

Mukhtasar Resala

SAATTHI

(Fatwa : Manzoor-e-Majlis-e-ulma-e-Mehdavia Hind)

Mashmula Mahnama

“NOOR-E-VILAYAT” (March, April : 68)

Bara-e-Isaal-e-Sawab

Syed Mohiuddin Mahboob Yadullahi Marhoom

(1946 to 2017)

Farzand Hazrath Syed Manju Qamar Marhoom-o-Maghfoor

Zair-e-Nigrani :

Dr. Syed Mumtaz Mehdi Yadullahi

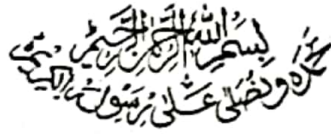
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Az Dafter-e-Majlis-e-Ulmay-e-Mehdaviya Hind,

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Janab Mudir Sahab "Noor-e-Hayat"

Assalam alaikum!

Ek isteftah aur fatwa Manzoora-E-Majlis-e-Ulmay-e-Mehdaviya Hind "Noor-e-Hayat" main isha'at ke liye mursil hai. Iss isteftah ke zariye qoum ko deen ki aham maloomat hasil honghi. Hazrath Mehdi Maood Alaihiassalam ne "Sohbat-e-Sadiqaan" jo farz farmai, uss ki asal wajah yahi hai ke ehkaam-e-deen aur masa'il-e-faqeeri ke ilm-o-amal main sahih rehnumai hasil hosake.

Allah taala ne Quran-e-Majeed main irshaad farmaya hai "KUNU MAA -UL- SAADIQEEN" yani "Sadiqoun ki Sohbat ikhtiyaar karo", iss farman-e-ilahi ka jo iqtaza hai. Us ko Imamanna A.S. ne bahukum-e-Khuda-e-Tala Momineen ke liye farz farmaya hai, iss iqtaza-ul-nas ke badarja-e-farz hone ka ilm, khalifatullah Mehdi Maood Muradullah alaihis salam ke zariya hasil huwa hai.

Iss Bayan-e-muradullah se "Taqleed" ka vajoob bhi sabit hota hai. Iss liye Imamanna Alahis saalam ne yeh bhi irshaad farmaya:

Ba jamatey muvafiqat kuneed keh Zikr-e-Khuda dar Raah-e-Khuda, Aasan Shud

Aisi jamat ki sohbat ikhtiyaar karo ke Zikr-e-Khuda aur Raah-e-Khuda aasan hojaye.

Iss liye keh Zikr-e-Khuda aur Raah-e-Khuda mein jab tak sahih rehnumai na ho, husool-e-marzaat-e-ilahiya aur sharf-e-Anwaar o Tajalliyat-e-Rabbaniya Aasan nahin. Mazhab-e-Mehdaviya ki iss aham khusisiyat se beparwahi ki wajah se qoum mein azru-e-ilm o amal, inhetaat-e-deeni badhta hi jaraha hai. Khudparasti aur Khudpasandi par mabni, zaati qayasat aur zaati rai o tauhumat, dakhil dar diniyat ki naarawa jur'at o jasarat ka sabab ban rahi hain. Halankeh Allah taala ka saaf o sareeh irshaad hai:-

HUDAN LILMUTAQEENAL
LAZEENA YOUMINOONA
BILGHAIB

YANI Quran, un logoun ke liye hidayat hai jo muttaqi hain aur ghaib par imaan laate hain.

Iss Ayat-e-Shareefa main Quran-e-Majeed se hidayat hasil hone ki do shartain bayan huvi hain. Ek yeh ke quloob-e-taqwa se musharaf hon, dusri yeh ke aqal, ghaib par imaan lane ki ahel ho. Kiyonkeh ishq o muhabbat-e-ilaahi asal deen hai. Mahaz aqal par deen ka madaar nahi hai.

MAN BANDAE AAZADM ISHQ AST IMAM-E-MANN
ISHQ AST IMAAM-E-MANN AQAL AST GHULAM-E-MANN!!!

Issi tarah "Taqleed" ko baap dada ki taqleed samajh lena bhi usool-e-deen ke khilaaf hai. Haqiqat yeh hai ke qoumi istelah mein "Taqleed" se murad, Mursheedin ki taqleed hai, iss liye keh Imamanna Alahis Salam ne masayel-e-shariyat mein Aiemma Arbaa Rahmhum-ul-allah ki taqleed ka hukm diya hai. Aur masayal-e-tariqat main "Sohbat-e-Sadiqaan" farz farmayi hai, iss se saaf sabit hota hai keh hazrat Mehdi AS ne mehdaviyoun ko ghair muqallid banne se baaz

rehne ki hidayat farmaye hai. Isiliye murshid se mureed hona ya ilaqa karna, zarooriyat-e-deen mein dakhil kiya gaya hai. Baiat ke maani yahi hai ke apni zaat ko murshid ke tabey kardiya jaye aur murshid ko apna maula banaya jai.

Agar kisi murshid ka silsila, ab-o-jad par mushtamil hai to uss surat mein bhi mahaz ab-o-jad hone ki haisiyat se nahi balkeh mursheedin ho ne ki jehat se taqleed silsila ikhtiyar ki jati hai. Chunanche Allah taala ka irshaad hai: WAABTAGHU ILAHIL WASILATI yani Allah tala ki taraf (Sulook) ke liye wasila talash karo.

Mazhab-e-Mehdaviya ka yahi bunyadi nukta, jis qadr nazar andaaz hota jayega usi qadr qoum mein azroo-e-deen inhetaat-e-ilm o amal badhta hi jaayega.

Wazeh ho keh mazhab-e-mehdaviya mein "Sadiq" yani Murshid ke liye zaat, paat aur khandaan ki koyi qaid aayad nahin hai. Kisi qabeela ya kisi khandaan ka fard ho, jin afraad mein sadeqiyat ki sifaat payii jaiyen aur murshid ki khususiyaat moujood hon, un ko sadiq o murshid tasleem kiya jasakta hai aur un ke haath par baiat ki jasakti hai. Ba-shart yeh ke wo aise silsila se munsalik hon jo Mehdi AS ko pahunchta ho. Aur unhain baiat leney ki ijazaat ata huvi ho.

Alama Shamsi marhoom ne apne brother buzurg o murshid-e-silsile ke inteqaal par jo marsia likha hai, us ka ek sher mulaheza ho:

Insal-e-baiat o sohbat keh asal-e-deen-e-ma ast

Ta Imam-e-Mehdi Akhar Zama mi Dashti

Yani "Bait o sohbat, jo keh deen-e-mehdaviya ki asal hai aap ko iss ka silsila Mehdi-e-Akhar-ul-zaman tak hasil hai".

Farambeen Mehdi Maud Alahis salam se sarahatan wo hidayatan sabit hai ke moumineen ke liye jis tarah talb-e-didaar-e-khuda farz hai usi tarah husul-e-maqsad ki aasani ke liye talab-e-sohbat-e-sadiq bhi farz hai.

Iss fatwa se deen ke kai masail ko samajhne mein madad mil rahi hai. Aur wazeh horaha hai ke buzurgan-e-mehdaviya, deen ki kaisi kaisi nazuk batoun par uboor rakhte the. Aur mahiyat dani ke kaise mahir hote the. Amal ke eitbaar se deen ke mustehbaat bhi tark hojana, shaan e ishq o muhabbat-e-ilahi ke maghayar tasavoor farmate the. Murideen o mutbaiyeen ko bhi yahi hidayat farmate the.

Namaz o Rouze ki, miyan biwi ke taluqaat ki baaz nazuk surtaun ki aur qasam ki raja'at ki ahmiyat se bhi iss fatwe mein agahi hoti hai. In Umoor se na waqif rehne ya be parwah hojane ke nataij wazeh hojate hain. Aur asaani se samajh mein ajata hai keh jis tarah hukumat ke quavaneen aur ehkaam ki khilaf varzi par jurmana aur qaid o qatl ki saza di jati hai. Usi tarah ehkaam e deen ki khilaaf warzi ki bhi sazaiyen muqarrar hain.

Farq yeh hai ke hukumat, jabar o tasllut se kaam leti hai aur hukumat-e-ilahiya khulus o taqwa par mabni hoti hai. Khaah Namaz o Roza waghaira ibadaat ki kiyun na hon, agar un mien khuloos lillahiyat aur taqwa ka unsar maujood na ho to indallah qubool hoti hain aur na husul-e- sawab ki mustahaq qarar di jasakti hain.

Issi liye ambiya o khulfa-e-ilahi ko ahkaam ki sirf tableegh o hidayat ka hukm diya gaya hai. Jabr karna, lazim nahi kiya gaya, isi tarah murshideen ka bhi yahi farz hai keh sirf ahkaam sunaya Karen. Aur deen ki maloomat se behra

mand karte rahen. Lekin kisi par jabr ki zaroorat nahi. Maslan maiyyat ke vursa par aisa jabr nahi kiya jata ke jab tak "Saatthi aur umr qaza" ada na ho, Maiyyat ki tajheez o takfeen nahi honi chaiye. Kiyonke aisa jabr azroo-e- deen sahi nahi hosakta.

Ab to nobat yahan tak aa pahunchi hai keh "Saatthi aur umr qaza" ki mahiyat o zaroorat se waqifiyat to darkinar, in istelahoun hi se awam na waqif hote jarhe hain. Majlis-e-Ulmai-e-Mehdavia Hind ke iss fatwe ki madad se awam ko ehkaam ki tameel mein rehnumai hasil hogi. Kiyonkeh in masail ki maahiyat, sahih taur par jaanne wale shaaz o nadir hi reh gai hain.

Iss fatwe ki ziyada se ziyada isha'at ki zaroorat hai ta ke har mehdavi ko maloom hojai keh mazhab-e-mehdaviya ne lawazim-e-ishq o muhabbat ki kis shaan se rehnumai ki hai. Aur muttalahiyaan-e-haq o sadaqat par mutaheqiq hojaiye keh mazhab-e-mehdaviya mein fard aur maashire ke taluq billah mein kis qadr aala rehnumai ki gai hai.

Faqeer Abu Sayeed Syed Mehmood
Ghafrullah ul rabul wadoud (Motemed Majlis)

AL ISTEFTAH

Kiya farmate hain ulma-e-deen iss barey mein ke qoum-e-mehdaviya mein qadeem se yeh dastoor chala aaraha hai ke qariban har mustatee mehdavee, halat-e-sehat mein umoman aur marazul maut mein khususan Quran-e-Majeed ya uska hadiya, umr qaza ke naam se aur sath rupiye saatthi ke naam se aur kuch gehun lillah deta hai. Agar koi mard ya aurat apni zindagi mein na de sake to us ke vursa us ki taraf se zaroor ada karte hain.

Iss amaldar-amad ki haqiqat kiya hai? Hadiya aur saatthi kiya cheezain hain? umr qaza ka kiya matlab hai? Quran-e-majeed kiyoun diya jata hai? Saatthi kiyon di jani chahiye? Ashiya-e-mazkoor ke dene mein maiyyat ko kiya faida pahunchta hai? Aur na deyn to kiya nuqsan hai? Hasb-e-ehkaam shara shareef, yeh tareeqa murajawwa kahan tak zaroori aur wajibul amal hai. Nihayat wazahat se bayan farmayen aur indallah maajour hon. Bainava-o-tajarowa. Faqat.

Al-marqoom: 22nd Ramzanul Mubarak 1387H.

Almustafti

Syed Hussain, B.A.,
Dy.Registrar Coopratives.

AL JAWAB

Khuda-e-taala ne apne bandaun par rozana paanch namazen aur mahe ramzan ke rouze farz farma diye hain. Agar ahyanan namaz aur roze fout hogai hain to un ki qaza karna bhi farz hai. Aur qaza ka koi waqt muqarar nahin hai. "Daarul Mukhtaar" mein likha hai keh:

"Jameeh auqaat ul umr waqt ulqaza"

yani "Roza aur Namaz qaza karne ka koi waqt muqarar nahin tamam umr qaza ki jasakti hai"

Pas umr bhar jo namazen fout huvi hain, unn ki qaza bhi aakhri umr tak zaroori hai. Marazul maut tak bhi agar namazen qaza karne ka mauqa nahi mila hai aur aainda sehat yaab hokar namazoun ki qaza karne ki umeed nahin hai to unn fout shuda namazoun ke kafarah mein har namaz ke badle ek fitrah dena chaiye.

Isi tarah ramzan ke rouze agar fout hogae hain aur un ki qaza na mumkin hai. Yani sehat hone aur roza rakhne ki tawaqo nahin hai to har fout shuda roze ke mavezey mein bhi ek fitra dena chahiye. Chunache "Darul Mukhtaar" mein likha hai ke:

**WALUMAT O ALAIHI SALWAT FAITAT O OUSI
BILKFARA YA-A-TI KUL SALVATH NISF SAA MAN
BARKA BIFITRA WA KAZA HUKMUL VITR
WALSAUM.**

(BAAB QAZA AL FAWAIT)

Yani agar koi shakhs margaya aur us ke zimme fout shuda namazein hain aur us ne kafarah dene ki wasiyat ki hai to har namaz ke liye sadqa fitr ki tarah aadha saa geihoon diye jain. Namaz vitr aur roze ka bhi yahi hukm hai.

Isi adaaiye kafarah namaz o roze ko qazai umri ya "Umr Qaza" kehte hain. Mas'ala yeh hai ke har namaz aur har roze ke fout honeki surat mein inn ki qaza ki jaye. Agar inn ki qaza mutaazzar rahe to har namaz aur har roze ke kafarah mein ek fitra gaihoun ya us ki qeemat dena zaroori hai. Lekin jab tak namaz aur roza ki qaza ki jasakti hai, us waqt tak un ka kafarah ada karna, jaiyez nahi hai. Balke un ki qaza hi wajib hai. Aur qaza na karne ki surat mein marne se pahelay uss shakhs par vursa ki wasiyat karna lazim hai ke meri taraf se faut shuda namazoun aur rozoun ka kafarah ada kiya jai. Iska matlab yeh hai keh fout shuda namaz aur roze ka kafara ada karne se agarche ke maiyyat ko namaz aur roze ki adai ka sawab nahin milta. Lekin kafara dene ki wajah se muakhiza va azab se bafazle khuda maafi ki tavaqo ki jasakti hai. Kiyoun key yeh bhi ek khism ki tauba hai.!!!

Imam-e-Azam Rh ke pas agar maiyyat ki wasiyat moujood na ho to vursa par kafarh ki adai wajib nahi hai. Lekin iss ke bawajood waris Tabbaruan wa Ehsanan, maiyyat ki taraf se kafarat ada Karen to jaiz hai. Allah chaha to maiyyat, apni zimmedari se subukdosh hogi. Iss ke barkhilaaf imam shafai Rh. Ke pas maiyyat ki wasiyat ke bagair bhi vursa par kafarah ada karna, wajib hai. Chunanche "Hidaya" mein likha hai ke:

La yadeen ul ayesa indana khilafa lilshafai Rh. (Jim. pg.1-202)

Aizan-wa indalshafae wa in lam youmi yajab ali alvarath adavuh (Hashiya hidaya)

“Darul Mukhtaar” mein likha hai ke:

Wa in lam youmi wa tabbaraa alaehi jaaz inshallah (kitab alsaum)

Inn Aqwal ka khulasa yeh hai ke:-

“Mazhab-e-Hanfia mein marne wala kafarah ada karne ki wasiyat na kiya ho to vursa par zimmedari ayad nahi hoti. Albata vursa kafarah ada kardein to jaiz hai inshaallah maiyyat bariul-zimma hojaigi. Lekin imam shafai Rh. Ke paas maiyyat ki wasiyat maujood na bhi ho to maiyyat ki taraf se kafarah ada karna, vursa par wajib hai”.

Yeh to fout shuda namazoun aur rouzaun ka hukm tha ke fout shuda har namaz aur rouze ke kafarah mein ek fitra diya jaye. Lekin agar ramzan ka farz rouza, niyyat karlene ke baad bila uzr-e-sharaie amdan toudh diya gaya hai to yeh qusoor amal nahin hai. Balke gunah-e-azeem hai. Iss ke badle mein sirf ek rouza rakh lena ya ek fitra iss ke kafareh mein dena, kaafi nahin hai. Balke ek ghulam azad karna, agar ghulam na ho to mutwatir (60) rouze rakhna aur agar rouze na rakh sake to (60) miskinoun ko subah o sham pait bhar khana khilana, iss gunah ka kafarah hai. Baik roz 60 miskinoun ko subah o sham khana khilane ke bajai jo taddud haqeeqi hai, ek miskeen ko bhi 60 din tak subah va sham khana khilya jasakta hai, iss ko taddud-e-hukmi kehte hain. Isi tarah 60 miskinoun ko baik waqt ya ek hi miskeen ko 60 din tak rozana ek ek fitra ya us ki qeemat bhi di jasakti hai. Garaz taddud (muqarrarah tedad) zaroori hai. Khawah haqeeqi ho ya hukmi.

Aadhe saw ka ek fitra aur 60 fitroun ka ek kafarah hota hai. Chunke ek fitra dedh kilo gaihoon ke masawi hai iss liye 90 kilo gaihoon ya us ki qeemat ka ek kafara huva. Iss ko Saatthi kehte hain.

Jitne ramzanoun mein aisi ghalatiyan huvi hain aur un ki wajah se jis qadr kafarey qataan o yaqinaan yaad hain un sab ki adai wajib hai. Inn sab yaqinee kafaroun ki adaai ke baad aur chand kafare ehtiyaatan dene ki aadat hai. Aur dena zaroori hai. Kiyounke mumkin hai ke kisi ramzan mein koi roza amadan taudh diya gaya ho aur hum ko yaad na ho, issi wajah se hamari qoum mein jo saatthi di jaati hai wo teen kafaroun (180 fitroun = 270 Kgs.) gaihoon ka majmooa hai.

Pas qaza shuda har namaz aur har roze ka kafarah ek ek fitra aur farz roza ko amadan toudhne ka kafarah 60 fitre hain. Aur yeh kafare har mard o aurat par wajib hain. Kiyounke farz namaz aur farz rouza aurat se bhi faut hota hai aur voh amadan roza toudne ki bhi murtakib ho sakti hai.

Yeh baat yaad rakhne ke qabil hai ke baaz gunah aise hain ke unn mein tauba o isteghfar kaafi nahi hai. Balke inn ki maafi ke liye kafarah dena zaroori hai. Maslan roza-e-ramzan bila uzr sharaie toudh diya jai to ek roza qaza ka rakh lene ya tauba isteghfar se uss gunah ki talafi nahi hoti. Balke kafarah dena wajib hai.

Isi tarah "Eila" aur "Zahaar" bhi aisi suratain hain ke inn douno mein kafarah wajib hai. Aur iss ka taluq sirf mardoun se hai aurtoun ko iss se sabeqa nahi padhta.

"Eila" yeh hai ke koi shakhs apni bivi se 4 mah tak alaheda rehne ki qasam kha le. Iss ka hukm yeh hai ke wo 4 mahine ke andar apni qasam tourdh kar qurbat kare. Aur

“kafarah yameen” yani qasam toudhne wala kafarah ada kare. Warna char mahine ke baad us ski bivi par talaq pardh jayegi. Aur wo mutalaqa-e-baicena hojagi. Iss ka kafarah yeh hai ke ek ghulam azad kare ya das miskinoun ko khana khilaye. Ya kapde pehnae (das miskinoun ko das fitre yani pandra kilo gaihoon ya us ki qeemat bhi di jasakti hai). Agar us ko un umoor par qadr nahi hai to musalsil teen roz roze rakhe.

“Zahaar” yeh hai ke koi shakhs apni bivi ke kisi Azu ko apni kisi mahram aurat ke Azu se tashbeeh de. Maslan: Yeh kehe ke tera haath meri maa ke haath ke jaisa hai. Iss ko “Zahaar” kehte hain. Iss ka hukm yeh hai ke jab tak vo kafarah na de us ki bivi, us par haram hai. Iss ka kafarah bhi misl kafarah ramzan hai. Yani ek ghulam azad karna ya 60 roze rakhna. Agar ghulam na ho aur roze na rakh sake to 60 fitre yani 90 kilo gaihoon ya us ki qeemat ada karna us par wajib hai.

“Eila” o “Zahaar” ke ilawa baaz surataen aisi hain ke tauba se un ki talafi nahi hoti balke kafarah dena padhta hai. Maslan Allah taala ko darmiyan lakar kisi kaam ko karne ya na karne ki qasam khana aur phir us ke khilaaf karna bhi aisa gunah hai ke us se kafara, yameen yani kasam ka kafarah wajib hojata hai. Jis ka zikar abhi guzra.

Mumkin hai ke ba taqazaye bashariyat, koi shakhs amadan ramzan ka farz roza toudhne ke ilawa apni zindagi mein “eila” ya “zahaar” kiya ho aur ek baar ya mutaadid baar kisi baat par kasam khaya ho aur phir khasam toudh diya ho. Aur yeh sub gunah usko yaad na hon. Aur agar yaad hon lekin kafarah na diya ho. Isi tarah mumkin hai ke koi aurat bhi roze-e-ramzan ko toudhne ke siwayie baarha qasmein khai ho aur

toudh di ho, aur kafarah ada na kiya gya ho. Iss liye har mard aur har aurat ko apni zindagi mein kafarat, ada krna, ya un ki aulaad ko un ki maut ke baad un ki taraf se kafarah ada karna, nihayat zaroori hai. Kiyounke nas-e-quran se "Eila" "Zahaar" aur khasam toudhne ka kafarah, aur hadees-e-shareef se roza toudhne ka kafarah wajib o lazim gardana gaya hai.

Isi wajah se buzurgaan-e-deen is ki badi takeed farmatey the, jis ko baaz nawaqif loug khudgarazi aur jalab manfeait par mahmool karte hain. Halanke yeh khuda aur rasool ke ehkaam ki tableegh hai. Kiyonke yeh un ka farz-e-mansabi tha. Khuda-e-Tala ka irshaad hai ke waltakun mankum umat yaduoona ilal khairi ya maroon bilmaroof wa yanhoona anil munkir. Yani tum mein ek jamat aisi zaroor honi chahiye jo naik kaam ki taraf bulati rahe, ache kaamoun ka hukm dey aur burai se mana kare.

Iss hukm-e-qurani ki tameel aur sadaqat-e- wajiba ki adai ki takeed hai. Yahi wajah hai ke Rasoolallah Salallahu alahi wa salam ne qabail-e-Arab se Zakat wasool karne ke liye ek khaas amla muqqarar farmaya tha. Jin ko ameleen-e-zakat kehte hain.

Isi bina par buzrgan-e-salaf bhi inn kafarat ki adai ki takeed farmate the. Gharaz hamari qoum mein adai-e-kafarat ka khaas ehtmaam kiya jana aur saatthee ada karna zaroori samjha jata hai. Aur basa auqat, ek saatthi par iktefa nahin kiya jata. Kiyonke yeh ilm nahin hai ke maiyyat par kitne aur koun kounse kafarey wajibul adaa hain.

Har fout shuda namaz aur roze ka kafara ek fitra hai. Ek fitra dedh kilo gaihoon ka hota hai. Ek din ki paanch

namazoun ka kafarah 7.5 kilo aur agar namaz-e-vitar ka kafarah bhí shamíl karliya jai to pure 9 kilo gaihoon ek rouz ki qaza shuda namazoun ka kafarah huve. Ek mahine ke 270 kilo aur ek saal bhar ki qaza namazoun ka kafarah 3240 kilo ya qareeban 32.5 quintal gaihoon hovey.

Isi se andaza kiya jaisakta hai ke umr bhar ki qaza shuda namazoun ka kafarah diya jai to kis qadr gaihoon hojainge? Aur phir ramzan ke fout shuda rouzoun ka kafarah, fi roza 1.50kg. gaihoon ke hisab se 45kgs aur sadqa-e-fitr ke 1.50kg, isi tarah 46.50kgs. gaihoon, ek ramzan ke huve, umar bhar mein jis qadr ramzan guzre hain, inn sab ka kafarah aur umr bhar ke sadqaat-e-fitr ki adai wajib hai.

Iss se zaher hai ke umr bhar ki fout shuda namazoun aur rozaun ka kafarah diya jai to sainkdoun quintal gaihoon ya us ki qimat deni hogi. Ahl-e-Sarwat aur Ahle-e-himmat apni zaat se ya maiyyat ki wasiyat ho to us ki salas matrooka se jiss qadr gaihoon ya us ki qeemat hosakti hai, adaa Karen. Lekin yeh har shakhs ki isteta'at se bahar hai.

Agar maiyyat ne kuch maal na choda ho ya iss qadr maal na ho ke sab namazoun aur rozaun ke kafarey ke liye kafi naa hosakta ho to "Darulmukhtar" mein is ki yeh tadbeer likhi hai ke:-

LO LAM YATRUK MALA YASTQRAZ VARISAHU
NISF SAA MASLAN WA YADFAAHU LAFAQEER SUMA
YADFAAHU ALFAQEER LIL MUWARIS SUM WA SUM
HATTAA YATM. (Baab qaza'al fawait)

Yani maiyyat ne kuch maal nahi choda hai to maiyaat ka waris aadha saa gaehoon qarz le aur kisi faqeer ko de aur phir faqeer waris ko hibba karde aur waris phir faqeer ko

deyde is tarah itni baar yeh lain dain ho ke maiyyat ki tammam fout shuda namazoun ka kafarah ada hojai.!!!

Sahab-e-“Ghayatul Autaar” ne iss kafarah ki adaai ka jo tareeqa likha hai us ka khulasa yeh hai ke “maiyyat ki umr bhar ki namazoun aur rozaun ka hisab karke us ke kafarey ka naqd daam tehraya jai. Ya kafarey ke jis qadr gaihoon ho sakte hain maloom karliye jain. Iske baad vo naqd raqam ya vo gaihoon kisi faqeer ko zabani de kar apne zimme qarz farz karliya jai. Phir uss qarz ki adai mein us faqeer ko ek quran-e-majeed dey diya jai”.

Lekin iss takleef ki bajai awwalan quran-e- majeed hi dedena awwala o afzal hai. Chunache hamari qoum mein qaza shuda namazoun aur rozaun ke kafarah mein quran majeed hi dene ka tareeqa rayaj hai. Iss mein hikmat o maslehat yahi hai ke quran-e-majeed Allah taala ka kalam hone ki wajah se la qimat hai. Yani isski koi qeemat moiyyan aur mushakhas nahin ki jasakti. Iss liye sainkdoun hazaroun quintal bhi hamare zimme wajibul ada hon to iss qadr gaehoon ki qeemat ki iss kalam-e-paak mein gunjaish hai. Iss liye adaai-e-kafaraat mein quran-e-majeed diya jata hai.

Albata naqd rupiye se chunke fuqraa o masakeen ki mukhtaleef zarooratain puri hosakti hain, iss liye kalam-e-majeed ke saath hasb-e-haisiyat iss ka hadiya bhi detay hain aur kam az kam fi para (4) char aane ke hisab se (maye) saat rupiye aatth aane ummuman uss ka hadiya qarar diya jata hai.

Chunke har saal fitra, ramazan wajib hai aur nahin maloom maiyyat se kitne fitre fout huve hain, iss liye kisi qadr gaehoon bhi fitraoun mein diye jate hain. Agarche ke quran-e-majeed dene mein fitroun ki adaai ki bhi gunjaaish hai, ta

ham kam az kam 4.50 kg. gaehton quran-e-majeed ke saath deney ki aadat hai. Jis mein teen fitroun ki adai hojati hai.

Kafarah naqs-e-ramzan aur kafarah zahaar mein se har ek ke saath, saath fitre kafarah "Eila" aur kafarah yameen o qasam shikni, mein se har ek ke das das fitre quran-e-majeed ke ilaawa dena zaroori hai. Kiyun ke fout shuda namazoun aur rozaun ka kafarah to quran majeed se ada ho jata hai. Lekin kafarah-e- naqz-e-ramzan, kafarah zahaar eila o yameen, quran-e-majeed ke diye jane se ada nahi hote. Iss liye hamari qoum mein jo saathhi di jaati hai, iss se inn hi mazkoora kafaraat ki adaai maqsood hai jo maiyyat ke zimme wajibul ada hain. Ya hosakte hain.

Chunanche saathhi ke saath rupiyee dene ka tareeqa qadeem se raaiej hai. Wo issi zarrorat aur deeni maslehat par mabni hai ke iss se kam az kam teen kafarey ada hojaain.

Chunke saath fitroun ka ek kafarah, aur 1.50 kg gaihton ka ek fitra hota hai. Iss liye 90 kgs. Gaihton ka ek kafarah huva. Aur teen kafaroun ke 270 kgs. Gaihton huve. Arzaani ke zamaney mein 60 rupiye mein iss qadr gaihton ki qeemat nikal sakti thi aur teen kafarey balke iss se ziyada kafarey bhi aada hosakte the. Lekin iss waqt grani ki wajah se yeh garaz puri nahi hosakti aur teen kafare bhi adaa nahin hote. Iss liye kafarat-e-wajiba se bari uz zimma hone ke liye 270 kilo gaihton ya is ki qeemat bazar ke nirkh se dena zaroori hai. Aur iss mein taqseem bain ul fuqraa az roo-e-nas laazim hai.

Pas har shakhs par namaz panjgana aur roza mah-e-ramzan farz hain. Agar ada na kiye jaain to un ki qaza karni chahiye. Agar namaz aur roze ki qaza na ki gai to kafarah

dena zarrori hai. Issi tarah mah-e-ramzan ka roza bila uzr shariah amadan toudh diya gaya hai to saatthi laazim aati hai.

Agar fout shuda namazoun aur rozaun ka kafarah aur mah-e-ramzan mein amadan bila uzr, roza todhne ki saatthi nahi di gai hai aur Zahaar ka kafara, eila o yameen ke chote chote kafare ada nahi kiye gaye hain, to chunke yeh sab kafara-e-wajiba hain iss liye inn ki adai ki wasiyat karna, marne wale par (bashart yeh ke sahib-e-issteta'at ho) wajib hai. Aur iss ke matruka se awalan isski tameel karna vursa par laazim hai.

Agar maiyyat ne wasiyat nahi ki hai ya ghair mustatee hai aur vursa qudrat o isste taa'at rakhte hon to un ko zaroor ada karna chahiye. Warna marne wala tark-e-namaz o roza aur adam-e-adaai-e-kafara par indallah maakhuz hoga. Aur agar varis ada Karen to vo khud bhi sawab ke mustahaq honge aur maiyyat bhi kafara-e-wajiba ki adai se subukdosh, adan adaai-e-soum o salwath ke muakhaze se bari aur najaat o maghfirat ki mustaheq hogi. Inshaa allah taala.

Pas qoum-e-mehdaviya mein quran-e-majeed ya us ka hadiya aur saatthi vaghaira dene ka jo tareeqa qadeem se jaree hai, wo hasb-e-ehkaam-e-shara shareef nihayat zaroori wajibul amal aur ehkaam-e-khuda o rasool ke ain mutabiq hai. Wallahu aalam. Faqat.

Almujeeb

Alsyed Najamuddin Ghafarlahu

(Sadr Majlis-e-Ulma-e-Mehdaviya Hind)

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