

FATAWA BARKAATE RAZA

1

(ROMAN URDU)

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MUFTI ABDUS SATTAR RAZVI FAIZI

USTAAZ WA MUFTI MADARSA ARSHADUL ULOOM AALAM BAZAAR KOLKATA
WA IMAM KHAIRATI JAAME MASJID GHUSURI, HOWRAH

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ALLAH KE NAAM SE SHURU
JO NIHAYAT MEHARBAAN, RAHMAT WAALA HAI

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Mukhtalaf Mamalik Se Kai Likhne Waale Humein Apna Sarmaya Irsaal Farma Rahe Hain Jinhein Hum Shaya Kar Rahe Hain, Hum Ye Batana Zaroori Samajhte Hain Ke Humari Shaya Karda Kitabo Ke Mundarijaat (Contents) Ki Zimmedari Hum Is Hadd Tak Lete Hain Ke Ye Sab Ahle Sunnat Wa Jama'at Se Hai Aur Ye Zaahir Bhi Hai Ke Har Likhari Ka Talluq Ahle Sunnat Se Hai, Dusri Janib Akabireene Ahle Sunnat Ki Jo Kitabein Shaya Ki Ja Rahi Hain To Un Ke Mutalliq Kuchh Kehne Ki Haajat Hi Nahin Phir Baat Aati Hai Lafzi Aur Imlai Ghalatiyo Ki To Jo Kitabein "[Team Abde Mustafa Official](#)" Ki Peshkash Hoti Hain Unke Liye Hum Zimmedar Hain Aur Wo Kitabein Jo Mukhtalaf Zaraaye Se Humein Mausool Hoti Hain, Un Mein Is Tarah Ki Ghalatiyo Ke Hawale Se Hum Bari Hain Ke Wahan Hum Har Har Lafz Ki Chhan Phatak Nahin Karte Aur Humara Kirdaar Bas Ek Nashir Ka Hota Hai

Ye Bhi Mumkin Hai Ke Kai Kitabo Mein Aisi Baatein Bhi Ho'n Ke Jin Se Hum Ittefaq Nahin Rakhte, Misaal Ke Taur Par Kisi Kitab Mein Koi Aisi Riwayat Bhi Ho Sakti Hai Ke Tehqeeq Se Jis Ka Jhoota Hona Ab Saabit Ho Chuka Hai Lekin Use Likhne Waale Ne Adame Tawajjo Ki Bina Par Naqal Kar Diya Ya Kisi Aur Wajah Se Wo Kitab Mein Aa Gai Jaisa Ke Ahle

Ilm Par Makhfi Nahin Ke Kai Wujooahaat Ki Bina Par Aisa Hota Hai, To Jaisa Humne Arz Kiya Ke Agarche Use Hum Shaya Karte Hain Lekin Isse Ye Na Samjha Jaaye Ke Hum Usse Ittefaq Bhi Karte Hain

Ek Misaal Aur Hum Ahle Sunnat Ke Mabain Ikhtelafi Masail Ki Pesh Karna Chahte Hain Ke Kai Masail Aise Hain Jin Mein Ulama -e- Ahle Sunnat Ka Ikhtelaf Hai Aur Kisi Ek Amal Ko Koi Haraam Kehta Hai To Dusra Uske Jawaz Ka Qaail Hai, Aise Mein Jab Hum Ek Nashir Ka Kirdaar Ada Kar Rahe Hain To Dono Ki Kitabo Ko Shaya Karna Humara Kaam Hai Lekin Humara Mauqif Kya Hai, Ye Ek Alag Baat Hai, Hum Fareeqain Ki Kitabo Ko Is Bunyad Par Shaya Kar Sakte Hain Ke Dono Ahle Sunnat Se Hain Aur Ye Ikhtelafaat Furooi Hain, Isi Tarah Humne Lafzi Aur Imlai Ghalatiyo Ka Zikr Kiya Tha Jis Mein Thodi Tafseel Ye Bhi Mulahiza Farmayein Ke Kai Alfaaz Aise Hain Ke Jin Ke Talaffuz Aur Imla Mein Ikhtelaf Paaya Jaata Hai, Ab Yahan Bhi Kuchh Aisi Hi Soorat Banegi Ke Hum Agarche Kisi Ek Tariqe Ki Sihhat Ke Qaail Ho'n Lekin Uske Khilaf Bhi Humari Isha'at Mein Maujood Hoga, Is Farq Ko Bayaan Karna Zaroori Tha Taaki Qarayeen Mein Se Kisi Ko Shubha Na Rahe

Team Abde Mustafa Official Ki Ilmi, Tehqeeqi Aur Islahi Kitabein Aur Risale Kai Marahil Se Guzarne Ke Baad Shaya Hote Hain Lekin Iske Bawajood In Mein

Bhi Aisi Ghalatiyo Ka Paaya Jaana Mumkin Hai
Lihaza Agar Aap Unhein Paayein To Humein Zaroor
Batayein Taaki Uski Tashih Ki Ja Sake

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Kalimaate Tashakkur

- (1) Beshumaar Saugaat Hamdo Sana Haazir Hai Mun'im Haaqeeqi Allaah Jalla Majdahu Ki Bargaah Be Niyazi Mein Jisne Khidmate Fiqh Ki Taufeeq Bakhshi.
- (2) Behisaab Duroodo Salam Pesh Hai Rahmate Aalam Muallime Kaynaat Sayyiduna Muhammad ﷺ Ke Darbaare Pur Anwaar Mein Jinke Sadqe Mein Ilme Deen Aur Fiqhe Islami Ki Isha'at Muqaddar Hui.
- (3) Karodo Kalimaate Tashakkur Nazr Hain Asateene Ummat Aur Auliya -e- Ummat Ki Khidmat Mein Jinki Jaddo Jahad Se La Taadad Quloobo Iz'haan Ko Imaano Aqeeda, Ilmo Amal Ki Daulat Naseeb Huyi.
- (4) Anginat Guldasta -e- Shukr Nichawar Hai Akabireene Islam Aur Asaatiza -e- Izzam Ke Aastana -e- Aaliya Par Jinki Inayato Nawazisho Aur Duaon Ne Is Khidmat Ke Qabil Banaya.
- (5) Bahut Bahut Tohfa -e- Shukro Midhat Haazir Hain Un Ulama -e- Kiraam Wa Muftiyane Izzam Ka Jinhone Faqeer Ki Is Majmue Ki Tarteef Aur Tasdeeqo Taqdeemo Taqreez Se Nawaza.
- (6) Laakhon Baar Duayein Un Ba Wafa Ulama Aur Ahbaab Ke Liye Jinki Koshish Aur Mashwara Se Ye Ilmi Zakheera Ahle Zauq Ke Samne Laane Ke Laayiq Hua.
- (7) Hazaar Ba Hazaar Duayein Unke Liye Jinhonein Ahqar Ka Bhaar Halka Aur Bahut Si Mushkilaat Ko Aasan Kiya.

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Faqat Wassalam

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Khaleefa -e- Mijaaz Faiz Yaaftgan, Khulafa -e- Aala Hazrat

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Khage Nasheen Tala Karanwala Shareef,

Faazil Jila Bhakar Punjab Pakistan, 10 Shabanul Muazzam

1441 Sana Hijri

Ba Mutabiq 4 April, 2020 Iswi, Yaumus Sabt

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Ojhaganj, Jila Basti U.p.)

حامداً ومصلياً ومسلماً

Fatawa Ka Mafhoom Go Ke Aam Hai Aur Har Hukme Sharayi Par Is Ka Itlaaq Hota Hai. Lekin Istilahe Fiqhi Mein Ye Lafz Is Mafhoome Aam Ke Muqabil Bahut Hi Khaas Hai, Isliye Ke Fuqaha -e- Kiraam Fatawa Ka Itlaaq Un Nau Ped Masail Par Karte Hain Jinke Talluq Se Ulama -e- Mazhab Ki Koi Riwaayat Manqool Na Ho, Baad Ke Fuqaha -e- Mujtahideen Ne Apne Ijtihado Istimbat Se Inke Ahkam Ko Bayan Farmaya Ho, Haqeeqat Ye Hai Ke Yehi Wo Hazraat Hain Jo Mujtahid Ke Martaba -e- Azeema Par Faayiz Hain Aur Inhi Ke Bayankarda Masail Fatawa Hain.

Sharah Uqood Rasmul Mufti Mein Hai :

الفتاوى والواقعات وهى مسائل استنبطها المجتهدون المتأخرون بما سئلوا
عن ذلك ولم يجدوا فيها رواية عن اهل المذهب والمتقدمين وهم اصحاب ابى
يوسف ومحمد واصحاب اصحابها وهلم جرا وهم كثيرون. اهـ (ص: ٢٩)

To Faqeeh Abul Lais Samarqandi Ki "Kitabun Nawazil" Fatawa Ki Sabse Pahli Kitab Hai, Is Ke Baad Fatawa Ki Bahut Si Kitabein Wujood Mein Aayi. Is

Taur Par Zikre Masail Mein Bahut Wus'at Huyi Magar Is Wus'at Ke Bawjood Fatawa Ka Itlaaq Ayimma -e- Mujtahideen Ke Masail Ijtihad Ye Hi Par Kiya Jaata Raha, Lekin Jab Koi Mujtahid Baaqi Na Raha, Sirf Muqallid Mufti Hi Rah Gaye To Ek Baar Phir Lafze Fatwa Ke Mafhoom Mein Tausee Huyi Aur Ab Naql Fatawa Ko Bhi Fatawa Se Tabeer Kiya Jaane Laga. Is Tarah Mufti Ki 2 Qismein Ho Gayi, Ek Mufti Mujtahid, Doosre Mufti -e- Naaqil, Aur Jo Saayil Ke Jawab Mein Mujtahid Ka Koi Qaul Naql Karke Mas'ala Bata De Wo Mufti -e- Naaqil Hai.

Raddul Muhtar Mein Hai :

”المفتي هو المجتهد فاما غير المجتهد ممن يحفظ اقوال المجتهد فليس بمفت
والواجب عليه اذا سئل ان يذكر قول المجتهد كالامام على وجه الحكاية فعرف ان
ما يكون في زماننا من فتوى الموجد بين ليس بفتوى بل هو نقل كلام المفتي لياخذ
به المستفتي.“ اهـ (ج: ١، ص: ٢٤)

Khulasa Ye Ke Jo Mujtahid Na Ho Balki Wo Sirf Kisi Ke Qaul Ko Yaad Rakhta Ho Haqeeqat Mein Wo Mufti Nahi, Aise Shakhs Ki Zimmedari Ye Hai Ke Jab Ise Koi Suwaal Ho To Bataure Hikayat Kisi Mujtahid Ke Qaul Ko Naql Kar De Ya Bayan Kar De. Is Tafseel Se Ye Bilkul Zaahir Aur Ayaa Ho Gaya Ke Humare Zamane Ke Fuqaha -e- Kiraam Ke Fatawa Dar Asl Fatwa Nahi Hota Balki Haqeeqi Mufti Ke Kisi Qaul Ki Naql Hoti Hai. To Is Daur Mein Jo Bhi Mufti Hain Wo Mufti -e- Naaqil Hain, Lekin Ye Naql Bhi Koi Aasan Kaam Nahi Ke Jo Chaahe Ahkaam Ko Naql

Kar De, Iske Liye Bhi Kayi Aham Sharhein Darkaar Hain Jiski Mukammal Tafseel Kutube Fiqh Wa Fatawa Mein Maujood Hai Aur Haqeeqat To Ye Hai Ke Is Zamane Ki Fatwa Naweshi Jo Dar Asl Naql Fatwa Hai Ye Bhi Sirf Padhne Padhane Se Haasil Nahi Hoti, Iske Liye Bhi Zaroori Hai Ke Kisi Mushhaq Mufti Ke Zere Nigraani Rah Kar Arsa -e- Daraaz Tak Fatwa Likhne Ka Kaam Kiya Ho.

Jaisa Ke Fatawa Razawiyya Mein Hai : "Ilmul Fatwa Padhne Se Nahi Aata Jab Tak Muddataha Kisi Tabeeb Haazil Ka Mutib Na Kiya Ho."

(Fatawa Razawiyya Qadeem, Jild 9, Page 231, Nisf Awwal)

Neez Isi Mein Hai :

"Aaj Kal Darsi Kitabein Padhne Padhane Se Aadmi Fiqh Ke Darwaze Mein Bhi Dakhil Nahi Hota."

(Fatawa Razawiyya Qadeem, Jild 4, Page 565)

Lihaaza Wohi Aalime Deen Nuqool-e- Fatwa Ka Ahal Hai Aur Qaabile Etimad Mufti -e- Nuqqal Hai Jo Ifta Ke Jumla Awsaad Wa Sharayit Ke Haamil Ho. Muhibbe Mukarram Mukhlise Akram Janab Maulana Mufti Abdus Sattar Razwi Faizi, Faazil Jamia Faizul Uloom, Jamshedpur Tata Nagar, Ustado Naazime Taalimat Madarsa Arshadul Uloom, Aalam Bazar Kolkata Ek Mehnati, Wa Salahiyat Aalime Deen Hain, Idhar Kuch Dino Se Online Whatsapp Ke Zariye Is Nacheez Se Fatwa Ki Wajah Se Is Fan Se Wabasta Zaroor Hoon. Bahar Haal Maulana Mausooof Islaah Ke Liye Jo Fatawa Bhejte Hain In Se Ye Andaza Hota Hai Ke Maulana Mehnati Aur Padhne Padhane Ka Zauq

Rakhte Hain Aur Mutala Karke Juziyaat Ki Raushni Mein Jawab Likhne Ki Koshish Karte Hain. Aur Fatwa Naweshi Ke Liye Ye Laazimi Juz Hai Ke Jo Bhi Hukm Likhe Har Ek Ke Liye Muatamida Juziya Zaroor Pesh Kare Aur Yahi Humara Mansab Bhi Hai. Majmua -e- Fatawa "Fatawa Barkate Raza" Jo Bahut Se Abwaabe Fiqh Par Mushtamil Hai Ye Unki Mehnate Shaqqa Ka Nateeja Hai, Khuda Kare Mausoofo Giraami Isi Tarah Poori Zimmedari Ke Saath Mazhabo Maslak Ki Khidmaat Poore Khuloos Ke Saath Anjaam Dete Rahein. Rabbe Kareem Ki Bargaah Mein Dua Hai Ke Parwardigare Aalam Ise Quboole Aalamo Taam Farmaye, Bakhshish Wa Najaat Ka Zariya Banaye. Darain Ki Sa'adato Se Maala Maal Farmaye Aur Mazeed Yoon Hi Deeni Wa Milli Kaamo Ke Liye Inhein Quwwato Tawanaayi Ata Farmaye.

Sage Baargaah Gauso Raza

Muhammad Abraar Ahmad Amjadi Barkati

Muhtamime Aala Wa Sadar Shoba -e- Ifta Markaz Tarbiyat

Ifta, Ojha Ganj Basti

16 Ramzanul Mubarak 1441 Hijri Mutabiq 9 May 2020 Iswi

Tassure Girami

Musannife Kutube Kaseera Hazrat Allama Mufti
Muhammad Ataullah Naeemi Saahib Qibla
(Jamia Khadimul Hadees Wal Ifta Bi Jamiate Noor Jamiate
Isha'ate Ahle Sunnat (Pakistan) Kiratashi)

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Fatawa "Barkate Raza" Islami Ahkam Khusoosan Fiqhe Hanafi Ki Tarjumani Ka Ek Mustanad Majmua Hai Jise Mufti Sahib Ne Badi Mehnat Se Dalayilo Baraheen Se Muzayyan Farmaya Hai. Awaamo Khaas Ke Faayde Ke Liye "Pdf" Ki Shaql Mein Taiyyar Kiya Hai. Is Mein Masail Ko Aam Fehem Andaaz Mein Pesh Karne Ki Koshish Ki Gayi Hai.

Is Faqeer Ne Kayi Fatawa Dekhe Hain Aur Inhein Mufeed Paaya Hai.

Dua Hai Ke Allaah Ta'ala Apne Habeeb صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Musannifo Murattab Tasheeho Tasdeeq Karne Waalo Ki Sae Ko Apni Bargaah Mein Qubool Farmaye. Qarieeno Mustafideen Ke Liye Is Majmua Ko Mufeed Banaye Aur Ise Sab Ke Liye Duniya Wa Aakhirat Ki Bhalaiyi Ke Husool Ka Sabab Bana De.

Ba Tareekh : 20 Ramzanul Mubarak, 1441 Hijri

Ba Mutabiq : 14 May 2020 Iswi Baroz Jumerat

Muhammad Ataullah Naeemi

(Khadimul Hadees Wal Ifta Bi Jamiate Noor Jamiate Isha'ate
Ahle Sunnat (Pakistan) Kiratashi)

Tassure Girami

Hazrat Mufti Manzoor Ahmad Yaad Alwi Saahib
Qibla

(Sadar Shoba -e- Ifta Darul Uloom Barkatiya Mumbai)

Tarjuma : Rahman Jis Ne Qur'an Sikhaya.

(Al Qur'an)

عن معاوية بن أبي سفيان رضي الله عنه: من يُردِّ الله به خيراً أَيْفَقَّهَهُ فِي الدِّينِ

Allaah Ta'ala Jis Ke Saath Bhalaayi Ka Iraada
Farmata Hai Use Deen Ki Samajh Ata Farmata Hai :
(Muslim, (261 Hijri) Saheeh Muslim 1037, Saheeh Akhrajahul
Bukhari (71) Mutawwalan, Wa Muslim (1037)

(1) Fiqh Kahte Hain Ahkame Sharaiya Amaliya Ke Us
Ilm Ko Jo Unke Tafseeli Dalaayil Se Haasil Ho. Aur
Fatwa Kahte Hain : Pesh Aamda Waaqiyat Ke Baare
Mein Daryaft Karne Waale Ko Daleele Sharayi Ke
Zariye Allaah Ta'ala Ke Hukm Ke Baare Mein Khabar
Dene Ko. (Kutube Fatawa)

(2) Tareekhe Ifta Ke Mukhtalif Adwaar Hain, Jo
Ikhtisar Ke Saath Zikr Kiye Jaate Hain :
Ahade Nabawi Mein Ifta : Sarkare Do Aalam
Alaihissalam Ke Zamana Mein Khud Aap Bhi Mufti
The Aur Allaah Ta'ala Ki Jaanib Se Waarid Shuda
Wahee Ke Zariye Logo Ko Hukme Sharayi Batlaate
The, Neez Nabi -e- Kareem ﷺ Apne
Daure Mubarak Mein Bhi Baaz Sahaba Ko Kabhi

Kabhi Door Daraaz Ke Ilaaqo Mein Mufti Banakar Bhejte, Wo Waha Jakar Logo Ki Sahi Rahnumayi Karte The.

(3) Ahade Sahaba Mein Ifta : Huzoore Akram Alaihissalatu Wassalam Ke Is Daare Faani Se Wisaal Farmane Ke Baad Ifta Ki Zimmedari Ko Sahaba -e- Kiraam Ridwanullahi Ta'ala Alaihim Ajmayeen Ne Sambhala Aur Nihayat Ahsan Tareeqe Se Anjaam Diya, Sahaba -e- Kiraam Ridwanullahi Ta'ala Alaihim Ajmayeen Ne Jo Hazraat Fatwa Diya Karte The Unki Taadad 130 Se Kuch Zaayid Thi, Jin Mein Mard Aur Aurat Dono Shaamil Hain Albatta Jo Hazraat Zyada Fatwa Dete The Unke Naam Ye Hain : Hazrate Umar Bin Khattab, Hazrate Ali Bin Abi Taalib, Hazrate Abdullah Bin Mas'ood, Hazrate Aayisha, Hazrate Zaid Bin Saabit, Hazrate Abdullah Bin Abbas Aur Hazrate Abdullah Bin Umr Radi Allahu Anhum Ajmayeen, Inke Alawa Aur Bhi Sahaba -e- Kiraam Ridwanullahi Ta'ala Alaihim Ajmayeen Jo Inse Kam Fatwa Diya Karte The Unki Taadad Bhi Bahut Hai.

(4) Ahade Tabayeen Mein Ifta : Sahaba -e- Kiraam Radi Allahu Ta'ala Anhu Ke Baad Is Zimmedari Ko Unke Shagirdo Ne Sambhala Aur Mukhtalif Bilaade Islamiya Mein Is Khidmat Ko Anjaam Diya, Chunanche Tabayeen Mein Se Madina -e- Munawwara Mein Hazrate Saeed Bin Musaib, Hazrate Abu Salma, Hazrate Urba, Hazrate Ubaidullah, Hazrate Qasim Bin Muhammad, Hazrate Sulaiman

Bin Yasaar Aur Hazrate Kharija Bin Zaid Rahimahumullah, Mansabe Ifta Par Faayiz The. Aur Makka -e- Mukarrama Mein Hazrate Ata Bin Abi Riba, Ali Bin Abi Talha Aur Abdul Maalik Bin Jareej Ye Kaam Kiya Karte The. Koofa Mein Hazrate Imaamul Ayimma, Sirajul Gumma, Imaame Aazam Abu Haneefa Al Noman, Ibrahim Nakhayi, Aamir Bin Saraheel Waghaira Aur Basra Mein Hazrate Hasan Basri, Yaman Mein Tawuz Bin Kisaan Aur Shaam Mein Hazrat Mak'hool Rahimahumullah Is Kaam Ko Anjaam Dete The. Rafta Rafta Ye Silsila Aage Badhta Raha Aur Muftiyane Islam Apni Giraa Qadr Khidmate Ifta Se Ummate Muslima Ko Maala Maal Karte Rahe. Yaha Tak Ke Maazi Qareeb Mein Imaame Ishqo Muhabbat Sayyidi Aala Hazrat Imaam Ahmad Raza Khan Faazile Bareilwy Alaihirrahmatu Wa Ridwaan Ne Shaane Ifta Ko Jo Azmat Bakhshi Hai Wo Azhar Minas Shams Hai. Jis Ke Liye Kisi Daleel Wa Hujjat Ki Zarurat Nahi Aur Asre Haazir Mein Ustaade Giraami Martabate Faqeehe Millat Hazrat Allama Alhaaj Asshaah Mufti Jalaluddin Ahmad Amjadi Alaihirrahma Aur Shareh Bukhari Allama Alhaaj Asshaah Mufti Shareeful Haq Amjadi Alaihirrahma Ki Zaaate Giraami Muhtaaje Taruf Nahi. Faqeer Raaqimul Huroof Manzoor Ahmad Yaar Alwi Ka Majmua Fatawa Alfuyoozun Nabawiyya Fil Fatawa Yaar Alwiya Musamma Fatawa Yaar Alwiya Bhi Manzare Aam Par Aa Chuka Hai.

Magar Nau Ped Masail Ka Na Khatm Hone Waala

Silsila Ta Hunooz Qaayim Rahe Aur Zarurate Ifta Apni Jagah Musallam Hai. Jiske Liye Allaah Jalla Shanuhu Apne Khaas Bando Ka Intikhaab Har Daur Mein Karta Raha Hai. Haaliya Daur Mein Saare Ifta Ke Anjaam Dehi Ke Liye Allaah Rabbul Izzat Ne Apne Karame Khaas Se Maahir Juziyaate Fiqh Faqeehe Asr Hazrat Allama Wa Maulana Mufti Abdus Sattar Razwi Faizi Saahib Qibla Ka Intikhaab Farma Kar Ummate Muslime Par Ahsaane Azeem Farmaya. Choonki Deeni Kaamo Mein Sabse Zyada Mushkil Aur Dushwar Tareen Kaam Ifta Hai Is Ke Liye Ilmo Fazl, Bedaar Maghzi, Jahanat, Muaamla Fehmi, Zakawat, Bakhud Etimaadi Aur Quwwate Ijtihad Bhi Zaroori Hai Taaki Ibaadato Muaamlat Mein Nau Ped Umoor Mein Badi Khud Etimaadi Ke Saath Koi Faisla Kar Sake.

Aur Ye Jo Humare Saamne Majmua Fatawa Hai Wo Bahar Ki Ek Azeem Deeni Darsgaah Madarsa Ahle Sunnat Arshadul Uloom Maqaam Aalam Bazar Kolkata Ke Ustad Wa Mufti Abdus Sattar Razwi Faizi Saahib Qibla Jo Jamia Faizul Uloom Jamshedpur Ke Faarigut Tahseel Hain Jo Az Ibtida Ta Muntahi Kitabein Padhane Ke Hunar Ke Saath Saath Kaare Ifta Ki Anjam Dehi Mein Masroof Kaar Hain.

Wo Aap Hi.....ke Noke Qalam Se Nikla Hua Ek Qaabile Qadr Majmua Hai Jo Na Sirf Mufti Saahib Ke Wus'ate Mutaala, Kasrate Ittila Aur Fiqhe Hanafi Ke Baawat Inki Salahiiyyat Aur Quwwate Faisla Par Shaahide Adl Hai Aur Inki Kam Umri Ke Sabab Ye

Unki Kohna Mashqi Ek Khush Gawaar Hairat Ka Sabab Hai.

Daahe Gaahe Faqeer Raaqimul Huroof Ko Allama Mausooof Ke Fatawa Nazr Nawaaz Hote Rahte Hain Jis Se Qalbi Raahat Mahsoos Karta Hoon. Aur Ye Kahne Mein Farhat Mahsoos Karta Hoon Ke

Apne Sahra Mein Abhi Aaho Bahut Poshida Hain Maula Ta'ala Ki Baargaahe Aali Jaah Mein Basad Khuloos Istida'an Hai Ke Wo Mausooof Ki Is Kaawish Ko Qubool Farma Kar Inke Liye Zariya -e- Nijaat Banaye Aur Ummate Muslima Ko Isse Faiz Yaab Farmaye.

Dua Go :

Manzoor Aalam Yaar Alwi

(Khatimul Ifta Wa Tadrees, Darul Uloom Barkatiya, Gulshan Nagar, Jogeshwari Mumbai)

Taqreeze Jameel

Siraajul Ulama Haafize Hidayah Hazrat Allama Mufti
Muhammad Sharafuddin Razvi Saahib Qibla
(Raeesul Ulama Darul Uloom Qadiriyya Habeebiya Hawda)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ilmo Akhlaaq Kisi Bhi Qaum Ke Liye Ye Sabse Bada Ejaaz Na Qaabile Shikast Taaqat Aur Besh Qeemate Asaasah Ki Haisiyat Rakhte Hain Inke Baghair Na To Ilaaq Fatah Ho Sakte Hain. Aur Na Dilon Per Raaz Kiya Ja Sakta Hai, Sadiyon Ki Tareekh Gawah Hai Ke Ahle Islaam Jab Tak Ilmo Akhlaaq Ki Haqeeqi Qadron Se Bahra War Rahe. Taajwari Unki Naseeba Bani Rahi Aur Shuruq Ta Ghurub Unki Azmaton Ke Fir Pare Lahraate Rahe Fir Jaise Jaise Gardishe Dauran Ki Meherbani Se Ilmo Akhlaaq Mein Giraawat Aati Gayi Qalbo Qaalib Ki Rassi Unke Hathon Se Dheeli Padti Chali Gayi Aur Naubat Baeen Ja Raseed Ke Aaj Duniya Ki Pase Maanda O Qalaash Tareen Qaumon Ki Fehrist Mein Sabse Peeche Qaume Muslim Khadi Dikhayi De Rahi Hai.

Ye Musallama Haqeeqat Hai Ke Qirtaaso Qalam Ki Ahmiyyat Har Daur Mein Musallam Rahi Hai, Musalmano Ne Inke Zariye Duniya Ko Amano Raahat Aur Salaamati Ka Paighaam Diya Shirkato Bid'at Aur Ma'siyaton Se Aalooda Zehno Ko Tauheedo Risaalat Ke Zariye Darse Rahmat Se Insaaniyat Wa Aadimiyat

Ka Shaoor Bakhsha Aur Imaan Ki Raushni Ata Ki Hai, Qur'ane Muqaddas Ke Ahkaamaat Ko Muaashre Mein Ek Munazzam Koshish Ho Rahi Hai. Allaah Ta'ala Ka Fazle Azeem Hai Ke Is Daure Inhetaat Mein Bhi Naayibine Rasool Ki Azeem Fehrist Hai, Jo Islam Ke Saheeh Ahkaamaat Ko Logon Tak Hama Waqt Hama Tan Masroof Rahte Hain Isi Silsile Ki Ek Kadi Aalime Nabeel Faazile Jaleel Hazrat Allama Mufti Abdul Sattar Saahib Ki Zaat Giraami Hai Jo Sanjeeda Mijaaz Khush Akhlaaq Akhaaze Tabiyat Ke Maalik Hain Fiqhi Juziyyaat Per Darik Haasil Hai. Zere Nazar Kitab, "Fatawa Barakate Raza" Isi Ilmi Kaawisho Ka Shahakaar Hai. Aadmi Humesha Apni Tahreer Se Zinda Rahta Hai. Kisi Ne Kiya Khoob Kaha Hai

يلوح الخط في القرطاس دهرًا

وكتبه رميم في التراب

Dua Hai Ke Subhaanahu Ta'ala Qibla Murattab Ki Is Kaawish Ko Apne Kareemana Ke Qabool Se Sarfaraz Farmaye Aur Is Amale Khair Mein Daame Dar-me Qadme Sukhane Hissa Lene Wale Har Khush Naseeb Ko Apni Ataa Wa Nawaal Se Hissa Aa Ajar Ata Farmaye.

Muhammad Sharafuddin Razvi

Khadime Tadrees Darul Uloom Qadiriyya Habeebiya, Fel
Khana Ka Forangi Hawda.
Muarakha 13 April 2020 Iswi

Taqreeze Jameel

Hazrat Allama Mufti Shahroz Alam Akrami Sahib

Sadar Shoba -e- Ifta Darul Uloom Qadiriyya Habibiyya

Hawda Kolkata

Bi Ismihi Ta'ala

الحمد لله العزيز الغفار والصلوة والسلام على نبيه المختار وعلى اله وصحبه
الاخير لا سيما الشيوخين الصاحبين الاخذين من الشريعة والحقيقة بكل الطرفين
وعلى مجتهدى ملتة وفقهاء امتة وعلى جميع من تمسك بسنته

Fatawa Ki Ibtida Aur Zaroorato Ahmiyat Ya Fatawa
Ki Tareekh Utni Hi Qadeem Hai Jitna Ke Insan Khud
Hai Har Nabi Apni Apni Ummat Ko Unke Sharayi
Sawaalaat Ke Jawabaat Dete Rahe Hain Ambiya -e-
Kiraam Ka Silsila Rasoolullaah ﷺ Per
Ikhtitaam Pazeer Hua To Fatawa Ki Zimmedaari
Raasikhul Uloom Afraad Ke Supurd Ho Gyi Irshade
Rabbani Hai

”فاسئلوا اهل الذکر ان کنتم لاتعلمون“

Tum Log Ahle Ilm Se Pooch Liya Karo Agar Tum
Nahin Jante Ho.

Is Aayat Se Jahan Ek Taraf Aammatun Naas Ko Ahle
Ilm Se Daryaaft Karne Ka Hukm Diya Gaya Hai To
Wahi Doosri Taraf Ulama Ki Baat Chupaane Per
Waeeden Sunayi Gayi Hain Chunaanche Nabi -e-
Kareem ﷺ Ka Irshade Giraami Hai.

”من سئل عن علم فكتبه الجبه الله بليجام من نار يسم القيامة“

Jisse Koi Ilmi Baat Poochi Gayi Aur Usne Chupayi To Qiyaamat Ke Roz Allaah Ta'ala Use Aag Ki Lagaam Lagayega.

(Sunan Abu Daood)

Rasoolullaah ﷺ Ke Jin Ashaab Se Fatawa Manqoolo Mahfooz Hain Unki Tadaad 130 Se Zayid Hain Is Se Maloom Hua Ke Sardare Islaam Se Lekar Daure Hazir Tak Fatwa Rahnumaayi Ka Zariya Hai Aur Qiyamat Tak Rahega Is Liye Ahle Ilmo Irfaan Aur Ba Amal Logo Ko Allaah Aur Uske Rasool ﷺ Ka Hukm Samajh Kar Is Zimmedaari Par Biraajmaan Hain Fir Bhi Is Daure Inhitaat Mein Aksar Aadmi Saayil Ban Kar Khada Hai Aur Log Baghair Ilm Ke Fatwa Saadir Kar Dete Hain Jiska Nateeja Humare Samne Gumrahiyyat Ki Shakal Mein Namudaar Hota Hai. Imaam Bukhari Ne Hazrat Abdullah Bin Amr Bin Al Aas Radi Allahu Ta'ala Anhu Se Riwaayat Ki Hai.

”قال سمعت رسول الله صلى الله عليه وسلم يقول ان الله لا يقبض العلم انتزاعا ينتزعه من العباد ولكن يقبض العلم بقبض العلماء حتى اذا لم يبق عالم اتخذ الناس رؤسا جهالا فاسئلوا فافتوا بغير علم فضلوا واضلوا“

Is Gumrahiyyat Se Bachne Ka Ek Hi Raasta Hai Ke Log Kisi Acche Mufti Se Istifsaar Karke Sahih Hal Aur Sahih Masail Se Waqifiyat Hasil Karein.

Peshe Nazar Kitab "Fatawa Barakate Raza" Jo Hazrat Allaam Mufti Abdul Sattaar Sahib Zeeda Hubbu Ke Rushhaate Qalam Ka Wo Namoon Hai Jis Mein

Qur'ano Hadees Aur Aqwaale Ayimma Ke Zariye Madarsa Arshadul Uloom Ke Darul Ifta Aur Social Media Se Pooche Gaye Sawalaat Ke Jawabaat Ka Zakheera Maujood Hai Ek Mufti Ke Liye Jo Sifaat Laazim Hain Jaise Raasikhul Uloom Zaati Zindagi Mein Muttaqi Wa Perhezgaar Shariat Ka Paband Fatawa Nawesi Ke Usoolo Jawabit Se Waqifiyat Waghaira Waghaira Wo Tamaam Khoobiya Nazare Faqeer Mein Mausooof Ke Ander Maujood Hain Mausooof Is Ke Sath Hi Nihaayat Salimut Tabiyat, Sanjeeda Mijaaz Darso Tadrees Ke Shaaqi Bhi Hain. Raaqimul Huroof Ne Mausooof Ke Kaafi Jawabaat Ki Tasdeeq Ki Hai Nihayat Hi Sahal Alfaaz Shaista Andaaz Hawale Jaat Se Muzayyan Paaya Hai.

Dau Go Hoon Ke Maula Ta'ala Is Kitab Ko Maqboole Aamo Khaas Farma De Aur Imaam Aazam Abu Hanifa Alaihirrahma Wa Mujadidide Deeno Millat Aala Hazrat Azeemul Barkat Asshaah Imaam Ahmad Raza Khan Alaihirrahma Ke Sadqe Is Ke Zariye Se Ummate Muslima Ko Raahe Raast Per Gaamzan Farmaye Aur Muallif Ko Ajre Jameel Ata Farmaye Aameen Bijaahi Sayyidil Mursaleen.

Al Aariz

Faqeer Muhammad Shahroz Aalam Akrami

(Khadim Ifta Darul Uloom Qadiriyya Habeebiya Fel Khana
Hawda Bengal Wa Imaame Baali Jaame Masjid Hawda)

Taqreeze Jameel

Hazrat Mufti Muhammad Usmaan Ghani Razvi
Misbahi Sahib

Sadar Shoba -e- Darul Uloom Fidaaiyya Darbhanga Bihar

الحمد لله رب العالمين والصلوة والسلام على رسوله الكريم أما بعد

Aaj Ke Is Purfitan Daur Mein Jis Qadar Ilm Ka Saya Daraaz Hua Hai Isi Qadar Log Be Deeni Aur Be Raah Rawi Ke Shikaar Bhi Hue Hain Is Ki Wajah Sahih Aur Ilme Naafe Ka Fuqdaan Hai.

Social Media, Internet, Google Aur What'sapp Facebook Neez Twitter Waghaira Humare Naujaan Nayi Nasl Balki 60-65 Ki Umr Wale Mardo Aurat Bhi Jude Hue Hain Aur Har Tarah Ke Paighamaat Chahe Deeni Ho Ya Duniyawī Ek Doosre Ko Irsaal Karte Hain Aur Bebaak Hokar Isha'at Ki Targheeb Bhi Dete Hain Chaahe Gumraahi Ka Post Ho Ya Ke Ikhtilafo Inteshar Waali Tahreer, Hairat Tab Hoti Hai Ke Jab Ek Aam Insan Jis Ne Kabhi Madrasa Ka Moonh Tak Nahi Dekha Hai Aur Na Kisi Ustaad Se Taleem Hasil Ki Hai Aur Na Hi Ba Qadre Taaqate Bashariyya Mutala Hi Kiya Hai Magar Wo Bhi Islami Post Bana Kar Shaaye Kar Deta Hai Jab Ke Use Khud Maloom Nahi Ke Hum Ne Jo Irsaal Kiya Hai Wo Durust Hai Ya Nahin Maslan Jumuah Ke Din Ki Khush Khabari Dena, 12 Rabiul Awwal Shareef Ki Bishaarat Dena, Shabano Ramazan Aane Se Pahle Unki Khush

Khabari Dene Waalo Ko Khwaab Mein Inaam Milna, Kalima -e- Tayyib Ko Itni Baar Padh Kar Share Karo To Aaj Raat Tumhein Khawab Mein Ye Khush Khabari Milegi, Yaad Rahe Hum Un Ayyaam Ke Fazail Ki Baat Nahin Kar Rahe Hain. Kyunki Un Ke Fazail Qur'ano Hadees Mein Yaqeenan Kaafi O Shafi Maujood Hain Muaamla Peshgi Bisharat Ka Hai Aur Youtube Waale Jhooti Khabar Shaae Karne Mein Bataure Mubaalgha Kaha Jaye Ke 100 Feesad Se Bhi Aage Hain To Bajaa Hi Hoga Abhi Kuch Din Pahle Baabri Masjid Ke Talluq Se Khudayi Karishma Zor Shor Se Dikha Rahe The Beharhaal Haasile Kalaam Ye Hai Ke Awwalan Insan Khud Sahih Aur Nafa Bakhsh Ilm Haasil Kare Phir Dusron Tak Pahunchaye Ghair Ilm Se Allaah Ke Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Humesha Panaah Mangte Rahe.

Ab Sahih Ilm Haasil Hoga Kaise?

To! Ya To Ulama -e- Haq Ki Tasneefato Tahreerat Ka Mutaala Kiya Jaaye Ya Agar Iska Shaoor Nahin To Ahle Ilm Se Kam Az Kam Suwaal Hi Kare, Pooche, Phir Seekhe, Aur Amal Mein Laye Ke Rabbe Qadeer Jalla Jalaluhu Nawaluhu Ne Is Ka Hukm Diya Hai. Irshade Girami Hai

”فَاسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ“

To Aye Logon Ilm Walon Se Poocho Agar Tumhein Ilm Na Ho. Sureh Ambiya /7

Internet Ki Duniya Mein Jahan Log Ghalat

Marasilaat Ki Tashheer Karte Hain Wahin Humare Danish Gaahon Aur Madarise Islamiya Ke Jayyed Ulama Wa Muftiyane Kiraam Is Ka Taqqub Karte Hue Bharpoor Jawab Bhi Dete Hain Aur Sahih Ilm Ke Sath Deene Mustaqeem Ki Raah Bhi Dikhlata Hain Ilmi Groups Ke Zariye Kaafi Log Deen Ki Batein Seekh Rahe Hain Aur Doosro Tak Pahuncha Bhi Rahe Hain Neez Kaafi Dilchaspi Ke Sath Masaile Sharaiya Seekh Rahe Hain Mahirine Uloomo Funoon Khulooso Dilchasp Ke Sath Khidmat Bhi Kar Rahe Hain, Alahah Ta'ala Un Ulama -e- Ahle Sunnat Ko Darain Ki Nemato Se Mala Maal Farmaye. Ameen

In Sar Buland Ashkhaas Aur Khidmaat Anjaam Dene Waalo Mein Muhibbe Girami Hazrat Maulana Mufti Abdus Sattar Sahib Qibla Bhi Sire Fehrist Hain Ke Jinhone Guzishta Kayi Saalo Se Online Aane Wale Suwaalo Ke Jawab Qalam Band Farmaye Hain.

Ab Inka Majmua Ba Naam "Fatawa Barakate Raza" Shaaya Ho Raha Hai Jo Yaqeenan Hazrat Ki Mehnat Wa Mashaqqat Ka Nateeja Hai Allah Tabarak Wa Ta'ala Fatawa Barakate Raza Ko Maqboole Khaaso Aam Kare Aur Iske Musannif Ko Ajre Azeem Ke Sath Mazeed Deene Mateen Ki Khidmat Ki Taufeeq Ata Farmaye.

Ameen Bijahin Nabiyyil Ameen صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Dua Go : Muhammad Usman Ghani Razvi Jamia
Misbahi Darbhanga Bihar**

9 Shabanul Muazzam 1441 Hijri Mutabiq 3 April 2020

Taqreez E Jameel

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Farmane Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Wa Aalihi Wa Ashabihi Wa Barik Wasallim : Acchi Niyyat Bande Ko Jannat Mein Dakhil Kar Deti Hai. (Jame Sagheer Lisuyooti 557, Hadees 9326)

Baghair Acchi Niyyat Ke Kisi Bhi Amale Khair Ka Sawab Nahin Milta. Jitni Acchi Niyyatein Zyada, Utna Sawab Bhi Zyada.

Choonki Insan Ka Kamaal Aur Uski Sa'adat Imaan Ki Sihhat Par Mauqoof Hai Aur Ye Baghair Ilme Deen Na Mumkin Hai, Is Liye Har Shakhs Jo Apni Zindagi Ko Saaleh Wa Kamyaab Banana Chahta Hai Uske Liye Zaroori Hai Ke Wo Deen Ka Ilm Hasil Kare.

Ilme Deen Ki 4 Qismein Hain :

Pahli Qism Mein Wo Masail Hain Jinka Talluq Imaan Aur Aqeeda Se Hai Jaise Tauheed, Risaalat, Nubuwwat, Jannat, Dozakh, Hashr, Sawab, Azaab, Waghaira.

Doosri Qism Mein Wo Masail Hain Jinka Talluq Ibadate Badani Wa Maali Se Hai Jaise Namaz, Roza, Haj, Zakat Waghaira.

Teesri Qism Mein Wo Cheezein Hain Jinka Talluq Muamlaat Wa Muaashrat Se Hai Jaise Khareed O Forokht, Nikah, Talaq, Itaaq, Jihaad, Hukumat, Siyasat Waghaira.

Chauthi Qism Mein Wo Umoor Hain Jinka Talluq Akhlaaqo Adaat, Jazbaato Malkaat Se Hai Jaise Shuja'at, Sakhawat, Sabr, Shukr, Waghaira.

Is Kitab Mein Ilm Ke Chaaron Aqsaam Par Jawabaat Maujood Hain. Sabse Badi Khoobi Kitabe Haaza Mein Ye Hai Ki Har Jawab Mein Muatbar Muftiyane Kiraam Ki Tasdiqaat Maujood Hain, Aur Kitabe Haaza Mein Naye Jawabaat Bhi Shamil Hain Aur Musannif Muhammad Abdus Sattar Razvi Arshadi Sahib Qibla Maddazilluhul Aali Wan Nurani Ne Is Kitab Ke Liye Kaafi Mehnatein Ki Hain.

Aap Social Media Per Abhaase Takraar Waghaira Se Door Hoka Saayileen Ke Sawalaat Ke Jawabaat Likh Kar Phir Apne Kaam Mein Mashghool Ho Jate The. Aur Aapka Mijaz Bhi Kaafi Narm Hai Aur Aap Mohtaak Shakhs Hain. Ajlat Mein Koi Jawab Aap Ne Nahin Diya Hai Balke Har Jawab Ko Dalailo Baraheen Se Muzayyan Karke Saayil Ke Hawale Kiya Hai. Dua Go Hoon Allaah Kareem Hazrat Allama Mufti Abdus Sattar Razvi Arshadi Sahib Qibla Ko Lambi Umr Ata Farmaye Aur Aap Ke Ilmo Amal Mein Be Panaah Barakat Ata Farmaye. Ameen.

Muhammad Aqeel Ahmad Qadri Hanafi
Sukoonat Barbala Zila Utterdenaajpur West Bengal;
Muqeeme Haal Surat Gujrat India

Note: الإنسان مركب من الخطأ والنسيان Khata Ka Waaqe Hona
Insan Se Baed Nahin Balke Ghaltiya Insan Hi Se

Sarzad Hoti Hain Lihaza Arbaabe Ilmo Danish Ki Bargaah Mein Faqeer Arz Guzaar Hai Ke Agar Kahi Koi Sharayi Khaami Ya Kitabat Ki Ghalati Nazar Aaye To Zaroor Mutala Karein Taaki Jald Az Jald Us Ki Islaah Kar Di Jaaye.

Abdus Sattar Razvi Qadri Faizi Afi Anhu

Taqreez E Jameel

Tilmeeze Faqeehe Millat Yadgare Salf Hazrat
Allama Mufti Muhammad Jaafer Siddiqui Sahib
Qibla Maharashtra

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Islami Muaashre Mein Dar Pesh Aane Wale Halato Masail Ke Mutalliq Sharayi Ahkaam Maloom Karne Ko "Istifta" Aur Dalaile Sharaiyya Ki Roshni Mein Rehnumayi Karne Ko" Fatwa" Kaha Jata Hai.

Fatwa Ek Aham Zimmedaari Hai Mufti Allaah Tabarak Wa Ta'ala Ke Mahboobe Paak Huzoor Pur Noor Nabi -e- Kareem ﷺ Ke Naayib Ki Haisiyat Se Deeni Masail Se Logon Ki Rehnumayi Karta Hai.

Fatawa Ki Tareekh Utnei Hi Qadeem Hai Jitna Ke Insaan Jab Se Hai. Har Nabi Apni Apni Ummat Ko Sharayi Suwalaat Ke Jawabaat Dete Rahe. Yahan Tak Ke Ye Silsila Huzoor Khatamin Nabiyyin Sayyedul

Mursaleen Ahmade Mujtaba Muhammad Mustafa ﷺ Tak Pahunch. Huzoor Nabi -e- Kareem ﷺ Ke Baad Koi Nabi Wa Rasool Aana Na Tha Is Liye Hazraate Sahaba -e- Kiraam Ridwanullahi Ta'ala Alaihim Ajmayeen Se Le Kar Aaj Tak Naayibine Mustafa ﷺ Par Ye Aham Zimmedaari Daali Gayi, Jab Se Aaj Tak Jaari Wa Saari Hai Aur Ta Qiyamat Insha Allaah Ta'ala Jaari Rahega.

Ek Taraf To Na Janne Waalo Ko Jaankaro Se Daryaaft Karne Ka Hukm Hua To Dusri Taraf Ulama Ko Ilme Deen Chhupane Par Sakht Wayeed Sunayi Gayi.

Jo Insaan Jitna Muazzaz Wa Muhtaram Hota Hai Unte Hi Zyada Us Par Qawaneen Aayid Hote Hain. Janwaro Ke Liye Koi Qaida Qanoon Dastoor Nahin. Jo Log Apni Zindagi, Apni Marzi, Apni Chahat, Apni Tabiyat Ke Mutabiq Nahin Balki Khuda -e- Ta'ala Ki Marzi, Khuda Ki Bandagi, Islami Muaashre Ke Mutabiq Guzaarna Chahte Hain Wo Humesha Qadam Qadam Par Ulama -e- Kiraam Se Rahnumayi Haasil Karte Rahte Hain.

Internet Ki Duniya Mein Kitne Aise Log Hain Jo Gande Ghinaune Shaitaniyat Wa Nafsaniyat Farogh Aur Insaniyat, Akhlaqiyat Wa Imaano Haya Soj Facebook, Google, Youtube, Net Per Manaazir Aur Chat Karne Mein Mare Hue Janwar Ki Laash Par Raat Bhar Kutton Ki Tarah Pade Rahte Hain.

In Halate Zaar Ke Peshe Nazar Aaj Ke Humare

Naujawan Baarik Been Door Andesh Ulama -e-Kiraam Ne Qaume Muslim Ke Naujawano Ke Rukh Ko Idhar Pherne Ke Liye Whatsapp Group Ke Zariye Mufeed Wa Kaar Aamad Qaabile Sad Mubarak Baad Koshish Ki Hai.

Pahle Ke Musalman Sirf Nikah, Talaq, Wirasat Jaise Aham Masail Daryaaft Karne Ke Liye Kayi Kayi Kos Paidal Chal Kar Darul Ifta Mein Jaaya Karte The. Aaj Whatsapp Ke Zariye Ghar Ghar Mein Darul Ifta Pahuncha Diya Hai. Jo Sirf Aham Masail Hi Nahin Balke Chote Se Chote Masail Bhi Ghar Baithe Bila Jhijhak Jab Chahein Deeni Mas'ala Maloom Kar Sakte Hain.

Inhein Qaumo Millat Mazhabo Mashrab Aur Maslak Se Waalihana Dardo Tadap Rakhne Wale Ulama -e-Kiraam Mein Se Humari Jama'at Ahle Sunnat Ke Mutaharrik Wa Fiaal Zi Iste'daad Qabil Aalime Deen Muhibbe Girami Waqaar Hazrat Allama Maulana Mufti Abdus Sattar Razvi Sahib Qibla Maddazilluhul Aali Ki Shakhsiyat Mere Samne Ubhar Kar Samne Aati Hai.

Maulana Darso Tadrees Wa Deegar Lawazimaat, Zindagi Ki Masroofiyat Ke Bawjood Whatsapp Group Mein Ahle Group Par Sabqat Le Jaate Huye Sharayi Sawalaat Ke Mudallal Wa Mufasssal Jawab Se Saaileen Ko Mustafeez Wa Mustafeed Farmate Rahte Hain. Inhi Jawabaat Ko Ab Masha Allaah Allama MausooF Ne Pdf Kitabi Shakl De Di Hai. Jo 271 Safhaat Par Mushtamil Hai Aur "Fatawa Barakate

Raza" Se Mausoom Farmaya Hai.

“.....تانه بخشند خدائے بخشنده
ایں سعادت بزور بازو نیست”

Rabbe Qadeer Kitabe Haaza Ko Qaboole Aam
Farmaye Aur Aap Ki Umr Mein Khairo Barakat Ata
Farmaye Aur Roz Afzun Deene Islam Ka Kaam Leta
Rahe. Aameen...! Ya Rabb Ul Alameen...!! Bijahi
Sayyidil Mursaleen صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Nacheez: Muhammad Jaafar Ali Siddiqui Razvi

Karloskarwadi, Saangi, Maharashtra

5 Ramadan Ul Mubarak 1441 Hizri

Bamutabiq 29 April 2020

Aqaido Mamulaat

Agar Mere Baad Koi Nabi Hota To Umar Hote Kis Kitab Mein Hai? :

السلام عليكم

Kya Farmate Hain Ulama -e- Zawil Ehtiram Is Mas'ala Mein Allaah Ke Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ne Irshad Farmaya Agar Mere Baad Koi Nabi Hota Wo Umar Hote, Ye Hadeese Paak Kis Kitab Mein Hai Aur Is Ke Raawi Kaun Hain? Mudalla Jawab Se Nawazein Aur Hawala Bhi Ata Farmayein.

Saayil Ayyub Shaikh

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Hazrate Umar Farooque Aazam Radi Allahu Ta'ala Anhu Ki Fazilat Mein Bahut Si Hadeesein Waarid Hain, Ye Hadees Is Tarah Hai :

عن عقبته بن عامر قال قال النبي صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ لو كان بعدى نبى

لكان عمر بن خطاب رواه الترمذى

Hazrate Uqba Bin Aamir Se Riwaayat Hai Ke Nabi -e- Paak صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ne Irshad Farmaya Agar Mere Baad Nabi Hote To Wo Umar Hote. (Mishkat Shareef, Page 558)

Wallaahu Ta'ala A'alam

*Katabahu : Abdus Sattar Razwi Ghafaralahu
Khadim Arshadul Uloom Aalam Bazar Kolkata
Al Jawabus Saheeh Wal Mujeebu Najeeh
Muhammad Sharafuddin Razwi Kolkata*

Musalman Thekedar Ko Shamshan Ghat Banwana Kaisa

السلام عليكم

Kya Farmate Hain Ulama-e- Deen Ke Shamshan Ghat Ka Sarkari Theka Lekar Uski Tameer Karana Kisi Musalman Thekedar Ke Liye Jaiz Hai Ya Nahi? Jawab Dein Meharbani Hogi. Saayil Muhammad Naushad

Al Jawab :

وعلیکم السلام ورحمة الله وبرکاته

Soorate Mas'oola Mein Musalman Thekedar Ko Shamshan Ghat Ki Tameer Karana Najaiz Nahi Magar Makrooh Hai Aur Jo Kare Mustahiqe Saza Nahi. (Fatawa Razawiyya, Jild 8, Page 169, Qadeem)
Wallaahu Ta'ala A'alam

*Katabahu : Abdus Sattar Razwi Ghafaralahu
Al Jawabus Saheeh Manzoor Ahmad Yaar Alwi*

Deobandi Wahabi Ke Peeche Namaze Janaza Padhna Kaisa?

Kya Farmate Hain Ulama -e- Deen Is Mas'ala Mein Ke Zaid Sunni Saheehul Aqeeda Hai Lekin Uska Rishtedar Bakar Deobandi Khayal Ka Hai Ab Bakar Ka Intiqal Ho Jaata Hai Jis Ki Namaze Janaza

Deobandi Imaam Padhata Hai Aur Zaid Bakar Ki Namaze Janaza Deobandi Imaam Ke Peeche Padhta Hai To Zaid Ke Baare Mein Kya Hukm Hai?

(2) Neez Kuch Din Ke Baad Zaid Ka Intiqal Ho Jaata Hai Jis Ki Namaze Janaza Ek Sunni Imaam Padhata Hai Ab Maloom Karna Ye Hai Ke Sunni Imaam Ke Baare Mein Shariat Ka Kya Hukm Hai Jab Ke Imaam Saahib Ko Maloom Hai Ke Zaid Ne Deobandi Ke Peeche Deobandi Ki Namaze Janaza Padhi Hai. Qur'an Wa Hadees Ki Raushni Mein Jawab Inaayat Farmayein, Nawazish Hogi. Saayil Noorul Hasan Ashrafi Bareily Shareef

Al Jawab :

Soorate Mas'oola Mein Zaid Ka Rishtedar Bakar Ka Aqeeda Agar Hadde Kufr Tak Pahuchi Huyi Thi Aur Zaid Us Ko Musalman Jaankar Uski Janaza Mein Shareek Hua To Wo Khud Murtad Hua Aur Agar Use Kaafir Hi Jaankar Shareek Hua To Gunahgar Hua. Usse Tauba Li Jaaye. (Fatawa Razawiyya, Jild 3, Page 247 Qadeem)

(2) Waaqayi Mein Agar Zaid Deobandiyo Ke Aqaid Se Aagah Hokaar Us Ke Peeche Namaze Janaza Padhta To Wo Kaafir Murtad Hai Aur Agar Us Ke Kufriyaat Par Muttala Nahi To Wo Haqeeqat Mein Deobandi Nahi, Is Ka Ye Hukm Nahi Ke Ye Shakhs Kaafir Hai Ya Is Ki Namaze Janaza Padhni Kufr Hai. Yaani Zaid

Ki Namaze Janaza Padhi Jaayegi Aur Sunni Imaam Par Kuch Hukm Jaari Na Hoga. (Fatawa Shareh Bukhari, Jild 2, Page 386)

Wallaahu Ta'ala A'alam

Katabahu : Abdus Sattar Razwi Afi Anhu

Khadim Arshadul Uloom Aalam Bazar Kolkata

Al Jawabus Saheeh

Faqeer Muhammad Shahroz Aalam Akrami Afi Anhu Kolkata

Maaldar Se Kitne Saal Pahle Ghareeb Jannat Mein Jaayenge?

السلام عليكم

Ulama -e- Kiraam Kya Farmate Hain Is Mas'ale Ke Baare Mein Ke : Maaldar Se Kitne Saal Pahle Ghareeb Jannat Mein Jaayenge : Zaid Ka Kahna Hai Ke 70 Saal Pahle Aur Bakar Ka Kahna Hai 500 Saal Pahle Jannat Mein Jayenge? Zaid Ka Kahna Sahi Hai Ya Bakar Ka..... Aur Pyaare Aaqa ﷺ Ka Kya Farman Hai..... Hawala Ke Saath Jawab Inaayat Farmaiye Meharbani Hogi.

Saayil Muhammad Rizwan Khan Qadri, Behrayichi

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Bargaathe Risaalat ﷺ Mein Ek Baar Fuqara Sahaba -e- Kiraam Alaihimurridwan Ne Apna Qaasid Bheja Jis Ne Haazire Khidmat Hokar Arz Ki Main Fuqara (Yaani Ghareebo) Ka Numayinda Ban Kar Haazir Hua Hoon. Mustafa Jaane Rahmat Ne

Irshad Farmaya Tumhein Bhi Marhaba Aur Unhein Bhi Jinke Paas Se Tum Aaye Ho. Tum Aise Logo Ke Paas Se Aaye Ho Jin Se Main Muhabbat Karta Hoon. Qaasid Ne Arz Kiya Ya Rasoolallah ﷺ Fuqara Ne Ye Guzarish Ki Hai Ke Maaldar Hazraat Jannat Ke Darazaat Le Gaye . Wo Haj Karte Hain Aur Humein Iski Istita'at Nahi, Wo Umra Karte Hain Aur Hum Is Par Qaadir Nahi, Wo Beemar Hote Hain To Apna Zaayid Maal Sadqa Karke Aakhirat Ke Liye Jama Kar Lete Hain. Aap Ne Irshad Farmaya, Meri Taraf Se Fuqara Ko Paigham Do Ke Un Mein Se Jo Apni Ghurbat Par Sabr Kare Aur Sawab Ki Ummeed Rakhe Use Aisi Baatein Milengi Jo Maaldaro Ko Haasil Nahi, (1) Jannat Mein Aise Baala Khane Yaani Buland Mahallat Hain Jinki Taraf Ahle Jannat Aise Dekhenge Jaise Duniya Waale Aasman Ke Sitaro Ko Dekhte Hain, Un Mein Sirf Fuqara Yaani Ghurbat Ikhtiyar Karne Waale Nabi, Shaheed, Faqeer Aur Fageere Momin Daakhil Honge.

(2) Fuqara Maal Daaro Se Qiyamat Ke Aadhe Din Ki Miqdar Yaani 500 Saal Pahle Jannat Mein Daakhil Honge. (Ihyaaul Uloom, Jild 4, Page 596) (Aur Quwwatul Quloob, Jild 1, Page 436) Lihaaza Soorate Mazkoora Mein Bakar Ka Qaul Durust Hai.

Wallaahu Ta'ala A'alam

Katabahu : Abdus Sattar Razwi

Khadim Tadrees Wal Ifta Madarsa Arshadul Uloom Aalam

Bazar Kolkata

14 Jamadius Saani, 1439 Hijri Ba Mutabiq 5 Feb 2018 Iswi

Al Jawabus Saheeh Wal Mujeebu Najeeh

Faqat Muhammad Ataullah Naeemi

Khadim Darul Hadees Wa Darul Ifta Jamiatul Noor Jamiate

Isha'ate Ahle Sunnat Pakistan, Karachi

Kya Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ne Gaay Ke

Gosht Tanaawul Farmaye The

السلام عليكم

Kya Farmate Hain Ulama -e- Deen Wa Millate Muftiyane Shara'a Mateen Mundariza Mas'ala -e- Zel Ke Baare Mein Ke Humare Pyaare Aaqa Wa Maula Muhammad Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Kya Gaay Ka Gosht Wa Khargosh Ka Gosht Tanaawul Farmaye The Ya Nahi? Ma Dalaayil Wa Baraheen Wa Hawala Zaat Pesh Farma Kar Jawab Inayat Karein Karam Hoga. Saayil Faqeer Muhammad Shahid Raza Qadri Manzari Islamiya Binajpur, West Bengal

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Isi Tarah Ek Suwaal Sarkar Aala Hazrat Ki Bargaah Mein Aaya Aap Jawab Mein Tahreer Farmate Hain Huzoor Sayyide Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ne Apni Azwaaje Mutahharat Ki Taraf Se Gaay Qurbani Ki Aur Qurbani Ka Gosht Khane Ka Hukm Farmate, Magar Khud Huzoore Aqdas صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ne Tanawul Farmaya Ya Nahi, Is Baare Mein Koi Tashreeh Hadees Mein Is Waqt Peshe Nazar Nahi,

Magar Jab Shahzada -e- Aala Hazrat Hijjatul Islam Allama Haamid Raza Radi Allahu Ta'ala Anhu Ne Hadeese Muslim Kitabuzzakat Ke Hawale Se Farmate Hain Ke Hazrate Bareera Radi Allahu Ta'ala Anhu Ke Liye Gosht Gao Sadqa Mein Aaya, Wo Huzoor Ke Paas Laaya Gaya Aur Huzoor Se Arz Kiya Gaya Ye Sadqa Hai Ke Bareera Ko Aaya, Farmaya Is Ke Liye Sadqa Hai Aur Humare Liye Hadiya Is Se Bazaahir Tanaawul Farmana Maloom Hota. (Fatawa Razawiyya, Jild 8, Page 369) Aur Khargosh Jo Billi Ki Tarah Ek Tez Raftar Jaanwar Hota Hai, Jis Ka Khana Halaal Hai. (Hindiya, Page 425 Par Hai)

”الاباس باكل الارنب لان النبي عليه السلام اكل حين اهدى اليه مشويا و امر

اصحابه رسول الله رضي الله عنهم بالاكل منه

Wallaahu Ta'ala A'alam

Katabahu : Abdus Sattar Razwi Afi Anhu

Khadim Arshadul Uloom Aalam Bazar Kolkata

Al Jawabus Saheeh

Manzoor Ahmad Yaar Alwi

Khadim Ifta Wa Tadrees Darul Uloom Barkatiya, Gulshan

Nagar Jogeshwari Mumbai

Jo Imaam Deobandi Ladke Ka Nikah Padhayee Us Imaam Par Sharayi Kya Hukm Hai?

السلام عليكم

Kya Farmate Hain Ulama -e- Deen Wa Muftiyane Shara'a Mateen Zel Mas'ala Ke Baare Mein Zaid Jo Ke

Ek Masjid Ka Imaam Bhi Hai Jo Ke Ek Aise Shakhs Jis Ne Apni Beti Ka Nikah Ek Deobandi Ladke Ke Saath Kiya Aur Khane Ki Daawat Di Aur Zaid Imaam Ne Ye Jaante Huye Bhi Ke Ye Nikah Deobandi Ladke Ke Saath Ho Raha Hai. Us Shakhs Ki Daawat Qubool Ki Aur Mehfil Mein Baith Kar Us Shakhs Ke Yaha Khana Bhi Khaya Zaid Ke Liye Aur Zaid Ki Imamat Par Sharayi Hukm Kya Hoga? Saayil : Maulana Abdul Jabbar Noori

Al Jawab:

Hadees Shareef Mein Hai

”ایاکم وایاہم لایضلونکم ولا یفتنونکم ولا تشاربوہم ولا تواکلوہم
ولا تناکلوہم۔“

Yaani Tum Apne Ko Bad Mazhabo Se Door Rakho Aur Unhein Apne Se Door Karo Wo Tumhein Gumrah Na Kar Dein Aur Kahi Fitna Mein Na Daal Dein Aur Unke Saath Paani Na Piyo, Unke Saath Khana Na Khaao, Unke Saath Shaadi Biyaah Na Karo. (Muslim Shareef) Saahibe Khana Deobandiyo Ko Musalman Jaanta Ho To Wo Khud Hi Murtad Hai Aur Us Ke Yaha Takreeb Mein Jaana Haram Agar Imaam Jaanta Tha Aur Phir Is Ka Murtakib Hua To Ye Agar Is Bina Par Ho Ke Imaam Khud Bhi Wahabi, Deobandi Ko Kaafir Nahi Jaanta To Wo Khud Hi Kaafir Hai Aur Us Ke Peeche Namaz Baatil Aur Agar Kaafir Jaan Kar Bhi Shareek Hua To Gunahgar Hua. Aur Is Se Tauba Li Jaaye Agar Tauba Se Inkar Kare To Use Imaam

Banana Gunah Hai Imamat Se Mazool Kiya Jaaye.
(Fatawa Razawiyya Shareef Qadeem, Jild 3, Page 247)

Wallaahu Ta'ala A'alam

*Katabahu : Faqeere Qadri Abdus Sattar Razwi
Khadim Madarsa Arshadul Uloom Aalam Bazar Kolkata
3 Jamadil Oola 1440 Hijri,*

Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Janaza Mein Kon Si Dua Padhi Gayi :

Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Janaza Mein Kon Si Dua
Padhi Gayi?

Saayil: Ismayeel Amjadi

Al Jawab :

Huzoore Aqdas صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Janaza -e- Aqdas
Par Namaz Ke Baare Mein Ulama Mukhtalif Hain.
Baaz Ke Nazdeek Sirf Salato Salam Pesh Kiya Gaya
Aur Baaz Namaz Ma'roof Mante Hain. Bahre Kaif
Kisi Riwayat Se Dua -e- Maghfirat Ka Suboot Nahin.
Huzoore Aqdas صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Sayyidul
Maasoomin Hain. Aap Se Gunahe Sudoor Muhaal Hai
To Zahir Yahi Hai Ke Dua -e- Maghfirat Nahin Padhi
Gayi. Balki Aap Par Salato Salam Pesh Aur Aap Ke
Tablighe Islam Par Gawahi Di Gayi Aur Iske Baad
Aapke Wasila Se Apne Aur Ummat Ke Liye Dua Ki
Gayi. Jaisa Ke Mutaddad Ahadeese Mubaraka Se
Zaahir Hai.

Hazrate Ali Karramallahu Wajhahul Kareem Ne

Farmaya Huzoor Pur Noor Sayyidul Mursaleen صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ko Ghusl De Kar Sareere Member Par Litaya Aur Farmaya Huzoor Ke Aage Koi Imaam Ban Kar Khada Na Ho Ke Wo Tumhare Imaam Hain Apni Duniyawi Zindagi Mein Aur Baade Wisaal Bhi Pas Log Giroh Dar Giroh Aate Aur Pare Ke Pare Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Par Salat Kare Koi Inka Imaam Na Tha Hazrate Ali Rasoolullaah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Samne Khade Arz Karte The. Aye Nabi! Aap Par Salam Aur Allaah Ki Rahmat Aur Uski Barakatein. Ilaahi Hum Gawahi Dete Hain Ke Huzoor Ne Pahuncha Diya Jo Kuch Unki Taraf Utara Gaya Aur Har Baat Mein Apni Ummat Ki Bhalayi Ki Aur Raahe Khuda Mein Jihad Farmaya. Yahan Tak Ke Allaah Ta'ala Ne Apne Deen Ko Ghalib Kiya Aur Allaah Ka Qaul Poora Hua.

Ilaahi Tu Hum Ko Un Par Utaari Hui Kitab Ke Pairawo Se Ho Kar Aur Unke Baad Bhi Unke Deen Par Qaayim Rakh Aur Qiyamat Ke Din Humein Un Se Mila. Maula Ali Ye Dua Karte Aur Hazireen Ameen Kahte Yahan Tak Un Mardon Ne Fir Auraton Ne Fir Ladkiyon Ne Salaat Ki. Isi Qism Ki Hadees Hazrate Abu Bakar Siddique Wa Umar Farooq Aazam Radi Allahu Ta'ala Anhumu Ke Baare Mein Bhi Marwi Hai Ke Unhone Bhi Salam Arz Kiya Phir Gawahi Di Phir Apne Aur Ummat Ke Liye Dua Farmayi.

(Fatawa Razawiyya Qadeem, Jild 4, Page 40)

Wallahu Ta'ala Aa'lam
Katabahu Abdus Sattar Razwi
Khadim Arshadul Uloom Aalam Bazaar Kolkata
Al JawabusSahih
Manzoor Ahmad Yaar Alawi
Darul Uloom Barkatiya, Gulshan Nagar, Jogeshwari
Mumbai

Aala Hazrat Mujaddide Deeno Millat Imaan Ahmad Raza Khan Faazile Bareilwy Ki Wiladat Kis Sanaa Hijri Mein Huyi?

السلام عليكم

Aala Hazrat Alaihirrahma Kon Se Sanaa Hijri Mein Wiladat Hui Aur Kon Se Sanaa Hizri Mein Wisaal Kiye Aur Aap Ki Kitni Umr Thi Jis Waqt Aapka Wisaale Mubarak Hua? Baraye Karam Mukammal Wazahat Kijiye.

Saayil: Habibulllah Muqaam Jaajpur

Al Jawab

وعلیکم السلام ورحمة الله وبرکاته

Mujaddide Aazam Aala Hazrat Imaam Ahmad Raza Muhaddise Bareilwy Alaihirrahma 10 Shawwal 1272 Hijri Mutabiq 14 June 1856 Iswi Roze Shamba Zuher Ke Waqt Bareilly Shareef Muhalla Jasoli Mein Paida Huye Aur Wisaal Mubarak 25 Safar Mubarak 1340 Hijri Mutabiq 28 October 1921 Iswi Ko Jumma Mubarak Ke Din Hijri Saal Ke Aitbaar Se 68 Saal Aur Iswi Saal Ke Aitbaar Se 65 Saal Ki Umr Mein Wisaal Hue. (Aisa Hi Sawaneh Aala Hazrat Allama

Badruddeen Alaihirrahma Ki Kitab Mein Hai)

Wallahu Ta'ala A'alam

Katabahu Abdus Sattar Razwi Ghafaralahu

Khadim Madarsa Arshadul Uloom Aalam Bazaar Kolkata

4 Jamadil Oola 1441 Hijri

Al Jawabus Saheeh : Manzoor Ahmad Yaar Alwi, Darul

Uloom Barakatiya, Gulshan Nagar, Jogeshwari, Mumbai

26 January Ko Khushi Manana Kaisa Hai

26 January Ko Musalmano Ko Khushi Manana Kaisa Hai? Jawab Inaayat Farmayein Meharbani Hogi.

Saayil Muhammad Muyizul Qadri

Al Jawab :

26 January Aur 15 August Har Hindustani Ke Liye Khushi Ka Din Hai Kyonki 15 August Ko Angrezo Ke Zulmo Sitam Aur Baala Dasti Se Tamam Hindustaniyo Ko Aazadi Mili. Jis Ki Khatir Hazrat Allama Fazle Haq Khairabadi Waghaira Ulama -e-Ahle Sunnat Ne Fatwa -e- Jihad Diya Tha. Aur Hazaro Musalmanane Hind Ne Is Ke Liye Apni Jaanein Qurban Ki Thi. Aur 26 January Ko Jamhoor Hind Ka Dastoor Murattab Kiya Gaya Jis Mein Musalmano Ko Apne Baaz Muaamlat Jaise Nikah, Talaq, Meeras Waghaira Mein Ahkame Sharaiya Naafiz Ki Ijazat Mili. Is Liye Ye Dono Din Musalmanane Hind Ke Liye Khushi Ke Din Hain Aur Izhare Khushi Ke Liye Juluos Nikalna Awaamo Khaas Mein Mut'arif Hai Bashariya Ke Is Mein Kiso Mamnooaate Sharaiya Ka Irtikab Na Ho. Maslan Kisi Mujassama Ya Kisi Kaafir

Ki Tazeem Ya Us Ko Salami Dena Ya Koi Ghair Sharayi Naara Lagana Waghaira. (Aisa Hi Fatawa Faqeehe Millat, Jild 2, Page 288 Par Hai)

*Wallahu Ta'ala A'alam
Katabahu Abdus Sattar Razvi Ghafaralahu
Khadim Arshadul Uloom Aalam Bazar Kolkata
Al Jawabus Saheeh
Manzoor Ahmad Yaar Alwi, Darul Uloom Barkatiya,
Gulshan Nagar, Jogeshwari, Mumbai*

Kya Ye Riwayat Durust Hai Ke Kutta Hazrate Aadam Alaihissalam Ke Putle Ki Mitti Se Banaya Gaya Hai?

Kya Farmate Hain Ulama -e- Deen Mas'ala -e- Zel Ke Baare Mein Ke Kya Ye Riwayat Durust Hai Ke Kutta Hazrate Aadam Alaihissalam Ke Putle Ki Mitti Se Banaya Gaya Hai? Saayil : Haamid Raza Qadri

Al Jawab

Ji Haan Ye Riwaayat Durust Hai Ke Kutta Hazrate Aadam Alaihissalam Ke Putle Ki Mitti Se Banaya Gaya Hai Ki Jab Allaah Ta'ala Ne Hazrate Aadam Alaihissalam Ka Putla Banaya To Shaitan Ne Bughzo Hasad Se Apna Thook Jama Kar Ke Aadam Alaihissalam Ke Maqame Naaf Par Daal Diya. Allaah Ta'ala Ne Hazrate Jibrael Ko Hukm Diya Ke Is Thook Ko Maqame Naaf Se Nikaal Lein. Naaf Ki Gehraayi Jibrael Alaihissalam Ke Hazrate Aadam Ke

Maqaame Naaf Se Mitti Kuredne Ki Wajah Se Hai.
Phir Us Kuredi Huyi Mutti Se Kutte Ko Paida Kiya.
Khatimul Mufasssireen Hazrat Shaikh Ismayil Haqqi
Alaihirrahma Tahreer Farmate Hain :

جمع (ای ابلیس) "بزاقة فی فمه والقاة علیه فوق بزااق اللعین علی موضع سرّة آدم
علیه السلام فأمر الله جبرئیل نقور بزااق اللعین من بطن آدم فحفرة السرّة من
تقدیر جبرئیل وخلق الله من تلك القوارة کلباً". (تفسیر روح البیان جلد اول
صفحه 99)

(Fatawa Faqeehe Millat, Jild 2, Page 427)

Wallahu Ta'ala A'alam
Katabahu Abdus Sattar Razvi Ghafaralahu
Khadim Arshadul Uloom Aalam Bazar Kolkata
Al Jawabus Saheeh
Muhammad Sharafuddin Razvi Kolkata

Hazrate Aadam Alaihissalam Ka Mehar Kya Tha?

Alhaq Group Ke Minjumla Muftiyane Kiraam
Assalamu Alaikum Wa Rahmatullahi Wa Barakatuhu
Hazrate Aadam Alaihissalam Ka Nikah Maa Hawwa
Ke Sath Hua To Hazrate Aadam Alaihissalam Maa
Hawwa Ko Chhoone Se Pahle Kis Cheez Ke Zariye Se
Deene Mehar Ada Kiya? Jawab Inayat Farmayein.

Saayil : Abdullah

Al Jawab:

Hazrate Aadam Alaihissalam Ka Deene Mehar Teen
Ya Das Ya Bees Baar Nabi -e- Akram ﷺ
Par Durood Shareef Padhna Tha.

(Madarijun Nubuwwah, Jild 2, Page 4)

*Wallahu Ta'ala A'alam
Katabahu Abdus Sattar Razvi Ghafaralahu
Al Jawabus Saheeh*

*Manzoor Ahmad Yaar Alwi, Darul Uloom Barkatiya, Gulshan
Nagar, Jogeshwari, Mumbai*

Murda Qabr Mein Huzoor Ko Kaise Pehchanega?

Murda Qabr Mein Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ko Kaise
Pahchanega Jab Ke Kabhi Dekha Nahi? Aur Agar
Kaafir Hai To Pahchanega Ya Nahi?
Saayil : Muhammad Irfan

Al Jawab:

Faqeehe Millat Allama Mufti Jalaluddin Ahmad
Amjadi Alaihirrahma Ek Suwaal Ke Jawab Mein
Tahreer Farmate Hain Murda Jabke Momin Hoga To
Ba Taufeeqe Ilaahi Wo Qabr Mein Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
Ko Pahchan Lega Agarche Us Ne Kabhi Dekha
Nahi Hai. Aur Agar Kaafir Hai To Nahi Pahchan
Sakega Agarche Us Ne Dekha Ho. (Fatawa Faizur
Rasool, Jild 1, Page 40)

*Wallahu Ta'ala A'alam
Katabahu Abdus Sattar Razvi Ghafaralahu
Khadim Arshadul Uloom Aalam Bazar Kolkata
2 Jamadil Aakhir, 1440 Hijri
Al Jawabus Saheeh
Faqeer Muhammad Shahroz Aalam Akrami Afi Anhu Kolkata*

Hazrate Fafima Radi Allahu Ta'ala Anha Ki Rooh Kis Ne Qabz Ki?

السلام عليكم

Sawal Hai Hazrate Fatima Radi Allahu Ta'ala Anha Ki
Rooh Kis Ne Qabz Ki? Mudallal Jawab Inaayat
Farmayein.

Saayil : Altamash Raza

Al Jawab

وعليكم السلام ورحمة الله وبركاته

Hazrate Fatima Radi Allahu Ta'ala Anha Ki Roohe
Mubarak Khud Rabbul Izzat Ne Nikali In Ki Taraf
Firishta Nahi Bheja Gaya.

(Tafseere Naeemi, Paara Haftum, Page 537)

Wallahu Ta'ala A'alam

Katabahu Abdus Sattar Razvi Ghafaralahu

Khadim Arshadul Uloom Aalam Bazar Kolkata

Al Jawabus Saheeh

Manzoor Ahmad Yaar Alwi Darul Uloom Barkatiya, Gulshan

Nagar, Jogeshwari, Mumbai

Humare Sarkar Ke Ghusl Muqaddas Ka Paani Kaha Gaya? :

Humare Sarkar Ke Ghusl Muqaddas Ka Paani Kaha
Gaya Jawab Inayat Farmayein.

Saayil : Naazim Raza

Al Jawab

Faqeehe Millat Mufti Jalaluddin Ahmad Amjadi
Alaihirrahma Madarijun Nubuwwah Ke Hawale Se
Apni Kitab (Khutbate Muharram, Page 51) Par

Tahreer Farmate Hain Ke Ghusle Wisaal Mein Hazrate Ali, Hazrate Abbas, Hazrate Fazl Bin Abbas, Hazrate Qasm Bin Abbas Aur Hazrate Osama Bin Zaid Radi Allahu Ta'ala Anhum Ne Mil Jul Kar Aap Ko Ghusl Diya Aur Hazrate Aus Bin Khauli Ansari Radi Allahu Ta'ala Anhu Paani Ka Ghada Bhar Bhar Kar Laate The. Ghusl Ke Baad Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Naaf Mubarak Aur Palko Par Paani Ke Jo Qatare Rah Gaye The. Joshe Aqeedat Mein Hazrate Ali Radi Allahu Ta'ala Anhu Ne Us Ko Apni Zuban Se Chaat Kar Pee Liya. Aap Farmate The Ke Is Ki Barkat Se Mera Ilm Aur Quwwate Haafiza Bahut Badh Gayi. Aur Baaqi Paaniyo Ke Baare Mein Ghaliban Seerate Mustafa Mein Hai Ke Firishto Ne Aasman Mein Utha Le Gaye.

*Wallahu Ta'ala A'alam
Katabahu Abdus Sattar Razvi Ghafaralahu
Khadim Arshadul Uloom Aalam Bazar Kolkata
7 Safarul Muzaffar 1440, 17 October 2018 Iswi
Al Jawabus Saheeh Wal Mujeebu Najeeh
Faqat Muhammad Ataullah Naeemi,
Khadim Darul Hadees Wa Darul Ifta Jaamiatul Noor Jamiate
Isha'ate Ahle Sunnat, Pakistan, Karachi*

Kya Huzoor Ghause Paak Rahmatullahi Ta'ala Alaih Ke Baad Koi Ghaus Aayega?

السلام عليكم

Muftiyane Kiraam Ki Bargaah Mein Ye Suwaal Hai Ke Kya Huzoor Ghause Paak Rahmatullahi Ta'ala Alaih Ke Baad Ghaus Aayega To Kaun Hoga?

Saayil : Muhammad Imran Raza

Al Jawab

وعلیکم السلام ورحمة الله وبرکاته

Imaam Hasan Askari Radi Allahu Ta'ala Anhu Ke Baad Huzoor Ghause Aazam Radi Allahu Ta'ala Anhu Tak Jitne Hazraat Huye Sab Un Ke Naayib Huye Un Ke Baad Sayyiduna Ghause Aazam Mustaqil Ghaus Huzoor Tanha Ghausiyate Kubra Ke Darje Par Faayiz Huye, Huzoor Ghause Aazam Bhi Hain Aur Sayyidul Afraad Bhi. Huzoor Ke Baad Jitne Huye Aur Jitne Ab Honge Hazrate Imaam Mahdi Tak Sab Naayibe Huzoor Ghause Aazam Radi Allahu Ta'ala Anhu Phir Imaam Mahdi Radi Allahu Ta'ala Anhu Ko Ghausiyate Kubra Ata Hogi. (Al Malfooz, Hissa Awwal, Page 121)

Wallahu Ta'ala A'alam

Katabahu Abdus Sattar Razvi Afi Anhu

Khadim Madarsa Arshadul Uloom Aalam Bazar Kolkata

Al Jawabus Saheeh Wal Mujeebu Najeeh

Faqat Muhammad Ataullah Naeemi,

Khadim Darul Hadees Wa Darul Ifta Jaamiatul Noor Jamiate

Isha'ate Ahle Sunnat, Pakistan, Karachi

Allaah Farmate Hain Kahna Kaisa Hai?

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuhu
Kya Farmate Hain Ulama -e- Kiraam Is Mas'ala Mein
Ke Baare Mein Kya Allaah Ko Allaah Farmate Hain,
Kah Sakte Hain? Allaah Ke Liye Jama Ka Seegha
Istimal Karna Kaisa Hai?

Saayil : Taufeeq Raza

Al Jawab

وعلیکم السلام ورحمة الله وبرکاته

Allaah Azzawajal Ko Zamayire Mufrad Se Yaad Karna Munasib Hai Ke Wo Wahid Hai Fard Witr Hai, Tazeeman Zamayire Jama Mein Bhi Harj Nahi Iski Nazeer Qur'ane Azeem Mein Zamayire Mutakallim Mein To Sadha Jagah Hai :

" اَنَا نَحْنُ نَزَّلْنَا الذِّكْرَ وَأَنَا لَهُ الْخَافِضُونَ " Aur Zamayire Khitab Mein Sirf Ek Jagah Hai Wo Bhi Kalam Kaafir Se Arz Karega " رَبِّ ارْجِعُونِ اَعْمَلُ صَالِحًا " Is Mein Ulama Ne Taweel Farmayi Hai Ke ارجع Ki Jama Ba Aitbare Takraar ارجع ارجع ارجع. Zamayire Gheebat Mein Zikr مرجع Seegha Jama Farsi Aur Urdu Mein Ba Kasrat Bila Nakeer Raayij Hain.

زقیت سرویستان آفریدند

زرویت مائة تابان آفریدند

Aisi Jagah Log Qaza Wa Qudrat Ko مرجع Batate Hain Bahar Haal Yoon Hi Kahna Munasib Hai Ke Allaah Ta'ala Farmata Hai Magar Is Mein Kufro Shirk Ka Hukm Kisi Tarah Nahi Ho Sakta Na Gunah Hi Kaha Jaayega Balki Khilafe Aula.

(Ahkame Shariat, Hissa Dom, Page 149)

Wallahu Ta'ala A'alam

Katabahu Abdus Sattar Razvi Afi Anhu

Khadim Madarsa Arshadul Uloom Aalam Bazar Kolkata

Al Jawabus Saheeh

Faqat Muhammad Ataullah Naeemi,

Khadim Darul Hadees Wa Darul Ifta Jaamiatul Noor Jamiate

Isha'ate Ahle Sunnat, Pakistan, Karachi

Kya Jannati Log Jannat Mein Ma Ahlo Ayaal Walidain Ke Saath Rahenge?

Kya Farmate Hain Ulama -e- Kiraam Is Silsile Mein Ke Jannati Log Ma Ahlo Ayaal Aur Walidain Ke Saath Rahenge? Ya Har Shakhs Infiradi Taur Se Mahaz Apni Ahliya Ke Saath Hoga?

Saayil : Faizan Ahmed Khan

Al Jawab

Ahle Jannat Ke Liye Qur'ane Majeed Mein Farmaya
لهم فيها ما يشتهون Wo Jis Cheez Ki Khwahish Kareng
Paayenge Tirmizi Shareef Ki Hadee ما اشتته نفسك
Agar Khuda Tujhe Jannat Mein Daakhil
Kare To Jo Kuch Tere Nafs Ki Khwahish Ho Aur Jis
Cheez Se Aankh Ko Lazzat Mile Sab Kuch Milega.
Lihaza Is Kulliya Se Maloom Hua Ke Agar Aulad Ki
Khwahish Ho To Wo Bhi Milegi Balki Tirmizi
Shareef Ki Ek Hadees Hai " المومن اذا اشتهى الولد فى الجنة " Yaani Khwahish Karte
Hi Hamal Wa Waza'a Aur Jawan Umr Sab Ek Hi
Saa'at Mein Ho Jayega. Aur Wo Mankooaha Beebi Bhi
Jannat Mein Jaayega To Use Milegi Balki Deenwi
Beebi Hooro Ghilma Se Bhi Zyada Haseeno Jameel
Hogi. (Fatawa Amjadiya, Jild 1, Page 366)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi, Khadimo Tadrees Wal Ifta

Madarsa Arshadul Uloom, Aalam Baazar, Kolkata

*Al Jawabus Saheeh : Manzoor Aalam Yaar Alwi, Darul
Uloom Barkatiya, Gulshan Nagar, Jogeshwari, Mumbai*

Kya Qalbe Momin Kabatullah Se Afzal Hai?

Kya Farmate Hain Ulama -e- Deen Is Ke Baare Mein Ke Kya Qalbe Momin Kabatullah Shareef Se Afzal Hai?

Saayil : Abdul Jaleel Ashrafi

Al Jawab

Aala Hazrat Imaam Ahmad Raza Khan Radi Allahu Ta'ala Anhu Tahreer Farmate Hain Ke Har Nek Momin Kaaba -e- Muazzama Se Afzal Hai.

(Fatawa Razawiyya Qadeem, Jild 21, Page 30)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi, Khadim Madarsa Arshadul

Uloom, Aalam Baazar, Kolkata

Al Jawabus Saheeh : Manzoor Aalam Yaar Alwi, Darul

Uloom Barkatiya, Gulshan Nagar, Jogeshwari, Mumbai

Deobandi Wahabi Ke Peeche Namaze Janaza Padhna Jaiz Nahi

Bargaah-e Aali Mein Ek Suwaal Hai Ke Ek Sunni Bareilwy Shakhs Jo Khud Bhi Bad Aqeeda Ka Khullam Khulla Radd Bar Stage Karte Hain. Aur Ek Bad Aqeeda Wahabi Ka Janaza Bhi Jis Janaza Ka Padhane Waala Bhi Bad Aqeeda Maulwi Balki Qaazi Tha Us Ki Iqtida Mein Sunni Bareilwy Ne Namaze Janaza Ada Kiya. Aur Poochne Pe Khulasa Kiya Ke Karahatan Khada Ho Gaya Tha Niyyat Iqtida Ki Na Thi, Hukm Kya Lagega? Niyyat Ke Upar Hai انما الاعمال

باليات Yaha Hikmat Ki Baat Hai. Ab Aise Shakhs Pe Ek Bad Aqeeda Ki Namaze Janaza Aur Wahabi Ki Iqtida Mein Namaze Janaza Ki Adaaygi Ke Talluq Se Kya Hukm Lagega? Waazeh Rahe Ke Wo Shadi Shuda Bhi Hai To Kya Tajdeede Nikah Bhi Zaroori Hoga? Baraye Karam Ahle Sunnat Wa Jama'at Maslake Aala Hazrat Ki Raushni Mein Hukme Shar'a Bayan Farmayein.

Saayil : Maulana Sajid Barkati Madhuban Bihar

Al Jawab

Wahabi Apne Kufriyaate Qataiya Mundarija Hifzul Imaan, Page 8, Tahzeerun Naas, Page 3,14,18 Aur Barahine Qaatia, Page 51 Ki Buniyad Par Ba Mutabiq Fatawa Husshamul Haramain Kafiro Murtad Hain. Aur Aala Hazrat Muhaddise Bareilwy Alaihirrahma Tahreer Farmate Hain Ab Wahabiya Mein Koi Aisa Na Raha Jin Ki Bid'at Kufr Se Giri Huyi Ho Khwaah Wo Ghair Muqallid Ya Ba Zaahir Muqalli.

(Fatawa Razawiyya, Jild Som, Page 170)

Lihaza Wahabi Mazkoora Ke Peeche Namaze Janaza Padhna Jaiz Nahi. Agarche Use Aqaide Wahabiya Ki Kama Haqqahu Khabar Na Ho. Is Wahabi Ke Peeche Sirf Haath Bandh Kar Khade Ho Jaayein Na Niyyat Karein Aur Na Kuch Padhein Phir Bhi Wahabi Ki Iqtida Mein Haath Bandh Kar Ke Khade Hone Mein Us Ki Tazeem Aur Us Se Ikhtilat Hai Jo Asad Haram Hai. Hadees Shareef Mein Hai :

من وقر صاحب بدعة فقد اعان على هدم الاسلام

Yaani Jis Ne Bad Mazhab Ki Tazeem Ki Us Ne Deen Ke Dhaane Mein Madad Ki.

(Mishkat Shareef, Page 31)

Aur Ye Bhi Hadees Mein Hai :

اياكم واياهم لا يضلونكم ولا يفتنونكم

Yaani Bad Mazhab Se Door Raho Aur Un Ko Apne Se Door Rakho Kahi Wo Gumrah Na Kar Dein Aur Kahi Wo Tumhein Fitna Mein Na Daal Dein.

(Muslim Shareef, Jild 1, Page 10)

Lihaza Chahiye Ke Wahabi Ke Peeche Na Khade Ho Khwaah Namaz Ke Liye Ho Ya Sirf Dikhawe Ke Liye Is Liye Ke Dekhne Waale Yahy Samjhenge Ke Apne Aap Ko Sunni Kahlaane Waale Wahabi Ki Iqtida Mein Namaz Padhte Hain. Un Par Laazim Hai Ke Ailaniya Tauba Istighfar Karein Aur Aayinda Aisa Na Karne Ka Ahad Karein Aur Aayinda Aisi Baatein Na Karein Ke Jin Se Musalmano Ke Gumraah Hone Ka Andesha Ho.

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi, Khadim Madarsa Arshadul

Uloom, Aalam Baazar, Kolkata

Al Jawabus Saheeh : Manzoor Aalam Yaar Alwi, Darul

Uloom Barkatiya, Gulshan Nagar, Jogeshwari, Mumbai

Jis Baraat Mein Deobandi Wahabi Shareek Ho Us Mein Sunniyo Ka Shareek Hona Kaisa?

Kya Farmate Hain Ulama -e- Kiraam Is Mas'ala Ke

Baare Mein Ke Jis Baraat Mein Deobandi Wahabi Shamil Ho Us Mein Sunniyo Ko Shirkat Karna Kaisa Hai Aur Agar Imaam Shirkat Kare To Us Ke Liye Kya Hukm Hai, Us Ke Peeche Namaz Padhna Kaisa Hai, Awaam Aur Ulama Par Kya Hukm Hai Aur Is Waleema Mein Shirkat Karna Kaisa Hai? Baraye Meharbani Hawale Ke Saath Mufassal Jawab Inayat Farmayein.

Saayil : Muhammad Waseem Faizi

Al Jawab

Deobandi Wahabi Zarooriyate Deen Ke Munkir Hain Aur Zarooriyate Deen Ka Munkir Kaafir Hai. Raddul Muhtar Baabul Imaamat Mein Hai Ke

”(اِخْلَافٌ فِي كُفْرِ الْبَخَالِفِ فِي ضُرُورِيَّاتِ الْإِسْلَامِ وَأَنَّ كَانَ مِنْ أَهْلِ الْقَلْبَةِ الْبَوَاطِبِ

طُولُ عِمْرَةٍ عَلَى الطَّاعَاتِ كَمَا فِي شَرْحِ التَّحْرِيرِ“

(رد المحتار على الدر المختار جلد اول صفحه 561)

Unhein Shadi Waghaira Mein Dawat Dena Najaiz Wa Gunah Hai. Mujaddide Aazam Aala Hazrat Imaam Ahmad Raza Khan Radi Allahu Ta'ala Anhu Tahreer Farmate Hain Wahabiya, Ghair Muqallideen Aur Deobandi Waghairahum Sab Kaafiro Murtadeen Hain Un Ke Paas Nishast Barkhast Haram Hai Aur Un Se Mel Jol Haram Hai.

(Fatawa Razawiyya, Jild Nahum, Nisf Aakhir, Page 211)

Lihaaza Jin Logo Ne Aisi Barat Mein Shirkat Ki Jis Mein Deobandi Shareek The Khwaah Wo Shirkat Karne Waale Aalim Ho Ya Jaahil. Aalim Ho To Un

Par Hukm Aur Sakht Ho Jaata Hai Ke Un Ko Dekh Kar Doosre Log Bhi Gumrah Honge Is Liye Pahle Unhein Samjhaya Jaaye Aur Tauba Ka Mutaliba Kiya Jaaye Agar Kar Lete Hain To Theek Warna Boycott Kiya Jaaye. Use Imama Banana Gunah Us Ke Peeche Namaz Makroohe Tahreemi Waajibul Iyaada Hai.

(Fatawa Markaz Ifta, Jild Dom, Page 390)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi, Khadim Madarsa Arshadul

Uloom, Aalam Baazar, Kolkata

28 Muharramul Haram 1440 Hijri, 8 October 2018

Al Jawabus Saheeh : Izhaar Ahmad Azhari, Amjadi, Markaz

Ifta Ojha Ganj

Jab Momin Ki Rooh Nikali Jaati Hai Us Waqt Paas Kitne Firishte Hote Hain?

السلام عليكم

Baade Salam Arz Ye Hai Ke Jab Kisi Momin Ki Rooh Nikali Jaati Hai To Us Waqt Kitne Firishte Us Ke Paas Hote Hain? Aur Agar Kisi Kaafir Ki Rooh Nikali Jaati Hai To Kitne Firishte Us Waqt Us Ke Paas Hote Hain? Baraye Karam Jawab Inaayat Farmayein.

Saayil : Tufail Raza

Al Jawab

وعلیکم السلام ورحمة الله وبرکاته

Saeed Bin Mansoor Ne Apni Sunan Mein Aur Ibne Abi Adduniya Ne Hasan Se Riwaayat Ki Ke Jab Momin Ki Wafaat Ka Waqt Qareeb Hota Hai To 500 Firishte Aakar Us Ki Rooh Ko Qabz Karte Hain Aur

Us Ko Aasmane Duniya Ki Taraf Le Jaate Hain. Raste Mein Guzre Huye Momineen Ki Rooho Se Mulaqat Hoti Hai. Roohein Firishto Se Daryaft Karti Hain. Firishte Kahte Hain Ke Ye Bahut Badi Bechaini Se Najaat Pa Kar Aaya Hai. Phir Wo Roohein Doosri Baatein Us Se Poochti Hain, Hatta Ke Bhai Aur Dosto Ke Baare Mein Poochti Hain, Wo Jawab Dete Hain Ke Ye Log Usi Tarah Hain Jis Tarah Ke Tumne Dekha Tha (Waghaira) Yaha Tak Ke Wo Aise Shakhs Ke Baare Mein Daryaft Karti Hai Jo Us Aane Waali Rooh Se Pahle Mar Chuka. Ibrahim Nakhi Se Riwaayat Hai Ke Humein Hadees Pahunchi Ke Jab Momin Ki Rooh Parwaaz Karne Waali Hoti Hai To Us Ke Paas Resham Aur Jannat Ki Khushbuyein Laayi Jaati Hain. Jab Rooh Nikal Aati Hai To Use Resham Mein Lapeta Jaata Hai Aur Us Par Wo Khushbuyein Chhidak Di Jaati Hain. Phir Us Ko Firishte Illiyyeen Mein Le Jaate Hain. Aur Jab Allaah Kisi Kaafir Ko Maut Dena Chahta Hai To Us Ki Taraf Do Firishte Bhejta Hai Aur Us Ki Taraf Ek Bad Tareen Badbudar Chadar Ka Tukda Bheja Jaata Hai Jo Bahut Sakht Khurdaar Hota Hai. To Firishte Kahte Hain Ke Ek Khabeese Nafs! Jahannam Aur Azaabe Aleem Ki Taraf Aa, Aur Us Rab Ke Huzoor Chal Jo Tujh Par Naraz Hai Kyon Ke Tere Kartoot Bahut Bure Hain. To Wo Bahut Hi Badbudar Murde Ki Tarah Nikalti Hai.

(Tafseel Se Sharahus Sudoor, Page 63/66 Mein Hai)

Wallahu Ta'ala A'alam

Katabahu : Faqeere Qadri Abdus Sattar Razvi Faizi Afi Anhu

*Khadimo Tadrees Wal Ifta Madarsa Arshadul Uloom Aalam
Bazar Kolkata, 30 Safarul Muzaffar, 1440
Al Jawabus Saheeh : Faqeer Muhammad Shahroz Aalam
Akrami Afi Anhu Kolkata*

Ghar Se Bahar Jaate Waqt Hindu Ka Paaon Chhoona Kaisa Aur Chhone Waale Par Kya Hukm Hai?

Kya Farmate Hain Ulama -e- Kiraam Wa Muftiyane Izzam Mas'ala Zel Mein Agar Koi Shakhs Apne Ghar Se Bahar Jaate Waqt Kisi Hindu Ka Paaon Chhoo Le To Us Ke Liye Kya Hukm Hai Kahi Kahi Pe To Ye Bhi Dekha Jaata Hai Ke Jab Koi Apne Ghar Se Bahar Kamane Ke Liye Jaata Hai To Musalmano Ko Salam Karta Hai Aur Hinduo Ko Jhuk Kar Us Ka Paaon Chhoo Lete Hain Jis Ko Log Hinduo Ki Bhasha Mein Ashirwad Kahte Hain To Kya Is Tarah Se Musalmano Ko Karna Jaiz Hai Ya Nahi?

Aur Agar Koi Kar Liya To Us Ke Liye Kya Hukm Hai Aur Nahi Karne Par Gao Ke Log Us Aadmi Ko Bad Tameez Aur Na Samajh Kahte Hain. Ab Muftiyane Kiraam Ki Bargaah Mein Guzarish Hai Ke Is Ka Jawab Mukammal Taur Par Inaayat Farma Dein Meharbani Hogi.

Saayil : Muhammad Nazeer Ahmad Barkati Nepali

Al Jawab

Soorate Mas'oola Mein Hindu Ka Paaon Chhoona Jaiz Nahi Haath Paaon Ka Bosa Dena Ek Tarah Se Tazeem Hai. Jab Kisi Faasiq Musalman Ki Madha Wa Tareef

Karne Se Arshe Ilaahi Kaanpne Lagta Hai To Bad Deen, Bad Mazhab Ki Tareef Ya Tazeem Karne Se Arshe Ilaahi Kis Qadar Kaanpta Hoga. Al Ayazu Billaahi Ta'ala (Anwarul Hadees, Page 419)

Aala Hazrat Imaam Ahmad Raza Muhaddise Bareilwy Alaihirrahma Farmate Hain, Kaafir Ko Be Zarurat Ibtida -e- Salam Kare To Aise Hi Alfaaz Raayij Jawab Mein Bas Hain Jawab Aur Ba Lafze Salam Ibtida Kare To Ulama Yaha Makhsoos Baahil Islam Thehra Hua Hai Aur Kaafir Bhi Use Jawabus Salam Na Samjhega Balki Apne Saath Istihjaa -e- Khayaal Karega To Jis Lafz Se Munasib Jaane Jawab De Agarche Salam Jawab Mein Salam Hi Kahkar في انوى محمد ان

الجواب السلام فافهم

(Fatawa Razawiyya Qadeem, Jild Nuham, Page 65)

Soorate Mazkoora Mein Aisa Karna Ya Karwana Jaiz Nahi Aisa Na Karne Par Jo Log Bad Tameez Ya Na Samajh Kahte Hain Wo Gunahgar Hain Tauba Wa Istighfar Karein Aur Aayinda Aisa Na Karne Ka Ahad Bhi Karein.

Wallahu Ta'ala A'alam

*Katabahu : Abdus Sattar Razvi, Afi Anhu Khadimo Tadrees Wal Ifta Madarsa Arshadul Uloom, Aalam Baazar, Kolkata
Al Jawabus Saheeh : Manzoor Aalam Yaar Alwi, Darul Uloom Barkatiya, Gulshan Nagar, Jogeshwari, Mumbai*

Isaayi Waghaira Ko Unke Mazhabi Tyohar Mein Chanda Dena Kaisa? :

Kya Kisi Ghair Muslim Ko Jaise Isaayi Waghaira Ko

Unke Mazhabi Kaamo Ke Liye Chanda Dena Jaiz Hai? Matlab Charch Ya Mandir Ki Tameer Ke Liye.
Saayil : Faizul Hasan Noori, Johnsburg South Africa

Al Jawab

Soorate Mas'oola Mein Ghair Muslim Ya Isaayi Waghaira Ke Mazhabi Kaamo Ke Liye Ya Mandir Ki Tameer Ke Liye Chanda Dena Haram Hai.

“قال الله تعالى والاتعاونوا على الاثم والعدوان”

(Fatawa Razawiyya Qadeem, Jild Shashum, Page 174)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi, Khadimo Tadrees Wal Ifta

Madarsa Arshadul Uloom, Aalam Baazar, Kolkata

17 Rabiul Awwal, 1440 Hijri

Al Jawabus Saheeh Wal Mujeebo Najeeh : Hashim Misbahi

Allaah Har Jagah Maujood Hai Kahna Kaisa? :

Ulama -e- Kiraam Ki Bargaah Mein Suwaal Ye Hai Ke Allaah Jar Jagah Maujood Hai Ye Kahna Kaisa Hai?

Saayil : Rahmat Ali

Al Jawab

Ye Jumla Kahna Ke Khuda Har Jagah Maujood Hai Sakht Haram Aur Apne Ma'ana Ke Lihaaz Se Kufr Hai.

(Fatawa Sharahe Bukhari, Jild Awwal, Page 113)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi, Afi Anhu, Arshadul Uloom,

Aalam Baazar, Kolkata

Is Mein Logo Ki Islaah Ki Jayegi Aur Hukme Kufr Nahi Lagayenge.

*Al Jawabus Saheeh : Abde Muhammad Ataullah Naeemi,
Khadim Darul Hadees Wa Darul Ifta, Jaamiatun Noor,
Jamiate Isha'ate Ahle Sunnat, Pakistan, Karachi)*

Huzoor ﷺ Ne Munafiqo Ko Masjid Se Nikale The? :

Ulama -e- Kiraam Ki Bargaah Mein Arz Ye Hai Ke Huzoor ﷺ Ne Munafiqo Ko Masjid Se Nikale The Is Ke Mutalliq Koi Hawala Chahiye Inaayat Farmayein Karam Hoga.

Saayil : Muhammad Hussain

Al Jawab

Aala Hazrat Imaame Ahle Sunnat Imaam Ahmad Raza Muhaddise Bareilwy Alaihirrahma Ki Kitab Anbaul Haya Page 152 Par Hai Ke Hazrate Abu Mas'ood Ansari Radi Allahu Ta'ala Anhu Se Riwaayat Hai Ke Nabi -e- Muhtaram ﷺ Ne Hazireen Ko Aisa Waaz Farmaya Ke Waisa Waaz Meine Kabhi Nahi Suna To Farmaya Aye Logo Be Shak Tum Mein Baaz Log Munafiq Hain. To Main Jis Ka Naam Loon Us Ko Uthna Padega. Accha Uth Aye Fulaan, Uth Aye Fulaan Is Tarah Baar Baar Hukm Dete Yaha Tak Ke 26 Munafiq Majma Se Uth Gaye.

*Wallahu Ta'ala A'alam
Katabahu : Abdus Sattar Razvi Afi Anhu, Khadim Madarsa
Arshadul Uloom, Aalam Baazar, Kolkata
Al Jawabus Saheeh : Faqat Muhammad Ataullah Naeemi,*

*Khadim Darul Hadees Wa Darul Ifta, Jaamiyatun Noor
Jamiate Isha'ate Ahle Sunnat, Pakistan Karachi)*

Huzoore Paak ﷺ Ki Shaan Mein Lafz Mukhda Ka Istimal Karna Kaisa?

Kya Farmate Hain Ulama -e- Deen Is Mas'ala Ke Baare Mein Ke Huzoore Paak ﷺ Ki Shaane Mubarak Mein Mukhda Lafz Ka Istimal Karna Kaisa Hai?

Saayil : Muhammad Zubair Aalam Madarsa Merajul Uloom, Hawda

Al Jawab

Soorate Mas'oola Mein Sarkar Ki Shaan Mein Lafz "Mukhda" Ka Istimal Karna Mamnoo'a Hai.

(Fatawa Amjadiya, Jild Chaharum, Page 260)

Wallahu Ta'ala A'alam

*Katabahu : Abdus Sattar Razvi Afi Anhu, Khadim Madarsa
Arshadul Uloom, Aalam Baazar, Kolkata*

*Al Jawabus Saheeh : Faqat Muhammad Ataullah Naeemi,
Khadim Darul Hadees Wa Darul Ifta, Jaamiyatun Noor
Jamiate Isha'ate Ahle Sunnat, Pakistan Karachi)*

Deobandiyo Se Rishte Rakhna Aur Un Ke Ghar Aana Jaana Kaisa?

Kya Farmate Hain Ulama -e- Kiraam Is Mas'ala Mein Ke Deobandiyo Se Rishte Rakhna Ghar Aana Jaana Kaisa Hai?

Saayil : Basheer Ahmad, Deogarh, Jharkhand

Al Jawab

Wahabi Deobandi Kaafir Murtad Hai. Aala Hazrat Imaame Ahle Sunnat Imaam Ahmad Raza Muhaddise Bareilwy Quddisa Sirruhu Tahreer Farmate Hain, Wahabiya, Deobandiya Qat'an Yaqeenan Kaafir Murtadeen Hain.

(Fatawa Razawiyya Qadeem, Jild Shashum, Page 90)

Aur Hadees Shareef Mein Hai :

ایاکم وایاہم لایضلونہم ولا یفتنونکم ان مرضوا فلا تعودوہم وان ماتوا فلا
تشہدوہم وان لقیتوہم فلا تسلموا علیہم لا تجالسوہم ولا تشاربوہم ولا
تواکلوہم ولا تناکحوہم ولا تصلوا علیہم ولا تصلوا معہم

Yaani Tum Un Se Door Raho Aur Unhein Apne Qareeb Na Aane Do Kahi Wo Tumhein Gumrah Na Kar Dein Kahi Wo Tumhein Fitna Mein Na Daal Dein. Agar Beemar Pad Jaayein To Un Ki Iyaadat Na Karo Agar Mar Jaayein To Unke Janaze Mein Shareek Na Ho, Un Se Mulaqat Ho To Un Se Salam Na Karo, Un Ke Saath Na Baitho Un Ke Saath Paani Na Piyo, Un Ke Saath Khana Na Khaao, Un Ke Saath Shadi Biyaah Na Karo, Un Ke Janaze Ki Namaz Na Padho Aur Na Un Ke Saath Namaz Padho.

(Muslim Shareef, Jild Awwal, Page 10)

Wallahu Ta'ala A'alam

*Katabahu : Abdus Sattar Razvi Afi Anhu, Khadim Madarsa
Arshadul Uloom, Aalam Baazar, Kolkata*

Wo Deobandi Jo Is Giroh Ke Un Ulama Ki Kufriya Ibaraat Se Muttala Ho Kar Unhein Haq Par Jaane Ke Jin Ibaraat Par Ulama -e- Arabo Ajam Ne Kufr Ka

Fatwa Diya Hai Wo Yaqeenan Murtad Hai Us Ka Yahī Hukm Hai.

*Al Jawabus Saheeh : Abde Muhammad Ataullah Naeemi,
Khadim Darul Hadees Wa Darul Ifta, Jaamiyatun Noor
Jamiate Isha'ate Ahle Sunnat, Pakistan Karachi)*

Kya Hazrate Bilaal Radi Allahu Ta'ala Anhu Ki Zuban Par Tutlaahat Thi?

السلام عليكم

Kya Hazrate Bilaal Radi Allahu Ta'ala Anhu Ki Zuban Mein Tutlaahat Thi?

Saayil : Muhammad Mahboob Raza Delhi

Al Jawab

وعليكم السلام ورحمة الله وبركاته

Baaz Muqarrireen Hazrate Bilaal Radi Allahu Ta'ala Anhu Ko Tutla Pan Batate Hain Ye Ghalat Hai Balki Un Ki Aawaz Intihayi Sheeri, Buland, Dilkash Thi.

(Fatawa Shareh Bukhari, Jild Dom, Page 41)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi Afi Anhu

*Al Jawabus Saheeh : Faqat Muhammad Ataullah Naeemi,
Khadim Darul Hadees Wa Darul Ifta, Jaamiyatun Noor
Jamiate Isha'ate Ahle Sunnat, Pakistan Karachi)*

Tableeghi Jama'at Kis Ko Kahte Hain Aur In Ka Aqeeda Kya Hai?

السلام عليكم

Kya Farmate Hain Ulama -e- Deen Wa Muftiyane Shara'a Mateen Tableeghi Jama'at Kis Ko Bola Jaata

Hai Aur Un Ka Aqeeda Kya Hai Aur Ye Kis Ki Kitab Padhte Hain. Aur Jo In Ke Maulana Ne Kufr Likha Jis Kitab Mein Bhi Wo Batayein.

Saayil : Muhammad Abdur Rahman

Al Jawab

وعلیکم السلام ورحمة الله وبرکاته

Tableeghi Jama'at, Deobandi Jama'at Aur In Sab Ke Aqaid Wahi Hain Jo Deobandiyo Ke Hain. Tableeghi Jama'at Ke Baani Maulana Ilyas Hain. Wahabi, Deobandi, Tableeghi Allaah Azzawajal Aur Us Ke Mahboob صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Tauheen Karne Ki Wajah Se Islam Se Khaarij Kaafiro Murtad Hain. Tafseel Ke Liye (Husshamul Haramain, Aur Misbahul Jadeed Aur Fatawa Shareh Bukhari, Jild Som, Page 17 Mein Mutala Karein)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi Afi Anhu, Khadim Madarsa Arshadul Uloom, Aalam Baazar, Kolkata, 10 October 2018

Al Jawabus Saheeh : Manzoor Aalam Yaar Alwi

Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Wiladat Ki Saheeh Tareekh Kya Hai?

Jawab Inaayat Farmayein Meharbani Hogi Ke Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Tareekhe Paidayish 9 Rabiul Awwal 20 April 571 Iswi Peer Ka Din Kya Ye Tareekh Saheeh Hai? Ya 12 Rabiul Awwal Peer Ka Din Hai, Ye Saheeh Hai? Jald Jawab Ka Talab Hoon Hawale Zaroor Inaayat Farmayein Meharbani Hogi.

Saayil : Mushahid

Al Jawab

Sarkare Do Jaha صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Paidayishe Tareekh Mein Mukhtalif Aqwaal Hain. 2, 8, 10, 12, 17, 18, 22 Ye Saat Qaul Hain Magar Ash,har Aksaro Makhooz Muatbar Barhawi Hai. Aur Yaume Paidayish 2 Shamba, 20 April, 571 Iswi
(Fatawa Razawiyya Qadeem, Jild 12, Page 26-27)

Wallahu Ta'ala A'alam

*Katabahu : Abdus Sattar Razvi Afi Anhu, Khadim Madarsa
Arshadul Uloom, Aalam Baazar, Kolkata
3 Safarul Muzaffar, 1440 12 October 2018*

*Al Jawabus Saheeh : Izhaar Ahmad Amjadi Azhari Mishabi
Khadim Markaz Ifta Ojha Ganj*

Kya Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Mahfile Meelad Mein Haazir Hote Hain?

السلام عليكم

Suwaal Arz Hai Ke Jab Hum Log Mahfile Meelad Mein Salam Padhte Hain Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Sunte Hain Ab Suwaal Ye Hai Ke Huzoor Is Mahfil Mein Pahle Se Hi Haazir Rahte Hain Ya Phir Jis Waqt Salam Padhte Hain Usi Waqt Aate Hain? Jawab Qur'ano Hadees Salfe Saaliheen Ke Mutabiq Inaayat Farmayenge To Bahut Meharbani Hogi.
Saayil : Saayim Rana Noori, Punjab, Pakistan

Al Jawab

وعليكم السلام ورحمة الله وبركاته

Ye Kisi Ka Aqeeda Nahi Ke Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
Meelad Mein Zaroor Tashreef Laate Hain, Haan!
Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ko Qudrat Di Gayi Hai, Jaha
Chaahein Aur Jab Chaahein Tashreef Laayein Ahle
Kashf Unhein Apne Sar Ki Aankho Se Dekhte Hain.
(Fatawa Tajusshariya, Jild Dom, Page 592 Aur Madarijun
Nubuwwah Waghaira Kutub Se Zaahir Hai)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi Ghafaralahu, Khadim

Madarsa Arshadul Uloom, Kolkata

Al Jawabus Saheeh : Manzoor Aalam Yaar Alwi

Qur'ano Hadees Ka Faisla Na Maanne Waala Kaisa?

Kya Farmate Hain Ulama -e- Deen Is Mas'ala Mein Ke
Zaid Ke Sath Koi Zameen Ka Mas'ala Hua To Zaid Ne
Kaha Ke Us Ka Hal Qur'ano Hadees Se Nikala Jaaye
To Us Mas'ala Ko Mufti Saahib Ki Bargaah Mein Le
Gaye To Mufti Saahib Ne Qur'ano Hadees Ke Hawale
Se Jawab Diya. Ab Zaid Kahta Hai Ke Hum Us Ko
Nahi Maante Hain. Jab Qur'an Ki Aayat Wa Hadees
Ki Raushni Mein Jawab De Diya Gaya To Ab Ke Zaid
Qur'an Ke Faisle Ko Nahi Maan Raha To Zaid Par Kya
Hukm Lagega? Is Ka Jawab Qur'an Wa Hadees Ki
Raushni Mein Dein!

Saayil : Ghulam Ahmad Raza Azhari

Al Jawab

Jo Shakhs Hadees Ka Munkir Hai Wo Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ Ka Munkir Hai Aur Jo Nabi Paak عَلَيْهِ وَآلِهِ وَسَلَّمَ
Ka Munkir Hai Wo Qur'an Majeed Ka Munkir Hai Aur Jo Qur'an Majeed Ka Munkir Hai Allaah
Waahide Qahhar Ka Munkir Hai Aur Jo Allaah Ka Munkir Hai Sareeh Kaafir Hai Aur Jo Murtado Kaafir
Hai Use Islami Masail Mein Dakhal Dene Ka Kya Haq?

Neez Uski Baat Kyon Kar Masmoo'a Hogi?
Allaah Azzawajal Farmata Hai :

مَا أَتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Rasool Jo Kuch Tumhein Dein Wo Lo Aur Jis Se
Mana Farmayein Baaz Raho Aur Fiqh Ka Inkar
Qur'ane Majeed Ka Inkar Hai.

: «فَلَا تَنفِرْ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ»

(Fatawa Razawiyya, Jild Shashum, Page 46/134)

Lihaaza Mazkoore Shakhs Par Tauba Wa Istighfar Wa
Tajdeede Imaan Wa Tajdeede Nikah Wa Tajdeede
Baiat Laazim Hai.

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi, Madarsa Arshadul Uloom,

Aalam Baazar, Kolkata

Al Jawabus Saheeh

Sayyid Shamsul Haq Barkati Misbahi

Hindu Ghair Muslim Ko Namaskar Ya Namaste Karna Kaisa Hai?

Kya Farmate Hain Ulama -e- Deen Wa Muftiyan
Shara'a Mateen Is Mas'ala Mein Ke Kisi Hindu Ghair

Muslim Ko Namaskar Ya Namaste Karna Kaisa Hai?
Agar Ghair Muslim Namaste Kare To To Kya Jawab
Dein?

Saayil : Israar Raza

Al Jawab

Aala Hazrat Imaam Ahmad Raza Khan Muhaddise Bareilwy Radi Allahu Ta'ala Anhu Se Daryافت Kiya Gaya Ke Jawabus Salam Kaafir Wa Hunadi Kin Alfaz Mein Diye Jaayein Aur Khud Bhi Zaroorato Be Zaroorat Un Ko Salam Kare To Kis Taur Se? Is Ke Jawab Mein Aap Tahreer Farmate Hain Kaafir Ko Be Zaroorat Ibtida Ba Salam Na Jaiz Hai. Nas Alaihi Fil Hadees Wal Fiqh, Aur Hindustan Mein Wo Tarqe Tahiiyyat Jaari Hai Ke Ba Zaroorat Nahi Unhein Salame Sharayi Karne Ki Haajat Nahi Maslan Yahi Kaafi Hai "Laala Saahib", "Babu Saahib", "Munsi Saahib", Ya Be Sar Jhukaye Sar Par Hath Rakh Lena Waghaira, Kaafir Agar He Lafze Salam Salam Kare To Aise Hi Alfaaz Raayije Jawab Mein Bas Hain Aur Ba Lafze Salam Ibtida Kare To Ulama Farmate Hain Jawab Mein Alaik Kahe Magar Ye Lafz Yaha Makhsoos Baahil Islam Thahra Hua Hai Aur Kaafir Bhi Use Jawabus Salam Na Samjhega Balki Apne Saath Istihjaa -e- Khayaal Karega To Jis Lafz Se Munasib Jaane Jawab De Le Agarche Salam Ke Jawab Mein Salam Hi Kah Kar.

فقد نص محمد انه ينوئ فى الجواب السلام فافهم

(Fatawa Razawiyya, Jild Nahum, Nisf Awwal, Page 65/
Fatawa Faqeehe Millat, Jild Dom, Page 325)

Lihaaza Kaafir Clerk Ya Officer Ko Saahib Kahte Huye Sar Par Haath Rakh Ke Salam Na Kare Aur Agar Us Se Kaam Na Chale To Ba Darja Majboori Namaste Ya Namaskar Kar Sakta Hai.

Wallahu Ta'ala A'alam

Katabahu : Hazrat Allama Mufti Abdus Sattar Razvi Saahib Qibla, Madda Zillahul Aali Wannoorani Sadar Shoba Wal Ifta Madarsa Arshadul Uloom, Aalam Baazar, Kolkata Al Jawabus Sahih : Sayyid Shamsul Haq Barkati Misbahi

Hazrate Aadam Alaihissalam Ke Putle Ki Mitti Kaha Se Laayi Gayi Thi?

السلام عليكم

Ahle Ilm Hazraat Se Guzarish Ye Hai Ke Allaah Tabarak Wa Ta'ala Ne Jab Hazrate Aadam Alaihissalam Ka Putla Taiyyar Kiya Tha Wo Mitti Kaha Se Mangwayi Gayi Thi. Tashfi Bakhsh Jawab Inaayat Farmayein Ayin Nawazish Hogi.

Saayil : Ghulam Nabi

Al Jawab

وعلیکم السلام ورحمة الله وبرکاته

Ibne Abhi Haatim Ne Abu Huraira Radi Allahu Ta'ala Anhu Se Riwaayat Ki Ke Jab Allaah Ta'ala Ne Aadam Alaihissalam Ko Paida Karne Ka Iraada Farmata To Arsh Uthane Waale Firishto Mein Se Ek Ko Bheja Ke Zameen Se Kuch Mitti Le Aao. Jab Firishta Mitti Lene Ko Aaya To Zameen Ne Firishte Se Kaha, Main Tujhe Us Zaat Ki Qasam Deti Hoon Jis Ne Tujhe Mere Paas Bheja Ke Meri Mittu Tu Na Le Ja Taaki Kal Use Aag

Mein Jalna Pade. Jab Wo Khuda Ki Bargaah Mein Pahuncha To Us Se Daryaft Kiya Ke Mitti Kyu Na Laaye? Firishte Ne Zameen Ka Jawab Suna Diya Ke Aye Maula! Jab Us Ne Teri Azmat Ka Wasta Dilaaya To Maine Use Chhodh Diya. To Allaah Ta'ala Ne Doosre Firishte Ko Bheja. Us Ke Saath Bhi Yahī Muaamla Hua, Hatta Ke Malikul Maut Alaihissalam Ko Bheja. Zameen Ne Un Ko Bhi Yahī Jawab Diya. To Aap Ne Farmaya Aye Zameen! Jis Zaat Ne Mujhe Teri Taraf Bheja Hai Wo Tujh Se Zaa'id Itaa'at Wa Farma Bardari Ke Laayiq Hai Main Us Ke Hukm Ke Saamne Teri Baat Kaise Maan Sakta Hoon. Chunanche Aap Ne Zameen Ke Mukhtalif Hissō Se Thodi Thodi Mitti Li Aur Bargaah Mein Haazir Huye To Khudaye Ta'ala Ne Us Ko Jannat Ke Paani Se Goondha To Wo Keechad Ho Gayi. Phir Allaah Ta'ala Ne Us Se Aadam Alaihissalam Ko Paida Kiya.

(Sharah Sudoor Ba Sharah Haalal Maut Wal Quboor, Page 41)

Wallahu Ta'ala A'alam

*Katabahu : Abdus Sattar Razvi Ghafaralahu, Khadimo
Tadrees Wal Ifta Madarsa Arshadul Uloom, Aalam Baazar,
Kolkata, 17 October, 2018
Al Jawabus Saheeh : Manzoor Aalam Yaar Alwi*

**Khateeb Ka Ye Kahna Main Kisi Deobandi
Wahabi Ko Bhala Bura Nahi Kahta Kya
Hukm Hai?**

السلام عليكم

Kya Farmate Hain Ulama -e- Kiraam Is Mas'ala Mein Ke Zaid Ek Sunni Aalime Deen Hai Aur Aksar Jalsa Juloos Mein Bhi Haaziri Hoti Hai Ek Martaba Daurane Taqreer Zaid Ne Kya Kaha Alhamdulillah, Main Kisi Wahabi, Deobandi Ko Bura Bhala Nahi Kahta Hoon. Aur Saath Mein Ye Kaha Ke Main Bilkul Hosh Mein Kah Raha Hoon Ulama -e- Kiraam Irshad Farmayein Ke Zaid Ka Ye Jumla Kaisa Hai? Zaid Par Shariat Ka Kya Hukm Hai? Zaid Ke Peeche Namaz Padhna Kaisa Hai? Apne Meelad, Jalsa Mein Bulana Kaisa Hai? Hawale Ke Saath Jawab Inaayat Farmayein. Bahut Meharbani Hogi.

Saayil : Haidar Ali

Al Jawab

وعلیکم السلام ورحمة الله وبرکاته

Wahabi, Deobandi Ba Mutabiq Husshamul Haramain Kaafir Murtad Hain Aur In Ke Aqaide Baatila Par Muttala Ho Kar Un Ke Kaafir Aur Laayiqe Azaab Hone Mein Shak Kare Wo Bhi Aisa Hai Jaisa Ke Aala Hazrat Imaam Ahmad Raza Quddisa Sirruhu Farmate Hain Ke Ulama -e- Haramain Shareefain Bil Ittifaq Farmate Hain **من شک فی کفره وعذبه فقد کفر**

(Fatawa Razawiyya, Jild Som, Page 235)

Aur Shakhse Mazkoor Jab Ke Wahabiyo Deobandiyo Ke Baatil Aqaide Par Muttala Hai Phir Bhi Sunniyo Deobandiyo Dono Ko Theek Kahta Hai Aur Barabar Jaanta Hai To Wo Dar Haqeeqat Momin Wa Kaafir Ko Baraba5 Samajhta Hai Aur Ye Kufr Hai.

(Fatawa Aalamgiri, Jild Dom, Page 257)

”من اعتقد الايمان والكفر واحدا فهو كافر”

(Fatawa Faqeehe Millat, Jild Awwal, Page 44)

Lihaaza Muqarrir Par Tauba Wa Tajdeede Imaan Wa Nikah Laazim Hai Agar Wo Aisa Na Kare To Saare Musalman Us Se Door Rahein Aur Us Ko Door Rakhein. Hadees Shareef Mein Aise Hi Logo Ke Baare Mein Hai, ”اياكم واياهم لا يضلونكم ولا يفتنونكم” Yaani Un Se Door Raho Aur Unhein Apne Qareeb Na Aane Do Kahi Tumhein Gumrah Na Kar Dein Kahi Wo Tumhein Fitna Mein Na Daal Dein.

(Muslim Shareef, Jild Awwal, Page 10)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi, Madarsa Arshadul Uloom,

Aalam Baazar, Kolkata

Al Jawabus Saheeh : Muhammad Usman Ghani Misbahi Afi

Anhu Darbhanga

Bila Wajhe Sharayi Aalime Deen Se Bughz Rakhna Kaisa Hai?

Hazrat Agar Koi Shakhs Ye Kahe Ke Saare Maulana Haram Khor Hain To To Us Shakhs Par Shariate Islami Ka Kya Qanoon Naafiz Hoga Jab Ke Aaqa Ka Farman Hai Ke Agar Kisi Shakhs Ne Aalime Ba Amal Ko Dekha Us Ne Mujhe Dekha. Jald Az Jald Jawab Dein.

Saayil : Faqeer Arshe Aalam

Al Jawab

Hadees Shareef Mein Hai :

”العلماء ورثة الانبياء”

Yaani Ulama -e- Kiraam Ambiya Alaihimussalam Ke Waaris Hain.

(Abu Dawood, Ibne Maaja, Mishkat, Page 34)

Aur Hadees Mein Aaya Ke :

”اكرموا العلماء فانهم ورثة الانبياء فمن اكرمهم فقد اكرم الله ورسوله“

Yaani Aalimo Ki Izzat Karo Is Liye Ke Wo Ambiya Ke Waaris Hain To Jis Ne Un Ki Izzat Ki Tahqeeq Us Ne Allaah Wa Rasool Ki Izzat Ki.

(Kanzul Ummal, Jild 10, Page 85)

Aur Hadees Shareef Mein Hai :

”من اهان العالم فقد اهان العلم ومن اهان العلم فقد اهان النبي“

Yaani Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم Ne Irshad Farmaya Ke Jis Ne Aalim Ki Tauheen Ki Tahqeeq Us Ne Ilme Deen Ki Tauheen Ki. Aur Jis Ne Ilme Deen Ki Tauheen Ki Tahqeeq Us Ne Nabi Ki Tauheen Ki.

(Tafseere Kabeer, Jild Awwal, Page 281)

Aue Jo Bila Wajhe Sharayi Aalime Deen Se Bughzo Inaad Rakhe Aur Us Ki Tauheen Kare To Us Ke Kaafir Hone Ka Andesha Hai. Aala Hazrat Imaam Ahmad Raza Radi Allahu Ta'ala Anhu Farmate Hain Agar Aalim Se Be Sabab Rank Rakhta Hai To Mareezul Qalb Khabeesul Baatin Hai Aur Us Ke Kufr Ka Andesha Hai.

(Fatawa Razawiyya, Jild 9, Nisf Awwal, Page 140)

(Fatawa Faaqeehe Millat, Dom)

Soorate Mazkoora Mein Is Shakhs Par Tauba Wa Istighfar Laazim Hai. Allaah Ise Ulama Se Muhabbat Karne Ki Taufeeq Farmaye. Aameen Bijaahi Sayyidil

Mursaleen صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Wallahu Ta'ala A'alam

*Katabahu : Abdus Sattar Razvi Ghafaralahu, Khadim
Arshadul Uloom, Aalam Baazar, Kolkata, 11 Shawwalul
Mukarram, 1439 Hijri
Al Jawabus Saheeh : Muhammad Sharafuddin Razvi*

Sajde Do, Rukoo Ek Kyon?

السلام عليكم

Kya Farmate Hain Ulama -e- Kiraam Is Mas'ala Zel Ke Baare Mein Ke Sajde Do Aur Rukoo Ek, Aisa Kyon?

Saayil : Wazuddin Mutallim, Madarsa Arshadul Uloom

Al Jawab

و عليكم السلام و رحمة الله و بركاته

Haqeeqate Haal Ka Ilm To Khuda Ko Hai. Albatta Riwaayat Mein Hai Ke Jab Allaah Ta'ala Ne Firishto Ko Hazrate Adam Alaihissalam Ke Samne Sajda Karne Ka Hukm Diya Sajda Karne Ke Baad Sar Utha Kar Dekha Shaitan Ne Sajda Nahi Kiya Aur Wo Raandah Dargaah Ho Raha Hai! To Firishto Ne Doosre Sajde Ko Bataure Shukrana Ada Kiya! Allaah Ta'ala Ne Unhein Chhoda Nahi Balki Karam Farmaya, Baaz Kahte Hain Ke Jibraeel Alaihissalam Ke Saath Aap Ki Rooh Ne Iqtida Ki Khayal Kiya Ke Jibraeel Alaihissalam Ne Sajda Se Sar Utha Liya Magat Jab Use Sajde Mein Paaya To Aap Dobara Sajde Mein Chale Gaye. Allaah Ta'ala Ko Ye Baat Pasand Aa

Gayi Phir Do Sajdo Ka Hukm Diya Gaya! Mas'ala Agar Qasdan Koi Namaz Rukoo Aur Sajde Zyada Kar Le To Namaz Faasid Ho Jayegi. Muqtadi Imaam Se Pahle Rukoo Wa Sujood Se Sar Utha Le To Use Munasib Yahai Hai Ke Wo Rukoo Ya Sujood Mein Dobara Chala Jaaye Baaz Kahte Hain Ke Sajda Choonki Allaah Ta'ala Ko Mahboob Hai Is Liye Do Sajdo Ka Hukm Farmaya! Huzoor Purnoor Sayyide Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Farmate Hain Nafli Ibaadat Makhfi Taur Par Allaah Ta'ala Ko Bahut Hi Mahboob Hai Aur Allaah Ta'ala Ka Qurb Poshida Sajdo Se Jald Naseeb Hota Hai. Aap Ne Farmaya Har Sajde Par Allaah Ta'ala Musalman Ka Darja Buland Farmata Hai. Aur Gunah Mita Deta Hai, Baaz Ne Kaha Rukoo Ke Baad Sajde Ke Liye Jhukna Bhi Ek Rukoo Hi Hai. Lihaaza Do Sajdo Ki Tarah Do Rukoo Bhi Huye, Yoon Ashkalo Suwaal Uth Sakta Hai Ke Rukoo Do Kyon Nahi? (Aisa Hi Nuzhatul Majaalis, Awwal, Page 496 Mein Hai.)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi Ghafaralahu, Khadimo

Tadrees Wal Ifta Madarsa Arshadul Uloom, Aalam Baazar,

Kolkata

8 Safarul Muzaffar, 1440 Hijri, Ba Mutabiq 19 October 2018

Iswi

Al Jawabus Saheeh : Muhammad Sharafuddin Razvi

Hinduo Ki Moorti Bhasm Raily Mein Shirkat Karna Kaisa?

السلام عليكم

Kya Farmate Hain Ulama -e- Kiraam Wa Muftiyane Zul Ehtiram Mundarija Zel Mas'ala Mein Ke Agar Koi Shakhs Hinduo Ki Moorti Bhasm Aur Dahan Waghaira Ke Juloos Mein Shirkat Kare Aur Saath Hi Saath Apne Maathe Par "Jai Shree Raam" Ya Phir "Jay Maata Di" Ka Patta Baandhe Us Shakhs Par Shariat Ka Kya Hukm Naafiz Hoga Qur'an Wa Hadees Ki Raushni Mein Jawab Inaayat Farmayein. Ayin Karam Hoga.

Saayil : Husamuddin Raanchi Jharkhand

Al Jawab

وعلیكم السلام ورحمة الله وبرکاته

Soorate Mas'oola Mein Jis Shakhs Ne Kuffar Ke In Af'aale Maloona Khabeesa Ko Anjaam Diya, Wo Gunahgar Mustahiqe Azaabe Naar Huye. Maathe Par Tilak Lagana, Jai Shree Ram, Jai Mata Di Ka Patta Bandhna Ha Jai Jai Pukarna Kufr Hai Is Par Farz Hai Ke Ailaniya Tauba Karein Aur Naye Sire Se Kalima Padhein Aur Agar Beewi Waala Ho To Us De Nikahe Jadeed Karein, Un Ki Beewi Un Ke Nikah Se Nikal Gayi Warna Mustahiqe Azaabe Naar Honge. (Fatawa Razawiyya, Jild 9, Mein Hai) Maathe Par Qashqa Lagana Khaas Shi'aare Kufr Hai Aur Apne Liye Jo Shi'aare Kufr Par Raazi Huye Us Par Luzoome Kufr Hai. (Markaz Ifta, Jild Dom, Page 69)

Wallahu Ta'ala A'alam

Katabahu : Faqeere Qadri Abdus Sattar Razvi, Khadimul Ifta
Arshadul Uloom, Aalam Baazar, Kolkata
10 Safarul Muzaffar, 1440 Hijri

*Al Jawabus Saheeh : Muhammad Sharafuddin Razvi, Darul
Uloom Qadiriyya Habeebiya Fel Khana Hawda*

Dayabana Wahabiya Ke Kufri Ibaarat Kya Kya Hain?

السلام عليكم

Ulama -e- Kiraam Ki Bargaathe Aaliya Mein Arz Hai Ke Jin Ibaraat Ki Buniyad Par Ulama -e- Ahle Sunnat Wa Jama'at Ne Dayabana Wa Wahabiya Ko Kaafir Kaha Hai Zara Un Ki In Kufri Ibaraat Ko Un Ki Kutub Ke Hawale Ke Saath Irsaal Farmayein Bahut Meharbani Hogi.

Saayil : Muhammad Amjad Ali

Al Jawab

وعلیکم السلام ورحمة الله وبرکاته

Deobandiyo Ka Aqeeda Ye Hai Ke Jaisa Ke Ilme Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم K Haasil Hai Aisa Ilm To Baccho, Pagalo Aur Janwaro Ko Bhi Haasil Hai. Jaisa Ke Deobandiyo Ke Peshwa Maulwi Ashraf Ali Thanwi Ne (Apni Kitab Hifzul Imaan, Page 8 Par) Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم Ke Liye Kul Ilme Ghaib Ka Inkar Karte Huye Sirf Baaz Ilme Ghaib Ko Saabit Kiya. Phir Baaz Ilme Ghaib Ke Baare Mein Yoon Likha Ke Is Mein Huzoor Ki Kya Takhsees Hai Aisa Ilm To Zaid Bakar Aur Umar Balki Har Sabi Wa Majnoon Balki Jamee'a Haiwanat Aur Baayim Ke Liye Bhi Haasil Hai. (Ma'az Allaahi Rabbil Aalamin)

Deobandiyo Ka Ek Aqeeda Ye Bhi Hai Ke Shaitan Aur Malakul Maut Ke Ilm Se Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ka Ilm Kam Hai. Jo Shakhs Shaitan Aur Malakul Maut Ke Liye Wasee'a Ilm Maane Wo Momin Musalman Hai. Lekin Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Ilm Wasee'a Aur Zaayid Manne Waala Mushrik Aur Be Imaan Hai Jaisa Ke Deobandiyo Ke Peshwa Maulwi Khaleel Ahmad Ambethi Ne Apni Kitab Baraheene Qaatia, Page 51 Par Likha Ke Shaitan Aur Malakul Maut Ko Ye Wus'at Nas Se Saabit Huyi Hai. Fakhre Aalam Ke Wus'ate Ilm Ki Kon Si Nas Qatayi Hai Jis Se Tamam Naso Ko Rad Karke Ek Shirk Saabit Karta Hai. Ma'az Allaahi Rabbil Aalamin

Deobandiyo Ka Ek Aqeeda Ye Bhi Hai Ke Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ma'az Allaah Markar Mitti Mein Mil Gaye. Aisa Hi Taqwiyyatul Imaan, Page 79 Mein Hai. Is Giroh Ka Ek Aqeeda Ye Bhi Hai Ke Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Aakhiri Nabi Nahi Hain Aap Ke Baad Doosra Nabi Ho Sakta Hai Jaisa Ke Maulwi Qasim Nanothwi Baani Daarul Uloom Deoband Ne Apni Kitaab Tahzeerun Naas, Page 3 Par Likha Hai Ke Awaam Ke Khayal Mein To Rasoolullaah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ka Khatim Hona Ka Ye Ma'ana Hai Ke Aap Ka Zamana Ambiya -e- Saabiq Ke Zamane Ke Baad Aur Aap Sab Ke Aakhiri Nabi Hain. Magar Ahle Feham Par Raushan Hoga Ke Taqaddum Ya Takheere Zamana Mein Ba Zate Kuch Fazeelat Nahi. Phir Isi

Kitab Ke Page 28 Par Likha Hai Ke Agar Bil Farz Baade Zamana -e- Nabawi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Koi Nabi Paida Ho To Phir Bhi Khatimiyyate Muhammadi Mein Kuch Farq Na Aayega. Ma'az Allaahi Rabbil Aalamin Un Ke Alawa Aur Bhi Deobandiyo Ke Bahut De Kufri Aqeede Hain Jin Ke Sabab Makka -e- Muazzama, Madina -e- Tayyiba, Hindustan, Pakistan Aur Bangladesh Waghaira Ke Saikdon Ulama -e- Kiraam Aur Muftiyane Izaam Ne Deobandiyo Ke Kaafiro Murtad Hone Ka Fatwa Diya Hai. Jis Ki Tafseel Fatawa Fatawa Husshamul Haramain Aur Sawarimul Hindiya Mein Hai.

Wallahu Ta'ala A'alam

*Katabahu : Faqeere Qadri Abdus Sattar Razvi, Khadim
Madarsa Arshadul Uloom Kolkata, 20 Safarul Muzaffar,
1440 Hijri*

*Al Jawabus Saheeh : Manzoor Aalam Yaar Alwi Darul
Uloom, Barkatiya, Gulshan Nagar, Jogeshwari, Mumbai*

Deewali Ke Mauqe Par Karkhane Ke Maalik Mazdooro Ko Bataure Bonus Kuch Raqam Aur Meethayi Dete Hain, Lena Kaisa?

السلام عليكم

Kya Farmate Hain Ulama -e- Kiraam Is Mas'ala Par Ke Deewali Ke Mauqe Par Karkhane Waghaira Mein Maalike Karkhane Kaam Karne Waalo Ko Kuch Paise Aur Meethayi Waghaira Dete Hain To Ye Sab Lena Kaisa Hai? Barae Karam Meherbani Jawab Inaayat

Farmayein.

Saayil : Imtiyaz Aalam, Gaya

Al Jawab

وعلیکم السلام ورحمة الله وبرکاته

Soorate Mas'oola Mein Meethayi Prasaad Samajh Kar Na Le Na Prasaad Samajh Kar Lena Jaiz Na Prasaad Samajh Kar Khana Jaiz Balki Jo Ise Prasaad Samjhe Yaani Use Tabarruk Jaane Us Par Tauba Aur Tajdeede Imaan Aur Agar Beewi Rakhta Ho To Tajdeede Nikah Laazim Hai. Haan Baghair Prasaad Samjhe Aur Rupaya Paisa "Maale Moozi Naseebe Ghazi" Samajh Kar Lene Mein Koi Harj Nahi. Lekin Un Ki Pooja Ke Din Na Le.

(Fatawa Sharahe Bukhari, Jild Som, Page 139)

Aur Aala Hazrat Imaam Ahmad Raza Quddisa Sirruhu Se Suwaal Hua Hindu Jo Apne Maboodane Baatil Ko Zabeeha Ke Siwa Aur Qisme Taaam Wa Sheerni Waghaira Chadhate Hain Aur Use Bhog Ya Prasaad Naam Rakhte Hain Us Ka Khana Shar'an Halaal Hai Ha Nahi? Is Ke Jawab Mein Tahreer Farmate Hain Halaal Hai, Magar Musalman Ko Ehtiraaz Chahiye.

(Fatawa Razawiyya, Jild Nahum, Page 6)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi Afi Anhu, Khadim Madarsa Arshadul Uloom Kolkata, 14 Safarul Muzaffar 1440 Hijri, 23

October 2018

*Al Jawabus Saheeh : Faqeer Muhammad Shahroz Aalam
Razwi Akrami Kolkata Bangal*

Hazrate Ismayil Alaihissalam Ke Qurbani Dete Waqt Hazrate Haajira Radi Allahu Ta'ala Anha Hayat Mein Thi?

السلام عليكم

Kya Farmate Hain Ulama -e- Haq Is Mas'ala Zel Mein Ke Jab Allaah Ta'ala Ne Hazrate Ibrahim Alaihissalam Ko Hazrate Ismayil Alaihissalam Ki Qurbani Karne Ka Hukm Diya To Us Waqt Kya Hazrate Haajira Hayat Thi Ya Phir Aapka Wisaal Ho Gaya Tha? Ma Hawala Jawab Ata Farmayein.

Saayil : Afsar Raza Lakheempur

Al Jawab

وعلیکم السلام ورحمة الله وبرکاته

Soorate Mas'oola Mein Jab Hazrate Ibrahim Alaihissalam Ko Allaah Ne Ismayil Alaihissalam Ki Qurbani Karne Ka Hukm Diya Us Waqt Hazrate Haajira Radi Allahu Ta'ala Anha Bazaahir Hayat Mein Thi. Jaisa Ke Tafseere Kabeer, Jild 9, Page 351 Mein Hai :

”یا ایت اشد رباطی فی کیلا اضربوا کف عنی ثیابک لاتنضح علیها شی من دمی

فتراه امی فتحن“

Yaani Aye Abba Jaan Mere Bandhan Kis Par Bandhein Taaki Mein Tadap Na Saku Aur Apne Kapde Samet Lein Taaki Mera Khoon Aap Ke Kapdo Par Na Pade Ke Us Khoon Ko Dekh Kar Meri Maa Ranjida Khaatir Ho.

Phis Isi Mein Hai :

”اقرا على احمى سلامى“

Yaani Jab Meri Maa Ke Paas Jaayein To Un Se Mera Salam Kahna.

Aur Aisa Hi Fatawa Faqeehe Millat, Jild Dom, Page 415 Par Hai.

Lihaaza In Ibaarat Se Waazeh Hai Ke Hazrate Haajira Radi Allahu Ta'ala Anha Hayat Mein Thi.

Wallahu Ta'ala A'alam

Katabahu : Fageere Qadri Abdus Sattar Razvi Ghafarallahu, Khadim Madarsa Arshadul Uloom Kolkata, 19 August 2019

Al Jawabus Saheeh : Abraar Ahmad Amjadi Barkati Markaz Ifta Ojha Ganj

Allaah Ta'ala Ke Liye Makan Manna Kufr Hai.

السلام عليكم

Hazrat Ek Wahabi Hai Jo Mujh Se Suwaal Karta Hai.

(1) Allaah Kaha Hai?

Saayil : Haafiz Mahfooz Aalam, Madhupur, Jharkhand

Al Jawab

وعلیکم السلام ورحمة الله وبرکاته

Allaah Azzawajal Ke Liye Makan Manna Kufr Hai.

Bahrur Raayiq, Jild Panjum, Page 129 Mein Hai :

”یکفر بقوله يجوز ان يفعل الله فعلا لا حکمة فيه وباثبات المکان الله تعالى“

Fatawa Qaazi Khan Jild Chaharum, Page 430 Mein Hai :

”یکون کفر الان الله تعالى منزلة عن المکان قال الله تعالى فى السباء عالم لو اراد به“

المكان كفر

Aisa Hi Fatawa Razawiyya Shareef, Jild Shashum, Page 33 Mein Hai.

Phir Page 123 Mein Hai :

Allaah Ta'ala Jismo Jahato Makan Se Paako Manza Hai Kisi Makan Mein Nahi Ho Sakta, Kisi Jagah Nahi Ho Sakta Kisi Taraf Nahi Ho Sakta, Jagah Aur Taraf Sab Us Ke Banaye Huye Hain Aur Haadis Hain Aur Wo Qadeem Azali Azal Mein Kisi Jagah Kisi Taraf Na Tha Ke Jagah Aur Taraf The Hi Nahi To Ab Kisi Jagah Aur Taraf Mein Nahi, Jaisa Jab Tha Waisa Hi Ab Hai. Jagah Aur Taraf Ko Bana Kar Badal Na Gaya Jagah Aur Taraf Badlenge Magar Wo Badalne Se Paak Hai.

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi, Khadim Madarsa Arshadul Uloom Kolkata, 3 Muharramul Haram, 1441 Hijri, Mutabiq 2 September 2019

Al Jawabus Saheeh : Jaafar Ahmad Siddiqui

Hindu Murde Ki Maran Bhoj Mein Shaamil Hona Kaisa Hai?

السلام عليكم

Ek Suwaal Hai Ke Pados Mein Ghair Qaum Hai Us Ki Maan Mar Gayi Thi Isi Ka Aakhiri Rusoomat Ada Kar Raha Hai. Hum Logo Ko Bhi Khaane Ki Dawat Hai Majboori Ye Hai Ke Pados Ke Naate Talluqat Hain. Pahle Bhi Shadi Ke Program Mein Dawat Thi Magar Taal Diye Baad Mein Shikayat Kiya Ke Aap Log Nahi

Aaye, Ab Kya Karein? Jawab Inaayat Farmayein.
Saayil : Muhammad Aalam Indore Madhya Pradesh
Al Jawab

وعلیکم السلام ورحمة الله وبرکاته

Soorate Mas'oola Mein Hindu Murde Ki Bhoj Mein Jana Na Jaiz Wa Haram Hai. Fatawa Sharahe Bukhari Mein Hai, Hindu Murde Ke Maran Bhoj Mein Shareek Hona Haram Hai. Balki Munjar Ilal Kufr Hindu Ye Khaana Is Niyyat Se Karte Hain Ke Khaane Waale Ko Jo Kuch Khayenge Wo Mayyit Tak Pahunchega. Agar Ma'az Allaah Kisi Musalman Ka Ye Etikaad Ho Gaya Ke Hum Ne Jo Kuch Yaha Hai Wo Is Hindu Murde Tak Pahunchega To Us Ka Imaan Jaata Raha Kyon Ke Us Ne Kaafir Ko Sawab Ka Ahal Jaana Aur Ye Kufr Hai.

(Jild 2, Page 629)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi, Khadim Madarsa Arshadul

Uloom Kolkata, 4 Rabiul Awwal, 1441

Al Jawabus Saheeh : Wallah Ta'ala A'alam Muhammad

Abraar Ahmad Amjadi

Jo Shakhs Masaile Shariyyah Ko Nahi Maanta Wo Islam Se Khaarij Ho Gaya.

Kya Farmate Hain Ulama -e- Kiraam Wa Muftiyane Izaam Mas'ala Zel Mein Ke Zaid Ek Namazi Aur Haaji Bhi Hai Aur Kabhi Kabhi Imaamat Bhi Karta Hai. Zaid Aur Bakar Ke Darmiyan Kisi Baat Par Bahaso Mubahisa Hone Laga To Bakar Ne Zaid Se Kaha Ke

Shariat Ko Maano To Zaid Ne Kaha Ke Main Shariat Ko Nahi Maanta Hoon.

Lihaaza Huzoore Waala Se Guzarish Hai Ke Qur'ano Hadees Ki Raushni Mein Waazeh Karein Ke Zaid Islam Se Khaarij Hua Ya Nahi?

Saayil : Doctor Hussain Ziyai, Baaqir Mahal Nayi Masjid, Barkpur, Kolkata

Al Jawab

Aala Hazrat Imaam Ahmad Raza Quddisa Sirruhu Tahreer Farmate Hain Ke Jo Shakhs Masaile Sharaiyyah Ke Muqable Mein Kahe Ke Wo Masaile Sharaiyyah Ko Nahi Maanta Wo Islam Se Khaarij Ho Gaya.

(Fatawa Razawiyya, Jild Shashum, Page 517)

Lihaaza Zaid Tauba Wa Tajdeede Imaan Kare Aur Beewi Waala Ho To Tajdeede Nikah Bhi Kare. Agar Wo Aisa Na Kare To Sab Musalman Uska Boycott Karein.

(Fatawa Faizur Rasool, Jild Awwal, Page 124)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi, Khadim Madarsa Arshadul

Uloom Kolkata,

Al Jawabus Saheeh : Muhammad Abraar Ahmad Amjadi

Alaihirrahma Ojhaganj

Kisi Sahabi Ki Tauheen Karne Waale Par Sharayi Hukm

السلام عليكم

Muftiyane Izaam Wa Ulama -e- Kiraam Nazre Karam Farmayein Ek Imaam Saahib Ne Aaj Jumuah Mein Ek

Hadees Sunayi Ke Nabi -e- Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
Ek Raste Se Guzar Rahe The Aap Ne Ek Shakhs Ko
Dekha Ke Ek Ghode Par Suwaar Ho Kar Ja Raha Tha
Us Ka Naam Saba Tha, Nabi -e- Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
Ne Us Se Kaha Ke Tum Ghoda Bechoge? Us
Ne Kaha Haan! To Nabi -e- Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
Aur Us Ke Darmiyan Sauda Muaamla Tay Ho Gaya.
Nabi -e- Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Paise Lene Ke Liye
Ghar Gaye To Ek Doosra Shakhs Ghode Waale Ke
Paas Pahuncha Aur Us Ko Kuch Laalach De Kar
Bahka Diya. Ap Nabi Tashreef Laaye To Wo Kahne
Laga Ke Maine Tum Se Sauda Nahi Kiya Hai Aap
Gawahi Pesh Karo. Itne Mein Ek Sahabi Guzar Rahe
The Unhone Kaha Ke Nabi -e- Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
Ne Ghoda Khareeda Hai Halaanki Wo Sahabi
Waha Maujood Na The.

To Is Par Zaid Bola Ke Wo Sahabi Nabi -e- Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
Ke Samne Jhoot Bole, Unhone
Jhooti Gawahi Di Ma'az Allaah. To Zaid Par Shariat
Ka Kya Hukm Lagega. Qur'an Wa Hadees Ki Raushni
Mein Jawab Ata Karein.

Saayil : Shaqir Raza Rampur

Al Jawab

وعلیکم السلام ورحمة الله وبرکاته

Haaris Bin Usama Bin Noman Bin Basheer Radi
Allahu Ta'ala Anhuma Se Hai Sayyide Aalam صَلَّى اللهُ تَعَالَى
Ne Ek Aeraabi Se Ghoda Khareeda, Wo

Bech Kar Mukar Gaya Aur Gawah Maanga, Jo Musalman Aaya Aeraabi Ko Jhidakta Ke Kharabi Jo Tere Liye Rasool ﷺ Haq Ke Siwa Kya Farmayenge. Magar Gawahi Nahi Deta Ke Kisi Ke Samne Waaqiya Na Tha, Utne Mein Khuzaima Radi Allahu Ta'ala Anhu Haazire Bargaah Huye, Guftagu Kar Bole :

”انا اشهد انك قد بايعته“

Main Gawahi Deta Hoon Ke Tu Ne Huzoor Aqdas ﷺ Ke Hatho Becha. Rasoolullaah ﷺ Ne Farmaya Tum Maujood To The Hi Nahi Tum Ne Gawahi Kaise Di? Arz Ki :

”بتصديقك يا رسول الله“ (وفي الثاني) صدقتك بما جئت به وعلمت انك لا تقول الا حقا (وفي الثالث) انا اصدقك على خبر السماء والارض الا اصدقك على الاعرابي“

Ya Rasoolullaah! Main Huzoor Ki Tasdeeq Se Gawahi De Raha Hoon Main Huzoor Ke Laaye Huye Deen Par Imaan Laaya Aur Yaqeen Jaana Ke Huzoor Haq Hi Farmayenge, Main Aasmano Zameen Ki Khabaro Ki Tasdeeq Karta Hoon, Kya Is Aeraabi Ke Muqable Mein Tasdeeq Na Karoo. Is Ke Inaam Mein Huzoor Aqdas ﷺ Ne Humesha Un Ki Gawahi Do Mard Ki Shahadat Ke Barabar Farma Di Aur Irshad Farmaya :

”من شهد له خزيمة او شهد عليه فحسبه“

Khuzaima Jis Kisi Ki Nafa Khwaah Zarar Ki Gawahi Dein, Ek Unhi Ki Shahadat Bas Hai. In Ahadees Se Saabit Ke Huzoor ﷺ Ne Qur'ane

Azeem Ke Hukme Aam **واشهدواذوى عدل منكم** Adle
Munkam Se Khuzaima Radi Allahu Ta'ala Anhu Ko
Mustasna Farma Diya Aisa Hi **”الامن والعلی بناعتی المصطفی بدافع البلاع**
Page 227 Par Hai.

Soorate Mas'oola Mein Zaid Ailaniya Tauba Istighfar
Kare Us Ne Ek Jaleelul Qadr Sahabi -e- Rasool Ko
Tauheen Ki Aur Ma'az Allaah Jhoota Qaraar Diya. Jise
Sarkar Ne Itne Bade Inaam Se Nawaza Ke Un Ki
Gawahi Do Mardo Ki Gawahi Ke Barabar Farma Di.
Kisi Sahabi Ko Ye Sharf Na Mila. Allaah In Ko
Hidayat Ki Taufeeq De. Aameen

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi, Khadim Arshadul Uloom,

Aalam Bazar, Kolkata

29 Zil Hijja, 1440 Hijri

30 August 2019

Al Jawabus Saheeh : Manzoor Ahmad Yaar Alwi

Kisi Insan Ko Firishta Kahna Durust Nahi.

السلام علیکم

Kisi Insan Ko Firishta Kahna Kaisa?

Saayil : Doctor Saahil Malik, Gujrat

Al Jawab

وعلیکم السلام ورحمة الله وبرکاته

Ismat Ambiya Wa Malaika -e- Izaam Alaihimussalam
Ka Khassa Hai Aur Masoom Isi Liye Ke In Hazraate
Kiraam Ki Tahiyat Makhsoos Hai. Rawaafiz Ke
Hazrate Ayimma -e- Athaar Ke Liye Ismat Saabit

Karte Hain Aur Unhein Ambiya Ke Barabar Laate Hain Wo Isiliye In Hazraat Ko Masoom Kahte Hain To Ahle Sunnat Wa Jama'at Ko In Ka Tareeqa Apnana Aur In Se Tashbeeh Kab Rawaa Hai. Hadees Mein Hai Jo Jis Qaum Ki Mushabihat Kare Wo Unhi Mein Se Hai. Lihaaza Kisi Insan Ko Masoom Kahna Durust Nahi.

(Makhooz Maahnama Aala Hazrat, Shumara October 1978 Iswi)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi Ghafaralahu, Khadim

Arshadul Uloom, Aalam Bazar, Kolkata

29 Zil Qa'ada, 1440 Hijri

Al Jawabus Saheeh : Manzoor Ahmad Yaar Alwi

Machhli Aur Tiddi Baghair Zibh Ke Halaal Hone Ka Falsafa

Kya Farmate Hain Ulama -e- Kiraam Ke Macchli Aur Tiddi Baghair Zibh Kiye Kyon Halaal Hai, Jawab Inaayat Farmayein.

Saayil : Saba Qadri

Al Jawab

Khoone Masfooh Napak Hai, Wo Badan Mein Rahe Aur Janwar Mar Jaaye To Tamam Gosht Post Najis Wa Haram Ho Jaata Hai, Zibh Se Maqsood Us Ka Juda Karna Hai, Hadeese Saheeh Mein Irshad Hua :

مَا نَهَرَ الدَّمُ وَذَكَرَ اسْمَ اللَّهِ عَلَيْهِ فَكُلُوا الْحَدِيثَ رَوَاهُ السَّيْتَةُ عَنْ رَافِعِ بْنِ خَدِيجٍ عَنِ
النَّبِيِّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. أَوْ رَفَرَمَا يَأْتِي نَهَرَ الدَّمِ بِمَا شِئْتَ وَادَكَرَ اسْمَ

اللّٰهُ رَوَاهُ اَحْمَدُ وَالنَّسَائِيُّ وَابُو دَاوُدَ وَابْنُ مَاجَةَ وَابْنُ حَبَّانٍ وَالْحَاكِمُ عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللّٰهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ -

Aur Farmaya

Macchli Aur Tiddi Mein Khoon Hota Hi Nahi Ke Us Ke Akhraaj Ki Haajat Ho, Ghair Damwi Jaanwar Mein Humare Yaha Yaani Imaame Aazam Ke Nazdeek Sirf Yahi Do Halaal Hain.

Lihaaza Sirf Yahi Be Zibh Khaaye Jaate Hain, Shafaiya Waghairahum Ke Nazdeek Aur Dariyaai Janwar Bhi Kul Ya Baaz Halaal Hain, Wo Unhein Bhi Be Zibh Jaiz Jaante Hain Ke Dariya Ke Kisi Janwar Mein Khoon Nahi Hota.

(Qadeem Fatawa Razawiyya, Jild 8, Page 376)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi Ghafaralahu, Khadim Darse

Ifta Arshadul Uloom, Aalam Bazar, Kolkata

29 Zil Qa'ada, 1440 Hijri

Al Jawabus Saheeh Wal Mujeebo Najeeth : Muhammad

Sharafuddin Razvi

Shirk Kise Kahte Hain?

Kya Farmate Hain Ulama -e- Deen Wa Muftiyane Shara'a Mateen Suwaal Ye Hai Ke Shirk Kise Kahte Hain?

Saayil : Muhammad Mahfooz Aalam (Mutallim Madarsa Shamsiya, Bihar)

Al Jawab

Allaah Ta'ala Ke Siwa Kisi Doosre Ko Waajibul Wujood Manna, Ya Kisi Ghair Khuda Ko Laayiqe

Ibaadat Samajha Shirk Hai. Sharah Aqaid, Page 61
Aur Hazrate Shaikh Muhaddise Abdul Haque Dehelvi
Farmate Hain Ke Shirk Teen Qism Par Hai. Ek To Ye
Hai Ke Allaah Ta'ala Ke Alawa Kisi Aur Ko Bhi
Wajibul Wujood Thahraye, Doosra Ye Ke Khuda -e-
Ta'ala Ke Siwa Kisi Aur Ko Khaaliq Maane, Teesra
Ye Hai Ke Khuda -e- Ta'ala Ke Siwa Kisi Aur Ko Bhi
Mustahiqe Ibaadat Samjhe.

(Ash'atul Lam'aat, Jild Awwal, Page 72)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi, Khadim Arshadul Uloom,

Aalam Bazar, Kolkata

9 Muharramul Haram, 1441 Hijri, 9 September 2019

Al Jawabus Saheeh : Abraar Ahmad Amjadi Khadim Markaz

Tarbiyat Ifta, Amjadiya, Ojhaganj

Kya Muttaqi Aur Ghair Muttaqi Talaba Barabar Hain?

السلام عليكم

Suwaal Ye Hai Ke Jo Taalibe Ilm Ki Fazeelat
Waghaira Waarid Hain Ke Taalibe Ilm Ke Liye
Samundar Ki Macchliya Aur Hal Mein Cheetiya Aur
Firishte Apne Par Bicchaye Huye Hote Hain To Ye
Fazeelat Har Taalibe Ilm Ke Liye Hai Ya Makhsoos
Taalibe Ilm Ke Liye Hai? Baaz Taalibe Ilm Namaz
Tak Nahi Padhte Aur Baaz Taalibe Ilm Tahajjud Ko
Bhi Nahi Chhodhte To Haasile Kalam Ye Hai Ke Ye
Sab Fazeelatein Sab Taalibe Ilm Ke Liye Hain Ya Jo
Taalibe Ilm Muttaqi Parhezgar Hote Hain Unke Liye.

Barae Karam Bittafseel Ba Hawala Jawab Irshad Farmayein Aap Ki Meharbani Hogi.

Saayil : Muhammad Hashim Raza Azeezi, Saasaram, Bihar

Al Jawab

وعليكم السلام ورحمة الله وبركاته

Soorate Mas'oola Mein Ilm Talab Karne Waale Ki Jo Fazeelatein Hain Wo Har Taalibe Ilm Ke Liye Hain Chaahe Wo Tahajjud Padhe Ya Na Padhe, Muttaqi Ho Ya Na Ho Taalib Jab Ilm Mein Mashghool Hota Hai To Firishte Us Ki Guftagu Sunte Hain Aur Us Ke Liye Dua -e- Istighfar Hoti Hai, Haan Agar Farz Namazi Ko Na Padhe To Gunahgar Hoga. Lekin Mazkoora Fazeelato Se Mahroom Na Rahega Balki Jab Ilme Talab Mein Rahega Sawab Paayega. Jaisa Ke Mufti Ahmad Yaar Khan Naeemi Alaihirrahma Ki Mash'hoor Kitab, Meeratul Manajeeth, Jild Awwal, Page 187-192 Se Zaahir Hai. Beshak Firishte Taalibe Ilm Ki Raza Ke Liye Par Bichhate Hain. Is Ka Matlab Ye Hai Ke Jo Mas'ala Poochne, Ilm Padhne, Hadees Sunne Waghaira Ke Liye Safar Karke Ya Baghair Safar Thoda Rasta Tay Karke Jaaye To Use Duniya Mein Nek Aamal Ki Taufeeq Milegi Jo Jannat Milne Ka Sabab Hai Ya Aakhirat Mein Pul Siraat Par Guzar Aasan Hogi Aur Jannat Mein Sahulat Se Pahunchega. Imaam Shafayi Alaihirrahma Farmate Hain Ke Ilme Deen Ki Talab Nafl Namaz Se Afzal Hai Ke He Farz Hai Wo Nafl. (Mirqaat)

Zaahir Ye Hai Ke Yaha Haqeeqi Ma'ana Hi Muraad Hain Ke Jab Taalibe Ilm Ilm Mein Mashghool Hota Hai To Us Ka Kalam Sunne Ke Liye Malaika Neeche Utar Kar Aate Hain Aur Guftagu Sunte Hain. Jaisa Ke Tilawate Qur'an Ke Mauqe Par Ya Qiyamat Mein Taalibe Ilme Ke Qadmo Ke Neeche Firishte Apne Par Bicchayenge Ya Ye Matlab Hai Ke Taalibe Ilm Ke Liye Malaika Niyazmandi Ka Izhaar Karte Hain Aur Mashaqqato Ko Aasan Karte Hain. Hadees Shareef Hai :

طلب العلم كان كفارة لما مضى رواه الترمذی

Jis Ne Talashe Ilm Ki To Ye Talash Us Ke Guzishta Gunaho Ka Kaffara Hogi. Taalibe Ilm Se Sagheera Gunaah Muaaf Ho Jaate Hain Jaise Wuzoo Namaz Waghaira Ibadaat Se Lihaaza Is Ka Matlab Ye Nahi Hai Ke Taalibe Ilm Jo Gunah Chaahe Kare Ya Ye Matlab Hai Ke Allaah Ta'ala Niyyate Khair Se Ilm Talab Karne Waalo Ko Gunaho Se Bachne Aur Guzishta Gunaho Ka Kaffara Ada Karne Ki Taufeeq Deta Hai.

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi, Khadim Arshadul Uloom,

Aalam Bazar, Kolkata

99 Muharramul Haraam, 1441 Hijri

9 September 2019

Al Jawabus Saheeh : Abraar Ahmad Amjadi

Taimoor Lang Sunni Badshah Tha.

Kya Taimoor Lang Shiya Tha?

Saayil : Ghulam Rasool

Al Jawab

Taimoor Lang Sunni Badshah Tha, Raafzi Nahi Tha. Shahane Mughliya Sab Ke Sab Sunni Thi. Humayu Ke Baare Mein Kuch Logo Ne Kaha Hai Ke Ye Shiya Tha Isi Tarah Shahan Lodhi Aur Us Ke Pahle Salateen Ghulam Sab Sunni The. Aisa Hi Fatawa Sharahe Bukhari, Jild Som, Lage 490 Mein Hai.

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi, Khadim Arshadul Uloom,

Aalam Bazar, Kolkata

*Al Jawabus Saheeh : Abraar Ahmad Amjadi, Ojhaganj, Basti,
U.p.*

**Hazrate Khizr Alaihissalam Ke Naam Se
Faatiha Ke Liye Aurato Ka Dariya Kinare
Jaana Kaisa Hai?**

Kya Farmate Hain Ulama -e- Kiraam Wa Muftiyane Shara'a Mateen Is Mas'ala Mein Ke Hazrate Khizr Alaihissalam Ke Naam Par Dariya Ke Kinaare Har Saal Auratein Khoob Ehtimam Ke Saath Faatiha Karati Hain Kya Ye Durust Hai?

Saayil : Mansoor Ali B.b. Lane, Hawda

Al Jawab

Hazrate Khizr Alaihissalam Ke Naam Faatiha Dilana Jaiz Wa Durust Hai Magar Is Me Liye Aurato Ko Dariya Waghaira Par Jaana Aur Kashti Chhodhna Jihalat Aur Tashbeehe Hinoood Hai. Is Se Bachna Laazim Hai Aur Un Ki Faatiha Ke Liye Taalab Ya

Nadi Ke Kinaare Na Jaayein Balki Ghar Hi Par Faatiha Dilayein Ke Ghar Mein Allaah Wa Rasool Ka Zikr Hona Baayise Rahmat Wa Barkat Hai. Aur Is Ke Liye Din Ya Mahina Ki Kabhi Koi Takhsees Nahi Hai. Aadmi Jab Chaahe Un Ki Faatiha Dila Sakta Hai.

(Fatawa Faqeehe Millat, Jild Awwal, Page 292)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi, Khadim Arshadul Uloom,

Aalam Bazar, Kolkata

13 Zil Qa'ada, 1440 Hijri

Al Jawabus Saheeh Wal Mujeebo Najeeh : Muhammad

Sharafuddin Razvi, Khadimut Tadrees Darul Uloom

Qadiriyya, Habeebiya, Fel Khana, Hawda, Kolkata, Bengal

Science Par Imaan Rakhna Jaiz Nahi

السلام عليكم

Suwaal : Shariat Mein Kya Hukm Hai Us Shakhs Ke Liye Jo Ye Kahta Hai Ke Science Ki Baat Par Mera Imaan Hai Jaise Zameen Harkat Karti Hai Waghaira Waghaira To Us Ka Kahna Hai Ke Ye Durust Hai. Is Ka Jawab Inaayat Farmayein.

Saayil : Rustam Ali Rajsthan

Al Jawab

وعليكم السلام ورحمة الله وبركاته

Aisi Taleem Ka Seekhna Ya Us Par Imaan Rakhna Haram Hai Jaise Wuzoode Aasman Ka Inkaar Ya Wujoode Jin Wa Shaitan Ka Inkaar Ya Zameen Ki Gardish Se Lailo Nahar Ka Kharq Wal Yataam Muhaal Hona Ya Iyaada Ma'doom Na Mumkin Hona

Waghaira Aqaide Baatila Ke Falsafa Qadeema -e- Jadeeda Mein Hain, Inka Padhna Padhana Haraam Hai.

(Qadeem, Fatawa Razawiyya, Jild 9, Page 159)

Mazkoora Ilm Par Imaan Rakhna Haram Hai, Tauba Istighfar Kare.

Wallahu Ta'ala A'alam
Katabahu : Abdus Sattar Razvi Afi Anhu, Khadim Arshadul
Uloom, Aalam Bazar, Kolkata
8 Zil Qa'ada, 1440 Hijri
Al Jawabus Saheeh : Manzoor Aalam Yaar Alwi, Khadime
Tadrees Darul Uloom Barkatiya, Gulshan Nagar,
Jogeshwari, Mumbai

Eid Gaah Mein Masjid Ka Musalla Le Jaana Mamnoo'a Hai.

السلام عليكم

Muftiyane Kiraam Tawajjo Farmayein Ek Masjid Mein Naye Qaleen Bicchaye Gaye Hain Ab Purane Musalle Ko Kisi Aur Masjid Ya Sirf Ek Din Ke Liye Eidgaah Mein Istimaal Kar Sakte Hain? Al Ittifaq Raay Ahle Sunnat Muhalla.

Saayil : Shahadat Faizi, Gopal Ganjayish, Bihar

Al Jawab

وعلیکم السلام ورحمة الله وبرکاته

Soorate Mas'oola Mein Purane Musalle Ko Masjid Ya Eidgaah Mein Le Jaana Jaiz Nahi Jaisa Ke (Fatawa Razawiyya, Qadeem, Jild Som, Page 610 Aur 808) Mein Hai Ke Jab Dariyaa Supurde Masjid Kar Dein

Milke Masjid Hongi, Jab Tak Na Qaabile Istimal Na
Ho Jaayein Wapas Nahi Le Sakta Na Doosri Masjid
Mein De Sakta Hai. Eidgaah Mein Masjid Ka Maal Le
Jaana Mamnoo'a Hai.

Wallahu Ta'ala A'alam
Katabahu : Abdus Sattar Razvi Afi Anhu, Khadim Arshadul
Uloom, Aalam Bazar, Kolkata
20 Ramzanul Mubarak, 1440 Hijri
Al Jawabus Saheeh : Manzoor Aalam Yaar Alwi, Khadime
Tadrees Darul Uloom Barkatiya, Gulshan Nagar,
Jogeshwari, Mumbai

Rasoole Paak ﷺ Ne Ek Baar Azaan Padhi Hai.

السلام عليكم

Suwaal : Kya Huzoor ﷺ Ne Kabhi
Azaan Padhi Hai?

Saayil : M.a. Ashrafi Noori, U.p.

Al Jawab

وعليكم السلام ورحمة الله وبركاته

Rasoole Paak ﷺ Ne Ek Martaba Safar
Mein Zuhar Ki Azaan Padhi Hai. Jaisa Ke Qadeem
Fatawa Razawiyya, Jild Dom, Page 387 Mein Hai :

انه عليه الصلاة والسلام اذن في سفر بنفسه واقام وصلى الظهر الخ

Wallahu Ta'ala A'alam
Katabahu : Abdus Sattar Razvi Afi Anhu, Khadim Arshadul
Uloom, Aalam Bazar, Kolkata
8 Zil Qa'ada, 1440 Hijri
Al Jawabus Saheeh : Muhammad Abraar Ahmad Amjadi

Momin Ki Roohein Har Roz Apne Ghar Aati Hain.

السلام عليكم

Kya Farmate Hain Ulama -e- Kiraam Wa Muftiyane Izaam Is Mas'ala Ke Baare Mein Ke Rooh Ka Kya Muaamla Hai, Maine Suna Hai Ke Dafnane Ke Baas Ghar Par Bhi Aati Rahti Hai Is Ki Kya Haqeeqat Hai? Baraye Meharbani Mukammal Taur Par Jawab Inaayat Farmayein Ayin Nawazish Hogi. Faqat Wassalam
Saayil : Ata Waaris Razwi

Al Jawab

وعليكم السلام ورحمة الله وبركاته

Musalmano Ki Roohein To Jannat Mein Hoti Hain Unhein Ikhtiyar Hota Hai Jaha Chaahein Jaayein Unki Roohein Har Roz Wa Shabe Jumuah Apne Ghar Aati Hain. Fatawa Razawiyya Mein Hai :

ان ارواح المومنين ياتون في كل ليلة الجمعة ويوم الجمعة فيقومون بفناء بيوتهم
ثم ينادي كل واحد منهم بصوت خرين يا اهل ويا اولادى ويا اقربائى اعطفوا علينا
بالصدقة واذكرونا ولا تنسوننا وارحمونا في غربتنا الخ

Beshak Musalmano Ki Roohein Har Roz Wa Shabe Jumuah Apne Ghar Aati Hain Aur Darwaze Ke Paas Khadhi Hokaar Dardnak Aawaz Se Pukarti Hain Ke Aye Mere Ghar Waalo! Aye Mere Baccho! Aye Mere Azeezo! Hum Par Sadqa Se Meharbani Karo, Humein Yaad Karo, Bhool Na Jaao, Humari Ghareebi Mein

Hum Par Taras Khaao.

Ibne Abbas Radi Allahu Ta'ala Anhuma Se Riwaayat Hai Jab Eid Ya Jumuah Ya Aashoor Ka Din Ya Shabe Baraat Hoti Hai Amwaat Ki Roohein Aakar Apne Gharo Ke Darwazo Par Khadi Hoti Hain Aur Kahti Hain. Hai Koi Ke Humein Yaad Kare, Hai Koi Hum Par Taras Khaaye, Hai Koi Humari Ghurbat Ki Yaad Dilaaye. Isi Tarah Kanzul Ibaad Mein Bhi Kitabul Roza Imaam Zandweshi Se Manqool Hai. (Jild 4, Page 233)

Wallahu Ta'ala A'alam
Katabahu : Abdus Sattar Razvi Afi Anhu, Khadim Arshadul
Uloom, Aalam Bazar, Kolkata
11 Jamadil Oola, 1440 Hijri
Al Jawabus Saheeh : Muhammad Abraar Ahmad Amjadi
Barkati, Markaz Tarbiyat Ifta, Ojha Ganj

Tamaam Ambiya -e- Kiraam Alaihimussalam Ko Huzoor Nabi -e- Kareem ﷺ Ke Ummati Kahna Kaisa Hai?

السلام عليكم

Ulama -e- Kiraam Wa Muftiyane Izaam Ki Bargaah Mein Adab Ke Saath Ek Suwaal Arz Hai Ke Beshak Humare Aaqa Huzoore Akram ﷺ
Tamam Kaaynat Ke Nabi Wa Rasool Hain Hatta Ke Aap ﷺ Nabiyo Ke Nabi Wa Rasoolo Ke Rasool Hain Lekin Daryaaft Talab Ye Hai Ke Agar

Koi Shakhs Ye Kahe Ke Hazrate Aadam Alaihissalam Wa Deegar Ambiya -e- Kiraam Huzoore Akram ﷺ Ki Ummat Hain To Aisa Kahna Baja Hai Aur Kya Hazrate Aadam Alaihissalam Wa Deegar Ambiya -e- Kiraam Aap Ki Ummat Mein Daakhil Hain. Baraye Karam Qur'an Wa Hadees Ki Raushni Mein Tasalli Bakhsh Jawab Marhamat Farmaiye, Ayin Nawazish Hogi.

Saayil : Muhammad Taahir Hussain Razwi, Jharkhand

Al Jawab

وعلیکم السلام ورحمة الله وبرکاته

Saare Ambiya Sayyide Aalam Ke Unmati Hain :

Ye Mas'ala Muhaqqiqo Musallam Hai Ke Nabi -e- Akram ﷺ Nabiul Ambiya Wa Mursaleen Hain. Baqiya Saare Ambiya -e- Kiraam Nabi Hain Aur Aap Ke Ummati Bhi. Aur Is Mein Koi Manafaat Nahi. Aur Ye Bhi Nahi Ke Un Ke Huzeer Ke Ummati Hone Ke Sabab Un Ki Nubuwwat Zaayil Ho Gayi Ya Un Ko Nubuwwat Se Mazool Kar Diya Gaya Ho. Jaise Hazrate Isa Alaihissalam Jab Qurbe Qiyamat Tashreef Laayenge To Nabi Bhi Rahenge Aur Huzeer Purnoor Sayyidul Ambiya Wal Mursaleen Ke Ummati Bhi, Jaise Wo Aaj Allaah Ke Nabi Bhi Hain Aur Rasoolullaah ﷺ Ke Ummati Bhi. Is Tarah Tamam Ambiya Wa Mursaleen Nabi Bhi Hain Aur Aap Ke Ummati Bhi. Ek Suwaal Ke Jawab Ke Zimn Mein Darj Zel Ibaarat

Ke Zariye Ahadeese Tayyiba Ki Raushni Mein Shahzada -e- Aala Hazrat Huzoor Hujjatul Islam Mas'ala Ki Wazaahat Farmate Hain :

Ek Isa Roohullaah Alaihissalam Par Mauqif Nahi, Ibrahim Khalilullah, Moosa Kalimullaah, Nooh Najibullaah Wa Aadam Safiullaah Tamam Ambiya Allaah Alaihimussalam Sab Ke Sab Humare Nabi -e- Akram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Sayyide Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Ummati Hain. Huzoor Ka Naame Paak Nabiul Ambiya Hai, Hadees Mein Hai :

لو كان موسى حيا ما وسعه الا اتباعي

Agar Moosa Zinda Hote, Unhein Meri Pairwi Ke Siwa Kuch Gunjaish Na Hoti. Ahmad Aur Baihaqi Ne Shuabul Imaan Mein Hazrate Jaabir Bin Abdullah Radi Allahu Ta'ala Anhu Se Riwaayat Kiya. (Hawala Jahane Hujjatul Islam Mufti Haamid Raza, Page 356, Musannif Mufti Aabid Hussain Razwi Qibla)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi Ghafaralahu, Khadim

Arshadul Uloom, Aalam Bazar, Kolkata

Al Jawabus Saheeh : Manzoor Ahmad Yaar Alwi, Khadime

Tadrees Wal Ifta, Darul Uloom, Barkatiya, Gulshan Nagar,

Jogeshwari, Mumbai

Kaafir Ke Ghar Mein Qur'an Ki Tilaawat Karne Ka Hukm?

السلام عليكم

Hazrat Ek Mas'ala Hai Wo Ye Hai Ke Ek Aadmi Namazi Hai Magar Us Ki Beewi Hindu Hai Magar

Namazi Aadmi Dukan Par Tilawat Karne Bol Raha Hai Us Ki Dukan Mein Tilawat Kar Sakte Hain?

Jawab Inaayat Farmayein Meharbani Hogi.

Qur'an Wa Hadees Se Jawab Inaayat Farmayein, Meharbani Hogi.

Saayil : Ramzan Shah

Al Jawab

وعلیکم السلام ورحمة الله وبرکاته

Soorate Mas'oola Mein Hindu Ke Dukan Ya Makan Mein Jakar Qur'an Ki Tilaawat Karna Jaiz Hai Lekin Jis Mein Dewtaao Ki Tasweerein Ho Waha Tilaawat Karna Jaiz Nahi.

Fatawa Shareh Bukhari, Jild Dom, Page 550 Mein Hai Ke, Yaha Is Zamane Mein Hinduo Ke Ghar Kisi Mubaah Kaam Ke Liye Jaane Ki Ijaazat Hai. Tamam Musalmano Ka Is Par Amal Dar Aamad Hai. Isiliye Ke Kisi Hindu Ke Ghar Jakar Qur'an Majeed Padhna Aur Kisi Buzurg Ya Musalman Ke Naam Isaale Sawab Karna Jaiz Wa Durust Hai. Kufr To Kya, Hoga Gunah Bhi Nahi Jabke Hindu Ke Us Ghar Mein Jis Mein Qur'an Khwaani Hoti Hai Dewtaao Ki Tasweerein Na Ho Aue Kisi Kaafir Ke Liye Isaale Sawab Karna Ya Jaante Huye Ke Ye Shakhs Kaafir Hai, Zaroor Kufr Hai Ke Is Ka Matlab Ye Hua Ke Us Ne Kaafir Ko Sawab Ka Mustahiq Jaana Aur Ye Kaseer Nusoose Qataiya Ke Khilaaf Hai.

Wallahu Ta'ala A'alam

*Katabahu : Abdus Sattar Razvi Afi Anhu, Khadim Arshadul
Uloom, Aalam Bazar, Kolkata*

14 Rabiul Awwal, 1441 Hijri

Al Jawabus Saheeh :

Wallahu Ta'ala A'alam

Muhammad Abraar Ahmad Amjadi Barkati, Markaz Tarbiyat

Ifta, Ojha Ganj

Kaafir Ka Nabaligh Baccha Jannati Hai Ya Jahannami?

السلام عليكم

Kya Farmate Hain Ulama -e- Kiraam Wa Muftiyane Shara'a Mateen Mas'ala Zel Mein Ke Kaafiro Ke Nabaligh Bacche Jannati Hain Ya Jahannami? Intiqal Karne Ke Baad Marne Ke Baad Wo Jahannam Mein Jaayenge Ya Jannat Mein, Indas Shara'a Kya Hukm Hai?

Saayil : Altamash Noori Raza Qadri, Delhi

Al Jawab

وعليكم السلام ورحمة الله وبركاته

Kaafir Ke Nabaligh Baccho Ke Jannati Wa Jahannami Hone Mein Ulama -e- Kiraam Ke Darmiyan Ikhtilaf Hai. Baaz Kahte Hain Ke Wo Jannati Hain Aur Baaz Ke Nazeek Jahannami. Aur Isi Ikhtilaf Ki Buniyad Par Imaame Aazam Abu Hanifa Radi Allahu Ta'ala Anhu Ne Khamoshi Ikhtiyar Ki Hai Aur Un Ke Sawab Wa Azaab Ke Baare Mein Koi Raay Qaayim Nahi Ki Jaisa Ke Raeesul Muhaddiseen Abdul Haq Muhaddise Dehelvi Alaihirrahma Ki Kitab (Takmeelul Imaan, Page 67) Mein Hai Ke Mushrikeen Ke Itfaal Ke Mutalliq Imaame Aazam Radi Allahu Ta'ala Anhu Ne

Tawaqquf Kiya Hai Aur Unhone Dalaayil Mein Ta'aaruz Ki Wajah Se Khamoshi Ikhtiyar Ki Hai Aur Un Ke Sawab Wa Azaab Ke Mutalliq Bhi Koi Waazeh Raay Qaayim Nahi Ki. Lekin Baaz Ulama Ka Khayal Hai Ke Aise Bacche Dozakh Mein Jayenge Aur Baaz Kahte Hain Bahisht Mein. Muhammad Bin Al Hussain Farmate Hain Ke Mujhe Yaqeen Hai Ke Allaah Ta'ala Kisi Ko Be Gunah Azaab Nahi Karta Is Liye Ye Bacche Mas'ool Nahi. Lihaza Imaame Aazam Ki Pairwi Karte Huye Khamoshi Ikhtiyar Karein.

(Fatawa Faqeehe Millat, Awwal, Page 32)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi, Khadim, Madarsa Arshadul

Uloom, Aalam Bazar, Kolkata

18 Rabiul Awwal, 1441 Hijri

Al Jawabus Saheeh Wallahu Ta'ala Aalam : Muhammad

Abraar Ahmad Amjadi Barkati

Salam Ke Bajaye Allaah Haafiz Ya Khuda Haafiz Kahna Kaisa Hai?

السلام عليكم

Muftiyane Kiraam Ki Bargaah Mein Ek Suwaal Hai Aaj Kal Log Salam Ki Jagah Par Khuda Haafiz Aur Allaah Haafiz Kahte Hain Ye Kaha Se Saabit Hai, Kya Ye Hadeese Paak Mein Kahi Aaya Hai Ya Kisi Buzurgane Deen Se Saabit Hai? Baraye Meharbani Jawab Inaayat Karein.

Saayil : Muhammad Aazad Hussain Razwi

Al Jawab

وعلیکم السلام ورحمة الله وبرکاته

Soorate Mas'oola Mein Salam Ki Jagah Khuda Haafiz Ya Allaah Haafiz Kahna Ye Sunnat Ke Khilaaf Hai Balki Pahle Salam Us Ke Baad Ye Sab Kalima Ada Kare To Harj Nahi. Tirmizi Shareef Mein Hai السلام قبل الكلام Yaani Kalam Se Pahle Salam Karna Chahiye. Hazrate Abu Huraira Radi Allahu Ta'ala Anhu Se Marwi Hai Ke Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ne Farmaya Ke Jab Koi Tum Mein Se Kisi Majlis Mein Pahunche To Salam Kare Phir Agar Baithne Ki Zaroorat Ho To Baith Jaaye Aur Jab Chalne Lage To Dobara Salam Kare. Aisa Hi Anwarul Hadees Page 397 Mein Tirmizi Shareef Se Hai.

Lihaaza Is Riwaayat Se Waazeh Hai Ke Salam Se Pahle Mazkoor Alfaaz Kahna Hadees Se Saabit Nahi. Haan! Agar Koi Shakhs Salam Ke Saath Saath Ye Ya Is Tarah Ke Doosre Hum Ma'ana Alfaaz Kah De To Harj Nahi, Is Mein Gunjayish Hai.

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi, Khadim, Madarsa Arshadul Uloom, Aalam Bazar, Kolkata

23 Rabiul Awwal, 1441 Hijri

Al Jawabus Saheeh : Muhammad Shahroz Aalam Akrami

Al Jawabus Saheeh : Muhammad Manzoor Ahmad Yaar Alwi

Chaaro Imaam Kis Maslak Par The?

السلام علیکم

Humare Charo Imaam Imaame Aazam, Imaam

Shafayi, Imaam Malik Wa Imaam Hambal Kis Maslak Ko Maante The? Mufasssal Mudallal Jawab Inaayat Farma Kar Shukriya Ka Mauqa Inaayat Farmayein, Meharbani Hogi.

Saayil : Muhammad Abdul Jaleel Ashrafi

Al Jawab

وعلیکم السلام ورحمة الله وبرکاته

Chaaro Ayimma Radi Allahu Ta'ala Anhum Rasoolullaah ﷺ Ke Maslak Par The.

(Fatawa Sharahe Bukhari, Jild Som, Page 377)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi, Khadim, Madarsa Arshadul

Uloom, Aalam Bazar, Kolkata

1 Rabiul Ghaus, 1441 Hijri, 28 November 2019

Al Jawabus Saheeh Wallahu Ta'ala Aalam : Muhammad

Abraar Ahmad Amjadi Barkati

Rasool Paak ﷺ Bade Hain Ya

Qur'an?

السلام علیکم

Kisi Bhi Aitbaar Se Qur'an Ko Rasoolullaah ﷺ Se Bada Manna Kaisa Hai? Jawab De Kar Shukriya Ka Mauqa Inaayat Farmayein.

Saayil : Sajjad Ali, Bihar

Al Jawab

وعلیکم السلام ورحمة الله وبرکاته

Soorate Mas'oola Mein Qur'an Majeed Ko Rasoolullaah ﷺ Bada Manna Hi

Saheeh Wa Durust Hai. Fatawa Faizur Rasool, Jild Awwal, Page 26 Mein Hai :

Qur'an Afzal Hai Is Liye Ke Wo Kalame Ilaahi Hai Makhlooq Nahi Hai Balki Qadeem Bizzat Hai.

Aur Sharah Fiqhe Akbar, Page 38 Mein Hai :

Kalamullah Ta'ala Ghair Makhlooq Bil Qadeem Bizzat Aur Saahibe Qur'an صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Saari Makhlooqat Mein Sab Se Afzal Hain.

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi, Khadim, Madarsa Arshadul

Uloom, Aalam Bazar, Kolkata

5 Rabi-us Saani, 1441 Hijri, Mutabiq 2 September, 2019

Al Jawabus Saheeh Wallahu Ta'ala Anhu : Muhammad

Abraar Ahmad Amjadi Barkati

Ghaire Aalim Ko Maulana Kahna Kaisa Hai?

Kya Farmate Hain Ulama -e- Deen Is Ke Baare Mein Ke Ghaire Aalim Ko Maulana Kahna Haram Hai?

Saayil : Raza Noori, Delhi

Al Jawab

Ghaire Aalim Ko Maulana Kahna Haram Nahi Hai Albatta Nahi Kahna Chahiye. Fatawa Amjadiya, Jild Chaharum, Page 191 Mein Hai :

Aaj Kal Maulana Maulvi Ke Liye Na Kisi Dars Ki Zaroorat Hai Na Faraagh Ki Jo Baaz Kah Ke Maulvi Ho Gaya Balki Leader Bhi Maulana Kahlate Hain Aur Wakeel Ko Bhi Maulvi Kaha Jaata Hai. Lihaaza Is Urfe Aam Ke Hote Huye Agar Ghaire Faarighut

Tahseel Ko Maulana Maulvi Kaha Jaaye To Is Ka Ye Matlab Nahi Ke Waaqayi Mein Aalim Hai Aur Sanad Tahreeri Ya Dastare Fazeelat Ya Kisi Khaas Madarse Mein Padhna To Kisi Zamane Mein Zaroori Na Tha. Phir Bhi Agar Kisi Mein Ilme Deen Ki Qabiliyyat Na Ho To Us Ko In Alfaaz Se Bachna Chahiye.

Qadeem Fatawa Razawiyya, Jild Nahum, Nisf Aakhir, Page 117 Mein Hai :

Jaahil Ko Aalim Maan Lena Jahal Hai Aur Us Ka Anjaam Zillat. Hadees Mein Hai :

حتى اذا الم يبق عالم اتخذ الناس رؤساء جهالا فساءلوهم فافتوا بغير علم فضلوا
وضلو

Wallahu Ta'ala A'alam
*Katabahu : Abdus Sattar Razvi, Khadim, Madarsa Arshadul
Uloom, Aalam Bazar, Kolkata
8 Rabiul Ghaus, 1441 Hijri
Al Jawabus Saheeh : Muhammad Abraar Ahmad Amjadi*

Koi Ye Kahe Ke Qur'an Kaafi Hai, Hadees Ki Zaroorat Nahi Aise Shakhs Par Kya Hukm Hai?

السلام عليكم

Kya Farmate Hain Ulama -e- Deen Wa Muftiyane Kiraam Mundarija Zel Mas'ala Ke Baare Mein Ke Aise Shakhs Ke Baare Mein Kya Hukm Hoga Jo Ye Kahe Aur Aqeeda Rakhe Ke Qur'ane Paak Hi Sab Kuch Hai, Hadeese Paak صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Koi Haajat Nahi.

Saayil : Muhammad Aasif Qasim Nisar Raza Qadri
Pakistan, Karachi,

Al Jawab

Soorate Mas'oola Mein Jo Shakhs Ye Kahe Ke Hadees Ki Koi Haajat Nahi Sab Kuch Qur'an Paak Hi Mein Hai Goya Ke Wo Hadeese Paak Ka Munkir Hai Aur Hadees Ka Munkir Kaafiro Murtad Hai. Qadeem Fatawa Razawiyya, Jild Shashum, Page 46 Mein Hai, Jo Shakhs Hadees Ka Munkir Hai Wo Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ka Munkir Hai Aur Jo Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ka Munkir Hai Wo Qur'an Majeed Ka Munkir Hai Aur Jo Qur'an Majeed Ka Munkir Hai Wo Allaah Wahide Qahhar Ka Munkir Hai Aur Jo Allaah Ka Munkir Hai, Sareeh Murtad Kaafir Hai Aur Jo Murtad Kaafir Hai Use Islami Masail Mein Dakhal Dene Ka Kya Haq? Allaah Azzawajal Farmata Hai :

مَا اتَّكَمُ الرَّسُولُ فخذوة وما نهكم عنه فانتهوا

Rasool Jo Kuch Dein Wo Lo Aur Jis Se Mana Farmayein, Baaz Raho.

Aur Farmata Hai :

فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في انفسهم حرجا

ما قضيت ويسلموا تسليما

Aye Nabi Tere Rab Ki Qasam Wo Musalman Na Hoge Jab Tak Tujhe Apni Har Ikhtilafi Baat Mein Haakim Na Banayein Phir Apne Dilo Mein Tere Faisle Se Kuch Tangi Na Paayein Aur Acchi Tarah Dil Se Na Maan Lein.

Pahle Ye Munkir Batayen Ke 5 Namazo Ka Saboot Kalamullah Shareef Mein Kaha Hai Aur Subah Ki 2 Rakatein, Maghrib Ki 3 Rakatein, Baaqi Ki 4-4 In Ka Zikr Kalamullah Shareef Mein Kaha Hain? Aur Namazo Ki Tarteef, Ke Pahle Qiyaam Aur Us Mein Qir'at Phir Rukoo Phir Sujood Phir Qu'ood Qur'ane Majeed Mein Kaha Hai, Waqto Ki Ibtida Wa Intiha Ke Fajr Ka Waqt Tuloo -e- Subah Se Shuroo Hoka Tuloo -e- Shams Par Khatm Hota Hai Aur Zuhar Ka Zawale Shams Se Saaya -e- Asli Ke Siwa Ek Misl Ya Do Misl Saaya Hone Tak, Is Ka Zikr Qur'an Majeed Mein Kaha Hai? Wuzoo Ki Naaqiz Ye Cheezein Hain, Aur Ghusl Ki Ye Ye Aur Namaz In In Cheezon Se Faasid Hoti Hai, In Ki Tafseel Qur'an Majeed Mein Kaha Hai? Lihaaza Shakhse Mazkoor Par Tauba Istighfar Wa Tajdeede Imaan Shadi Shuda Ho To Tajdeede Nikah Bhi Kare.

Wallahu Ta'ala A'alam

*Katabahu : Abdus Sattar Razvi Afi Anhu, Khadim, Madarsa
Arshadul Uloom, Aalam Bazar, Kolkata*

Al Jawabus Saheeh : Muhammad Abraar Ahmad Amjadi

Ek Aalim Aur Haafiz Kitno Ko Jannat Mein Le Jaayega?

Ek Aalim Aur Haafiz Kitno Ko Jannat Mein Le Jaayega?

Saayil : Muhammad Waseem

Al Jawab

Ek Haafiz Apne Aaza Se 10 Shakhso Ki Shafa'at

Karenge Aur Us Ke Maa Baap Ko Qiyamat Ke Din Aisa Taaj Pahnaya Jayega Jis Se Mashriq Se Maghrib Tak Raushan Ho Jaaye Aur Shaheed 50 Shakhso Ki, Haaji 70 Ki Aur Ulama Be Binti Logo Ki Shafa'at Karenge Hatta Ki Aalim Ke Saath Jin Logo Ko Kuch Bhi Talluq Hoga Un Ki Shafa'at Karenge. Koi Kahega Maine Wuzoo Ke Liye Paani Diya Tha Koi Kahega Maine Fulan Kaam Kar Diya Tha Logo Ka Hisab Hota Jaayega Aur Wo Jannat Ko Pahuche Jaayenge. Ulama Ka Hisab Ho Chuka Hoga Aur Wo Roke Jayenge Arz Karenge Ilaahi Log Ja Rahe Hain Hum Kyo Roke Gaye Hain Farmaya Jaayega Tum Aaj Mere Nazdeek Firishto Ki Maanind Ho Shafa'at Karo Ke Tumhari Shafa'at Se Log Bakhshe Jayenge. Har Sunni Aalim Se Farmaya Jaayega Apne Shagirdo Ki Shafa'at Kar Agarche Aasman Ke Sitaro Ke Barabar Ho. Aisa Hi Malfoozat, Hissa Awwal, Page 38 Mein Hai :

Wallahu Ta'ala A'alam

*Katabahu : Abdus Sattar Razvi, Khadim, Madarsa Arshadul
Uloom, Aalam Bazar, Kolkata*

02-12-2019

Al Jawabus Saheeh :

Manzoor Ahmad Yaar Alwi

Aalime Deen Ki Tauheen Na Jaiz Wa Haram Hai.

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuhu
Agar Koi Aadmi Ek Aalime Deen Ko Khinzeer Kahe
Aur Jab Wo Aalime Deen Taqreer Kar Raha Ho To
Kahe Ke Ma'az Allaah Kutta Bhonk Raha Hai Aise

Aadmi Ke Mutalliq Shara'a Shareef Mein Kya Hukm Hai?

Saayil : Muhammad Arzoo Aalam

Al Jawab

وعلیکم السلام ورحمة الله وبرکاته

Soorate Mas'oola Mein Aalime Deen Ki Tauheen Karna Najaizo Haraam Hai. Qadeem Fatawa Razawiyya, Jild 6, Page 182 Mein Hai Ke Aalim Ki Tauheen Agar Ba Wajhe Aalime Deen Hai, Bila Shubha Kufr Hai. Kama Majmaul Anhar Warna Agar Be Sababe Zaahir Ki Hai To Us Par Khaufe Kufr Hai, Warna Asad Kabeera Hone Mein Shak Nahi, Hadees Mein Hai Nabi ﷺ Farmate Hain :

ثلاثة لا يستخف بحقهم الامنافق بين النفاق ذوال الشبهة في الاسلام ذوال العلم
والامام المقسط، رواه ابو الشيخ في كتاب التوبيخ عن جابر بن عبد الله والطبراني في
الكبير عن ابي امامة رضي الله عنهم

Jis Se Sudoore Kufr Ho Wo Tauba Kare Az Sare Nau Islam Laaye Us Ke Baad Agar Aurat Raazi Ho Us Se Nikahe Jadeed Mehare Jadeed Kare. Lihaaza Shakhse Mazkoor Par Tauba Istighfar Wa Tajdeede Imaan Waghaira Laazim Hai.

Wallahu Ta'ala A'alam

*Katabahu : Abdus Sattar Razvi, Khadim, Madarsa Arshadul
Uloom, Aalam Bazar, Kolkata
14 Rabiul Ghaus, 1441 Hijri*

*Al Jawabus Saheeh :
Muhammad Abraar Ahmad Amjadi Barkati*

Shadi Biyaah Mein Naachna Dance Karna Kaisa Hai?

Kya Farmate Hain Ulama -e- Deen Is Mas'ala Mein Ke Ghair Muslim Ki Barat Mein Muslim Ladka Dance Kare Naache Gaaye To Shariat Mein Is Ka Kya Hukm Hai?

Saayil : Muskan

Al Jawab

Soorate Mas'oola Mein Chaahe Wo Muslim Ki Barat Ho Ya Ghair Muslim Ki Muslim Ladke Ko Dance Karna Najaizo Haraam Hai, Us Par Tauba Farz Hai. Allaah Ta'ala Use Hidaayat Ki Taufeeq De. Aameen
(Fatawa Razawiyya, Jild Nahum, Nisf Aakhir, Page 6)

Wallahu Ta'ala A'alam

*Katabahu : Abdus Sattar Razvi, Khadim, Madarsa Arshadul
Uloom, Aalam Bazar, Kolkata
9 Rajabul Murajjab, 1440 Hijri*

*Al Jawabus Saheeh Wal Mujeebo Najeeh :
Faqat Muhammad Ataullah Naeemi, Khadim Darul Hadees
Wa Darul Ifta, Jaamiyatun Noor, Jamiate Isha'ate Ahle
Sunnat, Pakistan Karachi*

Huzoor ﷺ Ke Shabe Meraaj La Makaan Jaane Waale Safar Ko Na Maanne Waale Par Sharayi Hukm

Mere Suwaal Ke Huzoor ﷺ Ko Meraaj Huyi Hai Aur Us Meraaj Ke Safar Mein Huzoor ﷺ Jab Sidra Se Aage La Makaan Gaye. Agar Koi Shakhs Meraaj To Maanta Hai Lekin La

Makaan Tak Jaane Waale Safar Ko Nahi Maanta To Aise Shakhs Ko Kya Kaha Jayega? Jawab Inaayat Farmaiye.

Saayil : Muhammad Afsar Khan

Al Jawab:

Soorate Mas'oola Mein Shakhse Mazkoor Aqa -e-Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Safare Meraaj Ko Maanta Hai Lekin Safare La Makaan Ko Nahi Maanta Hai To Wo Bad Deen Gumraah Hai.

Masjide Haraam Se Baitul Muqaddas Tak Raat Mein Sair Farmana Qatayi Hai. Qur'ane Majeed Se Saabit Hai Is Ka Munkir Kaafir Hai Aur Zameen Se Aasman Tak Sair Farmana Ahadeese Mashhoora Se Saabit Hai. Is Ka Munkir Gumraah Hai Aur Sayyidul Fuqaha Hazrate Mulla Jeewan Rahmatullahi Ta'ala Alaih Farmate Hain :

”ان المعراج الى المسجد الاقصى قطعي ثابت بالكتاب والى سماء الدنيا ثابت بالخبر المشهور والى ما فوقه من السموات ثابت بالاحاد فمنكر الاول كافر البتة ومنكر الثاني مبتدع مضل ومنكر الثالث فاسق

Yaani Masjide Aqsa Tak Meraaj Qatayi Hai Qur'an Se Saabit Hai Aur Aasmane Duniya Tak Hadeese Mashhoora Se Saabit Hai. Aur Aasmano Se Upar Tak Aahaad Se Saabit Hai To Pahle Ka Munkir Qatayi Kaafir Hai Aur Saani Ka Bad Deen Gumraah Hai Aur Teesre Ka Munkir Faasiq Hai.

(Tafseere Ahmadiya, Page 328)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi Afi Anhu, Khadim, Madarsa

*Arshadul Uloom, Aalam Bazar, Kolkata
19 Rajabul Murajjab, 1440 Hijri*

Al Jawabus Saheeh :

Faqeer Muhammad Shahroz Aalam Akrami Afi Anhu Kolkata

Sab Se Pahle Daadhi Qaume Loot Ne Mundaayi

Daadhi Sab Se Pahle Kis Qaum Ne Mundaaya Ulama
-e- Kiraam Ki Bargaah Mein Bahut Adab Ke Sath
Suwaal Arz Hai.

Al Jawab:

Sab Se Pahle Daadhi Qaume Loot Ne Mundaayi.
(Mahaziratul Awaayil, Page 85)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi

Al Jawabus Saheeh :

*Manzoor Ahmad Yaar Alwi Khadime Tadrees Wal Ifta, Darul
Uloom Barkatiya, Gulshan Nagar, Jogeshwari, Mumbai*

Taharat Wa Namaz

Sharaab Peenay Wala Pak Hai Ya Napaak ?

السلام عليكم

Kya Farmate Hain Ulmaye Karaam Is Masla Ke Baray Mein Kya Sharab Peenay Se Aadmi Napak Hojata Hai ?

Sayel : Mohammad Ghulam Mohi Aldeen Rizvi

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Soorat Mas'oola Mein Woh Shakhs Is Tour Par Napak To Na Hoga Ke Be Ghusl Woh Namaz Waghera Na Padh Sake. Albatta Hont, Moonchh Waghera Jis Hissa Badan Mein Lagi Woh Hissa Zaroor Napak Hojaye Ga Aur Baghair Dhoye Namaz Waghera Nahi Parh Sakta. (Fatawa Bahrul Uloom Jald Awwal Safha 77) Par Hai Bilashuba Sharaab Bhi Pishaab Wa Pakhana Ki Tarah Napak Hai Magar Is Mein Taharat Hukmi Ka Shariat Ne Hukm Nahi Diya .

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata,

21 Zilhijja, 1440h

Aj Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Page 128

Kisi Ko Imam Bananay Ke Liye Matwalli Ki Ijazat Lainay Ki Zaroorat Nahi Masjid Ke Imamat Isi Ka Haq Hoti Hai

السلام عليكم

Ajeer Muazzin Ya Ajeer Imam Kabhi Koi Shakhs Aata Hai To Usay Baaz Dafa Azaan Dainay Ya Imamat Karne Agay Kere To Kya Yeh Jaaiz Hai? Kya Is Ke Liye Masjid Ke Matwalli Ki Ijazat Leni Hogi Ya Kya Soorat Hogi? Sayel : Dr Saahil Malik Gujrat

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Soorat Mas'oola Mein Kisi Ko Imam Bananay Ke Liye Mutawalli Se Ijazat Lainay Ki Zaroorat Nahi Masjid Ki Imamat Isi Ka Haq Hoti Is Ke Hotay Hue Dosray Ko Imam Banna Banana Shar'an Napasandeedah Wa Khilaf Hukum Hai Agarchay Is Se Ziyada Ilm Wa Fazl Rakhta Ho Haan Agar Imam Ijazat Dein To Koi Harj Nahi Imam Ke Ilawa Koi Dusra Shakhs Imamat Ke Liye Hukum Nahi Day Sakta Hai. (Jaisa Ke Fatawa Rizviya Shareef J 3, S 150 Qadeem Par Hai)

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata,

Aj Jawabus Sahih : Sharfuddin Razvi

Fajr Ki Sunnat Chhuut Jaye To Kab Tak Parh Satke Hain?

السلام عليكم

Kya Farmate Hain Ulmaye Karaam Wa Muftiyaane Kiraam Mandarja Zail Masla Mein Ke Zaid Namaz Fajar Ke Waqt Masjid Mein Daakhil Hua Dekha Jamaat Khari Hai Foran Wudu Kya Aur Jamaat Mein Shaamil Hogaya Sunnat Tark Hogaya To Ab Is Sunnat Ko Jamaat Ke Baad Foran Parh Sakta Hai ?

Ulmaye Karaam Quran Vhdis Ki Roshni Mein Mudallal Jawab Inayat Farmaen .

Sayel : Mohammad Arsh Aalam Zia Seetamarhi Bihar
Al Jawab :

وعلیکم السلام ورحمة الله وبرکاته

Jabkay Farz Fajar Parh Chuka To Sunnat Sooraj Buland Honay Se Pehlay Hargiz Nah Parhay Hamaray Sab Aimma Razi Allah Taala Anhum Ka Is Par Ijma Hai Balkay Parhay To Suraj Buland Honay Ke Baad Dopehar Se Pehlay Parh Le Nah Is Ke Baad Parhay Nah Is Se Pehlay

Aur Yeh Khayaal Ke Is Mein Qasdan Waqt Qaza Kar Dena Hai Nawaqifi Se Yeh Sunnat Jab Farz Se Pehlay Nah Parhi Gayi Khod Hi Qaza Hogai Ke Inka Waqt Yahi Tha Ke Farzo Se Peshtar Parhi Jayen Ab Agar Farzo Ke Baad Sooraj Niklny Se Peshtar Parhay Ga Jab Bhi Qaza Hi Hogi Ada Hargiz Nah Hogi (Aysa Hi Qadeem Fatawa Rizviya Shareef Jald Siwum Safha 614 Mein Hai)

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Muhammad Shahroz Alam

Sajda Sahw Ka Hukm

السلام عليكم

Ulmaye Karaam Rahnumai Farmaen Imam Pay Sajda Saho Ki Soorat Mein Masbooq Muqtadi Ke Liye Kya Hukm Hai Ke Woh Kis Tarah Sajda Sahw Kere Aur Agar Masbooq Imam Ki Pairwi Karte Hue Aik Taraf السلام عليكم Pher Kar Sajda Sahw Kare To Namaz Ka Kya Hukm Hoga ?

Sayel : Muhammad Iqbal

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

السلام Masbooq Sirf Sajda Mein Mutabbeta Kere Nah السلام Mein Agar السلام عليكم Mein Qasdan Mutabeat Kere Ga Agarchay –apne Jahel Se Yeh Hi Samajh Kr Ke Mujhe Sharean السلام عليكم Mein Bhi Itebaa Imam Chahiye To Namaz Is Ki Fasid Hojaye Gi Haan Agar Sahwan السلام عليكم Kya To Namaz Mtlqan Nah Jaye Gi Aur Sajda Sahw Bhi Apni Namaz Ke Aakhir Mein Karna Na Hoga Agr Ye السلام عليكم Sahwan السلام عليكم Imam Se Pehlay Ya Ma'an Is Ke Sath Sath Takheer Ke Tha Aur Agar السلام عليكم Imam Ke Baad Bhool Kar السلام عليكم Phera To Is Sajda Sahw Mein To Imam Ki Mutabeat Kere Phir Jab Apni Baqi Namaz Ko Khada Hoto Is Ke Khatam Par Is Ke Sahwe السلام عليكم Ke Liye Sajda Sahw Kere.

(Qadeem Fatawa Rizviya Shareef Jald Soum Safha 394)

Wallahu Taala Aalam

*Katabuhu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Aj Jawabus Sahih : Muhammad Abrar Ahmad Barkati*

Aik Imam Ko Do Martaba Namaz Padhana Kaisa Hai?

السلام عليكم

Tamam Ulmaye Karaam Wa Muftiyane Izaam Ki Bargaah Mein Mera Arz Yeh Hai Ke Agar Ek Martaba Kisi Masjid Mein Jamaat Imam Sahib Ne Namaz Padhai Phir Kya Usi Masjid Mein Dobarah Se Namaz Padhana Kaisa Hai? Namaz Hogi Ya Nahi Jawab Inayat Farmaen .

Sayel : Sohail Raza

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Aala Hazrat Razi Allah Taala Anho Tehreer Farmatay Hain Ke Jo Masjid Kisi Muayyan Qoum Ki Nahi Jaisay Bazaar Ya Saraya Station Ki Masjid Mein Un Mein To Har Jamaat Oola Hai Har Jamaat Ka Imam Isi Mehal Qiyam Imam Par Mahrab Mein Khara Hokar Imamat Kere Balkay Afzal Yeh Hai Ke Har Jamaat Jadeed Azaan Se Ho Haan Masjid Mohalla Mein Jis Ke Liye Imam Wa Jama'at Muayyan Hain Is Aetmaad Par Ke Hum Apni Jamaat Dobarah Karlen Ge Bila Uzre Sharai Misl Badmazhabi Imam Waghera Jamaat Oola Qasdan Tark Karna Gunah Hai Aur Agar Imam Ke Sath Ahal Mohalla Ki Jamaat Hogayi Aur Kuch Log Itafaqan Ya Uzr Sahih Ke Sabab Reh Gaye

To Un Ko Azaan Jadeed Ki Ijazat Aur Maharab Mein Qiyam Imam Ki Jagah Un Ke Imam Ko Khara Hona Makrooh Hai Azaan Dobarah Nah Kahin Aur Maharab Se Hatt Kar Jama'at Karen Yahi Afzal Hai. (Fatawa Rizviya Shareef Jald Soum 376) Wallahu Taala Alam

*Katabuhu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Aj Jawabus Sahih : Muhammad Abrar Ahmad Barkati*

Taziya Ke Samnay Fatiha Dainay Walay Imam Ke Peechay Namaz Parhna Kaisa Hai?

السلام عليكم

Kya Taziya Ke Samnay Fatiha Dainay Walay Imam Ke Peechay Namaz Makrooh Tehreemi Hai? Hawala Ke Sath Jawab Inayat Farmaen Bohat Meharbani Hogi. Sayel : Hasnain Raza Razvi

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Taziya Ke Chowk Par Khana Rakh Kar Fatiha Karkay Amre Najaiz Mein Jahilon Ki Hosla Afzai Karta Hai Is Liye Is Ki Iqtada Mein Namaz Makrooh Tehreemi Hai Usay Chahiye Ke Alania Tauba Wa Astghfar Kere Taakay Dosray Log Bhi Is Se Ibrat Haasil Karen Hadees Shareef Mein Hai'

"Yani Nihaan Gunah Ki Tauba Nihaan Aur Ayaan Gunah Ki Tauba Ayaan Taur Par Zaroori Hai" Aysa

Hi (Fatawa Faqeehe Millat J1 S 53 Prhe.) (Aur Qadeem Fatawa Rizviya Shareef J 9, S 189 Nisf Awwal Mein Hai) Taziya Mamnoo Hai Shara Mein Kuch Asal Nahi Aur Jo Kuch Bidaat Un Ke Sath Ki Jati Hain Sakht Najaaiz Hain Musalman Itebaa Ehkaam Shara Se Hotay Hain Nah Amre Najaiz Se Taziya Par Jo Mithai Charhai Jati Hai Agarchay Haraam Nahi Hojati Magar Is Ke Khanay Mein Jahilon Ki Nazar Mein Aik Amre Najaiz Sharai Ki Wuqat Badhaane Aur Is Ke Tark Mein Nafrat Dilani Hai Lehaza Na Khayi Jaye. In Ibaraat Se Wazeh Hota Hai Ke Taizya Ke Samnay Fatiha Karna Jaaiz Nahi Aur Aisay Ke Peechay Namaz Parhna Bhi Jaaiz Nahi.

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Taziya Ke Samnay Fatiha Dainay Walay Imam Ke Peechay Namaz Parhna Kaisa Hai?

السلام عليكم

Kya Taziya Ke Samnay Fatiha Dainay Walay Imam Ke Peechay Namaz Makrooh Tehreemi Hai? Hawala Ke Sath Jawab Inayat Farmaen Bohat Meharbani Hogi. Sayel : Hasnain Raza Razvi

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Taziya Ke Chowk Par Khana Rakh Kar Fatiha Karkay Amre Najaiz Mein Jahilon Ki Hosla Afzai Karta Hai Is Liye Is Ki Iqteda Mein Namaz Makrooh Tehreemi Hai Usay Chahiye Ke Alania Tauba Wa Astghfar Kere Taakay Dosray Log Bhi Is Se Ibrat Haasil Karen Hadees Shareef Mein Hai'

"Yani Nihaan Gunah Ki Tauba Nihaan Aur Ayaan Gunah Ki Tauba Ayaan Taur Par Zaroori Hai" Aysa Hi (Fatawa Faqeehe Millat J1 S 53 Prhe.) (Aur Qadeem Fatawa Rizviya Shareef J 9, S 189 Nisf Awwal Mein Hai) Taziya Mamnoo Hai Shara Mein Kuch Asal Nahi Aur Jo Kuch Bidaat Un Ke Sath Ki Jati Hain Sakht Najaaz Hain Musalman Itebaa Ehkaam Shara Se Hotay Hain Nah Amre Najaiz Se Taziya Par Jo Mithai Charhai Jati Hai Agarchay Haraam Nahi Hojati Magar Is Ke Khanay Mein Jahilon Ki Nazar Mein Aik Amre Najaiz Sharai Ki Wuqat Badhaane Aur Is Ke Tark Mein Nafrat Dilani Hai Lehaza Na Khayi Jaye. In Ibaraat Se Wazeh Hota Hai Ke Taizya Ke Samnay Fatiha Karna Jaaiz Nahi Aur Aisay Ke Peechay Namaz Parhna Bhi Jaaiz Nahi.

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Jummay Ki Aik Rakat Chhootnay Ke Baad Kaise Poora Karen?

السلام عليكم

Kya Farmate Hain Ulama Wa Muftiyaane Izaam Is Masla Ke Baray Mein Ke Zaid Jummay Ki Namaz Ek Rak-at Chhuut Gayi Ab Choti Hui Rak-at Kis Tarah Ada Karega Kya Baqiya Namaz Ki Tarah Imam Ke السلام عليكم Phairnay Ke Baad Khara Hojaye Ga Jawab Inayat Farma Kar Shukriya Ka Mauqa Inayat Farmaen Ain Nawazish Hogi. Sayel : Jawed Alam Rizvi Darbhanga Bihar

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Jummay Mein Muqtadi Imam Ke السلام عليكم Phairnay Ke Baad Khara Hojaye Aur Sana Parhay Phir Qirat Ke Liye Ta'awwuz Parhay Phir Qirat Ruku, Wa Sujood Karkay Apni Namaz Poori Karle. (Fatawa Hindiya Jild Awwal Safha 90 Taa 91)

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Shirt Inn Karkay Namaz Padhne Ka Hukm

السلام عليكم

Kya Farmate Hain Ulmaye Karaam Is Masla Mein Ke Shirt Paint Mein Inn Karkay Namaz Padhna Kaisa Hai?

Sayel : Aabid Husain

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Soorat Mustafsira Mein Shirt Ko Paint Ke Andar

Ghuras Lena Jis Ko Inn Karna Bhi Kehte Hain Makrooh Tehreemi Hai Ke Yeh Kaffe Saub Hai. (Fatawa Bareli Shareef Safha 251 Mein Hai) Salwar Ya Pajama Ko Izaar Band Mein Ghurasna Tehband Bandh Lainay Ke Baad Usay Mazeed Ghurasna Shirt Ko Paint Ke Andar Daba Lena Jisay Inn, Kehte Hain Aasteen Ko Upae Chadha Lena Ruku Aur Sujood Ke Waqt Sahlwar Ya Pajama Ya Daman Ko Upar Uthana Makrooh Tehreemi Hai. Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Bareek Kapra Pehan Kar Namaz Parhna Kaisa Hai ?

Kya Farmate Hain Ulmaye Deen Wa Muftiyaane Shara Mateen Masla Zail Mein Ke Mard Itna Bareek Kapra Pehnay Hue Hai Jis Ki Se Is Ki Naaf Tindi Dikhai Deti Hai To Kya Aisa Kapra Pehan Kar Namaz Parhay Namaz Hojaye Gi? Bahawala Jawab Inayat Farmaen. Sayel : Mohammad Jamal Rampuri

Al Jawab :

Agar Sirf Naaf Nazar Aaye To Namaz Ho Jayegi Kyun Kay Mard Ke Liye Naaf Se Zaano Tak Aurat Hai Naaf Satr Se Kharij Hai (Jaisa Ke Qadeem Fatawa Rizviya Jald Siwum S 1 Par Hai) Aur Khalifa Aala Hazrat Allama Mufti Amjad Ali Rizvi Quddisa Sirruhu Ki Mashhoor Kitaab (Bahare Shariat Hissa

Siwum S 187 Par Hai) Mard Ke Liye Naaf Ke Neechay Se Ghutnon Se Neechay Tak Aurat Yani Is Ka Chhupana Farz Hai Naaf Is Mein Daakhil Nahi Aur Ghutne Daakhil Hain Haan Itna Bareek Kapra Jis Se Sara Badan Chamakta Ho Sitr Ke Liye Kaafi Nahi Is Se Namaz Parhi To Nah Hui (Bahare Shariat Alamgeeri Se)

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Manzoor Ahmad Yaar AlwiPage

Agar Imam Chaar Rakaat Wali Namaz Mein Qaada -e- Oola Bhool Jaye To Kya Hukum Hai?

السلام عليكم

Kya Farmate Hain Ulmaye Deen Muftiyane Shara Mateen Masla Zail Mein Ke Imam Esha Ki Namaz Padh Raha Tha Qaada Oola Mein Bethnay Ke Bajaye Khara Hogaya Teen Tasbeeh Ke Miqdaar Khara Nahi Hua Aur Muqtadi Ke Luqmah Pay Foran Baith Gaya Qaada Oola Ke Liye Imam Ne Namaz Mukammal Kiya Aur Sajda Sahw Bhi Nahi Kya Aur السلام عليكم Phair Diya To Kya Is Soorat Mein Imam Wa Muqtadi Ki Namaz Hui Ya Nahi Wazeh Bayan Farmaen Ma Hawala Allah Pak Aap Hazraat Ke Ilm Wa Amal Mein Mazeed Barkaten Ataa Farmaiye. Ameen

Sayel : Abdalwahd, Kota Rajasthan

Al Jawab :

وعلیکم السلام ورحمة الله وبرکاته

Imam Qaada Oola Bhool Kar Seedha Khara Hogaya
Ya Khara Honay Ke Qareeb Tha Aur Muqtadi Ne
Luqmah Diya Aur Muqtadi Ke Luqmah Dainay Ki
Wajah Se Imam Qaada Mein Lota To Is Soorat Mein
Imam Aur Tamam Mqtdyon Ki Namaz Gayi Is Namaz
Ko Dobarah Padni Lazim Hai Sajda Sahw Se Kaam
Nah Chalay Ga (Aksar Log Is Masla Se Ghaafil Hain
) Agar Imam Ne Muqtadi Ka Luqmah Qubool Nahi
Kya Yani Qaada Oola Ki Taraf Nahi Palta Namaz
Poori Karkay Aakhir Mein Sajda Saho Kar Liya To
Imam Aur Dosray Tamam Mqtdyon Ki Namaz Hogayi
Magar Luqmah Dainay Walay Ki Namaz Nah Hui Is
Ko Dobarah Padni Hogi. (Qadeem Fatawa Rizviya
Jald 3, S 632 Fatawa Faizur Rasool S 387, J 1)

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Manzoor Ahmad Yaar Alwi

Salaat O Salam Parhna Kaisa Hai?

السلام علیکم

Kya Farmate Hain Ulmaye Deen Wa Muftiyane Islam
Masla Haza Ke Baray Mein Ke Azaan Se Pehlay Aur
Asar Ke Baad Salato Salam Padhna Kaisa Aur Kab Se
Raaij Hua.

Saail : Mansoor Ali

Al Jawab :

وعلیکم السلام ورحمة الله وبرکاته

Azaan Wa Iqamat Ke Darmiyan Salat Pukarna Jaaiz Wa Mustahsan Hai Jisay Istilaah Shara Mein Tasweeb Kehte Hain Aur Asar Baad Bhi Salato Salam Parhna Jaaiz Hai. (Fatawa Rizviya Jald 2 S, 396 Qadeem) Assalato Wassalamo Alaika Ya Rasoolallah Azaan Ke Baad Ya Pehlay Parhna Rabiul Aakhir 781 Hjri Mein Raaij Hua. (Aisa Hi Fatawa Faqeehe Millat Awwal S92 Par Durre Mukhtar Se Hai)

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Bila Uzr Sharai Jamaat Chhod Kar Tanha Namaz Parhna Durust Nahi

Kya Farmate Hain Ulmaye Deen Wa Muftiyane Shara Mateen Masla Zail Mein Ke Masjid Mein Imam Fajar Ki Namaz Jamaat Mein Hai Abhi Namaz Khatam Nahi Hui Hai Peechay Se Koi Namazi Akailey Namaz Parh Ke Mike Se Salato Salam Shuru Kardiye. Dosra Sawal Yeh Hai Ke Abhi Fajar Maghrib Ki Jamaat Hui Nahi Hai Koi Shakhs Takbir De Kar Namaz Ada Kere To Shara Ke Roo Say Kya Is Par Hukum Hai Jawab Se Nawaazain.

Saail : Anjuman Ghosia Committee

Al Jawab :

Jamaat Wajib Hai Shakhs Mazkoor Ko Chahiye Ke Jamaat Mein Haazir Hon Ke Bila Uzre Sharai Jamaat Ka Ek Baar Bhi Tark Karna Gunah Aur Tark Ki Aadat Karne Waala Fasiq Mardoodush Shahada Hai Aur

Agar Koi Namaz Parh Raha Hai To Koi Aisa Ghair Zaroori Kaam Nahi Karna Chahiye Jis Se Namaz Mein Khlal Waqay Ho. (Fatawa Faizur Rasool, 1/268)

*Katabuhu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Aj Jawabus Sahih : Manzoor Ahmad Yaar Alwi*

Muqtadi Ke Maghrib Ki Namaz Do Rak-at Chooti Hon To Kaisay Namaz Poori Karen?

Maghrib Ki Namaz Do Rak-at Chhuut Gayi Aur Teesri Rak-at Mein Imam Ke Sath Mila Kis Tarah Poori Rak-at Kare Chaar Rak-at Wali Namaz Mein Teesri Ya Chothi Rak-at Mein Imam Ke Sath Mila Kis Tarah Rak-at Poori Kere. Sayel : Misbahi Aalam

Al Jawab :

Jis Ko Maghrib Ki Teesri Rak-at Jamaat Ke Sath Miley Woh Jab Apni Namaz Poori Karne Khara Hoto Apni Doosri Rak-at Mein Qaada Kere Kyunkay Qaida Musraha Hai.

Yahan Tak Ke Ghunya Sharah Munya Mein Farmaya Agar Aik Rak-at Parh Kar Qaada Nah Kya To Qiyaas Yeh Hai Ke Namaz Najaaiz Hai .

Chaar Rakat Wali Namaz Mein Chothi Mein Ja Mila To Salame Imam Ke Baad Kharray Hokar "Sana" Pehlay Agar Nah Padha Tha To Ab Parhay Warna Ta'awwuz Se Shuru Kere Aur Alhamd Wa Soorat Padh Kar Ruku Wa Sajda Karkay Baith Kar Attahiyaat Parhay Phir Khara Hokar Alhmd Wa Soorat Parhay Aur Ruku Wa Sajda Karkay Baghair Baithy Khara

Hojaye Aur Chothi Rak-at Mein Faqat Alhmd Padkar Ruku Wa Sajda Karkay Attahiyyat Parhay Aur Namaz Tamam Kere. (Qadeem Fatawa Rizviya Jald 3, S, 392)

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Manzoor Ahmad Yaar Alwi

Teen Chhoti Ayaton Ki Miqdaar Kya Hai?

السلام عليكم

Kya Farmatay Hain Ulmaye Deen O Muftiyane Kiraan Is Mein Ke Namaz Mein Surah Fatiha Ke Baad Teen Choti Ayaton Ke Barabar Parhna Lazim Hai to Arz Hai Ke Teen Choti Ayaton Ki Miqdaar Kya Hai? Jawab Inayat Farmaen Meharbani Hogi .

Almustafta : Molanamhmd To Saif Raza Dinaj Poor

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Surah Fatiha Ke Parhnay Ke Surah Milana Yani Kisi Soor Hay Mein Se Itna Parhna Ke Teen Choti Ayaton Ke Barabar Hojaye Fuqahq -e- Karaam Rizwan Allah Taala Allahum Ajmaeen Ne Teen Choti Ayaton Ki Miqdaar :

ثم نظر ثم عبس ويسر ثم ادبر واستكبر

Se Mutayyan Farmai Hai

(Saghiri Safha 150) In Tenu Ayaton Mein Kal Satais Huroof Hain Aur Agar Teeno Summa Ki Meem Jo Mushaddad Daal Hai Is Ko Do Huroof Manen To Kal

Tees Huroof Huve Jaisa Ke Allama Shami Ne Farmaya Summa Nazar Aakhir Tak Kul Tees Huroof Hain To Agar Kisi Ne Aik Aayat Itni Lambi Jo Tees Huroof Ke Barabar Parh Li To Yeh Maan Liya Jaye Ga Ke Is Ne Teen Ayaton Ki Miqdaar Parh Liya Lehaza Alhamd Shareef Ke Baad Kisi Surah Mein Se Itna Parh Liya Jo Sattais Ya Tees Huroof Par Mushtamil Hai To Wajib Ada Ho Gaya Is Ki Namaz Hojaye Gi. (Bahawala Masail Sajda Sahw Safha 51)

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Manzoor Ahmed Yaar Alvi

Namaz Eid Ki Do Jamaat Ka Hukum

السلام عليكم

Kya Farmate Hain Ulmaye Deen Wa Muftiyane Shara Mateen Masla Zail Ke Baray Mein Ke Eid Ul Fittar Ki Namaz Aik Hi Eidgah Mein Do Baar Jama'at Hui Magar Alag Alag Imam Ne Parhaya To Namaz Hui Ya Nahin? Jawab Inayat Farmaen .

Sayel : (Molana) Tahir Hussain Madhupur Jharkhand
Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Soorat Mas'oola Mein Jabkay Alag Alag Imam Ne Parhaya To Namaz Hogi. Jaisa Ke Sheikh Al - Islam Wal Muslimeen Imam Ahmad Raza Qadri Brkati Rehmatullahi Taala Ne (Fatawa Rizviya Shareef Qadeem Jald Siwum Safha 803) Par Tehreer Farmaya

Ke Agar Dono Imamo Ko Eid Ki Namaz Qaim Karne Ka Ikhtiyar Tha To Dono Namazain Jaaiz Hogin .

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Manzoor Ahmed Yaar Alvi

Taraveeh Mein Qaada Bhool Jaye To Kya Hukm Hai?

Taraveeh Ki Namaz Mein Imam Qada Aakhira Mein Bhool Kar Khara Hogaya Aur Muqtadi Ne Luqmah Diya To Imam Lout Aaya To Sajda Sahw Lazim Hai Ya Nahi? Jawab Inayat Farmaen Hawala Ke Sath. Sayel Wahid Qamar

Al Jawab :

Soorat Mas'oola Mein Kisi Ki Namaz Nah Hui Phir Se Is Rak-at Ko Duhraey Aur Use Parhay Hue Sourat Ko Phir Se Parhay Jaisa Ke Syedi Aala Hazrat Imam Ahl-e-sunnat Imam Ahmad Raza Qadri Barkari Rehmatullah Alaih Farmatay Hain Ke Mazhab Asah Par Namaz Nah Hui Aur Quran Azeem Jis Qadr Is Mein Parha Iaada Kiya Jaye.

(Fatawa Rizviya Shareef Qadeem Jald Chaharum Safha 520)

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Manzoor Ahmed Yaar Alvi

Eid Ke Din Namaz Fajar Nah Padhi Ho To Namaz Eid Ka Hukm

السلام عليكم

Kya Farmate Hain Ulmaye Karaam Masla Ke Baray Mein Ke Eid Ke Din Agar Fajar Ki Namaz Nahi Padhenge To Eid Ki Namaz Hogi Ya Nahin? Kitaabo Sunnat Ki Roshni Mein Jawab Inayat Farmaen.

Sayel : Faqeer Muhammad Naushad Aalam, Bihar

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Soorat Mas'oola Mein Agar Kisi Ne Fajar Ki Namaz Nah Parha Ya Jo Log Namaz Panjgana Ada Nahin Karte Sirf Jummay Aur Eidain Ki Namaz Parh Letay Hain Un Ki Namaz Jummay Bhi Sahih Hai Aur Eidain Bhi Jab Ke Un Namazon Ke Sharait Sehat Paye Jayen Gharz Yeh Ke Namaze Panjgana Nah Parhnay Ki Wajah Se Namaz Eidain Wa Jumuah Ki Sehat Par Asar Na Padega Haan Namaz Panjgana Ko Qasdan Chhorna Sakht Haraam Wa Gunah Hai. To Jo Log Eid Aur Baqar Eid Aur Jummay Ki Namazain Parhte Hain Magar Namaz Panjgana Nahi Parhte Hain Woh Is Ke Baais Sakht Gunehgaar Mustahiq Azaab Naar Hain. Hadees Mein Hai

Jis Ne Jaan Boojh Kar Namaz Chorra Us Ne Kafir Jaisa Kaam Kya (Kanzul Ummal, 7/280)

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Beta Maa Behan Ki Imamat Kere To Kya Hukm Hai?

السلام عليكم

Baad السلام عليكم Arz Hai Ke Kya Farmatay Hain Ulmaye Karaam Wa Muftiyane Izaam Masla Zail Mein Ke Agar Beta Imamat Kere Aur Sath Mein Jamaat Mein Maa Behan Nani Aur Nana Hon To Kya Namaz Hojaye Gi Jawab Hawalay Ke Sath Hi Inayat Farmaen To Bohat Meharbani Hogi. Al Mustafta Muhammad Qasim Khan Zila Bahraich Shareef Up Al Hind

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Soorat Mas'oola Mein Mazkoorah Hazraat Agar Masjid Jane Se Lachaar Majboor Hon To Sab Ki Namaz Bila Karahat Hogi Jaisa Ke (Qadeem Fatawa Rizviya Shareef Jald 3, Safha 381) Par Hai Agar Jamaat Masjid Mein Ho Mutlqan Makrooh Hai Ke Aurat Ko Haazri Masjid Mana Hai Aur Agar Makaan Ho Aur Mard Ko Haziri Masjid Se Koi Uzr Sahih Sharai Nahi To Mutlqan Makrooh Hai Ke Mard Par Haazri Masjid Wajib Hai Aur Agar Usay Uzr Hai Aur Jamaat Mein Jitni Aurtain Is Ki Mehram Ya Zoja Ya Ghair Mushtahaat Larkiyon Ke Siwa Nahi To Mutlqan Bila Karahat Jaaiz Hai Aur Na Mehram Mushtahaat Hain To Makrooh.

Wallahu Taala Aalam

*Katabuhu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Aj Jawabus Sahih : Manzoor Ahmed Yaar Alvi*

Paint Aur Shirt Pehan Kar Namaz Parhna Kaisa Hai?

السلام عليكم

Kya Farmate Hain Ulmaye Karaam Wa Muftiyane Izaam Is Masla Mein Ke Paint Shirt Pehan Kar Namaz Parhna Kaisa Hai? Baraye Meharbani Mukammal Tour Par Jawab Inayat Farmaen Nawazish Hogi. Sayel Mohammad Ata Waris

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Mazkooarah Libaas Pehan Kar Namaz Padhna Jaaiz Hai Albata Is Se Bachna Chahiye . (Fatawa Markaz Tarbiyat Ifta Awwal S 237) Mein Hai Is Daur Mein Paint Shirt Bilkul Aam Ho Chuke Hindu Muslim Har Koi Is Ko Istemaal Karta Hai Balkay Bohat Saari Jaghon Par Aalime Deen Bhi Paint Shirt Pahannay Lagey Hain Is Liye Ab Yeh Kisi Qoum Ke Sath Khaas Nah Raha Lehaza Ab Paint Shirt Pehan Kar Namaz Bila Karahat Jaaiz Hai Magar Hamaray Yahan Ab Bhi Ulama Wa Sulaha Ka Libas Nahi Is Liye Khilaafe Oola Zaroor Hai Jis Se Bachna Chahiye. Wallahu Taala Aalam

*Katabuhu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Aj Jawabus Sahih : Muhammad Abrar Ahmad Barkati*

Ulti Chataai Pe Padhi Gayi Namaz Ka Hukm?

السلام عليكم

Kya Farmatay Hain Muftiyane Kiraam Is Masla Mein Ke Mein Ne Bhool Kar Ulti Chataai Par Namaz Parh Li Hai To Namaz Hogi Ya Nahi? Hawala Ke Sath Jawab Inayat Farmaen Meharbani Hogi. Sayel Mohammad Saddam Hussain Gridih

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Ulti Chataai Par Parhi Gayi Namazain Hogi Magar Makrooh Jaisa Ke (Fatawa Faiz Alrsol Jild Awwal 370) Mein Hai .

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Imam Ki Iqtida Mein Qirat Karna Durust Nahi

السلام عليكم

Aik Sawal Hai Ulmaye Karaam Ke Bargaah Mein Ke Aik Insaan Namaz Mein Imam Ke Peechay Aik Baar Qiraat Karta Hai Aur Aik Insaan Baaraha Karta Hai To Dono Mein Farq Kya Hai Yani Dono Haraam Ke Murtakib Hain Ya Makrooh Tehreemi Ke Ya Aik Makrooh Tehreemi Ke Aur Aik Haraam Ke Jabkay Dono Ko Maloom Hai Ke Imam Ke Peechay Khamosh Rahna Wajib Hai Zara Tafseel Se Jawab

Inayat Farmaen Meharbani Hogi .

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Soorat Mas'oola Mein Hanfi Muqtadi Ko Imam Ke Peechay Qiraat Karna Makroohe Tehreemi Hai Aur Aisa Karna Gunah Hai Jaisa Ke. (Qadeem Fatawa Rizviya Jald Siwum S 88 Taa 91) Mein Hai

Sarware Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Farmatay Hain :

Yani Jab Tum Namaz Parho Apni Safen Seedhi Karo Phir Tum Mein Koi Imam Kere Pas Jab Woh Takbir Kahe Tum Bhi Takbir Kaho Aur Jab Woh Qiraat Shuru Kere Tum Chup Raho .

Hadees Mein Hai :

Yani Joshkhs Imam Ke Peechay Namaz Parhay To Imam Ka Padhna Is Ka Padhna Hai. Haasil Hadees Yeh Hai Ke Muqtadi Ko Padhne Ki Kuch Zaroorat Nahi Imam Ka Parhna Is Ke Liye Kifayat Karta Hai.

Zaid Bin Saabit Ansari Razi Allah Taala Anho Farmatay Hain Muqtadi Imam Ke Peechay Kisi Namaz Mein Qiraat Nah Kere Yani Jahar Ho Ya Sirr . Phir (Safha 62) Mein Hai Muqtadi Ko Quran Majeed Padhna Mutlaqan Jaaiz Nahi Allah Azzwajal Farmata Hai :

Jab Quran Padha Jaaye To Suno Aur Khamosh Raho Taaki Tum Par Reham Kiya Jaaye (Mafhoom)

Nabiye Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Farmate Hain :

انما جعل الامام ليؤتم به فاذا كبروا واذ اقرء فانصتوا

Abdullah Ban Masood Razi Allah Taala Anho Farmatay Hain Mujhe Tamanna Hai Ke Jo Imam Ke Peechay Padhe Us Ke Moonh Mein Aag Ho Abdullah Bin Abbas Razi Allah Taala Anho Farmatay Hain Qudrat Paata To Is Ki Zabaan Kaat Deta. In Ibarat Ka Hasil Yeh Hai Ke Imam Ke Peechay Muqtadi Ka Qiraat Karna Makroohe Tehreemi Hai Khwah Aik Baar Qiraat Karta Ho Ya Baar Baar

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Namaz Mein Khata Fil Airaab Ka Hukm?

Kya Quran Mein Aaraab Ki Ghalti Se Agarchay Maaene Mein Fasaad Ho Namaz Ho Jayegi . Sayel : Farooq Raza

Al Jawab :

Khata Fil Airaab Yani Harkat, Sukoon, Tashdid, Takhfeef, Qasr, Mad Ki Ghalti Mein Ulmaye Mutakhireen Rahimahumullah Ka Fatwa To Yeh Hai Ke Alal Itlaaq Is Se Namaz Nahi Jati Fi

Raddul Muhtaar Aur (Fatawa Rizviya Jald Siwum Safha 92) Par Aisa Hi Hai. Lehaza Aaraab Ki Ghalti Se Namaz Ho Jayegi Agarchay Maayene Mein Fasad Ho .

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

*Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Aj Jawabus Sahih : Muhammad Abrar Ahmad Barkati*

Subah Ke Waqt Daudne Ke Liye Jamaat Se Namaz Na Parhna Kaisa Hai?

السلام عليكم

Ulma -e- Kiraam Rahnumai Farmaen Ke 1 Shakhs Hai Jo Namaze Fajr Ki Aazan Sun Kar Foran Aapnee Ghar Mein Namaz Ada Karta Hai Kyun Kay Is Ne Dornay Ke Liye Wohi Waqt Muqarrar Kiya Hai To Kya Yeh Durust Hai ?

Sayel : Ghulam Rabbani Khan Hazaribagh Jharkhand
Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Soorat Mas'oola Mein Jamaat Chhod Kar Dorna Is Ke Liye Jaaiz Nahi Balkay Jamaat Ke Sath Namaz Parhnay Ke Baad Woh Daud Lagaye To Sahih Hai. Faqeehe Azam Hind Huzoor Sadarushsharia Alaihirrahma Tehreer Farmate Hain Aqil Wa Baligh Har Qadir Par Jamaat Wajib Hai Bila Uzr Aik Baar Bhi Chhodne Wala Gunehgaar Aur Mustahiq Saza Hai Aur Kayi Baar Tark Kere To Fasiq Mardoodush Shahada Hai. Agar Yahan Islami Hukoomat Hoti To Is Ko Sakht Saza Di Jati. (Bahare Shariat Hissa Siwum Safha 244) Aur Aala Hazrat Quddisa Siruhu Aik Sawal Ke Jawab Mein Farmate Hain Agar Bila Waja Sharai Jamaat Tark Karta Hai To Sakht Gunehgaar Fasik Hai Is Par Tauba Wajib Hai

Bahukme Quran Aisa Muallin Shakhs Ke Bila Uzr

Sharai Jamaat Tark Kare Mustahiq Jahannum Hai (Fatawa Rizviya Siwum Safha 348 Qadeem)

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih Mufti Shahroz Alam Akrami

Tashahhud Mein Bismillah Parhna Kaisa Hai?

Kya Farmate Hain Ulmaye Deen Wa Muftiyane Shara Mateen Is Masla Mein Ke Attahiyyat Se Pehlay Bismillah Parhna Chahiye Ya Nahi ?

Sayel Abdullah

Al Jawab :

Attahiyyat Ke Shuru Mein Bismillah Parhna Makroohe Tehreemi Hai Ke Yeh Aayat Qurani Hai Jo Qiyam Ke Siwa Aur Rukn Mein Parhna Jaaiz Nahi. Jaisa Ke Fatawa Rizviya Mein Hai Qiyam Ke Siwa Ruku Wa Sujood Wa Quood Ki Jagah Bismillah Parhna Jaaiz Nahi Ke Woh Aayat Qurani Hai Aur Namaz Mein Qiyam Ke Siwa Aur Jagah Koi Aayat Padni Mamnoo Hai (Jild Siwum Safha 134)

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

*Aj Jawabus Sahih : Mufti Ataullah Nayeemi*Page 146

Jummay Mein Azaan Sani Kahan Dena Chahiye?

Jummay Ki Aazan Sani Kaha Di Jaye Gi Mimbar Ke

Samnay Ya Kaha?

Sayel Molana Mubarak

Al Jawab :

Soorat Mas'oola Mein Jummay Ki Azaan Sani Masjid Ke Andar Deni Makrooh Hai. Hamaray Ulmaye Karaam Ne (Fatawa Qaazi Khan Wa Fatawa Khulasa Wa Fathulqadir Wa Bahrur Raaiq Wa Hindiya Tahtwai Ala Maqi Al Falah Waghairaha Mein) Tasreeh Farmai Ke Masjid Mein Azaan Deeni Makrooh Hai

Fatawa Khaniya Mein Hai Azaan Minare Par Ya Masjid Ke Bahar Chahiye Masjid Mein Azaan Nah Kahi Jaye Bi Ainihi Yahi Ibaarat (Fatawa Khulasa Wa Fatawa Aalamgeeriya Mein Hai) (Fatah Alqdir Mein Hai) Takbir To Zaroor Masjid Mein Hogi. Rahi Azaan Woh Minare Par Ho Minara Nah Ho To Berone Masjid Zameen Mutaliq Masjid Mein Ho Ulma Farmatay Hain Masjid Mein Azaan Nah Ho Neez Khud Baabul Jumuah Farmaya Ho Woh Allah Taala Ka Zikar Hai Masjid Mein Yani Havali Masjid Ke Andar Isliye Ke Khud Masjid Ke Andar Azaan Deni Makrooh Hai. (Qadeem Fatawa Rizviya Jild Siwum Safha 770)

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Manzoor Ahmed Yaar Alvi

Maghrib Mein Do Rak-at Chhutne Ke Baad Poora Kaisay Karen?

Kya Farmate Hain Ulmaye Deen Is Masla Mein Ke 1 Shakhs Aisa Hai Jis Ki Namaz Maghrib Mein Se Awwal Ki Do Rakat Tark Hogayi Aur Teesri Rak-at Ko Pa Liya To Ab Woh Namaz Ko Mukammal Kaisay Kere Ga Aaya Woh Alahida Kar Ke Parhay Ga Ya Phir Mila Kar Parhay Ga Aik Baat Aur Koi Keh Raha Hai Alahida Karkay Parhay Aur Koi Keh Raha Hai Mila Kar Parhay Ga Sahih Soorat Masla Kya Hai Aap Hazraat Wazahat Farmaen Ma Hawala.

Sayel : Mohammad Tanveer Az Bastii

Al Jawab :

Soorat Mas'oola Mein Teen Ya Char Rak-at Wali Namaz Mein Aik Usay Mili To Haq Tashahhud Mein Yeh Jo Ab Parhta Hai Doosri Hai Lehaza Aik Rak-at Fatiha O Sourat Ke Sath Parh Kar Qaada Kare Aur Agar Wajib Yaani Fatiha Milana Ya Soorat Tark Kiya Agar Yeh Amdan Aisa Kya To Iada Wajib Hai Aur Sahwan Ho To Sajda Sahw Phir Is Ke Baad Wali Mein Bhi Fatiha Ke Sath Soorat Milaye Aur Is Mein Nah Baithy Phir Is Ke Baad Wali Mein Fatiha Padkar Ruku Kardey Aur Tashahhud Waghera Padkar Khatam Kardey. (Bahare Shariat Hissa Siwum, S 248) (Aur Durre Mukhtar Ke Hawalay Se Qadeem Fatawa Rizviya Shareef Jald 3, S, 392 Par Hai)

Yahan Tak Ke Ghunya Sharah Munya Mein Farmaya Agar Aik Rak-at Padkar Qaada Nah Kya To Qiyaas

Yeh Hai Ke Namaz Najaaiz Ho Yani Tark Wajib Ke Sabab Naaqis O Wajib Ul Iaadah Albata Ishasana Hukm Juwaz Wa Adame Wujooab Iada Diya Gaya Ke Yeh Rak-at Min Wajah Pehli Bhi Hai .

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Manzoor Ahmed Yaar Alvi

Imam Ruku Mein Jatay Waqt Allahu Akbar Buland Aawaz Se Nahi Bole To Namaz Ka Kya Hukum Hai?

السلام عليكم

Sawal Asar Ki Namaz Mein Imam Sahib Ne Niyat Baandhi Ruku Mein Gaye Allah Akbar Buland Aawaz Se Nahi Bolay Phir Ruku Se Kharray Hue To Is Waqt Bhi Buland Aawaz Se Samia Allah Liman Hamda Nahi Bolay Baad Mein Luqmah Milnay Ke Baad Bolay To Kya Namaz Hogi Ya Nahi Jawab Inayat Farmaen.

Sayel Mohammad Yousuf

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Soorat Mas'oola Mein Buland Aawaz Se Allah Akbar Sami Allahu Liman Hamida Kehna Sunnat Hai. Mazkooarah Tasbeeh Aahista Kehna Khilaaf Sunnat Hai Magar Namaz Hogi. Jaisa Ke Aala Hazrat Alaihi Alahirrahma Ne Farmaya Ke Allah Akbar Poora Ba Aawaz Kehna Masnoon Hai Sunnat Tark Hui Namaz

Mein Karahat Tanzeehi Aayi Magar Namaz Hogayi.
(Fatawa Rizviya Jild Siwum Safha 147 Qadeem)

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Mufti Muhammad Sharfuddin Razvi

Daarhi Monday Hafiz Ke Peechay Parhi Gayi Namaz Ka Kya Hukm Hai?

Kya Farmate Hain Ulmaye Deen Is Masla Mein Ke
Daarhi Mundane Walay Hafiz Ke Peechay Parhi Gayi
Namaz Ke Ke Baray Mein Kya Hukum Hai .

Al Jawab :

Daarhi Kam Az Kam Aik Musht Rakhna Sharan
Wajib Hai. Is Se Kam Karna Haraam. Lehaza Daarhi
Mundane Walay Hafiz Ke Peechay Namaz Parhna
Makrooh Tehreemi Aur Wajib Ul Iaadai Hai (Fatawa
Rizviya Jald Siwum Safha 255 Par Hai) Daarhi
Tarashwane Walay Ko Imam Banana Gunah Hai Aur
Is Ke Peechay Namaz Makrooh Tehreemi Padni Aur
Phairni Wajib .

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Muhammad Aabid Husain Misbahi

**Imam Ko Teen Saal Ke Liye Tay Kar Kay
Rakhna Us Ke Baad Nikaal Dena Kaisa Hai ?**
Kya Farmate Hain Ulmaye Deen Wa Muftiyane Shara

Mateen Masla Zail Mein Ke Zaid Ka Kehna Hai Ke Agar Kisi Aalim Ko Is Shart Par Imamat Par Faiz Kya Jaye Ke Aap Ko Teen Saal Rakha Jaye Ga Is Ke Baad Nikaal Diya Jaye Ga Kya Yeh Durust Hai Kya Is Mein Imam Muqtadi Aur Is Shart Par Namaz Hogi Ya Nahin? Jawab Inayat Farmaen. Al Mustafta Hamd Asif Muzammil Khan

Al Jawab :

Soorat Mas'oola Mein Agar Mutwalli Ne Itnay Hi Waqt Ke Liye Un Ki Khidmat Haasil Ki Hai To Yeh Soorat Jaaiz Hai Aur Un Ki Iqteda Mein Namaz Parhna Bhi Durust Hai Namaz Hojaye Gi. (Fatawa Bahrul Uloom Jild Chaharum Safha 47)

Wallahu Taala Aalam

Katabuhu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Jummay Ka Khutba Kin Alfaaz Se Shuru Karna Chahiye?

السلام عليكم

Imam Ko Jummay Ka Khutba Kin Alfaaz Se Shuru Karna Chahiye? Tawwuz Se Ya Tasmiya Se? Sayel : Shoiab Raza Gujarat

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Aala Hazrat Imam Ahmad Razs Muhaddise Barelvi Quddisa Siruhu Ne Aisa Hi Aik Sawal Ke Jawab Mein Irshad Farmaya Hai Ke Khutba Jummay Tawwuz Se

Shuru Kere Nah Baaawaz Nah Ikhfa Balkay Tanha
Aahista Padkar Hamd Ellahi Se Shuru Kere. (Fatawa
Rizviya Jild Siwum Safha 280 Qadeem)

Wallahu Taala Aalam
Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Aj Jawabus Sahih : Muhammad Sharfuddin Razvi

Namaz Mein Surah Fatiha Ka Aik Lafz Chhuut Jaye To Namaz Ka Kya Hukum Hai?

السلام عليكم

Kya Farmate Hain Ulmaye Deen Wa Muftiyane Shara
Mateen Ke Namaz Mein Surah Fatiha Ka Agar Ek
Lafz Chhuut Jaye To Namaz Ka Kya Hukum Hai?
Sayel : Ghulam Rabbani

Al Jawab :

وعلیکم السلام ورحمة الله وبرکاته

Faqeehe Azam Hind Dar Mukhtaar Ke Hawalay Se (
Bahare Shariar Hissa Siwum Safha 209) Par Tehreer
Farmate Hain Ke Agar Surah Fatiha Mein Agar
Alhmd Ka Aik Lafz Bhi Chhuut Gaya To Sajda Sahw
Kere.

Wallahu Taala Aalam
Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Aj Jawabus Sahih : Muhammad Alfaaz Qureshi Najmi

Bilaa Zaroorat Maharab Mein Khara Hona Makrooh Hai

السلام عليكم

Kya Farmate Hain Ulmaye Deen Wa Muftiyane Shara Mateen Is Masla Mein Ke Zaid Ne Masjid Ke Dar Mein Namaz Ada Ki Ab Baker Kehta Hai Ke Tumhari Namaz Nahi Hui Kyunkay Tum Ne Dar Mein Namaz Parhi Jab Ke Zaid Ka Kehna Hai Ke Hamari Namaz Hogi Kyunkay Ke Hamara Paiir Dar Ke Bahar Tha To Matloob Amr Ye Hai Ke Zaid Ka Qoul Durust Hai Ya Baker Ka? Sayel : Muhammad Samiullah Rizvi Balrampur

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Soorat Mas'oola Mein Zaid Ki Namaz Hogayi. Be Zaroorat Maharab Mein Khara Hona Ke Paaon Maharab Ke Andar Hon Yeh Makrooh Haan Paaon Bahar Aur Sajda Maharab Ke Andar Ho To Karahat Nahi Aur Dar Mein Khara Hona Yeh Bhi Makrooh Magar Woh Isi Tarah Ke Paaon Bahar Aur Sajda Dar Mein Hoto Karahat Nahi (Fatawa Rizviya Jild Siyum Safha 42 Qadeem) Mazkoorah Ibaarat Se Wazeh Huwa Kay Bakr Ka Qaul Durust Nahi Lehaza Baker Ko Tauba Karna Chahiye

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Muhammad Shahroz Alam Barkati

Gaaon Dihaat Mein Jumu'ah Jaiz Nahi

Kin Dalail Ke Sabab Gaaon Mein Jumu'ah Jaiz Nahi
Wazahat Farmayen
Saeed Khalaq Ashraf

Al Jawab :

Dihaat Mein Jumu'ah Na-jaiz Hai. Agar Padhenge Gunahgar Honge Aur Zuhar Zimma Se Saaqit Nah Hogaa. Soorat Masoola Mein Sihath Jumu'ah Ke Liye Shehar Hona Shart Hai. Shehar Ki Tareef Yeh Hai Ke Woh Aabadi Jis Mein Muta'addid Kochay Hon Dawami Bazaar Hon Nah Woh Jise Peth Kehte Hain Aur Woh Pargna Hai Ke Us Ke Muta'alliq Dihaat Gine Jatay Hon Aur Us Mein Koi Haakim Muqaddamat Riaya Faisal Karne Par Muqarar Ho Jis Ki Hashmato Shaukat Us Qabil Ho Ke Mazloom Ka Insaf Zalim Se Le Sake Jahan Yeh Tareef Saadiq Ho Wohi Shehar Hai Aur Wohi Jumu'ah Jaiz. (Fatawa Rizvia Jild Siwum Safah 672)

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Fasiq Maulin Ko Imam Banana Kaisa

السلام عليكم

Yeh Fasiq Mualin Badarijah -e- Majburi Apne Jaiso Ka Imam Hona Sakta Hai Maa' Hawala Jawab Inayat Farmayen Karam Ho Ga.

Sael: Peer Baksh Wita

Al-jawab :

وعليكم السلام ورحمة الله وبركاته

Surat-e-mas'oolah Mein Jamaat Mein Sabhi Fasiq Wa-fajir Hain Koi Imam Ke Qabil Na Mil Saken Ya Nahin Hain To Sab Log Apni Namaz Tanha Tanha Padhein Kyunki Fasiq Ki Iqtida Jaiz Nahin (Fatawa Ridwiyyah Jild Siwum Safah Safah 253 Qadeem)

Wa-allah Ta'ala A'lam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Ghasab Karda Zameen Par Namaz Padhna Kaisa?

Kya Farmate Hain 'ulamae Deen O Muftian Shar'e Mateen Mas'la Zail Mein Keh Ghasb Kardah Zameen Par Namaz Padhni Jayez Hai Ya Nahin? Aur Agar Padh Li To Hoi Ya Nahin? Khawah Yeh 'amal Ghasib Kahaw Ya Ghair Ghasib Ka.

Ba Hawalah Jawab 'inayat Farmain Karam Hogaa.

Saail Ghulam Yasin Ahmed Rizwi Ashrafiy Kashi Dih

Al Jawab :

Surat Mas'oolah Mein Ghasab Shudah Zameen Par Namaz Padhna Mukrooh Tehreemi Hai. Ya'ni Namaz Karahat Tehreem Ke Sath Ada Hogi. Jis Ka I'ada Wajib Hai. Jis Tarah (Bahar Shar'iat Hissa Siwum Safah 170 Mein Hai) Keh Zameen Maghsoob Ya

Paray Khet Mein Jis Mein Zara'at Mojud Hai Jute Hue Khet Mein Namaz Padhna Mukrooh Tehreemi Hai. Aur Aala Hazrat Mohaddith Barelvi Quddisa Sirruhu Ki Baargah Mein Aik Sawal Aaya Keh Chori Ka Kapra Pehn Kar Namaz Padhne Ka Kya Hukm Hai? To Aap Ne Jawab Mein Tehreer Farmaya Keh Chori Ka Kapra Pehn Kar Namaz Padhne Mein Agarche Farz Saqit Hojaye Ga. Magar Namaz Mukrooh Tehreemi Hogi Jayez Kapray Pehn Kar Us Ka I'ada Wajib Ka (Fatawa Razviya, 3/451)

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Aj Jawabus Sahih : Mufti Muhammad Sharfuddin Razvi*

Agar Imam Ne Bila Taharat Namaz Parhi, Us Ke Baad Yaad Aya To Kya Hukm Hai?

السلام عليكم

Ulema-e-karam Ki Bargaah Mein Sawal Ijzat Hai Ke Agar Imam Ne Koi Namaz Parhi Aur Namaz Ka Waqt Guzarna Ke Baad Imam Ko Yaad Aya Ke Maine Jo Namaz Parhi Wo Bahar Wuzu Parhi, Ab Kya Kiya Jae Sail: Zahid Khan

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Surat Mas'ulah Mein Agar Imam Bila Taharat Ke Namaz Parhi, Us Ke Baad Yaad Aya To Ab Imam Par Lazim Hai Ke Us Amr Ki Muqtadiyon Ko Khabar De Jahan Tak Mumkin Ho Khud Kahe Ya Kahlade Phone

Ya Khat Ke Zariye Ke Muqtadi Apni Apni Namaz Ka
Iaada Karein

Bahare Shariat Hissa Siwum Page 239 Aur Qudoori
Mein Hai : Jis Ne Iqtada Ki Kisi Imam Ki Phir
Ma'loom Hua Ke Wo Napaak Tha To Wo Apni Namaz
Lootae

Wallahu Ta'ala A'alam
Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Aj Jawabus Sahih : Manzoor Ahmad Yaar Alvi

"Imamate Sughra Ke Liye Chhe Sharait Hain.

السلام عليكم

Imam-e-asghar Ke Sharayat Kitne Hain?

Saail Mohamad Mubashir Ashraf

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Surat Mas'oolah Mein Imame Asghar Ya'ni Imamate
Sughra Ke Liye Chhe Sharayat Hain:

1. islam Ya'ni Musalman Hona.

2. balugh Hona.

3. aqil Hona.

4. mard Hona.

5. qur'at Ya'ni Sahih Mukharaj Ke Sath Quran Parhna.

6. maazoor Na Hona.

(Baharshari'at, Hissa 3, Safha 232)

Wallahu Ta'ala Alam
Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Aj Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Magrib Ki Azan Aur Jamaat Ke Darmiyan Kitna Waqfah Hona Chahiye?

Magrib Ki Azan Aur Jamaat Ke Darmiyan Kitne Time Ka Waqfah Hona Mustahab Hai? Azan Ke Foran Baad Jamaat Kharri Hona Jaz Hai Ke Nahi! Baraye Meharbani Is Masleh Ka Jawab Masail Sharaiya Ke Roshni Mein Jawab Einayat Farmain. Nawaazish Hogi Sail: Shahid Ali Qadri Yaar Alvi

Al Jawab :

Surat Masoolah Mein Magrib Ki Azan Aur Jamaat Ke Darmiyan Do Rakat Namaz Ada Karne Ki Miqdar Tak Waqfah Karey Is Se Zaid Ki Takheer Makrooh Tanzeehi Aur Baghair Uzr Itni Takheer Ki Ke Sitare Ghata Jaayein Makrooh Tehreemi Hai. (Fatawa Markaz Efta'a Safah 155) Aur Baqi Namazo Mein Azan Wa Iqamat Ke Darmiyan Itni Der Tak Thehre Keh Jo Log Paband Jamaat Hain Aa Jaayein Magar Itna Intezar Nahi Kiya Jaye Keh Waqte Karahat Aajaye.

(Bahare Shar'at Hissa Siwum Safah 183)

Wallah Ta'ala Aalam
Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Aj Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Asal Imam Apne Ujrat Par Naib Muqarrar Kar Sakta Hai Jab Keh Naib Bhi Sharait Imamat Ka Laiq Ho?

Kya Farmatay Hain Ulama-e-deen Aur Muftiyaan Shari'at Mateen Is Mas'alah Mein Keh Imam Apni Taraf Se Tankhwa De Kar Naib Imam Rakh Sakta Hai Ya Nahin? Aur Wahi Naib Imam Panch Waqta Namaz Parhay To Shari'at Keh Kya Hukm Hai?
Shabiir Ahmad

Al-jawab :

Surate Masb'oola Mein Asal Imam Ujrat Par Apna Naib Muqarrar Karsakta Hai Jab Keh Naib Bhi Sharait Imamat Ka Laiq Ho. Aala Hazrat Ali Alaihirrahma Ek Sawal Ke Jawab Main Farmatay Hain Keh Waza'if Imamat Ka Mustahiq Asal Ho Ga Aur Naib Sirf Us Qadar Ley Sakay Ga Jo Is Ke Liye Muqarrar Kiya Ho. (Fatawa Rizvia, Jild 6, Page 417) Aur Dusre Safah Main Ye Bhi Hai Keh Naib Jab Keh Us Ke Liye Asal Kuch Muqarrar Kare Woh Asal Ka Ajir Hota Hai. Mazkoora Ibarato Se Ye Waazeh Hota Hai Keh Imam Ujrat Par Bhi Apna Naib Muqarrar Kar Sakta Hai.

Wallahu Ta'ala A'lam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Mufti Shahroz Alam Akrami

Peshab Karne Ke Baad Bimari Ki Wajah Se Qatra Aata Hai Namaz Ki Haalat Mein Bhi To Kya Hukm Hai?

Kya Farmate Hain Ulama -e- Kiram Is Masle Mein Ke Peshab Ke Baad Ya Bimari Ki Wajah Se Qatra Aata Hai Aur Woh Namaz Ki Haalat Mein Bhi Aajaye To Kya Admi Paak Rehayega Ya Nahi.

Saeel: Iqbal Ahmed Rehvi

Al Jawab :

Surat Masla Mein Agar Aik Waqt Kaamil Kabhi Aisa Guzar Chuka Hai Ke Shuru Waqt Se Aakhir Tak Wazu Karke Farz Parh Lene Ki Mohlat Na Mili To Woh Ma'zoor Hai Panch Waqt Taza Wuzu Kare. Raha Kapra Agar Samjhata Hai Ke Paak Kapra Badal Kar Farz Padhega To Us Ke Aik Dirham Se Zaida Bharne Se Peshtar Farz Ada Kar Layega Jab To Us Par Lazim Hai Ke Har Waqt Paak Kapre Badle Aur Agar Janta Hai Ke Farz Parhne Ki Mohlat Na Milayegi Aur Kapra Phir Itna Napak Ho Jayega To Use Ma'afi Hai Usi Kapre Se Padhe

(Fatawa Razviya Qadeem Jild Duwum Safha 47)

Wallahu Ta'ala Aalam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Mufti Sharfuddin Razvi

Kya Sharab Pine Ke Baad Ghusl Wajib Hota?

Sharab Pine Ke Baad Ghusl Wajib Hota Hai Ya Nahi?
Jawab Inayat Farmain.

Sael: Mueezul Qadri

Al Jawab:

Bilashuba Sharab Bhi Pakhana Wa Paishab Ki Tarah Napak Hai. Magar Is Mein Taharat Hukmi Ka Shariyat Ne Hukm Nahi Diya Hai Ghusl Kar Lena Behtar Hai.
(Fatawa Bahrul Uloom Jild 3 Safha 77)

Wallahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Sana Parhna Sunnat Hai Ya Mustahab Hai?

السلام عليكم

Sawal : Eisha Ki Teen Rakaat Namaz Mein Sana Parhna Chahiye Ya Nahi Aur Agar Sana Na Parhe To Kya Namaz Hojaega? Aur Namaz Mein Sana Parhna Sunat Hai Ya Farz Hai Ya Wajib Ya Mustahab Ya Mubah Hawala Peish Farma Kar Jawab Einat Farmain, Nawazish Hogi.

Sail Muhammad Shahid Raza Manzar Islampur Deenajpur West Bengal

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Surat Masoola Mein Sana Parhna Sunat Hai, Imam Ne Bil-jehar Qiraat Shuru Kardi To Muqtadi Sana Na

Parhe, Agarche Bawajhe Door Hone Ke Qiraat Nahi Sunte (Alamgiri). Imam Aahista Parhta Ho To Parh Le (Radd-ul-muhtar). Imam Ko Ruku Ya Pehle Sajda Mein Paya To Agar Ghalib Guman Hai Ke Sana Parh Kar Pa Lenge To Parhe Aur Qaada Ya Dosre Sajda Mein Paya To Behtar Ye Hai Ke Bina Sana Parhe Shamil Hojaen (Durr-ul-mukhtar). Muqtadi Ki Koi Rakaat Jati Rahi Ho To Jab Woh Apni Baqi Rakaat Parhe Is Waqt Parhe. Agar Sana Na Bhi Parha Tab Bhi Namaz Hojaegi Eisha Ki Tisri Rakaat Mein Sana Parhna Zaroori Nahi (Bahare Shariat, Hissa 3, Safah 211/212/215)Wallahu Ta-ala Aalam

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Aj Jawabus Sahih : Manzoor Ahmad Yaar Alvi*

Imam Maghrib Ki Namaz Mein Padha Raha Tha Qaada Awwal Mein Bhool Gaya

Ek Sawal Hai Imam Maghrib Ki Namaz Mein Padha Raha Tha Qaada Awwal Mein Bhool Gaya Ki Dosri Raka'at Hai, Teesri Magar Abhi السلام عليكم Phera Nahi Ke Muqtadiyo Ne Luqme Diye, Imam Ne Luqme Liya Aur Teesri Raka'at Ko Parha Kar Sajdah Sahw Kiya Namaz Ho Gayi Ke Nahi?

Sael: Altamash Raza

Al Jawab :

Agar Muqtadiyo Ne Al-tahiyyat Ke Baad Isne Durood Sharif Parhne Ki Awaaz Suni Jabke Imam Allahum Salli 'ala Se Aagay Nahi Barha Hai To Subhanallah

Keh Kar Bataein Aur Agar Allahum Salli 'ala Seddina Ya Salli 'ala Muhammad Keh Liya Hai To Ab Bataana Jaez Nahi Balki Intezaar Karein Agar Imam Ko Khud Yaad Aaye Aur Khud Hojaae To Phir Aur Agar Salam Pherne Lage To Us Waqt Bataein Is Se Pehle Bataein Ga To Bataane Waley Ki Namaz Jaati Rahi Aur Us Ke Bataane Ko Imam Lega To Us Aur Sab Ki Namaz Jaaegi. (Fatawa Ridwiyyah Qadeem Jild Se 3 Safa 644)

Wa Allah Ta'ala A'alam
Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Aj Jawabus Sahih : Mufti Ataullah Nayeemi

Mitti Deewar Par Agar Gardoo Ghubaar Nah Hon To Is Se Tayammum Karna Kaisaa Hai?

Aik Makan Jiske Deewarain Bilkul Saaf Hain, Matlab Gardoo Ghubaar Bilkul Nahin Hai, Sawal Yeh Hai Ki Aisi Deewaron Pe Tayammum Karne Se Tayammum Hoga Ke Nahin?

Sail: Mohammad Hussain Nomani

Al Jawab :

وعلیکم السلام ورحمة الله وبرکاته

Surat-e-masoolah Mein Tayammum Ke Liye Deewar Par Gard O Ghubaar Ho Na Zaruri Nahin, Jins Arz Par Hath Jo Tayammum Ke Irade Se Zameen Ya Deewar Ya Pathar Ghar Jins Zameen Se Kisi Shiye Par Maaray

Jatay Hain Bahukme Ilahi Ye Hath Khud Jins Zameen Ke Hukm Mein Hojatay Hain Ke Monh Aur Hathoon Ka Un Se Masah Hi Kaam Deta Hai Jo Jins Arz Se Masah Hathliyan Niyyat Ke Sath Jins Zameen Se Milaye Gi In Ke Baad Jins Zameen Ki Aslan Haajat Nahin Rehti Balkay Hukm Hai Ke Hatheliya Zameen Par Maar Kar Jhar Daalain Ke Jo Gard O Ghubaar Laga Bhi Ho Jhar Jaye Nire Saaf Monh Aur Hathoon Par Pheyrey Jain Gard Aaluda Hath Chehre Par Pheerna Mana Hai Ke Is Mein Surat Begaarna Hai Aur Ye Jahannamiyon Ki Nishaani Hai. (Fatawa Ridwiyya Jild Duwum Safah 591)

*Wa Allah Ta'ala A'alam
Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Aj Jawabus Sahih : Muhammad Sharfuddin Razvi*

Dosri Manzil Par Namaz Parhna Aur Namaz Mein Loud Speaker Ka Estamal Karna Kisaa?

السلام عليكم

Janab Mufti Sahab-e-azam Se Ba Adab Guzarish Hai Ke Meri Is Masail Ka Hal Nikal Kar Jawab Inayat Farmain.

Dosri Manzil Par 20 Namazi Namaz Parh Sakte Hain Aur Uske Niche Walay Kamre Mein Sirf Ek Imam Aur 5 Muqtadi Hi Parh Sakte Hain Aur Namazi 10 Se Zaid Hain Agar Uper Jamaat Hoti Bina Laoud-speaker Namaz Hoga Aur Agar Niche Jamaat Karte Hain To

Laoud Speaker Se Karna Hoga. Is Soorat Mein Panj Waqti Namaz Ke Liye Kya Hukm Hai? Laoud-speaker Se Ya Phir Uper Parhna Hoga?

Alaariz: Muhammad Aftekhair Raza Kafi

Al Jawab :

وعلیکم السلام ورحمة الله وبرکاته

Soort-e-masail Mein Jab Masjid Do Manzilay Ya Teen Manzilay Ho To Imam Ko Niche Hi Namaz Parhana Chahiye Agarche Jaga Kam Hai Niche Jaga Rehtay Hue Uper Dosri Manzil Par Parhna Mukrooh Hai. Haan Agar Niche Jaga Na Hoti To Uper Namaz Parhi Jaye. (Fatawa Alamgiri Jild 5 Safha 322 Mein Hai).

Reha Namaz Main Load-speaker Ke Estamal Ke Silsile Main Ulma Ka Ikhtalaf Hai, Baaz Jawaaz Ke Qail Hain. Aksar Ulma Ke Nazdik Is Ki Awaaz Par Iqteda Sahi Nahi. Agar Log Mic Se Namaz Parhne Par Majboor Karein To Mukabbireen Ka Bhi Intazam Kya Jaaye Aur Muqtadiyon Ko Aagaah Kardiya Jae Ke Woh Mukabbir Ki Awaaz Par Iqteda Karein, Isi Tarah Mukabbireen Ko Bhi Hidayat Ki Jae Ke Woh Bhi Load-speaker Ki Awaaz Par Iqteda Na Karein.

(Faisla Jat Sharai Council Bareli Sharif Page 38)

Wallah Ta'ala A'alam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Muhammad Sharfuddin Razvi

Namaz Mein Imam Ke Piche Ek Baligh Muqtadi Baqi Nabaligh To Namaz Ka Kya Hukm?

السلام عليكم

Kya Farmate Hain Ulma-e-deen Aur Muftiyain Shariah Mutin Is Masle Ke Bare Mein Ke Namaz Mein Imam Ke Piche Ek Baligh Muqtadi Hai Aur Sare Nabaligh Larkay Hain To Isi Halat Mein Jamat Hogi Ya Nahi? Tamam Muftiyane Karam Tawaja Farmaien Aur Ba Hawala Jawab Inaayat Farmaien.

Sail: Nazam Ikhteri Group Halaqa Ilmiya

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Surat Maslaah Mein Baligh Imam Nabalighon Ki Imamat Karsakta Hai Isi Tarah Ek Baligh Aur Chand Nabaligh Muqtadiyon Ki Bhi Baligh Imamat Kar Sakta Hai. Aisi (Fatawa Fiaz Al-rasool Jild 1, Safah 292) Par Hai.

Wa Allah Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Dewbandi Ki Masjid Mein Namaz Parhna Kaisa Hai?

السلام عليكم

Dewbandi Ke Masjid Shari'ah Mein Masjid Nahi Hai. Usmein Namaz Parhna Ek Kafir Ke Ghar Mein Namaz

Parhna Hai Jis Par Masjid Ka Hargiz Sawab Nahi Milta. Is Liye Uski Masjid Mein Nahi Jana Chahiye Agarche Namaz Hojaye. Namaz Har Pak Jagah Ho Sakti Hai Jahan Koi Shari'at Ki Mumanat Na Ho Agarche Kisi Ka Makan Ho (Hadees Sharif Hai): "Main Ne Zameen Ko Masjid Aur Pak Banadi Hai, Jahan Meri Ummat Koi Namaz Ka Waqt Pao To Wahi Ada Kare." (Sahih Bukhari, Kitab-ul-salah).

Rasool Allah ﷺ Ne Farmaya: "Meri Khaatir Saari Zameen Masjid Aur Pak Ho Gayi Hai. Meri Ummat Jahan Namaz Ka Waqt Pao, Wahi Ada Kare." (Sahih Bukhari, Kitab-ul-salah) / (Fatawa Rizvia, Jild 6, Safah 397).

Wa Allah Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Muhammad Sharfuddin Razvi

Zuhar Ya Asr Ki Namaz Mein Agar Rakat Mein Sahw Ho To Kya Karein?

Kya Farmatay Hain Ulamae Deen Masla Zail Ke Bare Mein Keh Zaid Zuhar Ya Asr Ki Namaz Padh Hi Raha Tha Darmiyan Mein Khyal Na Raha Ke Teen Rakat Parhi Hai Ya Chaar. Bohat Koshish Ki Ke Yaad Ajaye Magar Na Aya. Ab Kya Karein?

Al Jawab :

Surat Masoolah Mein Teen Rakat Maanay Aur Aik Rakat Padh Kar Qaida Mein Sajda Sahw Karey Aala

Hazrat Farmatay Hain Ke Rakaton Mein Agar Shubha Ho To Kam Samajhay Masalan Aik Aur Do Mein Aik Samajhay Aur Do Aur Teen Mein To Do Aur Jahan Jahan Qaida Aakhira Ka Shubha Ho Wahan Baithta Jaye Aur Aakhira Mein Sajda Sehw Karein. (Fatawi Ridwiyyah Jild Siwum Safha 648 Aur Bahar Shariah Hissah 4 Safha 57 Mein Hai) Teen Aur Chaar Mein Shak Ho To Teen Qaraar Day Aur Teen Mein Shak Ho To Do Ala Hazal Qiyas Aur Chauthu Mein Qaida Ke Baad Sajda Sehw Karey Salam Pheyray.

Wallah Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Muhammad Aabid Husain Noori Misbahi

Sunnat Ki Charon Rakaat Mein Surah Ikhlas Padhna Kesa Hai?

السلام عليكم

Kya Kehte Hain Ulma E Kiram Wa Muftiyane Izaam Masla E Zail Mein Agar Koi Shakhs Char Rakaat Sunnat Ki Niyat Ki Aur Charon Rakaat Mein Surah Ikhlas Padha To Uski Namaz Ka Kya Hukm Hai Barae Karam Jawab Inaat Farmayen Moharbi Hogi.
Saeel: Muhammad Danesh Reza Nizami

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Surate Mas'oola Mein Namaz Hogai. Faqeehe Azam Hind Sadr Al-shari'ah Mufti Amjad Ali Aazmi

Farmate Hain Nawafil Ki Donon Rakaat Mein Aik Hi Surah Ko Mukarrar Padhna Ya Aik Rakaat Mein Aisi Surah Ko Bar Bar Padhna Bilakhrahat Jaiz Hai. (Bahr-e-shari'at, Hissa 3, Safha 225 Aur Aisa Hi Fatawa Razviyya, Jild 3, Safha 98 Par Bhi Hai).

Wallahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Zere Naaf Ke Baal Chaalis Din Ke Andar Nah Kaatey To Kiya Namaz Nahin Hoga?

السلام عليكم

Kya Farmatte Hain Ulama -e-deen Wa Muftiyaane Sharah Mateen Mas'ala Zail Par Ke Zere Naaf Ke Baal Agar Chaalis Din Ke Andar Nahin Kaatey To Kiya Namaz Mein Koi Farq Aaeyga?

Sail: Mohammad Mueenuddin Chhattisgarh

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Surat Mas'oolah Mein Namaz Mein Kuch Farq Nah Aaeyga. (Hadith Sharif Hai) " Hazrat Anas Radi-allahu Ta'ala Anhu Farmaya Ke Mooncheib Kaatne, Baal Teraashne, Baghl Ke Baal Ukhedne Aur Mo'ey Zere Naaf Mondhne Mein Hamare Liye Waqt Muqarrar Kya Gaya Hai Ke Hum Chaalis Din Se Zyaada Nah Chhorein Yani Chaalis Din Ke Andar He Andar In Kamon Ko Zaroor Karlain. (Muslim Sharif

Jild 3 Safah 129 Mishkaat Safah 380) Aur Shaykh Abdul Haq Muhaddise Dhelwi Rahmat-ullahi Alaih Is Hadith Ke Teht Farmate Hain Ke Chaalis Roz Se Zyaada Nahin Guzarna Chahiye Aur Is Se Kam Mein Karey To Afzal Hai. (Ash'at-ul-lama'at Jild 3 Safah 569) Aur Faqeehe Aazame Hind Farmatte Hain : Har Hafta Moay Zere Naaf Door Karna Mustahab Hai Aur Behtar Hai Jumma Ka Din Aur Chaalis Roz Se Zaid Guzar Dena Makrooh Aur Mamnoo Hai. (Bahaar-e-shari'at, Hissa 16, Safha 197)

Wa Allahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Mufti Ataullah Nayeemi

**"Imam Ko Namaz Mein Ya Aik Arse Baad
Yaad Aai Falan Din Be-wazoo Namaz
Parhayi To Kia Hukm Hai?
Akela Muqtadi Kahan Khada Ho Jab Koi
Musalla Aajaye To Imam Kya Kare?"**

السلام عليكم

Kya Farmate Hain Ulama -e-karaam In Masail Mein Keh Zaid Namaz Parha Raha Tha Jab Ke Muqtadi Sirf Aik Hi Tha Jo Us Ke Thore Hi Pichhe Dahine Taraf Khara Tha, Dusri Rakat Mein Aik Ya Do Namazi Aur Aa Gaye To Is Surat-e-hal Mein Zaid Aage Barh Gaya Ya Muqtadi Pichhe Hat Gaya? Kya Zaid Ka Aage Aa Jana Ya Muqtadi Ka Pichhe Jana Zaroori Hai Agar

Nahi Gaya To Namaz Ada Hojayegi Ya Nahin?

Sawal Number 2 : Durane Namaz Imam Ka Wazoo Toot Gaya To Kya Kare?

Sawal Number 3 : Daurane Namaz Imam Ko Yaad Aya Keh Wo Be-wazoo Hai To Kya Kare? Ya Aik Din Baad Yaad Aya Keh Kal Falan Waqt Ki Namaz Mein Ne Be-wazoo Parhi Thi Ab Kya Kare?

Sail: Mohammad Raza Shamshi Bihar

Al Jawab :

Surate Mas'oola Mein Jab Imam Ke Sath Aik Muqtadi Ho Aur Dosra Aa Jaye To Afzal Yeh Hai Ke Muqtadi Pichhe Hat Jaye Agar Maqtadi Masla Na Janta Ho Ya Pichhe Hatne Ko Jagah Na Ho To Aisi Surat Mein Imam Aisi Surat Main Imam Ko Badhna Chahiye Ke Aik Ka Badhna Do Ke Hatnay Se Aasan Hai Phir Agar Masla Janta Ho To Jab Koi Dosra Aanay Walay Shakhs Ko Aane Waala Muqtadi Niyat Bandh Kar Is Muqtadi Ko Peeche Kheenchna Lena Oola Hai Aur Khalasa Main Tasreeh Farmai Ke Pehle Kheenchna Niyat Bandhay Munasib Hai Bahr Haal Dono Suratain Jaz Hain

Mager Yaha Wajib Al-tanbih Ye Baat Hai Ke Kheenchna Aise Ko Chahiye Jo Zi Ilm Ho Yani Is Masla Ki Noyyat Se Aagah Ho Warna Na Kheenchna Aawam Is Farq Se Ghaafil Ho Kar Bila Wajah Apni Namaz Kharab Kar Len Lehaza Ulama Ne Farmaya Ghair Zi Ilm Ko Aslan Na Kheenchna. Reha Ye Hai Ke Jab Na Muqtadi Hate Na Imam Badhe Na Wo Zi

Ilm Ho Ke Ye Kheenched Sake Ya Maslan Imam Qaida Akhira Main Ho Jahan In Baton Ka Mahal Hi Nahi To Aisi Surat Main Us Aanay Walay Ko Kya Karna Chahey. Agar Imam Ke Sath Aik Hi Muqtadi Ho Is Ke Baain Hath Par Ye Mil Jaye Ke Imam Ke Barabar Do Maqtadiyon Ka Hona Khilaf Oola Hai. Page 165

Aur Agar Pehle Se Do Hain To Ye Pichhay Shaamil Hojaye Ke Imaam Ki Baraabar Teen Muqtadiyo Ka Hona Makrooh Tahreemi Hai. (Fatwa Rizvia Qadim Jild 3, Safha 323)

Jawaab: 2

Namaaz Mein Imaam Ka Wuzu Toot Jaye To Woh Doosre Ko Imaamat Ke Liye Khaleefah Bana Sakta Hai, Iska Tareeqa Ye Hai Ke Imaam Nak Band Kar Kay Peeth Jhuka Kar Pichhay Hatay Aur Ishara Se Kisi Ko Khaleefah Banaye, Is Mein Kisi Se Baat Na Kare (Durre Mukhtar Aur Fatwa Aalamgiri Jild 1 Misri, Safha 89 Mein Aisa Hi Hai)

Lekin Chunki Khaleefah Banane Ka Masla Ek Aisa Sakht Dushwar Masla Hai Jis Ke Liye Shartain Bahut Hain Aur Mukhtalif Suratoon Mein Mukhtalif Ahkam Hain Jin Ki Poori Riayat Aam Logon Se Mushkil Hai Is Liye Jo Baat Afzal Hai Isi Par Amal Karein, Yaani Niyat Tod Di Jaye Aur Az Sire Nou Namaz Parhi Jaye, Balki Jo Log Keh Ilm Kafi Rakhte Hain Aur Is Ke Shart Ke Riayat Par Qadir Hain Un Ke Liye Bhi Az Sire Nau Namaz Parhna Afzal Hai. (Radd Al-mukhtar Jild 1, Safha 405 Mein Aisa Hi Hai)

Aljawab 3 :

Imam Ne Agar Bila Taharat Namaz Parhi Ya Koi Aur Shart Ya Rukn Na Paaya Gya Jis Se Us Ki Imamati Sahi Na Ho To Us Par Lazim Hai Ke Us Amr Ki Muqtadiyo Ko Khabar De Jahan Tak Mumkin Ho Khwah Khud Kehay Ya Kehla Bheje Ya Khat Ke Zariye Aur Muqtada Ke Apni Apni Namaz Ka I'aada Karein. (Bahare Shariat Hissa Siwum Bab Sharaite Imamati Safha 234)

Wa Allah Ta'ala A'alam.."

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Mufti Ataullah Nayeemi

Farz Ki Pehli Rakaat Mein Surah Fatiha Ke Baad Surah Milana Bhool Gaya Tou Kya Hukm?

Kya Farmatay Hain Ulma-e-karam Masla-e-zail Ke Bare Mein Ke Farz Ki Pehli Rakaat Mein Surah Fatiha Ke Baad Surah Milana Bhool Gaye Aur Ruku Mein Jane Ke Baad Yaad Aya To Ab Us Par Kya Hukm Hoga? Kya Karna Chahiye.

Sail Hafiz Zuber Alam

Al Jawab :

Jo Surat Milana Bhool Gaya Agar Usse Ruku Mein Yaad Aya To Foran Khade Ho Kar Surah Padhay Phir Rakaat Dohara Kare Phir Namaz Tamam Kare Aur Agar Rakaat Ke Baad Sajde Mein Yaad Aya To Sirf Aakhir Mein Sajda Sahw Kar Le Namaz Hojaye Gi.

(Fatwa Rizvia Qadeem Jild Siwum Safha 639 /bahr-e-shari'at Hissa Siwum Safha 223)

Wallahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Manzoor Ahmad Yaar Alvi

"Najis Kapda Pehan Kar Ghusl Janabat Kiya Aur Kapda Badan Se Alag Nahi Kya To Kya Hukm Hai?"

Najas Kapra Pehn Kar Ghusal Janabat Kiya Aur Ghusl Ke Darmiyan Kapda Tan Se Juda Nahi Kya Is Surat Mein Ghusal Hua Ki Nahi?

Sail: Muhammad Rehan Raza Bihar

Al Jawab :

Najas Kapra Pehn Kar Ghusal Karne Ke Bare Mein Hazrat Imam Abu Yusuf Rehmatullah Ta'ala Alaih Ne Farmaya Ke Agar Ghusal Karne Wale Ne Apne Kapre Par Bahut Pani Daala To Woh Pak Ho Jayega Aur Jab Kapra Pak Ho Jayega To Woh Sehate Ghusal Ko Mane Nahi Hoga (Fatah Al-qadir Jild 1 Safah 185 Mein Aisa Hi Hai). 'is Liye Ke Ghusal Mein Bahut Ziyada Pani Daalna Yaqeenan Teen Baar Dhone Aur Nichorne Ke Qa'im Muqaam Ho Jayega (Jaisah Ke Bahr Al-raiq Jild 1 Safah 238 Mein)'

Lekin Log Amuman Bahut Ziyada Pani Nahin Daalte Jis Se Najasat Aur Phail Jati Hai Balkah Haath Mein Najasat Lag Jati Hai Phir Be Ehtiyaati Se Sara Badan

Tak Bartan Bhi Najas Ho Jata Hai Is Liye Pak He Kapra Pehn Kar Ghusal Karna Chahiye Aur Ya To Mahfooz Muqaam Par Nange Nahana Chahiye. Haan Agar Nadi Wa Ghairah Mein Ghusal Kare. Aur Najasat Aisi Ho Ke Baghair Male Zail Nahin Ho To Use Mal Kar Dhuye. Aur Agar Aisi Na Ho To Pani Ke Dhakke Aur Bahao Se Kapra Khud Bakhud Pak Ho Jayega. (Shami Jild Awwal Safha 222 Mein Aisa Hi Hai)

Wallah Ta'ala Aalam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Mufti Ataullah Nayeemi (Pak)

Darhi Mundane Ke Zamanay Mein Parhi Gai Namaz Ka Kya Hukm?

Kya Farmate Hain Ulma-e-kiram Is Masle Mein Ke Darhi Mundane Ke Zamanay Mein Parhi Gai Namaz Darhi Rakhne Ke Baad Dubara Parhna Zaruri Hai Ya Nahin?

Sail: Shams Raza Azhari

Al Jawab :

Surat Masoola Mein Darhi Munde Ki Namaz Hoti To Hai Magar Makroohe Tahrimi Hoti Hai Ke Dubara Aib Door Karke Dahrai Jaye. (Durre Mukhtar Mein Hai) "Jab Namaz Makrooh Parhi To Uska Dahrana Wajib Hai Magar Darhi Munda Rakh Kar Dubara Sahat Ke Sath Parhay Ga Kis Tarah?" Albatta Darhi

Mundane Par Tawba Karke Parhay To Aur Baat Hai. Mukhtasar Ye Ke Is Tarah Namaz Parhne Ke Baad Bhi Aakhrat Mein Muwakhaza Hoga. Agar Sahih Tariqa Se Dohrayein Nahin To Haan Uska Tariike Salah Ke Azaab Se Kam Hoga. (Aisa Hi Fatawa Bahrul Uloom Jild1 Safa444 Mein Hai)

Wallah Ta'ala A'alam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Mufti Ataullah Nayeemi

Iqamat Mein Allahu Akbar Ke Kalma Ko Do Martaba Baqi Sab Kalmay Ko Ek Martaba Kehna Kaisa?

Kya Farmatte Hain 'ulama-e-kiram Ke Kya Iqamat Mein Shuru Mein Allahu Akbar Do Bar Aur Baqi Har Kalmay Ko Ek Bar Ada Karne Se Iqamat Hojaye Gi?
Sail: Tufail Raza

Al Jawab :

Surat Mas'ulah Mein Ye Mahaz Galat Aur Khilafe Sunnat Hai 'aalamgiri Wa Muhit Sarkhasi Ke Hawale Se (Fatawa Rizwiya Qadeem Jild Duwum Safah 392 Par Hai)

"Mein Abdullah Bin Zaid Bin Abd Razi Allaho Ta'ala Anhu Se Hadis Aleeme Azaan Mein Hai Firishte Ney Yun Kaha Karo

والله اكبر الله اكبر الله اكبر الله اكبر الله اكبر الله اشهد ان لا اله الا الله اشهد ان لا اله الا الله
اشهد ان محمداً رسول الله اشهد ان محمداً رسول الله حي على الصلاة حي على الصلاة

على الفلاح حى على الفلاح الله اكبر لا اله الا الله -

Wa Allah Ta'ala A'alam.

Be Tarteeb Wuzu Kare To Wuzu Hua Ya Nahin

Kya Farmaate Hain Ulama -e- Kiraam Mas'ala Zail Mein Ke Wuzu Ki Tarteeb Ghalat Ho Jaise Pair Pehle Dhole Baad Mein Kali Munh Waghaira Dhoye Wuzu Hogaya Ki Nahi?

Saeel: Altamash Raza

Al Jawab :

Surat Mas'ulah Mein Wazu Hogaya Magar Tarteeb Sunnat Yeh Hai Ke Pehle Munh Dhoey Phir Haath Phir Sar Ka Masah Phir Paaon Dhoey Aisa Hi (Fatawa Rizwiya Qadim Jild Awwal Safah 172 Par Hai)

Wa Allahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Muhammad Sharfuddin Qadri Razvi

Namazi Jab Wuzu Karta Hai Farishtay Us Par Rehmat Ke Chadar Le Kar Khade Hote Hain.

السلام عليكم

Kya Ye Rivayat Sahi Hai Ke Namazee Jub Wazoo Karta Hai To Chaar Farishtay Us Kay Oopar Rehmat Ke Chadar Lekar Khade Hote Hain. Jab Namazee

Wuzu Karte Waqt Bolte Hain To Aik Aik Kar Ke Sab Farishtay Chaley Jate Hain. Kya Waqai Wuzu Karte Waqt Nahi Bolna Chahiye Agar Nahi Ka Jawab Kaise Den?

Sail: Altamash Raza

Al Jawab :

Surat -e- Masoolah Mein Rivayat Durust Hai. Aksar Fuqaha-e-kiram Ne Wazoo Mein Duniya Ke Kalaam Se Mana Farmaya Hai. Is Bina Par Wuzu Karte Waqt Na السلام عليكم Karna Durust Hai Aur Na He Jawab Dena Farz Hai. Is Liye Koi Shakhs Bhi Wuzu Karne Wale Ko السلام عليكم Na Kare Aur Agar Koi Bhool Ya La Ilmi Se السلام عليكم Kar De To Wuzu Wala Ba Haalate Amal Wuzu Us Ko Jawab Na De Hain Albatta Wuzu Se Farigh Hokaar Agar Manasib Jane To السلام عليكم Kare Ya Jawab Dey. (Kitab Tasawuf Zikr-e-khair Safha 114 Par Likha Hai) Ke Jub Musalman Wuzu Karta Hai To Chaar Farishtay Us Par Noor Ki Chadar Taan Letay Hain. Jub Aik Duniya Ki Baat Ya Khitab Karta Hai To Ek Farishta Ke Chadar Ka Aik Kona Chhod Kar Chal Jata Hai Dusri Baat Se Dosra Farishta Aur Teesri Baat Se Teesra Aur Chouthi Baat Se Choutha Farishta Chadar Chor Kar Chal Jata Hai.

Or Noor Ki Chadar Upar Ud Jaati Hai. Kyunkay Noor Aur Naar Ka Khassah Uppar Jana Hai Neechay Girna Nahi. Is Tarah Duniya Ki Baaton Ka Yeh Nuqsaan Hua Ke Wuzu Karnay Wala Noor-e-ilahi Se Mahroom

Reh Gaya (Aisa Hi Fatawa Nayeemiya Jild Duwum Safah 412 Par Hai).

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Jab Log Namaz Parhnay Ke Liye Aate Hain To Thodi Der Baithne Ke Baad Namaz Padhte Hain, Kiya Ye Darust Hai?

السلام عليكم

Muftiyane Kiraam Ki Barghaah Mein Iradah Hai Ke Aam Taur Par Logon Ko Dekha Gaya Hai Ke Jis Waqt Masjid Mein Namaz Padhne Aate Hain To Pehle Thori Der Ke Liye Beth Jatay Hain Phir Namaz Ke Liye Khade Hotay Hain. Is Par Log Is Qadar Sakhti Se Amal Kartay Hain Ke Farz Aur Wajib Ki Tarha Is Ke Tark Ko Gunah Samajhtay Hain Balki Mana Karne Waalon Ko Bura Kehtay Hain. Kya Kahin Is Ka Saboot Hai?

Sail: Molana Rastam Ali Razvi

Al Jawab:

وعليكم السلام ورحمة الله وبركاته

Surate Mas'oola Mein Baghair Kisi Wajah Ke Masjid Mein Aakar Baith Jana Phir Khada Hona Ye Mehaz Ek Laghw Fa'il Hai. Balki Laghw Hone Ke Saath Is Mein Ek Naqs Bhi Hai Ke Agar Baghair Bethay Sunnat Parh Lega To Ye Sunnat Tahyatul Masjid Ke

Qa'im Maqam Ho Jaye Ga Aur Beth Gaya To Sunnat Ke Sawab Se Mehroom Rahega . Musalmano Ko Chahiye Ke Is Tarha Ke Laghw Khayalat Ko Apne Dilon Mein Jagah Na Den. (Aisa Hi Fatawa Amjadia Jild Awwal Safah 199 Per Hai)

*Wa Allah Ta'ala Aalam
Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Muhammad Usman Ghani Misbahi*

Kunwein Mein Billi Gire To Kitna Pani Nikala Jaaye?

السلام عليكم

Kunwein Mein Billi Gir Kar Mar Gayi Kitna Pani Nikala Jaaye Rehnumai Farmayen.
Saeel... Aaraf Raza Muradabadi

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Murgha Murghi Billi Choocha Chhipkali Ya Aur Koi Damwi Janwar Jis Mein Behta Hua Khoon Ho Us Mein Mar Kar Phool Jaye Ya Phat Jaye Kul Pani Nikala Jaaye.

(Bahare Shariat, Hissa Siwum, Safah 102)

*Wallahu Ta'ala A'lam
Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Aj Jawabus Sahih : Manzoor Ahmad Yaar Alvi*

Juma Ke Din Azaane Saani Mein Dua Aur Durood

Juma Ke Din Azaane Saani Mein Dua Aur Durood Sharif Padh Sakte Hain Ya Nahin? Aur Kalima -e-Shahadat Ke Waqt Angutha Chum Sakte Hain Ya Nahin? Agar Nahi To Kyun? Jawab Inayat Farmaiye Hawala Ke Sath Bahut Meherbani Hogi.
Sawal: Abdul Karim.

Jawab:

وعلیکم السلام ورحمة الله وبرکاته

Surate Mas'oolah Mein Azaane Saani Se Ikhtitame Khutba Tak Muqtadi Ko Salam, Kalima, Darood Ya Angutha Chumna Mana Hai.

Muqtadiyo Ko Khutba Ki Azaan Ka Jawab Zaban Se Dena Iss Liye Jaz Nahi Ke Hamare Mazhab Mein Mufti Bah Qaul Ye Hai Ke Jab Imam Khutba Dena Ke Liye Mimbar Par Baithe Us Waqt Se Lay Kar Namaz Ke Tamam Tak Tamam Qism Ka Kalima Mana Hai Chahe Woh Kalima Deeni Ho Ya Duniyawi Aur Khutba Ki Azaan Ka Jawab Dena Isi Wajah Se Ye Bhi Jaz Nahi. (Radd Al-muhtar Jild 2, Safah 160, Bab-ul-juma Mein Hai) Aur (Rad Al-mukhtar Ma'a Shami Jild 2, Safah 158 Par Hai) (Fatawa Faqeehe Millat, Safah 243). Isliye Surat Mazkoora Mein Durood Shareef Ya Dua Aur Kalima-e-shahadat Ke Waqt Angutha Chumna Durust Nahi.

*Wallahu Ta'ala A'lam-bis-sawaab
Katabahu : Abdus Sattar Razvi*

*Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Aj Jawabus Sahih : Shahroz Alam Barkati*

Taraweeh Ki Namaz Mein Sana Chhor Dena Kaisa?

Kya Farmate Hain Ulama -e- Kiraam Masla -e- Zail Ke Baare Mein Ke Taraweeh Ki Namaz Mein Sana Chhor Dena Kaisa Hai? Namaz Hogi Ya Nahin?
Saeel: Hamid Raza

Al Jawab :

Surate Mazkoorah Mein Namaz Hojae Gi. Huzoor Sadarush Shariah Farmate Hain Har Do Rakat Par Sana Bhi Parhay Aur Tawwuz Tasmiyah Bhi Parhay, Albatta Agar Muqtadiyo Par Ghiraa'n Ho To Qa'dah Aakhirah Mein Dua Tark Karday Aur Durood Mein Ikhtesar Kar Ke Allahum Salli Alai Muhammad Wa Aalihi Kahe Magar Sana Aur Tawwuz Aur Tasmiyah Tark Na Karay. (Fatwa Amjadia, Vol 1, Page 238)

Wallahu Ta'ala A'lam

Katabahu : Abdus Sattar Razvi

*Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Aj Jawabus Sahih : Manzoor Ahmad Yaar Alvi*

Taraweeh Ki Namaz Mein Sana Chhor Dena Kaisa?

Kya Farmate Hain Ulama -e- Kiraam Masla -e- Zail Ke Baare Mein Ke Taraweeh Ki Namaz Mein Sana Chhor Dena Kaisa Hai? Namaz Hogi Ya Nahin?

Saeel: Hamid Raza

Al Jawab :

Surate Mazkoorah Mein Namaz Hojae Gi. Huzoor Sadarush Shariah Farmate Hain Har Do Rakat Par Sana Bhi Parhay Aur Tawwuz Tasmiyah Bhi Parhay, Albatta Agar Muqtadiyo Par Ghiraa'n Ho To Qa'dah Aakhirah Mein Dua Tark Karday Aur Durood Mein Ikhtesar Kar Ke Allahum Salli Alai Muhammad Wa Aalihi Kahe Magar Sana Aur Tawwuz Aur Tasmiyah Tark Na Karay. (Fatwa Amjadia, Vol 1, Page 238)

Wallahu Ta'ala A'lam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Is Ayat Ko Bataure Dua Padhna Jaaiz Nahin

Aayate Kareema :

لااله الا انت سبحانك انى كنت من الظالمين

Ko Bataure Duaa Padhna Aur Muqtadiyo Ka Aameen Kehna Kaisa?

Ke Farmate Hain Ulama -e- Kiraam Masaalah Zel Ke Bare Mein Keh Imaam Ko Duaa Mein Ye Ayat

لااله الا انت سبحانك انى كنت من الظالمين

Padhna Kaisa Hai?

Saa'il: Mohammad Rihaan Raza

Al Jawab :

Surate Mustafseera Mein Aayat Kareema Ko Bataure Duaa Padhna Aur Muqtadi Ka Peechey Se Aameen Kehain Jaaez Nahi Hai. Albattah Koi Shakhs Kisi Parayshaani Mein Muftala Ho To Us Aayat Ko Bataure Wazifa Padh Kar Allah Ta'ala Se Duaa Karein To Woh Duaa Qubool Farma Leta Hai. (Tafseer Kabir Jild 8 Safha 181.182)

Wallah Ta'ala Aalam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Aj Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Hafiz Sahib Kisi Ki Iqteda Mein Eid Ki Namaz Padh Chuke Baad Mein Doosri Jagah Eid Ki Namaz Ki Imamat Kar Sakte Hain?

Ek Hafiz Sahib Ne Eid Ki Namaz Kisi Ki Iqteda Mein Padh Chuke Hain Ab Wo Doosri Jagah Jakar Eid Ki Namaz Parhsakte Hain? Aur Padha Di Kya Hukm Lagaega?

Sail: Farqaan Ahmad

Al Jawab :

Surat-e-mas'oolah Mein Hafiz Sahib Jab Eid Ki Namaz Padh Chuke Hain To Un Ke Liye Imamat Hargiz Jaiz Nahi Hai Jin Logon Ne Us Ke Peechhe Namaz Padhi In Ki Namaz Batil Hoi.

(Aisa Hi Fatawai Razviya Qadeem Jild Siwum Safah 807 Mein Hai.)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Akrami

Namaz Padhne Ke Baad Musalle Ke Kone Ko Modna Kaisa?

السلام عليكم

Kya Farmatay Hain Ulama -e- Deen O Muftiyane Shara Mateen Masla Zail Ke Bare Mein Ke Namaz Se Farigh Hone Ke Baad Baaz Aimma Masajid Hazrat Musalle Ke Kone Ko Mor Detay Hain, Is Ki Sharai Hikmat Kya Hai, M'utabar Kitab Ke Hawaley Se Tashaffi Bakhsh Jawab Ianayat Farmayein
Saail : Muhammad Nahid Raza Razvi Deeajpur Bengal

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Surat Mas'oola Mein Musalle Ka Sirf Kona Nahi Modna Chahiye Balke Mukammal Musalla Tah Karday, Chunanche Ibn Asakar Ne Apni Tareekh Mein Jaber Bin Abdulallah Razi Allah Taala Unho Se Rivayat Ki Hai Ke Rasool Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Farmatay Hain :

الشیاطین يستعملون ثيابکم فاذا نزع احدکم ثوبه فلیطوہ حتی ترجع

الیہا انفسہا فان الشیطان لا یلبس ثوباً مطویاً

shaitan Tumhare Kapde Apnay Istamal Mein Latay

Hain To Kapra Utha Kar Tah Kardiya Karo Ke Us Ka Dam Raast Hojaye Ke Shaitan Tah Kapray Ko Nahe Pahnta Aur Moajam Osat Tibrani Mein Hai Ke Kapray Lapet Diya Karo Ke Un Ki Jaan Aa Jaaye Is Liye Ke Shaitan Jis Kapray Ko Lapeta Hua Dekhta Hai Usay Nahe Pahnta Aur Jese Phaila Hua Paata Hai Usay Pahnta Hai.

(Aesa Hi Fatwa Razviya Qadeem Jild Siwum Safha 75 Par Hai)

Wallah Ta'ala Aalam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Akrami

Chashmah Laga Kar Namaz Padhna Kaisa Hai?

السلام عليكم

Chashmah Laga Kar Namaz Padhna Kaisa Hai Woh Chashmah Jo Nazar Ki Kamzori Ke Baes Lagaya Jata Hai Jawab Inayat Farmayen.

Sail: Mohammad Yaseen Raza

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Surat Masoolah Mein Chashmah Laga Kar Namaz Padhna Jaiz Hai (Fatwa Amjadia, 1/137) Chahe Woh Majboori Mein Lagaye Ya Ghair Majboori Lekin Namaz Ke Waqt Utaar Dena Behtar Hai.

Wallah Ta'ala A'lam.

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Muhammad Sharfuddin Razvi*

Haath Pair Par Qalam Ki Siyahi Ya Paint Color Lag Jaye Toh Wuzu Ka Kya Hukm Hai?

Sail: Muhammad Sharif Qadri

Jawab:

Soorat Mas'oola Mein Mazkura Cheezon Ko Chhudaye Baghair Wuzu Ho Jaegay. Haan Agar Naakhun Polisg Lagaya Hai Toh Chhudaye Baghair Wazoo Nahin Hoga. (Anwar Al-hadith)

*Wa Allah Ta'ala A'alam.
Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi*

Khutbah -e- Jumuah Mein Yaum-ul- jumuah Par Waqf Karna Kaisa?

Kya Farmaate Hain 'ulma -e- Kiraam Wa Qurra -e- Izaam Masla-e-zail Ke Baray Mein. Zaid Khutbah-e-jumuah Mein Main Yaum-ul-jumuah Par Waqf Karta Hai Aur

فاسئلوا الى ذكر الله

Se Ibtada Karta Hai. Bakr Kehta Hai Ke Yahaan Waqf Sahi Nahi Hai. Ab Aap Hazraat Se Guzarish Hai Ke Yahaan Kon Sa Waqf Ho Raha Hai, Waqf-e- Taam Ya Waqf-e-kaafi Ya Waqf-e-hasan Ya Waqf-e-qabih Aur

Konsi Qabahat Lazim Aari Hai. Mudalla Jawab Inayat Farmain Karam Hogaa?

Al-jawab :

Soorate Mas'oola Mein Khutbah -e- Jumma Imam-e-azam Razi Allah Anhu Ke Nazdeek Sirf Baqadre Alhamdulillah Farz Hai. Jabke Yahaan Koi Waqf Nahi Phir Bhi Sahi Hai. To Jis Tarah Wahaan Durust Usi Tarah Yahaan Bhi Durust Agar Che Koi Waqf Nahi. Lihaza Bakr Ka Qaul Durust Nahi. (Fatawa-e-razvia Qadeem Jild 3 Safha 731)

Aqsam Waqf Ka Ta'aluq Qirat Se Hai Aur Yahaan Khutbah-e-jumma Ya Eidain Mein Ilm Waqf Ka Jaan Na Lazim Nahi Jabke Ma Yujawwizu Bihi Salaah (Tajweed) Se Hi Tamam Namaz Hai.

Ilm Waqf Ka Ta'aluq Tartil Se Hai Na Ke Tajweed Se. Isi Wajah Se Tajweed Ki Tafseel

...تجوید الحروف کما قال مولا علی

Quran Ko Sahi Mukharij Wa Sifat Se Ada Karna. Aur Tarteel Ki Tareef

تجوید الحروف و معرفہ الوقوف

Se Ki Gai Hai, Ya'ni Haroof Ko Sahi Makharij Wa Sifaate Lazima Ke Saath Ada Karna.

Tar-til Tajweed Ka Aik Juz Hai.

Wallahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Sayyid Shafee Aalam Sahil (Gujarat)

Purani Masjid Mein Namaz Parhna Band Kar Ke Is Mein Panchayat Ka Saman Rakhna Kaisa?

Ulamae Kiram Wa Muftian Ezam Ki Bargha Mein Ek Sawal Hai Jese Mein Ne Khud Dekha Hai Ke Basti Waley Kameti Walo Nai Masjid Tameer Karai Aur Jo Barso Purani Masjid Thi Us Masjid Mein Namaz Parhna Band Kardi Gayi Aur Is Mein Panchaiti Bartan Rakhna Shuru Kardiye Ab Ulamae Kiram Jawab Se Nawazain Ki Aesa Karna Durust Hai?

Sail: Muhammad Mukhtar Ahmad Noori

Al-jawab :

Surat Masoolah Mein Panchaiti Bartan Ho Ya Kisi Ka Bhi Saman Ho Masjid Mein Rakhna Najaiz Wa Haraam Hai (Jesa Ke Fatawa Mustafwiya Safha 232 Par Hai Ke) Masjid Ki Deewar Ko Apne Istemal Mein Lana Haram Hai. In Logon Ko Chahey Ke Jald Se Jald Wo Sab Saman Wagaira Ko Baahar Nikalen Aur Purani Masjid Ko Bhi Aabad Rakhen Allah Ki Bargha Mein Tauba Istighfar Karen Aur Aindah Kabhi Aesa Nahi Karne Ka Ahad Kare Aur (Fatawae Razvia Qadeem Jald Shasham Mein Hai Ke) Masjid Ko Aabad Rakhna Farz Hai. Lehaza Har Hal Mein Masjid Ko Aabad Rakhein Warna Gaaon Ke Sare Log Gunahgar Thehrence.

Wallahu Ta'ala Aalam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Mufti Ataullah Nayeemi

Joota Chappal Pehan Kar Namaz Janaza Parhna Kaisa?

Kya Farmaate Hain Ulama-e-kiraam Mas'ala -e-Haaza Ke Baare Mein Ke Jota Ya Chapal Pehn Kar Namaz Janaza Parhna Kisaa Hai?

Sail: Bashir Ahmad Diwugar Jharkhand

Al-jawaab:

Agar Woh Jagah Paishab Aur Waghaira Se Na-paak Thi Ya Jin Ke Jooton Ke Tale Na-paak Ho Aur Is Haalat Mein Joota Pehne Huwe Namaz Parhi Unki Namaz Na Hui Ihtiyaat Yehi Hai Ke Joota Utar Kar Is Par Paon Rakh Kar Namaz Parhi Jaaey Ke Zameen Tala Agar Na-paak Ho To Namaz Mein Khalal Na Aae.

(Fatawa Razvia Qadeem Jild Chaharum Safha 87)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Mufti Ataullah Nayeemi

Fasiq Ke Peechay Namaze Janaza Padhna Kaisa?

Kya Farmate Hain Ulama -e- Kiraam Is Masle Ke Baray Mein Ke Fasiq Ke Peechhe Namaz Ya Janaza Padhna Kya Hota Hai?

Saail: Bashir Ahmed Palajori Deoghar

Al Jawab :

Surate Mas'oola Mein Fasiq Ke Peechay Namaz

Padhna Makrooh -e- Tehreemi Hai. Use Imam Banana Gunah Hai. Unka Dobara Padhna Wajib Hai.

’ ’ الفاسق كالمبتدع تكره امامته بكل حال بل مشى في شرح المنية على ان
كراهة تقديمه كراهة تحريم

(Radd Al-muhtar, Jild 1, Safha 414) Haan Agar Tawba Kar Le To Us Fasiq Ke Peechay Namaz Padhna Jaez Hai. Wallahu Ta'ala A'alam

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Mufti Ataullah Nayeemi*

Juma Mein Dono Khutabo Ke Darmiyan Muqtadiyo Ka Bissirr Dua Mangna Kesa?

Kya Farmatay Hain Ulma -e- Deen Masail -e- Zel Mein Juma Mein Khateeb Khutbo Ke Darmiyan Minbar Par Baithta Hai To Us Waqt Tamam Muqtadiyo Ka Haath Utha Kar Bisssirr (Aahista) Dua Karna. Kya Ye Jaiz Hai? (2) Diwali Aur Navratri Ke Mauqe Par Kafiron Ko Mubarak Baadi Pesh Karna Kya Ye Kufr Hai?

Sael: Shah Nawaz Alam

Al-jawab:

(1) Surat-e-masulah Mein Khutba Ke Waqt Muqtadiyo Ko Haath Uthakar Dua Karna Mana Hai. (Fatawa Aalamgiri Mein Hai. (Fatawa Faize Rasool Jild Awwal Safah 417)

(2) Jawab In Mushrikanah Mazhabi Tawuharo Par Hindoon Ko Mubarak Baadi Dena Ashad Haram Balki

Munjar Ilal Kufr Hai. Jo Musalman Aisa Karte Hain Un Par Tawbah, Tajdeed-e-iman Aur Nikah Lazim Hai. (Fatawa Shareh Bukhari Jild Dua Safah 567)

Wa Allahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Usman Ghani Misbahi

Azan Jamaate Mustahabba Ke Liye Shart Hai?

Azan Main Koi Kalma Agar Chhut Jae Aur Azan Ko Dohraye Bina Namaz Parhi Li Gayi To Kya Us Ki Namaz Iaada Zaruri Hai?

Saail Maulana Ghulam Ghaus

Al Jawab :

Azan Urfe Shara Mein Ek Khas Qism Ka Ailan Hai Farze Panjgana Keh Un Mein Se Jumma Bhi Hai Jab Jamaat Mustahabba Ke Saath Masjid Mein Waqt Par Ada Karain To Un Ke Liye Azan Sunnate Muakkada Aur Is Ka Hukm Misle Wajib Hai Keh Agar Azan Na Kahi To Wahan Ke Sab Log Gunahgar Hon Ge Yahan Tak Ke Imam Muhammad Rehmatullah Ta'ala Ne Farmaya Agar Kisi Shehr Ke Sab Log Azan Tarik Kar Dein To Un Se Qital Karun Aur Ek Shakhs Chhorh De To Us Se Maar Dunga Aur Qaid Karunga (Khaniya Wa Hindiyya Aur Durre Mukhtar Ba Hawala Bahare Shariyat, Hissa 3, Page 178) Agar Kalimate Azaan Ya Iqamat Mein Kisi Jagah Taqdeem Wa Takheer Ho Gai

To Itne Ko Sahih Karle Sire Se Iaada Ki Hajat Nahi Aur Agar Sahih Na Kare Aur Namaz Parhi To Namaz Ke Iaada Ki Hajat Nahi. (Alamgiri Ba Hawala Bahare Shariyat, Hissa 3, Page 180)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

*Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Azhaar Ahmad Amjadi Azhari*

Muqtadi Qaada -e- Akhira Mein Tashahhud Parhkar Imam Ke Sath Salaam Pher De To Kya Namaz Hojayega?

السلام عليكم

Agar Koi Shakhs Imam Sahib Ke Sath Farz Namaz Parh Reha Hai Aur Qaida Akhira Mein Sirf Tashahhud Parh Kar Imam Ke Sath Salaam Phair Diya To Kya Uski Namaz Hojayegi? Jab Keh Usko Laga Ke Abb Dusri Rukat Hai Jab Ke Usne Us Imam Ke Sath Poori Charkaat Parhi Hain.

Sail: Shakil Ahmad Rajasthan

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Surat Masoola Mein Shakhse Mazkoor Ki Namaz Ho Gayi Tashahhud Parhna Wajib Hai Imam Khada Ho Gaya Ya السلام عليكم Phair Diya To Muqtadi Attahiyyat Puri Kar Le Agarche Us Mein Kitni Hi Der Hojayegi (Fatawi Razwiya Qadeem Jild Siwum Safha 319) Lekin Yad Rahay Ke Duroode Ibrahimī Ko Chornay

Ka Hamisha Mamool Na Banaye Warna Gunah Ho Ga
Us Ka Parhna Sunnat Mukkada Hai.

Wallahu Taala Aalam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharifuddin Razvi

Imam Ki Biwi Parday Ka Ihtimam Nahi Karti Aur Fasiq Molin Ki Azan Ka Kya Hukm Hai?

Kya Farmate Hain Ulama-e-kiraam Wa Muftiyane
Izaam Masla-e-zail Mein Ke Ek Gawon Mein Fasiq
Mulla Azan Aur Iqamat Kehta Hai Aur Imam Sahib
Ki Biwi Parday Ka Ihtimam Nahi Karti Hai To Kya Is
Imam Ke Peechhe In Surton Mein Namaz Durust Hogi
Ya Phir Is Namaz Ko Dohrana Padega Quran Wa
Hadith Ki Roshni Mein Jawab Inayat Farmain.

Saeel: Tanveer Ahmed.

Al Jawab :

Nasamajh Bachche, Junub, Aur Fasiq Agarche Alim
Hi Ho Un Ki Azan Makruh Hai. (Bahare Shariat Durre
Mukhtar Anwarul Hadees) Shohar Par Farz Hai Ke
Apni Aurat Ko Fisq Se Rokay Allah Ta'ala Farmata
Hai.

Ae Amaan Walo Bachao Apni Jaanon Ko Aur Apne
Ghar Walon Ko Aag Se Aur Rasoolullah ﷺ
Farmaty Hain "

كلكم راع وكلكم مسئول عن رعية

Tum Sab Apne Muta'aliqin Ke Sardar Wa Haakim Ho Aur Har Haakim Se Roz Qiyamat Uski Ra'iyat Ke Bab Mein Sawal Hoga To Yeh Mard Unhen Mana' Nahi Karte, Khud Fasiq Hain Aur Fasiq Ke Piche Namaz Makrooh Hai Aur Use Imam Banana Guneh Hai (Ghunya Mein Hai) Balkay Jab Uski Aurat Beparda Phirti Hai Aur Mana' Nahi Karta To Dayyoos Hai (Fi Al-dar Al-mukhtar) Haan Agar Yeh Mana Kare Roke Jis Qadar Rokne Par Apni Qudrat Sarf Kare Aur Phir Aurat Na Maane To Mard Par Ilzam Nahi Rahega. Aur Ab Uske Piche Namaz Parhna Jaiz Hai (Fatawa Razviya Qadeem Jild Siwum Page 188)

Wallah Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Sunni Shafai Imam Ke Pichhe Sunni Hanafi Muqtadi Ka Namaz Padhne Se Namaz Ka Kya Hukm?

Baraye Karam Is Masle Pe Khas Tawajjo Farmaein Muftiane Kiram Ki Baragah Mein Guzarish Ki Gayi Hai. Hai Keh Is Sawal Ka Jawab Inaayat Farmaen Ke Hamari Ahl-e-sunnat Wa Jamaat Hanafi Masjid Hai Aur Yahan Jo Imam Sahib Hain Woh Alhamdulillah Sunni Hain Aur Shafi'i Hain Sunni Hanafi Ke Mureed Hain. Muftiane Kiraam Se Baat Yeh Poochni Hai Ke Woh Shafi'i Imam Sahib Hamari Masjid Hai Aaj Ke Imam Hain Aur 2 Saal Se Yahi Imam Sahib Imamat

Kar Rahe Hain. 5 Waqt Ki Namaz Aur Namaz Jumma Wahi Padhate. To Kya Sunni Sahih Al-aqeeda Shafi'i Imam Ke Piche Hanafi Ki Namaz Ho Jaegi? Barae Karam Is Sawal Ka Fiqh Ki Roshni Aur Akabireene Ahle Sunnat Ka Kya Nazariya Hai Zaroor Batain.

Sail: Muhammad Barkat Raza Rizvi Nashir Maslik A'ala Hazrat Mysore.

Al Jawab :

Surat Masoola Mein Agar Shafi'i Imam Ne Koi Aisa Kaam Kiya Jo Hamare Mazhab Ke Mutabiq Wuzu Torne Wala Hai Ya Namaz Ko Fasid Karne Wala Hai Jese Ke Munh Bhar Qay Ho. Ya Ghair Sabilin Se Khoon Waghaira Nikal Kar Behne Ke Baad Wuzu Nahi Kya Ya Mustamal Se Wuzu Kiya Ya Wuzu Mein Chothai Sar Se Kam Ka Masah Kiya. Sahib Tarteeb Ho Kar Yaad Hotay Huay Aur Waqt Mein Wasaat Ke Bawajood Qaza Namaz Padhay Baghair Waqt Namaz Shuru Kar Di. Ya Koi Farz Ek Baar Padh Kar Phir Asi Namaz Ki Imamat Karrah Ho To Shafi'i Imam Ki Iqteda Mein Hanafion Ki Namaz Durust Nahi (Jesa Ke Guniya Safha 480 Mein)

اما الاقتداء بالمخالف في الفروع كالشافعي فيجوز ما لم يعلم منه ما يفسد الصلاة
على اعتقاد المقتدى عليه الاجماع

Aur Agar Shafi'i Imam Masail Hanafiya Ki Riayat Karta Hai To Us Ke Pechay Hanafion Ki Namaz Durust Hai Basharte Ke Badmazhabi Waghaira Aur Wajah Maane Imamat Na Ho (Raddul Muhtar Jild 2

Safha 448 Mein) Magar Hanafion Ko Rafa Yadain Mein Us Ki Itteba Karna Makrooh Hai. Aur Shafi'i Imam Jab Ke Witr السلام عليكم Se Padhay Hanafion Ko Us Ki Iqteda Sahi Nahi (Jesa Ke Durre Mukhtar Ma'a Shami Jild 2 Safha 448 Mein Hai)

(Fatawai Faizur Rasool Jild 2 Safha 260).

Wa Allahu Ta'ala A'alam.

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Shahroz Alam Barkati*

Nabalgħ Ki Imamāt O Namaz Ka Hukm

السلام عليكم

Kya Farmatay Hain Is Mas'alah Ke Bare Mein Ke Do Bachay Jin Ki Umar 11 Saal Ki Hai To Kya Imam Samne Masjid Pe Ja Kar Namaz Parhaye Ya Sath Mein Parhay Is Ke Bare Mein Kya Hukm Hai? Barae Mehrbani Jawab Ina'yat Farmaien.

Sail: Muhammad Azad Hussain Rizvi

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Surat Mas'oola Mein Baligh Imam Nabaligho Ki Imamāt Kar Sakta Hai Isi Tarha Ek Baligh Aur Chand Nabalgh Muqtadiyon Ki Bhi Baligh Imamāt Kar Sakta Hai. (Fatawa Faizur Rasool Jild Awwal Safah 292)

Wallahu Taala Aalam

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi*

Zakat O Fitra

Zakat Ki Raqam Se Qabristan Ka Kaam Karwa Sakte Hain Ya Nahi?

Kya Farmate Hain Ulamae Deen Aur Muftteegane Shari'at Zel Ke Masleh Mein Keh Zakat Ki Raqam Se Qabristan Ka Kuch Kaam Kiya Ja Sakta Hai Ya Nahi? Maslan Is Ki Hifazat Ke Liye Deewar Banana Ya Gate Lagana Ya Mitti Aur Ghaara Daalna Quran Aur Hadith Ki Roshni Mein Bayan Farma Kar In'dal-lah Majoor Hun.

Saail : Muhammad Nizaamul-deen Qadri Jami (Imam Sunni Noorani Masjid-e-daulatpura, Gonda Up)

Al Jawab :

Zakat O Fitra Aur Dusre Sadqat Waajiba Ke Asal Mustahiqeen Fuqara Aur Masakeen Hain Jin Ka Zikr Quran-e-paak Ki Is Ayat Mein Hai

اٰثِمًا الصَّدَقَتِ لِلْفُقَرَاءِ وَالْمَسْكِيْنَ

(Para 10 Surah Toba Ayat 60) Lekin Woh Madaris Arabiya Jo Khalis Dini Hain Aur Jinse Deen Ki Baqa Wa Tahafuz Wabastah Hai Agar In Mein Zakat Ki Raqam Na Di Jae To Woh Madaris Band Ho Jaenge Jis Ke Sabab Islam Ko Bada Nuqsan Pahunchega To Is Ahem Tareen Zaroorat Aur Majboori Ki Wajah Se Fuqaha -e- Karam Ne Madaris Arabiya Ke Liye Hila Ki Ijaazat Di Hai Na Ke Dusre Dini Kaamon Ke Liye

Yaha Tak Ke Masjid Mein Bhi Lagane Ki Ijaazat Nahi Fuqaha Ka Qaida Kulliya Hai Ke Zarooriyaat Mahjooraat Ko Mubah Kar Deti Hai (Al Ashaba Wan Nazair, Safha39)

Surat Mazkura Mein Zakat Ki Raqam Se Qabristan Ka Kaam Karna, Deewar Banana, Ya Gate Laganay Mitti Aur Ghaara Daalna Jaez Nahi. (Fatawa Razvia Sharif, Jild 4, Safah 396 / Fatawa Faqeehe Millat Awal, Safah 310)

Aik Surat Hai Jo (Fatawa Faizur Rasool, Jild 2, Safah 486) Par Yeh Masla Is Tarha Hai Ke Har Woh Dini Kaam Ya Jis Masjid Ki Committee Mazboot Na Ho, Aisi Surat Mein Zakat Ka Paisa Kisi Aise Shakhs Ko Diya Jaaye Jisay Zakat Lena Jaez Ho Phir Woh Shakhs Apni Taraf Se Masjid Mein Sarf Karein Ya Kisi Shakhs Ko Sarf Karne Ke Liye De Dein To Is Tarha Zakat Ka Paisa Masjid Mein Lagaana Jaez Hai. (Fatawa Bahr Ul Uloom, Jild 2, Safah 186) Aisaa Hi (Fatawa Razvia, Jild 10, Mutarjim, Safah 271) Par Hai. Wallah Ta'ala A'alam.

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi*

Fitra Ki Raqam Jis Jagah Ada Karein Usi Jagah Ka Aitbar Kiya Jayega

السلام عليكم

Ulama -e- Kiraam Wa Muftian E Izaam Rehnumai Farmaien, Zaid Hindustan Ka Rahne Wala Hai, Umrah

Ke Liye Haramain Tayyabin Aaye Hue Hain, Eid Baad Apne Ghar Lautenge Ghar Ke Kuch Fard Hindustan Mein Hain, Arz Ye Hai Ke Zaid Apna Fitra Kahan Ada Karein Neez Fitra Ki Qeemat Kis Mulk Ke Aitbar Se Ada Ki Jayegi Aur Apne Ghar Walon Ka Fitra Kahan Ada Karein Maa Hawala Jawab Inayat Farmaien, Meherbani Hogi.

Saeel: Sheikh Mohammad Shoaib

Al Jawab:

وعلیکم السلام ورحمة الله وبرکاته

Surat Masoolah Mein Zaid Apna Fitra Aur Apne Chhote Bache Ke Fitra Ke Gehoon Ki Qeemat Madeena Sharif Hi Ke Hisab Se Nikalna Wajib Hai, Agarche Un Ke Bache Watan Hindustan Mein Hain, Is Liye Ke Fitra Mein Us Jagah Ka Aitbar Hai Jahan Sadqa Fitra Nikale Khwah Hai Us Jagah Ahle Wa Iyaal Rehte Hain Ya Kisi Doosre Shehr Mein Rehte Hain (Aalimgiri Ma Al Khaniyah Jild Awwal Page 190) Par Hai :

فی صدقة الفطر یعتبر مکانہ لامکان اولاده الصغار عبیدہ فی الصحیح کذا فی
التبیین وعلیہ الفتوی کذا فی الفطرۃ یعتبر المؤدی لامکان المؤدی اعنی الولد
الدقیق

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : manzoor ahmad yaar alvi

Baghair Maa'n Ko Bata'ye Un Ke Zewarat Ka Zakaah Nikaal Dain To Zakaah Ada Ho Gi Ya Nahin?

السلام عليكم

Aulaad Agar Apne Maa'n Ko Bata'ye Baghair Un Ke Zewar Ki Zakaat Nikaal Kar Kisi Miskeen Ko De To Kya Aesi Zakaat Ada Ho Jayegi.

Sail: Abdul Rasool

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Surat-e-mas'oolah Mein Aulaad Agar Apne Maa'n Baap Ya Baap-baaligh-aulaad Ke Liye Apni Taraf Se Zakaat Nikaalna Chahain To In Se Ijizat Le Ijizat Liye Baghair Zakaat Nikaal Dene Se Ada Nahin Hoga. (Qadeem Fatawa Ridawiya Sharief Jild Cheharam S 413) Mein Hai Koi Farz-o-wajib Mali Ada Karnay Ke Liye Us Ki Ijizat Ki Haajat Hai Agar Baaligh Aulaad Ki Taraf Se Sadqa-e-fitr Ya Us Ki Zakaat Maa'n Baap Ne Apne Maal Se Ada Kar Di Ya Maa'n Ki Taraf Se Aulaad Ne Aur Asal Jis Par Hukm Hai Us Ki Ijizat Nah Hoi To Ada Nah Ho Ga. Lihaza Surat-e-mazkoorah Mein Zakaat Ada Nah Hoi Agar Cheh Maa'n Hi Ki Zewar Kyun Nah Ho Maa'n Ki Ijizat Shart Hai.

Wallahu Ta'ala A'alam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Farzi Chanda Karna, Zakat Fitrah Ki Raqam Se Bartan Khareed Kar Kiraye Par Dena Kesa Hai?

السلام عليكم

Kya Farmatay Hain Ulama-e-deen Is Mas'alah Mein Ke Hamare Gawoun Mein Aik Anjuman, Qa'im Hai Aur Madrasah Bhi Qa'im Hai. Aik Maulvi Hai Jiska Naam Maulvi Sami Hai Jo Apne Aapko Hafiz Wa Qari Kehta Hai Gawoun Ke Aik Shakhs Bashir Arif Shahaad Ali Jo Apne Aapko Kaaka Kehta Hai Jo Ke Hinduon Ki Naql Hai. Maulvi Ne Chori Se Hamare Madrasah Ke Naam Se Rashid Chhapai Aur Is Shakhs Bashir Arif Kaaka Ko Khajanchi Banaya Aur Ramadan Shareef Mein Fitrah Zakat Wasool Kiya Aur Isi Fitrah Zakat Ki Raqam Se Bartan Waghaira Khreed Kar Ab Shadioun Mein Bhaary Par De Kar Is Se Achi Raqam Wasool Karta Hai Jabke Anjuman Se Uska Koi Ta'alluq Nahi Hai Madrasah Ka Ikhrajaat Gawoun Ke Digar Logon Ke Zimme Hai Daryaft Tatlab Amr Ye Hai Ke

(1) Kya Fitrah Zakat Ki Raqam Se Bartan Khareed Kar Bhaade Par De Kar Raqam Wasool Kar Saktay Hain

(2) Kya Fitrah Zakat Se Khreeday Hue Bartan Mein Pakay Gaye Khanay Par Fatiha Dilaana Ya Khana Jaiz Ye Jo Ke Fitrah Zakat Miskinon Ka Haq Hai.

Esay Moulvi Aur Esay Shakhs Kay Baray Main Shariah Ka Kya Hukm Hai Jo Aawam E Insaan Ko Dhokha Dekar Doosray Madaris Ke Naam Par

Wasooli Kar Kay Apna Zati Kaam Anjaam Day Raha Ho.

Bara-e-meharbani Quran Aur Hadith Ki Roshni Main Jawab Einayat Farmaien.

Saail----mohammed Yusuf Dhnawwa Shahpur Gujrat

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

(Quran Sharif Main Hai)

انما الصدقات للفقراء والمساكين

"mal Zakaah Ka Mustahiqin Ko Malik Kardain.

Is Liye Aise Masraf Jahan Tamleek Na Ho Sake, Jaisay Taamir, Madaris Ki Tanqawa, Kitab, Ya Qabristan, Ya Masjid, Wahan Pe Bara-e-raast Sarf Nahi Ho Sakta. (Alimgeeri Main Hai)

لا يجوز ان يبني بالزكاة المسجد وكذا القنابير والسقايات وكل ما لا تملك فيه

"dini Madaris Ke Bachay Zakaah Ka Masraf Hain. Quran Sharif Main Zakaah Ke Masraf Main Aik Masraf Fi Sabil Allah Bhi Hai Ulama -e- Kiraam Farmate Hain Talba-e-madaris Islamiya Main Shamil Hain.

-(در مختار میں وفی سبیل اللہ ہو منقطع الغزاة وقیل الحاج وقیل طلبہ علم۔ (باب

البصرف جلد 3 صفحہ 261 (1) 190

3 Surat-e- Mas'oola Mein Zakat Aur Fitr Ki Raqam Se Bartan Kharedna Phir Usse Bhaare Par De Kar Raqam Wasool Karna Jaez Nahi. Jin Logon Ne Aisa Kiya Hai Tauba Karein

(2) Surat-e-mazkora Mein Pakaye Gaye Bartan Ke

Khanay Par Fatiha Dena Aur Us Ka Khana Khana Jaiz Hai Magar Ihtiraz Chahiye (Fatawa Razvia Jild Naam Qadeem Nasaf Akhir

(3) Dhoka Aur Fareb Kisi Ke Sath Jaiz Nahi. Khawah Musalman Ho Ya Kaafir (Fatawa Razvia Jild Haftam Qadeem Sifa 88) (Allah Ta'ala Ka Irshad Hai)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَرَسُولَ وَتُخَوَّاتُمْ وَأَنْتُمْ تَعْلَمُونَ۔

Yani Aye Eman Walo Allah Aur Rasool Se Dagha Na Karo Aur Amanat Mein Jaan Bujh Kar Khianat Na Karo (Para 9 Surah Anfal) Aur Is Tarah Karne Se Zakat Bhi Ada Nahi Hogi Balki Unhen Zakat Denewalon Ko Tawaan Dena Hoga. Huzoor Sadar-al-shariah Farmatay Hain Agar Wakil Ne Pehle Is Rupay Ko Khud Kharch Kar Daala Baad Ko Apna Rupay Zakat Mein Diya To Zakat Ada Nahi Hui Balki Ye Tabarra Hai Aur Moakkil Yani Zakat Dene Waley Ko Tawaan Dega (Bahare Shariat Hissa Panjam Safa 23) Lihaza Agar Waqai Mein Zaid Logon Ko Dhoka De Kar Chanda Karta Hai Aur Woh Apne Masraf Mein Latata Hai To Woh Bahut Bara Mujrim Wa Gunhgar Hai, Is Par Ailaniya Tobah Istighfar Lazim Hai Aur Aainda Aesa Na Karne Ka Ahad Kare, Agar Woh Aesa Na Kare To Sare Log Us Ko Boycott Karden.

Wallah Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Aath Tola Sona Par Zakat Nikali Jayegi Ya Jo Nisab Se Zaid Hai Iski Zakat Nikali Jayegi

Kya Farmatay Hain Ulama -e- Kiram Masla-e-zail Ke Baray Mein Ke Mere Paas Kul 8 Tola Sona Aur Milkiyat Ke Liye Sarhay 6 Tola Soona Shart Ya Is Ki Raqam Hai, Ye Hai Ke Kya Pure 8 Tola Ki Zakat Nakali Jayegi Ya Nisab Se Zaid Hai Sirf Us Ki?

Sail: Saleem Ashraf Ahmadabad

Al Jawab :

Jesaka Fatawa Europe Kitab Ul Zakat, Page 266 Mein Hai Ke Saadhe Saat Taula Sona, Ya'ni Raij Ul Waqt Wazan Mein 87.5 Gram Sona Ka Malik Ho, Woh Shariat Islami Ke Nazdik Sahibe Nisaab Kehlatay Hai, Jis Ki Zakat Do Gram Atharah Point Hai, Us Ke Baad Ek So Char Gram Chorasi Point Hai, Jis Ki Zakat Do Gram Basath Point Hai, Lehaza Darmiyan Ki Miqdar Ki Zakat Maaf Hai, Masalan Kisi Ke Paas Ek So Char Gram Sona Hai To Us Ko Sirf Saarhay Satasi Gram Sona Ki Zakat Deni Hogi, Besharte Ke Sirf Sona Hi Ho Aur Agar Us Sonay Mein Koi Doosri Cheez, Masalan Chandi Mili To Chandi Ka Nisab Laga Kar Kul Mal Ki Zakat Nikaalni Hogi. Is Se Wazah Ho Gaya Ke Agar Apke Paas Sonay Ka Maqdar Is Tarah Nahi Hai To Sirf Saarhay Sat Tulah Hi Par Zakat Hai.

Wa Allah Ta'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Hajj Aur Umrah

Jan Bujh Kar Tarke Sae Karne Walay Pe Kya Hukm Hai

Kya Farmate Hain Ulama -e- Kiraam Masla Zail Main Ke Agar Motamir Ne Jan Bujh Kar Ya Bhoole Se Tarke Sae Ki To Us Soorat Main Kya Usse Dam Dena Parega Ya Sae Aur Dam Dono Umoor Baja Laane Honge Ahram Ke Sath Ya Baghair Ahram Ke Sae Karay Ga Aur Dam Dega?

Ghair Mahram Ladki Ko Dekh Kar Subhan Allah Kehna Kaisa?

Saeel (Maulana) : Rizwan Sahil Barkati Raja Bazar Kolkata

Al Jawab :

Surat Masulah Mein Agar Jann Bujh Kar Aisa Kya To Gunahgar Hona Phir Sa'i Karayga To Sa'i Hojai Ga Magar Waajib Tark Hones Ki Wajah Se Dam Waajib Hai. Kyunkay Sa'i Ke Qabl Ehram Hona Shart Hai. Umrah Ki Sa'i Ehram Ke Sath Waajib Hai Agar Esne Ehrnam Khool Dia To Ab Ehrnam Waajib Ke Sath Sa'i Nahi Ho Sakti. Lehaza Agar Umrah Ki Sa'i Ehram Khol Kar Karayga Yeh Sa'i Apne Waajib Ke Sath Nah Hoge. Umrah Ki Sa'i Ke Liye Ehram Ka Waajib Darja Juzya Se Sabit Hai (Bahaar Sharee'at S. 548 J. Mein Hai). Umrah Ki Sa'i Mein Ehram Waajib

Hai Ya'ni Agar Tawaf Ke Baad Sar Munda Liya Phir Sa'i Ki To Sa'i Hogi Magar Chunke Waajib Tark Hoa Lehaza Dam Waajib (Markaze Ifta Awwal S. 516).

Jawab 2 :

Hazrat Ibn Mas'ud Radhiallahu Anhu Se Riwayat Hai Ke Huzoor Aleyhi السلام Nay Farmaya Ke "Aurat Aurat Hai, Yani Pardah Mein Rakhne Ki Cheez Hai, Jab Wo Bahar Nikalti Hai To Shaitaan Us Aurat Ko Ghoorta Hai, Yani Kisi Ajnabi Aurat Ko Dekhna Shaitani Kaam Hai." Tirmizi Sharif. Lihaza Kisi Ajnabi Larki Ko Dekhkar Subhanallah Kehna Jaiz Nahi.

Wallahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Hajj Badal Karwane Wale Apne Aap Ko Hajji Likh Sakte Hain Ke Nahi

Kya Farmate Hain Ilmai Kiraam Masla Zail Ke Baray Mein Ke Woh Shakhs Jiski Janib Se Hajj Kiya Gaya Ho. Us Ko Apne Naam Ke Sath Lafz Hajji Laganajaiz Hai Ya Nahi?

Sail Anis Al-Rahman

Al-Jawab Baa'un Al-Malik Al-Wahhab

Surat Masooliya Mein Is Shakhs Ne To Hajj Kiya Hi Nahi, Hajj Badal Karwane Ki Wajah Se Us Ko Hajj

Ka Sawab To Mil Jayega. Magar Us Ko Apne Naam Ke Sath Hajji Likha Nahin Sahih Nahin. (Waqaar Al-Fataawa, Dhamm 468)

*Walah Ta'ala A'alam
Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata*

Bahnoi Ke Saath Hajj Ke Liye Jana Kesa Hai?

السلام عليكم

Ek Bahut Zaroori Masla Hai Ulama E Kiram Ki Barghaah Mein Guzarish Hai Ke Behter Se Behter Jawab Inaayat Karein. Zaid Ke Maan Baap Haj Ke Liye Jana Chaahte Hain Aur Saath Hi Mein Zaid Ki Khala Yani Zaid Ke Maan Ki Bahan Bhi Jana Chaahti Hain. Zaid Ke Khalo Yani Zaid Ke Khala Ke Shohar Ka Intiqal Ho Chuka Hai To Kya Zaid Ke Abu Ke Saath Us Ki Khala Haj Ke Liye Ja Sakti Hain Ke Nahi?

Sail: Mohammad Aamer Azhar Kanpur, Up

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Soorate Mustafseera Mein Zaid Ki Khala Ko Zaid Ke Baap Yaani Apne (Behenoi) Ke Sath Haj Mein Jana Jaiz Nahi

لقله عليه السلام لا يجل لامرأة من بالله واليوم الآخر ان تسافر مسيرة وليلة".

".الامع ذى رحم محرم يقوم عليها".

"Halal Nahi Hai Us Aurat Ko

Keh Imaan Rakhti Ho Allah Aur Qiyamat Par Keh Ek
Manzil Ka Bhi Safar Kare Magar Maharam Ke Sath

۔ "اما شرط وجوبه فمنها المحرم للمرأة شابه كانت او عجز اذا كانت بينها وبين

مكة سيرة ثلاثة ايام" (فتاویٰ عالمگیری اول کتاب المناسک صفحہ 779)

" Jab Tak Sath Mein Koi Aisa Mahram Nahi Ho Jis Se
Hamesha Hamesha Ko Nikah Haram Hai Usse Safar
Par Jana Jaiz Nahi. (Fatawa Ridwiya Jild 4 Chahrum
Qadeem Safha 682) Agarche Behnoi Ke Sath Behen
Hi Kyun Na Ho Usse Jaiz Nahi. (Fatawa Bahrul
Uloom Doam Safha 281)

Wallahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Roza Ka Bayaan

Aankh Mein Drops Daalne Se Kya Roza Toot Jaata Hai

السلام عليكم

Kya Farmatay Hain Ulamae Deen Kya Ankhen Main Drops Daalne Se Roza Toot Jata Hai? Jawab E Inaayat Farmain Karmee Ho Ga.

Saail : Kaneez Fatima

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Soorat Masoolah Main Jis Tarah Sey Surma Lagane Sey Roza Nahi Jata Isi Tarah Drops Lagane Se Bhi Roza Nahi Toot Ta. Jaisa K Fiqh E Aazam Hind Farmatay Hain Tel Surma Lagaya To Roza Nahi Gaya Agarche Tel Ya Surma Ka Maza Halq Main Mehsoos Hota Ho Balkay Thook Main Surma Ka Rang Bhi Dikhai Deta Ho Jab Bhi Nahi Toota. (Bahare Shariat Hissa 5th Page 473) Aur Aala Hazrat Farmatay Hain Ke Surma Har Waqt Lagana Ki Ijizat Hai Aur Laga Kar Subhi Sakta Hai Aur Soney Se Khakhaar Main Surme Ki Rangat Aajaye To Kuch Haraj Nahi Ke Yeh Masaam Se Pahuncha Aur Ankho Main Maazallah Kaan Yaa Naak Ki Tarah Surakh Nahi Ke In Main Daakhil Hona Roza Ko Muzir Ho. (Qadeem Fatawa E Razvia Sharif, Jild 4, Page 596) Lihaza Mazkoora Ibarat Se Wazeh Hua Ke Drops Lagane Se Roza Nahi

Toota.

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Sahri Mein Paan Khane Ke Baad Kulli Nahi Kya To Roza Ka Kya Hukm Hai?

السلام عليكم

Arz Ye Hai Ke Koi Insaan Sahari Khaane Ke Baad Paan Khaya Aur Thook Diya Lekin Kulli Nahi Ki Aur Namaz Aagai Yahan Tak Ke Fajar Ki Ho Gayi To Kya Roza Is Haalat Mein Hojaega? Jawab Inaayat Farmain.

Sail: Noshad Ali Qadri

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Surat-e-mas'oolah Mein Roza Hojaega. Jaisa Ke Shaykh Al-islam Wa Al-muslimen A'ala Hazrat Farmate Hain Ke Agar Paan Khaa Liya Tha Haath Mein Sirf Chand Daane Chha Liya Ke Daantoun Mein Hilke Reh Gaye To Roza Sahi Hojaega (Qadeem Fatawa Ridvia Shareef Jild 4, Safha 586)

Wa Allah Ta'ala A'alam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Halat E Roza Mein Ghusal O, Wuzu Mein Gharghara Karna Kaisa Hai?

Ulma E Deen Se Agar Halat E Roza Mein Ihtilam Ho Jaye To Kya Nahane Wala Naak Mein Pani Chadhayega Aur Gharghara Karega Ki Nahin? Ke Ahkam Hai Rehnumai Farmain.

Saail : Husain Nomani

Al Jawab :

Surat E Masoola Mein Mohtalim Ghusl Wuzu Ke Doran Gharghara Nah Karega Jaisa (Qadeem Fatwa Razviya Jald Awal Safha 95 Par Hai) Keh Wuzu O Ghusal Mein Gharghara Sunnat Hai Magar Rozadar Ko Mukrooh Hai Keh Kahi Pani Halq Se Niche Nah Utar Jaaye, Ghair Rozadar Ke Liye Gharghara Sunnat Hai

”در مختار میں ”سنتہ المبالغة بالغرغرة لغير الصائم لاحتمال الفساد“

Aur Isi Ke Doosre Safha Par Hai Agar Naak Ke Andar Kasafat Jami Hai To Lazim Ke Pehle Usse Saaf Karle Waran Iske Niche Pani Ne Aboor Nah Kiya To Ghusal Nah Hoga

”(در مختار میں ہے) ”فرض الغسل غسل انفه حتى ماتحت الدرن“

"Ehtiyat Se Naak Ki Jad Tak Pani Chadhayega Is Se Oopar Tak Isse Nah Chahiye Keh Keh Pani Dimaagh Ko Nah Chadh Jaye Magar Roza Dar Isse Bachay Hain Tamam Narm Banse Hadi Ke Kinara Tak Poora Dhooye.

Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Roza Iftar Karne Ke Liye Azaan Ka Intezar Karna Kaisa?

السلام عليكم

"Ulama -e- Kiram Ki Bargah Mein Mera Sawal Hai Ke Roza Iftar Karne Mein Suraj Ghurub Ke Kitni Der Baad Intezar Karna Chahiye, Misal Ke Aaj Agar 6:54 Par Suraj Ghorub Ho Gaya Aur Azan 7:02 Hoi To Is Soorat Mein Azan Ka Intezar Behtar Hai Ya Roza Iftar Karna Behtar Hai, Jawab Irsal Karein. Saeel Abdul Allah Jammu Kashmir India."

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

"Soorat Masoola Mein Iftar Karne Ke Liye Azan Ka Intezar Karna Durust Nahi Balki Johi Suraj Doob Jane Ka Yaqeen Hojaye Iftar Karein. Jaisa Ke Sheikh Ul Islam Wa Al-muslimeen Aala Hazrat Imam Ahmad Raza Qadri Ne Farmaya Ke Jab Aaftab Tamam Wa Kamal Doobne Par Yaqeen Hojaye Phir Roza Ki Iftar Sunnat Hai Hadith Mein Farmaya Hai

“لاتزال امتي بخير ما عجلوا الفطرو آخروا السحر

'hamesha Meri Ummat Khair Se Rahegi Jab Tak Iftar Mein Jaldi Aur Sahari Mein Der Karein Magar Itni Jaldi Jaz Nahi Ke Ghorub Mashkook Ho Aur Iftar Kare Ya Sahari Mein Itni Der Lagaye Ke Subah Ka Shak Pad Jaaye. Is Soorat Mein Musalman Us Par Na

Rahein Jab Ghorub Par Yaqeen Hojaye Iftar Karein.
(Qadeem Fatwa Rizvia, Jild 4, Page 649)"

Wallahu Ta'ala Aalam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Akrami

Baghair Niyyat Kiye Hue Roza Rakh Le To Kya Hukm Hai?

السلام عليكم

Ek Shakhs Ne Raat Ko Mukammal Irada Roza Ka Nahi Kiya Aur Sehri Bhi Nahi Kha Saka. Ab Tak Woh Bhooka Hai Din Gayarah Baj Chuke Hain. Ab Woh Roza Ki Niyyat Kar Ke Roza Rakh Sakta Hai Ke Nahi?

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Surat Masoola Mein Agar Zahw-e-kubra Se Qabal Qabal Niyyat Karli To Roza Hojaiga Warna Nahi. Jesa Ke Faqeehe Aazame Hind Huzoor Sadar Al Sharaiya Ne Bahare Sharaiat Mein Tahreer Farmaya Hai Ke Adai-e-roza Ramazan Aur Nazr-e-muayyan Aur Nafl Ke Rozoun Ke Liye Niyyat Ka Waqt Ghorub-e-afatb Se Zahwe Kubra Tak Hai. Is Waqt Mein Jab Niyyat Kare To Yeh Roze Ho Jayenge Zahw -e- Kubra Niyyat Ka Waqt Nahi Balki Is Se Pehle Niyyat Hona Zaroori Hai Aur Agar Khas Is Waqt Yani Jis Waqt Aftab Khat-e-nisf-e-nahar Sharai Par Pahunch Gaya Niyyat Ki To

Roza Nahi Hua. (Darmakhtar Rad-al-muhtar Ke Hawale Se Hissa Panchum Safha 465 Par Hai)

Wallahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Akrami

Rozay Ki Haalat Mein Injection Lagwana Kaisa?

Sawal : Rozay Ki Haalat Mein Injection Lagana Kaisa Hai ?

Al Jawab :

Soorat Mas'oola Mein Tehqeeq Yeh Hai Ke Injection Se Roza Nahi Toot-ta Chahe Rag Mein Lagaya Jaye Chahay Gosht Mein. Kyunkay Is Ke Baray Mein Zabita Kullia Yeh Hai Ke Jima Aur Is Ke Mulhiqaat Ke Ilawa Roza Tornay Wali Sirf Woh Dawa Aur Ghiza Hai Jo Masamaat Aur Ragon Ke Ilawa Kisi Manfaz Se Sirf Dimagh Ya Pait Mein Puhanche. Ghiza Aur Dawa Isi Waqt Roza Torrey Gi Jab Dimagh Ya Pet Tak Kisi Mafaz Se Puhanche. Balkay Baaz Hazraat Ne Sirf Manfaz Tak Pahunchne Pay Iktifa Farmaya Hai Is Liye Ke Un Ki Tehqeeq Par Dimagh Se Pait Tak Barah E Raast Talluq Hai. Masamaat Aur Ragon Wasatat Ke Baghair Pahunchne Ki Qaid Is Liye Lagai Hai Ke Agar Dimagh Ya Pet Ke Zakham Mein Dawa Daali To Roza Is Waqt Tootay Ga Jab Ke Dawa Dar Haqeeqat Dimagh Aur Pait Mein Pahunch Jane

Ka Zan Ghalib Ho Dawa Agar Zakham Ke Shagaaf Se Dimagh Ya Pet Mein Pohanchi To Roza Toot Gaya Aur Ragon Ya Masamaat Ke Zariye Pohanchi To Nahi Toota. Mahireen Tashreeh Karte Hain Ke Khoon Ragon Se Dil Mein Jata Hai Aur Wahan Se Phir Wapas Ragon Mein Aata Hai Dil Se Dimagh Aur Pait Tak Koi Manfaz Nahi Is Liye Ragon Ke Injection Se Roza Nahi Tootay Ga. Aysa Hi Durre Mukhtaar, Alamgeeri Ke Hawalay Se (Fatawa Faizur Rasool Jild Awwal Safha 517 Par Hai)

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Muhammad Aabid Husain*

Haalat Roza Mein Naak Mein Pani Agar Dimagh Tak Pahonch Gaya To Kya Hum Hai?

Naak Mein Pani Charhanay Mein Agar Pani Oopar Dimagh Ki Janib Chala Gaya To Roza Ka Kya Hukum Hai? Sayel : Salman Raza

Al Jawab :

Agar Naak Mein Pani Charhaya Aur Dimagh Ko Charh Gaya Roza Jata Raha Magar Jab Ke Roza Hona Bhool Gaya Ho To Nah Tootega Agar Chay Qasdan Ho. (Fatawa Rizviya Qadeem Jald Chaharum Safha 596) (Bahare Shariat Hissa Panjum Safha 474)

*Wallahu Taala Aalam
Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Muhammad Sharfuddin Razvi*

Kya Gul Karne Se Roza Toot Jata Hai?

Kya Farmate Hain Ulmaye Deen Masla Zail Ke Baray Mein Ke Gul Karne Se Roza Tootay Ga Ya Nahin?

Sayel : Nafees Al-qadri Amjdi

Al Jawab :

Rozay Ki Haalat Mein Ko Colgate, Manjan Aur Gul Karna Najaaiz Wa Haraam Nahi Hai. Jabkay Yaqeen Ho Ke Is Ka Koi Juz Halaq Mein Nah Jaye Ga. Haan Makrooh (Fatawa Rizviya Qadeem Jald Chaharum Safha 614)

Wallahu Taala Aalam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Shadeed Uzr Ki Halat Mein Kisi Ne Roza Tora To Kya Hukm Kaffara Hai?

السلام عليكم

Kya Farmate Hain 'ulama-e-kiram' Mas'ala Zel Mein Ke Shadeed Uzr Ki Halat Mein Agar Kisi Ne Roza Tora To Qaza Lazim Aayega Ya Kaffara? Sawal: Aman Ur Rab, Durgapur

Jawab:

وعليكم السلام ورحمة الله وبركاته

Agar Kisi Ne Roza Tornay Par Majboor Kiya To Usay Ikhtiyar Hai Aur Sabar Kya To Ajr Milega. Majboori Se Murad Ikrah-e-shari Hai Jis Mein Qatal Ya Uzw

Kaat Dalnay Ya Zarb Shadeed Ki Sahih Dhmkki Di Jati Hai Aur Rozedar Bhi Samjhay Ke Agar Mein Us Ka Kaha Na Manoonga To Jo Kehta Hai Kar Guzrega To Kaffara Lazim Nahi. Kisi Ne Yeh Qasam Khaai Ke Agar Tu Roza Na Tora To Meri Biwi Ko Talaq Hai To Usay Chaahiye Ke Us Ki Qasam Sachi Kar De Yaani Roza Tor De, Agar Chahe Ke Roza Qaza Ho, Agar Baa'd-e-zawal Ho. (Durr-e-mukhtar Ba Hawala Bahar-e-shariat Hissa 5 Safa 477/484). Soorat-e-mazkoora Mein Us Par Qaza Lazim Hai Kaffara Nahi.

Wallahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Nikah Aur Talaq

Talaq Ka Masla

Kya Farmatay Hain Ulama-e-deen Aur Muftiyan Sharah Matin Masla Zel Mein? Zaid Ne Apni Biwi Hinda Ko Do Talaq Di To Kya Talaq Waqai Hogi? Baad Talaq Dono Alag Hain Do Saal Se Aur Ab Hinda Ne Doosri Shaadi Kar Li To Kya Yeh Doosra Nikah Durust Hoga Ya Nahi? Shariat-e-muqaddas Ki Roshni Mein Mudallal Aur Mufassal Jawab Ata Farma Kar, Indallah Majoor Hoon.

Sawal: Fageer Mohammad Muqeem Raza Rajisthan

Jawab :

Sawal Ke Bayan Ke Mutabiq Isne Apni Biwi Ko Do Saal Pehle Hi Do Talaq Raj'i De Di Thi. Agar Is Muddat Mein Isne Apni Biwi Se Rujoo Nahi Kiya Aur Iddat Guzargayi To Woh Baain Ho Kar Us Ke Nikah Se Nikal Jayegi. To Hinda Ka Doosre Shakhs Ke Sath Nikah Kar Lena Jaiz Wa Durust Hai (Jaisa Ke Fatawa Markaz-e-ifta J 1, S 602 Par Hai) Aur Agar Kisi Ke Sath Nahi Kiya Hai To Zaid Jab Tak Naye Mehr Ke Sath Dobara Us Se Nikah Na Kare, Us Par Haram Rahegi. A'la Hazrat Farmatay Hain Iddat Guzar Kar Bayan Hogi To Benikah Jadeed Isi Aurat Se Mil Jana Haram Qata'i Hai (Fatawa Rizwiyyah J 5 S 674 Qadeem).Wallahu Ta'ala Aalam.

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati*

Agar Shohar Ne Mehr Ada Nahin Kiya Aur Aurat Baghair Maaf Kiye Margayi To Ab Yeh Tarka Hai Jo Us Ke Warasat Ke Haq Hai

السلام عليكم

Kya Farmaate Hain Ulema-e-kiram Masla Zail Ke Bare Mein Ke Biwi Ka Inteqal Hogaya Aur Shohar Ne Din Mehr Ada Nah Kiya Tha Aur Na Hi Biwi Ne Maaf Ki Thi Ab Is Ka Haqdaar Kaun Hai?

Sawal: Zubeir Alam Madrasa Maraj-ul-uloom Ghasdi Hoda

Jawab :

وعليكم السلام ورحمة الله وبركاته

Agar Shohar Ne Mehr Ada Nahin Kiya Aur Aurat Baghair Maaf Kiye Margayi To Ab Yeh Us Ke Warasat Ke Haq Hai. (Aisa Hi Fatwa-e-amjadiya Jild Duwum Safha 148 Par Hai Aur Badaius Sanaye Jild Duwum Safha 589 Mein Hai).

لايسقط عن الزوج شئ من المهر بل يتأكد المهر والمهر في تلك الحالة ملك
الورثة اذ ملخصاً

Yani Aurat Ke Marnay Se Mehr Shohar Ke Zimme Se Saqit Nahin Hoga Balkay Muaqqad Hojayega Aur Is Sorat Mein Woh Warasat Ke Haqdar Hoga. Lihaza

Aurat Agar Aulad Chor Kar Fout Hui Hai To Mehr Ka Chauthai Hissa Shohar Ka Hai Warna Aadha Is Ka Hai. Khuda Taala Ka Irshad

ولکم نصف ماترک ازواجکم ان لم یکن لهن ولد فان کان لهن ولد فلکم الربع

(Para 4, Surah Nisa)

Aur Baqi Mehr Aurat Ke Degar Wirasat Ka Hai Shohar Unhein Un Ke Hisson Ke Mutabiq Pahunchade To Woh Bari Al-zimma Hojayega. (Aisa Hi Fatwa-e-faqihi-millat Awal Safha 422 Par Hai). Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Zaani Ko Zaaniya Se Nikah Karna Kaisa Hai?

السلام علیکم

Kya Farmate Hain 'ulama-e-deen Is Masle Mein Ke Zaid Nikah Se Pehle Larki Ke Saath Zina Kiya Aur Uska Aadhaai Mahine Ki Hamila Larki Rahi, Uske Baad Isi Haalat Mein Zaid Nikah Kiya, To Kya Yeh Nikah Durust Hai? Nikah Hoga Ya Nahin, Sharai Hukum Kya Hai, Jawab Inayat Farmaein.

Sawal: Raza Mustafa Qadri

Jawab:

وعلیکم السلام ورحمة الله وبرکاته

Surat Mas'ala Mein Zaid Ka Kisi Larki Se Zina Karna Aur Wo Hamila Ho Jaye Phir Isi Se Nikah Karna

Chahe To Nikah Jaiz Aur Durust Hai (Jaisa Ke Qadeem Fatawa Razaviya Sharif Jild 5, Safah 177 Par Hai). Agar Wo Aurat Beshohar Thi Ya Shohar Margaya Ya Talaaq Di Thi Aur Yeh Hamal Shohar Ka Sharai Nahi Qarar Pa Sakta Tha, Yani Uski Maut Aur Talaaq Se Do Saal Baad Bacha Paida Hua To Inn Sab Suraton Mein Nikah Sahi Hua. Phir Agar Wo Hamal Isi Zaani Se Tha To Use Baad Nikah Paas Jana Bhi Jaiz Aur Doosre Se Tha To Nahin, Behrhal Is Mubashrat Se Nikah Mein Koi Khalal Nahi Hai.

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Mutlaqa Aurat Iddat Ke Baad Nikah Kar Sakti Hai.

السلام عليكم

Kia Farmate Hain Ulema-e-kiram Is Masle Mein Ke Hind Jo Ke Zaid Ki Biwi Thi Wo Bakr Ke Sath Farar Ho Gayi, Is Ke Baad Zaid Ne Hinda Ko Talaaq Diya Ab Bakr Aur Hinda Ek Sath Reh Rahe Hain To Kya Teen Hayz Ke Baad Hinda Aur Bakr Ka Nikah Ho Sakta Hai Ya Nahi? Aur Nikah Parhane Wale Par Koi Hukm To Aaid Nahin Hoga Quran-o-hadith Ki Roshni Mein Jawab Ata Farmaiye Ga. Nawazish Hogi.

Sawal Muhammad Arshad Bareli Sharif

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Surat Mas'oola Mein Zaid Ki Biwi Ko Lekar Farar Hone Ke Sabab Donon Sakht Gunahgaar Haram Kaar Mustahiq, Azab-e-naar Laiq, Qahr-o-qahar Hain Foran Aik Doosre Se Alag Ho Jayein. Waqai Mein Agar Zaid Ne Biwi Ko Talaq Diya Hai To Hinda Ki Iddat Guzar Jane Ke Baad Bakr Hinda Se Nikah Kar Sakta Hai. Aur Nikah Parhane Wale Par Koi Hukm Aaid Nahin Hoga.

Qadeem Fatawa Razviya Sharif Mein Hai Ke Jab Tak Shauhar Mutarka Na Kare Maslan Kahe Mein Ne Tujhe Chhora Aur 'iddat Guzare Us Ke Baad Nikah Doosre Se Kar Sakti Hai. (Jild 5, Safha 304)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Halala Karne Ka Sahih Tareeqa

السلام عليكم

Aap Ulema-e-kiram Ki Bargah Mein Guzarish Hai Ke Halala Karne Ka Sahih Tareeqa Kya Hai, Tafseel Ke Sath Thori Meharbani Farmayen, Ain Nawazish Hogi...

Sa'il Shifaa'uddin Ahmad Qadri Rizvi Deoghar Jharkhand

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Halala Ki Surat Ye Hai Ke Iddat Guzarne Ke Baad Kisi Sunni Sahih Al-aqeedah Se Sahih Nikah Kare,

Doosra Shohar Uske Sath Kam Se Kam Ek Baar Humbistari Kare, Phir Woh Mar Jaaye Ya Talaq De De To Dobara Iddat Guzrne Ke Baad Woh Shohars Awwal Se Nikah Kar Sakti Hai, Agar Shohar Sani Baghair Humbistari Talaq De Di Ya Mar Gaya Ya To Halala Sahih Nahi

(کہا فی حدیث العسيلة ایسا ہی فتاویٰ رضویہ ج ۱۰ اور فقیہ ملت ج ۲ ص ۱۰۵ میں ہے)

Wallahu Ta'ala A'lam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Hindu Aurat Se Shadi Karne Ka Sharai Hukm

Kya Farmate Hain Ulama-e-kiram Aur Muftiyan Shar'a Mateen Masla Zel Ke Bare Mein Ke Ek Hindu Aurat Jo Shadi Shuda Hai Wo Musalmaan Ho Gayi Hai Aur Ab Musalman Se Shadi Karna Chahti Hai, Is Ke Liye Kya Hukm Hai Shar'iat Ki Roshni Mein? Jawab Ata Farmaen.

Sawal: Hafiz Arshad Hussain Kolkata

Jawab:

Surat Mas'ula Mein Agar Wo Shadi Shuda Hai Aur Uska Shohar Bhi Hai To Teen Haiz Aane Se Pahle Shohar Islam Laye To Woh Bila Shuba Pahle Jaisi Uski Biwi Rahegi. Is Surat Mein Kisi Aur Ke Liye Us Se Shadi Karna Ja'iz Nahi. Aur Agar Shohar Islam Na Laye To Teen Mahwarri Guzarne Ke Baad Kisi Sunni Sahih Al-aqeedah Se Shadi Karna Ja'iz Hai.

(Aisa Hi Hashiya Fatawa-e-imdadiyya Jild Doosra Safha 8 Par Hai.) Aur Agar Shadi Shuda Nahi To Use Musalman Bana Kar Foran Us Se Nikah Karna Ja'iz Hai. Khuda Ta'ala Ka Farman :

واحل لكم ماوراءكم (سورة نساء)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Talaaq Shuda Aurat Iddat Kaise Guzare?

السلام عليكم

Kya Farmate Hain 'ulema-e-kiram' Ke Talaaq Shuda Aurat Kis Tarah 'iddat' Guzare, Yaani 'iddat' Guzarne Ka Tariqa?

Sawal: Khatib Raza

Jawab:

وعليكم السلام ورحمة الله وبركاته

Mutlaqa Aurat Tamam 'iddat' Shohar Hi Ke Makaaan Mein 'iddat' Poori Kare Aur Shohar Par Laazim Hai Ke 'iddat' Poori Hone Tak Apne Hi Makaaan Mein Usay Jagah De Aur Nafaqa Bhi Shohar Ke Zimme Hai. Aurat Bilkul Ghair Wa Ajnabi Aurat Ki Tarah Rahe, Iss Se Parda Kare Aur Khatm-e-'iddat' Tak Hargiz Ghar Se Bahar Na Aaye. Aurat Agar Hamal Se Ho To Us Ki 'iddat' Bacha Hone Tak Ghar Mein Rahegi Aur Mutlaqa Agar Haiz Wali Hai To Ba'd Talaaq Teen Haiz Shuru Hokaar Khatm Ho Jayenge Aur

Agar Saghirah Ke Abhi Haiz Nahi Aata Ya Kabeerah Ke Haiz Ane Ki Umr Guzar Gayi To 'iddat' Teen Mahine Hai. Qadeem Fatwa Razawiyya Shareef Jild 5 Safha 845 Par Hai Sham'i Aur Khan'iya Ke Hawale Se.

Wallah Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Akrami

Hamla Ki Iddat Waza Hamal Hai

Aurat Hamla Hai Aur Us Ka Shohar Us Ko Talaq De De To Us Ki Iddat Kitni Hai? Aur Usi Aurat Ka Shohar Us Ko Chhor Kar Bhag Gaya To Us Ka Kya Hukm Hai, Hawale Ke Sath Batain."

Sa'il: Ghulam Husain Rizvi

Al-jawab:

Agar Shohar Hamal Wali Biwi Ko Teen Talaq De De To Teen Talaqain Waqe Ho Jati Hain. Is Ki Iddat Waza -e- Hamal, Ya'ni Bacha Honay Tak Ghar Mein Rahegi Aur Roti Kapra Shohar Ko Dena Hoga, Magar Bilkul Ghair Wa Ajnabi Aurat Ki Tarah Rahe, Is Se Pardah Kare

قال الله تعالى اسكنوهن من حيث سكنتم من وجدكم ولا تضاروهن لتضيقوا عليهن وان كن اولات حمل فأنفقوا عليهن حتى يرضعن حملهن (فتاوى رضويه قديم

جلد 5. صفحہ 846)

Surat-e-mazkoora Mein Agar Mard Bhag Gaya Aur Nafaqa Na Deta Ho To Gunahgar Hua, Magar Jabki Iddat Guzar Gayi Aur Nafaqa Mafrooz O Muqaddar

Na Ho To Us Ka Koi Mu'awza Aurat Ko Nahin Milega
(Rizviya Sharifa, Jild 5, Safha 896)

Wallahu Ta'ala A'alam."

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Walidain Ke Hukm Par Talaq Dena Kaisa Hai?

Huzoor Agar Walidain Talaq Ka Mutalba Karein Keh Apni Biwi Ko Talaq De Do Warna Hamare Ghar Se Nikal Jayein, Hum Teray Walidain Nahi Hain Aur Na Hi Hamara Beta Hai To Phir Kya Karein?

Soorat-e-mas'oola Mein Is Haalat Mein Biwi Ko Talaq Dena Jaiz Hai Keh Talaq De Dein To Walidain Ki Ita'at Hogi. Agar Talaq Na De To Bhi Shar'ee Tor Par Gunaahgaar Nahi Hoga. (Fatawa Bahar-ul-uloom, Jild 3, Safha 20 Mein Hai)

ان كان الحق في جانب الوالدين واجب للزوم العقوق في الحقوق وان كان في جانب المرأة فان طلقها رضاء للوالدين فهو جائز. مرقاشرح مشكواة میں ہے عن ابن عمر كانت تحتی امرأة احبها وكان عمر يكرهها فقال لي طلقها فابيت فاتي عمر رسول الله صَلَّى الله تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم فذكر ذلك له فقال لي رسول الله صَلَّى الله تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم طلقها. امر ندب او وجوب ان كان هناك باعث اخر

In Dono'n Alfaaz Se Pata Chalta Hai Keh Jab Walidain Chahein To Kisi Wajah Se Sahih Aurat Ko Talaq Dene Ka Hukm Dein To Us Waqt Talaq Dena Jaiz Hai Aur Ziyada Se Ziyada Mustahab Rehta Hai.

شامی میں ہے حکمہ الثواب علی الفعل وعدم اللوم علی التراخي

Aur Mustahab Ka Yeh Hukm Hai Keh Karo To Sawaab Na Karo To Koi Azaab Na Malaamat. Khulasa Yeh Hai Keh Is Soorat Mein Agar Shohar Talaq Na De To Koi Gunaah Nahi Na Walid Ki Bayjaan Afraat Aur Agar Talaq De Dein To Yeh Bhi Jaiz Hoga.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Gonga Ka Nikah Kaise Parhayen?

Kya Farmate Hain Ulema-e-deen Is Masle Mein Ke Ek Shakhs Gongah Hai, Uska Nikah Kis Tarah Kiya Jayega? Jawab Anayat Farmaiye.

Sawal: Molana Bashir Raza Manzoori Giridih Jharkhand

Jawab:

Gonga Agar Likhna Janta Hota To Tehreer Ke Zariye Se Is Ka Nikah Ho Jayega Warna Ishara Se Jab Ke Maloom Ho Ke Is Qisam Ka Ishara Is Ke Nazdeek Nikah Se Ta'beer Hai.

Gongay Ka Nikah Ishara Se Munqad Ho Jayega Jab Ke Ishara Maloom Ho, Yani Gonga Ye Samajhta Ho Ke Ye Ishara Nikah Ke Liye Hai.

Gonga Agar Likhna Na Janta Ho Aur Koi Aisa Ishara Ho Jis Se Gonga Nikah, Talaq, Khareed-o-farokht Ko Pehchanta Ho Jaiz Hai, Aur Agar Gonge Se In Baton

Ka Ishara Na Maloom Hota To Woh Batil Hai. Ishara Ke Jawaaz Ko Kitabat 'aajiz Honay Par Murattab Farmaya, Is Se Ye Faida Hasil Hua Ke Agar Woh Likhna Janta Hai To Ishara Kaafi Nahi Hoga. Aisa Hi (Fatawa-e-amjadiya J 2, S 3) Mein Hai.

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Mobile Sms Ke Zariye Talaq Dene Se Kya Talaq Waaqe Hogi?

Kya Farmate Hain Ulama-e-deen Aur Muftiyan-e-Izaam Is Talluq Se Ke Zaid Ne Apni Saas Ya Sasur Ko Mobile Sms Ke Zariye Ye Khabar Di Ke Main Ne Aap Ki Beti Ko Talaq Diya Azrou-e-sharai Talaq Hui Ya Nahi?

Sawal: Dilbar Nurani Dilbar Steel City Jharkhand

Al Jawab :

Surat Mas'ala Mein Ek Talaq Raj'i Hui Agar Rakhna Chahta Hai To Jab Tak Iddat Mein Hai Woh Aurat Ko Ruj'at Kar Sakta Hai, Yani Itna Keh De Ke Mein Ne Tujhe Apne Nikah Mein Phir Liya, Woh Badastoor Us Ki Biwi Rahegi. (Fatawa Razawiya, Jild 5, Safa 621, Qadeem)Wallahu Ta'ala Aalam.

Agar Zaid Muqar Hai To Hukm Mazkoor Hai

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Akrami

Hindah Ki Shaadi Bakr Se Hui Baad Mein Bakr Deobandi Wahabi Murtad Hogayi, To Kya Hindah Ka Nikaah Baqi Hai Bakr Ke Saath?

Kia Farmaate Hain Ulama-e-deen Aur Muftiyan Kiraam Masla Zail Ke Bare Mein Ke Zaid Ne Apni Beti Ka Nikaah Bakr Sunni Ke Saath Kiya Tha, Paanch Chhe Saal Ke Baad Bakr Wahabi Murtad Hogaya. Zaid Ki Beti Ka Nikaah Bakr Ke Saath Baqi Raha Ya Nahi? Saail Abdul Mustafa, Urdyseh.

Al Jawaab:

Surat-e-mas'ula Mein Waqi'i Agar Bukr Wahabi Murtad Hogaya To Murtad Hote Hi Zaid Ki Beti Ka Nikaah Foran Foran Faskh Wa Batil Mahaz Ho Gaya (Tanwir Al-abasar Wa Sharh Alai Mein Hai)

ارتداد احد الزوجين فسخ عاجل بلا قضاء

Aurat Ko Haram Qatai Hai Ke Use Shauhar Samjhe. Zaid Par Haram Qatai Hai Ke Beti Ko Bakr Ke Paas Rakhe. Agar Qurbat Waqi' Hogayi Zina-e-khalis Hoga. Agar Aulad Hogi To Waldul-zina Hoga. Agar Bil-furz Bakr Apne Aap Ko Sunni Zahir Kare, Balkay Haqeeqatam Sachcha Pakka Khaliq Sunni Ho Jaye To Nikaah Ka Faskh Wa Batil Ho Gaya. Lautaya Nahin Jasakta, Na Aurat Par Jabar Ho Sakta Hai Ke Us Se Az Sire Nau Nikaah Kare.

(جامع الفضولين میں)، "لو ارتد هو لا تجبر المرأة على التزوج" (ایسا ہی فتاویٰ

رضویہ جلد ششم صفحہ 25 قدیم پر ہے)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Akrami

Sauteli Saas Se Nikah Karna Kaisa Hai?

السلام عليكم

Kiya Farmaate Hain Ulama -e- Deen Is Masle Mein Ke Sauteli Saas Se Nikah Karna Kaisa Hai?

Sawal: Nasiruddin

Jawab:

وعليكم السلام ورحمة الله وبركاته

Soorat Mas'ala Mein Bibi Ki Sauteli Maan Se Nikah Karna Jaiz Hai Ke Sauteli Maan Maan Nahi Hoti (Fatawa Razawiyya, Jild 5, Safa 183, Qadeem).

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Mehr-e-fatimi Ki Miqdaar Kya Hai?

Kya Farmate Hain Ulama-e-kiraam Mas'ala Zeel Ke Baare Mein Ke Mehr-e-fatimi Ki Miqdaar Kya Hai. Kitna Tola, Kitna Masha Phir Maujooda Wazan Gram Ke Lehaaz Se Kya Hai Aur Is Ki Kya Qeemat Hogi? Wazah Karein.

Jawab:

Jaisa Ke Fatawa Razvia Jild 5 Page 164 Par Hai Ke

Hazrat Fatima Zahra Ka Mehr Chaar So Misqaal Chaandi Tha, Jiska Wazn Bhari Ke Lehaaz Se Ek So Satth Rupaye Bhar Hai. Aur Tola Ke Lehaaz Se Ek So Pachas Tola. Maujooda Raaij Kilogram Ke Itibar Se Allama Mufti Aabid Hussain Sahib Qibla Sadar Qazi Idara-e-shariya Jharkhand Ki Tahqeeq Ye Hai Ke Ek Tola Gyarah Gram Chh So Chounsath Gram Ka Hota Hai. To Is Hisab Se 150 Tolay Ka Wazan Kilogram Ke Lehaaz Se Ek Kilo Saa So Unchaas Mili Gram Chaandi Hua. Aur Jin Dinon Chaandi Ki Qeemat Fi Tola Chaar So Rupaye Hui Jaisa Ke Haal Hi Mein Yeh Qeemat Thi To 150 Tolay Ek Kilo Saat So Anchaas Gram Chh So Mili Gram Chaandi Ki Qeemat Saat Hazaar Rupay Hui. Wallahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Aabid Husain Qadri Misbahi

Deobandi Wahhabi Se Nikah Karna Kaisa Hai?

السلام عليكم

Kya Farmate Hain Ulema-e-kiraam Alaqah Gwalior Khara Maghribi Bengal Mein Kuch Aise Deobandi Wahhabi Log Hain Jisko Maloom Nahi Ke Deobandi Kaise Kehte Hain Aur Sunni Kaise Kehte Hain. Woh Log Sab Ko Sahi Muslim Samajhte Hain. Aise Deobandi Ki Ladki Aur Ladka Sunni Sahi Hai. In Dono Ka Nikah Ek Sunni Imam Ne Padhaya. Sawal

Yeh Hai Ke In Dono Ka Nikah Hoga Ya Nahi Aur Imam Sharai Ka Kya Hukm Lagega. Mufti Sahib Is Sawaal Ka Jawaab De Sakte Hain.

Sawal: Mohammad Ghulam Mahiuddin Rizvi

Al-jawab :

Haqueeqat Mein Wahabi Deobandi Woh Jo Maulana Ashraf Ali Thanvi, Maulana Khaleel Ahmad Ambethvi, Qasim Nanotvi, Rashid Gangohi Wagaira Ki Kufri Ibaratun Se Agah Hote Hue Bhi Unhein Apna Peshwa Janay Ya Kam Az Kam Musalman Hi Janay Iss Liye Ke Un Logon Ki In Kufri Ibaratun Mein Hazrat Aqdas ﷺ Ki Sareeh Tauheen Hai Aur Shan-e-ilahiyyat Mein Khuli Hui Gustakhi Hai. Ashraf Ali Thanvi Ne Ilm-e-ghaib Ke Talluq Se (Hifzul Iman Page 8 Par Likha Hai) Ke Ilm-e-ghaib Hazrat Hi Ke Sath Kya Takhsees Hai, Aisa Ilm-e-ghaib To Zaid Wa Umar Wa Bilkull Har Sabi Wa Majnun Bilkul Jamee Hewanat Wa Bahaemat Ke Liye Bhi Hasil Hai. Aur Khaleel Ahmad Ambethvi Ka Aqeeda Yeh Hai Ke Shaitan Ka Ilm Hazrat Aqdas ﷺ Se Zaid Hai. (Jaisa Ke Barahin-e-qatia Page 51 Se Zahir Hai). Maulana Qasim Nanotvi Ne Tazheerun Naaas Page 3 Par Hazrat Aqdas ﷺ Ke Khatam-ul-anbiya Ma'ni Akhir-ul-anbiya Honay Ko Chauda Tareeqon Se Batil Kya Aur Page 28 Par Likha Ke Bad-e-zamana Nabuwwat Bhi

Koi Nabi Paida Ho To Bhi Khatm-e-muhammadi Mein Kuch Farq Na Aayega. Yaani Nanotvi Sahib Hazrat Aqdas ﷺ Ko Khatam-ul-anbiya Ma'ni Akhir-ul-anbiya Nahi Mante Hain. Aur Maulana Rashid Gangohi Ka Aqeeda Yeh Hai Ke Jo Ye Kahe Ke Khuda Jhooth Bola Chuka Woh Gumrah Bhi Nahi, Fasiq Bhi Nahi Aur Musalman Ka Ijma'ee Aqeeda Hai Ke Jo Bhi Shan-e-ilahiyyat Wa Risalat Mein Adna Si Gustakhi Kare Woh Kafir Hai.215

(Imam Qazi Ayyaz Ne Sharh-e-shifa Mein Allama Ibn Abidin Shami Ne Radd-ul-muhtar, Jild 3, Safha 37) Mein Naqal Farmaya: Muslimano Ne Is Par Ijma Kiya Hai Ke Jo Shakhs Nabi ﷺ Ki Tauheen Kare, Kaafir Hai. Aisa Ke Jo Us Ke Azab Aur Kufr Mein Shak Kare Woh Bhi Kaafir Hai. Isi Bina Par Ye Charon To Kaafir Hain Hi, In Ke Ilawa Jo Bhi In Charon Ke In Mazkoor-e-bala Kufrayat Mein Se Kisi Ek Par Qatai, Yaqeeni, Hatmi Tour Par Mutala'a Ho Aur Unhein Musalman Jane, Kaafir Na Kahe To Woh Bhi Kaafir Hai. Aur Yehi Ulama-e-arab Wa Ajam, Wa Haram, Hind Wa Sindh Ka Muttafiq Fatwa Hai. Jo Hussamaul Haramain Aur Assawarimul Hindiya Mein Hai. Ab Deobandi Woh Hai Jo In Charon Ke Mazkoor-e-bala Kufrayat Par Qatai Yaqeeni Tour Par Agah Ho Phir Bhi In Charon Ko Ya In Charon Mein Se Kisi Ek Apna Peshwa Mane Ya Kam Az Kam Us Ko Musalman Jane, Kaafir Na Kahe Aise Hi Logon Ki Namaz-e-janaza Padhni Ya Shadi

Bayah Karni Ya Dua-e-maghfirat Karni Bar-benaye Mazhab Sahih Kufr Hai."

Surate Mazkoora Mein Agar Woh Log Unke Kufrayaat Mein Se Kisi Ek Par Mutala'a Nahin, Unhein Qat'i Yaqeeni Ittila Nahin, Woh Sirf Deobandi, Moulviyon Ki Zahir-e-islami Surat, Unki Namaz Rozon Ko Dekh Kar Unhein Aalim, Molana, Jantay Hain, Unko Apna Mazhabi Peshwa Mantay Hain. Ma'mulaat Ahle Sunnat Ko Bid'at Wa Haram Jantay Hain. Woh Haqeeqat Mein Deobandi Nahin, Agar Bhi Woh Apne Aap Ko Deobandi Kehtay Hain Aur Dosray Log Bhi Unko Deobandi Kehtay Hain. Woh Un Charon Ulama-e-deoband Ko Apna Muqaddas Wa Peshwa Bhi Mantay Hain, Hoti Ke Ahle Sunnat Ko Bid'ati Bhi Kehtay Hain Magar Un Charon Ke Muzakkirah Balaa Kufrayaat Par Mutala'a Nahin To Woh Haqeeqat Mein Deobandi Nahin. Iss Ka Hukm Yeh Nahin Keh Yeh Shakhs Kaafir Hai Ya Iss Ki Namaz-e-janaza Parhni Kufr Hai. (Fatawa Sharh-e-bukhari Jild 2, Safa 386-389)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Akrami

Betii Ki Gawahi Maa Ke Haq Mein Qabool Nahi

Kya Farmate Hain Ulama -e- Kiraam Is Masle Mein Ke Hindah Kehti Hai Ke Mera Shohar Zaid Ne Mujhe

Teen Talaq Diya Jabkeh Zaid Kehta Hai Ke Maine Ek Talaq Diya Hai Aur Zaid Iss Par Apne Bete Ko Gawah Pesh Karta Hai Aur Hindah Teen Talaq Par Apni Beti Ko Gawah Pesh Karti Hai. Lihaza Sorat Masla Kya Hogaa, Wazahat Wo Hawala Ke Sath Jawab Enayat Farmayen, Ain Nawaazish Hogi.

Sawal: Al-abdul-muzanab Qamar Saeedi, Maqam Hal Vaishali

Jawab:

Sorat Masla Mein Zaid Ki Baat Qasam Ke Sath Maani Jaegi. Aur Hindah Par Ek Talaq Rajii Waqea Hogi Is Liye Ke Betii Ki Gawahi Maa Ke Haq Mein Maqbool Nahi.

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Akrami

Talaaq Dene Ki Teen Qismein Hain

السلام عليكم

Ulama-e-kiram Rahnumaai Farmayen Talaaq Dene Ka Behtareen Tareeqa Kya Hai Bataayen, Meherbani Hogi. Saail : Noor Muhammad Noor

Aljawab :

وعليكم السلام ورحمة الله وبركاته

Soorat Mas'ala Mein Talaaq Dene Ki Teen Qism Hain, Talaaq Ahsan, Talaaq Sunnat, Talaaq Bid'at. Talaaq Ahsan Yeh Hai Ke Aadmi Apni Biwi Ko Ek Talaaq

Aise Tahr Mein De Jis Mein Us Se Sohbat Na Ki Ho Aur Phir Usko Chhod De, Yahan Tak Ke Us Ki Iddat Guzar Jaye. Aur Talaaq Sunnat Yeh Hai Ke Talaaq De Madkhool Bihi Ko Teen Teen Tahro Mein. Talaaq Sunnat Ki Taareef Yeh Hai Ke Shohar Apni Makhooza Madkhool Bihi Ko Aise Tahr Mein Talaaq De Jis Mein Sohbat Na Ho Phir Doosre Aur Teesre Tahar Mein Bhi Isi Tarah Talaaq De, Yahan Tak Ke Iddat Poori Ho Jaye. Aur Talaaq Bid'at Yeh Hai Talaaq De Aurat Ko Teen Ek Kalimah Se Ya Teen De Ek Tahr Mein Jab Woh Yeh Kar Chuke To Talaaq Waquea Ho Jaye Gi Aur Aurat Bainah Ho Jaye Gi Aur Woh Gunahgar Ho Ga. Aur Talaaq Badai Ki Taareef Yeh Hai Ke Jo Talaaq Ahsan Aur Talaaq Sunnat Donon Ke Khilaf Ho Aur Talaaq Badai Hamare Nazdeek Haram Hai Agar Aisa Kardiya To Talaaq Waquea Ho Jaye Gi Aur Talaaq Dene Wale Gunahgar Ho Ga.

الطلاق على ثلثه اوجه احسن الطلاق وطلاق السنة وطلاق البدعة فاحسن الطلاق ان يطلق الرجل امراته تطليقة واحدة في طهر واحد لم يجامعها فيه ويتركها حتى تنقضي عدتها. وطلاق السنة ان تطلق المدخول بها ثلثاً في ثلاثة اطهار. وطلاق البدعة ان يطلقها ثلثاً بكلمة واحدة او ثلثاً في طهر واحد فاذ فعل ذلك وقع الطلاق وبانت امراته منه وكان عاصياً. مختصر (القدوري كتاب الطلاق) / (بهار شريعت حصه 8، صفحہ 692) واللہ تعالیٰ اعلم

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi*

Ek Sath Teen Talaq Dena Gunah Hai.

السلام عليكم

Kya Farmate Hain 'ulama-e-kiram Aur Muftiyan-e-shar'a Mateen Is Masle Mein Ke Shohar Ne Biwi Se Kaha Talaq Talaq Talaq Jao Tumhein Talaq Diya, Kya Talaq Waqai Hogayi? Jawab Anayat Farmayen.

Saail: Muhammad Iqbal Ahmad Purnia Bihar.

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Soorat Mas'oola Mein Shakhs Mazkoor Teen Talaqain Ek Sath Dene Se Gunahgar Hua Aur Aurat Par Teen Talaqain Parhi, Nikah Se Nikal Gayi. Agar Phir Se Rakhna Chahta Hai To Haram Hai, Is Se Nikah Nahi Kar Sakta. (Fatawa Razawiyya, Jild 5, Safha 647).

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Khula Ke Baad Bachay Ki Tarbiyat Kaun Karega?

السلام عليكم

Kya Farmate Hain Ulema-e-deen Wa Muftiyan-e-shar'a Mateen Masla Mein Hindah Ne Khula Liya Ab Hindah Keh Rahi Hai Ke Jo Bachay Hain Unki Tarbiyat Kaun Karega Aur Kab Tak Karega, Tafseel Se Bataiye, Bari Mehrbani Hogi.

Sawal: Syed Ismail Raza

Al Jawab :

وعلیکم السلام ورحمة الله وبرکاته

Sawat Mustafsira Mein Hindah Khula Lene Ke Baad Agar Kisi Aise Shakhs Se Nikah Kiya Jo Larke Ka Koi Mahram Nahi Hai Misal Ke Taur Par Chacha Wagaira Nahi Hai Balki Ajnabi Shakhs Hai To Bachay Ko Maan Se Le Liya Jayega Jabki Sagi Nani Ya Nani Ki Maan Bhi Nahi Hai Aur Dadi Haqeeqi Hai To Larka Sat Baras Umar Tak Aur Larki Noh Baras Tak Apne Baap Ki Maan Yaani Dadi Ke Paas Rahegi Phir Baap Le Lega. Jaisa Ki (Fatawa Razviya Jild 5 Safha 876 Se 883) Se Zahir Hai.

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Shahroz Alam Akrami*

**Biwi Nikah Mein Hotay Huay Sagi Saali Se
Nikah Karna Kaisa?**

السلام علیکم

Kya Farmatay Hain Ulama-e-deen Is Maslay Ke Bare Mein Ke Zaid Ne Apni Sagi Saali Ke Sath Nikah Kiya, Biwi Ke Rehne Ke Bawajood To Kya Zaid Ki Pehli Wali Biwi Zaid Par Haram Hogi Ya Phir Nahi? In Dono Par Sharait Ka Kya Hukm Nafez Hoga Quran-o-hadees Ki Roshni Mein Jawab Inayat Farmaen Gay? Sawal: Mohammad Rizwan Khan Qadri Bahraichi
Jawab:

وعلیکم السلام ورحمة الله وبرکاته

Soorat-e-mas'ula Mein Saali Se Nikah Hua Hai

لَقَوْلُهُ تَعَالَى وَإِنْ تَجْمَعُوا بَيْنَ الْاِخْتَيْنِ

Aur Jab Tak Usay Haath Na Lagaya Pehli Biwi Halal Hai, Usay Haath Lagatay Hi Wo Bhi Haram Hogi. Ab Jab Tak Iss Dusri Ko Chor Kar Us Ki Iddat Na Guzar Jaye, Biwi Ko Bhi Haath Lagane Ki Ijazat Nahi Hai. Zaid Par Farz Hai Ke Usay Tark Kar De Jab Us Ki Iddat Baad-e-mutarka Guzar Jayegi Us Waqt Biwi Us Ke Liye Halal Hogi. (Radd-ul-muhtar Mein Hai)

الثاني باطل وله وطء الاولى الا ان يطا الثانية فتحرم الاولى الى القضاء عدة الثانية

كما لو وطئ اخت امراته بشبهة حيث تحرم امراته ما لم تنقض عدة ذات الشبهة

عن البحر“ (فتاویٰ رضویہ جلد پنجم صفحہ 280 قدیم)

والله تعالى اعلم

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Samdhan Ke Saath Zina Honay Ke Sabab Betay Ke Nikah Ka Kya Hukm Hai?

السلام عليكم

Ulama-e-kiraam Aur Muftiyan-e-izaam Ki Bargah Mein Arz-e-guzar Ho Ke Zaid Ki Beti Aur Bakar Ka Beta In Dono Ke Apas Mein Shaadi Hui. Ab Agar Zaid Bakar Ki Biwi Se Zina Kare Ya Bakar Zaid Ki Biwi Se Zina Kare To Kya Zaid Ki Beti Aur Bakar Ka Beta In Dono Ka Nikah Tut Jayega? Jawab Anayat Farmaen.

Saa'il: Muhammad Mushtaq Ahmad Rizvi

Jawab:

Surat-e-mas'oola Mein Zaid Bakar Ki Biwi Se Zina Kare Ya Bakar Zaid Ki Biwi Se Kare, Aik Doosri Biwi Ke Saath Zina Karne Ke Sabab Sakht Gunahgaar, Mustahiq-e-'azaab-e- Naar Hoa. In Dono Par Lazim Hai Ke Taubah Astaghfar Kare Aur A'maal-e-saaleha Kare

قال الله تعالى من تاب وعمل صالحا فإنه يتوب الى الله متاباً (پارہ ۱۰ سورۃ فرقان)۔

Aur Agar Zaid Bakar Taubah Aur Istighfar Na Kare To Musalmanon Par Lazim Hai Ke Uska Sakht Boycott Karen. Is Ke Saath Khana, Peena, Uthna, Baithna, السلام عليكم Wa Kalam, Sab Band Karen

قال الله تعالى ولا تتركوا الى الذين ظلموا فتمسكم النار (پارہ ۱۲ سورۃ ہود)۔

Zaid Aur Bakar Apni Samdhan Ke Saath Zina Honay Ke Sabab Us Ke Betay Ke Nikah Par Kuch Asar Nahi Para (Fatawa-e-faqihe Millat Awal, Safah 394).

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Kya Pathan Ke Larkay Ka Syeda Se Nikah Jaa'iz Hai?

Kya Farmate Hain Ulama-e-kiram Is Masle Ke Bare Mein? Ek Larka Hai Jo Pathan Biradri Se Hai Aur Larki Syed Gharane Se. Donon Ki Shadi Ho Sakti Hai Ya Nahi?

Sawal: Muhammad Hasrat Ali Sabnani

Jawab:

Surat Mas'oola Mein Syed Ne Agar Apni Na-baligh Larki Ka Nikah Pathan Se Kar Diya Aur Iska Sooe Ikhteyar Maloom Hai, Yani Is Se Pehle Apni Kisi Larki Ka Nikah Ghair-kafu Se Karchuka Hai To Is Ka Kya Hua, Yeh Doosra Nikah Sahi Nahi Hoga Aur Agar Is Se Pehle Apni Larki Ka Nikah Ghair-kafu Se Kiya Hai To Yeh Nikah Lazim Ho Jayega.

Wallaahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Mufti Ataullah Nayeemi

Doctor Ka Hamal Giranay Wali Dawa Bechna Kaisa?

السلام عليكم

Ulama-e-kiraam Ki Baragah Mein Ek Sawal Hai Ke Agar Doctor Ke Paas Koi Mareez Aaye, Hamal Giranay Ki Dawa Le To Doctor Mareez Ko Dawa De Sakta Hai Ya Nahi? Jaiz Hai Ya Na Jaiz? Quran O Hadith Ki Roshni Mein Rehnumai Farmayen.

Mohammad Sultan Raza Ashrafi

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Soorat Masoola Mei Agar Waqi Hamila Ki Jaan Ka Khatra Hai To Uski Jaan Bachane Ke Liye Hamal Girane Ke Liye Dawa Ka Istemaal Karna Jaiz Hai. Char Mah Mein Jaan Padh Jati Hai, Uzre Sharai Ho To

Us Se Pehle Hamal Giraye Toh Harj Nahi. (Fatawa Razaviyah Qadim Jild No. 9, Nisf Akhir, Page No. 151, Fatawa Fuqaha Millat Duwum Page No. 333)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Motuha Ke Beti Se Nikah Haram Hai.

Kia Farmatey Ulama-e-kiraam Masla Zail Ke Barey Mein Keh Ek Aurat Jiska Kisi Ghair Muslim Se Najayaz Talluqat They, Phir Uska Nikah Kisi Muslim Mard Se Hogaya Aur Uske Do Ladkiya Aur Ek Larka Paida Hua. Ab Wo Ghair Muslim Keh Raha Hai Keh Bari Wali Larki Mere Nutfa Se Hai. Jab Larki Aur Ghair Muslim Ke Khoon Ki Jaanch Paratal Hui To Donon Ka Khoon Mil Raha Tha Aur Qabal Is Ke Keh Is Muslim Khaton Se Tehqeeq Karaye, Wo Faut Hochuki Thi. Ab Is Larki Ka Nikah Is Kee Maan Ke Muslim Shohar Se Hosakta Hai Ya Nahi?"

Sawal: Nazamuddin Raahi

Jawab:

Soorat Mas'oola Mein Is Larki Ka Nikah Muslim Shohar Se Najayaz Aur Haram Hai. Darmiyan Mein Hai Motuha Ki Beti Se Nikah Haram Hai (Fatawa Razawiya, Qadeem Jild Panjum Safha 225).

Wallahu Subhanahu Wa Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Zaid Ki Khala Ki Dusri Beti Ke Saath Nikah Karna Jaiz Nahi Hai.

Kya Farmaate Hain Ulama-e-deen Wa Muftiyaan-e-shariat Mazmoon Zail Mein: Zaid Ki Aik Khala Ki Bari Beti Ko Zaid Ki Maan Ne Doodh Pilaya To Kya Zaid Ki Khala Ki Dusri Beti Se Zaid Ki Shadi Ho Sakti Hai?

Sawal: Muhammad Majibul Haq

Jawab:

Soorat Mustafsira Mein Zaid Ki Khala Ki Dusri Beti Ke Saath Aqd Karna Jaiz Hai. Durre Mukhtar Mein Hai. "----

تحل اخت اخيه رضاعاً كان يكون لاخيه رضاعاً اخت نسباً اذ ملخصاً

(Aisa Hi Fatawa Faizul Rasool Jild Awal Safha 726 Mein Bhi Hai) Wallahu A'alam, Subhanahu Wa Ta'ala

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

786 Jis Ko Log Mehre Paigambri Kehte Hain Bandhna Kaisa?

السلام عليكم

Baad السلام عليكم Ke Arz Yeh Hai Ke Logon Mein Yeh Rivaaj Hai Ki Nikah Ka Mohar Saat So Cheyasi Rupee Bandhwate Hain Ya Phir Shara Paigambri Bandhwate Hain Kya Shara Paigambri Jaaz Hai. Aur Shara Paigambri Kis Ko Kehte Hain Jawab Inayat Farmaen .

Sayel : Altamash

Al Jawab :

وعلیکم السلام ورحمة الله وبرکاته

Soorat Masoola Mein Islami Shariat Mein Kam Se Kam Mehar Dus Dirham Hai Is Se Kam Mohar Ki Tayyun Sahih Nahi Hogi Agar Das Darham Se Kam Mohar Baandha Jaye Tab Bhi Das Darham Hi Lazim Hoga Aur Das Dirham Mein Do Tola Sadhe Saat Mashah Chandi Hoti Hai Aur Yeh Mojooda Gramon Ke Hisaab Se 30 Gram 618 Mili Gram Hota Aur Das Gram Ke Tola Se 3 Tola 618 Mili Gram Chandi Hoti Hai. Soorat Mazkoorah Mein Agar Saat Cheyasi Rupiye Se 30 Gram 618 Mili Gram Chandi Ki Qeemat Banti Hai? To Durust Hai Warna Durust Nahi (Anwarul Qadri Sharah Mukhtasir Alqadri Duwum Safha 423)

Wallahu Ta'ala Aalam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Zaid Ne Apni Biwi Ki Behan Ke Sath Zina Kiya To Zaid Ke Nikah Ka Kya Hukm Hai?

Kya Farmate Hain Ulmaye Deen Is Masla Ke Baray Mein Ke Zaid Ne Apni Biwi Ki Behan Ke Sath Zina Karliya To Zaid Ka Nikah Tootay Ga Ya Nahin? Agar Nahi To Phir Zaid Ke Feal Haraam Ki Saza Kya Hogi? Sayel : Izraeel Qamar

Al Jawab :

Biwi Ki Behan Se Zina Ke Sabab Nikah Nahi Toot'ta Aala Hazrat Imam Ahmad Raza Muhaddise Bareli Alaihi Ar Rahma Ne Tehreer Farmaya Hai Ke Saali Se Zina Aurat Ko Haraam Nahi Karta (Fatawa Rizviya Qadeem Jild Panjum Safha 168) Lekin Zaid Aur Is Ki Saali Zina Ke Sabab Sakht Gunehgaar Hue. Agar Hukoomat Islamia Hoti To Un Dono Ko Bohat Badi Saza Di Jati. Mojooda Soorat Mein Hukum Yeh Hai Ke Un Dono Ko Alania Tauba Wa Istighfar Karaya Jaaye. Un Se Namaz Ki Pabandi Ka Ahad Kiya Jaaye Un Ko Quran Khawani Wa Milad Shareef Karane, Ghuraba Wa Masakeen Ko Khana Khilaye Aur Masjid Mein Lota Chitai Dainay Ki Talqeen Ki Jaye Ke Nekiya Qubool Tauba Mein Muawin Hoti Hai Khuday-e Taala Ka Irshad Hai

ومن تاب وعمل صالحا فانه يتوب الى الله متابا (پارہ 19)

Koi Maali Jurmana Un Par Nahi Lagaya Ja Sakta Hai

لان التعزير بالمال منسوخ والعمل على المنسوخ حرام

Albata Punch Inhen Kuchh Jismani Saza Day Sakta Hai .

Wallah Taala Aalam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Akrami

Wahabi Sunni Ka Nikah Padha De To Nikah Hoga Ya Nahin?

السلام عليكم

Kya Wahabi Sunni Ka Nikah Padha De To Nikah Hoga Ya Nahi.

Sayel : Salman Raza

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Soorat Masoola Mein Agar Koi Hindu Mushriq Zaujain Ko Eejaab Wa Qabool Rubaroo Gawahan Karaday Aur Sharait Mutahaqqiq Hon Nikah Hojaye Ga Magar Yahan Aik Nuqta Jalila Hai Jisay Wohi Samajte Hain Jo Mawafiq Mina Allah Taala Azzwajal Hain Woh Yeh Ke Agar Hindu Mushrik Parhaye Ga To Koi Kalma Go Usay Muazzam Deeni Balkay Musalman Bhi Nah Jane Ga Bakhilaf Un Kalma Goyaan Kufar Dar Dil Ke Awam Un Ko Khalis Musalman Jantay Hain Is Liye Wahabi Se Nikah Na Padhwaya Jaye Ke Is Mein Sakht Kharabi Ka Andesha Hai Jab Ke Un Par Sadahaa Wajah Se Bahukum Ahadees Sahiha Wa Tasreehate Fiqh Hukme Kufar Lazim Hai

كما فصلناه في الكوكبة الشهابية وفي النهي الا كيد وغيرهما ولدى مزيد

Aur Un Mein Bohat Khullam Khula Zaroriyat Deen Ke Munkir Aur Qatan Ijma'an Murtad Kafir Hain Aur Nikah Khawani Ke Liye Log Usay Bulatay Hain Jisay Apne Nazdeek Saleh Aur Mooatbar Jantay Hain To

Agar Zaujain Mein Se Kisi Ne Un Ke Kufriyaat Par Muttala Hokaar Phir Un Ko Naik Aur Saleh Samjha To Un Par Bhi Wohi Hukum Naqd Waqt Hoga Aisi Soorat Mein Bahukum Fiqa Aslam Mutlaq Nikah Nah Hoga Lehaza Ahthyat Farz Hai Agar Aisa Waqae Ho Liya Yani Is Ki Gumrahyon Par Mutala Hokaar Phir Usay Muazzam Wa Mutabarrak Samajh Kar Nikah Khawani Ke Liye Bulaya To Baad Tauba Tajdeede Islam Tajdeed Nikah Lazim. (Fatawa Rizviya Qadeem Jald Panjum Safha 146)

Wallah Taala Aalam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Zaid Ne Apni Biwi Ko Kaha "Talaq Talaq Talaq", To Kon Si Talaq Hui?

Kia Farmate Hain Ulama-e-deen Masla Zail Ke Bare Mein Ke Zaid Ne Apni Biwi Ko Kaha "Talaq Talaq Talaq" Aur Kaha "Maine Tujhko Haram Kardia". Is Par Kon Si Talaq Pari? Sawal: Maulana Tajwar Masbahi,

Jawab:

Zaid Ne Lafz "Talaq" Jo Teen Baar Kaha Aur Is Se Apni Biwi Ko Talaq Dene Ka Irada Kia To Us Ki Biwi Par Talaq Mughallaza Waqea Hogi. Aur Is Sorat Mein Baghair Halalah Zaid Ke Liye Woh Halal Nah Hogi.

قال الله تعالى فان طلقها فلا تحل له من بعد حتى تنكح زوجا غيره۔

Aur Agar Woh Talaq Ke Irade Ka Iqraar Na Kare To In Alfaaz Se Talaq Ka Hukm Nah Hoga. Phir Agar Waqai Talaq Ki Niyat Thi Magar Woh Iqraar Nahin Karta Hai To Jhoot Ka Wabal Us Ke Sar Par Hoga, Mustahiq Azab-e-naar Hoga Aur Us Aurat Se Humbistari Karna Us Ke Liye Zina Hoga. Zaid Se Dariyaft Kya Jaye Ke Lafz "Maine Tujhko Haram Kardia" Se Talaq Ki Niyat Thi Ya Nahin? Agar Talaq Ki Niyat To Ek Ba'in Waqea Hoga, Is Sorat Mein Halalah Ki Zaroorat Nahin, 'iddat Ke Andar Bhi Zaid Aurat Ki Marzi Se Dobara Nikah Kar Sakta Hai. (Fatawa Razawiyya Qadim, Jild 5, Safha 572)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Zaid Ne Apne Sasur Se Kaha, "Tum Apni Shahzadi Ko Apne Paas Rakhho Aur Uska Nikah Kisi Mard Se Kar Do To Kya Hukm Hai?"

Kya Farmate Hain Ulama-e-deen O Muftiyan-e-shar'at Mateen Masla Zail Ke Bare Mein Ke Zaid Ne Apne Khusr Se Kaha Ke Tum Apni Shahzadi Ko Apne Paas Rakhho Aur Unka Nikah Kisi Aur Mard Se Kar Do Jo Tumhein Acha Lage.

Sawal: Abdul Amin Barkati Qadri

Jawab:

Surat-e-mas'oola Mein Agar Baniyyat Talaaq Tha, Ek

Talaq Ba'een Hogayi Aur Agar Ba Qasam Kahein Meri Niyat Talaq Ki Nahin Thi To Qubool Karenge Aur Waqoo' Talaq Ka Hukm Nahin Denge. Aalamgeeriya Mein Ana'ya Se Hai.

لوقال تزوجی ونوی الطلاق او ثلاث صح وان لمینو شیئاً لم یقع ردالمحتار جامع
صغیر امام قاضی خاں سے ہے لوقال اذہبی فتزوج وقال لم انو الطلاق لایقع شی
لان معناه ان امکنک (فتاوی رضویہ قدیم جلد پنجم صفحہ 723)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Mufti Ataullah Nayeemi

Zaid Ne Apni Biwi Hinda Se Kaha Agar Tu Bakar Se Baat Karegi To Tujhe Teen Talaq

Kaif Farmate Hain Ulama E Deen Mas'ala Zeil Ke Bare Mein Ke Zeid Ne Apni Biwi Hinda Se Kaha Ke Agar Tum Bakar Se Baat Karegi To Tujhe Teen Talaq. Ab Hinda Ne Bakar Se Phone Par Dhokay Se Baat Kar Li To Kya Hukam Hai Aur Ye Bhi Wazeh Kardain Ke Agar Hinda Bakar Se Qasdan Phone Par Baat Karegi To Kya Hukam Hoga?

Sawal: Adil Nuri

Jawab:

Surat Mas'oola Mein Jis Shart Ke Sath Talaq Muallaq Kiya Hai Ke Agar Bakar Se Baat Karegi To Tujhe Teen Talaq, Aur Jab Hinda Bhule Ya Qasdan Baat Kar Li To Zeid Ki Biwi Hinda Par Talaq Waqea Hogi. Aur Ab Baghair Halalah Dobra Iss Se Zeid Ka Nikah

Nahin Ho Sakta.

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Barkati

Kya Koi Apna Nikaah Apne Se Parh Sakta Hai?

Kya Farmate Hain Ulama-e-deen Koi Apna Nikaah Apne Se Parh Sakta Hai Ya Nahi, Agar Parha Jaye To Kis Roose Parha Jaye. Aap Hazraat Se Guzarish Hai Ke Is Par Apna Qeemti Waqt De Kar Is Par Kuch Qalam Band Farmayen, Ma'a Daleel Ke.

Saa'il: Ataurrehman Kasmiri

Al-jawab:

Sayyidi A'ala Hazrat Imam Ahmad Raza Radi Allahu Ta'ala Anhu Irshad Farmate Hain Ke Kisi Ne Logon Se Kaha Ke Tum Gawah Ho Jao Ke Is Ghar Mein Jo Aurat Hai Us Se Mein Ne Nikaah Kiya, Aurat Ne Kaha Mein Ne Qubool Kiya, Gawaahon Ne Yeh Lafz Sun Liye, Nikaah Ho Gaya. Gawaahan Kam Az Kam Do Mardon Ya Ek Mard Do Aurton Ne Ma'aen Suna, Agar Chahe Aurat Ko Dekha Na Ho, Basharte Ke Ghar Mein Wahi Aurat Tanha Ho

"Jab Ijazat De Di Aurat Ne Kisi Mard Ko Us Ke Saath Apni Shaadi Karne Ki Aur Us Ne Aqd Kar Liya, Do Gawaahon Ki Mojoodgi Mein Jaiz Hai."

Wallahu Ta'ala A'alam

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Mufti Ataullah Nayeemi*

Shak Ki Wajah Se Biwi Ko Talaq Diya To Kya Hukm Hai?

Kya Farmate Hain Ulema-e-deen Aur Muftiyan Shara'e Mutabiq Is Masle Kay Bare Mein Farmate Hain Ke Zaid Ne Apni Biwi Ko Shak Ki Wajah Se Talaq De Diya, Bakar Kay Sath Galat Talluq Hai Is Bina Par Talaq Diya Hai Aur Zaid Dobra Nikah Bhi Nahin Karna Chahta Hai To Zaid Ko Kya Hukm Lage Ga? Bakar Kehta Hai Main Aisa Kaam Nahin Kiya Hai Aur Larki Bhi Kehti Hai Maine Aisa Nahin Kiya Hai, Bakar Aur Zaid Ki Biwi Jis Ko Talaq Diya Hai, Bakar Aur Larki Dono Inkaar Karte Hain Ke Hum Dono Se Koi Galat Talluq Nahin Hai Jo Ke Zaid Shak Ke Bina Par Talaq Diya Hai, Is Ka Kya Hukm Hoga? Jawab De Kar Shukria Ka Moqa Dein, Mehrbani Ho Gayi. Sawal: Muhammad Zakir Hussain Ratlam.

Al Jawab :

Surat Mas'oola Mein Zaid Ne Apni Biwi Ko Kitni Baar Talaq Diya, Yeh Zikr Nahin Kiya. Agar Ek Talaq Diya Yaad Ho, Agar Ek Ya Do Talaq Diya To Talaq Raj'i Hai, Iddat Ke Andar Hi Rujoo Karle Baghair Halala Ke. Aur Agar Teen Talaq Diya Hai To Talaq Mughallaza Waqea Ho Gayi, Ab Ek Saath Miyan Biwi Ki Tarah Rehna Haram Hai. Phir Se Agar Rakhna

Chahta Ho To Baghair Halala Ke Jaiz Nahin.

(Aisa Hi Fatawa Faqeehe Millat Jadid, Jild Doosra, Safha 33 Aur Fatawa Razawiyya, Jild Paanch Mein Hai.)

Rehi Baat Zaid Ka Shak Ki Wajah Se Talaq Dena, To Chahe Shak Mein De Ya Ghusse Mein Ya Khushi Mein, Behr-haal Talaq Pad Jaati Hai.

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Usman Ghani Misbahi

Ladka Sunni Larki Deobandi Hai Toba Karwanay Ke Baad Nikah Parhaana Kaisa Hai?

Zaid Suni Aur Hinda Deobandi Hai, Gaon Wale Ne Imam Se Kaha Ke Nikah Parhadijiye. Imam Ne Inkar Kardia Lekin Dosre Maulana Ne Majlis Nikah Mein Jakar Hinda Se Toba Karaya Kalma Parhaya Aur Ijazat Lekar Dono Ka Nikah Kardia. Kya Yeh Durust? Agar Nahi To Jis Ne Nikah Parhaya Us Pe Shariat Ka Kya Hukm Hai? Tafseel Se Jawab Dein Is Masle Ko Lekar Kaafi Khalfishar Hai.

Sawal: Abdul Wahid Rizvi

Al-jawab :

Deobandi Apne Kufr Ki Buniyad Par Fatwa-e-hussam Al-haramain Aur Al-sawarim Al-hindiya Ka Mutabiq Kafir Murtad Hain. Aur Murtad Ka Nikah Kisi Se

Hargiz Nahi Hosakta (Jaisa Ke Fatwa-e-alamgiri Ma'a Khaniya Jild Awwal Safah 282 Mein Hai)

لا يجوز للمرتدان يتزوج مرتد ولا مسلمة ولا كافرة اصلية وكذلك لا يجوز نكاح
".المرتد مع احد كذا في المبسوط

Yani Murtad Ka Nikah Murtadah Musalmaan Aur Kafirah Asliya Se Kisi Se Jayaz Nahi. Aur Aise Hi Murtadah Ka Nikah Kisi Se Jayaz Nahi, Aisa Hi Mabsut Mein Hai. Lehaza Deobandi Larki Ka Nikah Suni Larka Se Hargiz Nahi Howa. Albatta Agar Woh Deobandiyat Se Toba Karle Aur Deobandi Peshwaon Ko Kafir Murtad Kahe Aur Suni Sahih Al-aqeedah Honay Ka Iqraar Kare To Is Ke Baad Ek Zamanah Daraaz Tak Usay Chhordain Aur Us Ke Ahwal Par Gehri Nazar Rakhein Jab Pooray Yaqeen Ho Jaye Ke Waqai Woh Sunniya Sahih Al-aqeedah Hogi. Niyyaz Fatiha Waghairah Karti Hai Aur Deobandio Se Bilkul Mail Jol Nahi Rakhti Aur Sub Gumraah Firqaun Se Nafrat Karti Hai Tab Is Ka Nikah Suni Larka Se Jayaz Ho Ga. (Fatwa-e-alamgiri Ma'a Khaniya Jild Thumma Safah 468 Mein)

الفاسق اذا تاب لا تقبل شهادته ما لم يمض عليه زمان يظهر عليه اثر التوبة۔

Lehaza, Deobandi Jantay Hue Sirf Kalma Parhakar Foran Suni Se Nikah Parhaanay Ke Sabab. Imam Mazkoor Sakht Gunahgaar Fasiq Hai Aur Zina Ka Darwaza Kholne Wala Hai. Is Par Laazim Hai Ke 'alaniyah Toba Astaghfar Kare, Nikaah Mazkoor Ke Batil Hone Ka Elaan Kare Aur Nikaahana Paisa Bhi Wapas Kare. Agar Woh Aisa Na Kare Toh Sab

Musalman Uska Boycott Karein. Khuda Tala Ka Irshaad Hai.

واما ينسبك الشيطان فلا تقعد بعد الذكري مع القوم الظالمين (پارہ 7۴)

Aur Imam Mazkooor Ke Peeche Namaz Parhna Jaiz Nahi Jab Tak Woh Toba Na Karlein Warna Parhna Gunaah Aur Jo Parh Le Uska Dohrana Wajib Hai. (Fatawa Shami Jild Awwal Safah 560 Pe Hai). Kisi Bhi Surat Mein Kaafir Aur Murtad Gumrah Bad Mazhab Ladka Ya Ladki Ka Nikaah Parhane Ki Hargiz Ijazat Nahi. Wallah Talla Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Barkati

Shohar Ke Maayit Ke Paas Jakar Aurat Ka Den-e-mahr Maaf Karna Kaisa?

Mufteyan-e-kiraam Ki Baragah Mein Ek Areeza Hai Ke Shohar Jab Mar Jaata Hai Aur Jab Ghusl Waghera De Kar Farigh Hote Hain To Us Waqt Biwi Ko Shohar Ke Samne Laaya Jaata Hai. Den-e-mahr Maaf Karane Ke Liye Us Waqt Biwi Maaf Karti Hain To Kya Us Waqt Maafi Qubool Hai?

Sawal: Maulana Mohammad Shafaaullah Faizi

Al Jawab :

Surat-e-mas'oola Mein Aurat Agar Hosh-o-hawaas Ki Durustagi Mein Raazi-khushi Se Mahr Maaf Karde To Maaf Ho Jayega. Haan Agar Maarnay Ki Dhamki De Kar Maaf Kraya Aur Aurat Ne Maarke Khauf Se Maaf

Kar Diya To Us Surat Mein Maaf Nahi Hoga. Aur Agar Marz-e-maut Mein Maaf Kraya Jaisa Ke Awam Mein Raaye Hai Ke Jab Aurat Marnay Lagti Hai To Us Se Den-e-mahr Maaf Karte Hain To Us Surat Mein Wurasa Ki Ejazat Ke Baghair Maaf Nahi Hoga. (Durre Mukhtar Jild Doam Safah 338)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Iddat Ke Doran Mard Aurat Ajnabiya Ki Tarah Rahe

Kya Farmate Hain Ulama -e- Deen Is Masle Mein Ke Zaid Ne Hind Ko Teen Talaq Dediya Ab Hind Iddat Zaid Ke Hi Ghar Mein Guzar Rahi Hai Aur Hind Zaid Mein Baat Cheet Bhi Hoti Hai, Ab Is Ghar Mein Hum Log Committee Ke Admi Is Ghar Mein Agar Khayen Peeney Toh Kaisa Hai? Jab Ke Committee Zaid Ko Committee Se Bahar Kiya Hai Ab Zaid, Hind Aur Is Ghar Mein Khane Peeney Waley Ka Kya Hukm Hai. Sawal: Muskhan

Jawab:

Surat Mustafsira Mein Agar Waqai Mein Zaid Ne Hind Ko Teen Talaq Dediya Hai Toh Teen Talaq Hogayi Agar Phir Se Rakhna Chahta Hai Toh Ab Woh Bina Halale Is Se Nikah Nahi Kar Sakta, Yehi Hukm Quran Wa Hadith Ka Hai. Hind Agar Hamal Se Hai

Toh Uski Iddat Bacha Honay Tak Aur Agar Hamal Se Nahi Hai Toh Teen Haiz Tak Shohar Ke Ghar Mein Rahegi Aur Roti Kapra Zaid Ko Dena Hoga Magar Bilkul Ghair Ajnabi Aurat Ki Tarah Rahe Is Se Parda Kare, Agar Zaid Is Se Baat Cheet Kare Ya Parda Na Kare Toh Usko Pehle Hukm Sharah Batadien Iske Baad Bhi Woh Baat Cheet Kare Toh Uske Yahan Koi Na Jaye.

ال الله تعالى اسكنوهن من حيث سكنتم من وجد كم ولا تضاروهن
لتضيقوا عليهن وان كن اولات حمل فانفقوا عليهن حتى يضعن حملهن“ (فتاوى
رضويه جلد پنجم قدیم صفحہ 846)

Wallah Tallah Aalam."

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Nikah Fuzooli Ka Hukm

السلام عليكم

Kya Farmate Hain 'ulama-e-kiram' Aur 'muftiyan-e-izaam' Is Bare Mein Ke Hind Ke Umar Kam-o-besh Pachhis Saal Hai. Shadi Ke Mauqe Par Hind Ke Walid Ne Qazi Sahib Se Aakar Kaha Ke Aap Apni Vakalat Mein Zaid Aur Umar Ki Gawahi Mein Paanch Hazaar Rupay Ke Sath Nikah Parha Den. Qazi Sahib Ne Mazkoora Ibaraton Ki Roshni Mein Nikah Parha Diya. Arz Yeh Hai Ke Shar'aan Is Tarah Nikah Parhana Kaisa Hai. Mahw-e-jawab Anayat Farmaen Meherbani Hogi.

Sawal: Sheikh Mohammad Shams Raza

Jawab:

وعلیکم السلام ورحمة الله وبرکاته

Soorat-e-mas'ula Mein Yeh Nikah Agar Bazam-e-sareeh Hind Ke Baghair Izn Na Hua Na Ba'd-e-izn Sareeh Qauli Ya Fai'li Se Nafez Hua To Mujaad Sukoot Hind Is Ke Nafaz Ke Liye Kafi Nahi. Nikah Fuzooli Hua, Jis Ke Be-izn Is Ka Nikah Ghair Wakeel Kardiya, Mauqe Par Rahta Hai Agar Ijazat De Nafez Hojaye Aur Rad Karde To Batil.

کہا ہو حکم تصرفات الفضولی جمیعاً عندنا کہ ماصرح عامة کتب المذهب
عالمگیری میں ہے "لا يجوز نکاح احد بالغة صالحة العقل من اب او سلطان بغير
اذنها بکرا کانت او ثيبا فان ذلك فالنکاح موقف علی اجازتها فان اجازته جاز وان
ردته بطل۔"

Ijazat Jis Tarah Qaul Se Hoti Hai Maslan Hind Khabar Sun Kar Kahe Mein Ne Jaiz Kiya Ya Ijazat Di Razi Hui Ya Mujhe Qabool Hai Ya Acha Kiya Yoochi Is Fi'al Haal Se Bhi Hojati Jis Se Razamandi Samjhi Jaye Ya Khabar Sun Kar Khushi Se Hansaye Ya Muskuraaye To Nikah Hogaya. Aurat Se Izn Jab Bhi Liya Jata Hai Ke Aqeela Baligha Ho Aur Beshak Aqeela Baligha Ka Izn Shar'an Mo'tabar Hai. Soorat-e-mazkoora Mein Is Tarah Nikah Parhna Shar'an Durust Nahi.

(Fatawa Razawiya, Jild 5 Qadeem, Safa 104)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

*Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi*

Sunni Ladka Shadi Ke Baad Agar Deobandi Ho Jaye To Nikaah Ka Kya Hukum Hai?

Kya Farmate Hain Ulema-e-kiraam Mas'ala Zail Ke Bare Mein Ke Zaid Ka Pura Gharana Sunni Hai, Zaid Apni Beti Ka Nikah Bhi Sunni Ladka Se Kiya Kuchh Saal Baad, Zaid Ka Damad Deobandi Hogaya Lekin Zaid Ki Ladki Kehti Hai Ke Mein Suni Hun Aur Suni Hi Rahungi, Ab Zaid Ki Ladki Aur Zaid Ka Damad Miyan Biwi Ki Tarah Zindagi Guzaar Rahe Hain Bachche Bhi Paida Ho Rahe Hain, Ulema-e-kiraam Irshad Farmayein Ke Kya Is Mein Miyan Biwi Ka Rishta Baqi Raha? Ya Rishta Tut Gaya? Agar Rishta Tut Gaya To Kya Zaid Apni Ladki Ko Apne Ghar Bulaalein Aur Agar Ladka Na Aane De To Kya Karein? Jawab Inayat Farmayein.

Jawab:

Fil-waqe'a Agar Zaid Ka Damad Wahhabion Ke Aqaid Kufriya Rakhta Ya Unke Kufriyat Par Mutala'a Hokar Unhein Musalman Janta Hai To Woh Misle Wahhabiya Zamanah Murtad Hai Aur Murtad Ka Nikah Na Suni Se Na Kafirah Asliyah Se Na Apne Misle Murtadah Se Gharz Ke Alam Mein Kisi Se Durust Nahin

(درمختار جلد 4 صفحہ 376 میں) "لا یصلح ان ینکح مرتدا ومرتدة احد من الناس

مطلقاً۔ ہندیہ میں مبسوط سے ہے "لا یجوز للمرتدان یتزوج مرتدة ولا مسلمة

ولا كافر أصليّة وكذا لا يجوز نكاح المرتدّ (مع احد فتاوى هندیہ جلد اول

صفحہ 347)

Aur Agar Wahhabiya Ke Aqaid Kufriya Nahin Rakhta Na Wahhabiya Ko Musalman Janta Hai Magar Niyaz, Fatiha, Milad, Qayam, Salat, Salam Waghairah Mau'mulat Ahl-e-sunnat Bid'at Saiyah Samajhta Hai To Woh Badmazhab Hai. Surat-e-mas'oola Mein Talaq Lene Ki Zaroorat Nahin, Haan Pareshani Se Bachne Ke Liye Kachhari Se Azaadi Hasil Karlein Ba'd Tahqeeq Wahhabiyyat Is Ke Sath Miyan Biwi Ki Tarah Rehna Haram. Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Barkati

Shadi Karna Kya Hai?

السلام علیکم

Aurat Ke Liye Shadi Karna Sunnat, Mustahab, Ya Wajib Hai?

Sawal: Pathan Muin Raza

Jawab :

وعلیکم السلام ورحمة الله وبرکاته

Surat Mas'oola Mein Agar Usay Yeh Yaqeen Ho Ke Nikaah Na Karne Mein Zina Waqe' Ho Jayega To Farz Hai Ke Nikaah Kare, Aur Agar Uska Yaqeen Nahi Balkay Sirf Andesha Hai To Nikaah Karna Wajib Hai, Aur Agar Shahwat Ka Bohat Ziyada Ghalba Na Ho To Nikaah Karna Sunnat Mu'akkadah Hai.

(Durr-e-mukhtar Bhawala-e-bahar-e-shariat Hissa 7 Safha 630)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Nashe Ki Haalat Mein Biwi Ko Teen Talaq Diya To Kya Hukm Hai?

Ulama -e- Deen Wa Muftiyane Shara Mateen Kya Farmate Hain Is Masle Mein Ke Zaid Ne Apni Biwi Hinda Ko Sharab Ke Nashe Mein Aa Kar Kaha Ke Maine Tujhe Teen Talaq Di, Kya Talaq Ho Jayegi?

Saail : Secretary Makka Masjid, Jaipur

Al Jawab :

Surate Masoola Mein Zaid Teen Talaq Dene Ke Sabab Gunahgar Hua Tauba Kare Aur Uski Biwi Humesha Ke Liye Haram Ho Gai, Ab Baghair Halala Wo Dobara Use Hargiz Nahin Rakh Sakta

Allah Ta'ala Ka Irshad :

فَانْ طَلَقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ (پارہ 2 ع 13)

Aur Halalah Ki Surat Ye Hai Ke Talaaq Ki Iddat Guzarne Ke Baad Aurat Dusre Se Nikah Sahih Kare, Phir Dusra Shohar Us Se Hambistari Karne Ke Baad Talaaq De De Ya Mar Jaye, Phir Talaaq Ya Aurat Ki Iddat Guzarne Ke Baad Hi Zaid Se Nikah Jaiz Hoga. Iss Se Pehle Kabhi Nahi.

(فتاویٰ عالمگیری مع خانیہ جلد اول صفحہ 473 پر ہے) "ان كان الطلاق ثلاثی

تخل له حتى تنكح زوجا غيره نكاحا صحيحا ويدخل بها ثم يطلقها او يموت منها“ اور شوهر ثانی کی ہمبستری کے بغیر حلالہ صحیح نہ ہوگا۔ کہا فی حدیث العسيلة

Surat-e-mazkoora Mein Agar Hinda Ki Umr 55 Saal Hai Aur Haiz Ana Band Hogaya Ho Toh Us Ki Iddat Teen Mahina Hai.

خدائے تعالیٰ کا ارشاد ”والمطلقت یتربصن بأنفسهن ثلاثة قروء“ (سورۃ البقرۃ)
Aur Usi Ka Irshad Hai

والئی یئسن من المحیض من نسائكُم ان رتبتم فعدتھن ثلاثة اشھر“ 8
سورۃ الطلاق (اور مراۃ الفلاح صفحہ 33 میں ہے) ”الایاس هو خمس وخمسون سنة
“على المفتی به

Aur Tawaqte Ke Halalah Hokaar Zaid Se Dobara Nikah Na Hojaye Toh Wo Dono Ek Dusre Dauran Rahen. Agar Wo Aisa Na Karen Toh Sab Musalman Unka Boycott Karen.

قال الله تعالى ”واما ينسينك الشيطان فلاح تقعد بعد الذكرى مع القوم الظلمين“
(پارہ 7) (ہكذا في فتاوى فقيه ملت اول) والله تعالى اعلم

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Azhaar Ahmad Azhari

Nikah Ke Liye Do Gawah Hona Shart Hai

Agar Koi Larki Se Kahe Ke Tu Meri Biwi Hai Ya Ye Kahe Mein Tujhe Apni Biwi Mana, Itne Mehr Ke Sath, Khuda Aur Rasool Ko Gawah Mana Kar Is Tarah Se Nikah Jaiz Hai Ya Iske Alawa Koi Dosri Surat Hai?
Sawal: Abdullah

Jawab :

Allah Azawajal Aur Uske Rasool ﷺ Ko Gawah Banane Ki Surat Mein Nikah Nahin Hoga. Isko Hazrat Mufti-e-azam Radi Allah Ta'ala Anhu Ne Bade Tashaffi Bakhsh Andaaz Mein Samjhaya Hai. Farmate Hain: Agar Koi Shakhs Shahadat Khuda Aur Rasool Se Nikah Kare To Yeh Nikah Munaqid Nahin Hoga Kyun Ke Shart In'iqad-e-nikah Gawahon Ka Hazir Rahna Hai. Hadees Mein "La Nikah Illa Bishahood" Muslim Ke Nikah Mein Do Mardon Ya Aik Mard Do Aurton Ka Huzoor Shart Hai Jo Aqil Wa Baligh Hon Aur Ye Samjhen Ke Nikah Horaha Hai. Woh Kaun Sa Nikah Hai Jo Khuda Se Ghaib Hai? Agar Mehaz Khuda Ki Shahadat Se Nikah Karta Ya Farishton Maslan Kiram-e-katibeen Ki Shahadat Se Karta, Jab Bhi Batil Hota Ke Shart-e-sehat Nikah Nah Pai Gai. Soorat-e-mazkooah Mein Nikah Nah Honay Ki Wajah Agar Yeh Ho Ke Rasool-e- Girami Waqar ﷺ Ko Ghaib Ka Ilm Nahin Hai To Allah Azawajal Ki Shahadat Se Nikah Hona Chahiye Tha Kyun Ke Woh Yaqeenan 'alamul Ghaib Wal-shahadah' Hai. Halan Keh Usko Shahid Banane Se Nikah Nahin Hota Yunhi Kiram-e-katibeen Waghera Farishton Ki Shahadat Se Bhi Nikah Hojana Chahiye Tha Kyun Ke Woh Insan Ke Sath Rehte Hain Aur Uske Qaul-o-amal, Harkat-o-sukunat Ka Bakhobi Ilm Rakhte Hain. Halan Keh Unko Shahid Banane Se Bhi Nikah Nahin Hota Is Liye Sabit Hua Ke Nikah Nah

Hone Ki Bunyad Adam Ilm Par Nahi, Balkay Kisi Aur Cheez Par Hai Aur Woh Hai Mehsoos Shakal Mein Gawahon Ka Majlis Nikah Mein Hazir Hona - Shariat-e-mutahharah Ne Yeh Shart Laga Kar Ek Bohat Baray Fitnay Wa Fasad Ka Darwaza Band Kar Diya Hai - Warna Larke, Larki, Mard, Aurat Bilkul Azad Hotay Jab Chahtay Nikah Karke Najaaiz Taur Par Saath Ho Jatay Ke Hum Ne Khudaaye Pak Ya Karama Kitaabin Ki Shahadat Se Baham Nikah Kar Liya Hai - Phir Jab Chahtay Talaaq Ka Daawa Karke Alag Ho Jatay - Phir Kya Hota? Duniya Se Amaan Uth Jata Aur Nasab Ka Taqaddus Mehfooz Nah Reh Jata - Is Hikmat Baligha Aur Maslahat Mohammah Ki Bunyad Par Shariat Ne Hazoor-e-shahood Ki Shart Lagai Aur Allah Azawajal Aur Rasool Allah Salallaho Alaihi Wasallam Ki Shahadat Se Nikah Ko Ghair Munaqaad Qarar Diya. (Fatawa-e-mufti Azam, Jild 2, Safha 23)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Barkati

Nikah Fazooli Ki Zabaan Ke Alawa Kisi Amal Se Ijazat De To Nikah Waqea Ho Jayega

Kya Farmate Hain Muftiyan-e-kiraam Is Masle Mein Ke Bakar Ne Qasam Khayi Ke Mein Kabhi Bhi Hinda Se Shadi Nahin Karunga Agar Mein Ne Hinda Se Shadi Ki To Apne Baap Ka Aulad Nahin Phir Unhon

Ne Hinda Se Shadi Kar Liya To Bakar Ke Liye Hinda Jaiz Hai Ya Nahin? Quran O Hadees Ki Roshni Mein Jawab Arsal Farmayen.

Sawal: Mohammad Riaz Akhtar Sitamadhi, Bihar

Al Jawab:

Surat Mas'oola Mein Agar Koi Shakhs Zaid Se Kahe Aur Us Ko Etlā' Bina Apni Taraf Se Us Ki Shadi Hinda Se Kar De Aur Wo Etlā' Pakar Apni Zaban Se Is Nikah Par Razamandi Zahir Na Kare Balkay Apne Amal Ke Zariye Use Jaiz Kar De, Maslan Is Larki Ko Us Ke Ghar Laye, Us Ne Zaban Se Kuch Kahe Bina Ghar Mein Rakh Liya Aur Use Azdawaji Talluq Qaim Kiya To Nikah Ho Jayega. (Alamgiri Mein Hai) 1 Magar Ye Baat Wazeh Rahe Ke Agar Zaid Ne Surat Mas'ula Se Agah Hokaar Hindi Ko Dhoka Dene Ki Maqdoori Mein Rakhata To Un-allah Dhoka Dahi Ka Mujrim Hoga.

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shakeel Akhtar Qadri

Biwi Ki Sauteli Maan Se Nikah Karna Kaisa Hai?

السلام عليكم

Biwi Ki Sauteli Maan Se Nikah Karna Kaisa Hai? Baraye Meharbani Jawab Anayat Farmayen.

Sawal Muhammad Ata-ul-mustafa

Al Jawab :

وعلیکم السلام ورحمة الله وبرکاته

Apni Biwi Ki Sauteli Maan Se Nikah Jaiz Hai. Asal Yeh Hai Ke Saas Ki Hurmat Iss Wajah Se Nahi Ke Woh Khusr Ki Zawjah Hai Balke Iss Liye Ke Woh Zawjah Ki Maan Hai. Aur Sootili Saas Mein Yeh Wajah Nahi, Lehaza Uske Halal Hone Ko Koi Shubah Nahi. (Aisahi Fatawa Razawiya Qadim Jild Paanch Safha 217 Mein Hai)

Wallahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Haalate Hamal Mein Wati Karna Jaiz Hai

Kya Farmate Hain Ulama -e- Deen O Muftiyan Sharh Matin Masla Zail Mein, Hinda Ki Shadi Zaid Ke Sath Hui Shadi Se Pehle Hi Zaid Ka Hinda Ke Ghar Ana Jana Lagata Tha. Is Ane Jane Mein Hinda Aur Zaid Jismani Talluqat Qaim Ho Gaye Jis Se Hinda Hamila Hogayi. Kuch Din Baad Dono Ka Nikah Bhi Hogaya. Kya Zaid Aur Hindustan Jismani Talluqat Qaim Kar Sakte Hain Ya Nahi? Kuch Logon Ka Kehna Hai Ke Jab Tak Hinda Ke Bachey Ki Paidaish Nahi Hojati Is Waqt Tak Zaid Hinda Ke Sath Talluqat Qaim Nahi Kar Sakta. Yeh Baat Kaha Tak Durust Hai? Quran O Hadith Ki Roshni Mein Jawab Enayat Farmayen. Nawazish Hogi.

Sawal: Aqar Muhammad Israel.

Jawab:

Surat Mas'oola Mein Zaniya Hamila Agar Kisi Ke Nikah Aur Iddat Mein Na Thi To Zaid Ke Sath Nikah Sahi Hogaya. Phir Agar Najayaz Hamal Zaid Se Hi Hai To Zaid Ka Is Se Humbistari Karna Haalat Hamal Jaiz Hai Warna Nahi.

(فتاویٰ عالمگیری جلد اول میں ہے) ”فی مجموع النوازل اذا تزوج امرأة قد زنی هو

”بها وظهر بها قبل فالنكاح جائز عند الكل وله ان يطأها عند الكل

Aur Mard Aurat Dono Mazkoora Apne Gunah Se Alaniya Toba Wa Astaghfar Kare (Hukmza Fatawa Fazil-e-rasool, Jild Dooam, Safha 626). Aur Jin Logon Ne Ghalat Masla Bayan Kiya Ke Wati Nahi Karsakta Jab Tak Bacha Naho Jaye Usne Sharait Par Iftira Kiya, Woh Log Bhi Toba Wa Astaghfar Kare.

(Fatawa Faizur Rasool, 2/626)

Aur Jin Logon Ne Ghalat Masla Bayaan Kiya Ke Wati Nahin Kar Sakta Jab Tak Bachha Na Ho Jaaye Usne Shariat Par Iftira Kiya, Wo Log Bhi Tauba Wa Astaghfar Karein

Wallah Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Barkati

Aqeeqah Wa Qurbani

Qurbani Ka Masla

Kya Farmatay Hain Ulama-e-deen O Muftiyan Ahle Sunnat Is Maslay Mein Ke Ek Ghar Mein 5 Aadmi Hain Aur Kamane Wala Sirf 1 Larka Hai Jo Qurbani Ki Istata'at Rakhta Hai, Kya Woh Apne Walid Ya Walida Ke Naam Se Qurbani De Sakta Hai?

Sawal: Muhammad Adnan Maisoor

Jawab:

Agar Ghar Ke Sabhi Afraad Maalik Nisaab Hain To Ek Qurbani Sab Ki Taraf Se Nahin Ho Sakti Hai, Is Ki Baligh Aulad Mein Koi Khud Sahib Nisaab Ho To Woh Apni Apni Qurbani Juda Kare, Aur Agar Sirf Ek Hi Larka Maalik Nisaab Hai To Woh Apne Naam Se Pehle Kare Aur Phir Maan Baap Ke Naam Se Doosre Janwar Ki Qurbani Kar Sakta Hai (Jaisa Ke Fatawa Razawiya Sharif Jild 8, Safah 392 Qadeem Par Hai).

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Barkati

Maiyyat Ke Taraf Qurbani Karsakte Hain Ke Nahi?

Kya Farmaate Hain Ulama-e-deen Mas'ala Zail Ke

Bare Mein Ke Mayyat Ki Taraf Se Qurbani Karsakte Hain Ya Nahi?

Sawal: Mahfooz Alam Arshdi, Madhopur Jharkhand

Jawab:

Mayyat Ki Taraf Se Qurbani Karna Jaiz Hai. Jaisa Ki A'la Hazrat Quddisa Sirruhu Ne Tahreer Farmaya Ke Qurbani Allah Azawajal Ke Liye Ki Aur Uska Sawab Jitne Musalmanon Ko Pahunchana Chaaha. Agarche Aam Ummat Marhooma Ko To Qurbani Durust Hai, Haan Agar Mayyat Ne Wasiyat Kiya Hai To Sab Gosht Sadqa Kare Aur Agar Wasiyat Nahi Kiya Ho To Jo Gosht Qurbani Ka Hukm Uska Bhi Yahi Hai, Yani Mustahab Teen Hisse Hain, Ek Apna, Ek Aqrab, Ek Masakeen.

(Fatawa Ridawiyah Jild 8, Safa 466 Qadeem)

Wallahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Sahibe Nisab Honay Ke Bawajood Qurbani Na Di To Kya Hukm Hai?

السلام عليكم

Muftiyan-e-kiraam Ki Baragah Mein Ek Sawal Arz Hai. Zaid Das Saal Se Sahib Nisab Hai Lekin Das Saal Se Aik Baar Bhi Qurbani Nahin Ki. Ab Is Saal Karna Chahta Hai To Kya Zaid Pehle Das Saal Ki Qurbani Karega Ya Is Saal Ki Mukammal Jawab Enayat

Farmayen. Sawal Syed Ismail Raza Jampurghata Se Hai.

Jawab:

وعليكم السلام ورحمة الله وبركاته

Zaid Agar Maalike Nisab Hai Aur Chand Saal Ki Qurbani Nahin Ki To Agar Isne Har Saal Ki Qurbani Ke Liye Janwar Khareeda Tha To Un Tamam Janwaron Ko Sadqa Kare, Aur Agar Janwar Nahin Khareeda Tha To Is Par Lazim Hai Ke Har Saal Ki Qurbani Ke Badle Aik Aik Bakri Ya Khassi Ki Qeemat Ada Kare, Aur Qeemat Aise Khassi Ya Bakri Ki De Jo Farba Ho Aur Us Ki Umar Kam Az Kam Aik Saal Ho Aur Agar Maalik Nisab Honay Ke Bawajood Isne Qurbani Nahin Ki Aur Baad Mein Tang Dast Ya Faqeer Hogaya To Bhi Is Par Aik Saal Ki Bakri Ya Khassi Ki Qeemat Ka Sadqa Karna Wajib Hai. Yani Waqt Guzarnay Ke Baad Qurbani Saqit Nahin Hogi.

در مختار میں ولو ترک التضحیة ومضت ایامها تصدق بها حية ناذر لمعنية
وتصدق بقيمتها غنی شراها اولاً لتعلقها بدمه بشرائها اولاً فالمراد بالقبية قيمة

شاة تجزى فيه. (ج. 6، ص 320)

والله تعالى اعلم

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati*

Charm Qurbani Ki Raqam Masjid Ke Kaamo Mein Lagana Kaisa Hai?

Kya Farmaate Hain Ulamae Deen O Muftiyan-e-kiram Mas'ala Zail Mein Ke Charm Qurbani Masjid Ke Kaamo Mein Laga Sakte Hain Ya Nahin? Jawab Anayat Farmaiye.

Al-mufti: Molvi Shamsuddin Sirri Ram Pur Bari Masjid

Al-jawab :

Charm Qurbani Masjid Ke Kaamo Mein Laga Sakte Hain Jaisa Ke Hazoor Sadar Al-shariah Allama Amjad Ali Qadri Rahimahullah Ne Tehreer Farmaya Hai Ke Qurbani Ka Chamra Apne Kaam Mein Bhi Laga Sakta Hai Aur Ho Sakta Hai Ke Kisi Neek Kaam Ke Liye Diye Mese Masjid, Yaadgar, Madrasah Ko Diya Ya Kisi Faqeer Ko Diya (Bahar-e-shariat Hissa 15, Safa 693) Par Hai Aur (Qadeem Fatawa Razviyah Jild 8, Safa 476) Par Hai Qurbani Ke Chamron Ko Allah Ke Liye Masjid Mein Diya Karein Ke Unhein Ya Unki Qeemat Ko Mutwali Ya Munazzimane Masjid, Masjid Ke Kaamo Mein Maslan Dawal Rassi, Chiragh Buti, Farsh Marammat, Tankhwa-e-muazzin, Tankhwa-e-imam Wagaira Mein Sirf Karna Bilashuba Jaiz Wa Baa'thath Ajr-o-thawab Hai, Tabeen Al-haq'a'iq Mein Jazlanah Qurbah Kal-tasadduq, Isi Tarah (Hidayah Wa Kafi Wa Alamgiri) Wagaira Mein Hai.

Wallahu Ta'ala A'lam.

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Shahroz Alam Barkati*

Qurbani Ke Janwar Ko Kutte Ne Kaat Liya To Kya Hukum Hai?

Kya Farmate Hain Ulama-e-deen Masla Zail Ke Bare Mein Ke Ek Bakre Ko Kutte Ne Bachpan Mein Kaat Liya Tha Aur Ab Wo Acha Hogaya Hai To Kya Uski Qurbani Ho Jayegi?

Sawal: Saddam Ashraf Group Fakhr-e-azhar

Jawab:

Surat Mas'oola Mein Is Bakre Ki Qurbani Jaiz Hai. Bahar-e-shariat Hissa 15 Mein Kehte Hain Ke Qurbani Ke Janwar Ko Aib Se Khali Hona Chahiye Aur Thoda Sa Aib Ho To Qurbani Ho Jayegi Magar Makrooh Hogi. Aur Isi Tarah Fatawa (Fazail-e-rasool Jild Doosra Safha 460 Mein Hai).

*Wallahu Ta'ala A'lam.
Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi*

Baap Aur Teen Bete Agar Sab Malik Nisab Hon To Sab Par Qurbani Wajib?

Zaid Ke Paas Teen Bete Hain, Teenon Bete Malik Nisab Hain Aur Teenon Baap Ke Saath Shamil Hain To Kya Qurbani Sab Ki Taraf Se Karni Hogi Ya Sirf

Baap Ke Naam Se Qurbani Karnay Se Sab Bariuzzimma Hojayenge? Yeh Jo Logon Mein Mashhoor Hai Ke Jab Tak Baap Zinda Hai Tab Tak Usi Ke Naam Se Qurbani Karni Hogi, Kya Yeh Durust Hai? Sawal: Abdul Samad

Aljawab :

Baap Agar Har Saal Malik Nisab Hai To Us Par Har Saal Apnay Naam Qurbani Wajib Hogi. Baap Ke Saath Us Ke Baligh Olad Mein Koi Khud Sahib Nisab Ho To Woh Apni Qurbani Alag Kare, Biwi Is Par Bhi Apnay Naam Alag Se Qurbani Wajib Hogi. (Fatawa Razviyah Sharif Qadeem Jild Hashtam Safha 392) Logon Mein Jo Baatein Mashhoor Hain Woh Sab Galat Hai.

Wallahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Qurbani Ke Janwar Pet Mein Bacha Ho To Use Bhi Zabah Kar De

Kya Farmate Hain Ulema E Deen Is Masle Mein Ke Bakri Ke Pet Mein Bacha Zinda Hai To Bakri Ki Qurbani Kya, To Bachay Ko Kya Kya Jaye Aur Is Bachay Ko Zabah Karke Gosht Khana Kaisa Hai? Jawab Anayat Farmayen.

Sawal: Muhammad Alam Ali Gadhra

Jawab:

Surat Mas'oola Mein Qurbani Ki Aur Us Ke Pet Mein Zinda Bacha Hai To Use Bhi Zabah Kar De Aur Use Sarf Mein Lasakta Hai Aur Mara Hua Bacha Ho To Use Phenk De Murdar Hai. (Bahar E Shariat Hissa 15 Safa 121)

Wa Allahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Qurbani Ke Waqt Bismillah Ke Bajaye Kalma Tayyaba Parhne Se Janwar Halal Ho Jayenge, Nahi.

السلام عليكم

Aap Logon Ki Baragah Mein Ek Sawal Hai Ke Qurbani Ke Waqt Bismillah Akbar Ke Bajaye Kisi Ne Kalma Tayyaba Parha, Kya Qurbani Jaiz Hogi?

Sawal Farooq Razvi

Jawab:

وعليكم السلام ورحمة الله وبركاته

Surat-e-mas'ula Mein Qurbani Jaiz Hai. Aala Hazrat Mujaddid-e-deen Wa Millat Imam Ahmad Raza Khan Bareilvi (Rahmatullahi Alaih) Tahrir Farmate Hain Ke Agar Khaas Waqt Zabah Takbeer Mein Yun Kahe Bismillah Banaame Khuda Banaame Muhammad صَلَّى

الله تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ To Ye Kehna Makrooh Hai Magar Janwar Haram Nahi Hoga, Jabke Is Lafz Se Us Ki Niyat Hazrat Syed-e-alam صَلَّى الله تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki

Ta'zeem Mahaz Hai, Na Ma'az Allah Hazrat Ko Rabb-e-azawajal Ke Sath Shareek Tharana.

Imam Ajall Fuqaha-e-nafs Qazi Khan Apne Fatawa Mein Tahrir Farmate Hain Ke Jab Tak Ma'na-e-shirk Ka Irada Nahi Kare Balke Be-harf-atf Binam-e-khuda Binam-e-muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Kahe Aur Is Naam-e-pak Ke Lene Se Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Ta'zeem Hi Chahe, Hazrat Ki Azmat Ke Liye Khaas Waqt Zabah Binam-e-khuda Ke Sath Binam-e-muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Kahe To Janwar Mein Aslan Hurmat Wa Karaahat Bhi Nahi Hai. (Fatawa Razviyah, Jild Hamsam, Safha 345 Qadeem)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Talib Ilm Apne Taleemi Akhrajat Ke Liye Fees Jama Kar Rakha Hai Jo Nisaab Se Zyada Hai, Kya Is Par Qurbani Wajib Hai?

Kya Farmate Hain Ulama-e-deen Masla Zail Ke Bare Mein Ke Ek Talib Ilm Apne Taleemi Akhrajat Ke Liye Fees Jama Kar Rakha Hai Jo Had-e-nisaab Se Zyada Hai Aur Agle Mahine Mein Fees Ada Karni Hai. Barkat Ke Dinon Mein Woh Fees Ke Rupay Is Ke Paas Hi Honge To Kya Is Par Qurbani Wajib Hai?

Sawal: Maulana Adnan Hassan Zar From Group Sautul Islam.

Jawab:

Surat-e-mas'ula Mein Agar Is Talib Ilm Ke Paas Is Ki Zaati Raqam Baap Ki Mulkiyat Se Alag Nisaab Ke Barabar Hai To Talib Ilm Par Alag Se Qurbani Wajib Hai. Aur Agar Zaati Raqam Nahi Balkay Baap Ne Fees Jama Karne Ke Liye Diya Hai To Maalik Darasal Baap Hi Hai, Tab To Is Talib Ilm Par Qurbani Wajib Nahi Hogi. (Fatawa Bahar-ul-uloom, Jild 5, Safa 202/175)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Jo Janwar Kabhi Kabhi Peshaab Pee Leta Hai Uski Qurbani Ka Kya Hukm Hai?

Kya Farmate Hain Ulama-e-deen Is Masle Mein Ke Jo Janwar Kabhi Kabhi Peshaab Pee Leta Hai Uski Qurbani Ka Kya Hukm Hai?

Jawab:

Baaz Gaaye Bakriyan Ghaleez Khanay Lagti Hain Unko Jalalah Kehtay Hain Is Kay Badan Say Aur Gosht Mein Badbu Peda Hojati Hai Is Ko Kayi Din Tak Bandh Rakhen Kay Nijasad Waghera Na Khanay Payen Jab Badbu Jati Rahey To Qurbani Karein (Bahar-e-shariat, Hissa 15, Safa 105).

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi248

Jo Janwar Ek Saal Qabal Qurbani Ki Niyat Se Khareeda, Use Bech Kar Doosra Janwar Khareedna Kaisa?

Kya Farmate Hain Ulama-e-deen Masla Zeel Ke Bare Mein Ke Agar Kisi Shakhs Ne Eid Ul Azha Ki Qurbani Ki Niyat Se Ek Saal Qabal Ek Bakra Liya Aur Anay Wali Eid Ul Azha Se Ek Hafta Qabal Us Bakre Ko Farokht Karke Us Raqam Se Usne Gaye Leliya Aur Qurbani Kiya. Kya? Aisa Karna Durust Hai?

Sawal: Noor Muhammad

Jawab:

Soorat Mas'oola Mein Agar Malik Nisab Hai To Be Niyat Qurbani Bakre Khareedne Se Khas Isi Ki Qurbani Par Laazim Na Hui, Wo Uski Milk Hai Jo Chahe Kare, Qurbani Ke Liye Doosra Janwar Le, Haan Agar Ye Niyat Ki Ho Ke Aane Wale Saal Uski Qurbani Karunga To Use Qurbani Hi Ke Liye Rakhe, Is Ka Badalna Makrooh Hai. (Ahsa-e-fatawa Razvia Sharif Qadim, Jild 8, Safa 442/393 Par Hai)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Jo Bakra Kutte Ki Tarah Zabaan Se Paani Chaat Kar Peye, Us Ki Qurbani Ka Kya Hukm Hai?

Kya Farmate Hain Ulema-e-kiraam Mas'ala Zail Ke Bare Mein Ke Ek Bakra Hai Jo Kutte Ki Tarah Paani

Zabaan Se Chaat Kar Peeta Hai, Kya Us Ki Qurbani Ho Jayegi?

Sawal: Abid Raza, Mumbai

Al-jawab :

Surat Mas'ala Mein Waqi'ee Agar Bakra Paani Zabaan Se Chaat Kar Peeta Hai To Kutta Hai, Aur Agar Munh Se Peeta Hai To Bakra Hai, Aur Agar Dono Tarah Piye To Us Ke Samne Ghaas Aur Gosht Dono Cheezen Rakhein. Ghaas Khaaye To Bakra Hai, Magar Is Ka Sar Kaat Kar Phenk Diya Jaye, Khaaya Na Jaye Aur Gosht Khaaye To Kutta Hai. Aur Agar Dono Cheezen Khaaye To Use Zibah Karke Dekhein, Us Ke Pait Mein Ma'da Hai To Khaasakte Hain, Aur Na Ho To Na Khayein. (Bahar-e-shariat, Hissa 15, Safah 326) (Bahawala Alamgir)

Wallahu Ta'ala A'lam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Siyaasi Wajahat Ki Bunyaad Par Gaaye Ki Qurbani Na Karna Kaisa Hai?

السلام عليكم

Hamare Yahan Kuch Siyaasat Pasand Hazraat Sirf Iss Bunyaad Pe Gaaye Ki Qurbani Nahi Kar Rahe Hain Keh Unki Party Walay Bura Maan Jayenge Matlab Ghair Qoum Hum Se Khush Rahenge. To Amr Talab Yeh Hai Ke Aisa Karna Shar'an Durust Hai? Muddallil

O Mufasssal Jawaab Ata Farmaayen.

Saail: Al-tamash Sheikh Poonah

Jawab:

وعليكم السلام ورحمة الله وبركاته

Soorat Mustafsirah Mein Gaaye Ki Qurbani Shi'are Islam Hai.

قال الله تعالى والبدن جعلها لكم من شعائر الله

Qurbani Ke Oont Aur Gaaye Hum Ne Tumhare Liye Allah Ki Nishaaniyon Se Banaye Dushmanan Deen Se Ittehad Manane Ko Sha'ar E Islam Band Karna Budkhahi E Islam Hai Aur Bil Haqiqat Hinduon Iss Ka Tark Na Ja'iz Hain.

Khusoosan Hindustan Mein Ke Yahan To Bakhshish Gaaye Ki Qurbani Wajibat Shariah Se Hai Khushi Hinduon Ke Liye Iss Se Baz Rehne Wala Bilashuba Budkhahi Islam O Muslimeen Hai Dushmanan Deen Se Dosti Karne Wala Dushman Deen Hota Aur Roz E Qayamat Un Ke Saath Ek Hi Rasi Mein Bandha Jayega.

قال الله تعالى ومن يتولهم منكم فإنه منهم

Jo Tum Mein Un Se Dosti Rakhe Wo Un Mein Se Hai, Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Farmate Hain.

البرء مع من احب

Aadmi Iss Ke Saath Hoga Jis Se Mohabbat Rakhe. (Fatawa Razawiyya, Jild Hachum Qadeem, Safah 453).

Wallahu Ta'ala A'alam.

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi*

Jis Janwar Ka Jism Aadha Bakri Ki Shakal Ka Ho Aur Aadha Kutte Ki Shakal Ka Ho, Uski Qurbani Ka Kya Hukm Hai?

السلام عليكم

Agar Kisi Janwar Ki Shakal Aisi Hai Ke Adha Jism Bakri Ki Shakal Ka Ho Aur Adha Jism Kutte Ki Shakal Mein Ho To Is Janwar Ki Qurbani Hosakti Hai Ya Nahi? Aur Iska Khana Kaisa?

Sawal: Nasim Raza

Jawab:

وعليكم السلام ورحمة الله وبركاته

Bakri Se Kutte Ki Shakal Ka Bacha Paida Hua, Agar Woh Bhonkta Hai To Na Khaya Jaye, Aur Agar Uski Awaz Bakri Ki Tarah Hai To Khaya Jasakta Hai, Aur Agar Dono Tarah Awaz Deta Hai To Uske Samne Pani Rakha Jaye Agar Zabaan Se Chaate To Kutta Hai Aur Munh Se Piye To Bakri Hai Aur Agar Dono Tarah Piye To Uske Samne Ghaas Aur Gosht Dono Cheezein Rakhein Ghaas Khaye To Bakri Magar Uska Sarkat Kar Phenk Dia Jaye Khaya Na Jaye Aur Gosht Khaye To Use Zibah Karke Dekhein, Uske Pet Mein Maida Hai To Khaasakte Hain Aur Na Ho To Na Khayen. (Bahar E Shariat, Hissa 15, Safa 105, Bahawala Alamgiri Durre Mukhtar Ke Hawale Se) Soorat-e-muzakra Mein Is Janwar Ki Qurbani Jaiz Nahi

Qurbani Ka Janwar Aib Se Khali Hona Chahiye.

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Mare Hue Bachhe Ke Naam Se Aqeeqah Karna Kaisa?

Mare Huay Bachhe Ke Naam Se Aqeeqah Karna Kaisa Hai?

Sawal: Abdul Samad Nihariya

Jawab:

Marey Huey Bachay Ka Aqeeqah Nahi, Ke Woh Shukr-e-waladat Hai. Bacha Ki Maut Ke Baad Aqeeqah Nahi Hosakta.

(Fatawa Razawiya Jild 8, Safa 546)

Wallahu Ta'ala A'alam Bissawab.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Azhaar Ahmad Azhari

Charm Qurbani Ka Paisa Jalsa Mein Lagana Kaisa?

السلام عليكم

Sawal Yeh Hai Ke Charm Qurbani Ka Paisa Jalsa Mein Laga Sakte Hain? Hawala Ke Sath Jawab Inayat Farmaein.

Sawal: Muhammad Abarar Alam

Jawab :

وعلیکم السلام ورحمة الله وبرکاته

Qurbani Ki Khaal Har Uss Kaam Mein Sarf Kar Sakte Hain Jo Qurbat-o- Kar-e-khair -o-ba'is-e-sawab Ho. Rasool Allah (Sallallahu Alaihi Wasallam) Qurbani Ki Nisbat Farmate Hain Khao Aur Utha Rakho Aur Wo Kaam Karo Jis Se Sawab Ho." (Fatawa Razawiya Qadim, Jild 8, Safa 475) Jalsa Karna Bhi Sawab Ka Kaam Hai Jismein Allah Aur Rasool Ki Baatein Hoti Hain. Ulema Allah Taala Aur Rasool Allah (Sallallahu Alaihi Wasallam) Ke Ahkamaat Ko Batate Hain Taake Haq Ko Pahchane. Lihaza Charm Qurbani Ka Paisa Jalsa Mein Lagana Jaiz Hai.

Wallahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Syed Shamsul Haq Barkati

Hazro Ibahat

Ghair Muslim Ko Sadqa Dena Kaisa Hai?

"Kya Farmatay Hain 'ulama-e-kiram Is Maslay Mein Ke Ghair Muslim Hindu Ko Sadqa Dena Kaisa Hai?"
Jawab Inayat Farmaen.

Sawal: Hamid Raza

Al-jawab :

Yahan Ke Ghair Muslim Harbi Hain Aur Kafir Harbion Par Kuchh Sadqa Karna Jayez Nahi. Aala Hazrat Imam Ahmad Raza Mohaddith Bareilly Qudisa Sirrah Tahreer Farmatay Hain (Bahr-ul-ra'iq) Wagairah Mein Tasreeh Hai Ke Kafir Harbion Par Kuchh Sadqa Karna Aaslan Jayez Nahi. (Aisa Hi Fatawa-e-faqihi Milt Awal Safha 286 Par Hai) (Aur Al-malfooz Awal Safha 106) Wallahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Nayi Dulhan Ke Paon Dhokar Pani Ghar Mein Chhidakna Kaisa Hai?

Kya Farmate Hain 'ulama-e-kiraam Is Masle Mein Ke Nayi Dulhan Ko Ghar Laye To Us Ke Paon Dhokar Makaan Ke Chaarun Goshon Mein Chirkain Kya Yeh Baat Durust Hai?

Saa'il: Muhiyuddin

Aljawab:

Ji Haan, Baat Durust Hai Jaisa Ki Aala Hazrat Imam Ahmad Raza Qadri (Rahmatullahi Alaihi) Ne Tahreer Farmaya Hai. Dulhan Ko Biyah Karle To Mustahab Hai Ki Us Ke Paon Dhokar Makaan Ke Chaarun Goshon Mein Chirkain, Is Se Barkat Hoti Hai. (Aisa Hi Hai Jadeed Fatawa Razawiya Sharif, Jild Doam Safah 595 Par Hai).

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Qabron Ko Pukhta Banana Kaisa Hai?

"Kya Farmaate Hain 'ulama-e-deen Masla Zeel Ke Baare Mein, Ke Qabron Ko Pukhta Banana Jaiz Hai?"

Sawal: Mahfuz Alam Sakin Bouchi, Madhopur Jharkhand

Jawab:

Shaykh-ul-islam, Mujaddid-e-millat, A'la Hazrat Imam Ahmad Raza Qadri, Muhaddith-e-bareilly Ne Apne Fatawa Mein Tahrir Kiya Hai Ke Qabar Pukhta Na Karna Behtar Hai, Aur Karen To Andar Se Kada Kachha Rahe, Upar Se Pukhta Kar Sakte Hain."

(Fatawa Razawiyyah, Jild 4, Safa 101, Qadeem)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Halal Janwar Agar Bacha Deti Hai To Kya Uska Doodh Napak Hai?

السلام عليكم

Mera Sawal Ye Hai Ke Gaaye Agar Bacha Deti Hai To Kya Uska Doodh Napak Hai? Agar Napak Hai To Kitne Baje Tak Aur Agar Napak Nahi Hai To Kitne Din Tak? Jawab Ata Farmaye Quran-o-hadith Ki Roshni Mein.

Jawab:

وعليكم السلام ورحمة الله وبركاته

Sawal Ke Jawab Mein, Jab Bacha Dene Wali Gaaye Ka Doodh Gaaye Ke Pet Se Paida Hota Hai To Us Ka Doodh Usi Waqt Se Pak Hai. Is Ka Doodh Peena Jaiz Aur Durust Hai Kyon Ke Janwaron Mein Nasab Ka Itebaar Maan Se Hota Hai. Maan Halal To Bacha Bhi Halal, Maan Haram To Bacha Bhi Haram Hai. Rad Al-muhtar Mein Hai (1)

”لان المعتبر في الحل والحرمۃ الامر فيها تولد من ما كول او غير ما كول“ (اص 305،

ج 6) (اور فتاویٰ ہندیہ میں ہے ”فان كان متولداً من الوحش والانسى فالعبرة

للام“ (اصفحة 297 جلد 5)

Aur A'la Hazrat Imam Ahmad Raza Khan Barelvi (Rahmatullahi Alaih) Farmate Hain: "Madda Jab Halal Hai To Bacha Bhi Halal Hai Keh Janwaron Mein Nasab Maan Se Hota Hai Na Ke Baap Se." (Qadeem Fatawa Razawiya, Safa 7, Jild 9, Nisf Akhir)

Allah Ta'ala Hi Sab Se Zyada Janne Wala Hai.

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati*

Qabristan Mein Lage Hue Jungle Ko Bataure Safaai Kaatna Kaisa Hai?

السلام عليكم

Qabristan Mein Lage Hue Jungle Ko Bataure Safaai Kaatna Kaisa Hai? Hawala Ke Saath Jawab Anayat Farmaakar Shukriya Ka Mauqa Dein.

Sawal: Sajjad Hussain

Aljawab:

وعليكم السلام ورحمة الله وبركاته

Qabristan Ki Ghaas Phoos Sabzah Hai, Toh Na Kaatein Ke Phoos Waghaira Poday Jab Tak Tarhote Hain Tasbeeh Karte Rehte Hain Aur Is Se Mayyat Ko Uns Haasil Hota Hai. Haan Jab Sookh Jayen Toh Bataure Safaai Kaat Sakte Hain. (Fatawa Markaze Ifta, Pg. 222)

*Wallahu Ta'ala A'lam.
Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati*

Aurat Shohar Ke Ijizat Baghair Mureed Ho Sakti Hai

Kya Farmate Hain Muftiyan-e-shar'a Mateen Kya Aurat Ko Mureed Hone Ke Liye Shohar Ki Ijizat Zaroori Hai? Jawab Inayat Farmaen. Nawazish Hogi.

Sawal: Muhammad Shafique-ul-islam

Al-jawab :

Shaykh-ul-islam Wal-muslimin, Mujaddidin Wa Millat A'la Hazrat Imam Ahmad Raza Qadri Barelvi (Rahmatullahi Ta'ala Alaih) Ne Farmaya Ke Aurat Shohar Ke Ijazat Ke Baghair Mureed Ho Sakti Hai. (Qadeem Fatawa Razwiyya Sharif Jild 11, Safa 270)

Wallaah Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Auratoun Ko Masjid Aur Mazaar Pe Jana Kaisa Hai?

Kya Farmate Hain Ulema-e-kiraam Masla Zel Ke Bare Mein Ke Aurat Masjid Aur Mazaar Pe Ja Sakti Hai Ya Nahi?

Sawal: Zahid Aqbal, Member Madrassa Maraj Al-ulum, Ghasri Horah, Kolkata

Jawab :

Soorat Mas'oola Mein Auratoun Ko Mazaar Aur Masjid Mein Jana Mana Hai. Azizoun Ki Qabar Par Jana Mamnu Hai Is Liye Ke Woh Jaz'a Faza Karengi, Yaani Rona Dhona Karengi. Awliya Karam Ke Mazaarate Muqaddasa Par Barkat Ke Liye Hazir Honay Mein Boodhi Auratoun Ke Liye Harj Nahi. Aur Jawanon Ke Liye Najaa'iz Hai, Yani Haram Hai.

(جیسا کہ رد المحتار جلد اول صفحہ 631 میں) ”والتبرک بزيارة قبور الصالحين فلا بأس اذا كن عجائز ويكره اذا شواب كحضور الجماعة في المساجد“ اور علامہ طحاوی رحمۃ اللہ تعالیٰ علیہ اسی کے مثل لکھنے کے بعد فرماتے ہیں کہ ”حاصلہ ان محل الرخصة لهن اذا كانت الزيارة على وجه ليس فيه فتنة“ (طحاوی صفحہ

(376

Yani Haasil Yeh Hai Ke Auratoun Ke Liye Ijizat Sirf Iss Soorat Mein Hai Jabkay Ziyarat Aise Tariqay Par Ho Ke Us Mein Koi Fitna Na Ho. Aur Hazrat Sadr Al-shariah Rahmatullah Alaih Ne Tehreer Farmaya Hai Ke Islam Yeh Ke Auratein Muthlaqan, Yani Jawan Hon Ya Burhi, Sab Mana Ki Jayen Ke Apnon Ki Qabron Ki Ziyarat Mein To Wohi Jaz'a Faza Hai Aur Salehin Ki Qabron Par Ya Tazim Mein Hadd Se Guzar Jayengi. Be Adabi Karengi. Auratoun Mein Yeh Dono Batien Ba Kasrat Pai Jati Hain. (Bahar-e-shariat, Hissa Char, P. 394)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Share Bazaar Ka Karobaar Karna Jaiz Nahi.

السلام علیکم

Kya Farmaate Hain Ulama-e-kiraam Aur Muftiyan-e-shara Ke Share Bazaar Ka Karo Baar Karna Kaisa Hai? Sawal: Ghulam Rabani

Jawab :

وعلیکم السلام ورحمة الله وبرکاته

Share Bazaar Ka Karobaar Karna Jaiz Nahi Ke Is Mein Apne Rupay Ka Hissa Dosre Ke Haath Becha Aur Khareeda Jata Hai Aur Ye Dono Baatein Haram Hain Qadeem Fatawa Razviyah Sharif Mein. Apne Rupay Ka Hissa Dosre Ke Haath Khareedna Aur Bechna Dono Haram Hain (J 8, S 371 Kitab Al-shirkat) Mazeed Tahqeeq Tafseel Aur Mukammal Tashfi Ke Liye Muhaqqiq Masail Jadidah, Sarajul Fuqaha Mufti Nizamuddin Razavi Sahib Qibla Ki Kitab, 'share Bazaar Ke Masail' Ka Mutala Karein. Wa Allah Ta'ala Aalam."

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Muhammad Sharfuddin Razvi*

Qabaristan Mein Azaan Dena Kaisa Hai?

Kya Farmate Hain Ulama-e-deen Wa Muftiyane Kiraam Mundarija Masaail Ke Bare Mein Ke Qabaristan Mein Azaan Dena Kaisa Hai? Jawab Anayat Farmaen.

Sawal: Mansoor Ali Zia Bibi Ghsri Howrah

Jawab:

Qabar Par Baad-e-dafn Mei Mayyat Azaan Dena Sirf Jaiz Hi Nahi Balkay Mustahab Hai. Jaisa Ke Aala Hazrat Imam Ahmad Raza Mohaddis Bareilly Aleh Rehma Ne Apne Risale-e-mubarak

ایذان الاجر فی اذان القبر

Mein Pandrah Daleelon Se Sabit Farmaya Ke Qabar Par Azaan Dena Mustahab Hai. Aur Hadees Shareef Mein Hai

اذا اذن المؤمن ادبر الشيطان وله حصاص

Yaani Jab Moazzin Azaan Kehta Hai To Shaitan Peth Phair Kar Bhagta Hai. (Muslim Shareef Jild Awal Safha 167) Aur Sarkar-e-aala Hazrat Ne Azaan-e-qabar Ke Saat Faiday Shumaar Farmaye Hain:

1. Allah Ta'ala Ki Madad Se Shaitan Rajim Ke Shar Se Panah
2. Badaulate Takbeer Azab-e-qabr Se Amaan
3. Jawabe Sawalat Yaad Aana
4. Zikr Azaan Ke Baais Azab-e-qabr Se Nijaat Paana
5. Ye Barkat Zikr-e-mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم
Nuzul-e-rahmat
6. Badaulare Azaan Dafe Wehshat
7. Zawaal Gham Wa Husool Surur Wa Farhat
(Fatawa-e-razawiya Shareef Jild Doam Safa 556 Qadeem)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Barkati

Zaani, Chor, Juaari Ke Ghar Khana Khana Kaisa?

السلام عليكم

Zaani Aur Chor Juabaaz Ke Ghar Pe Khana Khana Kaisa? Mudallal Jawaab Inayat Karein, Mehrbani Hogi.

Sawal: Akram Ali Balram Pur

Jawaab:

وعلیکم السلام ورحمة الله وبرکاته

Aala Hazrat Imam Ahmad Raza Qadri Quddisa Sirruhu Farmate Hain, Jo Maal Usne Bi Ainihi Chori Ya Joey Se Haasil Kiya Uska Khana Haram Hai Aur Agar Uska Khaas Haram Se Hona Maloom Nahin Ya Yeh Zare Haraam Se Khareedi Hui Koi Cheez Hai Jis Ki Khareedaari Mein Zarharam Par Aqad Wa Naqd Jama Nahin Hue, Yaani Yeh Nahi Wa Ke Haram Rupiya Dikha Kar Kaha Hua Ke Us Ke Badle De De Phir Wahi Rupiya Us Ke Thaman Mein Diya Ho To Khanay Mein Harj Nahin. (Fatawa Razawiyya Jild 9, Nisf Akhir, Safha 384 Aur Isi Jild Wa Safha 224) Par Hai Jis Ka Zariya Mash Sirf Maal Haram Hai Is Ke Yahan Se Bachna Hi Oola Hai Magar Koi Khana Haram Nahin Jab Tak Tehqeeq Nah Ho Ke Khaas Yeh Khana Wajah Haram Se Hai Haan Yeh Juda Baat Hai Ke Aise Fasiqon Se Khalt Malt Munasib Nahin Khusoosan Zee Ilm Ko.

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Resham Ke Kapray Mard Ke Liye Haram Hai

السلام عليكم

Mard Ko Resham Ka Kapra Pehenna Kaisa Hai?
Sawal Kalam Raza.

Jawab:

Resham Ke Kapray Mard Ke Liye Haram Hain, Lekin Agar Mardon Ke Kapron Mein Resham Ki Got Chaar Ungli Tak Ho To Jaiz Hai, Is Se Zyada Najayez Yani Is Ki Choraai Chaar Ungli Tak Ho Lambai Ka Shumar Nahin. Isi Tarah Agar Kapray Ka Kinara Resham Se Bana Ho Jaisa Ke Baaz Amaama Ya Chadaron Ya Tahband Ke Kinare Is Tarah Ke Hote Hain To Us Ka Bhi Yahi Hukm Hai Ke Agar Chaar Ungli Tak Ka Kinara Ho To Jaiz Hai Warna Najayez. (Durr-e-mukhtar Wa Radd-ul-mukhtar Bahawala Qanoon-e-shariat Doam Safha 253).

Wallaahu Ta'ala A'lam."

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Parindon Ko Qaid Kar Ke Rakhna Kaisa Hai?

السلام عليكم

Kya Farmate Hain Ulama -e- Kiraam Wa Muftiyan-e-izaam Is Maslay Ke Bare Mein Ke Parindon Ko Qaid Kar Ke Rakhna Kaisa Hai? Baraye Karam Mukammal

Jawab Se Nawaziye Bohat Hi Meharbani Hogi.

Sawal: Muhammad Yousuf Farooqi

Jawab:

وعلیکم السلام ورحمة الله وبرکاته

Parindon Ko Qaid Kar Ke Rakhna Jaiz Hai, Jab Ke Kisi Tarah Takleef Na Pohanchaye Aur Pani Aur Dana Ka Mukammal Khayal Rakhe. (Qadeem Fatawa Razawiya) Mein Hai Ke Murghi, Makhion Aur Kabutar Waghairah Ka Palna Bila Shuba Jaiz Hai, Jab Ke Unhein Eeza Se Bachaye Aur Pani Aur Dana Ki Kafi Khabar-giri Rakhe. Khud Hadees Mein Murghi-e-safaid Palne Ki Targheeb Hai.

Magar Khabar-giri Ki Yeh Takid Hai Ke Din Mein Sattar (70) Dafa Dana Pani Dikhaaye Warna Palna Aur Bhooka-pyaasa Rakhna Sakht Gunah Hai. Raha Janwaran-e-wahshi Ka Palna Jaise Tota, Maina, Laal Bulbul Waghera Alamgiri Mein Qunya Se Is Ki Mamnu'at Naqal Ki Agarche Pani Mein Taqseer Na Kare Magar Nasse Sareeh Se Saaf Jaez-o-ibaahat Mustafad Hai, Jab Ke Khabar-giri Mazkoor Bar Wajhe Kafi Baja Laaye.

(J 9, Nisf-ul-awwal S.71)

Wallah Ta'ala Aalam."

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Ghushl Karte Waqt Chhentein Pani Ke Bartan Mein Paray To Kya Hukm Hai?

السلام عليكم

Jab Hum Ghushl Karte Hain To Ghushl Karte Waqt Badan Se Lag Kar Kuch Cheentain Balti Waghera Mein, Yaani Jis Mein Hum Pani Bhar Kar Ghushl-gaari Karte Hain, Us Mein Par Jaati Hain To Is Ka Kya Hukm Hai? Pani Mein Koi Kharabi To Nahin Aati Aur Ghushl Ho Jaayega Ki Nahin?

Sawal: Farooz Shah, Naskh Mumbai.

Jawab:

وعليكم السلام ورحمة الله وبركاته

Soorat Mas'oola Mein Ghushl Ho Jaayega Lekin Haan Ehtiyaat Karein Ke Cheentain Na Paray. (Qadeem Fatawa Razawiyyah Sharif, Jild Doo'm, Safa 557) Mein Hai. Mustamal Pani Agar Ghair Mustamal Mein Pade To Us Waqt Usay Mustamal Karega Ke Miqdar Mein Us Ki Barabar Ya Us Se Zaid Ho Jaaye. Cheentain Kuwein Ke Pani Se Kya Nisbat Rakhti Hain? Haan Agar Badan Par Koi Najasat Haqeeqat Mein Thi Aur Us Ke Pani Ki Koi Cheent Koein Ke Andar Pani Mein Giri To Saara Kuwan Na-pak Ho Jaayega.

Lihaza Is Ibarat Se Wazeh Hai Ke Ghushl Ke Doraan Agar Cheentain Balti Mein Par Jaayen To Koi Kharabi Nahin Jabke Badan Par Koi Najasat Haqeeqat Mein Nah Ho. Wallahu Ta'ala A'lam.

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati*

Larkiyon Ka Mard Se Taleem Haasil Karna Kaisa Hai?

السلام عليكم

Kiya Farmate Hain Ulama -e- Kiraam Is Masle Mein Keh Khawateen Ka Mard Ustad Se Parhna Kaisa, Aisi Tarah Mard Ka Kisi Aurat Se Parhna? Is Masle Mein Jawaaz Ya Adam Jawaaz Kisi Surat Mein Bhi Aloom-e-asriya Wa Aloom-e-deeni Mein Koi Takhsees Hogi? Agar Jaa'iz Hai To Mutlaq Hai Ya Muqayyad? Ba-mu'allil Tafseela Rahnumai Farmayen.

Sawal: Syed Zainul Abideen Kazmi

Jawab:

وعليكم السلام ورحمة الله وبركاته

Mukhtalif Taleem Ka Jo Tareeqa Schoolon Aur Colleges Mein Angrezon Ki Andhi Taqleed Mein Raaj Hai, Haram Wa Gunaah Hai Kyunki Jawan Larkay Aur Jawan Larkiyan Aik Class Room Mein Baithtay Hain Be-hijab, Aik Doosray Ko Dekhtay Hain Aur Baat Cheet Bhi Karte Hain. Yuhin Asaatza Bhi Be-hijab Aik Doosray Ko Dekhtay Rehtay Hain. Yeh Sab Najaa'iz Wa Gunaah Hai Kyunki Ajnabi Mard Aur Aurat Ka Aik Doosray Ko Be-hijab Qasadan Dekhna Shar'yan Mamnoo Hai. Is Ki Wajah Se Fitnay Bhi Paida Hotay Hain. Kabhi Kabhi Is Tarah Ke Waqiaat

Bhi Hojatay Hain.

Allah Taala Farmata Hai :

ولا يبدین زینتہن الا لبعولتہن الخ اور اپنا سنگار ظاہر نہ کریں مگر اپنے
شوہروں پر الخ سورة النور۔ فتاویٰ مرکز افتاء میں مسند امام احمد بن حنبل کے
حوالے سے ہے لاتتبع النظرة النظرة فانها لك الاولى وليس لك الاخرة۔

Yani Aurat Par Aik Nigaah Par Jaanay Ke Baad
Doosri Nigaah Na Daalo Keh Achanak Par Jaanay
Wali Pehli Nigaah Tumhaare Liye Maaf Hai, Dobara
Dekhna Jaiz Nahin. (Jild 2, Safah 432)

Haan Agar Koi Ustaaz Larkiyon Par Nazar Na Daale,
Unn Se Apni Nazar Jhukaaye Rakhe, Aur Unnhein
Hidayat De Keh Woh Naqaab Mein Rahein Aur Woh
Bhi Apni Nigaahen Jhukaaye Rakhein To Ustaaz Par
Koi Ilzaam Nahin Hoga. Aur (Fatawa Razviyah, Jild
9, Nisf Akhir, Safah 116) Mein Hai Keh Jin Azaa Ka
Chhupaana Farz Hai, Unn Mein Se Kuch Khula Ho
Jaisey Sar Kay Baalon Ka Kuch Hissa Ya Gaalay Ya
Kalaai Ya Paet Ya Pundli Ka Koi Juz, To Iss Tarah
Aurat Ko Ghair-mahram Ke Saamnay Jaana
Mukammal Haram Hai, Khwaah Peer Ho Ya Aalim
Ya Aami Jawan Ho Ya Burhapa, Aur Agar Badan
Motey Aur Dhelay Kapron Se Dhaka Hai, Nah Aisey
Bareek Keh Badan Ya Balon Ki Rangat Chamkey,
Nah Aisey Tang Keh Badan Ki Haalat Dikhaayen, Aur
Jaana Tanhaai Mein Nah Ho, Aur Peer Jawan Nah Ho,
Gharz Koi Fitna Nah Fi Alhaal Ho Nah Iss Ka
Andesha Ho, To Ilm Deen Aur Amoor-e-raah-e-khuda
Seekhne Ke Liye Jaane Aur Bulane Mein Haraj Nahin.

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Quraan Hifz Karne Ke Baad Bhool Jaaye To Kya Hukum Hai

Kya Farmaate Hain Ulama-e-kiraam Aur Muftiyan-e-kiraam Is Masle Ke Bare Mein Ke Jo Azaab Bayan Kiya Gaya Hai Quraan Pak Hifz Karke Bhoolne Walon Ke Liye To Kis Tarah Bhoolna, Iss Tarah Quraan Pak Ko Yaad Karke Bhoolna Ke Dekh Kar Na Parh Sake Ya Iss Tarah Bhoolna Ke Dekh Kar To Parh Sakta Ho Lekin Baghair Quraan Pak Dekhe Na Parh Sakta Ho. Thori Wazahat Farmaayen, Mehrbani Hogi. Sawal: Muhammad Qamaruddin Qadri, Muqam Gania Pur, Zila Bahraich Sharif, Up.

Jawab:

Soorat Mas'oola Mein Quraan Hifz Kiya Magar Bhool Gaya Lekin Dekh Kar Parh Leta Tha Ab Bil'azaar Parhna Chhod Diya. Yahaan Tak Ke Ab Dekh Kar Bhi Nahin Parh Sakta Hai, Iss Ke Liye Azaab Hai.

Fatawa Sharh-e-bukhari Mein Al-targhib Wal Tarhib Ke Hawale Se Hai.

ما من امرى يقرأ القرآن ثم ينسأ الالقى الله يوم القيامة اجدم

Jo Quran Padhta Tha Wo Aur Bhool Jaye Ya Chhod De, Wo Qiyamat Ke Din Allah Azza Wa Jal Ke Huzoor Aayega To Kodhi Hogaa. Ek To Wahi Ke Hifz

Karkay Bhool Jaye Aur Ek Yeh Ke Tilawat Ka Aadi Tha, Quran Par Amal Karta Tha Phir Amal Aur Tilawat Chhor Diya. Bila Shuba Quran Yaad Karke Bhoola De, Yani Kabhi Bhi Us Liye Na Parhe Ke Bhool Jaye, Yani Bhulane Ke Liye Parhna Chhordade Aur Phir Bhool Jaye To Wo Fasiq Hai. Lekin Agar Koi Aisa Hai Maashi Zarurato Mein Phans Gaya, Bimar Hogaya, Aur Parhna Naseeb Na Ho, Ya Nisyan Ki Bimari Hogi Aur Bhool Gaya, Us Par Mukhza Nahi (Jild 1, Safa 650).

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Ajnabiya Ke Janaza Ko Kandha Dena Kaisa Hai?

السلام عليكم

Mera Sawal Yeh Hai Ke Aurat Ki Mayyat Ho Syed Khandan Se Ya Kisi Aur Baradari Se Ho, Kya Ghair Mahram Mard Mayyat Ko Kandha De Sakta Hai Ya Nahi?

Sawal: Syed Naeem Hasan Shah Nankana Sahib

Jawab:

وعليكم السلام ورحمة الله وبركاته

Syed Khandan Se Ho Ya Us Ke Alawa Kisi Bhi Khandan Se Taluq Rakhe, Ghair Mahram Mard Ajnabiya Aurat Ke Janaze Ko Kandhon Par Uthana Jaiz Hai. Qadeem Fatawa Razwiya Mein Ek Sawal Hai Ke Agar Aurat Mar Jaye To Shohar Us Ke Janaze Ko

Hath Lagaye Ya Nahi? Jiska Jawab 'raqam Taraz' Hai Janaze Ko Mahaz Ajnabi Aadmi Hath Lagaye, Kandhon Par Uthate, Qabar Tak Le Jate Hain. Shohar Ne Kya Qasoor Kiya Hai? (J. 3, Pg. 96)

Wallahu Ta'ala Aalam."

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Agar Hukumat Qabristan Ho Kar Rasta Nikale To Kya Hukm Hai?

Kya Farmate Hain Ulema-e-deen Aur Muftiyan Sharah Matin Ke Jis Jagah Qabar Ho, Hukumat Ki Janib Se Wahan Road Banane Ka Ilan Kardia Gaya Aur 3 Qabrain Samne Agayi, Dusri Jagah Nahi Hai Ke Jahan Se Road Nikala Jaye. Aisi Surat Mein In Qabron Ko Kya Kiya Jaye Ga? Meharbani Farmaker Jawab Inayat Farmayen.

Sawal: Sultan Raza Shamsi

Jawab :

Surat-e-mas'ula Mein Government Musalmanon Ki Qabron Ko Lene Ke Baad Road Banaye Ya Kuch Bhi Banaye Ya Maidan Rakhegi, Behr-e-soorat Is Ke Istemaal Mein Ane Se Amwat Musalmin Ko Sakht Aziyat Pohanchengi.

(Fatawa Faiz Al-rasool Vol. 1, Pg. 470) Mein Hakim Wa Tabrani Ke Hawale Se Hai. Hazrat Amrah Bin Hazm Ne Farmaya Ke Huzoor-e-aqdas ﷺ

وَاللهُ وَسَلَّمَ Ne Mujhe Ek Qabar Par Bethe Dekha To Farmaya.

يا صاحب القبر انزل من القبر لا تؤذي صاحب القبر ولا تؤذي

Yani Aye Qabrawale, To Qabar Se Utar Jana Na To Sahib-e-qabar Ko Aiza De, Na Woh Tujhe Issi Liye Hamare Fuqaha-e-kiram Farmate Hain Ke Qabar Par Rehne Ka Makaan Banana, Us Par Bethna, Sona Ya Iss Par Ya Iss Ke Nazdeek Paakhaana, Peshab Karna Makrooh, Tehreemi, Qareeb Al-haram Hai. Fatawa Alamgiri Mein Hai :

يكره ان يبنى على القبر او يعقد او ينام او يوطأ او يقضى حاجة الانسان من بول او غائط

Aur Ki Alat Yeh Bayan Farmayi Hai Ke :

لان الميت يتأذى بما يتأذى به الحي-

Yani Iss Liye Ke Jis Se Zindon Ko Aziyat Hoti Hai Us Se Murda Ko Bhi Aziyat Hoti Hai. Lihaza Musalmanon Par Lazim Hai Ke In Qabron Ko Baqi Rakhne Ke Liye Hattal Imkaan Hukumat Se Ladein, Agar Woh Aisa Nahi Karenge To Sakht Gunahgar Honge. Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

**Mard Ka Koi Bhi Libas Aurat Ke Liye
Durust Nahi**

السلام عليكم

Kya Farmate Hain Ulama-e-deen O Muftiyan-e-kiraan Is Masle Mein Ke Bare Mein Ke Mard Ka Joota Aurat Istemaal Kar Sakti Hain Ya Nahi? Jawab Anayat Farmayen.

Sawal: Muhammad Qamaruddin Qadri Bimaqam Gaina Pur Zila Bahraich Sharif, Up.

Jawab:

وعلیکم السلام ورحمة الله وبرکاته

Surat Mas'oola Mein Mard Ka Joota Ya Koi Bhi Libas Aurat Ko Istemaal Karna Najayaz Aur Gunah Hai (Abu Dawud) Ke Hawale Se (Anwar-ul-hadith, P. 378) Mein Hai. Kisi Ne Hazrat Aisha Siddiqah Tahirah Radi Allahu Ta'ala Anha Se Kaha Ke Ek Aurat Mardana Joota Pahanti Hai, Unhon Ne Farmaya Ke Huzoor Ne Mardana Auraton Par Lanat Farmayi Hai.

Wallahu Ta'ala A'alam Bis Sawab.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Biwi Ki Phuphi Ko Shehwat Ki Nazar Se Haath Lagaya To Kya Hukm Hai?

السلام علیکم

Zaid Ne Apni Biwi Ki Phuphi Ko Shohrat Ke Saath Haath Lagaya Ya Kya Zaid Ki Biwi Uske Liye Halal Hai?

Sawal: Dr. Sahil Malik, Gujarat

Jawab:

وعلیکم السلام ورحمة الله وبرکاته

Surat Mas'oola Mein Zaid Ne Bahut Hi Najayez O Haram Kaam Kiya Hai, Is Se Toba Astaghfar Karein, Lekin Zaid Wa Hinda Ke Nikah Mein Koi Farq Nah Aaya. (Fatawa Razawiya Sharif Jild 5 Safha 203) Mein Hai Kisi Aurat Se Zina Karna Uski Bhateeki Bhanji Ko Haram Nahin Karta, Na Unke Nikah Mein Koi Khalal Aata Hai. Aurat Ke Phuphi, Bhateeki, Do No Ek Shakhs Ke Nikah Mein Hona Yeh Haram Hai. Misal Ke Taur Par, Bhateeki Nikah Mein Hai To Jab Tak Woh Nikah Mein Rahe Ya Agar Use Talaq Di Jaye To Talaq Ki Iddat Jab Tak Na Guzre, Us Waqt Tak Uski Phuphi Se Nikah Haram Hai.

Wallahu Ta'ala A'lam Bis Sawab.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Qabar Ki Unchai Kitni Honi Chahiye?

السلام علیکم

Kya Farmate Hain Ulema-e-deen Aur Muftiyan Shara Mateen Darj Zeel Masle Mein Andashara Sharai Qabar Ki Unchai Kitni Honi Chahiye?

Sawal: Zakir Sahil

Jawab :

وعلیکم السلام ورحمة الله وبرکاته

A'ala Hazrat Imam Ahmad Raza Mohaddith Bareilly Ne Tehreer Farmaya Hai Ke Qabar Ki Unchai Sirf

Balisht Bhar Honi Chahiye. (Qadeem Fatawa Razawiyya, Jild 4, Safha 14)

Wallahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Amrad Se Naat Sharif Parhwana Kaisa?

السلام عليكم

Aaj Kal Baaz Naat Khawan Apni Video Mein Qareeb Al-bulogh Bachay Ko Bhi Rakhtay Hain, Jo Baaz Ash'aar Parhta Hai To Is Tarah Amrad Se Naat Parhwana Jaiz Hai Ya Nahi? Aur Amrad Ki Naat Sunna Kaisa?

Sawal: Dr. Sahil Malik, Gujrat

Jawab:

وعليكم السلام ورحمة الله وبركاته

Soorat Mas'oola Mein Amrad Se Naat Parhwane Mein Fitna Ka Andesha Ho To Na Parhwae Aur Na Hi Sunae. Qadeem Fatawa Razawiya Mein Hai Ke Amrad Ke Apni Khubsoorati Ya Khush Awazi Se Mahol Andesha Fitna Ho, Khush Al-hani Mein Usay Bazoo Banana Se Mana Kiya Jayega

فان هذا الشرع المطهر جاء (بسد الذريع والله لا يحب الفساد).

Manqool Hai Ke Aurat Ke Saath Do Shaitan Hote Hain Aur Amard Ke Saath 70 Sattar. Ulema Farmate Hain Ke Khubsoorat Amard Ka Hukm Misle Aurat Ke Hai

في رد المحتار عن الهندية عن الملتقط الغلام اذا بلغ مبلغ الرجال ولم يكن
(صبيحاً فحكمه حكم الرجال وان كان صبيحاً فحكم النساء)

Ulema Ne Ibahat-e-sama' Ke Shara'it Mein Ye Bhi
Shumar Farmaya Ke In Mein Koi Amrad Nah Ho. (J.
9, P. 64, Nisf-e-awal)

Wallahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Kaafir Ka Diya Hua Maal Masjid Ya Madrasah Mein Lagana Kaisa Hai?

السلام عليكم

Kya Farmate Hain 'ulama Aur Muftiyaan E Azam Is
Masle Ke Baare Mein Ke Kaafir Ka Diya Hua Maal
Masjid Ya Madrasah Mein Laga Sakte Hain Ya Nahi.
Jawab Ata Farmaayen.

Sawal: Muhammad Anjum Kamali Qadri

Jawab:

وعليكم السلام ورحمة الله وبركاته

Soorat-e-mas'oola Mein Kaafir Ka Diya Hua Maal
Masjid Aur Madrasah Mein Lagaana Jaiz Hai. Haan
Agar Is Tarah Diya Jaata Hai Ke Masjid Ya
Musalmano Par Ehsaan Jataayega Ya Is Ke Sabab
Masjid Mein Us Ki Koi Mudakhalat Rehengi To Lena
Jaiz Nahi Aur Agar Zaroorat Mandana Tarikay Se
Pesh Karta Hai To Haraj Nahi. (Fatawa Razawiya Jild
Shasham Safahe 484) Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Barkati 271

Kisi Cheez Ki Neelamii Karke Us Ki Raqam Masjid Mein Lagana Kaisa Hai?

السلام عليكم

Baad Salaam, Arz Hai Ke Kisi Cheez Jaise Bartan Waghera Ki Neelami Karke Us Ki Raqam Masjid Mein Lagana Kaisa Hai? Jald Az Jald Jawab Anayat Farmaiye To Mehrbani Hogi.

Sawal: Abdul Wahid Amjadi, Akola, Maharashtra

Jawab:

وعليكم السلام ورحمة الله وبركاته

Soorat Mustafsira Mein Mazkoora Cheezon Ka Woh Khud Maalik Hai To Neelam Karke Us Ki Raqam Masjid Mein Lagana Jaiz Hai. Jaisa Ke (Fatawa Razawiyya Qadeem Mein Hai) Ke Jo Neelam Ba Ijazate Maalik Ho Mutlaqan Jaiz Hai. Neelam Aik Baiy Hai Aur Baiy Be Raza-e-maalik Shar'an Jaiz Nahi. Pas Agar Neelam Jaiz Sahi Sharai Khud Maalik Kare Ya Bazan Maalik Ho To Us Ke Jawaz Mein Kalam Nahi. (Jild 7, Safah 13)

Wallahu Ta'ala Alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Barkati

Sheikh Saddo Kya Hai, Iss Naam Se Murgha Zabah Karna Aur Meelad Parhwana Kaisa Hai?

السلام عليكم

Kya Farmate Hain Ulama-e-deen Masla Zail Ke Bare Mein Ke Sheikh Saddo Kya Hai? Aur Iske Naam Se Murgha Zabah Karna Aur Iske Naam Par Meelad Parhwana Kaisa?

Jawab:

وعليكم السلام ورحمة الله وبركاته

Soorat Mas'oola Mein Sheikh Saddo Koi Buzurg Nahi Balke Ek Rooh-e-khabees Hai, Baaz Ulama Ne Unhein Arwah Khabeesa Likha Hai. Agar Zabah Karne Wala Ne Allah Ke Naam Se Zabah Kiya Aur Allah Ke Sath Ya Alag Se Kisi Aur Ka Naam Zikr Nahi Kiya Toh Halal Hai Aur Uska Khana Bhi Jaiz Hai. Agar Zabah Karne Wala Kisi Aur Ke Naam Se, Ya Sheikh Saddo Ke Naam Se Zabah Kiya Toh Woh Zabihah Mardood Hai Aur Uska Khana Bhi Haram Hai. Neez Zikr-e-meelad Sharif Ba Niyat Iski Islah Aur Hidayat Ke Liye Padha Jata Hai Taaki Haq Uspar Zahir Ho. (Fatawa Razawiyya, Jild 8, Safah 339-340, Qadeem)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Usman Ghani Misbahi

Lohe Peetal Ka Locket Ya Zavar Pehenna Kaisa Hai?

السلام عليكم

Lohe Pitl Ka Locket Ya Zavar Pehenna Kaisa? Aur Is
Karobar Musalman Ko Karna Kaisa?

Sawal: Sahil Malik

Jawab:

وعليكم السلام ورحمة الله وبركاته

Surat Mas'ula Mein Chandi, Sone Ke Alawah Old Gold, Lohe, Pitl, Tanbe Jaisi Dusri Tamam Dhaaton Ka Pehenna Mamnoo Hai Aur Mardon Ko Saadhe Char Masha Se Kam Chandi Ki Ek Angoothi Pehenna Jaiz Aala Hazrat Farmate Hain. In Dhaaton Ko Pehen Kar Namaz Padhne Se Namaz Bhi Makrooh Hoti Hai (Fatawa Razviyah Jild Nau, Nisf Akhir, Safa 279). Aur In Dhaaton Ko Musalman Ke Haath Bechna Makrooh Tahrimi Hai (Safa 133).

Aur Jin Mein Allah, Muhammad, Ali, Fatima, Hasan, Hussain Ya Kisi Doosre Buzurg Ka Naam Naqsh Hota Hai, Ya Roza Mubarak Ka Naqsha Ho To Is Ka Aizaz, Wa Aizam Wohi Rakha Hai Jo Asal Ka Rakhte Hain, Is Liye Ehtaram Bahut Zaroori Hai (Fatawa Razviyah Jild Nau, Safa 150, Nasf Awal, Qadeem). Aur Unhein Pehne Hue Istinja Khana Aur Sandas Mein Chale Jaate Hain, Is Surat Mein In Naamoon Ki Be-adbi Hoti Hai, Is Liye Behtar Yeh Hai Ke Ise Utaar Kar Jaaye.

Wallahu Ta'ala Aalam."

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi*

Kisi Ghair-muslim Se Paisay Lena Aur Iss Paisay Ke Badle Zaaid Dena Kaisa?

Kya Farmate Hain Ulema-e-deen Wa Muftiyan-e-kiraam Is Masle Ke Bare Mein Ke Kisi Ghair-muslim Se Paisay Lena Aur Iss Paisay Ke Badle Zaaid Paisay Dena Kya Yeh Byaaz Hai? Baraye Karam Jawab Enayat Farmayen.
Saail: Abdul Mustafa.

Al Jawab :

Surat Mas'ooka Mein Jabke Zyada Dena Na Lafzan Mo'awwad Na Aاداتan To Man'i Riba Yaqeenan Mafqood Khusoosan Jabke Khud Lafzoo Mein Nafi Riba Ka Zikr Mojood. Balkay Yeh Sirf Ek Noo -e-Ehsaan Wa Karam Wa Murawwat Hai Aur Yeh Jaiz Hai, Sood Nahi. (Fatawa Razawiyya Qadeem, Jild 7, Safa 90)

Agarche Yeh Jaiz Hai Magar Musalman Ko Bachna Hi Behtar Hai Taake Kuffar Bad-zanni Ka Shikaar Na Ho Jaye. (Hawala: Fatawa Amjadiya)

*Wallahu Ta'ala Aalam.
Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Shahroz Alam Barkati*

Shohar Ke Intiqal Ke Baad Aurat Kitne Din Tak Sog Manaaye?

Kya Farmate Hain Ulama-e-deen O Muftiyan-e-shar'a Mateen Masla Zail Ke Bare Mein Ke Shohar Ke Intiqal Ke Baad Aurat Kitne Dino Tak Ghar Se Bahar Nahin Nikal Sakti, Kitne Din Tak Sog Manaane Ka Hukm Hai? Quran-o-hadis Ki Roshni Mein Jawab Enayat Farmayen.

Sawal: Muhammad Shahzad Ahmad Rizvi

Jawab:

Soorat-e-mas'ulah Mein Taa Khatme Iddat Aurat Ko Shohar Hi Ke Makaan Mein Rehna Wajib Hai. Kisi Jagah Jaana Jaiz Nahin, Haan Jis Ke Paas Khaane Pehne Ko Nahin Aur Use Un Cheezon Ki Tahseel Mein Bahar Nikalne Ki Zaroorat Hai Baghair Is Ke Khurd Nosh Ka Samaan Ghar Mein Bethe Baghair Nahin Kar Sakti. Woh Subah O Shaam Bahar Nikle Aur Raat Usi Makaan Mein Basar Kare. Ya Aurat Ke Paas Itna Hai Ke Charmaah Das Din Ghar Bethe Khaaye, Tab Use Nikalna Bilkul Jaiz Nahin. Aurat Agar Haamila Hai To Us Ki Iddat Waza Hamal Tak Hai Aur Agar Maut Se Hai To Charmahine Das Din Tak Iddat Guzarna Farz Hai. (Fatawa Rizvia Qadim, Jild 5, Safa 854)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Shahadat Ke Aqam Kitne Hain Aur Kise Kehte Hain?

السلام عليكم

Kya Farmate Hain Ulama-e-deen O Muftiyan Shar'a Matin Mas'ala Zail Ke Bare Mein Ke Shahadat Kise Kehte Hain Aur Shahadat Ki Kitni Aqam Hain Aur Sayyid Ash-shuhada Hazrat Syedna Imam Hussain Radi Allahu Ta'ala Anhu Ki Shahadat Kaunsi Shahadat Hai?

Sawal: Muhammad Shahid Raza Qadri Munziri
Bangalore City, Karnataka.

Jawab:

وعليكم السلام ورحمة الله وبركاته

Surat-e-mas'ulah Mein Imam Hussain Radi Allahu Ta'ala Anhu Ki Shahadat Shaheed Haqiqi Hui. Shahid Haqiqi, Shahid Fiqhi, Aur Shahid Hukmi Jo Allah Ki Rah Mein Qatal Kiya Jaye Woh Shahidi Haqiqi Hai. Aur Shahid Fiqhi Use Kehte Hain Ke Aqil Baligh Muslim Jis Par Ghusl Farz Nah Ho Woh Talwar O Bandoq Wagairah Aalaat-e-jareha Se Zulman Qatal Kiya Jaye Aur Qatal Ke Sabab Maal Nah Wajib Hua Ho. Aur Na Zakhmi Hone Ke Baad Koi Faida Dunya Se Hasil Kiya Ho. Aur Na Zindon Ke Ahkam Mein Se Koi Hukm Us Par Sabit Hua Ho. Yani Agar Pagal, Na-baaligh Ya Haiz O Nifaas Wali Auraton Aur Junub Shahid Kiye Jayein To Woh Shahid Fiqhi Nahin.

Aur Agar Qatl Se Maal Wajib Hua Ho Jaise Lathi Se Mara Gaya Ya Qatl-e-khata Ka Mar Raha Tha Shikaar

Ko Aur Lag Gaya Kisi Musalman Ko. Ya Zakhmi Hone Ke Baad Khaya, Piya, Ilaaj Kiya, Namaaz Ka Poora Waqt Hosh Mein Guzra Aur Woh Namaaz Par Qaadir Tha Kisi Baat Ki Wasiyat Ki To Woh Shaheed Fiqhi Nahin. Aur Shaheed Hukmi Woh Hai Ke Zulmaan Nahin Qatal Kiya Gaya Magar Qayamat Ke Din Woh Shaheedon Ke Giroh Mein Utthaya Jayega. Hadees Shareef Mein Hai Sarkar-e-aqdas ﷺ Ne Farmaya Ke Khudaaye Ta'ala Ki Raah Mein Shaheed Kiye Jaane Ke Alaawah Saath Shahadqtein Aur Hain. Jo Ta'aun Mein Mare Shaheed Hai. Jo Doob Kar Mar Jaaye Shaheed Hai. Jo Zaat-ul-junb Nemunia Mein Marjaaye Shaheed Hai. Jo Pet Ki Bimaari Mein Marjaaye Shaheed Hai. Jo Aag Mein Jal Jaaye Shaheed Hai. Jo Imarat Ke Neeche Dab Kar Marjaaye Woh Shaheed Hai. Aur Jo Aurat Bacha Ki Paidaish Ke Waqt Marjaaye Woh Bhi Shaheed Hai. (Mishkat Shareef Page 136) (Khutbaat-e-muharram Page 21)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Masjid Ke Samaan Ko Apne Kaamon Mein Lagana Kaisa?

Kya Farmate Hain Ulama-e-deen Masla Zail Ke Baare Mein Ke Masjid Ka Samaan Ko Apne Kaamon Mein Lagana Kaisa Hai?

Sawal: Muhammad Ghulam Nabi

Jawab :

Surate Mas'oola Mein Masjid Ka Samaan Apne Kaamon Mein Lagana Us Waqt Jaiz Hai Jab Ke Masjid Ke Kaam Ka Na Raha Ho, Muhtamim-e-masjid Jin Ko Us Ke Bechne Ki Shar'ee Ijzat Hai Masjid Ke Liye Bechein Aur Us Ki Qeemat Khaas Tameer-o-marammat Masjid Mein Hi Lagaayen Aur Us Ka Khareedna Har Musalman Ko Jaiz Hai.

فان اجازة البيع اجازة الشرع اذا لا يتحقق البيع الا بالشرع

Haan Use Be-tazeemi Ki Jagah Na Lagaayen. (Fatawa Razawiyya Qadim, Jild 6, Safa 470)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Kya Maan Ke Inteqaal Ke Baad Badi Behn Chhoti Behan Ko Doodh Pila Sakti Hai?

Kya Farmate Hain 'ulama-e-kiraam' Is Masle Ke Baare Mein Ke Maa Ka Inteqaal Ke Baad Chhoti Behn Ko Bari Behn Doodh Pila Sakti Hai Ya Nahin? Jawab Inayat Farmayen, Maherbani Hogi.

Sawal: Molana Shameem Akhtar Ghothi, Jaypur Prawlia

Al-jawab:

Chhoti Behn Ko Badi Behan Muddat-e-riz'aat Tak Doodh Pila Sakti Hai. (Fatawa Faiz Al-rasool, Jild 1, Safa 728)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Naatiya Mushaira Mein Qurra Andazi Ke Zariye Umrah Waghera Ka Ticket Dena Aur Baaz Ko Inaam Dena Kaisa Hai?

السلام عليكم

Ek Naatiya Mushaira Mein Anjumano Ne Apne Apne Shu'ara Ki Naatein Pesh Ki, Phir Qurra Andazi Ke Zariye Unhein Nikala Inaamaat Yun Hain:

Umrah

Baghdad

Ajmer Ka Ticket

Diya Gaya, Aur Baqi Anjumano Ko Sirf Inaam Hi Diya Gaya. Ab Sawal Yeh Hai Ke Aisa Karna Kaisa Hai? Jab Ke Kayi Anjumanain Program Mein Maujood Thi. Qurra Andazi Ke Baad Jin Ka Yeh Ticket Nahin Nikla To Unka Bohat Dil Dukha, Bohat Ranjeeda Hue. Aisa Program Aur Aise Inaamaat Ke Bare Mein Shari'at-e-mutahhira Ka Kya Hukm Hai?

Sawal: Muhammad Hashmi Qadri Musbahy

Jawab:

وعليكم السلام ورحمة الله وبركاته

Soorat-e-mas'oola Mein Agar Tanzeem Ne Apni Raza Aur Khushi Se Aisa Kiya Hai To Yeh Soorat Jaiz Hai. Jab Ke Kisi Se Kuchh Rupayya <wagaira Nahin Liya Ho Aur Butoor Inaam Qurra Andazi Karke Umrah,

Baghdad Shareef, Ajmer Shareef Wagaira Bhejta Hai To Shar'an Is Mein Koi Kharaabi Nahin Aur Jis Ka Naam Nahin Nikla To Tanzeem Ne Usse Bhi Inaamaat Se Nawaza, Yeh Tanzeem Ki Mohabbat Hai. Agar Nahin Deta To Us Par Koi Gunaah Nahin Kyon Ke Tanzeem Ne Qurra Andazi Karke Aisa Kiya Aur Qurra Andazi Mein Zaroori Nahin Ke Sab Ka Naam Nikal Jaaye. Jis Ka Naam Nahin Nikla Woh Sabr Kare (Fatawa Faqeehe Millat, J. 2, S.192) Se Kuchh Ishara Milta Hai.

Wallahu Ta'ala A'lam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Baghair Dadhi Wala Khud Milad Parh Sakta Hai?

Kya Farmatay Hain Ulema-e-deen Aur Muftiyan-e-kiraam Masla-e-zel Ke Baare Mein Ke Jo Koi Baghair Daadhi Waale Milad Parhate Hain. Aawaz Achi Honay Ki Bina Par To Kya Be Daari Waale Ka Milad Shareef Parhna Durust Hai Ya Nahi?

Sawal: Zafarul Hussain Mp

Al Jawab :

Soorat Mas'oola Mein Milad To Hojayega Lekin Fasiqon Ko Bulana Aur Mimbar-e-rasool Par Unko Aijaz Bakhshna Shar'an Mamnoo Aur Najaa'iz Hai. (Fatawa-e-bahr-ul-uloom, Jild Duwum, Safah 54)

Wallahu Ta'ala A'lam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi278

Har Hafiz Jahil Hota Hai Kehna Kaisa Hai?

السلام عليكم

Ek Shakhs Keh Raha Hai Ke Har Hafiz Jahil Hota Hai, Is Mein To Huffaze Kiraam Ke Maqam Ko Kam Samjha Jaraha Hai. Aise Alfaaz Istemaal Karna Shar'yan Kaisa?

Sawal: Mohammad Hashmi Qadri Misbah'i

Jawab:

وعليكم السلام ورحمة الله وبركاته

Soorat Mas'oola Mein Jis Ne Kaha Har Hafiz Jahil Hai, Kis Qadar Ghalt Aur Khilaf Waqea Hai. Yeh Baat Talash Kijiye To Hazar Hafiz Aise Milenge Ke 'aalim Ba'amal Hai'. Agar Hum Ne Maan Hi Liya Ke Agar Koi Jahil Hai To Aap Ko Kya Haq Pahunchta Hai Ke Aap Usko Jahil Keh Kar Uska Dil Dikhaien, (Soorah Hujuraat Shareef Ki Aayat Hai)

يَا الَّذِينَ آمَنُوا لَا يَسْخَرُوا مِن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِنْهُمْ وَلَا تَنسَوْنَ

عَسَىٰ أَن يَكُونَ خَيْرًا مِنْهُمْ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ

الْفُسُوقُ۔

Aye Eman Walon, Na Mard Mardon Se Hansay, Ajeeb Nahi Ke Woh Hansay Walon Se Behtar Ho, Na Auraten Auraton Se Hansay, Door Nahi Ke Woh Un Hansay Waalo Se Achhi Hon, Aur Apas Mein Taana

Na Karo Aur Ek Doosray Ke Buray Naam Na Rakhon,
Bura Naam Hai Musalman Hokaar Fasiq Kehlata.
Hazoor-e-syed-e-alam (Saw) Ne Farmaya:

Momin Lanat Karne Wala, Taana Dene Wala, Fahashi
Go Aur Phohard Bakne Wala Nahi Hai.

Jab Ke Jahil Ko Bhi Jahil Kehna Fahashi Goi Mein
Daakhil Hai. To Jis Ne Kisi Ek Hafiz Ko Bhi Jahil
Kaha Us Ka Dil Dukkaya Ya Nahi? Lehaza Jis Ne
Aisa Kaha Woh Toba Astaghfar Kare Aur Aainda Na
Kehne Ka Ahad Kare. Allah Hidayat Ki Tofeeq De.
(Fatawa Bahrul Uloom, Jild Chauthi, Safahe 147)

Wallah Tallah Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi²⁷⁹

Aik Musht Daadhi Rakhna Wajib Hai.

السلام عليكم

Hazrat, Aik Sawal Ye Hai Ke Aik Musht Daadhi
Rakhna Kahan Se Sabit Hai, Jald Hi Jawab Dein,
Meharbani Hogi.

Saa'il: Molana Shameem Al-qadri

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Daadhi Aik Musht Niche Rakhni Wajib Hai Aur Is Se
Kam Rakhne Wala Fasiq Hai, Jaisa Ke Fatawa
Razawiya Jild Num, Nisf Akhir, Safha Num 298 Aur
Safha Naham, Safa 5 Ke Hawale Se Hai. Daadhi

Kutarwa Kar Aik Musht Se Kam Rakhna Haram Hai, Phir Safha Number 105 Ke Hawale Se Daadhi Ki Lambai Aik Musht Yani Thudi Se Neeche Chaar Ungli Chahiye, Is Se Kam Karana Haram Hai.

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

*Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Muhammad Sharfuddin Razvi*

Khwab Mein Aakar Agar Murda Kahe Hum Qabar Mein Zinda Hain, Humein Nikalo To Kya Qabar Kholna Jaiz Hai?

Gujarat Barod Ke Andar Ek Shakhs Ka Inteqal Hua Tha. Kam O Besh Aik Mah Ka Waqt Guzarne Ke Baad Unke Rishtedaaroon Ko Khwab Hua Ke Woh Keh Rahe Hain Ke Hum Zinda Hain, Humko Qabar Se Nikalo. Kya Ise Khwab Ki Bunyad Par Nikala Ja Sakta Hai?

Jawab:

Soorat E Mas'oola Mein Qabar Khod Kar Is Shakhs Ko Nikaalna Jaiz Nahi. Sayyidi Sarkar Ala Hazrat Is Tarah Ek Sawal Ka Jawab Dete Hue Irshad Farmate Hain Ke Khwab Tarah Tarah Ke Hote Hain. Sirajiya Phir Hindiya Ke Hawale Se (Fatawa Razawiya, Jild No. 9, Page No. 405) Ke Ek Aurat Ke Hamal Ko Saat Mahine Hue Bacha Is Ke Pait Mein Harkat Karta Tha. Woh Mar Gai Aur Use Dafan Kar Diya Gaya. Phir Kisi Ne Use Khawab Mein Dekha Ke Woh Kehti Hai

Ke Mein Ne Bacha Jana Hai To Qabar Na Khodi Jaye Gi.

Wallaahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Istighfar Bhi Kasrat Se Parhna Chahiye

Kya Farmatay Hain Ulama-e-deen Wa Mufteyan-e-shar'a Matin Is Maslay Ke Baray Mein Masla Yeh Hai Ke Durood Shareef Parhna Behtar Hai Ya Astaghfar?

Sawal: Nazam Akhtari

Jawab:

Durood Shareef Ki Fazilat Zyada Hai Is Liye Durood Kasrat Se Parhna Chahiye. Hazrat Abi Ka'ab Radiallaho Ta'ala Anho Ne Farmaya Ke Maine Arz Kiya Ya Rasool Allah ﷺ Main Aap Par Kasrat Se Durood Parhna Chahta Hoon. Ab Is Ke Liye Apne Awrad Wa Wazaif Ke Aukat Mein Se Kitna Waqt Muqarrar Kroon? Farmaya Jitna Tum Chaaho. Arz Kiya Chauthai? Farmaya Jitna Tum Chaaho Aur Agar Zyada Kar Lo To Tumhare Liye Behtar Hai. Maine Arz Kiya Nisf? Farmaya Jitna Tum Chaaho Aur Agar Is Se Bhi Zyada Kar Lo To Tumhare Liye Behtar Hai. Maine Arz Kiya Do Tihaai? Farmaya Jitna Chaaho. Maine Arz Kiya Phir Saara Waqt Durood Hi Ke Liye Muqarrar Kroon? Farmaya Aisa Ho To Woh Tumhare Sarey Amoor Ke Liye Kaafi

Hoga Aur Tumhara Gunaah Maaf Kardia Jayega. (Miskat Shareef, Safa 86) (Aur Riyazus Salihin Mein Hai) Istighfar Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Rozana Sattar Martaba Parhtay Thay Is Liye Ise Bhi Parhna Chahiye.

Wallahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Barkati

Jo Mujaddide Millat Aala Hazrat Imam Ahmad Raza Alaih Rehma Ko Na Maane, Us Par Kya Hukm Hai?

السلام عليكم

Jo Shakhs Fi Zamana Hazrat Imam Ahmad Raza Khan Fazil-e-barelvi Ko Nahin Maanta To Kya Woh Sunni Sahih Al-aqeedah Hai Ya Nahi?

Sawal: Tanveer Raza Rizvi

Jawab :

وعليكم السلام ورحمة الله وبركاته

Jo Log Sunni Honay Ke Bawajood Maslak-e-a'la Hazrat Kehne Par I'tiraz Karte Hain Ya Woh A'la Hazrat Azim Al-barakat Mujaddid-e-din Wa Millat Imam Ahmad Raza Muhaddith-e-barelvi Alaih Rehma Wal-ridwan Ke Hasad Mein Muhtala Hain Aur Hasad Haram Wa Gunah Kabira Hai Jo Hasad Karne Wale Ki Nekiyon Ko Is Tarah Jalaata Hai Jaisay Aag Lakri Ko Jalati Hai. Jaisa Ke Hadith Shareef Mein Hai (Abu

Dawood Shareef Jild 2 Safa 316). A'la Hazrat Ko Na Maanay Wala Unse Hasad Karne Wala Woh Sunni To Nahin Ho Sakta Hai Lekin Woh Gumraah Zaroor Hai. Allah Ta'ala Usay Sahih Samajh Ata Farmaaye. Ameen.

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Mufti Ataullah Nayeemi

Ghair Ambiya Wa Malaika Par Alaihissalam Likhna Kaisa?

السلام عليكم

Kya Farmate Hain Ulema-e-deen Wa Muftiyan-e-shar'a Matin Is Masle Ke Bare Mein Ke:

Ghair Nabi Par Salam Parhna Kaisa Hai?

Ambiya-e-kiram Alaihimussalam Aur Farishton Ke Alawa Kisi Aur Ke Naam Ke Saath Alaihissalam Likhna Bolna Kaisa Hai?

Jawab:

وعليكم السلام ورحمة الله وبركاته

Surat-e-mas'oolah Mein Ghair Nabi Par Bittaba Salam Parh Sakte Hain, Jaiz Wa Mustahsan Hai Ke Parhne Walon Ko Sawab Milega Aur Mardon Ko Faida Pahunchega. (Hukm-e-fatawa Faiz Al-rasool, Jild Doem, Safah 653)

Jawab 2: Ahl-e-islam Ne Is Salam Ko Ambiya Wa Malaika Ke Saath Khaas Kardia, Misal Ke Taur Par

Hazrat Ibrahim Alaihissalam, Hazrat Moosa Alaihissalam, Hazrat Jibrael Alaihissalam, Hazrat Mikaeel Alaihissalam. Lihaza Ghair Nabi Wa Malaika Ke Saath Alaihissalam ,Nahi Kehna Chahiye. (Fatawa-e-amjadiya, Jild Chauthi, Safah 245)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

La'ilmi Mein Deobandi Wahhabi Ki Namaze Janaza Parhana Kaisa?

السلام عليكم

Kya Farmate Hain Ulama-e-kiram Is Masle Ke Bare Mein Ke Zaid (Jo Ke Ek Sunni Jama Masjid Ka Imam Hai) Ne Jaan Boojh Kar Kisi Deobandi Mayyat Ki Namaz-e-janaza Deobandi Imam Ki Ikhtidaar Mein Parhi. Jab Unse Poocha Gaya To Bata Ya Ke Mujhe Ilm Nahi Tha Ke Deobandi Ki Namaz-e-janaza Nahi Parhni Chahiye. Surate Mazkoora Mein Imam Par Kya Hukm Shara'i Warid Hota Hai?ba Hawala Jawab Inayat Farmayen.

Sawal: Abdul Rashid Ashrafi Alai Islam Pur Utar Dinajpur

Jawab:

وعلیکم السلام ورحمة الله وبرکاته

Zaid Ne Agar Waqai Na Jankari Mein Deobandi Ki Namaz-e-janaza Parhi Hai To Tajdeed-e-iman Tajdeed-e-nikah Ke Baghair Us Ke Peeche Namaz

Parh Sakte Hain, Basharteke Aur Koi Wajah-e-man'a Imam Na Ho. Zaid Aane Wale Bila Tahqeeq Koi Janaza Na Parhne Ka Logo Ke Samne Ahad Kare Aur Agar Woh Aisa Na Kare To Us Ke Peeche Namaz Na Parhen Aur Us Ka Boycott Karen. (Fatawa Faiz-ul-rasool, Vol. 1, P. 325)

Wah Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Azhaar Ahmad Amjadi

Azhari

Kisi Ka Nabaligh Bacha Marjaye To Walidain Ke Liye Kya Basharat Hai?

السلام عليكم

Kya Farmate Hain Ulema-e-kiraam Is Ke Bare Mein Ke Agar Kisi Ka Nabaligh Bacha Foot Hojaye To Us Ke Walidain Ke Liye Kya Basharat Hai?

Sawal: Muhammad Ajaz Darbhanga

Jawab:

وعليكم السلام ورحمة الله وبركاته

Hazrat Muadh Bin Jabal Radiallaho Ta'ala Anho Ne Farmaya Ke Jin Do Musalman Yani Miyan Biwi Ke Teen Bachay Marjayein To Khuda Ta'ala In Donon Ko Apne Fazl-o-rahmat Se Jannat Mein Daakhil Farmayega. Sahaba Ne Arz Kiya Ya Rasool Allah ﷺ Agar Do Bachay Intiqal Karjayein To Huzoor Ne Farmaya Do Ka Bhi Yehi Ajr Hai. Phir

Sahaba Ne Arz Kiya Ya Rasool Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Aur Agar Aik Faut Hojaye To Huzoor Ne Farmaya Aik Ka Bhi Yehi Ajr Hai. Phir Farmaya Qasam Hai Us Zaat Ki Jiske Hath Quadrat Mein Meri Jaan Hai Ke Khaam Hamal Jo Saqit Hojata Hai Apni Maan Ko Aanwal (Naal) Ke Zariye Jannat Ki Taraf Khinche Ga Jabke Maan Is Takleef Par Sabr Aur Sawaab Ki Talib Hui Ho. (Mishkat Al-masabih, Kitab Al-janaiz, Page 332)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Ghair Muslimo Se Masjid Ka Kaam Karwana Kaisa?

السلام عليكم

Ghair Muslim Masjid Mein Kaam Kar Sakta Hai? -
Sawal: Aarif

Jawab:

وعليكم السلام ورحمة الله وبركاته

Masjid Khuda Ka Ghar Hai, Is Ka Ehtiram Har Haal Mein Musalmanon Par Lazim Hai. Ghair Muslim Ko Paaki Aur Na-paaki Se Koi Matlab Nahin Rehta Hai Aur Na Hi Use Hurmate Masjid Ka Lihaaz Hai. Phir Ghair Muslim Se Kaam Karwane Par Woh Apni Bartari Samjhe Ga, Goya Yeh Ek Qism Ka Ehsan Hoga. Lihaza Jahan Tak Mumkin Ho Masjid Ki

Tameer Mein Kaafir Ko Na Lagaya Jaye. Ghair Muslim Se Kaam Karwane Se Bachna Behtar Hai. (Jaisa Ke Ahsan Ul Fatawa Jild 2 Safah 554 Par Hai).

Wallah Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Mufti Ataullah Nayeemi

Wahabi Ki Raqam Masjid Mein Lagana Kaisa?

Kya Farmate Hain Ulama-e-kiraam Is Silsile Mein Ke Agar Kisi Admi Ko Kisi Wahabi Ne Rupiya Dia Keh Usko Masjid Mein De Dena Toh Ab Woh Rupiya Masjid Mein Lagana Kaisa Hai? Sawal: Shakir Nouri

Jawab:

Tablighi Jamaat, Deobandi, Wahabi, Aur Shia Waghera Aur Murtadeen Gumrah, Gumrah Gar Hain. Lihaza Unse Masjid Ke Liye Chanda Lena Jaiz Nahi Hai. Unse Chanda Lena Bohat Bade Fitne Ka Baais Hai Isliye Keh Jo Log Unse Rupiya Lenge Woh Unse Mail, Jol Rakhein Ge, السلام عليكم Kalam Karein Ge, Unki Tazim Karein Ge. Apne Tamam Taqreebat Mein Unhein Shareek Karein Ge Aur Khud Unke Yahan Shareek Karein Ge Aur Ye Sab Haram Hai. Hadees Sharif Mein Hai.

ایاکم وایاہم لایضلونکم ولا یفتنونکم (مسلم شریف جلد اول صفحہ 10)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Jis Ka Koi Peer Nahi, Us Ka Peer Shaitan Hai Kehna Kaisa?

السلام عليكم

Kiya Farmatay Hain Ulama-e-kiram Darj Zail Maslay Mein Jis Ka Koi Peer Nahi Hota Us Ka Peer Shaitan Hota Hai, Kahan Tak Yeh Baat Durust O Sahih Hai? -sawal: Mohammad Taarif Nuri, Basti U.p.

Al Jawab:

Mureed Hona Sunnat Hai Aur Is Se Faida Hazoor Sayyide Alam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Se Irtibat Musalsal Hai. Tafseer Azizi Dekhein Ayat-e-karima

"صراط الذين انعمت عليهم"

Mein Is Ki Taraf Hidayat Hai, Yahan Tak Farmaya Gaya

من لا شيخ له فشيخه الشيطان

Jis Ka Koi Peer Nahi, Us Ka Peer Shaitan Hai Sahi Aqeedat Ke Sath Silsila Sahihah Mutasil Mein Agar Intisab Baqi Raha To Nazr Walay Is Ke Barkat Abhi Dekhte Hain Jinhain Nazar Nahin, Wo Nazaa Mein Qabar Mein Hashr Mein Is Ke Fawaid Dekhein Ge (Aisa Hi Fatawa Razawiya Qadeem, Jild 11, Safha 199 Par Hai)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Juwe Ki Aamdani Tameer Masjid Mein Lagana Kaisa?

Kya Farmate Hain Ulama-e-kiraam Is Masle Mein Ke Zaid Ki Aamdani Jo Juwe Ki Hai Aur Usne Madrasa Ki Tameeri Kaam Ke Liye Paanch Bastah Cement Bhej Diya. Ab Is Cement Ko Kya Kiya Jaye, Isko Tameeri Kaam Mein Sirf Kar Sakte Hain Ya Nahin?

Jawab :

Soorat Mas'oola Mein Najaaiz Aamdani Ke Rupiya Se Masjid O Madrasa Tameer Karana Jaiz Nahin, Lekin Agar Kisi Ne Aisa Kiya To Woh Shar'an Masjid Hai Aur Usmein Namaaz Padhna Jaiz Hai. A'ala Hazrat Imam Ahmad Raza Mohaddith Bareilly (Rahmatullahi Alaih) Farmate Hain: "Khareedaari Jaidaad Mein Agar Zar-e-haraam Par Aqd-o-naqd Jama'a Hue Yani Zar-e-haraam Dikhaakar Kaha Ke Iske Badle Deedein Aur Phir Wahi Zar-e-haraam Saman Mein Diya Gaya To Woh Jaaidaad Bhi Khabees Hai Aur Uski Aamdani Bhi Khabees Hai Aur Uska Masjid Ya Madrasa Mein Lena Jaiz Nahin. Agar Aqd-o-naqd Jama'a Nah Hue Jis Tarah Aam Khareedaariyaan Aaj Kal Hoti Hain Ke Yeh Cheez Hazaar Rupiya Ko Bechi Kisi Khaas Rupiya Ka Naam Nahin Rakha To Is Soorat Mein Woh Jaaidaad Uske Haq Mein Haram Nahin, Agarche Saman Mein Zar-e-haraam Ada Kiya Ho. Iski Aamdani Masjid Wagairah Mein Sarf Ho Sakti Hai, Is

Soorat Mein Is Cement Ko Madrasa Mein Lagana Jaiz Hai." (Fatawa Razawiyyah Qadeem, Jild 9, Nisf Akhir, Safa 273)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Barkati

Quran Sharif Ko Agar Deemak Lag Jaye Ya Mitti Kha Jaye To Kya Karna Chahiye?

Kya Farmate Hain Ulama -e- Kiraam Masla Zail Ke Bare Mein Ke Quran Sharif Ko Agar Deemak Lag Jaye Ya Mitti Kha Jaye To Kya Karna Chahiye?

Sawal: Bashir Ahmad Mutalim Arshad-ul-alum Kolkata

Jawab:

Quran Majeed Purana Bosida Hogaya, Is Qabil Nah Raha Ke Is Mein Tilawat Ki Jaye Aur Yeh Andesha Hai Ke Is Ke Auraaq Muntaqil Hokaar Zaeef Honge To Kisi Kapre Mein Lapet Kar Ehtiyat Ki Jagah Dafan Kar Diya Jaye Aur Dafn Karne Mein Is Ke Liye Lahd Banai Jaye Takay Is Par Mitti Na Pare Ya Is Par Takhta Laga Kar Chhat Bana Kar Mitti Daalein Ke Is Par Mitti Na Pare. (Bahar-e-shariat, Hissa 16, Safha 118)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Mufti Ataullah Nayeemi

Kutta Aur Be Namazi Nazar Aaye To Pehle Kutte Ko Dekho, Aisa Kehna Kaisa?

السلام عليكم

Kya Farmate Hain Ulama-e-kiraam Is Masle Ke Bare Mein Ke Agar Koi 'alim-e-deen' Doraane Taqreer Ye Bole Ke Agar Kutta Aur Be Namazi Samne Aa Jaye To Pehle Kutte Ko Dekho Kyunki Be Namazi Kutte Se Bhi Bura Hai, To Is Ke Liye Kya Hukm Hai?

Sawal: Muhammad Haroon Rashed Rizvi

Jawab:

وعليكم السلام ورحمة الله وبركاته

Soorate Mazkoorah Mein Maulvi Sahib Ko Aisa Kehna Durust Nahi, Musalman Namaz Na Parhe To Gunahgar Hoga Magar Kutte Se To Afzal Hai Kyunki Insaan Ko Allah Ne Ashraf-ul-makhlooqat Mein Se Banaya.

قال الله تعالى لقد خلقنا الانسان في احسن تقويم

"Yani Be-shak Hum Ne Insaan Ko Achi Soorat Par Banaya." [kanzul Iman] Phir Ek Musalman Ko Bura Kehna Sahi Nahi, Isliye Maulvi Sahib Taubah Wa Astaghfar Kare.

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Sayyid Shamsul Haq Barkati

**Kya Walidain Ke Intiqal Ke Baad Un Ki
Awlaad Ke Namah Aamal Un Ke Qabron
Mein Pesh Kya Jata Hai?**

السلام عليكم

Kya Farmate Hain Ulama-e-deen Wa Muftiyane Shara Matin Mas'alah Zail Ke Bare Mein? Walidain Ke Intiqal Ke Baad Kya Un Ki Aulad Ke Namah Aamal Un Ki Qabron Pe Pesh Kiya Jata Hai? Zaid Ne Apni Taqreer Mein Kaha Jo Log Gunah Karte Hain Jhoot, Tark Namaz Waghera Waghera To Yeh Jo Un Ke Walidain Ya In Dono Mein Se Jis Ka Intiqal Ho Chuka Hai Un Ki Qabar Pe Pesh Ki Jati Hai Jin Ko Dekh Kar Un Ko Bohat Takleef Hoti Hai To Hum Jo Gunah Karte Hain Un Ki Wafat Ke Baad Bhi Hum Un Ko Takleef Dete Hain. Baraye Meharbani Jawab Anayat Farmayen.

Sa'il: Taufeel Raza

Jawab:

وعليكم السلام ورحمة الله وبركاته

Surat Mas'oola Mein Zaid Ka Qaul Durust Hai Ke Ghar Walon Ke Aamal Mardon Par Pesh Kiye Jate Hain. Chunanache Ahmad Wa Hakim Ne Nawadira Al-asul Mein Aur Ibn Manda Ne Hazrat Anas Se Riwayat Ki Ke Rasool Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ne Farmaya Ke, "Tumhare Aamal Tumhare Murda Aqarib Par Pesh Kiye Jate Hain."

Agar Achha Amal Hota Hai To Woh Khush Hote Hain, Warna Woh Dua Karte Hain Ke

اللهم تمتهم حتى تهديهم كما هديتنا

" Allah Tu Unko Maut Na Dena Hatta Ke Tu Un Ko

Hamare Tarah Hidayat Na De. (Sharh As-sudur, Page 239)

Hakim Tirmizi Ne Aur Ibn Abi Ad-dunya Ne Ibrahim Bin Maisarah Se Bhi Riwayat Ki Ke Hazrat Ayyub Ne Qustuntuniya Mein Jang Ki To Woh Qas Par Gaye To Woh Ke Rahe The Ke Jab Koi Shakhs Subah Ko Amal Karta Hai To Us Ke Jaan Pehchan Ke Mardoon Par Pesh Kiya Jata Hai. Isi Tarah Shaam Ka Amal Pesh Kiya Jata Hai. Rasool Allah ﷺ Ne Farmaya Ke, Peer Aur Jumeraat Ko Aamal-e-allah Ki Barqat Mein Pesh Kiye Jate Hain Aur Jumma Ke Roz Maan Baap Par. Jab Mardoon Ko Apne Rishtedaaron Se Kisi Nek Amal Ki Etlaa Milati Hai To Un Ke Chehre Khushi Se Khil Jate Hain. To Ae Bandagan-e-khuda! Apne Rishtedaaron Ko Takleef Aur Eiza Na Do. (Sharh As-sudur, Page 240)

Wallah Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Barkati

Ghaire Aalim Deen Ko Taqreer Karna

Kaisa?

السلام عليكم

Kya Farmate Hain Ulama-e-kiram Is Masle Mein Ke Ghaire Aalim Deen Ko Taqreer Karna Kaisa Hai? Baraye Meharbani Rahnumai Farmayen.

Sawal: Hassan Raza

Jawab:

وعلیکم السلام ورحمة الله وبرکاته

Ghaire Aalim Ko Waez Kehna Haram Hai. Aalim Ki Taareef Yeh Hai Ke Aqaid Se Poore Tor Par Aagah Ho Aur Mustaqil Ho Aur Apni Zarooriyaat Ko Kitab Se Nikal Sake Baghair Kisi Ki Madad Ke. (Ahkam-e-shariat, Dusra Safha, Safha 231 / Al-malfuz, Safha 7)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Government Ki Zameen Par Masjid Banana Kaisa?

Kya Farmate Hain Ulama -e- Kiraam Is Masle Ke Bare Mein Ke Masjid Ko Shaheed Ki Gayi Aur Phir Tameer Ki Gayi Magar Mamla Aisa Hai Ke Masjid Ki Daayen Taraf Sarkari Zameen Thi, Iss Zameen Pe Nahi Banay, Ise Logon Ke Rastay Ke Liye Rehne Diye Magar Sarkari Zameen Ke Upar Masjid Bani Aur Neechay Sarkari Zameen Hai, Log Aate Jaate Hain To Kya Sarkari Zameen Mein Masjid Banana Durust Hai? Barray Karam Rahnumai Farmayen.

Sawal: Abdul Wahid Rajisthan

Jawab:

Dihaat Aur Shehar Ki Woh Zameen Jo Kisi Khaas Aadmi Ki Milk Nahi Hoti Aur Hakimo Pardhan Is Mein Bator Khud- Asarruf Karte Hain Jaisay Chahte Hain Detay Hain. Qabristan, Madarsa, Masjid Jo

Chahte Hain Banwatay Hain Woh Zameen Haqeeqat Mein Allah Aur Uske Rasool ﷺ Ki Milk Hoti Hai. Hadees Shareef Mein Hai. Hazoor Ne Farmaya عاد الارض لله ورسوله (Aisa Hi Fatawa Razawiya Jild Shasham Safa 459 Par Hai). Lihaza Government Ki Zameen Par Masjid Banana Jaiz Hai. (Fatawa Faqih-e-millat Jild Doam Safa 156)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Azhaar Ahmad Amjadi Azhari

Rishwat De Kar Government Ki Mulazmat Haasil Karna Kaisa?

السلام عليكم

Daur-e-hazir Mein Sarkari Mulazmat Ke Liye Bahut Se Awaam Aur Aksar Khawas Hazraat Bhi Rishwat De Kar Mulazmat Haasil Karte Hain. Kya Un Hazraat Ka Aisa Karna Jaiz Hai Ya Nahi?

Sawal: Asghar Ali Kattihar

Jawab:

وعليكم السلام ورحمة الله وبركاته

Islam Mein Sood Ka Lena Aur Bila Zaroori Shariah Sood Dena Dono Haram Wa Gunah Hai. To Agar Kisi Ne Sood Par Qarz Liya To Us Ka Sood Ada Karna Zaroor Haram Hai, Lekin Agar Us Qarzah Ke Paisay Ko Jaiz Karobar Mein Lagaya To Us Se Jo Nafa Hasil Hua Wo Zaroor Halal Hai. (Fatawa Razawiya Jild

Hashtam Safa 231 Mein Hai). Aur Be Zaroorat Sood Lena Dena Agarche Haram Hai Magar Woh Rupiya Keh Us Ne Qarz Liya Us Se Tijarat Mein Jo Nafa Hasil Hua Halal Hai.

فان الخبث فيما اعطى لافيا اخذ وهذا ظاهر جدا۔

Isi Tarah Rishwat Lena Aur Bila Zaroorat Dena Dono Haram Hai. Lekin Mulaazmat Ki Duty Ada Karke Usko Jo Ujrat Aur Muaawaza Mila Wo Halal Hai. Dalil Wahi Hai Ke Rishwat Dena Haram Hai Aur Duty Ada Karke Tankhwa Aur Mazdoori Lena Haram Nahi. (Isi Jild Ke Safah 166/167 Par Hai) Nafse Ujrat Jo Kisi Faile Haram Ke Muqablo Nah Ho Haram Nahi. Yehi Ma'ani Hain Is Qaul-e-hanfiyah Ke

يطيب الاجروان كان السبب حراما كما في الاشباه وغيرها۔

Khulasa Yeh Hai Ke Rishwat Dekar Istihqaque Mulaazmat Hasil Karna Zaroor Haram Wa Gunah Hai Magar Husoole Mulaazmat Ke Baad Duty Aur Karkardagi Ke Baad Jo Ujrat Hasil Hui Wo Halal Hai. (Fatawa Bahar Ul Uloom Jild 4 Safah 75)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Usman Ghani Razvi Misbahi

Muslim Ka Khoon Kaafir Ko, Kaafir Ka Khoon Muslim Ko Chadhana Kaisa?

Muslim Ka Khoon Kaafir Ko, Kaafir Ka Khoon Muslim Ko Chadhana Kaisa? Zaid Ki Tabiyat Bohat Kharab Hai Ab Khoon Ki Zaroorat Hai Aur Khoon

Mil Nahin Raha Hai, Aisi Surat Mein Kisi Ghair Muslim Ka Khoon Apne Jism Mein Chadhwa Sakta Hai Ya Nahin?

Sawal: Abdul Jalil Ashrafi

Jawab:

Kisi Doctor Ka Yeh Kehna Ke Yeh Mareez Insaani Khoon Chadhaye Baghair Sehat Yaab Nahin Hosakta Ya Is Ke Mareez Ke Liye Dawaaon Mein Khoon Ka Koi Badal Nahin Hai, 'indash-shara' Naaqabil-e-masmooch Aur Naaqabil-e-aitbaar Hai. Aise Surat Mein 'ilaaj' Mein Rujoo' Hi Nahin Karna Chahiye Ke Neem Hakeem Khatra Jaan Hota Hai. Agar Koi Muslim Deendar Tabeeb Haaziq Apne Tajurba Ki Bunyaad Par Kisi Mareez Ke Liye Khoon Insaani Hi Ko Mufeed-o-nafe Bataaye Aur Mareez Ki Sehat Ki Zamaanat De (Agar Bhi Sehat Yaab Nahin Ho) To Uske Kehne Ke Mutabiq Khoon Insaani Se Uska 'ilaaj' Kiya Jaa Sakta Hai Ke Fuqaha-e-mutaakhhkhirin Ne 'inda Al-dharoorah' Ilaaj Bid Daam Ki Ijazat Wa Rukhsat Di Hai, Lekin Is Waqt Kisi Muslim Deendar Ka Tabeeb Haaziq Hona Taqreeban Anqa Ho Chuka Hai.

Shayad Duniya Ke Chand Shehron Mein Madoode Chand Aise Tabeeb Muyassar Aajaayen Toh Uss Ka Aqlam Inkar Nahin Kya Jasakta Hai - Kasrat Aur Bahutaat Balki Umoom Balwa Angrezi Dawaon (Khwaah Elopethy Ho Ya Homeopathic) Ka Hai Iss Liye Bar-sabeele Tanzeel Maujooda Haalaat Mein

Yeh Kehna Ghakiban Zyada Munasib Hogaa Kay Kam Az Kam Teen Mahir Wa-tajriba-kaar Specialists Doctors Agar Muttafiqa Tour Par Yeh Kah Dein Kay Iss Mareez Ka Ilaaj Insaani Khoon Ke Siwa Aur Kuch Nahin - Aur Na Hi Iss Ka Koi Badal Hai Toh Insaani Khoon Se Ilaaj Karnay Karwanay Mein Koi Harj Nahin - Baqi Raha Musalman-o-ghair Musalman Ka Khoon Toh Iss Mein Mahiyat Wa Asar Ke Lihaz Se Koi Farq Nahin - Indaz Zaroorat Musalman Ka Khoon Ghair Musalman Ko Koi, Ghair Musalman Ka Khoon Musalman Ko, Deendar Ka Khoon Faasiq Wa Fajir Ko Aur Fasiq Wa Fajir Ka Khoon Muttaqi Wa Parhezgaar Ko Charhaaya Jasakta Hai. Yeh Sahih Hai Kay Khoon Umooman Apna Asar Dikhlata Hai Jiska Inhesar Hamare Aap Ke Tajurba Par Hai, Lehaza Use Istehsaan Ke Khanay Mein Rakha Jasakta Hai - Kisi Kaafir Wa Mushrik Ka Khoon Kisi Muttaqi Wa Parhezgaar Musalman Ko Na Charhaana Mustahsan Hai - Hillato Jawaaz Ki Had Tak Iss Mein Koi Qabaahat Nahin - (Fatawa Europe Safah 515)

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Usman Ghani Misbahi

Nach Baja Ki Baraat Mein Shirkat Karna Kaisa?

Kya Farmate Hain Ulama -e- Kiraam Mas'ala Zeel Ke Bare Mein? Nach Baja Ki Baraat Mein Shirkat Karna Kaisa Hai? Agar Imam Aisi Baraat Mein Sharik Hota

Hai Toh Uske Peeche Namaz Jaiz Hai Ya Nahi?

Sawal: Wasim Fayyazi

Jawab:

Surat Mas'ula Mein Aisi Baraat Mein Shirkat Karna Kisi Momin Ke Liye Jaiz Nahi Chahe Woh Imam Ho Ya Muqtadi. Agar Imam Aisi Baraat Mein Jata Hai Jisme Nach-baja Wagaira Ho Toh Uske Peeche Namaz Parhna Jaiz Nahi Jab Tak Woh Toba, Istighfar Nah Karle. (Fatawa Razawiya Jild 9 / Fatawa Faiz-e-rasool Jild 2, Safah 569)

Wallahu Ta'ala Aalam."

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Sayyid Shamsul Haq Barkati

Luqta Ka Kya Hukm Hai?

السلام عليكم

Kya Farmate Hain Ulama -e- Kiraam, Ek Gaon Mein Mela Laga Hua Tha Ke Us Mele Mein Ek Bacha Ko 1000 Rupay Mile. Mela Khatam Hogaya, Sare Log Apne Apne Ghar Ko Chale Gaye. Kaun Kahan Se Aaya Tha Kuch Pata Nahin. Kya Is Paisay Ko Masjid Ki Zarooriyat Ya Imam Ke Maahana Mein Laga Sakte Hain?

Sawal: Hyder Ali Nuri Bahar

Jawab:

وعليكم السلام ورحمة الله وبركاته

Jo Maal Kahin Pada Hoa Mile Aur Is Ka Maalik Maloom Nah Ho, Istilaah-e-shariah Mein Ise "Luqta" Kehte Hain Aur Lagta Amanat Ke Hukum Mein Hai. Uthane Wale Par Lazim Hai Ke Logon Se Keh De Ke Jo Koi Gumi Cheez Dhondta Ho Usay Mere Paas Bhej Dena Aur Jahan Woh Cheez Pai Hai Wahan Aur Bazaaron Aur Saray-e-aam Aur Masajid Mein Elaan Kare. Agar Maalik Mil Jaye To Use De De Warna Itna Zamanah Guzarne Par Keh Zann Ghaleb Hojaye Ke Ab Is Ka Maalik Talash Nah Karega.

Isay Ikhtiyar Hai Keh Us Ki Hifazat Kare Ya Usay Masjid Ya Imam Ko De, Aur Agar Khud Miskeen Hai To Apnay Upar Sarf Kare Warna Ghuraba Wa Masakeen Mein Sadqah Karday. (Aisa Hi Bahar-e-shariat, Hissa Daham, Safha 10 Aur Fatawa-e-amjadiyah, Jild Duwum, Safha 314 Par Hai) Aur Fatawa Alamgiri, Jild Duwum, Safha 289 Par Hai

يعرف الملتقط اللقطة الاسواق واشوار ع مدة يغلب على ظنه ان صاحبها لا
يطلبها بعد ذلك ثم تعريف المدة المذكورة الملتقط مخير بين ان يحفظها وبين ان
"يتصدق بها"

Aur Durr-e-mukhtar Mein Hai:

فان اشهد عرف اى نادى عليها حيث وجدها وفى المجمع الى ان اعلم ان
صاحبها لا يطلبها فينتفع الرافع بها لو فقير او لا تصدق بها على فقير

(Al-durr Al-mukhtar Fauq Radd Al-muhtar, Jild Chaharam, Safha 278)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Mutafarriqat

Amrad Se Naat Padhwana Kaisa Hai?

السلام عليكم

Aaj Kal Baaz Naat Khwan Apni Video Mein Qareeb-ul-bulugh Bachay Ko Bhi Rakhtay Hain Jo Baaz Ash'aar Parhta Hai To Iss Tarah Amrad Se Naat Parhwana Jaiz Hai Ya Nahin? Aur Amrad Ki Naat Sunna Kaisa?

Saail: Doctor Sahil Malik, Gujarat

Jawab:

وعليكم السلام ورحمة الله وبركاته

Soorat-e-mas'oola Mein Amrad Se Naat Parhwane Mein Fitna Ka Andesha Ho To Na Parhwaye Aur Na Hi Sunay. Qadeem Fatawa Razawiyyah Mein Hai Amrad Ke Apni Khubsurti Ya Khush Awazi Se Mahol Andesha Fitna Ho, Khush Alhaani Mein Use Bazu Banane Se Mana Kiya Jayega

فان هذا الشرع المطهر جاء بسد الذرائع والله لا يجب الفساد منقول

Aurat Ke Sath Do Shayateen Hote Hain Aur Amr Ke Sath 70 Sattar. Ulema Farmate Hain Khubsurat Amrad Ka Hukm Misle Aurat Ke Hai

رد المحتار عن الهندية عن الملتقط الغلام اذا بلغ مبلغ الرجال ولم يكن صبيحاً

فحكمه حكم الرجال وان كان صبيحاً فحكم النساء

Ulama Ne Ibaahat-e-sama' Ke Shara'it Mein Ye Bhi Shumar Farmaya Ke In Mein Koi Amrad Na Ho. (J. 9, P. 64, Nisf-e-awwal)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Wirasat Ka Mas'ala

Kya Farmatay Hain 'ulama-e-deen' O 'muftiyan-e-islam' Is Maslay Mein Keh Zaid Ka Intiqaal Hogya Hai, Issne Apnay Baad Sirf Do Larkay Aur Do Larkiyon Chorri Hain, To Zaid Ka Tarka Har Ek Ko Kitna Milega?" Jawab Ata Farmaien.

Sa'il: Liyaqat Ali Baqar, Sadar Bazaar, Barkpur, Kolkata.

Jawab:

Zaid Ke Tarka Ke Kul 6 Hissay Kiye Jayenge, Jin Mein Se Do Do Hissay Larkon Ko Milenge Aur Aik Aik Hissa Larkiyon Ko Milenga.

قال الله تعالى يوصيكم الله في اولادكم للذكر مثل حظ الانثيين۔

Wallaahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Barkati

**Quran Majeed Ki Tilawat Ke Darmiyan
"Subhan Allah" "Masha Allah" Kehna
Kaisa Hai?**

Hazrat Qari Jab Quran Ki Tilawat Karta Hai To Sunne Wale Kehte Hain "Subhan Allah". Quran Pak Sunte Waqt "Subhan Allah" Kehna Kaisa Hai? Jawab Dein, Meharbani Hogi. - Saail Nazim Raza

Jawab:

Quran Ki Tilawat Ke Waqt Jab Qari Darmiyan Mein Rukta Hai To Us Waqt Zor Zor Se "Subhan Allah" Keh Kar Dada Dena Ghalat Hai Aur Sakht Napasand Hai, Balkay Quran Sunne Ke Waqt Hama Tan Gosh Hokaar Tamam Harkat Se Baz Rahna Chahiye. Syedna Ala Hazrat Mufti Barailvi Rahimahullahu Ta'ala Likhtay Hain Ke Panj Aayat Ke Waqt Jo Aayat Kareema

ماکان محمد ابا احد من رجالکم

Par Iss Qadar Kasrat Se Angoothay Chomay Jatay Hain Goya Sadahaa Chidiya Jama Ho Kar Chung Rahi Hain, Yahan Tak Ke Door Walon Ko Quran Azim Ke Baaz Alfaaz Kareema Bhi Iss Waqt Acchi Tarah Sunne Mein Nahin Aate. Yeh Faqeer Ko Sakht Napasand Giraan Guzarta Hai. (Aisa Hi Fatawa Faqih-e-millat, Jild 2, Safa 328 Mein Hai.)

Wallaahu Ta'ala A'lam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

**Doctoro Ka Dawa Khareednay Kay Liye
Mareez Bhejne Ki Wajah Say Medical
Walon Say Commission Lena Kaisa Hai?**

السلام عليكم

Mufitane Kiraam Ki Baragah Mein Arz Hai Ke Commission Lena Kaisa Hai? Jaise Mera Ek Dost Hai Wo Ayurvedic Dawa Bechtay Hain Aur Unka Kehna Hai Ke Aap Mere Paas Graahak Bhejna Jitnay Ki Dawa Wo Lay Jain Gay, Main Aap Ko Is Mein Say 10% Dunga. Kya Yeh Lena Jaiz Hai?

Sawal: Mohammad Sabir Hussain Rizvi, Partabgarh, Rajasthan

Jawab:

وعليكم السلام ورحمة الله وبركاته

Surat Mas'oola Mein Is Tarah Commission Lena Jaiz Nahi Jaisa Ke (Fatawa Markaziya, 2, Pg. 288) Ke Doctoro Ka Dawa Khareednay Kay Liye Mareez Bhejne Ki Wajah Say Medical Walon Say Is Tarah Ka Commission Lena Jaiz Nahi Ke Yeh Baithay Baithay Kisi Medical Ki Rahnumai Karna Aur Salah Dena Aur Mashwara Dena Hai Jo Aisa Amal Nahi Jis Par Ujrat Li Jaye. Aise Hi Ek Sawal Ke Jawab Mein Aala Hazrat Radi Allahu Ta'ala Anhu Tehreer Farmatay Hain Ke Agar Karinda Ne Is Baray Mein Jo Mahnat O Koshish Ki Wo Apne Aqa Ki Taraf Say Thi, Ba'ee Kay Liye Dawa Dosh Na Ki Agarche Kuch Zubani Baten Is Ki Taraf Say Bhi Ki Hon Jaisa Ke Aqa Ko Mashwara Diya Ke Yeh Achi Cheez Hai Khareed Laini Chahiye Ya Is Mein Aap Ka Nuqsan Nahi Hai Aur Mujhe Itnay Rupay Mil Jain Gay To Us Ne Khareed Liya Tab Tu Yeh Bai' Kay Liye Kisi Ujrat Ka Mustahiq Nahi Ke

Ujrat Aane Janay Ki Hoti Hai Na Ke Baithay Baithay Do-char Baten Kehne, Salah Dene, Mashwara Dene Ki Aisa Hi (Fatawa Razawiyya, Jild 8, Pg. 146, Qadeem).

Wallahu Ta'ala Aalam Bis Sawaab.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Urs Manana Kaisa Hai?

Fatawa Razawiya Ma'a Takhrij Wa Tarjuma Arabi Ibaraat Jild Number 29 Safa Number 208 Par Aik Hadees Sharif Naql Hai. Mulaheza Farmayen:

قال رسول الله صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ كُنْتَ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ اَلْخ

Aur Aage Farsi Ibaraat Hai. Tarjuma: Allah Ke Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ne Farmaya Ke Main Tumhein Qabron Se Mana Karta Tha, To Ab Inki Ziyarat Kiya Karo. Lekin Qabron Ko Bosa Dena, Tawaf Karna Aur Urs Karna Ziyarat Karne Ke Tareeqa Aur Adab Ke Khilaf Hai. Urs Ke Ma'ani Firoz-ul-lughat Mein Kisi Buzurg Ki Saalana Fatiha Ki Majlis Jo Tarikh-e-wafat Par Munaqid Ki Jati Hai, Use Kehte Hain. To Ab Urs Manana Farsi Ibarat Ki Roshni Mein Najayaz Wa Haram Hoga. Ab Urs Ke Jayaz Honay Ki Surat Kya Hai? Is Par Daleel Kya Hogi? Tashaffi Bakhsh Jawab Inayat Farmayen. Fatawa Razawiya Ke Hawalay Se Faqat. وعلیکم السلام ورحمة الله و بركاته, Sa'il (Hafiz) Muhammad Qayyum-ud-din

Habibi.

Al-jawab :

Surat-e-mas'ula Mein Qabr Ko Bosa Dena Khilaf Adab Hai Aur Tawaf Karna Jaa'iz Nahi, Awliya' Karam Ke A'ras Manana Bilkul Jaa'iz O Durust Hai, Jabke Iss Mein Shara Ke Khilaf Kuch Bhi Kaam Nahi Hota Ho, Warna Zaroor Najaa'iz O Haram Hai. Jaisa Ke Surat-e-mazkoora Mein Darj Hai. Phir Issi Kitaab (Ya'ni Fatawa Razawiyyah Jild 29 Safha 212 Par) Shaykh Al-islam Wal-muslimin Ala Hazrat Imam Ahmad Raza Qadri Rahimahullahu Ta'ala Ne Tahrir Farmaya Hai Ke A'ras Sharif Ka Suboot Shah Abdul Aziz Rahimahullahu Ta'ala Ne Apne Risalah Zabeeha Mein Hazoor-e-aqdas ﷺ O Siddiq-e-akbar O Farooq-e-a'zam Radiallaho Ta'ala Anhuma Se Diya Hai. Shah Sahib Mausooof Aur Unke Aaba O Ajdaad A'ras Karte Hain. Ek Punjabi Ne Iss Par Aitraz Kiya Jiska Jawab Shah Sahib Ne Hadees Se Diya. Kalaam Us Urs Sharif Mein Hai Jo Munakirat Shar'iya Se Khali Ho, Iss Mein Khair Ke Siwa Kya Hai. Aur Khair Ka Bi Ainihi Manqool Hona Kuch Zaroor Nahi. Ye Mas'ala Hazrat Siddiq-e-akbar O Farooq-e-a'zam Sahaba Radiallaho Ta'ala Anhum Mein Tay Hua Ke Agar Chahe Huzoor-e-aqdas ﷺ Ne Na Kiya Magar Kaam Khair Hai, Isliye Kiya Jaye Aur Sahaba-e-kiram Ka Ijma' Hai. Wallahu Ta'ala A'lam Bissawab.

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati*

Masjid Ke Kisi Bhi Hisse Ko Rasta Banane Ka Shar'i Hukm.

السلام عليكم

Imam Sahib Ke Hujray Se Bahar Nikalne Ke Liye Aik Hi Rasta Hai Jo Masjid Se Nikalta Hai, Yani Imam Sahib Ko Bahar Jana Ho To Masjid Se Nikalna Hoga. To Kya Is Soorat Mein Masjid Ko Rasta Banana Jaiz Hoga? Aur Agar Imam Sahib Finaye Masjid Ko Rasta Bana Lein To Is Sorat Mein Kya Hukm Hai?
Saail : Doctor Sahil Malik Gujarat

Jawab:

وعليكم السلام ورحمة الله وبركاته

Sorat Mustafsira Mein Uzr Ki Sorat Mein Masjid Se Guzar Sakta Hai Jabke Is Ke Alawa Koi Rasta Na Ho Jis Ki Ijazat Di Gayi Hai. Jis Ki Ijazat Di Gayi Hai Us Ke Maa'ni Yeh Hain Ke Masjid Ke Do Ya Zyada Darwaze Hon Aik Se Dakhil Ho Kar Doosre Se Nikal Jaye. Masjid Ko Rasta Banana Se Murad Yeh Hai Ke Masjid Bahaal Khud Qa'im O Barqarar Rahe Aur Kisi Kaam Ke Liye Us Mein Ho Kar Nikal Jaye Aur Sarahat Se Tasreeh Farmadi Hai Ke Yeh Napak Mard O Aurat Ke Liye Halal Nahi Na Us Mein Ghora Ya Bail Wagairah Janwar Le Ja Sakte Hain. (Bahrur Raiq, Matba-e-misr, Jild 5, Safa 276)

ومعنى "قوله كعكسه انه اذا جعل فى المسجد ممرافا نه يجوز لتعارف اهل الامصار فى الجوامع و جاز لكل واحد ان يمر فيه الكافر الا الجنب والحائض والنفساء لماعرف فى موضعه وليس لهم ان يدخلوا فيه الدواب"

Yani Masjid Ke Kisi Hisse Ko Raasta Banane Se Murad Yeh Hai Ke Agar Koi Shakhs Masjid Mein Hokar Muroor Ke Liye Jagah Thera Le, To Rawa Hai Ke Shehron Ki Jami Masajidon Mein Uska Aam Rawaj Horaha Hai Aur Usmein Hokar Har Shakhs Ko Guzrne Ki Ejazat Hogi, Yahan Tak Ke Kaafir Ko Magar Janaabat Wale Mard Aur Aurat Aur Haiz Wali Aur Nafas Wali In Mein Kisi Ko Wahan Dakhil Hone Ki Ejazat Nahin Hosakti Ke Masjid Mein Unka Jana Haram. (Fatawa Razvia Sharif, Vol. 6, Page 423 Qadeem)

Wallahu Ta'ala A'lam Bil Sawab.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Biwi Ki Sharmgah Mein Ungli Daakhil Karna Kaisa Hai?

السلام عليكم

Kya Farmate Hain Ulama -e- Kiraam Is Masle Mein Ke Apni Biwi Ki Sharmgah Yaani Dubar Mein Ungli Daakhil Karna Kaisa Hai, Neez Aisa Karne Wale Ke Bare Mein Kya Hukam Hai.

Sawal Muhammad Shemim Raza

Al Jawab :

وعلیکم السلام ورحمة الله وبرکاته

Surat Mas'oola Mein Aage Ya Peechay Ke Maqam Mein Ungli Karna Najaa'iz Aur Gunaah Ka Kaam Hai (Jaisa Ke Fatawa Sharah Bukhari Jild 1, Safa 37 Par Hai). Shauhar Aala -e- Tanasul Ke Alawah Kisi Cheez Ko Biwi Ke Sharmgah Mein Daakhil Karna Haram Hai Aur Gunaah Hai. Hazrat Ibn Abbas Radiallahu Ta'ala Anhum Ne Farmaya Ke Huzoor Alaihissalaam Par Yeh Aayat Kareema Jo Nazil Ki Gayi

نساءکم حرث لکم

Yaani Tumhari Aurtein Tumhari Kheti Hain Tum Apni Kheti Mein Jis Tarah Chaho Awo, To Is Ka Matlab Yeh Hai Ke Aage Se Awo Aur Peechay Se Awo Lekin Peechay Ke Maqam Mein Sohbat Karna Se Bacho. Aisa Hi Anwar-ul-hadith Mein Tirmizi Sharif Se Hai.

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Masjid Ki Raqam Se Imam Ki Tankhwa Ka Hukm

السلام علیکم

Arz-e-khidmat Yeh Hai Ke Chanda Baraye Tameer-e-masjid Is Rupiyeh Se Imam Ko Tankhwa De Sakte Hain Ya Nahi? Aur Tameeri Masjid Ka Rupiya Se Property Plot Amdani Ke Liye Dukan Khareed Sakte Hain Ya Nahi?

Sawal: Abdullah

Jawab:

وعليكم السلام ورحمة الله وبركاته

Imam Ki Tankhwa Agar Itni Hai Ke Jo Wajibi Tor Par Honi Chahiye To Masjid Ki Raqam Se Tankhwa Dena Jaiz Hai Aur Agar Mutawalli Ne Itni Zyada Tankhwa Muqarrar Kardi Ke Dusre Log Itni Nahi Dete To Masjid Ki Raqam Se Usay Tankhwa Dena Jaiz Nahi. Mutawalli Apni Taraf Se De Agar Masjid Ki Raqam Se Dega To Tawwan Dena Padega Balkay Imam Ko Maloom Hai Ke Masjid Ki Raqam Se Yeh Tankhwa Deta Hai To Usay Lena Bhi Jaiz Nahi.

"Fat'h Al-qadeer, Jild 5, Page 450" Mein Hai

للمتولى ان يستاجر من يخدم المسجد بكنسه ونحو ذلك بأجرة مثله او زيادة يتغابن فيها فان كان اكثر فالأجرة له وعليه الدفع من مال نفسه ويضمن لو دفع من مال الوقف وان علم الاجران اخذه من مال الوقف لا يحل له اهـ.

Jawab 2:

Masjid Ke Rupay Se Dukaan, Makaan, Waghera Kharidna Ya Kisi Ko Qarz Dena Haram, Ashad Haram Hai. Jaisa A'ala Hazrat Farmate Hain Ke Masjid Ki Aamdani Doosre Awqaf Mein Sirf Kharch Karna Haram Hai, Agar Masjid Ko Haajat Bhi Na Ho. Fatawa Razviya Sharif, Jild Shisham, Safa 460.

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Dargah Ki Zameen Par Masjid Banana Kaisa Hai?

السلام عليكم

Kya Farmate Hain Ulama-e-kiraam Wa Muftiyan-e-azam Is Masle Par Masla: Dargah Sharif Ki Is Zameen Par Masjid Banana Kaisa Hai Jis Zameen Ko Kisi Ghair Muslim Kafir Ne Dargah Ke Liye Free Mein Waqf Kiya Ho? Is Masjid Mein Namaz Padhna Aur Padhana Kaisa Jaiz Hai Ya Nahi? Agar Nahi To Kya Masjid Committee Zameen Ke Malik Ko Kuchh Raqam De Kar Jaiz Honay Ki Koi Surat Nikal Sakti Hai Ya Nahi? Aur Jab Ke Zameen Ke Malik Se Zameen Ki Khareed O Farokht Ki Baat Ki To Un Ka Kehna Hai Hum Ne Dargah Ke Liye Waqf Kar Diya Ab Aap Log Jo Banaye Aap Ki Marzi Hai Ab Agar Masjid Committee Is Ghair Muslim Ko Kuchh Raqam De Kar Masjid Ki Ijazat Hasil Kar Lein To Kya Namaz Ho Jayegi Jab Keh Woh Zameen Pehle Se Dargah Ke Liye Waqf Shuda Hai. Baraye Karam Jawab Anayat Farmayen.

Sawal: Aqar Mohammad Sajjad Ali M.p.

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Surat Mas'ula Mein Agar Hindu Ne Zameen Dargah Ke Liye Ya Masjid Ke Liye Waqf Kiya To Waqf Hua Hi Nahin, Is Ke Waqf Kiye Zameen Par Masjid Ya Dargah Banana Ja'iz Nahin, Is Zameen Ki Malik Kafir Hi Hai. Haan Agar Kisi Musalman Ko Apni Zameen

Hiba Karke Malik Banade To Ab Woh Musalman Apni Taraf Se Masjid Ke Liye Ya Dargah Ke Liye Waqf Kare To Waqf Durust Phir Masjid Banana Ja'iz. A'la Hazrat Farmate Hain, Kafir Agar Zameen Apni Milk Rakh Kar Musalmanon Ko Us Par Masjid Banane Ki Ijizat De To Woh Masjid Masjid Hi Nahin Hogi.

فإن الكافر ليس أهلاً لوقف المسجد

Haan Agar Kafir Kisi Musalman Ko Apni Zameen Hiba Karke Qabza De De Ke Musalman Malik Ho Jaye Aur Musalman Apni Taraf Se Use Masjid Kare To Sahi Hai. Saman Agar Kafir Ne Aisa Diya Ke Bi Ainihi Masjid Mein Lagaya Jayega Jaise Kadiyan Ya Eintein To Ja'iz Nahin Ke Woh Masjid Ke Liye Waqf Ka Ahel Nahin Woh Mal Isi Ki Milk Rahega Aur Masjid Mein Milk Ghair Ka Khalt Sahi Nahin. Haan Agar Musalman Ko Tamleek Karday Aur Musalman Apni Taraf Se Lagaye Haraj Nahin. Masjid Mein Lagane Ko Rupiya Agar Is Tarah Par Deta Hai Ke Masjid Ya Musalmanon Par Ehsan Rakhta Hai Ya Is Ke Sabab Masjid Mein Us Ki Koi Mudakhlat Rahegi To Lena Ja'iz Nahin Aur Agar Niaz Mandana Tarah Par Pesh Karta Hai To Haraj Nahin, Jabke Is Ke Badle Koi Cheez Kafir Ki Taraf Se Khareed Kar Masjid Mein Nahin Lagayi Jaye Balkay Musalman Bator Khud Khareeden Ya Rajon Mazdooron Ki Ujrat Mein Den Aur Islami Tareeqa Yehi Hai Ke Kafir Musalman Ko Habba Karde Musalman Apni Taraf Se Lagaye.

(Qadeem Fatawa Razawiyya, Jild 6, Safa 484 Aur Ishi Jild O Safah Par Hai) Hindu Ka Waqf Batil Hai.

لانه ليس قرابة في دينه الباطل

Agar Yunhi Masjid Banalenge To Is Mein Namaz Ho Jayegi Magar Masjid Mein Padhne Ka Sawab Na Milega

Wallahu Taala Aalam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Ghode Ka Gosht Khana Kaisa Hai?

السلام عليكم

Kya Farmatay Hain Ulema-e-kiraam Is Masle Ke Bare Mein Ke Kya Ghode Ka Gosht Halal Hai?

Sawal: Islam Mushtaq

Jawab:

وعليكم السلام ورحمة الله وبركاته

Sabiqeen Ke Nazdeek Halal Hai, Aur Imam Azam Makrooh Farmatay Hain, Qaul-e-imam Par Fatwa Hua Ke Karahat-tanzeehi Hai Ya Tahreemi, Aur Asahh Wa Raje'h Karahat Tahreemi Hai. (Fatawa Razviyah Jild 8, Safa 364 Qadeem)

Wallahu Ta'ala A'lam"

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Sharabi O Juwari Masjid Ka Sadar O Secretary Ban Sakta Hai Ya Nahi?

Kya Farmate Hain Ulama -e- Kiraam Aur Muftiyan-e-Izaam Is Masle Mein Ke Zaid Sharabi O Jawari O Be Namazi Hai Aisa Shakhs Masjid Ki Sadar O Secretary Ban Sakta Hai Ya Nahi? Shareeat Ki Roshni Mein Jawab Dein, Aen Nawazish Hogi.

Sawal: Abdul Latif Shah Makandpur Zila Puralia

Jawab:

Sharab Peenay Wala Ya Jua Khelnay Aur Namaaz Na Parhnay Wala Bilashuba Faasiq O Fajir Hai. Aise Shakhs Ko Masjid Ka Sadar O Secretary Banana Jaiz Nahi. Jowa Khelna Aur Sharab Peena Haram Dar Haram Hai, Sakht Shaneeh Khabees Kaam Hai. Fatawa-e-amjadiya Jild 4, Safa 499 Aur Fatawa-e-mustafawiya Safa 453.

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Ghair Muqallid Ko Sunni Ke Qabristan Mein Dafnana Kaisa Hai?

السلام عليكم

Kya Farmate Hain Ulema-e-karam Aur Muftiyan-e-islam Mas'ala Zail Ke Bare Mein Ke Qadiani, Wahabi Aur Deobandi Ko Sunni Muslim Ke Qabristan Mein Dafn Karna Kaisa? Jawab Anayat Farmayen. Sawal:

Muhammad Wa'iz-ud-din Madhopuri, Mutalim
Madrasa Arshad-ul-alum Alam Bazar Calcutta

Jawab:

وعليكم السلام ورحمة الله وبركاته

Soorat Mas'ala Mein Qadiani, Wahabi, Deobandi Aur
Ghairon Ko Sunni Muslim Ke Qabristan Mein Dafn
Karna Haram Hai, Ba Mutabiq Fatwa-e-hussam-ul-
haramain Kaafir Murtad Hai,

من شك في عذابه وكفره فقد كفر

Jo Us Ke Qaul Par Mutala Hokar Us Ke Kufr Mein
Shak Kare Khud Kafir. Muslim Ko Us Ke Paas
Baithna Us Se Mel-jol, السلام عليكم, Sab Qata'an
Haram

قال الله تعالى واما ينسينك الشيطان فلا تقعد بعد الذكرى مع القوم الظالمين

وقال تعالى ولا تركنوا الى الذين ظلموا فتمسكم النار وقال تعالى ومن يتولهم

منكم فانه منهم

In Ayat-e-karima Ka Haasil Yeh Hai Ke Agar Tujhe
Shaitan Bhulade To Yaad Ane Par Zalimon Ke Paas
Na Baith Zalimon Ki Taraf Mel Na Karo Ke Tumhe
Dozakh Ki Aag Chooye Gi, Jo Tum Un Se Dosti
Rakhega Wo Unhi Mein Se Hai, Agar Wo Alaniya
Tauba Kare Aur Az Sire Nau Muslim Ho To Phir Baat
Hai Warna Agar Wo Bemar Pade Us Ki Iyaadat
Haram, Agar Mar Jaye Use Ghusl Dena Haram, Kafan
Dena Haram, Us Ke Janaze Ki Namaz Sakht Haram,
Us Ka Janaza Uthana Haram, Janaze Ke Sath Jana

Haram, Maqabir-e-muslimin Mein Use Dafn Karna Haram, Use Isal-e-sawab Sakht Haram, Balkay Kufr Koi Tang Gadha Khod Kar Us Mein Daal Dain Aur Baghair Kisi Faslah Ke Oopar Se Eent Patthar Khaak Bila Jo Kuchh Ho Pata Dein. (Qadeem Fatwa-e-razviyya Sharif, Jild Shisham Safha 30)

وذلك جزء الظالمين فسأل الله الشبّات على الإيمان والختم بالحسنى ولا حول ولا قوة
إلا بالله العلي العظيم۔

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Taraweeh Ka Chanda Doosre Masarif Mein Lagana Kaisa Hai?

Kya Farmate Hain 'ulama-e-deen' O Muftiyan-e-shara Matin Zaid Kehte Hain Ke Traweeh Ka Chanda Aap Kisi Doosre Masraf Mein Laga Sakte Hain, Jabke Bakar Ka Kehna Hai Ke Jis Masraf Ke Liye Chanda Uthaye, Usi Masraf Mein Lagaye, Kisi Doosre Masraf Mein Lagana Mana Hai, Is Liye Aap Hazoor Wala Se Guzarish Hai Ke Quran O Hadees Ki Roshni Mein Is Masle Ko Hal Karein, Ain Nawazish Hogi.

Al-mufti: Muhammad Amtiyaz Khan, Mays Poor Basti, Bundial Hugli.

Jawab:

Chande Ka Ropiyon Chande Dene Walon Ka Hai, Yeh Ameen Hai Jis Nek Kaam Ke Liye Unhone Diya Hai,

Diyant Ke Saath Isi Mein Kharch Karna Jaiz Hai Aur Kharch Na Ho To Lazim Jis Jis Se Jitna Liya Hai Har Ek Ko Utna Wapas De. Ya Phir Ijazat Ho To Kisi Aur Jaiz Kaam Mein Kharch Kar Sakte Hain Aur Agar Ijazat Na Ho To Doosre Kaam Mein Kharch Karna Jaiz Nahi. (Fatawa-e-mustafwiya, P. 443) (Aur Fatawa-e-amjadiya, Jild 4, P. 210) Lehaza Bakar Ka Qaul Durust Hai. Wallahu Ta'ala Aalam.

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Shahroz Alam Barkati*

"Pajama Aur Tahbandh Pehnne Ka Islami Tariqa Kya Hai?"

السلام عليكم

Shariyat Mein Pajama Aur Tahbandh Pehnne Ki Hadd Kya Hai? Na'im Ka Kehna Hai Ki Aadhi Pindli Tak Hi Pajama Aur Tahbandh Ko Rakhna Sunnat-e-rasool Hai. Saail: Rustam Ali Rajasthan

Jawab:

وعليكم السلام ورحمة الله وبركاته

عن أبي سعيدٍ الخدري قال سمعت رسول الله صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ
ازرة البؤ من الى انصاف ساقيه لاجناح عليه فيما وبين الكعبين ما اسفل من ذلك
ففي النار قال ذلك ثلث مرّاتٍ ولا ينظر الله يوم القيامة الى من جرّ ازاره بطراً

Yaani Hazrat Abu Said Khudri Radiallaho Ta'ala Anho Ne Farmaya Ki Main Ne Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ko Farmate Hue Suna Ki Momin Ka

Tahbandh Aadhi Pandliyon Tak Hai Aur Aadhi Pandli Aur Takhnon Ke Darmayan Ho, Jab Bhi Koi Haraj Nahin. Jo Kapra Takhnon Se Neeche Ho, Woh Aag Mein Hai. Huzoor Ne Iss Jumla Ko Teen Baar Farmaya Aur Allah Ta'ala Qiyamat Ke Din Iss Ki Taraf Nazar Nahin Farmayega Jo Tahbandh Ya Pajama Ko Takabur Se Ghasitta Chale. (Anwar Ul Hadees Ke Safha No. 376) Par (Abu Dawood) Se Hai. Wallah Ta'ala A'alam."

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi*

Sona Aur Chandi Ka Button Lagana Kaisa Hai?

Kya Sone Chandi Ke Button Lagana Jaiz Hai? Tafseel Se Jawab Ata Farmaen.

Sawal: Raza Noori

Jawab:

Sone Chandi Ke Button Laga Sakte Hain, Jaiz Hai Jabki Is Mein Zanjir Na Ho - (Fatawa Razawiya Jild 9, Nisf-ul-awwal, Safa 34) Mein Hai. Chandi Ke Sirf Botam Tankne Mein Haraj Nahi Kya Kutub Fiqh Mein Sone Ki Ghndioun Ki Ejazat Libaase Bazaar Ad Deebaj Wal-zahab Aur Ghndi Aur Botaam Ek Cheez Hai Sirf Surat Ka Farq Hai Aur Jab Sona Jaiz To Chandi Badarje Aula Jaiz Hai Magar Yeh Chandi Ki Zanjirein Ke Botamoon Ke Sath Lagai Jati Hain Sakht Mehal Nazar Hain. Hukm Jawaz Dena Mahaz Jurat

Hai.

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

"Gaaye Bhains Ka Doodh Milakar Bechna Kaisa?"

السلام عليكم

Zaid Bhains Ka Doodh Bechta Hai Aur Logon Mein Bhi Yahi Mashoor Hai Keh Woh Bhains Ka Doodh Deta Hai. Lekin Woh Bhains Ke Doodh Mein Gaaye Ka Doodh Mix Karta Hai. To Kya Is Tarah Uss Ka Doodh Bechna Jaiz Hai? Gaaye Ka Doodh Kam Fat Wala Hota Hai Aur Kam Qeemat Aati Hai Jabkeh Bhains Ke Doodh Mein Fat Zyada Hota Hai Aur Qeemat Zyada Aati Hai.

Sawal: Doctor Sahil Malick, Gujarat

Jawab:

وعليكم السلام ورحمة الله وبركاته

Soorat-e-mas'oola Mein Agar Doodh Bechne Wala Khud Batade Keh Bhains Ka Doodh Mein Gaaye Ka Doodh Milakar Bechte Hain Ya Khareedne Wale Ko Maloom Hai Keh Bhains Ka Doodh Mein Gaaye Ka Doodh Milakar Deta Hai To Bhi Khareedta Hai To Iss Ki Tijarat Jaiz Hai. (Qadeem Fatawa Razawiyyah Shareef Mein Hai)"

Har Shakhs Is Ke Jaal Honay Par Muttala Hai Aur

Bawajood Ittela'aat Khareedta Hai To Basharte Ke Khareedar Isi Balad Ka Ho Na Ghareeb-ul-watan. Jab Khareedaroon Par Is Ki Haalat Makshoof Ho Aur Fareb-o-mughaltayi Raah Na Paaye To Is Ki Tijarat Ja'ez Hai, Aur Jo Cheez Is Mein Mila'i Gayi Us Ka Bechna Bhi Aur 'adame Jawaz Sirf Ba Wajhe Ghush Aur Fareb Ki Wajah Tha, Jab Haal Zaahir Hai Ghush Na Hua Aur Jawaz Raha. Jaisay Bazaar Ki Doodh Kay Sab Jaantay Hain Us Mein Paani Hai Aur Bawasfe Ilm Khareedtay Hain, Yeh Is Soorat Mein Hai Jab Kay Baaye Waqte Bay Asli Haalat Khareedar Par Zaahir Na Karday Aur Agar Khud Batadey To Zaahir-ul-rawayat Wa Mazhab Imam-e-azam Radiyallahu Ta'ala Anhu Mein Mutlaqan Ja'ez Hai. Khawah Kitna Bhi Ho Agar Khareedar Ghareeb-ul-watan Ho Kay Ba'de Bayaan Fareb Na Raha, Etc.

(J, 6, S, 31)

Wallah Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Abrar Ahmad Barkati

Ustaad Aur Maa-baap Ki Qadam-bosi Jaiz Hai.

السلام عليكم

Kya Maa-baap Aur Ustaad In Logon Ke Qadamoun Ko Bosa Tazeem Kar Sakte Hain Ya Nahi? Jawab Anayat Farmayen.

Sawal: Noor-al-alam Bengal

Jawab:

وعلیکم السلام ورحمة الله وبرکاته

Surat-e-mas'oola Mein Ustaad Aur Maa-baap Ki Qadam-bosi Jaiz Hai. Jaisa Ki A'la Hazrat Quddisa Sirruhu Ke (Al-ataya Al-nabawiyya Fi Al-fatawa Al-ridawiyya, Jild Noh, Safha 67, Nisf Akhir Mein Hai) Kehtay Hain Ke Peer Wa Alim Deen Wa Saadat Wa Walidayn Ki Qadam-bosi Jaiz Hai Aur Isi Kitab Wa Safha 45 Par Hai 'awliya Wa 'ulama Wa Muazzamaane Deen Ke Hath Paon Chumna Mustahab Balke Masnoon Hai. Sahaba-e-karam Radi Allahu Ta'ala Anhum Balke Khud Zamana-e-risalat Se Ra'ej Hai Aur Hadees-e-shareef Mein

عَنْ زَارِعٍ وَكَانَ فِي وَفْدِ عَبْدِ الْقَيْسِ قَالَ لَمَّا قَدِمْنَا الْمَدِينَةَ فَجَعَلْنَا نَتَّبِعُ أَهْلَ مَنْزِلِهِ
حِينَئِذٍ فَقَبِلَ يَدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ وَرَجَلَهُ

Yani Hazrat Zara'a Jo Wafd Abdul Qais Mein Shamil Thay Farmatay Hain Ke Jab Hum Madina Aaye To Hum Jald-jald Apni Sawariyon Se Utar Pare Aur Hum Ne Huzoor Alaihis السلام Ke Haath Mubarak Aur Paaye Mubarak Ko Bosa Dia (Mishkat Shareef, Safha 402). Iss Hadees Shareef Se Hath Paon Chumne Ka Jawaaz Sabit Hai.

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Mufti Ataullah Nayeemi

Kisi Ko Bhi Dhoka Dena Jaiz Nahi.

السلام علیکم

Kya Farmaate Hain Ulama-e-deen O Muftiyan-e-shariat Matin Is Masle Mein Ke Zaid Bin Bakr Musalman Hai Aur Shadi Shuda Hai Lekin Hukumat Se Paisay Lene Ke Liye Isi Aurat Se Dobara Shadi Ki Maan Baap Ki Raza Se Kaafiron Ke Tareeqay Par Is Ke Aur Is Ke Maan Baap Ke Imaan O Nikah Ke Liye Shariat Mein Kya Hukum Hai? Quran O Hadis Ki Roshni Mein Jawab Enayat Farmayen Nawazish Hogi. Sawal: Qari Muhammad Ali Raza Sangruli Mp

Al-jawab:

وعلیکم السلام ورحمة الله وبرکاته

Surat Mas'ala Mein Zaid Ne Hukumat Ko Dhoka De Kar Shadi Ke Naam Par Isi Biwi Se Dobara Shadi Karna Us Ke Liye Yeh Surat Jaiz Nahi Aur Jo Log Is Par Raazi Rahe Woh Sab Gunahgar Hue (Jaisa Ke Fatwa Bahar-e-uloom Jild Chauthim Safha 41 Par Hai). Ke Ghair Musalman Ka Maal Bhi Dhoka Se Lena Mana Hai Aur Is Mein Rushwat Bhi Hai. Hadees-e-sharif Mein Hai

لا تغلوا ولا تمثلوا ولا تغدروا

"Male Ghanimat Se Chori Mat Karo. Dushman-e-islam Par Medan-e-jang Mein Ghalib Aao To Un Ki Naak Kaan Waghera Kaat Kar Un Ki Surat Na Bigaado Aur Kisi Ko Dhoka Na Do." Zaid Ko Is Tarah Shadi Karke Hukumat Se Paisa Lena Dhoka Hai (Hidaya Mein Hai).

ان مالهم مباح فی دارهم فبای طریق اخذه المسلم اخذ مالا مباحا اذا لم یکن

فیه عذر

Wallah Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Hindah Haalat-e-haiz Mein Fatiha Ke Liye Sheerini Bana Sakti Hai

Kya Farmate Hain 'ulama-e-deen Ke Hindah Haalat-e-haiz Mein Fatiha Khwani Ke Liye Sheerini Bana Sakti Hai Ya Nahin? Jawab Dekar Shukriya Ka Mauqa Inayat Farmaayen, Karam Hoga."

Saa'il: Amanullah Faizi

Al-jawab:

Soorate Masoola Mein Hindah Fatiha Khwani Ke Liye Sheerini Bana Sakti Hai Shar'ian Koi Mumanat Nahi. Haan Behtar Hai Is Ke Alawa Jo Hayzah Wali Na Ho Woh Banaye. (Jaisa Ki Fatawa-e-razvia Jild Doam Safha 36 Par Hai) Keh Is Ke Haath Ka Pakafta Hua Khana Bhi Ja'iz Hai, Usay Apnay Saath Khilana Bhi Ja'iz. "Wallahu Ta'ala A'lam."

وقد كان رسول الله تعالى عليه وسلم يد في راسه الكريم لأم المؤمنين الصديقة
رضي الله تعالى عنها وهي في بيتها وهو صلى الله تعالى عليه وآله وسلم معتكف في
المسجد لتغسله فتقول أنا حائض فيقول حيضتك ليست في يدك".

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Chand Sawalon Ke Jawab

السلام عليكم

Muftiyan-e-kiraam Ki Bargah Mein Arz Hai Ke Shar'a Ek Musalman Khatoon Par Kitna Parda Karna Farz Hai?

Ek Khatoon Ko Education (Makhloot Taleemi Nizam) Se Kisi Musalman Larki Ka Doctori Ya Dosray Course Karna Kaisa? Aur Kya Musalman Lady Doctor Ka Ilaaj Kar Sakti Hain?

In Tamam Umoor Par Tafseeli Rahnumai Farmaen.
Sail: Faizan Ahmad Khan, Akola Maharashtra

Jawab:

وعليكم السلام ورحمة الله وبركاته

Surat-e-mas'ula Mein Musalman Aurat Ka Sara Badan Sarse Paon Tak Sub Aurat Hai, Magar Munh Ki Tikkli Aur Dono Hatheliyan Ke Yeh Bil Ijma Aur Ibarat Khulasa Se Mustafad Kahin Nakhune Pa Se Tak Tukhno Ke Neeche Jod Tak Pushte Qadam Bhi Bil Ittifaq Aurat Nahi Yani Parda Nahi. Talwo Aur Pushte Kafe Dast Mein Ikhtilaf Tashih Hai. Asal Mazhab Yeh Ke Woh Dono Bhi Aurat Hain Yani Us Ka Bhi Purdah Kare To Us Taqdeer Par Sirf Panch Tukre Mustasna Huwe Munh Ki Tikkli, Dono Hatheliyan Dono Pushte Paa In Ke Siwa Sara Badan Purdah Kare Aur Woh Tees Uzwo Par Mushtamil Hain Jis Par Purdah Kare. (1) Sir Yani Tool Mein Peshani Ke Oopar Se Gardan Ke Shuru Tak Aur Ard Mein Aik Kaan Se Doosray Kaan Tak Jitni Jagah Par Aادات Baal Jamte Hain.

(2) Baal Yani Sar Se Neechay Jo Latke Hue Baal Hain Woh Juda Aurat Hain.

(3,4) Donon Kaan.

(5) Gardan Jis Mein Gala Bhi Shamil.

(6,7) Donon Shaane Yani Janib Pusht Ke Joray Se Shuru, Bazu Ke Joray Tak.

(8,9) Donon Bazu Yani Iss Joray Se Kehuniyo Samet Shuru, Kalai Ke Joray Tak.

(10,11). Donon Kalaiyan Yani Kohni Ke Iss Joray Se Gutton Ke Neechay Tak.

(12,13) Donon Haathon Ki Pith.

(14) Seena Yani Galey Ke Jod Se Donon Pistanon Ki Zareen Tak.

(15,16). Donon Pistanain Jabke Achhi Tarah Uth Chuki Hon Yani Abhi Bilkul Na Uthi Hon Ya Khafif Nokhastah Hon Ke Tut Kar Seenah Se Juda Uzoo Ki Surat Na Banayin To Wo Is Waqt Tak Seenah Hi Ke Taabe Rahenge, Alag Aurat Na Gini Jayengi Aur Jab Ubhar Ki Iss Had Par Aa Jayen Ke Seenah Se Juda Uzoo Qarar Payen To Iss Waqt Aik Aurat Seenah Hogi Aur Do Aurtein Yeh. Aur Woh Jagah Ke Donon Pistanon Ke Beech Mein Khali Hai Ab Bhi Seenah Mein Shamil Rahengi.

(17) Pet Yani Seenah Ki Hade Mazkoor Se Naaf Ke Kinareh Zeereen Tak Naaf Peeth Hi Shamil Hai.

(18) Peeth Yaani Pet Ke Muqabil Peechey Ki Janib Muhaazat Seena Ke Neechay Se Shuru Kamar Tak Jitni Jagah Hai. (19) Is Ke Oopar Jo Jagah Peechey Ki Janib Dono Shanoon Ke Joron Aur Peeth Ke Beech

Mein Seena Ke Muqabil Waqea Hai Zaahiran Juda Aurat Hai. Haan Baghal Ke Neechay Se Seena Ki Hade Zareen Tak Dono Karwato Mein Jo Jagah Hai, Us Ka Agla Hissa Seena Mein Shamil Hai Aur Peechhla Isi Satarhween Uzoo Ya Shanoon Mein Aur Zeer Seena Se Shuru Kamar Tak Jodoon Dono Pahlun Hain In Ka Agla Hissa Peet Aur Peechhla Peeth Mein Daakhil Hai (20, 21) Dono Sireen Yaani Apne Baalai Jod Se Raanon Ke Jod Tak (22) Farj (23) Dubar (24, 25) Dono Raanain Yaani Apne Baalai Jod Se Zaanun Ke Neechay Tak Dono Zaanon Bhi Raanon Mein Shamil Hain (26) Zere Naaf Ki Naram Jagah Aur Is Ke Muttasil Wa Muqabil Jo Kuchh Baqi Hai Yaani Naaf Ke Kinareh Zeereen Se Ek Seedha Daaira Kamar Par Khenche Is Daire Ke Oopar Oopar To Seena Tak Agla Hissa Pet Aur Peechhla Peeth Mein Shamil Tha Aur Is Ke Neechey Neechey Dono Surern Aur Dono Raanon Ke Shuru Jor Aur Dubar Wa Farj Ke Baalai Kinareh Tak Jo Kuchh Hissa Baqi Hai Sab Ek Uzoo Hai Aادات Yaani Baal Jamne Ki Jagah Bhi Isi Mein Daakhil Hai. (27, 28) Dono Pindliya Yaani Zere Zanon Se Tukhnon Ke Neechay Tak (29, 30) Dono Talway. (Qadeem Fatawa Razawiyyah Shareef, Jild 3, Safa 5)

Al-jawab 2:

Surat Mustafsira Mein Parday Mein Rehkar Mazkoora Ilm Ka Seekhna Jaiz Hai. (Fatawa Razvia Jild Nohum Nasf Akhir Safha 159 Par Hai) Ghair-deen Ki Aisi

Taleem Keh Taleem Zaroori Deen Ko Rokay Motalqaan Haram Hai. Farsi Ho Ya Angrezi Ya Hindi, Nayab In Baton Ki Taleem Jo Aqaid-e-islam Ke Khilaf Hain Jaise Wujood-e-aasman Ka Inkaar Ya Wujood-e-jinn Aur Shaitan Ka Inkaar Waghera Waghera Unka Parhna Parhana Haram Hai.

Al-jawab 3:

Mard Doctor Mojood Rehtay Hue Mard Ka Ilaj Karna Durust Nahi Balkay Woh Aurat Hi Ka Ilaj Karey Jab Mard Doctor Mojood Na Ho To Ilaj Kar Sakti Purdah Ke Sath. (Markaze Ifta) Wallahu Taala A'lam.

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi*

Jin Shaadiyon Mein Video Ban Rahi Ho Aisi Mehfil Mein Ulama Ka Shareek Hona Kaisa Hai?

Video Film Nin Shaadiyon Mein Ban Rahi Hon Aisi Mehfil Mein Ulama Ka Shareek Hona Bila-aitraaz Kaisa Hai, Neez Video Ka Shari'i Hukm Aur Jo Ulama Iss Mein Shareek Hon Bila-shari'i Majboori Ke Kaisa Hai?

Sawal: Intikhab Lodi

Al Jawab :

Soorate Mas'oola Mein Aisi Mehfil Mein Musalman

Aur Ulama Ka Shareek Hona Jaiz Nahi, Agar Yeh Jante Hon Ke Mere Jane Se Yeh Sab Band Ho Jayega To Jana Jaiz Hai.

Jaisa Ke (Fatawa Razvia Jild No.9, Nisf Ul Awwal, Safha No.33 Par Hai) Ke Agar Yeh Shakhs Janta Hai Ke Meri Khater Un Logon Ko Aisi Azeez Hai Ke Bahalate Munkirat Shar'iah Mein Shirkat Se Inkaar Karunga To Woh Majbooran Mamnoo'at Se Baz Raheinge Aur Mera Shareek Nah Hona Gawarah Nah Kareinge, To Is Par Wajib Hai Ke Be Tark Munkirat Se Inkaar Kare

خزانتہ المفتین میں رجل اتخذ ضیافة القرابة او ولیمة واتخذ مجلساً لاهل الفساد
فدعا رجلاً الى ولیمة قالوا ان كان هذا الرجل بحال لو امتنع عن الاجابة منعهم
عن فسقهم لا تباع الاجابة بل يجب علیه ان لا یجیب لانه نهی عن المنکر

Aur Agar Janta Hai Ke Meri Izzat-o-azmat Un Ki Nigaahon Mein Aisi Hai Ke Mein Saath Hounga To Woh Munkirat Shar'iah Nah Kar Sakeinge, To Is Par Wajib-o-mujib Sawab Azeem Hai Ke Shareek Ho (Rad Al-muhtar Mein Hai).

اذا علم یتروکون ذلك احتراماً له فعیله ان یتذهب اتقانی۔

Wallahu Ta'ala A'lam."

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Kya Allah Ki Qasam Khanay Se Qasam Ho Jati Hai?

السلام علیکم

Kya Farmatay Hain 'ulama-e-kiraam' Is Maslay Mein Ke Allah Ki Qasam Khanay Se Qasam Nahi Hoti Hai? Agar Kisi Ne Allah Ke Siwa Kisi Ka Qasam Khaya To Is Par Kya Hukum Hai? Quran O Hadis Ki Roshni Mein Jawab Dain, Meharbani Hogi.

Sawal: Molana Muhammad Shamim Al-qadri, Pirojpur, Bangladesh

Al-jawab:

وعلیکم السلام ورحمة الله وبرکاته

Surate Mas'oola Mein Allah Azawajal Ke Jitnay Naam Hain, Un Mein Se Jis Naam Ke Sath Qasam Khaya Jaye Ga, Qasam Ho Jaye Gi. Maslan, Allah Ki Qasam, Khuda Ki Qasam, Rehman Ki Qasam, Raheem Ki Qasam, Parwardigar Ki Qasam. Aur Allah Ke Siwa Kisi Ka Qasam Khana Makrooh Hai Aur Yeh Shar'ee Qasam Bhi Nahi Hai, Is Ke Torne Se Kaffara Laazim Nahi Magar Sakht Gunah-gaar Hoa To Istighfar Aur Taubah Farz Hai. (Bahar-e-shariat, Hissa 9, Safa 820)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Kya Dalali Kar Ke Paisay Kamana Jaiz Hai?

السلام علیکم

Sawal Yeh Hai Ke Kya Dalali Karkay Paisay Kamana Jaiz Hai?

Sawal: Ibrar Khan

Al Jawab :

وعلیکم السلام ورحمة الله وبرکاته

Surat-e-mas'oola Mein Dalali Ka Agar Yeh Matlab Hai Ke Bechne Walay Aur Khareedne Walay Se Bachaav Aur Khareedne Ki Ijra Lete Hain To Yeh Paisay Kamana Jaiz Hai. Albatta Jhooti Qasam Khaakar Ya Jhoot Bol Kar Bechna Haram O Najayiz Hai. Quran-o-hadis Mein Jhooton Par Allah Ta'ala Ki Lanat Aati Hai.

(Hakaza Fi Fatawa Faqeehe Millat, Jild 2 Safha 190)

Allah Ta'ala Hi Sabse Zyada Janne Wala Hai.

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi*

Madrasah Mein Taakhir Se Pohanchne Wale Talib-e-ilm Se Jurmana Lena Kaisa Hai?

Kya Farmate Hain Ulama-e-deen Is Masle Mein Ke Baaz Madaris Mein Yeh Qanoon Hai Ke Agar Koi Talib-e-ilm Madrasah Taakhir Se Pohancha To Us Se Late Fees Liya Jata Hai, Kya Aisa Karna Durust Hai?
Sawal: Zahid Hussain

Al Jawab :

Surat Mas'oola Mein Baaz Madaris Mein Rukhsat-e-

muayyana Par Taakhir Karne Wale Talib Se Late Fees Wasool Ki Jaati Hai, Woh Jaiz Aur Durust Hai. Keh Yeh Madrasy Ki Janib Se Talib-e-ilm Ko Milne Wali Qayam-o-ta'am Ki Sahulat Ka Muawazah Hai Aur Yeh T'azir-e-bil-maal Nahi Jo Mansookh Aur Najayiz Hai, Balkeh Yeh Madrasy Ke Qanoon Ki Khilaf Warzi Karne Wale Talib-e-ilm Se Muft Sahuliyat Ko Chand Dino Ke Liye Us Ke Baad Band Kardena Hai Taake Woh Bilawajah Na Gharq Kare Aur Mehnat Se Pare. (Markaz-e-ifta Jild 2, Safah 421)

Musaddiqah Siraajul-fuqahaa Mufti Nazamuddin Sahib Qibla

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Kayi Janaaze Ek Saath Jama Ho To Kaise Parhein?

السلام عليكم

Char Janaaze Ek Saath Aaye Jin Mein Ek Aurat Hai Aur Ek Aadmi Aur Ek Bacha Hai Aur Ek Bachi Hai. Unki Namaaz-e-janaaza Kaise Ada Ki Jayegi Aur Unke Janaaze Tarteef Kya Hogi? Ulema-e-karam Karam Farmaker Jawab Hawale Ke Saath Ata Farmayen.

Sawal: Abdul Hafeez Mewati

Jawab:

وعليكم السلام ورحمة الله وبركاته

Soorat Mas'oola Mein Kayi Janaaze Ek Saath Jama Hon To Ek Hi Saath Chahein Parhein Ya Alag Alag Karke. Agar Ek Saath Parhein To Imam Ke Samne Mard Ka Janaaza Ho, Phir Mard Ke Baad Nabaligh Larkay Ka Phir Khunsa Ka Phir Aurat Ka Phir Nabaligh Larki Ka Badaeus Sanai Mein Hai.

لو اجتمع رجل وصبي وخنثى وصبية الرجل مما يلي القبلة ثم الصبي خلفه ثم الخنثى
ثم الانثى ثم الصبية

Agar Mard, Nabaligh Larka, Khunsa Aur Aurat Aur Nabaligh Larki Ke Janaaze Jama Ho Jayen To Mard Ko Jihate Qibla Se Munsalik Dafn Kiya Jayega, Phir Usi Ke Peeche Nabaligh Bachay Ka Phir Khunsa Ka Phir Aurat Ka Phir Nabaligh Larki Ka. Durre Mukhtar, Jild 3, Safha 111 Par Hai.

إذا اجتمعت الجنائز فاءفراد الصلاة على كل واحدة ألى من الجميع واءن جمع جاز

Agar Kayi Janaaze Jama Ho Jayen To Sab Ki Namaaz-e-janaaza Ek Saath Parhein Ya Alag Alag Donon Surtein Jaa'iz Hain, Magar Alag Alag Parhna Behtar Hai. (Fatawa-e-mufti Azam, Jild Soom, Safha 258)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Bacha Hua Kafan Ka Kapra Se Kurta Pajama Banwana Kaisa?

Bacha Hua Kafan Ka Kapra Se Kurta Pajama Silwana Kaisa? Agar Mumkin Ho Toh Hawala Se Muzayyan

Farmaingay Ulama-e-karam, Aapka Karam Hoga.
Sawal: Israfeel

Aljawab:

Surat-e-mas'oola Mein Bacha Hua Kafan Ka Kapra Kurta Waghera Bana Sakte Hain Jaisa Ke (Fatawa Razvia Jild 3 Safha 452) Ki Ibarat Se Zahir Hai.

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

**Ghair Mehram Mard Ko Salam Karna
Kaisa?**

السلام عليكم

Ulama-e-kiraam Tawajjuh Farmayen Ke Kisi Ghair Mehram Mard Ka Kisi Aurat Ko Salam Karna Ya Phir Kisi Ghair Mehram Aurat Ka Kisi Mard Ko Salam Karna Kaisa Hai? Khulasa Aur Tafseel Ke Sath Hawala Se Mazin Farmakar Jawab Inayat Farmayen, Meharbani Hogi.

Sawal: Maqsood Raza Bangali

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Faqih-e-azam Hind, Musannif (Bahar-e-shariat) Ne Khaniya Ke Hawale Se Hissa 16, Safha 77 Mein Tehreer Farmaya Hai Ke Mard Aur Aurat Ki Mulaqat Ho To Mard Aurat Ko Salam Kare Aur Agar Aurat

Ajnabiya Ne Mard Ko Salam Kya Aur Woh Boorhi Ho To Iss Tarah Jawaab De Ke Woh Bhi Sunay Aur Woh Jawaan Ho To Iss Tarah Jawaab De Ke Woh Na Sunay. Wallahu Ta'ala Aalam.

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi*

Mutanaza Zameen Par Qabristan Banana Kaisa?

Sawal (1): Ek Zameen Par Zaid Taqreeban 50 Salon Se Qabiz Hai Jabke Bakr Ka Dawa Hai Ke Yeh Zameen Meri Hai, Maine Zaid Ko Kheti Wagaira Karne Ke Liye Diya Tha. Zameen Ke Kaghazat Par Zaid Aur Bakr Dono Ke Naam Hain, Lekin Bakr Ka Dawa Hai Ke Zameen Meri Hai Aur Bakr Ne Is Zameen Ko Municipality Corporation Ko Bech Dia. Zaid Ne Bukhar Aur Municipality Corporation Ke Khilaf Adalat Mein Case Daair Kar Dia Ke Zameen Meri Hai Mujhe Mera Haq Milna Chahiye. Zameen Ka Mamla Abhi Tak Adalat Mein Zere Samat Hai Aur Municipality Corporation Ne Is Zameen Ko Muslim Qabristan Ke Liye Allot Kar Dia Hai. Daryaft Talab Hai Ke Kya Is Zameen Ko Muslim Qabristan Ke Liye Allot Karna Durust Hai?

(2) Jabke Is Jagah Par Najis Pani Aur Daldal Hai Aur Is Par Nayi Mitti Ko Bharne Ja Rahi Hai.

(3) Municipal Corporation Ke Kisi Bade Officer Ya Commissioner Ka Tehreer⁸ Ijazatnama Milna Abhi

Baqi Hai. Aisi Sorat Mein Kya Mayyat Ki Tadfeen Iss Jagah Par Durust Hai? Aur Agar Nahi To Jo Mayyat Abhi Tak Dafn Kya Jachuka Hai Uss Par Kya Hukm Shara Hai? Mudallal-o-mufassal Jawab Inayat Farmakar Indallah Majoor Wa Indalnnas Mashkoor Hon. Sawal: Jamal Ahmad Siddiqui Ashrafi Shal Phata Membera

Al Jawab :

Soorate Mas'oola Mein Jab Zaid 50 Saalon Se Iss Zameen Par Khud Tasarrufat Malikanah Karta Raha Hai. Phir Itni Muddat Ke Baad Bakar Dawa Karne Lagay, Yeh Zameen Meri Hai, Hargiz Na Suna Jayega. A'la Hazrat Ek Sawal Ke Jawab Mein Irshad Farmatay Hain Ke Jab Ek Jaidad Mein Koi Shakhs Ek Muddat Tak Khud Tasarrufat Malikanah Karta Raha Hai Ya Woh Baye Khawah Ho Ya Kisi Aur Tarah Se Doosray Ko Tamleek Karday Aur Woh Doosra Ek Zamana Tak Iss Mein Mutasarrif Rahay Phir Ek Muddai Aqil Baligh Jo Issi Shehr Mein Maujood Aur In Halat Par Muttale Ho Aur Ab Tak Arz-e-dawa Se Koi Uzr Maqool Qabil-e-qubool Ussay Mana Na Ho, Dawa Karnay Lagay Yeh Jaidad Meri Milk Hai Ab Woh Dawa Bajah-e-miras Ho Khawah Kisi Doosray Sabab Se Hargiz Na Suna Jayega.

Aur Us Ka In Tasarrufaat Ke Waqt Khamosh Rehna, Apni Jihat Aur Mutasirif Ki Malikiyat Ka Saaf Iqraar Qaraar Payega. (Fatawa Razawiya Jild Haftam Safha 315 Aur Safha /318/317 Par Hai Ke) Muddiai (Bakr)

Itne Arse Tak Kyun Kar Apna Haq Chhore Bethe Rahe, Agar Fi Al-waqe Yeh Sahib-e-haq Hote Ke Is Qadar Muddat Tak Sabar Karte. Imam Alama Muhammad Bin Abdullah Ghazi Quds Sirah Ne Farmaya Teen Baras Guzar Jane Mein Daawa Na Masmu Thahraya, Yahan To Pachas Saal Hochuke Hain, Is Liye Woh Zameen Zaid Ke Qabza Mein Rakhi Jaye Gi, Wahi Is Ka Malik Hai. Municipal Corporation Is Zameen Ko Muslim Qabristan Ke Liye Allot Karna Jaiz Nahi.

Jawab (3)

Surat Mas'oola Mein Jawab Number Ek Se Wazeh Hogaya Ke Corporation Ki Janib Se Kaghaz Aaye Ya Na Aaye, Woh Zameen Ka Malik Zaid Hi Hai. Agar Zaid Ijazat De To Mayyat Ko Dafan Karna Jaiz Aur Agar Zaid Razi Na Ho To Is Zameen Mein Mayyat Ko Dafan Karna Haram. Jin Mareez Ko Pehle Hi Se Dafan Kar Chuke Hain, Agar Zaid Kahe Ke Rehne Diya Jaye To Theek Hai, Warna Qabar Khod Kar Doosri Jagah Dafan Kare. (Fatawa Razawiya Jild Chaharum Safha 102 Qadeem)

(فتاویٰ قاضی خاں و فتاویٰ عالمگیری میں ہے) ”لاینبغی اخراج البیت من

القبر بعد ما دفن الا اذا كانت الارض مغصوبة او اخذت بشفعة۔“

والله تعالى اعلم

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi*

Biwi Ko Beta Ya Bacha Keh Dein To Kya Hukm Hai?

Kya Farmate Hain Ulama-e-din Masla Zail Ke Baray Mein Ke Biwi Ko Beta Ya Bacha Kah Dein To Kya Biwi Nikaah Se Nikal Jayegi?

Sawal: Arbaaz Khan

Al-jawab:

Soorate Mazkoora Mein Beta Kehne Se Talaq Sabit Nahin, Na Yeh Zihaar Na Nikaah Mein Kuch Farq, Sirf Gunaahgaar Hue Toba Kare,

قال الله تعالى وانهم ليقولون منكر امن القول وزورا وان الله لعفو غفور“ (فتاویٰ

رضویہ قدیم جلد پنجم صفحہ 833)

W'allahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Fareeqeen Mein Jhagra Karke Dusri Masjid Banana Kaisa?

السلام علیکم

Kya Farmate Hain Ulama -e- Kiraam Is Masle Ke Bare Mein. Ek Gaon Mein Taqreeban 1500 Ki Abadi Hai Aur Wahan Pachas Saal Se Jumma Qaim Hai. Kuch Dino Pehle Gaon Ke 20 Afrad Ne Masjid Mein Ghair Shari Kaam Anjaam Diya Jab Committee Walon Ne Un Logon Ko Samjhaya To Wo Log Committee Walon Ko Maarnay Ke Liye Tayyar Ho Gaye. Dar Hai

Ke Agar Is Masjid Mein Ek Saath Namaaz Parhi Jaye To Khoon Kharaba Ho Sakta Hai. Aisi Sorat Mein Gaon Ke 130 Log Dusri Masjid Bana Kar Jumma Aur Eidain Ki Namaaz Parh Sakte Hain??? Quran Hadees Ki Roshni Mein Jawab Enayat Farmayen Karam Hoga...

Al-mustafta: Abdul Ghaffar (Nawada Bihar)

Al Jawab :

وعلیکم السلام ورحمة الله وبرکاته

Surat Mas'oola Mein Agar Yeh Masjid Unho Ne Bagharze Namaz Khalis Allah Azawajal Ke Liye Banai. Agarche Is Par Bahami Ranjish Hui Ke Ba Sababe Ranj Ek Jagah Jama Hona Munasib Na Jana Aur Namaz Be Masjid Ada Karni Na Chahe. Lehaza Yeh Masjid Ba Niyate Baja Aawari Namaz Hi Banai To Is Ke Masjid Honay Aur Is Mein Namaz Ja'iz-o-sawab Honay Mein Koi Shubah Nahi.

لانه وقف صدر عن اهله في محله على وجهه

Aur Is Niyat Ki Halat Mein Yeh Log Jama'at Mein Phoot Daalnay Walay Bhi Nahi Thair Saktay Keh Un Ka Maqsad Apni Namaz Bajama'at Ada Karna Hai Na Dosroon Ki Jama'at Mein Tafarrukh Daalna. Yahan Tak Keh Ulama Tashreeh Farmatay Hain Keh Ahl-e-muhallah Ko Ja'iz Hai Keh Baghaz-e-namaz Ek Masjid Ki Do Masjid Kar Len (Durre Mukhtar Mein Hai).

لاهل المحلة جعل المسجدین واحدا وعکسه الصلاة لا لدرس او ذکر اشباه میں ہے

لاهل المحلة جعل المسجد الواحد مسجدين والاولى ان يكون لكل طائفة مودن

Aur Agar Yeh Niyat Na Thi Masjid-e-allah Ke Liye Na Banai.

Balkay Iss Se Maqsad Agli Masjid Ko Zarar Pahunchana Aur Uss Ki Jamaat Ka Mutfarraaq Kardena Tha. Toh Baishak Yeh Masjid Masjid Na Hui Na Iss Mein Namaz Ki Ijizat Balkay Na Iss Ke Qaaim Rakhne Ki Ijizat. Aur Iss Sorat Mein Yeh Log Zaroor Tafreeq Jamaat-e-momineen Ke Wabal Mein Muhtala Ho Gaye Ke Haram Qat'i Wa Gunahe Azim Hai.

قال الله تعالى والذين اتخذوا مسجدا ضرارا وكفرا وتفريقا بين المؤمنين الاية

Magar Niyat Amre Batin Hai Aur Musalman Par Badgumani Haram Wa Kabirah Aur Har-giz Musalman Se Mutawaqa Nahi Ke Iss Ne Aisi Fasid Malaoon Niyat Se Masjid Banai.

قال الله تعالى ولا تقف ما ليس لك به علم ان السمع والبصر والفؤاد كل اولئك كان عنه مسئولا

Toh Be Saboot Buri Niyat Ka Gumaan Karna Jaez Nahi Balkay Issi Pehli Niyat Par Mahmool Karengi Aur Masjid Ko Masjid Aur Iss Mein Namaz Ko Jaez Wa Sawab Aur Iss Ki Abadi Ko Bhi Zaroor Samjenge. (Fatawa Razvia Shareef Qadeem, Jild 3, Safa 586)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Company Ke Makaan Mein Bator Kiraye Daar Rehna, Company Band Ho Jane Ke Baad Is Makaan Ko Apne Qabze Mein Karna Kaisa?

Kya Farmate Hain Ulama -e- Deen Masla Zail Mein Ke Ek Fard Jo Ek Kiraaye Ke Ghar Mein Rehta Hai, Woh Ghar Jo Pehle Ek Company Ke Mulazimon Ke Rehne Ke Liye Hua Karti Thi, Baad Mein Company Band Ho Jane Ki Wajah Se Log Usay Bahaisiyate Kiraya Istemaal Karne Lagay. Is Ghar Ke Ird Gird Aur Bhi Khali Zameen Maujood Hai Jiski Qeemat Maujooda Daur Mein Bohat Umda Hai. Company Ke Malik Ne Is Zameen Aur Ghar Ko Mukammal Tor Par Kisi Dosri Company Ko Farokht Kar Diya. Aindah Dino Mein Is Jagah Ek Bari Building Banne Jarahi Hai Jis Fard Ka Zikr Shuru Mein Kiya Gaya, Woh Lag Bhag Tees Saalon Se Is Ghar Mein Reh Raha Hai. Door Haal Mein Yeh Baat Mani Jati Hai Ke Koi Bhi Insaan Kisi Jagah Mein Ya Ghar Mein Bees Saalon Se Zaid Rehta Hai Toh Is Ghar Ka Malik Usey Is Jagah Se Hataane Ke Liye Muaavza Ke Tor Par Ghar Ya Keemat Ada Kare Toh Dastur Ke Mutabiq Muaavza Ki Raqam Us Shakhs Ko Milegi Lekin Us Shakhs Is Ghar Mein Rehaish Ka Mauqa Unke Marhoom Walid Ki Wajah Se Mila Jo Ke Apne Hayaat Mein Is Ghar Mein Rehtay Thay."

Lekin Marhoom Ke Is Shakhs Ke Alawa Mazeed Do Bete Hain Jin Ka Mutalba Hai Ke Bare Bhai Ko Ye

Ghar Wald-e-majid Ki Wajah Kar Mala To Muawazay Ki Raqam Ke Haqdara Wald-e-majid Ke Teenon Bete Honge? Saail : Muhammad Nushat Alam Rizvi (60 Sareesin Road Alam Bazar Kolkata)

Al-jawab:

Surat Mas'oola Mein Ghar Khali Karane Ki Surat Mein Waqi'i Agar Malik Company Apni Raza Se Ghar Ka Muawazah De Rahi Hai To Marhoom Ke Teenon Bete Barabar Barabar Hisse Ka Haqdara Honge. Aur Agar Khali Karne Ko Kaha Jaraha Hai Aur Khali Nahi Karraha Hai Balkay Raqam Ka Mutalba Hai To Malik Company Ki Raza Ke Baghair Ghar Mein Rehna Ghasab Aur Haram Hai. Aur Rupay Ka Mutalba Karna Najaez Aur Haram Hai. Haan Jahan Kirayadar Ko Koi Nuqsan Lahaq Ho Jis Ki Talafi Nah Hosake Ya Naguzeer Majboori Ho To Itne Hi Der Rahnay Ki Ijazat Hai Ke A'zar Door Hojayein. (Fatawa Razviyah Qadeem Jild 7 Safha 436 / Fatawa Bahar-ul-uloom Jild 4 Safha 33.36)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Mufti Ataullah Nayeemi

Qabristan Ki Zameen Par Masjid Madrasa Banana Kaisa?

السلام عليكم

Aap Hazrat Zee Waqar Hamiyanr Ahle Sunnat Ki

Bargah Mein Ek Sawal Arz Kar Raha Hun. Aap Hazrat Nazar Karam Farmayein Aur Jald Jawab Inayat Farmayein. Jazakumullah Khairan Wa Ahsan Al-jaza. Yeh Raha Sawal: Qabristan Mein Madrasa Ya Masjid Banayi Ja Sakti Hai Kya Surat Hai Jabke Wahan Murde Dafn Nahi Hotay?

Al Jawab :

وعلیکم السلام ورحمة الله وبرکاته

Qabristan Waqf Mein Koi Tasarruf Khilaf Jaiz Nahi Madrasa Ho Khawah Masjid Ya Kuch Aur. Agarche Wahan Murday Dafn Na Huye Ho Aur Agar Kisi Ki Milk Hai To Qaboor Se Alag Woh Jo Chahe Banaskta Hai. (Fatawa Razawiya Sharif Qadeem Jild Shesham Safha 347)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Usman Ghani Misbahi

Murde Ke Dafn Ke Baad Mithai Bantna Kaisa?

السلام علیکم

(1) Baaz Maqam Pe Yeh Dastoor Hai Ke Mayyat Dafn Ke Baad Tabarrukaat Yaani Barfi, Choorha Aur Doosri Mithaiyon Pe Fatiha Dete Hain.

(2) Mayyat Ke Ghar Azeez Wa Aqarib Ghalla Anaj Dete Hain, Kya Ise Mayyat Ko Dafn Karne Se Pehle Ghuraba Mein Taqseem Kiya Jaye Ya Baad Dafn?

Mutazir Jawab: Ghulam Mustafa Rizvi

Al-jawab:

وعلیکم السلام ورحمة الله وبرکاته

Hadees-e-shareef Hai

من استطاع منکم ان ینفع اخاه فلینفعه رواه مسلم عن جابر بن عبد الله رضی الله

تعالی عنها

To Surat-e-mas'ula Mein Donon Tareeqa Jaiz Hai
Magar Zyada Behtar Hai Ke Dafn Karne Se Pehle
Ghuraba Mein Taqseem Kiya Jaye. Jabke Mayyat Ki
Tayyari Wa Tafkeen Mein Is Ke Baais Takhir Na Ho.
(Fatawa Razawiyya Qadim Jild Charum Safah 205)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Barkati

Kachha Lahsun Aur Pyaaz Khaakar Masjid Jaana Kaisa?

السلام علیکم

Kya Farmate Hain Ulema-e-deen Aur Muftiyaan-e-
kiraam Mundarija Masaail Ke Bare Mein.

Sawal 1:

Aqa O Mawla Nabi Pak ﷺ Ka
Duniya Se Zaahiri Parda Farmane Se Pehle Aakhri
Amal Kya Tha? Kya Mere Aqa O Mawla Nabi Pak ﷺ
ﷺ Ne Miswak Sharif Ka Aakhri Amal
Kiya Tha?

Sawal 2:

Kya Yeh Baat Durust Hai Ke Jahan Ki Mitti Hoti Hai Insaan Wahi Dafn Kiya Jata Hai?

Sawal 3:

Kacha Lehsan Aur Pyaaz Khane Ka Kya Hukm-e-shari Hai Ke Sirf Kha Kar Masjid Jana Makrooh Hai Ya Waise Bhi Khana Makrooh Hai? Jawab Inayat Farmaayen.

Sawal 4:

Namaz Mein Fatiha Ke Baad Agar Koi Bhi Surah Shuru Karte Hain To Us Se Pehle Tasmiyah Parhna Sunnat Hai Ya Mustahab?

Saa'il: Mohammad Asif Qasim Nisar Qadri, Maqam: Pakistan Karachi.328

Al-jawab:

وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

(1) Surat-e-mas'ulah Mein Yeh Riwayat Durust Jaisa Ki Bukhari Sharif Mein Hai. Hazrat Aisha Farmati Hain Ke Wafat Se Kuch Pehle Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ Mere Seenay Se Tayk Lagaye Bethe Thay Ke Mere Bhai Abdul Rahman Bin Abu Bakr Is Haal Mein Aaye Ke Un Ke Haath Mein Miswak Thi. Mein Ne Dekha Ke Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ Abdul Rahman Ki Taraf Dekh Rahe Hain. Mein Janti Thi Ke Aap Miswak Ko Bohat Pasand Farmate Hain, Mein Ne Arz Kiya Ke Kya Mein Abdul Rahman Se Aap Ke Liye Miswak Leloon. Aap Ne Sirke Ishaare Se Farmaya Ke

Haan Le Lo. Mein Ne Abdul Rahman Se Miswak Lekar Aap Ko Diya Magar Aap Ko Is Miswak Ka Chabana Mushkil Maloom Hua Is Liye Ke Wo Sakht Thi. Mein Ne Arz Kiya Ke Kya Mein Miswak Ko Naram Kar Doon? Aap Ne Ijazat Di To Mein Ne Miswak Ko Naram Kar Diya Aur Aap Ne Isko Apne Danton Par Pheraya.

Al-jawab 2:

Ye Baat Bhi Durust Hai Ke Jahan Ki Mitti Se Insaan Paida Hua Wahi Dafn Hoga Jaisa Ke Tabrani Ne Kabir Mein Ibn Umar Se Riwayat Ki Ke Ek Habshi Madina Mein Dafn Hua Toh Hazrat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ne Farmaya Ke Jis Zameen Se Ye Paida Hua Usi Mein Dafn Hua. Neez Hakeem Tirmizi Ne Bhi Isi Ko Hazrat Abu Hurairah Se Nawadir Al-asul Mein Riwayat Kiya. Isi Tarah (Sharh Al-sudoor Page 99 Mein Hai).

Al-jawab 3:

Soorat Mas-oola Mein Bhi Mazkoorah Cheezon Ko Khana Makrooh Aur Masjid Mein Kacha Lehsan Aur Piyaz Khana Ya Khaa Kar Jana Jaiz Nahi Jab Tak Ke Boo Baqi Ho Aur Yehi Hukm Har Us Cheez Ka Jis Mein Boo Ho (Fatawa Razawiyyah Soom Page 582, Qadeem Bahar-e-shariat Hissa Soom Page 184).

Al-jawab 4:

Fatiha Ki Ibtida Mein To Tasmiya Parhna Sunnat Hai Aur Baad Ko Agar Koi Surat Ya Shuru Surat Ki

Aayatein Milaye To Un Se Pehle Tasmiya Parhna Mustahab Hai. Parhe To Acha, Na Parhe To Harj Nahi (Fatawa Razawiyyah Soom Page 67, Qadeem).

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Qabristan Ki Khali Zameen Par Market Banana Kaisa?

Sawal: Zaid Ka Makan Aik Aik Aise Gaon Mein Hai Jahan Musalmanon Ki Abadi Kam Hai Aur Qabristan Ki Zameen Ka Raqba Zaroorat Se Ziyada Hai To Kya Iss Sorat Mein Qabristan Ki Kuchh Khali Zameen Par Market Banaya Jasakta Hai?

Sawal: Mahboob Raza Faizi Fakhr-e-azhar Group

Al Jawab:

Aala Hazrat Imam Ahmad Raza Mohaddis Bareilvi Alaihirahma Ne (Fatawa Razawiya Jild Shesham Safha 347 Par Tehreer Farmaya Hai) Qabristan Waqf Mein Koi Tasarruf Khilaf Waqf Jaiz Nahi. Madrasa Ho Khwah Masjid Ya Kuchh Aur, Aur Agar Kisi Ki Milk Hai To Qaboor Se Alag Woh Jo Chahe Bana Sakta Hai. Aur Isi Tarah Habib Al-fatawa Mein Hai Qabristan Qabron Se Bhara Hua Ho Usmein Masjid Ya Makan Banana Jaiz Nahi Jo Aise Qabristan Mein Masjid Ya Makan Ya Market Banayega Gunahgaar Hoga. Aur Jis Qabristan Mein Qabron Se Khali Jagah Ho To Us Khali Jagah Mein Masjid Ya Makan Banana

Malik Zameen Ke Liye Jaiz Hai. Is Mein Koi Gunah Nahi. Isi Tarah Agar Malik Zameen Kisi Doosre Ko Khali Zameen Mein Masjid Ya Makan Banane Ki Ijazat De To Us Mein Koi Harj Nahi Jaiz Hai. Lekin Jo Qabristan Sirf Qabron Ke Liye Waqf Ho Us Mein Koi Shakhs Masjid Ya Makan Dukan Market Wagairah Nahi Banasakta Hai (Habib Al-fatawa Awal Safha 593)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Jis Bakri Ko Kutta Kaat Le Dam Torne Se Pehle Zibah Karke Uska Gosht Khana Kaisa?

السلام عليكم

Bakri Ko Kutta Kaat Liya Aur Is Ke Dam Torne Se Pehle Use Zibah Kardia Gaya, Ab Kya Iske Gosht Ko Khaa Sakte Hain Ya Nahi?

Sawal: Muhammad Ghulam Jilani Habibi

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Soorat Mas'oola Mein Is Bakri Ko Zibah Karke Uska Gosht Khana Jaiz Hai. Allah Azawajal Farmata Hai

حرمت عليكم البيتة والدم ولحم الخنزير وما احل لغير الله به والمنخنقة

والموقوذة والمتردية والنطيحة وما اكل السبع الا ما ذكيت

Tum Par Haram Kiya Gaya Murdaar Aur Khoon Aur

Suar Ka Gosht Aur Jis Ke Zibah Mein Ghairullah Ka Naam Liya Gaya, Aur Gala Ghonte Aur Lathiyan Se Mare Aur Oopar Se Girne Wali Aur Jise Kisi Ne Sing Mara Aur Darrinda Ki Khaai Hui, Magar Jise Tum Zibah Karlo Woh Halal Hai. Jis Mein Kuch Bhi Hayat Baqi Hai Agar Kitni Hi Khafif Ho, Agar Iski Halat Kitni Hi Radi Ho, Agar Woh Kaisi Hi Shadeed Zakhami Ho, Agar Is Mein Sirf Mazbooh Ki Si Tadap Baqi Ho, Jab Zabah Karli Jayegi Mutlaqan Halal Hojayegi, Agar Zibah Ke Baad Khoon Na De Na Tadpe Humare Imam Azam Radi Allah Taala Anhu Ka Yehi Mazhab Hai Aur Isi Par Fatwa Hai. (Fatawa Razawiya Qadeem Jild Hashim Safha 357)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Barkati

Tambakoo, Beedi, Cigarette Noshi Ke Waqt Bismillah Parhna Kaisa?

Tambako Khane, Beedi Cigarette Noshi Se Qabl Bismillah Sharif Parhna Kaisa Hai? Ba Hawala Jawab Inayat Farmayen.

Saail : Mahtab Alam Ziyai

Chand Soraton Mein Bismillah Parhna Makrooh Hai Jaise Sura Baraat Ke Shuru Mein, Jabke Sura Anfal Se Milakar Parhein. Isi Tarah Huqqa, Beedi, Cigarette Peenay Aur Lehsan Wa Pyaaz Jaisi Cheez Khanay Ke Waqt, Najasat Ki Jagahon Mein Aur Sharmgah

Kholnay Ke Waqt Bismillah Parhna Makrooh Hai.
(Radd Al-muhtar Jild Awal Safha 7)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Gabhin Janwar Ko Zabah Karna Kaisa?

Kya Farmate Hain Ulama-e-deen Is Masle Ke Bare Mein Ke Gabhin Ko Zabah Karna Kaisa Hai?

Sawal: Abdullah

Aljawab :

Shaykhul Islam Wal Muslimeen Mujaddide Deen Wa Millat Imam Ahmed Raza Qadri Rahmatullahi Alaihi Farmate Hain, Doodh Ke Janwar Ya Gabhin Ki Zabah Agar Sahi Hai Magar Napasand Hai, Hadees Mein Is Se Mana Hai. (Fatawa Razawiya Jild 8, Safa 393)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Duniya Ki Baaton Ke Liye Masjid Mein Jakar Baithna Haram Hai

السلام عليكم

Kya Farmate Hain Ulama-e-islam Is Mein Ke Hamare Gauon Mein Ghausia Masjid Hai, Sab Log Sunni Hain Aur Imam Bhi Sunni Hai. Namaz Fajr Ke Baad Imam

Aur Chand Muqtadi Masjid Mein Baithte Hain Aur Apna Dukh Suntay Aur Sunatay Hain. Kabhi Kabhi Masle Ki Bhi Baat Hoti Hai Koi Muqtadi Imam Sahib Masle Wa Ghairah Pooch Lete Hain Aur Inhi Muqtadi Mein Ek Aadmi Khaini Bhi Banata Hai. Do-char Minute Guftagu Ke Baad Sab Log Khaini Kha Kar Apna Apna Ghar Chale Jate Hain. Kya Iss Tarah Karna Sahi Hai? Mukammal Jawab Se Nawazain, Karam Hogya.

Sawal: Muhammad Hashimuddin Raza

Jawab:

وعلیکم السلام ورحمة الله وبرکاته

Duniya Ki Baton Ke Liye Masjid Mein Jakar Baithna Haram Hai. Masjid Mein Duniya Ka Kalma Nekiyon Ko Aisa Khata Hai Jaise Aag Lakri Ko. Yeh To Mubah (Jaiz) Baton Ka Hukum Hai, Phir Agar Baten Khud Buri Hon To Woh Sakht Haram Haram Aur Azab Shadeed Ka Sabab Hai. (Fatawa Razawiyya, Jild 3, Safa 202) Aur Ghair Mutakif Ko Masjid Mein Khana Sona Makrooh Hai. (Safa 595)

Intebah: Agar Baithna Masail Sikhnay Ke Liye Hai Zamana Mein Kisi Ke Ghar Ki Koi Bat Aagayi To Woh Is Zumre Mein Nahi Hai, Taham Gharelu Batoon Se Ijtinaab Hi Kare.

Wallahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Kya Masjid Ke Naam Par Kiya Gaya Chanda Dene Walon Ki Ijazat Se Madrasah Mein Laga Sakte Hain?

Kya Farmate Hain Ulama-e-deen Aur Muftiyan Sharah Matin Masla Zail Ke Bare Mein Ke Bara Mein Ke Gaon Ke Logon Ne Masjid Ke Naam Par Chandah Diya, Wo Paisay Masjid Ke Mutwalli Ke Paas Maujood Hain, Kuch Arsay Ke Baad Madrasah Mein Kuch Kaam Shuru Hua To Wo Paisa Gaon Walon Ki Ijazat Se (Chandah Dene Walon Ki Ijazat) Madrasah Mein Laga Sakte Hain?

Sawal: Al-tamash Raza

Al Jawab :

Shaykh Al-islam Wal-muslimin, Mujaddid-e-deen-o-millat A'la Hazrat Imam Ahmad Raza Qadri Farmate Hain Ke Jab Dene Walon Ne Sirf Masjid Ke Liye Waqf Kiya To Wo Masjid Hi Mein Sirf Hoga, Is Se Madrasah Mein Nahi Laga Sakte Hain, Na Khud Na Ba Ijazate Mutwalli (Fatawa-e-razvia Jild Shesham Safha 442 Aur Safha 432 Par Hai). Ke Chandah Ke Rupay Chandah Dene Walon Ke Malik Par Hain Rehte Hain, Unse Ijazat Li Jaye Agar Wo Ijazat De Dein To Usko Laga Sakte Hain.

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Mitti Ke Dheelay Par Qul Ya Durood Shareef Parh Kar Qabar Ke Andar Rakhna Kaisa?

السلام عليكم

Kya Farmate Hain Ulama-e-kiraam Aur Muftiyan-e-izaam Qabr Mein Jab Mareez Ko Rakhtay Hain Toh Ek Chhota Sa Mitti Ka Dheela Lekar Aur Iss Par Kuchh Parhtay Hain Phir Iss Ko Mareez Ke Sar Ke Paas Rakh Detay Hain. Talab Amar Yeh Hai Ke Iss Mitti Par Kya Parh Kar Rakhtay Hain Aur Yeh Durust Hai Ke Nahi?

Sawal: Mohammad Anwar Raza Piagpur Bahraich Shareef

Jawab:

وعليكم السلام ورحمة الله وبركاته

Shaykh Al-islam Wal Muslimeen, Mujaddidin Wa Millat A'ala Hazrat Imam Ahmad Raza Qadri Bareilvi (Rahmatullahi Ta'ala Alayh) Tahrir Farmatay Hain, Jab Ke Qabar Mein Jagah Na Ghirey To Chhotey Chhotey Dheelay Par Durood Shareef, Surah Ikhlas Wagairah Dam Kar Ke Rakhne Mein Koi Haraj Nahi.

لعدم المنع ومالم يمنع لا يمنع

(Fatawa Razawiyya, Jild Charum, Safah 161)

Wallahu Ta'ala A'alam."

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Zaid Ne Bakr Ko Business Ke Liye Is Shart Par Raqam Di, Munafa Aadha-aadha Baant Lenge, Kya Yeh Jaiz Hai?

السلام عليكم

Kya Farmate Hain Ulama -e- Kiraam Is Masle Ke Bare Mein Ke Zaid Ne Bukr Ko Ek Lakh Rupaye Diye Is Shart Par, Aap Unse Ek Lakh Business Karein Jo Faida Hoga Woh Aadha-aadha Donon Ka Aur Jo Nuqsan Hoga Woh Bhi Aadha-aadha.

Doosra Sawal Hai Ke Ghair Muslim Ko Is Shart Par Paisay Diye Ke 100 Rupay Ke 2 Rupay Zyada Karke Woh Ghair Muslim Musalman Ko Dega Toh Yeh Sorat Jaiz Hai Ya Nahi? Mufasssal Jawab Anaiyat Farmayen.

Saail: Mushtaq

Jawab:

وعلیکم السلام ورحمة الله وبرکاته

Surat Mas'oola Mein Zikr Ki Hui Surat Mein Zaid Bakr Is Business Mein Shirkat Kar Ke Karobar Kare Jaiz Hai. Munafa Mein Toh Fareeqain Ko Itna Hi Milega Jitna Un Mein Baham Tay Hua Yaani Nuqsan Honay Ki Surat Mein Donon Nisf Nisf Tawaan Wajib Hoga. (Fatawa Baharul Ulum Jild Charum Safha 102)

Jawab: 2.

Ghair Muslim Ko Qarz Dekar Agar Zaaid Raqam Sood Samajh Kar Liya Toh Haram Hai Kyonke Sood Maan Kar Musalman Se Lein Chahe Ghair Muslim Se

Haram Aur Najayiz Hai. Quran Shareef Mein Hai :

واحل الله البيع وحرّم الربا

Lekin Aadmi Ko Is Se Bachna Chahiye Warna Musalman Aise Aadmi Ko Sood Khor Kehne Lagenge. Aala Hazrat Farmate Hain Jaise Bure Kaam Se Bachna Chahiye Isi Tarah Bure Naam Se Bachna Zaroori Hai. (Issi Kitab Ke Safha 78 Par Hai)

Wallahu Ta'ala Aalam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Barkati

Tasweer Sazi Ka Karobar Karna Kaisa Hai?

السلام عليكم

Kya Farmatay Hain Ulama-e-kiraam Is Maslay Ke Bare Mein Ke Tasweer Sazi Ka Karobar Ka Kya Hukm Hai Jo Log Ye Kaam Karte Hain Unke Ghar Ka Khana Pena Kaisa Hai, Baraye Meharbani Jawab Enayat Farmayen.

Sawal: Abdullah

Jawab:

وعليكم السلام ورحمة الله وبركاته

Surat-e-mas'oola Mein Janwar Ki Tasweer Banani Dasti Ho, Khwah Aaksi Haram Hai Aur Maa'boodan-e-kufaar Ki Tasweer Banana Aur Sakht Haram Wa Shadeed Kabirah Hai. Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Farmatay Hain

ان اشد الناس عذاباً يوم القيمة المصورون

"Beshak Sab Se Zyada Sakht Azaab Roz-e-qayamat Musawwiron Par Hoga" (Fatawa Razawiyyah Jild 3, Safa 190 Aur Fatawa Razawiyyah Shareef Jild 9, Safa 197 Mein Hai). Janwar Ki Tasweer Khinchna Aur Khichwana Dono Haram Hai. Lekin 17 September 2003 Issawi Fiqhi Seminar Board Delhi Ke Tehth Munaqida Seminar Mein Shirkat Karne Wale Muftiyane Islam Ne Ba Ittefaqe Raye Ye Hukum Sadir Farmaya Ke Jahan, Rashaan Card, Siyasi Ijlas Mein Dafa-e-zarar Ke Liye Shirkat, Masroof Tareen Logon Ke Liye Phone, Mobile, Mitti Ke Teil Aur Ghaley Waghera Ke Kotay, Tabligh Deen, Bank Ke Khate, Hajj Farz Ki Registry, Imtehan Aur License Ke Liye Photo Khinchane Ki Hajat Shar'an Pai Jati Hai. Lihaza In Umoor Ke Liye Tasweer Khinchna Aur Khichwana Dono Jaiz Hai. Aur Is Ke Yahan Khana Khana Bhi Jaiz Hai.

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Paanch Hazaar Rupay Ke Badle Zameen Rakhna Aur Iss Se Nafa Uthana Kaisa?

Kya Farmate Hain Ulama -e- Kiraam Masla Zail Ke Bare Mein Ke Zaid Ne Bakar Se Kaha Ke Mujhe Paanch Hazaar Rupay Batour Qarz Do. Bakar Ne Kaha Ke Mein Tumhari Zameen Apne Qabza Mein

Loonga, Iss Ke Baad Hi Dunga Iss Se Pehle Nahin. Woh Tayyar Ho Gaya Aur Zameen De Di. Sawal Yeh Hai Ke Bakar Iss Zameen Mein Kaasht Kara Kar Iss Se Faaida Le Sakta Hai Ya Nahin?

Jawab:

Soorat Mas'oola Mein Qarz Dene Wala Bakar Khet Mein Jote Boyega Aur Nafa Uthayega. Yeh Soorat Rehn Mein Daakhil Nahin Balkay Yeh Banmazla Ijara Fasidah Hai. Iss Shakhs Par Ujrate Misl Lazim Hai. Kyunke Makaan Ya Khet Issay Muft Nahin Deraha Hai Balkay Qarz Ki Wajah Se Deraha Hai Aur Chunke Qarz Se Intifa Haram Hai, Toh Iss Tarah Misl Ujrat Deni Hogi. (Bahar-e-shariat, Hissa 17, Safa 39) Aur A'la Hazrat Radiyallahu Ta'ala Anhu Farmate Hain Ke Agar Qarz Dene Mein Yeh Shart Hui Thi Toh Beshak Sood Wa Haram Qatai Wa Gunaah Kabeerah Hai. Aisa Qarz Dene Wala Mutlaqan Maloon Aur Lenay Wala Bhi Issi Ke Misl Malaoon Hai Agar Be Zaroorat Shar'iya Qarz Liya Ho. (Hadees-e-shareef Hai)

”كل قرض جر منفعة فهو ربا“

Qarz Pe Jo Nafa Hasil Kiya Jaye Woh Sood Hai. (Fatawa Razawiya, Jild 7, Safa 75) In Ibarato Se Wazeh Ho Gaya Ke Bakar Ko Iss Zameen Se Kaasht Kara Kar Iss Se Faaida Hasil Karna Haram Hai.

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Aabid Husain Qadri Noori

Mannat Ke Janwar Ka Gosht Ghani Ko Khilana Kaisa?

Kya Farmate Hain Ulama-e-deen Is Masle Mein Kisi Ne Mannat Maani Keh Agar Fulaan Kaam Ho Jaye To Bakri Waghera Zibah Karke Masakeen Ko Taqseem Karunga, Agar Is Kaam Ho Gaya Aur Bakra Zibah Kiya To Is Ka Gosht Ghani Kha Sakta Hai Ya Nahi?

Sawal: Riyaz Ahmad

Jawab:

Nazar Ki Do Qism Hain, Aik Nazar Sharai Aur Doosri Nazar Urfi, Awliya Karam Ki Jo Nazar Maani Jati Hain, Haqeeqat Mein Wo Nazar Sharai Nahi Balkay Urfi Hoti Hai. Aur Jab Wo Nazar Sharai Nahi Hoti To Us Cheez Ka Lena Khana Sab Ko Jaaiz Hai Aur Nazar Sharai Wo Hai. Maslan Koi Bargah-e-ilahi Mein Ye Dua Kare Ke Mujh Ko Farzand Ata Huwa, Bimari Dafa Ho Ya Qarz Ada Ho To Mein Itna Maal Fi Sabilillah Kharch Karunga. Aur Is Ka Sawab Rasool-e-kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ya Hazrat Ghous Pak Razi Allah Taala Anhu Ya Falan Wali Allah Ki Bargah Mein Nazar Karunga. To Ye Nazar Sharai Hogi Aur Is Ka Pura Karna Wajib Ho Gaya. Aur Ye Nazar Khaas Faqron Wa Masaakin Ka Haq Hai.

(Fatawa Razawiyya Qadim Jild 5 Safha 971 / Fatawa Faqih-e-millat Dusra Safha 92)

Wallahu Ta'ala A'lam."

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Ghaibana Namaz-e-janaza Parhna Kaisa?

Kya Farmate Hain Ulama-e-kiraam Masla Zail Ke Bare Mein Ke Ghaibana Namaz-e-janaza Parhna Kaisa Hai? Sawal: Muhammad Shadab

Al Jawab :

Aala Hazrat Imam Ahmad Raza Muhaddith Bareilly Rahmatullahi Alayh Tahreer Farmate Hain Mazhab Mahzab Hanafi Mein Janaza Ghaib Par Bhi Mahaz Najaiz Hai, Aimma Hanafiya Ka Is Ke Adame Jawax Par Bhi Ijmaa Hai. Bahar-e-shariat Mein Hai (Fatawa Razawiya Qadim Jild 4 Safha 67) Aur Allama Haskafi Alaih Al-rahmah Farmate Hain

“وشرطها ايضاً حضوره وضعه امام البصلي وكونه للقبلة فلا تصح على غائب

(Dur-e-mukhtar Ma'a Shammi Jild 1 Safha 641) Aur Faqeehe Azam Hind Hazoor Sadarush Shariah Farmate Hain Hamare Mazhab Mein Janaza Ghaib Ki Namaz Nahi Ke Janaza Sahi Hone Ke Liye Mayyit Ka Samne Hona Zaroori Hai. (Bahar-e-shariat Hissa Chara Safha 119)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Masjid Ke Andar Kaam Ho Raha Hai, Sahan Khali Hai To Chhat Par Namaaze Panjgana Padhna Kaisa?

السلام عليكم

Hazrat Is Masle Mein Rahnumai Farmaya Jaaye. Masjid Ke Andar Kaam Ho Raha Hai Aur Masjid Ka Sahan Khali Hai To Kya Is Soorat Mein Masjid Ki Chhat Par Namaaz-e-panjgana Ba-jama'at Ada Kiya Jasakta Hai? Quran-o-hadis Ki Roshni Mein Mudallal Jawab Inayat Kiya Jaye. Aap Ki Mehrbani Hogi.

Sawal: Abdul Samad Rizvi Barkati Sitamadhi Bihar

Jawab:

وعلیکم السلام ورحمة الله وبرکاته

Soorat Mas'ula Mein Jab Masjid Ki Sahan Khali Hai Jaise Masjid-sefi Kehte Hain To Bil Zaroorat Chhat Par Jamat Karna Makrooh Hai. (Alamgiri) (Bahar-e-shariat, Hissa Shanzdaham, Safa 103)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Mufti Ataullah Nayeemi

Madrasah Ke Liye Waqf Ki Hui Zameen Ko Masjid Ke Liye Istemaal Karna Kaisa?

Kya Farmate Hain Ulema-e-deen Is Masle Mein Ke Madrasah Ke Liye Waqf Ki Hui Zameen Ko Masjid Ke Liye Istemaal Karna Kaisa Hai?

Sawal: Abdul Qadir Rizvi, Mumbai

Al Jawab :

Surat Mas'oola Mein Jab Madrasah Ke Liye Zameen Kisi Ne Waqf Ki Ya Chandah Ki Raqam Se Madrasah Ke Liye Zameen Khareedi Gayi Ho, Woh Zameen

Masjid Ke Liye Istemaal Karna Jaiz Nahin. Tameer Waqf Jaiz Nahin Yaani Madrasah Ki Zameen Ko Masjid Banana Ya Masjid Ki Zameen Ko Madrasah Banana Jaiz Nahin.

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Shahroz Alam Barkati*

Masjid Ke Naam Se Jo Chanda Kiya Gaya Hai Us Mein Se Imam Ki Tankhwaah De Sakte Hain Ke Nahi?

Sawal: Aqeel Raza

Jawab:

Imam Ki Tankhwa Agar Itni Hai Ke Jo Wajibi Taur Par Honi Chahiye To Masjid Ki Raqam Se Tankhwaah Dena Jaiz Hai Aur Agar Mutawalli Ne Itni Zyada Tankhwaah Muqarrar Kar Di Ke Doosre Log Itni Nahi Dete To Masjid Ki Raqam Se Tankhwaah Dena Jaiz Nahi. Mutawalli Apni Taraf Se De, Agar Masjid Ki Raqam Se Dega To Town Dena Padega. Balkay Imam Ko Maloom Hai Ke Masjid Ki Raqam Se Tankhwaah Deta Hai To Usay Lena Bhi Jaiz Nahi. (Fathul Qadeer, Jild 5, Safa 450)

Wallahu Ta'ala A'lam.

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi*

Khud Ka Madrasa Hai Aur Khud Padhata Bhi Hai Apni Tankhwa Ke Mutabiq Nikaal Lena Kaisa?

السلام عليكم

Kya Farmate Hain Ulema-e-deen Is Masle Mein Ke Koi Insaan Khud Ka Madrasa Banaya Jis Ka Sab Kuch Woh Khud Hai Aur Parhata Bhi Woh Apna Muaawza Khud K Mutabiq Nikaal Bhi Leta Hai To Is Tarah Karna Kahan Tak Durust Hai? Jawab Anayat Farmayen. Saail: Kashif Qamar

Al Jawab :

وعليكم السلام ورحمة الله وبركاته

Surat-e-mas'ala Mein Waqai Agar Apna Muaawza Zaroorat Se Zyada Leta Hai To Najaa'iz Hai Aur Bataure Khud Khud Ko Muddai Aur Khud K Haakim Hona Theek Nahi Balkay Wahaan Ke Ulema-e-ahle Bald Alam Sunni Deen Daar Ki Taraf Rujoo Karen Ya Mutadid Muaazzam Mutadin Zi Raaye Musalman Shehr K Supurd Karen Woh Bad Tahqeeqaat Kaamil Ejraa Misl Tak Tak Hukm Den Ya Basharte Sidq Haajat Wa Adam Kifayat Ta Qadar Kifayat Izafah Karen Allah Azawajal Farmata Hai:

من كان فقيرا فليأكل بالمعروف

Jo Haajatmand Hai Woh Muwaafiq Dastoor Khaaye Aur Farmata Hai,

والله يعلم المفسد من المصلح

Khuda Khub Jaanta Hai Kaun Bigaarnay Wala Hai

Aur Kaun Sunwaarnay Wala

Aur Hazrat Syyed-e-alam ﷺ

Farmatay Hain:

“متخوض فيما شاءت نفسه من مال الله ورسوله ليس له يوم القيامة الا النار

Bahut Wo Ke Allah Aur Rasool Kay Maal Mein Apni Khwaahish Nafs Kay Mutaabiq Dhanstey Hain. Un Ke Liye Qayamat Mein Nahin Magar Aag Aur Tirmizi Ki Hadees Hai,

لو كان لابن آدم وادمن ذهده لا تبغى اليه ثانيا ولو كان له واديان لا تبغى اليهما ثالثاً

“ولا يملأ جوف ابن آدم الا التراب ويتوب الله على من تاب

Agar Ibn-e-aadam Kay Liye Ek Jungal Bhar Sona Ho Toh Doosra Jungal Aur Maangay Aur Do Jungal Hon Toh Teesra Aur Chahey Aur Ibn-e-aadam Ka Pait Nahi Bharti Magar Khaak Aur Taaib Ki Tauba Allah Qubool Karta Hai. (Fatawa Razawiyya Qadeem, Jild Shisham, Safa 371)

Wallahu Ta'ala A'lam Bissawab.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Bachay Ki Wiladat Ki Khushi Mein Bachhe Ko Nana-nani, Mama-mamu Wagaira Jo Tahaaf Deytay Hain Walidain Ko Istemaal Karna Kaisa Hai?

Jab Bachay Ki Wiladat Hoti Hai To Rishtedaar Khaas Nanana, Nani, Mamu, Khala Wagaira Is Bachay Ke Liye Tahaaf Latay Hain, Khaas Tour Par Larki Ke

Liye Sona, Chaandi Ke Chhotay Chhotay Zevarat. Ab Sawal Yeh Hai Ke Kya In Zevarat Ya Tahaaf Naqal Ko Walidain Apne Istemaal Mein La Sakte Hain, Doosra Yeh Ke In Zevarat Ko Beech Kar Is Ka Rupiya Larki Ke Naam Se Bank Mein Jama Kar Sakty Hain Ya Nahi?

Sawal: Faiz-ul-hasan Noori, South Africa

Jawab:

Soorat-e-mas'oola Mein Agar Qarain Se Maloom Ho Ke Is Bachay Ko Dena Maqsud Nahi To Walidain Mazkoorah Cheezon Ko Apne Istemaal Mein La Sakte Hain Aur In Zevarat Ko Beech Kar Is Ka Rupiya Bhi Bank Mein Rakh Sakty Hain. Aur Jahan Is Ke Khilaaf Par Qarina Ho Wahan Walidain Wagaira Ke Liye Jaiz Nahi, Is Ke Ilawah Cheezein Bhi Walidain Bilazharurat Apne Kaam Mein Nahi Lasakty Hain. (Bahar-e-shariat, Hissa 14, Safa 66) (Fatawa Bahr-ul-uloom, Jild 2, Safa 285)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Barkati

Masjid Mein Namaz-e-janaza Parhna Kaisa?

السلام عليكم

Masjid Mein Namaz-e-janaza Parhna Kaisa? Hawale Ke Saath Jawab Ataa Farmaiye.

Sawal: Inaab Alam

Jawab:

Aimma -e- Salasa Radi Allahu Ta'ala Anhum Ke Nazdeek Masjid Mein Janaza Padhna Mukrooh Hai, Agar Beroon-e-masjid Meyat Ho, Yehi Rajeh Wa Saheh Hai. Durre-mukhtar Mein Hai.

کراہت تحریمًا و قیل تنزیہًا فی مسجد جماعت ہو ای البیت فیہ وحدۃ او مع القوم
واختلف فی الخارجت عن المسجد وحدۃ او مع لبعض القوم والبختار الکراہۃ
مطلقاً (فتاوی رضویہ جلد چہارم صفحہ ۳۲)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Ismayeel Khan Amjadi

Murghi Ka Pair Khana Kaisa?

السلام علیکم

Kya Farmate Hain Ulama -e- Kiraam Ke Murghi Ka Seera Guda Khana Kaisa Hai?

Sawal: Ghulam Muhammad Nazami

Jawab:

Surat-e-mas'ulah Mein Murghi Ka Guda Yaani Peer Khana Jaiz Hai, Anto Jhari Khana Jaiz Nahi. (Fatawa Razviyah Qadim, Jild 8, Safa 463)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Mufti Ataullah Nayeemi

Naqd Kam Qeemat Lena Aur Qiston Par Zyada Qeemat Lena Gari Ka Aisey Business Karna Kaisa?

Kya Farmatey Hain Ulama -e- Deen Masla Zeel Ke Baray Mein Ke Zeed Iss Tarah Ka Business Karna Chahta Hai Ke Koi Cheez Jaise Gari Naqd Bechey Hazar Rupay Mein Aur Qiston Ki Sorat Mein Saath Satar Hazar Rupay Mein Farokht Karega. Iss Tarah Ka Business Sharai Tor Par Durust Hai Ya Nahi?

Sawal: Abdul Rasool Purnpur

Al Jawab :

Surat-e-mas'oolah Mein Agar Zeed Apni Naqd Qeemat Pachaas Hazar Rupay Mein Bechta Hai Aur Adhaar Par Saath Satar Hazar Rupay Mein Farokht Karta Hai Toh Jaiz Wa Durust Hai (Fatawa Razvia Qadim Jild Shisham Safha 81 Par Hai). Aur Aala Hazrat Mujaddid-e-deen-o-millat Imam Ahmed Raza Alaihir Rahmah Wal Rehman Farmate Hain Qarzoon Bechne Mein Naqd Bechne Se Daam Zaid Lena Koi Muzaiqa Nahi Rakhta Ye Ba-mutabiq Taraazi Baaye Wa Mushtari Par Hai (Fatawa Razvia Qadim Jild Haftam Safha 472 Par Hai).

Wallahu Ta'ala Aalam.

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi*

Halal Janwaron Ka Chamda Khana Kaisa?

Kya Farmate Hain Muftiyan-e-kiraam Is Masle Mein Ke Bakri Zibah Karne Ke Baad Jo Is Ka Sar Aur Pair Hote Hain Us Mein Jo Chamda Hota Hai To Kya Is Chamray Ko Kha Sakte Hain? Saail: Abdul Qadir Group Aala Hazrat

Al-jawab:

Surat Mas'oola Mein Halal Janwar Ka Chamra Khanana Jaiz Hai Agarche Khanay Ke Qabil Nahin Hota Hai. Aala Hazrat Imam Ahmad Raza Mohaddith Bareli Alaihi Al-rahma Farmate Hain Mazbooh Halal Janwar Ki Khal Beshak Halal Hai. Shar'an Is Ka Khana Mamnu Nahi, Agar Chahe Gae Bhains Bakri Ki Khal Khanay Ke Qabil Nahin Hoti.
(Fatawa Razawiyya Qadim Jild Hamsam Safa 324)
Aur Durre Mukhtar Mein Hai

اذا ما ذكيت شاة فكلها سوى سبع ففیهن الوبال فجاء ثم خاء ثم عین و ذال ثم
میمان و ذال۔ انتہی فالحاء الحیاء وهو الفرج، والحاء الخصیة والغین الغدة، والذال
“الدم المسفوح، والمیمان المرارة والبثانة والذال الذکر

Wallah Subhanahu Wa Ta'ala Aalam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Barkati

**Tuhfa Lenay Ke Baad Maloom Ho Keh
Tuhfa Haram Maal Se Diya Hai To Kya
Hukum?**

السلام عليكم

Kya Farmatay Hain Ulama-e-deen Aur Muftiyan-e-kiraam Is Maslay Ke Baare Mein Ke Kisi Ne Tohfa Diya Aur Baad Mein Maloom Hua Ke Us Ki Aamdani Haram Ki Hai Toh Is Tohfa Ka Shariah Hukm Kya Hoga Aur Is Tohfa Ko Ab Kya Kiya Jaye?

Sawal: Muhammad Asif Qasim Raza Qadri, Pakistan, Karachi

Jawab:

وعليكم السلام ورحمة الله وبركاته

Soorat Mas'alah Mein Waqai Mein Agar Maloom Ho Jaye Ke Diya Hua Tohfa Maal Haram Se Hai To Is Ka Istemaal Karna Haram Hai, Balke Maalik Ko Dediya Jaye Aur Wo Na Ho To Is Ke Wariso Ko Aur Unka Bhi Pata Na Chal Sake To Faqiron Mein Taqseem Kardain. (Fatawa Razawiyyah Qadim, Jild 7, Safa 38) Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi345

**Gaye Ka Bacha Jo Doosre Ko Palne Dene
Ke Baad Palne Wala Aur Malik Bech Kar
Aadhi Aadhi Raqam Le To Kya Hukm Hai?**

السلام عليكم

Kya Farmate Hain Ulama-e-kiraam Masla Zail Ke Bare Mein Ke Zaid Ne Ek Gaye Ke Bacha Ko Doosre Ke Paas Palne Ke Liye Diya Aur Jab Woh Bada Ho

Gaya To Usko Bech Diya Aur Uski Aadhi Qeemat Khud Rakhi Aur Baqi Zaid Ko Aisa Karobar Karna Kaisa Hai?

Al Jawab :

Surat Mas'oola Mein Aisa Karobar Karna Haram Hai. Jitna Kharch Usne Us Jaanwar Ke Khilane Pilane Mein Kiya Hai, Woh Uski Ujrat Ka Haqdar Hai Aur Woh Jaanwar Ka Malik Nahi Hai.

(Fatawa Razawiya Qadim, Jild 7, Safa 169)

Waallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Mari Hui Gaaye Ki Khaal Ki Khaal Utaar Kar Us Ki Bay' Karna Kaisa?

Kia Farmate Hain Ulama-e-deen Masla Zel Ke Bare Mein Ke Mari Hui Gaaye Ki Khaal Utaarna Us Ki Bay Bechna Halal Hai Ya Nahi?" Sawal: Faizan Attari

Al-jawab:

Soorat Mas'oola Mein Kaafir Harbi Ke Haath Murdari Chamra Bech Kar Paisa Apne Kharch Mein Laana Jaiz Hai (Radd-ul-muhtar Jild 4, Safa 188 Mein

”لو باعهم درهما بدرهمين او باعهم ميتة بدرهم فذلك كله طيب له“

Aur Bahar-e-shariat Hissa 11 Safa 53 Mein Hai). Aqd Faasid Ke Zariye Kaafir Harbi Ka Maal Haasil Mamnoo Nahi, Yaani Jo Aqd Do Musalmanon Ke

Darmiyan Mamnoo Hai, Agar Kaafir Harbi Ka Saath Kiya Jaye To Manaa Nahi Magar Shart Ye Hai Ke Woh Aqd Musalman Ke Mufeed Ho, Maslan Ek Rupiya Ke Badle Mein Do Rupiya Khareedey Ya Us Ke Haath Mardar Ko Bech Daala Ke Is Tarah Se Musalman Ka Rupiya Haasil Karna Sharah Ke Khilaaf Aur Haram Hai Aur Kaafir Se Haasil Karna Jaiz Hai. Wallahu Ta'ala A'lam."

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Shahroz Alam Barkati*

Kala Khizaab Lagana Kaisa?

Kya Farmate Hain Ulama -e- Kiraam Masla Zail Mein Ke Zaid Ki Umar 20 Ya 22 Saal Hai Lekin Iske Sir Ka Aksar Baal Safaid Hogaye Ab Daryافت Talab Amr Ye Hai Ke Shakhs MazkooR Baal Kala Karne Ke Liye Kala Khizab Laga Sakta Hai Ya Nahi, Iske Ilawa Ye Bhi Wazahat Farmayen Ke Kala Khizab Ka Istemaal Ki Jo Mumanat Aayi Hai Wo Har Shakhs Ke Liye Hai Ya Sirf Is Shakhs Ke Liye Jiska Baal Buzurgi Ki Wajah Se Safaid Hue Hain, Jawab Enayat Farmayen.

Sa'il: Faizanul Misbahi

Al Jawab :

Sahi Mazhab Mein Siyah Khizab Halat Jihad Ke Siwa Mutlaqan Haram Hai. Jiski Hurmat Par Ahadith Sahihah Wa Mutabar Naatiq Faqool Wa Billah Al-tawfiq. Ahmad Wa Muslim Wa Abu Dawud Wa Nasa'i

Ibn Majah Hazrat Jabir Bin Abdullah Radi Allahu Anhum Se Rawi Hazrat Sadiq Akbar Radi Allahu Ta'ala Anhu Ke Walid Majeed Hazrat Abu Qahafa Radi Allahu Ta'ala Anhu Ki Darhi Khalis Safaid Dekh Kar Irshad Farmaya.

“غَيِّرُوا هَذَا بَشِيًّا وَاجْتَنِبُوا السَّوَادَ”

Is Safedi Ko Kisi Cheez Se Badal Do Aur Siyah Rang Se Bacho. Hazrat Abdullah Bin Abbas Se Rawi Hai, Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Farmate Hain:

يَكُونُ قَوْمٌ فِي آخِرِ الزَّمَانِ يَخْضِبُونَ بِهَذَا السَّوَادِ كَحَوَاصِلِ الْحَمَامِ لَا يَجِدُونَ رَاحَةً
الجنة

"Akhir Zamane Mein Kuch Log Siyah Khizab Karein Ge Jaise Kabootaron Ke Potay. Woh Jannat Ki Boo Na Soonghein Ge. Jungle Ke Kabootaron Ke Seenay Aksar Siyah Wa Neelghon Hote Hain. Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ne Un Ke Baalon Aur Daadhiyon Ko Un Se Tashbeeh Di. Ibn-e-saad Aamir Se Rawi Hai, Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Farmate Hain:

“إِنَّ اللَّهَ تَعَالَى لَا يَنْظُرُ إِلَى مَنْ يَخْضِبُ بِالسَّوَادِ يَوْمَ الْقِيَمَةِ”

"Jo Siyah Khizab Kare, Allah Ta'ala Roz-e-qayamat Us Ki Taraf Nazar-e-rahmat Na Farmaye Ga." (Fatawa Razvia Qadim Jild 9, Nisf-ul-awwal, Safa 30)
Soorate Mazkoorah Mein 20 Ya 22 Saal Ka Ho Har Shakhs Ke Liye Siyah Khudab Ka Istemaal Karna Haram Hai. Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Government Hukumat Ka Paisa Masjid Mein Laga Sakte Hain Ya Nahi?

Kia Ulema-e-kiraam Kehte Hain Ke Government Hukumat Ka Paisa Masjid Mein Laga Sakte Hain Ya Nahi? Hukumat Ghair Muslim Ki Hai. Sawal: Rafaqat Raza

Al-jawab:

M.l.a M.p Ya Collector Ke Fund Se Government Ki Di Hui Raqam Masjid Mein Sirf Kar Sakte Hain. Aala Hazrat Muhaddith-e-barelvi Rahmatullahi Alaih Farmate Hain Ke Khazana Wali Mulk Ki Zati Mulk Nahi Hota To Is Ke Lene Mein Harj Nahi Jab Ke Kisi Maslahat Shar'iya Ke Khilaf Na Ho. (Fatawa Razawiyyah Jild Shisham Safa 460) Aur Government Ki Di Hui Raqam Agar Hum Apne Madrasa Aur Masjid Mein Na Lagayen To Woh Apne Qanoon Ke Mutabiq Use Doosre Ghair-islami Kaamon Ke Liye Dedenge To Hamara Maal Hamare Deeni Kaamon Mein Sirf Na Hua Aur Kisi Deen-e-batil Ki Taaed Mein Kharch Hogaya. Koi Muslim Aqil Ise Gawarah Kar Sakta Hai? (Aisa Hi Fatawa Razawiyyah Jild Noh Nisf Akhir Safa 277 Mein Hai) Wallahu Ta'ala A'lam."

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Bhains Ke Mada Bacha Ko Chhod Dena Aur Nar Bacha Ko Maar Daalne Wale Par Kya Hukm Hai?

السلام عليكم

Bakar Ke Paas Das Bhains Hain, Sab Hamal Se Hain.
Yek Ke Baad Yek Bachay Dena Shuru Kiya. Ab Jis
Ka Bacha Mada Hai Chhordiya Aur Jis Ka Nar Hai
Maar Diya, Kya Aisa Karna Durust Hai Ya Nahi?
Sawal: Dilbar Faizi, Punjab Mukerian

Jawab :

وعليكم السلام ورحمة الله وبركاته

Surat-e-mas'oolah Mein, Mada Ko Chhod Dena Aur
Nar Ko Maar Dena Najaaiz Aur Haram Kaam Hai.
Bila-azhar Kisi Janwar Ko Takleef Dena Jaiz Nahi,
Qatl-e-nafs Na-haq Haram Hai.

قال الله تعالى "ولا تقتلوا النفس التي حرم الله الا بالحق"۔

Jis Nafs Ko Allah Ne Haram Kiya Usse Qatl Na Karo
Magar Haq Ke Saath. (Fatawa-e-amjadiya, Jild 4,
Safah 12)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Meray Huay Insaan Ki Tasveer Lena Kaisa?

السلام عليكم

Huзоore Wala Aap Ki Khidmat Mein Bandah Ka Yeh Sawal Hai Ke Ek Shakhs Ek Aalim-e-deen Ki Un Ke Intiqal Ke Baad Apnay Mobile Phone Se Tasveer Le Raha Tha. Doosray Shakhs Ne Usay Roka Magar Pehlay Shakhs Ne Apna Kaam Jari Rakha. Doosray Shakhs Ghussay Mein Aakar Us Ka Mobile Cheen Kar Torr Dala. Torr Dene Wale Shar'aan Jaiz Kaam Kya Ya Na-jaiz?

Jawaab:

وعلیکم السلام ورحمة الله وبرکاته

Soorat-e-mas'oola Mein Murda Shakhs Ho Ya Zinda Tasveer Lena Na-jaiz Aur Haraam Hai. Rasoolullah (صَلَّى اللهُ تَعَالَى عَلَیْهِ وَاٰلِهٖ وَسَلَّم) Ne Kabhi Is Ki Ejazat Nahin Di Hai. (Fatawa Faiz Al-rasool, Jild Doam Safha 552). Jis Ne Aisa Kaam Kiya Woh Toba Astaghfar Kare. Soorat-e-mazkoorah Mein Mobile Na Torrna Chaahiye Tha Usay Samjhate Agar Nahin Maantay To Gunahgaar Woh Hota.

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Baal Tarashwane Ki Ujrat Lena Dena Kaisa Hai?

السلام علیکم

Ulama-e-kiram Ki Bargah Mein Modabana Chand Sawal Hazir Khidmat Hai:

Kia Fatawa-e-razvia Mein Koi Aisi Ibarat Hai Ke Baal Tarashwane Ki Ujrat Lena Dena Haram Hai?

Aqeeqa Ke Waqt Jo Baal Tarashwana Sunnat Hai Wo Janwar Zibah Hone Se Pehle Tarashwana Sunnat Hai Ya Baad Mein Aur Baal Jis Jagah Janwar Zibah Ho Usi Jagah Tarashwana Chaahiye Ya Kisi Jagah Bhi Tarashwa Sakte Hain?

Agar Koi Shakhs Baal Na Tarashwaye To Kya Uska Aqeeqa Hua Ya Nahi?

Hazrat Jaldi Jawab Inayat Ho Jaye To Meherbani Hogi. Kyunki Yahan Aqeeqa Hai Aur Ye Masla Phansa Hua Hai.

Sawal: Muhammad Ajaz Alam Dar, Bhangah

Jawab:

وعلیکم السلام ورحمة الله وبرکاته

Fatawa Razvia Sharif Mein Aisi Koi Ibarat Faqir Ki Nazar Se Na Guzri Ke Baal Tarashwane Ki Ujrat Lena Dena Haram Hai. Balkay Yeh Hai Ke Dadhi Tarashna Aur Uski Ujrat Lena Dena Haram Hai. (Fatawa Razvia Jild 9, Safa 2)

Aqeeqa Ke Waqt Baal Uterna Mustahab Hai Chahe Zibah Se Pehle Utare Ya Baad Mein Koi Harj Nahi Hai. Isi Tarah Jis Jagah Janwar Zibah Ho Usi Jagah Baal Utare Ya Dosri Jagah Bhi Utarsakte Hain Sharahen Koi Mana Nahi Hai.

Aqeeqa Mein Baal Uterna Wajib Nahi Hai, Na Farz. Baal Na Utara To Bhi Aqeeqa Ho Gaya.

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

*Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Muhammad Sharfuddin Razvi*

Bagula Khana Kaisa?

Kya Farmatay Hain Ulama Wa Muftiyane Kiraam Bagula Aik Parinda Hai, Is Khana Kaisa? Is Mozo Par Koi Juziya Ya Fiqhi Qaida Hota To Zaroor Zikr Farmayen.

Sawal: Iftekhar-ul-qadri

Jawab:

Tota, Hudhud, Bagula Aur Khargosh Halal Hai Jaisa Ke (Fatawa Mustafwiya Page 434). Par Hai

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

*Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Muhammad Sharfuddin Razvi*

Test Tube Kisay Kehte Hain?

السلام عليكم

Kya Farmatay Hain Ulama Aur Muftiyane Izaam Ke Test Tube Kisay Kehtay Hain? Indash Shara (Islamic Law) Mein Ek Olad Kay Hotay Hue Aurat Ka Ghair Muslim Doctor Se Test Tube Karanay Ka Tariqa Kaisa Hai? Quran O Hadees Se Jawab Anayat Farmaiye.

Sawal: Muhammad Eesa Qadri

Jawab:

وعليكم السلام ورحمة الله وبركاته

Soorat Mas'ala Mein Test Tube Usay Kehtay Hain Ke

Kisi Mard Ki Mani Tube Mein Lekar Doosri Aurat Ke Raham Mein Dakhil Kya Jaye, Jo Intehai Bay Hayaai Aur Sakht Haram Hai. Bila Zaroorate Shariya Aurat Ka Apni Sharmgah Mein Sirf Apnay Shohar Ke Aala Tanasul Ke Kisi Cheez Ko Dakhil Karna Haram Wa Gunaah Hai. Chahe Woh Muslim Doctor Ho Ya Ghair Muslim Kisi Se Aisa Karanay Ka Tariqa Sakht Na-jaiz Wa Haram Hai. (Fatawa Sharh-e-bukhari Jild Awal Safa 37)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Mufti Ataullah Nayeemi

Khun Atiya Karna Kaisa?

Kya Farmatay Hain Ulama -e- Kiraam O Muftiyan-e-islam Masla Zail Ke Bare Mein Ke Kuch Log Mareez Ke Naam Par Khun Atiya Camp Lagatay Hain Toh Use Khun Atiya Karna Kaisa?

Sawal: Sajid Hussain Habibi Ghasri Hora Kolkata

Al Jawab :

Kisi Bhi Insaan Ka Apne Khun Ka Atiya Karna Najayaz Aur Gunaah Hai Ke Insaan Apne Jism Ke Kisi Juz Ka Malik Nahi Hai Is Liye Apne Jism Ke Kisi Azoo Ka Atiya Nahi Kar Sakta. Quran-e-majeed Mein Hai.

انما حرم عليكم الميتة الدم (النحل 155)

Albatta Agar Khun Ki Sakht Kami Ya Fasaad Ki Wajah Se Halak Ho Jane Ka Zann Ghaleb Hota Toh

Aisi Soorat Mein Baqadr Zaroorat Saleh Khun Chadana Jaiz Hai. Jabke Khun Chadhane Par Jaan Bach Jane Ka Ghaleb Guman Ho Aur Aise Waqt Mein Khun Dena Bhi Jaiz Hai. Al-ashbah Wal Nazair Mein Hai

الضرورات تبیح المحضورات

(Safa94)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Tazia Ke Samnay Fatiha Dena Kaisa Hai?

السلام عليكم

Baad Salaam Arz Hai Ke Bohat Se Log Tazia Ke Samnay Fatiha Dete Hain. Aisa Karna Kaisa Hai? Hawala Ke Sath Jawab Anayat Farmayen.

Sawal: Abdul Rahman Qadri

Jawab:

وعليكم السلام ورحمة الله وبركاته

Tazia Par Jo Mithai Charhai Jati Hai Ya Fatiha Kiya Jata Hai, Agar Woh Haraam Nahi Hojati Magar Is Khane Mein Jahiloon Ki Nazar Mein Ek Amar Najaaiz Shar'i Ki Wuqat Barhane Aur Is Ke Tark Mein Is Se Nafrat Dilana Hai, Is Liye Na Khaai Jaye Na Fatiha Kiya Jaye. (Fatawa Razawiya Qadim Jild 9, Safha 189 Aur Fatawa Razawiya Mutarjam Jild 24, Safha 525 Mein Hai) Ke Mithai Tazia Par Charhane Se Hazrat

Imam Hussain Ki Niaz Nahi Hojati Aur Agar Niaz De Kar Charhaien Ya Charhakar Niaz Dilayen To Is Ke Khane Se Ehteraaz Chahiye.

Wallah Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Kisi Ki Agar Janaza Ki Do Takbeerein Chhoot Jaye To Kya Hukam Hai?

Ek Sawal, Namaz-e-janaza Mein Agar Kisi Shakhs Ki Do Takbeerein Chhoot Jayein To Kis Tarah Chhoti Hui Takbeer Ada Karega? Jawab Anayat Farmayen Nawazish Hogi. Sawal: Jawaid Akhtar Rizvi.

Jawab:

Jaisa Ke Huzoor Ala Hazrat Imam Ahmad Raza Muhaqqiq Barelvi Quddisa Sirruhu Ka (Fatawa Razviyah Qadim Jild Charm Saatimi Safah 83 Mein Hai) Farmaya Hai Ke Agar Janaza Utha Liya Jaye To Andesha Ka Ho. Jald Jald Takbeerein Bila Dua Ke Kar Salam Pher De, Warna Tarteeb War Parhe. Maslan Teen Takbeerein Foot Hui Hain To Chauthi Imam Ke Sath Kar Baad Salam Pehli Takbeer Ke Baad Sana Phir Durood Phir Dua Parhe. Aur Do Foot Hui Hain To Teesri Imam Ke Sath Dua Chauthi Ke Baad Salam Phir Awwal Ke Baad Sana Doosri Ke Baad Durood Aur Ek Hi Foot Hui Ho To Baad Salam Ek Takbeer Ke Baad Sana.

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Hashim Raza Misbahi

Pose Hue Janwar Ki Qurbani

السلام عليكم

Kya Farmate Hain ‘ulama-e-deen Aur Muftiyan-e-azam Is Masle Ke Bare Mein Ke Zeed Ne Posya Ke Naam Se, Yani Parwarish Ke Tor Par, Bakre Se Janwar Liya Aur Is Janwar Ne Do Bachay Diye. Ek Bacha Zeed Ne Parwarish Ke ‘awaz Mein Liya. Is Posya Wala Janwar Ki Qurbani Kar Sakta Hai Ya Is Ke ‘awaz Mein Bakre Ko Kuchh Rupiya Dena Hoga? Jawab Anayat Farmayen Karam Hoga.

Sawal: Muhammad Shadab Raza Rahmati Kolkata

Jawab:

وعليكم السلام ورحمة الله وبركاته

Fiqh-e-hanafi Ki Mashhur Kitab (Bahar-e-shariat, Hissa 14, Safha 219 Mein Hai) Ke Mutabiq, Baaz Log Janwar Batai Par Dete Hain Ke Jo Kuchh Bachay Paida Honge, Donon Nisf-nisf Lenge. Yeh Ijara Bhi Fasid Hai, Bachay Is Ke Hain Jis Ke Janwar Hain, Doosre Ko Is Ke Kam Ki Ujrat Misl Milegi. Hawala Mazkoor Se Wazeh Hogaya Ke Batai Par Janwar Dena Jaiz Nahi Hai. Aur Agar Apna Janwar Kisi Doosre Ko Charane Aur Nigah-dasht Ke Liye Dena Chahta Hai To Us Ki Ujrat Muqarrar Kardain. Janwar Charane

Wala Janwar Ke Bachay Mein Hissa Daar Nahi Hosakta Kyun Ke Woh Janwar Ka Malik Nahi. Aur Batai Ke Janwar Ke Bachay Ki Qurbani Karna Zeed Ke Liye Shar'aan Durust Nahi Kyun Ke Zeed As Janwar Ka Malik Nahi Hai. (Fatawa Faiz Al-rasool, Jild Doam, Safha 455)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Hashim Raza Misbahi

Pose Hue Janwar Ki Qurbani

السلام عليكم

Kya Farmate Hain 'ulama-e-deen Aur Muftiyan-e-azam Is Masle Ke Bare Mein Ke Zeed Ne Posya Ke Naam Se, Yani Parwarish Ke Tor Par, Bakre Se Janwar Liya Aur Is Janwar Ne Do Bachay Diye. Ek Bacha Zeed Ne Parwarish Ke 'awaz Mein Liya. Is Posya Wala Janwar Ki Qurbani Kar Sakta Hai Ya Is Ke 'awaz Mein Bakre Ko Kuchh Rupiya Dena Hoga? Jawab Anayat Farmayen Karam Hoga.

Sawal: Muhammad Shadab Raza Rahmati Kolkata

Jawab:

وعليكم السلام ورحمة الله وبركاته

Fiqh-e-hanafi Ki Mashhur Kitab (Bahar-e-shariat, Hissa 14, Safha 219 Mein Hai) Ke Mutabiq, Baaz Log Janwar Batai Par Dete Hain Ke Jo Kuchh Bachay Paida Honge, Donon Nisf-nisf Lenge. Yeh Ijara Bhi Fasid Hai, Bachay Is Ke Hain Jis Ke Janwar Hain,

Doosre Ko Is Ke Kam Ki Ujrat Misl Milegi. Hawala MazkooR Se Wazeh Hogaya Ke Batai Par Janwar Dena Jaiz Nahi Hai. Aur Agar Apna Janwar Kisi Doosre Ko Charane Aur Nigah-dasht Ke Liye Dena Chahta Hai To Us Ki Ujrat Muqarrar Kardain. Janwar Charane Wala Janwar Ke Bachay Mein Hissa Daar Nahi Hosakta Kyun Ke Woh Janwar Ka Malik Nahi. Aur Batai Ke Janwar Ke Bachay Ki Qurbani Karna Zeed Ke Liye Shar'aan Durust Nahi Kyun Ke Zeed As Janwar Ka Malik Nahi Hai. (Fatawa Faiz Al-rasool, Jild Doam, Safha 455)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Hashim Raza Misbahi

Sood-khor Agar Chai Pilaye To Peena Kaisa Hai?

Kaafi Farmate Hain Ulama -e- Kiraam Is Masle Ke Bare Mein Ke Ek Shakhs Sood Khaata Hai Aur Apne Ko Maloom Hai Ke Yeh Soodi Hai. Agar Woh Chai Wagairah Pilaye To Aise Shakhs Ki Chai Wagairah Peena Chahiye Ya Nahin? Sawal: Ghulam Mustafa Kolkata

Jawab :

Mujaddid Alam-e-islam A'la Hazrat Imam Ahmed Raza Mohaddis Bareilvi (Rahmatullah Alaih) Farmate Hain Jis Ka Zariya Ma'ash Maal Haram Hai Is Ke Yahan Se Bachna Hi Wajib Hai Magar Koi Khana

Haram Nahin Jab Tak Tahqeeq Na Ho Ke Khaas Yeh Khana Wajah Haram Se Hai. Haan Yeh Baat Juda Hai Ke Aise Faasiqoon Se Khalat-malt Munasib Nahin Khasoosan Zee Ilm Ko. (Fatawa Razawiyyah Qadim Jild No. 9 Safa No. 224)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Sharfuddin Razvi

Qabar Par Agar Batti Jalana Kaisa?

السلام عليكم

Kya Farmate Hain Ulama -e- Kiraam Masla Ke Bare Mein Ke Agar Batti Qabar Par Jala Sakte Hain Ya Nahi? Sawal Muhammad Ashfaq Attari

Al-jawab:

وعليكم السلام ورحمة الله وبركاته

Agar Batti Ya Loban Wagairah Koi Cheez Nafs Qabar Par Rakh Kar Jalane Se Ihtiraz Chahiye. Qareeb Qabar Sulgana Agar Wahan Na Kuchh Log Baithe Hon Na Koi Taali Ya Zikr Ho Balkay Sirf Qabar Ke Liye Jala Kar Chalay Aye To Zahir Mana Hai Ke Israaf Aur Waza'ate Maal Hai. Aur Agar Baghair Haazireen Ke Waqt Fatiha Khuwani Ya Tilawat Quran-e-azim Aur Zikr-e-ilahi Sulgayein To Behtar O Mustahsan Hai. (Fatawa Razawiyya Qadim Jild 4 Safa 141)

Wallahu Ta'ala Aalam

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Hashim Raza Misbahi

Fanaaye Masjid Yaani Wudu Khana Ke Chhat Par Biwi Se Mubashrat Karna Kaisa?

Kya Faramate Hain Ulema-e-kiraam Masla Zail Ke Bare Mein Ke Fanaaye Masjid Yaani Wudu Khana Ke Chhat Par Imam Sahib Ki Rehaishgah Hai, Is Jagah Par Miyan Biwi Mubashrat Kar Sakta Hai Ya Nahin? Kya Fanaaye Masjid Masjid Ke Hukm Mein Hai Ya Nahin?

Al Jawab :

Soorat Mas'ala Mein Fanaaye Masjid Kharij Hai. Agar Imam Ki Rehaishgah Wudu Khana Ki Chhat Par Hai To Biwi Se Mubashrat Kar Sakta Hai, Jaiz Hai.

Jawab: Fanaaye Masjid Masjid Ki Tarah Nahin Hai To Is Ke Upar Rehaishgah Banana Najaaiz Nahin. (Fataawa Razawiiyyah Qadeem Jild 3 Safa 587, Durr-e-mukhtar Jild 3 Safa 406, Fataawa-e-amjadiyyah Jild 3 Safa 125, Bahar-e-shariat Jild 3 Safa 176)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Shahroz Alam Barkati

Deobandiyo Ki Namaz-e-janaza Parhna Aur Parhana Kaisa?

Kya Farmate Hain 'ulama-e-kiraam' Masla-e-zail Ke Bare Mein Ke Deobandiyo Ki Namaz-e-janaza Parhna Aur Parhana Kaisa Hai?

Sawal: Bashir Ahmed Mut'allim Madrasa Arshadul 'uloom Alam Bazar Kolkata

Al Jawab :

Wahabi, Deobandi Ba Mutabiq Fatawa Hussamul Harmain Aur Assawarim Al-hindiya Kafir Aur Murtad Hain. Agar Ise Deobandi Jante Hue Musalman Samajh Kar Us Ki Namaz-e-janaza Parhi To Tajdeede Iman Aur Biwi Ho To Tajdeede Nikah Bhi Kare. Jabke Us Ki Badmazhabi Had Kuffar Ko Pohanch Gai Hogi. (Fatawa Fuqaha-e-millat, Jild 1, Safha 265)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Mufti Ataullah Nayeemi

Jo Saari Waghera Par Jaandar Ki Tasveer Banata Hai Unke Yahan Dawat Khana Kaaaisa?

السلام عليكم

Jahan Figri Ka Kaam Hota Hai, Saari Waghera Par Jaandar Ki Tasveer Banwai Jaati Hai. Unke Yahan Dawat Mein Jana Kaisa Hai? Baraye Karam Jawaab Anayat Farmayen.

Sawal: Abdul Rahman

Jawab:

وعلیکم السلام ورحمة الله وبرکاته

Jaandar Ki Tasveer Banana Shar'ia Jaa'iz Nahi Hai. Ahadees Mein Is Ki Sakht Waeediyan Aayi Hain.

Hazrat Shaikhain Ne Kayi Tareeqon Se Waeed Par Hadeesain Bayan Ki Hain Magar Raha Ye Hai Ke Jaandar Ki Tasveer Jo Mukammal Na Ho Uska Shar'i Hukum Kiya Hai? To Is Ke Baray Mein Qaida Ye Hai Ke Kisi Bhi Jaandar Ki Itni Tasveer Jis Se Hayat Baqi Na Rahe Us Ka Banana Jaa'iz Hai, Maslan Kisi Ka Sirf Jism Banana Jo Baghair Sarkay Ho Ya Kisi Aur Uzoo Ki Tasveer Banana Jaisay Ungliyan, Haath, Pair Waghera Ye Shar'ia Man'aa Nahi Hai Ye Tasveer Be-jaan Ke Hukm Mein Hai. (Fatawa Nuriya Jild Doam Safha 303/anwarul Fatawa Awal 425)

Rahi Baat Unke Yahan Dawat Mein Jana Kaisa? To Syedi Aala Hazrat Farmatay Hain Jis Ka Zariya Maal Sirf Haram Hai Is Ke Yahan Se Bachna Hi Wali Hai Tahreeran An-al-khilaf Magar Koi Khana Haram Nahi Jab Tak Tahqeeq Na Ho Ke Khaas Ye Khana Wajah Haram Se Hai

Soorate Mazkoora Mein Is Ke Yahan Dawat Mein Jana Jaiz Hai. (Fatawa Razwiya Jild No.5 Qadeem Nisf Awal Safha 224)

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Azhaar Ahmad Amjadi

Murday Ko Dafn Karne Ke Chalees Qadam Baad Azan Di Jaye Ya Logon Ki Maujoodgi Mein Di Jaye

Ulama-e-kiraam Ki Bargah Arz Hai Ke Mayyat Ko

Dafna Ne Ke Baad Azan Di Jati Hai To Sab Log Jane Ke Baad Azan Di Jaye Ya Logon Ki Maujoodgi Mein Aur Qabar Ke Paas Khade Hokar Ya Chalees Qadam Duri Par Azan Di Jaye. Jawab Anayat Farmayen Aeen Nawazish Hogi. Sawal: Shahbaz Anwar.

Jawab:

Surat-e-mas'ulah Mein Mayyat Ko Dafn Karne Ke Baad Hi Mayyat Se Sawal Hota Hai. Chalees Qadam Hatne Ki Rawa'it Ghalat Hai Aur Chalees Qadam Jane Ke Baad Azan Dena Yeh Bhi Durust Nahi. (Fatawa Razawiyya, Jild Charum Qadeem, Safahe 445 / Fatawa Amjadiyya Awal) Balkay Fatawa Amjadiyya Awal, Safa 366, Kitab Al-janazah Ke Hashiya Par Hai Ke Mayyat Ko Qabarmein Utarne Se Pehle Bhi Azan Dena Masnoon Hai. Lihaza Is Surat Mein Wazeh Hai Ke Logon Ko Qabristan Mein Maujood Rehtay Hue Azan Kehne Mein Koi Harj Nahi. Aur Qabar Ke Paas Hi Azan Dein. Wallahu Ta'ala Aalam."

*Katabahu : Abdus Sattar Razvi
Khadim Arshadul Uloom, Aalam Bazaar Kolkata
Al Jawabus Sahih : Usman Ghani Razvi Misbahi*

Mard Aurat Ko Ghusl O Kafan De Sakta Hai Kya?

السلام عليكم

Mard Aurat Ko Ghusl O Kafan Kara Sakta Hai? Hamare Mohalle Mein Ek Mard Aurat Ko Kafan Karwane Le Jata Hai Jabke Tamam Auratein Maujood

Rehti Hain. Is Mard Ke Liye Kya Hukm Hai?

Sawal: Husain Raza

Jawab:

وعلیکم السلام ورحمة الله وبرکاته

Mard Ko Mard Nahlaye Aur Aurat Mayyat Chhota Larka Hai To Use Aurat Bhi Nahla Sakti Hai Aur Chhote Se Larkay Ko Mard Bhi Yeh Murad Hai Ke Had-e-shahwat Na Pohanchen. Aurat Marjaye To Shohar Use Nahlasakta Hai Na Chhosakta Hai Aur Dekhne Ki Munanat Nahin. Aurat Ka Intiqal Hua Aur Wahin Koi Aurat Nahin Ke Nahlaye To Tayammum Karaya Jaye Phir Tayammum Karne Wala Mahram Ho To Hath Se Tayammum Kraye Aur Ajnabi Ho Agar Shohar To Hath Par Kapra Lapet Kar Tayammum Karaye Aur Shohar Ke Siwa Koi Aur Ajnabi Ho To Kalaiyon Ki Taraf Nazar Na Kare Aur Shohar Ko Us Ki Hajat Nahin Aur Is Masle Mein Jawan Aur Burhiyan Dono Ka Ek Hukm Hai. Mard Ka Intiqal Hua Aur Wahin Koi Mard Hai Na Us Ki Bibi To Jo Aurat Wahin Hai Use Tayammum Karaye Phir Agar Aurat Mahram Hai To Tayammum Mein Hath Par Kapra Lapetne Ki Hajat Nahin Aur Ajnabi Ho To Kapra Lapet Kar Tayammum Karaye. (Aalimgiri Bahawala Baahar-e-shariat Hissa Charma Sifha 374) Surat Mazkoorah Mein Jabke Auratein Rehte Hue Mard Ko Ghusl O Kafan Dene Ke Liye Le Jana Jaiz Nahin. Dono Mard Aurat Gunahgar Hai Toba Astaghfar Kare Aur Aindah Aisa Na Kare Ka Ahed

Kare Warna Sakht Azaab Ka Mustahiq Hogaa.

Wallahu Ta'ala Aalam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Zindah Insaan Ke Naam Se Quran Pak Parh Kar Eisal-e-sawab Karna Kaisa?

السلام عليكم

Kya Farmate Hain Ulema-e-kiraam Is Masle Mein Ke Zindah Insaan Ke Naam Se Quran Parh Kar Eisal-e-sawab Kar Sakte Hain? Kya Baraye Meharbani Rahnumai Farmaayen.

Sawal: Abdul Mustafa

Jawab:

وعليكم السلام ورحمة الله وبركاته

Zindah Insaan Ke Naam Se Quran Parh Kar Wadiye Aamaal Saleha Karke Eisal Karna Jaiz Wa Durust Hai. (Fatawa Faiz Al-rasool, Jild 2, Safa 576)

Wallahu Ta'ala A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Manzoor Ahmad Yaar Alvi

Auratoun Ko Tikli Lagana Kaisa?

Kya Aurato Ko Apni Peshani Per Tikli Chaspa Karna Jaiz Hai? Sa'il: Safirul Haq, Up

Al Jawab :

Auratoun Ko Apni Peshani Per Tikli Chaspa Karna Jaiz Nahi Keh Yeh Hinduon Ka Tariqa Hai. Maan Behnon Ko Chahiye Keh Apnay Dilon Mein Khuda Ka Khauf Rakhein Aur Hinduon Ka Tariqa Apnanay Se Gurez Karein. (Fatawa-e-amjadia, Jild Charum, Safa 60)

Wallahu Ta'ala A'alam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Gobar Jalakar Khana Banana Kaisa?

Kya Farmate Hain Ulama -e- Kiraam Is Masle Ke Bare Mein Ke Gobar Layed Jis Ko Kehte Hain Us Se Khana Pakana Kaisa Hai Bana Sakte Hain Ke Nahi? Sawal: Nauman, Akhtar

Jawab:

Gobar, Layed, Mingni Aur Uple Ka Kharid Nabichna Aur Iska Istemal Karna Aur Jalana Jayaz Hai.

(Fatawa Faiz Al-rasool, Jild Doem, Safha 379) Lihaza In Ibarato Se Wazeh Hua Ke Gobar Se Khana Banana Jayaz Hai.

Wallahu A'lam.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Azhaar Ahmad Amjadi

jurmane Ki Raqam Madrasa Mein Lagana Kaisa?

السلام عليكم

Kya Farmate Hain Ulama-e-deen Masla Haza Ke Bare Mein Ke Ek Shadi Shuda Ladka Aur Ek Shadi Shuda Ladki Ke Darmiyan Najayaz Ta'alluqat Hui. Gao Walon Ne Toba Parhaya Phir Ladka Aur Ladki Par Kuchh Raqam Jurmana Ke Tour Par Aed Kiya. Ab Gao Walon Ka Kehna Yeh Hai Ke Woh Raqam Madrasa Mein Waqf Kiya Jaye. Daryaft Talab Amr Ye Hai Ke Woh Raqam Madrase Ke Kaam Mein Lagasakte Hain Ke Nahin? Shariah Ki Roshni Mein Jawab Anayat Farmayen. Sawal: Saeeda Akhtar Gobindapur

Al Jawab :

وعلیکم السلام ورحمة الله وبرکاته

Zani Aur Zania Ke Liye Shariat Ne Hudood Muqararkiya Hain. Magar Hindi Qanoon Ke Tahat Yeh Naguzeer Hai. Is Liye Maujuda Sorat-e-haal Mein Toba Istighfar Hi Hai Aur Jari Hone Ki Sorat Mein Am Musalmanon Par Laazim Hai Ke Is Ka Boycott Karen Jab Tak Un Ki Toba Sadqa Nahin Sabit Ho, Use Baradari Se Bahar Rakhain (Fatawa Bahar-ulloom Jild Chauth Sapha 463). Tazir-bil-mal (Mali Jurmana) Jaiz Nahin.

(فتاویٰ شامی میں ہے) ”وتحرم التعزیر بالمال“ (تنویر الابصار میں ہے)

”ولا یؤخذ مال فی المذهب“ (فتاویٰ عالمگیری میں ہے) ”التعزیر بأخذ المال لا یجوز

کذا“ (فی فتح القدیر یہ)

Maal Wapas Karna Zaroori Hai. Yeh Raqam Masjid Madrasa Ya Qabristan Mein Lagana Jaiz Nahin

(Fatawa Bahar-al-uloom Jild Chauth 467). Albatah,
Dene Wale Agar Ijazat De Dein To Laga Na Jaiz Hoga
(Aiza Bhi Safa 460).

Wallahu Ta'ala A'lam Bissawab.

Katabahu : Abdus Sattar Razvi

Khadim Arshadul Uloom, Aalam Bazaar Kolkata

Al Jawabus Sahih : Muhammad Azhaar Ahmad Amjadi

Our Books In Roman Urdu :

- (1) Bahaar -e- Tehreer (14 Parts)
- Abde Mustafa Muhammad Sabir Qadri
- (2) Allah Ta'ala Ko Uparwala Ya Allah Miyan Kehna Kaisa?
- Abde Mustafa Muhammad Sabir Qadri
- (3) Azaan -e- Bilal Aur Suraj Ka Nikalna
- Abde Mustafa Muhammad Sabir Qadri
- (4) Ishqe Majazi (Muntakhab Mazameen Ka Majmua)
- Abde Mustafa Official
- (5) Gaana Bajana Band Karo, Tum Musalman Ho!
- Abde Mustafa Muhammad Sabir Qadri
- (6) Shabe Meraj Ghausa Paak
- Abde Mustafa Muhammad Sabir Qadri
- (7) Shabe Meraj Nalain Arsh Par
- Abde Mustafa Muhammad Sabir Qadri
- (8) Hazrate Owais Qarni Ka Ek Waqiya
- Abde Mustafa Muhammad Sabir Qadri
- (9) Dr. Tahir Aur Waqar -e- Millat
- Abde Mustafa Muhammad Sabir Qadri
- (10) Taqreer Karne Waala Kaisa Ho?
- Abde Mustafa Muhammad Sabir Qadri
- (11) Ghaire Sahaba Mein Radiallaho Ta'ala Anho Ka Istemal
- Abde Mustafa Muhammad Sabir Qadri
- (12) Ikhtelaf Ikhtelaf Ikhtelaf
- Abde Mustafa Muhammad Sabir Qadri
- (13) Chand Waqiyaat -e- Karbala Ka Tehqeeqi Jaayeza
- Abde Mustafa Muhammad Sabir Qadri
- (14) Binte Hawwa (Ek Sanjida Tehreer) - Kanize Akhtar
- (15) Sex Knowledge (Islam Mein Sohbat Ke Aadab)
- Abde Mustafa Muhammad Sabir Qadri
- (16) Hazrate Ayyoob Alaihis عليه السلام Ke Waqiye Par Tehqeeq
- Abde Mustafa Muhammad Sabir Qadri

- (17) Aurat Ka Janaza - Janabe Ghazal Sahiba
- (18) Ek Aashiq Ki Kahani Allama Ibne Jauzi Ki Zubaani
- Abde Mustafa Muhammad Sabir Qadri
- (19) Huzoor Ki Shaan In The Quraan
- Mufti Ahmad Yaar Khan Nayeemi
- (20) Husne Mustafa Aur Kalame Raza
- Maulana Sajjad Ali Faizi
- (21) Afzaliyate Siddique -e- Akbar Wa Farooqe Aazam
- Tajushshariah, Mufti Akhtar Raza Khan
- (22) Kya Hazrate Bilal Radiallaho Ta'ala Anho Ka Rang Kaala Tha? - Abde Mustafa Muhammad Sabir Qadri
- (23) Hazrate Bilal Ke Islam Laane Ka Waqiya Kya Tha?
- Abde Mustafa Muhammad Sabir Qadri
- (24) Sharah Mishkaat (Kitabul Iman)
- Mufti Ahmad Yaar Khan Nayeemi
- (25) Chand Ghair Motabar Kitabein - Maulana Hasan Noori
- (26) Tirmizi (Part 1) - Muhammad Bin Eisa Tirmizi
- (27) Aaiye Namaz Seekhein (Part 1)
- Abde Mustafa Muhammad Sabir Qadri
- (28) Sharah Mishkaat (Kitabul Ilm)
- Mufti Ahmad Yaar Khan Nayeemi
- (29) Sahih Bukhari Aur Ilme Ghaib
- Allama Muhammad Abdul Qadir
- (30) Difa -e- Kanzul Iman
- Tajushshariah, Mufti Akhtar Raza Khan
- (31) Pehle Farz Nafil Baad Mein
- Aala Hazrat, Imam Ahmad Raza Khan Bareilvi
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