

امیرِ اہلِ سُنَّت سے آسان شادی کے بارے میں سوال جواب

Ameer-e-Ahl-e-Sunnat say asaan shadi kay baray mayn suwal jawab

AMEER-E-AHL-E-SUNNAT SAY ASAAN SHADI KAY BARAY MAYN SUWAL JAWAB

Ye Risala Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Bani-e-Dawat-e-Islami, Hazrat Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ nay tahreer farmaya hay, **Translation Department** nay is ko Roman-Urdu mayn compose kiya hay. Agar is mayn koi kami-bayshi payen to Translation Department ko aagah kar key Sawab kay haqdar baniye.

Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعُدُّ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kitab Parhnay ki Du'a

Deeni Kitab ya Islami sabaq parhnay say pehlay zail mayn di hu'i Du'a parh lijiye **إِنْ شَاءَ اللَّهُ** jo kuch parhayn gey yaad rahay ga. Du'a ye hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjuma

Ay Allah **عَزَّوَجَلَّ** hum per 'Ilm-o-hikmat kay darwazay khol day aur hum par apni rahmat nazil farma! Ay Azmat aur Buzurgi walay!

(Al-Mustatraf, jild. 1, safha. 40)

Note: Awwal aakhir ayk ayk bar Durood-e-Pak parh layn.

Fehrist

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Yeh risalah Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ say kiye ga`ay suwalat aur in kay jawab par mushtamil hay.

AMEER-E-AHL-E-SUNNAT SAY ASAAN SHADI KAY BARAY MAYN SUWAL JAWAB

Du'a-e-Janashen-e-Ameer-e-Ahl-e-Sunnat:

Ya Rab-al-Mustafa! Jo koyi 26 safhat ka risalah “*Ameer-e-Ahl-e-Sunnat say asaan shadi kay baray mayn suwal jawab*” parh ya sun lay, usay nikkah ki sunnat shari’at kay mutabiq ada karnay aur ghayr shar’i ras-o-riwaj say bacha kar apnay piyaray piyaray Aakhri Nabi صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki sunnaton par chalnay ki taufeeq ‘ata farma.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Darood Shareef ki fazilat:

Manqool hay: aik shakhs ko intiqal kay ba’d kisi nay khuwab mayn sar par majoosiyon (ya’ni atish paraston) ki topi pehnay huway daykha tou is ka sabab pocha, us

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nay jawab diya: jab kabhi Muhammad-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka naam mubarak ata mayn Darood Shareef nah parhta is gunah ki nahosat say mujh say ma'rfat aur iman salb kar liye ga'ay (ya'ni cheen liye ga'ay). (*saba' sanabal, safha 35*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Nikkah mehnga honay ki wajuhaat

Suwal: Aaj kal nikkah mehngay say mehnga hota ja raha hay aur is silsalay mayn nit na'ay ghayr shar'i tareeqay atay ja rahay hayn lihaza aap say guzarish hay keh is baray mayn rehnumayi farma dijiye.

Jawab: Nikkah bilkul muft tha magar ab mehnga ho gya hay. yad rakhiye! Nikkah mayn aik paysa bhi wajib nahin hay keh paysa nahin ho tou nikkah nahin ho ga. Albattah mehar wajib hota hay. (*Rad-ul-Muhtar, jild 4, safha 219*) aur is ki kam az kam miqdar do tolay sarhay saat mashay chandi hay. (*Bahar-e-Shari'at, jild 2, safha 64, hissa 7*) jis ki raqm pakistani currency kay hisab say (28 november 2019 kay mutabiq) taqreeban teen hazaar rupay (3000) rupay banti hay tou yun nikkah karna goya muft hi hay. shadi ki pehli raat guzar kar walimah karna sunnat hay (*Bahar-e-Shari'at, jild 3, safha 391, hissa 16*) laykin is kay liye shadi haal book

karwana zarori nahin hay. Is tarah nikkah kay liye bhi shadi haal book karwana zarori nahin.

Ameer-e-Ahl-e-Sunnat ka nikkah aur walimah:

اللَّحْفَةُ لِلَّهِ! Mayra nikkah (memon) masjid (boltan market) mayn huwa tha aur mayri darkhuwast par Mufti-e-A'zam Pakistan Mufti Waqar-ud-Deen Sahab رَحْمَةُ اللَّهِ عَلَيْهِ nikkah parhanay tashreef la`ay thay. Hum bilding ki dosri manzil par rehtay thay jab keh neechay rehney walay hamaray parosi ka ghar bara tha tou is mayn mayra walimah huwa tha. Mayn nay shadi kay moqa' par apnay ghar ko dulhan ki tarah sajaya bhi nahin tha albattah shayad do char tube lights lagayi theen aur tape recorder par naat shareef chalayi thi. Yad rahay! Shadi par layna dayna aur sona kapray waghayrah jo ma'moolat hotay rehtay hayn yeh mayri shadi par bhi huway thay aur yeh jayz bhi hay. Isi tarah mehar ki kam az kam miqdar do tolay sarhay saat mashay chandi hay jabkeh ziyadah say ziyadah ki koyi had muqarar nahin hay lihaza koyi kitna hi mehar rakhay jayz hay laykin mehar darmiyanay darjay ka ho, takeh bojh nah paray.

Borhay baap ki pankhay say latki hoyi lash ('ibratnak waq'iyah)

Aaj kal shadiyon mayn makan waghayrah ki demand kar kay aik dosray ko parishan kartay hayn jis ki wajah say ba'az awqat mu'amilah khudkushi tak ja pohanchta hay chunan-cheh mayn nay social media par aik post daykhi jis mayn aik borhay admi ki lash pankhay say latki hoyi thi sath mayn kuch is tarah tahreer tha: Yeh borha admi apni bayti ki shadi kar raha tha, dolhay walay rukhsati say pehlay tarah tarah ki demands kar rahay thay keh yeh cheez lay kar do aur woh cheez lay kar do jabkeh yeh qarzay lay lay kar inki dimands pori kar raha tha. Rukhsati say do din pehlay dulha nay yeh mutalbah kiya keh agar mujhay fulan car dilao gay tou mayn bara'at lay kar aon ga warnah nahin aon ga. Ab is baycharay borhay baap nay bayti kay susral say kaha: Aap logon ki dimands pori kartay kartay pehlay hi mujh par bohat sara qarzah charh chuka hay lihaza ab aysa kar kay mujhay mazed azmaish mayn mat dalo, magar dolhay miyan apnay mutalbay par aray rahay aur barat lay janay say mana' kar diya. Bilakhir natijah yeh nikla keh is borhay baap nay dilbardashat ho kar khud kushi kar li.

Dulha walon kay mali mutalbay rishwat hayn

Dulha walon ka dulhan walon say mali mutalbay karna rishwat ki aik surat aur haraam hay. agarchah larki ka baap baycharah apni ‘izat bachanay aur apni bachi ko rukhsat karnay kay liye majbooran dimands pori kar bhi day magar mangnay wala gunahgar hay. (*Fatawa Razawiyyah, jild 12, safha 57 makhozan*)

Hamaray yahan shadiyon mayn dolha walon ki taraf say mutalbay karna ‘aam ho chuka hay, kabhi dulhan walon say AC ka mutalbah kiya jata hay aur kabhi makan dilwanay ka, halan-keh rehney kay liye makan ka intizam karna larkay par wajib hay. (*Tanveer-ul-Absaar, jild 1 safha 283-284 maltaqan*) aaj kal larki walay baycharay majboran lakhon karoron kay makanat day rahay hayn keh zahir hay larkiyon ki shadiyan karni hayn aur larkiyon ziyadah payda ho rahi hayn. Hamaray kutiyanah memon mayn larkay walay larki walon say makan ka mutalbah nahin kartay balkeh larka khud makan ka intizam karta hay laykin aik memon baradri aysi bhi hay jis mayn larki walon ko makan dayna parta hay. Is tarah ki cheezon say baycharay samaji idaray walay kurtay hayn jaysa keh abhi hal hi mayn mayray ghareeb khanay (ya’ni ghar) par memon baradri say ta’aluuq rakhnay walay aik baray samaji idaray kay ‘uhdaydar aur mukhtalif memon

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baradiyon kay baray baray log tashreef la`ay thay aur woh baycharay bhi is hawalay say apni kurhan ka izhar kar rahy thay. Mayn nay daykha hay keh shadi par karoron rupay kharch kiye jatay hayn aur phir kuch hi dinon mayn talaq ho jati hay ya phir miyan biwi ya sas baho ki apas mayn nahin banti aur larki maykay chali jati hay. Allah Pak apnay mahboob صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki ummat par raham farmay.

اُمِّيْنُ بِجَاهِ النَّبِيِّ الْاَوَّلِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, qist 91)

Suwal: Bohat say log yeh kehtay nazar atay hayn keh ghalat rasmon nay shadi ko bara mushkil bana diya hay magar in kay apnay ghar kay kisi fard ki shadi ho tou woh bhi in rasmon mayn muhtala nazar atay hayn, is hawalay say aap kiya farmatay hayn.

Jawab: Bohat say logon ki kurhan hoti hay jaysa keh mayri kurhan hay aur mayn madani channel kay zari`ay is hawalay say `arz karta rehta hon laykin ab mayray khandan mayn kuch aysa huwa tou mayn kiya kar sakta hon? Zahir hay khandan ka har har fard baat manay yeh zarori nahin hay. Isi tarah jo samaji idaron kay leader hotay hayn in mayn ba`z waqa`i dukhi hotay hayn aur

inhayn apni qaum ka dard hota hay laykin in kay yahan bhi agar koyi taqreeb hogi tou bhalay yeh naraz hon aur ghar mayn badmazgi ho in ki baat nahin mani ja`ay gi. Yad rahay! Jawan ulad kay saminay samaji idaray ka yeh borha baychara kiya karay? Agar kisi rasm ko roknay ki koshish karay ga tou yahi badnam hoga tou yoon ba`z samaji leader baray dard walay hotay hayn magar in baycharon ki ghar mayn nahin chalti hay. Agar kisi larki ki shadi karni ho aur samaji leader yeh chahay keh bilkul sadgi say ho ja`ay tou larkay walay boltay hayn yeh rasm bhi hogi aur woh rasm bhi ho gi tou ab yeh baycharah kiya karay? Agar jawan larki baythi rahay gi tou gunahon kay darwazay khulayn gay aur phir bohat si kharabiyon hon gi is liye baycharah samagi rehnuma nah chatay huway bhi rasmon mayn phans jata hoga aur phir mu`ashiray mayn is ki badnami bhi hoti hogi keh yeh bolta yoon hay aur karta yoon hay. Jo islah ki batayn karayn in ka mazak urana aur in par tanqeed karna yeh dil azaar tareeqah hay. Jo baycharay ghalt rasmayn khatam karnay ka kehayn hamayn in ki hoslah afzayi karni chahiye aur in kay baray mayn yeh husn-e-zan rakhna chahiye keh yeh musalman hayn lihaza mehaz zabani nahin balkeh dil say boltay hoon gay. Agar samaji rahnuma talaq kay baray mayn bolay keh aaj kal talaqayn

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ziyadah ho rahi hayn aysa nahin hona chahiye tou ab agar in kay khandan mayn koyi talaq ho ja`ay tou in ko bura bhala bolna theek nahin hay keh ba`z awqat aysay halaat payda ho jatay hayn, keh ghar banta hi nahin hay aur talaq dayna zarori ho jata hay is liye in kay yahan bhi talaq ho jati hogi. *(Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, qist: 91)*

Sawal: Nikkah kay ba`d jab du`a mangi jati hay tou door baythay logon ki awaz nahin ati aur jo qareeb baythay hotay hayn woh bhi shor ki wajah say nahin sun patay laykin sab hath utha`ay huway hotay hayn aysay moqa` par kiya karna chahiye aya du`a mangi ja`ay ya khamoosh raha ja`ay?

Jawab: Agar koyi du`a mang raha ho tou is ki du`a sunna wajib nahin hay apnay taur par du`a mang saktay hayn. Nikkah ki taqreeb mayn un kay liye du`a karni chahiye jin ka nikkah ho raha hay keh Allah Pak in ki shadi khanah abadi farma`ay in ka ghar shad-o-abad rakhay. “Shadi khanah abadi” ka matlab yeh hay keh in ka ghar abad rahay. In kay ghar mayn toot phoot nah ho, larayi jhagray nah hon, sas baho ki jang nah chiray, kisi qism ka hangamah nah ho talaq ki nobat nah a`ay balkay yeh log taqwa-o-parhayz gari kay sath Allah Pak aur is kay Habib صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki ata`at mayn zindagi basr karayn. Afsos

yeh cheezayn ab hum mayn nahin hayn. Batayn bari bari kartay hayn laykin ‘amal kuch nahin hay. Kirdar kay bohat say masail hayn. Shadi khanah abadi ka yahi matlab hay aur jo is ka ulat ho woh shadi khanah barbadi hay magar yeh lafz ‘awam mayn itna mashhoor nahin hay. *(Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, qist: 42)*

Mangni mayn panch man mithayi lay kar ana!

Suwal: Agar larki walay larkay walon say kahin keh “mangni mayn panch man mithayi lay kar ana” aur larkay walon ki itni gunjaish nah ho tou woh kiya karayn? (SMS kay zari’ay suwal)

Jawab: Kahin kahin aysa hay jaysay memon baradri mayn kharchay ki wajah say larki walay azmaish mayn hotay hayn. Baharhal mithayi nah tou panch man mangi ja`ay aur nah hi panch kilo kiyun keh daynay wala is wajah say dayta hay keh agar nah di tou shadi nahin hogi ya yeh log hamari bachi ya bachay ko takleef dayn gay ya saminay walay kay shar say bachna maqsood hota hay keh nah daynay ki surat mayn woh hamayn kanjoos kahayn gay. Tarah tarah ki batayn karayn gay aur jhoot sach mila kar hamari jag hansayi ka sabab banay gay. Yad rakiye! Is wajah sy mithayi ya koyi bhi cheez dayna rishwat kehla`ay ga. *(Fatawa Razawiyyahg, jild 12, safha 257-258 malkhasan)*

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aur laynay wala gunahgar hoga, daynay wala chun-keh shar ya burayi say bachnay ya apni 'izat ki hifazat kay liye day raha hay is liye is par gunagar honay ka hukm nahin hoga. (*Fatawa Razawiyyah, jild 17, safha 300 makhozan; Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, qist: 95*)

Shadi biyah ki taqreeb mayn takheer ki wajah aur is ka hal

Suwal: Shadi card par khanay ka jo waqt likha hota hay is waqt kay mutabiq khana nahin khilaya jata tou kiya yeh waqt likhna jhoot mayn shumar hoga?

Jawab: Log hi nah a`ayn tou khana kis ko khilayn? `aam taur par log waqt par nahin atay jis ki wajah say khana late ho jata hay. logon ka yeh zehan ban gaya hay keh agar card par 10 bajay ka likha hay tou khana 11 bajay say pehlay shuru` nahin hoga lihaza agar hum likhay huway waqt kay hisab say ja`ayn gay tou kafi dayr tak shadi haal mayn phansay rahayn gay tou yun ab logon ki takheer say anay ki aysi `adat ban gayi hay keh jis ki islah bohat mushkil hay.

Samaji idaray walay agar apni apni community kay logon ko samjhayn tou ho sakta hay is ka kuch hal nikal a`ay warnah khali qanon pass karnay say kuch nahin hota kiyun keh qanoon sirf tahreer mayn aja`ay ga aur phir ba`d mayn pata bhi nahi hoga keh qanoon bana bhi tha ya

nahin? Balkeh qanoon bananay walay khud bhi isay bhool jayn gay. Behtari yahi hay keh aik majlis is kam kay liye banayi ja`ay aur woh yeh saray mu`amlaat hal karnay ki koshish karay jaysa keh agar is mah hamari baradri mayn teen shadiyan hayn tou yeh majlis dulha dulhan mayn say har fareeq kay pass ja`ay aur in ko mohabbat say samjha kar is baat par razi karay keh dulha itnay bajay ajay ga aur dulhan walay bhi majlis say bolayn keh aap fikr nah karayn hamara khana dulha walon kay anay say pehlay hi shadi haal mayn maujood hoga aur hum khanay ka intizar nahin karwa`ayn gay. Is tarah agar koyi samaji idarah agay a`ay ga tou is ki daykha daykhi dosray samaji idaray bhi aysa karnay lagay gay aur yun nizam mayn kuch nah kuch behtri aja`ay gi. Sirf batayn aur dayr dayr tak behis-o-mubahisah karnay aur zabardasti ki hamdardiyan dikhanay say kuch nahin ho ga. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, qist: 95*)

Suwal: Hamaray mu`ashiray mayn yeh riwaj bhi hay keh hajj par janay walay qareebi rishtay daron kay liye tahaif ka bandobast karna parta hay, is baray mayn rahnumayi farma dijiye.

Jawab: Ba`z baycharay hajj ki ista`at rakhnay kay bawujood bhi hajj par nahin ja patay is liye keh un kay pass hajj ka kharcha hota hay magar riwaj kay mutabiq

rishtah daron ko tahaif daynay kay liye khateer raqm nahin hoti. Agar hajj ka kharcha panch lakh hay tou bataur mubalghah kahon tou inhyan pandrah lakh darkar hon gay kiyun keh nand ko yeh dayna hay, bhawaj ko woh dayna hay, bayti ko yeh dayna hay tou baap ko woh dayna hay. Maan aur saas ko bhi fulan fulan tauhfah dayna hay. Yoon itnay saray riwaj is zalim mu'ashiray nay dal diye hay keh log is dar say hajj par nahin ja patay keh agar hajj kay liye jayn gay tou rasmo riwaj kay mutabiq rishtaydaron ko tahaif daynay parayn gay warnah woh naraz ho ja`ayn gay aur batayn bana`ayn gay. Zahir hay jo tahaif ka mutalbah kartay hayn woh achay log nahin hayn aur un kay shar say bachnay kay liye jo kuch inhayn diya ja`ay ga woh in kay haq mayn rishwat hay. Hajj par janay walon say tahaif laynay kay baja`ay khushi khushi yeh kehna chahiye keh aap hajj kay liye jayn tou hamayn kuch mat dayna aur agar dayna bhi hay tou Aab-e-Zam Zam ka tauhfah day dayna. Agar Aab-e-Zam Zam ki bottle bhi nah di tab bhi hamari taraf say koyi narazgi nahin. Agar har rishtah dar is tarah keh day tou tahaif kay bojh say chutkara milnay ki wajah say hajj par janay walay kay dil say du`ayn niklayn gi.

Yad rakhiye! Aab-e-Zam Zam mangnay ko koyi bhi rishwat nahin kahay ga is liye keh is mayn koyi shar wala

mu'amilah huwa hi nahin hay kiyun keh yeh pani hay albattah 'ajwah khajoor lanay ko kahayn gay tou woh mehngi hoti hay haji qeemti mussallay, qeemti tasbihaat, 'ajwah khajoorayn, siute piece, chocolate kay packet aur khuda janay kiya kiya latay hay tou zahir hay is tarah ki cheezayn 'aam taur par bandah wah wah kar kay nahin "aah aah" kar kay dayta hay. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, qist: 54*)

'Iddat khatam honay par da'wat karna

Isi tarah 'iddat khatam honay par da'waton ko zarori smjhna keh mamon ya fulan kay yahan pehli da'wat hogi is tarah kay andaz logon nay apnay taur par ghar liye hayn. Haan! Agar in da'waton ko zarori nah samjhayn aur mamon, bhai, behan waghayrah khush dili kay sath silah rahmi (ya'ni rishtah daron kay sath achay sulook) aur Allah Pak ki raza ki niyyat say da'wat kartay hayn tou yeh acha hay. Aysi da'wat bhi 'iddat say nikaltay hi zarori nahin balkeh 'iddat kay ba'd jab chahayn kar saktay hayn. Agar nah bhi karan tab bhi harj nahin hay. Apnay taur par is tarah kay rasm-o-riwaj bana layna aur phir inhayn zarori samjhna yeh ghalt hay kiyun keh jab tak shari'at ka hukm nah ho koyi bhi cheez zarori nahin hoti. (*Fatawa*)

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Razawiyyah, jild 11, safha 256 mkhozan; Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, qist: 27)

Suwal: Aaj kal daykhnay may araha hay keh shadiyon mayn jahayz laynay kay liye bari farmaishayn ki jati hayn aur is mayn kisi qism ka pachtawa bhi nahin hota balkeh donon hathon say jahayz liya jata hay aur bari farmaishayn ki jati hayn keh fulan cheez bari day do ya achi company ki day do agar is mayn mazeed paisay dalnay hayn tou hum day dayn gay waghayrah, laykin jab haq mehar ki baat ati hay tou yahi log shari'at ko pakar laytay hayn keh shari'at hath say nah chut ja'ay. Is hawalay say rahnumayi farma dijiye, neez yeh bi irshad farmaiye keh shar'i taur par mehar kitna hona chahiye aur is waqt kay hisab say shar'i mehar kitna banta hay?

Jawab: Mehar ki kam say kam miqdar do tolay sarhay sath mashah (30 garam 618 miligram) chandi ya is ki raqm hay. (*Bahar-e-Shari'at, jild 2, safha 64, hisah: 7*) Ziyadah ki koyi had nahin, jitna rakhna chahiye rakh saktay hayn. Jahan tak bayti ko jahayz daynay ka mu'amilah hay tou maan baap jo jahayz ki surat mayn apni bayti ko daytay hayn yeh dayna sunnat hay, Khatoon-e-Jannat Hazrat BiBi Fatimah رضي الله عنها ko bhi jahayz diya gaya tha aur yeh baat bachay bachay ko ma'loom hay. ba'z samaji idaron

walay jahayz ko **مَعَادُ اللَّهِ** la'nat kehtay hayn yeh ghalat hay. albatah jahayz kay liye saminay walon ka mutalbah karna keh yeh bhi chahiye woh bhi chaiye yeh sab ghalat hay. Is surat mayn walidayn in kay shar say bachnay kay liye yeh sab dayn gay aur in par bojh paray ga aur in ka dil bhi parishan hoga lihaza aysa mutalbah hargiz nah kiya ja`ay. Is tarah mangna apni zaat kay liye mangna hay aur bhi ghalat hay keh suwal karna hay. Daynay walon nay is liye diya keh agar nahin day gay tou yeh log hamari bachi ko ta`nay dayn gay keh tayri maan nay diya kiya hay? shohar, saas ya jis ki wajah say bhi is tarah kuch diya ja`ay ga rishwat kehla`ay ga.

Dawaton mayn one dish system raij hona mufeed hay

(Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** kay qareeb baythay huway mufti sahab nay farmaya) ba'z baradariyon kay baray mayn pata chala tha keh in logon mayn aik say za`id khanay karnay par pabandi hay aur yeh bhi tay hay keh kon si dish khilani hay aur kis tarah khilani hay. Is say samjh ata hay keh agar baradri walay is tarah ki kuch pabandiyan laganay walon kay khud apnay sar par ati hay tou in kay apnay ghar walay masail kharay kar daytay hayn aur yeh baycharay azmaish mayn ajatay hayn. (Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** nay farmaya:)

okhayi memonon ki shadi kay moqa' par sari baradri ko da'wat di jati thi aur khanay mayn daal chawal hotay thay. In kay daal chawal waqa'i baray lazeez howay thay aur sastay mayn ho jatay thay. Ab ma'loom nahin keh kiya silsalah ho ga kiyun keh ahistah ahistah kharabiyani ati ja rahi hayn, log nah janay kiya kiya cheezyan shamil kar daytay hayn aur un ki wajah say ghareeb admi pis jata hay, goya yeh cheezayn tou zarori ho chuki hayn ya'ni khanay mayn 100 tarah ki dishes nah hon tou badnam ho ja'ay ga aur bura bhala sunna paray ga lihaza is say bachnay kay liye baycharah qarz lay ga agarchah sodi qarz layna paray magar woh lay ga aur yeh sab karay ga.

(Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, qist: 67)

Suwal: Aaj kal log shadiyon mayn dulha aur dulhan par phool barsatay hayn kiya yeh israf hay?

Jawab: Shadiyon mayn dulha dulhan par phool barsanay ko israf nahin kahayn gay kiyun keh is par 'urf hay. Phool pehnay janay ko gul poshi aur phool nichawar karnay ko gul pashi kehtay hayn. Gul pashi 'Ulama par bakasrat hoti hay aur **اَلْحَمْدُ لِلّٰهِ**! Joloos-e-Milad mayn bhi hoti hay. Dulha dulhan par gul pashi karna shar'i taur najaiz nahin hay aur isay israf bhi nahin kaha jata is liye keh gul pashi say khushbo phaylti hay aur mahol mayn aik kashish aur ronaq payda hoti hay tou yun is ka kuch nah kuch faida

aur maqsad hay. Ab log yeh samjhtay hayn keh gul pashi karnay say phool paon talay atay hayn halan keh yeh phool sarkar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay paseenay say payda huway hayn lihaza gulab kay phoolon ki bay adabi hogi tou yeh aik 'awami tasawwur hay. ba'z riwayat mayn yeh hay keh gulab ka phool sarkar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay mubarak paseenay say payda huwa hay laykin mohaddaseen nay aysi riwayat par bari jirah aur bara kalam kiya hay aur aksar mohaddasn kay nazdeek yeh riwayat man gharat hayn.

(Kashf Al-khufa`, jild 1, safha 229; Taht Al-Hadees: makhozan, al maqadis al hussnah, safha 138, That Al Hadees :261 makhozan)

Bilfarz agar yeh maan bhi liya ja`ay keh phool bunnay ka sabab sarkar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka paseena hay tab bhi shayad yeh gul pashi kay najaiz honay ki wajah nah ban sakay.

(Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, qist: 33)

Suwal: Agar shadi waghayrah kisi taqreeb kay moqa` par phool nichawar karnay kay liye charon taraf bay pardah larkhiyan jama` hon tou? *(Nigran-e-Shura ka suwal)*

Jawab: Yaqeenan bay pardagi ko roka ja`ay ga. Shadi mayn khanay ki da`wat tou jaiz hay ab agar is mayn namehram 'aurtayn aur mard mil kar kha rahay hon aur qehqay laga kar hans rahay hon tou isay kon jaiz kahay ga? Shadi mayn phool nichawar karna aur khanay ki

da'wat karna jaiz hay albatah agar is mayn koyi najaiz harkat dakhil hogai tou isay najaiz kaha ja`ay ga. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, qist: 33*)

Jahayz ka malik kon?

Jahayz 'aurat ki milk hota hay. (*Rad-ul-muhtar, jild 5, safha 302*) shadi biyah kay moqa' par larki ko jo kuch jahayz mayn (zaywrat aur deegar saman waghayrah) walidayn, 'aziz-o-aqarib aur larkay walon ki taraf say diya jata hay, woh sab larki ki milk hota hay kiyun keh jahayz kay mu'amilay mayn fuqaha nay 'urf (mu'ashiray mayn jaysa riwaj hay is) ko mo'tabar jana hay. Fuqah ki kitabon mayn 'arb-o-'ajam kay baray mayn yahi likha hay keh jahayz aur shadi kay waqt larki ko dono janib say jo zaywrat aur kapray waghayrah di`ay jatay hayn woh larki hi ki milkiyat hotay hayn lihaza 'urf ka itabar hoga. Nayz talaq kay ba'd bhi yeh tamam zaywrat wagayrah jo larkay walon ki janib say larki ko milay hayn yeh sab larki ki milkiyat hon gay. Pak-o-Hind mayn aysa hi 'urf hay keh shadi kay waqt larki ko malik bana kar zaywrat waghayrah diye jatay hayn nah keh 'artan (wapis li janay wali cheez) talaq kay ba'd agar kisi baradri (khandan) mayn yeh 'urf ho keh larkay walay apnay zaywrat wapas lay laytay hayn tou is 'urf ka itabar nah hoga. Larki jis cheez ki malik ho chuki hay, is mayn

baradri (khandan) walay agar yeh faislah karayn keh talaq kay ba'd is say is ki milkiyat salb kar li ja'ay gi tou yeh riwaj shari'at kay khilaf hay. haan! Agar kisi baradri (khandan) mayn yeh riwaj ho keh daytay waqt malik bana kar nah daytay balkah 'ariyah kay taur par daytay hon aur baradri (khandan) walay is 'urf par shahid hon tou is 'urf ka itabar hoga aur larki malik nah hogi. (*Waqar-ul-Fatawa, jild 3, safha 256 malkhasan*)

Yahan tak keh agar baap nay bayti kay liye jahayz tayar kiya aur isay bayti kay supard kar diya ya'ni malikanah taur par day diya tou ab baap bhi wapis nahin lay sakta jaysa keh *Durr-e-Mukhtar* mayn hay keh kisi shakhs nay apni bayti ko kuch jahayz diya aur woh is kay supard bhi kar diya ab is say wapis nahin lay sakta aur nah hi is kay marnay kay ba'd us kay wars wapas lay saktay balkeh woh khas 'aurat ki milkiyat hay aur isi par Fatawa diya jata hay bashart yeh keh is nay yeh jahayz halat-e-sehat mayn bayti kay supard kiya huwa (ya'ni marz almaut mayn nah diya ho). (*Durr-e-Mukhtar, jild 4, safha 304*) (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, qist: 17*)

Suwal: Zojah faut ho ja'ay tou kiya sara jahayz shohar rakh sakta hay ya nahin?

Jawab: Zojah faut ho ja'ay tou shohar ya koyi aur is kay

jahayz wagahyrah ka tanha mailk ya haqdar nahin ho sakta balkeh woh sara saman jo ‘aurat ki zati milkiyat tha, is kay marnay kay ba’d shar’i qanoon kay mutabiq wursa mayn taqseem hoga jaysa keh mayray Aqa A’la Hazrat, Imam Ahl-e-Sunnat Maulana Shah Imam Ahmad Khan رحمۃ اللہ علیہ farmatay hayn: Jahayz hamaray bilad (ya’ni shehron) kay ‘urf-e-‘aam shai’a say khas milk-e-zojah hota hay jis mayn shohar ka kuch haq nahin, talaq hoyi tou kul lay gi aur mar gayi tou isi kay wursa par taqseem hoga. (*Fatawa Razawiyyah, jild 12, safha 203*) (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, qist: 17*)

Suwal: Ba’z jagah yeh riwaj hay keh jahayz mayn diye ga’ay saman ko baqa’idah saja kar mehmanon kay saminay paysh kiya jata hay, ba’z jaga aik shakhs kharay ho kar a’lan bhi kar raha hota hay keh yeh sonay ka set itnay tolay ka hay, aysa karna kaysa?

Jawab: Jahayz ki numaish karnay mayn koyi shar’i mumana’at tou nazar nahin ati albatah is mayn ikhlaqi aur mu’asharti kharabiyan zaror hayn. Mu’ashiray mayn namod-o-numaish ka shauq is qadar saraiyat kar chuka hay keh masjid mayn chandah daytay waqt bhi khuahish ki jati hay keh naam lay kar du’a ki ja’ay takeh logon ko bhi pata chal ja’ay keh mabadaulat nay masjid ko

chandah daynay ka ahsan kiya hay. *(Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, qist: 12)*

Suwal: Aaj kal ba'z jaghon par jahayz ki numaish ki jati hay, logon ko jahayz dikhanay ka baqa'idah ihtimam kiya jata hay, kiya aysa karnay mayn yateem aur ghareeb bachiyon ki dil azari nahin hogi?

Jawab: Jahayz ki numaish karnay ko dil azari nahin keh saktay. Agar aysa ho tou phir bilding banana bhi dil azari ka sabab ho ga jhugi mayn rehnay walay ka dil dukhay ga balkeh jughi banana bhi mana' ho ja'ay ga keh jo footpath par paray hayn, jin kay pas jhugi bhi nahin hay in ka dil taut ja'ay ga, tou yun duniya ka nizam hi ruk ja'ay ga, lihaza agar kisi nay Allah Pak ki raza kay liye dil joyi aur deegar achi niyaton kay sath acha jahayz diya, wah wah aur hub-e-jah maqsood nahin hay aur woh char admiyon ko jahayz dikha bhi dayta hay tou is par kisi ki dil azari ka hukm lagana samajh mayn nahin araha. Albatah is sa bachna behtar hay. *(Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, qist: 31)*

Suwal: Behan ko jahayz mayn kon si kitab di ja'ay?

Jawab: **سِتْرَةُ النَّبِيِّ!** behan ko jahayz mayn tafseer "Sirat-ul-Jinan" ki 10 jildayn day dijiye. Quran-e-Kareem ki tafseer

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ghar mayn rakhi rahy gi jab bhi barakatyan lutati rehay gi. Is mayn A'la Hazrat, Imam Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ ka tarjumah Quran Kanz-ul-Iman ma' Khazain-ul-Irfan aik hi jild mayn hay yeh diya ja sakta hay. Faizan-e-Sunnat jild awal aur is kay deegar abwab maslan gheebat ki tabah kariyan, nayki ki da'wat yeh pora set bhi diya ja sakta hay. Jitni kutub ka mayn nay 'arz kiya hay yeh saray set bhi jahayz mayn diye ja saktay hayn. Log lakhon karoron ropay shadiyon par kharch kartay hayn aur sonay ka dhayr laga daytay hayn, agar naykiyon ka dhayr laganay walay asbab bhi chand hazaar rupay kharch kar kay day diye jayn tou Madinah Madinah. Ghar mayn deeni kitabayn hon gi tou kabhi nah kabhi koyi tou khol kar daykhay ga keh yeh kiya hay? Anay wali naslayn daykhayn gi keh yeh kiya hay? Ghar kay deegar afrad daykhayn gay keh yeh kiya hay? lihaza jahayz mayn deeni kitabayn dayni chahiye.

(Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, qist 30)

Suwal: Shadi mayn bohat say log qeemti aur mangay guldastay tauhfay daytay hayn, kiya yeh durust hay?

(Shu'bah Malfuzaat-e-Ameer-e-Ahl-e-Sunnat)

Jawab: Shadi kay moqa' par jo ultay sidhay tarah tarah kay gifts (tahaif) diye jatay hayn tou woh kisi kam kay nahin hotay. Maslan 'aam taur par shadiyon mayn show

piece daytay hayn jin mayn ‘aam taur par khushbo nahin ati tou aysay guldastay dayna jaiz hay, yun hi aysay show piece dayna bhi jaiz hay jin mayn jandar ka putla nah ho laykin aysi cheezon kay fawaid kam hayn. Ab guldastay ko bandah kiya karay ga? Maslan Haji Ubaid Raza ko kisi nay qeemti guldastah akar diya, ab Haji Ubaid nay isy kiya karna hay? **جَزَاكَ اللهُ** keh kar rakh layna hay aur phir kisi ko pakra dayna hay. Agar kuch dayna hi tha tou is ki jagah koi deeni kitab day daytay. Agar koi ‘Imamah pehnata hay tou is ko suite piece aur ‘Imamah day daytay, sunnat kay mutabiq pehanta rahay ga aur namazayn parhta rahay ga. Dawat-e-islami kay Maktabah-tul-Madinah mayn hazaron deeni kitabayn hayn, in mayn say koyi kitab hasb-e-taufeeq khareed kar kay tauhfay mayn day di ja`ay. Agar shadi kay gift kay taur par koyi kitab dayni hay tou is par likh bhi dayn keh fulan ki shadi kay moqa` par tauhfah, ya shadi mubarak. Agar shadi mubarak waghayrah likh kar kitab dayn gay tou Umeed hay keh woh yadgar kay taur par sanbhal kar rakhay aur parhay. Agar dulha pehlay say deeni mahol mayn hay tab bhi kitab tauhfay mayn dayn keh ghar mayn koyi parhay ga. Musalmanon kay ghar mayn deeni kitab ja`ay gi tou kisi qism ka nuqsan nahin pohnchay gi balkeh **إِنْ شَاءَ اللهُ**

kuch nah kuch kam kar day gi. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, qist: 30*)

Mangni / Shadi mayn gheebaton ki 17 misalayn (1)

Jab rishtah tay karna hota hay tou fareeqayn mithay mithay ban kar tarkeebayn bana laytay hayn, magar is dauran bhi aur ba'd mayn bhi aksr gheebaton ka silsalah rehta hay is ki 17 misalayn mulahizah hon:

❖ Baymurawat log hayn ❖ Gahr akar dawat dayni chahiye thi. ❖ Sirf kehalwa diya ya ❖ Phon say hi guzarah kar liya. ❖ Sas nay kisi ko bulanay kay liye bhi nahi bhayja. ❖ Hum nay in ko apnay yahan kay liye ziyadah admiyon ko sath lanay ki dawat thi magar inhon nay hum ko bohat thoray admi ki dawat di hay. ❖ Mayn dawat mayn gaya susar nay mujhay lift nahi di. ❖ Mujhay yeh tak nahi bola keh “aur khao”. ❖ Larki walon ki taraf say bohat din huay koi dawat nahi mili yeh tareeqah hay! ❖ Kanjoos makhi choos. ❖ Khanay ka sirf pateela bijhwa diya daig ani hahiye thi. ❖ Sas ka dil bohat chota hay. ❖ Aam ki sirf aik hi payti bhayji hay aur ❖ Aam bhi bas aysay hi thay. ❖ Baray bhai lay liye ghari ❖ Baji kay liye suite aur ❖ Ammi kay liye chadar ki tarkeeb thi magar har cheez ghaiya pakarai waghayrah waghayrah.

In mayn ba'z tou who gheebatayn hayn jin ko shayad 'chori aur seenah zori' kahayn tab bhi ghalat nahi kiun keh awwal tou jin cheezon kay gilay shikway ho rahay hayn in kay andar aksar rishwat ki bhayanak afat bhi shamil hay. maslan yeh mutalibat karna keh larkay kay bhai aur walidayn ko larki walay yeh yeh cheezayn dayn gay tou hi hum rishtah karayn gay tou yeh "rishwat" hoi. Larki walay agar tahaif nahi daytay tou larkay wala

Fareeq ta'any mehnay dayta hay lihaza apni larki ko susral walon kay shar say bachanay kay liye aam ki paytiyan aur khanay kay pateelay waghayrah paysh kiye jatay hayn. Mayray Aqa A'la Hazrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza khan رحمۃ اللہ علیہ farmatay hayn: "rishwat woh hay jo ba'z qamon mayn rajj hay keh apni bayti ya behan ka rishta kisi say us waqt tak nahi kartay jab tak khatib (ya'ni nikkah ka paygham day nay walay) say apnay liye koi cheez hasil nah kar layn, neez rishwat woh hay jo koi shakhs apnay zayr-e-wilayat (ya'ni zayr-e- sarparsti) larki ka rishtah tou kar day magar apnay liye kuch liye bagahyr woh larki shohar kay hawalay nah karay. (*Fatawa Razawiyyah, jild 12, safha 257*) yad rakhiye! Rishwat haram aur jahanam mayn lay janay wala kam hay chunacheh Hadees Pak mayn hay 'الرَّائِبِيُّ وَالْمُرْتَبِئِيُّ فِي النَّارِ'

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ya'ni rishwat daynay wala aur rishwat laynay wala donon jahanami hayn. (*Mu'jam Awsat, jild 1, safha 550, Hadees 2026*)

Rishwat say taubah ka tareeqah

Aye 'Aashiqan-e-Rasool! Jis nay rishwatayn li hon. Ab nadim hay tou sirf zabani taubah kafi nahin, taubah kay sath sath sari rishwatayn un ko lotana hon gi jin jin say li hayn, woh nah rahay hon tou un kay warson ko day, in ka bhi pata nah lagay tou faqeer ko day day. Rishwat ki mazeed ma'lumaat kay liye Faizan-e-Sunnat jild awwal safha 540-554 ka mutal'ah farma lijiye.