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FIQHI EHKAAM WA MASA'IL
BAAB 1
TAHARAT KE EHKAAM WA MASA'IL

TAHARAT AUR PANI KE AHQAAM

KAlma Shahadat Ke Bad Islam Ka Dusra Rukn Namaz Hai Jo Musalman Aur Kafir Me Farq Karne Wali Hai. Namaz Islam Ka Sutun Hai. Roz-E-Qayamat Sabse Pahle Isi Rukn Ke Bare Me Muhasba Hoga. Agar Namaz Durust Aur Maqbool Qaraar Payi To Is Band Eke Digar Aamaal Bhi Durust Aur Maqbool Qaraar Payenge Aur Agar Ye Mardood Hui To Dusre Aamaal Bhi Mardood Honge. Qur'an Majeed Me Mutarid Muqamaat Par Mukhtalif Andaz Me Namaz Ka Zikar Kiya Gaya Hai. Allah I Ne Kisi Jagah Par Namaz Ki Iqamat Ka Huqm Diya Hai Aur Kisi Muqam Par Iski Ahmiyat Wahshiyat Ko Ujagar Kiya Hai. Kabhi Iska Ajar Wa Sawab Bayan Farmaya Hai Aur Kahi Namaz Ko Sabr Ke Sath Milakar Dono Ke Zariye Se Mushkilat Wa Masaib Me Istanat Ka Huqm Diya Hai.

In Wajohaat Ki Bina Par Namaz Rasool Allah ﷺ Ki Aankh Ki Thandak, Anbiya Ka Zewar Aur Nek Bando Ka Sha'ar Hai. Ilawa Azi Namaz Bande Aur Uske Rab Ke Darmiyan Rabte Ka Zariya Hai. Namaz Insan Ko Behayai Aur Burai Se Rokti Hai. Namaz Ki Sahat Ka Daromadar Is Amar Par Hai Ke Namazi Hukmi Aur Haqiqi Najasat Se Hasb-E-Taqaat Paak Wa Saaf Ho Aur Taharat Ka Ahtamam Kare Jiska Zariya Pani Hai. Agar Pani Nah O To Iski Qayam Muqaam Mitti Hai.

Fukhaye Ikram(R.A.) Ka Hamesha Se Ye Andaz Raha Hai Ke Deeni Masail Me Sabse Pahle Taharat Ke Masail Bayan Karte Hai Kyunke Jab Kalima Shahadat Ke Bad Namaz Digar Arqaan Islam Me Muqadam Qaraar Payi To Munasib Samjha Gaya Ke Namaz Ke Muqadmat Ka Pahle Zikr Ho. In Muqadmat Me Taharat Bhi Shamil Hai Jo Namaz Ki Chabi Hai Jaisa Ke Hadees Sharif Me Hai: (مفتاح الصلاة الطُّهُرُ) " Namaz Ki Chabi Taharat Hai."

Iski Wajah Ye Hai Ke Hadas Wa Najasat Namaz Se Manaa Hai. Hadas Wa Najasat Ek Taala Hai Jo Napaak Shaqs Ko Lag Jata Hai. Jab Wo Wadoo Karta Hai To Khul Jaata Hai. Taharat Namaz Ki Aham Tareen Shart Hai Aur Shart Mashroot Se Lazman Muqadam Hoti Hai.

Taharat Ka Laghwi Mana Har Kism Ki Gandagi Se Paak Wa Saaf Hona Hai Jabke Shariyat Me Iska Ma'ana Wa Mafhoom Ye Hai Ke Insan Hukmi Aur Haqeeqi Najasat Ko Zail Kare. Waze Rahe Ke Hukmi Najasat Tab Khatam Hoti Hai Jab Koi Insan Pani Ke Istemal Ke Sath Neeyat Ko Bhi Shamil Karle. Agar Hadas Akbar, Yani Ghusul Wajib Hai To Pure

Badan Par Pani Istemal Kare Aur Agar Hadas Asghar Hai To Chaar 'Azaa(Chahra, Haath, Sar Aur Paoon) Par Pani Istemaal Kare. Agar Pani Na Ho Ya Pani Ho Lekin Iske Istemal Se Aajiz Ho To Paak Mitti Se Tayamum Kare. Jiski Tafseel Aage Bayan Hogi. Insha Allah T'ala.

Is Muqaam Par Hamara Maqsad Pani Aur Iski Sifaat Bayan Karna Aur Batana Hai Ke Kis Qism Ke Pani Se Taharat Hasil Ho Sakti Hai Aur Kisse Taharat Hasil Nahi Ho Sakti. Allah I Ka Farman Hai:

(وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا) (*Aur Humne Aasman Se Pakiza Pani Utara.*) Al-

Furqaan:48 Mazeed Farmaya

وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ

“*Aur Asman Sey Barish Barsa Raha Tha Take Tumhey Iske Zariye Sey Paak Kardey.*” Al-Anfaal:11

Tahoor Wo Pani Hai Jo Khud Paak Ho Aur Doosri Cheez Ko Bhi Paak Karne Ki Salahiyat Rakhta Ho. Wo Apni Qudrati Sifaat Ka Hamil Ho. Khwah Wo Aasman Ka Pani Ho, Jaise Barish, Baraf Aur Ole, Ya Zameen Par Jari Ho, Jaise Dariya, Chashme, Kunwe Aur Samandar Ka Pani, Ya Qatron Ki Surat Me Ho, Jaise Shabnam Waghaira. Ye Pani Ki Aisi Anwah Hai Jinse Hadas Wa Najasat Zaail Ho Jati Hai Aur Taharat Hasil Hoti Hai. Agar Aise Pani Me Najasat Shamil Hojane Ki Wajah Se Tabdeeki Rounuma Ho Jaye To Isse Bala Jama'a Taharat Hasil Na Hogi . Albatta Agar Is Kism Ke Saaf Pani Me Koi Paak Cheez Shamil Ho Jaye Aur Uski Teen Sifaat (Boo, Zaiqa Aur Rangat) Me Se Koi Sift Tabdeel Hojaye Lekin Pani Par Iska Ghalba Na Ho To Iske Bare Me Ahl-E-Ilm Ki Do Raaye Hai. Sahi Raye Yahi Hai Ke Aise Pani Se Taharat Hasil Ho Jayegi.

Shaik-Ul-Islam Ibn Taimiya (R.A.) Likhte Hai: Agar Khaleel Ya Kaseer Mikhdar Me Kisi Paak Cheez Ki Milawat Se Pani Me Tagheer Waqe Ho Jaye, Maslan Ashnaan, Sabun, Beri Ke Patte, Khatmi, Mitti Ya Aate Waghaira Ki Milawat Ho Jaye Ya Kisi Aise Bartan Me Pani Rakh Diya Gaya Ho Jisme Beri Ke Patto Ya Khatmi Waghaira Ke Asraat Ho Aur Waqt Guzarne Ke Sath Pani Me Rangat Ki Tabdili Raunuma Ho Jaye Aur Ispar Pani Ka Itlakh Bhi Hota Ho To Aise Pani Se Mutalikh Ulama Ke Do Khaul Hai

Note: Ashnan Aur Khatmi Dono Paudhey Hai Jinkey Pattey Pani Mey Ubaal Liye Jaatey Hai, Phir Is Pani Ko Achi Tarha Safai Hasil Karney Ke Liye Istemal Kiya Jata Hai.

Phir Shaikh Mousuf (R.A.) Harek Fareek Ke Dalail Naqal Karte Hai Aur Akhir Me Is Qaul Ko Raji Aur Motebar Qarar Dete Hai Ke Is Kism Ka Pani Pak Hai Aur Pak Karne Wala Hai Aur Waja Tarji Ye Bayan Karte Hai Ke Allah I Ka Irshad Hai:

(وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً

فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ) (Al Maa-Idah:6)

“*Aur Agar Tum Bimar Ho ya Safar Ki Halat Me Hoy A Tum Mese Koizaruri Hajat Se(Farigh Hokar) Aaya HoYa Tumne Aurton Se Hum Bistari Ki Ho, Phir Tum Pani Na Pao To Paak Mitti Ka Qasad Karo, Phir Usse Apne Chahro Aur Haton Par Masa Karlo.*”

Allah I Ke Farman : (فَلَمْ تَجِدُوا مَاءً) Me, Ma'a Ka Kalma Nakira Hai Jo Nafi Ke Sayak Me Waqe Hai, Lihaza Jispar Pani Ka Itlaq Hota Ho, Use Taharat Hasil Hojati Hai. Pani Ki Mutarid Ikhsam Ho Jane Se Uske Hokum Me Koi Farq Nahi Padta. Jab Pani Maujood Nah O Ya Lekin Uske Istemal Par Qudrat Nah O To Allah I Ne Mitti Ko Iska Qayam Muqaam Qaraar Diya Hai. Jiska Tarikha Istemal Sunnat Rasool p Me Bayan Kar Diya Gaya Hai. Jiska Zikr Tayamum Ke Baab Me Tafseel Se Hoga Insha Allah.

Allah I Ne Apne Bando Par Yun Lutf Wa Karam Farmaya Ke Tayamum Ka Hukm Dekar Unki Mushkil Ko Asaan Kar Diya. Irshaad Rabbani Hai:

(وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا)

“Aur Agar Tum Bimar Hoy A Safar Me Hoy A Tum Mese Koi Kazaye Hajat Se Aaya Ho Tumne Aurton Se Hum Bistari Ki Ho, Phir Tum Pani Na Pao To Paak Mitti Ka Qasad Karo Aur Use Apne Chahro Aur Hato Par Masa Karlo. Beshaq Allah I Bahot Maaf Karne Wala, Behadd Bakshne Wala Hai.” (An Nisaa:43)

Ibn Habeera (R.A.) Farmate Hai: Ulama Ka Is Amr Par Itfaq Hai Ke Pani Mayassar Hojane Ki Surat Me Isse Taharat Hasil Karna Har Us Shaqs Par Wajib Hai Jispar Namaz Ki Adaigi Farz Hai, Albatta Agar Pani Dastyab Na Ho To Mitti Se To Tayamum Kar Liya Jaye Kyunke Allah I Ka Irshad Hai:

(فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا) (Phir Tumhe Pani Na Mile To Paak Mitti Se Tayamum Karlo) Al Maa-Idah:6 Mazeed Farmaya

{وَيُنَزِّل عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ} (S.Anfaal-11)

(Aur Aasman Se Tum Par Barish Barsa Raha Tha Take Tumhe Iske Zariye Se Paak Karde.) Ye Amr Islam Ki Azmat Ki Daleel Hai Jo Insan Ko Hissi Aur Manvi Najasat Se Paak Wa Saaf Rakhne Wala Deen Hai. Isi Tarha Ye Amr Namaz Ki Azmat Ka Bhi Shahid Hai Kyunke Namaz Ki Adaigi Dono Kism Ki Taharat Hasil Kiye Baghair Mumkin Nahi.

Waze Rah Eke Manwi Taharat Se Murad Shirk Se Paak Hona Hai Jo Aqida Tauhid Aur Allah I Ki Ibadat Me Ikhlas Ki Badolat Mayassar Hoti Hai. Aur Taharat Issi Se Murad Hadas Wa Najasat Se Paak Wa Saaf Hona Hai Jo Pani Ya Iske Qayam Muqaam Mitti Se Hasil Hoti Hai.

Jaan Lijjye! Jab Pani Apni Qudrati Halat Me Ho Aur Isme Koi Cheez Gir Na Jaye To Aisa Pani Bala Jama Paak Hai Aur Agar Pani Me Najasat Gir Jaye Jiski Wajah Se Iski Teen Sifaat (Boo, Zaiqa Aur Rangat) Me Se Koi Ek Sift Badal Gayi Ho To Ye Pani Bala Jama Napaak Hai. Jiska Istemal Najayaz Hai.

Agar Pani Me Koi Paak Cheez Gir Jaye Maslan: Darakhton Ke Patte, Sabun Aur Ashnaan Waghaira, Neez Is Cheez Ka Pani Par Ghalba Nah O To Aise Pani Se Mutalikh Ahle Ilm Me Ikhtelaf Hai, Sahi Baat Ye Hai Ke Aisa Pani Paak Hai Aur Isse Hadas Wa Najasat Zail Karke Taharat Wa Pakizgi Hasil Ki Ja Sakti Hai.

Is Bahas Ka Hasil Ye Hai Ke Pani Ki Do Kismey Hai:

1. Paak Pani Jisse Taharat Hasil Karna Durust Hai. Ye Wo Qism Hai Jo Apni Fitri Aur Qudrati Halat Me Hoy A Isme Kisi Paak Cheez Ki Milawat Ho Gayi Ho, Bashartiya Ke Is Cheez Ka Aisa Ghalba Na Ho Ke Is Muraqab Ko Pani Ka Naam Na Diya Ja Sake.
2. Napaak Pani Jiska Istemal Jayaz Nahi. Wo Na Hadas Ko Khatam Karta Hai Aur Na Najasat Dur Karne Ki Salahiyat Rakhta Hai. Ye Aisa Pani Hai Jo Najasat Gir Jane Ki Wajah Se Mutgheer Ho Gaya Wallahu Aalam.

BARTANO AUR KAFIRO KE KAPDO KE AHQAAM

Yahan Bartano Se Murad Aise Bartan Hai Jo Khane Aur Pani Waghaira Ko Mahfuz Rakhne Ke Liye Istemal Hote Hai. Wo Lohe Ke Ho Ya Lakdi Ke, Chamde Ke Ho Ya Kisi Aur Dhaat Se Bane Ho. Bartano Ke Istemal Me Asal Huqm Unke Jawaz Ka Hai, Lihaza Har Wo Bartan Jo Paak Saaf Ho, Uska Istemal Jayaz Hai, Albatta **Darjeel Bartano Ka Istemal Haram Hai:**

1. Wo Bartan Jo Khalis Sone Ya Chandi Ke Bane Hoy A Unme Sone Chandi Ki Milawat Ho Ya Inpar Inmese Kisi Ek Dhaat Ki Polish Waghaira Ho. Haan,

Agar Kisi Tote Hue Bartan Ko Sone Ya Chandi Ke Taar Ke Zariye Se Jod Diya Gaya Ho To Iske Istemal Me Koi Mazaika Nahi.

Sone Aur Chandi Ke Bartano Ke Istemal Ki

Hurmat Ki Daleel Rasool Allah ﷺ Ka Ye Irshad Hai:
 "Sone Aur Chandi Ke Bartano Me Na Piyo Aur Na Unki Plato Me Khao Kyunke Ye Cheese In(Kafiro) Ke Liye Duniya Me Hai Aur Hamare Liye Akhirat Me Hai." Sahi Bukhari

Rasool Allah ﷺ Ne Ye Bhi Farmaya

"Jo Shaqs Chandi Ke Bartano Me Peeta Hai To Wo Yaqeenan Apne Pet Me Jahanum Ki Aag Bharta Hai." Sahi Bukhari

Bartan Mukammil Taur Par Khalis Sone Ya Chandi Se Bana Hoy A Isme In Dhaton Ki Milawat Ho ya Inki Polish Ho To (Jaisa Ke Arz Kiya Ja Chukka Hai) Bahar Surat Iska Istemal Mamnoo Hai, Albatta Tote Hue Bartan Ko Qabil Istemal Banana Ke Liye Ise Sone, Chandi Ke Taar Se Jod Diya Jaye To Isme Koi Harj Nahi Is Bare Me Syedana Anas r Bayan Karte Hai:

"Nabi ﷺ Ka Ek Pyala Tut Gaya To Aap ﷺ Ne Chandi Ke Taar Se Use Jod Liya." Sahi Bukhari

Imam Nawawi (R.A.) Farmate Hai: "Sone Ya Chandi Ke Bartano Me Khana, Peena Ya Kisi Bhi Soorat Me Inka Istemal Bala Itfaq Haram Hai." Shara' Sahi Muslim An Nawawi 41\14

Hurmat Istemal Ka Ye Huqm Mardo Aur Aurto Dono Ko Hai Kyunke Nahi Me Umoom Hai Aurton Ko Mastasna Karne Ki Koi Daleel Nahi, Albatta Wo Apne Khawand Ko Khush Karne Ke Liye Zewar Ki Shaqal Me Sona, Chandi Istemal Karsakti Hai.

Musalmano Ke Liye Kafiro Ke Bartano Ka Istemal Jayaz Aur Mabah Hai, Bashartiye Ke Unpar Najasat Waghaira Na Lagi Hui Ho. Agar Kisi Qism Ki Najasat Mahsoos Ho To Unhe Achi Tarha Dhokar Istemal Kiya Ja Sakta Hai.

Murdar Janwar Ka Chamda Baghair Range Istemal Karna Haram Hai. Albatta Murder Janwar Ke Chamde Ko Rang Lene Ke Bad Istemal Karne Ke Jawaz Ya Adam Jawaz Me

Ulama Ke Ma Been Ikhtelaf Hai Lekin Durust Baat Yahi Hai Ke Aise Chamde Ke Istemal Me Istemal Me Koi Qabahat Nahi Balke Jayaz Hai. Yahi Jamhur Ka Maslaq Hai. Iski Taqeed Me Mutarid Ahadess Sahihya Maujood Hai. Alawa Azi Chamde Ki Najasat Ek Arzi Cheez Hai Jo Rangne Se Zayal Ho Jati Hai Jaisa Ke Rasool Allah ﷺ Ne Farmaya: "Pani Aur Qarz (Keekar Ke Mushabe Darakht Salam Jiske Patton Se Khaal Rangi Jati Hai) Use Pak Wa Saaf Kar Dete Hai." Musnad Ahmed: 334\6

Aap ﷺ Ne Ye Bhi Farmaya: "Chamde Ki Rangai Use Pak Kar Dete Hai." Musnad Ahmed: 476\3

Kafiro Ke Kapdo Par Najasat Ke Asaar Na Ho To Unka Istemal Bhi Jayaz Hai Kyunke Kisi Cheez Ka Asal Huqm Iska Paak Hona Hai Jo Mahaz Shaq Wa Shuba Se Khatam Nahi Hota. Isi Tarha Kuffar Ke Hato Se Banr Hue Ya Range Hue Kapdo Ko Istemal Me Lana Jayaz Hai Kyunke Rasool Allah ﷺ Aur Sahaba Akram ﷺ Kafiro Ke Tayar Karda Ya Range Hue Kapde Pahante Aur Istemal Karte The. Wallah Tala Aalam.

JANBI PAR KONSI CHEEZE HARAM HAI

Ab Hum Un Amaal Ka Tazkara Karengye Jo Kisi Musalman Par Is Waqt Tak Haram Hote Hai Jab Tak Ke Wo Pak Saaf Na Hojaye Kyunke Wo Amal Taqadus Aur Sharf Ke Hamil Hai Hum In Amaal Ki Wazahat Dalail Ke Sath Kare Karengye Take Aap Unhe Malhooz Rakhe Aur Taharat Matluba Hasil Hone Par Hi Inhe Ada Kare. Sabse Pahle In Amaal Ka Tazkira Karna Munasib Hai Jinhe Hadas Akbar Ya Hadas Azghar Dono Halation Me Karna Haram Hai.

Note: Hadas Akbar Sey Murad Aisi Najasat Hai Jisey Zail Karney Ke Liye Ghusl Karna Padey, Maslan: Janabat.

Hadas Asgharse Murad Aisi Najasat Hai Jo Sirf Wadhoo Karney Sey Khatam Ho Jaye, Maslan: Haw Aka Nikalna Ya Mazi Ka Aana Waghaira. Hadas Asghar Ki Halat Mey Qur'an Majeed Ko Choona Ya Padhna Jayaz Hai, Tahreem Ki Koi Daleel Nahi, Albatta Wadhoo Karkey Qur'an Padhna Afzal Hai. (Saram)

Quran Majeed Ko Choona: Koi Napaak Shaqs Quran Majeed Ko Ghilaf Waghaira Ke Baghair Haat Na Lagaye Jaisa Ke Irshad Bari Taala Hai: "Quran Ko Sirf Pak Log (Farishte) Hi Choote Hai." Al Waaqi'ah: 79 ﴿لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ﴾

Is Ayaat Me Taharat Se Murad Har Qism Ki Najasat Ko Door Karna Hai. Ye Nuqta Nazran Hazraat Ka Hai Jo (الْمُطَهَّرُونَ) Se Murad Insan Lete Hai. Jabke Baaz Ahle Ilm Ki Raaye Ye Hai Ke Isse Murad Sirf Muaziz Farishte Hai. Agar Yahan Aayat Me (Al Mutahharoon) Se Murad Farishte Ho To Isharatul Nas Ke Sath Insan Bhi Isme Shamil Hai Is Moukif Ki Taaed Wa Tasdeeq Is Khat Se Bhi Hoti Hai Jo Rasool Allah ﷺ Ne Amru Bin Hazam ﷺ Ki Taraf Likha Tha, Isme Ye Kalimat Bhi Darj The: "Quran Ko Sirf Pak Shaqs Hi Chue." Sineen Ad Daar Qatni

Waze Rah Eke Is Khat Me Apke Mukhatib Insan Hi The. Hafiz Ibn Abd Albar (R.A.) Farmate Hai: "Ye Hadis Mutwatar Ke Mushabe Hai Kyun Ke Ulama Ne Ise Qubul Kiya Hai." Tohfa Al Ahwazi

Shaik Al Islam Ibn Taimiya (R.A.) Ki Raye Bhi Yahi Hai Ke Taharat Hasil Kiye Baghair Quran Majeed Ko Chuna Nahi Chahiye Ur Inhone Ise Aima Rabia Ka Maslak Qarar Diya

Hai. Majmua Al Fatwaa: Shaikh Ul Islam Ibn Taimiya(R.A)

Ibn Habeera(R.A.) Ne Apni Gra Maya Ye Tasneef (Al Ihsan) Me Likha Hai Is Amr Par Aima Rabia Ka Ijma Hai Ke Taharat Ke Baghair Quran Majeed Chuna Jayaz Nahi. Agar Quran Majeed Ghilaf Me Lipta Ho ya Kisi Dibiya Me Band Ho To Is Halat Me Ise Uthane Me Koi Harj Nahi, Albatta Ise Baraye Rast Rast Haat Na Lagaya Jaye. Isi Tarha Quran Majeed Ko Dekhna Ya Haat Lagaye Baghair Kisi Qalam Ya Lakdi Se Iski Waraq Gardani Karne Me Koi Muzaiqa Nahi.

Aisa Naapaak Shaqs Jo Taharat Haasil Kar Sakta Ho, Uske Liye Farz Ya Nafil Namaz Padhna Mamnoo Hai- Ispar Ulma E Ummat Ka Ijmaa Hai – Allah (SwT) Ka Irshaad Hai

(يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَرُوا)

“Ae Iman Walo! Jab Tum Namaz Ke Liye Utho To Apne Chahro Ko Aur Apne Hato Ko Kohniyo Samet Dho Lo, Apne Saro Ka Masah Karo Aur Apne Paon Ko Takhno Samet Dholo Aur Agar Tum Janabat Ki Halat Me Ho To Ghusul Karlo.” Al Maa-Idah:6

Nabi Kareem ρ Ne Farmaya:”Allah I Taharat Ke Baghair Namaz Qubool Nahi Karta.” Sahi Muslim

Ek Dusri Riwayat Me Hai: “Allah swt Tum Mese Napaak Shaqs Ki Namaz Qubool Nahi Karta Jab Tak Ke Wo Wazu Na Karle. ”Sahi Muslim

Kisi Musalman Ke Liye Jayaz Nahi Ke Pani Ke Istemal Ki Quدرات Ke Bawajud Taharat Hasil Kiye Baghair Namaz Ada Kare Agar Isne Aisa Kiya To Iski Namaz Sahi Na Hogi, Wo Jahil Hoy A Aalim, Bhool Kar Kare Ya Qasadan. Agar Kisi Ne Masla Maloom Hone Ke Bawajood Jan Bujhkar Baghair Taharat Namaz Ada Ki To Wo Gunahgar Hoga Aur Saza Ka Bhi Mustahik Hoga Aur Agar Kisi Ko Ye Masla Maioom Nah O Ya Usne Bhoolkar Namaz Padhli To Wo Gunahgar Na Hoga. Lekin Iski Namaz Durust Na Hogi. (Iske Liye Taharat Hasil Karke Dubara Namaz Ada Karni Zaroori Hogi.)

Baitullah Ka Tawaf Karna Napaak Shaqs Par Haram Hai Kyunke Rasool Allah ρ Ne Farmaya Hai: ”Baitullah Ka Tawaf Namaz Ki Tarha Hai, Albatta Allah I Ne Isme Kalaam Ki Ijzat Di Hai.” Al Mustadrak Lil Hakim

Alawa Azi Rasool Allah ρ Ne Tawaf-E-Kaba Ke Liye Wazoo Ka Ahatmam Farmaya, Rasool Allah ρ Ne Haiza Aurat Ko Baitullah Ke Tawaf Se Mana Farma Diya Hai. Ye Tamam Nasoos Is Masle Ki Wazahat Karti Hai Ke Napaak Shaqs Ke Liye Baitullah Ka Tawaf Karna Haram Hai.

Hadas-E-Akbar Ki Halat Me Baitullah Ke Tawaf Ki Hurmat Se Mutaliq Allah I Ka Irshad Yun Hai:

(يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا)

“Ae Iman Walo! Jab Tum Nashe Me Mast Ho To Namaz Ke Qareeb Bhi Na Jao Yahan Tak Ke Tum Apni Baat Ko Samajhne Lago Aur Janabat Ki Halat Me Yahan Tak Ke Ghusul

Karlo, Haan Agar Raah Chaltey Guzar Jane Wale Ho To Aur Baat Hai." An Nisaa':43
Is Ayat Ki Rou Se Masjid Me Taharne Ke Liye Dakhil Hona Mana Hai To Tawaf Karna Bala Wala Mana Hua.

Ye Wo Kaam Hai Jo Hadas Akbar Ya Hadas Asghar Dono Halato Mey Haram Hai. Zeel Mey In Amoor Ka Zikr Kiya Jata Hai Jinhey Hadas Akbar Ki Halat Mey Karna Haram Hai:

☞ **Hadas Akbar Ki Halat Mey Qur'an Majeed Ki Tilawat Karna Mana Hai.**

Hazrat Ali τ Se Riwayat Hai: "Rasool Allah ρ Ko Quran Ki Tilawat Se Siwaye Janabat Ke Koi Cheez Na Rokti Thi." Sinin An Nisai

Jama Tirmizi Ki Riwayat Me Hai:"Janabat Ki Halat Ke Siwa Aap Hume Har Haal Me Quran Majeed Padhate The." Jame Ath Thirmidhi

Ye Riwayat Is Baat Ki Daleel Hai Ke Junbi Shaqs Ke Liye Quran Majeed Ki Tilawat Karna Haram Hai. Haiza Aur Nifas Wali Aurat Ka Bhi Yahi Hukm Hai. Albatta Baaz Ulama Maslan Ibn Taimiya (R.A.) Waghaira Ne Haiza Ko Quran Majeed Ki Tilawat Ki Is Waqt Ijazat Di Hai Jab Ise Quran Ke Kisi Hisse Ko Bhool Jane Ka Andesha Ho.

Agar Koi Junbi Shaqs Quran Majeed Ke Mane Wa Mafhoom Aur Tozi Wa Tashreeh Se Mutalikh Guftagu Karle Ya Quran Majeed Ki Tilawat Ka Irada Nah O Balke Mahaz Zikar Ke Taur Par Qurani Kalimat Padhle Maslan

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿۱﴾ Ya اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ﴿۲﴾)

Waghaira To Isme Koi Harj Nahi Kyunke Hazrat Ayesha (R.A.) Se Marwi Hai:

"Nabi ρ Har Haal Me Allah I Ka Zikr Karte They." Sahih Bukhari

Haiz Ya Nafas Wali Ke Liye Wadhoo Ke Bad Bhi Masjid Me Taharna Jayaz Nahi.

Agar Koi Shaqs Junbi Hoy A Aurat Haiz Wa Nafas Ke Ayyam Me Ho To Iske Liye Baghair Wadhoo Masjid Me Taharna Haram Hai Kyunke Allah I Ka Irshad Hai:

(يٰۤاَيُّهَا الَّذِیْنَ ءَامَنُوْا لَا تَقْرُبُوْا الصَّلٰوةَ وَاَنْتُمْ سٰكِرٰی حَتّٰی تَعْلَمُوْا مَا تَقُوْلُوْنَ وَلَا جُنُبًا اِلَّا عَابِرِیْ

سَبِیْلِ حَتّٰی تَغْتَسِلُوْا)

"Ae Iman Walo! Jab Tum Nashe Me Mast Ho To Namaz Ke Qareeb Bhi Na Jao Yahan Tak Ke Tum Apni Baat Ko Samajhne Lago Aur Janabat Ki Halat Me Yahan Tak Ke Ghusul Karlo, Haan Agar Raah Chalet Guzar Jane Wale Ho To Aur Baat Hai. "An Nisaa':43
Neez Rasool Allah ρ Ka Farmaan Hai:

"Mai Haiza Aur Junbi Ko Masjid Me Rahne Ki Ijazat Nahi Deta." [Daef] Sinin
Jab Junbi Shaqs Wadhoo Karle Tab Wo Masjid Me Tahar Sakta Hai Hazrat Ataa(R.A.) Farmate Hai:

"Maine Rasool Allah ρ Ke Ashab Ko Dekha, Wo Janabat Ki Halat Me Hote To Wadhoo Karke Masjid Me Baith Jaya Karte They." Oun Al Mabood: 269/1
Junbi Shaqs Masjid Me Se Guzar Sakta Hai, Baith Nahi Sakta Kyunke Allah I Ke Irshad: (Ila Aabiri Sabailin) Me Nahi Se Ye Istasna Abahat Ki Daleel Hai. Aur Rasool Allah ρ Ke

Farman: (Mai Maujood Amoom Ke Liye Maqsoos Bhi Hai, Eidgah Ka Bhi Yahi Hukm Hai. Yani Junbi Shaqs Baghair Wadhoo Ke Wahan Na Tahre, Albatta Wahan Se Guzar Sakta Hai Kyunke Rasool Allah ﷺ Ne Farmaya: "Haiz Wali Aurtein Jaye Namaz Se Alag Rahe." Sahi Bukhari

QAZAYE HAJAT KE AADAB

Deen-E-Islam Ek Mukammil Zabta Hayat Hai Jo In Tamam Amoor Ki Taraf Rahnumai Karta Hai Jo Deen Wa Duniya Me Insano Ko Pesh Aate Hai. Inme Ek Pahloo Qazaye Hajat Ke Aadab Kit Aleem Ka Bhi Hai. Deen-E-Islam Ne Ye Aadab Bhi Sikhlaye Hai Take Insan Apni Imtiyazi Khususiyaat Ki Wajah Se Haiwan Se Mumtaz Rahe. Alawa Azi Hamara Deen Taharat Wa Nazafat Wala Deen Hai. Jo Har Musalman Se Taharat Wa Safai Ka Mutaqadi Hai. Lihaza Hum Yahan Bala Ikhtesar In Adab Shariya Ka Zikar Karte Hai Jo Ek Musalman Ko Baitul Khula Me Jate Waqt Aur Qazaye Hajat Ke Dauran Malhooz Khatir Rakhne Chahiye.

- **Jab Koi Musalman Me Qazaye Hajat Ke Liye Baitul Khula Me Dakhil Ho To Pahle Baya Qadam Andar Rakhey Aur (Dakhil Hone Se Pahle) Ye Dua Padhe:**

[بِسْمِ اللَّهِ] أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

"Allah Ke Naam Se Khabis Nar Aur Khabis Maada Shaitano Se Allah I Ki Panah Talab Karta Hoon." Fatah Al Bari: 244/1

- **Qazaye Hajat Se Faraghat Ke Baad Bahar Nikalte Waqt Pahle Daya Qadam Bahar Rakhe Aur (Bahar Aakar) Ye Kahe: "عُفِّرَ اَنَّاكَ . Teri Bakshish Ka Sawal Karta Hoon."** Sinin Abi Dawood
- "Tamam Tareefe Allah Ke Liye Jisne Mujhse Najasat Door Kardi Aur Tandurusti Di." [Daeef] Sinin Ibn Majah
- **Waze Rahe Ke Daye Haath Poon Ka Istemal Pakizah Aur Ache Kamo Ke Liye Hai Jabke Baye Haath Poon Ka Istemal Aksar Najasat Waghaira Door Karne Ke Liye Hota Hai.**
- **Jab Koi Shaqs (Chaar Diwari Ki Bajaye) Kisi Khuli Jagah Me Qazaye Hajat Ka Irada Kare To Ise Door Aur Aisi Jagah Talash Karni Chahiye Jo Insani Nigah Se Mahfooz Hoy A Deewar, Darakht Waghaira Ki Oot Me Chala Jaye.**
- **Qazaye Hajat Ke Waqt Qibla Ki Taraf Mooh Kare, Na Peeth Kyunke Rasool Allah ﷺ Ne Aisa Karne Se Mana Farmaya Hai. Sahih Bukhari**
- **Har Musalman Ko Chahiye Ke Hata Alwasa Apne Badan Aur Kapdo Ko Peshab Ke Cheetto Se Bachaye. Is Bare Me Ahtiyati Surat Ye Hai Ke Wo Kisi Naram Jagah Ko Talash Kare Take Ispar Cheete Udkar Na Pade.**
- **Koi Shaqs Apni Sharamgah Ko Daaya Haath Na Lagaye. Logon Ke Rasto, Saye Ki Jagaho Aur Pani Ke Chashmo Aur Ghato Waghaira Par Peshab Ya Qazaye Hajat Ke**

Liye Na Baithe, Rasool Allah ﷺ Ne Isse Roka Hai (Sinin Abi Dawood) Kyunke Ye Cheez Logon Ke Liye Aziyat Wa Takleef Ka Bais Banti Hai.

- **Baitul Khula Me Koi Aisi Cheez Sath Lekar Na Jaye Jispar Allah Taala Ka Zikr Likha Hoy A Qurani Ayaat Darj Ho** Agar Koi Majboori Ho To Jeb Me Band Karle Ya Kisi Kapde Me Achi Tarha Dhanp Ley.
- **Qazaye Hajat Ke Waqt Guftagu Na Kare.** Hadees Me Hai Ke Allah ﷻ Is Qism Ki Harkat Se Naraz Hota Hai. [Sinin Abi Dawood] Is Dauran Me Quran Majeed Ki Tilawat Karna Bhi Haram Aur Mana Hai.
- **Jab Qazaye Hajat Se Farigh Ho To Pani Ya Mitti Ke Dhelo Ke Istemal Se Khoob Taharat Wa Nazafat Hasil Kare.** Agar Koi Shaqs Pani Aur Mitti Dono Istemal Karle To Ye Afzal Hai Wagarna Kisi Ek Par Iktefa Bhi Jayaz Aur Kafi Hai.....**Istanja Ke Liye Tissue Paper Ya Kapda Bhi Istemal Kiya Jasakta Hai, Bashartiya Ke Inse Jism Achi Tarha Saaf Aur Khushk Ho Jaye.....** In Ashiya Ko Kamaz Kam Teen Martaba Istemal Kiya Jaye, Albatta Zaroorat Mahsoos Ho To Teen Se Zaid Martaba Istemal Karna Bhi Durust Hai.
- **Istanja Ke Liye Haddi, Janwar Ki Leed Aur Gobar Ko Hargiz Istemal Me Na Laya Jaye** Kyunke Rasool Allah ﷺ Ne Inse Mana Kiya Hai. Sahi Bukhari
- **Azaaye Badan Par Najasat Ke Zahiri Asrat Ko Achi Tarha Khatam Kiya Jaye Yahan Tak Ke Muqam Najasat Khub Saaf Aur Khushk Ho Jaye.** Najasat Ke Baki Rahne Ki Soorat Me Andesha Hai Ki Wo Phailkar Jism Ya Kapde Ke Paak Hisse Ko Paleed Kardegi.
- **Baaz Fukhay ekram Ka Kahna Hai Ke Wadhoo Se Pahle (Bahar Soorat) Istanja Karna Sahat-E-Wadhoo Ke Liye Shart Hai Agar Pahle Wadhoo Karega, Phir Istanja Karega To Iska Wadhoo Baki Nahi Rahega** Kyunke Hazrat Muqdad ؓ Ki Mutafiq Aliya Riwayat Me Hai: "Wo Apni Sharamgah Dhoye, Phir Wadhoo Karey." Sahih Muslim
- **Imam Nawwi (R.A.) Ne Kaha Hai: "Ek Musalman Ke Liye Bahar Soorat Ye Hai Ke Wo Wadhoo Se Pahle Istanja Karle Take Wo Daira Ikhtelaf Se Nikal Jaye Naqde Taharat Ka Andesha Na Rahe."**
- **Mere Musalman Bhai! Peshab Ke Cheeto Se Khudko Aur Apne Kapdo Ko Bachaiye** Kyunke Is Bare Me Beahiyati Azab-E-Qabr Ka Bais Ban Sakti Hai. Hazrat Abu Huraira ؓ Se Riwayat Hai, Rasool Allah ﷺ Ne Farmaya Hai: "Peshab Se Bacho, Zyada Tar Yahi Cheez Azab Qabar Ka Sabab Banti Hai." [Sinin Ad Daar Qatni] Hafiz Ibne Hajar (R.A.) Ne Isko Sahi Ul Asnaad Qarar Diya Hai Aur Farmaya Hai Ke Is Hades Ke Shwahid Hai Aur Iski Asal Sahihain Me Hai. Sahih Bukhari

Mere Bhai! Taharat Kamil Ho To Ibadat Ki Adaigi Asaan Ho Jati Hai Balke Takmeel Taharat, Masnoon Tareekhe Se Ibadat Ko Saranjam Dene Me Maoon Wa Madadgar

Sabit Hoti Hai. Hazrat Shuaib Aburooh ؑ Se Riwayat Hai: "Ek Martaba Maine Rasool Allah ﷺ Ke Sath Subha Ki Namaz Padhi. Isme Aapne Surah Room Ki Tilawat Shuroo Ki To Ikhtelat Wa Nasiyan Waqe Hone Laga, Namaz Se Farigh Hue To Irshad Farmaya :"
Mujhe Quran Majeed Ki Tilawat Me Ikhtelat Wa Nasiyan Ho Raha Tha Jiski Wajah Ye Hai Kuch Log Hamare Sath Namaz Ada Karte Hai Lekin Wo Achi Tarha Wadhoo Nahi Karte. Khabardar! Jo Shaqs Hamare Sath Namaz Ada Kare, Wo Achi Tarha Wadhoo Kare."

➤ Allah ﷻ Ne Quran Majeed Me Masjid Quba Me Namaz Padhne Wale Sahaba Ikram Ki Bahot Tareef Ki Hai, Farmaya:

(فِيهِ رِجَالٌ مُّحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ)

"Isme Aise Admi Hai Ke Wo Khoob Paak Hone Ko Pasand Karte Hai. Aur Allah ﷻ Khoob Paak Hone Walon Ko Pasand Karta Hai (At Taubah: 108)

Jab Inse Tariqa Taharat Poocha Gaya To Inhone Jawaban Kaha Ke Hum Mitti Ke Dheyley Istemal Karne Ke Baad Pani Bhi Istemal Karte Hai. [Daeef] Mkhtasar Zawaid Masnad Al Bazar: 155/1

Tanbiya: Jaisa Ke Pahle Guzar Chukka Hai Baaz Ahle Ilm Ke Nazdik Istanja Karna Wadhoo Ka Hissa Hai, Lihaza Jab Bhi Wazoo Kiya Jaye To Isse Pahle Istanja Zaroor Kiya Jaye Agarche Wo Isse Pahle (Qazaye Hajat Se Faraghat Ke Baad) Istanja Kar Chukka Ho. Lekin Ye Khayal Durust Maloom Nahi Hota Kyunke Istanja Ka Taluq Wadhoo Se Hargiz Nahi Balke Istanja Ka Talook Qazaye Hajat Se Hai, Lihaza Ise Wadhoo Ke Liye Naye Sire Se Istanja Karne Ki Qataan Zaroorat Nahi.

Mere Bhai! Hamara Deen, Taharat Wa Nazafat Ka Deen Hai, Aap Husn Aabad Aur Aala Ikhtlaq Se Araasta Rahiye. Ek Musalman Ki Jo Ahtiyaj Hai Aur Jisme Iski Islah Hai, Iske Mutlashi Rahiye. Jis Cheez Me Maslihat Hai Isme Ghaflet Na Bartiye. Hum Allah ﷻ Se Dua Karte Hai Ke Wo Deen Me Isteqamat Dey, Amaal Me Baseerat Bakhshe, Ahqam Shariya Me Ikhlas Wa Amal Ki Toufeek Dey Take Hamara Har Amal Rab Taala Ki Bargaah Me Maqbool Wa Manzoor Ho. (Aameen)

MISWAK AUR SIFAAT FITRAT KA BAYAN

Syeda Aisha (R.A) Se Riwayat Hai Ke Rasool Allah ﷺ Ne Farmaya:

"Miswaq Mooh Ki Safai Aur Rab Ki Raza Ka Zariya Hai." Musnad Ahmed

Syedana Abu Huraira ؓ Se Riwayat Hai Ke Rasool Allah ﷺ Ne Irshad Farmaya: Paanch Sifaat, Fitrat Ki Sifaat Hai: Khatna Karna, Zer Naaf Baal Utarna, Nakhoon Tarashna, Baghlon Ke Baal Ukhedna Aur Mooche Katna. Sahih Bukhari

Syedana Abdullah Bin Amr (R.A.) Se Marwi Hai Ke Rasool Allah ﷺ Ne Hukm Farmaya: Muche Kato Aur Dadiya Badhao. Sahih Bukhari

Mandarja Bala Riwayat Aur Is Mazmoon Ki Digar Riwayat Se Fukhay ekram Ne Darj Zeel Masail Akhaz Kiye Hai:

Miswak Karna: Kisi Darakht Ki Shaakh Ke Sath Danto Aur Masudhon Par Jama Hua Mail Kuchail Utarna Aur Badboo Ko Khatam Karna Khasale Fitrat Me Shamil Hai. Hadees Me Hai Ke Miswak Karna Anbiya Ikram Ki Sunnat Rahi Hai. [Daeef Jame Ath Thirmidi] Sabse Pahle Ibrahimؑ Ne Miswaq Istemal Ki. Hamare Nabi ﷺ Ne Irshad Farmaya: Miswak Mooh Ko Saaf Karne Aur Rab Taala Ki Raza Hasil Karne Ka Zariya Hai. Miswak Ki Fazeelat Wa Ahmiyat Ke Bare Me Sau Ke Qareeb Ahadees Hai Jinse Sabit Hota Hai Ke Miswak Karna Sunnat Maukada Hai Aur Bahot Se Fawaid Ka Hamil Amal Hai, Inme Sabse Bada Aura Ham Faida Mooh Ki Safai Hai Aur Rab Taala Ki Raza Ka Hasool Hai.

Miswak (Munasib Ye Hai Ke) Qadre Narm Shaaq Se Hasil Ki Jaye Palio Ya Zaitoon Ki Hoy A Khajoor Ke Guchche Ki Shakh Hoy A Koi Aisi Shaakh Ho Jo Na Bahot Zyada Narm Ho Aur Na Is Qadar Sakht Hoke Mooh Ko Zakhmi Karde.

Miswak Kisi Bhi Waqt Ki Ja Sakti Hai Rozedar Shaqs Din Me Kisi Bhi Waqt Miswak Kar Sakta Hai. Wadhoo Ke Waqt Miswak Karne Ki Zyada Takeed Hai, Rasool Allah ﷺ Ne Farmaya: Meri Ummat Par Mushkil Na Hota To Mai Inhe Hokum Deta Hai Ke Wo Har Wadhoo Ke Saath Miswak Kiya Kare. Is Hades Me Har Wadhoo Ke Sath Miswak Karna Mustahib Qaraar Diya Gaya Hai. Miswak Kulli Karne Ke Waqt Istemal Ki Jaye Kyunke Isse Mooh Ki Khoob Safai Ho Jati Hai.

- **Farz Ya Nafil Namaz Ke Waqt Bhi Miswak Karne Ki Bahot Takeed Aayi Hai** Kyunke Hume Hukm Diya Gaya Hai Ke Allah ﷻ Ke Takareb Ke Waqt Kamil Taur Par Taharat Wa Nazafat Hasil Kare Take Ibadat Ke Sharf Wa Azmat Ka Khoob Izhar Ho.
- **Raat Ya Din Ke Kisi Hisse Me Neend Se Bedaar Hote Waqt Bhi Miswaq Karne Ki Bahot Takeed Aayi Hai**, Chunanche Ek Riwayat Me Hai: "Nabi Kareem ﷺ Jab Raat Ko Uthte To Miswak Kiya Karte The."
- **Iski Wajah Ye Hai Ke Neend Ke Dauran Med Eke Bukharat Uthne Ki Wajah Se Mooh Ki Boo Tabdil Hokaar (Na Pasandida) Ho Jati Hai To Aisi Soorat Me Miswak Ke Istemal Se Makroo Asraat Zayil Hojate Hai Aur Mooh Saaf Suthra Ho Jata Hai.**
- **Agar Kisi Cheez Ke Khane Peene Se Mooh Ki Boo Sahi Na Rahe To Is Waqt Bhi Miswaq Istemal Ki Jaye.** Quran Majeed Ki Tilawat Ka Irada Ho To Pahle Miswaq Karleni Chahiye Take Kalam Allah Ki Tilawat Ke Waqt Mooh Paak Saaf Ho.
- **Miswaq Karn E Ka Tarikha Ye Hai Ke Miswaq Baye Haath Me Pakdi Jaye Aur Ise Danto Aur Masudho Par Is Tarha Phera Jay Eke Mooh Ki Dayi Janib Seshuroo Kare Aur Miswaq Karta Hua Baye Janib Le Jaye.**

Hamare Deen Haneef Ki Imtiyazi Khoobiyo Mese Ek Khoobi Ye Bhi Hai Ke Ye Fitrati Khasail Ka Hamil Deen Hai. Jaisa Ke Mazkoora Riwayat Se Waze Ho Chukka Hai. Inhe Fitri Sifaat Isliye Kaha Jata Hai Ke Ye Allah Ki Taraf Se Hai, Phir Usne Apne Bando Ko Inpar Amal Karne Ki Rughbat Dilayi Hai Balke Inke Liye Pasand Kiya Hai Take Iske Bande Sifaat Kamila Ke Hamil Ho, Inki Waza Qata Achi Ho....

Dar Hakikat Ye Sab Kha Anbiya Ikram Ki Aisi Sunnate Rahi Hai Jinpar Pahli

Shariyato Ka Itefaq Tha. Miswak Ke Alawa Digar Khasail Fitrat Qadre Ikhtesar Se Yahan Bayan Kiye Jate Hai.

- **Zer Naaf Baal Utarna:** Har Musalman Ke Liye Zaroori Hai Ke Wo Sharmgah Ke Ird Gird Balo Ko Ustare Se Ya Kisi Aur Cheez Powder Waghaira Se Utarley Take Khoobsoorti Wa Nazafat Hasil Ho.
- **Khatna Karna:** Hashfa Par Mawjood Jhilli Ka Katna Khatna Hai. Ye Amalkhasail Fitrat Me Shamil Hai. Iske Liye Munasib Waqt Bachpan Ka Zamana Hai Kyunke Is Waqt Zakham Jald Mandmal Hojata Hai Aur Bacha Kamil Ahwal Ke Sath Badhta Aur Jawan Hota Hai. Khatna Karwane Me Bahot Si Hikmate Aur Fawaid Muzmar Hai, Inmese Aham Faida Ye Hai Ke Khatne Ki Wajah Se Jhilli Ka Andaroni Hissa Zahir Hojata Hai Jiski Wajah Se Wo Har Kism Ke Mail Kuchail Se Saaf Rahta Hai.
- **Mooche Katna Aur Khoob Past Karna :** Mooche Katne Aur Khoob Past Karne Se Khoobsoorti Aur Nazafat Paida Hoti Hai. Kuffar Ki Mukhalfat Bhi Hojati Hai Jiska Hume Hukm Aur Takeed Hai. Mooche Katne Aur Khoob Past Karne Karne Aur Dadhi Badhane Aur Use Sawarne Ki Raghbat Me Mutarid Ahadees Aayi Hai Kyunke Dadhi Ke Rakhne Me Mard Ka Husn Wa Jamal Aur Iski Mardangi Zahir Hoti Hai. Muqam Afsos Hai Ke Aksar Log Hades Ki Mukhalifat Ke Darpe Hai, Badi Badi Mooche Rakh Rahe Hai, Dadiya Moond Rahe Hai Aur Kaat Rahe Hai Ya Thoodiyo Par Chand Baal Rakh Rahe Hai, Ye Sab Kuch Seerat Un Nabawi Ki Khuli Mukhalifat Hai. Allah I Aur Uske Rasool ﷺ Ke Dushmano Ki Talked Hai. Aisa Shaqs Mardana Khoobiyo Aur Bulandiyo Se Utar Kar Naswani Alamaat Aur Pastiyo Ko Ikhtiyar Karta Hai. In Logo Hi Par Shayar Ka Ye Sher Sadiq Aata Hai: 'Alama Iqbal Ki Zaban Me Is Sher Ka Tarjuma Yun Hai: Tha Jo Khoob Badtarij Wahi Khoob Hua
Ke Ghulami Me Badal Jata Hai Qaumo Ka Zameer
Ek Aur Shayar Ne Yun Kaha Hai:
Ye Baat Ajeeb Nahi Hai Ke Aurtein Mard Ban Gayi Hai Lekin Mardon Ka Aurtein Ban Jana Tajub Khaiz Hai.
- **Nakhoon Tarashna:** Khasail Fitrat Me Se Ek Khaslat Nakhoon Tarashna Hai, Badhana Nahi. Ye Amal Jismani Safayi Me Shamil Hai. Nakhuno Ko Tarashne Se Inke Niche Jama Hua Mail Kuchail Door Ho Jata Hai, Darindo Aur Haiwanaat Ke Sath Mushabihat Se Ijtanab Hota Hai Lekin Almiya Ye Hai Ke Hapi Izm Ke Diladah Manchale Naujawan Aur Shaukh Ladkiya Lambe Lambe Nakhun Rakhte Hai Jo Ke Fitri Khaslato Ki Mukhalifat Hai, Seerat Nabawi Se Aeraz Hai Aur Jahilo Ki Talqeed Hai.
- **Baghalo Ke Baal Ukhedna:** Baghalo Ke Baal Ukhedna Masnoon Hai, Taham Mundhna Yay A Kisi Powder Se Saaf Karna Bhi Jayaz Hai Kyunke In Baalo Ke Utarne Se Maqsood Nazafat Wa Safayi Hai, Is Tarha Wo Badboo Bhi Khatam Ho Jati Hai Jo In Baalo Ki Wajah Se Paida Ho Jati Hai.
Ae Musalman! Hamara Deen Islam In Tamam Mazkoora Khasail Wa Ausaaf Ko Mashroo Qaraar Deta Hai Kyunke Inme Ek Musalman Ke Liye Husn Wa Jamaal, Khud Ko Paak Wa Saaf Karna Hai Aur Mushrakeen Ki Mukhalifat Bhi Hai Balke In Ausaaf

Fitrat Me Baaz Amoor Aise Hai Jinse Mard Aur Aurat Me Imtiyaz Paida Hota Hai Take Hare K Sanaf Apne Apne Daira Zindagi Me Rahkar Apni Munasib Shaqsiyat Ko Qayam Rakhe. Lekin Kai Fareb Khurda Aur Zalim Insan In Ausaf Fitrat Ko Amalan Qabool Karne Se Inkar Kar Rahe Hai. Rasool Allah ﷺ Ki (In Ahqam Me) Mukhalifat Kar Rahe Hai Aur Aisi Daramdi Tahzeeb Ki Talqeed Kar Rahe Hai Jo Hamare Deen Aur Islami Tashkhas Se Munasibat Nahi Rakhti. In Logo Ne Baaz Maghribi Ya Mashriki Raziyaal Shaqsiyato Ko Apna Ideal Bana Liya Hai 'Aala Ko Chod Kar Adna Ko Pasand Kar Liya Hai Balke Tayab Wa Kamil Se Sirf Nazar Karke Khabees Aur Naqis Soorat Par Iktefa Kar Baithe Hai. Yun Inhone Aap Par Aur Muslim Muashre Par Zulm Karke Ek Qabeeh Cheez Ko Riway Diya. Ye Log Apne Gunaho Aur In Logon Ke Gunaho Ke Zimmedar Ban Gaye Jo Inki Rawish Par Challenge Aur Inke Qadam Par Qadam Rakhenge. {La Houla Wala Quwwata Illa Billahil Aliul Azeem.}

Ae Allah! Musalmano Ko Apne Amaal Wa Aqwaal Ki Islah Ki Toufeeq De, Inhe Ikhlas Aur Itteba Sunnat Ki Daulat Se Malamaal Farma Dey. (Aameen)

WADHOO KE AHQAAM

Allah I Ka Irshaad Hai:

(يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ)

“Ae Iman Walo! Jab Tum Namaz Ke Liye Utho To Apne Mooh Ko Aur Apne Hato Ko Kohniyo Samet Dholo, Apne Saro Ka Massah Karo Aur Apne Paon Ko Takhno Samet Dholo.” Al Maa-Idah:6

Is Ayat Karima Me Namaz Ke Liye Wadhoo Ko Fard Karaar Diya Gaya Hai Aur In A'aza Ka Tazkira Hai Jinka Wadhoo Me Dhona Ya Masa Karna Fard Hai, Neez Ayat Me Azaye Wadhoo Ke Mukamaat Ki Had Bandi Kardi Gayi Hai. Alawa Azi Rasool ﷺ Ne Apne Qaul Wa Amal Se Wadhoo Ka Mukammil Tarikha Wazahat Se Bayan Kardiya Hai.

Wadhoo Ki Sharait, Faraiz Aur Sunan Hai. Sharait Wa Faraiz Ki Hati Alamakan Adaigi Sahat Wadhoo Ke Liye Lazmi Hai. Sanin Se Wadhoo Ki Takmeel Hoti Hai, Ajar Zyada Milta Hai, Albatta Kisi Sunnat Ke Tark Kardene Se Sahat Wadhoo Par Koi Asar Nahi Padta.

Note: Rasool Allah ﷺ Ney Wadhoo Mey Jo Amal Kiya Hai Wo Wadhoo Ka Hissa Hai Jiskey Tarq Kardeney Sey Sunnat Nabawi Ke Mutabikwadhoo Na Hoga. (Sarim)

Ab Is Ijmal Ki Tafseel Mulaahiza Farmaye:

SHARAIT WADHOO

Sahat Wadhoo Ke Liye Darj Zeelsharait Hai: Islam, Aqal, Tameez Aur Neeyat. Binabare Kafir, Majnoon Aur Kamsin Bache (Jinhe Shaur Nah O) Ka Wadhoo Sahi Na Hoga, Jis Tarha Wadhoo Me “Neeyat” Shamil Nah O Wo Wadhoo Bhi Sahi Na Hota, Maslan: Kisi Shaqs Ne Wadhoo Ke Aaza Ko Pani Se Thandak Hasil Karne Ki Neeyat Se Dhoya Ya Iska Maqsad In Aaza Par Lagi Huinajasat Ya Mail Kuchail Door Karna Tha To Aise Shaqs Ka Ye

Amal "Wadhoo" Karaar Na Payega.

- **Wadhoo Ke Pani Ka Paak Hona Shart Hai, Napaak Pani Se Wadhoo Nahi Hota** Jaisa Ke Upar Bayan Ho Chukka Hai. Sahat Wadhoo Ke Liye Pani Ka Mabah Hona Bhi Shart Hai, Agar Kisi Ne Aise Pani Se Wadhoo Kiya Jo Kisi Se Cheen Kar Hasil Kiya Gaya Ya Kisi Aur Ghair Sharia Taur Se Hasil Kiya Gaya To Aise Shaqs Ka Wadhoo Durust Aur Sahi Na Hoga.
- **Wadhoo Se Pahle (Agar Qazaye Hajat Se Farigh Hua Ho To) Istanja Karna Ya Mitti Ka Istemal Bhi Sahat Wadhoo Ke Liye Ek Shart Hai** Jiski Tafseel Guzishta Safhat Me Guzar Chuki Hai.
- **Wadhoo Ki Sahat Durust Hone Ke Liye Ek Shart Ye Bhi Hai Ke Har Us Cheez Ko Utar Diya Jaye Jiski Wajah Se Azou Ki Jild Tak Pani Na Pahuch Sakta Ho.** Wadhoo Karne Ke Liye Zaroori Hai Ke Azaa Par Lagi Hui Mitti, Aata, Mom Aur Jama Hua Mail Kuchail Ya Tahdar Rang (Nakhoon Polish Waghaira) Utarde Take Wadhoo Ka Pani Baghair Kisi Rukawat Ke Azou Ki Jild Tak Pahuch Jaye.

WADHOO KE FARAIZ

Wadhoo Ke Faraiz (Arkaan) Che(6) Hai Jo Darjzeel Hai:

1. **Mukammil Chahra Dhona: Isme Kulli Karna, Naak Me Pani Dalna Bhi Shamil Hai. Jis Shaqs Ne Chahra Dho Liya Lekin Kulli Na Ki, Naak Me Pani Na Daala Ya In Dono Mese Ek Kaam Chod Diya To Iska Wadhoo Sahi Aur Durust Na Hoga** Kyunke Mooh Aur Naak Dono Chahre Ka Hissa Hai Jinhe Dhona Ka Allah I Ne Hukm Diya Hai. Allah I Ka Farman Hai: (فَاغْسِلُوا وُجُوهَكُمْ) "So Apne Chahre Dhou" Al Maa-Idah:6

Jis Shaqs Ne Chahra Ka Koi Hissa Bhi (Dhote Waqt) Chod Diya To Isne Allah I Ke Hokum Par Amal Nahi Kiya. Alawa Azi Nabi ρ Wadhoo Karte Waqt Kulli Karte Aur Naak Me Pani Dalte The.

2. **Haton Ko Kohniyo Samet Dhona:** Allah I Ka Irshad Hai: وَأَيْدِيكُمْ إِلَى الْمَرَافِقِ

"Aur Apne Hato Ko Kohniyo Samet Dholo" Al Maa-Idah:6

Ek Riwayat Me Iski Sarahat Yun Hai:

"Rasool Allah ρ Wadhoo Karte To Apni Kohniyo Par Pani Bahate." [Sinin Kubra Lilbahiqi]

Ek Doosri Riwayat Me Hai:

*"Phir Inhone Apna Daaya Haath Dhoya Hatta Ke Kohni Se Upar Wala Kuch Hissa Dhoya Aur Baaya Haath Dhoya Hatta Ke Kohni Se Upar Wala Kuch Hissa Dhoya. "*Sahih Muslim

Ye Riwayat Is Baat Ki Takeed Karti Hai Ke Kohniya, Dhoye Jane Wale Hisse Me Shamil Hai.

3. **Sare Sar Ka Masah Karna.** Allah ﷻ Ka Hukm Hai: (وَأَمْسَحُوا بِرُءُوسِكُمْ) “Aur Apne Saro Ka Masah Karo” Mukamil Sar Me Kaan Bhi Shamil Hai. Rasool Allah ﷺ Ka Farman Hai: “Dono Kaan Sar Ka Hissa Hai.” [Sinin Ibn Maja] Bina Bari Sar Ke Baaz Hisse Ka Masah Karna Kafi Nahi.

4. **Paoo Ko Takhno Samet Dhona.** Irshad Rabbani Hai: (وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ)

Aayat Me “إِلَى” Ka Mana “مَعَ” Hai. Iski Shahadat In Ahadees Se Milti Hai Jinme Wadhoo Ki Tafseel Bayan Hui Hai, Yani Ye Riwayat Is Amr Ki Wazahat Karti Hai Ke “Takhne” Is Hisse Me Shamil Hai Jiske Dhona Ka, Hame Hukm Diya Gaya Hai.

5. **Tarteeb- Wadhoo Karne Wala Shaqs Pahle Chahra Dhoye, Phir Dond Haath, Phir Sar Ka Masah Kare Aur Aakhir Me Paou Dhoye** Kyunke Allah ﷻ Ne Aayate Wadhoo “Ae Iman Walo! Jab Tum Namaz Ke Liye Utho To Apne Mooh Ko Aur Apne Hato Ko Kohniyo Samet Dholo, Apne Saro Ka Massah Karo Aur Apne Paon Ko Takhno Samet Dholo.” Me Wadhoo Ko Tarteeb Se Bayan Kiya Hai. Neez Rasool Allah ﷺ Ne Isi Qurani Tarteeb Ke Mutabiq Wadhoo Kiya. Aur Farmaya: “Ye Is Shaqs Ka Wadhoo Hai Jiske Baghair Allah Iski Namaz Qabool Nahi Karta.” [Daef Sinin Ibn Maja]
6. **Aaza Ka Pai Dar Pai Hona:** Wadhoo Karne Wala “Aazaye Wadhoo” Ko Pai Dar Pai, Lagatar Dhoye. Ek Azou Ko Dhokar Kuch Waqfe Ke Baad Dusra Azou Dhona Durust Aur Sahi Nahi, Lihaza Poori Koshish Ki Jay Eke Wadhoo Ke Aaza Ek Ke Bad Digrey Tasalsal Ke Sath Dhoye Jaye.

Ye Wadhoo Ke Wo Faraiz Hai Jinki Adaigi Is Tarikhe Ke Mutabiq Ki Jaye Jo Allah swt Ne Apni Kitab Me Bayan Farmaya Hai (Aur Jise Rasool Allah ﷺ Ne Apne Qaul Wa Amal Se Waze Kiya Hai).

- **Ibtdaye Wadhoo Me Tasmiya (Bismillah بِسْمِ اللّٰهِ Padhne)** Ke Wajooob Ya Adam Wajooob Me Ulmaye Ikram Me Ikhtelaf Hai, Albatta Sabke Nazdeek Tasmiya Mashroo Hai, Jiska Tarq Durust Nahi. Tasmiya Ke Kalimaat “Bismillah” بِسْمِ اللّٰهِ Hai Aur Agar Kisi Ne Ar-Rahman Ar-Raheem Ke Alfaz Bhi Badhaye To Koi Harj Nahi.[Wallahu Aalam]
- **Aayat Wadhoo Me Chaar Azaa Ke Dhona Ka Jo Hukm Hai, Isme Hikmat Ye Maloom Hoti Hai Ke Badan Ke Ye Azz Gunah Ke Irteqab Me Aksar Istemaal Hote Hai, Wadhoo Se Zahiri Safai Wa Taharat Ke Sath Sath In Azaa Ki Batni Safai Bhi Hojati Hai** Jaisa Ke Rasool Allah ﷺ Ne Farmaya Hai Ke Beshak Musalman Jab

(Wadhoo Karte Waqt) Kisi Azou Ko Dhota Hai To Us Azou Ki Har Khata (Jiska Isne Irtaqab Kiya Ho) Wadhoo Ke Pani Seya Iske Akhri Khatron Se Maaf Hojati Hai.

- **In Azaa Ko Dhone ke Baad Rasool Allah ﷺ Ne “Kalimat Shahadat” Ke Zariye Se Tajdeed Iman Ki Rahnumai Farmayi Hai** Take Zahiri Aur Baatni Taharat Dono Ek Jaa Ho Jaye. Zahiri Taharat Ka Hasool Is Waqt Hoga Jab Azaa Ko Aayat Wadhoo Ke Mutabik Dho Liya Jayega Aur Batni Thaharat Tab Hasil Hogi

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Jab Wo Kalma Shahadat Padhega Jo Insan Ko Shirk Wa Kufr Se Paak Karta Hai. Allah I Ne Aayat Wadhoo Ke Akhir Me Isi Mazmoon Ko Yun Bayan Farmaya Hai:

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ

تَشْكُرُونَ

“Allah swt Tum Par Kisi Kism Ki Tangi Dalna Nahi Chahta, Balke Iska Irada Tumhe Paak Karne Ka Aur Tumhe Apni Bharpoor Nemat Dene Ka Hai Take Tum Shukr Ada Karte Raho.” Al Maa-Idah:6

Allah I Ne Tumhe Wadhoo Ka Huqm Diya Take Wo Tumhari Khataon Ko Maaf Kare Aur Apne Fazal Wa Inaam Ka Itmaam Karde. “Aayat Wadhoo” Ke Ibtedai Hisse Par Ghaur Farmaiye! Allah I Ne Ahle Iman Ko Kis Tarha Khoobsoorat Andaz Me Khitab Karte Hue Farmaya:

(يَتَأَيُّهَا الَّذِينَ ءَامَنُوا) Iski Wajah Ye Hai Ke Iman Wale Hi Allah I Ke Ahqaam Sunte Aur Baja Late Hai, Yahi Wajah Hai Ke Rasool Allah ﷺ Ne Farmaya:

“Wadhoo Ki Hifazat Sirf Momin Hi Karta Hai.” [Sinin Ibn Maja]

WADHOO KE MUSTAJABAT:

Wadhoo Ke Bare Me Jo Kuch Bayan Kiya Ja Chukka Hai Iske Alawa Baqi Kaam “Mustahib” Hai Jinki Haisiyat Wa Darja Ye Hai Ke Wo Kaam Karega To Ajar Payega Aur Agar Chod Dega To Gunahgaar Nahi, Yahi Wajah Hai Ke Fukhaye Ikram In Amaal Ko “Sinin Al-Wadhoo” Ka Naam Diya Hai. Aur Wo Ye Hai:

- **Miswak Karna:** Miswak Ki Ahmiyat, Fazilat Aur Kaifiyat Par Bahas Guzar Chuki Hai. Yad Rakhiye Miswak Ka Muqaam Wa Mahal Kulli Karne Ke Waqt Hai Take Miswaq Aur Kulli Dono Se Mooh Achi Tarha Saaf Hojaye Aur Namazi Ibadat, Tilawat Aur Allah I Se Manajat Ke Liye Taiyar Hojaye.
- **Chahra Dhone Se Pahle Ibtedaye Wadhoo Me Haaton Ko Teen Martaba Dhona Bhi Mustahib Hai.** Is Bare Me Kayi Ek Ahadees Wareed Hui Hai. Alawa Azi Ye Baat Bhi Hai Ke Azaaye Wadhoo Tak Pani Pahuchane Ka Ala Dono Haath Hi Hai To

Ahtiyat Ka Takaza Ye Hai Ke Mukamil Wadhoo Se Pahle Inko Achi Tarha Dhokar Saaf Kar Liya Jaye.

- **Kulli Aur Naak Me Pani Dalne Ka Amal Chahra Dhona Se Pahle Anjaam Dena Wadhoo Ke Mustahibat Me Se** Hai Kyunke Ahadees Me Inka Zikar Mawjood Hai. Agar Insan Roze Ki Halat Me Na Ho To In Dono Me Mubalghe Se Kaam Le, Yani Kulli Karte Waqt Saare Mooh Me Pani Ko Khoob Phiraye Aur Ghoomaye Aur Naak Me Pani Dalte Waqt Saans Ke Zariye Naak Ke Buland Hisse Tak Pani Ko Khinche.

Note: Sahat Wadhoo Ke Liye Naak Jhadna Bhi Zaroori Hai Kyunke Ye Amal Bhi Rasool Allah ﷺ Ke Wadhoo Ka Ek Hissa Tha. (Saarim)

- **Dadhi Ghani Hone Ki Soorat Me Iska Khilal Karna Masnoon Hai.**

Note: Dadhi Ke Khilal Ka Tarikha Ye Hai Ke Chullo May Pani Lekar Dadhi Ke Neeche Andar Dakhil Kare. Aur Haath Ki Ungliyo Se Dadhi Ka Khilal Karley. (Sarim)

- **Isi Tarha Haato Aur Paon Ki Ungliyo Ka Khilal Bhi Mustahib Hai.**
- **Daye Janib Se Ibteda Karna:** Hatho Aur Paon Ko Dhote Waqt Baye Azaa Ki Bajaye Daye Azaa Pahle Dhoye Jaye.
- **Chahra, Dono Haat Aur Dono Paon Ko Ek Baar Se Bhi Zyada, Yani Do Do Ya Teen Teen Baar Bhi Dhona Mustahib Hai.**

Mere Bhai! Ye Wadhoo Ki Sharait, Faraiz Aur Sunan Hai. Apko Chahiye Ke Inhe Seekh Ley Aur Wadhoo Karte Waqt Inhe Malhooz Rakhe Take Apka Wadhoo Ahqaam Shariya Ke Mutabik Ho Aur Ajar Ke Hasool Ka Zariya Ho. Duahai Ke Allah I Apko Ilm Nafe Aur Amal Saleh Naseeb Farmaiye. [Aameen]

WADHOO KA MUFASSIL TARIKHA

Aap Guzishta Safhaat Me Wadhoo Ki Sharait, Faraiz Aur Sunan Ka Bayan Padh Chuke Hai. Ab Hum Inhi Nasus Shariya Ki Roshni Me Mukammil Wadhoo Tafseel Ke Sath Bayan Karengye Take Aapka Amal Iske Mutabik Ho.

Wadhoo Karne Wala Awwalan Wadhoo Ki Neeyat Kare Ke Wo Allah I Ki Hukm Ki Tameel Me Namaz Waghaira Ke Liye Wadhoo Kar Raha Hai. Phir Bismillah Padhe. Phir Apne Haton Ko Teen Baar Dhoye. Phir Teen Baar Kulli Kare Aur Naak Me Teen Baar Pani Khinche, Baye Haath Se Naak Jhade. Phir Teen Baar Chahra Dhoye, Lambai Me Chahre Ki Had Peshani Ke Upar Wale Hisse (Jahan Sar Ke Baal Shuroo Hote Hai) Se Lekar Thoodi Tak Hai. Dadhi Ke Baal Chahre Ka Hissa Hai, Jinka Dhona Farz Hai. Dadhi Mukhtasar Hai To Isko Upar Aur Andar Se Dhona Zaroori Hai. Agar Dadhi Lambi Aur Aisi Ghani Hai Ke Iske Niche Wali Jismani Jild Nazar Aati To Sirf Dadhi Ke Bahar Wale Hisse Ko Dho Liya Jaye Aur Andaroni Hisse Ka Khilal Kar Liya Jaye, Jiska Tarikha Upar Bayan Ho Chukka Hai. Chahre Ki Choudai Ki Had Ek Kaan Se Dusre Kaan Tak Hai. Kaan Sar Ka Hissa Hai Inpar Sar Ki Tarha Massa Kare.

Phir Apne Haton Ko Nakhoono Se Lekar Kohniyo Samet Teen Baar Dhoye. Agar Iske Haton Par Aata, Mitti Ya Nakhoon Polish Waghaira Lagi Ho To Ise Utare Take Pani

Azaa Ki Jild Tak Pahuch Jaye.

Phir Naya Pani Lekar Poore Sar Ka Aur Dono Kano Ka Ek Baar Masah Kare. Masah Ka Tarikha Ye Hai Dono Hatho Ko Pani Se Tar Karke Inhe Sirke Ibtedai Hisse Par Rakhe, Phir Inhe Sar Par Guzar Kar Guddi Tak Lejaye, Phir In Hathon Ko Isi Tarha Isi Jagah Par Wapis Leaye Jahan Se Masah Shuroo Kiya Tha. Phir Dono Hathon Ki Shahadat Ki Ungliyo Ko Kaano Ke Surakho Me Dakhil Kare Aur Kano Ke Andar Wale Hisse Me Phere Jabke Anghooto Ke Sath Kano Ke Pichle Hisse Par Masah Kare. Phir Dono Paon Ko (Pahle Daya Phir Baya) Takhno Tak Teen Baar Dhoye.

Agar Kisi Shaqs Ka Haath Ya Paou Ka Baki Hissa Dhole. Agar Iska Haath Kohni Tak Kata Hua Hai To Bazoo Ka Agla Hissa Dholey. Isi Tarha Agar Kisi Ka Paou Takhne Tak Kat Chukka Hai To Wo Pindli Ka Ibtedai Hissa Dholey.

Allah I Ka Irshad Hai:

{ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا } (S.Taghabun-16)

“So Allah Se Hasb-E Taaqat Daro”

Aur Rasool Allah ﷺ Ka Farman Hai: “Jab Tumhe Kisi Baat Ka Hukm Doon To Hasb-E-Taqat Ispar Amal Karo.” Sahih Bukhari

Bina Bari Aisa Mazoor Shaqs Jab Farz Karda Azou Ke Bakhiya Hisse Ko Dho Lega To Isne Hasb-E-Taqat Hukm Par Amal Kar Liya.

➤ ❦ Wadhoo Karne Ke Baad Aasman Ki Taraf Nigah Uthaye (Daeef Is Riwayat Ki Sanad Me Ek Rawi Majhool Hai.) Aur Is Haal Me Wo Tamaam Duaye Padhe Jo Rasool Allah ﷺ Se Manqool Aur Sabit Hai, Wo Ye Hai

. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ:

“Mai Gawahi Deta Hoon Ke Allah I Ke Siwa Koi Mabood Nahi Wo Akela Hai, Iska Koi Shareek Nahi Aur Mai Gawahi Deta Hoon Ke Muhammad ﷺ Uske Bande Aur Rasool Hai.” Sahih Muslim

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

“Ae Allah! Mujhe Tauba Karne Walo Mese Banade Aur Pakizgi Hasil Karne Walon Mese Bana Dey.” Jame Tirmidhi

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

“Ae Allah! Tu Paak Hai Apni Tarifo Ke Sath Mai Gawahi Deta Hoon Ke Tere Siwa Koi Mabood Nahi, Mai Tujhse Bakhshish Mangta Hoon Aur Teri Taraf Hi Toubha Karta Hoon.” Sinin Al Kubra Lil Nisai

Wadhoo Ke Bad Mazkoora Bala Zikar Aur Duwa Padhne Me Hikmat Ye Hai Ke Wadhoo Se Zahiri Taharat Hasil Hui Jabke Tauheed Aur Tauba Se Batni Taharat Maser Aayi. Isi Tarha Zahiri Aur Batni Dono Kism Ki Azeem Taharate Jama Hogayi Aur Banda Allah Taala Ke Darbar Me Hazir Hone Ke Qabil Hogaya. Ye Soorate Haal Kis Qadar Munasib Aur Khoobtar Hai.

❦ Agar Koi Shaqs Wadhoo Karke Apne Azaa Ko Kisi Saaf Suthre Tauliye Waghaira Se Ponch Ley To Isme Koi Harj Nahi.

Tanbiya: Achi Tarha Aur Mukammil Wadhoo Karna (Jisme Koi Azou Khushk Na Rah Jaye) Farz Hai. Ek Riwayat Me Hai Ke Rasool Allah ﷺ Ne Ek Shaqs Ko Dekha Ke Uske Qadam Ka Nakhoon Barabar Hissa Khushk Rah Gaya Hai To Aap ﷺ Ne Use Farmaya: "Tum Wapis Jakar Achi Tarha Dobarah Wadhoo Karo." Sahih Muslim

Ek Aur Riwayat Me Hai: "Rasool Allah ﷺ Ne Ek Shaqs Ko Namaz Padhte Hue Dekha Ke Uske Qadam Ka Darham Bhar Hissa (Wadhoo) Ka Pani Na Lagne Ki Wajah Se) Khushk Rah Gaya Hai To Aap ﷺ Ne Use Wadhoo Aur Namaz Dono Ko Dohrane Ka Hukm Diya." Sinin Abi Dawood

Aur Aap ﷺ Ne Farmaya: "(Khushk Rah Jane Wali) Ediyo Ke Liye Aag Ka Azaab Hai." Sahih Bukhari

Iski Wajah Ye Hai Ke Isse Zimmedari Ki Adaigi Me Suste Waqee Hoti Hai Jiski Wajah Se Ediyon Ka Ek Hissa Khushk Rah Gaya Toh Isi Bina Par Ediyo Ko Azaab Hoga. Rasool Allah ﷺ Ne Farmaya: "Kisi Shaqs Ki Namaz Tab Tak Kamil Na Hogi Jabtak Wo Allah Ke Hukm Ke Mutabik Mukammil Wadhoo Na Karega. Wo Apna Chahra Dhoye, Kohniyo Tak Bazoo Dhoye Aur Sar Ka Masah Kare Phir Takhno Tak Paon Dhoye." Sinin Abi Dawood

☞ Mere Musalman Bhai! Kamil Aur Achi Tarha Wadhoo Karne Ka Ye Matlab Nahi Ke Pani Zaroorat Se Zyada Istemal Kiya Jaye Balke Maqsad Ye Hai Ke Har Azou Par Munasib Hadd Tak Bahaya Jaye Hatta Ke Wo Khoob Saaf Ho Jaye. Bila Zaroorat Kasrat Se Pani Ka Istemal Israf Hai Jisse Mana Kiya Gaya Hai Balke Kabhi Pani Ke Kasrat Istemal Ke Bawajood Matlooba Taharat Hasil Nahi Hoti. Agar Khalil Pani Se Mukammil Wadhoo Hojaye To Ye Kafi Hai. Ek Riwayat Me Hai: "Nabi Kareem ﷺ Ek Mad Pani Se Wadhoo Aur Ek Sa'a Se Lekar Paanch Mad Tak Pani Se Ghusul Karliya Karte The." Sahih Bukhari Pani Ke Istemal Me Israaf (Fuzool Kharchi) Se Rasool Allah ﷺ Ne Farmaya Hai. Ek Riwayat Me Hai:

"Syedana Sa'ad ؓ Ke Paas Nabi ﷺ Ka Guzar Hua Aur Wo Wadhoo Kar Rahe The To Aap ﷺ Ne Dekha Aur Farmaya: Pani Me Is Qadar Israf Kyun? To Unhone Kaha: Kya Wadhoo Me Bhi Israaf Hota Hai? Aap Ne Farmaya: "Haan, Agarche Tum Bathe Hue Darya Par Ho." (Da'eef Sinin Ibne Majah)

Ek Riwayat Me Rasool Allah ﷺ Ne Yun Khabar Di Hai: "Meri Ummat Mese Kuch Log Taharat Ki Babat Had Se Tijawaz Karenge." Sinin Abi Dawood

Neez Nabi ﷺ Ka Farmaan Hai: "Wadhoo Ke Liye Ek Shaitan Hai Jise Walhan Kaha Jata Hai, Lihaza Tum Pani Ke Bare Me Waswaso Se Bacho." (Da'eef Jame Tirmidhi)

Pani Ke Istemal Me Israf Se Faida Hone Ki Bajaye Bahot Kharabiya Paida Hoti Hai. Inmese Chand Ek Ye Hai:

✍ Kabhi Pani Ki Kasrat Par Etemad Hota Hai Aur Is Taraf Tawajo Is Qadar Hoti Hai Ke Ye Khayal Nahi Rahta Ke Pani Azaa Ke Tamam Hisson Tak Pahuch Paya Hai Ya Nahi Balke Pani Bas Awqaat Pani Azou Ke Mukammil Hisse Tak Pahuch Nahi Pata, Is Bina Par Iska Wadhoo Naqis Hota Hai Aur Wo Taharat Ke Baghair Hi Namaz Ada Karta Hai.

✍ Wadhoo Me Pani Ke Kasrat Istemal (Israf) Se Ibadat Me Ghuloo Ka Andesha Hai Kyunke Wadhoo Ibadat Hai Aur Jab Ibadat Me Ghuloo Ajaye To Kharabi Aur Fasad Lazim Aata Hai.

✍ Pani Ke Bejaa Istemal Ka Sabab Taharat Se Mutalikh Waswasa (Shuqooq Wa

Shubhaat) Paida Hote Hai. Rasool Allah ﷺ Ki Iteba Me Mukammil Bhalai Aur Khair Hai. Iske Alawa Amoor Bid'at Hai. Allah I Tamam Musalmano Ko Har Us Amal Ki Taufeeq Dey Jo Use Mahboob Aur Pasand Ho.

Ae Musalman Bhai! Aapki Koshish Honi Chahiye Ke Wadhoo Aur Ibadat Ki Adaigi Masnoon Tarikhe Se Afrat Wa Tafreet Se Door Rahte Hue Kyunke Ye Dono Cheeze Qabil Mazmat Hai. Bahtar Kaam Mayana Roi Hai. Ibadat Me Suste Nuqs Paida Hota Hai Jabke Inteha Pasand (Israf Karnewala) Aisi Zyadati Ka Martqab Hota Hai Jo Deen Me Shamil Nahi. Rasool Allah ﷺ Ki Sunnat Ki Pairvi Karne Wala Hi Sahi Tarikhe Se Ibadaat Ka Haq Ada Karta Hai.

Ae Allah! Hame Haq Ko Haq Ki Shakal Me Dikha Aur Iski Iteba' Ki Taufeeq Dey Aur Batil Ko Batil Ki Soorat Mey Samne La Aur Isse Ijtenab Ki Himmat Dey, Aisa Na Hoke Batil Humpar Waze Na Hosake Aur Hum Ispar Padkar Gumrah Hojaye. (Aameen)

MOUZO AUR JURABO WAGHAIRA PAR MASSAH KARNE KA HUKM

Hamara Deen, Asaan Deen Hai, Mushkil Wa Mashaqqat Wala Deen Nahi, Iske Ahqaam Aise Hai Jo Halaat Se Mutabikat Rakhte Hai. Maslehat Ke Qareeb Tar Mashaqqat Se Door Tar Hai.

Jab Kisi Musalman Ne Azaaye Wadhoo Par Aisi Cheez Pahni Ya Bandhi Ho Jiski Ise Shaded Zaroorat Ho Aur Iske Uterne Me Mushkil Ho, Maslan: Paon Ki Hifazat Ke Liye Muje Ya Jurabe, Sar Ki Hifazat Ke Liye Pagdi Ya Kisi Zakham Ko Kharabi Se Bachane Ke Liye Patti Bandhi Ho To Aisi Halat Me Sharaa' ﷻ Ne Ise Wo Cheez Utarkar Azou Wadhoo Ko Dhone Ki Zahmat Nahi Di Balke Use Ispar Masah Karne Ki Rukhsat Di Hai Jo Allah I Ki Taraf Se Uske Bando Par Takhfeef Aur Asaani Hai Aur Mashakat Se Bachao Hai.

- **Agar Kisi Muqem Ya Musafir Shaqs Ne Mouzey Ya Jurabey Pahni Ho To Unhe Utarkar Pao Ko Dhone Ki Bajaye Inpar Masah Karna Sahi Aur Marfoo Riwayaat Se Sabit Hai** Jo Darja Tawatar Tak Pahuchti Hai. Hazrat Hasan Basri(R.A.) Ne Kaha Hai: "Mujhe Sattar(70) Ke Qareeb Sahaba Akram (R.A.) Ne Bataya Ke Rasool Allah ﷺ Mouzo Par Masah Karte The."

Imam Nawwi (R.A) Farmate Hai: "Mouzo Par Masso Ki Ahadees Bahot Sare Sahaba Akram(R.A.) Se Manqool Hai."

Imam Ahmed Bin Hanbal(R.A.) Farmate Hai Ke Mouzo Par Masah Ke Bare Me Mere Dil Me Zarra Bhar Bhi Shaq Wa Shuba Nahi, Isse Mutalik Mere Ilm Ke Mutabik Rasool Allah ﷺ Ke Sahaba Se Chali Ahadees Hai.

"Imam Abdullah Bin Mubarak(R.A.) Ka Irshad Hai: "Mouzo Par Masah Ke Jawaz Me Sahaba Akram(R.A) Ke Darmiyan Koi Ikhtelaf Na Tha."

Imam Ibn Manzar(R.A.) Waghaira Ne Mouzo Par Masah Ke Jawaz Mey Ulamaye Ummat Ka Ijmaa' Naqal Kiya Hai.

Alawa Azi Ahle Sunnat Ka Is Masle Par Itefaq Hai. Masiwaye Ahle Biddat Ki Ek Qaleel Jamat Ke, Wo Iske Jawaz Ke Qayal Nahi.

- **Mouzo Par Masah Ka Hukm "Rukhsat" Ka Hai. Mouzo Ko Utarkar Pao Dhone Se Bahtar Ye Hai Ke Inpar Masah Kiya Jaye Isme Allah I Ki Rukhsat Ko Qabool Karna**

Hai Aur Nabi ﷺ Ki Iqtada Aur Pairvi Hai, Neez Biddati Groh (Munkareen Masah) Ki Mukhalifat Bhi Hai (Jo Honi Chahiye).

- **Jin Azaa Par Mouzey, Jurabey, Pagdi Aur Patti Waghaira Bandhi Ho Masah Karne Se Wo Dhone Ke Hukm Me Ho Jate Hai.** Rasool Allah ﷺ Takalluf Se Kaam Nahi Lete The, Qadmo Ki Jaisi Halat Hoti Waisa Hi Kaam Karlete The, Yane Agar Mouze Aur Jurabe Pahni Hoti To Masah Kar Lete Warna Pao Dho Lete The, Sirf Masah Ki Khatir Mouzey Ya Jurabey Pahanna Durust Nahi. (Note: Iski Koi Daleel Nahi, Lihaza Aisa Karne Me Harj Nahi.)
- **Agar Koi Shaqs Muqem Ho ya Wo Musafir Ho Jiska Safar Is Qadar Ho Jisme Namaz Qasar Karni Jayaz Nahi To Iski Mudat Masah Ek Din Raat Hai. Aur Agar Uska Safar Itna Hoke Usme Namaz Qasar Karna Jayaz Hai To Iski Mudat Masah Teen Din Aur Teen Raatein Hai** Kyunke Rasool Allah ﷺ Ne Farmaya Hai: "Musafir Ke Liye Mudat Masah Teen Din Aur Unki Raatein Hai, Jabke Mukeem Ke Liye Ek Din Raat Hai."
- **Koi Shaqs Muqem Ho Ya Wo Musafir Dono Halation Me Mudat Masah Us Waqt Shuroo Hogi Jab Mouzey Ya Jurabey Pahanney Ke Bad Hadas (Wadhoo Ka Tootna) Waqey Hoga Kyunke Hadas Hi Moujib Wadhoo Hai, Neez Masah Ka Jawaz Halat Hadas Se Shuroo Hojata Hai, Lihaza Mudat Masah Ki Ibteda Jawaz Masah Ke Ibtedai Waqt Se Ho Jati Hai. Baaz Ulama Ki Raaye Ye Hai Ke Mudat Masah Is Waqt Shuroo Hoti Hai Jab Hadas Ke Baad Masah Kiya Jayega.**

MOUZO AUR JURABO PAR MASAH KI SHARAIT

Mouzo Ya Jurabo Waghaira Par Masah Karna Tab Jayaz Hai Jab Unhe Bawadhoo Hokar Pahna Ho. Sahihain Me Riwayat Hai Ke Nabi ﷺ Ne Syedana Mugheera Bin Shaba (R.A.) Ko Farmaya, Jab Unhone Aap ﷺ Ke Mouze Utarne Ka Irada Kiya; "Rahne Dey Kyunke Maine Inhe Wadhoo Ki Halat Me Pahna Tha." Sahih Bukhari Ek Doosri Riwayat Me Hai: "Aap ﷺ Ne Hume (Sahaba Akram(R.A.) Ko) Hukm Diya Ke Mouzo Par Masah Tab Karna Jab Inhe Wadhoo Karke Pahna Ho." Musnad Ahmed In Dalail Se Wazi Hua Ke Mouze Ya Jurabe Pahante Waqt Wadhoo Ka Hona Shart Hai. Agar Kisi Ne Wadhoo Kiye Baghair Mouzey Ya Jurabey Pahan Liye To Inpar Masah Karna Jayaz Na Hoga.

☞ **Pahne Hue Mouzey Ya Jurabey Mabah Ho, Agar Kisi Se Cheen Kar Ya Chori Karke Hasil Kiye Ho To Inpar Masah Karna Jayaz Nahi. Isi Tarha Agar Kisi Mard Ne Resham Ke Mouzey Ya Jurabey Pahne Ho To Inpar Masah Karna Jayaz Nahi Kyunke Haram Me "Rukhsat" Ka Istemal Najayaz Hai.**

☞ **Masah Ki Ek Shart Ye Hai Ke Mouzey Ya Jurabey Paoon Ke Is Hisse Ko Mukammil Taur Par Dhanpte Ho Jinka Dhona Ba Hukm-E-Ilahi Farz Hai Warna Masah Karna Durust Nahi.**

☞ **Jurabey, Mouzon Ke Qayam Mukaam Hai, Inpar Masah Karna Tab Jayaz Hai Jab Wo**

Oon Waghaira Ki Bani Ho Aur Is Qadar Moti Hoke Inke Neeche Se Paoon Ki Jild Nazar Na Aati Ho. Rasool Allah ﷺ Se Sabit Hai Ke Aap ﷺ Ne Jurabo Par Aur Juton Par Masah Kiya Tha. Sinin Abi Dawood

Jurabo Par Masah Karne Ki Muddat Bhi Wahi Hai Jo Mouzon Ki Hai. Jurabo Par Masah Karne Ke Liye Unpar Juton Ka Pahanna Zaroori Nahi. Agar Jurabo Par Masah Karke Mudat Masah Ki Ibtada Hogayi, Phir Inke Upar Koi Shaye Mouzey Waghaira Pahan Liye To Inke Barabar Utarne Ya Pahanne Se Jurabo Ke Masah Ki Muddat Par Koi Asar Na Padega.

PAGDI PAR MASAH KARNA:

Pagdi Par Masah Karne Ki Do Sharte Hai:

1. **Pagdi Sar Ke Is Hisse Ko Mukammil Taur Par Dhanpti Ho Jaise Aam Taur Par Nanga Nahi Rakha Jata.**
2. **Pagdi Thoodi Ke Neeche Se Guzari Gayi Ho. (Ye Us Shaqal Me Hoga Jab Pagdi K Eek Ya Do Bal Thoodi Ke Neeche Se Bhi Guzare Gaye Ho) Ya Iska Ek Kinara Peeche Kamar Par Latkaya Gaya Ho.**

Pagdi Par Masah Ke Bare Me Aima Hades Ne Nabi ﷺ Se Mutarid Ahadees Naqal Ki Hai. Sahih Bukhari

Ilawa Azee Syedana Omar(R.A.) Ne Farmaya: "Jo Shaqs Pagdi Par Masah Karne Ki Soorat Me Wadhoo Ko Mukammil Nahi Samajhta Allah Usey Paak Na Kare."

Hadas Asgar (Wadhoo) Tooth Jane Ki Halat Mey Wadhoo Karte Waqt Mouzo Aur Pagdi Par Masah Jayaz Hai, Albatta Hadas Akbar (Janabat) Ki Halat Mey In Par Masah Karna Sahi Aur Durust Nahi Balke Inhe Utar Kar In Hisso Ko Aur Saare Badan Ko (Ghusul Janabat Karke) Dhona Hoga.

PATTI PAR MASAH KARNA

Jism Ki Kisi Tooti Hui Haddi Ya Jod Par Ilaj Ki Khatir Bandhi Hui Lakdiyo (Phattiyo) Par Masah Karna Jayaz Hai. Isi Tarha Zakhmo Par Lage Hue Marham Ya Inpar Bandhi Hui Pattiyo Ya Plaster Par Masah Karna Durust Hai. Isme Masah Ke Liye Shart Ye Hai Ke Lagi Hui Shaye Mutasir Jagah Par Hoy A Iske Qareeb Qareeb Ho Agar Mutasir Hisse Se Zyada Matajawuz Hai To Ise Uterna Hoga Aur Wo Hissa Dhona Padega. Neez Ispar Hadas Asgar Ya Akbar Dono Halation Mey Masah Karna Jayaz Hai Aur Iske Liye Waqt Ki Koi Had Bhi Mateen Nahi. Jab Tak Zakhm Durust Nah O Tab Tak Masah Kiya Jasakta Hai Kyunke Ye Masah Ek Majboori Ki Bina Par Hai, Jab Tak Majboori Kayam Hai Tab Tak Mudat Masah Bar Qaraar Hai. Phati Aur Patti Par Masah Ki Daleel Syedana Jabi (R.A.) Ki Raiwayat Hai, Wo Farmate Hai Ke Hum Ek Martaba Safar Ke Liye Nikle, Raste Me Ek Saathi Ke Sar Par Patthar Laga Aur Wo Zakhmi Hogaya, Use Nahane Ki Hajat Hui To Usne Apne Sathiyo Se Poocha , Kya Mere Liye Tayamum Karne Ki Gunjaish Hai? Unhone Kaha: Tumhare Liye Tayamum Ki Rukhsat Nahi Kyunke Tumhare Paas Pani Maujood Hai Aur Tum Use Istemal Kar Sakte Ho, Chunanche Usne Ghusul Kiya To Faut Hogaya. Jab Rasool Allah ﷺ Ke Paas Aye To Aur Apko Is Waqeya Ki Itela Di To Aapne

Farmaya: "Jinhone Ise Qatal Kiya, Allah I Unhe Qatl Kare, Agar Unhe Ilm Na Tha To Pooch Kyun Na Liya? (Phir Farmaya:) Agar Wo Mareez Tayamum Karta Aur Zakhm Par Patti Bandhta Aur Uspar Masah Kar Leta Aur Baqi Jism Dho Leta To Ye Use Kafi Tha." Sinin Abi Dawood

MUQAAM MASAH AUR USKA TARIKHA:

Mouzo Ya Jurabo Ke Upar Wale Hisse Par Masah Karna Chahiye. Agar Pagdi Bandhi Hui Ho To Uske Upar Wale Mukammil Hisse Par Masah Kiya Jaye. Kisi Azou Ya Zakhm Par Takhtiya Ya Pattiya Bandhi Hui Ho To Is Azou Ke Upar Neeche Mukammil Taur Par Masah Karna Chahiye.

Mouzo Par Masah Ka Tarikha Ye Hai Ke Haton Ki Ungliya Pani Se Tar Karke Unhe Pao Ki Ungliya Par Rakha Jaye, Phir Unhe Pao Ke Upar Wale Hisse Par Pindli Tak Phera Jaye. Daye Pao Par Daye Haath Se Baye Pao Par Baye Haath Se Masah Kiya Jaye, Masah Karte Waqt Hathon Ki Ungliya Khuli Ho. Masah Ek Hi Baar Kiya Jaye, Do Teen Baar Karne Ki Zaroorat Nahi. Allah I Hume Ilm Naafe Aura Mal Saleh Ki Taufeeq Dey. (Aameen)

NAWAQID WADHOO

Guzishta Safhaat Par Aap Ahadees Sahi Ki Roshni Me Wadhoo Ki Sharait, Faraiz, Senin Aur Uska Mufasil Tarikha Padh Chuke Hai. Ab Zaroorat Is Amr Ki Hai Ke Apko Wo Ashiya Aur Halite Bhi Maloom Ho Jinse Wadhoo Tooth Jata Hai Take Aisa Na Hoke Wadhoo Tooth Jane Ke Bawajood Aap Lailmi Me Wadhoo Qayam Samajhkar Ibadat Ki Adaigi Me Masroof Rahe Jo Sahi Aur Maqbool Na Ho.

Mere Musalman Bhai! Kuch Cheeze Aur Soortein Jo Wadhoo Ke Tooth Jane Ka Sabab Ban Jati Hai. Inmese Koi Ek Cheez Ya Soorat Bhi Pesh Ajane Se Wadhoo Qayam Nahi Rahta Balke Jis Kaam Ke Liye Wadhoo Kiya Gaya Tha, Iski Adaigi Ke Liye Naye Sire Se Wadhoo Karna Padta Hai, In Mafasid Ko "Nawaqid Wadhoo" Ya Wadhoo Todne Wali Cheeze" Kaha Jata Hai.

Shara' u Ne In Cheezo Aur Soorton Ko Mateen Farma Diya Hai. Inme Baaz Aisi Hai Jo Wadhoo Ko Khud Tod Deti Hai Aur Isme Koi Shaq Wa Shuba Nahi Rahta Maslan: Peshab, Payekhane Ka Aana Ya Kisi Mardy A Aurat Ki Dubar Ya Qubal Se Kisi Cheez Ka Kharij Hona. Aur Baaz Soortein Aisi Hai Jinke Pesh Aajane Se "Nawaqid Wadhoo" Ka Ghalib Gumaan Hota Hai, Maslan Zawal Aqal, Neend Ka Ghalba, Behoshi Aur Diwangi Waghaira. Aqal Ke Zayal Ho Jane Se Insan Ko Apne Aap Ki Hosh Nahi Rahti, Lihaza Is Soorate Haal Ko Maqd Wadhoo Ki Alamat Qaraar Diya Hai. Ab Tafseel Mulaahiza Farmaiye:

- **Dubur Ya Qubal Se Kisi Cheez Ka Nikalna:** Mardy A Aurat Ki Dubar Ya Qubal Se Jo Ashiya Kharij Hoti Hai Unse Wadhoo Tooth Jata Hai, Maslan Peshab, Payekhane, Mani, Mazi, Haiz, Istehada Ya Haw Aka Nikalna Waghaira. Peshab Ya Payekhane Nikalne Ki Soorat Mey Dalail Shariya Aur Ijma Ummat Kef Aisle Ke Mutabik Wadhoo Tooth Jata Hai. Allah I Ne "Mawjoobaat Wadhoo" Ka Zikr Karte Hue Farmaya:

{أَوْجَاءٌ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ}

“ Ya Tum Mese Koi Khazaye Hajat Se Aaya Ho (To Wadhoo Kare).” Al Maa-Idah:6
Agar Mani Ya Mazi Nikle To Ahadees Sahi Ki Roshni Mey Wadhoo Tooth Jata Hai. Imam Ibn Manzar (R.A.) Waghaira Ne Ispar Ijmah Naqal Kiya Hai. Isi Tarha Ka Istehaza Ka Khoon Ane Se Bhi Wadhoo Qayam Nahi Rahta. Waze Rah Eke Istehaza Ka Khoon Aurat Ko Bimari Lahaq Hone Ki Wajah Se Aata Hai Aur Wo Haiz Ke Khoon Ke Ilawa Hota Hai. Hadees Me Hai Ke Syeda Fatima Bint Abi Habshi (R.A.) Ko Istehaza Ka Khoon Aata Tha. Unka Masla Dariyaft Karne Par Rasool Allah ﷺ Ne Farmaya:”Tum Wadhoo Karke Namaz Padh Liya Karo Kyunke Ye Bimari Ka Khoon Hai.” Sinin Abi Dawood

➤ **Hawa Ke Kharij Hone Se Bhi Wadhoo Toot Jata** Hai Jis Par Ahadees-E-Sahiya Aur Ijmal Daleel Hai. Rasool ﷺ Ka Irshaad Hai: ”Allah 1 Be Wadhoo Shaqs Ki Namaz Qabool Nahi Farmata Hatta Ke Wo Wadhoo Karle.” Sahih Bukhari

Jis Shaqs Ko Shaq Pad Jay Eke Uski Hawa Nikli Hai Ya Nahi, Iske Bare Me Rasool Allah ﷺ Ne Farmaya: ”Wo Jab Tak Awaz Na Sunley Ya Boo Mahsoos Na Karey Tab Tak(Naya Wadhoo Karne Ke Liye) Wapis Na Jaye.” Sahih Bukhari
Peshab Aur Payekhana Ke Raston Ke Ilawa Agar Kisi Aur Raste Se Koi Cheez Kharij Hui Ho, Maslan: Khoon, Khaye Aur Nakseer Waghaira To Isme Ahl-E-Ilm Ke Darmyan Ikhtelaf Hai Ke Inse Wadhoo Tooth Jata Hai Ya Nahi. Sahi Baat Yahi Maloom Hoti Hai Ke In Soorton Ke Pesh Ajane Se Wadhoo Nahi Toothta.

➤ **Zawal Aqal:** Zawal Aqal Ho Ya Aqal Par Parda Pad Jaye To Wadhoo Tooth Jata Hai. Zawal Aqal Se Murad Pagal Pan Waghaira Hai Aur Aqal Par Parda Pad Jane Ka Matlab, Neend Ka Ghalba Ya Behoshi Hai. Ye Tamam Halite ”Nawaqid Wadhoo” Ki Hai Kyunke Inme Ghair Mahsoos Taur Par Wadhoo Ke Tooth Jane Ka Imkaan Hai, Albatta Agar Baithe Baithe Mamooli Si Neend Aagayi To Wo Naqid Wadhoo Nahi. Isliye Ke Riwayaat Me Hai Ke Sahaba Akran (R.A.) Namaz Bajamat Ada Karne Ke Intezar Me Baithe Baithe So Jaya Karte The. Sinin Abi Dawood

Haan Dalail Ke Darmyan Jama Ke Liye Hum Yahi Kahenge Ke Qasadan Aur Bharpoor Sone Se Wadhoo Qayam Nahi Rahta.

➤ **Oont Ka Gosht Khana:** Oont Ka Gosht (Thoda Ya Zyada) Khane Se Wadhoo Tooth Jata Hai. Baqaul Imam Ahmed(R.A.) Ke Isbare Me Rasool Allah ﷺ Ki Sahih Aur Sarih Do Riwayate Aati Hai. Sahih Muslim

Oont Ke Ilawa Kisi Aur Halal Janwar Ka Gosht Khane Se Wadhoo Nahi Toothta.

➤ **Is Bab Me Kuch Aisi Ashiya Bhi Hai Jinme Ulama Ka Ikhtelaf Hai Ke Inse Wadhoo Toot Jata Hai Ya Nahi. Aur Wo Ye Hai: A. Sharamgah Ka Choona B. Shahwat Se Aurat Ko Pakadna C. Maiyat Ko Ghusl Dena Aur D. Murtad Hojana**

➤ **Ahl-E-Ilm Ki Ek Jamat Ki Raye Ye Hai Ke Darj Bala Soorton Mese Koi Ek Pesh Aajaye To Wadhoo Toot Jata Hai Jab Kea Hl-E-Ilm Inmese Kisi Soorat Bhi Naqz**

Wadoo Ke Qayal Nahi. Darasal Ye Masla Ghauro Fikar Ka Mohtaj Aur Ijtehadi Hai. Agar Ikhtelaf Ki Daldal Se Nikalne Ki Khatir Wadhoo Karliya Jaye To Mustahasin Hai.

- **Ab Zere Bahas Mouzo Se Mutaliq Ek Aham Masla Baki Rah Gaya Hai Aur Wo Ye Hai Ke Yakeeni Taur Par Taharat Hasil Kar Lene Ke Bad Kisi Ko Shaq Wa Waham Pad Gaya Ke Kisi Wajah Se Iska Wadhoo Qayam Nahi Raha To Wo Kya Kare? Is Bare Me Syedana Abu Huraira(R.A.) Se Marwi Hai Ke Rasool Allah ﷺ Ne Farmaya: "Jab Koi Shaqs Apne Pet Me Bojh Waghaira Mahsoos Kare, Phi Rise Shaq Pad Jay Eke Pet Se Koi Shaye Nikli Hai Ya Nahi To Wo Shaqs Awaz Ya Boo Mahsoos Kiye Baghair(Wadhoo Karne Ke Liye) Masjid Se Bahar Na Nikle." Sahih Muslim**

Riwayat Mazkoora Aur Is Mauzoo Ki Digar Riwayat Se Ye Masla Waze Hota Hai Ke Agar Kisi Musalman Ko Apni Taharat Par Pahle Yakeen Ho, Phi Rise Zawal Taharat Ka Shaq Pad Jaye To Iski Taharat Baki Rahegi Kyunke Ye Asli Aur Yakeeni Halat Hai Jabke Naqiz Taharat Mashqooq Hai Aur Shaq Se Yakeen Zail Nahi Hota. Alawa Azi Ye Ek Aam Aur Azeem Qaida Hai Ke Har Cheez Apni Asli Halat Par Rahti Haijab Tak Kisi Maqool Wajah Se Iski Mukalif Halat Ka Yakeen Nah O. Isi Tarha Iske Baraqs Soorat Hai, Yani Jab Kisi Shaqs Ko Apni Halat Hadas S(Wadhoo Na Rahe) Ka Yaqeen Ho Aur Taharat Me Shaq Ho To Wo Wadhoo Karley Kyunke Yahan Hadas Asal Aur Yakeeni Hai Jo Shaq Wa Shuba Se Khatam Na Hoga.

Mere Musalman Bhai! Namaz Ke Liye Taharat Ka Ahtmam Wa Intezam Kijiye Kyunke Iske Baghair Namaz Nahi Hoti. Shaitani Waswaso Aur Shaitan Ke Ghalba Se Khud Ko Bachane Ki Fikar Wa Koshish Kijiye. Wo Apki Taharat Ke Tootne Ka Waswasa Baar Baar Aap Ke Seene Me Dalta Hai Aur Pareshan Karta Hai, Iski Shar Se Allah I Ki Panah Talab Kijiye, Iske Waswaso Ki Taraf Tawaja Mat Dijiye. Ahl-E-Ilm Se Taharat Ke Masail Poochiye Take Aap Ko Baseerat Rahe. Apne Kapdo Ko Pak Wa Saaf Rakhiye Take Apki Namaz Sahi Aur Ibadat Durust Ho. Irshad Bari Tala Hai:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

"Beshaq Allah I Tauba Karne Walo Aur Pakiza Rahne Walo Se Mohabat Rakhta Hai." Al Baqarah:222

Allah I Hume Ilm Nafe Aur Amal Saleh Ki Taufeeq Bakhsho.(Aameen)

GHUSL KE AHKAAM

Pichle Safhaat Me Aapne Ahkaame Taharat Me Se Hadas Asghar Yani Wadhoo Ke Masail Aur Wadhoo Ko Todne Wali Ashiya Aur Soorton Ka Mutalla Kiya. Ab Hum Hadas Akbar Yani Janabat, Haiz Aur Nifas Se Mutalik Ahkaam Taharat Bayan Karte Hai, Is Taharat Ka Naam "Ghusl " Hai, Jisme Tamam Badan Par Makhsoos Tarikhe Ke Sath Pani Istemal Kiya Jata Hai, Jiski Tafseel Aap Yahan Mulaahiza Farmayenge. Waze Rahe, Ghusl Janabat Farz Hai, Chunanche Irshad Bari Tala Hai:

(وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا)

“Aur Agar Tum Junbi Ho To Achi Tarha Taharat Hasil Karlo.” Al Maa-Idah:6 Ahl-E-Ilm Ne Bayan Kiya Hai Kea Had Jahaliyat Me Ghusl Janabat Kiya Jata Tha Aur Ye Deen Ibrahimiki Ka Ek Masla Tha Jo Arbo Me Chala Aaraha Tha.

Moujabat Ghusl: Kisi Musalman Ko Darj Zeel Che(6) Cheezo Me Se Koi Ek Bhi Pesh Aajaye To Ispar Ghusl Fard Hojata Hai:

✎ **Mani Ka Nikalna:** Mard Ho ya Aurat, Iski Sharmgah Se Mani Ka Nikalna Moujib Ghusl Hai Jiski Do Soortein Hai. Pahli Soorat Ye Ke Halat-E-Bedari Me Mani Ka Kharooj Ho Aur Doosri Ye Hai Ke Halat Neend Me Aisa Hojaye. Agar Bedari Ki Halat Me Mani Nikal Gayi To Ghusl Karne Ke Liye Lazzat Ka Hasool Shart Hai. Agar Lazzat Hasil Hue Baghair Aisa Ho To Ispar Ghusl Farz Na Hoga Kyunke Bimari Ki Wajah Se Aisa Ho Sakta Hai. Agar Halat Neend Me Mani Ka Kharooj Hua To Wo “Ahtalam” Hai, Aise Shaqs Par Ghusl Fard Ho Gaya Kyunke Is Soorat Me Mubtela Shaqs Ko Lazzat Ya Adam Lazzat Ka Shaoor Nahi. Sokar Uthne Wala Shaqs Agar Mani Ke Asrat Dekhe To Ispar Ghusl Fard Hai. Agar Use Ahtalam Ka Ahsas Hua Lekin Na Mani Nikli Aur Na Iske Asrat Nazar Aye To Is Shaqs Par Ghusl Fard Na Hoga.

✎ **Jama' Karna:** Agar Jama' Ki Soorat Me Mard Ka Aala Tanasil Aurat Ki Sharmgah Me Dakhil Hogaya To Dono Par Ghusl Fard Hojata Hai, Mani Ka Inzaal Hoy A Na Ho. Hadees Me Hai Nabi p Ne Farmaya: “Jab Koi Mard Biwi Ke Qareeb Jaye Aur Mard Ki Sharamgah Aurat Ki Sharamgah Se Mil Jaye To Inpar Ghusl Farz Ho Gaya.” Sahih Bukhari Is Hades Aura Hl-E-Ilm Ke Ijmah Ki Bina Par Mard Wa Aurat Dono Par Ghusl Fard Hai Mani Ka Inzal Ho ya Na Ho.

✎ **Qabool Islam:** Ahl-E-Ilm Ki Ek Jamat Ke Nazdeek Kufir Ko Chod Kar Daira Islam Me Dakhil Hone Wale Shaqs Par Ghusl Fard Ho Jata Hai. Hadees Me Hai Ke Rasool Allah p Ne Baaz Logon Ko(Jinhone Islam Qubool Kiya) Ghusl Karne Ka Hukm Diya Tha. Sinin Abi Dawood

Jabke Jamhur Ahl-E-Ilm Ki Raye Ye Hai Ke Aise Shaqs Par Ghusl Mustahib Hai, Fard Nahi Kyunke Ye Manqool Nahi Ke Nabi p Ne Islam Qabool Karne Wale Har Shaqs Ko Ghusl Karne Ka Hukm Diya Tha, Lihaza In Dalail Ki Roshni Mey Ghusl Ko Istejab Par Mahmool Kareng. (Wallahu Aalam)

Note: Zahir Hades Se Maloom Hota Hai Ke Ye Hukm Har Islam Qabool Karne Wale Ke Liye Wajib Hai. Kisi Ek Shaqs Ke Liye Isey Khaas Karna Mahal Nazar Hai Kyunke Hukm Aam Hai Aur Sharia Masla Ke Sabot Ke Liye Zaroori Nahi Ke Har Fard Ko Alag Alag Hukm Diya Jaye. Jab Ek Shaqs Ke Liye Hukm Sabit Ho To Tamam Ke Liye Hoga Alaya Ye Ke Ikhtesas Ki Koi Daleel Nahi. Wallahu Aalam.

✎ **Maut Ka Waqey Hona:** Maut Ki Wajah Se Mayyat Ko Ghusl Dena Fard Hai, Albatta Maidan Jung Me Shaheed Hone Wale Ko Ghusl Nahi Diya Jata. Tafseel Ahkaam Aljanaiz Ke Baab Me Zikr Hogi. Insha Allah Taala

✎ **Haiz Aur Nifas Ke Khoon Ka Mangate' Hona:** Jab Haiz Ya Nafas Ke Ayyam Khatam Ho Jaye To Us Aurat Par Ghusl Fard Ho Jata Hai. Rasool Allah p Ne Ek Aurat Se Kaha: “Jab

Tere Haiz Ke Din Guzar Jaye To Ghusl Kar Aur Namaz Ada Kar.” Sahih Bukhari

Allah I Ka Irshad Hai: (فَإِذَا تَطَهَّرْنَا)

“Haan Jab Wo Paak Hojaye” Yani Haiz Wali Aurtein Haiz Khatam Hone Ke Baad Ghusl Karke Paak Hojaye.

KAMIL GHUSL KA TARIKHA:

Awwalan Dil Me Neeyat Kare, Phir Bismillah Padhe, Teen Martaba Haath Dhoye Aur Istanja Kare, Phir Mukammil Pani Dale, Badan Ko Haathon Se Khoob Male Take Pani Badan Ke Har Hisse Tak Pahuch Jaye.

Haiz Wa Nafaas Se Farigh Hone Wali Aurat Ghusl Ke Waqt Sar Ke Baal Kho Dey Lekin Ghusl Janabat Mey Sar Ke Baal Kholna Zaroori Nahi Kyunke Isme Aurat Par Mashaqat Aur Mushkil Hai, Albatta Wo Pani Sar Ke Balon Ki Jadon Tak Zaroor Pahuchaye.

Ghusl Janabat Karne Wala Mard Hoy A Aura Two Badan Ke Har Hisse Tak Pani Ko Pahuchaye Aur Usey Tar Karne Ki Poori Koshish Karey. Baalo Ki Jado, Badan Ki Nazar Na Aane Wali Jagaho, Halak Ke Neeche, Naaf Ke Andar, Baghalo Ke Neeche Aur Ghutno Ke Neeche Wale Hissos Me Tawajjo Aur Ahtamam Se Pani Bahaye. Ghadi Ya Angothi Pahni Ho To Ise Harkat Dey Take Pani Inke Neeche Tak Pahuch Jaye. Is Tarha Mukammil Taur Par Ahtamam Se Ghusl Janabat Kare Ke Iske Badan Mey Aisi Jagah Na Rah Jaye Jahan Pani Na Pahuch Saka Ho.

Rasool Allah ﷺ Ne Farmaya: “Har Baal Ke Neeche Janabat Hai, Lihaza Balon Ko Dho’o Aur Apne Jism Ko Achi Tarha Saaf Karo.” (Daef Sinin Abi Dawood)

✎ **Ghusl Karne Wala Pani Ke Istemal Me Israf Na Kare.** Masnoon Ye Hai Ke Pani Ka Kam Se Kam Istemal Ho Aur Ghusl Bhi Mukammil Ho Jaisa K Eek Riwayat Me Hai: “Nabi ﷺ Ek Mad Se Wadhoo Aur Ek Sa’a Se Ghusl Karliya Karte They.” Sahih Bukhari Humey Bhi Chahiye Ke Aapki Pairvi Kartey Huey Kam-Az-Kam Pani Ka Istemal Karey Aur Israf Sey Bache.

✎ **Ghusl Karne Wala Shaqs Parde Ka Ahtamam Karey. Logon Ke Samne Nanga Ghusool Na Karey.** Hadees Mey Hai: “Allah I Haya Wala Hai (Aaib) Chupane Wala Hai. Wo Haya Aur Parda Poshi Ko Pasand Karta Hai. Jab Koi Ghusl Kare To (Achi Tarha) Parda Karey.” Sinin Abi Dawood

✎ **Ghusl Janabat Bande Aur Uske Rab Ke Darmyan Amanato Me Se Ek Amanat Hai,** Lihaza Banda Iski Mukhalifat Karey, Iske Ahkaam Ka Khayal Rakhey Take Wo Masnoon Tarikhe Se Ghusl Ada Karsakey. Agar Ise Ghusl Ke Ahkaam Wa Masail Ka Ilm Nah O To Kisi Se Pooch Ley Aur Is Baarey Mey Jhijhak Aur Sharm Mahsoos Na Karey Irshad Nabawi Hai: “Allah I Haq Bayan Karte Nahi Sharmata.” Sahih Bukhari Jo Haya Deeni Amoor Ke Seekhne Mey Rukawat Hai Wo Haya Qabil Mazmat Hai, Shaitani Kamzori Hai. Shaitan Hargiz Nahi Chahta Ke Koi Insan Apne Deen Mey Kaamil Ho Au Rise Ahkaam Deen Ki Marifat Ho. Taharat Ka Masla Ek Azeem Masla Hai. Isme Kotahi Intehai Khatarnaak Aur Nuksaan Dah Hai Kyunke Namaz Deen Ioslam Ka Ek Sutoon Hai Jiska Daromadar Taharat Par Hai. Dua Hai Key Allah I Humey Aur Sab

Musalmano Ko Deeni Baseerat Sey Nawazey Aur Qaul Wa Amal Me Ikhlas Naseeb Farmaye.

TAYAMUM KE AHKAAM

Allah I Ne Namaz Ki Adaigi Ke Liye Choti Moti Tamam Najasato Sey “ Paak Pani Ke Saath Taharat” Hasil Karney Ka Hukm Diya Hai Jo Hati Aala Makan Wajib Hai. Lekin Kabhi Aise Halaat Pesh Ajatey Hai Ke Pani Hakeeqatan Mayassar Nahi Hota Ya Pani Mawjood To Hota Hai Lekin Sharia Uzar Ki Wajah Se Iske Istemal Ki Taqat Nahi Hoti. Aisi Halat Mey Allah I Ne Tayamum Ko Wadhoo Ka Qayam Muqaam Karaar Diya Hai Takey Makhlook Par Aasani Rahey Aur Mashakat Wa Mushkil Sey Bach Jaye.

Quran Majeed Me Allah I Ka Irshad Hai:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلِكُمْ اِلَى الْكَعْبَيْنِ وَاِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوْا وَاِنْ كُنْتُمْ مَّرْضٰى اَوْ عَلٰى سَفَرٍ اَوْ جَاءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَايِطِ اَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوْا مَاءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَاَمْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيكُمْ مِنْهُ مَا يُرِيْدُ اللّٰهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَّلٰكِنْ يُرِيْدُ لِيُطَهِّرَكُمْ وِلِيْتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٦﴾

“Ae Iman Walo! Jab Tum Namaz Ke Liye Utho To Apne Mooh Ko Aur Apne Haatho Ko Kohniyo Samet Dholo Aur Apne Saro Ka Masah Karo Aur Apne Pao Ko Takhno Samet Dholo Aur Agar Tum Janabat Ki Halat Mey Ho To Ghusl Karlo, Haan Agar Tum Beemar Hoy A Safar Ki Halat Me Hoy A Tum Mese Koi Qazaye Hajat Sey Farigh Hokar Aaya Ho, Ya Tum Aurton Sey Miley Ho Aur Tumhey Pani Na Miley To Tum Paak Mitti Sey Tayamum Karlo, Isey Apne Chahro Par Aur Haato Par Mal Lo, Allah I Tum Par Kisi Qism Ki Tangi Nahi Dalna Chahta Balke Iska Irada Tumhey nipaak Karney Ka Aur Tumhe Apni Bhar Poor Deyney Ka Hai Takey Tum Shukr Ada Kartey Raho.” Al Maa-Idah:6

👉 **Tayamum Ka Laghwi Mana “Qasad Wa Irada” Hai Aur Istelahi Maana “Chahrey Aur Haatho Par Paak Mitti Sey Makhsoos Tarikhey Ke Sath Masah Karna” Hai.**

👉 **Tayamum Quran Majeed, Sunnat Rasool ρ Aur Ijmah Ummat Se Sabit Hai.**

Tayamum Ummat Muhammadiya Ki Ek Khoobi Aur Uske Liye Ek Khusoosi Atiya Ilahi Hai. Hasool Pakizgi Ka Zariya Kisi Aur Ummat Ke Hisse Me Nahi Aaya. Ye Allah I Ki Taraf Se Hum Par Aasani Aur Ahsaan Hai. Rasool Allah ρ Ne Farmaya:” Mujhe Paanch Cheeze Aisi Di Gayi Hai Jo Mujhse Pahle Kisi Nabi Ko Nahi Mili. Ek Maah Ki Musafat Par Maujood Dushman Par Mera Ruab Tari Kar Diya Gaya Hai, Mere Liye Zameen Masjid Aur Zariya Taharat Banadi Gayi Hai, Meri Ummat Ke Kisi Fard Par Jahan Bhi Namaz Ka Waqt Aajaye To Wo Wahi Ada Karley.” Sahih Bukhari

Musnad Imam Ahmed Ke Alfaz Is Tarha Hai:” Uske Paas Uski Masjid Bhi Hai Aur Wadhoo Bhi Hai.” Musnad Ahmed

Sharai Uzoor Ke Waqt Tayamum Wadhoo Ka Badal Hai, Lihaza Tayamum Ke Sath Har Wo Kaam Kiya Ja Sakta Hai Jo Wadhoo Karne Se Hota Hai, Maslan Namaz, Tawaf Aur

Tilawat Qura'n Waghaira Kyunke Allah I Ne Wadhoo Ki Tarha Tayamum Ko Bh Taharat Ka Zariya Aur Sabab Qaraar Diya Hai. Rasool Allah ﷺ Ne Farmaya: "Zameen Ki Mitti Hamare Liye Zariya Taharat Qaraar Di Gayi Hai." Sahih Muslim

👉 Darj Zeel Soorton Mey Tayamum Karna Mashroo Hai:

1. Pani Dastyab Na Hone Ki Soorat Mey Kyunke Allah I Ka Farmaan Hai:

فَتَيَمَّمُوا مَاءً تَجِدُوا " Aur Tumhe Pani Na Mile To Pak Mitti Se Tayamum Karlo." فَلَمْ

Waze Rahe Pani Ka Safar Ya Iqamat Me Na Hona Ya Talash Karne Ke Bawajood Pani Mayassar Na Aana, Dono Soorton Ka Ek Hi Hukm Hai Ke Tayamum Kar Liya Jaye.

2. Pani Mawjood Ho Lekin Sirf Peeney Aur Pakane Ke Liye Ho, Agar Ise Taharat Ke Liye Istemal Karta Hai To Apni Ya Sathi Ya Apne Janwar Ki Janlewa Pyas Ka Khatra Hai, Is Soorat Mey Tayamum Mashroo Hai.

3. Jab Kisi Ko Pani Ke Istemal Se Beemar Hojane Ya Bemari Ke Badhjane Ka Andesha Ho. Allah I Ka Irshad Hai:

(وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا)

"Aur Agar Tum Beemar Hoy A Safar Ki Halat Mey Hoy A Tum Mese Koi Qazaye Hajat Se Farigh Hokaar Aaya Hoy A Tum Aurton Se Miley Ho Aur Tumhe Pani Na Mile To Tum Paak Mitti Se Tayamum Karlo." Al Maa-Idah:6

4. Jab Koi Shaqs (Budhaye Ya) Bimari Ki Wajah Se Pani Ke Istemal Mey Is Qadar Bebas Aur Aajiz Ho Ke Harqat Bhi Na Karsakta Ho Aur Use Wadhoo Karwane Wala Bhi Koi Na Ho Neez Namaz Ka Waqt Khatam Hone Ka Khauf Ho To Wo Tayamum Karke Namaz Ada Karley.

5. Jab Pani Shadeed Thanda Ho Aur Garam Karne Ka Koi Zariya Bhi Na Ho. Neez Guman Ghalib Bhi Ye Hoke Is Pani Ke Istemal Se Wo Beemar Ho Jayega To Wo Tayamum Karke Namaz Padh Ley. Allah I Ka Farman Hai:

وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

"Aur Apne Aap Ko Qatal Na Karo, Yakeenan Allah Taala Tumpar Nihayat Maharban Hai." An Nisaa':29

👉 Agar Pani Qaleel Mikhdar Mey Mayassar Ho Jisse Wadhoo Ke Tamam Azaa Dhul Na Sakte Ho To Jis Qadar Mumkin Ho Is Qaleel Pani Sey Azaaye Wadhoo Dho Liye Jaye, Baki Azaa Par Tayamum Kar Liya Jaye. Allah I Ka Irshad Hai:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ "Jahan Tak Tum Se Ho Sake Allah Se Darte Raho."

👉 Agar Kisi Zakhm Ko Dhone Ya Uspar Pani Ke Sath Masah Karney Se Takleef Ka Andesha Ho To Us Hisse Par Tayamum Karey Aur Baki Hissa Dholey. Kyunke Allah Taala Ka Farman Hai:

﴿ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴾ “**Aur Apne Ap Ko Qatal Na Karo**

Yakeenan Allah I Tum Par Maharban Hai.” An Nisaa’:29

✎ **Agar Zakhm Aisa Hoke Ispar Masah Karne Se Nuksaan Ka Andesha Na Ho To Wo Marham Lage Zakhm Par Masah Karley, Tayamum Ki Zaroorat Nahi.**

Zameen Ki Satah Par Mawjood Saaf Mitti Hoya Retili Zameen Ya Shor Colour Wali Zameen Ho, Sab Mitti Ke Hukm Me Hai, Har Ek Se Tayamum Durust Hai. Ahl-E-Ilm Ka Yahi Qaul Sahi Maloom Hota Hai Kyunke Allah I Ka Irshad Hai:

﴿ فَتَيَمَّمُوا صَعِيدًا طَيِّبًا ﴾ “**Paak Mitti Sey Tayamum Karo.**” Aam Hai. Alawa Azi Rasool Allah ρ

Aur Sahaba Akram(Safar Me) Apne Sath (Tayamum Ke Liye) Mitti Rakhne Ka Takalluf Aur Ahtamam Na Karte The5, Balke Jis Qism Ki Zameen Par Namaz Ada Karte, Wahi Mitti, Ret Waghaira Par Haath Mar Kar Tayamum Kar Liya Karte They.

TAYAMUM KA TARIKHA

Tayamum Karne Ka Masnoon Tarikha Ye Hai Ke Sabse Pahle Neeyat Karey Aur Bismillah Kahe) Ungliya Kholkar Dono Haath Mitti Par Ek Baar Marey, Phir Hateliyo Ke Sath Mukammil Chahre Par Masah Karey Aur Pusht Haath Par Pherey. Agar Kisi Ne Mitti Par Do Darbey Maar Kar Tayamum Kiya, Yani Darb Se Chahre Par Aur Dusri Darb Se Hato Ka Masah Kiya To Bhi Jayaz Hai. Sunan Abi Dawood

Lekin Ek Darb Wali Soorat Rasool Allah ρ Se Zyada Sahi Sanad Se Manqool Hai. Aur Yahi Tarikha Zyada Bahtar Hai. Sahih Bukhari

✎ **Jin Amoor Sey Wadhoo Tooth Jata Hai, Unhi Se Tayamum Bhi Tooth Jata Hai.** Isi Tarha Hadas Akbar Yani Janabat, Haiz Aur Nafas Aane Sey Bhi Tayamum Qayam Nahi Rahta Kyunke Matabadil Shaye Ka Wahi Hukm Hota Hai Jo Asal Shaye Ka Hota Hai. Alawa Azee Tayamum Pani Mayassar Na Aane Ki Wajah Se Kiya Gaya Tha, Jab Pani Mayassar Agaya To Tayamum Baki Na Rahega. Agar Kisi Bimari Ki Wajah Sey Tayamum Kiya Tha To Uzar Ke Khatam Hone Sey Tayamum Bhi Khtam Hojayege.

✎ **Agar Kisi Shaqs Ke Haan Na Pani Ho Na Mitti,** Ya Kisi Bimari Ki Wajah Sey Isme Wadhoo Ya Tayamum Karne Ki Saqat Nah O To Wo Wadhoo Ya Tayamum Kiye Baghair Namaz Ada Karley Kyunke Allah I Kisi Shaqs Ko Uski Himmat Aur Taqat Se Badhkar Mukallif Nahi Banata. Agar Adaigi Namaz Ke Bad Pani Ya Mitti Mayassar Agayi Ya Is Shaqs Mey Wadhoo Karne Ki Himmat Paida Hogayi To Wo Ada Shuda Namaz Na Dohraye Kyunke Isne Hasbe Taqat Hukm-E-Ilahi Ki Takmeel Kardi Hai.

Allah I Ka Irshad Hai:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾ “**Jahan Tak Tum Se Ho Sake Allah Se Darte Raho.**”

Aur Rasool Allah ρ Ka Farmaan Hai:”Jab Mai Tumhe Kisi Kaam Ka Hukm Doon To Tum Hasbe Istetaat Usko Ada Karo.” Sahih Bukhari

Mere Bhai! Ye Tayamum Ka Chand Aham Masail They Jo Humne Aapkey Samney Bayan Kar Diye Hai, Agar Phir Bhi Kisi Masla Mey Uljhan Mahsoos Ho To Ahl-E-Ilm Sey Iska Hal Maloom Kar Lena. Apney Deeni Amoor Mey Suste Ka Muzahira Na Karna, Khususan Namaz Ka Jo Deen Islam Ka Satoon Hai, Khayal Rakhna Kyunke Ye Bahot Nazuk Aura

Ham Mamla Hai.

Allah I Hume Qaul Wa Amal Mey Sahi Aur Sach Ki Taufeeq Dey Aur Hamara Har Amal Khalis Uski Raza Ke Liye Ho, Beshaq Wahi Duaon Ka Sunne Wala Aur Qabool Karne Wala Hai.

NAJASATE DOOR KARNE KEY AHKAAM AUR TARIKHE

Jis Tarha Namaz Key Liye Wadhoo Karke Azaaye Badan Ko Paak Saaf Karna Ek Musalman Sey Matloob Hai. Isi Tarha Issey Apney Badan, Libaas Aur Namaz Ki Jagah Ko Hark Ism Ki Gandagi Sey Paak Rakhna Matloob Wa Maqsood Hai. Allah I Ka Irshad Hai:

﴿ وَثِيَابَكَ فَطَهِّرْ ﴾ "Apney Kapdo Ko Paak Rakha Kar." Al Muddatstsir:4

Hadees Mey Hai, Rasool Allah ﷺ Ney Ek Aurat Ko Kapdo Par Laga Hua Haiz Ka Khoon Dho Dalney Ka Hukm Diya Tha. Is Mouzo Ki Nazakat Key Pesh Nazar Yakeenan Aapka Mutalba Hoga Ke Hum Yahan Najasato Ko Zail Karney Ke Ahkaam Aur Tarikho Par Tafseel Sey Roshni Daaley Takey Humarey Musalman Bhai Issey Mustafeed Hosakey. Is Mouzo Ki Ahmiyat Key Pesh Nazar Fukhaye Ikram Apni Kitab Mey [Izalah Annajasah] Key Unwan Sey Ek Mustakil Bab Qayam Kartey Hai, Jismey Azaaye Wadhoo, Badan, Libas, Bartan, Bistar, Chatayi Aur Namaz Ki Jagah Par Lag Janey Wali Najasaton Ko Door Karney Aur Unhey Paak Saaf Karney Ke Masail Wa Ahkaam Tafsil Sey Zikar Kartey Hai. In Jumla Ahkaam Ka Khulasa Pesh Khidmat Hai:

✎ **Najasat Zail Karkey Taharat Hasil Karney Ka Awwal Aur Asal Zariya "Pani" Hai.** Allah I Ney Pani Key Is Wasf Ko Yun Bayan Farmaya Hai:

﴿ وَأَنْزَلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْسَ الشَّيْطَانِ ﴾ "Aur Tum Par

Aasman Sey Pani Barsa Raha Tha Key Is Pani Key Zariye Sey Tumko Paak Kardey Aur Tumsey Shaitani Waswasey Sey Dafa Kardey." Al Anfaal:11

✎ **Agar Najasat Zameen, Deeawr, House Ya Kisi Pathar Wa Chattan Par Lagi Ho To Ispar Ek Hi Baar Pani Bahakar Dho Diya Jaye,** Najasat Zail Hojaye To Hasool Taharat Key Liye Kafi Hai. Hadees Mey Hai Key Ek Arabi Ney Masjid Mey Peshab Kar Diya To Rasool Allah ﷺ Ne Us Jagah Par Pani Ka Dol Baha Dene Ka Hukm Diya.

Barish Ya Sailaab Ke Bahav Sey Bhi Zameen Paak Ho Jati Hai. Yani Jab Ispar Pani Baha Diya Jaye Ya Barish Ho Jaye Ya Is Zameen Par Barish Ka Pani Guzar Jaye Aur Najasat Dhul Jaye To Wo Najis Jagah Saaf Hojati Hai.

✎ **Agar Kuttey Ya Khinzir Ka Luab Waghaira Lag Jaye Ya wo Kisi Bartan Mey Mooh Daal Dey To Hasool-E-Taharat Ke Liye Isey Saat Martaba Pani Sey Aur Ek Martaba Mitti Sey Dhoya Aur Saaf Kiya Jaye.** Irshad-E-Nabawi Hai:" Jab Tum Mese Kisi Key Bartan Mey Kutta Mooh Daal Dey To Wo Is Bartan Ko Saat Martaba Pani Sey Dhoye. Pahli Martaba Mitti Sey Saaf Karey." Sahih Bukhari

Wazey Rahey Is Hukm Ka Ithlaq Bartano Ke Ilawa Kapdo, Bistaro Aur Chataiyo Par Bhi Hota Hai.

✎ **Agar Peshab, Payekhana Ya Khoon Waghaira Ki Najasat Lagi Ho To Khushk Honey Ki Soorat Mey Isey Khurach Diya Jayey, Bad Azi Pani Key Saath Dho Diya Jaye ke Iska**

Wajood Aur Rang Baqi Na Rahey. Dhoney Key Qabil Ashiya Teen Kism Ki Hoti Hai:1. Jin Ashiya Ka Nichodna Mumkin Ho, Maslan Kapda Waghaira. Aisi Ashiya Ko Dhoney Key Baad Nichodna Lazmi Hai. 2. Jin Ashiya Ko Nichodna Mumkin Na Ho, Albatta Unhey Ultaya Paltaya Jasakta Ho, Maslan: Chamda, Qaleen Waghaira. Aisi Ashiya Ko Dhotey Waqt Ultana, Paltana Zaroori Hai. 3. Wo Ashiya Jinhey Nichodna Ya Paltana Mumkin Na Ho To Isey Kisi Dandey Waghaira Sey Koot Liya Jaye Aur Ispar Koi Bhari Cheez Rakh Di Jaye Takey Dhoney Key Baad Ismey Mawjood Pani Hatta Alamakan Kharij Ho Jaye.

✎ **Agar Badan Ya Kapdey Par Najasat Lag Jaye Aur Iski Jagah Makhfi Ho To Jis Jagah Par Najasat Ka Ahtamal Hua Usey Dho Liya Jaye,** Yahan Tak Ke Najasat Key Zawal Ka Yaqeen Ho Jaye. Agar Najasat Ki Jagah Ka Ilm Nah O To Wo Cheez Mukammil Taur Par Dho Daali Jaye.

✎ **Agar Chota Bacha (Jo Khana Khaney Key Qabil Na Ho) Peshab Kardey To Uspar Pani Key Cheetey Maar Diye Jaye To Taharat Hasil Karney Ke Liye Kafi Hai** Jaisa Key Sayyada Umm Qais (R.A.) Sey Riwayat Hai Key Wo Apney Chotey Bachey Ko Rasool Allah ﷺ Ki Khidmat Mey Laye. Bache Ko Aapney Apni God Mey Bitha Diya To Usney Aapkey Kapdo Par Peshab Kar Diya, Phir Rasool Allah ﷺ Ney Pani Mangwaya Aur Apney Kapdo Par Cheetay Maar Liye, Dhoya Nahi. Sahih Bukhari

✎ **Agar Bacha Apni Marzi Aur Khwahish Sey Khana Khata Ho To Uska Peshab Badey Aadmi Ki Tarha Paleed Hai. Isi Tarha Choti Bachi Ke Peshab Ka hukm Badi Ladki Ki Tarha Hai,** Yani In Tamam Soorto Mey Peshab Ko Digar Najasato Ki Tarha Pani Sey Dhoya Jayega.

Najasat Ki Teen Kismey Hai: 1. Najasat Ghaleeza, Jaisey Kuttey Ka Luab Waghaira 2. Najasat Khafeefa, Jaisey Khana Na Khaney Waley Bachey Ka Peshab 3. Najasat Matosta, Jaisey Mazkora Bala Key Ilawa Baqi Najasatey.

Hamarey Liye Zaroori Hai Key Janwaro Ki Leed Aur Peshab Key Paak Ya Napak Honey Sey Mutalik Sharia Ahkaam Maloom Karey Takey Mazeed Baseerat Hasil Ho.

Mere Bhai! Jis Janwar Ka Gosht Khana Halal Hai Uska Gobar Aur Peshab Bhi Paak Hai, Jaise Oont, Gaye, Bakri Aur Bhed Waghaira. Ek Riwayat Me Hai Ke Rasool Allah ﷺ Ney Qabeela 'Areena Ke Logo Ko Hukm Diya Tha Ke Wo Apni Beemari Key Ilaj Key Liye Wahan Chaley Jaye Jahan Hamarey Sadqa Ke Oont Hai Aur Unka Peshab Aur Doodh Piye. Sahih Bukhari

Agar Koi Kahey Ke Ye Ilaj Ek Zaroorat Aur Majboori Ki Halat Mey Muqarar Hua Tha To Hum Guzarish Karengy Ke Aap Ney Unhey Ye Hukm Nahi Diya Tha Ke Namaz Ki Adaigi Ke Waqt In Oonto Ke Peshab Aur Gobar Ke Asrat Ko Pani Sey Dho Liya Karey. Neez Sahi Bukhari Mey Ek Riwayat Hai: " Nabi ﷺ Masjid Bananey Sey Pahley Bakriyo Ke Baad Mey Namaz Ada Kar Letey They." Sahih Bukhari

Aur Dusro Ko Bhi Iski Ijazat Detey They, Ismey Koi Shaq Wa Shubha Nahi Ke Bakriya Wahan Peshab Bhi Karti Thi. Shaik –Ul –Islam Ibn Taimiya (R.A.) Ney Kaha Hai: "Leed Ke Baarey Mey Asal Hukm Taharat Ka Hai Siwaye Is Leed Ke Jisey Shariat Ney Mustashna Kar Diya Hai." Al Fatwa Al Kubra

✎ **Jin Janwaro Ka Gosht Khaya Jata Hai Unka Jhoota Paak Hai.**

✎ **Inkey Alawa Billi Ka Jhoota Bhi Paak Hai,** Chunanche Billi Ke Baarey Mey Syedana

Abu Qatadaؓ Sey Riwayat Hai Ke Aap ρ Ney Farmaya: **“Ye (Billi) Paleed Nahi, Ye Tumhare Paas Kasrat Sey Aaney Janey Walo Mey Sey Hai.”** Jama' Tirmidhi Aapney Billi Ko Gharo Mey Khidmat Ke Liye Aaney Janey Waley Ghulamo Ke Sath Tashbiya Di Jinsey Parda Karney Mey Mushkil Pesh Aati Hai. Neez Billi Ke Jhootey Se Bachna Mushkil Tha, Is Liye Billi Ko Paak Qaraar Dey Kar Harj Aur Mashaqat Ko Khatam Kar Diya.

Baaz Ulamaye Ikram Ney Billi Sey Chote Parindo Aur Janwaro Par Billi Wala Hukm Lagaya Hai, Yani Chote Parindo Ka Jhoota Billi Ke Jhoote Ki Tarha Paak Hai Najas Nahi Kyunke 'Alat Tawaf Dono Mey Mushtarik Hai.

Billi Aur Jo Janwar Billi Ke Hukm Mey Hai Inke Siwa Jin Janwaro Ka Gosht Nahi Khaya Jata Unki Leed, Peshab Aur Jhoota Paleed Hai.

Ae Musalman Bhai! Apko Zahiri Wa Batini Taharat Ka Ahtamam Karna Chahiye. Batni Taharat Touheed Aur Qaul Wa Amal Ikhlalas Ki Badaulat Mayassar Aati Hai Aur Zahiri Taharat Har Qism Ki Gandagiyo Aur Paleediyo Ko Door Karke Hasil Hoti Hai. Hamara Deen Haqeeqi Aur Hukmi Najasato Se Paak Wa Saaf Rahney Ki Takeed Karta Hai.

Musalman Paak Saaf Hai Aur Pakizgi Ko Ikhtiyar Karta Hai. Rasool Allah ρ Ne Farmaya:” Taharat Nisf Iman Hai.” Sahi Muslim

Allah Ke Bande! Taharat Ka Hatamam Karo, Najasato Sey Door Raho. Rasool Allah ρ Ney Khabar Di Hai Kea Am Taur Par Qabr Ka Azaab Peshab Se Beahiyati Ke Bais Hota Hai. Sahih Bukhari

Jab Tum Najasat Sey Alooda Ho To Hati Ala Makan Hasool-E-Taharat Mey Jaldi Karo Takey Tum Paak Raho. Khususan Namaz Ka Irada Ho To Susti Na Kijiye. Masjid Mey Dakhil Hotey Waqt Apney Juto Ko Achi Tarha Dekhley, Agar Unko Najasat Lagi Ho To Saaf Karley. Najasat Se Alooda Jootey Masjid Mey Lekar Na Jaiye Aur Na Unhe Masjid Me Rakhiye. Allah I Sey Dua Hai Ke Wo Hum Sab Ko Qaul Wa Amal Ki Toufeeq Dey Jo Usey Mahboob Aur Pasand Ho.

HAIZ AUR NIFAS KE AHKAAM

Allah I Ka Irshad Hai:

يَطْهَرْنَ حَتَّى تَقْرُبُوهُنَّ وَلَا الْمَحِيضِ فِي النِّسَاءِ فَأَعْتَرِلُوا أَدَىٰ هُوَ قُلِّ الْمَحِيضِ عَنِ وَيَسْأَلُونَكَ

الْمُتَطَهِّرِينَ ﴿٣٢٢﴾ وَحُبُّ التَّوَّابِينَ يُحِبُّ اللَّهُ إِنَّ اللَّهَ أَمْرُكُمْ حَيْثُ مِنْ فَاتُوهُنَّ تَطْهَرْنَ فَإِذَا

“(Ae Paighambar!) Aap Se Haiz Ke Barey Mey Sawal Kartey Hai, Kahdijiye Ke Wo Gandagi Hai, Halat Haiz Mey Aurto Sey Alag Raho Aur Jab Tak Wo Paak Na Ho Jaye Unkey Qareeb Na Jao, Haan Jab Wo Paak Ho Jaye To Unkey Paas Jao Jahan Sey Allah Ney Tumhey Ijazat Di Hai, Allah Tauba Karney Walo Ko Aur Paak Rahney Walo Ko Pasand Fermata Hai.” Al Baqarah:222

Haiz Ek Tabai Aur Fitri Khoon Hai Jo Mukarrara Ayyam Mey Aurat Ke Raham Sey Nikalta Hai. Allah I Ney Usey Maa Ke Pet Mey Mawjood Bache Ki Khurak Banaya Hai Kyunke Ise Wahan Khurak Ki Hajat Hoti Hai. Agar Maa Ke Pet Mey Janey Wali Khurak Mey Raham Ka Bacha Sharik Hojata To Aurat Kamzor Hojati. Yahi Wajah Hai Ke Allah I Ney Khoon Haiz Ko Bache Ki Ghiza Bana Diya. Isi Bina Par Hamela Aurat Ko Haiz Nahi Aata. Jab

Bacha Paida Hojata Hai To Allah I Us Nawmoloud Ki Khurak Doodh Ki Shaqal Mey Maa Ke Pastano Mey Muntaqil Kar Deta Hai Jo Wahan Sey Hasil Karta Hai, Is Wajah Sey Doodh Pilaney Wali Aurat Key Haiz Mey Kami Waqey Ho Jati Hai. Jab Aurat Hamal Aur Raza'at Ke Marahil Se Farigh Hojati Hai To Us Khoon Ki Maa Ke Raham Mey Zaroorat Nahi Rahti, Chunanche Harm Ah Takreeban Che Ya Saat Din Usey Haiz Ka Khoon Aata Hai, Kabhi Aurat Ke Mizaj Yak Has Halat Ki Wajah Sey Ismey Kami Wa Beshi Bhi Ho Jati Hai.

Haiza Aurat Ke Haiz Key Ayyam Aur Haiz Key Ikhtetam Sey Mutalik Kitab Wa Sunnat Mey Mufasil Ahkaam Hai Jinka Khulasa Darj Zeel Hai:

→ **Haiza Aurat Ke Liye Haiz Ke Ayyam Mey Namaz Aur Roza Mana Hai.** Rasool Allah ρ Ney Syeda Fatima Bint Abi Habshi(R.A.) Se Farmaya:” Jab Haiz Aaye To Namaz Chod Dena.” Sahih Bukhari

Agar Kisi Aurat Ney Dauraney Haiz Roza Rakh Liya Ya Namaz Ada Karli To Uska Roza Ya Namaz Sahi Aur Maqbool Na Hongey Kyunkey Nabi ρ Ney Ussey Mana Farmaya Hai. Ye Nahi Adam Sahat Ki Mutaqadi Hai Balke Namaz Roza Rakhne Sey Haiza Aurat Allah Aur Uskey Rasool ρ Ki Nafarman Shumar Hogi.

Jab Aurat Haiz Sey Paak Wa Saaf Ho Jaye To Rozay Ki Khaza Dey Lekin Namaz Ki Qaza Na Dey, Syeda Ayesha (R.A.) Ney Kaha:” Rasool Allah ρ Key Zamaney Mey Jab Hum Haiz Ke Ayyam Sey Farigh Hoti To Humey Rozay Ki Qaza Ka Hukm Hota Lekin Namaz Ki Qaza Ka Hukm Na Milta.”

→ **Haiza Ke Ahkaam Mey Ye Bhi Hai Ke Wo Bait Ullah Ka Tawaf Na Karey, Quran Ki Majeed Ki (Pakad Kar) Tilawat Na Karey, Masjid Mey Na Baithey Aur Uska Khawind Ussey Sohbat Na Karey Kyunke Wo Haram Hai Hatta Key Usey Haiz Aana Band Ho Jaye Aur Ghusl Karley.** Allah I Ney Farmaya:

وَسْئَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَأَعْتَرُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ
فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

“(Ae Paighambar!) Aap Se Haiz Ke Barey Mey Sawal Kartey Hai, Kahdijiye Ke Wo Gandagi Hai, Halat Haiz Mey Aurto Sey Alag Raho Aur Jab Tak Wo Paak Na Ho Jaye Unkey Qareeb Na Jao, Haan Jab Wo Paak Ho Jaye To Unkey Paas Jao Jahan Sey Allah Ney Tumhey Ijzat Di Hai.” Al Baqarah:222

Aayat Mey فَأَعْتَرُوا Sey Jama Na Karna Murad Hai. Aur Nabi Kareem ρ Ka Irshaad Hai:

“Jama Ke Ilawa Haiza Sey Har Kaam Kar Saktey Ho.” Sahih Muslim

→ **Khawind Ko Haiza Biwi Ke Sath (Farj Mey Jama Ke Ilawa) Ma'anqa Aur Bos Wa Kinar Waghaira Ki Ijzat Hai.**

→ **Khawind Ke Liye Ye Jayaz Nahi Ke Wo Apni Biwi Ko Halat Haiz Mey Talaq Dey.** Jaisa Ke Allah I Ney Farmaya Hai:

يَأْتِيهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلَّقُوهُنَّ لِعَدَّتِهِنَّ.

“Ae Nabi! (Apni Ummat Sey Kaho Ke) Jab Tum Apni Biwiyo Ko Talaq Dena Chaho To Unki Iddat Me Unhe Talaq Do.” Ath Thalaq:1

Aayat Mey Kalima **لَعَدَّتْهُنَّ** Sey Murad Ye Hai Ke Wo Haiz Sey Paak Ho Aur Unsey Us

Tohar Mey Sohbat Bhi Na Ki Gayi Ho. Ilawa Azi Ek Riwayat Mey Hai Ke Syedana Abdullah Bin Umar(R.A.) Ney Apni Biwi Ko Halat-E-Haiz Mey Talaq Dedi To Rasool Allah ρ Ney Ney Unhe Hukm Diya Ke Wo Biwi Sey Rujoo Karey Aur Agar Talaq Ka Irada Ho To Halat Tohar Mey Talaq Dey. Sahih Bukhari

→ **Jab Haiz Ka Khoon Band Ho Jaye To Aurat Paak Ho Jati Hai. Ab uspar Ghusl Karna Farz Hai.** Ghusl Key Baad Har Wo Kaam Jo Haiz Key Sabab Mamnoo Tha, Unhey Karney Ki Ijazat Hai.

→ **Agar Taharat Hasil Karleney Ke Baad Matiyala Pani Ya Peela Pani Dekhey To Ispar Fikarmand Na ho-** Kyunke Syeda Umm Atiya (R.A.)Ka Qaul Hai: “ Hum (Ahad Nabawi Mey) Pak Ho Janey Ke Baad Matiyala Ya Peela Pani Kuch Shumar Na Kartin Thin.” Sahih Bukhari

Tanbiya: Agar Haiza Ya Nafas Wali Aurat Ghuroob Aftaab Sey Pahley Paak Ho Jaye To Usey Us Din Ki Zohar Aur Asar Ki Namazey Ada Karni Hogi. Agar Subha Sadiq Sey Pahle Pahle Paak Hojaye To Is Raat Ki Maghrib Aur Isha Ki Namaz Ada Karna Uspar Lazim Hai Kyunke Doosri Namaz Ka Waqt Halat Azar Mey Pahli Namaz Ka Waqt Bhi Hota Hai. Shaikh Ul Islam Ibn Taimiya (R.A.) Likhtey Hai: “Jamhoor Ulama Mey Se Imam Malik, Shafai Aur Ahmed(R.A.) Ka Kahna Hai Ke Agar Haiza Aurat Din Ke Akhri Hissey Mey Paak Ho Jaye To Wo Zohar Aur Asar, Dono Namazey Ada Karegi, Agar Raat Key Akhri Hissey Mey Paak Ho To Maghrib Aur Isha Ki Namazey Ada Karegi. Syedana Abdul Rahman Bin Ouf, Syedana Abu Huraira Aur Syedana Abdulla Bin Abbas (R.A.) Sey Yahi Manqool Hai Kyunkey Halat Azar Mey Ye Waqt Dono Namazo Key Darmyan Mushtarik Hai. Jab Wo Din Key Akhri Hissey Mey Paak Ho To Zohar Ka Waqt Baqi Hai. Lihaza Asar Se Pahley Zohar Ada Karey. Isi Tarha Agar Raat Ke Akhri Hisse Mey Paak Ho To Halat Azar Mey Maghrib Ka Waqt Baki Hai To Use Isha Se Pahley Ada Karey.”

→ **Agar Kisi Namaz Ka Waqt Shuroo Ho Gaya Lekin Usney Namaz Ada Na Ki Key Wo Haiz Ya Nifas Wali Ho Gayi To Rajah Qaul Yahi Hai Ke Is Par Namaz Ki Qaza Nahi, Chunanche** Shaikh-Ul-Islam Ibn Taimiya (R.A.) Is Masley Sey Mutalik Likhtey Hai: “Imam Abu Hanifa Aur Malik (R.A.) Ka Maslak Dalail Ke Lihaz Sey Khawi Hai Key Aisi Soorat Mey Aurat Par Kuch Lazim Nahi Kyunke Qaza Ka Wajooob Kisi Amr Jaded Sey Hota Hai Jo Yahan Nahi Hai. Baqi Raha Iska Namaz Mey Takheer Karna To Ismey Jawaz Tha, Lihaza Wo Kotahi Ki Martaqab Nahi Hui. Soya Hua Ya Bhool Janey Wala Bhi Kotahi Ke Martaqab Nahi Hai Agarchey Namaz Ka Waqt Guzar Jaye Kyunke Sojane Wala Jab Sokar Uthey Ya Bhoolney Waley Ko Jab Yaad Aajaye To Unka Wahi Waqt-E-Namaz Hai.” Istehaza Aur Uskey Ahkaam: Istehaza Aisa Jari Khoon Hota Hai Jiska Koi Waqt Mateen Nahi Hota Aur Ye Khoon Bimari Ke Sabab Kharij Hota Hai. Mustahaza Ke Mamley Mey Kuch Ashkal Hota Hai Kyunke Kabhi Haiz Ka Khoon Istehaza Ke Khoon Ke Mushabe Hota Hai. Jis Waqt Khoon Musalsal Ya Aksar Awqaat Mey Kharij Ho To Kya Usey Haiz “””Qaraar Degi Jiski Wajah Se Namaz Aur Roza Na Chodegi? Mustahaza Ke Ahkaam

Paak Aurto Wale Hai, Jiski Teen Halatey Hai:

→ **Agar Kisi Aurat Ko Pahli Martaba Istehaza Ka Khoon Aaya Aur Uskey Haiz Ke Ayyam Muqarar Hai**, Maslan: Usey Harm Ah Ke Shuroo Ya Darmyan Mey Paanch Ya Aath Din Haiz Aata Hai To Ye Muqarara Din Uskey Ayyam Haiz Shumaar Hongey, Inmey Namaz Roza Chod Degi Aur Ispaar Haiz Key Digar Jumla Ahkaam Jari Sari Hongey, Jab Iski Adat Aur Mamool Ke Mutabik Ayyam Haiz Poorey Ho Jayengey To Wo Ghusl Karkey Namaz Ada Karegi Aur Bakiya Khoon Istehaza Shumaar Hoga. Rasool Allah ﷺ Ney Syeda Umm Habeeba (R.A.) Se Farmaya:” Tu Jitna Arsa Haiz Ki Wajah Sey Ruka Karti Thi Itney Din Ruk Jaa Phir Ghusl Kar Aur Namaz Padh.” Sahih Muslim

Aur Aap Ney Syeda Fatima Bint Abi Habshi(R.A.) Sey Farmaya:” Istehaza Ek Rag Ka Khoon Hai, Haiz Nahi. Jab Tujhey Haiz Aaye To Namaz Chod Dey.” Sahih Bukhari

→ **Agar Kisi Aurat Ki Ayyam Haiz Key Silsiley Mey Koi Adat Aur Mamool Muqarar Nahi Lekin Uskey Khoon Mey Imtiyazi Awsaaf Mawjood Hai**, Maslan: Syah, Gadha Aur Badboodar Ho To Haiz Hai, Ismey Namaz Roza Chod Degi. Agar Wo Surkh Ho Aur Wo Gadha Badboodar Nah O To Is Soorat Mey Wo Istehaza Ka Khoon Hoga, Jismey Namaz Roza Na Chodegi. Rasool Allah ﷺ Ney Syeda Fatima Bint Abi Habshi(R.A.) Ko Farmaya Tha: ” Jab Haiz Ka Khoon Aaye Jo Syah Rangat Se Pahchana Jata Hai, Jab Ye Ho To Namaz Padhney Sey Rukjaa, Jab Doosri Kism Ka Ho To Wadhoo Kar Aur Namaz Padh.” Sinin Abi Dawood

Is Riwayat Se Waze Ke Aurat Alamaat Wa Sifaat Sey Istehaza Aur Haiz Mey Asani Sey Imtiyaz Wa Farq Kar Sakti Hai.

→ **Jab Kisi Aurat Ki Ayyam Haiz Ke Silsiley Mey Koi Sabeqa Aadat Aur Mamool Na Ho Aur Usey Haiz Aur Istehaza Ki Tameez Bhi Na Ho** To Wo Guman Ghalib Ke Mutabik Ek Mah Ke Chey Ya Saat Din Haiz Ke Samajhley Kyunke Aksar Khawateen Ke Ayyam Haiz Isi Qadar Hotey Hai, Chunanche Rasool Allah ﷺ Ne Farmaya:

”Istehaza Ka Aana Shaitan Ka Asar Hota Hai To Allah Ke Mutabik To Chey Ya Saat Din Ayyam-E-Haiz Samajhley, Phir Ghusl Kar Aur Jab Tu Achi Tarha Paak Wa Saaf Ho Jaye To Chaubees Ya Taees Din Tak Roza Rakh Aur Namaz Padh, Tere Liye Ye Kafi Hai Aur Isi Tarha Kar Jis Tarha Haiz Wali Aurtein Karti Hai.” Jama' Tirmidhi

Guzishta Bahas Ka Hasil Ye Hai Ke Jis Aurat Ke Din Muqarar Aur Maroof Hai Uskey Wahi Din ”Ayyam Haiz” Shumaar Hongey Aur Jo Aurat Dono Khoono Mey Imtiyaz Kar Sakti Hai To Wo Imtiyaz Karkey Soorat-E-Haal Ke Mutabik Amal Karey. Aur Jis Aurat Ke Haiz Ke Din Muqarar Na Ho Aur Na Wo Khoon Mey Farq Wa Tameez Kar Sakti Ho To Uskey Ayyam Haiz Chey Ya Saat Din Qaraar Payengey. Ye Tatbeeq Ki Ek Aisi Soorat Hai Jismey Mustehaza Ke Baarey Mey Nabi ﷺ Sey Manqool Teeno Tarikhey Jama Ho Jatey Hai.

Shaik-UI-Islam(R.A.) Ibn Taimiya Farmatey Hai:” Ulama Ke Aqwaal Ke Mutabiq Jin Alaamaat Sey Haiz Ke Khoon Ki Taeen Hosakti Hai, Wo Chey Hai. In Mey Ek Alamat Aadat Hai. Aadat Wa Mamool Sabsey Qawwi Alamat Hai Kyunke Asal Yeh Hai Ke Jab Tak Ye Yaqeen Nah O Jay Eke Haiz Khatam Ho Chukka Hai To Jari Khoon Ko Haiz Hi Samjha Jayega. Ya Doosri Alaamat Tameez Hai. Syah, Gadhey Aur Badboodar Khoon Ko Haiz Ka Khoon Kahna Surkh Aur Patley Khoon Sey Zyada Munasib Hai. Teesri Alaamat Aurton Ki Ghalib Aura Am Aadat Hai Kyunke Qaida Kaliya Ye Hai Ke Fard Wahid Par

Aksariyat Ke Ahkaam Hi Jari Hotey Hai. Ye Teen Alaamaat Aisi Hai Jo Sunnat Aur Qayas Sey Sabit Hoti Hai.”

Phir Sheikh Mausooif Ney Baqiya Teen Alaamaat Ka Zikr Kiya Aur Aakhir Mey Farmaya: “Sabsey Duroost Aur Munasib Qaul Ye Hai Ke In Alaamaat Ka Aetbaar Wa Lihaaz Kiya Jaye Jinkey Baarey Mey Sunnat Ney Wazahat Kardi Hai Aur Baqi Sab Nazar Andaz Karney Ke Qabil Hai.”

MUSTEHAZA KA HUKM:

- 1) Jab Uskey (Ghalib Guman Ke Mutabik) Haiz Ke Ayyam Poorey Ho Jaye To Wo Ghushl Karley.
- 2) Har Namaz Ke Waqt Istanja Karey, Farj Sey Nikalney Wali Aalaasho Aur Najasato Ko Saaf Karey Aur Unhey Rokney Ke Liye Sharmgaah Mey Rooi Ka Istemal Karey. Munasib Hai Ke Underware Pahan Ley Takey Rooi Gir Na Sakey.
- 3) Har Namaz Ke Liye Wadhoo Karey.” Sinin Abi Dawood

Aur Farmaya:” Mera Mashwara Hai Rooi Istemal Karo Kyunke Wo Khoon Band Kardegi.” Sinin Abi Dawood

→ **Aajkal Bazar Sey Dastyab Honey Wali Hifazati Tabai Ashiya Ka Istemal Munasib Hai.**

NIFAS AUR USKEY AHKAAM:

Nifas Aur Uskey Haiz Ke Ahkaam Halat Wa Harmat Mey Yaksan Hai, Maslan: Haiz Wa Nifas Mey Farj Mey Jama Ke Ilawa Biwi Sey Tamatto Jayaz Hai Aur Dono Mey Jama Haram Hai. Namaz Roza Mana Hai, Talag, Tawaf Kaaba, Tilawat Qur'an Aur Masjid Mey Taharna Mamnoo Hai. Dono Ki Inqata' Par Ghushl Farz Hai. Nafas Hoy A Haiz Dono Halto Mey Namaz Ki Qaza Nahi, Albatta Rozay Ki Qaza Hai.

→ **Nifas Ek Aisa Khoon Hai Jo Wiladat Ke Bad Raham Sey Aata Hai.** Ye Mudat Hamal Ka Ruka Hua Bakiya Khoon Hota Hai. Nifas Ke Khoon Ki Zyada Se Zyada Mudat Chalees Din Hoti Hai. Yahi Wajah Hai Ke Imam Tirmazi (R.A.) Ney Farmaya:” Sahaba Akram(R.A.) Aur Unkey Badke Ahl-E-Ilm Ka Ispar Ijmah Hai Ke Nifas Wali Aurat Chalees Roz Taq Namaz Ada Na Karey. Haan Agar Is Mudat Se Pahley Iska Khoon Nifas Band Ho Jaye Aur Apni Taharat Ka Isey Yaqeen Ho Jaye To Ghushl Karkey Namaz Ada Karey.” Jama' Tirmidhi Ab Wo Tamam Kaam Kar Sakti Hai Jo Nifas Ki Wajah Se Mamnoo They.

→ **Jab Hamela Aurat Aisa Naqis Bacha Jane Jiski Shaqal Wa Soorat Ban Chuki Ho Aur Iskey Fauran Baad Usey Khoon Aaye To Wo Nifas Ka Khoon Shumaar Hoga.** Waze Rahey Aam Taur Par Teen Mah Ki Muddat Hamal Mey Insan Ki Takhleeq Numaya Ho Jati Hai, Jabke Kamazkam Ikyasi(81) Din Hotey Hai.

→ **Agar Aurat Ka Raham (Bache Ki Bajaye) Khoon Ka Lothdabhar Daal Dey, Jismey Bache Ki Takhleeq Aur Uski Shaqal Wa Soorat Numaya Na Ho To Uskey Bad Raham Sey Kharij Honey Wala Khoon “Nafas” Na Hoga,** Lihaza Wo Namaz, Roza Na Chodey. Isi Tarha Is Aurat Par Nifas Ke Digar Jumla Ahkaam Jari Na Hongey.

Aham Tanbiya: Yahan Ek Aham Masla Par Tanbiya Karna Nihayat Zaroori Hai Aur Wo

Yeh Ke Baaz Aurtein Ramadan-UI-Mubarak Ke Rozo Ki Tadad Mukamil Karney Ki Khatir Ya Manasil Hajj Ki Takmeel Ke Liye Maana' Haiz Goliyo Ka Istemal Karti Hai. Agar In Goliyo Ka Istemal Mahaz Isliye Hai Ke Chand Dino Ke Liye Rok Liya Jaye Aur Ek Maqsad Poora Ho Jaye, Tab To Koi Harj Nahi Lekin Agar Inka Istemal Khoon Haiz Ko Hamesha Ke Liye Band Karna Hai To Ye Kaam Khawind Ki Ijazat Ke Baghair Durust Nahi Kyunke Ye Nasal Ko Khatam Karney Wala Amal Hai.

Note: Aisa Karna Sharain Najayaz Hai Ila Ye Ke Koi Izterari Soorat Paida Ho Jaye. (Sarim) Yeh Haiz Se Mutalikh Chand Ahkaam They Jo Humney Sar Sari Taur Par Bayan Kiye Hai Mazeed Tafsil Ki Yahan Gunjaish Nahi, Albatta Is Mouzoo Par Agar Kisi Masla Mey Ashkal Ho ya Tafseel Darker Ho To Ulama Sey Pooch Liya Jaye, Unkey Haan Allah Ki Toufeeq Sey Masail Ka Hal Mil Jayega. Insha Allah Ta'ala'.

FIQHI EHKAAM WA MASAAEL- Baab 2
NAMAZ KE EHKAM WA MASAAIL

PAANCH NAMAZON KI FARZIYAT

Arkane Islam Mei Kalima Shahadah Ke Baad Namaz Ki Ehmiyat Aur Takeed Sabse Zyada Hai. Namaz Ibadat Ke Kamil Aur Haseen Sooraton Ka Majmua Hai. Namaz Ibadat Ki Bahut Se Iqsaam Par Mustamil Hai, Jaise Zikr Illahi, Tilawat Qur'an, Qiyam, Rukoo, Sajda, Dua, Tasbeeh Aur Takbeer Wagaira. Namaz Badani Ibadat Ki Chotti Hai. Allah Ke Rasulon Mei Se Kisi Ki Shariat Namaz Se Khali Na Thi. Jumla EHKam Shariat Mei Namaz Ka Yeh Muqaam Hai Ke Allah Tala Ne Apne Nabi Khatim Ar Rasool Muhammad (S.A.W.S) Par Iss Waqt Farz Ki Jab Aap Miraaj Ki Raat Asmaan Par Gaye The.

Yeh Khoobi Namaz Ki Azmat, Uski Ehmiyat Aur Allah Tala Ke Haan Iska Buland Martaba Wa Muqaam Ka Hona Waze Karta Hai. Har Shaks Par Namaz Ki Fazilat Aur Namaz Ki Farziyat Se Mutaliq Bahut Si Ahadees Aati Hai Hattaa Ke Deen-E-Islam Mei Namaz Ki Farziyat Badhi Maloom Hoti Hai. Iss Ka Munkar Murtad Hai Jis Se Tauba Ka Mauka Diya Jayega, Agar Woh Tauba Karle Toh Thik Warna Isko Katal Karne Par Ummat Muslimah Ki Ulama Ka Itefaaq Hai.

Namaz Ko Arabi Zabaan Mei "Salah" Kehte Hai Jiska Lughwi Mayne "Dua" Hai. Allah Tala Ka Irshaad Hai:

(Arabic Text)

Translation: "Aye Nabi! Unhe Dua Dijiye".

Namaz Ka Sharai Aur Istellahi Mayne: "Woh Maqhsos Akwaal Wa Afa'al Hai Jinki Ibtadaa Allahu Akbar Se Aur Intehaa Salaam Pherne Se Hoti Hai. Chunke Namazi Namaz Mei Ibadat, Sanaa Aur Talab Wa Darkhuwaast Ki Shakal Mei Allah Ke Hazwaar Dua Mei Mashghool Rehta Hai, Iss Liye Namaz Ko Arabi Zaban Mei "Salah" Kaha Jaata Hai.

Hijrat Se Pehle Mehraaj Ki Raat (Har Aakil, Baligh Musalmaan Par Din Raat Mei) Paanch Namazein Farz Hui Jaisa Ke Upar Guzar Chuka Hai. Allah Tala Ka Farmaan Hai:

(S.Nisa -103) { إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا } (113)

Translation: "Yakeenan Namaz Mominon Par Muqarah Waqton Par Farz Hai."

Woh Aukaat Allah Ke Rasool (S.A.W.S) Ne Apni Qaul Wa Fa'al Se Wazee Kar Diye Hain. Allah Tala Ka Irshaad Hai: {81}

(S.Bayyinah-5) { وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ }

Translation: "Unhe Iss Ki Siwa Koi Hukum Nahi Diya Gaya Ke Sirf Allah Ki Ibadat Karein. Issi Ke Liye Deen Ko Khalis Rakhein Yaksoo Hokar, Namaz Ko Qayam Karein."

Allah Tala Ne Apni Kitaab Qur'an Majeed Mei (Arabic Text) Translation: "Namaz Qayam Karo" Ke Alfaaz Muta'addad Baar Zikr Karke Namaz Ki Ehmiyat Ko Ajaagar Kiya Hai. Ek Muqaam Par Farmaya:

{ (S.Ibrahim-31) قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ }

Translation: "Mere Imaandaar Bandon Se Keh Dijiye Ke Namaz Ko Qayam Karein."

Surah Room Mei Farmaya:

{ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَآلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا }

{ (S.Room- 17&18) وَحِينَ تَطْهَرُونَ ﴿١٨﴾ }

Translation: "Pas Allah Tala Ki Tasbeeh Padha Karo Jab Tum Shaam Karo Aur Jab Tum Subah Karo. Tamaam Tareefon Ke Layak Aasmaan Wa Zameen Mei Sirf Woh Hi Hai, Teesre Phair Ko Aur Zohar Ke Waqt Bhi (Iski Pakeezgi Bayan Karo)."

Jab Kisi Aakil Baligh Musalmaan Par Namaz Ka Waqt Aajaaye Toh Uss Par Namaz Farz Hojati Hai, Al Batta Agar Koi Aurat Haiz Ya Nifaas Ke Halat Mei Ho Toh Uss Par Namaz Farz Nahi Hoti Aur Na Taharat Ke Baad Iski Qazaa Hai.

Soya Hua Jab Bedaar Ho Ya Behosh Shaks Jab Hosh Mei Aajaye Toh Un Par Qazaa Dena Lazim Hai. Allah Tala Ka Farmaan Hai:

{ (S.Taha-14) وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾ }

Translation: "Aur Meri Yaad Ke Liye Namaz Qayam Karo"

Rasool Allah (S.A.W.S) Ne Farmaya: (Arabic Text)

Translation: "Jo Shaks Namaz Bhool Gaya Ya Sogaya Toh Uska Kaffara Yehi Hai Ke Jab Isse Yaad Aaye Namaz Ada Kar Lein."

Chote Bache Ke Sarprast Ke Liye Zaroori Hai Ke Jab Bacha Saath Baras Ka Hojaye Toh Isse Namaz Ke Taleqeen Kare Bawajood Yeh Ke Iss Par Namaz Farz Nahi Lekin Sarprast Iska Ehtamam Zaroor Kare, Isse Namaz Ka Aadi Banaye, Iss Se Bache Aur {82} Uss Ka Sarprast Dono Ko Ajar Wa Sawaab Milega Kyunki Allah Tala Ka Farmaan Aam Hai:

{ (S.An'aam-160) مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ط }

Translation: "Jo Shaks Nek Kaam Karega Iss Ko Iska Das Gunnah Milenge"

Rasool Allah S.A.W.S Ki Khidmat Mei Ek Aurat Chota Bacha Lekar Aayi Aur Pucha: Kya Iska Hajj Hoga? Aap Ne Farmaya: (Arabic Text)

Translation: "Haan! Aur Tere Liye Ajar Hai". Sarprast Aur Wali Ko Chahiye Ke Bache Ko Namaz Aur Taharat Ki Masail Ki Taleem De. Agar Bache Ki Umar Das Baras Ki Hojaye Aur Woh Namaz Mei Suste Kare Toh Sarprast Isse Maar Kar Namaz Padhaye Kyunki Rasool Allah S.A.W.S Ne Farmaya Hai: (Arabic Text)

Translation: "Tumhare Bache Saath Baras Ke Ho Toh Unhe Namaz Ki Taleem Karo. Jab Das Baras Ke Hojaye Aur Namaz Na Padhe Toh Unhe Maar Aur Unke Bistar Alag Alag Karo."

Namaz Ka Waqt Hojaye Toh Iss Ki Adayegi Mei Takheer Jayez Nahi. Allah Tala Ka

Farmaan Hai:

(S.Nisa-103) { إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا }

Translation: "Yakeenan Namaz Mominon Par Muqarrar Waqton Par Farz Hai".

Al Batta Safar Wagaira Mei Zohar Ko Asar Aur Maghrib Ko Isha Ke Saath Mila Kar Padhne Ki Rukhsat Hai. Lekin Raat Ki Namaz Ko Din Mei Ya Din Ki Namaz Ko Raat Mei Adaa Karna Drust Nahi. Issi Tarah Namaz Fajr Ko Tuloo Aftaab Ke Baad (Bila Wajeh) Padhna Kisi Soorat Mei (Janabat Ho Ya Najasat) Jayaz Nahi, Balke Mumkin Hadh Tak Iss Se Jaldi Adaa Karna Chahiye.

Baaz Nadaan Log Ilaaj Ke Khatir Jab Aspataal Mei Bed Par Hote Hai Aur Wazu Karne Ke Liye Neeche Utar Nahi Sakte Ya Na Paak Kapde Tabdeel Nahi Karsakte Ya Unke Paas Tayammam Ke Liye Mitti Maujood Nahi Hoti Ya Unhe Paani Ya Mitti Mahya Karne Wala Koi Saathi Nahi Hota Toh Uss Halaat Mei Namaz Ko Mua'akhir Karlete Hai Aur Kehte Hai Jab Hamare Uzzar Khatam Hojayege Toh Tab Namaz Adaa Kar Lenge. Iss Tarah Basa Aukaat Woh Kai Ek Namazein Chord Dete Hai. Yeh Bahut Badi Ghalti Aur Khata Hai Aur Namaz {83} Ka Zaaya Karna Hai, Jiska Sabab Laa Ilmi Aur Masail Daryafat Na Karna Hai. Aise Shaks Par Lazim Hai Ke Woh Har Haal Mei Waqt Par Namaz Ada Kare Aur Woh Isse Kifayat Kar Jayegi. (In Shaa Allah Tala) Agar Chah Uss Majboori Ki Halat Mei Woh Tayammam Na Kar Saka Ya Naa Paak Kapde Tabdeel Na Ho Saki Ho. Allah Tala Farmaya Hai:

(S.Taghabun-16) { فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ }

Translation: "Jahan Tak Tum Se Ho Sake Allah Se Darte Raho."

Agar Kisi Mareez Ne (Jo Qibla Ki Taraf Rookh Nahi Kar Sakta) Ghair Qibla Ki Taraf Rookh Karke Namaz Ada Karle To Iski Namaz Drusth Aur Saheeh Hogi.

Jis Shaks Ne Namaz Ki Farziyat Wa Ehmiyat Ka Inkaar Kiye Baghair Mahaz Susti Aur Kotahi Se Namaz Chord Di Toh Uss Ne (Ahle Ilm Ki Saheeh Raaye Ke Mutabiq) Kufr Ka Irtekaab Kiya. Uss Baare Mei Ek Daleel Yeh Hai Ke Rasool Allah S.A.W.S Ne Farmaya: (Arabic Text)

Translation: "Aadmi Aur Uske Kufr Ke Darmeyan Faraq, Namaz Ka Hai."

Jo Shaks Namaz Ka Tarak Ho, Uske Iss Amal Ki Aam Tasheer Karni Chahiye Hatta Ke Uss Ruswayi Se Sharminde Hoka Namaz Adaa Karne Lage. Agar Woh Namaz Adaa Na Kare Toh Iss Se Salam Na Kaha Jaaye, Iski Dawat Qubool Na Ki Jaaye Hatta Ke Tauba Kare Aur Namaz Qayam Kare Kyunke Namaz Deen Ka Sutoon Hai Aur Yeh Hi Amal Musalmaan Aur Kafir Ke Darmiyan Faraq Wa Imtiyaz Karne Wala Hai. Haaqeeqat Yeh Hai Ke Koi Shaks Jab Tak Namaz Zaaya Karta Rahega, Uska Koi Amal Bhi Nafa'a Mand Aur Mufeed Na Hoga. Hum Allah Tala Se Aafiyat Ki Dua Karte Hai.

ADHAAN AUR IQAMAT KE EHKAM

Kitaab Ahadees Mei Paanch Namazon Ki Adayegike Aukaat Muqarrar Hai. In Aukaat Se Pehle Namaz Adaa Karna Jayez Nahi. Chunke Aksar Logon Ko Namaz Ka Waqt Hojane Ka Ilm Nahi Hota Ya Kisi Kaam Mei Iss Qadar Mashghool Hote Hai Ke Namaz Ki Taraf Unki Tavajjah Nahi Rehti. In Wajuhaat Ki Bunaa Par Allah Tala Ne Azaan Ko Mashroo Farmaya

Hai.Taake Logon Ko Namaz Ke Waqt Ki Ittella Hojaye. {84}

- Azaan Ka Hukum Hijrat Ke Pehle Saal Hi Jaari Hogaya Tha.Iski Mashru'iyat Ka Yeh Sabab Tha Ke Aam Logon Ko Namaz Ke Waqt Ka Ilm Na Hota Tha,Chunan Che Iske Liye Unhone Koi Alaamat Muqarrar Karne Ke Liye Ba Hum Mashwarah Kiya.Saiyidna Abdullah Bin Zaid (R.A) Ko Khwaab Mei Woh Kalimaat Bataye Gaye Jo Wahi Ke Zariye Azaan Ki Soorat Mei Muqarrar Hogayi.Allah Tala Ka Irshaad Hai:

{ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ }

(S.Jumu'ah-9)

Translation: "Aye Woh Logon Jo Imaan Laaye Ho!Jumma Ke Din Namaz Ki Azaan Di Jaaye Toh Tum Allah Ke Zikr Ki Taraf Daudo Aur Khareed Wa Farokhat Chord Do."

Naiz Irshaad Baari Tala Hai:

{ وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ } (S.Ma'idah- 58)

Translation: "Aur Jab Tum Namaz Ke Liye Pukaarte Ho"

- Azaan Aur Iqamat Har Ek Mei Zikr Ki Makhsoos Kalimaat Hai Jo Aqeedah Imaan Par Mushtamil Hai,Azaan Ki Ibtedayi Kalimaat Mei Allah Tala Ki Kibriyayi Aur Iske Jalaal Wa Azmat Ka Zikar Hai.Phir Tawheed Baari Tala Ka Asbaat Aur Hamare Nabi Mohammad (S.A.W.S)Ki Risalat Ka Iqraar Wa Aelaan Hai.Phir Namaz (Jo Deen Islam Ka Sutoon Hai)Ki Adayegi Ki Taraf Daawat Aam Hai.Phir Iss Ka Maayabi Ki Taraf Daawat Hai Jo Hamesha Hamesha Ki Neematon Ki Soorat Mei Jannat Mei Milegi.Phir Allah Tala Ki Kibriyaaee Wa Buzurgi Ke Aelaan Ka Takraar Hai.Aur Akhir Mei Woh Kalima Ikhlalas Hai Jis Se Sabse Afzal Aur A'ala Zikr Qaraar Diya Gaya Hai Jiska Wazan Iss Qadar Hai Ke Agar Iska Muqabla Wa Muwazina Saath Aasmaano Se Aur Jo Makhluqaat In Mei Hai Aur Saath Zameeno Aur Jo Kuch Un Mei Hai,Se Kiya Jaaye Toh Yeh Kalima Wazan Ke Lihaaz Se Badh Jaaye.
- Azaan Ki Fazilat Mei Bahut Se Riwayat Warid Hui Hai.Aap Ne Farmaya: (Arabic Text)

Translation: "Roze Qiyamat Muazzinon Ki Gardane Sabse Unchi Hongi."

- Azaan Aur Ikhamat Farz E Kifaya Hai,Yane Aisa Hukum Hai Jiski Adaayegi Tamaam Musalmaano Par Farz Hai,Lekin Agar Isse Munasib Taada'ad Afraa'ad Adaa Karde To Sab Ki Taraf Se Kaafi Hoga.Woh Gunaah Gaar Na Honge.{85}
- Azaan Aur Iqamat Dono Islam Ki Zahiri Sha'ar Hai.Yeh Dono Cheezein Sirf Mardon Ke Liye Paanch Namazon Mei Mashroo Hai.Woh Muqem Hoon Ya Safar Ke Halat Mei Ho.Jis Mulk Ya Shehar Ke Log Azaan Aur Iqamat Ko Chord Dein Se Qitaal Hoga Kyunke Yeh Islaam Ke Aisi Zahiri Sha'aayer Hai Jin He Chordna Ahal Islam Ke Liye Jayaz Nahi.

- **Muwazin Ko In Eham Sifaat Ka Hamil Hona Chahiye:**
- **1-Iss Ki Awaaz Buland Aur Unchi Ho Kyunke Iss Se Aelaan Ka Maqsad Behtar Taur Par Poora Hota Hai.**
- **2-Muwazin Qabil Ayetamaad Aur Ameen Shaks Hona Chahiye Kyunki Namaz Ka Waqt Hojane Aur Roza Rakhne Ya Iftaar Karne Mei Is Ki Azaan Par Aitbaar Wa Ayetmaad Kiya Jaata Hai.**
- **3-Iss Se Waqt Dekhna Aur Ma'aloom Karna Aata Hota Ke Awwal Waqt Azaan Keh Sake.**
- Azaan Pandrah(15) Jumloon Par Mushtamil Hai.Sayyidna Bilal R.A Rasool Allah S.A.W.S Ke Maujudgi Mei Hamesha Yehi Azaan Kaha Karte The.Mustahab Yeh Hai Ke Muwazin Azaan Ki Kalimaat Thair Thair Kar Kahe Lekin Inhe Na Zyada Lamba Kare Aur Na Khenche.Har Jumla Par Waqaf Kare.Azaan Dete Waqt Woh Qiblah Roo Ho.Apni Ungliyan Kaano Mei Daale Taake Awaaz Mazeed Buland Hojaye.Jab (Hayya Al Salah) Ke Kalimaat Kahe Toh Daayein Janib Mu Pherein.Issi Tarah Jab Hayya Al Falah Ka Jumla Kahe Toh Baayein Taraf Chehra Phere.Fajar Ki Azaan Ho Toh (Hayya Al Falah) Ke Baad (Assalaatoo Khairum Minan Noom) Ka Jumla Do Martaba Kahe Kyunki Rasool Allah S.A.W.S Ne Iss Ka Hukum Diya Hai.Illawazein Yeh Waqt Aisa Hota Hai Jiss Mei Ummumann Log Sote Hai.
- Muwazin Masnoon Azaan Ke Shuru Ya Akhir Mei Kisi Qisam Ke Alfaz Ka Izafa Na Kare Kyunki Yeh Bida'at Hai,(Ex:Tasbehaat Kehna,Ash'aar Padhna,Duayen Kalimaat Kehna Ya Azaan Se Pehle Ya Baad Mei Buland Awaaz Ke Saath Assalatoo Wasalaamu Alaykum Ya Rasool Allah Kehna.Yeh Sab Kaam Haraam Aur Bida'at Hai).Jo Shaks Aisa Kare Iss Ki Tardeed Karna Zaroori Hai.
- Iqamat Giyarah(11) Kalimaat Par Mustamil Hai.Iqamat Ke Kalimaat Qadrey Jaldi Jaldi Kahe Jaaye Kyunki Iqamat Ka Maqsad Hazereen Ko Namaz Ke Liye Khade Hone Ki Ittelah Dena Hai,Iss Liye Iqamat Ko Ahista Ahista Aur Buland Awaaz Se Kehne Ki Zaroorat Nahi.Mustahab Yeh Hai Ke Jo Azaan Kahe Woh Hi Iqamat Kahe.Iqamat Imaam Ke Ijazat Se Kahi Jaaye Kyunki Iqamat Ka Daaro Madaar Imaam Ki Sawabdeed Par Hai,Lihaaza Jab Imaam Ki Taraf Se Ishaara Ho Tab Iqamat Kahi Jaaye.
- Waqt Se Pehle Azaan Na Kahi Jaaye Kyunki Azaan Ka Maqsad Namaz Ka Waqt Shuru Hone Ki Ittelah Dena Hai Jo Waqt Se Pehle Azaan Dene Se Hasil Nahi Hota.Neez Iss Se Sunne Wale Ko Namaz Ke Waqt Mei Mugaalta Padh Jaata Hai.Agar Subah Ki Azaan Subah Saadik Se Qabal Hojaaye Toh Jayaz Hai Taake Log Pehle Beydaar Hoka Namaz Ki Taiyaari Karle.Lekin Aisi Soorat Mei Zaroori Hai Ke Tuloo Fajar Ke Waqt Ek Aur Azaan Di Jaaye Taake Logon Ko Namaz,Roze Ke Waqt Ka Ilm Hojaye.{86}

- Muwazin Ki Azaan Ka Jawaab Dena Masnoon Hai Jis Ka Tareeka Yeh Hai Ke Jo Kalima Muwazin Kahe, Sunne Wala Bhi Jawab Mei Wahi Kalima Dauraye Lekin (Hayya Al Salah Aur Hayya Al Falah) Ke Jawab Mei (La Haula Wa La Quwwata Illa Billah) Kahe.

Jab Muwazin Azaan De Kar Faarig Hojaye Toh Muwazin Aur Sunne Wala (Dono) Darood Shareef Padhe Aur Phir Yeh Dua Padhe:

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيْلَةَ وَالْفَضِيْلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ،

Translation: "Aye Allah! Aye Iss Mukammal Dawat Aur Qayam Hone Wale Namaz Ke Rab! Muhammad S.A.W.S Ko Khaas Taqreeb Aur Khaas Fazilat Ata Farma Aur Unhe Uss Muqaame Mahmood Par Faiz Farma Jiska Tu Ne Un Se Wada Kiya Hai.

- Jab Azaan Hojaye Tab Masjid Se Bahar Nikalna Jayaz Nahi, Al Batta Agar Koi Sharai Uzzar Ho Ya Wapis Aajane Ki Neeyat Ho Toh Koi Harj Nahi.
- Azaan Ke Ibtadai Kalimat Sunte Hi Kisi Baithe Hue Shaks Ka Fauran Khade Hojana Durust Nahi Kyunke Is Se Shaitaan Se Mushabihat Hoti Hai Balke Woh Aaram Se Azaan Sune Aur Us Ka Jawab De Kar Masjid Ka Rokh Kare Aur Tamaam Masrufiyat Tarak Kar De.

Allah Tala Ka Irshaad Hai:

{ فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ } (S.Noor-36&37)

Translation: "Un Gharon Mei Jinke Aadab Wa Ehtaraam Ka Aur Allah Tala Ka Naam Wahan Liye Jaane Ka Hukum Hai, Wahan Subah Wa Shaam Allah Tala Ki Tasbeeh Bayan Karte Hai. Aise Log Jinhe Tijarat Aur Khareed Wa Farookht Allah Ke Zikar Se Aur Namaz {87} Qayam Karne Aur Zakat Ada Karne Se Ghafil Nahi Karte, Uss Din Se Darte Hai Jis Din Bahut Se Dil Aur Bahut Si Aankhein Ulat Pulat Hojayengi.

SHARAYATH NAMAZ KA BAYAN

Sharth Ka Lughwi Mayne "Alaamat" Hai Aur Istelahan Sharth Woh Hai Jis Ke Na Hone Se Kisi Cheez Ka Na Hona Laazim Aaye Lekin Uss Ke Wajood Se Kisi Cheez Ki Maujudgi Lazim Na Ho. Sharayat Namaz Se Muraad Woh Ashyaa Hai Jinka Hasool Mumkin Ho To In Ke Baghair Namaz Nahi Hoti, Balke Un Mei Se Ek Bhi Mafqood Ho Toh Namaz Sahih Nahi Hoti. Sharayat Namaz Ki Tafseel Darjzail Hai:

- 1) **Namaz Ka Waqt Hona:** Allah Tala Ka Farmaan Hai

(S.Nisa- 103) إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٣﴾

Translation: "Yakeenan Namaz Momino Par Muqarrar Waqton Par Farz Hai"

Ahele Islam Ka Iss Amar Par Ijmaa Hai Ke Paanch Namazon Ke Aukaat Shariat Mei Mahdood Aur Makhsoos Hai, Jin Se Pehle (Balauzzar) Namaz Nahi Hoti. Ameer Al Momineen Sayyidna Umar Bin Khattab Ra Ne Farmaya: "Har Namaz Ka Ek Waqt Hai, Jisse Allah Tala Ne Shart Qaraar Diya Hai. Sahih Namaz Wahi Hai Jo Uss Muqarrar Waqt Mei Adaa Ki Jaaye."

Yaad Rakhiye! Jab Kisi Namaz Ka Waqt Shuru Hojata Hai Toh Woh Namaz Farz Hojati Hai. Allah Tala Ka Farmaan Hai: (Arabic Text)

(S.Bani Israil- 78) { أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ }

Translation: "Namaz Qayam Kare Aaftaab Ke Dhalne Se Lekar Raat Ki Tareek Tak"

Binabarein Ulmaye Karam Ka Uss Amar Par Ijmaa Hai Ke Awwal Waqt Mei Namaz Adaa Karna Afzal Hai. Allah Tala Ka Irshaad Hai:

(S.Baqarah-148) { فَاسْتَبِقُوا الخَيْرَاتِ }^ط

Translation: "Tum Nekiyon Ki Taraf Daudo".

Neez Uss Ka Farman Hai:

(S.Aale Imran- 133) { وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ }

Translation: "Aur Apne Rab Ki Bakshish Ki Taraf Daudo".

Aur Irshaad Rabhani Hai: {88}

(S.Al Waqia -10&11) { وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾ وَأُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾ }

Translation: "Aur Jo Aage Wale Hai Woh Toh Aage Wale Hi Hai. Woh Toh Bilkul Nazdeeki Hasil Kiye Hue Hai".

Sahiheen Mei Riwayat Hai Ke Rasool Allah S.A.W.S Se Sawal Hua, Kaun Sa Amal Allah Tala Ko Sab Se Zyada Mehboob Hai? Aap S.A.W.S Ne Farmaya: (Arabic Text)

Translation: "Apne Waqt Par Namaz Adaa Karna".

Allah Tala Ka Farmaan Hai:

(S. Baqarah -238) { حَافِظُوا عَلَى الصَّلَوَاتِ }

Translation: "Namazon Ki Hifazat Karo".

Namaz Ki Muhafizat Mei Yeh Bhi Shamil Hai Ke Isse Awwal Waqt Mei Adaa Kiya Jaaye. Din Raat Mei Paanch Namazein Farz Hai Aur Har Namaz Ka Ek Munasib Waqt Hai Jiss Se Allah Tala Ne Pasand Kiya Hai. Aur Woh Bandon Ke Ahwaal Ke Aitbaar Se Bhi Munasibat Rakhta Hai Taake Woh In Aukaat Mei Namaz Adaa Kar Lein Aur Dusre Duniyawi Kaam Iss Mei Rukawat Na Banaye Balke Iss Se Duniyawi Kaamon Mei Muaavinat Ho Aur In Ke Lagaz Shai Maaf Ho. Rasool Allah S.A.W.S Ne Paanch Namazon Ko Behte Hue Dariya Se Tashbeeh Di Hai, Jis Mei Insaan Paanch Waqt Ghusl Karta Hai Aur Iss Se Iske Jism Par Zara Bhar Maiyl Kichail Nahi Rehta.

Aukaat Namaz Ki Tafseel Darjzail Hai:

Namaz Zohar: Namaz Zohar Ka Waqt Zawwal Aftaab Se Shuru Hota Hai. Allah Tala Ka Irshaad Hai:

(S. Bani Israil- 78) { أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ }

Translation: "Namaz Ko Qayam Kare Aftaab Ke Dhalne Ke Waqt Se".

Zawwal Aftaab Ki Aalamat Yeh Hai Ke Kisi Cheez Ka Saya Maghrib Ke Janib Se Khatam Hokar Mashrik Ke Janib Aajaye. Zohar Ka Waqt Tab Tak Hai Jab Har Cheez Ka Saya Lambayi Mei Ek Masal Hojaye. Uss Baare Mei Rasool S.A.W.S Ka Irshaad Hai: (Arabic Text)

Translation: "Zohar Ka Tab Hota Hai Jab Aftaab Dhal Jaaye Hatta Ke Aadmi Ka Saya Iske Taul (Lambayi) Ke Barabar Hojaye. {89}

Namaz Zohar, Awwal Waqt Adaa Karna Mustahib Hai, Al Batta Sakht Garmi Mei Mustahib Yeh Hai Ke Uss Mei Iss Qadar Takheer Ki Jaaye Ke Garmi Ki Shiddat Ka Zor Toot Jaaye. Rasool Allah S.A.W.S Ne Farmaya Hai: (Arabic Text)

Translation: "Jab Garmi Shadeed Ho Toh Namaz Ko Thanda Karo, Beshak Garmi Ki Shiddat Jahannum Ke Bhaanp Mei Se Hai".

Namaz Asar: Jab Zohar Ke Waqt Ki Intehaa Hoti Hai Tab Namaz Asar Ke Waqt Ki Ibtadaa Hoti Hai, Yane Jab Har Shai Ka Saya Lambayi Mei Ek Misal Hojaye. Aur Asar Ka Akhri Waqt Ahle Ilm Ke Sahih Qaul Ke Mutabiq Aftaab Ke Zarfd Padh Jaane Tak Hai. Namaz Asar Awwal Waqt Adaa Karna Masnoon Hai. Issi Namaz Ko Allah Tala Ka Farmaan Hai: (Arabic Text)

(S. Baqarah -238) { حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى }

Translation: "Namazon Ki Hifazat Karo Bal Khusoos Darmeyaan Wali Namaz Ki".

Mei Wasti Namaz Keh Kar Iski Fazilat Bayan Ki Gayi Hai. Aur Ahadees Sahih Se Bhi Iski Taaed Hoti Hai.

Namaz Maghrib: Maghrib Ki Namaz Ka Waqt Tab Shuru Hota Hai Jab Sooraj Mukammal Taur Par Ghuroob Hojaye Iska Koi Hissa Kahin Se Nazar Na Aaye. Ghuroob Aftaab Ki Aalamat Yeh Hai Ke Mashrik Ke Janib Raat Ki Tareeki Ke Aasaar Namudaar Hojaye, Chunanche Rasool Allah S.A.W.S Ne Farmaya: (Arabic Text)

Translation: "Jab Iss Janib (Mashrik) Se Raat Aajaye Aur Iss (Maghrib Ki) Janib Din Rukhsat Hojaye Aur Sooraj Ghuroob Hojaye Toh Rozedaar Roza Iftaar Kare." {90}

Maghrib Ki Namaz Ka Akhri Waqt Sarkhi Ke Gayab Hone Tak Hai. Namaz Maghrib Ko Jaldi Aur Awwal Waqt Mei Adaa Karna Masnoon Hai. Sayyidina Salma Bin Akwa Ra Se Riwayat Hai: (Arabic Text)

Translation: "Rasool Allah S.A.W.S Namaz Maghrib Iss Waqt Adaa Karte Jab Sooraj Pardon Ke Peeche Ghuroob Hojata."

Sahaba Karam R.A Aur Baad Ke Ahle Ilm Ka Yahi Qaul Hai.

Namaz Isha: Namaz Isha Ka Waqt Namaz Maghrib Ke Akhri Waqt, Yani Sarkhi Ke Ghayab Hone Ke Fauran Baad Shuru Hojata Hai Aur Tuloo Fajar Tak Rehta Hai. Namaz Isha Ka Waqt Do Tarah Ka Hai:

1-Mukhtaar Waqt: Jo Tahayi Raat Tak Rehta Hai.

2-Majboori Ka Waqt: Jo Tahayi Raat Se Lekar Tuloo Fajar Tak Hota Hai.

Namaz Isha Ko Tahayi Raat Tak Muakhir Karna Mustahib Hai, Bashartein Ke Logon Ko Is Mei Aasani Ho. Agar Mashqat Ho Toh Isse Awwal Waqt Mei Adaa Karna Behtar Hai. Namaz Isha Adaa Karne Se Pehle Sona Makrooh Hai Kyunki Iss Mei Namaz Ke Faut Hojane Ka Andesha Hai. Issi Tarah Namaz Isha Adaa Karne Ke Baad Logon Ke Saath Baaton Mei Mashghool Hona Na Pasandida Amal Hai Kyunki Iss Sabab Se Insaan Na Jaldi So Sakta Hai Aur Na Subah Sawere Namaz Ke Liye Uth Sakta Hai. Ilawazein Namaz Isha Adaa Karke Jaldi Sojana Chahiye Taake Raat Ke Akhri Hisse Mei Namaz Tahajjud Adaa Ki Jaa Sake Aur Hashaash Bishaash Tabiyat Se Namaz Fajar Mei Hazir Hoja Sake. Hadees Mei Hai: (Arabic Text)

Translation: "Rasool Allah S.A.W.S Isha Se Pehle Sona Aur Isha Ke Baad Baatein Karna Na Pasand Karte The".

Lekin Yeh Tab Hai Jab Isha Ke Baad Jaagna Bhi Be Maqsad Ho. Agar Koi Mufeed Maqsad Ya Ahem Zaroorat Ho Toh Tab Jaagne Mei Koi Harj Nahi. {91}

Namaz Fajar: Namaz Fajar Ka Waqt Tuloo Fajar (Subah Sadiq) Se Shuru Hota Hai Aur Tuloo Aftaab Tak Jaata Hai. Jab Tuloo Fajar Ka Yakeen Hojaye Tab Namaz Fajar Jaldi Adaa Karna Mustahib Hai.

Paancho Namazon Ke Yeh Woh Aukaat Hai Jo Allah Tala Ke Muqarrar Karda Hai. Aap Ko In Aukaat Ki Paabandi Karna Chahiye. Namaz Waqt Se Pehle Padhi Jaaye Na Baad Mei. Allah Tala Ka Irshaad Hai:

(S.Maa'oon -4&5) { فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ }

Translation: "So Inn Namaziyon Ke Liye Halakat Hai Jo Apne Namaz Se Ghafil Hai". Yane Woh Log Jo Namazon Ko Inke Aukaat Se Maukhir Karte Hai.

Aur Farmaya:

{ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا } (S.Maryam -59&60)

Translation: "Phir Inke Baad Aise Na Khalf Paida Hue Ke In Hone Namaz Zaya Kardi Aur Nafsani Khwaishon Ke Peeche Padh Gaye, So Inka Nuksaan Inke Aage Aayega. Bajzaan Ke Jo Tauba Karle."

Jo Shaks Bala Sharayi Uzzar Namaz Mei Takheer Karta Hai Allah Tala Ne Isse "Ghafil Aur Namaz Zaya Karne Wala" Qaraar Diya Hai. Aur Isse "Wayl Aur Ghai" (Wadi Jahannum) Ki Dhamki Di Hai.

Jo Shaks Namaz Bhool Jaaye Ya Sojaye Toh Woh Namaz Ki Qaza Mei Jaldi Kare. Kyunke Rasool Allah S.A.W.S Ne Farmaya Hai:

(Arabic Text)

Translation: "Jo Namaz Bhoor Gaya Ya Sogaya Aur Padh Na Saka Isse Jab Bhi Yaad Aaye Toh Fauran Adaa Karde Yehi Iska Kuffara Hai".

Jo Namaz Qaza Hojaye Isse Hatee Alaa Makaan Fauran Adaa Kardiya Jaaye. Isko Adaa Karne Ke Liye Agle Din Ki Iski Hum Naam Namaz Ka Intezaar Na Kiya Jaaye Jaisa Ke Awwaam Mei Mashoor Hai. Neez Iske Liye Mamnoo Waqt Ke Guzaarne Ka Takleef Na Kiya Jaaye Balke Isse Issi Waqt Aur Fauran Adaa Kardiya Jaaye.

2) Badan Ko Dhaanpna: Sharayat Namaz Mei Se Ek Shart Yeh Bhi Hai Ke Badan Ka Woh Hissa Dhaanp Liya Jaaye Jiska Chupana {92} Behad Zaroori Hai Aur Iska Zahir Karna Qabeeh Aur Baais Sharam Hai. Allah Tala Ka Irshaad Hai:

{ (S.Aaraaf- 31) ﴿يَبْنَىْ ءَاَدَمَ حُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾ }

Translation: "Aye Aulad Adam! Tum Masjid Ki Har Haziri Ke Waqt Apna Libaas Pehen Liya Karo".

Rasool Allah S.A.W.S Ne Farmaya: (Arabic Text)

Translation: "Allah Tala Baaligh Aurat Ki Namaz Odhni Ke Baghair Qubool Nahi Karta". Hafiz Ibn Abd Al Bar Raheem Ullah Ne Kaha Hai: Jo Shaks Kapda Hasil Hone Ke Bawajood Nanga Hokar Namaz Padhta Hai, Iski Namaz Faasid Hogayi. Iss Par Ahle Ilm Ka Ijmaa Hai. Namaz Mei Aur Logon Ke Saamne Ya Khaloot Mei Sharam Gaah Ko Dhaanpna Laazmi Aur Zaroori Hai. Nabi S.A.W.S Ne Farmaya: (Arabic Text)

Translation: "Apne Sharam Gaah Ki Har Ek Se Hifazat Kar Siwaye Biwi Aur Laundi Ke. (Raawi Ka Bayan Hai Ke) Maine Kaha: Aye Allah Ke Rasool! Jab Qaum Ke Log Jama Ho Toh? Farmaya: "Agar Toh Takat Rakhe Ke Isse (Sharam Gaah Ko) Koi Na Dekh Sake Toh Aisa Kar." Kaha: Agar Koi Alag Thalag Akela Baitha Ho Toh? Farmaya: "Allah Tala Ka Zyada Haq Hai Ke Iss Se Logon Ki Nisbat Zyada Sharam Ki Jaaye."

Allah Tala Ne Sharam Gaah Ko (Bila Wajah) Zahir Karne Ko Fahash Se Ta'abeer Kiya Hai, Chunanche Irshaad Baari Taala Hai:

{93} (S. Al Aaraaf – 28)

وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا ءَابَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ

Translation: "Aur Wo Log Jab Koi Fahash Kaam Karte Hai Toh Kehte Hai Ke Hum Ne Apne Baap Dada Ko Issi Tareeqa Par Paaya Hai Aur Allah Ne Bhi Hum Ko Yahi Bataya Hai. Aap Keh Dijiyee Ke Allah Tala Fahash Baat Ki Taleem Nahi Deta."

Aayat Ki Shaane Nuzool Yeh Hai Ke Kuffare Makkah Nange Hokar Baitullah Ka Tawaaf Karte The Aur Isse Apne Deen Ka Hukum Samjhte The. Sharam Gaah Ko Ek Dusre Ke Saamne Zahir Karne Aur Isse Dekhne Ki Harkat Gehnao Ne Gunnah Ki Taraf Le Jaati Hai. Yeh Burayi Ka Sabab Aur Akhlaqi Tabahi Ka Zariya Hai Jaisa Ke In Maadar Padar Azaad Maasharon Mei Dekha Gaya Hai Jahan Taazeem Wa Takreem Khatam Ho Chuki Hai, Akhlaqiyat Ki Qaddrey Paamaal Ho Chuki Hai Aur Be Haayati Aam Hai.

Sharam Gaah Ko Mehfooz Karna Aur Isse Chupa Kar Rakhna, Izzat Wa Akhlaaq Ko Qayam Rakhna Hai. Izzat Wa Sharf Ko Khatam Karne Ke Liye Shaitaan Aulaad Adam Ko Amaadah Karta Hai Ke Woh Ek Dusre Ke Saamne Nange Hojaye, Jab Ke Allah Tala Ne Hamein Iss Qabeeh Amal Par Yoon Khabardaar Kiya Hai:

يَبْنِي ءَادَمَ لَا يَفْتِنَنَّكُمْ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا
(S. Al Aaraaf – 27) سَوَّءَاتِهِمَا

Translation: "Aye Aulaad Adam! Shaitaan Tum Ko Kisi Kharabi Mei Na Daal De Jaisa Us Ne Tumhare Maa Baap Ko Jannat Se Bahir Kara Diya Aisi Halat Mei Unka Libaas Bhi Utarwa Diya Taake Woh Un Ki Sharam Gaahein Dikhaye."

Jism Ke Qabil Sstar Hisson Ki Numaish Shaitaani Makro Faraib Ka Aisa Jaal Hai Jis Mei Bahut Si Insaani Societiyen Phans Chuki Hai. Woh Isse Tarki Aur Fann Ka Naam Dete Hai. Naubat Baai Jaar Sayeed Ke Maadar Zaad Nange Logon Ki Anjaamnein Ban Chuki Hai. Auraton Mei Be Pardagi Aam Hogayi Hai Aur Woh Mardon Ke Saamne Apne Jism Ki Numaish Karne Lagi Hai. Aur Unhe Iss Par Zara Bhar Sharam Wa Haya Mehsoos Nahi Hoti.

Aye Musalmaan! Badan Ke Qabil Sstar Hisson Ko Aisi Cheez Ke Saath Chupa Kar Rakhna Zaroori Hai Jis Se Badan Ki Numaish Na Ho. Allah Tala Ka Irshaad Hai: (Arabic Text)

يَبْنِي ءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَّءَاتِكُمْ (S. Al Aaraaf – 26)

Translation: "Aye Adam Ki Aulaad! Hum Ne Tumhare Liye Libaas Paida Kiya Jo Tumhare Sharam Gaahon Ko Chupata Hai Aur Maujab Zeenat Bhi Hai."

Iss Ayat Se Waaze Huwa Ke Sstar Ko, Chupane Wale Libaas Se Dhaanpna Farz Hai Aur Allah Tala Ko Matloob Hai. {94}

Mard Ka Sstar (Chupane Ke Qabil Hissa) Naaf Se Lekar Ghutne Tak Ka Hissa Hai, Chunaanche Hazrat Ali Ra Se Marwi Hai Ke Nabi S.A.W.S Ne Farmaya: (Arabic Text)

Translation: "Apne Raan Zahir Na Kar Aur Na Kisi Zinda Ya Mayyat Ki Raan Dekh".
Ek Aur Riwayat Mei Yun Hai: (Arabic Text)

Translation: "Apni Raan Dhaanp Kar Rakho Kyunki Raan Sharam Gaah (Mei Se) Hai."

In Faramen Ke Baawajood Hum Dekhte Hai Ke Bahut Se Log Mukhtalif Khelon Mei Sharam Gaah Par Chota Sa Kapda (Rumaali Ya Jangiya Wagaira) Baandh Lete Hai, Halaanke Iss Se Nasoos Shariyat Ki Khuli Mukhalifat Hoti Hai. Aise Logon Ko Khabardaar Hona Chahiye Aur Ehkam Sharai Ki Paanbandi Karni Chahiye. Jis Soorat Mei Nasoos Sharai Ki Mukhalifat Lazim Aati Ho Iss Se Qabil Itifaat Nahi Samjhna Chahiye. Aurat Ka Saara Wajood Hi Qabil Sstar Hai, Yane Parde Mei Rakhne Ke Qabil Hai Kyunke Rasool Allah S.A.W.S Ne Farmaya Hai: (Arabic Text)

Translation: "Aurat Ka Saara Wajood Hi Qabil Sstar Hai".

Aur Sayeedah Umme Salma Ra Ki Hadees Mei Hai Ke "Aap S.A.W.S Se Sawal Hua Ke Lambi Kameez Aur Dupatte Ke Saath Namaz Padh Le Jab Ke Tehband Na Pehna Hua

Ho?Toh Rasool Allah S.A.W.S Ne Farmaya:(Arabic Text)

Translation: "Haan!Lekin Kamees Iss Qadar Lambi Ho Ke Qadmon Ke Balayi Hiss Ko Dhaanp Le."

Sayyidah Ayesha Ra Se Riwayat Hai Ke Aap S.A.W.S Ne Farmaya: (Arabic Text)

Translation: "Allah Tala Baaligh Aurat Ki Namaz Odhni Ke Bagair Qubool Nahi Farmata".

{95}

Imaam Tirmidhi Raheem Allah Farmate Hai: Ahle Ilm Ka Iss Par Amal Hai Ke Aurat Jab Baaligh Hojaye Aur Namaz Mei Iske Baal Nange Ho Toh Iski Namaz Nahi Hogi.

Mandarja Balaa Ahadees Ke Ilawa Allah Tala Ka Yeh Irshaadat Bhi Hai: (Arabic Text)

Translation: "Aur Apne Zeenat Ko Zahir Na Kare Siwaye Iss Ke Jawaz Khud Zahir Hai.Aur Apne Girebaano Par Apni Odhniyo Ke Bukal Maare Rahe Aur Apni Aaraish Ko Zahir Na Kare,Siwaye Apne Khawando Ke".

(Arabic Text)

Translation: "Aye Nabi!Apne Biwiyon Se Aur Apni Sahib Zadiyon Se Aur Musalmaano Ke Auraaton Se Keh Do Ke Woh Apne Upar Apni Chadarein Latka Liya Kare".

Ek Aur Muqaam Par Farmaya: (Arabic Text)

Translation: "Jab Tum Nabi S.A.W.S Ke Biwiyon Se Koi Cheez Talab Karo Toh Parde Ke Peeche Se Talab Karo.Tumhare Aur Inke Dilon Ke Liye Kaamil Pakeezgi Yehi Hai."

Sayyidah Ayesha Ra Bayan Karte Hai: (Arabic Text)

Translation: "Hajjiyon Ke Qafile Hamare Qareeb Se Guzarte Aur Hum Rasool Allah S.A.W.S Ki Ma'aiyat Mei Halaate Ehraam Mei Hote.Jab Inka Guzar Hamare Qareeb Se Hota Toh Hum Chehron Par Parda Daal Lete,Jab Woh Aage Nikal Jaate Toh Parda Utha Lete." **{96}**

Darj Balaa Ayaat Wa Ahadees Ke Ilawa Qur'an Wa Hadees Mei Aur Bhi Bahut Se Mashoor Wa Ma'arof Aise Dalael Hai Jin Se Waaze Hota Hai Ke Ghair Mehramoon Ke Saamne Aurat Ko Apna Jism Mukammal Taur Par Dhaanpna Chahiye.Namaz Ho Ya Ghair Namaz Kisi Halat Mei Bhi (Unki Maujudgi Mei) Isse Apne Badan Ka Koi Hissa Zahir Nahi Karna Chahiye.Agar Aurat Khalwat Mei Ho Aur Koi Ajnabi Aadmi Wahan Na Ho Toh Woh Namaz Mei Apna Chehra Khol Sakti Hai Kyunki Halat Namaz Mei Chehra Sstar Nahi.Sirf Ghair Mehram Ke Saamne Iska Chehra Parde Ke Layak Hai,Jisse Dekhna Unke Liye Jayaz Nahi.

Nihayat Afsoos Naak Soorat Haal Yeh Hai Ke Aaj Ke Daur Mei Bahut Se Musalmaan Khawateen Kafir Aur Murtad Auraton Ke Takleed Mei Parde Ke Baare Mei Kamzoori Aur Susti Ka Muzahira Kar Rahe Hai,Balke Jism Ke Be Jaa Numaisht Mei Musabiqat Tak Naubat Paunch Chuki Hai.Woh Aisa Libaas Pehen Rahe Hai Jo Jism Ko Mukammal Taur Par Nahi Dhanpta.(La Haula Wa Quwwata Illa Billahil Alliyil Azeem).Allah Tala Ne Insaan Ko Halat Namaz Mei Zaroori Parda Se Badh Kar Zeenat Ka Hukum Diya Hai.Irshaad Baari Tala Hai: (Arabic Text)

Translation: "Aye Aulaad Adam!Tum Masjid Ke Haziri Ke Waqt Apna Libaas Pehen Liya Karo".

Yeh Hukum Iss Amar Par Waaze Daleel Hai Ke Musalmaan Ke Layak Yeh Hai Ke Woh

Namaz Mei Allah Tala Ke Saamne Khade Hote Waqt Saaf Sutra Aur Nafees Kapde Pehne Taake Iske Zahiri Aur Batini Halat Mukammal Taur Par Iske Shaayaan Shaan Ho.

3) **Najasaat Se Ijtinaab Karna:** Namaz Ki Sihat Ke Liye Ek Shart Yeh Bhi Hai Ke Namazi Har Qisam Ki Najasaat Se Ehtaraaz Wa Ijtinaab Kare. Iss Ka Badan, Kapde Aur Namaz Ki Jagah Paak Wa Saaf Ho.

Najasaat Aisi Maqsoos Gandagi Hai Jiske Mamuli Miqdaar Bhi Namaz Ke Liye Mana Hai, Jaise Murdaar, Khoon, Sharaab, Pishaab Aur Paikhana Wagaira.

Allah Tala Ka Irshaad Hai: (Arabic Text)

Translation: "Apne Kapdon Ko Paak Rakha Karo".

Imaam Ibne Saireen Raheem Allah Ne In Alfaaz Ka Mafhoom Yeh Bayan Kiya Hai: "Apne Kapde Paani Ke Saath Dhoye". {97}

Rasool Allah S.A.W.S Ne Farmaya: (Arabic Text)

Translation: "Pishaab Ki Cheenton Se Bacho Kyunke Aam Taur Par Qabar Ka Azaab Iss Wajah Se Hota Hai".

Agar Kisi Aurat Ke Kapde Ko Haiz Ka Khoon Lag Jaaye Aur Woh Iss Mei Namaz Padhne Ka Iraada Rakhte Ho Toh Aap S.A.W.S Ne Is Kapde Ko Dhoye Ka Hukum Diya Hai. Joote Pehen Kar Namaz Adaa Karne Ki Soorat Mei Jooton Ko Zameen Par Girne Ka Hukum Farmaya Hai. Masjid Mei Koi Pishaab Karde Toh Issi Jagah Par Paani Bahane Ko Kaha Hai. Iske Alawa Bhi Bahut Se Dalael Hai Jo Ijtinaab Najasaat Par Dalalat Karte Hai, Lihaza Namazi Ke Badan, Kapde Ya Namaz Ki Jagah Par Agar Najasaat Ka Wajood Ho Toh Iski Namaz Na Hogi. Issi Tarah Agar Isne Koi Aisi Cheez Uthayi Ho Jis Mei Najasaat Ho Toh Iss Haal Mei Bhi Iski Namaz Drust Na Hogi.

Agar Kisi Ne Adayegi Namaz Ke Baad Apne Wajood Par Najasaat Dekhi Lekin Isse Yeh Maloom Nahi Ke Yeh Kab Ki Hai Toh Iski Adasheeda Namaz Drust Hogi. Issi Tarah Agar Ek Shaks Ko Adayegi Namaz Se Qabl Najasaat Ka Ilm Tha Lekin Is Ne Bhool Kar Issi Tarah Namaz Ada Karli Toh Bhi Qaul Raajih Ke Mutabiq Iski Namaz Ho Jayegi, Agar Kisi Ko Dauran Namaz Najasaat Ka Ilm Hua Toh Agar Amal Kaseer Ke Baghair Isse Zayal Karna Mumkin Ho Toh Namaz Ke Halat Mei Hi Zayal Karde Aur Namaz Jaari Rakhe, Jaise Najas Joote Ko Utharna Ya Najas Pagdi Ko Khol Dena Ya Uthar Dena. Agar Issi Najasaat Ko Namaz Ke Dauran Saaf Karna Ya Alag Karna Mumkin Na Ho Toh Iski Namaz Batil Hogi.

Qabristaan Mei Namaz Janazah Ke Ilawa Aur Koi Namaz Adaa Karna Drust Nahi Kyunke Rasool Allah S.A.W.S Ka Farmaan Hai: (Arabic Text)

Translation: "Qabristan Aur Hammam (Ghusul Khana) Ke Siwa Zameen Ka Har Hissa Namaz Ki Adaayegi Ke Layak Hai".

Aap S.A.W.S Ne Farmaya:

(Arabic Text) {98}

"Qabaron Ki Taraf Muh Karke Namaz Na Padho Aur Na Un Par Baitho"

Aur Irshaad Farmaya:

(Arabic Text)

Translation: "Qabaron Ko Namaz Ki Jagah Na Banao".

Qabaristan Mei Namaz Se Mumaniyat Ki Wajah Najasat Ka Khauf Nahi Hai Balke Qabar Parasti Aur Qabar Ki Ta'azeem Ka Andesha Hai. Iska Maqsad Murdon Ki Ibadat Ke Raaston Ko Band Karna Hai, Al Batta Namaz Janazah Qabaristan Mei Adaa Karna Mustasnaa Kardiya Gaya Hai Kyunke Iss Baare Mei Rasool Allah S.A.W.S Ka Amal Maujood Hai Jo Nahi Ke Takhsees Hai. Waaze Rahe Qabristan Aur Iske Ird Gird Ki Khuli Jagah Jahan Tak Qabaristan Shumaar Hota Hai Wahan Tak Namaz Adaa Karna Mamnoo Hai Kyunki Nahi Ka Ittelaaq Iss Saari Jagah Par Hota Hai.

Sheikh Al Islam Ibne Taymeeyah Raheem Allah Ne Qabar Par Bani Hui Masjid Se Mutaaliq Farmaya Hai: "Iss Mei Farz Ya Nafil Koi Namaz Adaa Na Ki Jaaye. Agar Masjid Qabar Se Pehle Bani Ho Toh Iss Qabar Ko Khatam Kar Diya Jaaye, Ya Toh Qabar Ko Zameen Ke Barabar Kardiya Jaaye Ya Phir Agar Qabar Nahi Ho Toh Mayyat Ko Iss Se Nikal Kar Dusri Jagah Dafan Kardiya Jaaye. Aur Agar Qabar Masjid Se Pehle Bani Ho Toh Masjid Gira Di Jaaye Ya Qabar Ki Shakal Wa Soorat Mita Di Jaaye."

Agar Kisi Masjid Ke Qible Ke Janib Qabar Ho Toh Namaz Adaa Karna Drust Nahi Kyunki Rasool Allah S.A.W.S Ka Farmaan Hai: (Arabic Text)

Translation: "Qabaron Ke Tarh Muh Karke Namaz Na Padho."

Latreen Mei Bhi Namaz Adaa Karna Mana Hai Kyunke Woh Jagah Najasat Hi Ke Liye Banayi Gayi Hai. Neez Share'e A.S Ne Wahan Zikar Illahi Karne Se Mana Farmaya Hai Toh Namaz Batta Reek Aaula Mana Hai. Illawazein Wahan Shaitaan Hazir Hote Hai.

Hammam, Yane Bathroom Mei Namaz Adaa Karna Mamnoo Hai Kyunki Woh Nahane Dhone Ki Jagah Hai. Wahan Insaan Be Parda Hota Hai Aur Shaitaano Ki Basera Hota Hai. Yeh Mumaniyat Darwaze Ke Andar Ki Tamaam Jagah Ko Shamil Hai.

Oonthon Ke Maskan (Baade) Mei Bhi Namaz Padhna Mana Hai. Sheikh Taque Ad Deen Raheem Allah Farmate Hai: "Oontho Ke Baade Mei Namaz Ke Mumaniyat. Isliye Hai Ke Woh Shaitaano Ki Aam Jagah Hai Jis Tarah Hammam Mei {99} Namaz Ki Mumaniyat Hai Kyunki Woh Jagah Shaitaano Ka Maskan Hai, Lihaza Jo Jagah Arwah Khbeesa Ka Maskan Ho Wahan Adaayegi Namaz Se Ijtanaab Karna Har Soorat Lazim Hai."

Jis Jagah Tasweer Auweezan Ya Chespa Ho Wahan Namaz Adaa Karna Makrooh Hai, Chunanche Iss Baare Mei Imaam Ibn Qayim Raheem Allah Farmate Hai: "Tasweer Wale Muqaam Mei Namaz Adaa Karne Ki Karahat Hammam Mei Namaz Ki Karahat Se Badh Kar Hai Kyunke Hammam Mei Namaz Padhna, Ya Toh Iss Liye Makrooh Hai Ke Wahan Najasat Ka Imkaan Hota Hai, Ya Isliye Makrooh Hai Ke Woh Shaitaan Ka Thikana Hai Aur Yeh Wajah Zyada Sahih Hai Lekin Jahan Tasweere Ho Wahan Shirk Ka Imkaan Hai. Mukhtalif Aqwwam Zyada Tar Tasweero Aur Qabaron Ki Wajah Se Hi Shirk Mei Muhtala Hue."

Aye Musalmaan Bhai! Apne Namaz Par Tawajjah Dijiye. Namaz Mei Dakhil Hone Se Pehle Najasat Door Ki Jiye. Aur Jis Jagah Par Namaz Padh Ne Se Roka Gaya Hai, Ruk Jaaye Taake Tumhare Namaz Shariyat Ke Mutabiq Ho. Ahkaam Namaz Ki Tameen Mei

Susti Aur Kotahi Na Kijiye. Tumhare Namaz Tumhare Deen Ka Sutoon Hai. Jab Sutoon Qayam Hai Toh Deen Qayam Hai Aur Jab Yeh Kamzoor Hoga Toh Tumhara Deen Kamzoor Padh Jayega. Allah Tala Hum Sab Ko Aise Kaamon Ki Taufeeq De Jin Mei Khair Aur Isteqaamat Ho. Ameen!

4) **Isteqbaal Qiblah:** Sharayat Namaz Mei Ek Shart "Kaabah Ke Tarf Muh Karna" Bhi Hai. Kaabah Ko "Qiblah" Iss Liye Kaha Jaata Hai Ke Log (Halat Namaz Mei) Idhar Rukh Karte Hai. Allah Tala Ka Irshaad Hai: (Arabic Text)

Translation: "Aap Apna Muh Masjid Haram Ke Tarf Pher Le Aur Aap Jahan Kahin Ho Apna Muh Iss Tarf Phera Kare".

Jo Shaks Kaabah Ke Qareeb Hai Aur Isse Dekh Raha Hai Toh Woh Apna Badan Aur Chehra Ain Kaabah Ke Janib Kare Kyunke Woh Waqiyatan Aisa Kar Sakta Hai.

Jo Shaks Kaabah Ke Qareeb Ho Lekin Kisi Rukawat Ke Wajah Se Isse Dikhai Na De Toh Woh Jiss Hadd Tak Mumkin Ho Kaabah Ke Tarah Seedha Rukh Kare Aur Khud Ko Saamne Rakhne Ki Hatti Al Maqdoor Koshish Kare.

Jo Shaks Kaabah Se Door Zameen Ki Kisi Bhi Jahat Mei Ho Toh Woh Shaks Apni Namaz Mei Kaabah Ki Jahat Aur Samath Ki Tarf Muh Kare. Agar Iss Mei Daaye Baaye Hojane Ki Wajah Se Mamuli Sa Farq Padh Gaya Toh Harj Nahi Kyunki Rasool Allah S.A.W.S Ka Farmaan Hai: **{100}**

(Arabic Text)

Translation: "Mashrikh Aur Maghrib Ke Darmeeyan Qiblah Hai".

Waaze Rahi Ke Aap Ka Darj Bala Farmaan Ahle Madinah Ke Liye Aur In Logon Ke Liye Hai Jinke Samth Ahle Madinah Ke Mutabiq Hai, Al Batta Jo Log Kaabah Ke Mashrikh Aur Maghrib Wale Samthon Mei Rehte Hai In Ka Qiblah Junoob Aur Shimaal Ke Darmeyaan Hai.

Isteqbaal Qiblah Ke Baghair Namaz Drust Nahi Hoti. Allah Tala Ka Irshaad Hai: (Arabic Text)

Translation: "Aur Aap Jahan Kahin Ho Apna Muh Iss Tarf Phera Kare".

Iss Ayat Se Malum Hua Ke Musalmaan Zameen Par Ho Ya Fiza Mei, Jungle Mei Ho Ya Samandar Mei, Mashrikh Mei Ho Ya Maghrib Mei, Shimaal Mei Ho Ya Junoob Mei, Behar Soorat Namaz Mei Kaabah Ke Janib Rukh Karna Hoga, Al Batta Agar Koi Shaks Isteqbaal Qiblah Se Aajiz Ho Jaise Baandha Hua Koi Shaks Jo Kaabah Ke Tarf Chehra Na Karsakta Ho Toh Woh Hasab Taaqat Koshish Karke Namaz Adaa Kare Kyunki Iski Be Basi Ki Wajah Se Isteqbaal Kaabah Ki Shart Khatam Hojayegi. Iss Par Ahle Ilm Ka Ijmaa Hai.

Issi Tarah Ghumsaan Ki Jung Ho Ya Sailaab, Aag, Darinde Ya Dushman Ka Khauf Ho Ya Aisa Mareez Ho Jo Qiblah Rukh Hone Ki Taakat Na Rakhta Ho Yeh Log Hasab Haal Namaz Adaa Karle, Agar Qible Ki Tarf Rukh Na Bhi Ho Toh Inki Namaz Ho Jayegi Kyunki Yeh Hazraat Isteqbaal Kaabah Ki Shart Ko Qayam Rakhne Se Aajiz Hai, Lihaza Yeh Shart Inke Haq Mei Saaqit Hai. Allah Tala Ka Farmaan Hai: "Arabic Text)

Translation: "Pas Jahan Tak Tum Se Ho Sake Allah Se Darte Raho."

Rasool Allah S.A.W.S Ne Farmaya: (Arabic Text)

Translation: "Jab Mai Tumhe Kisi Kaam Ka Hukum Du Toh Hasab Istetaat Iss Par Amal Karo."

Hadees Shareef Mei Hai: "Sahaba Kara R.A Halate Khauf Mei Jaise Bhi Mumkin Hota Namaz Adaa Kar Lete The,Chahe {101} Qible Ke Taraf Rukh Ho Ya Na Ho".

Jab Kaabah Ki Samth Ka Ilm Na Ho Toh Muta'addad Ashiya Se Rahnumayi Li Jaa Sakti Hai Jin Mei Se Chand Ke Yeh Hai:

- 1-Jab Koi Aakil,Baaligh,Muatabar Aur Be Ittemaad Shaks Samth Qiblah Ki Khabar De De Toh Uss Ki Khabar Par Amal Kiya Jayega.Bashaarte Ke Khabar Dene Wale Shaks Ko Janib Qiblah Ka Yakeeni Ilm Ho.
- 2-Samth Qiblah Ke Baare Mei Masjid Ki Mehraabon Se Bhi Rehnumayi Li Jaa Sakti Hai Kyunki Unka Rukh Bhi Qiblah Ki Janib Hota Hai.
- 3-Samth Qiblah Ka Taaen Sitaaron Se Bhi Ho Sakta Hai.

Allah Tala Ka Irshaad Hai: (Arabic Text)

Translation: "Aur Sitaron Ke Zariye Se Bhi Log Rehnumayi Lete Hai."

- 5) **Neeyat Karna:** Sharayat Namaz Mei Ek Sharth "Neeyat Karna" Hai.Neeyat Ka Lughwi Maayne "Qasad Wa Irada Karna" Jab Ke Sharayi Mayne "Allah Tala Ke Haan Hasool Qurb Ki Khatir Ibadat Karne Ka Azzam Wa Iraada Karna" Hai.

Neeyat Ka Muqaam "Dil" Hai.Zubaan Se Kehne Ki Zaroorat Nahi Balke Yeh Bidaat Hai Kyunke Na Rasool Allah S.A.W.S Ne Aisa Kiya,Na Sahaba Kiram Ra Ne Isse Ikhtiyaar Kiya,Lihaza Namazi Ko Chahiye Ke Dil Hi Se Matloob Namaz (Maslan:Zohar Ya Asar) Ki Neeyat Kare Kyunki Hadees Shareef Mei Hai:

(Arabic Text)

Translation: "Amaal Ka Daromardaar Sirf Neeyaton Par Hai".

Namaz Adaa Karne Walaa Takbeer Tahreem Ke Saath Hi Neeyat Kare Taake Neeyat Ibadat Ke Saath Jamaa Hojaaye.Namaz Se Kuch Waqt Pehle Bhi Neeyat Karli Jaaye Toh Mazayeka Nahi.

Neeyat Ke Liye Sharth Yeh Hai Ke Woh Muqammal Namaz Tak Musalsal Qayam Rahe.Agar Issnaye Namaz Mei Neeyat Todh Di Gayi Toh Namaz Baatil Hojayegi.

Agar Kisi Shaks Ne Muqtadi Ya Munfarad Ki Hasees Se Farz Namaz Ki Neeyat Ki Aur Takbeer Tehreemah Keh Kar Namaz Shuru Kardi.Phir Iss Ne Dauran Namaz Kisi Wajah Se Nafli Namaz Ki Neeyat Karli Toh Jayaz Aur Drust Hai,Maslan:Kisi Shaks Ne Bila Jamaat Namaz Shuru Ki Thi,Phir Namaz Ke Dauran(Kisi Dusre Shaks Ke Aajane Par) Jamaat Ki Neeyat Karle Toh Yeh Drust Hai. {102}

Yaad Rakhein! Baaz Logon Ne Neeyat Ke Baare Mei Aisi Bidaat Jaari Karli Hai Jinki Daleel Allah Tala Ne Nazil Nahi Farmayi.Ek Shaks Zubaan Se Namaz Ki Neeyat Karta

Hai, Maslan: Namaz Zohar Ada Karte Waqt Kehta Hai: "Chaar Rakaat, Farz Allah Tala Ki, Namaz Zohar, Mu Taraf Qiblah Shareef Ke, Peeche Iss Imaam Ke." Iss Qisam Ke Alfaaz Wa Kalimaat Allah Ke Rasool S.A.W.S Ne Nahi Kahi Aur Na (Sarran Ya Jahran) Alfaaz Ke Saath Neeyat Karna Aap S.A.W.S Se Manqool Hai Aur Na Aap S.A.W.S Ne Iska Hukum Diya. Sheikh Al Islaam Ibne Taimiyah Raheem Allah Farmate Hai: "Ayimah Ka Iss Baat Par Ittefaq Hai Ke Neeyat Ke Kalimaat "Buland Awaaz" Se Kehna Aur Inhe Daurana Kata'an Jayaz Nahi. Jo Shaks In Kalimaat Ko Buland Awaaz Se Kahe Aur Saath Wali Namazi Ke Liye Takleef Wa Tashweesh Ka Ba'as Ho Toh Issi Hageeqat Masailein Samjha Diya Jaaye, Agar Baaz Na Aaye Toh Taadeeb Ke Taur Par Woh Saza Ka Mustahiq Hai." Phir Aage Chal Kar Sheikh Al Islaam Raheem Allah Likhte Hai: "Baaz Mutakhireen Ne Imaam Shaafi Raheem Allah Ka Yeh Qaul Ke "Namaz Se Pehle Zubaan Se Bolna Zaruri Hai". Zubaan Se Neeyat Karne Ke Liye Daleel Qaraar Diya Hai. Halake Yahan Imaam Mausooof Ka Matlab Yeh Hai Ke Takbeer Tehreemah Ke Kalimaat Zubaan Se Adaa Kiye Jaaye. Yeh Matlab Nahi Ke Neeyat Ke Kalimaat Zubaan Se Adaa Kiya Jaaye. Aisa Samjhne Wale Hazraat Galti Par Hai. Aksar Shawafi'a Ne Imaam Shafi Raheem Allah Ki Baat Ka Yeh Mafhoom Galat Qaraar Diya Hai."

Neeyat Ko Kalimaat Ki Soorat Mei Zabaan Se Adaa Karna Na Sirf Bidaat Hai Balke Riyaa Kaari Bhi Hai Kyunki Ibadat Ka Maqsad Yeh Hai Ke Allah Tala Ke Liye Amal Mei Ikhlās Ho Aur Jis Hadd Tak Mumkin Ho Makhfee Rahe Illa Yeh Ke Iss Ke Izhaar Par Waazeh Daleel Mil Jaaye Toh Woh Jayaz Hai

Har Musalmaan Ke Layak Aur Zeeba Hai Ke Woh Hudood Shariya Se Wakif Ho. Sunnat Nabawi Ka Amil Ho Aur Har Qisam Ki Bidaat Se Ijtinaab Karne Wala Balke Nafrat Karne Wala Ho. Allah Tala Se Dua Hai Ke Woh Sab Ko Aise Amaal Ki Taufeeq De Jo Iske Haan Mehboob Aur Pasandida Ho. Irshaad Ilaahi Hai: (Arabic Text)

Translation: "Kehdijiye! Kya Tum Allah Tala Ko Apne Deen Daari Se Aagah Kar Rahe Ho, Allah Har Iss Cheez Se Jo Aasmaano Mei Aur Zameen Mei Hai Bakhoobi Aagah Hai. Aur Allah Tala Har Cheez Ka Jaan Ne Wala Hai."

Allah Tala Dilon Ki Neeyaton Aur Unke Muqasad Se Khoob Wakif Hai. Issi Namaz Aur Deegar Ibadat Zaban Se Batane Ki Zaroorat Wa Haajat Nahi. {103}

NAMAZ KE LIYE NIKALNE AUR CHALNE KE ADAAB

Aye Musalmaan! Aapko In Sharayi Adaab Seekhne Ki Zaroorat Hai Jo Adayegi Namaz Se Pehle Iski Taiyaari Se Mutaliq Hai. Chunke Namaz Ek Azeem Ibadat Hai, Islīye Daira Ibadat Mei Dakhil Hone Se Qabal Iski Munasib Aur Shayaan Shaan Taiyaari Azhad Zaroori Hai.

- Jab Aap Baajamaat Namaz Ki Adaayegi Ke Liye Masjid Ke Taraf Jaaye Toh Itmnaan Ke Saath Aur Parwaqaar Tareeke Se Chale. Halam Ho, Nigaah Neeche Ho, Awaaz Passth Ho Aur Daiye Baiye Dekhna Kam Se Kam Ho. Saheeheen Mei Hai, Nabi Kareem S.A.W.S Ne Irshaad Farmaya: (Arabic Text)

Translation: "Jab Tum Namaz Ke Liye Aao (Ek Riwayat Mei Hai Jab Tum Iqamat Suno) Toh Itmenaan Wa Sukoon Aur Waqaar Se Chalo, Daud Kar Na Aao, Namaz Ka Jo Hissa (Imaam Ke Saath) Mil Jaaye Padh Lo Aur Jo Hissa Reh Jaaye Baad Mei Poora Karlo. Saheeh Muslim Ki Riwayat Hai:(Arabic Text)

Translation: "Jab Koi Namaaz Ka Iraada Karta Hai (Aur Iski Adaayegi Ke Liye Chal Padhta Hai) Toh Woh Halate Namaz Mei Hota Hai."

- Aap Namaz Ke Liye Masjid Mei Jaldi Aaye Taake Takbeer Tehremah Mil Jaaye Aur Jamaat Ke Saath Shuru Hi Se Shamil Ho Jaaye. Chalte Hue Chode Chode Qadam Uthaye Taake Aap Ki Neekiyan Zyada Se Zyada Ho. Rasool Allah S.A.W.S Ne Farmaya Hai:

(Arabic Text) {104}

Translation: "Jab Koi Shaks Achi Tarah Muqammal Wazu Karta Hai Aur Masjid Ki Taraf Nikalta Hai Aur Woh Namaz Hi Ke Liye Nikalta Hai Toh Jab Woh Ek Qadam Chalta Hai Toh Uss Ki Wajah Se Uss Ka Ek Darja Buland Kar Diya Jaata Hai Aur Ek Gunaah Mita Diya Jaata Hai."

Jab Aap Masjid Ke Darwaze Par Paunche Toh Dakhil Hote Waqt Pehle Daayein Paun Andar Rakhe Aur Yeh Dua Padhe:

(Arabic Text)

Translation: "Mei Azmat Wale Allah Tala Ke Saath Aur Uske Mubarak Chehre Aur Uss Ki Qadeem Sultanat Ke Saath Shaitaan Mardood Ke Shar Se Panah Talab Karta Hoon. Allah Ke Naam Ke Saath, Muhammad S.A.W.S Par Salaath Wa Salaam Ho. Aye Allah! Mere Gunaah Maaf Karde Aur Mere Liye Apni Rehmat Ke Darwaze Khol De."

Jab Aap Masjid Se Niklein Toh Baayan Qadam Bahar Rakhein Aur Mazkurah Dua Padhe, Al Batta (Wa Iftah Li Abwaba Rehmatika) Ki Jagah Yeh Alfaaz Padhe: (Arabic Text)

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Translation: "Aye Allah! Mere Liye Apne Fazal Ke Darwaze Khol De."

Iss Dua Ki Tabdeeli Ki Wajah Yeh Hai Ke Masjid Ki Jagah Muqaam Rehmath Hai Aur Masjid Se Bahar Ki Jagah (Bazaar Wagaira) Rizaq Dhoondne Ka Muqaam Hai. Aur Rizaq Halal Allah Tala Ka Fazal Hai.

- Jab Masjid Mei Dakhil Ho Toh Baithne Se Pehle Tahyatul Masjid Ki Do Rakatein Adaa Karein Kyunki Rasool Allah S.A.W.S Ne Farmaya Hai:

(Arabic Text) {105}

Translation: "Jab Koi Masjid Mei Dakhil Ho Toh Baithne Se Pehle Do Rakatein Zaroor Padhe".

Phir Aap Baith Jaaye Aur Jamaat Khadi Hone Ka Intezaar Kare. Intezaar Ke Lamhaat Mei

Allah Tala Ke Zikar Aur Tilawat Qur'an Majeed Mei Mashghool Rahe. Be Maqsad Shughool, Maslan: Tashbeek (Ek Haath Ki Ungliyon Ko Dusre Haath Mei Dakhil Karna) Wagaira Se Ijtinaab Kare Kyunke Rasool Allah S.A.W.S Ne Farmaya Hai:
(Arabic Text)

Translation: "Jab Tum Mei Se Koi Shaks Masjid Mei (Namaz Ke Intezaar Mei) Ho Toh Apne Haathon Ke Ungliyon Ko Ek Dusre Mei Dakhil Na Kare, Beshak Ungliyon Ko Ek Dusre Mei Dakhil Karna (Tashbeek) Shaitaan Ki Taraf Se Hai."

Al Batta Intezaar Namaz Ke Lamhaat Ke Ilawa Aam Halat Mei Amaali Tashbeek Mei Koi Mazayeeka Nahi Kyunke Rasool Allah S.A.W.S Se Namaz Se Salam Pherne Ke Baad Ungliyon Mei Tasbeek Ka Amal Sabith Hai.

- Namaz Ke Intezaar Ki Halat Mei Duniyawi Baaton Mei Mashghool Na Ho Kyunke Hadees Mei Hai Yeh Cheezein Neeki Ko Iss Tarah Kha Jaati Hai Jiss Tarah Aag Lakdiyon Ko. Ek Aur Riwayat Mei Hai "Jab Tak Banda Namaz Ke Intezaar Mei Rehta Hai Tab Tak Woh Namaz Mei Hota Hai. Aur Farishte Uske Haq Mei Isteghfaar Karte Hai." Iss Liye Aye Musalmaan! Iss Ajar Wa Sawaab Ke Hasool Mei Kotahi Na Kijiye, Idhar Udhar Ke Baatein Aur Be Maqsad Mashghool Se Qeemti Aukaat Wa Lamhaat Ko Zaya Na Kijiye.
- Jab Namaz Ke Liye "Iqamat" Kahi Jaaye Aur Muwazin (Qad Qa'a Matis Salah) Ke Kalimaat Kahe, Tab Aap Khade Ho Kyunke Rasool Allah S.A.W.S Aisa Hi Kiya Karte The. Al Batta Agar Aap Ibtedaayi Iqamat Mei Hi Khade Ho Jaaye {106} Toh Koi Haraj Nahi Lekin Yeh Tab Hai Jab Muqtadi Imaam Ko Aata Hua Dekh Lein. Agar Iqamat Ke Dauran Woh Imaam Ko Na Dekhe Toh Khade Na Ho.
- Pehli Saf Mei Khade Hone Ki Koshish Ki Jiye. Rasool Allah S.A.W.S Ne Farmaya Hai:
(Arabic Text)

Translation: "Agar Logon Ko Azaan Aur Pehli Saf Mei Khada Hone Ka Ajar Wa Sawaab Malum Hojaaye Aur Iski Khatir Unhe Qarandaazi Karna Padhe Toh Yeh Kaam Zaroor Karein."

Aur Farmaya:
(Arabic Text)

Translation: "Mardon Ke Behtareen Saf Pehli Saf Hai". {107}

Aap Ko Imaam Ke Qareeb Jagah Lena Chahiye. Rasool Allah S.A.W.S Ne Farmaya Hai:
(Arabic Text)

Translation: "Mere Qareeb Woh Log Khade Ho Jo Akalmand Aur Samjhdaar Hai".
Waaze Rahe Yeh Hukum Mardon Ke Liye Hai, Al Batta Auraton Ke Baare Mei Iska Bar'aks Hukum Hai, Yaane (Arabic Text)

Translation: "Auraton Ki Akhri Saf Behtareen Saf Hai".

Iski Wajah Yeh Hai Ke Akhri Saf Wale Auraton Par Mardon Ki Nigaah Nahi Padhti. Namaziyon Ko Chahiye Ke Poori Tawajjah Se Safein Seedhi Karein. Rasool Allah S.A.W.S Ne Farmaya: (Arabic Text)

Translation: "Apne Safon Ko Drust Karo Kyunke Saf Ke Durusti Se Namaz Ki Takmeel Hai."

Ek Dusri Riwayat Mei Hai:
(Arabic Text)

Translation: "Tum Apne Safon Ko Drust Rakho, Warna Allah Tala Tumhare Chehron Ke Darmiyaan Mukhalifath Daal Dega."

Safon Ke Drusti Ka Matlab Yeh Hai Ke Kandhe Se Kandha Aur Takhno Se Takhna Mila Kar Saf Ko Seedha Kiya Jaaye.

Namaziyon Ko Chahiye Ke Woh Ek Dusre Ke Darmiyaan Faslon Ko Hatti Alaa Makaan Khatam Kare. Iske Liye Bahum Milkar Aur Judh Kar Khade Ho Taake Shaitaani Suraakh Band Ho. Rasool Allah S.A.W.S Ne Farmaya:

(Arabic Text) {108}

Translation: "Safon Ko Drust Karo Aur Ek Dusre Ke Saath Mil Kar Judh Kar Khade Ho". Khud Nabi S.A.W.S Safon Ko Drust Karte Aur Muqtadiyon Ko Ek Dusre Ke Saath Milkar Khade Hone Ki Talqeen Karte The. Yeh Amr Iss Maslein Ki Ehmiyath Wa Faida Ko Ujagar Karta Hai.

Waaze Rahe Ke Ek Dusre Ke Saath Milne Aur Judne Ka Yeh Matlab Hargiz Nahi Ke Koi Paaon Ko Khol Kar Teedha Kare Aur Daayein Baayein Wale Namaziyon Ko Tangi Wa Takleef Mei Daal De Kyunke Iss Qisam Ki Harkat Se Faasla Aur Kushadgi Band Hone Ki Bajaye Badhti Hai Aur Namaziyon Ke Liya Baais Takleef Hai, Jis Ki Shariyat Mei Koi Daleel Nahi. Musalmaano Ko In Baaton Ka Khayaal Rakhna Chahiye Taake Nabi S.A.W.S Ki Ibtadaa Wa Itaa'at Ho Aur Har Aitebaar Se Namaz Mukammal O.

Allah Tala Hum Sab Ko Aise Amaal Ki Taufeeq De Jo Iske Haan Mehboob Aur Pasandida Hoon. Ameen!

NAMAZ KE ARKAAN, WAAJBAAT AUR SUNNAN KE EHKAAM

Namaz Ek Azeem Ibadat Hai Jo Makhsoos Aqwaal Aur Afaal Se Milkar Ek Aala Shakal Ikhtiyaar Karte Hai. Ahle Ilm Ne Namaz Ki Tareef Yun Ki Hai:

"Namaz Kuch Makhsoos Aur Muqrad Aqwaal Wa Afaal Ka Naam Hai, Jis Ka Aaghaaz Takbeer Tehremah Se Hota Hai Aur Ikhtataam Salaam Pheerne Par Hota Hai".

Yeh Aqwaal Wa Afaal Teen Qisam Ki Hai. Arkaan, Wajibaat Aur Sunnan. Har Ek Ki Tafseel Mila Khata Farmayein:

Arkaan- Rukan Ki Yeh Ehmiyat Hai Ke Agar Iss Se Iraadatan Ya Bhool Kar Chord Diya Jaaye Toh Poori Namaz Batil Aur Zaaya Hojati Hai Ya Woh Rakaat Batil Hojati Hai Jis Mei Rukan Choot Gaya Ho. Aur Baad Wali Rakaat Iske Qayam Muqaam Hojati Hai. Tafseel Aage Milahfaza Farmayenge.

Wajibaat-Agar Wajib Umdan Chord Diya Jaaye Toh Namaz Batil Hojayegi Aur Agar Bhoor Kar Reh Jaaye Toh Namaz Batil Na Hogi, Al Batta Sajdah Sahu Se Kami Poori Hojayegi.

Sunnan-Kisi Sunnat Ki Umdan Ya Sahuaan Choot Jaane Se Namaz Batil Nahi Hoti, Al Batta Namaz Ki Masnoonah Hayaat Mei Naqas Lazim Aajata Hai Kyunke Nabi S.A.W.S Ne Kamil Namaz Adaa Ki Hai Jis Mei Jumlah Arkaan, Wajibaat Aur Sunnan Ko Adaa Farmaya Hai Aur Ummat {109}

Se Bhi Aisi Hi Namaz Padhne Ka Mutaalba Hai. Irshaad Nabawi Hai:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

Translation: "Tum Aisi Namaz Padhi Jaisi Tumne Mujhe Namaz Padhte Dekha Hai".

Arkaan Namaaz Ki Tafseel:

1. **Farz Namaz Mei Qiyam Karna**-Allah Tala Ka Irshaad Hai:

(Arabic Text)

Translation: "Allah Ke Liye Khushoo Wa Khuzoo Ke Saath Khade Hojao".

Sayyiddna Imran Bin Haseen Ra Se Marwi Hai Ke Rasool Allah S.A.W.S Ne Farmaya:

(Arabic Text)

Translation: "Khade Hokar Namaz Adaa Karo, Agar Taakat Na Ho Toh Baith Kar Adaa Karlo, Agar Iski Bhi Taakat Nai Ho Toh Pehlu Ke Bal Lait Kar Hi Padho."

Iss Se Waaze Hua Ke Taakat Ho Toh Farz Namaz Mei Qiyaam (Khada Hona) Farz Hai, Al Batta Bimaari Ke Ba'aas Khada Hone Par Qudrat Na Ho Toh Hasab Haal Baith Kar Ya Lait Kar Namaz Padhi Jaa Sakti Hai.

Iss Tarah Kisi Khauf Mei Mubatalaa Mareez Ya Nanga Shaks Ho Toh Unke Liye Bhi Yehi Hukum Hai. Aur Jo Shaks Kisi Uzaar Ki Wajah Se Namaz Mei Khada Nahi Hosakta Balke Isse Baithne Ya Laitne Ki Zaroorat Hai Ya Koi Shaks Chhat Neeche Hone Ki Wajah Se Namaz Mei Khada Nahi Ho Sakta Aur Kisi Wajah Se Iske Liye Chhat Se Bahar Aana Bhi Mumkin Nahi Ya Koi Muqarrar Imaam Ke Peeche Khade Hokar Lambi Qiraat Sunne Se Aajiz Hai Toh Yeh Log Maaqool Uzar Ki Wajah Se Baith Kar Namaz Adaa Kar Sakte Hai. Agar Imaam Ne Baith Kar Namaz Adaa Karna Shuru Ki Toh Iss Ke Muqtadi Bhi (Imaam Ki Iqtada Ki Bina Par) Baith Jaayein Kyunki Aap S.A.W.S Ne Jab (Ghode Se Girne Par Zakhmi Hone Ki Wajah Se) Baith Kar Namaz Padhayi Thi Toh Dusre Namaziyon Ko Bhi Baithne Ka Hukum Diya Tha. Nafli Namaz Khade Ya Baithe Dono Tarah Adaa Karna Jayaz Hai, Iss Mei Khada Hona Farz Nahi Kyunki Nabi S.A.W.S Nafli Namaz Bala Uzar Baith Kar Adaa Kar Liya Karte The. (Al Batta Khade Hokar Padhna Zyada Behtar Hai.)

2. **Takbeer Tehreemah**-Takbeer Tehreemah, Yaane Allahu Akbar Kehna (Iss Se Insaan Namaz Mei Dakhil Hota Hai) Namaz Ka Rukan Hai. Rasool Allah S.A.W.S {110} Ka Farmaan Hai:

(Arabic Text)

Translation: "Phir Qiblah Ki Taraf Mutawajjah Ho Aur Takbeer Kaho".

Ek Dusri Riwayat Mei Irshaad Farmaya:

(Arabic Text)

Translation: "Namaz Ki Tehreem Takbeer Se Hai"

Tanbiyah: Rasool Allah S.A.W.S Se Kataan Yeh Saabit Nahi Ke Aap S.A.W.S Ne Takbeer (Allahu Akbar) Ke Alawa Kisi Aur Kalimaat Se Namaz Shuru Ki Ho. Allahu Akbar Ke Alawa Koi Dusra Kalima Kifayat Nahi Karega Kyunki Rasool Allah S.A.W.S Se Yehi Sabit Hai.

3. **Qiraat Fatiha**-Rasool Allah S.A.W.S Ne Farmaya:

(Arabic Text)

Translation: "Jo Shaks Surat Fatiha Nahi Padhta, Uss Ki Namaz Nahi Hoti"

Saabit Hua Ke Surah Fatiha Namaz Ke Har Rakaat Ka Rukan Hai. Ahadees Saheeh Se Saabit Hai Ke Rasool Allah S.A.W.S Isse Har Rakaat Mei Padhte The. Hadees Masi Salah Mei Hai Ke Ek Shaks Ne Drust Tareeke Se Namaz Aada Na Ki, Rasool Allah S.A.W.S Ne Isse Namaz Ka Tareeka Seekhaya Toh Iss Se Surah Fatiha Padhne Ka Hukum Diya. Ab Raha Yeh Masail Ke Kya Surat Fatiha Padhna Har Namazi Par Farz Hai Ya Iski Farziyat Sirf Imaam Ya Munfarid Ke Liye Khaas Hai? Toh Iss Mei Ahle Ilm Ke Darmiyaan Ikhtelaaf Hai. Iss Baare Mei Muhtaaf Fatwayi Yehi Hai Ke Muqtadi Imaam Ke Peeche Sari Namazon Par Bhi Fatiha Padhe Aur Jahri Namazon Mei Imaam Ke Sakton Mei Padhe.

4. **Har Rakaat Mei Ruko Karna**-Allah Tala Ka Irshaad Hai: (Arabic Text)

(S.Hajj-77) { يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اَرْكَعُوْا وَاَسْجُدُوْا }

Translation: "Aye Imaan Walon! Ruko Wa Sajdah Karte Raho." {111}

Illawazein Rasool Allah S.A.W.S Se Har Rakaat Mei Ruko Karna Saabit Hai, Lihaza Kitaab Wa Sunnat Aur Ijmaa Se Rukoo Ke Farziyat Saabit Hai.

Rukoo Ka Mayna "Jhukna" Hai. Agar Khade Shaks Ki Hateliyan Jhuk Kar Is Ke Ghutno Tak Paunch Gayi Ya Baith Kar Namaz Aada Karne Wale Shaks Ka Chehra Uske Ghutno Ke Khareeb Hojaye Toh Iska Ruko Hojayega.

5. **Rukoo Se Uthna Aur Seedha Khada Hona**-Rukoo Se Uthna Aur Seedhe Khade Hona, Jaise Pehli (Qiyam Mei) Khada Hua Tha, Namaz Ka Rukan Hai. Rasool Allah S.A.W.S Ne Iss Par Hameshgi Farmaya Hai Aur Irshaad Farmaya Hai: (Arabic Text)

Translation: "Tum Aisi Namaz Padho Jaise Tum Ne Mujhe Namaz Padhte Hue Dekha Hai"

6. **Sajdah Karna**-Allah Tala Ka Farmaan Hai:

(S.Hajj-77) { يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اَرْكَعُوْا وَاَسْجُدُوْا }

Translation: "Aye Imaan Walon! Ruko Aur Sajdah Karte Raho."

Ahadees Saheeh Se Sabit Hai Ke Aap S.A.W.S Ne Sajde Ka Hukum Diya Aur Khud Bhi

Kiya, Neez Farmaya:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

Translation: "Tum Aisi Namaz Padho Jaise Tum Ne Mujhe Namaz Padhte Dekha Hai". Sajdah Zameen Par Peshani Rakhne Ko Kehte Hai. Sajdah Ka Har Rakaat Mei Do Baar Hona Aur Saath Aizaa Par Hona Zaroori Hai. Saath Aizaa Yeh Hai: Peshani (Uss Mei Naak Bhi Shaamil Hai), Dono Haath, Dono Ghutne Aur Dono Paaon (Ke Ungliyan). In Saath Aizaa Ka Halati Sajdah Mei Hatti Ala Makaan Sajdah Ke Jagah Par Lagna Zaroori Hai. Sajdah Arkaan Namaz Mei Se Sabse Ehham Arkan Hai Kyunki Sajde Ke Halat Mei Banda Apne Rab Ke Qareeb Tar Hota Hai Aur Jab Banda Allah Tala Ke Qareeb Ho Toh Yeh Iske Sabse Afzal Halat Hota Hai.

7. Sajde Se Uthna

8. Aur Sajdon Ke Darmiyaan Baithna-Sayyidah Aisha Ra Se Marwi Hai Ke {112}

(Arabic Text)

Translation: "Nabi S.A.W.S Jab Sajdah Kar Ke Sar Utha Te The Toh Iss Waqt Tak Dusra Sajdah Na Karte Jab Tak Barabar Hokar Itmenaan Se Baith Na Jaate The".

9 Afaal Mazkurah Mei Ietedaal Ka Hona: Mandarjah Balaa Arkaan Mei Ietedaal Aur Sukoon Bhi Farz Aur Rukan Hai Agar Cheh Qaleel Miqdaar Hi Mei Kyun Na Ho. Kitaab Wa Sunnat Ki Dalael Se Waze Hota Hai Ke Jo Shaks Apni Namaz Mei Ietedaal Wa Sukoon Ka Ahtemaam Nahi Karta Toh Woh Aise Hai Jaise Us Ne Namaz Padhi Hi Nahi, Lihaza Isse Doobara Namaz Adaa Karne Ka Hukum Diya Jayega.

10 Akhri Tashahud Padhna Aur Iske Liye Baithna-Namaz Ke Akhir Mei Tashahud Ke Liye Baithna Aur Iss Mei Tashahud Ke Kalimaat Padhna Namaz Ka Ek Rukan Hai. Tashahud Ke Kalimaat [Attaiyatoo Lillahi.....Aabuduhu Wa Rasulu] Tak Hai. Rasool Allah S.A.W.S Namaz Mei Yeh Kalimaat Padhte The Aur Aap Ka Irshaad Hai: (Arabic Text)

Translation: "Tum Aisi Namaz Padho Jaisi Tum Ne Mujhe Namaz Padhte Dekha Hai". Aur Sayyidina Abdullah Bin Masood Ra Ka Farmaan Hai: (Arabic Text)

Translation: "Tashahud Farz Hone Se Qabl Namaz Mei Yeh Kaha Karte The". Iss Riwayat Ke Alfaaz: (Arabic Text) Tashahud Ke Farziyat Par Daleel Hai.

11 Akhri Tashahud Mei Darood Shareef Ka Padhna-[Allahumma Salli Ala Mohammad] Iss Qadar Rukna Farz Hai. Aur Iss Se Zyada Kalimaat (Darood Ibrahim) Kehna Sunnat Hai. {114}

12 Arkaan Mei Tarteef Qayam Karna-Rasool Allah S.A.W.S Namaz Adaa Karte Waqt Arkaan Namaz Ko Tarteef Se Adaa Kiya Karte The.

Aur Aap S.A.W.S ka Irshaad Hai:(Arabic Text)

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

Translation: "Tum Aisi Namaz Padho Jaise Tum Mujhe Namaz Padhte Dekha Hai".

Illawazein Ji Shaks Ne Drust Tareeke Se Namaz Adaa Nahi Ki Thi,Rasool Allah S.A.W.S Ne Isse Namaz Ki Taleem Di Toh Tarteeb Ko Qayam Rakha.

13 Salaam Pherne-Rasool Allah S.A.W.S Ka Irshaad Hai: (Arabic Text)

Translation: "Namaz Ka Ikhtetaam Salaam Pherne Se Hai".

Ek Doosri Riwayat Mei Yun Hai: (Arabic Text)

Translation: "Namaz Ki Tehleel Salam Hai".

Algharz,Rasool Allah S.A.W.S Ne Namaz Se Nikalne Ke Liye Salaam Ko Bataur Aalamat Ke Muqarar Kiya Hai.

Azeez Maqaari Kitaab!Jo Shaks In Arkaan Mei Se Ek Rukan Bhi Chord Dega (Agar Iss Ne Takbeere Tehreemah Na Kahi) Toh Iski Namaz Na Hogi.Agar Iss Ne Takbeere Tehreemah Ke Alawa Koi Aur Rukan Amdan Chord Diya Toh Iski Namaz Batil Hogi.Agar Iss Se Rukoo Ya Sajdah Wagaira Sahuan Choot Gaya Lekin Baad Wale Rakaat Ki Qiraat Shuru Karne Se Pehle Pehle Isse Yaad Aagaya Toh Woh Wapis Laut Aaye Aur Choot Jaane Wale Rukan Adaa Kare Aur Uss Rukan Ke Baad Wale Arkaan Bhi Do Baar Ada Kare Jo Iss Rakaat Se Mutalliq Hai.Agar Iss Se Dusri Rakaat Ki Qiraat Shuru Karne Ke Baad Yaad Aaya Toh Iss Ke Choote Hue Rukan Wale Rakaat Batil Hogayi Aur Baad Wale Rakaat Uske Qayam Muqam Ho Jayegi,Isse Ek Rakaat Aur Adaa Karna Hogi Aur Woh Akhri Mei Sajdah Sahu Bhi Karna Hoga.

Agar Salaam Pherne Ke Baad Isse Matrukh Rukan Ka Ilm Hua Toh Agar Woh Rukan Akhri Tashahud Ya Salaam Hui Toh Isse Adaa Kare Aur Sajdah Sahu Karke Salaam Pher Dein Aur Agar Rukoo Ya Sajdah Choot Gaya Ho Toh Muqamal Rakaat Adaa Kare Aur Sajdah Sahu Kare,Basharatein Ke Salaam Pher Hue Zyada Waqt Na Guzra Ho.Agar Waqt Zyada Guzar Gaya Ya Is Ka Wazuu Toot Gaya Toh Woh Doobara Muqammal Namaz Adaa Kare. {114}

Andaza Farmaye!Namaz Aur Jo Iss Mei Aqwaal Wa Afaal Hai Inke Kisi Qadar Ehmiyat Aur Azmat Hai.Allah Tala Hum Sab Ko Aisi Namaz Ki Iqamat Aur Muhafizat Ki Taufeeq De Jo Rasool Allah S.A.W.S Ke Sunnat Ke Mutabiq Ho Aur Allah Tala Ke Haan Manzoor Aur Maqbool Ho.

NAMAZ KI WAJIBAAT KI TAFSEEL-

1. **Takbeere Tehreemah Ke Alawa Namaz Ke Woh Tamaam Takbeerat Jo Halat Badal Ne Ke Liye Kahi Jaati Hai,Wajib Hai,Rukan Nahi Hai.**
2. **Imaam Aur Munfarid Ke Liye (Sami Allahu Liman Hameedah) Kehna Wajib Hai,Al Batta Muqtadi Na Kahe.**
3. **Tehmeed,Yane (Rabbana Wa Lakal Hamd) Kehna Imaam,Muqtadi Aur Munfarid Ke Liye Wajib Hai** Kyunke Rasool Allah S.A.W.S Ne Farmaya Hai:

(Arabic Text)

Translation: "Jab Imaam Sami Allahu Liman Hameedah Kahe Toh Tum Rabbana Wa Lakal Hamd Kaho."

4. **Rukoo Mei Ek Martabaa Subhana Rabbi Al Azeem Kehna Wajib Hai.Teen Martaba Kehna Masnoon Aur Muqammal Tasbehaat Hai,**Jab Ke Das Martabaa Tak Yeh Tasbehaat Kehna Alaa Darja Hai.
5. **Sajdah Ki Halat Mei Subhana Rabbi Al Alaa Ek Martaba Kehna Wajib Hai,Teen Martaba Masnoon Hai.**
6. **Rabbigh Firli - Sajdon Ke Darmiyaan Kehna.Ek Martabaa Wajib Hai Jab Ke Teen Martaba Kehna Masnoon Hai.**
7. **Pehli Tashahud Padhna Wajib Hai,**Jiske Alfaaz Hazrat Abdullah Bin Masood Ra Se Yun Manqool Hai:

(Arabic Text) {115}

Translation: "Tamaam Qauli,Badani Aur Maali Ibadatein Allah Hi Ke Liye Hai.Aye Nabi!Aap Par Salaam Ho Aur Allah Tala Ke Rehmat Aur Iski Barkat Ho,Hum Par Aur Tamaam Allah Ke Neek Bandon Par Salaam Ho.Mai Gawahi Deta Hoon Ke Allah Tala Ke Illawa Koi Maabood Barhaq Nahi.Aur Mai Gawahi Deta Hoon Ke Mohammad S.A.W.S Uss Ke Bande Aur Rasool Hai."

8. **Tashahud Awwal Ke Liye Baithna Wajib Hai** Kyunki Rasool Allah S.A.W.S Ne Iss Par Hameshgi Farmayi Hai.Neez Aap Ka Hukum Hai:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

Translation: "Tum Aisi Namaz Padho Jaise Tum Ne Mujhe Namaz Padhte Dekha Hai."
Jiss Shaks Ne Inke Qauli Ya Fayeli Aath (8) Wajibaat Mei Se Kisi Ek Ko Amdan Chord Diya Toh Iski Namaz Batil Hogi Kyunke Woh Namaz Ko Ek Khel Aur Shughal Samjh Raha Hai.Aur Agar Isse Bhool Kar Ya La Ilmi Ke Wajeh Se Chut Gaya Toh Woh Sajdah Sahu Kare Kyunki Iss Ne Ek Aisi Wajib Ko Tarak Kiya Hai Jisse Tarak Karna Haram Hai,Lihaza Sajdah Sahu Se Isse Iss Kami Ko Poora Kare.

Namaaz Ki Sunnatein-Namaz Ke Mazkooah Aqwaal Wa Afaal Ke Ilawa Bakhi Sab Kaam Sunnat Ka Darjah Rakhte Hai.Jinke Tarak Se Namaz Batil Nahi Hoti.**Namaz Ke Sunnaton Ke Do Qisamein Hai:**

- 1) **-Pehla Qisam:- Aqwaal Masnoonah,Yane Woh Sunnatein Jinka Taaluq Zaban Se Hai,**In Mei Chand Yeh Hai:

Duayein Istaftaa,Taaaz,Tasmiya,Ameen Kehna,Iske Alawa Namaz Fajr,Namaz Jummah,Namaz Eid,Namaz Kusoof Mei Aur Maghrib,Isha,Zohar Aur Asar Ki Namazon Ke Pehle Do Rakaton Mei Fatiha Ke Ilawa Qiraat Karna.Issi Tarah (Rabbana Wa Lakal Hamd) Kehne Ke Baad Yeh Kalimaat Kehna:

" Mil as Samaawaati Wa Mil Al Ardi Wa Mil –a-Ma Shi'taMin Shayin Ba'du"

Translation: "Aasmaan Ko Bhar Kar Aur Zameen Ko Bhar Kar Aur Iske Baad (Aye Allah) Jisse Tu Chahe Isse Bhar Kar (Tere Liye Hamd Wa Sana Ho.)"

Ruko Aur Sajdah Mei Ek Baar Se Zayad Tasbeehat Kehna, Do Sajdon Ke Darmeeyan (Rabigh Firi) Ek Se Zayad Baar Kehna {116} Masnoon Hai. Illawazein Akhri Tashahud Mei Darj Zail Dua Ka Padhna:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ، مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ
فِتْنَةِ الْمَسِيحِ الدَّجَالِ.

Translation: "Aye Allah Mei Azaabe Jahannam, Azaabe Qabar, Zindagi Aur Maut Ke Fitno Aur Maseeh Dajjal Ke Fitne Se Bachne Ke Liye Teri Panaah Ka Talab Ho."

Iss Dua Ke Illawa Mazeed Duaon Ka Padhna Sunnan Namaz Mei Shamil Hai.

2) - **Dusri Qisam:- Afaal Masnoonah, Yane Woh Sunnan Jinka Taaluq Amal Se**

Hai, Maslan: Takbeere Tehremah Ke Waqt Ya Rukoo Jaate Aur Rukoo Se Uth Te Waqt Rafea Ya Dein Karna, Daye Haath Ko Baaye Par Rakhna. Halath Qiyam Mei Dono Haaton Ko Seene Par Ya Naaf Ke Neeche Bandh Na Sajdah Ki Jagah Par Namaz Rakhna, Rukoo Mei Dono Haath Dono Ghutno Par Rakhna, Sajde Mei Peet Ko Raano Se Aur Raano Ko Pindliyon Se Judaa Karke Rakhna, Rukoo Ki Halat Mei Kamar Ko Ayetedaal Par Rakhna, Sar Ko Kamar Ke Barabar Iss Tarah Rakhna Ke Utha Hua Ho Nah Jhuka Hua, Sajde Ki Jagah Par Peeshaani Aur Naak Wagaira Aizaa Ko Achi Tarah Zameen Par Tikana. Iss Ke Illawa Aur Bhi Namaz Ki Sunnan Hai Jinki Tafseel Kitaab Fiqh Mei Maujood Hai.

In Tamaam Sunnan Ko Namaz Mei Adaa Karna Farz Ya Wajib Nahi, Al Batta In Ko Adaa Karne Se Ajar Wa Sawaab Mei Izaafa Zaroor Hoga.

Namaz Mukammal Hogi Aur Masnoon Hogi. (Aur Masnoon Namaz Hi Matloob Hai). Baaz Naujawaan Namaz Ki Sunnan Ke Maamle Mei Intehaa Pasandi Aur Tashdeed Ki Raah Ikhtiyaar Karte Hai, Jis Se Amali Taur Par Ajeebo Ghareeb Suratein Dekhne Mei Aati Hai, Maslan: Baaz Log Qiyam Mei Iss Qadar Sar Jhukakar Khade Hote Hai Ke Woh Rukoo Ke Halat Ke Qareeb Qareeb Dikhayi Dete Hai. Kai Apne Haathon Ko Seene Par Ya Naaf Ke Neeche Badhne Ki Bajaye Gale Ke Qareeb Ya (Naaf Se Bahut Neeche) Baandh Dete Hai. Issi Tarah Woh Sutra Ke Baare Mei Bhi Sakht Rawaiya Ikhtiyaar Karte Hai Hatta Ke Nafli Namaz Adaa Karte Waqt Saf Mei Qiyam Ko Chord Kar Dusri Jagah Sutra Dhoondne Ke Liye Chale Jaate Hai Baaz Log Sajdah Ki Halat Mei Sar Bahut Aage Badha Dete Hai Aur Pau Peeche Le Jaate Hai {117}

Yun Woh Kamaan Ki Shakal Bana Lete Hai Ya Laitne Ke Qareeb Hojate Hai. Kai Hazraat Namaz Mei Khade Hokar Apne Pau Iss Qadar Teede Kar Lete Hai Ke Saath Wala Namazi Tang Aur Pareshaan Hojata Hai. Yeh Ajeebo Ghareeb Sooratein Hai Jo Kabhi Ghuloo Tak Paucha Dete Hai. Hum Allah Tala Se In Ke Liye Aur Apne Liye Haq Aur Iss Par Amal Ki Taufeeq Ki Dua Karte Hai.

NAMAZ NABWI KI AMALI SOORAT

Pichle Sifahaat Par Hum Ne Namaz Ke Arkaan, Wajibaat Aur Sunnan Ka Tazkeerah Kiya Hai. Ab Hum Chahte Hai Ke In Arkaan, Wajibaat Aur Sunnan Par Mushtamal Rasool Allah S.A.W.S Ka Tareeka Namaz Qadre Tafseel Se Bayan Kare. Jo Ek Musalmaan Ke Liye Namuna Wa Aaiyna Ho Aur Iski Namaz Iss Farmaan Rasool Allah S.A.W.S Ke Mutabiq Ho:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

Translation: "Tum Aisi Namaz Padho Jaise Tum Ne Mujhe Namaz Padhte Dekha Hai". Rasool Allah S.A.W.S Jab Namaz Ke Liye Khade Hote Toh Qiblah Ke Taraf Rukh Karte Aur Apne Haathon Ko Kandhon Ya Kaano Ke Barabar Uthate. Apne Hateliyon Ko Qible Ke Janib Karte Aur "Allahu Akbar" (اللَّهُ أَكْبَرُ) Kehte The.

Phir Daaye Haath Se Baaye Haath Ko Pakadte Aur Dono Haathon Ko Seene Par Baandh Lete.

Phir Aap Duayein Isteftah Padhte. Aur Ek Duayein Isteftah Par Dawaam Nahi Karte The Balke Aap Se Iss Baare Mei Muta'ad Duayein Manqool Hai, In Mei Se Koi Ek Padhi Jaa Sakti Hai. Ek Dua Yeh Hai:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

Translation: "Aye Allah! Tu Apni Tareefon Ke Saath Paak Hai. Tera Naam Baa Barkat Hai. Teri Shaan Buland Hai. Tere Siwa {118} Koi Maabud Haqeeqi Nahi.

- Phir Aap Auzubillahi Minashaitanir Rajeem Aur Bismillahi Rehmanir Raheem Padhte The (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ). Aur (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ).
- Phir Aap Surah Fatiha Padhte. Jab Surah Fatiha Khatam Karte Toh Aameen Kehte The
- Surah Fatiha Ke Baad Aap (S.A.W) Kabhi Lambi, Kabhi Choti Aur Kabhi Darmiyani Surteh Padhte. Fajar Ki Namaz Me Dusri Namazo Ki Nisbat Lambi Qira'at Karte. Aap Fajar Ki Namaz Me Aur Maghrib Aur Isha Ki Pehli Do Raka'ato Me Buland Awaaz Se Qira'at Karte The. Baki Raka'at Me Ahista (Bey Awaaz) Qiraat Karte. Aap Ka Ye Ma'amul Tha Ke Har Namaz Me Pehli Raka'at Dusri Se Qadrey Lambi Karte
- Phir Isi Tarah Rafa'a Alyadain Karte Jis Tarah Namaz Shuru Karte Waqt Karte The Aur "Allahu Akbar" (اللَّهُ أَكْبَرُ) Kehte Hue Haalat-E-Ruku Me Chale Jaate. Apne Haatho Ki Ungliyaa Khol Kar Ghutno Ke Upar Yun Rakhte Jaisa Ke Unhe Mazbuti Se Thaamey Hue Hai. Apni Qamar Humwaar Rakhte Aur Sar Ko Kamar Ke Barabar Is Tarah Rakhte Ke Wo Na Ooncha Hota Aur Na Jhuka Hua Hota Aur Subhaan Allah Rabbil Azeem Kehte سُبْحَانَ رَبِّيَ الْعَظِيمِ.
- Phir Sami Allahu Liman Hameedah Kehte Hue Ruku Se Sar Uthate Aur Rafa'a Al Yadain Karte The. (119) سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
- Jab Aap Seedhey Khadey Hojate Toh Rabbana Walakal Hamdu Kehte. Is Haalat Me Aap Qadrey Yada Khadey Rehte The رَبَّنَا وَلَكَ الْحَمْدُ

- Phir Allahu Akbar اللهُ أَكْبَرُ Kehte Aur Sajde Me Chale Jaate.Is Mauke Par Aap Rafa'a Al Yadain Na Karte The.Aap Peshani,Naak,Dono Haatho,Dono Ghutno Aur Dono Kadmo Ki Ungliyo Par Sajda Karte The.Apne Hatho Aur Pao Ki Ungliya Kibley Ki Janib Rakhte.Halat-E-Sajda Me A'tadaal Wa Itmenaan Ka Khaas Khayal Rakhte.Peshani Aur Naak Achi Tarah Zameen Par Tikaate.Hatheliyo Par Bojh Daalte Aur Kohniyo Ko Zameen Se Uthakar Rakhte.Apne Bazuwo Ko Badan Se Alag Rakhte.Peth Ko Raano Se Aur Raano Ko Pindliyo Se Ooncha Rakhte.Halat-E-Sajda Me Subhaan Rabbi Yal A'ala Kehte The سُبْحَانَ رَبِّيَ الْأَعْلَى
- Phir Allahu Akbar Kehte Hue Sajde Se Sar Mubarak Uthate.Baaye Pao Ko Bichakar Us Par Baith Jaate Aur Daaye Pao Ko Khada Rakhte Aur Haath Raano Par Rakh Lete Aur Ye Dua Padhte The:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَاهْدِنِي وَارْزُقْنِي

Translation: "Aye Allah Mujhe Baksh De,Mujhpar Reham Farma,Mere Nuksaan Pureh Karde,Mujhe Hidayat De Aur Mujhe Rizq De."(120)

- Phir Aap Allahu Akbar اللهُ أَكْبَرُ) Keh Ke Sajde Me Chale Jaate Aur Usi Tarah Karte Jis Tarah Pehle Sajde Mein Kiya Tha.
- Phir Allahu Akbar اللهُ أَكْبَرُ) Keh Ke Sar Mubarak Uthaate Aur Kadmo Ke Agley Hissu Ke Sahare Khadey Hojate.Ilaa Waazey Apne Ghutno Aur Raano Se (Uthtey Waqt) Sahara Letey The.Jab Aap (S.A.W) Achi Tarah Khadey Hojate Toh Qira'at Shuru Karte Aur Phir Dusri Raka'at Usi Tarah Padhte Jis Tarah Pehli Raka'at Padhte The.
- Phir Tashhad Awwal Ke Liye Yun Baithte Jis Tarah Do Sajdo Ke Darmiyaan Baithte The.Daayaan Haath Daye Raan Par Aur Baaya Haath Baaye Raan Par Rakhte.Daye Haath Ke Anghuthe Ko Darmiyan Wali Ungli Ke Saath Milakar Halkey Ki Shakal Bana Lete The.Shahaadat Ki Ungli Se Ishaara Karte Aur Us Par Nazar Rakhte Phir Ye Kalmaat Padhte The:

التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Translation:"Tamaam Qauli,Badni Aur Maali Ibadate Allah He Ke Liye Hai.Aye Nabi!Aap Par Salaam Ho Aur Allah Ta'ala Ki Rehmat Aur Uski Barkaat Ho,Hum Par Aur Tamaam Allah Ke Nek Bandho Par Salaam Ho.Mein Gawahi Deta Hu Ke Allah Ta'ala Ke Siwa Koi Ma'abood Barhaq Nahi Aur Mai Gawahi Deta Hu Ke Muhammad(S.A.W) Uske Bandey Aur Rasool Hai."

Aap Darmiyaan-E- Tashhad Ke Liye Thodi Dayr Baithte The.

- Phir Aap Takbeer Kehte Hue Khade Hojate,Is Mauqe Par Aap Rafa'a Alyadain Bhi Karte The.Aur Teesri Phir(121) Chauthi Raka'at Adaa Karte.Ye Do Raka'atein Pehli

Do Raka'ato Se Muktasar Hote The Kyunke Aap In Mein Sirf Surah Fatiha Padha Karte The.

- Phir Aakhri Tashhad Mein Is Tarah Baithte Ke Baaye Pao Ko Bichakar Daaye Pao Ki Pindli Ke Nichese Kadam Bahar Nikaal Lete, Daaye Pao Ko Khada Karlete Aur Zameen Par Baith Jate The.
- Phir Aakhri Tashhad Padhte. Is Mein Tashhad Awwal Ke Siwa Durood Shareef Ke Ye Kalmaat Padhte The:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Translation: "Aye Allah! Rehmat Naazil Kar Mohammad (S.A.W) Aur Aapki Aal Par Jaisa Ke Tuneh Ibrahim (A.S) Ki Aal Par Rehmat Naazil Ki Hai Beshak Tu Qaabil-E-Taareef Aur Buzurgi Waala Hai. Aye Allah! Muhammad (S.A.W) Aur Aapki Aal Par Barkat Naazil Kar Jaisa Ke Tuneh Ibrahim (A.S) Ki Aal Par Barkat Naazil Ki Beshak Tu Qaabil-E-Taareef Aur Buzurgi Waala Hai."

- Phir Aap Aakhir Mein Jahannam, Azaab-E-Qabr, Zindagi Aur Maut Ke Fitno Aur Dajjal Ke Fitne Se Allah Ta'ala Ki Panaah Talab Karte Aur Wo Dua'aein Karte Jo Kitaab Wa Sunnat Mein Maujud Aur Mehfooz Hai. Darj Zayl Duaa Aap Ko Bohot Pasand Thi (Balke Aap Ne Iske Padhne Ka Hukum Diya):

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ، مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ.

Translation: "Aye Allah! Mein Azaab-E-Jahannam, Azaab-E-Qabr, Zindagi Aur Maut Ki Amaaish Aur Maseeh Dajjal Ke Fitne Se Teri Panaah Aur Hifazat Ka Talabgaar Hu."

- Phir Aap Daaye Jaanib Aur Phir Baaye Jaanib Assalam U Alaikum Wa Rehmatullah Keh Kar Salaam Pher Lete. (122)

Kalmaat Salaam Ki Ibtadaa Qible Ki Taraf Muh Karke Karte Aur Aakhri Kalma Adaa Karne Tak Chehra Mukammal Taur Par Daaye Ya Baaye Taraf Pher Lete The.

- Jab Aap Salaam Pher Lete Toh Teen Martaba Astagfirullah (أَسْتَغْفِرُ اللَّهَ) (Mai Allah Ta'ala Se Maghfirat Ka Talabgaar Hu) Kehte Aur Phir Ye Kalmaat Kehte :

اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

Translation: "Aye Allah! Tu Salaamti Wala Hai Aur Salaamti Teri He Taraf Se Hai, Aye Jalaal Wa Izzat Ke Maalik Tu Barkat Waala Hai."

- Phir Aap (S.A.W) Wo Dua'aein Padhte Jo Kitaab Wa Ahadith Mein Maujud Aur Mehfooz Hai.

Aye Musalmaan! Kitaab Wa Sunnat Ki Roshni Me Namaz Ka Yeh Mukhtasar Sa Bayaan Hai. Aap Ko Chahye Ke Apni Namaaz Mein In Cheezo Ka Khoob Ehtamaam Kare Taakeh

Apki Namaz Hatta Al Imkaan Rasoolallah(S.A.W) Ki Namaz Ke Mutabiq Ho.Allah Ta'ala Ka Irshaad Graami Hai:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

Translation: " Yakeenan Tumhare Liye Rasool Allah Mein Umda Namuna (Maujud) Hai Har Us Shaks Ke Liye Jo Allah Ta'ala Ki Aur Qayamat Ke Din Ki Tawaqqa Rakht Hai Aur Baksarat Allah Ta'ala Ko Yaad Kara Hai." (Surah Ahzaab- 21)

Allah Ta'ala Se Dua Hai Ke Wo Hamey Ache A'amaal Ki Taufeeq De Aur Unhe Sharf-E-Qabuliyat Se Nawaaze.Aameen.

MAKROOHAAT NAMAZ KA BAYAAN

- **Namaz Mein Chehre Ko Pher Kar Idhar Udhar Dekhna Makroo Hai** Kyunke Nabi(S.A.W) Ne Farmaya Hai:

((Arabic Text))

Translation: "(Idhar Udhar Dekhna)Ye Nuksaan Hai Aur Shaitaan Bandey Ki Namaz Mein Nuksaan Karta Hai" (123)

Kisi Zarurat Ki Wajah Se Daaye Ya Baaye Dekhna Padh Jaye Toh Koi Harj Nahi Maslan:

Khauf Ki Haalat Ho Ya Koi Aur Ma'aqool Wajah Ho

Agar Koi Shaks Apne Tamaam Jism Samait Namaz Mein Ghum Gaya Ya Haalat-E-Khauf Ke Bagair Kaaba Ke Taraf Pusht Karli Toh Uski Namaz Baatil Hogi Kyunki Usne Simt Ka'aba Bila UZR Tark Ki Hai.

Is Se Wa'azai Hua Ke Haalat-E- Khauf Mein Namaz Ke Dauran Mein Daaye Ya Baaye Dekh Liya Jaaye Toh Muzaiqa Nahi Kyunke Jung Mein Is Ki Zarurat Padh Jati Hai,Haalat-E-Khauf Ke Ilawa Agar Kisi Zarurat Ke Tehat Sirf Seena Aur Chehra Pher Le Toh Koi Harj Nahi.Agar Bila Zarurat Ho Toh Makroo Hai Balke Us Ne Saara Badan Janib-E-Ka'aba Se Pher Liya Toh Namaz Baatil Hojayegi.

- **Namaz Ke Dauran Aasman Ki Taraf Dekhna Makroo Hai** Aap Ne Usey Napasand Karte Hue Farmaya Hai:

((Arabic Text))

Translation: "Logo Ko Kya Hogaya Hai Ke Haalat-E-Namaz Mein Asmaan Ki Taraf Nigaah Hai?Balke Aap(S.A.W) Ne Iske Baare Me Saqt Alfaz Istemaal Karte Hue

Farmaya: "Ye Log(Aisi Harkat Se)Baaz Aajaye Ya Phir Allah Ta'ala Unki Nigaah Cheen Lega."

Pichle Sifhaat Par Hum Bayaan Kar Chuke Hai Ke Haalat-E-Namaz Mein Namai Ki Nazar Mukaam-E-Sajde Par Rehni Chahye,Idhar Udhar Dekhna Nigaah Ko Aawara

Rakhna,Saamne Deewaro Par Bane Hue Naksh-O-Nigaar Ya Tehreero Ko Dekhna Ek

Musalmaan Ke Layak Nahi Kyunke Ye Cheez Namaz Se Gaafil Kardeti Hai Aur Rooh

Namaz(Khushu Wa Khuzoo)Ko Khatam Kardeti Hai.

- **Namaz Mein Bila Zarurat Aankhein Bandh Karna Bhi Makroo Hai** Kyunke Yahud Aisa Kiya Karte The,Albatta Kisi Ne Kisi Maqsad Ki Khatir Aisa Kiya Toh Koi Harj Nahi,Maslan:Us Ke Saamne Koi Aisi Cheez Hai Jo Uski Namaz Ke Liye Tashweesh Ka

Ba'as Ban Rahi Hai Jaise Nakh-O-Nigaar Ya Bayl Butey Wagaira. Is Baare Mein Ibn-E-Qaim(Reh.A) Ne Jo Kuch Likha Hai,Uska Yehi Mafhoom Hai.

- **Namaz Mein "Iq'aa" Ki Soorat Mein Baithna Makroo Hai,Jiski Soorat-O-Shakal Ye Hai Ke "Aadmi Apne Pao Ke Talwey Zameen Par Lagaakar Raano Aur Pindliyo Ko Khara Karke Apne Chootad Par Baith Jaaye."** Rasool Allah (S.A.W) Ne Sayedina Ali (R.A) Ko Naseehat (124)Karte Hue Farmaya:

((Arabic Text))

Translation: "Aye Ali! Tu Is Tarah Na Baith Jaisa Kutta Baithta Hai."

- **Haalat -E-Qayaam Mein Deewar Wagaira Ke Sath Bila Wajah Ke Tek Lagakar Khade Hona Makroo Hai** Kyuke Ye Cheez Qayaam Ki Mushakkat Ko Khatam Kardeti Hai,Albatta Agar Kisi Bimaari Aur Misl Beemari Ki Wajah Se Aisa Karliya Jaaye Toh Koi Harj Nahi Hai.
- **Namaz Mein Sajde Ke Dauran Apne Baazuon Ko Phaila Kar Zameen Par Bichana Makroo Hai** Kyunke Rasool Allah (S.A.W) Ne Farmaya:

((Arabic Text))

Translation: "Sajde Mein A'tadaal Ko Qayam Rakho Aur Koi Shaks Kuttey Ki Tarah Apne Baazu Na Phailaaye.

- **Namaz Mein Khelna Ya Haath,Pao,Daari,Kapde Wagaira Ke Sath Bila Maqsad Koi Harkat Karna Ya Bila Zarurat Zameen Par Haath Pherna Yeh Sab Kaam Makroo Hai.**
- **Haalat-E-Namaz Mein Pehluwo Par Haath Rakhna Makroo Hai** Kyunke Ye Kaafir Aur Mutakabbir Logo Ka Andaz Hai. Aur Hamein In Logo Ke Saath Mushabihat Se Roka Gaya Hai,Chunaancha Bukhari Wa Muslim Ki Riwayat Mein Pehluwo Par Haath Rakh Kar Namaz Adaa Karne Ki Mamaana'at Maujood Hai.
- **Namaz Ke Dauran Ungliya Chatkhana Aur Amal-E-Tashbeek, Yaani Ek Haath Ki Ungliyo Ko Dusri Haath Ki Ungliyo Mein Daakhil Karna Makroo Hai.**
- **Yeh Amar Bhi Makroo Hai Ke Koi Shaks Aisi Haalat Mein Namaz Adaa Kare Ke Uske Aagey Ussey Mashgul Ya Gaafil Karne Wali Koi Cheez Ho** Kyunke Ye Soorat-E-Namaz Ke Darj-E-Kamaal Ke Husool Mein Rukawat Hai.
- **Jaha Tasaaweer Ho Waha Namaz Adaa Karna Makroo Hai** Kyunke Uss Se Boot Puruston Ke Sath Mushabihat Hoti Hai.Wo Tasaaweer Kisi Jagah Nasb Ho Ya Deewar Wagaira Par Naksh Ho Ya Kisi Aur Shakal Mein Ho,Ek He Hukum Mein Hai. (125)
- **Kisi Shaks Ka Namaaz Mein Aisi Haalat Mein Daakhil Hona Ke Wo Payshaab,Pakhaana,Hawaa Ke Rokhne Ya Shadeed Sardi Ya Garmi Ya Sakht Bhook,Pyas Ki Wajah Se Fikarmand Pareshaan Ho,Makroo Hai.** Kyunke Yeh Soortein Namaz Ke Khushu-O-Khuzu Mein Rukawat Ka Ba'as Hai.

- **Bhook Ki Wajah Se Khaane Ki Shadeed Khwahish Ho Aur Khana Bhi Haazir Ho Toh Aisi Soorat Mein Namaaz Shuru Karna Makroo Hai.** Rasool Allah (S.A.W) Ka Irshaad Hai:

((Arabic Text))

Translation : "Khana Haazir Ho Toh Namaz Nahi Hoti Aur Tab Bhi Namaz Nahi Hoti Jab Koi Payshaab, Pakhana Ke Dabao Ke Wajah Se Pareshaan Ho."

Ye Tamaam Hidayat Allah Ta'ala Ke Haq Ki Adaaigi Ke Baarein Mein Hai Taakeh Banda Apne Rabb Ki Ibadat Mein Dil-O-Dimaag Ke Sath Haazir Rahe.

- **Sajda Karte Waqt Peshani Zameen Par Rakhne Ke Liye Koi Khaas Cheez Saamne Rakhna Makroo Hai** Kyunke Ye Raafdiyo Ka Sha'ar Aur Andaaz Hai Aur Is Mein Un Ke Sath Mushabihat Hoti Hai.
- **Sajda Karne Ke Waja Se Peshani Ya Naak Par Lagi Hui Matti Wagaira Ko Namaz Mein Saaf Karna Makroo Hai, Albatta Namaz Ke Baad Aisa Karne Mein Koi Harj Nahi.**
- **Namaz Ke Duraan Daari Se Khelna, Kapde Ko Kholna Ya Bandh Karna, Naak Ki Safai Karna Wagaira Yeh Kaam Makroo Hai** Kyunke Yeh Kaam Namaz Ke Khushu-O-Khuzu Ko Khatam Kardete Hai.

Ek Musalmaan Se Matloob Wa Maqsood Yeh Hai Ke Wo Kulli Taur Par Namaz Mein Mashgul Rahe. Namaz Ke Munafi Kaamo Se Ijtanaab Kare. Allah Ta'ala Ka Irshad Hai:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

Translation : "Namazo Ki Hifazat Karo, Bal Khusus Darmiyaan Wali Namaz Ki Aur Allah Ta'ala Ke Liye Ba-Adab Khade Raha Karo." (Surah Baqarah – A238)(126)

Musalmaan Se Yeh Bhi Matloob Hai Ke Wo Huzoor-E-Kalb Aur Soorto Ko Apnaye Jo Cheeze Khushu-O-Khuzu Ke Khilaaf Hai Unhe Chod De Taake Uski Namaz Kaamil Aur Sahi Ho Aur Zimmedaari Adaa Ho Jaye. Zahiri Aur Haqeeqi Taur Par Uski Namaz Ho Na Ke Sirf Zahiri Namaz Ho. Allah Ta'ala Is Ki Taufeeq De.

NAMAZ KE MUSTEHBAAT AUR MUBAAHAAT

- **Namaz Ke Dauran Mein Aagey Kareeb Se Guzarne Wale Shaks Ko Rok Dena Masnoon Hai** Kyunke Rasool Allah (S.A.W) Ka Farmaan Hai :

((Arabic Text))

Translation : "Jab Koi Shaks Namaz Adaa Kar Raha Ho Toh Wo Kisi Ko Apne Aagey Se Guzarne Na De, Agar Wo Baaz Na Aaye Toh Us Se Ladaai Kare Kyunke Uske Sath Uska Saathi (Shaitaan) Hai."

Jab Namazi Ke Aagey Suthra Ho Toh Tab Suthre Ke Peeche Se Guzar Jaane Mein Koi Harj Nahi. Agar Namazi Ke Aagey Jagah Tang Ho Aur Aagey Guzarne Ki Shadeed Zarurat Ho Toh Tab Namaz Adaa Karne Wala Ussey Piche Na Hataye Kyunke Us Soorat Mein Aagey Guzarne Wala Majboor Hai. Isi Tarah Agar Koi Shaks Haram Mein Namaz Padh Raha Ho Toh Wo Bhi Aagey Se Guzarne Wale Shaks Ko Naa Rokey Kyunke Jab Rasool Allah (S.A.W) Makkah Mukarramah Mein Namaz Ada Karte The Toh Log Aagey Se Guzar Jaatey The Halaanke Aap Ke Gey Suthra Na Hota Tha.

- **Jab Namaz Ada Karne Wala Akela Ho Ya Imaam Ho Toh Tab Suthre Ka Istemaal Masnoon Hai** Kyunke Rasool Allah(S.A.W) Ne Farmaya Hai:

((Arabic Text))

Translation : "Jab Koi Shaks Namaz Ada Kare Toh Wo Suthra Samne Rakhe Aur Uske Kareeb Ho."(127)

Waazay Rahe Muktadi Ke Liye Uske Imaam Ka Sutra He Kaafi Hai.

Sutra Ka Istemaal Wajib Nahi Hai Kyun Ke Sayedina Ibn Abbas(R.A) Se Riwayat Hai:

((Arabic Text))

Translation : " Rasool Allah (S.A.W) Ne Ek Khuley Maidaan Mein Namaz Padhayi Aur Aap Ke Aagey Koi Shay(Bataur Sutra) Na Thi."

Sutra Baareek Ho Ya Mota Ya Chota, Usey Khada Karke Rakhna Chahye. Sutra Kejawe Ki Pichli Lakhdi Ki Tarah (Dayr Foot Ke Kareeb) Hona Chahye. Sutra Ke Istemaal Mein Ye Hikmat Hai Ke Wo Namazi Ke Aagey Se Guzarne Wale Ko Rok Dega Aur Suthra Ke Piche Jo Kuch Hoga Namazi Usme(Nazar, Fikar Karke) Mashgul Na Hoga. Aur Agar Koi Shaks Sehra Mein Namaaz Adaa Karna Chahe Toh Wo Kisi Aisi Cheez Ko Suthra Banale Jo Guzarne Wale Ko Ba-Asani Nazar Aajaye, Maslan: Darkht, Paththar Aur Laathi Wagaira. Agar Zameen Mein Laathi Ko Gaardhna Mumkin Na Ho Toh Usey Chaurayi Ke Surat He Mein Apne Saamne Rakh Le.

- **Agar Imaam Qira'at Karte Waqt Kalmaat Mein Kami Beshi Kar Jaye Toh Muktadi Lukma Dey Kar Uski Islaah Karde.**
- **Namaz Ke Waqt Kapda Audhna, Utaarna, Kisi Cheez Ko Uthana, Rakhna, Darwaza Kholna Wagaira Mubaah Kaam Hai. Namaz Mein Saanp Aur Bichchu Maarne Durst Hai** Kyunki :

((Arabic Text))

Translation : " Rasool A Llah(S.A.W) Ne Namaaz Ki Haalat Mein Do Siyaa Mauzi Janwaro Saanp Aur Bichchu Ko Maarne Ka Hukum Diya Hai."

Kisi Mubaah Kaam Ko Kasrat Se Nahi Karna Chahye Illa Ye Ke Uski Shadeed Zarurat Ho. Agar Kisi Ne Koi Mubaah Kaam Bila Zarurat Kasrat Se Aur Lagaataar Kiya Toh Uski Namaaz Baatil Hojayegi Kyunke Ye Cheez Namaz Ke Munaafi Hau Aur Khushu-O-Khuzu Ko Khatam Kardene Wali Hai.

- **Jab Namazi Ki Namaz Ke Dauran Koi Ahem Ma'amlah Pesh Ajaye, Maslan: Andar Aaney Ki Ijazat Talb (128) Kare Ya Imaam Bhul Jaaye Ya Kisi Insaan Ke Halaak Hone Ka Andesha Ho Toh Wo Ussey Mutnaba Kar Sakta Hai, Jiska Tareeka Yeh Hai Ke Mard Tasbeeh(Subhaan Allah) Kahe Aur Aurat (Ek Hath Ki Pusht Dusre Haath Ki Hatheli Par Maar Kar Taali Bajade)** Kyunke Rasool Allah(S.A.W) Ka Irshaad Hai:

((Arabic Text))

Translation : "Aye Logo! Tumhe Kya Hogaya Hai Jab Tumhe Namaz Mein Koi Shay Dar Pesh Hoti Hai Toh Tum Taaliya Bajana Shuru Kardete Ho? Taali Toh Aurto Ke Liye Hai. Jisko Namaz Mein Koi Shay Pesh Ajaye Toh Subhaan Allah Kahe."

- **Jab Koi Shaks Haalat-E-Namaz Mein Salam Ka Jawab Dene Ka Tareeka Janta Ho Toh Usey Salaam Kehna Durst Hai. Tab Namazi Ko Chahye Ke Dauran-E-Namaz Ishaare Ke Sath Salaam Ka Jawab De, Albatta Zaban Ke Sath Walaikum Assalam Na Kahe,** Warna Uski Namaz Batil Hojayegi Kyunke Wo Namaz Mein Aadmi Se Mukhatib Hua Hai. Usey Chahye Ke Wo Salam Pherne Ke Baad Zabaan Se Jawab De.
- **Namazi Haalat-E-Qayaam Mein Ek Raka'at Mein Muta'adad Surteh Padh Sakta Hai,** Chunaanche Hadith Mein Hai:

((Arabic Text))

Translation : "Nabi (S.A.W) Ne Ek Raka'at Mein Surah Baqara, Surah Ale-Imran Aur Surah Nisa'a Ki Qira'at Farmayi."

Isi Tarah Namazi Do Raka'atoh Mein Ek He Surat Takraar Se Padh Sakta Hai. Ya Ek Surat Ko Taqseem Karke Do Raka'atoh Mein Qira'at Karsakta Hai. Ilaawaazai Kisi Surath Ke Akhri Hisse Ko Padhna Ya Darmiyan Se Padhna Jayez Hai. Hazrat Abdullah Bin Abbas(R.A) Se Riwayat Hai Ke Nabi(S.A.W) (Kabhi Kabaar) Fajar Ki Sunnatoh Ki Pehli Raka'at Mein :

{ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْنَا وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ التَّيْبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

{ (Surah Baqarah – 136) ﴿١٣٦﴾

(129) Padhte Jabki Dusri Raka'at Mein Surah Ale-Imran Ki Aayat :

{ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾ }

Padhte The.”

Wazai Rahe Ke Allah Ta'ala Ke Irshad :

{ فَأَقْرَأُوا مَا تَيَسَّرَ مِنْهُ }

Translation : “ So Tum Ba Asaani Jitna Quran Padh Sako Padho.” (S.Muzammil- 20) Mein Umoom Hai, Yaani Quran Majeed Ke Kisi Bhi Mukaam Se Namaz Mein Qira'at Hosakti Hai.

- **Dauran-E-Qira'at Agar Aisi Ayat Ki Tilawat Ho Jisme Mein Azaab Ka Zikr Ho Toh Namaz Ada Karne Wala Allah Ki Panaah Talab Kare Aur Agar Rehmat Ke Zikr Par Mushtamal Ayat Aaye Toh Allah Ta'ala Se Uska Sawaal Kare. Agar Qira'at Mein Muhammad(S.A.W) Ka Naam Aaye Toh Durud Shareef Padhe Kyunke Iski Bohat Taaqeed Aayi Hai.**

Ye Chand Amoor Hai Jo Haalat-E-Namaz Ke Liye Mustahab Aur Mubaah Hai. Hum Ne Iska Zikr Isliye Kiya Hai Ke Aap Bawaqt-E-Zarurat Inse Mustafeed Hosake. Nayz Aapko In Masaail Se Waqfiyat Aur Baseerat Haasil Ho.

Namaz Ek Azeem Ibadat Hai Wohi Kaam Aur Baat Durst Hai Jo In Sharai Hudu Ke Andar Ho Jo Rasool (S.A.W) Se Waarid Hai, Lihaaza Aap In Hudu Ka Khayal Rakhe Aur Jin Amoor Se Namaz Mukammal Hoti Ho Ya Usme Nuks Aata Ho Unse Waqfiyat Haasil Kare Taakeh Aap Apni Namaz Kaamil Taur Par Adaa Kar Sake

SAJDA SAHU KA BAYAAN

Insaan Bhul Chook Ka Nishana Ban Jata Hai Aur Shaitaan Ki Bhi Khuwahish Hoti Hai Ke Wo Namazi Ko Asnaye Namaz Mein Mukhtalif Afkaar Aur Ashgaal Mein Uljha Kar Rakhe. Baas Aukaat Us Bhul Chook Ke Nateejey Mein Namaz Mein Kami Bayshi Bhi Hojati Hai. Aisi Surat-E-Haal Mein Allah Ta'ala Ne Namazi Ko Namaz Ke Aakhir Mein Sajda Karne Ka Hukum Diya Hai Jo Ek Fidiya Hai Aur Uske (130)

Zariye Se Shaitaan Zaleel Hojata Hai, Rehmaan Raazi Hojata Hai Aur Namaz Ki Kami Puri Hojati Hai. Ulma-E-Karaam Is Sajde Ko “Sajda Sahu” Ka Naam Dete Hai.

- **Sahu Ka Mayna “Bhul Jana” Hai. Nabi Kareem (S.A.W) Muta'addid Baar Namaz Mein Bhul Gye The. Aap Ki Ye Bhul Ummat-E-Muhammadiya Par Allah Ki Naymata Ka Eitimaam Aur Deen Ki Takmeel Ka Sabab Sabit Hui Taakeh Bhul Chuk Ke Waqt Wo Nabi (S.A.W) Ke Tareeke Ki Pairwi Karsake.**

Bhool Chuk Mein Nabi(S.A.W) Ke Jumley Waqiyat Hai Kitab Ahadit Mein Mehfooz Hai. Ek Baar Aap Ne Chaar Raka'at Ke Bajaye Do Raka'ate Padhakar Salaam Pher Diya. Phir Baaki Do Raka'at Padhkar Namaz Mukammal Ki Aakhir Mein Salaam Se Kabl Sajda Sahu

Karliya.

Ek Dafah Teen Raka'at Padhakar Salaam Pher Diya Toh Phir Ek Raka'at Mazeed Padhi Aur Sajda Sahu Karliye. Ek Mauke Par Do Raka'atey Padhakar Khade Hogye Aur Darmiyani Tashhud Mein Na Baithe Toh Aakhir Mein Sajda Sahu Ada Kardiya Wagaira. Aur Aap Ne Farmaya:
((Arabic Text))

Translation : "Tum Mein Se Jab Koi Namaz Mein Bhul Jaye, Usey Malum Na Ho Ke Kitni Namaz Padhi Hai, Zyadati Hui Hai Ya Kami? Toh Wo Do Sajde Kare."

- **Teen Surtoh Mein Se Koi Ek Surat Pesh Aajaye Tab Sajda Sahu Mashru Hota Hai:**
1) Jab Bhool Kar Namaz Mein Koi Zyadati Hojaye. 2) Ya Namaz Mein Koi Kami Waqai Hojaye. 3) Namaz Ke Dauran Kisi Shay Ki Kami Bayshi Mein Shak Padh Jaye.

In Surtoh Mein Se Koi Surat Pesh Aajaye Toh Sajda Sahu Lazmi Hai, Jis Ki Daleel Aur Tareeka sunnat-E- Rasool (S.A.W) Mein Maujud Hai. Wazai Rahe Ke Kami Bayshi Ya Har Shaq Sajda Sahu Karne Ka Sabab Nahi Banta Balke Is Masley Mein Jo Sunnat-E- Rasool Hai Uspar Amal Kiya Jayega, Jiski Tafseel Aap Aainda Safa'at Mein Mulaizha Farmayege.

- **Jab Sajda Sahu Karne Ka Sabab Paida Hojaye Tab Wo Mashru Hojata Hai Khuwa Farj Namaz Ho Ya Nafil Kyunki Dalayil Mein Amoom Hai.**
- **Namaz Mein Bhi Bhool Chuk Ke Sabab Sajda Sahu Ke Baarein Mein Mandarja Baala Teen Halatoh Ki Wazahat Aur Tafseel Darj Zayl Hai.**

1) Bhool Kar Namaz Ke Af'aal Ya Aqwaal Mein Zyadati Hojaye. Af'aal Mein Zyadati Se Muraad Jins Namaz Ke Af'aal Hai. (131)

Jaise Baithne Ke Mauke Par Khadey Hojana, Ya Khade Hone Ke Mukaam Par Baith Jana, Ya Rukuh, Sajda Zyada Karlana. In Surtoh Mein Sajda Sahu Lazim Hai. Sayedina Abdullah Bin Masud (R.A) Se Riwayat Hai Ke Nabi (S.A.W) Ne Farmaya :
((Arabic Text))

Translation : "Jab Koi Shaks (Apni Namaz Mein Bhool Kar) Zyadati Ya Kami Kare Toh (Aakhir Mein) Do Sajde Karle."

Iski Wajah Ye Hai Ki Namaz Mein Kisi Amal Ki Zyadati Dar Haqeeqat Namaz Ki Shaki-O-Surat Mein Ek Qism Ki Kami Hai. Iske Liye Sajda Sahu Karne Ka Hukum Hai Taakeh Ye Kami Puri Hojaye.

Isi Tarah Agar Ek Raka'at Zayid Padh Li Aur Namaz Se Farigh Hojane Ke Baad Usey Yaad Aaya Toh Who Sirf Sahu Ke Do Sajde Kare. Aur Agar Usey Zayid Raka'at Adaa Karne Ke Dauran Mein Yaad Aya Toh Wo Fauran Baith Jaye. Agar Tashhud Nahi Padha Tha Toh Padhe, Phir Sajda Sahu Kare Aur Salaam Pher De.

Agar Koi Imaam Hai Toh Jis Muqtadi Ko Kisi Kaam Ki Zyadati Ka Ilm Hojaye Toh Who Imaam Ko Tawajja Dilane Ke Liye Kalma Tasbeeh (Subhaan Allah) Kahe Aur Aurat Taali Bajade Toh Imaam Unke Tawajja Dilane Par Wapas Laut Jaye, Bashart Ye Ke Imaam Ko Apne Durst Hone Ka Yakeen Na Ho Kyunke Maqsad Durst Surat Ki Taraf Lautna Hai. Jab

Nuks Paida Ho Toh Tab Bhi Muqtadiyo Par Imaam Ko Tambi Karna Laazim Hai. Aqwaal Mein Zyadati Ke Muta'addid Surteh Hai, Maslan: Ruku Ya Sajde Mein Qira'at Karna, Chaar Raka'atoh Wali Namaz Ki Aakhri Do Raka'atoh Mein Ya Maghrib Ki Teesri Raka'at Mein Fatiha Ke Ilawa Kisi Aur Surat Ki Qira'at Karna. In Surtoh Mein Bhi Sajda Sahu Karna Mustahab Hai.

2) Namaz Mein Bhoor Kar Kami Waqiye Hojaye, Yani Aisa Fa'al Jo Namaz Ka Hissa Hai Choot Jaaye. Agar Choot Jaane Wala Amal Namaz Ka Rukn Hai Aur Rukn Bhi Taqbeer-E-Tehrima Ho Toh Iski Namaz He Na Hogi, Na Sajda Sahu Kaafi Hoga. Aur Agar Taqbeer-E-Tehrima Ke Ilawa Koi Aur Rukn Choot Gaya Ho, Maslan: Ruku Ya Sajda. Agar Baad Wali Raka'at Ki Qira'at Se Pehle Pehle Usey Yaad Agaya Toh Us Par Laazim Hai Ke Wapas Palat Aaye Aur Choot Jaane Wala Ruku Ya Sajda Adaa Kare Aur Is Ruku Ya Sajde Ke Baad Waale Tamaam Kaam Dobra Adaa Kare. Aur Agar Baad Wali Raka'at Ki Qira'at Shuru Kardi Thi Tab Usey Choot Jaane Wale Rukn (132)

(Ruku Ya Sajda) Yaad Aya Toh Jis Raka'at Mein Ruku Ya Sajda Choot Gaya Tha Wo Saari Raka'at Baatil Hojayegi Aur Shumaar Na Hogi, Baad Wali Raka'at Baatil Raka'at Ke Qayam Muqaam Hogi. Al Garz Usey Ek Raka'at Mazeed Padhna Hogi Kyunke Usne Aisa Rukn Chora Hai Jiska Istadraak Mumkin Nahi.

Agar Kisi Ko Matrooq Rukn Ka Ilm Salaam Pherne Ke Baad Hua Toh Ye Samjha Jaaye Ke Goya Ek Raka'at Choot Gyi Hai, Lihaza Wo Ek Mukammal Raka'at Adaa Kare. Haa Agar Uski Namaz Ka Aakhri Tashhud Ya Salam Choot Gaya Toh Sirf Aakhri Tashhud Adaa Karke Sajda Sahu Kare Aur Salaam Pherde.

Agar Koi Shaks Tashhud Awwal Mein Baithna Bhoor Gaya Aur Teesri Raka'at Mein Khada Hogaya Toh Tashhud Ke Haalat Ki Taraf Palat Aaye Bashart Ye Ke Wo Seedha Khada Na Hua Ho. Aur Agar Wo Seedha Khada Hgya Ho Toh Uska Wapas Tashhud Ke Haalat Mein Palatna Makhroo Hai, Agar Wo Palat Gaya Toh Namaz Baatil Na Hogi. Agar Teesri Raka'at Mein Fatiha Ki Qira'at Shuru Kardi Toh Tab Palatna Kat'an Durst Nahi Kyunke Wo Dusre Rukn Ki Adayegi Shuru Karchuka Hai, Jisey Todhna Ya Chordna Kat'an Munasib Nahi.

Agar Kisi Se Ruku Ya Sajde Mein Tasbeehat Choot Gaye Toh Us Ruku Ya Sajde Ko Dobra Shuru Kare, Bashart Ye Ke Wo Baad Wali Raka'at Adaa Karne Ke Liye Seedha Khada Na Hua Ho Aur Wo In Tamaam Haalaat Mein Sajda Sahu Adaa Kare.

3) Namaz Mein Shak Padh Jaye: Agar Kisi Ko Namaz Ki Raka'at Ki Taadaad Mein Shak

Padh Jaye, Maslan; Isne Do Raka'ateh Ada Ki Ya Teen Toh Wo Do Samjhe Kyuke Kam Ta'adaad Yakeeni Hai. Phir Salam Se Pehle Sajda Sahu Kare Kyunki Mashkuk Cheez Ma'adoom Ke Hukum Mein Hai. Sayedina Abdul Rehman Bin Auf (R.A) Se Marwi Hai Ke Rasool Allah (S.A.W) Ne Farmaya:

(Arabic Text)

Translation : " Jab Kisi Ko Apni Namaz Mein Shak Padh Jaye Aur Usey Ilm Na Ho Ke Ek Raka'at Padhi Hai Ya Do Toh Wo Ek Raka'at Samjhe. Aur Agar Wo Ye Nahi Jaanta Ke Usne Do Raka'ate Padhi Hai Ya Teen Toh Wo Do He Samajhle.

Agar Kisi Muqtadi Ko Shak Hua Ke Jab Wo Imaam Ke Saath Shamil Hua Tha Aaya Wo

Pehli Raka'at Thi Ya Dusri Toh Wo Dusri Raka'at Samajh Le Ya Usey Ye Shak Hua Ke Imaam Ke Sath Usey Puri Raka'at Mili Thi Ya Nahi Wo Mukammal Raka'at Shumaar Na Kare Aur Sajda Sahu Kare. (133)

Agar Kisi Ko Namaz Ke Rukn Choot Jaane Par Shak Ho Toh Wo Us Rukn Aur Us Rukn Ke Baad Wali Ek Raka'at Ke Arkaan Dobra Ada Kare Jiski Tafseel Guzar Chuki Hai.

Agar Kisi Wajib Ke Choot Jaane Mein Shak Ho Toh Us Shak Ko Mua'tabar Na Samjhe Aur Sajda Sahu Na Kare. Isi Tarah Agar Kisi Wajib Ki Zyadati Mein Shak Ho Toh Usey Kabil-E-Iltafaat Na Samjhe Kyunke Asal Cheez Kami Ya Zyadati Ka Na Hona Hai.

Ye Sajda Sahu Ke Chand Ehkaamaat The Jo Humne Bayaan Kardiye, Tafseel Ka Taalib Badhi Katab Ki Taraf Ruju Kare.

NAMAZ KE BAAD KE AZKAAR AUR WAZAYIF

Allah Ta'ala Ka Irshad Hai:

(S.Ahzaab- 41&42)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

Translation : "Musalmano! Allah Ka Zikr Bohot Zyada Karo Aur Subha-O-Shaam Uski Pakizgi Bayaan Karo."

Allah Ta'ala Ne Quran Majid Mein Ibadat Ki Adayegi Ke Baad Zikr Karneka Hukum Diya Hai, Chunanche Irshad Hai:

{ (S.Nisa- 103) فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ }

Translation : "Phir Jab Tum Namaz Ada Kar Chuko Toh Uthte, Baithte Aur Laithte Hue Allah Ka Zikr Karte Raho."

Aur Farmaan Ilaahi Hai:

{ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ

تُقْلِحُونَ ﴿١٠﴾ } (S. Jumu'a-10)

Translation : "Phir Jab Namaz Ho Chuke Toh Zameen Mein Phail Jao Aur Allah Ka Fazl Talaash Karo Aur Baqasrat Allah Ka Zikr Kiya Karo Taakeh Tum Falaah Paa Lo."

Allah Ta'ala Ne Hame Hukum Diya Hai Ke Ramadhan Al Mubarak Ke Rozey Mukammal Karne Ke Baad Zikr Kare. Irshad Hai :

{ (SBaqarah- 185) وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ }

Translation : " Wo Chahta Hai Ke Tum Ginti Puri Karlo Aur Allah Ki Di Hui Hidayat Par Uski Badhayiyah Bayan Karo Aur Us Ka (134)Shukr Karo."

Mana Sak Hajj Ke Baad Zikr Karne Ka Hukum Dete Hue Farmaya :

{ (S.Baqarah-200) فَإِذَا قَضَيْتُم مِّنْ سَكَّكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا }

Translation : "Phir Jab Tum Arkaan-E-Hajj Ada Kar Chuko Toh Allah Ka Zikr Karo Jis Tarah Tum Apne Baap Dadao Ka Zikr Kiya Karte The Balke Usse Bhi Zyada."

Ibadat Ke Baad Zikr Ka Hukum Dene Mein Hikmat-E-Ilahi Shayad Ye Hai Ke Adayegi

Ibadat Mein Agar Koi Nuks Paida Ho Ya Shaitani Waswase Aagye Ho Toh Wo Zikr Ke Sath Un Ka Ilaaj Aur Madawa Hojaye. Ilawazay Insaan Ko Tawajja Dilana Hai Ke Musalsal Zikr Wa Ibadat Ke Zariye Se Allah Ta'ala Ke Sath Hame Waqt Raapta Matloob Hai, Nayz Wo Ye Na Samajh Le Ke Usne Ibadat Se Farigh Hokar Apne Khaaliq Ka Haq Kaamil Taur Par Adaa Kardiya Hai.

- Farz Namaz Ke Baad Masnoon Zikr Aise Andaz Aur Tareeke Se Hona Chahye Jo Rasool(S.A.W) Se Maaqool Hai. Is Baarein Mein In Bad'aat Se Ishtanaab Kiya Jaye Jinhe Baaz Bad'aati Sofiya Ne Ikhtiyaar Kar Rakha Hai. Rasool Akram (S.A.W) Se Maaqool Baat Azkaar Ki Tafseel Kuch Yun Hai:
- 1) Sayedina Subaan(R.A) Se Riwayat Hai Ke Rasool Allah(S.A.W) Jab Namaz Se Farigh Hote Toh Teen Baar Astagfirullah-أَسْتَغْفِرُ اللَّهَ- Kehte Aur Phir Ye Dua Padhte :

اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

Translation : " Aye Allah! Tu Salaamti Wala Hai Aur Salaamti Teri He Taraf Se Hai, Aye Jalaal Aur Izzat Wale Tu Barkat Wala Hai."

- Sayedina Mugaira Bin Shauba (R.A) Se Riwayat Hai Ke Rasool Allah (S.A.W) Jab Namaz Se Farigh Hote Toh Ye Kalmaat Padhte:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

Translation : "Ek Allah Ke Siwa Koi Haqeeqi Ma'abood Nahi Hai, Us Ka Koi Shareeq Nahi, Mulk Usi Ka Hai Aur Taareef Bhi Usi Ke Liye Hai Aur Wohi Har Cheez Par Qadir Hai, Aye Allah Jo Tu Dey Usey Koi Rok Nahi Sakta Aur Jo Tu Rok De Usey De Koi Nahi Sakta Aur Kisi Badhe Ko Uski Badhayi Teri Grift Se Nahi Bacha Sakti."

- 3) Hazrat Abdullah Bin Zubair(R.A) Se Riwayat Hai Ke Rasool Allah(S.A.W) Har Namaz Ke Waqt Salaam Pherne Ke Baad Ye Kalmaat Padhte:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.

Translation : "Ek Allah Ke Siwa Koi Haqeeqi Ma'abood Nahi Hai, Uska Koi Shareeq Nahi, Mulk Usi Ka Hai Aur Tareef Bhi Usi Ke Liye Hai Aur Wohi Har Cheez Par Qadir Hai. Gunaah Se Bachne Ki Aur Neki Karneki Taufeeq Allah Ta'ala Ke Bagair Nahi Hai. Allah Ta'ala Ke Siwa Koi Haqeeqi Ma'abood Nahi, Hum Sirf Isi Ki Ibadat Karte Hai, Uski Naymat Aur Usi Ka Fazl Hai Aur Usi Ki Achi Taareef Hai, Allah Ke Siwa Koi Haqeeqi Ma'abood Nahi. Hum Usi Ki Ita'at Mein Makhloos Hai Agar Che Kaafir Pasand Nahi Karte."

Sayedina Abu Zar (R.A) Se Riwayat Hai Ke Rasool Allah (S.A.W) Ne Irshaad Farmaya: Jis Shaks Ne Fajar Ke Namaz Se Salaam Pherne Ke Baad Usi Haalat Mein Baithe Baithe Aur Duniyawi Kalaam Kiye Bagair Dar Zayl Kalimaat "Das Martaba" Padhe. Uske Liye Das

Nekiya Likhi Jayegi. Uske Das Gunaah Mita Diye Jayege Aur Das Darje Buland Hojayege, Uska Saara Din Har Qism Ki Pareshani Se Mehfooz Hoga, Wo Shaks Shaitaan Se Maamoon Hoga, Shirk Ke Siwa Koi Gunaah Uske Kareeb Tak Na Fatkega.

Kalmaat Ye Hai:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Sayyeda Umme Salma (R.A) Aur Sayedina Abu Ayub Ansari (R.A) Se Riwayat Hai Ke Mandarja Baala Kalmaat Maghrib Ki Namaz Ke Baad Bhi Das Martaba Padhe Jaye.

Ilaa Wazay Maghrib Aur Fajar Ke Namaz Ke Baad ((Arabic Text))

“Allahumma Ajirnee Minan Naar”

Translation : “Ilahi Mujhe Aag Se Bachana.” Ke Kalmaat Bhi Saath Martaba Padhe Jaye.

➤ Rasool Allah (S.A.W) Ne Farmaya Hai “Jo Shaks Har Far Namaz Ke Baad (33)

Martaba Subhaan Allah سُبْحَانَ اللَّهِ Aur (33) Martaba Alhamdulillah, الْحَمْدُ لِلَّهِ Aur (33)

Martaba Allahu Akbar, اللَّهُ أَكْبَرُ, Kahe Aur Sau Ka Adad Mukammal Karne Ke Liye Ye

Kalimaat Padhe :

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Translation : “ Ek Allah Ke Siwa Koi Haqeeqi Ma'abood Nahi Hai, Uska Koi Shareeq Nahi, Mulk Usi Ka Hai Aur Taareef Bhi Usi Ke Liye Hai Aur Wohi Har Cheez Par Khoob Qadir Hai.” Toh Agar Uske Gunah Samandar Ke Jhaag Ke Barabar Bhi Hoge Toh Maaf Kar diye Jayege.

5) Phir Ayat-Al-Kursi, Surah Ikhlaas, Surah Falak Aur Surah Naas Padhe. Rasool (S.A.W) Ne Farmaya : “ Jo Shaks Har Namaz Ke Baad Ayat-Al-Kursi Padhega Toh Uske Jannat Mein Daakhil Hone Ke Liye Maut Ke Siwa Aur Koi Shay Rukawat Nahi Hogi.”

Ek Aur Riwayat Mein Yun Hai: (137)

((Arabic Text))

Translation : “Wo Shaks Dusri Namaz Tak Allah Ta'ala Ki Hifazat Mein Rahega.”

Sayedina Uqba Bin Amer (R.A) Ka Bayaan Hai:

((Arabic Text))

Translation : “Rasool Allah (S.A.W) Ne Mujhe Har Namaz Ke Baad Ma'auzaat (Surah Ikhlas, Surah Falaq, Aur Surah Naas) Padhne Ka Hukum Diya.”

Mandarja Baala Ahadith Se Wazay Hua Ke Farz Namazo Ke Baad Azkaar Mazkura Masnoon Aur Mashru Hai Aur Unhe Padhne Ka Bohot Zyada Ajar Wa Sawab Hai, Lihaza Hamein Chahye Ke Masnoon Tareeke Se In Wazayef Ko Padhne Ka Ehtamaam Kare. Yeh Azkaar Namaz Ke Fauran Baad Namaz Ke Muqaam Se Khada Hone Se Qabl Adaa Karne Chahye Jiski Tarteef Is Tarah Hosakta Hai.

1) Salaam Ke Baad Buland Awaaz Se Taqbeer, اللَّهُ أَكْبَرُ Keh Kar Teen Baar Astagfirullah اللَّهُ اسْتَغْفِرُ اللَّهَ Padhe.

2) Phir Padhe :

اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

3)Phir Padhe:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اَللّٰهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَّ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

4)Iske Baad Yeh Kalmaat Padhe:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لَا (138) حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

5)Phir (33) Martaba Subhaan Allah سُبْحَانَ اللَّهِ Aur (33) Martaba Alhamdulillah, الْحَمْدُ لِلَّهِ Aur (33) Martaba Allahu Akbar, اللَّهُ أَكْبَرُ, Aur Sau Ki Ginti Pura Karne Ke Liye Ek Martaba Padhe:

؛ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

6)Phir Ayat-Al-Kursi Aur Teeno Qul Ek Ek Baar Padhe

7)Baad-E-Namaz Maghrib Aur Fajar Das Martaba

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Padhe Aur Saath Martaba " Allahumma Ajirnee Minan Naar" Padhe.

8)Maghrib Aur Fajar Ki Namazo Ke Baad Teeno "Qul" Teen Baar Padhna Mustahab Hai. Namaz Ke Baad (؛ لَا إِلَهَ إِلَّا اللَّهُ) (سُبْحَانَ اللَّهِ) (الْحَمْدُ لِلَّهِ) (اللَّهُ أَكْبَرُ) Ke Kalmaat Infradi Taur Par Baa-Awaaz Padhe Jaye Toh Mustahab Hai. Albatta Unhe Ishtimaayi Taur Par Aur Milkar Ek Awaaz Se Padhna Durst Nahi.

Tasbeehaat ,Tamheedaat Aur Taqbeeraat Wagaira Ki Ta'adaat Ko Unglio Ki Giroh Par Shumaar Kiya Jaye Kyunke Roz Qayamat (Padhne Wale Ke Haq Mein Bataur Shahadat) Unko Bolne Ki Quwwat Milegi(Ilaa Wazay Ye Sunnat-E-Rasool (S.A.W) Bhi Hai).

Azkaar Wa Tasbeehaat Ke Liye Maujuda "Tasbeeh" Ka Istemaal Mubaah Hai. Bashart Ye Ke Isko Istemaal Karne Wala Isey Baa'is Fazeelat Na Samajhta Ho,Warna (Baaz Ulma Ke Nazdeeq) Uska Istemaal Maqroo Balke Bid'at Hai, Chunaanche Kayi Sufiya Ko Dekha Gaya Hai Ke Wo Apne Galo Mein Haar Ki Tarah Tasbeeh Latkaye Phirte Hai,Ya Haatho Mein Kangan Ki Tarah Sjaye Rakhte Hai . Aisi Surat Mein Ye Kaam Na Sirf Bid'at Hai Balke Riyaa Kaari Aur Takalluf Ke Zamre Mein Bhi Aata Hai.

Namazi Azkaar-E-Makura Se Farigh Hokar Infradi Taur Par Hasb-E-Khuwahish Saran Dua Kare Kyunke Ibaadat Aur Azkaar Ke Baad Dua Ki Kabuliyat Ka Bohot Munasib Mauka Hai.

Farz Namaz Ke Baad Haath Uthakar Dua Na Ki Jaye Jaisa Ke Baa Logo Ki Aadat Hai Kyuke Ye Bid'at Hai. Albatta Nifali Namaz Ke Baad Kabhi Kabaar Aisa Karne Mein Koi Harj Nahi. (139)

Buland Awaaz Se Dua Karne Ke Bajaye Ahista Awaaz Mein Dua Karna Zyada Munasib Aur Behattar Hai Kyunke Ye Andaaaz Ikhlalas Aur Khushu-O-Khuzu Ke Kareebtar Aur Riyaa Kari Se Door Tar Hai.

Baaz Mumalik Mein Kayi Hazraat Namazo Ke Baad Haath Uthakar Ba-Awaaz Buland Ishtemaayi Taur Par Duaa Karte Hai Ya Imaam Dua Karta Hai Aur Hazirain Haath Uthaye

Hue Imaam Ke Dua-E-Kalmaat Par Aameen, Aameen Kehte Hai, Ye Kaam Saraasar Bid'at Hai Kyunke Rasool Allah (S.A.W) Se Saabit Nahi Ke Aap Ne Logo Ko Namaz Padhakar Baad Mein Is Tarah Duaa Ki Ho. Fajr Mein Na Asar Mein Aur Na Kisi Aur Namaz Mein. Aur Na Ulma-E-Qaraam Mein Se Kisi Ne Usey Pasand Kiya Hai.

Shaikh Al Islam Ibn-E-Taymiya (R.A) Farmate Hai "Jisne Namaaz Ke Baad Ishtemaayi Dua Ke Baarein Mein Imaam Shafai (R.A) Ka Koi Qaul Nakal Kiya Hai Wo Galat Fehmi Ka Shikaar Hua Hai. Hamare Liye Toh Is Cheez Ki Pabandi Wajib Hai Rasool Allah (S.A.W) Se Ma'aqool Hai Kyunke Allah Ta'ala Ka Irshad Hai:

((Arabic Text))

Translation : " Aur Tumhe Jo Kuch Rasool De Usey Le Lo Aur Jis Se Rokeh Ruk Jaao Aur Allah Ta'ala Se Darte Raha Karo Yaqeenan Allah Ta'ala Sakht Azaab Wala Hai."

Aur Farmaan Ilaahi Hai:

((Arabic Text))

Translation : "Yakeenan Tumhare Liye Rasool Allah(S.A.W) Mein Umda Namoonah(Maujood) Hai. Har Us Shaks Ke Liye Jo Allah Ta'ala Aur Qayamat Ke Din Ki Tawaqqa Rakhta Hai Aur Baqasrat Allah Ta'ala Ko Yaad Karta Hai."

NAFIL NAMAZ KA BAYAAN

Allah Ke Bando! Tumhare Rabb Ne Apne Taqqurb Ke Liye Far Namazo Ke Sath Sath Nifal Namaz Ko Bhi Mashroo Qaraar Diya Hai. Jihaad Fi Sabeelillah Aur Talb Ilm Ke Baad Nifal Namaz Allah Ta'ala Ka Qurb Haasil Karne Ka Behatreen Zariya Hai Kyunke Rasool Allah (S.A.W) Ne Allah Ka Qurb Haasil Karne Ke Liye Nafil Namaz Par Mad-O-Mat Farmayi Hai. Nayz Rasool Allah (S.A.W) (140)

Ne Farmaya Hai:

((Arabic Text))

Translation : "Seedhey Chalte Raho Aur Tum Hargi Mukammal Taur Par Seedhey Nahi Reh Sakte(Koi Na Koi Galti Ho He Jati Hai) Aur Jaanlo Ke Tumhare A'amaal Mein Se Behtareen Amal Namaz Hai."

Namaz Kayi Tarah Ki Ibadatoh Ka Majmu'a Hai, Maslan: Qira'at,

Ruku, Sajda, Dua, Tazlil, Khushu-O- Khuzu, Manajaat, Taqbeer, Tasbeeh Aur Durud Wagaira.

Nafil Namaz Ki Do Anwaah Hai:

1) Wo Nifal Namazei Jin Ki Aukaat Muta'ayin Aur Muqarrar Hai. Unhe " Nawafil Muqaida" Kaha Jata Hai.

2) Wo Nifal Namazein Jin Ki Aukaat Muta'ayin Aur Muqarrar Nahi. Unhe "Nawafil Mutalqa" Kaha Jata Hai.

Pehli Nau Ki Muta'addad Aqsaam Hai. Unme Baaz Ki Taaqeed Dusri Nafil Namazo Se Zyada Hai, Maslan: Sab Se Zyada Taaqeed Namaz-E-KisauF Ki Hai. Phir Namaz-E-Istisqa, Phir Namaz-E-Tarawee Ki, Phir Nama-E-Witr Ki. In Tamaam Namazo Ki Tafseel Aur Ehkaam Aap Agley Sifhaat Par Mulahza Farmayege.

NAMAZ-E-WITR

Nafil Namaz Ke Baare Mein Hum Apni Baat Ka Aagaaz Namaz-E-Witr Se Karte Hai Kyunke Iski Khaas Ehmiyat Hai. Kaha Jata Hai Ke Nifal Namazo Mein Namaz-E-Witr Ki Sabse Zyada Taaqeed Hai Balke Baaz Ulmaa Toh Iske Wujub Ke Kayel Hai. Aur Jis Maslay Ke Wajib Ya Gayr Wajib Hone Mein Ikhtilaaf Ho Uski Taaqeed Wa Ahmiyat Us Amal Se Zyada He Hogi Jiske Gayr Wajib Hone Par Ittifaq Hai.

- **Namaz –E-Witr Ki Mashruiyat Par Tamaam Musalmano Ka Ittifaq Hai Aur Iska Chorna Kisi Musalmaan Ke Layak Nahi.** Jo Shaks Tark Wo Tar Par Israar Kare Uski Shahadat Mardood Hai. Imaam Ahmed(R.A) Ka Qaul Hai: “Jisne Witr Ki Namaz Umdan Chod Di Wo Bura Aadmi Hai Aur Is Layak Hai Ke Uski Shahadat Qubool Na Ki Jaye.”

Sanan Abu Dawood Me Marfoo Riwayat Hai: (141)

((Arabic Text))

Translation : “Jis Shaks Ne Witr Na Padhi Wo Hum Mein Se Nahi Hai.”

- **Witr Dar Asal Ek Mustaqil Aur Alag Raka'at Ka Naam Hai. Agar Ek He Salaam Se Muttasal Teen, Paanch, Saath, Nau Aur Gyarah Raka'ate Hogi Toh Yeh Tamaam Raka'atein Witr Kehlayegi.** Albatta Jab Do Ya Zyada Martaba Salaam Phera Jayega Toh Witr Sirf Us Raka'at Ka Naam Hoga Jo Mustaqil Aur Alag Padhi Gayi.
- **Witr Ka Waqt Namaz Isha Ke Baad Shuru Hota Hai Aur Tulu Fajar Tak Rehta Hai. Sayyeda Aisha(R.A) Se Riwayat Hai Ke Rasool Allah(S.A.W) Ne Raat Ke Har Hisse Mein Witr Ada Kiye Hai. Yani Raat Ke Shuru Hisse Mein, Wasat Mein Aur Aakhri Hisse Mein, Hatta Ke Aap Ne Tulu Fajr Ke Kareeb Tak Witr Ada Kiye Hai.**

Bohot Se Ahadith Se Wazay Hota Hai Ke Saari Raat He Namaz-E-Witr Ka Waqt Hai, Albatta Namaz-E-Isha Ki Adayegi Se Qabl Witr Jayez Nahi. Jis Shaks Ko Raat Ke Aakhri Hisse Mein Uthne Par A'tamaad Ho Toh Uske Liye Raat Ke Aakhri Hisse Mein Witr Ada Karna Afzal Hai. Aur Jise A'tamaad Aur Yakeen Na(S.A.W) Ki Wasiyat Aur Talqeen Hai, Chunaancha Saheeh Muslim Mein Sayedina Jabir(R.A) Ki Riwayat Hai Ke Rasool Allah (S.A.W) Ne Farmaya:

((Arabic Text))

Translation : “Jis Shaks Ko Ye Khauf Ho Ke Wo Raat Ke Aakhri Hisse Mein Uth Na Sakega Toh Wo Witr Ada Karle Aur Sojaye Aur Jis Shaks Ko Raat Ke Kisi Hisse Mein Uth Jaane Par Yakeen Wa A'tamaad Ho Toh Wo Raat Ke Aakhri Hisse Mein Witr Ada Karle, Raat Ke Aakhri Hisse Mein Qira'at-E-Quran Ke Waqt Farishte Haazir Hotey Hai Aur Yeh Afzal Hai.”

- **Witr Kam-Az-Kam Ek Raka'at Hai. Is Baare Mein Muta'addid Hadith Bhi Hai Aur Taqreeban Das Suhaba Iqraam(R.A) Se Iska Subut Milta Hai Lekin Afzal Aur Ehsan Yeh Hai Ke Is Se Pehle Jaft Raka'at Ada Ki Jaye.**
- **Namaz –E-Witr Ada Karne Wala Zyada Se Zyada Gyarah Ya Tayrah Raka'at, Do-Do Karke Ada Kare, Phir Aakhir Mein Ek Raka'at (142)**

Padhe Tab Uski Saari Nama-E-Witr Ban Jayegi. Sayyeda Aisha(R.A) Bayaan Karti Hai:

((Arabic Text))

Translation : "Rasool Allah (S.A.W) Raat Ko Gyarah Raka'at Ada Karte, Ek Raka'at Se Sari Namaz-E-Witr Bana Lete."

Dusri Riwayat Mein Yun Hai:
(Arabic Text)

Translation : "Har Do Raka'atoh Ke Baad Salaam Pherte Aur Akhri Mein Ek Raka'at Se Sari Namaz Ko Witr Bana Lete."

Namaz –E-Witr Padhne Wale Ke Liye Yeh Bhi Durst Hai Ke Wo Lagaataar Das Raka'at Padhe, Phir Daswi Raka'at Padhkar Baith Jaye, Tashhud Padhe Aur Bagair Salaam Phere Seedha Khada Hojaye Aur Gyarawi Raka'at Padhkar Tashhud Baithe Aur Salaam Pher De. Aur Yeh Bhi Durst Hai Ke Wo Lagaataar Gyara Raka'at Padhkar Aakhir Mein Tashhud Padhe Aur Phir Salaam Pher De.

- Nau Raka'at Namaz-E-Witr Ada Karne Ka Ek Tareeka Ye Bhi Hai Ke Bagair Salaam Phere Lagaataar Padhe. Aathwi Raka'at Ke Baad Tashhud Mein Baith Jaye Aur Phir Bagair Salaam Phere Nawwi Raka'at Ada Karne Ke Liye Khada Hojaye. Phir Aakhri Tashhud Padhe Aur Salaam Pher De.
- Saath Raka'at Ya Paanch Raka'at Ada Karni Ho Toh Aakhri Raka'at Mein Tashhud Baithe Aur Salaam Pherde Kyunke Hazrat Umme Salma(R.A) Se Marwi Hai Ke Rasool Allah(S.A.W) Jab Saath Ya Panch Raka'at Se Namaz Ko Witr Banate Toh Darmiyan Mein Na Salaam Pherte Na Kalaam Karte.
- Raat Ki Namaz Ko Teen Raka'at Ke Saath Witr Banane Ka Tareeka Yeh Hai Ke Do Raka'ate Padh Kar Salaam Phera Jaaye. Phir Teesri Raka'at Alag Taur Par Ada Ki Jaye. Pehli Raka'at Mein Surah-Al A'Alaa, Dusri Mein Surah Kaafiroon Aur Teesri Raka'at Mein Surah Ikhlalas Padhna Mustahab Hai. (143)

Mandarja Baala Riwayat Se Wazay Hogaya Ke Raat Ki Namaz Ko Tayrah, Gyarah, Nau, Saath, Paanch, Teen Aur Ek Raka'at Se Witr Banana Jayez Hai. Gyarah Raka'at Ada Karna "Darja Kamaal" Hai. Teen Raka'at Ada Karna Kamaal Ka Adnaa Darja Hai Jab Ke Ek Raka'at Witr "Kifayat" Ka Darja Hai.

- Mustahab Yeh Hai Ke Witr Mein Ruku Ke Baad Kunoot Kare, Jisme Haath Utha Kar Allah Ta'ala Ke Huzoor Yeh Duaa Ki Jaaye.

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا
أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ، [وَلَا
يَعِزُّ مَنْ عَادَيْتَ]، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ لَا مَنجَا مِنْكَ إِلَّا إِلَيْكَ .

Translation : "Aye Allah! Tuneh Jin Logo Ko Hidayat Di Hai Mujhe Bhi Unme Hidayat De. Aur Jin Logo Ko Tuneh Aafiyat Di Hai Mujhe Bhi Un Mein Aafiyat De Aur Jin Logo Ke Tuneh Sarprasti Farmayi Hai Unlogo Mein Mera Bhi Sarprast Ban. Aur Jo Kuch Tuneh Mujhe Ataa Farmaya Hai Usme Mere Liye Barkat Farma. Aur Tuneh Jo Faisley Kiye Hai Unke Sharr Se Mujhe Bacha Kyunke Tu Hee (Hathmi) Faisle Karta Hai Aur Tere (Faisley Ke) Khilaaf Koi Faisla Nahi Hosakta. Yakeeni Baat Hai Ke Tu Jiska Dost Bann Jaye Wo

Kabhi Zaleel Nahi Hota Aur Jisse Tu Dushmani Karle Wo Hargiz Mu'azzaz Nahi Hosakta. Aye Hamare Rabb! Tu Ba-Barkat Aur Buland Shaan Wala Hai. Aur Tere Azaab Se Tere Siwa Koi Bachane Wala Nahi Hai."

NAMAZ-E-TARAWEEH

Haadi Barhaq Sayyedina Muhammad(S.A.W) Mein Ramadhan Al Mubarak Ke Mahine Mein "Namaz-E-Taraweeh" Ki Bohot Ta'aqeed Farmayi Hai. Yahi Wajah Hai Ke Yeh Namaz "Sunnat-E- Muwaqida" Hai.(144)

- **Taraweeh Ka Laghwi Mayni "Araam Karna" Hai. Chunke Is Namaz Mein Har Chaar Raka'at Ke Taweel Qayaam Ke Baad Qadr-E-Waqfa Aur Araam Kiya Jaata Hai, Isliye Iska Naam Taraweeh Rakha Gaya Hai.**
- **Namaz-E-Taraweeh Masjid Mein Ba Jamaat Ada Karna Afzal Hai. Rasool Allah(S.A.W) Ne Ramadhan Al Mubarak Mein Apne Ashaab(R.A) Ke Sath Chand Raatein Masjid Mein Qayam-Ul-Layl Kiya. Phir Is Khauf Ki Bina Par Ussey Chordiya Ke Kahi Logo Par Farz Na Hojaye. Sayyeda Aisha(R.A) Se Riwayat Hai:**

((Arabic Text))

Translation : "Nabi (S.A.W) Ne Maahe Ramadhan Mein Ek Raat Qayaam Kiya Aur Kuch Logo Ne Bhi Aap(S.A.W) Ke Saath Qayaam Kiya. Phir Agli Raat Qayaam Kiya Toh Aur Log Bhi Kaseer Ta'adaad Mein Shareek Ho Gaye, Phir Teesri Ya Chauthi Raat Hui Toh Suhaba Kiraam (R.A) Qayaam-E-Ramadhan Ke Liye Bohot Badhi Ta'adaad Mein Jamaa Ho Gaye Lekin Aap (S.A.W) Ghar Se Baher Tashreef Na Laaye. Jab Subaah Hui Toh Aap(S.A.W) Ne Farmaya: Tum(Apni Maujudgi Ke Izhaar Ke Liye) Jo Kuch Kar Rahe The Mujhe Ma'aloom Tha Lekin Jis Cheez Ne Mujhe Rok Diya Wo Yeh Khauf Tha Ke Yeh Namaz Tum Par Farz Hojayegi. Aur Yeh Ramadhan Ka Mahina Tha."

Aap (S.A.W) Ke Baad Suhaba Kiraam (R.A) Ne Namaz-E-Taraweeh Ka Ehtamaam Kiya Aur Ummat –E-Muhammadiya Ne Bhi Issey Kubool Kiya, Rasool Allah(S.A.W) Ne Farmaya:

((Arabic Text))

Translation : " Jisne Imaam Ke Sath Namaz-E-Taraweeh Mein Mukammal Qayaam Kiya, Uske A'amaal Naamey Mein Saari Raat Ka Qayaam Likha Jayega." (145)

Aur Farmaya:

((Arabic Text))

Translation : "Jisne Imaan Aur Talb-E-Sawaab Ki Niyat Ke Sath Ramadhan Al Mubarak Ka Qayaam Kiya, Uske Pichle Tamaam Gunaah Maaf Kardiye Jayege."

- **Namaz –E-Taraweeh Sunnat Saabta Hai, Lihaaza Kisi Musalmaan Ke Layak Nahi Ke Wo Usey Chor De. Namaz-E-Taraweeh Ki Raka'at Ki Ta'adaad Taayeen Rasool Allah(S.A.W) Se Saabit Nahi, Lihaaza Is Amr Mein Wasat Hai.**

Shaikh Al Islam Ibn-E-Taymiya(R.A) Likhte Hai: "Namaz-E-Taraweeh Ada Karne Wala Chahe Toh Bees Raka'at Adaa Kare Jaisa Ke Imaam Ahmed Aur Imaam Shafai(R.A) Ka Mazhab Mashoor Hai, Ya Who Chattis Raka'at Ada Kare Jaisa Ke Imaam Malik(R.A) Ka Maslak Hai. Aur Agar Wo Chahe Toh Gyarah Ya Teerah Raka'at Padhle, Jis Qadr Bhi Padhe Durst Hai. Qayaam Chota Ho Toh Raka'at Ki Ta'adaad Badha Li Jaaye Aur Agar Raka'at Ki Ta'adaad Kam Ho Toh Qayaam Lamba Kar Liya Jaaye.

Sayyedina Ameer Al Momineen Umar-Bin-Khattab(R.A) Ne Jab Hazrat Abi-Bin Kaab(R.A) Ko Logo Ka Imaam Muqarrar Kiya Toh Unhone Bees Raka'at Padhayi. Suhaba Kiraam(R.A) Mein Koi Kam Raka'at Padhta Aur Koi Zyada. Al Garz Shaara' (A.S) Se Mehdood Ya Muta'ayin Ta'adaad Ke Baare Mein Koi Naswaard Nahi.

Aqsar Ayima-E-Masajid Jo Namaz-E-Taraweeh Padhate Hai, Wo Tawajja Se Namaz Nahi Padhate, Unke Ruku Aur Sujood Mein Itminaan Aur Sukoon Nahi Hota, Halaanke Tamaanniyat Rukn Namaz Hai. Namaz Ka Matlab Huzoor-R- Qalb Ke Saath Allah Ta'ala Ke Saamne Khadey Hona Hai Aur Is Quraan Majeed Ke Padhe Jaane Wale Hisse Par Gaur Karna Aur Naseehat Haasil Karna Hai .Lekin Yeh Cheezein Na-Pasand Hadh Tak Jald Baazi Karne Se Haasil Nahi Hotey. Aisi Das Raka'at Jisme Qayaam Lamba Ho Aur Itminaan Wa Sukoon Ho Un Bees Raka'at Se Kahii Behattar Hai Jo Intihaayi Jald Baazi Se Ada Ho Kyunke Namaz Ka Lab Lubaab Aur Rooh, Allah Ta'ala Ke Huzoor Dil Ko (146) Mutawajja Rakhna Hai. Basa Awqaat Qaleel Mein Kaseer Ki Nisbat Zyada Khayr Hoti Hai. Isi Tarah Quran Majeed Ko Tarteel Se , Yaani Tehar Tehar Ke Padhna Tezi Se Afzal Hai. Tilawat-E-Quran Majid Mein Munasib Tayzi Yeh Hai Ke Quraan Majeed Ka Koi Hurf Chutne Na Paaye. Agar Tayzi Ke Waja Se Quraan Majeed Ke Huroof Choot Gaye Toh Yeh Na Jayez Kaam Hoga, Aisa Karne Wale Ko Rokna Chahye Kyunke Ye Andaz Hukum Baari Ta'ala Ke Khilaaf Hai. Qaari Is Tarah Qira'at Kare Ke Saam'ain Mustafeed Aur Mehzuz Ho Toh Ye Andaz Munasib Aur Khoob Hai Jo Log Quran Majeed Ko Sonch Samajh Kar Nahi Padhte Allah Ta'ala Ne Unki Muzammat Ki Hai, Irshaad Baari Hai : ((Arabic Text))

Translation : " Aur Unme Se Kuch Anpadh Hai, Wo Kitaab Ko Nahi Jaante Siwaye Jhooti Aarzuwo Ke Aur Bas Wo Sirf Gumaan Karte Hai."

Quraan Majeed Ko Naazil Karne Ka Maqsad Uske Maani Ko Samajhna Aur Us Par Amal Karna Hai. Na Ke Mehaz Uski Tilawat Karna.

" Baaz Ayima-E-Masajid Masnoon Tareeke Se Namaz-E-Taraweeh Ada Nahi Karte Kyunke Wo Quran Majeed Is Qadr Tayzi Se Padhte Hai Ke Alfaa-E-Quraan Ki Adayegi Sahi Nahi Hoti, Nayz Unke Qayaam, Ruku Wa Sajde Mein Itminaan Aur Sukoon Nahi Hota. Halaanke Itminaan Aur Thehraaou Namaaz Ka Ek Rukn Hai. Mazed Afsos Naak Baat Yeh Hai Ke Wo Raka'at Bhi Kam Padhte Hai. Yeh Andaa Ibadat Ko Khayl Tamaasha Banane Ke Mutraadif Hai. In Logo Ko Chahye Ke Apne Andar Khauf-E-Ilahi Paida Kare, Apni Namazo Ko Sahi Aur Durst Kare. Apne Aap Ko Aur Apne Piche Khadey Hone Walo

Ko Namaz-E-Taraweeh Ki Adayegi Mein Masnoon Tareeke Se Mehroom Na Rakhe.
(147)

Allah Ta'ala Se Duaa Hai Ke Wo Hum Sab Ko Aise A'amaal Ki Taufeeq De Jis Me Hamari
Islaah Aur Falaah Ho.

SUNAN MUWAQIDA

Sunan Muwaqida Ki Badhi Ehmiyat Hai. Unka Tarq Makroo Hai. Baaz Ayima Ke Nazdeek
Sunan Muwaqida Ka Tarik Na Kaabil A'tbaar Hai. Yani Shar'an Is Ki Gawahi Kaabil-E-
Qubool Nahi Balke Gunah Gaar Hai. Kisi Shaks Ka Sanan Muwaqida Ko Dayimi Tark
Karna Uski Deeni Kamzori Aur Laparwahi Ka Mazhar Hai. Sanan Muwaqida Das Raka'at
Hai Jo Darj Zayl Hai:

- Zohar Se Pehle do Raka'ateh. Aksar Ulma Ke Nazdeek Zohar Se Pehle Chaar Raka'at
Sunan Muwaqida Hai. Is Tarah Unke Ha Sanan Muwaqida Ki Kul Ta'adaad Baara
Raka'at Hai.
- Zohar Ke Baad Do Raka'ateh.
- Maghrib Ke Baad Do Raka'ateh.
- Isha Ke Baad Do Raka'ateh.
- Tuluh Fajr Ke Baad Aur Namaz-E-Fajr Se Pehle Do Raka'ateh.

Sunan Muwaqida Ki Is Tafseel Ki Daleel Sayyedina Abdulla Bin Umr(R.A) Ki Riwayat Hai:
((Arabic Text))

*Translation : "Mein Ne Rasool Allah (S.A.W) Ka Das Raka'at Ke Baare Mein Jo Amal
Yaad Kiya Wo Yun Hai : Zohar Se Pehle Do Raka'ateh (148) Aur Baad Mein Do Raka'ateh,
Maghrib Ke Baad Ghar Mein Do Raka'atein, Isha Ke Baad Ghar Mein Do Raka'atein Aur
Namaz-E-Fajr Se Pehle Do Raka'atein Aur Ye Aisa Waqt Hota Tha Ke Aap Ke Paas Koi
Nahi Aata Tha.*

((Arabic Text))

*Translation : "Mujhe (Ibn Umar(R.A)Ko) Sayedda Hafsa(R.A) Ne Bataya: "Jab Fajar Tulu
Hojati Aur Mozin Aan De Deta Toh Aap Do Raka'ateh Ada Karte."*

Sayyed Aisha(R.A) Se Riwayat Hai:

((Arabic Text))

*Translation : "Rasool Allah (S.A.W) Mere Ghar Mein Zohar Se Pehle Chaar Raka'at
Padhte, Phir Logo Ko Namaz Padhane Ke Liye Nikal Jate. Phir Mere Ghar Wapas Aatey
Toh Do Raka'atein Padhte The."*

**Is Riwayat Se Ye Istadlaal Bhi Kiya Jata Hai Ke "Sunnat Namaz" Masjid Ki Nisbat Ghar
Mein Ada Karna Afzal Hai. Nay Is Mein Bohot Se Maslihatein Hai. Chand Ek Yeh Hai:**

- 1) Ghar Mein Namaz Ada Karne Se Nek Amal Riya Kaari Aur Numayish Se MehfuZ Rehta Hai. Aur Logo Ki Nazar Se Makhfi Rehta Hai.
- 2) Ghar Me Nifal Namaz Ada Karne Ke Sabab Khushu-O-Khuzu Zyada Rehta Hai.
- 3) Allah Ta'ala Ke Zikr Aur Namaz Se Ghar Ki Abaadi Hoti Hai Jis Ki Wajah Se Ghar Mein Rehmat Ka Nuzool Hota Hai Aur Shaitaan Dur Hota Hai. Rasool Allah (S.A.W) Ne Farmaya Hai:

((Arabic Text))

Translation : " Tum Apni Namaz Ka Ek Hissa Gharo Mein Ada Karo, Unhe Kabrastano (Ki Tarah) Na Banao.

- Sanan Muwaqida Mein Se Fajar Ki Do Raka'atoh Ki Ta'akeed Sabse Badh Kar Hai. Sayyeda Aisha (R.A) Se Marwi Hai:

((Arabic Text)) (149)

Translation : "Nabi (S.A.W) Fajar Ki Do Raka'atoh (Namaz-E-Sunnat) Se Badh Kar Aur Kisi Nafil Ka Khayal Na Rakhte The."

Ek Aur Riwayat Mein Yun Hai:

((Arabic Text))

Translation : "Fajar Ki Do Raka'atein Dunya Aur Dunya Ki Har Cheez Se Behattar Hai."

Yahi Wajah Hai Ke Nabi(S.A.W) In Do Raka'atoh Ki Aur Namaz-E-Witr Ki Is Qadr Muhafzat Farmate The Ke Safr Ho Ya Hazr Unhe Chodte Na The.

- Fajar Ki Do Raka'atein Aur Namaz-E- Witr Ki Adayegi Ke Ilawa Aur Kisi Nafil Namaaz Ke Safar Mein Ada Karne Ka Ehtamaam Karna Rasool Allah (S.A.W) Se Saabit Nahi Hai. Ek Martaba Sayyedina Abdullah Bin Umar (R.A) Ne Logo Ko Safar Mein Zohar Ki Sunnatein Padhte Hue Dekha Toh Farmaya: "Agar Mujhe Sunnatein Padhni Hote Toh Mai Far Namaz Bhi Puri Karta(Qasr Na Karta)."

Imaam Ibn Qaym (R.A) Farmate Hai: "Safar Mein Rasool Allah(S.A.W) Ka Tareeka Farz Namaz Mein Qasr Karna Hai,Witr Aur Fajr Ki Sunnatoh Ke Ilawa Aur Kisi Nafil Ya Sunnatoh Ka Ehtamaam Se Padhna Rasool Allah (S.A.W) Se Saabit Nahi."

- Fajr Ki Sunnatoh Mein Mukhtasir Qayaam Karna Masnoon Hai. Is Baarein Mein Sayyeda Aisha(R.A) Se Riwayat Hai Ke Nabi (S.A.W) Fajr Ki Sunnatoh Mein Mukhtasir Qayaam Kiya Karte The. Pehli Raka'at Mein Fatiha Ke Baad "Surah Kaafiroon" Jab Ke Dusri Raka'at Mein "Surah Ikhlaas" Ki Qira'at Karte The. Aur Kabhi Pehli Raka'at Mein Surah Baqra Ki Aayat : ((Arabic Text)) Aur Dusri Raka'at Mein Surah A'ale Imraan Ki Aayat : ((Arabic Text)) Padhte The. Isi Tarah Maghrib Ki Baad Ki Sunnatoh Mein "Surah Kaafiroon" Aur "Surah Ikhlaas" Padhte The. Jaisa Ke Sayyedina Abdullah Bin Masood (R.A) Se Riwayat Hai :

((Arabic Text)) (150)

Translation : "Mein Ne Rasool Allah(S.A.W) Ko Maghrib Ke Baad Aur Fajr Se Pehle Ki Sunnatoh Mein Surah Kaafiroon Aur Surah Ikhlās Padhte Hue Itni Baar Suna Ke Mai Ginti Aur Shumaar Mein Nahi Laa Sakta."

- Sanan Muwaqida Mein Se Jab Koi Namaz Faut Hojaye Toh Uski Qazaa Masnoon Hai. Isi Tarah Agar Raat Ko Witr Padhe Na Jaa Sake Toh Din Ke Waqt Unki Qazaa Di Jaye Kyuki Ek Martaba Jab Rasool Allah(S.A.W) Par Neend Ka Galba Hua Tha Toh Aap(S.A.W) Ne Fajar Ke Sath Sunnatoh Ki Qazaa Bhi Di Thi. Isi Tarah Ek Martaba Rasool Allah(S.A.W) Ki Zohar Ki Sunnatein Reh Gayi Thi Toh Aap (S.A.W) Ne Asar Ke Baad Unki Qazaa Di, Deegar Sunnatoh Ki Qazaa Ki Mashruiyat Is Nas Par Qiyaas Karlo. Ilaa Wazay Rasool Allah (S.A.W) Ne Farmaya:

((Arabic Text))

Translation : "Jo Shaks Sojane Ya Bhul Jane Ki Waja Se Witr Na Padh Saka Toh Wo Subha Ko Padhle Ya Jab Yaad Aaye Tab Padh Le."

- Agar Witr Ki Qazaa De Toh Jift Raka'at Padhe, Chunaanacha Sayyeda Aisha(R.A) Se Marwi Hai:

((Arabic Text))

Translation : "Rasool Allah(S.A.W) Jab Kabhi Neend Ya Takleef Ki Bina Par Raat Ka Qiyaam Na Karsakte Toh Din Ke Waqt Baarrah Raka'atein Adaa Karlete The."




Mere Bhai! In Sunan Muwaqida Par Muhafizat Kijiye Kyunke Isme Nabi(S.A.W) Ki Iqtada Hai. Allah Ta'ala Ka Irshaad Hai:




((Arabic Text))



Translation : "Yaqeenan Tumhare Liye Rasool Allah Mein Umdaa Namuna (Maujud) Hai Har Us Shaks Ke Liye Jo Allah Ta'ala Aur Qayamat Ke Din Ki Tawaqqa Rakhta Hai Aur Baqasrat Allah Ta'ala Ki Yaad Karta Hai."(151)

NAMAZ CHASHT

Namaz Chasht Se Mutalaq Kayi Ek Riwayaat Hai –

- Sayedna Abu Hurairah  Se Marvi Hai : "Mujhe Mere Rasool Allah  Ney Teen Baton Ki Nasihat Farmayi : Har Mah Teen Roze Rakhna, Dhuha Yani Chasht Ki Do Rakatey Panda Aur Sone Se Pehle Witr Pad Lena."
- Sayedna Abu Sayeed Khudri  Se Riwayat Hai :

"Nabi  Chasht Ki Namaz Padhte Hat-Tah Ki Hum Kehte Aap  Kabhi Na Chodenge. Agar Chod Dete Toh Hum Kehte Abb Aap  Kabhi Na Padhenge."

- ➔ **Chast Ki Namaz Ki Kam- Az- Kam Do Rakaat Hai** Jaise Ki Hazrat Abu Hurairah  Ki Darj Riwayat Mey Bayaan Ho Chuka Hai. Sayedna Mauz Bin Anas  Se Riwayat Hai: "Jo Shaqs Subah Ki Namaz Ada Kar Kay Issi Jagah Par (Jahan Issne Farz Namz Ada Ki Thi) Bhaitha Raha Aur Kalimay Khair Wa Zikr Karta Raha Yahan Tak Ki Isne

Chasht Ki Do Rakatey Ada Ki Toh Uss Ki Tamam Khataye Maaf Kardi Jayengi Agar Chah Woh Samander Ki Jaahg Se Bhi Ziyada Ho.”

- **Namaz Chast Ki Ziyada Se Ziyada Aath (8) Rakaat Masnoon Hai**, Chunache Sayeda Umm Hani ﷺ Se Riwayat Hai Ki Rasool Allah ﷺ Ney Fath Macca Kay Saal Mere Ghar Main Namaz Chast Ki Aath 8 Rakaat Ada Kiye. Sayeda Aisha ﷺ Se Riwayat Hai Ki Aap ﷺ Chast Kay Waqt Chaar Rakaat Padhte The Aur Kabhi Ziyada Bhi Pad Lete The.
- **Namaz Chasht Ka Waqt Tab Shuru Hota Hai Jab Suraj Ek Nezey Kay Barabar Oncha Ho Jaye Aur Zawal- E -Aftab Se Kuch Pehle Tak Hai. Albatta Isska Afzal Waqt Wo Hai Jab Suraj Ki Tapish Me Qadr - E -Shiddat Ajaye**, Chunache Ek Riwayat Mey Hai :

Namaz “Awwabain” (Namza Dhuha) Ka Munasib Waqt Wo Hai Jab Oont Kay Bacche (Rait Ki) Garmi Mehsoos Karne Lage.”

SAJDA TILAWAT

Sajdah Tilawat Masnoon Hai, Is Sajdeh Ka Sabab Tilawat Quran Hai, Iss Liye Isse “Sajdah Tilawat” Kehte Hai.

Yeh Sajdah Allah Tala'a Aur Iss Kay Rasool ﷺ Ney Maqsoos Ayaat Ki Tilawat Ya Inn Ki Sama'at Kay Mauqay Par Bataur -E -Ibadat Muqarar Farmaya Hai Jiss Ka Maqsad Allah Tala'a Ki Abudeet, Is Kay Taqrib Ka Husool Aur Is Ski Azmat Kay Samne Khusho-Wa-Khuzu Aur Tazlil Wa Ajizi Ka Izhar Karna Hai.

Sajdah Tilawat Qari Aur Sama'a Dono Kay Liye Masnoon Hai Aur Isski Mashruyat Par Ulema Ka Itefaq Hai.

➤ Sayedna Abdullah Bin Umar (Radi Allahu Anhuma) Se Marvi Hai :

Nabi ﷺ Jab Hume Koi Aisi Surat Sunate Jiss Me “Sajdah” Hota Toh Aap ﷺ Khudh Sajdah Karte Aur Hum Bhi Aap Kay Saath Sajdah Karte The, Yahan Tak Ki Hum Mey Se Baaz Ko Zameen Par Peeshani Rakhne Kay Liye Jagah Naa Millti Thi.

Ulema Ibn Qayum (Rahmatullah) Likhte Hai: “Quran Majeed Mein Sajdah Kay Jiss Qadr Muqamaat Hai, Inn Mey Sajdah Karne Ka Zikr Hai Ya Hukum Hai, Jahan Allah Tala'a Ney Maqloq Kay Aam Ya Khaas Sajde Ki Khaab Di Hai Wahan Qari Aur Sama'a Dono Kay Liye Wajibi Taur Par Ya Istahbaban Sajda Muqarar Kiya Gaya Hai Taki Sajda Karne Wale Maqloq Se Inn Ki Mushabahat Hojaye. Baqi Rahe Awamar Wali Ayaat (Jin Ayaat Mey Sajdah Karne Ka Hukum Hai) Toh Wahan Sajdah Karna Batariq Ola Jaroori Hai.”

➤ Sayedna Abu Hurairah ﷺ Se Riwayat Hai, Rasool Allah ﷺ Ney Farmaya:

“ Jab Ibn Adam Ayate Sajda Padkar Sajdah Karta Hai Toh Shaitaan Alaq Ho Kar Rota Hai Aur Kehta Hai : Hai Afsoos! Ibn Adam Ko Sajdah Karne Ka Hukum Huwa Toh Who Sajde Mey Gir Gaya, Iskay Liye Jannat Hai, Mujhe Sajdah Karne Ka Hukum Huwa Toh Maine Inkaar Kar Diya, Mere Liye Aag Hai.”

Sajdah Qari Aur Sama'a Dono Kay Liye Mashro'o Hai. Wazeh Rahe Samaa Se Muraad Who Shaqs Hai Jo Qasdan Aur Ieradatan Quran Majeed Ki Tilawat Sunta Hai. Uss

Majlas Mey Sharik Hai, Chanancha Sayedna Ibn Umar (Radi Allahu Anhuma) Ki Riwayat Mazkurah Se Yeh Baat Wazahat Se Maloom Hoti Hai. Baqi Raha Who Sama'a Jo Qasdan Tilawat Nahi Sun Raha Balke Sajde Wali Ayaat Kay Alfaaz Iskay Kaan Mey Pad Rahe Hai Iskay Liye Sajde Tilawat Karna Lazim Nahi, Chunahche Sahih Bukhari Mey Riwayat Hai Ki Ek Martaba Sayedna Usman (Radi Allahu Anhu) Ek Shaqs Kay Pass Se Guzar Rahe Jo Ayat E Sajda Tilawat Kar Raha Tha Toh Ameerul Momineen Ney Sajda Naa Kiya Aur Farmaya : "Sajda Uss Par Lazim Hai Jo Tawaju Se Ayat-E-Sajda Sunta Hai."

Iss Mazmoon Ki Muta 'aadad Riwayat Degar Sahaba Kraam (Radi Allahu Anhum) Se Bhi Marvi Hai.

"Quran Majid Mey Sajde Tilawat Zail Ki Suratun Mey Hai :-

Al-Araaf, Ar-Raad, An-Nahl, Bani Israel, Maryam, Al-Haj, Al-Furqan, An-Namal, As-Sajda, Haa-Meem Sajda, An-Najm, Al-Inshiqaq, Al-Alaq Aur Surah Saad." (Wallahu Alam)

➤ Tilawat Ka Sajda Karte Waqt Takbeer Kahi Jaye Kyunki Sayedna Abdullah Bin Umar (Radi Allahu Anhuma) Se Riwayat Hai Ki

" Rasool Allah ﷺ Hamare Samne Quran Majeed Ki Tilawat Karte. Jab Ayat- E-Sajda Ajati Toh Aap ﷺ Takbeer Kehte Ur Sajde Mey Chale Jate Aur Hum Bhi Aap Kay Saath Sajda Karte."

➤ Sajde Tilawat Karne Wala Haalat E Sajda Mey "Subhana Rabbi Al A'ala" Kahe Jaisa Kay Namaz Kay Sajde Mey Tasbeeh Kahi Jati Hai. Albatta Darje Zeel Dua Bhi Durust Hai:

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِهَوْلِهِ وَقُوَّتِهِ، فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

"Mere Chere Ney Iss Zaat Kay Liye Sajda Kiya Jissne Apni Khuwat Wa Khudrat Se Iss Ko Paida Kiya, Iss Ki Surat Banayi, Aur Isskay Kaan Aur Aankh Banaye."

➤ Isskay Alawa Yeh Dua Bhi Padh Sakta Hai:

اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا، وَضَعْ عَنِّي بِهَا وَزْرًا، وَاجْعَلْهَا لِي عِنْدَكَ دَخْرًا، وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ.

"Aye Allah Mere Liye Apne Haan Iskay Badle Ajar-O-Sawaab Likh Ley Aur Iskay Zariye Mujh Se Bhoj Door Farmade Aur Iss (Sajde) Ko Apni Haan Mere Liye Zakhirah Bana Ley Aur Mere Iss (Sajde) Ko Qubool Farma Ley Jiss Tarah Tune Apne Bande Dawood Ka Sajda Qubool Kiya Tha."

➤ Khade Hokar Sajde Mey Jana, Bhaithe Bhaithe Sajde Mey Jane Se Afzal Hai.

Aye Musalman ! Khair Wa Bhalayi Ki Bahut Se Raat Hai, Koshish Kar Kay Innhe Iqtiyaar Kijiye Apne Qawl Wa Amal Mey Iqlas Paida Kijiye Taki Allah Ta'ala Tumhe Sa'adat Mand Aur Khush Naseeb Logon Mey Shamil Farmaye – Aameen!

NAWAFIL

Rasool Allah ﷺ Se Poocha Gaya Ki Farz Namaz Kay Alawa Kaunse Namaz Afzal Hai Toh Aap ﷺ Ne Farmaya : **“Raat Ki Namaz.”**

Aap ﷺ Ka Irshaad Hai :

- “Raat Mey Ek Aisa Waqt Hota Hai Khe Agar Koi Musalman Isse Iss Haal Mey Hasil Kare Keh Who Allah Ta’ala Se Duniya Wa Aqirat Ki Bhalayi Talab Kar Raha Ho Toh Allah Ta’ala Isse Jaroor Ata Farmata Hai.”
- **Aur Aap ﷺ Ney Farmaya :**

“Raat Kay Waqt Qayam Karo, Tumse Pehle Naek Logon Ki Yehi Aadat Thi.

Yeh Tumhare Liye Apne Rabb Ka Qurb Hasil Karne Ka Zariya Hai, Burayion Ka Kaffarah Hai Aur Gunnahon Kay Liye Rukawat Hai.”

- Raat Ko Qiyam Karne Walon Ki Allah Ta’ala Ney Madah Karte Huwe Farmaya

ءَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

“Toh Iss Se Pehle Naek -O- Kaar The. Woh Raat Ko Bahut Kam Soya Karte The. Aur Waqt Saher Istaghfaar Kiya Karte The.” (Surah Adh Dariyat -16-18)

Aur Farmaya

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

: *“Inn Ki Karwate Apne Bistaron Se Alag Rehti Hai. Apne Rabb Ko Khauff Aur Umeed Kay Saath Pukarti Hai Aur Jo Kuch Hum Ne Inhe Dey Rakha Hai Who Karch Karte Hai. Koi Nafs Nahi Janta Jo Kuch Inn Ki Ankhon Ki Tandak Inn Kay Liye Poshida Rakhi Gayi Hai Jo Kuch Who Karte The Yeh Iska Badla Hai.” (S.Sajda-16&17)*

Raat Kay Qiyam Se Mutaluq Quran Wa Hadees Mey Bahut Takeed Hai Kyunki Nawafil Mey Sabb Se Ziyada Fazilat Raat Kay Qiyam Ki Azilatka Ek Pehlo Yeh Bhi Hai Keh Iss Mey Had Darje Ka Ighfaar Wa Iqlaas Hai, Nayz Yeh Logon Ki Gaflat Ka Waqt Hai Iss Mei Qiyam Karna Allah Ta’ala Ki Ita’at Ko Neend Aur Araam Par Tarji Dena Hai.”

- Mana Kardah Auqaat Kay Siwa Nafli Namaz Kay Liye Tamam Auqaat Mustahab Hai. Jabki Maskora Dalayail Ki Roshni Mey Raat Ki Namz , Din Ki Namaz Se Afzal Hai. Aur Raat Ki Namz Mey Se Afzal Namaz Who Hai Jo Nisf Raat Kay Baad Aqiri Tihayi Hissay Mein Padi Jaye Kyunki Sahih Bukhari Mey Marfo’ann Riwayaat Hai :

- “Allah Kay Nazdeek (Raat Ki) Pasand-Dida Namaz, Dawood (Alayhis Salaam) Ki Namaz Hai. Wo Nisf Raat Tak Soye Rehte, Phir Tihayi Raat Qiyam Karte Aur Baqi Chhata Hissa So Jate The.”

Allah Taa'la Kay Nabi Dawood (Alayhis Salaam) Raat Kay Ibtedayi Hissa Mey So Kar Aaraam Farmate The, Phir Qiyam Kay Liye Uss Waqt Uthte Jab Allah Taa'la Munadi Deta Aur Elaan Karta Hai “ **Kya Koi Sayil Hai Jo Mujh Se Sawal Kare Aur Main Isse Who Cheez Doon?**” Phir Aap Baqi Raat Kay Aqiri Hissa Mey Aaram Kay Khatir So Jate Taki Fajr Ki Namaz Hashash Bashash Tabiyat Kay Kissi Bhi Hissay Mey Qiyam Ho Sakta Hai.

- Imam Ahmed (Rahmatullah Alaih) Ka Qaul Hai : Raat Ke Qayaam Ka Waqt Namaz Maghrib Se Lekar Tuu E Fajr Tak Hai – Is Qaul Ki Roshni Me Maghrib Aur Isha Ke Darmiyaan Ke Nafil Raat H Me Shumaar Honge – Albatta Raat Ke Aakhri Nisf Hissay Me Qayam Karna Sab Se Afzal Hai . – Allah Ta'la Ka Farmaan Hai

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا وَأَقْوَمُ قِيْلًا ﴿٦﴾

“Beshak Raat Ka Uthna Dil Jami'y Kay Liye Intehayi Munasib Hai Aur Baat Ko Bahut Durust Kar Deta Hai.” (Surah Muzammil Ayat 6)

Ayat -E -Maskoora Mey نَاشِئَةَ Ka Matlab Sone Kay Baad Uthna Hai. Aur Tahajjud Bhi So Kar Uthne Kay Baad Hi Ada Hoti Hai.”

- Musalmaan Kay Layaq Aur Zeba Hai Ki Woh Raat Ko Qiyam Kare, Iss Par Madamat Kare Agar Chah Khaleel Hi Kyun Naa Ho. Qiyamul Layl Ka Masnoon Tariqa Yeh Hai :

1. **Qiyamul Layl Ki Niyat Kare (Wazeh Rahe Ki Niyat Dil Se Hoti Hai Zaban Se Nahi).**
2. **Jab Bedaar Ho Toh Miswak Kare. Allah Taa'la Ka Zikr Kare Aur Yeh Kalimat Kahey**

- Kahe

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Allah ta'ala kay siwa koi ma'abood (haqeeqi) nahi woh akela hai.iska koi sharik nahi. Issi ka mulk hai, issi ki tarif hai aur woh har shay par qadir hai.tariff Allah Ta'ala ki hi hai. Allah kay siwa koi ma'abood (haqeeqi) nahi. Aur Allah sabse bada hai. Gunnah se bachne aur naeki karne ki taqat sirf Allah Ta'ala (ki taufeeq) se hai.

- Aur Kahe

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

“Allah ka shukr hai jiss ne hume marne kay baad zinda kiya aur iss ki taraf uthkar jana hai.”

- Aur Kahe

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي، وَرَدَّ عَلَيَّ رُوحِي، وَأَذِنَ لِي بِذِكْرِهِ

“Allah ka shukr hai jissne mujhe jismani aafiyat di aur meri rooh lauta di aur apne zikr ki taufeeq di.”

3. Mustahab Yeh Hai Ki Namaz-E- Tahajjud Ki Ibteda Halki Phulki Do Rakaton Se Kare Kyun Ki Sayedna Abu Hurairah (Radi Allahu Anhu) Se Riwayat Hai Ki Rasool

Allah ﷺ Nay Farmaya:

➤ “Jab Koi Shaqs Raat Ko Qiyam Kay Liye Uthe Toh Apni Namaz Halki Phulki Do Rakaton Se Shuru Kare.”

4. Har Do Rakat Kay Baad Salaam Phere Kyunki Rasool Allah ﷺ Ney Farmaya Hai:

“Raat Ki Namaz Do-Do Rakate Hai.”

5. Qiyam, Ruku Aur Sajde Ko Lamba Karna Nihayat Munasib Hai.

6. Namaz-E-Tahajjud Ghar Mey Ada Karna Ziyada Behtar Hai. Ahle Ilm Ka Ispar Itfaq Hai. Khudh Nabi Raat Ka Qiyam Ghar Hi Mey Kiya Karte The. Aap ﷺ Ka Irshad Hai:

➤ “Logon Apne Gharon Mey Namaz Padha Karo, Beshak Admi Ki Behtareen Namaz Woh Hai Jo Ghar Mey Ada Ho, Siwaye Farz Namaz Kay (Woh Masjid Mei Afzal Hai).”

7. Khade Hokar Nafil Namaz Ada Karna Bila U'zur Baithe Kar Namaz Ada Karne Se Afzal Hai Kyun Ki Rasool Allah ﷺ Ney Farmaya Hai :

➤ “Khade Hokar Kar Namaz Ada Karna Afzal Hai. Jiss Ne (Bila U'zur) Bhaith Kar Namaz Ada Ki Iss Kay Liye Khade Hokar Qiyam Karne Wale Ki Nisbat Nisf Ajr Hai.”

Jiss Ney Kissi Shari'a U'zur Ki Wajah Se Bhaith Kar Nafil Ada Ki Isse Khada Hokar Qiyam Karne Wale Kay Barabar Hi Ajar Millega. Rasool Allah ﷺ Ney Farmaya Hai :

➤ “Jab Koi Banda Bimar Ho Ya Safar Par Ho Toh Iss Ka Har Woh Amal (Allah Kay Yahan) Likha Jayega Jo Halat Sehat Mey Ya Muqim Hokar Kiya Karta Tha.”

Alaawa Azein Khade Hone Ki Isteta'at Kay Bawajood Baith Kar Nafil Namaz Ada Karne Ki Jawaz Mey Ulema Ka Itfaq Hai.

◆ Raat Ka Qiyam Namaz Witr Par Khatam Kare Kyunki Rasool Allah ﷺ Raat Kay Qiyam Mey Sabb Se Aqir Mey Witr Ada Karte The. Naiz E Mu Riwayaat Mey Rasool Allah ﷺ Ka Yeh Hukum Bhi Hai.

◆ Jo Shaqs Raat Ko Kissi Wajah Se Tahajjud Ki Namaz Ada Naa Kar Saka Toh Iskay Liye Munasib Yeh Hai Keh Woh Zuhr Se Pehle Pehle Iski Qaza Dey De Kyunki Hadees Mey Hai :

“ Jo Shaqs Raat Ki Namaz Ya Koi Wazifa Ada Naa Kar Saka Aur Isne Namaz Fajr Aur Namaz Zuhur Kay Darmiyan Ada Kar Diya Toh Allah Ta'ala Kay Yahan Iska Yeh Amal

Aisa Likha Jayega Jaisa Issne Raat Hi Ko Ada Kiya Hai.”

Aye Musalman! Khudh Ko Raat Kay Qiyam Se Mehroom Na Rakh, Iss Par Hameshgi Kar, Agar Chah Kam Maqdar Hi Mey Kyun Na Ho Taki Tujhe Sehri Kay Waqt Qiyam Karne Walon Aur Istaghfar Karne Walon Ka Ajar-E- Azeem Hasil Ho. Baaz Auqaat Khaleel Amal Kaseer Ka Bay'iz Ban Jata Hai. Yaad Rakh! Allah Ta'ala Naeki Karne Walon Ka Ajar Zaya Nahi Karta.

NAMAZ KAY MAMNO'O AUQAAT

Pichle Safahaat Par Humne Nafil Namaz Ka Tazkara Kiya Tha. Abb Hum Apko Yeh Batana Chahte Hai Ki Kuch Auqaat Aise Bhi Hai Jinn Mey Nafil Namaz Ada Karna Mana Hai. Siwaye Uss Namaz Kay Jiss Ka Shariyat Ney Kar Diya. Mamno'o Auqaat Paanch Hai :

PEHLA WAQT : Subah Sadiq Se Lekar Tulu'u -E- Aftab Tak. Rasool Allah ﷺ Ka Irshad Hai :

➤ **“Jab Subah Sadiq Tulu'u Hojaye Toh (Fajr Ki) Do Rakaton Kay Alawaa Koi Namaz Nahi.”**

Iss Riwayat Se Wazeh Huwa Ki Subah Sadiq Tulu'u Hojane Kay Baad Namaz -E -Fajr Ki Do Sunnaton Kay Alawa Koi Aur Nafil Namaz Ada Naa Ki Jaye.

DOSRA WAQT : Suraj Tulu'u Hone Se Lekar Ek Nayzay Kay Barabar Buland Hone Tak. Jab Aftab Tulu'u Ho Raha Ho Aur Uss Ka Kuch Hissa Andar Aur Kuch Hissa Bahar Ho Toh Uss Waqt Bhi Koi Namaz Naa Padhi Jaye Jab Tak Suraj Ek Nayzay Kay Barabar Buland Naa Ho Jaye.

TEESRA WAQT : Jab Suraj Seedha Sar Par Ho, Yani Iss Ka Zawwal Ho Raha Ho Toh Uss Waqt Namaz Ada Karna Mana Hai Hattah Kay Iss Ka Zawwal Mukamil Ho Jaye. Uss Ka Ilm Tab Hota Hai Jab Har Cheez Ka Saya Rok Jaye Aur Iss Mey Kami Peyshi Naa Ho. Jab Suraj Maghrib Kay Janib Jhuk Jaye Tab Namaz Ada Karna Durust Hai. Sayedna Aqabah Bin A'mir (Radi Allahu Anhu) Se Marvi Hai Ki :

➤ **“ Rasool Allah ﷺ Ney Hume Teen Auqaat Mey Namaz Ada Karne Aur Murdon Ko Dafan Karne Se Mana Kiya, Jab Suraj Tulu'u Ho Raha Ho Hattah Kay Buland Hojaye. Jab Suraj Sar Par Ho Hattah Kay Dhal Jaye Aur Jab Gurub Ho Raha Ho Hattah Kay Mukammil Gurub Hojaye.”**

CHAUTHA WAQT : Namaz-E-Asr Se Lekar Gurub-E- Aftab Tak. Rasool Allah ﷺ Ka Irshad Hai :

➤ **“Namaz-E-Fajr Kay Baad Koi Namaz Nahi Hattah Kay Aftab Buland Hojaye Aur Namaz-E-Asr Kay Baad Koi Namaz Hattah Kay Aftab Gurub Hojaye.”**

PAANCHVA WAQT : Jab Suraj Gurub Hona Shuru Hojaye Hattah Kay Gurub Hojaye.

- **Jaan Lijiye! Inn Auqaat Mey Faut Shuda Farz Namaz Ada Ho Sakti Hai,** Kyunki -
- Rasool Allah ﷺ Kay Darje Zeel Farmaan Mein Hai Ki :

“ Jo Shaqs Namaz Bhol Gaya Ya So Gaya Toh Iss Ka Kaffarah Yehi Hai Ki Jab Yaad Ajaye Tab Padh Ley.”

Issi Tarah Tawaaf Ki Do Rakatey Bhi Mazkura Mamno'o Auqaat Mey Ada Karna Jayez Hai Kyunki Aap ﷺ Ka Iershad Hai:
- “ Jo Shaqs Kissi Bhi Waqt Bait-Ul-Lallah Ka Tawaaf Karna Chahiye Aur Namaz Ada Karna Chahiye, Issey Mat Roko.”

Jiss Tarah Tawaaf Karna Har Waqt Jayez Hai Issi Tarah Tawaaf Ki Do Rakatey Bhi Har Waqt Jayez Hai.

- Ulamay-E-Karam Ki Sahih Tar Qaul Kay Mutabiq Asbab Wali Namazon Ko Bhi Mamno'o Auqaat Mey Ada Karna Jayez Hai,

Maslan(Example): Namaz-E-Janazah, Tahiyatul Masjid Aur Namaz-E- Kausuf, Bahut Se Dalayail Iss Par Dalalat Karte Hai.

Nayzay Auqaat Mamno'o Mey Namaz Ki Nahi Mein Jo Hai Yeh Dalayail Iss Kay Liye Maqsoos Hai, Lihaza Nahi Ka Itlaaq Inn Nafli Namazon Par Hoga Jinn Ka Koi Sabab Nahi. Al Garz Jiss Namaz Ka Koi Sabab Nahi Issey Inn Makrooh Auqaat Mey Shuru Na Kiya Jaye.

Fajr Ki Sunnaton Ki Qaza Namaz-E- Fajr Kay Baad Jayez Hai.

Issi Tarah Zohar Ki Sunnaton Ki Qaza Namaz-E- Asr Kay Baad Jayez Hai.

Bil Khusoos Jab Zohar Aur Asr Ko Jama Kar Liya Gaya Ho, Nabi ﷺ Ney Zohar Ki Sunnaton Ki Qaza Asr Kay Baad Di Thi

NAMAZ BA JAMA'AT KI FARZIYAT AUR FAZILAT

Islam Mey Masjid Mey Ba Jama'at Namaz Ada Karne Ki Bahut Ahmiyat Hai. Tamam Musalmanon Ka Iss Amr Par Ittefaaq Hai Keh Masajid Mein Ba Jama'at Paanchon Namazey Ada Karna Allah Tala'a Ki Ibadaat Aur Qurbat Mey Sabse Ziyada Azeem Aur Muhkida Amr Hai Balkeh Shayir Islam Mey Iss Ki Sabb Se Badi Aur Numaya Haysiyat Hai.

Allah Tala'a Ney Iss Ummat Kay Liye Ek Jagah Mey Jama'a Honey Kay Liye Muqtalif Auqaat Wa Ayaam Muqarar Farmaye Hai, Inn Mey Se Baaz Woh Ijtama'a Hai Jo Rozana Hote Hai Jaisa Keh Musalmaan Masajid Mey Namazon Ki Adayegi Kay Liye Din Raat Mey Paanch Dafah Rabb Kay Huzoor Jama'a Hote Hai. Inn Ijtema'at Mey Se Haftavaar Jumah Ka Ijtema'a Bhi Hai Jo Paanch Namazon Kay Ijtema'a Se Ziyada Bada Hota

Hai. Inn Kay Alawa Do Ijtema'a Sallana Hote Hai Jo Eidain Kay Ijtema'a Hai Jo Jumah Kay Ijtema'a Se Kahin Ziyada Bade Hote Hai. Yeh Ijtema'at Har Shaher Mey Ek Muqam Par Munaqid Hote Hai. Ek Ijtema'a Aisa Bhi Hai Jo Saal Mey Ek Martaba Munaqad Hota Hai Woh Wuquf-E-Arafaa Ka Ijtema'a Hai Yeh Tadad Mey Eidain Ki Ijtema'a Se Bahut Bada Hota Hai. Dar Haqiqat Yeh Musalmanon Ka Azeem Islami Aur A'alami Ijtema'a Hota Hai. Inn Azeem Ijtema'at Kay Ana'qad Mey Musalmanon Ki Bahut Si Maslihatay Poshida Hai. Inn Kay Zariye Se Musalmanon Kay Darmiyan Ahsan, Mohabbat Aur Bahami Hamdardi Kay Saath Saath Ek Dosre Se Raabta Qayam Rehta Hai. Ek Doosre Kay Dil Mey Pyaar Aur Yakaangat Paida Hoti Hai.

Ek Doosre Ke Haalaat Se Waaqiyat Rehti Hai. Mareez Ki Beemaar Purusti Mumkin Ho Jaati Hai. Faut Shuda Ki Khabar Mil Jaati Hai. Museebat Zada Ki Faryaad Rasi Ho Jaati Hai. Musalmaano Ki Ijtemaayi Quwwat Ka Izhaar Hota Hai. Bahami Taaruf Aur Gehra Taaluq Qaym Ho Jaata Hai

Ilawaa Aazain In Azeem Ijtamaath Se Kuffaar Aur Munafiqeen Dhushmanon Par Musalmanon Ka Roaab Tari Ho Tha Hai. Jinoon Aur Insaanon Mei Se Shaytaan Log Musalmaanon Ke Liye Adaawath Wa Dushmani Aur Qeena Wa Bughs Ka Jo Jaal Bunte Hain Ijtamaai Qooth Se Iska Izalaa Ho Sakta Hai. Neki Wa Taqwaa Ki Bunyaad Par Ittefaaq Wa Ittejaad Paida Ho Tha Hai, Yahi Waje Hai Ke Rasool Allah ﷺ Ne Far Maya: "Namaaz Mein Ek Doosre Se Hat Kar [Ya Akele Piche Ho Kar] Khade Na Hoa Karo, Warna Tum Hare Dilon Mein Ikhtelaaf Paida Ho Jayga."

Namaaz Bajamaath Ke Fawaayad Me Se Na Waaqif Ko Taleem Aur Is Ke Sawaab Mein Izafa Karna Hai, Nez Jab Koi Musalmaan Apne Doosre Musalmaan Bhayoon Ko Masjid Mein Amaal Sauleh Karta Dekhe Gat Ho Is Mein Musabiqath Ka Jazbaa Paida Hoga. Amal Sauleh Main Nez Aur Is Par Mutawajjeh Hoga, Yani Ke Perwi Kar Ke Apni Kami Ko Door Kar Sakega. Nabi ﷺ Ne Farmaya :

[165]

"Bajamaath Namaaz Munfardh Ki Namaaz Sataees [27] Darje Fazilath Rakh Thi Hai. Ek Riwayath Pachees [25] Darje Hain."

Safar Hoya Hadar, Halath Aman Hoya Khauf Bajamaath Namaaz Adaa Karna Mardon Par Wajib Hai. Kitaab Wa Sunnat Ki Dalayil Maujood Hain Ilawaa Azain Nasl Dar Nasl Musalmaanon Is Par Amal Hai. Isi Waje se Masajid Ki Tamer Hoti Hai. In Mein Mauzan Aur Imam Muqarrar Kiye Jaate Hain. Masajid Mein Hazir Hone Ke Liye Buland Awaaz Se Azaan Mein [Namaaz Ki Taraf Aao] Aur [Kamiyaabi Ke Taraf Aao] Kaha Jata Hai. Haalathe Khauf Mein Allah Tala Ki Hidayath Hai:

{Arabic Text}

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أذىٌ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرَضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ

وَحُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٦٦﴾

Translation: "Jab Tum In Mei Ho Aur Inke Liye Namaaz Khadi Karo To Chahiye Ke Inki Ek Jamaath Tumhare Saath Apne Hathiyaar Liye Khadi Ho, Phir Jab Ye Sajada Kar Chukein Tho Ye Hat Kart Um Hare Phiche Ajaen Aur Wo Doosri Jamaath Jisne Namaaz Nahi Padhi Wo Ajaen Aur Tum Hare Saath Namaaz Adaa Kare Aur Apna Bachao Aur Apne Hathiyaar Liye Ra Hein. Kafir Chahte Hain Ke Kisi Tarah Tum Apne Hathi Yaroon Aur Apne Samaan Se Bekhabar Ho Jao Tho Wo Tum Par Achanak Dhawaa Bol Dein. Haan, Apne Hathiyaar Athaar Rakhne Mein Is Waqath Tum Par Koi Ghnaah Nahin Jab Ke Tumheen Thakleef Ho Ya Boojah Barish Ke Yaa Basabab Bimaar Ho Jaa Ne Ke Aur Apne Bachai Ki Chizein Saath Liye Raho. Yaqinan Allah Tala Ne Munkaroon Ke Liye Zilath Ki Maar Tha Yaar Kar Rakhi Hai."

Ye Aayath Karemah Wazaahath Kar Thi Hai Keh **Bajamaath Namaaz Ki Nihaayath Takeed Hai Yahaan Tak Ke Haalat Khauf Mein Bhi [166] Tarke Jamaat Ki Rukhsat Nahi Hai.** Agar Namaz Bajamaat Wajib Na Hoti Tho Khauf Ke Uzur Ke Waqt Batareeq Aula Saqit Hojati, Halanke Namaz Khauf Mein Bohot Se Wajibat Tarke Karde Jate Hain. Aur Namaz Bajamaat Ki Khatir Bohot Se Ehkaam Maaf Karde Gae Hain. Sayyadina Abu Huraira [Ra] Se Marvi Hai Ke Rasoolullah ﷺ Ne Farmaya: "Yaqinan Maunafiqeen Par Isha Aur Fajr Ki Namaz Bohot Bhari Hain. Agar Inhein Inka Ajar Maloom Hojaye Tho Agar Chauthdon Ke Balghaseet Ke Aana Pade Tab Bhi Zaroor Ajaein. Maine Irada Kiya Ke Namaz Ki Iqamat Ka Hukm Do, Phir Ek Shaqs Ko Kaho Ke Who Log Ko Namaz Padhae Aur Mai Khud Aise Admiyon Ko Lekar Chaloon Jin Ke Pass Indhan Ke Gaddhe Hon Aur Jo Afrad Jamaat Mein Shareek Na Hon Inke Gharon Ko Aag Lagado."

Is Hadith Se Namaz Bajamat Ka Wajub Do Tarah Sabit Hota Hai : Bajamat Namaz Se Peeche Rehne Walon Ko Munafiqeen Mein Shumaar Kiya Gaya Hai. Sunnat Se Peeche Rehne Wala Munafiq Shumar Nahi Hota, Lahaza Maloom Hua Ke Namaz Bajamat Ka Tark "Wajib" Ka Tark Hai. Saniaan: Bajamat Namaz Se Peeche Rehjana Ki Surat Mein Rasulullah ﷺ Ne Inhein Saza Dene Ka Irada Kiya Tha Aur Saza Tark Wajib Hi Par Hoti Hai. Albatta Is Saza Ko Isliye Nafiz Nahi Kiya Gaya Ke Gharon Mein Aurtein Aur Bachche Maujood Hote Hain Jin Par Jamaat Mein Shareek Hona Wajib Nahi. Sahi Muslim Mei Hai: "Ek Nabina Shaqs Aap ﷺ Ki Khidmat Mei Aaya Aur Kaha : Ei Allah Ke Rasool ﷺ Mujhe Masjid Ki Taraf Lane Wala Koi Nahi, Lihaza Ghar Mei Namaz Ada Karne Ki Ruqshat Inayat Farmaein. Aap ﷺ Ne Usey Ruqsat Dedi. Jab Woh Apas Palta Tho Usey Dobra Bulwaya Aur Farmaya: "Kyat Um Azaan Sunte Ho?" Usne Kaha: Haan Tho Aap ﷺ Ne Farmaya: "Tum Masjid Mei Zaroor Aao".

Is Riwayat Mei Aap ﷺ Ne Nabina Shaqs Ko Azaan Par Labbaik Kehne Aur Namaz Bajamaat Mein Shareek Hone Ka Hukm Diya Hai, Halanke Iske Liye Ismei Mushaqqat Aur Takleef Thi. Ye Hadith Bhi Namaz Bajamaat Ke Wajooob Par Daleel Hai.

• **Bajamaat Namaz Ka Wajooob Ahl Imaan Ke Haan Dur Sahaba Karam [Ra] Se Aaj Tak Muslim Chala Araha Hai.** Sayyadina Ibn Masood [Ra] Ka Khaul Hai: "Humne Dekha Jamaat Se Wahi Peeche Rehta Tha Jiska Nifaq Wazey Aur Nimyan Tha, Jabke Momin Shaqs Ko Do Admiyon Ka Sahara Dekar Masjid Mein Laya Jata Aur Saf Mein Khda

Kardiya Jata”.

Issey Wazey Hota Hai Ke Namaz Bajamaat Ka Wajub Rasool ﷺ Ke Dilon Dimagh Mein Rasikh Tha Aur Ye Baat Unhein Rasulallah ﷺ Hi Maloom Hoti Thi. Ye Amra Waazeh Hai Ke Jis Amal Ke Bare Mein Kaha Jae Ke “Is Se Sarf Munafiq Hi Piche Rahta Hai.” Woh Har Shaqs Par Waa Jib Hota Hai.

Imam Ahmed[Rah] Ne Mar Foaan Riwaayath Kya Hai:

[Arabic Text]

“Ye Had Darjeh Ka Zulm, Kafir Aur Nafaaq Hai Ke Koi Shaqs Mauzan Ki Azaan Sune Jo Ke Namaaz Aur Ka Miyaabi Ki Tharf Bulaataa Hai Aur Wo Is Par Labeik Na Kahe.”

Aik Riwaayat Mein Hai:

[Arabic Text]

“Jamaat Par Allah Tala Kaha Tha Hai Jawaab Lag Howaa Jahanam Mein Daal Diya Gaya.” Sayyedina Ibn Abbas [Ra] Se Ek Shaqs Ke Bare Mein Pocha Gaya Jo Raat Ko Qiyaam Karta Hai, Din Ko Rozah Rakhta Hai Lekin Namaaz Ke Liye Who Jamaat Ke Saath Shareek Nahin Hota To Unhon Ne Farmaya “Woh Jahnam Hai.”

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Hum Allah Taala Se Aafiat Aur Marfat Huq Ki Taufeeq Aur Uska Itteba Karne Ki Dua Karte Hain. Beshak Wahi Sunnewala Aur Qubool Karne Wala Hai.

JAMAAT SE PEECHE REHJANE WALE KA HUKM

Jamaat Se Peeche Rehjane Wala Shaqs Jab Akela Namaz Ada Kare Tho Iski Do Halatein Hain:

1. Koi Shaqs Kisi Marz Ya Khauf Ki Wajah Se Mazoor Ho, Baghair Uzur K Tarke Jamaat Iski Adat Na Ho, Aise Shaqs Ko Namaz Bajamaat Ka Sawab Miljaega [In Shaa Allah] Kyun Ke Sahi Hadith Mei Hai:

“Jab Koi Banda Beemar Ho Ya Safar Mei Ho Tho Jo Amaal Tandurusti Aur Aqamat Ki Halat Mei Karta Tha Woh Sarey Amaal Iske “Amaal Nama” Mei Darj Honge” .

Isi Tarah Kisi Shaqs Ka Bajamat Namaz Ada Karne Ka Pukhta Irada Tha Leikin Koi Share Uzur Hail Hogaya Tho Usey Who Poora Ajr Aur Martaba Miljaega Jo Jamaat Ke Sath Namaz Ada Karne Walon Ko Hasil Hua Kyun Ke Iski Niyyat Durust Aur Achi Thi .

2. Koi Shaqs Bila Uzur Sharee Bajamat Se Peeche Raha , Jab Who Shaqs Akela Namaz Ada Karega Tho Jamhoor Ke Nazdeek Iski Namaz Sahi Hogi Albatta Woh Bahut Bade Ajar Wa Sawab Se Mehroom Hoga Kyun Ke Bajamaat Namaz Ki Inفرادi Namz Ki Nisbath 27 [Sataees] Fazilat Hai. Neaz Use Masjid Ki Taraf Ek-Ek Qadam Badhane Ka Jo Sawab Tha Wo Hasil Na Hosaka . Is Azeem Ajar Wa Sawab Ke Khasaare Ke Ilawa Wo Gunahgaar Bhi Hai Kyun Ke Isne Bila Uzur Wajib Ko Tark Kiya Hai. Wo

Sahib Ikteyaar Ki Taraf Se Tadiban Saza Ka Haq Daar Hai Jab Tak Ke Wo Khair Wa Bhalayi Ki Taraf Wapas Na Palat Aae.

Bajamaat Namaz Ka Muqaam Masjid Hai. Wo Islami Shaar Ke Izhaar Ka Muqaam

Hai . Masjid Ki Tameer Yahi Maqsad Hai ,Agar Ki Aur Jagah Par Jamaat Ki Iqamath Ho Tho Ye Masjid Ki Veerani Ka Bais Hai Jab Ke Allah Talal Ka Irshaad Hai [169]

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ وَيُسَبِّحَ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ (S.Noor – 36&37)

Translation “ Un Gharon Mein Jin Kea Dab Wa Ehtaraam Aur Allah Ka Naam Wahan Liye Jane Ka Hukum Hai, Wahan Subh Wa Sham Allah Ki Tasbih Bayaan Kar Te Hain, Ese Log Jin Hain Tijaarat Aur Khareed Wa Farokth Se Aur Allah Ke Zikr Se Aur Namaz Ke Qayem Karne Aur Zakath Ada Karne Se Gafil Nahi Karti, Wo Us Din Se Darr The Hain Jis Din Bohot Si Aankhen Ulat Palat Ho Jaingi. ”

Allah Tala Ka Farmaan Hai

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلَّا اللَّهَ ۗ فَعَسَىٰ أَوْلَاتِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾ (S.Tauba -18)

Translation “ Allah Ki Masjidoon Ki Roanaq Wa Aabadi Tho Un Ke Hisse Mein Hei Jo Allah Par Aur Qayamat Ke Din Par Imaan Raqte Ho, Namaazon Ke Paband Hon, Zakaat Dete Hon, Allah Ke Siwa Kisi Se Na Darr The Hon, Tho Taqaa Hai Ke Yahi Log Hidayat Yafta Hain.”

In Do Aayaton Mein Masjid Aur Unhein Aabad Karne Ki Ehmiyath Waze Ki Gayi Hai, Unhein Aabad Karne Waloon Ke Liye Ajar Wa Sawaab Ka Wada Kiya Gaya Hai Aur Damnan Namaaz Mein Haazir Na Ho Ne Waloon Ki Mazammat Ki Gayi Hai . Rasullah

صلی اللہ علیہ وسلم Ka Irshaad Hai :

[‘Masjid Ke Padosi Ki Namaaz Masjid Ke Ilawa Nahi Ho Thi’] Sayedina Ali [Ra] Se Bhi Aesi Hi Riwayat Marwi Hai Magar Is Mein Ye Izafaa Hai: “[Masjid Ka Padosi Wo Hai] Jise Mauzan Ki Azaan Sunai De.”

Ibn Qeem [Rah] Farmaate Hain: “ Jis Shaqs Ne Sunnat Mein Kamaa Haq Gaur Kiya Use Maloom Hojayga Ke Namaaz Ke Liye Masjid Mein Hazir Hona Har Mard Par Farz Hai Illa Ye Ke Koi Aysa Aariz Laa Haq Ho Jisse Tarke Jammah Ki Ruqsat Ho. Bila Uzur Masjid Mein Gayr Haziri,Bila Uzur Tarke Jamaat Ke Mutraadaf Hai.Is Nukhte Nazr Par Ahadees Wa Asaar Mutta Fiq Hain” [170]

Jo Shaqs Masjid Ki Wirani Ka Sabab Bane Aur Ismei Iqamqt Namaz Se Roke, Allah Taala Ne Usey Dhamki Dete Hue Kaha Hai:

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا أَسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۗ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ

(S. Baqarah-114) ﴿۱۱۴﴾ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

“Us Shaqs Se Badkar Zalim Kaun Hai Jo Allah Ki Masjido Mei Allah Ke Zikr Kiye Jaane Ko Roke Aur Inki Barbadi Ki Koshish Kare, Aise Logon Ko Khauf Khate Hue Hi Inmei Jaana Chahie ,Inke Liye Duniya Mei Bhi Ruswai Aur Akhirath Mei Bhi Bade Bade Azaab Hain”. Agar Bajamaat Namaz Ka Ehtemam Masjid Se Bahar Hone Lage Tho Masjid Khali Hojaengi Ya Masjid Mei Namazion Ki Tadaat Mei Kami Waqi Hojaegi. Is Ke Natije Mei Namaz Ki Ehmiat Kam Hojaegi . Allah Taala Ka Irshaad Hai:

(S.Noor -36) فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ

“Un Gharon Mei Jinke Adab Wa Ehtaram Ka Aur Allah Ka Naam Wahan Liye Jane Ka Hukm Hai”.

Ayate Karima Mei “Rafa Zikr” Haqiqi Aur Manvi Dono Eitbaar Se Matloob Hai, Albatta Agar Masjid Se Bahar Bajamaat Namaz Ki Koi Khaas Zarurat Pesh Ajae ,Maslan: Kuch Namazi Apne Daftar Ki Kaam Ke Jagah Par Hon Aur Apni Duty Par Mamoor Hon, Agar Woh Apni Jagah Namaz Ada Karlein Tho Woh Apni Kaam Ki Wajeh Se Zyada Munasib Hoga. Is Halaat Mei Wahan Kaam Karne Walon Par Lazim Hai Ke Woh Jamaat Ke Sath Hazir Hon. Inke Is Amal Se Inki Qaribi Masjid Ka Taatil Lazim Nahi Aega Kyun Ke Wahan Jamat Ke Sath Padhne Wale Maujood Hain. Shayad In Halat Mei Is Qism Ke Jawaz Ke Pesh Nazar Inke Liye Apne Daftar Waghaira Mei Namaz Padhlene Mei Koi Harj Nao Hoga.

Namaaz Bajamaat Ki Adaygi Ke Liye Kamaz Kam Do Fardh Hone Chahiye Kyun Ke “Jamaat” Ka Lafz Ajatma Se Ma Khooz Hai Aur Jamaat Ka Atlaaq Kumaz Kum Dawafaraad Par Hota Hai, Chunan Che Sedna Abu Musa Ashari [Ra] Se Marfoaan Marwi Hai:

[Arabic Text] Translation

“Do Aur Do Se Jamaat Hai.”

Aik Aur Rawayat Mein Hai [Aik Mar Tabah Jamaat Hoja Ne Ke Baad Aik Shaqas Aaya] Tho Aap ﷺ Ne Farmaya: “Us Par [171]Kaun Sadaqa Karega? Tho Aik Aadmi Khada Hua Aur Is Ne Is Ke Saath Namaaz Padhi Tho Aap ﷺ Ne Is Mauqe Par Farmaya:

“Ye Do Afrad Jamat Hain”. Ek Riwayat Mei Hai Ke Aap ﷺ Ne Sayyadina Malik Huwais[Ra] Se Kaha:

“Tum Dono Mei Se [Umr Mei] Bada Admi Imam Karae”. Al Gharz Do Afraad Hon Tho Namaz Bajamat Ada Karne Par Ahle Ilm Ka Ijmaa Aur Ittefaq Hai.

Aurton Ke Liye Bhi Mubah Hai Ke Woh Apne Khawindo Se Ijzat Le Kar Masajid Mei Bajamat Namaz Ke Liye Hazir Hon Basharte Ke Is Mauqe Par Khushbu Ka Istemaal Ho Na Zeenat Ka Izhaar Balke Parde Ka Mukammal Ehtemam Hon Aur Mardon Ke Sath Mael Jol Se Ijtenab Ho. Woh Mardon Ki Safon Se Peeche Rahein Kyun Ke Ehde Nabwi Mei Aurtein Aisa Hi Kiya Karti Thi.

Khawateen Ka Waaz Wa Naseehat Aur Ilm Ki Majalis Mei Shirkat Karna Mas Noon Hai, Basharte Ke Mardon Se Alag Hon. Aurtein Ek Dusre Ke Sath Milkar Mardon Se Alag Apni Namaz Bajamaat Padhsakti Hain, Khwaa Inka Imam Mard Ho Ya Aurat Kyun Ke Nabi ﷺ Ne Hazrat Umme Warqa [Ra] Ke Liye Mauzan Muqarrar Kiya Tha Aur Unhein Ye Hukm Diya Tha Ke Ahle Mohalle Ki Khawateen Ki Imamat Kiya Karo. Aur Dusri Sahabiat Se Bhi Ye Amal Manqool Hi. Neaz Rasool ﷺ Ke Is Farmaan Mein Umoom Hai Ke

“Bajamat Namaz Akele Ki Namaz Se 27[Sataees] Guna Zyaada Darje Rakhti Hai”. Musalman Ke Liye Afzal Ye Hai Ke Woh Is Masjid Mein Namaz Ada Kare Jahan Iski Hazri Ke Baghair Bajamat Namaz Ada Na Hosake Kyun Ke Isse Usey Masjid Ko Abaad Karne Ka Sawab Bhi Hasil Hoga. Allah Taala Ka Irshad Hai:

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلَّا
اللَّهُ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾ (S. Tauba-18)

“Allah Ki Masjido Ki Raunaq Wa Abaadi Tho Inke Hisse Mein Hai Jo Allah Par Aur Qiyamat Ke Din Par Imaan Rakhte Hon”.

Baad Azein Is Masjid Mein Namaz Ada Karna Afzal Hai Jis Mein Iske Ilawah Kaseer Tadaat Mein Namaze Hon Ye Surat Mei Ajr Azeem [172] Ka Baes Hai. Rasulallah ﷺ Ka Irshaad Hai: ARABIC TEXT

TARJUMA: “Admi Ki Namaz Dusre Admi Se Milkar, Akele Ki Nisbat Zyada Ajr Wali Hai, Isi Tarah Do Admiyon Ke Sath Milkar Namaz Ada Karna Ek Admi Ke Sath Namaz Ada Karne Se Zyada Ajr Ka Baes Hai. Jamat Mei Afraad Ki Jis Qadr Kasrat Hogi Tho Woh Namaz Allah Taala K Eke Yahan Isi Qadr Mehboob Aur Zyada Ajr Ka Baes Hogi.” Iski Wajah Ghaliban Ye Hai Ke Ijtemaa Mei Rahmat Wa Sakinat Ka Nuzool Hota Hai, Umoomi Dua Ye Hoti Hain Aur Qubuliat Dua Ki Umeed Badhjatai Hai, Bil Khusus Jab Namazion Mein Ehle Ilm Aur Neak Log Maujood Hon. Allah Taala Ka Irshad Hai: ARABIC TEXT

فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٨﴾ (S. Tauba 108)

TARJUMA: Is Mei Aise Admi Hain Ke Woh Khoob Paak Hone Ko Pasand Karte Hain Aur Allah Khoob Paak, Hone Walon Ko Pasand Karta Hai”.

Is Ayat Karima Se Taharat Aur Mukammil Wudhu Ka Khayal Rakhne Wale Saliheen Ke Sath Bajamaat Namaz Ada Karne Ka Istejaab Sabit Hota Hai.

Phir Nae Masjid Ki Nisbat Purani Masjid Mei Namaz Ada Karna Behtar Aur Afzal Hai Kyun Ke Jaded Masjid Ki Nisbat Usey Itaaf Aur Ibadat Mein Sabqat Hasil Hai. Phir Qareeb Ki Masjid Ki Bajae , Kisi Dur Ki Masjid Mein Namaz Ada Karna Afzal Hai Kyun Ke Aap ﷺ Ka Farmaan Hai:

“Namaz Ka Ajr Wa Sawab Inlogon Ke Liye Zyada Hai Jo Namaz Ke Liye Zyada Dur Se Atey Hain” [173]

“Iski Wajah Ye Hai Ke Jab Tum Mein Se Koi Shaqs Achi Tarah Wuzu Karta Hai Aur Sirf Namaz Ki Khatir Masjid Mein Ataa Hai Tho Jab Woh Ek Qadm Uthata Hai Tho Iska Ek Darja Buland Kardiya Jata Hai, Iska Ek Gunah Mita Diya Jata Hai. Ek Riwayat Ke Alfaaz Hain: Yaha Take Woh Masjid Mein Dakhil Hojata Hai”.

Aap ﷺ Ne Farmaya:

“Ei Banu Salema Apne [Maujud] Gharon Mein Rihaish Rakho [Kyun Ke Dur Ki Wajah Se] Tumhare [Qadmo Ke] Nishanat [Allah Ke Yahan] Likhe Jate Hain.”

Baaz Ulama Ka Nukhte Nazar Ye Hai Ke Do Masjido Mein Se Qareeb Tar Masjid Mein Namaz Ada Karna Zyada Behtar Hai Kyun Ke Pados Mei Hone Ki Wajah Se Woh Zyada Huqdaar Hai, Chunanche Ek Riwayat Mein Hai:

“Masjid Ke Padosi Ki Namaz Masjid Hi Mein Hoti Hai”.

Neaz Qareeb Ki Masjid Ko Chodkar Dur Ki Masjid Mein Namaz Ada Karne Se Padosi Uske Amal Par Tajub Kareng. Ghaliban Ye Raai Zyada Wazn Rakhti Hai Kyun Ke Dur Ki Masjid Mein Janese Qareeb Wali Masjid Ko Nazarandaz Karne Lazim Ata Hai Aur Qareeb Ki Masjid Ke Imam Ke Barey Mein Dusron Ko Badgumani Hogi.

Bajamat Namaz Ke Ehkam Mein Ye Bhi Hai Ke Masjid Ke Muqarrar Imam Ki Maujood Gi Mein Dusre Shaqs Ka Imamat Karwana Jayaz Hai Illa Ye Ke Iski Ijzat Ho Ya Woh Mazor Ho. Sahih Muslim Mein Hai Ke Aap ﷺ Ne Farmaya:

“Koi Shaqs Kisi Shaqs Ke Daira Ikhtiyar Wa Ikhtedar Mein Iski Ijzat Ke Baghair Jamaat Na Karae”. Imam Nuvi[Ra] Is Riwayat Ka Mafhoom Ye Bayan Karte Hain :

“Ghar Ka Malik ,Shib Majlis Aur Masjid Ka Muqarrar Imam Apni [175] Jaga Ka Dusre Se Zyada Huqdar Hai” Ilava Azain Ya Muqarrar Imam Ko Pareshan Karti Hai, Nafrat Ka Bais Hai Aur Musalmano Mein Tafrika Dalne Ka Zariya Hai.

Baz Ulamae Karam Ka Khayal Hai Ke Agar Kisi Ne Masjid Ke Muqarrar Imam Ki Ijzat Ya Iske Sharie Uzur Ke Baghair Logon Ko Ba Jamaat Namaz Padhai Tho Unki Namaz Sahi Na Hogi Kyun Ke Ye Amr Khatarnak Aur Intehai Buery Nataaij Ka Sabab Hai Lahza Ismei Kotahi Nahi Karni Chahie.

Jamaat Ko Chahie Ke Apne Imam Ke Huqooq Ka Khayal Rakhei Uske Kaam Mei Dakhil Andazi Na Karein. Imam Ko Bhi Apne Muqtadion Ke Ehteraam Ka Khayal Rakhna Chahie Inki Izzat Nafs Majrooh Na Hua Aur Unhi Takleef Wa Mushakkat Mei Nadale Hare K Dusre Ka Is Qadr Khayal Rakhei Ke Imam Aur Muqtadion Ke Darmiyan Wahdat Wa Ulfat, Muhobbat Paida Ho. Agar Imam Ki Amad Mei Takheer Hojae Aur Namaz Ka Waqt Bhi Kam Ho Tho Log Kisi Bhi Shaqs Ko Imam Banalein Aur Bajamat Namaz Ada Karlein Jaisa Ke Sayyadina Abu Bakr Siddique[Ra] Ne Namaz Padhadi Thi Jab Raoolullah ﷺ Nabi Umro Bin Auf Ke Haan Salah Karane Ke Liye Gae Thea Aur Late Hogae Thea. Isi

Tarah Ek Martaba Aap ﷺ Ek Safar Mei Qadae Hajaat Ke Liye Dur Nikalgaе, Jab Wapas Aae Tho Sayyadina Abdur Rahman Bin Auf[Ra] Jamaat Karwa Rahe Thea, Aap ﷺ Ne Inke Peeche Ek[Akhri] Rakaat Ada Ki Aur Bakhi Namaz Inke Salam Pherne Ke Baad Poori Ki. Namaz Se Farigh Hoka Farmaya :

"Tum Ne Jo Kia Acha Kiya."

Ba Jamaat Namaaz Ke Jumla Ahkaam Mein Ye Bhi Hai Ke Agar Kisi Ne Namaaz Ada Kar Li, Phir Who Masjid Mein Aaya Aur Wahaan Wahi Namaaz Khadi Hai Tho Is Ke Liye Jamaat Mein Shamil Ho Kar Do Barah Namaaz Padh Lena Masnoon Hai.

Sayyadina Abozar [Ra] Se Marwi Hai Keh Aap ﷺ Ne Far Maya:[Arabic Text]

"Waqat Par Namaaz Adaa Kar Lo, Phir Masjid Mein [Tumhari Maujoodgi Mein] Wahi Namaaz Tumhein Ba Jamaat Mil Jae Tho Do Baarah Namaaz Padh Lo, Aur Ye Nah Kehna Ke Mein Namaaz Padh Chokaa Hoon, Lahaaza Do Baarah Nahin Padhta." [175]

Wazeh Rahe Ke Is Ki Baad Wali Namaaz Nafil Ho Jae Gi Jesa Ke Aap ﷺ Ne Dawaa Damyoон Ko Far Maya Tha:

"Jab Tum Apne Gharon Mein Namaaz Padh Chako, Phir Tum Masjid Mein Jamaat Ke Saath Namaaz Paa Lo Tho In Ke Saath Bhi Padh Lo Tho Baad Wali Namaaz Tumhare Liye Nafil Ho Jae Gi."

Waise Bhi Jab Log Ba Jamaat Namaaz Adaa Kar Rahe Hoon Aur Koi Shaqs Alag Thalag Ho Kar Beth Jaye Tho Is Ke Bare Mein Logon Ke Dilon Mein Bad Gumani Pedaa Ho Sakthi Hai Ke Shayad Ye Namaazi Nahin.

1) Namaaz Bajamaat Ke Ahkaam Mein Ye Bhi Hai Ke Jab Moazan Fardh Namaaz Ki Iqaamath Shuroo Kar De Tho Phr Kisi Ke Le Koi Doosr Namaaz Alag Thar Par Shuroo Kar Na Jaz Nahin, Wo Namaaz Nafil Ho Ya Koi Fardh, Thahyat Ulmasjid Ho Ya Koi Aur Namaaz Kyun Keh Rasool Allah ﷺ Ne Far Maya Hai:

[Arabic Text]

"Jab Namaaz Ki Iqaamat Kahi Jae Tho Fardh Namaaz Ke Siwa Koi Namaaz Nahi Hoti."
Aik Riwayat Mein Hai:

[Arabic Text]

"Phir Koi Namaaz Nahin Siwae Is Namaaz Ke Jis Ki Iqaamat Kahi Gayi Hai."

Lahaza Fardh Namaaz Ki Iqaamat Sun Kar Koi Aur Namaaz Shuroo Na Ki Jae Balke Agar Koi Kisi Namaaz Mein Mashgool Ho Tho Use Thod Kar Is Namaaz Mein Shaamil Ho Jae Jis Ki Iqaamat Kahi Qayi Hai.

Imam Noowi [Rah] Likhte Hain: "Iqaamat Ke Baad Nafil Namaaz Ko Chod Kar Imam Ke Saath Shamil Ho Ne Mein Ye Hukmath Hai Ke Insaan Shuroo Hi Se Fardh Namaaz Ke Liye Farig Ho Kar Imam Ke Saath Shaamil Ho Jata Hai, Fardh Namaaz Ki Muha Fazath Kar Na Nafil Namaaz Mein Mashgool Ho Ne Se Bahtar Hai Kyun Ke Rasool Allah ﷺ Ne Imaam Se Ikhtalaaf Kar Ne Se Manaa Kiya Hai. Aik Hikmath Ye Bhi Hai Ke Thakbeer Tahreem Hasil Ho Jati Hai Aur Imaam Ke Saath Hi Thakbeer Thereem Mein Shaamil Ho Ne Se Thalbeer Thehreem Ka Makhsoos Ajar Wa Sawaab Miltha Hai.

2) Agar Namaaz Ki Iqaamat Ho Jae Aur Koi Shaqs Nafil Namaaz Mein Masroof Ho Tho Use Thod Ne Ki Bajaae Mukhtasar Kar Ke Mukummil Kare. [176]

Albatta Agar Jamaa't Ke Nikal Jaane Ka Andesha Ho Toh Phir Nafil Namaaz Todh De *
Kyunki Farz Namaz Ki Ahmiyat Zyaada Hai.

JAMAA'T KE DAURAN ME SHAAMIL HONE WAALE KE IHKAAM

Ahle 'Ilm Ka Sahi Qaul Ke Mutaabiq Jo Shaks Namaaz Ba Jamaa't Ki Ek Rakaat Haasil Karle Usne Goya Mukammal Namaaz Ka Ajro Sawaab Hasil Karliya. Agar Usne Ek Rakaat Se Kam Hissa Hasil Kiya Toh Usse Ba Jamaa't Namaaz Padhne Wala Shumaar Nahi Kiya Jaayega. Lekin Usse Rakaat Ka Jitna Hissa Miley Usse Imam Ke Saath Shaamil Hona Chahiye Aur Usse Uski Achchi Niyat Ki Wajah Se Jamaa't Ka Sawaab Mil Jayega. Jis Tarha Jamaat Khatam Hone Ke Baad Pahunchne Waley Ko Niyat Ka Sawaab Mil Jata Hai, Jaisa Ke Mukhtalif Ahadith Ka Mafhoom Hai : " Jisney Neki Ki Niyat Karli Lekin Kisi Wajah Se Ussey Adaa Na Karsaka Toh Usey Neki Ka Ajar Mil Jayega."

Rukoo Me Shaamil Hojane Se Rakaat Haasil Ho Jati Hai Kyunke Rasool Allah ﷺ Ka Irshaad Hai :

"Jisne Rukoo Paaliya Usne Rakaat Pali"

Aur, Sahih Bukhari Me Sayidna Abu Bakr R.A Jab Rukoo Ki Haalat Me Jamaa't Ke Saath Shaamil Hue Toh Aap ﷺ Ne Unhe Wo Do Rakaat Dohraane Ka Hukm Nahi Diya Tha. (Isse Waazey Hua Ke Uski Raakat Hogayi.) –{177}

Agar Imam Rukoo Ki Haalat Me Ho Toh Shaamil Hone Wala Shaks Pehle Khada Khada Takbir Tahrima Kahey Aur Phir Doosri Takbir Keh Kar Rukoo Me Chala Jaaye. Ye Tareeqa Zyaada Munasib Hai. Agar Usne Sirf Takbeer E Tahrima Par Iktifaa Kiya Toh Bhi Durust Hai. Bahr Haal Takbeer E Tahrima Khade Khade Kehna Zaroori Hai Jabke Rukoo Wali Takbeer Uske Baad Kehna Afzal Hai.

3) Jaamat Me Shaamil Honey Wala Imam Ko Jis Haal Me Paaye, Wo Takbeer E

Tahrima Keh Kar Usi Haalat Me Chala Jaaye Kyunki Sayyidna Abu Hurairah R.A Se

Marwi Hai Ke Aap ﷺ Ne Farmaya :

Jab Tum Namaaz Ke Liye Aao Aur Hum Namaaz Ki Haalat Me Hon Toh Tum Bhi Sajde Ki Haalat Ikhtiyaar Karo Aur Aise Rakaat Shumaar Na Karo."

Jab Imam Dono Jaanib Salam Pherne, Tab Baad Me Shaamil Hone Wala Khada Ho Aur Baki Namaaz Mukammal Kare, Dono Taraf Salaam Pherne Se Pehle, Usey Hargiz Khada Nahi Hona Chahiye.

Imam Ke Saath Jo Rakaatein Mil Jaye, Sahi Kaul Ke Mutaabiq Muqtadee Ki Woh Ibtadaaee Rakaatein Hongi. Imam Ke Salaam Pherne Ke Baad Jo Rakaatein Ada Karega

Wo Uski Pichli Rakaatein Hongi Kyunke Rasool Allah ﷺ Ka Irshaad Hai,

"Namaaz Ka Jo Hissa Tumse Faut Hojaye, Usey Baad Me Mukammal Kardo."

Baad Waali Namaaz Ke Liye, "Mukammal Karne" Ke Alfaaz Se Waze Hua Ke Pehle, Pehla Hissa Padha Gaya Hai. Ek Aur Riwaayat Me Yoon Hai,

“Namaaz Ka Jo Hissa Tumse Faut Hojaye, Uski Kaza Ada Karo.”

Ye Alfaaz Pehli Riwaayat Ke Mukhaalif Nahi Hai Kyunke (Faqadu) Ka Ma'na Qaza Istalahi Nahi Hai Balke Iska Ma'na Poora Karna Hai. Jaisa Ke Allah Ta'ala Ka Irshaad Hai

(S.Jumu'ah-10) فَإِذَا قُضِيَتِ الصَّلَاةُ

(Jab Namaaz Poori Karli Jaye) Mein Qaza Ke Ma'yne Poora Karne Ke Hain-{178}-
Aur Farmaane Ilahi Hai:

“Phir Jam Tum Arkaane Haj Ada (Poore) Kar Chuko.”

In Do Qur'ani Aayat Me “Qaza Ka Kalimah Istalahi Qaza Ke Liye Nahi Aaya Balke Ada Karne Aur Poora Karne Ke Ma'yni Me Hai.”

Jab Namaaz Me Jehri Qiraat Ho Toh Muqtadee Ke Liye Zaroori Hai Ke Wo Imam Ki Qiraat Sune. Ye Jaayez Nahi Ke Imam Aur Muqtadee Dono Ba ik Waqt Qiraat Karein, Lihaaza Muqtadee Imam Ke Peeche Surat Fatiha Aur Qur'an Ka Koi Hissa Na Padhe Kyunke Allah Ta'ala Ka Irshaad Hai:

(S.Aaraaf -204) وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

“ Aur Jab Qur'an Padha Jaaye, Toh Uski Taraf Kaan Laga Diya Karo Aur Khamosh Raha Karo Taakey Tum Par Rahmat Ho.”

Imam Ahmad R.A Ne Kaha Hai Ke Ye Aayat Namaz Ke Baare Me Naazil Hui Hai Aur Ispar Ijmaa Hai”

Agar Muqtadee Par Qiraat Wajib Hoti Toh Istamaah Ke Khaatir Usey Qiraat Chodhne Ka Hukm Na Hota. Agar Muqtadee Ne Qiraat Karni Hi Hoti Toh Imam Ka Unchi Qiraat Karne Ka Koi Fayda Na Hota. Ilaawah Azeen Imam Ki Qiraat Ke Baad Muqtadee Ka Ameen Kehna Qiraat Hi Ke Qayam Mukaam Hai. Allah Ta'ala Ne Sayyidna Musa Aur Sayyidna Haroon A.S Ko Kaha:

(S.Yunus 89) قَدْ أُجِيبَت دَعْوَتُكُمَا

“Tum Dono Ki Dua Qubool Kardi Gayi Hai.”

Haalanke, Dua Sirf Musa A.S Ne Ki: {179}(S.Yunus 88)

رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنِ سَبِيلِكَ رَبَّنَا
أَطْمِسْ عَلَى أَمْوَالِهِمْ وَأَشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

“Aye Hamare Rab! Tu Ne Phiron Ko Aur Uske Sardaaron Ko Samaane Zeenat Aur Tarha Tarha Maal E Duniyawi Zindagi Me Di Hai. Aye Hamare Rab! (Isi Wastey Diye Hain Ke)Woh Teri Raah Se Gumrah Karein. Aye Hamare Rab! Unke Maalon Ko Naist O Nabud Karde Aur Unke Dilon Ko Sakht Karde, So Ye Imaan Na Laane Paye. Yahan Tak Ke Dardnaak Azaab Ko Dekhle.”

Aur Janab Haroon A.S Ne Ameen Kahi Thi. Allah Ta'ala Ne Haroon A.S Ameen Ko Dua ya Kalimaat Kehne Ke Qayam Mukaam Karar Diya Aur Farmaya:

(S. Yunus 89) **قَدْ أُجِيبَت دَعْوَتُكُمْ**

“Tahqeeq Main Jawaab Deta Hoon Tum Dono Ki Dua Ka”

Haasil E Behes Ye Hua Ke Kalimaat Par Ameen Kehne Wala Aise Hi Hai Jaise Usne Duaiya Kalimaat Zabaan Se Ada Kiye.

- **Agar Sirri Namaz Ho Ya Muqtadee Taq Imam Ki Qiraat Ki Awaaz Pahunch Na Rahi Ho Toh Us Haal Me Muqtadee Surah Fatiha Padhle, Ye Tatbeeq Ki Behtereen Surat Hai, Yani Muqtadee Par Surah Fatiha Sirri Namaazon Me Waajib Hogi, Jehri Namaazo Me Nahi. Wallahu A'alam.**
- **Ba Jaamat Namaaz Ke Ihkaam Me Se Ek Ehm Hukm Ye Hai Ke Muqtadee Ko Imam Ki Muqammal Taur Par Iqtadaa Karni Chahiye. Imam Se Aagey Badhna Haram Hai Kyunke Imam Ke Peeche Khada Shakhs Muqtadee Aur Mutabi' Hai, Isliye Usey Peeche Peeche Rehna Chahiye, Apne Imam Se Aagey Nahi Badhna Chahiye.**

Rasool Allah ﷺ Ka Irshaad Hai:

“Kya Tumhe Dar nahi Lagta Ke Imam Se Pehle Sar Uthane Ki Wajah Se, Allah Ta'ala Tumhara Sar Gadhey Ka Sar Ya Tumhari Gadhe Ki Soorat Banaade?”{180}

Jo Shakhs Imam Se Aagey Badhta Hai, Wo Gadhey Ki Tarha Hai Jisey Apne Kaam Ke Maqsad Ka Fahm Nahi Hota, Aisa Karne Wala Shakhs Dar Haqeeqat Saza Ka Haqdaar Hai. Aur Sahi Hadeeth Mein Hai Ke, Imam Sirf Isliye Mukarrar Kiya Jaata Hai Ke Uski Pairwi Ki Jaaye Jab Tak Wo Ruku Na Kare Tum Bhi Ruku Na Karo, Aur Jab Tak Wo Sajda Na Kare Tum Bhi Sajda Na Karo. Jaisa Ke Musnad Ahmad Aur Sanan Abu Dawood Me Hai: “Imam Banane Ka Maqsad Uski Iqtada Karna Hai... Jab Wo Ruku Me Jaye Tab Tum Ruko Me Jaaye. Uski Ruku Se Pehle Tum Ruku Na Karo. Jab Wo Sajdey Me Jaye Tab Tum Sajdey Me Jaao Aur Uske Sajde Se Qabl Tum Sajda Na Karo.”

Hadith Me Hai Jab Sahaba Karam R.A Rasool Allah ﷺ Ke Peeche Namaaz Me Khade Hote, To Har Shakhs Us Waqt Tak Apni Kamar Na Jhukata Jab Tak Rasool Allah ﷺ Sajde Me Na Chalejaate. Phir Wo Aap Ke Baad Sajde Me Jaate.

Sayyidna Umar Bin Khattab R.A Ne Ek Shakhs Ko Imam Se Sabaqqat Karte Dekha To Usey Maara Aur Farmaya : “Tumne Akele Namaaz Padhi. Na Apne Imam Ki Iqtada Ki.” Ye Ek Aisa Masla Hai Jisme Aam Taur Par Namaazi Hazraat Suste Kar Jaate Hai Ya Wo Masle Ka 'Ilm Na Hone Ki Wajah Se Imam Se Sabaqqat Kar Jaate Hai Aur Waeed-E-Shadeed Ke Sazaawar Hote Hain. Balke Andesha Hai Ke Unki Namaaz Hi Sahi Na Ho. Rasool Allah ﷺ Ka Irshaad Hai:

“Rukoo, Sajda, Qayaam Aur Salaam Pherne Me Mujhse Aagey Na Badho.”

Sheikh Ul Islam Ibn Taymiyyah R.A Farmaate Hain:

“Imam Se Musaabiqat Aimma Ke Haan Bil Itefaaq Haram Hai, Kisi Ke Laayek Nahi Ke Wo Apne Imam Se Pehle Ruku Kare Aur Imam Se Pehle Sar Uthae Ya Imam Se Pehle

Sajda Kare. Is {181} Is Barey Me Rasool Allah ﷺ Se Mumaaniyat Ki Bahot Si Riwaayaat Hain”.

Imam Se Musaabeqat Ek Shaitaani Khel Tamaasha Hai Jiske Zariye Se Shaitaan Namaaz Me Khalal Paida Karta Hai, Warna Usko Kya Faida Hosakta Hai? Muqtadee Imam Ke Salam Pherne Se Pehle Namaaz Se Farigh Toh Ho Nahi Sakta?

Har Musalmaan Ko Is Barey Me Khabardaar Hona Chahiye Aur Apne Imam Ki Iqtadaa Ka Iltezaam Karna Chahiye. Hum Allah Ta'ale Se Dua Karte Hai Ke Wo Sabko Deen Ka Fahm Aur Uske Ehkaam Se Waaqfiyat Wa Baseerat De. Yakeenan Wahi Sunne Waala Aur Qubool Karne Waala Hai. Wo Jisey Khair Wa Bhalai Dene Ka Iraada Farmaale Usey Deen Ka Fahm Ata Karta Hai.

MASAJID ME AURTON KE HAAZIR HONE KA HUKM

Humara Deen Islam Ek Kamil Deen Hai. Jo Duniyawi Aur Akhrawi Maslehato Ka Jama'y Hai. Isme Musalmaan Mardon Aur Khawaateen Ke Liye Bhalayi Or Khair Khwahi Hai. Allah Ta'ala Ka Irshaad Hai:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾ (S.Nahl-97)

“Jo Shakhs Nek Amal Kare, Mard Ho Ya Aurat Lekin Ba Imaan Ho Toh Hum Use Yakeenan Nihaayat Behtar Zindagi Ata Farmayenge Aur Unke Nek Aamal Ka Behtar Badla Bhi Unhe Zaroor Ba Zaroor Denge”

Deen E Islam Ne Aurat Ke Umor Par Bhi Bahot Tawajjo Di Hai Hatta Ke Use Izzat O Ehtaraam Ki Buland Choti Par Khada Kardiya Hai, Bashart Ye Ke Woh Deen Ki Hidayat Aur Rehnumayi Ko Mazbooti Se Thaamey Rakhe Aur Uske Bataaye Hue Fazaal Aur Khasaal Se Aarasta Ho.

Aurat Ki Tarbiyat Ki Ek Surat Ye Hai Ke Deen E Islam Ba Jamaat Namaaz Ki Barakaat Me Shareek Hone Aur Majaalise Zikr Me Shaamil Hone Ke Liye Masaajid Me Jaane Ki Ijaazat Di Hai. Aur Uske Saath Use Un Ehtiyaat E Tadaabeer Ko Ikhtiyaar Karne Ki Talqeen Wa Taaqeed Ki Hai Jo Use Duniyawi Fitno Se Mehfooz Wa Mamoon Rakhe Balke Uski Izzat Aur Ehtaraam Ki Muhafaiz Sabit Hon, Jiski Kadre Tafseel Yun Hai:

Jab Aurat Masjid Me Jaane Ki Ijaazat Talab Kare, Toh Use Rokna Durst Nahi Kyunke Rasool Allah ﷺ Ne-{182}-Farmaya Hai:

Allah Ki Bandiyo Ko Allah Ki Masaajido Se Na Roko. Ek Riwaayat Me Hai:

“Tum Apni Auraton Ko Masaajid Se Na Roko Jabke Unke Ghar Unke Liye Behtar Hai”.

Ek Aur Riwayat Me Hai “Albatta Wo Saadgi Se Nikle”

Is Hadeeth Me Adam Mumaaniyat Ki Wajah Ye Hai Ke Ba Jamaat Farz Namaaz Ki Adaaygi Me Mard Aur Aurat Har Do Ke Liye Bahot Badi Fazeelat Aur Ajr Hai, Isi Tarha Masjid Ki Taraf Chalne Ka Mazeed Sawaab Hai. Saheeh Hain Me Riwaayat Hai:

“Jab Tumhare Aurtein Raat Ke Waqt Masjid Me Jaane Ki Ijaazat Tulb Karein Toh Unhe Ijaazat De Do.”

Khawind Se Ijaazat Maangene Ki Wajah Ye Hai Ke Aurat Ka Ghar Me Rahna Us Ke Khawind Ka Haq Hai, Jab Ke Masjid Me Jaana Mubah Hai. Mubah Ki Khatir Waajib Ka Tarak Durst Nahi, Albatta Jab Khawind Ne Biwi Ko Ijaazat De Di Toh Khawind Ne Apna Haq Khatam Karliya. Hadith Me Hai: “ Un Ke Ghar Un Ke Liye Behtar Hain.” Is Ka Matlab Ye Hai Ke Masaajid Me Namaaz Ada Karne Se Un Ka Gharon Me Namaaz Ada Karna Zyaadah Behtar Hai Kyunke Ghar Me Rehne Se Wo Kayi Fitno Se Mahfooz Rahein Ki.

Aur Aap ﷺ Ne Ye Bhi Farmaaya Hai :

“Wo Saadgi Se Niklein.” Ya'ni Wo Zeenat Aur Khushboo Lagaa Kar Na Niklein. Is Ki Wajah Ye Hai Ke Jab Wo Saadgi Me Hongi Tab Mard Un Ki Tarf Mutawajja Na Hongey Aur Hiris Bhari Nigaahon Se Na Dekhenge Jo Fitne Ki Bunyaad Hai. Is Tarha Wo Chamkeela Aur Bhadkeela Libaas Na Pehne, Zewar Ki Numaash Na Karein. Is Surat Me Aurat Ke Liye Is Ka Ghar Se Nikalna Haram Hai Aur Khawind Ke Liye Use Rokna Zaroori Hai Kyunke Sahih Muslim Me Riwaayat Hai, Aap ﷺ Ne Farmaya:

“Jo Aurat Khushbu Lagaaye Wo Isha Ki Namaz Me Humare Saath Shamil Na Ho.”{183}- Jab Koi Aurat Masjid Ki Tarf Jaaye Toh Wo Mardo Ka Rash Se Door Rahe.

Imam Ibn Qayyum R.M Farmaatey Hai: “ Islami Hukoomat Ke Afsar Un Ko Chahiye Ke Wo Baazaro Ya Mardo Ke Jama' Hone Ki Jagho Par Mardo Aur Aurton Ka Ikhtalaat Na Hone Dein. Ye Un Ki Zimedaari Hai Kyunke Ye Cheez Ek Bade Fitne Ka Maujib Hai, Jaise Rasool Allah ﷺ Ne Irshaad Farmaya Hai:

“Maine Apne Peeche Mardo Ke Liye Aurat Se Bada Fitna Koi Nahi Choda”

Aagey Chalkar Imam Mausooof Likhte Hain “Aurto Ko Zaib O Zeenat Ikhtiyaar Karke Baahar Nikal Ne Se Rokna Chahiye Aur Unhe Baareek Kapde Pehenne Se Manaa Karna Chahiye, Jin Me Unke Aazaa Yun Nimaya Hon Jaise Wo Nangi Hain, Une Raasto Me Gair Mardo Ke Saath Baat Cheet Karne Se Rokna Chahiye, Isi Tarha Mardo Ko Bhi Aisi Harkaat Se Roka Jaye. Ghar Se Nikalte Waqt Jab Koi Aurat Islami Aadab Par Amal Paira Hote Hue Haya Ko Ikhtiyaar Kare, Parde Ka Ehtamam Kare , Zaib O Zeenat Ke Khushboo Ke Istemaal Se Ihtaraaz Kare, Mardo Ke Ikhtelaat Se Door Rahe, Toh Uske Liye Namaaz Aur Waaz O Naseehat Sunne Ke Liye Masjid Me Jaana Jaayaz Hai. Lekin Is Surat E Haal Ke Baawajood Bhi Uska Ghar Me Rehna Afzal Hai Kyunke Rasool Allah ﷺ Ne Farmaya Hai:

“Unke Ghar Unke Liye Behtar Hain”

- **Ehl E Islaam Me Is Baat Par Ittefaaq Hai Ke Aurat Ka Ghar Pe Namaaz Ada Karna Masjid Me Adaa Karne Se Behtar Hai Kyunke Iss Surat Me Fitne Se Bachao Hai Aur Khair O Salaamti Yaqeeni Hai Aur Shar Ki Baikh Kuni Hai.**
- **Agar Aurat Islaami Adaab Ka Lihaaz Na Rakhe, Mamnooa Cheezo Maslan: Zeenat Aur Khushboo Se Ijtanaab Na Kare Toh Is Haal Me Uska Ghar Se Nikalna Haram Hai, Uske Sar Parast Sahib E Ikhtiyaar Par Use Behr Soorat Rokna Farz Hai.**

Sahi Hain Me Riwaayat Hai Sayeda Ayesha R.A Farmati Hain : “Is Waqt Humne Aurton Ki Jo Surat E Haal Dekhi Hai, Agar Rasool Allah ﷺ Dekh Lete Toh Aap ﷺ

Aurton Ko Masjid Me Aane Se Rok Dete Jaisa Ke Bani Israel Ki Aurton Ko Rok Diya Tha.”

Masjid Me Jaate Waqt Jab Is Had Tak Ihtiyaad Hai Toh Masjid Ke Ilaawa Kisi Aur Jaga Jaana, Use Usse Kahin Zyaada Mohtaat Rehna Chahiye Aur Fitno Ki Jaghon Se Bachna Chahiye. {184}-

Aaj Kal Baaz Log Ye Naara Lekar Uth Khade Hue Hain Ke Aurat Ko Ghar Se Nikal Kar Muaashrey Ke Har Sho'bey Me Mard Ke Shaana Mashaana Kaam Karna Chahiye Jaisa Ke Maghribi Mumaalik Me Ya Maghribi Tayzeeb Me Ya Mutaasira Mumaalik Me Aurton Ki Surat E Haal Hai. Dar Haqeeqat Ye Log, Fitne Ki Tarf Daawat De Rahe Hai Aur Aurat Ko Tabaahi Wa Shaqaawat Ke Gehre Gadhe Ki Taraf Ghaseet Rahe Hai Aur Usse Uski Izzat Wa Naamoos Ki Chaadar Cheen Rahe Hain, Chunaanche Humara Farz Hai Ke Hum Un Logo Ke Aagey Ek Mazboot Deewar Khadi Karein Hatta Ke Wo Aagey Na Badh Sakein Aur Us Daawat E Jahiliyat Me Istimaal Hone Wali Zabaanein Aur Kalme Rok Dein.

Ye Nihaayat Wazey Aur Numaayan Haqeeqat Hai Ke Aaj Maghrib Ya Maghrib Ki Taqleed Karne Wale Mumaaliq Me Aurat Tabaahi Wa Barbadi Ke Jis Gardhe Me Gir Chuki Hai Aur Jis Khaufnaak Daldal Me Phans Chuki Hai Ab Us Par Iska Saraa Ma'shra Pareshaani Wa Pasheemani Ki 'Aalam Me Sisak Raha Hai. Humein Inse 'Ibrat Haasil Karni Chahiye. Akal Mand Wahi Hota Hai Jo Doonsro Ko Dekh Kar Naseehat Haasil Kare.

Un Logo Ke Paas Apne Da'wae Ke Haq Me Koi Daleel Nahi, Haan! Unka Kehna Hai Ke Aurat Ke Kaam Na Karne Se Ma'shre Ka Nisf Hissa Bekar Hojata Hai, Lehaza Aurat Ko Mard Ke Saath Maidaan E Amal Me Baraabar Shareek Hona Chahiye. Aur Usko Mard Ke Dosh Badosh Kaam Karna Chahiye. Dar Haqeeqat Ye Log Kisi Bhool Me Hain Ya Bhole Pan Ka Mazaahira Kar Rahe Hain Aur Naadan Bane Hue Hain Kyunke Aurat Apne Ghar Me Rokar Jo Ahem Kaam Sar Anjaam De Rahi Hai Aur Apne Daire Me Rehkar Ma'ashre Me Jo Azeem Khidmat Sar Anjaam De Rahi Hai Wo Kaam Iske Ilaawa Aur Koi Nahi Kar Sakta. Nez Wo Kaam Iski Khalqat Se Munaasibat Rakhta Hai Aur Iski Fitrat Ke Liye Mauzoon Hai. Aur Ek Biwi Hai Jo Apne Khawind Ke Liye Baise Sukoon Hai Aur Ek Maa Hai Jiska Kaam Bachche Janna, Unhe Dood Pilana Aur Bachcho Ki Tarbiyat Karna Hai. Usne Ghar Ke Har Kaam Ko Theek Tareeqe Se Sar Anjaam Dena Hai. Agar Use Ghar Se Nikaal Diya Jaye Aur Wo Mardo Ke Saath Unke Kaamon Me Shareeq Ho Jaye Toh Aurat Ke Kaam Kaun Karega? Yaqeenan Wo Kaam Dhare Ke Dhare Rehjayenge Aur Is Tarha Ma'shre Apne Doosre Aadey Hisse Se Bhi Mahroom Hojayega Toh Pehle Nisf Hisse Se Kya Faida Haasil Ho Sake Ga? Is Tarha Toh Ma'shre Ke Bunyadein Bilkul Khoklee Ho Jayenge.

Hum Aazaadi Ke Un Da'wedaaron Ko Kehte Hai Ke Tum Khair O Bhalayi Ki Taraf Palat Aao, Un Logo Ki Tarha Na Ho Jaao Jinho Ne Allah Ki Niyamat Ki Naaqadree Ki Hatta Ke Inhone Apni Kaum Ko Tabahi Ke Gardhe Me Daal Diya. Tum Taa'meer Ki Da'wat Dene Wale Bano Takhreeb Ki Taraf Bulane Wale Na Bano. {185}

Aye Musalmaan Aurat! Apne Deen Ki Ta'aleem Ko Mazbooti Se Thaamle, Un Gumraah Kun Logon Ke Dhoke Me Na Aana Jo Tujhe Izzat O Karaamat Ke Us 'Aala Muqaam Wa Martaba Se Mehroom Karna Chahte Hain Jo Deen Islam Ne Tujhe Ata Kiya Hai. Islam Ke

Ilawaa Aur Kisi Deen Ne Ye Muqaam Wa Martaba Ata Nahi Kiya. Aur Jo Shakhs Islam Ko Chodhkar Koi Aur Deen Chahe Toh Wo Usse Hargiz Qubool Na Hoga Aur Wo Aakhirat Me Khasaara Uthane Wala Hoga. Allah Ta'ala Hum Sab Ko Aise 'Aamal Ki Taufeeq De Jinme Dunya Aur Aakhirat Ki Khair Wa Falah Ho.

IMAAMAT KE EHKAAM

Namaaz Ki Imaamat Ek Ehm Deeni Zimedaari Hai Jise Rasool Allah ﷺ Ne Anjaam Diya Aur Phir Khulafaai Rashedeen Ne Bhi Is Baar Imaamat Ko Uthaya Aur Khush Isloobi Se Nibhaya.

Imaamat Ki Fazeelat Me Bahot Si Ahadeeth Warid Hui Hain. Aap ﷺ Ne Farmaaya :

“Roz Qayamat Teen Kism Ke Aadmi Kustaari Ke Teelon Par Honge, Unme Se Ek Wo Shakhs Hoga Jisne Kaum Ki Imaamat Ki Aur Wo Us (Imam) Se Khush They.”

Ek Doosri Riwaayat Me Hai:

“Imam Ko Is Qadar Ajr Milega Jis Qadr Uske Peeche Namaaz Ada Karne Walo Ko Milega.”

Baaz Sahaba Karam R.A Rasool Allah ﷺ Se Darkhwaast Kiya Karte They Ke “Mujhe Meri Qaum Ka Imam Banadijiye.”

Uski Wajah Ye Thi Ke Wo Imamat Ki Fazeelat Aur Ajr Se Waqif They. Intahaayi Afsos Se Kehna Padhta Hai Ke Hum Is Daur Me Bahot Se Tulba Ko Dekhte Hain Ke Wo Imamat Ki Zimedaari Qubool Karne Me Raghbat Aur Shauq Nahi Rakhte Balke Ghurez Ya Kinaara Kashi Karte Hain. Iski Wajah Mahez Susti Aur Khair Me Raghbat Ki Kami Hai Jo Shaitaan Ki Taraf Se Neki {186}-

Se Mehroom Rakhne Ki Koshish Hai. Un Tulba Ko Chahiye Ke Wo Khoshish Se Aur Khushi Ke Saath Is Zimedaari Ko Qubool Karein Aur Allah Ta'ala Se Ajr E Azeem Haasil Karein. Deeni Tulba Doosre Logo Ki Nisbat Imamat Aur Deegar 'Aamal Sawliha Ke Zyaada Layek Hain.

Jab Ek Shakhs Me Imaamat Ki Ehliyat Ki Tamaam Khoobiyan Maujood Hain Toh Wo Doosro Ki Nizbat Imaamat Ke Zyaada Layek Hai Balke Doosre Ahl Shakhs Maujood Na Hone Ki Soorat Me Uske Liye Ye Fardh Anjaam Dena Zaroori Hojata Hai.

Imaamat Ki Ehliyat Aur Tarteeb:

- 1) **Imaamat Ka Haqdaar Wo Hai Jo Doosro Se Behtar Andaaz Me Qur'an Majeed Ki Qir'aat Kar Sakta Ho**, Makhaarij Hurf Se Wakif Ho, Hurf Ki Adaayegi Me Faash Galtiyon Na Karta Ho. Tilawaat Qur'an Me Kisi Takalluf Wa Tasanno Ke Bigair Qawaaid Qiraat Ko Malhooz Rakhta Ho. Ilawa Azeen Namaaz Ke Masael, Sharaaet, Arkaan Waajibaat Aur Nawaqidh Namaaz Ka 'Ilm Rakhta Ho. Rasool Allah ﷺ Ne Farmaya Hai:

“Logon Ki Imaamat Wo Karaye Jo Sab Se Zyaada Qur'an Majeed Padha Ho.”

Imaamat Ke Barey Me Jo Ahadeeth Aati Hain Un Se Wazey Hota Hai Ke Imaamat Me Muqaddam Wo Hoga Jo Qur'an Majeed Achche Aur Behtar Andaaz Me Padhta Jo Aur

Namaaz Ke Masaael Se Waqif Ho. Waazey Rahe 'Ahd Nabwi Me Jo Shahks Qur'an Majeed Zyaada Padha Hota Wo Deeni Masaael Me Fuqya Bhi Zyaada Hota Tha.

2) **Agar Qur'an Majeed Ki Qiraata Me Sab Baraabar Hon Toh Us Shakhs Ko Aagey Kya Jaaye Jo Deeni Masaael Se Zyaada Waaqif Ho Kyunke Aise Shakhs Me Qiraat Qur'aan Aur Fiq Deen Do Khoobiyaa Jama'a Hogayi Hain.** Rasool Allah ﷺ Ka Irshaad Hai:

"Agar Qiraat Qur'an Me Baraabar Hon Toh Jo Sunnat, Ya'ni 'Ilm Deen Ka Zyaada 'Ilm Hai Wo Imaamat Ka Mustahaq Hai"

Us Ki Ek Wajah Ye Bhi Hai Ke Namaazi Ko Qiraat Ki Nizbat Deeni Masaael Ki Zyaada Zaroorat Hoti Hai. Nez Namaaz Se Qiraat Ka Ta'aluq Mehdood Hai Jabke Namaaz Me Pesh Aane Wale Awaariz Gair Mahdood Hain.

3) **Agar Wo Sab Qiraat Wa Fiq Me Baraabar Hon Toh Hijrat Jiski Qadeem Hogi Usko Imaamat Ke Liye Muqaddam Kiya Jayega.** {187}

Jaise Ke Hadeeth Mein Hai:

"Jab Qiraat Wa Fiq Mein Barabar Hon Toh Us Shaqs Ko Imam Banaya Jaata Hai Jis Ki Hijrat Zyaada Qadeem Hai."

Hijrat Ka Matlab Kufr Wa Shirk Ke Mulk Ko Chodkar Islami Mulk Mein Muntaqal Hona Hai.

4) **Agar Qiraat, Quran, Fiq, Deenor Hijrat Mein Sab Barabar Hon Toh Sabse Zyaada Umar Wala Imamat Ke Layaq Hai** Kyunki Rasoolallah (S.A.W.) Ne Irshaad Farmaya Hai

"Tum Mein Se Bada Shaqa Tumhara Imam Hai. Iski Wajah Yeh Hai Ke Umar Mein Bada Hona Islam Mein Baaith Fazilat Hai, Naiz Badi Umar Mein Khusho Wa Khuzo Zyaada Hota Hai Aur Uski Duaa Bhi Zyaada Qubool Hoti Hai.

Madkura Tarteeb Ki Dalil Sayidina Abu Masood Badri (R.A.) Ki Darjzeel Dalil Hadeeth Hai Ke Rasoolallah (S.A.W.) Ne Farmaya

"(Awwalan) Woh Shaqs Qaum Ki Imamat Karaye Jo Sabse Zyaada Quran Majeed Padha Hua Hai. Agar Woh Qiraat Quran Mein Barabar Hon Toh Jo Shaqs Sunnat, Yaani Deen Ka Fahm Zyaada Rakta Ho. Agar Woh Deeni Fahm Mein Barabar Hon Toh Jiski Hijrat Sabse Qadeem Hai, Agar Hijrat Mein Barabar Hon Toh Jiska Eeman Muqadam Ho." Ek Riwaayat Mein Eeman Ke Bajaye "Umar" Ka Zikr Hai Yaani "Jiski Umar Zyaada Ho"

Sheikh Al-Islam Ibn Taymiya (Raheemullah) Farmate Hain "Rasoolallah (S.A.W.) Ne Kitaab Wa Sunnat Ka Ilm Rakhne Waale Ko Sab Par Fazeelat Di Hai Agar Ilm Mein Barabar Hon Toh Amal Saleh Mein Jo Sabse Badhkar Hai Wo Muqadam Hoga Aur Apne

Iqtiyaar Ke Saath Amal Saleh Mein Aagey Badhne Waala "Muhaajir" Hai Jisse Umar Raseeda Par Tarjee Di Jayegi."

Yahan Kuch Aur Bhi Itibaarat Wa Safaat Hain Jin Ke Hamileen Ko Imamate Mein Hazireen Par Bahr Surat Tarjee Hogi,

Agarche Un Hazireen Mein Afzal Shaqs Bhi Kyun Na Ho Aur Woh Yeh Hain:

- 1) Masjid Ka Muqarrar Imam (Basharte Woh Imamate Ki Ahliyat Rakhta Ho) Maujud Hon Toh Kissi Doosre Shaqs Ke Liye Laayaq Nahi Ke Woh Mussalli Imamate Par Khada Ho Agarche Woh Imam Se Afzal Hi Kyun Na Ho, Illa Yeh Ke Woh Ise Ijaazat De De.
- 2) Ghar Ka Malik Agar Ahliyat Rakhta Ho Toh Imamate Ke Mussalle Par Khade Hona Issi Ka Haq Hai, Magar Yeh Ke Woh Kissi Doosre Ko Ijaazat De De.
- 3) Sultan, Yaani Malik Ka Sarbarah Ya Is Ka Naayib Maujud Ho Toh Imamate Ke Mauqe Par Wohi Muqadam Hoga Basharte Ismein Imamate Ki Ahliyat Ho, Magar Yeh Ke Woh Kissi Aur Ko Imamate Karne Ki Ijaazat De De.

In Hazraat Ki Imamate Ke Istehqaq Mein Dalil Rasoolallah (S.A.W.) Ka Farmaan Hai

"Tu Kissi Shaqs Ka Iske Ghar Mein Imam Na Ban Aur Na Kissi Sultan Ke Sultanate Mein Imamate Kara, Aur Na Uske Ghar Me Uski Izzat Ki Jageh Par Baith Magar Uski Ijaazat Ke Saath."

Imam Qataabi (Raheemullah) Farmate Hain: "Hadeeth Rasoolallah (S.A.W.) Ka Matlab Yeh Hai Ke Malik Makaan Imamate Ka Zyaada Haqdaar Hai Agar Woh Qiraat Quran Aur Deeni Ilm Rakhta Hai."

Issi Tarha Sultan Ka Muqarrar Kirda Imam Ya Iska Naayib Ya Ahl Masjid Jiski Imamate Par Mutafiq Hon Toh Imamate Mein Iska Zyaada Haq Hai Kyunke Yeh Khaas Uhda Hai. In Hazraat Ke Maujudgi Mein Kissi Doosre Ka Imamate Ke Mussalla Par Khade Hona Badgumani Aur Nafrat Ka Baaith Hai. Guzishta Behes Se Namaaz Ki Imamate Ka Sharf Wa Fazilat Aur Islam Mein Iska Muqaam Wa Martaba Wazeh Hojata Hai. Ilawa Azein Namaaz Ka Imam (Do Rakaat Ka Imam Nahi Balke Woh) Deeni Qaayid Hota Hai. Imamate Ek Buland Martaba Hai Khair Wa Neki Ki Jaanib Musaabiqat Ka Zariya Hai. Imam Amir Ki Itaat Karne Aur Jamaat Ke Saath Waabasta Rehne Ke Liye Mauun Hai. Imamate Ki Badaulat Allah Taala Ki Masjid Aabad Hoti Hai. Allah Taala Ke Farmaan Ke Umoom Mein (Jismein Allah Ke Bandon Ki Duaa Ka Zikr Hai) Yeh Mazmoon Bhi Maujud Hai, Chinanche Irshaad Rabaani Hai:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

"Aur Woh Log Joy Yeh Duaa Karte Hain Ke Aye Humaare Parwardigar! Tu Hamare Beewiyon Aur Aulad Se Aankhon Ki Thandak Ata Farma Aur Humein Parezgaaron Ka Peshwa Bana" (Surah Furqan 74)

Dar Haqeeqat Namaaz Ki Imamate Deen Ki Imamate Hai, Bilqusoos Jab Koi Imam Masjid Mein Hazireen Ko Vaaz Wa Naseehat Karne Mein Apni Quwatain Khapata Ho

Toh Iska Shumaar Un Khush Naseeb Logon Mein Hoga Jo Allah Taala Ki Taraf Bulane Wale Hain Jo Apne Daamanon B=Mein Amal Saleh Aur Akhwal Tayibbah Ke Zariye Se Nekiyonkehaseenphool Samet Rahe Hain. Irshad Hai:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

(Surah Hameem Sajdah (S.Fussilat)-33)

“Aur Usse Zyaada Acchi Baat Waala Kaun Hai Jo Allah Ke Taraf Bulaye Aur Nek Kaamk Kare Aur Kahe Ke Mein Yaqeenan Musalmaanon Mein Se Hoon.” Chunanche Imamat Ka Auhda Qubool Karne Se Wohi Shaqs Ke Airaaz Wa Guraiz Karta Hai Jo Bainaseeb Hai. Wa La Haula Wa La Quwata Illah Billah.

JO SHAQS IMAMAT KA MUSTAHAQ NAHI

Namaaz Ki Imamat Bahut Badi Deeni Zimedaari Hai. Jis Tarah Imamat Ki Ahliyat Ke Liye Madqura Tamaam Ausaf Se Mutasaf Hona Zaroori Hai, Ussi Tarah Yeh Bhi Zaroori Hai Ke Imam Uyuub Aur Naqais Se Mubara Ho Jo Uske Mansab Ke Layaaq Nahi Aur Uske Shaayan Shaan Nahi.

Faasiq Shaqs Ko Namaazki Imamat Ka Mansab Dena Khata'an Jaayiz Nahi. Vaaze Rahe Faasiq Woh Shaqs Hai Jo Shirk Ke Siwa Deegar Kabira Gunaahon Ke Irtaqab Ki Wajah Se Daaire Taqwa Wa Istaqamat Se Nikal Jaye.

Fisq Do Qism Ka Hota Hai, Fisq Amali Or Fisq Itikhadi. Fisq Amali Zina, Chori Karne, Sharaab Peene, Wagaira Kabira Gunaahon Ke Itiqab Ka Naam Hai, Jabke Fisq Itikhadi, Aqaaid Mein Kharaabi Se Lahaq Hota Hai Jaisa Ke Raafda, Muuatazala Aur Jahmiya Ke Aqaaid Mein Bigaad Paidah Hua Aur Woh Fisq Itikhadi Ke Marz Ka Shikaar Hogaye. Algard Kissi Fasiq Shaqs Par Namaaz Ki Imamat Ki Zimmedaari Daalna Khata'an Durust Nahi Kyunki Woh Toh Iss Laayaq Bhi Nahi Ke Iski Koi Khabar Qubool Ki Jaye Jaise Ke Allah Taala Ka {190} Irshaad Hai:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا (Surah Hujraat -6:)

“Aye Musalmaanon! Agar Tumhe Koi Fasiq Khabar De Toh Tum Iski Acchi Tarah Tahqeeq Karliya Karo.”

Allah Taalake Is Farmaan Ki Roshni Mein Namaazki Sharaayat Mein Aur Iske Ehqaam Mein Fasiq Shaqs Par Khata'an Ittimad Aur Yaqeen Nahi Kiya Jasakta Kyunki Woh Doosron Ke Liye Buri Missal Ban Jayega, Lihaaza Deeni Umoor Mein Usse Zimmedaari Dene Mein Bahut Si Khabaahiten Aur Kharaabiyan Pinha Hain. Nabee (S.A.W.) Ka Irshaad Hai

“Koi Aurat Mard Ki, Airaabi Muhaajir Ki Aur Faajir Shaqs Moomin Ki Imamat Na Karaye Siwaye Iske Ke Woh Isse Apne Quuwat Aur Galbe Se Majboor Karde Aur Iski Taraf Se Zulum Wa Ziyaadti Ka Khauf Ho.” Hadeeth Ke Alfaaz “Faajir Shaqs Moomin Ki Imamat Na Karaye” Mahal Shaahid Hai Aur Haq Se Kinarah Kasha Karne Ka Naam Fujoor Hai. Fasiq Ke Peeche Namaaz Ada Karna Mamnoon Hai, Lihaza Quuwat Aur Qudrat Ke Hote Hue Usse Imam Banana Khata'an Jaayiz Nahi, Islami Huquumat Ke Zimmedaaran Iss Baat Ka Khayaal Rakhein Ke Woh Kissi Fasiq Shaqs Ko Namaazon Ka Imam Muqarrar Na Kare Kyunke Inhein Huqum Hai Ke Oh Logon Ki Maslihaton Par Tawajoh Dein Aur

Awaam Ko Iss Galati Ke Ittiqab Par Majboor Na Karein Ke Woh Fasiq Ke Peeche Khade Hokar Aisi Namaaz Ada Karein Jo Inhein Khud Napasand Hon. Fasiq Ke Peeche Padhigaye Namaaz Ki Saihet Mein Bhi Ullama Ka Ikhtilaaf Hai, Jiska Yeh Haal Ho Usse Barhal Logon Ko Bacchana Chahiye.

Jo Shaqs Ruku, Sajdah Karne Ya Baithne Se Aajis Ho Usko Imam Banana Durust Nahi Illa Yeh Ke Muqtadi Bhi Rukuun Wa Sharth Ada Karne Se (Imam Ke Tarah) Aajis Hon, Issi Tarah Khada Hone Se Aajis Shaqs Ka Tandurust Shaqs Ki Imamat Karana Sahi Nahi Illa Yeh Ke Who Ahal Masjid Ka Muqarrar Kirda Ho Aur Uski Uss Bimaarike Baare Mein Tandurusti Ur Saihet Ki Umeed Hoto Iski Iqtada Mein Namaaz Jaayiz Hai. Iss Surat-E-Haal Mein Tamaam Muqtadi Baithkar Hi Namaaz Ada Kareinge Iss Bare Mein Sayyida Aisha (R.A.) Se Riwaayat Hai: {191}

"Ek Martaba Rasoolallah (S.A.W.) Ne Takleef Ki Haalat Mein Ghar Mein Baithkar Namaaz Shuru Ki Jabke Sahabakram (R.A.) Aap Ke Peeche Namaaz Mein Khade The Toh Aap Ne Inhe Baithne Ka Irshaad Kiya. Namaaz Se Faarigh Hokar Farmaya: Imam Iqtidaar Ki Khaatir Banaya Jaata Hai, Jab Woh Ruku Kare Tab Tum Ruku Karo Aur Jab Woh Baithkar Namaaz Pade Tab Tum Sab Uske Peeche Baithkar Namaaz Padho."

Iski Wajah Yeh Hai Ki Muqarrar Kirda Imam Ko Aage Karna Yeh Iska Haq Hai Jo Isse Milna Chahiye. Agar Muqtadi Uske Peeche Khade Hokar Namaaz Ada Karein Ya Kuch Khade Hon Aur Kuch Baithe Hue Hon Toh Sahi Qaul Ke Mutaabiq Inki Namaaz Durust Hogayi Albatta Agar Imam Kissi Ko Apna Naayib Banale So Inhein Khade Hokar Namaaz Padhaye Toh Yeh Zyaada Behtar Hai Aur Is Sey Faqha Ke Ikhtilaaf Se Nikal Jayenge. Hadith Mein Hai Ke Rasoolallah (S.A.W.) Ne Namaaz Ki Imamat Ke Liye Sayiddina Abubakr Siddiq (R.A.) Ko Apna Naayib Muqarrar Kiya Tha.

Algardh Rasoolallah (S.A.W.) Se Donon Suratun Ka Jawaaz Thaabit Hai.

Jo Shaqs Aisi Bimaari Mein Mubtila Ho Jis Ke Saath Uska Wudhu Qaaim Nahin Rahta Maslan: Usse Silsil Albawl (Paishab Ke Khatre Nikalne) Ya Hua Ke Khaarij Hone Ka Marz Lahaq Ho Toh Uski Imamat Durust Nahin Kyunki Uske Namaaz Mein Tandurust Ki Nisbat Khalal Hai Jiska Azaala Mumkin Nahin Hai. Aisa Shaqs Tahaarat Ke Manaafi Najaasat Ke Bawajud Namaaz Ada Kar Raha Hai Uski Namaaz Uski Majboori Ki Wajah Se Durust Hai, Albatta Agar Uske Muqtadi Bhi Aise Hi Kissi Marz Mein Mubtala Hon Tab Koi Harj Nahin Kyunki Bimaari Ki Wajah Se Uzur Mein Sab Barabar Hein.

Agar Kissi Ne Aise Shaqs Ke Peeche Namaaz Ada Ki Jo Bewudhu Tha Ya Iske Badan Ya Kapde Ya Jaainamaaz Par Najaasat Thi Aur Donon Ko Namaaz Se Faarigh Hone Tak Iski Khabar Na Thi Toh Muqtadi Ki Namaaz Jab Take Durust Hogi Jabke Imam Ki Nahin Kyunke {192} Rasoolallah (S.A.W.) Ne Farmaya Hai:

"Jab Koi Janbi Shaqs Logon Ko Namaaz Padhaye Toh Woh Dobarah Namaaz Padhe Jabke Muqtadi Ki Namaaz Mukkammal Aur Sahi Hai."

Shaikh Al Islam Ibn Tayimmiyah Raheemullah Farmate Hain: "Khulfaye Rashideen Ka Yeh Tariqa Tha Ke Woh Logon Ko Namaazein Padhate, Namaaz Ke Baad Kabhi Janaabat Ke Asraat Dekhte Toh Khud Namaaz Ka Aa'adah Kar Lete. Baaqi Logon Ko Namaaz Ke Aa'adey Ka Hukum Na Dete."

Agar Imam Ya Muqtadi Ko Dauraan Namaaz Mein Adum Tahaarat Ya Najaasat Ki Maujudgi Ka Ilm Hojaye Toh Har Ek Namaaz Baatil Hogi.

Aise Unpadh Shaqs Ki Imamat Bhi Durust Nahi Jise Surah Fatihah Bhi Acchi Tarah Hifz Na Ho Ya Hifz Toh Ho Lekin Badi Faash Galthiyaan Karta Ho Maslan "Iyyaka" Ke Kaaf Par Zayr Pade Ya "Anamta" Ke Taa Par Paish Pade. "Ihdina" Ke Hamza Par Zabar Padhta Ya Kissi Hurf Ko Kissi Dusre Hurf Se Badalde Maslan "Ra" Ko "Gayin" Ya "Laam" Padhe Ya "Seen" Ko "Taa" Ya "Sheen" Padhta Ho. Unpadh Imam Ki Imamat Us Jaise Unpadh Logon Ke Siwa Kisi Aur Ke Liye Durust Nahi Jabke Woh Uski Islaah Na Kar Sakte Hon Kyunke Donon Fareeg Masaavi Hain. Agar Aisa Unpadh Shaqs Alfaaz (Qiraat) Ki Islaah Kar Sakta Ho Lekin Woh Koshish Hi Nahi Kare Toh Na Iski Namaaz Durust Hai Aur Na Iske Peeche Ada Karne Waaleki Namaaz Sahi Hai Kyunki Woh Quدرات Ke Bawajood Ek Rukun (Qiraat) Ka Taarik Hai.

Jis Shaqs Se Aksar Logon Ki Naarazgidurust Ho Iski Imamat Maqrooh Hai Yaani Agar Log Kissi Ki Imamat Ko Kissi Maqool Wajah Kibuniyaad Par Napasand Kart Hon Maslan: Ismein Deenikamzoriyan Ho Toh Aisa Shaqs Ka Imamat Karna Maqrooh Amal Hoga. Rasool (S.A.W.) Ka Farmaan Hai:

"Teen Shaqs Aise Hain Ki Inki Namaaz Unke Kaanon Se Upar Nahi Jaati: Bhaagne Waala Ghulam Jab Tak Woh Waapis Na Laut Aaye, Aur Woh Aurat Is Haal Mein Raat Guzaare Ke Iska Khaawind Is Par Naraaz Ho Aur Kissi Qaum Ka Imam Jise Woh Napasand Karte Hon."{193}

Sheikh Al-Islam Ibn Tayimmiyah Raheem-Ullah Farmate Hain "Us Imam Ki Namaaz Qubool Nahi Hoti Jisse Log Iski Deeni Kamzoriyon Ki Wajah Se Napasand Karte Hon Maslan: Uska Jhoot Bolna, Ya Kissi Par Zulum Karna Ya Uska Jaahil Hona, Ya Uska Biddati Hona. Agar Wahaan Koi Aisa Shaqs Maujud Ho Jo Deeni Aitbaar Se Muqarrar Imam Se Behtar Aur Acha Ho Maslan: Sachcha Ho Ya Aadil Ho Ya Aalim Ho Ya Deen Ke Ilm Wa Amal Mein Zyaada Pokhta Ho Toh Pehle Ko Imamat Se Muazzul Karke Passndeedah Shaqs Ko Imam Muqarrar Karna Zaroori Hai Balke Munaasib Yeh Hai Ke Woh Khud Hi Auhda Imamat Se Alag Ho Jaye Warna Iski Apni Namaaz Qubool Na Hogi Jaiseke Hadith Mein Hai: "Teen Shaqs Aise Hain Ki Unki Namaaz Unke Kaanon Se Upar Nahi Jati, Ek Woh Imam Jiske Muqtadi Use Napasand Karte Hon, Doosra Shaqs Jo Namaaz Ka Waqt Guzaar Ke Padhta Ho, Aur Teesra Woh Jisne Kissi Aazad Aadmi Ko Ghulaam Banaliya."

Age Chalkar Sheikh Raheem-Ullah Likhte Hain "Agar Kissi Imam Aur Uska Muqtadiyon Ke Darmiyaan Shadeed Maslaqi Ikhtilaaf Maujud Ho Toh Woh Inki Imamat Na Karye Kyunki Namaaz Bajamaat Ka Maqsad Logon Mein Pyaar Aur Mohabbat Paidah

Karke Jodna Hai Todhna Nahi." Aap (S.A.W.) Ka Irshaad Hai Ke "Namaaz Mein Ek Doosre Se Hatkar (Ya Age Peeche) Khade Na Hua Karo, Warna Tumhaare Dilon Mein Ikhtilaaf Paidah Ho Jayega.

Albatta Agar Imam Mutadeen Ho, Yaani Kitaab Wa Sunnat Ka Hamil Wa Aamil Aur Log Issi Wajah Se Usse Napasand Karte Hon To Is Imam Ke Haq Mein Imamat Maqrooh Nahin Hai, Ghalti Uski Hai Jo Isse Napasand Kare."

Barhal Imam Aur Muqtadiyon Ke Darmiyaan Pyaar Ki Fizza Zaroori Hai Taaki Neki Aur Taqwa Mein Bahum Taawuun Hon, Khwaish Parasti Aur Shaitaani Airaaz Ke Ittaba Mein Agar Keena Aur Bogs Paidah Ho Gaya Ho Toh Isse Khatam Karne Ki Koshish Karni Chahiye. Imamki Zimmedaari Hai Ke Woh Apne Muqtadiyon Ke Huqooq Ka Khayaal Rakhe, Unko Mushkil Mein Na Daale, Unke Jaayiz Mutaalibat Ka Ehtaram Kare. Issi Tarah Muqtadiyon Ki Zimmedaari Hai Ke Woh Imam Ke Huqooq Ka Khayaal Rakhein Aur Uska Nehaayat Ehtaram Aur Izzat Kare. Har Insaan Se Bhool Chook Aur Kami Wa Kautahi Ho Hi Jaati Hai, Isliye Ek Doosre Ko Bardasht Karna Chahiye Aur Aisi Maamuuli Kamzori Se Sirf Nazar Karna Chahiye Jis Se Deen Wa Maroot Mein Khalal Paidah Na Hota Ho.{194}

"Bhala Aisa Koi Shaqs Hai Jiske Tamaam Aadat Wa Atwaar Se Har Shaqs Khush Ho, Kissi Shaqs Ke Bada Hone Ke Iye Yehi Bat Kaafi Hai Ke Iske Uyuub Shumaar Karliye Jaayein"

Hum Allah Taala Se Hidaayat Aur Tawfiq Khair Ki Duaa Karte Hain.

IMAM KI ZIMMEDAARIYAAN

Imam Zaamin Hai, Lehaza Namaaz Se Mutaaliq Is Par Bhut Badi Zimmedaariyan Aahid Hoti Hain Agar Woh Apne Zimmedaariyon Ko Khush Asloobi Se Nibhata Hai Toh Iske Naseeb Mein Bahut Badi Bhalayi Hai.

Imamat Ki Fazeelat Wa Azmat Logon Ke Yahan Mashoor Wa Maaruf Amar Hai, Jisse Rasoolallah (S.A.W.) Aur Khulfaaye Rashideen Ne Qubool Kiya Aur Iske Liye Behtareen Afraad Ko Muntaqab Kiya. Hadith Nabawi Mein Hai: "Roz-E-Qayaamat Teen Aadmi Kastuuri Ke Thelon Par Honge, Ek Woh Shaqs Jo Qaum Ka Imam Raha Aur Woh Us Par Khush The."

Ek Aur Riwaayat Mein Hai: "Imam Ko Iss Qadar Ajar Milega Jis Qadar Uske Peeche Namaaz Ada Karne Waale Muqtadiyon Ko Milega."

Jo Shaqs Apne Aap Ko Imamat Kelaayaq Samajhta Ho Woh Iss Zimmedaari Ko Khud Talab Kar Sakta Hai, Chinanche Ek Shaqs Ne Rasoolallah (S.A.W.) Se Darkhwaast Ki: "Mujhe Mere Qaum Ka Imam Muqarrar Kardijiye. Aap (S.A.W.) Ne Farmaya Aaj Se Tu Inka Imam Hai, Kamzoriyon Ka Khayaal Rakhna." {195}

Is Masle Ki Ta'ayid Quran Majid Ki Is Aayat Se Bhi Hoti Hai

(S. Furqan-74) ﴿٧٤﴾ وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

"Aur Humein Parezgaaron Ka Peshwa Banaya"

Jis Shaqs Par Imamat Ki Zimmedaari Aayid Ho Use Chahiye Ke Isse Poori Ehmiyat De.

Hasbe Istitaat Iska Haq Ada Kare Toh Yaqeenan Iske Liye Isme Ajr-E-Azeem Hain. Woh Rasoolallah (S.A.W.) Ke Darjzeel Farman Par Amalkarte Hue Muqtadiyon Ke Infraadi Aur Ishtimayi Haalaat Ka Khayal Rakhe, Inhein Pareshaani Aur Mushkil Mein Na Dale, Inhein Apni Taraf Raakhib Kare Mutanfar Na Kare. Aap (S.A.W.) Ne Farmaya Hai: "Jab Koi Logon Ko Namaaz Padhaye Toh Oh Namaaz Mein Takhfeef Kare Kyunke Inmein Beemar, Zaeef Aur Haajatmand Bhi Hote Hain Aur Jab Woh Akela Namaaz Padhe Toh Hasbe Namsha Namaaz Lambi Kare."

Sahihein Mein Sayiddina Abu Masood (R.A.) Ki Riwaayat Mein Rasool Allah (S.A.W.) Ka Farman Yoon Hai:

"Aye Logon! Tum Mein Se Baazlog Nafrat Paidh Karte Hain Jo Shaqs Logon Ki Imamat Karaye Who Ekhtesaar Se Kam Ley Kyunke Inmein Zaeef, Buudhe Aur Zarooratmand Hote Hain."

Ek Sahabi Ka Bayan Hai:

"Mai Ne Rasoolallah (S.A.W.) Ke Peeche Jis Qadar Muqtasar Aur Mukammil Namaaz Padhi Aisi Namaaz Kissi Aur Ke Peeche Nahin Padhi." Jab Ke Aap (S.A.W.) Hi Humare Liye Namaaz Waghaira Mein Namoonna Hain.{196}

Haafiz Ibn Hajr Raheem-Ullah Farmate Hain

"Jo Shaqs Namaaz Mein Rasoolallah (S.A.W.) Ka Tareeqa Apnayega Woh Apne Muqtadiyon Ko Namaaz Lambi Hone Ki Shiqayat Ka Mauqa Nahin Dega." Namaaz Mein Taqfeef Se Muraad Aisi Namaaz Hai Jo Mukhtasar Bhi Ho Aur Iske Arkaan Waajibat Aur Sunnan Mukammil Bhi Hon Jaisa Ke Rasoolallah (S.A.W.) Ki Namaaz Thi Jis Par Aap (S.A.W.) Ne Hameshgi Farmayi. Yeh Matlab Nahin Ke Woh Namaaz Muqtadiyon Ke Khwahish Ke Mutaabiq Ho.

Baaz Ullama Ke Yahan Takhfeef Ka Matlab Yeh Hai Ke Kamala Ke Adna Darje Par Iktifa Ho, Maslan: Ruku Aur Sajde Mein Teen Tasbeehat Kijiye, Albatta Jab Kabhi Muqtadiyon Ki Mutaffaqa Rai Yeh Ho Ke Imam Inhein Lambi Namaaz Padhaye Tab Qiyaam Lamba Karne Mein Koi Harj Nahin Kyunke Aap Muqtadiyon Ke Mutanfar Hone Ka Andesha Nahin Raha.

Imam Ibn Daqiq Al-Id Raheem-Ullah Farmate Hain: "Imam Namaaz Ki Qiraat Wa Tasbeehat Ko Masnoon Miqdaar Se Zyaada Na Kare, Albatta Mauqa Mahal Ki Munaasibat Se Kabhi-Kabar Zyaada Waqt Bhilagaye Ja Sakta Hai Jaisa Ke Rasoolallah (S.A.W.) Kabhi-Kabhi Aisa Kiya Karte The."

Imam Nawawi Raheem-Ullah Farmate Hain: "Ullama Ne Kaha Hai Ke Ahadith Shareefa Mein Qiraat Ki Mikdaar Mein Riwaayat Ka Jo Ikhtilaaf Hai Inka Taluq Mukhtalif Ehwaal Ki Munaasibat Se Hai Yaani Aap (S.A.W.) Muqtadiyon Ki Surat-E-Haal Dekhlete, Nafsiyaat Padhlete, Agar Woh Lamba Qiyaam Chahte Toh Lamba Qiyaam Karlete Aur Agar Kissi Uzur Kiwajah Se Ikhtisaar Chahte Toh Aap (S.A.W.) Mukhtasar Namaaz Padha Dete. Kabhi Lambi Namaaz Padhane Ka Iraadah Hota Lekin Kissi Bache Ki Rone Ki Aawaz Sunkar Namaaz Mukhtasar Kardete The Jaisa Ke Riwaayat Mein Maujud Hai."

Imam Itni Lambi Namaaz Na Padhaye Ke Muqtadi Ke Sath Masnoon Arkaan, Maslan:

Surah Fatihah, Teen Teen Baar Tasbeehat, Ruku Wa Sujood Ada Na Kar Sake Balke Qiraat Tehar-Tehar Kar Karrein Aur Ruku Wa Sujood Ki Tasbeehat Ka Mauqa De. Yeh Bhi Amal Masnoon Hai Ke Imam Pehli Rakaat Lambi Kare, Chunanche Imam Abu Qatada (R.A.) Ka Bayaan Hai Ke Rasoolallah (S.A.W.) Pehli Rakaat Ko Lamba Karte The. {197}

Jab Imam Haalat Ruku Mein Ho Aur Isse Mehsoosho Ke Koishaqs Jamaat Mein Daakhil Ho Raha Hai Toh Mustahab Yeh Hai Ke Imam Ruku Ko Qadar-E-Lamba Karde Taake Woh Rukumein Shaamilhojayeaur Rakah Miljaye Yeh Muqtadi Ke Saath Tawuunki Ek Surat Hai Chinanche Sayiddina Ibn Abi Awfa (R.A.) Se Riwaayat Hai: "Rasoolallah (S.A.W.) Zuhr Ki Pehli Rakaat Mein Taadeyr Khade Rehte Hatta Ke Jamaat Mein Daaqil Hone Waalon Ke Qadmon Ki Aahat Khatam Hojati."

Lekin Yeh Tab Hai Jab Muqtadiyon Ke Tabyiton Par Intezaar Giraan Na Guzre Aur Zyaada Lambe Na Ho Warna Inhein Nazar Andaz Karde Kyunke Jamaat Mein Shaamil Hone Waalon Kaehtaram Wa Lihaaz Shaamil Nahone Waalon Se Badhkar Hai.

Algardh! Imam Ke Liye Zaroori Hai Ke Woh Muqtadiyon Ke Ehwaal Wa Tabaayi Ka Khayaal Rakhe, Mukammil Aur Sahi Namaaz Padhayein Aur Rasoolallah (S.A.W.) Ki Hidayaat Par Amalkare. Aap (S.A.W.) Ki Nasehaton Aur Awaamir Ki Ita'at Kare, Isme Sabki Khair Aur Bhalayihai.

Baaz Aayima Masjid Imamat Ki Zimmedaariyon Ke Silsile Mein Kotaahi Barakte Hein, Aksar Masjid Se Ghayr Haazir Rehte Hain Ya Haazri Mein Taaqir Karte Hain Jiski Wajah Namaaziyon Ko Pareshaani Hoti Hai, Inmein Nafrat Aur Mukhalifat Janam Leti Hai Hatta Ke Imam Ki Shaqsiyat Sath Aur Ghayr Zimmedaar Logon Ke Liye Ek Dalil Banjati Hai. Aise Shaqs Ko Is Ghalti Se Rokiye Aur Samjhayiye Take Woh Apne Kaam Ko Baaqaaidgi Aur Behtar Andaz Se Sar Anjaam De, Masjid Ki Imamat Mein Beqaaidgi Chodh De. Ya Phir Rah Raasat Par Na Aane Ki Surat Mein Isse Uhdah Imamat Se Maazool Kar Diya Jaye.

Allah Taalahumein In Amaal Ki Tawfeeq De Jo Ise Mahboob Aur Pasand Hon. Aameen!

MAAZOOR AFRAAD KI NAMA AZ KA BAYAAN

Maazoor Afraad Seyahaan Muraad: Beemar, Musaaafir Aur Woh Shaqs Haijise Dushman Ka Khauf Laahaq Ho Jo Ghayr Maazoor Ki Tarah Sahih Taur {198} Par Namaaz Na Ada Ker Sakta Ho. Sharia Ne Aise Afraad Ko Qusosi Riyath Di Hai Aur In Se Yeh Mutalbah Kiya Hai Ke Woh Hisaab Istataith Namaaz Ada Kare. Yeh Shariyath Ki Taraf Se In Ke Liye Asaani Aur Sahulath Hai Takey Unhein Tangi Aur Takleef Na Ho.

Allah Taala Ka Irshaad Hai:

{وَمَا جَعَلْ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ (S.Hajj-78)}

"*Aur Is Ne Tum Par Deen Ke Bare Me Koi Tangi Nahi Ki*"

Ek Aur Muqaam Par Irshaad Farmaya:

{يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ (S.Baqarah-185)}

"*Allah Ka Irada Tumhare Saath Asaani Ka Hai ,Saqti Ka Nahi*"

Ek Aur Jagah Irshaad Hai:

(S.Baqarah-286) { لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا }

“Allah Kisi Jaan Ko Uski Taqatse Zyada Takleef Nahi Deta”

Neiz Farmaya:

(S.Taghabun-16) { فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ }

Chunache Jahan Tak Tum Se Ho Sake Allah Se Darte Raho.

Rasool Allah (Saw) Ne Farmaya:

Arabic Text

“Jab Mai Tumhein Koi Hokum Doun Toh Hasb E Istetaith Is Par Amal Karo”

Mazkurah Nasoos Sharia Ke Ilawa Aur Bhi Bahut Se Dalail Hai Jin Bandoun Per Allah Taala Ke Fazal Aur Karam Aur In Per Shariyath Me Asaani Aur Sahulath Ka Tazkirah Hai.

Shariyath Me Jo Asaaniya Aur Sahulatien Hai, In Mai Se Baaz Ka Taluq Hamare Zer Behas Unwaan Se Bhi Hai, Ager Kisi Shaqs Ko Marz, Safer Ya Khauf Ka UZR Lahaq Ho Toh Wo Kaise Namaaz Ada Kare? Lijiye Iski Tafseel Mulahaizah Farmaiye:

1. **Mariz Ki Namaz: Namaz Kabhi Na Chodi Jaye**, Ager Mariz Hai Aur Khada Hone Ki Taqat Rakhta Hai Toh Khade Hoker Namaz Ada Karna Is Per Lazim Hai, Ager Wo Khada Hone Ke Liye Lathi Waghaira Ka Sahara Lele Toh Koi Harj Nahi Kyun Ke Ager Wajib Ki Adaigi Kisi Sahare Ke Saath Mumkin Ho Toh Is Ka Istemaal Wajib Hai.
- Ager Mariz Shaqs Namaz Me Khada Hone Ki Taqath Na Rakhta Ho Ya Usse Khada Hone Se Takleef Aur Mushkil Pesh Ati Ho, Ya{199} Khada Hone Se Bimaari Badh Jane Ka Andesha Ho Toh Wo In Halaath Me Baith Ker Namaz Ada Kare. Baith Ker Namaz Padhne Ke Liye Sirf Yeh Sharth Nahi Ke Is Ke Liye Khada Hona Namumkin Ho (Balke Muzkurah Halaath Me Se Koi Bhi Halaath Ho Toh Wo Baith Ker Namaz Ada Ker Sakta Hai) Albatta Mamooli Si Takleef Ki Bina Per Baith Ker Namaz Ada Karna Durust Nahi Hai Balke Usse Zyada Aur Wazaih Takleef Aur Mushaqt Ho Tab Baith Ker Namaz Ada Kerne Ki Ijazath Hai.

Ahl Alim Ka Is Amr Per Ajmaa Hai Ke Jo Shaqs Farz Namaz Mekhada Hone Se Ajiz Hai Wo Jis Tarah Bhi Sahulath Ke Saath Baith Sakta Hai Isi Tarah Baith Ker Namaz Ada Kare Kyunki Sharai Alaihi Asalaam Ne Baithne Me Usse Khaas Surath Ke Saath Pabandh Nahi Kiya Wo Jis Shaki Me Bhi Baith Ker Namaz Ada Kerle Durust Hai.

- Ager Koi Shaqs Baith Ker Bhi Namaz Ada Karne Ki Taqath Nahi Rakhta Usse Mushkil Aur Takleef Hoti Ho Toh Wo Pehlu Ke Bal Leth Ker Namaz Padh Le. Is Surath Me Uska Chehra Qibla Ki Janib Hona Chahiye, Albatta Dai'e Janib Leth Na Afzal Hai. Ager Wo Khud Qibla Ki Taraf Rukh Na Ker Sake Aur Koi Dusra Shaqs Bhi Uske Paas Na Ho Jo Iska Chehra Qiblah Ki Janib Ker De To Jis Samth Ki Taraf Usse Sahulath Ho Namaz Padh Le.

- Ager Mariz Ko Pehlu Ke Bal Bhi Namaz Ada Kerne Per Khudrath Na Ho Toh Pusht Ke Bal Chith Leth Ker Namaz Padhle. Mumkin Ho Toh Iske Paoun Qibla Ki Janib Hone Chahiye.
- Ager Koi Shaqs Baith Ker Namaz Ada Kare Aur Wo Zameen Per Sajda Kerne Ki Taqath Na Rakhta Ho Ya Pehlu Ke Bal Leth Ker Ya Pusht Ke Bal Chith Leth Ker Namaz Ada Kare Toh Wo Teeno Suratoun Me Ser Ke Ishare Ke Saath Ruku Aur Sajda Kare, Albatta Sajde Ka Ishara Ruku Ke Ishare Se Zyada Neeche Hona Chahiye. Ager Wo Zameen Per Sajda Ker Sakta Ho Toh Iska Ruku Aur Sajde Ke Liye Jhukna Zaroori Hai, Sirf Ishara Kafi Nahi.

Mazkurah Tarteeb Ke Saath Mariz Ki Namaz Ka Juwaz Sahi Buqari Waghair abki Darj Zeel Hadith Se Sabit Hota Hai.

Arabic Text

(Syedna Imran Bin Hussain Raziallah Anhu Bayaan Kerte Hai): Mujhe Bawasir Thi, Chunache Maine Rasool Sallahu Alaihi Wasalam Se Namaz Ki Babith Sawaal Kiya Toh Aap Sallahu Alaihi Wasalam Ne Farmaya: Khade Ho Ker Namaz Ada Karo, Ager Taqath Na Ho Toh Baith Ker Padho, Ager Iski Bhi Taqath Na Ho Toh Pehlu Ke Bal Lait Ker Ada Kerlo. {200}

Imam Tarmeezi Ramathullah Baaz Ulema Ka Qaul Zikr Hai Kerte Hue Farmate Hai: Ager Namaz Ke Liye Pehlu Ke Bal Lethe Ki Taqath Na Ho Toh Pusht Ke Bal Chith Leth Ker Padhlo, Chahe Iske Peir Qible Ki Taraf Ho. Allah Taala Ka Farman Hai

(S.Baqarah-286) { لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا }

“Allah Kisi Jaan Koi Ski Taqath Se Zyada Takleef Nahi Deta”.

Tanbiya: Baaz Hazraath Bimari Ya Operation Ki Wajah Se Namaz Chodh Dete Hai Aur Wo Yeh Dalil Dete Hai Ke Wo Mukamil Taur Per Namaz Ada Nahi Ker Sakte Ya Wo Wazu Nahi Ker Sakte Ya Unke Kapde Napaak Hai Ya Koi Aur Uzr Pesh Kerte Hai. Is Bare Me Hum Kaheinge Key Eh Unki Bahut Badi Galti Hai Kyun Ke Kisi Surath Namaz Ko Chodna Qathiyan Jaiz Nahi Hai Agerche Wo Namaz Ke Baaz Sharaith Ya Arkaan Aur Wajibath Ada Kerne Se Ajiz Ho. Wo Hasb E Haal Ya Jaise Bhi Mumkin Ho Namaz Ada Kerle. Allah Taal Ka Irshaad Hai :

(S.Taghabun-16) { فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ }

“Chunache Jahan Tak Tum Se Ho Sake Tum Allah Se Darte Raho”.

Koi Mariz Yeh Kehta Hai Ke Jab Tandurst Hoga Toh Jis Qadr Namazein Chodunga Unki Qaza Dedunga. Is Masle Me Yeh Iski La Ilmi Ya Susti Ya Mazhr Hai. Jis Tarah Mumkin Ho Namaz Waqt Per Padhi Jaye, Isme Taqeer Jaiz Nahi Hai. Har Musalmaan Ko Is Bare Me Baqabr Rehna Chahiye.

Hopitals Me Bhi Deeni Masael Aur Ehkaam Batane Aur Samjhane Bandhobast Zaroor Hona Chahiye Taake Marizoun Ko Unke Ahwaal Ke Mutabiq Namaz Aur Diger Masael Sharia Kai Ilm Hosake Jinki Unhein Zaroorath Hai.

Uper Humne Jo Masael Bayaan Kiya Hai Wo Hukm Us Shaqs Ke Haq Me Hai Jis Ka Uzr Shuru Namaaz Se Le Ker Farig Hone Tak Qaym Raha Ho, Albatta Jis Shaqs Ne Khade Hoker Namaz Shuru Ki, Phir Namaz Ke Dauraan Khada Hone Se Ajiz Agaya Ya Wo Agaz Namaz Me Khada Hone Se Ajiz Tha, Phir Isme Asna E Namaz Me Khada Hone Ki Quwath Aagayi Ya Usne Baith Ker Namaz Shuru Ki Lekin Namaz Ke Dauraan Me Baithne Ki Bhi Quwath Na Rahi Ya Usne Pehlu Ke Bal Leth Ker Namaz Ki Ibtada Ki Phir Namaz Me Baithne Ki Taqath Aagayi Toh Wo Shaqs In Tamam Halaath Me Duraan Namaaz Me Baad Wali Munasib Surath Haal Ko Iqtiyaar Ker Le. Shariyan Iske Liye Yehi Zyada Munasib Aur Behter Hai Aur Isi Halath Per Namaz Puri Kerle, Allah Taala Ka Farmaan Hai:

(S.Taghabun-16) { فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ }

“Chunache Jahan Tak Tum Se Ho Sake Tum Allah Se Darte Raho.” Chunache Jisme Khade Hone Ki Quwath Aagayi Hai Toh Baitha Huwa Khada Hojaye Aur Ager Khade Hone Ki Quwath Nahi Rahi Toh Khada Huwa Baith {201} Jaye. Is Tarah Tabiyath Ke Mujtabiq Nayi Surath Apna Le.

- Ager Mariz Me Khada Hone Aur Baithne Ki Taqath Hai Lekin Wo Ruku Ya Sajda Karne Per Qudrath Nahi Rakhta Toh Wo Khada Khada Ser Jhuka Ker Ishare Se Ruku Kare Aur Phir Baith Ker Ser Ke Ishare Se Sajda Kare, Taake Hasab E Imkaan Donoun Isharoun Me Farq Hojaye.
- Ager Koi Mariz Khada Hoker Namaz Ada Ker Sakta Hai Lekin Kisi Qabil Etamaad Musalmaan Doctor Ka Usse Mashwara Yeh Hai Ke Wo Leth Ker Namaz Padhe Warna Uska Ilaaj Ya Ifaaqa Mumkin Nahi Toh Wo Shaqs Leth Ker Namaz Ada Kare Kyunke Ek Mertaba Rasool Allah Sallahu Alahi Wasalam Ke Pehlu Me Khiraash Aagayi Thi Toh Aap Ne Baith Ker Hi Namaz Ada Ki Hi.

Isi Tarah Syeda Umme Salma Raziallah Ne Ankhoun Ki Takleef Ki Wajah Se Zameen Per Sajda Karna Chodh Diya Tha.

Islam Me Namaz Ka Ek Bahut Bada Muqaam Hai, Har Musalamaan Per Farz Hai Ke Wo Halaath E Saheth Aur Halaath E Marz Me Hasab E Taqath Namaz Qaym Kare. Mariz Ko Namaz Maaf Nahi Lekin Wo Hasab E Haal Usse Ada Kare. Har Musalmaan Per Farz Hai Ke Namaz Ki Isi Tarah Hifazath Kare Jaisa Ke Allah Taala Ne Hukm Diya Hai. Allah Taala Hum Sab Ko Aise Amaal Ki Taufeeq De Jisme Uski Mohabbath Aur Raza Hi. Ameen.

2. **SAWAAR SHAQS KI NAMAZ:** Wo Shaqs Ahle Uzr Me Shamil Hai Halaath E Safer Me Kisi Cheez Ya Jaanwar Per Sawaar Ho Aur Zameen Per Khichadh Ya Barish Hone Ki Wajah Se Sawari Se Uter Ker Namaz Padhne Me Usse Mushkil Aur Takleef Mahsoos Ho Ya Sawari Se Uter Ne Ke Baad Dobra Sawar Hone Se Ajiz Ho Ya Sawari Se Uter Ne Ki Wajah Se Saathiyoun Se Bichadh Jane Ka Darr Ho Ya Uter Ki Surath Me Dushman Ya Darinde Ka Kauf Ho Toh In Halaath Me Wo Sawari Wagaira Hi Per Namaz Ada Kerle, Zameen Per Uter Ker Namaz Padhna Zaroori Nahi.

Syedna Laila Bin Marrah Raziallahu Anhu Se Marwi Hai: {202}

{Arabic Text}

Ek Martaba Rasool Allah Sallahu Alaihi Wassalam Aur Aap Ke Sahaba Karam Ek Tang Si Ghati Me Puhanche Aap Apni Sawari Per Sawar The. Uper Badal Chaye Hue The Aur Neechey Zameen Geeli Thi, Namaz Ka Waqt Hogaya Tha Toh Aap Sallahu Alaihi Wassalam Ne Mauzan Ko Hukm Diya, Usne Azaan Di Aur Phir Aqamath Kai, Rasool Allah Sallahu Alaihi Wasallam Sawari Per Sawar Hone Ki Halath Me Agey Bade Aur Ishare Se Namaz Padhai, Aap Sajde Me Ruku Ki Nisbath Zyada Jhukte The. Jo Shaqs Halathe Uzr Me Sawarri Per Farz Namaz Ada Karna Chahe Iske Liye Zaroori Hai Ke Woh Qibla Ki Taraf Ruq Kare Basharth Ke Aisa Mumkin Ho Kyunki Allah Taala Ka Farmaan Hai:

{ Arabic Text }

(S.Baqarah -144) { وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهُ }^٢

“Aur Aap Jahan Kahi Ho Apna Muh Isi Tarah Phera Kare” Aur Jis Qadr Ruku Aur Sajda Ada Ker Sakta Ho Kare Aur Jis Qadr Isharoun Ke Zariye Se Ruku, Sajda Aur Itmenan Hasil Kar Sakta Ho Wo Kare. Allah Taala Ka Irshaad Hai:

(S.Taghabun-16) { فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ }

“Pus Jahan Tak Ho Sake Tum Allah Se Darte Raho”

Insan Ko Jis Amal Ki Adaegi Per Taqat Aur Khudrat Nahi Uska Wo Mukallaf Bhi Nahi. Maslan Musafir Shaqs Ager Qibla Ki Taraf Ruq Karne Ki Khudrat Nahi Rakhta Istaqabale Qilba Iske Liye Lazim Nahi, Wo Hasab E Haal Namaz Padhle. Isi Tarah Hawaii Jahaaz Me Baitha Shaqs Hasabe Istata'at Khade Hoker Ya Baith Ker Mukamil Ruku Aur Sajda Ker Key A Isharoun Ke Saath Jis Tarah Bhi Mumkin Ho Namaz Ada Kare, Albatta Iteqbale Qibla Ka Qayal Rakhe Kyunke Wahan Yeh Mumkin Hai.

3. **MUSAFIR KI NAMAZ:** Musafir Shaqs Bhi Ahle Uzr Me Shamil Hai, Iske Liye Qasr Karna , Yani Char Rakath Wali Namaz Ki Do Rakatein Padhna Shariyan Durust Hai Jaisa Ke Kitaab Aur Sunnath Aur Ajma Se Is Masle Ki Wazahath Hoti Hai. Allah Taala Ka Irshaad Hai.

(S.Nisa-101) { وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ }

“Jab Tum Safer Me Ja Rahe Ho Toh Tum Per Namazoun Ke Qasr Karne Per Koi Gunnah Nahi”

Nabi Sallahu Alaihi Wasallam Ne Safer Me Hamesha Qasr Namaz Hi Padhi Banaberien Jamhoor Ulama Ke Haan Namaz Ka Qasr Karna Puri Padhne Se Afzal Hai. Sahihiyan Me Riwayath Hai:{203}

“Hadr Aur Safar Me Namaz Do Do Rakath Farz Ki Gayi Thi, Phir Safar Ki Namaz Qayam Rakhi Gayi Aur Hadr(Iqamath) Badhadi Gayi”

Syedna Umer Bin Khattab Razi Allahu Anhu Ka Qaul Hai:

{ Arabic Text }

“Safar Ki Namazein Do Rakatein HaiYeh Mukamil Namaz Hai Qasr Nahi”

- **Namaz Ki Qasr Jab Shuru Hogi Jab Musafir Apne Shaher Ki Abadi Se Nikal Jaye**
Kyunki Allah Taala Ne Qasr Ki Riyath Is Shaqs Ko Di Hai Jo Safer Tey Kare. Shariyan Aur Araf Aam Me Apne Shaher Se Nikalne Se Pehle Wo Safer Tey Karne Wala Nahi Kehlata, Isiliye Wo Musafir Nahi. Neiz Jab Nabi Sallahu Alaihi Wasalam Jab Safer Ke Liye Bahr Door Nikal Jate Tab Qasr The. Safar Ka Lafz “Isfar” Se Hai Jiske Mayne “Sehra Ki Taraf Nikalna” Hai, Lehaza Jab Tak Koi Shaqs Basti Zuhr Ko Ke Gharoun Ki Hadh Se Nikal Ker Sehra Ya Medaan Tak Na Puhanch Jaye Tab Tak Wo Musafir Nahi Kehlata.
- Ager Koi Shaqs Kisi Jagah Baar Baar Aata Jaata Hai Toh Wo Qasr Namaz Hi Padega Jaisa Ke Daakiya Ya Taxi Driver Waghaira Jo Akser Auqath Muqtalif Shehroun Me Baar Baar Atey Jatey Hai.
- Musafir Ke Liye Zuhr Aur Asr Aur Isi Tarah Magrib Aur Isha Do Namazoun Ko Ek Waqt Me Jama Ker Ke ada Karna Jaiz Hai. Jis Tarah Musafir Ke Liye Qasr Karna Jaiz Hai, Isi Tarah Jama Karna Bhi Jaiz Hai. Albatta Jama Ki Yeh Ruksath Arzi Hai Is Per Amal Zarorat Ke Waqt Hoga, Maslan: Kisi Musafir Ko Manzil Per Puhanchne Ki Jaldi Ho Jaise Syedna Muaz Bin Jabal Razi Allahu Anhu Se Marvi Hai {204}

{ Arabic Text }

“Nabi Sallallahu Alaihi Wasalam Gazwae Tabuk Ke Safer Me The, Jab Aap Suraj Dhalne Se Pehle Koch Kerte Toh Pehle Zuhr Ko Mauqr Ker Lete Hatake Usse Asr Asr Se Mila Ker Padhte. Ager Suraj Dhalne Ke Baad Koch Kerte Toh Zuhr Aur Asr Dono Namazein Padh Ker Rawana Hote. Ager Aap Gurub Shams Se Pehle Safer Kerte Toh Namaz Magrib Muqr Kerte Ker Ke Namaz Isha Ke Saath Padhte Aur Ager Aap Gurub Shams Ke Baad Safer Kerte Toh Magrib Aur Isha Ki Donoun Namazien Akhati Ada Kerlete”.

- Jab Koi Musafir Duraane Safer Me Araam Karne Ki Qatir Kahi Theher Jaye Toh Ager Wo Jama Karne Ki Bajae Har Namaz Apne Apne Waqt Per Qasr Ker Ke Ada Kare Toh Yeh Is Ke Haq Me Afzal Aur Behter Hai.
- Ager Kisi Mariz Ko Apne Apne Waqt Per Namaz Ada Karne Se Takleef Aur Mashaqath Pesh Ati Ho Toh Zuhr Wa Asr Aur Magrib Wa Isha Ko Jama Karna Iske Liye Bhi Jaiz Hai.

Shaik Bin Islam Timiya Rahmathullah Farmate Hai "Namazoun Ko Jama Karne Ki Rukhsat Ummath Ki Mashaqat Qatam Kerne Ki Katir Hai Ke Jab Unhein Zaroorath Ho Jama Kerle. Is Mazmoon Ki Tamam Hadeeth Se Wazeh Hota Hai Ke Tangi Aur Takleef Ke Mauqe Per Ek Waqr Me Do Namazein Jama Ker Ke Padhi Jasakti Hai. Algarz! Jab Tark Jama Me Harj Ho Tab Jama Bain Al Salatein Mubah Hai **Kyunki Allah Taala Ne Ummate Mohammedia Se Tangi Aur Takleef Uthadi Hai.**

Isse Yeh Bhi Wazeh Hua Ke Jab Marz Me Alag Alag Namaz Ada Kerne Me Harj Aur Takleef Ho To Isme Bhi Do Namazein Jama Kerke Ada Kerna Bateriaq Awala Jaiz Hai.

Neiz Imam Mausuf Farmatey Hai "Mariz Hazrath Namazein Jama Ker Sakte Hai Jaisa Ke Aap Sallallahu Alaihi Wasalam Ne Mustahazah Aurath Ke Liye Do Namazein Jama Kerne Ka Hukm Sadr Farmaya Tha".

- Isi Tarah Ager Koi Shaqs Kisi Marz Me Muftala Hone Ki Wajah Se Har Namaz Ke Waqt Taharath Hasil Kerne Se Ajiz Hai, Masalan: Peshab Ke Qatroun Ka Ana, Kisi Zakhm Se Khoon Ka Musalsil Rasna, Nakseer Ka Damai Phutna Waghaira To (Mustahazah Per Qiyaas Kerte Hue) Aisa Shaqs Namazein Jama Kersakta Hai. Chunache Jab Syedna Humna Bint Hajsh Raziallahu Anhu Ne Istehazah Ke Bare Me Masla Deriyafth Kiya Toh Aap Sallallahu Alaihi Wasalam Ne Farmaya: {205}

{ Arabic Text }

"Ager Tujhme Taqat Ho To Zuhr Ko Muqr Ker Aur Asr Me Jaldi Ker, Phir Qusl Ker Ke Zuhr Aur Asr Ko Jama Kerke Padhle, Isi Tarah Tu Magrib Ko Late Ker Aur Isha Me Jaldi Ker, Phir Gusl Ker Ke Donoun Namazein Jama Kerke Padhle".

- Jab Is Qadr Barish Hoke Kapde Bheeg Jaye Aur Masjid Me Aane Jane Me Mashqat Ho To Magrib Aur Isha Ko Jama Kerke Ada Karna Jaiz Hai. Rasool Allah Ne Barish Ki Raat Magrib Aur Isha Ko Jama Ker Ke Padha Tha. Isi Tarah Syedna Abu Bakr Aur Syedna Faruq Azam Razi Allah Anhum Ne Bhi Kiya."

Shaik Islam Bin Tamiya Rahmatullah Farmatey Hai: "Agerche Barish Rukh Gayi Ho Lekin Bahut Zyada Khichad Ho Ya Tareek Raat Me Shadid Tandi Hawa Chal Rahi Ho Ya Is Qism Ki Koi Aur Takleefda Surate Haal Ho To Namazien Jama Karna Jaiz Hai Aur Yeh Ghar Me Namaz Ada Kerne Se Behter Hai Kyun Ke Gharoun Me Namaz Padhne Se Tark Namaz Lazim Ati Hai Jo Bada'th Hai Aur Khilaaf Sunnath Hai, Jab Ke Sunnath Yeh Hai Ke Namaz Masjid Me Jamaat Ke Saath Ada Ki Jaye Aur Yeh Ghar Me Namaz Ada Kefrne Se Behter Hai Is Per Musalamano Ka Itefaq Hai. Le hazah Masjid Me Namazo Ka Jama Ker Lena Ghar Me Namaz Ada Kerne Se Kayi Behter Aur Afzal Hai. Is Per Ulema Akram Ka Ajma Hai Jo Jama Bain Al Salatein Ke Qayl Hai Unme Imam Malik, Shafai, Aur Ahmed Rahmatullah Alaihum Maroof Hai".

- Jis Shaqs Ke Liye Namazoun Ko Jama Karna Jaiz Hai Iske Haq Me Afzal Surat Wo Hai Jo Muqah Wa Mahl Ke Munasib Ho Wo Jama Taqeer Ki Surat Ho Ya Jama Jama

Taqreem Ki. Muqam Arfaa Me Zuhr Aur Asr Ki Namazoun Me Jama Taqdeem Afzal Hai Jab Ke Mudalifah Me Magrib Aur Isha Ki Namazoun Me Jama Taqeer Wali Surath Afzal Hai Kyun Ke Rasool Allah Sallahu Alaihi Wasalam Ne Afra Me Zuhr Ke Fauran Baad Waqaf Karna Tha, Isiliye Asr Ko Maqdam Ker Liya Jab Ke Guroob Aftaab Ke Fauran Baad Muzdalifah Ki Taraf Rawana Hona Tha, Isiliye Magrib Ko Mauqr Ker Liya. Algarz! Arfah Aur Muzdalifah Do Namazein Jama Karna Masnoon Hai Aur Digar Muqamaath Me Bawaqt Zaroorat Jaiz Hai. {206}

- Khullasa Kalaam Yeh Hai Ke Arafah Aur Muzdalifah Me Namazein Jama Karna Sunnath Hai Anur Diger Muqammath Per Zaroorat Ke Pesh Nazr Mubah Hai, Albatta Jab Musafir Ko Koi Khaas Zaroorath Na Ho Toh Afzal Yeh Hai Ke Wo Har Namaz Waqt Per Ada Kare Kyun Ke Nabi Kareem ﷺ Ne Ayaam Hajj Me Arafah Aur Muzdalifah Ke Illawa Kisi Muqaam Per Namazoun Ko Jama Ker Ke Nahi Padha Tha. Meena Me Bhi Namazein Jama Nahi Ki Kyun Ki Wahan Aap ﷺ Arram Aur Sukoon Se Therey Hue The Aur Koi Jaldi Na Thi. Aap ﷺ Tab Namazein Jama Kerte Jab Safer Me Jaldi Hoti Hai.

Allah Taala Hum Sab Ko Mufeed Ilm Ke Hasul Aur Neik Amal Ke Taufeeq Ata Farmaye. Ameen

- 4) **NAMAZE QAUF:** Namaz Kauf Har Jung Me Jo Kuffar Se Ho Ya Bagiyoun Se Ya Ismali Hukumath Ke Saath Lardne Walo Se Ho Jaiz Hai. Allah Taala Ka Irshaad Hai:

(S.Nisa-101) { إِنَّ خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا }

“(Tum Per Namazoun Ke Qasr Kerne Me Koi Gunnah Nai) Ager Tumhein Darr Hoke Kafir Tumhein Satayeinge.”

Is Ayat Kareema Ki Roshni Me Aap Khud Faisla Ker Sakte Hai Ke Kuffar Ke Elawa Aur Kaun Hai Jinse Jung Kerna Jaiz Hai. Wazeh Rahe Jo Jung Shariyan Haram Hai, Isme Namaze Qauf Jaiz Nahi.

Namaz Qauf Ki Mashroiyath Ki Daleel Kitab Aur Sunnath Ajmaa' Hai. Allah Taala Ka Farman Hai:

{ Arabic Text }

{ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِّنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا

حِذْرَهُمْ وَأَسْلِحَتَهُمْ } (S.Nisa-102)

“Aur (Aye Nabi!) Jab Aap In Me Ho Aur Inke Liye Namaz Khadi Kare Toh Chahiye Ke Inki Ek Jamat Tumhare Saath Apne Hathiyaar Liye Khadi Ho, Phir Jab Yeh Sajda Ker Chuke Toh Yeh Hath Ker Tumhare Peechay Ajaye Aur Wo Dusri Jamat Jisne Nama Nahi Padhi

Wo Ajaye Aur Tere Saath Namaz Ada Kare Aur Apna Bachao Aut Apne Hathiyaar Liye Rahe.”

Imam Ahmed Bin Hanbal Rahmatullah Farmate Hai : “Rasool Allah ﷺ Se Namaz Qauf Ki Che Ya Saath Surtein Manqool Hai Jo Tamam Ki Tamam (Muqae Mahl Ki Munasibath Se) Jaiz Hai.”

Namaz Qauf Rasool Allah ﷺ Ke Ahad Me Mashroo Hui Jo Ta Qayamath Qaim Rahegi. Is Per Sahaba Razi Allahu Anhu Aur Ulma Karaam Sab Ka Ajmaa Hai., {207} Ma siwa un Chand Afrad Ke Jo Kisi Ginti Me Nahi Hai.

Safar Ho Ya Hadar, Jis Waqt Bhi Dushman Ke Hamle Ka Qatra Ho Namaze Qauf Durust Hai. Kyunke Is Namaz Ka Sabab Qauf Hai Safer Nahi, Lehaza Hader Wa Aqmath Me Namaze Qauf Ki Rakath Ki Tadat Me Qasr Na Hogi, Albatta Is Ki Hiyath Aur Tariqa Adaigi Me Tabdeeli Barqarar Rahegi, Haan Safer Me Jab Namaze Qauf Ada Hogi To Qasr Bhi Hogi Aur Tariqa Bhi Badal Jayega.

Namaze Qauf Ki Do Shartein Hai:

1. Dushman Aisa Ho Jisse Lardna Shariyan Jaiz Ho.
2. Halat Namaz Me Is Ke Hamle Ka Qatara Maujood Ho.

Allah Taala Ka Farman Hai:

{ إِنَّ خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا } (S.Nisa-101)

“(Tum Per Namazoun Ke Qasr Karne Me Koi Gunnah Nahi) Ager Tumhein Darr Ho Ke Kafir Tumhein Sataenge.”

{ Arabic Text }

{ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً } (S.Nisa-102)

“Kafir Chahte Hai Ke Kisi Tarah Tum Apne Hathiyaaroun Aur Samaan Se Beqabr Hojao To Wo Tum Per Achanak Dhawa Bol De.”

Imam Ahmed Bin Hanbal Rahmathullah Ne Namaz Qauf Ka Wo Tariqa Pasand Kiya Hai Jo Syedna Bin Abi Ansari Radiallah Anhu Ki Riwayath Me Rasool Allah ﷺ Se Manqool Hai Kyunke Wo Tareeqa Quran Majeed Ke Bayan Kerda Tareeqe Ke Qareeb Tareen Hai Kyunke Isme Jung Aur Namaz Dono Me Ehtiyath Ka Pehlu Pesh Nazr Rehta Hai, Neiz Isme Dushman Per Dabao Barqarar Rehta Hai. Aap ﷺ Ne Gazwae Zaat Alruqaa Ke Mauqe Per Usse Apnaya Tha. Is Tariqe Ki Tafseel Darjae Zil Hai: {208}

{ Arabic Text }

“Musalmano Ka Ek Giroh Wo Rasool Allah ﷺ Ke Peechay Saf Bandi Ker Ke Khada Ho Gaya, Jab Ke Doosra Giroh Dushmano Ke Samne Raha Jo Giroh Rasool Allah ﷺ Ke Peechay Tha Aap Ne Unhein Ek Rakat Padhai, Phir Aap ﷺ Qiyam Me Khade Rahe Jab Ke Peechay Walo Ne Ek Aur Rakat Khud Padhli, Yun Wo Do Rakat Mukamil Ker Ke Dushman Ke Samne Jaa Khade Padhai Aur Phir Aap ﷺ Tasheed Ke Liye Baith Gaye (Aur Baithe Rahe) Is Doosre Giroh Ne Khud Hi Ek Rakat Ek Rakat Ada Ki Aur Phir Wo Bhi

Tasheed Ke Liye Baith Gaye Aur Phir Rasool Allah ﷺ Ne Inke Saath Salaam Pher Diya. Syedna Jabir Radiallahu Anhu Se Namaze Qauf Ke Tareeqa Is Tarah Marvi Hai:

{ Arabic Text }

“(Wo Farmate Hai:) Mai Rasool Allah ﷺ Ke Saath Tha, Aap ﷺ Ne Hamari Do Safein Banai Jab Ke Dushman Hamare Aur Qibla Ke Darmiyaan Tha, Rasool Allah ﷺ Ne Takbeer Kahi Hum Ne Bhi Takbeer Kahi. Aap ﷺ Ruku Me Gaye Aur Hum Bhi Ruku Me Chale Gaye, Aap ﷺ Ne Ruku Se Ser Uthaya Toh Hum Sab Ne Bhi Ruku Se Ser Uthaya, Phir Aap ﷺ Aur Aap ﷺ Se Peechay Wali, Yaani Pehli Saf Sajde Me Chali Gayi Jab Ke Doosri Saf Dushman Ki {209} Taraf Ruqkiye Hue Khadi Rahi. Jab Rasool ﷺ Aur Pehli Saf Wale Sajde Ker Ke Khade Hogaye Toh Phir Pichli Saf Walo Ne Khud Hi Sajde Kiye Aur Wo Bhi Khade Hogaye. Phir Pichli Saf Aagey Aur Agli Saf Peechay Hogayi. Aap ﷺ Ne Ruku Kiya Toh Hum Sab Ne Ruku Kiya. Aap ﷺ Ne Ruku Se Ser Uthaya Toh Hum Sab Ne Ruku Se Ser Uthaya, Phir Aap ﷺ Aur Aap ﷺ Se Peechay Wali Saf (Jo Pehli Rakat Me Muaqr Thi) Ne Sajda Kiya Jab Ke Doosri Saf Dushman Ke Saath Khadi Rahi, Jab Aap ﷺ Aur Aap ﷺ Ke Saath Wali Saf Sajde Kerke Baith Gayi To Pichli Saf Ne Khud Sajde Ker Liye, Phir Aap ﷺ Ne Aur Hum Sab Ne Ekhtey Salam Pher Diye.”

- Namaz Qauf Ka Ek Tareeqa Wo Bhi Hai Jo Syedna Abdullah Bin Umer Radi Allahi Anhu Se Marvi Hai:

{ Arabic Text }

“Rasool Allah ﷺ Ne Ek Giroh Ko Ek Rakat Phadai Kab Ke Dusra Giroh Dushman Ke Samne Khada Raha. Pehla Giroh Ek Rakat Padh Ker Dusre Giroh Ki Jagah Banai, Yani Dushman Ke Samne Jaa Khada Hua, Phir Dusra Giroh Aya, Aap ﷺ Ne Unhein Bhi Ek Rakat Padha Ker Salaam Pher Diya. Har Giroh Ne Apne Taur Per Ek Ek Rakat Khud Ada Kerli”.

- Namaz Qauf Ka Ek Tareeqa Yeh Bhi Hai Ke Imam Har Giroh Ko Alag Alag Kerke Do Do Rakatein Padhadein.
- Syedna Jabir Radiallahu Anhu Se Namaz Qauf Ka Ek Aur Tarreqa Bhi Manqool Hai, Wo Farmate Hai “Hum Rasool Allah ﷺ Ki Mae'yat Me “Zaat Ul Riq'a “ Me The. Namaaz Ke Liye Azaan Di Gayi Tho Aap ﷺ Ne Ek Giroh Ko Do Rakatein Padhai, Phir Wo Peechay Hut Gaye. Phir Aap ﷺ Ne Dusre Giroh Ko Bhi Do Rakatein Padhai. Ravi Ka Bayan Hai Ke Rasool Allah ﷺ Ki Char Rakatein Ho Gayi Jab Ke Logo Ki Do Do Rakatein Hui.” {210}
- Yeh Tamam Suratein Jab Iqtiyaar Ki Jaye Jab Jung Jari Na Ho.

Ager Jung Jari Ho, Tand Wa Teiz Hamle Ho Rahe Ho Shamsheer Wa Sana Ka Aam Istemaal Ho Raha Ho, Aur Namaze Qauf Ki Mazkurah Surtoun Me Se Koi Bhi Mumkim Na Ho, Namaz Ka Waqt Bhi Hi Chuka Ho Tho Hasbe Haal Jaise Bhi Mumkin Ho Koi

Sawar Ho Ya Paidal, Kisi Ka Qibla Ki Tarafuq Ho Ya Na Ho Namaz Ada Kerle. Ruku Aur Sajde Ke Liye Hasbe Taqat Isharoun Se Kaam Le Lekin Taqeer Na Kare Kyun Ke Allah Taal Ka Irshad Hai:

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَدْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾
(S.Baqarah-239)

“Phir Agar Tumhein Qauf Ho To Paidal Hi Sahi Ya Sawar Hi Sahi”

- Behtar Yeh Hai Namaz Qauf Me Musalmaan Dafa'a Ke Liye Zaroorat Ke Mutabiq Halka Phulka Asleha Zaroor Utha Ker Rakhe. Allah Taala Ka Irshaad Hai:

(S.Nisa-102) {وَلْيَأْخُذُوا وَأَسْلِحَتْهُمْ}

“Aur Wo Apne Hathiyaar Le Rahe”

- Ager Koi Shaqs Dushman Ya Sailaab Ya Darinde Se Jaan Bachane Ke Liye Bhaag Raha Ho Ya Koi Muhajid Dushman Ke Ta'qab Me Ho Aur Is Ke Nikal Jane Ka Darr Ho To Wo Bhi Sawar Ho Ya Paidal, lausi Halath Me Namaz Ada Ker Le, Qible Ki Taraf Ruq Ho Ya Na H, Ruku Aur Sajdah Ke Liye Munasib Haal Ishara Ker Le

Namaz Qauf Ki In Ajeeb Wa Gareeb Surtoun Aur Daqeeq Mansubah Bandi Se Islaam Me Namaz Ki Ehmiyath Ajagir Hoti Hai. Isi Tarah Namaaz Ba Jamaat Ki Ehmiyath Bhi Numaaya Hoti Hai Ke In Mushkil Halaat Me Bhi Dono Cheezien Muaf Na Hui. Isse Shariyath Islamia Ke Kamaal Ka Bhi Hamaien Ilm Hota Hai Ke Iske Ehkaam Kis Khader Munasib Haal Hai Ke Ummath Ko Tangi Ya Mushkil Me Bhi Nahi Dala Gaya. Yaqeenan Yehi Shariyath Har Zaman Wa Makaan Ke Liye Apne Ander Khair Wa Islaan Ka Ek Kamil Nizam Rakhti Hai.

Allah Taala Hamein Is Per Amal Karne Taufeeq De Aur Is Per Zindagi Ka Qatma Kare. Beshak Wo Dua Ko Sunney Wala Aur Qubool Karne Wala Hai

NAMAAZ JUMA KE EHKAAM

Juma Ke Mayne “Ehkatta Hone” Ke Hai. Kyunke Is Roz Masajid Me Bahut Se Log Jama Aur Ehkattey Hote Hai Is Liye Is Roz Ko “Juma” Kehte Hai. Yeh Din Saath Dino Me Sab Se Afzal Din Hai, Chuna Che Ek Riwayath Hai Ke {211}Rasool Allah ﷺ Ne Farmaya:

{ Arabic Text }

“Jummatul Mubarak Ka Din Tumhare Dino Me Se Afzal Din Hai.”

Neiz Farmaya:

{ Arabic Text }

“Hum (Duniya Me) Akhir Me Aye Hai Lekin Qayamat Ke Din Sab Se Agey Hongey, Bawajood Yeh Ke Yahood Nasara Ko Hum Se Pehle Kitab Di Gayi. Yeh Din (Juma) Allah Taala Ne In Per Farz Kiya Lekin Inhone Ikhtelaaf Hue Usse Qubool Na Kiya. Allah Taala

Ne Isiliye Hamari Rehnumayi Ki (To Humne Qubool Ker Liya), Lehaza Yeh Log Is Din Ki Wajah Se Hum Se Peechay Hai.”

Neiz Sahih Muslim Me Hai, Aap ﷺ Ne Farmaya”

{ Arabic Text }

Allah Taala Ne Hum Se Pehle Logo (Yahood, Nasara) Ko Juma Ke Bare Me (Ikhtelaaf Karne Ki Wajah Se) Raah Rasat Per Na Rakha. Tab Yahood Ke Liye Hafte Ka Din Muqarar Hua Aur Isaayoun Ke Liye Itwaar Ka Din Muta'ayan Hua Jab Allah Taala Hamein Laya To Hamein Juma Ke Din Ki Rehnumai Farmai”.

Allah Taala Ne Juma Ke Roz Musalmaano Per Yeh Ijtama Isiliye Muqarar Kiya Taake Logo Per Allah Taala Ke Jo Azeem Inamaat Hai In Se Agah Ho Aur Phir Us Roz “Qutbah” Muqarar Farmaya Taake Logo Ko In Inamaat Ki Yaad Dihani Karwai Jaye Aur Unhein In Inamaat Ka Shukriya Ada Karne Ki Rugbat Dilai Jaye. Aur Isi Tarah Din Ke Wast Me Namaze Juma Farz Ki Taake Ek Sheher Ke Log Ek Jagah Azeem Ijtama Ki Shakl Me Ikhate Ho Sake. {212}

Allah Rabul Izat Ne Ahle Iman Ko Is Ijtama Me Hazir Hone, Qutbah Sunne Aur Namaz Ada Karne Ka Hukm Diya Hai. Irshaad Bari Taala Hai:

{ Arabic Text }

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ

ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾ (S. Jumu'ah-9)

“Aye Logo Jo Iman Laye Ho! Juma Ke Din Namaz Ke Liye Azaan Di Jaye To Tum Allah Ke Zikr Ki Taraf Daudo Aur Qareed Faroqth Chod Do. Yeh Tumhare Haq Me Bahut Hi Betar Hai Ager Tum Jante Ho”.

Ulama Ibn Qeem Rahmatullah Farmate Hai: “Juma Ke Din Ke Bare Me Rasool Allah ﷺ Ki Iswa Hasna Yeh Hai Ke Is Ki Azmath Ka Ehsas Karte Hue Usse Sab Se Afzak Din Tasleem Kiya Jaye. Aur Is Din Allah Taala Ki Muqarar Kerdah Khaas Ibadaat (Namaze Juma Etc) Ada Ki Jaye. Ahle Ilm Ka Is Bare Me Iqtelaaf Hai Ke Kya Juma Ka Din Afzal Hai Ya Arfa Ka Din? Is Me Do Qaul Hai Aur Wo Dono Imam Shafai Ke Shagirdo Ke Hai. Rasool Allah ﷺ Is Roz Fajr Li Namaz Me Surah Sajda Aur Surah Duhr Ki Qirat Kiya Kerte The”.

Agay Chal Ker Imam Ibn Qeem Rahmatullah Farmate Hai: “Maine Shaik Islam Ibn Tamiyah Rahmatullah Ko Kehte Suna Ke Nabi ﷺ Juma Ke Din Fajr Ki Namaz Me Surah Sajdah Aur Surah Duhr Ko Isliye Padhte The Ke Juma Ke Roz Jo Hua Ya Hoga Us Ka Zikr In Suratoun Me Hai. Yaani Is Me Taqleeq Adam, Qayamat Aur Hashr Wa Nashr Ka Bayan Hai Aur Yeh Juma Ka Din Hoga, Lehaza In Ki Tilawat Se Ummat Ko In Azeem Waqiyath Per Tazkirah Wa Tanbiyah Ho Jati Hai.

-Yaum Juma Ki Darjeel Qususiyat Hai:

1. Juma Ki Raat Aur Din Me Nabi ﷺ Per Kasrat Se Durood Shareef Padhna Mustahab Hai Kyun Ke Rasool Allah ﷺ Ne Farmaya Hai:

{ Arabic Text }

“Juma Ke Din Aur Juma Ki Raat Mujh Per Kasrat Se Durood Padha Karo”

2. Juma Ke Din Ek Eham Qususiyyat Ye Hai Ke Is Roz Ek Aisi Namaz Muqarar Ki Gayi Hai Ke Faraiz Islam Me Is Ki Bahut Takeed Hai Aur Musalamao Ke Islami Ijtamath Me Iski Bahut Ehmiyat Hai Jo Shaqs Susti Se Usse Chod Dega^{213}, Allah Taala Uske Dil Per Mohar Sabit Ker Dega.

3. Juma Ke Din Gusl Karna Sunnat Maukidah Hai, Balke Baaz Ulema Ke Haan Mutaqaan Wajib Hai (Aur Yeh Hi Rajih Hai) Aur Baaz Ulema Ke Nazdeek Is Shaqs Per Wajib Hai Jiske Kapdo Ya Badan Se Badboo Arah Hi.

4. Juma Ke Roz Khushboo Ka Istemaal Mustahab Hai Aur Dosre Dino Me Khushboo Istemaal Karne Ki Nisbat Zyada Sawab Hai.

5. Yeh Bhi Mustahab Hai Ki Juma Ke Roz Adaegi Juma Ke Liye Masjid Me Jaldi Puhanch Jaye Taake Qutbah Ke Liye Imam Ke Nikalne Se Pehle Pehle Zyada Se Zyada Nawafil, Zikr Aur Tilawat Quran Majeed Ki Jaye.

6. Qutbah Sunne Wale Shaqs Per Lazim Hai Ke Khamoshi Iqtiyaar . Ager Isne Khamoshi Ko Toda To Isne Laguw Ka Irtekaab Kiya, Aise Shaqs Ka Juma Hi Nahi Hota Lehaza Bawaqt Qutbah Kisi Se Kalaam Kerna Haram Hai. Rasool Allah ﷺ Ka Irshaad Hai: { Arabic Text }

“Imam Jab Qutbah De Raha Ho To Jo Koi Guftugu Kare To Wo Ghade Ki Manind Jis Per Kitaboun Ka Boj Lada Huwa Ho (Jiska Usse Koi Fayda Nahi Hota) Aur Jis Ne Is (Guftugu Karne Wale) Ko Khamosh Rehne Ka Kaha To Uska Bhi Juma Nahi”.

7. Juma Ke Din Ki Ek Khususiyyat Yeh Bhi Hai Ke Is Roz “Surah Kahf” Padhne Ki Takeed Hai. Rasool Allah ﷺ Ka Irshaad Hai Jis Shaqs Ne Juma Ke Din Surah Kahf Ki Tilawat Ki Uske Qadam Ke Neechay Se Ek Noor Nikal Ker Aasmaan Ki Taraf Chadega Jo Roz Qayamat Iske Liye Roshni Ka Kaam Dega. Iske Elawa Iske Do Jumo Ke Darmiyaan Gunnah Maaf Hojaengey.”

8. Roze Juma Ki Ek Khususiyyath Yeh Bhi Hai Ke Is Me Ek Ghadi Dua Ki Quboliyyath Ki Hoti Hai, Chunache Syedna Abu Hurairah Razi Allahu Anha Se Riwayath Hai Ke Rasool Allah ﷺ Ne Jumatul Mubarak Ka Zikr Kiya To Farmaya:

{ Arabic Text }

“Juma Ke Din Aisa Waqt Hota Hai Ke Isme Koi Musalmaan Banda Khada Namaz Ada Ker Raha Ho Aur Isme Allah Taala Se {214} Jo Sawal Kare To Allah Taala Usse Wo Cheez Zaroor Ata Karega. Rawi Bayan Karta Hai Ke Aap ﷺ Ne Haath Se Irshaad Se Ker Ke Bataya Ke Wo Waqt Bahut Kam Hai.”

9. IS Roz Ki Ek Qususiyyath Qutbah Juma Bhi Hai, Jisme Allah Taal Ki Sana Aur Buzrgi Wa Shaan Bayaan Hoti Hai. Iski Wahadaniyyath Ki Shahaddath Di Jati Hai, Rasool Allah ﷺ Ki Risalath Ka Tazkira Hota Hai, Aur Bando Ko Wa'z Or Nasihath Ki Jati Hai.

Is Roz Ki Aur Bhi Bahut Si Qususiyath Hai, Chunache Alaama Ibn Qeem Rahmatullah Ne Apni Maya Naaz Kitab Zaadalmuaad Me 133 Qususiyath Ka Tazkirah Kiya Hai.

In Fazail Aur Qususiyath Ke

Bawajood Bahut Se Log Is Din Ke Huqooq Ki Adaegi Me Kotahi Ker Jate Hai.

Chahiya Toh Yeh Tha Ke In Ke Haan Is Din Ki Shaan Aur Azmath Hafte Ke Dusre Tamam Dino Se Badh Ker Hoti Lekin Afsoos Ke Aisa Nahi Hai Balke Baaz Benasseb Is Din Ko Sone Aur Araam Kerne Ka Din Khayal Kerte Hai. Baaz Lag Lagu Wa La'ab Me Aur Allah Taala Ke Zikr Se Gafloth Me Yeh Din Zaya Ker Dete Hai Yahan Tak Ke Is Roz Fajr Ki Namaz Me Namaziun Ki Tadad Me Waze Kami Dekhne Me Ati Hai. **(Arabic Text)**

- -Juma Ke Din Masjid Jaldi Jana Musthab Hai, Jab Koi Masjid Me Daqil Ho To "Tahtul Masjid" Ki Do Rakatein Zaroor Padhein.
- -Masjid Me Jaldi Ajane Ki Surat Me Jis Qadr Zyada Se Zyada Nawafil Ada Ker Sakta Ho, Ada Kare. Salf Saliheen Ka Yehi Tareeqa Tha Ke Wo Juma Ki Adaegi Ke Liye Jaldi Hi Masjid Pouhanch Jaya Kerte The Aur Imam Ke Imam Ke Mamber Ki Taraf Nikalne Se Pehle Pehle Kasrath Se Nawafil Padh Liya Karte The.

Shaik Islam Bin Tamimi Rahatullah Farmate Hai" Aur Behter Yeh Hai Ke Jo Shaqs Adaegi Juma Ke Liye Masjid Me Jaldi Ajaye To Wo Imam Ke Nikalne Tak Nafil Namaz Ya Zikr Me Mashgool Rahe. Rasool Allah ﷺ Ne Adaegi Nawafil Ke Targeeb Dete Hye Farmaya

(Arabic Text)

"Phir Hatayal Maqdoor Namaz Padhe. Sahaba Karam Razi Allahu Anhum Ka Bhi Isi Per Amal Tha Jab Wo Adaegi Juma Ke Lie Tashreef Late The To Hasabe Tawfeeq Nawafil Ada Kerte The. Koi Dus Rakat Padhta To Koi Barah Ada Ker Ta, Koi 8 Toh Koi Isse Kam Padta Tha.

Yahi Wajah Hai Ke Jamhoor Ulmae Akraam Ka Yeh Maslk Hai Ke Jumatul Mubarak Ka Qutbah Shuru Hone Se Pehle Koi Muqarar Sunnat Maukidah Nahi , Albatta Nawafil Hai Jin Ki Tadad Muqarar Nahi Jitne Bhi {215}Hasb Taqath Padh Liye Jaye Durust Hai, Hatta Ager Koi Na Bhi Padhe To Koi Harj Nahi, Yehi Qaul Rajhi Hai. Ager Jahil Log Ysse Sunnat Maukidah Ka Darja De To Unhein Samjhane Ke Liye Kabhi Kabar Yeh Nafil Chod Dena Afzal Hai.(Albatta Tahatul Masjid Do Rakat Zaroori Hai Kyunke Yeh Aap ﷺ Ka Hukm Hai.)

- -Yeh To Namaze Juma Se Pehle Ke Nawafil Ka Tazkirah Tha Jo Maukidah Nahi Hai, Albatta Juma Ki Farz Namaz Kr Baad Maukidah Sunnatien Hai, Chunavhe Sahi Muslim Me Hai, Aap ﷺ Ne Farmaya:

(Arabic Text)

"Jab Koi Shaqs Namaz Juma Padhe To Farzoun Ke Baad Chaar Rakat Ada Kare"
Sahih Bukhari Aur Sahih Muslim Ki Riwayat Hai:

(Arabic Text)

“Nabi ﷺ Juma Ke Baad Do Rakat Padhte The.”

In Dono Hadeesoun Ko Mila Ker Yeh Surat Samne Ati Hai Ke Juma Ke Baad Ager Koi Ghar Jake Namaz Padhe To Do Rakatein Padhe Aur Ager Wahi Masjid Me Ada Karna Ho To Chaar Rakat Ada Kare. Ager Chahe Toh Che Rakat Ada Kare Kyunke Syedna Ibn Omer Rahmatullahu Anhumama Jab Namaz Juma Padh Lete To Phir Agey Badh Ker Do Rakatein Padhte , Phir Jagah Badal Ker Chaar Rakaatein Padhte The.

- Masjid Me Kisi Bhi Jagah Padhne Ka Zyada Haqdaar Wo Shaqs Hai Jo Khud Wahan Pehle Ajaye. Baaz Log Yun Kerte Hai Ke Masjid Ki Ksis Qaas Jagah Ya Pehli Saf Me Muslah Ya Lathi Ya Kapda Ya Jootha Rakh Ker Apne Liye Ya Kisi Ke Liye Jagah Mehfooz Kerlete Hai Takey Koi Dusra Shaqs Wahan Na Baith Sake, Phir Wo Khud Ya Jis Shaqs Ke Liye Wo Jagah Maqsoos Ki Gayi Der Se Ata Hai, Is Tarah Pehle Aney Wala Wahan Baithne Ke Sawab Se Mehroom Hojata Hai. Yeh Tareeqa Bilkul Galath Hai Jiski Quran Wa Hadees Me Qatiyan Koi Gun Jaish Nahi Balke Balke Ulama Akram Ne Wazahath Ki Hai Ke Jo Shaqs Masjid Me Aye To Wo Pehli Saf Me Baithe, Ager Kisi Ne Koi Cheez Rakh Ker Jagah Rok Lo Ho To Usse Uthade Aur Khud Baith Jaye Kyunke Pehle Aney Wale Pehli Saf Me Baithne Ka Zyada Haqdaar Hai Jo Shaqs Masjid Me Is Tarah Ek Jagah Per Qabza Ker Ke Baad Me Aney Wale Ko Wahan Baithne Se Rokta Hai Wo {216} Dar Haqeeqath Is Ka Haq Cheenta Aur Na Jaiz Qabsa Karta Hai.

Shaik Al Islam Ibn Tamiyah Rahmatullah Farmatey Hai: “Aksar Log Jo Namaz Juma Se Pehle Me (Apne Qadmoun Ke Zariye Se) Masla Waghaira Bacha Ker Jagah Rok Letey Hai Yeh Amal Ba Lafafa Mamno Hai Balke Haram Hai. Sawaal Yeh Hai Ke Kiya Aisi Jagah Per Padhi Gayi Namaz Sahi Aur Durust Hai? To Is Bare Me Ulema Ki Do Araae Hai. Ek To Isne Maslah Bichker Masjid Ka Ek Hissa Rok Liya Aur Dusra Isne Aney Waloun Ko Is Jagah Namaz Padhne Se Rok Diya Jab Ke Hukm To Yeh Tha Ke Namazi Khud Masjid Me Aye Pehle Aye. Jab Isne Musalah Pehle Bhej Diya Aur Khud Late Aya To Isne Do Etebaar Se Shariyath Ki Muqafilath Ki Hai, Ek Yeh Ke Usse Pehle Aney Ka Hukm Tha Lekin Wo Der Se Aya Aur Dusri Wajah Yeh Hai Ke Usne Muasalah Wagaira Bheja Ker Pehle Aney Wale Ka Haq Gasaub Kiya Hai Aur Iske Liye Rukawat Bana Hai. Chaiye To Yeh Tha Ke Pehle Pehli Saf Mukammil Hoti Phir Dusri Saf Lekin Jagah Per Qabze Ki Wajah Se Hukm Hukm Rasool Allah ﷺ Bhi Na Ho Saka. Alawa Azaien Jab Wo Der Se Aya To Logo Ki Gardano Ko Phalangta Hua Agey Bada Jo Gunah Hai Balke Saqt Wa'ed Ka Mustahiq Qarar Paya.”

- -Ahkaam Juma Me Yeh Bhi Hai Ke Jo Shaqs Imam Ke Qutbah Ke Duraan Masjid Me Aaye To Wo Baithne Se Pehle Do Rakatein Zaroor Padhe Aur Unhein Muqtaser Kare Kyun Ke

Rasool Allah ﷺ Ka Farman Hai:

(Arabic Text)

“Jab Koi Shaqs Juma Ke Din Masjid Ko Aye Aur Imam Khubah Ke Liye Nikal Chuka Ho To

Wo Do Rakatein Ada Kare (Phir Baithe).” Aur Ek Riwayath Me Yeh Ke “Unhein Muqtaser Padhe”.

Ager Koi Shaqs La Ilmi Ki Wajah Se Baith Gaya To Yaad Ajaaney Ya Ilm Hone Per Fauran Khada Hojaye Aur Do Rakatein Ada Kerke Baithe Kyunke Ke Nabi ﷺ Ne Is Shaqs Ko Do Rakatein Padhne Ka Hukm Diya Tha Jo Masjid Me Atey Hi Baith Gaya Tha, Chuna Che Aap ﷺ Ne Farmay: **(Arabic Text)** “Khada Ho Aurr Do Rakatein Namaz Ada Ker”.

- -Jumatul Mubarak Ke Ehkaam Me Se Ek Hukm Yeh Bhi Hai Ke Jab Imam Qutba De Raha Ho To Is Dauran Me Samaeen Ka {217} Aapas Me Guftugu Kerna Jaiz Nahi Hai. Allah Taala Ka Irshaad Hai:

(S. Aaraaf -204) { وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ } {

“Aur Jab Quran Padha Jaya Kare To Is Ki Taraf Kaan Laga Diya Karo Aur Khamosh Raha Karo, Umeed Hai Tum Per Rahmath Ho”.

Baaz Musrifeen Ki Rai Yeh Hai Ke Yeh Ayat Qutbe Ke Bare Me Nazil Hui Hai. Qutbe Ko Quran Isliye Kaha Gaya Ke Qutbe Me Ayat Quran Ki Tilawat Hoti Hai. Dusra Qaul Yeh Hai Ke Yeh Ayat Namaz Ke Bare Me Nazil Hui Hai To Phir Yeh Apne Amom Ke Aitebaar Se Qutba Ko Bhi Shamil Hai. Rasool Allah ﷺ Ka Irshaad Hai Ke: “Jisne Kisi Ko Khamosh Kerne Ke Liye Kuch Kaha, Usne Lagu Kiya Aur Jisne Lagu Kaam Kiya Uska Juma Nahi”. Ek Dusri Riwayath Me Hai:

(Arabic Text)

“Jisne Jume Ke Din Dauran Qutba Me Kalaam Kiya Wo Us Ghadw Ki Tarah Hai Jo Kitaboun Ka Boj Uthae Hue Hai. Aur Jo Usse Khamosh Karata Hai, Uska Bhi Juma Nahi Hota.

Syedna Abu Hurairah Se Bhi Is Mazmoon Ki Riwayath Bayan Hoti Hai, Aur Wo Farmatey Hai Ke Rasool Allah ﷺ Ne Farmaya Hai:

(Arabic Text)

“Jab To Jume Ke Din Apne Saathi Se Kahe: Khamosh Hojao Aur Qateeb Qutba De Raha Ho To Tune Lagu Baat Ki”.

Aur Laguw Gunnah Hai. Ager Baatein Karne Wale Ko Khamosh Hone Ke Liye Kehna “Laguw” Hai Jo Ke Haqeeqat Me Amr Bil Maroof Hai To Iske Siwa Dusri Qism Ki Baatein To Ba La Wali Mana Hogi. {218}

- -Dauran Qutba Me Qatib Ki Kisi Maqtadi Ke Saath Baat Karna Ya Isse Muqatib Hona Jaiz Hai. Is Tarah Maqtadi Qatib Se (Kisi Zaroorat Ke Pesh E Nazr) Muqatib Hoker Baat Ker Sakta Hai Jaisa Rasool Allah ﷺ Ne Tahtul Masjid Padhe Bagair Baithe Wale Shaqs Se Sawaal Kiya Aur Usne Jawab Diya. Aise Aur Bhi Bahut Waqiyat Hai Jisme Rasool Allah ﷺ Aur Samai Ka Kisi Maslehath Ki Bina Per Baat Cheet Karna Sabit Hota Hai. Aur Isse Sama Qutba Me Qalal Waqai Nahi Hota.

- -Qutba Sunne Wale Shaqs Ke Liye Hargiz Jaiz Nahi Ke Wo Dauraan Qutbe Me Kisi Sa'il Ko Sadqa Ya Khairath De. Sa'il Ka Sawal Karna Bhi Najaiz Hai Kyunke Halate Qutba Me Kalaam Karna Hai, Lehaza Is Waqt Ta'um Karna Bhi Najaiz Hai.
- -Jab Qateeb Rasool Allah ﷺ Ka Naam Le Samai Ko Chahiye Ki Aap ﷻ Per Darood Behjey, Albatta Kalimate Durrod Ahista Kahe Take Saath Wale Ke Liye Qalal Ka Ba'as Na Ho.
- Masnoon Yeh Hai Ke Qateeb Ki Dua Per Awaaz Bulan Kiye Baghair Ameen Khai Jaye.

Shaik Al Islam Imam Ibn Tamiya Rahmatullah Farmate Hai: "Duraan Qutba Qateeb Ke Samne Awaaz Buland Karna Bal Itefaaq Makrooh Ya Haram Hai. Mauzan Ho Ya Ghair Mauzan, Koi Shaqs Dauraan Qutba Me Unchi Awaaz Se Na Padhe Aur Na Koi Baat Kare".

Shaik Mausuf Ne Is Ibarat Me Jis Amr Ki Taraf Tawajau Dilai Hai To Yeh Cheez Baaz Mulkoun Me Payi Jati Hai Ke Log Dauraan Qutba Me Buland Awaaz Se Durood Padhte Hai Ya Duaein Padhte Hai Ya Qutbe Se Pehle Ya Do Qutbo Ke Darmiyaan Aisa Kerte Dekhe Gaye Hai Balke Baaz Qutbaai Dauraan Qutba Me Hazireen Ko Buland Awaaz Se Bolne Ya Baaz Kalimaat Dauhrane Ka Hukm Dete Hai, Yeh Amal Na Sirf Najaiz Hai Balke Jahalth Wa Bidath Hai.

- -Jo Shaqs Dauraane Qutba Me Masjid Me Daqil Ho To Wo Salaam Na Kahe Balke Araam Wa Sukoon Aur Khamoshi Se Saf Tak Pohanche Aur Muqtaser Si Do Rakatein Padh Ker Qutba Sunne Ke Liye Baith Jaye Aur Wo Daien Baien Baithe Hue Saathiyon Se Musafah Bhi Na Kare.
- -Daurane Qutba Me Haatoun, Paoun, Dhadi Ya Kapdo Waghaira Se Khelna Jaiz Nahi Kyunke Rasool Allah ﷺ Ne Farmaya: "**(Arabic Text)**

"Jisne (Dauraan Qutba Me) Kankariyoun Ko Chua Isne Lago Kaam Kiya" {219}|. Aur Farmaya:

(Arabic Text)

"Aur Jisne Lagu Kaam Kiya Uska Us Jume Me Koi Hissa Nahi".

Iski Wajah Yeh Hai Ki Is Qism Ke Shugk Se Khushu Wa Quzu Jata Rahta Hai.

- -Dauraan Qutba Me Daien Baien Jhakna, Wahan Logo Ko Bagaur Dekhna Jaiz Nahi Kyunke Yeh Cheez Bhi Sama Qutba Se Mana Hai Balke Samai Ko Chahiye Ki Wo Khatib Ki Taraf Mutawajeh Rahe Jaisa Ke Sahaba Karam Razi Allahu Anhu Qutba Ke Waqt Rasool Allah ﷺ Ki Taraf Mutawajeh Rehte The.

-Ager Cheenk Ajaye Toh Khamoshi Se Alhumdullilah Kehde.

- Qutba Shuru Hone Se Pehle Ya Qutba Mukamil Hone Ke Baad Me Guftugu Karna Jaiz Hai. Isi Tarah Jab Khatib Do Khutboun Ke Darmiyan Baith Jaye Toh Koi Khaas Maslehath Ho To Kalam Karne Me Koi Harj Nahi, Albatta Duniyawi Guftugu Se Is

Waqt Bhi Parez Karna Chahiye. Al Garz Jumatul Mubarak Ke Dono Kutboun Ki Islam Me Bahut Badi Ehmiyath Hai Kyunki Usme Quran Majeed Ki Tilawat Aur Ahadees Rasool Allah ﷺ Ka Bayan Hota Hai Aur Inke Zaman Me Wa'az Aur Nasihath Mufeed Alami Mubahus Aur Naseehath Amouz Waqaiyath Bayan Kiye Jate Hai. Banaberien Khatib Ko Sunane Ur Saamai Ko Sunne Ka Poora Poora Ehtamam Karna Chahiye. Qutba Juma Ki Haisiyath Is Aam Guftugu Ki Si Nahi Jo Majlis, Juluos Aur Aam Ijtama'at Ki Hoti Hai.

Baaz Log Jab Qutba Juma Me Akhiraat Ki Koi Saza Ka Bayan Ya Jahannum Ki Baat Sunte Hai To Wo Bulund Awaaz Se Aouzubillah Padhte Hai Ya Sawab Ya Jannat Ka Zikr Sunte Hai To Ba Awaaz Buland Is Ka Sawal Ya Dua Kerte Hai, Halanke Qatiyan Iska Jawaz Nahi. Balke Ye Bhi Qutbah Ke Dauran Me Manoon Kalaam Me Daqil Hai. Sabeqa Dalail Se Wazeh Hota Hai Ke Dauran Dauran Qutbah Me Guftugu Kerne Se Sawab Zaya Ho Jata Hai Balke Kalam Kerne Wale Ka Juma Hi Nahi Hota. Is Is Hadees Ke Mutabiq Wo Ghade Ki Tarah Hai Jo Boj Uthae Hue Hai Lehazah Is Nuqsaandah Amal Se Khud Bhi Bachna Chahiye Aur Dusroun Ko Bhi Bachana Chahiye.

-Ulema Akraam Ne Bayan Kiya Hai Ke Namazz Juma Ek Mustaqal Aur Alaeda Farz Hai, Zuhr Ka Badal Nahi. Ameer Al Momeenin Umer Khattab Radi Allahu Anhu Ne Kaha: {220}

"Namaze Jumu'ah Ki Do Rakaten Mukammil Hain, Qasar Nahi, Ye Baat {Tumhare Nabi} Muhammad [S.A.W] Ne Farmayi Hai."

Iski Wajah Ye Hai Ki Namaz Jumu'ah Bohot Se Ehkaam Me Namaz E Zohar Se Muqhtalif Hai. Namaze Jumu'ah Zohar Ki Namaz Se Afzal Hai, Iski Taakeed Bhi Zyada Hai, Iske Tark Par Saza Wa Waeed Bhi Zyada Saqht Waarid Hui Hai. Ilawa Namaze Jumu'ah Ki Kayi Aisi Qusoosiyath Aur Sharayth Hain Jo Namaz E Zohar Ki Nahi. Jis Shaqs Par Jumu'ah Farz Hai Jab Tak Iska Waqt Guzar Nahi Jaata Tab Tak Use Namaz E Zohar Kifayath Nahi Karegi, Yaani Jab Tak Namaz E Jumu'ah Ka Waqt Guzar Jaaye, Tab Namaze Zohar Iska Badal Hai.

- *Namaze Jumu'ah Har Musalman Mard, Azaad, Aaqil, Baligh Aur Muqem Par Farz Hai. Rasool Allah [S.A.W] Ka Irshad Hai:

Har Musalman par jumua'ah hai magar 4 afrac- Ghulam, Aurat, bachey aur beemaar par farz nahi.

Is Mazmoon ki ekriwayat Imam Daar Qitni ne bhi sayeda Jabir ra se bayaan karte hain ki Rasool Allah s.a.w.s. ne farmaya

"Jo Shaqs Allah Aur Aakhirath Ke Din Par Imaan Rakhta Hai, Uspar Jumu'ah Ke Din Jumu'ah Farz Hai, Siwaye Mareez, Musafir, Aurath, Bache Aur Ghulam Ke."

Sheikh Ul Islam Ibn Taimiyah [Rahmatullah Alaih] Farmate Hain: "Jo Log Apna Ghar Baar Banakar Ek Jagah Rehte Hain, Mausam Sarma Ya Mausam Garma Me Kisi Dusri Jagah

Koch Nahi Karte To Unhe Apne Yahan Jumu'ah Ki Iqamath Ka Ektemaam Karna Chahiye. Alfarz! Unlogon Ki Rihaysh Gaahon Ki Banawat Aur Unka Material Iqamath E Jumu'ah Ke Liye Rukawat Ka Bais Nahi. Sharyi Zabith Ye Hai Ki Jo Log Ek Jagah Par Iqamath Pazer Hon Ye Unlogon Ki Tarah Nahi Hain Jo Qhayme Uthaye Hue Safar Karte Hain Aur Chand Din Kahin Aur Aue Chand Din Kisi Aur Jagah Chashmon Ke Paas Ya Kahin Shadaab Jagah Par Dera Laga Lete Hain." { 221 }

- *Jis Musafir Par Namaz Ki Qasar Hai Uspar Jumu'ah Farz Nahi. Rasool Allah [S.A.W] Aur Aapke Saath Sahaba Akram[R.A] Ne Jab Hajj Wagairah Ke Liye Safar Kiya To Unhone Safar Me Jumu'ah Ada Nahi Kiya Tha.
- *Agar Koi Shaqs Sayr Wa Tafreeh Ki Qatir Kisi Maidan Ya Biyaban Ki Taraf Nikal Gaya Jahan Koi Masjid Nahi To Wo Namaz E Zohar Ada Kare.
- *Aurath Par Jumu'ah Farz Nahi. Imaam Ibn Manzar Wagairah Ne Kaha Hai Ki Ulama Ka Ittefaq Hai Ki Auraton Par Jumu'ah Farz Nahi, Neyz Ispar Bhi Ittefaq Hai Ki Agar Wo Adaygi Jumu'ah Ke Loyal Masjid Me Aajayegi To Unka Bhi Jumu'ah Hojayege. Isi Tarah Agar Musafir Shaqs Jumu'ah Ada Karne Aajaye To Uska Jumu'ah Hojayege. Mareez Ka Bhi Yahi Hukm Hai Kyunki Unlogon Par Farziyath Jumu'ah Ka Saqooth Allah Ta'ala Ki Taraf Se Ek Ria'yath Hai. Jo Shaqs Par Jumu'ah Farz Hai Use Zawal E Aftab Ke Fauran Baad Safar Shuru Nahi Karna Chahiye Balke Aisa Shaqs Jumu'ah Ada Karke Safar Par Rawana Ho. Isi Tarah Zawaal E Aftab Se Thodi Der Pehle Bhi Safar Par Rawana Hona Makrooh Hai, Albatta Agar Raste Me Adaygi Jumu'ah Ki Koi Surath Ho To Tab Durust Hai.
- *Jumu'ah Adaygi Ki Sharayth Darj E Zayl Hain:

1. Dakhool Waqt : Kyunki Namaz E Jumu'ah Farz Hai, Is Liye Deegar Namazon Ki Tarah Iske Liye Bhi Ek Waqt Muqarrar Hai, Jis Se Pehle Aur Baad Adaygi Jumu'ah Durust Nahi. Allah Ta'ala Ka Irshad Hai

(S.Nisa-103) { إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا } (13)

Translation: "Yaqeenan Momino Par Muqarrara Waqton Me Namaz Farz Hai."

Adaygi Jumu'ah Ka Afzal Waqt Zawal E Aftab Ke Baad Hai. Rasool Allah [S.A.W] Aksar Zawal E Aftab Ke Baad Hi Jumu'ah Al Mubarak Ada Kiya Karte The. Zawal E Aftab Se Qabl Jumu'ah Ada Karne Me Ulama Ke Darmiyan Ikhtelaf Hai. Jumu'ah Ka Aakhri Waqt [Bila Ikhtelaf] Zohar Ke Aakhri Waqt Tak Hai.

2. Iqamath : Dusri Sharth Ye Hai Ki Jumu'ah Ada Karne Waale Musafir Na Hon Balke Muqem Hon. Khaana Badosh Aur Mukhtalif Jagahon Par Khayme Lagane Waalon Par Jumu'ah Farz Nahi. Ahd E Nabawi Me Ye Log Madinah Munawwarh Ke Ir Gird Raha Karte The, Aap[S.A.W] Ne Unhe Adaygu Jumu'ah Ka Hukm Nahi Diya Tha.

Jis Shaqs Ne Imam Ke Saath Namaz Jumu'ah Ki Ek Rakath Hasil Karli To Wo Ek Rakath Aur Padhkar Jumu'ah Ki Namaz Mukammil Karle. {222 }

Rasool Allah [S.A.W] Ne Farmaya Hai:

"Jisne Jumu'ah Ki Ek Rakath Hasil Karli Use Namaz E Jumu'ah Milgayi."

Agar Kisine Imamma Ke Saath Ek Rakath Se Kam Hissa Hasilkiya, Maslan: Jab Wo Jamaath Me Shamil Hua To Imam Dusri Rakath Ke Ruku Se Sar Utha Chukka Tha To Uski Namaz E Jumu'ah Faut Hogayi. Lihaza Wo Namaz E Zoharki Neeyath Karke Jama'ath Me Shamil Ho, Aur Imaam Ke Salaam Pherne Ke Baad Char Rakath [Namaz E Zohar] Ada Kare.

3. Khutbe Do Hon : Namaz E Jumu'ah Ki Durusti Ke Liye Ek Sharth Ye Hai Ki Isse Pehle

Do Khutbe Hon Kyunki Nabi [S.A.W] Hamesha Aisa Hi Kiya Karte The. Sayyidina Abdullah Bin Umar {R.A} Se Riwayath Hai Ki Nabi [S.A.W] Khade Hokar Do Khutbe Diya Karte The Aur Dono Khutbon Ke Darmiyaan {Thodi Der} Baithkar Faraq Kiya Karte The.

***Dono Khutbon Ki Durusti Ke Sharayth Me Se Hai Ki Unme Allah Taala Ki Hamd O Sana Ho Tauheed Wa Risalath Ka Tazkira Ho.** Rassol Allah [S.A.W] Par Durood Bheja Jaaye Aur Logon Ko Taqwa Ki Wa'az O Naseehath Ho. Quran Majeed Ke Kisi Hise Ki Tilawath Ho. Aisa Na Ho Jaisa Ki Aaj Kal Ke Baaz Khutba Ko Suna Aur Dekha Gaya Hai Ki Unka Khutba Un Mazkoora Ausaaf O Sharayth Se Aari Hota Hai.

Imaam Ibn Qayyim [Rahmatullah Alaih] Farmate Hain : :Jo Shaqs Rasool Allah [S.A.W] Aur Aapke Sahaba Akram {R.A} Ke Khutbath Par Gaur Karega To Use Maom Hoga Ki Unme Tauheed O Hidayath Ka Tazkira Hota Tha, Rab Taala Ki Sifaath, Imaan O Islam Ka Usool, Dawath Ilallah, Allah Taala Ke Apni Maqhlouq Par Wo Inamat O Akraam Jinse Samaeen Ke Dilon Me Allahtaala Ki Muhabbat Payda Ho, Azaab E Ilaahi Ke Waqiyath Jinhe Sunkar Allah Ka Khauff Payda Ho, Bayaan Hote The. Wo Zikr O Shukr Ke Ilawa Allah Taala Ki Azmath, Uski Sifaath Aur Asma E Mubarakah Ka Zikr Karte. Logon Ko Allah Taala Ki Itaat O Shukr Aur Uska Zikr Karne Ki Talqeen O Takeed Karte The. Samaeen Jab Khutba Sunkar Palat Te The To Allah Taala Aur Uske Bandon Ke Darmiyaan Muhabbat Gehri Hochuki Hoti Thi Aur Wi Uski Itaat Ke Liye Ek Naya Jazba Aur Walula Lekar Jaate The.

Phir Muddath Daraaz Ke Baad Nabuwath Ka Noor Maand Padgaya Ehkaam E Shariyah Aur Islam Sirf Rasam Bankar Reh gaye, Unke {223 }

Haqaiq O Maqasid Nigahon Se Ojhal Hogaye, Rasoomath O Riwaaj Ko Aisi Sunnaton Ka Darja De Diya Gaya Ki Unka Tark Gunah Qaraar Paaya. Zaroori Maqasid Choot Gaye, Khutubath Ko Khubsurath Alfaz Aur Masja'a Ibadaath Ka Libada Pehna Diya Gaya Aur Unpar Ilm E Badi'i Ka Khaul Chadha Diya Gaya. Nateeja Ye Nikla Ki Khutbath Beasar Hogaye Hattake Haqeeqi Maqsood O Mathloob Haathon Se Nikal Gaya."

Imaam Ibn Qayyim {Rahmatullah Alaih} Ne Apne Daur Ka Naqsha Kheencha Hai Ki Pesh E Nazar Ab To Maamla Bohot Zyada Bigad Chuka Hai Yahan Takke Aaj Ke Khutbath Me Bamaqsad Baaten Nihayath Kam Hoti Hain Aur Bemaqsad Baaten Bohot Zyada. Baaz Khitba Jo Moo Me Aata Hai Bolte Hi Jaate Hain, Wo Is Baat Ka Qatan Khayaal Nahi Rakhte Ki Unki Baton Ki Khutbe Ki Mauzoo Se Koi Munasibath Bhi Nahi Balke Haqeeqath Ye Hai Ki Khutba Me Unka Koi Mateen Mauzo Hi Nahi Hota. Unka Taweel Khutba Uktahat Ka Bais Banta Hai. Sharayth Shariyah Ka Qatan Lihaaz Nahi Rakhte Yahi Wajah Hai Ki Aise Khutbath Asrath O Fawaiz Se Khali Hote Hain.

Baaz Khithba Khutbe Me Mauzoo Se Gair Mutaalliq Baaten Shuru Kardete Hain, Jinka Is Muqaam Par Zikr Karna Hikmath Ke Munafi Hota Hai. Baaz Auqaath Aksar Samaeen

Khutbe Ki Baton Ko Samajhne Se Qasar Hote Hain Kyunki Wo Baaten Unki Zehni Satah Se Buland Hoti Hain. Baaz Auqaath Wo Siyasi Guftugu Me Padjaate Hain Ya Aisi Behes Shuru Kardete Hain Jinka Hazireen Ko Kuch Fayda Nahi Hota.

Khutba E Ikram! Rasool Allah [S.A.W] Ke Khutba Ka Jo Andaz Aur Tareeqa Tha Uski Taraf Palat Aaiye. Irshad Rabbani Hai :

(S.Ahzaab 21) { لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ }

Translation : "Yaqeenan Tumhare Liye Rasool Allah Me Umda Namoonaa{Maujood} Hai."

Apne Khutbath Ke Unwaan Mauqe Wa Mehel Ki Munasibath Se Quran O Sunnasth Ke Dalail Me Markooz Rakho, Unke Zaman Me Taqwa Ki Talqeen Karo, Wa'az O Naseehath Ka Iltezaam Rakho, Mashere Ki Imraaz Ka Ilaaj Wazeh Aur Muqhtasar Asloob Me Karo. Unme Qira'ath E Quran Ka Ehtemaam Karo Kyunki Isme Dilon Ko Zindagi Aur Nigahon Ko Roshni Milti Hai. Maqsad Sirf Do Khutbe Nahi Hain Balke Asal Maqsad Mashere Ki Bimariyon Ka Ilaaj Karna Hai.

Sheikh Al Islam Ibn Taimiyah {Rahmatullah Alaih} Farmate Hain: "Khutbe Me Duniya Ki Muzammath Aur Maut Ka Zikr Karna Kaafi Nahi Hai Balke Khutbe Ka Maqsad {Jaisa Ki Iske Naam Se Zahir Hai} Dilon Me Tehreek Payda Karna, Logon Ko Khair O Bhalayi Par Aamaada Karna Hai. Sirf Duniya Ki Muzammath Karna Aur Isme Ehtiyath Se Zindagi Basar Karne Ki Tableegh Karna Ye Unbaaton Me Se Hai Jinki Munkareen { 224 }

Shariath Bhi Waseeyath Karte Hain. Khutbe Me Itaat Wa Itteba Ki Ragbath Dilaayi Jaaye, Ma'asiyath Se Daraya Jaaye, Allah Taala Ki Taraf Bulaya Jaaye Aur Uske Inaamath Ka Tazkirah Kiya Jaaye."

Aage Chalkar Sheikh Mausooof Farmate Hain : "Khutba Me Is Qadar Ikhtesaar Bhi Na Ho Ki Asal Maqsad Faut Hojaaye. Rasool Allah [S.A.W] Jab Khutba Irshad Farmate To Aapki Aankhen Surqh Hojaati, Awaaz Buland Hojaati, Gussa Wa Hosh Badhjaata Aur Yoon Lagta Jaise Aap [S.A.W] Kisi Aisi Lashkar Se Dara Rahe Hainjo Subah Ya Sham Hamla Karne Waala Hai."

- *Fuqaha E Ikram Ne Bayaan Kiya Hai Ki Jumu'ah Ke Dono Khutbe Membar Par Khade Hokaar Dene Masnoon Hain Kyunki Rasool Allah [S.A.W] Aisa Hi Kya Karte The, Isme Shayad Hikmath Ye Hai Ki Jab Sama'a Khateeb Ko Saamne Membar Par Dekh Raha To Us Tareeqe Se Baat Achi Tarah Maloom Hojaati Hai Aur Mayassar Bhi Hojaati Hai.

Imaam Nowi [R.A] Farmate Hain Ki Membar Ke Istemaal Par Ulama Ka Ajma'a Hai.

- *Masnoon Ye Hai Ki Jab Imaam Membar Par Logon Ki Taraf Mutawajje Ho To Unhe Assalamu Alaikum Kahe, Kyunki Sayyidina Jaber {R.A} Se Riwayath Hai :

"Rasool Allah [S.A.W] Jab Membar Par Chadhte To [Hazireen Ko] Salaam Kehte."

- *Jab Tak Mauzzan Azaan Se Farigh Na Ho Tab Tak Khateeb Membar Par Baitha Rahe. Sayyidina Ibn Umar {R.A} Se Riwayath Hai :

“Rasool Allah [S.A.W] Mauzzan Azaan Ke Farigh Hone Tak Membar Par Baithe Rehte , Phir Khade Hote Aur Khutba Shuru Kar Dete.”

*Masnoon Ye Hai Ki Khateeb Do Khutbon Ke Darmiyaan {Thodi Der} Baithkar Farq Kare. Sayyidina Ibn Umar {R.A}Se Riwayat Hai :{ 225 }

“Nabi[S.A.W] Khade Hokar Do Khutbe Irshad Farmate Aur Dono Ke Darmiyaan Baithkar Farq Karte.”

Ye Bhi Masnoon Amal Hai Ki Dono Khutbe Khade Hokar Diye Jaaye. Rasool Allah [S.A.W] Aisa Hi Kiya Karte The. Aur Allah Taala Ka Irshad Bhi Hai :

(S.Jumu'ah -11) { وَتَرْكُوكَ قَائِمًا }

Translation : “ Aur Wo Aapko Khada Hi Chod Dete Hain.” Aur Musalmano Ka Isi Par Amal Hai {Ki Dono Khutbe Khade Hokar Dete Hain.}

- *Asaa Wagairah Ka Sahara Lena Bhi Masnoon Hai.
- *Khutbe Me Masnoon Ye Hai Ki Khateeb Aksar Taur Par Saamne Nazar Rakhte, Sirf Ek Taraf Dekhne Se Dusri Janib Ko Nazar Andaaz Karna Laazim Aata Hai Aur Sunnath Ki Mukhalifath Bhi Hoti Hai. Saamaeen Ko Bhi Chahiye Ki Wo Imaam Ki Taraf Mo Karke Baithe.Sayyidina Ibn Masood {R.A} Farmate Hain :

“Rasool Allah [S.A.W] Jab Membar Par Tashreef Rakhte To Hum Apne Chehron Ka Rukh Aap[S.A.W] Ki Taraf Karlete.”

- *Masnoon Ye Hai Ki Khutba E Jumu'ah Chodna Aur Munasib Sa Hoke Logon Me Tawalath Ki Wajah Se Uktahat Aur Nafrath Payda Na Ho Aur Is Qadar Muqhtasar Bhi Na Ho Ki Maqsad E Khutba Faut Hojaaye Aur Logon Ko Fayda Na Ho. Sayyidina Umar{R.A} Se Riwayat Hai Ki Rasool Allah [S.A.W] Ne Farmaya :

“ Aadmi Ki Namaz Ka Lamba Hona Aur Khutbe Ka Chota Hona Uski Aqalmandi Ki Alamath Hai, Chunanche Tum Namaz Ko Lamba Karo Aur Khutbe Ko Mukhtasar Karo.”

*Ye Bhi Masnoon Hai Ki Dauran E Khutba Me Khateeb Ki Awaaz Buland Ho. Nabi [S.A.W] Jab Khutba Irshad Farmate To Aapki Awaaz Buland Hojaati Aur Hosh O Gussa Badhjaata.”Waaze Rahe Ki Us Andaaz Se Baat Dilon Me Jagazen Hojaati Hai Aur{ 226} Yeh Lehja Wa'az Wa Naseehat Ke Liye Zyada Muassar Hai.Ilaa Wazay Khateeb Ko Chahye Ke Wazay, Muassar Aur Jamai Alfaaz Wa Ibadaat Ka Sahara Le.

- Khateeb Khutbaa Jumma Mein Ahl-E-Islam Ke Liye Unke Deen Wa Dunya Mein Bhalayi Aur Islaah Ki Dua Kare.Salf Sauliheen Ka Roz Awwal Se Yahi Andaaz Chala Aa Raha Hai. Ussey Chorna Ahle Biddat Ka Shewa Hai. Imaam Ahmed (R.A) Farmate Hai : “Agar Hamey Kisi Dua Ki Qabooliyat Ka Yakeen Ho Toh Hum Apne Khalifa Ke Haq Mein Khayr Wa Behattar Ki Dua Kare.”

Yeh Haqeeqat Hai Ke Khalifa Wa Ameer Ka Durst Hona Musalmaan Ri'aya Ki Durusti

Hai. Afsos Hai Ke Aaj Ye Cheez Khatam Ho Chuki Hai Hatta Ke Log Hukmuraano Ke Haq Mein Duaa Karne Par Ta'ajjub Karte Hai Balke Duaa Karne Wale Ke Haq Mein Badh Gumaani Rakhte Hai.

- Do Kutbo Se Farigh Ho Kar Foran Namaaz Khadi Karna Masnoon Amal Hai. Isme Lamba Waqfa Hargi Nahi Hona Chahye.
- Namaz- Jumma Ki Bala Jam'aa Do Raka'ate Hai Jin Mein Qira'at Buland Awaaz Mein Ki Jaaye. Pehli Raka'at Mein Surah Fatiha Ke Baad Surah Jumma Ya Surah A'ala Aur Dusri Raka'at Mein Surah Munafiqoon Ya Surah Gashiya Ki Qira'at Karna Masnoon Hai. In Surtoh Mein Se Ek Surah Ko Jumma Ki Do Raka'atoh Mein Aadhi Aadhi Karke Padhna Khilaaf-E-Sunnat Amal Hai. Namaz- E-Jumma Mein Buland Awaaz Se Qira'at Karne Mein Yeh Hikmat Hai Ke Isme Maqsad Jumma (Wa'az Wa Naseehat) Khoob Haasil Hojata Hai.

NAMAZ-E-EIDAIN KE EHKAAM

Namaz-E-Eidain(Eid-UI-Fitr Aur Eid-UI-Adha) Kitaab Allah, Sunnat-E- Rasool(S.A.W) Aur Ijma'a Ummat Se Saabit Hai. Mushrikeen Mukhtalif Aukaat Wa Makaamaat Mein Mukhtalif Tehwaar Manatey The, Chunaancha Islam Ne Unhe Khatam Karke Eid-UI-Fitr Aur Eid-UI-Adha Ke Tehwaar Mukarrar Kiye Jinka Ramadhan Al Mubarak Ke Rozey Aur Baitullah Ke Hajj Jaisi Azeem Ibaadaat Ki Bajaa Awaari Par Allah Ta'ala Ka Shukr Ada Karna Hai.

- Sahih Ahadith Mein Makur Hai Ke Jab Rasool(S.A.W) Madina Munawwara Tashreef Laaye Toh Dekha Ke Ahle Madina Ne Lahu Wa La'ab Ke Liye Saal Mein Do Din Mukarrar Kiye Hue Hai Toh Aap(S.A.W) Ne Farmaya : (227)

((Arabic Text))

Translation : "Allah Ta'ala Ne Inke Aauz Tumhe Do Behattar Din Ata Kiye Hai Jo Eid-UI-Fitr Aur Eid-UI-Adha Hai."

In Do Eidon Ke Ilawa Aur Kisi Eid Ko Aijaad Karne Ki Islam Mein Kat'an Gunjayish Nahi Jaisa Ke Eid Milaad An Nabi Wagaira Hai Jo Sarasar Allah Ta'ala Ke Deen Mein Zyadati Hai Aur Bid'at Ka Ujra Hai. Isme Sayed Al Mursaleen (S.A.W) Ki Sunnat Ki Mukhalfat Hai Aur Kuffar Se Mushabiyat Hai. Ussey Eid Kaha Jaye Ya Kisi Insaan Ya Kisi Waqai Ki Yaad Mein Din Manana Ya Hafta Ya Saal Manana, Us Ka Islam Se Koi Ta'aluq Nahi Balke Ye Sab Jahaliyat Ke Kaam Hai Aur Maghrabi Firko Ki Takleed Hai. Rasool Allah(S.A.W) Ka Irshaad Hai:

((Arabic Text))

Translation : "Jo Shaks Kisi Qaum Ki Mushabihat Kare Wo Unhi Ka Fard Hai."

Nayz Farmaya:

((Arabic Text))

Translation : "Sab Se Achi Baat Allah Ki Kitaab Hai Sur Behattar Seerat Mohammad

(S.A.W) Ki Seerat Hai Aur Sabse Bureh Kaam Bid'aaat Hai Aur Har Bid'at Gumraahi Hai." Hum Allah Ta'ala Se Dua Go Hai Ke Wo Hamein Haq Ko Haq Ki Soorat Mein Dikhaye Aur Uski Ittabaa Ki Tafteeq De Aur Baatil Ko Baatil Ki Shakal Mein Dikhaye Aur Ussey Ishtanaab Ki Himmat De.

Eid Ke Mayne "Laut Kar Aana" Hai. Eid Ko Eid Isliye Kaha Jaata Hai Kyuke Wo Baar Baar Har Saal Laut Kar Aati Hai, Sarwar Aur Farhat Laati Hai, Nayz Usme Allah Ta'ala Apne Bando Par (Rozey Ya Hajj Ke Nateejey Mein) Apna Fazl Wa Ahsaan Karta Hai.

- Namaz-E-Eid Ki Mashruiyat Par Daleel Allah Ta'ala Ka Ye Farmaan Hai:

(S.Kawthar-2) { فَصَّلِ لِرَبِّكَ وَأَنْحَرْ } {

Translation : " Pas Tu Apne Rabb Ke Liye Namaz Padh Aur Qurbani Kar." Nayz Irshaad Baari Ta'ala Hai:

(S.Aa'la-14&15) { قَدْ أَفْلَحَ مَنْ تَزَكَّى } وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى {

Translation : " Beshak Usne Falaah Paali Jo Paak Hogaya Aur Jisne Apne Rabb Ka Naam Yaad Rakha Aur Namaz Padhta Raha." (228)

Ilaa Wazay Nabi (S.A.W) Aur Aap Ke Baad Khulfaye Raashideen Ne Is Amal Par Mudawamat Farmayi Hai.

- Namaz –E- Eid Mein Shirkat Ki Taakeed Is Qadr Hai Ke Rasool (S.A.W) Ne Isme Khwateen Ko Haazir Hone Ka Hukum Diya Hai, Lihaaza Aurat Ke Liye Munasib Ye Hai Ke Jab Wo Namaz-E-Eid Ke Liye Ghar Se Nikley Toh Khushboo Naa Lagaye,Samaan-E-Zeenat Ke Istemaal Se Ijtanaab Kare, Shohrat Ke Liye Libaas Na Pehne Kyunke Rasool Allah(S.A.W) Ka Farmaan Hai: " Aurtey Saadgi Se Nikley.Mardo Se Alag Rahe Aur Hayz Wali Aurtey Namazgaa Se Door Rahe.Albatta Dua Mein Zarur Shareek Ho."

Sayyeda Umma Atiya(R.A) Farmati Hai: "Hamey Hukum Hota Ke Eid Ke Ro Baher(Eidgaa Ki Taraf) Nikley,Kuwaari Ladkiya Bhi Waha Pohche,Hatta Ke Hayz Wali Aurtey Bhi Eidgaa Jaye Lekin Wo Piche Rahe. Logo Ke Saath Taqbeerey Bhi Kahe Aur Duaa Mein Shareek Ho. Usdin Ki Barkat Wa Bakshish Ki Umeed Rakhe."

- Namaz –E-Eid Ki Adayegi Ke Liye Yun Sabka Mil Jul Kar Nikalna, Isme Sha'ar Islam Ka Izhaar Hai Aur Ye Deen Islam Ka Zahiri Mazhar Hai.Rasool Allah (S.A.W) Ne Pehli Namaz-E-Eid(Eid-UI-Fitr) Hijrat Ke Doosrey Saal Padhayi Thi,Phir Aap(S.A.W) Usey Musalsal Padhate Rahe Hatta Ke Is Jaha Fani Se Rehlat Farma Gaye. Baad Mein Musalmaaano Ka Tuwatar Ke Saath Is Par Amal Raha Hai. Agar Kisi Shehar Ke Log Namaz-E-Eid Ko(Uske Sharait Ke Mutabik) Ada Karna Chor De Toh Ameer Wa Khalifa Par Laazim Hai Ke Unke Khilaaf Jung Kare Kyunke Yeh Azaan Ki Tarah Deen-E-Islam Ki Zahiri Alaamaat Se Ek Alaamaat Hai.
- Namaz-E-Eid Shehar Ke Kareeb Khuley Maidaan Mein Ada Karni Chahye,Sayyedina Abu Sayeed Khudri(R.A) Se Marwi Hai:

((Arabic Text))

Translation : “ Rasool Allah (S.A.W) Madina Munawwara Se Baher Nikal Kar Khuli Jagah Mein Eid-UI-Fitr Aur Eid-UI-Adha Ki Namaz Ada Karte The.”

Chunaanacha Kisi Riwayat Mein Nahi Hai Ke Aap(S.A.W) Ne Uzr Ke Bagair Masjid Mein Namaz-E-Eid Adaa Ki Ho. Khuley Maidaan Mein Jaane Se Islaam Aur Ahle Islaam Ka Raub Taari Hota Hai. Deen Ke Sha'air Ka Izhaar Hota Hai. Phir Saal Mein Aise Sirf Do He (229)

Toh Ijtama Hote Hai(Bakhilaaf Jummah Al Mubarak Ke Ijtemaa Ke) Isley Isme Koi Mushkil Bhi Nahi, Albatta Jaha Majburi Ho Waha Masjid Mein Namaz-E-Eid Ada Karna Jayez Hai, Jaise Makkah Muqarramah Wagaira Mein.

- Namaz-E-Eid Ka Ibtedai Waqt Tab Shuru Hota Hai Jab Suraj Ek Nayza Ke Miqdaar Buland Hojaye. Rasool(S.A.W) Isi Waqt Eid Ki Namaz Adaa Karte The. Aur Aakhri Waqt Zawaal Aaftaab Tak Hai.
- Agar Zawaal Ke Baad Eid Ka Ilm Hua Toh Agley Din Uski Kaza Di Jaye. Suhaba Iqraam(R.A) Farmatey Hai Ek Martaba Badlo Ke Waja Se Hum Shawwal Ka Chaand Na Dekh Sakey Toh Humne Roza Rakhliya. Din Ke Aakhri Hissey Mein Ek Kaafila Aaya Toh Unhone Gawahi Di Ke Humne Guzashta Raat Chaand Dekha Tha. Aap(S.A.W) Ne Hukum Diya Ke Wo Aaj Ka Rakha Hua Roza Khatam Karde Aur Kal Subha Eidgaa Ki Taraf Nikley.

Agar Namaz-E-Eid Zawaal Aaftaab Ke Baad Ada Karna Durst Hota Toh Nabi(S.A.W) Ussey Agley Din Ke Liye Muakhir Na Karte. Ilaa Wazay Eid Ka Ishtema Ek Bohot Badha Ishtema-E-Aam Hota Hai, Is Liye Uski Tayyari Ke Liye Munasib Waqt Dena Chahye.

- Eid –UI-Adha Ki Namaz Ko Jaldi Ada Karna Aur Eid-UI-Fitr Ki Namaz Mein Qadre Ta'akhir Karna Masnoon Hai. Imaam Shafai(R.A) Ne Mursalan Riwayat Bayaan Ki Hai:

((Arabic Text))

Translation : “Nabi(S.A.W) Ne Amroo Bin Hazam(R.A) Ki Taraf Likha Tha Ke Eid-UI-Adha Mein Jaldi Karna Aur Eid-UI-Fitr Mein Taakhir Karna Aur Logo Ko Pind Wa Naseehat Karna.”

Namaz Eid-UI-Adha Jaldi Ada Karne Mein Yeh Hikmat Hai Ke Logo Ko Qurbani Karne Ke Liye Zyada Waqt Mil Jaye. Aur Eil-UI-Fitr Mein Taakhir Karne Ka Yeh Fayda Hai Ke Sadqatul Fitr Ke Liye Zyada Waqt Nikal Aaye.

- Masnoon Yeh Hai Ke Namaz Eid-UI-Fitr Ke Liye Nikalne Se Pehle Khajoor Khayi Jaaye Jabke Eid-UI-Adha Ke Mauke Par Namaz Se Farigh Hokar Kuch Khaya Jaye. Sayyedina Burayda (R.A) Se Marwi Hai: (230)

((Arabic Text))

Translation : “Nabi (S.A.W) Eid-UI-Fitr Ke Waqt Kuch Khaakar Namaz Ke Liye Nikalte The

Aur Eid-UI-Adha Ke Roz Namaz Ada Karne Ke Baad Khaya Karte The.”
Shaikh Taki Aldeen(R.A) Farmate Hai : “Allah Ta’ala Ne Namaz Ko Qurbani Se Muqaddam Rakha Hai, Chunaanacha Irshaad Baari Ta’ala Hai :

(S.Kawthar-2) { فَصَّلْ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾ }

Translation : “Apne Rabb Ke Liye Namaz Padh Aur Qurbani Kar.” Aur Tazkiya Ko Namaz Se Muqaddam Rakha Hai.

Chunaanacha Farmaan Ilaahi Hai:

(S.Aa’la-14&15) { قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٤﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾ }

Translation : “Beshak Usne Falaah Paali Jo Paak Hogaya Aur Jisne Apne Rabb Ka Naam Yaad Rakha Aur Namaz Padhta Raha.”

Banabare Sunnat Ye Hai Ke Sadqatul Fitr(Eid-UI-Fitr Mein) Namaz Se Pehle Ada Kiya Jaaye Aur Eid-UI-Adha Mein Namaz Ke Baad Jaanwar Zubaah Kiya Jaaye.”

- Namaz Ke Liye Subha Jaldi Eidghaa Jana Chahye Taakeh Imaam Ke Qareeb Jaga Mil Sake Aur Namaz Ke Intezaar Ki Fazeelat Aur Uska Sawaab Haasil Ho.
- Namaz-E-Eid Ke Liye Har Musalmaan Ache Se Ache Kapde Pehne. Sayyedina Jaabir(R.A) Se Riwayat Hai:

((Arabic Text))

Translation : “Rasool Allah(S.A.W) Ke Paas Kapdo Ka Ek Khoob Surat Joda Tha Jo Aap(S.A.W) Jumma Aur Eid Ke Roz Pehente The.”

Sayyedina Ibn Umar(R.A) Se Riwayat Hai Ke Rasool Allah(S.A.W) Eidain Ke Mauke Par Ache Kapde Pehente The.

- Namaz-E-Jumma Ki Tarah Eid Ki Namaaz Bhi Muqem Logo Ke Liye Hai. Musafir Par Namaz-E-Eid Laaim Nahi,Nabi(S.A.W) Ke Hajj Ke Ayyam Mein (Maidaan-E-Minaa) Mein Eid Ka Din Aya Lekin Aap(S.A.W) Ne(Safar Ki Waja Se) Nama-E-Eid Ada Nahi Ki Thi Aur Aap(S.A.W) Ke (231)

Khulafa (R.A) Ne Bhi Isi Tarah Kiya Tha.

- Namaz Eid Ke Do Rakatein Hain Jo Khutbe Se Pehle Ada Ki Jati Hai. Sayyeduna Ibn Umar (R.A) Se Riwayat Hai:

“ Arabic Text”

“ Main Ne Rasoolulah (ﷺ) , Sayyeduna Abu Bakr , Umar Aur Uthman (R.A) Ke Saath Eid Ki Namaz Padhi, Ye Sab Hazraath Namaz Khutbe Se Pehle Padte The.”
Sahaba Ikram (R.A) Aur Baad Ke Ahl Ilm Ka Yahi Tareeqa To Utre Chala Aa Raha Hai Ke Eidayn Ke Namaz Khutbe Se Pehle Hai. Namaz Eid Mein Khutbe Ka Baad Mein Hone Aur Namaz Jumme Mein Khutbe Ka Pehle Hone Mein Shayad Hikmat

Yeh Hai Ke Khutba Jumma Namaz Ki Sharth Hai Aur Sharth Mashrooth Se Moqdem Hoti Hai. Jab Ke Eidayn Mein Khutba Sharth Nahi Balke Sunnath Hai.

- Ahl Islam Ka Is Umar Per Ajmaa Hai Ke Eidayn Ki Namaz Do Rakatein Hain. Sayyeduna Abdullah Bin Abbas (R.A) Se Riayat Hai:

“Arabic Text”

“ Nabi ﷺ Eid-UI-Fitr Ke Din Nikle To Aap Ne Sirf Do Rakatein Namaz Ada Ki, Pehle Aur Baad Mein Koi Nafl Nahi Padhe.”

Sayyeduna Umar (R.A) Se Marwee Hai:

“Arabic Text”

“ Eid-UI-Adha Aur Eid-UI-Fitr Ki Namaz Do Do Rakaton Per Mushtamil Hai....Ye Muqammal Namaz Hai Qasr Nahi. Ye Baat (Tumhare Nabi) Muhammad ﷺ Ne Farmaye The.”

“ Wo Shaqs Na Murad Hai Jis Ne Aap ﷺ Per Iftara baandha{232}

- Namaz Eid Se Qabl Azan Hai Na Iqamat , Chunancha Sayyeduna Jaabir (R.A) Se Riwayat Hai:

“ Main Ne Nabi ﷺ Ke Saath Muatadd Martaba Namaz Eid Ada Ki, Aap ﷺ Ne Khutbe Se Pehle Namaz Padhai Jis Ke Liye Azan Kahi Na Iqamat.”

- Pehli Rakaat Mein Takbeer, Tahrima Aur Duaein Istaftah Ke Baad Saath Takbeerein Kahi Jayen, Albatta Takbeer, Tahrima Rukn Hai Jis Ke Baghair Namaz Nahi Hoti. Baki Takbeerat Masnoon Hain. Phir Ta'uz Padhe Kyunke Ta'uz Qira'at Quran Ke Liye Hai, Uske Baad Qira'at Kee Jaye.
- Doosri Rakaat Mein Qira'at Se Pehle (Takbeer Intaqal Ke Ilawa) Paaanch Takbeerein Kahi Jaye. Sayyeduna Abdullah Bin Umar (R.A) Se Riwayat Hai:

“ Arabic Text”

“ Rasoolullah ﷺ Ne Namaz Eid Mein (Za'aid) Bara Takbeerein Kahi Thi. Saath Pehli Rakaat Mein Aur Paanch Doosri Rakaat Mein.”

Takbeerat Eid Ki Taa'daat Mein Aur Bhi Riwaayat Hain, Chunancha Imaam Ahmed (Rahmatullah Alai) Farmate Hain Ke Sahaba Ikram (R.A) Mein Takbeerat Ke Taa'daat Ke Baarein Mein Ikhtelaaf Raha Hai, Lihaza Har Surat Jaiz Hai.

- Har Takbeer Ke Saath Rafa'aa Alidayn Ki Jaye. Kyunke Rasoolullah ﷺ Har Takbeer Ke Saath Rafa'aa Alidayn Kiya Karte The.
- Har Do Takbeeron Ke Darmiyaan Ye Kalmaath Padhe Jaye:

“Allahu Akbar Kabeera- Walhamdulillahi Katheera- Wa Subhaanallahi Bukratanw Wa Aseela- Wa Sallallahu A'la Muhammadin Nabiyee Wa Aaa lihi wa Sallama Tasleeman Katheera”

“Sayyeduna Uqbaa Bin Aam (R.A) Ne Sayyeduna Abdullah Bin Masood (R.A) Se Poocha Ki Eid Ki Takbeerat Ke Douraan Mein Kya Padna Chahiye? Toh Unho Ne Farmaya:

“ Allah Ta’aala Ki Hamd Wa Sanaa Aur Nabi ﷺ Per Darood Shareef Padhiye.”

Sayyeduna Huzaifa Bin Yaman (R.A) Ne Sayyeduna Abdullah Bin Masood (R.A) Ki Tasdeeq Ki Hai.

Alghardh! Takbeerat Ke Darmiyaan Koi Aur Kalmaat Bhi Padhe Ja Sakte Hai Kyunki Kisi Riwayat Mein Zikr Ki Taamin Nahi Ki Gayi. **{233}**

Ibn Qayyum (Rahmatullah Alai) Farmate The:

“ Nabi ﷺ Takbeerat Ke Darmiyan Mamuli Sa Sakta Kiya Karte The Lekin Aap Se Takbeerat Ke Darmiyan Koi Ma’aeen Zikr Saabith Nahi.”

- Agar Takbeerat Ke Ta’adaad Mein Shaq Padh Jaye To Kam Addad Ko Shumaar Kare, Maslan: Agar Shak Ho Ke Teen Takbeerein Kahi Gayi Hai Ya Char To Teen Samajh Le Kyunke Kam Adad Yaqeene Hai.
- Agar Koi Eid Ki Takbeerat Kehna Bhul Gaya Hatta Ke Usne Qirat Shuru Kar Di To Qirat Jari Rakhe Kyunke Ye Takbeerat Sunnath The Ab Unka Mauqa Guzr Gaya Hai.
- Agar Koi Shaqs Namaz Eid Mein Tab Shamil Hua Jab Imam Ki Qirat Ho Rahi Thi Toh Who Takbir Tahrima Keh Ker Shamil Ho Jaye Aur Eid Ki Za’aid Takberein (Akela) Na Kahe. Ya Koi Shaqs Imam Ke Saath Ruku Mein Sharik Hua To Who Bhi Takbee Tahrima Kahe Aur Ruku Mein Chala Jaye Za’aid Takbeerein Kehne Mein Mashgool Na Ho.
- Namaz Eid Ki Do Rakatein Hain. Imam Un Mein Ba Awaz Buland Qirayat Kare Kyunke Sayyeduna Abdullah Bin Umar (R.A) Farmate Hain:

Arabic Text.”

“ Nabi ﷺ Eidayn Aur Istisqa Ki Namaz Mein Ba Awaaz Buland Qiraat Karte The.” Us Per Ulama Ka Ajmaa Hai Aur Usi Per Salaf Ka Amal Chala Aa Raha Hai.

- Imam Nama Z Eid Ki Pehli Rakaat Mein Surah Al Fatiha Ke Baad Surah Alaa Aur Duusri Rakaat Mein Surat Al Ghashiya Padhe.

Hazrat Samra (R.A) Se Riwayat Hai :

“Arabic Text”

“Rasoolullah ﷺ Eidayn Ki Namaz Mein Pehli Rakaat Mein Surah Al Alaa Aur Dosri Mein Surah Al Ghashiya Tilawat Kiya Karte The.” **{234}**

Pehli Rakaat Mein Surah Qaaf Aur Doosri Rakaat Mein Surah Al Qamr Ki Tilawat Kar Sakta Hai Jaise Ki Sahih Muslim Wagaira Mein Hai.

“Arabic Text”

“Rasoolullah ﷺ Pehle Rakaat Mein Surah Qaaf Aur Dosri Rakaat Mein Surah Qamr Ki Qarait Karte The.”

Sheikh Alaa Salaamibn Taymiyyah(R.A)Farmate Hain:

“Imaam Namaaz Eid Mein Quran Majeed Ke Kissi Bhi Hisse Ki Qirat Karle Toh Jaiz Hai Lekin Agar Surah Qaaf Aur Surah Qamar (Yaadiger Masnoon Suraton) Ki Qiraat Kare To Behter Hai.” Rasoolullah ﷺ Bade Bade Ijtamaat Ke Mauqe Per Aisi Suratein Padha Karte The Jin Mein Tawheed , Amr Wa Nahi , Dunya Wa Akhirat Aur Sabiqaa Anmbiya Ka Taskra Hota Ya Jin Suratein Mein Sabiqaa Ummaton Ka Bayan Hota Jin Per Allah Taala Ne Kufr Wa Kazab Ki Wajah Se Azaab Nazil Kiya Aur Unhe Tabah Wa Barbaad Kiya Tha. Ya Jo Anmbiya Per Imaan Laker Najaat Aur Aafiyat Pa Gaye The.

- Namaz Se Farig Hoker Imaam Eid Ke Woh Khutbe De Dono Ke Darmiyaan Baithe . Abdullah Bin Obaid Ullah Bin Utbah Se Riwayat Hai :

“Arabic Text”

“ Sunnath Ye Hai Ke Imam Eidayn Ke Woh Khutbe Deaur Dono Ke Darmiyan Baith Ker Fark Kare.”

Sayyeduna Jaabir (R.A) Se Riwayat Hai:

“Arabic Text”

“ Aap ﷺ Ne Khade Hoker Khutba Diya, Phir Thodi Der Baith Gaye, Phir Khade Ho Gaye.”

Sahih Bukhari Wa Muslim Mein Hai:

“Arabic Text”

“ Aap ﷺ Ne Khutbe Se Pehle Baghair Azaan Aur Baghair Iqamat Ke Namaz Padhai, Phir Sayyeduna Bilal (R.A) Ka Sabara Lekar Khade Huey Aur Khutba Diya, Taqwa Ka Hukm Diya Aur Ita'at Karne Ki Talqeen Ki.” {235}

Eid-Ul-Fitr Ke Khutbe Mein Imam Ko Chaiye Ke Woh Sadqa-Al-Fitr Adaa Karne Ki Taraf Tawaja Dilaye, Uske Ahkam, Uski Maqdaar, Uska Waqt Aur Jinss Ki Anwa'aa Se Masail Se Agah Kare. Jab Ki Eid-Al-Adha Ki Khutbae Mein Qurbaani Ke Masail Wa Ahkam Bataye Jaye Kyunke Rasoolullah ﷺ Eid-Al-Adha Ke Khutbae Mein Aksar Yahi Masail Bayan Kiya Karte The. Alawa Azaein Khutba Ko Chahiye Ke Is Kism Ke Azeem Ijtama'aa Me Taqwa Aur Wa'aaz Naseehat Ke Saath Saath Halaat Wa Waqiaat Ke Munasibat Se Guftago Karein Jis Mein Logon Ki Rahnumai Ho ,Gaaafil Ko Tanmiya Hoaur Jahil Ko Deeni Masail Ka Ilm Ho.

- Eidga Mein Auraton Ko Bhi Hazir Hona Chahiye Jaisa Ke Pehle Bayan Ho Chukka Hai. Khateeb Ko Chahiye Ke Khutba Eid Mein Auraton Se Bhi Mukhatib Ho. Rasoolullah ﷺ Ne Jab Mahsoos Kiya Ke Khawateen Tak Meri Awaaz Pahonch Nahi Sake Gi To Aap ﷺ Unke Majma'aa Me Chale Gaye, Unhe Wa'aaz Naseehat Ki Aur Sadaqa Karne Ki Targheeb Dilai. Is Waqiye Se Saabith Hua Ke Khutba Eid Ka Kuch Hissa Khawateen Ke Liye Bhi Makhsoos Hona Chahiye Kyunke Unhe Uski Ashad Zaroorat Hai. Aur Is Mein Rasoolullah ﷺ Ki Atba'aa Bhi Hai.

- Namaz Eid Ke Ahkam Mein Ye Bhi Hai Ke Eidga Mein Namaz Ba'jamaat Se Pehle Ya Baad Mein Nafl Namaz Adaa Karna Makroo Hai. Sayyeduna Ibn Abbas (R.A) Se Riwayat Hai:

“Arabic Text”

“ Rasoolullah ﷺ Eid Ke Roz Nikle Toh Aap ﷺ Ne Sirf Do Rakatein Namz Padhai , Isse Pehle Ya Baad Mein Koi Namaz Nahi Padhi.”

Eid Namaz Se Pehle Ya Baad Mein Nafl Na Padhne Ki Ek Wajah Ye Bhi Ho Sakti Hai Ke Log Yena Samjhe Shuru Karde Is Namaz Ki Bhi Sunnatein Hoti Hai.

Imaam Zahari (R.A) Farmate Hain:

“ Main Ne Kisi Bhi Sahib-E-Ilm Se Nahi Suna Ke Aslaf Mein Se Koi Bhi Namaz Eid {236} Se Pehle Ya Baad Mein Nafl Adaa Karta Hua Aur Sayyeduna Ibn Masood Aur Huzaifa (R.A) Eid Se Qabl Namaz Se Mana Karte The.

Imaam Ahmed (R.A) Farmate Hain:

“ Ahl Madina Namaz Eid Se Pehle Ya Baad Mein Koi Nafl Nahi Padhte The (Jab Kea Hi Basra Padhte The) .”

- Ghar Lauth Kar Nafl Namaz Padhne Me Koi Harj Nahi, Musnad Ahmed Wagaira Mein Hai:

“ Nabi ﷺ Jab Ghar Lauth Te The Toh Do Rakaat Namaz Padhte The.”

- Agar Kisi Shaqs Ki Namaz Eid Nikal Gai Ya Namaz Ka Akhri Kuch Hissa Mila Toh Wo Do Rakaatein Za'id(12) Takbeerat Ke Saath Adaa Karein Kyunke Qazaa Adaa Ke Mutabik Honi Chahiye Aur Aap ﷺ Ki Is Irshad:

“Arabic Text”

“ Jo Imam Ke Saath Mil Jaye Wo Padh Lo Aur Jo Hissa Reh Jaye Usse Baad Mein Mukammal Karlo.” Mein Amoom Hai. Isi Tarah Jiski Ek Rakaat Reh Jaye Who Ek Rakaat Aur Padhle. Agar Koi Shaqs Khutba Eid Ke Douran Mein Aye To Woh Aula Baith Jaye Aur Khamooshi Se Khutba Sune, Phir Khutbe Ke Baad Do Rakaat Padhle. Agar Zyada Afrad Ho Toh Ba'jamaat Padhaye Warna Akela Hi Padhle.

- Eidayn Me Koi Jis Qadr Chahey Takbeerein Padhe Koi Waqt Ki Apabandi Nahi. Mard Buland Awaaz Se Takbeerein Kahe Jab Ki Auratein Apni Awaz Past Rakhein. Eidayn Ki Raaton Mein Aur Dhul Hijja Ke Pehle Ashre Mein Bhi Takbeerein Kahe Jaye. Allah Ta'aala Ka Irshaad Hai:

(S.Baqarah-185) { وَلِشْكْمِلُوا الْعِدَّةَ وَلِشْكَبِرُوا اللَّهَ عَلَى مَا هَدَيْكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ } (185)

“ Take Tum Ginti Poori Karlo Aur Allah Taa'ala Ki Dee Hui Hidayat Per Uski Badayan Bayan Karo Aur Shuker Karo.”

Gharon, Bazaaron ,Masaajid Aur Har Munasib Jagah Per Aur Eidga Jaate Wakt Kasrat Se Takbeerein Buland Awaz Se Padhi Jaye. Sunan Dar Qatni Wagaira Mein Sayyduna Abdullah Bin Omer (R.A) Ke Barein Mein Ata Hai Ke Jab Eid-Al-Adhaa Ya Eid-Al-Fitr Ka

Din Hota Toh Aap Subah Sawaerey Takbeerein Padhte Huay Nikalte, Eidgah Aane Tak Ba'awaaz Buland Takbeerein Kehte Rahte Hatta Ke Namaz Ke Liye Imaam Ajaata. {237}

Sahih Bukhari Aur Sahih Muslim Mein Sayyeda Umm Atiya (R.A) Se Marwee Hai:
" Arabic Text"

" Hame Hokum Hota Hai Ke Eid Ke Din Nilein Yahan Tak Ke Haiz Wale Auraton Ko Bhi Eidgah Laye Aur Who (Khwateen) Mardon Ke Peeche Rahe Aur Un Ki Tarah Takbeerein Kahe."

Sha'air Islam Ke Izhaar Ki Khatir Takbeer Buland Awaaz Se Kehna Mustahib Hai. Eid-Ul-Fitr Ke Din Takbeerein Kehne Ki Nihayat Taakeed Hai Kyunke Uske Bare Mein Allah Taala Ne Hukm Diya Hai:

(S.Baqarah-185) { وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ }

" Take Tum Ginti Puri Karlo Aur Allah Ta'ala Ke Dee Hui Hidayat Per Uski Badaiyan Bayan Karo Aur Uska Shukar Karo."

➤ Eid-Ul-Adha Ke Mauke Per Jama'at Farz Namaz Ada Karne Ke Baad Imam Aur Maqtadi Ba'awaaz Buland Takbeerein Pade. Sayyeduna Jabir (R.A) Se Riwayat Hai Ke Aap ﷺ Arafat Ke Roz (9 Dhul-Hijja) Ko Jab Subha Ki Namaz Adaa Karte To Apne Sahaba Ke Taraf Mutawajja Hote Aur Kehte:

"Allahuakbar Allahuakbar Allahuakbar Lailahailallahu Wallahuakbar Allahuakbar Walillahilhamd."

Farz Namaz Ke Baad Takbeerat Ghair Haji Ke Liye Nawī Dhul Hijja Ki Fajr Se Leke Aiyam Tashreek Tayr Hui Dhul Hijja Ki Asr Tak Hai. Haji Ke Liye Ye Takbeerein Yawm Al Nahr (Eid Ke Din) Ke Zuhr Se Ayam Tashreek (Tairwee Dhul-Hijja) Ki Asr Tak Hai Kyunki Yawm An-Nahar Se Pehle Who Talbiya Mein Masroof Hota Hai.

Imaam Dar Qatni Hazrat Jabir (R.A) Ki Riwayat Bayan Karte Hain:

"Arabic Text"

" Rasoolullah ﷺ Arfaa Ki Subah Se Leker Tera Dhul Hijja Asr Tak Jab Farz Namaz Ke Baad Salaam Pherte Toh {238} Takbeerein Padthe The."

Ek Aur Riwayat Mein Hai :

"Arabic Text"

" Rasoolullah ﷺ Jab Arfaa Ki Subah Ko Namaz Padate , Phir Sathiyon Ki Taraf Mutwajjaah Hoke Farmate : " Apni Jagah Per Baithe Raho." Phir Aap ﷺ Takbeer Kehni Shuru Karte: "Allahuakbar Allahuakbar Allahuakbar Lailahailallahu Wallahuakbar Allahuakbar Walillahilhamd."

Aur Allah Ta'ala Ka Irshad Hai:

(S.Baqarah-203) { وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ }

" Aur Ginti Ke Chand Dino Mein Tum Allah Ko Yaad Karo."

Is Ayaam Se Muraad “ **Ayaam Tashreek**” Hai. Imaam Nawawi (R.A) Farmate Hain:
“ Yahi Baat Rajeh Hai Aur Isi Per Musalmano Ka Amal Raha Hai.”

Sheikh Alaa Salaam Ibn Taymiyyah (R.A) Farmate Hain: “ Takbeerat Ke Bare Zyada Durust Qaul Yahi Hai Ki Yawm Arafaa Ki Fajr Se Lekar Akhir Ayaam Tashreek (13 Dhul-Hijja) Ki Asr Tak Har Farz Namaz Ke Baad Takbeerein Kahi Jaye. Jamboor Salf Aur Fiqha Sahaba Ka Yahi Mauqif Tha. Sunan Mein Riwayat Hai : “ Yawm Arafaa , Yawm-Al-Nahar Aur Mina Ke Ayyam Hamare Ahl Islam Ki Eid Ke Din Hai Aur Ye Khane Peen Eke Din Hai.” Aur Ek Riwayat Hai Ke Lafz Hain: “ Allah Ke Zikr Ke Din Hai.” Aur Mohrem Aadmi Yawm-Al-Nahar Ki Zuhr Ke Baad Ye Takbeerein Kahega Kyunki Talbiyaa Jumraa Uqaba Ki Ramee Ke Baad Khatam Hota Hai, Jab Ke Ramee Ka Masnoon Waqt Chasht Ka Waqt Hota Hai To Mohrem Us Waqt Mein Halaal Aadmi Ki Tarah Hai. Agar Fajr Se Qabl Jamraa Uqaba Ki Ramee Kardee Toh Bhi {239} Who Zuhur Ke Baad Takbeerat Kehna Shuru Kare Kyunke Akser Logon Ka Amal Yahi Hai Ke Who Ramee Chasht Ke Waqt Karte Hain Aur Takbeerat Zuhur Ke Baad Kehte Hai.

- Eid Se Faraghat Ke Baad Ek Doosre Ko Mubarak Baad Kehne Mein Koi Harj Nahi. Us Roop Musalman Bhai Se Mulaqaat Karte Waqt Ye Kalimaat Kehne Munasib Hain :

“Taqabaallallahu Minna Wa Mink.”

“ Allah Ta’aala Tumhara Aur Hamara Amal Qabool Kare.”

Sheikh Alaa Salaam Ibn Taymiyyah (R.A) Farmate Hain: “ Sahaba Karam (R.A) Ki Ek Jama’aat Se Mubarak Baad Ka Amal Saabith Hai. Isi Liye Imaam Ahmed (R.A) Ne Iski Rukhsat Di Hai.”

Mubarakbaad Ka Maqsad Pyar Aur Mohabbat Aur Khushi Ka Izhar Hai. Imaam Ahmed (R.A) Farmate Hain : Main Mubarak Dene Mein Pehl Nahi Karta, Albatta Koi Mubarak De Toh Use Jawab De Deta Hun. Shaid Iski Wajah Ye Hai Ke Salaam Ka Jawab Dena Wajib Hai Jab Ke Mubarakbaad Ki Ibtada Karna Aisi Sunnat Nahi Jiska Hokum Ho Aur Na Hi Ye Mana Hai.”

- Mubarak Dete Waqt Musafiha Karne Mein Koi Harj Nahi.

NAMAZ KASOOF KE AHKAM

Allah Ta’aala Ka Irshaad Hai:

{ هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ } (S.Yunus- 5)

“ Wahi Hai (Allah) Jisne Suraj Ko Chamak Wala Banaya Aur Chand Ko Nor Aur Uski Manzilein Muqarrar Ki Take Tum Saalon Ki Ginti Aur Hisaab Ma’aloom Kar Sako. Ye (Sab Kuch) Allah Ne Haq Hi Ke Saath Paida Kiya Hai. Woh Apni Ayatein Tafseel Se Bayan Karta Hai Un Logon Ke Liye Jo Jante Hai.” Aur Irshad Bari Ta’ala Hai:

{ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي

(S.Haa Meem Sajda (S.Fussilat)- 37) { خَلَقَهُنَّ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ }

“Aur Din Aur Raat Aur Suraj Aur Chand Bhi(Us Ki) Nishaniyon Me Se Hai,Tum Suraj Ko Sajda Karo Na Chand Ko Balke Sajda Us Allah Keliye Karo Jisne Un Sab Ko Paida Kiya Hai,Agar Waqayi Tum Uski Ibaadath Karte Ho.”

Namaaz Kasoof Ke Sunnath Muakkidah Hone Me Ulama Ka Ittefaaq Hai Kyunki Ye Namaaz Rasulullaah(S A W) Ke Amal Hi Se Saabith Hai.

Suraj Ya Chand Ka Grahan Allah Ta'ala Ki Nishaniyon Me Se Ek Nishani Hai,Jiske Zariye Se Allah Ta'ala Apne Bandon Ko Daraata Hai-Allah Ta'ala Ka Farmaan Hai:

(S.Bani Israa'yeel(S.Isra)- 59) { وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾ }

“Hum Tho Logon Ko Dhamkaane Keliye Hi Nishanaat Bhejte Hain.”

Ahad Nabvi Me Suraj Ko Grehen Laga Tho Aap(S A W) Chadar Ghaseet Te Hue Ghabrahat Ke Saath Jaldi Me Masjid Ki Taraf Aaye .Logon Ko Namaaz Padhayi Aur Unhe Bataya Ki Ye Grehen Allah Ta'ala Ki Nishaniyon Me Se Ek Aisi Nishani Hai Jiske Zariye Se Woh Apne Bandon Ko Daraata Hai,Nez Logon Par Azaab Ke Naazil Hone Ka Sabab Ho Sakta Hai-Phir Aap(S A W) Ne Uske Khaatme Ke Liye Chand A'maal Saleh Ki Taraf Tavajjo Dilaayi-Aap(S A W) Ne Aisi Surat Haal Me Grehen Ke Saaf Hone Tak Namaaz,Dua,Istaghfar,Sadqa Aur Gulaamon Ko Azaad Karne Ka Hukum Diya,Maqsad Ye Tha Ke Us Surat Haal Me Log Allah Ta'ala Ki Taraf Tavajjo Aur Ruju Karen.

Zamaana Jahiliyath Me Log Ye Aitqaad Rakhte The Ke Ye Grehen Kisi Azeem Shaqhsiyath Ki Vilaadath Ya Vafaath Ke Mauqe Par Hota Hai,Chunache Rasulullaah(S A W)Ne Us Aitqaad Ko Baatil Qaraar Diya Aur Uske Baare Me Hikmath Ilaahi Ki Wazaahath Farmaadi_

Rasulullaah(S A W) Ke Ahad Me Jis Roz Aap(S A W) Ka Farzand Ibraheem Fauth Hua Ittefaqan Usi Roz Suraj Ko Grehen Bhi Lag Gaya,Logone Kaha Ke Ibrahim Ki Mauth Ke Sabab Suraj Ko Grehen Laga Hai,Chunache Rasulullaah(S A W)Ne Uski Tardeed Karte Hue Farmaaya:

ARABIC TEXT {241}

“Suraj Aur Chaand Allah Ta'ala Ki Nishaniyon Me Se Do Nishaniyan Hain Jinke Zariye Se Allah Ta'ala Apne Bandon Ko Daraata Hai.Ye Kisi Insaan Ki Mauth Ya Zindgi Ki Wajah Se Benoor Nahi Hote,Jab Tum Unhe Aisa Hote Hue Dekho Tho Us Waqht Tak Namaaz Padhte Raho Aur Allah Ta'ala Se Dua Karte Raho Jab Tak Ke (Grehen) Khatam Na Hojaaye.”

Sahihayn Ke Ek Riwayath Me Hai:

HADITH

“Jab Tak Woh Saaf Na Hojaay Tab Tak Dua Aur Namaaz Me Mashghool Raho.”

Sahi Bukhari Me Sayyiduna Abu Musa Ash'ari(R A) Se Rivayath Hai,Aap Ne Farmaaya:

HADITH

Ye Nishaniyan Jinhe Allah Ta'ala Zaahir Karta Rehta Hai, Ye Kisi Ki Mauth Ya Kisi Ki Zindgi (Paidaish) Ki Wajah Se Zaahir Nahi Hote Balke Allah Ta'ala In Ke Zariye Se Apne Bandon Ko Daraata Hai, Jab Tum Ye Dekhlo Tho Allah Ke Zikr Aur Usse Dua Wa Istaghfar Me Mashghool Hojaavo." (3)

Allah Ta'ala Suraj Aur Chaand Par Grehen Taari Karke Un Do Azeem Nishaniyon Ko Isliye Dikhata Hai Ke Log Ibrath Haasil Karen Aur Unhe Ilm Ho Ke Dono Allah Ta'ala Ki Makhlooqaat Me Se Hain, Deeghar Makhlooqaat Ki Tarah In Me Bhi Nuqs Aur Tagayyur Binabarien Woh Akela Hi Ibaadath Ke Layaq Hai Jaisa Ki Irshad Rabani Hai:
ARABIC TEXT {242}

"Aur Usi (Allah) Ki Nishaniyon Me Se Raat Aur Din Aur Suraj Aur Chaand Bhi Hain. Tum Log Na Tho Suraj Ko Sajda Karo Aur Na Chaand Ko Agar Waqayi Tum Uski Ibaadath Karte Ho Tho Tum Us Allah Ko Sajda Karo Jisne In (Sab) Ko Paida Kiya Hai."

- Namaaz Kasoof Ka Waqt Grehen Lagne Se Shuru Hota Hai Aur Uske Khatam Hone Tak Rehta Hai Kyunki Rasulullaah (S A W) Ka Farmaan Hai:

HADITH

"Jab Tum Aisa Hote Hue Dekho Tho Us Waqt Tak Namaaz Padho Aur Allah Ta'ala Se Dua Karo Jab Tak Ke (Grehen) Khatam Na Hojaaye."

- Grehen Khatam Ho Jaane Ke Baad Namaaz Kasoof Ki Qaza Nahi Hai Kyunki Ab Uska Mauqa Khatam Ho Chuka Hai-Usitarah Agar Grehen Khatam Hojaane Ke Baad Us Ka Ilm Hua Tho Namaaz Kasoof Na Padhi Jaaye.
- Namaaz Kasoof Ka Tareeqa Ye Hai Ke Imaam Do Rakaten Padhaye Jin Me Ba Awaaz Buland Qir'ath Ho. Pehli Rakat Me **Surah Fatiha Ke Saath Koi Lambi Si Surah (Maslan; Surah Baqarah Waghaira)** Padhe, Phir Lamba Ruku Karen Phir Sar Uthaye Aur **"Samiallahu Liman Hamidahu Rabbana Walakal Hamdu"** Kahe-Seedha Khade Hokar (Aam Namaaz Ki Tarah) Phir Surah Fatiha Ke Baad Pehli Surat Se Qadre Koi Choti Surah (Maslan; Aali Imran) Padhe. Phir Der Tak Ruku Me Rahe Jo Pehle Ruku Se Qadre Chota Ho. Phir **Samiallahu Liman Hamidahu**, Kehte Hue Ruku Se Sar Uthaye Aur Qawme Ki Dua **Rabbana Walakal Hamdu Hamdan Kaseeran Tayyiban Mubaarakan Feehi, Mil'a Ssamaavaati Wa Mil'al Ardi Wa Mil'a Ma Baynahuma Wa Mil'a Ma Shi'ata Min Shay'in Ba'adu** Padhe Aur Tader Khada Rahe. Phir Lambe Lambe Do Sajde Kare, Dono Sajdon Ke Darmiyan Zyada Der Na Baithe, Phir Usi Tarah Doosri Rak'at Ada Kare Ke Usme Pehli Rak'at Ki Tarah Do Lambe Lambe Qiyaam Aur Ruku Ho Do Hi Lambe Sajde Ho, Phir Tashahhud Padhe Aur Salaam Pher De.

Namaaz Kasoof Ka Yahī Woh Masnoon Tareeqa Hai Jo Rasulallah(S A W)Se Muta'addid Tareeqe Se Sahihayn Waghaira Me Manqool Hai, Jinme Se Ek Tareeqa Sayyida Aisha(Ra)Se Marvi Hai Jaise Imaam Bukhari Aur Imaam Muslim(R H) Ne Apni Apni Sahih Me Darj Kiya Hai, Chunache Sayyida Aisha(R A) Farmaati Hai: {243}

HADITH

“Rasulullaah(S A W)Ki Zindagi Me Suraj Grehen Hogaya Tho Aap(S A W) Masjid Me Tashreef Laaye Tho Logo Ne Aap Ke Peeche Saffan Banaye. Aap Ne Takbeer Kahi Aur Lambi Qir'ath Ki, Phir Allahu Akbar Kaha Aur Lamba Ruku Kiya, Phir Samiallahu Liman Hamidahu Kehte Hue Khade Hogaye Aur Sajda Na Kiya Balke Qir'ath Shuru Ki Jo Ke Pehli Qir'ath Ke Nisbath Kuch Kam Thi, Phir Takbeer Kahi Aur Lamba Ruku Kiya Jo Pehle Ruku Ki Nisbath Chota Tha, Phir Samiallahu Liman Hamidahu, Rabbana Walakal Hamd Kaha, Phir Sajda Kiya, Phir Doosri Rak'ath Bhi Usi Tarah Ada Ki, Aap Ne (Do Rak'atho Waali Namaaz) Chaar Ruku Aur Chaar Sajdon Ke Saath Namaaz Muqammil Ki, Namaaz Se Faarigh Hone Tak Suraj Saaf Ho Chuka Tha.”

- Masnoon Ye Hai Ke Namaaz Kasoof Bajamath Ada Ki Jaaye Kyunki Rasulallah (S A W)Ne Aisa Hi Kiya Tha-Agarche Ye Namaaz Bhi (Deeghar Nawafil Ki Tarah)Fardan Fardan Jayaz Hai Lekin Bajamath Ada Karna Afzal Hai_
- Namaaz Kasoof Ada Kar Leneke Baad Imaam Ko Chahiye Ki Woh Logon Ko Wa'az Wa Naseehath Kare.Unki Ghafloth Aur Laparwaahi Par Tambi Kare.Dua Wa Istaghfaar Ka Hukum De.Sayyida Aisha(R A) Se Rivaayath Hai:

Hadith

“Nabi(S A W) Jab Namaaz Kasoof Se Faarigh Hue.....Tho Logon Se Mukhaatib Hue, Allah Ta'ala Ki Hamd Wa Sana Bayaan Ki {244} Aur Farmaaya:Ye Suraj Aur Chaand Allah Ta'ala Ke Nishaniyon Me Se Do Nishaniyan Hai, Ye Kisi Ki Mauth Ya Zindagi(Paidaish) Ki Wajah Se Benoor Nahi Hote Jab Tum Aisa Hote Hue Dekho Tho Allah Ko Yaad Karo, Takbeeraath Kaho, Namaaz Padho Aur Sadqa Karo.”

Agar Grehen Khatam Hone Se Pehle Hi Namaaz Muqammil Hojaye Tho Dobra Namaaz Padhne Ki Zarurath Nahi Balke Logon Ko Allah Ta'ala Ke Zikr Aur Dua Me Masroof Hojana Chahiye. Agar Namaaz Ke Dauran Me Grehen Khatam Hojane Ka Ilm Hojaye Tho Namaaz Ko Thoda Na Jaye Balke Muqtasar Kar Liya Jaye. Allah Ta'ala Ka Irshad Hai:(ARABIC TEXT)

(S.Muhammad-33) { وَلَا تُبْطِلُوا أَعْمَالَكُمْ } { ۳۳ }

“Aur Apne A'amal Ko Gharath Na Karo”.

Nez Rasulullaah(S A W) Ka Irshad Hai:

“Namaaz Kasoof Grehen Ke Khatam Hone Tak Hai.”

Sheik Ul Islam Ibn Taimiyah(R H) Farmate Hai:“Kasoof Ka Dauraniya Kabhi Lamba Hota Hai, Aur Kabhi Chota Kyunki Kabhi Saara Hissa Grehenzada Ho Jata Hai Aur Kabhi Nisf

Aur Kabhi Ek Tihayi Hissa, Jab Zyada Hisse Ko Grehen Lage Tab Pehli Rak'ath Me Surah Baqara Ya Us Jaisi Lambi Surat Ki Qir'ath Kare, Phir Ek Ruku Ke Baad Pehli Surat Se Kam Lambi Surat Ki Qir'ath Ki Jaay. Is Baare Me Hum Ahaadis Sahih Ka Zikr Kar Chuke Hain" Namaaz Kasoof Me Takhfeef Uske Sabab Ke Zail Hojane Ki Wajah Se Hai-Isitarah Agar Malum Ho Ke Grehen Zyada Der Nahi Rahega Ya Namaaz Shuru Karne Se Pehle Hi Kam Hona Shuru Hojayege Tho Namaaz Shuru Karde Lekin Mukhtasar Padhe Hamumar Ahle Ilm Kay Ahi Mauqoof Hai Kyunki Ye Namaaz Kisi Illath Ki Wajah Se Shuru Ki Thi Aur Woh Ab Zail Ho Rahi Hai-Isi Tarah Agar Namaaz Shuru Karne Se Qabl Hi Grehen Khatam Hogaya Tho Tab Namaaz Kasoof Padhne Ki Zarurath Nahi.

NAMAAZ ISTASQA KE EHKAAM

Yahaan Istasqa Se Murad Allah Ta'ala Se Barish Ki Dua Karna Hai. Kisi Fariyadaras Se Fariyad Karna Nafoose Insani Ki Fitrath Aur Jiblath Hai-Aur Haqiqi Fariyadaras Allah Ta'ala Ki Zaat Hai. Namaz Istasqa Sabiqah Ummaton Me Bhi Ma'aruf Thi, Lihaza Ye Ambiya-E-Karam {245} Ki (A S) Ki Sunan Me Se Ek Sunnath Hai-Allah T'ala Ke Irshad Hai:

(S. Baqarah -60) { وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ }

“Aur Jab Musa (A S) Ne Apni Qaumke Liye Pani Manga.”

Khud Rasulullaah (S A W) Ne Muta'addid Martaba Barish Ki Dua Ki, Jiski Kai Ek Surten Hain. Is Namaaz Ki Mashroo'iath Par Ahal Ilm Ka Ijma'a Hai.

- Jab Arsadaraz Tak Barish Na Hone Ki Wajah Se Zameen Banjar Aur Khushk Horahi Ho Aur Uski Wajah Se Logon Ka Nuqsan Ho Raha Ho, Tab Un Ke Liye Iske Siway Aur Koi Chara Nahi Ke Woh Apne Rab Ke Huzoor Gidgidakar Fariyad Karen Aur Barish Ki Darqhast Karen, Kabhi Tho Bajamath Namaaz Istasqa Padhi Jaye Ya Akele Akele Barish Ki Dua Kijay Aur Kabhi Khutba Jum'a Me Sirf Dua Ki Jaye. Uske Liye Khutba Jum'a Me Bhi Dua Karna Durust Hai Ke Imam Dua Kare Aur Sami'een Uski Dua Par Aameen Kahen. Farz Namaaz Ke Baad Talab Barish Ki Dua Krna Bhi Sahi Hai. Isi Tarah Tanhayi Me (Khutba Aur Namaaz Ke Baghair) Bhi Dua Krna Durust Hai.
- Namaaz Istasqa Sunnath Muakkida Hai, Chunache Abdullah Bin Zaid (R A) Bayan Karte Hain:

HADITH

“Ek Martaba Nabi (S A W) Talab Baaran Keliye Nikle, Qibla Rukh Hue, Dua Ki Aur Apni Chadar Ko Paltaya Phir Do Rak'aten Oonchi Qir'ath Se Padhaye.”

- Namaaz Istasqa Muqaam Aur Ehkam Ke Lihaz Se Namaaz Eid Ki Tarah Hai, Yani Namaaz Eid Ki Tarah Ise Khule Maidan Me Ada Karna Mustahab Hai. Ehkam Me Eksaniyath Yun Hai Ke Namaaz Eidki Tarah Namaaz Istasqa Bhi Do Rak'aten Hai, Buland Aawaaz Se Qir'ath Hoti Hai-Khutba Se Pehle Namaaz Istasqa Padhi Jaati

Hai.Qir'ath Shuru Karne Se Pehle Barah Takbeeren Bhi Dono Rak'aton Me Kahee Jati Hai.Sayyiduna Ibn Abbas(Ra) Se Riwayath Hai:{246}

HADITH

“Nabi(S A W) Ne Namaaz Eid Ki Tarah Namaaz Istasqa Ki Do Rak'aten Padhaye.”

- Imaam Namaaz Istasqa Ki Pehli Rak'at Me Surat Al A'ala Aur Doosri Rak'at Me Surath Al Ghashiya Ki Qir'ath Kare.
- Ahal Shahr Namaaz Istasqa Khule Maidan Me Ada Karen Kyunki Rasulullaah(S A W)Ne Ye Namaaz Khule Maidan Hi Me Ada Kit Hi.

Alawa Aazien Is Me Allah Ke Hazoor Aajzi Aur Ihtiyaj Ka Khoob Izhar Hota Hai.

- Jab Namaaz Istasqa Ke Liye Baahar Nikalne Ka Irada Ho Tho Imam Ko Chahiye Ke Pehle Aam Logon Ko Wa'az Wa Naseehath Kare Taki Allah Ta'ala Ki Jaza Aur Saza Sunkar Un Ke Dil Naram Ho Jaye, Ma'asi Se Tauba Karne Aur Ghasab Shuda Huqooq Haqdaron Ko Ada Karne Ki Talqeen Kare Kyunki Allah Ta'ala Ki Nafarmani Barish Ke Ruk Jane Aur Barkaath Ke Munqata'a Ho Jane Ka Aksar Sabab Ban Jati Hai Jabke Tauba Wa Istaghfar Dua Ki Qubuliyath Ka Sabab Hai.Allah Ta'ala Ka Irshad Hai:

ARABIC TEXT

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا
فَأَخَذْنَا لَهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾ (S.Aaraaf-96)

“Aur Agar In Basthiyon Ke Rehne Waale Imaan Le Aate Aur Parhezgaari Ikhtiyaar Karte Tho Hum In Par Aasmaan Aur Zameen Ki Barkaton Ke Darwaaze Khol Dete Lekin Unhone Takzeeb Ki Tho Humne Inke A'amaal Ki Wajah Se Inko Pakad Liya.”(2)
Nez Imam Logon Ko Fuqara Wa Masaakeen Par Sadqa Wa Khayrath Karne Ka Hukum De Kyunki Ye Cheez Bhi Nuzool Rehmath Ka Sabab Hoti Hai.Phir Namaaz Istasqa Ke Liye Koi Din Muqarrar Karke Ailaan Kare Taki Us Mauqe Ki Munasibath Se Log Masnoon Tareeqe Se Tayyari Karke Ghar Se Niklen.Phir Log Nihayath Aajzi Aur Tazleel Ke Saath Aur Faqeerana Halath Me Muqarrar Din Khule Maidan Me Jaaye.Sayyiduna Ibn Abbas (R A) Ka Bayan Hai:

HADITH

Rasulullaah (S A W) Istasqa Ke Liye Nikle Tho Aap(S A W) Ki Halath Wa Kaifiyath Nihayath Tazleel ,Tawazi'a,Khushoo Aur Aajiz Wa Miskeeni Waali Thi.”(3)

- Jo Shaqs Bhi Wahan Jane Ki Taqath Rakhta Ho Use Jana Chahiye,Kisi Ko Peeche Nahi Rehna Chahiye Hatta Ke Bachon Ko Aur Aurton Ko{247} (Jin Se Kisi Fitne Ka Khuf Nahi)Bhi Shareek Hona Chahiye.

Imam Unhe Do Rak'aten Padhaye,Phir Ek Khutba De.Baaz Ulama Do Khutbon Ke Qayil Hain.Beheralh Is Amr Me Wasiath Hai,Albatta Ek Khutba Par Iktefa Karna Dalayil Ke

Aitbar Se Rajhi Hai. Isi Tarah Namaaz Istasqa Ke Baad Khutba Dena Aap(S A W) Ka Aam Ma'amul Tha. Ahal Ilm Ke Yahan Yahi Ma'amul Ba Aur Rajhi Hai. Baaz Rivayaath Me Aap Ka Namaaz Se Pehle Khutba Dene Ka Zikr Hai Aur Ulama Iske Qayil Bhi Hain Jabke Durust Baat Pehle Waali Hai.

- Imam Ko Chahiye Ke Khutba Istasqa Me Kasrath Se Istaghfar Kare Aur Us Mazmoon Se Mutalliq Aayaath Ki Qir'ath Kare Kyunki Tauba Aur Istaghfar Bhi Barish Ke Nuzul Ka Sabab Hai. Dono Haath Uthakar Allah Ta'ala Se Nuzul Barish Ki Zyada Se Zyada Dua Kare. Rasulallah(S A W) Barish Keliye Is Qadar Haath Uthakar Dua Karte The Ke Aap(S A W) Ki Baghlon Ki Safedi Dikhayi Deti Thi. Nabi(S A W) Par Darood Padhe Kyunki Ye Bhi Qubuliyath Dua Ke Asbaab Me Se Hai. Us Mauqe Par Rasulullaah(S A W) Ki Itteba Karte Hue Imam Ko Woh Dua E Kalimaath Kehne Chahiye Jo Nabi(S Aw) Se Manqool Hain, Allah Ta'ala Ka Irshad Hai:

ARABIC TEXT

(S. Ahzaab-21) { لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ }

“Yaqeenan Tumhare Liye Rasulallah(S A W) Me Umda Namune(Maujood) Hai, Har Us Shaqs Ke Liye Jo Allah Ta'ala Ki Aur Qayamath Ke Din Ki Tawaqqo Rakhta Hai.”

- Masnoon Ye Hai Ki Dua Ke Waqt Imam Qibla Rukh Ho Aur Apni Chadar Ko Paltaaye Jiski Surath Ye Hai Ke Chadar Khandon Par Dale, Phir Chadar Ka Jo Kinara Daaye Khande Par Ho Use Baaye Aur Jo Baaye Khande Par Ho Use Daaye Khande Par Kare, Sahihayn Ki Rivayath Hai:

HADITH

“Rasulullaah (S A W) Ne Apni Pusht Logon Ki Taraf Ki Aur Qibla Rukh Hoka Dua Ki, Phir Chadar Ko Paltaya”

Isme Shayad Hikmath Ye Hai Ke Ye Is Khwahish Ka Izhar Hai Ke Chadar Ki Tarah Hamari Badhaali Ki Halat Khush Haali Me Badal jaye-Sami'een Wa Hazireen Bhi Apni Apni Chadren Paltaye, Chunache Musnad Ahmad Me Rivayath Hai Ke “Logone Bhi Apni Chadren Paltaye The.” {248}

Nez Jo Hukum Rasulallah(S A W) Ke Haq Me Sabith Hai Woh Aap(S A W) Ki Ummath Ke Haq Me Bhi Sabith Hai Illa Ye Ke Kisi Daleel Se Woh Nabi(S A W) Ka Khasa Sabith Hojaye. Phir Agar Barish Hojaye Tho Theek Warna Doosri Ya Teesri Baar Bhi Namaaz Istasqa Padhi Jaaye Kyunki Hajath Wa Zarurath Is Ki Mutaqazi Hai.

- Jab Barish Ho Tho Ibtada Me Uske Neeche Kadha Hona Chahiye Taake Usse Baaraan Rehmath Lage Aur Zaban Se Ye Kahe : **Allahumma Sayyiban Nafi'a**” Aye Allah Ise Mufeed Barish Bana.”

Aur Ye Bhi Kahe: Mutirna Bifadlillaahi Warahmatihi” Hame Allah Ta'ala Ke Fazl Aur Uski Rehmath Ke Sabab Barish Mili Hi.”

- Agar Barish Ka Pani Hadse Badhta Hua Nazar Aaye Aur Nuqsan Ka Andesha Ho Tho Kahe:

((Allahumma Havaalayna Wala Alayna. Allahumma Alal Akaami Wal Jibaali Wazzarabi Wal Avdiyati Wamanabiti Sshajari))

“Aye Allah Hamare Ird Gird (Barish Barsa) Humpar Na Barsa, Aye Allah In Badlon Ko Bade Telon, Pahadon, Chote Telon, Vadiyon Aur Junglon Par Barsa.” (3) Rasulullah (S A W) Yahi Kalmaat Kaha Karteb The. {249}

JANA AZE KA EHKAAM

Allah Ta'ala Ka Shukr Hai Ke Hamari Shari'ath Ek Kaamil Shari'ath Hai Jo Insaan Ki Zindgi Aur Mauth Ke Baad Tamam Maslahton Par Mushtamil Hai-Unme Janaze Ke Woh Ehkaam Bhi Hai Jo Allah Ta'ala Ne Jari Wa Sari Farmaaye Hain Jin Ka Talluq Insaan Ki Bimaari Aur Mauth Se Lekar Qabar Me Dafan. Karne Tak Hai, Yani Mareez Ki Bimaarparsi Karna, Use Kalima-E-Ikhlās Ki Talqeen Karna, Ghusl Dena, Kafan Pehnana, Uski Namaaz Janaaza Ada Karna Aur Dafan Karne Ke Sab Ehkaam Me Aur Unke Zameen Me Adaygi Qarz, Ajraye Wasiyath. Taqseem Tark Aur Uski Zaeef Wa Natvan Avlaad Ki Nigehdaasht Aur Sarparasti Ke Masail Bhi Hain.

Imam Ibn Qaym (R H) Farmate Hain: Janaaza Aur Use Muta'alliq Jumle Amoor Ke Baare Me Rasulullaah (S A W) Ne Aisi Mukammil Hidayath Di Hai Jo Hame Deeghar Ummaton Se Mumtaz Karti Hai Aur Mukammil Ahvaal Ke Saath Allah Ta'ala Ki Ibaadath Par Mushtamil Hain, Nez Mayath Ke Saath Ehsaan Karne Aur Uske Saath Aisa Muamla Karne Par Mushtamil Hain Jo Use Qabr Aur Aakhirath Me Fayda De, Maslan: Mareez Ki Iyaadath Karna, Mayyath Ko Kalimae Khair Ki Talqeen Karna, Use Paak Saaf Karna, Adab Wa Ahtiram Ke Saath Qabarsthan Lejana. Phir Mayyath Ke Musalman Bhai Saf Bandhi Karke Uski Janaaza Namaz Ada Karne Keliye Rab Ke Hazoor Kadhe Ho Jate Hain, Allah Ta'ala Ki Hamd O Sana Bayan Karte Hain, Nabi (S A W) Ki Zaat Par Drood Shareef Bhejte Hain. Phir Mayyath Keliye Maghfirath, Rehmath Aur Use Muaf Karne Ki Allah Ta'ala Se Dua Karte Hain, Phir Uski Qabar Par Kadhe Hokaar qabar Ke Imtihan Ki Mauqe Par Uske Liye Sabith Qadmi Ki Dua Karte Hain. Alawa Azein Waqhtan Fawaqhtan Uski Qabar Ki Ziyarath Ki Jati Hai Aur Dua Hoti Hai. In Tamam Amoor Me Uska Aisa Khayal Rakha Jata Hai Jis Tarah Zindgi Me Ek Shaqs Apne Saathi Ka Khayal Rakhta Hai, Phir Uske Ahal Wa Ayaal, Aqaarab Waghaira Se Ehsaan Wa Bhalai Ki Jaati Hai.” (1)

- Masnoon Ye Hai Ke Har Musalman Mauth Ko Kasrath Se Yaad Kare, Gunahon Aur Ma'asi Se Tauba Kare, Aakhirath Ki Tayyari Kare, Zulm Wa Zyadti Karke Jinke Huqooq Ghasab Kiye Hain Unhe Vaapis Kare, Aur Mauth Ke Achanak Hamle Se Qabl A'amaal Saleh Anjam Dene Me Khud Ko Masroof Rakhe. Nabi (S A W) Ne Farmaaya Hai: {250}

HADITH

“Lazzaton Ko Todne Wali (Mauth) Ko Zyada Se Zyada Yaad Karo.”

Sayyiduna Ibn Mas'ud (R A) Se Rivaayath Hai Ke Rasulullaah (S A W) Ne Farmaya:

HADITH

“Allah Ta’ala Se Kamahaq Haya Karo.Sahaba Akram Ne Kaha:Aye Allah Ke Nabi Hum Allah Ta’ala Se Haya Karte Hai,Is Par Allah Ta’ala Ka Shukr Hai.Aap(S A W) Ne Farmaya:Is Tarah Nahi Balke Jo Allah Ta’ala Se Kamahaq Haya Karta Hai Woh Sar Ki Aur Jo Sar(Dimagh) Me (Soch) Hai Iski Hifazath Kare,Pet Aur Jo Pet Ne Jama Kiya Hai Uska Khayal Rkhe(Ke Isme Haram Tho Nahi Dakhil Horaha) Mauth Aur Boseedghi Ko Yaad Rakhe Jo Aakhirath Ka Talib Hota Hai Woh Duniya Ki Zeenath Ko Tark Kar Deta Hai,Jis Shaqs Ne Aisa Kiya Usne Allah Ta’ala Se Is Tarah Haya Ki Jis Tarah Usse Haya Karne Ka Haq Hai.”

MAREEZ AUR QAREEBUL WAFATH KE EHKAAM:Jab Kisi Insan Ko Koi Marz Lahaq Hojaye Tho Woh Sawaab Ki Niyyath Se Sabr Se Kaam Le Jaza’a Faza’a Na Kare,Allah Ta’ala Ki Qaza Wa Qadr Par Naaraazii Ka Izhar Na Kare,Albatta Apni Bimaari Ka Sabab Ya Uski No’iyath Se Muta’alliq Kisi Ko Bataye Tho Koi Harj Nahi Lekin Ise Har Surath Allah Ta’ala Kef Aisle Par Razi Rehna Chahiye.Haan,Allah Ta’ala Ke Samne Apne Marz Ka Shaquh Karna Aur Usse Shifa Ki Darkhwast Karna Sabr Ke Manafi Nahi Balke Ye Amr Shar’an Matloob Aur Mustahab Hai.Hazrath Ayyub (A S)Ne Apne Rab Ko Yun Pukara Tha:

ARABIC TEXT

(S.Ambiya-83) { اَيُّ مَسْنِي الضُّرِّ وَاَنْتَ اَرْحَمُ الرَّحِمِيْنَ } (۸۳)

“(Aye Mere Parvardighar) Beshak Mujhe Ye Bimari Lag Gayi Hai Aur Tu Reham Karne Waalon Se Zyada Reham Karne Waala Hai.”{251}

- Jaiz Aduyaath Ke Zariye Ilaj Karwaane Me Koi Harj Nahi Balke Baaz Ulama Tho Use Zaruri Qarar Dete Hain Hatta Ke Woh Uske Wajub Ke Qayil Hain.Ilaj Wa Mualij Ka Hukum Bahut Si Ahadis Me Bhi Mazkur Hai Jisse Malum Hota Hai Ke Ilaj Tawakkal Alallaah Ke Manafi Nahi,Jaisa Ke Bhook Pyaas Door Karne Ke Liye Khana Peena Tawakkal Ke Khilaf Nahi.
- Haram Ashya Ke Zariye Se Ilaj Karwana Qata’an Jaiz Nahi Kyunki Sayyiduna Ibn Mas’ud(R A) Ne Nashi Aur Shay Ke Baare Me Farmaya:

HADITH

“Allah Ta’ala Ne Tum Par Haramkarda Ashya Me Tumhare Liye Shifa Nahi Rakhi.” Sayyiduna Abu Huraire(R A) Se Rivayath Hai Ke Rasulullaah (S A W)Ne Farmaya:
HADITH

“Allah Ta’alane Hamari Aur Dava Nazil Ki Aur Har Bimaari Ki Dava Muqarrar Ki Hai,Lihaza Tum Ilaj Karo Lekin Tum Haraam Cheezon Ke Saath Ilaj Na Karo.” Sahi Muslim Me Hai,Aap(S A W) Ne Sharaab Se Mutalliq Farmaya:(HADITH) Ye Dava Nahi Balke Bimaari Hai.”

- Aisi Ashya Se Ilaj Karwana Jo Aqeeda Islam Ke Manafi Ho, Qat'an Haram Hai, Maslan: Shirkiya Ya Majhool Alfaz Par Mushtamil Ta'aveez Latkana Ya Manke, Dhage Ka Istemal Karna, Ghale Me Mukhtalif Ashya Ke Haar Dalna, Kalai Me Kadhe Waghaira Pehen-Na Aur Use Shifa Ki Aqeeda Rakhna Nazar Wa Bala Keliye Dafi'a Samajhna, Sabkaam Haraam Hai Kyunki Usme Husool Nafa Aur Azal Zarar Ke Liye Insan Ka Dil Ka Talluq Allah Ta'ala Ki Bajay Ghair Allah Ki Taraf Ho Jata Hai, Lihaza Ye Tamam Kaam Shirk Hain Ya Shirk Ke Wasail Aur Zarai Hai. Nez Kaahino, Najoomon, Jadugaro Aur Jinon Se Khidmath Lene Waalo Ke Zariye Se Ilaj Karwana Bhi Haram Hai. Ek Musakman Ka Aqeeda Uski Sehat Se Zyada Aham Aur Zaruri Hai. Allah Ta'ala Ne In Ashya Me Shifa Rakhi Hai Jo Jaiz Hain {252}

Aur Badan, Aqal Aur Deen Keliye Mufeed Hai Sab Se Aham Cheez Qur'an Majeed Aur Masnoon Duaon Ke Zariye Se Dum Karna Hai.

Imam Ibn Qaym (R H) Farmate Hai: Sabse Behtar Ilaj Zikr Wa Dua Ke Saath Saath Allah Ta'ala Se Fariyad Karna Aur Tauba Wa Istaghfar Karna Hai. In Ka Asar Davaon Ke Asar Se Badhkar Hai Lekin Iska Daromdar Is Amr Par Hai Ke Nafs Insani Iske Liye Kisi Had Tak Tayyar Hai Aur Ise Qubool Karta Hai."

Alawa Azein Haspatalon Waghaira Me Tashkhees Ilaj Me Mahir Doctoron Se Jaiz Aduviya Ke Zariye Se Ilaj Karwane Me Koi Muzaliqa Nah.-

- Mareez Ki Bimaarpursi Karna Masnoon Hai. Rasulullaah (S A W) Ne Farmaya:

HADITH

"Har Musalman Ke Doosre Musalman Par Panch Huqooq Hai....." Unme Se Ek Haq Bimar Ki Bimaar Pursi Hai.

Jab Aap Bimar Pursi Ke Liye Jaye Tho Bimar Ka Haal Daryafth Karen, Khud Nabi (S A W) Mareez Ke Qareeb Jate Aur Uska Haal Daryafth Karte The. Bimar Parsi Ek Din Chod Kar Kabhi Dodin Chod Kar Karni Chahiye, Albatta Agar Mareez Ki Khahish Ho Tho Rozana Bhi Iyadath Ki Jasakti Hai. Mareez Ki Raghbath Ke Baghair Uske Paas Zyada Der Na Baite Aur Mareez Se Yun Kahe:

((La Ba'asa Alaika, Tahooran In Sha Allah))

"Tum Par Koi Harj Nahi, In Sha Allah Tum (Bimari Ki Wajah Se) Gunahon Se Paak Ho Javoge."

Mareez Ke Paas Bait Kar Aisi Baaten Kare Jinse Use Khushi Ho, Uski Shifa Keliye Dua Karen, Ayaath Qur'ani Ke Saath Dum Karen-Khaas Taur Par Surah Fatiha, Ikhlas, Aur Muavvizaten Padhkar Dum Karen.

- Ye Bhi Masnoon Hai Ke Mareez Apne Maal Ke Baare Me Wasiyath Kare Ke Use Ache Kaamon Me Sarf Kiya Jaye. Agar Uspar Qarz Ho Ya Uske Paas Logon Ke Amanten Ho Tho Usse Varsa'a Ko Agha Kare Balke In Baton Ka Fiqr Use Halat Se hath Me Bhi Honi Chahiye Kyunki Rasulullaah (S A W) Ka Irshad Hai: {253}

HADITH

“Har Musalman Shaqs Ka Haq Hai Ke Agar Woh Koi Wasiyath Karna Chahta Hai Tho Do Raaten Bhi Na Guzarne De, Magar Uski Wasiyathuske Paas Likhi Hui Mehfooz Honi Chahiye.”

Wazeh Rahe, Hadees Me Do Raaton Ka Zikr Bataur Taakeed Ke Hai, Ye Koi Hadbandi Nahi-Matlab Ye Hai Ke Uski Wasiyath Uske Paas Likhi Honi Chahiye Kyunki Koi Pata Nahi Ke Mauth Ka Waqt Kab Ajaye.

- Bimar Shaqs Allah Ta'ala Ke Baare Me Husn Zann Rakhe, Chunache Allah Ta'ala Ka Farman Hai:

((HADITH))

“Mai. Apne Bande Ke Saath Uske Guman Ke Mutabiq Rawayya Ikhtiyar Karta Hoon.”
Jab Kisi Bande Ko Apni Khaliq Ke Paas Jane Ka Ehsas Ho Jaye Tab Use “Husn Zann” Ki Zyada Hi Zaroorath Hai.

- Jo Shaqs Qareeb Al Vafaath Ho Use Allah Ta'ala Ki Rehmath Ki Ummeed Dilayi Jaye Hatta Ke Allah Ta'ala Se Ummeed Ka Pehlu Khauf Ke Pehlu Par Ghalib Ajaye, Albatta Halath Sehath Me Ummeed Aur Khauf Ke Dono Pehlu Masadi Rehne Chahiye Kyunki Agar Khauf Ka Pehlu Ghalib Hoga Tho Woh Mayus Ho Jayega Aur Agar Ummeed Ka Pehlu Ghalib Hoga Tho Woh Allah Ta'ala Ki Achanak Aajane Waali Saza Se Bekhauf Ho Jayega.
- Jab Koi Qareeb Al Vafath Ho Tho Use Lailaha Illallaah Padhne Ki Talqeen Karni Chahiye Kyunki Rasulullaah (S A W) Ne Farmaya Hai:

((HADITH))

“Apne Fauth Hone Waalon Ko Lailaaha Illallaahu Ki Talqeen Karo.”
Uski Wajah Ye Hai Ke Uski Mauth Kalima E Ikhlas Par Waqai Ho Jaye Aur Ye Kalima Uski Duniyavi Zindgi Ka Aakhri Kalima Ho. {254}

Sayyiduna Muaz Bin Jabl (R A) Se Marvi Hai Ke Rasulullah (S A W) Ne Farmaya:

HADITH

“Jiska Aakhri Kalaam Lailaaha Illallaah Ho Woh Jannath Me Daakhil Hogaya.”
Wazeh Rahe ke Kalma E Ikhlal Ki Talqeen Use Badhe Pyar Aur Narmi Ke Saath Kijaye- Us Par Zyada Takraar Wa Israr Na Kiya Jaye Taki Woh Mauth Ki Takleef Ki Bina Par Inkar Na Karde.

- Us Ka Rukh Qible Ki Taraf Kar Dena Chahiye.
- Qareeb Al Vafaath Shaqs Ke Paas Surah Yaseen Ki Tilawath Kijaye Kyunki Rasulullah (S A W) Ka Farman Hai (HADITH)

“Apne Fauth Hone Waalon Ke Paas Surah Yaseen Padho.”

Wazeh Rahe Jab Koi Shaqs Fauth Hojaye Tab Uske Paas Surah Yaseen Padna Bid'ath Hai, Jabke Qareeb Ul Vafaat Shaqs Ke Paas Use Padhna Masnoon Hai-Usi Tarah Janaze Ke Waqht Ya Qabr Par Ya Aisal Sawaab Ke Liye Surah Yaseen Waghaira Padhna Bid'ath Hai Kyunki Kitab Wa Sunnath Me Us Ki Koi Daleel Nahi. Lihaza Ek Musalman Keliye Zaruri Hai Ke Woh Sunnath Ke Mutaliq Amal Kare Aur Bid'ath Se Ijtanab Kare.

Ehkaam Wafath

Jab Koi Shaqs Fauth Hojaye Tho Mustahab Ye Hai Ke Uski Aankhen Band Kardi Jaye, Chunache Jab Sayyiduna Abusalma (R A) Fauth Hue Tho Aap (S A W) Ne Unkiaankhen Band Kardi Thi Aur Farmaya:
(HADITH)

“Jab Rooh Qabz Ki Jati Hai Tho Nigah Uska Peecha Karti Hai Tho Unke Ghar Ke Kuch Log Phoot Phoot Kar Rone Lage, Aap(S A W) Ne Farmaya Zaban Se Siway Khair Ke Kuch Na Kehna Kyunki Tum Jo Kahoge Farishte Uspar Aameen Kahenge.”

Wafath Ke Baad Mayyath Ko Dhanp Dena Chahiye-Sayyida Aisha(R A) Ka Bayan Hai:
{255}

HADITH

“Jab Nabi(S A W) Ka Inthqaal Hua Tho Yaman Ki Dharidar Chadron Ke Saath Aap(S A W) Ka Jism Mubarak Dhanp Diya Gaya.”

- Jab Kisi Shaqs Ki Wafath Ka Yaqeen Hojaye Tho uski Tajheez Wa Takfeen Me Der Nahi Karni Chahiye Kyunki Rasulullaah(S A W) Ka Irshad Hai:

HADITH

“Kisi Musalman Ki Na'ash Ko Us Ke Ahal Wa Ayal Me Zyada der Rok Kar Na Rakha Jaye.”

Uski Wajah Ye Hai Ki Mayyath Kisi Qism Ke Taghyur Wa Tabdil Se Mehfooz Hojati Hai. Imam Ahmad(Rh) Ka Farman Hai: “Mayyath Ki Izzath Wa Takreem Usko Qabrsthan Ki Taraf Jaldi Lejane Me Hai.” Albatta Agar Mayyath Ki Jismani Hayyath Badalne Ka Andesha Na Ho Tho Uske Aqraba'a Waghaira Ka Intezar Karne Me Koi Haraj Nahi Jabke Woh Qareeb Rehte Ho.

- Musalman Ki Mauth Ka Ailan Karna Mubah Hai Taki Uski Tayyari Me Jaldi Ho, Uski Namaz Janaze Me Haazri Zyada Ho Aur Dua Me Logon Ki Shirkath Ho, Albatta Noh, Bain Ya Qabil Fakhri Kaarnamon Ke Saath Ailan Karna Jaahiliyath Ka Kaam Hai. Usi Tarah Ta'azyti Ijlas Mun'aqid Karna Aur Maatmi Majaalis Ka Inaqad Wa Ahtimam Karna Ahad Jaahiliyath Ko Vaapis Laana Hai.

Mustahab Amr Ye Hai Ke Mayyath Ki Wasiyathon Ko Jald Nafiz Kiya Jaye Taki Usko

Jaldaz Jald Ajro Sawaab Mil Jaye. Allah Ta'ala Ne Qur'an Majeed Me Ajra E Wasiyath Ka Zikr Adaygi Qarz Ke Zikr Se Pehle Kiya Hai Jisse Uski Ahmiyath Ko Wazeh Karna Aur Uske Ajr Par Raghbath Dilana Hai.

- Wasiyaton Ke Ajra Ke Baad Mayyath Par Jo Qarz Hai Unhe Jaldaz Jald Ada Kiya Jaye. Khwa Woh Allah Ta'ala Ke Qarze Ho, Maslan: Zakaath, Hajj, Jaiz Nazar Ya Kaffara Ya Logon Ke Qarze Ho, Maslan Amaanath Ya Ghasab Shada Ya Aarzi Taur Par Mangi Hui Ashya Waghaira. Mayyath Ne Unki Wasiyyath Ki Ho Ya Na Ki Ho Har Surath Unki Adaygi Honi Chahiye. {256}

Rasulullah (S A W) Ka Irshad Hai:
(HADITH)

Mumin Ki Jaan Uske Qarz Ke Saath Latki Rehti Hai, Hatta Ke Use Ada Kar Diya Jaye."
Is Hadis Ka Matlab Ye Hai Qarz Mayyath Ke Zimme Rehta Hai Aur Us Wajah Se Use Jannath Me Jaane Se Rok Diya Jaata Hai. Is Hadis Sharief Me Mayyath Ke Qarze Ki Adaygi Par Raghbath Dilayi Gayi Hai. Lekin Ye Tab Hai Jab Mayyath Ka Maal Ho Jisse Uska Qarz Ada Hosake. Agar Kisi Mayyath Ke Paas Zindgi Me Maal Na Tha Aur Woh Qarz Ki Adaygi Ka Pukhta Irada Rakhta Tha Tho Ahadis Me Hai Allah Ta'ala Us Ki Taraf Se Khud Ada Kardega.

MAYYATH KO GHUSL DENE KA TAREEQA AUR US KE MASAIL

Ehkaam Janaze Me Se Ek Hukum Ye Bhi Hai Ke Mayyath Ko Woh Shaqs Ghul De Jo Uska Saleeqa Wa Tareeqa Janta Ho Aur Ghul De Sakta Ho. Ek Shaqs Oontni Se Girkar Margaya Tho Aap (S A W) Ne Farmaya: (HADITH)

"Use Pani Me Beri Ke Patthe Daalkar Ghul Do."

Mayyath Ko Ghul Dene Ke Baare Me Ahal Islam Ka Qaul Aur Amal Tawatar Se Chala Aaraha Hai. Rasulullaah (S A W) Ko Wafaat Ke Baad Ghul Diya Gaya, Halanki Rasulullaah (S A W) Zahiri Aur Batini Taur Par Paak The Tho Phir Kisi Doosre Musalman Ko Ghul Kyun Na Diya Jaye? Ghul Mayyath Un Logon Par Farz Kifaya Hai Jinhe Uski Wafaat Ka Ilm Hojaye.

- Mayyath Mard Ho Tho usey Mard Hi Ghul De. Behtar Aur Afzal Ye Hai Ke Mayyath Ko Ghul Dene Keliye Kisi Ba Aitmad Masaili Ghul Se Waqif Shaqs Se Kaam Liya Jaye Kyunki Ye Aisa Sharai Hukum Hai Jiska Ek Khaas Tareeqa Wa Saleeka Hai, Lihaza Use Sahi Taur Par Wahi Shaqs Sar Anjam Desakta Hai Jo Us Baare Me Ehkaam Sharaiya Se Wakif Ho. Agar Us Baare Me Mayyath Ne Kisi Khaas Shaqs {257} Ko Wasiyath Ki Ho Tho Use Ghul Dene Ka Mauqa Diya Jaye, Bashart Ye Ke Woh Acha Aur Qabil Aitmad Ho Jaisa Ki Sayyiduna Abu Bakkar Siddiq (R A) Wasiyath Ki thi Ke Unhe Unki Beewi Sayyida Asma Binth Umais (R A) Ghul De.

Wazeh Rahe Us Riwayath Se Beewi Ka Khavind Ko Ghul Dene Ka Jawaaz Bhi Sabith Hota Hai Isi Tarah Mard Ke Liye Jaiz Hai Ke Woh Apne Fauth Shuda Beewi Ko Ghul De

(Jaisa Ke Sayyiduna Ali(Ra) Ne Sayyida Fatima(Ra) Ko Ghusl Diya Tha) Sayyiduna Anas(R A) Ne Wasiyath Kit Hi Ke Baadaz Wafat Unhe Muhammad Bin Sirin(R A) Ghusl De. Agar Mayyath Ne Kisi Khaas Shaqs Ke Baare Me Wasiyath Na Ki Ho Tho Mayyath Ka Baap Ghusl De, Bete Ko Ghusl Dene Keliye Baap Zyada Munasib Aur Behtar Hai Kyunki Baap Apne Bete Par Zyada Shafaq Wa Raheem Hota Hai. Agar Bawaqht Wafaat Baap Maujood Ya Zinda Na Ho Tho Mayyath Ka Dadabaap Ke Qaim Maqaam Samjha Jaata Hai, Lihaza Woh Ghusl De. Phir Asbaat, Yani Bhai, Chacha Waghaira Par Ye Farz Aaid Hota Hai. Agar Ye Sab Na Ho Ya Inkar Karde Ya Unhe Tareeqa Ghusl Na Aata Ho Tho Phir Kisi Bhi Ajnabi Shaqs Se Ye Kaam Liya Jasakta Hai Jo Tareeqa Ghusl Se Waqif Ho.

- Mayyath Aurat Ho Tho Use Aurat Hi Ghusl De, Behtar Ye Hai Ki Jis Mut'een Aurat Ke Baare Me Wasiyath Ki Gayi Ho Woh Ghusl De Bashart Ye Ki Woh Tareeqa Ghusl Ka Ilm Rakhti Ho. Warna Mayyath Ke Aqraba Me Se Koi Bhi Aurat Ghusl De Sakti Hai Jo Ehkaam Ghusl Jaanti Aur Samajhti Ho.
- Aurat, Aurat Ko Aur Mard, Mard Ko Mazkooor Tarteeb Ke Mutaabiq Ghusl De. Khavind Ya Beewi Me Se Koi Ek Fauth Hojaye Tho Doosra Usey Ghusl Desakta Hai Jaisa Ke Sayyiduna Abubakar Siddiq(R A) Ko Unki Beewi Sayyida Asma(R A) Ne Ghusl Diya Ya Sayyida Fatima(R A) Ko Sayyiduna Ali(R A) Ne Ghusl Diya Tha. Sahaba Ikraam Me (Us Ke Alawa) Aur Bhi Muta'addad Misalen Maujood Hai.
- Saath Baras Se Kam Umr Waala Fauth Shuda Bache Ho Ya Bachi, Use Mard Ya Aurat Koi Bhi Ghusl De Sakta Hai.

Ibn Manzar(R A) Farmate Hai: "Ahal Ilm Ka Is Amr Par Ajma'a Hai Ke Aurat Chote Bache Ko Nehla Sakti Hai, Uski Wajah Ye Hai Ke Chote Bache Ka Uski Zindgi Me Bhi Satar Ka Masla Nahi Hota."

Nez Jab Rasulullaah (S A W) Ke Bete Ibrahim(R A) Ka Inteqaal Hua That Ho Auraton Hi Ne Use Ghusl Diya Tha.

- Saath Baras Ya Usse Zaid Ke Bache Ko Aurat Ghusl Na De. Isi Tarah Saath Baras Ya Usse Zyada Umar Ki Bachi Ko Koi Mard Ghusl Na De. {258}
- Kisi Musalman Ke Liye Jaiz Nahi Ke Woh Kisi Mare Hue Kafir Ko Ghusl De. Uska Janaza Uthaye, Use Kafan Pehnaye, Uspar Namaaz Padhe Ya Uske Janaze Me Shamil Ho Kyunki Allah Ta; Ala Ka Irshad Hai:

(S. Mumtahina-13) {يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ}

"Aye Musalmano Tum Us Qaum Se Dosti Na Rakho Jinpar Allah Ne Ghazab Nazil Kiya." Ye Aayath Kareem Apne Amoom Ke Aitbaar Se Kaafir Ko Ghusl Dene, Uthane Aur Uske Janaze Me Shamil Hone Ki Hurumath Par Dalalath Karti Hai. Nez Farman Ilahi Hai:

(S. Tauba-84) {وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۗ إِنَّهُمْ كَفَرُوا بِاللَّهِ}

"In Me Se Koi Marjaye Tho Aap Uski Namaaz Janaza Hargiz Na Padhe Aur Na Uski Qabar Par Kadhe Ho, Ye Allah Aur Uske Rasul Ke Munkar Hai."

Aur Irshad Ilaahi Hai:

(S.Tauba- 113) { مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ }

“Paighambar Ko Aur Doosre Musalmano Ko Jaiz Nahi Ke Mushrikeen Keliye Maghfirath Ki Dua Maange.”

Koi Kisi Kafir Ko Dafan Bhi Na Kare,Albatta Jab Kafiron Me Se Koi Dafan Karne Waala Na Ho Tab Koi Musalman Zameen Me Gaddha Khodkar Use Chipa De Taki Uski Laash Kharaab Hone Se Zinda Logon Ko Takleef Na Ho.Rasulullaah (S A W)Ne Badr Ke Kuffar Maqtoolon Ko Ghaseetkar Kue Me Phenk Diya Tha.Murtad Shaqs Maslan:Namaaz Ko Qasran Chodne Waala Ya (Kufr Ki Hadtak Pahunchne Waala) Bid'ath Ke Martakab Ka Bhi Yahi Hukum Hai.Wazeh Rahe Kafir Zinda Ho Murda,Ek Musalman Ka Yahi Mauqoof Hona Chahiye Ke Woh Bughz Wa Bizari Ke Layaq Hai.Allah Ta'ala Ne Apne Khaleel Ibrahim(A S) Aur Unke Ahal Imaan Saathiyon Ke Baare Me Farmaya:

ARABIC TEXT

{ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا

وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ } (S. Mumtahina- 4)

“Jab Ke In Sabne Apni Qaum Se Barmila Kehdiya Ke Beshak Hum Tumse Aur Jin Jinki Tum Allah Ke Siway Ibaadath Karte Ho,Un Sabse Bilkul Bezaar Hai.Hum Tumhare (Aqaid Ke)Munkar Hai,Jabtak Tum Allah Ki Vahdaniyath Par Imaan Na Laavo,Humare Aur Tumhare Darmiyan Hamesha Ke Liye {259}Bughz Wa Adavath Zahir Hogayi.”

Aur Farmaya:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ

أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ } (S.Mujadilah-22)

“Allah(Ta'ala) Par Aur Qiyamath Ke Din Par Imaan Rakhne Waalon Ko Aap Allah Aur Uske Rasul Ki Mukhalifath Karne Waalon Se Muhabbath Rakhte Hue Hargiz Na Paayenge Goya Unke Baap Ya Unke Bete Ya Unke Bhai Ya Unka Kumba Qabeela Hi Kyun Na Ho.”

Darhaqeeqath Uski Wajah Ye Hai Ke Kufr Aur Imaan Dono Baham Mutazad Hai,Kuffar Se Dushmani Mahaz Allah Ta'ala Aur Uske Rasul(S A W) Aur Deen Ki Khatir Hai,Isliye Woh Zinda Ho Ya Murda,Inse Dosti Aur Mohabbath Qata'an Jaiz Nahi.Hum Allah Ta'ala Se Dua Karte Hai Ke Woh Hamare Dilon Ko Haq Par Qayam Rakhe Aur Hume Raahraasth Ki Hidayath De.

- Jis Pani Se Mayyath Ko Ghusl Dena Ho Woh Paak Saaf Aur Thanda Hona Chahiye,Albatta Mayyath Ke Jism Se Agar Mail Kuchel Uterna Maqsood Ho Ya Sakht Sardi Ho Tho Garam Karlene Me Koi Haraj Nahi.
- Mayyath Ko Ghusl Aisi Jagah Dena Chahiye Jo Nazron Se Mahfooz Ho Ya Kisi Ghar Me Chat Ke Neeche Ho Ya Kisi Khayma Waghaira Ke Ander Ho.

- Ghusl Dene Se Qabl Mayyath Ki Naaf Se Lekar Ghutnon Tak Jism Ko Kisi Kapde Se Dhanpkar Rakhna Zaruri Hai. Phir Uske Kapde Utare Jaaye Aur Ghusl Ke Takhte Par Litaya Jaaye Jo Paavon Ke Janib Se Qadre Neecha Ho Taki Jism Ka Mail Kuchel Aur Must'amil Pani Paavon Ki Taraf Se Behjaye.
- Ghusl Ke Maqam Par Ghusl Dene Waala Ya Ghusl Me Ta'avun Karne Waala Hi Mawjood Ho. Wahan Zaid Afrad Ki Maujoodgi Durust Nahi.

TAREEQA E GHUSL:

Ghusl Dene Waala Shaqs Awwalan Mayyath Ka Sar Is Qadar Uthaye Ke Woh Baitne Ke Halat Ke Qareeb Hojaye, Phir Uske Pet Par Ahista Ahista Aur Dabakar Haath Phere Taki Jism Se Nikalne Waali Najaasath Nikal Jaye Aur Saath Saath Pani Bhi Khoob Bahaye Taki Wahan Najasath Teher Na Sake. Phir Ghusl Denewaala Apne Haathonpae Soothe Waghaira Kapde Ki Thailian Chadakar Mayyath Ko Istanja Karwaye. {260}

Phir Ghusl Ki Niyyath Kare. Bismillah Padhe, Namaaz Ki Tarah Use Wazoo Karaye, Albatta Khulli Keliye Muh Me Aur Usi Tarah Naak Me Pani Daalne Ki Zarurath Nahi Balke Tar Haathon Ya Gheele Kapde Ke Saath Uske Daanth, Muh Aur Naak Ko Saaf Karlana Kaafi Hai. Phir Uska Sar Aur Dadhi Beri Ke Patton Wale Pani Ya Sabun Se Dhoye. Phir Uske Jism Ki Dahini Janib Yun Dhoye Ke Ghardan Se Shuru Kare Phir Kandha Phir Bazu Aur Haath Dhoye, Phir Jism Ki Dahini Janib Paavon Tak Dhoye, Phir Use Baaye Pehlu Par Uthaye Aur Uski Kamar Aur Pusht Ki Dahini Janib Dhoye. Usi Tarah Baaye Janib Dhoyi Jaye. Phir Dahini Janib Uthakar Uski Kamar Aur Pusht Ki Baaye Janib Ko Dhoye. Ghusl Ke Saath Beri Ke Patte Ya Sabun Istemal Kiya Jaye. Behtar Ye Hai Ke Bawaqht Ghusl Haath Par Kapde Ki Thaili Chadhai Jaye.

- Agar Safai Hasil Hojaye Tho Ek Hi Baar Pani Ka Istemal Kaafi Hai, Albatta Teen Teen Baar Pani Bahana Mustahab Hai. Agar Usse Bhi Safai Hasil Na Ho Tho Saat Baar Tak A'aza Dhoye Jasakte Hain. Aakhri Baar Pani Bahate Waqht Kaafoor Shamil Karliya Jaye Kyunki Woh Mayyath Ke Badan Ko Acha, Khushbudar Aur Thandha Kardeta Hai. Nez Aakhir Me Kaafoor Ka Istemal Karne Se Uska Asar Zyada Dertak Baqi Rahega.
- Ghusl Dene Ke Baad Mayyath Ke Badan Ko Kisi Kapde Waghaira Se Khushk Kiya Jaye. Uski Moonche Kaati Jaye, Naakhun Lambe Ho Tho Tarash Diyejaye, Baghlon Ke Baal Saaf Kardiye Jaye. Agar Mayyath Aurat Ho Tho Uske Sar Ki Teen Ladhin Banayi Jaye Aur Unhe Peeche Ki Taraf Daaldiya Jaye.
- Agar Mayyath Ko Ghusl Dene Keliye Pani Mayasar Na Ho Ya Pani Ke Istemal Se Uska Jism Kharab Hone Ka Andesha Ho, Maslan: Mayyath Ka Wajood Aage Se Jala Hua Ho Ya Use Kodhe Waghaira Ka Marz Ho, Ya Mardon Me Kisi Aurat Ki Mayyath Ho Jiska Khavind Wahan Maujood Na Ho (Aur Use Ghusl Dene Keliye Koi Aurat Bhi Maujood Na Ho) Ya Aurton Me Mard Mayyath Ho Jise Ghusl Dene Ke Liye Uski (Na Wahan Koi Aur Mard Ho) Tho In Ahwaal Me Mayyath Ko Matti Ke Saath Tayammam Kara

Diya Jaye, Jiski Surath Ye Ho Ke Masah Karwane Waala Apne Haath Par Koi Cheez Lapetle Aur Mayyath Ke Chehre Aur Hatheliyon Par Masah Kare.

- Agar Mayyath Ke Baaz A'aza Dhone Mushkil Ho Tho Jin A'aza Ko Dhona Mumkin Ho Dho Diyajaye Aur Baqi A'aza Par Masah Kardiya Jaye.

Jo Shaqs Mayyath Ko Ghushl De Uske Liye Ghushl Karna Mustahabb Hai, Wajib Nahi. {261}

KAFAN PEHNANE KE EHKAAM:

Mayyath Ko Ghushl Dene Aur Uske Badan Ko Khushk Karne Ke Baad Mayyath Ko Kafan Pehnaya Jaye.

- Mayyath Ko Aise Aise Kapdon Me Kafan Diya Jaye Jo Uske Saare Badan Ko Achche Tarah Dhaamp Le. Saaf Sutre Ho, Naye Aur Safed Kapde Mustahabb Hai, Albatta Dhule Huye Hon Toh Bhi Durust Hai.
- Ek Kapde Me Kafan Dena Wajib Hai Jo Mayyath Ke Poore Badan Ko Achche Taraf Dhaamp Lejab Ke Mard Ke Liye 3 Aur Aurath Ke Liye 5 Kapde Mastahabb Hain, Jis Me Tahband, Sar Ki Odhni, Khameez Aur 2 Badi Chadarein Hongi. Kafan Ke Kapdon Par Arq_Gulaab Chidakne Ke Baad Khushbu (Lubaan Waghairah) Ki Dhuni_Dena Mustahabb Hai Taaki Iss Dhuni Ka Asar Baaqi Rahe.
- Mayyath Ko Kafan Pehnane Ka Tareeqa Ya Hai Ke 3 Chadarein Lekar Unh Eek Doosre Ke Upar Bicha Diya Jaye. Phir Mayyath Ko Is Tarah Laya Jaye Ke Uska Zaroori Satar Dhaampa Hua Ho Aur Use Chadaron Ke Upar Chat Lita Diya Jaye

Phir Mayyath Ke Neeche Bichi Hui Chadaron Me Se Sab Se Upar Wali Chadar Ka Baayan Kinara Mayyath Ke Badan Par Yun Daal Diya Jaye Eke Mayyath Ki Daayni Janib Chup Jaye. Phir Usi Chadar Ka Daayni Janib Ka Kinara Pakad Kar Mayyath Ke Baayen Janib Par Daal Diya Jaye. Phir Isi Tarah Doosri Phir Teesri Chadar Se Mayyath Ko Chupa Diya Jaye. Yaad Rahe Chadar Ka Zyada Hissa Khadmon Ki Nisbat Sar Ki Janib Zyada Hona Chahiye Jo Iske Chehre Par Daal Diya Jaye. Paon Ki Janib Chadar Ka Jo Zyada Hissa Ho Wo Uske Khadmon Par Daal Diya Jaye. Phir Un Chadaron Ko Ehtiyaad Se Baandh Diya Jaye Take Khabar Me Daalne Tak Khul Na Sake. Mayyath Ko Khabar Me Lita Kar Ye Bandhan Khol Diye Jayein.

- Aurath Ko 5 Kapdon Me Kafan Diya Jaye. Ek Chadar Jo Izaar Ka Kaam De, Doosri Chadar Khameez Ke Taur Par Ho, Teesri Chadar Dupatte Ki Jagah Par Ho Aur Do Badi Chadarein Jism Ko Chupane Ke Liye Hon.

NAMAZ JANAZAH KE EHKAAM:

Musalman Mayyath Ko Kafan Pehnane Ke Baad, Uski Namaz Janazah Ada Ki Jaye.

Sayedina Abu Huraira (R.A) Se Riwayath Hai Ke Rasool Allah ﷺ Ne Farmaya:
(ARABIC TEXT){.262}

TARJUMA:

“Jo Shaqs Kisi Janazah Me Shamil Hua Phir Uski Namaz Janazah Ada Ki To Uske Liye Ek Khairath Ajar Hai, Aur Jo Dafan Karne Tak Mayyath Ke Saath Raha Use Do Khairath Sawaab Milega.” Aap ﷺ Se Sawaal Hua Ke Khairath Kya Hai?. Aap Ne Farmaya: “Do Azeem Pahadon Ke Barabar.”

- Namaz Janazah Farz-E-Kifayah Hai. Agar Kuch Ifraad Namaz Janazah Ada Karlein Toh Doosre Log Gunahgaar Na Honge. Albatta Unke Haq Mein Sunnath Ka Darja Hoga. Aur Agar Kisi Mayyath Ki Namaz Janazah Koi Na Padhega Toh Sab Gunahgaar Honge.
- Namaz Janazah Ki Sharayath Ye Hai :

Neeyath Karna, Qible Ke Taraf Rukh Karna, Satar Ko Chupana, Namaz Janazah Ada Karne Wale Aur Mayyath Donon Ka Paak Saaf Hona, Najasath Ko Door Karna, Namaz Janazah Ada Karne Wale Aur Mayyath Donon Ka Musalman Hona, Mayyath Ka Maujood Hona Agar Uska Taluq Us Shehar Se Hai. Namazi Ka Mukallif (Aqal Baligh) Hona.

■ **Namaz Janazah Ke Arkaan Ye Hai :**

Qiyaam Karna, Chaar(4) Takbeerein Kehna, Surah Al-Fateha Padhna, Nabi ﷺ Par Darood Shareef Padhna, Mayyath Ke Liye Dua Karna, Tarteef Qayam Rakhna Aur Salaam Pherna.

■ **Namaz Janazah Ki Sunnatein Ye Hai:**

Har Takbeer Ke Sath Raza Adayn Karna, Khiraath Shuru Karne Se Pehle Taooz Padhna, Apne Liye Aur Ahel Islaam Ke Liye Dua Karna, Sira_Khiraath Karna, Chauthi(4th) Takbeer Aur Salaam Ke Darmiyan Thoda Sa Waqfa Karna, Seene Par Hath Bandhna Aur Sirf Daayein Janib Salaam Pherna.

NAMAZ JANAZAH KA TAREEQA DARJAZEEL HAI :

- Namaz Janazah Padhne Wala Akela Ho Ya Jamath Ka Imam Ho, Agar Mayyath Mard Ho Toh Uske Seene Ke Bal_Qabil Khada Ho. Aur Agar Mayyath Aurath Ho Toh Uske Jism Ke Darmiyani Hisse Ke_Bilmuqabil_Khada Ho, Jab Ke Muqtadi_Imam Ke Pheeche Khade Hon. Hazireen Ke Kam Se Kam Teen(3) Safein Banana Masnoon Hai (Zyada Ki Koi Hadh Nahi).
- Phir Takbeer Tehreem اللهُ أَكْبَرُ Kahe

- Aur Duaye_Padhe Baghair_Taooz_Wa_Tasmiya (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ). Aur (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ) Ke Baad Surah Al-Fateha Padhe.
- Phir Doosri Takbeer Kehkar Rasool ﷺ Par (Namaz Wala) Darood Shareef{.263} Padhe.
- Phir Teesri Takbeer Kehkar Mayyath Ke Liye Masoorah (Masnoon) Duayein Padhen.

Namaz Janazah Ki Chand Ek Duayein Darjazeel Hain:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرْنَا وَأُنْثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ

“Aye Allah! Hamare Zindon Ko, Murdon Ko, Hazireen Ko, Ghair Hazireen Ko, Bachchon Ko, Badon Ko, Mardon Ko Aur Aurton Ko Baqsh De. (Tu Hamare Muqaam Aur Thikane Ko Jaanta Hai Aur Tu Har Cheez Par Qadir Hai). Aye Allah! Hum Mein Se Jise Tu Zinda Rakheuse Islaam Par Zinda Rakhna Aur Jise Maut De Use Imaan Par Maut Dena. Aye Allah! Humein Uss Ke Ajar Se Mehroom Na Karna Aur Na Uske Baad Humein Gumraah Karna”.

Doosri Dua:

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالتَّلْحِ وَالْبُرْدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ

“Aye Allah! Iss (Mayyath) Ko Baqsh De. Iss Par Reham Farma. Ise (Azzab Aur Saza Se) Aafiyath Mein Rakh. Ise Muaf Karde. Iss Ki Achchi Mehmani Farma. Iss Ki Qabr Ko Kushada Kar. Ise Paani, Barf Aur Aulon Se Dhode. Isske Gunaah Aur Khatayein Dhokar Aise Saaf Karde Jis Taraf Safed Kapda Dhokar Mayl Kuchayl Se Saaf Kiya Jaata Hai. Ise Iss Ke Ghar Se Behtar Ghar Ata Kar. Iss Jode Se Behtar Joda De. Ise Jannath Mein Dakhil Kar. Ise Qabr Aur Azaab Se Mehfooz Rakh.

Ye Kalimath Bhi Pade Jasakte Hain:

(ARABIC TEXT) {264}

وَأَفْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ

“Iski Qabr Ko Wase Kar Aur Ise_Munawwar Wa_Roushan Farma”

- Agar Mayyath Aurath Ho Toh Muannas Ki Zammer Ka Istemaal Kare Aur Agar Mayyath **Bachcha** Ho Toh Mundarjazeel Dua Padhe:

اللَّهُمَّ اجْعَلْهُ فَرَطًا لَوَالِدَيْهِ وَذُخْرًا ، وَسَلْفًا وَأَجْرًا اللَّهُمَّ ثَقِّلْ بِهِ مَوَازِينَهُمَا وَأَعْظِمْ بِهِ
 أَجُورَهُمَا، اللَّهُمَّ اجْعَلْهُ فِي كَفَالَةِ إِبْرَاهِيمَ، وَالْحَقِّهِ بِصَالِحِ سَلْفِ الْمُؤْمِنِينَ، وَ أَجْرَهُ بِرَحْمَتِكَ
 مِنْ عَذَابِ الْجَحِيمِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، اللَّهُمَّ اغْفِرْ
 لِأَسْلَافِنَا، وَأَفْرَاطِنَا وَمَنْ سَبَقَنَا بِالْإِيمَانِ.

“Aye Allah! Iss (Bachche) Ko Iske Walidein Ke Liye (Aakhirath Mein) Meer Manzil, Zakhirah, Pesh Ro Aur Ajar Ka Baais Bana De. Aye Allah! Iss Bachche Ke Zariye Se Iss Ke Walidein Ke Neikiyon Ki Tarazo Bhari Karde Aur Iske Sabab Inka Ajar Badha De Au Rise Ibrahim (As) Ke Kafalath Mein Dede Aur Use Salaf Saleheen Mein Shamil Karde Aur Ise Jahannum Ki Aag Se Bacha Kar Rakhna. Aur Ise Duniye Ke Ghar Se Behtar Ghar Badle Mein De Aur Iske Ghar Wale (Duniya Ke) Ghar Walon Se Behtar Ata Kar. Aye Allah! Humare Peshroan Aur Meer Manzilon Aur Jo Hum Se Pehle Imaan Ki Halath Mein Guzar Gaye Unko Maaf Farma”.

- Phir Choti Takbeer Kahiye Aur Thoda Sa Waqfa Kare. Phir Dayni Jaanib Ek Salaam Pher Dein.
- Agar Koi Shaqs Namaz Janazah Mein Uss Waqt Dakhil Hua Jab Uska Kuch Hissa Guzar Gaya Tha Toh Wo Imam Ke Saath Shamil Hojaye. Jab Imam Salaam Pher Toh Wo Baad Mein Faut Shuda Hissa Ada Kare Aur Phir Salaam Pherde. Agar Use Ye Mehsoos Ho Ke Imam Ke Salaam Pherne Ke Fauran Baad Mayyath Ko Utha Liya Jayega Toh Wo Jaldi Jaldi Takbirath Mukammil Karle Aur Phir Salaam Pher De.
- Agar Koi Shaqs Mayyath Ko Dafan Karne Se Pehle Namaz Janazah Ada Na Kar Saka Toh Uski Qabr Ke Saamne (Qibla Roh) Khade Hokar Namaz Janazah Ada Karle.
- Kisi Aurath Ka Hamal Saaqit Ho Jaye Toh Agar Wo Murda Bachcha Chaar Maah(4 Months) Ya Zyada Ka Ho Toh Uski Namaz Janazah Ada Ki Jaye Aur Agar {265} Chaar Maah Se Kam Umr Ho Toh Uss Murda Bachche Ko Namaz Janazah Padhe Baghair Hi Dafan Kar Diya Jaye.

Mayyath Ko Qabristaan Le Jaana Aur Dafan Karna:

Mayyath Ko Kandha Dena Aur Use Dafan Karna Musalmanon Par Fardh Kifaya Hai.

Mayyath Ko Dafan Karna Kitaab Aur Sunnath Se Sabit Hai. Allah Ta'ala Ka Irshad Hai:

(ARABIC TEXT)

{ أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾ } (S.Mursalaat-25&26)

“Kya Humne Zameen Ko Simatne Wali Nahi Banaya? Zindon Ko Bhi Aur Murdon Ko Bhi.” Naiz Irshad Bari Ta'ala Hai:

{ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢٦﴾ } (S.Abasa-21)

“Phir Use Maut Di Aur Phir Qabr Mein Dafan Kiya”

Mayyath Ko Dafan Karne Ke Bare Mein Waarda Ahadees Bahut Zyada Hain Aur Maroof Hain.

Ye Amal Neki Aur Bhalai Ka Hai Aur Uss Mein Mayyath Ka Ehteram Karna Aur Uska Khayal Rakhna Paya Jata Hai.

- Janazah Ke Jaloos Mein Shamil Hona Aur Use Qabr Tak Pahunchana Masnoon Amal Hai. Rasool Allah ﷺ Ka Irshad Hai:

(ARABIC TEXT)

“Jo Shaqs Namaz Janazah Ki Adaygi Tak Janazah Mein Shareek Raha Uske Liye Ek Khairath Ajar Hai Aur Jo Shaqs Dafan Karte Waqt Tak Shareek Raha Uske Liye Do Khairath Ajar Hai. Poocha Gaya Khairath Kya Hai? Toh Aap Ne Farmaya: Do Azeem Pahadon Ke Barabar.”

Iss Hadees Ke Ilawah Aur Bhi Bahut Se Riwayath Mein Mayyath Ko Qabr Tak Alwida Karne Ki Talqeen Wa Targheen Hai.

- Jo Shaqs Janazah Ke Sath Jaye Uske Liye Ye Masnoon Ye Hai Ke Wo Hatta Ila Makaan Mayyath Ko Khandha Dene Walon Mein Shamil Ho. Mayyath Ko Kisi Jaanwar Ya Gadi Par Le Jane Mein Koi Harj Nahi Bill Khosoos Jab Qabristaan Door Ho.
- Mayyath Ka Janazah Le Jate Huye Munasib Hadh Tak Tez Chalna Chahiye Kyunki Rasool Allah ﷺ Ka Irshaad Hai: (ARABIC TEXT){266}

“Janazah Ke Jane Mein Jaldi Karo Agar Wo (Jaan) Neik Hai Toh Tum Use Khair Ki Taraf Le Jarahe Ho (Lehaza Jaldi Pahunchao) Aur Agar Wo (Jaan) Aisi Nahi, Uska Anjaam Bura Hai Toh Tum Apne Gardanon Se Uska Bojh Jald Se Jald Utaardoge.”

Iss Hadees Ka Ye Matlab Hargiz Nahi Ke Tum Hadh Se Badhkar Tez Raftaari Se Chalo Balki Iteminaan Wa Sukoon Ke Sath Chalna Chahiye. Aur Janazah Le Jate Waqt Buland Awaaz Se Tilawath Quran Ya (ARABIC TEXT) Ya Zikr Waghaira Na Kiya Jaye Ya Istaghfaar Waghaira Ke Liye Kehna Durusth Nahi Kyunki Ye Sarasar Biddath Hai.

- Janazah Ke Sath Aurton Ka Gharon Se Nikalna Haram Hai Kyunki Syeeda Umm Atiya (Ra) Se Riwayath Hai:

(ARABIC TEXT)

TARJUMA:

“Hamein Janazah Ke Saath Jaane Se Mana Kar Diya Gaya”

Ahad_Nabwi_Mein Khwateen Islaam Janazon Ke Sath Shareek Nahi Hote The. Lihaza Janazon Ke Sath Jana Sirf Mardon Ka Kaam Hai.

- Masnoon Ye Hai Ke Qabr Gehri Aur Wasi Banayi Jaye. Rasool ﷺ Ka Irshad Hai: (ARABIC TEXT)

“Qabr Banao Aur Use Wasiy Aur Gehra Karo.”

- Aurath Ko Qabr Mein Utarte Waqt Qabr Par Parde Ka Ehtemam Karna Masnoon Hai Kyunki Aurath Ka Maani Hi Parde Hai. Lihaza Hatta Makaan Use Parde Mein Rakha Jaye.
- Jo Shaqs Mayyath Ko Qabr Mein Utare Wo Kahe:

بِسْمِ اللَّهِ وَ بِاللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ

“Allah Ke Naam Aur Allah Ke Taufeeq Ke Sath Aur Rasool Allah ﷺ Ki Millat Par (Hum Ise Dafan Karte Hain)”.

Rasool Allah ﷺ Ne Ummath Ko Yahi Hidayath Ki Hai. {267}

- Mayyath Ko Qabr Mein Dayein Pehlu Par Litaya Jayega Take Uske Chehre Ka Rukh Jaanib Qibla Ho Kyunki Rasool Allah ﷺ Ne Kaaba Ke Bare Mein Farmaya Hai: (ARABIC TEXT)

“Tum Zinda Ho Ya Murda, Donon Halaton Mein Kaaba Tumhara Qibla Hai.”

- Qabr Mein Mayyath Ke Sar Ke Neeche Eent Ya Patthar Rakh Diya Jaye Ya Matti Ka Dher Laga Kar Uska Sar Uncha Kar Diya Jayega. Naiz Chehre Ke Saamne Wali Deewar Ke Khareeb Kiya Jayega. Uske Kamar Aur Pushth Ke Pheeche Sahare Ke Taur Par Matti Dali Jaye Take Uska Badan Ulatkar Chehre Ka Pushth Ke Bal Na Hojaye.
- Qabr Ko Ek Baalishth Ooncha Kiya Jaye Jo Oont Ki _Kuhan Ki Tarah Ho Take Baarish Ya Sailaab Waghaira Ka Pani Uspar Taher Na Sake. Naiz Uspar Kkankariyan Daldi Jayein Aur Uspar Pani Ka Chidkao Kiya Jaye Take Mitti Jam Jaye Aur Hawa Ya Aandhi Se Bikhar Na Sake.

Qabr Ko Ek Baalishth Ooncha Karne Ka Maqsad Aur Hikmat Ye Hai Ke Guzarne Walon Ko Qabr Dikhai De Take Log Use_Pamaal Na Karein Balke Qabr Ki Nishandahi Aur Had Bandi Ko Waze Karne Ki Ghardh Se Iske Aur Irdh_Girdh_Patthar Rakhne Mein Koi Harj Nahi. Patthar Rakhne Mein Koi Harj Nahi. Albatta Uspar Kisi Qism Ki Tehreer Mana Hai.

- Jab Musalman Kisi Mayyath Ko Dafan Karke Fariq Ho Toh Mustahab Ye Hai Ke Uske Qabr Par Khade Hokar Uske Liye Dua Aur Astaghfaar Kare. Rasool Allah صلی اللہ علیہ وسلم Jab Kisi Musalman Ko Dafan Karke Fariq Hote Toh Wahan Tehar Jaate Aur Farmate: (ARABIC TEXT)

“Apne Bhai Ke Liye Dua Aur Astaghfaar Karo Aur Uske Liye Allah Ta’ala Se Sabit Qadmi Ka Sawaal Karo Kyunki Ab Use Sawalaath Kiye Jayenge”

Qabr Par Quran Majeed Ki Tilawath Karna Na Rasool Allah صلی اللہ علیہ وسلم Se Sabit Hai Aur Na Aapke Sahaba Akram (Ra) Ne Aisa Kiya Tha Lehaza Ye Kaam Biddath Hai Aur Har Biddath Gumrahi Hai (Aur Biddath Ka Natija Jahannum Ki Aag Hai){268}

- **Khabron Par Imaratein Tameer Karna, Unhe Patthar Waghairah Se Pokhta Karna Aur Unpar Likhna Sarasar Haraam Kaam Hai.** Sayyedina Jabar (RA) Se Marwi Hai: (ARABIC TEXT)

“Rasool Allah صلی اللہ علیہ وسلم Ne Khabar Ko Pokhta Karne, Uspar Baitne Aur Uspar Imaarith Khadi Karne Se Mana Farmaya Hai”

Sayyedina Jabar (RA) Se Marwi Hai: (ARABIC TEXT)

“Aap صلی اللہ علیہ وسلم Ne Khabron Ko Chunagich Karne, Unpar Likhne, Unpar Imaarith Khadi Karne Aur Unko Rondhne Se Mana Farmaya.”

Iss Ki Wajah Ye Hai Ke Ye Kaam Shirk Ka Sabab Hai Aur Mayyath Se Beja Wabistigi__Ke Wasaail Aur Zaraae Hai Ke Jahil Log Jab Kisi Khabar Par Khoobsurath Aurath Dekhenge Tab Uske Saath Ghair Sharayi Tareeqe Se Wabista Ho Jayenge

- **Khabron Par Chiragha Karna, Wahan Masjid Tameer Karna, Un Khabron Ke Khareeb Ya Unke Taraf Muh Karke Namaz Ada Karna Haraam Hai. Ilawa Azeen Aurton Ka Khabron Ke Ziyarath Ke Liye Kasrath Se Jana Bhi Haraam Hai** Kyunki Hadees Shareef Me Hai:(ARABIC TEXT)

“Rasool Allah صلی اللہ علیہ وسلم Ne Kasrath Se Khabron Ki Ziyarath Karne Wali Aurthon Par La’nath Farmayi Hai.”

Naiz Rasool Allah صلی اللہ علیہ وسلم Ne Farmaya:(ARABIC TEXT)

“Allah Ta’ala Ki La’nath Ho Un Yahood Aur Nasara Par Jinhone Apne Ambiyaye Karaam Ki Khabron Ko Sajdah Gaah Bana Liya”{269}

Wazeh_Rahe Ta'zeem Ke Khatir Khabron Par Imaaraath Ki Tameer Waghairah Duniya Me Paye Jane Wale Shirk Ki Ek Buniyad Aur Asal Sabab Hai.

- **Khabron Pe Chalna, Unhe Jooton Se Pamaal Karna, Unpar Baithna, Unpar Kudah Karkat Phekna Ya Pani Ka Nuks Unki Taraf Kar Dena, Ye Khabron Ki Tauheen Hai, Jo Haraam Hai.** Sayyidina Abu Hurairah (RA) Se Riwayath Hai Ke Rasool Allah ﷺ Ne Farmaya:(ARABIC TEXT)

“Koi Shaqs Aag Ke Angaron Par Baith Jaye Jisse Uske Kapde Jal Jaye Hatta Ke Aag Ka Asar Uski Jismani Jildh Ko Pahunch Jaye Tph Ye Takleef Uski Khabar Baithne Se Behtar Hai.”

Imaam Ibn Qayyum (RA) Farmate Hain: “Jo Shaqs Khabron Par Baithne, Unpar Takhiya Lagane, Unhein Pamaal Karne Ki Mumaniat_Riwayaat_Par_Ghaur_Wa_Tadabbur_Karega Use Maloom Hoga Ke Ye Jumla_Amoorahil Khabron Ke Ehteraam Ke Khatir Hai Take Unke Saron Ko Juton Ke Saath Rondha Na Jaye.”

TA'ZIYATH AUR ZIYARATH QUBUR KE EHKAAM:

Mayyath Ke Lawahaqeen_Se Ta'ziyath Karna, Unhe Sabar Ki Talqeen Karna Aur Mayyath Ke Liye Dua Karna Mustahab Hai, Sayyadina Umar Wa Bin [Ra] Se Riwayat Hai Ke Rasool[Saw] Ne Farmaya :_[Arabic TEXT]

“Jo Momin Shaqs Apne Bhai Ke Saath Uske Museebath Ke Waqt Ta'ziyath Karega Allah Ta'ala Roze Qayamath Use Izzath Ka Libaas Pehnaiga”
Iss Mazmoon Ki Aur Bhi Riwayath Hai:

- Kalimath Ta'ziyath Ke Uss Qism Ke Kahi Jay Eke Jin Ka Mafoom Ye Ho:

“Allah Ta'ala Tumhe Iss Museebath Par Ajar Azeem De Aur Sabr Jameel Ki Taufeeq De Aur Tumhare Faut Shuda Ko Muaf Farmaye.”

- Taziyath Ke Liye Baithne Ka Ehtemaam Karna Aur Uska Ailaan Karna (Jaisa Ke Aaj Kal Riway Hai) Sharayi Durusth Nahi.{270}
- Ahle Mayyath Ke Liye Khana Tayyar Karke Unki Taraf Bhejna Mustehab Hai. Rasool Allah ﷺ Ne Irshaad Farmaya:(ARABIC TEXT)

“Jafar (RA) Ke Khandan Ke Liye Khana Tayyar Karo Kyunki Unpar Aisi Museebath Aagayi Hai Jisne Unhe Mashghool Kar Diya Hai.”

Aaj Kal Dekha Gaya Hai Ke Baaz Log, Yani Mayyath Ke Lawahaqeen Apne Yahan Logon Ko Ek Jagah Bulate Aur Jama Kar Lete Hain. Un Ke Liye Khana Tayyar Karte Hain, Phir

Aisaal Sawaab Ke Khatir Khariyon Ko Ujrath Dekar Unse Quraan Majid Padhwate Hain Aur Uss Maukhe Par Achcha Khasa Mali Bojha Uthate Hain, Ye Tamaam Kaam Sarasar Haraam Aur Biddath Hai. Chunanche Imaam Ahmed(RA) Sayyedine Jarir Bin Abdullah (RA) Ki Riwayath Naqal Karte Hain Ke Unhone Kaha:
(ARABIC TEXT)

“Hum Mayyath Ko Dafan Karne Ke Baad Mayyath Walon Ke Yahan Jama Hone Aur Khana Tayyar Karne Ko Noah Me Shumaar Karte The.”

Iss Riwayath Ke Rawi Saq Hai.

Shaik_Ila_Salaam_Ibn_Temiyah (RA)_ Farmate Hain:

“Mayyath Ke Luwaqeen Ka Logon Ko Khane Par Jama Karna, Unse Tilawath Karwana Aur Phir Unhe Tahaif Dena, Ye Amal Salf Saleheen Ke Yahan Maloom Wa Maroof Na Tha Balke Ahle Ilm Ne Wajah Ki Binah Par Ise Makrooh Wa Qaraar Diya Hai.”

Ulamah Tar_Toshi(RA)_ Farmate Hain:

“Ulamah Akraam Ka Iss Amr Par Ajma' Hai Ta'ziyath Ijlaas_Manaqad Karna Aur Museebath Ke Waqt Ajtamaah Karna Mamnoo' Hai Jo Nihayath Qabeeh Biddath Hai.

Iss Bare Me Rasool Allah ﷺ Se Kuch Bhi Manqool Nahi.

Isi Tarah Doosre, Teesre, Chawthe, Saatoein Roz Ya Maha Na Mehfil Ka Ehtemam Waanaqaad Karna Ya Salana Barsi, Ars Manaqad_Karna , Iss Ka Khat'a Koi Sharayi Sabot Nahi. Agar Ye Kharch Mayyath Ke Tarkhe Me Se Hua Aur Mayyath Ka Koi Waris Apne Maal Me Tasraf_Karne Ka Ahl Na Ho(Maslan : Nabaliq Bachcha) Ya Unme Se Kisi Ek Ne Ijazath Na Di Hoti Ye Kharch Haraam Hai Aur Iss Tarah Ka Khana Khana Bhi Haraam Hai.”{.271}

- Mardon Ke Liye Khabristan Jaana Mustehab Hai Basharte Ke Ibrath Aur Naseehath Hasil Karna Maqsad Ho Aur Murdon Ke Liye Dua Aur Astaghfar Karna Gharz Ho. Rasool Allah ﷺ Ka Irshaad Hai:(ARABIC TEXT)

“Mein Tumhein Khabron Ki Ziyarath Se Rokhta Tha, Ab Tum Unki Ziyarath Ke Liye Ja Sakte Ho.”

Jama_Tarmazi Me Ye Izafah Hai: “(ARABIC TEXT)”

“Khabron Ki Ziyarath Aakhirath Ki Yaad Taza Karti Hai.”

- Teen Sharayath Ka Lihaaz Rakhte Hue Ziyarath Qaboor Mustehab Hai Jo Darja Zeel Hai:

1) Ziyarath Karne Wale Mard Ho, Aurtein Naho Kyunki Rasool Allah ﷺ Ne Farmaya:“(ARABIC TEXT)

“Khabron Ki Kasrath Se Ziyarath Karne Wali Aurthon Par Allah Ta'ala Ki La'nath Ho.”

2) Ziyarath Qaboor Ke Liye Kisi Doosre Shehar Ka Safar Na Kiya Jaye. Rasool Allah ﷺ
Ka Irshaad Hai:(ARABIC TEXT)

“Teen Masjid Ke Ilawa Kisi Aur Jagah Ki Ziyarath Ke Liye Raqath Safar Na Bandha Jaye.”

3) Ziyarath Qaboor Ka Maqsad Ibrath Aur Naseehath Hasil Karna Ho Aur Faut Shuda Ke Liye Mahaz Dua Karna Na Ho. Agar Maqsad Khabron Se Tabrak_Ka_Hasool Ho Ya Faut Shadgaan Se Hajath Ruwai Ya Mushkil Kashai Ki Darquasth Karna Ho Toh Ye Ziyarath Na Sirf Biddath Hai Balke Shirk Ka Artakaab Hai.

Shaik Ul Islaam Ibne Taymiyah (RA) Farmate Hain:

“Khabron Ki Ziyarath Do Tarah Ki Hai: Ziyarath Sharayi Ka {272} Maqsad Mayyath Ko Salaam Kehna Aur (Raqath Safar Bandhe Baghair) Namaz Janazah Ki Tarah Iss Ke Haq Me Duayein Karna Hota Hai. Jab Ke Ziyarath Bidayi Ka Maqsad Mayyath Se Apni Hajath Talab Karna Hota Hai, Jo “Shirk-E-Akbar” Hai. Agar Koi Khabar Ko Ya Sahib Khabar Ko Dua Me Waseela Banata Hai Toh Ye Biddath Hai Aur Ye Shirk Hai Jo Rasool Allah ﷺ Se Sabit Nahi Aur Na Salf Saleheen Aur Na Aemah_Karaam_ Ne Ise Pasand Wa Iqteyar Kiya Hai.”

Wallahu –Aa’lam- Wa Sallallaahi A’la Nabiyyina Muhammadin Wa A’la Aalihi Wa Sahbihi Wa Sallam(Pg.273)