Jin Baaton se Rishte ko Bachana Hai

Jis cheez se hum muhabbat karte hain, uski hifazat bhi karte hain. Miyan biwi ka rishta bhi aisa hi hai, aur iski qadr Shaitan bhi jaanta hai. Nabi ﷺ ne bataya ke Iblees apna takht paani par rakhta hai aur apne lashkar logon ko behkane bhejta hai. Unmein se koi aa kar apna kaam batata hai to woh kehta hai ke tumne kuch nahi kiya. Phir ek aata hai aur kehta hai ke maine pati aur patni ke beech judai daal di. Tab Iblees use apne paas bulata hai aur kehta hai ke tumne bahut achha kiya. [1] Is se pata chalta hai ke ek achha rishta kitni badi nemat hai. Isi liye Nabi ﷺ ne pati aur patni dono ko kuch baaton se pehle

hi khabardar kar diya, taake unka ghar mehfooz rahe.

Pati ke Liye

Mard ki sabse pehli zimmedari uske ghar walon ka kharch hai, isliye Nabi ﷺ ne is par khaas dhyan dilaya: "Aadmi ke gunahgar hone ke liye yahi kaafi hai ke woh unka khayal na rakhe jinka kharch uske zimme hai."[2] Yeh us mard ki baat hai jo de sakta hai aur phir bhi dhyan nahi deta. Jiske haath tang hon, uske liye Allah ne pehle hi aasani rakhi hai.

Doosri baat ghusse ki hai. Thakan aur pareshani mein ghussa aa sakta hai, lekin use patni par nikalna achhe mard ki pehchan nahi. Hazrat Aisha batati hain ke Nabi ﷺ ne kabhi kisi aurat par haath nahi uthaya.[3] Aur jab kuch auraton ne apne pati ki shikayat ki ke woh unhein maarte hain, to aap ne farmaya: "Aise mard tum mein achhe log nahi hain."[4] Yani jo mard Nabi ﷺ ke tareeqe par chalna chahta hai, uska haath aur uski zuban dono patni ke liye narm hote hain.

Teesri baat waqt ki hai. Kaam, doston aur ibadat ke beech kabhi patni peeche reh jati hai, aur use pata bhi nahi chalta ke woh kitni akeli ho gayi. Nabi ﷺ ne yaad dilaya: "Tumhari patni ka bhi tum par haq hai."[5] Thoda sa waqt, thodi si baat cheet, yeh us haq ka bhi hissa hai.

Patni ke Liye

Isi tarah Nabi ﷺ ne auraton ko bhi kuch baaton se khabardar kiya. Ek baar suraj grahan ki namaz ke baad aap ne na-shukri se khabardar karte hue farmaya: "Agar tum unmein se kisi ke saath zindagi bhar achha karo, aur phir woh tumhari taraf se koi napasand baat dekhe, to keh degi: Maine tumse kabhi koi bhalai nahi dekhi."[6,7] Yeh aisi baat hai jo naraazgi mein zuban par aa jati hai aur pati ke dil ko lagti hai. Jab naraazgi ke waqt bhi uski achhaiyan yaad rahen, to chhoti si baat badi nahi banti.

Doosri baat miyan biwi ke rishte ki hai. Nabi ﷺ ne farmaya: "Jab mard apni patni ko apne bistar par bulaye aur woh na aaye, aur pati raat bhar us se naraz rahe, to subah tak farishte us par laanat bhejte hain."[8] Yeh sakht lafz is rishte ki ahmiyat batate hain. Lekin yeh hukm us waqt ka hai jab koi sahih wajah na ho, jaise bimari.[9] Agar pati naraz nahi hota, to iska matlab hai ke usne patni ki baat samajh li ya apna haq chhod diya, aur phir yeh baat nahi rehti.[10] Aur agar pati ne khud patni par zulm karke doori paida ki ho, to is ka ilzam patni par nahi aata.[10] Pati aur patni ek doosre ki khushi aur haalat ko samajh kar chalen, to aisi naubat kam hi aati hai.

Teesri baat talaq ki hai. Nabi ﷺ ne farmaya: "Jo aurat kisi sakht wajah ke baghair apne pati se talaq maange, us par Jannat ki khushboo haram hai."[11,12] Is mein "sakht wajah ke baghair" ke lafz bahut ahem hain. Yani jis aurat ko sach mein nuksan ya mushkil ho, us par yeh baat lagu nahi hoti. Yeh naseehat us ghadi ke liye hai jab ghusse mein aisi baat munh se nikal jaye jo dil mein nahi hoti.

Dono ke Liye

Kuch baatein dono ke kaam ki hain. Ghar ki baat ghar mein rahe, aur koi bahar wala is rishte ko kharab na karne paye. Nabi ﷺ ne farmaya: "Jo kisi aurat ko uske pati ke khilaf bhadkaye, woh hum mein se nahi."[13] Aur ek doosre ka shukriya ada karna bhi na bhooliye, kyunke aap ﷺ ne farmaya: "Jo logon ka shukriya ada nahi karta, woh Allah ka shukriya bhi ada nahi karta."[14] Roz ke chhote kaamon par ek pyara sa shukriya rishte ko taza rakhta hai.

Galti har insan se hoti hai, aur ek doosre ko maaf karne se hi rishta aage badhta hai. Allah Ta'ala har ghar ko Shaitan ke behkawe se bachaye, aur miyan biwi ke beech muhabbat aur rahmat ko badhata rahe. Aameen.

References: [1] Sahih Muslim 2813b, [2] Sunan Abi Dawud 1692, [3] Sahih Muslim 2328a, [4] Sunan Abi Dawud 2146, [5] Sahih al-Bukhari 5199, [6] Sahih al-Bukhari 29, [7] Sahih Muslim 907, [8] Sahih al-Bukhari 3237, [9] Riyad as-Salihin 1749, [10] Fath al-Bari

9/294, [11] Sunan Ibn Majah 2055, [12] Sunan Abi Dawud 2226, [13] Sunan Abi Dawud 2175, [14] Sunan Abi Dawud 4811.

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