

FATAWI MAKEEH

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Khas tour se

Riaz bhai , shaikh abdullah Umeri, faheem iqbal , Mushtaq ahmed Aur baz sisters bhi hain jo madad kie Aur kuch brothers bhi madad kie Likin ijazat nahi hai ke unka naam zikr Kia jae Allaah qabool farmae sab ki mahant

Ameen

Shukriya

Shoba e nashro ishaat,

Askislampedia

Fazeelatus Shaikh Muhammad Bin Saaleh Al Usaimin Rahimahullah

Bismillah Hirrahmaan Nirraheem

Alhamdulillah Rabbil Aalameen, Was Salaatu Was Salaamu Alaa Ashrafil Ambiya Wal Mursaleen Nabiyyina Muhammadin Wa Alaa Ilaaha Wa Ashaabihi Waman Tabi'ahum Bi Ihsaanin Ilaa Youmiddeen

Amma Baad :

Sawaal : Kya Ramazan Mubarak me Umrah ki fazeelat se mutaallikh koyi Hadees waarid huyi hai?

Jawaab : Jee haan! Ramazan Mubarak me Umrah ki fazeelat se mutaallikh Sahi Muslim Shareef me Hadees marwi hai ke, Aap ﷺ ne irshaad farmaya :

Arabic text

Tarjamah : Ramazan me Umrah karna Haj ke barabar hai.

Aur ek doosri rivaayat me hai :

Arabic text

Tarjamah : Mere saath Haj karne ke barabar hai. **(Muslim:1256, Bukhari:1782)**

Sawaal 2 : Kya Makkah Mukarramah me rah kar Ramazan Mubarak ke roze rakhne ki fazeelat me koyi Hadees aayi hai? Isi tarah kya kasrat tawaaf ki fazeelat me bhi koyi Sahi Hadees marwi hai?

Jawaab : Pahle sawaal se mutaallikh arz hai ke Makkah Mukarramah me rah kar Ramazan ke roze rakhne ke baare me koyi Sahi hadees Aap ﷺ se marwi nahi, albatta ek zayeeef hadees me namaz ki tarah Makkah Mukarramah me roze rakhne ki bhi fazeelat waarid hai. **(Hazrat Shaikh**

Hafizullah ka ishaara Hazrat Abdullah Bin Abbas Raziallahuanhu ki darj zel riwayat ki taraf hai, jis shakhs ne Ramazan ka roza Makkah Mukarramah me rakha aur jo kuch mayassar hua qiyaam kiya to Allaah Taala uske liye doosre maqaam ke ek lakh Ramazan ka ajr wa sawaab likhta hai. Ibn Maajah:3117, al manasik – Allama Albani Rahimahullah farmaate hai ke ye Hadees saqt zayeef hai – Zayeeful Jaame).

Aur (doosra masla yaani) kasrat tawaaf ki fazeelat par is tarah istedlaal kiya jaa sakta hai ke choonke tawaaf nek aamaal me daakhil hai aur nek aamaal insaan jitna hi zyada kar sake uske liye behtar hai. Irshaad Baari Taala hai :

Arabic text

Tarjamah : Zaari raah le lo aur behtareen zaad raah Allaah ka qouf hai.

Lekin mausam haj va umrah ke dauraan iqtedaaye Nabi ﷺ me kasrat tawaaf logon ke liye munasib nahi hai, kyu ke jab Aap ﷺ ne haj kiya tha to sirf tawaaf nask jaise : Tawaaf qadoom, tawaaf ifaza aur tawaaf vidaa hi par iktefa kiya tha aur uska maqsad ye tha ke tawaaf karne vaalon ke liye kushaadgi ho. (Yaani jo log apne vaajib aur farz tawaaf kar rahe the un par tangi aur bheed ke qouf se Aap ﷺ ne nafil tawaaf nahi kiya).

Sawaal 3 : Jo shakhs apne safar haj wa umrah me aise saamaan lahoo wa la'ab le jaaye jo shar'an haraam ho to uska kya hukum hai?

Jawaab : Aise aalaat lahoo wa la'ab ka saath le jaana jinka istemaal haraam hai, bila shubah ma'asiyat aur bura kaam hai aur kisi bhi ma'asiyat par israar se kabeerah bana deta hai aur agar iska istemaal haalat ihraam me kiya jaaye to ye gunah aur badh jaata hai. Irshaad Baari Taala hai :

“AL HAJJU ASH HURUM MA’ALOOMAATUN FAMAN FARAZA FEEHINNAL HAJJA FALAA RAFASA WALAA FUSOOQA WALAA JIDAALA FIL HAJJ.”

Tarjamah : Haj ke mutaayyin maheene maaloom hai to jis shakhs ne in maheeno me haj ko vaajib kar liya yaani ihraam baandh liya to use aurat se be hijabi, gunah aur ladayi jhagde se door rahna chahiye.

Lihaza har musalmaan ko chahiye ke haj ko jaate huye, haj se vaapsi me, haalate ihraam me har us cheez se parhez kare jise Allaah ne haraam qaraar diya hai.

Sawaal 4 : Iztebah kab kiya jaaye? Meeqaat hi se ya tawaaf **qadoom** shuroo karte waqt – neez kya apne dono kandhon ko tawaaf ki dono rakaaten padhne se pahle dhakega ya baad me. Neez iztebah sirf tawaaf me mashroo hai ya tawaaf aur sayee dono me aur agar kisi ne iztebah chod diya to uska kya hukum hai?

Jawaab : Iztebah ye hai ke tawaaf karne vaala apne daayen kandhe ko khula rakhe aur uske neechे se chaadar nikaal kar kinaara baayen kandhe par daal le. Ye sirf tawaaf **qadoom** me sunnat hai, vaajib nahi hai. Isliye agar koyi ise chod deta hai to usme koyi harj nahi hai. Ye sirf tawaaf me mashroo hai, jab tawaaf poora ho jaaye to tawaaf ki rakaaten padhne se pahle apne kandho ko dhak le. Ye dhyaan me rahe ke iztebah tawaaf ke saaton chakkaron me hoga, ba khilaaf ramal ke jo sirf pahle teen chakkaron me mashroo hai aur agar kisi ne iztebah nahi kiya to usme koyi harj nahi hai.

Sawaal 5 : Kya aap zamzam peene ki fazeelat me sahi ahadees aayi hai aur vo hadees kya hai? Aur kya zamzam ka paani peete waqt koyi dua mashroo hai? Doosre shaharon me ise muntaqil karna jaayaz hai ke nahi, aur kya is se najaasat ka izaala aur ghusl janaabat kiya jaa sakta hai?

Jawaab : Meei maaloomaat ke mutabikh aabe zamzam se mutaallikh waarid ahadees me sabse achchi hadees ye hai :

Arabic text (Musnad Ahmad:1357, Ibn Maajah:3062)

Tarjamah : Zamzam ka paani har us zaroorat ke liye hai jiske liye piya jaaye.

Aabe zamzam peete waqt ki dua se mutaallikh koyi sahi hadees is waqt mujhe yaad nahi hai, albatta doosre mashroobaat ki tarah shuroo me Allaah ka naam liya jaayega aur baad me uski hamd kee jaayegi. Yaani jab peene lage to Bismillah kahe aur peene ke baad Alhamdulillah kahe.

Jahaan tak is paani ko Makkah Mukarramah se baahar le jaane ka taallukh hai to isme koyi harj nahi hai kyu ke salaf ne aisa kiya hai. (Jaise Aisha Raziallahuanhuma farmaati thi ke Aap ﷺ bhi aisa hi kiya karte the, Tirmizi:1962). Aur is liye bhi ke jo hadees is se qabl hamne zikar kee hai ke zamzam ka paani jis niyyat se piya jaaye uske liye hai, ye makkah aur uske baahar dono jagah peene ko shaamil hai. (Sawaal ka ye juz ke zamzam se najaasat vaghairah door kee jaa sakti hai ke nahi. Is hisse ka jawaab matboo'a kitaab me maujood nahi hai magar sahi ye hai ke door kee jaa sakti hai).

Sawaal 6 : Jo shakhs hujra Ismail ke andar se tawaaf kare ke hujra Ismail uske daayen aur Kaabatullah uske baayen ho to uske is tawaaf ka kya hukum hai?

Jawaab : Sabse pahli baat ye ke saayel ka use hujra Ismail kahna ghalat hai kyu ke ye hujra Ismail Alaihissalaam ne nahi choda hai aur na hi Ismail Alaihissalaam ise jaante the, balke ye to quraish ka amal hai, ke jab unhone Kaabah ki taameer ka iraada kiya aur unhe itna maal mayassar na ho saka ke asaas awaal yaani qawayed Ibrahim par use bana sake to Kaabah se ye hissa alag kar diya. Is liye ise al Hajar kaha jaayega aur ise hateem bhi kahte hai. Jiske maani tode huye ke hai, kyu

ke Kaabah se ise tod liya gaya hai. Iska aksar hissa kaabah ka **jazoo** hai, isliye agar koi shakhs iske andar se is tarah tawaaf kare ke is darwaaze se daakhil ho jo hateem ke aur bani huyi imaat ke darmiyaan hai aur saamne vaale darwaaze se nikal jaaye to uska chakkar mukammil na hoga, kyu ke tawaaf ke andar har chakkar me poore kaabah shareef aur hajar ka tawaaf vaajib hai, ab agar koi aisa tawaaf karta hai ke hajar ke andar se usne chakkar lagaaya to uska tawaaf sahi nahi hai aur use dobara tawaaf karna hoga, neez tawaaf sahi par jo ahkaam **mutartab** hote hai vo is tawaaf par **mutartab** na honge, masalan agar ye tawaaf halaal hone ke liye kiya jaa raha hai to is se **mahram** halaal na hoga.

Is munasibat se mai logon ko mutanabbe karna chahoonga ke jo shakhs haj va umrah karna chahta hai us par vaajib hai ke pahle unse mutaallikh ahkaam wa masayel ko achchi tarah seekh le taake aisi badi badi ghaltiyan is se sarzad na ho.

Sawaal 7 : Khaane Kaabah ke parde ko pakad kar latakne aur us se chimatne ka kya hukum hai?

Jawaab : Khaane Kaabah ke parde ko pakad kar latakane aur us se chimatne ki shariyat me koi asal nahi hai, isiliye jab Hazrat Abdullah Bin Abbas ne Hazrat Mu'aawiyah Raziallahuanhum ko dekha ke tawaaf karte huye Khaane Kaabah ke chaaron goshon ka istelaam kar rahe hai, to farmaya ke, istelaam sirf Hajare Aswad aur Rukun Yamani ke saath khaas hai. Hazrat Mu'aawiyah Raziallahuanhu ne jawaab diya ke Baitullah ka koi hissa qaabile tark nahi hai. Hazrat Ibn Abbas Raziallahuanhu ne farmaya ke :

(LAQAD KAANA LAKUM FEE RASOOLILLAHI USWATUN HASANAH)

Tarjamah : Beshak Allaah ke Rasool ke andar tumhare liye behtareen namoona hai.

Aur Aap ﷺ ne sirf rukun yamani aur hajare aswad ka istelaam farmaya hai. Iske baad Hazrat Mu'aawiyah Raziallahuanhu ne Hazrat Ibn Abbas Raziallahuanhu ke qoul ki taraf rujoo kar liya. **(Musnad ahmad:217)**

Sawaal 8 : Hamare liye us jagah ki **tahdeer** farmayen jahaan tawaaf ke do rakaaten padhi jaati hai?

Jawaab : Tawaaf ke baad ki do rakaaton ke liye masnoon ye hai ke Maqaam Ibrahim ke peeche ada kee jaaye, is tarah ke Maqaam Ibrahim ko Kaabah aur apne beech kar liya jaaye. Maqaam Ibrahim ke jitne nazdeek hona afzal hai, lekin agar nazdeek jagah mayassar na ho aur door hat kar kahi bhi ye do rakaaten padh le to bhi kaafi hai. Gharz Maqaam Ibrahim uske aur Baitullah ke darmiyaan ho aur agar ye bhi mayassar na ho to Masjid Haraam me jis jagah bhi padh le isme bhi koyi harj nahi hai.

Sawaal 9 : Tawaaf **Qudoom** ke ibtedayi teen chakkaron me jo ramal kiya jaata hai (yaani akad kar halki daud lagayi jaati hai) ye mardon ke saath khaas hai ya mard va aurat dono ke liye aam hai aur ramal poore chakkar ko shaamil hai ya ke chakkar ke baaz hisse ko?

Jawaab : Ramal mardon ke saath khaas hai. Auraton ke haq me na ramal masnoon hai aur na hi sayee me **_____** ke darmiyaan daudna.

Ramal tawaaf ke ibtedayi teen chakkaron ke saath khaas hai aur har chakkar me shuroo se lekar aakhir tak kiya jaayega. Yaani hajare aswad se lekar hajare aswad tak, kyu ke Aap ﷺ ka aakhri amal hajjatul vida'a me yahi raha hai. Albatta umratul qaza me Aap ﷺ aur Sahaba Kraam ne hajare aswad se rukun yamani tak ramal kiya tha aur rukun yamani aur hajare aswad ke darmiyaan aam chaal chale the aur aisa sirf mushrikeen quraish ko chidaane ke liye kiya tha, kyu ke quraish Kaabah ke shumaali jaanib (qayeeq'aan naami pahaad par baithe huye the)

isliye jab Sahaba Kraam (rukun yamani se hajare aswad tak jaate huye) inse aad me ho jaate to halki chaal chalte the, lekin Nabi ﷺ ne hajjatul vid'aa ke mouqe par ibtedayi teen chakkaron me shuroo se lekar aakhir tak ramal kiya tha.

Sawaal 10 : Tawaaf wa sayee ke dauraan do ya unse zyada logon ka aapas me ilmi bahas wa mubaahasa karna kaisa hai?

Jawaab : Tawaaf wa sayee ke dauraan ilmi bahas wa mubaahasa me koyi harj nahi hai, is se tawaaf wa sayee baatil nahi hota, lekin behtar yahi hai ke zikar wa azkaar me mashghool rahe, kyu ke sayee wa tawaaf (chand minute me) poora ho jaayega aur bahas wa mubaahasa ke liye doosre auqaat bhi hai. Albatta tawaaf wa sayee ke dauraan kisi sawaal ka muqtasar saa jawaab dene me koyi mazaayekha nahi hai, kyu ke is se koyi cheez fout na hogi. Bashart ke sawaal karne vaale zyada na ho aur ham to ye kahte hai ke agar koyi haalat tawaaf me sawaal kare to ye kah dena chahiye ke bhai thoda saa intezaar karo ke mai tawaaf se faarigh ho loon, taake vo zikar wa azkaar ke liye apne ko faarigh karle.

Sawaal 11 : Tawaaf wa sayee ke har chakkar ke liye alag alag dua ka ihtemaam kar lena kaisa hai. Neez matoof ke peeche buland aawaaz se duaon ka padhna kaisa hai, jisme mard wa auraten dono shaamil hote hai, jab ke is buland aawaaz ki wajah se tawaaf karne vaalon aur namaziyon ko tashweesh hoti hai?

Jawaab : Sawaal ki pahli shaq ka jawaab ye hai ke har chakkar ke liye koyi khaas dua nahi hai, balke har har chakkar ke liye alag alag dua mut'aayyin kar lena bid'at hai, kyu ke Aap ﷺ se ye saabit nahi. Zyada se zyada jo Aap ﷺ se saabit hai vo sirf itna ke Aap hajare aswad ko choote waqt Allahu Akbar kahte aur rukun yamani aur hajare aswad ke darmiyaan :

**(RABBANA AATINA FID DUNIYA HASANATAV WA FIL AAKHIRATI
HASANATAV WAQINAA AZAABANNAAR) [Abu Dawood:11892]**

Kahte. Raha chakkar ka baakhi hissa to vo mutlaq zikar wa azkaar, Tilaawat Quraan aur dua ka maqaam hai, isme kisi chakkar ke liye koyi taqsees nahi hai.

Sawaal ki doosri shaq ka jawaab : Yahaan tak kisi shakhs ke peeche ya daayen ya baayen chand afraad ke ijtemaayi dua padhne ka taallukh hai to Sahaba Kraam Raziallahuanhum ke amal se iska bhi saboot nahi milta. Raha buland aawaaz se dua vaghairah padhna to agar is se tawaaf karne vaalon ko tashweesh wa pareshaani ho to ye mamnoo hai, kyu ke Allaah ke Rasool ﷺ ne apne Sahaba Kraam se jab suna ke masjid me namaz ke andar buland aawaaz se Quraan padh rahe hai to Aap ﷺ ne farmaya ke :

“LAA YAJHARU BA’AZUKUM ALAA BA’AZIN FIL QUR’AAN”

Tarjamah : Ek doosre par Qur’aan padhte huye aawaazen na buland karo.” (Ahmad, safa, 129)

Yahi kuch mai in tawaaf karne vaalon se bhi kahta hoon ke apni aawaazen buland karke logon ko pareshaan na karo, balke har shakhs jo dua pasand kare apne taur par maange.

Agar matoofeen hazraat logon ko ye batlaayen aur is par nazar rakhe to unke liye zyada mufeed aur behtar hoga ke, logon! Tawaaf me hajare aswad ke paas takbeer kaho **bainal rukneen (RABBANA AATINA.....**aakhir tak kaho aur tawaaf ke baakhi hisse me jo dua chaho karo ya qira’at aur zikar ilahi me mashghool raho.

Kyu ke har insaan jis cheez ka muhtaaj hoga apne Rab se maangega aur jo kuch maangega samajh kar maangega, ba khilaaf uske aaj kal jo duayen **matoofeen** padhaate hai unke peeche peeche padhne vaala ise samajhta hi nahi. Agar in duaon ke padhne vaalon se aap pooche ke vo

kya kah rahe hai ya iska kya maani hai to aam log kuch bhi naa bata sakenge. Isliye aisi dua'yen karna jiska maani wa mafhoom samajh rahe ho logon ke liye zyada behtar aur mufeed hai.

Sawaal 12 : Rukun yamani aur hajare aswad ke darmiyaan kounsi dua tawaaf karne vaalon ke liye mashroo hai?

Jawaab : (Bainul rakneen ki) masnoon dua hai :

(RABBANA AATINA FID DUNIYA HASANATAV WA FIL AAKHIRATI HASANATAV WAQINA AZAABANNAAR)

Albatta aakhir me in alfaaz ke izafa **“WA AZ JILNA MA’AL ABRAAR”**

Aur isi tarah in alfaaz ke izafa **“WA AZ JILNA MA’AL ABRAAR”**

Ki koyi asal nahi hai.

Agar bil farz kisi ne ye dua padhi aur hajare aswad tak nahi pahuch saka, masalan Mataaf me bahut bheed thi to use chahiye ke is dua ko baar baar hajare aswad tak pahuchte pahuchte padhta rahe.

Sawaal 13 : Multazam par thaharne ka kya hukum hai, agar vahaan thaharna mashroo hai to us jagah kounsi dua mustahab hai aur bil tahdeed Kaabah ka kounsa hissa multazam hai?

Jawaab : Multazam ke paas thaharna Allaah ke Rasool ﷺ ki Hadees se saabit nahi hai, lekin amal Sahaba Rizwanullah Alaihi Ajmayeen se iska sawaab (mashro'oeet ke liye) kaafi hai us jagah jo dua bhi pasand ho kar sakta hai. Multazam bil tahdeed hajare aswad aur Kaabah ke darwaaze ke darmiyaan ka hissa hai.

Sawaal 14 : Safa aur Marwah ke paas kounsa zikar aur dua mashr'oo hai? Kya vahaan par dua aur takbeer kahte huye dono haath uthaaye jaayenge? (Agar haan to) iska tareeqa kya hai? Safa aur Marwah par kitni miqdaar chadhna kaafi hoga? Kya auraten ya jiske saath auraten ho dono sabz nishaanaat ke darmiyaan unka daudna sahi hai? Kya

sayee ke dauraan koyi khaas dua mashr'oo hai, neez dono sabz nishaanaat ke darmiyaan daudne ki hikmat kya hai?

Jawaab : Is sawaal ki chand shaqen hai :

Pahli Shaq : Safa aur Marwah ke paas mashr'oo ka – jab insaan safaa ke qareeb ho to ibtedaye sayee se pahle ye aayat padhe :

(INNAS SAFA WAL MARWATA MIN SHA'A IRILLHI)

Fir kahe ke :

(ABDA'A BIMA BADA'ALLAHU BIHI)

Tarjamah : Mai vahee se shuroo karta hoon jahaan se Allaah ne shuroo kiya.

(Yaani choonke Allaah Taala ne safaa ka zikar pahle farmaya hai, lihaza ham bhi apni sayee vahee se shuroo karte hai) fir safaa par itna chadhe ke Baitullah Nazar aane lage. Fir jis tarah dua me dono haathon ko uthaaya jaata hai, uthaaye aur Allahu Akbar kah kar ye dua padhe :

(LAA ILAAHA ILLALLAHU WAHDAHU LAA SHAREEKA LAHU, LAHUL MULKU WA LAHUL HAMDU, WAHUWA ALAA KULLI SHAI'IN QADEER, LAA ILAAHA ILLALLAHU WAHDAHU ANJAZA WA'ADAHU WA NASARA ABDAHU WA HAZAMA ILLA HAZAABA WAHDAHU) [Muslim:11218]

Iske baad jo bhi dua munasib samjhe apne liye kare, fir doosri baar mazkooorah zikar ko dohraaye aur jo dua chahe kare. Iske baad teesri baar is zikar ko dohraaye aur utar kar sabz nishaanaat daudta hua jaaye. Iske baad itminaan ki chaal chale, lekin auraten dono nishaan ke darmiyaan na daude. Isi tarah jis mard ke saath auraten ho vo unki riyaa'ayat me na daude aur marwa ke paas pahuchne par aayat **(INNAS SAFA.....)** na padhe, isi tarah jab marwa se chal kar safaa par doosri baar pahuche to bhi ye aayat na padhe, kyu ke iska saboot nahi hai. Apni sayee ke dauraan jo bhi dua chahe padhe, isliye ye bhi ijaazat hai ke

tilaawat Quraan Majeed aur zikar ilaahi me mashghool rahe ya tasbeeh wa tahleel wa takbeer vaghairah kahta rahe aur jab marwa pahuche to vahee kuch kare jo safa par kiya hai, yaani dua vaghairah.

Sawaal ki doosri yaani safa aur marwa par kitni miqdaar chadhna kaafi hoga. Is silsile me ham kahte hai ke Aap ﷺ safa par itne oopar chadhe the ke Baitullah ya Kaabah nazar aane laga aur ye to maamooli chadhne ke baad bhi haasil ho jaata hai.

Sawaal ki teesri shaq dono sabz nishaanaat ke maabain daudne ki hikmat Aap ﷺ ki itteba aur hazrat Ismail Alaihissalaam ki waalidah ki is haalat ki yaad dehaani hai ke jab vo waadi me jahaan aaj do sabz nishaanaat bane huye hai utarti to tez tez daudteen taake bachche ko dekh sake.

Bukhari Shareef me inka qissa tafseel se marwi hai.

Sawaal 15 : Kya ye jaayaz hai ke sayee se faarigh hone ke baad ham apne baalon ko marwa par hi kata len? Kya sar ke baaz hisse ka halaq wa qasar kaafi hai aur jo ganja ho ya apna sar us se qabl munda chuka ho, use kya karna hai? Kya tawaaf wa sayee karne vaalon ko ijaazat hai ke agar sayee wa tawaaf ke dauraan thak jaaye to baith kar aaraam karle? Qalaq ea taqseer me kounsa amal afzal hai? Daleel se bayaan farmayen.

Jawaab : Jab insaan umrah ki sayee se faarigh ho jaaye to us par qalaq ya taqseer vaajib hai, albatta qalaq afzal hai, kyu ke isme Allaah Taala ki taazeem zyada hai aur isliye bhi ke Allaah ke Rasool ﷺ ne qalaq karaane vaalon ke liye teen baar aur qasr karaane vaalon ke liye sirf ek baar dua farmayi hai. **(Bukhari:11728, Muslim:1301)**

Jo shakhs ganja ho ya pahle apna sar mundwa chuka ho to uske oopar se qalaq wa taqseer ka hukum saaqit ho jaayega, kyu ke uske sar me baal hi nahi ke uska qalq ya taqseer karaaye, ganje ke baare me to ye

hukum vaazeh hai kyu ke uske sar me baal ugte hi nahi, lekin jisne qalq karaa liya uske baare me ye bhi kaha jaa sakta hai ke use intezaar karna hoga aur jab thode baal ug aayen to us par qalq vaajib hoga.

Sar ke baaz hisse ka mundwaana ya kaatna kaafi na hoga, kyu ke Allaah Taala ka irshaad hai :

(MUHALLIQEENA RU OOSAKUM WA MUQASSIREEN)

Tarjamah : Yaani apne sar ke baalon ko mundwaaye huye ya kataaye huye.

Isliye zaroori hai ke qalq wa taqseer poore sar ki ho aur taqseer ka behtareen tareeqa ye hai ke qasr us mishan se karaaya jaaye jo aaj kal logon me raayaj hai, kyu ke is se kaamil taqseer hoti hai aur saare baal barabar kat'te hai, isliye ye khainchi se behtar hai.

Qalq ki afzaliyat se mutaallikh hamara ye kahna sirf mardon ke liye hai, auraton ke liye sirf taqseer hai.

Sawaal ki ek aur shaq baakhi rah gayi vo ye ke sayee wa tawaaf karne vaala jab thak kar (aaraam ke liye) baith jaaye to kya isme koyi harj hai?

Iska jawaab ye hai ke isme koyi harj nahi hai, lekin ye baat madde nazar rahe ke zyada der na baithe, balke thodi der baith kar jab dam thikaane aa jaaye aur aaza jism aaraam karle to fir tawaaf wa sayee shuroo karde, isi tarah agar doosri, teesri aur chouthi baar bhi baithne ki zaroorat pade to isme koyi harj nahi hai.

Sawaal 16 : Haram Shareef me Imam ke qareeb rahna namazi ke liye zyada afzal hai ke baalaayi manzilon me? Aur Mutaaf me azaan se aadha ghanta ya us se bhi zyada pahle ham dekhte hai ke saf awwal ke khwaahish mand aur sabaqqat le jaane vaale log (aakar baith jaate hai) jabke unke is tarah baithne se tawaaf karne vaalon ko tangi hoti hai. Is baare me aap ki kya raay hai?

Jawaab : Bila shubah Imam ke qareeb us se doori se behtar hai, khwaah Masjid Haraam me ho ya kisi aur masjid me, lekin jo log namaz ke intezaar me Kaabah Shareef ke baazoo me baith jaate hai to agar tawaaf karne vaale us jagah ke haajatmand ho to unhe us jagah baithne ka koyi haq nahi hai, kyu ke tawaaf karne vaale us jagah ke zarooratmand hai aur un par tangi karna unki haq talfi aur unke saath zyaadati hai. Isliye chahiye ke log intezaar me rahe, jab Imam aa jaaye to har shakhs apni jagah saf bana le.

Sawaal 17 : Qiraat Imam ki mataaba'at ki gharz se ramazan me taraweeh ke andar muqtadiyon ka mashaf lekar khade hona kaisa hai?

Jawaab : Is maqsad ke liye Quraan Paak ka lekar khade hona sunnat ke khilaaf hai, jiski mutaaddid vajoohaat hai :

1. Haalat qiyaam me musalli apne daayen haath ko baayen haath par nahi rakh paata.
2. Ye bila zaroorat harkat kaseerah ka sabab hota hai, jaise mushaf ka kholna, band karna aur baghal me rakhna vaghairah.
3. Iski wajah se namazi apni hi bahut see harkaat me mashghool ho jaata hai.
4. Is soorat me musalli apni jaaye sajdah nahi dekh paata jabke aksar ulama ka khayaal hai ke jaaye sajdah par nazar rakhna hi behtar aur sunnat hai.
5. Aisa karne vaala zara ghaafil hua to bhool jaata hai ke vo haalate namaz me hai. Ba khilaaf uske agar vo khuzoo wa khushoo ke saath apne daayen haath ko baayen haath par rakh le, apne sar ko jhukaaye, jaaye sajdah par nazar jamaye rakhe to zyada qareeb qiyaas hai ke vo apne tour par samjhega ke namaz me hai aur Imam ke peeche khada hai.

Sawaal : 18 : Agar aurat haalate haiz wa nifaas me (haj umrah ki) niyyat karte hai to use kya karna chahiye aur agar ihraam baandhne ke baad ya tawaaf kar lene ke baad aa jaaye to uska kya hukum hai?

Jawaab : Agar haiz wa nifaas vaali aurat meeqaat par se guzre aur uski niyyat haj ya umrah ki hai to use vahee sab kuch karna hai jo paak aurat karti hai. Yaani ghusl karegi lekin (khoon se bachne ke liye) kapda rakh kar langot kas legi aur ihraam me daakhil ho jaayegi, fir jab paak ho jaayegi to tawaaf wa sayee aur qasr karke apna umrah poora karegi.

Aur agar haiz wa nifaas ka khoon ihraam baandhne ke baad aaya to vo apne ihraam par baakhi rahegi. Yahaan tak ke paak ho jaaye. Paaki ke baad (ghusl vaghairah karke) tawaaf wa sayee aur qasr karegi.

Aur agar use haiz tawaaf ke baad aaya to vo apna umrah poora karegi, usme koyi rukaawat nahi hai. Kyu ke tawaaf ke baad ke kaam me na hadas asghar wa akbar se tahaarat ki shart hai aur na haiz se.

Sawaal 19 : Haayizah aurat ke liye masjid me daakhilah jaayaz nahi hai, illa ye ke vo sirf udhar se guzar rahi ho, lekin tawaaf ke liye aur waaz sunne aur zikar wa azkaar wa tasbeeh wa tahleel ke liye thaharna jaayaz nahi hai.

Aur (fir yahaan ek sawaal hai ke) agar haalat tawaaf me dam haiz ke nikalne ka ihsaas ho to kya karegi?

Iska jawaab ye hai ke (uski do sooraten hai) agar haalat tawaaf me dam haiz nikalne ka shubah hai to jab tak yaqeen na ho jaaye apna tawaaf jaari rakhegi aur jab yaqeen ho jaaye ke haiz ka khoon nikal gaya to uske liye fauran baahar nikal jaana vaajib hai. Ab vo apne paak hone ka intezaar kare aur jab paak ho jaaye to naye sire se tawaaf kare.

Sawaal 20 : Ghair mu'atakif ke liye Masjid Haraam me kisi aisi jagah ka mut'aayeen kar lena kaisa hai, jahaan ramazan ke poore maheene namaz padhe, saath hi saath vo haram ke sutoon ke paas bistar aur takiya vaghairah bhi rakhe rahta hai?

Jawaab : Masjid Haraam bhi doosri masjid ki tarah hai ke jagah usi ki hai jo pahuche. Kisi ke liye ye jaayaz nahi hai ke masjid se baahar rah kar apne liye masjid me koyi jagah khaas karle, albatta vo masjid hi me hai, lekin shor wa sharaabe ke qouf se logon se door hat kar kisi kushaadah jagah baitha hai ke jab jamaat ka waqt qareeb hoga to apni mut'aayin jagah par aa jaayega to usme koyi qabaahat nahi, kyu ke use ijaazat hai ke masjid me jahaan chahe baiithe.

Lekin agar ye farz karen ke usne koyi cheez rakh kar (ek jagah par qabzah jama liya) fir ek kushaadah jagah me jaakar namaz padhne lage, is dauraan saf bandi shuroo ho gayi to us par vaajib hai ke ya to apni pahli jagah chala jaaye ya us kushaadah jagah par thahara rahe, kyu ke agar saf bandi ke dauraan vo apni jagah par baakhi rah gaya to usne masjid me apne liye do jagahen bana lee. Haalan ke masjid me sirf ek hi jagah ka haqdaar hai.

Aur masjid me kisi ek hi jagah ka khaas kar lena ke namaz sirf usi jagah padhega, ye mamnoo hai, balke aadmi ko chahiye ke jahaan bhi jagah mil jaaye vahee namaz padh le.

Sawaal 21 : Jo shakhs sayee ko tawaaf par muqaddam kar de uska hukum kya hai? Isi tarah us shakhs ka kya hukum hai jo sayee marwah se shuroo karke safa par khatam karta hai?

Jawaab : Pahle sawaal ka jawaab ye hai ke us ki sayee sahi nahi hai, aur us par vaajib hai ke sayee dobara kare, kyu ke sayee apne waqt par nahi balke waqt se pahle kee gayi hai.

Doosre sawaal ka jawaab ye hai ke jis chakkar ki ibteda usne marwa se kee hai vo bekaar aur be mahal hai aur uska doosra chakkar hi pahla shumaar hoga fir uske baad vo saat chakkar poore karega.

Sawaal 22 : Safa aur marwa par ya mutlaqan dua ke baad apne chehre par haaton ka pherna kaisa hai?

Jawaab : Haqeeqat ye hai ke dua ke baad haaton ka chehra par pherna mashroo nahi hai, kyu ke Aap ﷺ se is baare me kuch bhi saabit nahi hai.

Sawaal 23 : Choonke taraweeh ke dauraan auraton ko tawaaf se roka jaata hai to kya mardon ke liye taraweeh padhte rahna afzal hai ya ke tawaaf karna?

Jawaab : Afzal ye hai ke namaz taraweeh padhte rahe taake unhe poori raat ke qiyaam ka sawaab mile aur tawaaf to doosre waqt bhi kiya jaa sakta hai.

Sawaal 24 : Mu'atamar ke liye nafil namazen afzal hai ya ke nafil tawaaf?

Jawaab : Meri raay hai ke agar umrah aise waqt me kar raha hai jab umrah vaale zyada taadaad me hote hai to namaz hi me mashghooliyat afzal hai, taake tawaaf karne vaalon ko tawaaf ki jagah mil sake.

Sawaal 25 : Aakhri ashrah (haram shareef ke andar) witar do baar padhi jaati hai aur meri khwaahish hoti hai ke Imam ke saath poori namaz padhne ki fazeelat haasil ho. Fir aisi soorat me ham kya karen? Kya aakhri shab vaali taraweeh chod de ya awwal shab vaali? Neez koyi aisi daleel hai jis se naqz witar (yaani witar ko tod kar shafe'e banaane) ka sabot ho?

Jawaab : Naqz witar ka jo tareeqa ulama ke nazdeek maarooft hai vo sahi nahi hai, jiski soorat ye hai ke agar koyi shuroo raat me witar padh chuka hai fir aakhir shab me uth kar aur namaz padhna chahta hai to do do rakaat padhne se pahle (ek rakaat) witar padh kar use shaf'a (do rakaat) bana le. Ye kaam agar che baaz salaf ne kiya hai lekin sunnat se iski koyi daleel nahi. Neez pahli rakaat (jo awwal shab me witar ki gharz se padh chuka hai is par doosri rakaat ki bina sahi nahi) jise ab aakhir shab me shaf'a ki gharz se padh raha hai, kyu ke pahli aur doosri rakaat ke darmiyaan faasla kaafi ho chuka hai.

Isliye jo shakhs awwal shab aur aakhir shab dono waqt qiyaam ke khatam hone tak Imam ki mut'aaba'at karna chahta hai, ise ham kahte hai ke jab pahla Imam jo awwal shab me witar padhta hai uske saath witar padhe to Imam ke salaam pherne ke baad ek rakaat aur padh kar use shaf'a bana lejiye. Yaani Imam ke saath namaz me is niyyat se daakhil ho ke aap do rakaat padh rahe hai fir jab Imam salaam pher de to khade hokar ek rakaat aur padh kar use shaf'a bana le taake Imam ke saath aap ki vahee witar shumaar ho, jo aakhir shab me padh rahe hai.

Sawaal 26 : Ham dekhte hai ke baaz namazi haram shareef me qudrat ke bawajood ain kaabah ki taraf mutavajje nahi hote. Iska kya hukum hai?

Jawaab : Unki namaz baatil hai, kyu ke jab ain kaabah ka dekhna mumkin ho to uska isteqbaal zaroori hai aur ab to hukumat ne (Allaah use jazaye khair de) paththaron par do line kheech kar sahi simt ki nishaandehi kar dee hai. Isliye agar aap line ke mutabikh khade ho to aap ka rukh sahi hoga.

Sawaal 27 : Jo shakhs haram me tha aur kaabah ko na dekh sakne ki wajah se namaziyon ki taraf apna rukh karke namaz ada kar lee, Lekin

namaz khatam hone ke baad maaloom hua ke unka rukh ain kaabah ki taraf nahi tha, to un logon ki namazon ka kya hukum hai?

Jawaab : Jahaan tak meri raay hai ke agar un logon ne mukammil ghour va fikar se kaam nahi liya tha to un par apni namaz ka loutaana vaajib hai aur ghaalib gumaan hai ke aadmi achchi tarah ghour va fikar se kaam le to ain kaabah uske liye vaazeh ho sakta hai, agarche vo kisi aisi jagah ho ke logon ke saamne khade hone ki vajah se use dekh na raha ho.

Agar ye baat ho ke aisi soorat me vo maazoor ho, kyu ke use (ain kaabah ki mutaayyin karne me) mashaqqat pesh aa rahi ho, khaas kar jab ke vo aise waqt me pahucha ho ke jab log namaz shuroo kar chuke ho aur masjid me use door jagah milti ho isliye us waqt ain kaabah ka dekh sakna aur mutaayyin mushkil ho to fir uske liye yahi kaafi hoga ke vo jahat kaabah ki taraf mutavajje ho jaaye.

Sawaal 28 : Kya qunoot witar ki dua se saabit hai? Dua e qunoot rukoo se pahle hai ya baad me aur kya qunoot witar aur isi tarah aam dua'on me haath uthaaya jaayega?

Jawaab : Dua e qunoot witar Allaah ke Rasool ﷺ se saabit hai. Hazrat Hasan Raziallahuanhu ne Allaah ke Rasool ﷺ se aisi dua ke mutaallikh poocha jise qunoot witar me padhe to Aap ﷺ ne unhe yahi mash'hoor dua :

(ALLAHUMMAH DEENI FEEMAN HADAIT) [ABU DAWOOD:11425, TIRMIZI:464]

Aakhir tak sikhaayi.

Dua e qunoot me haathon ka uthaana sunnat hai, kyu ke jahaan tak mujhe yaad hai ke Hazrat Umar Raziallahuanhu se ye saabit hai ke vo apne haathon ko uthaaya karte the. **(Ibn Abi Shaibah:316)**

Dua e qunoot rukoo ke baad hona chahiye, lekin agar kisi ne rukoo se qabl padhi to usme bhi koyi harj nahi hai.

Sawaal 29 : Masjid Haraam me namazi ke aage se guzarna kaisa hai? Khwaah guzarne vaala mard ho ya aurat aur khwaah namazi farz ada kar raha ho ya nafil padh raha ho, khwaah mufrad ho ya muqtadi.

Jawaab : Jahaan tak muqtadi ke aage se guzarne ka taalluk hai to isme koyi harj nahi. Masjid Haraam ho ya aur koyi masjid. Kyu ke Hazrat Abdullah Bin Abbas Raziallahuanhuma Allaah ke Rasool ﷺ ke paas tashreef laaye, us waqt aap mina me logon ko baghair kisi deewar ki aad ke namaz padha rahe the. Hazrat Ibn Abbas Raziallahuanhuma ek gadhi par sawaar hokar saf ke saamne se guzre, lekin kisi ne nahi roka. **(Sahi Bukhari:1493, Sahi Muslim:11504)**

Aur agar namazi Imam ya mufrad hai to uske aage se guzarna jaayaz nahi hai, khwaah Masjid Haraam me ya aur kisi masjid me, kyu ke namazi ke aage se guzarne se manaa ki daleel aam hai aur koyi aisi daleel nahi hai jis se Makkah Mukarrama ki taqsees kee jaa sake ke vahaan namazi ke aage se guzarne vaala gunahgaar hoga ya guzarne me koyi harj nahi hai.

Sawaal 30 : Jo auraten Ramazan Mubarak me umrah karti hai unke liye afzal gharon me namaz padhna hai ya Masjid Haraam me? Khwaah ye farz namazen ho ya taraweeh (saayel ki muraad gharon se unki jaaye qiyaam hai).

Jawaab : Ahadees is par shahid hai ke aurat ke liye behtar yahi hai ke vo apne ghar hi namaz padhe khwaah Makkah Mukarrama me ho ya kisi aur jagah. Aap ﷺ ka irshaad hai :

“LAA TAM NA’OO IMAA ALLAHI MASAAJIDALLAHI WA BUTOO HUNNA KHAIRUL LAHUNNA”

Tarjamah : Allaah ki bando ko Allaah ki masjid se na roko aur unke ghar unke liye behtareen hai. **(Abu Dawood:1527)**

Aap ka ye farmaan Madina Munawwarah me rahte huye hai, jabke Masjid Nabawi me namaaz ki fazeelat (musallam) hai aur isi wajah se bhi ke aurat ka ghar ke andar namaz padhna uske liye zyada pardah poshi aur fitne se doori ka sabab hai. Maaloom hua ke aurat ka ghar ke andar padhna zyada behtar aur achcha hai.

Sawaal 31 : Dua e Khatam ul Quraan namaz ke andar mashroo hai ke nahi?

Jawaab : Dua e khatam ul Quraan namaz ke andar ghair mashroo hai. Allaah ke Rasool ﷺ aur Sahaba Kraam se iska saboot nahi hai ke vo log namaz me dua e khatam ul Quraan padha karte the. Albatta Hazrat Anas Bin Maalik Raziallahuanhuma ke baare me ye aaya hai ke jab Quraan Paak khatam karte to apne ahal va ayaal ko jama karke dua karte. **(Al Tabraani – 172/7)** Lekin ye namaz se baahar ka waakhiya hai.

Sawaal 32 : Qiraat Quraan Kareem ka eesaal sawaab murdon ya zindo ke liye kiya jaaye to uska kya hukum hai?

Jawaab : Imam Ahmad bin Hanbal Rahimahullah ka mash'hoor mazhab ye hai ke tawaaf namaz aur Qiraat Quraan ka sawaab zinda ya murda ko pahuchaane me koyi harj nahi hai, lekin bawajood iske ye koyi aisa mashroo fel nahi hai ke logon ko uska hukum diya jaaye ya uski targheeb dilayi jaaye balke mayyit ke liye dua eesaal sawaab se behtar hai. Chunache Aap ﷺ ka irshaad hai :

(IZAA MAATAL INSAANU INQATA'A AMALUHU ILLA MIN SALAASAH : ILLA MIN SADAQATIN JAARIYAH AV ILMIN YUNTAFA'U BIHI AV VALADIN SAALIHUN YAD'OO LAHU) [Muslim:1631]

Tarjamah : Jab insaan mar gaya to uske amal ka sawaab khatam ho gaya magar teen cheezen hai (jinka sawaab baakhi rahta hai) ek sadqa jaariyah, doosra ilm jis se faayda uthaaya jaaye, teesra nek aulaad jo uske liye dua kare.

Aap ﷺ ne ye nahi farmaya ke nek aulaad jo uske liye nek amal kare balke farmaya, nek aulaad jo uske liye dua kare. Is se maaloom hua ke dua karna ahda e sawaab se behtar hai.

Sawaal 33 : Namaz (qiyaamul lail) ke dauraan Masjid Haraam me halqa banakar baith kar baat cheet karna, hasi mazaakh karna ur khaana peena kaisa hai?

Jawaab : Isme koyi shak nahi ke ye harkat namaziyon ke liye tashweesh ka ba'as aur khud unke liye Imam ki muta'aba'at aur ajr qiyaam se mahroomi ka sabab hai aur jab is se namaziyon ko tashweesh aur pareshaani hogi ye amal haraam hoga. Kyu ke Aap ﷺ ne Sahaba Kraam ko qiraat Quraan ke waqt ek doosre par aawaaz buland karne se mana'a farmaya hai. (To musalliyon ke saamne baat cheet qusoosan hasi mazaakh to aur zyada maayoob hai).

Sawaal 34 : Ramazan Mubarak ya ghair Ramazan me umrah karne vaalon par tawaaf vida'a vaajib hai ya nahi aur is baare me ihtiyaat kya hai?

Jawaab : Sahi mazhab yahi hai ke mu'atamar par khwaah ramazan ho ya ghair ramazan tawaaf vida'a vaajib hai, lekin agar umrah se faarigh hone ke fauran baad Makkah Mukarramah chodna chahta hai to pahla tawaaf hi kaafi hai.

Sawaal 35 : Ihraam ki do rakaaton se taallukh agar kisi farz namaz ka waqt nahi hai to kya Aap ﷺ se koyi khaas nas waarid hai?

Jawaab : Nabi Kareem ﷺ se khaas ihraam ke liye koyi namaz saabit nahi hai, isliye ham kahte hai ke agar kisi farz namaz ka waqt hai to

baghair too farz namaz ke baad ihraam baandhe aur agar kisi farz namaz ka waqt nahi hai to baghair namaz padhe hi ihraam baandh le aur agar tahiyatul vazoo ki niyyat se do rakaat padh le to achcha hai, isi tarah agar chaasht ka waqt hai aur namaz chaasht ki niyyat se padh le to bhi achcha hai.

Sawaal 36 : Jo shakhs Ramazan Mubarak me umrah ke baad chand din Makkah Mukarramah me muqem raha uske haq me takraar umrah afzal hai ya ke ek umrah ke baad baar baar tawaaf karte rahna. Isi tarah ayyam haj me uske liye kya afzal hai?

Jawaab : Afzal yahi hai ke vo baar baar umrah na kare kyu ke baar baar umrah karna Ahad Nabawi aur Ahad Sahaba me maaroof na tha, balke umrah to ek mustaqil safar karke kiya jaata hai aur baar baar tawaaf bhi nahi karna chahiye taake log apne umrah ya haj ka tawaaf kar rahe hai, unke liye tangi na ho, balke nafli namaz, qiraat Quraan aur kasrat se zikar e ilahi jaise aamaal me mashghool rahe jo qareeb ilahi ka zariya hai.

Sawaal 37 : Jo shakhs haj va umrah ke liye aaya aur Makkah Mukarramah me ki doosri masjid me bhi namazen ada karta hai to kya use vahi zyada ajr haasil hoga jo masjid Haraam me namaz padhne se haasil hota hai?

Jawaab : Use vo zyada ajr naseeb na hoga jo masjid Haraam me namaz padhne se haasil hota hai, kyu ke Sahi Muslim me Aap ﷺ ka farmaan hai :

(SALAAH FEE MASJIDI HAAZA KHAIRAM MIN ALFI SALAATIN FEEMA SIWAAHU ILLA MASJIDUL KAABAH) [Muslim:11396]

Tarjamah : Meri is masjid me namaz masjid Kaabah ke alaava doosri masjid ki namaz se hazaar gunah afzal hai.

To Aap ﷺ ne zyada ajr ko masjid Kaabah ke saath khaas farmaya hai.

Sawaal 38 : Aap hamare in Imam aur mu'azzin bhaiyon ko kya naseehat farmaate hai, jo wizaaratul haj vaala vaqaaf aur jam'aat masjid ki mawafiqat ke baghair kisi ko apna qaayam muqaam banakar safar (saayel ki muraad safar se umrah ka safar hai) par jaate hai aur ye bhi maaloom rahe ke basaav qaat aise shakhs ke zimme ye kaam sounpa jaata hai ke jo uska ahal nahi hota. Isi tarah baaz mulaazimeen wa kaarkunaan hukumat baghair ijaazat ke apne zimme ka kaam chod kar talab sawaab aur namaz ki fazeelat ke husool aur umrah ki gharz se chale jaate hai?

Jawaab : Is baare me mujhe ye kahna hai ke inka apne kaam par maujood rahna umrah ke liye jaane se afzal hai, kyu ke vo apne kaam par baakhi rah kar apne oopar vaajib zimmedaari ko nibhayenge jisme kotahi karne par gunah laazim aayega aur umrah ke liye jaana ek nafli ibadat hai jiske chodne par un par koyi itaab nahi.

Lihaza un tamaam bhaiyon se hamari na sahanah guzarish hai, jinhone ye kaam sirf talab sawaab ke liye kiya hai ke sawaab wa ajr aap ki apni mulaazimat aur aamaal vaajibah ki adayagi me hai aur aap ka apne vaajib ko chod kar umrah ke liye jaana sawaab ke muqaabile me gunah se zyada qareeb hai.

Sawaal 39 : Jab hamne Quraan Paak khatam kar liya to kya hamare liye khatam Quraan mashr'oo hai? Neez Shaikh Ul Islam Ibn Taimiyah Rahimahullah ki taraf dua e khatam ul Quraan ki nisbat kahaan tak sahi hai?

Jawaab : Ham pahle kah chuke hai ke Hazrat Anas bin Maalik Raziallahuanhu jab Quraan Paak khatam karte to apne ahal wa ayaal ko jama karke dua farmaate.

Jahaan tak dua hai khatam ul Quraan ki Shaikh Ul Islam ki taraf nisbat ka taalluk hai to mai nahi samajhta ke vo sahi hai kyu ke unki kisi kitaab me kahi bhi ye dua mazkoor nahi hai.

Sawaal 40 : Agar koyi shakhs **mas'ee** ke peeche kee gayi tous'ee me namaz padhta hai to kya uska ajr masjid Haraam me namaz padhne vaale ke barabar hai?

Jawaab : Jo shakhs saayel ki zikar kee gayi jagah namaz padhta hai, uska ajr masjid Haraam me namaz padhne vaale ke barabar bila shubah nahi hai, lekin agar soorat haal ye hai ke masjid Haraam ke pur ho jaane ki wajah se safen ek doosre se muttasil hai, mas'ee bhi namaziyon se pur hai aur saafen is jadeed taus'ee tak pahuch chuki hai to ummeed kee jaati ke usko vahi ajr milega jo haram me namaz padhne vaale ko hai.

Sawaal 41 : Is aurat ka kya hukum hai jo Makkah Mukarramah pahuchne ke baad haayiza ho gayi aur uske ahal va ayaal makkah me safar karna chahte hai, kya vo log uska intezaar kare ya safar kar jaaye? Khwaah safar ki masaafat qasr ki ho ya us se kam?

Jawaab : Agar ye aurat tawaaf se qabl haayiza huyi hai to paak hone tak intezaar karegi aur paaki ke baad tawaaf vaghairah karke apna umrah poora karegi. Haan agar usne ihraam baandhte waqt ye shart lagayi hai ke jahaan kahi bhi mujhe rukaawat pesh aayi vahee mai halaal ho jaa'oongi to aisi soorat me vo halaal hokar apne ahal va ayaal ke saath Makkah se safar karegi, us par koyi harj nahi hai.

Sawwaal 42 : Makkah Mukarramah me shiddat azdhaam ki wajah se agar namazi zameen par sajdah na kar sake to uska kya hukum hai?

Jawaab : Agar sajdah karna na mumkin ho, lekin is tarah na kar sake jis tarah mashr'oo hai ke dono haathon ke darmiyaan kushaadgi ho vaghairah, to jaise bhi mumkin ho sajdah kare aur agar sajdah karna

mumkin na ho to vo baithkar ishaare se sajdah kare. Baaz ulama ka khayaal hai ke vo Imam ke sajdah se uthne aur jagah ke kushaadah hone ka intezaar kare aur jab jagah kushaadah ho jaaye to sajdah kare. Baaz doosre ulama ka khayaal hai ke apne saamne vaale namaziyon ki peeth par sajdah kare.

Lekin pahle qoul hi sahet ke zyada qareeb hai, yaani vo ishaara se sajdah karega, kyu ke us waqt vo aajiz hai aur jo shakhs sajdah karne se aajiz ho vo ishaara se sajdah karega.

Sawaal 43 : Haalat ihraam me aurat ka sone ki anghooti vaghairah pahanna kaisa hai jabke basaav qaat ghair mahram ke saamne use (majbooran) zaahir bhi karti hai.

Jawaab : Haalat ihraam me aurat hasbe khwaahish sona pahan sakti hai hatta ke haathon me anghooti aur kangan bhi, lekin aisi soorat me fitne ke qouf se ajnabi mardon se use chipaayegi.

Sawaal 44 : Mataaf me azdhaam ki soorat me aurat ka nafli tawaaf karna afzal hai ya mardon se door rah kar doosri ibadaat me mashghool rahna?

Jawaab : Mausam haj va umrah me jab mardon ke liye baar baar tawaaf na karna behtar hai to auraton ka baar baar tawaaf karna badarja oola behtar na hoga.

Sawaal 45 : Ajnabi mardon ki maujoodgi me haj va umrah karne vaali aurat ka chehra khula rakhna kaisa hai?

Jawaab : Ajnabi mardon ki maujoodgi me auraton ka apne chehre ko khula rakhna haraam hai khwaah haj va umrah me ho ya doosre ayyam me.

Sawaal 46 : Haalat ihraam me aurat ke liye burqa aur niqaab pahanne ka kya hukum hai?

Jawaab : Jahaan tak burqa ka taallukh hai to choonke Aap ﷺ ne aurat ko haalat ihraam me niqaab pahanne se mana farmaya hai (Bukhari:1838), isliye burqa pahanna badarja oola mana hoga. Isliye (uske liye burqa va niqaab ka istemaal to jaayaz na hoga) agar uske ird gird ajnabi mard maujood ho to odhni se apne poore chehre ko chipaayegi aur agar uske paas ajnabi mard na ho to apna chehra khole rakhegi. Yahi tareeqa behtar aur sunnat hai.

Sawaal 47 : Kuch log Imam ke saath gyaarah rakaat padh kar alag ho jaate hai, ye kahte huye ke Allaah ke Rasool ﷺ Ramazan ya ghair Ramazan me gyaarah rakaat se zyada nahi padhte the?

Jawaab : Aisa karna khilaafe sunnat hai, isme mutawaqqe ajr va sawaab se mahroomi ka andesha hai aur uswa salaf ke khilaaf hai. Isliye ke jo Sahaba Kraam Rasoolullah ﷺ ke saath shareeke namaz hote the, vo Aap se pahle namaz se nahi palte the aur Sahaba Kraam Raziallahuanhum Ajmayaan to aisi cheezon me bhi Imam ki mawaafiqat karte the jisko mashroo amal par zyada samajhte the. Chunache Hazrat Usman Raziallahuanhu ne jab mina me poori namaz padhayi to Sahaba Kraam ne unka radd kiya, lekin poori namaz padhne me unki itteba (Bukhari:1084, Muslim:695) kee, kyu ke unka kahna tha ke iqtelaaf fitna hai, isliye kuch logon ka aisa karna us sawaab se mahroomi ka sabab hai, jo Imam ke saath qiyaam se haasil hota hai. Chunache Nabi Kareem ﷺ ne farmaya ke :

(MAN QAAMA MA'AL IMAMI HATTA NASARAFI KUTIBA LAHU QIYAAMU LAILAH)

Tarjamah : Jo shakhs Imam ke saath uske faarigh hone tak shareek namaz raha to uske liye poori raat ke qiyaam ka sawaab likha jaata hai (Abu Dawood:11275).

Aur gyaarah rakaat se zyada namaz padhna haraam nahi hai balke jaayaz umoor me se hai. Iski daleel ye hai ke jab Nabi ﷺ se ek aadmi ne raat ki namaz ke mutaallikh daryaaft kiya to Aap ne farmaya :

(MASNAA MASNAA FA IZA KHASHIYA AHADUKUMUS SUBHA SALLEE WAAHIDATAN FA AV TARAT LAHOO MAA SALLEE)

Tarjamah : Raat ki namaz do do rakaat karke padhi jaaye, aur jab kisi ko subah ho jaane ka andesha ho to ek rakaat padhle jo uski padhi huyi namaz ko witar bana degi.

Nabi ﷺ ne use koyi muqarrarah adad na batlaayi aur agar gyaarah rakaat se zyada padhna haraam hota to Aap ﷺ zaroor bayaan farma dete.

Isliye meri naseehat yahi hai ke Imam ke faarigh hone tak uski mutaaba'at karte rahna chahiye.

Sawaal 48 : Aap aise shakhs ko kya naseehat farmaate hai jo ajr va sawaab ki gharz se makkah jaata hai, lekin Haram Shareef aate jaate uski auraten pardah vaghairah ka lihaaz nahi karti aur us par vo unki nigraani bhi nahi karta?

Jawaab : Uska makkah jaana jaayaz hai aur usko ramazan mubarak me umrah ka sawaab bhi milega. Bas use chahiye ke vahaan bhi apni auraton ko be pardagi se usi tarah roke jaise apne shahar me mana karta hai. Uske makkah jaane aur auraton ke be pardah nikalne me koyi **talaazam** nahi hai.

Sawaal 49 : Masjid Haraam me bachchon ka saath le jaana kaisa hai jabke us se namaziyon aur tilaawat karne waalon ko tashweesh hoti hai.

Jawaab : Agar namaziyon, zikar karne waalon aur tilaawat karne waalon ko tashweesh hoti ho to bachchon ko Masjid Haraam ya kisi aur masjid me apne saath le jaana jaayaz nahi hai.

Sawaal 50 : Maah ramazan mubarak ki munasibat se aap aam musalmaano aur khaas taur par umrah karne waalon ko kya naseehat farmaate hai?

Jawaab : Unhe hamari ye naseehat hai ke vo log tilaawat Quraan Paak, zikar ilahi aur khidmat vaghirah jaisi ibaadaat kasrat se kare.

Ba Fazle Taala tarjamah mukammil hua, Allaah se hamari darkhaast hai ke vo hamare aamaal ko qubool farmaye

Arabic text

Daftar ta'awun baraye daawat va **irshaad** me tahreeri, taqreeri khidmaat par maamoor aap ka deeni va islami biraadar.

Musalmaan Bhaiyon ! Is kitaab ka muta'alla aap ne kar liya jisme darj shudah masayel aise ahle ilm ka bayaan kardah hai jo haq ke mutalaashi aur Quraan va Sunnat ke taabe hai, **_____** aap ko in ahkaam par amal karne ki daawat ham dete hai taake aap ka shumaar un khush naseeb logon me ho jinse mutaallikh irshaad Rabbani hai :

**(ALLAZEENA YASTAMI'OONAL QOULA FA YATTABI'OONA
AHSANAHU ULAAYIKALLAZEENA HADAA HUMULLAAHU VA
ULAAYIKA HUM ULUL ALBAAB) [Zumar:18]**

Tarjamah : Khush khabri sune de un logon ko) jo baaton ko sunte hai aur achchi baaton ko qubool kar lete hai, ye log hai jinhe Allaah ne hidayat se sarfaraz kiya hai aur yahi log aqalmand hai.

Ye vaazeh rahe ke jo kuch aap ne padha vo to aap ke liye daleel hai ya fir aap ke khilaaf.

Isliye amal ke maidaan me utre aur kushaada dili se in baaton ko qubool kejiye. Ye na kahe ke ye bhi ek raay hai aur doosre faqhee mazaahib ki tarah ye bhi ek mazhab hai jis par amal ke liye ham majboor nahi hai. Kyu ke ye ghalat raay hai. Koshish rahe ke is tarah shaitaan ko aap tak pahuchne ka raasta na mile aur na hi shaitaani vasaavis aur khwaahishe nafs ke aap ta'abe ho jaaye, kyu ke ye cheezen aap aur dukhool jannat ke beech aad hai.

Aap ki koshish ye rahe ke is khair ko logon me aam karen, kyu ke bhalayi ki raah dikhaane vaala bhalayi karne vaale ke misl hai.

Aur aap is kitaab ke muta'alle se faarigh ho to ise doosron tak pahuchayen aur jin logon ne iski tarteeb va tibaa'at aur nashr va ishaa'at me hissa liya hai unke liye dua karna na bhoolen.

Dua hai ke Allaah Taala hame aur aap ko qubool haq aur us par amal ki toufeeq de.