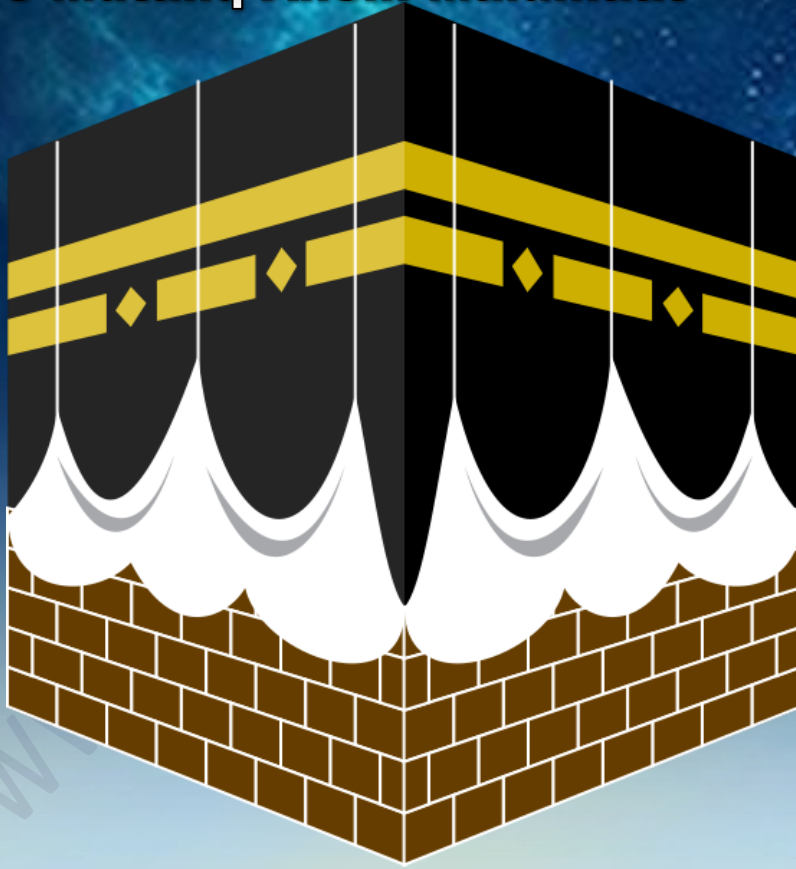


Madani Q/A Madani Q/A 1188 to 1,334

Hajj o Umrah , Ashra zilhijja aur Qurbani se Mutaliq Ahem Malumaat



By

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Umrah ke 49 Masael

1. Umrah kaise karte hain?

Umrah ke liye ye 5 amal hote hain:

1. Ehraam
2. Tawaf
3. 2 Rakat Nafil
4. Sa'ee
5. Halq o Taqseer

2. Umrah ke kitne arkaan hain?

1. Ehraam baandhna yani umrah me dakhil hone ki dil se niyyat karna.
2. Baitullah ka tawaf karna.
3. Safa Marwa ki sa'ee karna

3. Umrah ke waajibaat kitne hain?

1. Miqaat se ehraam baandh kar alfaaz ke zarye ada karna. Allahumma Labbaika Umratan kahna
2. Sar ke baal katwaana ya mundwaana.

4. Ehraam ki haalat me mamnoo kaam kaunse hain?

1. Sar ya jism ke kisi hisse se jaan boojh kar baal ukhaadna, kaatna ya mundwaana.
2. Naakhun taraashna. Jan booj kar

3. Khushbu lagaana . Jan booj kar
4. Mard ka sar ko topi ya pagdi ya kisi aisi cheez se dhaapna jo sar se lag jaae. Jan booj kar
5. Mard ka jismaani dhaanche ke mutabiq bane huwe ya silaai kiye howe kapde pahenna (jaise shalwar, qamees, banyan, kot, sweater, patloon, pajama waghaira) jabke aurat ka dastaane aur naqaab odhna.
6. Jangli jaanwar ka shikaar karna ya shikaar karne me madad karna.
7. Mangni karna ya karwaana, nikah karna ya karwaana.
8. Biwi se bos o kinaar karna.
9. Biwi se hambistari karna

5. Mamnoo kaam ghalti se bhool kar hojaye to kya kaffara hoga?

Koi kaffara nahi.

6. Jaan boojh kar koi mamnoo kaam hojaye to kya kaffara hai?

1-5 par: 3 din roze rakhna ya 6 miskeenon ko khaana khilaana ya dam dena (bakra zabah karna).

6 par— shikaar ke barabar gaae ya oont ya bakri ko zabah karna ya iski qeemat se ghalla khareed

kar fi-miskeen ek mudd ke hisaab se masakeen me taqseem karna ya iske barabar roze rakhna. 7 par – tauba wa isteghfaar karte huwe dubaara nikah karna hoga.

8 par – tauba wa isteghfaar karna hoga.

9 par – agar ye hambistari 10 tareekh ko jamra kubra ko kankariya maarne se pahle ho to iska haj baatil hojaega. Bawajood iske wo haj ke baqya kaam poore karega. Ek gaae ya oont zabah karke fuqarae Makkah me taqseem karna hoga. phir farz haj ki adaegi lazim hogi. Aur agar 10 tareekh ko jamrah kubra ko kankariya maarne ke baad hambistari ki ho to iska haj to sahi hoga laikin isko dam dena hoga.

7. Ehraam baandhne se pahle umrah karne waale ko kya karna chahiye?

Zarurat ho to pahle baal waghaira kaat le, phir ghusul kare aur jism par khusbo lagaae.

8. Ehraam kaise baandhna chahiye?

EHRAAM baandhe yaani mard hazraat apne badan se a'zaa ki saakht ke mutabiq sile huwe tamaam kapde nikaal kar (baghair sile huwe) tahband pahen lein aur chaadar lapet lein. Afzal yahi hai ke Ehraam sufaid (white) aur saaf suthra ho. Aurat apne aam kapdo me hi rahe

wahi iska ehraam hai albatta wo libaas zeb-o-zeenat aur shohrat wa numaish se khaali ho.

9. Kya Ehraam ki haalat me chappal pahenna jaez hai?

Aisi chappal jo takhne na dhaanpe pahenne ki ijaazat hai.

10. Kya Miqaat aane se qabl ehraam pahenna jaez hai?

Hawai jahaaz se Jeddah jaane waale hazraath jahaaz me baithne se pahle Ehraam baandh sakte hain. Laikin meeqat par pahunchne ke baad Ehraam ki niyaat karni chaahiye.

11. Umrah ki niyyat kaise karein?

Meeqaat pahunch kar dil me Umrah ki niyyat kare aur ye kahe “**Allaahumma labbaika Umratan**” (Ya Allaah! mai umrah ke liye Haazir hoon)

12. Agar niyyat ke saath waale alfaaz na padhe to kya hoga?

Agar niyyat likin meeqat se aage badgae aur alfaaz ada nahi kiye aur aage badh gae to phir fidya dena hoga. (ek bakra zabah karke ahle makka ke fuqaraa me taqseem kiya jaaega)

13. Agar koi doosro ki taraf se umrah karraha ho to niyyat kaise kare?

Agar koi doosro ki taraf se umrah karraha ho to niyyat karne ke saath “**Allaahumma labbaika Umratan An**” (Ya Allaah! mai umrah ke liye Haazir hoon fulaa shaqs ki taraf se) kahte hue us aadmi ka naam bhi le.

14. Darmiyaan me rukawat ka khadsha ho to niyyat kaise kare?

Agar Hajj aur umrah ko jaane wale ko makkah pahunchne me kisi qisam ki rukaawat ka khadsha ho to use niyyat karte waqt ye kahna chahiye: “**Allaahumma mahilli Haisu Habastani**” (Ya Allaah! tu mujhe jis waqt aur jaha rok dega waheen mere liye Hajj aur Ehraam se nikalne aur Halaal hone ki jaga hai) Phir agar wo makkah naa pahunch sake to baghair dam diye Halal hojaaega yani Ehraam khol sakta hai.

- Agar ye Hajj nafil ho to is Hajj ki qaza bhi nahi, laikin agar farz Hajj ada karraha ho to is se Hajj Saaqit nahi hota, jab mustaqbil me istetaa-at ho to farz Hajj ada karna laazmi hoga.

15. Ehraam ki koi namaz hai?

Ehraam baandhne ke liye koi maqsoos namaaz nahi. Albatta kisi namaaz ke baad Ehraam baandh le to ye Mustahab hai. Ba'z Ulamaa ne kaha ke Zul Hulaifa (Madina ki Miqaat) mein do rakaat namaaz mustahab hai, Ye Ehraam ki namaaz nahi hai balke is jagah ki Makhsoos fazilath ki bunyaad par hai. Wallaahu A'lam

16. Talbiyah kab aur kaise pukaarein?

Ehraam baandhne ke baad Baland aawaaz se yu talbiyah pukaare:

**“Labbaik Allaahumma Labbaik Labbaik
Laa Shareeka laka Labbaik, Innal hamda
Wan Ni'mata Laka Wal Mulk Laa Shareeka
Lak”**

(Mai haazir hoon, Ya Allaah! Mai teri janaab me hazir hoon, Mai hazir hoon, Tera koi shareek nahi hai, mai hazir hoon, Tamaam ta'rifein tere liye hi hai, Aur tamaam Ne'matein teri hi janib se hai, saari kaaenaat me teri hi baadshahat hai, Tu akela hai tera koi shareek nahi hai)

17. Talbiyah ki kya fazilat hai?

Talbiyah ki fazilat:

- Talbiyah sha'aaire Hajj me se hai.
- Sabse bahtareen Hajj wo hai jis mein talbiyah ki goonj zyaada ho.
- Talbiyah kahne waala talbiyah kahta hai to uske saath daaein baeinn janib zameen ke kinaaro tak tamaam patthar, Darakht aur Kankariya sab "Labbaik" pukaarte hain {jiska ajr Talbiyah kahne waale ko milta hai.}

18. Kya Talbiyah ki aur duaen bhi sabit hain?

Nabi-e-akram ﷺ se ye duaen bhi sabit hain:

➤ Labbaik Ilaahal Haq (mai haazir hoo ae ma'boode barhaq)

Aur Nabi-e-akram ﷺ se talbiyah ke baad izaafe par iqraar aur ijaazat sabit hai.

➤ "Labbaika Zal Ma'aarij Labbaika Zal Fawaazil"

➤ "Labbaika Allaahumma Labbaik, Labbaik Wa Sa'daik Wal Khairu fi yadaik Warraghbaau Ilaika Wal Amal."

19. Kya Khawateen baland aawaaz se talbiyah kah sakti hain?

Khawateen ke liye bhi jaaez hai ke wo baland aawaaz se talbiyah kahe (Itni ke Qareeb rahne waali khatoon sun le)

20. Talbiyah kab band karna hai?

Jaise hi Makkah ki aabaadi dekhe Talbiyah band karde.

21. Makkah ya Masjid e Haraam me dakhil hone ki koi afzal shakal hai ya kahi se bhi dakhil hosakte?

Makkah me din me daakhil hone ya sanyae ulyaa (Baab-ul-Mu'allah) se daakhil hone aur Masjide Haraam me baabe bani shaiba ke maqaam se daakhil hone ki agar koi koshish karta hai to Seerate Nabi se iski gunjaish zaroor hai laikin ye farz wa laazim nahi hai. Is liye khud bhi mashaqqat me na padein aur dusro ko bhi mashaqqat me na dalein.

Makkah ya Masjide Haraam me jaha kahi se bhi sahulat ho daakhil ho sakta hai.

22. Kya tawaaf ke liye wuzu karna chahiye?

Tawaaf se pahle wuzu karle. Ehitiyat yahi hai ekjtelaaf se bahar nikalne ki ek shakal yeh hai ke wuzu karle safeside

23. Masjide Haraam me daakhil hone ke kuch aadaab zikr karein?

Masjide Haraam me daakhil hote waqt pahle daayaa (right) khadam rakhein aur ye dua padhein:

“Aauzu Billahil Azeem Wa Bi Wajhi hil Kareem Wa Sulataanihil khadeem Minash Shaitaanir Rajeem” (Mai azmat wale Allaah, uske karam waali zaat aur uske azli wa abadi quwwat wa shaukat ke zariye shaitaane mardood se panaah chahta hoon)

“Bismillah wassalaamu alaa rasoolillaah, Allaahummagh firli zunoobi waftah lee abwaaba rahmatik” (Allaah ke naam se aur Rasool ﷺ par salaam bhejte hue masjid me daakhil hota hoo, Ya Allaah! Mere gunaah maaf karde aur mere liye apni rahmat ke darwaaze khol de)

Aur nikalte waqt ye Dua padhni chahiye:

“Bismillaah wassalaamu alaa rasoolillaah, Allaahummagh firli zunoobi waftah lee abwaaba fazlik ” (Allaah ke naam se aur

Rasool ﷺ par salaam bhejte hue masjid se nikalta hoo, Ya Allaah! Mere gunaah maaf karde aur mere liye apne fazal ke darwaaze khol de)

24. Tawaaf karte waqt kin baato ka khayaal rakhna zaruri hai?

Tawaaf me is baat ka khayaal rakhein ke aap ki wajah se doosro ko takleef na ho khusoosan hajre aswad ko bosa dene ya chhoone ke dauraan.

25. Iztebaa' kya hai aur kab karna hai?

Tawaaf shuru karne se pahle kandho waali chadar ka hissa daaein (Right) Kandhe ke neeche se nikaal kar baaein (Left) Kandhe par daal le (Haalat e Iztebaa' ikhtiyaar kare)

26. Tawaaf kaise shuru karein?

Hajr E Aswad ko (daaein Haath se) chu kar ya ishaare se (Istelam kar ke) tawaaf shuru kare Hajre aswad ko bosa dena aur agar mumkin ho to us par peshani bhi rakhna jaaez hai.

Aur agar mumkin na ho sake to haath ya chadi se usko cho lena aur jisse chhuwa hai uska bosa lena jaaez hai.

agar chhuna logo ki bheed ki wajah se mushkil ho to haath se ishaara karde laikin ishaare ki surat me haath ko bosa na de aur ishaara karte waqt (Raf-ul-yadain ki tarah) dono haatho ko baland na kare balke sirf daaein (right) haath ka ishaara hajre Aswad ko karde.

27. Tawaaf ke dauraan nazar kaha rakhna bahtar hai?

Ka'batullah ko dekhte huwe tawaaf karna aur dua karte jaana jaaez hai.

28. Ka'ba ko dekhte hi kaunsi dua padhna sabit hai?

Ka'ba ko dekhte hi haath uthaana aur dua karna chahiye aur ye dua sahabi se sabit hai:

“Allaahumma antas salaam wa minkas salaam fahayyinaa Rabbanaa Bis Salaam”

(Ya Allaah ! tu saraapa salaamati waala hai aur teri hi janib se salaamati hai to aye mere rab ! Jism rooh ki salamati ke saath hame jeene ki taufeeq de)

29. Hajre aswad ko chhotte waqt kya kahna sabit hai?

Hajre aswad ke choote ya ishaara karte (istelaam ke) waqt **“Allaahu Akbar”** Ya **“Bismillaahi Allaahu Akbar”** Kahe.

30. Hajre aswad ki kya fazilat hai?

- Hajre aswad aur Rukne Yamaani ko chone se gunah dhul jate hain.
- Qayamat ke din Allaah ta'ala hajre aswad laaega, uski do aankhe hongy jisse wo dekh raha hoga aur zubaan hogi jisse wo baat kar raha hoga, us shaqs ke haq me gawaahi dega jo use haq ke saath istelaam kiya hoga.
- Hajre aswad jannat se utaara gaya patthar hai, wo baraf se zyaada sufaid tha laikin bani Adam ki khataaoun ke sabab siyaah(Kaala) pad gaya.

31. Kya Rukne yamaani ko bhi bosa dena chahiye?

Rukne Yamaani ko sirf chue, Bosa na de. Agar choona mumkin na ho to phir ishaara kiye baghair nikal jaae.

32. Rukn e yamani aur Hajr e Aswad ke darmiyan kaunsi dua padhna sabit hai?

Rukn e yamani aur Hajr e Aswad ke darmiyan ye dua padhein. **“Rabbana aatina fid dunya**

hasanah wa fil aakhirati hasanah waqinaa azaaban-naar”.

(Aye hamare rab! hame is dunya me bhalai ata farma aur aakhirat me bhi bhalai se nawaaz aur jahannam ki aag se bacha)

33. Tawaaf ke dauraan kaunsi duaain padhna sabit hai?

baaqi tawaaf me jo bhi Qur’aani ya saheeh Ahadees ki duaain yaad hoon wo padhna masnoon hai.

Tawaaf ke liye koi makhsoos dua nahi hai.

34. Kya Tawaaf ke dauraan guftagu karna jaaez hai?

Tawaaf ke dauraan guftagu jaaez hai laikin bila wajah baat cheet se parhez karein, ibaadat par tawajjoh dein.

35. Kya haalate haiz me aurat tawaaf karsakti hai?

Agar aurat haiz ki haalat me ho to tawaaf na kare albatta aurat masjid me baith sakti hai. Masjid me haiz waali aurat daakhil na hone ki saari hadeesein zaef hai balke iske khilaaf daakhil hone ki ijazat milne waali hadeesein maujood hain.

36. Kya makkah ki har masjid me ek laakh namaz ka sawab hai?

Ek laakh ka sawab Masjid e Haraam ke liye khaas hai. Makkah ki har masjid ki yahi fazilat samajhne me ehtiyaat laazmi hai.*ibne usaimeen

37. Ramal kya hai aur kise karna chahiye?

Mardo ko chahiye ke tawaafe khadoom ke pahle teen chakkaro me Tez chale (ise Ramal kahte hain), aur baaqi chaar chakkaro me ma'mool ki chaal chalein. Aurto ke liye tez(ramal) nahi chalna chahiye.

38. Multazam kya hai aur yaha kya karna chahiye?

Ka'ba ka darwaaza aur Hajre Aswad ke darmiyaani hisse ko Multazam kaha jata hai. Yaha par apna chehra, dono haath aur seene ko Ka'be ke us hisse se chimta kar gidgida kar dua maangna Nabi ﷺ aur sahaaba kiraam se saabit hai.

39. Kya Tawaaf ke 7 chakkaro me istilaam zaruri hai?

Tawaaf ke har chakkar me mumkin ho to hajre aswad ka istilaam kare ya phir door se hi ishaara karke guzar jaae.

40. Tawaaf ke Saat chakkar poore karne ke baad kya karna hai?

Saat chakkar poore karne ke baad:

“Wattakhizu mim maqaami ibraheema musallaa” (Aur tum muqaam e ibraheem ko namaaz padhne ki jaga banaao)

Padhte huwe muqaam e ibraheem ki taraf aae aur wahan (Ya jahan kahin bhi jaga mile) do rakat namaaz ada kare, pahli rakat me (**Qul yaa ayyuhal kaafiroon**) aur doosri rakat me (**Qul huwAllaahu ahad**) padhe. (iske alaawa koi aur suratein ya aayaat padhne me bhi koi harj nahi hai.)

41. Namaaz ke baad kya karna hai?

Namaaz ke baad aabe zamzam (usi jaga taheer kar) piye aur kuch sar par dale, Baith kar peena bhi jaaez hai.

42. Zamzam peene ke baad kya karna chahiye?

Zamzam peene ke baad phir Hajr e aswad ka istelaam karna aur sa'ee ke liye safa pahad ki taraf jaana chahiye.

43. Safa pahad par chadhte huwe kya padhein?

Safa pahad par chadhte huwe ye padhe “Inna alssafa waalmarwata min shaAAairi Allahi faman hajja albayta awi iAAatamara fala junaha AAalayhi an yattawwafa bihima waman tatawwaAAa khayran fainna Allaha shakirun AAaleemun” (Yaad rakho safa aur marwa pahadiya Allaah ki nashaniyoun me se do nashaniya hai, to jo koi baitullah ka Hajj ya umrah kare to use un dono ka tawaaf karne me koi gunah nahi hai, aur jisne nafli neki ki to Allaah ta'ala khadardaan aur khoob jaanne waala hai)

aur phir ye alfaaz kahe: “Abda’u Bimaa Bada-Allaahu Bihi ” (Mai usi se shuru karta hoon jisse Allaah ta'ala ne shuru kiya hai)

Safa pahadi par chadh kar qibla rukh hokar teen martaba “ **Allaahu Akbar**” kahe phir teen martaba ye kalimaat padhe “ **Laa illaaha illAllaahu wahdahu laa shareeka lahu lahul mulku wa lahul hamdu Yuhyee wa yumeetu**

wa huwa alaa kulli shai-in qadeer, la ilaaha illallaahu wahdahu anjaza wa'dahu wa nasara abdahu wa hazamal ahzaaba wahdahu ”

(Allaah ke alaawa koi mabood e barhaq nahi, wo akela hai uska koi shareek nahi hai, baadshahat usi ki hai, tamaam qism ki tareefein usi ke liye hai, wo har cheez par khudrat rakhta hai, uske alaawa koi bhi ma'bood e haqeeqi nahi hai, wo akela hai, usne apna kiya huwa waada poora kiya, apne maanne wale bande (Muhammad ﷺ) ki madad wa nusrat ki aur apne deen ki mukhaalifat karne walo ko usi akele ne shikast di)

Aur darmiyan mein (khoob) duaen mange.

44. Sa'ee ke dauraan sabz (green) nashaani aae to kya karein?

Mard hazraath sabz(Green) nashaani ke darmiyaan tez tez chalein (Auraten nahi).

45. Safa marwa ke kitne chakkar lagaana hai?

Safa se marwa tak ek chakkar shumaar karke is tarah saat chakkar poore kare.

Is tarah marwa se safa doosra chakkar shumaar hoga, saatwa (7th) chakkar marwa par khatam hoga.

46. Dauraan e sa'ee kaunsi dua padhein?

Dauraan e sa'ee jo bhi Qur'aani ya saheeh Ahadees ki duaain yaad hon padhte rahein ya kisi saheeh duaoun ki kitaab me dekh kar padhein.

- Sa'ee me ye dua baaz sahaba se sabit hai: **“Rabbighfir warham innaka antal a'azzul akram”** (Mere rab! Meri maghfirat kar aur mujh par rahem kar kyunke tu sabse ziyaada izzat wa karam waala hai)

47. Kya Sa'ee ke liye wuzu shart hai?

Sa'ee ke liye wuzu zaruri nahi.

48. Tawaaf aur sa'ee ke dauraan namaaz shuru hojaae to kya karein?

Tawaaf aur sa'ee ke dauraan namaaz shuru hojaae to tawaaf aur sa'ee chhod kar namaaz me shaamil hojaana chahiye, namaaz ke baad baaqi tawaaf aur baaqi sa'ee mukamma karlein.

49. Sa'ee ke baad kya karein?

Sa'ee ke baad mardo ko saare sar ke baal katwaana ya sar mundwana chahiye aur khawateen ko ek por baal kaatna chahiye.

- Umrah karne waale aur hujjaaj ek doosre ke baal nikaal sakte hain, isi tarah aurtein ek doosre ke baal ek por ke barabar kaat sakti hai chaahe marwa pahadi par ya ghar aakar.
- Aurtein is baat ka khayaal rakhein ke koi naa mahram unke baal naa kaate, mahram hi kaate ya khud aurat kaatle.
- Phir Ehraam ki chaadarein utaar kar aam libaas pahen le.
- * Hajj e Tamatto karne waale ke liye umrah ke baad baal katwaana bahtar hai mundwane se. Ise shaik Albani rahimahullah ne istedlaal kiya Nabi ﷺ ke is qaul se jo Aap ne sahaba se umre ke baad farmaaya: "فليقصر ثم ليحلل" yani baal katwaalo (taqseer karlo halaq nahi)
- **Note:** ahle ilm ne ye wazahat ki ke Umre me baal katwaana us waqt Afzal hai jab hajj ke ayyaam qareeb ho kyunke Hajj me baal mundwaane ka Afzal amal baja laane ke liye baal maujood rahein.

Hajj ke 40 Masael

1. Hajj ki kitni qismen hain?

Hajj ki teen qisme hain:

- ❖ Hajj e Tamatto'
- ❖ Hajj e Qiraan
- ❖ Hajj e Ifraad

2. Aam taur se hindustani log kaunsa hajj karte hain?

Aam taur par hindustani hujjaaj Hajj e Tamatto' hi karte hai.

3. Kya hajj e tamatto' ke liye umrah karna zaroori hai?

Hajj e tamatto' ke liye umrah karna zaroori hai.

4. Hajj E Tamatta'u ke liye kab aur kaha se ehraam baandhna chahiye?

Umrah se farig hokar ahram nilakl kara am kapde pahan lete hain phir

8 zul hujja (Yaumut tarwiyah) ko makke mukarrama mein apni qiyaam gaah se Hajj ke liye Ehraam bandhe.

5. Ehraam baandhte waqt kin chizo ka khayal rakhna chahiye?

Ehraam baandhne se qabl ghusul kare aur apne jism par khusbo lagaae.

Ehraam ke kapdo par khusbo na lagaae. aurtein na kapde par khushbo lagaae aur na hi jism par.

6. Ehraam pahen kar Hajj ki niyyat kaise karein?

Hajj ki niyyat karte hue yoo kahe:

“Allaahumma Labbaika Hajjan” (Ya Allaah! mai Hajj ke liye hazir hoon)

Ek baar ye alfaaz ada kare **“Allaahumma Hajjatun La Riyaa-a Feeha Wala Sum-ah”** (Aye Allaah! Hajj se na dikhaawa maqsad hai na shohrat matloob hai).

7. Hajj ki niyyat ke saath talbiyah shuru karna hai; talbiyah kya hai?

Baland aawaaz se Talbiya kahe, iske alfaaz ye hain: **“Labbaik Allaahumma Labbaik Labbaika La Shareeka laka Labbaik Innal hamda Wan Ne'mata Laka Wal Mulk La Shareeka Laka ”** (Mai hazir hoon, Ya Allaah! Mai tere janaab mein hazir hoon, Mai hazir hoon, Tera koi shareek nahi hai, mai

hazir hoon, Tamaam ta'rifain tere liye hi hain,
Aur tamaam Ne'matein teri hi janib se hai,
saari kaainaat mein teri hi baadshaahat hai, Tu
akela hai tera koi shareek nahi hai)

8. 8th zul hijja kaha guzaarna chahiye?

8th zul hijjah ko mina pahunch kar Zohar ki
namaaz ada kare, saari namaazein apne apne
waqt par Qasar ke sath ada kare.

9. 9th Zul Hijja ko tulu e aaftaab ke baad kaha aur kaise jaana chahiye?

9th Zul Hajja (yaume Arfa) ko tulue aaftaab ke
baad takbeer “**Allaahu Akbar**” wa tahleel
“**Laa ilaaha illAllaah**” aur Talbiya kahte
huwe mina se arfaat ke liye rawana hojaae.

10. 9th zul hijja ko kya kahte hain?

Yaum e Arfah

11. Yaum e Arfah ki kya fazilat hai?

Fazeelat: Arfah ke din se badh kar koi din
nahi jis mein bande kasrat se jahannam se
aazaad hote hain.

Aur Allaah ta'ala qareeb hota hai. Phir in hajiyo ka zikr farishto se fakhriya taur par karta hai. Aur poochta hai bataao ye log yahan kyun aae hain ?

Beshak Allaah ahle arfaah ka fakhriya zikr karte hain aasmaan walo se, dekho mere bande aae hain.

12. Kya haajiyo ko Arfah ke din ka roza rahna chahiye?

Arfah ke din haajiyo ke liye mustahab ye hai ke roze se na rahe.

13. Maidaane arfaat me dakhile se qabl kaha qiyaam karna chahiye?

Maidaane arfaat mein daakhil hone se qabl mumkin ho to “Waadiye Nimrah” mein qiyaam kare.

zohar ke waqt maidaan e arfaat me Imam e Hajj ka khutba sune, uske baad zohar aur asar ki dono namaazein ek azaan aur do iqamat ke saat baajamaat qasar (do do rakat karke) ada kare.

14. Wadiye nimrah me taherna mumkin na ho to kya karein?

Wadiye nimrah me taherna aur masjid e nimrah me aana mumkin na ho to apne khaimo me zohar ke waqt zohar aur asar ki dono namaazein ek azaan aur do iqamat ke saat baajamaat qasar (do do rakat karke) ada kare. Imaame Masjid e Nimrah ke saath namaaz na mile to akele ya jama'at bana kar namaaz ada ki jasakti hai.

15. Maidaan e arfaat me dakhil hokar kya karna chahiye?

Zohar aur asar ki namaazein ada karne ke baad arfaat me daakhil hona aur jabal e Arfah (Jabl e rehmat) ke daaman me (ya jahan kahin bhi jagah muyassar ho) wuqoof karna, qibla rukh khade ho kar haath baland karke Qur'aani wa nabawi duaen maangna aur darmiyaan me takbeer wa tahleel aur talbiyah bhi kahna chahiye.

16. Maidaan e arfaat me kaunsi dua karte rahna sunnat hai?

Us din is dua ko padhna chahiye kyunke ye saabiqa ambiya alaihimus salaam aur aap ﷺ ki sunnat hai: **“Laa ilaaha IllAllaahu Wahdahu Laa shareeka lahu Lahul mulku wa Lahul hamdu Wahuwa Alaa Kulli Shai-in**

Qadeer.” (Allaah ta’ala ke alaawa koi ibaadat ke laaeq nahi hai, Wo akela hai, uska koi shareek nahi hai, is kaaenaat ki baadshaahat usi ki hai, tamaam ta’rifein usiko sazawaar hain aur har cheez par qudrat rakta hai)

Aur ye dua bhi sabit hai:

“Innamal khairu khairul aakhirah”

(Bilaashubha haqiqi bhalaaee to aakhirat ki bhalaaee hai)

17. Agar Arfaat pahunchne me takheer hojaye to?

takheer hone wale agar das tareekh ko Tulooe fajr se pahle maidaan e arfaat pahunch jaein to unka rukn bhi ada hojaaega.

18. Kya mina me qiyaam wajib hai?

8 Zul hajja aur 9 Zul Hajja ki darmiyaani raat ko mina mein qiyaam ko wajib samajhna sahi nahi hai balke sunnat hai. Ma’mooli samajh kar nazar andaaz bhi na kare.

19. Muzdalifah kab jaana hai?

Ghuroob e aaftaab ke baad namaaz e magrib ada kiye baghair sukoon wa viqar ke saath talbiyah kahte huwe muzdalifah rawaana hojaae.

20. Kya Muzdalifa me maghrib aur isha padhna hai?

Muzdalifa pahunch kar maghrib aur isha ki namaazein ek azaan aur do iqaamat ke saath qasar karke ekhatta ada karna hai.

- Arfah se rawaana hote waqt bahtar hoga ke wuzu karke rawaana ho, agar muzdalifa aadhi raat (12 baje) tak bhi naa pahunch sake to raaste hi me maghrib aur isha ada kar lein.

21. Kya Muzdalifah me raat sokar guzarna padega?

Raat so kar guzaarna aur 10 Zul hajja ki namaaz e fajar ma'mool ke waqt se thoda pahle (Ya'ni fajar ka waqt shuru hote hi) ada karna chahiye.

22. 10th zul hijjah ki namaz e fajr ke baad kya karna chahiye?

namaaz e fajar bajama'at ada karne ke baad mash-arul haraam pahadi ke daaman me (ya jahan kahin bhi jaga mile) qibla rukh hokar haath buland karke suraj tulu hone se qabl khoob roshni phailne tak takbeer wa tahleel kahna, tauba wa istighfaar karna aur duaen

maangna chahiye.aur suraj tulu Hone se Pahle nikal jae muzdalifa se mina ki taraf.

23. 10th zul hijjah ko kya amal karna hai?

10 Zul Hijjah ko muzdalifa se mina pahunche, muzdalifa se rawaana hote huwe kankriyan lele, ya mina ke maidaan se bhi lijaasakti hain.

24. mina kab jaana chahiye?

tulooe aaftaab se qabl sukoon wa viqar ke saath talbiyah kahte hue mina rawaana hona aur raaste mein waadi e muhassar se tezi se guzarna chahiye.

25. Kamzoro ko mina jaane ki kabse ijazat hai?

- Kamzor aurto aur umar raseeda aur ma'zoor hazraat ke liye aadhi raat ke baad bhi muzdalifa se mina ko jaana jaaez hai. laikin kankriyan suraj tulu hone ke baad hi maari jaae.

26. Kankariyo ka size kitna hona chahiye?

jinka hajam(size) chane ke daane se kuch bada ho.

Note: kankriyo ko dhona bid'at hai.

27. 10 Zul Hijjah ko kaunse chaar kaam karne hain?

10 Zul Hajja ko ye 4 kaam karne hain:

1st: Tulooe aafthaab ke baad Jamrah ki taraf rukh kar ke mina seedhe haath ki taraf aur makkah baaein(left) janib rahe. Bade jamre ko ek ek karke saat(7) kankriya Allaahu Akbar kahkar maare aur uske baad talbiya band kare.

Note: Aur tulooe aafthaab se qabl kankriya maarna jaaez nahi(Tirmizi) Albatta zawaal e aafthaab (Dopahar) ke baad raat tak kankriya maarna jaaez hai.

Note: Jamraat ko kankri maarte waqt sirf kankri maare, doosri cheezein phenk kar maarna ghalat hai, nazdeek jaakar maarein, kankri kunwa numa gadhe me gire kaafi hai khambe ko lagna zaroori nahi.

2nd : Jamra e aqbah ki rami (Kankriyan maarna) ke baad qurbani kare aur mumkin ho to is se kuch paka kar khaae. is gosht me ghareebo ka zaroor khayaal rakhe. In me se khaau aur qana'at se baith rahne walo aur sawal karne walo ko bhi khilao.

Oont(camel) aur gaae(cow) mein 7 log shareek hosakte hain.

- Hadi ke jaanwar ki isteta'at na ho to ayyaam e Hajj me teen roze aur ghar aane ke baad saat roze rakhiye.
- Hadi ke liye Ar-Rajehi bank me paise jama karsakte hain.

3rd : qurbani ke baad halaq(sar mundwaana) ya taqseer(cutting) karwaae aur Ehraam ki chaadarein utaar kar aam libaas pahen le. Halaq afzal aur taqseer jaaez hai. Aur halaq ya taqseer Haji ke seedhi jaanib se shuru kare.

4th: Mina se Makke mukarrama jaakar tawaaf e ifaaza kare. (is tawaafe e ifaaza me iztebaa' aur ramal saabit nahi lihaaza na kare, Albatta tawaaf ke saat chakkar ke baad do rakat namaaz saabit hai. Lihaaza tawaaf e ifaaza ke baad bhi do rakat namaaz padhle), zamzam piye aur kuch hissa sar par dal le. Phir safa wa marwa ki sa'ee kare aur Makke mukarrama se mina waapas aajaae.

28. Kya In 4 kaamo me tarteeb wajib hai?

In kaamo ke aage ya peeche hone se koi harj nahi hai lehaaza tarteeb chhodne se dam (Bakra zabah karna) wajib nahi hota.

29. Ehraam ki paabandiyan kab khatam hojati hain?

10 tareekh ko jamrae kubra ko kankriya maarlene se haji par Ehraam ki paabandiyan khatam hojati hain. Sirf haji apni biwi se hambistari nahi karsakta, albatta tawaafe ziyaarat aur sa'ee karlene ke baad biwi se hambistari karna bhi jaaez hai. Ek doosre qaul ke mutaabiq 10 tareekh ke chaar kaamo me se koi do kaam karne ke baad bhi ehraam utaar kar saada libaas pahen sakta hai aur aakhri kaam karle to biwi se hambistari bhi halaal hojaaegi.

Is masle me ek baat ka khayaal rahe ke 10 zul hajja ko kankriya maarne ke baad Ehraam nikaal kar aam libaas pahen sakte hain. Laikin agar raat hojaae tab wo tawaafe ziyaarat na kar sake to aisi surat me phir Ehraam baandh kar tawaaf e ziyarat karega. Aur tawaaf e ziyarat ke baad Ehraam utaar kar aam libaas pahen sakta hai.

Note: (Agar kisi ne maghrib ke baad Ehraam dubaara nahi baandha aur aam kapdo me hi tawaaf e ziyaarat karliya to baaz ulamaae kiraam ne kaha ke jaaez hai, kyunke Ehraam dubaara baandhna farz nahi hai.) WAllaahu a'lam.

Note: ehtiyaat ka taqaaza ye hai ke do kaam karne ke baad hi ehraam kholein take ikhtelafaat se bacha jaasake.

30. 11th /12th / 13th Zul-Hijjaah ko kya karein?

Ayyam e tashreeq (11th /12th/ 13th Zul Hijja) ki raatein mina mein guzaarna aur rozaana zawaal e aaftaab ke baad jamrae oola aur jamrae wusta aur jamrae aqbah ki bit-tarteeb rami (Kankriyan maarna) karna chahiye.

31. Kya Rami ke baad duaen karna sabit hai?

Jamrae oolaa aur jamrae wusta ko kankriyan maarne (Rami) ke baad qibla rukh khade hokar duaen maangna chahiye. Laikin jamrae aqbah ki rami (kankriyan maarna) ke baad duaen maange baghair waapas palat aana chahiye.

32. Ginti mein shak pad jaae to kya karein?

Jis haji ko ginti mein shak pad jaae to jis ginti par use yaqeen hai us par e'temaad karte huwe baqi ginti mukammal kare.

33. Qiyaam e mina ke dauraan kya karna chahiye?

1. Qiyaam e mina ke dauraan mumkin ho to rozaana makka jaakar tawaaf kare. (sirf tawaaf kare sa'ee na kare)
2. Masjid e khaif me baa-jama'at namaazein ada karnr ki koshish karen agar asan ho bheed ho to mashaqqat main na dalen apne aap ko. (masjid e khaif mein 70 nabiyo ne namaaz padhi)
3. bakasrat tahleel wa takbeer, hamd o sana, tawba wa istagfaar aur duaen maangne ki koshish kare.

34. Mina se nikalne ki kya shart hai?

12 zul hijja ko mina se waapas aana ho to ghuroob e aaftaab se qabl mina se nikal jaae. Aur agar mina se nikalne se pahle suraj ghuroob hojaae to phir 13 zul hijja ko zawal ke baad rami karke mina se waapas aana chahiye.

35. tawaaf e wida kab karna chahiye?

Makkah mukarrama pahunch kar ghar rukhsat hone se qabl tawaaf e wida ada kare.

36. Jaddah jaane waalo ke liye kya hukum hai?

1. Baaz haaji hajj ke baad jaddah waghaira jaate hai unko chahiye ke tawaafe widaa karke jaddah jaein, phir ghar jaana ho to tawaafe

widaa dubaara kare. (Shaikh Anees hafizahullah)

2. Agar koi jaddah jaaraha ho aur yaqeeni taur par uska waapas aana mumkin ho to tawaafe widaa jaddah se waapas aane ke baad aur yaqeeni taur par nikalte waqt karega; yani tawaafe widaa ke liye ye shart hai ke wo makkah se hajj karke nikalte waqt aakhri wa widai amal ho. Istelah me ise “nafar” kahte hain yani yaqeeni taur par nikalna (matlab jaddah ko jaana nafar yaqeeni shumaar na hoga). (Shaikh Wasi ullah Abaas hafizahullah)

37. Haiz waali aurto ke liye tawaaf e wida ka kya hukum hai?

Haiz aur nifaas waali aurtein tawaaf e wida nahi karenge, Un ke liye choot hai.

38. Kya Tawaaf e ziyaarat aur tawaaf e wida ek hi saath karsakte hain?

agar Tawaaf e ziyaarat watan lautne ke khareeb karta hain to tawaaf e wida ki bhi niyyat shaamil karsakta hai.

39. Rami main Majboor insaan ka kya hukum hai?

Rami ke liye majboor insaan ke liye doosro ko naaeb banana jaaez hai.

40. Kya Madina jaana hajj ki qabuliyat ke liye shart hai?

Hajj ke qabool hone ke liye madina jaana zaruri nahi aur shart nahi. Main to is baat par zor dunga ke Haji madine tayyiba bhi jaae taake jo Hajj ko jaae wo madine tayyiba mai masjid nabavi ki ziyarat aur waha ke ajar o sawaab se mahroom na ho aur waha ke ajar o sawaab ko bhi hasil karne ki koshish karni chahiye. Laikin jo log ye tasawwur karte hain ke Madina gae baghair Hajj qabool nahi hota ye khayaal ghalat aur bila daleel hai.

Ashrae Zul-Hijja ke 20 Masael

1. Kya Ashrae Zul-Hijja ka zikr quran me hai?

Ek maqaam par Allaah ne in ayyaam ki qasam khai hai:

“Wal fajr. walayaalin ashr.” (suratul fajr: 1-2)

Qasam hai fajr ki aur 10 raato ki.

Jumhoor mufasssireen ke nazdeek 10 raato se muraad zul-Hijja ki ibtedai 10 din hain. Ibne kaseer rahimahullah ne bhi apni tafseer me isi raae ko saheeh kaha hai.

Ek jagah irshad hai:

“wa yazkurusmallah fi ayyaamim ma’loomaat” (suratu hajj: 27)

“ayyaamim ma’loomaat” se muraad ashrae Zul-Hijja hain.

Aur “ayyaamim ma’dudaat” se muraad ayyaame tashreeq hain.

2. Ashrae Zul-Hijja ke kya fazael hain?

عن جابر رضي الله عنه؛ أن رسول الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - قال: "أفضل أيام الدنيا العشر - يعني: عشر ذي الحجة -". قيل: ولا

مثلهن في سبيل الله؟ قال: "ولا مثلهن في سبيل الله، إلا رجل عَفَرَ وجهه بالتراب"

Dunya ke saare ayyaam ke muqaable me ye 10 ayyaam (yani Ashrae Zul-Hijja) sabse zyada afzal hain. Nabi se istifsaar kiya gaya ke agar itne hi din jihaad fi sabeelillah me guzaare jaein to wo bhi inke barabar nahi hain? To aapne farmaya: jihaad fi sabeelillah me guzare huwe din bhi in jaise nahi siwae os shakhs ke ke jo shaheed hojaye. (saheehut targheeb: 1150)

عن ابن عباس رضي الله عنهما قال: قال رسول الله - صَلَّى الله عَلَيْهِ وَسَلَّمَ - : "ما من أيامٍ العملُ الصالحُ فيها أحبُّ إلى الله عز وجل من هذه الأيام. يعني أيامَ العشر". قالوا: يا رسولَ الله! ولا الجهادُ في سبيلِ الله؟ قال: "ولا الجهادُ في سبيلِ الله؛ إلا رجلٌ خرجَ بنفسه وماله، ثم لم يرجعْ من ذلك بشيءٍ".

"ما من عملٍ أزكى عندَ الله ولا أعظم أجرًا من خيرٍ يعملُه في عشرِ الأضحى". قيل: ولا الجهادُ في سبيلِ الله؟ قال: "ولا الجهادُ في سبيلِ الله، إلا رجلٌ خرجَ بنفسه وماله فلم يرجعْ من ذلك بشيءٍ".

قال: فكان سعيد بن جبیر إذا دخل أيام العشر اجتهد اجتهاداً شديداً،
حتى ما يكاد يُقدَرُ عليه.

(saheehut targheeb: 1148)

3. Ashrae Zul-Hijja ka kaunsa din badi fazilat waala hai?

Yaume Arafah jo hajj ka asal din hai aur isi me hajj ka sabse bada rukn (wuqoofe arafah) ada kiya jaata hai wo bhi inhi dino me aata hai. Wo azeem din ke jisme Allaah ahle arfaat ke liye aam maghfirat ka elaan karta hai aur isme sabse zyada apne bando ko jahannam se aazaadi ata karta hai. Is bina par agar ayyaame ashrae Zul-Hijja me se kisi din ko koi fazilat na hoti to sirf yaume arafah hi in saare ayyaam ki fazilat ke liye kaafi hota.

4. Saal ke tamaam dino me sabse afzal din kaunsa hai?

Baaz ulama ke nazdeek yaumun nahr (qurbani ka din) saal ke tamaam dino se afzal hai.

Kyunke nabi ka irshaad hai:

Allaah ke nazdeek sabse zyada bawaqaar aur azmat waala din yaumun nahr hai phir iske

baad mina me taheberne ka din (yani 11
ZulHijja) hai. (sunan Abu Dawood: 1765)

عن النبي - صَلَّى الله عليه وسلم - قال: "إِنَّ أَكْبَرُ الْأَيَّامِ عِنْدَ اللَّهِ
يَوْمُ النَّحْرِ، ثُمَّ يَوْمُ الْقَرِّ"

5. Ashrae Zul-Hijja ki fazilat ka sabab kya hai?

Ibne hajar rahimahullah bayaan farmaate hain:
Ashrae Zul-Hijja ki imtiyazi fazilat ka sabab
ye maloom hota hai ke saari ahem tareen
ibadatein is ahsre me jama hojaati hain aur wo
ye hain: azkar , namaz, roza, sadqah aur hajj.
Iske alawa digar munasabato me ye saari
ibadatein is tarah jama nahi hoti hain. (fathul
baari: 2/460)

6. Zul-Hijja kaunsa mahina hai?

Zul-Hijja 4 hurmat waale mahino me se ek
Hurmat waala mahina hai.
Zul-Hijja islami saal ka 12th aur aakhri mahina
hai.
Zul-Hijja isliye kaha gaya qk isme Hajj ada
kiya jaata hai.

7. Ashra e Zul-Hijja me kaunse A'maal karne mustahab hain?

1. Manasik e Hajj o Umrah ki adaegi
2. Roze rakhna
3. Namazein padhna
4. Allaah ka zikr karna
5. Sadqa karna
6. Qurbani karna

8. Yaum e Arafah (9 Zul-Hijjah) ke roze ki kya fazilat hai?

Nabi ne farmaya: yaum e arafah ke roze ke mutaliq mujhe umeed hai ke wo pichle ek saal aur aane waale ek saal ke gunaaho ka kaffaarah ban jaega. (sahi muslim: 1162)

9. Kya Zul-Hijjah ke ibtedai 9 din roze rah sakte hain?

Nabi ﷺ zul-Hijja ke pahle 9 din roze rakhte the. (sunan abu dawood: 2437)

10. Aisha raziyallahu anha ashrae Zul-Hijja ke roze ki qael nahi; is baare me kya hukum hai?

Is baare me imam nawawi kahte hain:

Aisha raziyallahu anha ke qaul se ye wahm paida hota hai ke ashrae Zul-Hijja ke pahle 9 din roze rakhna makrooh hai! Jabke ulama iski taweel yu karte hain ke in 9 ayyaam ka roza rakhne me koi karahat nahi hai balke ye to

nihayat darja mustahab hai khaas taur par 9 Zul-Hijja ka roza jis ki fazilat me kai ahadees warid hain.

Iske alawa sahi hadees hai ke: in ayyaam me amal e saleh Allaah ko baaqi tamaam dino ki banisbat zyada mahboob hota hai.

To Aisha ka ye kahna ke in ayyaam me nabi ne roza nahi rakha, iska ye maana hai ke:

1. Kisi marz ya safar waghaira ki bina par roza nahi rakha
2. Unka ye kahna ke unho ne nabi ko in ayyaam me roza ki haalat me nahi dekha to unke na dekhne se ye laazim nahi aata ke nabi ne roza rakha hi nahi.
3. Nabi baaz auqaat kisi amal ko pasand to karte the laikin uski farziyat ke khauf ki wajah se ose tark kar dete the. lehaza hosakta hai nabi ne ise bhi farziyat ke andeshe ki bina chhod diya ho. (ibne hajar)

imam nawawi ye hadees zikr karte hain:

Nabi ﷺ zul-Hijja ke pahle 9 din roze rakhte the. (sunan abu dawood: 2437)

11. Yaum e Arafah ka roza maqami 9 tareekh ko rakhenge ya wuqoof e arafah ke din?

1. Hadees me “saumu yaumi arafah” aaya hai wuqoof e arafah ka zikr nahi, isliye wuqoof ki shart lagaana durust nahi.
2. Yaum e arafah se muraad 9 tareekh hi hai qk arafah kisi aur tareekh ko karne se shumaar nahi hota balke zaruri hai ke 9 tareekh ko hi ho. Pata chala asal tareekh hai.
3. Bando ko maqami ruyat ka etebaar karne ki takeed hai, utni door ka ose mukallaf nahi kiya gaya aur na ose haraj me daala gaya.

12. Kya Ashra e Zul-Hijja me zikr karne ka hukum diya gaya hai?

Nabi ka irshaad hai: Allaah ke nazdeek nihayat azmat waale aur mahboob din ayyaame ashrae Zul-Hijja ke muqable koi din nahi, is liye in ayyaam me “laa ilaaha illallaah”, “Allaahu akbar” aur “Alhamdulillaah” jaise azkaar kasrat se kiya karo.

13. Takbiraat sirri kahenge ya jahri?

In ayyaam me jahri takbirein kahna aur awaaz zyada se zyada baland karna mustahab hai.

14. Takbiraat kis waqt kahenge?

1. Ek mutlaq waqt hai; yani ashrae Zul-Hijja ki ibtida se inteha tak kabhi bhi
2. Aur ek muqayyad waqt hai jo yaume arafah ki namaze fajr se lekar 13 Zul-Hijja ki namaze asr tak har farz namaz ke baad.
 - a. In 5 ayyaam me faraez ke baad takbiraat ka padhna Umar, Ali, ibne Abbas, ibne Masood raziyaallahu anhum se sabit hai. (irwaul ghaleel: 3/125)
 - b. Ye takbiraat ijtimai taur par na padhi jaein. Har shakhs infiradi taur par takbiraat padhe.

15. Takbiraat se mutaliq sahaba ka kya mamool tha?

Imam Bukhari farmate hain: Abdullah ibne Umar aur Abu Hurairah raziyaallahu anhuma ashrae Zul-Hijja me bazaar ko nikal jaate aur takbeer kahte rahte, phir doosre log bhi inki takbirein sun kar takbiraat padhte. (sahi bukhari: 969)

16. Ramazan ke aakhri ashre ki ahmiyat zyada hai ya zul-Hijja ke pahle ashre ki?

Imam ibne Qayyim rahimahullah farmate hain: raato me ashrae Zul-Hijja ki raato se afzal ramazaan ke aakhri ashre ki raatein hain; aur dino me ramazaan ke dino se afzal ashrae Zul-Hijja ke din hain.

Ramazaan ki raatein isliye afzal hain ke isme shabe qadar hai. Aur zul-Hijja ke din isliye afzal hain qk isme yaumut tarwiyah, yaume arafah aur qurbani ke din hote hain.

17. Kya ashrae Zul-Hijja me Baal aur nakhun kaatna mana hai?

Jo shakhs qurbani ka irada kare ose zul-Hijja shuru hone se qurbani karne tak baal aur naakhun kaatne se mana kiya gaya hai.

18. Poore ghar waale baal aur naakhun kaatne se ruke rahein ya sirf qurbani dene waala shakhs?

Sirf qurbaani dene waala shakhs hi baal aur naakhun kaatne se rukega poore ghar waale is hukum me shamil nahi.

19. Ashrae Zul-Hijja me Qurbani karne waala bhool kar baal ya nakhun kaat le to iska kya hukum hai?

Is par koi kaffarah nahi; albatta jo shakhs jaan boojh kar aisa kare to ose tauba wa istighfaar karna chahiye.

20. Ahsrae Zul-Hijja me sar dhone ya kanghi karne se baal gir jaein to kya hukum hai?

Koi haraj ki baat nahi; isse qurbani ke ajr o sawab me koi kami waqe' nahi hogi.

Aur jo shakhs jaan boojh kar bhi baal ya naakhun kaat le to iski wajah se bhi wo qurbani tark na kare in-shaa-Allaah qurbani ka ise poora poora sawab milega qk ye sirf mustahab amal hai.

Qurbani ke 37 Masael

1. Qurbani ka kya hukum hai?

Qurbani karna sunnat e muakkada hai.

Jaise ke Baihaqi ne Ma'rifat as-Sunan wa'l-Athaar (16/14) asar number: (18893) me naqal kiya hai ke:

عَنْ أَبِي سَرِيحَةَ قَالَ: أَدْرَكْتُ أَبَا بَكْرٍ وَعُمَرَ، وَكَانَا لِي جَارَيْنِ وَكَانَا لَا يُضَحِّيَانِ.

“Abu sareehah kahte hai: Maine Abu Bakar aur Umar Raziallaahu anhuma ko paaya, aap dono mere padosi the, aap eid ki qurbani nahi kiya karte the.”

Is asar ko bayaan karne ke baad Imam Baihaqi Rahimahullaah kahte hai ke :

كَرَاهِيَّةٌ أَنْ يُقْتَدَى بِهِمَا.

[Abu Bakar aur Umar Raziyaallaahu anhuma isliye qurbani nahi karte the ke] kahi unki iqtada naa ki jaane lage.”

[shaikh Albani ne is asar ko saheeh qaraar diya, irwaul ghaleel: 4/355]

2. Qurbani ki kya fazeelat hai?

Qurbani ki fazeelat ke baare me bahut saari zaeef ahadees awaam me aam hain jaise:

1. qiyamat ke din pulsiraat par se guzarte waqt qurbani ka jaanwar aayega aur qurbani dene vaala fard us par savaari karke us pul par se guzar jaaega.
2. jaanwar ke har baal ke baraabar nekiya likhi jaaegi.

Qurbani ki fazeelat ke liye itna hi kaafi hai ke ye Ibrahim Alaihissalaam ki azeem sunnat hai.

Qurbani ki fazeelat saabit karne ke liye ye aayate kaafi hai:

“Allaah Taala ko qurbaniyo ke gosht nahi pahunchte na uske khoon balke use to tumhare dil ki parhezgaari pahunchti hai.”
(suratul Hajj: 37)

“fasalli lirabbika vanhar” ke tum pahle
namaz qaayam karo aur phir qurbani do.
(suratul kausar: 2)

Iski fazeelat ke liye itna kaafi hai ke Nabi
Kareem ﷺ ne bhi qurbani ka bahut
ehtemaam kiya. Aap ﷺ se qauli, feli aur
taqreeri har aitebaar se ye amal saabit hai.

3. Qurbani ke jaanwar ki umar kya honi chahiye?

Qurbani ke jaanwar ki umar ke taalluq se
Nabi Kareem ﷺ ka irshaad hai:

" لَا تَذْبَحُوا إِلَّا مُسِنَّةً إِلَّا أَنْ يَعْسُرَ عَلَيْكُمْ فَتَذْبَحُوا جَذْعَةً مِنَ الضَّأْنِ "

“Mat zabah karo qurbani me magar musinna
(jo ek baras ka hokar doosre me laga ho)
albatta jab tum ko aisa jaanwar na mile to
dumbe ka jaz’ah karo.” (Jo 6 maheene ka
hokar saatve me laga ho).

Fathul Bari me Imam Ibne Hajar
Rahimahullaah ne aur Al Majmoo’ me Imam

Navavi Rahimahullaah ne iski tashree karte huwe kaha hai:

“Musinnah” ko agar asanna yusinnu se yaani “assin” (umar) se muraad le to umar vaala jaanwar zabah karna hoga. Aur agar iska maana “sinnun” (daant) se muraad liya jaae to iska matlab ye hoga ke vo jaanwar jiske daant nikal aaein. muraad vo jaanwar jiske doodh ke daant jhad kar haddi ke daant nikal aae, kyu ki jaanwar jab paida hota hai to uske baareek baareek daant hote hai. Aur ye daant jaane ke baad haddi ke daant nikal aate hai. Ye umooman jaanwar ke mooh ke bilkul saamne vaale do daant vaazeh taur par nazar aate hai. In daanto se ba-aasaani jaanwar ki umar pahchaan me aa jaati hai.

- paanch saal ki umar me oont ke doodh ke daant gir kar haddi ke aa jaate hai.
- Gaai ke bachche ke daant aane me do saal lag jaate hai.
- bakra, menda ya dumba ya potla vaghaira ko le to unke liye mukammal ek saal lag jaata hai.

Musinnah se pahle ek “jaz’ah” hota hai, yaani vo jaanwar jiske doodh ke daant abhi poori tarah se nahi gire lekin dekhne me bahut bhaari bharkam aur mota taaza nazar aata ho.

Is jaanwar ki qurbani nahi hogi lekin agar aisa jaanwar menda ya mendi ki qisam se ho to jaaez hai. Kyu ke Nabi Kareem ﷺ ne kaha agar tumhe mushkil ho jaae aur baazar me musinnah maujood na ho to aisi soorat me mende ka jaz’ah jaaez ho sakta hai; aur dekhne me bhi bhaari bharkam nazar aaye.

4. Kaunse jaanwaro ki qurbani jaaez hai?

Wo jaanwar jo qurbani ke laayaq hain;
Allaah Taala ne farmaya:

لَيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِّنْ
بَهِيمَةِ الْأَنْعَامِ ۖ (سورة الحج: 28)

“Aise faayide haasil karne ko aa jaae aur un muqarrara dino me Allah ka naam yaad kare aur choupayiyo par jo paaltoo ho.”

bahimatul an'aam yaani vo jaanwar jo choupaye ki qabeel me aate hai, har chaar pair vaale jaanwar shaamil nahi, balke unme se 8 jaanwar hai jinka zikar Surah Al Anaam aayat no 143, 144 me zikar moujood hai:

“(Paida kiye) 8 nar va maada yaani bhed me do qisam aur bakri me do qisam aap kahiye ke kya Allaah ne un dono naro ko haraam kiya hai ya dono maada ko? Ya usko jisko dono maada pet me liye huwe ho? Tum mujhko kisi daleel se to bataao agar sachche ho (143) aur oont me do qisam aur gaae me do qisam aap kahiye ke kya Allaah Taala ne in dono naro ko haram kiya hai ya dono maada ko? Ya usko jisko dono maada pet me liye huwe ho? Kya tum haazir the jis waqt Allaah Taala ne tumko iska hukum diya? To us se zyaada kaun zaalim hoga jo Allaah Taala par bila daleel jhooti tohmat lagaae, taake logo ko gumrah kare yaqeenan Allaah Taala zaalim logo ko raasta nahi dikhaata (144).” (suratul an'aam: 143-144)

Yaani bakra bakri nar aur maada, menda ya mendi aur oont ya oontni aur isi tarah gaai ya bail.

5. Gaae ki qurbani jaez hai ya nahi?

gaai me nar aur maada dono bhi qurbani ke laaeq hain, lekin baaz jagah haalaat alag hote hai Jaise Hindustan me ke gaai ki qurbani par yahaa ke ghair muslim hazraat naraaz hote hai. Aur islam me ye zaroori nahi hai ke ham gaai hi ki qurbani de to hamara eemaan me izaafa hoga. Haalaat ke peshe nazar bakra ya menda ki qurbani dekar bhi ham apni qurbani karte huwe Eid ul Azha mana sakte hai. Aur agar hamare ham-watan ghair muslim bhaiyo ko is se takleef hoti hai to ham ko hat-dharmi nahi karni chahiye.

Ulama kiraam aur hukama ne naseehat ki hai ke un maqaamaat par jahaan par fasaadaat ka qavi imkaan ho ya jahaan par jaan va maal aur izzat va aabroo ka qatra ho sakta ho

to vahaan par sakhti se is baat ka khayaal rakhe ki gaai zubah na ki jaae.

6. Kin jaanwaro ki qurbani nahi hogi?

Aise bahut se jaanwar hain jo ke ham par halaal hai lekin unki qurbani nahi ki jaa sakti hai. Jaise ke murghi, hiran, khargosh vaghaira vaghaira. Kyu ke ye bahimatul an'aam me se nahi hai.

7. Qurbani kin dino me karni hai?

Agar maqsoos qurbani ke ayyam me qurbani na de aur doosre ayyam me qurbani de to vo qurbani shumaar nahi hogi yani Zil Hijja ki qurbani shumaar na hogi, jo ke Ibraaheem Alaihissalaam ki sunnat hai. Agar aap ko Ibraaheem Alaihissalaam aur Nabi Kareem ﷺ ki sunnat ko paana hai to khaas ayyam ka khayaal rakhna vaajib hai.

Is qurbani ka waqt Eid ul Azha ki namaz ke baad se shuroo hokar 13 Zil Hijja ka sooraj ghuroob hone se pahle tak jaari rahta hai. 11, 12, 13 Zil Hijja ke dino ayyame tashreeq kaha jaata hai. In dino ke bare me Nabi Kareem ﷺ ne kaha :

Ke ye hamare eid ke din hai, Aye Islam ke maanne vaalo!

Sunan Tirmizi : 773, Saheeh Abu Dawood (2090), Sunan abu Dawood :(2419)

Sayyidina Uqba bin Aamer Raziallaahu anhu kahte hai ke Rasoolullaah ﷺ ne farmaya :
“Youme Arfa, Youme Nahar aur Ayyame Tashreeq hamari yaani ahle islam ki eid ke din hai aur ye khane peene ke din hai.”

Aur isi tarah Nabi Kareem ﷺ ne farmaya ke
“Ayyame Akal va Sharb va Zikrullaah” ye din khaane peene aur Allah ka zikar karne ke din hai.”

agar is se pahle ya baad koi qurbani kare to vo aam qurbani shumaar hogi, Eid ul Azha ki qurbani shumaar nahi hogi.

8. Qurbani ke jaanwar ki sifat kya honi chahiye

ek Hadees vaarid hai ke jisme Nabi ﷺ ke zabah karda 2 bakro ki sifat kuch is tarah bayaan ki gayi hai :

Anas Raziyaallaahu anhu se rivaayat hai ke Rasoolullaah ﷺ seeng vaale do mendho ki taraf mutavajje huwe aur unhe apne haath se zabah kiya. Saheeh Bukhari : 5554

Nabi Kareem ﷺ ke bakre bade bhaari bharkam qeemti aur dekhne me bade khoobaro, bade seeng vaale the aur mazeed tafseel ye thi ke vo dekhta tha kaale me, chalta tha kaale me aur baithta tha kaale me.

Sunan Tirmizi : 1496. Shaikh Albani Rahimahullaah ne Ibne Maajah (3128) me is Hadees ko saheeh qaraar diya.

Abu Sayeed Qudri Raziyaallaahu anhu kahte hai ke Rasoolullaah ﷺ ne seeng vaale ek nar mendhe ki qurbani ki, vo

siyaahi me khaata tha, siyaahi me chalta tha aur siyaahi me dekhta tha.

Matlab ye hai ke uske aankhon ke atraaf me kaala rang tha. Aur isi tarah uske pairon me aur dum ke paas ke hisse me aur pet par kaalapan moujood tha. Algharz har aitebaar se achcha jaanwar. Qeemti aur bhaari bharkam aur khoobsoorat jaanwar ka inteqaab kare.

9. Qurbani ka jaanwar kin uyoob se paak hona chahiye?

أَرْبَعٌ لَا تَجُوزُ فِي الْأَضَاحِيِّ الْعَوْرَاءُ بَيْنَ عَوْرَتِهَا، وَالْمَرِيضَةُ بَيْنَ مَرَضُهَا،
وَالْعَرْجَاءُ بَيْنَ ظَلْعُهَا، وَالْكَسِيرُ الَّتِي لَا تَنْقَى

[Sunan Abi Dawood : 2802 / Saheeh]

Ubaid bin Feroz kahte hai ke maine Sayyidina Bara bin Aazib Raziallaahuanhu se poocha ke : Kounsa jaanwar qurbani me duroost nahi hai? To Aap ne kaha : Rasoolullaah ﷺ hamare darmiyaan khade huwe, meri ungliya Aap ﷺ ki ungliyo se

choti hai aur meri pairon Aap ﷺ Ke pairon se choti hai, Aap ﷺ ne chaar ungliyo se ishaara kiya aur farmaya : “Chaar tarah ke jaanwar qurbani ke laayaq nahi hai:

- 1.ek kaana jiska kaanapan bilkul zaahir ho,
- 2.Doosra beemaar jiski beemari bilkul zaahir ho,
- 3.teesra langdaa jiska langdaapan bilkul vaazeh ho,
- 4.aur choutha dubla boodha kamzor jaanwar jiski haddiyo me gooda na ho,”

maine kaha : mujhe qurbani ke liye vo jaanwar bhi bura lagta hai jiske daant me naqs ho, Aap ﷺ ne farmaya : “Jo tumhe na pasand ho usko chod do lekin kisi aur par usko haram na karo.” Abu Dawood kahte hai : ([laa tankhee] ka matlab ye hai ke) uski haddi me gooda na ho.

10. Zabah ke kuch aadaab zikr karein?

- Jaanwaro ko be rahmi ke saath kheechte huwe na laaye,

- ek jaanwar ke saamne doosre jaanwar ko zabah na kare
- aur jaanwar ke saamne churi tez na ki jaae
- aur isi tarah churi ko achchi tarah tez kar le taake zabah karte waqt jaanwar ko takleef na ho
- aur jaanwar ko zabah karte waqt aisa letaye ke uske pair qible ki taraf ho aur baaye haath se jaanwar ke sar ko aisa dabae ke uski garden ki ragein vaazeh taur par nazar aa jaae, aur seedhe haath me churi ho aur aap ko wind pipe (hava ki naali) khaane ki naali aur shai rag kaantna hai,
- aur chakhoo badi mazboot ho jis se zabah aasani ke saath ho
- aur chura bahut tez dhaar ho,
- aur jab aap zabah karne lage to us se pahle aap “Bismillah” padhe.

11. Qurbani ki duaein zikr karein?

“Bismillaah” padhna waajib hai

iske alaava (mustahab dua):
“**ALLAHU AKBAR, ALLAHUMMA
HAAZA MINKA VALAKA,
ALLAHUMMA TAQABBAL MINNI, INNI
VAJJAHA TU VAJHIYA LILLAZI
FATARAS SAMAAVAATI VAL ARZA
ALA MILLATI IBRAAHEEMA
HANEefa VAMAA ANA MINAL
MUSHRIKEEN, INNA SALAATI VA
NUSUKI VA MAHYAAYA VA MAMAATI
LILLAHI RABBIL AALAMEEN, LAA
SHAREEKA LAHU, VA BI ZAALIKA
UMIRTU VA ANAA MINAL
MUSLIMEEN.**”

Ye sab mustahabaat hai jinko padha bhi
jaa sakta hai aur tark bhi kiya jaa sakta hai,
lekin agar aap ko poori dua yaad na ho to
sirf “**BISMILLAH, ALLAHU AKBAR**”
padhe to zabah ho jaaega aur qurbani
Insha Allaah qubool ho jaaegi.

Tafsilaat ke liye hamari kitab “qurbani ke
ahkaam o masael” mulahaza farmaein:

**12. kya ek bakre ki qurbani saare ghar
waalo ki taraf se kaafi ho jaati hai?**

Ata bin Yasaar kahte hai ke maine Abu Ayyub Ansari Raziallaahu anhu se poocha : Rasoolullaah ﷺ ke zamane me qurbaaniya kaise hoti thi? Unhone kaha : Ek aadmi apni aur apne ghar vaalo ki taraf se ek bakri qurbani karta tha, vo log khud khaate the aur doosro ko khilaate the, yahaan tak ke log (kasrate qurbani par) faqar karne lage aur ab ye soorat e haal ho gayi jo dekh rahe ho.

Sunan Tirmizi: 1505 / Albani : Saheeh,

13. ek bakre aur gaae aur oont me kitne hisse kiye jaa sakte hain?

Baaz log ye samajhte hai ke bakre me teen hisse hote hai, ye baat bilkul ghalat hai, jabke bakre me ek hi hissa hota hai, yaani ek bakre me ek hi qurbani ho sakti hai,

gaae me saat hisse ho sakte hai matlab ye hai ke ek gaay me saat logo ya khaandaano ki qurbani ki jaa sakti hai,

oont me bhi saat log hissedaar ban sakte hai,
yaani ek oont me saat khaandaan vaale
hissedaar ho sakte hai.

**14. kya qurbani karne waala hi 1st zil
Hijja se 10 zil Hijja tak baal ya
naakhoon na kaate, yaani qurbani ke
baad hi kaat sakta hai ya ye amal
khaandaan ke deegar afraad bhi kar
sakte hai?**

Jo aadmi kamaane vaala aur ghar ka nigraan
hota vahi investor hota hai. To yakum zil Hijja
taa 10 zil Hijja saari paabandiya usi par aaed
hoti hai kyu ke usne ye niyyat ki hai ke vo
saare khaandaan ki taraf se qurbani karega kyu
ke hadees me ye hai :

Umme Salma Raziallaahuanha se rivayat hai,
Rasoolullaah ﷺ ne farmaya : “Jab zil Hijja ka
ashraa aa jaae aur qurbani moujood ho jisko
vo qurbaan karna chahe to baal na katraaye na
naakhun taraashe.”

Saheeh Muslim: 1977, Sunan tirmizi: 1523

Aur Hadees me ye nahi ke jiski taraf se qurbani dee ja rahi hai unko bhi chahiye ke vo apne baal aur naakhun na nikaale, sirf vo aadmi jo qurbani dene vaala ho usi par ye saari paabandiya hai.

15. Jo qurbani na desakta ho wo baal aur naakhun yaum nahr ko kaate to kya ose qurbani ka sawab milega?

baaz log ye Hadees bayan karte hai jiske paas qurbani ka jaanwar na ho to vo apne baal va naakhun na nikaale aur eid ki namaz ke baad usko nikaale to us Hadees ko ulama kiraam ne zaeef kaha hai :

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "أُمِرْتُ يَوْمَ الْأَضْحَى عِيدًا جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ لِهَذِهِ الْأُمَّةِ، قَالَ الرَّجُلُ: أَرَأَيْتَ إِنْ لَمْ أَجِدْ إِلَّا أُضْحِيَّةً أُنْثَى، أَفَأُضْحِي بِهَا قَالَ: لَا، وَلَكِنْ تَأْخُذُ مِنْ شَعْرِكَ وَأُظْفَارِكَ وَتَقْصُ شَارِبَكَ، وَتَخْلُقُ عَانَتَكَ، فَبِتِلْكَ تَمَامُ أُضْحِيَّتِكَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ".

Sunan Abi Dawood / Kitab: Qurbani ke masael / Baab: Qurbani ke vujoob ka bayan – hadees no: 2789, Sunan Nasayi (4370),

(Tohfatul Ashraaf:8909), Musnad Ahmad (169/2) (Shaikh Albani Rahimahullaah ke nazdeek ye Hadees eesa ke majhool hone ki vajah se zaeef hai, jabke eesa ba tahqeeq ibne hajar sadooq hai, neez mulahiza ho: zaeef abi dawood: (370/2) neez Shaikh Albani Rahimahullaah ne taqreej Mishkaatul Masaabih: 1424 me farmaya ke is hadees ki sanad me eesa bin hilaal al sadafi hai aur vo majhool hai.

16. qurbani ke liye qarza liya jaa sakta hai ya nahi?

Is maamle me Shaikh Bin Baaz Rahimahullaah ne kaha ke agar aadmi ko ye maaloom ho ke qarz liya jaae to badi aasaani se ada kiya jaa sakta hai aur kuch dino me maal aa jaaega aur agar vo mar jaae to uske ghar vaale baa aasaani ada kar sakte hai to aise aadmi ke liye jaaez hai ke vo qarza lekar qurbani kare, misaal ke taur par kisi ki tanqvah taaqeer se milti hai yaani qurbani ki taareeq ke

baad mausool hoti hai to koi harj nahi ke vo qarz lekar qurbani kare.

17. kisi jaanwar ka kaan thoda saa kata huwa ho ya seengh oopar ki jaanib se thodi tooti huwi ho to kya aise jaanwar ki qurbani dee jaa sakti hai?

Jis jaanwar ka aib aisa ho jo zaahir na hota hai yaani ghour se dekhne par maaloom hota ho jaise kaan thoda kata hua hai ya seengh thodi tooti huwi jo aib aam taur se zaahir nahi hota ho to is qisam ke maamooli aib ki moujoodgi me koi haraj nahi, aise jaanwaro ki qurbani dee jaa sakti hai, aur baaz auqaat jaanwaro ke kaarobaari umooman jaanwaro ki pahchaan ke liye unke kaan ki taraf ya pet par ya raan par daagh dete hai aur isi tareeqe se pahchaan ke liye kaan me chote chote suraaq banate hai to is qisam ke maamooli uyoob me koi harj nahi, balke aise jaanwar ki qurbani dee jaa sakti hai aur isi ke baare me Shaikh Ibne Usaimin Rahimahullaah ne bataya ke kaan vaghaira me chote mote suraakh se koi aib zaahir nahi hota

aur ye aib shumaar nahi hoga, lekin aadha kaan kat chuka ho aur kat kar latak raha ho ya ghaayab ho to ye aib har ek ki nazar me aib lagta hai to aise jaanwar ki qurbani nahi hogi.

18. qurbani ke gosht ki taqseem kaise ki jaani chahiye?

Qurbani ke gosht ki taqseem ke silsile me bahut ghuloo paaya jaata hai aur baaz hazraat isko vaajib samajhte hai aur is baat ke qaael hai ke gosht ke teen hisse banaye jaae. Ek hissa ghurba aur masaakeen me aur doosra hissa rishtedaaro aur ahbaab me aur teesra hissa ghar me rakh le. To is fikar ke peshe nazar log jaanwar ki har cheez ke teen hisse karte hai, jaise kaleji, dil aur gurde. To yaad rakhna chahiye ke ye koi zaroori taqseem nahi balke mustahabbaat me se hai kyu ke jis kaam se pahle roka gaya aur fir dobara uski ijaazat de dee jaae to us hukum ki nau'iyat mustahab va mubaah ki hoti hai. Jaise Nabi Kareem ﷺ ne shuroo me qurbani ka tamaam gosht khaane aur baaqi na rakhte huwe sadqa kar dene ka

hukum diya tha kyu ke vo saal qahet saali ka tha, magar baad me logo ke andar maali faravaani aa gai to Nabi Kareem ﷺ ne jama karne aur zakheera karne ki bhi ijaazat dee hai, aur Quraan me jo aaya hai :

**“Fakuloo minha va at imul baa isal faqeer”
(Soorah Juma:28)**

“Pas tum aap bhi khaavo aur bhooke faqeero ko bhi khilaavo.”

Is aayat se Ibne Usaimin Rahimahullaah ne istedlaal kiya ke :

Gosht ko teen hisso me taqseem karna vaajibaat me se nahi balke mustahabaat me se hai ke aadmi khud khaaye aur rishtedaaro ko bhi diya kare aur isi tarah ghareebo ko bhi de, lekin agar vo poore ka poora khaaleta hai ya fir tamaam ka tamaam zakheera kar leta ya fir poore ka poora sadqa kar deta hai to koi gunaah na hoga. Lekin bhala aur achcha tareeqa ye hai ke aadmi khud na poore ka poora khaa jaae balke sab ka khayaal kare kyu ki rishtedaariyaan badhaane, nafrato ko

khatam karne aur ghareebo ki duaen lene ka ye achcha zariya hai, agar aap ghareebo par raham karenge aur rishtedaariyo ka khayaal rakhenge to Allaah Taala aap par raham karega.

19. gosht ko taqseem karne ke peeche kya hikmat hai?

iske jawaab me Shaikh Ibne Usaimin Rahimahullaah ne irshaad farmaya ke :
Jab banda qurbani ka gosht khaata hai to Allaah ko us amr se khushi hoti hai ke uska banda uski nemato se faayda uthaye aur Allaah Taala ke farmaan : **“Vakuloo vashraboo vala tusrifoo”** (Soorah Aaraaf:31) **“Aur khaao aur piyo aur had se mat niklo”** par amal kare, aur jab vo sadqa karta hai to Allaah Taala se ye ummeed lagata hai ke usko sawaab milega aur is tarah vo Allaah Taala se jud jaata hai, aur jab vo rishtedaaro me taqseem karta hai to unme muhabbaten badi hai aur rishtedaariyaan mazboot hoti hai aur ye bhi ek bahut bade sawaab ka baa'is banta hai jaise ke Nabi Kareem ﷺ ne farmaya :

Abu Hurairah Raziallaahu anhu se rivayat hai, vo Nabi ﷺ se bayan karte hai ke Aap ﷺ ne farmaya : “Aapas me tohfe liya diya karo, is se baaham muhabbat paida hoti hai.” Al-adabul mufrad: 594

20. gosht taqseem kiya jaae to paka kar kiya jaae ya kachcha hi taqseem kiya jaae.

Iske jawaab me Shaikh Ibne Usaimin Rahimahullaah ne kaha ke : Gosht ko kachcha taqseem karna hi sunnat aur saheeh hai.

21. Qurbani ka gosht kab tak taqseem kiya jaana chahiye?

agar qurbani ke din khatam ho jaae tab bhi gosht ko taqseem kiya jaane me haraj nahi hai.

22. Gosht kitni miqdaar me taqseem karna chahiye?

is me koi had muqarrar nahi ki gai hai.

23. marhoom ki taraf se qurbani dee jaa sakti hai ya nahi?

Is silsile me Shaikh Ibn Usaimin
Rahimahullaah ne vaazeh taur par ye kaha ke
choonke qurbani ek mustaqil ibaadat hai jo
khaas auqaat me khaas cheezo ke saath ada ki
jaati hai aur qurbani ek ibaadata mahza hai,
jisko ham aise hi baja laayenge, jaise Nabi
Kareem ﷺ aur Sahaba Kiraam ne kiya hai aur
ham isme koi kami peshi aur badlaav nahi laa
sakte, to tamaam ahde nabuvvat aur ahde
sahaba me koi ek aisi daleel nahi milti ke jis se
ham ko ye maaloom hua ke kabhi Nabi
Kareem ﷺ ya sahaba ne kisi mayyit ki taraf se
qurbani ki ho.

Lekin Nabi Kareem ﷺ ke ek amal se jo baat
saabit hoti hai ke zindo ke saath murdo ko bhi
milaaya jaae, jaise ke Nabi Kareem ﷺ qurbani
karte waqt ye kahte the ke : “Ye mere aur
mere ghar vaalo ki taraf aur meri ummat ke un
afraad ki taraf se jinhone qurbani nahi dee” :
Nabi Kareem ﷺ ke ghar vaalo me baaz
marhoom ho chuke the aur baaz ba hayaat the,
jaise Ummul Momineen Sayyidah Khadijah
Raziallaahuanha, Aap ﷺ ke teen
saahabzaadiya raziallaahuanhum aur Aap ﷺ ke

haqeeqi chacha Hamza bin Abdul Muttalib raziallaahu anhu nabi ﷺ ki hayaat me vafaat paa chuke the aur isi tarah Nabi ﷺ ke rishtedaar vafaat paa chuke the, iske baavajood Nabi ﷺ ne unme se kisi ke haq me koi mustaqil qurbani nahi farmai, aur na hi Sahaba Kiraam ki jaanib se koi aisa amal saabit hai, agar jaaez hota to Sahaba Kiraam ham se pahle is par amal kar chuke hote.

Aur doosri baat “aur meri ummat ke un afraad ki taraf se jinhone qurbani nahi dee” ka matlab ye bhi ho sakta hai ke baaz sahaba us waqt vafaat paa chuke the, to ye vafaat paane vaale bhi Nabi Kareem ﷺ ke ummatiyo me se the. Is Hadees se jo maani nikal sakta hai vo ye ke zindo ki qurbani ke saath saath murdo ko jama kar liya jaae. Jaise aap agar qurbani de rahe hai aur aap ke vaalidain ka inteqaal ho chuka hai to aap unko bhi apni qurbani ke saath shaamil kar sakte hai kyu ke vaalidain ke baare me Nabi Kareem ﷺ ne farmaya tha, tum aur tumhara maal dono tumhare vaalid ke hai”

:

24. agar kisi ne apni qurbani me murdo ko bhi shaamil kar liya to kya us qurbani ka gosht khaya jaa sakta hai ya nahi? Kyu ke isme murdo ko bhi shaamil kar liya gaya hai?

uska gosht kha sakte hai, kyu ke Nabi ﷺ ne “Meri ummat ke un afraad ki taraf se jinhone qurbani nahi dee” dua padhte huwe qurbani farmai to ye baat saabit nahi hai ke Aap ﷺ ne is qurbani ka gosht nahi khaya ya na khane ka koi hukum diya ho, lekin agar koi sadaqa ke taur par qurbani de raha ho, yaani sadqe ke paiso se jaanwar zabah kar raha ho aur uska gosht ghareebo me khila diya hai to ye sadqa hoga, qurbani nahi aur iski niyyat aam sadqe ki hogi aur qurbani ke dino me dee jaane vaali qurbani bilkul alag hai, aur jo jaanwar sadqe ki niyyat se zabah kiya jaaega vo to saal bhar me kabhi bhi kiya jaa sakta hai.

Lekin ye amr bhi zahan nasheen rahe ke mayyit tak eesaal e sawaab ka zariya banne vaale kuch mustasna aamaal hai jaise haj,

umrah, vaajib roze aur dua. Is maali sadqe ke taalluq se Shaikh Albani Rahimahullaah ka jo mouqif hai vo ye hai ke maali sadqe ke liye sirf bachcho ko ijaazat hai ke vo apne maa baap ki taraf se ada kar sakte hai. Kyu ke bachche apne maa baap ki mahnato ka hi nateeja hote hai. Is vajah se sirf maa baap ki had tak bachcho ko ijaazat hai. Lekin doosro ki taraf se maali sadqa jaaez nahi hai. Masalan agar rishtedaar me se kisi ki vafaat ho jaae, jaise phoopu, chacha ya aur koi rishtedaar to unki taraf se eesal e sawaab ke taur par maali ibaadat jaaez nahi hai, jabke deegar Ulama Kiraam ne maali ibaadat me eesal e sawaab ko vaalidain ke alaava deegar rishtedaaro ke liye jaaez qaraar diya hai, lekin ehtiyaat kare ke ibaadat mahza yaani khaalis ibaadat ki qabeel se taalluq rakhne vaale umoor me doosri ibaadat par qiyaas na kiya jaae.

25. kya Nabi Kareem ﷺ ki taraf se qurbani di jaa sakti hai?

Jaise ke baaz log Nabi Kareem ﷺ ke naam se bhi qurbani dete hai, to us ziman me sab se pahli baat ye zahan me rakhni chahiye ke Nabi Kareem ﷺ ko hamare aamaal ki zaroorat nahi, kyu ke Aap ﷺ to maasoom anil qata hai aur Allaah Taala ne khud Aap ﷺ ke baqshe hone ki gawaahi de di. Isliye Nabi Kareem ﷺ ke naam ki qurbani dena jaez nahi hai. Agar Aap ko Nabi Kareem ﷺ se muhabbat hai to Nabi Kareem ﷺ par kasrat se darood padhe. Lekin baaz log ye daleel lete hai ke Nabi Kareem ﷺ ne khud kiya hai to Nabi Kareem ﷺ ki qusoosiyat me aap ko daleel nahi milti. Aur baaz log Ali Raziallaahu anhu se marvi Hadees se daleel lete hai jabke vo parle darje ki zaef rivayat hai :

Sunan Tirmizi: 1495, Is Hadees ki sanad me “shareek” hafize ke kamzor hai, aur abul hasnai majhool, neez “hanash” ke baare me bhi sakht iqtelaaf hai. Shaikh Albani Rahimahullaah ne Zaef ut Tirmizi: 1495 me is Hadees ki sanad ko zaef qaraar diya.

Neez kisi sahabi se aisa amal saabit nahi hai aur jo saabit hai vo zaeef rivaayaat par mabni hai, lihaza in tamaam se bachna chahiye.

26. Kya qurbani ke bajae wo maal sadqa karna jaez hai?

Baaz log qurbani ki jagah raqam sadqa karte hai, is maamle me Ulama Kiraam ki jaanib se saqt qisam ki tambeehaat hai ke aisa karna hargiz bilkul jaez nahi hai. Agar aap sadqa hi karna chahte hai to nafil sadqa kare.

27. qurbani doosre mulk me dena kaisa hai?

Aap jahan rahte hai vahi aap ko qurbani deni chahiye, masalan agar aap Hindustan me hai to aap apne mulk aur shahar aur apne mahalle me hi kare. Lekin baaz log maghrabi mumaalik me rahte hai aur vahaan ke qavaaneen ke mutabiq vo vahaan qurbani nahi kar sakte, to

aisi soorat me doosre mamaalik me bhi qurbani karva sakte hai. Aur haajiyo ke hadi ke jaanwaro ke masael bilkul judaagaana hai, neez deegar baaz masael me haajiyo ke masael alag hote hai.

28. Qurbani ke jaanwaro yaani bakra ya gaae aur oont me se kounsa jaanwar qurban karna Afzal hai?

Shaikh Bin Baaz Rahimahullaah ne kaha ke ghanam bakra Afzal hai aur Shaikh Ibne Qayyim Rahimahullaah ne bhi kaha ke Nabi Kareem ﷺ ki zyada tar sunnat bakra zabah karne ki hai to bakra zabah karna Afzal hai.

29. jaanwaro ke baaz hisse khaane se rok dete hain; jaise jaanwar ke qasyaat (kapoore) hai ya peshaab ki thaili ya boti vaghaira hai to isme koi sharayee mamani'at hai?

Agar scientific aitebaar se koi cheez sahat ke liye muzir hai to sahat ki kharaabi se bachne

ke liye na khaaye to koi harj nahi hai. Lekin halaal ka matlab sirf khaana hi nahi balke istemaal bhi karna maqsood hota hai, jaise seengh hai aur chamda hai jisko khaaya to nahi jaa sakta lekin usko istemaal kar sakta hai.

30. baaz log qurbani ke baad jaanwar ka chamda qasaab ko de dete hai aur kahte hai ke ye tumhari ujrat hai aisa karsakte hain?

ye baat yaad rakhni chahiye ke jab aap ne Allah Taala ki raah me jaanwar qurbaan kar diya to uski kisi cheez ko farokht karte huwe istefaada nahi kiya jaa sakta hai. Agar aap ne qasaab ki ujrat ki jagah is qurbani ke jaanwar ka chamda de diya to goya aap ne uska istefaada kiya hai aur aisa karna jaaez nahi hai.

31. yakum zil Hijjah se 10 zil Hijjah tak baal aur naakhun nikaalna mana hai to

agar kisi ne kaat liya to uska kya hukum hai?

Shaikh Ibne Usaimin Rahimahullaah ne kaha ke is par koi kaffaara nahi hai balke toubah hai. Neez is baab me marvi Ahaadees mouqoof aur marfoo hone main ekhtelaf haiyani Sahaba ke aqwaal hai. To is maamle me itni saqti nahi baratni chahiye. Halaanke Ahadees ke alfaaz me taakeed paayi jaati hai. Lekin mouqoof hone ki vajah se isme itni shiddat nahi barati jaaegi. Agar usne jaan boojhkar kaat liya hai to toubah karle aur agar anjaane me kaat liya hai to us par koi gunah nahi hai. Balke yahaan tak bhi fatwe paaye jaate hai ke kisi ke baal ya naakhun bahut zyada badh gaye hai aur usko zil Hijjah ka pata nahi chala hai aur vo zil Hijjah ke maheene me daakhil ho gaya hai to vo kaat sakta hai, lekin jab Hadees vaarid hai to uska ahteraam aur ahtemaam karna chahiye aur apne baalo aur naakhun ko yakum zil Hijjah se pahle kaat lena chahiye aur das din tak is amr se baaz rahna chahiye.

32. Kya qurbani ka gosht ghair muslim biraadaraane watan ko diya jaa sakta hai?

Shaikh Bin Baaz Rahimahullaah ne kaha ke jo ghair muslim muahid (معاهد) (jo muslim mumaalik agreement ke saath rahte hai) aur mustaamin jo maasoom aur aman pasand hai) hai to unko diya jaa sakta hai, jaisa ke Quraan Majeed me Allaah Taala ne irshaad farmaya hai ke :

‘Jin logo ne tum se deen ke baare me ladaayi nahi ladi aur tumhe jila watan nahi kiya unke saath sulook va ahsaan karne aur munsifana bhale bartaav karne se Allaah Taala tumhe nahi rokta, balke Allaah Taala to insaaf karne vaalo se muhabbat karta hai,”

Is aayat se Ulama Kiraam ne ye istedlaal kiya hai ke qurbani ka gosht ghair muslimo ko diya jaa sakta hai aur Sahaba Kiraam ke baare me aata hai ke vo apne ghair muslim padosiyo ko qurbani ka gosht diya karte the.

33. ek aadmi ne qurbani ka jaanwar liya aur ghar laane ke baad vo mar gaya to kya usko fir se jaanwar lekar qurbani karna padega?

Ulama Kiraam ne kaha ke agar istetaat ho to ek aur jaanwar laa kar qurbani kar le, is ziman me Ibn Usaimin Rahimahullaah ne kaha ke agar jaanwar ke marne me qurbani karne vaala zimmedar ho jaise uska qayaal saheeh tareeqe se nahi rakha ke bakra kahi gir kar ya gale me rassi phasaakar ya fir bhook ya fir aisa kuch khila diya jiski wajah se wo mar gaya, agar in jaisi vajooaat se jaanwar mar jaata ho, algharz uske marne me qurbani karne vaale aadmi ki laa parvaahi ka dakhal ho to usko chahiye ke fir se qurbani ka jaanwar khareedte huwe qurbani ka ihtemaam kare, aur agar jaanwar ke marne me vo aadmi zimmedaar na ho balke kisi aur haadse ke sabab vo mar jaata hai to us par mazeed jaanwar ki khareedi ke saath qurbani karna zaroori nahi balke maaf hoga.

34. jaanwar kisi aur ka hai aur zabah koi aur kar raha hai to aisa kar sakta hai ya nahi?

ye kiya jaa sakta hai magar zabah karte waqt zabah karne vaale ko qurabni dene vaale ka naam lena chahiye, Bismillaah kah kar “Allaahumma taqabbal min fulaan va ahle baitihi” kah de, matlab ye hua ke, Aye Allaah ! Too ye qurbani falaan aur falaan ke ghar vaalo ki jaanib se qubool farma aur agar zabah karne vaala qurbani dene vaale ka naam na le jaisa ke umooman bade jaanwaro ke zabah ke waqt aisa hota hai aur kabhi aisa ho jaata hai ke zabah karne vaale ke ek haath me chura aur ek haath me naamo ki parchi hoti hai aur vo jaanwar ko zabah karte huwe parchi ke naam padhta jaata hai aur naamo ki lambi fehris hone ki wajah se tamaam naam padhne tak jaanwar ko takleef va aziyat me rakha jaata hai. Aisa bilkul nahi hona chahiye. Balke itna kaafi hoga ke zabah se pahle hi tamaam naam padh le aur fir Bismillaah Allahu Akbar ke

saath zabah kar de. Shaikh Ibn Usaimin Rahimahullaah ne kaha ki niyyat kaafi hai aur qurbani karne vaale tamaam afraad ke naam lena zaroori nahi hai. Zabah karte huwe dil me is tarah ki niyyat kare ke : Aye Allaah Taala, tu jaanta hai ke koun koun isme hissa le rahe hai, isliye jaanwar zabah karte waqt “Bismillaah Allaahu Akbar” kahna kaafi hai. Agar koi bhool jaae to Shaik Saaleh Fouzan Rahimahullaah ne kaha ke Imam Bukhari ke fatwe ke mutabiq vo gosht halaal hai, haraam nahi hai.

35. Kya khatoon zabah kar sakti hai?

Khatoon bhi zabah kar sakti hai, taaham aisi khatoon zabah kare jo taaqatwar ho aur himmat vaali ho.

36. Kya qurbani ka gosht mahfooz karke Rakha jaasakta hai?

Kabaab ya doosri shaklo me gosht ko mahfooz karne me koi haraj nahi.

37. Kya qurbani ka gosht ya chamda bech sakte hain?

Sahebe qurabni Gosht ya chamda ya jaanwar ki koi cheez nahi bech sakte kyunke jab ise Allaah ki raah me qurbaan kardiya to isme rujoo nahi karsakte.
