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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مَعْدِنِ الْجُودِ وَالْكَرَمِ وَإِلِهِ وَبَارِكْ وَسَلِّمْ

# Bahaar E Shari'at

(Roman Urdu)

VOLUME 04 : NAMA'AZ KE BAQIYA  
MASAIL KA BAYAN

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## Tagreez-e-Jaleel By Mufti Badruddin Qadri:-

احمدك يا الله والصلوة والسلام عليك يا رسول الله وعلى الك واصحابك اولى الصديق والصفاء

اما بعد

فاعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم

فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٢٣﴾

**Tarjamah:-** “Aye logo! ‘Ilm waloñ se poochho agar tumheñ ‘ilm nahiñ”.

قال النبي صلى الله عليه وسلم - طلب العلم فريضة على كل مسلم -

**Tarjamah:-** “‘Ilm-e-deen seekhna har mard va ‘aurat par farz hai”.

Qur'an-e-Majeed ki muta'addid Aayaat-e-Mubaaraka mein 'ilm-e-deen ke husool par zor diya gaya hai aur kaseer Ahaadees-e-Mubaaraka fazeelat-e-'ilm-e-deen mein marvi haiñ, banda-e-momin jaise-jaise ahkaam-e-shara' ka mukallaf hoga us par un ahkaam ke 'ilm ka husool (haasil karna) farz hoga.

Magar afsos sad afsos ki din-ba-din musalmanoñ mein deen se doori badhti ja rahi hai aur ab haalaat yahañ tak kharaab ho chuke haiñ ke logoñ ko apne roz-marra ke zaroori masaail tak ka 'ilm nahiñ hota.

Aap khud gaur farmayeñ ke barr-e-aa'zam Asia jisme Urdu ka tabqa ziyada paaya jaata hai yahañ 'Ulama-e-Haq Ahl-e-Sunnat va Jama'at ne badi jaan-fishaani (bahut mehnat) kar ke fiqhi masaail ko jo 'Arabi zubaan mein kutub-e-fiqah mein maujood the use urdu zubaan mein kar ke qaum ke saamne pesh kiya, usi ki ek kadi fiqhi masaail ka ek 'azeem encyclopedia “Bahaar-e-Shari'at” bhi hai jo tanha ek 'azeem 'aalim-e-rabbaani Khalifa-e-Aa'la-Hazrat Sadrush-Shari'ah abul-ula 'allama hakeem Amjad 'Ali Aa'zmi (عليه الرحمة) ki kaawishoñ ka nateeja hai jis mein Fiqh-e-Hanafi ke saheeh, raajeh, muftaa-bihi masaail ko urdu zubaan mein jama' kiya gaya hai. Yeh kitaab deeni zaroori masaail seekhne ke liye kaafi hai.

Magar is daur ka alamiya (gham ki baat) yeh hai ke log ab is qadr maghrib ke ghulaam ho chuke haiñ aur school aur college ke maahol ne english zubaan ka aisa rang bhar diya hai ke din-ba-din ab musalmanoñ ki ek badi jama'at urdu 'arabi zubaan se bhi na-waaqif hoti chali ja rahi hai. Aise mein zaroorat is baat ki thi ke kisi tarah deeni masaail ko roman-urdu zubaan mein logoñ ke saamne pesh kiya jaye.

Pesh-e-nazar yeh kitaab isi silsile ki koshish hai hamaare muhibb-e-mohtaram 'aali janaab Muhammad Asif Raza Sahaab Qadri Razvi ki mohtaram koi 'aalim faazil nahiñ al-batta deeni jazba rakhte haiñ. Sarkaar Shahzada-e-'Aala Hazrat Jaanasheene-Huzoor Mufti-e-Aa'zam-e-Hind Tajush-shari'ah 'Allamah Akhtar Raza Khan Qadri Azhari (عليه الرحمة) ke silsila-e-iraadat mein daakhil hone ke baa'd inka deeni shaghaf badha aur maujooda haalaat ko dekh kar unhoñ ne yeh kaam karne ki khwaahish zaahir ki, faqeer-e-qaadri ne hausla diya chunke iraada Bahaar-e-Shari'at ko roman mein karne ka tha, is liye hamne inhein Shahzaada-e-Sadrush-Shari'ah Muhaddis-e-Kabeer Ameer-ul-Momineen Fil-Hadees Ustaaz-ul-'Ulama 'Allamah Ziya-ul-Mustafah Qadri Razvi Amjadi se apne hawaale se raabta karne ko kaha bihamdihi-ta'ala hazrat ne dua'yein diñ. Aur apne dost faazil maulana Naseem (amjadi) ke saath milkar inhone kitaab ki taaleef (editing) ka kaam shuru' kiya.

Kayi saalon ki koshishon ke baa'd nazar-e-saani karne ke baa'd yeh kitaab Bahaar-e-Shari'at (5-hisse) roman-urdu mein aap ke saamne hai. Faqeer-e-qaadri ne poori tawajjoh se asl kitaab se sun kar milaaya dekha behtar paaya. Magar hazaaron koshishon ke bawajood agar ba-taqaza-e-bashari kahiñ koi kami-beshi reh gayi ho to ittila' farmayein taake iski islaah ho sake.

Allah (عزوجل) ki baargaah mein du'a hai ke Maula-Ta'ala apne Habeeb (ﷺ) ke sadqe ise qubool farmaaye aur musalmanon ke liye nafa' bakhsh banaaye Aameen.

(Du'a Go Banda-e-'Aasi. Faqeer-e-Qadri Gadha-e-Nizaami Badruddin Ahmed Khan Razvi Misbahi, Qazi-e-Shaher Mangalore Baani-e-Markaz Ziya-us-Sunnah (Aazad-Nagar, Beluvai, Mangalore, South-Karnataka, India).

### **Translator's Note:-**

[1].Bracket mein jo likha gaya hai woh sirf samajhne ke liye hai, english aur urdu donoñ mein likha gaya hai.

[2].Is roman-urdu Baahar-e-Shari'at mein agar kuch ghalti mil jaye maslan: jaaiz ya na-jaaiz waghaira to is e-mail-id "[bahaar786313@gmail.com](mailto:bahaar786313@gmail.com)" ko e-mail karke ittila' karde. **WhatsApp Number: +91-7619496787**

[3].Aur koi is ghalti ko daleel na banaaye.

[4].Adobe-reader mein agar koi sentence search karni ho to 2 word ke darmiyaan double space dein.

# Introduction To Bahaar-e-Shari'at

- Volume 01:** Imaan Aur 'Aqaaid
- Volume 02:** Tahaarat (Paaki)
- Volume 03:** Namaaz
- Volume 04:** Namaaz, Maut Aur Janaaza
- Volume 05:** Zakaat Aur Rozah
- Volume 06:** Hajj
- Volume 07:** Nikaah, Hurmat-e-Musaaharat
- Volume 08:** Talaaq, Eela, Zihaar, Iddat
- Volume 09:** Qasam, Mannat, Islami-Saza, Kaffara, Kalimat-e-Kufr
- Volume 10:** Pada Hua Maal, Gumshuda, Karobaari-Shirkat, Waqf
- Volume 11:** Khareed-o-Farokht (Purchase & Sales)
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- Volume 18:** Qisaas, Diyat, Zamaan
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# Chapter: 01

## WITR KA BAYAAN

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نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

## Witr Ka Bayaan:-

**Hadees 01:-** Saheeh Muslim Shareef mein hai ‘Abdullah Bin ‘Abbaas رضي الله kehte haiñ: **Rasoolullah** (ﷺ) ke yahañ mai soya tha, **Huzoor** (ﷺ) bedaar huye, Miswaak ki aur Wuzu kiya aur usi haalat mein Aaya إِنَّ فِي خَلْقِ السَّالُوتِ وَالْأَرْضِ khatm Surah tak padhi, phir khade ho kar 2-Raka'tein padhiñ jinme Qiyaam va Ruku' va Sujood ko taweel (daraaz) kiya, phir padh kar aaraam farmaya yahañ tak ke saans ki aawaaz aayi, yunhi 3 baar mein 6-Raka'tein padhiñ, har baar Miswaak va Wuzu karte aur in Aayaton ki tilawat farmate phir Witr ki 3-Raka'tein padhiñ.”

**Hadees 02:-** Neez usi mein ‘Abdullah Bin ‘Umar رضي الله تعالى عنهما se Marvi, farmate haiñ (ﷺ): “Raat ki Namaazon ke aakhir mein Witr padho.” Aur farmate haiñ: “Subh se peshtar (pehle) Witr padho.”

**Hadees 03:-** Muslim va Tirmizi va Ibn-e-Maajah waghairahum Jaabir (رضي الله عنه) se Raavi, farmate haiñ (ﷺ): “Jise andesha ho ke pichhli raat mein na uthega woh awwal mein padhle aur jise ummeed ho ke pichhle ko uthega woh pichhli raat mein padhe, ke aakhir shab ki Namaaz mash-hood hai (ya'ni usme malaika-e-rahmat haazir hote haiñ) aur yeh afzal hai.”

**Hadees 04 se 06:-** Abu Dawood va Tirmizi va Nasaa'i va Ibn-e-Maajah, Maula ‘Ali (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya: “Allah Witr hai Witr ko mehboob rakhta hai, lihaaza Aye Qur'aan waalo! Witr padho.” Aur isi ke misl Jaabir va Abu Hurairah رضي الله تعالى عنهما se Marvi.

**Hadees 07 se 11:-** Abu Dawood va Tirmizi va Ibn-e-Maajah Khaarjah Bin Huzaafah (رضي الله عنه) se Raavi, ke farmate haiñ (ﷺ): “**Allah-Ta'ala** ne ek Namaaz se tumhaari madad farmaayi, ke woh surkh oonton se behtar hai woh Witr hai, **Allah-Ta'ala** ne use ‘Isha va Tulu'-e-Fajr ke darmiyaan mein rakkha hai.” Yeh Hadees deegar Sahaaba رضي الله تعالى عنهم se bhi Marvi hai, maslan:

Mu'aaz Bin Jabal va 'Abdullah Bin 'Umar va Ibn-e-'Abbaas va 'Uqbah Bin 'Aamir Juhani waghairahum رضى الله تعالى عنهم.

**Hadees 12:-** Tirmizi Zaid Bin Aslam se Mursalan Raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo Witr se so jaye to subh ko padhle."

**Hadees 13 se 16:-** Imaam Ahmad 'Ubai Bin Kaa'b se aur Daarmi Ibn-e-'Abbaas se aur Abu Dawood va Tirmizi Umm-ul-Momineen Siddiqah se aur Nasaa'i 'Abdur Rahman Bin Abze رضى الله تعالى عنهم se Raavi: "**Rasoolullah** (ﷺ) Witr ki pehli Raka'at mein سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى aur dusri mein قُلْ يَا أَيُّهَا الْكَافِرُونَ aur teesri mein قُلْ هُوَ اللَّهُ أَحَدٌ padhte."

**Hadees 17:-** Ahmad va Abu Dawood va Haakim Ba-Ifaada-e-Tasheeh Buraidah (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Witr haq hai jo Witr na padhe woh ham mein se nahiin, Witr haq hai jo Witr na padhe woh ham mein se nahiin, Witr haq hai jo Witr na padhe woh ham mein se nahiin."

**Hadees 18:-** Abu Dawood va Tirmizi va Ibn-e-Maajah Abu Sa'eed Khudri (رضي الله عنه) se Raavi, ke **Huzoor** (ﷺ) ne farmaya: "Jo Witr se so jaye ya bhool jaye, to jab bedaar ho ya yaad aaye padhle."

**Hadees 19-20:-** Ahmad va Nasaa'i va Daar-e-Qutni Ba-Riwaayate 'Abdur Rahman Bin Abze 'An-Abihi aur Abu Dawood va Nasaa'i Ubai Bin Kaa'b رضى الله تعالى عنهم se Raavi, ke "**Huzoor-e-Aqdas** (ﷺ) jab Witr mein Salaam pherte, 3 baar سُبْحَانَ الْمَلِكِ الْقُدُّوسِ kehte aur teesri baar buland aawaaz se kehte."

### **Masaail-e-Fiqhiyyah:-**

Witr Waajib hai agar Sahwan (bhool kar) ya Qasdan (jaanboojh kar) na padha to Qaza Waajib hai aur Saahib-e-Tarteef (ya'ni jiske zimme Qaza nahiin, agar ho to 6 se kam ho) ke liye agar yeh yaad hai ke Namaaz-e-Witr nahiin padhi hai aur waqt mein gunjaish bhi hai to Fajr ki Namaaz faasid hai, khwaah shuru' se pehle yaad ho ya darmiyaan mein yaad aajaye.

[Durr-e-Mukhtaar; Waghaira]

**Mas'alah-01:** Witr ki Namaaz baith kar ya sawaari par baghair 'uzr nahiin ho sakti. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-02:** Namaaz-e-Witr 3-Raka'at hai aur is mein Qa'da-e-Ula Waajib hai aur Qa'da-e-Ula mein sirf At-Tahiyyaat padh kar khada ho jaye, na Durood padhe, na Salaam phere, jaise Maghrib mein karte haiñ usi tarah kare aur agar Qa'da-e-Ula bhool kar khada ho gaya to lautne ki ijaazat nahiñ balke sajda-e-sahw kare. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-03:** Witr ki teenoñ Raka'toñ mein mutlaqaan Qira'at Farz hai aur har ek mein Baa'd-e-Faatiha Surat milaana Waajib aur behtar yeh hai ke pehli mein سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ya اِنَّا اَنْزَلْنَا dusri mein قُلْ يٰۤاَيُّهَا الْكٰفِرُوْنَ teesri mein قُلْ هُوَ اللّٰهُ اَحَدٌ padhe. Aur kabhi-kabhi aur Suratein bhi padhle. Teesri Raka'at mein Qira'at se faarigh ho kar Ruku' se pehle kaanoñ tak haath utha kar Allahu-Akbar kahe jaise Takbeer-e-Tahreema mein karte haiñ, phir haath baandh le aur Du'a-e-Qunoot padhe, Du'a-e-Qunoot ka padhna Waajib hai aur isme kisi khaas Du'a ka padhna zaroori nahiñ, behtar woh Dua'yein haiñ jo Nabi (ﷺ) se saabit haiñ aur inke 'alaawa koi aur Du'a padhe jab bhi harj nahiñ, sab mein ziyada mashhoor Du'a yeh hai:

اَللّٰهُمَّ اِنَّا نَسْتَغِيْثُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتَوَكَّلُ مَنْ يَّفْجُرُكَ ۙ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَاِلَيْكَ نَسْعٰی وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكَفّٰرِ مُلْحِقٌ ۝

**Tarjamah:-** “Ilaahi! Ham tujhse madad talab karte haiñ aur maghfirat chaahte haiñ aur tujh par Imaan laate haiñ aur tujh par tawakkul karte haiñ aur har bhalaai ke saath teri sana karte haiñ aur ham tera shukr karte haiñ na-shukri nahiñ karte aur ham juda hote haiñ aur us shakhs ko chhodte haiñ jo tera gunaah kare. Aye Allah (عزوجل)! Ham teri hi ‘ibaadat karte haiñ aur tere hi liye Namaaz padhte haiñ aur Sajda karte haiñ aur teri hi taraf daudte aur sa’ee karte haiñ aur teri rahmat ke ummeedwaar haiñ. Aur tere ‘azaab se darte haiñ, beshak tera ‘azaab kaafiroñ ko pahunchne wala hai.”

Aur behtar yeh hai ke is Du'a ke saath woh Du'a bhi padhe jo **Huzoor-e-Aqdas** (ﷺ) ne Imaam-e-Hasan (رضي الله عنه) ko ta'leem farmaayi woh yeh hai:

اَللّٰهُمَّ اهْدِنِيْ فِيْ مَنْ هَدَيْتَ وَعَافِنِيْ فِيْ مَنْ عَافَيْتَ وَتَوَلَّنِيْ فِيْ مَنْ تَوَلَّيْتَ وَبَارِكْ لِيْ فِيْ مَا اَعْطَيْتَ وَقِنِيْ شَرَّ مَا قَضَيْتَ فَاِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ اِنَّهٗ لَا يَذِلُّ مَنْ وَّالَيْتَ وَلَا يَعْزُ مِنْ عَادَيْتَ تَبَارَكْتَ وَتَعَالَيْتَ  
سُبْحَانَكَ رَبَّ الْبَيْتِ وَ صَلَّى اللّٰهُ عَلَى النَّبِيِّ وَاٰلِهٖ۔

**Tarjamah:-** ‘Ilaahi! Tu mujhe hidaayat de un logoñ mein jinko tune hidaayat di aur ‘aafiyat de unke zumrah mein jinme tune ‘aafiyat di aur mera wali ho. Unme jinka tu wali huwa aur jo kuch tune diya usme barkat de aur jo kuch tune faisla kar diya uske shar se mujhe bacha, beshak tu hukm karta hai aur tujh par hukm nahiñ kiya jaata, beshak tera dost zaleel nahiñ hota aur tera dushman ‘izzat nahiñ paata, tu barkat wala hai tu paak hai, Aye Bait (Ka’bah) ke maalik aur Allah (عزوجل) Durood bheje Nabi par aur unki Aal par.”

Aur ek Du’a woh hai jo Maula ‘Ali (ؓ) se Marvi hai, ke **Nabi** (ﷺ) aakhir Witr mein padhte:

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ وَاَعُوْذُ بِكَ مِنْكَ لَا اُحْصِيْ ثَنَائِيْ عَلَيْكَ  
اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ۔

**Tarjamah:-** “Aye Allah (عزوجل) main teri khushnoodi ki panaah maangta huñ teri na-khushi se aur teri ‘aafiyat ki tere ‘azaab se aur teri hi panaah maangta huñ tujhse (tere ‘azaab se) mai teri poori sana nahiñ kar sakta hoon jaisi tune apni sana ki.”

Aur Hazrat-e-‘Umar (ؓ) ke baa’d yeh padhte the:

اَللّٰهُمَّ اغْفِرْ لِيْ وَلِلْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِيْنَ وَ الْمُسْلِمَاتِ وَاَلْفَ بَيْنَ قُلُوْبِهِمْ وَاَصْلِحْ ذَاتَ بَيْنِهِمْ  
وَانْصُرْهُمْ عَلَى عَدُوِّكَ وَعَدُوِّهِمْ اَللّٰهُمَّ الْعَنْ كَفْرَةَ اَهْلِ الْكِتَابِ الَّذِيْنَ يُكْذِبُوْنَ رُسُلَكَ وَيُقَاتِلُوْنَ  
اَوْلِيَآئِكَ اَللّٰهُمَّ خَالَفْ بَيْنَ كَلِمَتِهِمْ وَزَلْزِلْ اَقْدَامَهُمْ وَاَنْزِلْ عَلَيْهِمْ بَأْسَكَ الَّذِىْ لَمْ يَرِدَّ عَنِ الْقَوْمِ  
الْمُجْرِمِيْنَ ۔

**Tarjamah:-** “Aye Allah (عزوجل)! Tu mujhe bakhsh de aur Momineen va Mominaat va Muslimeen va Muslimaate ko aur unke dilon mein ulfat paida karde aur unke aapas ki haalat durust karde aur unko tu apne dushman aur khud unke dushman par madad karde. Aye Allah (عزوجل)! Tu Kuffaar Ahl-e-Kitaab par la'nat kar jo tere Rasoolon ki takzeeb karte (jhutlaate) hain aur tere doston se ladte hain, Ilaahi tu unki baat mein mukhaalifat daal de aur unke qadmon ko hataa de aur unpar apna woh ‘azaab naazil kar jo qaum-e-mujrimeen se wapas nahi hota.”

Du'a-e-Qunoot ke baad Durood Shareef padhna behtar hai. [Ghuniyah; Raddul-Muhtar; Waghairah]

**Mas'alah-04:** Du'a-e-Qunoot aahista padhe, Imaam ho ya Munfarid ya Muqtadi, Ada ho ya Qaza, Ramazaan mein ho ya aur dinon mein. [Raddul-Muhtar]

**Mas'alah-05:** Jo Du'a-e-Qunoot na padh sake yeh padhe:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ-

[‘Aalamgiri]

**Tarjamah:-** “Aye hamaare Parwardigaar! Tu ham ko duniya mein bhalaai de (aur aakhirat mein bhalaai de) aur ham ko Jahannam ke ‘Azaab se bacha.”

**Mas'alah-06:** Agar Du'a-e-Qunoot padhna bhool gaya aur Ruku' mein chala gaya to na Qiyaam ki taraf laute, na Ruku' mein padhe aur agar Qiyaam ki taraf laut aaya aur Qunoot padha aur Ruku' na kiya, to Namaaz faasid na hogi, magar gunahgaar hoga aur agar sirf Al-Hamdu padh kar Ruku' mein chala gaya tha to laute aur Surat va Qunoot padhe phir Ruku' kare aur aakhir mein sajda-e-sahw kare. Yunhi agar Al-Hamdu bhool gaya aur Surat padhli thi, to laute aur Faatiha va Surat va Qunoot padh kar phir Ruku' kare. [‘Aalamgiri]

**Mas'alah-07:** Imaam ko Ruku' mein yaad aaya ke Du'a-e-Qunoot nahi padhi, to Qiyaam ki taraf ‘aud na kare (ya'ni qiyaam ki taraf wapas na laute), phir bhi agar khada ho gaya aur Du'a padhi to Ruku' ka i'aada (dohraana) na chahiye aur agar i'aada kar liya aur Muqtadiyon ne pehle Ruku' mein Imaam ka saath na diya aur dusra (ruku') Imaam ke saath

kiya, ya pehla Ruku' Imaam ke saath kiya dusra na kiya, donoñ haal mein unki Namaaz bhi faasid na hogi. [**'Aalamgiri**]

**Mas'alah-08:** Qunoot-e-Witr mein Muqtadi Imaam ki mutaaba'at (pairwi) kare, agar Muqtadi Qunoot se faarigh na huwa tha ke Imaam Ruku' mein chala gaya, to Muqtadi bhi Imaam ka saath de aur agar Imaam ne Be-Qunoot padhe Ruku' kar diya aur Muqtadi ne abhi kuch na padha, to Muqtadi ko agar Ruku' faut hone ka andesha ho jab to Ruku' karde, warna Qunoot padh kar Ruku' mein jaye. Aur us khaas Du'a ki haajat nahiñ jo Du'a-e-Qunoot ke naam se mashhoor hai, balke mutlaqan koi Du'a jise Qunoot keh sakein padhle. [**'Aalamgiri; Raddul-Muhtaar**]

**Mas'alah-09:** Agar shak huwa ke yeh Raka'at pehli hai ya dusri ya teesri, to isme bhi Qunoot padhe aur Qa'da kare, phir aur 2-Raka'tein padhe aur har Raka'at mein Qunoot bhi padhe aur Qa'da kare. Yunhi dusri aur teesri hone mein shak waaqe' ho to donoñ mein Qunoot padhe. [**Durr-e-Mukhtaar; 'Aalamgiri**]

**Mas'alah-10:** Bhool kar pehli ya dusri (raka'at) mein Du'a-e-Qunoot padhli, to teesri mein phir padhe, yahi raajeh (saheeh) hai. [**Ghunyah; Hilya; Bahr**]

**Mas'alah-11:** Masbooq (ya'ni jiski kuch raka'tein chhoot gayi hoñ) Imaam ke saath Qunoot padhe, baa'd ko na padhe aur agar Imaam ke saath teesri Raka'at ke Ruku' mein mila hai, to baa'd ko jo padhega usme Qunoot na padhe. [**'Aalamgiri**]

**Mas'alah-12:** Witr ki Namaaz Shaafa'ee-ul-Mazhab ke peeche padh sakta hai, ba-sharte ke dusri Raka'at ke baa'd Salaam na phere warna saheeh nahiñ aur is soorat mein Qunoot Imaam ke saath padhe ya'ni teesri Raka'at ke Ruku' se khade hone ke baa'd jab woh Shaafa'ee Imaam padhe. [**General Books of Fiqh**]

**Mas'alah-13:** Fajr mein agar Shaafa'ee-ul-Mazhab ki Iqtida ki aur usne apne Mazhab ke muwaafiq (mutaabiq) Qunoot padha, to yeh na padhe balke haath latkaaye huye utni der chup khada rahe. [**Durr-e-Mukhtaar; Waghaira**]

**Mas'alah-14:** Witr ke siwa aur kisi Namaaz mein Qunoot na padhe. Haañ agar haadsa-e-'azeema (bada haadsa) waaqe' ho to Fajr mein bhi padh sakta

hai aur zaahir yeh hai ke Ruku' ke qabl (pehle) Qunoot padhe. [Durr-e-Mukhtaar; Hamawi]

**Mas'alah-15:** Witr ki Namaaz Qaza ho gayi to Qaza padhni Waajib hai agarche kitna hi zamaana ho gaya ho, Qasdan (jaanboojh kar) Qaza ki ho ya bhoole se Qaza ho gayi aur jab Qaza padhe to usme Qunoot bhi padhe. Al-batta Qaza mein Takbeer-e-Qunoot ke liye haath na uthaaye jabke logoñ ke saamne padhta ho ke log uski taqseer par muttala' honge (ya'ni logoñ ko uski namaaz qaza hona ma'loom hoga). [Aalamgiri; Raddul-Muhtaar]

**Mas'alah-16:** Ramazaan Shareef ke 'alaawa aur dinoñ mein Witr Jama'at se na padhe aur agar Tadaa'ee ke taur par ho to Makruh hai. [Durr-e-Mukhtaar]

**(Note:-)** Tadaa'ee ke yeh maa'naa haiñ ke 3 se ziyada Muqtadi hoñ.

**Mas'alah-17:** Jise aakhir shab mein jaagne par e'timaad (confidence) ho to behtar yeh hai ke pichhli raat (ya'ni raat ke aakhir hisse) mein Witr padhe, warna Baa'd-e-'Isha padhle. [Hadees]

**Mas'alah-18:** Awwal Shab mein (ya'ni raat ke pehle hisse mein) Witr padh kar so raha, phir pichhle ko (ya'ni raat ke aakhir hisse mein) jaaga to dubaara Witr padhna jaaiz nahiñ aur Nawaafil jitne chahe padhe. [Ghunya]

**Mas'alah-19:** Witr ke baa'd 2-Raka'at Nafl padhna behtar hai, iski pehli Raka'at mein إِذَا زُلْزِلَتْ dusri mein فَلْيَايُهَا الْكَفَرُونَ padhna behtar hai. Hadees mein hai ke: "Agar Raat mein na utha to yeh Tahajjud ke qaaim maqaam ho jayengi." Yeh mazaameen Ahaadees se saabit haiñ.

# Chapter: 02

## SUNAN VA NAWAAFIL KA BAYAAN

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## Sunan Va Nawaafil Ka Bayaan:-

**Hadees 01:-** Saheeh Bukhari Shareef mein Abu Hurairah (رضي الله عنه) se Marvi, **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: ke **Allah-Ta'ala** ne farmaya: “Jo mere kisi Wali se dushmani kare, use maine ladaayi ka e'laan de diya aur mera Banda kisi shai se us qadr taqarrub (nazdeeki) haasil nahiñ karta jitna Faraaiz se hota hai aur Nawaafil ke zariye se hamesha qurb (nazdeeki) haasil karta rehta hai, yahañ tak ke use mehboob bana leta huñ aur agar woh mujhse suwaal kare to use dunga aur panaah maange to panaah dunga.”

### (Sunan-e-Muakkada Ka Zikr)

**Hadees 02-03:-** Muslim va Abu Dawood va Tirmizi va Nasaa'i Umm-ul-Momineen Umm-e-Habeebah رضي الله تعالى عنها se Raavi, **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: “Jo Musalman Banda **Allah** (عزوجل) ke liye har roz Farz ke 'alaawa Tatawwu' (Nafl) ki 12-Raka'tein padhe **Allah-Ta'ala** uske liye Jannat mein ek makaan banaayega, 4 Zohar se pehle aur 2 Zohar ke baa'd aur 2 Baa'd-e-Maghrib aur 2 Baa'd-e-'Isha aur 2 Qabl-e-Namaaz-e-Fajr.” Aur Raka'at ki tafseel sirf Tirmizi mein hai. Tirmizi va Nasaa'i va Ibn-e-Maajah ki Riwaayat Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se yeh hai ke: “Jo in par muhaafazat (hamesha/paabandi) karega Jannat mein daakhil hoga.”

**Hadees 04:-** Tirmizi mein 'Abdullah Bin 'Abbaas (رضي الله عنه) se Marvi, ke **Rasoolullah** (ﷺ) ne farmaya: “Adbaar-e-Nujoom Fajr ke pehle ki 2-Raka'tein haiñ aur Adbaar-e-Sujood Maghrib ke baa'd ki 2.”

### (Sunnat-e-Fajr Ke Fazaail)

**Hadees 05:-** Muslim va Tirmizi Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se Raavi, farmate haiñ (ﷺ): “Fajr ki 2-Raka'tein Duniya va Maafeeha (ya'ni jo kuch duniya mein hai us) se behtar haiñ.”

**Hadees 06:-** Bukhari va Muslim va Abu Dawood va Nasaa'i unhiñ se Raavi, kehti haiñ: “**Huzoor** (ﷺ) inki jitni muhaafazat (paabandi) farmate kisi aur Nafl Namaaz ki nahiñ karte.”

**Hadees 07:-** Tabraani ‘Abdullah Bin ‘Umar رضي الله تعالى عنهما se Raavi, ke ek saahib ne ‘arz ki: **Ya Rasoolallah!** (ﷺ) koi aisa ‘amal irshaad farmaaiye ke **Allah-Ta’ala** mujhe us se nafa’ de?. Farmaya: “Fajr ki donoñ Raka’toñ ko laazim karlo, in mein badi fazeelat hai.”

**Hadees 08:-** Abu Ya’la Ba-Isnaad-e-Hasan unhiñ se Raavi, ke farmate haiñ (ﷺ): “**قُلْ هُوَ اللَّهُ أَحَدٌ** (1/3) Qur’aan ki baraabar hai aur **قُلْ يَٰٓأَيُّهَا الْكٰفِرُوْنَ** chauthaayi Qur’aan ki baraabar aur in donoñ ko Fajr ki Sunnatoñ mein padhte aur yeh farmate ke: in mein zamaane ki raghbataiñ haiñ.”

**Hadees 09:-** Abu Dawood Abu Hurairah (رضي الله عنه) se Riwaayat karte haiñ, ke farmate haiñ (ﷺ): “Fajr ki Sunnateiñ na chhodo, agarche tum par dushmanoñ ke ghode aa padeiñ.”

### (Sunnat-e-Zohar Ke Fazaail)

**Hadees 10:-** Ahmad va Abu Dawood va Tirmizi va Nasaa’i va Ibn-e-Maajah Umm-ul-Momineen Umm-e-Habeebah رضي الله تعالى عنها se Raavi, ke farmate haiñ (ﷺ): “Jo shakhs Zohar se pehle 4 aur baa’d mein 4-Raka’toñ par muhaafazat (paabandi) kare **Allah-Ta’ala** usko aag par haraam farma dega.” Tirmizi ne is Hadees ko Hasan Saheeh Ghareeb kaha.

**Hadees 11:-** Abu Dawood va Ibn-e-Maajah Abu Ayyub Ansaari (رضي الله عنه) se Raavi, ke farmate haiñ (ﷺ): “Zohar se pehle 4-Raka’tiñ jinke darmiyaan mein Salaam na phera jaye, unke liye aasmaan ke darwaaze khole jaate haiñ.”

**Hadees 12:-** Ahmad va Tirmizi ‘Abdullah Bin Saaib (رضي الله عنه) se Raavi, **Huzoor-e-Aqdas** (ﷺ) aaftaab dhalne ke baa’d Namaaz-e-Zohar se pehle 4-Raka’tiñ padhte aur farmate: “Yeh aisi saa’at (aisa waqt) hai ke isme aasmaan ke darwaaze khole jaate haiñ, lihaaza main mehboob rakhta hun ke isme mera koi ‘amal-e-saaleh (accha ‘amal) buland kiya jaye.”

**Hadees 13:-** Bazaar ne Saubaan (رضي الله عنه) se Riwaayat ki, ke dopaher ke baa’d 4-Raka’t padhne ko **Huzoor** (ﷺ) mehboob rakhte, Umm-ul-Momineen Siddiqah رضي الله تعالى عنها ne ‘arz ki: **Ya Rasoolallah!** (ﷺ) mai dekhti hun ki is waqt mein **Huzoor** (ﷺ) Namaaz mehboob rakhte haiñ. Farmaya: “Is waqt aasmaan ke darwaaze khole jaate haiñ aur **Allah** Tabaarak Wa-Ta’ala

makhlooq ki taraf Nazr-e-Rahmat farmata hai aur is Namaaz par Aadam va Nooh va Ibraheem va Moosa va 'Esa عليهم الصلوة والسلام Muhaafazat (hamesha/paabandi) karte."

**Hadees 14-15:-** Tabraani Baraa Bin 'Aazib (رضي الله عنه) se Raavi, ke farmate haiñ (عليه السلام): "Jisne Zohar ke pehle 4-Raka'teiñ padhiñ, goya usne Tahajjud ki 4-Raka'teiñ padhiñ aur jisne 'Isha ke baa'd 4 padhiñ, to yeh Shab-e-Qadr meiñ 4 (raka'at) ke misl haiñ." 'Umar Farooq-e-Aa'zam va baa'z deegar Sahaaba-e-Kiraam رضي الله تعالى عنهم se bhi isi ke misl marvi.

### (Sunnat-e-'Asr Ke Fazaail)

**Hadees 16:-** Ahmad va Abu Dawood va Tirmizi Ba-Ifaada-e-Tahseen 'Abdullah Bin 'Umar رضي الله تعالى عنهما se Raavi, farmate haiñ (عليه السلام): "**Allah-Ta'ala** us shakhs par rahm kare, jisne 'Asr se pehle 4-Raka'teiñ padhiñ."

**Hadees 17:-** Tirmizi Maula 'Ali (رضي الله عنه) se Raavi, ke **Huzoor** (عليه السلام) 'Asr se pehle 4-Raka'teiñ padha karte." Aur Abu Dawood ki Riwaayat meiñ hai ke 2 padhte the.

**Hadees 18-19:-** Tabraani Kabeer meiñ Umm-ul-Momineen Umm-e-Salmah رضي الله تعالى عنها se Raavi, ke **Rasoolullah** (عليه السلام) farmate haiñ: "Jo 'Asr se pehle 4-Raka'teiñ padhe **Allah-Ta'ala** uske badan ko aag par haraam farma dega." Dusri Riwaayat Tabraani ki 'Amr Bin 'Aas (رضي الله عنه) se hai, ke **Huzoor** (عليه السلام) ne Majma'-e-Sahaaba meiñ jisme Ameer-ul-Momineen 'Umar Bin Khattaab (رضي الله عنه) bhi the, farmaya: "Jo 'Asr se pehle 4-Raka'teiñ padhe, use aag na chhuyegi."

### (Sunnat-e-Maghrib Ke Fazaail)

**Hadees 20-21:-** Razeen ne Mak'hool se Mursalan Riwaayat ki, ke farmate haiñ: "Jo shakhs Baa'd-e-Maghrib kalaam (baat-cheet) karne se pehle 2-Raka'teiñ padhe, uski Namaaz 'Illiyen meiñ uthaayi jaati hai." Aur ek Riwaayat meiñ 4-Raka'ta hai. Neez unhiñ ki Riwaayat Huzaifah (رضي الله عنه) se hai: "Usme itni baat ziyada hai ke farmate the: Maghrib ke baa'd ki donoñ Raka'teiñ jald padho, ke woh Farz ke saath pesh hoti haiñ."

**Hadees 22:-** Tirmizi va Ibn-e-Maajah Abu Hurairah (رضي الله عنه) se Raavi, ke farmate haiñ: “Jo shakhs Maghrib ke baa'd 6-Raka'teiñ padhe aur inke darmiyaan meiñ koi buri baat na kahe, to 12 baras ki 'ibaadat ke baraabar ki jayengi.”

**Hadees 23:-** Tabraani ki Riwaayat 'Ammar Bin Yaasir (رضي الله تعالى عنهما) se hai, ke farmate haiñ: “Jo Maghrib ke baa'd 6-Raka'teiñ padhe, uske gunaah bakhsh diye jayenge, agarche samundar ke jhaag baraabar hoñ.”

**Hadees 24:-** Tirmizi ki Riwaayat Umm-ul-Momineen Siddiqah (رضي الله تعالى عنها) se hai: “Jo Maghrib ke baa'd 20 Raka'teiñ padhe **Allah-Ta'ala** uske liye Jannat meiñ ek makaan banaayega.”

### (Sunnat-e-'Isha Ke Fazaail)

**Hadees 25:-** Abu Dawood ki Riwaayat unhiñ se hai, ke farmati haiñ: Isha ki Namaaz padh kar **Nabi** (ﷺ) mere makaan meiñ jab tashreef laate to “4 ya 6 Raka'teiñ padhte.”

### Masaail-e-Fiqhiyyah:-

Sunnateiñ baa'z Muakkada haiñ, ke Shari'at meiñ is par taakeed aayi. Bila-'uzr ek baar bhi tark kare (ya'ni chhode) to Mustahiq-e-Malaamat hai aur tark (chhodne) ki 'aadat kare to Faasiq, Mardu'dush-Shahaadat (ya'ni gawaahi qaabil-e-qubool nahiñ), Mustahiq-e-Naar hai (jahannam ka haqdaar hai). Aur Baa'z Aimmah ne farmaya ke: “Woh gumraah tehraaya jayega aur gunahgaar hai, agarche iska gunaah Waajib ke tark se kam hai.” Talweeh meiñ hai ke iska tark qareeb haraam ke hai. Iska Taarik (chhodne wala) mustahiq (haqdaar) hai ke **معاذ الله!** Shafaa'at se mahroom ho jaye, ke **Huzoor-e-Aqdas** (ﷺ) ne farmaya: “Jo meri Sunnat ko tark karega, use meri Shafaa'at na milegi.” Sunnat-e-Muakkada ko Sunan-ul-Huda bhi kehte haiñ.

Dusri qism Ghair-Muakkada hai jisko Sunan-uz-Zawaaid bhi kehte haiñ. Is par Shari'at meiñ taakeed nahiñ aayi, kabhi isko Mustahab aur Mandoob bhi kehte haiñ.

Aur Nafl 'aam hai ke Sunnat par bhi iska Itlaaq aaya hai (ya'ni sunnaton ko bhi Nafl kaha jaata hai) aur iske ghair ko bhi Nafl kehte haiñ. Yahi

wajah hai ke Fuqaha-e-Kiraam Baab-ul-Nawaafil mein Sunan ka bhi zikr karte hain, ke Nafl inko bhi shaamil hai. **[Raddul-Muhtaar]**

Lihaaza Nafl ke jitne Ahkaam (rules) bayaan honge woh Sunnaton ko bhi shaamil honge, al-batta agar Sunnaton ke liye koi khaas baat hogi to us mutlaq ('aam) hukm se usko alag kiya jayega. Jahan Istisna (alag ahkaam) na ho usi mutlaq ('aam) hukm ko Nafl mein shaamil samjhein.

**Mas'alah-01:** Sunnat-e-Muakkada yeh hain:

**[1].** 2-Raka'at Namaaz-e-Fajr se pehle.

**[2].** 4 (raka'at) Zohar ke pehle, 2 (raka'at) baa'd.

**[3].** 2 (raka'at) Maghrib ke baa'd.

**[4].** 2 (raka'at) 'Isha ke baa'd aur

**[5].** 4 Jumu'ah se pehle 4 baa'd, ya'ni Jumu'ah ke din Jumu'ah padhne waale par 14-Raka'tein hain aur 'alaawa Jumu'ah ke baaqi dinon mein har roz 12-Raka'tein. **[General-Books]**

**Mas'alah-02:** Afzal yeh hai ke Jumu'ah ke baa'd 4 (raka'at) padhe phir 2, ke dono Hadeeson par 'amal ho jaye. **[Ghunyah]**

**Mas'alah-03:** Jo Sunnatein 4-Raka'ati hain maslan Jumu'ah va Zohar ki, to chaaron ek Salaam se padhi jayengi ya'ni chaaron padh kar chauthi ke baa'd Salaam pherein, yeh nahi ke 2-2 Raka'at par Salaam pherein aur agar kisi ne aisa kiya to Sunnatein ada na hui. Yunhi agar 4-Raka'at ki Mannat maani aur 2-2 Raka'at karke 4 padhi to Mannat poori na hui, balke zaroor hai ke ek Salaam ke saath chaaron (raka'tein) padhe. **[Durr-e-Mukhtaar; Waghaira]**

**Mas'alah-04:** Sab Sunnaton mein Qawi tar (ya'ni sab se badh kar ahmiyat) Sunnat-e-Fajr hai, yahan tak ke baa'z isko Waajib kehte hain aur iski Mashroo'iyat ka (ya'ni shara'an jaaiz hone ka) agar koi inkaar kare, to agar shubhatan (shak ke taur par) ya baraa-e-jahal (jahaalat ke taur par) ho to khauf-e-kufr hai aur agar daanista (jaanboojh kar) bila-shub'ha ho to uski takfeer ki jayegi (ya'ni kufr ka hukm lagaya jayega), lihaaza yeh Sunnatein bila-'uzr na baith kar ho sakti hain, na sawaari par, na chalti gaadi par, inka hukm in baaton mein bilkul Misl-e-Witr hai. Inke baa'd phir Maghrib

ki Sunnateiñ, phir Zohar ke baa'd ki, phir 'Isha ke baa'd ki, phir Zohar se pehle ki Sunnateiñ aur Asah (ziyada saheeh) yeh hai ke Sunnat-e-Fajr ke baa'd Zohar ki pehli Sunnatoñ ka martaba hai, ke Hadees mein khaas inke baare mein farmaya ke: "Jo inhein tark karega (ya'ni chhodega), use meri Shafaa'at na pahunchegi." [Raddul-Muhtaar; Waghaira]

**Mas'alah-05:** Agar koi 'Aalim Marja'-e-Fatwa (ya'ni fatwe ke liye jiski taraf log ruju' karte) ho ke Fatwa dene mein use Sunnat padhne ka mauqa' nahiñ milta, to Fajr ke 'alaawa baaqi Sunnateiñ tark kar sakta hai, ke us waqt agar mauqa' nahiñ hai to mauqoof rakhe, agar waqt ke andar mauqa' mile padhle warna mu'aaf haiñ aur Fajr ki Sunnateiñ is haalat mein bhi tark nahiñ kar sakta. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-06:** Fajr ki Namaaz Qaza ho gayi aur zawaal se pehle padhli to Sunnateiñ bhi padhe warna nahiñ, 'alaawa Fajr ke aur Sunnateiñ Qaza ho gayiñ to unki Qaza nahiñ. [Raddul-Muhtaar]

**Mas'alah-07:** 2-Raka'at Nafl padhe aur yeh gumaan tha ke Fajr tulu' na hui, baa'd ko ma'loom huwa ke tulu' ho chuki thi, to yeh Raka'tein Sunnat-e-Fajr ke qaaim maqaam ho jayengi aur 4-Raka'at ki niyyat baandhi aur unme 2 pichhli Tulu'-e-Fajr ke baa'd waaqe' huiñ, to yeh Sunnat-e-Fajr ke qaaim maqaam na hongii. [Raddul-Muhtaar]

**Mas'alah-08:** Tulu'-e-Fajr se pehle Sunnat-e-Fajr jaaiz nahiñ aur tulu' mein shak ho jab bhi na-jaaiz aur tulu' ke saath-saath shuru' ki to jaaiz hai. [Aalamgiri]

**Mas'alah-09:** Zohar ya Jumu'ah ke pehle ki Sunnat faut ho gayi aur Farz padh liye, to agar waqt baaqi hai Baa'd-e-Farz ke padhe (ya'ni farz ke baa'd padhe) aur afzal yeh ke pichhli Sunnateiñ padh kar inko padhe. [Fathul-Qadeer]

**Mas'alah-10:** Fajr ki Sunnat Qaza ho gayi aur Farz padh liye, to ab Sunnatoñ ki Qaza nahiñ, al-batta Imaam Muhammad رحمه الله تعالى farmate haiñ ke: tulu'-e-aftaab (sunrise) ke baa'd padhle to behtar hai. [Ghuniyah] Aur tulu' se peshtar (ya'ni sooraj nikalne se pehle) bil-ittifaaq mamnu' (mana') hai. [Raddul-Muhtaar] Aaj-kal aksar 'awaam baa'd-e-farz ke fauran padh liya karte haiñ yeh na-jaaiz hai, padhna ho to aaftaab buland hone ke baa'd zawaal se pehle padheñ.

**Mas'alah-11:** Qabl-e-Tulu'-e-Aaftaab (sooraj nikalne se pehle) Sunnat-e-Fajr Qaza padhne ke liye yeh Heelah karna ke shuru' karke tod de phir ada kare, yeh na-jaaiz hai. Sunnat-e-Fajr padhli aur Farz Qaza ho gaye, to Qaza padhne mein Sunnat ka i'aada (dubaara ada) na kare. [Ghunyah]

**Mas'alah-12:** Farz tanha padhe jab bhi Sunnaton ka tark (chhodna) jaaiz nahi hai. ['Aalamgiri] Sunnat-e-Fajr ki pehli Raka'at mein Alhamd ke baa'd Surah-e-Kaafiroon aur dusri mein **قُلْ هُوَ اللَّهُ أَحَدٌ** padhna Sunnat hai. [Ghunyah; Waghaira]

**Mas'alah-13:** Jama'at qaaim hone ke baa'd kisi Nafl ka shuru' karna jaaiz nahi siwa Sunnat-e-Fajr ke, ke agar yeh jaane ke Sunnat padhne ke baa'd Jama'at mil jayegi, agarche Qa'da hi mein shaamil hoga, to Sunnat padhle, magar Saff ke baraabar padhna jaaiz nahi, balke apne ghar padhe ya Bairoon-e-Masjid (masjid ke baahar) koi jagah qaabil-e-namaaz (namaaz ke qaabil) ho to wahan padhe aur yeh mumkin na ho to agar andar ke hisse mein Jama'at hoti ho to baahar ke hisse mein padhe, baahar ke hisse mein ho to andar, aur agar us Masjid mein andar baahar 2 darje na hon to sutoon (pillar) ya ped ki aad mein padhe, ke isme aur Saff mein haail (aad) ho jaye aur Saff ke peeche padhna bhi mamnu' (mana') hai agarche Saff mein padhna ziyada bura hai.

Aaj-kal aksar 'awaam iska bilkul khayaal nahi karte aur usi Saff mein ghus kar (padhna) shuru' kar dete hain yeh na-jaaiz hai aur agar hunooz (abhi) Jama'at shuru' na hui to jahan chahe Sunnatein shuru' kare khwaah koi Sunnat ho. [Ghunyah]

Magar jaanta ho ke Jama'at jald qaaim hone waali hai aur yeh us waqt tak Sunnaton se faarigh na hoga, to aisi jagah na padhe ke uske sabab Saff qata' (toot-thi) ho.

**Mas'alah-14:** Imaam ko Ruku' mein paaya aur yeh nahi ma'loom ke pehli Raka'at ka Ruku' hai ya dusri ka, to Sunnat tark kare aur (jama'at mein) mil jaye. ['Aalamgiri]

**Mas'alah-15:** Agar waqt mein gunjaash ho aur us waqt Nawaafil Makruh na hon, to jitne Nawaafil chahe padhe aur agar Namaaz-e-Farz ya Jama'at jaati rahegi, to Nawaafil mein mashgool hona na-jaaiz hai.

**Mas'alah-16:** Sunnat va Farz ke darmiyaan kalaam (baat-cheet) karne se Asah (ziyada saheeh) yeh hai ke Sunnat baatil nahiñ hoti al-batta sawaab kam ho jaata hai. Yahi hukm har us kaam ka hai jo Munaafi-e-Tahreema (Takbeer-e-Tahreema ke khilaaf) hai. [Tanweer] Agar Bai'-o-Shara' (khareed-o-farokht) ya khaane mein mashgool huwa to i'aada kare, haañ Sunnat-e-Baa'diyah (woh sunnatein jo farz ke baa'd padhi jaati hai) mein agar khaana laya gaya aur bad-maza ho jaane ka andesha hai to khaana khaale phir Sunnat padhe, magar waqt jaane ka andesha ho to padhne ke baa'd khaaye aur bila-'uzr Sunnat-e-Baa'diyah ki bhi taakhir Makruh hai agarche ada ho jayegi. [Raddul-Muhtaar]

**Mas'alah-17:** 'Isha va 'Asr ke pehle neez 'Isha ke baa'd 4-4 Raka'tein ek Salaam se padhna Mustahab hai aur yeh bhi ikhtiyaar hai ke 'Isha ke baa'd 2 hi padhe Mustahab ada ho jayega. Yunhi Zohar ke baa'd 4-Raka'at padhna Mustahab hai, ke Hadees mein farmaya: "Jisne Zohar se pehle 4 aur baa'd mein 4 par Muhaafazat (paabandi) ki, Allah-Ta'ala us par aag haraam farma dega."

'Allamah Sayyid Tahtaawi farmate hain ke: sire se aag mein daakhil hi na hoga aur uske gunaah mita diye jayenge aur jo us par mutaalabaat hain Allah-Ta'ala uske fareeq ko raazi kar dega, ya yeh matlab hai ke use aise kaamon ki tafeeq dega jin par saza na ho. Aur 'Allamah Shaami farmate hain ke uske liye bashaarat hai ke: "Saa'dat par uska khaatima hoga aur Dozakh mein na jayega."

**Mas'alah-18:** Sunnat ki Mannat maani aur padhi, Sunnat ada ho gayi. Yunhi agar (sunnat) shuru' karke tod di phir padhi jab bhi Sunnat ada ho gayi. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-19:** Nafl Namaaz Mannat maan kar padhna baghair Mannat ke padhne se behtar hai, jabke Mannat kisi shart ke saath na ho, maslan: fulaan bimaar saheeh ho jayega to itni Namaaz padhunga aur Sunnaton mein Mannat na maanna afzal hai. [Raddul-Muhtaar]

**Mas'alah-20:** Baa'd-e-Maghrib 6 Raka'tein Mustahab hain, inko Salaat-ul-Awwabeen kehte hain, khwaah 1 Salaam se sab padhe ya 2 se ya 3 se aur

3 Salaam se ya'ni har 2-Raka'at par Salaam pherna afzal hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-21:** Zohar va Maghrib va 'Isha ke baa'd jo Mustahab hai usme Sunnat-e-Muakkada daakhil hai, maslan: Zohar ke baa'd 4 (raka'at) padhiñ to Muakkada va Mustahab donoñ ada ho gayiñ. Aur yuñ bhi ho sakta hai ke Muakkada va Mustahab donoñ ko ek Salaam ke saath ada kare ya'ni 4-Raka'at par Salaam phere. [Fathul-Qadeer]

**Mas'alah-22:** Isha ke qabl (pehle) ki Sunnateiñ jaati rahiñ to unki Qaza nahiñ, phir bhi agar baa'd meiñ padhega to Nafl-e-Mustahab hai, woh Sunnat-e-Mustahabba jo faut huiñ ada na huiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-23:** Din ke Nafl meiñ ek Salaam ke saath 4-Raka'at se ziyada aur Raat meiñ 8-Raka'at se ziyada padhna Makruh hai. Aur afzal yeh hai ke Din ho ya Raat ho 4-4 Raka'at par Salaam phere. [Durr-e-Mukhtaar]

**Mas'alah-24:** Jo Sunnat-e-Muakkada 4-Raka'ati hai uske Qa'da-e-Ula meiñ sirf At-Tahiyyaat padhe, agar bhool kar Durood-Shareef padh liya to sajda-e-sahw kare aur un Sunnatoñ meiñ jab teesri Raka'at ke liye khada huwa to **سُبْحَانَكَ** (Subhaanaka) aur **أَعُوذُ** bhi na padhe. Aur inke 'alaawa aur 4-Raka'at waale Nawaafil ke Qa'da-e-Ula meiñ bhi Durood-Shareef padhe aur teesri Raka'at meiñ **سُبْحَانَكَ** aur **أَعُوذُ** bhi padhe, ba-sharte ke 2-Raka'at ke baa'd Qa'da kiya ho, warna pehla **سُبْحَانَكَ** aur **أَعُوذُ** kaafi hai. Mannat ki Namaaz ke bhi Qa'da-e-Ula meiñ bhi Durood padhe aur teesri meiñ Sana va Ta'wooz. [Durr-e-Mukhtaar]

**Mas'alah-25:** 4-Raka'at Nafl padhe aur Qa'da-e-Ula faut ho gaya balke Qasdan (jaanboojh kar) bhi tark kar diya to Namaaz baatil na hui aur bhool kar teesri Raka'at ke liye khada ho gaya to 'aud na kare (ya'ni wapas na laute) aur sajda-e-sahw karle Namaaz kaamil (poori) ada ho gayi, agar 3-Raka'teiñ padhiñ aur dusri par na-baitha to Namaaz faasid hogi. Aur agar 2-Raka'at ki niyyat baandhi thi aur baghair Qa'da kiye teesri ke liye khada ho gaya, to 'aud kare (ya'ni laute) warna faasid ho jayegi. [Aalamgiri]

**Mas'alah-26:** Namaaz meiñ Qiyaam Taweel (daraaz) hona Kasrat-e-Raka'at se afzal hai ya'ni jabke kisi waqt-e-mu'ayyan tak Namaaz padhna chahe,

maslan: 2-Raka'at mein itna waqt sarf kar dena 4-Raka'at padhne se afzal hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-27:** Nafl Namaaz ghar mein padhna afzal hai. Magar

[1].Taraweeh va

[2].Tahiyyat-ul-Masjid aur

[3].Waapsi-e-Safar ke 2 Nafl, ke inko Masjid mein padhna behtar hai aur

[4].Ehraam ki 2-Raka'tein, ke Meeqaat ke nazdeek koi Masjid ho to usme padhna behtar hai aur

[5].Tawaaf ki 2-Raka'tein, ke Maqaam-e-Ibraheem ke paas padhein aur

[6].Mu'takif ke Nawaafil aur

[7].Sooraj-Gahan ki Namaaz ke Masjid mein padhe.

[8].Aur agar yeh khayaal ho ke ghar jaakar kaamon ke mashgooli ke sabab Nawaafil faut ho jayenge ya ghar mein ji na lagega aur khushu' kam ho jayega, to Masjid hi mein padhe. [Raddul-Muhtaar]

**Mas'alah-28:** Nafl ki har Raka'at mein Imaam va Munfarid (ya'ni tanha namaaz padhne waale) par Qira'at Farz hai aur agar Muqtadi ho agarche Farz padhne waale ke peeche Iqtida ki ho, to Imaam ki Qira'at uske liye bhi kaafi hai, us par khud padhna nahiin. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-29:** Nafl Namaaz Qasdan (jaanboojh kar) shuru' karne se Waajib ho jaati hai ke agar tod dega Qaza padhni hogi, aur agar Qasdan shuru' na ki thi maslan: yeh gumaan tha ke Farz padhna hai aur Farz ki niyyat se shuru' kiya, phir yaad aaya ke (farz) padh chuka tha, to ab yeh Nafl hai aur tod dene se Qaza Waajib nahiin, ba-sharte ke yaad aate hi tod de. Aur yaad aane par us Namaaz ko padhna ikhtiyaar kiya, to tod dene se Qaza Waajib hogi. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-30:** Agar bila-qasd (baghair iraade) Namaaz faasid ho gayi jab bhi Qaza Waajib hai maslan: Tayammum se padh raha tha aur Asnaa-e-Namaaz (namaaz ke dauraan) mein paani par qaadir huwa. Yunhi Nafl padhte mein 'aurat ko haiz aagaya to Qaza Waajib ho gayi, baa'd-e-tahaarat Qaza padhe. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-31:** Shuru' karne ki 2 sooratein haiin, ek yeh ke Tahreema baandhe, dusri yeh ke teesri Raka'at ke liye khada ho gaya ba-sharte ke shuru' saheeh ho aur agar shuru' saheeh na ho maslan: ummi ya 'aurat ke peeche Iqtida ki ya be-wuzu na-paak kapdon mein shuru' kardi to Qaza Waajib na hogi.

[Raddul-Muhtaar; 'Aalamgiri]

**Mas'alah-32:** Farz padhne waale ke peeche Nafl ki niyyat se shuru' ki, phir yaad aaya ke yeh Farz mujhe padhna hai aur tod kar usi Farz ki niyyat se Iqtida ki jo woh padh raha tha, ya tod kar dusre Nafl ki niyyat karke shaamil huwa, to us Nafl ki Qaza Waajib nahiin. [Durr-e-Mukhtaar]

**Mas'alah-33:** Tulu' va ghuroob va nisfun-nahaar ke waqt Namaaz-e-Nafl shuru' ki to Waajib hai ke tod de aur waqt-e-ghair-makruh mein Qaza padhe aur dusre waqt-e-makruh mein Qaza padhi jab bhi ho gayi magar gunaah huwa aur poori karli to ho gayi magar waqt-e-makruh mein padhne ka gunaah huwa, bila wajh-e-shara'ee Nafl shuru' karke tod dena haraam hai.

[Raddul-Muhtaar; Waghaira]

**Mas'alah-34:** Nafl Namaaz shuru' ki agarche 4 (raka'at) ki niyyat baandhi jab bhi 2 hi Raka'at shuru' karne wala qaraar diya jayega, ke Nafl ka har Shufa' (ya'ni 2-raka'at) 'alaahida-'alaahida Namaaz hai. ['Aalamgiri]

**Mas'alah-35:** 4-Raka'at Nafl ki niyyat baandhi aur Shufa'-e-Awwal (ya'ni pehli 2-raka'tein) ya Saani (baa'd ki 2-raka'tein) mein tod di, to 2-Raka'at Qaza Waajib hogi, magar Shufa'-e-Saani todne se 2-Raka'at Qaza Waajib hone ki yeh shart hai ke dusri Raka'at par Qa'da kar chuka ho, warna 4 (raka'at) Qaza karni hogi. [Durr-e-Mukhtaar]

**Mas'alah-36:** Sunnat-e-Muakkada aur Mannat ki Namaaz agar 4-Raka'ati ho to todne se 4 (raka'at) ki Qaza de. Yunhi agar 4-Raka'ati Farz padhne waale ke peeche Nafl ki niyyat baandhi aur tod di, to 4 ki Qaza Waajib hai. Pehle Shufa' mein todi ya dusre mein. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-37:** 4-Raka'at ki niyyat baandhi aur chaaron mein Qira'at na ki, ya pehli 2 mein, ya pichhli 2 mein na ki, ya pehli 2 mein se 1-Raka'at mein na ki, ya pichhli 2 mein se 1-Raka'at mein na ki, ya pehli dono aur pichhli mein se 1 mein Qira'at chhod di, to in 6 sooraton mein 2-Raka'at Qaza Waajib hai. Aur agar pehli 2 mein se 1 aur pichhli 2 mein

se 1, ya pehli 2 mein se 1 mein aur pichhli ki dono mein Qira'at chhod di, to in sooraton mein 4-Raka'at Qaza Waajib hai. [General-Books]

**Mas'alah-38:** Agar 2-Raka'at par ba-qadr-e-tashahhud baitha phir tod di, to is soorat mein bilkul Qaza nahi, ba-sharte ke teesri ke liye khada na huwa ho aur pehli dono mein Qira'at kar chuka ho. [Durr-e-Mukhtaar] Magar ba-wajhe Tark-e-Waajib iske i'aada ka hukm diya jayega.

**Mas'alah-39:** Nafl padhne waale ne Nafl padhne waale ki Iqtida ki agarche Tashahhud mein, to jo haal Imaam ka hai wahi Muqtadi ka hai ya'ni jitni ki Qaza Imaam par Waajib hogi Muqtadi par bhi Waajib. [Durr-e-Mukhtaar]

### (Khade Ho Kar, Baith Kar, Let Kar, Nafl Padhne Ke Masaail)

**Mas'alah-40:** Khade ho kar padhne ki qudrat ho jab bhi baith kar Nafl padh sakte hain, magar khade ho kar padhna afzal hai, ke Hadees mein farmaya: "Baith kar padhne waale ki Namaaz khade ho kar padhne waale ki nisf hai." Aur 'uzr ki wajah se baith kar padhe to sawaab mein kami na hogi. Yeh jo aaj-kal 'aam riwaaj pad gaya hai ke Nafl baith kar padha karte hain, ba-zaahir yeh ma'loom hota hai ke shaayad baith kar padhne ko afzal samajhte hain, aisa hai to unka khayaal ghalat hai. Witr ke baa'd jo 2-Raka'at Nafl padhte hain unka bhi yahi hukm hai, ke khade ho kar padhna afzal hai aur is mein us Hadees se daleel laana ke **Huzoor-e-Aqdas** (ﷺ) ne Witr ke baa'd baith kar Nafl padhe, saheeh nahi, ke yeh **Huzoor** (ﷺ) ke Makhsusaat mein se hai.

Chunaan-che Saheeh Muslim Shareef ki Hadees 'Abdullah-Bin-'Umar رضي الله تعالى se hai, farmate hain: mujhe khabar pahunchi ke **Huzoor-e-Aqdas** (ﷺ) ne farmaya hai ke: "Baith kar padhne waale ki Namaaz khade ho kar padhne waale ki Namaaz se aadhi hai." Iske baa'd main Haazir-e-Khidmat-e-Aqdas huwa to **Huzoor** (ﷺ) ko baith kar Namaaz padhte huye paaya, Sar-e-Aqdas par maine haath rakkha (ke bimaar to nahi), irshaad farmaya: "Kya hai Aye 'Abdullah?. 'Arz ki: **Ya Rasoolallah!** (ﷺ) **Huzoor** (ﷺ) ne to aisa farmaya hai aur **Huzoor** (ﷺ) baith kar Namaaz padhte hain. Farmaya: **"Haañ Wa-Lekin Maiñ Tum Jaisa Nahiñ."** Imaam Ibraheem Halbi va Saahib-e-Durr-e-Mukhtaar va Saahib-e-Raddul-Muhtaar ne yeh farmaya: ke yeh hukm **Huzoor** (ﷺ) ke Khasaais se hai aur isi Hadees se Istinaad kiya.

**Mas'alah-41:** Agar Ruku' ki hadd tak jhuk kar Nafl ka Tahreema baandha to Namaaz na hogi. [Raddul-Muhtaar]

**Mas'alah-42:** Let kar Nafl Namaaz jaaiz nahiñ jabke 'uzr na ho aur 'uzr ki wajah se ho to jaaiz hai. [Durr-e-Mukhtaar]

**Mas'alah-43:** (Nafl Namaaz) Khade ho kar shuru' ki thi phir baith gaya, ya baith kar shuru' ki thi phir khada ho gaya, donoñ soorateiñ jaaiz haiñ, khwaah 1-Raka'at khade ho kar padhi 1 (raka'at) baith kar, ya 1 hi Raka'at ke ek hisse ko khade ho kar padha aur kuch hissa baith kar. [Durr-e-Mukhtaar; Raddul-Muhtaar] Magar dusri soorat ya'ni khade ho kar shuru' ki phir baith gaya, isme ikhtilaaf hai, lihaaza bachna aula (ziyada behtar).

**Mas'alah-44:** Khade ho kar Nafl padhta tha aur thak gaya tha, to 'asa (laathi) ya deewaar par tek laga kar padhne meiñ harj nahiñ. ['Aalamgiri] Aur baghair thake bhi agar aisa kare to karaahat hai, Namaaz ho jayegi.

**Mas'alah-45:** Nafl baith kar padhe to is tarah baithe jaise Tashahhud (At-Tahiyyaat) meiñ baitha karte haiñ, magar Qira'at ki haalat meiñ naaf ke neeche haath baandhe rahe jaise Qiyaam meiñ baandh the haiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-46:** Bairoon-e-Shaher sawaari par bhi Nafl padh sakta hai aur is soorat meiñ Istiqbaal-e-Qiblah shart nahiñ, balke sawaari jis rukh ko ja rahi ho udhar hi muh ho aur agar udhar muh na ho to Namaaz jaaiz nahiñ aur shuru' karte waqt bhi Qible ki taraf muh hona shart nahiñ balke sawaari jidhar ja rahi hai us taraf ho aur Ruku' va Sujood ishaare se kare aur Sajde ka ishaara ba-nisbat Ruku' ke past ho (ya'ni sajde ke 'ishaare meiñ ruku' se ziyada jhuke). [Durr-e-Mukhtaar; Raddul-Muhtaar]

**(Note:-)** Bairoon-e-Shaher se muraad woh jagah hai jahañ se musaafir par Qasr waajib hota hai. ['Aalamgiri])

**Mas'alah-47:** Sawari par Nafl padhne meiñ agar haankne ki zaroorat ho aur 'Amal-e-Qaleel (ya'ni bahut chhota sa 'amal, aisa ki jise karne par namaaz hi meiñ hona ma'loom ho) se haanka maslan: ek paauñ se yed lagaayi ya haath meiñ chaabuk (koda) hai us se daraaya to harj nahiñ aur bila zaroorat jaaiz nahiñ. [Raddul-Muhtaar]

**Mas'alah-48:** Sawaari par Namaaz shuru' ki phir 'Amal-e-Qaleel ke saath utra aaya, to usi par 'Bina' kar sakta hai, khwaah khade ho kar padhe ya baith kar, magar Qible ko muh karna zaroori hai. Aur zameen par shuru' ki thi, phir sawaar huwa to 'Bina' nahiñ kar sakta Namaaz jaati rahi. [Durr-e-Mukhtaar]

**Mas'alah-49:** Gaoñ ya khaima ka rehne wala jab gaoñ ya khaima se baahar huwa, to sawaari par Nafl padh sakta hai. [Raddul-Muhtaar]

**Mas'alah-50:** Bairoon-e-Shaher sawaari par shuru' ki thi padhte-padhte shaher mein daakhil ho gaya, to jab tak ghar na pahuncha sawaari par poori kar sakta hai. [Durr-e-Mukhtaar]

**Mas'alah-51:** Mahmil (ya'ni oont waghaira ki sawaari karte waqt uski peeth par rakhte haiñ) aur sawaari par Nafl Namaaz mutlaqan (bilkul) jaaiz hai jabke tanha padhe aur Nafl Namaaz Jama'at se padhna chahe to uske liye shart yeh hai ke Imaam va Muqtadi alag-alag sawaariyoñ par na hoñ. [Durr-e-Mukhtaar]

### (Gaadi va Sawaari Par Farz va Waajib Namaaz Padhne Ke Masaail)

**Mas'alah-52:** Mahmil par Farz Namaaz us waqt jaaiz hai ke utarne par qaadir na ho, haañ agar tehra huwa ho aur uske neechे lakdiyaan laga diñ ke zameen par qaaim ho gaya to jaaiz hai. [Durr-e-Mukhtaar]

**Mas'alah-53:** Gaadi ka Juwa (ya'ni woh lakdi jo gaadi ya hal ke bailoñ ke kandhe par rakkhi jaati hai) jaanwar par rakkha ho, gaadi khadi ho ya chalti, uska hukm wahi hai jo jaanwar par Namaaz padhne ka hai, ya'ni Farz va Waajib va Sunnat-e-Fajr bila-'uzr jaaiz nahiñ aur agar Juwa jaanwar par na ho aur ruki hui ho, to Namaaz jaaiz hai. [Durr-e-Mukhtaar; Raddul-Muhtaar] Yeh hukm us gaadi ka hai jisme 2 pahiyee (wheel) hoñ, 4 pahiyee waali jab ruki ho to sirf juwa jaanwar par hoga aur gaadi zameen par mustaqar (tehri) hogi, lihaaza jab tehri hui ho us par Namaaz jaaiz hogi jaise takht par.

### (Farz va Waajib Sawaari Ya Gaadi Par Padhne Ke Liye Yeh 'Uzr Haiñ)

**Mas'alah-54:** Gaadi aur sawaari par Namaaz padhne ke liye yeh 'uzr haiñ.

[1].Meeh (Baarish) baras raha hai.

[2]. Is qadr keechad hai ke utar kar padhega to muh dhans jayega, ya keechad mein san jayega, ya jo kapda bichhaya jayega woh bilkul (keechad se) luthad jayega aur is soorat mein sawaari na ho to khade-khade ishaare se padhe.

[3]. Saathi chale jayenge.

[4]. Ya sawaari ka jaanwar shareer hai ke sawaar hone mein dushwaari hogi, madadgaar ki zaroorat hogi aur madadgaar maujood nahiin.

[5]. Ya woh boodha hai ke baghair madadgaar ke utar-chadh na sakega aur madadgaar maujood nahiin aur yahi hukm 'aurat ka hai.

[6]. Ya marz mein ziyadati hogi.

[7]. Jaan ya

[8]. Maal ya

[9]. 'Aurat ko aabru ka andesha ho. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Chalti **Rail-Gaadi** par bhi Farz va Waajib va Sunnat-e-Fajr nahiin ho sakti aur usko jahaaz aur kashti ke hukm mein tasawwur karna ghalti hai, ke kashti agar tehraayi bhi jaye jab bhi zameen par na tehregi aur rail-gaadi aisi nahiin aur kashti par bhi usi waqt Namaaz jaaiz hai jab woh beech dariya mein ho, kinaare par ho aur khushki par aa sakta ho to us par bhi jaaiz nahiin hai, lihaaza jab station par gaadi tehre us waqt yeh Namaazein padhe aur agar dekhe ke waqt jaata hai to jis tarah bhi mumkin ho padhle, phir jab mauqa' mile i'aada (dubaara ada) kare, ke jahaan Min-Jihatil-'Ibaad (ya'ni bandoon ki wajah se) koi shart ya rukn mafqood (na-paayi gayi/missing) ho uska yahi hukm hai.

**Mas'alah-55:** Mahmil ki ek taraf khud sawaar hai dusri taraf uski maa ya zauja ya aur koi mahaarim mein hai, jo khud sawaar nahiin ho sakti aur yeh khud utar-chadh sakta hai, magar uske utarne mein mahmil gir jaane ka andesha hai, ise bhi usi par padhne ka hukm hai. [Durr-e-Mukhtaar]

**Mas'alah-56:** Jaanwar aur chalti gaadi par aur us gaadi par jiska juwa jaanwar par ho bila 'uzr-e-shara'ee Farz va Sunnat-e-Fajr va tamaam Waajibaat jaise Witr va Nazr aur Nafl jisko tod diya ho aur Sajda-e-Tilaawat

jabke Aayat-e-Sajda zameen par tilawat ki ho ada nahiñ kar sakta aur agar 'uzr ki wajah se ho to in sab mein shart yeh hai ke agar mumkin ho to Qibla-ru khada karke ada kare warna jaise bhi mumkin ho. [Durr-e-Mukhtaar]

### (Mannat Maan Kar Namaaz Padhne Ke Masaail)

**Mas'alah-57:** Kisi ne Mannat maani ke 2-Raka'tein baghair Tahaarat padhega ya unme Qira'at na karega ya Nanga padhega ya Ek ya Aadhi Raka'at ki Mannat maani, to in sab sooraton mein us par 2-Raka'at Tahaarat va Qira'at va Satr ke saath Waajib ho gayin aur 3 ki maani to 4 Waajib hain. [Durr-e-Mukhtaar; Raddul-Mukhtaar; 'Aalamgiri]

**Mas'alah-58:** Mannat maani ke fulaan maqaam par Namaaz padhega aur us se kam darje ke maqaam par ada ki (mannat) ho gayi. Maslan: Masjid-e-Haram mein padhne ki Mannat maani aur Masjid-e-Quds ya Ghar ki Masjid mein ada ki. 'Aurat ne Mannat maani ke kal Namaaz padhegi ya Rozah rakhegi, dusre din use Haiz aagaya to Qaza kare aur agar yeh Mannat maani ke Haalat-e-Haiz mein 2-Raka'at padhegi to kuch nahiñ. [Durr-e-Mukhtaar]

**Mas'alah-59:** Mannat maani ke aaj 2-Raka'at padhega aur aaj na padhi to uski Qaza nahiñ, balke kaffara dena hoga. ['Aalamgiri]

**(Note:-)** Iska kaffara wahi hai, jo qasam todne ka hai ya'ni ek ghulam azaad karna ya 10 miskeenon ko donon waqt pet bhar kar khaana khilana ya kapda dena ya 3 roze rakhna).

**Mas'alah-60:** Mahine bhar ki Namaaz ki Mannat maani to ek mahine ke Farz va Witr ki misl us par Waajib hai, Sunnat ki misl nahiñ, magar Witr va Maghrib ki jagah 4-Raka'at padhe ya'ni har roz 22 Raka'tein. ['Aalamgiri]

**Mas'alah-61:** Agar khade ho kar padhne ki Mannat maani, to khade ho kar padhna Waajib hai aur Mutlaq (sirf/khaalis) Namaaz ki Mannat hai to ikhtiyaar hai (chahe baith kar padhe ya khade ho kar). ['Aalamgiri]

**Tambeeh:-** Nawaafil to bahut kaseer hain. Auqaat-e-Mamnu'ah (jin waqton mein namaaz mana' hai) ke siwa aadmi jitne chahe padhe, magar unme se baa'z jo **Huzoor Sayyidul Mursaleen** (ﷺ) va Aimmah-e-Deen رضى الله تعالى عنهم se Marvi hain, bayaan kiye jaate hain:

## Tahiyyat-ul-Masjid:-

Jo shakhs Masjid mein aaye use 2-Raka'at Namaaz padhna Sunnat hai, balke behtar yeh hai ke 4 padhe.

Bukhari va Muslim Abu Qataadah (رضي الله عنه) se Raavi, ke **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: "Jo shakhs Masjid mein daakhil ho, baithne se pehle 2-Raka'at padhle."

**Mas'alah-01:** Aise waqt Masjid mein aaya jisme Nafl Namaaz Makruh hai, maslan: Baa'd-e-Tulu'-e-Fajr ya Baa'd-e-Namaaz-e-'Asr woh Tahiyyat-ul-Masjid na padhe, balke Tasbeeh va Tahleel va Durood Shareef mein mashgool ho, Haq-e-Masjid (masjid ka haq) ada ho jayega. [Raddul-Muhtaar]

**Mas'alah-02:** Farz ya Sunnat ya koi Namaaz Masjid mein padhli Tahiyyat-ul-Masjid ada ho gayi, agarche Tahiyyat-ul-Masjid ki niyyat na ki ho. Is Namaaz ka hukm uske liye hai jo ba-niyyat-e-namaaz (namaaz padhne ki niyyat se) na gaya balke Dars va Zikr waghaira ke liye gaya ho. Agar Farz ya Iqtida ki niyyat se Masjid mein gaya to yahi qaaim maqaam Tahiyyat-ul-Masjid hai, ba-sharte ke daakhil hone ke baa'd hi padhe aur agar 'arse (thodi der) ke baa'd padhega to Tahiyyat-ul-Masjid padhe. [Raddul-Muhtaar]

**Mas'alah-03:** Behtar yeh hai ke baithne se pehle Tahiyyat-ul-Masjid padhle aur baghair padhe baith gaya to saaqit na hui ab padhe. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-04:** Har roz ek baar Tahiyyat-ul-Masjid kaafi hai, har baar zaroorat nahiñ, aur agar koi shakhs Be-Wuzu Masjid mein gaya ya aur koi wajah hai ke Tahiyyat-ul-Masjid nahiñ padh sakta to 4 baar **سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَ** **لِلَّهِ أَكْبَرُ** kahe. [Durr-e-Mukhtaar]

## Tahiyyat-ul-Wuzu:-

Ke Wuzu ke baa'd Aa'za khushk hone (ya'ni sookh jaane) se pehle 2-Raka'at (nafl) Namaaz padhna Mustahab hai.

Saheeh Muslim mein hai, **Nabi** (ﷺ) ne farmaya: "Jo shakhs Wuzu kare aur accha Wuzu kare aur zaahir va baatin ke saath mutawajjeh ho kar 2-Raka'at padhe, uske liye Jannat Waajib ho jaati hai."

**Mas'alah-01:** Ghusl ke baa'd bhi 2-Raka'at Namaaz Mustahab hai. Wuzu ke baa'd Farz waghaira padhe to qaaim maqaam Tahiyat-ul-Wuzu ke ho jayenge. [Raddul-Muhtaar]

## **Namaaz-e-Ishraq:-**

Tirmizi Anas (رضي الله عنه) se Raavi, ke farmate haiñ (عليه السلام): “Jo Fajr ki Namaaz Jama'at se padh kar Zikr-e-Khuda karta raha, yahañ tak ke aaftaab buland ho gaya, phir 2-Raka'teñ padhiñ to use poore Hajj va 'Umrah ka sawaab milega.”

## **Namaaz-e-Chaasht:-**

Mustahab hai, kam-az-kam 2 (raka'at) aur ziyada se ziyada Chaasht ki 12 Raka'teñ haiñ aur Afzal 12 haiñ, ke Hadees mein hai:

**Hadees 01:-** Jisne Chaasht ki 12 Raka'teñ padhiñ, “Allah-Ta'ala uske liye Jannat mein sone ka mahel banaayega.” Is Hadees ko Tirmizi va Ibn-e-Maajah ne Anas (رضي الله عنه) se Riwaayat kiya.

**Hadees 02-03:-** Saheeh Muslim Shareef mein Abu Zar (رضي الله عنه) se Marvi, ke farmate haiñ (عليه السلام): “Aadmi par uske har jod ke badle Sadqah hai (aur kul 360 jod haiñ) har Tasbeeh Sadqah hai aur har Hamd Sadqah hai aur “Laa ilaaha illallaah” kehna Sadqah hai aur “Allahu-Akbar” kehna Sadqah hai aur acchi baat ka hukm karna Sadqah hai buri baat se mana' karna Sadqah hai aur in sab ki taraf se 2-Raka'teñ Chaasht ki kifaayat karti haiñ.

**Hadees 04-05:-** Tirmizi Abu-Darda va Abu-Zar se aur Abu Dawood va Daarmi Nu'aim Bin Hammaar se aur Ahmad in sab se Raavi رضي الله تعالى عنهم, ke farmate haiñ (عليه السلام): Allah (عز وجل) farmata hai: “Aye Ibn-e-Adam! Shuru' din mein mere liye 4-Raka'teñ padhle, aakhir din tak main teri kifaayat farmaaunga.”

**Hadees 06:-** Tabraani Abu Darda (رضي الله عنه) se Raavi, ke farmate haiñ (عليه السلام): “Jisne 2-Raka'teñ Chaasht ki padhiñ, Ghaafileen (ya'ni nek kaam se ghaafil rehne waloñ) mein nahiñ likha jayega aur jo 4 padhe 'Aabideen mein likha jayega aur jo 6 padhe us din uski kifaayat ki gayi aur jo 8 padhe Allah-Ta'ala use Qaaniteen mein likhega aur jo 12 padhe Allah-Ta'ala uske liye Jannat

mein ek mahel banaayega aur koi din ya raat nahiñ jisme **Allah-Ta'ala** Bandoñ par Ehsaan va Sadqah na kare aur us Bande se badh kar kisi par ehsaan na kiya jise apna zikr ilhaam kiya.

**Hadees 07:-** Ahmad va Tirmizi va Ibn-e-Maajah Abu Hurairah (رضي الله عنه) se Raavi, ke farmate haiñ (ﷺ): “Jo Chaasht ki 2-Raka'toñ par Muhaafazat (paabandi) kare, uske gunaah bakhsh diye jayenge agarche samundar ke jhaag ke baraabar hoñ.”

**Mas'alah-01:** Iska waqt aaftaab buland hone se zawaal ya'ni nisfun-nahaar-e-shara'ee tak hai aur behtar yeh hai ke chauthaayi din chadhe padhe. [Aalamgiri; Raddul-Muhtaar]

## **Namaaz-e-Safar:-**

Ke safar mein jaate waqt 2-Raka'tein apne ghar par padh kar jaye. Tabraani ki Hadees mein hai ke: “Kisi ne apne Ahl (ya'ni ghar waloñ) ke paas in 2-Raka'toñ se behtar na chhoda, jo ba-waqte irada-e-safar unke paas padhiñ.

## **Namaaz-e-Waapsi-e-Safar:-**

Ke safar se wapas ho kar 2-Raka'tein Masjid mein ada kare. Saheeh Muslim mein Kaa'b Bin Maalik (رضي الله عنه) se Marvi ke: “**Rasoolullah** (ﷺ) safar se din mein Chaasht ke waqt tashreef laate aur ibtidaa'an (pehle) Masjid mein jaate aur 2-Raka'tein usme Namaaz padhte, phir wahiñ Masjid mein tashreef rakhte.

**Mas'alah-01:** Musaafir ko chahiye ke manzil mein baithne se pehle 2-Raka'at Nafl padhe, jaise **Huzoor-e-Aqdas** (ﷺ) kiya karte the. [Raddul-Muhtaar]

## **Salaatul-Lail:-**

Ek raat mein baa'd Namaaz-e-'Isha jo Nawaafil padhe jayein unko Salaatul-Lail kehte haiñ aur raat ke Nawaafil din ke Nawaafil se afzal haiñ, ke:

**Hadees 01:-** Saheeh Muslim Shareef mein Marfoo'an hai: Farzoñ ke baa'd Afzal Namaaz raat ki Namaaz hai. Aur

**Hadees 02:-** Tabraani ne Marfoo'an Riwaayat ki hai ke: Raat mein kuch Namaaz zaroori hai agarche itni hi der jitni der mein Bakri dauh lete (ya'ni doodh nikaal lete) hain aur Farz-e-'Isha ke baa'd jo Namaaz padhi woh Salaatul-Lail hai.

## (Namaaz-e-Tahajjud)

**Mas'alah-01:** Isi Salaatul-Lail ki ek qism Tahajjud hai, ke 'Isha ke baa'd raat mein so kar uthein aur Nawaafil padhein, sone se qabl (pehle) jo kuch padhi woh Tahajjud nahi. [Raddul-Muhtaar]

**Mas'alah-02:** Tahajjud Nafl ka naam hai, agar koi 'Isha ke baa'd so raha phir uth kar Qaza padhi, to usko Tahajjud na kahenge. [Raddul-Muhtaar]

**Mas'alah-03:** Kam se kam Tahajjud ki 2-Raka'tein hain aur

**Hadees 03:- Huzoor-e-Aqdas (ﷺ)** se 8 (raka'at) tak saabit.

**Hadees 04:- Nabi (ﷺ)** ne farmaya: "Jo shakhs raat mein bedaar ho aur apne Ahl (ya'ni ghar wala) ko jagaaye phir dono 2-2 Raka'at padhein to kasrat se yaad karne wala mein likhe jayenge." Is Hadees ko Nasaa'i va Ibn-e-Maajah apni Sunan mein aur Ibn-e-Hibbaan apni Saheeh mein aur Haakim ne Mustadrak mein Riwaayat kiya aur Munziri ne kaha yeh Hadees ba-sharte Shaikhain Saheeh hai. [Raddul-Muhtaar]

**Mas'alah-04:** Jo shakhs 2 tihaayi raat sona chahe aur 1 tihaayi 'ibaadat karna, use afzal yeh hai ke pehli aur pichhli tihaayi mein soye aur beech ki tihaayi mein 'ibaadat kare aur agar nisf-shab mein sona chahta hai aur nisf jaagna, to pichhli nisf mein 'ibaadat afzal hai, ke

**Hadees 05:-** Saheeh Bukhari va Muslim mein Abu Hurairah (رضي الله عنه) se Marvi, **Huzoor (ﷺ)** ne irshaad farmaya ke: "Rab (عز وجل) har raat mein jab pichhli tihaayi baaqi rehti hai aasmaani duniya par tajalli-e-khaas farmata hai aur farmata hai: "Hai koi Du'a karne wala ke uski Du'a qubool karun, hai koi maangne wala ke use dun, hai koi Maghfirat chahane wala ke uski bakhshish kardun."

Aur sab se badh kar to Namaaz-e-Dawood hai. Ke

**Hadees 06:-** Bukhari va Muslim ‘Abdullah Bin ‘Amr رضي الله تعالى عنهما se Raavi, ke **Huzoor** (ﷺ) ne farmaya: “Sab Namaazon mein **Allah** (عزوجل) ko ziyada mehboob Namaaz-e-Dawood hai, ke aadhi raat sote aur tihaayi raat ‘ibaadat karte, phir chhate hisse mein sote.”

**Mas'alah-05:** Jo shakhs Tahajjud ka ‘aadi ho bila-‘uzr use chhodna Makruh hai. Ke

**Hadees 07:-** Saheeh Bukhari va Muslim ki Hadees mein hai **Huzoor-e-Aqdas** (ﷺ) ne ‘Abdullah Bin ‘Umar رضي الله تعالى عنهما se irshaad farmaya: “Aye ‘Abdullah! Tu fulaan ki tarah na hona, ke raat mein utha karta tha phir chhod diya.” Neez

**Hadees 08:-** Bukhari va Muslim waghairahuma mein hai, farmaya ke: “Aa'maal mein ziyada pasand **Allah** (عزوجل) ko woh hai jo hamesha ho, agarche thoda ho.”

**Mas'alah-06:** ‘Eidain aur 15'wiñ Sha'baan ki raaton aur Ramazaan ki akheer 10 raaton aur Zil-Hijjah ki pehli 10 raaton mein shab-bedaari Mustahab hai, aksar hisse mein jaagna bhi shab-bedaari hai. [Durr-e-Mukhtaar] ‘Eidain ki raaton mein shab-bedaari yeh hai ke ‘Isha va Subh donoñ Jama'at-e-Ula se hoñ.

Ke Saheeh Hadees mein farmaya: “Jisne ‘Isha ki Namaaz Jama'at se padhi, usne aadhi raat ‘ibaadat ki aur jisne Namaaz-e-Fajr Jama'at se padhi, usne saari raat ‘ibaadat ki.” Aur in raaton mein agar jaagega to Namaaz-e-‘Eid va Qurbaani waghaira mein diqqat hogi. Lihaaza isi par iktifa kare (ya'ni sirf ‘Isha va Fajr jama'at se padhle) aur agar in kaamon mein farq na aaye to jaagna bahut behtar.

**Mas'alah-07:** In raaton mein tanha Nafl Namaaz padhna aur Tilaawat-e-Qur'aan-e-Majeed aur Hadees padhna aur sunna aur Durood Shareef padhna Shab-Bedaari hai, na ke khaali jaagna. [Raddul-Muhtaar] Salaatul-Lail ke muta'alliq 8 Hadeesein zimnan abhi mazkoor (zikr) huiñ, iske fazaail ki baa'z Hadeesein aur suniye:

**Hadees 09:-** Tirmizi va Ibn-e-Maajah va Haakim bar-sharte Shaikhain ‘Abdullah Bin Salaam (رضي الله عنه) se Raavi, kehte haiñ: “**Rasoolullah** (ﷺ) jab Madeenah mein tashreef laye.” To kasrat se log haazir-e-khidmat huye, maiñ

bhi haazir huwa, jab maine **Huzoor** (ﷺ) ke chehre ko ghaur se dekha pehchaan liya ke yeh muh jhootoñ ka muh nahiñ. Kehte haiñ pehli baat jo maine **Huzoor** (ﷺ) se suni yeh hai, farmaya: “Aye Logo! Salaam shaae’ karo (ya’ni khoob salaam kiya karo) aur khaana khilao aur rishtedaaroñ se nek sulook karo aur raat mein Namaaz padho jab log sote hoñ, salaamti ke saath Jannat mein daakhil hoge.”

**Hadees 10:-** Haakim ne Ba-Ifaada-e-Tasheeh Riwaayat ki, ke Abu Hurairah (رضي الله تعالى عنه) ne suwaal kiya tha, koi aisi cheez irshaad ho ke us par ‘Amal karuñ to Jannat mein daakhil huñ?. Us par bhi wahi jawaab irshaad huwa.

**Hadees 11-12:-** Tabraani Kabeer mein Ba-Isnaad-e-Hasan va Haakim Ba-Ifaada-e-Tasheeh Bar-Shart-e-Shaikhain ‘Abdullah Bin ‘Umar (رضي الله تعالى عنهما) se Raavi, **Huzoor** (ﷺ) farmate haiñ: “Jannat mein ek baala-khaana hai ke baahar ka andar se dikhaayi deta hai aur andar ka baahar se.” Abu Maalik Ash’ari (رضي الله تعالى عنه) ne ‘arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) Woh kiske liye hai?. Farmaya: “Uske liye ke acchi baat kare aur khaana khilaaye aur raat mein qiyaam kare jab log sote hoñ.” Aur isi ke misl Abu Maalik Ash’ari (رضي الله تعالى عنه) se bhi Marvi hai.

**Hadees 13:-** Baihaqi ki ek Riwaayat Asma Bint-e-Yazeed (رضي الله تعالى عنها) se hai, ke farmate haiñ: “Qayamat ke din log ek maidaan mein jama’ kiye jayenge, us waqt Munaadi pukaarega, kahaan haiñ woh jinki karwatein khwaab-gaahoñ se juda hoti thiñ? woh log khade honge aur thode honge, yeh Jannat mein baghair hisaab daakhil honge, phir aur logoñ ke liye hisaab ka hukm hoga.”

**Hadees 14:-** Saheeh Muslim mein Jaabir (رضي الله تعالى عنه) se Marvi, ke **Huzoor** (ﷺ) irshaad farmate haiñ: “Raat mein ek aisi saa’at (waqt) hai ke mard musalman us saa’at mein **Allah-Ta’ala** se duniya va aakhirat ki jo bhalaai maange, woh use dega aur yeh har raat mein hai.”

**Hadees 15-16:-** Tirmizi Abu Umaamah Baahili (رضي الله تعالى عنه) se Raavi, ke farmate haiñ: “Qiyaam-ul-Lail ko apne upar laazim karlo, ke yeh agle nek logoñ ka tareeqa hai aur tumhaare Rab (عزوجل) ki taraf qurbat (nazdeeki) ka zariya aur sayyiaat (gunaahoñ) ka mitaane wala aur gunaah se rokne wala.” Aur Salmaan Faarsi

(ﷺ) ki Riwaayat mein yeh bhi hai ke: “Badan se bimaari dafa’ (door) karne wala hai.”

### (Raat Mein Padhne Ki Kuch Dua'yein)

**Hadees 17:-** Saheeh Bukhari mein ‘Ubaadah Bin Saamit (رضي الله عنه) se Marvi, farmate hain (ﷺ): “Jo raat mein uthe aur yeh Du’a padhe:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَسُبْحَنَ اللَّهُ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ  
وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ رَبِّ اغْفِرْ لِي -

**Tarjamah:-** “Allah (عزوجل) ke siwa koi ma’bood nahiñ, woh tanha hai uska koi shareek nahiñ, usi ke liye mulk hai aur usi ke liye hamd hai aur woh har shai par qaadir hai aur paak hai Allah (عزوجل) aur hamd hai Allah (عزوجل) ke liye aur Allah (عزوجل) ke siwa koi ma’bood nahiñ aur Allah (عزوجل) bada hai aur nahiñ hai gunaaah se phirna aur na neki ki taaqat magar Allah (عزوجل) ke saath, Aye mere Parwardigaar! Tu mujhe bakhsh de.

Phir jo Du’a kare maqbool hogi aur agar Wuzu kare Namaaz padhe to uski Namaaz maqbool hogi.

**Hadees 18:-** Saheeh Bukhari va Saheeh Muslim mein ‘Abdullah Bin ‘Abbaas رضي الله تعالى عنهما se Marvi hai, ke **Nabi** (ﷺ) raat ko Tahajjud ke liye uth-te to yeh Du’a padhte:

اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ قَيِّمُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ نُورُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ مَلِكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَ  
لِقَاءُكَ حَقٌّ وَقَوْلُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ حَقٌّ وَالسَّاعَةُ حَقٌّ اَللّٰهُمَّ لَكَ  
اَسْلَمْتُ وَبِكَ اَمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ اَنْبَتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا  
اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَنْتَ اَعْلَمُ بِهِ مِنِّي اَنْتَ الْبَقْدَرُ وَاَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا اَنْتَ وَلَا إِلَهَ  
غَيْرُكَ -

**Tarjamah:-** “Ilaahi! Tere hi liye hamd hai, aasmaan va zameen aur jo kuch unme hai sabka tu qaa'im rakhne wala hai aur tere hi liye hamd hai, aasmaan va zameen aur jo kuch unme hai sabka tu noor hai aur tere hi liye hamd hai, aasmaan va zameen aur jo kuch unme hai tu sabka baadshah hai aur tere hi liye hamd hai, tu haq hai aur tera waa'da haq hai aur tujhse milna (qayamat) haq hai aur Jannat haq hai aur Dozakh haq hai aur Ambiya haq haiñ aur Muhammad (ﷺ) haq haiñ aur Qayamat haq hai. Aye Allah (عزوجل) tere liye mai Islaam laya aur tujh par Imaan laya aur tujhi par tawakkul kiya aur teri hi taraf ruju' ki aur teri hi madad se khusoomat ki aur teri hi taraf faisla laya, pas tu bakhsh de mere liye woh gunaah jo maine pehle kiya aur peeche kiya aur chhupa kar kiya aur 'alaaniya kiya aur woh gunaah jisko tu mujhse ziyada jaanta hai, tu hi aage badhaane wala hai aur tu hi peeche hataane wala hai, tere siwa koi ma'bood nahiñ.”

Yeh ek Du'a aur chand Hadeeseiñ zikr kardi gayiñ aur inke 'alaawa is Namaaz ke fazaail meiñ ba-kasrat Ahaadees waarid haiñ, jise Allah (عزوجل) taufeeq 'ataa farmaye uske liye yahi bas haiñ.

## **Namaaz-e-Istikhaara:-**

Hadees-e-Saheeh jisko Muslim ke siwa Jama'at-e-Muhaddiseen ne Jaabir Bin 'Abdullah رضي الله تعالى عنهما se Riwaayat kiya, farmate haiñ: ke Rasoolullah (ﷺ) ham ko tamaam umoor (kaamoñ) meiñ Istikhaara ki ta'leem farmate, jaise Qur'aan ki Surat ta'leem farmate the. Farmate haiñ: “Jab koi kisi Amr (kaam) ka qasd (iraada) kare to 2-Raka'at Nafl padhe phir kahe:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ  
وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي  
وَعَاقِبَةِ أَمْرِي أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ فَاقْضِهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا  
الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدُرْ  
لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ رَضِّنِي بِهِ -

**Tarjamah:-** “Aye Allah (عزوجل) mai tujhse Istikhaara karta huñ, tere ‘ilm ke saath aur teri qudrat ke saath talab-e-qudrat karta huñ aur tujhse tere fazl-e-‘azeem ka suwaal karta huñ, is liye ke tu qaadir hai aur mai qaadir nahiñ aur tu jaanta hai aur mai nahiñ jaanta aur tu ghaiboñ ka jaanne wala hai. Aye Allah (عزوجل) agar tere ‘ilm mein yeh hai ke yeh kaam mere liye behtar hai mere deen va ma’eeshat (zindagi) aur anjaam-e-kaar mein ya farmaya is waqt aur aainda mein tu isko mere liye muqaddar karde aur aasaan kar phir mere liye isme barkat de aur agar tu jaanta hai ke mere liye yeh kaam bura hai mere deen va ma’eeshat aur anjaam-e-kaar mein ya farmaya is waqt aur aainda mein tu isko mujhse pher de aur mujhko is se pher aur mere liye khair ko muqarrar farma jahan bhi ho, phir mujhe us se raazi kar.”

Aur apni haajat ka zikr kare khwaah bajaaye هَذَا الْأَمْرُ ke haajat ka naam le ya uske baa’d. [Raddul-Muhtaar]

أَوْ قَالَ عَاجِلِ أَمْرِي mein shak-e-raavi hai, Fuqaha farmate haiñ ke jama’ kare ya’ni yuñ kahe:

وَعَاقِبَةِ أَمْرِي وَعَاجِلِ أَمْرِي وَأَجَلِهِ -

[Ghunyah]

**Mas’alah-01:** Hajj aur Jihaad aur deegar nek kaamon mein Nafs-e-Fe’l ke liye Istikhaara nahiñ ho sakta, haañ Ta’yeen-e-Waqt ke liye kar sakte haiñ. [Durr-e-Mukhtaar; Ghunyah]

**Mas’alah-02:** Mustahab yeh hai ke is Du’a ke awwal aakhir Alhamdulillah aur Durood-Shareef padhe aur pehli Raka’at mein قُلْ يَٰأَيُّهَا الْكَافِرُونَ (Surah-e-Kaafiroon) aur Dusri mein قُلْ هُوَ اللَّهُ أَحَدٌ (Surah-e-Ikhlaas) padhe. Aur baa’z Mashaaikh farmate haiñ ke pehli mein وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ (se) يُغْلِبُونَ tak aur dusri mein وَمَا كَانَ لِيُؤْمِنَ وَلَا مُؤْمِنَةٍ (se) aakhir Aayat tak bhi padhe. [Raddul-Muhtaar]

**Mas’alah-03:** Behtar yeh hai ke 7 baar Istikhaara kare, ke ek Hadees mein hai: “Aye Anas! Jab tu kisi kaam ka qasd (iraada) kare to apne Rab (عزوجل) se isme 7 baar Istikhaara kar, phir nazar kar tere dil mein kya guzra, ke beshak usi mein khair hai.”

Aur baa’z Mashaaikh se manqool hai ke Du’a-e-Mazkoor (ya’ni upar waali du’a) padh kar ba-tahaarat Qibla-ru so rahe, agar khwaab mein Safedi ya

Sabzi (hara) dekhe to woh kaam behtar hai aur Siyaahi (kaala) va Surkhi (laal) dekhe to bura hai, is se bache. [Raddul-Muhtaar] Istikhaara ka waqt us waqt tak hai ke ek taraf raay poori jam na chuki ho.

## Salaatut-Tasbeeh:-

Is Namaaz mein be-intiha sawaab hai. Baa'z Muhaqiqueen farmate hain: iski buzurgi sun kar tark na karega magar Deen mein susti karne wala. **Nabi** (ﷺ) ne Hazrat-e-'Abbaas (رضي الله عنه) se farmaya: "Aye Chacha! Kya mai tumko 'ataa na karun, kya mai tumko bakhshish na karun, kya mai tumko na dun, tumhaare saath ehsaan na karun, 10 khaslatein hain ke jab tum karo to **Allah-Ta'ala** tumhaare gunaah bakhsh dega. Agla, pichhla, puraana, naya, jo bhool kar kiya aur jo qasdan (jaanboojh kar) kiya, chhota aur bada, poshida aur zaahir, iske baa'd Salaatut-Tasbeeh ki tarkeeb ta'leem farmaayi, phir farmaya: ke agar tumse ho sake ke har roz ek baar padho to karo aur agar roz na karo to har Jumu'ah mein ek baar aur yeh bhi na karo to har mahine mein ek baar aur yeh bhi na karo to saal mein ek baar aur yeh bhi na karo to 'umr mein ek baar."

Aur iski tarkeeb (tareeqa) hamaare taur par woh hai jo Sunan-e-Tirmizi Shareef mein Ba-Riwaayat-e-'Abdullah Bin Mubaarak (رضي الله عنه) mazkoor hai,

[1].Farmate hain: Allahu-Akbar keh kar:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Padhe.

[2].Phir yeh padhe:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

15 baar,

[3].Phir اَعُوْذُ aur بِسْمِ اللّٰهِ aur الْحَمْدُ aur Surat padh kar,

[4].10 baar yahi Tasbeeh padhe,

[5].Phir Ruku' kare aur Ruku' mein 10 baar padhe,

[6].Phir Ruku' se sar uthaaye aur Baa'd-e-Tasmee' va Tahmeed (ya'ni sami allaahu liman hamidah' aur 'allahumma rabbana walakal hamd ke baa'd) 10 baar kahe,

[7].Phir Sajde ko jaye aur us mein 10 baar kahe,

[8].Phir Sajde se sar utha kar 10 baar kahe,

[9].Phir Sajde ko jaye aur us mein 10 martaba padhe.

Yunhi 4-Raka'at padhe har Raka'at mein 75 baar Tasbeeh aur chaaron mein 300 huiñ aur Ruku' va Sujood mein **سُبْحَانَ رَبِّيَ الْعَظِيمِ** (Subhaana Rabbiyal 'Azeem) **سُبْحَانَ رَبِّيَ الْأَعْلَى** (Subhaana Rabbiyal Aa'la) kehne ke baa'd Tasbeehaat padhe.

[Ghunyah; Waghaira]

**Mas'alah-01:** Ibn-e-'Abbaas **رضي الله تعالى عنهما** se poocha gaya ke aap ko ma'loom hai is Namaaz mein kaun Surat padhi jaye? Farmaya: Surah-e-Takaasur va Al-'Asr aur **قُلْ يَٰأَيُّهَا الْكَافِرُونَ** aur **قُلْ هُوَ اللَّهُ** aur baa'z ne kaha Surah-e-Hadeed aur Hashr aur Saff aur Taghaabun. [Raddul-Muhtaar]

**Mas'alah-02:** Agar sajda-e-sahw Waajib ho aur Sajde kare to un donoñ mein Tasbeehaat na padhi jayein aur agar kisi jagah bhool kar 10 baar se kam padhi haiñ to dusri jagah padhle ke woh miqdaar poori ho jaye aur behtar yeh hai ke uske baa'd jo dusra mauqa' Tasbeeh ka aaye wahiñ padhle maslan: Qaumah ki Sajde mein kahe aur Ruku' mein bhoola to use bhi Sajde hi mein kahe, na Qaumah mein, ke Qaumah ki miqdaar thodi hoti hai aur pehle Sajde mein bhoola to dusre (sajde) mein kahe Jalsa mein nahiñ.

[Raddul-Muhtaar]

**Mas'alah-03:** Tasbeeh ungliyon par na gine balke ho sake to dil mein shumaar kare warna ungliyaan bada kar. [Durr-e-Mukhtaar]

**Mas'alah-04:** Har waqt-e-ghair-makruh mein yeh Namaaz padh sakta hai aur behtar yeh ke Zohar se pehle padhe. ['Aalamgiri; Raddul-Muhtaar]

**Mas'alah-05:** Ibn-e-'Abbaas **رضي الله تعالى عنهما** se Marvi, ke is Namaaz mein Salaam se pehle yeh Du'a padhe:

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ تَوْفِیْقَ اَهْلِ الْهُدٰى وَاَعْمَالَ اَهْلِ الْیَقِیْنِ وَمُنَاصَحَةَ اَهْلِ التَّوْبَةِ وَعَزْمَ اَهْلِ الصَّبْرِ وَجِدَّ اَهْلِ الْخَشِیَةِ وَطَلَبَ اَهْلِ الرَّغْبَةِ وَتَعَبَّدَ اَهْلِ الْوَرَعِ وَعِرْفَانَ اَهْلِ الْعِلْمِ حَتّٰی اَخَافَكَ اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ مَخَافَةً تَحْجُزْنِیْ عَنْ مَعَاصِیْكَ حَتّٰی اَعْمَلَ بِطَاعَتِكَ عَمَلًا اَسْتَحِقُّ بِهٖ رِضَاكَ وَحَتّٰی اُنَاصِحَكَ بِالتَّوْبَةِ خَوْفًا مِنْكَ وَحَتّٰی اُخْلِصَ لَكَ النَّصِیْحَةَ حُبًّا لَّكَ وَحَتّٰی اَتَوَكَّلَ عَلَیْكَ فِی الْاُمُوْر حُسْنًا ظَنِّیْ بِكَ سُبْحٰنَ خَالِقِ النُّوْرِ -

**Tarjamah:-** “Aye Allah (عزوجل)! mai tujhse suwaal karta huñ hidaayat waloñ ki taufeeq aur yaqeen waloñ ke Aa'maal aur ahl-e-tauba ki khair khwaahi aur ahl-e-sabr ka 'azm aur khauf waloñ ki koshish aur raghbat waloñ ki talab aur parhez-gaaroñ ki 'ibaadat aur ahl-e-'ilm ki ma'rifat taake mai tujhse daruñ. Aye Allah (عزوجل)! mai tujhse aisa khauf maangta hooñ jo mujhe teri na-farmaaniyoñ se roke, taake mai teri itaa'at ke saath aisa 'amal karuñ jiski wajah se teri riza ka mustahiq ho jaauñ, taake tere khauf se khaalis tauba karuñ aur taake teri muhabbat ki wajah se khair khwaahi ko tere liye khaalis karuñ aur taake tamaam kaamoñ mein tujh par tawakkul karuñ, tujh par nek gumaan karte huye, paak hai noor ka paida karne wala.”

[Raddul-Muhtaar]

## **Namaaz-e-Haajat:-**

Abu Dawood, Huzafah (رضي الله عنه) se Raavi, kehte haiñ: “Jab **Huzoor-e-Aqdas** (ﷺ) ko koi Amr-e-Aham (aham kaam) pesh aata to Namaaz padhte.” Iske liye 2-Raka'at ya 4 padhe.

Hadees mein hai: “Pehli Raka'at mein Surah-Faatiha aur 3 baar Aayat-ul-Kursi padhe aur baaqi 3-Raka'toñ mein Surah-Faatiha aur **قُلْ هُوَ اللهُ** aur **قُلْ اَعُوْذُ بِرَبِّ الْفَلَكِ** aur **قُلْ اَعُوْذُ بِرَبِّ النَّاسِ** ek-ek baar padhe, to yeh aisi haiñ jaise Shab-e-Qadr mein 4-Raka'tein padhiñ.” Mashaaikh farmate haiñ ke: hamne yeh Namaaz padhi aur hamaari haajatein poori huiñ.

Ek Hadees mein hai jisko Tirmizi va Ibn-e-Majah ne 'Abdullah Bin Aufaa (رضي الله عنه) se Riwaayat kiya, ke **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: “Jiski koi haajat **Allah** (عزوجل) ki taraf ho ya kisi Bani-Adam ki taraf, to acchi tarah

Wuzu kare phir 2-Raka'at Namaaz padh kar **Allah** (عزوجل) ki Sana kare aur **Nabi** (ﷺ) par Durood bheje phir yeh padhe:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَسْأَلُكَ مُوجِبَاتِ  
رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا  
إِلَّا فَرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ -

**Tarjamah:-** “Allah (عزوجل) ke siwa koi ma'bood nahiñ jo haleem va kareem hai, paak hai Allah (عزوجل), maalik hai 'Arsh-e-'Azeem ka, hamd hai Allah (عزوجل) ke liye jo Rab hai tamaam jahaan ka, mai tujhse teri rahmat ke asbaab maangta hoon aur talab karta hun tere bakhshish ke zariye aur har neki se ghaneemat aur har gunaaah se salaamti ko mere liye koi gunaaah baghair maghfirat na chhod aur har gham ko door karde aur jo haajat teri riza ke muwaafiq hai use poora karde, aye sab mehrbaanoñ se ziyada mehrbaan.”

Tirmizi Ba-Ifaada-e-Tahseen va Tasheeh va Ibn-e-Maajah va Tabraani waghairahum 'Usmaan Bin Hunaif (رضي الله عنه) se Raavi, ke ek saahib naabeena Haazir-e-Khidmat-e-Aqdas huye aur 'arz ki: **Allah** (عزوجل) se Du'a kijiye ke mujhe 'Aafiyat de. Irshaad farmaya: “Agar tu chahe to Du'a karun aur chahe sabr kar aur yeh tere liye behtar hai.” Unhoñ ne 'arz ki: **Huzoor** (ﷺ) Du'a karein, unhein hukm farmaya: ke Wuzu karo aur accha Wuzu karo aur 2-Raka'at Namaaz padh kar yeh Du'a padho:

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَسَّلُ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا رَسُولَ اللَّهِ إِنِّي تَوَجَّهْتُ بِكَ إِلَى  
رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى لِي أَلَلَّهُمَّ فَشَفِّعْهُ فِيَّ -

**Tarjamah:-** “Aye Allah (عزوجل)! mai tujhse suwaal karta hun aur tawassul karta hun aur teri taraf mutawajjeh hota hoon tere Nabi Muhammad (ﷺ) ke zariye se jo Nabi-e-Rahmat haiñ Ya Rasoolallah! (صلى الله عليك وسلم) Mai Huzoor (ﷺ) ke zariye se apne Rab (عزوجل) ki taraf is haajat ke baare mein mutawajjeh hota hoon, taake meri haajat poori ho. Ilaahi! Unki shafaa'at mere haq mein qubool farma.”

‘Usmaan Bin Hunaif (رضي الله عنه) farmate haiñ: “Khuda ki Qasam! Ham uthne bhi na paaye the, baateiñ hi kar rahe the ke woh hamaare paas aaye goya ke kabhi andhe the hi nahiñ.

Neez Qaza-e-Haajat ke liye ek mujarrab (tajarba ki hui) Namaaz jo ‘Ulama hamesha padhte aaye yeh hai ke: Imaam-e-Aa’zam (رضي الله عنه) ke Mazaar-e-Mubaarak par jaakar 2-Raka’at Namaaz padhe aur Imaam ke Waseele se Allah (عزوجل) se suwaal kare, Imaam Shaafa’ee رحمه الله تعالى farmate haiñ ke: mai aisa karta huñ to bahut jald meri haajat poori ho jaati hai.” [Khairaat ul Has’saan]

## Salaat-ul-Asraar:-

Neez uske liye ek Mujarrab (tajarba ki hui) Namaaz Salaat-ul-Asraar hai, jo Imaam Abul Hasan Nooruddeen ‘Ali Bin Jareer Lakhmi Shatnoofi Bahjat-ul-Asraar mein Aur Mulla ‘Ali Qaari va Shaikh ‘Abdul Haq Muhaddis-e-Dahelvi رضي الله تعالى عنهم Huzoor Sayyiduna Ghaus-e-Aa’zam (رضي الله عنه) se Riwaayat karte haiñ.

Iski tarkeeb (tareeqa) yeh hai ke baa’d Namaaz-e-Maghrib Sunnateiñ padh kar 2-Raka’at Namaaz-e-Nafl padhe aur behtar yeh hai ke Alhamdu ke baa’d har Raka’at mein 11-11 baar قُلْ هُوَ اللَّهُ padhe, Salaam ke baa’d Allah (عزوجل) ki Hamd va Sana kare, phir Nabi (ﷺ) par 11 baar Durood va Salaam ‘arz kare aur 11 baar yeh kahe:

يَا رَسُولَ اللَّهِ يَا نَبِيَّ اللَّهِ اغْنِنِي وَامْدُدْنِي فِي قَضَائِ حَاجَتِي يَا قَاضِيَ الْحَاجَاتِ -

**Tarjamah:-** “Aye Allah (عزوجل) ke Rasool! Aye Allah (عزوجل) ke Nabi! Meri faryaad ko pahunchiye aur meri madad kijiye, meri haajat poori hone mein, aye tamaam haajaton ko poora karne waale.”

Phir ‘Iraq ki jaanib 11 qadam chale, har qadam par yeh kahe:

قَاضِيَ الْحَاجَاتِ - a` يَا غَوْثَ الثَّقَلَيْنِ وَيَا كَرِيمَ الطَّرَفَيْنِ اغْنِنِي وَامْدُدْنِي فِي قَضَائِ حَاجَتِي يَا

**Tarjamah:-** “Aye Jinn va Ins ke faryaad-ras aur Aye donoñ taraf (maa-baap) se Buzurg! Meri faryaad ko pahunchiye aur meri madad kijiye, meri haajat poori hone mein, aye haajaton ke poora karne waale.”

Phir Huzoor (ﷺ) ke Tawassul se Allah (عزوجل) se Du’a kare.

## Namaaz-e-Tauba:-

Abu Dawood va Tirmizi va Ibn-e-Maajah aur Ibn-e-Hibbaan apni Saheeh mein Abu-Bakr Siddiq (رضي الله عنه) Raavi, ke **Huzoor** (ﷺ) farmate hain: "Jab koi Banda gunah kare phir Wuzu karke Namaaz padhe phir Istighfaar kare, **Allah-Ta'ala** uske gunah bakhsh dega." Phir yeh Aayat padhi:

{وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا الذُّنُوبَ بِهِمْ ۚ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ ۚ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (۱۳۵)}

[Surah-3, Aayat-135]

**Tarjamah:-** "Jinhon ne be-hayaai ka koi kaam kiya ya apni jaanon par zulm kiya phir Allah (عزوجل) ko yaad kiya aur apne gunahon ki bakhshish maangi aur kaun gunah bakhsh Allah (عزوجل) ke siwa aur apne kiye par daanista hat na ki haalaan ki woh jaante hain."

### (Salaat-ul-Raghaa'ib)

**Mas'alah-01:** Salaat-ul-Raghaa'ib ke Rajab ki pehli Shab-e-Jumu'ah aur Sha'baan ki 15'win Shab aur Shab-e-Qadr mein Jama'at ke saath Nafl Namaaz baa'z jagah log ada karte hain, Fuqaha ise Na-Jaaiz va Makruh va Bid'at kehte hain aur log is bare mein jo Hadees bayaan karte hain Muhaddiseen use Mauzu' bataate hain. Lekin Ajillah-e-Akaabir Auliya se ba-asaaneede-saheeha marvi hai, to iske mana' mein ghulu na chahiye aur agar Jama'at mein 3 se zaaid Muqtadi na hon jab to aslan (bilkul) koi harj nahi.

## Taraweeh Ka Bayaan:-

**Mas'alah-01:** Taraweeh mard va 'aurat sab ke liye bil-ijmaa' Sunnat-e-Muakkada hai, iska tark (chhodna) jaaiz nahiñ. [Durr-e-Mukhtaar; Waghaira]

Is par Khulafa-e-Raashideen رضى الله تعالى عنهم ne mudaawamat farmaayi (ya'ni hamesha padhi) aur **Nabi** (ﷺ) ka irshaad hai ke: "Meri Sunnat aur Sunnat-e-Khulafa-e-Raashideen ko apne upar laazim samjho." Aur khud **Huzoor** (ﷺ) ne bhi Taraweeh padhi aur ise bahut pasand farmaya.

Saheeh Muslim mein Abu Hurairah (رضي الله عنه) se Marvi, irshaad farmate haiñ: "Jo Ramazaan mein Qiyaam kare Imaan ki wajah se aur sawaab talab karne ke liye uske agle sab gunaah bakhsh diye jayenge ya'ni saghaair (chhote gunaah)."

Phir is andesha se ke Ummat par Farz na ho jaye tark farmaayi, phir Farooq-e-Aa'zam (رضي الله عنه) Ramazaan mein ek raat Masjid ko tashreef le gaye aur logoñ ko mutafarriq (alag-alag) taur par Namaaz padhte paaya, koi tanha padh raha hai, kisi ke saath kuch log padh rahe haiñ, farmaya: mai munaasib jaanta hoon ke in sabko ek Imaam ke saath jama' kar duñ to behtar ho, sabko ek Imaam Ubai Bin Kaa'b (رضي الله عنه) ke saath ikattha kar diya, phir dusre din tashreef le gaye mulaahaza farmaya ke log apne Imaam ke peeche Namaaz padhte haiñ, farmaya:

نَعَتِ الْبِدْعَةُ هَذِهِ

**Tarjamah:-** "Yeh Acchi Bid'at Hai." [Reported from Ashaabus Sunan]

**Mas'alah-02:** Jamhoor (ya'ni aksar 'ulama-e-kiraam) ka Mazhab yeh hai ke Taraweeh ki 20-Raka'tein haiñ. [Durr-e-Mukhtaar] Aur yahi Ahaadees se saabit. Baihaqi ne Ba-Sanad-e-Saheeh Saaib Bin Yazeed رضى الله تعالى عنهما se Riwaayat ki, ke log Farooq-e-Aa'zam (رضي الله عنه) ke zamaane mein 20 Raka'tein padha karte the. Aur 'Usmaan va 'Ali رضى الله تعالى عنهما ke 'ahd (zamaana) mein bhi yunhi tha.

Aur Mauta mein Yazeed Bin Rumaan se Riwaayat hai, ke 'Umar (رضي الله عنه) ke zamaane mein log Ramazaan mein 23 Raka'tein padhte. Baihaqi ne kaha is

mein 3-Raka'tein Witr ki haiñ. Aur Maula 'Ali (ﷺ) ne ek shakhs ko hukm farmaya ke: Ramazaan mein logoñ ko 20 Raka'tein padhaaye.

Neez iske 20 Raka'tein hone mein yeh hikmat hai ke Faraaiz va Waajibaat ki is se takmeel (mukammal/complete) hoti hai aur kul Faraaiz va Waajib ki har roz 20 Raka'tein haiñ, lihaaza munaasib ke yeh bhi 20 hoñ, ke Mukammil (poora karne wala) va Mukammal (poora hone wala) baraabar hoñ.

**Mas'alah-03:** Iska waqt Farz-e-'Isha ke baa'd se Tulu'-e-Fajr tak hai, Witr se pehle bhi ho sakti hai aur baa'd bhi, to agar kuch Raka'tein iski baaqi reh gayiñ ke Imaam Witr ko khada ho gaya, to Imaam ke saath Witr padhle phir baaqi ada karle jabke Farz Jama'at se padhe hoñ aur yeh afzal hai. Aur agar Taraweeh poori karke Witr tanha padhe to bhi jaaiz hai aur agar baa'd mein ma'loom huwa ke Namaaz-e-'Isha baghair Tahaarat padhi thi aur Taraweeh va Witr Tahaarat ke saath, to 'Isha va Taraweeh phir padhe Witr ho gaya. [Durr-e-Mukhtaar; Raddul-Muhtaar; 'Aalamgiri]

**Mas'alah-04:** Mustahab yeh hai ke tihaayi raat tak taakhir karein aur aadhi raat ke baa'd padhein to bhi karaahat nahiñ. [Durr-e-Mukhtaar]

**Mas'alah-05:** Agar (taraweeh) faut ho jayein to inki Qaza nahiñ aur agar Qaza tanha padhli to Taraweeh nahiñ balke Nafl-e-Mustahab haiñ, jaise Maghrib va 'Isha ki Sunnatein. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-06:** Taraweeh ki 20 Raka'tein 10 Salaam se padhe ya'ni har 2-Raka'at par Salaam phere aur agar kisi ne beesoñ (20 raka'at) padh kar aakhir mein Salaam phera, to agar har 2-Raka'at par Qa'da karta raha to ho jayegi magar karaahat ke saath, aur agar Qa'da na kiya tha to 2-Raka'at ke qaaim maqaam huiñ (ya'ni sirf 2-raka'at taraweeh huiñ). [Durr-e-Mukhtaar]

**Mas'alah-07:** Ehtiyaat yeh hai ke jab 2-2 Raka'at par Salaam phere to har 2-Raka'at par alag-alag niyyat kare aur agar ek saath beesoñ (20) Raka'at ki niyyat karli to bhi jaaiz hai. [Raddul-Muhtaar]

**Mas'alah-08:** Taraweeh mein ek baar Qur'aan-e-Majeed khatm karna Sunnat-e-Muakkada hai aur 2 martaba Fazeelat aur 3 martaba Afzal. Logoñ ki susti ki wajah se "Khatm" ko tark na kare. [Durr-e-Mukhtaar]

**Mas'alah-09:** Imaam va Muqtadi har 2-Raka'at par Sana padheñ aur Baa'd-e-Tashahhud Du'a bhi, haañ agar Muqtadiyoñ par giraani (bhaari) ho to Tashahhud ke baa'd **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ** padh kar iktifa kare (ya'ni itna hi padh kar salaam pher de). [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-10:** Agar ek "Khatm" karna ho to behtar yeh hai ke 27'wiñ shab meñ khatam ho, phir agar us raat meñ ya uske pehle khatam ho to Taraweeh aakhir Ramazaan tak baraabar padhte raheñ ke Sunnat-e-Muakkada haiñ. ['Aalamgiri]

**Mas'alah-11:** Afzal yeh hai ke tamaam Shufa'oñ (ya'ni har 2-raka'at ek Shufa' hai) meñ Qira'at baraabar ho aur agar aisa na kiya jab bhi harj nahiñ. Yunhi har Shufa' ki pehli Raka'at aur dusri (raka'at) ki Qira'at musaawi (baraabar) ho, dusri (raka'at) ki Qira'at pehli se ziyada na hona chahiye. ['Aalamgiri]

**Mas'alah-12:** Qira'at aur Arkaan ki ada meñ jaldi karna Makruh hai aur jitni Tarteel (ya'ni huroof ko tajweed ke saath thahar-thahar kar ada karna) ziyada ho behtar hai. Yunhi Ta'wooz va Tasmiyah va Tamaaneenat (sukoon/itminaan) va Tasbeeh ka chhod dena bhi Makruh hai. ['Aalamgiri; Durr-e-Mukhtaar]

**Mas'alah-13:** Har 4-Raka'at par itni der tak baithna Mustahab hai jitni der meñ 4-Raka'teñ padhiñ, 5'wiñ Tarweeha aur Witr ke darmiyaan agar baithna logoñ par giraan (dushwaari) ho to na baithe. ['Aalamgiri; Waghaira]

**Mas'alah-14:** Is baithne meñ use ikhtiyaar hai ke chupka (khamosh) baitha rahe ya Kalimah padhe ya Tilaawat kare ya Durood-Shareef padhe ya 4-Raka'teñ tanha Nafl padhe, Jama'at se Makruh hai, ya yeh Tasbeeh padhe:

**سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ وَالْكِبَرِيَّاءِ وَالْجَبَرُوتِ - سُبْحَانَ الْمَلِكِ الْحَيِّ  
الَّذِي لَا يَنَامُ وَلَا يَمُوتُ سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ لَا إِلَهَ إِلَّا اللَّهُ نَسْتَغْفِرُ اللَّهَ نَسْأَلُكَ  
الْجَنَّةَ وَنَعُوذُ بِكَ مِنَ النَّارِ -**

**Tarjamah:-** "Paak hai mulk va malakoot wala, paak hai 'izzat va buzurgi aur badaayi aur jabroot (taaqaat) wala, paak hai baadshah jo zinda hai, jo na

**Mas'alah-19:** Khush-khwaan (ya'ni jiski aawaaz acchi ho magar qur'aan saheeh nahiin padhta) ko Imaam banaana na chahiye balke **Durust-khwaan** (ya'ni saheeh qur'aan padhne waale) ko banaayein. **[Aalamgiri]** Afsos sad Afsos is zamaane mein Huffaaz (haafizoon) ki haalat nihaayat naa-guftah-bih (na qaabil-e-bayaan) hai, aksar to aise padhte hain ke يَخْلَوْنَ تَعْلَوْنَ ke siwa kuch pata nahiin chalta, Alfaaz va Huroof kha jaaya karte hain, jo accha padhne waale kahe jaate hain unhein dekhiye to Huroof saheeh ada nahiin karte, Hamzah, ا, ع, ز, ظ, س, ث, ط, ت, ص, س, ث, ط waghairaha Huroof mein tafarruqah (farq) nahiin karte, jis se qata'an (hargiz) Namaaz hi nahiin hoti.

Faqeer ko inhiñ museebatoñ ki wajah se 3 saal Khatm-e-Qur'aan-e-Majeed sunna na-mila. Maula (عزوجل) Musalman bhaaiyoñ ko taufeeq de ke مَا أَرْزَلَهُ (ya'ni jo padhne ki koshish kareñ).

**Mas'alah-20:** Aaj-kal aksar riwaaj ho gaya hai ke Huffaaz ko ujrati dekar Taraweeh padhwaate haiñ yeh na-jaaiz hai. Dene wala aur lene wala donoñ gunahgaar haiñ, ujrati sirf yahi nahiñ ke peshtar (pehle) muqarrar kar leiñ ke yeh lenge yeh denge, balke agar ma'loom hai ke yahañ kuch milta hai agarche us se tay na huwa ho yeh bhi na-jaaiz hai, ke الْبَغْرُوفُ كَالْبَشْرِوطِ (ya'ni jo 'aam taur par riwaaj hai, wahi uski shart maani jayegi). Haañ agar keh de ke kuch nahiñ dunga ya nahiñ loonga, phir padhe aur Haafiz ki khidmat kareñ to isme harj nahiñ, الصَّرِيحُ يُفَوِّقُ الدَّلَالَهَ (ya'ni saraahat ko dalaalat par fauqiyat hai).

**Mas'alah-21:** Ek Imaam 2 Masjidon mein Taraweeh padhaata hai, agar donoñ mein puri-puri padhaaye to na-jaaiz hai aur Muqtadi ne 2 Masjidon mein puri-puri padhi to harj nahiñ, magar dusri mein Witr padhna jaaiz nahiñ jabke pehli mein padh chuka. Aur agar ghar mein Taraweeh padh kar Masjid mein aaya aur Imaamat ki to Makruh hai. [**Aalamgiri**]

**Mas'alah-22:** Logoñ ne Taraweeh padhli ab dubaara padhna chaahte haiñ to tanha-tanha padh sakte haiñ Jama'at ki ijaazat nahiñ. [**Aalamgiri**]

**Mas'alah-23:** Afzal yeh hai ke ek Imaam ke peeche Taraweeh padhein aur 2 ke peeche padhna chahein to behtar yeh hai ke poore Tarweeha par Imaam badlein, maslan: 8 ek ke peeche aur 12 dusre ke. [**Aalamgiri**]

**Mas'alah-24:** Na-baaligh ke peeche Baaligheen ki Taraweeh na hogi, yahi saheeh hai. [**Aalamgiri**]

**Mas'alah-25:** Ramazaan-Shareef mein Witr Jama'at ke saath padhna afzal hai, khwaah usi Imaam ke peeche jiske peeche 'Isha va Taraweeh padhi ya dusre ke peeche. [**Aalamgiri; Durr-e-Mukhtaar**]

**Mas'alah-26:** Yeh jaaiz hai ke ek shakhs 'Isha va Witr padhaaye dusra Taraweeh. Jaisa ke Hazrat-e-'Umar (رضي الله عنه) 'Isha va Witr ki Imaamat karte the aur Ubai Bin Kaa'b (رضي الله عنه) Taraweeh ki. [**Aalamgiri**]

**Mas'alah-27:** Agar sab logoñ ne 'Isha ki Jama'at tark kardi, to Taraweeh bhi Jama'at se na padheñ, haañ 'Isha Jama'at se hui aur baa'z (logoñ) ko Jama'at na mili, to yeh Jama'at-e-Taraweeh mein shareek hoñ. [Durr-e-Mukhtaar]

**Mas'alah-28:** Agar 'Isha Jama'at se padhi aur Taraweeh tanha, to Witr ki Jama'at mein shareek ho sakta hai aur agar 'Isha tanha padhli agarche Taraweeh Ba-Jama'at padhi, to Witr tanha padhe. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-29:** 'Isha ki Sunnaton ka Salaam na phera, usi mein Taraweeh milaakar shuru' ki, to Taraweeh nahiñ hui. [Aalamgiri]

**Mas'alah-30:** Taraweeh baith kar padhna bila-'uzr Makruh hai, balke baa'zon ke nazdeek to hogi hi nahiñ. [Durr-e-Mukhtaar]

**Mas'alah-31:** Muqtadi ko yeh jaaiz nahiñ ke baitha rahe, jab Imaam Ruku' karne ko ho to khada ho jaye, ke yeh Munaafiqeen se mushaabahat hai.

**Allah (عزوجل) Irshaad Farmata Hai:-**

{وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى}

[Surah-4; Aayat-142]

**Tarjamah:-** "Munaafiq jab Namaaz ko khade hote haiñ to thake ji se." [Ghunyah; Waghaira]

**Mas'alah-32:** Imaam se ghalti hui koi Surat ya Aayat chhoot gayi to Mustahab yeh hai ke use pehle padh kar phir aage badhe. [Aalamgiri]

**Mas'alah-33:** 2-Raka'at par baithna bhool gaya khada ho gaya, to jab tak teesri (raka'at) ka Sajda na kiya ho baith jaye aur Sajda kar liya ho to 4 (raka'at) पूरी karle, magar yeh 2 (raka'at) shumaar ki jayengi aur jo 2 (raka'at) par baith chuka hai to 4 (raka'at) huiñ. [Aalamgiri]

**Mas'alah-34:** 3-Raka'at padh kar Salaam phera, agar dusri par baitha na tha to na huiñ, inke badle ki 2-Raka'at phir padhe. [Aalamgiri]

**Mas'alah-35:** Qa'da mein Muqtadi so gaya, Imaam Salaam pher kar aur 2-Raka'at padh kar Qa'da mein aaya, ab yeh bedaar huwa, to agar ma'loom ho gaya to Salaam pher kar shaamil ho jaye aur Imaam ke Salaam pherne ke baa'd jald पूरी karke Imaam ke saath ho jaye. [Aalamgiri]

**Mas'alah-36:** Witr padhne ke baa'd logoñ ko yaad aaya ke 2-Raka'teñ reh gayiñ, to Jama'at se padhleñ. Aur aaj yaad aaya ke kal 2-Raka'teñ reh gayiñ thiñ, to Jama'at se padhna Makruh hai. [**Aalamgiri**]

**Mas'alah-37:** Salaam pherne ke baa'd koi kehta hai 2 (raka'at) huiñ koi kehta hai 3, to Imaam ke 'ilm mein jo ho uska e'tibaar hai aur Imaam ko kisi baat ka yaqeen na ho to jisko saccha jaanta ho uska qaul e'tibaar kare. Agar isme logoñ ko shak ho ke 20 huiñ ya 18, to 2-Raka'at tanha-tanha padheñ. [**Aalamgiri**]

**Mas'alah-38:** Agar kisi wajah se Namaaz-e-Taraweeh faasid ho jaye to jitna Qur'aan-e-Majeed un Raka'toñ mein padha hai i'aada (dubaara ada) kareñ taake "Khatm" mein nuqsan na rahe. [**Aalamgiri**]

**Mas'alah-39:** Agar kisi wajah se "Khatm" na ho, to Suratoñ ki Taraweeh padheñ aur iske liye baa'zoñ ne yeh tareeqa rakkha hai ke **اَلَمْ تَرَ كَيْفَ** se Aakhir tak 2 baar padhne mein 20 Raka'teñ ho jayengi. [**Aalamgiri**]

**Mas'alah-40:** Ek baar Bismillah-Shareef Jahr (buland aawaaz) se padhna Sunnat hai aur har Surat ki ibtida (shuru') mein aahista padhna Mustahab aur yeh jo aaj-kal baa'z juhhaal (jaahil-log) ne nikaala hai ke 114 baar Bismillah Jahr se padhi jaye warna Khatm na hoga, Mazhab-e-Hanafi mein be-asl hai.

**Mas'alah-41:** Mutaakhireen (baa'd waale 'ulama) ne Khatm-e-Taraweeh mein 3 baar **قُلْ هُوَ اللَّهُ** padhna Mustahab kaha aur behtar yeh hai ke Khatm ke din pichhli (aakhir) Raka'at mein **اَلَمْ** se **اَلْبُقُيُؤُونَ** tak padhe.

**Mas'alah-42:** Shabeenah ke ek raat ki Taraweeh mein poora Qur'aan padha jaata hai, jis tarah aaj-kal riwaaj hai ke koi baitha baateñ kar raha hai, kuch log lete haiñ, kuch log chai peene mein mashgool haiñ, kuch log Masjid ke baahar huqqa-noshi kar rahe haiñ aur jab ji mein aaya ek-aadh Raka'at mein shaamil bhi ho gaye yeh na-jaaiz hai.

**Faaidah:-** Hamaare Imaam-e-Aa'zam (ﷺ) Ramazaan-Shareef mein 61 "Khatm" kiya karte the. 30 din mein aur 30 raat mein aur 1 Taraweeh mein aur 45 baras 'Isha ke Wuzu se Namaaz-e-Fajr padhi hai.

# Chapter: 03

## MUNFARID KA FARZOŃ KI JAMA'AT PAANA

- ❖ Ahaadees-e-Mubaaraka..... 55
- ❖ Masaail..... 55

## **Munfarid Ka Farzoñ Ki Jama'at Paana:-**

**(Note:-** Munfarid ya'ni tanha Namaaz padhne wala).

**Hadees 01-02:-** Imaam Maalik va Nasaa'i Riwaayat karte haiñ, ke ek Sahaabi Muhjin naami (ﷺ) **Huzoor-e-Aqdas** (ﷺ) ke saath ek majlis mein haazir the Azaan hui, **Huzoor** (ﷺ) khade huye aur Namaaz padhi woh baithe reh gaye, irshaad farmaya: "Jama'at ke saath Namaaz padhne se kya cheez maane' hui (ya'ni kis cheez ne roka) kya tum musalman nahiñ ho." 'Arz ki: **"Ya Rasoolallah!** (ﷺ) huñ, to magar maine ghar par padhli thi, irshaad farmaya: "Jab Namaaz padh kar Masjid mein aao aur Namaaz qaim ki jaye to logoñ ke saath padhlo agarche padh chuke ho." Isi ke misl Yazeed Bin 'Aamir (رضي الله عنه) ka waaqi'ah hai jo Abu Dawood mein Marvi.

**Hadees 03:-** Imaam Maalik ne Riwaayat ki, ke 'Abdullah Bin 'Umar (رضي الله تعالى عنه) farmate haiñ: "Jo Maghrib ya Subh ki (namaaz) padh chuka hai phir jab Imaam ke saath paaye i'aada na kare."

**Mas'alah-01:** Tanha Farz Namaaz shuru' hi ki thi ya'ni abhi pehli Raka'at ka Sajda na kiya tha ke Jama'at qaim hui, to (namaaz) tod kar Jama'at mein shaamil ho jaye. [Durr-e-Mukhtaar]

**Mas'alah-02:** Fajr ya Maghrib ki Namaaz 1-Raka'at padh chuka tha ke Jama'at qaim hui, to fauran Namaaz tod kar Jama'at mein shaamil ho jaye agarche dusri Raka'at padh raha ho, al-batta dusri Raka'at ka Sajda kar liya to ab in 2 Namaazoñ mein todne ki ijaazat nahiñ aur Namaaz poori karne ke baa'd ba-niyyat-e-nafl bhi in mein shareek nahiñ ho sakta, ke Fajr ke baa'd Nafl jaaiz nahiñ aur Maghrib mein is wajah se ke 3-Raka'tein Nafl ki nahiñ aur Maghrib mein agar shaamil ho gaya to bura kiya, Imaam ke Salaam pherne ke baa'd 1-Raka'at aur milaakar 4 karle aur agar Imaam ke saath Salaam pher diya to Namaaz faasid ho gayi 4-Raka'at Qaza kare. [Aalamgiri; Waghaira]

**Mas'alah-03:** Maghrib padhne waale ke peeche Nafl ki niyyat se shaamil ho gaya. Imaam ne chauthi Raka'at ko teesri gumaan kiya aur khada ho gaya, is Muqtadi ne uska Ittibaa' kiya, is (muqtadi) ki Namaaz faasid ho gayi, teesri (raka'at) par Imaam ne Qa'da kiya ho ya nahiñ. [Aalamgiri]

**Mas'alah-04:** 4-Raka'at waali Namaaz shuru' karke 1-Raka'at padhli ya'ni pehli Raka'at ka Sajda kar liya, to Waajib hai ke 1 (raka'at) aur padh kar tod de ke yeh 2-Raka'tein Nafil ho jayein aur 2 (raka'at) padhli haiin to abhi tod de ya'ni Tashahhud padh kar Salaam pher de aur 3 (raka'at) padhli haiin to Waajib hai ke na tode, todega to gunahgaar hoga balke hukm yeh hai ke poori karke Nafil ki niyyat se Jama'at mein shaamil ho Jama'at ka sawaab paa lega, magar 'Asr mein shaamil nahiin ho sakta ke 'Asr ke baa'd Nafil jaaiz nahiin. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-05:** Jama'at qaaim hone se Mu'azzin ka Takbeer kehna muraad nahiin balke Jama'at shuru' ho jaana muraad hai, Mu'azzin ke Takbeer kehne se qata' na karega (ya'ni namaaz na todega) agarche pehli Raka'at ka hunooz (abhi tak) Sajda na kiya ho. [Raddul-Muhtaar]

**Mas'alah-06:** Jama'at qaaim hone se Namaaz qata' karna (todna) us waqt hai ke jis maqaam par yeh Namaaz padhta ho wahiin Jama'at qaaim ho, agar yeh ghar mein Namaaz padhta hai aur Masjid mein Jama'at qaaim hui, ya ek Masjid mein yeh padhta hai dusri Masjid mein Jama'at qaaim hui, to todne ka hukm nahiin, agarche pehli (raka'at) ka Sajda na kiya ho. [Raddul-Muhtaar]

**Mas'alah-07:** Nafil shuru' kiye the aur Jama'at qaaim hui to qata' na kare (ya'ni na tode) balke 2-Raka'at poori karle, agarche pehli (raka'at) ka Sajda bhi na kiya ho aur teesri (raka'at) padhta ho to 4 (raka'at) poori kar le. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-08:** Jumu'ah aur Zohar ki Sunnatein padhne mein Khutba ya Jama'at shuru' hui, to 4 (raka'at) poori karle. [Durr-e-Mukhtaar]

**Mas'alah-09:** Sunnat ya Qaza Namaaz shuru' ki aur Jama'at qaaim hui to poori karke shaamil ho, haañ jo Qaza shuru' ki agar bi-'ainihi (bilkul) usi Qaza ke liye Jama'at qaaim hui to tod kar shaamil ho jaye. [Raddul-Muhtaar]

**Mas'alah-10:** Namaaz todna baghair 'uzr ho to haraam hai aur maal ke talaf (nuqsan/zaaye' hone) ka andesha ho to Mubaah aur kaamil (complete) karne ke liye ho to Mustahab aur jaan bachaane ke liye ho to Waajib. [Raddul-Muhtaar]

**Mas'alah-11:** Namaaz todne ke liye baithne ki haajat nahiñ khada-khada ek taraf Salaam pher kar tod de. [**Aalamgiri**]

**Mas'alah-12:** Jis shakhs ne Namaaz na padhi ho use Masjid se Azaan ke baa'd nikalna Makruh-e-Tahreemi hai. Ibn-e-Maajah 'Usmaan (رضي الله عنه) se Raavi, ke **Huzoor** (ﷺ) ne farmaya: "Azaan ke baa'd jo Masjid se chala gaya aur kisi haajat ke liye nahiñ gaya aur na wapas hone ka iraada hai woh Munaafiq hai."

Imaam Bukhari ke 'alaawa Jama'at-e-Muhaddiseen ne Riwaayat ki ke Abul Sha'sa kehte haiñ: ham Abu Hurairah (رضي الله عنه) ke saath Masjid mein the, jab Mu'azzin ne 'Asr ki Azaan kahi, us waqt ek shakhs chala gaya is par farmaya ke: "Usne **Abul Qasim** (ﷺ) ki na-farmaani ki." [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

### (Azaan Ke Baa'd Masjid Se Baahar Hone Ke Masaail)

**Mas'alah-13:** Azaan se muraad Waqt-e-Namaaz (namaaz ka waqt) ho jaana hai, khwaah abhi Azaan hui ho ya nahiñ. [**Durr-e-Mukhtaar**]

**Mas'alah-14:** Jo shakhs kisi dusri Masjid ki Jama'at ka Muntazim ho, maslan: Imaam ya Mu'azzin ho ke uske hone se log hote haiñ warna mutafarriq (alag-alag) ho jaate haiñ, aise shakhs ko ijaazat hai ke yahañ se apni Masjid ko chala jaye agarche yahañ Iqaamat bhi shuru' ho gayi ho, magar jis Masjid ka Muntazim hai agar wahañ Jama'at ho chuki to ab yahañ se jaane ki ijaazat nahiñ. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

**Mas'alah-15:** Sabaq ka waqt hai to yahañ se apne ustaad ki Masjid ko ja sakta hai, ya koi zaroorat ho aur wapas hone ka iraada ho to bhi jaane ki ijaazat hai, jabke zann-e-ghaalib (ziyada gumaan) ho ke Jama'at se pehle wapas aa jayega. [**Durr-e-Mukhtaar**]

**Mas'alah-16:** Jisne Zohar ya 'Isha ki Namaaz tanha padhli ho, use Masjid se chale jaane ki mumaana'at (mana') us waqt hai ke Iqaamat shuru' ho gayi, Iqaamat se pehle ja sakta hai aur jab Iqaamat shuru' ho gayi to hukm hai ke Jama'at mein ba-niyyat-e-nafl (nafl ki niyyat se) shareek ho jaye aur Maghrib va Fajr va 'Asr mein use hukm hai ke Masjid se baahar chala jaye jabke (apni namaaz) padhli ho. [**Durr-e-Mukhtaar**]

## (Imaam Ki Mukhaalafat Karne Aur Jama'at Mein Shaamil Hone Ke Masaail)

**Mas'alah-17:** Muqtadi ne 2 Sajde kiye aur Imaam abhi pehle hi mein tha, to dusra Sajda na huwa. [Durr-e-Mukhtaar]

**Mas'alah-18:** 4-Raka'at waali Namaaz jise 1-Raka'at Imaam ke saath mili to usne Jama'at na paayi, haañ Jama'at ka sawaab milega agarche Qa'da-e-Akheera mein shaamil huwa ho, balke jise 3-Raka'tein miliñ usne bhi Jama'at na paayi Jama'at ka sawaab milega, magar jiski koi Raka'at jaati rahi use utna sawaab na milega jitna awwal se shareek hone waale ko hai. Is mas'alah ka muhassal (khulaasa) yeh hai ke kisi ne qasam khaayi fulaañ Namaaz Jama'at se padhega aur koi Raka'at jaati rahi, to qasam toot gayi kaffara dena hoga, 3 aur 2-Raka'at waali Namaaz mein bhi 1-Raka'at na mili to Jama'at na mili aur Laahiq ka hukm poori Jama'at paane waale ka hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**(Note:- Laahiq** woh ke Imaam ke saath pehli Raka'at mein shareek (shaamil) huwa, magar Iqtida ke baa'd uski kul Raka'tein ya baa'z faut ho gayiñ, khwaah 'uzr se ya bila-'uzr).

**Mas'alah-19:** Imaam Ruku' mein tha kisi ne uski Iqtida ki aur khada raha yahañ tak ke Imaam ne sar utha liya, to woh Raka'at nahiñ mili, lihaaza Imaam ke faarigh hone ke baa'd us Raka'at ko padhle aur agar Imaam ko Qiyaam mein paaya aur uske saath Ruku' mein shareek na huwa to pehle Ruku' karle phir aur af'aal Imaam ke saath kare aur agar pehle Ruku' na kiya balke Imaam ke saath ho liya phir Imaam ke faarigh hone ke baa'd Ruku' kiya, to bhi (namaaz) ho jayegi magar ba-wajhe Tarq-e-Wajib gunahgaar huwa. [Durr-e-Mukhtaar]

**Mas'alah-20:** Iske Ruku' karne se peshtar (pehle) Imaam ne sar utha liya ke ise Raka'at na mili, to is soorat mein Namaaz tod dena jaaiz nahiñ jaisa baa'z jaahil karte haiñ, balke is par Waajib hai ke Sajde mein Imaam ki mutaaba'at (pairwi) kare, agarche yeh Sajde Raka'at mein shumaar na honge. Yunhi agar Sajde mein mila jab bhi saath de, phir bhi agar Sajde na kiye to Namaaz faasid na hogi yahañ tak ke agar Imaam ke Salaam ke baa'd

isne apni Raka'at padhli Namaaz ho gayi, magar Tark-e-Waajib ka gunaah huwa. [Durr-e-Mukhtaar]

**Mas'alah-21:** Imaam se pehle Ruku' kiya magar uske sar uthaane se pehle Imaam ne bhi Ruku' kiya to Ruku' ho gaya, ba-sharte ke usne us waqt Ruku' kiya ho ke Imaam ba-qadr-e-farz Qira'at kar chuka ho warna Ruku' na huwa aur is soorat mein Imaam ke saath ya baa'd agar dubaara Ruku' kar lega (namaaz) ho jayegi warna Namaaz jaati rahi aur Imaam se pehle Ruku' khwaah koi Rukn ada karne mein gunahgaar bahar-haal hoga. [Durr-e-Mukhtaar]

**Mas'alah-22:** Imaan Ruku' mein tha aur yeh Takbeer keh kar jhuka tha ke Imaam khada ho gaya, to agar Hadd-e-Ruku' mein mushaarakat (aapas mein shirkat) ho gayi agarche qaleel (thoda), to Raka'at mil gayi. [Aalamgiri]

**Mas'alah-23:** Muqtadi ne tamaam Raka'ton mein Ruku' va Sujood Imaam se pehle kiya, to Salaam ke baa'd zaroori hai ke 1-Raka'at baghair Qira'at padhe, na padhi to Namaaz na hui aur agar Imaam ke baa'd Ruku' va Sujood kiya to Namaaz ho gayi aur agar Ruku' pehle kiya aur Sajda saath, to chaaron Raka'tein baghair Qira'at padhe aur agar Ruku' saath kiya aur Sajda pehle, to 2-Raka'at baa'd mein padhe. [Aalamgiri]

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# Chapter: 04

## QAZA NAMAAZ KA BAYAAN

- ❖ Ahaadees-e-Mubaaraka..... 61
- ❖ Masaail..... 61
- ❖ Qaza-e-'Umri..... 68
- ❖ Namaaz Ke Fidyah Ka Bayaan..... 69

## Qaza Namaaz Ka Bayaan:-

**Hadees 01:-** Ghazwa-e-Khandaq mein **Huzoor-e-Aqdas** (ﷺ) ki 4 Namaazein Mushrikeen ki wajah se jaati rahi, yahan tak ke raat ka kuch hissa chala gaya. Bilaal (رضي الله عنه) ko hukm farmaya: unhone ne Azaan va Iqaamat kahi, **Huzoor** (ﷺ) ne Zohar ki Namaaz padhi, phir Iqaamat kahi to 'Asr ki padhi, phir Iqaamat kahi to Maghrib ki padhi, phir Iqaamat kahi to 'Isha ki padhi.

**Hadees 02:-** Imaam Ahmad ne Abi Jumu'ah Habeeb Bin Sabaa' se Riwaayat ki, ke Ghazwa-e-Ahzaab mein Maghrib ki Namaaz padh kar faarigh huye to farmaya: kisi ko ma'loom hai maine 'Asr ki padhi hai?. Logon ne 'arz ki: nahi padhi. Mu'azzin ko hukm farmaya: usne Iqaamat kahi **Huzoor** (ﷺ) ne 'Asr ki padhi phir Maghrib ka i'aada kiya.

**Hadees 03:-** Tabraani va Baihaqi Ibn-e-'Umar رضي الله تعالى عنهما se Raavi, farmaya: "Jo shakhs kisi Namaaz ko bhool jaye aur yaad us waqt aaye ke Imaam ke saath ho to poori karle, phir bhooli hui padhe, phir use padhe jisko Imaam ke saath padha."

**Hadees 04:-** Saheeh Bukhari va Muslim mein hai, ke farmate hain (ﷺ): "Jo Namaaz se so jaye ya bhool jaye, to jab yaad aaye padhle, ke wahi uska waqt hai."

**Hadees 05:-** Saheeh Muslim ki Riwaayat mein yeh bhi hai ke: sote mein (agar namaaz jaati rahi) to qusoor nahi, qusoor to bedaari mein hai."

**Mas'alah-01:** Bila 'Uzr-e-Shara'ee Namaaz Qaza kar dena bahut sakht gunah hai, us par Farz hai ke uski Qaza padhe aur sacche dil se tauba kare, tauba ya Hajj-e-Maqbool se gunah-e-takhir mu'aaf ho jayega. [Durr-e-Mukhtar]

**Mas'alah-02:** Tauba jab hi saheeh hai ke Qaza padhle. Usko to ada na kare, tauba kiya jaye, yeh tauba nahi, ke woh Namaaz jo uske zimme thi uska na padhna to ab bhi baqi hai aur jab gunah se baaz na aaya to tauba kahaan hui. [Raddul-Muhtar] Hadees mein farmaya: "Gunah par qaaim reh kar Istighfaar karne wala uske misl hai jo apne Rab (عز وجل) se Thatta (mazaq) karta hai."

### (Namaaz Qaza Karne Ke 'Uzr)

**Mas'alah-03:** Dushman ka khauf Namaaz Qaza kar dene ke liye 'uzr hai, maslan: musaafir ko chor aur daaku'on ka saheeh andesha hai, to uski wajah se waqti Namaaz Qaza kar sakta hai, ba-sharte ke kisi tarah Namaaz padhne par qadir na ho aur agar sawaar hai aur sawaari par padh sakta hai agarche chalne hi ki haalat mein ya baith kar padh sakta hai to 'uzr na huwa. Yunhi agar Qible ko muh karta hai to dushman ka saamna hota hai, to jis rukh ban pade padhle ho jayegi, warna Namaaz Qaza karne ka gunaaah huwa.

[Raddul-Muhtaar]

**Mas'alah-04:** Janaayi (daayi/bacche janaane waali) Namaaz padhegi to bacche ke mar jaane ka andesha hai, Namaaz Qaza karne ke liye yeh 'uzr hai. Bacche ka sar baahar aagaya aur Nifaas se peshtar (pehle) waqt khatm ho jayega, to is haalat mein bhi uski maa par Namaaz padhna Farz hai, na padhegi gunahgaar hogi, kisi bartan mein bacche ka sar rakh kar jis se usko sadma na pahunchke Namaaz padhe, magar is tarkeeb (tareeqe) se padhne mein bhi bacche ke mar jaane ka andesha ho to taakhir mu'aaf hai, baa'd-e-nifaas (nifaas khatm ho jaane ke baa'd) is Namaaz ki Qaza padhe. [Raddul-Muhtaar]

**Mas'alah-05:** Jis cheez ka Bandoon par hukm hai use waqt mein baja laane ko Ada kehte hain aur waqt ke baa'd 'amal mein laana Qaza hai aur agar is hukm ko baja laane mein koi kharaabi paida ho jaye to dubaara woh kharaabi daf'ah karne ke liye karna i'aada hai. [Durr-e-Mukhtaar]

**Mas'alah-06:** Waqt mein agar Tahreema baandh liya to Namaaz Qaza na hui balke ada hai. [Durr-e-Mukhtaar] Magar Namaaz-e-Fajr va Jumu'ah va 'Eidain ke inme Salaam se pehle bhi agar waqt nikal gaya Namaaz jaati rahi.

**Mas'alah-07:** Sote mein ya bhoole se Namaaz Qaza ho gayi to uski Qaza padhni Farz hai, al-batta Qaza ka gunaaah us par nahi, magar bedaar hone aur yaad aane par agar waqt-e-makruh na ho to usi waqt padhle taakhir Makruh hai, ke Hadees mein irshaad farmaya: "Jo Namaaz se bhool jaye ya so jaye to yaad aane par padhle ke wahi uska waqt hai." [Aalamgiri; Waghaira] Magar dukhool-e-waqt ke baa'd (ya'ni waqt shuru' hone ke baa'd) so gaya phir waqt nikal gaya to qata'an (yaqeenan) gunahgaar huwa jabke jaagne par saheeh e'timaad (confidence) ya jagaane wala maujood na ho, balke

Fajr mein dukhool-e-waqt se pehle bhi sone ki ijaazat nahiin ho sakti, jabke aksar hissa raat ka jaagne mein guzra aur zan (gumaan) hai ke ab so gaya to waqt mein aankh na khulegi (to sone ki ijaazat nahiin).

**Mas'alah-08:** Koi so raha hai ya Namaaz padhna bhool gaya, to jise ma'loom ho us par Waajib hai ke sote ko jaga de aur bhoole huye ko yaad dila de. [Raddul-Muhtaar]

**Mas'alah-09:** Jab yeh andesha ho ke subh ki Namaaz jaati rahegi, to bila zaroorat-e-shar'iyyah use raat mein der tak jaagna mamnu' (mana') hai. [Raddul-Muhtaar]

**Mas'alah-10:** Farz ki Qaza Farz hai aur Waajib ki Qaza Waajib aur Sunnat ki Qaza Sunnat ya'ni woh Sunnatein jinki Qaza hai maslan: Fajr ki Sunnatein jabke Farz bhi faut ho gaya ho aur Zohar ki pehli Sunnatein jabke Zohar ka waqt baaqi ho. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-11:** Qaza ke liye koi waqt mu'ayyan (muqarrar/fixed) nahiin 'umar mein jab padhega bari-uz-zimma (zimmedaari se bari) ho jayega, magar tulu' va ghuroob aur zawaal ke waqt ke in waqtoin mein Namaaz jaaiz nahiin. ['Aalamgiri]

**Mas'alah-12:** Majnoon (paagal) ki haalat-e-junoon jo Namaazein faut huiin, acche hone ke baa'd unki Qaza Waajib nahiin, jabke Junoon Namaaz ke 6 waqt-e-kaamil tak baraabar raha ho. ['Aalamgiri]

**Mas'alah-13:** Jo shakhs معاذ الله Murtad ho gaya phir Islaam laya to zamaana-e-irtidaad (ya'ni islaam se phir jaane ke zamaana) ki Namaazon ki Qaza nahiin aur Murtad hone se pehle zamaana-e-islaam mein jo Namaazein jaati rahi thin unki Qaza Waajib hai. [Raddul-Muhtaar]

**(Note:-** Murtad ya'ni jo shakhs musalman hone ke baa'd phir se kaafir ho jaye use kehte haiin).

**Mas'alah-14:** Daar-ul-Harb mein koi shakhs musalman huwa aur Ahkaam-e-Shar'iyyah, Namaaz, Rozah, Zakaat waghairaha ki usko ittila' na hui, to jab tak wahaan raha un dino ki Qaza us par Waajib nahiin aur jab Daar-ul-Islaam mein aagaya to ab jo Namaaz Qaza hogi use padhna Farz hai, ke Daar-ul-Islaam mein Ahkaam ka na jaanna 'uzr nahiin aur kisi ek shakhs ne bhi use Namaaz Farz hone ki ittila' de di agarche faasiq ya baccha ya

‘aurat ya ghulaam ne, to ab jitni na padhega unki Qaza Waajib hai. Daar-ul-Islaam mein musalman huwa to jo Namaaz faut hui uski Qaza Waajib hai agarche kahe ke mujhe iska ‘ilm na tha. [Raddul-Muhtaar]

**Mas'alah-15:** Aisa Mareez ki ishaare se bhi Namaaz nahi padh sakta, agar yeh haalat poore 6 waqt tak rahi, to is haalat mein jo Namaazein faut hui unki Qaza Waajib nahi. [‘Aalamgiri]

**Mas'alah-16:** Jo Namaaz jaisi faut hui uski Qaza waise hi padhi jayegi, maslan: Safar mein Namaaz Qaza hui to 4-Raka'at waali 2 (raka'at) hi padhi jayegi agarche Iqaamat ki haalat mein padhe aur Haalat-e-Iqaamat mein faut hui to 4-Raka'at waali ki Qaza 4-Raka'at hai agarche Safar mein padhe. Al-batta Qaza padhne ke waqt koi ‘uzr hai to uska e'tibaar kiya jayega, maslan: jis waqt faut hui thi us waqt khada ho kar padh sakta tha aur ab Qiyaam nahi kar sakta, to baith kar padhe, ya is waqt ishaare hi se padh sakta tha to ishaare se padhe aur sehat ke baa'd iska i'aada nahi. [‘Aalamgiri; Durr-e-Mukhtaar]

**Mas'alah-17:** Ladki Namaaz-e-‘Isha padh kar ya be-padhe soyi aankh khuli to ma'loom huwa ke pehla Haiz aaya, to us par woh ‘Isha Farz nahi aur agar Ehtilaam se baaligh hui to uska hukm woh hai jo ladke ka hai, pau phatne (ya'ni subh-e-sadiq hone) se pehle aankh khuli to us waqt ki Namaaz Farz hai agarche padh kar soyi aur pau phatne ke baa'd aankh khuli to ‘Isha ka i'aada kare aur agar ‘umr se baaligh hui ya'ni uski ‘umr poore 15 saal ki ho gayi to jis waqt poore 15 saal ki hui us waqt ki Namaaz us par Farz hai agarche pehle padh chuki ho. [‘Aalamgiri; Waghaira]

### (Qaza Namaaz Mein Tarteef Waajib Hai)

**Mas'alah-18:** Paanchon Farzon mein baaham (aapas mein) aur Farz va Witr mein Tarteef zaroori hai, ke pehle Fajr phir Zohar phir ‘Asr phir Maghrib phir ‘Isha phir Witr padhe, khwaah yeh sab Qaza hon ya baa'z Ada baa'z Qaza, maslan: Zohar ki Qaza ho gayi to farz hai ke use padh kar ‘Asr padhe, ya Witr Qaza ho gaya to use padh kar Fajr padhe, agar yaad hote huye ‘Asr ya Witr ki padhli to na-jaaiz hai. [‘Aalamgiri; Waghaira]

**Mas'alah-19:** Agar waqt mein itni gunjaish nahi ke Waqti aur Qazaayein sab padhle, to Waqti aur Qaza Namaazon mein jiski gunjaish ho padhe

baaqi mein Tarteef saaqit hai, maslan: Namaaz-e-'Isha va Witr Qaza ho gaye aur Fajr ke waqt mein 5-Raka'at ki gunjaash hai, to Witr aur Fajr padhe aur 6-Raka'at ki wus'at (gunjaash) hai to 'Isha va Fajr padhe. [Sharh-e-Wiqaayah]

**Mas'alah-20:** Tarteef ke liye Mutlaq waqt ka e'tibaar hai, Mustahab waqt hone ki zaroorat nahiin, to jiski Zohar ki Namaaz Qaza ho gayi aur aaftaab zard (peela) hone se pehle Zohar se faarigh nahiin ho sakta magar aaftaab doobne se pehle donoñ padh sakta hai, to Zohar padhe phir 'Asr. [Raddul-Muhtaar]

**Mas'alah-21:** Agar waqt mein itni gunjaash hai ke mukhtasar taur par padhe to donoñ padh sakta hai aur 'umda tareeqe se padhe to donoñ Namaazoñ ki gunjaash nahiin, to is soorat mein bhi Tarteef Farz hai aur ba-qadr-e-jawaaz jahañ tak ikhtisaar kar sakta hai kare (ya'ni faraaiz aur waajibaat ada kare, sunnat aur mustahabbaat chhod de). [Aalamgiri]

**Mas'alah-22:** Waqt ki tangi se tarteef saaqit (mauqoof) hona us waqt hai ke shuru' karte waqt waqt tang ho, agar shuru' karte waqt gunjaash thi aur yeh yaad tha ke us waqt se peshtar (pehle) ki Namaaz Qaza ho gayi hai aur Namaaz mein tool diya (ya'ni daraaz kiya) ke ab waqt tang ho gaya to yeh Namaaz na hogi, haañ agar tod kar phir se padhe to ho jayegi. Aur agar Qaza Namaaz yaad na thi aur Waqti Namaaz mein tool diya ke waqt tang ho gaya, ab yaad aayi to (waqti namaaz) ho gayi qata' na kare (ya'ni na tode). [Aalamgiri]

**Mas'alah-23:** Waqt tang hone na hone mein uske gumaan ka e'tibaar nahiin balke yeh dekha jayega ke haqeeqatan waqt tang tha ya nahiin, maslan: jiski Namaaz-e-'Isha Qaza ho gayi aur Fajr ka waqt tang hona gumaan karke Fajr ki padhli phir yeh ma'loom huwa ke waqt tang na tha, to Namaaz-e-Fajr na hui, ab agar donoñ ki gunjaash ho to 'Isha padh kar phir Fajr padhe, warna Fajr padhle.

Agar dubaara phir ghalti ma'loom hui to wahi hukm hai ya'ni donoñ padh sakta hai to donoñ padhe warna sirf Fajr phir padhe aur agar Fajr ka i'aada na kiya, 'Isha padhne laga aur ba-qadr-e-tashahhud baithne na paaya tha ke aaftaab nikal aaya, to Fajr ki Namaaz jo padhi thi ho gayi.

Yunhi agar Fajr ki Namaaz Qaza ho gayi aur Zohar ke waqt mein donoñ Namaazoñ ki gunjaaish uske gumaan mein nahiñ hai aur Zohar padhli phir ma'loom huwa ke gunjaaish hai, to Zohar na hui, Fajr padh kar Zohar padhe, yahañ tak ke agar Fajr padh kar Zohar ki 1-Raka'at padh sakta hai, to Fajr padh kar Zohar shuru' kare. [**Aalamgiri**]

**Mas'alah-24:** Jumu'ah ke din Fajr ki Namaaz Qaza ho gayi, agar Fajr padh kar Jumu'ah mein shareek ho sakht hai to Farz hai ke pehle Fajr padhe agarche Khutba hota ho aur agar Jumu'ah na milega magar Zohar ka waqt baaqi rahega jab bhi Fajr padh kar Zohar padhe aur agar aisa hai ke Fajr padhne mein Jumu'ah bhi jaata rahega aur Jumu'ah ke saath waqt bhi khatm ho jayega, to Jumu'ah padhle phir Fajr padhe, is soorat mein Tarteef saaqit hai. [**Aalamgiri**]

**Mas'alah-25:** Agar waqt ki tangi ke sabab Tarteef saaqit ho gayi aur Waqti Namaaz padh raha tha ke Asnaa-e-Namaaz mein (namaaz ke dauraan) waqt khatm ho gaya, to Tarteef 'aud na karegi ya'ni Waqti Namaaz ho gayi. [**Aalamgiri**] Magar Fajr va Jumu'ah mein ke waqt nikal jaane se yeh khud hi nahiñ huiñ.

**Mas'alah-26:** Qaza Namaaz yaad na rahi aur waqtiya (ya'ni jis namaaz ka waqt tha) padhli, padhne ke baa'd (qaza) yaad aayi to waqtiya ho gayi aur padhne mein yaad aayi to gayi (ya'ni waqtiya na hui). [**General-books**]

**Mas'alah-27:** Apne ko ba-wuzu gumaan karke Zohar padhi phir Wuzu karke 'Asr padhi, phir ma'loom huwa ke Zohar mein Wuzu na tha, to 'Asr ki ho gayi sirf Zohar ka i'aada kare. [**Aalamgiri**]

**Mas'alah-28:** Fajr ki Namaaz Qaza ho gayi aur yaad hote huye Zohar ki padhli phir Fajr ki padhi, to Zohar ki na hui, 'Asr padhte waqt Zohar ki yaad thi magar apne gumaan mein Zohar ko jaaiz samjha tha, to 'Asr ki ho gayi, gharz yeh hai ke farziyat-e-tarteef se jo na-waaqif hai uska hukm bhoolne waale ki misl hai, ke uski Namaaz ho jayegi. [**Durr-e-Mukhtaar**]

**Mas'alah-29:** 6 Namaazein jiski Qaza ho gayiñ ke chhati ka waqt khatm ho gaya us par Tarteef Farz nahiñ, ab agarche bawajood-e-waqt ki gunjaaish aur yaad ke Waqti padhega ho jayegi, khwaah woh sab ek saath Qaza huiñ

maslan ek-dam se 6 waqtoñ ki na padhiñ, ya mutafarriq (alag-alag) taur par Qaza huiñ maslan: 6 din Fajr ki Namaaz na padhi aur baaqi Namaazeiñ padhta raha magar inke padhte waqt woh Qazaayeñ (qaza namaazeiñ) bhoola huwa tha khwaah woh sab puraani hoñ ya baa'z nayi baa'z puraani maslan: ek mahine ki Namaaz na padhi phir padhni shuru' ki, phir 1 waqt ki Qaza ho gayi, to iske baa'd ki Namaaz ho jayegi agarche iska Qaza hona yaad ho. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-30:** Jab 6 Namaazeiñ Qaza hone ke sabab Tarteef saaqit ho gayi, to inme se agar baa'z padhli ke 6 se kam reh gayiñ to woh Tarteef 'aud na karegi ya'ni inme se agar 2 baaqi hoñ to bawajood yaad ke Waqti Namaaz ho jayegi, al-batta agar sab Qazaayeñ padhliñ to ab phir Saahib-e-Tarteef ho gaya, ke ab agar koi Namaaz Qaza ho gayi to ba-sharaa'it-e-saabiqa (ya'ni guzri hui sharaa'it ke saath) use padh kar Waqti padhe warna na hogi. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-31:** Yunhi agar bhoolne ya tangi-e-waqt (waqt ki tangi) ke sabab Tarteef saaqit ho gayi, to woh bhi 'aud na karegi, maslan: bhool kar Namaaz padhli ab yaad aaya to Namaaz ka i'aada nahiñ agarche waqt meiñ bahut kuch gunjaaish ho. [Durr-e-Mukhtaar]

**Mas'alah-32:** Bawajood-e-yaad aur gunjaaish-e-waqt ke Waqti Namaaz ki nisbat jo kaha gaya ke na hogi is se muraad yeh hai ke woh Namaaz mauqoof hai, agar Waqti padhta gaya aur Qaza rehne di, to jab donoñ milaakar 6 ho jayengi ya'ni chhati ka waqt khatm ho jayega to sab saheeh ho gayiñ aur agar is darmiyaan meiñ Qaza padhli to sab (namaazeiñ) gayiñ ya'ni Nafl ho gayiñ, sabko phir se padhe. [Durr-e-Mukhtaar]

**Mas'alah-33:** Baa'z (kuch) Namaaz padhte waqt Qaza yaad thi aur baa'z meiñ yaad na rahi, to jinme Qaza yaad hai unme 5'wiñ ka waqt khatm ho jaye ya'ni Qaza sameth chhati ka waqt ho jaye to ab sab ho gayiñ aur jinke ada karte waqt Qaza ki yaad na thi unka e'tibaar nahiñ. [Raddul-Muhtaar]

**Mas'alah-34:** 'Aurat ki ek Namaaz Qaza huyi uske baa'd Haiz aagaya, to Haiz se paak ho kar pehle Qaza padhle phir Waqti padhe, agar Qaza yaad hote huye Waqti padhegi (waqti) na hogi, jabke waqt meiñ gunjaaish ho. [Aalamgiri]

## (Qaza-e-'Umri Ke Masaail)

**Mas'alah-35:** Jiske zimme Qaza Namaazein hoñ agarche unka padhna jald se jald Waajib hai, magar baal-bacchoñ ki khurd-o-nosh (parwarish waghaira) aur apni zarooriyaat ki faraahami ke sabab taakhir jaaiz hai, to kaarobaar bhi kare aur jo waqt fursat ka mile usme Qaza padhta rahe yahañ tak ke poori ho jayein. [Durr-e-Mukhtaar]

**Mas'alah-36:** Qaza Namaazein Nawaafil se Aham haiñ ya'ni jis waqt Nafil padhta hai unhein chhod kar unke badle Qazaayein padhe ke bari-uz-zimma (zimmedaari se bari) ho jaye, al-batta Taraweesh aur 12-Raka'tein Sunnat-e-Muakkada ki na chhode. [Raddul-Muhtaar]

**Mas'alah-37:** Mannat ki Namaaz mein kisi khaas waqt ya din ki qaid lagaayi, to usi waqt ya din mein padhni Waajib hai warna Qaza ho jayegi aur agar waqt ya din mu'ayyan (muqarrar/tai) nahiñ to gunjaaish hai. [Durr-e-Mukhtaar]

**Mas'alah-38:** Kisi shakhs ki ek Namaaz Qaza ho gayi aur yeh yaad nahiñ ke kaunsi Namaaz thi, to ek din ki Namaazein padhe. Yunhi agar 2 Namaazein 2 din mein Qaza huiñ to donoñ dinoñ ki sab Namaazein padhe. Yunhi 3 din ki 3 Namaazein aur 5 din ki 5 Namaazein. ['Aalamgiri]

**Mas'alah-39:** Ek din 'Asr ki aur ek din Zohar ki Qaza ho gayi aur yeh yaad nahiñ ke pehle din ki kaun Namaaz hai, to jidhar tabee'at jame use pehli qaraar de aur kisi taraf dil nahiñ jamta to jo chahe pehle padhe, magar dusri padhne ke baa'd jo pehle padhi hai phere (ya'ni pehli phir padhe) aur behtar yeh hai ke pehle Zohar padhe phir 'Asr phir Zohar ka i'aada aur agar pehle 'Asr padhi phir Zohar phir 'Asr ka i'aada kiya to bhi harj nahiñ. ['Aalamgiri]

**Mas'alah-40:** 'Asr ki Namaaz padhne mein yaad aaya ke Namaaz ka ek Sajda reh gaya magar yeh yaad nahiñ ke usi Namaaz ka reh gaya ya Zohar ka, to jidhar dil jame us par 'amal kare aur kisi taraf na jame to 'Asr poori karke aakhir mein ek Sajda karle, phir Zohar ka i'aada kare phir 'Asr ka aur i'aada na kiya to bhi harj nahiñ. ['Aalamgiri]

### (Namaaz Ke Fidyah Ke Masaail)

**Mas'alah-41:** Jiski Namaazein Qaza ho gayin aur Intiqaal ho gaya, to agar wasiyyat kar gaya aur maal bhi chhoda to uski tihaayi ( $\frac{1}{3}$ ) se har Farz va Witr ke badle nisf saa' gehun ya 1 saa' jau Tasadduq (saddqah) karein. Aur maal na chhoda aur Wurasa (waariseen) Fidyah dena chahein, to kuch maal apne paas se ya qarz lekar Miskeen par Tasadduq karke uske qabze mein dein aur Miskeen apni taraf se use Hibah (tohfa) karde aur yeh qabza bhi karle phir yeh Miskeen ko de, yunhi laut-phar karte rahein yahan tak ke sabka Fidyah ada ho jaye. Aur agar maal chhoda magar woh na-kaafi hai jab bhi yahi karein aur agar wasiyyat na ki aur Wali apni taraf se bataure ehsaan Fidyah dena chahe to de aur agar maal ki tihaayi ba-qadr-e-kaafi hai aur wasiyyat yeh ki: ke isme se thoda lekar laut-phar karke Fidyah poora kar lein aur baaqi ko Wurasa ya aur koi le le, to gunahgaar huwa. [Durr-e-Mukhtaar; Raddul-Mukhtaar]

**Mas'alah-42:** Mayyit ne Wali ko apne badle Namaaz padhne ki wasiyyat ki aur Wali ne padh bhi li, to yeh na kaafi hai. Yunhi agar marz ki haalat mein Namaaz ka Fidyah diya to ada na huwa. [Durr-e-Mukhtaar]

**Mas'alah-43:** Baa'z na-waaqif yun Fidyah dete hain ke Namaazon ke Fidyah ki qeemat laga kar sab ke badle mein Qur'aan-e-Majeed dete hain, is tarah kul Fidyah ada nahi hota yeh mahz be-asl baat hai, balke sirf utna hi ada hoga jis qeemat ka Mus'haf-Shareef (Qur'aan-e-Paak) hai.

**Mas'alah-44:** Shaafa'ee-ul-Mazhab ki Namaaz Qaza hui uske baa'd Hanafi ho gaya, to Hanafiyon ke taur par Qaza padhe. ['Aalamgiri]

**Mas'alah-45:** Jiski Namaazon mein Nuqsan va Karaahat ho woh tamaam 'umr ki Namaazein phere to acchi baat hai aur koi kharaabi na ho to na chahiye aur kare to Fajr va 'Asr ke baa'd na padhe aur tamaam Raka'tein bhari padhe (ya'ni tamaam raka'ton mein qira'at kare) aur Witr mein Qunoot padh kar teesri ke baa'd Qa'da kare phir ek aur milaaye ke 4 ho jayein. [Aalamgiri]

**Mas'alah-46:** Qaza-e-'Umri ke Shab-e-Qadr ya akheer Jumu'ah-e-Ramazaan mein Jama'at se padhte hain aur ya samajhte hain ke 'umr bhar ki Qazaayein isi ek Namaaz se ada ho gayin, yeh baatil-e-mahz hai.

# Chapter: 05

## SAJDA-E-SAHW KA BAYAAN

- ❖ Ahaadees-e-Mubaaraka..... 71
- ❖ Masaail..... 71

## Sajda-e-Sahw Ka Bayaan:-

**Hadees 01:-** Hadees mein hai: “Ek baar **Huzoor** (ﷺ) 2-Raka'at padh kar khade ho gaye baithe nahiñ, phir Salaam ke baa'd Sajda-e-Sahw kiya.” Is Hadees ko Tirmizi ne Mughirah Bin Shu'bah (رضي الله عنه) se Riwaayat kiya aur farmaya ke yeh Hadees Hasan Saheeh hai.

**Mas'alah-01:** Waajibaat-e-Namaaz mein jab koi Waajib bhoole se reh jaye to uski Talaafi (kami ko poora karne) ke liye sajda-e-sahw Waajib hai. Uska tareeqa yeh hai ke At-Tahiyyaat ke baa'd dahni taraf (right-side) Salaam pher kar 2 Sajde kare phir Tashahhud waghaira padh kar Salaam phere. [General Books; Durr-e-Mukhtaar]

**Mas'alah-02:** Agar baghair Salaam phere Sajde kar liye kaafi haiñ, magar aisa karna Makruh-e-Tanzeehi hai. [Aalamgiri; Durr-e-Mukhtaar]

**Mas'alah-03:** Qasdan (jaanboojh kar) Waajib tark kiya to sajda-e-sahw se woh nuqsaan dafa' na hoga balke (namaaz ka) i'aada (dubaara ada karna) Waajib hai. Yunhi agar Sahwan (bhool kar) Waajib tark huwa aur sajda-e-sahw na kiya, jab bhi (namaaz ka) i'aada Waajib hai. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-04:** Koi aisa Waajib tark huwa jo Waajibaat-e-Namaaz se nahiñ balke uska wujoob Amr-e-Khaarij se ho (ya'ni namaaz ke baahar woh cheez waajib hai) to sajda-e-sahw Waajib nahiñ, maslan: khilaaf-e-tarteef Qur'aan-e-Majeed padhna tark-e-waajib hai magar muwaafiq-e-tarteef (qur'aan tarteef se) padhna waajibaat-e-tilaawat se hai waajibaat-e-namaaz se nahiñ lihaaza sajda-e-sahw nahiñ. [Raddul-Muhtaar]

**Mas'alah-05:** Farz tark ho jaane se Namaaz jaati rehti hai sajda-e-sahw se uski Talaafi (compensation) nahiñ ho sakti lihaaza (namaaz) phir padhe aur Sunan va Mustahabbaat maslan: Ta'wooz va Tasmiyah, Sana, Aameen, Takbeer-e-Intiqaal, Tasbeehaat ke tark se bhi sajda-e-sahw nahiñ balke Namaaz ho gayi. [Raddul-Muhtaar; Ghunyah] Magar (namaaz ka) i'aada Mustahab hai, Sahwan (bhool kar) tark kiya ho ya Qasdan (jaanboojh kar).

**Mas'alah-06:** Sajda-e-Sahw us waqt Waajib hai ke waqt mein gunjaaish ho aur agar na ho maslan: Namaaz-e-Fajr mein Sahw waaqe' huwa aur pehla

Salaam phera aur Sajda abhi na kiya ke aaftaab tulu' kar aaya to sajda-e-sahw saaquit ho gaya. Yunhi agar Qaza padhta tha aur Sajde se pehle qars-e-aaftaab (sooraj ki tikiya) zard (peela) ho gaya Sajda (ya'ni sajda-e-sahw) saaquit ho gaya. Jumu'ah ya 'Eidain ka waqt jaata rahega jab bhi yahi hukm hai. [‘Aalamgiri; Raddul-Muhtaar]

**Mas'alah-07:** Jo cheez Maane'-e-Bina hai, maslan: kalaam (baat-cheet) waghaira Munaafi-e-Namaaz (namaaz todne wala kaam) agar Salaam ke baa'd paayi gayi, to ab sajda-e-sahw nahiñ ho sakta. [‘Aalamgiri; Raddul-Muhtaar]

**Mas'alah-08:** Sajda-e-Sahw ka saaquit hona agar uske fe'l se hai, to i'aada Waajib hai warna nahiñ. [Raddul-Muhtaar]

**(Note:-)** Yeh 'Allamah Shaami ki bahes hai aur Aa'la Hazrat ne Haashiya-e-Raddul-Muhtaar mein yeh saabit kiya ke bahar-haal i'aada hai).

**Mas'alah-09:** Farz va Nafl donoñ ka ek hukm hai ya'ni Nawaafil mein bhi Waajib tark hone se sajda-e-sahw Waajib hai. [‘Aalamgiri]

**Mas'alah-10:** Nafl ki 2-Raka'tein padhiñ aur unme Sahw huwa phir usi par Bina karke 2-Raka'tein aur padhiñ to sajda-e-sahw kare aur Farz mein Sahw huwa tha aur us par qasdan (jaanbooñh kar) Nafl ki Bina ki to sajda-e-sahw nahiñ balke Farz ka i'aada kare. Aur agar us Farz ke saath sahw (bhool kar) Nafl milaaya ho maslan: 4-Raka'at par Qa'da karke khada ho gaya aur 5'wiñ ka Sajda kar liya to 1-Raka'at aur milaaye ke yeh 2 Nafl ho jayein aur inme sajda-e-sahw kare. [Raddul-Muhtaar]

**Mas'alah-11:** Sajda-e-Sahw ke baa'd bhi At-Tahiyyaat padhna Waajib hai At-Tahiyyaat padh kar Salaam phere aur behtar yeh hai ke donoñ Qa'doñ mein Durood-Shareef bhi padhe. [‘Aalamgiri] Aur yeh bhi ikhtiyaar hai ke pehle Qa'da mein At-Tahiyyaat va Durood padhe aur dusre mein sirf At-Tahiyyaat.

**Mas'alah-12:** Sajda-e-Sahw se woh pehla Qa'da baatil na huwa magar phir Qa'da karna Waajib hai aur agar Namaaz ka koi Sajda baaqi reh gaya tha Qa'da ke baa'd usko kiya ya Sajda-e-Tilaawat kiya, to woh Qa'da jaata raha. Ab phir Qa'da Farz hai, ke baghair Qa'da Namaaz khatm kardi to (namaaz) na hui aur pehli soorat mein ho jayegi magar Waajib-ul-I'aada.

[Durr-e-Mukhtaar; Waghaira]

**Mas'alah-13:** Ek Namaaz mein chand Waajib tark huye to wahi 2 Sajde sab ke liye kaafi haiñ. [Raddul-Muhtaar; Waghaira]

Waajibaat-e-Namaaz ka mufassal bayaan peshtar (teesre hisse mein) ho chuka hai, magar tafseel-e-ahkaam ke liye i'aada (dohra lena) behtar. Waajib ki taakhir, Rukn ki taqdeem (ya'ni sajda pehle karna phir ruku' karna waghaira) ya taakhir, ya usko mukarrar karna (ya'ni dubaara karna), ya Waajib mein taghyeer (tabdeeli), yeh sab bhi Tark-e-Waajib haiñ.

**Mas'alah-14:** Farz ki pehli 2-Raka'ton mein aur Nafl va Wirt ki kisi Raka'at mein Surah-e-Alhamd ki 1 Aayat bhi reh gayi, ya Surat se peshtar (pehle) 2 baar Alhamdu padhi, ya Surat milaana bhool gaya, ya Surat ko Faatiha par muqaddam kiya (ya'ni pehle surat phir faatiha padhi), ya Alhamdu ke baa'd 1 ya 2 chhoti Aayatein padh kar Ruku' mein chala gaya phir yaad aaya aur lauta aur 3 Aayatein padh kar Ruku' kiya, to in sab sooraton mein sajda-e-sahw Waajib hai. [Durr-e-Mukhtaar; 'Aalamgiri]

**Mas'alah-15:** Alhamdu ke baa'd Surat padhi uske baa'd phir Alhamdu padhi to sajda-e-sahw Waajib nahiñ. Yunhi Farz ki pichhli (ya'ni teesri aur chauthi) Raka'ton mein Faatiha ki takraar (repetition) se mutlaqan (bilkul) sajda-e-sahw Waajib nahiñ aur agar pehli Raka'ton mein (ya'ni pehli aur dusri mein) Alhamdu ka ziyada hissa padh liya tha, phir i'aada kiya to sajda-e-sahw Waajib hai. ['Aalamgiri]

**Mas'alah-16:** Alhamdu padhna bhool gaya aur Surat shuru' kardi aur ba-qadre 1 Aayat ke padhli, ab yaad aaya to Alhamdu padh kar Surat padhe aur Sajda Waajib hai. Yunhi agar Surat ke padhne ke baa'd, ya Ruku' mein, ya Ruku' se khade hone ke baa'd yaad aaya, to phir Alhamdu padh kar Surat padhe aur Ruku' ka i'aada kare aur sajda-e-sahw kare. ['Aalamgiri]

**Mas'alah-17:** Farz ki pichhli (ya'ni teesri ya chauthi) Raka'ton mein Surat milaayi to sajda-e-sahw nahiñ aur Qasdan (jaanboojh kar) milaayi jab bhi harj nahiñ, magar Imaam ko (milaana) na chahiye. Yunhi agar pichhli (ya'ni teesri aur chauthi raka'at) mein Alhamdu na padhi jab bhi sajda-e-sahw nahiñ aur Ruku' va Sujood va Qa'da mein Qur'aan padha to Sajda Waajib hai. ['Aalamgiri]

**Mas'alah-18:** Aayat-e-Sajda padhi aur Sajda karna bhool gaya, to Sajda-e-Tilaawat ada kare aur sajda-e-sahw kare. [**Aalamgiri**]

**Mas'alah-19:** Jo fe'l Namaaz mein mukarrar hai unme Tarteeb Waajib hai, lihaaza Khilaaf-e-Tarteeb fe'l waaqe' ho to sajda-e-sahw kare, maslan: Qira'at se pehle Ruku' kar diya aur Ruku' ke baa'd Qira'at na ki to Namaaz faasid ho gayi, ke Farz tark ho gaya aur agar Ruku' ke baa'd Qira'at to ki magar phir Ruku' na kiya, to (namaaz) faasid ho gayi, ke Qira'at ki wajah se Ruku' jaata raha aur agar ba-qadr-e-farz Qira'at karke Ruku' kiya magar Waajib-e-Qira'at ada na huwa maslan: Alhamdu na padhi ya Surat na milaayi, to hukm yahi hai ke laute aur Alhamdu va Surat padh kar Ruku' kare aur sajda-e-sahw kare aur agar dubaara Ruku' na kiya to Namaaz jaati rahi ke pehla Ruku' jaata raha tha. [**Raddul-Muhtaar**]

**Mas'alah-20:** Kisi Raka'at ka koi Sajda reh gaya aakhir mein yaad aaya to Sajda karle phir At-Tahiyyaat padh kar sajda-e-sahw kare aur Sajde ke pehle jo Af'aal-e-Namaaz ada kiye baatil na honge, haañ agar Qa'da ke baa'd woh Namaaz wala Sajda kiya to sirf woh Qa'da jaata raha. [**Aalamgiri; Durr-e-Mukhtaar**]

**Mas'alah-21:** Ta'deel-e-Arkaan bhool gaya sajda-e-sahw Waajib hai. [**Aalamgiri**]

**(Note:- Ta'deel-e-Arkaan:** ya'ni Ruku', Sajda, Qaumah aur Jalsa mein kam az kam 1 baar Subhaanallah kehne ki miqdaar thaherna).

**Mas'alah-22:** Farz mein Qa'da-e-Ula bhool gaya, to jab tak seedha khada na huwa laut aaye aur sajda-e-sahw nahin, aur agar seedha khada ho gaya to na laute aur aakhir mein sajda-e-sahw kare, aur agar seedha khada ho kar louta to sajda-e-sahw kare aur Sahi-Mazhab mein Namaaz ho jayegi magar gunahgaar huwa, lihaaza hukm hai ke laute to fauran khada ho jaye. [**Durr-e-Mukhtaar; Ghunyah**]

**Mas'alah-23:** Agar Muqtadi bhool kar khada ho gaya to zaroor hai ke laut ke aaway, taake Imaam ki mukhaalifat (opposition) na ho. [**Durr-e-Mukhtaar**]

**Mas'alah-24:** Qa'da-e-Akheera bhool gaya to jab tak us Raka'at ka Sajda na kiya ho laut aaye aur sajda-e-sahw kare aur agar Qa'da-e-Akheera mein baitha tha, magar ba-qadr-e-tashahhud na huwa tha ke khada ho gaya to laut aaye aur woh jo pehle kuch der tak baitha tha mahsoob (shumaar) hoga

ya'ni lautne ke baa'd jitni der tak baitha yeh aur pehle ka Qa'da donoñ milkar agar ba-qadr-e-tashahhud ho gaye Farz ada ho gaya, magar sajda-e-sahw is soorat mein bhi Waajib hai. Aur agar us Raka'at ka Sajda kar liya to Sajde se sar uthaate hi woh Farz Nafl ho gaya, lihaaza agar chahe to 'alaawa Maghrib ke aur Namaazoñ mein 1-Raka'at aur milaale ke Shufah (2-raka'at ko milaakar 1 shufah kehte haiñ) poora ho jaye aur Taaq Raka'at (maslan: 3-5) na rahe, agarche woh Namaaz-e-Fajr ya 'Asr ho, Maghrib mein aur na milaaye ke 4 poori ho gayiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-25:** Nafl ka har Qa'da Qa'da-e-Akheera hai ya'ni Farz hai, agar Qa'da na kiya aur bhool kar khada ho gaya, to jab tak us Raka'at ka Sajda na karle laut aaye aur sajda-e-sahw kare aur Waajib-e-Namaaz maslan Witr Farz ke hukm mein hai, lihaaza Witr ka Qa'da-e-Ula bhool jaye to wahi hukm hai jo Farz ke Qa'da-e-Ula bhool jaane ka hai. [Durr-e-Mukhtaar]

**Mas'alah-26:** Agar ba-qadr-e-tashahhud Qa'da-e-Akheera kar chuka hai aur khada ho gaya to jab tak us Raka'at ka Sajda na kiya ho laut aaye aur sajda-e-sahw karke Salaam pher de aur agar Qiyaam hi ki haalat mein Salaam pher diya to bhi Namaaz ho jayegi magar Sunnat tark hui aur is soorat mein agar Imaam khada ho gaya to Muqtadi uska saath na dein balke baithe huye intizaar karein, agar laut aaya saath ho lein aur na lauta aur (imaam ne) Sajda kar liya to Muqtadi Salaam pher dein aur Imaam 1-Raka'at aur milaaye ke yeh 2 Nafl ho jayein aur sajda-e-sahw karke Salaam phere aur yeh 2-Raka'tein Sunnat-e-Zohar ya 'Isha ke qaaim maqaam na hongin. Aur agar in 2-Raka'ton mein kisi ne Imaam ki Iqtida ki ya'ni ab shaamil huwa to yeh Muqtadi bhi 6 (raka'at) padhe aur agar usne tod di to 2-Raka'at ki Qaza padhe aur agar Imaam chauthi (raka'at) par na baitha tha to yeh Muqtadi 6-Raka'at ki Qaza padhe. Aur agar Imaam ne in Raka'ton ko faasid kar diya to us (muqtadi) par mutlaqan (bilkul) Qaza nahiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-27:** Chauthi (raka'at) par Qa'da karke khada ho gaya aur kisi Farz padhne waale ne iski Iqtida ki, to Iqtida saheeh nahiñ agarche laut aaya, aur Qa'da na kiya tha to jab tak 5'wiñ ka Sajda na kiya Iqtida kar sakta hai, ke abhi tak Farz hi mein hai. [Raddul-Muhtaar]

**Mas'alah-28:** 2-Raka'at ki niyyat thi aur unme Sahw huwa aur dusri ke Qa'da mein sajda-e-sahw kar liya, to is par Nafl ki "Bina" Makruh-e-Tahreemi hai. [Durr-e-Mukhtaar]

**Mas'alah-29:** Musaafir ne sajda-e-sahw ke baa'd Iqaamat ki niyyat ki to 4 (raka'at) padhna Farz hai aur aakhir mein sajda-e-sahw ka i'aada kare. [Durr-e-Mukhtaar]

**Mas'alah-30:** Qa'da-e-Ula mein Tashahhud ke baa'd itna padha **اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ** (Allahumma Salli 'Ala Muhammad) to sajda-e-sahw Waajib hai, is wajah se nahiin ke Durood-Shareef padha balke is wajah se ke teesri (raka'at) ke Qiyaam mein taakhir hui, to agar itni der tak sukoot kiya (ya'ni chup raha) jab bhi sajda-e-sahw Waajib hai, jaise Qa'da va Ruku' va Sujood mein Qur'aan padhne se sajda-e-sahw Waajib hai, haalaan ke woh Kalaam-e-Ilaahi hai. Imaam-e-Aa'zam (رحمته الله) ne **Nabi** (ﷺ) ko khwaab mein dekha, **Huzoor** (ﷺ) ne irshaad farmaya: "Durood padhne waale par tumne kyun Sajda Waajib bataaya?." 'Arz ki: is liye ke usne bhool kar padha, **Huzoor** (ﷺ) ne Tahseen farmaayi. [Durr-e-Mukhtaar; Raddul-Muhtaar; Waghairahuma]

**Mas'alah-31:** Kisi Qa'da mein agar Tashahhud (At-Tahiyyaat) mein se kuch reh gaya, sajda-e-sahw Waajib hai, Namaaz-e-Nafl ho ya Farz. ['Aalamgiri]

**Mas'alah-32:** Pehli 2 Raka'ton ke Qiyaam mein Alhamdu ke baa'd Tashahhud padha sajda-e-sahw Waajib hai aur Alhamdu se pehle padha to nahiin. ['Aalamgiri]

**Mas'alah-33:** Pichhli (ya'ni teesri aur chauthi) Raka'ton ke Qiyaam mein Tashahhud padha to Sajda (ya'ni sajda-e-sahw) Waajib na huwa aur agar Qa'da-e-Ula mein chand baar Tashahhud padha Sajda Waajib ho gaya. ['Aalamgiri]

**Mas'alah-34:** Tashahhud (At-Tahiyyaat) padhna bhool gaya aur Salaam pher diya, phir yaad aaya to laut aaye Tashahhud padhe aur sajda-e-sahw kare. Yunhi agar Tashahhud ki jagah Alhamdu padhi Sajda Waajib ho gaya. ['Aalamgiri]

**Mas'alah-35:** Ruku' ki jagah Sajda kiya, ya Sajde ki jagah Ruku', ya kisi aise Rukn ko dubaara kiya jo Namaaz mein mukarrar mashru' na tha (ya'ni shari'at mein dubaara karne ki ijaazat na thi), ya kisi Rukn ko muqaddam

ya muakhkhar (aage ya peeche) kiya, to in sab sooratoñ mein sajda-e-sahw Waajib hai. [**Aalamgiri**]

**Mas'alah-36:** Qunoot ya Takbeer-e-Qunoot ya'ni Qira'at ke baa'd Qunoot ke liye jo Takbeer kahi jaati hai bhool gaya sajda-e-sahw kare. [**Aalamgiri**]

**Mas'alah-37:** 'Eidain ki sab Takbeerein, ya baa'z (takbeerein) bhool gaya, ya zaaid kahiñ, ya ghair-mahal (alag-jagah/be-mauqa') mein kahiñ, in sab sooratoñ mein sajda-e-sahw Waajib hai. [**Aalamgiri**]

**Mas'alah-38:** Imaam Takbiraat-e-'Eidain bhool gaya aur Ruku' mein chala gaya to laut aaye aur Masbooq Ruku' mein shaamil huwa to Ruku' hi mein Takbeerein kehle. [**Aalamgiri**] 'Eidain mein dusri Raka'at ki Takbeer-e-Ruku' bhool gaya to sajda-e-sahw Waajib hai aur pehli Raka'at ki Takbeer-e-Ruku' bhoola to (sajda-e-sahw waajib) nahiñ. [**Aalamgiri**]

**Mas'alah-39:** Jumu'ah va 'Eidain mein Sahw waaqe' huwa aur Jama'at Kaseer (ya'ni badi jama'at) ho to behtar yeh hai ke sajda-e-sahw na kare. [**Aalamgiri; Raddul-Muhtaar**]

**Mas'alah-40:** Imaam ne Jahri Namaaz (ya'ni jisme qira'at buland aawaaz se hoti hai) mein ba-qadr-e-jawaaz-e-namaaz ya'ni ek Aayat aahista padhi, ya Sirri mein Jahr se, to sajda-e-sahw Waajib hai. Aur ek Kalimah aahista ya Jahr se padha to mu'aaf hai. [**Aalamgiri; Raddul-Muhtaar; Raddul-Muhtaar; Ghunyah**]

**Mas'alah-41:** Munfarid (tanha namaaz padhne waale) ne Sirri Namaaz mein Jahr se padha to sajda-e-sahw Waajib hai. Aur Jahri (namaaz) mein aahista to (waajib) nahiñ. [**Raddul-Muhtaar**]

**Mas'alah-42:** Sana va Du'a va Tashahhud (At-Tahiyyaat) buland aawaaz se padha to Khilaaf-e-Sunnat huwa magar sajda-e-sahw Waajib nahiñ. [**Raddul-Muhtaar**]

**Mas'alah-43:** Qira'at waghaira kisi mauqe' par sochne laga ke ba-qadre ek Rukn ya'ni 3 baar Subhaanallah kehne ke waqfa (gap) huwa sajda-e-sahw Waajib hai. [**Raddul-Muhtaar**]

**Mas'alah-44:** Imaam se Sahw huwa aur sajda-e-sahw kiya, to Muqtadi par bhi Sajda Waajib hai, agarche Muqtadi Sahw waaqe' hone ke baa'd Jama'at mein shaamil huwa aur agar Imaam se Sajda saaqit ho gaya to Muqtadi se

bhi saaqit (ho gaya), phir agar Imaam se saaqit hona uske kisi fe'1 ke sabab ho to Muqtadi par bhi Namaaz ka i'aada Waajib warna mu'aaf. [Raddul-Muhtaar]

**Mas'alah-45:** Agar Muqtadi se Ba-Haalat-e-Iqtida (iqtida ki haalat mein) Sahw waaqe' huwa to sajda-e-sahw Waajib nahiin. [General-Books]

**(Note:-** Aur i'aada bhi uske zimme nahiin كما حققناه في فتاونا).

**Mas'alah-46:** Masbooq Imaam ke saath sajda-e-sahw kare agarche uske shareek hone se pehle Sahw huwa ho aur agar Imaam ke saath Sajda na kiya aur maa-baqi (ya'ni uski baaqi raka'at) padhne khada ho gaya, to aakhir mein sajda-e-sahw kare aur agar us Masbooq se apni Namaaz mein bhi Sahw huwa, to aakhir ke yahi Sajde us Sahw-e-Imaam ke liye bhi kaafi haiin. [Aalamgiri; Raddul-Muhtaar]

**Mas'alah-47:** Masbooq ne apni Namaaz bachaane ke liye Imaam ke saath sajda-e-sahw na kiya ya'ni jaanta hai ke agar Sajda karega to Namaaz jaati rahegi, maslan: Namaaz-e-Fajr mein aaftaab tulu' ho jayega, ya Jumu'ah mein Waqt-e-'Asr aa jayega, ya Ma'zoor hai aur waqt khatam ho jayega, ya Mozah par Masah ki muddat guzar jayegi, to in sooraton mein Imaam ke saath Sajda na karne mein karaahat nahiin. Balke ba-qadr-e-tashahhud baithne ke baa'd khada ho jaye. [Ghuniyah]

**Mas'alah-48:** Masbooq ne Imaam ke Sahw mein Imaam ke saath sajda-e-sahw kiya, phir jab apni padhne khada huwa aur usme bhi Sahw huwa, to usme bhi sajda-e-sahw kare. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-49:** Masbooq ko Imaam ke saath Salaam pherna jaaiz nahiin, agar Qasdan (jaanboojh kar) pherega Namaaz jaati rahegi aur agar Sahwan (bhool kar) phera aur salaam Imaam ke saath ma'an bila-waqfa tha (ya'ni imaam ke saath fauran salaam phera bina waqfa ke), to is par sajda-e-sahw Waajib nahiin aur agar salaam Imaam ke kuch bhi baa'd phera, to khada ho jaye apni Namaaz poori karke sajda-e-sahw kare. [Raddul-Muhtaar; Waghaira]

**Mas'alah-50:** Imaam ke ek Sajda karne ke baa'd shareek huwa to dusra Sajda Imaam ke saath kare aur pehle ki Qaza nahiin aur agar dono Sajdon ke baa'd shareek huwa to Imaam ke Sahw ka iske zimme koi Sajda nahiin. [Raddul-Muhtaar]

**Mas'alah-51:** Imaam ne Salaam pher diya aur Masbooq apni (namaaz) पूरी karne khada huwa, ab Imaam ne sajda-e-sahw kiya, to jab tak Masbooq ne us Raka'at ka Sajda na kiya ho laut aaye aur Imaam ke saath Sajda kare, jab Imaam Salaam phere to ab apni padhe aur pehle jo Qiyaam va Qira'at va Ruku' kar chuka hai uska shumaar na hoga balke ab phir se woh af'aal kare aur agar na lauta aur apni padhli to aakhir mein sajda-e-sahw kare aur agar is Raka'at ka Sajda kar chuka hai to na laute, lautega to Namaaz faasid ho jayegi. [Aalamgiri]

**Mas'alah-52:** Imaam ke Sahw se Laahiq par bhi sajda-e-sahw Waajib hai, magar Laahiq apni aakhir Namaaz mein sajda-e-sahw karega aur agar Imaam ke saath agar Sajda kiya to aakhir mein i'aada (dubaara ada) kare. [Durr-e-Mukhtaar]

**(Note:- Laahiq** woh ke Imaam ke saath pehli Raka'at mein shareek (shaamil) huwa, magar Iqtida ke baa'd uski kul Raka'tein ya baa'z faut ho gayin, khwaah 'uzr se ya bila-'uzr).

**Mas'alah-53:** Agar 3-Raka'at mein Masbooq huwa aur 1-Raka'at mein Laahiq, to 1-Raka'at bila Qira'at padh kar baithe aur Tashahhud padh kar sajda-e-sahw kare, phir 1-Raka'at bhari padh kar baithe ke yeh iski dusri Raka'at hai, phir 1 bhari aur 1 khaali padh kar Salaam pher de. Aur agar 1 mein Masbooq hai aur 3 mein Laahiq, to 3 padh kar sajda-e-sahw kare, phir 1 bhari padh kar Salaam pher de. [Raddul-Muhtaar]

**Mas'alah-54:** Muqem ne Musaafir ki Iqtida ki aur Imaam se Sahw huwa, to Imaam ke saath sajda-e-sahw kare, phir apni 2 (raka'at) padhe aur unme bhi Sahw huwa to aakhir mein phir Sajda kare. [Raddul-Muhtaar]

**Mas'alah-55:** Imaam se Salaat-ul-Khauf mein (jiska bayaan aur tareeqa Insha-Allah-Ta'ala mazkoor hoga) Sahw huwa, to Imaam ke saath dusra giroh sajda-e-sahw kare aur pehla giroh us waqt kare jab apni Namaaz khatm kar chuke. [Aalamgiri]

**Mas'alah-56:** Imaam ko Hadas huwa aur peshtar (pehle) Sahw bhi waaqe' ho chuka hai aur usne Khalifah banaaya, to Khalifah sajda-e-sahw kare aur agar Khalifah ko bhi Haalat-e-Khilaafat mein Sahw huwa to wahi Sajde kaafi hain. Aur agar Imaam se to Sahw na huwa magar Khalifah se is

haalat mein Sahw huwa, to Imaam par bhi sajda-e-sahw Waajib hai. Aur agar Khalifah ka Sahw Khilaafat se pehle ho to Sajda Waajib nahiin, na is par, na Imaam par. [**Aalamgiri**]

**Mas'alah-57:** Jis par sajda-e-sahw Waajib hai agar Sahw hona yaad na tha aur ba-niyyat-e-qata' salaam pher diya (ya'ni namaaz khatm karne ki niyyat se salaam pher diya), to abhi Namaaz se baahar na huwa ba-sharte ke sajda-e-sahw kar le, lihaaza jab tak Kalaam ya Hadas-e-'Amd (jaanboojh kar be-wuzu hona), ya Masjid se khurooj (masjid se baahar nikalna) ya aur koi fe'l Munaafi-e-Namaaz (namaaz todne wala kaam) na kiya ho, use hukm hai ke Sajda karle, aur agar Salaam ke baa'd sajda-e-sahw na kiya to Salaam pherne ke waqt se Namaaz se baahar ho gaya. Lihaaza Salaam pherne ke baa'd agar kisi ne Iqtida ki aur Imaam ne sajda-e-sahw kar liya to Iqtida saheeh hai aur Sajda na kiya to saheeh nahiin, aur agar yaad tha ke Sahw huwa hai aur ba-niyyat-e-qata' Salaam pher diya, to Salaam pherte hi Namaaz se baahar gaya aur sajda-e-sahw nahiin kar sakta (namaaz ka) i'aada kare. Aur agar usne ghalti se Sajda kiya aur usme koi shareek ho to Iqtida saheeh nahiin. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

**Mas'alah-58:** Sajda-e-Tilaawat baaqi tha ya Qa'da -e-Akheera mein Tashahhud na padha tha magar ba-qadr-e-tashahhud baith chuka tha aur yeh yaad hai ke Sajda-e-Tilaawat ya Tashahhud baaqi hai magar Qasdan (jaanboojh kar) Salaam pher diya, to Sajda saaqit ho gaya aur Namaaz se baahar ho gaya, Namaaz faasid na hui ke tamaam Arkaan ada kar chuka hai magar ba-wajhe Tark-e-Waajib Makruh-e-Tahreemi hui. Yunhi agar uske zimme Sajda-e-Sahw va Sajda-e-Tilaawat haiin aur donoñ yaad haiin ya sirf Sajda-e-Tilaawat yaad hai aur qasdan Salaam pher diya to donoñ saaqit ho gaye, agar Sajda-e-Namaaz va Sajda-e-Sahw donoñ baaqi the ya sirf Sajda-e-Namaaz reh gaya tha aur Sajda-e-Namaaz yaad hote huye Salaam pher diya to Namaaz faasid ho gayi aur agar Sajda-e-Namaaz va Sajda-e-Tilaawat baaqi the aur Salaam pherte waqt donoñ yaad the ya ek (yaad tha), jab bhi Namaaz faasid ho gayi. [**Raddul-Muhtaar**]

**Mas'alah-59:** Sajda-e-Namaaz ya Sajda-e-Tilaawat baaqi tha, ya Sajda-e-Sahw karna tha aur bhool kar Salaam phera, to jab tak Masjid se baahar na huwa

karle aur Maidaan mein ho to jab tak Safon se mutajaawiz (ya'ni safon ki hadd se baahar) na huwa ya aage ko Sajde ki jagah se na guzra karle. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-60:** Ruku' mein yaad aaya ke Namaaz ka koi Sajda reh gaya hai aur wahi se Sajde ko chala gaya, ya Sajde mein yaad aaya aur sar utha kar woh Sajda kar liya, to behtar yeh hai ke us Ruku' va Sujood ka i'aada kare aur sajda-e-sahw kare aur agar us waqt na kiya balke aakhir Namaaz mein kiya, to us Ruku' va Sujood ka i'aada (dohraana) nahi sajda-e-sahw karna hoga. [Durr-e-Mukhtaar]

**Mas'alah-61:** Zohar ki Namaaz padhta tha aur yeh khayaal karke ke 4 (raka'at) पूरी ho gayi 2-Raka'at par Salaam pher diya, to 4 (raka'at) पूरी karle aur sajda-e-sahw kare aur agar yeh gumaan kiya ke mujh par 2 hi Raka'tein hai, maslan: apne ko musafir tasawwur kiya, ya yeh gumaan huwa ke Namaaz-e-Jumu'ah hai, ya naya Musalman hai samjha ke Zohar ke Farz 2 (raka'at) hi hai, ya Namaaz-e-'Isha ko Taraweeh tasawwur kiya, to Namaaz jaati rahi.

Yunhi agar koi Rukn faut ho gaya aur yaad hote huye Salaam pher diya, to Namaaz gayi. [Durr-e-Mukhtaar]

**Mas'alah-62:** Jisko shumaar-e-raka'at mein shak ho, maslan 3 hui ya 4 aur buloogh (baaligh hone) ke baa'd yeh pehla waaqi'ah hai to Salaam pher kar ya koi 'amal Munaafi-e-Namaaz (namaaz todne wala kaam) karke tod de, ya ghaalib gumaan ke ba-moojib (mutaabiq) padhle magar bahar-soorat (har haal mein) us Namaaz ko sire se padhe, mahz (sirf) todne ki niyyat kaafi nahi. Aur agar yeh shak pehli baar nahi balke peshtar (pehle) bhi ho chuka hai, to agar ghaalib gumaan kisi taraf ho to us par 'amal kare warna kam ki jaanib ko ikhtiyaar kare ya'ni 3 aur 4 mein shak ho to 3 qaraar de, 2 aur 3 mein shak ho to 2, wa-'alaa-haazal-qiyaas aur teesri chauthi dono mein Qa'da kare, ke teesri raka'at ka chauthi hona muhtamal (shak/doubtful) hai aur chauthi mein Qa'da ke baa'd sajda-e-sahw karke Salaam phere. Aur gumaan-e-ghaalib ki soorat mein sajda-e-sahw nahi magar jabke sochne mein ba-qadre 1 Rukn ke waqfa (delay) kiya ho to sajda-e-sahw Waajib ho gaya. [Hidaayah; Waghaira]

**Mas'alah-63:** Namaaz poori karne ke baa'd shak huwa to iska kuch e'tibaar nahiñ aur agar Namaaz ke baa'd yaqeen hai ke koi Farz reh gaya magar usme shak hai ke woh kya hai, to phir se padhna Farz hai. [Fatah; Raddul-Muhtaar]

**Mas'alah-64:** Zohar padhne ke baa'd ek 'Aadil shakhs ne khabar di ke 3-Raka'teñ padhiñ, to i'aada kare, agarche uske khayaal mein yeh khabar ghalat ho aur agar kehne wala 'Aadil na ho to uski khabar ka e'tibaar nahiñ aur agar Musalli (namaazi) ko shak ho aur 2 'Aadil ne khabar di to unki khabar par 'amal karna zaroori hai. [Aalamgiri; Waghaira]

**Mas'alah-65:** Agar Ta'daad-e-Raka'at (raka'at ka ginti) mein shak na huwa magar khud us Namaaz ki nisbat shak hai, maslan: Zohar ki dusri Raka'at mein shak huwa ke yeh 'Asr ki Namaaz padhta huñ aur teesri mein Nafl ka shubah (shak) huwa aur chauthi mein Zohar ka, to Zohar hi hai. [Raddul-Muhtaar]

**Mas'alah-66:** Tashahhud ke baa'd yeh shak huwa ke 3 (raka'at) huiñ ya 4 aur 1 Rukn ki qadr (miqdaar) khamosh raha aur sochta raha, phir yaqeen huwa ke 4 (raka'at) ho gayiñ to sajda-e-sahw Waajib hai, aur agar ek taraf Salaam pherne ke baa'd aisa huwa to kuch nahiñ, aur agar use Hadas huwa aur Wuzu karne gaya tha ke shak waaqe' huwa aur sochne mein Wuzu se kuch der tak ruk raha, to sajda-e-sahw Waajib hai. [Aalamgiri]

**Mas'alah-67:** Yeh shak waaqe' huwa ke is waqt ki Namaaz padhi ya nahiñ, agar waqt baaqi hai i'aada (dubaara ada) kare warna nahiñ. [Aalamgiri]

**Mas'alah-68:** Shak ki sab sooraton mein sajda-e-sahw Waajib hai aur ghalba-e-zan (ghaalib gumaan) mein nahiñ magar jabke sochne mein 1 Rukn ka waqfa (gap) ho gaya to (sajda-e-sahw) Waajib ho gaya. [Durr-e-Mukhtaar]

**Mas'alah-69:** Be-Wuzu hone ya Masah na karne ka yaqeen huwa aur usi haalat mein 1 Rukn ada kar liya, to sire se Namaaz padhe, agarche phir yaqeen huwa ke Wuzu tha aur Masah kiya tha. [Aalamgiri]

**Mas'alah-70:** Namaaz mein shak huwa ke Muqem hai ya Musafir, to 4-(raka'at) padhe aur dusri ke baa'd Qa'da zaroori hai. [Aalamgiri]

**Mas`alah-71:** Witr mein shak huwa ke dusri hai ya teesri, to usme Qunoot padh kar Qa'da ke baa'd 1-Raka'at aur padhe aur isme bhi Qunoot padhe aur sajda-e-sahw kare. [**Aalamgiri; Waghaira**]

**Mas`alah-72:** Imaam Namaaz padha raha hai, dusri (raka'at) mein shak huwa ke pehli hai ya dusri ya chauthi aur teesri mein shak huwa aur Muqtadiyon ki taraf nazar ki, ke yeh khade hon to khada ho jaaun baithe to baith jaaun, to isme harj nahi aur sajda-e-sahw Waajib na huwa. [**Aalamgiri**]

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# Chapter: 06

## NAMAAZ-E- MAREEZ KA BAYAAN

❖ Ahaadees-e-Mubaaraka..... 85

❖ Masaail..... 85

## Namaaz-e-Mareez Ka Bayaan:-

**Hadees 01:-** Hadees mein hai, 'Imraan Bin Haseen (رضي الله عنه) bimaar the, **Huzoor-e-Aqdas (ﷺ)** se Namaaz ke baare mein suwaal kiya. Farmaya: "Khade ho kar padho, agar istitaa'at (taaqat) na ho to baith kar aur iski bhi istitaa'at na ho to let kar, **Allah-Ta'ala** kisi nafs ko takleef nahi deta magar itni ke uski wus'at ho." Is Hadees ko Muslim ke siwa Jama'at-e-Muhaddiseen ne Riwaayat kiya.

**Hadees 02:-** Bazaar Musnad mein aur Baihaqi Maa'rifa mein Jaabir (رضي الله عنه) se Raavi, ke **Nabi (ﷺ)** ek mareez ki 'Iyaadat ko tashreef le gaye, dekha ke takiya (pillow) par Namaaz padhta hai ya'ni Sajda karta hai use phenk diya. Usne ek lakdi li ke us par Namaaz padhe, use bhi lekar phenk diya. Aur farmaya: "Zameen par Namaaz padhe agar istitaa'at (taaqat) ho, warna ishaara kare aur Sajde ko Ruku' se past kare." (ya'ni sajda karte waqt ruku' se ziyada jhuke).

**Mas'alah-01:** Jo shakhs ba-wajhe bimaari ke (ya'ni bimaari ke wajah se) khade ho kar Namaaz padhne par qadir nahi, ke khade ho kar padhne se zarar laaiq hoga (ya'ni takleef hogi) ya marz badh jayega, ya der mein accha hoga, ya chakkar aata hai, ya khade ho kar padhne se qatra aayega, ya bahut shadeed dard na qaabil-e-bardaasht paida ho jayega, to in sab sooraton mein baith kar Ruku' va Sujood ke saath Namaaz padhe. **[Durr-e-Mukhtaar]** Iske muta'alliq bahut masaail Faraaiz-e-Namaaz mein mazkoor (zikr) huye.

**Mas'alah-02:** Agar apne aap baith bhi nahi sakta magar ladka ya ghulaam ya khaadim ya koi ajnabi shakhs wahan hai ke bitha dega, to baith kar padhna zaroori hai aur agar baitha nahi reh sakta to takiya ya deewar ya kisi shakhs par tek laga kar padhe, yeh bhi na ho sake to let kar padhe. Aur baith kar padhna mumkin ho to let kar Namaaz na hogi. **[Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar]**

**Mas'alah-03:** Baith kar padhne mein kisi khaas taur par baithna zaroori nahi balke mareez par jis tarah aasaani ho us tarah baithe. Haañ do-zaanu baithna aasaan ho ya dusri tarah baithne ke baraabar ho to do-zaanu behtar hai, warna jo aasaan ho ikhtiyaar kare. **[Aalamgiri; Waghaira]**

**Mas'alah-04:** Nafil Namaaz mein thak gaya to deewaar ya 'asaa (laathi) par tek lagaane mein harj nahiin warna Makruh hai aur baith kar padhne mein kuch harj nahiin. [Durr-e-Mukhtaar]

**Mas'alah-05:** 4-Raka'at waali Namaaz baith kar padhi, Qa'da-e-Akheera ke mauqe' par Tashahhud padhne se pehle Qira'at shuru' kardi aur Ruku' bhi kiya, to iska wahi hukm hai ke khada ho kar padhne wala chauthi ke baa'd khada ho jaata. Lihaaza usne jab tak 5'wiin ka Sajda na kiya ho Tashahhud padhe aur sajda-e-sahw kare aur 5'wiin ka Sajda kar liya to Namaaz jaati rahi. [Aalamgiri]

**Mas'alah-06:** Baith kar padhne wala dusri (raka'at) ke Sajde se utha aur Qiyaam ki niyyat ki, magar Qira'at se pehle yaad aagaya to Tashahhud padhe aur Namaaz ho gayi aur sajda-e-sahw bhi nahiin. [Aalamgiri]

**Mas'alah-07:** Mareez ne baith kar Namaaz padhi, chauthi ke Sajde se utha to yeh gumaan karke ke teesri (qira'at) hai Qira'at ki aur ishaare se Ruku' va Sujood kiya Namaaz jaati rahi aur dusri ke Sajde ke baa'd yeh gumaan karke ke dusri hai Qira'at shuru' ki, phir yaad aaya to Tashahhud ki taraf 'aud na kare (ya'ni na laute) balke poori kare aur aakhir mein sajda-e-sahw kare. [Aalamgiri]

**Mas'alah-08:** Khada ho sakta hai magar Ruku' va Sujood nahiin kar sakta ya sirf Sajda nahiin kar sakta maslan: halq waghaira mein phoda hai ke Sajda karne se bahega, to bhi baith kar ishaare se padh sakta hai balke yahi behtar hai aur is soorat mein yeh bhi kar sakta hai ke khade ho kar padhe aur Ruku' ke liye ishaara kare ya Ruku' par qaadir ho to Ruku' kare phir baith kar Sajde ke liye ishaara kare. [Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-09:** Ishaare ki soorat mein Sajde ka ishaara Ruku' se past hona (ya'ni sajde ke ishaare mein ruku' se ziyada jhukna) zaroori hai, magar yeh zaroor nahiin ke sar ko bilkul zameen se qareeb karde. Sajde ke liye takiya waghaira koi cheez peshaani ke qareeb utha kar us par Sajda karna Makruh-e-Tahreemi hai, khwaah khud usi ne woh cheez uthaayi ho ya dusre ne. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-10:** Agar koi cheez utha kar us par Sajda kiya aur Sajde mein banisbat Ruku' ke ziyada sar jhukaya, jab bhi Sajda ho gaya magar gunahgaar

huwa aur Sajde ke liye ziyada sar na jhukaya to (sajda) huwa hi nahiñ. [Durr-e-Mukhtaar; 'Aalamgiri]

**Mas'alah-11:** Agar koi unchi cheez zameen par rakhi hui hai us par Sajda kiya aur Ruku' ke liye sirf ishaara na huwa balke peeth bhi jhukaayi to saheeh hai ba-sharte ke Sajde ke sharaa'it paaye jayein, maslan: us cheez ka sakht hona jis par Sajda kiya, ke is qadr peshaani dab gayi ho ke phir dabaane se na dabe aur uski unchaai 12 ungul se ziyada na ho. In sharaa'it ke paaye jaane ke baa'd haqeeqatan Ruku' va Sujood paaye gaye, ishaare se padhne wala use na kahenge aur khada ho kar padhne wala uski Iqtida kar sakta hai aur yeh shakhs jab is tarah Ruku' va Sujood kar sakta hai aur Qiyaam par qaadir hai to us par Qiyaam Farz hai, ya Asnaa-e-Namaaz (namaaz ke dauraan) mein Qiyaam par qaadir ho gaya to jo baaqi hai use khade ho kar padhna Farz hai, lihaaza jo shakhs zameen par Sajda nahiñ kar sakta magar sharaa'it-e-mazkoora (zikr ki hui sharaa'it) ke saath koi cheez zameen par rakh kar Sajda kar sakta hai, us par Farz hai ke usi tarah Sajda kare ishaara jaaiz nahiñ aur agar woh cheez jis par Sajda kiya aisi nahiñ to haqeeqatan Sujood na paaya gaya balke Sajde ke liye ishaara huwa, lihaaza khada hone wala uski Iqtida nahiñ kar sakta. Aur agar yeh shakhs Asnaa-e-Namaaz mein Qiyaam par qaadir huwa to sire se (namaaz) padhe. [Raddul-Muhtaar]

**Mas'alah-12:** Peshaani mein zakhm hai ke Sajde ke liye maatha nahiñ laga sakta, to naak par Sajda kare aur aisa na kiya balke ishaara kiya to Namaaz na hui. ['Aalamgiri]

**Mas'alah-13:** Agar Mareez baithne par bhi qaadir nahiñ to let kar ishaare se padhe, khwaah daahini ya baayein karwat let kar Qible ko muh kare, khwaah chit (peeth ke bal) let kar Qible ko paaun kare, magar paaun na phailaaye, ke Qible ko paaun phailaana Makruh hai, balke ghutne khade rakhe aur sar ke neech takiya waghaira rakh kar uncha karle ke muh Qible ko ho jaye aur yeh soorat ya'ni chit let kar padhna afzal hai. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-14:** Agar sar se ishaara bhi na kar sake to Namaaz saaqit (mu'aaf) hai, iski zaroorat nahiñ ke aankh ya bhawon (eyebrow) ya dil ke ishaare se padhe, phir agar 6 waqt isi haalat mein guzar gaye to unki Qaza bhi saaqit, Fidyah ki bhi haajat nahiñ, warna baa'd-e-sehat in Namaazon ki Qaza laazim

hai agarche itni hi sehat ho ke sar ke ishaare se padh sake. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-15:** Mareez agar Qible ki taraf na apne aap muh kar sakta hai, na dusre ke zariye se, to waise hi padhle aur sehat ke baa'd is Namaaz ka i'aada (dubaara ada karna) nahiñ aur agar koi shakhs maujood hai ke uske kehne se Qibla-ru kar dega magar usne us se na kaha to (namaaz) na hui. Ishaare se jo Namaazeiñ padhi haiñ sehat ke baa'd unka bhi i'aada (dohraana) nahiñ. Yunhi agar zubaan band ho gayi aur goonge ki tarah Namaaz padhi phir zubaan khul gayi to un Namaazoñ ka i'aada nahiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-16:** Mareez is haalat ko pahunch gaya ke Ruku' va Sujood ki ta'daad (ginti) yaad nahiñ rakh sakta, to us par ada zaroori nahiñ. [Durr-e-Mukhtaar]

**Mas'alah-17:** Tandurust shakhs Namaaz padh raha tha, Asnaa-e-Namaaz (namaaz ke dauraan) mein aisa Marz paida ho gaya ke Arkaan ki ada par qudrat na rahi, to jis tarah mumkin ho baith kar let kar Namaaz poori karle, sire se padhne ki haajat nahiñ. [Durr-e-Mukhtaar; 'Aalamgiri]

**Mas'alah-18:** Baith kar Ruku' va Sujood se Namaaz padh raha tha, Asnaa-e-Namaaz mein Qiyaam (khada hone) par qaadir ho gaya, to jo baaqi hai khada ho kar padhe aur ishaare se padhta tha aur Namaaz hi mein Ruku' va Sujood par qaadir ho gaya to sire se padhe. ['Aalamgiri; Durr-e-Mukhtaar]

**Mas'alah-19:** Ruku' va Sujood par qaadir na tha, khade ya baithe Namaaz shuru' ki, Ruku' va Sujood ke ishaare ki naubat na aayi thi ke accha ho gaya, to usi Namaaz ko poori kare sire se padhne ki haajat nahiñ aur agar let kar Namaaz shuru' ki thi aur ishaare se pehle khade ya baith kar Ruku' va Sujood par qaadir ho gaya to sire se padhe. [Raddul-Muhtaar]

**Mas'alah-20:** Chalti hui kashti ya jahaaz mein bila-'uzr baith kar Namaaz saheeh nahiñ ba-sharte ke utar kar khushki (zameen) mein padh sake aur zameen par baith gayi ho to utarne ki haajat nahiñ aur kinaare par bandhi ho aur utar sakta ho to utar kar khushki mein padhe warna kashti hi mein khade ho kar aur beech dariya mein langar daale huye hai to baith kar padh sakte haiñ, agar hawa ke tez jhonke lagte hoñ ke khade hone mein

chakkar ka ghaalib gumaan ho, aur agar hawa se ziyada harkat na ho to baith kar nahiñ padh sakte, aur kashti par Namaaz padhne mein Qibla-ru hona laazim hai. Aur jab kashti ghoom jaye to Namaazi bhi ghoom kar Qible ko muh karle aur agar itni tez gardish ho ke Qible ko muh karne se 'aajiz (be-bas) hai, to us waqt multawi rakhe (ya'ni ruka rahe), haañ agar waqt jaata dekhe to padhle. [Ghunyah; Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-21:** Junoon ya Behoshi agar poore 6 waqt ko gher le to un Namaazon ki Qaza bhi nahiñ, agarche behoshi aadmi ya darinde ke khauf se ho aur is se kam ho to Qaza Waajib hai. [Durr-e-Mukhtaar]

**Mas'alah-22:** Agar kisi-kisi waqt hosh ho jaata hai to uska waqt muqarrar hai ya nahiñ, agar waqt muqarrar hai aur us se pehle poore 6 waqt na guzre to Qaza Waajib aur waqt muqarrar na ho balke daf'atan (achaanak/suddenly) hosh ho jaata hai phir wahi haalat paida ho jaati hai, to us ifaaqa (relief) ka e'tibaar nahiñ ya'ni sab behoshiyaañ muttasil (lagaataar/continuous) samjhi jayengi. ['Aalamgiri; Durr-e-Mukhtaar]

**Mas'alah-23:** Sharaab ya Bhang (gaanja) pee, agarche dawa ki gharz se aur 'aql jaati rahi to Qaza Waajib hai, agarche be-'aqli kitne hi ziyada zamaan tak ho. Yunhi agar dusre ne majboor karke sharaab pila di, jab bhi Qaza mutlaqan (bilkul) Waajib hai. ['Aalamgiri; Durr-e-Mukhtaar]

**Mas'alah-24:** Sota raha jiski wajah se Namaaz jaati rahi, to Qaza Farz hai agarche neend poore 6 waqt ko gher le. [Durr-e-Mukhtaar]

**Mas'alah-25:** Agar yeh haalat ho ke Rozah rakhta hai to khade ho kar Namaaz nahiñ padh sakta aur na rakhe to khade ho kar padh sakega, to Rozah rakhe aur Namaaz baith kar padhe. ['Aalamgiri]

**Mas'alah-26:** Mareez ne waqt se pehle Namaaz padhli is khayaal se ke waqt mein na padh sakega, to Namaaz na hui aur baghair Qira'at bhi na hogi magar jabke Qira'at se 'aajiz ho (ya'ni qira'at kar hi na sake) to ho jayegi. ['Aalamgiri]

**Mas'alah-27:** 'Aurat bimaar ho to shauhar par Farz nahiñ ke use Wuzu kara de aur ghulaam bimaar ho to Wuzu kara dena Maula ke zimme hai. ['Aalamgiri]

**Mas'alah-28:** Chhote se khaima mein hai ke khada nahi ho sakta aur baahar nikalta hai to meeh (baarish) aur keechad hai to baith kar padhe. Yunhi khade hone mein dushman ka khauf hai to baith kar padh sakta hai. [**Aalamgiri**]

**Mas'alah-29:** Bimaar ki Namaazein Qaza ho gayin ab accha ho kar unhein padhna chaahta hai, to waise padhe jaise tandurust padhte hain, is tarah nahi padh sakta jaise bimaari mein padhta, maslan: baith kar ya ishaare se, agar usi tarah padhin to na hain. Aur sehat ki haalat mein Qaza hain, bimaari mein unhein padhna chaahta hai, to jis tarah padh sakta hai padhe ho jayengi, Sehat ki si padhna us waqt Waajib nahi. [**Aalamgiri**]

**Mas'alah-30:** Paani mein doob raha hai agar us waqt bhi baghair 'Amal-e-Kaseer ishaare se (namaaz) padh sakta hai, maslan: tairaak (swimmer) hai, ya lakdi waghaira ka sahaara pa jaye to padhna Farz hai, warna ma'zoor hai, bach jaye to Qaza padhe. [**Durr-e-Mukhtar; Raddul-Muhtar**]

**Mas'alah-31:** Aankh banwahi (eye surgery) aur Tabeeb-e-Haaziq (experienced physician) Musalman Mastoor ne lete rehne ka hukm diya, to let kar ishaare se padhe. [**Durr-e-Mukhtar; Raddul-Muhtar**]

**(Note:- Mastoor** ya'ni jiska zaahir haal mutaabiq-e-shara' hai, magar baatin ka haal ma'loom nahi).

**Mas'alah-32:** Mareez ke neech Naji bichhauna bichha hai aur haalat yeh ho ke badla bhi jaye to Namaaz padhte padhte ba-qadr-e-maane' na-paak ho jaye, to usi par Namaaz padhe. Yunhi agar badla jaye to is qadr jald naji na hoga magar badalne mein use shadeed takleef hogi, to usi Naji hi par padhle. [**Aalamgiri; Durr-e-Mukhtar; Raddul-Muhtar**]

**(Note:- Qadr-e-Maane'** ya'ni najaasat ki woh miqdaar jiske lage rehne se Namaaz na hogi).

### **Tambeeh-e-Zaroori:-**

Musalman is Baab ke Masaail ko dekhein to unhein ba-khoobi ma'loom ho jayega ke Shara'-e-Mutahharah mein kisi haalat mein bhi siwa baa'z naadir sooraton ke Namaaz mu'aaf nahi ki balke yeh hukm diya ke jis tarah mumkin ho padhe. Aaj-kal jo bade Namaazi kehlaate hain unki yeh haalat

dekhi ja rahi hai ke bukhaar aaya zara shiddat huyi Namaaz chhodi, shiddat ka dard huwa Namaaz chhod di, koi phudiya (phunsi/small boil) nikal aayi Namaaz chhod di, yahañ tak naubat pahunch gayi hai ke dard-e-sar va zukaam (sar-dard va sardi) mein Namaaz chhod baithte haiñ, haalaan ke jab tak ishaare se bhi padh sakta ho aur na padhe to unhiñ waeedoñ ka mustahiq (haqdaar) hai jo shuru' kitaab mein Taarik-us-Salaat ke liye Ahaadees se bayaan huiñ, **والعياذ بالله تعالى**

اللَّهُمَّ اجْعَلْنَا مِنْ مُقِيِّي الصَّلَاةِ وَمِنْ صَالِحِي أَهْلِهَا أَحْيَاءَ وَأَمْوَاتًا وَارْزُقْنَا اتِّبَاعَ شَرِيعَةِ حَبِيبِكَ  
الْكَرِيمِ عَلَيْهِ أَفْضَلُ الصَّلَاةِ وَالتَّسْلِيمِ آمِينَ -

**Tarjamah:-** “Aye Allah (عزوجل)! Tu ham ko Namaaz qaaam karne waloñ mein aur zindagi aur marne ke baa'd acche Namaaz waloñ mein kar aur apne Habeeb-e-Kareem (ﷺ) ki shari'at ki pairwi aur rozi kar, unpar behtar Durood va Salaam naazil farma.” Aameen!

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# Chapter: 07

## SAJDA-E-TILAAWAT KA BAYAAN

- ❖ Ahaadees-e-Mubaaraka ..... 93
- ❖ Masaail..... 93
- ❖ Sajde Ki 14 Aayatein..... 93

## Sajda-e-Tilaawat Ka Bayaan:-

Saheeh Muslim Shareef mein Abu Hurairah (رضي الله عنه) se Marvi, **Huzoor-e-Aqdas** (ﷺ) irshaad farmate hain: "Jab Ibn-e-Aadam Aayat-e-Sajda padh kar Sajda karta hai, Shaitaan hat jaata hai aur ro kar kehta hai: haay barbaadi meri! Ibn-e-Aadam ko Sajde ka hukm huwa, usne Sajda kiya, uske liye Jannat hai aur mujhe hukm huwa maine inkaar kiya, mere liye Dozakh hai."

**Mas'alah-01:** Sajde ki 14 Aayatein hain woh yeh hain:

[01].Surah-e-Aa'raaf Ki Aakhir Aayat:-

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ (٢٠٦)

[02].Surah-e-Raa'd Mein Yeh Aayat:-

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلْلُهُمْ بِالْغُدُوِّ وَالْأَصَالِ (١٥)

[03].Surah-e-Nahl Mein Yeh Aayat:-

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يَسْتَكْبِرُونَ (٣٩)

[04].Surah-e-Bani-Isra'eel Mein Yeh Aayat:-

إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا (١٠٤) وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا (١٠٨) وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا (١٠٩)

[05].Surah-e-Maryam Mein Yeh Aayat:-

إِذَا تُتْلَى عَلَيْهِمْ آيَةُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا (٥٨)

[06].Surah-e-Hajj Mein Pehli Jagah Jahan Sajda Ka Zikr Hai Ya'ni Yeh Aayat:-

{ أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ ۖ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ (١٨) }

**[07].Surah-e-Furqaan Meiñ Yeh Aayat:-**

{ وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا (٦٠) }

**[08].Surah-e-Naml Meiñ Yeh Aayat:-**

[الَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمُوتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ (٢٥) اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (٣٦)]

**[09].Surah-e-Alif-Laam-Meem-Tanzeel Meiñ Yeh Aayat:-**

[إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ (١٥)]

**[10].Surah-e-Swaad Meiñ Yeh Aayat:-**

[فَاسْتَغْفِرْ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ (٣٣) فَغَفَرْنَا لَهُ ذَلِكَ ۖ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ (٣٥)]

**[11].Surah-e-Haa-Meem-As-Sajda Meiñ Aayat:-**

[وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ (٣٤) فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ (٣٨)]

**[12].Surah-e-Najm Meiñ:-**

{ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا (٦٢) }

**[13].Surah-e-Inshiqaaq Meiñ Aayat:-**

{ فَمَا لَهُمْ لَا يُؤْمِنُونَ (٢٠) وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ (٢١) }

**[14].Surah-e-Iqraa Meiñ Aayat:-**

{ وَاسْجُدْ وَاقْتَرِبْ (١٩) }

**Mas'alah-02:** Aayat-e-Sajda padhne ya sunne se Sajda Waajib ho jaata hai, padhne meiñ yeh shart hai ke itni aawaaz se ho ke agar koi 'uzr na ho to

khud sun sake, sunne waale ke liye yeh zaroor nahiñ ke bil-qasd (jaanboojh kar) suni ho, bila-qasd (bila-iraada) sunne se bhi Sajda Waajib ho jaata hai. [Hidaayah; Durr-e-Mukhtaar; Waghairahuma]

**Mas'alah-03:** Sajda Waajib hone ke liye poori Aayat padhna zaroori nahiñ balke woh lafz jisme Sajde ka maaddah paaya jaata hai aur uske saath qabl (pehle wala) ya baa'd ka koi lafz milaakar padhna kaafi hai. [Raddul-Muhtaar]

**Mas'alah-04:** Agar inti aawaaz se Aayat padhi ke sun sakta tha, magar shor-o-ghul ya behre hone ki wajah se na suni, to Sajda Waajib ho gaya aur agar mahz (sirf) hont hile aawaaz paida na hui to Waajib na huwa. ['Aalamgiri; Waghaira]

**Mas'alah-05:** Qaari ne Aayat padhi magar dusre ne na suni, to agarche usi majlis mein ho us par Sajda Waajib na huwa, al-batta Namaaz mein Imaam ne Aayat padhi to Muqtadiyon par Waajib ho gaya agarche na suni ho, balke agarche (imaam) Aayat padhte waqt woh maujood bhi na tha, baa'd padhne ke Sajde se peshtar (pehle) shaamil huwa, aur agar Imaam se Aayat suni magar Imaam ke Sajda karne ke baa'd usi Raka'at mein shaamil huwa to Imaam ka Sajda uske liye bhi hai aur dusri Raka'at mein shaamil huwa to Namaaz ke baa'd Sajda kare. Yunhi agar shaamil hi na huwa jab bhi Sajda kare. ['Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-06:** Surah-e-Hajj ki aakhir Aayat mein jisme Sajde ka zikr hai uske padhne ya sunne se Sajda Waajib nahiñ, ke usme Sajde se muraad Namaaz ka Sajda hai, al-batta agar Shaafa'ee-ul-Mazhab Imaam ki Iqtida ki aur usne is mauqe' par Sajda kiya to uski mutaaba'at (pairwi) mein Muqtadi par bhi Waajib hai. [Raddul-Muhtaar]

**Mas'alah-07:** Imaam ne Aayat-e-Sajda padhi aur Sajda na kiya, to Muqtadi bhi uski mutaaba'at (ittibaa'/pairwi) mein Sajda na karega, agarche Aayat suni ho. [Ghunya]

**Mas'alah-08:** Muqtadi ne Aayat-e-Sajda padhi to na khud us par Sajda Waajib hai, na Imaam par, na aur Muqtadiyon par, na Namaaz mein, na baa'd mein, al-batta agar dusre Namaazi ne ke uske saath Namaaz mein shareek na tha Aayat suni, khwaah woh Munfarid ho ya dusre Imaam ka

Muqtadi ya dusra Imaam, unpar Baa'd-e-Namaaz Sajda Waajib hai. Yunhi us par Waajib hai jo Namaaz mein na ho. [**'Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar**]

**Mas'alah-09:** Jo shakhs Namaaz mein nahiñ aur Aayat-e-Sajda padhi aur Namaazi ne suni, to Baa'd-e-Namaaz Sajda kare Namaaz mein na kare aur Namaaz hi mein kar liya to kaafi na hoga, Baa'd-e-Namaaz phir karna hoga magar Namaaz faasid na hogi, haañ agar Tilaawat karne waale ke saath Sajda kiya aur Ittibaa' ka qasd (iraada) bhi kiya to Namaaz jaati rahi. [**Ghuniyah; 'Aalamgiri**]

**Mas'alah-10:** Jo shakhs Namaaz mein na tha Aayat-e-Sajda padh kar Namaaz mein shaamil ho gaya, to Sajda saaqit ho gaya. [**Durr-e-Mukhtaar**]

**Mas'alah-11:** Ruku' ya Sujood mein Aayat-e-Sajda padhi to Sajda Waajib ho gaya aur usi Ruku' ya Sujood se ada bhi ho gaya aur Tashahhud mein padhi to Sajda Waajib ho gaya lihaaza Sajda kare. [**Raddul-Muhtaar**]

**Mas'alah-12:** Aayat-e-Sajda padhne waale par us waqt Sajda Waajib hota hai ke woh Wujoo-e-Namaaz ka Ahl ho ya'ni Ada ya Qaza ka use hukm ho, lihaaza agar kaafir ya majnoon ya na-baaligh ya haiz-o-nifaas waali 'aurat ne Aayat padhi to unpar Sajda Waajib nahiñ aur musalman 'aaqil baaligh ahl-e-namaaz ne inse suni to us par Waajib ho gaya aur junoon agar ek din raat se ziyada na ho to majnoon par padhne ya sunne se Waajib hai. Be-Wuzu ya Junub ne Aayat padhi ya suni to Sajda Waajib hai. Nasha waale ne Aayat padhi ya suni to Sajda Waajib hai. Yunhi sote mein Aayat padhi baa'd-e-bedaari use kisi ne khabar di, to Sajda kare. Nasha waale ya sone waale ne Aayat padhi to sunne waale par Sajda Waajib ho gaya. [**'Aalamgiri; Durr-e-Mukhtaar**]

**Mas'alah-13:** 'Aurat ne Namaaz mein Aayat-e-Sajda padhi aur Sajda na kiya yahañ tak ke Haiz aagaya to Sajda saaqit ho gaya. [**'Aalamgiri**]

**Mas'alah-14:** Nafl padhne waale ne Aayat padhi aur Sajda bhi kar liya phir Namaaz faasid ho gayi, to iski Qaza mein Sajde ka i'aada nahiñ aur (sajda) na kiya tha to Bairoon-e-Namaaz (namaaz ke baahar) kare. [**'Aalamgiri; Durr-e-Mukhtaar**]

**Mas'alah-15:** Faarsi ya kisi aur zubaan mein Aayat ka Tarjama padha to padhne waale aur sunne waale par Sajda Waajib ho gaya, sunne waale ne

yeh samjha ho ya nahiñ ke Aayat-e-Sajda ka Tarjama hai, al-batta yeh zaroor hai ke use na ma'loom ho to bata diya gaya ho ke yeh Aayat-e-Sajda ka Tarjama tha aur Aayat padhi gayi ho to iski zaroorat nahiñ ke sunne waale ko Aayat-e-Sajda hona bataaya gaya ho. [‘Aalamgiri]

**Mas'alah-16:** Chand shakhsoñ ne ek-ek Harf padha ke sabka ka majmu'ah Aayat-e-Sajda ho gaya, to kisi par Sajda Waajib na huwa. Yunhi Aayat ke Hijje karne ya Hijje sunne se bhi Waajib na hoga. Yunhi parind se Aayat-e-Sajda suni ya jangal aur pahaad waghaira mein aawaaz goonji aur bi-jinsihi Aayat ki aawaaz kaan mein aayi to Sajda Waajib nahiñ. [‘Aalamgiri; Durr-e-Mukhtaar]

**Mas'alah-17:** Aayat-e-Sajda padhne ke baa'd معاذ الله Murtad ho gaya phir Musalman huwa, to woh Sajda Waajib na raha. [‘Aalamgiri]

**Mas'alah-18:** Aayat-e-Sajda likhne ya uski taraf dekhne se Sajda Waajib nahiñ. [‘Aalamgiri; Ghunyah]

**Mas'alah-19:** Sajda-e-Tilaawat ke liye Tahreema ke siwa tamaam woh sharaa'it haiñ jo Namaaz ke liye haiñ, maslan: Tahaarat, Istiqbaal-e-Qiblah, Niyyat, Waqt is maa'na par ke aage aata hai, Satr-e-'Aurat. Lihaaza agar paani par qaadir hai Tayammum karke Sajda karna jaaiz nahiñ. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-20:** Iski niyyat mein yeh shart nahiñ ke fulaañ Aayat ka Sajda hai balke mutlaqan Sajda-e-Tilaawat ki niyyat kaafi hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-21:** Jo cheezeñ Namaaz ko faasid karti haiñ unse Sajda bhi faasid ho jayega, maslan: hadas-e-'amd (jaanboojh kar wuzu todna) va kalaam (baat karna) va qah-qaha. [Durr-e-Mukhtaar; Waghaira]

**(Note:-** Qah-Qaha ya'ni itni aawaaz se hansna ke aas-paas waale sun sake).

**Mas'alah-22:** Sajde ka Masnoon (sunnat) tareeqa yeh hai ke: khada ho kar **اللَّهُ أَكْبَرُ** (Allahu-Akbar) kehta huwa Sajde mein jaye aur kam se kam 3 baar **سُبْحَانَ رَبِّيَ الْأَعْلَى** kahe phir **اللَّهُ أَكْبَرُ** kehta huwa khada ho jaye, pehle peeche donoñ baar **اللَّهُ أَكْبَرُ** kehna Sunnat hai aur khade ho kar Sajde mein jaana aur Sajde ke baa'd khada hona yeh donoñ Qiyaam Mustahab. [‘Aalamgiri; Durr-e-Mukhtaar; Waghairahuma]

**Mas'alah-23:** Mustahab yeh hai ke Tilaawat karne wala aage aur sunne waale uske peeche Saff baandh kar Sajda karein aur yeh bhi Mustahab hai ke saama'een (sunne waale) is se pehle sar na uthaayein aur agar iske khilaaf kiya maslan apni-apni jagah par Sajda kiya agarche Tilaawat karne waale ke aage, ya us se pehle Sajda kiya, ya sar utha liya, ya Tilaawat karne waale ne us waqt Sajda na kiya aur saama'een ne kar liya to harj nahiñ. Aur Tilaawat karne waale ka Sajda faasid ho jaye to unke (ya'ni saama'een ke) Sajdon par uska kuch asar nahiñ, ke yeh haqeeqatan Iqtida nahiñ, lihaaza 'aurat ne agar Tilaawat ki to mardoñ ki Imaam ya'ni Sajde mein aage ho sakti hai aur 'aurat mard ke muhaazi (saamne/baraabar) ho jaye to faasid na hoga. [Ghunyah; 'Aalamgiri]

**Mas'alah-24:** Agar Sajde se pehle ya baa'd mein khada na huwa, ya Allahu-Akbar na kaha, ya Subhaan na padha, to ho jayega, magar Takbeer chhodna na chahiye ke Salaf (buzurgoñ) ke khilaaf hai. ['Aalamgiri; Raddul-Muhtaar]

**Mas'alah-25:** Agar tanha Sajda kare to Sunnat yeh hai ke Takbeer itni aawaaz se kahe ke khud sunle aur dusre log bhi uske saath hon to Mustahab yeh hai ke itni aawaaz se kahe ke dusre bhi sunein. [Raddul-Muhtaar]

**Mas'alah-26:** Yeh jo kaha gaya ke Sajda-e-Tilaawat mein سُبْحَانَ رَبِّيَ الْأَعْلَى padhe yeh Farz Namaaz mein hai aur Nafl Namaaz mein Sajda kiya to chahe yeh padhe ya aur Dua'yein jo Ahaadees mein waarid hain woh padhe. Maslan:

سَجَدَ وَجْهِى لِلَّذِى خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ۔

**Tarjamah:-** "Mere chehre ne Sajda kiya uske liye jisne use paida kiya aur uski soorat banaayi aur apni taaqat va quwwat se kaan aur aankh ki jagah phaadi barkat wala hai Allah (عزوجل)! Jo accha paida karne wala hai."

اللَّهُمَّ اكْتُبْ لِي عِنْدَكَ بِهَا أَجْرًا وَضَعْ عَنِّي بِهَا وِزْرًا وَاجْعَلْهَا لِي عِنْدَكَ زُخْرًا وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ۔

**Tarjamah:-** "Aye Allah (عزوجل)! Is Sajde ki wajah se tu mere liye apne nazdeek sawaab likh aur iski wajah se mujhse gunaah ko door kar aur ise tu mere liye apne paas zakheera bana aur isko tu mujhse qubool kar, jaisa tune apne Bande Dawood عليه السلام se qubool kiya."

Ya yeh kahe:

سُبْحَنَ رَبَّنَا إِنْ كَانَ وَعْدُ رَبَّنَا لَفِعُولًا ط

**Tarjamah:-** “Paak hai hamaara Rab, beshak hamaare Parwardigaar ka waa’da ho kar rahega.”

Aur agar Bairoon-e-Namaaz (namaaz se baahar) ho to chahe yeh padhe ya Sahaaba va Taaba’een se jo Aasaar marvi haiñ woh padhe, maslan: Ibn-e-‘Umar رضى الله تعالى عنهما se marvi hai, woh kehte the:

اللَّهُمَّ لَكَ سَجَدَ سَوَادِي رَبِّكَ أَمِنْ فَوَادِي اللَّهُمَّ ارْزُقْنِي عِلْمًا يَنْفَعُنِي وَعَمَلًا يَرْفَعُنِي -

**Tarjamah:-** “Aye Allah (عزوجل)! Mere jism ne tujhe Sajda kiya aur mera dil tujh par Imaan laya. Aye Allah! Tu mujhe ‘Ilm-e-Naafe’ aur ‘Amal-e-Raafe’ rozi kar.” [Ghunya; Raddul-Muhtaar]

**Mas’alah-27:** Sajda-e-Tilaawat ke liye Allahu-Akbar kehte waqt na haath uthaana hai aur na isme Tashahhud hai na Salaam. [Tanweerul-Absaar]

**Mas’alah-28:** Aayat-e-Sajda Bairoon-e-Namaaz (namaaz ke baahar) padhi, to fauran Sajda kar lena Waajib nahiñ, haañ behtar hai ke fauran karle aur Wuzu ho to taakhir Makruh-e-Tanzeehi. [Durr-e-Mukhtaar]

**Mas’alah-29:** Us waqt agar kisi wajah se Sajda na kar sake to Tilaawat karne waale aur Saame’ (sunne waale) ko yeh keh lena Mustahab hai:

سَبِّعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ -

**Tarjamah:-** “Hamne suna aur hukm maana, teri maghfirat ka suwaal karte haiñ, Aye Parwardigaar! Aur tere hi taraf phirna hai.” [Raddul-Muhtaar]

**Mas’alah-30:** Sajda-e-Tilaawat Namaaz mein fauran karna Waajib hai, taakhir (der) karega gunahgaar hoga aur Sajda karna bhool gaya to jab tak Hurmat-e-Namaaz (ya’ni koi aisa kaam na kiya ho jo munaafi-e-namaaz hai) mein hai karle, agarche Salaam pher chuka ho aur sajda-e-sahw kare. [Durr-e-Mukhtaar; Raddul-Muhtaar] Taakhir se muraad 3 Aayat se ziyada padh lena hai, kam mein taakhir nahiñ, magar aakhir Surat mein agar Sajda waaqe’ hai, maslan: اِنْشَقَّتْ (ya’ni surah-e-inshiqaaq) to Surat poori karke Sajda karega jab bhi harj nahiñ. [Raddul-Muhtaar]

**Mas'alah-31:** Namaaz mein Aayat-e-Sajda padhi to uska Sajda Namaaz hi mein Waajib hai Bairoon-e-Namaaz (namaaz ke baahar) nahi ho sakta. Aur qasdan (jaanboojh kar) na kiya to gunahgaar huwa tauba laazim hai, ba-sharte ke Aayat-e-Sajda ke baa'd fauran Ruku' Sujood na kiya ho. Namaaz mein Aayat-e-Sajda padhi aur Sajda na kiya phir woh Namaaz faasid ho gayi ya qasdan faasid ki, to Bairoon-e-Namaaz Sajda karle aur Sajda kar liya tha to haajat nahi. [Durr-e-Mukhtaar]

**Mas'alah-32:** Agar Aayat padhne ke baa'd fauran Namaaz ka Sajda kar liya ya'ni Aayat-e-Sajda ke baa'd 3 Aayat se ziyada na padha aur Ruku' karke Sajda kiya, to agarche Sajda-e-Tilaawat ki niyyat na ho ada ho jayega. ['Aalamgiri; Durr-e-Mukhtaar]

**Mas'alah-33:** Namaaz ka Sajda-e-Tilaawat Sajde se bhi ada ho jaata hai aur Ruku' se bhi, magar Ruku' se jab ada hoga ke fauran kare, fauran na kiya to Sajda karna zaroori hai aur jis Ruku' se Sajda-e-Tilaawat ada kiya khwaah woh Ruku' Ruku'-e-Namaaz ho ya uske 'alaawa. Agar Ruku'-e-Namaaz hai to usme Ada-e-Sajda ki niyyat karle aur agar khaas Sajda hi ke liye yeh Ruku' kiya, to is Ruku' se uthne ke baa'd Mustahab yeh hai ke 2-3 Aayatein ya ziyada padh kar Ruku'-e-Namaaz kare fauran na kare. Aur agar Aayat-e-Sajda par Surat khatam hai aur Sajde ke liye Ruku' kiya, to dusri Surat ki Aayatein padh kar Ruku' kare. [Ghunyah; 'Aalamgiri; Durr-e-Mukhtaar]

**Mas'alah-34:** Aayat-e-Sajda beech Surat mein hai to afzal yeh hai ke use padh kar Sajda kare phir kuch aur Aayatein padh kar Ruku' kare aur agar Sajda na kiya aur Ruku' kar liya aur us Ruku' mein Ada-e-Sajda ki bhi niyyat karli to kaafi hai. Aur agar na Sajda kiya, na Ruku' kiya balke Surat khatam karke Ruku' kiya, to agarche niyyat kare na kaafi hai aur jab tak Namaaz mein hai Sajde ki Qaza kar sakta hai. ['Aalamgiri]

**Mas'alah-35:** Sajda par Surat khatm hai aur Aayat-e-Sajda padh kar Sajda kiya, to Sajde se uthne ke baa'd dusri Surat ki kuch Aayatein padh kar Ruku' kare aur baghair padhe Ruku' kar diya to bhi jaaiz hai. ['Aalamgiri]

**Mas'alah-36:** Agar Aayat-e-Sajda ke baa'd Khatm-e-Surat mein 2-3 Aayatein baaqi hain, to chahe fauran Ruku' karde, ya Surat khatam karne ke baa'd, ya fauran Sajda karle, phir baaqi Aayatein padh kar Ruku' mein jaye, ya

Surat khatam karke Sajde mein jaye, sab tarah ikhtiyaar hai, magar is soorat-e-akheera mein Sajde se uth kar kuch Aayatein dusri Surat ki padh kar Ruku' kare. [Ghunya; 'Aalamgiri]

**Mas'alah-37:** Ruku' jaate waqt Sajde ki niyyat nahiin ki balke Ruku' mein ya (ruku' se) uthne ke baa'd ki, to yeh niyyat kaafi nahiin. ['Aalamgiri]

**Mas'alah-38:** Tilaawat ke baa'd Imaam Ruku' mein gaya aur Niyyat-e-Sajda karli magar Muqtadiyon ne na ki, to unka Sajda ada na huwa, lihaaza Imaam jab Salaam phere to Muqtadi Sajda karke Qa'da karein aur Salaam pherein aur is Qa'da mein Tashahhud Waajib hai, agar Qa'da na kiya to Namaaz faasid ho gayi ke Qa'da jaata raha, yeh hukm Jahri Namaaz ka hai, Sirri mein chunke Muqtadi ko 'ilm nahiin lihaaza ma'zoor hai. Aur agar Imaam ne Ruku' se Sajda-e-Tilaawat ki niyyat na ki to usi Sajda-e-Namaaz se Muqtadiyon ka bhi Sajda-e-Tilaawat ada ho gaya agarche niyyat na ho, lihaaza Imaam ko chahiye ke Ruku' mein Sajde ki niyyat na kare ke Muqtadiyon ne agar niyyat na ki to unka Sajda ada na hoga aur Ruku' ke baa'd jab Imaam Sajda karega to us se Sajda-e-Tilaawat bahar-haal ada ho jayega (imaam) niyyat kare ya na kare phir niyyat ki kya haajat. ['Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-39:** Jahri Namaaz mein Imaam ne Aayat-e-Sajda padhi to Sajda karna aula (ziyada behtar) hai aur Sirri mein Ruku' karna, ke Muqtadiyon ko dhoka na lage. [Raddul-Muhtaar]

**Mas'alah-40:** Imaam ne Sajda-e-Tilaawat kiya, Muqtadiyon ko Ruku' ka gumaan huwa aur Ruku' mein gaye, to Ruku' tod kar Sajda karein aur jisne Ruku' aur ek Sajda kiya jab bhi ho gaya aur agar Ruku' karke 2 Sajde kar liye to uski Namaaz gayi. [Durr-e-Mukhtaar]

**Mas'alah-41:** Musalli (namaazi) Sajda-e-Tilaawat bhool gaya, Ruku' ya Sajda ya Qa'da mein yaad aaya to usi waqt Sajda karle, phir jis Rukn mein tha uski taraf 'aud kare ya'ni Ruku' mein tha to Sajda karke Ruku' mein wapas ho wa-'alaa-haazal-qiyaas aur agar us Rukn ka i'aada (dubaara ada) na kiya jab bhi Namaaz ho gayi. ['Aalamgiri] Magar Qa'da-e-Akheera ka i'aada (lautaana) Farz hai, ke Sajde se Qa'da baatil ho jaata hai.

### (Ek Majlis Mein Aayat-e-Sajda Padhne Ya Sunne Ke Masaail)

**Mas'alah-42:** Ek majlis mein Sajde ki ek Aayat ko baar-baar padha ya suna to ek hi Sajda Waajib hoga, agarche chand shakhsoñ se suna ho. Yunhi agar Aayat padhi aur wahi Aayat dusre se suni bhi, jab bhi ek hi Sajda Waajib hoga. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-43:** Padhne waale ne kayi majlisoñ mein ek Aayat baar-baar padhi aur sunne waale ki majlis na badli, to padhne wala jitni majlisoñ mein padhega us par utne hi Sajde Waajib honge aur sunne waale par ek, aur agar iska 'aks (ulta/opposite) hai ya'ni padhne wala ek majlis mein baar-baar padhta raha aur sunne waale ki majlis badalti rahi, to padhne waale par ek Sajda Waajib hoga aur sunne waale par utne jitni majlisoñ mein suna. ['Aalamgiri]

**Mas'alah-44:** Majlis mein Aayat padhi ya suni aur Sajda kar liya, phir usi majlis mein wahi Aayat padhi ya suni, to wahi pehla Sajda kaafi hai. [Durr-e-Mukhtaar]

**Mas'alah-45:** Ek majlis mein chand baar Aayat padhi ya suni aur aakhir mein utni hi baar Sajda karna chahe to yeh bhi Khilaaf-e-Mustahab hai balke ek hi baar kare, ba-khilaaf Durood Shareef ke, ke Naam-e-Aqdas liya ya suna to ek baar Durood Shareef (padhna) Waajib aur har baar Mustahab. [Raddul-Muhtaar]

### (Majlis Badalne Aur Na-Badalne Ki Sooratein)

**Mas'alah-46:** Do-ek (2-1) luqma khaane, 2-1 ghoot peene, khade ho jaane, 2-1 qadam chalne, salaam ka jawaab dene, 2-1 baat karne, makaan ke ek gosha se dusre ki taraf chale jaane se majlis na badlegi, haan agar makaan bada hai jaise shaahi-mahel, to aise makaan mein ek gosha se dusre mein jaane se majlis badal jayegi. Kashti mein hai aur kashti chal rahi hai, majlis na badlegi. Rail ka bhi yahi hukm hona chahiye. Jaanwar par sawaar hai aur woh chal raha hai to majlis badal rahi hai, haan agar sawaari par Namaaz padh raha hai to na badlegi. 3 luqme khaane, 3 ghoot peene, 3 kalime bolne, 3 qadam maidaan mein chalne, nikaah ya khareed-o-farokht karne, let kar so jaane se majlis badal jayegi. ['Aalamgiri; Ghunyah; Durr-e-Mukhtaar; Waghairahuma]

**Mas'alah-47:** Sawaari par Namaaz padhta hai aur koi shakhs saath chal raha hai, ya woh bhi sawaar hai magar Namaaz mein nahiñ, aisi haalat mein agar Aayat baar-baar padhi to us par ek Sajda Waajib hai aur saath waale par utne jitni baar suna. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-48:** Taana tan'na (kapde bunte waqt kapda bunne ke liye taaga tan'na), naher ya hauz mein tairna, darakht ki ek shaakh (tehni) se dusri par jaana, hal jotna (hal chalaana), daaeñ chalaana (ya'ni anaaj ko round kar bhoonsa alag karne ke liye bail ko chalaana), chakki ke bail ke peeche phirna, 'aurat ka bacche ko doodh pilaana, in sab sooraton mein majlis badal jaati hai, jitni baar padhega ya sunega utne Sajde Waajib honge. [Ghunya; Durr-e-Mukhtaar; Waghairahuma] Yahi hukm Kolu ke Bail ke peeche chalne ka hona chahiye.

**Mas'alah-49:** Ek jagah baithe-baithe taana tan raha hai to majlis badal rahi hai, agarche Fath-ul-Qadeer mein iske khilaaf likha, is liye ke yeh 'Amal-e-Kaseer hai. [Raddul-Muhtaar]

**Mas'alah-50:** Kisi Majlis mein der tak baithna, Qira'at, Tasbeeh, Tahleel, Dars va Waa'z mein mashgool hona majlis ko nahiñ badlega aur agar donoñ baar padhne ke darmiyaan koi duniya ka kaam kiya maslan kapda seena waghaira, to majlis badal gayi. [Raddul-Muhtaar]

**Mas'alah-51:** Aayat-e-Sajda Bairoon-e-Namaaz (namaaz ke baahar) Tilaawat ki aur Sajda karke phir Namaaz shuru' ki aur Namaaz mein phir wahi Aayat padhi, to uske liye dubaara Sajda kare aur agar pehle na kiya tha to yahi uske bhi qaaim maqaam ho gaya, ba-sharte ke Aayat padhne aur Namaaz ke darmiyaan koi ajnabi fe'l-e-faasil (ya'ni namaaz se juda kar dene wala kaam) na ho aur agar na pehle Sajda kiya na Namaaz mein, to donoñ saaqit ho gaye aur gunahgaar huwa tauba kare. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-52:** Ek Raka'at mein baar-baar wahi Aayat padhi to ek hi Sajda kaafi hai, khwaah chand baar padh kar Sajda kiya ya ek baar padh kar Sajda kiya phir dubaara seh-baara (teesri martaba) Aayat padhi. Yunhi agar ek Namaaz ki sab Raka'ton mein ya do teen mein wahi Aayat padhi, to sab ke liye ek Sajda kaafi hai. [\*Aalamgiri]

**Mas'alah-53:** Namaaz mein Aayat-e-Sajda padhi aur Sajda kar liya, phir Salaam ke baa'd usi majlis mein wahi Aayat padhi, to agar kalaam (baat) na kiya tha to wahi Namaaz wala Sajda uske qaaim maqaam bhi hai aur kalaam kar liya tha to dubaara Sajda kare. Aur agar Namaaz mein Sajda na kiya tha phir Salaam pherne ke baa'd wahi Aayat padhi to ek Sajda kare, Namaaz wala (sajda) saaqit (mu'aaf) ho gaya. [Khania; Ghunyah; 'Aalamgiri; Raddul-Muhtaar]

**Mas'alah-54:** Namaaz mein Aayat-e-Sajda padhi aur Sajda kiya phir be-wuzu huwa aur Wuzu karke "Bina" ki, phir wahi Aayat padhi to dusra Sajda Waajib na huwa. Aur agar "Bina" ke baa'd dusre se wahi Aayat suni to dusra Waajib hai aur yeh dusra Sajda Namaaz ke baa'd kare. ['Aalamgiri]

**Mas'alah-55:** Ek Majlis mein Sajde ki chand Aayatein padhiin, to utne hi Sajde kare ek kaafi nahiin. [General Books of Fiqh]

**Mas'alah-56:** Poori Surat padhna aur Aayat-e-Sajda chhod dena Makruh-e-Tahreemi hai aur sirf Aayat-e-Sajda ke padhne mein karaahat nahiin, magar behtar yeh hai ke do-ek Aayat pehle ya baa'd ki mila le. [Durr-e-Mukhtaar; Waghairaj]

**Mas'alah-57:** Saama'een ne Sajde ka Tahiyah (iraada) kiya ho aur Sajda unpar bhaar (bojh) na ho to Aayat buland aawaaz se padhna aula (ziyada behtar) hai warna aahista aur Saama'een (sunne waloñ) ka haal ma'loom na ho ke aamaada (tayyaar) haiñ ya nahiñ, jab bhi aahista padhna behtar hona chahiye. [Raddul-Muhtaar]

**Mas'alah-58:** Aayat-e-Sajda padhi gayi magar kaam mein mashgooli ke sabab na suni, to Asah (ziyada saheeh) yeh hai ke Sajda Waajib nahiñ, magar bahut se 'Ulama kehte haiñ ke agarche na suni Sajda Waajib ho gaya. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Faaida-e-Aham:-** Jis maqsad ke liye ek Majlis mein Sajde ki sab Aayatein padh kar Sajde kare Allah (عزوجل) uska maqsad poora farma dega. Khwaah ek-ek Aayat padh kar uska Sajda karta jaye, ya sabko padh kar Aakhir mein 14 Sajde karle. [Ghunyah; Durr-e-Mukhtaar; Waghairahuma]

**Mas'alah-59:** Zameen par Aayat-e-Sajda padhi to yeh Sajda sawaari par nahiñ kar sakta, magar khauf ki haalat ho to ho sakta hai aur sawaari par Aayat padhi to safar ki haalat mein sawaari par Sajda kar sakta hai. [**Aalamgiri**]

**Mas'alah-60:** Marz ki haalat mein ishaare se bhi Sajda ada ho jayega. Yunhi safar mein sawaari par ishaare se ho jayega. [**Aalamgiri; Waghaira**]

**Mas'alah-61:** Jumu'ah va 'Eidain aur Sirri Namaazon mein aur jis Namaaz mein Jama'at-e-'Azeem ho Aayat-e-Sajda Imaam ko padhna Makruh hai. Haañ agar Aayat ke baa'd fauran Ruku' va Sujood karde aur Ruku' mein niyyat na kare to karaahat nahiñ. [**Ghunya; Durr-e-Mukhtaar; Raddul-Muhtaar**]

**Mas'alah-62:** Mimbar par Aayat-e-Sajda padhi to khud us par aur sunne walon par Sajda Waajib hai aur jinhon ne na suni unpar nahiñ. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

### (Sajda-e-Shukr Ke 6 Mauqe')

**Mas'alah-63:** Sajda-e-Shukr maslan: aulaad paida hui, ya maal paaya, ya gumi hui cheez mil gayi, ya mareez ne shifa paayi, ya musaafir wapas aaya, garz kisi ne'mat par Sajda karna Mustahab hai aur iska tareeqa wahi hai jo Sajda-e-Tilaawat ka hai. [**Aalamgiri; Raddul-Muhtaar**]

**Mas'alah-64:** Sajda be-sabab jaisa aksar 'awaam karte haiñ, na sawaab hai na Makruh. [**Aalamgiri**]

# Chapter: 08

## NAMAAZ-E-MUSAAFIR KA BAYAAN

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# Namaaz-e-Musaafir Ka Bayaan:-

**Allah (عزوجل) Farmata Hai:-**

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ۖ إِنَّ خِفَتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا ۚ

[Surah-e-Nisa, Aayat-101]

**Tarjamah:-** “Jab tum zameen mein safar karo to tum par iska gunaah nahiñ ke Namaaz mein Qasr karo, agar khauf ho ke kaafir tumhein fitne mein daalenge.”

**Hadees 01:-** Saheeh Muslim Shareef mein hai Ya'la Bin Umayyah (رضي الله عنه) kehte haiñ: Ameer-ul-Momineen Farooq-e-Aa'zam (رضي الله عنه) se maine 'arz ki, ke **Allah (عزوجل)** ne to yeh farmaya:

أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ۖ إِنَّ خِفَتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا ۚ

Aur ab to log Aman mein haiñ (ya'ni Aman ki haalat mein Qasr na hona chahiye), farmaya: iska mujhe bhi ta'ajjub huwa tha maine **Rasoolullah (ﷺ)** se suwaal kiya. Irshaad farmaya: “Yeh ek Sadqah hai, ke **Allah-Ta'ala** ne tum par Tasadduq (sadqah) farmaya uska Sadqah qubool karo.”

**Hadees 02:-** Saheeh Bukhari va Saheeh Muslim mein Marvi, ke Haarisah Bin Wahab Khazaa'i (رضي الله عنه) kehte haiñ: “**Rasoolullah (ﷺ)** ne Mina mein 2-Raka'at Namaaz padhaayi haalaañ ke na hamaari itni ziyada ta'daad (ginti) kabhi thi na is qadr aman.”

**Hadees 03:-** Saheehain mein Anas (رضي الله عنه) se Marvi, ke “**Rasoolullah (ﷺ)** ne Madeenah mein Zohar ki 4-Raka'tein padhiñ aur Zil-Hulaifah mein 'Asr ki 2-Raka'tein.” (zil-hulaifah madeena-e-munawwarah se 3 meel ke faasile par ek maqaam ka naam hai, yahi asah hai (ziyada saheeh hai).

**Hadees 04:-** Tirmizi Shareef mein 'Abdullah Bin 'Umar رضي الله تعالى عنهما se Marvi, kehte haiñ: maine **Nabi (ﷺ)** ke saath Hazar va Safar donoñ mein Namaazein padhiñ, Hazar mein **Huzoor (ﷺ)** ke saath Zohar ki 4-Raka'tein padhiñ aur uske baa'd 2-Raka'at aur Safar mein Zohar ki 2 aur uske baa'd 2-Raka'at

aur 'Asr ki 2 aur uske baa'd kuch nahiñ aur Maghrib ki Hazar va Safar mein baraabar 3-Raka'tein, Safar va Hazar kisi ki Namaaz-e-Maghrib mein Qasr na farmate aur uske baa'd 2-Raka'at.

**Hadees 05:-** Saheehain mein Umm-ul-Momineen Siddiqah رضى الله تعالى عنها se Marvi, farmati haiñ: "Namaaz 2-Raka'at Farz ki gayi, phir jab **Huzoor** (ﷺ) ne Hijrat farmaayi to 4 Farz kardi gayi aur Safar ki Namaaz usi pehle Farz par chhodi gayi."

**Hadees 06:-** Saheeh Muslim Shareef mein 'Abdullah Bin 'Abbaas رضى الله تعالى عنها se Marvi, kehte haiñ ke: "Allah (عزوجل) ne **Nabi** (ﷺ) ki zubaani Hazar mein 4-Raka'tein Farz kiñ aur Safar mein 2 aur Khauf mein 1 ya'ni Imaam ke saath."

**(Note:-** Namaaz-e-Khauf mein Imaam ke saath sirf 1-Raka'at padhega aur 1-Raka'at akele).

**Hadees 07:-** Ibn-e-Maajah 'Abdullah Bin 'Umar رضى الله تعالى عنها se Riwaayat ki, ke **Rasoolullah** (ﷺ) ne Namaaz-e-Safar ki 2-Raka'tein muqarrar farmaayin aur yeh poori hai kam nahiñ ya'ni agarche ba-zaahir 2-Raka'tein kam ho gayin magar sawaab mein yeh 2 hi 4 ki baraabar haiñ.

### **Masaail-e-Fiqhiyyah:-**

Shar'an Musaafir woh shakhs hai jo 3 din ki raah tak jaane ke irade se basti se baahar huwa. [Mutoon]

**Mas'alah-01:** Din se muraad saal ka sab mein chhota din aur 3 din ki raah se yeh muraad nahiñ ke subh se shaam tak chale, ke khaane, peene, namaaz aur deegar zarooriyaat ke liye thaherna to zaroor hi hai, balke muraad din ka aksar hissa hai, maslan: shuru' subh-e-saadiq se dopaher dhalne tak chala phir thaher gaya, phir dusre aur teesre din yunhi kiya, to itni door tak ki raah ko Masaafat-e-Safar (safar ki doori) kahenge. Dopaher ke baa'd tak chalne mein bhi baraabar chalna muraad nahiñ balke 'aadatan jitna aaraam lena chahe us qadr us darmiyaan mein thaherta bhi jaye aur chalne se muraad mu'tadil (darmiyaani) chaal hai, ke na tez ho na sust. Khushki (zameen) mein aadmi aur oont ki darmiyaani chaal ka e'tibaar hai aur pahaadi raaste

mein usi hisaab se jo uske liye munaasib ho. Aur dariya mein kashti ki chaal, us waqt ki ke hawa na bilkul ruki ho na tez. [Durr-e-Mukhtaar; 'Aalamgiri; Waghairahuma]

**Mas'alah-02:** Saal ka chhota din us jagah ka mo'tabar hai jahaan din-raat mu'tadil hon ya'ni chhote din ke aksar hisse mein manzil tay kar sakte hon, lihaaza jin shahron mein bahut chhota din hota hai jaise Balghaar, ke wahaan bahut chhota din hota hai, lihaaza wahaan ke din ka e'tibaar nahiin. [Raddul-Muhtaar]

**Mas'alah-03:** Kos ka e'tibaar nahiin ke Kos kahiin chhote hote haiin kahiin bade, balke e'tibaar 3 manzilon ka hai aur khushki (zameen) mein meel ke hisaab se uski miqdaar  $57 \frac{1}{2}$  meel hai. [Fatawa-Razviyyah]

**Mas'alah-04:** Kisi jagah jaane ke 2 raaste haiin, ek se masaafat-e-safar (safar ka faasila) hai aur dusre se nahiin, to jis raaste se yeh jayega uska e'tibaar hai, nazdeek waale raaste se gaya to musaafir nahiin aur door waale se gaya to (musaafir) hai, agarche us raaste ko ikhtiyaar karne mein uski koi gharz-e-saheeh (saheeh haajat) na ho. ['Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-05:** Kisi jagah jaane ke 2 raaste haiin, ek dariya ka dusra khushki (zameen) ka, unme ek 2 din ka hai dusra 3 din ka, 3 din waale se jaye to musaafir hai warna nahiin. ['Aalamgiri]

**Mas'alah-06:** 3 din ki raah ko tez sawaari par 2 din ya kam mein tay kare to musaafir hi hai aur 3 din se kam ke raaste ko ziyada dinoon mein tay kiya to musaafir nahiin. [Durr-e-Mukhtaar; 'Aalamgiri]

**Mas'alah-07:** 3 din ki raah ko kisi Wali ne apni Karaamat se bahut thode zamaane mein tay kiya, to zaahir yahi hai ke musaafir ke ahkaam uske liye saabit hon, magar Imaam Ibn-ul-Humaam ne uska musaafir hona mustab'ad farmaya. [Raddul-Muhtaar]

**Mas'alah-08:** Mahz niyyat-e-safar se (ya'ni sirf safar ki niyyat se) musaafir na hoga balke musaafir ka hukm us waqt se hai ke basti ki aabaadi se baahar ho jaye, shaher mein hai to shaher se, gaaoon mein hai to gaaoon se, aur shaher waale ke liye yeh bhi zaroor hai ke shaher ke aas-paas jo aabaadi shaher se muttasil (mili hui/attached) hai us se bhi baahar ho jaye. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-09:** Fana-e-Shaher se jo gaaoñ muttasil (mila huwa/attached) hai shaher waale ke liye us gaaoñ se baahar ho jaana zaroor nahiñ. Yunhi shaher ke muttasil baagh hoñ agarche unke nighbaan aur kaam karne waale unme rehte hoñ un baaghoñ se nikal jaana zaroori nahiñ. [Raddul-Muhtaar]

**Mas'alah-10: Fana-e-Shaher** ya'ni shaher se baahar jo jagah shaher ke kaamoñ ke liye ho, maslan: qabristaan, ghod-daud ka maidaan, kooda (kachra) phenkne ki jagah, agar yeh shaher se muttasil (mile huye) ho to us se baahar ho jaana zaroori hai. Aur agar Shaher aur Fanaa ke darmiyaan faasila ho to nahiñ. [Raddul-Muhtaar]

**Mas'alah-11:** Aabaadi se baahar hone se muraad yeh hai ke jidhar ja raha hai us taraf aabaadi khatam ho jaye, agarche uski muhaazaat (direction) mein dusri taraf khatm na hui ho. [Ghunyah]

**Mas'alah-12:** Koi mohalla pehle shaher se mila huwa tha magar ab juda ho gaya, to us se baahar hona bhi zaroori hai. Aur jo mohalla weeraan ho gaya khwaah shaher se pehle muttasil (attached) tha ya ab bhi muttasil (mila huwa) hai, us se baahar hona shart nahiñ. [Ghunyah; Raddul-Muhtaar]

**Mas'alah-13:** Station jahañ aabaadi se baahar hoñ, to station par pahunchne se musaafir ho jayega, jabke masaafat-e-safar tak jaane ka iraada ho.

**Mas'alah-14:** Safar ke liye yeh bhi zaroori hai ke jahañ se chala wahañ se 3 din ki raah ka iraada ho. Aur agar 2 din ki raah ke irade se nikla wahañ pahunch kar dusri jagah ka iraada huwa, ke woh bhi 3 din se kam ka raast hai, yunhi saari duniya ghoom aaye musaafir nahiñ. [Ghunyah; Durr-e-Mukhtaar]

**Mas'alah-15:** Yeh bhi shart hai ke 3 din ka iraada muttasil (lagaataar/continuously) safar ka ho, agar yuñ iraada kiya ke maslan: 2 din ki raah par pahunch kar kuch kaam karna hai woh kaam karke phir 1 din ki raah jaunga, to yeh 3 din ki raah ka muttasil (lagaataar/continuous) iraada na huwa musaafir na huwa. [Fatawa-Razviyyah]

**Mas'alah-16:** Musafir par Waajib hai ke Namaaz mein Qasr kare ya'ni 4-Raka'at waale Farz ko 2 (raka'at) padhe, uske haq mein 2 hi Raka'tein poori Namaaz hai. Aur qasdan (jaanboojh kar) 4 padhiñ aur 2 par Qa'da kiya to Farz ada ho gaye aur pichhli 2-Raka'tein Nafl huiñ magar gunahgaar

va mustahiq-e-naar huwa, ke Waajib ko tark kiya, lihaaza tauba kare. Aur 2-Raka'at par Qa'da na kiya to Farz ada na huye aur woh Namaaz Nafl ho gayi. Haañ agar teesri Raka'at ka Sajda karne se peshtar (pehle) Iqaamat ki niyyat karli, to Farz baatil na honge, magar Qiyaam va Ruku' ka i'aada (dubaara ada) karna hoga aur agar teesri (raka'at) ke Sajde mein (iqaamat ki) niyyat ki to ab Farz jaate rahe. Yunhi agar pehli donoñ ya ek mein Qira'at na ki Namaaz faasid ho gayi. [Hidaayah; 'Aalamgiri; Durr-e-Mukhtaar; Waghairahuma]

**Mas'alah-17:** Yeh 'Rukhsat' (ijaazat) ke musaafir ke liye hai mutlaq (be-qaid) hai, uska safar jaaiz kaam ke liye ho ya na-jaaiz ke liye, bahar-haal musaafir ke ahkaam uske liye saabit honge. [General-Books]

**Mas'alah-18:** Kaafir 3 din ki raah ke iraaade se nikla 2 din ke baa'd musalman ho gaya, to uske liye Qasr hai. Aur na-baaligh 3 din ki raah ke qasd (iraaade) se nikla aur raaste mein baaligh ho gaya, ab se jahañ jaana hai 3 din ki raah na ho to poori padhe. Haiz waali paak hui aur ab se 3 din ki raah na ho to poori padhe. [Durr-e-Mukhtaar]

**Mas'alah-19:** Baadshah ne ri'aaya ('awaam, jantaa) ki tafteesh-e-haal ke liye mulk mein safar kiya to Qasr na kare, jabke pehla iraaada muttasil (lagaataar/continuously) 3 manzil ka na ho. Aur agar kisi aur gharz ke liye ho aur masaafat-e-safar (safar ka faasila) ho to Qasr kare. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-20:** Sunnaton mein Qasr nahiñ balke poori padhi jayengi. Al-batta khauf aur rawa-rawi (jaldi, ghabraahat) ki haalat mein (sunnatein) mu'aaf haiñ aur Aman ki haalat mein padhi jayein. ['Aalamgiri]

**Mas'alah-21:** Musaafir us waqt tak musaafir hai jab tak apni basti mein pahunch na jaye, ya aabaadi mein poore 15 din thaherne ki niyyat na karle, yeh us waqt hai jab 3 din ki raah chal chuka ho aur agar 3 manzil pahunchne se peshtar (pehle hi) waapsi ka iraaada kar liya to musaafir na raha agarche jangal mein ho. ['Aalamgiri; Durr-e-Mukhtaar]

**Mas'alah-22:** Niyyat-e-Iqaamat saheeh hone ke liye 6 shartein haiñ:

[1].Chalna tark kare, agar chalne ki haalat mein Iqaamat ki niyyat ki to muqeem nahiñ.

[2].Woh jagah Iqaamat ki salaahiyat rakhti ho, jangal ya dariya ya ghair-aabaad taapu (unpopulated island) mein Iqaamat ki niyyat ki muqem na huwa.

[3].15 din thaherne ki niyyat ho, is se kam thaherne ki niyyat se muqem na hoga.

[4].Yeh niyyat ek hi jagah thaherne ki ho, agar 2 mauza'woñ (ya'ni 2 jaghoñ/gaaoñ) mein 15 din thaherne ka irada ho maslan: ek mein 10 din aur dusre mein 5 din ka, to muqem na hoga.

[5].Apna irada mustaqil rakhta ya'ni kisi ka taabe' (dependent) na ho.

[6].Uski haalat uske irade ke munaafi (khilaaf) na ho. [**Aalamgiri; Raddul-Mukhtaar**]

**Mas'alah-23:** Musaafir ja raha hai aur abhi shaher ya gaaoñ mein pahuncha nahiñ aur niyyat-e-iqaamat karli to muqem na huwa. Aur pahunchne ke baa'd niyyat ki to muqem ho gaya, agarche abhi makaan waghaira ki talaash mein phir raha ho. [**Aalamgiri**]

**Mas'alah-24:** Musalmanoñ ka lashkar (army) kisi jangal mein padaaw (camp) daal de aur dera khaima nasb (fix) karke 15 din thaherne ki niyyat karle to muqem na huwa. Aur jo log jangal mein khaimoñ mein rehte haiñ woh agar jangal mein khaima dal kar 15 din ki niyyat se tehrein muqem ho jayenge, ba-sharte ke wahañ paani aur ghaas waghaira dastiyaab (haasil) hoñ, ke unke liye jangal waisa hi hai jaise hamaare liye shaher aur gaaoñ. [**Durr-e-Mukhtaar**]

**Mas'alah-25:** 2 Jagah 15 din thaherne ki niyyat ki aur donoñ mustaqil (alag-alag) hoñ jaise Makkah va Mina, to muqem na huwa. Aur ek dusre ki taabe' (dependent) ho jaise shaher aur uski fanaa, to muqem ho gaya. [**Aalamgiri; Durr-e-Mukhtaar**]

**(Note:-)** Fanaa ya'ni shaher se baahar ki woh jagah jo shaher ke kaamoñ ke liye ho maslan: qabristaan, ghod-daud ka maidaan, kooda phenkne ki jagah).

**Mas'alah-26:** Yeh niyyat ki ke un 2 bastiyoñ mein 15 roz tehrega, ek jagah din mein rahega aur dusri jagah raat mein, to agar pehle wahañ gaya jahañ din mein thaherne ka irada hai, to muqem na huwa aur agar pehle wahañ

gaya jahañ raat mein rehne ka qasd (iraada) hai, to muqem ho gaya. Phir yahañ se dusri basti mein gaya jab bhi muqem hai. [**'Aalamgiri; Raddul-Muhtaar**]

**Mas'alah-27:** Musaafir agar apne iraade mein mustaqil na ho (ya'ni pakka iraada na rakhta ho) to 15 din ki niyyat se muqem na hoga, maslan:

- 'Aurat jiska Maher-e-Mu'ajjal shauhar ke zimme baaqi na ho, ke shauhar ki taabe' (dependent) hai, uski apni niyyat bekaar hai.
- Aur Ghulaam Ghair-Mukaatab ke apne Maalik ka taabe' hai.
- Aur Lashkari (army) jisko baitul-maal ya baadshah ki taraf se khuraak milti hai, ke yeh apne Sardaar ka taabe' hai.
- Aur Naukar ke yeh apne Aaqa ka taabe' hai.
- Aur Qaidi ke yeh qaid karne waale ka taabe' hai.
- Aur jis Maal-Daar par Taawaan (jurmaana) laazim aaya aur Shaagird jisko Ustaad ke yahañ se khaana milta hai, ke yeh apne Ustaad ka taabe' hai.
- Aur Nek Beta apne Baap ka taabe' hai.

In sab ki apni niyyat bekaar hai balke jinke taabe' (dependent) haiñ unki niyyatoñ ka e'tibaar hai. Unki (ya'ni shauhar, maalik, aaqa, sardaar ki) niyyat iqamat ki hai to taabe' (ya'ni bibi, ghulaam, naukar) bhi muqem haiñ, unki niyyat iqamat ki nahiñ to yeh bhi musaafir haiñ. [**Durr-e-Mukhtaar; Raddul-Muhtaar; 'Aalamgiri**]

**Mas'alah-28:** • 'Aurat ka Maher-e-Mu'ajjal baaqi hai to use ikhtiyaar hai ke apne nafs ko rokle, lihaaza us waqt (shauhar ki) taabe' (dependent) nahiñ.

- Yunhi Mukaatab Ghulaam ko baghair Maalik ki ijaazat ke safar ka ikhtiyaar hai, lihaaza taabe' nahiñ.
- Aur jo Sipaayi baadshah ya baitul-maal se khuraak nahiñ leta woh taabe' nahiñ.
- Aur Ajeer (naukar) jo maahaana ya barsi (mahina ya saal) par naukar nahiñ balke rozaana uska muqarrar hai, woh din-bhar kaam karne ke baa'd ijaara (theka) faskh (khatm) kar sakta hai lihaaza taabe' nahiñ.
- Aur jis Musalman ko dushman ne qaid kiya agar ma'loom hai ke 3 din ki raah ko le jayega to Qasr kare aur ma'loom na ho to us se daryaaft kare, jo bataaye uske muwaafiq 'amal kare. Aur na bataaya to agar

ma'loom hai ke woh dushman muqem hai to poori padhe aur musaafir hai to Qasr kare. Aur yeh bhi ma'loom na ho sake to jab tak 3 din ki raah tay na karle poori padhe.

- Aur jis par Taawaan (jurmaana) laazim aaya aur woh safar mein tha aur pakda gaya, agar naadaar (ghareeb/mohtaaj) hai to Qasr kare aur maal-daar hai aur 15 din ke andar dene ka irada hai, ya kuch irada nahiñ, jab bhi Qasr kare, aur yeh irada hai ki nahiñ dega to poori padhe. [Raddul-Muhtaar; Waghaira]

**Mas'alah-29:** Taabe' (dependent) ko chahiye Matbu' (ya'ni sardar jiski pairwi ki jaye) se suwaal kare, woh jo kahe uske ba-moojib (uske mutaabiq) 'amal kare aur agar usne kuch na bataaya, to dekhe ke muqem hai ya musaafir, agar muqem hai to apne ko muqem samjhe aur musaafir hai to musaafir aur yeh bhi na ma'loom ho to 3 din ki raah tay karne ke baa'd Qasr kare, is se pehle poori padhe. Aur agar suwaal na kare to wahi hukm hai ke suwaal kiya aur kuch jawaab na mila. [Raddul-Muhtaar]

**Mas'alah-30:** Andhe ke saath koi pakad kar le jaane wala hai, agar yeh uska naukar hai to naabeena (andha) ki apni niyyat ka e'tibaar hai. Aur agar mahz (sirf) ehsaan ke taur par uske saath hai to uski niyyat ka e'tibaar hai. [Raddul-Muhtaar]

**Mas'alah-31:** Jo sipaayi sardar ka taabe' (dependent) tha aur lashkar ko shikast hui aur sab mutafarriq (alag-alag) ho gaye to ab taabe' nahiñ, balke Iqaamat va Safar mein khud uski (ya'ni sipaayi ki) apni niyyat ka lihaaz hai. [Raddul-Muhtaar]

**Mas'alah-32:** Ghulaam apne maalik ke saath Safar mein tha, maalik ne kisi muqem ke haath use bech daala, agar Namaaz mein use uska 'ilm tha aur 2 (raka'at) padhiñ to phir padhe. Yunhi agar ghulaam Namaaz mein tha aur maalik ne Iqaamat ki niyyat karli, agar jaan kar 2 (raka'at) padhiñ to phir padhe. [Raddul-Muhtaar]

**Mas'alah-33:** Ghulaam 2 shakhsoñ mein Mushtarak hai (ya'ni ghulaam ke 2 maalik haiñ) aur woh donoñ Safar mein haiñ, ek ne Iqaamat ki niyyat ki dusre ne nahiñ, to agar us ghulaam se khidmat lene mein baari muqarrar hai to muqem ki baari ke din 4 (raka'at) padhe aur musaafir ki baari ke

din 2. Aur baari muqarrar na ho to har roz 4 padhe aur 2-Raka'at par Qa'da Farz hai. [**Aalamgiri**]

**Mas'alah-34:** Jisne Iqaamat ki niyyat ki magar uski haalat bataati hai ke 15 din na tehrega, to niyyat saheeh nahiñ, maslan: Hajj karne gaya aur shuru' Zil-Hijjah mein 15 din Makka-Mu'azzamah mein thaherne ka irada kiya to yeh niyyat bekaar hai, ke jab Hajj ka irada hai to 'Arfah aur Mina ko zaroor jayega, phir itne dinoñ Makka-Mu'azzamah mein kyun kar thaher sakta hai aur Mina se wapas ho kar niyyat kare to saheeh hai. [**Aalamgiri; Durr-e-Mukhtaar**]

**Mas'alah-35:** Jo shakhs kahiñ gaya aur wahan 15 din thaherne ka irada nahiñ, magar qaafila ke saath jaane ka irada hai aur yeh ma'loom hai ke qaafila 15 din ke baa'd jayega, to woh muqem hai agarche Iqaamat ki niyyat nahiñ. [**Durr-e-Mukhtaar**]

**Mas'alah-36:** Musaafir kisi kaam ke liye ya saathiyon ke intizaar mein 2-4 roz ya 13-14 din ki niyyat se tehra, ya yeh irada hai ke kaam ho jayega to chala jayega aur donoñ sooraton mein agar aaj-kal aaj-kal karte barson guzar jayein jab bhi musafir hi hai, Namaaz Qasr padhe. [**Aalamgiri; Waghaira**]

**Mas'alah-37:** Musalmanoñ ka lashkar Daar-ul-Harb ko gaya ya Daar-ul-Harb mein kisi qilaa'h ka muhaasara kiya (ya'ni gher liya) to musafir hi hai, agarche 15 din ki niyyat karli ho, agarche zaahir ghalba ho. Yunhi agar Daar-ul-Islam mein Baaghiyon ka muhaasara kiya ho to muqem nahiñ aur jo shakhs Daar-ul-Harb mein Amaan lekar gaya aur 15 din ki Iqaamat ki niyyat ki to 4 (raka'at) padhe. [**Ghunyah; Durr-e-Mukhtaar**]

**Mas'alah-38:** Daar-ul-Harb ka rehne wala wahiñ musalman ho gaya aur Kuffaar usko maar daalne ki fikr mein huye, woh wahan se 3 din ki raah ka irada karke bhaaga to Namaaz Qasr kare aur agar kahiñ do-ek maah ke irade se chhup gaya jab bhi Qasr padhe aur agar usi shaher mein chhupa to poori padhe. Aur agar musalman Daar-ul-Harb mein qaid tha wahan se bhaag kar kisi gaar (cave) mein chhupa to Qasr padhe, agarche 15 din ka irada ho. Aur agar Daar-ul-Harb ke kisi shaher ke tamaam rehne waale musalman ho jayein aur Harbiyon ne unse ladna chaha to woh sab muqem hi hain. Yunhi agar Kuffaar inke shaher par ghaalib aaye aur yeh log shaher

chhod kar ek din ki raah ke iraa'de se chale gaye jab bhi muqee'm haiñ aur 3 din ki raah ka iraa'da ho to musaafir, phir agar wapas aaye aur Kuffaar ne inke shaher par qabza na kiya ho to muqee'm ho gaye. Aur agar Mushrikoñ ka shaher par tasallut (qabza/ghalba) ho gaya aur wahañ rahe bhi magar Musalmanoñ ke wapas aane par chhod diya, to agar yeh log wahañ rehna chaheñ to Daar-ul-Islaam ho gaya, Namaazeñ poori kareñ aur agar wahañ rehne ka iraa'da nahiñ balke sirf ek-aadh mahina reh kar Daar-ul-Islaam ko chale jayenge to Qasr kareñ. [‘Aalamgiri]

**Mas'alah-39:** Musalmanoñ ka lashkar Daar-ul-Harb mein gaya aur ghaalib aaya aur us shaher ko Daar-ul-Islaam banaaya to Qasr na kareñ aur agar mahz (sirf) 2-1 maah (mahina) rehne ka iraa'da hai to Qasr kareñ. [‘Aalamgiri]

**Mas'alah-40:** Musaafir ne Namaaz ke andar Iqaamat ki niyyat ki to yeh Namaaz bhi poori padhe. Aur agar yeh soorat hui ke 1-Raka'at padhi thi ke waqt khatam ho gaya aur dusri (raka'at) mein Iqaamat ki niyyat ki to yeh Namaaz 2 hi Raka'at padhe, iske baa'd ki 4 (raka'at) padhe. Yunhi agar musaafir Laahiq tha aur Imaam bhi musaafir tha, Imaam ke Salaam ke baa'd niyyat-e-iqaamat ki to 2 (raka'at) hi padhe aur Imaam ke Salaam se peshtar (pehle) niyyat ki to 4 (raka'at) padhe. [Durr-e-Mukhtaar; Raddul-Muhtaar]

### (Musaafir Aur Muqee'm Ki Iqtida Ke Masaail)

**Mas'alah-41:** Ada va Qaza donoñ mein muqee'm musaafir ki Iqtida kar sakta hai aur Imaam ke Salaam ke baa'd apni baaqi 2-Raka'tein padhle aur un Raka'toñ mein Qira'at bilkul na kare balke Ba-Qadr-e-Faatiha chup khada rahe. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-42:** Imaam musaafir hai aur Muqtadi muqee'm, Imaam ke Salaam se pehle Muqtadi khada ho gaya aur Salaam se pehle Imaam ne Iqaamat ki niyyat karli, to agar Muqtadi ne teesri (raka'at) ka Sajda na kiya ho to Imaam ke saath hole, warna Namaaz jaati rahi. Aur teesri ke Sajde ke baa'd Imaam ne Iqaamat ki niyyat ki to mutaaba'at (pairwi) na kare, mutaaba'at karega to Namaaz jaati rahegi. [Raddul-Muhtaar]

**Mas'alah-43:** Yeh pehle ma'loom ho chuka hai ke hukm-e-sehat-e-iqtida (iqtida ke saheeh hone ka hukm) ke liye shart hai ke Imaam ka muqee'm ya

musaafir hona ma'loom ho, khwaah Namaaz shuru' karte waqt ma'loom huwa ho ya baa'd mein, lihaaza Imaam ko chahiye ke (namaaz) shuru' karte waqt apna musaafir hona zaahir karde aur shuru' mein na kaha to baa'd-e-namaaz keh de ke: apni Namaaz poori karlo main musaafir hun. [Durr-e-Mukhtaar] Aur shuru' mein keh diya hai jab bhi baa'd mein keh de ke jo log us waqt maujood na the unhein bhi ma'loom ho jaye.

**Mas'alah-44:** Waqt khatam hone ke baa'd musaafir muqem ki Iqtida nahi kar sakta waqt mein kar sakta hai aur is soorat mein musaafir ke Farz bhi 4 ho gaye, yeh hukm 4-Raka'ati Namaaz ka hai aur jin Namaazon mein Qasr nahi unme waqt va baa'd-e-waqt dono sooraton mein Iqtida kar sakta hai, waqt mein Iqtida ki thi Namaaz poori karne se pehle waqt khatam ho gaya jab bhi Iqtida saheeh hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-45:** Musafir ne muqem ki Iqtida ki aur Imaam ke Mazhab ke muwaafiq woh Namaaz Qaza hai aur Muqtadi ke Mazhab par Ada, maslan: Imaam Shaafa'ee-ul-Mazhab hai Muqtadi Hanafi aur ek misl ke baa'd Zohar ki Namaaz isne uske peeche padhi, to Iqtida saheeh hai. [Durr-e-Mukhtaar]

**Mas'alah-46:** Musafir ne muqem ke peeche (namaaz) shuru' karke faasid kardi to ab 2 (raka'at) hi padhega ya'ni jabke tanha padhe ya kisi musafir ki Iqtida kare aur agar phir muqem ki Iqtida ki to 4 (raka'at) padhe. [Raddul-Muhtaar]

**Mas'alah-47:** Musafir ne muqem ki Iqtida ki, to Muqtadi par bhi Qa'da-e-Ula Waajib ho gaya Farz na raha, to agar Imaam ne Qa'da na kiya Namaaz faasid na hui. Aur muqem ne musafir ki Iqtida ki, to Muqtadi par bhi Qa'da-e-Ula Farz ho gaya. [Raddul-Muhtaar; Durr-e-Mukhtaar]

**Mas'alah-48:** Qasr aur poori (namaaz) padhne mein aakhir waqt ka e'tibaar hai jabke padh na chuka ho, farz karo kisi ne Namaaz na padhi thi aur waqt itna baaqi reh gaya hai ke Allahu-Akbar kehle ab musafir ho gaya to Qasr kare aur musafir tha us waqt Iqaamat ki niyyat ki to 4 (raka'at) padhe. [Durr-e-Mukhtaar]

**Mas'alah-49:** Zohar ki Namaaz waqt mein padhne ke baa'd safar kiya aur 'Asr ki 2 (raka'at) padhi, phir kisi zaroorat se makaan par wapas aaya aur abhi 'Asr ka waqt baaqi hai, ab ma'loom huwa ke dono Namaazein be-

wuzu huiñ, to Zohar ki 2 (raka'at) padhe aur 'Asr ki 4. Aur agar Zohar va 'Asr ki padh kar aaftaab doobne se pehle safar kiya aur ma'loom huwa ke donoñ Namaazeiñ be-wuzu padhi thiñ, to Zohar ki 4 padhe aur 'Asr ki 2. [Aalamgiri; Raddul-Muhtaar]

**Mas'alah-50:** Musaafir ko 'Sahw' huwa aur 2-Raka'at par Salaam pherne ke baa'd niyyat-e-iqaamat ki, us Namaaz ke haq mein muqem na huwa aur sajda-e-sahw saaqit (mu'aaf) ho gaya. Aur Sajda karne ke baa'd (iqaamat ki) niyyat ki to saheeh hai aur 4-Raka'at padhna Farz, agarche ek hi Sajda ke baa'd Niyyat ki. [Aalamgiri]

**Mas'alah-51:** Musaafir ne Musaafiroñ ki Imaamat ki, Asnaa-e-Namaaz (namaaz ke dauraan) mein Imaam be-wuzu huwa aur kisi musaafir ko Khalifah kiya, Khalifah ne Iqaamat ki niyyat ki to uske peeche jo musaafir haiñ unki Namaazeiñ 2 hi Raka'at rahengi. Yunhi agar muqem ko Khalifah kiya jab bhi Muqtadi musaafir 2 (raka'at) hi padhein aur agar Imaam ne Hadas ke baa'd Masjid se nikalne se pehle Iqaamat ki niyyat ki to 4 padhein. [Aalamgiri]

### (Watan-e-Asli Aur Watan-e-Iqaamat Ke Masaail)

**Mas'alah-52:** Watan 2 Qism Hai:-

[1].Watan-e-Asli (permanent home) [2].Watan-e-Iqaamat (temporary home)

**[01].Watan-e-Asli:-** woh jagah hai jahan uski paidaish hai, ya uske ghar ke log wahan rehte haiñ, ya wahan sukoonat (rihaaish) karli aur yeh irada hai ke yahan se na jayega.

**[02].Watan-e-Iqaamat:-** woh jagah hai ke musaafir ne 15 din ya us se ziyada thaherne ka wahan irada kiya ho. [Aalamgiri]

**Mas'alah-53:** Musaafir ne kahiñ Shaadi karli agarche wahan 15 din thaherne ka irada na ho, muqem ho gaya. Aur 2 shahron mein uski 2 'aurateiñ rehti hon to donoñ jagah pahunchte hi muqem ho jayega. [Raddul-Muhtaar]

**Mas'alah-54:** Ek jagah aadmi ka Watan-e-Asli hai, ab usne dusre jagah Watan-e-Asli banaaya, agar pehli jagah baal-bacche maujood hon to donoñ Asli haiñ warna pehla Asli na raha, khwaah un donoñ jaghon ke darmiyaan masaafat-e-safar (safar ki doori) ho ya na ho. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-55:** Watan-e-Iqaamat dusre Watan-e-Iqaamat ko baatil kar deta hai ya'ni ek jagah 15 din ke iraaade se tehra, phir dusri jagah utne hi din ke iraaade se tehra, to pehli jagah ab Watan na rahi, donoñ ke darmiyaan masaafat-e-safar (safar ka faasila) ho ya na ho. Yunhi Watan-e-Iqaamat va Watan-e-Asli va Safar se baatil ho jaata hai. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-56:** Agar apne ghar ke logoñ ko lekar dusri jagah chala gaya aur pehli jagah Makaan va Asbaab (cheezeiñ) waghaira baaqi haiñ, to woh bhi Watan-e-Asli hai. ['Aalamgiri]

**Mas'alah-57:** Watan-e-Iqaamat ke liye yeh zaroor nahiñ ke 3 din ke Safar ke baa'd wahañ Iqaamat ki ho, balke agar muddat-e-safar tay karne se peshtar (pehle) Iqaamat karli Watan-e-Iqaamat ho gaya. ['Aalamgiri; Durr-e-Mukhtaar]

**Mas'alah-58:** Baaligh ke waalidain (maa-baap) kisi shaher mein rehte haiñ aur woh shaher uski Jaa-e-Wilaadat (paidaish ki jagah) nahiñ, na uske Ahl (ghar waale) wahañ hoñ, to woh jagah uske liye Watan nahiñ. [Raddul-Muhtaar]

**Mas'alah-59:** Musaafir jab Watan-e-Asli mein pahunch gaya, safar khatm ho gaya agarche Iqaamat ki niyyat na ki ho. ['Aalamgiri]

**Mas'alah-60:** 'Aurat biyaah kar (ya'ni shaadi karke) susraal gayi aur yahiñ rehne-sehne lage to Maika uske liye Watan-e-Asli na raha, ya'ni agar susraal 3 manzil par hai (ya'ni  $57 \frac{1}{2}$  meel ke faasile par hai), wahañ se Maike aayi aur 15 din thaherne ki niyyat na ki to Qasr padhe. Aur agar Maike rehna nahiñ chhoda balke susraal 'aarzi taur par gayi (ya'ni 15 din se kam rehne gayi), to Maike aate hi safar khatam ho gaya Namaaz poori padhe.

**Mas'alah-61:** 'Aurat ko baghair Mahram ke **3 din** ya ziyada ki raah jaana na-jaaiz hai balke **ek din** ki raah jaana bhi. Na-baaligh baccha ya maa'tooh (na-samajh, kam 'aql) ke saath bhi Safar nahiñ kar sakti, hamraahi (saath) mein baaligh-mahram ya shauhar ka hona zaroori hai. ['Aalamgiri; Waghaira] Mahram ke liye zaroor hai ke Sakht-Faasiq, Be-Baak, Ghair-Maamoon na ho (ya'ni be-sharm, be-haya, ghair zimmedaar na ho).

# Chapter: 09

## JUMU'AH KA BAYAAN

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## Jumu'ah Ka Bayaan:-

**Allah (عزوجل) Farmata Hai:-**

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (٩)}

[Surah-e-Jumu'ah, Aayat-9]

**Tarjamah:-** “Aye Imaan walo! Jab Namaaz ke liye Jumu'ah ke din Azaan di jaye to Zikr-e-Khuda ki taraf daudo aur Khareed-o-Farokht chhod do yeh tumhaare liye behtar hai agar tum jaante ho.”

### Fazaail-e-Roz-e-Jumu'ah:-

**Hadees 01-02:-** Saheehain mein Abu Hurairah (رضي الله عنه) se Marvi, **Huzoor-e-Aqdas (ﷺ)** farmate hain: “Ham pichhle hain ya'ni duniya mein aane ke lihaaz se aur Qayamat ke din pehle, siwa iske ke unhein hamse pehle kitaab mili aur hamein unke baa'd, yahi Jumu'ah woh din hai ke unpar Farz kiya gaya ya'ni yeh ke iski ta'zeem karein woh is se khilaaf ho gaye aur ham ko **Allah-Ta'ala** ne bata diya dusre log hamaare taabe' hain, Yahood ne dusre din ko woh din muqarrar kiya ya'ni hafta (saturday) ko aur Nasaarah ne teesre din ko ya'ni itwaar (sunday) ko.” Aur Muslim ki dusri Riwaayat inhein se aur Huzairah (رضي الله عنه) se yeh hai, farmate hain: “Ham ahl-e-duniya se peeche hain aur Qayamat ke din pehle, ke tamaam makhlooq se pehle hamaare liye faisla ho jayega.”

**Hadees 03:-** Muslim va Abu Dawood va Tirmizi va Nasaa'i Abu Hurairah (رضي الله عنه) se Raavi, farmate hain (ﷺ): “Behtar din ke aafaaab ne us par tulu' kiya Jumu'ah ka din hai, isi mein Aadam عليه الصلوة والسلام paida kiye gaye aur isi mein Jannat mein daakhil kiye gaye aur isi mein Jannat se utarne ka unhein hukm huwa. Aur Qayamat Jumu'ah hi ke din qaaim hogi.”

**Hadees 04-05:-** Abu Dawood va Nasaa'i va Ibn-e-Maajah va Baihaqi 'Aus Bin 'Aus (رضي الله عنه) se Raavi, ke farmate hain (ﷺ): “Tumhaare afzal dinoon se Jumu'ah ka din hai, isi mein Aadam عليه السلام paida kiye gaye aur isi mein

intiqaal kiya aur isi mein Nafkha hai (dusri baar soor phoonka jaana) aur isi mein Saa'qah hai (pehli baar soor phoonka jaana), is din mein mujh par Durood ki kasrat karo ke tumhara Durood mujh par pesh kiya jaata hai.” Logoñ ne ‘arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) us waqt **Huzoor** (ﷺ) par hamaara Durood kyun kar pesh kiya jayega, jab **Huzoor** (ﷺ) intiqaal farma chuke honge?. Farmaya: “**Allah-Ta’ala** ne zameen par Ambiya ke jism khaana haraam kar diya hai.”

Aur Ibn-e-Maajah ki Riwaayat mein hai, ke farmate haiñ: “Jumu’ah ke din mujh par Durood ki kasrat karo ke yeh din mash-hood (gawaahi diya huwa/ahmiyat wala) hai, isme Farishte haazir hote haiñ aur mujh par jo Durood padhega pesh kiya jayega.” Abu Darda (رضي الله عنه) kehte haiñ, maine ‘arz ki: aur maut ke baa’d?. Farmaya: “Beshak **Allah** (عز وجل) ne zameen par Ambiya ke jism khaana haraam kar diya hai, Allah ka Nabi zinda hai rozi diya jaata hai.”

**Hadees 06-07:-** Ibn-e-Maajah Abu Lubaabah Bin ‘Abdul Munzir aur Ahmad Saa’d Bin Mu’aaz رضي الله تعالى عنهما se Raavi, ke farmate haiñ (ﷺ): “Jumu’ah ka din tamaam dinoñ ka sardaar hai aur **Allah** ke nazdeek sab se bada hai aur woh **Allah** ke nazdeek ‘Eid-ul-Azha va ‘Eid-ul-Fitr se bada hai, isme 5 khaslatein haiñ:

- [1]. **Allah-Ta’ala** ne isi mein Aadam عليه السلام ko paida kiya.
- [2]. Aur isi mein zameen par unhein utaara.
- [3]. Aur isi mein unhein wafaat di.
- [4]. Aur is mein ek saa’at (waqt) aisi hai ke Banda us waqt jis cheez ka suwaal kare woh use dega jab tak haraam ka suwaal na kare.
- [5]. Aur isi din mein Qayamat qaaim hogi.

Koi farishta-e-muqarrab va aasmaan va zameen aur hawa aur pahaad aur dariya aisa nahiñ ke Jumu’ah ke din se darta na ho.

**Jumu’ah Ke Din Ek Aisa Waqt Hai Ke Us Mein Du’a Qubool Hoti Hai:-**

**Hadees 08 se 10:-** Bukhari va Muslim Abu Hurairah (رضي الله عنه) se Raavi, farmate haiñ (ﷺ): “Jumu’ah mein ek aisi saa’at (waqt) hai ke musalman Banda agar use paale aur us waqt **Allah-Ta’ala** se bhalaai ka suwaal kare to woh use dega.”

Aur Muslim ki Riwaayat mein yeh bhi hai ke: “Woh waqt bahut thoda hai.” Raha yeh ke woh kaunsa waqt hai isme Riwaayatein bahut haiñ, unme 2 qawi haiñ, ek yeh ke: “Imaam ke Khutba ke liye baithne se Khatm-e-Namaaz tak hai.” Is Hadees ko Muslim Abu Burdah Bin Abi Moosa se woh apne waalid se woh **Huzoor-e-Aqdas** (ﷺ) se Riwaayat karte haiñ. Aur dusri yeh ke: “Woh Jumu’ah ki pichhli saa’at hai.”

Imaam Maalik va Abu Dawood va Tirmizi va Nasaa’i va Ahmad Abu Hurairah (رضي الله عنه) se Raavi, woh kehte haiñ: main Koh-e-Toor ki taraf gaya aur Kaa’b-Ahbaar se mila unke paas baitha, unhoñ ne mujhe Tauraat ki Riwaayatein sunaayi aur maine unse **Rasoolullah** (ﷺ) ki Hadeesein bayaan kin, unme ek Hadees yeh bhi thi ke **Rasoolullah** (ﷺ) ne farmaya: “Behtar din ke aafat ne us par tulu’ kiya Jumu’ah ka din hai, isi mein Aadam عليه السلام paida kiye gaye aur isi mein unhein utarne ka hukm huwa aur isi mein unki tauba qubool hui aur isi mein unka intiqaal huwa aur isi mein Qayamat qaaim hogi aur koi jaanwar aisa nahiñ ke Jumu’ah ke din subh ke waqt aafat nikalne tak Qayamat ke dar se cheekhta na ho, siwa aadmi aur jinn ke aur isme ek aisa waqt hai ke Musalman Banda Namaaz padhne mein use paale to **Allah-Ta’ala** se jis shai (cheez) ka suwaal kare woh use dega. Kaa’b ne kaha saal mein aisa ek din hai? Maine kaha balke har Jumu’ah mein hai, Kaa’b ne Tauraat padh kar kaha **Rasoolullah** (ﷺ) ne sach farmaya. Abu Hurairah (رضي الله عنه) kehte haiñ: phir mai ‘Abdullah Bin Salaam (رضي الله عنه) se mila aur Kaa’b-Ahbaar ki Majlis aur Jumu’ah ke baare mein jo Hadees bayaan ki thi uska zikr kiya aur yeh ke Kaa’b ne kaha tha: yeh har saal mein ek din hai, ‘Abdullah Bin Salaam ne kaha: Kaa’b ne ghalat kaha, maine kaha: phir Kaa’b ne Tauraat padh kar kaha balke woh saa’at har Jumu’ah mein hai, kaha: Kaa’b ne sach kaha, phir ‘Abdullah Bin Salaam ne kaha: tumhein ma’loom hai yeh kaunsi saa’at hai? Maine kaha: mujhe bataao aur bukhla na karo, kaha: Jumu’ah ke din ki pichhli saa’at hai, maine kaha: pichhli saa’at

kaise ho shakti hai **Huzoor** (ﷺ) ne to farmaya hai: “Musalman Banda Namaaz padhte mein use paaye aur woh Namaaz ka waqt nahiñ, ‘Abdullah Bin Salaam ne kaha: kya **Huzoor** (ﷺ) ne yeh nahiñ farmaya hai ke: jo kisi majlis mein intizaar-e-namaaz mein baithe woh Namaaz mein hai, maine kaha: haañ farmaya to hai, kaha: to woh yahi hai ya’ni Namaaz padhne se Namaaz ka intizaar muraad hai.

**Hadees 11:-** Tirmizi Anas (رضي الله عنه) se Raavi, ke farmate haiñ (ﷺ): “Jumu’ah ke din jis saa’at (waqt) ki khwaahish ki jaati hai, use ‘Asr ke baa’d se ghuroob-e-aaftaab tak talaash karo.”

**Hadees 12:-** Tabraani Ausat mein Ba-Sanad-e-Hasan Anas Bin Maalik (رضي الله عنه) se Raavi, ke farmate haiñ (ﷺ): “Allah Tabaarak Wa Ta’ala kisi Musalman ko Jumu’ah ke din be-maghfirat kiye na chhodega.”

**Hadees 13:-** Abu Ya’la unhiñ se Raavi, ke **Huzoor** (ﷺ) farmate haiñ: “Jumu’ah ke din aur raat mein 24 ghante haiñ, koi ghanta aisa nahiñ jisme Allah-Ta’ala Jahannam se 6 laakh aazaad na karta ho jin par Jahannam Waajib ho gaya tha.”

### Jumu’ah Ke Din Ya Raat Mein Marne Ke Fazaail:-

**Hadees 14:-** Ahmad va Tirmizi ‘Abdullah Bin ‘Amr رضي الله تعالى عنها se Raavi, ke **Huzoor** (ﷺ) farmate haiñ: “Jo Musalman Jumu’ah ke din ya Jumu’ah ke raat mein marega, Allah-Ta’ala use Fitna-e-Qabr se bacha lega.”

**Hadees 15:-** Abu Nu’aim ne Jaabir (رضي الله عنه) se Riwaayat ki, ke **Huzoor** (ﷺ) farmate haiñ: “Jo Jumu’ah ke din ya Jumu’ah ki raat mein marega Azaab-e-Qabr se bacha liya jayega aur Qayamat ke din is tarah aayega ke us par Shaheedoñ ki mohar hogi.”

**Hadees 16:-** Hameed ne Targheeb (kitaab ka naam) mein Ayaas Bin Bukair se Riwaayat ki, ke farmate haiñ: “Jo Jumu’ah ke din marega, uske liye Shaheed ka ajr likha jayega aur Fitna-e-Qabr se bacha liya jayega.”

**Hadees 17:-** ‘Ataa se Marvi, ke **Huzoor** (ﷺ) farmate haiñ: “Jo Musalman Mard ya Musalman ‘Aurat Jumu’ah ke din ya Jumu’ah ki raat mein mare Azaab-e-Qabr aur Fitna-e-Qabr se bacha liya jayega aur Khuda se is haal

mein milega ke us par kuch hisaab na hoga aur uske saath gawaah honge ke uske liye gawaahi denge ya mohar hogi.”

**Hadees 18:-** Baihaqi ki Riwaayat Anas (رضي الله عنه) se hai, ke **Huzoor** (ﷺ) farmate haiñ: “Jumu’ah ki raat roshan raat hai aur Jumu’ah ka din chamak-daar din.”

**Hadees 19:-** Tirmizi Ibn-e-‘Abbaas رضي الله تعالى عنهما se Raavi, ke unhoñ ne yeh Aayat padhi:

{الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا}

[Surah-e-Ma'idah, Aayat-3]

**Tarjamah:-** “Aaj maine tumhara Deen kaamil kar diya aur tum par apni ne'mat tamaam kardi aur tumhaare liye Islaam ko Deen pasand farmaya.”

Inki khidmat mein ek Yahood haazir tha usne kaha: yeh Aayat ham par naazil hoti to ham is din ko 'Eid banaate, Ibn-e-‘Abbaas رضي الله تعالى عنهما ne farmaya: yeh Aayat 2 'Eidoñ ke din utri Jumu'ah aur 'Arfah ke din ya'ni hamein is din ko 'Eid banaane ki zaroorat nahiñ ke **Allah** (عز وجل) ne jis din yeh Aayat utaari us din Dohri-'Eid thi ke Jumu'ah va 'Arfah, yeh donoñ din Musalmanoñ ke 'Eid ke haiñ aur us din yeh donoñ jama' the ke Jumu'ah ka din tha aur 9'wiñ Zil-Hijjah.

### **Fazaail-e-Namaaz-e-Jumu'ah:-**

**Hadees 20:-** Muslim va Abu Dawood va Tirmizi va Ibn-e-Maajah Abu Hurairah (رضي الله عنه) se Raavi, ke **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: “Jisne acchi tarah Wuzu kiya phir Jumu'ah ko aaya aur (khutba) suna aur chup raha uske liye Maghfirat ho jayegi, un gunaahon ki jo is Jumu'ah aur dusre Jumu'ah ke darmiyaan haiñ aur 3 din aur. Aur jisne kankari chhui usne laghw (bekaar kaam) kiya ya'ni Khutba sunne ki haalat mein itna kaam bhi laghw mein daakhil hai ke kankari padi ho use hataa de.”

**Hadees 21:-** Tabraani ki Riwaayat Abu Maalik Ash'ari (رضي الله عنه) se hai, ke **Huzoor** (ﷺ) farmate haiñ: “Jumu'ah kaffara hai un gunaahon ke liye jo is Jumu'ah aur iske baa'd waale Jumu'ah ke darmiyaan haiñ aur 3 din ziyada aur yeh is wajah se ke **Allah** (عز وجل) farmata hai: “Jo ek neki kare, uske liye 10 misl hai.”

**Hadees 22:-** Ibn-e-Hibbaan apni Saheeh mein Abu Sa'eed (رضي الله عنه) se Raavi, ke farmate hain (عليه السلام): "Paanch (5) cheezein jo ek din mein karega, **Allah-Ta'ala** usko Jannati likh dega:

[1].Jo Mareez ko poochne jaye.

[2].Aur Janaaze mein haazir huwa.

[3].Aur Rozah rakhe.

[4].Aur Jumu'ah ko jaye.

[5].Aur Ghulaam Azaad kare.

**Hadees 23:-** Tirmizi Ba-Ifaada-e-Tasheeh va Tahseen Raavi, ke Yazeed Bin Abi Maryam kehte hain: mai Jumu'ah ko jaata tha, 'Abaayah Bin Rifa'ah Bin Raafe' mile, unhone ne kaha: tumhein bashaarat (khush-khabri) ho ke tumhaare yeh qadam **Allah** ki raah mein hain, maine Abu 'Abas ko kehte suna ke **Rasoolullah** (ﷺ) ne farmaya: "Jiske qadam **Allah** (عز وجل) ki raah mein gard-aalood hon woh aag par haraam hain." Aur Bukhari ki Riwaayat mein yun hai, ke 'Abaayah kehte hain: mai Jumu'ah ko ja raha tha, Abu 'Abas (رضي الله عنه) mile aur **Huzoor** (ﷺ) ka irshaad sunaaya.

### Jumu'ah Chhodne Par Wa'eedein:-

**Hadees 24 se 26:-** Muslim Abu Hurairah va Ibn-e-'Umar se aur Nasaa'i va Ibn-e-Maajah Ibn-e-'Abbaas va Ibn-e-'Umar رضي الله تعالى عنهم se Raavi, **Huzoor-e-Aqdas** (ﷺ) farmate hain: "Log Jumu'ah chhodne se baaz ayenge ya **Allah-Ta'ala** unke dilon par mohar kar dega, phir ghaafileen mein ho jayenge."

**Hadees 27 se 31:-** Farmate hain: "Jo 3 Jumu'ye susti ki wajah se chhode **Allah-Ta'ala** uske dil par mohar kar dega." Isko Abu Dawood va Tirmizi va Nasaa'i va Ibn-e-Maajah va Daarmi va Ibn-e-Khuzaimah va Ibn-e-Hibbaan va Haakim Abul Jaa'd Zamri se aur Imaam Maalik ne Safwaan Bin Sulaim se aur Imaam Ahmad ne Abu Qataadah رضي الله تعالى عنهم se Riwaayat kiya. Tirmizi ne kaha yeh Hadees Hasan hai aur Haakim ne kaha Saheeh bar-sharte Muslim hai.

Aur Ibn-e-Khuzaimah va Ibn-e-Hibbaan ki ek Riwaayat mein hai: “Jo 3 Jumu'ye bila-'uzr chhode woh Munaafiq hai.” Aur Razeen ki Riwaayat mein hai: “Woh Allah (عزوجل) se be-'ilaaqa hai.”

Aur Tabraani ki Riwaayat Usaamah (رضي الله عنه) se hai: “Woh Munaafiqeen mein likh diya jayega.” Aur Imaam Shaafa'ee (رضي الله عنه) ki Riwaayat 'Abdullah Bin 'Abbaas رضي الله تعالى عنهما se hai: woh Munaafiq likh diya gaya, us kitaab mein jo na mahw ho (ya'ni na mitega) na badli jaye.

Aur ek Riwaayat mein hai: “Jo 3 Jumu'ye pe-dar-pe chhode usne Islaam ko peeth ke peeche phenk diya.” Isko Abu Ya'la ne Ibn-e-'Abbaas رضي الله تعالى عنهما se Ba-Sanad-e-Saheeh Riwaayat kiya.

**Hadees 32:-** Ahmad va Abu Dawood va Ibn-e-Maajah Samurah Bin Jundub (رضي الله عنه) se Raavi, ke **Huzoor** (ﷺ) farmate haiñ: “Jo baghair 'uzr Jumu'ah chhode ek dinar Sadqah de aur agar na paaye to aadha dinar aur yeh dinar Tasadduq (sadduqah) karna shaayad is liye ho ke qubool-e-tauba ke liye mu'een (madadgaar) ho, warna haqeeqatan to tauba karna Farz hai.”

**Hadees 33:-** Saheeh Muslim Shareef mein Ibn-e-Mas'ood (رضي الله عنه) se Marvi, farmate haiñ (ﷺ): “Maine qasd (iraada) kiya ke ek shakhs ko Namaaz padhaane ka hukm duñ aur jo log Jumu'ah se peeche reh gaye, unke gharoñ ko jalaa duñ.”

**Hadees 34:-** Ibn-e-Maajah ne Jaabir (رضي الله عنه) se Riwaayat ki, ke **Rasoolullah** (ﷺ) ne Khutba farmaya aur farmaya: “Aye logo! Marne se pehle Allah (عزوجل) ki taraf tauba karo aur mashgool hone se pehle nek kaamoñ ki taraf sabqat karo aur yaad-e-khuda ki kasrat aur zaahir va poshida Sadqah ki kasrat se jo ta'alluqaat tumhaare aur tumhaare **Rab** (عزوجل) ke darmiyaan haiñ milao. Aisa karoge to tumheñ rozi di jayegi aur tumhaari madad ki jayegi aur tumhaari shikastagi (tangi, pareshaani) door farmaayi jayegi aur jaan lo ke us jagah us din us saal mein Qayamat tak ke liye Allah (عزوجل) ne tum par Jumu'ah Farz kiya, jo shakhs meri hayaat mein ya mere baa'd halka jaan kar aur ba-taur-e-inkaar Jumu'ah chhode aur uske liye koi Imaam ya'ni Haakim-e-Islaam ho 'aadil ya zaalim to Allah-Ta'ala na uski paraa-gandagi (pareshaani) ko jama' farmayega, na uske kaam mein barkat dega, Aagah!

uske liye na Namaaz hai, na Zakaat, na Hajj, na Rozah, na Neki, jab tak tauba na kare aur jo tauba kare **Allah** (عزوجل) uski tauba qubool farmayega.”

**Hadees 35:-** Daar-e-Qutni unhiñ se Raavi, ke farmate haiñ (ﷺ): “Jo **Allah** (عزوجل) aur pichhle din par Imaan laata hai us par Jumu'ah ke din (namaaz) Jumu'ah Farz hai, magar mareez ya musaafir ya 'aurat ya baccha ya ghulaam par aur jo shakhs khel ya tijaarat mein mashgool raha to **Allah** (عزوجل) us se be-parwah hai aur **Allah** (عزوجل) ghani hameed hai.”

### Jumu'ah Ke Din Nahaane Aur Khushbu Lagaane Ka Bayaan:-

**Hadees 36 se 38:-** Saheeh Bukhari mein Salmaan Faarsi (رضي الله عنه) se Marvi, farmate haiñ (ﷺ): “Jo shakhs Jumu'ah ke din nahaaye aur jis Tahaarat ki istitaa't (qudrat/taaqat) ho kare aur tel lagaaye aur ghar mein jo khushbu ho male phir Namaaz ko nikle aur 2 shakhsoñ mein judaai na kare ya'ni 2 shakhs baithe huye hoñ unhein hataa kar beech mein na baithe aur jo Namaaz uske liye likhi gayi hai padhe aur Imaam jab Khutba padhe to chup rahe, uske liye un gunaahon ki jo us Jumu'ah aur dusre Jumu'ah ke darmiyaan haiñ Maghfirat ho jayegi.” Aur isi ke qareeb-qareeb Abu Sa'eed Khudri va Abu Hurairah رضي الله تعالى عنهما se bhi muta'addid turq se Riwaayatein aayin.

**Hadees 39-40:-** Ahmad Abu Dawood va Tirmizi Ba-Ifaada-e-Tahseen va Nasaa'i va Ibn-e-Maajah va Ibn-e-Khuzaimah va Ibn-e-Hibbaan va Haakim Ba-Ifaada-e-Tasheeh Aus Bin Aus aur Tabraani Ausat mein Ibn-e-'Abbaas رضي الله تعالى عنهم se Raavi, ke farmate haiñ (ﷺ): “Jo nehlaaye aur nahaaye aur awwal waqt aaye aur shuru' Khutba mein shareek ho aur chal kar aaye sawaari par na aaye aur Imaam se qareeb ho aur kaan laga kar Khutba sune aur laghw (bekaar) kaam na kare, uske liye har qadam ke badle saal-bhar ka 'amal hai, ek saal ke dinoñ ke Roze aur raaton ke Qiyaam ka uske liye ajr (sawaab) hai.” Aur isi ke misl deegar Sahaaba-e-Kiraam رضي الله تعالى عنهم se bhi Riwaayatein haiñ.

**Hadees 41:-** Bukhari va Muslim Abu Hurairah (رضي الله عنه) se Raavi, farmate haiñ (ﷺ): “Har Musalman par 7 din mein ek din Ghusl hai, ke us din mein sar dhoye aur badan.”

**Hadees 42:-** Ahmad va Abu Dawood va Tirmizi va Nasaa'i va Daarmi Samurah Bin Jundub (رضي الله تعالى عنه) se Raavi, ke farmate haiñ: "Jisne Jumu'ah ke din Wuzu kiya fabiha (behtar) aur accha hai aur jisne Ghusl kiya to Ghusl afzal hai."

**Hadees 43:-** Abu Dawood 'Ikrama se Raavi, ke 'Iraaq se kuch log aaye, unhoñ ne Ibn-e-'Abbaas رضي الله تعالى عنهما se suwaal kiya ke: "Jumu'ah ke din aap Ghusl Waajib jaante haiñ?. Farmaya: Na, haañ yeh ziyada Tahaarat hai aur jo nahaaye uske liye behtar hai aur jo Ghusl na kare to us par Waajib nahiñ."

**Hadees 44:-** Ibn-e-Maajah Ba-Sanad-e-Hasan Ibn-e-'Abbaas رضي الله تعالى عنهما se Raavi, ke **Huzoor** (ﷺ) farmate haiñ: "Is din ko **Allah** (عز وجل) ne Musalmanoñ ke liye 'Eid kiya, to jo Jumu'ah ko aaye woh nahaaye aur agar khushbu ho to lagaaye."

**Hadees 45:-** Ahmad va Tirmizi Ba-Sanad-e-Hasan Baraa (رضي الله تعالى عنه) se Raavi, ke **Huzoor** (ﷺ) farmate haiñ: "Musalman par haq hai ke Jumu'ah ke din nahaaye aur ghar mein jo khushbu ho lagaaye aur khushbu na paaye to paani ya'ni nahaana bajaaye khushbu hai."

**Hadees 46-47:-** Tabraani Kabeer va Ausat mein Siddiq-e-Akbar va 'Imraan Bin Haseen رضي الله تعالى عنهما Raavi, ke farmate haiñ: "Jo Jumu'ah ke din nahaaye uske gunaah aur khataayein mita di jaati haiñ aur jab chalna shuru' kiya to har qadam par 20 nekiyaañ likhi jaati haiñ." Aur dusri Riwaayat mein hai: "Har qadam par 20 saal ka 'amal likha jaata hai aur jab Namaaz se faarigh ho to use 200 baras ke 'amal ka ajr (sawaab) milta hai."

**Hadees 48:-** Tabraani Kabeer mein Ba-Riwaayat-e-Siqat Abu Umaamah (رضي الله تعالى عنه) se Raavi, ke farmate haiñ: "Jumu'ah ka Ghusl baal ki jadoñ se khataayein kheenchna leta hai."

## Jumu'ah Ke Liye Awwal Jaane Ka Sawaab Aur Gardan

### Phalaangne Ki Mumaana'at:-

**Hadees 49:-** Bukhari va Muslim va Abu Dawood va Tirmizi va Maalik va Nasaa'i va Ibn-e-Maajah Abu Hurairah (رضي الله تعالى عنه) se Raavi, farmate haiñ (ﷺ): "Jo

shakhs Jumu'ah ke din Ghusl kare jaise Janaabat ka Ghusl hai, phir pehli saa'at (waqt) mein jaye to goya usne Oont ki Qurbaani ki aur jo dusri saa'at mein gaya usne Gaay ki Qurbaani ki aur jo teesri saa'at mein gaya usne seengh waale Mendhe ki Qurbaani ki aur jo chauthi saa'at mein gaya goya usne Murghi nek kaam mein kharch ki aur jo paanchwi saa'at mein gaya goya Anda kharch kiya, phir jab Imaam Khutba ko nikla Malaaikah zikr sunne haazir ho jaate hain."

**Hadees 50 se 52:-** Bukhari va Muslim va Ibn-e-Maajah ki dusri Riwaayat unhein se hai, **Huzoor** (ﷺ) farmate hain: "Jab Jumu'ah ka din hota hai Farishte Masjid ke darwaaze par khade hote hain aur haazir hone waale ko likhte hain, sab mein pehla phir uske baa'd wala, (uske baa'd wahi sawaab jo upar ki Riwaayat mein mazkoor huye zikr kiye), phir Imaam jab Khutba ko nikla Farishte apne daftar lapet lete hain aur zikr sunte hain." Isi ke misl Samurah Bin Jundub va Abu Sa'eed Khudri رضى الله تعالى عنهما se bhi Riwaayat hai."

**Hadees 53:-** Imaam Ahmad va Tabraani ki Riwaayat Abu Umaamah (رضي الله عنه) se hai: "Jab Imaam Khutba ko nikalta hai to Farishte daftar tay kar lete (lapet lete) hain, kisi ne unse kaha: To jo shakhs Imaam ke nikalne ke baa'd aaye uska Jumu'ah na huwa? Kaha: haañ huwa, to lekin woh daftar mein nahiñ likha gaya."

**Hadees 54:-** Jisne Jumu'ah ke din logoñ ki gardanein phalaangi usne Jahannam ki taraf pull banaaya. Is Hadees ko Tirmizi aur Ibn-e-Maajah Mu'aaz Bin Anas Juhani se woh apne waalid se Riwaayat karte hain aur Tirmizi ne kaha yeh Hadees Gharib hai aur tamaam Ahl-e-'Ilm ke nazdeek isi par 'amal hai.

**Hadees 55:-** Ahmad va Abu Dawood va Nasaa'i 'Abdullah Bin Basar (رضي الله عنه) se Raavi, ke ek shakhs logoñ ki gardanein phalaangte huye aaye aur **Huzoor** (ﷺ) Khutba farma rahe the, irshaad farmaya: "Baith Ja! Tune eezaa pahunchaayi."

**Hadees 56:-** Abu Dawood 'Amr Bin 'Aas (رضي الله عنه) se Raavi, ke farmate hain: "Jumu'ah mein 3 qism ke log haazir hote hain, ek woh ke laghw ke saath haazir huwa (ya'ni koi aisa kaam kiya jis se sawaab jaata rahe maslan:

Khutba ke waqt kalaam (baat-cheet) kiya ya kankariyaañ chhuiñ to uska hissa Jumu'ah se wahi laghw hai aur ek woh shakhs ke Allah se Du'a ki, to agar chahe de aur chahe na de aur ek woh ke sukoot va insaat (khamoshi) ke saath haazir huwa aur kisi musalman ki na gardan phalaangi na kisi ko eezaa di, to Jumu'ah uske liye kaffara hai aainda Jumu'ah aur 3 din ziyada tak."

### **Masaail-e-Fiqhiyyah:-**

Jumu'ah Farz-e-'Ain hai aur iski farziyat Zohar se ziyada mu'akkad (ziyada taakeed ki gayi) hai aur iska Munkir (inkaar karne wala) Kaafir hai. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-01:** Jumu'ah padhne ke liye 6 sharteiñ haiñ, ke in meiñ se 1 shart bhi Mafqood ho (ya'ni na paayi jaye) to hoga hi nahiñ.

([1].Misr ya Fana-e-Misr. [2].Baadshah-e-Islaam. [3].Waqt-e-Zohar. [4].Khutba. [5].Jama'at Meiñ 3 Mard Hona. [6].Izn-e-'Aam ('Aam-ijaaizat))

### **[1].Misr Ya Fana-e-Misr**

Misr woh jagah hai jisme muta'addid kooche (ya'ni bahut se galiyaañ) aur baazaar hoñ aur woh zila' (district) ya parganah (ya'ni zila' ka hissa/sector of the district) ho ke uske muta'alliq dihaat (gaañ) gine jaate hoñ aur wahañ koi Haakim ho ke apne dab-daba va satwat (rob va dab-daba) ke sabab mazloom ka insaaf zaalim se le sake ya'ni insaaf par qudrat kaafi hai, agarche na-insaafi karta aur badla na leta ho.

Aur Misr ke aas-paas ki jagah jo Misr ki maslihatoñ (zarooriyat) ke liye ho use "Fana-e-Misr" kehte haiñ. Jaise: qabrستان, ghod-daud ka maidaan, fauj ke rehne ki jagah, kacheriyaañ, station, ke yeh cheezeiñ shaher se baahar hoñ to Fana-e-Misr meiñ inka shumaar hai aur wahañ Jumu'ah jaaiz. [Ghuniyah. Waghairah] Lihaaza Jumu'ah, ya shaher meiñ padha jaye ya qasbah (chhota shaher) meiñ ya inki fanaa meiñ aur gaañ meiñ jaaiz nahiñ. [Ghuniyah]

**Mas'alah-02:** Jis shaher par Kuffaar ka tasallut (qabza/ghalba) ho gaya wahañ bhi Jumu'ah jaaiz hai, jab tak Daar-ul-Islaam rahe. [Raddul-Mukhtaar]

**Mas'alah-03:** Misr (city) ke liye Haakim ka wahañ rehna zaroor hai, agar bataur-e-daura (visit) wahañ aagaya, to woh jagah Misr na hogi, na wahañ Jumu'ah qaaim kiya jayega. [Raddul-Muhtaar]

**Mas'alah-04:** Jo jagah shaher se qareeb hai magar shaher ki zarooratoñ ke liye na ho aur uske aur shaher ke darmiyaan khet waghaira faasil (juda karne wala) ho to wahañ Jumu'ah jaaiz nahiñ, agarche Azaan-e-Jumu'ah ki aawaaz wahañ tak pahunchti ho. ['Aalamgiri] Magar aksar Aimmah kehte haiñ ke agar Azaan ki aawaaz pahunchti ho to un logoñ par Jumu'ah padhna Farz hai, balke baa'z ne to yeh farmaya ke agar shaher se door jagah ho magar bila takleef wapaa baahar ja sakta ho to Jumu'ah padhna Farz hai. [Durr-e-Mukhtaar] Lihaaza jo log shaher ke qareeb gaaoñ meiñ rehte haiñ unheñ chahiye ke shaher meiñ aakar Jumu'ah padh jayeñ.

**Mas'alah-05:** Gaaoñ ka rehne wala shaher meiñ aaya aur Jumu'ah ke din yahiñ rehne ka iraada hai, to Jumu'ah Farz hai aur usi din waapsi ka iraada ho zawaal se pehle ya baa'd, to Farz nahiñ, magar padhe to mustahiq-e-sawaab hai. Yunhi musaafir shaher meiñ aaya aur niyyat-e-iqaamat na ki to Jumu'ah Farz nahiñ. Gaaoñ wala Jumu'ah ke liye shaher ko aaya aur koi dusra kaam bhi maqsood hai, to is sa'ee (ya'ni Jumu'ah ke liye aane) ka bhi sawaab paayega aur Jumu'ah padha to Jumu'ah ka bhi. ['Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-06:** Hajj ke dinoñ meiñ Mina meiñ Jumu'ah padha jayega, jabke Khalifah ya Ameer-e-Hijaaz ya'ni Shareef-e-Makkah wahañ maujood ho aur Ameer-e-Mosam ya'ni woh ke Haajiyoñ ke liye Haakim banaaya gaya hai Jumu'ah nahiñ qaaim kar sakta. Hajj ke 'alaawa aur dinoñ meiñ Mina meiñ Jumu'ah nahiñ ho sakta aur 'Arfaat meiñ mutlaqan (bilkul) nahiñ ho sakta, na Hajj ke zamaane meiñ, na aur dinoñ meiñ. ['Aalamgiri]

**Mas'alah-07:** Shaher meiñ muta'addid (kayi) jagah Jumu'ah ho sakta hai, khwaah woh shaher chhota ho ya bada aur Jumu'ah 2 Masjidoñ meiñ ho ya ziyada. [Durr-e-Mukhtaar; Waghaira] Magar bila zaroorat bahut si jagah Jumu'ah qaaim na kiya jaye, ke Jumu'ah Sha'aair-e-Islaam (islaam ki nishaani) se hai aur Jaami'-e-Jamaa'at hai aur bahut si Masjidoñ meiñ hone se woh Shaukat-e-Islaami baaqi nahiñ rehti jo Ijtimaa' meiñ hoti, neez dafa'-e-harj ke liye

ta'addud (ya'ni ek se zaaid jaghoñ par) jaaiz rakha gaya hai, to khwaah-ma-khwaah Jama'at paraaganda karna (ya'ni bikhraana) aur mohalla mohalla Jumu'ah qaa'im karna na chahiye. Neez ek bahut zaroori amr (baat) jiski taraf 'awaam ko bilkul tawajjoh nahiñ, yeh hai ke Jumu'ah ko aur Namaazoñ ki tarah samajh rakkha hai, ke jisne chaha naya Jumu'ah qaa'im kar liya aur jisne chaha padha diya yeh na-jaaiz hai, is liye ke Jumu'ah qaa'im karna Baadshah-e-Islaam ya uske Naaib ka kaam hai, iska bayaan aage aata hai aur jahañ Islaami Saltanat na ho wahañ jo sab se bada Faqeeh Sunni Saheeh-ul-'Aqeedah ho, Ahkaam-e-Shar'iyyah jaari karne mein Sultaan-e-Islaam ke qaa'im maqaam hai, lihaaza wahi Jumu'ah qaa'im kare, baghair uski ijaazat ke nahiñ ho sakta aur yeh bhi na ho to 'aam log jisko Imaam banaayein. 'Aalim ke hote huye 'awaam bataur-e-khud kisi ko Imaam nahiñ bana sakte, na yeh ho sakta hai ke 2-4 shakhs kisi ko Imaam muqarrar kar lein aisa Jumu'ah kahiñ se saabit nahiñ.

**Mas'alah-08:** Zohar-e-Ehtiyaati (ke Jumu'ah ke baa'd 4-Raka'at Namaaz is niyyat se ke sab mein pichhli Zohar jiska waqt paaya aur na padhi) khaas logoñ ke liye hai, jinko Farz-e-Jumu'ah ada hone mein shak na ho aur 'awaam ke agar Zohar-e-Ehtiyaati padhein to Jumu'ah ke ada hone mein unhein shak hoga woh na padhein aur iski chaaron Raka'tein bhari padhi jayein aur behtar yeh hai ke Jumu'ah ki pichhli 4 Sunnatein padh kar Zohar-e-Ehtiyaati padhein phir 2 Sunnatein aur in 6 Sunnaton mein Sunnat-e-Waqt ki niyyat karein. [**Aalamgiri; Sagheeri; Raddul-Muhtaar; Waghairaha**]

## [2].Sultaan-e-Islaam Ya Uska Naaib Jise Jumu'ah Qaa'im Karne Ka Hukm Diya

**Mas'alah-09:** Sultaan 'Aadil ho ya Zaalim Jumu'ah qaa'im kar sakta hai. Yunhi agar zabardasti baadshah ban baitha ya'ni shar'an usko Haqq-e-Imaat na ho, maslan: Qarshi (quraish qabele se ta'alluq rakhne wala) na ho, ya aur koi shart mafqood ho (ya'ni na paayi jaye) to yeh bhi Jumu'ah qaa'im kar sakta hai. Yunhi agar 'aurat baadshah ban baithi to uske hukm se Jumu'ah qaa'im hoga, yeh khud nahiñ qaa'im kar sakti. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

**Mas'alah-10:** Baadshah ne jise Jumu'ah ka Imaam muqarrar kar diya woh dusre se bhi padhwa sakta hai, agarche use iska ikhtiyaar na diya ho ke dusre se padhwa de. [Durr-e-Mukhtaar]

**Mas'alah-11:** Imaam-e-Jumu'ah ki bila-ijaaizat kisi ne Jumu'ah padhaaya, agar Imaam ya woh shakhs jiske hukm se Jumu'ah qaa'im hota hai shareek ho gaya to ho jayega warna nahiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-12:** Haakim-e-Shaher ka intiqaal ho gaya ya fitne ke sabab kahiñ chala gaya aur uske Khalifah (wali-e-'ahd) ya Qazi-e-Maazoon ne Jumu'ah qaa'im kiya jaaiz hai. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-13:** Kisi shaher mein baadshah-e-islam waghaira jiske hukm se Jumu'ah qaa'im hota hai na ho to 'aam log jise chahein Imaam banaawein. Yunhi agar baadshah se ijaaizat na le sakte hon jab bhi kisi ko muqarrar kar sakte hain. ['Aalamgiri; Durr-e-Mukhtaar]

**Mas'alah-14:** Haakim-e-Shaher na-baaligh ya kaafir hai aur ab woh na-baaligh baaligh huwa ya kaafir musalman huwa to ab bhi Jumu'ah qaa'im karne ka inko haq nahiñ, al-batta agar jadeed (naya) hukm inke liye aaya ya baadshah ne keh diya tha ke baaligh hone ya islam laane ke baa'd Jumu'ah qaa'im karna, to qaa'im kar sakta hai. ['Aalamgiri]

**Mas'alah-15:** Khutba ki ijaaizat Jumu'ah ki ijaaizat hai aur Jumu'ah ki ijaaizat Khutba ki ijaaizat hai, agarche keh diya ho ke Khutba padhna aur Jumu'ah na qaa'im karna. ['Aalamgiri]

**Mas'alah-16:** Baadshah logon ko Jumu'ah qaa'im karne se mana' karde to log khud qaa'im kar lein aur agar usne kisi shaher ki shahriyat baatil kardi (ya'ni shaher ab shaher na raha) to logon ko ab Jumu'ah padhne ka ikhtiyaar nahiñ. [Raddul-Muhtaar] Yeh us waqt hai ke Baadshah-e-Islam ne shahriyat baatil ki ho aur kaafir ne baatil ki to padhein.

**Mas'alah-17:** Imaam-e-Jumu'ah ko baadshah ne maa'zool (dismiss) kar diya, to jab tak maa'zooli ka parwaana na aaye ya khud baadshah na aaye maa'zool na hoga. ['Aalamgiri]

**Mas'alah-18:** Baadshah safar karke apne mulk ke kisi shaher mein pahuncha, to wahan Jumu'ah khud qaa'im kar sakta hai. ['Aalamgiri]

### [3].Waqt-e-Zohar

Ya'ni Waqt-e-Zohar mein Namaaz poori ho jaye, to agar Asnaa-e-Namaaz (namaaz ke dauraan) mein agarche Tashahhud ke baad 'Asr ka waqt aagaya Jumu'ah baatil ho gaya, Zohar ki Qaza padhein. [**Aammah-e-Kutub**]

**Mas'alah-19:** Muqtadi Namaaz mein so gaya tha aankh us waqt khuli ke Imaam Salaam pher chuka hai, to agar waqt baaqi hai Jumu'ah poora karle warna Zohar ki Qaza padhe ya'ni naye Tahreema se. [**Aalamgiri; Waghaira**] Yunhi agar itni bheed thi ke Ruku' va Sujood na kar saka, yahan tak ke Imaam ne Salaam pher diya, to is mein bhi wahi sooratein hain. [**Durr-e-Mukhtaar**]

### [4].Khutba

**Mas'alah-20:** Khutba-e-Jumu'ah mein shart yeh hai ke:

[1].Waqt mein ho aur

[2].Namaaz se pehle aur

[3].Aisi Jama'at ke saamne ho jo Jumu'ah ke liye shart hai ya'ni kam se kam Khateeb ke siwa 3 mard aur

[4].Itni aawaaz se ho ke paas waale sun sakein, agar koi amr maane' (rukaawat) na ho, to agar zawaal se peshtar (pehle) Khutba padh liya, ya Namaaz ke baad padha, ya tanha padha, ya 'auraton bacchon ke saamne padha, to in sab sooraton mein Jumu'ah na huwa aur agar bahron ya sone walon ke saamne padha, ya haazireen door hain ke sunte nahin, ya musaafir, ya bimaaron ke saamne padha jo 'aaqil baaligh mard hain, to (jumu'ah) ho jayega. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

**Mas'alah-21:** Khutba Zikr-e-Ilaahi ka naam hai agarche sirf ek baar **اَلْحَمْدُ لِلّٰهِ** (Alhamdulillah) ya **سُبْحَانَ اللّٰهِ** (Subhaanallah) ya **لَا اِلٰهَ اِلَّا اللّٰهُ** (La Ilaaha Illallaah) kaha isi qadr se Farz ada ho gaya, magar itne hi par iktifa (stop) karna Makruh hai. [**Durr-e-Mukhtaar; Waghaira**]

**Mas'alah-22:** Chheenk aayi aur us par **اَلْحَمْدُ لِلّٰهِ** (Alhamdulillah) kaha, ya Ta'ajjub ke taur par **سُبْحَانَ اللّٰهِ** (Subhaanallah) ya **لَا اِلٰهَ اِلَّا اللّٰهُ** (La Ilaaha Illallaah) kaha, to Farz ada na huwa. [**Aalamgiri**]

**Mas'alah-23:** Khutba va Namaaz mein agar ziyada faasila ho jaye to woh Khutba kaafi nahiñ. [Durr-e-Mukhtaar]

**Mas'alah-24:** Sunnat yeh hai ke 2 Khutbay padhe jayein aur bade-bade na hon, agar donoñ milkar Tiwaal-e-Mufassal se badh jayein to Makruh hai, khusoosan jaadoñ (sardiyoñ) mein. [Durr-e-Mukhtaar; Ghunyah]

**Mas'alah-25:** Khutba mein yeh cheezein Sunnat haiñ:

[01].Khateeb ka paak hona.

[02].Khada hona.

[03].Khutba se pehle Khateeb ka baithna.

[04].Khateeb ka Mimbar par hona. Aur

[05].Saama'een (sunne waloñ) ki taraf muh. Aur

[06].Qible ko peeth karna aur behtar yeh hai ke Mimbar Mehraab ki baayein jaanib (left-side) ho.

[07].Haazireen ka mutawajjeh (tawajjoh) Ba-Imaam hona.

[08].Khutba se pehle اَعُوْذُ بِاللّٰهِ aahista padhna.

[09].Itni buland aawaaz se Khutba padhna ke log sune.

[10].الحمد se shuru' karna.

[11].Allah (عزوجل) ki 'Sana' karna.

[12].Allah (عزوجل) ki Wahdaaniyat aur Rasoolullah (ﷺ) ki Risaalat ki Shahaadat dena.

[13].Huzoor (ﷺ) par Durood bhejna.

[14].Kam se kam ek Aayat ki Tilaawat karna.

[15].Pehle Khutba mein Waa'z va Naseehat hona.

[16].Dusre mein Hamd va Sana va Shahaadat va Durood ka i'aada karna.

[17].Dusre mein Musalmanoñ ke liye Du'a karna.

[18].Donoñ Khutbay halke hona.

[19].Donoñ ke darmiyaan ba-qadr-e-teen Aayat padhne ke baithna.

Mustahab yeh hai ke dusre Khutba mein aawaaz ba-nisbat pehle ke past (aahista) ho aur Khulafa-e-Raashideen va 'Ammain-e-Mukarramain Hazrat-e-Hamzah va Hazrat-e-'Abbaas رضى الله تعالى عنهم ka zikr ho, behtar yeh hai ke dusra Khutba is se shuru' kare:

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِيَ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ -

**Tarjamah:-** “Hamd hai Allah (عزوجل) ke liye, ham uski hamd karte haiñ aur us se madad talab karte haiñ aur maghfirat chaahte haiñ aur us par Imaan laate haiñ aur us par tawakkul karte haiñ aur Allah (عزوجل) ki panaah maangte haiñ apne nafsoñ ki buraai se aur apne aa'maal ki badee se jisko Allah (عزوجل) hidaayat kare use koi gumraah karne wala nahiñ aur jisko gumraah kare use hidaayat karne wala koi nahiñ.”

[20].Mard agar Imaam ke saamne ho to Imaam ki taraf muh kare aur dahne-baayein ho to Imaam ki taraf mud (ghoom) jaye.

[21].Aur Imaam se qareeb hona afzal hai, magar yeh jaaiz nahiñ ke Imaam se qareeb hone ke liye logoñ ki gardane phalaange, al-batta agar Imaam abhi Khutba ko nahiñ gaya hai aur aage jagah baaqi hai to aage ja sakta hai aur Khutba shuru' hone ke baa'd Masjid mein aaya to Masjid ke kinaare hi baith jaye.

[22].Khutba sunne ki haalat mein do-zaanu baithe jaise Namaaz mein baithte haiñ. [‘Aalamgiri; Durr-e-Mukhtaar; Ghunyah; Waghairaha]

**Mas'alah-26:** Baadshah-e-Islam ki aisi ta'reef jo usme na ho haraam hai, maslan: Maalik-e-Riqaab-ul-Umam ke yeh mahz jhoot aur haraam hai. [Durr-e-Mukhtaar]

**Mas'alah-27:** Khutba mein Aayat na padhna, ya donoñ Khutboñ ke darmiyaan Jalsa na karna, ya Asnaa-e-Khutba (khutba ke dauraan) mein kalaam (baat-cheet) karna Makruh hai, al-batta agar Khateeb ne nek baat ka hukm kiya ya buri baat se mana' kiya to use iski mumaana'at (rok) nahiñ. [‘Aalamgiri]

**Mas'alah-28:** Ghair-e-'Arabi mein Khutba padhna, ya 'Arabi ke saath dusri zubaan Khutba mein khalt karna (ya'ni milaana) Khilaaf-e-Sunnat-e-Mutawaarisah hai (ya'ni jo Huzoor (ﷺ) se saabit chali aa rahi hai uske khilaaf hai). Yunhi Khutba mein Ash'aar padhna bhi na chahiye agarche 'Arabi hi ke hon, haañ do ek she'r pand-o-nasaa'eh (hidaayat-o-naseehat) ke agar kabhi padhle to harj nahiñ.

## [5].Jama'at Ya'ni Imaam Ke 'Alaawa Kam Se Kam

### 3 Mard

**Mas'alah-29:** Agar 3 ghulaam ya musaafir ya bimaar ya goonge ya anpadh Muqtadi hon to Jumu'ah ho jayega aur sirf 'auratein ya bacche hon to nahiñ. [**'Aalamgiri; Raddul-Muhtaar**]

**Mas'alah-30:** Khutba ke waqt jo log maujood the woh bhaag gaye aur dusre 3 shakhs aagaye, to inke saath Imaam Jumu'ah padhe ya'ni Jumu'ah ki Jama'at ke liye unhiñ logoñ ka hona zaroori nahiñ jo Khutba ke waqt haazir the balke unke ghair se bhi ho jayega. [**Durr-e-Mukhtaar**]

**Mas'alah-31:** Pehli Raka'at ka Sajda karne se peshtar (pehle) sab Muqtadi bhaag gaye ya sirf 2 reh gaye, to Jumu'ah baatil ho gaya sire se Zohar ki niyyat baandhe aur agar sab bhaag gaye magar 3 mard baaqi haiñ, ya Sajde ke baa'd bhaage, ya Tahreema ke baa'd bhaag gaye the magar pehle Ruku' mein aakar shaamil ho gaye, ya Khutba ke baa'd bhaag gaye aur Imaam ne dusre 3 mardoñ ke saath Jumu'ah padha, to in sab sooratoñ mein Jumu'ah jaaiz hai. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

**Mas'alah-32:** Imaam ne jab Allahu-Akbar kaha us waqt Muqtadi ba-wuzu the magar unhoñ ne niyyat na baandhi, phir yeh sab be-wuzu ho gaye aur dusre log aagaye, yeh chale gaye, to (jumu'ah) ho gaya aur agar Tahreema hi ke waqt sab Muqtadi be-wuzu the, phir aur log aagaye to Imaam sire se Tahreema baandhe. [**Ghunyah**]

## [6].Izn-e-'Aam ('Aam-Ijaazat)

Ya'ni Masjid ka darwaaza khol diya jaye ke jis Musalman ka ji chahe aaye, kisi ki rok-tok na ho, agar Jaame'-Masjid mein jab log jama' ho gaye darwaaza band karke Jumu'ah padha na huwa. [**'Aalamgiri**]

**Mas'alah-33:** Baadshah ne apne makaan mein Jumu'ah padha aur darwaaza khol diya, logon ko aane ki 'aam ijaazat hai to ho gaya, log aayein ya na aayein aur darwaaza band karke padha ya darbaanon (chaukidaar/muhaafiz) ko bitha diya ke logon ko aane na dein, to Jumu'ah na huwa. [**Aalamgiri**]

**Mas'alah-34:** 'Auraton ko agar Masjid-e-Jaame' se roka jaye to Izn-e-'Aam ('aam-ijazat) ke khilaaf na hoga, ke inke aane mein khauf-e-fitna hai. [**Raddul-Muhtaar**]

## (Waajibaat-e-Jumu'ah)

Jumu'ah Waajib hone ke liye 11 Shartein hain. In mein se ek bhi maa'doom ho (ya'ni na paayi jaye) to Farz nahiin, phir bhi agar padhega to ho jayega, balke mard 'aaqil baaligh ke liye Jumu'ah padhna afzal hai aur 'aurat ke liye Zohar afzal, hain 'aurat ka makaan agar Masjid se bilkul muttasil (mila huwa/attach) hai ke ghar mein Imaam-e-Masjid ki Iqtida kar sake to uske liye bhi Jumu'ah afzal hai aur na-baaligh ne Jumu'ah padha to Nafl hai, ke us par Namaaz Farz hi nahiin. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

[01].Shaher mein muqem hona.

[02].Sehat, ya'ni Mareez par Jumu'ah Farz nahiin, Mareez se muraad woh hai ke Masjid-e-Jumu'ah tak na ja sakta ho, ya chala to jayega magar Marz badh jayega, ya der mein accha hoga. [**Ghunyah**] Shaikh-e-Faani (ya'ni itna boodha ki masjid-e-jumu'ah tak na ja sake) Mareez ke hukm mein hai. [**Durr-e-Mukhtaar**]

**Mas'alah-35:** Jo shakhs Mareez ka Timaar-daar ho, jaanta hai ke Jumu'ah ko jayega to Mareez diqqaton mein pad jayega aur uska koi pursaan-e-haal (haal poochne wala/madadgaar) na hoga, to us Timaar-daar par Jumu'ah Farz nahiin. [**Durr-e-Mukhtaar; Waghaira**]

[03].Azaad hona. Ghulaam par Jumu'ah Farz nahiin aur uska Aaq mana' kar sakta hai. [**Aalamgiri**]

**Mas'alah-36:** Mukaatab ghulaam par Jumu'ah Waajib hai. Yunhi jis ghulaam ka kuch hissa azaad ho chuka ho baaqi ke liye sa'aayat karta ho ya'ni baqiya azaad hone ke liye kama kar apne Aaq ko deta ho, us par bhi Jumu'ah Farz hai. [**Aalamgiri; Durr-e-Mukhtaar**]

**[Note:-** Mukaatab Ghulaam ya'ni woh ghulaam jis se uske Aaqa ne yeh keh diya ho ke tu itna rupiye ya maal mujhe de de to aazaad hai).

**Mas'alah-37:** Jis ghulaam ko uske maalik ne Tijaarat karne ki ijaazat di ho, ya uske zimme koi khaas miqdaar kama kar laana muqarrar kiya ho, us par Jumu'ah Waajib hai. [**Aalamgiri**]

**Mas'alah-38:** Maalik apne ghulaam ko saath lekar Masjid-e-Jaame' ko gaya aur ghulaam ko darwaaze par chhoda ke sawaari ki hifaazat kare, to agar jaanwar ki hifaazat mein khalal (rukaawat) na aaye (jumu'ah) padhle. [**Aalamgiri**]

**Mas'alah-39:** Maalik ne ghulaam ko Jumu'ah padhne ki ijaazat de di, jab bhi (jumu'ah) Waajib na huwa aur bila ijaazat maalik agar Jumu'ah ya 'Eid ko gaya, agar jaanta hai ke maalik naaraaz na hoga to jaaiz hai warna nahiñ. [**Raddul-Muhtaar**]

**Mas'alah-40:** Naukar aur Mazdoor ko Jumu'ah padhne se (maalik) nahiñ rok sakta, al-batta agar Masjid-e-Jaame' door hai to jitna harj huwa hai uski mazdoori mein kam kar sakta hai aur mazdoor uska mutaalba bhi nahiñ kar sakta. [**Aalamgiri**]

[04].Mard hona.

[05].Baaligh hona.

[06]. 'Aaqil hona. Yeh donoñ shartein khaas Jumu'ah ke liye nahiñ balke har 'ibaadat ke wujoob mein 'Aql va Bulooq shart hai.

[07].Ankhiyaara (aankh wala) hona.

**Mas'alah-41:** Yak-Chashm (ek aankh wala) aur jiski nigaah kamzor ho us par Jumu'ah Farz hai. Yunhi jo Andha Masjid mein Azaan ke waqt Ba-Wuzu ho us par Jumu'ah Farz hai aur woh Naabeena (andha) jo khud Masjid-e-Jumu'ah tak bila takalluf na ja sakta ho, agarche Masjid tak koi le jaane wala ho, ujrati-e-misl (ya'ni jo is kaam ke liye munaasib ujrati ho us ujrati) par le jaye ya bila ujrati, us par Jumu'ah Farz nahiñ. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

**Mas'alah-42:** Baa'z Naabeena (andhe) bila takalluf baghair kisi ki madad ke baazaaron raaston mein chalte phirte hain aur jis Masjid mein chahein bila poochhe ja sakte hain, unpar Jumu'ah Farz hai. [Raddul-Muhtaar]

[08].Chalne par qaadir hona.

**Mas'alah-43:** Apaahij par Jumu'ah Farz nahiin, agarche koi aisa ho ke use utha kar Masjid mein rakh aayega. [Raddul-Muhtaar]

**Mas'alah-44:** Jiska ek paauñ kat gaya ho, ya faalij (laqwa) se bekaar ho gaya ho, agar Masjid tak ja sakta ho to us par Jumu'ah Farz hai warna nahiin. [Durr-e-Mukhtaar; Waghaira]

[09].Qaid mein na hona, magar jabke kisi Dain (qarz) ki wajah se qaid kiya gaya aur maal-daar hai ya'ni (qarz) ada karne par qaadir hai, to us par (jumu'ah) Farz hai. [Durr-e-Mukhtaar]

[10].Baadshah ya chor waghaira kisi zaalim ka khauf na hona, Muflis (ghareeb) qarz-daar ko agar qaid ka andesha ho to us par (jumu'ah) Farz nahiin. [Raddul-Muhtaar]

[11].Meeh (baarish) ya aandhi ya olay ya sardi ka na hona, ya'ni is qadr ke inse nuqsan ka khauf saheeh ho.

**Mas'alah-45:** Jumu'ah ki Imaamat har mard kar sakta hai jo aur Namaazon mein Imaam ho sakta ho agarche us par Jumu'ah Farz na ho jaise: mareez, musaafir, ghulaam. [Durr-e-Mukhtaar] Ya'ni jabke Sultaan-e-Islaam ya uska Naaib ya jisko usne ijaazat di bimaar ho ya musaafir, to yeh sab Namaaz-e-Jumu'ah padha sakte hain, ya unhoñ ne kisi mareez ya musaafir ya ghulaam ya kisi laaiq-e-imaamat ko ijaazat di ho, ya ba-zaroorat 'aam logoñ ne kisi aise ko Imaam muqarrar kiya ho jo Imaamat kar sakta ho, yeh nahiin ke bataur-e-khud jiska ji chahe Jumu'ah padhaawe, ke yuñ Jumu'ah na hoga.

### (Shaher Mein Jumu'ah Ke Din Zohar Padhne Ke Masaail)

**Mas'alah-46:** Jis par Jumu'ah Farz hai use shaher mein Jumu'ah ho jaane se pehle Zohar padhna Makruh-e-Tahreemi hai, balke Imaam Ibn-e-Humaam (رحمته الله) ne farmaya haraam hai aur padh liya jab bhi Jumu'ah ke liye jaana Farz hai aur Jumu'ah ho jaane ke baa'd Zohar padhne mein karaahat nahiin,

balke ab to Zohar hi padhna Farz hai, agar Jumu'ah dusri jagah na mil sake magar Jumu'ah tark karne ka (ya'ni chhodne ka) gunaah uske sar raha.

[Raddul-Muhtaar; Raddul-Muhtaar]

**Mas'alah-47:** Yeh shakhs ke Jumu'ah hone se pehle Zohar padh chuka tha, Naadim (sharminda) ho kar ghar se Jumu'ah ki niyyat se nikla, agar us waqt Imaam Namaaz mein ho to Namaaz-e-Zohar jaati rahi, Jumu'ah mil jaye to padhle warna Zohar ki Namaaz phir padhe, agarche Masjid door hone ke sabab Jumu'ah na mila ho. [Durr-e-Mukhtaar]

**Mas'alah-48:** Masjid-e-Jaame' mein yeh shakhs hai jisne Zohar ki Namaaz padhli hai aur jis jagah Namaaz padhi wahiñ baitha hai, to jab tak Jumu'ah shuru' na kare Zohar baatil nahiñ aur agar ba-qasd-e-jumu'ah (jumu'ah ke iraa'de se) wahañ se hata to (zohar) baatil ho gayi. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-49:** Yeh shakhs agar makaan se nikla hi nahiñ, ya kisi aur zaroorat se nikla, ya Imaam ke faarigh hone ke waqt, ya faarigh hone ke baa'd nikla, ya us din Jumu'ah padha hi na gaya, ya logoñ ne Jumu'ah padhna to shuru' kiya tha magar kisi haadsa ke sabab poora na kiya, to in sab sooratoñ mein Zohar baatil nahiñ. [Aalamgiri; Waghaira]

**Mas'alah-50:** Jin sooratoñ mein Zohar baatil hona kaha gaya us se muraad Farz jaata rehna hai, ke yeh Namaaz ab Nafl ho gayi. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-51:** Jis par Jumu'ah Farz tha usne Zohar ki Namaaz mein Imaamat ki phir Jumu'ah ko nikla, to uski Zohar baatil hai, magar Muqtadiyoñ mein jo Jumu'ah ko na nikla uske Farz baatil na huye. [Durr-e-Mukhtaar]

**Mas'alah-52:** Jis par kisi 'uzr ke sabab Jumu'ah Farz na ho, woh agar Zohar padh kar Jumu'ah ke liye nikla to uski Namaaz bhi jaati rahi, un sharaa'it ke saath jo upar mazkoor (zikr) huiñ. [Durr-e-Mukhtaar]

**Mas'alah-53:** Mareez ya musaafir ya qaidi ya koi aur jis par Jumu'ah Farz nahiñ, in logoñ ko bhi Jumu'ah ke din shaher mein Jama'at ke saath Zohar padhna Makruh-e-Tahreemi hai, khwaah Jumu'ah hone se peshtar (pehle) Jama'at kare ya baa'd mein. Yunhi jinhein Jumu'ah na mila woh bhi baghair Azaan va Iqaamat Zohar ki Namaaz tanha-tanha padhein, Jama'at unke liye bhi mamnu' hai. [Durr-e-Mukhtaar]

**Mas'alah-54:** 'Ulama farmate haiñ jin Masjidoñ mein Jumu'ah nahiñ hota, unheñ Jumu'ah ke din Zohar ke waqt band rakheñ. [Durr-e-Mukhtaar]

**Mas'alah-55:** Gaoñ mein Jumu'ah ke din bhi Zohar ki Namaaz Azaan va Iqaamat ke saath Ba-Jama'at padheñ. [Aalamgiri]

**Mas'alah-56:** Ma'zoor agar Jumu'ah ke din Zohar padhe to Mustahab yeh hai ke Namaaz-e-Jumu'ah ho jaane ke baa'd padhe aur taakhir na ki to Makruh hai. [Durr-e-Mukhtaar]

**Mas'alah-57:** Jisne Jumu'ah ka Qa'da pa liya, ya Sajda-e-Sahw ke baa'd shareek huwa use Jumu'ah mil gaya. Lihaaza apni 2 hi Raka'teñ poori kare. [Aalamgiri; Waghaira]

**Mas'alah-58:** Namaaz-e-Jumu'ah ke liye: [1].Peshtar (pehle) se jaana aur [2].Miswaak karna aur [3].Acche aur safed kapde pehenna aur [4].Tel aur [5].Khushbu lagaana aur [6].Pehli Saff mein baithna Mustahab hai. Aur Ghusl Sunnat. [Aalamgiri; Ghunyah]

**Mas'alah-59:** Jab Imaam Khutba ke liye khada huwa us waqt se Khatm-e-Namaaz tak Namaaz va Azkaar aur har qism ka Kalaam mana' hai, al-batta Saahib-e-Tarteeb apni Qaza Namaaz padhle. Yunhi jo shakhs Sunnat ya Nafil padh raha hai jald-jald poori karle. [Durr-e-Mukhtaar]

### (Khutba Ke Baa'z Deegar Masaail)

**Mas'alah-60:** Jo cheezeñ Namaaz mein haraam haiñ maslan: khaana, peena, salaam va jawaab-e-salaam waghaira yeh sab Khutba ki haalat mein bhi haraam haiñ, yahan tak ke Amr-bil-Maa'roof (ya'ni nek kaam ke liye kehna). Haañ Khateeb Amr-bil-Maa'roof kar sakta hai, jab Khutba padhe to tamaam haazireen par sunna aur chup rehna Farz hai, jo log Imaam se door hoñ ke Khutba ki aawaaz un tak nahiñ pahunchti unheñ bhi chup rehna Waajib hai, agar kisi ko buri baat karte dekheñ to haath ya sar ke ishaare se mana' kar sakte haiñ, zubaan se na-jaaiz hai. [Durr-e-Mukhtaar]

**Mas'alah-61:** Khutba sunne ki haalat mein dekha ke Andha kuyeñ mein giraa chaahta hai, ya kisi ko bichchhu waghaira kaatna chaahta hai, to zubaan se keh sakte haiñ, agar ishaara ya dabaane se bata sakeñ to is soorat mein bhi zubaan se kehne ki ijaazat nahiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-62:** Khateeb ne Musalmanoñ ke liye Du'a ki to Saama'een (sunne waloñ) ko haath uthaana ya Aameen kehna mana' hai, karenge gunahgaar honge. Khutba mein Durood-Shareef padhte waqt Khateeb ka daahine-baayein muh karna Bid'at hai. [Raddul-Muhtaar]

**Mas'alah-63: Huzoor-e-Aqdas (ﷺ)** ka Naam-e-Paak Khateeb ne liya to haazireen dil mein Durood-Shareef padhein, zubaan se padhne ki us waqt ijaazat nahiñ. Yunhi Sahaaba-e-Kiraam ke zikr par us waqt رضى الله تعالى عنهم zubaan se kehne ki ijaazat nahiñ. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-64:** Khutba-e-Jumu'ah ke 'alaawa aur Khutboñ ka sunna bhi Waajib hai, maslan: Khutba-e-'Eidain va Nikaah waghairahuma. [Durr-e-Mukhtaar]

**Mas'alah-65:** Pehli Azaan ke hote hi Sa'ee (ya'ni jumu'ah ke liye koshish) Waajib hai aur Bai' (farokht/bechna) waghaira in cheezoñ ka jo Sa'ee ke munaafi (rukaawat) hoñ chhod dena Waajib, yahañ tak ke raasta chalte huye agar khareed-o-farokht ki to yeh bhi na-jaaiz aur Masjid mein khareed-o-farokht to sakht gunaah hai aur khaana kha raha tha ke Azaan-e-Jumu'ah ki aawaaz aayi agar yeh andesha ho ke khaayega to Jumu'ah faut ho jayega to khaana chhod de aur Jumu'ah ko jaye, Jumu'ah ke liye itminaan va waqaar ke saath jaye. ['Aalamgiri; Durr-e-Mukhtaar]

**Mas'alah-66:** Khateeb jab Mimbar par baithe to uske saamne dubaara Azaan di jaye. [Mutoon] Yeh ham upar bayaan kar aaye ke saamne se yeh muraad nahiñ ke Masjid ke andar Mimbar se muttasil (saamne) ho, ke Masjid ke andar Azaan kehne ko Fuqaha-e-Kiraam Makruh farmate haiñ.

**Mas'alah-67:** Aksar jagah dekha gaya ke Azaan-e-Saani (jumu'ah ke Khutba se pehle hone wali azaan ya'ni doosri azaan) past (dheemi) aawaaz se kehte haiñ, yeh na chahiye balke use bhi buland aawaaz se kahein, ke is se bhi e'laan maqsood hai aur jisne pehli (azaan) na suni ise sun kar haazir ho. [Bahr; Waghaira]

**Mas'alah-68:** Khutba khatm ho jaye to fauran Iqaamat kahi jaye, Khutba va Iqaamat ke darmiyaan duniya ki baat karna Makruh hai. [Durr-e-Mukhtaar]

**Mas'alah-69:** Jisne Khutba padha wahi Namaaz padhaaye, dusra na padhaaye aur agar dusre ne padha di jab bhi ho jayegi jabke woh Maazoon ho (ya'ni

jisko ijaazat di gayi ho). Yunhi agar na-baaligh ne baadshah ke hukm se Khutba padha aur baaligh ne Namaaz padhaayi jaaiz hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-70:** Namaaz-e-Jumu'ah mein behtar yeh hai ke pehli Raka'at mein Surah-e-Jumu'ah aur dusri mein Surah-e-Munaafiqoon, ya pehli mein **سُبْحَانَكَ** aur dusri mein **هَلْ أَتَاكَ** padhe, magar hamesha inhiin ko na padhe kabhi-kabhi aur Suratein bhi padhe. [Raddul-Muhtaar]

**Mas'alah-71:** Jumu'ah ke din agar safar kiya aur zawaal se pehle aabaadi-e-shaher se baahar ho gaya to harj nahiin, warna mamnu' (mana') hai. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-72:** Hajaamat banwaana aur Naakhun tarashwana Jumu'ah ke baa'd afzal hai. [Durr-e-Mukhtaar]

**Mas'alah-73:** Suwaal karne wala agar Namaaziyoñ ke aage se guzarta ho, ya gardane phalaangta ho, ya bila zaroorat maangta ho, to suwaal bhi na-jaaiz hai aur aise Saail (maangne waale) ko dena bhi na-jaaiz. [Raddul-Muhtaar] Balke Masjid mein apne liye mutlaqaan (bilkul) suwaal ki ijaazat nahiin.

**Mas'alah-74:** Jumu'ah ke din ya raat mein Surah-e-Kahaf ki Tilaawat afzal hai aur ziyada buzurgi raat mein padhne ki hai.

Nasaa'i va Baihaqi Ba-Sanad-e-Saheeh Abu Sa'eed Khudri (رضي الله عنه) se Raavi, ke farmate haiñ: "Jo shakhs Surah-e-Kahaf Jumu'ah ke din padhe, uske liye donoñ Jumu'oñ ke darmiyaan Noor roshan hoga."

Aur Daarmi ki Riwaayat mein hai: "Jo Shab-e-Jumu'ah mein Surah-e-Kahaf padhe uske liye wahañ se Ka'bah tak Noor roshan hoga."

Aur Abu-Bakr Ibn-e-Marduwiyyah ki Riwaayat Ibn-e-'Umar (رضي الله تعالى عنهما) se hai, ke farmate haiñ: "Jo Jumu'ah ke din Surah-e-Kahaf padhe uske qadam se aasmaan tak Noor buland hoga, jo Qayamat ko uske liye roshan hoga aur 2 Jumu'oñ ke darmiyaan jo gunaah huye haiñ bakhsh diye jayenge." Is Hadees ki Isnaad mein koi harj nahiin. Ha-Meem-Ad-Dukhkaan padhne ki bhi fazeelat aayi hai.

Tabraani ne Abu Umaamah (رضي الله عنه) se Riwaayat ki, ke **Huzoor** (ﷺ) ne farmaya: “Jo shakhs Jumu’ah ke din ya raat mein Ha-Meem-Ad-Dukhkaan padhe uske liye **Allah-Ta’ala** Jannat mein ek ghar banaayega.” Aur Abu Hurairah (رضي الله عنه) se Marvi ke: “Uski Maghfirat ho jayegi.” Aur ek Riwaayat mein hai: “Jo kisi raat mein Ha-Meem-Ad-Dukhkaan padhe uske liye 70 hazaar Farishte Istighfaar karenge.” Jumu’ah ke din ya raat mein jo Surah-e-Yaseen padhe, uski Maghfirat ho jaye.”

**Faaidah:-** Jumu’ah ke din Roohein jama’ hoti hain, lihaaza usme Ziyaarat-e-Quboor karni chahiye aur us roz Jahannam nahiin bhadkaya jaata. [Durr-e-Mukhtaar]

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# Chapter: 10

## ‘EIDAIN KA BAYAAN

- ❖ **Qur’aani-Aayaat va Ahaadees..... 148**
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## ‘Eidain Ka Bayaan:-

**Allah (عزوجل) Farmata Hai:-**

{وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ}

[Surah-e-Baqarah, Aayat-185]

**Tarjamah:-** “Rozoñ ki ginti poori karo aur Allah ki badaayi bolo ke usne tumheñ hidaayat farmaayi.”

**Aur Farmata Hai:-**

{فَصَلِّ لِرَبِّكَ وَانْحَرْ}

[Surah-e-Kausar, Aayat-2]

**Tarjamah:-** “Apne Rab (عزوجل) ke liye Namaaz padh aur Qurbaani kar.”

**Hadees 01:-** Ibn-e-Maajah Abu Umaamah (رضي الله عنه) se Raavi, ke **Rasoolullah (ﷺ)** farmate haiñ: “Jo ‘Eidain ki raatoñ mein Qiyaam kare uska dil na marega jis din logoñ ke dil mareenge.”

**Hadees 02:-** Asbahaani Mu’aaz Bin Jabal (رضي الله عنه) se Raavi, ke farmate haiñ: “Jo 5 raatoñ mein shab-bedaari kare uske liye Jannat Waajib hai, Zil-Hijjah ki 8`wiñ, 9`wiñ, 10`wiñ raatein aur ‘Eid-ul-Fitr ki raat aur Sha’baan ki 15`wiñ ya’ni Shab-e-Baraa`at.”

**Hadees 03:-** Abu Dawood Anas (رضي الله عنه) se Raavi, ke **Huzoor-e-Aqdas (ﷺ)** jab Madeenah mein tashreef laye, us zamaane mein Ahl-e-Madeenah saal mein 2 din khushi karte the (Mahergaan va Nauroz), farmaya: “Yeh kya din haiñ? Logoñ ne ‘arz ki: Jaahiliyyat mein ham in dinoñ mein khushi karte the. Farmaya: “**Allah-Ta’ala** ne inke badle mein inse behtar 2 din tumheñ diye, ‘Eid-ul-Azha va ‘Eid-ul-Fitr ke din.”

**Hadees 04-05:-** Tirmizi va Ibn-e-Maajah va Daarmi Buraidah (رضي الله عنه) se Raavi, ke “**Huzoor-e-Aqdas (ﷺ)** ‘Eid-ul-Fitr ke din kuch kha kar Namaaz ke liye tashreef le jaate aur ‘Eid-ul-Azha ko na khaate, jab tak Namaaz na padh lete.” Aur Bukhari ki Riwaayat Anas (رضي الله عنه) se hai ke: “‘Eid-ul-Fitr ke din tashreef na le jaate, jab tak chand khajoorein na tanaawul farma lete aur Taaq hotiñ (ya’ni 3, 5, 7 waghaira).”

**Hadees 06:-** Tirmizi va Daarmi ne Abu Hurairah (رضي الله عنه) se Riwaayat ki, ke: 'Eid ko ek raaste se tashreef le jaate aur dusre se wapas hote.'

**Hadees 07:-** Abu Dawood va Ibn-e-Maajah ki Riwaayat unhiñ se hai ke: "Ek martaba 'Eid ke din baarish hui to Masjid mein **Huzoor** (ﷺ) ne 'Eid ki Namaaz padhi."

**Hadees 08:-** Saheehain mein Ibn-e-'Abbaas رضي الله تعالى عنهما se Marvi ke: "**Huzoor** (ﷺ) ne 'Eid ki Namaaz 2-Raka'at padhi, na uske qabl Namaaz padhi na baa'd."

**Hadees 09:-** Saheeh Muslim Shareef mein hai Jaabir Bin Samurah (رضي الله عنه) kehte haiñ: Maine **Huzoor** (ﷺ) ke saath 'Eid ki Namaaz padhi ek do martaba nahiñ (balke baarha (ya'ni kayi baar), na Azaan hui na Iqamat.

### **Masaail-e-Fiqhiyyah:-**

'Eidain ki Namaaz Waajib hai, magar sab par nahiñ balke unhiñ par jin par Jumu'ah Waajib aur iski ada ki wahi shartein haiñ jo Jumu'ah ke liye haiñ, sirf itna farq hai ke Jumu'ah mein Khutba shart hai aur 'Eidain mein Sunnat, agar Jumu'ah mein Khutba na padha to Jumu'ah na huwa aur isme na padha to Namaaz ho gayi magar bura kiya.

Dusra farq yeh hai ke Jumu'ah ka Khutba Qabl-e-Namaaz (namaaz se pehle) hai aur 'Eidain ka Baa'd-e-Namaaz, agar pehle padh liya to bura kiya, magar Namaaz ho gayi lautaayi nahiñ jayegi aur Khutba ka bhi i'aada nahiñ aur 'Eidain mein na Azaan hai na Iqamat sirf 2 baar itna kehne ki ijaazat hai - الصَّلَاةُ جَامِعَةٌ (As'salaatu Jaami'ah). [Aalamgiri; Durr-e-Mukhtaar; Waghairaha] Bila-wajah 'Eid ki Namaaz chhodna Gumraahi va Bid'at hai. [Johirah Nayyirah]

**Mas'alah-01:** Gaaon mein 'Eidain ki Namaaz padhna Makruh-e-Tahreemi hai. [Durr-e-Mukhtaar]

### **Roz-e-'Eid Ke Mustahabbaat:-**

**Mas'alah-02:** 'Eid ke din yeh umoor (kaam) Mustahab haiñ:-

[01].Hajaamat banwana.

[02].Naakhun tarashwana.

[03].Ghusl karna.

[04].Miswaak karna.

[05].Acche kapde pehenna, naya ho to naya warna dhula.

[06].Anguthi pehenna.

[07].Khushbu lagaana.

[08].Subh ki Namaaz Masjid-e-Mohalla mein padhna.

[09].‘Eidgaah jald chala jaana.

[10].Namaaz se pehle Sadqah-e-Fitr ada karna.

[11].‘Eidgaah ko paidal jaana.

[12].Dusre raaste se wapas aana.

[13].Namaaz ko jaane se peshtar (pehle) chand khajoorein kha lena. 3, 5, 7 ya kam-o-besh magar Taaq (be-jode) hon, khajoorein na hon to koi meethi cheez khaale, Namaaz se pehle kuch na khaaya to gunahgaar na huwa magar ‘Isha tak na khaaya to ‘Itaab (naaraazgi/malaamat) kiya jayega. [Kutb-e-Kaseerah]

**Mas’alah-03:** Sawaari par jaane mein bhi harj nahiin, magar jisko paidal jaane par qudrat ho uske liye paidal jaana afzal hai aur waapsi mein sawaari par aane mein harj nahiin. [Jauhirah; ‘Aalamgiri]

**Mas’alah-04:** ‘Eidgaah ko Namaaz ke liye jaana Sunnat hai agarche Masjid mein gunjaish ho aur ‘Eidgaah mein Mimbar banaane ya Mimbar le jaane mein harj nahiin. [Raddul-Muhtaar; Waghaira]

**Mas’alah-05:** [14].Khushi zaahir karna.

[15].Kasrat se Sadqah dena.

[16].‘Eidgaah ko itminaan va waqaar aur neechi nigaah kiye jaana.

[17].Aapas mein mubaarak dena Mustahab hai aur raaste mein buland aawaaz se Takbeer na kahe. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas’alah-06:** Namaaz-e-‘Eid se qabl (pehle) Nafl Namaaz mutlaqan (bilkul) Makruh hai, ‘Eidgaah mein ho ya Ghar mein, us par ‘Eid ki Namaaz

Waajib ho ya nahiñ, yahañ tak ke 'aurat agar Chaasht ki Namaaz ghar mein padhna chahe to Namaaz ho jaane ke baa'd padhe aur Namaaz-e-'Eid ke baa'd 'Eidgaah mein Nafl padhna Makruh hai, Ghar mein padh sakta hai balke Mustahab hai ke 4-Raka'tein padhe. Yeh Ahkaam Khawaas ke haiñ, 'Awaam agar Nafl padhein agarche Namaaz-e-'Eid se pehle agarche 'Eidgaah mein, unhein mana' na kiya jaye. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-07:** Namaaz ka waqt ba-qadre ek neza aaftaab buland hone se zahwa-e-kubra ya'ni nisfun-nahaar-e-shara'ee tak hai, magar 'Eid-ul-Fitr mein der karna aur 'Eid-ul-Azha mein jald padh lena Mustahab hai aur Salaam pherne ke pehle zawaal ho gaya ho to Namaaz jaati rahi. [Durr-e-Mukhtaar; Waghaira] Zawaal se muraad nisfun-nahaar-e-shara'ee hai, jiska bayaan Baab-ul-Auqaat (hissa-3) mein guzra.

### **Namaaz-e-'Eid Ka Tareeqa:-**

Namaaz-e-'Eid ka Tareeqa yeh hai ke:

[01].2-Raka'at Waajib 'Eid-ul-Fitr ya 'Eid-ul-Azha ki niyyat karke,

[02].Kaanoñ tak haath uthaaye aur **الله أكبر** keh kar haath baandh le,

[03].Phir Sana padhe,

[04].Phir kaanoñ tak haath uthaaye aur **الله أكبر** kehta huwa haath chhod de,

[05].Phir haath uthaaye aur **الله أكبر** keh kar haath chhod de,

[06].Phir haath uthaaye aur **الله أكبر** keh kar haath baandh le, ya'ni pehli Takbeer mein haath baandhe, uske baa'd 2 Takbeeron mein haath latkaaye, phir chauthi Takbeer mein baandh le.

Isko yuñ yaad rakhe ke jahañ Takbeer ke baa'd kuch padhna hai wahañ haath baandh liye jayein aur jahañ padhna nahiñ wahañ haath chhod diye jayein,

[07].Phir Imaam **أَعُوذُ** aur **بِسْمِ اللَّهِ** aahista padh kar Jahr (ya'ni buland aawaaz) ke saath Alhamdu aur Surat padhe,

[08].Phir Ruku' va Sajda kare,

[09]. Aur dusri Raka'at mein pehle Alhamdu va Surat padhe.

[10]. Phir 3 baar kaan tak haath le jaakar **اللَّهُ أَكْبَرُ** kahe aur haath na baandhe.

[11]. Aur chauthi baar baghair haath uthaaye Allahu-Akbar kehta huwa Ruku' mein jaye, is se ma'loom ho gaya ke 'Eidain mein Zaa'id-Takbeerein 6 huiñ, 3 pehli (raka'at) mein Qira'at se pehle aur Takbeer-e-Tahreema ke baa'd aur 3 dusri (raka'at) mein Qira'at ke baa'd aur Takbeer-e-Ruku' se pehle aur in chheon (6) Takbeeron mein haath uthaaye jayenge aur har 2 Takbeeron ke darmiyaan 3 Tasbeeh ki qadr Saktah (khamosh) kare aur 'Eidain mein Mustahab yeh hai ke pehli mein Surah-e-Jumu'ah aur dusri mein Surah-e-Munaafiqoon padhe, ya pehli mein **سُبْحَانَكَ** aur dusri **هَلْ أَتَاكَ**. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-08:** Imaam ne 6 Takbeeron se ziyada kahiñ to Muqtadi bhi Imaam ki pairwi kare, magar 13 se ziyada mein Imaam ki pairwi nahiñ. [Raddul-Muhtaar]

**Mas'alah-09:** Pehli Raka'at mein Imaam ke Takbeer kehne ke baa'd Muqtadi shaamil huwa to usi waqt 3 Takbeerein kehle, agarche Imaam ne Qira'at shuru' kardi ho aur 3 hi kahe agarche Imaam ne 3 se ziyada kahi ho aur agar usne Takbeerein na kahi ke Imaam Ruku' mein chala gaya, to khade-khade na kahe balke Imaam ke saath Ruku' mein jaye aur Ruku' mein Takbeer kehle aur agar Imaam ko Ruku' mein paaya aur ghaalib gumaan hai ke Takbeerein keh kar Imaam ko Ruku' mein paa lega, to khade-khade Takbeerein kahe phir Ruku' mein jaye, warna Allahu-Akbar keh kar Ruku' mein jaye aur Ruku' mein Takbeerein kahe, phir agar usne Ruku' mein Takbeerein poori na ki thiñ ke Imaam ne sar utha liya to baaqi (takbeerein) saaqit ho gayiñ aur agar Imaam ke Ruku' se uthne ke baa'd shaamil huwa to ab Takbeerein na kahe balke jab apni padhe us waqt kahe aur Ruku' mein jahañ Takbeer kehna bataaya gaya usme haath na uthaaye aur agar dusri Raka'at mein shaamil huwa to pehli Raka'at ki Takbeerein ab na kahe balke jab apni faut-shuda (chhooti hui raka'at) padhne khada ho us waqt kahe aur dusri Raka'at ki Takbeerein agar Imaam ke saath pa jaye fabiha (theek/behtar) warna usme bhi wahi tafseel hai jo pehli Raka'at ke baare mein mazkoor (zikr) huyi. [Aalamgiri; Durr-e-Mukhtaar; Waghairahuma]

**Mas'alah-10:** Jo shakhs Imaam ke saath shaamil huwa phir so gaya ya uska Wuzu jaata raha, ab jo padhe to Takbeerein utni kahe jitni Imaam ne kahiñ, agarche uske Mazhab mein utni na thiñ. [**'Aalamgiri**]

**Mas'alah-11:** Imaam Takbeer kehna bhool gaya aur Ruku' mein chala gaya, to Qiyaam ki taraf na laute aur na Ruku' mein Takbeer kahe. [**Raddul-Mukhtaar**]

**Mas'alah-12:** Pehli Raka'at mein Imaam Takbeerein bhool gaya aur Qira'at shuru' kardi, to Qira'at ke baa'd kehle ya Ruku' mein aur Qira'at ka i'aada na kare. [**Ghunya; 'Aalamgiri**]

**Mas'alah-13:** Imaam ne Takbiraat-e-Zawaaid (ya'ni woh 6 takbeerein jo 'eidain ki namaaz mein ziyada haiñ) mein haath na uthaaye to Muqtadi uski pairwi na kare balke haath uthaaye. [**'Aalamgiri; Waghaira**]

**Mas'alah-14:** Namaaz ke baa'd Imaam 2 Khutbay padhe aur **Khutba-e-Jumu'ah mein jo cheezein Sunnat haiñ** isme bhi Sunnat haiñ aur jo wahañ Makruh yahañ bhi Makruh, sirf 2 baaton mein farq hai, ek yeh ke Jumu'ah ke pehle Khutba se peshtar (pehle) Khateeb ka baithna Sunnat tha aur isme na baithna Sunnat hai, dusra yeh ke isme pehle Khutba se peshtar 9 baar aur dusre ke pehle 7 baar aur Mimbar se utarne ke pehle 14 baar Allahu-Akbar kehna Sunnat hai aur Jumu'ah mein nahiñ. [**'Aalamgiri; Durr-e-Mukhtaar; Waghairahuma**]

**Mas'alah-15:** 'Eid-ul-Fitr ke Khutba mein Sadqah-e-Fitr ke Ahkaam ki ta'leem kare, woh 5 baatein haiñ:

[1].Kis par Waajib hai? [2].Aur kis ke liye? [3].Aur kab? [4].Aur kitna? [5].Aur kis cheez se?.

Balke munaasib yeh hai ke 'Eid se pehle jo Jumu'ah padhe usme bhi yeh Ahkaam bata diye jayein, ke peshtar (pehle) se log waaqif ho jayein aur 'Eid-ul-Azha ke Khutba mein Qurbaani ke Ahkaam aur Takbiraat-e-Tashreeq ki ta'leem ki jaye. [**Durr-e-Mukhtaar; 'Aalamgiri**]

**(Note:-** Takbeer-e-Tashreeq un Takbeeroon ko kehte haiñ jo Baqra-'Eid ke mahine mein 9 taareekh ki Fajr se 13 taareekh ki 'Asr tak har Farz Namaaz ke baa'd 3 martaba padhi jaati hai).

**Mas'alah-16:** Imaam ne Namaaz padhli aur koi shakhs baaqi reh gaya, khwaah woh shaamil hi na huwa tha, ya shaamil to huwa magar uski Namaaz faasid ho gayi, to agar dusri jagah mil jaye to padhle warna nahiñ padh sakta, haañ behtar yeh hai ke yeh shakhs 4-Raka'at Chaasht ki Namaaz padhe. [Durr-e-Mukhtaar]

**Mas'alah-17:** Kisi 'uzr ke sabab 'Eid ke din Namaaz na ho saki (maslan: sakht baarish hui, ya abr (baadal) ke sabab chaand nahiñ dekha gaya aur gawaahi aise waqt guzri ke Namaaz na ho saki, ya abr tha aur Namaaz aise waqt khatam hui ke zawaal ho chuka tha) to dusre din padhi jaye aur dusre din na hui to 'Eid-ul-Fitr ki Namaaz teesre din nahiñ ho sakti aur dusre din bhi Namaaz ka wahi waqt hai jo pehle din tha ya'ni ek neza aaftaab buland hone se nisfun-nahaar-e-shara'ee tak aur bila-'uzr 'Eid-ul-Fitr ki Namaaz pehle din na padhi to dusre din nahiñ padh sakte. ['Aalamgiri; Durr-e-Mukhtaar; Waghairahuma]

**Mas'alah-18:** 'Eid-ul-Azha tamaam Ahkaam mein 'Eid-ul-Fitr ki tarah hai sirf baa'z baaton mein farq hai:

[1].Isme (ya'ni 'eid-ul-azha mein) Mustahab yeh hai ke Namaaz se pehle kuch na khaaye agarche Qurbaani na kare aur kha liya to karaahat nahiñ.

[2].Aur raaste mein buland aawaaz se Takbeer kehta jaye.

[3].Aur 'Eid-ul-Azha ki Namaaz 'uzr ki wajah se 12'wiñ tak bila karaahat muakhkhar kar sakte haiñ, 12'wiñ ke baa'd phir nahiñ ho sakti aur bila-'uzr 10'wiñ ke baa'd Makruh hai. ['Aalamgiri; Waghaira]

**Mas'alah-19:** Qurbaani karni ho to Mustahab yeh hai ke pehli se 10'wiñ Zil-Hijjah tak na hajaamat banwaaye, na naakhun tarashwaye. [Raddul-Muhtaar]

**Mas'alah-20:** 'Arfah ke din ya'ni 9'wiñ Zil-Hijjah ko logoñ ka kisi jagah jama' ho kar Haajiyoñ ki tarah Wuqoof karna aur Zikr va Du'a mein mashgool rehna, saheeh yeh hai ke kuch muzaaiqa (harj) nahiñ, jabke Laazim va Waajib na jaane aur agar kisi dusri gharz se jama' huye maslan: Namaaz-e-Istisqa padhni hai, jab to bila ikhtilaaf jaaiz hai aslan (bilkul) harj nahiñ. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-21:** Baa'd-e-Namaaz-e-'Eid Musaafaha va Mu'aanaqa karna (ya'ni haath aur gale milna) jaisa 'umooman musalmanoñ mein raa'ij hai behtar hai ke isme Izhaar-e-Masarrat (khushi ka izhaar) hai. [Wisha-ul-Jayyid]

### (Takbeer-e-Tashreeq Ke Masaail)

**Mas'alah-22:** 9'wiñ Zil-Hijjah ki Fajr se 13'wiñ ki 'Asr tak har Namaaz-e-Farz panjgaanah ke baa'd jo Jama'at-e-Mustahabba ke saath ada ki gayi ek baar Takbeer buland aawaaz se kehna Waajib hai aur 3 baar afzal, ise Takbeer-e-Tashreeq kehte haiñ, woh yeh hai:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

[Tanweerul-Absaar; Waghaira]

**Mas'alah-23:** Takbeer-e-Tashreeq Salaam pherne ke baa'd fauran Waajib hai ya'ni jab tak koi aisa fe'l (kaam) na kiya ho ke us Namaaz par Bina na kar sake, agar Masjid se baahar ho gaya, ya Qasdan (jaanboojh kar) Wuzu tod diya, ya Kalaam (baat-cheet) kiya agarche Sahwan (bhool kar), to Takbeer saaqit ho gayi (ya'ni ab padhne ka hukm nahiñ hai) aur bila-qasd (ya'ni bila irada) Wuzu toot gaya to kehle. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-24:** Takbeer-e-Tashreeq us par Waajib hai jo shaher mein muqem ho, ya jisne uski Iqtida ki agarche 'aurat ya musaafir ya gaaoñ ka rehne wala aur agar uski Iqtida na karein to in par Waajib nahiñ. [Durr-e-Mukhtaar]

**Mas'alah-25:** Nafl padhne waale ne Farz waale ki Iqtida ki, to Imaam ki pairwi mein is Muqtadi par bhi (takbeer-e-tashreeq) Waajib hai agarche Imaam ke saath isne Farz na padhe. Aur muqem ne musaafir ki Iqtida ki to muqem par Waajib hai, agarche Imaam par Waajib nahiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-26:** Ghulaam par Takbeer-e-Tashreeq Waajib hai aur 'Auraton par Waajib nahiñ agarche Jama'at se Namaaz padhi, haan agar mard ke peeche 'aurat ne padhi aur Imaam ne uske Imaam hone ki niyyat ki to 'aurat par bhi Waajib hai magar aahista kahe. Yunhi jin logoñ ne Barhana (ya'ni nange badan) Namaaz padhi unpar bhi Waajib nahiñ, agarche Jama'at karein, ke inki Jama'at Jama'at-e-Mustahabba nahiñ. [Durr-e-Mukhtaar; Johirah; Waghairahuma]

**Mas'alah-27:** Nafil va Sunnat va Witr ke baa'd Takbeer Waajib nahiñ aur Jumu'ah ke baa'd Waajib hai aur Namaaz-e-'Eid ke baa'd bhi kehle. [Raddul-Muhtaar]

**Mas'alah-28:** Masbooq va Laahiq par Takbeer Waajib hai, magar jab khud Salaam pherein us waqt kahein aur Imaam ke saath kehli to Namaaz faasid na hui aur Namaaz khatam karne ke baa'd Takbeer ka i'aada bhi nahiñ. [Raddul-Muhtaar]

**(Note:- Masbooq:** woh hai ke Imaam ki baa'z Raka'tein padhne ke baa'd shaamil huwa aur aakhir tak shaamil raha. **Laahiq:** woh ke Imaam ke saath pehli Raka'at mein shareek (shaamil) huwa, magar Iqtida ke baa'd uski kul Raka'tein ya baa'z faut ho gayin, khwaah 'uzr se ya bila-'uzr).

**Mas'alah-29:** Aur dinoñ mein Namaaz Qaza ho gayi thi Ayyaam-e-Tashreeq mein uski Qaza padhi to Takbeer Waajib nahiñ. Yunhi in dinoñ ki Namaazein aur dinoñ mein padhin jab bhi Waajib nahiñ. Yunhi saal-e-guzashta (guzre huye saal) ke Ayyaam-e-Tashreeq ki Qaza Namaazein is saal ke Ayyaam-e-Tashreeq mein padhe jab bhi Waajib nahiñ, haan agar isi saal ke Ayyaam-e-Tashreeq ki Qaza Namaazein isi saal ke inhiñ dinoñ mein Jama'at se padhe to Waajib hai. [Raddul-Muhtaar]

**(Note:-** Jin dinoñ mein Takbeer-e-Tashreeq kahi jaati hai unhein Ayyaam-e-Tashreeq kehte haiñ).

**Mas'alah-30:** Munfarid (ya'ni tanha namaaz padhne waale) par Takbeer Waajib nahiñ. [Jauhirah-Nayyirah]. Magar Munfarid bhi kehle ke Saahibain ke nazdeek inpar bhi Waajib hai.

**Mas'alah-31:** Imaam ne Takbeer na kahi jab bhi Muqtadi par kehna Waajib hai agarche Muqtadi musaafir ya dihaati ya 'aurat ho. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-32:** In Taareekhoñ mein agar 'aam log baazaaron mein ba-e'laan (e'laan ke saath) Takbeerein kahein to unhein mana' na kiya jaye. [Durr-e-Mukhtaar]

# Chapter: 11

## GAHAN (ECLIPSE) KI NAMAAZ KA BAYAAN

- ❖ Ahaadees-e-Mubaaraka..... 158
- ❖ Masaail-e-Fiqhiyyah..... 159
- ❖ Aandhi (Hawa)..... 160

## Gahan Ki Namaaz Ka Bayaan:-

**Hadees 01:-** Saheehain mein Abu Moosa Ash'ari (رضي الله عنه) se Marvi, ke **Huzoor-e-Aqdas** (ﷺ) ke Ahd-e-Kareem mein ek martaba aaftaab mein Gahan laga, Masjid mein tashreef laye aur bahut taweel Qiyaam va Ruku' va Sujood ke saath Namaaz padhi, ke maine kabhi aisa karte na dekha aur yeh farmaya ke: "Allah (عز وجل) kisi ki maut va hayaat ke sabab apni yeh nishaaniyaañ zaahir nahiñ farmata, wa-lekin inse apne Bandoñ ko daraata hai, lihaaza jab inme se kuch dekho to Zikr va Du'a va Istighfaar ki taraf ghabra kar utho."

**Hadees 02:-** Neez inhiñ mein Ibn-e-'Abbaas رضي الله تعالى عنهما se Marvi, ke logoñ ne 'arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) hamne **Huzoor** (ﷺ) ko dekha ke kisi cheez ke lene ka qasd (iraada) farmate haiñ phir peeche hathte dekha. Farmaya: "Maine Jannat ko dekha aur us se ek gosha lena chaha aur agar le leta to jab tak duniya baaqi rehti tum us se khaate aur Dozakh ko dekha aur aaj ke misl koi khauf-naak manzar kabhi na dekha aur maine dekha ke aksar Dozakhi 'Aurateiñ haiñ. 'Arz ki: kyun **Ya Rasoolallah** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ)?". Farmaya ke: "Kufr karti haiñ." 'Arz ki gayi: Allah (عز وجل) ke saath Kufr karti haiñ?. Farmaya: "Shauhar ki na-shukri karti haiñ aur ehsaan ka kufraan (na-shukri) karti haiñ, agar tu uske saath 'umr bhar ehsaan kare phir koi baat bhi (khilaaf-e-mizaaj) dekhegi, kahegi: maine kabhi koi bhalaai tumse dekhi hi nahiñ."

**Hadees 03:-** Saheeh Bukhari Shareef mein Hazrat-e-Asma Bint-e-Siddiq رضي الله تعالى عنها se Marvi, farmati haiñ: "**Huzoor** (ﷺ) ne Aaftaab Gahan mein ghulaam aazaad karne ka hukm farmaya."

**Hadees 04:-** Sunan-e-Arba'h mein Samurah Bin Jundub (رضي الله عنه) se Marvi, kehte haiñ: "**Huzoor** (ﷺ) ne Gahan ki Namaaz padhaayi aur ham **Huzoor** (ﷺ) ki aawaaz nahiñ sunte the." Ya'ni Qira'at aahista ki.

## **Masaail-e-Fiqhiyyah:-**

Sooraj-Gahan ki Namaaz Sunnat-e-Muakkada hai aur Chaand-Gahan ki Mustahab. Sooraj-Gahan ki Namaaz Jama'at se padhni Mustahab hai aur tanha-tanha bhi ho sakti hai aur Jama'at se padhi jaye to Khutba ke siwa tamaam Sharaa'it-e-Jumu'ah iske liye shart haiñ, wahi shakhs iski Jama'at qaaim kar sakta hai jo Jumu'ah ki kar sakta hai, woh na ho tanha-tanha padheñ, Ghar mein ya Masjid mein. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-01:** Gahan ki Namaaz usi waqt padheñ jab aaftaab gahna ho, Gahan chhootne ke baa'd nahiñ aur agar Gahan chhootna shuru' ho gaya magar abhi baaqi hai us waqt bhi shuru' kar sakte haiñ aur Gahan ki haalat mein us par abr (baadal) aajaye jab bhi Namaaz padheñ. [Jauhirah-Nayyirah]

**Mas'alah-02:** Aise waqt Gahan laga ke us waqt Namaaz mamnu' (mana') hai, to Namaaz na padheñ balke Du'a mein mashgool raheñ aur isi haalat mein doob jaye to Du'a khatam kar deñ aur Maghrib ki Namaaz padheñ. [Jauhirah; Raddul-Muhtaar]

**Mas'alah-03:** Yeh Namaaz aur Nawaafil ki tarah 2-Raka'at padheñ ya'ni har Raka'at mein 1 Ruku' aur 2 Sajde kareñ, na is mein Azaan hai na Iqaamat, na buland aawaaz se Qira'at aur Namaaz ke baa'd Du'a kareñ yahañ tak ke aaftaab khul jaye aur 2-Raka'at se ziyada bhi padh sakte haiñ khwaah 2-2 Raka'at par Salaam phere ya 4 par. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-04:** Agar log jama' na huye to in lafzon se pukaare: الصَّلَاةُ جَامِعَةٌ - (Assalaatu-Jaami'ah). [Durr-e-Mukhtaar]

**Mas'alah-05:** Afzal yeh hai 'Eidgaah ya Jaame'-Masjid mein iski Jama'at qaaim ki jaye aur agar dusri jagah qaaim kareñ jab bhi harj nahiñ. [Aalamgiri]

**Mas'alah-06:** Agar yaad ho to Surah-e-Baqarah aur Aal-e-Imraan ki misl badi-badi Suratein padheñ aur Ruku' va Sujood mein bhi Tool deñ (ya'ni daraaz kareñ) aur Baa'd-e-Namaaz Du'a mein mashgool raheñ yahañ tak ke poora aaftaab khul jaye aur yeh bhi jaaiz ke Namaaz mein Takhfeef kareñ aur Du'a mein Tool, khwaah Imaam Qibla-ru Du'a kare ya Muqtadiyon ki taraf muh karke khada ho aur yeh behtar hai aur sab Muqtadi Aameen kaheñ, agar Du'a ke waqt 'Asaa (laathi) ya Kamaan par tek laga

kar khada ho to yeh bhi accha hai, Du'a ke liye Mimbar par na jaye. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-07:** Sooraj-Gahan aur Janaaza ka Ijtimaa' ho to pehle Janaaza padhe. [Jauhirah]

**Mas'alah-08:** Chaand-Gahan ki Namaaz mein Jama'at nahiñ, Imaam maujood ho ya na ho bahar-haal tanha-tanha padheñ. [Durr-e-Mukhtaar; Waghaira] Imaam ke 'alaawa 2-3 aadmi Jama'at kar sakte haiñ.

**Mas'alah-09:** Tez Aandhi aaye, ya din mein sakht taariki (andhera) chha jaye, ya raat mein khauf-naak roshni ho, ya lagaataar kasrat se meeh (baarish) barse, ya ba-kasrat olay padeñ, ya aasmaan surkh ho jaye, ya bijliyaan gireñ, ya ba-kasrat taare tooteñ, ya taa'woon waghaira waba phaile, ya zal-zale aayeñ, ya dushman ka khauf ho, ya aur koi dahshat-naak amr paaya jaye, in sab ke liye 2-Raka'at Namaaz Mustahab hai. [Aalamgiri; Durr-e-Mukhtaar; Waghairahuma]

Chand Hadeesein jinme Aandhi waghaira ka zikr hai, is mauqe' par bayaan kar dena munaasib ma'loom hota hai ke musalman inpar 'amal karein **وبالله التوفيق** (Taufeeq Allah-Ta'ala hi ki taraf se hai).

**Hadees 01:-** Umm-ul-Momineen Siddiqah **رضي الله تعالى عنها** se Saheeh Bukhari va Saheeh Muslim waghairahuma mein Marvi, farmati haiñ: "Jab tez hawa chalti to **Huzoor** (ﷺ) yeh Du'a padhte:

**اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ -**

**Tarjamah:-** "Aye Allah **(عزوجل)**! Mai tujhse iske khair ka suwaal karta hun aur iske khair ka jo isme hai aur iske khair ka jiske saath yeh bheji gayi aur teri panaah maangta hoon iske shar se aur us cheez ke shar se jo isme hai aur uske shar se jiske saath yeh bheji gayi."

**Hadees 02:-** Imaam Shaafa'ee va Abu Dawood va Ibn-e-Maajah va Baihaqi ne Daa'waat-e-Kabeer mein Riwaayat ki, ke farmate haiñ **(ﷺ)**: "Hawa **Allah-Ta'ala** ki Rahmat se hai, Rahmat va 'Azaab laati hai, use bura na kaho aur **Allah** **(عزوجل)** se uske khair ka suwaal karo aur uske shar se panaah maango."

**Hadees 03:-** Tirmizi mein ‘Abdullah Bin ‘Abbaas رضي الله تعالى عنهما se Marvi, ke ek shakhs ne **Huzoor** (ﷺ) ke saamne hawa par la'nat bheji. Farmaya: “Hawa par la'nat na bhejo, ke woh Maamoor (hukm di gayi) hai aur jo shakhs kisi shai (cheez) par la'nat bheje aur woh la'nat ke mustahiq na ho, to woh la'nat usi bhejne waale par laut aati hai.”

**Hadees 04:-** Abu Dawood va Nasaa'i va Ibn-e-Maajah va Imaam Shaafa'ee ne Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se Riwaayat ki, kehti haiñ: jab aasmaan par abr (baadal) aata to **Huzoor** (ﷺ) kalaam tark farma dete aur uski taraf mutawajjeh ho kar yeh Du'a padhte:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ -

**Tarjamah:-** “Aye Allah (عزوجل)! Maiñ teri panaah maangta hoon us cheez ke shar se jo isme hai.”

Agar khul jaata Hamd karte aur barasta to yeh Du'a padhte:

اللَّهُمَّ سَقِيَا نَافِعًا -

**Tarjamah:-** “Aye Allah (عزوجل)! Aisa paani barsa jo nafa' pahunchaye.”

**Hadees 05:-** Imaam Ahmad va Tirmizi ne ‘Abdullah Bin ‘Umar رضي الله تعالى عنهما se Riwaayat ki, ke **Huzoor** (ﷺ) jab baadal ki garaj aur bijli ki kadak sunte to yeh kehte:

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَلِكَ -

**Tarjamah:-** “Aye Allah (عزوجل)! Apne ghazab se tu ham ko qatl na kar aur apne ‘Azaab se ham ko halaak na kar aur is se qabl ham ko ‘aafiyat mein rakh.”

**Hadees 06:-** Imaam Maalik ne ‘Abdullah Bin Zubair رضي الله تعالى عنهما se Riwaayat ki, ke **Huzoor** (ﷺ) jab baadal ki aawaaz sunte to kalaam tark farma dete aur kehte:

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَنْدِهِ وَالْمَلِكَةُ مِنْ خِيفَتِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

**Tarjamah:-** “Paak hai woh ke hamd ke saath raa’d (bijli ki kadak) uski Tasbeeh karta hai aur Farishte uske khauf se, beshak **Allah** (عزوجل) har cheez par qaadir hai.”

**Hadees 07:-** Farmate haiñ: “Jab baadal ki garaj suno to **Allah** (عزوجل) ki Tasbeeh karo, Takbeer na kaho.”

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# Chapter: 12

## NAMAAZ-E-ISTISQA KA BAYAAN

- ❖ **Qur'aani-Aayaat..... 164**
- ❖ **Ahaadees-e-Mubaaraka..... 164**
- ❖ **Masaail-e-Fiqhiyyah..... 167**

# Namaaz-e-Istisqa Ka Bayaan:-

**Allah (عزوجل) Farmata Hai:-**

{وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ (٣٠)}

[Surah-e-Shura, Aayat-30]

**Tarjamah:-** “Tumheñ jo museebat pahunchti hai, woh tumhaare haathoñ ke kartoot se hai aur bahut si mu’aaf farma deta hai.”

Yeh Qahat (kaal/dearth) bhi hamaare hi ma’aasi (gunaahoñ) ke sabab hai, lihaaza aisi haalat mein kasrat-e-istighfaar ki bahut zaroorat hai aur yeh bhi uska fazl hai ke bahut se mu’aaf farma deta hai, warna agar sab baatoñ par muwaakhaza (pakad) kare to kahaañ thikaana.

**Farmata Hai:-**

{وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرهَا مِنْ دَابَّةٍ}

[Surah-e-Faatir, Aayat-45]

**Tarjamah:-** “Agar logoñ ko unke fe’loñ par pakadta to zameen par koi chalne wala na chhodta.”

**Aur Farmata Hai:-**

{اَسْتَغْفِرُوا رَبَّكُمْ ۖ إِنَّهُ كَانَ غَفَّارًا (١٠) يُرْسِلِ السَّيَّءَ عَلَيْكُمْ مِّدْرَارًا (١١) وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَ

يَجْعَلْ لَّكُمْ جَنَّاتٍ وَيَجْعَلْ لَّكُمْ أَنْهَارًا (١٢)}

[Surah-e-Nuh, Aayat-10-11-12]

**Tarjamah:-** “Apne Rab (عزوجل) se Istighfaar karo, beshak woh bada bakhshne wala hai, moosal-dhaar paani tum par bhejega aur maaloñ aur betoñ se tumhaari madad karega aur tumheñ baagh dega aur tumheñ nehrein dega.”

**Hadees 01:-** Ibn-e-Maajah ki Riwaayat Ibn-e-‘Umar رضى الله تعالى عنهما se hai, ke farmate haiñ (ﷺ): “Jo log Naap aur Taul mein kami karte haiñ, woh Qahat aur Shiddat-e-Maut mein aur Zulm-e-Baadshah mein giraftaar hote haiñ, agar chaupaaye na hote to unpar baarish na hoti.”

**Hadees 02:-** Saheeh Muslim Shareef mein Abu Hurairah (رضي الله عنه) se Marvi, **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: “Qahat isi ka naam nahiñ ke baarish na ho, bada Qahat to yeh hai ke baarish ho aur zameen kuch na ugaaye.”

**Hadees 03:-** Saheehain mein hai, Anas (رضي الله عنه) kehte haiñ: “**Huzoor-e-Aqdas** (ﷺ) kisi Du'a mein is qadr haath na uthaate jitna Istisqa mein uthaate, yahañ tak buland farmate ke baghloñ ki safedi zaahir hoti.”

**Hadees 04:-** Saheeh Muslim Shareef mein unhiñ se Marvi, ke “**Huzoor** (ﷺ) ne baarish ke liye Du'a' ki aur Pusht-e-Dast se aasmaan ki taraf ishaara kiya.” (Ya'ni aur du'aañ mein to qaa'idah yeh hai ke hatheli aasmaan ki taraf ho aur isme haath laut deiñ ke haal badalne ki faal ho).

**Hadees 05:-** Sunan-e-Arba'h mein Ibn-e-'Abbaas رضي الله تعالى عنها se Marvi, kehte haiñ: “**Rasoolullah** (ﷺ) puraane kapde pehen kar Istisqa ke liye tashreef le gaye Tawaazu' va Khushu' va Tazarru' ke saath.”

**Hadees 06:-** Abu Dawood ne Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se Riwaayat ki, kehti haiñ: Logoñ ne **Huzoor** (ﷺ) ki khidmat mein Qahat-e-Baaraañ (baarish na hone) ki shikaayat pesh ki, **Huzoor** (ﷺ) ne Mimbar ke liye hukm farmaya, 'Eidgaah mein rakkha gaya aur logoñ se ek din ka waa'da farmaya ke us roz sab log chaleiñ, jab aaftaab ka kinaara chamka, us waqt **Huzoor** (ﷺ) tashreef le gaye aur Mimbar par baithe, Takbeer kahi aur Hamd-e-Ilaahi baja laye, phir farmaya: “Tum logoñ ne apne mulk ke Qahat ki shikaayat ki aur yeh ke meeh (baarish) apne waqt se muakhkhar ho gaya aur **Allah** (عز وجل) ne tumheñ hukm diya hai ke us se Du'a karo aur usne waa'da kar liya hai ke tumhaari Du'a qubool farmayega.” Uske baa'd farmaya:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَا لَكَ يَوْمَ الدِّينِ لَا إِلَهَ إِلَّا اللَّهُ يَفْعَلُ مَا يُرِيدُ اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ أَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا أَنْزَلْتَ قُوَّةً وَبَلَاغًا إِلَى حِينٍ-

**Tarjamah:-** “Hamd hai Allah (عز وجل) ke liye jo maalik saare jahaan waloñ ka, bahut mehrbaan rahm wala, roze jaza ka maalik hai, Allah (عز وجل) ke siwa koi ma'bood nahiñ, woh jo chaahata hai karta hai Ya Allah (عز وجل)! Tu hi ma'bood

hai tere siwa koi ma'bood nahiñ, tu ghani hai aur ham mohtaaj haiñ, ham par baarish utaar aur jo kuch tu utaare, use hamaare liye quwwat aur ek waqt tak pahunchne ka sabab karde.”

Phir haath buland farmaya yahañ tak ke baghal ki safedi zaahir hui, phir logoñ ki taraf pusht (peeth) ki aur Ridaa-e-Mubaarak ulat di, phir logoñ ki taraf mutawajjeh huye aur Mimbar se utar kar 2-Raka'at Namaaz padhi, **Allah-Ta'ala** ne usi waqt abr (baadal) paida kiya, woh garja aur chamka aur barsa. Aur **Huzoor** (ﷺ) abhi Masjid ko tashreef bhi na laye the ke naale beh gaye.

**Hadees 07:-** Imaam Maalik va Abu Dawood Ba-Riwaayate 'Amr Bin Shu'aib 'An Abihi 'An Jaddihi Raavi, ke **Huzoor** (ﷺ) Istisqa ki Du'a mein yeh kehte:

اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَيْتَكَ وَأَنْشُرْ رَحْمَتَكَ وَأَحْيِ بَلَدَكَ الْمَيِّتَ -

**Tarjamah:-** “Aye Allah (عزوجل)! Tu apne bandoñ aur chaupaayoñ ko sairaab kar aur apni rahmat ko phaila aur apne shahr-e-murda ko zinda kar.”

**Hadees 08:-** Sunan-e-Abu Dawood mein Jaabir (رضي الله عنه) se Marvi, kehte haiñ: Maine **Rasoolullah** (ﷺ) ko dekha ke haath utha kar yeh Du'a ki:

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مَرِيئًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ أَجَلٍ -

**Tarjamah:-** “Aye Allah (عزوجل)! Ham ko sairaab kar poori baarish se, jo khush gawaar taazgi laane waali ho, naafe' ho (nafa' pahunchane waali ho), zarar (nuqsan) na kare, jald ho, der mein na ho.”

**Huzoor** (ﷺ) ne yeh Du'a padhi thi ke aasmaan ghir aaya.

**Hadees 09:-** Saheeh Bukhari Shareef mein Anas (رضي الله عنه) se Marvi, kehte haiñ: Log jab Qahat mein mubtala hote to Ameer-ul-Momineen Farooq-e-Aa'zam Hazrat 'Abbaas (رضي الله عنه) ke Tawassul (waseele) se Talab-e-Baaraan (baarish ki du'a) karte, 'Arz karte: “Aye **Allah** (عزوجل)! Teri taraf ham apne Nabi ka Waseela kiya karte the aur tu barsaata tha, ab ham teri taraf **Nabi** (ﷺ) ke 'Am-e-Mukarram (ya'ni cha-cha mohtaram) ko Waseela karte haiñ tu baarish bhej.”

Anas (رضي الله عنه) kehte haiñ: Jab yuñ karte to baarish hoti ya'ni **Huzoor-e-Aqdas** (ﷺ) ki Hayaat-e-Zaahiri mein **Huzoor** (ﷺ) aage hote aur ham **Huzoor** (ﷺ) ke peeche Safein baandh kar Du'a karte. Ab ki yeh mayassar (haasil) nahiñ **Huzoor** (ﷺ) ke cha-cha ko aage karke Du'a karte haiñ, ke yeh bhi to Tawassul **Huzoor** (ﷺ) se hai sooratan mayassar nahiñ to maa'nan.

### **Masaail-e-Fiqhiyyah:-**

Istisqa Du'a va Istighfaar ka naam hai. Istisqa ki Namaaz Jama'at se jaaiz hai, magar Jama'at iske liye Sunnat nahiñ, chahein Jama'at se padhein ya tanha-tanha donoñ tarah ikhtiyaar hai. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-01:** Istisqa ke liye puraane ya paivand lage kapde pehen kar tazallul (aajizi va inkisaari) va khushu' va khuzu' va tawaazu' ke saath sar-barhana (nange sar) paidal jayein aur pa-barhana (nange paauñ) ho to behtar aur jaane se peshtar (pehle) khairaat karein. Kuffaar ko apne saath na le jayein, ke jaate haiñ rahmat ke liye aur kaafir par la'nat utarti hai.

3 din peshtar se Roze rakhein aur tauba va istighfaar karein phir maidaan mein jayein aur wahan tauba karein aur zubaani tauba kaafi nahiñ balke dil se karein aur jinke huqooq uske zimme haiñ sab ada kare ya mu'aaf karaaye, kamzoron, boodhon, boodhiyon, bacchon ke Tawassul (waseele) se Du'a kare aur sab Aameen kahein. Ke Saheeh Bukhaari-Shareef mein hai **Huzoor-e-Aqdas** (ﷺ) ne irshaad farmaya: "Tumhein rozi aur madad kamzoron ke zariye se milti hai."

Aur ek Riwaayat mein hai: "Agar jawaan khushu' karne waale aur chaupaaye charne waale aur boodhe Ruku' karne waale aur bacche doodh peene waale na hote to tum par shiddat se 'azaab ki baarish hoti."

Us waqt bacche apne maaon se juda rakhe jayein aur maweshi bhi saath le jayein. Gharz yeh ke tawajjoh-e-rahmat ke tamaam asbaab muhayya karein aur 3 din mutawaatir (lagaataar) jangal ko jayein aur Du'a karein aur yeh bhi ho sakta hai ke Imaam 2-Raka'at Jahr (buland aawaaz) ke saath Namaaz padhaaye aur behtar yeh hai ke pehli (raka'at) mein **سَبِّحْ اسْمَ** aur dusri mein **هَلْ أَتَسْك** padhe aur Namaaz ke baa'd zameen par khade ho kar Khutba padhe

aur donoñ Khutboñ ke darmiyaan Jalsa kare aur yeh bhi ho sakta hai ke ek hi Khutba padhe aur Khutba mein Du'a va Tasbeeh va Istighfaar kare aur Asnaa-e-Khutba (khutba ke dauraan) mein chaadar laut de ya'ni upar ka kinaara neeche aur neeche ka upar karde ke haal badalne ki faal ho, Khutba se faarigh ho kar logoñ ki taraf peeth aur Qible ko muh karke Du'a kare. Behtar woh Dua'yein hain jo Ahaadees mein waarid hain aur Du'a mein haathoñ ko khoob buland kare aur pusht-e-dast (hatheli ki peeth) jaanib-e-aasmaan rakhe. [‘Aalamgiri; Ghunyah; Durr-e-Mukhtaar; Jauhirah; Waghairaha]

**(Note:-** Ya'ni aur Du'aoñ mein to qaa'idah yeh hai ke hatheli aasmaan ki taraf ho aur isme haath laut dein ke haal badalne ki faal ho).

**Mas'alah-02:** Agar jaane se peshtar (pehle) baarish ho gayi, jab bhi jayein aur Shukr-e-Ilaahi baja layein aur meeh (baarish) ke waqt Hadees mein jo Du'a irshaad hui padhe aur baadal garje to uski Du'a padhe aur baarish mein kuch der tehre ki badan par paani pahunche. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-03:** Kasrat se baarish ho ke nuqsan karne waali ma'loom ho to uske rukne ki Du'a kar sakte hain aur uski Du'a Hadees mein yeh hai:

اللَّهُمَّ حَوَّالَيْنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْأَكَامِرِ وَالْظَّرَابِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ -

**Tarjamah:-** “Aye Allah (عزوجل)! Hamaare aas-paas barsa, hamaare upar na barsa. Aye Allah (عزوجل)! Baarish kar teeloñ aur pahaadoñ par aur naaloñ mein aur jahan darakht ugne hain.”

Is Hadees ko Bukhari va Muslim ne Anas (رضي الله عنه) se Riwaayat kiya.

# Chapter: 13

## NAMAAZ-E-KHAUF KA BAYAAN

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- ❖ **Namaaz-e-Khauf Ka Tareeqa..... 172**

## Namaaz-e-Khauf Ka Bayaan:-

**Allah (عزوجل) Farmata Hai:-**

{فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَاتًا ۖ فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ (۲۳۹)}

[Surah-e-Baqarah, Aayat-239]

**Tarjamah:-** “Agar tumheñ khauf ho to paidal ya sawaari par Namaaz padho, phir jab khauf jaata rahe to Allah (عزوجل) ko is tarah yaad karo jaisa usne sikhaaya woh ki tum nahiñ jaante the.”

**Aur Farmata Hai:-**

{وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَآئِفَةً مِنْهُمْ مَعَكَ وَلِيَأْخُذُوا أَسْلِحَتَهُمْ ۗ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ ۚ وَلْتَأْتِ طَآئِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلِيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَالَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً ۗ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرَضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۚ وَخُذُوا حِذْرَكُمْ ۗ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا (۱۰۲) فَإِذَا قُضِيَتِ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيًّا وَتَعَوَّذُوا ۚ وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا (۱۰۳)}

[Surah-e-Nisa, Aayat-102/103]

**Tarjamah:-** “Aur jab tum unme ho aur Namaaz qaaim karo to unme ka ek giroh tumhaare saath khada ho aur unheñ chahiye ke apne hathiyaar liye hoñ, phir jab 1-Raka'at ka Sajda kar leiñ to woh tumhaare peeche hoñ aur ab dusra giroh aaye, jisne tumhaare saath na padhi thi, woh tumhaare saath padhe aur apni panaah aur apne hathiyaar liye raheñ, kaafiroñ ki tamanna hai ke kahiñ tum apne hathiyaaroñ aur apne asbaab se ghaafil ho jao, to ek saath tum par jhuk padeñ aur tum par kuch gunaah nahiñ agar tumheñ meeh (baarish) se takleef ho ya bimaar ho ke apne hathiyaar rakh do, magar panaah ki cheez liye raho, beshak Allah (عزوجل) ne kaafiroñ ke liye zillat ka 'azaab tayyaar kar rakkha hai, phir jab Namaaz poori kar chuko to Allah (عزوجل) ko yaad karo, khade aur baithe aur karwatoñ par lete, phir jab

itminaan se ho jao to Namaaz hasb-e-dastoor qaaim karo, beshak Namaaz musalmanoñ par waqt baandha huwa Farz hai.

**Hadees 01:-** Tirmizi va Nasaa'i mein Ba-Riwaayate Abu Hurairah (رضي الله عنه) Marvi, Rasoolullah (ﷺ) Asfaan va Zajnaan (jaghoñ ke naam haiñ) ke darmiyaan utre, Mushrikeen ne kaha: inke liye ek Namaaz hai jo baap aur betoñ se bhi ziyada pyaari hai aur woh Namaaz-e-'Asr hai, lihaaza sab kaam theek rakho jab Namaaz ko khade hoñ ek-dam hamla karo. Jibreel عليه الصلاة والسلام Nabi (ﷺ) ki khidmat mein haazir huye aur 'arz ki: ke **Huzoor** (ﷺ) apne Ashaab ke 2 hisse karein, ek giroh ke saath Namaaz padhein aur dusra giroh unke peeche Sipar aur Aslaha (hathiyaar) liye khada rahe, to unki 1-1 Raka'at hogi (ya'ni **Huzoor** (ﷺ) ke saath) aur **Rasoolullah** (ﷺ) ki 2-Raka'tein.

**Hadees 02:-** Saheeh Bukhari va Saheeh Muslim mein Jaabir (رضي الله عنه) se Marvi, kehte haiñ: ham **Rasoolullah** (ﷺ) ke saath gaye, jab Zaat-ur-Riqā' mein pahunche ek saaye-daar darakht **Huzoor** (ﷺ) ke liye chhod diya, us par **Huzoor** (ﷺ) ne apni talwaar latka di thi, ek Mushrik aaya aur talwaar le li aur kheench kar kehne laga: Aap mujhse darte haiñ?. Farmaya: "Na". Usne kaha: To aap ko kaun mujhse bachayega?. Farmaya: "**Allah** (عز وجل)". Sahaaba-e-Kiraam ne jab dekha to use daraaya, usne miyaan mein talwaar rakh kar latka di, uske baa'd Azaan hui, **Huzoor** (ﷺ) ne ek giroh ke saath 2-Raka'at Namaaz padhi, phir yeh peeche hata aur dusre giroh ke saath 2-Raka'at padhi, to **Huzoor** (ﷺ) ki 4 huiñ aur logoñ ki 2-2 ya'ni **Huzoor** (ﷺ) ke saath.

## **Masaail-e-Fiqhiyyah:-**

Namaaz-e-Khauf jaaiz hai, jabke dushmanoñ ka qareeb mein hona yaqeen ke saath ma'loom ho aur agar yeh gumaan tha ke dushman qareeb mein haiñ aur Namaaz-e-Khauf padhi, baa'd ko gumaan ki ghalti zaahir hui to Muqtadi Namaaz ka i'aada karein. Yunhi agar dushman door hon to yeh Namaaz jaaiz nahiñ ya'ni Muqtadi ki na hogi aur Imaam ki ho jayegi.

### **Namaaz-e-Khauf Ka Tareeqa Yeh Hai:-**

Ke jab dushman saamne hon aur yeh andesha ho ke sab ek saath Namaaz padhenge to hamla kar denge, aise waqt Imaam Jama'at ke 2 hisse kare, agar koi is par raazi ho ke ham baa'd ko padh lenge, to use dushman ke muqaabil (saamne) kare aur dusre giroh ke saath poori Namaaz padhle, phir jis giroh ne Namaaz nahiñ padhi usme koi Imaam ho jaye aur yeh log uske saath Ba-Jama'at padhlein.

Aur agar donoñ mein se baa'd ko padhne par koi raazi na ho, to Imaam ek giroh ko dushman ke muqaabil kare aur dusra (giroh) Imaam ke peeche Namaaz padhe, jab Imaam is giroh ke saath 1-Raka'at padh chuke ya'ni pehli Raka'at ke dusre Sajde se sar uthaaye to yeh log dushman ke muqaabil (saamne) chale jayein aur jo log wahan the woh chale aayein aur ab unke saath Imaam 1-Raka'at padhe aur Tashahhud padh kar Salaam pher de, magar Muqtadi Salaam na pherein balke yeh log dushman ke muqaabil chale jayein, ya yahiñ apni Namaaz poori karke jayein aur woh log aayein aur 1-Raka'at baghair Qira'at padh kar Tashahhud ke baa'd Salaam pherein aur yeh bhi ho sakta hai ke yeh giroh yahan na aaye balke wahiñ apni Namaaz poori karle aur dusra giroh agar Namaaz poori kar chuka hai fabiha (ya'ni theek hai), warna ab poori kare, khwaah wahiñ ya yahan aakar aur yeh log Qira'at ke saath apni 1-Raka'at padhein aur Tashahhud ke baa'd Salaam phere. Yeh tareeqa 2-Raka'at wali Namaaz ka hai, khwaah Namaaz hi 2-Raka'at ki ho jaise Fajr va 'Eid va Jumu'ah ya Safar ki wajah se 4 ki 2 (raka'at) ho gayin aur 4-Raka'at wali Namaaz ho to har giroh ke saath Imaam 2-2 Raka'at padhe aur Maghrib mein pehle giroh ke saath 2 aur dusre

giroh ke saath 1 padhe aur agar pehle ke saath 1 padhi aur dusre ke saath 2, to Namaaz jaati rahi. [Durr-e-Mukhtaar; 'Aalamgiri; Waghairahuma]

**Mas'alah-01:** Yeh sab Ahkaam us soorat mein haiñ jab Imaam va Muqtadi sab muqem hoñ, ya sab musaafir, ya Imaam muqem hai aur Muqtadi musaafir, aur agar Imaam musaafir ho aur Muqtadi muqem, to Imaam ek giroh ke saath 1-Raka'at padhe aur dusre ke saath 1 (raka'at) padh kar Salaam pher de, phir pehla giroh aaye aur 3-Raka'tein baghair Qira'at ke padhe, phir dusra giroh aaye aur 3 padhe, pehli mein Faatiha va Surat padhe, aur agar Imaam musaafir hai aur Muqtadi baa'z muqem haiñ baa'z musaafir, to muqem muqem ke tareeqe par 'amal karein aur musaafir musaafir ke. ['Aalamgiri; Waghaira]

**Mas'alah-02:** 1-Raka'at ke baa'd dushman ke muqaabil (saamne) jaane se muraad paidal jaana hai, sawaari par jayenge to Namaaz jaati rahegi. [Raddul-Muhtaar]

**Mas'alah-03:** Agar khauf bahut ziyada ho ke sawaari se utar na sakein, to sawaari par tanha-tanha ishaare se, jis taraf bhi muh kar sakein usi taraf Namaaz padhein, sawaari par Jama'at se nahiñ padh sakte, haañ agar ek ghode par 2 sawaar hoñ to pichhla agle ki Iqtida kar sakta hai aur sawaari par Farz Namaaz usi waqt jaaiz hogi ke dushman unka ta'aaqub (peechha) kar rahe hoñ aur agar yeh dushman ke ta'aaqub mein hoñ to sawaari par Namaaz nahiñ hogi. [Jauhirah; Durr-e-Mukhtaar]

**Mas'alah-04:** Namaaz-e-Khauf mein sirf dushman ke muqaabil (saamne) jaana aur wahañ se Imaam ke paas Saff mein aana, ya Wuzu jaata raha to Wuzu ke liye chalna mu'aaf hai, iske 'alaawa chalna Namaaz ko faasid kar dega, agar dushman ne ise daudaaya ya isne dushman ko bhagaaya to Namaaz jaati rahi, al-batta pehli soorat mein agar sawaari par ho to mu'aaf hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-05:** Sawari par nahiñ tha Asnaa-e-Namaaz (namaaz ke dauraan) mein sawaar ho gaya Namaaz jaati rahi, khwaah kisi gharz se sawaar huwa ho aur ladna bhi Namaaz ko faasid kar deta hai, magar ek teer phenkne ki ijaazat hai. [Durr-e-Mukhtaar] Yunhi aaj-kal Bandoq ka ek fair karne ki ijaazat hai.

**Mas'alah-06:** Dariya mein tairne wala agar kuch der baghair Aa'za (body parts) ko harkat diye reh sake to ishaare se Namaaz padhe, warna Namaaz na hogi. [Durr-e-Mukhtaar]

**Mas'alah-07:** Jang mein mashgool hai, maslan: talwaar chala raha hai aur Waqt-e-Namaaz khatam hona chaahta hai, to Namaaz ko muakhkhar kare ladaayi se faarigh ho kar Namaaz padhe. [Raddul-Muhtaar]

**Mas'alah-08:** Baaghiyon (rebel/traitor) aur us shakhs ke liye jiska safar kisi maa'siyat (gunaaah) ke liye ho Salaat-ul-Khauf jaaiz nahiin. [Durr-e-Mukhtaar]

**Mas'alah-09:** Namaaz-e-Khauf ho rahi thi Asnaa-e-Namaaz (namaaz ke dauraan) mein khauf jaata raha ya'ni dushman chale gaye, to jo baaqi hai woh Aman ki si padhein, ab khauf ki padhna jaaiz nahiin. ['Aalamgiri]

**Mas'alah-10:** Dushmanon ke chale jaane ke baa'd kisi ne Qible se seena phera, Namaaz jaati rahi. ['Aalamgiri]

**Mas'alah-11:** Namaaz-e-Khauf mein hathiyaar liye rehna Mustahab hai aur khauf ka asar sirf itna hai ke zaroorat ke liye chalna jaaiz hai, baaqi mahz (sirf) khauf se Namaaz mein Qasr na hoga. ['Aalamgiri; Durr-e-Mukhtaar]

**Mas'alah-12:** Namaaz-e-Khauf jis tarah dushman se dar ke waqt jaaiz hai. Yunhi darinda aur bade saanp waghaira se khauf ho jab bhi jaaiz hai. [Durr-e-Mukhtaar]

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# Chapter: 14

## KITAAB-UL-JANAAIZ

## BIMAARI KA BAYAAN

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## **Bimaari Ka Bayaan:-**

Bimaari bhi ek bahut badi ne'mat hai, iske munaafe' be-shumaar haiñ, agarche aadmi ko ba-zaahir is se takleef pahunchti hai magar haqeeqatan raahat va aaraam ka ek bahut bada zakheera haath aata hai.

Yeh zaahiri bimaari jisko aadmi bimaari samajhta hai, haqeeqat mein roohaani bimaariyon ka ek bada zabardast 'ilaaj hai, haqeeqi bimaari amraaz-e-ruhaaniya haiñ ke yeh al-batta bahut khauf ki cheez hai aur isi ko marz-e-mohlik (khauf-naak bimaari) samajhna chahiye. Bahut moti si baat hai jo har shakhs jaanta hai ke koi kitna hi ghaafil ho magar jab marz mein muftala hota hai to kis qadr Khuda ko yaad karta aur tauba va istighfaar karta hai. Aur yeh to bade rutbe walon ki shaan hai ke takleef ka bhi usi tarah istiqbaal karte haiñ jaise raahat ka.

### **‘Aanche Az Dost Meersad Nekusat**

**Tarjamah:-** “Jo kuch dost se mile behtar hai.”

Magar ham jaise kam se kam itna to karein ke sabr va istiqlaal (saabit-qadami) se kaam lein aur jaza' va faza' karke aate huye sawaab ko haath se na dein. Aur itna to har shakhs jaanta hai ke be-sabri se aayi hui museebat jaati na rahegi, phir is bade sawaab se mahroomi dohri museebat hai.

Bahut se naadaan bimaari mein nihaayat beja kalime (na-munaasib jumle) bol uth-te haiñ balke baa'z Kufr tak pahunch jaate haiñ **Allah** (عزوجل) معاذ الله ki taraf zulm ki nisbat kar dete haiñ, yeh to bilkul hi **حَسِرَ الدُّنْيَا وَالْآخِرَةِ** ke misdaaq (ya'ni duniya aur aakhirat mein nuqsan uthaane walon ki tarah) ban jaate haiñ.

Ab ham iske baa'z fawaa'id jo Ahaadees mein waarid haiñ bayaan karte haiñ ke musalman apne pyaare aur barguzida Rasool ke irshadaat ba-gosh-e-dil sune aur in par 'amal karein, Allah (عزوجل) taufeeq 'ataa farmaye.

**Hadees 01-02:-** Saheeh Bukhari va Saheeh Muslim mein Abu Hurairah va Abu Sa'eed **رضي الله تعالى عنهما** se Marvi, **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: “Musalman ko jo takleef va ham va hazn va aziyyat va gham pahunchne, yahañ tak ke kaanta jo usko chubhe, **Allah-Ta'ala** unke sabab gunaah mita deta hai.”

**Hadees 03:-** Saheehain mein 'Abdullah Bin Mas'ood (رضي الله عنه) se Marvi, ke **Huzoor** (ﷺ) farmate haiñ: "Musalman ko jo aziyyat pahunchti hai marz ho ya iske siwa kuch aur, **Allah-Ta'ala** uske sayyiaat (gunaahon) ko gira deta hai, jaise darakht se patte jhadte haiñ."

**Hadees 04-05:-** Saheeh Muslim Shareef mein Jaabir (رضي الله عنه) se Marvi, **Huzoor-e-Aqdas** (ﷺ) Umm-us-Saaib ke paas tashreef le gaye, farmaya: "Tujhe kya huwa hai jo kaanp rahi hai?." 'Arz ki: Bukhaar hai, Khuda isme barkat na kare. Farmaya: "Bukhaar ko bura na keh, ke woh aadmi ki khataaon ko is tarah door karta hai jaise bhatti lohe ke mail ko." Isi ke misl Sunan-e-Ibn-e-Maajah mein Abu Hurairah (رضي الله عنه) se bhi Marvi.

**Hadees 06:-** Saheeh Bukhari Shareef mein Anas (رضي الله عنه) se Marvi, **Huzoor** (ﷺ) farmate haiñ ke **Allah** (عز وجل) farmata hai: "Jab apne Bande ki aankhein le luñ phir woh sabr kare, to aankhon ke badle use Jannat dunga."

**Hadees 07:-** Tirmizi Shareef mein hai, Umayyah ne Siddiqah رضي الله تعالى عنها se in 2 Aayaaton ka matlab daryaaft kiya:

{وَاِنْ تُبَدُّوْا مَا فِيْ اَنْفُسِكُمْ اَوْ تَخَفُوْهُ يُحَاسِبْكُمْ بِهٖ اللّٰهُ ۚ}

[Surah-e-Baqarah, Aayat-284]

**Tarjamah:-** "Jo tumhaare nafs mein hai use zaahir karo ya chhupao. Allah tumse uska hisaab lega." Aur

{مَنْ يَّعْمَلْ سُوْءًا يَّجْزَ بِهٖ ۚ}

[Surah-e-Nisa, Aayat-123]

**Tarjamah:-** "Jo kisi qism ki buraai karega uska badla diya jayega."

(Ke jab har buraai ki jaza hai aur jo khatra dil mein guzre uska bhi hisaab hai, to badi mushkil hai ke is se kaun bachega).

Siddiqah ne farmaya: Jabse maine iska suwaal **Huzoor** (ﷺ) se kiya kisi ne bhi mujhse na poocha, **Huzoor** (ﷺ) ne farmaya: "Is se muraad 'Itaab hai, ke **Allah-Ta'ala** Bandon par karta hai, ke use bukhaar aur takleef pahunchata hai, yahañ tak ke maal jo kurte ki aasteen mein ho aur gum

jaye aur uski wajah se ghabra jaye, in umoor ki wajah se gunaahon se aisa nikal jaata hai jaise bhatti se surkh sona nikalta hai.” (Ya’ni gunaahon se aisa paak-o-saaf ho jaata hai jaisa bhatti se sona mail se paak ho kar nikalta hai).

**Hadees 08:-** Tirmizi mein Abu Moosa (رضي الله عنه) se Marvi, ke farmate haiñ (ﷺ): “Bande ko koi takleef kam-o-besh nahiñ pahunchti magar gunaah ke sabab aur jo Allah-Ta’ala mu’aaf farma deta hai woh bahut ziyada hai.” Aur yeh Aayat padhi:

{وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ (٣٠)}

[Surah-e-Shu’ra, Aayat-30]

**Tarjamah:-** “Jo tumheñ museebat pahunchi, woh uska badla hai jo tumhaare haathon ne kiya aur bahut si mu’aaf farma deta hai.”

**Hadees 09-10:-** Sharah-e-Sunnat mein ‘Abdullah Bin ‘Amr رضي الله تعالى عنهما se Marvi, ke farmate haiñ (ﷺ): “Banda jab ‘ibaadat ke acche tareeqe par ho phir bimaar ho jaye to jo Farishta us par muwakkal hai, us se farmaya jaata hai: iske liye waise hi Aa’maal likh jab marz mein mubtala na tha, yahan tak ke mai use marz se riha karuñ, ya apni taraf bula luñ ya’ni maut duñ.” Aur Anas (رضي الله عنه) ki Riwaayat mein hai, ke **Huzoor** (ﷺ) farmate haiñ: “Jab Musalman kisi balaa-e-badan mein mubtala hota hai, Farishte ko hukm hota hai, likh jo nek kaam pehle kiya karta tha, to agar shifa deta hai to dho deta aur paak kar deta hai aur maut deta hai to bakhsh deta hai aur rahm farmata hai.”

**Hadees 11:-** Tirmizi Ba-Ifaada-e-Tasheeh va Tahseen va Ibn-e-Maajah va Daarmi Saa’d (رضي الله عنه) se Raavi, **Huzoor** (ﷺ) se suwaal huwa, kis par Balaa ziyada sakht hoti hai?. Farmaya: “Ambiya par phir jo behtar haiñ phir jo behtar haiñ, aadmi mein jitna Deen hota hai usi ke andaaze se balaa mein mubtala kiya jaata hai, agar Deen qawi hai balaa bhi us par sakht hogi aur Deen mein za’eef (kamzori) hai to us par aasaani ki jaati hai, to hamesha balaa mein mubtala kiya jaata hai yahan tak ke zameen par yuñ chalta hai ke us par koi gunaah na raha.”

**Hadees 12:-** Tirmizi va Ibn-e-Maajah Anas (رضي الله عنه) se Raavi, ke **Huzoor** (ﷺ) farmate haiñ: “Jitni balaa ziyada utna hi sawaab ziyada aur **Allah** (عز وجل) jab kisi qaum ko mehboob rakhta hai to use Balaa mein daalta hai, jo raazi huwa uske liye riza hai aur jo naaraaz huwa uske liye na khushi.”

Aur dusri Riwaayat Tirmizi ki unhiñ se yuñ hai, ke farmate haiñ (ﷺ): “Jab **Allah-Ta’ala** apne Bande ke saath khair ka iraada rakhta hai to use duniya hi mein saza de deta hai aur jab shar ka iraada farmata hai to use gunaah ka badla nahiñ deta aur Qayamat ke din use poora badla dega.”

**Hadees 13:-** Imaam Maalik va Tirmizi Abu Hurairah (رضي الله عنه) se Raavi, farmate haiñ (ﷺ): “Musalman mard va ‘aurat ke jaan va maal va aulaad mein hamesha Balaa rehti hai, yahañ tak ke **Allah-Ta’ala** se is haal mein milta hai ke us par khataa kuch nahiñ.”

**Hadees 14:-** Ahmad va Abu Dawood Ba-Riwaayat-e-Muhammad Bin Khalid ‘An Abihi ‘An Jaddihi Raavi, ke farmate haiñ (ﷺ): “Bande ke liye ‘Ilm-e-Ilaahi mein koi martaba muqarrar hota hai aur woh Aa’maal ke sabab us rutbe ko na pahuncha to badan ya maal ya aulaad mein uska ibtilaa (ya’ni aazmaish) farmata hai phir use sabr deta hai, yahañ tak ke use us martabe ko pahuncha deta hai jo uske liye ‘Ilm-e-Ilaahi mein hai.”

**Hadees 15:-** Tirmizi ne Jaabir (رضي الله عنه) se Riwaayat ki, ke **Huzoor** (ﷺ) farmate haiñ: “Jab Qayamat ke din Ahl-e-Balaa ko sawaab diya jayega to ‘Aafiyat waale tamanna karenge, kaash duniya mein qainchiyon se inki khaalein kaati jaatiñ.”

**Hadees 16:-** Abu Dawood ‘Aamir ur Raam (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) ne bimaariyon ka zikr farmaya aur farmaya ke: “Momin jab bimaar ho phir accha ho jaye, uski bimaari gunaahon se kaffara ho jaati hai aur aainda ke liye naseehat aur Munaafiq jab bimaar huwa phir accha huwa uski misaal Oont ki hai, ke maalik ne use baandha phir khol diya, to na use yeh ma’loom ki kyun baandha, na yeh ke kyun khola. Ek shakhs ne ‘arz ki: **Ya Rasoolallah!** (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) Bimaari kya cheez hai? Mai to kabhi bimaar na huwa. Farmaya: “Hamaare paas se uth ja ke tu ham mein se nahiñ.”

**Hadees 17:-** Imaam Ahmad Shaddaad Bin Aus (رضي الله عنه) se Raavi, ke **Huzoor** (ﷺ) farmate haiñ, **Allah** (عز وجل) farmata hai: “Jab mai apne Momin Bande ko Balaa mein daaluñ aur woh is ibtilaa (aazmaash) par meri hamd kare, to woh apne khwaab-gaah se gunaahoñ se aisa paak ho kar uthega jaise us din ke apni maa se paida huwa.” Aur **Rab** Tabaarak wa Ta’ala farmata hai: “Maine apne Bande ko Muqayyad aur Mubtala kiya, uske liye ‘Amal waisa hi jaari rakho jaisa sehat mein tha.”

Mareez ki ‘Iyaadat ko jaana Sunnat hai. Ahaadees mein iski bahut fazeelat aayi hai.

## ‘Iyaadat Ke Fazaail:-

**Hadees 01:-** Bukhari va Muslim va Abu Dawood va Ibn-e-Maajah Abu Hurairah (رضي الله عنه) se Raavi, **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: “Musalman par Musalman ke 5 haq haiñ.

[1].Salaam ka jawaab dena. [2].Mareez ke poochne ko jaana. [3].Janaaze ke saath jaana. [4].Da’wat qubool karna. [5].Chheenk ne waale ka jawaab dena.” (jab Alhamdulillah kahe).

**Hadees 02:-** Saheehain mein hai Baraa Ibn-e-‘Aazib (رضي الله عنه) kehte haiñ, hamein 7 baaton ka **Huzoor** (ﷺ) ne hukm farmaya, (yeh 5 baatein zikr karke farmaya) [6].Qasam khaane waale ki Qasam poori karna. [7].Mazloom ki madad karna.

**Hadees 03:-** Bukhari va Muslim Saubaan (رضي الله عنه) se Raavi, **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: “Musalman jab apne musalman bhai ki ‘Iyaadat ko gaya to wapas hone tak hamesha Jannat ke phal chunne mein raha.”

**Hadees 04:-** Saheeh Muslim Shareef mein Abu Hurairah (رضي الله عنه) se Marvi, **Rasoolullah** (ﷺ) farmate haiñ: **Allah** (عز وجل) Roz-e-Qayamat farmayega: “Aye Ibn-e-Adam! Mai bimaar huwa tune mere ‘Iyaadat na ki. ‘Arz karega: teri ‘Iyaadat kaise karta tu Rab-ul-‘Aalameen hai (ya’ni Khuda kaise bimaar ho sakta hai ke uski ‘Iyaadat ki jaye). Farmayega: “Kya tujhe nahiñ ma’loom ke mera fulaan Banda bimaar huwa aur uski tune ‘Iyaadat na ki, kya tu

nahiñ jaanta ke agar uski 'Iyaadat ko jaata to mujhe uske paas paata aur farmayega: "Aye Ibn-e-Aadam! Maine tujhse khaana talab kiya tune na diya. 'Arz karega: tujhe kis tarah khaana deta tu to Rab-ul-'Aalameen hai. Farmayega: "Kya tujhe nahiñ ma'loom ke mere fulaañ Bande ne tujhse khaana maanga aur tune na diya, kya tujhe nahiñ ma'loom ke agar tune diya hota to usko (ya'ni uske sawaab ko) mere paas paata. Farmayega: "Aye Ibn-e-Aadam! Maine tujhse paani talab kiya tune na diya. 'Arz karega: tujhe kaise paani deta tu to Rab-ul-'Aalameen hai. Farmayega: "Mere fulaañ Bande ne tujhse paani maanga tune use na pilaaya, agar pilaaya hota to mere yahañ paata."

**Hadees 05:-** Saheeh Bukhari Shareef mein Ibn-e-'Abbaas رضي الله تعالى عنهما se Marvi, **Huzoor-e-Aqdas** (ﷺ) ek Aa'raabi ki 'Iyaadat ko tashreef le gaye aur 'Aadat-e-Kareemah yeh thi ke jab kisi Mareez ki 'Iyaadat ko tashreef le jaate to yeh farmate:

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ تَعَالَى -

"Ya'ni koi harj ki baat nahiñ Insha'Allah-Ta'ala yeh marz gunaahon se paak karne wala hai."

Is Aa'raabi se bhi yahi farmaya:

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ تَعَالَى -

**Hadees 06:-** Abu Dawood va Tirmizi Ameer-ul-Momineen Maula 'Ali (عليه السلام) se Raavi, ke **Rasoolullah** (ﷺ) farmate haiñ: "Jo musalman kisi musalman ki 'Iyaadat ke liye subh ko jaye to shaam tak uske liye 70 hazaar Farishte Istighfaar karte haiñ aur shaam ko jaye to subh tak 70 hazaar Farishte Istighfaar karte haiñ aur uske liye Jannat mein ek baagh hoga."

**Hadees 07:-** Abu Dawood ne Anas (رضي الله تعالى عنه) se Riwaayat ki **Huzoor** (ﷺ) farmate haiñ: "Jo acchi tarah Wuzu karke ba-garz-e-sawaab apne musalman bhai ki 'Iyaadat ko jaye Jahannam se 60 baras ki raah door kar diya gaya."

**Hadees 08:-** Tirmizi Ba-Ifaada-e-Tahseen va Ibn-e-Maajah Abu Hurairah (رضي الله تعالى عنه) se Raavi, ke **Huzoor** (ﷺ) farmate haiñ: "Jo shakhs mareez ki 'Iyaadat ko

jaata hai aasmaan se munaadi nida karta hai, tu accha hai aur tera chalna accha aur Jannat ki ek manzil ko tune thikaana banaaya.”

**Hadees 09:-** Ibn-e-Maajah Ameer-ul-Momineen Farooq-e-Aa'zam (رضي الله عنه) se Raavi, ke **Huzoor** (ﷺ) ne farmaya: “Jab tu mareez ke paas jaye to us se keh ki tere liye Du'a kare, ke uski Du'a Du'a-e-Malaaikah ki maanind (jaisi) hai.”

**Hadees 10:-** Baihaqi ne Sa'eed Bin Musaiyyib (رضي الله عنه) se Mursalan Riwaayat ki, ke farmate haiñ: “Afzal ‘Iyaadat yeh hai ke jald uth aaye.” Aur isi ke misl Anas (رضي الله عنه) se bhi Marvi.

**Hadees 11:-** Tirmizi va Ibn-e-Maajah Abu Sa'eed Khudri (رضي الله عنه) se Raavi, ke **Huzoor** (ﷺ) farmate haiñ: “Jab Mareez ke paas jao to ‘umr ke baare mein dil khush-kun baat karo, ke yeh kisi cheez ko rad na kar dega aur uske ji ko accha ma'loom hoga.”

**Hadees 12:-** Ibn-e-Hibbaan apni Saheeh mein unhiñ se Raavi, ke **Huzoor** (ﷺ) farmate haiñ: “5 cheezein jo ek din mein karega **Allah-Ta'ala** usko Jannatiyon mein likh dega. [1].Mareez ki ‘Iyaadat kare. [2].Janaaze mein haazir ho. [3].Rozah rakhe. [4].Jumu'ah ko jaye. [5].Ghulaam azaad kare.”

**Hadees 13-14:-** Ahmad va Tabraani va Abu Ya'la va Ibn-e-Khuzaimah va Ibn-e-Hibbaan Mu'aaz Bin Jabal aur Abu Dawood Abu Umaamah رضي الله تعالى عنهما se Raavi, ke **Huzoor** (ﷺ) farmate haiñ: “5 cheezein haiñ ke jo inme se ek bhi kare **Allah** (عز وجل) ke zamaan (zamaanat) mein aa jayega. [1].Mareez ki ‘Iyaadat kare, ya [2].Janaaze ke saath jaye, ya [3].Ghazwah ko jaye, ya [4].Imaam ke paas uski Taa'zeem va Tauqeer ke irade se jaye, ya [5].Apne ghar mein baitha rahe ke log is se salaamat rahein aur woh logoñ se.”

**Hadees 15:-** Ibn-e-Khuzaimah apni Saheeh mein Abu Hurairah (رضي الله عنه) se Raavi, ke **Huzoor-e-Aqdas** (ﷺ) ne farmaya: “Aaj tum mein kaun Rozadaar hai?” Abu-Bakr (رضي الله عنه) ne ‘arz ki: Main. Farmaya: “Aaj tum mein kisne Miskeen ko khaana khilaaya?” ‘Arz ki: Maine. Farmaya: “Kaun aaj Janaaze ke saath gaya?” ‘Arz ki: Main. Farmaya: “Kis ne aaj Mareez ki ‘Iyaadat ki?” ‘Arz

ki: Maine. Farmaya: “Yeh Khaslateiñ kisi meiñ kabhi jama’ na honghi magar Jannat meiñ daakhil hoga.”

**Hadees 16:-** Abu Dawood va Tirmizi ‘Abdullah Bin ‘Abbaas رضي الله تعالى عنهما se Raavi, ke farmate haiñ (ﷺ): “Jab koi Musalman kisi Musalman ki ‘Iyaadat ko jaye to 7 baar yeh Du’a padhe:

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْكَرِيمِ أَنْ يَشْفِيكَ۔

**Tarjamah:-** “Allah ‘Azeem se suwaal karta huñ, jo ‘Arsh-e-Kareem ka maalik hai iska ke tujhe shifa de.”

Agar maut nahiñ aayi hai to use shifa ho jayegi.

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# Chapter: 15

## MAUT AUR JANAAZA KA BAYAAN

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## Maut Aane Ka Bayaan:-

Duniya Guzashtani va Guzaashtani hai (ya'ni duniya khatam hone waali aur chhootne waali hai) aakhir ek din maut aani hai, jab yahañ se kooch (rawaangi) karna hai to wahañ ki tayyaari chahiye jahañ hamesha rehna hai aur us waqt ko har waqt pesh-e-nazar rakhna chahiye.

**Huzoor-e-Aqdas** (ﷺ) ne Abdullah Bin 'Umar (رضي الله عنه) se farmaya: "Duniya mein aise raho jaise musafir balke raah chalta." To musafir jis tarah ek ajnabi shakhs hota hai aur raah-geer raaste ke khel tamaashon mein nahi lagta ke raah khoti hogi aur manzil-e-maqsood tak pahunchne mein naakaami hogi, isi tarah musalman ko chahiye ke duniya mein na phase aur na aise ta'alluqaat paida kare ke maqsood-e-asli ke haasil karne mein aade aayein aur maut ko kasrat se yaad kare, ke iski yaad dunyawii ta'alluqaat ki bekh-kuni karti hai (ya'ni jad kaathti hai).

Hadees mein Irshaad farmaya:

أَكْثَرُ مَا ذَكَرَ هَازِمُ اللَّذَاتِ الْمَوْتَ -

**Tarjamah:-** "Lazzaton ko todne waali maut ko kasrat se yaad karo."

Magar kisi museebat par maut ki aarzu na kare, ke iski mumaana'at aayi hai (ya'ni mana' kiya gaya hai) aur naachaar karni hi hai to yun kahe: Ilaahi mujhe zinda rakh jab tak zindagi mere liye khair ho aur maut de jab maut mere liye behtar ho. **رضي الله تعالى عنه** **كما هو في حديث الصحيحين عن انس** (ya'ni is Hadees ko Bukhari va Muslim ne Anas (رضي الله عنه) se Riwaayat kiya) aur Musalman ko chahiye ke **Allah** (عز وجل) se nek gumaan rakhe, uski rahmat ka ummeedwaar rahe. Hadees mein farmaya: "Koi na mare, magar is haal mein ke **Allah** (عز وجل) se nek gumaan rakhta ho." Ke Irshaad-e-Ilaahi hai:

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي -

**Tarjamah:-** "Mera Banda mujhse jaisa gumaan rakhta hai mai usi tarah uske saath pesh aata hun."

Ek jawaan ke paas tashreef le gaye aur woh qareeb-ul-maut the. Farmaya: "Tu apne ko kis haal mein paata hai." 'Arz ki: **Ya Rasoolallah!** (صلى الله عليه وسلم)

(وَسَلَّمَ) **Allah** (عزوجل) se ummeed hai aur apne gunaahon se dar. Farmaya: “Yeh donoñ khauf-o-rajaa (dar aur ummeed), is mauqe’ par jis Bande ke dil mein honge, Allah use woh dega jiski ummeed rakhta hai aur us se aman mein rakhega jis se khauf karta hai.

Rooh-Qabz hone ka waqt bahut sakht waqt hai ke isi par saare ‘amal ka madaar hai, balke Imaan ke tamaam nataaij-e-ukhrawi (aakhirat ke nateeje) isi par murattab ke e’tibaar khaatime hi ka hai aur Shaitaan-e-La’yeen Imaan lene ki fikr mein hai, jisko **Allah** iske makr se bachaaye aur Imaan par khaatima naseeb farmaye woh muraad ko pahuncha.

إِنَّمَا الْعِبْرَةُ بِالْخَوَاتِيمِ -

**Tarjamah:-** “E’tibaar khaatima hi ka hai.”

اللَّهُمَّ ارْزُقْنَا حُسْنَ الْخَاتِمَةِ -

**Tarjamah:-** “Aye Allah accha khaatima ‘ataa farma.”

Irshaad farmate haiñ (ﷺ): “Jiska Aakhir Kalaam, لَا إِلَهَ إِلَّا اللَّهُ (laa ilaaha illallaah) huwa ya’ni Kalima-e-Tayyibah woh Jannat mein daakhil huwa.”

### **Masaail-e-Fiqhiyyah:-**

Jab Maut ka waqt qareeb aaye aur ‘alaamatein paayi jayein to Sunnat yeh hai ke dahni (right) karwat par lita kar Qible ki taraf muh kar dein aur yeh bhi jaaiz hai ke chit (peeth ke bal) litaayein aur Qible ko paauñ karein ke yuñ bhi Qible ko muh ho jayega, magar is soorat mein sar ko qadr-e-uncha (kuch uncha) rakhein aur Qible ko muh karna dushwaar ho ke usko takleef hoti ho, to jis haalat par hai chhod dein. [Durr-e-Mukhtaar; Waghaira]

**Mas’alah-01:** Jaan-kani (naza’ ki haalat/dam nikalne) ki haalat mein jab tak Rooh gale ko na aayi use Talqeen karein ya’ni uske paas buland aawaaz se padhein:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

**Tarjamah:-** “Mai gawaahi deta hun ki Allah-Ta’ala ke siwa koi Ma’bood nahiñ aur Muhammad (ﷺ) Allah-Ta’ala ke Rasool haiñ.” Magar use iske kehne ka hukm na karein. [General Books of Fiqh]

**Mas'alah-02:** Jab usne Kalimah padh liya to Talqeen mauqoof (stop) kar deñ, haañ agar Kalimah padhne ke baa'd usne koi baat ki to phir Talqeen kareñ ke uska aakhir kalaam لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ho. [‘Aalamgiri]

**Mas'alah-03:** Talqeen karne wala koi nek shakhs ho, aisa na ho jisko uske marne ki khushi ho aur uske paas us waqt nek aur parhezgaar logon ka hona bahut acchi baat hai aur us waqt wahañ Surah-e-Yaseen Shareef ki tilawat aur khushbu hona Mustahab, maslan: lobaan ya agar ki battiyaañ sulga deñ. [‘Aalamgiri]

**Mas'alah-04:** Maut ke waqt Haiz va Nifaas waali ‘Aurateñ uske paas haazir ho sakti haiñ. [‘Aalamgiri] Magar jiska Haiz va Nifaas munqate’ (khatm) ho gaya aur abhi Ghusl nahiñ kiya use aur **Junub** ko aana na chahiye. Aur koshish kare ke makaan mein koi Tasveer ya Kutta na ho, agar yeh cheezeñ hon to fauran nikaal di jayeñ, ke jahañ yeh hoti haiñ Malaaikah-e-Rahmat nahiñ aate, uski Naza’ ke waqt apne aur uske liye du’a-e-khair karte raheñ, koi bura kalimah zubaan se na nikaaleñ, ke us waqt jo kuch kaha jaata hai Malaaikah us par Aameen kehte haiñ, Naza’ mein sakhti dekheñ to Surah-e-Yaseen va Surah-e-Raa’d padheñ.

**Mas'alah-05:** Jab Rooh nikal jaye to ek chaudi patti jabde ke neeche se sar par le jaakar girah (gaath/knot) de deñ ke muh khula na rahe aur aankheñ band kardi jayeñ aur ungliyaañ aur haath paauñ seedhe kardi jayeñ, yeh kaam uske ghar waloñ mein jo ziyada narimi ke saath kar sakta ho baap ya beta woh kare. [Jauhirah-Nayyirah]

**Mas'alah-06:** Aankheñ band karte waqt yeh Du’a padhe:

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ اللَّهُمَّ يَسِّرْ عَلَيْهِ أَمْرَهُ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهُ وَأَسْعِدْهُ بِلِقَائِكَ وَاجْعَلْ مَا خَرَجَ إِلَيْهِ خَيْرًا مِمَّا خَرَجَ عَنْهُ -

**Tarjamah:-** “Allah (عزوجل) ke naam ke saath aur Rasoolullah ki millat par, Aye Allah (عزوجل)! Tu iske kaam ko is par aasaan kar aur iske maa-baa’d ko is par sahl (aasaan) kar aur apni mulaqaat se tu ise nek-bakht kar aur jiski taraf nikla (aakhirat) use is se behtar kar, jis se nikla (duniya).” [Durr-e-Mukhtaar]

**Mas'alah-07:** Uske pet par loha ya geeli mitti ya aur koi bhaari cheez rakh dein ke pet phool na jaye. [**Aalamgiri**] Magar zaroorat se ziyada wazni na ho ke baa'is-e-takleef (takleef ka sabab) hai. [**Durr-e-Mukhtaar**]

**Mas'alah-08:** Mayyit ke saare badan ko kisi kapde se chhupa dein aur usko chaar-paayi ya takht waghaira kisi unchi cheez par rakhein ke zameen ki seel (nami) na pahunchhe. [**Aalamgiri**]

**Mas'alah-09:** Marte waqt معاذ الله uski zubaan se Kalima-e-Kufr nikla to Kufr ka hukm na denge, ke mumkin hai maut ki sakhti mein 'aql jaati rahi ho aur behoshi mein yeh kalimah nikal gaya. [**Durr-e-Mukhtaar**] Aur bahut mumkin hai ke uski baat poori samajh mein na aayi ke aisi shiddat ki haalat mein aadmi poori baat saaf taur par ada karle dushwaar hota hai.

**Mas'alah-10:** Uske zimme Qarz ya jis qism ke Dain (qarz) hon jald se jald ada kar dein. Ke Hadees mein hai: "Mayyit apne Dain mein Muqayyad (qaid mein) hai." Ek Riwaayat mein hai: "Uski Rooh Mu'allaq (latki) rehti hai jab tak Dain na ada kiya jaye."

**Mas'alah-11:** Mayyit ke paas Tilaawat-e-Qur'aan-e-Majeed jaaiz hai jabke uska tamaam badan kapde se chhupa ho aur Tasbeeh va deegar Azkaar (wazaaf) mein mutlaqan (bilkul) harj nahiin. [**Raddul-Muhtaar; Waghaira**]

**Mas'alah-12:** Ghusl va Kafan va Dafan mein jaldi chahiye, ke Hadees mein iski bahut taakeed aayi hai. [**Jauhirah**]

**Mas'alah-13:** Padosiyon aur uske Dost Ahbaab ko ittila' kar dein ke Namaaziyon ki kasrat hogi aur uske liye Du'a karenge, ke unpar haq hai ke uski Namaaz padhein aur Du'a karen. [**Aalamgiri; Waghaira**]

**Mas'alah-14:** Baazaar va shaare'-e-'aam ('aam raaste) par uski maut ki khabar dene ke liye buland aawaaz se pukaarna baa'z ne Makruh bataaya, magar asah (ziyada saheeh) yeh hai ke isme harj nahiin magar hasb-e-'aadat jaahiliyyat bade-bade alfaaz se na ho. [**Jauhirah-Nayyirah; Raddul-Muhtaar**]

**Mas'alah-15:** Na-Gahaani (achaanak/suddenly) maut se mara to jab tak maut ka yaqeen na ho Tajheez va Takfeen multawi (ya'ni kafan-dafan mauqoof/delay) rakhein. [**Aalamgiri**]

**Mas'alah-16:** 'Aurat mar gayi aur uske pet mein baccha harkat kar raha hai, to baayein jaanib (left-side) se pet chaak karke baccha nikaala jaye aur agar 'aurat zinda hai aur uske pet mein baccha mar gaya aur 'aurat ki jaan par bani ho to baccha kaat kar nikaala jaye aur baccha bhi zinda ho to kaisi hi takleef ho, baccha kaat kar nikaalna jaaiz nahiin. [**Aalamgiri; Durr-e-Mukhtaar**]

**Mas'alah-17:** Agar usne Qasdan (jaanboojh kar) kisi ka maal nigal liya aur mar gaya, to agar itna maal chhoda hai ke Taawaan (jurmaana) de diya jaye, to Tarkah (wiraasat) se Taawaan ada karein, warna pet cheer kar maal nikaala jayega aur bila-qasd (bila-iraada) hai to cheera na jaye. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

**Mas'alah-18:** Haamila 'aurat mar gayi aur dafan kardi gayi, kisi ne khwaab mein dekha ke uske baccha paida huwa, to mahz us khwaab ke bina par Qabr khodni jaaiz nahiin. [**Aalamgiri**]

## **Mayyit Ke Nehlaane Ka Bayaan:-**

**Mas'alah-01:** Mayyit ko nehlaana Farz-e-Kifaaya hai, baa'z (kuch) logoñ ne Ghusl de diya to sab se saaqit ho gaya (ya'ni sab bari-uz-zimma ho gaye). [**Aalamgiri**]

**Mas'alah-02: Nehlaane Ka Tareeqa Yeh Hai Ke:-**

**[01].**Jis chaar-paayi ya takht ya takhta par nehlaane ka iraada ho usko 3 ya 5 ya 7 baar dhooni dein, ya'ni jis cheez mein woh khushbu sulagti ho use itni baar chaar-paayi waghaira ke gird (aas-paas) phiraayein.

**[02].**Aur us par Mayyit ko lita kar naaf se ghutnoñ tak kisi kapde se chhupa dein.

**[03].**Phir nehlaane wala apne haath par kapda lapet kar pehle Istinja karaaye.

**[04].**Phir Namaaz ka sa Wuzu karaaye ya'ni muh aur kohniyoñ sameth haath dhoyein, phir sar ka Masah karein, phir paaun dhoyein, magar Mayyit ke Wuzu mein gatton tak pehle haath dhona aur kulli karna aur naak mein paani daalna nahiin hai.

[05].Haañ koi kapda ya rui ki phareri bhigo kar daantonñ aur masoodhoñ aur hontoñ aur nathnoñ par pher deiñ.

[06].Phir sar aur daadhi ke baal hoñ to gul-e-khairu (ek dawa ka naam) se dhoyeiñ, yeh na ho to paak saabun Islaami kaar-khaane ka bana huwa ya besan ya kisi aur cheez se, warna khaali paani bhi kaafi hai.

[07].Phir baayein (left) karwat par lita kar sar se paaun tak beri ka paani bahaayein ke takhte tak pahunch jaye.

[08].Phir daahini (right) karwat par lita kar yunhi kareiñ aur beri ke patte josh diya huwa paani na ho to khaalis paani neem garam kaafi hai.

[09].Phir tek laga kar bithaayein aur narmi ke saath neech ko pet par haath phereiñ, agar kuch nikle to dho daalein wuzu va ghusl ka i'aada na kareiñ.

[10].Phir aakhir mein sar se paaun tak kaapoor ka paani bahaayein, phir uske badan ko kisi paak kapde se aahista ponchh deiñ.

**Mas'alah-03:** Ek martaba saare badan par paani bahaana Farz hai aur 3 martaba Sunnat, jahañ Ghusl deiñ Mustahab yeh hai ke parida kar leiñ, ke siwa nehlaane waloñ aur madad-gaaron ke dusra na dekhe, nehlaate waqt khwaah us tarah litaayein jaise Qabr mein rakhte haiñ, ya Qible ki taraf paaun karke, ya jo aasaan ho kareiñ. [**Aalamgiri**]

**Mas'alah-04:** Nehlaane wala Ba-Tahaarat ho, Junub ya Haiz waali 'Aurat ne Ghusl diya to karaahat hai magar Ghusl ho jayega aur Be-Wuzu ne nehlaaya to karaahat bhi nahiñ, behtar yeh hai ke nehlaane wala Mayyit ka sab se ziyada qareebi rishtedaar ho, woh na ho ya nehlaana na jaanta ho, to koi aur shakhs jo amaanat-daar va parhez-gaar ho. [**Aalamgiri**]

**Mas'alah-05:** Nehlaane wala mo'tamad (bharose-mand) shakhs ho ke poori tarah Ghusl de aur jo acchi baat dekhe maslan: chehra chamak utha ya Mayyit ke badan se khushbu aayi to use logoñ ke saamne bayaan kare aur koi buri baat dekhi maslan: chehre ka rang siyaah ho gaya, ya badbu aayi, ya soorat ya aa'za mein taghayyur (tabdeeli) aaya to use kisi se na kahe aur aisi baat kehna bhi jaaiz nahiñ, ke Hadees mein irshaad huwa: "Apne murdoñ ki khubiyaañ zikr karo aur uski buraaiyon se baaz raho." [**Jauhirah; Waghairah**]

**Mas'alah-06:** Agar koi Badmazhab mara aur uska rang siyaah ho gaya, ya aur koi buri baat zaahir hui, to uska bayaan karna chahiye ke is se logoñ ko 'ibrat va naseehat hogi. [**Aalamgiri**]

**Mas'alah-07:** Nehlaane waale ke paas khushbu sulgaana Mustahab hai ke agar Mayyit ke badan se bu aaye to use pata na chale warna ghabrayega, neez use chahiye ke ba-qadr-e-zaroorat aa'za-e-mayyit ki taraf nazar kare, bila zaroorat kisi 'uzw ki taraf na dekhe, ke mumkin hai uske badan mein koi 'aib ho jise woh chhupaata tha. [**Jauhirah**]

**Mas'alah-08:** Agar wahañ uske siwa aur bhi nehlaane waale hoñ to nehlaane par ujrati le sakta hai, magar afzal yeh hai ke na le. Aur agar koi dusra nehlaane wala na ho to ujrati lena jaaiz nahiñ. [**Aalamgiri; Durr-e-Mukhtaar**]

**Mas'alah-09:** Junub ya Haiz va Nifaas waali 'aurat ka intiqaal huwa, to ek hi Ghusl kaafi hai, ke Ghusl Waajib hone ke kitne hi Asbaab (sabab) hoñ sab ek Ghusl se ada ho jaate haiñ. [**Durr-e-Mukhtaar**]

**Mas'alah-10:** Mard ko mard nehlaaye aur 'aurat ko 'aurat, Mayyit chhota ladka hai to use 'aurat bhi nehla sakti hai aur chhoti ladki ko mard bhi, chhote se yeh muraad hai ke hadd-e-shahwat ko na pahunche hoñ. [**Aalamgiri**]

**Mas'alah-11:** Jis mard ka 'Uzw-e-Tanaasul ya Unsayain kaat liye gaye hoñ woh mard hi hai ya'ni mard hi use Ghusl de sakta hai ya uski 'aurat. [**Aalamgiri**]

**Mas'alah-12:** 'Aurat apne shauhar ko Ghusl de sakti hai jabke maut se pehle ya baa'd koi aisa amr na waaqe' huwa ho jis se uske nikaah se nikal jaye, maslan: shauhar ke ladke ya baap ko shahwat se chhuwa ya bosah liya ya معاذ الله Murtad ho gayi, agarche Ghusl se pehle hi phir Musalman ho gayi, ke in wujooh se nikaah jaata raha aur Ajnabiyya ho gayi, lihaaza Ghusl nahiñ de sakti. [**Aalamgiri**]

**(Note:-)** Murtad ya'ni jo shakhs musalman hone ke baa'd phir se kaafir ho jaye use kehte haiñ).

**Mas'alah-13:** 'Aurat ko Talaaq-e-Raja'ee di hunooz (abhi) 'Iddat mein thi ke shauhar ka intiqaal ho gaya to Ghusl de sakti hai aur agar Baain Talaaq di hai to agarche 'Iddat mein hai Ghusl nahiñ de sakti. [**Aalamgiri; Durr-e-Mukhtaar**]

**Mas'alah-14:** Umm-e-Walad ya Mudabbarah ya Mukaatabah ya waisi Baandi apne Aaq-e-Murda ko Ghusl nahiñ de sakti, ke yeh sab ab uske milk se khaarij (qabze se baahar) ho gayiñ. Yunhi agar yeh mar jayeñ to Aaq nahiñ nehla sakta. [Durr-e-Mukhtaar; Waghaira]

**(Note:-** Umm-e-Walad ya'ni woh laundi jiska baccha paida huwa aur maula ne iqraar kiya ke yeh mera baccha hai. Mudabbarah ya'ni woh laundi jiski nisbat maula ne kaha ke mere marne ke baa'd aazaad hai. Mukaatabah ya'ni jis se maalik ne kaha ke tu agar itna-itna rupiye de de to aazaad ho jaye).

**Mas'alah-15:** 'Aurat mar jaye to shauhar na use nehla sakta hai, na chhu sakta hai aur dekhne ki mumaana'at (rok) nahiñ. [Durr-e-Mukhtaar]

'Awaam mein yeh mashhoor hai ki shauhar 'aurat ke Janaaze ko na kandha de sakta hai, na qabr mein utaar sakta hai, na muh dekh sakta hai, yeh mahz ghalat hai, sirf nehlaane aur uske badan ko bila haail (ya'ni baghair kisi kapda waghaira ke) haath lagaane ki mumaana'at hai.

**Mas'alah-16:** 'Aurat ka Intiqaal huwa aur wahañ koi 'aurat nahiñ ke nehla de, to Tayammum karaaya jaye, phir Tayammum karaane wala Mahram ho to haath se Tayammum karaaye aur Ajnabi ho agarche shauhar, to haath par kapda lapet kar jins-e-zameen par haath maare aur Tayammum karaaye aur shauhar ke siwa koi aur Ajnabi ho to kalaaiyon ki taraf nazar na kare aur shauhar ko iski haajat nahiñ aur is mas'alah mein jawaan aur budhiya donoñ ka ek hi hukm hai. [Durr-e-Mukhtaar; 'Aalamgiri; Waghairahuma]

**Mas'alah-17:** Mard ka intiqaal huwa aur wahañ na koi mard hai na uski bibi, to jo 'aurat wahañ hai use Tayammum karaaye, phir agar 'aurat Mahram hai ya uski Baandi, to Tayammum mein haath par kapda lapetne ki haajat nahiñ aur Ajnabi ho to haath par kapda lapet kar Tayammum karaaye. ['Aalamgiri]

**Mas'alah-18:** Mard ka safar mein intiqaal huwa aur uske saath 'auratein haiñ aur kaafir mard, magar musalman mard koi nahiñ, to 'auratein us kaafir ko nehlaane ka tareeqa bata dein ke woh nehla de aur agar mard koi nahiñ aur chhoti ladki ham-raah (saath mein) hai ke nehlaane ki taaqat rakhti hai, to yeh 'auratein use sikha dein ke woh nehlaaye. Yunhi 'aurat ka intiqaal

huwa aur koi musalman 'aurat nahiñ aur kaafira 'aurat maujood hai, to mard us kaafira ko Ghusl ki ta'leem kare aur us se nehalwaye ya chhota ladka is qaabil ho ke nehla sake to use bataaye aur woh nehlaaye. [**Aalamgiri**]

**Mas'alah-19:** Aisi jagah intiqaal huwa ke paani wahañ nahiñ milta, to Tayammum karaayeñ aur Namaaz padheñ aur Namaaz ke baa'd agar qabl-e-dafan (dafan se pehle) paani mil jaye to nehla kar Namaaz ka i'aada (dubaara ada) kareñ. [**Aalamgiri; Durr-e-Mukhtaar**]

**Mas'alah-20:** Khunsa-Mushkil ka intiqaal huwa to use na mard nehla sakta hai na 'aurat balke Tayammum karaaya jaye aur Tayammum karaane wala Ajnabi ho to haath par kapda lapet le aur kalaaiyoñ par nazar na kare. Yunhi Khunsa-Mushkil kisi mard ya 'aurat ko Ghusl nahiñ de sakta. [**Aalamgiri**]  
Khunsa-Mushkil chhota baccha ho to use mard bhi nehla sakte haiñ aur 'aurat bhi, yunhi 'aks (opposite).

**Mas'alah-21:** Musalman ka intiqaal huwa aur uska baap kaafir hai to use musalman nehlaayeñ, uske baap ke qaabu mein na de, kaafir musalman huwa aur uski 'aurat kaafira hai, to agar Kitaabiyah (ya'ni yahoodi waghaira) hai to nehla sakti hai magar bila zaroorat us se nehalwana bahut bura hai aur agar Majusiyah ya Buth-Parast hai aur uske marne ke baa'd musalman ho gayi to nehla sakti hai, ba-sharte ke nikaah mein baaqi ho warna nahiñ aur nikaah mein baaqi rehne ki soorat yeh hai ke agar Saltanat-e-Islaami mein hai to Haakim-e-Islaam shauhar ke musalman hone ke baa'd 'aurat par Islaam pesh kare, agar maan liya fabiha (theek hai) warna fauran nikaah se nikal jayegi aur agar Saltanat-e-Islaami mein nahiñ to Islaam shauhar ke baa'd (ya'ni shauhar ke islaam laane ke baa'd) 'aurat ko 3 Haiz aane ka intizaar kiya jayega, is muddat mein musalman ho gayi fabiha warna nikaah se nikal jayegi aur donoñ sooraton mein phir agarche musalman ho jaye Ghusl nahiñ de sakti. [**Durr-e-Mukhtaar; Waghaira**]

**Mas'alah-22:** Mayyit se Ghusl utar jaane aur us par Namaaz saheeh hone mein niyyat aur fe'l shart nahiñ, yahañ tak ke murda agar paani mein gir gaya, ya us par meeh (baarish) barsa ke saare badan par paani beh gaya Ghusl ho gaya, magar zindoñ par jo Ghusl-e-Mayyit Waajib hai yeh us waqt bari-uz-zimma (zimmedaari se bari) honge ke nehlaayeñ, lihaaza agar murda

paani mein mila to ba-niyyat-e-ghusl (ghusl ki niyyat se) use 3 baar paani mein harkat de dein ke Ghusl-e-Masnoon (ghusl ki sunnat) ada ho jaye aur ek baar harkat di to Waajib ada ho gaya magar Sunnat ka mutaalba raha aur bila niyyat nehlaane se bari-uz-zimma (zimmedaari se bari) ho jayenge magar sawaab na milega. Maslan: kisi ko sikhaane ki niyyat se Mayyit ko Ghusl diya Waajib saaqit ho gaya, magar Ghusl-e-Mayyit ka sawaab na milega, neez Ghusl ho jaane ke liye yeh bhi zaroor nahi ke nehlaane wala Mukallaf (ya'ni 'aaqil, baaligh) ya Ahl-e-Niyyat ho, lihaaza na-baaligh ya kaafir ne nehla diya Ghusl ada ho gaya. Yunhi agar 'aurat ajnabiyya ne mard ko ya mard ne 'aurat ko Ghusl diya, Ghusl ada ho gaya agarche inko nehlaana jaaiz na tha. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-23:** Kisi Musalman ka aadhe se ziyada dhad (body) mila, to Ghusl va Kafan denge aur Janaaze ki Namaaz padhenge aur Namaaz ke baa'd woh baaqi tukda bhi mila to us par dubaara Namaaz na padhenge. Aur aadha dhad mila, to agar usme sar bhi hai jab bhi yahi hukm hai. Aur agar sar na ho, ya tool (lambaai) mein sar se paauñ tak dahna ya baayaañ ek jaanib ka hissa mila, to in donoñ sooratoñ mein na Ghusl hai, na Kafan, na Namaaz, balke ek kapde mein lapet kar dafan kar dein. [**'Aalamgiri; Durr-e-Mukhtaar; Waghairahuma**]

**Mas'alah-24:** Murda mila aur yeh nahiñ ma'loom ke musalman hai ya kaafir, to agar uski waza' qata' (shakl va soorat) musalmanoñ ki ho, ya koi 'alaamat (pehchaan) aisi ho jis se musalman hona saabit hota hai, ya musalmanoñ ke mohalla mein mila, to Ghusl dein aur Namaaz padhein warna nahiñ. [**'Aalamgiri**]

**Mas'alah-25:** Musalman murde kaafir murdoñ mein mil gaye, to agar khatna waghaira kisi 'alaamat se shanaakht kar sakein (ya'ni kisi nishaani se pehchaan sakein) to musalmanoñ ko juda karke Ghusl va Kafan dein aur Namaaz padhein aur Imtiyaz (pehchaan) na hota ho to Ghusl dein aur Namaaz mein khaas musalmanoñ ke liye Du'a ki niyyat karein aur unme agar musalman ki ta'daad (ginti) ziyada ho to musalmanoñ ke Maqbara (qabrastaan) mein dafan karein warna 'alaahida. [**Raddul-Muhtaar**]

**Mas'alah-26:** Kaafir murde ke liye Ghusl va Kafan va Dafan nahiñ balke ek cheethde mein lapet kar tang gade mein daab dein, yeh bhi jab karein

ke uska koi ham-mazhab na ho, ya use le na jaye, warna musalman haath na lagaaye, na uske Janaaze mein shirkat kare aur agar ba-wajhe qaraabat-e-qareeba (ya'ni qareebi rishtedaari ki wajah se) shareek ho to door door rahe aur agar Musalman hi uska rishtedaar hai aur uska ham-mazhab koi na ho ya le nahiñ (gaye) aur ba-lihaaz-e-qaraabat (rishtedaari ki wajah se) ghusl va kafan dafan kare to jaaiz hai, magar kisi amr (kaam) mein Sunnat ka tareeqa na barte balke Najaasat dhone ki tarah us par paani bahaaye aur cheethde mein lapet kar tang gade mein daba de, yeh hukm kaafir-e-asli ka hai aur Murtad ka hukm yeh hai ke mutlaqan (bilkul) na use Ghusl dein na Kafan, balke kutte ki tarah kisi tang gade mein dhakel kar mitti se baghair haail ke paat dein. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**(Note:-** Murtad ya'ni jo shakhs musalman hone ke baa'd phir se kaafir ho jaye use kehte haiñ).

**Mas'alah-27:** Zimmiyah (zimmi kaafir) ko musalman ka hamal tha woh mar gayi, agar bacche mein jaan pad gayi thi to use musalmanoñ ke qabristaan se 'alaahida dafan karein aur uski peeth Qible ko kar dein ke bacche ka muh Qible ko ho, is liye ke baccha jab pet mein hota hai to uska muh Maa ki peeth ki taraf hota hai. [Durr-e-Mukhtaar]

**Mas'alah-28:** Mayyit ka badan agar aisa ho gaya ke haath lagaane se khaal udhdegi, to haath na lagaayein sirf paani baha dein. ['Aalamgiri]

**Mas'alah-29:** Nehlaane ke baa'd agar naak, kaan, muh aur deegar suraakhoñ mein rui rakh dein to harj nahiñ, magar behtar yeh hai ke na rakhein. ['Aalamgiri; Durr-e-Mukhtaar; Waghairahuma]

**Mas'alah-30:** Mayyit ki daadhi ya sar ke baal mein kangha karna, ya naakhun taraashna, ya kisi jagah ke baal moondna, ya katarna, ya ukhaadna, na-jaaiz va Makruh-e-Tahreemi hai, balke hukm yeh hai ke jis haalat par hai usi haalat mein dafan kar dein, haañ agar naakhun toota ho to le sakte haiñ aur agar naakhun ya baal taraash liye to Kafan mein rakh dein. [Durr-e-Mukhtaar; 'Aalamgiri; Raddul-Muhtaar]

**Mas'alah-31:** Mayyit ke donoñ haath karwatoñ mein rakhein scene par na rakhein, ke yeh Kuffaar ka tareeqa hai. [Durr-e-Mukhtaar] Baa'z jagah naaf ke

neeche us tarah rakhte haiñ jaise Namaaz ke Qiyaam mein, yeh bhi na karein.

**Mas'alah-32:** Baa'z jagah dastoor hai ke 'umooman Mayyit ke Ghusl ke liye kore, ghade, badhne (ya'ni naye mitti ke lote, matke) laate haiñ iski kuch zaroorat nahiñ, ghar ke isti'maali ghade lote se bhi Ghusl de sakte haiñ. Aur baa'z yeh jahaalat karte haiñ ke Ghusl ke baa'd tod daalte haiñ, yeh na-jaaiz va haraam hai ke maal zaaye' karna hai aur agar yeh khayaal ho ke Najis ho gaye, to yeh bhi fuzool baat hai ke awwalan to us par chheetein nahiñ padtiñ aur padiñ bhi to raajeh (saheeh) yeh hai ke Mayyit ka Ghusl Najaasat-e-Hukmiyah door karne ke liye hai, to Musta'mal paani ki chheetein padiñ aur Musta'mal paani Najis nahiñ, jis tarah zindoñ ke Wuzu va Ghusl ka paani aur agar Farz kiya jaye ke Najis paani ke chheetein padiñ to dho daalein, dhone se paak ho jayenge aur aksar jagah woh ghade badhne (ya'ni lote) Masjidoñ mein rakh dete haiñ, agar niyyat yeh ho ke Namaaziyoñ ko aaraam pahunchega aur uska murde ko sawaab, to yeh acchi niyyat hai aur rakhna behtar aur agar yeh khayaal ho ke ghar mein rakhna nuhusat hai, to yeh niri-himaaqat aur baa'z log ghade ka paani phenk dete haiñ yeh bhi haraam hai.

## Kafan Ka Bayaan:-

**Mas'alah-01:** Mayyit ko Kafan dena Farz-e-Kifaaya hai, Kafan ke 3 Darje haiñ

[1].Zaroorat. [2].Kifaayat. [3].Sunnat.

Mard ke liye Sunnat 3 kapde haiñ:

[1].Lifaafa. [2].Izaar. [3].Qamees.

Aur 'Aurat ke liye 5:

Teen yeh aur [4].Odhni. [5].Seena-Band.

Kafan-e-Kifaayat Mard ke liye 2 kapde haiñ:

[1].Lifaafa. [2].Izaar.

Aur 'Aurat ke liye 3:-

[1].Lifaafa. [2].Izaar. [3].Odhni. Ya

[1].Lifaafa. [2].Qamees. [3].Odhni.

**Kafan-e-Zaroorat** donoñ ke liye yeh ke jo mayassar aaye (ya'ni jo paale/haasil ho) aur kam az kam itna to ho ke saara badan dhak jaye. [Durr-e-Mukhtaar; 'Aalamgiri; Waghairahuma]

**Mas'alah-02:** Lifaafa ya'ni chaadar ki miqdaar yeh hai ke Mayyit ke qad (jism ki lambaai) se is qadr ziyada ho ke donoñ taraf baandh sakeiñ aur Izaar ya'ni tahband choti se qadam tak ya'ni Lifaafa se itni chhoti jo bandish ke liye ziyada tha aur Qamees jisko Kafni kehte haiñ gardan se ghutnoñ ke neeche tak aur yeh aage aur peeche donoñ taraf baraabar hoñ aur jaahiloñ mein riwaaj hai ke peeche kam rakhte haiñ yeh ghalti hai, chaak aur aasteen usme na hoñ. Mard aur 'aurat ki Kafni mein farq hai, mard ki Kafni mondhe (shoulder) par cheereiñ aur 'aurat ke liye seene ki taraf, Odhni 3 haath ki honi chahiye ya'ni dedh-ghaz, seena-band pistaan (breast) se naaf tak aur behtar yeh hai ke raan tak ho. ['Aalamgiri; Raddul-Mukhtaar; Waghairahuma]

**Mas'alah-03:** Bila zaroorat Kafan-e-Kifaayat se kam karna Na-jaaiz va Makruh hai. [Durr-e-Mukhtaar] Baa'z mohtaaj Kafan-e-Zaroorat par qaadir hote haiñ magar Kafan-e-Masnoon mayassar nahiñ, woh Kafan-e-Masnoon ke liye logoñ se suwaal karte haiñ yeh na-jaaiz hai, ke suwaal bila zaroorat jaaiz nahiñ aur yahan zaroorat nahiñ, al-batta agar Kafan-e-Zaroorat par bhi qaadir na hoñ to ba-qadr-e-zaroorat suwaal kareiñ ziyada nahiñ, haañ agar baghair maange musalman khud Kafan-e-Masnoon poora kar deiñ to Insha'Allah-Ta'ala poora sawaab paayenge. [Fatawa-e-Razviyyah]

**Mas'alah-04:** Wurasa (waariseeñ) mein ikhtilaaf huwa, koi 2 kapdoñ ke liye kehta hai koi 3 ke liye, to 3 kapde diye jayeñ ke yeh Sunnat hai, ya yuñ kiya jaye ke agar maal ziyada hai aur waaris kam, to Kafan-e-Sunnat deiñ aur maal kam hai aur waaris ziyada, to Kafan-e-Kifaayat. [Jauhirah; Waghairaha]

**Mas'alah-05:** Kafan accha hona chahiye ya'ni mard 'Eidain va Jumu'ah ke liye jaise kapde pehenta tha aur 'aurat jaise kapde pehen kar maike jaati thi us qeemat ka hona chahiye. Hadees mein hai: "Murdoñ ko accha Kafan

do ke woh baaham (ek dusre se) mulaaqaat karte aur acche Kafan se tafaakhur karte ya'ni khush hote haiñ, Safed Kafan behtar hai. Ke **Nabi** (ﷺ) ne farmaya: "Apne Murde Safed Kapdoñ Meiñ Kafnaao." [Ghunya; Raddul-Muhtaar]

**Mas'alah-06:** Kusum ya za'fraan ka ranga huwa ya resham ka Kafan mard ko mamnu' (mana') hai aur 'aurat ke liye jaaiz, ya'ni jo kapda zindagi mein pehen sakta hai uska Kafan diya ja sakta hai aur jo zindagi mein na-jaaiz uska Kafan bhi na-jaaiz. [Aalamgiri]

**Mas'alah-07:** Khunsa-Mushkil ko 'aurat ki tarah 5 kapde diye jayein magar kusum ya za'fraan ka ranga huwa aur reshami Kafan use na-jaaiz hai. [Aalamgiri]

**Mas'alah-08:** Kisi ne wasiyyat ki ke Kafan mein use 2 kapde diye jayein, to yeh wasiyyat jaari na ki jaye, 3 kapde diye jayein aur agar yeh wasiyyat ki ke 1000 rupiye ka Kafan diya jaye, to yeh bhi naafiz na hogi mutawassit (dar-miyaani) darje ka diya jaye. [Raddul-Muhtaar]

**Mas'alah-09:** Jo na-baaligh hadd-e-shahwat ko pahunch gaya woh baaligh ke hukm mein hai ya'ni baaligh ko Kafan mein jitne kapde diye jaate haiñ use bhi diye jayein aur is se chhote ladke ko 1 kapda aur chhoti ladki ko 2 kapde de sakte haiñ aur ladke ko bhi 2 kapde diye jayein to accha hai aur behtar yeh hai ke donoñ ko poora Kafan dein agar che ek din ka baccha ho. [Raddul-Muhtaar; Waghaira]

**(Note:-)** Hadd-e-Shahwat ladkoñ mein yeh hai ke uska dil 'auratoñ ki taraf raghbat kare aur Ladki mein yeh hai ke use dekh kar mard ko uski taraf mailaan paida ho aur uska andaaza ladkoñ mein 12 saal aur ladkiyoñ mein 9 saal hai).

**Mas'alah-10:** Puraane kapde ka Kafan bhi ho sakta hai, magar puraana ho to dhula huwa ho, ke Kafan sutra hona margoob (pasandeeda) hai. [Jauhirah]

**Mas'alah-11:** Mayyit ne agar kuch maal chhoda to Kafan usi ke maal se hona chahiye aur Madyoon (qarz-daar) hai to Qarz-khwaah (jisne qarz diya hai) Kafan-e-Kifaayat se ziyada ko mana' kar sakta hai aur mana' na kiya to ijaazat samjhi jayegi. [Raddul-Muhtaar] Magar Qarz-khwaah ko mumaana'at ka (ya'ni mana' karna) us waqt haq hai, jab woh tamaam maal Dain (qarz) mein mustaghraq (dooba) ho.

**Mas'alah-12:** Dain va Wasiyyat va Miraas, in sab par Kafan muqaddam hai aur Dain Wasiyyat par aur Wasiyyat Miraas par. [Jauhirah]

**[Note:-** Ya'ni jo maal chhode usme se pehle kafan, phir uske baa'd qarz, uske baa'd wasiyyat aur uske baa'd waarisoñ ka haq).

**Mas'alah-13:** Mayyit ne maal (cash, property) na chhoda to Kafan uske zimme hai jiske zimme zindagi mein Nafqah (ya'ni roti, kapde waghaira ka kharch) tha. Aur agar koi aisa nahiñ jis par Nafqah Waajib hota, ya hai magar Naadaar (ghareeb/mohtaaj) hai, to Baitul-Maal se diya jaye aur Baitul-Maal bhi wahañ na ho, jaise yahañ Hindustan mein, to wahañ ke Musalmanoñ par Kafan dena Farz hai, agar ma'loom tha aur na diya to sab gunahgaar honge, agar in logoñ ke paas bhi nahiñ to ek kapde ki qadr aur logoñ se suwaal kar lein. [Jauhirah; Durr-e-Mukhtaar]

**Mas'alah-14:** 'Aurat ne agarche maal chhoda uska Kafan shauhar ke zimme hai, ba-sharte ke maut ke waqt koi aisi baat na paayi gayi jis se 'aurat ka Nafqah (ya'ni roti, kapde waghaira ka kharch) shauhar par se saaqit (khatm) ho jaata, agar shauhar mara aur uski 'aurat maal-daar hai jab bhi 'aurat par Kafan Waajib nahiñ. ['Aalamgiri; Durr-e-Mukhtaar; Waghairahuma]

**Mas'alah-15:** Yeh jo kaha gaya ke fulaan par Kafan Waajib hai is se muraad Kafan-e-Shar'ee hai. Yunhi baaqi Saamaan-e-Tajheez maslan: khushbu aur ghassaal (ya'ni nehlaane wala) aur le jaane waloñ ki ujrat aur dafan ke masaarif (kharche), sab mein shar'ee miqdaar muraad hai.

Baaqi aur baatein agar Mayyit ke maal se ki gayin aur Wurasa baaligh hon aur sab Waarisoñ ne ijaazat bhi de di ho to jaaiz hai, warna kharch karne waale ke zimme hai. [Raddul-Mukhtaar]

**Mas'alah-16:** Kafan ke liye suwaal kar laye, usme se kuch bach raha to agar ma'loom hai ke yeh fulaan ne diya hai to use wapas karde, warna dusre mohtaaj ke Kafan mein sarf (kharch) kar dein, yeh bhi na ho to Tasadduq (saddqah) kar dein. [Durr-e-Mukhtaar]

**Mas'alah-17:** Mayyit aisi jagah hai ke wahañ sirf ek shakhs hai aur uske paas sirf ek hi kapda hai, to us par yeh zaroor nahiñ ke apne kapde ka Kafan karde. [Durr-e-Mukhtaar]

## (Kafan)

### **Mas'alah-18: Kafan Pehnaane Ka Tareeqa Yeh Hai Ke:-**

[01].Mayyit ko Ghusl dene ke baa'd badan kisi paak kapde se aahista ponchh le ke Kafan tar (geela) na ho,

[02].Aur Kafan ko 1 ya 3 ya 5 ya 7 baar dhooni de leiñ, is se ziyada nahiñ,

[03].Phir Kafan yuñ bichhayeiñ ke pehle badi chaadar, phir tahband, phir kafni, phir Mayyit ko us par litaayeñ,

[04].Aur Kafni pehnaayeñ,

[05].Aur daadhi aur tamaam badan par khushbu maleiñ,

[06].Aur Mawaaze'-e-Sujood ya'ni maathe, naak, haath, ghutne, qadam par kaapoor lagayeñ,

[07].Phir Izaar ya'ni tahband lapeteiñ, pehle baayeñ jaanib (left-side) se phir dahni taraf (right-side) se,

[08].Phir Lifaafa lapeteiñ, pehle baayeñ taraf (left-side) se, phir dahni taraf se, taake dahna (right) upar rahe aur

[09].Sar aur paauñ ki taraf baandheñ ke udne ka andesha na rahe.

[10].‘Aurat ko Kafni pehna kar uske baal ke 2 hisse karke Kafni ke upar seene par daal deiñ.

[11].Aur Odhni nisf-pusht (aadhi peeth) ke neech se bichha kar sar par laakar muh par misl-e-naqaab (naqaab ki tarah) daal deiñ ke seene par rahe, ke uska tool nisf-pusht se seene tak hai (ya'ni odhni ki lambaai aadhi peeth se seene tak hai) aur ‘arz (chaudaai) ek kaan ki lau se dusre kaan ki lau tak hai aur yeh jo log kiya karte haiñ ke zindagi ki tarah udhaate haiñ yeh mahz beja (bekaar) va khilaaf-e-sunnat hai.

[12].Phir ba-dastoor Izaar va Lifaafa lapeteiñ.

[13].Phir sab ke upar seena-band baalaa-e-pistaan se (breast ke upar se) raan tak laakar baandheñ. [**Aalamgiri; Durr-e-Mukhtaar; Waghairahuma**]

**Mas'alah-19:** Mard ke badan par aisi khushbu lagaana jaaiz nahiñ jisme za'fraan ki aamezish (milaawat) ho 'aurat ke liye jaaiz hai, jisne Ehraam baandha hai uske badan par bhi khushbu lagayeñ aur uska muh aur sar Kafan se chhupaaya jaye. [**'Aalamgiri; Waghaira**]

**Mas'alah-20:** Agar murde ka Kafan chori gaya (ya'ni chori ho gaya) aur Laash abhi taaza hai to phir Kafan diya jaye, agar Mayyit ka maal ba-dastoor (baaqi) hai to us se, aur taqseem ho gaya to Wurasa (waariseñ) ke zimme Kafan dena hai, wasiyyat ya qarz mein diya gaya to in logoñ par (kafan dena) nahiñ. Aur agar kul tarkah Dain (qarz) mein mustaghraq (ya'ni dooba hua) hai aur qarz-khwaahoñ ne (qarz dene waloñ ne) ab tak qabza na kiya ho to usi maal se deiñ aur qabza kar liya to unse wapas na lenge balke Kafan uske zimme hai ke maal na hone ki soorat mein jiske zimme hota hai aur agar soorat-e-mazkoora (upar zikr hui soorat) mein Laash phat gayi to Kafan-e-Masnoon ki haajat nahiñ ek kapda kaafi hai. [**'Aalamgiri; Durr-e-Mukhtaar**]

**(Note:-** Tarkah ya'ni mayyit ka chhoda huwa maal va jaaidaad. Wiraasat).

**Mas'alah-21:** Agar murde ko jaanwar kha gaya aur Kafan pada mila, to agar Mayyit ke maal se diya gaya hai to Tarkah mein shumaar hoga aur kisi aur ne diya hai ajnabi ya rishtedaar ne, to dene wala maalik hai jo chahe kare. [**'Aalamgiri**]

**Mas'alah-e-Zarooriya:** Hindustan mein 'aam riwaaj hai ke Kafan-e-Masnoon ke 'alaawa upar se ek chaadar udhaate haiñ woh takiya-daar (qabristaan ki nigraani karne wala) ya kisi miskeen par Tasadduq (saddiqah) karte haiñ aur ek Ja-Namaaz hoti hai jis par Imaam Janaaze ki Namaaz padhaata hai woh bhi Tasadduq kar dete haiñ, agar yeh Chaadar va Ja-Namaaz Mayyit ke maal se na hoñ balke kisi ne apni taraf se diya hai (aur 'aadatan wahi deta hai jisne kafan diya balke kafan ke liye jo kapda laya jaata hai woh isi andaaz se laya jaata hai jisme yeh donoñ bhi ho jayeñ) jab to zaahir hai ke uski ijaazat hai aur isme koi harj nahiñ,

Aur agar Mayyit ke maal se hai to 2 soorateñ haiñ:

**[1].** Ek yeh ke Wurasa (waariseñ) sab baaligh hoñ aur sab ki ijaazat se ho, jab bhi jaaiz hai aur agar ijaazat na di to jisne Mayyit ke maal se mangaaya

aur Tasadduq (saddqah) kiya uske zimme yeh donoñ cheezeñ haiñ ya'ni inme jo qeemat sarf (kharch) hui Tarkah mein shumaar ki jayegi aur woh qeemat kharch karne wala apne paas se dega.

**[2].** Dusri soorat yeh ke Wurasā mein kul ya baa'z na-baaligh haiñ, to ab woh donoñ cheezeñ Tarkah se hargiz nahiñ di ja saktiñ, agarche us na-baaligh ne ijaazat bhi de di ho, ke na-baaligh ke maal ko sarf (isti'maal) kar lena haraam hai. Lote, ghade hote huye khaas Mayyit ke nehlaane ke liye khareede to isme bhi yahi tafseel hai. Teeja, 10`waañ, 40`waañ, Shash-maahi, Barsi ke masaarif (kharche) mein bhi yahi tafseel hai, ke apne maal se jo chahe kharch kare aur Mayyit ko sawaab pahunchaye aur Mayyit ke maal se yeh masaarif usi waqt kiye jayeñ ke sab Waaris baaligh hoñ aur sab ki ijaazat ho warna nahiñ, magar jo baaligh ho apne hisse se kar sakta hai. Ek soorat aur bhi hai ke Mayyit ne wasiyyat ki ho to Dain (qarza) ada karne ke baa'd jo bache uski tihaayi ( $\frac{1}{3}$ ) mein wasiyyat jaari hogi.

Aksar log is se ghaafil haiñ ya na-waaqif, ke is qism ke tamaam masaarif kar lene ke baa'd ab jo baaqi rehta hai use Tarkah samajhte haiñ. In masaarif mein na Waaris se ijaazat lete haiñ, na na-baaligh Waaris hona muzir jaante haiñ aur yeh sakht ghalti hai, is se koi yeh na samjhe ke Teeja waghaira ko mana' kiya jaata hai, ke yeh to Esaal-e-Sawaab hai, ise kaun mana' karega. Mana' woh kare jo Wahaabi ho, balke na-jaaiz taur par jo inme sarf (kharch) kiya jaata hai us se mana' kiya jaata hai, koi apne maal se kare ya Wurasā baaligheen hi hoñ, unse ijaazat lekar kare to mumaana'at (mana') nahiñ.

## **Janaaza Le Chalne Ka Bayaan:-**

**Mas'alah-01:** Janaaze ko kandha dena 'ibaadat hai, har shakhs ko chahiye ki 'ibaadat mein kotaahi na kare aur **Huzoor Sayyid-ul-Mursaleen** (ﷺ) ne Saa'd Bin Mu'aaz (رضي الله عنه) ka Janaaza uthaaya. **[Jauhirah]**

**Mas'alah-02:** Sunnat yeh hai ke 4 shakhs Janaaza uthaayeñ, ek ek paaya ek shakhs le aur agar sirf 2 shakhsoñ ne Janaaza uthaaya, ek sirhaane aur ek paainti (qadmoñ ki taraf), to bila zaroorat Makruh hai aur agar zaroorat se ho maslan jagah tang hai to harj nahiñ. **[Aalamgiri]**

**Mas`alah-03:** Sunnat yeh hai ke yake baa'd deegare chaaroon paayon ko kandha de aur har baar 10-10 qadam chale aur poori Sunnat yeh hai ke pehle dahne (right) sirhaane kandha de, phir dahni paaanti, phir baayein (left) sirhaane, phir baayein paaanti (qadmon ki jaanib) aur 10-10 qadam chale to kul 40 qadam huye, ke Hadees mein hai: "Jo 40 qadam Janaaza le chale uske 40 kabeera gunaaah mita diye jayenge." Neez Hadees mein hai: "Jo Janaaze ke chaaroon paayon ko kandha de Allah-Ta'ala uski Hatmi (yaqeeni) Maghfirat farma dega." [Jauhirah; 'Aalamgiri; Durr-e-Mukhtaar]

**Mas`alah-04:** Janaaza le chalne mein 4 paayi ko haath se pakad kar mondhe (shoulder) par rakhe, asbaab ki tarah gardan ya peeth par laadhna Makruh hai, chaupaaya par Janaaza laadhna bhi Makruh hai. ['Aalamgiri; Ghunyah; Durr-e-Mukhtaar] Thele par laadhne ka bhi yahi hukm hai.

**Mas`alah-05:** Chhota baccha sheer-khwaar (ya'ni doodh peeta) ya abhi doodh chhoda ho ya is se kuch bada, usko agar ek shakhs haath par utha kar le chale to harj nahi aur yake baa'd deegare log haathon haath lete rahein aur agar koi shakhs sawaari par ho aur itne chhote Janaaze ko haath par liye ho, jab bhi harj nahi aur is se bada murda ho to 4 paayi par le jayein. [Ghunyah; 'Aalamgiri; Waghairahuma]

**Mas`alah-06:** Janaaza mu'tadil (darimiyaani) tezi se le jayein, magar na is tarah ke Mayyit ko jhatka lage aur saath jaane walon ke liye afzal yeh hai ke Janaaze se peeche chalein, dahne-baayein na chalein aur agar koi aage chale to use chahiye ke itni door rahe ke saathiyon mein na-shumaar kiya jaye aur sab ke sab aage hon to Makruh hai. ['Aalamgiri; Waghaira]

**Mas`alah-07:** Janaaze ke saath paidal chalna afzal hai aur sawaari par ho to aage chalna Makruh aur aage ho to Janaaze se door ho. ['Aalamgiri; Sagheeri]

**Mas`alah-08:** 'Auraton ko Janaaze ke saath jaana na-jaaiz va mamnu' (mana') hai aur Noha karne waali saath mein ho to use sakhti se mana' kiya jaye, agar na maane to uski wajah se Janaaze ke saath jaana na chhoda jaye, ke uske na-jaaiz fe'l (kaam) se yeh kyun Sunnat tark kare, balke dil se use bura jaane aur shareek ho. [Durr-e-Mukhtaar; Sagheeri]

**Mas'alah-09:** Agar 'aurateiñ Janaaze ke peeche hoñ aur mard ko yeh andesha ho ke peeche chalne meiñ 'auratoñ se ikhtilaat (aapas meiñ mel-jol) hoga, ya unme koi Noha karne waali ho to in sooratoñ meiñ mard ko aage chalna behtar hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-10:** Janaaza le chalne meiñ sarhaana aage hona chahiye aur Janaaze ke saath Aag le jaane ki mumaana'at (mana' kiya gaya) hai. ['Aalamgiri]

**Mas'alah-11:** Janaaze ke saath chalne waloñ ko sukoot (khamoshi) ki haalat meiñ hona chahiye. Maut aur Ahwaal va Ahwaal-e-Qabr (qabr ki haalateiñ) ko pesh-e-nazar rakheñ, duniya ki baateiñ na kareñ na hanseñ. Hazrat-e-'Abdullah Bin Mas'ood (رضي الله عنه) ne ek shakhs ko Janaaze ke saath haste dekha, farmaya: "Tu Janaaze meiñ hasta hai, tujhse kabhi kalaam (baat) na karuñga." Aur zikr karna chaheñ to dil meiñ kareñ aur ba-lihaaz-e-haal-e-zamaana (aaj ke zamaane ke haalat ke e'tibaar se) ab 'Ulama ne Zikr-e-Jahr (ya'ni aawaaz se zikr karne) ki bhi ijaazat di hai. [Sagheeri; Durr-e-Mukhtaar; Waghairahuma]

**Mas'alah-12:** Janaaza jab tak rakkha na jaye baithna Makruh hai aur rakhne ke baa'd be-zaroorat khada na rahe aur agar log baithe hoñ aur Namaaz ke liye wahañ Janaaza laya gaya, to jab tak rakkha na jaye khade na hoñ. Yunhi agar kisi jagah baithe hoñ aur wahañ se Janaaza guzra to khada hona zaroor nahiñ, haañ jo shakhs saath jaana chaahta hai woh uthe aur jaye, jab Janaaza rakkha jaye to yuñ na rakheñ ke Qible ko paauñ hoñ ya sar, balke aada rakheñ ke dahni karwat Qible ko ho. ['Aalamgiri; Durr-e-Mukhtaar]

**Mas'alah-13:** Janaaza uthaane par ujrat lena dena jaaiz hai, jabke aur uthaane waale bhi maujood hoñ. ['Aalamgiri] Magar jo sawaab Janaaza le chalne par Hadees meiñ bayaan huwa, use na milega ke usne to badla le liya.

**Mas'alah-14:** Mayyit agar padosi, ya rishtedaar, ya koi nek shakhs ho to uske Janaaze ke saath jaana Nafl Namaaz padhne se afzal hai. ['Aalamgiri]

**Mas'alah-15:** Jo shakhs Janaaze ke saath ho use baghair Namaaz padhe wapas na hona chahiye aur Namaaz ke baa'd Auliya-e-Mayyit se ijaazat lekar wapas ho sakta hai aur dafan ke baa'd Auliya se ijaazat ki zaroorat nahiñ. ['Aalamgiri]

## **Namaaz-e-Janaaza Ka Bayaan:-**

**Mas'alah-01:** Namaaz-e-Janaaza Farz-e-Kifaaya hai, ke ek ne bhi padhli to sab bari-uz-zimma (zimmedaari se bari) ho gaye, warna jis-jis ko khabar pahunchi thi aur na-padhi gunahgaar huwa. [General Books of Fiqh] Iski farziyat ka jo inkaar kare kaafir hai.

**Mas'alah-02:** Iske liye Jama'at shart nahiñ, ek shakhs bhi padhle Farz ada ho gaya. [‘Aalamgiri]

### **(Namaaz-e-Janaaza Ke Sharaa'it)**

**Mas'alah-03:** Namaaz-e-Janaaza Waajib hone ke liye wahi sharaa'it haiñ jo aur Namaazon ke liye haiñ ya'ni [1].Qadir. [2].Baaligh. [3].‘Aaqil. [4].Musalman hona, ek baat isme ziyada hai ya'ni uski Maut ki khabar hona. [Raddul-Muhtaar]

**Mas'alah-04:** Namaaz-e-Janaaza mein 2 tarah ki shartein haiñ, ek Musalli (namaazi) ke muta'alliq dusri Mayyit ke muta'alliq, Musalli ke lihaaz se to wahi shartein haiñ jo mutlaq Namaaz ki haiñ ya'ni

[1].Musalli (namaazi) ka Najaasat-e-Hukmiyah va Haqeeqiyah se paak hona, neez uske kapde aur jagah ka paak hona.

[2].Satr-e-‘Aurat.

[3].Qible ko muh hona.

[4].Niyyat, isme Waqt shart nahiñ aur Takbeer-e-Tahreema Rukn hai shart nahiñ, jaisa pehle zikr huwa. [Raddul-Muhtaar; Waghaira]

Baa'z log joota pehne aur bahut log joote par khade ho kar Namaaz-e-Janaaza padhte haiñ, agar joota pehne padhi to joota aur uske neech ki zameen donoñ ka paak hona zaroori hai, ba-qadr-e-maane' Najaasat hogi to uski Namaaz na hogi aur joote par khade ho kar padhi to joote ka paak hona zaroori hai.

**(Note:- Qadr-e-Maane'** ya'ni najaasat ki woh miqdaar jiske lage rehne se Namaaz na hogi).

**(Note:-** Aa'la Hazrat farmate haiñ: Ehtiyaat yahi hai ke joota utaar kar us par paauñ rakh kar Namaaz padhi jaye, ke zameen ya joota ka tala (sole) na-paak ho to Namaaz mein khalal (kharaabi) na aaye).

**Mas'alah-05:** Janaaza tayyaar hai jaanta hai ke Wuzu ya Ghusl karega to Namaaz ho jayegi, Tayammum karke padhe. Iski Tafseel Baab-e-Tayammum mein mazkoor (zikr) hui.

**Mas'alah-06:** Imaam Taahir (paak) na tha to Namaaz phir padhein, agarche Muqtadi Taahir hon, ke jab Imaam ki na hui kisi ki na hui aur agar Imaam Taahir tha aur Muqtadi Bila-Tahaarat, to i'aada na ki jaye, ke agarche Muqtadiyon ki na hui magar Imaam ki to ho gayi. Yunhi agar 'aurat ne Namaaz padhaayi aur mardoñ ne uski Iqtida ki to (namaaz) lautaayi na jaye, ke agarche mardoñ ki Iqtida saheeh na hui magar 'aurat ki Namaaz to ho gayi, wahi kaafi hai aur Namaaz-e-Janaaza ki Takraar (repetition) jaaiz nahiñ.

[Durr-e-Mukhtaar]

**Mas'alah-07:** Namaaz-e-Janaaza sawaari par padhi to na hui. Imaam ka baaligh hona shart hai khwaah Imaam mard ho ya 'aurat, na-baaligh ne Namaaz padhaayi to na hui. [Durr-e-Mukhtaar; 'Aalamgiri]

Namaaz-e-Janaaza mein Mayyit se ta'alluq rakhne waali chand shartein haiñ:

[01].Mayyit ka Musalman hona.

**Mas'alah-08:** Mayyit se muraad woh hai jo zinda paida huwa phir mar gaya, to agar murda paida huwa balke agar nisf (aadhe) se kam baahar nikla us waqt zinda tha aur aksar baahar nikalne se peshtar (pehle) mar gaya, to uski Namaaz na padhi jaye aur tafseel aati hai.

**Mas'alah-09:** Chhote bacche ke maa baap donoñ musalman hon ya ek, to woh musalman hai, uski Namaaz padhi jaye aur donoñ kaafir haiñ to nahiñ. [Durr-e-Mukhtaar; Waghaira]

**Mas'alah-10:** Musalman ko Daar-ul-Harb mein chhota baccha tanha mila aur usne utha liya phir musalman ke yahan mara, to uski Namaaz padhi jayegi.

['Aalamgiri]

**Mas'alah-11:** Har musalman ki Namaaz padhi jaye, agarche woh kaisa hi Gunahgaar va Murtakib-e-Kabeera (kabeera gunah karne wala) ho magar chand qism ke log haiñ ke unki Namaaz nahiñ:

[1].Baaghi, jo Imaam-e-Barhaq par na-haq khurooj kare aur usi baghaawat mein maara jaye.

[2].Daaku, ke daaka mein maara gaya, na unko Ghusl diya jaye, na unki Namaaz padhi jaye, magar jabke Baadshah-e-Islaam ne unpar qaabu paaya aur qatl kiya to Namaaz va Ghusl hai, ya woh na pakde gaye, na maare gaye balke waise hi mare, to bhi Ghusl va Namaaz hai.

[3].Jo log na-haq paas-daari se ladein balke jo unka tamaasha dekh rahe the aur patthar aakar laga aur mar gaye to unki bhi Namaaz nahiñ, hain unke mutafarriq (alag-alag) hone ke baa'd mare to Namaaz hai.

[4].Jisne kayi shakhs ka gala ghot kar maar daale.

[5].Shaher mein raat ko hathiyaar lekar loot-maar karein woh bhi daaku hain, isi haalat mein maare jayein to unki bhi Namaaz na padhi jaye.

[6].Jisne apni maa ya baap ko maar daala, uski bhi Namaaz nahiñ.

[7].Jo kisi ka maal chheen raha tha aur us haalat mein maara gaya, uski bhi Namaaz nahiñ. [‘Aalamgiri; Durr-e-Mukhtar; Waghairahuma]

**Mas'alah-12:** Jisne Khudkushi ki haalaan ke yeh bahut bada gunah hai, magar uski Janaaze ki Namaaz padhi jayegi agarche qasdan (jaanboojh kar) khudkushi ki ho, jo shakhs Rajm kiya gaya ya Qasaas mein maara gaya use Ghusl denge aur Namaaz padhenge. [‘Aalamgiri; Durr-e-Mukhtar; Waghairahuma]

[02].Mayyit ke Badan va Kafan ka paak hona.

**Mas'alah-13:** Badan paak hone se yeh muraad hai ke use Ghusl diya gaya ho, ya Ghusl na-mumkin hone ki soorat mein Tayammum karaaya gaya ho aur Kafan pehnaane se peshtar (pehle) uske badan se Najaasat nikli to dho daali jaye aur baa'd mein khaarj (baahar) hui to dhone ki haajat nahiñ aur Kafan paak hone ka yeh matlab hai ke paak Kafan pehnaaya jaye aur baa'd mein agar Najaasat khaarj hui aur Kafan aalooda (na-paak) huwa to harj nahiñ. [Durr-e-Mukhtar; Raddul-Muhtar]

**Mas'alah-14:** Baghair Ghushl Namaaz padhi gayi na hui, use Ghushl dekar phir padhein aur agar Qabr mein rakh chuke magar mitti abhi nahi daali gayi to Qabr se nikaalein aur Ghushl dekar Namaaz padhein aur mitti de chuke to ab nahi nikaal sakte, lihaaza ab uski Qabr par Namaaz padhein ke pehli Namaaz na hui thi, ke baghair Ghushl hui thi aur ab chunke Ghushl na-mumkin hai lihaaza ab ho jayegi. [Raddul-Muhtaar; Waghaira]

[03].Janaaza ka wahan maujood hona ya'ni kul, ya aksar, ya nisf ma' sar ke (ya'ni aadha sar ke saath) maujood hona, lihaaza Ghaib ki Namaaz nahi ho sakti.

[04].Janaaza zameen par rakkha hona, ya haath par ho magar qareeb ho, agar Jaanwar waghaira par lada ho Namaaz na hogi.

[05].Janaaza Musalli ke aage Qible ko hona, agar Musalli ke peeche hoga Namaaz saheeh na hogi.

**Mas'alah-15:** Agar Janaaza ulta rakkha ya'ni Imaam ke dahne (right) Mayyit ka qadam ho to Namaaz ho jayegi, magar Qasdan (jaanboojh kar) aisa kiya to gunahgaar huye. [Durr-e-Mukhtaar]

**Mas'alah-16:** Agar Qiblah ke jaanne mein ghalti hui ya'ni Mayyit ko apne khayaal se Qiblah hi ko rakha tha magar haqeeqatan Qible ko nahi, to Mauza'-e-Taharri mein agar Taharri ki Namaaz ho gayi warna nahi. [Durr-e-Mukhtaar]

**(Note:-)** Jis jagah Qiblah ka pata na chal sake ke kidhar hai aur koi bataane wala na ho to ghaur-o-fikr karein, jis taraf dil jame Namaaz padhe, is ghaur-o-fikr ko **Taharri** kehte hain).

[06].Mayyit ka woh hissa-e-badan (badan ka hissa) jiska chhupaana farz hai woh chhupa hona.

[07].Mayyit Imaam ke muhaazi ho ya'ni agar ek Mayyit hai to uska koi hissa-e-badan (badan ka hissa) Imaam ke muhaazi (saamne) ho aur chand hon to kisi ek ka hissa-e-badan Imaam ke muhaazi (saamne) hona kaafi hai.

[Raddul-Muhtaar]

**Mas'alah-17: Namaaz-e-Janaaza Meiñ 2 Rukn Haiñ:-**

[1].4 baar Allahu-Akbar kehna.

[2].Qiyaam.

Baghair 'uzr baith kar ya sawaari par Namaaz-e-Janaaza padhi na hui aur agar Wali ya Imaam bimaar tha usne baith kar padhaayi aur Muqtadiyoon ne khade ho kar padhi ho gayi. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-18: Namaaz-e-Janaaza Meiñ 3 Cheezeiñ Sunnat-e-Muakkada Haiñ:-**

[1].Allah (عزوجل) ki Hamd va Sana. [2].Nabi (ﷺ) par Durood. [3].Mayyit ke liye Du'a.

**(Namaaz-e-Janaaza Ka Tareeqa)**

Namaaz-e-Janaaza ka tareeqa yeh hai ke:

[1].Kaan tak haath utha kar Allahu-Akbar kehta huwa haath neeche laye aur naaf ke neeche hasb-e-dastoor baandh le.

[2].Aur Sana padhe ya'ni:

سُبْحَنَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَاؤُكَ وَلَا إِلَهَ غَيْرُكَ -

[3].Phir baghair haath uthaaye Allahu-Akbar kahe.

[4].Aur Durood-Shareef padhe, behtar woh Durood hai jo Namaaz mein padha jaata hai aur koi dusra padha jab bhi harj nahiñ.

[5].Phir Allahu-Akbar keh kar Apne aur Mayyit aur Tamaam Momineen va Mominaat ke liye Du'a kare aur behtar yeh ke woh Du'a padhe jo Ahaadees mein waarid haiñ aur Maasoor Dua'yeiñ (ya'ni woh dua'yeiñ jo hadees se saabit hoñ) agar acchi tarah na padh sake to jo Du'a chahe padhe, magar woh Du'a aisi ho ke Umoor-e-Aakhirat se muta'alliq ho.

[Jauhirah-Nayyirah; 'Aalamgiri; Durr-e-Mukhtaar; Waghairaha].

Baa'z Maasoor Dua'yeiñ yeh haiñ:

**(Note:-** In Dua'oñ mein 'Aurat ki Jins (gender) brackets mein hai. Ya'ni woh jo 'aurat ke liye padhi jayegi).

## [No: 01]

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاحْيِهِ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْاِيْمَانِ ط اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهُ (هَآ) وَلَا تَفْتِنَّا بَعْدَهُ (هَآ) -

**Tarjamah:-** “Aye Allah (عزوجل)! Tu bakhsh de hamaare zinda aur murda aur hamaare haazir va ghaaib ko aur hamaare chhote aur hamaare bade ko aur hamaare mard va ‘aurat ko, Aye Allah (عزوجل)! Ham mein se tu jise zinda rakhe use Islaam par zinda rakh aur ham mein se to jisko tu wafaat de use Imaan par wafaat de. Aye Allah (عزوجل)! tu hamein iske ajr (sawaab) se mahroom na rakh aur iske baa’d hamein fitne mein na daal.”

## [No: 02]

اَللّٰهُمَّ اغْفِرْ لَهُ (لَهَا) وَارْحَمْهُ (هَآ) وَعَافِهِ (هَآ) وَاعْفُ عَنْهُ (هَآ) وَآكْرِمْ نُزُلَهُ (هَآ) وَوَسِّعْ مَدْخَلَهُ (هَآ) وَاغْسِلْهُ (هَآ) بِاَلْمَاءِ وَالتَّلَاجِ وَابْرِدْ وَنَقِّهِ (هَآ) مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ وَابْدِلْهُ (هَآ) دَارًا خَيْرًا مِنْ دَارِهِ (هَآ) وَاهْلًا خَيْرًا مِنْ اَهْلِهِ (هَآ) وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَادْخُلْهُ (هَآ) الْجَنَّةَ وَاعِذْهُ (هَآ) مِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ -

**Tarjamah:-** “Aye Allah (عزوجل)! Isko bakhsh de aur rahm kar aur ‘aafiyat de aur mu’aaf kar aur ‘izzat ki mehmaani kar aur iski jagah ko kushaada kar aur isko paani aur barf aur ole se dho de aur isko khataa se paak kar jaisa ke tune safed kapde ko mail se kiya aur isko ghar ke badle mein behtar ghar de aur ahl ke badle mein behtar ahl de aur bibi ke badle mein behtar bibi aur usko Jannat mein daakhil kar aur ‘Azaab-e-Qabr va Fitna-e-Qabr va ‘Azaab-e-Jahannam se mehfooz rakh.”

## [No: 03]

اَللّٰهُمَّ عَبْدُكَ (اَمَتُكَ) وَابْنُ (بِنْتُ) اَمَتِكَ يَشْهَدُ (تَشْهَدُ) اَنْ لَا اِلَهَ اِلَّا اَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَ يَشْهَدُ (تَشْهَدُ) اَنْ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ اَصْبَحَ فَقِيْرًا (اَصْبَحْتَ فَقِيْرَةً) اِلَى رَحْمَتِكَ وَاصْبَحْتَ غَنِيًّا عَنْ عَذَابِهِ (هَآ) تَخْلَى (تَخْلُتُ) مِنَ الدُّنْيَا وَاهْلِهَا اِنْ كَانَ (كَانَتْ) زَاكِيًّا (زَكِيَّةً) فَزَكَّاهُ (هَآ) وَاِنْ كَانَ (كَانَتْ) مُخْطِئًا (مُخْطِئَةً) فَاغْفِرْ لَهُ (هَآ) اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهُ (هَآ) وَلَا تُضِلَّنَا بَعْدَهُ (هَآ) -

**Tarjamah:-** “Aye Allah (عزوجل)! Yeh tera Banda hai aur teri Bandi ka beta hai, gawaahi deta hai ke tere siwa koi ma'bood nahiñ, tu tanha hai tera koi shareek nahiñ, gawaahi deta hai ke Muhammad (ﷺ) tere Bande aur Rasool haiñ, yeh teri rahmat ka mohtaaj hai aur tu iske 'azaab se ghani hai, duniya aur duniya waloñ se juda huwa, agar yeh paak hai to tu ise paak va saaf kar aur agar khataa-kaar hai to bakhsh de. Aye Allah (عزوجل)! Iske ajr se hameiñ mahroom na rakh aur iske baa'd hameiñ gumraah na kar.”

#### [No: 04]

اَللّٰهُمَّ هٰذَا عَبْدُكَ ابْنُ (اَمْتِكَ بِنْتُ) عَبْدِكَ ابْنُ (بِنْتُ) اَمْتِكَ مَا ضِ فِيْهِ (هَآ) حُكْمَكَ خَلَقْتَهُ  
(هَآ) وَلَمْ يَكُ (تَكُ هِىَ) شَيْئًا مَّذْكُوْرًا ۚ نَزَلَ (نَزَلْتُ) بِكَ وَاَنْتَ خَيْرُ مَنْزُوْلٍ بِهٖ اَللّٰهُمَّ لِقْنُهُ (هَآ) حُجَّتُهُ  
(هَآ) وَالْحَقُّهُ (هَآ) بِنَبِيِّهِ (هَآ) مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ ۚ وَثَبَّتُهُ (هَآ) بِالْقَوْلِ الثَّابِتِ فَاِنَّهُ (هَآ)  
اِفْتَقَرَ (اِفْتَقَرْتُ) اِلَيْكَ وَاسْتَغْنَيْتَ عَنْهُ (هَآ) كَانَ (كَانْتُ) يَشْهَدُ (تَشْهَدُ) اَنْ لَا اِلَهَ اِلَّا اللّٰهُ فَاغْفِرْ لَهُ (لَهَا)  
وَارْحَمْهُ (هَآ) وَلَا تَحْرِمْنَا مِنْ اَجْرِهِ (هَآ) وَلَا تَفْتِنَّا بَعْدَهُ (هَآ) ۚ اَللّٰهُمَّ اِنْ كَانَ (كَانْتُ) زَاكِيًّا (زَاكِيَّةً)  
فَزَكِّهِ (هَآ) وَاِنْ كَانَ (كَانْتُ) خَاطِئًا (خَاطِئَةً) فَاغْفِرْ لَهُ (هَآ) -

**Tarjamah:-** “Aye Allah (عزوجل)! Yeh tera Banda hai aur tere Banda aur tere Bandi ka beta hai, iske muta'alliq tera hukm naafiz hai tune ise paida kiya haalaañ ke yeh qaabil-e-zikr shai na tha. Tere paas aaya tu in sab se behtar hai jinke paas utra jaye. Aye Allah hujjat ki to isko talqeen kar aur isko iske Nabi Muhammad (ﷺ) ke saath mila de aur qaul-e-saabit par ise saabit rakh, is liye ke yeh teri taraf mohtaaj hai aur tu is se ghani hai, yeh shahaadat deta tha ke Allah (عزوجل) ke siwa koi ma'bood nahiñ, pas ise bakhsh de aur rahm kar aur iske ajr (sawaab) se ham ko mahroom na kar aur iske baa'd hameiñ fitne meiñ na daal. Aye Allah (عزوجل)! Agar yeh paak hai to paak kar aur badkaar hai to bakhsh de.”

#### [No: 05]

اَللّٰهُمَّ عَبْدُكَ (اَمْتِكَ) وَاِبْنُ (بِنْتُ) اَمْتِكَ اِحْتَاَجُ (جَتْ) اِلَى رَحْمَتِكَ وَاَنْتَ غَنِيٌّ عَنْ عَذَابِهِ (هَآ) اِنْ كَانَ  
(كَانْتُ) مُحْسِنًا (مُحْسِنَةً) فَزِدْ فِيْ اِحْسَانِهِ (هَآ) وَاِنْ كَانَ (كَانْتُ) مُسِيئًا (مُسِيئَةً) فَتَجَاوَزْ عَنْهُ (هَآ) -

**Tarjamah:-** “Aye Allah (عزوجل)! Yeh tera Banda hai aur teri Bandi ka beta hai, teri rahmat ka mohtaaj hai aur tu iske ‘Azaab se ghani hai, agar nekokaar hai to iski khoobi mein ziyada kar aur agar gunahgaar hai to dar-guzar farma.”

[No: 06]

اللَّهُمَّ عَبْدُكَ (أَمْتُكَ) وَابْنُ (بِنْتُ) عَبْدِكَ كَانَ (كَانَتْ) يَشْهَدُ (تَشْهَدُ) أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ۖ وَأَنْتَ أَعْلَمُ بِهِ (هَا) مِنَّا إِنْ كَانَ (كَانَتْ) مُحْسِنًا (مُحْسِنَةً) فَزِدْ فِي إِحْسَانِهِ (هَا) وَإِنْ كَانَ (كَانَتْ) مُسِيئًا (مُسِيئَةً) فَاعْفُ لَهُ (هَا) وَلَا تَحْرِمْ مِنَّا أَجْرَهُ (هَا) وَلَا تَفْتِنَّا بَعْدَهُ (هَا)۔

**Tarjamah:-** “Aye Allah (عزوجل)! Yeh tera Banda hai aur tere Bande ka beta hai, gawaahi deta tha ke Allah (عزوجل) ke siwa koi ma'bood nahiñ aur Muhammad (ﷺ) tere Bande aur Rasool haiñ aur tu ham se ziyada ise jaanta hai, agar nekokaar hai to neki mein ziyada kar aur agar gunahgaar hai to ise bakhsh de aur iske ajr (sawaab) se hamein mahroom na kar aur iske baa'd fitne mein na daal.”

[No: 07]

أَصْبَحَ (أَصْبَحْتَ) عَبْدُكَ (أَمْتُكَ) هَذَا (هَذِهِ) قَدْ تَخَلَّى (تَخَلَّتْ) عَنِ الدُّنْيَا وَتَرَكَهَا (تَرَكَتُهَا) لِأَهْلِهَا وَافْتَقَرَ (افْتَقَرْتَ) إِلَيْكَ وَاسْتَغْنَيْتَ عَنْهُ (هَا) وَقَدْ كَانَ (كَانَتْ) يَشْهَدُ (تَشْهَدُ) أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ۖ اللَّهُمَّ اغْفِرْ لَهُ (هَا) وَتَجَاوَزْ عَنْهُ (هَا) وَالْحَقُّهُ (هَا) بِنَبِيِّهِ (هَا) صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ۔

**Tarjamah:-** “Aaj tera yeh Banda duniya se nikla aur duniya ko ahl-e-duniya ke liye chhoda. Teri taraf mohtaaj hai aur tu is se ghani, gawaahi deta tha ke Allah (عزوجل) ke siwa koi ma'bood nahiñ aur Muhammad (ﷺ) tere Bande aur Rasool haiñ, Aye Allah (عزوجل)! Tu isko bakhsh de aur ise dar-guzar farma aur isko iske Nabi Muhammad (ﷺ) ke saath laahiq karde (ya'ni mila de).

[No: 08]

اَللّٰهُمَّ اَنْتَ رَبُّهَا وَاَنْتَ خَلَقْتَهَا وَاَنْتَ هَدَيْتَهَا لِلسَّلَامِ ط وَاَنْتَ قَبَضْتَ رُوْحَهَا وَاَنْتَ اَعْلَمُ بِسِرِّهَا وَعَلَا نِيَّتِهَا جُنَّا شُفَعَايَ فَاغْفِرْ لَهَا -

**Tarjamah:-** “Aye Allah (عزوجل)! Tu iska Rab hai aur tune isko paida kiya aur tune isko Islaam ki taraf hidaayat ki aur tune iski rooh ko qabz kiya, tu iske poshida aur zaahir ko jaanta hai, ham sifaarish ke liye haazir huye ise bakhsh de.”

[No: 09]

اَللّٰهُمَّ اغْفِرْ لِاِخْوَانِنَا وَاَخَوَاتِنَا وَاَصْلِحْ ذَاتَ بَيْنِنَا وَاَلْفُ بَيْنِ قُلُوْبِنَا اَللّٰهُمَّ هَذَا (هُدِي) عَبْدُكَ (اَمْتِكَ) فُلَانُ بَنُ فُلَانٍ وَلَا نَعْلَمُ اِلَّا خَيْرًا وَاَنْتَ اَعْلَمُ بِهِ (بِهَا) مِنَّا فَاغْفِرْ لَنَا وَلَهُ (لَهَا) -

**Tarjamah:-** “Aye Allah (عزوجل)! Hamaare bhaaiyon aur bahnon ko tu bakhsh de aur hamaare aapas ki haalat durust kar aur hamaare dilon mein ulfat paida karde. Aye Allah (عزوجل)! Yeh tera Banda fulaan bin fulaan hai, ham iske muta'alliq khair ke siwa kuch nahi jaante aur tu isko ham se ziyada jaanta hai, tu ham ko aur isko bakhsh de.”

[No: 10]

اَللّٰهُمَّ اِنَّ فُلَانًا بَنُ فُلَانٍ (فُلَانَهُ بِنْتُ فُلَانٍ) فِيْ ذِمَّتِكَ وَحَبْلُ جَوَارِكَ فَقِهِ (هَا) مِنْفِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَاَنْتَ اَهْلُ الْوَفَاءِ وَالْحَبْلِ ط اَللّٰهُمَّ اغْفِرْ لَهُ (هَا) وَاَرْحَمَهُ (هَا) اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ ط -

**Tarjamah:-** “Aye Allah (عزوجل)! Fulaañ bin fulaañ tere zimme aur teri hifaazat mein hai, isko Fitna-e-Qabr aur ‘Azaab-e-Jahannam se bacha, tu wafa aur hamd ka ahl hai, Aye Allah (عزوجل)! Isko bakhsh aur rahm kar beshak tu bakhshne wala mehrbaan hai.”

[No: 11]

اَللّٰهُمَّ اَجْرِهَا مِنَ الشَّيْطَانِ وَعَذَابِ الْقَبْرِ ط اَللّٰهُمَّ جَاوِ الْاَرْضَ عَنْ جَنْبِئِهَا وَصَعِدْ رُوْحَهَا وَلَقِّهَا مِنْكَ رِضْوَانًا -

**Tarjamah:-** “Aye Allah (عزوجل)! Isko Shaitaan se aur ‘Azaab-e-Qabr se bacha Aye Allah zameen ko iski donoñ karwatoñ se kushaada karde aur iski rooh ko buland kar aur apni khushnoodi de.”

[No: 12]

اللَّهُمَّ إِنَّكَ خَلَقْتَنَا وَنَحْنُ عِبَادُكَ ۖ أَنْتَ رَبُّنَا وَإِلَيْكَ مَعَادُنَا -

**Tarjamah:-** “Aye Allah (عزوجل)! Tune ham ko paida kiya aur ham tere bande haiñ, tu hamaara Rab hai aur teri hi taraf ham ko lautna hai.”

[No: 13]

اللَّهُمَّ اغْفِرْ لَنَا وَآخِرِنَا وَحِينَنَا وَمَيِّتِنَا وَذَكْرِنَا وَأُنْثَانَا وَصَغِيرِنَا وَكَبِيرِنَا وَشَاهِدِنَا وَغَائِبِنَا اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ (هَآ) وَلَا تَفْتِنْنَا بَعْدَهُ (هَآ) -

**Tarjamah:-** “Aye Allah (عزوجل)! Bakhsh de hamaare agle aur pichhle ko aur hamaare zinda va murda ko aur hamaare mard va ‘aurat ko aur hamaare chhote aur bade ko aur hamaare haazir va ghaaib ko. Aye Allah (عزوجل)! Iske ajr se hameiñ mahroom na kar aur iske baa'd hameiñ fitne meiñ na daal.”

[No: 14]

اللَّهُمَّ يَا أَرْحَمَ الرَّاحِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ يَا حَيُّ يَا قَيُّوْمُ يَا بَدِيعَ السَّمَوَاتِ  
وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ الْوَاحِدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ  
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ ۖ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ  
وَسَلَّمَ ۖ اللَّهُمَّ إِنَّ الْكَرِيمَ إِذَا أَمَرَ بِالسُّؤَالِ لَمْ يَرُدَّهُ أَبَدًا وَقَدْ أَمَرْتَنَا فَدَعَوْنَا وَادْنُتَ لَنَا فَشَفَعْنَا وَأَنْتَ  
أَكْرَمُ الْأَكْرَمِينَ ۖ فَشَفِّعْنَا فِيهِ (هَآ) وَارْحَمَهُ (هَآ) فِي وَحْدَتِهِ (هَآ) وَارْحَمَهُ (هَآ) فِي وَحْشَتِهِ (هَآ) وَارْحَمَهُ (هَآ) فِي  
غُرْبَتِهِ (هَآ) وَارْحَمَهُ (هَآ) فِي كُرْبَتِهِ (هَآ) وَاعْظُمْ لَهُ (لَهَا) أَجْرَهُ (هَآ) وَنُزْلَهُ (هَآ) قَبْرَهُ (هَآ) وَبَيْضَ لَهُ (لَهَا)  
وَجْهَهُ (هَآ) وَبَرْدَ لَهُ (هَآ) مَضْجَعَهُ (هَآ) وَعَظْرَ لَهُ (هَآ) مَنْزِلَهُ (هَآ) وَأَكْرَمْ لَهُ (هَآ) نَزْلَهُ (هَآ) يَا خَيْرَ الْمُنْزِلِينَ ۖ وَ  
يَا خَيْرَ الْغَافِرِينَ ۖ يَا خَيْرَ الرَّاحِمِينَ ۖ أَمِينَ أَمِينَ أَمِينَ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِ الشَّافِعِينَ مُحَمَّدٍ وَآلِهِ  
وَصَحْبِهِ أَجْمَعِينَ ۖ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ -

**Tarjamah:-** “Aye Allah (عزوجل)! Aye arhamur-raahimeen, arhamur-raahimeen, arhamur-raahimeen, aye zinda, aye qayyum, aye aasmaan va zameen ke paida karne waale, aye ‘azmat va buzurgi waale, mai tujhse suwaal karta huñ, is wajah se ke maiñ shahaadat deta huñ ke tu Allah (عزوجل) yakta hai, be-niyaaz hai, jo na dusre ko jana, na dusre se jana aur uska muqaabil koi nahiñ. Aye Allah (عزوجل)! Mai suwaal karta huñ aur teri taraf Nabi Muhammed (ﷺ) ke zariye se mutawajjeh hota huñ. Aye Allah Kareem! Jab suwaal ka hukm deta hai to wapaa kabhi nahiñ karta aur tune hameiñ hukm diya hamne Du’a ki aur tune hameiñ ijaazat di hamne sifaarish ki aur tu sab kareemoñ se ziyada kareem hai, hamaari sifaarish iske baare meiñ qubool kar aur iski tanhaai meiñ tu is par rahm kar aur iski wahshat meiñ tu rahm kar aur iski ghurbat meiñ tu rahm kar, iski bechaini meiñ tu rahm kar aur iske ajr ko ‘azeem kar aur iski qabr ko munawwar kar aur iske chehre ko safed kar aur iski khwaab-gaah ko thanda kar aur iski manzil ko mu’attar kar aur iski mehmaani ka saamaan accha kar. Aye behtar utaarne waale aur aye behtar bakhshne waale aur aye behtar rahm karne waale. Aameen, Aameen, Aameen, Durood va Salaam bhej aur barkat kar shafaa’at karne waloñ ke sardaar Muhammad (ﷺ) aur unki aal va ashaab sab par. Tamaam taarifiñ Allah (عزوجل) ke liye jo Rab hai tamaam jahaan ka.”

**Faaidah:-** 9`wiñ 10`wiñ Du’aañ meiñ agar Mayyit ke baap ka naam ma’loom na ho to uski jagah Aadam عليه الصلوة والسلام kahe ke woh sab Aadmiyoñ ke baap haiñ. Aur agar khud Mayyit ka naam bhi ma’loom na ho to 9`wiñ Du’a meiñ "هَذَا عَبْدُكَ" ya "هَذِهِ أَمَّتُكَ" par Qanaa’at kare Fulaañ Bin Fulaañ ya Bint ko chhod de aur 10`wiñ meiñ uski jagah عَبْدُكَ هَذَا ya ‘Aurat ho to "أَمَّتُكَ هَذِهِ" kahe.

**Faaidah:-** Mayyit ka Fisq va Fujoor ma’loom ho to 9`wiñ Du’a meiñ لَا تَعْلَمُ" ki jagah "قَدْ عَلِمْنَا مِنْهُ خَيْرًا" kahe ke Islaam har khair se behtar khair hai.

**Faaidah:-** In Du’aañ meiñ baa’z mazaameen mukarrar haiñ aur Du’a meiñ takraar mustahsan (behtar), agar sab Dua’yeiñ yaad hoñ aur waqt meiñ gunjaaish ho to sabka padhna aula, warna jo chahe padhe aur Imaam jitni der meiñ yeh Dua’yeiñ padhe agar Muqtadi ko yaad na ho to pehli Du’a ke baa’d Aameen Aameen kehta rahe.

**Mas'alah-01:** Mayyit majnoon (paagal) ya na-baaligh ho to teesri Takbeer ke baa'd yeh Du'a padhe:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا۔

Aur Ladki ho to اِجْعَلْهَا aur شَافِعَةً وَمُشَفَّعَةً kahe. [Jauhirah]

**Tarjamah:-** “Aye Allah (عزوجل)! Tu isko hamaare liye pesh-e-ru kar aur isko hamaare liye zakheera kar aur isko hamaari shafaa'at karne wala aur maqboolush-shafaa'at karde.”

Majnoon se muraad woh majnoon hai ke baaligh hone se pehle majnoon huwa, ke woh kabhi mukallaf ('aaqil, baaligh) hi na huwa aur agar junoon 'aarzi (temporary) hai to uski Maghfirat ki Du'a ki jaye, jaise auroñ ke liye ki jaati hai ke junoon se pehle to woh mukallaf tha aur junoon ke peshtar (pehle) ke gunaah junoon se jaate na rahe. [Ghunyah]

**Mas'alah-02:** Chauthi Takbeer ke baa'd baghair koi Du'a padhe haath khol kar Salaam pher de, Salaam mein Mayyit aur Farishton aur Haazireen-e-Namaaz ki niyyat kare, usi tarah jaise aur Namaazon ke Salaam mein niyyat ki jaati hai, yahañ itni baat ziyada hai ke Mayyit ki bhi niyyat kare. [Durr-e-Mukhtaar; Raddul-Mukhtaar; Waghairahuma]

**Mas'alah-03:** Takbeer va Salaam ko Imaam “Jahr” (aawaaz) ke saath kahe, baaqi tamaam Dua'yein aahista padhi jayein aur sirf pehli martaba Allahu-Akbar kehne ke waqt haath uthaaye phir haath uthaana nahiñ. [Jauhirah; Durr-e-Mukhtaar]

**Mas'alah-04:** Namaaz-e-Janaaza mein Qur'aan Ba-Niyyat-e-Qur'aan ya Tashahhud (At-Tahiyyaat) padhna mana' hai aur Ba-Niyyat-e-Du'a va Sana Alhamdu waghaira Aayat-e-Du'aaiya va Sanaaiyah padhna jaaiz hai. [Durr-e-Mukhtaar]

**Mas'alah-05:** Behtar hai ke Namaaz-e-Janaaza mein 3 Safein karein, ke Hadees mein hai: “Jiski Namaaz 3 Safoñ ne padhi, uski Maghfirat ho jayegi.” Aur agar kul 7 hi shakhs hon, to ek Imaam ho aur 3 pehli Saff mein aur 2 dusri mein aur 1 teesri mein. [Ghunyah]

**Mas'alah-06:** Janaaze mein pichhli Saff ko tamaam Safoñ se fazeelat hai. [Durr-e-Mukhtaar]

## (Namaaz-e-Janaaza Kaun Padhaaye)

**Mas'alah-07:** Namaaz-e-Janaaza mein Imaamat ka haq Baadshah-e-Islaam ko hai, phir Qaazi, phir Imaam-e-Jumu'ah, phir Imaam-e-Mohalla, phir Wali ko. Imaam-e-Mohalla ka Wali par Taqaddum (tarji) bataure Istihbaab (mustahab ke taur par) hai aur yeh bhi us waqt ke Wali se afzal ho warna Wali behtar hai. [Ghunya; Durr-e-Mukhtaar]

**Mas'alah-08:** Wali se muraad Mayyit ke 'Asbah (ya'ni baap ke taraf ke mard rishtedaar) haiñ aur Namaaz padhaane mein Auliya ki wahi tarteef hai jo Nikaah mein hai, sirf farq itna hai ke Namaaz-e-Janaaza mein Mayyit ke baap ko bete par Taqaddum (preference) hai aur Nikaah mein bete ko baap par, al-batta agar baap 'Aalim nahiñ aur beta 'Aalim hai to Namaaz-e-Janaaza mein bhi beta Muqaddam (afzal) hai, agar 'Asbah na hoñ to Zawil-Arhaam (ya'ni maa ke taraf ke rishtedaar) Ghairoñ par Muqaddam haiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-09:** Mayyit ka Wali-e-Aqrab (sab se ziyada nazdeek ka rishtedaar) ghaaib hai aur Wali-e-Ab'ad (door ka rishte wala) haazir hai to yahi Ab'ad Namaaz padhaaye, ghaaib hone se muraad yeh hai ke itni door hai ke uske aane ke intizaar mein harj ho. [Raddul-Muhtaar]

**Mas'alah-10:** 'Aurat ka koi Wali na ho to shauhar Namaaz padhaaye, woh bhi na ho to padosi. Yunhi mard ka Wali na ho to padosi auroñ par muqaddam (superior) hai. [Durr-e-Mukhtaar]

**Mas'alah-11:** Ghulaam mar gaya to uska Aaqa bete aur baap par muqaddam (afzal/superior) hai, agarche yeh donoñ azaad hoñ aur azaad-shuda ghulaam mein baap aur bete aur deegar wurasa Aaqa par muqaddam haiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-12:** Mukaatab ka beta ya ghulaam mar gaya to Namaaz padhaane ka haq Mukaatab ko hai, magar uska Maula agar maujood ho to use chahiye ke Maula se padhwaaye aur agar Mukaatab mar gaya aur itna maal chhoda ke Badl-e-Kitaabat ada ho jaye aur woh maal wahañ maujood hai, to uska beta Namaaz padhaaye aur maal ghaaib hai to Maula. [Jauhirah]

**Mas'alah-13:** 'Auraton aur Bacchon ko Namaaz-e-Janaaza ki Wilaayat (guardianship) nahiñ. [**'Aalamgiri**]

**Mas'alah-14:** Wali aur Baadshah-e-Islaam ko ikhtiyaar hai ke kisi aur ko Namaaz-e-Janaaza padhaane ki ijaazat de de. [**Durr-e-Mukhtaar**]

**Mas'alah-15:** Mayyit ke Wali-e-Aqrab (ya'ni sab se ziyada nazdeek ka rishtedaar) aur Wali-e-Ab'ad (ya'ni door ka rishte wala) donoñ maujood haiñ to Wali-e-Aqrab ko ikhtiyaar hai ke Ab'ad ke siwa kisi aur se padhwa de, Ab'ad ko mana' karne ka ikhtiyaar nahiñ aur agar Wali-e-Aqrab ghaaib hai aur itni door hai ke uske aane ka intizaar na kiya ja sake aur kisi tahreer ke zariye se Ab'ad ke siwa kisi aur se padhwana chahe to Ab'ad ko ikhtiyaar hai ke use rok de aur agar Wali-e-Aqrab maujood hai magar bimaar hai to jis se chahe padhwa de Ab'ad ko mana' ka ikhtiyaar nahiñ. [**'Aalamgiri**]

**Mas'alah-16:** 'Aurat mar gayi shauhar aur jawaan beta chhoda, to wilaayat bete ko hai shauhar ko nahiñ, al-batta agar yeh ladka usi shauhar se hai to baap par pesh-qadmi Makruh hai, use chahiye ke baap se padhwaaye. Aur agar dusre shauhar se hai to sautele baap par Taqaddum kar sakta hai koi harj nahiñ. Aur beta baaligh na ho to 'aurat ke jo aur Wali hoñ unka haq hai shauhar ka nahiñ. [**Jauhirah; 'Aalamgiri**]

**Mas'alah-17:** Do (2) ya chand shakhs ek darje ke Wali hoñ to ziyada haq uska hai jo 'umr mein bada hai, magar kisi ko yeh ikhtiyaar nahiñ ke dusre Wali ke siwa kisi aur se baghair uski ijaazat ke padhwa de aur agar aisa kiya ya'ni khud na padhaayi aur kisi aur ko ijaazat de di to dusre Wali ko mana' ka ikhtiyaar hai, agarche yeh dusra Wali 'umr mein chhota ho aur agar ek Wali ne ek shakhs ko ijaazat di, dusre ne dusre ko, to jisko bade ne ijaazat di woh aula (ziyada behtar) hai. [**'Aalamgiri; Waghaira**]

**Mas'alah-18:** Mayyit ne wasiyyat ki thi ke meri Namaaz fulaan padhaaye, ya mujhe fulaan shakhs Ghusl de, to yeh wasiyyat baatil hai ya'ni is wasiyyat se Wali ka haq jaata na rahega, haañ Wali ko ikhtiyaar hai ke khud na padhaaye us se padhwa de. [**'Aalamgiri; Waghaira**]

**Mas'alah-19:** Wali ke siwa kisi aise ne Namaaz padhaayi jo Wali par Muqaddam na ho (ya'ni wali se afzal na ho) aur Wali ne use ijaazat bhi

na di thi, to agar Wali Namaaz mein shareek na huwa to Namaaz ka i'aada (dubaara ada) kar sakta hai aur agar murda dafan ho gaya hai to qabr par Namaaz padh sakta hai. Aur agar woh Wali par Muqaddam hai (ya'ni wali se afzal hai) jaise Baadshah va Qaazi va Imaam-e-Mohalla ke Wali se afzal ho to ab Wali Namaaz ka i'aada nahiin kar sakta aur agar ek Wali ne Namaaz padha di to dusre Auliya i'aada nahiin kar sakte aur har soorat-e-i'aada mein jo shakhs pehli Namaaz mein shareek na tha woh Wali ke saath padh sakta hai aur jo shakhs shareek tha woh Wali ke saath nahiin padh sakta hai, ke Janaaze ki 2 martaba Namaaz na-jaaiz hai, siwa us soorat ke ke Ghair-e-Wali ne baghair Izn-e-Wali (wali ke ijaazat ke baghair) padhaayi.

[Aalamgiri; Durr-e-Mukhtaar; Waghairahuma]

**Mas'alah-20:** Jin cheezon se tamaam Namaazein faasid hoti hain Namaaz-e-Janaaza bhi unse faasid ho jaati hai, siwa ek baat ke, ke 'aurat mard ke muhaazi (baraabar/saamne) ho jaye to Namaaz-e-Janaaza faasid na hogi.

[Aalamgiri]

**Mas'alah-21:** Mustahab yeh hai ke Mayyit ke scene ke saamne Imaam khada ho aur Mayyit se door na ho, Mayyit khwaah mard ho ya 'aurat, baaligh ho ya na-baaligh, yeh us waqt hai ke ek hi Mayyit ki Namaaz padhaayi ho aur agar chand hon to ek (1) ke scene ke muqaabil (saamne) aur qareeb khada ho. [Durr-e-Mukhtaar; Raddul-Mukhtaar]

**Mas'alah-22:** Imaam ne 5 Takbeerein kahiin to 5'wiin Takbeer mein Muqtadi Imaam ki mutaaba'at (pairwi) na kare balke chup khada rahe, jab Imaam Salaam phere to uske saath Salaam pher de. [Durr-e-Mukhtaar]

**Mas'alah-23:** Baa'z Takbeerein faut ho gayiin ya'ni us waqt aaya ke baa'z Takbeerein ho chuki hain to fauran shaamil na ho, us waqt ho jab Imaam Takbeer kahe aur agar intizaar na kiya balke fauran shaamil ho gaya, to Imaam ke Takbeer kehne se pehle jo kuch ada kiya uska e'tibaar nahiin, agar wahiin maujood tha magar Takbeer-e-Tahreema ke waqt Imaam ke saath Allahu-Akbar na kaha, khwaah ghaflat ki wajah se der hui, ya hunooz (abhi tak) niyyat hi karta reh gaya, to yeh shakhs iska intizaar na kare ke Imaam dusri Takbeer kahe to uske saath shaamil ho, balke fauran hi shaamil ho jaye. [Durr-e-Mukhtaar; Ghunyah]

**Mas'alah-24:** Masbooq ya'ni jiski baa'z Takbeerein faut ho gayiin woh apni baaqi Takbeerein Imaam ke Salaam pherne ke baa'd kahe aur agar yeh andesha ho ke Dua'yein padhega to poori karne se pehle log Mayyit ko kandhe tak utha lenge, to sirf Takbeerein kehle Dua'yein chhod de. [Durr-e-Mukhtaar]

**Mas'alah-25:** Laahiq ya'ni jo shuru' mein shaamil huwa magar kisi wajah se darmiyaan ki baa'z Takbeerein reh gayiin maslan: pehli Takbeer Imaam ke saath kahi, magar dusri aur teesri jaati rahiin, to Imaam ke chauthi Takbeer se peshtar (pehle) yeh Takbeerein kehle. [Raddul-Mukhtaar]

**Mas'alah-26:** Chauthi Takbeer ke baa'd jo shakhs aaya to jab tak Imaam ne Salaam na phera shaamil ho jaye aur Imaam ke Salaam ke baa'd 3 baar Allahu-Akbar kehle. [Durr-e-Mukhtaar]

**Mas'alah-27:** Kayi Janaaze jama' hon to ek saath sab ki Namaaz padh sakta hai ya'ni ek hi Namaaz mein sab ki niyyat karle aur afzal yeh hai ke sab ki 'alaahida 'alaahida padhe aur is soorat mein ya'ni jab 'alaahida 'alaahida padhe to unme jo afzal hai uski pehle padhe, phir uski jo uske baa'd sab mein afzal hai, wa-'alaa-haazal-qiyaas (isi tarah aage samajh lein). [Durr-e-Mukhtaar]

**Mas'alah-28:** Chand Janaaze ki ek saath padhaayi to ikhtiyaar hai ke sabko aage-peeche rakhein ya'ni sabka seena Imaam ke muqaabil (saamne) ho ya baraabar-baraabar rakhein ya'ni ek ki paaanti (qadmon ki jaanib) ya sirhaane dusre ko, aur us dusre ki paaanti ya sirhaane teesre ko, wa-'alaa-haazal-qiyaas. Agar aage-peeche rakhe to Imaam ke qareeb uska Janaaza ho jo sab mein afzal ho, phir uske baa'd jo afzal ho, wa-'alaa-haazal-qiyaas.

Aur agar Fazeelat mein baraabar hon to jiski 'umr ziyada ho use Imaam ke qareeb rakhein, yeh us waqt hai ke sab ek Jins (gender) ke hon.

Aur agar mukhtalif Jins (gender) ke hon to Imaam ke qareeb mard ho, uske baa'd ladka, phir khunsa, phir 'aurat, phir muraahiqah (woh ladki jo baaligh hone ke qareeb ho) ya'ni Namaaz mein jis tarah Muqtadiyon ki Saff mein Tarteef hai uska 'aks (opposite) yahan hai aur agar aazaad va ghulaam ke Janaaze hon to aazaad ko Imaam se qareeb rakhenge agar che na-baaligh ho, uske baa'd ghulaam ko. Aur kisi zaroorat se ek hi Qabr mein chand murde

dafan karein to tarteeb 'aks karein ya'ni Qible ko use rakhein jo afzal hai jabke sab mard ya sab 'auratein hon, warna Qible ki jaanib mard ko rakhein, phir ladke, phir khunsa, phir 'aurat, phir muraahiqah ko. [**Aalamgiri; Durr-e-Mukhtaar**]

**Mas'alah-29:** Ek Janaaze ki Namaaz shuru' ki thi ke dusra aagaya, to pehle ki poori karle aur agar dusri Takbeer mein dono ki niyyat karli jab bhi pehle hi ki hogi aur agar sirf dusre ki niyyat ki to dusre ki hogi, is se faarigh ho kar pehle ki phir padhe. [**Aalamgiri**]

**Mas'alah-30:** Namaaz-e-Janaaza mein Imaam Be-Wuzu ho gaya aur kisi ko apna Khalifah kiya to jaaiz hai. [**Aalamgiri**]

**Mas'alah-31:** Mayyit ko baghair Namaaz padhe dafan kar diya aur mitti bhi de di gayi, to ab uski Qabr par Namaaz padhein, jab tak phatne ka gumaan na ho aur mitti na di gayi ho to nikaalein aur Namaaz padh kar dafan karein aur Qabr par Namaaz padhne mein dino ki koi ta'daad (ginti) muqarrar nahi ke kitne din tak padhi jaye, ke yeh mosam aur zameen aur Mayyit ke jism va marz ke ikhtilaaf se mukhtalif hai, garmi mein jald phatega aur jaade (sardi) mein ba-der, tar (geeli) ya shor-zameen mein jald, khushk aur ghair-e-shor mein ba-der, farbah (mota-taaza) jism jald, laaghar (dubla-patla) der mein. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

**Mas'alah-32:** Kuyein mein gir kar mar gaya, ya uske upar makaan gir pada aur murda nikaala na ja saka, to usi jagah uski Namaaz padhein aur dariya mein doob gaya aur nikaala na ja saka, to uski Namaaz nahi ho sakti, ke Mayyit ka Musalli (namaazi) ke aage hona ma'loom nahi. [**Durr-e-Mukhtaar**]

**Mas'alah-33:** Masjid mein Namaaz-e-Janaaza mutlaqan (bilkul) Makruh-e-Tahreemi hai, khwaah Mayyit Masjid ke andar ho ya baahar, sab Namaazi Masjid mein hon ya baa'z, ke Hadees mein Namaaz-e-Janaaza Masjid mein padhne ki mumaana'at (mana'/rok) aayi. [**Durr-e-Mukhtaar**] Shaare'-e-'Aam ('aam raasta) aur dusre ki zameen par Namaaz-e-Janaaza padhna mana' hai. [**Raddul-Muhtaar**] Ya'ni jabke maalik-e-zameen mana' karta ho.

**Mas'alah-34:** Jumu'ah ke din kisi ka intiqaal huwa, to agar Jumu'ah se pehle Tajheez-o-Takfeen (kafan-dafan) ho sake to pehle hi kar lein, is

khayaal se rok rakhna ke Jumu'ah ke baa'd majma' ziyada hoga Makruh hai. [Raddul-Muhtaar; Waghaira]

**Mas'alah-35:** Namaaz-e-Maghrib ke waqt Janaaza aaya to Farz aur Sunnatein padh kar Namaaz-e-Janaaza padhein. Yunhi kisi aur Farz Namaaz ke waqt Janaaza aaye aur Jama'at tayyaar ho to Farz va Sunnat padh kar Namaaz-e-Janaaza padhein, ba-sharte ke Namaaz-e-Janaaza ki taakhir mein jism kharaab hone ka andesha na ho. [Raddul-Muhtaar]

**Mas'alah-36:** Namaaz-e-'Eid ke waqt Janaaza aaya to pehle 'Eid ki Namaaz padhein phir Janaaza phir Khutba aur Gahan ki Namaaz ke waqt aaye to pehle Janaaza phir Gahan ki. [Durr-e-Mukhtaar; Jauhirah]

**Mas'alah-37:** Musalman mard ya 'aurat ka baccha zinda paida huwa ya'ni aksar hissa baahar hone ke waqt zinda tha phir mar gaya, to usko Ghusl va Kafan denge aur uski Namaaz padhenge, warna use waise hi nehla kar ek kapde mein lapet kar dafan kar denge, uske liye Ghusl va Kafan ba-tareeq-e-masnoon (sunnat ke mutaabiq) nahin aur Namaaz bhi uski nahin padhi jayegi, yahan tak ke sar jab baahar huwa tha us waqt cheekhta tha magar aksar hissa nikalne se peshtar (pehle) mar gaya to Namaaz na padhi jaye, aksar ki miqdaar yeh hai ke sar ki jaanib se ho to seene tak aksar hai aur paaun ki jaanib se ho to kamar tak. [Durr-e-Mukhtaar; Raddul-Muhtaar; Waghairahuma]

**Mas'alah-38:** Bacche ki Maa ya Janaayi ne zinda paida hone ki Shahaadat di to uski Namaaz padhi jaye, magar wiraasat ke baare mein unki gawaahi na-mo'tabar hai ya'ni baccha apne baap faut-shuda (ya'ni mare huye baap) ka waaris nahin qaraar diya jayega, na bacche ki waaris uski maa hogi, yeh us waqt hai ke khud baahar nikla aur kisi ne haamila ke shikam par zarb lagaayi (pet par maara) ke baccha mara huwa baahar nikla to waaris hoga aur waaris banaayega. [Raddul-Muhtaar]

**Mas'alah-39:** Baccha zinda paida huwa ya murda uski khilqat (banaawat/creation) tamaam ho ya na-tamaam, bahar-haal uska naam rakkha jaye aur Qayamat ke din uska Hashr hoga. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-40:** Kaafir ka baccha Daar-ul-Harb mein apni maa ya baap ke saath ya baa'd mein qaid kiya gaya phir woh mar gaya aur uske maa-baap

mein se ab tak koi musalman na huwa, to use na Ghusl denge na Kafan, khwaah Daar-ul-Harb hi mein mara ho ya Daar-ul-Islaam mein aur agar tanha Daar-ul-Islaam mein use layein ya'ni uske maa-baap mein se kisi ko qaid karke na laye hon, na woh bataur-e-khud bacche ke laane se pehle Zimmi bankar aaye, to use Ghusl va Kafan denge aur uski Namaaz padhi jayegi, agar usne 'Aaqil ho kar Kufr ikhtiyaar na kiya. [**'Aalamgiri; Durr-e-Mukhtaar; Waghairahuma]**

**Mas'alah-41:** Kaafir ke bacche ko qaid kiya aur abhi woh Daar-ul-Harb hi mein tha ke uska baap Daar-ul-Islaam mein aakar musalman ho gaya, to baccha musalman samjha jayega ya'ni agarche Daar-ul-Harb mein mar jaye use Ghusl va Kafan denge uski Namaaz padhenge. [**Raddul-Muhtaar]**

**Mas'alah-42:** Bacche ko maa-baap ke saath qaid kar laye aur unme se koi musalman ho gaya, ya woh baccha samajhwaal tha, khud musalman ho gaya, to in donoñ sooraton mein woh musalman samjha jayega. [**Tanweerul-Absaar]**

**Mas'alah-43:** Kaafir ke bacche ko maa-baap ke saath qaid kiya magar woh donoñ wahiñ Daar-ul-Harb mein mar gaye, to ab musalman samjha jaye, majnoon-baaligh qaid kiya gaya to uska hukm wahi hai jo bacche ka hai. [**Raddul-Muhtaar]**

**Mas'alah-44:** Musalman ka baccha kaafira (kaafir 'aurat) se paida huwa aur woh uski Mankoocha (bibi) na thi ya'ni woh baccha Zina ka hai, to uski Namaaz padhi jaye. [**Raddul-Muhtaar]**

## **Qabr Va Dafan Ka Bayaan:-**

**Mas'alah-01:** Mayyit ko dafan karna Farz-e-Kifaaya hai aur yeh jaaiz nahiñ ke Mayyit ko zameen par rakh dein aur chaaron taraf se deewaarein qaaim karke band kar dein. [**'Aalamgiri; Raddul-Muhtaar]**

**Mas'alah-02:** Jis jagah intiqaal huwa usi jagah dafan na karein, ke yeh Ambiya عليهم الصلوة والسلام ke liye khaas hai balke Musalmanoñ ke qabristaan mein dafan karein, maqsad yeh ke uske liye koi khaas Madfan na banaaya jaye, Mayyit baaligh ho ya na-baaligh. [**Durr-e-Mukhtaar; Raddul-Muhtaar]**

**Mas'alah-03:** Qabr ki lambaai Mayyit ke qad (ya'ni badan ki lambaai ke) baraabar ho aur chaudaai aadhe qad ki aur gehraai kam se kam nisf (aadhe) qad ki aur behtar yeh hai ke gehraai bhi qad baraabar ho aur mutawassit (darimiyaani) darja yeh ke seene tak ho. [Raddul-Muhtaar] Is se muraad yeh hai ke Lahad ya Sandooq itna ho, yeh nahiñ ke jahañ se khodni shuru' ki wahañ se aakhir tak yeh miqdaar ho.

**Mas'alah-04:** Qabr 2 Qism Hai:

**[1].Lahad:-** Ke Qabr khod kar us mein Qible ki taraf Mayyit ke rakhne ki jagah khodein aur

**[2].Sandooq:-** Woh jo Hindustan mein 'umooman raa'ij hai.

Lahad Sunnat hai agar zameen is qaabil ho to yahi karein aur narm zameen ho to Sandooq mein harj nahiñ. [Aalamgiri]

**Mas'alah-05:** Qabr ke andar chataayi waghaira bichhana na-jaaiz hai, ke be-sabab maal zaaye' karna hai. [Durr-e-Mukhtaar]

**Mas'alah-06:** Taaboot ke Mayyit ko kisi lakdi waghaira ke Sandooq mein rakh kar dafan karein yeh Makruh hai, magar jab zaroorat ho, maslan: zameen bahut tar hai to harj nahiñ aur is soorat mein Taaboot ke masaarif usme se liye jayein jo Mayyit ne maal chhoda hai. [Aalamgiri; Durr-e-Mukhtaar; ; Waghairahuma]

**Mas'alah-07:** Agar Taaboot mein rakh kar dafan karein to Sunnat yeh hai ke usme mitti bichha dein aur dahne-baayein khaam (kacchi) eentein laga dein aur upar kahgil (gaara ya'ni mitti ka plaster) kar dein, gharz yeh ke upar ka hissa misl-e-lahad ke ho jaye aur lohe ka Taaboot Makruh hai aur Qabr ki zameen nam ho to dhool bichha dena Sunnat hai. [Sagheeri; Raddul-Muhtaar]

**Mas'alah-08:** Qabr ke us hisse mein ke Mayyit ke jism se qareeb hai pakki eent lagaana Makruh hai, ke eent aag se pakti hai. Allah-Ta'ala Musalmanoñ ko aag ke asar se bachaaye. [Aalamgiri; Waghaira]

**Mas'alah-09:** Qabr mein utarne waale 2-3 jo munaasib hon, koi ta'daad (ginti) isme khaas nahiñ aur behtar yeh hai ke qawi (taaqatwar) va nek va

ameen (imaandaar) hoñ, ke koi baat na-munaasib dekheñ to logoñ par zaahir na kareñ. [**Aalamgiri**]

**Mas'alah-10:** Janaaza Qabr se Qible ki jaanib rakhna Mustahab hai, ke murda Qible ki jaanib se Qabr mein utaara jaye, yuñ nahiñ ke Qabr ki paainti (qadmoñ ki jaanib) rakheñ aur sar ki jaanib se Qabr mein layeñ. [**Durr-e-Mukhtaar; Waghaira**]

**Mas'alah-11:** 'Aurat ka Janaaza utaarne waale Mahaarim hoñ (ya'ni jis se nikah hamesha haraam ho), yeh na hoñ to deegar rishte waale, yeh bhi na hoñ to parhezgaar ajnabi ke utaarne mein muzaaiqa (harj) nahiñ. [**Aalamgiri**]

**Mas'alah-12:** Mayyit ko Qabr mein rakhte waqt yeh Du'a padheñ:

بِسْمِ اللَّهِ وَبِإِذْنِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ -

Aur ek Riwaayat mein بِسْمِ اللَّهِ ke baa'd وَفِي سَبِيلِ اللَّهِ bhi aaya hai [**Aalamgiri; Raddul-Muhtaar**]

**Mas'alah-13:** Mayyit ko dahni taraf (right-side) karwat par litaayeñ aur uska muh Qible ko kareñ, agar Qible ki taraf muh karna bhool gaye takhta lagaane ke baa'd yaad aaya to takhta hataa kar Qibla-ru kar deñ aur mitti dene ke baa'd yaad aaya to nahiñ. Yunhi agar baayeñ (left) karwat par rakha, ya jidhar sarhaana hona chahiye udhar paauñ kiye, to agar mitti dene se pehle yaad aaya theek kar deñ warna nahiñ. [**Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar**]

**Mas'alah-14:** Qabr mein rakhne ke baa'd Kafan ki Bandish khol deñ ke ab zaroorat nahiñ aur na kholi to harj nahiñ. [**Jauhirah**]

**Mas'alah-15:** Qabr mein rakhne ke baa'd Lahad ko kacchi eentoñ se band kareñ aur zameen narm ho to takhte lagaana bhi jaaiz hai, takhtoñ ke darmiyaan jhurri (suraakh) reh gayi to use dhele waghaira se band kar deñ, Sandooq ka bhi yahi hukm hai. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

**Mas'alah-16:** 'Aurat ka Janaaza ho to Qabr mein utaarne se takhta lagaane tak Qabr ko kapde waghaira se chhupaaye rakheñ, mard ki Qabr ko dafan karte waqt na chhupaayeñ, al-batta agar meeh (baarish) waghaira koi 'uzr ho to chhupaana jaaiz hai, 'aurat ka Janaaza bhi dhaka rahe. [**Jauhirah; Durr-e-Mukhtaar**]

**Mas'alah-17:** Takhte lagaane ke baa'd mitti di jaye, Mustahab yeh hai ke sirhaane ki taraf donoñ haathoñ se 3 baar mitti daaleiñ.

Pehli baar kaheñ:

مِنْهَا خَلَقْنَاكُمْ -

**Tarjamah:-** “Isi se hamne tumko paida kiya”.

Dusri baar:

وَفِيهَا نُعِيدُكُمْ -

**Tarjamah:-** “Aur isi mein tumko lautayenge”.

Teesri baar:

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى -

**Tarjamah:-** “Aur isi se tumko dubaara nikaalenge”.

**Ya**

Pehli baar:

اَللّٰهُمَّ جَاوِ الْاَرْضَ عَنْ جَنْبَيْهِ -

**Tarjamah:-** Aye Allah (عزوجل)! Zameen ko iske donoñ pahluoñ se kushaada kar.”

Dusri baar:

اَللّٰهُمَّ افْتَحْ اَبْوَابَ السَّمَاوَاتِ لِرُوحِهِ -

**Tarjamah:-** “Aye Allah (عزوجل)! Iski rooh ke liye aasmaan ke darwaaze khol de.”

Teesri baar:

اَللّٰهُمَّ زَوِّجْهُ مِنْ حُورِ الْعَيْنِ -

**Tarjamah:-** “Aye Allah (عزوجل)! Hoor-e-‘Ain ko iski zauja karde.”

Aur Mayyit ‘Aurat ho to, teesri baar yeh kaheñ:

اَللّٰهُمَّ ادْخِلْهَا الْجَنَّةَ بِرَحْمَتِكَ -

**Tarjamah:-** “Aye Allah (عزوجل)! Apni rahmat se tu isko Jannat mein daakhil karde.”

Baaqi mitti haath ya khurpi ya phaude waghaira jis cheez se mumkin ho Qabr mein daaleiñ aur jitni mitti Qabr se nikli us se ziyada daalna Makruh hai. [Jauhirah; ‘Aalamgiri]

**Mas'alah-18:** Haath mein jo mitti lagi hai use jhaad deiñ ya dho daaleiñ ikhtiyaar hai.

**Mas'alah-19:** Qabr chaukhanti (4 kono waali) na banaayein balke usme dhaal rakhein jaise Oont ka Kohaan aur us par paani chhidakne mein harj

nahiñ balke behtar hai aur Qabr ek baalisht unchi ho ya kuch khafeef (thodi si) ziyada. [**Aalamgiri; Raddul-Muhtaar**]

**Mas'alah-20:** Jahaaz par intiqaal huwa aur kinaara qareeb na ho to Ghusl va Kafan dekar Namaaz padh kar samundar mein dubo dein. [**Ghunyah; Raddul-Muhtaar**]

**Mas'alah-21:** 'Ulama va Saadaat ki Quboor par Qubbah (gumbad) waghaira banaane mein harj nahiñ aur Qabr ko pukhta na kiya jaye. [**Durr-e-Mukhtaar; Raddul-Muhtaar**] Ya'ni andar se pukhta na ki jaye aur agar andar khaam (kacchi) ho aur upar se pukhta to harj nahiñ.

**Mas'alah-22:** Agar zaroorat ho to Qabr par nishaan ke liye kuch likh sakte haiñ, magar aisi jagah na likhein ke be-adbi ho, aise Maqbara mein dafan karna behtar hai jahañ Saaliheen ki Qabrein hoñ. [**Jauhirah; Durr-e-Mukhtaar**]

**Mas'alah-23:** Mustahab yeh hai ke dafan ke baa'd Qabr par Surah-e-Baqarah ka awwal va aakhir padhein sirhaane **اَلَمْ** se **مُفْلِحُونَ** tak aur paainti (qadmon ki jaanib) **اَمِّنَ الرَّسُولُ** se khatm-e-surat tak padhein. [**Jauhirah**]

**Mas'alah-24:** Dafan ke baa'd Qabr ke paas itni der tak thaherna Mustahab hai jitni der mein Oont zibah karke gosht taqseem kar diya jaye, ke inke rehne se Mayyit ko uns (sukoon) hoga aur Nakeerain ka jawaab dene mein wahshat (dar/khauf) na hogi aur itni der tak Tilaawat-e-Qur'aan aur Mayyit ke liye Du'a va Istighfaar karein aur yeh Du'a karein ke Suwaal-e-Nakeerain ke jawaab mein saabit qadam rahe. [**Jauhirah; Waghairaha**]

**Mas'alah-25:** Ek Qabr mein ek se ziyada bila zaroorat dafan karna jaaiz nahiñ aur zaroorat ho to kar sakte haiñ magar 2 Mayyiton ke darmiyaan mitti waghaira se aad kar dein aur kaun aage ho aur kaun peeche yeh upar mazkoor (ziker) huwa. [**Aalamgiri**]

**Mas'alah-26:** Jis shaher ya gaon waghaira mein intiqaal huwa wahiñ ke qabristaan mein dafan karna Mustahab hai agarche yeh wahan rehta na ho, balke jis ghar mein intiqaal huwa us ghar walon ke qabristaan mein dafan karein aur 2-1 meel baahar le jaane mein harj nahiñ, ke shaher ke qabristaan aksar itne faasile par hote haiñ aur agar dusre shaher ko uski laash utha le jayein to aksar 'Ulama ne mana' farmaya aur yahi saheeh

hai. Yeh is soorat mein hai ke dafan se peshtar (pehle) le jaana chahein aur dafan ke baa'd to mutlaqan naql karna mamnu' hai (ya'ni ek jagah se dusri jagah le jaana mana' hai), siwa baa'z sooraton ke jo mazkoor (ziker) hongy. [**Aalamgiri**] Aur yeh jo baa'z logon ka tareeqa hai ke zameen ko supurd karte haiin phir wahaan se nikaal kar dusri jagah dafan karte haiin, yeh na-jaaiz hai aur Raafziyon ka tareeqa hai.

**Mas'alah-27:** Dusre ke zameen mein bila-ijazat-e-malik dafan kar diya to maalik ko ikhtiyaar hai khwaah Auliya-e-Mayyit se kahe apna murda nikaallo ya zameen baraabar karke usme kheti kare. Yunhi agar woh zameen shufa'h mein le li gayi, ya ghasab (na-jaaiz qabza) kiye huye kapde ka Kafan diya, to maalik murde ko nikalwa sakta hai. [**Aalamgiri; Raddul-Muhtaar**]

**Mas'alah-28:** Waqfi qabristan mein kisi ne Qabr tayyaar karaayi usme dusre log apna murda dafan karna chahte haiin aur qabristan mein jagah hai, to Makruh hai aur agar dafan kar diya to Qabr khudwane wala murde ko nahiin nikalwa sakta jo kharch huwa hai le le. [**Aalamgiri; Durr-e-Mukhtaar**]

**Mas'alah-29:** 'Aurat ko kisi Waaris ne zewar sameth dafan kar diya aur baa'z Wurasa (waariseen) maujood na the, un Wurasa ko Qabr khodne ki ijazat hai. Kisi ka kuch maal Qabr mein gir gaya mitti dene ke baa'd yaad aaya, to Qabr khod kar nikaal sakte haiin agarche woh ek hi dirham ho. [**Aalamgiri; Raddul-Muhtaar**]

**Mas'alah-30:** Apne liye Kafan tayyaar rakhe to harj nahiin aur Qabr khudwa rakhna be-maa'na hai, kya ma'loom kahaan marega. [**Durr-e-Mukhtaar**]

**Mas'alah-31:** Qabr par baithna, sona, chalna, pakhaana, pashaab karna haraam hai. Qabristan mein jo naya raasta nikaala gaya us se guzarna na-jaaiz hai, khwaah naya (raasta) hona use ma'loom ho ya uska gumaan ho. [**Aalamgiri; Durr-e-Mukhtaar**]

**Mas'alah-32:** Apne kisi Rishtedaar ki Qabr tak jaana chahta hai magar Qabron par guzarna padega, to wahaan tak jaana mana' hai, door hi se Faatiha padh de. Qabristan mein jootiyaaan pehen kar na jaye. Ek shakhs ko **Huzoor-e-Aqdas** (ﷺ) ne joote pehne dekha, farmaya: "Joote utaar de, na Qabr waale ko tu eezaa (takleef) de, na woh tujhe."

**Mas'alah-33:** Qabr par Qur'aan padhne ke liye Haafiz muqarrar karna jaaiz hai. [Durr-e-Mukhtaar] Ya'ni jabke padhne waale ujrāt par na padhte hoñ, ke ujrāt par Qur'aan-e-Majeed padhna aur padhwaana na-jaaiz hai, agar ujrāt par padhwaana chahe to apne kaam-kaaj ke liye naukar rakkhe phir yeh kaam le.

**Mas'alah-34:** Shajrah ya 'Ahd-Naamah Qabr mein rakhna jaaiz hai aur behtar yeh hai ke Mayyit ke muh ke saamne Qible ki jaanib taaq khod kar us mein rakhein, balke Durr-e-Mukhtaar mein Kafan par 'Ahd-Naamah likhne ko jaaiz kaha hai aur farmaya ke is se Maghfirat ki ummeed hai aur Mayyit ke seene aur peshaani par بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ likhna jaaiz hai. Ek shakhs ne iski wasiyyat ki thi, intiqaal ke baa'd seene aur peshaani par Bismillah-Shareef likh di gayi, phir kisi ne unhein khwaab mein dekha, haal poocha? Kaha: jab main Qabr mein rakkha gaya 'Azaab ke Farishte aaye, Farishton ne jab peshaani par Bismillah-Shareef dekhi, kaha: Tu 'Azaab se bach gaya. [Durr-e-Mukhtaar; Ghunyah from Tatar Khaniyah]. Yun bhi ho sakta hai ke peshaani par Bismillah-Shareef likhein aur seene par Kalima-e-Tayyibah لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ صلى الله تعالى عليه وسلم magar nehlaane ke baa'd Kafan pehnaane se peshtar (pehle) Kalime ki ungli se likhein, roshnaayi se na likhein. [Raddul-Muhtaar]

## (Ziyaarat-e-Quboor)

**Mas'alah-35:** Ziyaarat-e-Quboor Mustahab hai, har hafte mein ek din ziyaarat kare, jumu'ah ya jume'raat ya hafta ya peer ke din munaasib hai, sab mein afzal Roz-e-Jumu'ah waqt-e-subh hai. Auliya-e-Kiraam ke Mazaaraat-e-Tayyibah par safar karke jaana jaaiz hai, woh apne zaair (ziyaarat karne waale) ko nafa' pahunchate hain aur agar wahan koi munkir-e-shar'ee ho maslan 'auraton se ikhtilaat (mel-jol), to uski wajah se ziyaarat tark na ki jaye, ke aisi baaton se nek kaam tark nahi kiya jaata, balke use bura jaane aur mumkin ho to buri baat zaail (door) kare. [Raddul-Muhtaar]

**Mas'alah-36:** 'Auraton ke liye baa'z 'Ulama ne Ziyaarat-e-Quboor ko jaaiz bataaya Durr-e-Mukhtaar mein yahi qaul ikhtiyaar kiya, magar 'Azeezon ki quboor par jayengi to jaza' va faza' (rona-dhona) karenge, lihaaza mamnu' (mana') hai aur Saaliheen ki quboor par barkat ke liye jayein to boodhiyon ke liye harj nahi aur jawaanon ke liye mamnu'. [Raddul-Muhtaar] Aur aslan

(dar-asl) yeh hai ke 'aurateiñ mutlaqan (bilkul) mana' ki jayein, ke apnoñ ki quboor ki ziyaarat mein to wahi jaza' va faza' hai aur Saaliheen ki quboor par ya ta'zeem mein had se guzar jayengi ya be-adbi karengi, ke 'auraton mein yeh donoñ baatein ba-kasrat paayi jaati haiñ. [Fatawa-e-Razviyyah]

### (Ziyaarat-e-Qabr Ka Tareeqa)

**Mas'alah-37:** Ziyaarat-e-Qabr ka tareeqa yeh hai ke:

[1].Paainti ki jaanib (ya'ni qadmon ki taraf) se jaakar Mayyit ke muh ke saamne khada ho, sirhaane se na aaye ke Mayyit ke liye baa'is-e-takleef (takleef ka sabab) hai ya'ni Mayyit ko gardan pher kar dekhna padega ke kaun aata hai,

[2].Aur yeh kahe:

السَّلَامُ عَلَيْكُمْ أَهْلَ دَارِ قَوْمٍ مُّؤْمِنِينَ أَنْتُمْ لَنَا سَلَفٌ وَإِنَّا أَنْشَاءَ اللَّهُ بِكُمْ لَاحِقُونَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ  
الْعَفْوَ وَالْعَافِيَةَ يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ اللَّهُمَّ رَبَّ الْأَرْوَاحِ الْفَانِيَةِ وَالْأَجْسَادِ الْبَالِيَةِ  
وَالْعِظَامِ النَّخِرَةِ ادْخُلْ هَذِهِ الْقُبُورَ مِنْكَ رَوْحًا وَرَيْحَانًا وَمِنَّا تَحِيَّةً وَسَلَامًا -

**Tarjamah:-** “Salaam ho tum par aye qaum-e-momineen ke ghar waalo! Tum hamaare agle ho aur ham Insha`Allah tumse milne waale haiñ, Allah (عزوجل) se ham apne aur tumhaare liye 'afw va 'aafiyat ka suwaal karte haiñ, Allah (عزوجل) hamaare aglon aur pichlon par rahm kare. Aye Allah (عزوجل)! Rab faani roohon ke aur jism gal jaane waale aur boseeda haddiyon ke, tu apni taraf se in qabron mein taazgi aur khushbu daakhil kar aur hamaari taraf se tahiyyat va salaam pahuncha de.”

[3].Phir Faatiha padhe aur baithna chahe to itne faasile se baithe ke uske paas zindagi mein nazdeek ya door jitne faasile par baith sakta tha. [Raddul-Muhtaar]

**Mas'alah-38:** Qabristan mein jaye to [1].Alhamdu Shareef aur [2].مُفْلِحُونَ se [3].آيَةُ الْكُرْسِيِّ (Aayat-ul-Kursi) aur [4].أَمِنْ الرَّسُولِ (se) aakhir Surat tak aur [5].Surah-e-Yaseen aur [6].تَبَارَكَ الَّذِي aur [7].أَلْهَمُّ الشَّكَاثِرِ 1-1 baar aur [8].قُلْ هُوَ اللَّهُ 12 ya 11 ya 7 ya 3 baar padhe aur in sabka sawaab Murdon ko pahunchaye. Hadees mein hai: “Jo 11 baar قُلْ هُوَ اللَّهُ Shareef padh kar uska sawaab murdon ko pahunchaye, to murdon ki ginti baraabar use sawaab milega.” [Durr-e-Mukhtaar: Raddul-Muhtaar]

**Mas'alah-39:** Namaaz, Rozah, Hajj, Zakaat aur har qism ki 'ibaadat aur har 'Amal-e-Nek Farz va Nafl ka sawaab Murdoñ ko pahuncha sakta hai, un sabko pahunchega aur uske sawaab mein kuch kami na hogi, balke uski rahmat se ummeed hai ke sabko poora mile, yeh nahiñ ke usi sawaab ki taqseem ho kar tukda tukda mile. [Raddul-Muhtaar] Balke yeh ummeed hai ke us sawaab pahunchane waale ke liye un sab ke majmu'ah ke baraabar mile maslan: koi nek kaam kiya, jiska sawaab kam az kam 10 milega, isne 10 Murdoñ ko pahunchaya, to har 1 ko 10-10 milenge aur isko 110 aur 1000 ko pahunchaya to ise 10,010 wa-'alaa-haazal-qiyaas (ya'ni isi tarah aage samajh le). [Fatawa-e-Razviyyah]

**Mas'alah-40:** Na-Baaligh ne kuch padh kar ya koi nek 'amal karke uska sawaab murde ko pahunchaya to Insha'Allah-Ta'ala pahunchega. [Fatawa-e-Razviyyah]

**Mas'alah-41:** Qabr ko Bosah dena baa'z 'Ulama ne jaaiz kaha hai, magar saheeh yeh hai ke mana' hai. [Ash'atul Lam'aat] Aur Qabr ka Tawaaf-e-Taa'zeemi mana' hai aur agar barkat lene ke liye gird-e-mazaar phira to harj nahiñ, magar 'awaam mana' kiye jayein balke 'awaam ke saamne kiya bhi na jaye ke kuch ka kuch samjhenge.

### (Dafan Ke Baa'd Talqeen)

**Mas'alah-42:** Dafan ke baa'd murde ko Talqeen karna Ahl-e-Sunnat ke nazdeek mashru' (ya'ni shar'an jaaiz) hai. [Jauhirah]. Yeh jo aksar kitaabon mein hai ke Talqeen na ki jaye yeh Mu'tazilah (ek badmazhab firqa) ka Mazhab hai, ke unhoñ ne hamaari kitaabon mein yeh izaafa kar diya. [Raddul-Muhtaar] Hadees mein hai, **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: "Jab tumhara koi musalman bhai mare aur uski mitti de chuko, to tum mein ek shakhs qabr ke sirhaane khada ho kar kahe: Ya Fulaañ Bin Fulaana, woh sunega aur jawaab na dega, phir kahe: Ya Fulaañ Bin Fulaana, woh seedha ho kar baith jayega, phir kahe: Ya Fulaañ Bin Fulaana, woh kahega hamein irshaad kar **Allah** (عزوجل) tujh par rahm farmayega, magar tumhein uske kehne ki khabar nahiñ hoti, phir kahe:

أَذْكُرُ مَا خَرَجْتُ مِنَ الدُّنْيَا شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ وَأَنَّكَ رَضِيتَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ نَبِيًّا وَبِالْقُرْآنِ إِمَامًا.

**Tarjamah:-** “Tu use yaad kar, jis par tu duniya se nikla ya’ni yeh gawaahi ke Allah (عزوجل) ke siwa koi ma’bood nahiñ aur Muhammad (ﷺ) uske Bande aur Rasool haiñ aur yeh ke tu Allah (عزوجل) ke Rab aur Islaam ke Deen aur Muhammad (ﷺ) ke Nabi aur Qur’aan ke Imaam hone par raazi tha.”

Nakeeraiñ ek dusre ka haath pakad kar kahenge: chalo ham iske paas kya baitheñ jise log uski hujjat sikha chuke, is par kisi ne **Huzoor** (ﷺ) se ‘arz ki: agar uski Maa ka naam ma’loom na ho? Farmaya: “Hawwa ki taraf nisbat kare.” رواه الطبرانی فی الکبیر والاضیاء فی الاحکام وغیرهما (ya’ni is Hadees ko Tabraani ne Kabeer mein aur Ziya ne Al-Ahkaam mein aur dusre Muhaddiseen ne Riwaayat kiya).

Baa’z Ajillah-e-Aimmah Taaba’een farmate haiñ: jab Qabr par mitti baraabar kar chukeñ aur log wapas jayeñ to Mustahab samjha jaata ke Mayyit se uski qabr ke paas khade ho kar yeh kaha jaye:

يَا فُلَانُ بْنُ فُلَانٍ قُلْ لَا إِلَهَ إِلَّا اللَّهُ -

**Tarjamah:-** “Aye fulaañ bin fulaañ tu keh ke Allah (عزوجل) ke siwa koi ma’bood nahiñ.”

3 baar phir kaha jaye:

قُلْ رَبِّيَ اللَّهُ وَدِينِيَ الْإِسْلَامُ وَنَبِيِّ مُحَمَّدٌ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ -

**Tarjamah:-** “Tu keh mera Rab Allah (عزوجل) hai aur mera Deen Islaam hai aur mere Nabi Muhammad (ﷺ) haiñ.”

Aa’la Hazrat Qibla ne is par itna aur izaafa kiya:

وَأَعْلَمُ أَنَّ هَذَيْنِ الَّذِينَ أَتَيْتَكَ أَوْيَاءُ تِيَانِكَ إِنَّمَا هُمَا عَبْدَانِ لِلَّهِ لَا يَضُرَّانِ وَلَا يَنْفَعَانِ إِلَّا بِإِذْنِ اللَّهِ فَلَا تَخَفْ وَلَا تَحْزَنْ وَأَشْهَدُ أَنَّ رَبَّكَ اللَّهُ وَدِينَكَ الْإِسْلَامُ وَنَبِيِّكَ مُحَمَّدٌ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ثَبَّتْنَا اللَّهُ وَإِيَّاكَ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ -

**Tarjamah:-** “Aur jaan le ke yeh 2 shakhs jo tere paas aaye ya ayenge yeh Allah (عزوجل) ke Bande haiñ, baghair Khuda ke hukm ke na zarar pahunchayeñ na nafa’ pas na khauf kar aur na gham kar aur tu gawaahi de ke tera Rab Allah (عزوجل) hai aur tera Deen Islaam hai aur tere Nabi Muhammad (ﷺ) haiñ Allah (عزوجل) ham ko aur tujh ko qaul-e-saabit par saabit rakhe, duniya ki zindagi mein aur Aakhirat mein beshak woh bakhshne wala mehrbaan hai.”

**Mas’alah-43:** Qabr par phool daalna behtar hai, ke jab tak tar rahenge Tasbeeh karenge aur Mayyit ka dil behlega. [Raddul-Muhtaar] Yunhi Janaaze par phoolon ki chaadar daalne mein harj nahiñ.

**Mas’alah-44:** Qabr par se tar ghaas nochna na chahiye ke uski Tasbeeh se Rahmat utarti hai aur Mayyit ko uns (sukoon) hota hai aur nochne mein Mayyit ka haq zaaya’ karna hai. [Raddul-Muhtaar]

## Ta’ziyat Ka Bayaan:-

**(Note:-** Kisi ke ghar maut ho jaane par log uske ghar use tasalli aur dilaasa dene jaate haiñ use Ta’ziyat kehte haiñ).

**Mas’alah-01:** Ta’ziyat Masnoon (sunnat) hai. Hadees mein hai: “Jo apne bhai musalman ki museebat mein Ta’ziyat kare Qayamat ke din Allah-Ta’ala use karaamat (‘izzat) ka joda pehnaayega.” Isko Ibn-e-Maajah ne Riwaayat kiya. Dusri Hadees Tirmizi va Ibn-e-Maajah mein hai: “Jo kisi museebat-zada ki Ta’ziyat kare use usi ke misl sawaab milega.”

**Mas’alah-02:** Ta’ziyat ka waqt Maut se 3 din tak hai, uske baa’d Makruh hai ke gham taaza hoga, magar jab Ta’ziyat karne wala ya jiski Ta’ziyat ki jaye wahan maujood na ho ya maujood hai magar use ‘ilm nahiñ, to baa’d mein harj nahiñ. [Jauhirah; Raddul-Muhtaar]

**Mas’alah-03:** Dafan se peshtar (pehle) bhi Ta’ziyat jaaiz hai, magar afzal yeh hai ke dafan ke baa’d ho, yeh us waqt hai ke Auliya-e-Mayyit jaza’ va faza’ (rona dhona) na karte hon, warna unki tasalli ke liye dafan se peshtar (pehle) hi kare. [Jauhirah]

**Mas'alah-04:** Mustahab yeh hai ke Mayyit ke tamaam Aqaarib (qareebi rishtedaar) ko Ta'ziyat karein, chhote bade mard va 'aurat sabko, magar 'aurat ko uske Mahaarim hi Ta'ziyat karein. **Ta'ziyat mein yeh kahe:** Allah-Ta'ala Mayyit ki Maghfirat farmaye aur usko apni rahmat mein dhaanke aur tumko sabr-rozi kare aur is museebat par sawaab 'ataa farmaye. **Nabi (ﷺ)** ne in lafzon se Ta'ziyat farmaayi:

لِلّٰهِ مَا آخَذَ وَأَعْطَىٰ وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى -

**Tarjamah:-** “Khuda hi ka hai jo usne liya diya aur uske nazdeek har cheez ek mi'aad-e-muqarrar ke saath hai.” [‘Aalamgiri; Waghaira]

**Mas'alah-05:** Museebat par sabr kare to use 2 sawaab milte hain, ek museebat ka aur dusra sabr ka aur jaza' va faza' se dono (sawaab) jaate rehte hain. [Raddul-Muhtaar]

**Mas'alah-06:** Mayyit ke Aa'izza (rishtedaar) ka ghar mein baithna ke log unki Ta'ziyat ko aayein isme harj nahi aur makaan ke darwaaze par ya shaare'-e-'aam ('aam raasta) par bichhaune bichha kar baithna buri baat hai. [‘Aalamgiri; Durr-e-Mukhtaar]

**Mas'alah-07:** Mayyit ke padosi ya door ke rishtedaar agar Mayyit ke ghar walon ke liye us din aur raat ke liye khaana layein to behtar hai aur unhein israar karke khilaayein. [Raddul-Muhtaar]

**Mas'alah-08:** Mayyit ke ghar waale Teeja waghaira ke din da'wat karein to Na-Jaaiz va Bid'at-e-Qabeeha (buri bid'at) hai, ke da'wat to khushi ke waqt mashru' hai, na ke gham ke waqt aur agar Fuqara ko khilaayein to behtar hai. [Fathul-Qadeer]

**Mas'alah-09:** Jin logo se Qur'aan-e-Majeed ya Kalima-e-Tayyibah padhwaya, unke liye bhi khaana tayyaar karna na-jaaiz hai. [Raddul-Muhtaar] Ya'ni jabke tehra liya ho, ya maa'roof (mashhoor) ho, ya woh aghniya (maal-daar) hon.

**Mas'alah-10:** Teeje waghaira ka khaana aksar Mayyit ke Tarkah (ya'ni mayyit ka chhoda huwa maal va jaaidaad) se kiya jaata hai, isme yeh lihaaz zaroori hai ke Wurasa (waariseen) mein koi na-baaligh na ho warna sakht haraam hai. Yunhi agar baa'z Wurasa maujood na hon jab bhi na-jaaiz hai, jabke

ghair maujudeen se ijaazat na li ho aur sab baaligh hoñ aur sab ki ijaazat se ho ya kuch na-baaligh ya ghair maujood hoñ magar baaligh maujood apne hisse se kare to harj nahiñ. [Khania; Waghairaha]

**Mas'alah-11:** Ta'ziyat ke liye aksar 'aurateiñ rishtedaar jama' hoti haiñ aur roti peet-ti noha karti haiñ, unheñ khaana na diya jaye ke gunaah par madad dena hai. [Kashful-Ghita]

**Mas'alah-12:** Mayyit ke ghar waloñ ko jo khaana bheja jaata hai yeh khaana sirf ghar waale khaayeñ aur unhiñ ke laaiq bheja jaye ziyada nahiñ, auroñ ko woh khaana khaana mana' hai. [Kashful-Ghita] Aur sirf pehle din khaana bhejna Sunnat hai, uske baa'd Makruh. ['Aalamgiri]

**Mas'alah-13:** Qabristaan mein Ta'ziyat karna Bid'at hai. [Raddul-Muhtaar] Aur dafan ke baa'd Mayyit ke makaan par aana aur Ta'ziyat karke apne-apne ghar jaana agar ittifaaqan ho to harj nahiñ aur iski rasm karna na chahiye aur Mayyit ke makaan par Ta'ziyat ke liye logoñ ka majma' karna, dafan ke pehle ho ya baa'd, usi waqt ho ya kisi aur waqt, Khilaaf-e-Aula hai aur kareñ to gunaah bhi nahiñ.

**Mas'alah-14:** Jo ek baar Ta'ziyat kar aaya use dubaara Ta'ziyat ke liye jaana Makruh hai. [Durr-e-Mukhtaar]

## (Sog Aur Noha Ka Zikr)

**Mas'alah-15:** Sog ke liye siyaah (kaale) kapde pehenna mardoñ ko na-jaaiz hai. ['Aalamgiri] Yunhi siyaah bille (black badges etc) lagaana ke is mein Nasaara ki mushaabahat (similarity) bhi hai.

**Mas'alah-16:** Mayyit ke ghar waloñ ko 3 din tak is liye baithna ke log aayeñ aur Ta'ziyat kar jayeñ jaaiz hai, magar tark (na karna) behtar aur yeh us waqt hai ke furoosh aur deegar aaraaish (ya'ni kaas arrangements) na karna ho, warna na-jaaiz. ['Aalamgiri; Raddul-Muhtaar]

**Mas'alah-17:** Noha ya'ni Mayyit ke ausaaf mubaalagha ke saath (ya'ni bahut bada-chadha kar) bayaan karke aawaaz se rona jisko "Bain" kehte haiñ bil-ijmaa' haraam hai. Yunhi Waawaila Wa Museebataa (ya'ni haai museebat) keh ke chillaana. [Jauhirah; Waghaira]

**Mas'alah-18:** Girebaan phaadna, muh nochna, baal kholna, sar par khaak daalna, seena kootna, raan par haath maarna, yeh sab jaahiliyyat ke kaam haiñ aur haraam. [**Aalamgiri**]

**Mas'alah-19:** 3 din se ziyada Sog jaaiz nahiñ, magar 'aurat shauhar ke marne par 4 mahine 10 din Sog kare. [**Hadees**]

**Mas'alah-20:** Aawaaz se rona mana' hai aur aawaaz buland na ho to iski mumaana'at (rok) nahiñ, balke **Huzoor-e-Aqdas** (ﷺ) ne Hazrat-e-Ibraheem (عليه السلام) ki wafaat par Buka farmaya (ya'ni baghair aawaaz ke roye). [**Jauhirah**]

## (Noha)

Is maqaam par baa'z Ahaadees jo Noha waghaira ke baare mein waarid haiñ zikr ki jaati haiñ, ke musalman ba-ghaur dekheñ aur apne yahañ ki 'auraton ko sunaayeñ, ke yeh balaa hindustan ki aksar 'auraton mein hinduwoñ ki taqleed se paayi jaati hai.

**Hadees 01:-** Bukhari va Muslim 'Abdullah Bin Mas'ood (رضي الله عنه) se Raavi, **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: "Jo muh par tamaacha maare aur girebaan phaade aur jaahiliyyat ka pukaarna pukaare (noha kare) woh ham se nahiñ."

**Hadees 02:-** Saheehain mein Abu Burdah (رضي الله عنه) se Marvi واللفظ لمسلم farmate haiñ (ﷺ): "Jo sar mundaaye aur noha kare aur kapde phaade maiñ us se bari huñ."

**Hadees 03:-** Saheeh Muslim Shareef mein Abu Maalik Ash'ari (رضي الله عنه) se Marvi, farmate haiñ (ﷺ): "Meri Ummat mein 4 kaam jaahiliyyat ke haiñ, log unheñ na chhodenge.

[1].Hasab (khaandaani makaam va martaba) par fakhr karna aur

[2].Nasab mein taa'n (khaandaan ke muta'alliq tauheen) karna aur

[3].Sitaaron se meeh (baarish) chaahna (fulaan nachattar ke sabab paani barsega).

[4].Aur Noha karna.

Aur farmaya: "Noha karne waali ne agar marne se pehle tauba na ki to Qayamat ke din is tarah khadi ki jayegi ke us par ek kurta qatraan ka hoga aur ek khaarisht (khujaane) ka."

**Hadees 04:-** Saheehain mein 'Abdullah Bin 'Umar رضي الله تعالى عنهما se Marvi, farmate haiñ (عليه السلام): "Aankh ke aansu aur dil ke gham ke sabab **Allah-Ta'ala** 'azaab nahiñ farmata aur zubaan ki taraf ishaara karke farmaya: lekin iske sabab 'azaab ya rahm farmata hai aur ghar waloñ ke rone ki wajah se Mayyit par 'azaab hota hai."

Ya'ni jabke usne wasiyyat ki ho, ya wahañ rone ka riwaaj ho aur mana' na kiya ho, Wallaahu Ta'ala Aa'lam, ya yeh muraad hai ke unke rone se use takleef hoti hai, ke dusri Hadees mein aaya: "Aye **Allah** (عزوجل) ke Bando! Apne murde ko takleef na do, jab tum rone lagte ho woh bhi rota hai."

**Hadees 05:-** Bukhari va Muslim Mughirah Bin Shu'bah (رضي الله تعالى عنه) se Raavi, ke **Rasoolullah** (صلى الله عليه وسلم) farmate haiñ: "Jis par Noha kiya gaya, Qayamat ke din us Noha ke sabab us par 'Azaab hoga." Ya'ni unhiñ sooratoñ mein.

**Hadees 06:-** Saheeh Muslim mein hai Umm-e-Salmah رضي الله تعالى عنها kehti haiñ: "Jab Abu Salmah (رضي الله تعالى عنه) ka intiqaal huwa, maine kaha musaafirat aur pardes mein intiqaal huwa, in par is tarah roungi jiska charcha ho, maine rone ka tahiyya kiya tha aur ek 'aurat bhi is iraade se aayi ke meri madad kare, **Rasoolullah** (صلى الله عليه وسلم) ne us 'aurat se farmaya: "Jis ghar se **Allah-Ta'ala** ne Shaitaan ko 2 martaba nikaala, tu us mein Shaitaan ko daakhil karna chahti hai." Farmati haiñ: maiñ rone se baaz aayi aur nahiñ royi.

**Hadees 07:-** Tirmizi Abu Moosa (رضي الله تعالى عنه) se Raavi, ke **Rasoolullah** (صلى الله عليه وسلم) farmate haiñ: "Jo marta hai aur rone wala uski khubiyaan bayaan karke rota hai **Allah-Ta'ala** us Mayyit par 2 Farishte muqarrar farmata hai, jo use konchte haiñ aur kehte haiñ: kya tu aisa tha?."

**Hadees 08:-** Ibn-e-Maajah Abu Umaamah (رضي الله تعالى عنه) se Raavi, ke **Rasoolullah** (صلى الله عليه وسلم) farmate haiñ: **Allah** (عزوجل) farmata hai: "Aye Ibn-e-Aadam! Agar tu awwal sadma ke waqt sabr kare aur sawaab ka taalib ho to tere liye Jannat ke siwa kisi sawaab par maiñ raazi nahiñ."

**Hadees 09:-** Ahmad va Baihaqi Imaam Husain Bin ‘Ali رضى الله تعالى عنهما se Raavi, ke farmate haiñ (ﷺ): “Jis musalman mard ya ‘aurat par koi museebat pahunchi use yaad karke:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

**Tarjamah:-** “Beshak ham Allah hi ke haiñ aur usi ki taraf laut kar jaana hai.” kahe

Agarche museebat ka zamaana daraaz ho gaya ho, to Allah-Ta’ala us par naya sawaab ‘ataa farmata hai aur waisa hi sawaab deta hai jaisa us din ke museebat pahunchi thi.”

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# Chapter: 16

## SHAHEED KA BAYAAN

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## Shaheed Ka Bayaan:-

**Allah (عزوجل) Farmata Hai:-**

{وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ (١٥٣)}

[Surah-e-Baqarah, Aayat-154]

**Tarjamah:-** “Jo Allah (عزوجل) ki raah mein qatl kiye gaye, unhein murda na kaho balke woh zinda hain, magar tumhein khabar nain.”

**Aur Farmata Hai:-**

{وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ (١٦٩) فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ ۚ أَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (١٧٠) يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلٍ ۚ وَ أَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ (١٧١)}

[Surah-e-Aal-e-Imraan, Aayat-169-170-171]

**Tarjamah:-** “Jo log raah-e-khuda mein qatl kiye gaye unhein murda na gumaan kar, balke woh apne Rab (عزوجل) ke yahan zinda hain, unhein rozi milti hai. Allah (عزوجل) ne apne fazl se jo unhein diya us par khush hain aur jo log baa'd waale unse abhi na mile, unke liye khush-khabri ke taalib ke unpar na kuch khauf hai aur na woh ghamgeen honge, Allah (عزوجل) ki ne'mat aur fazl ki khush-khabri chahte hain aur yeh ke Imaan walon ka ajr Allah (عزوجل) zaaye' nain farmata.”

Ahaadees mein iske fazaail ba-kasrat waarid hain, Shahaadat sirf isi ka naam nain ke Jihaad mein qatl kiya jaye balke:

**Hadees 01:-** Ek Hadees mein farmaya: “Iske siwa 7 Shahaadatein aur hain.

[01].Jo Taa'woon se mara Shaheed hai.

[02].Jo Doob kar mara Shaheed hai.

[03].Zaat-ul-Jamb (i.e. Pleurisy) mein mara Shaheed hai.

[04].Jo Pet ki Bimaari mein mara Shaheed hai.

[05].Jo Jal kar mara Shaheed hai.

[06].Jiske upar deewaar waghaira deh pade (gir pade) aur mar jaye Shaheed hai.

[07].‘Aurat ke baccha paida hone ya kuwaare-pan mein mar jaye Shaheed hai.

Is Hadees ko Imaam Maalik va Abu Dawood va Nasaa'i ne Jaabir Bin 'Ateek (رضي الله عنه) se Riwaayat Aur:

**Hadees 02:-** Imaam Ahmad ki Riwaayat Jaabir (رضي الله عنه) se hai, ke **Rasoolullah** (ﷺ) ne farmaya: "Taa'woon se bhaagne wala uski misl hai, jo Jihaad se bhaga aur jo sabr kare uske liye Shaheed ka ajr (sawaab) hai."

**Hadees 03:-** Ahmad va Nasaa'i 'Arbaaz Bin Saariyah (رضي الله عنه) se Raavi, ke farmate hain (ﷺ): "Jo Taa'woon mein mare unke baare mein **Allah** (عز وجل) ke darbaar mein muqaddama pesh hoga. Shohada kahenge yeh hamaare bhai hain, yeh waise hi qatl kiye gaye jaise ham aur bichhonoñ par wafaat paane waale kahenge yeh hamaare bhai hain yeh apne bichhonoñ par mare jaise ham. **Allah** (عز وجل) farmayega: "Inke zakhm dekho, agar inke zakhm Maqtooleen (qatl hone waale) ke mushaabah (jaise/similar) hon to yeh unhiñ mein hain aur unhiñ ke saath hain." Dekhenge to unke zakhm Shohada ke zakhm se mushaabah (similar) honge, Shohada mein shaamil kar diye jayenge."

**Hadees 04:-** Ibn-e-Maajah ki Riwaayat Ibn-e-'Abbaas رضي الله تعالى عنهما se hai, ke irshaad farmaya: musaafirat (safar) ki maut Shahaadat hai.

Inke siwa aur bahut sooratein hain jinme Shahaadat ka sawaab milta hai, Imaam Jalaaludeen Suyuti waghaira Aimmah ne inko zikr kiya hai, baa'z yeh hain:

[09].Sil ki Bimaari mein mara.

[10].Sawaari se gir kar ya Mirgi se mara.

[11].Bukhaar mein mara.

[12].Maal ya

[13].Jaan ya

[14].Ahl (ya'ni apne maa, baap, bibi, bacche, waghaira) ya

[15].Kisi haq ke bachaane mein qatl kiya gaya.

[16].‘Ishq mein mara ba-sharte ke paak daaman ho aur (‘ishq) chhupaaya ho.

[17].Kisi darinde ne phaad khaaya.

[18].Baadshah ne zulman qaid kiya ya

[19].Maara aur mar gaya.

[20].Kisi moozi (jaan-lewa) jaanwar ke kaatne se mara.

[21].‘Ilm-e-Deen ke talab mein mara.

[22].Mu‘azzin ke talab-e-sawaab ke liye Azaan kehta ho.

[23].Taajir Raast-go (ya'ni sach bolne wala businessman)

[24].Jise samundar ke safar mein matli aur qay aayi.

[25].Jo apne baal-bacchoñ ke liye sa'ee (ya'ni paalne ki koshish) kare, unme Amr-e-Ilaahi (Allah ka hukm) qaaim kare aur unhein halaal khilaaye.

[26].Jo har Roz 25 baar yeh padhe:- **اللَّهُمَّ بَارِكْ لِي فِي الْمَوْتِ وَفِيَّ بَعْدَ الْمَوْتِ**

[27].Jo Chaasht ki Namaaz padhe aur har mahine mein 3 Roze rakhe aur Witr ko Safar va Hazr mein kahiñ tark na kare.

[28].Fasaad-e-Ummat ke waqt Sunnat par ‘Amal karne wala, uske liye 100 Shaheed ka sawaab hai.

[29].Jo Marz mein: **لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ**

40 baar kahe aur usi marz mein mar jaye aur accha ho gaya to uski Maghfirat ho jayegi.

[30].Kuffaar se muqaabla ke liye sarhad par ghoda baandhne wala.

[31].Jo har raat mein Surah-e-Yaseen Shareef padhe.

[32].Jo Ba-Tahaarat (paaki ki haalat mein) soya aur mar gaya.

[33].Jo **Nabi** (ﷺ) par 100 Baar Durood-Shareef padhe.

[34].Jo sacche dil se yeh suwaal kare ke **Allah** (عزوجل) ki raah mein qatl kiya jaaun.

[35].Jo Jumu'ah ke din mare.

[36].Jo subh ko: **أَعُوْذُ بِاللّٰهِ السَّمِيعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ**

3 baar padh kar Surah-e-Hashr ki pichhli 3 Aayatein padhe, Allah-Ta'ala 70 hazaar Farishte muqarrar farmayega ke uske liye shaam tak Istighfaar karein aur agar us din mein mara to Shaheed mara aur jo shaam ko kahe subh tak ke liye yahi baat hai.

### **Masaail-e-Fiqhiyyah:-**

Istilaah-e-Fiqh mein Shaheed us Musalman 'Aaqil Baaligh Taahir ko kehte hain jo bataur-e-zulm kisi aalah-e-jaariha se qatl kiya gaya aur nafs-e-qatl se maal na Waajib huwa ho aur duniya se nafa' na uthaaya ho. [Durr-e-Mukhtaar] Shaheed ka hukm yeh hai ke Ghusl na diya jaye, waise hi khoon sameth dafan kar diya jaye. [Durr-e-Mukhtaar] To jahan yeh hukm paaya jayega Fuqaha use Shaheed kahenge warna nahi, magar Shaheed-e-Fiqhi na hone se yeh laazim nahi ke Shaheed ka sawaab bhi na paaye, sirf iska matlab itna hoga ke Ghusl diya jaye wa-bas.

**Mas'alah-01:** Na-Baaligh aur Majnoon ko Ghusl diya jaye, agarche woh kisi tarah qatl kiye gaye, Junub aur Haiz va Nifaas waali 'aurat khwaah abhi Haiz va Nifaas mein ho ya khatam ho gaya magar abhi Ghusl na kiya, to in sabko Ghusl diya jaye. [Raddul-Muhtaar]

**Mas'alah-02:** Haiz shuru' huye abhi poore 3 din na huye the ke qatl ki gayi, to use Ghusl na denge ke abhi yeh nahi keh sakte ke Haaiz hai. [Durr-e-Mukhtaar]

**Mas'alah-03:** Junub hona yun ma'loom hoga ke qatl se pehle usne khud bayaan kiya ho, ya uski 'aurat ne bataaya. [Jauhirah]

**Mas'alah-04: Aalah-e-Jaariha** woh jis se qatl karne se qatil par Qisaas waajib hota hai ya'ni jo Aa'za ko juda karde jaise talwaar, bandooq ko bhi Aalah-e-Jaariha kahenge. [Raddul-Muhtaar]

**Mas'alah-05:** Jab Nafs-e-Qatl se qatil par Qisaas waajib na ho balke maal Waajib ho to Ghusl diya jayega, maslan: laathi se maara ya qatl-e-khataa ke nishaane par maar raha tha magar kisi aadmi ko laga aur mar gaya, ya koi shakhs nangi talwaar liye so gaya aur sote mein kisi aadmi par woh talwaar gir padi woh mar gaya, ya kisi shaher ya gaon mein ya inke qareeb maqtool (ya'ni jo maara gaya) pada mila aur uska qatil ma'loom nahi, in sab sooraton mein Ghusl denge aur agar maqtool shaher waghaira mein mila aur ma'loom hai ke choro ne qatl kiya hai khwaah aslaha (hathiyaar) se qatl kiya ho ya kisi aur cheez se, to Ghusl na diya jaye, agarche yeh ma'loom nahi ke kis chor ne qatl kiya. Yunhi agar Jangal mein mila aur ma'loom nahi ke kisne qatl kiya, to Ghusl na denge. Yunhi agar Daaku'on ne qatl kiya to Ghusl na denge, hathihaar se qatl kiya ho ya kisi aur cheez se. [Raddul-Muhtaar; Waghaira]

**Mas'alah-06:** Agar Nafs-e-Qatl se maal Waajib na huwa balke Wujoob-e-Maal kisi Amr-e-Khaarij se hai, maslan: qatil va auliya-e-maqtool mein sulah ho gayi, ya baap ne bete ko maar daala, ya kisi aise ko maara ke uska waaris beta hai, maslan: apni 'aurat ko maar daala aur 'aurat ka waaris beta hai jo isi shauhar se hai, to Qisaas ka maalik yahi ladka hoga, magar chunke iska baap qatil hai Qisaas saaqit ho gaya, to in sooraton mein Ghusl na diya jaye. [Raddul-Muhtaar; Waghaira]

**Mas'alah-07:** Agar qatl bataur-e-zulm na ho balke Qisaas ya Hadd ya Taa'zeer mein qatl kiya gaya ya Darinde ne maar daala to Ghusl denge. [Durr-e-Mukhtaar]

**(Note:-** Kode waghaira lagaane ki saza ko Hadd-e-Taa'zeer aur khoon ka badla khoon ko Qisaas kehte hai).

**Mas'alah-08:** Koi shakhs ghayal huwa magar uske baa'd duniya se mutamatte' huwa (ya'ni duniya se kuch faaida uthaaya) maslan: khaaya, ya piya, ya soya, ya 'ilaaj kiya, agarche yeh cheezein bahut qaleel hon, ya

khaima mein tehra ya'ni wahiin jahaan zakhmi huwa, ya Namaaz ka ek waqt poora hosh mein guzra ba-sharte ke Namaaz ada karne par qadir ho, ya wahaan se uth kar dusri jagah ko chala, ya log use maa'rakah (jang ke maidaan) se uthaakar dusri jagah le gaye khwaah zinda pahuncha ho ya raaste hi mein intiqaal huwa, ya kisi dunyawii baat ki wasiyyat ki, ya bai' (becha/farokht) ki, ya kuch khareeda, ya bahut se baatein kiin, to in sab sooraton mein Ghusl denge, ba-sharte ke yeh umoor (kaam) Jihaad khatam hone ke baa'd waaqe' huye aur agar asnaa-e-jang (jang ke dauraan) mein hon to yeh cheezein Maane'-e-Shahaadat (shahaadat ko rokne waali) nahiin ya'ni Ghusl na denge. Aur wasiyyat agar Aakhirat ke muta'alliq ho, ya do-ek baat bola agarche ladaayi ke baa'd, to Shaheed hai Ghusl na denge. Aur agar ladaayi mein nahiin qatl kiya gaya balke zulman, to in cheezon mein se agar koi paayi gayi Ghusl denge warna nahiin. [Durr-e-Mukhtaar; Raddul-Muhtaar]

**Mas'alah-09:** Jisko Harbi, ya Baaghi, ya Daaku ne kisi Aalah se qatl kiya ho, ya unke jaanwaron ne ise kuchal diya agarche khud yahi unke jaanwar par sawaar tha, ya kheenche liye jaata tha, ya us jaanwar ne apne haath paauin is par maare, ya daant se kaata, ya iski sawaari ko un logon ne bhadka diya us se gir kar mar gaya, ya unhon ne is par aag phenki, ya unke yahaan se hawa aag uda laayi, ya unhon ne kisi lakdi mein aag laga di jiska ek kinaara idhar tha aur in sooraton mein jal kar mar gaya, ya maa'rakah (jang ke maidaan) mein mara huwa mila aur us par zakhm ka nishaan hai, maslan: aankh kaan se khoon nikla hai, ya halq se saaf khoon nikla, ya un logon ne shaher-e-panaah par se use phenk diya, ya uske upar deewaar dah di, ya paani mein duba diya, ya paani band tha unhon ne khol kar idhar baha diya ke doob gaya, ya gala ghoont diya, gharz woh log jis tarah bhi musalman ko qatl karein ya qatl ke sabab banein woh Shaheed hai. [Aalamgiri; Durr-e-Mukhtaar; Waghairahuma]

**Mas'alah-10:** Maa'rakah (jang ke maidaan) mein murda mila aur us par qatl ka koi nishaan nahiin, ya uski naak ya pakhaana peshaab ke maqaam se khoon nikla hai, ya halq se bastah khoon (jama' huwa khoon) nikla, ya dushman ke khauf se mar gaya, to Ghusl diya jaye. [Durr-e-Mukhtaar]

**Mas'alah-11:** Apni jaan, ya maal, ya kisi musalman ke bachaane mein lada aur maara gaya woh Shaheed hai, lohe ya patthar ya lakdi kisi cheez se qatl kiya gaya ho. [**Aalamgiri**]

**Mas'alah-12:** 2 kashtiyon mein musalman the, dushman ne ek kashti par aag phenki yeh log jal gaye, woh aag badh kar dusri kashti mein lagi yeh bhi jale, to is dusri kashti waale bhi Shaheed hain. [**Aalamgiri**]

**Mas'alah-13:** Mushrik ka ghoda chhoot kar bhaaga aur us par koi sawaar nahi usne kisi musalman ko kuchal diya, ya musalman ne kaafir par teer chalaaya woh musalman ko laga, ya kaafir ke ghode se musalman ka ghoda bhadka usne musalman sawaar ko gira diya, ya معاذ الله! Musalmanon ne faraar ki (ya'ni musalman bhaag khade huye) kaafiron ne unko aag ya khandaq ki taraf muztar (majboor) kiya, ya musalmanon ne apne gird gokharu (3 kone wala kaata) bichhayee the phir us par chale aur mar gaye, in sab sooraton mein Ghusl diya jaye. [**Aalamgiri**]

**Mas'alah-14:** Ladaayi mein kisi musalman ka ghoda bhadka ya kaafiron ka jhanda dekh kar bidka (ya'ni dar kar chauka), magar kaafiron ne use nahi bhadkaya aur usne sawaar ko gira diya woh mar gaya, ya kaafir qilaa'h-band huye aur musalman shaher-e-panaah par chadhe us par se phisal kar koi gira aur mar gaya, ya معاذ الله! Musalmanon ko shikast hui aur ek musalman ki sawaari ne dusre musalmanon ko kuchal diya khwaah woh musalman us par sawaar ho ya baag (lagaam) pakad kar liye jaata ya peeche se haankta ho ya dushman par hamla kiya aur ghode se gir kar mar gaya, in sab sooraton mein Ghusl diya jaye. [**Aalamgiri**]

**Mas'alah-15:** Donon fareeq (giroh) aamne-saamne huye, magar ladaayi ki naubat nahi aayi aur ek shakhs murda mila, to jab tak yeh na ma'loom ho ke Aalah-e-Jaariha se zulman qatl kiya gaya Ghusl diya jaye. [**Aalamgiri**]

**Mas'alah-16:** Shaheed ke badan par jo cheezein az-qism-e-kafan (kafan ke qism se) na hon utaar li jayein, maslan: posteen zirah topi, khud hathiyaar, rui ka kapda aur agar Kafan-e-Masnoon mein kuch kami pade to izaafa kiya jaye aur paajaama na utaara jaye aur agar kami hai magar poora karne ko

kuch nahiñ to posteen aur rui ka kapda na utaarein, Shaheed ke sab kapde utaar kar naye kapde dena Makruh hai. [**Aalamgiri; Raddul-Muhtaar; Waghairahuma**]

**Mas'alah-17:** Jaise aur Murdoñ ko khushbu lagaate haiñ Shaheed ko bhi lagayein, Shaheed ka khoon na dhoya jaye, khoon sameth dafan karein aur agar kapde mein Najaasat lagi ho to dho daalein. [**Aalamgiri; Waghaira**] Shaheed ki Namaaz-e-Janaaza padhi jaye. [**General Books of Fiqh**]

**Mas'alah-18:** Dushman par waar kiya zarb (maar) us par na padi, balke khud is par padi aur mar gaya, to 'Indallah (Allah-Ta'ala ke nazdeek) Shaheed hai, magar Ghusl dein aur Namaaz padhein. [**Jauhirah**]

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# Chapter: 17

## KA'BA-E- MU'AZZAMAH MEIN NAMAAZ PADHNE KA BAYAAN

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# Ka'ba-e-Mu'azzamah Meiñ Namaaz

## Padhne Ka Bayaan:-

**Hadees 01-02:-** Saheeh Muslim va Saheeh Bukhari meiñ hai ‘Abdullah Bin ‘Umar رضي الله تعالى عنهما kehte haiñ, **Rasoolullah** (ﷺ) aur Usaamah Bin Zaid va ‘Usmaan Bin Talha Hajbi va Bilaal Bin Rubah رضي الله تعالى عنهم Ka'ba-e-Mu'azzamah meiñ daakhil huye aur darwaaza band kar liya gaya kuch der tak wahañ tehre jab baahar tashreef laye, maine Bilaal (رضي الله تعالى عنه) se poocha, **Huzoor** (ﷺ) ne kya kiya?, Kaha: ek sutoon baayeñ taraf (left-side) kiya aur 2 daahini taraf (right-side) aur 3 peeche phir Namaaz padhi aur us zamaane meiñ Baitullah-Shareef ke 6 sutoon (pillar) the.

**Mas'alah-01:** Ka'ba-e-Mu'azzamah ke andar har Namaaz jaaiz hai, Farz ho ya Nafl, Tanha padhe ya Ba-Jama'at, agarche Imaam ka rukh aur taraf ho aur Muqtadi ka aur taraf, magar jabke Muqtadi ki pusht (peeth) Imaam ke saamne ho to Muqtadi ki Namaaz na hogi aur agar Muqtadi ka muh Imaam ke muh ke saamne ho to ho jayegi, magar koi cheez agar darmiyaan meiñ haail (aad/rokne waali) na ho to Makruh hai aur agar Muqtadi ka muh Imaam ke karwat ki taraf ho to bila karaahat jaaiz. [Jauhirah; Durr-e-Mukhtaar; Waghairahuma]

**Mas'alah-02:** Ka'ba-e-Mu'azzamah ki chhat par Namaaz padhi jab bhi yahi soorateñ haiñ, magar uski chhat par Namaaz padhna bhi Makruh hai. [Tanweerul-Absaar]

**Mas'alah-03:** Masjid-ul-Haraam Shareef meiñ Ka'ba-e-Mu'azzamah ke gird Jama'at ki aur Muqtadi Ka'ba-e-Mu'azzamah ke chaaron taraf hoñ jab bhi jaaiz hai agarche Muqtadi ba-nisbat Imaam ke Ka'bah se qareeb-tar ho, ba-sharte ke yeh Muqtadi jo ba-nisbat Imaam ke qareeb-tar hai udhar na ho jis taraf Imaam ho balke dusri taraf ho aur agar usi taraf hai jis taraf Imaam hai aur ba-nisbat Imaam ke qareeb-tar hai to uski Namaaz na hui. [General Books of Fiqh]

**Mas'alah-04:** Imaam Ka'bah ke andar hai aur Muqtadi baahar to Iqtida saheeh hai, khwaah Imaam tanha andar ho ya uske saath baa'z Muqtadi bhi

hoñ, magar darwaaza khula hona chahiye ke Imaam ke Ruku' va Sujood ka haal ma'loom hota rahe aur agar darwaaza band hai magar Imaam ki aawaaz aati hai jab bhi harj nahiñ, magar jis soorat mein Imaam tanha andar ho karaahat hai, ke Imaam tanha bulandi par hoga aur yeh Makruh hai. [Durr-e-

Mukhtaar; Raddul-Muhtaar]

**Mas'alah-05:** Imaam baahar ho aur Muqtadi andar jab bhi Namaaz saheeh hai, ba-sharte ke Muqtadi ki pusht (peeth) Imaam ke muwaajaha mein (ya'ni imaam ke chehre ke saamne) na ho. [Raddul-Muhtaar]

قد تم هذا الجزء بحمد الله تعالى وله الحمد اولاً و آخراً و باطناً و ظاهراً و الصلوة والسلام على من ارسله شاهداً و مبشراً و نذيراً و داعياً الى الله باذنه و سراجاً منيراً و آله و اصحابه و ابنه و حزه اجمعين الى يوم الدين و الحمد لله رب العالمين و انا الفقير الى الغنى ابو العلا امجد على الاعظمى غفر الله لوالديه آمين۔

### تصديق جليل و تقریظ بے مثل

امام اہلسنت، ناصر دین و ملت، مجی الشریعہ کا سر الفتہ، قانع البدعہ، مجدد البائتہ الحاضرہ، صاحب الحجۃ القابریہ، سیدی و سندی و کنزی و ذخری لیومی و غدی اعلیٰ حضرت مولنا مولوی حاجی قاری مفتی احمد رضا خان صاحب قادری برکاتی نفع الاسلام و المسلمین بأسرارہ القدسیہ و کمالاتہ المعنویہ و الصوریہ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

الحمد لله وكفى وسلم على عباده الذين اصطفى لا سيما على الشارع المصطفى ومقتفيه في الشارح اولى الصديق والصفاء۔

فقیر غفرلہ البولی القدیر نے یہ مبارک رسالہ بہارِ شریعت حصہ چہارم تصنیف لطیف اخی فی اللہ ذی المجد و الجاہ و الطبع السلیم و الفکر القویم و الفضل و العلی مولانا ابو العلی مولوی حکیم امجد علی قادری برکاتی اعظمی بالمذہب و البشرب و السکنی رزقہ اللہ تعالیٰ فی الدارین الحسنی مطالعہ کیا الحمد للہ مسائل صحیحہ رجیحہ محققہ منقحہ پر مشتمل پایا۔ آج کل ایسی کتاب کی ضرورت تھی کہ عوام بھائی سلیس اردو میں صحیح مسئلے پائیں اور گمراہی و اغلاط کے مصنوع و ملمع زیوروں کی طرف آنکھ نہ اٹھائیں مولیٰ عزوجل مصنف کی عمر و علم و فیض میں برکت دے اور ہر باب میں اس کتاب کے اور حصص کافی و شافی و وافی و صافی تالیف کرنے کی توفیق بخشے اور انہیں اہل سنت میں شائع و معبول اور دنیا و آخرت میں مقبول فرمائے۔ آمین

والحمد لله رب العالمين و صلى الله تعالى على سيدنا و مولنا محمد و آله و صحبه و ابنه و حزه اجمعين آمين۔ ذی الحجۃ

الحرام ۱۳۲۷ ہجریہ علی صاحبہا و آلہ الکرام افضل الصلوٰۃ و التحیۃ آمین۔