



Rehnuma usool

baraye

Khusgawar izdwaji zindagi



Tarteeb:

Mufti Mohmmmed Aslam Sahab Rashadi qasmi
Mufti Abdullateef qasmi

shaye karda:

Jamia Ghaisul Huda
Bengaluru.105

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Jumla huqooq ba-haqq-e-Nashir mahfooz hain

Tafseelat

Kitab

Rehnuma Usool barae Khushgawar Izdiwaji Zindagi

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Safhat

Shaye Karda

Jamia Ghaisul Huda

Bangaluru-105

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ARZ-E-AHWAAL

Tamaam Tarefein us meherbaan rab ke liye hain jisne insan ko ek jaan se paida farmaya aur uske sukoon ke liye rafiqa-e-hayat ko bhi paida farmaya, Lakhon darood-o-salam ho Aqaay-e-madni rahmatul lil alameen ﷺ per jinhon ne allah ki marzi ke mutabiq behtareen pur sukoon zindagi guzar kar batayi, aapke sahaba-o-taba' een par jinhon ne aapke taleemaat ko apnaya aur un tamaam bandagane khuda par jo rab-e-zuljalaal wa rasool sahab-e-jamal ﷺ ke uswa ko apna mashgalah banaya.

Nikah ek ibbadat, zindagi ki rahat-o-sukoon ka samaan aur jinsi taskeen ka jaa'iz zariya hai, nikah ka din har jawan ladke-o-ladki ke liye khushyon wa masrraton se bharpoor aur har jode ka yadgaar din hota hai.

Rishta tay hone ke bad se nikah ki taqreeb ki taz'een, samaan ki khareedo frokht, aziz wa aqarib

ko haazri ki dawat waghairah mein nihayat masroof aur shadi ke din ke intezaar mein beqarar-o-bechain nazar aate hain, allah allah kar ke shaadi ka din apni tamam rangeniyon, khushyon-wa-masrraton aur mubarakbadiyon ke saath dulha dulhan ki zindagi ka ek naqabile faramosh hissa ban jata hai... Allahta'ala tamaam shadishuda jodon ke liye har din eid ka din aur har raat shabe-e-barat banaye...Aameen.

In sab khushiyon aur tayyariyon ke bawajud ek aham aur zindagi ko pur sukoon banane wale ek qeemti tohfe se loog umooman ghafil hote hain, woh qeemti tohfa " izdiwaji zindagi ke islami usool, taleemaat-o-hidayaat" hain, jinki taraf khutba-e-nikah ki aayaat ishara karti hain, us allah se daro jiska naam le kar tum aapas mein ek dusre se (huquq waghaira se muta'alliq) suwal karte ho aur rishtedari se daro (rishtedari ko todne se bacho jismain izdiwaji rishta bhi dakhil hai)-(al-nisa:1)

Allah se daro jaise usse darne ka haq hai, (shadi se pehle ki zindagi mein, aur shadi ke bad ki zindagi mein)(Aal-e-imran:102)

Allah se theek aur durust baat kaho. (bataur-e-khaas nikah ke bandhan mein bandhte waqt biwiyon se huqooq-e-zaujiyat aur husn-e-sulook ka jo wada aur qoul wa qaraar karte ho, unko pura karke dikhao)(al-ahzaab:72)

In aham hidayaat wa ta'alimaat se nau jawaan ladke wa ladkiyan aur khandaan ke buzrug afraad jo do dilon ke jodne mein sang-e-meel ada karne ka rol ada karrahe hote hain woh sab umooman ghafil hote hain aur nikah ke bandhan mein band jane ke baad miyan biwi ke aapasi huqooq kya hain? inki adayegi mein kya rahatein hain aur ada na karne mein kya musibatein, uljhanein, chupi hui hain na dulha ko pata hota hai ke lafz-e "Qubool" se apne natawan kandhon par kis bar-e-giran ko uthane jaraha hai, na biwi banne wali ladki ko pata hota hai ke woh kis bandhan mein bandhi jarahi hai, uski kya nazakatein hain? na hi un mushfiq-o-meharbaan walidain ko kuch ehsaas hota hai jo apni aulaad ko dulha dulhan ki shakal mein nihayat khush-o-shadman dekhne ke liye anthak koshish mein lage hue hote hain keh un ke liye aisa tohfa(khushgawar izdiwaji zindagi ke usool)shadi ke mauqe per diyajaye jo is rishte ko hamesha khushyon ke saath baqi rakhne wala aur izdiwaji zindagi ko nihayat khushgawar aur jannat nashan banasake.

Algarz jab shadi ke chand din bakhushi guzar jate hain aur ek dusre ki haq talfi shuroo ho jati hai, tab biwi ke taraf se naaz-o- nakhre na qabile bardaasht hojate hain, ya shaoher ke na'jayiz-o-na

munasib mutalabaat ki wajhe se ghar ujadta hua nazar aata hai, tab ulama-e-kiram ki taraf rujoo kiya jata hai aur pareshaniyon ki shikayat, muqaddas rishton ki pamali ke waqiyaat ka hukm maloom kiya jata hai, shaohar kehta hai main ne gusse mein istarha ki baat keh di hai, ab rishta baqi raha ke nahi?

Darul-ifta mein aur phone per masa'il maloom karne mein suwalaat ki aksariyat in hi umoor se muta'alliq hoti hai, yahi woh bateien hain jo ustaz-e-mohtaram mushfiq, mohsin-o-murabbi aur daai'e kabeer hazrat moulana mufti mohammad aslam sahib rashadi maddazillahul-aali mohtamim jamia ghaisul huda, bangalore ko pareshan kar rahi thin, arsa-e-daraaz se aapki khahish-o-fikr thi keh is mouzoo per ek mukhtasar risala tarteeb diyajaye jo "Nikah ki ahmiyat, izdiwaji huqooq, khushgawar zindagi ke usool, talaaq ki shar'ee haisiyat aur talaaq ka ghalat istimal" waghairah per mushtamil ho jisko ummat ke nawjawaan aur khandaani buzrugon ke samne pesh kiya jaye aur unki zahen sazi ki jaye takeh ummat ke nawjawanon mein payejane wali "shar'eh talaaq" kam hosake, log pur sukoon izdiwaji zindagi basar karsakein,

Ajeeb ittifaaq keh is risale ki tarteeb ke daoraan firqaparst markazi hukumat "B.J.P' 'ne

"talaq-e-salasa" aur "ta'addud-e-azwaaj" ko bunyaad bana kar supreme court mein "muslim personal law" ko khatam kar ke "uniform civil code" nafiz karne ke liye halaf nama dakhil kiya hai-

Firqaparast hukumat ko "muslim personal law" ke khilaf aawaz uthane ke liye jo bahana mila hai, woh nadaan aur deen bezar; balkeh deen ka mazaq udane wale aur magribi tehzeeb se muta'assir aur magribi tehzeeb ke shana se shana mila kar chalne walon ki be'raahrawi aur "talaq" ka ghalat istimaal hai, is tanazur mein is risale ki ahmiyat mazeed badh jati hai keh ummat ke nawjawaan tabqee ko unki zimmedaariyon se waqif karaya jaye aur muslim tabqee mein "nikah-o-talaq" se muta'alliq bedaari layi jay-

isliye hazrat wala ne banda-e-nacheez ko is risale ki tarteef ka hukm diya aur har marhale mein rehnumaai farmayi aur safar-e-umrah ke mauqe par masjid-e-nabawi-ala sahibihis-salaatu-wassalam mein Dua'iyah-kalimaat tahreer farmaye, Ramzan-ul-mubarak 1438 hijri mein az-awwal ta aakhir bil istiyaab nazr-e-sani aur tasheeh farmayi-

Yeh aajiz maqaam-e-muqaddas mein tahreer kiye gaye Dua'iyah-kalimaat se is risale ki qubooliyat ki ummeed rakta hai, murattib dua go hai ke allah ta'ala hazrat wala ko duniya-o-uqba mein behtareen

jaza naseeb farmaye' aapki inayaton-o-nawazishon se mehroom na farmaye aur basahet-o-aafiyat aapke saye ko taader qayim rakhe aur is risale ko aur murattib ko sharf-e-qubooliyat se nawaze. Aameen bi rahmatika ya arhamar rahimeen.

Abdul Lateef Qasmi

khadim-e-tadrees

jamia ghaisul huda bangalore

29 ramzan ul mubarak 1438 hijri

mutabiq 25 june 2017

"DUA'IYA-KALIMAAT"

DAI-E-KABEER Hazrat aqdas Maulana Mufti
Mohammed Aslam Saheb Rashadi
Damat Barakatuhum
Baani wa Muhtamim Jamia Ghaisul Huda
Bangalore.

Alhamdulillah, Wassalatu wassalamu ala Rasoolillah sallallahu alaihi, wa aalihi, wa sahbihi, wa baraka, wa sallama tasleeman kaseeran kaseera, amma bad:

Guzishta sal shaban mein hamare dost maulana Muneer-uddeen saheb zeeda lutfuhu. ke madrasa "Jamia Behr-ul-uloom" Molakalmuru ka salana jalsa tha, Hazrat Maulana Syed Salman Husaini Nadvi maddazillahu ne hasbe mamool pur josh, fikr angez khitab farmaya, usi khitab ke dauran ek dili tadap ki raah milti nazar aayi, ummat-e-muslimah mein badhte huwe izdiwaji jhagde aur khandani masa'il ke hal ke liye ek tarbiyati programe murattab kiya jaye aur uske liye ek mukhtasar risala ho jisme aham batein mazkoor

hon aur woh risala zaujain aur unke gharanon ke samne sunaya jay-

Ahqar ne sahib-e-qalam naujawaan aalim-e-deen "Maulana Mufti Abdul lateef" zeeda fazluhu. ko yeh zimmedari sonpi mashaallah. yeh risala tayyar hua, aaj 13rabee-ul-awwal(1438) masjid-e-nabawi.ala sahibih alfu alfu salath, wa tahiyah. mein baithe is risale ko cheedah cheedah maqamaat se dekh kar chand dua'iya jumle tahreer kar raha hoon, allah is risale ko ummat mein khair zinda hone ka zariya banaye, arz guzaar, murattib aur jumla mu'awineen ko allah qubool farmaye aur is risaleh ko un sab ke liye zakhira-e-aakhirat wa zariya-e-najaat banaye. aameen.

(Hazrat Maulana Mufti)

Mohammed Aslam Rashadi gufiralahu,
warid-e-haal Madeenah Munawwarah
bawaqt: 11:51 baje
qabl-e-Zohar 13
rabee-ul-awwal(1438).

"Nikah ki fazeelat"

Kaha jata hai ke insan "ek samaaji haiwaan" hai yani woh apni bahut si zarooriyaat ke liye samaaj ka muhtaaj hai, insan ko is baat ki zaroorat hoti hai keh woh khandaan ke zere saya zindagi guzare.

Khandan ki bunyad nikah hai, nikah hi se ek joda banta hai, phir joda ek choota sa khandaan banta hai, phir woh ek qabeela banjata hai, nikah hi se dadhyali, nanehali aur susrali rishte ujood mein aate hain aur insan ko khandan ka ek mazboot hisar hasil hota hai, jo dukh sukh mein uske kaam aata hai jo bhalai par qay'im rehne aur burayi se rokne mein uski madad karta hai aur uske tahaffuz mein mu'aawin hota hai, neez nikah hi se nasl-e-insani ki afza'ish aur uski baqa bhi muta'alliq hai.

Isi liye islam mein nikah ko badi ahmiyat hasil hai, Rasulullah ﷺ ne nikah ko apni aur apne se pehle ambiya ki sunnat qaraar diya hai aur tajarrud ki zindagi ko na pasand farmaya hai, isliye ke nikah se insan ko zehni aur qalbi sukoon, iffat wa pakdamani, baa'hami ulfat aur muwanasat hasil hoti

hai, neez be rah rawi aur ma'aasi se hifaazat rehti hai.

"Nikah ki Tareef"

Nikah kitab-ul-lah aur sunnat-e-Rasulullah mein diye gaye hukm ki taameel hai, neez baqaa'e nasal-e-insani aur husool-e-iffat wa ismat ka zariya hai, jis ki wajah se insan haram ke irtikab se mehfooz rehta hai, isliye nikah mu'ahadah bhi hai aur ibadat bhi.

Nikah mard wa aurat ke darmiyaan shar'ee usoolon par kiya gaya mu'ahadah hai jiske natijeh mein ek dusre ke saath jinsi ta'alluq jaa'iz aur paida hone wali aulad ka nasab shar'an sabit hojata hai aur baham huqooq wa fara'iz aa'id hojate hain.(majmoo'ah qawaneen-e-islami:38)

"Nikah ka hukm"

Nikah ki zimmedariyon ko pura karne ki ahliyat aur zina mein mu'tala hone aur na hone ke andeshon ke ie'tibaar se jo mukhtalif halaat paida hote hain, unke ie'tibaar se nikah ke ahkaam bhi mukhtalif hojate hain jinki tafseel darj-e-zail hai:

(A) Agar aurat ke naan-o-nafaqa aur dusre huqooq ada karne per mard qadir hai aur use yaqeen hai keh agar woh nikah na kare, to badkari mein mu'tala hojaye ga, to aisi halat mein nikah karna farz hai.

(B) Agar aurat ke naan-o-nafaqa aur dusre huqooq ada karne per mard qadir hai aur use yaqeen to nahi zann-e-ghalib hai keh agar woh nikha na kare, to badkari mein muftala hojayega to aisi surat mein nikah karna wajib hoga.

(C) Nikah mu'tadil halat mein sunnat-e-muakkadah hai.

TASHREEH:

Mu'tadil halat se murad yeh hai keh mard soh bath karne ki qudrat, neez mahar-o-nafaqa ada karne ki salahiyat rakhta ho aur agar woh nikah na kare, to uske zina mein muftala hone ka khatra na ho, neez nikah ki surat mein iska khatra na ho keh woh biwi per zulm-o-ziyadati karega aur na iska andesha ho keh fara'iz-o-sunen-e-mu'akkadah ke tark ka murtakib hoga.

(D) Us shakhs ke liye jo mahar, nan-o-nafaqa aur huqooq-e-zaujiyat ada karne ki salahiyat nahi rakhta, ya apni mizaji saakht ki wajah se usko yaqeen ho keh woh hone wali biwi per zulm-o-ziyadati ka murtakib hoga, to nikah karna haram hai.

(E) Agar kisi shakhs ko hone wali biwi per zulm ke irtikab ka yaqeen to nahi; magar zann-e-ghalib ho, to aisi surat mein nikah karna makrooh-e-tehreemi hai.

NOTE: Nikah ke jo shar'ee ahkaam mardon ke hain, wahi auraton ke liye bhi hain, farq yeh keh auraton ke liye mahar aur naan-o-nafaqa per qudrat ki shart nahi hai(majmu'a-e-qawaneen-e-islami:40 dafa 5)

Muharramaath(wo mard-o-khawateen jinse nikah haram hai)

Jin asbaab ki wajhe se rishta-e-nikah haram hai uski do(2) khismen hain

1 . Hurmat-e-muabbadah yani daa'emi hurmat, zindagi mein kabhi bhi un mard-o-khawateen se nikah ho hi nahi sakta.

2. Hurmat-e-mu'aaqatah yani kisi aariz ki bina par nikah haram hai, agar woh aariz za'ill hojaye, to nikah ho sakta hai.

Jin rishte daron se hamesha ke liye nikah haram hai unki teen(3) khisme hain

1. Nasabi rishte daar 2. Susrali riste daar 3. Raza'ee(Doodh ke) rishte daar

Mundarija-e-zail nasabi rishte daroon se nikah haram hai

1. Usool yani Maa, Nani, Dadi, Baap, Dada, Nana aur walidain ka abaa'ee aur madari silsila (Uper tak)

2. Furoo yani apni aulad Betiyan, Nawasiyan, Bete, Pote aur unka auladi silsila (Poti,pote Nawasi, nawase ki aulaad niche tak)

3. Walidain ke Furoo : Bhai, Behen aur unka auladi

silsila. (Bhatije, bhatijiyan Bhanje, bhanjiyan niche tak)

4. Dada, dadi, Nana aur nani ke sirf furoo yani chacha, phupi, Mamu, qhala haram hain. (inke auladi silsile se nikah durust hai)

Mundarija-e-zail raza'ee rishte daroon se nikah haram hai.

Rasulullah ﷺ ne farmaya, jo rishte nsasab ki wajhe se haram hain woh rishte raza'ath ki wajhe se bhi haram hojate hain, lihaza raza'ee walidain, raza'ee bhai behen, raza'ee mamu aur qhala, raza'ee phupi, raza'ee chacha waghaira se nikha haram hai, Raza'ee qhala zad, bhai behen, raza'ee mamu zad, bhai behen, raza'ee chaha zad, aur phupi zad bhai behen waghairah se nikah ja'iz hai.

Mundarija-e-zail susrali rishte daroon se nikah haram hai

1. Biwi ke furoo yani biwi ki betiyan aur potiyan, nawasiyan jo dusre shohar se hoon basharte ke biwi se sohbat kar chuka ho, aurat ke liye sohar ki aulad aur poton aur nawason se nikah nahi ho sakta.

2. Biwi ki maa, nani, dadi aur unka maadari silsila agar che shohar ne biwi se sohbat na ki ho sirf nikah kiya ho, aurat ke liye shohar ke baap, dada aur unka pidiri silsila haram hai.

3. Apne usool-o-furoo ki biwiyān yaṅi baap, dada aur nana ki biwiyān, bete, pote aur nawase ki biwiyān.

Aarzi hurmat ke asbaab

Jin mard-o-khawateen se aarzi tor par nikah haram hai unki tafseelat darje zail hain

1. Do aisi auratoon ko bayak waqt nikah me jama karna haram hai jin me se ek ko mard samjha jaye to un dono ka aapas mein nikah nahi ho sakta ho jaise do behne un me se ek ko bhai samjha jaye to unke darmiyan bhai behan ka rishta hoga, unka aapas me nikah nahi ho saktha, neez Khala, bhanji, phupi, bhatiji wagairah.

2. Jo aurat kisi mard ke nikah me ho us aurat se nikah kisi dusre mard se nahi ho sakta jab tak ke us ke shohar ki taraf se talaq, khula ya qhazi ke zariye faskh-e-nikah ya shohar ki wafat na ho jaye, Shohar se judai ki jo bhi surat pesh aye to iddat ka guzarna bhi zaroori hai, darmiyani iddat me nikah durust nahi hai.

3. Ek shakhs ke nikah mein char biwiyān fil haal maujood hon ya un me se koi bhi iddat guzar rahi ho to us shakhs ke liye mazeed nikah durust nahi hai.

Be-iman mard-o-qhawateen se nikah

Kisi musalman aurat ka nikah kisi be-iman mard se nahi ho sakta aur nahi kisi musalman mard ka nikah be-iman aurat se ho sakta hai; albatta musalman

mard ka nikah mazhabi yahoodi ya esaa'ee aurat se ho sakta hai (yani bara'e naam yahoodi ya essa'ee na ho); laiken deen aur mu'aasharat ke lihaz se behtar-o-pasindeedah nahi hai.

"Nikah ke maqasid"

Allah ta'ala ne Quran-e-kareem mein ka'ee maqamaat per nikah ke mukhtalif maqasid bayan farmaye hain:

1- Iffat-o-pakdamani ka husool

Islam mein nikah ka sab se aham maqsad iffat-o-pakdamani ka husool hai, islam mard-o-aurat ko mukallaf banata hai keh woh apne ta'alluq ko shar'ee zaabitah ka paband banayein jo insan ko fahash-o-badkari aur mu'asharah ko fasaad-o-behayai se mahfooz rakhne wala ho; kyunkeh aurat aur mard ka aazadana ikhtilaat insani akhlaq hi nahi; balkeh tehzeeb-e-insani ke liye bhi baa'is-e-fasaad aur samme qatil hai.

2-"mawaddat-o-rahmat"

Insan fitri taur per tanhayi ke bajaa'e ijtimaiyat pasand hai aur tanhayi se bachne ke liye mukhtalif raaste ikhtiyaar karta hai, isliye ke ziyada dinon tak tanhayi ki zindagi guzaar ne ka nateeja mukhtalif nafsiyati aur zehni bimariyon ki shakal mein samne aata hai, Allah ta'ala insani fitraton ka khaliq hai woh insani kamzoriyon se bakhoobi waqif

hai, isliye usne is baat ki ijazat di hai ke insan apni zindagi ko pur sukoon banane ke liye kisi acche saathi ka intikhab kare jo uske nasheb-o-faraaz, khushi-o-gham aur sehat-o-bemari mein uska saath de aur aisa saathi wahi hosakta hai jiske saath jeene aur marne ka mu'ahadah ho aur yahi nikah ki asal rooh hai.

Allah ta'ala ka irshad hai:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَ
جَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ط (الروم: ٢١)

Allah ta'ala ki qudrat ki nashaniyon mein se ek nashani yeh hai keh us ne tumhare liye tum hi mein se jode paida kiye taake tum un se sukoon hasil kar sako aur usne tumhare darmiyan aapasi mahabbat aur hamdardi paida ki.

Dusri jaga irshad hai:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ
إِلَيْهَا ط (الاعراف: ١٨٩)

Wahi allah hai jisne tum ko ek jaan se paida kiya aur us ke liye usi se uska joda banaya taake woh us se sukoon hasil kar sake.

Zaojain ki bahami ta'aluqaat ki noui'yat ko quran-e-kareem ne nihayat baleegh aur khoobsoorat tabeer mein bayan kiya hai:

هُنَّ لِبَاسٍ لَكُمْ وَأَنْتُمْ لِبَاسٍ لَهُنَّ ط (البقرة: ١٨٤)

Woh tumhare liye libaas hain aur tum unke liye libaas ho.

Is aayat mein zaojain ko ek dusre ka libaas farmaya gaya hai, libaas us cheez ko kehte hain jo insan ke jism se muttasil rehta hai aur insani jism ke raaz aur uyoob ki pardaposhi karta hai, insani jism ko bahar ki aaludgi aur muzir asaraat se bachata hai aur insani jism ke liye zeenat ka baa'is hai, goya yahi kirdar zaojain ka ek dosre ke saath hona chaheye, keh ek dusre ke liye zaroorat, hifazath, aur zeenat ka sabab banein.

3-"Nasl-e-insani ki baqa"

Nikah ka maqsad sirf nafsani khahishaat ki takmeel nahi hai; balkeh Nasl-e-insani ki baqa-o-hifazat hai:

Allah ta'ala ka irshad hai:

وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ (البقرة: ١٨٤)

Humbistari-o-sohbat ke zariye us cheez ko talaash karo jisko allah ne tumhare liye muqaddar farmaya hai.

"Waqat per nikah karne mein apni aur mu'ashrah ki hifazat"

Mu'asharah ko fawahish-o-munkaraat se bachane aur pakeezah banane ke liye islam ki taleem yeh hai keh ek shakhs baaligh hone ke baad

apne halaat ka jaa'izah le kar is baat ki koshish kare keh jald az jald risht-e-nikah se apne aapko wabasta karle.

Aap ﷺ ka irshad hai ;

”من استطاع منكم الباءة، فليتزوج، فإنه أغض للبصر، وأحصن للفرج”۔ (بخاری)

Tum mein se jo shakhs (maali) isteta'at rakhta ho, usko nikah kar lena chaheye; kyunkeh nikah nigah ko past karne wala aur sharamgah ki hifazat karne wala hai.

Rasoolullah ﷺ ne walidain per aulaad ke huqooq bayan karte huwe irshad farmaya;

”من وُلِدَ له ولد، فليحسن اسمه، وادبه، فاذا بلغ، فليزوجه، فان بلغ، ولم يزوجه، فاصاب اثماً، فانما إثمه على أبيه۔ (رواه البيهقي رقم: ٨٢٩٩)

Jis shakhs ki aulaad paida ho, usko chaheye keh accha naam rakhe, uski taleem-o-tarbiyat ka intizaam kare aur jab baligh hojaye to uski shadi karde, agar baligh hogaya aur uski shadi nahi ki aur woh kisi gunaah mein mubtala hogaya, to uska gunaah uske walidain par hoga.

Agar shari'at ki hidayat ke mutabiq waqt par nikah kardiya jaye, to mu'ashare mein phaili huwi burayi, be raah rawi aur akhlaqi qadron ki pamali khatam hosakti hai.

Hamare mu'ashare mein basa auqaat shadi ko acchi naukri aur acchi aamadni ke intizar mein mu'akkhar kardiya jata hai; halankeh islam ki hidayat yeh hai keh koi shakhs apni biwi ko khana, kapda aur riha'ish ke liye kamrah dene ki salahiyat rakhta ho, to usko nikah karlena chahiye. Insha Allah. Allah ta'ala mazeded mali wus'at bhi ata farma'enge.

Neez ladkiyon ke rishteh mein bhi ladke ki maaldari aur behtar naukri wale ladke aur khush haal gharane ke intizar mein nikah mein takheer aam baat hoga'i hai; halankeh islam deendari aur biwi ke akhrajat ki takmeel ki qudrat par nikah karne ki targheeb deta hai.

"Nikah mein takheer ke Asbaab"

1. Jahez ki tayyari

Jahez un taha'if aur zarooriyaat-e-zindagi ke samaan ka naam hai jis ko walidain apni ladki ki rukhsati ke waqt ladki ke liye diya karte hain, apni wus'at ke muwafiq zaroori samaan, numa'ish-o-mutalabah ke baghair dena shar'an jaa'iz hai.

Agar walidain bakhushi apni ladki ko shadi ke mauqe par kuch zaroori samaan dein, yeh mamnoo nahi hai, Nabi-e-kareem ﷺ ka Hazrat Fatimah ko aqd-e-nikah ke waqt do chakkiyan, pani ke liye do mashkize aur chamde ka gadda jis mein khajoor ki

chaal bhari huwi thi dena (musnade ahmad:819) isi qabeel se tha, bazahir aisa maloom hota hai keh deegar saheb zadiyon ke liye bhi Aap ﷺ ne kuch na kuch dene ka intizam farmaya tha, chunankeh badr ke mauqa par Hazrat Zainab ke shaohar giraftar huwe, jo us waqt islam nahi laye the, Hazrat Zainab ne unki riha'i ke liye woh haar bheja jo nikah ke mauqa par Hazrat Khadeejah(raziyallahu anha) ne unko ata kiya tha(abu dawood: 1/367)

Is hadees se nikah mein walidain ki taraf se beti ke liye samaan dene ki taa'eed saabit hoti hai.(kitaabun nawazil: 8/435.)

Hazrat Thanvi farmate hain:

Jahez jo dar haqeeqat apni aulad ke saath silah rahmi hai, fi nafsihi amr-e-mubaah; balkeh mustahsan hai, agar khuda kisi ko de, to beti ko khoob jahez dena bura nahi; magar tareqeh se hona chahiye jo ladki ke kuch kaam bhi aaye.

Jahez mein is amr ka lihaaz rakhna chahiye:

- (1) Awwal ikhtisaar yani gunja'ish se ziyada koshish na kare.
 - (2) Duwam zaroorat ka lihaz kare yani jin cheezon ki sar-e-dast zaroorat waqe ho, woh dena chahiye.
 - (3) Elaan na ho; kyunkeh ye to apni aulad ke saath silah rahmi hai dusron ko dikhlane ki kya zaroorat hai?
-

Huzoor ﷺ ke fail se teeno amr sabit hain. (islaami shadi :119)

"Murawwajah Jahez ki Kharabiyan"

Maujudah zamane mein jis tareqeh se jahez ka riwaaj chala hai, woh shar'an na jaa'iz aur uski jitni bhi mazammat ki jaye kam hai is mu'asahrati bigaad ne ghareeb walidain ke liye bacchion ka nikah wabal-e-jaan banadiya hai.

☆ Ladke walon ki taraf se be-sharmi ke saath naqad raqam, sawariyan aur qeemati ashya ki maang, shareef samjhe jane walon ka isharon mein, ya doosron ke tawassut se mazkurah chezon ka mutalabah karna aur dene par majboor karna, fuqaha ne isko rishwat qaraar dekar haram kaha hai.

☆ Jahez ziyadah miqdaar mein na dene par susraal mein ladki ko hiqarat ki nazar se dekhne aur tana dene ke khauf se apni wus'at aur taaqat se ziyadah dene ki koshish mein soodi qarzon mein muhtala hona; halankeh yeh bhi haram hai.

☆ Jahez na dene ki bina par tana zani, maar peet basa auqaat qatal ki naubat tak mu'amala ka pahunchna.

☆ Silah rahmi ke bajaye riya-o-naamwari shohrat-o-tafaakhur aur rasm ki pabandi ka maqsood hojana.

☆ Jahez muyassar na hone ki wajhe se ghareeb ladkiyon ko lambi umar tak bila nikah ke bithaae rakhna jo ke ladkiyon par sarasar zulm hai.

☆ Ghareeb walidain ka apne ladkiyon ke liye saman-e-jahez muyassar na hone ki wajah se zehni aziyyaton mein muhtala hona aur dar dar ki thokarein kha kar saman-e-jahez jama karne par majboor hona (aap ke masail aur unka hal: 6/247).

Lihaza in mafasid par jo jahez mushtamil hoga woh na jaa'iz hai.

2-"Fuzool Kharchi"

Jin chizon mein qaum ka be panaah sarmaya sarf ho raha hai, unmein ek khaas cheez shadi hai, mangni se lekar valimah tak rusoomaat, aapas mein taha'ef ka len den, umdah function hall aur unki taz'een par jis qadar khateer raqam kharch ki jarahi hai, woh kisi aqalmand insan se makhfi nahi hai, agar in ruqoomaat ko is beja israaf se bacha kar deeni umoor, mu'ashareh ki falaah -o-behbood aur apne khandaan ke kamzoor afraad ko khud kafeel banane mein sarf kijaye to kitna hi accha hota!

Ghareeb tabqa; balkeh maldar tabqa bhi in besood aur najaa'iz khahishaat ko pura karne ke liye soodi qarze mein muhtala ho jata hai; halankeh islam nikah ko sadgi se anjaam dene aur is mein hattal-imkaan kam se kam maal kharch karne ki

targheeb deta hai.

Aap ﷺ ne irshad farmaya:

”إن أعظم النكاح بركة أيسره مؤونة“ - (شعب الايمان: ٦١٣٦)

Sabse ziyadah babarkat nikah woh hai jis main sab se kam kharch kiya jaye.

Nikah mein do kharch hain

(1) mahar ka kharch

(2) valimah ka kharch

Mahar jo dulha dulhan ko nikah ke iwaz pesh karta hai, valimah baqadar-e-istita'at, woh bhi dulha ke zimme hai, ladki aur ladki ki zimmedaron per kisi bhi qism ka maali kharch nahi hai; laikin hamare mu'asharah mein ladki ka nikah maali akhrajaaat ki boj-h-se-sabab-e-zahmat ban chuka hai; halanke ladki sabab-e-rahmat hai.

3- Taleem ke iye nikah mein takheer

Ladke ke liye nikah ki munasib umar 25 saal aur ladki ke liye 18 saal hai, baaz log nikah ki munasib umar mukammal hojane ke baad bhi nikah mein takheer karte hain taakeh maqsoos degreeyan hasil hojayein ke acchi nowkri milegi, kuch raqam mehfooz hojaye taakeh shadi ki fuzool taqribaate ke liye kaam aaye, ya behter nowkri miljaye taakeh kisi maaldar ladki se rishta ho waghairah.

Ladki wale bhi taleem ka bahana bana kar munasib umar poori hojane ke baad bhi nikah mein

takheer karte hain, degree miljaye, to acche rishte milsakte hain, warna taleem-yaftah ladkon ke rishte nahi aate-

Agar aala taleem ka maqsad husool-e-ma'ash ho to yad rakhna chaheye keh shari'at ne kisi bhi marhale mein aurat par maali zimmedariyan nahi rakhi hain, aurat ka nafaqa baap, bhaai, shaouhar aur bete per rakha hai, aurat ko ghar se bahar nikal kar rozi hasil karne ka mukallaf nahi banaya hai, agar aala taleem se maqsood maldaar ladkon ki talaash hai to yeh bhi shari'at ki rehnumayi ke khilaf hai keh shari'at ne deen aur husn-e-akhlaq ko rishton ke intikhaab ke liye may'yar bataya hai, mehez husool-e-ma'ash aur maldaron se rishte ko bunyaad bana kar aala taleem jaari rakhne ke liye makhloot taleemi nizaam, bepardagi, neem uryaniyat aur ghar se college ki taraf aamad-o-raft ladkiyon ki iffat, izzat-o-aabroo ke liye samme qatil hai.

Albattah zindagi ke baaz maqsoos shobe hain jin mein auraton ki khidmaat hi zaroori hain, istarha ki aala taleem nikah ke baad bhi jaari rakhi jasakti hain nikah ke baad taleem jaari rakhna aurat ki izzat-o-aabroo ki hifazat-o-ismat ke liye ziyadah behtar aur mahfooz raasta hai.

Libaas-e-zindagi ka intikhaab

Insani mu'asahreh ki daagh bail ek mard aur ek aurat se padti hai, bacha paida hone se pehle apni maa ki kokh mein nashonuma pata hai, phir aagosh-e-mader mein aajane ke baad uski sab se pehli darsghah maa ki godh hoti hai, jahan se uski tarbiyat ka aaghaaz hota hai aur uske qalb-o-dimagh per pehli chaap maa ki padti hai aur usi asar ko lekar woh zindagi ke aage ki manzilien tay karta hai, aur mu'asharah ka ek fard ban jata hai-

Isliye saleh aur pak saaf mu'asharah ki tameer ke liye zaroori hai keh insan nikah ke liye maal-o-daulat ko bunyaad banane ke bajaye saalihiyyat ko deendari ko may,yar banaye, Rasoolullah ﷺ ne hame isi ki taleem di hai.

”تنكح المرأة لأربع: لمالها، ولحسبها، ولجمالها، ولدينها
فاظفر بذات الدين۔ (بخارى)

Auraton se chaar baton ki bina par nikah kiya jata hai,

uske maal, hasab-o-nasab, khubsoorati aur uski deendari ki wajah se, tum deendar aurat se nikah karke kamiyabi hasil karo.

neez Aap ﷺ ne irshad farmaya:

”الدنيا متاع، و خير متاع الدنيا المرأة الصالحة“۔

(۲۶۶۸، رقم: ۴۷۴/۲)

Dunya samaan hai aur kaa'inaat ka behtareen samaan jisse faa'idah hasil kiya jaye nek aurat hai.

In ahadees se yeh baat bakhoobi waazeh hojaati hai keh islam mein husn-o-jamal, hasab-o-nasab aur maal-o-daulat ke bajaye neki, deendaari aur husne akhlaaq maqsood hai.

Ladkon ke intikhab se muta'alliq Rasoolullah ﷺ ka irshad hai,

’إِذَا خُطِبَ إِلَيْكُمْ مِنْ تَرْضُونَ دِينَهُ، وَخَلْقَهُ، فَزَوْجُوهُ، الْإِتْفَعُلُوهُ،
تَكُنْ فِتْنَةً فِي الْأَرْضِ، وَفَسَادٍ عَرِيضٍ“ - (رواه الترمذی عن ابی
هريرة كتاب النكاح ۲۰۷/۱ رقم: ۱۰۸۴)

Jab tumhe koi aisa shakhs nikah ka paigham de (apni ladki, behen wagairah se muta'alliq) jiski deendari aur akhlaaq tumhare liye qabil-e-itminaan hon, to nikah kardo, warnah zameen mein fitnah-o-fasaad phailega.

Miyan biwi ek doosre ke hamah waqti rafeeq hain, khushi ho ya gham, masarrat ke shadyane bajein, ya ranj-o-alam ke taaziyane barsein, hameshah ek doosre ke saath hote hain, isi liye quran-e-majeed ne miyan biwi ko ek doosre ke liye libaas qaraar diya hai.

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لِهِنَّ ط (البقرة: ۱۸۷)

Yeh ek aisi achooli aur albeli khubsoorat aur

mana khez taabeer hai keh izdiwaji zindagi ke ta'alluq ko isse behtar taabeer mein bayan nahi kiya jasakta.

Deendar aur shareef miyan biwi ki misaal mauzoon aur mausam ke nasheb-o-faraaz mein kaam aane wale libaas ki si hai, kyunkeh tamaam nekiyon ka sar chashma Allah ta'ala ka khauf aur tamaam buraaiyon ki asaas khuda se be khaufi hai, jis shaks ke dil mein deen raasikh na ho aur jiska seena khuda ke khauf se labrez na ho, uska mua'amalah apne jaise insanon ke saath bhi behtar nahi hosakta, isiliye ek deendar shaohar aur deendar biwi ek dusre ke saath jis tarha husn-e-sulook ka mua'amala kar sakte hain be deen shakhs se iski ummeed nahi ki jasakti.

Isi wajah se Rasool-ul-lah ﷺ ne deen ki bunyad par rishte ke intikhab ko zifar mandi aur kamiyabi ka zamin qaraar diya hai, kamiyabi ka ta'alluq dunya se bhi hai aur aakhirat se bhi, pas dunya mein bhi kamiyab izdiwaji zindagi ka madaar deendar aur ba akhlaaq rafeeq-e-hayat ke intikhab par hai, miyan biwi ki saalihiyyat aulad par asar andaaz hoti hai aur unke khandaan mein bhi ilm aur deendaari ka silsilah jaari rehta hai.

Seerat-o-tareekh ki kitabon mein Hazrat Umar bin Khattab(razyallahuanhu) ka intikhaabe baho aur

Sayeed bin-Musayyib(rahmatullahi alaih) ka damaad wale waqi'aat bittafseel mazkooor hain agar ghar mein deendar baho aayegi, islami akhlaaq ka hamil damaad aayega, to ghar mein deen ka chalan paida hoga , mahabbaton ki fiza qaa'im hogi, namaz roze ka mahol banega, ganon ki aawaz ke bajaye tilawat-e-quran ki aawaz goonjegi-inshaallah- poora ghar jannat nashaan banjayega-

Warnah mumkin hai keh zahiri asbaab-e-aara'ish ghar mein aajayein laikin deen rukhsat hojaye, zindagi eesaar-o-mahabbat ke bajaye bahami kadorat aur khud gharzi par mabni hojaye aur bodhe maa baap ek bojh banjayein, iski misalein aaj mu'asharah aur samaaj mein talaash kiye baghair milti hain.(sham-e-farozan:205)

"Libaas-e-Zindagi ka intikhab aur sarparaston ki raza mandi

Nikah ek aisa qabil-e-ehiraam-o-muqaddas rishta hai jis ki us'at ka daa'irah sirf miyan biwi tak mahdood nahi rehta; balkeh uska ta'aluq miyaan biwi ke donon khandanon se muta'alliq hota hai, yahi wajah hai keh agar koi baligha ladki khud apna nikah karle, to shari'at auliya ko faskh karane ki ijazat deti hai; kyunkeh har qism ka rishta afraad-e-khandaan ko pasand nahi hota, baaz rishton se khandan ko aar-o-sharam lahiq hoti hai,

isliye ladke ka rishta ho ya ladki ka afraad-e-khandaan aur buzrugon ki raza mandi se karna chahiye, agar yeh log naraaz hon, to khandan ki taraf se miyan biwi ko kisi bhi qism ka ta'aun, hamdardi aur mahabbatein hasil nahi hongy, iska khamyazah khud miyan biwi hi ko bhugatna padega. Allah ta'ala ka irshaad hai:

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ (الفرقان: ٥٣)

Allah ne insan ko pani se paida kiya aur uske liye nasabi aur susrali rishte banaye.

"Rishta-e-Nikah mein ladke ki raye ka bhi lihaaz"

Rishta-e-nikah mein jis tarha ladke ko apne buzrugon ka ehtiraam aur unke tajrubaat se istifaadah aur unke intikhaab par raazi rehna chahiye, isitarha walidain aur khandani buzrugon ko chahiye ke woh rishte ke silsileh mein ladke ki raye aur jazbaat ka lihaaz karein; chonke maujoodah daor mein school college aur universityon mein makhloot taaleem hoti hai aur mulazamat ki jaghon mein makhloot mu'asharah hota hai-

is mahol mein ladkon ke ajnabi ladkiyon se ta'alluqaat hojate hain aur woh unhee se nikah ka iraadah karlete hain,

basa auqaat walidain ladke ke un jazbaat ka lihaaz kiye baghair usko majboor karke apni pasand

aur uski na pasand ki jagah nikah kardete hain-

ladka badil-e-na khastah nikah karleta hai; chonkeh uski marzi ka nikah nahi huwa hai, is wajhe se woh biwi se mahabbat nahi karta, uske huqooq ko ada nahi karta, uski taraf bilkul tawajjuh bhi nahi karta

kabhi walidain se ulajhta hai aur kabhi biwi se, biwi ko ta'annah deta hai, logon ke saamne uski bura'iyon aur walidain ki shikayat karte phirta hai aur uske saath zindagi guzaarne ko apne walidain ki khaahish aur unki pasand ka hawala dekar ehsaan jitlata hai -

Biwi ek mazloomah bankar saas aur susar ke raham- o-karam par zindagi guzarne par majboor hoti hai, woh khula ka mutalabah karegi ya shaohar usko apne nikah se juda kardega, yeh tamaam pareshaniyan shaohar banne wale aur ladki ke saath zindagi guzaarne wale ladke ki raye aur khushi ka lihaaz na karne se paida hoti hain.

"Nikah aur ladki ki raza mandi"

Ladkiyan mardon ke ahwaal-o-kawa'if se na waqif aur umoor-e-nikah se na tajrubah kaar hoti hain, isliye islam is baat ki targheeb deta hai keh nikah jaise aham mu'amala ko khud se tay na karein; balkeh unka koi vali aur sarparast usko anjaam de-

Albattah auliya-o-sarparastan ke liye zaroori hai keh jis ladke ko muntakhab karein uska naam aur uski shakhsiyat istarha bayan karein keh woh ladke ko acchi tarha pehchaan le, uske baad ladki ko ikhtiyar hai keh woh rishte ko qubool kare ya rad karde-

Agar ladki ki raza mandi maloom kiye baghair nikah kardiya gaya, to tafseelaat maloom hone ke baad nikah ko baqi rakhne aur khatam karne ka ladki ko ikhtiyaar hasil hoga.

Agar ladki ki raza mandi-o-khushi ke baghair nikah kardiya jaye, to woh nikah paye'daar nahi rehsakta, neez ladki par ziyadati aur uske jaa'iz haq ki haq talfi hogi.

Hazrat Ayesha(raziyallahuanha)farmati hain:

Ek nau jawaan ladki mere paas aayi aur usne kaha: mere abba ne apne bhatije se mera nikah kardiya hai taake uski kam haisiyati ko door karde; halankeh mujhe yeh rishtah manzoor nahi tha-

Hazrat Ayesha(raziyallahuanha) ne farmaya: intizaar karo Aap tashreef layenge, jab Aap tashreef laye, to us ladki ne saara waqi'ah Rasool-ul-lah se bayan kiya-

Aap ne uske walid ko bula bheja aur ladki ko ikhtiyar diya: tum chaho, to nikah ko faskh karsakti ho, chaho to walid ke kiye huwe nikah ko baqi rakh

sakhti ho-

Ladki ne arz kiya: main apne valid ke kiye huwe nikah ko baqi rakhungi; laikin main ne chaha keh auraton ko bata doon keh hamara haq kya hai? aur hamare muta'alliq hamare aaba ko kis qadar ikhtiyar hasil hai?(rishtah hamein manzoor nahi uske muta'alliq zabardasti nahi karsakte)(sunan-e-nasai: 2/64)

Hazrat Abu Salamah(raziyallahuanhu)farmate hain:

Ek aurat (jiske shaohar ki shahadat ho chuki thi)woh apne dewar se nikah karna chahti thi,us aurat ke walid ne ek acche aur bhale aadmi se nikah kar diyatha,Nabi ki khidmat mein hazir hui aur arz kiya; ya rasool allah ! main apne bachon ke chacha se nikah karna chahti thi taake main apne bachon ke saath rahon, laikin mere walid ne doosri jagah mera nikah kardiya hai-

Aap ﷺ ne uske walid ko bulaya aur daryaft farmaya, kya tum ne apni bacchi ki marzi ke baghair nikah kar diya hai? unhon ne kaha , ji ya Rasool allah ! Aap ﷺ ne (nikah faskh farma diya) aur farmaya: jao jahan chaho wahan nikah karlo.(musannaf abdurrazzaq : 6/117).

In donon hadeeson se maloom hua keh baligha ladki anbiyahi ho ya biyahi walidain uski

marzi ke baghair uski na pasand ki jagah nikah nahi kar sakte.

Lehaza maujoodah zamane mein be pardagi, makhloot taleem aur akhlaqi bigaad ki bina par bohat sari ladkiyon ki apni pasand hoti hai , agar unki pasand ki jaga munasib-o-mauzoon ho, to usi jagah unka nikah kar dena behtar hai, taake nikah paye'daar reh sake-

Agar munasib na ho, to unko samjhaya jaye, nuqsaanat bataye jayen aur zehen saazi ki jaye; magar zabardasti nikah kardena munasib nahi hai, zabardasti nikah kardene ki surat mein nikah ke baad ladkiyon se bohot sare bad akhlaqi ke waqi'aat hamare mu'asahara mein pesh aate rehte hain.

"Makhtooba ko dekhne ki ijazat"

Insan jab kisi cheez ko hasil karna chahta hai, to uski dili khahish hoti hai keh pehle usko dekh le, kyunkeh dekh ne ke baad sochne aur samajne ka mauqa milta hai, islam ne insan ki is fitrat ka sirf lihaaz hi nahi; balkeh hukm diya hai-

Agar tum kisi ladki se nikah karna chahte ho to pehle us ladki ke akhlaq-o- kamalaat aur uski khandani sharafat se mutaliq tahqeeq karlo.

Hazrat Jabir(raziyallahuanhu) se marwi hai Aap ﷺ ne irshad farmaya: jab tum kisi aurat ko paigham-e-nikah do aur tum us cheez ko dekh sako

jo tumhare liye usse nikah ka baa'is ban jaye to dekh lo.(abu dawood :1/284).

Ladka khud apni aankhon se dekhe ya kisi mo'tamad aurat ke zarye maloom kar le, isse badi had tak itminaan-e-qalb hasil hota hai.

"Ladki ka payaam dene wale ko dekna"

Jis tarha mard ke liye makhtooba ko dekhne ki ijazat hai, isi tarha aurat ke liye bhi payaam dahinda mard ko dekhne ki gunjaa'ish hai.

Hazrat Umar(raziyallahuanhu) se marwi hai:

"Aapas mein nikah karne walon ko ek dusre ko dekh lena chahiye"

Allaamah Shami(rahmatullahi alih) farmate hain:

"Aurat ko badarj-e-aula (paigham dene wale mard) ko dekh lena chahiye, is liye keh mard ke liye gunjaa'ish hai keh biwi pasand na aye, to usko talaaq de kar alahidgi hasil kar le; magar aurat ke liye iski bhi gunjaa'ish nahi."

”بل هي اولی منه فی ذالک لانه لا یمكنه مفارقة من لا یرضاها
بخلافه“۔ (ردالمحتار ۵/۲۳۷)

Ta ham zaahir hai keh nikah se pehle mard ka aurat ko ya aurat ka mard ko dekhna mahez nikah ki niyyat se hona chahiye. Takmeel-e-hawas maqsood nahi hona chahiye.

Makhtooba ko dekhne ke usool-o-ahkaam

(1) Nikah ka irada hojane ke baad aur

payaam-e-nikah se pehle hi dekh le, payaam dene ke baad rishta chodne mein ladki ki eeza rasani hai.

(2) Agar ladki pasand na aaye, to sukoot ikhtiyaar kare aur dusron ke samne iska izhaar na kare; kyunkeh is mein aeb bhi hai aur eeza-e-muslim bhi.

(3) Nikah ka pukhta iraaada na ho, mehez sarsari khiyaal ke tahat ladki ko dekhna munasib nahi (lihaza jis ladki se payaam ke qubool hone ki ummeed na ho, us ladki ko dekhna hargiz munasib nahi hai).

(4) Behtar hai keh makhtooba ko is tarha dekhe keh usko pata na chale.

Hazrat Jabir (raziyallahuanhu) farmate hain:

"Main ne ek ladki ko nikah ka paighaam diya aur usko chup kar dekha"

(abu dawood:2/284,2082).

Yeh tareeqa isliye behtar hai keh agar rishta manzoor na ho, to ladki ki dil shikni nahi hogi, agar ilmo-o-ittela ke saath dekhne ke baad rishta na manzoor ho jaye, to takleef ka baa'is hoga aur nafseeiyati asar murattab ho sakta hai.

(5) Makhtooba ko sirf dekhna jaa'iz hai, choona jaa'iz nahi hai keh woh ajnabi aurat hai.

(6) Ek baar dekhna kaafi ho jaye, to dusri nazar daalna jaa'iz nahi hai.

(7) Makhtooba ka sirf chehra aur hateliyaan dekh

sakta hai.(qaamoosul fiqh:3/354).

Baaz khandaanon mein makhtooba ko dikhaana aeb samjha jata hai, baaz log maghribi tahzeeb se muta'assir ho kar saari baraat ke liye makhtooba ko dikhaane ka intizaam karte hain,-

Yeh donon baatein kitaab-o-sunnat ki talimaat ke sarasar khilaaf aur shari'at ke mizaaj-o-mazaaq ke mugha'ir, neez salafe saliheen ke ijmaa-o-ittifaaq ke bar khilaaf hain.

Nikah ka masnoon tareqa

Jab tarafain nikah ke liye aamadah hon to masjid mein kisi namaz ke baad majlise nikah mun'aqid ki jaye, is liye keh masjid nuzool-e-rahmat-o-barkat ki jagah hai, mala'ika, nek aur muttaqi logon ka ijtima hota hai, nikah ke bandhan mein bandhne ke waqt dulha-o-dulhan dua'on ke ziyadah mohtaj hote hain, yeh sab baatein masjid mein hasil hoti hain.

Rasool Allah ﷺ ne irshad farmaya.

”أعلنوا هذا النكاح، واجعلوه في المساجد“ - (رواه الترمذی :

١، ٨٩، ١٠٧٤، ٢٠٧)

Nikah ka elaan karo aur masjidon mein nikah karo.

Nabi kareem ﷺ ne hazrate Ayesha (raziyallahuanha) se mah-e-shawwal mein nikah farmaya, hazrat Ayesha (raziyallahuanha) ki rukhsati

bhi mah-e-shawwal mein hui,
 Hazrat Ayesha (raziyallahuanha) ki khahish-o-tamanna hoti thi keh apne khandaan ki ladkiyon ka nikah-o-rukhsati mah-e-shawwal mein ho. (tirmizi:1/207).

Isliye Ulama-e-kiram ne farmaya keh shawwal ke mahine mein nikah karna mustahab hai.

Nikah ke baad hazireen zaojain ko dua'ien dein aur Mubarak baadi dein.

Hazrat Abu Hurairah (raziyallahuanhu) farmate hain:

Jab kisi shaks ka nikah hota, to Aap ﷺ us ko is tarha dua dete the.

”بارک الله لکما، وبارک علیکما، وجمع بینکما فی خیر“ - (ترمذی ۲۰۷۱)

Allah ta'ala tumhare liye barkat ata farmaye, aur tum logon ko bhalai ke saath jama farmaye.

Valimah

Nikah ke baad dawat dene aur khana khilane ko valimah kehte hain, mard ko Allah ta'ala ne biwi ki shakal mein ek qeemati ne'mat ata farmayi hai, is ne'mat par khushi-o-masarrat aur shukur ke izhaar ke liye valimah sunnat hai, Aap ﷺ ne har nikah ke maoqe par us waqt ke haalaat ke ie'tibaar se valimah farmaya hai, Aap ﷺ ne adna darjeh ka

valimah khajoor-o-paneer se farmaya hai aur sabse aala darjah ka valimah bakri ka gosht aur roti se farmaya hai, valimah apni us'at-o-haisiyat ke muwafiq karna mustahab hai, valimah ki dawat mein rishtedar, dost-o-ahbaab, pados aur aehl-e-mohalla ko dawat di jaye.

Hazrat abdur rahman bin Auf (raziyallahuanhu) maldar sahabi the isliye Aap ﷺ ne unse farmaya:

”أولم ولو بشاة (بخارى)

valimah karo agar che ek hi bakri se ho.

Miyan biwi ke huqooq

Shari'at mein jin a'izzah aur rishte daron ke huooq ziyadah hain un mein se shaohar-o-biwi bhi hain; choon keh pura khandani nizaam izdiwaji rishta hi se muta'alliq hai, isi se khandan ki tashkeel hoti hai aur khandan ka daa'irah wasee hota hai.

Zaojain ke silsile mein shari'at ka umoomi nuqta'e nazar yeh hai keh un ke darmiyan maalik-o-mamlook aur aaqa-o-baandi ki nisbat nahi; balke woh ek mu'amala ke do fareeq aur zindagi ke do rafeeq hain; albattah qudrati taur par un ki salahiyatein mukhtalif hain-

Baaz salahiyatein mardon mein hain auraton mein nahi aur baaz salahiyatein auraton mein hain jin se mard mahroom hain, isi salahiyat ke ie'tibaar

se Islam ne donon ke daa'ira-e-kar ko taqseem farmaya hai keh ghar ke bahar ki zimmedariyan mard pura karen ge aur ghar ke andar ki zimmedariyan auratein puri karen gi-

neez shaohar ki haisiyat khandan ke sarbarah aur muhafiz-o-muntazim ki hai, usi ko Quran-e-majeed ne "Qawwam" ke lafz se tabeer kiya hai, is mein mard ke liye bhi aafiyat hai aur aurat ke liye bhi, aur isi mein khandani nizaam ka baqa bhi hai.

Shaohar ke huqooq

1. Shaohar ki itaa'at-o-farmabardari

Shaohar ka pehla haq itaa'at-o-farmabardari hai,

Quran-e-majeed ne "فاصلحات قانتات" se is ki taraf ishara kiya hai.

Rasoolullah ﷺ ne muta'addid ahaadees mein us ko bayan farmaya hai:

Chunancheh Aap ﷺ ne irshad farmaya :

”ایما امرأة ماتت، وزوجها راض عنها دخلت الجنة“-

(رواه الترمذی عن ام سلمة، باب ما جاء في حق الزوج علی

المرأة، ۱، ۱۶۱، ۲۱۹)

Jis aurat ko is haal mein maut aye keh us ka shaohar us se khush ho, to woh Jannat mein dakhil hogi.

(A) Agar shaohar kisi khilaf-e-shara kaam ka hukm de, us mein shaohar ki itaa'at jaa'iz nahi hai, jaise ghair mahram ke samne be parda hona waghairah.

(B) Jo batein shari'at ke khilaf nahi hain aur shaohar ko us ke mutalaba ka haq bhi nahi hai, un mein shaohar ki itaa'at ki jaasakti hai; laikin wajib nahi hai, jaise aurat ki mamlookah ashya-o-jaa'idaad mein tasarruf karna.

(C) Jin baton ka shari'at ne hukm diya hai, jaise namaz, roza waghairah ya jo batein shaohar ka aurat par haq ka darja rakhti hain, jaise shaohar ke taqaza-e-tab'ee ke takmeel basherte kah koi shar'ee ya tab'ee maney maujood na ho, in umoor mein shaohar ki itaa'at biwi par wajib hai.

2. Ghar ki nigrani aur hifazat

Shaohar ka dusra haq yeh hai keh biwi us ke ghar ki nigrani aur hifazat kare, is hifaza-o-nigrani mein bacchon ki tarbiyat, shaohar ke maal-o-jaaidaad ki hifazat aur khud apni iffat-o-paakdamani ka tahaffuz dakhil han, Allah ta'ala ne “حافظات للغيب بما حفظ الله” keh kar is haqeeqat ki taraf ishara farmaya hai.

Aap ﷺ ne irshad farmaya :

”كلکم راع، وکلکم مسؤل عن رعیتہ۔۔۔ والمرأة راعية في بيت زوجها، ومسؤلة عن رعيتها“۔ (رواه البخاری عن ابن

عمر، باب الجمعة في القرى: ١، ٨٩٣/١٢٢

Tum mein se har ek nigran hai aur apni zere nigrani cheezon ki babat jawab deh hoga... aurat apne shaohar ke ghar ki nigran hai aur us se uski ma tahat cheezon se mutta'aliq suwaal kiya jayega.

3. Ghar mein tehre rehna

Shaohar ka bunyaadi haq "haq-e-habs" (shaohar ke ghar mein tehre rehna) hai yani shaohar ki ijazat ke baghair aam halaat mein aurat us ghar se bahar nahi nikal sakti jo use bataure rihaa'ish gaah ke diya gaya hai.

Allah ta'ala ka irshad hai:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى (الاحزاب: ٣٣)

Ae ummahatul mumineen! Apne gharon mein tehri raho aur zeenat ke saath bahar na nikla karo jaise zamana-e-jahiliyyat mein nikhla karti theen.

Majboori ki suratein mustasna hain, masalan biwi ke walidain shadeed bimaar hain aur koi unka teemaardaar nahi hai, to shaohar ki mumana'at ke bawajood aurat ke liye walidain ki timaardaari ke liye jana jaa'iz hai.

Mekah jana

Fuqha ne likha hai : Shaohar ko chahiye keh woh waqtan fawaqtan biwi ko us ke walidain aur rishte daron se mulaaat ke liye le jaye, ya jane ki

ijaazat de, kitne dinon mein jane ki ijaazat di jaye?
usme urf-o-riwaj ka ie'tibaar hoga-

Albattah shaohar ki taraf se ijaazat na hone ki surat mein bila ijaazat walidain se haftah do haftah mein ek martaba aur deegar mahram rishte daron se saal mein ek martaba mulaqaat ke liye ja sakti hai.

Mekah mein teherna

Jitne din shaohar ba khushi mekah mein teherne ki ijaazat de, ya jitne din teherne ka umoomi urf-o-riwaj ho, itne din mekah mein qiyaam kar sakti hai-

jo aurat shaohar ki ijaazat-o-marzi ke baghair bila kisi jaa'iz haq aur uzr ke mekah chali jaye, ya mekah mein shaohar ki marzi-o-umoomi riwaj ke muddat se ziyadah teheri rahe. woh aurat naashizah (na farman) samjhi jaye gi aur gunaah gaar hogi aur jitna arsa mekah mein guzare gi, us muddat ke kharch ki bhi woh haq dar nahi hogi (Qamoo sulfiqh: 5/204)

Rasoolullah ﷺ ne irshad farmaya:

Teen aadmi aise hain keh Allah ta'ala un ki namaz qubool nahi farmate aur na hi un ki koi neki asmaan ki taraf utha te hain:

(1) Bhagoda ghulam yahan tak keh woh apne aaqa ke paas laut aaye.

(2) Nashe mein mast insan jab tak ke nasha door na hojaye.

(3) Woh aurat jis ka shaohar (shar'ee uzr ki bina par) naraz ho yahan tak keh shaohar khush na hojaye.(Sahi ibne hibbaan: 12/178).

Hafiz Ibne Hajar aur Mulla ali qaari farmate hain:

Agar shaohar biwi se us ki bad akhlaqi, be adbi aur na farmani ki wajah se naraaz ho, khah din ka waqt ho ya raat ka, jab tak shaohar biwi se khush nahi ho jata, biwi keh liye ye wa'eed baqi rahe gi-

۱۹۸/۳، مرتقات باب الامامة ۲۳۳/۹ (فتح الباری بات المرأة مهاجرة فراش زوجها)

Neez jo walidain apni shadi shuda ladki ko shaohar ki marzi aur jaa'iz uzr ke baghair ghar mein tehra lete hain, woh bhi gunaah gaar honge, is tarha ki harkaton se miyan biwi ke darmiyan na ittifaqiyani aur nafratein paida hoti hain aur jhagdon ka aaghaaz hota hai jo nihayat muzir sabit hota hai.

4. Islah ke liye biwi ki tadeeb-o-tambeeh

Shari'at ne biwi ki islaah ke liye shaohar ko tadeeb-o-tambeeh karne ka haq bhi diya hai.

Allah ta'ala ka irshad hai :

وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَ

اضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ط (النساء: ۳۴)

Jin biwiyon se tumhe nafarmani ka andesha ho, unhe pehle samjhao, agar na samjhe, to unke

saath bistar par sona chod do, phir bhi na samjhe, to unhe maro, agar tumhari baat manle, to unke khilaf koi bahana(judai pitai ke liye) talaash na karo.

Rasoolullah ﷺ ne irshad farmaya:

”فان فعلن ذلك، فاضربوهن ضربا غير مبرح“ - (رواه مسلم
عن جابر باب حجة النبي صلى الله عليه وسلم: ١، ٤، ١٣٤/١٣٩)

Agar biwian itaa'at na Karein to unhe aisi maar maro jo takleef deh na ho.

Allaamah shaami farmate hain:

”ليس له أن يضربها في التاديب ضربا فاحشا، وهو الذي
يكسر العظم، أو يخرق الجلد، أو يسوده“ - (ردالمحتار كتاب
الحدود باب التعزير ١٣١/٦)

Shaohar ke liye azrah-e-tadeeb na munasib hadh tak maar peet jaa'iz nahi hai, yaani aisi maar keh haddi toot jaye ya chamdi phat jaye, ya jild siyah hojaye.

Kin umoor mein tadeeb ki jaye

- (1) Shaohar ke liye zeenat ikhtiyaar na kare.
- (2) Kisi shar'ee ya tab'ee uzr ke baghair taqaza-e-tab'ee ke liye aamadah na ho.
- (3) Shaohar ki ijaazat ke baghair bila uzr-e-shar'ee ghar se nikal jaye.
- (4) Namaz ada na karne par tadeeb ki baaz fuqha ne ijaazat di hai, baaz hazraat ne us ko Allah ka haq samajh kar saohar ko tadeeb karne ki ijaazat nahi di

hai.

In umoor ke alaawah aurat ki taraf se hone wali ziyadatiyon jaise shaohar ke saath battameezi se pesh aana, ghair mahram ke samne jana, shaohar ka koi qeemati samaan kisi ko dena, bachon ko bahut maar peet karna waghairah umoor mein tadeeb ki jasakti hai.

5. Talaaq ka haq

Shari'at ne shaohar ko ek khusoosi haq "Talaaq" ka bhi diya hai.(Jis ki tafseel aainda safhaat mein zikir ki jaye gi).

6. Meraas ka haq

Biwi ka intiqaal ho jaye aur biwi maal chod kar jaye, to do suratein hongy, biwi ki koi aulaad zinda ho, to shaohar ko biwi ke maal mein se ek chouthai hissa mile ga, agar biwi ki koi aulaad na ho, to shaohar ko biwi ke maal mein se aadha hissa mile ga, baqiya degar sahr'ee wariseen ko mile ga.

Biwi ke zkhlaqi wajibaat

Shaohar ke huqooq dar asal biwi ke faraa'iz se ibaat hain, Islam ne auraton ke zimme kuch akhlaqi wajibaat bhi rakhen hain, masalan apne bachon ko dood pilana, umoor-e-khana dari ko anjaam dena waghairah.

R a s o o l u l l a h ﷺ Hazrat Ali-o-Fathima (raziyallahuanhuma) ko nasehat farmate hue

khaangi umoor ko taqseem farmaya hai keh Hazrat Ali(raziyallahuanhu) bahar ke kaam kaaj anjaam denge aur hazrat Fathima(raziyallahuanha) khaangi umoor anjaam dengi_

Ulama ne farmaya keh roti pakana, bistar lagana, ghar mein jhadu dena, pani bharna aur degar gharelu kaam dakhil hain.

Neez hazrat Asma binte Abubakr (raziyallahuanha) hazrat Zubair(raziyallahuanhu) ki khoob kidmat kiya karti thien, pani lana, ghar ki safai karna, janwaron ka khiyal rakhna, waghairah jisko Allamah ibnul Qaiyyim Jaozi (rahmatullahi alaih) ne bittafseel bayan kiya hai_(Zaadul ma'aad fi hadyi khairil ibaad : 4/9).

Chunanche Ahde nabawi aur khairul quroon ka mamool raha hai keh khawateen ghar ki safaai, suthraai aur pakwaan waghairah ka kaam anjaam diya karti thien_

isliye keh yeh umoor shaohar ke akhlaqi huqooq mein dakhil hain; albattah shaohar gharelu zarooriyaat ke liye khadim rakhne ki taqat rakh ta ho, to aurat par khaangi umoor ko anjaam dena qanoonan waajib nahi hoga.(Qaamu sul fiqh :4/108).

Biwi ke huqooq

Allah ta'ala ka irshad hai:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۗ (البقرة: ٢٢٨)

Auraton ka haq mardon par waise hi hai jaise dastur ke muwafiq mardon ka haq auraton par hai.

Jis tarha shaohar ke huqooq biwi par hain, usi tarha aur usi qadar biwi ke huqooq bhi shaohar ke zimme hain.

(1) Mahar

Islam mein miyan biwi ke rishte ko ek muqaddas aur qabil-e-ehtram rishtah qaraar diya gaya hai, isiliye nikah ki hausla afzaai ki ga'ee hai, nikah ke zariye zaojain ke liye ek dusre ki ismat halal hoti hai, is rishte ki ahmiyat aur ismat-e-niswani ke ehtram ke taur par nikah ke saat mahar ko rakha gaya hai, mahar aurat aur us ki ismat ki qeemat nahi hai; balkeh shaohar ki taraf se ek tohfa-e-ehtram hai jise woh apni rafeeq-e-hayaat ke liye pesh karta hai.

Mahar ka ujoob Quran, sunnat aur ijmaa-e-ummat se sabit hai.

Mahar: wo maal hai jo aqde nikah ki wajhe se aurat ke liye mard par wajib hota hai.

Rasoolullah ﷺ ne irshad farmaya :

"Jo shaks kisi aurat se ziyadah ya kam mahar ke iwaz nikah kare; laikin mahar ada karne ki niyyat nahi thi aur us ko dhoka de diya, to qiyamat ke din Allah se zaani ki surat mein mulaqaat kare ga".(Majma'uzzawaa'id :5707)

Agar kisi shaks ne zindagi mein mahar ada nahi kiya hai, to marne ke baad us ki meraas mein se ada kiya jaye ga .

Mahar-e-mu'ajjal(Cash)

jo mahar nikah ke waqt hi adakardiya jaye, us ko mahar-e-mu'ajjal kehte hain.

Mahar-e-mu'ajjal(مؤجل):

Jo mahar nikah ke waqt ada na kiya jaye ya kuch hissa ada na kiya jaye, us ko mahar-e-mu'ajjal(udhaar) kehte hain.

Masnoon tariqa yeh hai keh mahar ki kuch miqdaar ruqsati ke maoqe par ada kardi jaye-

Mahar ki miqdaar

Hanafiya ke nazdeeq mahar ki kam-az- kam miqdaar das dirham hai (1 dirham : 3gm,61mg,8 microgram * 10=30gm,618miligram Silver).

30, tees gram, che sau athara mili gram)

Hazrat Ali (raziyallahuanhu) se marvi hai, Rasoolullah ﷺ ne irshad farmaya:

”لا يكون المهر اقل من عشرة دراهم“ - (سنن دارقطنى، كتاب

النكاح ٣/٣٦٠، ٣٦١، ٣٦٢)

Mahar das dirham se kam nahi hoga.

Mahar ki ziyadah miqdaar muta'ayyan nahi hai; albattah mahar mein ie'tidaal aur mayanah ravi behtar hai, taqreeban ummahaat ul mu'mineen aur

banate tahiraat ka mahar paanch sou (500) dirham tha jis ka maujudha wazan (1,53,900) ek kilo paanch sou teen(503) gram, nauso(900) milli gram chand(silver) hai.(Jadeed fiqhi masail:1/294)

Shari'at ka tareeqah-e-kaar ye hai keh mahar ki miqdaar bahut kam bhi na ho keh aurat ki dil shikni ho aur bahut ziyadah bhi na ho keh tafakhur maqsood ya adaa'egi mushkil ho.

Hazrat umar (ra) farmate hain :

”الالاتغالوا صدقة النساء ، فانها لو كانت مكرمة في الدنيا ، او تقوى عند الله ، لكان اولاكم بها نبي الله صلى الله عليه وسلم الخ- (رواه الترمذى عن ابى العجفاء ، باب ماجاء في مهور النساء ، ٢١١ / رقم : ١١١٢)

"Ghaur se suno! Zaroorat se ziyadah mahar muqarrar na karo, agar mahar ki ziyadati izzat ya Allah ke nazdeek taqwa ka zariya hoti, to Huzoor ﷺ us ke ziyadah mustahiq the (Qaamoosul fiqh :5/146).

(2) Nafaqah

Nafaqah se muraad khaurak, poshaak aur riha'ish ka intizam hai (Raddul Mohtaar : 2/644).

Nafaqa ka maqsad buniyadi zarooriyaat ki takmeel hai, jo har zamane ke urf-o-riwaj aur zere kafalat shaks ke halaat ke lihaz se mukhtalif ho sakta hai.

Allah ta'ala ka irshad hai :

وَعَلَى الْبَوَّالِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۗ لَا تُكَلِّفُ نَفْسٌ إِلَّا
وُسْعَهَا ۗ (البقرة: ۲۳۳)

Bacchon ke zimmedaron par auraton ka nafaqah aur poshaak hai dastur ke muwafiq, neez kisi shaks ko us ki taqat se ziyadah mukallaf banaya nahi jayega.

Allah ta'ala ne nafaqa mein maroof ki sarahat farmayi hai jo urf-o-riwaj aur zamaneh ke halaat ke muwafiq biwiyon ka jo kharch hoga woh shaoharon ke zimmedar hoga-

Hazrat-e-Hinda (raziyallahuanha) ne apne shaohar Abu Sufyaan (raziyallahuanhu) ki taraf se hone wali tangi ki shikayat ki to Aap ﷺ ne farmaya :

”خذى ما يكفيك، وولدك بالمعروف“ - (بخارى عن عائشة، كتاب النفقات، باب اذا لم ينفق الرجل الخ ۸۰۸/۲، رقم: ۵۳۶۴)

Tum unke maal mein se itna le sakti ho jo tumhare aur tumhari aulad ke liye maroof (murawwajah) tareeqe ke mutabiq kafi hojaye.

Rasoolullah ﷺ ne irshad farmaya:

”ولهن عليكم رزقهن، وكسوتهن بالمعروف“

Tum par biwiyon ka rizq aur un ka libaas maroof tareeqe par wajib hai.

Biwi ka nafaqah nikah-e-sahe ki wajhe se wajib hota hai, biwi musalmaan ho ya kitabiyyah, baligha ho ya aisi na baligha jis se sohbat ki ja sakti ho, ya woh shahwat ki umar ko pahunch gayi ho, maldaar ho ya ghareb, shaohar us se sohbat kar chuka ho ya kisi uzr ki wajhe se nahi kar paya ho, saleemul aqal ho ya fatirul aqal, shaohar maldar ho ya na baligh; agar woh shaohar ke ghar mein ho, kam se kam khidmat aur muwanasat ke laa'iq ho, to har haal mein shaohar par biwi ka nafaqah lazim hai, agar biwi kisi jaa'iz haq aur uzr ki wajhe se ya shaohar ki ijazat se shaohar ke ghar se bahar ho, to bhi biwi ka nafaqah lazim hai.

Nafaqah mein shamil cheezein

Quran-o-Hadees aur shari'at ke mizaj-o-mazaq ko samne rakne se maloom hota hai keh biwi ke nafaqah mein uski tamaam bunyadi zarooriyaat shamil hain, jo har zamane ke urf aur halaat se muta'alliq hain aur is silsileh mein qata'ee tahdeed-o-ta'een nahi ki ja sakti; Ta hum fukaha ne saat(7) cheezon ka zikr kiya hai.

(1)khana (2)saalan(3)safai suthrai ka samaan (4)libaas(5)ghar ka zaroori samaan(6) rehne ke liye makaan(7)agar aurat ka taaluq aise samaaj se ho jisme khuddaam se khidmat li jati ho, khadim ka intizam.

Khuraak

Khuraak muhayya karne ki do(2) suratein hain, khane ki cheezen faraham kare paka pakaya khana farham kare.

Agar aurat aise khandan se taaluq rakti ho jisme aurat in khud khana banati hain, to shaohar ke zimme paka huwa khana faraham karna zaroori nahi hai. Agar aurat aise gharane se taaluq rakhti hai jisme auratein khana banane ki aadi nahi hain, to shaohar ki taraf se khadim bhi faraham karna zaroori hai.

Khane ki koi miqdaar tay nahi ki ja sakti, jitna kafi hojaye utna dena zaroori hai, neez mukhtalif ilaqaon aur maqamaat mein ghiza ki nau'iyat ka lihaz karte hue urf-o-riwaaj ke mutabiq khurak ka intizam kare.

Jis tarha ghiza ki koi miqdaar muta-ayyan nahi ki ja sakti, isi tarha khurak ke liye koi raqam bhi muta-ayyan nahi ki ja sakti, kyunkeh ashiya ki qeematon mein kami-o-ziyadati hoti rehti hai-

Libaas

Biwi ke liye libaas ka intizam karna bhi shaouhar ke zimme hai, libaas mein miqdaar aur nau'iyat muta-ayyan nahi hai, balkeh mukhtalif maqamaat ke urf ka lihaaz karte hue libaas faraham

kare, meyaari libaas shaouhar ki ma'ashi istita'at aur aurat ke khandan ke ie'tibaar se wajib hoga, saal mein kamse kam do(2) jode bnana zaroori hai.

Riha-ish

Nafaqah mein riha-ish ka intizaam bhi shamil hai, usko fuqaha "sukna" se tabeer karte hain, Allah ta'ala ne biwi ke liye riha-ish ke intizaam ko wajib qaraar diya hai

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجُوهِكُمْ (الطلاق: ٦)

Riha-ish gaah ke silsile mein bunyadi ahkaam darje zail hain.

- (1) Rehne ke liye makaan faraham karna, khaah zaati ho ya kiraye ka ho ya aariyat ka.
- (2) Makaan faraham karne mein shaohar aur biwi donon ki ri'aayat ki jayegi.
- (3) Ghar ke saath gharelu zaroorat ki cheezein bhi faraham karni zaroori hain.
- (4) Biwi ke liye aisa makaan faraham kare jis mein uski khahish ke baghair doosron ke saath rehne par usko majboor na kiya jaye.

Is silsile mein fuqaha ne bit-tafseel kalaam kiya hai jiska khulasa yeh hai.

- (A) Makaan ek hi kamre ka ho jis mein miyan biwi ke alawa koi doosra mard ya aurat ya bashu'oor bachche ka qiyam na ho, to woh ghar sukna ke
-

layaq hai agar kisi mard ya aurat ya bashu'oor bachche ka qiyam ho, to yeh ghar sukna ke liye kafi nahi hai.

(B) Makaan mein ka'ee kamre hon aur har ek ko mustaqil taala lagaya ja sakta ho, bawarchi khana aur baitul-khala bhi mustaqil ho aur aurat ko deegar rishte daaron se koi takleef na hoti ho, to aisa ghar bhi sukna ke liye kaafi hai.

(C) Makaan mein ka'ee kamre hon aur har ek ko mustaqil taala lagaya ja sakta ho; laikin bawarchi khana mustaqil na ho, to aisa ghar haqqe sukna ke liye kaafi nahi hai.

(D) Makaan mein ka'ee kamre hon aur har ek ko mustaqil taala lagaya ja sakta ho, bawarchi khana bhi mustaqil ho; laikin baitul-khala mushtarak ho aur shaohar ki maali isti-ta'at kamzoor ho, to aisa ghar haqqe sukna ke liye kafi hai.(qamusul fiqh : 5/208)

Note: Hamare Hindustani mu'ashara mein basa auqaat shaohar biwi ko apne waalidain ke makaan hi mein rakhta hai, agar makaan mein muta'addid kamre hon aur har ek ko mustaqil taala lagaya ja sakta ho aur aurat ko kisi rishte daar se takleef na pahunchti ho, to us makaan mein biwi ko tehrana jaa'iz ho ga, ba'surate degar shaohar biwi ko is tarha ke makaan mein rehne ke liye shar'an majboor nahi kar sakta hai.

Lihaza aisi surate haal mein aurat ko chahiye keh shaohar ke walidain ke mushtarakah makaan mein sukunat ikhtiyaar kare, shaohar ke walidain ko apne walidain samajh kar unki khidmat ko sa'aadat samjhe aur unke tajrubaat se faida uthaae, yeh aurat ki sa'aadat mandi-o-khush naseebi hai aur - Insha Allah- duniya wa aakhirat mein ajr milega; laikin aurat shaohar ke walidain ki khidmat karna nahi chahti aur unke saath rehna pasand nahi karti, to shaohar usko majboor nahi kar sakta.

Agar aurat bakhushi is tarha ke mushtarkah makaan mein rehne par raazi na ho, to shaohar ko chahiye keh woh uske mutalabe ko bura na samjhe balkeh uska shar'ee haq aur apni zimmehdaari samajhkar uske liye mustaqil makaan ka intizaam kare.

Ladke ke walidain ki zimmehdari

Apne ladke ka nikah karne ke baad ladke aur bahu ke liye is tarha ka munasib ghar(jiski tafseel peeche guzri) ka intizaam karna chahiye, agar bahu mushtarakah ghar mein khush dili se reh jaye, to us ki qadar karein, usko ghar ka ek fard aur beti samjhein, agar woh apne jaa'iz aur shar'ee haq ka mutaalaba kare aur apne shaohar ke saath alag ghar mein rehna chahti hai, to usko bura na samjhein aur ta'ana na dein, balkeh uske jaa'iz haq

ko shaohar ki shar'ee zimmehdari samjhte huwe uska intizaam karein.

In shar'ee-o-akhlaaqi zimmehdariyon se naawaqif hone ki wajhe se miyan biwi aur donon ke khandanon mein ghalat fehmiyan aur jhagde shuroo hote hain aur pure khandaan mein talkhiyaan aur nafratein phail jaati hain.

(3) Adl

Ek se ziyadah biwiyon hon, to un sab ke darmiyaan adl-o-insaaf aur musawaat-o-barabari ka bartau karna zaroori hai.

Islam se pehle bhi ek mard ke liye muta'addidbiwiyon rakhna duniya ke tamam mazahib mein jaa'iz samjha jata tha, Arab, Hindustan, Iran, Misr waghairah mamalik ki har qaum mein ta'addude azwaaj ka riwaj baghair kisi tahdeed ke raa-ij tha, kisi bhi mazhab mein ta'addude azwaj mein tahdeed nahi thi, quran ne aam mu'asharah ke is zulme azeem par rok laga kar sirf chaa tak ki ijazat di aur ek se zayad biwiyon nikah mein hone ki surat mein adl-o-musawaat ka taakeedi hukm diya aur us ki khilaf warzi ki surat mein wa'eed-e-shadeed suna'ee hai.

Khulasa-e-kalaam yeh hai keh Islam ne bhi baaz halaat masalan biwi banjh ya daa'imul marz hai, ya bewa auraton ki kafalat-o-dastageeri

maqsood ho ya kisi aur wajhe se shaohar ek se zayad nikah karna chahe, to us ke liye ijazat ha; albattah mundarjah zail baaton ka lihaz rakhna zaroori hai :

(1) Islam ne ek se zayad nikah ki ijazat di hai, targheeb nahi, jaa'iz qaraar diya hai na keh mustahab, agar che Rasoolullah ﷺ ke zamane mein ghazwaat ki wajhe se bewaa'on aur yateemon ki kasrat ki bina par sahaba ki badi tadaad ek se ziyada biwiyon rakhti thi; laikin fuqaha-e-Islam ne is baat ko behtar qaraar diya hai keh ek hi biwi par iktifa kiya jaye.

Chunanche Allamah Burhaan-ud-deen marghinani (rahmatullahi alaih) farmate hain:

"Kisi shaks ki ek biwi ho aur shaohar us ki maujoodgi mein dusra nikah karna chahe, agar us ko andesha ho keh donon ke darmiyan adl nahi kar sake ga, to us ke liye nikah karna jaa'iz nahi aur agar yaqeen ho keh woh un ke darmiyaan adl kar sake ga, to us ke liye dusra nikah karne ki gunja'ish hai; albattah is surat mein bhi nikah na kare, to woh ajr ka mustahiq hoga, isliye keh woh apni biwi ko ranj-o-gham aur zehni pareshani pahunchane se baaz raha, neez koi aurat kisi aise mard se nikah karna chati ho jis ke nikah mein pehle se koi aurat hai, to us aurat ka us mard se nikah karna jaa'iz hai,

agar woh aurat us mard ki pehli biwi ka lihaaz karte huwe us mard se nikah na kare, to woh ajr ki mustahiq hogi". (muslim personal-law : 30)

(2) Ek se zayad nikah ki ijazat adl ki sharth par di gayi hai, yani jo shaks ek se ziyadah biwiyon ke darmiyan huqooq ki adaa'igi aur sulook-o-bartao mein barabari karne ki salahiyat rakhta ho, usi ke liye ijazat hai.

Allah ta'ala ka irshaad hai:

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً (النساء: ٣)

Agar andesha ho keh adl nahi kar sako ge, to phir ek hi biwi par iktifa karo.

Jo shaks biwiyon ke darmiyan adl na kare, us ke liye badi wa'eed aayi hai

Rasoolullah ﷺ ne irshaad farmaya:

”اذا كانت عند الرجل امرأتان ، فلم يعدل بينهما جاء يوم القيامة وشقه ساقط“ - (رواه الحاكم في المستدرک عن ابی هريرة كتاب النكاح ٢/٢٠٣ ، ٢٤٥٩)

Agar kisi aadmi ke paas do biwiyon hon aur un ke darmiyaan adl na kare, to woh qiyamat ke din is haal mein aa'ega keh ek pehlu jhuka hua (maflooj) hoga.

(3) Ek waqt mein chaar se ziyadah biwiyon se nikah ki gunja'ish nahi hai.

Allah ta'ala ka irshaad hai:

فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبْعًا (النساء: ٣)

Jo auratein tumhein pasand hon, un mein se do do, teen teen, chaar chaar se nikah kar sakte ho, agar andesha ho keh adl nahi kar sako ge, to phir ek hi par iktifa karo.

(4) Husn-e-sulook

Zindagi ke tamam ghoshon mein ek dusre ke jazbaat, zarooriyaat aur mizaj-o-mazaq ki ri'aayat aur baham afu-o-dar guzar aur chasm poshi se kaam lein, izdiwaji zindagi ki khush gawari ka asal raaz yehi hai aur shaohar-o-biwi donon se matloob hai; laikin aurat apni fitri nazakat, zakawat-e-his ki wajhe se jazbati hoti hai, is liye woh afu-o-dar guzar aur husne sulook ki ziyadah haq daar hai.

Allah ta'ala irshaad farmate hain:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ (النساء: ١٩)

Biwiyon ke saath achha sulook karo.

Rasoolullah ﷺ ne irshaad farmaya:

”اكمل المؤمنين ايماناً احسنهم خلقاً، وخياركم خياركم لنسائهم“ (رواه الترمذى عن ابى هريرة، باب ماجاء فى حق المرأة على الزوج ٢١٩١ رقم: ١١٦٢)

Kamil imaan wala shaks woh hai jo acche akhlaq-o-kirdaar ka hamil ho, tum mein behtareen shaks woh hai jo apne ghar walon ke liye behter ho.

Aadmi bahar ke logon ke saath husn-e-suluk

karta hai, isliye keh is ki naubat kam pesh aati hai aur us ke liye aasan bhi hota hai; laikin ghar walon ke saath subha-o-shaam zindagi guzarte huwe un ki ghalatiyon, nazakaton ko sarf-e-nazar aur bardasht karte huwe husn-e-suluk karna yeh kamal aur husn-e-akhlaaq hai.

Rasoolullah ﷺ ne auraton ke saath husn-e-suluk aur husn-e-mu'asharat ki takeed karte huwe un ke fitri mizaj ko in alfaz mein irshad farmaya hai :

”استوصوا بالنساء خيرا، فإنهن خلقن من ضلع، وإن أعوج شيء في الضلع أعلاه، فإن ذهبت تقيمه كسرته، وإن تركته لم يزل أعوج، فاستوصوا بالنساء خيرا“۔ (بخاری کتاب النکاح، باب الوصاة بالنساء۔ ۷۷۹/۲، رقم: ۵۱۸۶)

Auraton ke saath bhalai ki waseeyat qubool karo, auratein tedhi phasli se paida ki gayi hain aur sab se ziyadah tedhi phasli upar wali hai, agar tum us ko theek karna chaho, to us ko tod do ge agar tum chod do to woh tedhi hi rahe gi, lihaza auraton ke saath bhalai ki nasehat qubool karo (qamusul fiqh4/113)

Aap ﷺ ki husn-e---sulook

Aap ﷺ apne ghar walon ke saath bahut mahabbat-o-pyaar karte the aur hazraat-e-azwaaje mutahharaat se dillagi ki batein karte aur ek saath

aur ek bartan mein unke saath khana tana'ul farmate.

Hazrat-e-Ayesha(raziyallahu anha) farmati hain:

Main napaaki ke zamane mein bhi aap ﷺ ke saath khata peti thi, main pani peti, to aap ﷺ bartan ke theek us hisse ki jaanib se pani pete jahan se main ne piya hai aur main koi haddi chosti, to aap ﷺ usi haddi ko choste (sunane nasai :1/43)

Ek martaba Eid ka din tha, habshe naujawaan Eid ki khushi mein masjid (ke sehen) mein neze aur dhaal se khel rahe the, aap ﷺ ne hazrat-e-Ayesha (raziyallahu anha) se farmaya: Ayesha yeh khel dekhna chahti ho? Main ne arz kiya, ji haan ya rasoolallah! Phir aap ﷺ a a g e khade hogaye hazrat-e-Ayesha (raziyallahu anha)chup kar pheeche khadi hui aur apni thudi Rasoolullh ﷺ ke kandhon par rakh kar khel dekne lagi aur aap ﷺ hazrat-e-Ayesha (raziyallahu anha) se baar baar daryaft farmate keh Ayesha abhi dil nahi bhara? Abhi dil nahi bhara? main kehti : Ya rasoolallah! Aur dekhna chahti hoon, Aap ﷺ usi tarha khade rahe yahan tak ke main khud bezaar hogai- Hazrat-e-Ayesha (raziyallahu anha) farmati hain : main mazeed dekhne ki khahish isliye kar rahi thi taakeh andaza lagaun ke h aap ke dil mein meri kitni mahabbat hai? (bukhari: 2/788)

Neez hazrat-e-Aysha(raziyallahu anha) farmati hain:

Rasoolullah ﷺ ne mujh se irshaad farmaya: Aysha kab tum mujh se khush reti ho aur kab ruthi rehti ho main pehchan leta hoon, main ne arz kiya : ya rasoolallah! Aap kaise pehchaan lete hain? A a p ﷺ ne irshaad farmaya: jab tum mujh se khush rehti ho, to kehti ho: Mohammed ke rab ki qasam, jab tum mujh se naraaz hoti ho to kehti ho, Ibraheem ke rab ki qasam, main ne arz kiya, baat sahi hai; laikin main sirf aap ka naam nahi leti warna to mera dil aap ki mahabbat-o-azmat se bhara rehta hai (bukhari : 2/787)

(5) Haq-e-meraas

Biwi shohar ke maal ki waris hoti hai.

Shaohar ne bewa ke alawa apni aulad chodi hai, to bewa ko aathwaan hissa (1/8) mile ga. Agar shaohar ki aulad nahi hai, to bewa ko chauthai hissa (1/4) milega (qamusul fiqh : 4/113).

Khush gawar izdiwaji zindagi ke usool

Nikah ka maqsad miyan biwi ka pur soon izzat-o-iffat ki zindagi guzaarna hai pur sukoon zindagi guzaarne ke liye ek dusre ke huqooq ki adaa'igi aur ek dusre ke saath akhlaqi fara'iz ka muzahara bhi zaroori hai.

Baaz khavind aksa-o-beshtar na munsib

rawiyyah aur na munasib harkatain ikhtiyaar karte hain jin ki wajha se auratein shaoharon se bezar, maayus aur pareshaan rehti hain aur miyan biwi donon ka sukoon barbaad hoja ta hai.

Mashaaiekh ne akhlaqi fara'iz ko bayan kiya hai jin mein se baaz aham akhlaqi fara'iz ya shaoharon ki baaz khatarnaak ghalatiyan jin ka khiyaal na karne se ghar ujadte hain, unhein zail mein zikr kya ja raha hai.

(1) Biwi ko nazar andaaz karna

Biwi shaohar ki har ie'tibaar se khidmat karti hai aur shaohar ko khush karne ki koshish karti hai, biwi ki khahish hoti hai keh shaohar meri tareef kare, agar shaohar biwi ki tareef aur us ki haosla afzaa'i kare, to biwi khush hogi aur shaohar ko khush rakhe gi, isliye biwi ki achchayon par us ki haosla afzaai aur tareefi kalimaat kehne chahiaine.

Baaz mard hazraat degar rishtedaar, dost-o-ahbaab se khushi-o-mahabbat se baat karte hain, un ki baton ki taraf tawajoh dete hain; laikin ghar mein biwi ke saath pyar-o-mahabbat aur khushi ki baat nahi karte ya biwi ki baton ki taraf tawajoh nahi dete, to aisi surat mein biwi ko sukoon kaise hasil hoga?

(2) Talaq ki dhamki

Baaz mard hazraat choti choti baat par biwi ko

talaaq ki dhamki dete hain, jis aurat ke sar par har waqt talaaq ki talwar latak rahi ho, us ko kabhi bhi shaohar se itminaan nahi rehta, pata nahi yeh kis waqt mujhe talaaq de de aur alag karde, agar is ki naubat aayee to main kya karun? Is tarha ki uljhanon se do char hogi aur fasadaat, ladayee jhagdon ki naubat aati rehti hai.

Baaz khavind har waqt biwi se kehte hain tum khobsurat nahi ho, khidmat guzaar nahi ho waghairah, lihaza kisi dusri aurat se nikah karonga, shari'at ne mard ko ek se ziyadh biwi rakhne ki ijazat di hai, jab biwi shaohar ke tamaam taqaze pure kar rahi hai, to dosri shadi ki dhamki dekar biwi ko pareshaan karne aur khud pareshaan hone ki kya zaroorat hai?

(3) Be'izzat karna

Biwi shaohar ki khatir ghar baar chod kar aayi hai, ab jahan aayi hai, wahan us ko apni jaan, izzat aur imaan ka tahaffuz chahiye, agar shaohar biwi ko aisi jagah rakhe jahan woh adam-e- tahaffuz ka shikar ho aur us ki izza-e-nafs mahfooz na ho, to ghar kabhi aabad nahi hoga.

Biwi se ghalati hojaye, to tanhai mein us ko nasehat karna chahiye, biwi us ko bura nahi samajhegi, laikin logon ke samne us ki tambeeh ki jaye, bura bhala kaha jaye, to us ki izzat-e-nafs

majrooh aur us ki beizzati hoti hai, jis ki wajha se us ka dil zakhmi hota hai aur us ke dil mein shaohar ka waqaar aur azmat kam hojati hai keh mere shaohar logon ke samne bilkul mera lihaaz nahi karte, to main degar umoor mein un ka lihaaz kyun karon?

(4) Biwi ke liye waqt na nikal na aur be tawajjuhi karna

Biwi shaohar ki tawajjuh chahti hai, biwi chahti hai keh shaohar biwi ke liye waqt farigh kare, us ki zarooriyaat aur halaat maloom kare aur uske jazbaat aur ehsasaat ka khiyal rakhe, mard hazraat din bhar mukhtalif kamon mein masroof hote hain, biwi chahti hai keh jab shaohar ghar aye, to woh biwi ke saath waqt guzare, agar shaohar din bhar bahar ke kamon mein mashghool rahe aur ghar pahunch kar aaram ya kisi dusre kaam mein masroof hojaye, to ghar mein na aurat ko khushi hogi na shaohar kush reh sakta hai.

Biwi ka shar'ee haq hai keh us ke liye waqt farigh kiya jaye, baaz log doston ki mehfil sajate hain, fursat ke auqaat doston ke saath guzaarte hain, ghar aayen, to walidain aur bhai behnon ke saath guftagu mein lag jate hain; halankeh biwi shaohar ke fursat ke intizaar mein rehti hai aur woh us ke liye waqt farigh nahi karta, us ki khushi-o-gham aur deegar halaat daryaaft nahi karta, jis ki wajha se

biwi tangdil hojati hai, woh bhi be-rukhi ka izhaar shuroo karde ti hai, is tarha miyan biwi ka sukoon barbaad hona shuroo ho jata hai.

(5) Biwi ke liye pabandi aur apne liye aazadi

Ghar mein jab koi usool banaye, to us par shaohar aur biwi donon ko amal karna chahiye, shaohar apne liye libaas, khorak, rahat-o-aaram jaise pasand karta hai, waise hi apni biwi ke liye bhi pasand kare aur faraham karne ki koshish kare, yeh to har musalman bhai ka haq hai, biwi to rafeeqa-e-hayaat hai, woh us ki ziyadah mustahiq hai.

Baaz mard auraton ko paband karte hain aur khud aazadi chahte hain, biwi ko nasehat keh tum nek bano, namazi bano aur khud namaz ke liye jate nahi, aurat ke liye ghair mahram rishtedaar se baat karne ki mumaana'at; laikin khud apni ghair mahram auraton se baat cheet karte hain, is be usooli se ghar mein ladaa'i jhagde honge, usool donon ke liye eksaan hone chahiye.

(6) Biwi ke rishtedaron se be ie'tinayee

Har aurat ko apne walidain, bhai behen aur deegar rishtedaron se khandani aur jazbati ta'alluq hota hai, un se mutalliq koi kadvi kaseli baat sunna gawara nahi karti jab shaohar biwi ke walidain rishtedaron se mutalliq nafrat ki batein karta hai, un

ki nukta cheeni karta hai, unko bura bhala kehta hai, taana deta hai, to biwi apni majboori se khamosh ho jati hai; laikin us ki wajha se biwi ki dil shikni hoti hai aur shaohar ki nafrat dil mein paida hoti hai, phir yeh nafrat tana'a uar darkht ki shakal ikhtiyaar karleti hai.

Nek biwi ki chaar sifaat

izdiwaji zindagi ko khush gawaar aur pur sukoon banane ke liye biwi ka kirdar bhi aham hota hai, is liye biwi ke liye in sifaat ko apnana nihayat zaroori hai jinhe rasoolullah ﷺ ne batara namoonah bayan farmaya hai-

chunanche aap ﷺ ne irshaad farmaya

”خير ما يکنز المرأ الصالحة، اذا نظر اليها سرته، و إذا امرها، اطاعته، و اذا غاب عنها، حفظته“

Duniya ka behtareen khazana nek biwi hai, jab sh aohar us ko dekhe, to woh us ko khush karde, jab us ko koi hukm de, to us ki ita-at kare aur jab woh ghar se bahar ho, to us ki hifazat kare.

(1) Pehli sifat husne serat

Rasoolullah ﷺ ne irshaad farmaya:

"Biwi aisi ho keh us ko dekhne se dil khush hojaye"

Khobsurat biwi ko dekhne se aankhein khush hoti hain, kkhob serat biwi ko dekh ne se dil khush hota hai, kitne log aise hote hain jin ki biwian chand

ka tukda hoti hai; laikin ziddi aur jhagdalu hoti hain, shaohar unki surat dekhna pasand nahi karta, lihaza apne kirdar, akhlaq, kidmat-o-wafadari, husn-e-suluk ke zariye shaohar ke dil ko jeetne ki fikr kare aur apne akhlaq-o-kirdaar se shaohar ke dil per hukumat kare, khud ko bachon ko aur ghar ko saaf suthra aur ghar ki cheezon ko saleqe se rakhe, ghar mein shaohar aaye, to muskurahat se istiqbal kare, rawana kare, to du'aon se alvida kare, mouqe ki munasabat aur shaohar ki tabiyat ka khiyal rakhte hojaye apni zarooriyaat aur mushkilaat sunaae, past aawaz se baat cheet ki aadat banaye, shaohar ke rishtedar-o-muta'alliqeen ke saath ikraam ka mu'amala kare, koi kaam aisa na kare jis se shaohar ki nigah mein gir jaye, ya be waqa'at aur bewafa saabit hojaye.

(2) Dusri sifat ita'at

Biwi shaohar ki ita-at karne wali ho.

Allah ta'ala ne mard ko qawwam banaya hai, duniya mein chote chote umoor ko anjaam dene ke liye zimmedar banaye jate hain, shari'at mein ghar ka nizam sambhaal ne ke liye shaohar ko zimmedar banaya hai, aurat ko ameer banaya jata, to bahar ki zimmedari ko sambhalna mushkil hota, neez aurat ke mizaj mein narmi aur jaldbazi hoti hai, jski wajha se us ke faisle door andeshi per mabni nahi hote

hain.

Lihaza jab Allah ne ghar ka ameer mard ko bana diya hai, to aurat ko chahiye kah us ki ita'at kare, uske faislon ko qabool kare, tamaam shar'ee, jaa'iz-o-mubaah umoor aur shaohar ke huqooq ke silsile mein shaohar ki ita'at kare; albattah khilaf-e-shara umoor mein kisi ki ita'at jaa'iz nahi hai, biwi apne shaohar ki baat maanne wali ho, shaohar ki baat maanne ka jazbah ho aur yeh samjhe keh shaohar ki baat maanne hi mein meri sa'aadat aur mere liye barkat hai, jo aurat khavind ki baat maanleti hai, khavind us ki badi badi ghalatiyan maaf kar diya karta hai.

Allah walon ne farmaya:

"Biwi agar koi baat zabardasti manwa bhi le, to us mein barkat nahi hoti hai, lihaza aurat ko chahiye agarche woh apni zahanat, aqal mandi, baseerat waghairah ke ie'tibar se shaohar se faa'iq ho; laikin shaohar ke samne apni baat pesh kare aur shaohar ko mutma'in kare aur khush kare taakeh umoor-e-khanadari mein barkat ho, zindagi mein sukoon-o-itminaan ho".

(3) Teesri sifat hifazat

Jab shaohar ghar se bahar ho, to apne izzat-o-naamoos ki hifazat kare, mard aurat ki har ghalati maaf karsakta hai; laikin kirdar ki ghalati ko

nazaradaaz nahi karsakta, apne bachon aur ghar baar ki hifazat kare, bachon ki behtareen tarbiyat kare, maal, akhlaq aur kirdar wahairah se muta'alliq koi aisi harkat na kare jis se khavind ke dil main shak ya biwi per beie'timadi paida ho, shaohar ke dil main agar jhoot bolne, rupeeya ya raaz chupane, ghar ki baton ko dusron ko sunane waghairah ka shak paida hogaya, to saohar ke dil se mahabbat rukhsat hojaye gi.

Bila zaroorat-e-shadeedah ghair maharim se hargiz baat na kare, agar zaroorat pesh hi aajaye, to saqt lehje mein baat kare.

Allah ta'ala ka irshaad hai:

فَلَا تَخْضَعْنَ بِالْقَوْلِ (الاحزاب: ٣٢)

Ghair maharim se baat karne mein naram lehja ikhtiyar na karo.

(4) Chauthi sifat mu'aawanat

Hazrat-e-saubaan (raziyallahu anhu) farmate hain: hum ne Rasoolullah ﷺ se daryaft kiya

لو علمنا اى المال خير، فنتخذه؟

Agar hamein maloom ho jaye keh kaonsa maal afzal hai? to hum usko ikhtiyaar karein.

Aap ﷺ ne irshaad farmaya:

”افضله لسان ذاكر، وقلب شاكر، وزوجة مؤمنة تعينه على

ايمانه“ - (رواه احمدو الترمذى عن ثوبان فى سورة التوبة

Behtareen maal: zikr karne wali zuban, shukr karne wala dil aur nek biwi hai jo deeni umoor mein shaohar ka ta'aaun karne wali ho.

Shaohar deeni waza qata ka paband rehna chata hai, deeni kamon mein waqt-o-maal kharch karna chahta hai, rishte-daar aur mehmanon ka ikraam karna chahta hai, aulad ki deeni tarbiyat karna chahta hai, ghar ko tasveer aur TV se paak rakhna chahta hai, bachon ko shar'ee libaas pehnana chahta hai, to in tamaam baton mein shaohar ka saath de aur har deeni kaam mein shaohar ke shana bashana chale; balkeh deeni umoor mein biwi ko ek qadam aage rehna chahiye kisi bhi ie'tibaar se rukawat na bane: balkeh shaohar ki mu'awin-o-madadgaar bane -Insha Allah- miyan biwi donon ko ajar milega, bachon ki taleem-o-tarbiyat se muta'alliq shaohar se mashwara karti rahe.

Khavind ki pareshani ke waqt us ko tasalli de uski hausla afzaai kare, Rasoolullah ﷺ ko hamari maain hazrat-e-Khadija(raziyallahu anha), hazrat-e-Umme salamah (raziyallahu anha) waghairah aap ki pareshani ke waqt khush uslub aur aqal mandi se tasalli diya karti thien keh aap ko sukoon-o-itminaan

hasil hojata tha, mushkil aasan nazar aati thi.

Lihaza biwi ko chahiye kah woh shaohar ki ghamkhar, wafadar aur khidmat guzaar ho jaise hazrat-e-Khadijatul kubra (raziyallahu anha) thein aap ko Allah ka salam aaya karta tha. (Izdiwagi zindagi ke sunehre usool).

Susrali rishtedaaron ke saath husne sulook

Allah ta'ala ne insan ke liye do(2) rishtedaariyan banayi hain: nasabi rishta, susrali rishta, in donon rishton ke zariye insan ko ek tarha ka khandani hisaar,quwwat aur ta'aawun haasil hota hai, yehi wajhe hai keh Allah ta'ala ne Qur'an-e-paak mein in donon rishton per ihsaan jitlaya hai. [Al Furqan:54]

Neez shari'at ne susrali rishte ke taqaddus-o-azmat ki wajhe se biwi ki maa aur maa ki maa upar tak aur biwi ki beti aur beti ki beti neechे tak mard ke liye aur shaohar ke walid, walid ke walid upar tak, shaohar ka beta aur bete ka beta neche tak biwi ke liye haraam qaraar diya hai.

Jis tarha nasabi rishton ka lihaz kiya jata hai, isi tarha susrali rishte ka bhi khiyal rakhna chahiye, bataure khaas biwi ke ahl-e-khana: khusar, khushdaman saheba aur nisbati biradaraan-o-nisbati behnon ke saath ikraam aur husne akhlaaq ka muzahara kare, khushdaman aur khusar apni

lakhte jigar, noor-e-nazar ko mahabbaton-o-shafaqqaton se paal pos kar bana sawaar kar dulhan ki shakal mein damaad ki khidmat mein pesh karte hain, to damaad ka akhlaaqi fareeza hai keh woh biwi ke walidain ki hasbe istita'at khidmat, ikraam, taa'zeem aur unke saath husne sulook ka bartaou kare, nihayat bemurawwati aur na insafi ki baat hogi keh jo walidain apni lakhte jigar ko damaad ke supard karte huwe uske saath ihsaan ka mu'amala kiya hai, unke saath tazleel , tahqeer, be-murawwati aur bad akhlaqi ka mu'amala kare.

Biwi ke walidain ke saath husne sulook dar haqeeqat biwi ke saath husne sulook hai, biwi ke walidain ke saath accha bartaou karne se biwi ke dil mein shaohar ki mahabbat aur azmat paida hogi jo izdiwaji zindagi ko khushgawar banane ke liye nihayat mufeed-o-mu'assir hoti hai, uske bar khilaaf biwi ke walidain aur qareebi rishtedaaron ke saath be-murawwati, taa'na zani aur bad sulooki ka muzahara karne se biwi ke dil mein shaohar se muta-alliq kudurat-o-nafrat paida hoti hai; choonkeh aurat ko apne walidain aur khandaan ke saath jazbati ta'alluq hota hai jiski wajhe se biwi ka dil dukhega aur woh dil se shaohar ki ita'at-o-khidmat nahi kar sake gi aur shaohar ke saath hasi khushi zindagi ghuzaar nahi sakti.

Shaohar ka apne khusar ke saath husne sulook

Hazrat-e-Miswar bin makhrama(raziyallahu anhu) farmate hain:

Rasulullah ﷺ ne hazrat-e-Abul aas bin rabee(raziyallahu anhu) jo aap ke damaad the unka tazkira farmate huwe khoob tareef farmayi aur irshad farmaya:

”حدثني، فصدقني، ووعدني، فوفى لي“-
(بخاری ۱/۵۲۸، رقم: ۳۷۲۹)

Maine Zainab ka nikah Abul'aas bin rabee ke saath kiya unho ne mere saath sach kaha aur jo wada kiya usko poora kiya.

Hazrat Abul'aas(raziyallahu anhu)ghazwa-e-badr mein kuffaar-e-makkah ke saath shamil hokar giraftaar hue, aap ﷺ ki ladki hazrat Zainab(raziyallahu anha) ne apne qaidi ko chudane ke liye apna haar jo unko hazrat-e-Khadijah(raziyallahu anha) ki taraf se mila tha rawana kiya, Aap ﷺ ne is haar ko pehchanliya aur musalmanon ko raazi karke woh haar hazrat-e-Zainab(raziyallahu anha) ko wapas kardiya, aur hazrat Abul'aas(raziyallahu anhu) se wada liya keh makkah jakar hazrat-e-Zainab(raziyallahu anha) ko madina rawana kardenge, chunaanche unho ne is wade ko poora kiya.

Yeh biwi ke walidain ke saath husne sulook ki shandaar misaal hai hazrat Abul'aas(raziyallahu anhu) ne abhi islam qubool nahi kiya hai, laikin susar se kiye gaye wade ko poora karte huwe husne sulook ka muzahara kiya hai, jisper Allah ke Nabi ﷺ ne khoob tareef farmayi hai.

Ameerul mu'mineen Hazrat-e-Usmaan bin Affaan(raziyallahu anhu)

Hazrat-e-Usmaan bin Affaan (raziyallahu anhu) bhi aapke damaad the, Aap ﷺ ki do(2) saaheb zaadiyon hazrat-e-Ruqayyah (raziyallahu anha)aur hazrat-e-Umme kulsum (raziyallahu anha) se eke baad deegare nikah farmaya, isi wajhe se aap ko zunnoorain kehte hain, Aap ﷺ ne muta'addid dafaa hazrat-e-Usmaan(raziyallahu anhu) ka zikre khair farmaya, jab hazrat-e-Umme kulsum(raziyallahu anha) ki wafat hogayi, to Aap ﷺ ne farmaya agar koi doosri beti hoti to main usko bhi hazrat-e-Usmaan ke nikah mein de deta,(Majma-uz-zawaid : 14511).

Mazkoorah baaton se hazrat-e-Usman (raziyallahu anhu) ki akhlaaq ki bulandi-o-pakeezgi, wafaadari aur ghar walon ke saath behtareen sulook ka pata chalta hai yehi wajah hai keh aap ke akhlaaq-o-kirdar aur husn-e-sulook se muta'assir ho kar aa ﷺ ne irshad farmaya agar teesri ladki hoti

usko bhi tumhare nikah mein de deta.

**Ameerul mu'mineen Hazrat-e-Ali bin abi Talib
(raziyallahu anhu)**

Hazrat-e-Ali bin abi Talib(razyallahu anhu) aap ke chacha zaad bhai, Aap ﷺ ke tarbiyat yaafta aur aap ke damaad hain, Aap ﷺ ki sabse chaheeti sahib zaadi se aap ka nikah huwa, ghazwaye khaiber ke maoqa par Aap ﷺ ne irshad farmaya: kal main jhanda us shaks ke haath mein dunga jisse Allah aur uske Rasool mahabbat karte hain, dusre din Aap ﷺ ne hazrat-e-Ali(razyallahu anhu) ko jhanda ata farmaya aur khaiber ki fatah aap ke haat par hui.

Jab Hazrat-e-Fatima(razyallahu anha) ne ghar ke kaam kaaj ki mashaqqat ki shikayat ki, Aap ﷺ ghar tashreef le'aaye jab keh hazrate Ali-o-Fatima(razyallahu anhuma) apne bistar per let chuke the, aap ﷺ ne irshad farmaya: isi haal mein raho, chunanche Aap ﷺ donon ke darmiyaan baith gaye, hazrat Ali(razyallahu anhu) farmate hain Aap ﷺ ke qadmon ki thandak maine mehsoos ki, is tarha ke beshumaar waqi'aat kutube hadees mein maujood hain.

In waqi'aat se maloom hota hai keh Aap ﷺ ko hazrate Ali(razyallahu anhu) se kis qadar mahabbat-o-apna'iyat thi? Aur hazrat-e-Ali

(raziyallahu anhu) ki wafadaari, aap ke akhlaaq-o-aa'daat per Aap ﷺ ko kis qadar ie'timad-o-itminaan haasil tha?

Nisbati biradaraan ke saath husne sulook

Um-mul mu'mineen Umme Habiba (raziyallahu anha) ke bhai hazrat Ameer-e-Mu'aaviyah (raziyallahu anhu) hain aap ko Rasoolullah ﷺ ne katibeene wahi ki jama'at mein shamil farmaya.

Ek martaba huzoor ﷺ hazrat Mu'aaviyah ko sawaari per bitha kar kaheen tashreef leja rahe the, Aap ﷺ ne poocha Mu'aaviyah! Mujse tumhare jism ka kaunsa hissa laga hua hai? Hazrat Mu'aaviyah ne arz kiya mera pet, Aap ﷺ ne irshad farmaya: aye Allah mu'aaviyah ke pet ko ilm se bhar de. (Siyaro Aalaamin nubala : 3/262)

Ek martaba Aap ﷺ ne hazrat Abu'bakr wa Umar (raziyallahu anhuma) se mashwarah kiya, phir farmaya: Mu'aaviyah ko bulao aur farmaya: Mu'aaviyah ko apne mashware mein shaamil rakho ke woh qawee aur amanat daar hain. (amanat daari ke saath sahi raay dene ki salahiyat rakhte hain.) (Siyaro Aalaamin nubala : 3/262)

Aap ﷺ chand sahaba ke saath kahen tashreef leja rahe the, kisi ne kaha hum mulke sham per kaise qabza hasil kar sakte hain? Isliye keh woh rumi qaum hain, Aap ﷺ ke haat mein ek chadi thi

aap ﷺ ne usko hazrat Mu'aaviyah ke kandhe par rakha aur farmaya Allah ta'ala Mu'aaviyah ke zariye tumhari kifayat farmayenge. (Siyaro Aalaamin nubala : 3/263)

Aap ﷺ ne hazrat Mu'aaviyah ke liye bataore khaas dua farmayi hai:

”اللهم اجعله هاديا مهديا، واهدبه“ - (ترمذی ۲۴۴۲)

Aye Allah Mu'aaviyah ko deeni rehbar bana, hidayat yafta bana aur logon ke liye unko hidayat ka zariya bana.

Faa'eda: Rasoolullah ﷺ ke apne nisbati biraadar ke saath nihayat shafaqat-o-inayat ka mu'aamala karne mein jahan aap ke husne akhlaq aur hazrat Mu'aaviyah (raziyallahu anhu) ki saalihiyyat wa salahiyat ka dakhil hai, wahan ek pehlu nisbati biradaraan ke saath husne sulook ki umdah taleem bhi hai.

Nisbati behnon ke saath bartau

Hazrat Ayesha (raziyallahu anha) farmati hain:

"Ummul mu'mineen hazrat Khadija (raziyallahu anha) ki behen hazrat Hala bint-e-quwailid (raziyallahu anha) Rasoolullah ﷺ ki khidmat mein haazir huween aur andar aane ki ijazat talab ki jab aap ne Hala binte quwailid ki aawaaz suni to aap ka chera (Hazrate Khadija (raziyallahu anha) ki yaad

aur unki behen ki mulaqaat se) jazbaati hogaya"(bukhari : 1/538)

Hazrate Khadija(raziyallahu anha) huzoor ﷺ ki sab se pehli ahliya hain aur aap ki zindagi hi mein unki wafat hogayi.

Maloom hua keh hazrate Khadija(raziyallahu anha) ki wafat ke bad bhi nisbati behnon ke saath husne sulook ka mu'aamala barqarar rakha hai.

Ummahatul mu'mineen mein hazrate Zainab binte jahash (raziyallahu anha) bhi hain, is munasabat se Aap ﷺ ke ghar aap ki nisbati behnein Umme Habeeba binte jahash(raziyallahu anha) aur Hamna binte jahash(raziyallahu anha) ba-kasrat aati thein aur masa'il bhi maloom karti thein, chunaanche istihaza ki riwayaat kutube hadees mein aap ki nisbati behnon hi se marwi hain.

Khusar abba ke saath husne sulook

Aap ﷺ ke khusron mein hazrat Abubakr, hazrat Umar, Hazrat Abu Sufyaan aur Hazrat Haris bin ziraar(raziyallahu anhum) sahaba mein se hain.

Hazrate Abubakar (raziyallahu anhu) rafeeqe ghaar-o-rafeeqe kausar hain aur hazrat Umar Farooq wa tarjumane nabi hain, aap ﷺ aur hazraat-e-Shaikhain Abubakar wa Umar(raziyallahu anhum) ke baahami ta'aluqaat nihayat misaali; balkeh bemisaal hain, hazrat Amr bin aas

(raziyallahu anhu) ne huzoor ﷺ se arz kiya ya rasoolallah ﷺ aap ke nazdeek mardon mein sabse ziyada mahboob kaun hain? Aap ne farmaya: hazrat Abubakar aur unke baad hazrat Umar hain (raziyallahu anhuma). (Mishkaat:6025)

Hazrate Abu Sufyaan (raziyallahu anhu) fathe makkah tak musalmanon ke khilaf hone wali har jung mein pesh pesh rahe hain, fathe makkah ke mauqe par sahme hue the; laikin aap ﷺ ne unke saath nihayat ikraam-o-e'zaaz ka mu'amala farmaya, hazrat Haris bin ziraar (raziyallahu anhu) ke saath isi tarha ka waqi'ah pesh aya jiski tafseel aage aarahi hai.

Sauteli aulad ki kafalat-o-tarbiyat

Aa ﷺ ne Ummul mu'mine hazrat Umme salma (raziyallahu anha) se nikah farmaya, hazrat Umme salma (raziyallahu anha) ke saath chote chote bacche (amr bin abi salma, zainab) the, aap ne in bachchon ki parwarish farmayi aur unki tarbiyat farmayi, yeh bhi susrali rishtadaar hain, chunanche ahaadees mein un bachchon se Rasoolullah ﷺ ke tarbiyati waqi'at ba-kasrat maujood hain.

Hazrat Anas (raziyallahu anhu) ki walida se hazrat Abu talha (raziyallahu anhu) ne nikah farmaya, hazrat Abu talha (raziyallahu anhu) ne apne sautele ladke ki tarbiyat ka intizaam kiya.

Hazrat Anas(raziyallahu anhu) farmate hain:

”أخذ ابو طلحة رضي الله عنه بيدي، فانطلق بي إلى رسول الله صلى الله عليه وسلم، فقال يا رسول الله! ان أنسا غلام كئيب، فليخدمك، قال فخدمته في السفر والحضر“۔ (بخارى ۱/۳۸۸ رقم: ۲۷۶۸)

Hazrat Abu talha (raziyallahu anhu) ne mera haat pakad ker rasoolullah صلى الله عليه وسلم ki khidmat mein le gaye aur arz kiya.

Ya Rasoolallah ! Anas chalaak ladka hai, woh aapki khidmat karega, hazrat Anas(raziyallahu anhu) farmate hain: main ne Rasoolulla صلى الله عليه وسلم ki safar-o-hazar mein khidmat ki.

Aam sasurali rishtedaaron ke saath husne sulook

Aap صلى الله عليه وسلم ko ittila mili ke qabela banul mustaliq ke sardar Haris bin ziraar musalmanon per hamla karne ki tayyari kar raha hai, to aap صلى الله عليه وسلم musalmanon ki ek jamaat ke saath tashreef legaye aur achanak hamla kiya, musalmanon ko kamiyabi mili ,khoob maale ghaneemat haat aaya aur ka'ee log giraftaar hokar musalmanon mein ghulam baandiyan bana kar taqseem kiye gaye, in ghulam bandiyon mein qabele ke sardar haris bin ziraar ki ladki hazrat Juvairia(raziyallahu anha) bhi bandi ban kar hazrat Sabit bin qais(raziyallahu anhu) ke hisse mein aayin, hazrat Juvairia ne hazrat Saabit bin qais

se kitabat ka mu'amala karliya aur Huzoor ﷺ ki khidmat mein madad ke liye haazir huwein aur madad ki darkhast ki, aap ﷺ ne farmaya: kya tum is baat se razi ho keh tumhari taraf se badle kitabat ada kar doon aur tumse nikah karloon? Hazrate Juvairia(raziyallahu anha) razi hogayeen, chunanache aap ne unhen azaad farma kar nikah farma liya, jab logon ko khabar huyi ke Rasoolullah ﷺ ne hazrat Juvairia(raziyallahu anha) se nikah farmaliya hai, to tamam musalman jinki milkiyat mein banul mustaliq ke afraad ghulam ya bandi bane hue the, un sab ko Rasoolulla ﷺ ke susrali rishte ka lihaaz karte hue azaad kardiya.

Ummul mu'mineen hazrat Ayesha(raziyallahu anha) farmati hain:

”فما رأينا امرأة كانت اعظم بركة على قومها منها“

Maine hazrat Juvairia(raziyallahu anha) se ziyada kisi aurat ko apni qaum ke haq mein ziyadah ba barkat nahi dekha jiski wajhe se ek sau(100) gharane azaad hue hon. (Abu dawood :1/548)

Hazrat-e-sahaba huzoor ﷺ ke susrali rishtedaron ki itni tazeem karte the, to khaas susrali rishtedaron ki kis qadar tazeem karte honge, ummat ka yeh haal hai to nabi ki kya shaan hogi!

Biwi ki sehliyoon ke saath husne sulook

Ummul mu'mineen hazrat Ayesha(raziyallahu anha)

farmati hain:

Baaz auqaat aap ﷺ bakri zabah farmate aur gosht ki choti choti botiyan banakar hazrat Khadija(raziyallahu anha) ki sehliyon mein bataure hadiya bheja karte the.(Bukhari:1/538)

Aap ﷺ ahliya ki seheliyon ke saath is qadar husne sulook ka mu'amala kar rahe hain, to zara andaza lagayein keh aap ﷺ ne ahliya ke ahle khana ke saath kis qadar husne sulook ka mu'amala kiya hoga.

Yeh woh batein hain jo ahadees mein mazkoor hain aur amal karne waloon ke liye kaafi hain.

Biwi ka susrali rishtedaaron ke saath accha bartau

Ladki ko chahiye keh woh susrali rishtedaaron ke saath khidmat, ikram aur husne sulook ka mu'amala kare,bataure khaas shaouhar ke walidain aur shaouhar ke bhai behnon ke saath accha bartau kare,shaouhar ke rishtedaaron ke saath husne sulook,shaouhar hi ke saath husne sulook hai' shaouhar ke rishtedaron ke saath husne sulook rishtedaron ke dilon mein aurat ki izzat,qadr-o-manzilat aur shaouhar ke dil mein mahabbat ka sabab banta hai,bataure khaas khusr-o-khushdaaman (saas) sahiba ki khidmat,ta'zeem aur

ikraam ka mu'amala kare keh unho ne hi usko apni bahu banaya hai,woh umar, tajurbaat aur martaba mein bade hone ki wajhe se qaabil-e-tazeem hote hain,shaouhar ke zimme walidain ki khidmat hai,laikin shaouhar bahar ki mashgoli ki wajhe se walidain ki khatir khah khidmat nahi kar sakta,agar biwi shaouhar ke walidain ki khidmat karti hai,to woh shaouhar ka ta'aawun karne wali hai jiski wajhe se shaouhar ke dil mein biwi ki azmat-o-mahabbat paida hoti hai aur gharelu mahol sazgar aur pur aman hoga,jiski wajhe se tamaam ghar ke afraad khush rahenge,neez shaouhar apne walidain ke saath husne sulook kare to biwi ko hargiz tang dil nahi hona chahiye,shaouhar apne walidain ya deegar rishte daron ke saath silarahmi,hamdardi, khair khahi-o-ikram kare,to biwi uske liye hargiz rukawat na bane.

Nandon Ke saath accha bartau

Hazrate Jabir (raziyallahu anhu) farmate hain:

Rasoolullah ﷺ ne ek martaba mujhse daryaft farmaya: Jabir,tumhari shaadi hogayi? maine arz kiya,ji haan ya yasoolallah! Aapne farmaya:anbiyahi(Kuwanri) se shaadi ki ya (sayyiba) biyahi se? maine arz kiya biyahi se aap ne farmaya:anbiyahi se shaadi kyun nahi ki? keh tum unse khelte,woh tumse khelti,maine arz kiya mere

walid Abdullah ghazway-e-uhad mein shaheed hogaye aur meri choti choti nau(9) behnen hain,maine chaha keh aisi aurat se shaadi karun jo unhe sambhal sake,unke sar mein kangha kare,unki deegar zarooriyaat ko poora kare aur unhe saleeqa-o-adab sikhaye aur unki tarbiyat kare aap ne irshad farmaya bahut accha kiya Allah ta'ala tumhe barkat naseeb farmaye.(Bukhari : 2/808)

Shaarih-e-bukhari Hafiz ibne hajar(rahmatullahi alih) farmate hain,

Is hadees se maloom hua keh aurat apne shaouhar aur shaouhar ke muta'alliqeen walidain, bhai behen aur sauteli aulad ki khidmat kare, agarche unki khidmat us par shar'an farz nahi hai; laikin zamana-e-nubuwat mein auratein apne shaouhar aur uske rishtedaroon ki khidmat kiya kartin thein aur yeh nek-o-saaleh auraton ki aadat hai,yehi wajhe hai keh Rasoolullah ﷺ ne hazrat Jabir(raziyallahu anhu) se farmaya: tumne bahut accha kiya aur aap (raziyallahu anhu) ke liye dua di.(fathul baari)

Sauteli aulad ke saath husne sulook

Ummahatul mu'mineen hazrat Ayesha aur hazrat Umme Salma (raziyallahuanhuma) farmati hain:

"Jab hazrat Fatima (raziyallahu anha) ki

shaadi huyi, to aap ﷺ ne hamein tayyari ka hukm diya, chunanche humne makan leepa, bistar lagaya, apne haaton se khajoor ki chaal dhun kar takye banaye, chuhaare aur munaqqe se khana tayyar karke dawat mein pesh kiya, ek lakdi makaan ke kinare nasb kiya taake uspar kapde aur paani ka mashkeeza waghairah latka sakein, Fatima(raziyallahu anha) ki shaadi se shandaar shadi humne kisi ki nahi dekhi".(Ibne Maaja:137)

Rasoolullah ﷺ ki chachi hazrat Asma binte umais (raziyallahu anha) farmati hain:

"Hazrat Fatima(raziyallahu anha) ki ruqsati ke waqt R a s o o l u l l a h ﷺ ghar mein maujood the, aap ﷺ ne ghar mein parchayi deekhi aur farmaya koun? Maine arz kiya Asma, aap ﷺ ne poocha asma bint-e-umais? Maine arz kiya, Ji ya rasoolallah ! aap ki khidmat ke liye haazir huyi hoon, aap ﷺ ne farmaya:haan jab ladki ki ruqsati ho to (kisi umar daraz) aurat ko ghar mein rehna chahiye taake usko koi zaroorat pesh aaye,to woh uski zaroorat poori kardiya kare,phir aap ﷺ ne mujhe dua di aur aap ﷺ ke nazdeek mera yeh amal nihayat mehboob saabit hua".(Majma uz zawaid : 15216)

Hazrat umme Salma(raziyallahu anha) farmati hain:

Hazrat Fatima(raziyallahu anha) marzul wafat

mein muhtala huwein,main khud aap ki timaar daari kar rahi thee, ek din tabiyat mein ifaaqa hua, hazrat Ali (raziyallahu anhu) kisi zaroorat se bahar chalegaye, Fatima(raziyallahu anha) ne kaha:ammi mere liye naha ne ke liye paani nikalo,maine nahane ke liye paani ka intizaam kiya,phir Fatima (raziyallahu anha) ne bahut acche tariqe se ghusul kiya jaise zindagi mein woh kiya karti theen,phir kaha,ammi mere naye kapde dedo, maine dediye aur Fatima(raziyallahu anha) ne pehenliya phir kaha,ammi mera bistar darmiyani ghar mein lagado, maine lagadiya,phir Fatima(raziyallahu anha) qibla rukh hokar late gaein aur apne haaton ko rukhsaar ke neeche rakha, phir kaha, ammi ab meri rooh qabz hojayegi,maine ghusl kar liya hai aur kapde pehen liye hain, ab koi bhi shaks mere kapde na nikale, phir Fatima(raziyallahu anha) ki rooh qabz ho gae, jab Ali(raziyallahu anhu) aaye,maine aap (raziyallahu anhu) ko ittila di.(Majma uz zawaaid:15220)

Umma haatul mu'mineen ki koi nand-o-saas nahi thi; laikin mazkoora waqi'yaat se saas aur nand aur deegar sasurali rishtedaaron ke saath husne sulook ki ahmiyat maloom hoti hai keh jab choton ke saath accha bartao karna akhlaqi fareeza hai, saas-o-susar jo umr aur martabe mein bade hote

hain aur umooman za'eef aur bimaar bhi hote hain aur apne shaohar par unke huqooq ziyada hote hain, is wajhe se woh khidmat ke ziyada mustahiq hote hain, lihaza auraton ko chahiye keh saas aur susar ki khidmat ko apne maa baap ki khidmat samjhe, is se dua'ain bhi milengi, Allah bhi khush honge aur shaohar ki khushi bhi haasil hogi.

Shaohar ke muta'alliqeen ke saath husne sulook
Ummul mu'mineen hazrat Ayesha (raziyallahu anha) farmati hain:

"Ek martaba usama bin zaid (raziyallahu anhu) ki naak mein rutubat aagayi, Rasoolullah ﷺ ne saaf karne ka irada kiya, maine arz kiya, ya Rasoolallah! Chod dijiye usama ki naak main saaf karungi (Chunanche hazrat Ayesha (raziyallahu anha) ne hazrat usama (raziyallahu anhu) ki naak ki safai ki Rasoolullah ﷺ ne irshad farmaya: aye Ayesha Osama se mahabbat karo, kyunkeh main bhi unse mahabbat karta hoon"

(Tirmizi : 222).

Hazrat usama Hazrat zaid bin haarisa (raziyallahu anhu) ke ladke hain jo aap ﷺ ke pote ke darje mein the, aap ﷺ unse Hasanain (raziyallahuanhuma) ke barabar mahabbat karte the "hibbu Rasoolillah ﷺ". Rasoolullah ﷺ - ke chaheete- ke laqab se mashoor the, hazrat Ayesha

(raziyallahu anha) ne goya lepaalak pote ki naak saaf karte hue ummat ki betiyon ko bataya keh shaohar ke muta'alliqeen ke chote bachchoon ki bhi safai-o-sutrai ki zaroorat pesh aaye, to khanda peeshani se zaroor karna chahiye, yeh shaohar hi ki khidmat hai aur shaohar ke dil mein qadar-o-manzilat paida karne ka sabab-o-zariya hai.

Susrali rishtedaaron ki ta'zeem

Ummul mu'mineen hazrat Ayesha (raziyallahu anha) bohat sakhi-o-fayyaz thein, jo kuch maal aapki khidmat mein aata tha, fauran usko sadaqa-o-khairaat kar deti thein, is surate haal ko dekh kar aapke bhanje hazrat Abdullah bin zubair (raziyallahu anhu) ne farmaya :

”يَنْبَغِي أَنْ يُؤْخَذَ عَلَيَّ يَدِيهَا“

"Kharch karne ke silsile mein khala par pabandi lagani chahiye,

hazrate Ayesha (raziyallahu anha) ko jab yeh khabar pahunchi, to aap sakht naraz ho gayein aur farmaya

”أَيُّؤْخَذَ عَلَيَّ يَدِي“

Kya mujh par kharch karne ke silsile mein pabandi lagai jaa'egi ? aur aapne hazrat Abdullah bin zubair (raziyallahu anhu) se guftagu na karne ki qasam khali, hazrat Abdullah bin zubair (raziyallahu anhu) ko khala ki narazgi aur qasam ki khabar mili,

to unhon ne khala ko manane ki bahut koshih ki; laikin hazrat Ayesha(raziyallahu anha) ne bilkul maaf nahi kiya aur hazrat Abdullah bin zubair(raziyallahu anhu) se baat cheet karna band kar diya, bil aakhir hazrat Abdullah bin zubair(raziyallahu anhu) ne chand quraishi ahbaab aur aap ﷺ ke nanhiyaali rishtedaaron se sifarish karai, tab jaa kar hazrat Ayesha (raziyallahu anha) ne hazrat Abdullah bin zubair(raziyallahu anhu) se baat cheet shuru farmai

و كانت أرق شيء عليهم لقرابتهم من رسول الله صلى الله عليه

وسلم

hazrat Ayesha (raziyallahu anha) aap ﷺ ke nanhiyaali rishtedaaron par aap ﷺ ki rishtedaari ki wajah se bahut meharbaan thein aur hazrat Ayesha(raziyallahu anha)ne qasam todne ki wajah se 40 ghulaamon ko aazaad kiya.(Bhukhari:1/497)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Talaaq_Islami nuqta-e- nazar

Shari'at mein nikah ek qabil-e-ihtiram aur muqaddas rishta hai, Islam chahta hai keh jis mard-o-aurat ne nikah ki surat mein ek saath zindagi basar karne aur ek dusre ke saathi bankar rehne ka ahad kiya hai, woh is par hamesha qayim rahein aur mamuli mamuli baton aur choti choti uljhanon mein ulajh kar is rishte ki mazboot bunyadon ko mismaar na karein.

Quran-e-majeed ne miyan biwi ke rishte ko ek dusre ke liye sukoon ka zariya aur ek dusre ke liye libaas qaraar diya hai, jis tarha libaas insani jism ka sab se bada hum raaz, takleef-o-aaram ka saathi aur muhafiz hota hai, isi tarha miyan biwi ek dusre ke hum raaz aur unki aapasi kamzoriyon par parda dalne wale aur har haal mein ek dusre ke rafeeq hote hain.

Islam mein nikah ko badi azmat hasil hai, isliye keh nikah iffat-o-paak damani ka baa'is hai, do ajnabi khandan ek dusre se qareeb hote hain aur unke darmiyan mahabbat-o-ulfat paida hoti hai.

Khuda na khasta agar yeh rishta tot'ta hai, to

itnehi mazarratein lata hai, do aadmiyon ki zindagi viraan hojati hai, masoom bache baap ki shafaqat se ya maa ki mamta se mahroom ho jate hain aur un ki taleem-o-tarbiyat sahi tareeqe se nahi ho pati, do khandan jis qadar ek dusre se qareeb hue the, ab itna hi door ho jate hain aur aapas mein sakht qism ki nafratein aur kaduratein paida ho jati hain, isliye shari'at ibtida hi mein aise tamaam darwaze band karne ki koshish karti hai jo baad mein chal kar bahami nafrat, ikhtilaaf aur ek dusre se judai ka sabab ban sakte hain.

Talaaq ek sakht napasandeedah amal

Talaaq ek muqaddas rishta-e-nikah ko khatam karne ka naam hai, isliye Islam mein talaaq nihayat na pasandeedah amal hai.

Rasoolullah ﷺ ne irshaad farmaya

”أبغض الحلال الى الله عزوجل تعالى الطلاق“ (سنن ابى داؤد: ٢٩٦١/١ رقم: ٢١٤٨)

Allah ke nazdeek halal cheezon mein sab se napasandeedah amal talaaq hai.

Hazrat Abu musa ash'ari (raziyallahu anhu) se marvi hai aap ﷺ ne bila wajha talaaq dene walon ki mazammat bayan karte hue irshaad farmaya:

”لا تطلق النساء إلامن ريبة، إن الله تبارك وتعالى لا يحب الذواقين، ولا الذواقات“

Auraton ko usi waqt talaaq di jaye jab unka kirdar akhlaqi ie'tibaar se mashkook ho: kyunkeh allah ta'ala un mardon aur auraton ko pasand nahi karte jo mehez za'iqah chakne wale hon.

Talaaq ek na khush gawar zaroorat

Is baat mein shubah nahi keh baaz aw'qaat talaaq ek na khush gawar zaroorat ban jati hai, talaaq ek takleef deh cheez hai; laikin baaz dafa is se ziyada takleef deh baton ko rokne ka zariya ban ti hai, agar miyan biwi ke darmiyan ta'alluqat na khush gawar hon, ek saath nibah dushwar hojaye, mard apni aurat se najaat pana chahta ho aur us ke liye qaid-e-nikah se bahar aane ka koi qanooni raasta na rakha jaye, to woh ghair qanooni raste ikhtiyaar karta hai aur us mein aurat ka ziyada nuqsan hai.

Baaz auqaat aise haalat paida ho jaate hain jin ki wajhe se miyan biwi ko ek dusre ke saath zindagi guzarna mumkin nahi hota, ek dusre se alahidah reh kar zindagi basar karne hi mein donon ke liye chain-o-sukoon aur itminaan ka samaan hota hai, in halaat mein shari'at ek na pasandeedah zaroorat samajh kar talaaq ki ijazat deti hai, talaaq ek na pasandeedah amal hai; laikin izdiwaji zindagi ka woh qanoon mukammal kehlane ka mustahiq nahi jis mein rishta-e- nikah ke bandan ko kholne ki gunja'ish na rakhi gayi ho, miyan biwi mein nafratein

paida ho jaa'ain aur be sukooni ki zindagi guzaarne lagein, na shaohar ke liye biwi se alahidah ho kar zehni sukoon hasil karne ka qanooni raasta ho, na aurat ke liye shaohar ke zulm-o-ziyadati waghairah se najat hasil karne ki koi jaa'iz surat ho, yeh yaqeenan ek ghair fitri baat hai, aisi be kaif-o-talkh zindagi guzarne par majboor karna, jabr-o-zulm hoga, neez aisi talkh zindagi donon ki sehet aur salahiyat par asar andaaz hoti hai.

Aaj kal hindu samaaj mein ziyada taleem yafta hone ke bawajood biwiyon ko jalane aur qatl karne ke jo waqi'aat pesh aarahe hain, woh isi ka natijah hain; chunkeh qanooni taor par alahidgi ko dushwar bana diya gaya hai, is liye bahut se log is tarha ke ghair qanooni raste ikhtiyar karte hain, islam mein talaq ki ijazat ka mansha yehi hai, agar che yeh na pasandeedah fail hai; laikin miyan biwi ka saath chalna dushwar hojaye, to is qaid se azaad hone ke liye aisa rasta khula rakha jaa'e keh log la'qanooniyat par majboor na hon, neez is mein aurat ki zindagi aur us ki izzat-o-abro ke liye bhi tahaffuz ki tadbeer hai.

Talaq ka haq mard ko diya gaya

Qudrati ie'tibaar se auratein jazbati hoti hain, yeh auraton ka aeb nahi ;balkeh un ka husn hai,wufoore jazbaat ke baghair be panah mahabbat

karne wali maa, khub pyar karne wali biwi sabit nahi ho sakti, neez auratein jazbati hone ki wajah se jald baaz hoti hain, kisi baat se jald khush bhi hojati hain aur jald naraz bhi, is liye khawateen ko islam ya kisi muhazzab samaaj mein talaaq ka haq nahi diya gaya hai.

Mard mein auraton ki banisbat quwwate faisla ziyada hoti hai, neez woh auraton ki banisbat kam jazbati hote hain, is wajhe se islam ne un ko talaaq ka haq diya hai aur unhi behad ehtiyaat ke saath is haq ko isti'mal karni ki talqeen ki hai.

Chunanche:

☆ Bila zaroorat talaaq dena shari'at mein sakht na pasandeedah hai, deeni mizaj aur khauf-e-khuda rakhne wale is na pasandeedah amal se bachna chahenge.

☆ Islam ne kasbe ma'ash ki zimedari mard par rakhi hai, kasbe ma'ash ke liye woh ghar se bahar nikalta hai, mard chahta hai keh bachon ki nigrani-o-tarbiyat ke liye biwi ka ie'timaad hasil ho, lihaza woh talaaq ke zariye apne ghar ko viraan karna nahi chahta, is wajhe se woh talaaq se ghabra ta hai.

☆ Talaaq ki bina par mard ko mahar, iddat ka nafaqah muta'a ladke hon, to saat(7) saal ki umar tak, ladkiyan hon, to baligh hone tak un ka kharch bardasht karna padta hai, yeh saari maali

zimmedariyan mard par aa'ed hoti hain jo use talaaq ka qadam utha ne se rokhti hain, is wajhe se mardon ko talaaq ka haq diya gaya hai.

Izdiwaji uljhanon ka hal

Khuda na khasta nikah ke baad miyan biwi ke darmiyan kuch ikhtilaf paida hojaye, to quran-e-majeed ne is ka bhi hal bataya hai keh pehle samjhaya jaa'e, naseehat se kaam liya jaye, us ke bawajood biwi sedhi raah ikhtiyar na kare, to chand din bistar alag karliya jaa'e, isi ko quran-e-majeed mein “ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ ” se ta'beer kiya gaya hai, bistar alag karne ka matlab yeh nahi keh biwi ko ghar se bahar kiya jaye, ya us ko maike chod kar us ke walidain par bojh banadiya jaye, ya us ko kamre se bahar nikaal kar us ki tazleel-o-tahqeer ki jaye; balkeh bistar ek hi ho; laikin chand din be rukhi ka izhaar kiya jaye taake us ko apni kotahi ka ehsaas ho, agar is se bhi kaam na chale aur aurat mein islaah ke aasar numayan na hon, to mamuli sar zanish ki bhi ijazat di gayi hai.

Allah ta'ala ka irshad hai:

وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَ
 اضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ
 عَلِيمًا كَبِيرًا ﴿٣٤﴾ (النساء: ٣٤)

Woh auratein jin ki nafarmani ka tum ko dar ho, tum pehle unhin naseehat karo aur samjhao (aur

na mane) to un se bistar juda karlo (phir bi na mane) to mamuli mar peet karo, agar woh tumhari baat manle, to phir (maar peet, ruswa'ee aur be izzat karne ke liye) bahane talash mat karo, beshak Allah sab se bartar aur bada hain. (muslim personal law ka masla : 24)

Ikhtilafaat door karne mein samaaj ki zimmedari

Agar in tamaam marahil se guzar ne ke bawajood taalluqaat behtar na ho sake aur biwi nafarmani par musir ho, aise nazuk mod par qur'an-e-majeed ne shaohar ko jald bazi aur na aaqibat andeshi se kaam na lene ki talqeen karte hue miyan biwi ke darmiyan sulah safaa'i ki zimmedari ko samaaj (afrade khandaan) par rakha hai keh ab samaj ke buzurg aur samajhdar log jo ikhtilafaat ko door karne ki salahiyat rakhte hon aur mukhlis hon, un ki zimmedari hai keh woh beech mein pad kar bahami ikhtilaf ko rafa karne aur sulah karane ki koshish karein, bad qismati ki baat hai keh hamare samaaj mein koi ikhtilaf runuma hota hai aur koi nizaa paida hojaye, khah miyan biwi ke darmiyan ho, walidain aur aulad ke darmiyan ho, ya kisi bhi do musalman ya do khandanon ke darmiyan ho, to na sirf aam musalman; balkeh ulama aur samaaj ke ba asar aur zimmedar log bhi kinara kashi ikhtiyar karlete hain aur sochte hain keh jis ka mu'amala hai woh samjhe, hum is mu'amala mein kyun padein;

laikin yeh soch durst aur sanjeeda nahi hai, musalmanon ka kaam dilon ko jodna aur faaslon ko sametna hai.

Aap ko maloom hai keh sarkar-e-do aalam ﷺ ko namaz ki jama'at ka itna ehtimam tha, keh marazul wafat mein bhi jab tak bilkul maazoor na ho gaye jama'at faut nahi hui; laikin banu auf ke do musalman khandanon mein sulah karane mein aap ko itni taakheer ho ga'ee keh namaz-e-asar mein aap der se tashreef laye jab keh hazrat-e-Bilal(raziyallahu anhu), hazrat-e-Abu bakr(raziyallahu anhu) ko imamat ke liye aage badha chuke the.

Is waqiye se musalmanon ke darmiyan sulah karane, un ke ikhtilafaat ko door karne aur un ki safon mein wahdat ko baqi rakhne ki ahmiyat ka andaza hota hai.

Bil khusoos miyan biwi ke ikhtilaf ko door karna aur un ke rishte ko ustwaar rakhna to aur bhi ziyadah aham hai; kyunkeh Rasoolullah ﷺ ne farmaya keh shaitaan sab se ziyadah is baat se khush hota hai keh kisi shaohar aur biwi ke darmiyan tafreeq paida karde. (‘أن يفرق بين المرء وزوجه’)

Is liye ulama aur muslim samaaj ke zimmedar hazraat khah mard hon ya khawateen, unka shar'ee fareeza hai keh woh aise mawaqae par mu'amalaat ko suljhane aur ikhtilafaat ko door karne ki koshish karein

aur use apni deeni zimmedari samjhein- H a a n
 agar zaojain ke darmiyan ikhtilaf is had tak badh jaye
 keh woh khud us ko suljhane se qasir hon.

To Quran-e-majeed ka irshad hai:.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ
 أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا
 خَبِيرًا ﴿٣٥﴾ (النساء: ٣٥)

Aye musalmano! Agar tum ko andesha ho keh
 miyan biwi mein ikhtilaf aur zid hai aur aapasi uljhan
 ko khud suljha nahi sakte, to tum ko chahiye keh
 miyan biwi ke rishte daron mein se ek ek munsif ko
 muqarrar kar ke bhejo, agar donon munsif islaah ki
 koshih (sidqe dil se) karein, to Allah ta'ala miyan
 biwi mein mu'wafaqat paida farma denge, beshak
 allah ta'ala jaanne wala aur khabar rakhne wala hai.
 (Muslim personal law ka masla:27)

Hazrat Thanvi(rahmatullahialaih) mazkooarah
 aayat ki tafseer mein tehreer farmate hain :

"Agar qaraa'in se tum upar walon ko un donon
 miyan biwi mein aisi kasha kash ka andesha ho keh
 us ko woh baham suljha na sakeinge, to tum log ek
 admi jo tasfiyah ki liyaqat rakhta ho mard ke
 khandan se aur ek admi jo aise hi tasfiyah ki liyaqat
 rakhta ho aurat ke khandan se tajveez kar ke us
 kasha kash ko rafa karne ke liye unke paas bhejo
 keh woh jaakar tehqeeq-e-haal karein aur jo berahi
 par ho, ya donon ka kuch qusoor ho samjhadein,

agar un donon aadmiyon ko sache dil se islah-e-mu'amala ki manzoori ho gi, to Allah ta'ala un miyan biwi mein basharte keh woh un donon ki raa'e par amal karein, ittifaaq farmayein ge, bila shubah allah ta'ala bade ilm wale aur khabar rakhne wale hain, jis tareeqe se un mein baaham musalahat hosakti hai us ko jante hain, jab hakamain ki niyaat theek dekhenge, to woh tareeqa un ke qalb mein ilqa farmadenge. (Bayan ul Quran, surat un nissa: 1/115)

Talaaq dene ka sahi tareeqa(talaaq-e-ahsan)

Shari'at ne talaaq ke aadaab-o-ahkaam bhi bataye hain keh talaaq kis waqt di jaye aur kitni di jayein? Talaaq ke silsile mein Qur'an-e-majeed ne yeh usool bataya keh talaaq dete hue bhi husn-e-sulook ko malhooz rakha jaye

الطَّلَاقُ مَرَّتَيْنِ ۖ فَاِمْسَاكَ بِمَعْرُوفٍ اَوْ تَسْرِيحٍ بِاِحْسَانٍ ط

(البقرة: ٢٢٩)

(1) Talaaq is tarha na di jaye ke iddat taveel ho jaye, jis se aurat ko khama khah zehni uljhan mein dala jaye, neez jab zaroorat ek talaaq se puri hojati hai, to us se ziyada talaaq dene ki kya zaroorat hai?.

(2) Sirf ek talaaq di jaye, yani shaohar biwi se saaf lafzon mein kahe " main ne tujhe talaaq de di" is liye keh mard biwi se judai chah ta hai, to uska maqsad ek talaaq se pura ho jaye ga, talaaq ek na pasandeedah zaroorat hai, zaroorat se ziyada ka

isti'mal mazed na pasandeedah aur Quran-o-Sunnat ka mazaq hoga.

(3) Talaaq halat-e-haiz mein na dijaye, halat-e-haiz mein talaaq dena sakht gunaah hai, neez haiz ki halat mein ek had tak biwi ki taraf raghbat ka saman nahi hota, to mumkin hai is halat mein sanjeedah faisle ke tehet talaaq na di gayi ho; balkeh be raghbat ki bina par talaaq di ho; halanke talaaq aisa haq nahi hai keh itni jald bazi mein soche samjhe aur sanjeedah faisla kiye baghair us ka isti'mal kiya jaye.

(4) Aisi paaki ke zamane mein talaaq di jaye jis mein biwi se sohbat na ki ho; kyunkeh iddat ke taveel hone ka andesha hai, agar hamal teher jaye aur aurat hamila hojaye, to ab use waz-e-hamal tak iddat guzarni hogi.

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا
الْعِدَّةَ ۖ (الطلاق: ١)

Aye nabi! Jab tum auraton ko talaaq do, to unki iddat par talaaq do aur iddat ko شمار karte raho.

(5) Ek talaaq deneke baad iddat guzarne di jaye, hamila aurat ki iddat waz-e-hamal, haiz wali ke liye teen haiz, kam umr ya umar wali ke liye teen mahine hain.

Mazkoorah tareeqe par jo talaaq di jaye us ko fuqaha talaaq-e-ahsan kehte hain yani talaaq ka behtar tareeqa neez talaaq-e-rajaa'ee ki bhi ek surat hai.

Talaaq-e-hasan

Basa auqaat aadmi teen talaaq de kar rishta-e-nikah is tarha khatam karna chahta hai keh us ke liye ruju aur tajdeed-e-nikah ka mouqa aa'inda bilkul baqi na rahe, aisi surat mein shari'at-e-islami ki taleem yeh hai ekbaargi teen talaaqein na di jayein; balkeh paaki ki halat mein ek talaaq de kar ghaur-o-fikr kiya jaye, agar aapasi halaat durust na hosake to ek maahwari ke baad dusri paaki ke zamane mein dusri talaaq di jaye, phir ghaur kiya jaye, agar ab bhi halaat qabu mein na asakein aur teesri talaaq de kar rishta-e-nikah mukammal khatam karnehi mein duniya-o-akhirat ki bhala'i nazar aye, to dusri maahwari guzarne ke bad teesri paaki ki halat mein teesri talaaq di jaye, us ke bad rishta-e-nikah khatam ho jaye ga, ab mard-o-aurat ek dusre ke liye haram ho jayenge, ruju ya iddat mein tajdeed-e-nikah ki gunjaa'ish nahi rahe gi, is ko talaaq-e-hasan kehte hain.

Talaaq-e-Raj'ee

Lafz "Talaaq" ya aise lafz se ek ya do talaaq di jaye jo urf mein talaaq hi ke liye istimal hota hai, is ko Talaaq-e-raj'ee kehte hain.

Yani aisi talaaq jis mein iddat guzarne se pehle shaohar chahe, to biwi ko dubarah nikah mein wapas le sakta hai, aurat ki marzi, neez

tajdeed-e-nikah ki zaroorat nahi hai, do martaba Talaq-e-raj'ee ka haq hasil rehta hai, teesri bar talaq dene mein yeh gunjaa'ish bilkul nahi rahe gi, talaq-e-raj'ee : iddat guzarne ke baad talaq-e-baa'in ho jati hai, neez raja'at ki gunjaish bhi khatam ho jati hai; albatta mard-o-aurat ba hami raza mandi aur naye mahar ke saath nikah kar sakte hain.

Talaq-e-raj'ee talaq ka sabse behtar tareeqa hai, is liye keh iddat guzarne tak shaohar ko sochne, sahi faisla karne ke liye ek lamba waqt mile ga, jazbaat aur nafsiyaat ka ghalaba bhi na hoga, jazbaat ya ghusse ki wajhe se talaq de diya ho, to talafi ki gunja'ish bhi hogi, neez aurat ke liye sakht tambeeh ka zariya aur sambhalne ki mazeed ek martaba gunja'ish bhi mil jaye gi.

Jab iddat puri hone ke qareeb hojaye, toh Allah ta'ala ka irshad hai:

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهَدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ (الطلاق: ٢)

Jab mutallaqa auratein apni iddat ke khatam ko pahunche, to un ko dastur ke mu'wafiq rakh lo, ya dastoor ke mu'wafiq chod do aur do mu'tabar aadmiyon ko gawah banalo.

Yani jab iddat khatam ke qareeb hojaye, to akhri faisla karna hai, agar biwi ko rakhna ho to use

lauta le aur behtar hai keh lautane par bhi do gawah bana le taake aa'indah kisi nizaa aur tohmat ka andesha na ho aur agar biwi ki taraf raghbat na ho aur nibah ki umeed na rahe, to bhale tareeqe par alahida kar de, behter tareeqe par alahidagi se murad yeh hai keh iddat guzar jane de, jaise hi iddat guzar jaye gi, aurat baa'ina hojaye gi; albattah is baat ki gunja'ish baqi rahe gi keh agar mard aur aurat ko pashemani ho aur woh dobara izdiwaji rishta mein munsalik hona chahe to naye meher ke saath dobara nikah kar sakte hain, yeh gunja'ish ek aur do talaaq ki surat mein hai.(Muslim personal law:30)

Raja'at ka tareeqa

Jab talaaq dene wala mard Talaaq-e-raj'ee mein biwi ko apne nikah mein wapas lena chahe, to behtar yeh hai keh do mo'tabar logon ki maujoodgi mein apni biwi se kahe "main ne tumhe apne nikah mein wapas le liya" ya mo'tabar logon ki maujoodgi mein yun kahe " main ne apni biwi ko apne nikah mein wapas le liya" neez douran-e-iddat biwi se sohbat karne, ya bosa lene ya shewat se chulene se bhi raja'at ho jaye gi. (Al-hidaya 1/295)

Talaaq-e-Baa'in

Talaaq-e-baa'in woh talaaq hai jis mein aurat shaohar ke nikah se faoran nikal jati hai, iddat ke

darmiyān mein bhi āpāsī rāzā māndī, nāyē māhar aur nikah ke baghair lautane ki gunjā'ish nahi rehti, munderijā zail suratōn mein Talāaq bāa'in ho jati hai.

(1) Sohbat se pehle hi biwi ko talāaq di jāyē.(khaah talāaq sareeh ho)

(2) Sarahat ke saath talāaq-e-bāa'in di jāyē.

(3) Aurat se kuch mu'awazah le kar ya us ke wajib ul adāa huqooq maaf kara kar talāaq di jāyē, jaisē khulāh mein hota hai.

(4) Kināa'i ālfaz se talāaq di jāyē yani talāaq ki niyyat se aise ālfaz biwi se kahe jis se talāaq murād li jā sakti ho aur un ālfaz ka koi dusrā mānā bhi ho masalan "Ab mera tumhara rishta baqi nahi raha" " tum mere ghar se chali jao" waghaira.

(5) Qazi ke zariyē nikah khatam karane ki ziyada tar suratēin Talāaq-e-bāa'in ke tehet āati hain. (Qhamusul fiqh : 4/344)

Talāaq-e-bāa'in mein sabiq miyān biwi ke liyē āpāsī rāzā māndī aur nāyē māhar ke saath iddat mein aur iddat guzarne ke baad bhi āzsarē nāu nikah karne ki gunjā'ish rehti hai.

Talāaq-e-Mughallaz (Teen Talāaq)

Saaf lafzon mein kahe ke "main ne tujhe teen talāaq di" ya teen baar alag alag waqt mein lafz-e-Talāaq kahe, ya teen martaba Talāaq Talāaq

Talaaq... kahe aur teen ki niyyat kare us ko Talaaq-e-mughallaz kehte hain.

Teen talaaq dena sakht gunaa hai aur Rasoolullah ﷺ ki narazgi ka sabab aur shari'at ka mazaq hai.

Hazrat Mahmood bin Ibaad (raziyallahu anhu) se marvi hai:

" Rasoolullah ﷺ ko ek aadmi ke mutalliq khabar di gayi jis ne apni biwi ko ek saath teen Talaaqin di thein, aap ghusse mein khade hogaye aur farmaya : kya mere hote hue Allah ki kitab ke saath khilwaad kiya jaye ga? itne mein ek aadmi khada hua aur arz kiya aye Allah ke rasool! Kya mai us shakhs ko qatal na kar doon?" (Sunane nasai : 2/98)

Hazrat Anas (raziyallahu anhu) farmate hain:

"Hazrat Umar (raziyallahu anhu) ki khidmat mein jab aise shakhs ko laya jata jisne apni biwi ko teen talaaqin di hon, to hazrat Umar (raziyallahu anhu) us ki peet par kode lagate." (Ela u sunan 11/169).

Teen talaaq dena shari'at mein nihayat na pasandeedah amal hai; laikin jab teen talaaqin di jayein, to waqae hojati hain, us ki tafseel yeh hai :

Agar teen majlison mein alag alag talaaq de, to beher haal teen Talaaq waqi ho jayengi. Agar teen

ke adad ke saath "main ne tujhe teen talaaq di" tab bhi teen talaaq waq'e ho jayengi. Agar kisi ne ek hi majlis mein lafz-e-talaaq ka istimal teen baar kiya "jaise yun kahe: main ne talaaq di, main ne talaaq di, main ne talaaq di", ya "Talaaq, Talaaq, Talaaq" kaha agar shaohar ne teen Talaaq ki niyat ki to teen Talaaq waq'e ho jayengi, agar woh kahe meri niyyat ek baar talaaq dene ki thi, teen baar main ne takeed ke liye kaha, to ek Talaaq-e-raj'ee hogi aur raja'at karna jaa'iz hoga; laiken shaohar jhoot bol kar aisa karta hai, to sakht gunehgar hoga aur mustaqil gunaah ki zindagi guzarne wala hoga, agar mu'amlah qazi ke paas chala jaye to qazi teen hi talaaq ka faisla kare ga (yani qaza-an uske qoul ka ie'tibar nahi kiya jaye ga).

Talaaq ki ziyada se ziyada tedaad teen hai, agar koi is se ziyada bhi dede to teen hi waq'e hongii, baqiya talaaqein ma'asiyat-o-zulm ki moojib hongii, neez ek majlis mein teen talaaq de to woh teen talaaq waq'e ho jati hain, yeh baat Quran woh hadees mein sarahatan sabit hai, Rasoolullah ﷺ ne izhaar-e-ghazab ke bawajood teeno talaaq ko nafiz farmaya hai jis ke bahut se waqi'at kutub-e-hadees mein moujood hain.

Jumhoor-e-ummat ka yehi mazhab hai, aksar sahaba, a'immah-e-arba'a aur jumhoor, taba'ieen ka

yehi maslak hai chunanche, Saudi hukumat ne bhi is masleh par ghour-o-fikr karne ke liye haramain sharifain aur Saudi ulama ki ek committee banayi jis ke sadar Shaik Abdul azeez bin Abdullah bin Baaz(rahmatulla hi alaih) the is committee ne yehi faisla kya keh ek majlis ki teen talaaqein waqee hojati hain. (Tafseel ke liye muraja'at karein qamusul fiqh : 4/347)

Jumhoor-e-ummat ke raaste ko chod kar koi dusra raasta ikhtiyar karna zalalat-o-gumrahi hai.

Allah ta'ala ka irshad hai:

وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَ نُصَلِّهِ جَهَنَّمَ ۗ
وَسَاءَتْ مَصِيرًا ﴿١١٥﴾ (النساء: ١١٥)

Jo shakhs musalmanon ke raste ko chod kar koi dusra rasta ikhtiyaar karta hai, to hum us ko usi ke hawale kar denge jis par woh chala hai aur us ko jahannam mein dhakeldenge aur jahannam bahut bura thikana hai.

Allah ta'ala ka irshad hai:

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَيْثُ تَنْكِحَ زَوْجًا غَيْرَ ۗ

(البقره: ٢٣٠)

Phir yani teesri baar agar aurat ko talaaq de di, to woh aurat us ke liye halal nahi hogi yahan tak ke kisi dusre khawind se nikah na karle (aur us khawind ki wafat ho jaye ya dusra khawind sohbat

ke baad Talaaq de) .

Agar teen talaaq de di, agar woh khatoon iddat guzar jane ke baad dusre mard se nikah karle aur un donon ke mabain izdiwaji rishta qayim hojaye, baad-e-azan khuda na khasta kisi wajhe se us dusre shaohar se bhi alahedegi hojaye aur phir yeh dusri iddat bhi guzar jaye, baad-e-azan agar yeh khatoon aur pehla mard dobarah nikah karna chahe to karsakte hain.

Ek ghalat fehmi ka izalah

Yeh samajhna keh jab tak teen talaaqein nahi denge, puri tarha rishta-e-nikah khatam hi nahi hoga, mehez na waaqfiyat aur jahalat ki baat hai aur is tarha talaaq dena shari'at mein intehaai na pasandeedah aur sakht gunah hai, ukala (lawyer) quzaat (judge) aur panch hazraat ko bhi is silsile mein ehtiyaat karni chahiye aur teen talaaqein nahi dilwani chahiye, agar lafz-e-talaaq ke zariye ek ya do baar talaaq di gayi aur iddat mein nahi lautaya gaya, to rishta-e-nikah khud ba khud khatam hojayega aur talaaq : baa'in ho jayegi, neez teen talaaq mein nadamat ki talafi ki bhi koi surat baqi nahi rahe gi.

Chunanche Allah ta'ala ka irshad hai :

الطَّلَاقُ مَرَّتَيْنِ ۖ فَاِمْسَاكِ بِمَعْرُوفٍ اَوْ تَسْرِيحٍ بِاِحْسَانٍ ط (البقره: ۲۲۹)

Yani agar ek ya do bar Talaaq di gayi, to mard ko haq hoga keh woh behtar tareeqe par aurat ko apne nikah mein wapas laotale, ya phir us ki iddat guzarne de aur us ke tamaam huqooq ada kar ke alahidgi ikhtiyaar karle.

Shari'at ne talaaq ke teen darje teen talaaqon ki surat mein rakhe hain, shari'at ka mansha yeh hai keh talaaq dena hi na pasandeedah fail hai, agar majboori ki surat mein us ki zaroorat pesh aye, to talaaq ke ek darjah yani ek talaaq par iktifa kare aur iddat guzarne di jaye jaisa ke pechhle safahat mein bit tafseel arz kiya gaya, agar kisi shaksh ne dauran-e-iddat mazeed ek talaaq de di, to us ne rishta-e-nikah se juda hone ke do darje tai karliya jis ki zaroorat nahi thi aur aisa karna shar'an na pasandeedah bhi tha; magar un do darjon ke mukammal hone ke baad bhi daorane iddat raj'at ka haq aur iddat puri hone ke baad aapasi raza mandi se nikah ki gunja'ish baqi rahe gi, agar kisi ne teesri talaaq bhi de di, to us ne shari'at ki di hui aasaniyon ko bila wajha aur bila zaroorat khatam kardiya, to ab us ki saza yeh hai keh na raj'at hosake gi aur na biwi ki dusri shadi ke baghair nikah ho sakta hai (Mariful Quran : 1/560)

Muta'ah

Islam ki hakeemaana taleem dekhiye keh

talaaq ka mu'amala bahami mukhalafat, gusse aur narazgi se paida hota hai jis ki wajhe se jo ta'alluq inthaa'i ulfat-o-mahabbat ki buniyad par qayim hua tha, ab woh nafrat, kadurat, dushmani aur intiqhami jazbat ka majmu'a ban jata hai, jis ki wajhe se nafs chata hai keh aurat ki zillet-o-ruswai ki jaye: laikin quran-e-kareem ne shaohar ko hukm diya hai keh dauran-e-iddat biwi ko ghar se na nikale, iddat guzarne tak nafaqa ko badastoor jari rakhe, shaohar ke liye mustahab qaraar diya keh rukhsat karte hue kuch samaan de kar rukhsat kare, yeh insani sharafat aur taveel rifaqat ka taqaaza bhi hai.

Allah ta'ala ka irshad hai :

الطَّلَاقُ مَرَّتَيْنِ ۖ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ ط (البقره: ۲۲۹)

Talaaq ke baad raj'at karke biwi ko rokna ho to husn-e-sulook ke saath roklo, agar chodna hai to husn-e-sulook ke saath chod do.

Yani talaaq ek faskh ka mu'amala hai, shareef insan ka kaam yeh hai keh jis tarha mu'amala khush dili aur husn-e-sulook ke saath kiya jata hai, isi tarha faskh-e-mu'ahada ki zaroorat pesh aaye, to us ko bhi ghussa ya ladai jhagde ke saath na kare; balkeh woh bhi ehsan aur sulook ke saath kare keh rukhsat ke waqt mutallaqa biwi ko kuch tohfa, kapde waghaira de kar rukhsat karna bhi husn-e-sulook ke

saath chodne mein dakhil hai. jis ka hukm quran-e-kareem ki is aayat mein diya gaya hai :

وَلَمَّا طَلَّقْتَ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٣١﴾ (البقرة: ٢٣١)

Mutallaqa auraton ko dastur ke muwafiq saman dena parhez garon par lazim hai.

وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرًا وَعَلَى الْمُقْتِرِ قَدَرًا ج (البقرة: ٢٣٦)

Mutallaqa biwi ko kuch saman do, wus'at wala apni wus'at ke mu'wafiq aur tangdast aadmi apni haisiyat ke mu'wafiq mutallaqa biwiyon ko samaan de.

Jo bhi judai shaohar ki taraf se ho, us mein muta'ah dena mustahab hai, neez qazi ya zimmedar ahabab shaohar ko muta'ah dene ki targeeb dein, muta'ah ke mustahab hone ki surat mein shaohar par zulm-o-zabardasti karna bhi bilkul munasib nahi hai. (Bada'i us sana'e : 2/604)

Muta'ah ke ietibar se mutallaqa auraton ki chaar qismein hain:

(1) Woh mutallaqa jis ka mahar muqarrar na ho, neez sohbat aur khalwat -e- saheeha se pehle talaq di gayi ho.

Is mutallaqa ka hukm yeh hai keh mahar dena wajib nahi; albatta shaohar par muta'ah dena wajib hai. (Al-baqarah: 236)

(2) Woh mutallaqa jis ka mahar muqarrar to ho;

laikin sohbat aur khalwat-e-saheeha se pehle talaaq di gayi ho.

Is aurat ke liye jitna mahar muqarrar ho, us ka aadha hissa dena shaohar par wajib hai; haan agar aurat maaf karde ya mard pura mahar de de to ikhtiyari mu'amala hai. (Al-baqara: 237)

Neez is aurat ke liye muta'ah na wajib hai na mustahab hai.

(3) Woh mutallaqa jis ka mahar muqarrar ho, neez sohbat-o-khalwat-e-saheeha ke baad talaaq di gayi ho. Is aurat ko pura pura mahar mile ga, neez is aurat ke liye muta'ah mustahab hai.

(4) Woh mutallaqa jis ka mahar muqarrar na ho; laikin sohbat-o-khalwat-e-saheeha ke baad talaaq di gayi ho.

Is aurat ko meher-e-misl mile ga, neez is aurat ke liye muta'ah mustahab hai.

Muta'ah ki miqdaar

Muta-ah ki miqdaar muta'ayyan nahi hai; balkeh urf-o-aadat aur miyan biwi ke halaat par mauqoof hai, is liye keh Allah ta'ala ne ma'roof tareeqe par muta'ah dena ka hukm farmaya hai, Quran-e-majeed mein (عَلَى الْمَوْسِجِ قَدْرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ ۗ) ki sarahat hai, khush haal-o-tangdast shaohar ko apne halaat ke ie'tibaar se muta'ah ada karna chahiye, goya muta'ah ki miqdaar tay karne mein mard ke

ma'ashi halaat aur samaaji urf donon ka lihaz kiya jaye ga, neez aurat ke me'yaar-e-zindagi ko bhi dekha jaye ga.

Muta'ah ki adna miqdar ek joda kapda hai, ziyada miqdar ki koi had nahi hai.

Hazrat Abdullah bin umar(raziyallahu anhu) farmate hain: muta'ah kamas kam tees dirham (taqreeban 92gm chandi ya uski murawwajah qeemat) honi chahiye.

Hazrat Abdullah bin abbas (raziyallahu anhu) se marvi hai: behtar muta'ah khadim ka intizam hai.

Hazrat Hasan bin ali (raziyallahu anhu)ne bees hazar dirham (taqreeban 600 kilo chandi) bataure muta'ah diya (tafseer-e-qurtubi-o-qhamusul fiqh : 5/58)

Khula

Shari'at mein biwi se kuch maal le kar us ko nikah se azad karne ka naam khula hai.

Allah ta'ala ka irshad hai

فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ

بِهِ ط (البقرة: ٢٢٩)

Agar tum log khaof mehsoos karo keh miyan biwi Allah ta'ala ki hudood ko qayim nahi rak sakeinge (huqooq-e-zaujiyat neez is se mutalliqah shar'ee ahkam ko pura nahi kar sakein ge) to miyan biwi par koi haraj ki baat nahi hai keh aurat kuch ewaz de (aur shaohar us ko le kar rishta e nikah se

biwi ko azad karde) laikin yeh baat bhi zehen mein rehni chahiye keh jaise talaq mard ke liye aakhri chara-e-kaar hai, isi tarha aurat ki taraf se khula ka mutalaba bhi aakhri had hai aur jab tak rishta-e-nikah bilkul dushwaar na hojaye, khula ka mutalabah karne se gurez karna chahiye.

Aap ﷺ ne farmaya:

”ايما امرأة سألت زوجها طلاقاً من غير بأس، فحرام عليها راحة الجنة“ -

Jis khatoon ne bila wajhe apne shaohar se talaq ka mutalabah kiya us par jannat ki khushboo haram hai.

Hazrat Abu musa ash'ari (raziyallahu anhu) se marvi hai aap ﷺ ne bila wajhe talaq dene walon aur bila wajhe khula ka mutalaba karne waliyon ki mazammat bayan karte hue irshad farmaya :

”لا تطلق النساء الا من ريبة، ان الله تبارك وتعالى لا يحب الذواقين، ولا الذواقات“ -

Aurton ko talaq na dijaye magar qabil-e-ie'tiraaaz baat ki bunyaad per, Allah ta'ala maza chakhne wale mard aur maza chakhne wali auraton ko pasand nahi farmate.

Baaz dafa mard zalim hote hain, huqooq-e-zaujiyat ada nahi karte, neez aurat ko rishta-e-nikah se azad bhi nahi karte taakeh woh

sukoon ki zindagi guzar sake, in halaat mein shari'at ne aurat ko zulm-o-sitam sehne aur masa'ib-o-mushkilaat per sabar karne per majboor nahi kiya; balkeh us ko baa'izzat tareeqe per rishta-e-nikah se nikal ne ka rasta "khula" ki surat mein rakha hai.

Khula ki ek maslihat yeh hai keh baaz auqaat miyan biwi mein ikhtilaf ka koi aisa sabab hota hai keh khud biwi bhi bar sare aam is ka izhaar karna nahi chati; kyunkeh is se khud aurat ki izzat-o-aabru bhi majrooh ho sakti hai, in halaat mein khula zaojain ke darmiyan alahidgi ka ek baa'izzat tareeqa hai jis mein fareeqain ke liye aafiyat aur apne waqaar ka ta'haffuz hai

Baaz auqaat aisa bhi hota hai keh bazahir nafrat-o-ikhtilaf ka koi sabab maujood nahi hota; laikin kisi wajhe se miyan biwi ke mizaj mein hum aahangi baqi nahi rehti aur nikah ka asal maqsood bahami mahabbat, mawaddat aur sukoon e dil ki kaifiyat mafqood hojati hai; halankeh shaohar koi aisi ziyadati nahi karta jise qanoon ke daa'ire mein haq talfi kaha jasake; laikin biwi ko apne shaohar ki taraf raghbat bhi nahi hoti, Islam ne aise mawaqe ke liye khula ki surat rakhi hai keh biwi pura mahar ya mahar ka kuch hissa maaf kar ke use talaaq per aamadah karle. (Mulsim personal law: 33)

Imaam Bukahri ne hazrat Abdullah bin

abbas(raziyallahu anhu) se riwayat ki hai:

"Sabit bin qais (raziyallahu anhu) ki biwi (Jameela binte sahla (raziyallahu anha)Huzoor ﷺ ki khidmat mein hazir huein aur arz kiya aye Allah ke rasool! Mujhe sabit bin qais ki deen dari-o-akhlaq se muta'alliq koi shikayat nahi hai; laikin mujhe yeh pasand nahi keh musalman ho kar kisi ki na shukri karoon (yani mere shaohar ka mere saath husn-e-sulook aur meri tabiyat ka un ki taraf maa-il na hona, jis ki wajhe se shaohar ki na qadri-o-na shukri ho rahi hai) Is liye ham donon mein judai karadi jiye, aap ﷺ ne farmaya: tum un ko un ka baagh lauta do gi ? (Jo mahar mein ada kiya tha) unhon ne arz kiya, ji haan, aap ﷺ ne hazrat Sabit(raziyallahu anhu) se farmaya: baagh le lo aur un ko talaq de do, chunanche hazrat Sabit (raziyallahu anhu) ne talaq de di" (Bukhari : 2/794:5253)

Badl-e-khula ki miqdaar

Khula dar asal zaojain ki bahami razamandi se alahidgi ka faisla hai, jis mein aurat ki taraf se iwaz diya jata hai; laikin yeh iwaz mahar ki miqdaar se ziyada nahi hona chahiye.

Chunanche Allah ta'ala farmate hain

وَلَا يَجِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا

يُقِيمَا حُدُودَ اللَّهِ ۖ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۗ فَلَا جُنَاحَ
عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ ۗ فَلَا تَعْتَدُوهَا ۗ وَمَنْ
يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾ (البقره: ٢٢٩)

Tumhare liye halaal nahi hai keh tum auraton se kuch lo jo tum ne unhin diya tha; magar jab keh khawind aur biwi donon khauf mehsoos karein keh woh Allah ki hudood ko qayim nahi rakh sakein ge, phir agar tum log daro is baat se keh miyan biwi Allah ki hudood ko qayim nahi rakh sakein ge, to kuch gunaaah nahi, donon per keh aurat badla de kar choot jaye, yeh Allah ki baandhi hui hadein hain, lihaza in se aage mat badho aur jo koi allah ki baandhi hui hadon se aage badhe, wahi log zalim hain.

Garz agar aurat ki taraf se ziyadati na ho, tab to mard ke liye munasib nahi keh woh talaq ka koi mu'awaza usool kare, haan agar aurat ki taraf se ziyadati ho ya woh kisi maaqool wajhe ke baghair talaq ki talabgaar ho, to mard ko ziyadah se ziyadah itna hi wapas lena chahiye jo us ne bataore mahar diya hai, us se ziyadah ka mutalabah hargiz na kare aur yaqeenan yeh us ki mardana ghairat aur hamiyat ke bhi khilaf hai keh shari'at ne use talaq ka ikhtiyar dekar jo eezaaz ata kiya hai, woh use kasbe zar ke liye istimaal kare.

Khula mein aurat apne zati huqooq ko maaf karke bhi khula le sakti hai, jaise iddat ka nafaqah,

ab tak mahar ada nahi kiya gaya ho, to mahar maaf kar sakti hai. (qhamu sul fiqh : 3/363)

Khula ke ahkaam

- (1) Khula se Talaq-e-baa'in waqf hoti hai.
- (2) Khula ke liye qazi ka faisla zaroori nahi hai.
- (3) Khula ki surat mein shaohar ko raj'at ka haq nahi rehta; albatta iddat mein ya iddat guzarne ke baad aurat ki raza mandi se naye mahar se tajdeed-e-nikah ho sakta hai.
- (4) Khula ke liye kisi maqsoos waqt ki qaid nahi hai yani paki-o-napaki ke waqt bila karahat khula ki kaar ravai keeja sakti hai. (qhamu sul fiqh :3/365)

Iddat

Iddat shari'at ki istelah mein us muddat (zamana) ko kehte hain jis mein nikah-e-saheh khatam hone ke baad aurat apne aap ko roke rakhti hai.

iddat do tarha ki hoti hai:

- (1) iddat-e-wafat
- (2) iddat-e-talaq

Zail mein sirf iddat-e-Talaq ke baaz ahkaam ko zikr kiya jaraha hai.

Islam mein nasab ki hifazat ko badi ahmiyat hasil hai, isi liye shari'at ne iddat ka hukm diya hai keh jab kisi aurat ki apne shaohar se judai ho, to dusre nikah aur is judai ke darmiyan itna fasila hona chahiye ke nasab mushtabeh na ho.

Jab rishta-e-nikah talaaq, khula ya faskh ke zariye khatam ho jaye, to aurat par iddat-e-talaaq wajib hoti hai.

Iddat-e-talaaq ki muddat

- (1) Hamila aurat ki iddat waz'e hamal (bache ki viladat) hai (al-talaaq: 4)
- (2) Jis aurat ko haiz ka silsila jari ho, us ki iddat teen haiz hai. (al baqarah : 228)
- (3) Jin auraton ko kam umri ya umar darazi ki bina per haiz na ata ho, un ki iddat teen mahine hai. (al-talaaq:4)
- (4) Jis aurat ko sohat-o-khalwat-e- saheeha se pehle hi talaaq di jaye, us per kisi qism ki iddat nahi hai. (al-ahzab: 49)

Iddat ke ahkaam

- (1) Iddat ke darmiyan sarahatan nikah ka paigam dena durust nahi hai. (Al-baqarah:235)
Talaaq-e-raj'ee mein nikah ka paigam bilkul nahi diya jaskta.
- (2) Iddat mein shaohar ki taraf se muhayya kiye hue makan mein rehna zaroori hoga.

Allah ta'ala ka irshad ha:

﴿لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ﴾ (الطلاق:1)

Mutallaqa auraton ko ghar se (iddat puri hone tak) mat nikalo.

Is mein ek hikmat bhi poshidah hai keh agar

kisi shaksh ne apni biwi ko lafz-e-"Talaaq" ke zariye ek ya do Talaaq di ho, to iddat ke darmiyan use apni biwi ko laota ne ka haq hasil hoga, agar aurat talaaq dene wale shaohar ke ghar hi mein rahe, to muwafaqat aur muwanasat ke imkanaat ziyada hote hain, is tarha ek toot ta hua rishta dubara jud sakta hai.

Albatta shaohar ke makaan mein iddat guzarne ki surat mein aurat ko apni jaan-o-maal ya izzat-o-aabru ka khatra ho, ya makaan ke munhadim hone ka andesha ho to kisi dusre makan mein iddat guzaar sakti hai.

(3) Iddat ka nafaqa shaohar ke zimme wajib hai.

(4) Jis aurat ko talaq-e-raj'ee di gayi ho, agar biwi ko nikah mein lauta lene ka irada ho, to shaohar safar par le ja sakta hai.

(5) Jis aurat ko Talaq-e-baa'in ya Talaq-e-mughallaz di ga'ee ho, woh aurat shaohar ke saath ya mahram ke saath iddat puri hone tak hargiz safar nahi kar sakti. (qhamusul fiq : 4/375)

Wa aakhiru dawana anil hamdulillahi rabbil aalameen.
