

ANSWERS TO ISLAMOPHOBIA

NON MUSLIMS KE ISLAM PAR AETRAAZAT AUR US KE JAWABAT



AL-QURAN



MUALLIF

MUFTI IMRAN ISMAIL MEMON
Ustaz E Darul Uloom Rampura Surat

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PESH E LAFZ

Alhamdu Lil'lah Masail Ka Silsila “**Aaj Ka Sawal**” Ke Unwan Se 8 Sal Se Jari Hai, Is Me Tehwar, Haalaat Aur Mavqe Ki Munasabat Se Masail Aate Rehte Hai, Aur Thoda Thoda Kar Ke Ek Hee Mavzoo'a Par Bahot Se Masail Ko Allah Ta'aala Ne Apne Fazlo Karam Ses Jama Kara Diye, Isee Tarah Paigamo Masail Ke Naam Se Bhi Quran E Karim Ki Aksar Aayaton Ki Tafseer Likhne Ka Silsila “**Shurah E Fatiha**” Se Allah Ta'la Hee Ki Taufiq Se Shurooa Kiya Tha, Jo **Pone Tin Pare** Tak, **Taqreeban 300 Aayat** Tak Alhamdulillah Pahoncha Hai, Aur Us Ke Alawah Jo Aayaten Mavqa Mahal Ke Ae'tibar Se Hoti Hai, Us Ki Tafseer Bhi Likh Dee Gayi Hai.

Mavzooa Ki Tamam Ayat Ko Gherna Maqsood Nahi, Usee Me Se Masaeel Ki Munasabat Se Aayat Ka Intikhab Kar Ke Kitab Me Rakh Dee Gai Hai, Ta Ke

Masaeel Ke Sath Sath Quran E Kareem Ki Bhi Rahnumai Hasil Ho.

Baz Doston Ne Khwahish Ki Ke Ye Sab “PDF” Ki Shakla Me Jama Kar Ke Sosial Media Par Aam Kar Diya Jaye, Take Logo Ko Fayda Uthana Aur Fayda Pahonchana Aasan Ho Jaye.

Lihaza Allah Ta’aala Par Tavakkul Kar Ke Ye Kaam Shuroo’a Kar Diya Gaya Hai. Alhamdu Lil’llah.

Duaa Farmaye Ke Allah Ta’aala Is Silsile Ko Deen Ke Har Mavzooa Ke Ea’tibar Se Mukammal Farmaye, Aur Bande Aur Bande Ke Validain, Asatiza, Khususan Bande Ke Ustaze Muhtaram Aur Piro Murshid Hazrat Mufti Ahmad Khan Puri Damat Barakatuhum (Ye Aur Tamam Khidamat Aap Hee Ki Duaa Aur Tawajjuh Ka Natija Hai.) (Allah Ta’aala Aap Ke Saye Ko Hum Tamam Par, Ummat Ke Har Fard Par Aafiyat Ke Shath Taa Dee Qaim Rakhkhe, Aamin Summa Aamin).

Aur Tarjama Karne Wale Aur Is Kaam Me Sath Denewale Mere Doston Ke Haq Men Sadqa E Jareeya Aur Zariye E Najat Banaye. (Aameen Summa Aameen).

Agar Kisi Ko Ye Risala Chapvana Ho To Use Chhapwakar Na Cheez Ki Taraf Se Muft Taqseem Karne Aur Farokht Karne Ki Mukammal Ijazat Hai.

“ “ “ Akheer Men Naazireen (Padhne Walon) Se Darkhast Hai Ke Is Risale Men Koe Galati Maloom Ho Ya Koe Mufid Mashwarah Ho To Bande Ko Muttale’a Kare ” ” ”. Jazakallah.

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♦ QURAN ME DEHSHAT GARDI AUR ZABARDASTI MUSALMAN BANANE KI TALEEM KE EATIRAZ KA JAWAB.

🌹 QURAAN KA PAIGAM : 1 🌹

○ أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ○

○ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللّٰهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ

بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿١٨٣﴾

TARJAMAH

- "Aur Agar Mushrikeen Me Se Koi Shakhs Panah Mang Kar Tumhare Paas Aana Chahe (Take Allah Taala Ka Kalam Sune) To Use Panah De Do Yahan Tak Ke Wo Allah Taala Ka Kalam Sun Le. Phir Use Uski Aman Ki Jagah Tak Pohncha Do. Yeh Isliye Karna Chahiye Ke Ye Log Ilm Nahi Rakhte."

TAFSEER

Is Se Maloom Hota He Ke Islam Ki Behad Khahish (Chahat) He Ke Har Shakhs Hidayat Paye Aur Seedhe Raaste Par Aajaye, Aur Mushrikeen Me Se Koi Shakhs Darul Islam (Islamee Hukoomat) Me Panah Talab Kare To Use Panah Dena Darul Islam Ka Farz He, Kyun Ke Jab Mushrikeen Darul Islam Me Panah Lenge To Phir Wo Darul Islam Ke Sath Jang Na Kar Sakenge. Lihaza Unko Panah Dena Aur Quraan Sunana Aur Deen E Islam Ke Usoolon Ki Unko Pehchan Karana Mufeed Matlab He. Mumkin He Ke Is Tarah Unke Dil Khul Jayen, Wo Hidayat Paalen Aur Iman Qabool Karlen. Agar Wo Na Bhi Qabool Karen To Usko Qatl Mat Karo, Balke Allah Taala Ne Darul Islam Ke Rehne Walon Par Ye Farz Kar Diya He Ke Kahin Thikane Par Aman Ki Jagah Pahoncha Do, Jahan Pohanch Kar Wo Mahfooz Wa Mutmain Ho Jaye. Is Ke Baad Wo Sab Kafiron K Barabar Hai. Ye Aman Dene Ka Hukam Is Liye He Ke Islami Usool Wa

Sachchai Se In Logon Ko Aagahi Nahin He, Lihaza Unke Samne Haq Khoob Achchi Tarah Wazeh Kar Dena Chahiye. Agar Iske Baad Bhi Zid Se Na Maane To.....

تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

DEEN MEN KOI ZABARDASTI NAHI

Mushrikeen Ke Liye Darul Islam Ki Ye Panah Gaah Dar Asal Islam Ke Maqamat E Buland Se Ek Bada Maqam Tha. Aur Iske Alawa Bhi Islam Men Ek Buland Choti Se Aage Doosri Buland Chotiyan Aur Unchaiyan Nazar Aati Hen,

Aur Unme Se Ye Ek Nihayat Hi Buland Maqam He Ke Ek Musalman Ek Mushrik Ka Muhafiz Hai. Wo Islam Aur Musalmano Ke Dushman Ka Muhafiz Hai. Jis Ne Musalman Aur Islam Ko Sakht Takleefen Di Hen Aur Mushkilat Me Muhtala Kiya Aur Yahan Tak Ke Hifazat Ki Ja Rahi He Ke Wo Darul Islam Se Bahar Kisi Mahfooz Maqam Par Pohanch Jaye Ye Rawadari (Sachche Sulook) Ka Ek Nihayat Hi Buland Maqam He.

Malum Huwa Ke Islam Hidayat Ka Nizam He Aur Ye Nasal Khatm Karne Ka Nizam Nahi He. Iska Maqsad Sirf Ye He Ke Islam Ke Liye Ek Nihayat Hi Mamoon (Itminaan Wala) Aur Mahfooz Markaz Ka Bandobast Kare.

Jo Log Islami Nizam K Nazariya E Jihad Par Ye Eatirazat Karte Hen Ke Iske Zariye Logon Ko Zabardasti Islami Aqaaid Qabool Karne Par Majbur Kiya Jata Hai Aur Phir Musalmanon Me Se Jo Log Mustashriqeen (Aazad Khayal) Logon Ke Ye Ilzamat Padhte Hen To Wo Khaaif Ho Jate Hen Aur Har Un Ilzamat Ke Jawab Me Difaee (Defence Wala) Andaz Ikhtiyar Karte Hen Aur Phir Ye Moqif(Soch) Ikhtiyar Kar Lete Hen Ke Islam To Sirf Difaee (Defence) Me Ladta Hai Aur Wo Difaa Bhi Apni Riyasati Hudood Ke Andar Karta Hai. In Donon Jamaat Yaani Ilzamat Lagane Walon Aur Unka Difaa Karne Walon Ko Zara Islam Ke Is Maqam E Buland Par Ja Kar Dunya Par Nazar Dalna Chahiye Aur Phir Dobra Is Aayat Ko

Padh Kar Gaur Karna Chahiye. Unhen Insan Ki Poori Tareekh Past (Nichi) Nazar Aayegi ,Khali Hath Nazar Aayegi.

وَأَنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجْرُهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿١٨٣﴾

Aur Agar Mushrikeen Me Se Koi Shakhs Panah Mang Kar Tumhare Pas Aana Chahe (Take Allah Taala Ka Kalam Sune) To Use Panah De Do Yahan Tak Ke Wo Allah Taala Ka Kalam Sun Le. Phir Use Uske Aman Ki Jagah Tak Pohncha Do. Yeh Isliye Karna Chahiye Ke Ye Log Ilm Nahi Rakhte"

Goya Ye Deen In Logon Ke Liye Ek Khabardari He Jo Jante Nahi Hen. Aur Ye Deen In Logon Ke Liye Panah Ki Jagah He Jo Panah Chahte Hen. Balke Un Dushmano Ke Liye Bhi Jinhone Iske Khilaf Talwar Uthayi, Iske Khilaf Jang Ki, Aur Iske Sath Dushmani Rakhi. Islam Jihad Ka Jhanda Us Waqt Buland Karta Hai Jab Da'awat E Islami Aur Logon Ke Darmiyan

Maaddi Quwwaten Rukawat Ban Jati Hai, Aur Unke Kaan Tak Da'awat Pohanchne Me Rukawat Dalti Hen. Aur Kalam E Ilahi Ki Raah Me Rukawat Banti Hen. Hidayat Ki Raah Rokti Hen, Neez Ye Maaddi Quwwaten Logon Ko Insan Ki Gulami Aur Bandagi Se Riha Karne Ke Raaste Me Rukawat Hoti Hen, Aur Logon Ko Majboor Karti Hen Ke Wo Gairullah Ki Bandagi Karte Rahen. Aur Jab In Quwwaton Ko Tod Diya Jaye Aur Ye Rukawaten Da'awat E Islami Ke Raaste Se Door Ho Jayen To Phir Tamam Log Aazad Ho Jate Hen "Apni Ray Me Aazad Hen. Islam Phir Unhen Sirf Ta'aleem Deta He, Na Majboor Karta He Aur Na Kha Makhah Kisi Ko Qatl Karta He Balke Unko Pohuncha Deta He, Unki Hifazat Karta He Aur Phir Unko Unke Aman Ki Jaga Tak Panah Deta H . Ye Sulook Ba Wujood Unke Is Tarz E Amal Ke Hota He Ke Wo Islami Nizam Ka Inkar Karte Hen.

Is Waqt Dunya Me Aise Nizam Aur Aise Taur Tareeqe Chalte Hen Jinhen Khud Insano Ne Banaya Hai. Agar Insan Ke Banaye Hue Nizamon Aur Tor Tareeqon Ki Koi Mukhalafat Kare To Uski Jaan Mahfooz Nahi Rehti, Na Uska Maal Mahfooz Rehta He, Na Uski Izzat Mahfooz Rehti He Aur Na Uske Doosre Insani Huqooq Mahfooz Rehte Hen. Baaz Log Amalan Aisi Soorat E Haal Ko Duniya Me Apni Aankhon Se Dekhte Hen Aur Phir Bhi Islam Ke Khilaf In Be Buniyad Ilzamat Aur Unke Jawab Me Maazirat Aur Taaweelaat (Door Ka Matlab) Bayan Karte Hain, Aur Unke Jawab Me Shikast Khurdah (Haari Hui) Zehniyat, Kamzor Soch Aur Talwar Aur Top Ke Muqable Me Mahaz Mázirat Aur Qalam Ko Kaam Me Laate Hen In Aayatun Ko Khul Kar Pesh Nahi Karte!



SURAH E TAWBAH.



AYAT.6.



FEE ZILALIL QUR'AN WA TAFSEER E USMANI.

والله اعلم بالصواب

♦ KYA QURAN ANTAKWAD KI TALEEM DETA HAI?

MASALA

- Baz Non Muslim Bhaiyon Ko Ye Galat Fahmee Hui Hai Aur Baz Log Islam Dushmani Fela Rahe Hai Ke Quraan Dahsht Gardi Aur Zulm Ki Taleem Deta Hai Us Ke Liye Surah E Tauba Ki Aayat No.5 Ka Tarjama Aksar Pesh Kiya Jata Hai Woh Ye Hai." Fair Jab Izzat Wale Maheene Guzar Jayen To Mushrikeen -Bahu Dewtawadiyon Ko Qatal Karo Jahan Un Ko Pawo Aur Un Ko Pakdo Aur Un Ko Qaid Karo Aur Tum Ke Liye Har Ghaat Ke Jaga Me Betho Fir Agar Woh Tauba Kar Len Aur Namaz Qaim Karen Aur Zakat Den To Un Ka Raasta Chhod Do Yaqeenan Allah Bakhshne Wale, Nihayat Raham Karnewale Hain."
- Lihaza Is Ki Kya Haqeeqat Hai?

JAVAB

حامداً ومصلياً مسلماً

Kisi Bhi Bat Ko Saheeh Tareeqe Se Samjhne Ke Liye Us Ka Back Ground Samjhna Bahut Zaroori Hai Darmiyan Se Aesee Aayat Ko Uthha Kar Jis Ka Talluq Aage Aur Pichhe Se Ho Pesh Kiya Jaye To Galat Fehmi - Miss Understanding Hona Yaqeeni Hai Aese Hee Sirf Tarjama Dekh Kar Quraan Ki Sab Aayat Ko Samajh Nahi Sakte Hai Aur Surah E Tauba Ki Is Aayat Ka Talluq Pehli Ayat Se Shurooa Hota Hai Aur Ayat No.6 Par Pura Hota Hai Lihaza Use Tarteef War Pesh Kiya Jata Hai.

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ﴿١﴾

TARJAMA:-

Allah Aur Us Ke Rasool K Taraf Se Baraat Ka (Compromise Khatm Karne Ka) Aelan(Dhosna) Hai Un Mushrikeen (Bahu Dewtawadiyon) Ki Taraf Jin Se Tum Ne Muaahada (Aegrement) Kiya Tha .(Ayat 1)

MATLAB :-

Musalman Aur Quresh Ke Kafiron Ke Darmiyan Hudebiya (Arab Me Ek Jaga Ka Naam) Me 6 Hijri Ki Sal Me Suleh- Compromise Huwa Tha Ham Ek Dusre Par Hamla Na Karengi Aur Ek Dusre Ke Dushmano Ko Sath Na Denge Lekin Is Suleh Ki Parwa Kiye Bagair Unhone Musalman Ka Sath Denewale Qabile Par Hamla Karwa Diya Aur Dushmano Ko Hathiyar Supply Kiye Is Tarah Wada - Agreement Toda Aur Gaddari Ki Aur Nuqsan Pahonchane Ki Koshish Ki Aur Aesee Gaddari Kai Baar Chuke The Balke Musalmano Ko Khatam Karne Ke Liye 3 Jange Un Par Thopi 2 Hijri Me Jange Badar 3 Hijri Me Jange Uhad 5 Hijri Me Jange Khandaq Aur Upar Ki Suleh Hudibiyah Ka Wada Bhi Tod Diya Isee Wajha Se Musalmano Ne Makkah Par Hamla Kiya 8 Hijri Ki Sal Me Bagair Khun Kharaba Ke Jit Liya Aur Wahan Islami Hukoomat Qaim Hui To Aese Gaddaron - Aantak Wadiyon Ko Makka Se Nikal Jane Ka Aelan Kiya Taa Ke Aman Aur Shaanti Bani Rahe.

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۚ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ﴿٢﴾

TARJAMA:-

(Mushrikon- Bahu Dewta Wadiyon) Tum Zameen Me (Azadi Se)Chalo Firo Char Maheene Tak Aur Tum Jaan Lo Ke Tum Allah Ko Aajiz- Be Bas Nahi Kar Sakoge,Aur Ye Ke Allah Kafiron Ko Ruswa-Apmaanit Karne Wale Hain.(Ayat 2)

MATLAB:-

Un Gaddaron Ko Qatal Bhi Kar Sakte The Jel Me Bhi Dal Sakte The Likin 4 Maheene Ka Time Diya Ke Is Me Apna Bandobast Kar Lo. Ye Islami Ki Mehrbani Hai Ke Aantajwadiyon Ko Bhagne Ka Mavqa Bhi Diya.Balke Agar Musalman Ho Jaye To Maafi Ka Bhi Ae'alan Niche Ki Aayat Me Kiya Hai.

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ ۚ وَرَسُولُهُ ۚ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۚ وَ

بَشِيرِ الَّذِينَ كَفَرُوا بِعَذَابِ الْيَمِّ ﴿٣﴾

TARJAMA:-

Aur Allah Aur Us Ke Rasool Ki Taraf Se Tamam Insanon Ki Taraf Aam Aelan Hai Ke Bade Hajj Ke Din Ke Allah Baree-Alag Hai Mushrikeen (Bahu Dewa Wadiyon) Se Aur Us Ka Rasool Bhi Bari-Alag Hai.

Fir Agar Tum Tauba-Shama Yaachna Karo To Ye Tumhare Liye Behtar Hai Aur Agar Tum Munh Modo-To Jaan Lo Ke Allah Ko (Bhag Kar) Tum Aajiz-Vivash Nahi Kar Sakte. Aur Kafiron (Allah Ka Inkar Karne Walon)Ko Dar” DNA ”ak Azab(Dukh Dayi Yaatna) Ki Basharat-Subh Samachar Suna Dijiye.(Ayat 3)

الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُواكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا
فَاتَّبِعُوا إِلَهُكُمْ عَاهَدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٣﴾

Magar Un Ko Jin Mushrikeen - Bahu Dewta Wadiyon Se Tum Ne Muaahada- Aegreement Kar Rakhs Tha Fir Unhone Tum Se Kisi Cheez Ki Kami Nahi Ki Aur Unhone Tumhare Khilaf Kisi Ki Madad Nahi Ki.To Tum Un Ke Sath Un Ke Muaahada-

Agreement Ko Pura Karo Us Ki Muddat Tak Yaqeenan Allah Muttaqiyon-Hukm Mannewalon Se Muhabbat Karte Hai.(Ayat 4)

MATLAB:-

Baz Islam Dushman Shurooa Ki Baz Ayat Pesh Karte Hai Lekin Is Aayat Ko Khas Taur Par Jan Bujh Kar Chhod Dete Hai Kyun Ke Is Me Un Ek Party Ka Bayan Hai Jis Ne Agreement Nahi Toda Aur Musalman Ke Dushmano Ki Madad Nahi Ki Taa Ke Pata Na Chal Jaye Ke Dusri Party Ne Agreement Tod Kar Gaddari Ki Thi Aur Dushman Ki Madad Kar Ke Desh Drohi Hone Ka Kaam Kiya Tha Jis Ki Wajha Se Ayat No 5 Asman Se Utri

فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُواهُمْ وَاحْصِرُوهُمْ
وَاقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ إِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾

TARJAMA:-

Fair Jab Izzat Wale Maheene Guzar Jayen (Jis Me Jang Karna Islam Me Mana Tha) To Mushrikeen -

Bahu Dewtawadiyon Ko Qatal Karo Jahan Un Ko Pawo Aur Un Ko Pakdo Aur Un Ko Qaid Karo Aur Tum Ke Liye Har Ghaat Ke Jaga Me Betho Fir Agar Woh Tauba Kar Len Aur Namaz Padhe Aur Zakat Den To Un Ka Raasta Chhod Do Yaqeenan Allah Maaaf Karne Wale, Nihayat Raham Karnewale Hain.(Ayat 5)

MATLAB:-

Ye Hukm Sab Mushrkeen- Bahu Dewtawadiyon Ke Liye Nahi Hai Balke Un Logon Ke Liye Hai Jo Apne Kufr Par Baqi Rehte Huwe Bhi Islami Hukoomat Ke Undar Me Rehna Nahi Chahte Aur Ye Hukm Us Waqt Hai Ke 4 Maheene Ki Jo Muhlat Dee Hai Woh Guzar Jaye Fir Kisi Bhi Dehshat Gard- Aantakwadi Ko Chhoda Nahi Jayega Zahir Bat Hai Ke 4 Maheene Jitni Lambi Muhlat,Itni Dheel Aur Narmi Ke Bad Desh Ke Gaddar Aantakwadi Wahan Se Na Nikle To Fir Us Ko Khatam Karne Ki Jo Bhi Surat Ikhtiyar Ki Jaye Bilkul Saheeh Aur Insaf Hai

وَأِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ
بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾

TARJAMA:-

Aur Agar Mushrikeen Me Se Koi Aap Se Panah Talab Kare To Aap Us Ko Panah De Dijiye Yahan Tak Ke Woh Allah Ke Kalam Ko Sune, Fir Us Ko Us Ke Aman Ki Jgha Tak Pahoncha Dijiye Ye Is Wajha Se Ke Ye Aesee Qaum Hai Jo Janti Nahi. (AYAT 6)

MATLAB:-

Ye Aayat Bhi Jan Bujh Kar Upar Ki Ayat Ke Sath Nahi Batai Jati Hai Kyun Ke Is Me Islam Ke Usool Na Jannewalon Ki Riaayat Kar Ke Bataya Gaya Hai Ke Aap Ko Quran Aur Islam Samajhna Ho To Aap Apne Aetrazat- Miss Understanding Pesh Karen, Aur Islam Samajh Me Na Aata Ho To Koi Zabardasti Musalman Nahi Banna Padega Na Tum Ko Qatl Kiya Jayega Balke Aap Ko Aman- Jan Ka Khatra Na Ho Aesee Jaga Ya Mulk Tak Pahoncha Diya Jayega Jahan Aap Apne Mazhab Par Amal Kar Sakte Ho. Is Aayat Se Maloom

Huwa Musalman Islam Aur Musalmanon Ke Dushman Ka Bhi Muhafiz- Pehredar Hai Aese Dushmanon Ka Jinhone Unhe Bahut Takleef Dee Aur Apne Watan Makka Se Nikala Aese Logon Ke Sath Bhi Rawadari-Achchhe Sulook Ki Taleem Quran Deta Hai.

NOT :- Upar Ki Tarah Quran Me Dehshat Gardi-Antakwad Ki 24 Ayaton Ka Jawab Bhi Samjh Lena Chahiye Jis Ko Kitabon Me Likha Bhi Gaya Hai Yahan Ham Ne Ek Numoona Pesh Kiya Hai. Kisi Me Us Ke Upar Niche Ki Ayaton Ko Aur Kisi Me Woh Ayat Kin Haalat Aur Majbooriyon Me Nazil Hui Hai Use Dekha Nahi Gaya Hai Jis Se Galat Fahmi- Miss Understanding Hui Hai

 **24 AYATEN.**

 **FEE ZILAALI QURAAN.**

 **MARIFUR QURAN SE MAKHOOZ.**

والله اعلم بالصواب

♦ ISLAM NAYA MAZHAB HAI AUR HINDU MAZHAB SAB SE PURANA HAI?

🌹 QURAAN KA PAIGAM : 1 🌹

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ ۖ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكَمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۗ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۚ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا أَلِمَّا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۚ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

TARJAMAH

"(Pehle) Tamam Insanon Ka Ek Hee Mazhab Tha Fir (Jab Aqaido Aamal Me Kharabiya Aayi) To Allah Ne (Ek Ek Kar Ke Zaroori Ke Muwafiq Waqfe Se) Nabiyon Ko Bhejta Raha Taa Ke Woh (Iman Aur Aamal Ko Ikhtiyar Karnewalon Ko Sawab Aur Jannat Ki) Basharat Denewale Ho Aur (Kufr Aur Gunah

Karnewalon Ko Gunah Aur Jahannam Se) Daraanewale Ho. Aur Allah Un Nabiyon Ke Sath Kitab, Haq (Ki Rahnumaai Karne Ke) Ke Liye Naazil Ki Taa Ke Jab Un Qaumon Me (Aqaid, Nazariye, Soch Aur Imani Aamal) Ke Bare Me Haq Aur Batil Ka Ikhtilaf Ho To Un Ke Darmiya Fesla Kare. Aur (Aqaid Aur Nazariye Ke Bare Me) Ikhtilaf Un Hee Logon Ne Kiya Jin Ko Kitab Dee Gai (Un Ke Ulama Aur Khawaas Ne Maal Aur Izzat, Aohde Ki Muhabbat Me Ikhtilaf Kiya Warna Awam To Un Ki Dekh Dekhi Un Ke Tabe'a Hote Hai) Aur Ye Ikhtilaf Un Ka Aapas Ki Ziddaa Ziddee Ki Wajha Se Tha (Us Ka Sabab Haq Waazih Na Hona Aur Jahaalat Nahi Tha Balke Haq Aur Dalail Khulkar Saamne Hone Ke Bawajood Dunya Ki Muhabbat Me Tha Jis Ka Zikr Upar Ki Aayat Me Bhi Aaya Hai) Aese Haalaat Me Kuffar Ka Ye Ikhtilaf Kabhi Imanwalon Ko Nuqsan Karnewala Nahi Ho Balke Allah Ne Aqaaid Me Ikhtilaf Karnewalon Ko Hidayat Dee Apne Hukm Se (Kitab

Aur Nabiyon Par Iman Lane Ki Barkat Se Us Ki Rahnumaai Se Aur) Apne Hukm Se Allah Jise Chahta Hai Sidhe Raaste Ki Hidayat Deta Hai"

TAFSEER

Upar Ki Aayat Se Maloom Huwa Ke Islaam Sab Se Purana Mazhab Hai Us Ke Maangne Wale Hazrat Adam Aur Hawwa Alayhimus Salam The Jo Dunya Sab Se Pehle Insan The Un Ka Aur Un Ki Awlad Dar Awlad Ka Deen Yahi Tawheed Aur Risaalat Aur Aakhirat Wala Deene Islam Tha Jo Hazrat Idris A.S.Tak Das Sadi Yani Ek Hazar Saal Tak Raha Fir Nooh A.S.Ke Zamane Me Shirk Aur But Parasti-Murti Puja Shurooa Hui Aur Ikhtilaf Paida Huwa Fir Kuffar Aur Mushrikeen Nooh A.S.Ki Bad Dua Se Pani Ke Tufaan Se Halak Kiya Aur Nooh A.S.Ki Kashti Me Bethnewale Sab Imanwale Bach Gaye Istarah Wapas Sab Islam Ke Mazhab Aur Maslak Par Ek Ho Gaye.

Gair Muslimon Ko Hamari Hijri Taareekh Dekhkar Ye Dhoka Laga Hai Ke Sab Se Praacheen-Purana Hamara Mazhab Hai Islam To Naya Mazhab

Hai Jo Hamare Aabao Ajdaad Ko Murti Puja Se Hatakar Fela Hai Ye Baat Galat Sabit Hui.

Aur Kufr Aur Shirk Aur Us Ke Nazariyaat Ek Bimari Hai Jis Ke Ilaaj Ke Liye Allah Nabiyon Aur Un Ke Sath Kitab Ko Bhejte Rahe Fir Alag Alag Dawai Aur Ilaaj Ke Bajaye Rooh Ko Tandurast Rakhne Ke Liye Akheer Me Huzoor Sallallahu Alaihi Wasallam Ko Bheja Quraan Aur Hadees Ki Aesee Dawai Lekar Jo Har Bimari Me Mufeed Ho Aur Jism Ko Tandurast Rakhe Ab Kisi Nabee Aur Kitab Ki Zaroorat Nahi. Aapas Me Ikhtilaf Khatam Karne Ke Liye Quraan Aur Us Ki Tashreeh Hadees Hame Kafi Hai Usee Ko Thame Jahan Ulama Ki Baten Takraye Wahan Aqaid Jo Hamare Iman Ki Bunyad Hai Use Saheeh Karne Quraan Ko Dekhe.



SURAH E BAQARAH.



AYAT.213.



**TAFSEER E MARIFUL QURAN, AASAN TAFSEE
AUT USMANI SE MAKHOOS.**

والله اعلم بالصواب

♦ ISLAM ME QATAL KE BADLE ME QATAL KARNA KA HUKM ITNI SAKHTI KYUN HAI?

🌹 QURAAN KA PAIGAM : 1 🌹

○ أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ○

○ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ ○

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾

TARJAMAH

"Tumhare Liye Qisas-Qatl Ka Badla Qatl Mein Badi Zindagi Hai Ae Aqalmanfo Taa Ke Tum (Is Ki Khilaf Warzi Karne Se)Bachte Raho "

TAFSEER

Qisaas Yani Khoon Ke Badle Mein Khoon Karna Matlab Yah Hai Qatil Ko Jis Ka Qatal Kiya Gaya Hai Uske Ghar Wale Badle Mein Qatal Karen To Ek Aadami Ke Qatal Hone Ki Surat Mein Badla Lene Ke Liye Qatil Ke Ghar Ke Kai Aadami Ko Gusse Mein

Qatal Kiya Jata Tha Lekin Shari'at Ne Yah Hukm Diya Ke Jis Aadami Ne Qatal Kiya Hai Sirf Usi Ko Qatal Kiya Jaaye Jab Yah Saza Di Jayegi Tu Qatal Karne Wale Ko Is Baat Ka Khof Hoga Main Kisi Ko Qatal Karunga To Badle Mein Mujhe Bhi Qatlaa Kiya Jaega Is Tarah Saamaaj Mein Khoon Kharaba Aur Murder Ka Silsila Band Hoga Bazahir Ismein Aisa Maloom Hota Hai Ek Aadami Ka Qatal Hua To Uske Badle Mein Dusre Aadami Ka Bhi Qatal Karenge To Kul Do Aadami Mare Jaenge Lekin Is Se Ibarat Hogi Aur Aainda Logon Ko Qatal Karne Ki Himmat Na Hogi Is Tarah Qisaas Yani Badla Lene Mein Logon Ki Zindagi Mahfooz Hone Ke Zariyah Chhupa Huwa Hai Ek Dusree Tafseer Yah Hai Qatal Karne Wale Ko Saza Mein Qatal Hone Ki Vajah Se Aakhirt Ki Zindagi Is Tauba Se Behtar Ho Jayegi.

لَعَلَّكُمْ تَتَّقُونَ

Jo Tumko Is Saza Ki Maslihat Maloom Ho Gai Hai To Ab Is Saza Ki Mukhalifat Karne Se Bachte Raho Yah Qatl Ho Jane Ke Dar Se Qatal Karne Se Bachate Raho

Pehle Log Islam Ki Qatl Ki Saza Ko Zalimana Aur Wehshiyana Kehte The Likin Jab Rap-Izzat Dari Aur Qatl Ka Silsila Badha To Ab Log Ijtimae Taur Par Is Baat Ko Chilla Kar Kehne Lage Ke Aese Ko Zahir Me Fansi Dee Jaye Islami Hukoomat Me Juma Ke Chhutti Ke Din Me Sab Ke Samne Fansi Dee Jati Hai Ta Ke Har Ek Is Jurm Ka Anjam Apni Aankhon Se Dekh Le Lihaza India Ki Hukoomat Bhi Itwar Ke Chhutti Ke Din Me Bade Maidan Me Sab Se Samne Us Ka Live Dikhakar Fansi De To Murder Hone Ka Silsila Bandh Ho Jayega

MASLA : Qatal Karne Ki Islami Hukumat Ho To Uske Haakim Ya Uske Nayib Hi Ko Ijzat Hai Har Ek Ko Apni Marzi Se Kis Tarah Badla Lene Ki

Ijaajat Nahin Ki Badla Kab Wajib Hota Hai Hai Iske Masail Baareek Hai.

📖 **SURAH E BAQARAH.** 🔴 **AYAT.179.**

📖 **MA'RUFUL QURAN, TAFSEERE USMANI, AASAN TAFSEER SE MAKHOOZ.**

والله اعلم بالصواب

♦ **MARDON KO EK SE ZAYADA NIKAH KARNE KI IJAZAT KYUN.**

MASALA

➤ Islam Me Shohar Ko Ek Se Zayadah Nikah Karne Ki Kyun Ijazat Hai?

JAVAB

حامداً ومصليناً

Islaam Mein Mard Ko Ek Se Ziyaadah Nikaah Ki Ijaazat Hone Ki Bahot Si Wujoohaat Hai, Jis Mein Se Kuchh Hasabe Zel Hai.

1. Islaam Deen Pure Aalam Ke Lie Hai, Baaz Ilaaqon Ki Aabohava, Giza, Maahol, Jisamaani Sihat, Aisi Hoti Hai, Ke Rozana Ya Kam Se Kam Har Hafte

Sohabat - Hambistari Zarori Hoti Hai, Take Zina-Bad'kaari Se Hifazat Ho. Kyoon Ke Kudarat Ne Baaz Inasano Mein Ziyada Shah'vat Rakhkhi Hoti Hai, Un Ko Ek Aurat Kaafi Nahin Hoti.

2. Aurat Har Vaqt Is Qabil Nahin Ke Us Se Sohabat Ki Ja Sake, Har Mahine Mein Kuchch Din Haiz (Masik / Period) Ke Aise Hote Hain, Jis Mein Soh'bat Karna Haram Hai, Aur Baaz Martaba Aurat Hamal Se Hoti Hai, To Uske Aakhiri Mahine Aise Hote Hai, Ke Us Mein Bachche Aur Apani Yani Maa Ki Sihat Ki Hifazat Ke Liye Ham'bistari Karne Se Parhez Zaruri Hota Hai, Aese Waqt Mein Sirf Ek Hi Bivi Ho To Qavi (Zyadah) Shahavat Vala Mard Apani Is Jismani Zarurat Ko Kaise Poori Karega ? Zahir Si Baat Hai Ke Use Poora Karane Ke Lie Dusari Auraton Se Na Jaiz Tal'luqat Qaim Karega, Aur Apani Aur Dusaron Ki Zindagi Tabah Karenga. Agarache Baaz Hazarat Aise Waqt Mein Bhi Shahavat Par Cantrol Raakh Sakate Hai, Lekin Ziyadah Kavi Shahvat Vale

Log Zina Aur Bad'kari Mein Muqtala Ho Jate Hai, Islaam Mein Neki Karne Ke Muqabala Mein Taqawa Yaani Gunaah Se Bach'na Muqaddam Aur Ziyadah Zaroori Hai, Lihaza Aise Hazarat Ke Lie Ek Se Zayaadah Bivi Se Nikah Ke Alavah Koi Ilaj Nahin Hai, Koi Aqalmand Aadami Is Zarurat Se Inkaar Nahin Kar Sakata.

3. Is Ki Tisri Wajha Ye Hai Ke Har Mulk Me Aorat Jald Burhi Ho Jati Hai Aur Mard Ki Taqat Burhaye Me Bhi Aksar Salamat Rehti Hai, Aur Agar Burhaye Me Dusri Bivi Ki Zaroorat Ho Us Ke Bawajood Us Ko Dusri Shadi Ki Ijazat Na Di Jaye Aesa Qanoon Banaya Jaye To Woh Qanoon Zina-Badkari Ka Rasta Batayega, Aesa Qanoon Insanon Ki Halat Ke Mutabiq Kese Ho Sakta Hai..!

4. Baaz Martaba Aorton Ko Aesi Majbooriyan Aa Jati Hai Ke Un Ke Liye Ye Rasta Khula Na Rakha Jaye Ke Woh Aese Mardon Se Nikah Kar Len Jin Ke Gharon Me Pehli Aorten Mavjood Ho

To Us Ka Natijah Zina Aur Badkari Hoga. Ek Hi Baat Par Gaur Karo Ke Har Saal Kisi Na Kisi Mulk Me Lakhon Mardon Ki Jane Ladai Aur Jung Me Jati Hai Aur Aorton Bilkul Mahfooz Rehti Hai, Aese Waqiaat Hamesha Hote Rahe Hai Aur Mukhtalif Qaumen Aabad Hone Ki Wajha Se Hote Rahenge? Aur Hamesha Aksar Mulkon Me Aorton Ki Tadad Mardon Ke Muqabalah Me Barhti Rahegi To In Aorton Ka Kabhi Socha Hai ? In Ki Fitri Qudrati Jismani Khawahish Kese Puri Hogi ? Kya Ek Se Zayadah Nikah Par Rok Lagane Wale In Aorton Ke Huqooq Barbad Nahi Karna Chahte !

Afsos Hai Ek Galat Usool Ki Tarafdari Me Aorton Ki In Zaroorat Ka Ek Lamhe Ke Liye Nahi Sochte!

5. Baz Martabah Aurat Ko Awlad Har Tarah Ke Ilaaj Ke Bawajood Nahi Hoti Ya Koi Aisi Bimari Hoti Hai Jis Se Woh Sohbat Ke Qabil Nahi Rehti To Us Waqt Us Ko Talaaq Dekar Be Sahara Karne Se

Behtar Hai Ke Us Ke Hote Huwe Doosra Nikah Kiya Jaye.

Afsos Hai Ek Galat Usool Ki Tarafdari Me Aurton Ki In Zarooraton Ka Ek Lamhe Ke Liye Nahi Sochte !

■ **AHKAME ISLAM AQL KI NAZAR ME. SAFA 196
197 KA KHULASAH.**

والله اعلم بالصواب

◆ **DUSRA NIKAH KAB KARE?**

MASALA

➤ Kin Haalat Me Dusra Nikah Karna Chahiye?

JAVAB

حامداً ومصلحاً مسلماً

ALLAH TALA KA IRSHAD HAI,

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً ۚ

"Agar Tum Ko Is Ka Khuf Ho Ke Insaf Na Kar Sakoge, To Ek Hee Par Bas Karo"

Is Se Maloom Huwa Ke Ek Se Zayada Nikah Karna Usee Surat Me Jaiz Aur Munasib Hai Jab Ke

Shareeat Ke Mutabiq Sab Biviyon Me Barabari Kar Sake, Aur Sab Ke Huqooq Ka Lihaz Rakh Sake.

Agar Is Par Quدرات Na Ho To Ek Hee Bivi Rakhi Jaye,

Agar Che Qurane Kareem Ne Char (4) Aurton Tak Nikah Me Rakhne Ki Ijazat De Dee, Aur Is Had Ke Andar Jo Nikah Kiye Jayenge Woh Saheeh Aur Jaiz Honge, Lekin Kai Biviyan Hone Ki Surat Me Us Me Insaf Aur Barabari Qaaim Rakhna Wajib Hai, Aur Us Ke Khilaf Karna Bahut Hee Bada Gunah Hai.

Isliye Jab Ek Se Zaid Bivi Rakhne Ka Iradah Karo To Pehle Apni Haalat Ka Jaizah Lo, Ke Sab Ke Huqooq Insaf Aur Barabaree Ke Sath Pura Karne Ki Quدرات Aur Taqat Bhi Hai Ya Nahi ?

Agar Ye Aehtimal-Imkaan- Chances Galib Ho Ke Insaf Aur Barabaree Qaaim Na Rakh Sakoge To Ek Se Zaid Nikah Ki Taraf Qadam Badhana Apne Aap Ko Ek Azeem-Bahut Hee Bade Gunah Me Muhtala Karne Ka Qadam Badhana Hai, Is Se Door Rehna Chahiye,

Aur Us Haalat Me Sirf Ek Hee Bivi Par Bas Karna Chahiye.

■ MARIFUL QURAN 2/294.

■ MAHMUDUL FATAWA 5/384.

والله اعلم بالصواب

♦ EK SE Zaid Bivi Rakhne Ke USOOL.

MASALA

- Jis Ki Kai Biwiyen Ho To Us Ke Liye Har Cheez Mein Barabari Zaruri Hai? Nayi Aur Purani Mein Kuch Farq Kar Sakte Hain?

JAVAB

حامداً ومصليناً

Jis Ki Kayi Biwiyen Ho To Us Mard Per Wajib Hai Ke Sab Ko Barabar Rakhen Jitna Ek Aurat Ko Diya Hai Dusri Bhi Itne Ki Davedar Ho Sakti Hai Chahe Donon Kunwari Ho Ya Donon Talaq Shuda Ho Ya Ek Kunwari Ho Dusri Talaq Shuda Ho. Sab Kar Ek

Hukm Hai. Agar Ek Ke Pass Ek Raat Raha To Dusri Ke Pass Bhi Ek Raat Rahe, Uske Pass Do Raat Ya Teen Raten Raha To Us Ke Pass Bhi 2 Ya 3 Raten Rahe Albattah Suhbat Me Barabari Wajib Nahi Ke Agar Us Ki Bari Me Suhbat Ki Hai To Dusri Ki Bari Me Bhi Suhbat Kare Ye Zaroori Nahi (Ye Tabeeat Ke Mailan Aur Nishaat-Chusti, Mud Par Mavqoof Hai). Jitna Maal Kapde Usko Diye Utane Hi Ki Dusri Aurat Bhi Davedar Hai.

■ DARSİ BSHISHTI ZEWAR SAFA 362 SE MAKHOOZ.

والله اعلم بالصواب

♦ AURAT EK WAQT ME EK SE ZIYADAH SHADI NA KARNE AUR IDDAT WAJIB HONE KI WAJAH?

MASALA

- Islam Me Aurat Ko Ek Hi Shadi Ki Ijazat Dee Hai Aur Mard Ko Char Shadi Ki Ijazat Dee Hai Aurat Ke Saath Aisi Na-Insafi Kyun?

➤ Aur Shohar Ke Talaq Dene Ya Us Ki Maut Ke Ba'ad Iddat Puri Kiye Bagair Dusra Nikah Kyun Nahin Kar Sakti?

JAVAB

حامداً ومصلياً مسلماً

Iski Bahut Si Wujooahaat Hai Jis Me Se Ek Wajah Niche Diye Gaye Waqiye Se Ma'alum Hogi Waqiya Pesh Kiya Jata Hai.

Science Ke Daayre Me Qur'ani Moajizaat Ki Ek Jhalak

Ek Maahire Hamal Yahudi (Jo Deeni Aalim Bhi Tha) Khule Taur Par Kaheta Hai Ke Rooe Zamin Par Musalman Khatoon Se Ziyadah Paak Baaz Aur Saaf Suthri Kisi Bhi Mazhab Ki Khatoon Nahin Hai.

Poora Waqiya Yun Hai Ke Albert Einstein Institute Se Ta'alluk Rakhne Wala Ek Maahire Jineen (Hamal Ki Janch Ka Mahir) Yahudi Peshwa Robert Ne Apne Islam Qubul Karne Ka Ealan Kiya, Jiski Vaahid

Wajah Yeh Bani Ke Qur'an Me Mazkur Mutallaqa (Talaq Shuda Aurat) Ki Iddat Ke Hukm Se Waqifiyat Aur Iddat Ke Liye Teen Mahine Ka Jo Waqt Diya Gaya Hai Uske Pichhe Ki Hikmat.

Allah Ka Farman Hai :

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ﴿البقرة: ٢٢٨﴾

"Mutallaqa Apne Aap Ko Teen Haiz-Masik Tak Roke Rakhe"

Is Aayat Ne “ DNA ” Ke Research Me Ek Ajeeb Jaankari Haasil Karne Ka Rasta Khola Aur Yeh Pataa Chala Ke Mard Ki Mani (Sperm) Me Protien Dusre Mard Ke Muqable 62% Percent Alag Hota Hai. Aor Aurat Ka Jism Ek Computer Ki Tarah Hai, Jab Koi Mard Ham Bistari/Sohbat Karta Hai To Aurat Ka Jism Mard Ke Bacteria Ko Jazb (Save) Kar Leta Hai.

Is Liye Talaq Ke Fauran Baad Agar Aurat Kisi Dusre Mard Se Shadi Kar Le Yaa Fir Ek Waqt Me Kae Logo Ke Saath Jismani Ta'alluk Qayim Rakhe To

Iske Badan/Jism Me Kayi “ DNA ” Ki Print/Chhaap Bacteria Ki Shakl Me Jamaa Ho Jaate Hai Jo Khatarnak Virus Ban Jaate Hai Aur Jism Ke Ander Jaan Leva Bimariyan Paida Hone Ka Sabab Banti Hai.

Science Ne Pataa Lagaya Ke Talaq Ke Baad Ek Haiz/Maasik Guzrne Se 32% Se 35% Percent Tak Protien Khatm Ho Jate Hain, Aur Dusre Haiz Aane Se 67% Se 72% Tak Mard Ke “ DNA ” Ki Chhap Kam Ho Jati Hai,

Aur Tisre Haiz Me 99.9% Ka Khatma Ho Jaata Hai Aur Phir Aurat Ka Jism Baaqi “ DNA ” Ke Asar Se Bilkul Paak Ho Jata Hai.

Aur Bagair Kisi Side Effect Va Nuksan Ke Naye “ DNA ” Ki Print Qubul Karne Ke Liye Taiyar Ho Jaata Hai. Ek Tavaif / Call Girl Kayi Logo Se Ta'alluk Banati Hai Jiski Wajah Se Uske Jism Me Alag Alag Mardo Ki Mani (Sperm) Chali Jaati Hai Aur Jism Me Alag Alag “ DNA ” Ki Chhap Jamaa Ho Jati Hai, Aur

Iske Natije Me Woh Kayi Badi Badi Bimariyon Ki Shikar Ho Jaati Hai.

Aur Rahi Baat Inteqal Huve Mard Ki Bewa Ki Iddat To Iski Iddat Talaq Shuda Aurat Se Ziyadah Hai, Kyunke Gam Tension Ki Wajah Se Pichhle “ DNA ” Ka Asar Jaldi Khatm Nahin Hota Aur Ise Khatm Hone Ke Liye Pehle Se Ziyadah Waqt Chahiye Hota Hai Isee Ki Riaayat Karte Huve Aisi Aurat Ke Liye Char Mahine Aur Das Din Ki Iddat Rakhi Gayi Hai,

FARMAANE ILAHI HAI :

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ
عَشْرًا ﴿البقرة: ٢٣٣﴾

"Aur Tum Me Se Jiski Wafat Ho Jaye Aur Apni Biviyan Chhode To Chahiye Ke Woh Char Mahine Das Din Apne Aap Ko Roke Rakhe"

Is Haqiqat Se Raah Paa Kar Ek Maahir Doctor Ne America Ke Do Alag Alag Ilaqo Me Tehqeeq Kee, Ek Mohalla Jahaan African Paband Musalman Rahete

Hain Wahaan Ki Tamam Aurto Me Sirf Ek Shohar Hi Ka “ DNA ” Ka Asar Paaya Gaya, Jab Ke Dusre Mohalle Jahaan Asal American Aazad Aurte Raheti Hain Inme Ek Se Ziyadah Do Teen Logo Tak Ke “ DNA ” Ka Asar Paya Gaya. Jab Doctor Ne Khud Apni Biwi Ka Blood Test Kiya To Chonka Dene Wali Haqiqat Samne Aayi Ke Iski Biwi Me Teen Alag Alag Logo Ke “ DNA ” Paye Gaye, Jiska Matlab Yeh Tha Ke Iski Biwi Ise Dhoka De Rahi Thi, Aur Yeh Ke Iske Teen Bachcho Me Se Sirf Ek Iska Apna Baccha Hai.

Iske Baad Doctor Puri Tarah Kaaeel Ho Gaya Ke Sirf Islam Hi Woh Deen Hai Jo Aurto Ki Hifazat Aur Samaaj Ki Paakizgi Ki Zamanat (Guarantee) Deta Hai Aur Is Baat Ki Bhi Ke Musalman Aurte Duniya Ki Sabse Saaf Suthri Paak Daaman Va Paak Baaz Hoti Hain.

والله اعلم بالصواب

♦ HUZOOR SALALLAHU ALAIHI
WASALLAM KE EK SE ZAYADAH
BAARAH NIKAH KARNE WUJOOHAT.

MASALA

➤ Huzoor ﷺ Ne 11 Nikah Kyun Kiye Is Ki Kiya
Wujohaat Aur Hikmaten Hain?

JAVAB

حامداً ومصلياً مسلماً

Ek Mard Ke Liye Bahot Si Biviyan Rakhna Islam
Se Pehle Taqriban Dunya Ke Tamaam Mazahib Me
Jaiz Samjha Jata Tha Hindustan, Iran, Misr, Yunan,
Babil Wagairah Mulkon Ki Har Qaum Me Kasrat Se
Shadiyon Ki Rasm Jaari Thi Aur Us Ki Fitri
Zaroorahaton Se Aaj Bhi Koi Inkar Nahi Kar Sakta

KRISHNA JO HINDUON ME BADE
WAJIBUT TAZEEM MANE JATE HAI UN KI
SENKADON BIBIYAN THI.

GOOGLE PAR SEARCH KAR KE DEKHA TO LIKH HAI KE UN KI 16108 SOLAH HAZAR EK SO AANTH PATNIYAN THI.

JO LOG AETRAZ KARTE HAI WOH APNE MAZHAB ME BHI JHANK KAR DEKH LE TO KABHI DUSRON KE MAZHAB KE PESHWA PAR UNGALI NAHI UTHAYENGE

MANUJI JO HINDUON AUR AARYANON ME SAB KE NAZDEEK PESHWA AUR BUZRUG MANE JATEN HAIN DHARM SHASHTRA ME LIKHTE HAIN "AGAR EK AADMI KI CHAR PANCH AORTEN HON AUR UN ME SE EK SAHIBE AVLAAD HO TO BAQI BHI SAHIBE AVLAAD KEHLATI HAI.

■ MANU ADHYAY 9 SHLOK 183.

HUZUR ﷺ NE 11 AURTON SE NIKAAH KIYE, USKI BAHOT SEE MASLE'HATEN AUR HIKMATEN HAI.

UN ME SE CHAND YE HAI,

1. Nabi Salallahu Alayhi Wasallam Ka Har Ek Amal Ummat-E-Musalimah Aur Puri Insaniyat Ke Liye Dastur, Qanoon Sabaq Ki Haisiyat Rakhta Hai Isliye Aap Ki Zindagi Ka Har Pehlu Ummat Ke Samne Allah Ko Lana Tha Aur Andar Ki Zindagi Ke Haalat, Jese Tanhai Ki Ibaadat Ka Tareeqah Us Ki Mashqqat Aur Shauq Ummat Ke Samne Lana Tha.

2. Mukhtalif Umar Aur Mukhtalif Khandan Aur Mukhtalif Mijaaz Ki Aurton Ke Sath Sadgi Se Nikah Karne Ka Insano Ko Tareeqah Maloom Ho Huzoor Salallahu Alaihi Wasallam Ko Ma'alum Tha Ke Log Khandani Riway Ki Wajha Se Nikah Me Bahot Kharch Karenge Un Ke Liye Saadgee Ke Namoono Pesh Kiye.

3. Aisi Mukhtalif Aurton Ke Sath Rehne Ka, Un Ki Tarbiyat Karne Ka, Un Ko Bardasht Karne Ka, Un Ke Samne Akhlaq Pesh Karne Ka Tareeqah Ummat Ko Ma'alum Ho,

4. Ghar Ki Chaar Deewari Jahaan Koi Dekhne Wala Nahi Hota Aur Insaan Apni Bivi Bachchon Se Betakalluf Hota Hai Fir Bhi Un Ke Saath Husne Akhlaq Aur Un Ke Huqooq Ki Puri Adaygi Ka Tareeqah Ummat Ke Samne Aaye.

5. Bivi Ke Sath Ki Tanhai Ke Masail Jis Ko Bivi Hee Dekh Aur Jaan Sakti Hai Woh Bhi Ummat Tak Pahonchane Wali Kasrat Se Ho.

6. Aurton Ki Paaki Napaaki Ke Masail Jise Gair Mahram Auraten Puchhne Me Sharm Karti Hain Biviyon Ke Zariye Ummat Tak Pahonch Jaye.

7. Aisi Aurton Ko Madad Karne Ke Liye Aur Un Ke Gam Ko Door Karne Ke Liye Jin Ke Shauhar-Husband Jihad Me Shaheed Kar Diye Gaye Aur Woh Be Sarosaman Be Sahaara Reh Gai To Un Ki Dildaari,Madad Aur Sahaara Dene Ke Liye Nikah Kiye.

8. Mukhtalif Qaumo Ke Logon Ki Musalmano Ke Sath Ladaai Thi Aur Woh Dushmani

Rakhte The, Unke Saath Achchhe Talluqaat Aur Rishtedari Qaim Ho Jaye.

Kyunki Nikaah Ki Wajah Se Allah Ke Nabi Sallallahu Alaihi Wasallam Unke Rishtedaar Ban Jaye Aur Unke Dushman Dost Ho Jaye Aur Khun Kharaaba Ruk Jaaye Wagairah.

Aap Ne Sab Se Pehla Nikah 25 Saal Ki Umr Me Ek 40 Saal Ki Burhi Bewa Hazrat Khadeejah Radee Allahu Anha Se Kiya Jo Do Shohron Ko Nikah Me Rah Chuki Thi Dono Se Awlad Thi Do Ladkon Aur Teen Ladkiyon Ki Is Tarah 5 Bachchon Ki Maa Thi. Ye Nikah Ki Darkhast Khud Hazrat Khadeejah Radee Allahu Anha Ki Janib Se Thi Jis Ko Baargahe Nabuwwat Me Rad-Mana Na Kiya Gaya Aur Nikah Kar Ke Apni Aksar Umr Yani 25 Saal Un Hee Ke Sath Guzaree. Aur Sab Awlad Bhi Un Se Hui Jab Umre Shareef 50 Saal Se Bhi Aage Badh Gai Tab Baqi Das Nikah Sharee Zaruraton Ki Wajha Se Mukhtalif Haalaat Me Kiye Gaye Ye Sab Ki Sab Bibiyan Hazrat

Aaisha Radee Allahu Anha Ke Siwa Bewa Thi Aur Baaz Awladwali Thi. Aur Sab Aurten Aap Salallahu Alaihi Wasallam Ke Nikah Me Khush Aur Sukhi Thi.

In Sab Baton Ko Dekhkar Koi Saheeh Aql Rakhnewalaa Aasani Se Yeh Faisalaa Kar Sakta Hai Ye Tamaam Nikah (Allah Ki Panah) Nafsani Khwahishat Pura Karne Ke Liye Nahi The.

Jab Hazrat Khadeejah Radee Allahu Anha Ka Intiqal Huwa Us Waqt Laakhon Log Islam Me Dakhil Ho Chuke The Khubsoorat Se Khubsoorat Aur Tamaam Kunwaree Aurten Nabi Sallallahu Alaihi Wasallam Ke Nikaah Me Aane Ko Fakhr Aur Dunya Aakhirat Me Kaamiyabi Samjhti Thi Fir Bhi Aap Ne Islami Faidah Ke Liye Bewaon Se Nikah Kiya.

Huzoor Salallahu Alayhi Wasallam Ko Jan Se Maarne Ki Aur Har Tarah Se Ba” Dna ”Am Karne Ki Mushrikeen Aur Yahoodiyon Ne Koshish Ki Bahut Se Ilzaamat Lagaye Nabi Sallallahu Alaihi Wasallam Ko Jadugar Pagal Shaaeer Kaha Gaya Lekeen In Sab

Nikahon Ko Dekh Kar Kisi Ne Bhi (Allah Ki Panah) Shawat Parast Wagairah Is Line Ke Bure Alqab Kisi Ne Bhi Nahi Diye Kyun Ke Huzoor Salallahu Alayhi Wasallam Ki Pakeezah Pakdaamani Wali Puri Zindagi Un Ke Samne Thi.

■ SEERATE KHATAMUL AMBIYAA AUR.

■ SEERATE MUSTFA SE MAKHOOT HAZFO IZAFE KE SATH.

والله اعلم بالصواب

♦ HAZRAT AAYESHAH RD. SE CHHOTI UMAR ME NIKAH KARNE KI WAJAH.

MASALA

➤ Gairon Ki Taraf Se Yah Eatraz Kiya Jata Hai Ke Huzoor Salallahu Alaihi Wasallam Ne Hazrat Aayeshah Rd. Se Jin Ki Umr Sirf 6 Saal Thi, Jo Beti Ki Umr Hain Un Se Is Umr Me Nikah Kyun Kiya?

JAVAB

حامداً ومصلياً مسلماً

Nikah 6 Saal Ki Umr Me Huwa Tha Lekin Rukhsati (Bidayi) 9 Saal Ki Umr (Garm Mulkon Ki Balig-Pakki Umrwali Hone Ki Umr) Me Hui Thi Arab Me Badi Umr Wale Ka Chhoti Umr Wale Se Nikah Karna Aam Tha, Koi Tajjub Ki Cheez Nahi Tha Isliye Kuffar Aur Yahodiyon Ne Nabi SALALLAHU ALAIHI WASALLAM Par Bahot Se E'atiraz (Ishkal) Kiye Lekin Yeh Eatiraz Kisi Ne Nahi Kiya Aur Nabi SALALLAHU ALAIHI WASALLAM Ko (Allah Taala Ki Panah) Bure Alqab Jaise Jadugar, Diwana Wagairah Kaha Lekin Aaj Kal Ke Kafiron Ne Jin Laqab Ka Isteamal Kiya Woh Kisi Ne Nahi Kiya Agar Yeh Us Samaaj Me Bura Hota To Zaroor Un Alfaz Ka Isteamal Karte.

Kyun Ke Us Waqt Ke Kafir Koi Mavqah Huzoor Salallahu Alayhi Wasallam Ko Ba” DNA ”M Karne Ka Haath Se Jaane Nahi Dete The.

Hazrat Aayeshah Rd. Islam Ke Dusre Khalifa (Badshah) Hazrat Abubakr (Raziyallahu Anhu) Ki Beti Thi.

Is Kam Umr Ki Shadi Ki Asal Wajah Nubuwwat Aur Khilafat Ke Darmiyan Talluq Ki Mazbuti Thi, Kyun Ke Nabi Kareem SALALLAHU ALAIHI WASALLAM Ke Baad Khilafat Ka Silsila ALLAH Taala Ko Hazrat Abubakr Rd. Se Chalana Tha Khilafat Ko Nabi Ke Ghar Se Bhi Jorna Maqsood Tha.

Arab Ki Garam (Hot) Aab O Hawa Insani Badan Ke Badhane (Development) Me Important (Khaas) Role Adaa Karti Hai Aur Doosri Baat Yeh Ke Jis Tarah ALLAH Ta'ala Kuchh Logon Ko Height Body Umar Aur Brain Power Ability Dusray Logon Se Badh Kar Deta Hai.

ALLAH Taala To Bahut Badaa Hai, Agar Woh Kisi Baat Ka Hukm De Ya'ani Chhoti Umr Ki Ladki Se Badi Umr Ki Ladki Ka Kaam Lena Chahe To Woh Ho Jaata Hai.

Aur Islam Me Qaidah Hai Ke Bachpan Me Maa-Baap Nikah Kara Den To Ladki Ke Balig Hone Ke Baad Use Yeh Ikhtiyar (Chhoot) Hoti Hai Ke Chahe

To Woh Nikah Ko Baaqi Rakhe Chahe To Tod De Yeh Bidaayi Hazrat Aayeshah Raziya'llahu Anha Ki Ijazat Aur Khushi Se Hui Thi, Aur Poori Zindagi Apne Is Nikah Par Fakhr (Garv) Karti Thi. Aur Us Waqt Musalman Ki 9 Saal Ki Har Ladki Aur Us Ke Maa-Baap Huzoor Salallahu Alayhi Wasallam Ke Saath Nikah Me Dene Ke Liye Betab The Yeh Us Zamane Me Zarrah Barabar Aib (Buri Cheez) Na Thi

Aetaraz Karnewalon Ko Ilzami Jawab Ye Hai Ke Tulsidas Ki Ramayan Me Hai Ke Sitaji Ki Umr 9 Sal Nahi Balke Sirf 6 Sal Ki Thi Aur Shree Raam Ki Umr 15 Saal Thi. Google Aur Youtube Dono Par Search Karenge To Ye Baat Milegi. Hinduon Ki Pandit Jagadguru Ram Savroop Pracharayji Maharaj Ka Video Hai Use Dekh Liya Jaye

Lekin Yeh Sachchai Woh Log Nahi Mante Jin Ke Dilon Per Muhar (Seal) Lagaa Diya Gaya Hai. Allah Ta'ala Qur'an Me Irshad Farmate Hain Ke

Allah Taala Ne In (Kuffar) Ke Dilon Aur Un Ke Kaano Per Mohar Laga Di Hai Aur Un Ki Ankhon Per Pardah Pad Gaya Hai (Isliye Un Ki Samajh Me Nahi Aata) Woh Sakht Azaab Ke Mustahiq Hain.

 **SEERAT KHATAMUL ANBIYA,ASHRAFUL JAWAB WAGAIRAH.**

والله اعلم بالصواب

♦ ISLAM NE AURAT KO KIYA DIYA.

MASALA

➤ Islam Ne Aurat Ko Parde Aur Chahar Diwari Me Qaid Kar Diya Hai Aesa Kaha Jata Hai To Mein Janna Chahta Hun Ke Islam Ne Aurat Ko Gairon Ke Muqabale Me Kya Maqam Diya Hai?

JAVAB

حامداً ومصليناً

Is Par Kafi Kitab Aur Mazaamin Quran Hadees Aur Tareekh-Ithaas Ki Roshni Me Likhe Gaye Hai

Woh Padhne Chahiye.Ahqar Mukhtasar Khulasa Pesh Karta Hai Ke Islam Se Pehle Kiya Tha Aur Gairon Ke Yahan Kiya Hai? Aur Islam Ne Kiya Diya.Woh Hasabe Zail Hai.

1. Aurton Har Koi Buri Nigah Se Dekhta Hai Aur Use Fasata Hai, Us Se Zina-Badkari Hoti Hai, Us Par Rap Hota Hai Aurton Ko Parda Naqab Pehna Kar Mardon Ki Buri Nigah, Zina Aur Rap Se Mahfooz Kiya Hijab Ka Protection Diya. Iseeliye Parde Naqab Wali Aurat Ke Sath Ye Cheezen Pesh Nahi Aati.

2. Aurton Se Ghar Ke Andar Aur Ghar Ke Baahar Double Kaam Azadi Ke Naam Par Liya Ja Raha Hai Aur Us Ko Har Maidan Me Mardon Ko Khilona Aur Hawas Puri Karne Ka Naqad Saaman Bana Diya Hai Islam Ne Sirf Ghar Ke Kaam Ki Zimmedari Aurton Par Dali Aur Bahar Ke Tamam Kaam Ki Zimmedari Mard Par Dali Bivi Ka Kharcha Shohar Par,Beti Ka Bap Par, Maa Ka Awlad Par Aur Bahan Ka Bhai Par Zarooree Qarar Diya. Us Ke Liye

Aurat Ki Fitrat Aur Qudrati Jism Ki Banwat Aur Mijaz Ke Aetibar Se Ghar Ki Chahar Diwari Me Sukoon Aur Aaram Se Raani Bankar Rehne Ko Kaha. (Media Aur Galat Mahol Ne Ye Mijaz Badla Us Ka Aetibar Nahi) Bahar Ke Kaam Karaane Ka Order Mardon Ko Dena Ka Haq Diya Aur Koi Mard Na Ho To Parde Ke Sath Zarooree Kaam Ke Liye Jane Ki Ijzat Bhi Dee.

3. Aurton Ko Maal Saman Ki Tarah Becha Jata Tha Aur Meera's Me Taqseem Kiya Jata Tha Islam Ne Aazad Aurat Ko Bechna Kharee “ DNA ” Haraam Qarar Diya.

4. Log Das Aur So Se Bhi Zaid Aurton Ko Nikah Me Ek Sath Rakhte The Islam Ne Char Tak Ki Limite Kar Dee. Aur Ek Se Zaid Aurton Me Insaf Ko Wajib-Zaroori Qarar Diya.

5. Talaq Aur Rujooa-Talaq Wapas Khenchne Ki Koi Limit Na Thi 3 Talaq Se Zaid Dene Ke Bawajood Nikah Me Rakhte The Aurat Ko Nikah Se Na Azaad Karte The Na Huqooq Ada Karte The Islame

Ne Talaq Ki Limit 3 Kar Dee Us Ke Baad Nahi Rakh Sakte Aur Rujooa-Iddat Me Talaq Wapas Khichna Sirf Do Baar Kar Diya.Is Baad Haraam Qarar Diya.

6. Aurat Ko Paida Hote Hee Zinda Qabar Me Gaad-Dafan Kar Dete The Islam Ne Is Par Waeed - Dhamki Sunakar Roka Aur Ladki Paalne Ke Fazail-Fayde Sunkar Ladkiyon Ki Muhabbat Aur Maqam Paida Kiya.

7. Aurat Jahan Chahe Shadi Apni Marzi Se Na Kar Sakti Thi Islam Ne Use Raay Dena Ka Haq Diya Aur Balig Aurat Ki Razamandee-Ijazat Ke Bagair Nikah Saheeh Na Hone Ka Qanoon Banaya.

8. Bachpan Me Nikah Kisi Ne Kar Diya Ho To Balig Hone Ke Baad Us Nikah Ko Zabani Khatam Karne Ka Ikhtiyar Diya.

9. Do Bibiya Ek Dusre Ki Aksar Dushman Jaisi Ban Jati Hai Isliye Do Sagi Bahno, Khala Bhanji Foy Bhanji Ko Nikah Me Rakhna Haraam Kiya.

10. Aurton Ko Meeras-Wiraasat Me Hissa Nahi Diya Jata Tha Islam Ne Maa,Beti Bivi Aur Kuchh Shart Ke Sath Bahan Tino Haisiyat Se Hissa Dilaya.
Nn. C.

Aur Bhi Bahut Kuchh Diya Hain Lamba Message Padhne Ka Waqt Aksar Log Nahi Nikalte Isliye Ulama Ke Video Bayan Inshaallah Bheje Jayenilana Jrc. F N.

NOTE : AAJ MIHLA DIN HAI NONMUSLIM TAK BHI YE MSG PAHONCHA KAR ISLAMI TALEEMAT KA TAARUF-PEHCHAN KARAYE.

والله اعلم بالصواب

♦ ISLAM ME AURTON AUR MARDON KE BUNYADI HAQ BARABAR HAI.

MASALA

➤ Islam Me Aurton Ke Haq Kam Aur Mardon Ke Zayada Hai Aur Fesla Sirf Mard Ja Chalta Hai Ye Baat Saheeh Hai?

JAVAB

حامداً ومصلياً مسلماً

Insan Ke Buniyadi Hukuk Jaan,Mal,Izzat Ki Hifazat Aur Insani Jazbaat Ka Khyal,Insani Zarurat Ismein Mard Aurat Donon Ko Islam Ne Barabar Qarar Diya Hai Albatta Mard Ko Aurat Par Sadar Aur Amir Aur Faisal Banaya Hai Take Donon Ke Ikhtilaf Mein Faisla Ho Sake Aur Ba'z Chizon Mein Mard Ko Auraton Ke Muqabale Mein Khusoosiyat Dee Hai Kyun Ke Mard Aur Aurat Donon Main Fitrat ,Jism Aur Aadat Ke Eatibar Se Farq Hai Isliye Baaz Ikhtiyar Mard Ko Diye Hai Aurat Ko Nahi Jaise Imam,Qazi, Haakim Banna, Azan Dena,Talaq Dena ,Talaq Se Rujooa Karna Wagairah.

Aurat Ki Aawaz Parde Ki Cheez Hai Aur Aksar Aurton Me QUVVATE Fesla,Quvvate Bardasht,Sabr Mardon Ke Muqabale Me Kam Hoti Hai Isliye Baaz Ikhtiyar AORTON Ko Nahi Diye Warna Muaashare Me Bahut Nuqsan Aur Kharabiyan Paida Hoti.

■ SURAH E BAQARAH.

○ AYAT.228.

■ TAFSEER E MARIFUL WA AASAN TAFSEER SE
MAKHOOZ.

والله اعلم بالصواب

◆ TIN TALAQ KI HIKMAT.

MASALA

- Islami Shareeat Me Tin Hi Talaq Kyun Hai ?
- Tin Se Zayada Ya Tin Se Kam Kyun Nahi Hai ?
- Tin Talaq Me Bivi Haraam Kyun Ho Jati Hai ?

JAVAB

حامداً ومصلياً مسلماً

Arab Ke Jahiliyat Ke Zamane Me Talaq Ki Koi Had Tay Na Thi, Log Jitni Chahe Talaq Dete The, Aur Us Ke Baad Bivi Se Rujooa (Nikah Me Wapas) Kar Lete The. Kyun Ke Iddat Khatm Ho To Nikah Khatm Ho Jata Hai. Masalan Chothi (4th) Martabah Bhi Talaq Di Aur Iddat (Tin Haiz Ya Tin Mahine) Puri Ho Us Ke Pehle Hi Wapas Rujooa (Nikah Me Zaban Se Bolkar Ya Hath Se Chhu Kar Wapas) Kar Lete The, Is Tarah

Zalim Shohar Se Bivi Ko Chhutkara Na Milta Tha, Dasyon Aur Bisyon Martaba Aesa Karte The, Agar Bivi Chali Bhi Jati To Bivi Ko Samjha Patakar Mithhi Mithhi Baten Kar Ke Wapas Bula Lete The, Goya Talaq Ko Khel Bana Rakha Tha.

Isliye Hazrat Paigamabar ﷺ Ne Is Zulm Ko Aur Tamashe Ko Khatm Karne Ke Liye, Aurton Ko Insaf Dilane Ke Liye, Farmaya : Talaq Zayada Se Zayada Tin (3) Hi Hai, Tin Se Bivi Haraam Ho Jayegi, Taake Log Tisri Talaq Soch Samjh Kar De, Wapas Na Lane Ka Pakka Iradah Ho, Waqiee Bivi Se Us Ki Kami Kotahi Ki Wajha Se Nafrat Ho Chuki Hai, To Hi Tin Talaq De, Kyun Ke Ab Sirf Rujooa Karna Ya Sirf Nikah Padhna Kafi Nahi, Balke Us Bivi Ko Wapas Lana Ho To Talaq Dene Ki Shart Kiye Bagair Woh Kisi Se Nikah Kare, Aur Bivi Ka Jismani Haq (Sohbat-Sambhog) Se Ada Kare, Aur Dusra Shohar Jab Chahe Apni Marzi Se Talaq De, Ya Na Bhi De, Ya Us Ka Intiqal Ho Jaye, Aur Us Ke Baad Us Ki Iddat Khatm

Hone Ke Baad Bivi Apni Marzi Se Chahe To Hi Wapas Tere Nikah Me Aayegi. Ab Dusri Baar Nikah Ke Mahar Ke Rupaye, Shadi Ka Pura Kharch Tujhe Hi Karna Padega, Ab Wapas Lana Aasan Nahi, Balke Bahut Mushkil Hai, Isliye Bahot Soch Samjhkar Talaq Dena.

TALAQ TIN SE KAM KYU NAHI ?

Jama-Prular Bahu Wachan Me Kam Se Kam Tin Hota Hai. Zayada Ki To Had Nahi, Isliye Tin Hi Se Had Bandi-Lemit Kar Di, Aqal Ka Taqaza Ye Tha Ke Ek Hi Talaq Se Nikah Khatm Ho Jata, Lekin Us Me Sochne Ka Mavqa Na Milta, Baaz Logon Ko Neamat Ki Qadar Neamat Jane Ke Baad Hoti Hai, Isliye Ek Se Zayada Talaq Ka Tareeqah Shareeat Ne Diya Hai Is Tarah Ke Pehli Talaq Nikah Ke Khatm Karne Ki Talab, Aeltimeam, Pretical Iradah Aur Tajrabe Ke Liye Hai.

Dusri Us Iradah Ke Takmil Yani Us Ko Pakka Batane Ke Liye Hai Aur.

Tisri Me To Ikhtiyar Hath Se Jata Rehta Hai
Isliye Nikah Hi Khatm Ho Jata Hai.

■ RAHMATUL - LAHE WASIAA, SHARHE
HUJJATUL - LAHIL BALIGAH 5/146 SE MAKHOOS.

والله اعلم بالصواب

♦ TALAQ KA FAISLA KARNE SE PEHLE CHAR KAAM.

MASALA

- Miya Bivi Me Jhagda Ho Aur Bivi Na Farmaani
Karti Ho To Sharan Kyaa Karna Chahiye ?
- Kya Us Waqt Talaq Deni Chahiye ?

JAVAB

حامداً ومصليناً

Talaq Allah Ko Intihaaee Naa-Pasand Hai, Talaq
Dene Se Allah Ko Gussa Aata Hai, Allah Taala Ka
Arsh Hil Jata Hai. Lihazatalaq Dene Se Pehle Quraane
Kareem Ne Char (4) Step-Darje Bataye Hai.

Bivi Se Kisi Baat Me Jhagda Ho Aur Woh Naafarmani Kare To

1. Pehle Usey Pyar Muhabbat Se Samjhaye, Naseehat Kare Fir Bhi Na Mane To

2. Us Ka Bistar Ghar Hee Me Alag Kar De Fir Bhi Na Mane To Akhree Darja

3. Use Halki Maar Mare Jis Se Nishan Baqi Na Rahe, Haddee Na Tute, Lekeen Mamoolee Galtee Par Na Mare, Galtee Badee Ho To Hee Dono Tadbeer Ikhtiyar Karne Ke Baad Akheer Me Maare, Agar Maan Jaye To Us Se Koi Ikhtilafi Baat Na Kare, Usey Qusoorwar Na Thehraye, Purani Baaton Ko Bhul Jaye. Is Se Bhi Qabu Me Na Aaye To

4. Miyan Bivi Dono Khandano Ke Reshtedaron Me Se Ek Ek Insaf Se Fesla Karnewale Shakhs Dono Miya Bivi Ki Shiqayatun (Fariyad) Ko Sune Aur Ahwal Ki Tahqeeq Kare, Aur Dono Ko Samjhane Ki Aur Suleh Karane Ki Koshish Kare, Agar Dono Me Ikhlas Hai Kisi Ko Nicha Dikhana Apne Ko

Uncha Dikhana Maqsood Na Ho To Allah Ka Wada Hai Ke Woh Suleh Kara Denge.

Is Se Bhi Muaamala Na Suljhe To Ab Akheer Me Talaq De Den Jis Ka Saheeh Tareeqah Kal Pesh Kiya Jayega, Inshaallah Sawal Number 813 Me.

■ SURAH E NISAA 35,35 MAA TAFSEERE USMANI.

والله اعلم بالصواب

♦ 3 TIN TALAQ EK SAATH DENE WALE KI PITAI.

MASALA

➤ Baz Log Tin Talaq Ek Sath Dete Hai Aese Logon Ke Bare Me Islam Kya Kehta Hai?

JAVAB

حامداً ومصليناً مسلماً

Aese Logon Ke Bare Me Hadees Me Badi Narazgi Ke Izhar Kiya Gaya Hai, Hazrat Mahmood Bin Labeed Farmate Hai Ke Huzoor ﷺ Ke Samne Ek Aese Shakhs Ka Zikr Huwa Jis Ne Apni

Bivi Ko Tin Talaqen Ek Sath Dee Thi, Huzoor ﷺ Sun Gussah Me Khade Ho Gaye Aur Farmaya Kiya Kitabullah-Quraan Se Khel Aur Mazaq Kiya Ja Raha Hai, Halan Ke Me Tum Me Mavjood Hun.

Yahan Tak Ke Ek Shakhs Khada Huwa Aur Us Ne Kaha, Ya Rasoolallah! Me Use Qatal Kar Dun?

Is Hadees Me Ek Sahabi Ne Aese Admi Ko Qaral Ke Qabil Samjha, Lekeen Huzoor ﷺ Ne Us Ki Ijzat To Nahi Di Lekeen Huzoor ﷺ Jo Sirf Shareeat Ke Khilaf Hi Kamon Par Gussa Farmate The Aur Gusse Me Khade Ho Jana Aur Is Ko Quran Ke Sath Khilawad Qarar Dena Allah Aur Us Ke Rasool ﷺ Ki Sakht Narazgi Ki Daleel Aur Bahut Darne Ki Cheez Hai.

NASAI KITABUT TALAQ.

Hazrat Anas رضي الله عنه Farmate Hai Ke Hazrat Umar رضي الله عنه Ke Pas Koi Aesa Shakhs Laya Jata Jis Ne Apni Bivi Ko Ek Sath Tin Talaqen Dee Hai, To Aap رضي الله عنه Us Ki Kamar Par Kode Marte The.

 **FATHUL BAARI 9/315.**

HAFIZ NE KAHA IS HADEES KI SANAD SAHEEH HAI.

 **FIQHI MAQALAT 3/187 SE MAKHOOT.**

Agar Islami Hukoomat Ho To Badshah Ko Aese Admi Ko Kode Lagane Wagairah Saza Dene Ki Ijzat Sabit Hoti Hai.

Tin Talaq Ek Sath Me Dena Sakht Haraam Aur Kabeerah Gunah Hai, Ek Kabeerah Gunah Jahannam Me Le Jane Ke Liye Kafi Hai.

NOTE : Tin Talaq Ek Sath Dee To Waqia Ho Jati Hai, Hamare Muashare Ki Ye Buraai Door Karna Ye Ulamaa E Kiram Ka Kaam Hai Ye Masla Quran Se Sabit Hai, Allah Ne Qanoon Qayamat Tak Ke Haalat Ko Dekh Kar Banaya Gaya Hai, Us Me Galti Nahi Ho Sakti, Insan Ka Qanoon Ho To Us Me Galti Ho Sakti Hai Isliye Badla Jata Hai. Allah Ke Qanoon Me Galti Ho Hi Nahi Sakti. Galti Karna Aeb Hai Aur Allah Har Aeb Se Paak Hai.

والله اعلم بالصواب

♦ TALAQ SIRF MARD HI DE SAKTA HAI.

MASALA

➤ Islam Me Talaq Dene Ka Ikhtiyar Sirf Mardon Ko Hai, Aurton Ko Kyun Nahi?

JAVAB

حامدا ومصليا مسلما

1. Mard Ko Aurat Par Allah Taala Ne Ek Qism Ki Bartari Dee Hai, Kyun Ke Shadi Ke Baad Aurat Ka Mahar, Walime Ka Kharch, Aur Bivi Bachchon Ke Khane Pine Kapde Wa Makan Wagairah Ka Kharch, Islam Ne Mard Ke Zimme Rakha Hai, Agarche Aurat Maaldaar Ho Aur Kamaati Ho, Aur Apna Kharch Khud Bhi Utha Sakti Ho To Bhi Kharch Ki Zemmedari Mard Se Muaaf Nahi Hoti Hai, Aur Aksar Aurton Ke Muqabalah Me Intizami Salahiyat, Aql Samajhdari, Gusse Par Control? Quwwate Bardashat, Ranjo Gam Se Jaldi Mutassir Na Hona Ye Tamam Sifat Aksar Mardon Me Zayada Hoti Hai.

Lihaza Aksar Mard Talaq Aksar Aurton Ke Muqabala Me Soch Samjh Kar Dega, Kyun Use Malum Hai Ke Talaq Ke Baad Bhi Bivi Ka Iddat Tak Ka Kharch Aur Bachchon Ka Balig Aur Shadi Hone Tak Ka Kharch Aur Bivi Ko Parwarish Aur Dekh Bhal Ka Kharch, Dusri Shadi Ke Mahar Walime Ka Kharch Mard Ke Zimme Hai, Aesa Koi Kharch Aurat Ke Zimme Nahi Hai, Lihaza Ye Sab Kharch Us Ke Zimme Talaq Ke Baad Dobarah Aayenge, Isliye Mard Soch Samjh Kar Talaq Dega.

Aurat Ke Zimme Dusri Shadi Ke Baad Bhi Kisi Qism Ka Kharch Us Ke Zimme Nahi Aayega, Balke Dusri Shadi Ki Wajha Se Mahar Aur Kapde Wagairah Dusre Shohar Se Milega. Lihaza Woh Talaq Dene Ki Zayada Jurrat Karegi.

Aur Aksar Auraten Jald Baaz, Jazbati, Ranj Wa Gam Se Jaldi Mutassir Hone Wali, Kam Samjh Hoti Hai, Agar Talaq Ka Ikhtiyar Use Diya Jaye To Jitni Talaqen Mard Waqia Karta Hai Us Se Duble Aurten Waqia Karti,

Mard Talaq Dena Ka Ikhtiyar Aurat Ko Bhi De Sakta Hai Jese Tafweez Kehte Hai, Jab Mard Aurat Ko Talaq Dene Ka Ikhtiyar Dega To Aurat Bhi Apne Aap Par Talaq Waqia Kar Sakti Hai, Ek Duar Arab Me Esa Bhi Guzra Hai Ke Aurat Shadi Hote Hi Tafweez Ke Zariye Talaq Ka Ikhtiyar Shohar Se Apne Naam Par Likhwa Liya Karti Thi? Us Zamane Me Autaten Mamooli Jhagde Me Bhi Talaq Apne Aap Ko Dene Ke Waqiaat Bahot Zayada Huwe The,

Lihaza Tajrabah Wa Aql Us Baat Ko Maan Leti Hai Ke Asal Talaq Dene Ka Ikhtiyar Mardon Ko Hi Hona Chahiye.

NOTE : Har So (100) Me Ek Do Aurten Aesi Bhi Hoti Hai Jo Mardon Se Zayada Aqalmand, Gusse Par Qabu Rakhnewali Wagairah Sifat Me Mardon Se Aage Hoti Hai Aur Baz Mard Aurton Se Zayada Na Samjh, Jaldbaz Wagairah Kamzori Rakhne Wale Hote, Lihaza Shareeat Ke Hukm Ka Daromadar Aksar Logon Ke Aetibar Se Hota Hai? Baz Logon Ke Aetibar Se Nahi Hota.

■ AA'YILI TANA'ZUAAT KA SHAREE HAL AUR SHOHAR KO HAQQE TALAQ KYUN. SAFA 21 SE 23 KA KHULASAH.

والله اعلم بالصواب

◆ 3 TIN TALAQ AUR HALALE KA SUBUT QUR'AN SE.

MASALA

➤ Kuchh Log Kehte Hain Ke 3 Talaq Aur Halala Ka Subut Qur'an Se Nahin Hai, Kya Ye Baat Sahih Hai?

JAVAB

حامدا ومصليا مسلما

Yeh Baat Bilkul Galat Hai Jo Aisa Kehte Hain Woh Aalim Nahin Hote Balki Shariat Se Na Waqif Hote Hain...

Hasbe Zail Aayat Me Mulahza Kijiye.....

■ Surah Baqarah Aayat No. 229 Me Allah Taa'la Farmate Hain :

الطلاق مرتان فامسك بمعروف او تسريح باحسن

Talaq Do Martaba Ki Hai (Do Martaba Talaq Dene Ke Baad Do Ikhtiyar Hai) Chahe To Rujua Karle Aur Biwi Ko Qayde Ke Mutabiq Rakh Le Aur Chahe (Rujua Na Kare Aur Iddat Puri Hone De Aur Is Tarah) Achchhe Tariqe Se Usko Chhod De.....Fir Aage Char Satar (Line) Ke Baad Mazid Tafsil Hai.....

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ﴿٢٣٠﴾

TARJAMA KA MATLAB

Fir Agar (Do Talaq Ke Baad) Biwi Ko (Teesri) Bhi Di Ho To Fir Woh Aurat (Teesri Talaq Ke Baad Us Shakhs Ke Liye Halal (Biwi) Nahin Rahegi. Jab Tak Woh Us (Shohar) Ke Siva Kisi Dusre Shakhs Se (Iddat Ke Baad) Nikah Na Kar Le (Aur Jab Tak Sohbat Ham Bistari Se Huqooq E Zawjiyat Ada Na Karle) Fir Agar Talaq De Dusra Shakhs (Aur Us Ki Iddat Guzar Jaye) To Un Dono Par (Purane Shohar Aur Bivi Par) Usme Koi Gunah Nahin Ke Aapas Me Ek Dusre Se Nikah Kar Ke Fir Mil Jaye. Basharte Ke Dono Ko

Apne Apne Upar Bharosa Ho Ke Aaindah Allah Ke Qanoon Ko Qayim Rakhenge.

■ **MAA'RIFUL QURAAN 1/551 SURAH E BAQARAH AYAT 230.**

■ Tarjama Hakimul Ummat Rahmatullah Alayh

Note :- Upar Ki Aayat Ke Mutlaq Koi Qaid Nahin Hai Chahe Yeh Teen Talaq Ek Saath Di Ho Ya Alag Alag,

Aayat Dono Qism Ki Talaq Ko Shamil Hai. Tin Talaq Ek Saath Nahin Hoti Aisi Baat Is Aayat Me Nahin Hai.

■ **ASAAN TAFSEER SAFA 89 SE MAKHOOS HZ. MAULANA KHALID SAIFULLAH RAHMANI D. B.**

Qur'an Ke Masail Wali Aayat Ko Achchi Tarah Samjhne Ke Liye Sirf Tarjama Kaafi Nahin Hai Balke Hadis Sharif Ki Roshni Me Iska Sahih Matlab Samjha Jata Hai.

Lihaza Kal Insha'Allah Iske Muta'alliq Talaq Ki Hadise Paish Ki Jayegi.

والله اعلم بالصواب

♦ HALAALE KI HAQEEQAT.

MASALA

- Quraan Me Halaale Ki Ijazat Kyun Hai?
- Is Me Kya Hikmat Aur Maslihat Hai?

JAVAB

حامداً ومصلياً مسلماً

Agar Fitrte Insani Ko Madde Nazar Rakhte Hue, Halaala Ko Islam Dushmani Ko Bhool Kar Gaur Kiya Jaaye To Ye Baat Khul Kar Saamne Aati Hai Ki Koi Bhi Gairat Mand Insaan Is Baat Ke Liye Razi Nahi Hoga Ki Uski Biwi Jisne Kisi Gair Mard Ke Sath Nikah Kiya Ho Aur Usko Talaaq Hone Ke Bad Usse Dobarah Nikah Kare. Jab Ye Haqeeqat Hai To Phir Quraan E Hakeem Mein Nikah-Halala Ka Zikr Kyun Aaya Hai? Iska Jawab Yah Hai Ke Halaala Farz, Wajib Ya Mustahab Nahi Aur Quraan Majeed Ne Musalmano Ko Nikah E Halaala Ki Haqeeqat Me Na Ijaazat Marhammat Farmayi Hai, Aur Na Hi Iski Targeeb Dilayi Hai, Balke Bataur-E-Tambih Kaha Ke

"Ae Insan, Do Talaq Dene Ke Baad Teesri Talaq Dene Se Baaz Aaja" Aur Thande Dimag Se Gaur O Fikr Kar Shayad Mail-Milap Ki Koi Raah Nikal Aaye, Aur Mustaqbil Me Tujhe Apne Is Jazbati Aur Anjaam Par Gaur Na Karne Wale Faisle Par Afsos Ka Hath Na Malna Pade, Kyun Ke Teen Talaq Se Na Sirf Miyan-Biwi Ki Zindagi Ajiran Ban Jaati Hai, Balke Bacchon Ka Mustaqbil (Future) Andhera Ho Jaane Ka Bhi Qawi Imkan Paida Ho Jaata Hai. Aur Bure Asaraat Muaashare Par Padte Hain. Jab Ye Tamam Khatre Mard Ke Samne Rahenge To Bilkul Mumkin Hai Ke Shauhar Ka Talaq Ka Iraada Zaroor Badal Jayega.

Isi Liye Quraan Majid Ne Do Talaq Ki Tabeer Ikhtiyar Kee **الطَّلَاقِ مَرَّتَيْنِ** "Talaq Do Hai ", Talaq Teen Hai Nahi Kaha Kyun Ke Teen Talaq Denee Hee Nahi Hai.

Dene Wale Mard Ko Kaha Ke Agar Tune Teesri Talaq Dene Me Bhi Jald Baazi Ki To Ye Himmat Na Sirf Na-Munasib Hai, Balke Iske Baad Dono Ki Zindagiyan Par Iske Bure Asaraat Murattab Honge.

Chunke Do Talaq Dene Ke Baad Dobarah Izdawaji Zindagi Shuru Karne Ke Imkaanat (Chances) Hain, Lekin Teesri Talaq Ke Baad Tamam Imkanat Qareeb Na Mumkin Ho Jayenge. Talaq Di Hui Khatoon Shauhar Ke Liye Halal Nahi Rahegi. Fauran Unka Nikah Khatm Ho Jayega Aur Unme Alahidgi Ho Jayegi Aur Ye Marhala Tay Hone Ke Bad Miyan-Biwi Nadamat Wa Afsos Ka Izhaar Karne Ke Bawajood Daubarah Izdiwaji Zindagi Guzarna Chahen To Bhi Guzar Nahi Sakenge, Ta-Waqt E Ke Biwi Doosre Shauhar Se Nikah Kare.

Is Liye Quraan Majid Ne Talaq Ka Istemaal Karne Se Pehle Ek Doosre Ki Tabiyat Me Muwafiaqt Na Hone Aur Aapasi Nafrat Ko Door Karne Ke Liye Qareebi Rishtedaron Aur Muslim Muaashare Ke Samjhदार Logon Se Sulah - Mashwarah Lene Par Zor Diya Hai, Taa'ke Nikah Ke Talluq Ko Hattal-Imkan

Qaayim Wa Barqarar Rakhha Ja Sake. Khaatoon Se Zyada Ye Mard Aadmi Par Laazim Hai Wo Ikhtilafi

Aur Jhagde Ke Haalat Me Bhi Jald Baazi Se Kaam Na Le, Balke Sabr Wa Bardasht Ka Muzahara Karte Hue Izdiwaji Zindagi Ko Bachane Ki Jitni Ho Sake Koshish Kare.

Isi Liye Quraan Majid Ne Kaha Ke In Tamam Usool Ko Nazar Andaaz Kar Ke Aur Nikah E Halaala Se Daraa E Jane Ke Bawajood Jis Ne Jald Baazi Me Aa Kar Teen Talaq De Dee, Dar-Haqeeqat Us Ne Allah Taala Ke Qanoon Ki Dhajjiyan Udakar Apne Aap Par Zulm Kiya Aur Halakat Wa Nakaami Apne Liye Pasand Kar Li. Chunke Isne Teen Talaq Ka Istemaal Karte Hue Rujoo (Wapasi) Ke Darwaze Apne Aap Par Bandh Kar Liye, Dar Haqeeqat Ye Wo Manaa Kiya Hua Maqam Tha Jahan Par Dakhil Ho Kar Shauhar Ne Apne Aur Apne Ahal-O-Ayal Ke Liye Khatarnak Wa Haulnak Zindagi Ka Intikhab Kiya Hai. Is Liye Talaq Ko Islam Ne Intihayi Bura Amal Qarar Diya Hai. Hazrat Saiyyedana Muharib R.A. Se Marwi Hai Ke Huzoor Sallallahu Alaihi Wasallam Ne Farmaya

“Allah Taala Ne Jin Cheezon Ko Halaal Kiya Hai Un Me Allah Taala Ke Nazdeek Talaq Sab Se Zyadah Na-Pasandidah Hai.

 **ABU DAWOOD.**

Agar Doosre Shauhar Ke Sath Khatoon Ki Zindagi Khush-Haal Guzar Rahi Hai Aur Un Mein Koi Na-Ittifaqi Nahi Hai, To Ab Zindagi Bhar Is Khatoon Ka Pehle Shauhar Ki Taraf Lautna Na-Mumkin Ho Jayega. Isi Liye Quraan Majeed Ne Shauhar Ko Do Talaq Dene Ke Baad Nikah-Halala Ka Zikr Kar Ke Tambih Farmayi Hai Taa’ke Wo Teesri Talaq Dene Ke Jazbaati Faisle Se Baaz Aa Jaye, Aur Apni Aur Apne Ahl-O-Ayal Ki Zindagi Ko Ajeeran Hone Se Bachane Me Kamyab Ho Jaye.

Nikah-Halala Ki Haqeeqat Wa Rooh Ye Hai Ke Talaq Shudah Khatoon Ka Nikah Jab Doosre Sakhsh Se Ho Jata Hai Aur Maan Lo Is Khatoon Ke Rishte Doosre Shauhar Ke Sath Bhi Na Nibh Sake Aur Kisi Wajah Se Un Me Ikhtilaf Ho Jaye, Aur Doosra

Shauhar Bhi Us Khatoon Ko Talaq De Kar Apne Nikah Se Kharij Kar De, Tab Pehle Shauhar Ke Liye Halal Hai Ke Wo Is Khatoon Se Nikah Kare, Ba-Shart E Ke Wo Khatoon Pehle Shauhar Se Nikah Karne Ke Liye Raazi Ho, Isko Nikah-Halala Kehte Hain.

Ye Baat Yaad Rahe Ke Doosre Shauhar Se Talaq Pane Wali Khatoon Par Laazim Nahi Hai Ke Wo Pehle Shauhar Hi Se Nikah Kare, Balke Use Mukammal Ikhtiyar Hai Ke Woh Jis Se Chahe Nikah Kare. Agar Woh Kisi Se Bhi Nikah Na Karna Chahe Tab Bhi Use Poora Ikhtiyar Hasil Hai. Kaunsi Aisi Gairat-Mand Khatoon Hogi Jo Us Shauhar Se Dobarah Nikah Karne Ke Liye Haan Kar De Jiski Wajah Se Use Doosre Sakhsh Se Nikah Karna Pada Tha, Ye Intihayi Gair-Fitree Aur Na-Qabil-E-Qabool Baat Hai Ke Koi Gairat-Mand Khatoon Is Baat Ke Liye Raazi Ho Jaye Ke Wo Takleef Aur Pareshani Ki Zindagi Guzarna K Bawajood Pehle Shauhar Se Nikah Kar Le Jiski Wajh Se Use Zahni, Qalbi, Jismani, Wa Roohani, Aziyyaton Se Guzarna Pada Tha.

Nikaah-Halala Ki Doosri Soorat Ye Ho Shakti Hai Ke Agar Khatoon Ki Musalsal Na-Farmaniyon Ke Sabab Shohar Ne Talaq De Di Ho Phir Wo Talaq-Shudah Katoon Ko Doosre Shauhar Se Nikah Karne Ke Baad Ye Ehsaas Huwa Ke Qalbi, Zahni, Aur Roohani Taur Par Khushgawar Zindagi Jo Use Pehle Shauhar Ke Sath Mayassar Thi Aur Sukoon Wa Itminan Hasil Tha Woh Doosre Shauhar Ke Sath Mumkin Nahi Ya Doosra Shauhar Pehle Shauhar Se Achchha Hai To Woh Use Ke Sath Zindagi Guzare Ya Nikah Ke Baad Doosre Shauhar Ka Intiqal Ho Jaye, Ya Woh Sohbat-Ham Bistari Ki Taqat Kho Baitha Ho, Aise Haalaat Me Wo Khula'a Le Kar (Talaq Maang) Kar Pehle Shauhar Se Nikah Karna Chah Rahi Hai Aur Pehla Shauhar Bhi Raazi Hai To Islam Ne Un Haalaat Me In Dono Ko Dobarah Nikah Karne Ka Ek Aur Mauqa Inayat Farmaya Hai, Jise Nikaah-Halala Kehte Hain. Is Me Koi Ishkal Nahi Hai. Jo Shartiya Nikah Karte Hain Ya Nikaah-Halala Ke Naam Par Hamesha

Nikah Ki Niyyat Ke Bagair Ek Din Ya Rat Ke Liye Nikah Karte Hain, Ye Islami Taaleem Nahi Hai, Agar Un Me Niyyat Aur Tareeqa Galat Hai To Woh Khud Us Ke Zimmedar Hain.

Aakhir Me Allah Taala Se Duaa Hai Hame Quraan Aur Sahib-E-Quraan Sallallahu Alaihi Wasallam Ki Taalimat Ke Mizaaj Ko Samjhne Aur Is Ke Mutabiq Zindagi Guzarne Ki Taufiq Ata Farmaye.

والله اعلم بالصواب

♦ HALALE KI HIKMAT.

MASALA

- Shariat Me Halala Saabit Hai...?
- Agar Saabit Hai To Uska Sahih Tariqah Aur Uski Hikmat Kya Hai...?

JAVAB

حامداً ومصليناً مسلماً

Halala Ka Masla Paygambar Ke Zamane Se Hi Shuru Huva Jis Ki Wajah Se Qur'an Ki Aayat Bhi

Naazil Huyi Aur Is Silsile Me Huzur ﷺ Ne Ahadis Bhi Irshad Farmayi.

Islam Me Halala Ka Matlab Yeh He Ke Ek Aurat Ko Jab Teen Talaq De Di Jaye To Iske Baad Iski Taraf Rujua (Vapas) Nahin Kiya Ja Sakta, Aurat Ko Chahiye Jis Shohar Ne Uski Qadar Na Ki Aur Teen Talaq De Di Usse Dobarah Nikah Na Kare, Kisi Dusre Hi Se Apni Pasand Se Shadi Kare,

Aurat Par Nikah Karne Ka Koi Kharch Islam Ne Uske Zimme Nahin Rakha Hai. Mahar, Walima, Tamaam Saaman Lana Mard Ke Zimme Rakha Hai. Agar Woh Aurat Apni Marzi Se Kisi Dusre Mard Se Talaq Dene Ki Shart Ke Bager Shadi Kare Aur Iske Baad Uske Saath Ham Bistari Kare Aur Yeh Mard Apni Marzi Se Bager Kisi Ke Dabav Ke Is Aurat Ko Talaq De De Ya Na Bhi De YA Woh Apne Ikhtiyar Se Talaq Le Le (Purana Shohar Kisi Se Nikah Karne Ya Nikah Ke Baad Talaq Lene Aur Zabardasti Nahin Kar Sakta Balki Woh Uska Shohar Raha Hi Nahin Ke Woh

Yun Samjhe Ke Meri Biwi Ko Dusra Istemal Kar Raha Hai.

Uska Koi Haq Us Aurat Par Nahin Raha) Ya Is Dusre Shohar Ka Inteqal Ho Jaye Iske Baad Purana Shohar Is Aurat Ke Saath Dobara Nikah Agar Aurat Ki Marzi Ho To Kar Sakta Hai Jaisa Ke Surah Baqarah Ki Aayat No.230 Me Is Baare Me Hukm Diya Gaya Hai.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ

يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ﴿٢٣٠﴾

Ya'ani Agar Shohar Ne Aurat Ko Teen Talaq De Di To Iske Baad Woh Aurat Is Mard Ke Liye Halal Nahin Hogi Jab Tak Ke Woh Kisi Dusre Mard Se Nikah Na Karle, Pas Agar Woh Isko Talaq De De To Is Surat Me Pehle Shohar Ke Iski Taraf Rujua Karne Me Koi Haraj Nahin Hai.

Yeh Chiz Islam Ne Is Wajah Se Rakhi Hai Taaki Musalmano Ke Darmiyan Talaq Ki Nahusat Ko Kam Kiya Jaye, Talaq Se Samaaj Me Paida Hone Wale

Masail Ka Hal Nikala Jaye Chunke Jab Insan Apni Biwi Ko Talaq E Mugallaza Ya'ani Teen Martaba Talaq De Dega Iske Baad Apne Kiye Par Pastawa Bhi Ho To Is Pastawe Ka Koi Fayda Nahin Hoga, Chunke Ab Is Aurat Ko Haasil Karna Goya Intihayi Mushkil Hai, Is Liye Ke Jab Woh Aurat Kisi Dusre Mard Se Shadi Karegi To Zaruri Nahin Ke Uske Baad Usse Talaq Ka Mutalba Kare, Use Woh Pasand Aa Jaye To Usi Ke Saath Zindagi Basar Kar Sakti Hai Aur Agar Maan Lo Ke Woh Aurat Mutalba Kare To Zaruri Nahin Ke Uska Shohar Use Talaq De De Aur Is Dusri Shadi Me Islam Ne Ham-Bistari Ki Qaid Lagayi Hai Ke Dusra Mard Is Aurat Ke Saath Jo Ab Iski Biwi He Hambistari Bhi Kare Is Chiz Se Pehle Mard Ko Yeh Ehsas Bhi Hoga Ke Woh Apni Biwi Ko Teen Talaq Dekar Bhej Deg, Woh Kisi Dusre Mard Se Shadi Karke Hambistari Kar Legi Iske Baad Agar Maan Lo Ki Talaq Ki Surat Me Woh Isse Shadi Bhi Kare To Yeh Iske Liye Be Gairati Aur Badi Sharm Ki Harkat Ka

Subut Hoga Is Liye Use Woh Dobarah Nikah Me Laye Hi Nahin Ya Aurat Is Shohar Ke Saath Dobarah Nikah Kare Hi Nahin Jis Se Uski Na Bani Ho Aur Talaq Ki Yeh Nobat Aa Chuki Ho,

Lekin Baaz Log Is Masale Ko Dusre Rup (Tarah) Se Paish Karte Hain. Aaam Jaahil Log Halala Ka Matlab Yeh Samajhte Idhar Teen Talaq Dene Ke Baad Jab Apne Kiye Par Pastawa Ho To Apni Bivi Ko Kisi Mard Ke Paas Ek Raat Ke Liye Shart Karke Bhej Do Uske Baad Dusre Din Woh Halal Ho Kar Wapas Aa Gayi, Is Amal Ko Shariate Islam Ne Saaf Haraam Qarar Diya Hai.

Jaisa Ke Hadise Nabavi Me Aisa Karne Walo Par La'anat Bhi Ki Gayi Hai

لعن الله المحلل والمحلل له (ترمذی)

"KHUDA KI LA'ANAT HO US MARD PAR JO APNI BIVI KO HALAL KARNE KE LIYE BHEJE AUR US MARD PAR JO DUSRE KI BIVI KO IS TARAH HALAL KARE"

YEH HADIS ABU DAWOOD, AHMAD, NASAI, TIRMIZI AUR IBNE MAJAH ME BAYAN HUYI HAI-

Aam Logo Me Raayij Halala Aur Qur'an Me Bayaan Kiye Huve Halale Ke Huqam Me Farq Hai.

Umuman Jo Halala Ka Tariqah Riwayat Me Hai Woh Yun Hai Ke Apni Biwi Ko Teen Talaq Dene Ke Baad Naadim (Afsos) Ho Jaye To Woh Halala Ko Apni Mushkili Ke Raaste Ka Hal Samjhte Huve Apni Bivi Ko Kisi Shakhs Ke Paas Bhej Deta Aur Woh Mard Ise "Halal" Karke Lauta Deta Yeh Chiz Riwayat Me Bahot Galat Hai, Qur'an Aur Shariat Me Jo Halal Karne Ka Tariqa E Qaar Hai Woh Yeh Hai Ke Teen Talaq Ke Baad Aurat Ko Ikhtiyar Haasil Hai Ke Woh Chahe Kisi Se Shadi Kare Ya Na Kare, Aur Kisi Dusre Mard Se Shadi Karne Ki Surat Me Bhi Isko Mukammal Ikhtiyar Hai Ke Woh Dusre Shohar Se Talaq Le Ya Na Le. Isme Pehle Mard Ka Koi Roll Nahin Hai Ke Ab Aisi Surat Me Yeh Aurat Dusre Ke Saath Saalha Saal Zindagi Basar Kare Ya Agar Iska Shohar Apni Marzi Se Talaq

De De Ya Mar Jaye To Aisi Surat Me Agar Woh Aurat Chahe To Pehle Mard Ke Saath Dobarah Shadi Kar Sakti Hai.

والله اعلم بالصواب

◆ SAHEEH AUR GALAT HALALA.

MASALA

- Halala Kise Kehte Hai?
- Halala Kese Karna Chahiye?

JAVAB

حامداً ومصليناً

Shohar Ne Apni Bivi Ko Ek Ek Kar Ke Tin Ya Ek Sath Tin Talaq De Dee To Bivi Us Par Hamesha Ke Liye Haraam Ho Gai Ab Us Ko Apne Nikah Me Nahi Rakh Sakta Bivi Aur Shohar Ko Chahiye Ke Apni Pasand Se Dusre Kisi Se Nikah Kare Lekin Shohar Ko Afsos Huwa Aur Woh Usee Bivi Ko Dobara Lana Chahta Hai To Us Ke Liye Ek Mushkil Aur Us Ki Gairat Ko Lalkaarnewali Shart Laga Dee Ta Ke Woh

Ye Harkat Na Kare Fir Bhi Apni Marzi Se Ye Kaam Karna Chahe To Us Ki Surat Ye Hai Woh Aurat Pehle Shohar Ki Iddat Guzarne Ke Baad Khud Pehle Nikah Ki Tarah Kisi Mard Ko Pasand Kar Ke Talaq Dene Ki Shart Kiye Bagair Nikah Kare Fir Woh Shohar Kisi Wajha Se Talaq De Ya Un Ka Intiqal Ho Jaye To Iddat Guzar Kar Kar Purane Shohar Se Apni Marzi Se Nikah Karna Chahe To Kar Sakti Hai Ise Sharee Halala Kehte Hai Hamare Muaashare Me Baaz Log Talaq Ki Shart Ke Sath Nikah Karte Hai Ya Karate Hai Ye Gair Sharee Aur Haraam Halalah Hai Huzoor Sallallahu Alaihi Wasallam Ne Farmaya Halala Karne Wale Par (Naya Shohar) Aur Jis Ke Liye Halala Kiya Jaye (Purane Shohar) Par Allah La'nat Aur Fitkaar Hai.

Shohar Ne Apni Bivi Ko Ek Ek Kar Ke Tin Ya Ek Sath Tin Talaq De Dee To Bivi Us Par Hamesha Ke Liye Haraam Ho Gai Ab Us Ko Apne Nikah Me Nahi Rakh Sakta Bivi Aur Shohar Ko Chahiye Ke Apni

Pasand Se Dusre Kisi Se Nikah Kare Lekin Shohar Ko Afsos Huwa Aur Woh Usee Bivi Ko Dobara Lana Chahta Hai To Us Ke Liye Ek Mushkil Aur Us Ki Gairat Ko Lalkaarnewali Shart Laga Dee Ta Ke Woh Ye Harkat Na Kare Fir Bhi Apni Marzi Se Ye Kaam Karna Chahe To Us Ki Surat Ye Hai Woh Aurat Khud Pehle Nikah Ki Tarah Pasand Kar Ke Talaq Dene Ki Shart Kiye Bagair Nikah Kare Fir Woh Shohar Kisi Wajha Se Talaq De Ya Un Ka Intiqal Ho Jaye To Iddat Guzar Kar Kar Purane Shohar Se Apni Marzi Se Nikah Karna Chahe To Kar Sakti Hai Ise Sharee Halala Kehte Hai Hamare Muaashare Me Baaz Log Talaq Ki Shart Ke Sath Nikah Karte Hai Ya Karate Hai Ye Gair Sharee Aur Haraam Halalah Hai Huzoor Sallallahu Alaihi Wasallam Ne Farmaya Halala Karne Wale Par (Naya Shohar) Aur Jis Ke Liye Halala Kiya Jaye (Purane Shohar) Par Allah La'nat Aur Fitkaar Hai.

 **BUKHARI SHAREEF 2/791.**

 **FATAWA HINDIYAH 1/501 SE MAKHOOZ.**

والله اعلم بالصواب

♦ HALALA KI SAZA AURAT KO KYUN?

MASALA

➤ Ye Sawal Bhi Kasrat Se Uthhaya Jata Raha Hai Ke Talaq Dene Ki Galti Shohar Ni Ki To Halale Ki Saza Bivi Ko Kyun Dee Jati Hai?

JAVAB

حامدا ومصليا مسلما

IS SAWAL KE KAI JAWABAT HAIN JISE NICHE PESH KIYE JATE HAI.

1. Islam Aurat Ko Majboor Nahi Karta, Hukm Nahi Deta Hai Ke Halala Kare Balke Sirf Aakhri Darje Ki Ijazat Dee Hai Aur Usee Be Waqoof, Talaq Dene Ke Tareeqe Se Jahil Aur Gusse Aur Zaban Par Cantrol Na Rakhne Wale Shohar Se Dobara Nikah Na Kare Balke Kisi Aur Pasanddeda Mard Se Hamesha Ke Liye Nikah Karna Chahiye Fir Bhi Woh Aese Shohar Se Apni Marzi Se Nikah Karne Ki Galti Kar Rahi Hai To Saza Bhi Usee Ko Milegi.

Rahi Baat Chhote Chhote Bachche Ke Chhut Jane Ki Majboori To Ye Baat Bhi Yaad Rahe Ke Ladka 7 Saal Tak Aur Ladki 9 Saal Ya Balig Hone Tak Rakhna Maa Ka Haq Aur Qanoon Hai Un Ka Kharch Bhi Baap Ke Zimme Zarooree Hai. Baap Us Se Pehle Us Se Le Nahi Sakta. Aur Us Ke Baad Shohar Ko Bachche Wapas Lena Zaroori Nahi Bivi Ki Khushi Aur Marzi Ho To Us Ke Baad Bhi Rakh Sakti Hai.

2. Rahee Bat Gusse Me De Dee Thi Aur Us Shohar Ko Bhi Bivi Se Badi Muhabbat Hai To Sawal Ye Paida Hota Hai Ke Dunya Ke Sab Muslim Shohar Gusse Me Aesa Nahi Bolte Hai Aur Halala Kar Ke Dohara Gai To Us Ki Kya Garanti Ke Us Ko Dohara Aesa Gussa Nahi Aayega Aur Wapas Aesi Talaq Nahi Dega Lihaza Bagairati Ki Shart Lagakar Dar Parda Ek Aetibar Se Quran Halale Ko Pasand Nahi Kar Raha Hai.

3. Ye Saza Mard Ko Hai Kyun Ke Aurat Se Zayada Gairat Allah Ne Mard Me Rakhi Hai Aai'see

Aurat Jo Dusre Mard Se Nikah Aur Ham Bistaree Kara Kar Aaye Use Dobarah Nikah Me Rakhne Ki Gairat-Sharm Aur Afsos Puri Zindagi Use Rahega Woh Apni Is Harkat Ko Bhool Nahi Payega Bivi To Bhool Jayegi Aksar Auraton Ki Yaad Dasht Aksar Mardon Se Kamzor Hoti Hai Aur Biviyan Shohar Ki Aesee Galti Ko Jald Muaaf Karti Hai Lekin Bivi Kisi Mard Ke Pass Jaye Shohar Isee Galti Jaldi Muaaf Nahi Karta Aur Dobara Usee Nikah Karna Us Ki Marzi Haihaza Use Kuchh Keh Bhi Nahi Sakta.

4. Ye Saza Ka Mustahiq Mard Ban Jata Hai Is Taur Par Ke Bila Shart Sharee Halale Ke Liye Nikah Bivi Karti Hai To Dusra Shohar Bivi Ko Pehle Shohar Se Zayada Pasand Aa Jata Hai Aur Woh Usee Nikah Me Rehne Ke Liye Raazi Ho Jati Hai Ya Dusre Shohar Ko Woh Bivi Pasand Aa Jati Hai Aur Woh Use Talaq Dene Taiyyar Nahi Hota Aur Bivi Ko Razi Kar Leta Hai Us Ke Bachche Palne Bhi Taiyyar Ho Jata Hai Is

Taur Par Pehle Shohar Ko Bivi Se Hamesha Ke Liye Hath Dhone Padte Hai

5. Kabhi Ye Saza Na Bivi Ke Liye Sabit Hoti Hai Na Mard Ke Liye Jis Ke Tafseel Ye Hai Ke Mutallaqa Ya Bewa Ka Dohara Nikah Karna Islam Me Aeb Nahi Balke Pasandeeda Hai Isliye Bivi Kisi Aur Pasandeeda Mard Se Nikah Karti Hai To Bivi Ko Pehle Shohar Se Achchha Dusra Shohar Mil Jata Hai Aur Shohar Jis Ka Mijaz Us Bivi Se Nahi Milta Tha Jab Bivi Ne Kisi Aur Se Nikah Kar Liya To Us Ne Bhi Gusse Me Use Doharaa Apnane Se Mana Kar Diya Aur Kisi Aur Se Nikah Kar Liya Jo Us Ke Mijaaz Se Muwafiq Nikal Aayi.

6. Islam Se Talaq Dene Ka Asal Tareeqa Ye Hai Ke Sirf Ek Talaq Dee Jaye Agar Talaq Se Rujooa Yani Talaq Ko Iddat(3 Maasik,3 M.C.) Me Wapas Na Liya Jaye To Ek Talaq Se Bhi Nikah Khatm Ho Jata Hai Tin Dene Ki Zaroorat Hee Nahi.Fir Agar Pastawa Ho Apni Galti Ka Aehsas Ho To Miya Bivi Ek Dusre

Ki Razamandi Se Dobarah Nikah Kar Sakte Hai Is Me Halale Ki Zaroorat Nahi. Agar Nikah Karne Ke Baad Dobarah Kisi Wajha Se Aur Ek Talaq De Dee Aur Iddat(3 M.C.) Me Rujooa-Talaq Ko Wapas Bhi Nahi Liya To Nikah Khatm Ho Jayega Wapas Afsos Huwa Aur Ek Dusre Se Galti Na Karne Wada Kiya To Dobara Bhi Bagair Halale Ke Nikah Ho Sakta Hai Lekin Tisree Martaba Aesa Kiya To Ab Bagair Sharee Halala Ke Nikah Nahi Ho Sakta Agar Halale Jaisee Mushkil Shart Na Rakhi Jati To Nikah Gudda Guddi Ka Khel Ban Jata Jitni Martaba Chahe Talaq Do Jitni Martaba Chahe Nikah Kar Lo Nikah Aur Talaq Ki Ahmiyat Khatm Ho Jati.

👉 MAULANA MANZOOR MAINGAL

👉 MUFTI ABDUL WAHID QURAISHI

👉 MUFTI TARIQ MASOOD 👉 DO.ZAKIR NAYAK

MADDAT FUYOOZUHUM KE BAYANAT AUR

👉 KUCHH AHQAR NAQIS SAMAJH SE MAKHOOZ.

والله اعلم بالصواب

♦ AURAT KA MEERAS ME ADHA HISSA KYUN?

MASALA

- Islam Ne Aurton Ko Meeras-Warsah Me Mardon Se Aadha Hissa Kyun Diya Hai Mardon Ke Barabar Kyun Nahi Diya?

JAVAB

حامدا ومصليا مسليما

Ye Aetraz Islami Qanoon Me Har Cheez Ki Riaayat Hai Us Baat Ko Pure Taur Par Na Janne Aur Us Ko Sirf Upar Upar Dekhne Aur Sochne Ka Nateejah Hai Islami Puri Zindagi Sama Lene Wale Ek Mukammal Nizam Ka Naam Hai Is Me Waqti Maslihaton Ki Riaayat Se Zayadah Maslon Ke Hameshah Ke Hal Ko Muqaddam Rakha Hai.

Islmi Shareeat Me Agar Mardon Ko Zayadah Hissa Milta Hai To Dusri Taraf Un Par Aurton Ka Mahar, Jahez Aur Shadi Ka Pura Kharch Naano

Nafqah-Kharcha Jaiz Khawahishat Ko Pura Karne Aur Baahar Ke Kaam Kaj Ki Zemmedari Daalna Is Tarah Aurton Ko Har Taraf Se Takleef Aur Kharchon Se Bachane Wale Nizam Ki Ek Jhalak Hai.

Agar Wirasat Me Aurton Ko Mardon Ke Barabar Hissa Dekar Naano Nafqah Aur Zindagi Ki Dusree Zaroorat Ka Bojh Aurton Hee Par Dala Jata To Ijtimaae Aur Khandani Nizam Hee Bekar Ho Jata Hai Ye Haqeeqat Hai Ke Aurton Ko Har Kaam Me Mali Zaroorat Ke Ba Wajood Us Ne Kamaane Ki Mashaqqat Ko Bardashat Karne Ki Qudrati Salaahiyat Bahut Kam Hoti Hai. Aesee Surat Me Wiraasat Ka Ek Khas Hissah (Mardon Ke Barabar Dene Ka Qanoon) Un Ni Zindagi Bhar Ke Ikhrajat:Kharchon Ke Pure Hone Ki Gaaranti De Sakta Hai? Hargiz Nahi Pata Ye Chala Ke Aurton Ko Aadha Hissa Jo Milega Woh Sidha Kabat Ya Bank Me Rakh Dena Hai Woh Mahfooz Rahega Aur Mardon Ka Dubble Hissa Bhi Kharch Ho Jayega. Anjaam Ke Aetibar Se Aurat Ka Hissa Mard Se Badha Huwa Baqi Rehta Hai.

Aurat Ko Aadha Hissa Us Ke Sirf Aurat Hone Ki Wajha Se Nahi Diya Hai Balke Uspar Maali Zimmedariyon Ka Boj Islam Ne Nahi Dala Hai Us Ko Ghar Ki Raani Banaya Hai Isliye Aadha Hissa Diya Hai. Agar Woh Beti Hai To Us Ka Kharcha Baap Ke Zimme, Agar Woh Bivi Hai To Us Ka Kharch Shohar Ke Zimme, Agar Woh Bap Ke Intiqal Ke Baad Bewa Ya Talaq Shuda Bahan Hai To Us Ka Kharch Bhai Ke Zimme, Agar Woh Maa Hai To Us Ka Kharch Awlad Ke Zimme Jab Us Ka Paisa Pura Istemal Hee Nahi Hoga To Us Ko Puri Hisse Ki Zaroorat Bhi Nahi Hai Ye Islam Dushmano Ka Propeganda Hai Ke Aurat Par Islam Zulm Karta Hai Balke Jitna Insaf Aurton Ke Sath Islam Ne Kiya Hai Utna Kisi Bhi Mazhab Me Nahi Kiya Hai Hindu Mazhabi Kitabon Me Aurat Ko Meeras Me Bilkul Hissa Nahi Hai Abhi Hissa Dene Ka Sarkari Qanoon Banaya Hai Us Par Koi Amal Nahi Aksar Log Aadha Hissa Bhi Nahi Dete Hai. Bahut Se Surten Weerasat Ki Aesi Hai Jis Me Mardon Se Zayada

Aurton Ko Milta Hai Aayindah Ramzan Baad Dusre Hisse Me Use Pesh Kiya Jayega Inshallah.

والله اعلم بالصواب

♦ MACHHLI MURDA AUR BAGAIR ZABAH KIYE KYUN HALAL HAI?

MASALA

- Islam Me Jis Tarah Mari Huwi Machhli Khane Ki Ijazat Hai Us Tarah Mara Huwa Janwar Khane Ki Ijazat Kyun Nahi ?
- Jis Tarah Mara Huwa Jaanwar Khane Ki Islam Me Ijazat Nahi Hai Us Tarah Mari Huwi Machhli Khane Ki Ijazat Kyun Hai ?

JAVAB

حامداً ومصليناً مسلماً

Sabse Pehle,

- Allah Jo Karta Hai Us Par Sawal Nahi Kiya Jaata.
- Allah Farmate Hai Jis Ka Matlab Hai

"Allah Ke Baare Me Koi Puchh Taachh Mat Karo Jo Wo Karta Hai. Lekin Unke Baare Me (Logon Ke Bare Me) Puchha Jayega.  **QURAN 21:23.**

To Allah Ne Jo Qanoon Banaya Hai Insaan Us Ka Banda Aur Gulam Hai Us Ko Use Maanna Padega.

Aur Allah Use Laazmi Nahi Banata Jo Hum Jaante Ho Ya Na Jaante Ho.

Waaqai Ye Saheeh Hadis Me Hai Ke
Machhli Khane Ke Liye Halaal Hai.

**NABI SALALLAHU ALAIHI WASALLAM
NE FARMAYA-**

Do Mare Huwe Jaanwar Khane Ke Liye Halaal Hai- **“WO MACHHLI AUR TEEDDI HAI.”**

 **AHMED, IBNE MAJAH.**

Haalanke Iski Halaal Hone Ki Vajah Jaanne Ki Ijazat Hai,

Aur Isko Zabah Na Karne Ki Ye Wajah Hai Ke Mari Hui Machhli Pur7 (Shudhh-Paak) Hoti Hai, Kyuki Usme Behta Khoon Nahi Hota Hai.

Ghar Me Paale Jaane Wale Jaanwar Ya Dusre Jaanwar Ko Zabah Karna Padta Hai, Islamic Shariyat Ke Mutaabiq, Taaki Wo Halaal Ho Khane Ke Liye, Isliye Ke Un Me Bahnewala Khoon Hai.

Jaanwar Impure (Ashudhh) Hote Hai Kyu Ki Unme Mar Jaane Ke Baad Bhi Khoon Rehta Hai. Balke Khoon Aur Us Ke Bacteria Pure Gosht Me Fel Jate Hai Isliye Islamic Shariyat Ke Mutabiq Wo (Jab Wo Zinda Hote Hai) Zabah Kare Bagair Pure (Shudhh-Paak) Nahi Hote.

Ibnul Qayyim Rahmatullahi Alayhi Ne Farmaya- Mare Huwe Jaanwar Ko Khana Manaa Farmaya Kyuki Usme Behta Paani, Paakhana Aur Nuksandeh Khoon Hota Hai.

Is Tarah Se Zabah Karne Ki Ye Wajah Hai Ki Use Khane Ke Liye Halaal Kiya Jaay Kyuki Is Se Khoon Door Ho Jaata Hai.

Is Maut (Halal Kiya Hua) Manaa Nahi Hai Kyuki Ye Maut Halal Karne (Katne, Zabah Karne) Se Hoti Hai.

Jabki Use Usi Tarah Se Zabah Kiya Jaata Hai, Islamic Shariyat Ke Muttbiq Zabah Karne Se Usme Se Khoon Door Kiya Jaata Hai, To Is Tarah Se Aisi Maut Se Manaa Nahi Hai.

Aur (Machhli Me) Ye Shart Bhi Nahi Ke Is Tarah Khane Ke Liye Halaal Banane Ke Liye Use Zabah Kiya Jaaye Aur Aisa Hi Teeddee Ka Muamlaa Bhi Hai. Is Liye Jis Me Behta Khoon Nahi Hai Wo Mar Jane Ke Baad Haraam Nahi Hai.

Bumle, Newte Aur Machhli Bhi Usi Tarah Hi Hai. Jo Asli Khoon Ki Nishani Ye Hai Ke Woh Nikakne Ke Baad Jam Jata Hai Aur Kaala Ho Jata Hai. Machhli Wagairah Ka Khoon Na Jamta Hai Na Kala Hota Hai.

والله اعلم بالصواب

♦ SOOD (INTEREST) HARAAM HONE KI HIKMATEN.

MASALA

- Islaam Me Sood (Interest) Kyun Haraam Hai? Aisa Hamare Ba'az Gair Muslim Bhai Puchhte Hain, Unko Kya Jawab Diya Jaye Aur Ba'az Musalman Jinka Aakhirat Par Iman Kamzor Hai Aur Isme Fanse Hai Unko Bhi Uske Duniyawi Nuksaanat Batana Hai Taake Woh Bache.
- Lihaza Uski Hikmate Aur Nuksanat Batane Ki Guzarish.
- Me To Bina Daleel Haraam Manta Hun! Ekin Mere Gair Muslim Bhai Sawal Karte Hain To Unko Bataana Hai.

JAVAB

حامداً ومصلياً مسلماً

Sood Ke Haraam Hone Ki Bahot Si Hikmaten Hain Aur Uske Beshumar Duniyawi Nuksanaat Hain Jin Me Se Chand Hasbe Zail Hai.

1. Isme Kisi Se Nafa (Profit) Lene Ka Haq Nahin, Kyun Ke Paise Udhar Dene Wale Ki Mehnat Nahin Hoti Rahan (Girwi) Lekar Dene Me Risk Bhi Nahin Aur Paise Dene Wale Ka (Ghaata, Loss) Bikul Nahin Hai Lihaza Nafa Kis Cheez Ka?

2. Zulm Ka Gunah Hai Kyun Ke Agar Kisi Ne Udhar Bimari Ke Ilaaj Ya Padhayi (Education) Ya Zindagi Guzarne Ke Zaruri Saaman Wagairah Aisi Zarurat Ke Liye Liya Jisme Un Paison Se Woh Kuchh Bhi Rupiya Nahin Kamayega To Aise Shakhs Ko Hame Un Paison Ka Malik Bana Kar Ya Apni Haisiyat Ke Mutabiq Uski Madad Karni Chahiye Yeh Insaniyat Ka Taqazah Hai Fir Bhi Us Se Nafa Lena Us Par Zulm Hai.

3. Beraham Aur Sakht Dili Ho Jana Uper Bataya Us Tarah Ke Haalat Aur Zarurat Me Bhi Use Bila Nafe Ke Udhar Na Dena Us Par Raham Na Khana Hai Aur Usse Majboori Ka Faidah Utha Kar Fixed Nafa Lene Se Dil Sakht Ho Jata Hai.

4. Gareeb Ko Aur Gareeb Bana Dena Kisi Gareeb Ne Apni Gurbat Ki Wajah Se Apni Zarurat Puri Karne Ke Liye Udhar Liya Aur Usne Kuchh Bhi Na Kamaya Fir Bhi Usse Nafa Lena Usko Ziyadah Gareeb Bana Dena Hai Uski Cheezen Bikwa Dena Hai

5. Khud Garz Ho Jana Udhar Aur Qarz Maange Wale Aksar Rishtedar, Padosi Ya Dost Hote Hain Unki In Talluq Ki Wajah Se Madad Karni Chahiye Ya Kam Se Kam Bila Sood Liye Qarzah Dena Chahiye Fir Bhi Nafa Lena Yeh Khud Garzi Aur Mafaad Parasti Aur Be Sharmi Hai.

6. Insaan Ki Taraqqi Me Rukawat Aur Tijaarat Me Aage Na Badhne Dena

Jisne Karobar Aur Dhandhe Ke Liye Qarzah Liya Hai Usse Dene Ki Tarikh Hi Se Fixed Nafa Lena Uska Khoon Chusa (Sosan Karna) Hai Kyun Ke Uska Karobar Pehle Hi Din Se Shuru Nahin Ho Jayega, Jab Shuru Hoga Tab Shuru Ke Chand Mahino Hi Me Woh

Nafa Kamane Wala Nahin Ban Jayega, Jab Nafa Kamane Lagega To Yeh Zaruri Nahin Ke Aap Ko Fix Nafa De Uske Baad Bhi Uske Paas Nafa Bachega, Usko Karobar Me Nafa Nahin Bhi Mil Sakta Hai Balke Nuksan Bhi Ho Sakta Hai,

Itni Saari Eahtamalaat (Possibilities) Aur Nafa Na Milne Ki Surate Hain Iske Ba Wajood Usko Pehle Din Aur Har Mahie Nafa Na Mile Fir Bhi Usse Har Din Ka Fixed Nafa Lena Yeh Aqal Aur Hisaab Ke Bhi Khilaf Hai Woh Sood Chukane Me Hi Karobar Chhod Dega Aur Tajir (Businessman) Ke Bajaye Mazdoor Ban Jayega.

7. Fuzoo Karchi Karna Har Woh Shakhs Jiski Kamayi (Income) Bila Mehnat Ki Ya Haram Ki Hogi Woh Fuzool Kharchi (Apne Maal Ko Rasmo Riwaaj Aur Dikhlawe) Me Bagair Faidah Ke Kamon Me Khub Udayega.

8. NIKAMMAH-SUST HO JANA.

Jisko Nafa Bagair Mehnat Ke Baithe Baithe Kamane Ki Aadat Pad Jati Hai Woh Apna Hunar (Fan) Bhool Jata Hai Fir Usse Mehnat Ka Kaam Nahin Hota Uski Tabiyat Sust Ho Jati Hai.

9. MEHNGAI BADHNA.

Bade Bade Taajir (Businessman) Ko Badi Badi Loan Milti Hai Chhote Taajir Ko Badi Loan Nahin Milti Isliye Bade Taajir Bazar Se Puraa Maal Utha Leta Hai Fir Apni Manmaani Qeemat Se Bechta Hai Kyun Ke Usko Itna Lamba Fixed Nafa (Sood) Chukana Hai Isliye Menhga Bechna Zaruri Ho Jata Hai.

10. BAKHEEL (KANJOOS) HO JANA.

Kyun Ke Usko Duniya, Mulk, Shahar, Ke Sab Se Ziyadah Maaldar Aadmi Me Jo Number Hasil Hai Woh Us Unche No. Se Niche No. Par Na Aa Jaye Isliye Yeh Itne Maaldar, Ziyadah Bank Balance Ke Maalik Hone Ke Bawajood Lambi Raqam Kabhi Bhi Hospital Ya Gareebo Ke Faidah Ke Liye Nahin Dete.

11. TENTION.

Soodi Qarz Apne Ghar Ke Ikhraajat Ke Saath Saath Chukane Ka Itna Tention Hota Hai Ke Aadmi Ki Nind Aana Mushkil Ho Jata Hai.

12. PAAGALPAN.

Soodi Qarz Aksar Log Aasani Se Adaa Nahin Kar Paate Uske Adaa Karne Me Itni Koshish Aur Mehnat Aur Load Bardasht Karta Hai Jiski Wajah Se Woh Dimagi Mareez Paagal Jaisa Ho Jaata Hai.

13. KHUDKUSHI. (SUICIDE).

Jab Soodi Qarz Chuka Nahin Paata To Tension Tension Me Khud-Kusi Kar Leta Hai Jiske Waqiyat Akhbar Me Aate Rehte Hain.

14. BE WATAN HO JANA.

Lamba Soodi Qarz Chukana Ba'az Martaba Itna Mushkil Ho Jaata Hai Ke Insan Apna Shahar, Suba Ya Mulk Hi Chhod Kar Apne Ghar Walo Se Door Bhag Jaata Hai Jiske Taaza Waqiaat Media Me Aa Chuke Hain.

15. TAXES ME IZAFI HI HOTE REHNA.

India Me Mukhtalif Tariqe Se Mukhtalif Cheezon Par Jis Par Pehle Tax Nahin Liya Jaata Tha, Ab Liya Jaa Raha Hai Uski 1 Wajah Yeh Bhi Hai Ke India Par Dusre Mulk Par Itna Qarza Hai Ke Jiske Adaa Karne Ke Liye GST Ke Zariye Tax Me Izafa Aur Petrol Par GST Se Bhi Ziyadah Tax Daala Gaya Hai.

والله اعلم بالصواب

♦ ISLAM TALWAR KE ZOR SE PHELA HAI?

MASALA

- Kayi Salon Se Islam Ke Baare Me Non Muslim Ye Kehte Aaye Hain Ke Woh Talwar Ke Zor Se Phela Hai Logon Ko Zabardasti Maar Maar Ke Musalman Banaya Gaya Hai Ye Aetaraz Saheeh Hai?

JAVAB

حامداً ومصلياً مسلماً

Baaz Non Muslimon Ka Khayal Hai Ke Islam Ki Phelane Me Talwaar Ke Zor Se Zyadah Kaam Liya

Gaya Hai Aur Uske Liye Daleel Me Voh Waaqiaate
Jang Pesh Karte Hain Badshahon Ne Kis Qadar
Khoonreziyan Ki Hai,

Me Un Se Poochhta Hoon Ke Ye Koi Samajhdar
Nahi Keh Sakta Hai Ke Jang Har Haal Me Achchha
Hone Ke Khilaaf Hai. Aaj Apne Ko Baa Adab Kehne
Wali) Qaumen Bhi Zaroorat Ke Mauqe Par Jang Karti
Hain. Ma'aloom Huva Ki Har Waqt Zaroori Ladayi
Karna Tahzeeb Va Culture Ke Aetibaar Se Jaaiz Hai.
Bas Ab Me Zaalim Badshahon Ki To Tarafdari Nahi
Karta. Albatta Khulafaae Rashideen Ki Babat Me
Da'awe Se Kehta Hoon Ki Unho Ne Kamzor Buniyad
Par Kabhi Jang Nahi Ki. Kisi Mazboot Sabab Ki Wajah
Se Hi Vah Ladayi Karte The Aur Ladayi Ke Muta'alliq
Islami Qanoon Agar Mukhalifeen Ki Nazar Se Guzarta
To Kabhi Ye Lafz Zubaan Se Nahi Nikalte Islam Bazor
Talwaar Phela Hai. Qavaneen E Jang Islam Ne Bahot
Se Batlaae Hain. Magar Me Is Waqt Ek Mukhtasar
Qanoon Bayan Karta Hoon.

1. PEHLA JAWAB

QANOONE ISLAM.....

Islam Ka Mas'ala Hai Aur Khulafae Rashideen Ka Us Par Hamesha Amal Raha Hai Ke Agar Koi Shakhs Muqaable Ke Waqt Tumhare Baap Ko, Tumahre Bete Ko, Tumhare Bhai Ko, Garz Sab Mutalliqaan Ko Qatl Kar Daale Aur Arse Tak Khoon Rezi Karta Rahe, Phir Kisi Ke Qaboo Aa Jaave Aur Tum Use Badla Lena Chaho Aur Vah Zubaan Se 'Laa Ilaha Illallahu Muhammadur-Rasulullah' Kah De To Allah Taala Ka Hukm Hai Ke Usko Fauran Chhod Do, Agar Che Tum Ko Kaamil Yaqeen Ho, Ke Usne Jaan Ke Khauf Se Hi Kaha Hai Aur Dil Se Islam Nahi Laaya Hai, Tab Bhi Fauran Us Se Talwar Utha Lo, Varna Agar Tumne Use Maara To Tum Jahannam Me Jaaoge, Agar Che Ye Bhi Khatrah Ho Ke Ye Us Waqt Jaan Bacha Kar Foran Tum Ko Qatl Karega, Jo Kuchh Chahe, Ab Us Ka Qatl Karna Hargiz Jaaiz Nahi. To Jis Mazhab Ne Itni Badi Dhaal Doosron Ke Haatho Me De

Di Hai, Ab Uske Baare Me Koi Keh Sakta Hai Ke Bazore Talwaar Phela Hai? Yaqeen Jaaniye Is Qanoon Par Hamare Agle Nek Log Poori Tarah Amal Karte The.

 **ASHRAFUL JAWAB SAFA 141,142.**

2. DOOSRA JAWAB

BHARAT KI MISAAL.....

Log Islam Ko Ba” DNA ”m Karte Hain Ke Vah Talwaar Ke Zor Se Phela Hai.Khuda Ki Qasam Bilkul Galat Hai. Agar Logon Ko Talwaar Ke Zor Se Musalman Kiya Karte To Aaj Bharat Me Jahan Islami Hukumat 600 Baras Tak Rahi Hai, Ek Bhi Hindu Baaqi Nahi Rehta.

3. TEESRA JAWAB

Maulana Muhammad Qasim Sahab Nanotvi (Rahmatullahi Alayhi) Ka Jawab Is Aeteraaz Ke Muta'alliq Ye Hai Ke Agar Islam Talwaar Ke Zor Se Phela Hai, To Ye Batlaao Ke Vah Talwar Chalanewale Kahan Se Aaye The? Kyunki Talwaar Khud Se To

Chal Nahi Sakti Thi Jin Logon Ne Sab Se Pehle Talwaar Chalayi Hai, Yaqeenan Vah Talwaar Se Musalman Nahi Huve The, Kyunki Unse Pehle Talwaar Chalane Wala Koi Tha Hi Nahi, To Saabit Ho Gaya Ke Islam Talwaar Se Nahi Phela.

 **ASHRAFUL JAWAB 141,142.**

4. CHOTHHA JAWAB

MADEENE ME ISLAM.....

Tareekh Se Ye Saabit Hai Ke Jihad Madeena Munavvarah Me Aakar Shuru Huva Aur Madeena Wale Rasulullah Sallallahu Alayhi Wasallam Ki Tashreef Lane Se Pehle Hi Zyadah Tar Musalman Ho Chuke The. Aakhir Unko Kis Talwaar Ne Musalman Kiya Tha?

5. PANCHWA JAWAB

MAKKA ME JIHAD NA THA.....

Makka Muazzama Me Jo Kayi So Aadmi Musalman Huve Aur Kuffaron Ke Haathon Se Taklifen Bardasht Karte Rahe, Vah Kis Talwaar Se

Musalman Huve The.Balke Talwar Aur Doosre Hathyaron Se Islam Chhudana Aur Kaafir Banana Chaha To Bhi Na Bane, Pata Ye Chala Na Islam Talwar Se Phelta Hai Na Kufr (Koi Bhi Mazhab)

6. CHHATTA JAWAB

Maan Lo Ke Talwar Ke Dar Se Musalman Huwe The To Talwar To Har Waqt Gardan Par Rahti Nahi Hai Jab Talwar Hat Gayi To Wapas Islam Chhodne Se Kis Ne Roka Tha Balke Naslon Tak Islam Aap Ke Kehne Ke Mutabiq Sakht Mazhab Hai Fir Bhi Kaise Baqi Raha?

 **ASHRAFUL JAWAB 42 SE MAKHOOZ.**

7. SAATWA JAWAB

HABSHA ME ISLAM.....

Phir Hijrate Madina Munavvarah Se Pehle Baaz Sahaba (Raziyallahu Anhum) Ne Habsha Ki Taraf Hijrat Ki Hai Aur Vaha Kuffar Quraish Ke Saath Musalmano Ka Munazrah- Debet Huvi

Aur Najjashi Habshah Ke Badshah Ne Hazrat Ja'afar Bin Abi Taalib (Raziyallahu Anhu) Ki Zubaan Se Qura'an Shareef Sun Kar Be Tahasha Rona Shuru Kiya Aur Rasulullah Sallallahu Alayhi Wasallam Ki Risalat Aur Qura'an Shareef Ki Haqqaniyat-Sachchai Ki Gavahi Di Aur Isalm Qubool Kiya. Is Par Kis Ki Talwar Chali Thi?

8. AANTHWA JAWAB

Islam Naam Hai Dil Se Ek Allah Hee Ko Khuda Aur Ishwar Maanne Aur Muhammad Sallallahu Alaihi Wasallam Ko Aakhri Paigambar-Antim Dut-Rushi Maanne Ka Agar Dil Se Aesa Na Mane Aur Sirf Zaban Se Hee Kalma Padhe To Woh Allah Ke Nazdeek Musalman Nahi Balke Munafiq-Dhoke Baaz Hai Talwar Zaban Par Chal Sakti Hai Dil Par Nahi. Zabardasti Kar Ke Zaban Badal Sakte Hai Dil Ko Nahi.

9. NAWAN JAWAB

Khataur Par Makka Me Pehle Musalman Hone Wali Arab Ki Qaum Jo Jang Aur Ladai Me Puri Dunya

Me Mashhoor Thi Vah Kabhi Aur Kisi Tarah Talwar Ke Khauf Se Islam Ko Qubool Na Kar Sakti Thi. Un Ke Nazdeek La” DNA ” Marna Ma'amooli Baat Thi. Magar Dab Kar Deen Ka Badalna Sakht Aib Hai, Vah Hargeez Talwar Ke Khauf Se Islam Nahi La Sakte The.

ISLAM ME JIHAD KA HUKM KYUN?

Is Par Shayad Ye Sawal Ho Ke Phir Jihad Kis Liye Sharee'at Me Shurooa Huva? To Khoob Samaj Lo Ke Jihad Hifazat Islam Ke Liye Shurooa Huva Na Ke Islam Felane Ke Liye Aur In Dono Me Bada Farq Hai, Log Is Farq Ko Na Samjahne Ki Vahah Se Galti Me Pade Huve Hai..

10. DASWAN JAWAB

Abhi Puri Dunya Kai Mulkon Me Har Mahine Hazaron Musalman Ho Rahe Hai Mashhoor Logon Ki Khabar Aur Islam Lane Ki Wajha Media Me Aati Rehti

Hai Koi Bhi Talwar Ya Bandoq Ke Dar Se Musalman Nahi Ho Raha Ye Baat Apni Aankhon Se Dekh Lo Aur Kanon Se Sun Lo. Aur Is Aetraz Par Apni Zaban Band Kar Lo Aur Hath Rok Lo.

 **ASHRAFUL JAWAB SAFA 43 JAWAB 10 KE IZAFE KE SATH.**

Islam Talwar Ke Zor Se Fela Hai Is Baat Ke Aur Bhi Jawabat Hai Mazmoon Lamba Aur Us Ke 5 Part Ho Gaye Is Liye Isee 10 Jawab Par Bas Karta Hun

Isi Tarah Saenkdon Waqiaat Tareekh-Ithaas Me Maujood Hai Jis Se Saabit Hai Ke Islam Mahaz Apni Haqqaniyat, Akhlaq, Insaf, Insaniyat Ki Hamdardi Aur Un Ke Sath Ek Jaisa Sulook Aur Us Ki Behtreen Taleem Se Phela Hai Ye Sab Se Aham Wajha Hai.

والله اعلم بالصواب

♦ KHATNA (CIRCUMCISION) PAR AITARAAJ KE JAVAABAAT AUR MEDICAL FAAYDE.

MASALA

- Khatna Ke Baare Mein Non Muslim Ye Aitaraaj Aapatti Jataate Hai Ke Eeshvar Ne Jaisa Paida Kiya Tha Vaisa Hee Rahne Dena Chaahie, Ye Kaat Chhaant Nahee Karanee Chaahie Ye Fitrat Kudratee Roop Ke Khilaaf Hai. Un Ko Kya Javaab Diya Jaye?

JAVAB

حامدا ومصليا مسلما

Un Ko Ye Javaab Diya Jaye Ke Bachcha Maa Ke Pet Se Naaf Ke Saath Naal, Sar Ke Baal ,Nakhoon Lekar Aata Hai Unhen Kyon Kaat Ke Alag Kar Dete Ho?

Isee Tarah Maa Ke Pet Se Bachcha Daant Lekar Nahee Aata Hai Paidaishee Asli Roop Mein Laane Ke Liye Usey Bhee Tod Dene Chaahiye.

Islaam Fitaree Praakrutik Majhab (Natural Religion) Hai, Is Mein Har Hukm Aur Aadesh Ke Faayde Hai, Khatna Bhi Unhee Mein Se Ek Hai, Us Ke Faayde Kee Ek Report Jo 2015 Me Dee Gae Thee Pesh Kee Jaatee Hai.

MEDICAL SCIENCE NE KHATNA KE FAAYDE BATAYE HAIN.

NEW YORK (NEWS DESK) NE KAHA KE :

Musalmaan Sadiyon Se Dhaarmik Aadeshon Par Amal Karte Huwe Bachchon Ka Khatna Karate Rahe Hain, Lekin Sadiyon Se Is Ka Ikaar Karne Ke Baad Modern Scientific Research Saamne Aane Ke Baad Aakhirkaar Khatna Ke Mahatv Ko Sveekaar Karne Ke Lie Majboor Hona Pada Hai.

Sabse Lambi Tahqeeq Ke Poora Hone Ke Baad, Pashchimee Vaigyaaniko Ne Achaanak Khatna Ke Mahatv Ko Itna Mahsoos Kiya Hai Ki Pramukh Amerikee Svaasthya Sansthaan (American Institutes Of Health), U.S. Rog Niyantran Aur Rokathaam

Kendra (The Centers For Disease Control And Prevention (Cdc) Ne December Mein Jaaree Ishaaron Ki Arjee Mein Sabhee Ladkon Ke Lie Khatna Zarooree Karane Kee Sifaarish Kee Hai.

Is Organization (Sangathan) Ka Kahna Hai Ki Khatna Bachchon Ko Urinary Tract Infection, Sexually Transmitted Diseases (Yaun Sanchaarit Rogon) Aur Penile Cancer Ke Khatron Se Bachaata Hai.

Sangathan Ka Yah Bhee Kahna Hai Ki Yadi Chamadee Ka Khatna Nahin Kiya Jaata Hai, To Bacteria Aur Dusri Rogaanu Chamadee (Tvacha Mein Phailee Huee Chamadee Jo Kat Jaatee Hai) Us Mein Jama Ho Jaate Hain Aur Beemaariyon Ka Kaaran Bante Hain, Aur Kabhee-Kabhee Tvacha Bhee Kharaab Ho Jaatee Hai, Jiske Zariyah Se Khataranaak Jarasim (Dangerous Germs) Jism Mein Dakhil Hote Hai, Aur Bhayaanak Beemaariyon Ka Kaaran Banate Hain.

Sangathan Ne Ek Aham Point Yah Bhee Bataaya Hai Ki Jin Purushon Ka Khatna Nahin Hua Hai, Woh Bhee Apne Jeevansaathi Ko Chamadee Mein Maujood Keetaanuon Ko Sthaanaantarit (Transfer) Karke Cervical Cancer Ka Kaaran Ban Sakate Hain.

Kuchh Halqom Ki Taraf Se Aetrazaat Aur Virodh Ke Baavajood, Agency Ne Cdc Se Kaha Hai Ki Khatna Ke Fayde Itne Saaf Hain Ki Ab Unhen Inkaar Nahin Kiya Ja Sakta Hai.

والله اعلم بالصواب

♦ CHEHRE KA PARDE KA QURAN HADEES SE SUBOOT AUR FAIDA.

MASALA

- Me Shari'aa Parda Karti Hu, Kyun Ki Deeni Madarsa Ki Taaliba- Student Hun, Aur Muje Pareshani Jab Hoti He Jab Me Kisi Taqrib- Function Vagaira Me Majburan Jati Hun To Apna Buqa Nahi

Utarti, Jiski Vajah Se Log Muje Burqa Utarne Par Majboor Karte He, Vo Kehte He Ki : Parde Ka Zikar To Quran Me Nahi Aya, Bas Orhni Ka Zikar Aaya He. Halanke Unhone Pura Mafhum Aur Uski Tafseer Vagairah Nahi Parhi He, Bas Sirf Ye Kehte Hen Ke : “Jab Islam Ne Chadar Ka Zikar Kiya He To Tum Itna Parda Kyun Karti Ho?” Aur Vo Ye Bhi Kehte Hen Ke : “Islam Ne Itni Sakhti Nahi Rakhi, Jitni Aap Karti Hen.” Vo Kehte Hen Ke : “Chehra, Hath Aur Panv Vagairah Khule Rahe” Halanke Me Un Se Kehti Hun Ke Uska Zikar To Sirf Namaz Me Aaya He, Parde Me Nahi.” Aur Aajkal Is Fitne Ke Dor Me To Aurat Par Ye Lazim Hota He Ke Vo Mukammal Parda Kare Balke Apna Chehra, Hath Vagairah Bhi Chhupaye. Parde Ke Muta’lliq Aap Muje Zara Tafseel Se Bata Dijiye Take Un Logon Ke Ilm Me Ye Baat Aa Jaaye Ke “Sharee Parda” Kehte Kise Hen? Aur Kitna Karna Chahye?

JAVAB

حامداً ومصلياً مسلماً

Aap Ke Khayalaat Bahot Saheeh Hen, Aurat Ko Chehra Ka Parda Laazim He, Kyunki Gandi Aur Shahvaani Nazaren Usi Par Parti He. Chehra, Hath Aur Paanv Aurat Ka Satar Nahi, Yaani Namaz Me Un A'zaa Ka Chhupana Zaruri Nahi, Lekin Gandi Nazaron Se Un A'zaa Ka Hattal Imkaan Chhupana Zaruri He.

QURA'AN E KARIM SE SUBUT :

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ﴿٣٣﴾ (الْأَحْزَاب :

“Apne Gharon Me Jami Bethi Rahen Aur Purane Zamana E Jahiliyyat Ke Dastur Ke Mutabiq (Be Parda,Ban Sanvar) Kar Na Firen.

AUR FARMAYA :

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيزِهِنَّ ﴿٥٩﴾ (الْأَحْزَاب :

Ae Nabi (Sallallahu Alaihi Wasallam) Aap Apni Biwiyon Se, Apni Sahabzadiyon Se Aur Dusre

Musalman Ki Biwiyon Ko Bhi Kah Dijiye Ke (Sar Se) Niche Kar Liya Karen. (Apne Chehre Ke Upar) Thodi See Apni Chadaren. (Yaani Chadar Ka Kuch Hissa Batore Ghunghat Chehre Par Latkaya Karen Take Sar Ke Saath Chehra Bhi Chhup Jaaye.) Use Jaldi Pehchan Li Jaya Karegi. To Takleef Na Di Jaya Karegi.

BAYANUL QURAAAN.

Matlab Ye Ke Baandiya-Londiyan Khule Sar Firti He Aur Sharee'at Ne Bhi Un Par Chehra Chhupana Laazim Nahi Kiya Aur Sharir-Bure Log Baandiyon Ko Chheda Karte He, To Aazad Aur Sharif Khavatin Par Laazim He Ke Vo Sar Aur Chehra Chhupa Liya Kare, Is Tarah Ba Sahulat Unki Pehchan Ho Jaya Karegi Aur Shari-Bure Log Jo Sharif Aur Baa Izzat Khavatin Ko Chherne Ki Himmat Nahi Karte Vo Unko Bhi Nahi Chherenge Aur Unke Takleefon Se Sharif Khavatin Mahfooz Rahe Gi. Qabile Tavajjuh Ye He Ke Quraan Sharif Ne Parda Aur Naqab Ko Shariat Aur Izzat Ki Alamat Qarar Diya He Aur Bepardagi Aur

Be Hijabi Ko Unki Alamat Qarar Di He Jo Izzat Va Sharafat Se Mahrum Ho. (Ma'zallah)

Aur Farmaya :

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ
﴿الْأَحْزَابُ : ٥٣﴾

Yaani Jab Tum Paygambar A.S. Ki Biwiyon Se Koi Saman Mangne Jao To Unse Vo Saman Parde Ke Bahar Se Manga Karo, Ye Tariqa Tumhare Dilon Aur Unke Dilon Ke Pak Rahne Ka Behtarin Zariya He.

Nabi Sallallahu Alaihi Wasallam Ki Paak Biwiyon Aur Sahaba Radee Allah Anhum Se Zayada Kin Ki Nigah Aur Niyyat Paak Ho Sakti Hai Jab Un Ko Face To Face- Chehra Dekhkar Baat Karne Ki Ijizat Nahi To Hamen Kaise Ijizat Ho Sakti Hai.

Ahadis Se Subut :

Aanhazrat Sallallahu Alaihi Wasallam Ka Irshad He : Aurton Ko Apne Ghar Se Bahar Nikalne Ka Haq Nahi He Lekin Us Waqt Ke Vo Majbur Ho Jaaye.

 **TABRANI.**

■ AAP KE MASAIL AUR UN KA HAL.SUR FATAWA
RAHEEMA 10/83 SE MAKHOOS.

والله اعلم بالصواب

♦ PARDE- HIJAB KARNE KE 40 FAYDE.

MASALA

➤ Kisi School Ka Principal Parda Karne Se Roke To
Kya Karna Chahiye?

JAVAB

حامدا ومصليا مسلما

Indian Ka Constitution Ki Qalam 25 Har Ek Ko
Har Jaga Apni Mazhabi Pehchan Par Amal Karne Ki
Ijazat Deta Hai Lihaza Principal Se Qanooni Jang
Ladna Zaroori Hoga Parda Chhodne Ki Ijazat Na
Hogi.

PARDAH AUR NAQABWALA BURQA PAHANNE KE 40 FAYDE.

1. Gair Mard Ki Buri Nigah Se Hifazat.
2. Galat Ta'alluqat Paida Hone Se Hifazat.
3. Dhup Se Hifazat.

4. Dhul-Matti Se Hifazat
5. Pardah Thhandi-Sardi Se Bhi Bachata Hai
6. Suraj Ki Kirno Se Rang Ki Hifazat
7. Bactaria -(Jaraasim-Kitanu) Se Hifazat.
8. Pradushan (Pollution) Dhuwen Se Hifazat
9. Badbu Se Hifazat
10. Kisi Ki Nazar Lagkar Bimar Hone Se Hifazat
11. Shareef Hone Ki Alaamat (Nishani).
12. Izzatdar Hone Ki Alaamat
13. Mua'ashrah (Samaaj) Ka Badkari Se Paak Hona Aur Uski Hifazat
14. Allah Ki Muhabbat Ka Milna.
15. Rasool ﷺ Ki Shafa'at Ka Naseeb Hona
16. Pardah Paakizgi Hai.
17. Pardah Satar Hai.
18. Pardah Taqwa Hai.
19. Pardah Imaan Hai.
20. Pardah Nifaq Se Bachata Hai.

21. Pardah Aisa Sharaee Hukm Hai Jisme Deen Aur Duniya Ke Faide Hain.

22. Pardah Niswani Husn Ka Muhafiz Hai.

23. Pardah Dilon Ki Pakeezgi Or Taharat Ka Zariyah Hai.

24. Pardah Aurat Ki Fitri Haya Ka Taqaza Hai.

25. Pardah Chhote Bade Kayi Gunaah Ki Rukawat Hai.

26. Pardah Aurat Ke Liye Afzal Tareen Amal Me Se Hai.

27. Pardah Karne Wali Aurat Apne Rab Se Ziyadah Qareeb Hai.

28. Pardah Shaitaan Or Uske Makr Se Bachav Ka Zariyah Hai.

29. Pardah Taqwa Ka Libas, Aur Haya Ki Daleel Hai.

30. Pardah Aurat Ko Fashion Ki Shararat Se Mahfooz Rekhta Hai.

31. Bepardagi Ke Haraam Khwaish-Gunah Se Bachne Ki Wajah Se Jannat Ki Basharat

32. Pardah Libas Aur Zewar Ki Riyakari Se Bachata Hai

33. Pardeh Me Chain, Haar Kisi Ke Tod Jane Se Saif Rehte Hai.

34. Pardah Se Andar Ka Kibas Maila Nahi Hota.

35. Pardah Karne Wali Aurat Beparda Aurat Ke Muqable Me Apne Aap Ko Mafooz (Safe) Mahsoos Karti Hai.

36. Pardah Karne Se Makhkhi Aur Machchhar Pareshan Nahi Karte.

37. Pardah Ke Wajha Se Koi Sataye To Sabr Jis Ka Sawab Be Hisab Hai Milta Hai.

38. Pardah Deendar Honi Ki Alamat-Nishani Hai.

39. Pardah Azwaje Mutahhraat-Huzoor Salallahu Alayhi Wasallam Ki Paak Biviyin Ki Sunnat Hai.

40. Pardah Kar Ke Gunah Se Bachnewali Aurat Ka Khatmah Iman Par Hota Hai.

والله اعلم بالصواب