(Al-Hujuraat: 11)**

32. Nafa' bakhsh banne ki koshish karein. **(Saheeh al-Jaame': 3289, Hasan)**

33. Ehteraam se baat karein. Baat karte waqt sakht lehje se bachein. **(Aal-e-'Imraan: 159)**

34. Ghaaibaanah achha zikr karein. **(Tirmizi: 2737, Saheeh)**

35. Ghussa ko control mein rakhein. **(Saheeh Bukhari: 6116)**

36. Intiqaam lene ki 'aadat se bachein. **(Saheeh Bukhari: 6853)**

37. Kisi ko haqeer na samjhein. **(Saheeh Muslim: 91)**

38. Allah ke ba'ad aik doosre ka bhi shukar ada karein. **(Sunan Abu Dawood: 4811, Sheikh)**

39. Agar bimaar hon to 'iyaadat ko jaaein. **(Tirmizi: 969, Saheeh)**

40. Agar kisi ka inteqaal ho jaae to janaazay mein shirkat karein. **(Muslim: 2162)**

Sila-e-Rahmi Par Nabi (ﷺ) Ke Irshaadaat:

- Woh shakhs Jannat mein daakhil nahi ho ga jo Sila-e-Rahmi na karta ho. **(Saheeh Bukhari: 5984, Muslim: 2556)**

- Tum apne woh ansaab seekho jin ke sabab se tum Sila-e-Rahmi karo ge, kyunkeh Sila-e-Rahmi ghar waalon mein muhabbat ka sabab hai, maal mein kasrat ka zariy'a hai aur

'umr mein ziyaadati ka baa'is hai. **(Saheeh al-Jaame': 1051)**

- Agar koi rishtedaar tujh se qata' ta'lluqi kare to tu us se mail-jol paida karne ki koshish kar, yahi asli Sila-e-Rahmi hai. Sila-e-Rahmi yeh nahi keh qata' ta'lluqi karne waale ke saath tu bhi rooth kar baith jaae. **(Saheeh Bukhari: 5991)**

- Jo shakhs kisi doosre insaan par reham nahi karta, Allah bhi us par reham nahi karta. **(Saheeh Bukhari: 7376, Saheeh Muslim: 2319)**

Note: Ibn Qayyim (رحمة الله عليه) ka qawl hai: Mu'aamlat daariyon mein gadbad paida karne waali chaar beemariyaan hain: kibr, hasad, gheebat aur shehwat. Yeh beemariyaan saari buraaiyon ki jad hain; in se jitna bacho ge utni zindagi sukoon se guzre gi."

Aap jahaan baithe hain, wahaan se uthne ke ba'ad bhi aap ki khushboo baaqi rahe jaise keh phoolon ko uthaae jaane ke ba'ad bhi khushboo baaqi rehti hai. Bura aadmi us gandagi ki misaal hai jise uthaae jaane ke ba'ad bhi badboo aati hai. Khushbu daar phool baniye, bad-bo daar banne se bachiye.

Ba'az Masaail

Agar Waaliden Sunan Aur Mustahabaat Se Rok Rahe Hain To Kya Un Ki Ata'at Ki Ja Sakti Hai?

Waaliden ki ata'at aur farmaanbardaari ko shari'at ne laazim kiya hai jab keh un ki naafarmaani aur 'adam-e-ata'at ko haraam qaraar diya hai. Lekin waaliden ki ata'at mashroot ata'at hai, woh is tarah keh agar woh kisi ma'roof ka hukm de rahe hon to is mein un ki ata'at ki jaae gi aur jab woh Allah aur us ke Rasool (ﷺ) ke khilaaf koi hukm de rahe hon to is ma'amla mein Allah aur Rasoolullah (ﷺ) ki ata'at laazim hogi, waaliden ki nahi.

Sharoot:

1. Un ki ata'at mubah aur jaaiz kaam mein ho. Kisi waajib ko chhodne ya kisi haraam ke irtikaab ke silsile mein na ho.
2. Jin baaton ka woh hukm de rahe hain un mein un ka faaida ho ya koi shar'i zarurat muzmar ho.
3. Jin baaton ka woh hukm de rahe hain un mein aulaad ke liye koi nuqsaan na ho.

Sunan aur mustahbaat ko waaliden ke kisi hukm par us waqt tark kar sakte hain jab unhein kisi cheez ki zarurat ho. Aur bila zarurat waaliden aulaad ko sunan aur mustahabaat se mana' kar rahe hon to aisi Surah mein un ki ata'at nahi ki jaae gi par unhein achhe andaaz se raazi kiya jaae ga.

Aulaad ko chaahiye keh woh waaliden ki ata'at ke saath nawaafil aur mustahabaat ko bhi jama' karein, jaise keh Imaam Ahmad (رحمه الله) ne kaha hai: (سئل الإمام أحمد رحمه الله عن رجل أمره أبواه أن لا يصلي إلا المكتوبة فقال: يبرهما ويصلي) (Ghiza albaab fi sharh manzumat al aadaab: 1 / 384)

Waaliden ki ata'at laazim aur waajib hai aur jab yeh haq kisi nafil roze ya nafil 'Ibaadat se ta'arruz kar raha ho to is mauq'a par waaliden ki ata'at ko waajib qaraar diya jaae ga. Is liye keh qaa'ida hai keh: (اذا تعارض الواجب مع المستحب أو المباح قدم الواجب)

Bulooghat Ke 'Alaamaat:

Ladke aur ladki ki bulooghat ki 'alaamaat ma'roof hain. Ladka teen mein se kisi aik cheez ke zaahir hone se baaligh ho jaata hai, woh teen 'alaamaat yeh hain:

1. Mani ka khurooj
2. Ya sharmgaah ke ird gird sakht baal ka aa jaana.
3. Ya phir pandrah baras ki 'umr mukammal ho jaana.
4. Aur ladki ke liye baaligh hone ki 'alaamaat in teen ke 'ilaawa chauthi bhi hai woh yeh keh ladki ko haiz ka khoon aa jaae.

Yeh tamaam 'alaamaat zaahir hona shart nahi, balkeh in mein se koi aik 'alaamat bhi zaahir ho jaae to us shakhs ke baaligh hone ka hukm lagaane ke liye kaafi hai. **(Ash sharh al mamta': 6 / 202)**

Farz Namaz Ki Ba-Jama'at Adaaigi Ke Dauraan Waaliden Ka Aawaaz Dena:

Farz Namaz ki waqt par adaaigi muqaddam hai waaliden ki aawaaz par labbaik kehne se. 'Abdullah bin Mas'ood (رضي الله عنه) ne kaha keh maine Rasoolullah (ﷺ) se pochha keh Deen ke kaamon mein kaunsa 'amal afzal hai? Aap (ﷺ) ne farmaaya: "Waqt par Namaz padhna." Main ne poochha: "Is ke ba'ad?" Aap (ﷺ) ne farmaaya: "Waaliden ke saath naik salook karna." Maine poochha: "Aur is ke ba'ad?" Aap (ﷺ) ne farmaaya: "Allah ke raaste mein Jihaad karna." Phir maine Aap (ﷺ) se ziyaada sawaalaat nahi kiye, warna Aap (ﷺ) isi tarah un ke jawaabaat 'inaayat farmaate. **(Saheeh Bukhari : 2782)**

Imaam Ahmad (رحمه الله) ne kaha: Ba-jama'at Namaz aur Hajj Baitullah ki foran adaaigi waaliden ki mamaana'at par tark nahi karni chaahiye.

Albatta nafil Namaz par waaliden ki ata'at ko muqaddam kiya jaaega.

Talab-e-'Ilm Ke Liye Waaliden Ki Ijaazat

- 'Ilm ki do qisamien hain: Farz-e-Ain jaise: 'Aqeedah ki islaah, 'Ibaadat ka saheeh tareeqa aur mu'aamlaat mein halaal-o-haraam ki tameez. 'Ilm ki doosri qisam Farz-e-Kifaayah ki hai, jaise: Deen ke tamaam shu'abon ka tafseeli 'Ilm dalaail ki roshni mein.
- Agar is 'ilm ka t'alluq Farz-e-'Ain se hai to phir waaliden ki ijaazat ki shart nahi hai. Aur agar unhon ne mana' bhi kiya hai to is mu'aamla mein un ki ata'at waajib nahi. Haan, Farz-e-Kifaayah 'ilm ke husool ke liye waaliden ki ijaazat mashroot hai.

- Agar 'Ilm-e-Shar'i ki karaahat ki binaa par waaliden mana' kar rahe hain tab bhi un ki ata'at waajib nahi.
- Agar talab-e-'Ilm ki khaatir door daraaz ka safar karna laazim ho raha hai aur waaliden ke nazdeek sirf aap hi hain jo un ki khidmat kar sakte hain, tab un ki ijaazat laazmi hai.

Agar Khaawind Waaliden Ki Naafarmaani Ka Hukm De? (Shaikh Saalih Al-Fauzaan (حفظه الله):

Khaawind agar waaliden ke saath husn-e-sulook karne se mana' kare to is silsile mein khaawind ki baat nahi maani jaae gi, is liye keh waaliden ka haq khaawind se badh kar hai. Balkeh Allah ke haq ke ba'ad sab se pehle waaliden ka haq 'aaid hota hai. Aur waaliden ki naafarmaani aur un ke saath bura sulook karna bade kabirah gunaahon mein se hai. (لا طاعة لمخلوق من والد أو زوج في معصية للخالق) (Musnad Ahmad: 5/66، Al silsilatus Saheehah: 179، Saheeh Al Jaame': 7520) (لا طاعة في المعصية، إنما الطاعة في المعروف) (Al Bukhari : 7257)

Badon Ka Ehteraam:

- Deen-e-Islam mein buzurg aur 'umr raseedah hazraat ka maqaam-o-martabah bahut buland-o-a'ala hai. Yeh mundarijah zail nukaat mein waazeh hota hai:
- Islam mein insaan (apni zindagi ke mukhtalif maraahil mein) aik mukarram makhlooq hai. (Surah Bani Israel: 70) Is aayat ke 'umoom mein 'umr raseedah afraad shaamil hain.

- Islaami society baahmi humdardi rakhne waali community hai. **(Surah Muhammad: 29، Surah al Bald: 17-18، Saheeh Muslim: 2586)**
- Islaami mu'aashra baahmi ta'aawun waala mu'aashra hai. **(At-,Targheeb wat Tarheeb: 2623، Saheeh Muslim : 2699)**
- Woh buzurg jo Allah ki Shari'at ke paaband hain un ka maqaam-o-martaba Allah ke yahan bahut 'azeem hai. **(Muslim: 2682, As-Silsilah As-Saheehah: 654)**
- To Nabi(ﷺ) ne farmaaya keh tumhein is par ta'jjub kyu'n hua? Allah ki baargaah mein us Momin se afzal koi nahi hai jise haalat-e-Islam mein lambi 'umr di gai ho, us ki tasbeeh, takbeer aur tahleel ki wajah se. **(Musnad Ahmad: 1404, As-Silsilah As-Saheehah: 654)**
- Bade buzurgon ki 'izzat karna Muslim mu'aashrah ki pehchaan hai. **(Sunan Abu Dawood: 4853, Sunan Tirmizi: 1919)**

Islam Mein Boodhon Ki Dekh Bhaal Ke Kuch Pehlu:

- Waaliden ke saath husn-e-sulook ka hukm, khusoosan jab woh buzurgi ki 'umr ko pahunch jaaen. **(Surah Bani Israeel : 23، Saheeh Bukh: 527)**
- Waaliden ki wafaat ke ba'ad un ke dost ahbaab ke saath husn-e-sulook, waaliden ke saath husn-e-sulook ke qaaim maqam hai. **(As-Silsilah As-Saheehah: 2303)**
- Salaf Saaliheen ke maabain is ki itni ahmiyat thi keh woh ba-qaa'ida safar karte taakeh waaliden ke dost ahbaab ke saath silah-rahmi kar sakein. (Musnad Ahmad: 26) Ya'ani Islaami mu'aashrah mein buzurgon ke saath milna milaana baaqi

rakha jaata hai jis ke zari'ah woh mu'aashrah se jude rehte hain.

- Is ke bar-khilaa'f ghair-Islaami mu'aashrah mein 'umr raseedah afraad ko mu'aashrah mein bojh tasawwur kiya jaata hai. Germany ki Wazaarat-e-Khaandaan o Buzurgaan ki 1993 M ki report ke mutaabiq 440000 buzurg aise hain jinhein apne rishtedaar aur aqrabaa se jismaani aur nafsiyaati takleefon ka saamna karna padta hai.

Biwi Ko India Mein Chhod Kar Khaawind Baahar Kitne Mahine Reh Sakta Hai?

Shaikh Ibn 'Usaymeen (رحمه الله) kehte hain: "Jab fitnah-o-fasaad se aman waali jagah ho to khaawind ka apni biwi se door jaane mein koi haraj nahi, aur agar biwi use chhe maah se ziyaadah 'arsa door rehne ki ijaazat de to koi haraj nahi, lekin agar biwi apne huqooq ka mutaaliba kare aur use aane ka kahe to phir khaawind ke liye chhe maah se ziyaadah ghaaib rehne ka haq nahi hai."

Lekin agar koi 'uzr ho, masalan bemaar ho ya koi aur 'uzr to phir zaroorat ko khaas ahkaam haasil hain, bahr haal is mein haq biwi ka hai. Jab woh ijaazat de de aur woh aman-o-amaan waale 'ilaaqe mein ho to khaawind par koi gunaah nahi, chaahe ziyaada 'arsa bhi ghaaib rahe. **(Fataawa Al-'Ulama fi 'Ashratin-Nisaa: 106)**

Shaikh Ibn Baaz (رحمه الله) kehte hain: Shohar ke biwi ko chhod kar ghaaib ya door rehne ki koi khaas muddat nahi hai. Lekin shohar par yeh waajib hai keh woh Allah se apni biwi ke haq ke silsile mein Allah ka khauf ikhtiyaar kare, aur us se itni muddat door na rahe keh biwi fitnah mein mubtala hone ka khauf mehsoos kare.

Zyaadah maslihat is mein hai keh biwi ke qareeb us shehar mein reh kar mulaazimat ya tijaarat ikhtiyaar kare. Aur agar yeh mumkin nahi to phir aik mu'ayyan muddat ke darmiyaan Ahl-e-khaana ki ziyaarat karta rahe. 'Umar (رضي الله عنه) se yeh marwi hai keh unhon ne mujaahideen ke silsile mein chhe (6) maah ki muddat muqarrar ki thi sarhaddon ki hifaazat ke liye, aur yeh unhon ne ijtihaad kiya tha. Ba'az 'Ulama ne yeh bataaya hai keh muddat ka ta'yyun haalaat ke ae'tibaar se mukhtalif ho sakta hai. Shohar jitna biwi se qareeb rahe yeh us ke haq mein behtar hai, khusoosan is daur-e-fitan mein. Aur jab shohar biwi ko chhod kar jaae to aik pur-aman jagah us ke mahaaram ke qareeb chhod kar jaae taakeh wahaan woh mehfooz reh sake.

Saheeh Parda Ke Ausaaf:

Parda ki Shuroot:

1. Istisna kardah a'zaa ke 'ilaawah baaqi saare jism ko chhupaana aur dhaanpna. **(Al-Ahzaab: 59)**

2. Aayat mein ajnabi mard ke samne saari zeenat chhupaane aur us ke 'adm-e-izhaar ke wujoob ki tasreeh bayaan hui hai, lekin jo baghair kisi qasd-o-iraadah ke zaahir ho jaae aur woh foran use dhaankh lein to is par un ka muaskhiza nahi hai.

3. Woh parda ba-zaat-e-khud zeenat na ho. **(Surah ul Ahzaab: 33)**

4. Woh parda mota aur saheeh bunaai waala ho aur shafaaf na ho. **(Saheeh Muslim : 2128)**

5. Woh parda khula ho aur tang na ho keh jism ka koi bhi hissa waazeh kare. **(Al-Ahaadees ul Mukhtrah: 1/441)**

6. Woh khushboodaar na ho aur use khushboo ki dhuni na di gai ho. **(Saheeh Muslim : 444، Saheeh Sunan An-Nasaai: 5141)**

7. Woh libaas mardon ke libaas ke mashaabeh na ho. **(Saheeh Bukhari : 5886، Sunan Abu Dawood : 4098)**

8. Woh libaas kaafirah 'Aurton ke libaas se mashaabeh na ho. **(Sunan Abu Dawood : 4031)**

9. Aur woh libaas shohrat waala na ho. **(Saheeh Ibn Maajah: 2922)**

Note: Aik raae hai Shaikh Ibn Baaz (رحمہ اللہ) ki ke ghair-mahram ke saamne chehra dhaanpna 'Aurat ke liye waajib hai.

Doosri raae Shaikh Al-Albaani (رحمہ اللہ) ki hai keh do sharton ke saath 'Aurat apna chehra khula rakh sakti hai:

1. Haalaat maamoon hon. (Yeh shart Hindustan jaise mulkon mein mafqood hai, jahaan har aadhe ghante mein aik rape hota hai.)

2. 'Aurat chehre par zeb-o-zeenat lagaae na ho.

Shaikh Al-Albaani (رحمہ اللہ) ke nazdeek mustahab chehra dhaanpna hi hai. Shaikh Anees Taahir Andounayshi Ustaaz Madinah University ne kaha keh un ki ahliyah ne gawaahi di keh Shaikh Al-Albaani (رحمہ اللہ) ki biwi chehre ka parda karti thin, chehre ka niqaab itna mota tha jaise koi bed sheet ho, sooraj agar chehre ke qareeb aae to bhi chehre ka wasf pata na chale.

Hindustan mein chehra khula rakhne ki ijaazat milna mushkil hai. Agar woh mu'aashrah aisa ho jahaan 'Aurat maamoon ho aur wahaan mard hazraat ghadd-e-basr karne waale hon to Shaikh Al-

Albaani (رحمہ اللہ) ke fatwe ke mutaabiq ijaazat hai, jab keh 'Ulama-e-Mu'aasireen ne ise qubool nahi kiya.

(Mulaahizah karein: Hijaab al-Marah al-Muslimah: Safha 54-67)

Mulaazimat Karne Waali Biwi Ka Nafaqah Khaawind Ke Zimmah:

Khaawind ke zimmah biwi ka naan-o-nafaqah waajib hai, aur yeh nafaqah khaawind ki wus'at aur istetaa't ke mutaabiq hoga. Aur yeh bhi bayaan hua hai keh khaawind ke liye jaaiz nahi keh woh biwi ko apna kharch khud bardaasht karne ka zimmedaar thahraae, chaahe biwi maaldaar aur ghani bhi ho. Lekin agar biwi apni marzi se apna kharch khud karti hai to koi baat nahi.

Yahaan hum aik tanbeeh karna chaahte hain keh mulaazimat karne waali 'Aurat ko ba'az auqaat aisa libaas chaahiye hota hai jo 'aam 'Aurat nahi ist'emaal karti; kyunkeh woh mulaazimat waali jagah par doosri 'Aurton ke saamne naya naya libaas zeb tan karna chaahti hai, aur yeh cheez us ke khaawind par us ke huqooq mein shaamil nahi. Balkeh yeh 'Aurat ka haq hai keh woh khud muhaiyya kare. Balkeh khaawind ke zimmah woh libaas hoga jo woh ghar mein pehne gi, ya phir shar'i aur mubaah taqreebaat waghera mein khaawind ki ijaazat se jaane ke liye iste'maal karna hota hai, who Khaawind khareed kar de ga, aur is mein bhi koi khaas miqdaar muqarrar nahi ki ja sakti, balkeh Biwi ki tabiy'at aur us ke maahaul ke mutaabiq ho ga kyunkeh har 'Aurat ki tabiy'at aur maahaul mukhtalif hota hai.

Biwi Ne Shart Lagaai Keh Woh Shadi Ke Ba'd Mulaazimat Kare Gi Aur Shohar Ne Qubool Kiya:

Agar shaadi ke waqt Biwi ne Khaawind par shart rakhi ho keh woh shaadi ke ba'ad bhi mulaazimat kare gi, aur Khaawind ne shart qubool kar li to phir Khaawind par use mulaazimat jaari rakhne ki ijaazat denaa waajib hai, lekin agar mulaazimat ki nou'iyat tabdeel ho chuki hai, Ya'ani woh haraam mein tabdeel ho jaae to phir Khaawind dakhal andaazi karte hue use mulaazimat jaari rakhne se mana' kar sakta. (Ghair shar'i umoor ki bina)

(Saheeh Bukhaari: 2572, Saheeh Muslim: 1418, Sunan Abu Dawood: 3594)

Kya 'Alehdah Rehaaish Le Kar Denaa Biwi Ke Huqooq Mein Shaamil Hota Hai?

Biwi ka apne Khaawind par haq hai keh woh Biwi ke liye aman-o-amaan waali rehaaish muhayya kare, apni maali ista'atat ke mutaabiq. Agar Biwi kisi aur ko apne saath rakhne se zarar mehsoos karti ho to Khaawind apni Biwi ke saath kisi aur ko nahi rakh sakta, masalan Khaawind apne waalidein ya kisi doosri Biwi ki aulaad ko Biwi ki razaamandi ke baghair nahi rakh sakta. Aur agar Khaawind ke waalidein muhtaaj aur zarooratmand ho aur Biwi un ke saath rehne mein koi zarar-o-nuqsaan mehsoos nahi karti to Biwi ko chaahiye keh woh is zarooratmand ka khayaal karte hue Allah se dare, aur use yeh ma'loom hona chaahiye keh Khaawind ke waalidein se husn-e-sulook karna Khaawind ke saath husn-e-mu'aasharat mein shaamil hota aur use hona chaahiye.

Khaawind Ki Ijaazat Ke Baghair Maike Waalon Ka Biwi Ko Le Jaana:

Khaawind ki ijaazat ke baghair Biwi ka ghar se nikalna halaal nahi, balkeh kuch Ahl-e-'Ilm to use nashooz Ya'ani us naafarmaani ke hukm mein shaamil karte hain jis ka Qur'an Majeed mein bayaan huaa hai aur use Khaawind ki ata'at se baahar nikal jaanaa shumaar karte hain, lekin agar is silsile mein koi 'uzr ho to phir nahi, masalan yeh keh Khaawind apni Biwi ko takleef-o- aziyat detaa ho jise door karna mumkin na ho.

Khaawind Ghar Ke Akhraajaat Mein Biwi Ka Ta'awwun Qubool Nahi Karna:

Aise Khaawind bahut hi kam paae jaate hain jo apni Biwiyon ke khaas maal se bhi bachte hon aur use apne liye kharch karne ko achha na samajhte hue us se ijtinaab karte hon, taakeh woh apni Biwi ke huqooq ko salb na karein, aur shubah-o-shak mein na padein, yehi woh husn-e-sulook aur husn-e-mu'aasharat hai jis ka Allah Subhaanahu wa Ta'ala ne hukm diya hai. Lekin agar Biwi khud Shohar ka maali ta'aawun kare to is mein koi harj nahi. **(Surah un Nisa :4)**

Agar 'Ilm Ho Jaae Keh Khawind Namaz-e-Fajr Zaaya' Kare Ga To Kya Biwi Jamaa' Se Inkaar Kar De?

Biwi par yeh waajib hai keh Allah ki ata'at mein woh apne Khaawind ki mu'aawinat kare, aur hasb-e-ista'aat use buraaiyon se bachaae, is mein woh achhe kalaam aur wa'az-e-hasanah ko zariy'a banaaye

aur is ke saath saath mashroo' asbaab ko bhi barooye kaar laae aur mamno' asbaab se ijtinaab kare. Lekin Biwi ke liye Khaawind ke mutaaliba-e-jama'a se inkaar karna jaaiz nahi chaahe Biwi ko 'ilm ho keh woh kotaahi kare ga, kyunkeh har aik mukallaf hai, aur jo 'amal kare ga us ka mutahammil bhi wahi hai, aur us ne jo kuch kiya hai woh khud hi us ka jawaab deh hai, is ke baare mein kisi doosre se sawaal nahi kiya jaae ga.

'Aurat Ka Ghar Mein Apne Bachon Ke Saamne Libaas:

'Aurat ka satr apne bachon (ladke aur ladkiyon) ke saamne saara badan hai sirf un a'zaa ko chhod kar jo 'aadatan zaahir ho jaaein, jaise chehra, donon haath, donon qadam, sar, sar ke baal aur gardan. 'Aurat par apne bachon ke saamne apnaa seenah, kandhe ya is jaise a'zaa ka khula rakhna durust nahi hai khuwaah apne mahram ke saamne.

Raha mu'aamla 'Aurat ke satr ka apne ghar mein to woh saare badan ka satr hai illaa yeh keh kaam kaaj ke dauraan, saath hi us ka libaas shaffaaf na ho aur na hi tang ho keh us ke a'zaa ka hajm nazar aa jaae.

Woh 'umr jis mein maa aur beti ko chaahiye keh woh ladke ke roobaru ihtiyaat bartein san-e-tamiyeez hai, jo keh ghaaliban saatwein saal se shuru' hoti hai.

Saas Ki 'Izzat Karna:

Khaawind ko Biwi ke rishtedaaron ke saath husn-e-ikhlaaq ka muzaahira karna chaahiye aur khaas kar Saas ke saath to achhe

ikhlaaq aur husn-e-sulook ka muzaahira kiya jaae, kyunkeh is ke nateejah mein Khaawind aur Biwi ke maabain muhabbat wa ulfat paida hoti hai, aur azdawaaji zindagi mein bhi thahraao wa isteqraar paida hota hai. Nabi-e-Kareem (ﷺ) ka farmaan hai:

> "Tum mein se behtar woh shakhs hai jo apne ghar waalon ke liye behtar hai, aur main tum sab mein se apne ghar waalon ke liye behtar hoon." **(Sunan Tirmizi: 3895, Sunan Ibn Maajah: 1977)**

Nabi (ﷺ) ka uswah hamaare saamne hai keh Rasoolullah (ﷺ) Ummul-Mumineen Khadijah (رضي الله عنها) ki wafaat ke ba'ad un ki saheliyon ki 'izzat-o-takreem kiya karte the, jo is baat ki taakeed hai keh Biwi ke 'azeez-o-aqarib aur rishtedaaron ki 'izzat-o-takreem karni chaahiye, kyunkeh is mein Biwi ki 'izzat-o-hurmat hai.

Al-Birr Ka Ma'ina:

Al-Birr Ya'ani neki do qisam par mushtamil hai ae'tiqaadi aur 'amali. Aur Aayat-e-Kareemah (لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ) donon qisam ki neki ke bayaan par mushtamil hai. Isi bina par jab Nabi-e-Kareem (ﷺ) se Birr ki tafseer daryaaft ki gai to Aap (ﷺ) ne jawaab mein yehi Aayat tilaawat farmaai, kyunkeh is Aayat mein 'aqaaid, a'amaal, faraaiz aur nawaafil ki poori tafseel paai jaati hai. **(Tafseer Tabari: 94/2)**

Birr-ul-Waalidein ke ma'ina hain maa baap ke saath nihayat achha bartaao aur ehsaan karna, is ki zid 'uqooq hai.

Birr ke ma'ina sachaai bhi aate hain kyunkeh yeh bhi khair hai jis mein wus'at ke ma'ina paae jaate hain. Chunaancheh mahaawarah hai: (بَرَّ فِي يَمِينِهِ) Ya'ani us ne apni qasam poori kar dikhaai.

(Mufradaat Ghareeb al-Qur'an: Safha 40-41)

'Uqooq:

Kaha jaata hai keh Ibn 'Abbaas (رضي الله عنهما) se waalidein ke muta'lliq ehsaan ke baare mein sawaal kiya gaya to unhon ne kaha: "Ehsaan to bahut hai, kya bayaan kiya jaae?" To logon ne sawaal kiya keh 'uqooq ke ma'ina hi bataa dijiye. To Ibn 'Abbaas (رضي الله عنهما) ne kaha: "Agar baccha jo apne waalid ke qareeb hai apna kapda jhatke aur is ke aisa karne se waalid par gard-o-ghubaar udi to yeh baccha Allah ke yahaan 'aaq (apne waalidein ka naafarmaan) likha jaae ga."

Silah-e-Rahmi:

Silaah: Jodne aur milaane ke ma'ina mein musta'mal hai, is ka zid todna aur tark karna hai.

Reham: Dar-asal 'Aurat ke rehm ko kaha jaata hai, aur isti'aare ke tor par rehm ka lafz qaraabat ke ma'ina mein ist'emaal hota hai. Kyunkeh tamaam aqraaba aik hi rehm se paida hote hain aur is mein rahimun wa ruhumun do lakht hain.

Sila-e-Rehmi ka ma'ina yeh hai keh insaan apne rishtedaar aur aqraaba ke saath husn-e-sulook kare, narmi ka mu'aamla kare, un ki khabar-giri kare agarcheh keh woh is se ta'lluq nahi rakhte hon aur use door karte hon. Sila-e-Rehmi mein insaan ehsaan ke zariy'e apne aur aqraaba ke darmiyaan goya jod paida karta hai.

(An-Nahaayt fi ghateeb al Hadee: 191/5-192)

Kya Nikkah Talab-e-'Ilm Ki Raah Mein Rukaawat Hai, Talab-e-'Ilm Muqaddam Hai Ya Nikkah:

Dar-asal talab-e-'Ilm aur Nikkah ke darmiyaan koi t'aaruz hi nahi, aur na hi talab-e-'Ilm Nikkah ke raaste mein koi rukaawat hai donon ko aik saath jama' kiya ja sakta hai aur yeh un ke haq mein behtar aur afzal hai, raha masla 'adam-e-jama' ki soorat to is masle mein taalib-e-'Ilm ke haalaat, quwwat-e-zabt aur nafsaani khuwaahishaat par control aur 'Ilm ke farz-e-ain aur farz-e-kifaayah hone ke ae'tibaar se hukm mukhtalif ho sakta hai. Jo unko jama' nahi kar sakte to agar woh apni nafsaani khuwaahishaat ko qaabu kar sakte hain roze ke zariy'e to woh 'Ilm ke husool ko tarjeeh dein. Aur jo apni khuwaahishaat-e-nafs par qaabu nahi rakh sakte khaas tor se is daur-e-fitn mein to un ko chaahiye keh woh Nikkah ko muqaddam karein aur jo 'Ilm waajib hai use haasil karein. Al-gharz yeh masla husn-e-tatbeeq ka muhtaaj hai, har shakhs hasb-e-haal faisla kare.

Tarbiyat-e-Aulaad - Check List

Aulaad ki paidaaish se qabl hi un ki tarbiyat ka marhala hota hai.

Dar-asal aulaad ki tarbiyat ki fikr unki paidaaish se qabl hi se honi chaahiye (1) naik saalih rafeeq-e-hayaat ki talaash, justajoo aur du'aa ke zariy'e (2) saalih muti' wa farmaan-bardaar aulaad ki talab mein du'aaein, khususaan raat ke aakhri pehar giryah-o-zaari ke dauraan.

Aulaad ki paidaaish ke ba'ad waalidein par 'aaid huqooq:

1. Sheikh Albani (رحمہ اللہ) ke mutaabiq naumolood ke daaien kaan mein azaan aur baaien kaan me iqaamat kehna durust nahi hai. **(Silsilah al-Huda wan Noor baraye Sheikh al-Albani: Cassette Number 623)**

2. Sheikh Ibn Baaz (رحمہ اللہ) ke mutaabiq naumolood ke daaien kaan mein azaan kahi jaae. (http://www.binbaz.org.sa/noor/783) Is mein waarid Hadees ki sehat-o- za'f mein ikhtilaaf hai, tahaam Imaam Tirmizi (رحمہ اللہ) ne likha hai keh is par 'amal saabit hai. **(Sunan Tirmizi: 1514)** Raha masla baaien kaan mein iqaamat kehne ka to is silsile mein Hadees bahut hi ziyaada za'eef hai balkeh use man-ghadat qaraar diya gaya hai. **(Irwaa ul Ghulail: 6/651)**

3. Tahneek kisi naik-o-buzurg shakhsiyat ke zariy'a yeh anjaam diya jaae.

4. (4) Aulaad (ladki ya ladka) ki paidaaish par Allah ka shukr 'aqeeqah ki shakal mein.

5. Baal kaante jaaein.
6. Achha naam rakha jaae.
7. Khatnah ka ihtemaam kiya jaae. (Waqt ki ta'yeen naumolood ki sehat par munhasir hai.)
8. 'Umr ke mukhtalif maraahil mein munaasib ghiza ka intezaam.
9. Aulaad ke liye libaas muhaiyya karna.
10. Rehaaish ka behtar intezaam.
11. Sehat-o-tandurusti ka khayaal rakha jaae.
12. Aulaad ke maabain 'adl-o-insaaf.
13. Ghar mein khushgawaar mahaul ka intezaam.

Bachon Ki Roohani Tarbiyat:

1. 'Aqeedah Tawheed ki t'aleem,
2. Aadaab-e-zindagi aur du'aaon se aagaahi,
   - a. (a) Khaane peenay ke aadaab,
   - b. (b) Sone ke aadaab,
   - c. (c) Qazaaye haajat ke aadaab,
   - d. (d) Chheenk maarne aur jamaai lene ke aadaab,
   - e. (e) Salaam ke aadaab,
   - f. (f) Guftugu ke aadaab.

Du'aaon Ka Ehtimaam Karaaya Jaae.

Misaal ke taur par: kapda pehanne ki du'aa, ghar mein daakhil hone aur baahar niklne ki du'aa, aainah dekhne ki du'aa, roza iftaar karne ke ba'ad ki du'aa waghera.

'Ibaadaat Ka Hukm:

1. Wuzu ka tareeqa aur du'aa,
2. Miswaak ki ahmiyat,
3. Namaz ki ahmiyat aur tareeqa,
4. Namaz se faraaghat ke ba'ad ke azkaar.

Bachon Ki Ikhlaaqi Tarbiyat:

1. Buri harkaton se baaz rakha jaae,
2. Jhoot se nafrat dilaai jaae,
3. Chori, dhoka dahi (cheating) se ijtinaab ki t'aleem di jaae,
4. Gaali galoch se door rakha jaae,
5. Aapas mein muhabbat-o-ulfat ka bartaao karne ki t'aleem,
6. Aik doosre ka khayaal rakhne ki hidaayat.
7. Har shai ko aapas mein baant kar ist'emaal karne ki t'aleem,
8. Waqt par sone aur waqt par jaagne ki hidaayat,
9. Badon ka adab aur chhoton par shafqat ki t'aleem,

10. khaane peene ki ashyaa mein israaf se ijtinaab karana,
11. Saat saal ki 'umar ke ba'ad ladke aur ladkiyon ke bistar mein tafreeq karna.

Bachon Ki Mu'aashrati Tarbiyat:

1. Walidain ke huqooq se aagaahi,
2. Rishtedaaron ke huqooq ke muta'lliq tanbeeh,
3. Doston mein aapsi adab se mut'aarif karwaana,
4. Pur fitan daur mein doston ke husn-e-intikhaab ki taraf rehnumaai,
5. Hamsaayah ke huqooq ki wazaahat,
6. Khail kood ke aadaab ki taraf rehnumaai,
7. Raasta ke aadaab ki t'aleem,
8. Fuqaraa o masaakeen ke huqooq ko bayaan karna,
9. Mehmaan aur khasoosan waalidain ke dost ahbaab ka ehteraam,
10. Jaanwaron ke huqooq ki wazaahat,
11. 'Umar raseedah afraad ke saath achha bartaao ki t'aleem,
12. 'Ulama aur umaraa ke muta'lliq adab sikhaana.

Ladkiyon Ki Tarbiyat:

1. Ladkiyon ke liye parde ka hukm,

2. Ghar se baahar niklne ke aadaab-o-qaid se mut'aarif karwaana,
3. Bulooghat ki 'umar ko pahunch jaanay ke ba'ad ke ahkaam-e-khaasah se mut'aarif.

Bachon Ki T'aleemi Tarbiyat:

1. 'Ilm ki ahmiyat,
2. Ustaad ka adab-o-ehteraam,
3. Talab-e-'ilm ke aadaab,
4. 'Asri t'aleem ke hudood-o- qayood,
5. Hifz-e-Qur'an Majeed,
6. Hifz-e-Ahaadees,
7. Shar'i 'uloom se aaraasta karna,
8. Ad'iyah-o-azkaar ka yaad karna,
9. Saheeh school ka intikhaab,
10. Saheeh asaatizah ki rehnumaai,
11. School ya madrasa ki t'aleem ke ba'ad un ke mustaqbil ke liye munaasib mashware dena (padhaai ki line ho ya hunar seekhne ki line),
12. Un ke career guidance ki fikr,
13. Tijaarat-o-business ke ikhtiyaar mein munaasib t'aawun-o-mashware.

Masaadir-o-Maraaje':

- Tarbiyat-e-Awlaad – Sheikh Muhammad Munir Qamar (حفظہ اللہ)
- Awlaad ki Islaami tarbiyat – Maulana Muhammad Anwar Salafi (غفر اللہ لہ)
- Tuhfat-ul-Mawlood bi Ahkaam-il-Mawlood – Haafiz Ibn-e-Qayyim (رحمۃ اللہ علیہ)
- Tarbiyat-ul-Awlaad fil-Islam – Sheikh 'Abdullah Naaseh 'Alwaan (غفر اللہ لہ)
- Ibraheem (علیہ السلام)ba haisiyat-e-Waalid – Sheikh Dr. Fazl Ilaahi Zaheer (حفظہ اللہ)
- Hum Bachon ki tarbiyat kaisay karein? – Sheikh Ansaar Zubair Muhammadi (حفظہ اللہ)

Note: Yeh sirf check list hai; is ke muta'lliq hawaale aapko is kitaab ke mukhtalif points mein milein ge.

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Mustalahaat

(1) Nikkah

Lafz Nikkah baab nikh shikh se masdar rakhe. Is ka ma'ina "jimaa' karna aur shaadi karna" must'amal hai. **(Al-Qaamoos al-Muheet)**

Ibn Hajar (رحمة الله عليه) ke qaul ke mutaabiq lafz Nikkah lughat mein "milaana aur aik doosre mein daakhil hona" ke ma'ina mein hai.

Shara' mein saheeh qaul yeh hai keh is ka ma'ina haqeeqi tor par shaadi karna aur majaazi tor par jimaa' karna hai. **(Fath al-Baari)**

(2) Mut'ah

Mut'ah kisi 'Aurat se aik muqarrarah muddat tak Nikkah kar lene ko kehte hain, masalan do din ya teen din ya is ke 'ilaawa koi aur muddat. Mut'ah na-jaaiz hai.

(3) Shighaar

Lafz shighaar sha'ara yashgharu se masdar hai. Baab shar'a (fath): "kutte ka aik taang utha kar peshaab karna", (nasr): "jala-watan karna".

Kisi ke saath apni behan ya beti ka Nikkah is shart par karna keh woh bhi apni behan ya beti ka Nikkah us se kare Nikkah-e-shighaar kehlaata hai.

Is qisam ka Nikkah-e-shighaar jaaiz nahi.

(4) Talaaq

Lughat mein talaaq ka ma'ina "bandhan ko khol dena" hai.

Shar'ai t'areef: Talaaq, Nikkah ki girah khol dene ko kehte hain.

(5) Khula'

Lughwi wazaahat: Lafz khula' "khala' as-sawaab" (kapde aur libaas utaarna) se makhooz hai. Yeh is liye keh 'Aurat mard ke liye aur mard 'Aurat ke liye libaas hai. (Chunkeh miyaan biwi is ke zariy'e aik doosre se alag ho jaate hain, is liye ise khula' kehte hain.)

Istilaahi t'areef: Khula' yeh hai keh 'Aurat mehr mein wasool ki hui raqam shoher ko waapas de kar us se 'alehdagi ikhtiyaar kar le.

(6) Halaala

Halaalah aise 'aqd ko kehte hain jis mein koi shakhs mut'allaqah salaasah se mahz talaaq ki niyyat se hi Nikkah-o-mubaasharat karta hai taakeh woh 'Aurat pehlay shoher ke liye halaal ho jaae. Is gharz se Nikkah karne waale ko "Muhallil" (halaalah karne wala) aur jis ke liye 'Aurat ko halaal kiya ja raha ho use "Muhallal lahu" (yaane pehla shoher) kehte hain.

Nabi-e-Kareem (ﷺ) ne is tarah ke halaalah se mana' farma diya hai. Yeh halaalah haraam hai.

(7) Ieela

Lughwi wazaahat: Lafz Ielaa'baab aali yuulii se masdar hai. Is ka ma'ina "qasam khaana" hai. Yeh lafz aaliyyah (yaa ki tashdeed ke

saath) se mushtaq hai. Is ki jama' aalaa ya bar-o-zan-e-khataayaa aati hai.

Istilaahi t'areef: Shoher qasam uthaae keh woh apni ahliyah se chaar mah tak hum-bistar nahi hoga.

(8) Ruj'at

Ruj'at, rujoo' karne ko kehte hain.

Is se muraad mard ka zihaar ya talaaq-e-ruj'iee ke ba'ad rujoo‘ karna hai.

(9) Zihaar

Lafz "zihaar" baab zahara-yuzahhiru se masdar hai.

Zihhaar yeh hai keh mard apni biwi se kahe: (أنـت علي كظهـر أمـي) "Tu mujh par meri Maa ki pusht ki maanind hai."

(10) Li'aan

Lughwi ae'tibaar se li'aan baab laa'ana yulaa'inu se masdar hai. Is ka ma'ina "aik doosre par la'nat karna" hai. Jab aadmi apni biwi par zina ki tohmat lagaae aur woh 'Aurat is ka iqraar na kare aur na hi shoher apni tohmat se rujoo‘ kare, aise moq'e par shari'at ne jo tareeqa ikhtiyaar karne ka hukm diya hai woh li'aan kehlaata hai.

Jaisa ke Surah Noor mein irshad hai: Jo log apni biwiyon par badkari ki tohemat lagaen aur unka koi gawah na ho bajuz khud in ki zaat ke, to aise logon mein se har aik gawah de ke chaar martaba Allah ki qasam kha kar ke yaqeenan is ka mard jhoot bolne walon mein se

hai, aur panchwin martaba yeh ke is par Allah ki lanat ho agar woh jhooton mein se ho. Aur is aurat se saza is tarah door ho sakti hai ke woh bhi chaar martaba Allah ki qasam kha kar kahe ke yaqeenan is ka mard jhoot bolne walon mein se hai, aur panchwin dafa ke us par Allah ka ghazab ho agar is ka khawand sachon mein se ho.

(Al-Noor: 6-9)

(11) Qazf

Qazf ke asli ma'ina teer ko door phenkne ke hain, phir "teer" ki shart khatam kar ke yeh lafz mutlaq phenkne, daalne aur utaarne ke ma'ina mein iste'maal hone laga.

Istilaahan kisi par zinaa ki tohmat lagaane aur gawaahon ko pesh na karne ko qazf kehte hain.

Aise logon par jo bila daleel tohmat lagaate hain aur saabit nahi kar paate gawaahon ke zariy'e to haakim un par 80 kode lagaane ka hukm de ga.

(12) Idda't

Lughatan: Shumaar karne ko kehte hain jo keh 'adad se maakhooz hai kyunkeh yeh haizon ya mahinon ke 'adad par mushtamil hoti hai.

Haafiz Ibn Hajar (رحمۃ اللہ علیہ) raqam taraaz hain keh "Iddat aisi muddat hai jise 'Aurat shaadi ki wajah se apne shauhar ki wafaat par, ya us ke chhod dene par, wilaadat ke sath ya haizon ke sath ya mahinon ke sath guzaarti hai." ('Iddat ka mafhoom aur t'areef mein kaafi ikhtilaf paaya jaata hai)

(13) Istibraa

Lafz Istibraa baab istif'aal se masdar hai. Is ka ma'ina "Baraat talab karna" hai. Istilaahi ae'itbaar se "Rehm ki baraat ke liye aik muddat tak (waz'a-e-haml ya aik haiz) intezaar karna" Istibraa kehlaata hai.

(14) Razaa'at

Lughwi wazaahat: Lafz Razaa' ya Razaa't baab r-d-' (sami'a, fataha, zaraba) se masdar hai. Iska ma'ina "Doodh peena" hai. Aur baab af'aal ka ma'ina "Doodh pilaana" hai.

Istilaahi ta'reef: 'Aurat ke pastaan se bacche ka makhsoos waqt mein choos kar doodh peena.

(15) Hizaanah

Lughwi wazaahat: Lafz Hizaanah baab hazn (nasaara) se masdar hai. Iska ma'ina "Parwarish karna aur god mein lena" hai. Al-Hazn "God" ko kehte hain, aur Al-Hizaanah "bacche ki parwarish karne waali 'Aurat yani daiyah" ko. Shar'i ta'reef: Jo apne m'aamle, apni tarbiyat aur muhlik-o-zarar rasa ashya se apne bachao mein mustaqil nahi hai us ki hifaazat karna Hizaanat hai.

(16) Nafqaat

Kharch ko kehte hain. Jaise biwi, bacche aur waaliden ka kharch nafaqah kehlaata hai.

(17) Meeraas

Maiyyat jo cheez chhod jaae use meeraas kehte hain.

(18) Tarka

Meeraas ki taqseem aur us ke aik hissa ko tarka kaha jaata hai.

(19) Hadd

Lughatan: Us aad aur rok ko kehte hain jo do cheezon ko milne se roke. Hadd ki jama' Hudood hai.

Shar'an: Woh saza jo Shari'at-e-Islaami ke mutaabiq di jaae hadd kehlaati hai.

(20) Huqooq-o-Faraaiz

Haq ki jama' Huqooq hai. Farz ki jama' Faraaiz hai.

Shar'an jo baatein kisi par waajib ho jaati hain unhein Huqooq o Faraa'iz kehte hain. Huqooq Allah aur Huqooq al 'Ibaad.

(21) Silah-e-Rehmi

Rishtedaaron se husn-e-sulook karna silah rahmi kehlaata hai.

(22) Al-Birr

Har qisam ki neki ko Al-Birr kehte hain.

(23) Asrah

Khandaan aur family ko kehte hain. Is mein har qisam ke rishte shaamil hain sulbi, sahri aur razaa'i.

(24) Mahram

Jin se shaadi karna haraam hai aur pardah ki zarurat nahi.

(25) Sehr

Susraali rishtedaaron ko sehr kaha jaata hai.

(26) Wasiyyat

1. Lughwi wazaahat: Wasiyyat se muraad woh cheez bhi hai jis ki wasiyyat ki jaae aur bama'na masdar wasiyyat karna. Baab Awsa Yousi (If'aal) ghairay kisi kaam ka 'ahd karna zindagi mein ya wafaat ke ba'ad. Baab Tawaasi bit-Tawaasi (Tafa'ul) aik doosre ko wasiyyat karna. Baab Istawsa Yastawsi (Istif'aal) wasiyyat qabool karna. Wasi se muraad wasiyyat kar-ne waala hai ya jise wasiyyat ki jaae. (1)

Shar'i ta'reef: Aisa khaas 'ahd jis ki nisbat marne ke ba'ad kisi kaam ki taraf ki gai ho. (2)

(27) Meeraas

(1) Lughwi wazaahat: Mawaaris Meeraas ki jama' hai. Is se muraad maiyyat ka tarkah hai. Lafz Irs, Waris, Wiraasah aur Tiraas bhi is ma'ina mein musta'mal hain. Baab Waris Yaris(Hasib) waaris hona. Baab Warras aur Awras (Taf'eel, If'aal) waaris banaana. Baab Tawaaras Yatawaaras (Tafa'ul) aik doosre ka waaris hona.

Muwarris tarkah chhodne waale ko kehte hain aur waaris woh hota hai jo tarkah ka hisse daar thehraata hai. Is ki jama' Warasah aur Wuras aati hai. (1)

Shar'i ta'reef: aise amwaal ya huqooq jinhein maiyyat ke chhod jaane ki wajah se shar'i waaris un ka mustahiq qaraar paae. (2) Meeraas ka naam Faraaiz bhi rakha gaya hai, jaise keh aik riwaayat mein hai (تعلمــو الفرائــض) 'Ilm Faraa'iz seekho. Meeraas ke 'ilm ko 'Ilm-e-Meeraas aur Faraaiz ke 'ilm ko 'Ilm-e-Faraaiz kaha jaata hai, aur fil-haqeeqat donon se muraad aik hi 'ilm hai.

Aayaat

1. ﴿يَاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِىْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً ۚ وَاتَّقُوا اللّٰهَ الَّذِىْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ؕ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ۝١﴾

"Ae logon! Apne Parwardigar se daro, jis ne tumhein ek jaan se paida farmaaya, aur us se us ki biwi ko paida kar ke in dono se bohot se mard aur khawaateen phela diye. Us Allah se daro jis ke naam par tum ek doosre se maangte ho aur rishte naate todne se bacho, beshak Allah tum par nigehbaan hai."

(An-Nisa: 1)

O mankind fear your Lord who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah through whom you ask one another and the wombs. Indeed Allah is ever over you an Observer.

2. ﴿وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِى الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْۢبِ وَابْنِ السَّبِيْلِ ۙ وَمَا مَلَكَتْ اَيْمَانُكُمْ ؕ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرَا ۝٣٦﴾

"Aur Allah ki 'Ibaadat karo aur us ke saath kisi ko shareek na karo, aur waalidain ke saath achha sulook karo, aur qaraabat daaron ke saath, yateemon ke saath, masaakeen, qareebi hamsaae aur pahlu ke hamsaae ke saath, aur qareebi dost ke saath, aur musaafir se, aur jo tumhaari milkiyat mein (laundi ghulaam) ho un ke saath beshak Allah Ta'ala itraane waale, fakhar karne waale ko pasand nahi karta." **(An-Nisa: 36)**

Worship Allah and associate nothing with Him and to parents do good and to relatives orphans the needy the near neighbor the neighbor farther away the companion at your side the traveler and those whom your right hands possess. Indeed Allah does not like those who are self-deluding and boastful.

3. ﴿وَاللّٰهُ جَعَلَ لَكُمْ مِّنْۢ بُيُوْتِكُمْ سَكَنًا﴾

"Aur Allah ne tumhare liye tumhare gharon ko ja-e-sukoon banaaya." **(An-Nahal: 80)**

And Allah has made for you from your homes a place of rest .

4. ﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ۝٦﴾

"Ae logo jo Imaan laae ho! Apne aap ko aur apne Ahl-o-'ayaal ko us aag se bachaao jis ka eendhan insaan aur pathar hon ge jis par nihaayat tund-khu aur sakht-geer Farishte muqarrar hon ge jo kabhi Allah ke hukm ki naafarmaani nahi karte aur jo hukm bhi unhein diya jaata hai use baja laate hain. **(At-Tahreem: 6)**

O you who have believed protect yourselves and your families from a Fire whose fuel is people and stones over which are (appointed) angels harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.

5. ﴿وَقَضٰى رَبُّكَ اَلَّا تَعۡبُدُوۡۤا اِلَّاۤ اِيَّاهُ وَبِالۡوَالِدَيۡنِ اِحۡسَانًا ؕ اِمَّا يَبۡلُغَنَّ عِنۡدَكَ الۡكِبَرَ اَحَدُهُمَاۤ اَوۡ كِلٰهُمَا فَلَا تَقُلۡ لَّهُمَاۤ اُفٍّ وَّلَا تَنۡهَرۡهُمَا وَقُلۡ لَّهُمَا قَوۡلًا كَرِيۡمًا ﴿۲۳﴾ وَاخۡفِضۡ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحۡمَةِ وَقُلۡ رَّبِّ ارۡحَمۡهُمَا كَمَا رَبَّيٰنِىۡ صَغِيۡرًا ﴿۲۴﴾ؕ﴾

"Aur tera Parwardigaar saaf saaf hukm de chuka hai keh tum Us ke siwa kisi aur ki 'Ibaadat na karna aur maa baap ke saath ihsaan karna agar teri maujoodgi mein un mein se aik ya donon budhaape ko pahunch jaaein to un ke aage uff tak na kehna na unhein daant dapat karna balkeh un ke saath adab-o-ehtaraam se baat cheet karna aur 'aajizi aur muhabbat ke saath un ke saamne tawaazo ka baazu past rakhe rakhna aur du'aa karte rahna ke Ae mere Parwardigaar! Un par wesa hi raham karna jaisa unhon ne mere bachpan mein meri parwarish ki hai. **(Bani Israaeel: 23-24)**

And your Lord has decreed that you not worship except Him and to parents good treatment. Whether one or both of them reach old age (while) with you say not to them (so much as) "uff:" and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say "My Lord have mercy upon them as they brought me up (when I was) small."

6. ﴿وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ وَّاجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا ﴿٧٤﴾﴾

"Aur jo yeh du'aa karte hain keh Ae hamaare Parwardigaar! Tu hamein biwiyon aur aulaad se aankho ki thandak 'ata farma aur hamein parhezgaaron ka imaam bana." **(Al-Furqan: 74)**

And those who say "Our Lord grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous."

7. ﴿وَقَرْنَ فِيْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُوْلٰى وَاَقِمْنَ الصَّلٰوةَ وَاٰتِيْنَ الزَّكٰوةَ وَاَطِعْنَ اللّٰهَ وَرَسُوْلَهٗ ؕ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا ﴿٣٣﴾﴾

"Aur apne gharon mein qaraar se raho aur qadeem jaahiliyat ke zamaane ki tarah apne banaao singhaar ka izhaar na karo aur Namaz ada karti raho aur Zakaat deti raho aur Allah aur Us ke Rasool ki ata'at guzaari karo Allah Ta'ala yahi chaahta hai keh Ae Nabi ki ghar waaliyo! Tum se woh har qism ki laghwiyaat ko door kar de aur tumhein khoob paak-o-saaf karde." **(Al-Ahzab: 33)**

And abide in your houses and do not display yourselves as (was) the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity (of sin) O people of the (Prophet's) household and to purify you with (extensive) purification.

8. ﴿اَلرِّجَالُ قَوّٰمُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ وَّبِمَآ اَنْفَقُوْا مِنْ اَمْوَالِهِمْ ؕ فَالصّٰلِحٰتُ قٰنِتٰتٌ حٰفِظٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ ؕ وَالّٰتِيْ تَخَافُوْنَ نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوْهُنَّ ۚ فَاِنْ اَطَعْنَكُمْ فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا ؕ اِنَّ اللّٰهَ كَانَ عَلِيًّا كَبِيْرًا ۝٣٤﴾

"Mard 'Aurat par haakim hain is waja se Allah Ta'ala ne aik ko doosre par fazilat di hai aur is waja se keh mardon ne apne maal kharch kiye hain. Pas naik farmaabardaar 'Aurtein aur khaawind ki 'adm maujoodgi mein Allah ki hifaazat mein (maal-o- 'izzat ki) nigahdaasht rakhne waaliyaan hain. Aur jin 'Aurton ki naafarmaani aur bad-dimaaghi ka tumhein khauf hua unhein nasihat karo aur unhein alag bistaron par chod do aur unhein maar ki saza do phir agar woh taabe' daari karein to un par koi raasta talaash na karo be shak Allah Ta'ala badi bulandi aur badaai waala hai." **(An-Nisa: 34)**

Men are in charge of women by (right of what Allah has given one over the other and what they spend (for maintenance) from their wealth. So righteous women are devoutly obedient guarding in (the husband's) absence what Allah would have them guard. But those (wives) from whom you fear arrogance (first) advise them; (then if they persist) forsake them in bed; and (finally) strike them. But if they obey you (once more) seek no means against them. Indeed Allah is ever Exalted and Grand.

9. ﴿يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَحِلُّ لَكُمْ اَنْ تَرِثُوا النِّسَآءَ كَرْهًا ۖ وَلَا تَعْضُلُوْهُنَّ لِتَذْهَبُوْا بِبَعْضِ مَآ اٰتَيْتُمُوْهُنَّ اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ ۚ فَاِنْ كَرِهْتُمُوْهُنَّ فَعَسٰٓى اَنْ تَكْرَهُوْا شَيْـًٔا وَّيَجْعَلَ اللّٰهُ فِيْهِ خَيْرًا كَثِيْرًا ﴿١٩﴾﴾

"Imaan waalo! tumhein halaal nahi keh zabardasti 'Aurton ko wirse mein le baitho inhein is liye rok na rakho keh jo tum ne inhein de rakha hai us mein se kuch le lo haan yeh aur baat hai keh woh koi khuli buraai aur be hayaai karein un ke saath achhe tareeqe se bod-o-baash rakho go tum unhein naa-pasand karo lekin bahut mumkin hai keh tum aik cheez ko bura jaano aur Allah Ta'ala us mein bahut hi bhalaai kar de."

(An-Nisa: 19)

O you who have believed it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take (back) part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them perhaps you dislike a thing and Allah makes therein much good.

Ahaadees

1. (مـروا صبيانكـم بالـصلاة إذا بلغـوا سـبعًا واضربوهـم عليهـا إذا بلغـوا عشرا وفرقـوا بينهـم في المضاجـع)

"Jab tumhare bacche saat saal ke ho jaaein to un ko Namaz ka hukm do, aur agar das saal ke ho jaaein to un ko Namaz ke liye zarb do, aur unhein alag alag sulaao."

(Sahih al-Jaame': 4026)

2. (مـن ابـتلي مـن هـذه البنـات بشيء فأحسـن إليهـن كـن لـه سترا مـن النـار)

"Jis bande ya bandi par Allah ki taraf se betiyon ki zimmedaari daali gai, aur un ke sath achha sulook kiya, to yeh betiyaan us ke liye Dozakh se bachaao ka saamaan ban jaaein gi."

(Sahih Bukhari: 5995)

3. (من لم يرحم صغيرنا ولم يوقر كبيرنا فليس منا)

"Jo shakhs hamare chhoton par reham nahi karta, aur hamare badon ki tauqeer nahi karta, woh hum mein se nahi."

(Sunan Tirmizi: 1919)

4. (اتَّقُوا اللهَّ ، وَاعْدِلُوا فِي أَوْلَادِكُمْ)

"Allah se dro, aur apne bachon mein 'adl-o-musaawaat ka mu'aamla karo." (Sahih Bukhari: 265, Sahih Muslim: 418, 4185)

5. (خير النساء التي تسره إذا نظر ، وتطيعه إذا امر ، ولا تخالفه في نفسها ولمالها بما يكره)

"Sab se achhi 'Aurat woh hai keh jis waqt us ka shauhar us ki taraf dekhe to use khush kar de, jab use hukm de to baja laae, apni zaat aur maal ke baare mein Khaawind ko na-gawaar guzarnay waali baat na kare." **(As-Silsilah As-Saheehah: 1838)**

6. (والذي نفس محمد بيده لا تؤدى المرأة حق ربها حتى تؤدى حق زوجها)

"Us zaat ki qasam jis ke haath mein Muhammad (ﷺ) ki jaan hai! Koi 'Aurat is waqt tak apne Rabb ka haqq ada nahi kar sakti jab tak keh apne shauhar ka haqq ada na kar le."

(Sunan Ibn Maajah: 1853, As-Silsilah As-Saheehah: 1203)

7. (يا معشر النساء! تصدقن، فإني أريتكن أكثر أهل النار. فقلن: وبم يا رسول الله؟ قال: تكثرن اللعن، وتكفرن العشير)

"Ay 'Aurato! Sadaqah kiya karo, maine Jahannam mein dekha hai keh 'Aurton ki t'adaad ziyaada hai. 'Aurton ne arz kiya: 'Ya Rasoolullah!' iski wajah kya hai? Aap (ﷺ) ne Irshaad farmaaya: Tum la'n-o-ta'n bahut ziyaada karti ho, aur apne shauhar ki na-shukri karti ho." **(Sahih Bukhari: 304)**

8. (الدنيا كلها متاع وخير متاع الدنيا المرءة الصالحة)

"Duniya tamaam ki tamaam samaan-e-zeenat hai, aur iska behtareen samaan naik 'Aurat hai." **(Sahih Muslim: 3649)**

9. (أن تطعمها إذا طعمت ، وتكسوها إذا اكتسيت، ولا تضرب الوجه ، ولا تهجر إلا في البيت)

"Hakeem bin Mu'aawiyah ne apne baap se byaan kiya, woh kehte hain keh main ne 'arz kiya: Ya Rasoolullah! Hamaari biwiyon ka hum par kya haqq hai?To Aap (ﷺ) ne Irshaad farmaaya: Jab tu khaae to use bhi khilaa, aur jab tu pehne to use bhi pehnaae, aur us ke munh par zarb na karo, aur na gaali galoch de, aur ghar ke 'ilaawa us se alag na rahe."

(Sunan Abbi Dawood: 2142, Saheeh)

10. (خيركم خيركم لأهله وانا خيركم لأهلى)

"Woh aadmi tum mein se ziyaada achha aur bhala hai jo apni biwi ke haq mein achha ho, aur aap ne farmaaya keh main apni biwiyon ke liye tum mein sab se achha hoon."

(Sunan Ibn Maajah: 1977, As-Silsilah As-Saheehah: 285)

11. (استوصوا بالنساء خيرا ، فإن المرأة خلقت من ضلع ، وإن العوج ما في الضلع أعلاه فإن ذهبت تقيمه كسرته وإن تركه ، لم يزل أعوج ، فاستوصوا بالنساء خيرا)

(Saheeh Bukhari: 3331, Saheeh Muslim: 3644)

12. (ليس الواصل بالمكافى ، ولكن الواصل الذي إذا قطعت رحمه وصلها)

"Woh aadmi Sila Rahmi ka haq ada nahi karta hai jo badle ke

taur par Sila Rahmi karta hai, Sila Rahmi ka haq ada karne waala daraasal woh hai jo is haalat mein bhi Sila Rahmi kare jab us ke qaraabat daar us ke sath qata' Rahmi (aur haq talfi) ka mu'aamla karein." **(Saheeh Bukhari: 5991)**

13 .(إذا أتاكم من ترضون دينه وخلقه فزوجوه ، إلا تفعلوا تكن فتنة في الأرض وفساد عريض)

"Jab tum ko aisa shakhs peghaam de jis ke Deen aur ikhlaaq se tum raazi ho to us se shaadi kar do, agar aisa nahi karo ge to zameen mein fitna aur bahut kharaabi paida ho gi."

(Saheeh Al-Jaame' lil Albaani : 280 ، Al-silsilat us Saheeha : 1022)

Urdu → Roman Urdu Transliteration Table

Urdu Letters	Roman Sound	Misal (Example)
ا	a / aa	Aam (mango)
ب	b	Bachcha
پ	p	Paani
ت	t	Talib
ٹ	ṭ / ṭ	ṭable (retroflex t)
ث	s / th	Saalim (Arabic)
ج	j	Jism
چ	ch	Chand
ح	h	Haqq (gehri h)
خ	kh	Khushoo'
د	d	Dil
ڈ	d / d	ḍabba (retroflex d)
ذ	z	Zehn
ر	r	Raah
ڑ	r / r	paṛhna (retroflex r)
ز	z	Zameen
ژ	zh	Zhilmil
س	s	Sabr
ش	sh	Shams
ص	s	Ṣabr (zor se s)
ض	z / z	Ẓulm (zor se z)
ط	t	Ṭalib (emphatic t)
ظ	z/z	Ẓaahir
ع	/ khamosh	'Ilm / Aalim

Urdu Letters	Roman Sound	Misal (Example)
غ	gh	Ghusl
ف	f	Fikr
ق	q	Qalb
ك	k	Kalam
گ	g	Ghar
ل	l	Lafz
م	m	Mohabbat
ن	n	Noor
ں	n / nasal n	Chaaṅd
و	w/o/u	Waqt / Noor
ہ	h	Haq
ء	,	Hamza (rukawat wali awaaz)
ي	y / I / ee	Yaqeen / Deen

Istemal Ka Tareeqa (Usage Not)

- Do haroof wale vowels (aa, ee, oo) lambi awaaz dikhate hain. Jaise: Aab, Deen, Noor.
- Macron (ـ̄) long vowel (lambi awaaz) ko dikhane ke liye istemal hota hai — jaise: ā, ī, ū. Ye asl Arabic aur Urdu awaaz ko behtar dikhata hai.
- Misal: Āb (آب), Dīn (دین), Nūr (نور), Rasūl Allāh (رسول) ﷺ الله ﷺ Rekhta aur classical Urdu romanization mein macron ka istemal preferred hai, jabke aam likhai mein "aa, ee, oo" bhi chalega.

- Retroflex huruf (ٹ, ڈ, ڑ) ko kuch log ṭ, ḍ, ṛ likhte hain, lekin aam Roman Urdu likhai mein sirf t, d, r bhi chalega.
- Hamza (ء) zyadatar lafzon mein khamosh hoti hai, lekin zarurat par (') lagaya ja sakta hai — jaise: Ka'ba, Mu'min.
- Ain (ع) ko aam likhai mein chhoda ja sakta hai, lekin agar awaaz ya ma'ni badal sakta ho to (') se dikhaya jata hai.
- Har lafz ke sath misal di gayi hai taake awaaz aur ma'ni asani se samjhe ja saken.

Note

Yeh Roman Urdu Transliteration Table Rekhta aur classical Urdu standards ke mutabiq hai, lekin Roman Urdu readers ke liye asaan aur phonetic tor par likhi gayi hai.

Maqsad: Roman Urdu likhne aur padhne ka aik nizaam paida karna jo Deeni aur Adabi matn ke liye mufeed ho.

Hard Words & Meanings

1. Uloom ul Usrah — Hard Words Glossary
2. Total: 652 entries | Alphabetically sorted, duplicates removed
3. Aadaab — آداب — Tehzeeb aur adab ke usool _ Etiquettes, manners
4. Aadaab-e-zindagi — آداب زندگی — Zindagi guzarne ke islami taur tareeqe _ Etiquettes of life
5. 'Aadat — عادت — Baar baar kiye jane wala kaam _ Habit, custom
6. A'amaal — اعمال — Kiye gaye aamal aur harkatein _ Deeds, actions
7. 'Aanaat — اعانت — Madad aur sahulat dena _ Assistance, help
8. Aankhon ki roshni — بصارت — Dekhne ki taqat _ Eyesight, vision
9. 'Aaq — عاق — Walidain ka nafarman beta ya beti _ Disobedient child (to parents)
10. Aaraish-o-Zebaaish — آرائش و زیبائش — Saaj shringar aur khubsurati _Adornment and beautification
11. A'asaabi dabaao — اعصابی دباؤ — Zehan par boj aur tension _ Nervous pressure, stress
12. Aayaat-us-Sakeenah — آیات السکینہ — Sukoon dene wali Qurani aayaat _ Verses of tranquility
13. Aayaat-ush-Shifa — آیات الشفاء — Shifa dene wali Qurani aayaat _ Verses of healing
14. Aazaadi-e-Niswaan — آزادی نسواں — Auraton ki azadi ka tasawwur _ Women's liberation

15. 'Adaawat — عداوت — Dushmani aur kina _ Enmity, hostility

16. Adab — ادب — Tameez, lihaaz aur ehteram _ Respect, etiquette

17. 'Adl-o-insaaf — عدل و انصاف — Haq dena aur insaf karna _ Justice and fairness

18. 'Adl-o-Masaawaat — عدل و مساوات — Baraabri aur insaf _ Justice and equality

19. Afraad-e-Khaana — افرادِ خانہ — Ghar ke saare log _ Family members, household members

20. Ahaadees — احادیث — Nabi ﷺ ki baatein aur aamal _ Hadiths, prophetic traditions

21. Ahbaab — احباب — Doost aur pyaare log _ Friends, loved ones

22. Ahkaam — احکام — Islami ehkam aur qawaneen _ Islamic rulings, commands

23. Ahkaam-e-Shari'at — احکامِ شریعت — Shariat ke ehkam _ Laws of Sharia

24. Ahl-o-'Ayaal — اہل و عیال — Biwi bachche aur ghar wale _ Family and dependents

25. Ahlihi — اہلِہی — Uski family (Hadith ka lafz) _ His family (Hadith phrase)

26. Ahliyah — اہلیہ — Biwi, zauja _ Wife

27. 'Aib — عیب — Kami, kharabi ya nuqs _ Defect, fault

28. Aib joi — عیب جوئی — Doosron ki kamian dhundhna _ Finding faults, fault-finding

29. Ajnabi 'Aurat — اجنبی عورت — Ghair mehram aurat _ Strange/ unrelated woman

30. Ajnabiyat — اجنبیت — Ghairaiyat, begaangi _ Strangeness, unfamiliarity

31. Ajr — اجر — Sawab aur badla _ Reward, recompense

32. Al-Birr — البر — Naiki aur itaat _ Righteousness, piety

33. Alehdagi — علیحدگی — Alag hona, judai _ Separation, isolation

34. Aqaaid — عقائد — Imani aqeede aur yaqeen _ Beliefs, creed

35. Aqal ki had — عقل کی حد — Samajh ki seema _ Limit of intellect

36. 'Aqd-e-Nikkah — عقد نکاح — Nikkah ka aqd aur baandhan _ Marriage contract

37. Aqeedah — عقیدہ — Iman aur yaqeen _ Belief, creed

38. Aqeedah-e-Tawheed — عقیدہ توحید — Allah ki wahdaniyat ka yaqeen _ Belief in oneness of God

39. Aqeeqa — عقیقہ — Bachche ki paidaish par janwar zabach karna _ Sacrifice on birth of child

40. 'Aqeeqah — عقیقہ — Paidaish par janwar zabach karna _ Sacrifice on birth of child

41. Aqoba — عقوبہ (سزا) — Saza aur jazaa _ Punishment, penalty

42. Aqraaba — اقرباء — Rishtedaar aur qareeb log _ Relatives, kinsmen

43. Arba'een-e-Asriyah — اربعین عصریہ — Chalees asri masaail _ Forty contemporary matters

44. Asaaleeb — اسالیب / طریقے — Tareeqe aur andaaz _ Methods, styles, approaches

45. Asaatizah — اساتذہ — Ustaad aur muallim _ Teachers, scholars

46. Asabiyyat — عصبیت — Qabeelaparasti, group ke liye jhuknaa _ Tribalism, group fanaticism

47. Ashaab al-Ukhdood — اصحـاب الاخـدود — Khandaq wale (Qurani qissa) _ People of the Trench (Quranic story)

48. Asrah — اسرة — Khaandaan, family (Arabi lafz) _ Family (Arabic)

49. Ayyaam-e-Baiz — ایـام بیـض — Teen safed din (13, 14, 15 hijri) _ The white days (13th-15th of lunar month)

50. Azaan — اذان — Namaz ki azaan _ Adhan, call to prayer

51. Azkaar — اذکار — Allah ka zikr karna _ Remembrance of Allah, dhikr

52. Ba-jama'at — باجماعـت — Jamat ke saath namaz padhna _ Congregational prayer

53. Ba-maqsad — بامقصـد — Maqsad ke saath, uddesh ke saath _ Purposeful, goal-oriented

54. Baahmi humdardi — باہمـی ہمـدردی — Aapas mein gham khushi baantna _ Mutual sympathy, compassion

55. Baahmi ta'aawun — باہمـی تعـاون — Aapas mein madad karna _ Mutual cooperation

56. Baandi — باندی — Loondi, kaniz _ Female slave

57. Baargah — بارگاہ — Darbar aur huzoor _ Royal court, presence

58. Baawarchi khaana — باورچی خانہ — Rasoi ghar, kitchen _ Kitchen

59. Baaz purs — باز پرس — Hisaab lena, sawaal jawab _ Accountability, questioning

60. Bad zabaani — بـد زبانـی — Gandi baat karna, gali dena _ Foul language, verbal abuse

61. Baghalgeer — بغلگیـر — Galay milna, embrace karna _ Embrace, hugging

62. Bakhubi — بخوبی — Achhi tarah, theek se _ Properly, skillfully

63. Bareek beeni — باریک بینی — Gaur se dekhna, detail mein jaana _ Scrutiny, attention to detail

64. Barkat — برکت — Allah ki barkat aur rehmat _ Blessings, abundance

65. Barkatein — برکات — Allah ki barkaten _ Blessings (plural)

66. Be-aahangi — بے آہنگی — Be tukki, be qaidgi _ Discord, disharmony

67. Be-ja kharch — بے جا خرچ — Fazool kharchgi, fijool kharchi _ Unnecessary spending

68. Bedaar — بیدار — Jaagna, hoshiyar rehna _ Awake, vigilant

69. Behayaai — بے حیائی — Sharm o haya ka khatma _ Immodesty, shamelessness

70. Beparwaahi — بے پرواہی — Laparwahi aur ghafiat _ Negligence, carelessness

71. Bhalaai — بھلائی — Bhalai aur nek kaam _ Goodness, welfare

72. Birr — برّ — Naiki aur walidain ki khidmat _ Righteousness, filial piety

73. Bood-o-baash — بود و باش — Rehna sehna, ghar ki zindagi _ Residence, domestic life

74. Bulooghat — بلوغت — Baalighat, jawani ki umar _ Puberty, maturity

75. Buray Hum-nasheen — برے ہم نشین — Bure saathi aur bure dost _ Bad companions

76. Bure ikhlaaq — برے اخلاق — Bura kirdar aur buri aadat _ Bad morals, bad character

77. Career guidance — کیریئر گائیڈنس — Pesha chunne mein rahnumai _ Career guidance

78. Check List — فہرستِ جانچ — Jaanch ki fehrist _ Checklist

79. Chhuttkaara — چھٹکارا — Nijaat paana, azad hona _ Freedom, deliverance

80. Chughli — چغلی — Ek ki baat doosre ko batana _ Tale-telling, gossip

81. Daant dapat — ڈانٹ ڈپٹ — Daantna aur jhidakna _ Scolding, reprimand

82. Daraaz — دراز — Almari ka daraaz _ Drawer, rack

83. Darguzar — درگزر — Maafi dena, nazar andaz karna _ Forgiveness, overlooking

84. Darmiyaanah rawish — درمیانہ روش — Beech ka raasta, miyana ravi _ Moderate approach

85. Dars — درس — Sabaq aur lecture _ Lesson, lecture

86. Dast-e-shafqat — دستِ شفقت — Pyar ka haath _ Hand of kindness and affection

87. Deen — دین — Mazhab aur din _ Religion, faith

88. Deeni Taalib-e-'Ilm — دینی طالب علم — Deen ka ilm seekhne wala _ Religious student of knowledge

89. Dhoka dahi — دھوکہ دہی — Fareb dena, thagna _ Deception, fraud

90. Dil-jam'i — دل جمعی — Itminan aur chain _ Peace of mind, contentment

91. Dinaar — دینار — Sone ka sikka _ Dinar (currency unit)

92. Door-andeshi — دور اندیشی — Aage sochna, agahi _ Farsightedness, prudence

93. Dozakh — دوزخ — Jahannum, aag ki jagah _ Hell

94. Dua'a-e-khair — دعاے خیر — Bhalai ki dua _ Prayer for goodness

95. Dushwaari — دشواری — Mushkil aur takleef _ Difficulty, hardship

96. Eendhan — ایندھن — Jalaane ki cheez, fuel _ Fuel

97. Ehsaan jatlaana — احسان جتلانا — Ahsaan ki yaad dilaana _ Reminding someone of favors done

98. Ehsaanaat — احسانات — Naikiyan aur ahsaanaat _ Favors, beneficences

99. Ehteraam — احترام — Izzat aur lihaaz _ Respect, honor

100. Ehteraam-e-buzurg — احترام بزرگ — Bade budhon ki izzat karna _ Respect for elders

101. Esaar-o-qurbaani — ایثار و قربانی — Apni cheez doosron ke liye dena _ Sacrifice and selflessness

102. Faarigh — فارغ — Farig, khali, bekaar _ Free, idle

103. Faasid — فاسد — Kharaab aur baatil _ Corrupt, invalid

104. Faasiq — فاسق — Gunehgar aur badkaar _ Sinner, transgressor

105. Fahash goi — فحش گوئی — Gandi baatein karna _ Obscene speech

106. Fakhur — فخور (فخر کرنے والا) — Fazool fakhr karne wala _ One who boasts excessively

107. Faqr-o-faaqah — فقر و فاقہ — Ghurbat aur khwari _ Poverty and destitution

108. Faraaiz — فرائض — Farz aur wajib kaam _ Obligations, duties

109. Faraiz o Sunan — فرائض و سنن — Farz aur sunnat amaal _ Obligations and Sunnah practices

110. Farbah — فربہ — Mota aur bhara hua _ Fat, obese

111. Farmaan-e-'Aali shaan — فرمانِ عالی شان — Allah ka azeemushshaan hukm _ Majestic command of Allah

112. Farz Namaz — فرض نماز — Panj waqt namaz, farz _ Obligatory prayer

113. Farz-e-'Ain — فرض عین — Har insaan par farz _ Individual obligation

114. Farz-e-'Ayn — فرضِ عین — Har ek par farz _ Individual obligation

115. Farz-e-Kifaayah — فرضِ کفایہ — Kuch log kar lein toh kaafi _ Collective obligation

116. Fasaad — فساد — Bigarh aur fasad failana _ Mischief, disorder, corruption

117. Fataah qareeb — فتح قریب — Qareeb jeet _ Near victory

118. Fataawa — فتاویٰ — Masaail ke fatwe aur jawabaat _ Religious edicts/verdicts

119. Fawaahish — فواحش — Behayaai aur fuhash harkatein _ Obscenities, shameful acts

120. Fazeelat — فضیلت — Shara'i fazilat aur afzaliyat _ Virtue, excellence

121. Fazilat — فضیلت — Bari qadr aur afzaliyat _ Virtue, excellence

122. Fehrist — فہرست — Naam aur items ki list _ Index, list, table of contents

123. Fiqhi Ahkaam — فقہی احکام — Fiqh ke masaail aur ehkam _ Jurisprudential rulings

124. Fisq — فسق — Gunah aur badkari _ Disobedience, immorality

125. Fitna — فتنہ — Fitna, azmaish aur fasat _ Tribulation, strife, temptation

126. Fitnah-o-fasaad — فتنہ و فساد — Larai jhagra aur fasaad _ Strife and corruption

127. Fouqiyat — فوقیت — Barteri aur afzaliyat _ Superiority, precedence

128. Fuqaraa — فقراء — Ghareeb aur tangnast log _ The poor

129. Fuqr — فقر — Ghurbat aur muhtaajgi _ Poverty

130. Furqat — فرقت / جدائی — Judai aur bichharna _ Separation, parting

131. Gaali galoch — گالی گلوچ — Galiyan dena aur abusive bolna _ Abusive language, verbal abuse

132. Ghaafil — غافل — Be khabar aur ghafil rehna _ Heedless, negligent

133. Ghaaib rehna — غائب رہنا — Door rehna, haazir na hona _ Remaining absent

134. Ghaaibaanah — غائبانہ — Peeth peeche, ghair hazir _ In absence, without being present

135. Ghamkhuwaari — غمخواری — Gam khana aur tasalli dena _ Sympathy, consolation

136. Ghar ke aadaab — گھر کے آداب — Ghar mein rehne ke adab _ Etiquettes of the house

137. Gharailo pareshaani — گھریلو پریشانی — Ghar ke masaail aur pareshaniyan _ Domestic troubles, family problems

138. Ghareeb — غریب — Ghareeb aur tangnast insaan _ Poor person

139. Ghayaab — غیاب — Gair haazri, na hona _ Absence

140. Ghazwaat — غزوات — Nabi ﷺ ke saath larai _ Military campaigns of the Prophet

141. Gheebat — غیبت — Peeth peeche burai karna _ Backbiting, slander

142. Ghilaaz-o-shidaad — غلاظ و شداد — Sakht aur taqatwar farishte _

Harsh and strong angels

143. Ghulaam — غلام — Naukar ya gulam _ Male slave

144. Ghussa — غصہ — Krodh aur khafa hona _ Anger

145. Giryah-o-zaari — گریہ و زاری — Rona dhona aur giryah karna _ Weeping and lamenting

146. Gunaah — گناہ — Paap aur khata _ Sin

147. Haajat — حاجت — Zaroorat aur muhtaajgi _ Need, necessity

148. Hadd — حد — Islami saza, had qayam karna _ Prescribed Islamic punishment

149. Hadees — حدیث — Nabi ﷺ ki baat ya kaam _ Hadith, Prophetic saying

150. Hadiya — ہدیہ — Tohfa aur atiya _ Gift

151. Hadiya-o-tohfa — ہدیہ و تحفہ — Tohfa aur hadiya dena _ Gift and present

152. Haiz — حیض — Aurat ka mahwari khoon _ Menstruation

153. Hajj-e-Mabroor — حج مبرور — Maqbool aur pasandeeda hajj _ Accepted/righteous Hajj

154. Hajj-o-'Umrah — حج و عمرہ — Makkah ka hajj aur umra _ Hajj and Umrah pilgrimages

155. Halaalah — حلالہ — Tehreem ke baad dobara nikkah _ Halalah, remarriage after triple divorce

156. Halqah-e-iqtadaar — حلقۂ اقتدار — Ikhtiyar aur qudrat ka daira _ Circle of authority/power

157. Hamiyyat — حمیت — Ghairat aur himmat _ Zeal, protective jealousy

158. Hamsaayah — ہمسایہ — Paros mein rehne wala _ Neighbor

159. Hansi mazaaq — ہنسی مذاق — Mazaaq aur hansi _ Jokes, humor, laughter

160. Haq-talfi — حق تلفی — Haq maarna aur dabaana _ Violation of rights

161. Haqeeqi saamaan — حقیقی سامان — Asli saamaan _ Real/actual goods

162. Haqeer — حقیر — Beizzat aur achi _ Contemptible, insignificant

163. Haraam kaari — حرام کاری — Haram kaam karna _ Forbidden acts

164. Haraam Nazar — حرام نظر — Na jaiz nazar dalna _ Forbidden gaze

165. Haraasaani — ہراسانی — Dhamki dena aur darna _ Harassment

166. Hasad — حسد — Hisad aur jalan _ Envy, jealousy

167. Hasan Saheeh — حسن صحیح — Hadees ki ek qism: hasan sahih _ Good-authentic hadith grade

168. Hasb-e-Istata'at — حسبِ استطاعت — Apni taqat ke mutabiq _ According to one's ability

169. Hatta al-maqdoor — حتی المقدور — Jitna ho sake utna _ To the utmost ability

170. Hazf-o-Izaafah — حذف و اضافہ — Hatana aur badhaana _ Deletion and addition

171. Hijaab — حجاب — Pardah aur hijab _ Hijab, Islamic veil

172. Hijr-e-jameel — ہجر جمیل — Khoobsurat sabr ya judai _ Beautiful separation or patience

173. Hikmat — حکمت — Aql mandi aur samajhidari _ Wisdom

174. Hikmat waala — حکمت والا — Aqlmand aur dana insaan _ Wise person

175. Hirs — حرص — Lalach aur daulat ki hawas _ Greed, avarice

176. Hizaaanat — حضانت — Bachchon ki nigehdasht aur parwarish _ Custody of children

177. Hudood — حدود — Had, seema aur Islami saza _ Boundaries, limits, Islamic penal laws

178. Hujjat qaaim karna — حجت قائم کرنا — Saboot dena, hujjat laana _ Establishing proof/argument

179. Hukoomat — حکومت — Sarkar aur hukumat _ Government, rule

180. Huqooq — حقوق — Haqooq aur adhikar _ Rights

181. Huqooq-o-Faraaiz — حقوق و فرائض — Haqooq aur farz _ Rights and obligations

182. Huquq-e-Khawateen — حقوق خواتین — Auraton ke haqooq _ Women's rights

183. Hurmat — حرمت — Haram hona, qabil ehteram hona _ Sanctity, inviolability

184. Hurmat Waale Rishte — حرمت والے رشتے — Jin se nikkah haram ho _ Prohibited relations for marriage

185. Huroof-e-Tahajji — حروفِ تہجی — Huroof aur abjad _ Alphabet letters

186. Husn al-Uswah — حسن الاسوہ — Acha namoona aur misal _ Good example, beautiful model

187. Husn-e-mu'aasharat — حسن معاشرت — Achha bartao aur muamlaat _ Good social conduct

188. Husn-e-Sulook — حسنِ سلوک — Achha bartaao aur saluk karna _ Good treatment, kind conduct

189. Husn-e-tatbeeq — حسن تطبیق — Achha istemal aur amal _ Good application/implementation

190. Husool-e-'Ilm — حصول علم — Ilm haasil karna _ Acquisition of knowledge

191. Husool-e-Ma'aash — حصول معاش — Rozi rooti kamana _ Earning livelihood

192. Ibaadat — عبادت — Allah ki ibadat aur bandagi _ Worship

193. 'Ibrat — عبرت — Sabaq aur naseehat _ Lesson, admonition, example

194. Iddat — عدت — Talaq ya maut ke baad intezari ki muddat _ Waiting period after divorce or death

195. Ieela — ایلاء — Biwi se na milne ki qasam _ Oath of sexual abstention from wife

196. Ijaazat Talbi — اجازت طلبی — Ijaazat maangna _ Seeking permission

197. Ijlaal-e-Ilaahi — اجلالِ الٰہی — Allah ki azmat ka ehteram _ Reverence for Allah

198. Ijtihaad — اجتہاد — Masail mein khud sochkar hukm nikalna _ Independent legal reasoning

199. Ikhlaaq — اخلاق — Aadat aur kirdar _ Morals, ethics

200. Ikhlaaqi tarbiyat — اخلاقی تربیت — Aadat aur kirdar ki tarbiyat _ Moral upbringing

201. Ikhlaas — اخلاص — Dil ki sacchi niyat aur wafa _ Sincerity, devotion

202. Ikhrajaat — اخراجات — Kharch aur masarif _ Expenditures, expenses

203. Ikhtilaafaat — اختلافات — Ikhtilaf aur matabedat _ Disagreements, differences

204. Ikraam — اکرام — Izzat dena aur khidmat karna _ Honoring, respect

205. Ilmi Majlis — علمی مجلس — Ilm ki mehfil aur gathering _ Academic gathering

206. Imaam — امام — Namaz ka imam _ Imam, prayer leader

207. Imaamat — امامت — Namaz mein imamat karna _ Leadership in prayer, Imamate

208. Imaani tarbiyat — ایمانی تربیت — Iman ki tarbiyat _ Faith-based upbringing

209. In'aam — انعام — Inam aur tohfa _ Reward, prize

210. Infiraadi — انفرادی — Akela, ek shakhs ka _ Individual

211. Intekhaab — انتخاب — Chunna aur pasand karna _ Selection, choice

212. Inteqaal — انتقال — Marna, wafat paana _ Death, passing away

213. Intiqaam — انتقام — Badla lena _ Revenge, retaliation

214. Intqaami kaarwaai — انتقامی کارروائی — Badle ki kaarwaai _ Retaliatory action

215. Iqaamat — اقامت — Doosri azaan (namaz se pehle) _ Iqamah, second call to prayer

216. Iqtebaasaat — اقتباسات — Iqtibas aur mazmoon ke tukde _ Quotations, excerpts

217. Iqtidaa-o-pairavi — اقتداء و پیروی — Peerwi aur itteba karna _ Following and adherence

218. Iraadah — ارادہ — Niyat aur irada karna _ Intention, will

219. Irs — ارث — Wirasat, virasat _ Inheritance

220. Irshaad-e-Baari — ارشاد باری — Allah ka farmaana _ Guidance of Allah

221. Irshaad-e-Ilaahi — ارشادِ الٰہی — Allah ki taraf se hidayat _ Divine guidance

222. Islaah-o-Tarbiyat — اصلاح و تربیت — Sudhar aur palna posna _ Reformation and upbringing

223. Islaami kahaaniyaan — اسلامی کہانیاں — Islami tarbiyati kahaniyaan _ Islamic stories

224. Islaami Library — اسلامی لائبریری — Islami kitabon ka khazana _ Islamic library

225. Islaami Tareeqa — اسلامی طریقہ — Islam ka bataya hua tareeqa _ Islamic way/method

226. Islamic Home Science — اسلامی گھریلو سائنس — Islami ghar ki ilm _ Islamic Home Science

227. Israaf — اسراف — Fazool kharch karna _ Extravagance, wastefulness

228. Istata'at — استطاعت — Taqat aur qudrat hona _ Ability, capability

229. Istawsu bil-nisaa' — استوصوا بالنساء — Auraton ka khayal rakhna (Hadith) _ Take care of women (Hadith phrase)

230. Isteqraar — استقرار — Tharao aur isterahat _ Stability, steadfastness

231. Istibraa — استبراء — Laundi ki intezari ki muddat _ Waiting period for slave woman

232. Istilaahaat — اصطلاحات — Khas istemal hone wali istilahaat _ Terminology, technical terms

233. Itaa'at guzaari — اطاعت گزاری — Farmabardari aur itaat karna _ Obedience

234. Itteba' — اتباع — Peerwi aur pairawee karna _ Following, adherence

235. Izhaar — اظہار — Zahir karna, bayaan karna _ Expression, declaration

236. Iztiraari — اضطـراری — Majboori ki halat mein _ Compulsory, emergency

237. Izzat gaah — عزت گاہ — Izzat aur maqam ki jagah _ Place of honor

238. Jaahiliyyah — جاہلیـت — Islam se pehle ka zamana _ Pre-Islamic ignorance

239. Jaahiliyyat — جاہلیت — Jahalat ka zamana _ Pre-Islamic ignorance

240. Jahannam — جہنم — Jahannum, dozakh _ Hell

241. Jahannum — جہنم — Dozakh, aag ki jagah _ Hell

242. Janaaza — جنـازہ — Mayyat ki namaz aur janaza _ Funeral, funeral prayer

243. Janaaḥ-uz-zull — جنـاح الـذل (عاجـزی کا بـازو) — Walidain ke liye jhukna _ Wing of humility shown to parents

244. Jasoosi — جاسوسـی — Joosoos karna, jasoosi karna _ Spying, espionage

245. Jawaab-deh — جـواب دہ — Jawab dene wala, zimmedar _ Accountable, answerable

246. Jhooti Gawaahi — جھوٹـی گواہـی — Jhoot bol kar gawah banna _ False testimony

247. Jihaad — جہـاد — Allah ki raah mein koshish karna _ Striving in Allah's path

248. Jismaani qatl — جسمانی قتل — Jisam ka qatl _ Physical murder

249. Kabaair Gunaah — کبائر گناہ — Bare gunah _ Major sins

250. Kabirah gunaah — کبیرہ گناہ — Kabira gunah _ Major sin

251. Kaji — کجی — Tedi aur bedili _ Crookedness, deviation

252. Kasrat — کثرت — Ziyadti aur bahutaat _ Abundance, plenty

253. Khabar-giri — خبر گیری — Khabar lena, khayal rakhna _ Care, looking after someone

254. Khabargeeri — (خبرگیری دیکھ بھال) — Dekh bhal aur nigrani _ Care, looking after someone

255. Khair khuwaahi — خیر خواہی — Bhalai chahna, khair andesh hona _ Well-wishing, benevolence

256. Khairaat — خیرات — Khairat dena, sadqa _ Charity

257. Khairkum — خیرکم — Tum mein se behtar (Hadith) _ The best of you (Hadith phrase)

258. Khalwat — خلوت — Tanha jaana, tanhai mein hona _ Seclusion, privacy

259. Khalwat-o-Tanhaai — خلوت و تنہائی — Tanhai aur akelapan _ Seclusion and solitude

260. Khandaan — خاندان — Khandan aur parivaar _ Family, clan

261. Khatarnaak bimaari — خطرناک بیماری — Khatarnak bimari _ Dangerous disease

262. Khauf-o-khatar — خوف و خطر — Darra aur khatra _ Fear and danger

263. Khidmat — خدمت — Sewa karna, khidmat karna _ Service, serving

264. Khilaaf-e-shari'at — خلافِ شریعت — Shariat ke khilaf kaam _ Against Sharia

265. Khufiyah — خفیہ — Chhupi hui, raazi baat _ Secret, hidden

266. Khula' — خلع — Aurat ka talaq maangna _ Divorce initiated by wife

267. Khulaasa-e-kalaam — خلاصہ کلام — Baat ka khulasa _ Summary of speech

268. Khuraafaat — خرافات — Wohm aur jaahil khayalaat _ Superstitions, myths

269. Khushboodaar — خوشبودار — Mehekta hua, khushbu wala _ Fragrant, perfumed

270. Khushgawaar chehra — خوشگوار چہرہ — Khush chehra aur muskurahat _ Pleasant face

271. Khushgawaar mahaul — خوشگوار ماحول — Acha aur sukoon wala mahol _ Pleasant environment

272. Khushu'-o-khuzu' — خشوع و خضوع — Namaz mein khushu khazu _ Humility and submission in prayer

273. Khusoosiyat — خصوصیات — Khasiyatein aur khususiyaat _ Characteristics, special features

274. Khuwabgaah — خواب گاہ — Sone ki jagah, bedroom _ Bedroom

275. Kibr — کبر — Takabbur aur ahankaar _ Arrogance, pride

276. Kitaab-o-Sunnat — کتاب و سنت — Quran aur Nabi ﷺ ki sunnat _ Quran and Sunnah

277. Kotaahi — کوتاہی — Laparwahi aur kami reh jaana _ Negligence, shortcoming

278. Kufr — کفر — Allah ya Islam ka inkaar _ Disbelief, rejection of faith

279. Kushaadah — کشادہ / وسیع — Wasi aur phela hua _ Spacious, expansive

280. Kushaadgi — کشادگی — Wasiat aur aaramadagi _ Spaciousness, abundance

281. Kutub Numaaish — کتب نمائش — Kitabon ki numayish _ Book exhibition

282. Laadini — لادینی — Din se dur, saeculari _ Secular, irreligious

283. Laghwiyaat — لغویـات — Fuzool baatein aur kaam _ Vain talk, useless activities

284. Lahw-o-la'ab — لہـو و لعـب — Khel tamasha aur fizool mashguliyat _ Entertainment and play

285. La'n-o-ta'n — لعنـت و طعـن — Lanaat aur taana dena _ Cursing and taunting

286. La'nat — لعنت — Lanaat aur phitkaar _ Curse

287. Laundi ghulaam — لونـڈی غـلام — Laundi aur ghulam _ Female and male slave

288. Lazzat-o-lutf andozi — لـذت و لطـف انـدوزی — Lazzat aur mazah uthana _ Pleasure-seeking

289. Li'aan — لعـان — Mian biwi ki aapas mein lanaat _ Mutual cursing between spouses

290. Libaas — لبـاس) تشـبیہ: ایـک دوسـرے کا سہـارا) — Kapra, libaas; mian biwi ek dusre ka sahara _ Clothing; metaphor for mutual support

291. Loh-e-mehfooz — لـوح محفـوظ — Allah ka mehfooz daftar _ Preserved Tablet

292. Luqma — لقمہ — Khane ka niwala _ Morsel of food

293. Lutf-o-mehrbaani — لطـف و مہربانـی — Pyar aur meharbani _ Kindness and favor

294. Maahaul — ماحـول — Mahol aur aaas paas ka haal _ Environment, atmosphere

295. Maahol — ماحـول — Mahol aur girdo nwah _ Environment, atmosphere

296. Maal-o-Daulat — مال و دولت — Maal aur daulat _ Wealth and riches

297. Maali zimmedaari — مالی ذمہ داری — Maal ki zimmedari _ Financial responsibility

298. Maane'-hamal — مانع حمل — Hamal rokne ka zariya _ Contraception

299. Madadgaar — مددگار — Madad karne wala _ Helper, supporter

300. Maghfirat — مغفرت — Allah ka bakshna aur maafi _ Forgiveness from Allah

301. Mahboob — محبوب — Pasandeeda aur pyaara _ Beloved, dear

302. Mahram — محرم — Wo mard jis se nikkah haram ho _ Unmarriageable relative

303. Majrooh — مجروح — Zakhmi aur takleef mein _ Wounded, hurt

304. Makrooh — مکروہ — Na pasandeeda, mana _ Disliked in Islamic law

305. Mamno' asbaab — ممنوع اسباب — Mana kiye gaye tareeqe _ Forbidden means

306. Manfi andaaz-e-tafteesh — منفی اندازِ تفتیش — Bura andaz e taftish _ Negative investigative approach

307. Manfi asraat — منفی اثرات — Bure asar _ Negative effects

308. Mani ka khurooj — منی کا خروج — Mani nikalna _ Ejaculation

309. Manzil-e-maqsood — منزلِ مقصود — Asli maqsad ki manzil _ Desired destination/goal

310. Maqbool — مقبول — Qabool kiya gaya, pasandeeda _ Accepted, approved

311. Maqoolah — مقولہ — Mashoor qawl aur kehawat _ Saying, maxim

312. Maraahil Nazariyah-e-Nisaab — نصاب کے نظری مراحل — Nisaab ke nazri marhalay _ Theoretical stages of curriculum

313. Maraaje' — مراجـع — Hawala aur source ki kitabein _ References, sources

314. Masaadir — مصادر — Asli source aur makhaz _ Sources, references

315. Masaaib — مصائـب — Takleefein aur museebatein _ Calamities, hardships

316. Masaakeen — مسـاكين — Ghareeb aur muhtaaj log _ The poor, the needy

317. Masakeen — مساكين — Ghareeb log _ The poor, the needy

318. Mashaabeh — مشابه — Milti julti cheez _ Similar, resembling

319. Mashghooliyatein — مشـغوليات — Mashguliyat aur kaamon mein lagge rehna _ Activities, engagements

320. Mashroo' asbaab — مشـروع اسـباب — Jaiz aur halal tareeqe _ Legitimate means

321. Mashroob — مشروب — Peene ki cheez, sharbat _ Drink, beverage

322. Mashroot ata'at — مشروط اطاعت — Shart ke saath itaat _ Conditional obedience

323. Mashwara — مشوره — Salah aur mashwara _ Consultation, advice

324. Mashwarah — مشـوره — Raay aur mashwara lena _ Consultation, advice

325. Ma'siyat — معصيت — Gunah aur nafarmaani _ Disobedience, sin

326. Maskeen — مسكين — Muhtaaj aur ghareeb _ Poor person, needy

327. Masnad — مسـند — Takhat aur izzat ki jagah _ Throne, seat of authority

328. Mawaaris — مواريث — Wirasat ki cheezein _ Inheritances, estates

329. Mawaddah — مـودّت — Pyar aur mohabbat _ Love, affection, closeness

330. Mazaaj — مضاجع — Shauhar biwi ka bistar _ Marital bed

331. Mazaaq — مذاق — Mazaaq aur hansi _ Joke, humor

332. Mazloom — مظلوم — Zulm ka shikaar insaan _ Oppressed person

333. Mazmoom mansooba — مذمـوم منصـوبـه — Bura aur na pasandeeda irada _ Blameworthy plan/plot

334. Media — میڈیا — Akhbaar, TV, internet _ Media

335. Meeraas — میراث — Mayyat ka maal wariston ko milna _ Inheritance

336. Meezan-e-Hasanaat — نیکیـوں کا میـزان — Naikiyon ka taraazu _ Scale of good deeds

337. Mehar — مہر — Nikkah mein biwi ka haq _ Mahr, bridal gift

338. Mehrab — محـراب — Masjid mein imam ki jagah _ Mihrab, prayer niche

339. Mehwar — محور — Kendra aur dhura _ Axis, pivot, core

340. Miswaak — مسـواک — Daant saaf karne ki lakri _ Miswak, tooth-cleaning stick

341. Miyana ravi — میـانہ روی — Beech ka raasta, aetdal _ Moderation, balance

342. Mizaah-o-dil-lagi — مـزاح و دل لگـی — Mazaaq aur hassi _ Humor and amusement

343. Mobile — موبائل — Mobile phone _ Mobile phone

344. Mohtaaj — محتاج — Zarooratmand aur muhtaaj _ Needy, dependent

345. Mohtaajon, Ghurabaa, Masaakeen — محتـاج، غریـب، مسـاکین — Muhtaaj, ghareeb aur miskeen log _ Needy, strangers, and poor

346. Mota libaas — موٹا لباس — Mota aur bhaari kapra _ Thick clothing

347. Mu'aaniqah — معانقہ — Galay lagna _ Embrace, hug

348. Mu'aashra — معاشرہ — Muashara aur samaj _ Society

349. Mu'aashrati rawaabit — معاشرتی روابط — Muashrati taluqaat aur rishte _ Social bonds

350. Mu'aashrati tarbiyat — معاشرتی تربیت — Muashre mein rehne ki tarbiyat _ Social upbringing

351. Mu'aashre ki tarteeb — معاشرے کی ترتیب — Muashre ki tartib aur nizaam _ Social order

352. Mu'allaq — معلق — Woh biwi jo chhoodi bhi na ho _ Suspended status of a neglected wife

353. Mu'ammar afraad — معمر افراد) بزرگ لوگ) — Budhe aur umar rasida log _ Elderly people

354. Mu'ashi bahaali — معاشی بحالی — Maali halat ka theek hona _ Economic recovery

355. Muaskhiza — مؤاخذہ — Hisaab lena aur pakadna _ Accountability, questioning

356. Mubah — مباح — Jaiz aur mubah _ Permissible

357. Mubashirat — مباشرت — Mian biwi ka taaluq _ Sexual intercourse

358. Mudda'a — مدعا — Maqsad aur dawa _ Claim, objective

359. Muddat — مدت — Waqt aur meyaad _ Duration, period of time

360. Muflisi — مفلسی) غربت) — Ghurbat aur tangi _ Poverty, destitution

361. Muhabbat — محبت — Pyar aur mohabbat _ Love, affection

362. Muhallal lahu — محلل لہ — Jiske liye halala ki gai _ The one for whom halala is done

363. Muhallil — محلل — Jo halala kare _ One who performs halala

364. Muhtaaj — محتاج — Zarooratmand _ Needy, in need

365. Mujarrad — مجرد — Akela, shadi se pehle _ Single, celibate

366. Mukarram makhlooq — مکرم مخلوق — Izzat wali makhlooq (insaan) _ Honored creation

367. Mukhannas — مخنث — Mardana aurat sifat insaan _ Effeminate man

368. Mukhtaal — مختال) اکڑنے والا) — Akar baaz aur mutakabbir _ Arrogant person

369. Mulaazimat — ملازمت — Naukri aur mulazmat _ Employment, job

370. Mumaan'at — ممانعت — Mana karna aur rokna _ Prohibition, prevention

371. Munazzam — منظم — Tartib wala, muntazam _ Organized, systematic

372. Munkaraat — منکرات / برائیاں — Burai aur haram kaam _ Forbidden acts, evils

373. Munkaraat ki tadeed — منکرات کی تردید — Burai ka radd karna _ Refutation of evils

374. Muqaddimah — مقدمہ / دیباچہ — Kitab ki shuruaat aur dibachah _ Introduction, preface

375. Muraaj'ah-e-'Aamah — عام نظرِ ثانی — Aam murajaat aur dobara dekhna _ General review

376. Muraaj'ah-e-Khaasah — خاص نظرِ ثانی — Khaas murajaat _ Specific review

377. Murabbi — مربی / تربیت دینے والا — Tarbiyat karne wala _ Educator, trainer

378. Murattab — مرتب — Tartib diya hua, murattab _ Compiled, organized

379. Musaabiqat — مسابقہ — Muqabla aur competition _ Competition

380. Musaafir — مسافر — Safar karne wala _ Traveler

381. Musaaib — مصائب — Museebatein aur takleefein _ Calamities, hardships

382. Musaalihat — مصالحت — Sulah aur aapas mein milna _ Reconciliation

383. Museebat — مصیبت — Musibat aur azmaish _ Calamity, affliction

384. Mushaafah — مصافحہ — Haath milaana _ Handshake

385. Mushtabah — مشتبہ — Shubhe wala, doubtful _ Doubtful, suspicious

386. Mustahabaat — مستحبات — Mustahab aur pasandeeda aamal _ Recommended acts

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388. Mutaa'la — مطالعہ — Kitab padhna aur mutaala _ Study, reading

389. Mu'tayyan — متعین — Muqarrar kiya hua _ Specified, designated

390. Mutazalzil — متزلزل — Larzaan aur kamzor hona _ Shaken, destabilized

391. Muttaqi — متقی — Allah se darne wala _ God-fearing person, pious

392. Muwaakhaat — مواخات — Bhai bandi, brotherhood _ Brotherhood, fraternal bond

393. Muwarris — مورث — Woh jo mara aur maal choda _ Deceased whose estate is inherited

394. Muzaaiqah — مضائقہ — Nuqsaan ya takleef _ Harm, inconvenience

395. Na-farmaani — نافرمانی — Hukm na maanna _ Disobedience

396. Na-gawaar — ناگوار — Na pasand, bura lagna _ Unpleasant, disagreeable

397. Na-jaaiz umoor — ناجائز امور — Haram aur na jaiz kaam _ Unlawful matters

398. Na-mahram — نامحرم — Ghair mehram, jis se nikkah ho sakta ho _ Non-mahram, marriageable stranger

399. Na-shaaista — ناشائستہ — Badtameezi, na shayesta _ Unbecoming, improper

400. Na-shukri — ناشکری — Shukar na karna _ Ingratitude

401. Naadim — نادم — Pachtawa aur toba karna _ Regretful, remorseful

402. Naafarmaani — نافرمانی — Bade ki baat na maanna _ Disobedience

403. Naan-o-nafaqa — نان و نفقہ — Roti kapra aur kharch _ Food and sustenance, maintenance

404. Naan-o-nafaqah — نان و نفقہ — Biwi ka nafqa aur kharch _ Food and sustenance, maintenance

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406. Naashukri — ناشکری — Shukar na ada karna _ Ingratitude

407. Nafa' bakhsh — نفع بخش — Faedamand aur mufeed _ Beneficial, profitable

408. Nafli Namaz — نفلی نماز — Nafil namaz, nafl _ Voluntary/ supererogatory prayer

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410. Nafsaani khuwaahishaat — نفسانی خواہشات — Nafs ki khwahishein _ Carnal desires

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425. Nigahbaan — نگہبان — Nigeban aur muhafiz _ Guardian, watchman

426. Nigehbaan — نگہبان — Hifazat karne wala _ Guardian, watchman

427. Nigraani — نگرانی — Daikhal aur nigraani _ Supervision, monitoring

428. Nihaayat tangi — نہایت تنگی — Bohat ziada mushkil _ Extreme hardship

429. Nijaat paane waale — نجات پانے والے — Bachne wale log _ Those who attain salvation

430. Nikkah — نکاح — Islami shaadi _ Nikah, Islamic marriage

431. Ni'mat — نعمت — Allah ki nemat aur ata _ Blessing, bounty

432. Niqaab — نقاب — Chehra dhakne ka naqab _ Face veil

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434. Nushooz — نشوز) بڑی نافرمانی) — Biwi ki bari nafarmaani _ Marital disobedience

435. Nuskha-e-Qur'an — نسخہ قرآن — Quran ki copy _ Copy of the Quran

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439. Pardah — پردہ — Pardah aur poshi _ Veil, seclusion

440. Parvarish — پرورش — Palna posna aur tarbiyat _ Upbringing, nurturing

441. Parwardigaar — پروردگار — Allah, Rabb, Parwardigaar _ Lord, sustainer (Allah)

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448. Qaabil-e-misaal — قابلِ مثال — Namoone ke laiq _ Exemplary

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452. Qaraabat-daar — قرابت دار — Rishtedaar _ Relative, kinsman

453. Qasaas — قصاص — Badle mein saza, aankh ke badle aankh _ Retribution, eye for an eye

454. Qata' rehmi — قطع رحمی — Rishtedaroon se toorna _ Cutting of family ties

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457. Qawaa'id — قواعد — Usool aur qawaid _ Rules, principles

458. Qawaamiyat — قوامیت — Mard ki zimmedari ghar par _ Authority of man over family

459. Qawwaam — قوام (سربراہ) — Sarparast aur zimmedaar _ Guardian, provider (husband's role)

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461. Qoul-e-kareem — قولِ کریم (نرم بات) — Naram aur achhi baat _ Kind/noble word

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463. Qurrat-e-'Ayn — قرۃ اعین — Aankhon ki thandak, khushi _ Coolness of the eye, joy

464. Quwwat — قوت — Taqat aur quwwat _ Strength, power

465. Quwwat-e-zabt — قوت ضبط — Nafs ko rokne ki taqat _ Power of self-restraint

466. Raaghib — راغب — Raazi aur chahne wala _ Willing, desirous

467. Raazi khushi — راضی خوشی — Khushi se razi hona _ Willingness, consent

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471. Rafeeq-e-safar — رفیقِ سفر — Safar mein saathi _ Travel companion

472. Rafiq — رفق — Narm rawi aur mehrabani _ Gentleness, leniency

473. Rahm — رحم — Reham aur tarsna _ Mercy, compassion

474. Razaa'at — رضاعت — Doodh pilana, radhaat _ Breastfeeding, suckling

475. Refuge Camps — پناہ گزین کیمپ — Panah geenon ke camps _ Refugee camps

476. Reham — رحم — Reham, dil ka dard _ Womb; also mercy

477. Rehmat — رحمت — Allah ki rehmat aur karam _ Mercy, divine blessing

478. Rewad — ریوڑ — Rewar, bhaar _ Flock, herd

479. Riaaya — رعایا — Raayaa aur praja _ Subjects, people under care

480. Rishtaadaar — رشتہ دار — Rishtedaar aur qaraabatdar _ Relative

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482. Riwaayat — روایت — Hadees ki riwayat _ Narration, tradition

483. Riya-kaari — ریاکاری — Riya karna, dikhawa _ Showing off, hypocrisy in worship

484. Riya-o-numood — ریا و نمود — Dikhawa aur nakhreba _ Ostentation, showing off

485. Riyaaz us-Saaliheen — ریاض الصالحین — Naik logon ke baag (kitaab) _ Gardens of the Righteous (book)

486. Rizq — رزق — Rozi aur Allah ka rizq _ Sustenance, provision from Allah

487. Roz-e-jaza — روزِ جزا — Qiamat ka din _ Day of Judgment

488. Rufoqa — رفقاء / ساتھی — Saathi aur humnashin _ Companions, fellow workers

489. Ruj'at — رجعت — Talaq wapas lena _ Revocation of divorce

490. Rutba — رتبہ — Maqam aur darjah _ Rank, status

491. Sa'adat — سعادت — Khushi aur naseeb _ Happiness, felicity

492. Saahib-e-haqq — صاحبِ حق — Haq wala insaan _ One who has the right

493. Saas — ساس — Saas maa, shauhar ki maa _ Mother-in-law

494. Sabiyan — صبیان — Bachche aur chhote log _ Children, youngsters

495. Sabqat — سبقت — Aage hona, sar fasil karna _ Precedence, getting ahead

496. Sadaqa — صدقہ — Sadqa aur khairat dena _ Charity, voluntary giving

497. Sadaqah — صدقہ — Allah ki raah mein kharch karna _ Charity

498. Sahooliyaat — سہولیات — Sahuliyatein aur asaniyaan _ Facilities, conveniences

499. Sair-o-Taareekh — سیر و تاریخ — Seerat aur taareekh _ Biography and history

500. Salaat — صلاۃ — Namaz, salaat _ Prayer, Salah

501. Saleeb — صلیب — Salib, cross _ Cross (symbol)

502. Sama'an-e-zeenat — سامانِ زینت — Zenat ka samaan _ Means of adornment

503. Sama'at — سماعت / سننے کی قوت — Sunne ki taqat _ Hearing

504. San-e-tamiyeez — سن تمییز — Samajh ki umar _ Age of discernment

505. Sarbaraah — سربراہ — Sadar aur sarbarah _ Head, leader

506. Satr — ستر — Satar, wo jagah jo chhupaana zaroori hai _ Awrah, parts to be covered

507. Sauti Library — صوتی لائبریری — Audio libary, soti library _ Audio library

508. Seerat-e-Nabawi — سیرتِ نبوی — Nabi ﷺ ki zindagi ka hal _ Biography of the Prophet

509. Sehr — صہر — Sas, biwi ka baap _ Father-in-law

510. Shaadi Biyaah — شادی بیاہ — Shaadi aur nikkah _ Marriage and wedding

511. Shafaaf — شفاف — Saaf aur dekha jane wala _ Transparent, sheer

512. Shafqat — شفقت — Pyar aur mohabbat _ Compassion, affection

513. Shajnah — شجنة) رشتہ/نسبت) — Rishta aur nisbat _ Kinship, relation

514. Shakhsiyat saazi — شخصیت سازی — Shakshiyat banana _ Personality development

515. Sharf — شرف) عزت) — Izzat aur qadr _ Honor, dignity

516. Shar'i aadaab — شرعی آداب — Shariat ke adab _ Islamic etiquettes

517. Shar'i ahkaam — شرعی احکام — Shariat ke ehkam _ Islamic rulings

518. Shar'i Wazaaif — شرعی وظائف — Dini wazaif aur aamal _ Islamic devotional practices

519. Shar'i wazaif — شرعی وظائف — Shariat ke wazaif _ Islamic devotional practices

520. Sheeraazah bandi — شیرازہ بندی — Tartib aur bandhan _ Organization, binding together

521. Shehwat — شہوت — Nafsaani khwahish _ Lust, carnal desire

522. Shighaar — شغار — Badle ki shaadi (mana hai) _ Exchange marriage (prohibited)

523. Shirk — شرک — Allah ke saath shareek banana _ Polytheism, associating partners with Allah

524. Shohrat waala libaas — شہرت والا لباس — Mashoor hone ke liye kapra _ Clothing of fame/notoriety

525. Shu'aair-e-Islam — شعائر اسلام — Islam ki nishaniyan aur arkan _ Symbols and rituals of Islam

526. Shukar ada karna — شکر ادا کرنا — Shukriya ada karna _ Giving thanks, expressing gratitude

527. Shukar guzaari — شکرگزاری — Shukar aur tashakkur _ Thankfulness, gratitude

528. Shu'oon al-Usrah — امورِ خاندان — Khandaan ke muamalaat _ Family affairs

529. Shuroot — شروط — Shartein aur conditions _ Conditions, stipulations

530. Sila rehmi — صلہ رحمی — Rishtedaaron se acha bartaao _ Maintaining family ties

531. Sila-e-Rahmi — صلہ رحمی — Rishtedari qaim rakhna _ Maintaining family ties

532. Silaah — صلہ — Rishtedari nibhaana _ Kindness to relatives

533. Siyaah kaari — سیاہ کاری — Burai aur gunah _ Wickedness, immorality

534. Subah sawere — صبح سویرے — Subah jaldi uthna _ Early morning

535. Suhuliyat-e-zindagi — سہولیاتِ زندگی — Zindagi ki asaniyaan _ Comforts of life

536. Sukoon — سکون — Chain aur itminan _ Peace, tranquility

537. Sulah Rehmi — صلہ رحمی — Rishtedari ka silsila rakhna _ Maintaining family ties

538. Sulahaa — صلحاء — Naik aur acche log _ The righteous

539. Sulook — سلوک / برتاؤ — Bartaao aur muamala karna _ Treatment, conduct, behavior

540. Sunan — سنن — Nabi ﷺ ki sunnatein _ Prophetic practices, Sunnah acts

541. Susraali rishtedaar — سسرالی رشتہ دار — Susraal ke rishtedaar _ In-laws, relatives by marriage

542. Ta'aatuf — تعاطف) ہمدردی) — Hamdardan aur dard mein shareek _ Sympathy, empathy

543. Taabedaari — تابعداری — Farmaabardari aur itaat _ Obedience, compliance

544. Taakeedi hukm — تاکیدی حکم — Pakka aur muakkad hukm _ Emphatic command

545. Taaleefaat — تالیفات — Likhi huwi kitabein _ Authored works, compilations

546. Ta'ameer — تعمیر — Banana aur aabaad karna _ Construction, building

547. T'aaruz — تعارض — Ikhtilaf aur takraar _ Contradiction, conflict

548. Taaseer — تاثیر — Asar aur natija _ Effect, impact

549. Tafreeq — تفریق — Alag karna, judaa karna _ Separation, division

550. Tafreeq-o-Imtiyaaz — تفریق و امتیاز — Farq karna aur imtiyaz rakhna _ Segregation and discrimination

551. Tafseer — تفسیر — Quran ki tafseer _ Quranic exegesis/interpretation

552. Tahaarat — طہارت — Paaki aur tahaarat _ Purification, cleanliness

553. Tahleel — تحلیل — La ilaha illallah padhna _ Recitation of La ilaha illallah

554. Tahneek — تحنیک — Naye bachche ke munh mein khajur lagaana _ Tahnik, rubbing dates in newborn's mouth

555. Tahqeer — تحقیر — Beizzat karna aur chota samajhna _ Humiliation, degradation

556. Tajaawuz — تجاوز — Had paar karna _ Transgression, violation

557. Takabbur — تکبر — Ghuroor aur takabbur _ Arrogance, pride

558. Takham Rezi — تخم ریزی / بیج بونا — Beej bona, buniyadein daalna _ Sowing seeds, laying foundations

559. Takhleeq — تخلیق — Paida karna aur banana _ Creation

560. Takleef — تکلیف — Dard aur mushkil _ Hardship, discomfort

561. Takleef-deh baatein — تکلیف دہ باتیں — Takleef dene wali baatein _ Hurtful words

562. Takreem — تکریم — Izzat karna aur qadr karna _ Honoring, dignifying

563. Takzeeb — تکذیب — Jhuthlana aur inkaar _ Denial, rejection

564. Talaaq — طلاق — Talaq dena _ Divorce

565. T'aleem — تعلیم — Ilm aur taleem _ Education

566. T'aleemi tarbiyat — تعلیمی تربیت — Taleem ki tarbiyat _ Educational upbringing

567. Talqeen — تلقین — Talqeen karna, seekhana _ Instruction, inculcation

568. Tama' — طمع — Lalach aur hawas _ Greed

569. Tama'-o-laalach — طمع و لالچ — Lalach aur hawas _ Greed and desire

570. Ta'meer — تعمیر — Imarat banana _ Construction, building

571. Tanaafus — تنافس — Muqabla aur har ek ka aage badhna _ Competition

572. Tand-kho Farishte — سخت گیر فرشتے — Sakht dil farishte _ Stern angels

573. Tand-khu — تندخو — Sakht mizaj aur ghusse wala _ Hot-tempered, harsh

574. Tanhaai — تنہائی — Akelapan aur tanhai _ Solitude, loneliness

575. Taqarrub ilallah — تقرب الی اللہ — Allah se qareeb hona _ Drawing close to Allah

576. Taqreer — تقریر — Bayan aur lecture dena _ Speech, lecture

577. Taqseem — تقسیم — Baantna aur taqseem karna _ Distribution, division

578. Taqseer — تقصیر — Kami aur ghalti _ Negligence, fault

579. Taqwa — تقویٰ — Allah ka khauf aur parhezgari _ God-consciousness, piety

580. Taraazu — ترازو — Taraazu aur mizan _ Scale, balance

581. Tarbiyat — تربیت — Palna posna, sikhana aur sanwarna _ Upbringing, training, nurturing

582. Tarbiyati qatl — تربیتی قتل — Tarbiyat chhod kar aakhirat barbaad karna _ Moral/spiritual murder through neglect

583. Tarbiyyati zarb — تربیتی ضرب — Tarbiyat ke liye halki maar _ Disciplinary strike

584. Tarjeeh — ترجیح — Pehle rakhna aur afzal jaanna _ Preference, priority

585. Tark-e-mulaazimat — ترک ملازمت — Naukri chhodna _ Leaving employment

586. Tark-e-ta'lluq — ترک تعلق — Taaluq toorna _ Severing relationship

587. Tarka — ترکہ — Mayyat ki chhodi hui maal _ Inheritance estate

588. Tarkah — ترکہ — Mayyat ka chorha hua maal _ Deceased's estate, inheritance

589. T'arruf — تعارف — Apna parichay dena _ Introduction

590. Tasalli — تسلی — Tasalli aur dilasa dena _ Consolation, comfort

591. Tasalli-bakhsh — تسلی بخش — Tasalli dene wala _ Comforting, consoling

592. Tasbeeh — تسبیح — Subhanallah padhna _ Glorification (Subhanallah)

593. Tashreeh — تشریح — Wazahat aur tashreeh karna _ Explanation, interpretation

594. Taskeen — تسکین — Dil ki taskeen aur sukoon _ Solace, pacification

595. Taubah — توبہ — Toba karna aur maafi maangna _ Repentance

596. Taubah-o-Istighfaar — توبہ و استغفار — Toba aur astaghfaar karna _ Repentance and seeking forgiveness

597. Taubeekh — توبیخ — Daantna aur malamat karna _ Rebuke, reprimand

598. Tauheed — توحید — Allah ki wahdat ka aqeeda _ Monotheism, oneness of Allah

599. Tauqeer — توقیر — Izzat aur tauqeer karna _ Respect, veneration

600. Tawaazu' — تواضع / عاجزی — Anajzi aur khaksar hona _ Humility, modesty

601. Tawad — تودد (محبت) — Pyar aur mohabbat ka izhaar _ Showing love and affection

602. Tawakkul — توکل — Allah par bharosa karna _ Reliance on Allah

603. T'awwun — تعاون — Milkar kaam karna _ Cooperation

604. Tazyeen — تزییـن — Sajana aur khubsurat banana _ Beautification, adornment

605. Thahraao — ٹھہراو — Tharao aur istiqrar _ Stability, settling

606. Tijaarat — تجارت — Tujarat aur karobaar _ Trade, commerce

607. Tijaarati masroofiyaat — تجارتـی مصروفیـات — Taujirti mashguliyaat _ Business engagements

608. Tilaawat — تلاوت — Quran padhna _ Recitation of Quran

609. Tiraas — تراث — Wirasat aur khazana _ Inheritance

610. Toofaan-e-Nooh — طوفـان نـوح — Hazrat Nooh ka tofan _ The flood of Noah

611. Ulfat — الفت — Uns aur pyar _ Love, affection

612. 'Uloom al-Asmarah — خاندانــی علــوم — Khandaan ka ilm _ Family sciences

613. 'Umar raseeda — عمــر رسـیده — Buda aur umar rasida _ Elderly, advanced in age

614. 'Umar Raseedah — عمـر رسـیده — Budhapa, umar rasidah _ Elderly, old age

615. Umaraa — امــراء — Ameer aur dalatmand log _ Wealthy people, nobles

616. 'Uqooq — عقــوق — Walidain ki nafarmaani karna _ Disobedience to parents

617. Wa'ada — وعده — Waada karna _ Promise

618. Waajib — واجب — Zaroor karna _ Obligatory

619. Waaris — وارث — Waris, maal paane wala _ Heir

620. Waariseen — وارثین — Waris aur mahal log _ Heirs, inheritors

621. Wa'az — وعظ — Waz aur bayan karna _ Sermon, preaching

622. Wa'az-o-naseehat — وعظ و نصیحت — Waz aur nasihat _ Sermon and advice

623. Wafaat — وفات — Marna, intiqal karna _ Death

624. Wahshat — وحشت — Darra aur akela pan _ Fear, loneliness, dread

625. Warasah — ورثہ — Waris log _ Heirs

626. Waris — وارث — Waris _ Heir

627. Wasi'yat — وصیت — Wasiyat karna _ Will, testament

628. Wasiyyat — وصیت — Marne se pehle wasiyat _ Will, testament

629. Wiraasah — وراثہ — Wiraasat _ Inheritance

630. Wiraasat — وراثت — Virasat aur meeras _ Inheritance

631. Witr — وتر — Witr ki namaz _ Witr prayer (odd-numbered units)

632. Workshop — ورکشاپ — Tarbiyati workshop _ Workshop

633. Wus'at — وسعت — Wus'at aur barhai _ Abundance, capacity, breadth

634. Wusool karne waale — وصول کرنے والے — Wusool karne wale log _ Collectors, receivers

635. Yateem — یتیم — Woh bachcha jin ka baap na ho _ Orphan

636. Zaaya' — ضائع — Zaya karna, barbaad karna _ Wasted, lost

637. Za'eef log — ضعیف لوگ — Kamzor aur bujurg log _ Weak people

638. Za'eefon — ضعیفوں — Kamzor log _ The weak

639. Zajr — زجر — Dantna aur rokna _ Reprimand, deterrence

640. Zaleel-o-ruswaa — ذلیل و رسوا — Zaleel aur ruswa karna _ Humiliated and disgraced

641. Zarb — ضرب — Maar, zarb lagana _ Strike, beat

642. Zarb ghair mubarrah — ضرب غیر مبرح (ہلکی ضرب) — Halki maar jo zakhm na kare _ Non-severe disciplinary strike

643. Zarurat — ضرورت — Zaroorat aur hajat _ Necessity, need

644. Zaruriyaat-e-zindagi — ضروریاتِ زندگی — Zindagi ki zarooriyat _ Necessities of life

645. Zeb-o-Zeenat — زیب و زینت — Saaj shringar aur zeeb _ Adornment and beauty

646. Zeenat — زینت — Khubsurati aur zeeb _ Beauty, adornment

647. Zibah — ذبح — Janwar zabach karna _ Slaughter of animals

648. Zihaar — ظہار — Biwi ko maa ki peeth se compare karna (haram) _ Zihar, prohibited form of divorce

649. Zimmedaari — ذمہ داری — Zimmedari aur farz _ Responsibility

650. Zimmedaraan — ذمہ داران — Zimmedaar log _ Those in charge, responsible persons

651. Ziyaafat — ضیافت — Ziafat aur mehmaani _ Hospitality, hosting a feast

652. Zulm-o-ziyaadati — ظلم و زیادتی — Zulm aur ziyadati _ Oppression and injustice