



Hajj-o-'Umrah ka Tareeqah aur Duaen

رفیق الحرمین (Roman)

Rafeequl Haramain

(Roman-Urdu)

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ



Shaikh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat,
Bani-e-Dawat-e-Islami, Hazrat 'Allama Maulana Abu Bilal

دانش بزرگانہم القادریہ
Muhammad Ilyas Attar Qadiri Razavi

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kitab Padhne ki Dua

Deeni kitab ya Islami sabaq padhne se pahle zel me di hui Dua padh lijiye إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ jo kuch parhenge yaad rahega. Dua Ye hai:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjama:

Aye Allah (عَزَّوَجَلَّ)! Hum par ‘ilm-o-hikmat ke darwaze khol de aur hum par Apni rahmat nazil farma! Ay ‘azmat aur buzurgi wale!

(Al-Mustatraf, vol. 1, pp. 40)



Note: Awwal aakhir ek bar Durood Shareef padh len.

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TRANSLATION DEPARTMENT (DAWAT-E-ISLAMI)

Pyare Islami bhaiyo! Dawat-e-Islami ka Translation Department, jo Amir-e-Ahl-e-Sunnat, Dawat-e-Islami ke bani '**Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi** دامت برکاتہم العالیہ کی کتابوں اور رسالوں کو mukhtalif zabanon mein pesh karta hai. Hame aapki bargah me '**Rafeequl Haramain**' ka Roman-Urdu Transliteration pesh karte hue behad khushi mahsoos ho rahi hai.

Yeh Kitab '**Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi** دامت برکاتہم العالیہ ne Urdu zaban mein tahreer farmayi hai. Translation Department ne is risale ko Roman Rasmul Khat me tarteeb de kar pesh kiya hai.

Is kitab ki transliteration sirf Roman Urdu tak mahdood nahi balke Roman Hindi padhne walon ka bhi poora khayal rakha gaya hai. Roman Urdu mein jahan arabi alfaz ke 'ع' me apostrophe (') jaisi khususiyat ko mulhuz rakha gaya hai, wahin Roman Hindi padhne walon ki asaani ke liye 'ee', 'oo' aur 'e' ending ke usoolon ko bhi apnaya gaya hai. Is tarah yeh kitab Urdu aur Hindi dono zabano ke padhne walon ke liye faydemand aur asaan hai.

Yeh transliteration Allah paak ki rahmat, Huzoor Nabi-e-Karim ﷺ ke fazl-o-karam aur Amir-e-Ahl-e-Sunnat, **Hazrat 'Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi** دامت برکاتہم العالیہ کی roohani faizan se mukammal ho saka hai. Agar is me koi kami ya khata rah gayi ho to woh Translation Department ki insani galati samjhi jaye, asal musannif ki nahi. Lehaza agar aap ko is me koi galati nazar aaye to sawab ki niyyat ke sath hamen tahreeri taur par aagah farmayen.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Hajj-o-'Umre wale ke liye 56 Niyyate

(Ma' riwayaat, Hikayaat-o-Madani Phool)

(Hujjaj-o-Mu'tamireen in me se mauqe ki munasabat se woh niyyaten kar len jin par 'amal karne ka waqi'ee zehan ho)

1. Sirf Riza-e-Ilahi عَزَّوَجَلَّ pane ke liye Hajj karunga. (Qabuliyyat ke liye ikhlaas shart hai aur ikhlas haasil karne me ye baat bahut mua'awin hai ke riya kari aur shuhrat ke tamam asbaab tark kar diye jaye)

Farmane-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hai: Logon par aisa zamanah aayega ke meri Ummat ke aghniya (yani maaldar) Sair-o-Tafreeh ke liye aur darmiyane darje ke log Tijarat ke liye aur qurra (yani Qaari) Dikhawe aur sunane ke liye aur fuqara maangne ke liye Hajj kareng. (Tareekh-e-Baghdad, vol. 10, pp. 295)

2. Is Aayat-e-Mubarakah par 'amal karunga:

وَأْتُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ط

Tarjama-e-Kanz-ul-Iman: Hajj aur 'Umrah Allah ke liye pura karo. (Parah. 2, Surah. Baqarah, Aayat. 97)

3. (Ye niyyat sirf Farz Hajj karne wala kare) Allah عَزَّوَجَلَّ ki ita'at ki niyyat se is hukm-e-Qurani:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ط

Tarjama-e-Kanz-ul-Iman: Aur Allah ke liye logon par us ghar ka Hajj karna hai jo us tak chal sake (Parah. 4, Surah. Al Imran, Aayah. 97)

Par 'amal karne ki sa'adat haasil karunga.

4. Huzoor-e-Akram صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki pairwi me Hajj karunga.
5. Maa Baap ki riza mandi le lunga. (Biwi shohar ko riza mand kare, maqrooz jo abhi qarz ada nahi kar sakta to us (qarz khuwah) se bhi ijazat le. Agar Hajj farz ho chuka hai to ijazat na bhi ho tab bhi jana hoga. *(Bahar-e-Sharee'at vol. 1, pp. 1051)*

Haan 'umrah ya nafli hajj ke liye walidain se ijazat liye bagair Safar na kare. Ye baat ghalat mashhur hai ke jab tak walidain ne hajj nahi kiya aulad bhi hajj nahi kar sakti.

6. Maal-e-Halal se Hajj karunga. (Warnah Hajj qabool hone ki ummeed nahi agarche Farz utar jayega. Agar apne maal me kuch shubah ho to qarz le kar Hajj ko jaye aur woh qarz apne (usi mashkook) maal se ada karde. *(Ayzan)*

Hadees Shareef me hai: jo maal-e-haram le kar Hajj ko jata hai jab Labbaik kahta hai, haatif gaib se jawab deta hai : Na teri Labbaik Qabool, na khidmat pazeer (yani manzoor) aur tera Hajj tere munh par mardood hai, yahan tak ke Tu ye maal-e-haram ke tere qabze me hai us ke mustahiqqon ko waapas de.

(Fatawa Razawiyya vol. 23, pp. 541)

7. Safar-e-Hajj ki khareedariyon me bhao kam karwane se bachunga. (Mere Aaqa Aala Hazrat Imam Ahmad Raza khan رَحْمَةُ اللهِ عَلَيْهِ farmate hain: bhao (me kami) ke liye Hujjat (yani bahaso-takrar) karna behtar hai balke sunnat, siwa us cheez ke jo Safar-e-Hajj ke liye khareedi jaye, is (yani Safar-e-Hajj ki khareedariyon me behtar ye hai ke jo mange de de.

(Fatawa Razawiyya, vol. 17, pp. 128)

8. Chalte waqt ghar walon, rishte daron aur doston se qusoor mu'af karwaunga, Un se dua karwaunga. (Dusron se dua karwane se

barakat hasil hoti hai, apne haq me dusre ki dua qabool hone ki zyada umeed hoti hai. Dawat-e-Islami ke isha'ati idare Maktabatul Madina ki matbu'ah 326 safhat par mushtamil kitab "Fazaail-e-Dua" safha 111 par manqool hai, Hazrat-e-Musa عَلَيْهِ السَّلَام ko khitab huwa: Ae Musa! Mujh se us munh ke sath dua mang jis se Tu ne gunah na kiya. 'Arz ki: Ilahi! Woh munh kahan se laon? (Yahan Ambiya عَلَيْهِمُ السَّلَام ki tawazu' hai warna woh yaqeenan har gunah se ma'soom hain) Farmaya: Auron se dua kara ke un ke munh se Tu ne gunah na kiya. (*Masnavi Maulana Roam daftar 3, pp. 31*)

9. Hajat se zaaid toshah (akhrajaat) rakh kar rufaqa par kharch aur fuqara par tasadduq (yani khairat) kar ke sawab kamaunga. (Aisa karna Hajj-e-Mabroor ki nishani hai,) Mabroor us Hajj aur 'Umrah ko kahte hain ke jis me khair aur bhalae ho, koi gunah na ho, dikhawa sunana na ho, logon ke sath Ihsan karna, khana khilana, naram kalam karna, salam phailana, khush khulqi se pesh aana, ye sab cheezen hain jo Hajj ko Mabroor banati hain. Jab ke khana khilana bhi Hajj-e-Mabroor me daakhil hai to haajat se ziyada toshah sath lo ta ke rafiqon ki madad aur faqeroon par tasadduq bhi karte chalo. Asal me Mabroor "حَجْرٌ" se bana hai. jis ke ma'na us ita'at aur Ihsan ke hain jis se khuda ka taqarrub haasil kiya jata hai.

(*Kitab-ul-Hajj, pp. 98*)

10. Zaban aur aankh wagaira ki hifazat karunga. (Naseehaton ke Madani Phool safha 29 aur 30 par hai:

- (i) (Hadees-e-Paak hai: Allah عَزَّوَجَلَّ farmata hai) Ay Ibn-e-Adam! Tera Deen us waqt tak durust nahi ho sakta jab tak teri zaban

seedhi na ho aur teri zaban tab tak seedhi nahi ho sakti jab tak Tu apne Rab **عَزَّوَجَلَّ** se haya na kare.

(ii) Jis ne meri Haram kardah cheezon se apni aankhon ko jhuka liya (yani unhen dekhne se bacha) Mai use Jahannam se amaan (yani panah) ‘ata kar dunga)

11. Dauran-e-Safar Zikr-o-Durood se dil behlaunga. (is se firishta sath rahega! Gaane baje aur lagwiyaat ka silsilah raha to Shaitan sath rahega)

12. Apne liye aur tamam Musalmanon ke liye dua karta rahunga. (Musafir ki dua qabool hoti hai neez “Fazaail-e-Dua” safha 220 par hai: Musalman ke Musalman ke liye us ki ghaibat (yani gair maujodagi) me (jo) dua mange (woh qabool hoti hai) Hadees Shareef me hai: Ye (yani gair maujudgi wali) dua nihayat jald qabool hoti hai. Firishte kahte hain: Us ke haq me teri dua qabool aur tujhe bhi isi tarah ki na’mat husool)

13. Sab ke sath achhi guftugu karunga, aur hasb-e-haisiyat Musلمانon ko khana khilaunga. (Huzoor **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ne Farmaya: Mabroor Hajj ka badlah Jannat hai. ‘Arz ki gayi: Ya Rasoolallah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Hajj ki mabrooriyyat kis cheez ke sath hai? farmaya: achhi guftugu aur khana khilana.

(Shu’ab-ul-Iman, vol. 3, pp. 379, Hadees 4119)

14. Pareshaniyan aayengi to sabr karunga. (Hujjat-ul-Islam Hazrat Sayyiduna Imam Abu Haamid Muhammad bin Muhammad bin Muhammad Ghazali **رَحْمَةُ اللهِ عَلَيْهِ** farmate hain: maal ya badan me koi nuqsan ya museebat pahunche to use khush dili se Qabool kare kyunke ye is ke Hajj-e-Mabroor ki ‘alamat hai.

(Ihya-ul-Uloom, vol. 1, pp. 354)

15. Apne rufaaqaa ke sath husn-e-akhlaq ka muzaharah karte huwe un ke aaraam waghera ka khayal rakhunga, gusse se bachunga, bekar baaton me nahi parunga, logon ki (na khushgawar) baaten bardasht karunga.
16. Tamam khush ‘aqeedah Musalman ‘Arabon se (woh chahe kitni hi sakhti karen, Mai) narmi ke sath pesh aaunga. (Bahar-e-Sharee’at Jild 1, hissa 6, safha 1060 par hai: Baddu`on aur sab ‘Arabiyon se bahut narmi ke sath pesh aaeyn, agar woh sakhti karen (bhi to) adab se tahammul (yani bardasht) kare is par shafa’at naseeb hone ka wa’da farmaya hai. Khususan Ahl-e-Haramain, khususan Ahl-e-Madinah. Ahl-e-‘Arab ke af’aal par a’tiraaz na kare, na dil me kadurat (yani mail) laye, is me dono jahan ki sa’adat hai).
17. Bheer ke mauqe par bhi logon ko aziyyat na pahunche is ka khayal rakhunga aur agar khud ko kisi se takleef pahunchi to sabr karte huwe mu’af karunga. (Hadees-e-Paak me hai: Jo shakhs apne gusse ko rokega Allah ﷻ qiyamat ke roz us se apna ‘azaab rok dega. *(Shu’ab-ul-Iman vol. 6, pp. 315, Hadees 8311)*)
18. Musalmanon par infiradi koshish karte huwe “Neki ki Dawat” de kar sawab kamaunga.
19. Safar ki Sunnataun aur aadaab ka hattal imkaan khayal rakhunga.
20. Ihram me Labbaik ki khoob kasrat karunga. (Islami bhai buland awaaz se kahe aur Islami behan past awaz se).

21. Masjidain-e-Kareemain (balke har jagah har Masjid) me dakhil hote waqt pahle seedha paon andar rakhunga aur Masjid me dakhile ki dua parhunga. Isi tarah nikalte waqt ulta paon pahle nikalunga aur Bahar nikalne ki dua parhunga.
22. Jab jab kisi Masjid khususan Masjidain-e-Kareemain me dakhilah naseeb huwa, nafli i'tikaaf ki niyyat kar ke sawab kamaunga. (Yad Rahe! Masjid me khana peena, Aab-e-Zamzam peena, sahari-o-iftaar karna aur sona jaiz nahi, i'tikaaf ki niyyat ki hogi to zimnan ye sab kaam jaiz ho jayenge).
23. Ka'aba-e-Musharrafa رَادَمَا اللّٰهُ شَرَفًا وَتَعْظِيمًا par pahle nazar parte hi Durood-e-Paak padh kar dua mangunga.
24. Duran-e-Tawaaf "Mustajaab" par (jahan 70,000 firishte dua par aameen kahne ke liye muqarrar hain wahan) apni aur saari Ummat ki maghfirat ke liye dua karunga.
25. Jab jab Aab-e-Zamzam piyunga, Ada-e-Sunnat ki niyyat se qibla ru, khare ho kar, بِسْمِ اللّٰهِ padh kar, chus chus kar teen saans me, pet bhar kar piyunga, phir dua mangunga ke waqt-e-qabool hai. (Farman-e-Mustafa صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: Hum me aur munafiqon me ye farq hai ke woh Zamzam kokh (yani pet) bhar nahi peete. *(Ibn-e-Majah vol. 3, pp. 489, Hadees 3061)*)
26. Multazam se lipatte waqt ye niyyat kijiye ke mahabbat-o-Shauq ke sath Ka'bah aur Rab-e-Ka'bah عَزَّوَجَلَّ ka qurb haasil kar raha hun aur us ke ta'lluq se barakat pa raha hun. (Us waqt ye umeed rakhiye ke badan ka har woh hissa jo Ka'aba-e-Musharrafah se mas (touch) huwa hai إِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ Jahannam se azaad hoga).

27. Ghilaaf-e-Ka'aba se chimatte waqt ye niyyat kijiye ke maghfirat-o-'aafiyat ke suwal me israar kar raha hun, jaise koi khata kaar us shakhs ke kapron se lipat kar girgirata hai jis ka woh mujrim hai aur khoob 'aajizi karta hai ke jab tak apne jurm ki mu'afi aur aaindah ke aman-o-salamati ki zamanat nahi milegi daman nahi chhorunga. (Ghilaaf-e-Ka'aba wagairah par log kafi khushbu lagate hain lihaza Ihram ki halat me ihtiyat kijiye).
28. Rami-e-Jamraat me Hazrat-e-Sayyiduna Ibrahim Khaleelullah عَلَى تَيْبَتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام ki mushabahat (yani muwafaqat) aur Sarkar-e-Madinah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki Sunnat par 'amal, Shaitan ko ruswa kar ke maar bhagane aur khuwahishaat-e-nafsani ko rajm (yani sangsaar) karne ki niyyat kijiye. (**Hikayat:** Hazrat Sayyiduna Junaid Baghdadi عَلَيْهِ رَحْمَةُ اللهِ الْهَادِي ne ek Haji se poocha ke Tu ne Rami ke waqt nafsani khuwahishat ko kankariyan maari ya nahi? Us ne jawab diya: Nahi. Farmaya: To phir Tu ne Rami hi nahi ki. (yani Rami ka pura haq ada nahi kiya)
- (Kashf-ul-Mahjoob, pp. 363)*
29. Sarkar-e-Madinah bilkhusoos 6 maqamaat yani Safa, Marwa, 'Arafaat, Muzdalifah, Jamra-e-Uola, Jamra-e-Wusta par dua ke liye thahre, Mai bhi Ada-e-Mustafa ki ada ki niyyat se un jaghon me jahan jahan mumkin huwa wahan ruk kar dua mangunga.
30. Tawaaf-o-Sa'ie me logon ko dhakke dene se bachta rahunga. (Jan bujh kar kisi ko is tarah dhakke dena ke iza pahunche bande ki haq talafi aur gunah hai, toubah bhi karni hogi aur jis ko iza pahunchai us se mu'af bhi karana hoga. Buzrugon se manqool hai: Ek daang ki (yani ma'mooli si) miqdaar Allah Ta'aala ke kisi

na pasandidah fe'l ko tark kar dena mujhe panch sau nafli Hajj karne se zyada pasandidah hai. (*Jami'-ul-'Uloom wal hakam li ibn-e-rajab, pp. 125*)

31. 'Ulama-o-Mashaaikh-e-Ahl-e-Sunnat ki ziyarat-o-suhbat se barakat haasil karunga, un se apne liye be hisab maghfirat ki dua karwaunga.
32. 'Ibadat ki kasrat karunga bil khusos Namaz-e-Panjgana pabandi se ada karunga.
33. Gunahon se hamesha ke liye taubah karta hoon aur sirf achhi suhbat me raha karunga. (Ihya-ul-Uloom me hai: Hajj ki Mabrooriyyat ki ek 'alamat ye hai ke jo gunah karta tha, unhen chhor de, bure doston se kanarah kash ho kar nek bandon se dosti kare, khel kood aur ghaflet bhari baithakon ko tark kar ke zikr aur bedari ki majalis ikhtiyar kare. Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ ek aur jagah farmate hain: Hajj-e-Mabroor ki 'alamat ye hai ke dunya se be raghbat aur aakhirat ki janib mutawajjeh ho aur Baitullah shareef ki mulaqat ke baad apne Rab عَزَّوَجَلَّ ki mulaqat ke liye taiyari kare. (*Ihya-ul-Uloom, vol. 1, pp. 349,354*)
34. Wapasi ke baad gunahon ke qareeb bhi na jaunga, nekiyon me khoob izafah karunga aur sunnaton par mazed 'amal badhaunga.
35. (Aala Hazrat رَحْمَةُ اللهِ عَلَيْهِ farmate hain: (Hajj se pahle Allah عَزَّوَجَلَّ aur bandon ke huqooq jis ke zimme the) agar baad-e-Hajj ba wasf-e-qudrat un umoor (masalan Qaza Namaz-o-Rozah, baaqi mandah Zakat wagairah aur talaf kardah baqiyyah huqooq-ul-

‘ibaad ki adayegi) me qaasir raha to Ye sab gunah as sar-e-nou us ke sar honge ke huqooq to khud baaqi hi the un ke ada me phir takheer-o-taqseer se gunah tazah huwe aur woh Hajj un ke izale ko kaafi na hoga ke Hajj guzre (yani pichle) gunahon ko dhota hai aaindah ke liye parwana-e-be qaidi) yani gunah karne ka ijazat naamah nahi hota balke Hajj-e-Mabroor ki nishani hi ye hai ke pahle se achha ho kar palte. (*Fatawa Razawiyah, vol. 3, pp. 466*)

36. Makkah Mukarramah aur Madinah Munawwarah **رَادَاكَ اللَّهُ شَرَفًا وَتَعْظِيمًا** ke yaadgar mubarak maqamaat ki ziyarat karunga.

37. Sa’adat samajhte huwe ba niyyat-e-sawab Madinah-e-Munawwarah **رَادَاكَ اللَّهُ شَرَفًا وَتَعْظِيمًا** ki ziyarat karunga.

38. Sarkar-e-Madinah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ke darbar-e-gauhar baar ki pahle hazri se qabal gusul karunga, naya sufaid libaas, sar par naya sar band nai topi aur is par naya ‘imama Shareef bandhunga, surma aur ‘umda khushbu lagaunga.

39. Allah **عَوَّجَانِ** ke is Farman-e-‘Aalishan:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ

فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٧﴾

Tarjama-e-Kanz-ul-Imaan: Aur agar jab woh apni jaanon par zulm karen to Ae Mehboob! Tumhare Huzoor hazir hon aur phir Allah se mu’afi chahen aur Rasool unki shafa’at farmayen to zaroor Allah ko bahut tauba qabool karne wala meharban paye. (Para 5, An-Nisa, Aayat 64)

Par ‘amal karte huwe Madine ke Shahanshah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki bargah-e-be-kas panah me haziri dunga. Agar bas me huwa to apne Mohsin-o-GhamgusarAaqa **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki bargah-e-be kas panah

me is tarah hazir hounga jis tarah ek bhaga huwa ghulam apne Aaq ki bargah me larazta kanpta, aansu bahata hazir hota hai.

Hikayat: Sayyiduna Imam Malik عَلَيْهِ رَحْمَةُ اللَّهِ الْخَالِقِ jab Sayyid-e-‘Aalam صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka zikr karte rang un ka badal jata aur jhuk jate.

Hikayat: Hazrat Sayyiduna Imam Maalik عَلَيْهِ رَحْمَةُ اللَّهِ الْخَالِقِ se kisi ne Hazrat Sayyiduna Ayyub Sakhtiyani قَبَسَ رِسْوَةَ الرَّبَّانِي ke bare me pucha to farmaya: Mai jin Hazraat se riwayat karta hun woh un sab me afzal hain, Mai ne unhen 2 martabah Safar-e-Hajj me dekha ke jab in ke samne Nabi-e-Kareem, Rauf-ur-Raheem عَلَيْهِ أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ ka Zikr-e-Anwar hota to woh itna rote ke mujhe un par raham aane lagta. Mai ne in me jab Ta’zeem-e-Mustafa aur ‘Ishq-e-Habeeb-e-Khuda ka Ye ‘aalam dekha to mutaa`ssir ho kar in se Ahadees-e-Mubarakah riwayat karni shuru’ ki. (Shifa vol. 2 pp. 41,42)

40. Sarkar-e-Naamdar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke shahi darbar me adab-o-ihtiram aur zoq-o-shauq ke sath dard bhari mu’tadil (yani darmiyani) awaz me salam ‘arz karunga.

41. Hukm-e-Qurani:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٥١﴾

(Tarjama-e-Kanz-ul-Iman: Ae Imaan walo! Apni awazen ouchi na karo us gaib batane wale (Nabi) ki awaz se aur in ke Huzoor baat chilla kar na kaho jaise apas me ek dusre ke samne chillate ho ke kahi tumhare a`amaal akarat na ho jaye aur tumhen khabar na ho). (Parah 26, Surah, Hujraat, Aayat. 2)

Par ‘amal karte huwe apni awaz ko past aur qadr-e-dheemi rakhunga.

42. **أَسْأَلُكَ الشَّفَاعَةَ يَا رَسُولَ اللَّهِ** (Yani Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Mai Aap ki shafa’at ka suwali hun) ki takrar kar ke shafa’at ki bheek mangunga.
43. Sheikhain-e-Kareemain **رَضِيَ اللهُ عَنْهُمَا** ki ‘azmat waali bargahon me bhi salam ‘arz karunga.
44. Haziri ke waqt idhar udhar dekhne aur sunahri jaliyon ke andar jhankne se bachunga.
45. Jin logon ne Salam pesh karne ka kaha tha un ka salam Bargah-e-Shah-e-Anaam **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki bargah me ‘arz karunga.
46. Sunahri jalion ki taraf peeth nahi karunga.
47. Jannat-ul-Baqee’ ke madfuneen ki khidmataun me salam ‘arz karunga.
48. Hazrat Sayyiduna Hamzah **رَضِيَ اللهُ عَنْهُ** aur Shuhada-e-Uhud ke mazaraat ki ziyarat karunga, dua-o-isaal-e-sawab karunga, Jabal-e-Uhud ka deedaar karunga.
49. Masjid-e-Quba Shareef me haziri dunga.
50. Madinah-e-Munawwarah **رَادَاكَ اللَّهُ شَرِيفًا وَتَعْظِيمًا** ke dar-o-deewar, barg-o-baar, gul-o-khaar aur pathhar-o-ghubar aur wahan ki har shai ka khoob adab-o-ihtiraam karunga.

Hikayat: Hazrat-e-Sayyiduna Imaam-e-Maalik **رَحِمَهُ اللهُ الْخَالِقِ** ne Ta’zeem-e-khaak-e-Madinah ki khair Madinah Shareef **رَادَاكَ اللَّهُ شَرِيفًا وَتَعْظِيمًا** me kabhi bhi qaza-e-hajat nahi ki balke hamesha Haram se

Bahar tashreef le jate the, al battah halat-e-marz me majburi ki wajah se ma'zoor the. *(Bustaan-ul-Muhaddiseen, pp. 19)*

Madinah-e-Munawwarah رَادَاكَ اللَّهُ شَرْقًا وَتَغْطِيهَا ki kisi bhi shai par 'aeb nahi lagaunga.

Hikayat: Madinah-e-Munawwarah رَادَاكَ اللَّهُ شَرْقًا وَتَغْطِيهَا me ek shakhs har waqt rota aur mu'afi mangta rehta tha, jab is ka sabab pucha gaya to bola: Mai ne ek din Madinah-e-Munawwarah رَادَاكَ اللَّهُ شَرْقًا وَتَغْطِيهَا ki dahi shareef ko khatta aur kharab kah diya, Ye kahte hi meri nisbat salb hogai aur mujh par 'itaab huwa (yani daant pari) ke "O Diyar-e-Mahbub ki dahi ko kharab kahne wale! Nigah-e-Mahabbat se dekh! Mahboob ki gali ki har har shai 'umda hai."

(Bahar-e-Masnavi pp. 128)

Hikayat: Hazrat Sayyiduna Imaam Maalik عَلَيْهِ رَحْمَةُ اللَّهِ الْغَالِقِ ke samne kisi ne ye kah diya ke "Madine ki matti kharab hai" ye sun kar Aap عَلَيْهِ رَحْمَةُ اللَّهِ عَلَيْهِ ne fatwa diya ke is gustaakh ko tees durre lagaye jaye aur qaid me daal diya jaye. *(Shifa vol. 2 pp. 57)*

51. 'Azeeron aur Islami bhaiyo ko tohfa dene ke liye Aab-e-Zamzam, Madinah-e-Munawwarah رَادَاكَ اللَّهُ شَرْقًا وَتَغْطِيهَا ki khajuren aur saadah tasbeehen wagairah launga.

Bargah-e-Aala Hazrat عَلَيْهِ رَحْمَةُ اللَّهِ عَلَيْهِ me **Suwal** huwa: Tasbeeh kis cheez ki honi chahiye? Aaya lakri ki ya patthar wagairah ki?

Al Jawab: Tasbeeh lakri ki ho ya patther ki magar besh qeemat (yani qeemti) hona Makrooh hai aur sone chaandi ki Haram.

(Fatawa-e-Razaviyyah vol. 23, pp. 597)

52. Jab tak Madinah-e-Munawwarah رَادَاكَ اللَّهُ شَرَفًا وَتَعْظِيمًا me rahunga Durood-o-Salam ki kasrat karunga.
53. Madinah-e-Munawwarah رَادَاكَ اللَّهُ شَرَفًا وَتَعْظِيمًا me qiyaam ke dauran jab jab Sabz Gumbad ki taraf guzar hoga, fauran us taraf rukh kar ke khare khare hath bandh kar salam ‘arz karunga. (**Hikayat:** Madinah-e-Munawwarah رَادَاكَ اللَّهُ شَرَفًا وَتَعْظِيمًا me Sayyid Abu Haazim رَحْمَةُ اللَّهِ عَلَيْهِ ki khidmat me haazir ho kar ek saahib ne bataya: Mujhe khuwab me Janab-e-Risalat Maab صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki ziyarat hui, farmaya: Abu Hazim se kehdo, “Tum mere pas se yun hi guzar jate ho, ruk kar salam bhi nahi karte!” us ke baad Sayyiduna Abu Hazim رَحْمَةُ اللَّهِ عَلَيْهِ ne apna ma’ mool bana liya ke jab bhi Rawzah-e-Anwar ki taraf guzar hota, adab ke sath khare ho kar salam ‘arz karte, phir aage badhte.

(Manamaat ma’ Mausu’ah Ibn-e-Abi dunya vol. 3, pp. 153, Hadees 323)

54. Agar Jannat-ul-Baqee’ me madfan naseeb na huwa, aur Madinah-e-Munawwarah رَادَاكَ اللَّهُ شَرَفًا وَتَعْظِيمًا se rukhsat ki jaan soz ghari aa gayi to Bargah-e-Risalat me Al wadaa’ie haziri dunga aur gir gira kar balke mumkin huwa to ro ro kar bar bar haziri ki iltija karunga.
55. Agar bas me huwa ho to maa ki maamta bhari goad se juda hone wale bachche ki tarah bilak bilak kar rote huwe Darbar-e-Rasool ko bar bar hasrat bhari nigahon se dekhte huwe rukhsat hoonga.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Aap ko ‘Azm-e-Madinah Mubarak ho

Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hai: “Ilm ka haasil karna har Musalman par farz hai.” (*Ibn-e-Majah vol. 1, pp. 146, Hadees 224*)

Iski sharah me Ye bhi hai ke Hajj ke ada karne wale par farz hai ke Hajj ke zarori masaail janta ho. ‘Umuman Hujjaj tawaf-o-Sa’i wagairah me padhi jane wali ‘arabi du’aon me zyada dil chaspi lete hain agarche ye bhi bahut acha hai jab ke durust padh sakte hon, agar koi ye duaen na bhi padhen to gunahgaar nahi magar Hajj ke zarori masaail na janna gunah hai. Rafeequl Haramain **اِنْ شَاءَ اللهُ عَزَّوَجَلَّ** aap ko bahut sare gunahon se bacha legi. Ba’z muft di jane wali Hajj ki urdu kitabon me Shar’i masaail me sakht be ihtiyati se kaam liya gaya hai, is se tashweesh hoti hai ke in Kutub se rahnumai lene wale Hajjiyon ka kya banega. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** Rafeequl Haramain barson se lakhon ki ta’dad me chhap rahi hai. Is me zyada tar masaail Fatawa Razawiyyah Shareef aur Bahar-e-Shari’at jaisi mustanad kitabon me mundaraj masaail aasan kar ke likhne ki koshish ki gayi hai, ab is ke andar mazed tarmeem-o-izafa kiya gaya hai aur is par Dawat-e-Islami ki majlis “Al Madinah-tul-‘Ilmiyah” ne nazr-e-saani ki hai aur Dar-ul-Ifta Ahl-e-Sunnat ne awwal ta akhir ek ek mas’ala dekh kar rehnumayi farmayi hai. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** khoob achhi achhi niyyaten kar ke Rafeequl Haramain ki tarkeeb ki gayi hai. Wallah! Rafeeq-ul-Harmain ke zariye Madine ke musafiron ki rahnumai kar ke sirf sirf husool-e-riza-e-ilahi maqsood hai, zaati aamdani ka tasawwur nahi. Shaitan lakh susti dilaye Rafeequl Haramain maharbani farma kar awwal ta aakhir poori padh lijiye.

Bayan kardah masaail par gaur kijiye, koi baat samajh me na aaye to ‘Ulama-e-Ahl-e-Sunnat se puchhiye. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** “Rafeequl Haramain” ke andar Hajj-o-’Umre ke masaail ke sath sath kaseer ta’daad me ‘arabi duaen bhi ma’ Tarjama shamil hain. Ager Safar-e-Madinah me Rafeequl Haramain aap ke sath huwi to **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ** Hajj ki kisi aur kitab ki kam hi hajat hogi. Han, jo is se bhi zyada masaail seekhna chahe aur seekhna bhi chahiye to Bahar-e-Shari’at hissa 6 ka mutala’ah kare.

Madani Iltija: Ho sake to 12 ‘adad Rafeequl Haramain 12 ‘adad jaybi (pocket) size ke koi se bhi rasaail aur 12 ‘adad sunnaton bhare bayanat ki V.C.Ds Maktabatul Madina se hadiyyatan haasil kar ke sath le lijiye aur husool-e-sawab ke liye wahan taqseem farma dijiye neez faraghat ke baad ba niyyat-e-sawab apni Rafeequl Haramain bhi Haramain-e-Tayyibain hi me kisi Islami Bhai ko pesh kar dijiye. Bargah-e-Risalat **رَضِيَ اللهُ عَنْهُمْ** aur **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, Sheikhain-e-Kareemain Sayyiduna Hamza, Shuhada-e-Uhud, Ahl-e-Baqee’-o-Ma’laa ke madfooneen ki bargahon me mera salam ‘arz kijiye. Dauran-e-Safar bil khusoos Haramain-e-Tayyibayn me mujh gunahgar ki be hisab bakhshish aur tamam Ummat ki maghfirat ki dua ke liye Madani iltija hai. Allah **عَزَّوَجَلَّ** aap ka Haaj-o-Safar-e-Madinah aasan kare aur qabool farmaye.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Muhammad Ilyas Attar Qa diri

6 Sha’ban-ul-Mu’azzam, 1433 AH (27th June, 2012)

Ek chup sau¹⁰⁰ sukhh

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Madine ke Musafir aur Imdad-e-Mustafa

Ek naujawan Tawaf-e-Ka'bah karte huwe faqat Durood Shareef hi padh raha tha kisi ne us se kaha: kya tujhe koi aur Dua-e-Tawaf nahi aati ya phir koi aur baat hai? us ne kaha: Duaen to aati hain magar baat ye hai ke Mai aur mere waalid dono Hajj ke liye nikle the, waalid sahib raste me beemar ho kar faut ho gayi, un ka chahra siyah par gaya, aankhen ulat gayi aur pet phool gaya! Mai bahut roya aur kaha: **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** jab raat ki tareeki chaa gayi to meri aankh lag gayi, Mai so gaya to Mai ne khuwab me ek sufaid libas me malbos mu'attar mu'attar Haseen-o-Jameel hasti ki Ziyarat ki. Unhon ne mere waalid-e-marhoom ki maiyyit ke qareeb tashreef la kar apna norani hath un ke chehre aur pet par phera, dekhte hi dekhte mere marhoom baap ka chahra doodh se ziyada safaid aur roshan ho gaya aur pet bhi asli haalat par aa gaya. Jab woh buzurg wapas jane lage to Mai ne un ka daman-e-aqdas tham liya aur 'arz ki: ya Saiyyidi! (yani Ae mere Sardar) ap ko us ki qasam jis ne ap ko is jungle me mere waalid-e-marhoom ke liye rahmat bana kar bheja hai ap kaun hain? Farmaya Tu hamein nahi pahchanta? Hum Muhammad-ur-Rasoolullah hain, tera ye baap bahut gunahgar tha magar hum par ba kasrat Durood Shareef padhta tha, jab is par ye museebat naazil hui to is ne hum se faryad rasi ki hai lihaza hum ne is ki faryad rasi ki hai aur hum har us shakhs ki faryad rasi karte hain jo is dunya me hum par zyada Durood Shareef padhta hai. *(Rauz-ur-Riyaheen, pp. 125)*

*Faryad Ummati jo kare haal-e-zar me
Mumkin nahi ke khair-e-bashar ko khabar na ho*

(Hadaiqe Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hajiyon ke liye kaar Aamad 16 Madani phool

16 Madani Phool

- ❖ Allah ﷺ aur Rasoolullah ﷺ ki riza ke talabgar pyare pyare Hajiyo! Ap ko Safare Hajj-o-Ziyarate Madinah bahut bahut mubarak ho. Zaroriyaat-e-Safar ka rawangi se 3,4 din pahle hi intizam kar lijiye, neez kisi tajribah kaar Haaji se Mashwarah bhi kar lijiye.
- ❖ Apne watan se phal ya pake huwe khane ke dibbe, mithae wagairah ghizaye ashya sath le jane ki Haajiyon ko government ki taraf se pabandi hai.
- ❖ Makka Mukarrmah ki rishaish gaah se Masjid-ul-Haram paidal jana hoga is me aur Tawaf-o-Sa'ie me sab mila kar taqreeban 7 km bante hain, neez Mina, 'Arafaat aur Muzdalifah me bhi kaafi chalna hoga. lihaza Hajj ke bahut din pahle se rozana poon ghantah paidal chalne ki tarkeeb rakhiye (Is ki mustaqil 'aadat bana li jaye to sehhat ke liye **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** be had mufeed hai) warna ek Dam se bahut zyada paidal chalne ke sabab Hajj me ap aazmaish me par sakte hain.
- ❖ Kam khane ki 'aadat daliye, faaidah na ho to kahna! Khususan 5 Ayyaam-e-Hajj me halki phulki ghiza par qana'at kijiye ta ke bar bar istinja ki haajat na ho khususan Mina, Muzdalifah aur 'Arafaat ke istinja khaanon par lambi lambi qataren lagti hain.
- ❖ Islami behne kaanch ki choriyan pahan kar Tawaf na karen, bheer me tootne se khud apne aur dusre ke zakhmi hone ka andeshah hai.
- ❖ Islami behne oonchi edhi ki chappalen na pahnen ke raste me paidal chalne me pareshani hogi.

- ❖ Haramain-e-Taiyyibain ki rihaish gahon ke washroom me “English Commode” hote hain, watan se un ka istimaal seekh lijiye warna kapre paak rakhna nihayat dushwar hoga.
- ❖ Kisi ka diya huwa “packet” khol kar check kiye bagair hargiz sath mat lijiye agar koi mamnu’ah cheez nakal aaye to Mataar (airport) par museebat me par sakte hain.
- ❖ Hawai jahaz me apni zaroorat ki adwiyaat ma’ Doctori Sanad apne gale ke bag me rakhiye ta ke emergency me aasani rahe.
- ❖ Zaban aur aankhon ka Quf-e-Madinah lagaiye, agar bila zaroorat bolte rahne ki ‘aadat hui to geebaton, tuhmaton, aur dil aazariyon wagairah gunahon se bachna dushwar rahega, isi tarah aankhon ki hifazat aur aksar nigahen neechi rakhne ki tarkeeb na hui to bad nigahi se mahfoz rehna nihayat mushkil hoga. Haram me ek neki laakh neki aur ek gunah laakh gunah hai. Haram se murad sirf Masjid-ul-Haram nahi tamam Hudod-e-Haram hai.
- ❖ Namaz me aksar muhram ke seene ya pet ka kuch hissa khul jata hai is me kisi qisam ki karahat nahi kyunke Ihram me ye khilaf-e-mu’tad (yani khilaf-e-‘aadat) nahi aur is ka khayal rakhna bhi bahut dushwar hai.
- ❖ Kafan ko Aab-e-Zamzam me bhigo kar lana achha hai ke is tarah Makke Madine ki hawaayen bhi ise choom lengi. Nichorne me Ye ihtiyat karni munasib hai ke is muqaddas pani ka ek qatrah bhi gir kar naali wagairah me na jaye, kisi paudhe wagairah me daal dena chahiye (Aab-e-Zamzam shareef apne watn me bhi chhirak sakte hai)
- ❖ Tawaf-o-Sa’ie karte huwe ba’z awqat Hajj ki kitabon ke awraq gire pare nazar aate hain, mumkinah surat me un ko utha lijiye

magar Tawaf me Ka'bah Shareef ko peeth ya seenah na ho is ka khayal rakhiye, al battah kisi ki giri pari raqam ya batwah wagairah na uthaye (chand baras pahle ek Haji ne Dawran-e-Tawaf hamdardi me kisi ki giri hui raqam uthai, raqam wale ko ghalat fahmi hui aur us ne police ke hawale kiya aur be charah 'arse ke liye jail me daal diya gaya).

- ❖ Hijaz-e-Muqaddas me nange paon rehna achha hai magar ghar aur Masjid ke Hammam aur raste ki keechar wagairah me chappal pahan lijiye. Neez gard aalod aur maile kuchaile paon le kar Masjidain-e-Kareemain balke kisi Masjid me bhi daakhil na ho, agar safai nahi rakh paye to bagair chappal mat rahiye.
- ❖ Must'amal (yani isti'mali) chappal pahan kar besin par wuzoo karne se ihtiyat kijiye ke aksar niche paani bikhra hota hai agar chappal na paak huwe to andeshah hai ke cheente ur kar aap ke libaas wagairah par paren. (Ye zehan me rahe ke jab tak chappal ya paani ya kisi bhi cheez ke bare me yaqeeni taur par najis yani na paak hone ka 'ilm na ho to woh paak hai)
- ❖ Mina shareef ke istinja khanon ke Nal me 'aam taur par pani ka bahao kaafi tez hota hai, lihaza bahut thora thora kholiye ta ke ap chhenton se mahfoz rah saken.

In me se hasb-e-zaroorat cheezen apne sath le jaye

- ❖ Madani Panj Surah
- ❖ Apne peer-o-Murshid ka shajrah.
- ❖ Bahar-e-Shari'at ka hissa number 6 aur 12 'adad Rafeequl Haramain khud bhi padhiye aur Hajiyon ko baant kar sawab kamaiye.
- ❖ Qalam aur pad.

- ❖ Diary.
- ❖ Qiblah numa (Ye Hijaz-e-Muqaddas hi me khareediye, Mina, ‘Arafaat wagairah me Qible ki samt ma’lom karne me madad dega.
- ❖ Kutub, passport, ticket, travel check, certificate, wagairah rakhne ke liye gale me latkane wala chota sa bag.
- ❖ Ihram.
- ❖ Ihram ke Tahband par bandhne ke liye jaib wala nailon ya chamre ka belt.
- ❖ Itr.
- ❖ Ja Namaz.
- ❖ Tasbeeh.
- ❖ Char jore kapre, banyan, sweater, wagairah malbosat (Mausam ke mutabiq).
- ❖ Orhne ke liye kambal ya chadar.
- ❖ Hawa bharne wala takyah.
- ❖ ‘Imamah Shareef ma’ Sarband-o-Topi.
- ❖ Bichane ke liye chatai ya chadar.
- ❖ Aainah, tail, kangha, Miswak, surmah, suee dhaga, qainchi safar me sath lena Sunnat hai.
- ❖ Naakhun tarash (Nail Cutter).
- ❖ Saaman par naam, pata likhne ke liye mota marker pen,
- ❖ Tauliya.
- ❖ Roomal
- ❖ Isti’mal karte hon to nazar ke chashme 2 ‘adad.
- ❖ Saabun.

- ❖ Manjan.
- ❖ Safety razor.
- ❖ Lota.
- ❖ Glass.
- ❖ Plate.
- ❖ Piyalah.
- ❖ Daster khuwan.
- ❖ Gale me latkane wali pani ki bottle.
- ❖ Chammach.
- ❖ Chhuri.
- ❖ Dard-e-Sar aur nazlah wagairah ke liye tikyan neez apni zarurat ki dawaen.
- ❖ Garmi me apne upar pani chhirakne ke liye sprayer (Mina-o-‘Arafaat Shareef me is ki qadar hogi).
- ❖ Hasb-e-Zarurat khana pakane ke bartan.

Saman ke baggage ke liye 5 madani phool

1. Dasti saman ke liye mazboot handbag.
2. Luggage karwane ke liye bara bag lijiye (is par bare marker pen se naam-o-pata aur phone number wagairah likh lijiye neez koi nishan laga lijiye. Masalan mazeed baggage ke lohe ke halqe wagairah me rangeen kapre ki dhachhi ya lace ki choti si patti numayan kar ke bandh dijiye)

05 Madani Phool

3. Bag par tala laga lijiye magar ek chabi Ihram ke belt ki jaib me aur ek dasti bag me rakh lijiye warna chabi gum ho jane ki surat

4. me Jaddah custom me “bare bare qainchiyon” ke zariye kaat kar bag kholte hain, aap tension me aa jayenge.
5. Atachicase (dasti bag) ke andar bhi naam pate aur phone number ki chit daal dejiye.
6. Dono “trolley bag” yani pahiyee wale hon to sahumat rahegi.
إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ

Health certificate ke Madani phool

- ❖ Qanoon ke mutabiq tamam safari kaagzat bahut pahle se taiyar karwa lijiye, masalan “health certificate” Ye aap ko Haji camp me gardan tor Bukhar ka teeka lagwane aur “polio Vaccine” ke qatre pilaye jane ke baad milega agar is me kisi qisam ki kami hui to aap ko jahaz par suwar hone se roka ja sakta hai ya Jaddah Shareef ke Mataar par bhi rukawat pesh aa sakhti hai.
- ❖ Hifazati teeka rawangi se sirf 2, 4 roz qabl lagwana khaas faaidah mand nahi, 15 din be had mufeed rahega warna mubarak safar gehma gahmi me khatarnaak balke jaan lewa beemari ka khatrah rahega, neez
- ❖ Qanonan laazmi na sahi magar flu aur hepatitis ke teeke bhi lagwa len aap ke liye bahut behtar hai in tibbi kaarwaiyon ko bujh mat samjhiye is me ap ka apna bhala hai.
- ❖ Aksar travel agent ya karwan wale bagair kisi tibbi karwai ke ghar baithe hi health certificate faraham kar dete hai, jo ke ap ki sehhat ke liye nuqsan deh hone ke sath sath dhoka haram aur Jahannam me le jane wala kaam hai. Travel agent, qasdan dastakhat karne wala doctor aur jaan bujh kar ghalat certificate le kar isti'mal



**HEALTH
CERTIFICATE**

karne wala Haji (ya mu'tamir) sabhi gunah gar aur 'azab-e-naar ke haq dar hain, jinhon ne is tarah ke kaam kiye hon woh sab sachhi taubah karen.

Hawai jahaz wale kab Ihram bandhen?

Hawai jahaz se Mumbai ta Jaddah Shareef taqreeban 6 ghante ka safar hai. (Dunya me se kahi se bhi safar karen) dauran-e-parwaz meqaat ka pata nahi chalta, lihaza apne ghar se tayyari kar ke chale, agar waqt makruh na ho to Ihram ke nafal bhi ghar par hi padh lijiye aur Ihram ki chadaren bhi ghar hi se pahan lijiye, al battah ghar se Ihram ki niyyat na kijiye, tayyare me niyyat kar lijiyega kyunke niyyat karne ke baad **Labbaik** padhne se aap "Muhrim" ho jayenge aur pabandiyen shuru' ho jayegi aur ho sakta hai ke kisi wajah se parwaz me takheer ho jaye. "Muhrim" airport par khushbudar phoolon ke gajre bhi nahi pahan sakta^①. Is liye safar karne wale yun bhi kar sakte hain ke Ihram ki chadaron me malbos ya roz marrah ke libas hi me tashreef layen. Hawai adde par bhi Hammam, Wuzu khanah aur jaye Namaz ka ihtimam hota hai, yahin Ihram ki Tarkeeb farma lijiye magar aasani is me hai ke jab taiyyarah faza me hamwar ho jaye us waqt niyyat-o-Labbaik ki Tarkeeb kijiye. Haan jo ilm rakhte aur Ihram ki pabandiyen nibha sakte hon woh jitni jaldi "Muhrim" ho jayenge inhen Ihram ka sawab milna shuru' ho jayega (niyyat aur meqaat wagairah ki tafseel aage aa rahi hai).

Jahaz ka khushbudar tissue paper

Khabardar! Taiyyaron me aksar sant se tar ba tar tissue paper ka chota sa packet diya jata hai, Ihram wala use har giz na khole, agar hath par khushbu ki zyada tari lag gayi to Dam Wajib ho jayega, kam lagi to sadaqah, agar tari na lagi hath sirf khushbu dar ho gayi to kuch nahi.

^① Ihram ki halat me khushbu ke istimal ke ahkam ki tafseel suwalan jawaban aage aa rahi hai. Haan Ihram ki chadren agar pahanli hain magar abhi tak niyyat kar ke Labbaik nahi kahi to khushbu lagana, pholon ke gajre pahanna sab jaiz hai.

Jaddah Shareef ta Makkah Mu'azzmah

Jaddah Shareef ke hawai adde par pahunch kar apna dasti saman liye **Labbaik** padhte huwa dharakte dil se jahaz se utariye aur custom shade se muttasil counter par apna passport aur health certificate check karwa kar shade me jama' shudah saman me se apna saman shanakht kar ke 'alaihadah kar lijiye, cutom wagairah se faraghat aur bus ki rawangi ki karwai me taqreeban 6 ta 8 ghante sarf ho sakte hai. Khoob sabr-o-himmat se kaam lijiye. Jaddah Shareef ke hajj terminal se Makkah Mu'azzamah ka faaslah taqreeban ek ya derh ghante me tay ho sakta hai magar gariyon ke rush aur qanoni karwaiyon ke sabab kai qisam ki parayshaniyan darpesh aa sakti hain, bus wagairah ka bhi intazar karna parta hai, har mauqe par sabr-o-riza ke paikar ban kar **Labbaik** padhte rahiye, gusse me aa kar muntazimeen ke muta'lliq bar bara aur shor-o-ghul karne se masaail hal hone ke bajaye mazed ulajhne, sabr ka sawab barbad hone aur **مَعَادَ اللَّهِ عَزَّوَجَلَّ** eza-e-muslim, geebaton, ilzam tarashiyon aur bad gumaniyon wagairah gunahon me phasne ki suraten paida ho sakti hain. Ek chup 100 sukh. Rawangi ki Tarkeeb ban jane par ma' saman apne mu'allim ki bus me Labbaik padhte huwe Makkah Mu'azzamah ki taraf rawanah ho jaye.

Madinah ki parwaz walon ka Ihram

Jin ki watan se barah-e-rast Madinah Munawwarah ki parwaz ho un ko ye safar bagair Ihram karna hai, Madinah shareef se jab Makkah Mu'azzamah ki taraf aane lagen us waqt Masjid-e-Nabawi shareef se ya Zul Hulayfah (Abyar-e-Ali) se Ihram ki niyyat kijiye.

Mu'allim ki taraf se suwari

Jaddah Shareef se Makkah Mu'azzamah, Madinah Munawwarah, Mina, 'Arafaat, Muzdalifah aur wapasi me phir Makkah Shareef se Jaddah shareef tak pohanchana neez apne watan se barah-e-rast Madinah Munawwarah ki parwaz walon ko bhi yahi sahulaten dena

mu'allim ke zimme hai aur is ki fees aap se pahle hi wusool ki ja chuki hai. Jab ap pahli baar Makkah shareef mu'allim ke dafter par utrenge us waqt ka khana aur 'Arafaat shareef me do pahar ka khana bhi mu'allim ke zimme hai.

- ❖ Chalte waqt 'azeezon, doston se qusoor mu'af karwaye aur jin se mu'afi talab ki jaye un par laazim hai ke dil se mu'af kar den. Hadees-e-Mubarak me hai ke jis ke paas us ka islami bhai ma'zirat laye, waajib hai ke qabool kar le (yani mu'af kar de) warna Hawz-e-Kausar par aana na milega.

(Fatawa Razawiyah, vol. 10, pp. 627)

SAFAR KE 26 MADANI PHOOL

- ❖ Kisi ki Amanat paas ho ya qarzah ho to lota dijiye, jin ke maal na haq liye wapas kar dejiye ya mu'af karwa lijiye, pata na chale to utna maal fuqara ko de dijiye.
- ❖ Namaz, Rozah, Zakat, Jitni ibadat zimme hon ada kar lijiye aur takheer ke gunah ki taubah bhi kijiye. Is safar-e-mubarak ka maqsad sirf Allah **عَزَّوَجَلَّ** aur us ke Habib **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki khushnudi ho. Riya kari aur takabbur se juda rahiye.
- ❖ Aurat ke sath jab tak shohar ya Mahrim baligh qabil-e-itminan na ho jis se nikah hamesha ko haram hai safar Haram hai, agar karegi Hajj ho jayega magar har qadam par gunah likha jayega.

(Bahar-e-Shari'at, vol. 1, pp. 1051)

(Ye hukm sirf Safar-e-Hajj ke liye hi nahi, har safar ke liye hai)

- ❖ Kiraye ki gari par jo kuch saman baar (Load) karna ho, pahle se dikha dijiye aur is se zaaid bagair ijazat-e-malik gari me na rakhiye.

Hikayat: Hazrat Sayyiduna ‘Abdullah bin Mubarak رَحْمَةُ اللَّهِ عَلَيْهِ ko safar par rawanah hote waqt kisi ne dusre ko pahchanne ke liye khat pesh kiya, Aap رَحْمَةُ اللَّهِ عَلَيْهِ ne farmaya: ount kiraye par liya hai, suwari wale se ijazat leni hogi kyunke Mai ne us ko sara saman dikha diya hai aur ye khat zaaid shai hai. *(Ihya-ul-'Uloom, vol. 1, pp. 353)*

- ❖ Hadees-e-Paak me hai ke: “jab 3 aadami safar ko jaye to apne me se ek ko ameer bana len”. *(Abu Dawood, vol. 3, pp. 51, Hadees. 2608)* Is se kaamon me intizam rehta hai.
- ❖ Ameer use banaye jo khush akhlaq, samajhdar, Deendar aur Sunnataun ka paband ho.
- ❖ Ameer ko chahiye ke humsafar Islami bhaiyon ki khidmat kare aur un ke aaram ka pura khayal rakhai.
- ❖ Jab safar par jane lagen to is tarah rukhsat hon jaise dunya se rukhsat hote hon. Chalthe waqt ye dua padhe.

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَأْبَةِ الْمُنْقَلَبِ
وَسَوْءِ الْمُنَظَرِ فِي الْمَالِ وَالْأَهْلِ وَالْوَالِدِ ط

- ❖ Wapasi tak maal-o-ahl-o-'iyaal mahfoz rahenge.
- ❖ Libas-e-Safar pahan kar agar waqt-e-makruh na ho to ghar me char rak'at nafal “Al Hamd aur Qul” se padh kar bahar niklen. Woh rak'aten wapasi tak ahl-o-maal ki nighbani karenge.
- ❖ Ghar se nikalte waqt Aaya-tul-Kursi aur Surah Kafiroon se Surah Naas tak Surah Lahab ke siwa 5 suraten, Bismillah ke sath padhiye, aakhir me bhi Bismillah Shareef padhiye. *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ* raste bhar aaram rahega. neez is waqt:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ ط

Tarjama-e-Kanz-ul-Iman: beshak jis ne tum par Quran farz kiya woh tumhen Pher le jayega jahan phirna chahte ho) ek baar padh le, bilkhair wapas aayega.

(Parah. 20, Surah. Al-Qasas, Aayah. 85)

❖ Makruh waqt na ho to apni Masjid me 2 rak'at nafl ada kijiye.

Hawai jahaz ke girne aur jalne se Aman me rahne ki dua

Hawai jahaz me suwar ho kar Awwal-o-Aakhir Durood Shareef ke sath Ye Dua-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ padhiye.

اللَّهُمَّ إِنِّي أَعُوذُكَ مِنَ الْهَدْمِ وَأَعُوذُكَ مِنَ التَّرْدِي ط وَأَعُوذُكَ مِنَ الْغَرَقِ وَالْحَرَقِ
وَالْهَرَمِ وَأَعُوذُكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ ط وَأَعُوذُكَ أَنْ أَمُوتَ فِي
سَبِيلِكَ مُدْبِرًا وَأَعُوذُكَ أَنْ أَمُوتَ لَدِيْعًا ط

Tarjama: Ya Allah عَزَّوَجَلَّ ! Mai teri panah chahta hun, imarat girne se aur teri panah chahta hun bulandi se girne aur teri panah chahta hun doobne, jalne aur budhape^① se aur tayyari panah talab karta hun is se ke Shaitan mujhe maut ke waqt waswase de aur teri panah chahta hun is se ke teri raah me peeth pherta mar jaoon aur teri panah chahta hun is se ke saanp ke dasne se intiqal karoon.

Bulandi ke maqam se girne ko تَرْدِي aur jalne ko حَرَق kahte hai. Huzoor-e-paak صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ye dua manga karte the. Ye dua tayyare ke liye makhsoos nahi, chunke is dua me “bulandi se girne” aur “jalne” se bhi panah mangi gayi hai aur hawai safar me ye dono khatarat maujood hote hain. Lihaza ummeed hai ke ise padhne ki barakat se hawai jahaz hadse se mahfoz rahe.

① Yani aise budhape se jis se zindagi ka asal maqsod faut ho jaye yani ilm-o-o'amal jate rahen. *(Mirat-ul-Manajeeh, jild. 4, pp. 3)*

Rail ya Bus ya car wagairah me:

❖	بِسْمِ اللَّهِ أَكْبَرُ	3 Baar	❖	الْحَمْدُ لِلَّهِ	3 Baar
❖	سُبْحَانَ اللَّهِ	3 Baar	❖	لَا إِلَهَ إِلَّا اللَّهُ	1 Baar

Phir ye Qurani dua padhiye **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** Suwari har qisam ke hadse se mahfooz rahegi. Dua ye hai:

سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا
كُنَّا لَهُ مُقْرِنِينَ ﴿١٧﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٨﴾

Tarjama-e-Kanz-ul-Iman: Paaki hai use jis ne is Suwari ko hamare bas me kar diya aur ye hamare botay (yani taqat) ki na thi aur beshak hamein apne Rab ki taraf palatna hai.

- ❖ Jab kisi manzil par utren to 2 rak'aten nafl padhen ke (agar waqt-e-makruh na ho to) Sunnat hai.
- ❖ Jab kisi manzil par utren ye dua padhiye **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** us manzil me kooch karte waqt koi cheez nuqsan na degi. Dua ye hai:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

Tarjama: Mai Allah عَزَّوَجَلَّ ke kaamil kalimaat ke wastay se sari makhloq ke shar se panah mangta hun.

- ❖ “134” يا صَدُّ baar rozana padhiye bhook aur piyas se amn rahega.
- ❖ Jab dushman ya rahzan (yani daku) ka khauf ho “Surah-e-Quraish” padh lijiye **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** har bala se amn (yani panah) milegi.
- ❖ Dushman ke khauf ke waqt ye dua padhna bahut mufeed hai:

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

Tarjama: Ae Allah ﷻ! Mai tujh ko un ke seenon ke muqabil karta hun aur un ki buraiyon se teri panah mangta hun.

- ❖ Agar koi cheez gum ho jaye to ye kahai:

يَا جَامِعَ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ
اجْمَعُ بَيْنِي وَبَيْنَ ضَأَلَّتِي

Tarjama: Ae logon ko us din jama' karne wale jis me shak nahi, beshak Allah ﷻ wa'de ke khilaf nahi karta, mujhe mere aur meri gumi cheez ke darmiyan jama' karde. إِنَّ شَاءَ اللَّهُ ﷻ mil jayegi.

- ❖ Har bulandi par charhte 'اللَّهُ أَكْبَرُ' kahiye aur dhaal (yani dhalwan) me utarte 'سُبْحَانَ اللَّهِ'
- ❖ Sote waqt ek baar Aayat-ul-Kursi hamesha padhiye ke chor aur Shaitan se amaan (yani panah) hai.
- ❖ Jab kisi mushkil me madad ki zarurat pare to Hadees-e-Paak me hai ke is tarah 3 baar pukariye:

يَا عِبَادَ اللَّهِ أَعِينُونِي

Tarjama: Ae Allah ﷻ ke bandon! Meri madad karo. (Hisn-e-Haseen, pp. 82)

- ❖ Safar se wapasi me bhi bayan kardah guzishtah aadab-e-safar ko malhoz rakhye.
- ❖ Logon ko chahiye ke Haji ka istiqbal karen aur is ke gahr pahunchne se pahle dua karaye ke Haji jab tak apne ghar me qadam nahi rakhta us ki dua qabool hoti hai.
- ❖ Watan pahunch kar sab se pahle apni Masjid me makruh waqt na ho to 2 rak'at nafl ada kijiye.
- ❖ 2 rak'at ghar aa kar bhi (makruh waqt na ho to) ada kijiye.
- ❖ Phir sab se purtapak tareeqe se mulaqat kijiye.

(Tafseeli ma'lomaat ke liye Bahar-e-Shari'at Jild 1 hissa 6 safha 1051 ta 1066, Fatawa Razawiyyah Mukharrajah Jild 10 Safha 726 ta 731 se mutala'ah farmaye)

Safar me Namaz ke 6 madani phool

1. Shar'an Musafir woh shakhs hai jo 3 din ke fasle tak jane ke irade se apne Maqaam-e-Iqamat masalan shahar ya gaun se baahar ho gaya. Khushki me safar par 3 din ki musafat se murad sadhe sattawan Miles (57 1/2) (Taqreeban 92 Km) ka faslah hai. (Fatawa Razawiyyah vol. 8, pp. 243)
2. Jahan safar kar ke pahunchen aur 15 ya zyada din Qiyam ki niyyat hai to ab Musafir na rahe balke Muqem ho gayi, aisi surat me Namaz me qasr nahi karenge. Jab 15 din se kam rahne ki niyyat ho to ab Namazon me Qasr karenge yani Zuhr, 'Asr aur 'Isha ki Farz rak'aton me 4 4 Farzon ki jagah 2 2 rak'at Farz ada karenge. Fajr aur Maghrib me qasr nahi, baqi tamam Sunnaten, Witr wagairah sab poori ada karen.
3. Be shumar Hujjaj-e-Kiraam Shawwal-ul-Mukarram ya Zi Qa'dah-tul-Haram me Makkah Mukarramah pahunch jate hain. Chunke Ayyaam-e-Hajj aane me kaafi waqt baqi hota hai lihaza chand hi dino ke baad unhen taqreeban 9 din ke liye Madinah Munawwarah Bhej diya jata hai, Is surat me woh Madinah Shareef me Musafir hi rehte hain balke is se qabl Makke Shareef me 15 din se kam waqfah milne ki surat me wahan bhi Musafir hi hote hain. Haan Makke ya Madine me yani ek hi shahar ke andar 15 ya zyada din rehne ka yaqeeni mauqa milne ki surat me iqamat ki niyyat durust hogi.
4. Jis ne iqamat ki niyyat ki magar us ki halat batati hai ke 15 din na thahrega to niyyat saheeh nahi masalan Hajj karne gaya aur Zul Hijjah-tul-Haram ka maheenah shuru' ho jane ke ba wujood 15 din Makkah Mu'azzamah me thaharne ki niyyat ki to Ye

niyat bekar hai ke jab Hajj ka iradah kiya hai to (15 din is ko milenge hi nahi ke 8 Zul Hijjah-tul-Haram) Mina shareef (aur 9 ko) ‘Arafaat shareef ko zaror jayega phir itne dino tak (yani 15 din musalsal) Makkah Mu’azzamah me kyun kar thahr sakta hai? Mina Shareef se wapas ho kar niyyat kare to saheeh hai. Jab ke waqa’i 15 ya zyada din Makkah Mu’azzamah me thahr sakta ho, agar zann-e-ghalib ho ke 15 din ke andar andar Madinah Munawwarah ya watan rawanah ho jayega to ab bhi Musafir hai.

5. Ta Dam-e-tahreer Jaddah Shareef aabadi ke khatime se Makkah Mu’azzamah ki aabadi ke aagaz tak ka fasilah ba zaree’ah sarak 53 km aur ba zaree’ah hawai jahaz 47 km hai. Aur Jaddah Shareef ki aabadi ke khatime se le kar ‘Arafaat Shareef tak ek sarak se safar 78 km aur deegar sarkon se 80 km ka safar hai. Jab ke mataar (Airport) se hawai fasilah 67 km hai. Lihaza Jaddah Shareef se Makkah Mu’azzamah jaye tab bhi aur barah-e-raast bhi ‘Arafaat Shareef pahunchen tab bhi woh pori namazen padhenge.
6. Hawai jahaz me Farz, Witr, Sunnaten aur Nawafil wagairah tamam namazen dauran-e-parwaz sakte hain, I’aadah (yani dobarah padhne) ki hajat nahi. Farz, Witr aur Sunnat-e-Fajr Qiblah ru khare ho kar qa’ide ke mutabiq ada kijiye. Tayyare ki dum, Hammam-o-kichen wagairah ke pas khare khare Namaz padhna mumkin hota hai. Baqi Sunnaten aur Nawaafil dauran-e-parwaz apni nishast par baithe baithe bhi padh sakte hain. Is halat me Qiblah ru hona shart nahi. (Mazeed ma’loomat ke liye Maktabatul Madina ki Matbu’ah Kitab “Namaz ke Ahkaam” me shaamil risaalah “Musaafir Ki Namaz” ka mutala’ah kijiye)

*Ruke haibat se jab mujrim to rehmat ne kaha badh kar
Chale aao chale aao Ye ghar Rahman ka ghar hai*

3 Farameen-e-Mustafa ﷺ

3

Farameen-e-Mustafa ﷺ

1. Haji apne ghar walon me se 400 ki shafa'at karega aur gunahon se aisa nikal jayega jaise us din ke maa ke pet se paida huwa. (*Musnad-e-Bazzar, vol. 8, pp. 169, Hadees 3196*)
2. Haji ki maghfirat ho jati hai aur Haji jis ke liye Istighfar kare us ke liye bhi maghfirat hai. (*Majma'uz-Zawaaid, vol. 3, pp. 483, Hadees 5287*)
3. Jo Hajj ya Umrah ke liye nikla aur raste me mar gaya us ki payshi nahi hogi, na hisab hoga aur us se kaha jayega: **أَدْخِلَ الْجَنَّةَ** yani Tu Jannat me daakhil ho ja. (*Mu'jma-ul-Awsat, vol. 4, pp. 111, Hadees 8835*)

Har qadam par 7 crore nekiyan

Mere Aaqa Aala Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ “Risalah Mubarakah Anwar-ul-Bisharah” me paidal chalne ki raghbat dilatay huwe farmate hain:” ho sake to piyadah (paidal Makkah Mukarramah se Mina, ‘Arafaat wagairah) jao ke jab tak Makkah Mukarramah palat kar aaoge har qadam par 7 crore nekiyan lakhi jayegi. Ye nekiyan takhmeenan (yani andazan) 78 kharab 40 arab aati hain aur Allah عَزَّوَجَلَّ ka fazl us ke Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke sadaqe me is Ummat par be shumar hai. (*Fatawa Razawiyah, vol. 10, pp. 746*)

Sag-e-Madinah ‘arz karta hai ke Aala Hazrat رَحْمَةُ اللهِ عَلَيْهِ ne purane taweel raste ka hisab lagaya hai. Ab chunke Makkah Mu’azzamah se Mina Shareef ke liye pahaaron me surangen (Tunnels) nikali gayi hain aur paidal chalne walon ke liye rastah mukhtasar aur aasan ho gaya hai is hisab se nekiyon ki ta’dad me bhi farq waqe’ hoga. **وَاللَّهُ وَرَسُولُهُ أَحَقُّم**

Paidal Haji se firishte gale milte hai

Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hai:” jab Haji suwar ho kar aate hain to firishte un se musafahah karte (yani hath milate) hain aur jo paidal chal kar aate hain firishte un se mu’aanaqah karte (yani gale milte) hain. (*Ithaf-us-Sadah, vol. 4, pp. 465*)

Dauran-e-Hajj ke liye hukm-e-Qurani

Para 2 Sorah Baqarah Aayat number 197 me Irshad-e-Rabbani hai:

فَلَا رَفَتْ وَلَا فُسُوقٌ وَلَا جِدَالَ فِي الْحَجِّ ط

Tarjama-e-Kanz-ul-Iman: To na 'auraton ke samne suhbat ka tazkirah ho, na koi gunah, na kisi se jhagra Hajj ke waqt tak.

Is Aayat ke tahat Sadr-us-Shari'ah, Badr-ut-Tareeqah Hazrat Allama Maulana Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ farmate hai: (Hajj me) to in baton se nihayat hi door rahna chahiye, jab ghussah aaye ya jhagra ho ya kisi ma'siyat (yani na farmani) ka khayal ho fauran sar jhuka kar qalb ki taraf mutawajjeh ho kar is Aayat ki tilawat kare aur 2, 1 baar "لَا حَوْلَ" Shareef padhen, ye baat jati rahegi. Yahi nahi ke (khud) isi (yani Haji) ki taraf se ibtida ho ya is ke rufaqa (Sathiyon) hi ke sath jidal (yani jhagra) ho jaye balke ba'z auqat imtihanan raah chalto ko pesh kar diya jata hai ke be sabab ulajhte balke sabb-o-shatam (yani gali galoch) la'n-o-ta'n ko taiyar hote hain, ise (yani Haji) har waqt hoshyar rahna chahiye, mabada (yani aisa na ho/khuda na kare) ek do kalime (yani jumlon) me sari mahnat aur rupya barbad ho jaye.

(Bahar-e-Shari'at, vol. 1, pp. 1061)

*Sambhal kar paon rakhna Hajiyo! Rah-e-Madinah me
Kahi aisa na ho sara safar bekar ho jaye*

سَلُّوْا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Haji ke liye sarmaya-e-ishq zarori hai

Khush naseeb Hajiyo! Hajj ke liye jis tarah sarmaya-e-zahiri ki zarurat hai usi tarah sarmaya-e-batini yani saramaya-e-'ishq-o-mahabbat ki bhi sakht hajat hai aur ye sarmaya Aashiqan-e-Rasool ke haan milta hai.

Hikayat: Sarkar-e-Baghdad, Huzoor-e-Ghaus-e-Paak رَحْمَةُ اللهِ عَلَيْهِ ki bargah-e-mu'azzam me ek sahib haazir huwe, Ghaus-e-Paak رَحْمَةُ اللهِ عَلَيْهِ ne haazireen se farmay: Ye abhi abhi Bait-ul-Muqaddas se ek qadam me aaye hain ta ke mujh se aadab-e-'ishq seekhayn.

(Akhbar-ul-Akhyar, pp. 14)

Allah ﷺ ki un par rehmat aur un ke sadqe me hamari maghfirat ho.

اُمِّينَ بِجَاةِ النَّبِيِّ الْاَوْمِينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Kisi 'Aashiq-e-Rasool se nisbat qaim kar lijiye

سُبْحَانَ اللهِ ﷺ! Ek ba karamat wali bhi sarmaya-e-'ishq ke husool ki khaatir apne se bare wali ki bargah me haaziri deta hai phir hum to kis shumaro-o-qitar me hain! lihaza hamein bhi chahiye ke kisi 'Aashiq-e-Rasool se nisbat qaim kar ke us se aadab-e-'ishq seekhayn aur phir Safar-e-Madinah ikhtiyar kare.

*Pahle hum seekhen qareenah
Phir mile murshid se seenah
Chal pare apna safeenah
Aur pahunch jayen Madinah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Pyare Hajiyo! ab 'Aashiqan-e-Rasool Hajiyon ki jazb-o-masti bhari 2 'ajeeb-o-ghareeb hikayaat padhiye aur jhoomiye:

Pur asrar Haji

Hazrat Sayyiduna Fuzayl bin 'Iyaz رَحْمَةُ اللهِ عَلَيْهِ farmate hain: Maidan-e-'Arafaat me Hujjaj mashgul-e-dua the, meri nazar ek naujawan par pari jo sar jhukaye sharam saar khara tha, Mai ne kaha: Ae naujawan! To bhi dua kar. Woh bola: mujhe to is baat ka dar lag raha hai ke jo waqt mujhe mila tha shayad woh jata raha, ab kis munh se dua karoon! Mai ne kaha: Tu bhi dua kar ta ke Allah ﷺ tujhe bhi in dua maangne walon ki barakat se kamyab farmaye. Hazrat

Sayyiduna Fuzayl رَحْمَةُ اللهِ عَلَيْهِ farmate hain: us ne dua ke liye hath uthane ki koshish ki ke ek Dam us par riqqat tari ho gayi aur ek cheekh us ke munh se nikli, tarap kar gira aur us ki rooh qafas-e-‘unsuri se parwaz kar gayi. (*Kashf-ul-Mahjoob*, pp. 363)

Allah عَزَّوَجَلَّ ki un par rehmat aur un ke sadqe me hamari maghfirat ho.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Zabh hone wala Haji

Hazrat Sayyiduna Zunnon Misri رَحْمَةُ اللهِ عَلَيْهِ farmate hain: Mai Mina Shareef me ek naujawan ko aaram se baithe dekha jab ke log Qurbaniyon me mashgul the. Itne me woh pukara: Ae mere pyare Allah عَزَّوَجَلَّ! Tere sare bande Qurbaniyon me mashgul hain, Mai bhi teri bargah me apni jaan qurban karna chahta hun, mere Maalik عَزَّوَجَلَّ! Mujhe Qabool farma. Ye kah kar apni ungli gale par pheri aur tarap kar gir para, Mai ne qareeb ja kar dekha to woh jaan de chuka tha.

(*Kashf-ul-Mahjoob*, pp. 364)

Allah عَزَّوَجَلَّ ki un par rehmat aur un ke sadaqe me hamari maghfirat ho.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Ye ik jaan kya hai agar hon karoron
Tere naam par sab ko wara karoon Mai*

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Apne naam ke sath Haji lagana kaisa

Muhtaram Hajiyo! Dekha aap ne! Hajj ho to aisa! Allah عَزَّوَجَلَّ in dono ba barakat Hajjiyon ke tufail hamein bhi riqqat-e-qalbi naseeb farmaye. Yaad Rakhiye! Har ‘ibadat ki qaboliyyat ke liye ikhlas shart hai. Aah! Ab ‘Ilm-e-Deen aur achhi suhbat se doori ki bina par aksar ibadat riyakari ki nazar ho

Apne
Naam ke
sath
Haji
Lagana

jati hai. Jis tarah ab ‘umuman har kaam me numood-o-numaish ka ‘amal dakhil zarori samjha jane laga hai isi tarah ab Hajj jaisi ‘azeem sa’adat bhi Dikhawe ki bhent chadhti ja rahi hai, masalan be shumar afrad Hajj ada karne ke baad apne aap ko apne munh se bila kisi maslihat-o-zarurat ke Haji kahte aur apne qalam se likhte hain. Aap shayad chonk pare honge ke is me aakhir kya haraj hai? Haan! Waqa’i is surat me koi haraj bhi nahi ke log aap ko apni marzi se Haji sahib kah kar pukaren magar pyare Hajiyo! Apni zaban se apne aap ko Haji kahna apni ‘ibadat ka khud i’laan karna nahi to aur kya hai? Is ko is chutkule se samajhne ki koshish kijiye.

Chutkula

Train chhuk chhuk karti apni manzil ki taraf rawan dawan thi, 2 shakhs qareeb qareeb baithe the ek ne silsila-e-guftugo ka aagaz karte huwe poocha: janab ka Ism-e-Shareef? Jawab mila: “Haji Shafeeq” aur aap ka mubarak naam? Ab dusre ne suwal kiya, pahle ne jawab diya: “Namazi Rafeeq” Haji saahib ko bari hairat hui, puchh dala: Namazi Rafeeq! Ye to bara hi ‘ajeer saa naam lagta hai. Namazi saahib ne pocha: bataye aap ne kitni martabah Hajj ka sharf haasil kiya hai? Haji saahib kaha: **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** ! pichle saal hi to Hajj par gaya tha. Namazi saahib kahne lage: Aap ne zindagi me sirf ek baar Hajj-e-Baitullah ki sa’adat haasil ki, to ba baang-e-duhul apne naam ke sath “Haji” kahne kehalwane lage, jab ke bandah to barsaha baras se rozana 5 waqt Namaz ada karta hai, to phir apne naam ke sath agar lafz “Namazi” kahde to is me aakhir ta’ajjub ki kaun si baat hai!

Hajj mubarak ka board lagana kaisa

Samajh gayi na! Aaj kal ‘ajeer tamashah hai! Numod-o-numaish ki intiha ho gayi, Haji saahib Hajj ko jate aur jab laut kar aate hain to bagair kisi achhi niyyat ke poori ‘imarat barqi qumqumon se sajate aur ghar par “Hajj Mubarak” ka board lagate hain, balke Taubah!

Taubah! Kayi Haji to Ihram ke sath khoob tasaweer banate hain. Aakhir ye kya hai? kya bhage huwe mujrim ka apne rahmat wale Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki bargah me is tarah dhom dham se jana munasib hai? Nahi har giz nahi balke rote huwe aur aahen bharte huwe, larzte, kaanpte huwe jana chahiye.

*Aansuon ki lari ban rahi ho
Aur aahon se phata ho seenah
Wird-e-lab ho "Madinah Madinah"
Jab chale suwe Taibah safeenah
Jab Madine me ho apni aamad
Jab me dekhun tera sabz Gumbad
Hichkiyan bandh kar rouon be had
Kaash! Aajaye aisa qareenah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Basra se paidal Hajj!

Bagair achhi niyyat mahaz Lazzat-e-Nafs-o-Hubb-e-Jaah ke sabab apne makan par Hajj mubarak ka board lagane walon aur apne Hajj ka khoob charcha karne walon ke liye ek kamal darje ki aajizi par mushtamil Hikayat pesh-e-khidmat hai, chunache Hazrat Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ عَلَيْهِ Hajj ke liye Basrah se paidal nikle.

Kisi ne 'arz ki: Aap رَحْمَةُ اللهِ عَلَيْهِ suwar kyun nahi hote? Farmaya: kya bhage huwe ghulam ko apne Maula عَزَّوَجَلَّ ke darbar me sulah ke liye suwari par jana chahiye? Mai is muqaddas sar zameen me jate huwe bahut zyada sharm mahsoos karta hun. (*Tambeeh-ul-Mughtarreen*, pp. 267)

Allah عَزَّوَجَلَّ ki un par rehmat aur un ke sadqe me hamari maghfirat ho.

اٰمِيْنَ بِجَاوَابِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Are Zaair-e-Madinah! Tu khushi se hans raha hai
Dil-e-Ghamzadah jo pata to kuch aur baat hoti!*

Mai tawaf ke qaabil nahi

Hujja-tul-Islam Hazrat Sayyiduna Imam Abu Haamid Muhammad bin Muhammad bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ naql karte hain: Ek buzurg رَحْمَةُ اللهِ عَلَيْهِ se suwal huwa: kya aap kabhi Ka’bah Musharrafah ke andar daakhil huwe hain? (Unhon ne ba taur-e-inkisari) farmaya: kahan Baitullah Shareef aur kahan mere gande qadam! Mai to apne qadmon ko Baitullah Shareef ke Tawaf ke bhi qaabil nahi samajhta, kyunke ye to Mai hi janta hun ke ye qadam kahan kahan aur kaisi kaisi jaghon par chale hai!

(Ihya-ul-Uloom, vol. 1, pp. 345)

Allah عَزَّوَجَلَّ ki un par rehmat aur un ke sadqe me hamari maghfirat ho.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوَّلِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Un ke diyar me Tu kaise chale phirega?

Attar teri jurat! Tu jayega Madinah!!

(Wasaail-e-Bakhshish, pp. 320)

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Haji par hubb-e-jah-o-riya ke sakht hamle

Pyare Hajiyo! Meethe Madine ke Musafiro! Ghaliban Namaz rozah wagairah ke muqable me Hajj me bahut zyada balke qadam qadam par “Riya kari” ke khatarat pesh aate hain, Hajj ek aisi ‘ibadat hai jo ek to i’laniyah ki jati hai aur dusre har ek ko naseeb nahi hoti, is liye log Haji se aajizi se milte, khob Ihtiram baja late, hath chumte, gajre pahnte aur du’aon ki darkhuwasten karte hain. Aise mauqe par Haji sakht Imtihan me parta jata hai kyunke logon ke ‘aqeedat mandanah sulook me kuch aisi “lazzat” hoti hai ke is ki wajah se ibadat ki bari se bari mashaqqat bhi phool ma’loom hoti aur basa auqaat bandah hubb-e-jaah aur riya kaari ki tabah kaari ki gehraai me gir chuka hota hai magar use kaano kaan is ki khabar nahi hoti! Us ka ji chahta

hai ke sab logon ko mere Hajj par jane ki ittila' ho jaye, ta ke mujh se aa aa kar milen, mubarak badiyan pesh karen, tohfe den, mere gale me pholon ke haar dalen, mujh se du'aon ke liye 'arz karen, Madine me salam arz karne ki girgira kar darkhuwast karen aur mujhe rukhsat karne airport tak aaye wagaira wagairah khuwahishat ke hujoom aur 'Ilm-e-Deen ki kami ke sabab Haji ba'z auqaat "Shaitan ka khilona" ban kar rah jata hai lihaza Shaitan ke war se khabardar rahte huwe apne dil ke andar khoob 'aajizi paida kijiye, numaishi andaz se khud ko bachaye. Khuda ki qasam! Riya kaari ka 'azab kisi se bhi bardasht nahi ho sakega. Dawat-e-Islmai ke isha'ati idare Makatabah-tul-Madinah ki matbu'ah 616 safahat par mushtamil Kitab "Neki ki Dawat" hissa Awwal safhah 79 par Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hai:” beshak Jahannam me ek wadi hai jis se Jahannam rozana 400 martabah panah mangta hai. Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne ye waadi Ummate Muhammadiyah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke un riya kaaron ke liye taiyar ki hai jo Quran ke haafiz, Ghairullah ke liye sadaqah karne wale, Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke ghar ke Haji aur rah-e-khuda me nikalne wale hongee. (Mu'jam-ul-Kabeer, vol. 12, pp. 136, Hadees 12803)

Hajiyon ki riya kaari ki 2 misalen

Neki ki Dawat hissa Awwal safhah 76 par hai:

1. Apne Hajj-o-Umre ki ta'dad, Tilawat-e-Quran ki yaumiyah miqdar, Rajab-ul-Murajjab aur Sha'ban-ul-Mu'azzam ke mukammal aur deegar nafli rozon, nawafil, Durood Shareef ki kasrat wagairah ka is liye izhar karna ke wah wah ho aur logon ke dilon me Ihtiram paida ho.
2. Is liye Hajj karna ya apne Hajj ka izhar karna ke log Haji kahen, mulaqat ke liye haazir hon, girgira kar du'aon ki iltijaye karen, gajre pahnayen, tahaaf waghyrah pesh karen. (Agar apni izzat karwana ya tohfe wagairah haasil karna maqsood na ho balke

tahdees-e-na'amat wagairah achhi achhi niyyaten hon to Hajj-o-Umre ka izhar karne, 'azeezon aur rishte daron ko jama' karne aur "Mahfil-e-Madinah" sajane ki mumana't nahi balke kar-e-sawab-e-aakhirat hai) (riya kaari ke bare me tafseeli ma'lomat ke liye Maktabatul Madina ki matbu'ah "Neki Ki Dawat" hissa Awwal safhah 63 ta 106 ka mutala'ah kijiye)

*Mera har 'amal bas tere waste ho
Kar ikhlas aisa 'ata ya Ilahi*

(Wasaail-e-Bakhshish, pp. 78)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Haji saahiban mandarajah zel istilahaat aur asma-e-maqamaat wagairah zehan nasheen farma lenge to is tarah aage mutala'ah karte huwe **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** aasani payenge.

YAAD RAKHNE 55 Ki Istilahaat

- Ashhure Hajj:** Hajj ke maheene yani Shawwal-ul-Mukarram-o-Zul Qa'dah dono mukammal aur Zul Hijjah ke ibtidai 10 din.
- Ihram:** jab Hajj ya Umrah ya dono ki niyyat kar ke Talbiyah padhte hain to ba'z halal cheezen bhi haram ho jati hain, is ko "Ihram" kahate hai aur majazan un bagair sili chadaron ko bhi Ihram kaha jata hai jinhen muhram istimaal karta hai.
- Talbiyah:** yani ye padhna

تَبَّيْكَ ط اللَّهُمَّ تَبَّيْكَ ط تَبَّيْكَ لَا شَرِيكَ لَكَ تَبَّيْكَ ط
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ ط لَا شَرِيكَ لَكَ ط

- Iztiba': Ihram** ki upar wali chadar ko seedhi baghl se nikal kar is tarah ulte kandhe par dalna ke seedha kandha khula rahe.

5. **Ramal:** Akar kar shane (kandhe) hilate huwe chhote chhote qadam uthate huwe qadre (yani thora) tezi se chalna.
6. **Tawaf:** Khana-e-Ka'bah ke gird 7 chakkar lagana, ek chakkar ko "Shaut" kahte hai, jama' Ashwat
7. **Mataf:** jis jagah me Tawaf kiya jata hai.
8. **Tawaf-e-Qudoom:** Makkah Mu'azzamah me dakhil hone par kiya jane wala wo pahal Tawaf jo ke "Ifrad" ya "Qiran" ki niyyat se Hajj karne walon ke liye Sunnat-e-Mua'kkada hai.
9. **Tawaf-e-Ziyarah:** Ise Tawaf-e-Ifadah bhi kahte hain, ye Hajj ka rukn hai, is ka waqt 10 Zul Hijjah ki subh-e-saadiq se 12 Zul Hijjah ke ghurob-e-aaftab tak hai magar 10 Zul Hijjah ko karna Afzal hai.
10. **Tawaf-e-Wada':** Ise "Tawaf-e-Rukhsat" aur "Tawaf-e-Sadr" bhi kahte hain. Ye Hajj ke bad Makkah Mukarramah se rukhsat hote waqt har aafaqi Haji par Wajib hai.
11. **Tawaf-e-Umrah:** Ye Umrah karne walon par farz hai.
12. **Istilam:** Hajr-e-Aswad ko bosah dena ya hath ya lakri se chhu kar hath ya lakri ko choom lena hathon se us ki taraf isharah kar ke unhen choom lena.
13. **Sa'iee:** "Safa" aur "Marwa" ke mabain (yani darmiyan) 7 phere lagana (Safa se Marwa tak ek phera hota hai yun Marwa par 7 chakkar poore honge).
14. **Rami:** Jamaraat (yani shaitanon) par kankariyan marna).
15. **Halq:** Ihram se baahar hone ke liye hudod-e-haram hi me pura sar mundwana.

- 16. Qasr:** chauthae ($\frac{1}{4}$) sar ka har baal kam az kam ungli ke ek poore ke barabar katarwana.
- 17. Masjid-ul-Haram:** Makkah Mu'azzamah ki woh Masjid jis me Ka'bah Musharrafah waaqi' hai.
- 18. Baab-us-Salam:** Masjid-ul-Haram ka woh darwazah-e-mubarakah jis se pahli baar dakhil hona Afzal hai aur ye janib-e-mashriq waaqi' hai. (Ab ye 'umuman band rahta hai)
- 19. Ka'bah:** ise "Baitullah" bhi kahte hain yani Allah ﷻ ka ghar. Ye poori dunya ke wast (yani beech) me waaqi' hai aur sari dunya ke log isi ki taraf rukh kar ke Namaz ada karte hain aur musulaman parwanah war is ka tawaf karte hain.

Ka'bah Musharrafah ke 4 konon ke naam

- 20. Rukn-e-Aswad:** Junob-o-Mashriq (South-East) ke kone me waaqi' hai, isi me Jannati patthar "Hajr-e-Aswad" nasb hai.
- 21. Rukn-e-'Iraqi:** ye Iraq ki samt shimal mashraqi (North-Eastern) kona hai
- 22. Rukn-e-Shami:** Ye mulk sham ki samt shumal maghribi (North-Western) kona hai.
- 23. Rukn-e-Yamani:** Ye Yaman ki Jaainb maghribi (Western) kona hai.
- 24. Baab-ul-Ka'bah:** Rukn-e-Aswad aur Rukn-e-'Iraqi ke beech ki mashriqi deewar me zameen se kafi buland sone ka darwazah hai.
- 25. Multazam:** Rukn-e-Aswad aur Baab-ul-Ka'bah ki darmiyani deewar.
- 26. Mustajar:** Rukn-e-Yamani aur Shami ke beech me maghribi deewar ka woh hissa jo "Multazam" ke muqabil yani 'ain paeche ki seedh me waaqi' hai.

- 27. Mustajab:** Rukn-e-Yamani aur Rukn-e-Aswad ke beech ki junobi deewar yahan 70 hazar firishte dua par Aamen kahne ke liye muqarrar hain. Isi liye Sayyidi Aala Hazrat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ ne is maqam ka naam “Mustajab” (yani dua ki maqboliyat ki jagah) rakha hai.
- 28. Hateem:** Ka’bah Mu’azzamah ki shumali deewar ke pas nisf (yani aadhe) daire (Half Circle) ki shakal me faseel (yani boundary) ke andar ka hissa. “Hateem” Ka’bah Shareef hi ka hissa hai aur us me daakhil hona ‘ain Ka’abatullah Shareef me daakhil hona hai.
- 29. Meezab-e-Rahmat:** sone ka parnalah ye Rukn-e-‘Iraqi-o-Shami ki shumali deewar ki chhat par nasb hai is se baarish ka pani “Hateem” me nichhavar hota hai.
- 30. Maqam-e-Ibraheem:** Darwaza-e-Ka’bah ke samne ek qubbe (yani Gumbad) me woh Jannati patthar jis par khare ho kar Hazrat Sayyiduna Ibraheem Khaleelullah عَلَيْهِ السَّلَام ne Ka’bah Shareef ki imarat ta’meer ki aur ye Hazrat Sayyiduna Ibraheem عَلَيْهِ السَّلَام ka zindah mu’jizah hai ke aaj bhi is mubarak patthar par aap عَلَيْهِ السَّلَام ke qadamain shareefain ke Naqsh maujood hain.
- 31. Bi`r-e-Zamzam:** Makkah Mu’azzamah ka woh muqaddas kunwan jo Hazrat Sayyiduna Isma’eel عَلَيْهِ السَّلَام ke ‘aalam-e-tufoliyat (yani bachpan Shareef) me aap ke nanhe nanhe mubarak qadmon ki ragar se jari huwa tha.
- (Tafseer-e-Na’eemi, vol. 1, pp. 694)*
- 32. Baab us Safa:** Masjid-ul-Haram ke junobi darwazon me se ek darwazah hai jis ke nazdeek Kooh-e-Safa hai.
- 33. Kooh-e-Safa:** Ka’bah Mu’azzamah ke junob me waaqi’ hai.

- 34. Kooh-e-Marwah:** Koh-e-Safa ke samne waaqi' hai.
- 35. Milain-e-Akhzarain:** Yani 2 sabz nishan. Safa se Janib-e-Marwah kuch door chalne ke baad thore thore fasile par dono taraf ki deewaron aur chhat me sabz lights lagi hui hain. In dono sabz nishanon ke darmiyan Dauran-e-Sa'ie mardon ko daurna hota hai.
- 36. Mas'a:** Milain-e-Akhzarain ka darmiyani faslah jahan dauran-e-sa'ie mard ko daurna Sunnat hai.
- 37. Meeqaat:** Us jagah ko kahte hain ke Makkah Mu'azzamah jane wale aafaqi ko bagair Ihram wahan se aage jana Jaaiz nahi, chahe Tijarat ya kisi bhi gharz se jata ho, yahan tak ke Makkah Mu'azzamah ke rahne wale bhi agar Meeqaat ki hudood se bahar (masalan Taaif, ya Madinah Munawwarah) jaye to unhen bhi ab bagair Ihram Makkah Paak aana na naaiz hai.

Meeqaat 5 hain

- 38. Zul Hulaifah:** Madinah Shareef se Makkah Paak ki taraf taqreeban 10 km par hai jo Madinah Munawwarah ki taraf se aane walon ke liye "Meeqaat" hai. Ab is jagah ka naam "Abyaar-e-Ali hai.

MEEQAAT

- 39. Zaat-e-Irq:** Iraq ki janib se aane walon ke liye Meeqaat.
- 40. Yalamlam:** Ye Ahl-e-Yaman ki Meeqaat hai aur Paak-o-Hind walon ke liye Meeqaat Yalamlam ki mahazaat hai.
- 41. Juhfah:** Mulk-e-Sham ki taraf se aane walon ke liye Meeqaat hai.
- 42. Qarn-ul-Manazil:** Najd (Maujoodah Riyaz) ki taraf se aane walon ke liye Meeqaat hai. Ye jagah Taaif ke qareeb hai.

- 43. Haram:** Makkah Mu'azzamah ke Charon taraf meelon tak is ki hudod hain aur ye zameen Hurmat-o-Taqaddus ki wajah se "Haram" kahlati hai. Har janib is ki hudod par nishan lage hain. Haram ke jungle ka shikar karna neez khudro darakht aur tar ghas katna, Haji, Gair Haji sab ke liye Haram hai. Jo shakhs Hudod-e-Haram me rahta ho use "Harami" ya "Ahl-e-Haram" kahte hain.
- 44. Hil:** Hudod-e-Haram ke bahar se Meeqaat tak ki zameen ko "Hil" kahte hain. Is jagah woh cheezen halal hain jo Haram ki wajah se Hudod-e-Haram me haram hai. Zameen-e-Hil ka rahne wala "Hilli" Kahlata hai.
- 45. Aafaqi:** Woh shakhs jo Meeqaat ki hudod se bahar rehta ho.
- 46. Tan'eem:** Hudod-e-Haram se khaarij woh jagah jahan se Makka Mu'azzamah me Qiyam ke dauran Umre ke liye Ihram bandhte hain aur ye maqam Masjid-ul-Haram se taqreeban 7 km Janib-e-Madinah Munawwarah hai, ab yahan Masjid-e-Aaishah bani hui hai. Is jagah ko 'awaam "Chhota Umrah" kahte hain.
- 47. Ji'irranah:** Hudod-e-Haram se khaarij Makkah Mu'azzamah se taqreeban 26 km door Taaif ke raste par waaqi' hai. Yahan se bhi Dauran-e-Qiyam-e-Makkah Shareef Umre ka Ihram bandha jata hai. Is maqam ko 'awaam "Bara Umrah" kahte hain.
- 48. Mina:** Masjid-ul-Haram se 5 km par woh waadi jahan Haji saahiban Ayyaam-e-Hajj me Qiyam karte hai. "Mina" Haram me shaamil hai.
- 49. Jamaraat:** Mina me waaq'i 3 Meeqaat jahan kankariyan mari jati hai. Pahle ka naam Jamrat-ul-Ukhra hai ya Jamrat-ul-'Aqabah hai. Ise Bara Shaitan bhi kahte hain. Dusre ko Jamrat-ul-Wusta (Manjhala Shaitan) aur Teesre ko Jamrat-ul-Owla (Chhota Shaitan) kahte hain.

- 50. 'Arafaat:** Mina se taqreeban 11 km door maidan jahan 9 Zul-Hijjah ko tamam Haaji sahiban jama' hote hain. 'Arafaat Shareef Hudod-e-Haram Shareef se khaarj hai.
- 51. Jabal-e-Rahmat:** 'Arafaat Shareef ka woh muqaddas Pahaar jis ke qareeb wuqoof karna Afzal hai.
- 52. Muzdalifah:** "Mina" se 'Arafaat ki taraf taqreeban 5 km par waaqi' maidan jahan 'Arafaat se wapasi par raat basar karna Sunnat-e-Mua'kkadah aur subh-e-saadiq aur tulo'e aaftab ke darmiyan kam as kam ek lamhah wuqoof Wajib hai.
- 53. Muhassir:** Muzdalifah se mila huwa maidan, yahin Ashaab-e-Feel par 'azab naazil huwa tha. Lihaza yahan se guzarte waqt tezi se guzarna aur 'azab se panah mangni chahiye.
- 54. Batn-e-'Uranah:** 'Arafaat ke qareeb ek jungle jahan Haaji ka wuqoof durust nahi.
- 55. Mad'a:** Masjid-e-Haram aur Makkah Mukarramah ke qabristan "Jannat-ul-Ma'la" ke mabain (darmiyani) jagah jahan dua mangna Mustahab hai.

*Bare darbar me pahunchaya mujh ko meri qismat ne
Mai sadaqe jaun kya kahna mere achhe muqaddar ka*

(Saman-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dua Qabool hone ke 29 MAQAMAT

Muhtaram Hajiyo! Yun to Haramain-e-Shareefain me har jagah Anwar-o-Tajalliyat ki chhmachham barsat baras rahi hai taham "Ahsan-ul-Wi'a-li-Aadabi Dua" "أَحْسَنُ الْوَعَاءِ لِأَدَابِ الدُّعَاءِ" se ba'z dua qabool hone ke makhsoos maqamaat ka zikr kiya jata hai. Ta ke aap un maqamat par mazeed dil jam'i aur tawajjuh ke sath dua kar saken.

Makkah Mukarramah ke maqamat ye hain

1. Mataf.
2. Multazam.
3. Mustajar.
4. Baitullah ke andar.
5. Meezab-e-Rahmat ke neechai.
6. Hateem.
7. Hajr-e-Aswad.
8. Rukn-e-Yamani khususan jab Dawran-e-Tawaf wahan se guzar ho.
9. Maqaam-e-Ibrahim ke peechai.
10. Zamzam ke kunwen ke qareeb.
11. Safa.
12. Marwah.
13. Mas'a khususan sabz meelon ke darmiyan.
14. 'Arafaat khususan Mauqif-e-Nabi-e-Paak صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke nazdeek.
15. Muzdalifah khususan Mash'ar-ul-Haram.
16. Mina.
17. Teenon Jamrat ke qareeb.
18. Jab jab Ka'bah Musharrafah par nazar pare.

MAQAMAAT E Qabooliyyat E Dua

Madinah Munawwarah ke maqamat ye hain:

19. Masjid-e-Nabawi Shareef.
20. Muwajahah Shareef, Imam Ibn-ul-Jazari رَحْمَةُ اللهِ عَلَيْهِ farmate hain:
Dua yahan Qabool na hogi to kahan hogi. (*Hisn-e-Haseen*, pp. 31)
21. Mimbar-e-Athar ke paas.
22. Masjid-e-Nabawi Shareef ke sutonon ke nazdeek.

23. Masjid-e-Quba Shareef.
24. Masjid-e-Fath me khususan budh ko Zuhr-o-‘Asr ke darmiyan.
25. Baaqi Masaajid-e-Taiyyibah jin ko Sarkar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ se nisbat hai. (Masalan Masjid-e-Ghamamah, Masjid-e-Qiblatain wagairah wagairah).
26. Woh Mubarak kunwen jinhen Huzoor صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ se nisbat hai.
27. Jabal-e-Uhud Shareef.
28. Mashaahid-e-Mubarakah. ^①
29. Mazaraat-e-Baqee’. Tareekhi riwayat ke mutabiq Jannat-ul-Baqee’ me taqreeban 10,000 hazar Sahabah Kiraam aaram farma hain.

Afsos! 1926 Eswi me Jannat-ul-Baqee’ ke mazarat ko shaheed kar diya gaya aur ab jagah jagah mubarak qabren mismar kar ke wahan raste nikal diye gayi hain lihaza aaj tak Sag-e-Madinah رُفِئَ عَنْهُ Ko Jannat-ul-Baqee’ ke andar dakhile ki jurat nahi hui mabada (kahin aisa na ho) kisi mazar faaiz-ul-anwar par paon par jaye aur masalah bhi yahi hai ke qabr-e-muslim par paon rakhna, baithna wagairah sab haram hai. Dawat-e-Islami ke isha’ati idare Maktabatul Madina ka matbua’h 48 safhat par mushtamil risalah “Qabar Walon Ki 25 Hikayaat” pp. 34 par hai: (qabristan me qabren mita kar) jo naya rastah nikala gaya ho us par chalna Haram hai.

(*Radd-ul-Muhtar, vol. 1, pp. 612*)

Balke naye raste ka sirf guman ho tab bhi us par chalna na jaaiz-o-gunah hai. (*Durr-e-Mukhtar, vol. 3, pp. 183*)

^① Mashaahid jama’ hai Mashhad ki aur Mashhad ke ma’na “Hazir hone ki jagah” yahan murad ye hai ke jis jis maqaam par Sarkar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ tashreef le gayi wahan du’a qabool hoti hai aur khususan Makkah Mukarramah aur Madina Munawwarah me be shumar maqamat par ap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ tashreef farma huwe. Masalan Hazrat Sayyiduna Salman Farsi رَضِيَ اللهُ عَنْهُ ka muqaddas bagh wagairah.

Lihaza Aashiqan-e-Rasool se darkhuwast hai ke woh baahar hi se salam ‘arz karen. Baqee’ Shareef ke sadr darwaze se salam ‘arz karna zarori nahi, saheeh tareeqah ye hai ke qabirstan ke baahar aisi jagah khare hun jahan aap ki qible ko peeth ho ke is tarah Madfoneen-e-Baqee’ ke chahron ki taraf aap ka rukh ho jayega.

Hain ma’aasi had se baahar phir bhi Zahid gham nahi

Rahmat-e-‘Aalam ki Ummat, bandah hun Ghaffar ka

(Saman-e-Bakhshish)

صَلُّوا عَلَيَّ الْحَيِّبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Hajj ki qismen

Hajj ki 3 qismen hain

- 1) Qiran.
- 2) Tamattu’.
- 3) Ifrad.

AQSAAM

ε

Hajj

Qiran

ye sab se Afzal hai, Qiran karne wala “Qarin” kahlata hai, is me ‘Umrah aur Hajj ka Ihram ek sath bandha jata hai magar ‘Umrah karne ke baad “Qarin” Halq ya “Qasr” nahi karwa sakta ise ba dastor Ihram me rahna hoga, 10wen, 11wen, ya 12wen Zul-Hijjah ko Qurbani karne ke baad Halq ya Qasr karwa ke Ihram khol de.

Tamattu’

Ye Hajj ada karne wala “Mutamati” kahlata hai. Ye Ashhur-e-Hajj me Meeqaat ke baahar se aane wale ada kar sakte hain. Masalan Hind se aane wale ‘umuman Tamattu’ hi kiya karte hain ke aasani Ye hai ke is me Umrah to hota hi hai lekin Umrah ada karne baad Halq ya Qasr karwa kar Ihram khol diya jata hai aur phir 8 Zul-Hijjah ya is se qabl hajj ka Ihram bandha jata hai.

Ifrad

Ifrad karne wale Haji ko “Mufrid” kahte hain. Is Hajj me Umrah shamil nahi hai is me sirf Hajj ka Ihram bandha jata hai. Ahl-e-Makkah aur “Hilli” yani Meeqaat aur Hudod-e-Haram ke darmiyan me rahne wale bashinde (masalan Ahliyan-e-Jaddah Shareef) “Hajj-e-Ifrad” karte hain. Qiran ya Tamattu’ karenge to Dam Wajib hoga, Aafaqi chaahe to “Ifrad” kar sakta hai.

Ihram bandhne ka tareeqah

Hajj ho ya Umrah Ihram bandhne ka tareeqah dono ka ek hi hai. Haan niyyat aur us ke alfaz me thora sa farq hai. Niyyat ka bayan **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** aage aaraha hai. Pahle Ihram bandhne ka tareeqah mulahazah farmaye.

1. Nakhun tarashiye.
2. Baghal aur naaf ke niche ke baal door kijiye balke peeche ke baal bhi saaf kar lijiye.
3. Miswak kijiye.
4. Wuzu kijiye.
5. Khoob achhi tarah mal kar Ghusl kijiye.
6. Jism aur Ihram ki chadaron par khushbu lagaye ke Ye Sunnat hai, kapron par aisi khushbu (masalan khushk ‘Ambar wagairah) na lagaye jis ka jirm (yani tah) jam jaye.
7. Islami bhai sile huwe kapre utar kar ek naye ya dhuli hui safaid chadar orhen aur aisi hi chadar ka Tahband bandhen. (Tahband ke liye lattha aur orhne ke liye tauliya ho to sahumat rahti hai, tahband ka kapda mota lijiye ta ke badan ki rangat na chamke aur tauliya bhi qadre bari size ka ho to achha.

8. Passport ya raqam wagaira rakhne ke liye jaib wala belt chahen to bandh sakte hain. Regzeen ka belt aksar phat jata hai, aage ki taraf (zip) wala batwa laga huwa (nylon) ya chamre ka belt kaafi mazboot hota aur barson kaam de sakta hai.

Islami behnon ka Ihram

Islami behne hasb-e-ma'mol sile huwe kapre pahnen, dastane aur moze bhi pahan sakti hain, woh sar bhi dhanpen magar chehre par chadar nahi odh sakti, gair mardon se chahra chupane ke liye hath ka pankha ya koi Kitab wagairah se zaruratan aar kar len. Ihram me auraton ko kisi aisi cheez se munh chhupana jo chehre se chipti ho Haram hai.

Ihram ke nafl

Agar makruh waqt na ho to 2 rak'at Namaz nafl ba niyyat Ihram (mard bhi sar dhanp kar) padhen, behtar Ye hai ke pahli rak'at me Al Hamd Shareef ke baad Surah Kafiron Aur dusri rak'at me Surah Ikhlas padhen.

'Umre ki Niyyat

Ab Islami bhain sar nanga kar den aur Islami behne sar par badastur chadar orhe rahen agar 'aam dino ka 'Umrah hai tab bhi aur agar Hajj-e-Tamattu' kar rahe hai jab bhi 'Umre ki is tarah niyyat karen:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي وَأَعِزِّي عَلَيْهَا وَبَارِكْ لِي فِيهَا ط

نَوَيْتُ الْعُمْرَةَ وَأَحْرَمْتُ بِهَا لِلَّهِ تَعَالَى ط

Tarjama: Ae Allah ﷻ! Mai 'Umre ka iradah karta hun mere liye ise aasan aur ise meri taraf se qabool farma aur ise (ada karne me) meri madad farma aur ise mere liye ba-barakat farma. Mai ne 'Umre ki niyyat ki aur Allah ﷻ ke liye iska Ihram bandha.

Hajj ki niyyat

Mufrid bhi isi Tarah niyyat kare aur mutamatti' bhi jab 8 Zul-Hijjah ya is se qabl Hajj ka Ihram bandhe Mandarjah zail alfaaz me niyyat kare

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي وَأَعِنِّي عَلَيْهِ وَبَارِكْ لِي فِيهِ ط
نَوَيْتُ الْحَجَّ وَأَحْرَمْتُ بِهِ لِلَّهِ تَعَالَى ط

Tarjama: Ae Allah ﷻ! Mai Hajj ka iradah karta hun mere liye ise aasan aur ise meri taraf se qabool farma aur ise (ada karne me) meri madad farma aur ise mere liye ba-barakat farma. Mai ne Hajj ki niyyat ki aur Allah ﷻ ke liye iska Ihram bandha.

Hajj-e-Qiran ki niyyat

Qarin “Umrah aur Hajj” dono ki ek sath niyyat karega, chunanche woh is tarah niyyat kare

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ وَالْحَجَّ فَيَسِّرْهُمَا لِي وَتَقَبَّلْهُمَا مِنِّي ط
نَوَيْتُ الْعُمْرَةَ وَالْحَجَّ وَأَحْرَمْتُ بِهِمَا مُخْلِصًا لِلَّهِ تَعَالَى ط

Tarjama: Ae Allah ﷻ! Mai ‘Umre aur Hajj ka iradah karta hun mere liye ise aasan aur ise meri taraf se qabool farma. Mai ne ‘Umre aur Hajj dono ki niyyat ki aur khalisatan Allah ﷻ ke liye in dono ka Ihram bandha.

Labbaik

Khuwah Umre ki niyyat karen ya Hajj ki ya Hajj-e-Qiran ki teeno suraton me Niyyat ke baad kam-az-kam ek baar Labbaik kehna lazmi hai aur 3 bar kehna afzal. Labbaik Ye hai:

لَبَّيْكَ ط اللَّهُمَّ لَبَّيْكَ ط لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ط
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ ط

Tarjama: *Mai hazir hun, Ae Allah ﷺ! Mai hazir hun, (haan) Mai hazir hun tera koi shareek nahi Mai hazir hun, beshak tamam khoobiyan aur na'maten tere liye hain aur tera hi mulk bhi, tera koi shareek nahi.*

2 Farameen-e-Mustafa ﷺ

1. Jab Labbaik kahne wala Labbaik kehta hai to use khushkhabri di jati hai. 'Arz ki gayi: Ya Rasoolallah ﷺ kya jannat ki khushkhabri di jati hai? Irshad farmaya: "Haan".

(Mu'jam-ul-Ausat vol. 5, pp. 410, Hadees 7779)

2. Jab Musalman "Labbaik" kehta hai to us ke daaen aur baaen zameen ke aakhiri sire tak jo bhi patthar, darakht aur dhela hai woh sab Labbaik kahte hain. *(Tirmizi vol. 2, pp. 226, Hadees 829)*

Ma'na par Nazar rakhte huwe Labbaik padhiye

Idhar udhar dekhte huwe be dili se padhne ke bajaye nihayat khushu' khuzu' ke sath ma'na par nazar rakhte huwe Labbaik padhna munasib hai. Ihram bandhne wala Labbaik kahte waqt apne pyare pyare Allah ﷺ se mukhatab hota hai aur 'arz karta hai: "Labbaik" yani Mai hazir hun, apne maa baap ko agar koi yahi alfaz kahe to yaqeenan tawajjoh se kahega, phir apne Parwardigaar ﷺ se 'arz-o-ma'rooz me kitni tawajjoh honi chahiye Ye har zi shu'oor samajh sakta hai. Isi bina par Hazrat-e-Sayyiduna Allama Ali Qari *عليه رَحْمَةُ اللهِ الْبَارِي* farmate hain: Ek fard Labbaik ke alfaz padhene aur dusre us ke peeche peeche padhen Ye mustahab nahi balke har fard khud Talbiyah padhe. *(Al Maslak-ul-Mutaqassit Lil Qari, pp. 103)*

Labbaik kahne ke baad ki ek Sunnat

Labbaik se farig hone ke baad dua mangna Sunnat hai, jaisa ke Hadees-e-Mubarakah me hai ke Tajdar-e-Madinah, Rahat-e-Qalb-o-Seena ﷺ jab Labbaik se farig hote to Allah ﷺ se us ki

khushnoodi aur Jannat ka suwal karte aur Jahannam se panah mangte. (*Musnad Imaam Shafi'i*, pp. 123)

Yaqeenan hamare Pyare Aaqā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ se Allah عَزَّوَجَلَّ khush hai, bila shubah Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ qat'i jannati balke Ba-'ata-e-Ilaahi عَزَّوَجَلَّ Malik-e-Jannat hain magar Ye sab duaen degar bahut sari hikmaton ke sath sath Ummat ki ta'leem ke liye bhi hain ke hum bhi Sunnat samajh kar dua maang liya karen.

Labbaik ke 9 Madani Phool

1. Uthte baithte, chalte phirte, Wuzu be Wuzu har haal me Labbaik kahiye.
2. Khususan chadhai par chadhhte, dhalwaan utarte (seedhiyon par chadhhte utarte), 2 qafilon ke milte, subh-o-sham, pichhli raat aur paanchon waqt ki namazon ke baad, 'gharz ke har haalat ke badalne par Labbaik kahiye.
3. Jab bhi Labbaik shuru' Karen kam-az-kam 3 baar kahen.
4. "Mu'tamir" yani 'Umrah karne wala aur "Mutamatti" bhi 'Umrah karte waqt jab Ka'bah-e-Musharrafah ka tawaf shuru' kare us waqt Hajar-e-Aswad ka pehla istilaam karte hi "Labbaik" kehna chhorde.
5. "Mufrid" aur "Qarin" Labbaik kahte huwe Makkah-e-Mu'azzama رَادَاكَ اللهُ شَرِيفًا وَتَعْظِيمًا me thahren ke in ki Labbaik 10 Zul Hijja-til-Haram Shareef ko Jamra-tul-'Aqabah l(yani bare Shaitan) ko pahle kankari maarte waqt khatm hogi.
6. Islami bhai ba awaz-e-buland Labbaik kaha karen magar aawaz itni buland na Karen ke is se khud ko ya kisi dusre ko takleef ho.
7. Islami behne jab bhi Labbaik kahen dheemi aawaz se kahen aur ye sabhi yaad rakhen ke 'ilawah Hajj ke bhi jab kabhi jo kuch

padhen talaffuz ki adayegi me itni awaz lazmi hai ke agar bahra pan ya shor-o-ghul na ho to khud sun saken.

8. Ihram ke liye niyyat shart hai agar bagair niyyat Labbaik kahi Ihram na huwa, isi tarah tanha niyyat bhi kafi nahi jab tak Labbaik ya is ke qaaim maqam koi aur cheez na ho.

(Fatawa 'Aalamgeeri vol. 1, pp. 222)

9. Ihram ke liye ek bar zaban se Labbaik kehna zarori hai aur agar is ki jagah **سُبْحَانَ اللَّهِ** ya **الْحَمْدُ لِلَّهِ** ya **لَا إِلَهَ إِلَّا اللَّهُ** ya koi aur Zikrullah kiya aur Ihram ki niyyat ki to Ihram ho gaya magar Sunnat Labbaik kehna hai. *(Ayezani)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*Karoon Khoob Ihram me Labbaik ki takrar
De Hajj ka sharaf har baras Rabb-e-Ghaffar*

Niyat ke Muta'lliq zarori hidayat

Yad rakhiye! Niyat dil ke irade ko kahte hain. Khuwah Namaz, rozah, Ihram kuch bhi ho, agar dil me niyyat maujood na ho to sirf zaban se niyyat ke alfaz ada kar lene se niyyat nahi ho sakti aur niyyat ke alfaz 'arabi zaban me kehna zarori nahi, apni madari zaban me bhi kah sakte hain balke zaban se kehna lazmi nahi, sirf dil me iradah bhi kafi hai. Haan zaban se kah lena afzal hai aur 'arabi zaban me ziyadah behtar kyunke Ye hamare Makki Madani Sultan, Rahmat-e-'Aalamyan **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** ki meethi meethi zaban hai. 'Arabi zaban me jab niyyat ke alfaz kahen to us ke ma'na bhi zarur zehan me hone chahiye.

Ihram ke ma'na

Ihram ke lafzi ma'na hain: Haram karna kyunke Ihram bandhne wale par ba'z halal baaten bhi Haram ho jati hain, Ihram wale Islami bhai ko muhrim aur Islami behan ko muhrimah kahte hain.

Ihram me Ye baaten Haram hain

HARAM

Afa'al

1. Islami bhai ko silaee kiya huwa kapda pahanna.
2. Sar par topi odhna, 'imamah ya rumaal wagairah bandhna.
3. Mard ka sar par kapre ki gathri uthana (Islami behne sar par chadar odhein aur inhen sar par kapre ki gathri uthana man'a nahi)
4. Mard ka dastane pahanna. (Islami behnon ko man'a nahi)
5. Islami bhai aise moze ya jute nahi pahan sakte jo wast-e-qadam (yani qadam ke beech ka ubhaar) chhupayen, (hawai chappal munasib hain).
6. Jism, libaas ya balon me khushbu lagana.
7. Khalis khushbu masalan ilaichi, long, dar-cheeni, za'fran, jawattari khana ya aanchal me bandhna, Ye cheezen agar kisi khane ya saalan wagairah me daal kar pakae gayi hon ab chahe khushbu bhi de rahi hon to bhi khane me haraj nahi.
8. Jima' karna ya bosa, masaas (yani chhoona), gale lagana, andam-e-nihani ('aurat ki sharamgah par nigah daalna jab ke Ye aakhri charon yani jima' ke 'ilawah kaam ba-shahwat hon.
9. Fuhsh aur har qism ka gunah hamesha Haram tha ab aur bhi sakht Haram ho gaya.
10. Kisi se dunyavi larae jhagra.
11. Jungle ka shikar karna ya kisi tarah bhi is par mu'awin hona: Is ka gosht ya anda wagairah khareedna, bechna ya khana.

12. Apna ya dusre ka nakhun katarna, ya dusre se apne nakhun katarwana.
13. Sar ya daarhi ke baal katna, baghlen banana, muwe zer-e-naaf lena, balke sar se paon tak kahin se koi baal juda karna.
14. Wasmah ya mehandi ka khizab lagana.
15. Zaitoon ka ya til ka tail chahe be khushbu ho, baalon ya jism par lagana.
16. Kisi ka sar moondna khuwah woh Ihram me ho ya na ho. (han Ihram se baahar hone ka waqt aagaya to ab apna ya dusre ka sar moond sakta hai)
17. Juein marna, phenkna, kisi ko marne ke liye isharah karna, kapda us ke marne ke liye dhona ya dhoop me daalna, baalon me juein marne ke liye kisi qism ki dawa wagairah daalna, garaz ye ke kisi tarah us ke halaak par ba'is hona.

(Bahar-e-Sharee'at, vol. 1, pp. 1078, 1079)

Ihram me Ye baaten makruh hain

1. Jism ka mail chhurana.
2. Baal ya jism sabun wagairah se dhona.
3. Kanghi karna.
4. Is tarah khujana ke baal tootne ya juein girne ka andeshah ho.
5. Kurta ya sherwani wagairah pahanne ki tarah kandhon par daalna.
6. Jan boojh kar khushbu soonghna.
7. Khushbudaar phal ya patta masalan lemon, podeenah, naarangi wagairah soonghna (khane me muzaeqa nahi).
8. 'Ittar farosh ki dukaan par is niyyat se baithna ke khushbu aaye.

9. Mahakki khushbu hath se chhuna jab ke hath par na lag jaye warna Haram hai.
10. Koi aisi cheez khana ya peena jis me khushbu pari ho aur na woh pakae gayi ho na bu zaail (yani khatam) ho gayi ho.
11. Ghilaaf-e-Ka'bah ke andar is tarah daakhil hona ke ghilaaf Shareef sar ya munh se lage.
12. Naak wagairah munh ka koi bhi hissa kapre se chhupana.
13. Be sila kapda raffu kiya huwa ya paiwand laga huwa pahanna.
14. Takya par munh rakh kar oandha letna (Ihram ke 'ilawah bhi oandha sona man'a hai ke Hadees-e-Paak me is tarah sone ko jahannamiyon ka tareeqah kaha gaya hai)
15. Ta'weez agarche be sile kapre me lapeta huwa ho, use bandhna Makruh hai. Han agar be sile kapre me lapeta huwa ta'weez bazu wagairah par bandha nahi balke gale me daal liya to haraj nahi.
16. Sar ya munh par patti baandhna.
17. Bila 'uzr badan par patti baandhna.
18. Banao singhaar karna.
19. Chadar odh kar is ke siron me girah de lena jab ke sar khula ho warna Haram hai.
20. Tahband ke dono kinaaron me girah dena.
21. Raqam wagairah rakhne ki niyyat se jaib wala belt baandhne ki ijazat hai. Albattah sirf tahband ko kasne ki niyyat se belt wagairah ya rassi baandhna makruh hai.

(Bahar-e-Sharee'at vol. 1, pp. 1079, 1080)

Ye baaten Ihram me jaaiz hain

1. Miswak karna.
2. Angoothi pehnna^①.
3. Be khushbu surma lagana. lekin muhrim ke liye bila zarurat is ka isti'maal makruh-e-tanzeehi hai. (khushbudaar surmah ek ya do baar lagaya to “sadaqah” hai aur teen ya is se zaaid me “Dam”)
4. Be mail chhurye gusl karna.
5. Kapre dhona. (magar juein marne ki garaz se Haram hai)
6. Sar ya badan is tarah aahista se khujana ke baal na tooten.
7. Chhatri lagana ya kisi cheez ke saye me baithna.
8. Chadar ke aanchalon ko tahband me ghurasna.
9. Daarh ukhaarna.

① Angothi ke bare me 'arz hai ke Tajdar-e-Madina, Rahat-e-Qalb-o-Seenah *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* ki khidmat ba-'azamat me ek Sahabi *رَضِيَ اللهُ تَعَالَى عَنْهُ* peetal ki angothi pahne huwe the. Meethe Mustafa *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* ne irshad farmaya: Kiya baat hai ke tum se but ki bu aati hai? Unhon ne woh (peetal ki angoothi) utaar kar phenk di phir lohe ki angoothi pahan kar haazir huwe. Farmaya: kiya baat hai ke tum jahannamiyon ka zewar pahne huwe ho? Unhon ne use bhi phenk diya phir 'arz ki: Ya Rasoolallah *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* ! kaisi angoothi banwaoon? Farmaya: chaandi ki banwao aur ek misqaal poora na karo. (*Abu Dawood, vol. 4, safha 122, Hadees 4223*) Yani saadhe chaar maashe se kam wazan ki ho. Islami bhai jab kabhi angoothi pahne to sirf chaandi ki saarhe chaar maasha (yani 374 mili gram) se kam wazan chaandi ki ek hi angoothi pahne ek se zyada na pahne aur is ek angoothi me nageenah bhi ek hi ho ek se zyada nageene na hon aur bagair nageene ki na pahne. Nageene ke wazan ki koi qaid nahi. Chandi ya kisi aur dhaat ka chhalla (chahe Madina-e-Munawwarah hi ka kyun na ho) ya chandi ke bayan kardah wazan wagairah ke 'ilawah kisi bhi dhaat (masalan sona, tamba, loha, peetal, steel, wagairah) ki angoothi nahi pahan sakte. Sone chandi ya kisi bhi dhaat ki zanjeer gale me pahanna gunah hai. Islami Behnen sone chaandi ki angoothiyan aur zanjeeren wagairah pahan sakti hain, wazan aur nageenon ki koi qaid nahi. (Angoothi ke bare me tafseeli ma'loomat ke liye, Faizan-e-Sunnat jild 2, ke baab “Neki ki Dawat” (hissa awwal) safha 408 ta 412 ka mutala'a farmaiye).

10. Toote huwe nakhun juda karna
11. Phhunsi tor dena.
12. Aankh me jo baal nikle, use juda karna.
13. Khatnah karna.
14. Fasd (bagair baal munde) pachhne (hajamat) karwana.
15. Cheel, kawwa, chooha, girgit, saanp, bichchu, khatmal, machhar, pissu, makhi wagairah khabees aur moozi janwaron ko marna. (Haram me bhi in ko maar sakte hain)
16. Sar ya munh ke ‘ilawah kisi aur jagah zakham par patti bandhna^①.
17. Sar ya gaal ke niche takya rakhna.
18. Kaan kapre se chupana.
19. Sar ya naak par apna ya dusre ka hath rakhna (kapra ya rumaal nahi rakh sakte)
20. Thori se niche dadhi par kapda aana.
21. Sar par seeni (yani dhaat ka bana huwa khawan) ya galle ki bori uthan Jaaiz hai magar sar par kapre ki gathri uthana Haram hai. Han “muhrima” dono utha sakti hai.
22. Jis khane me ilaichi, daar-cheeni, long, wagairah pakae gayi hon agarche un ki khushbu bhi aa rahi ho (masalan qorma, biryani, zardah wagairah) us ka khana ya be pakae jis khane peene me koi khushbu dali hui ho woh bu nahi deti, us ka khana peena.

^① Majburi ki surat me sar ya munh par patti baandh sakte hain magar is par Kaffara dena hoga. (Is ka mas`alah aage mulahazah farmaye)

23. Ghee ya charbi ya karwa tail ya badaam ya nariyal ya kaddu, kaahu ka tail jis me khushbu na daali hui ho us ka baalon ya jism par lagana.
24. Aisa joota pehnna Jaaiz hai jo qadam ke wast ke jor yani qadam ke beech ki ubhri hui haddi ko na chhupaye. (Lihaza muhriim ke liye isi me aasani hai ke woh hawai chappal pahne)
25. Be sile huwe kapre me lapet kar ta'weez gale me daalna.
26. Paaltu janwar masalan ount, bakri, murgi, gayi wagairah ko zabah karna uska gosht pakana, khana. Us ke ande torna, bhunna, khana. (*Bahar-e-Shari'at vol. 1, pp. 1081, 1082*)

Mard-o-'Aurat ke Ihram me farq

Ihram ke mazkooorah baala masaail me mard 'aurat dono barabar hain ta ham chand Baaten Islami behnon ke liye jaaiz hain. Aaj kal Ihram ke naam par sile silaye "scarf" bazaar me bikte hain, ma'lumaat ki kami ki bina par Islami behne usi ko Ihram samajhti hain, halan ke aisa nahi, hasb-e-ma'mool sile huwe kapre pahnen. Han agar mazkuraah scarf ko shar'an zarori na samjhen aur waise hi pahanna chahen to man'a nahi.

1. Sar chupana, balke Ihram ke 'ilawah bhi Namaz me aur na mahram (jin me khalu, phupha, behnoi, maamu zad, chacha zad, phuphi zad, khala zad aur khusosiyat ke sath dewar-o-jeth bhi shaamil hain) ke samne farz hai. Na mahramon ke samne 'aurat ka is tarah aa jana ke sar khula huwa ho ya itna bareek dupattah odha huwa ho ke baalon ki siyahi chamakti ho 'ilawah Ihram ke bhi Haram hai aur Ihram me sakht Haram.
2. Muhriimah jab sar chupa sakti hai to kapre ki gathri sar par uthana ba darjah oula jaaiz huwa.

3. Sila huwa ta'weez gale ya baazu me bandhna.
4. Ghilaaf-e-Ka'bah-e-Musharrafa me yun daakhil hona ke sar par rahe munh par na aaye ke ise bhi munh par kapda daalna Haram hai. (Aaj kal Ghilaaf-e-Ka'bah par log khoob khushbu chhirakte hain lihaza Ihram me ihtiyaat karen)
5. Dastane, moze aur sile kapre pahanna.
6. Ihram me munh chupana 'aurat ko bhi Haram hai, na-mahram ke aage koi pankha (ya gatta) wagairah munh se bacha huwa samne rakhai. (*Bahar-e-Shari'at, vol. 1, pp. 1083*)
7. Islami behan p-cap wala niqab bhi pahan sakti hai magar ye ihtiyat zarori hai ke chehre se mas (touch) na ho. Is me andeshah rahega ke tez hawa chale aur niqaab chehre se chipak jaye ya be tawajjohi me paseenah wagairah usi niqab se pochhne lage, lihaza sakht ihtiyat rakhni hogi.

Ihram ki 9 Mufeed ihtiyaten

1. Ihram khareedte waqt khol kar dekh lijiye warna rawangi ke mauqe par pahante waqt chota bara nikla to sakht aazmaish ho sakti hai.
2. Rawangi se chand roz qabl ghar hi me Ihram bandhne ki mashq kar lijiye.
3. Upar ki chadar toliye ki aur tahband mote latthe ka rakhiye, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** namazaon me bhi sahulat rahegi. Aur Mina Shareef wagairah me hawa se urne ka imkan bhi kam ho jayega.
4. Ihram aur belt wagairah bandh kar ghar me kuch chal phir lijiye ta ke mashq ho jaye, warna bandh kar ek Dam se chalne phirne

me tahband khoob tight hone ya khul jane wagairah ki soorat me pareshani ho sakti hai.

5. Khususan latthe ka Ihram ‘umdah aur mote kapre ka lijiye warna patla kapda huwa aur paseenah aaya to tahband chipak jane ki soorat me ranon wagairah ki rangat zahir ho sakti hai. Ba’z awqat tahband ka kapda itna bareek hota hai ke paseenah na ho tab bhi raanon wagairah ki rangat chamakti hai. Dawat-e-Islami ke isha’ati idare Maktabatul Madina ki matbu’ah 496 safhat par mushtamil kitab, “Namaz ke Ahkaam” safha 194 par hai: Agar aisa bareek kapda pahna jis se badan ka woh hissa jis ka Namaz me chupana farz hai nazar aaye ya jild ka rang zaahir ho Namaz na hogi. (*Fatawa ‘Aalameeri vol. 1, pp. 58*)

Aaj kal bareek kapron ka riwaj badhta ja raha hai. Aise bareek kapre ka pajamah pahanna jis se raan ya satr ka koi hissa chamakta ho ‘ilawah Namaz ke bhi pahanna Haram hai. (*Bahar-e-Shari’at vol. 1, pp. 480*)

6. Niyyat se qabl Ihram par khushbu lagana Sunnat hai, beshak lagaiye magar lagane ke baad ‘itr ki sheeshi belt ki jaib me mat daliye. Warnah niyyat ke baad jaib me haath daalne ki soorat me khushbu lag sakti hai. Agar haath me itna ‘itr lag gaya ke dakhne wale kahen ke “zyada hai” to Dam wajib hoga aur kam kahen to sadaqah. Agar ‘itr ki tari wagairah nahi lagi hath me sirf mahak aa gayi to koi Kaffara nahi. Bag me bhi rakhna ho to kisi shoper wagairah me lapet kar khoob ihtiyat ki jagah rakhiye.
7. Uper ki chadar durust karne me ye ihtiyat rakhiye ke apne ya kisi dusre muhrim ke sar ya chehre par na pare. Sag-e-Madinah **عَنْهُ** ne bheer bhaar me Ihram durust karne walon ki chadaron me deegar muharrimon ke munde huwe sar phanste dekhe hain.

8. Kayi muhrim Hazraat ke Ihram ka tahband naaf ke niche hota hai aur uper ki chadar pet par se aksar sirakti rahti aur naaf ke niche ka kuch hissa sab ke samne zaahir hota rehta hai aur woh is ki parwah nahi karte, isi tarah chalte phirte aur Uthte baithte waqt be ihtiyati ke ba'is ba'z Ihram walon ki raan wagairah bhi dusron par zaahir ho jati hai. Baraye maharbani! Is mas'ale ko yaad rakhiye ke naaf ke niche se le kar ghuthno samet jism ka sara hissa satr hai aur is me se thora sa hissa bhi bila ijazat-e-shar'i dusron ke aage kholna Haram hai. Satr ke ye masaail sirf Ihram ke sath makhsoos nahi. Ihram ke 'ilawah bhi dusron ke aage apna satr kholna ya dusron ke khule satr ki taraf nazar karna Haram hai.
9. Ba'zon ke Ihram ka tahband naaf ke niche hota hai aur be ihtiyati ki wajah se **مَعَاذَ اللَّهِ عَزَّوَجَلَّ** dusron ki maujudgi me peru^① ka kuch hissa khula rahta hai. Bahar-e-Shari'at me hai: Namaz me chauthae (1/4) ki miqdaar (peru) khula raha to Namaz na hogi aur ba'z be baak aise hain ke logon ke samne ghuthne balke raanen khole rehte hain ye (Namaz-o-Ihram ke 'ilawah) bhi Haram hai aur is ki 'aadat hai to fasiq hain. (*Bahar-e-Shari'at vol. 1, pp. 481*)

Ihram ke bare me zarori tambeeh

Jo baaten Ihram me na jaaiz hain agar woh kisi majburi ke sabab ya bhool kar hon to gunah nahi magar un par jo jurmanah muqarrar hai woh Bahar-haal ada karna hoga ab ye baaten chahe bagair iradah hon, bhool kar hon, Sote me hon ya jabran koi karwaye. (*Ayzaan, pp. 1083*)

*Mai Ihram bandhooon karun Hajj-o-'Umrah
Mile lutf-e-Sa'ie Safa aur Marwah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

^① Naaf ke neeche se lekar 'uzw-e-makhsoos ki jar tak badan ki golae me jitna hissa aata hai use "peru" kahte hain.

Haram ki wazahat

‘Aam bol chaal me log “Masjid-e-Haram” ko Haram Shareef kahte hain, is me koi shak nahi ke Masjid-e-Haram Shareef Haram-e-Mohtaram hi me dakhil hai magar Haram Shareef Makkah-e-Mukarrama رَاَدَا مَا اللَّهُ شَرْقًا وَتَعْظِيمًا^① us ke ird-gird meelon tak phaila huwa hai aur har taraf is ki haden bani hui hain. Masalan Jaddah Shareef se aate huwe Makkah-e-Mu’azzamah رَاَدَا مَا اللَّهُ شَرْقًا وَتَعْظِيمًا se qabl 23 kilo meter pahle police choki aati hai, yahan sarak ke uper board par jali huroof me لِّلْمُسْلِمِينَ نَقَط (yani sirf Musalmanon ke liye) likha huwa hai. Isi sarak par jab mazed aage badhte hain to بَيْتِ شَيْبِس yani Hudaibiyah ka maqaam hai, is samt par “Haram Shareef” ki had yahan se shuru’ ho jati hai. “Ek Mua`rrikh ki jadeed paimaesh ke hisaab se Haram ke raqbe ka daairah 127 kilo meter hai jab ke kul raqbah 550 murabba’ kilometre hai.”

(Tareekh Makkah-e-Mukarramah pp. 15)

(Jungles ki kaant chhaant, pahaaron ki tarash aur surangon (tunnels) ki tarkeebon wagairah ke zari’e banaye jane wale naye raston aur sarkon ke sabab wahan fasle me kami beshi hoti rehti hai Haram ki asal hudood wohi hain jin ka Ahadees-e-Mubarakah me bayan huwa hai)

Thandi thandi hawa Haram ki hai

Barish Allah ke karam ki hai

(Wasail-e-Bakhshish, pp.. 124)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Makkah-e-Mukarramah رَاَدَا مَا اللَّهُ شَرْقًا وَتَعْظِيمًا ki haaziri

Haram jab qareeb aaye to sar jhukaye, aankhen sharm-e-gunah se neechi kiye khushu’-o-khuzu’ ke sath is ki had me dakhil hon, Zikr-

^① Makkah-e-Mukarramah رَاَدَا مَا اللَّهُ شَرْقًا وَتَعْظِيمًا me aabadi badhti ja rahi hai aur kahi kahi Haram ke Bahar tak phail chuki hai. Masalan Tan’em ke ye Haram se Baahar mager shayad Shahr-e-Makkah me dakhil. وَاللَّهُ وَرَسُولُهُ أَعْلَمُ

o-Durood aur labbaik ki khoob kasrat kijiye aur ju hi Rab-bul-
‘Aalameen **عَلَّامٌ خَفِيٌّ** ke muqaddas shahar Makkah-e-Mukarramah
رَادَعَا اللَّهُ شَرَفًا وَتَعْظِيمًا par nazar pare to ye dua padhiye:

اللَّهُمَّ اجْعَلْ لِي قَرَارًا وَارْزُقْنِي فِيهَا رِزْقًا حَلَالًا ط

*Tarjama: Ae Allah **عَزَّ وَجَلَّ**! Mujhe is me qarar aur rizq-e-halal ‘ata farma.*

Makkah-e-Mukarramah **رَادَعَا اللَّهُ شَرَفًا وَ تَعْظِيمًا** pahunch kar zaruratan
makaan aur hifazat-e-samaan wagairah ka intizaam kar ke “Labbaik”
kahte huwe “Bab-us-Salam” par haazir hon aur us darwazah-e-paak
ko choom kar pahle seedha paon Masjid-ul-Haram me rakh kar
hamesha ki tarah Masjid me dakhle ki dua padhiye:

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ط اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ ط

*Tarjama: Allah ke **عَزَّ وَجَلَّ** naam se aur Allah **عَزَّ وَجَلَّ** ke Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** par
Salam ho, Ae Allah **عَزَّ وَجَلَّ** mere liye apni rahmat ke darwaze khol de.*

I'tikaf ki niyyat kar lijiye

Jab bhi kisi Masjid me dakhil hon aur i'tikaaf ki niyyat karen to sawab
milta hai, Masjid-ul-Haram me bhi niyyat kar lijiye, **الْحَيْدُ إِلَهُ عَزَّ وَجَلَّ** yahan
ek neki lakh nekiyon ke barabar hai, lihaza ek lakh i'tikaaf ka sawab
payenge jab tak Masjid ke andar rahenge i'tikaaf ka sawab milega aur
zimnan khana, Zamzam shareef peena aur sona wagairah bhi jaaiz
ho jayega warna Masjid me ye cheezen shar'an na jaaiz hain.

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ ط

Tarjama: Mai ne Sunnat I'tikaaf ki niyyat ki.

Ka'bah-e-Musharrafah par pahle nazar

Jun hi Ka'bah-e-Mu'azzama par pahle nazar pare 3 baar

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط

Kahiye aur Durood Shareef padh kar dua mangiye ke Ka'batullah Shareef par pahle nazar jab parti hai us waqt mangi hui dua zaroor qabool hoti hai. Aap chahen to ye dua mang lijiye ke "Ya Allah **عَزَّوَجَلَّ**! Mai jab bhi koi jaiz dua manga karoon aur us me behtari ho to woh qabool huwa kare." Hazrat 'Allama Shami **قُدِّسَ بِهِ السَّامِيُّ** ne Fuqaha-e-Kiraam **رَحِمَهُمُ اللَّهُ السَّلَام** ke hawale se likha hai: Ka'batullah par pahle nazar parte waqt jannat me be hisaab daakhile ki dua maangi jaye aur Durood Shareef padha jaye. (*Radd-ul-Muhtar vol. 3, pp. 575*)

*Noori Chadar tani hai Ka'be par
Barish Allah ke karam ki hai*

(Wasail-e-Bakhshish, pp. 124)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Sab se afzal dua

Allah-o-Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ke riza ke talabgaar Mohtaram 'Aashiqan-e-Rasool! Agar tawaf-o-Sa'i wagairah me har jagah kisi aur dua ke bajaye Durood Shareef hi padhte rahen to ye sab se afzal hai aur **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** Durood-o-Salam ki barakat se bigre kaam sanwar jayenge, woh ikhtiyar karo jo Muhammad-ur-Rasoolullah **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** ke sachche wa'de se tamaam du'aon se behtar-o-afzal hai yani yahan aur tamaam mawaqa' me apne liye dua ke badle apne Habeeb **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** par Durood bhejo, Rasoolullah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** farmate hain: Aisa karega Allah **عَزَّوَجَلَّ** tere sab kaam bana dega aur tere gunah mu'af farma dega. (*Tirmizi vol. 4, pp. 207, Hadees 2465, Fatawa Razaviyyah Mukharrajah vol. 10, pp. 740*)

Tawaf me dua ke liye rukna man'a hai

Mohtaram Hajiyo! Chahen to sirf Durood-o-Salam par hi iktifa kijiye ke ye aasaan bhi hai aur afzal bhi. Taham sha`iqeen-e-dua ke liye duaen bhi dakhil-e-tarkeeb kar di hain lekin yaad rahe ke

Durood-o-Salam padhen ya duaen sab aahista aawaz me padhna hai, chilla kar nahi jaisa ke ba'z mutawwif (yani tawaf karne wale) padhte hain neez chalte chalte padhna hai, padhne ke liye dauran-e-tawaf kahin bhi rukna nahi hai.

'UMRE ka Tareeqah

Tawaf ka tareeqah

Tawaf shuru' karne se qabl mard iztiba' kar len yani chadar seedhe hath ki baghal ke niche se nikaal kar us ke dono palle ulte kandhe par is tarah daal len ke seedha kandha khula rahe. Ab parwanah war Sham'-e-Ka'bah ke gird tawaf ke liye taiyar ho jaye.

Iztiba'i halat me Ka'bah Shareef ki taraf munh kiye Hajar-e-Aswad ki baen (left) taraf Rukn-e-Yamani ki janib Hajar-e-Aswad ke qareeb is tarah khare ho jaiye ke pura "Hajar-e-Aswad" aap ke seedhe hath ki taraf rahe. Ab bagair hath uthaye is tarah tawaf ki niyyat^① kijiye:

اللَّهُمَّ إِنِّي أُرِيدُ طَوَافَ بَيْتِكَ الْحَرَامِ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي ط

Tarjama: *Ae Allah ﷻ Mai tere mohtaram ghar ka tawaf karne ka iradah karta hun, Tu ise mere liye aasaan farma de aur meri janib se ise qabool farma.*

Niyyat kar lene ke baad Ka'bah Shareef hi ki taraf munh kiye seedhe hath ki janib itna chale ke Hajar-e-Aswad aap ke 'aen samne ho jaye. (Aur Ye ma'mooli sa sarakne se ho jayega, Aap Hajar-e-Aswad ki 'aen seedh me aa chuke is ki 'alamat ye hai ke door sutoon me jo sabz light lagi hai woh aap ki peeth ke bilkul peeche ho jayegi)

^① Namaz, rozah, I'tikaaf, tawaf wagairah har jagah mas`ala zehan me rakhiye ke 'arabi zaban me niyyat usi waqt kaar aamad hoti hai jab ke is ke ma'na ma'loom hon warna urdu me balke apni maadari zaban me bhi ho sakti hai aur har surat me dil me niyyat hona shirt hai, zaban se na bhi kahen tab bhi chal jayega ke dil hi me niyyat hona kaafi hai han zaban se kah lena afzal hai.

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! Ye jannat ka woh khush naseeb patthar hai jise hamare pyare Aaqa Makki Madani Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne yaqeenan chooma hai. Ab dono hath kanon tak is tarah uthaiye ke hatheliyan Hajar-e-Aswad ki taraf rahen aur padhiye:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ﷺ

Tarjama: Allah عَزَّوَجَلَّ ke naam se aur tamam khoobiyen Allah عَزَّوَجَلَّ ke liye hain aur Allah عَزَّوَجَلَّ sab se bara hai aur Allah عَزَّوَجَلَّ ke Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ par Durood-o-Salam hun.

Ab agar mumkin ho to Hajar-e-Aswad par dono hatheliyan aur un ke beech me munh rakh kar yun bosah dijiye ke awaz paida na ho, 3 baar aisa hi kijiye سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! Jhoom jaiye ke aap ke lab us Mubarak jagah lag rahe hain jahan yaqeenan Madine wale Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke labhaye mubarakah lage hain. Machal jaiye ... tarap uthiye ... aur ho sake to aansuon ko bahne dijiye. Hazrat-e-Sayyiduna Abdullah bin ‘Umar رَضِيَ اللهُ عَنْهُمَا farmate hain ke hamare Meethe Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Hajar-e-Aswad par labhaye mubarakah rakh kar rote rahe phir iltifaat farmaya (yani tawajjuh farmayi) to kya dekhte hain ke Hazrat-e-‘Umar رَضِيَ اللهُ عَنْهُ bhi ro rahe hain. Irshad farmaya: Ae ‘Umar (رَضِيَ اللهُ عَنْهُ)! Ye rone aur ansu bahane ka hi maqam hai.

(Ibn-e-Majah vol. 3, pp. 434, Hadees 2945)

*Rone wali aankhen mango rona sab ka kaam nahi
Zikr-e-Mahabbat ‘aam hai lekin soz-e-mahabbat ‘aam nahi*

Is baat ka khayal rakhiye ke logon ko aap ke dhakke na lagen ke ye quwwat ke muzaharah ki nahi, ‘aajzi aur miskeeni ke izhaar ki jagah hai. Hujoom ke sabab agar bosa muyassar na aa sake to na auron ko eiza den na khud daben kuchlen balke hath ya lakri se Hajar-e-Aswad ko chhu kar use choom lijiye, Ye bhi na ban pare to hathon ka isharah kar ke apne hathon ko choom lijiye, yahi kiya kam hai ke Makki

Madani Sarkar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke Mubarak munh rakhne ki jagah par aap ki nigahen par rahi hain.

Hajar-e-Aswad ko bosa dene ya lakri ya hath se chhu kar chumne ya hathon ka isharah kar ke inhen choom lene ko “Istilaam” kahte hain.

Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hai: Roz-e-Qiyamat Ye patthar uthaya jayega, is ki aankhen hongy jis se dekhega, zaban hogi jis se kalam karega, jis ne Haq ke sath uska istilaam kiya us ke liye gawahi dega. (Tirmizi vol. 2, pp. 286, Hadees 963) Ab

اللَّهُمَّ إِيْمَانًا بِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ط

Tarjama: *Ilahi tujh par imaan la kar aur tere Nabi Muhammad*

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ *ki Sunnat ki pairwi karne ko Ye tawaf karta hun.*

Kahte huwe Ka’bah Shareef ki taraf hi chehra kiye seedhe hath ki taraf thora sa sarakiye jab Hajar-e-Aswad aap ke chehre ke samne na rahe (aur ye adna si harakat me ho jayega) to fauran is tarah seedhe ho jaiye ke Khana-e-Ka’bah aap ke ulte hath ki taraf rahe, is tarah chaliye ke kisi ko aap ka dhakka na lage. Mard ibtidae 3 pheron me Ramal karte chalen yani jald jald chote qadam rakhte, shane (yani kandhe) hilate chalen jaise qawi-o-bahadur log chalte hain. Ba’z log kudte aur daurte huwe jate hain, ye Sunnat nahi hai. Jahan jahan bheer zyada ho aur Ramal me khud ko ya dusron ko takleef hoti ho utni der Ramal tark kar dijiye magar Ramal ki khatir rukiye nahi, tawaf me mashghool rahiye. Phir jun hi mauqa mile, utni der ke liye Ramal ke sath tawaf kijiye.

Tawaf me jis qadar Khana-e-Ka’bah se qareeb rahen ye behtar hai magar itne zyada qareeb bhi na ho jaye ke kapda ya jism pushtah-e-deewar ^① se lage aur agar nazdeeki me hujoom ke sabab Ramal na

^① Matti (ya cement) ka dhair jo makan ki bahiri deewar ki mazbooti ke liye us ki jar me lagate hain use “pushta-e-deewar” kahte hain.

ho sake to ab doori behtar hai. Islami behnon ke liye tawaf me Khana-e-Ka'bah se doori afzal hai. Pahle chakkar me chalte chalte Durood Shareef padh kar Ye dua padhiye:

Pahle Chakkar ki Dua

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
الْعَظِيمِ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ط اللَّهُمَّ إِيْمَانًا بِكَ
وَتَضَدِّيْقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ وَحُبِّيْبِكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ
وَآلِهِ وَسَلَّمَ ط اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمَعَاوَةَ الدَّائِمَةَ فِي الدِّينِ وَالدُّنْيَا
وَالْآخِرَةِ وَالْقُوْرَ بِالْحَبَّةِ وَالنَّجَاةَ مِنَ النَّارِ ط

(Durood Shareef Padh lijiye)

Tarjama: Allah Ta'ala paak hai aur sab khoobiyen Allah ﷻ hi ke liye hain aur Allah ﷻ ke siwa koi 'ibadat ke laaiq nahi aur Allah ﷻ sab se bara hai aur gunahaun se bachne ki taqat aur neki karne ki taufeeq Allah ﷻ ki taraf se hai jo sab se baland aur 'azamat wala hai aur Rahmat-e- Kamilah aur salam nazil ho Allah ﷻ ke Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ par. Ae Allah ﷻ! tujh par iman late huwe aur teri kitab ki tasdeeq karte huwe aur tujh se kiye huwe 'ahad ko poora karte huwe aur tere Nabi aur tere Habeeb Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki Sunnat ki pairwi karte huwe (Mai tawaf shuru' kar chuka hun) Ae Allah ﷻ! Mai tujh se (gunahaun se) mu'afi ka aur (balaon se) 'aafiyat ka aur da`imi hifazat ka, deen-o-dunya aur Akhirat me aur husool-e-jannat me kaamyabi aur Jahannam se najaat pane ka suwal karta hun.

Rukn-e-Yamaani tak pahunchne tak ye dua poori kar lijiye, ab agar bheer ki wajah se apni ya dusron ki eiza ka andeshah na ho to Rukn-e-Yamaani ko dono hathon se ya seedhe hath se tabarrukan chhuwen, sirf baen (ulte) hath se na chhuwen. Mauqa mile to Rukn-e-Yamaani ko bosah bhi dijiye agar chumne ya chhune ka mauqa na mile to yahan hathon se isharah kar ke choomna nahi. (Rukn-e-Yamaani par aaj kal

log kafi khushbu laga dete hain lihaza Ihram wale chhune aur chumne me ihtiyat farmaye)

Ab aap Ka'bah-e-Musharrafah ke 3 konon ka tawaf poora kar ke chauthe kone Rukn-e-Aswad ki taraf badh rahe hain, Rukn-e-Yamaani aur Rukn-e-Aswad ki darmiyani deewar ko "Mustajab" kahte hain, yahan dua par aameen kahne ke liye 70,000 hazaar firishte muqarrar hain. Aap jo chahen apni zaban me apne liye aur tamam musalmanon ke liye dua mangiye ya sab ki niyyat se aur mujh gunahgar Sag-e-Madinah عَنْ عَنَّهُ ki bhi niyyat shamil kar ke ek martabah Durood Shareef padh lijiye, neez Ye Qurani Dua bhi padh lijiye:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿١٠٠﴾

Tarjama-e-Kanz-ul-Iman: Ae Rab Hamare! hamein dunya me bhalae de aur hamein aakhirat me bhalae de aur hamein 'azab-e-doza kh se bacha.

Aye lijiye ! Aap Hajar-e-Aswad ke qareeb aa pahunche, yahan aap ka ek chakkar pura huwa. Log yahan ek dusre ki dekha dekhi door hi door se hath lahrate huwe guzar rahe hote hain aisa karna hergiz Sunnat nahi, aap hasb-e-sabiq yani pahle ki tarah ru ba qibla Hajar-e-Aswad ki taraf munh kar lijiye. Ab niyyat karne ki zarurat nahi ke woh to ibtida ho chuki, ab dusra chakkar shuru' karne ke liye pahle hi ki tarah dono hath kanon tak utha kar Ye dua:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ﷺ

Padh kar istilam kijiye. Yani mauqa ho to Hajar-e-Aswad ko bosah dijiye warna usi tarah se isharah kar ke use choom lijiye pahle hi ki tarah Ka'bah Shareef ki taraf munh kar ke thora sa seedhe hath ki janib sarakiye. Jab Hajar-e-Aswad samne na rahe to fauran usi tarah Ka'bah-e-Musharrafah ko baen (left) hath ki taraf liye tawaf me mashghool ho jaiye aur Durood Shareef padh kar ye dua padhiye:

Dusre chakkar ki Dua

اللَّهُمَّ إِنَّ هَذَا النَّبِيَّ بَيْنَتِكَ وَالْحَرَمَ حَرَمِكَ وَالْأَمْنَ أَمْنِكَ وَالْعَبْدَ عَبْدَكَ وَأَنَا عَبْدُكَ
وَابْنُ عَبْدِكَ وَهَذَا مَقَامُ الْعَاذِيكَ مِنَ النَّارِ طَحْرَمُ نُحُومَنَا وَبَشَرَتَنَا عَلَى النَّارِ ط اللَّهُمَّ
حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكِّرْهُ إِلَيْنَا انْكَفِرْ وَالْفُسُوقَ وَالْعُصْيَانَ وَ
اجْعَلْنَا مِنَ الرَّاشِدِينَ ط اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ ط اللَّهُمَّ ارْزُقْنِي الْجَنَّةَ
بِغَيْرِ حِسَابٍ ط

(Durood Shareef Padh Lijiye)

Tarjama: Ay Allah ﷻ! beshak Ye ghar tera ghar hai aur Ye Haram tera Haram hai aur (yahan ka) amn-o-amaan tera hi diya huwa hai aur har bandah tera hi bandah hai aur Mai bhi tera hi bandah hun aur tere hi bande ka beta hun aur ye maqam Jahannam se teri panah mangne wale ka hai, Tu hamare gosht aur jism ko dozakh par Haram farma de, Ae Allah ﷻ hamare liye iman ko mahboob bana de aur hamare dilon me is ki chah paida karde aur hamare liye kufr aur badkari aur na-farmani ko na-pasand banade aur hamein hidayat pane walon me shamil kar le, Ae Allah ﷻ! jis din Tu apne bandon ko dubarah zindah kar ke uthaye mujhe apne ‘azab se bacha, Ae Allah ﷻ! mujhe be hisaab jannat ‘ata farma.

Rukn-e-Yamaani par pahunchne se pahle pahle ye dua khatam kar dijiye. Ab mauqa mile to pahle ki tarah bosah le kar ya phir usi tarah chhu kar “Hajar-e-Aswad” ki taraf badhiye, Durood Shareef padh kar Ye Dua-e-Qurani padhiye:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿١٠١﴾

Tarjama-e-Kanz-ul-Iman: Ae Rab Hamare! hamein dunya me bhalae de aur hamein aakhirat me bhalae de aur hamein ‘azab-e-dozakh se bacha.

Aye lijiye ! Aap phir Hajar-e-Aswad ke qareeb aa pohanchai. Ab aap ka “dusra chakkar” bhi poora ho gaya, phir hasb-e-sabiq dono hath kanon tak utha kar ye dua:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ط

Padh kar Hajar-e-Aswad ka istilam kijiye aur pahle hi ki tarah teesra chakkar shuru' kijiye aur Durood Shareef padh kar ye dua padhiye:

Teesre chakkar ki dua

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّكِّ وَالشَّرِكِ وَالنِّفَاقِ وَالنِّسْيَاقِ وَسُوءِ الْأَخْلَاقِ وَسُوءِ الْمَنْظَرِ
وَالْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ وَالْوَالِدِ اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْحَبَّةَ وَأَعُوذُ بِكَ مِنْ
سَخَطِكَ وَالنَّارِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَ

الْمَمَاتِ ط (Durood Shareef Padh Lijiye)

Tarjama: Aye Allah ﷻ! Mai shak aur shirk aur nifaq aur haq ki mukhalafat se aur bure akhlaq aur bure haal se aur ahl-o-‘iyyaal aur maal me bure anjam se teri panah chahta hun. Ae Allah ﷻ! Mai tujh se teri riza aur jannat mangta hun aur tere gazab aur Jahannam se panah chahta hun, Ae Allah ﷻ! Mai qabr ki azmaaish aur zindagi aur maut ke fitne se teri panah mangta hun.

Rukn-e-Yamaani par pahunchne se pahle Ye dua khatam kar dijiye aur pahle ki tarah ‘amal karte huwe Hajar-e-Aswad ki taraf badhte huwe Durood Shareef padh kar ye Dua-e-Qurani padhiye:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

Tarjama-e-Kanz-ul-Iman: Ae Rab Hamare! hamein dunya me bhalae de aur hamein aakhirat me bhalae de aur hamein ‘azab-e-dozakh se bacha.

Ae lijiye ! Aap phir Hajar-e-Aswad ke qareeb aa pahunche, aap ka “teesra chakkar” bhi mukammal ho gaya, phir pahle ki tarah dono hath kanon tak utha kar Ye dua:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ط

Padh kar Hajar-e-Aswad ka istilam kijiye aur pahle hi ki tarah chotha chakkar shuru' kijiye, ab Ramal na kijiye ke Ramal sirf 3 ibtidae pheron me karna tha. Ab aap ko hasb-e-ma'mool darmiyanah chaal ke sath baqiyah phere mukammal karne hain. Durood Shareef padh kar Ye dua padhiye:

Chautha Chakkar ki Dua

اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعِيًّا مَشْكُورًا وَذَنْبًا مَغْفُورًا وَعَمَلًا صَالِحًا مَقْبُولًا وَ
تِجَارَةً لَنْ تَبُورَ يَا عَالِمَ مَا فِي الصُّدُورِ أَخْرِجْنِي يَا اللَّهُ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ط
اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ وَ
الْغَنِيمَةَ مِنْ كُلِّ بَدٍّ وَالْفُورَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ ط اللَّهُمَّ قِنِّعْنِي بِمَا رَزَقْتَنِي وَ
بَارِكْ لِي فِيهِ وَاخْلُفْ عَلَيَّ كُلَّ غَائِبَةٍ لِي بِخَيْرٍ ط

(Durood Shareef padh lijiye)

Tarjama: Ae Allah ﷻ! Mere Is Hajj ko Hajj-e-Mabrur aur meri koshish ko kamyab aur gunahon ki maghfirat ka zari'ah aur maqbool nek 'amal aur be nuqsan tijarat banade. Ae seenon ke haal janne wale! Ae Allah ﷻ! mujhe (gunah ki) tareekiyon se ('amal-e-salih ki) taraf nikal de. Ae Allah ﷻ! Mai tujh se teri rahmat (ke haasil hone) ka zaree'on aur teri maghfirat ke asbaab ka aur tamam gunahon se bachte rehne aur har neki ki taufeeq ka aur jannat me jane aur Jahannam se najaat paane ka suwal karta hun. Aur Ae Allah ﷻ! Mujhe apne diye huwe rizq me qana'at 'ata farma aur is me mere liye barakat bhi de aur har nuqsan ka apne karam se mujhe na'mal badal 'ata farma.

Rukn-e-Yamaani tak Ye dua khatm kar ke phir pahle ki tarah 'amal karte huwe Hajar-e-Aswad ki taraf badhiye aur Durood Shareef padh kar ye Qurani Dua padhiye:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿١٠٠﴾

Tarjama-e-Kanz-ul-Iman: Ae Rab Hamare! hamein dunya me bhalae de aur hamein aakhirat me bhalae de aur hamein 'azab-e-doza kh se bacha.

Ae lijiye ! Aap phir Hajar-e-Aswad par aa pohanchai. Hasb-e-Sabiq dono hath kanon tak utha kar ye dua:

بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَاللّٰهُ اَكْبَرُ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ ط

Padh kar istilam kijiye aur paanchwan chakkar shuru' kijiye aur Durood Shareef padh kar Ye dua padhiye:

Panchwe Chakkar ki Dua

اللّٰهُمَّ اَظْلِنِيْ تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ اِلَّا ظِلُّ عَرْشِكَ وَلَا بَاقِيَ اِلَّا وَجْهَكَ وَاسْقِنِيْ
مِنْ حَوْضِ نَبِيِّكَ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ شَرْبَةً هَنِيْءَةً مَّرِيْعَةً لَا
نَظْمًا بَعْدَهَا اَبَدًا ط اللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنْ خَيْرِ مَا سَأَلْتُكَ مِنْهُ نَبِيِّكَ سَيِّدِنَا مُحَمَّدٌ
صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَاعُوْذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نَبِيِّكَ سَيِّدِنَا مُحَمَّدٌ
صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ط اللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْجَنَّةَ وَنَعِيْمَهَا وَمَا يَقْرُبُنِيْ اِلَيْهَا
مِنْ قَوْلٍ اَوْ فِعْلٍ اَوْ عَمَلٍ ط وَاعُوْذُ بِكَ مِنَ النَّارِ وَمَا يَقْرُبُنِيْ اِلَيْهَا مِنْ قَوْلٍ اَوْ فِعْلٍ

(Durood Shareef padh lijiye) اَوْ عَمَلٍ ط

Tarjama: Ae Allah عَزَّوَجَلَّ ! Mujhe Us din apne 'arsh ke saaye me jagah de jis din tere 'arsh ke saaye ke siwa koi saya na hoga aur teri zaat-e-paak ke siwa koi baqi na rahega aur mujhe apne Nabi Muhammad Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke Hawz (kausar) se aisa khush gawaar aur khush zaiqah ghont pila ke is ke baad kabhi mujhe piyas na lage, Ae Allah عَزَّوَجَلَّ ! Mai tujh se un cheezon ki bhalae mangta hun jinhen tere Nabi Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne tujh se talab kiya aur un cheezon ki burae se teri panah chahta hun jin se tere Nabi Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne panah maangi. Ae Allah عَزَّوَجَلَّ ! Mai tujh se jannat aur iski na'maton ka

aur har us qawl ya fe'l ya 'amal (ki tafweeq) ka suwal karta hun jo mujhe jannat se qareeb kar de aur Mai dozakh aur har us qawl ya fe'l ya 'amal se teri panah chahta hun jo mujhe Jahannam se qareeb kar de.

Rukn-e-Yamaani tak ye dua khatm kar ke pahle ki tarah Hajar-e-Aswad ki taraf badhiye aur Durood Shareef padh kar ye Qurani dua padhiye:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿١٠٠﴾

Tarjama-e-Kanz-ul-Iman: Ae Rab Hamare! hamein dunya me bhalae de aur hamein aakhirat me bhalae de aur hamein 'azab-e-dozakh se bacha.

Phir Hajar-e-Aswad par aa kar dono hath kanon tak utha kar ye dua:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ﷺ

Padh kar istilam kijiye aur ab chhata chakkar shuru' kijiye aur Durood Shareef padh kar ye dua padhiye:

Chhathe Chakkar ki Dua

اللَّهُمَّ إِنَّ لَكَ عَلَيَّ حُقُوقًا كَثِيرَةً فِيمَا بَيْنِي وَبَيْنَ خَلْقِكَ اللَّهُمَّ مَا كَانَ لَكَ مِنْهَا فَاعْفِرْهُ لِي وَمَا كَانَ لِي خَلْقِكَ فَتَحَمَّلْهُ عَنِّي وَأَغْنِنِي بِحَلَالِكَ عَنِ حَرَامِكَ وَبِطَاعَتِكَ عَنِ مَعْصِيَتِكَ وَبِقُضْلِكَ عَمَّنْ سِوَاكَ يَا وَاسِعَ الْمَغْفِرَةِ اللَّهُمَّ إِنَّ بَيْتَكَ عَظِيمٌ وَوَجْهَكَ كَرِيمٌ وَأَنْتَ يَا اللَّهُ حَلِيمٌ كَرِيمٌ عَظِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي ﷻ

(Durood Shareef padh lijiye)

Tarjama: Aye Allah ﷻ! beshak mujh par tere bahut se huqooq hain un mu'amalaat me jo mere aur tere darmiyan hain aur bahut se huqooq hain un mu'amalat me jo mere aur teri makhlooq ke darmiyan hain. Ae Allah ﷻ! Un me se jin ka ta'alluq tujh se ho unki (kotahi ki) mujhe mu'afi de aur jin ka ta'alluq teri makhlooq se (bhi) ho un ki mua'afi apne zimma-e-karam par le le. Ae Allah ﷻ!

mujhe (rizq) halal 'ata farma kar Haram se be parwah kar de aur apni ita'at ki tafweeq 'ata farma kar na farmani se aur apne fazl se nawaz kar apne 'ilawah dusron se mustaghni (yani be parwa) kar de, Ae wasee' maghfirat wale! Ae Allah عَزَّوَجَلَّ! Beshak tera ghar bari 'azamat wala hai aur teri Zaat Kareem hai aur Ae Allah عَزَّوَجَلَّ! Tu hilm wala, karam wala 'azamat wala hai aur Tu mua'afi ko pasand karta hai so meri khataon ko bakhsh de.

Rukn-e-Yamaani tak ye dua khatm kar ke phir pahle ki tarah 'amal karte huwe Hajar-e-Aswad ki taraf badhiye aur Durood Shareef padh kar ye Quarani Dua padhiye:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿١٠١﴾

Tarjama-e-Kanz-ul-Iman: Ae Rab Hamare! hamein dunya me bhalae de aur hamein aakhirat me bhalae de aur hamein 'azab-e-dozakh se bacha.

Phir pahle ki tarah dono hath kanon ki taraf utha kar ye dua:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ﷺ

Padh kar Hajar-e-Aswad ka istilam kijiye aur saatwan aur akhiri chakkar shuru' kijiye aur Durood Shareef padh kar ye dua padhiye:

Saatwen Chakkar ki dua

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيْمَانًا كَامِلًا وَيَقِيْنًا صَادِقًا وَرِزْقًا وَاسِعًا وَقَلْبًا خَاشِعًا وَلِسَانًا ذَاكِرًا وَرِزْقًا حَلَالًا طَيِّبًا وَتَوْبَةً نُّصُوحًا وَتَوْبَةً قَبْلَ الْمَوْتِ وَرَاحَةً عِنْدَ الْمَوْتِ وَمَغْفِرَةً وَرَحْمَةً بَعْدَ الْمَوْتِ وَالْعَفْوَ عِنْدَ الْحِسَابِ وَالْفَوْزَ بِالْحُجَّةِ وَالنَّجَاةَ مِنَ النَّارِ بِرَحْمَتِكَ يَا عَزِيْزُ يَا غَفَّارُ رَبِّ زِدْنِي عِلْمًا وَالْحَقِيْبِي بِالصَّالِحِيْنَ ط

(Durood Shareef padh lijiye)

Tarjama: Aye Allah عَزَّوَجَلَّ! Mai tujh se teri rahmat ke waseele se kaamil iman aur sacha yaqeen aur kushadah rizq aur 'aajizi karne wala dil aur zikr karne wali zaban aur halal aur paak rozi aur sachi taubah aur maut se pahle ki taubah aur

maut ke waqt rahat aur marne ke baad maghfirat aur rahmat aur hisab ke waqt mu'afi aur jannat ka husool aur Jahannam se najaat mangta hun, Ae 'izzat wale! Ae bahut bakhshne wale! Ae mere Rab عَزَّوَجَلَّ! mere 'ilm me izafa farma aur mujhe nekon me shamil farma.

Rukn-e-Yamaani par aa kar ye dua khatm kar ke pahle ki tarah 'amal karte huwe Durood Shareef padh kar padhiye:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

Tarjama-e-Kanz-ul-Iman: Ae Rab Hamare! hamein dunya me bhalae de aur hamein aakhirat me bhalae de aur hamein 'azab-e-doza kh se bacha.

Hajar-e-Aswad par pahunch kar aap ke saat phere mukammal ho gayi magar aathwen bar pahle ki tarah dono hath kanon tak utha kar Ye dua:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ﷺ

Padh kar istilam kijiye aur ye hamesha yaad rakhiye ke jab bhi tawaf karen us me phere saat hote hain aur istilam aath.

Maqaam-e-Ibraheem

Ab seedha kandha dhaanp lijiye aur "Maqaam-e-Ibraheem" par aa kar Parah 1, Surah-tul-Baqarah ki ye aayat-e-muqaddasah padhiye:

وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ

Tarjama-e-Kanz-ul-Imaan: Aur Ibraheem ke khare hone ki jagah ko Namaz ka maqaam banao.

Namaz-e-Tawaf

Ab Maqaam-e-Ibraheem ke qareeb jagah mile to behtar warna Masjid-e-Haram me jahan bhi jagah mile agar waqt-e-makruh na ho

to 2 rak'at Namaz-e-Tawaf ada kijiye, pahli rak'at me Surah-e-Fatihah ke baad **قُلْ يَا أَيُّهَا الْكَافِرُونَ** aur dusri me **قُلْ هُوَ اللَّهُ** shareef padhiye, ye Namaz wajib hai aur koi majburi na ho to tawaf ke baad fauran padhna Sunnat hai. Aksar log kandha khula rakh kar Namaz padhte hain ye Makrooh hai. **Iztiba'** yani kandha khula rakhna sirf us tawaf ke saaton pheron me hai jis ke baad Sa'i hoti hai. Agar waqt-e-Makruh dakhil ho gaya ho to baad me padh lijiye aur yaad rakhiye is Namaz ka padhna lazmi hai.

Maqaam-e-Ibraheem par 2 Rak'at ada kar ke dua mangiye, Hadees-e-Paak me hai: Allah **عَزَّ وَجَلَّ** farmata hai: "Jo ye dua karega Mai us ki khata bakhsh dunga, gham door kar dunga, mohtaji us se nikaal lunga, har tajir se badh kar is ki tijarat rakhunga, dunya na chaar-o-majboor us ke paas aayegi agarche woh use na chahai." (*Ibn-e-'Asakir vol. 7, pp. 431*) woh dua ye hai:

Maqaam-e-Ibraheem ki Dua

اللَّهُمَّ إِنَّكَ تَعَلَّمُ سِرِّي وَعَلَانِيَتِي فَأَقْبَلْ مَعْدِرَتِي وَتَعَلَّمْ حَاجَتِي فَأَعْطِنِي سُؤْلِي وَتَعَلَّمْ مَا فِي نَفْسِي فَأَغْفِرْ لِي دُنُوبِي ۝ اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا يُبَاهِرُ قَلْبِي وَيَقِينًا صَادِقًا حَتَّى أَعْلَمَ أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي وَرِضًا بِمَا قَسَمْتَ لِي يَا أَرْحَمَ الرَّحِيمِينَ ۝

Tarjama: Aye Allah **عَزَّ وَجَلَّ**! Tu meri sab chhupi aur khuli baaten janta hai lihaza meri ma'zirat qabool farma aur Tu meri hajat ko janta hai lihaza meri khuwahish ko pura kar aur Tu mere dil ka haal janta hai lihaza mere gunahon ko mu'af farma. Ae Allah **عَزَّ وَجَلَّ**! Mai tujh se mangta hun aisa iman jo mere dil me sama jaye aur aisa sacha yaqeen ke Mai jaan loon ke jo kuch Tu ne meri taqdeer me likh diya hai wohi mujhe pahunchega aur teri taraf se apni qismat par riza mandi, Ae sab se badh kar raham farmane wale.

Maqaam-e-Ibraheem par Namaz ke 4 Madani Phool

4 Madani Phool

1. Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ “Jo Maqaam-e-Ibraheem ke peeche 2 rak’aten padhen, us ke agle pichle gunah bakhsh diye jayenge aur qiyamat ke din amn walon me mahshoor hoga.” (Yani uthaya jayega) *(Al-Shifa, Al Juz-us-Sani pp. 93)*
2. Akser log bheer bhaar me girte parte bhi zabardasti “Maqaam-e-Ibraheem” ke peeche hi Namaz padhte hain, ba’z hazraat masturaat ko Namaz padhne ke liye hathon ke halqah bana kar rastah gher lete hain inhen is tarah karne ke bajaye bheer ke mauqe par “Namaz-e-Tawaf” Maqaam-e-Ibraheem se door padhni chahiye ke tawaf karne walon ko bhi takleef na ho aur khud ko bhi dhakke na lagen.
3. Maqaam-e-Ibraheem ke baad is Namaz ke liye sab se afzal Ka’bah-e-Mu’azzama ke andar padhna hai phir Hateem me Meezab-e-Rahmat ke niche is ke baad Hateem me kisi aur jagah phir Ka’bah-e-Mu’azzamah se qareeb tar jagah me phir Masjid-ul-Haram me kisi jagah phir Haram-e-Makkah ke andar jahan bhi ho. *(Lubab-ul-Manasik, pp. 156)*
4. Sunnat Ye hai ke waqt-e-karahat na ho to tawaf ke baad fauran Namaz padhen, beech me faaslah na ho aur agar na padhi to ‘Umar bhar me jab padhega, ada hi hai Qaza nahi magar bura kiya ke Sunnat faut hui. *(Al Maslak-ul-Mutaqassit, pp. 155)*

Ab Multazam par aaiye....!

Namaz-e-Tawaf-o-Dua se farig ho kar (multazam ki haziri mustahab hai) Multazam se lipat jaiye. Darwazah-e-Ka’bah aur Hajar-e-Aswad ke darmiyani hisse ko Multazam kahte hain, is me Darwazah-e-Ka’bah

shamil nahi. Multazam se kabhi seenah lagaiye to kabhi pet, is par kabhi daayan rukhsar to kabhi baayan rukhsar aur dono hath sar se uncha kar ke deewar-e-muqaddas par phailaiye ya seedha hath Darwazah-e-Ka'bah ki taraf aur ulta hath Hajar-e-Aswad ki taraf phailaiye. Khoob ansu bahaiye aur nihayat hi 'aajzi ke sath gir gira kar apne paak Parwardigaar **عَزَّوَجَلَّ** se apne liye aur tamam Ummat ke liye apni zaban me dua mangiye ke Maqaam-e-Qabool hai. Yahan ki ek dua ye hai:

يَا وَاجِدُ يَا مَا جَدُّ لَا تُزِلْ عَنِّي بِعَمَّةٍ أَنْعَمْتَ عَلَيَّ ط

Tarjama: Aye qudrat wale! Ae buzurg! Tu ne mujhe jo na'mat di, us ko mujh se zaa 'il na kar.

Hadees me farmaya: "Jab Mai chahta hun Jibraeel ko dekhta hun ke Multazam se lipte huwe ye dua kar rahe hain."

(Bahar-e-Shari'at, vol. 1, pp. 1104)

Aur ho sake to Durood Shareef padh kar ye dua bhi padhiye:

Maqam-e-Multazam par padhne ki dua

اللَّهُمَّ يَا رَبَّ الْبَيْتِ الْعَتِيقِ اعْتِقْ رِقَابَنَا وَرِقَابَ آبَائِنَا وَأُمَّهَاتِنَا وَإِخْوَانِنَا وَأَوْلَادِنَا
مِنَ النَّارِ يَا ذَا الْجُودِ وَالْكَرَمِ وَالْفَضْلِ وَالْمِنَّةِ وَالْعَطَاءِ وَالْإِحْسَانِ ط اللَّهُمَّ أَحْسِنْ
عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْأَجْرَةِ ط اللَّهُمَّ إِنِّي عَبْدُكَ
وَابْنُ عَبْدِكَ وَأَقْفٌ تَحْتَ بَابِكَ مُلْتَمِئٌ بِأَعْتَابِكَ مُتَذَلِّلٌ بَيْنَ يَدَيْكَ أَرْجُو رَحْمَتَكَ وَ
أَحْشَى عَذَابَكَ مِنَ النَّارِ يَا قَدِيمَ الْإِحْسَانِ ط اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَرْفَعَ ذِكْرِي وَتَضَعْ
وِزْرِي وَتُضَلِّهِ أَمْرِي وَتُطَهِّرَ قَلْبِي وَتُنَوِّرَ لِي فِي قَبْرِي وَتَغْفِرَ لِي ذُنُوبِي وَأَسْأَلُكَ الدَّرَجَاتِ
الْعُلَى مِنَ الْجَنَّةِ ط أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Tarjama: Aye Allah ﷻ! Ae is qadeem ghar ke malik! Hamari gardanon ko aur hamare (Musalman) Baap Daadaon aur Ma'aon (behnnon) aur Bhaiyon aur Awlad ki gardanon ko dozakh se aazad kar de, Ae bakhshish aur karam aur fazal aur ihsan aur 'ata wale! Ae Allah ﷻ! Tamam mu'amalat me hamara anjaam bakhair farma aur hamein dunya ki ruswae aur aakhirat ke 'azaab se mahfooz rakh. Ae Allah ﷻ! Mai tera bandah hun aur bandah zadah hun, tere (muqaddas ghar ke) darwaze ke niche khara hun, tere darwaze ki chokhaton se lipta hun, tere samne 'aajizi ka izhar kar raha hun aur teri rahmat ka talabgaar hun aur tere dozakh ke 'azab se dar raha hun Ae hamesha ke Mohsin! (Ab bhi ihsan farma) Ae Allah ﷻ! Mai tujh se suwal karta hun ke mere zikr ko bulandi 'ata farma aur mere gunahon ka bujh halka kar aur mere kaamon ko durust farma aur mere dil ko paak kar aur mere liye qabr me roshni farma aur mere gunah mu'af farma aur Mai tujh se jannat ke ounche darajon ki bheek mangta hun.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوَّلِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ek Aham Mas'alah

Multazam ke paas Namaz-e-Tawaf ke baad aana us tawaf me hai jis ke baad Sa'i hai aur jis ke baad Sa'i na ho masalan Tawaf-e-Nafl ya Tawaf-uz-Ziyarah (jab ke Hajj ki Sa'i se pahle farig ho chuke hon) Us me Namaz se pahle Multazam se lipatiye, phir Maqaam-e-Ibraheem ke paas ja kar 2 rak'at Namaz ada kijiye. (Al Maslak-ul-Mutaqassit pp. 138)

Ab Zamzam par aaiye!

Ab Bab-ul-Ka'bah ke samne waali seedh me door rakhe huwe Aab-e-Zamzam shareef ke coolers par tashreef laiye aur (yaad rahe! Masjid me Aab-e-Zamzam peete waqt i'tikaf ki niyyat hona zarori hai) Qibla ru khare khare 3 saans me khoob pet bhar kar piyen, Farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hai: Hamare aur munafiqeen ke darmiyan farq ye hai ke woh Zamzam pet bhar kar nahi peete.

(Ibn-e-Majah vol. 3, pp. 489, Hadees 3061)

Har baar Bismillah se shuru' kijiye aur peene ke baad **الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ** kahiye har baar Ka'bah-e-Musharrafah ki taraf nigah utha kar dekh lijiye, baqi pani jism par daliye ya munh sar aur badan par us se masah kar lijiye magar Ye ihtiyat rakhiye ke koi qatrah zameen par na gire. Peete waqt dua kijiye ke qabool hai.

2 Farameen-e-Mustafa:

1. Ye (Aab-e-Zamzam) ba barakat hai aur bhooke ke liye khana hai aur mareez ke liye shifa hai. *(Abu Dawood Tiyalsi, pp. 61, Hadees. 457)*
2. Zamzam jis murad se piya jaye usi ke liye hai.

(Ibn-e-Majah vol. 3, pp. 490, Hadees. 3062)

*Ye Zamzam us liye hai jis liye is ko piye koi
Isi Zamzam me jannat hai, isi Zamzam me kauser hai*

(Zauq-e-Naat)

Aab-e-Zamzam pee kar Ye dua padhiye

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا تَأْفِعُنِي بِهِ وَأَسْأَلُكَ رِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ ط

Tarjama: Ae Allah عَزَّ وَجَلَّ! Mai tujh se 'ilm-e-nafe' aur kushadah rizq aur har beemari se sehat yabi ka suwal karta hun.

Aab-e-Zamzam peete waqt dua mangne ka tareeqah

Sharih-e-Muslim Shareef Hazrat-e-Sayyiduna Imaam Nawawi Shafi'e **عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ** farmate hain: pas us shakhs ke liye mustahab hai jo maghfirat ya maraz wagairah se shifa ke liye Aab-e-Zamzam peena chahta hai ke qibla ru ho kar phir **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** padhen phir kahai: Ae Allah mujhe Ye Hadees pahunchi ke tere Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ne farmaya: "Aab-e-Zamzam us maqsad ke liye hai ke jis ke liye use piya jaye." *(Musnad Imam Ahmad vol. 5, pp. 136, Hadees 1855)*

(Phir yun duaen mange masalan) Ae Allah! Mai ise peeta hun ta ke Tu mujhe bakhsh de ya Ae Allah! Mai ise peeta hun is ke zariye apne maraz se shifa chahte huwe, Ae Allah pas Tu mujhe shifa ‘ata farma de” aur misl is ke (yani hasb-e-zarurat isi tarah mukhtalif duaen kare) (*Al Eizah fi Manasik-al-Hajj lil-nawawi pp. 401*)

Zyada thanda na piyen

Bahut thanda Pani Isti’maal na farmayen kahin aap ki ‘ibadat me rukawat ke asbaab na paida ho jayen! Nafs ki khuwahish ko dabate huwe aise cooler se Aab-e-Zamzam nosh farmayen jis par likha ho: **زَمْرُومٌ غَيْرٌ مُّبَدَّدٌ** (yani gair thanda Zamzam).

Nazar tez hoti hai

Aab-e-Zamzam dekhne se nazar tez hoti aur gunah door hote hain, 3 chullu sar par dalne se zillat-o-ruswae se hifazat hoti hai.

(*Al-Bahr-ul-‘Ameeq, fil-Manasik, vol. 5, pp. 2569, 2573*)

*Tu har saal Hajj par bula ya Ilahi
Wahan Aab-e-Zamzam pila ya Ilaahi*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Safa-o-Marwah ki Sa’i ^①

Agar koi majboori ya thakan wagairah na ho to abhi warna araam kar ke Safa-o-marwah ki Sa’i ke liye taiyar ho jaiye, yaad rahe ke Sa’i me iztiba’ yani kandha khula rakhna nahi hai. Ab Sa’i ke liye Hajar-e-Aswad ka pahle hi ki tarah dono hath kanon tak utha kar Ye dua:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ط

padh kar istilam kijiye. Aur na ho sake to us ki taraf munh kar ke **اللَّهُ أَكْبَرُ وَلَا إِلَهَ إِلَّا اللَّهُ وَالْحَمْدُ لِلَّهِ** aur Durood padhte huwe fauran “Bab-us-Safa” par

^① Tah khane (Basement) me sa’ee kijiye.

aaiye! “Koh-e-Safa” chunke “Masjid-e-Haram” se Baahar waqe’ hai aur hamesha Masjid se Baahar nikalte waqt ulta paon nikaalna Sunnat hai, lihaza yahan bhi pahle ulta paon nikaaliye aur Hasb-e-Ma’mool Durood Shareef padh kar Masjid se Baahar aane ki Ye dua padhiye:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ

Tarjama: Aye Allah ﷻ! Mai tujh se tere fazl aur teri rahmat ka suwal karta hun.

Ab Durood-o-Salam padhte huwe Safa par itna chadhiye ke Ka’abah-e-Mu’azzamah nazar aa jaye aur Ye baat yahan ma’mooli sa chadhne par haasil ho jati hai, ‘awam-un-naas ki tarah zyada upar tak na chadhiye ab Ye dua padhiye:

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ ۖ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ

فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

Tarjama: Mai us se shuru’ karta hun jis ko Allah ﷻ ne pahle zikr kiya.

(Tarjama Kanz-ul-Iman: Beshak Safa aur marwah Allah ke nishanon se hain to jo is ghar ka Hajj ya Umrah kare, us par kuch gunah nahi ke in dono ke phere kare aur jo koi bhali baat apni taraf se kare to Allah ﷻ neki ka silah dene wala khabar daar hai). (Parah 2, Al Baqarah. Aayat 158)

Safa par ‘awam ke mukhtalif andaz

Kafi log Ka’bah Shareef ki taraf hatheliyan karte hain, ba’z hath lehra rahe hote hain to ba’z teen (3) baar kanon tak hath utha kar chhor dete hain, aap aisa na karen balke hasb-e-ma’mool dua ki tarah hath kandhon tak utha kar Ka’bah-e-Mu’azzamah ki taraf munh kiye utni der tak dua mangiye jitni der me Surah-tul-Baqarah ki 25 aayaton ki tilawat ki jaye, khoob gir gira kar aur ho sake to ro ro kar dua mangiye ke Ye qabuliyat ka maqaam hai. Apne liye aur tamam jin-o-ins Muslimeen ki khair-o-bhalaee ke liye aur ihsaan-e-‘azeem hoga ke mujh gunahgaaron ke sardar Sag-e-Madinah غنى غنى ki be hisaab

maghfirot hone ke liye bhi dua mangiye. Neez Duood Shareef padh kar Ye dua padhiye^Q:

Koh-e-Safa ki Dua

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَبِاللّٰهِ
 الْحَمْدُ ط الْحَمْدُ لِلّٰهِ عَلَى مَا هَدَانَا اَلْحَمْدُ لِلّٰهِ عَلَى مَا اَوْلَانَا اَلْحَمْدُ لِلّٰهِ عَلَى مَا اَلْهَمَّنَا ط اَلْحَمْدُ لِلّٰهِ
 الَّذِي هَدَانَا لِهٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا اَنْ هَدَانَا اللّٰهُ ط لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ ط
 لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط
 لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ صَدَقَ وَعْدُهُ وَنَصَرَ عَبْدَهُ وَاَعَزَّ جُنْدَهُ وَهَزَمَ الْاَحْزَابَ وَحْدَهُ ط لَا
 اِلٰهَ اِلَّا اللّٰهُ وَلَا نَعْبُدُ اِلَّا اِيَّاهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَتَوَكَّرَ الْكٰفِرُوْنَ ط ﴿فَسُبْحٰنَ اللّٰهِ حِيْنَ
 تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ ﴿١٤﴾ وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَعَشِيًّا وَحِيْنَ
 تُظْهِرُوْنَ ﴿١٥﴾ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْاَرْضَ بَعْدَ
 مَوْتِهَا ط وَكَذٰلِكَ تُخْرَجُوْنَ ﴿١٦﴾ اَللّٰهُمَّ كَمَا هَدَيْتَنِيْ لِاِسْلَامِ اَسْئَلُكَ اَنْ لَا تُنْزِعَنِيْ
 مِنِّيْ حَتّٰى تَوَفّٰىنِيْ وَاَنَا مُسْلِمٌ ط سُبْحٰنَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ
 وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ ط اَللّٰهُمَّ اَحْيِنِيْ عَلَى سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ
 وَاٰلِهٖ وَسَلَّمَ وَتَوَفّٰىنِيْ عَلَى مِلَّتِهِ وَاَعِزَّنِيْ مِنْ مُضِلّٰتِ الْفِتَنِ ط اَللّٰهُمَّ اجْعَلْنَا مِنْ يُحِبُّكَ
 وَيُحِبُّ رَسُوْلَكَ وَاَنْبِيَآئَكَ وَمَلِيْكَتَكَ وَعِبَادَكَ الطَّٰمِحِيْنَ ط اَللّٰهُمَّ يَسِّرْ لِي الْيُسْرٰى وَجَنِّبْنِي
 الْعُسْرٰى اَللّٰهُمَّ اَحْيِنِيْ عَلَى سُنَّةِ رَسُوْلِكَ مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ وَتَوَفّٰىنِيْ

^Q Rami jamraat, wuqoof-e-“Arafaat wagairah ke liye jis tarah niyyat shart nahi isi tarah sa’ee me bhi shart nahi bagair niyyat ke bhi kisi ne sa’ee ki to ho jayegi mager sa’ee me niyyat kar lena mustahab hai. Niyyat nahi hogi to sawab nahi milega.

مُسْلِمًا وَأَحْقِنِي بِالصَّالِحِينَ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ وَأَغْفِرْ لِي خَطِيئَتِي يَوْمَ
 الدِّينِ ط اللَّهُمَّ إِنَّا نَسْأَلُكَ إِيمَانًا كَامِلًا وَقَلْبًا حَاشِعًا وَنَسْأَلُكَ عِلْمًا نَافِعًا وَيَقِينًا صَادِقًا
 وَدِينًا قَيِّمًا وَنَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ مِنْ كُلِّ بَلِيَّةٍ وَنَسْأَلُكَ تَمَامَ الْعَافِيَةِ وَنَسْأَلُكَ دَوَامَ
 الْعَافِيَةِ وَنَسْأَلُكَ الشُّكْرَ عَلَى الْعَافِيَةِ وَنَسْأَلُكَ الْغِنَى عَنِ النَّاسِ ط اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ
 عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ عَدَدَ خَلْقِكَ وَرِضَا نَفْسِكَ وَرِزْقَةَ عَرْشِكَ وَمِدَادَ كَلِمَاتِكَ كُلَّمَا
 ذَكَرَكَ الذَّاكِرُونَ وَغَفَلَ عَنِ ذِكْرِكَ الْغَافِلُونَ ط أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Tarjama: Allah ﷻ sab se bara hai Allah ﷻ sab se bara hai Allah ﷻ sab se bara hai Allah ﷻ ke siwa koi 'ibadat ke laaiq nahi aur Allah ﷻ sab se bara hai. Aur Allah ﷻ sab se bara hai. Aur Hamd hai Allah (ﷻ) ke liye ke us ne hum ko hidayat ki, hamd hai Allah (ﷻ) ke liye ke us ne hum ko diya, Hamd hai Allah (ﷻ) ke liye ke us ne hum ko ilham kiya. Hamd hai Allah (ﷻ) ke liye jis ne hum ko is ki hidayat ki aur agar Allah (ﷻ) hidayat na karta to hum hidayat na paate. Allah (ﷻ) ke siwa koi ma'bood nahi, jo akela hai us ka koi shareek nahi, usi ke liye mulk hai aur usi ke liye Hamd hai, wohi zindah karta aur maarta hai aur woh khud zindah hai marta nahi, usi ke hath me khair hai aur woh har shai par Qadir hai. Allah (ﷻ) ke siwa koi ma'bood nahi jo akela hai, us ne apna wa'dah sachha kiya aur apne bande ki madaad ki aur apne lashkar ko ghalib kiya aur kaafiron ki jama'aton ko tanha us ne shikast di. Allah (ﷻ) ke siwa koi ma'bood nahi hum usi ki 'ibadat karte hain, usi ke liye deen ko khalis karte huwe agarche kafir bura maanen. (Allah (ﷻ) ki paki hai sham-o-subh aur usi ke liye hamd hai aasmanon aur zameen me aur Teesre pehar ko aur zuhr ke waqt, woh zindah ko murdah se nikaalta hai aur murdah ko zindah se nikaalta hai aur zameen ko us ke marne ke baad zindah karta hai aur isi tarah tum nikaale jaoge.) Ilaahi! Tu ne jis tarah mujhe Islam ki taraf hidayat ki, tujh se suwal karta hun ke ise mujh se juda na karna yahan tak ke mujhe Islam par maut de, Allah (ﷻ) ke liye paki hai aur Allah (ﷻ) ke liye Hamd hai aur Allah (ﷻ) ke siwa koi ma'bood nahi aur Allah (ﷻ) sab se bara hai, aur gunah se

phirna aur neki ki taqat nahi magar Allah (ﷺ) ki madad se jo bartar-o-buzurg hai. Ilaahi! Tu mujh ko apne Nabi Muhammad (ﷺ) ki Sunnat par zindah rakh aur un ki millat par wafat de aur fitnon ki gumrahiyon se bacha, Ilaahi! Tu mujh ko un logon me kar jo tujh se mahabbat rakhte hain aur tere Rasool-o-Ambiya-o-Malaaikah aur nek bandon se mahabbat rakhte hain. Ilaahi! Mere liye aasani muyassar kar aur mujhe sakhti se bacha, Ilaahi! Apne Rasool Muhammad (ﷺ) ki Sunnat par mujh ko zindah rakh aur Musalman maar aur naikon ke sath mila aur Jannat-un-Na'eem ka waris kar aur qiyamat ke din meri khata bakhsh de. Ilaahi! Tujh se iman-e-kaamil aur qalb-e-khashe' ka hum suwal karte hain aur hum tujh se 'ilm-e-nafe' aur yaqeen-e-sadiq aur deen-e-mustaqeem ka suwal karte hain aur har bala se 'afw-o-'aafiyat ka suwal karte hain aur poori 'aafiyat aur 'aafiyat ki hameshgi aur 'aafiyat par shukar ka suwal karte hain aur aadmiyon se be niyazi ka suwal karte hain. Ilaahi! Tu Durood-o-Salam-o-Barakat nazil kar hamare Sardar Muhammad (ﷺ) aur un ki aal-o-ashaab par ba qadr-e-shumar teri makhloq aur teri riza aur wazan tere 'arsh ke aur baqadr-e-darazi tere kalimaat ke jab tak zikr karne wale tera zikr karte rahen aur jab tak ghaflil tere zikr se ghaflil rahen.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dua khatam hone ke baad hath chhor dijiye aur Durood Shareef padh kar Sa'i ki niyyat apne dil me kar lijiye magar zaban se bhi kah lena behtar hai. Ma'na zehan me rakhte huwe is tarah niyyat kijiye:

Sa'i ki Niyyat

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ السَّعْيَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ سَبْعَةَ اَشْوَاطٍ لِتُوجِّهَكَ الْكَرِيْمِ
فَيَسِّرَهُ لِيْ وَ تَقَبَّلَهُ مِنِّىْ ط

Tarjama: Ae Allah (ﷺ)! Mai teri khushnudi ki khatir Safa aur marwah ke darmiyan Sa'i ke saat phere karne ka iradah kar raha hun Tu ise mere liye aasaan farma de aur ise meri taraf se qabool farma.

Safa aur Marwah se utarne ki dua

اللَّهُمَّ اسْتَعْمِلْنِي بِسُنَّةِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَتَوَفَّنِي عَلَى مِلَّتِهِ وَأَعِزَّنِي مِنْ
مُضَلَّاتِ الْفِتَنِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ط

Tarjama: Aye Allah ﷺ! Tu mujhe apne pyare Nabi ﷺ ki Sunnat ka tabe' bana de aur mujhe in ke deen par maut naseeb farma aur mujhe panah de fitnon ki gumrahiyon se apni rahmat ke sath, Ae sab se zyada raham karne wale.

Safa se ab Zikr-o-Durood me mashgul darmiyanah chaal chalte huwe Janib-e-Marwah chaliye (aaj kal to yahan sang-e-marmar bichha huwa hai aur air cooler bhi lage hain. Ek Sa'i woh bhi thi jo Sayyidatuna Hajirah رَضِيَ اللَّهُ عَنْهَا ne ki thi, zara apne zehan me woh dil hila dene wala manzar tazah kijiye, jab yahan be aab-o-giyah maidan tha aur nannhe munne Isma'il عَلَيْهِ السَّلَامُ shidat-e-piyas se bilak rahe the aur Hazrat-e-Sayyidatuna Hajirah رَضِيَ اللَّهُ عَنْهَا talash-e-aab (pani) me be taab chilchilati dhoop ke andar in sangalakh raston me phir rahi thi) jun hi pehla sabz meel aaye mard daurna shuru' karden. (Magar muhazzab tareeqe par na ke be tahashah) aur suwar suwari tez kar den, haan agar bheer zyada ho to thora ruk jaiye jab ke bheer kam hone ki umeed ho. Daurne me Ye yaad rakhiye ke khud ko ya kisi dusre ko eiza na pahunche ke yahan daurna Sunnat hai jab ke kisi Musalman ko qasdan eiza dena Haram. Islami behne na dauren. Ab Islami bhai daurte huwe aur Islami behne chalte huwe Ye dua padhen:

Sabz meelon ke darmiyan padhne ki dua

رَبِّ اغْفِرْ وَأَرْحَمْ وَتَجَاوَزْ عَنَّا تَعَلَّمْ إِنَّكَ تَعَلَّمْ مَا لَا تَعَلَّمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ وَ
أَهْدِنِي لِلْيَقِينِ هِيَ أَقْوَمُ ط اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا ط

Tarjama: Aye Allah ﷺ! Mujhe mu'af farma aur mujh par raham kar aur meri khatayen jo ke ya qeenan tere 'ilm me hain un se darguzar farma, beshak Tu janta

hai hamein iska 'ilm nahi. Beshak Tu 'izzat-o-ikraam wala hai aur mujhe siraat-e-mustaqeem pe qaaim rakh, Ae Allah عَزَّوَجَلَّ! mere 'umre ko mabroor aur meri Sa'i ko mashkoor (pasandeedah) aur mere gunahon ko bakhsh de.

Jab Dusra Sabz Meel aaye to aahista ho jaiye aur darmiyanah chaal se Janib-e-Marwah badhe chaliye. Ay lijiye ! Marwah Shareef aa gaya, 'awam-un-naas door uper tak chadhe huwe hain. Aap un ki naql mat kijiye yahan pahli seedhi par chadhne balke us ke qareeb zameen par khare hone se bhi marwah par chadhna ho gaya, yahan agarche 'imaarat ban jane ke sabab Ka'bah Shareef nazar nahi aata magar Ka'bah-e-Musharrafah ki taraf munh kar ke Safa ki tarah utni hi der tak dua mangiye. Ab niyyat karne ki zarurat nahi ke woh to pahle ho chuki Ye ek phera huwa.

Ab hasb-e-sabiq dua padhte huwe marwah se janib-e-Safa chaliye aur hasb-e-ma'mool Meelain-e-Akhzarain (yani sabz meelon) ke darmiyan mard daurte huwe aur Islami behne chalte huwe wahi dua padhen, ab Safa par pahunch kar 2 phere poore huwe. Isi tarah Safa aur marwah ke darmiyan chalte, daurte saatwan phera marwah par khatm hoga, الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ Aap ki Sa'i mukammal hui.

Dawran-e-Sa'i ek zarori ihtiyat

Basa awqat log Mas'aa me Namaz padh rahe hote hain. Dawran-e-Tawaf to Namazi ke aage se guzarna jaiz hai magar Dawran-e-Sa'i na jaiz. Aise mauqe' par ruk kar Namazi ke salam pherne ka intazar kar lijiye. Han kisi guzarne wale ko aar bana kar guzar sakte hain.

Namaz-e-Sa'i mustahab hai

Ab ho sake to Masjid-e-Haram me do rak'at namaz nafl (agar Makrooh waqt na ho to) ada kar lijiye ke mustahab hai. Hamare pyare Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne Sa'i ke baad Mataaf ke kinare Hajar-e-Aswad ki seedh me 2 nafl ada farmayi hain.

(Musnad Imam Ahmad vol. 10, pp. 354, Hadees 27313, Radd-ul-Muhtar vol. 3, pp. 589)

Inhi Tawaf-o-Sa'i ka naam Umrah hai. Qarin-o-Mutamatti' ke liye yahi "Umrah" ho gaya.

*Sharaf mujh ko Umre ka Maula diya hai
Karam mujh gunahgar par Ye bara hai*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Tawaf-e-Qudom

Mufrid ke liye Ye Tawaf, Tawaf-e-Qudom yani haazir-e-darbar ka mujra (yani salami) huwa. Qarin is ke baad Tawaf-e-Qudom ki niyyat se mazeed ek Tawaf-o-Sa'i kar le. Tawaf-e-Qudom, Qarin-o-Mufrid dono ke liye Sunnat-e-Mua'kkadah hai, agar tark kiya to bura kiya magar Dam wagairah Wajib nahi. *(Bahar-e-Shari'at, vol. 1, pp. 1111)*

Halq ya Taqseer

Ab mard Halq karen yani sar mundwa den ya Taqseer karen yani baal katarwaen. Magar Halq karwana behtar hai. Huzoor صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ne Hijjah-tul-Wada' me halq karaya aur sar mundwane walaon ke liye 3 baar dua-e-rahmat farmayi aur katarwane walon ke liye ek baar.

(Bukhari, vol. 1, pp. 573, Hadees. 1728)

Taqseer ki ta'reef

Taqseer yani kam-az-kam chauthae (1/4) sar ke baal ungli ke pawre barabar katwana. Is me Ye ihtiyat rakhiye ke ek pawre se zyada katayen ta ke sar ke beech me jo chhote chhote baal hote hain woh bhi ek pawre ke barabar kat jayen. Ba'z log qainchi se do teen jagah ke chand baal kaat liya karte hain, Hanafion ke liye Ye tareeqah galat hai aur is tarah Ihram ki pabandiyan bhi khatm na hongy.

Islami behnon ki Taqseer

Islami behnon ko sar mundana Haram hai woh sirf Taqseer karwayen. Is ka aasan tareeqah Ye hai ke apni chuttya ke sire ko ungli ke gird lapet kar utna hissa kaat len, lekin Ye ihtiyat laazmi hai ke

kam-az-kam chauthae (1/4) sar ke baal ek pawre ke barabar kat jayen.

Lagao `dil ko na dunya me har kisi shai se

Ta'alluq apna ho Ka'be se ya Madine se

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Tawaf-e-Qudom walon ke liye hidayat

Tawaf-e-Qudom me Iztiba'-o-Ramal aur Sa'i zarori nahi magar is me nahi karenge to Ye sare af'aal "Tawaf-uz-Ziyarah" me karne honge, ho sakta hai us waqt thakan wagairah ke sabab dushwari pesh aaye lihaza ise mutlaqan Tarkeeb me dakhil kar diya hai ke is tarah Tawaf-uz-Ziyarah me in cheezon ki haajat na hogi.

Mutamatti' ke liye hidayat

Mufrid-o-Qarin to Hajj ke Ramal-o-Sa'i se "Tawaf-e-Qudom" me faarig ho chuke magar Mutamatti' ne jo Tawaf-o-Sa'i kiye woh "Umre" ke the aur is liye "Tawaf-e-Qudom" Sunnat nahi hai ke is me faraghat paa len. Lihaza agar "Mutamatti" bhi pahle se faarig hona chahe to jab Hajj ka Ihram bandhe us waqt ek nafli Tawaf me Ramal-o-Sa'i kar le, ab use bhi Tawaf-uz-Ziyarah me in umoor ki hajat na rahegi. (*Bahar-e-Shari'at, vol. 1, pp. 1112*)

6 ya 7 ya 8 Zul-Hijjah ko agar hajj ka Ihram bandha to 'umuman bahut zyada bheer hoti hai, agar chahen to Hajj ke Ramal-o-Sa'i ke liye abhi Nafli Tawaf na kijiye, Tawaf-uz-Ziyarah me kar lijiye ke Ihram bhi nahi hoga aur Ummeed hai ke bheer me bhi qadre kami payenge, 10 ko phir bhi khoob hujom hota hai al-battah 11 aur 12 ko rush me kaafi kami aa jati hai.

Tamam Hajiyon ke liye Madani phool

Ab tamam Hujjaj-e-Kiraam (Qarin, Mutamatti' aur Mufrid) sab ke sab Mina Shareef jane ke liye Makkah Mu'azzamah me 8wen Zul-

Hijjah ke intazar me apni zindagi ke Haseen lamhaat guzar rahe hain. Pyare ‘Aashiqan-e-Rasool! Ye woh Muqaddas galyaan hain jin me hamare pyare pyare Aaqa Makki Madani Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne apni Hayat-e-Tayyibah ke kam-o-besh 53 saal guzare hain, yahan har jagah Mahboob-e-Akram صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke Naqsh-e-qadam hain, in mubarak galiyon ka khoob khoob adab kijiye. **Khabardar!** Gunah to kuja gunah ka Tasawwur bhi na aane paye ke Hudod-e-Haram me agar ek neki lakh ke barabar hai to gunah bhi laakh gunah hai. Gali galoch, geebat, chughli, jhoot, bad nigahi, bad gumani wagairah hamesha Haram hain magar yahan ka jurm to laakh guna hai. Har giz aisi hamaqat mat kijiye ke Halq karwate huwe sath hi مَعَادَ اللهِ عَزَّوَجَلَّ dadhi bhi mundwa di! khabardar Dadhi mundwana ya ek mutthi se katarwa kar ek mutthi se chhoti kar dalna dono haram aur Jahannam me le jane wale kaam hain aur yahan to agar ek baar bhi Ye harkat kareng to laakh baar haram ka gunah milega. Ae **aashiqan-e-Rasool!** Ab to aap ke chehre ko Makke Madine ki Hawayein choom rahi hain, maan jaiye! In mubarak balon ko badhne hi dijiye aur ab tak jitni baar mundwai ya ek mutthi se ghatae is se taubah kar lijiye aur hamesha ke liye pyare Aaqa Makki Madani Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki pakeezah Sunnat ko apne chehre par saja lijiye.

Sarkar ka ‘Aashiq bhi kya dadhi mundwata hai?

Kyun ‘ishq ka chehre se izhar nahi hota!

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Jab tak Makkah Mukarramah me rahen kya karen

1. Khoob nafli Tawaf kijiye, Ye yaad rahe ke Tawaf-e-Nafil me Tawaf ke baad pahle Multazam se lipatna hai is ke baad 2 rak’at Maqaam-e-Ibraheem par ada karni hain.

**Makkah
Mukarramah
Me
Karne
Wale Kaam**

2. Kabhi Huzoor-e-Akram صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke naam ka Tawaf kijiye to kabhi Ghaus-ul-A'azam رَحْمَةُ اللهِ عَلَيْهِ ke naam ka, kabhi apne Peer-o-Murshid ka kijiye to kabhi apne walidain ke naam ka.
3. Khoob nafli roze rakh kar fi rozah laakh laakh roze ka sawab lootiye, is baat ka dhiyan rakhiye ka Masjid-ul-Haram (ya kisi bhi Masjid) me rozah iftar karne ke liye khujor wagairah khaen ya Aab-e-Zamzam piyen I'tikaf ki niyyat hona zarori hai.
4. Jab kabhi Ka'batullah par nazar pare 3 baar لَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ kahiye aur Durood Shareef padh kar dua mangiye إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ Qabool hogi.
5. Jin ki paidal Hajj ki niyyat hai woh 2, 4 roz qabl Mina Shareef, Muzdalifah Shareef aur 'Arafaat Shareef haazir ho kar apne kheme dekh kar nishaniyan muqarrar kar len, neez us raste ka intikhab kar len ke jo ba aasani un khemon tak pohancha de, warna bheer me sakht Aazmaish ho sakti hai. (Islami behnon ko bus me hi aafiyat hai. paidal chalne me Islami bhaiyon se ikhtilal aur bicharne ka khatrah rahta hai neez Muzdalifah me dakihle ke waqt lakhaun ki bheer me Islami behnon ko sambhalne me woh Aazmaish hoti hai ke (الْأَمَانُ وَالْحَفِيفُ).
6. "Shopping" me zyada waqt sarf karne ke bajaye 'ibadat me waqt guzarne ki Koshish farmaye, baar baar Ye sunehri mauqa haath nahi aata.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Chappalon ke bare me zarori mas'alah

Masjid-e-Haram aur Masjid-un-Nabawi Shareef عَلَى صَاحِبَيْهَا السَّلَام وَالسَّلَام ke Mubarak darwazon ke Baahar be shumar log jute chappal utaar dete

hain phir wapsi me jo bhi joota pasand aaya pahan kar chalte bante hain! Is tarah ke jute ya chappal bila ijazat-e-shar’i jitni baar isti’maal karenge utni ta’dad me gunah hota rahega masalan bila ijazat-e-shar’i ek baar ke uthaye huwe jute 100 martabah pahne to 100 martabah pahanne ka gunah huwa. In jooton ke Ahkaam “Luqtah” (yani kisi ki giri pari cheez) ke hain ke maalik milne ki umeed hi khatam ho jaye to jis ko Ye “Luqtah” mila agar Ye faqeer hai to khud rakh sakta hai warna kisi faqeer ko dede.

Jis ne dusron ke jute Na Jaaiz isti’maal kar liye ab kya karen?

Mazkurah andaz par dunya me jis ne jahan se bhi is tarah ki harakat ki woh gunahgaar hai. Apne liye “Luqtah” yani giri pari cheez utha le jane wale par farz hai ke taubah bhi kare aur is tarah jitne bhi jute chappal ya cheezen li hain, agar in ke asal maalikon ya woh na rahe hon to un ke warison tak pohanchana mumkin na ho to woh saari cheezen ya agar ashya baqi nahi rahen to un ki qeemat kisi miskeen ko de de, ya un ki qeemat Masjid-o-Madrasah wagairah me dede. (luqte ke tafseeli masaail ke liye Bahar-e-Shari’at Jild 2, safhah 471 ta 484 ka mutala’ah farmaiye)

Aah! Jo bo chukka hun, waqt-e-diro ①

Hoga hasrat ka samna ya Rab!

(Zauq-e-naat)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Islami behnon ke liye Madani Phool

‘Auraten Namaz farodgah (yani Qiyam gah) hi me padhen. Namazon ke liye jo Masjidain-e-Kareemain me hazir hoti hain jahalat hai ke maqsood sawab hai aur khud Pyare Sarkar, Madani Tajdar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya: “Aurat ko meri Masjid (yani

① Yani fasal kaatate waqt

Masjid-e-Nabawi (عَلَىٰ صَاحِبَيْهَا الصَّلَاةُ وَالسَّلَامُ) me Namaz padhne se zyada sawab ghar me padhna hai. ”

(Musnad-e-Imam Ahmad Hanbal vol. 10, pp. 310, Hadees 27158)

Tawaf me 7 baten Haram hain

Tawaf agarche nafl ho, us me Ye saat baaten Haram hain:

(1) Be Wuzu tawaf karna. (2) Bagair majboori doli me ya kisi ki goad me ya kisi ke kandhon wagairah par tawaf karna. (3) Bila ‘uzr baith kar sarakna ya ghuthno par chalna. (4) Kaa’be ko seedhe hath par le kar ulta tawaf krna. (5) Tawaf me “Hateem” ke andar ho kar guzarna. (6) 7 pheron se kam karna.

TAWAF

(7) Jo ‘uzu satr me dakhil hai us ka chauthae (1/4) hissa khula hona, masalan raan ya aazad ‘aurat ka kaan ya kalai. (Bahar-e-Shari’at vol. 1, pp. 1112) Islami behne khoob ihtiyat karen, dauran-e-tawaf khususan Hajar-e-Aswad ka istilam karte waqt kafi khawateen ki chauthae kalai to kiya ba’z awqat puri kalai khul jati hai! (Tawaf ke ‘ilawah bhi gair mahram ke samne sar ke baal ya kaan ya kalai kholna Haram-o-Gunah hai. Parde ke tafseeli Ahkaam ma’loom karne ke liye Dawat-e-Islami ke isha’ati idare Maktabatul Madina ki matbu’ah 397 safhat par mushtamil kitab, “parde ke bare me suwal jawab” ka mutala’a farmaiye)

Tawaf ke 11 makrohaat

(1) Fuzool baat karna (2) Zikr-o-Dua ya tilawat ya naat-o-munajat ya koi kalam buland aawaz se karna (3) Hamd-o-Salah-o-Manqabat ke siwa koi sha’yr parhna (4) Na-paak kapron me tawaf karna. (Musta’mal chappal ya jute sath liye tawaf na karen ihtiyat isi me hai) (5) Ramal ya (6) Iztiba’ ya (7) Bosa-e-Sang-e-Aswad jahan jahan

in ka hukm hai tark karna (8) Tawaf ke pheron me zyada fasilah dena. Han zarurat ho to istinja ke liye ja sakte hain, Wuzu kar ke baqi poora kar lijiye (9) Ek tawaf ke baad jab tak us ki do rak'aten na padh len dusra tawaf shuru' kar dena. Han agar makruh waqt ho to harj nahi. Masalan subh sadiq se le kar sooraj buland hone tak ya baad Namaz-e-'Asr se guroob-e-aftab tak ke is me kai tawaf bagair "Namaz-e-Tawaf" jaiz hain al-battah makruh waqt guzar jane ke baad har tawaf ke liye do do rak'at ada kerni hongii (10) Tawaf me kuch khana (11) Peshab ya reeh waghera ki shiddat hote huwe tawaf karna. *(Bahar-e-Shari'at vol. 1, pp. 1113, Al Maslak-ul-Mutaqassit, lil-Qari pp. 165)*

Tawaf-o- Sa'i me Ye 7 kaam jaaiz hain

(1) Salam karna (2) Jawab dena (3) Zarurat ke waqt baat karna (4) Pani peena (Sa'i me kha bhi sakte hain) (5) Hamd-o-Na'at ya manqabat ke ash'aar aahistah aahistah parhna (6) Dawran-e-Tawaf Namazi ke aage se guzerna jaaiz hai ke tawaf bhi Namaz hi ki tarah hai magar Sa'i ke dawran guzerna Jaaiz nahi (7) Fatwa puchna ya fatwa dena. *(Ayzan, 1114, Al Maslak-ul-Mutaqassit, lil-Qari pp. 162)*

Sa'i ke 10 makrohaat

(1) Bagair zarurat is ke pheron me zyada faasilah dena. Han Qaza-e-hajat ya tajdeed-e-Wuzu ke liye ja sakte hain (Sa'i me Wuzu zarori nahi, mustahab hai) (2) Khareed (3) Farokht (4) Fuzool kalaam (5) "Pareshan nazri" yani idhar udhar fuzool dekhna Sa'i me bhi makruh hai aur tawaf me aur zyada makruh (6) Safa, ya (7) Marwah par na chadhna (ma'mooli sa chadhiye uper tak nahi) (8) Bagair majboori mard ka "Mas'aa" me na daurna (9) Tawaf ke baad bahut taakheer se Sa'i karna (10) Satr-e-'Aurat na hona.

(Bahar-e-Shari'at vol. 1, pp. 1115)

Sa'i ke 4 mutafarriq Madani phool

1. Sa'i me paidal chalna wajib hai jab ke 'uzr na ho (bila 'uzr suwari par ya ghisat kar ki to Dam wajib hoga) (*Lubab-ul-Manasik, pp. 178*)
2. Sa'i ke liye taharat shart nahi haiz-o-nifaas waali bhi kar sakti hai (*'Aalamgeri, vol. 1, pp. 227*)
3. Jism-o-Libaas paak hon aur ba Wuzu bhi hon Ye mustahab hai. (*Bahar-e-Shari'at vol. 1, pp. 1110*)
4. Sa'i shuru' karte waqt pahle Safa ki dua padhiye phir Sa'i ki niyyat kijiye. Sa'i ke muta'addid af'aal hain, jaisa ke Hajar-e-Aswad ka istilam, Safa par chadhna, dua mangna wagairah in sab par niyyaten kar le to acha hai, kam-az-kam dil me Ye niyyat hona bhi kafi hai husool-e-sawab ke liye asal Sa'i se pahle ke af'aal kar raha hun.

Sa'i

Islami behnon ke liye khaas takeed

Islami behne yahan bhi aur har jagah mardon se alag thalag rahan. Aksar nadan 'auraten "Hajar-e-Aswad" aur Rukn-e-Yamaani ko chumne ke liye ya Ka'batullah Shareef ke qareeb jane ke liye be dharak mardon me ghusti hain. Taubah! Taubah! Ye sakht be baaki hai. Islami behnon ke liye theek dopahar ke waqt masalan din ke 10 baje tawaf karna munasib hai ke us waqt bheer kam hoti hai.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Baarish aur meezab-e-rahmat

Baarish ke dawran Hateem Shareef me bahut bheer ho jati hai, Meezab-e-Rahmat se nichhawaar hone wala mubarak pani lene ke liye Haji saahiban deewanah war lapakte hain is me zakhmi hone

balke kuchal kar marjane tak ka khatrah hota hai, aise mauqe par Islami behnon ko door rehna zarori hai.

*Hai Tawaf-e-Khana-e-Ka'bah sa'adat marhaba!
Khoob barasta hai yahan par abr-e-rahmat marhaba!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Hajj ka Ihram bandh lijiye

Agar aap ne abhi tak Hajj ka Ihram nahi bandha to 8 Zul-Hijjah ko bhi bandh sakte hain magar sahalat 7 ko rahegi kyunke Mu'allim apne apne Hajiyon ko 7wen ki Isha ke baad se Mina Shareef pohanchana shuru' kar dete hain. Masjid-e-Haram me gair makruh waqt me Ihram ke 2 nafl ada kar ke ma'na par nazar rakhte huwe is tarah Hajj ki niyyat kijiye.

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي وَأَعِنِّي عَلَيْهِ وَبَارِكْ لِي فِيهِ ط
نَوَيْتُ الْحَجَّ وَأَحْرَمْتُ بِهِ لِلَّهِ ط

Tarjama: *Ae Allah ﷺ! Mai Hajj ka iradah karta hun mere liye ise aasan kar aur ise meri taraf se qabool farma aur ise (ada karne me) meri madad farma aur ise mere liye ba barakat farma. Mai ne Hajj ki niyyat ki aur Allah ﷺ ke liye iska Ihram bandha.*

Niyyat ke baad Islami bhai buland awaz se aur Islami behne dhemi awaz me 3, 3 martabah Labbaik padhen. Ab ek baar phir aap par Ihram ki pabandiyan 'aaid ho gayi.

Ek mufeed mashwarah

Agar aap chahen to ek Naflī Tawaf me Hajj ke Iztiba', Ramal aur Sa'i se faarig ho lijiye, is tarah Tawaf-uz-Ziyarah me ap ko Ramal-o-Sa'i ki zarurat nahi rahegi. Magar Ye zehan me rahe ke 7 aur 8 ko bheer bahut zyada hoti hai, neez 10 ko Tawaf-uz-Ziyarah me bhi

kaafi hujoom hota hai al-battah 11 aur 12 ke Tawaf-uz-Ziyarah me rush me kami aajati hai aur me bhi qadre aasani rehti hai.

Mina ko rawangi

Aaj 8wen shab hai, Baad-e-Namaz-e-'Isha har taraf dhoom pari hai, sab ko ek hi dhun hai ke Mina chalo! Aap bhi taiyar ho jaiye, apni zaroriyaat ki ashya masalan tasbeeh, Musalla, qiblah numa, gale me latkane wali pani ki bottle, zaroorat ki dawaen, Mu'allim ka address aur Ye to har waqt sath hi hona chahiye ta ke rastah bhool jane ya **مَعَادَ اللَّهِ عَزَّوَجَلَّ** hadse ya be hoshi ki surat me kaam aaye. Agar Hajjanen sath hain to sabz ya kisi bhi numayan rang ke kapre ka tukra un ke sar ki pichli janib burqa' me si lijiye, ta ke bheer bhar me pehchan sake, raah chalte khususan rush me inhen apne aage rakhiye agar aap aage rahe aur ye zyada peeche rah gayi to bichhar sakti hain. Akhrajaat baraye Ta'am-o-Qurbani wagairah wagairah sath lena na bholiye, cholha na lijiye ke wahan mana' hai. Agar mumkin ho to Mina, 'Arafaat, Muzdalifah wagairah ka safar paidal hi tay kijiye ke jab tak Makkah Shareef paltenge har qadam par 7 crore nekiyan milengi. **وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ**. Raste bhar me Labbaik aur Zikr-o-Durood ki khoob khoob kasrat kijiye. Jun hi Mina Shareef nazar aaye Durood-e-Paak padh kar Ye dua padhiye.

اللَّهُمَّ هِدِّهِ مِنِّي فَأَمَّنْ عَلَيَّ بِمَا مَنَنْتَ بِهِ عَلَيَّ أَوْلِيَايَاكِ

Tarjama: *Ae Allah عَزَّوَجَلَّ! Ye Mina hai mujh par woh Ihsan farma jo Tu ne apne Awliya par farmaya.*

Aye lijiye ! Ab aap Mina Shareef ki Haseen wadiyon me dakhil ho gayi, marhaba! Kis qadar dilkusha manzar hai, kiya zameen, kiya Pahaar, har taraf khemon ki bahaar hai. Aap bhi apne Mu'allim ki taraf se diye huwe kheme me Qiyam farmaye. 8 ki Zuhr se le kar kal 9wen ki Fajr tak 5 Namazen aap ko Mina Shareef me ada karni hain

kyunke Allah ﷺ ke pyare Mahboob ﷺ ne aisa hi kiya hai.

Mina shareef me pahle din jagah ke liye laraiyan

Mina Shareef ki aaj ki haaziri 'azeem ibadat hai, aur laakhaun lakh Hujjaj is ibadat ke liye jama' ho gayi hai, is liye Shaitan bhi ek Dam biphra huwa hai aur baat baat par Hajiyon ko ghussah dila raha hai, is ka yun bhi izhaar ho raha hai ke khemon me jagah ke liye ba'z Hujjaj uljhe aur shor sharabe me mashgul hain. Aap Shaitan ke war se hoshiyar rahiye agar koi Haji sahib aap ki jagah par waqa'ee qabiz ho gayi hai to hath jor kar narmi se un ko samjhaye agar woh nahi mante aur aap ke paas koi mutabadil jagah nahi to jhagarne ke bajaye Mu'allim ke aadami ko talab farma lijiye. ان شاء الله ﷺ aap ka masa'lah hal ho jayega. Bahar-haal ap ko dil bara rakhna aur Allah ﷺ ke mahmanon ke sath narmi aur Darguzar se kaam lena hai, aaj ka din bahut aham hai ho sakta hai kuch log gap shap kar rahe hon, magar aap apni ibadat me lage rahiye, ho sake to un ko neki ki Dawat dijiye ke Ye bhi ek Aala darje ki ibadat hai. Aaj aane wali raat Shab-e-'Arafah hai, mumkin ho to ye raat zaroor ibadat me guzariye ke sone ke din bahut pare hain, aise mawaaqi' baar baar kahan naseeb hote hain!

Dua-e-Shab-e-'Arafah

Farman-e-Mustafa ﷺ hai: Jo shakhs 'Arafe ki raat me ye Duaen hazar (1000) martabah padhen to jo kuch Allah ﷺ se mangega paayega jab ke gunah ya qat'a raham (yani rishtedari katne) ka suwal na kare. (Dua ye hai)

سُبْحَانَ الَّذِي فِي السَّمَاءِ عَرْشُهُ ط سُبْحَانَ الَّذِي فِي الْأَرْضِ مَوْطِئُهُ ط سُبْحَانَ الَّذِي فِي الْبَحْرِ سَبِيلُهُ ط سُبْحَانَ الَّذِي فِي النَّارِ سُلْطَانُهُ ط سُبْحَانَ الَّذِي فِي الْجَنَّةِ رَحْمَتُهُ ط سُبْحَانَ الَّذِي

فِي الْقَبْرِ قَضَائِهِ ط سُبْحَانَ الَّذِي فِي السَّمَوَاتِ رُوحُهُ ط سُبْحَانَ الَّذِي رَفَعَ السَّمَاءَ ط سُبْحَانَ
الَّذِي وَضَعَ الْأَرْضَ ط سُبْحَانَ الَّذِي لَا مَلْجَأَ وَلَا مَنْجَى مِنْهُ إِلَّا إِلَيْهِ ط

Tarjama: Paak hai woh jis ka 'Arsh bulandi me hai. Paak hai woh jis ki hukumat zameen me hai, paak hai woh ke jis ka rastah darya me hai, paak hai woh ke naar me us ki saltanat hai, paak hai woh ke Jannat me us ki rahmat hai, paak hai woh ke qabr me usi ka hukm hai, paak hai woh ke hawa me jo roohen hain usi ki milk hain, paak hai woh ke jis ne aasman ko buland kiya, paak hai woh ke jis ne zameen ko past kiya, paak hai woh ke us ke 'azab se panah-o-najat ki koi jagah nahi magar usi ki taraf.

9 ki raat Mina me guzarna Sunnat-e-Mua'kkadah hai

Raaton raat Mu'allimon ki bus suawy 'Arafaat Shareef chal parti hain aur Mina Shareef me 9 wen raat guzarne ki Sunnat-e-Mua'kkadah laakhaun Hajjiyon ki fot ho jati hai. Bahar-e-Shari'at me hai: Agar raat ko Mina me raha magar subh-e-sadiq hone se pahle ya Namaz-e-Fajr se pahle ya aaftab nikalne se pahle 'Arafaat ko chala gaya to bura kiya. (*Bahar-e-Shari'at, vol. 1, pp. 1120*)

Ma'lomaat ki kami ke ba'is be shumar Hujjaj subh-e-sadiq se qabl hi Namaz-e-Fajr ada kar lete hain! Jald bazi se kaam lene ke bajaye Haji saahiban apne Mu'allim se mil kar Mina Shareef me raat guzarne ki Tarkeeb bana lijiye, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, aap ke liye tuloo'-e-aaftab ke baad bus ka bandobast ho jayega.

*Chalo 'Arafaat chalte hain wahan Haji banenge hum
Gunah se paak hongee laut ke jis Dam chalenge hum*

'Arafaat shareef ko rawangi

Aaj 9 Zul-Hijjah ko Namaz-e-Fajr Mustahab waqt me ada kar ke Labbaik aur Zikr-o-Dua me mashgul rahiye yahan tak soraj tuloo'

hone ke baad Masjid-e-Khayf Shareef ke samne waaq’ ‘**Kooh-e-Sabeer**’ par chamke ab dharakte huwe dil ke sath janibe ‘Arafaat Shareef chaliye aur raaste bhar Labbaik aur Zikr-o-Durood ki kasrat rakhiye. Dil ko khayal-e-gair se paak karne ki Koshish kijiye ke aaj woh din hai ke kuch ka Hajj qabool kiya jayega aur kuch ko inhi maqbulain ke tufail bakhsha jayega. Mahroom woh jo aaj mahroom raha, agar waswase aayen to un se bhi larae mat bandhiye ke yun bhi Shaitan ki kamyabi hai ke us ne aap ko kisi aur kaam par laga diya! Bas aap ki ek hi dhun ho ke mujhe apne Rab ﷻ se kaam hai. Yun karne se **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** Shaitan na kaam-o-na muraad dafa’ hoga.

*Mahabbat me apni guma Ya Ilahi
Na paun me apna pata Ya Ilahi*

RAAH-E-‘ARAFAT ki Dua (Mina Shareef se nikal kar Ye Dua padh lijiye)

اللَّهُمَّ اجْعَلْهَا حَيْرَ غُدْوَةٍ وَعَدْوَةٍ قَطٍّ وَقَرِّبْهَا مِن رِضْوَانِكَ وَأَبْعِدْهَا مِن سَخَطِكَ ط
اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَعَلَيْكَ تَوَكَّلْتُ وَوَجَّهَكَ أَرَدْتُ فَاجْعَلْ ذَنْبِي مَغْفُورًا وَحَاجَتِي
مَبْرُورًا وَارْحَمْنِي وَلَا تُخَيِّبْنِي وَبَارِكْ لِي فِي سَفَرِي وَأَقْضِ بَعْرَفَاتِ حَاجَتِي
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط

Tarjama: Ae Allah ﷻ! Meri is subh ko tamam subhon se achhi bana de aur ise apni khushnudi se qareeb kar aur apni na khushi se door kar. Ae Allah ﷻ! Mai teri taraf mutawajjeh huwa aur tujh par Mai ne Tawakkul kiya aur tere wajh-e-kareem ka iradah kiya Tu mere gunah bakhsh aur mere Hajj ko mabror kar aur mujh par raham farma aur mujhe mahroom na kar aur mere safar me mere liye barakat ‘ata farma aur ‘Arafaat me meri hajat poori kar, beshak Tu har cheez par qudrat rakhne wala hai.

‘Arafaat Shareef me dakhilah

Ay lijiye ! Ab aap ‘Arafaat Shareef ke qareeb aa pahunche, tarap jaiye aur aansuon ko bahne dijiye ke ‘anqareeb aap us muqaddas maidan me dakhil honge jahan aane wala mahroom luata hi nahi. Jab nazar Jabal-e-Rahmat ko choome Labbaik-o-Dua me aur zyada Koshish kijiye ke ab jo Dua mangenge **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** qabool hogi. Dil sambhale, nigahen neechi kiye Labbaik ki peham takrar karte huwe rote rote Maidan-e-‘Arafaat paak me dakhil hon.

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ ! Ye woh muqaddas maqaam hai jahan aaj laakhaun Musalman ek hi libaas (Ihram) me malbos jama’ hain, har taraf Labbiak ki sadaen goonj rahi hain. Yaqeen janiye be shumar awliya kiraam **رَحْمَتُهُمُ اللَّهُ** aur Allah **عَزَّوَجَلَّ** ke 2 Nabi Hazrat Sayyiduna Khizr aur Hazrat Sayyiduna Ilyas **عَلَيْهِمَا السَّلَام** bhi baroz ‘Arafah maidan-e-‘Arafaat مبارک me tashreef farma hote hain. Ab aap bakhoobi aaj ke din ki ahamiyyat ka andazah laga sakte hain. Hazrat Sayyiduna Imam Ja’far Saadiq **رَحْمَةُ اللَّهِ عَلَيْهِ** se marwi hai: kuch gunah aise hain jin ka Kaffara Wuqoof-e-‘Arafah hi hai. (Yani woh sirf Wuqoof-e-‘Arafaat se hi mit tay hain). (*Qoot-ul-Quloob, vol. 2, pp. 199*)

Yaum-e-‘Arafah ke 2 ‘azeem-us-shan fazaail

- ❖ ‘Arafe se zyada kisi din me Allah **عَزَّوَجَلَّ** apne bandon ko Jahannam se aazad nahi karta phir un ke sath malaaikeh par mubahaat (yani fakhr) fermata hai. (*Muslim, pp. 703, Hadees 1348*)
- ❖ ‘Arafe se zyada kisi din me Shaitan ko zyada Sagheer-o-Zaleel-o-Haqeer aur ghaiz (yani sakht gusse) me bhara huwa nahi dekha gaya aur us ki wajah ye hai ke is din me rahmat ka nuzool

aur Allah ﷺ ka bandon se bare bare gunah mu'af farmana Shaitan dekhta hai. (*Muatta Imam Maalik, vol. 1, pp. 386, Hadees. 982*)

Kisi ne jab 'auraton ko dekha

Ek shakhs ne 'Arafah ke din 'auraton ki taraf nazar ki, Rasoolullah ﷺ ne farmaya:” aaj woh din hai ke jo shakhs kaan aur aankh aur zaban ko qabo me rakhe, us ki maghfirat ho jayegi”.

(*Shu'ab-ul-Iman, vol. 3, pp. 461, Hadees. 4071*)

Ya Ilahi Hajj karoon teri riza ke waaste

Kar qabool is ko Muhammad Mustafa ke waaste

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

'Arafaat me kankaron ko gawah karne ki Iman afroz hikayat

Hazrat Sayyiduna Ibrahim Wasti رَحْمَةُ اللهِ عَلَيْهِ ne ek baar Hajj ke mauqe par Maidan-e-'Arafaat me 7 kankar hath me uthaye aur un se farmaya: Ae kankaro! Tum gawah ho jao ke Mai kahta hun:

لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط

Tarjama: Allah ﷺ ke siwa koi ma'bood nahi aur Muhammad

us ke Banda-e-Khaas aur Rasool hain.

Phir jab soye to khuwab me dekha ke mahshar barpa hai aur hisab kitab ho raha hai, un se bhi hisab liya jata hai aur hukm-e-dozakh sunaya jata hai, ab firishte suwe Jahannam liye ja rahe hain jab Jahannam ke darwaze par pahunchte hain to un 7 kankaron me se ek kankar darwaze par aakar rok ban jata hai phir dusre darwaze par pahnce to dusra kankar isi tarah darwaze ke aage aa gaya, yun hi Jahannam ke 7 darwazon par huwa phir Malaaikah 'Arsh-e-Mu'alla ke paas le kar haazir huwe. Allah ﷺ ne irshad farmaya: Ae Ibrahim! Tu ne kankaron ko apne Iman par gawah rakha to un be jaan

pattharon ne tera haq zaai' na kiya, to Mai teri gawahi ka haq kaise zaai' kar sakta hun! Phir Allah ﷻ ne farman jari kiya ke ise Jannat ki taraf le jao chunanche jab Jannat ki taraf le jaya gaya to Jannat ka darwazah band paya, Kalimah-e-Paak ki gawahi aaye aur aap رَحْمَةُ اللَّهِ عَلَيْه Jannat me daakhil ho gayi. (*Durrat-un-Naasiheen*, pp. 37)

Khush naseeb Hajiyo aur Hajjano!

Aap bhi Maidan-e-‘Arafaat me 7 kankar utha kar mazkurah kalimah ya kalimah shahadat padh kar un ko gawah bana kar wapas wahan rakh dijiye neez dunya me jahan bhi hon mauqa milne par darakhton, pahaaron, daryaon, nahron, aur baarish ke qatron wagairah wagairah ko kalimah Shareef suna kar apne Iman ka gawah banate rahiye.

Wuqoof-e-‘Arafaat Shareef ke 9 madani phool

1. Jab dopahar qareeb aaye to nahau ke Sunnat-e-Mua`kkadah hai aur na ho sake to sirf Wuzu.
(Bahar-e-Shari'at, vol. 1, pp. 1123)
2. Aaj yani 9 Zul-Hijjah ko dopahar dhalne (yani Namaz-e-Zuhr ka waqt shuru' hone) se le kar 10wen ki subh-e-saadiq ke darmiyan jo koi Ihram ke sath ek lamhe ke liye bhi ‘Arafaat paak me daakhil huwa woh Haji ho gaya, aaj yahan ka wuqoof Hajj ka Rukn-e-A'zam hai.
3. ‘Arafaat Shareef me Waqt-e-Zuhr me Zuhr-o-‘Asr mila kar padhi jati hai^①. Magar is ki ba'z sharaait hain.
4. Haji ko aaj be rozah hona aur har waqt ba Wuzu rahna Sunnat hai.
5. Jabal-e-Rahmat ke qareeb jahan siyah patthar ka farsh hai wahan wuqoof karna Afzal.

**WUQOOF
E
A'RAFAAT
SHAREEF**

^① Aap apne apne khemon hi me Zuhr ki Namaz Zuhr ke waqt me aur ‘Asr ke waqt me ba jama'at ada kijiye.

6. Ba'z log "Jabal-e-Rahmat" ke uper chadh jate aur wahan se khare khare Roomal hilate rahte hain, aap aisa na kijiye aur un ki taraf bhi dil me bura khayal na laiye, aaj ka din auron ke 'ayb dekhne ka nahi, apne 'aybon par sharamsari aur giriya-o-zari ka hai.
7. Wuqoof ke liye khara rahna Afzal hai shart ya waajib nahi, baitha raha jab bhi wuqoof ho gaya wuqoof me niyyat aur ru ba Qiblah hona Afzal hai.
8. Namazon ke baad fauran wuqoof karna Sunnat hai.
(Bahar-e-Shari'at, vol. 1, pp. 1124)
9. Mauqif (yani thaharne ki jagah) me har tarah ke saye hata ke chhatri lagane se bachiye, haan jo majboor hai woh ma'zoor hai.
(Ayezah, pp. 1128)

Chhatri lagayen to mard ye ihtiyat farmayen ke sar se mas (Touch) na ho warna Kaffare ki suraten paida ho sakti hain.

Imam-e-Ahl-e-Sunnat ki khaas naseehat

Badnigahi hamesha Haram hai na ke Ihram me, na ke mauqif ya Masjid-ul-Haram me, na ke Ka'be ke samne, na ke Tawaf-e-Baitullah me. Ye tumhare Imtihan ka mauqa hai, 'auraton ko hukm diya gaya hai ke yahan munh na chhupao aur tumhen hukm diya gaya hai ke un ki taraf nigah na karo, yaqeen jano ke ye bare izzat wale Badshah ki baandiyan hain aur is waqt tum aur woh sab khaas darbar me haazir ho, bila tashbeeh shayr ka bacha us ki baghal me ho us waqt kaun us ki taraf nigah utha sakta hai to Allah **عَزَّوَجَلَّ** Waahid-o-Qahhar ki kaneezen ke us ke darbar-e-khaas me haazir hain, un par bad nigahi kis qadr sakht hogi.

وَاللَّهُ التَّمَلُّ الْأَعْلَى ط

Tarjimah-e-Kanz-ul-Iman: Aur Allah ki shan sab se buland

(Parah. 14, Surah Nahl, Aayat. 60)

Haan haan! Hoshiyar! Iman bachaye huwe, qalb-o-nigah sambhale huwe, Haram (yaad rahe! ‘Arafaat Hudod-e-Haram se bahar hai) woh jagah hai jahan gunah ke irade se bhi pakra jata hai aur ek gunah laakh ke barabar thaharta hai. Allah ﷺ khair ki tawfeeq de.

(Fatawa Razawiyah, vol. 10, pp. 750)

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوَّلِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Gunahon se mujh ko bacha ya Ilahi

Buri ‘aadaten bhi chhura ya Ilahi

‘Arafaat Shareef ki Duaen (Arabi)

- ❖ Dopahar ke waqt dawran-e-wuqoof mauqif me mandarajah zel kalimah-e-tawheed, surah Ikhlas aur phir is ke baad diya huwa Durood Shareef 100 baar padhne wale ki ba Hukm-e-Hadees bakhshish kar di jati hai, neez agar woh tamam ‘Arafaat Shareef walon ki sifarish kar de to woh bhi qabool kar li jaye.

- 1) Ye kalimah Shareef 100 maratabah padhiye:

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

Tarjama: Allah ﷺ ke siwa koi ma’bood nahi, woh akela hai, us ka koi shareek nahi, usi ke liye mulk hai aur tamam khoobiyen usi ke liye hain, wohi zindah karta aur marta hai aur woh har shai par qudrat rakhne wala hai.

- 2) Surah-e-Ikhlas Shareef 100 baar aur Ye Durood Shareef 100 baar padhiye:

اَللّٰهُمَّ صَلِّ عَلٰى (سَيِّدِنَا) مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى (سَيِّدِنَا) اِبْرَاهِيْمَ وَعَلٰى اٰلِ
(سَيِّدِنَا) اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ وَعَلَيْنَا مَعْرُومٌ ط

Tarjama: Ae Allah ﷺ hamare Sardar Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ par Durood bhej jis tarah Tu ne Durood bheje hamare Sardar Hazrat Sayyiduna Ibrahim عَلَيْهِ السَّلَام par aur hamare Sardar Hazrat Ibrahim عَلَيْهِ السَّلَام ki aal par, beshak Tu ta’reef kiya gaya buzurg hai aur ham par bhi un ke sath.

- ❖ 3 baar phir kalimah-e-tawheed ek baar is ke baad Ye
Dua 3 baar padhiye:

اللَّهُمَّ اهْدِنِي بِالْهُدَى وَنَقِّنِي
وَاعْصِنِي بِالتَّقْوَى وَاغْفِرْ لِي فِي الْأَجْرَةِ وَالْأُولَى ط

*Tarjama: Allah عَزَّوَجَلَّ mujh ko hidayat ke sath rahnumai kar aur paak kar aur
parhezgari ke sath gunah se mahfooz rakh aur dunya-o-aakhirat me meri
maghfirat farma.*

Is ke baad ek baar Ye Dua padhiye;

اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَدُنْبًا مَغْفُورًا ط اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي نَقُولُ وَخَيْرًا مِمَّا نَقُولُ ط
اللَّهُمَّ لَكَ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي وَإِلَيْكَ مَأْنِي وَوَلَكَ رَبِّ تُرَاثِي ط اللَّهُمَّ اعْوِذُكَ مِنْ
عَذَابِ الْقَبْرِ وَسُوسَةِ الصِّدْرِ وَشَتَاتِ الْأَمْرِ ط اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا تَجِبُ بِهِ
الرِّيحُ وَنَعُودُكَ مِنْ شَرِّ مَا تَجِبُ بِهِ الرِّيحُ ط اللَّهُمَّ اهْدِنَا بِالْهُدَى وَزَيِّنَا بِالتَّقْوَى
وَاغْفِرْ لَنَا فِي الْأَجْرَةِ وَالْأُولَى ط اللَّهُمَّ إِنِّي أَسْأَلُكَ رِزْقًا طَيِّبًا مُبَارَكًا ط اللَّهُمَّ إِنَّكَ أَمَرْتَ
بِالدُّعَاءِ وَقَضَيْتَ عَلَى نَفْسِكَ بِالْإِجَابَةِ وَإِنَّكَ لَا تُخْلِفُ الْمِيعَادَ وَلَا تَنْكُثُ عَهْدَكَ ط
اللَّهُمَّ مَا أَحْبَبْتَ مِنْ خَيْرٍ فَحَبِّبْهُ إِلَيْنَا وَيَسِّرْهُ لَنَا وَمَا كَرِهْتَ مِنْ شَرٍّ فَكَرِّهْهُ إِلَيْنَا
وَجَبِّبْنَاهُ وَلَا تَذِرْهُ مِنَّا الْإِسْلَامَ بَعْدَ إِذْ هَدَيْتَنَا ط اللَّهُمَّ إِنَّكَ تَرَى مَكَانِي وَتَسْمَعُ
كَلَامِي وَتَعْلَمُ سِرِّي وَعَلَانِيَتِي وَلَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي أَنَا الْبَائِسُ الْفَقِيرُ
الْمُسْتَغِيثُ الْمُسْتَجِيرُ الْوَجِلُ الْمُسْفِقُ الْمُقَرُّ الْمُعْتَرِفُ بِذُنُوبِهِ أَسْأَلُكَ مَسْأَلَةَ
الْمُسْكِينِ وَأَبْتَهْلِ إِلَيْكَ ابْتِهَالِ الْمَذْنِبِ الذَّلِيلِ وَأَدْعُوكَ دُعَاءَ الْخَائِفِ الْمُضْطَرِّ
دُعَاءَ مَنْ خَضَعْتَ لَكَ رَقَبَتَهُ وَقَاضَتْ لَكَ عَيْنَاهُ وَنَحِلَ لَكَ جَسَدُهُ وَرَغِمَ أَنْفُهُ ط اللَّهُمَّ لَا
تَجْعَلْنِي بِدُعَائِكَ رَبِّي شَقِيئًا وَكُنْ لِي رَوْفًا رَحِيمًا يَا خَيْرَ الْمَسْئُولِينَ وَخَيْرَ الْمُعْطِينَ ط

Tarjama: Ae Allah ﷻ! Is Hajj ko Mabror kar aur gunah bakhsh de. Ilahi! Tere liye Hamd hai jaisi hum kahte hain aur is se behtar jis ko hum kahen. Ae Allah ﷻ meri Namaz-o-Ibadat aur mera jeena aur marna tere hi liye hai aur teri hi taraf meri wapasi hai aur aye Parwardigar! Tu hi mera waris hai. Ae Allah ﷻ Mai teri panah mangta hun 'azab-e-qabr aur seene ke waswase aur kaam ki paragandagi (paresahni) se. Ilahi! Mai suwal karta hun us cheez ki khair ka jis ko hawa lati hai aur us cheez ke shar se panah mangta hon jise hawa laati hai. Ilahi! Hidayat ki taraf hum ko rahnumai kar aur taqwa se hum ko zeenat 'inayat kar aur aakhirat aur dunya me hum ko bakhsh de. Ilahi! Mai rizq-e-pakeezah aur ba barakat ka tujh se suwal karta hun. Ilahi! Tu ne dua karne ka hukm diya aur qabool karne ka zimmah Tu ne khud liya aur beshak Tu wa 'de ke khilaf nahi karta aur apne 'ahad ko nahi torta. Ilahi! Jo achhi baaten tujhe mahboob hain unhen hamari mahboob karde aur hamare liye muyassar kar aur jo buri baaten tujhe na pasand hain unhen hamari na pasand kar aur hum ko un se bacha aur Islam ki taraf Tu ne hum ko hidayat farmayi to is ko hum se juda na kar. Ilahi! Tu mere makan ko dekhta aur mere kalam ko sunta hai aur mere posheedah aur zaahir ko janta hai ke mere kaam me se koi shai tujh par makhfi (yani chhupi) nahi. Mai na muraad, muhtaj faryad karne wala, panah chahne wala, tujh se darne wala, apne gunah ka muqir-o-mu'tarif (yani iqrar-o-i'tiraf karne wala) hun, Miskeen ki tarah tujh se suwal karta hun aur gunahgar zaleel ki tarah tujh se 'aajizi karta hun aur darne wale muztar ki tarah tujh se dua karta hon. Us ki misl dua jis ki gardan tere liye jhuki hui aur aankhen jari aur badan laghir aur naak khaak me mili hai. Ae Parwardigar ﷻ! Tu apni hidayat se mujhe mahrom na kar aur mujh par bahut meharban ho ja Ae bahut behtar suwal kiye gayi aur behtar dene wale.

- 3) Ameer-ul-Mu`mineen Hazrat Sayyiduna Ali Murtaza رَضِيَ اللهُ عَنْهُ se riwayat hai ke Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ke meri aur Ambiya ki dua 'Arafah ke din Ye hai:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ط لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط
 اللَّهُمَّ اجْعَلْ فِي سَمْعِي نُورًا وَفِي بَصَرِي نُورًا وَفِي قَلْبِي نُورًا ط اللَّهُمَّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي
 أَمْرِي وَأَعُوذُ بِكَ مِنْ وَسْوَاسِ الصُّدْرِ وَتَشْتِيَتِ الْأَمْرِ وَعَدَابِ الْقَبْرِ ط اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ
 شَرِّ مَا يَلِجُ فِي اللَّيْلِ وَشَرِّ مَا يَلِجُ فِي النَّهَارِ وَشَرِّ مَا تَهْبُطُ بِهِ الرِّيحُ وَشَرِّ بَوَاقِ الدَّهْرِ ط

Tarjama: Allah ﷺ ke siwa koi ibadat ke laaiq nahi, woh yakta hai is ka koi shareek nahi, usi ke liye mulk hai aur usi ke liye sab khoobiyan hain, wahi zindah karta aur maarta hai aur woh har cheez par qudrat rakhne wala hai. Ae Allah ﷺ meri quwwat-e-sma'at ko noor kar aur meri nazar ko noor kar aur mere dil me noor bhar de. Ae Allah ﷺ mera seenah khol de aur mera kaam aasan kar aur Mai teri panah mangta hun seene ke waswason aur kaam ki paragandagi (intishar) aur 'azab-e-qabr se. Ae Allah ﷺ! Mai taryri panah mangta hun us ki burai se jo raat me daakhil hoti hai aur us ki burai se jo din me daakhil hoti hai aur us ki burai se jise hawa ura laati hai aur aafaat-e-dahr ki burai se.

Madani phool: Sadr-us-Sharee'ah Hazrat Sayyiduna Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ Maidan-e-'Arafaat me padhne ki ba'z duaen naql karne ke baad farmate hain: is maqaam par padhne ki bahut duaen kitabon me mazkoor hain magar itni hi me kifayat hai aur Durood Shareef-o-Tilawat-e-Quran paak sab du'aon se zyada mufeed. (*Bahar-e-Shari'at, vol. 1, pp. 1127*)

Maidan-e-'Arafaat me dua khare khare mangna Sunnat hai

Pyare pyare Hajiyo! Sidq-e-Dil se apne Rab-e-Kareem ﷺ ki taraf mutawajjeh ho jaiye aur Maidan-e-Qiyamat me hisab-e-a'amaal ke liye us ki bargah me haaziri ka Tasawwur kijiye. Nihayat hi khusho'-o-khuzo' ke sath larazte, kanpte, khauf-o-ummeed ke mile jule jazabaat ke sath aankhen band kiye, sar jhukaye dua ke liye hath aasman ki taraf sar se onche phailaye Taubah-o-Istighfar me doob jaiye, dawran-e-dua waqtan fawaqtan Labbaik ki takrar rakhiye, khoob ro ro kar apni, apne waalidain aur tamam Ummat ki maghfirat ki dua mangiye, Koshish kijiye ke ek aadh qatrah aansu to tapak hi jaye ke Ye qaboliyyat ki Daleel hai, agar rona na aaye to rone jaisi surat hi bana lijiye ke achhon ki naql bhi achhi hai. Tajdar-e-Khatm-e-Nabuwat صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ aur tamam Ambiya-e-Kiraam رَضِيَ اللهُ عَنْهُمْ aur Ahl-e-Bait-e-Athar عَلَيْهِمُ السَّلَامُ

ka waseelah apne Parwardigar **عَزَّوَجَلَّ** ke darbar me pesh kijiye. Huzoor-e-Ghaus-e-Paak, Khuwajah Ghareeb Nawaz, aur A'ala Hazrat Imam Ahmad Raza **رَحْمَتُهُمُ اللَّهُ** ka wastah dijiye, har wali aur har 'Aashiq-e-Nabi ka sadaqah mangiye. Aaj rahmat ke darwaze khole gayi hain, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, maangne wala na kaam nahi hoga, Allah **عَزَّوَجَلَّ** se maangne wala na kaam nahi hoga, Allah **عَزَّوَجَلَّ** ki rahmat ki ghanghor ghatayen jhoom jhoom kar aa rahi hain, rahmaton ki mosla dhar baarish baras rahi hai. Sare ka sara 'Arafaat Anwaar-o-Tajalliyat aur rahmat-o-barakat me dooba huwa hai! kabhi apne gunahon aur Allah **عَزَّوَجَلَّ** ki qahhari aur us ke 'azab se panah mangte huwe baid (willow) ki tarah laraziye to kabhi aise jazabat hon ke us ki rahmat-e-be paaya ki ummed se murjhaya huwa dil gul-e-naw shiguftah ki tarah khil uthai.

*Adl kare taa thar thar kamban achchiyan shaanan wale
Fazl kare taa bakshe jaawan Mai jahe munh kaale*

Dua-e-'Arafaat

Dawran-e-Dua waqtan fawaqtan Labbaik-o-Durood Shareef padhiye
Dono hath is tarah uthaiye ke seene, kandhe ya chehre ki seedh me rahen ya itne buland ho jaye ke baghal ki rangat nazar aa jaye, Charoon soraton me hatheliyan aasman ki taraf phaili hui rahen ke dua ka Qiblah aasman hai. Ab yun dua shuru' kijiye.

أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ يَا أَرْحَمَ الرَّاحِمِينَ يَا

أَرْحَمَ الرَّاحِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ^①

^① Madani Aaqa **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** farmate hain ism-e-paak (أَرْحَمَ الرَّاحِمِينَ) par ek firishtah Allah **عَزَّوَجَلَّ** ne muqarrar farmaya hai jo shakhs ise (أَرْحَمَ الرَّاحِمِينَ) 3 baar kahta hai firishtah nida karta hai: Maang ke أَرْحَمَ الرَّاحِمِينَ teri taraf mutawajjeh huwa. (*Ahsan-ul-Wi'aa*)

① يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا

Jis qadr dua-e-masorah (yani Quran-o-Hadees ki duaen) yaad hon, wo arabi me arz karne ke baad apne dili jazabaat apni madari zaban me apne rahmat wale Parwardigar **عَزَّوَجَلَّ** ke darbar-e-gauhar baar me is yaqeen-e-muhkam ke sath ke ap ki dua qabool ho rahi hai is tarah ‘arz kijiye:

Tere karodha crore Ihsan ke Tu ne mujhe insan banaya, Musalman kiya aur mere hathon me Daman-e-Mustafa **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ‘ata farmaya. Ya Allah **عَزَّوَجَلَّ**! Ae Muhammad-e-‘Arabi **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ke Khaliq **عَزَّوَجَلَّ**! Mai kis zaban se tera shukr ada karoon ke Tu ne mujhe Hajj ka sharaf bakhsha. Meri ksi qadar khush bakhti hai ke Mai us maidan-e-“Arafaat ke andar haazir hun jise yaqeenan Meethe Meethe Mustafa **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ki qadam boski ka sharaf mila hai, dunya ke kone kone se aane wale laakhaun Musalman aaj yahan jama’ huwe hain, in me yaqeenan tere 2 Nabi Hazrat Sayyiduna Ilyas-o-Hazrat Sayyiduna Khizr **عَلَيْهِمَا السَّلَام** aur be shumar Awliya Kiraam bhi maujood hain. Chunanche Ae Rab-e-Rasool-e-Akram **عَزَّوَجَلَّ**! aaj jo rahmat ki barishen Nabiyon aur Awliya par baras rahi hain inhi ke sadaqe ek aadh qatrah mujh gunahgar par bhi barsa de.

يَا اللَّهُ يَا رَحْمَنُ يَا حَنَّانُ يَا مَنَّانُ

Bakhshde bakhshde huwon ka sadqah

Ya Allah meri jholi bhar de

(Wasaail-e-Bakhshish, pp. 107)

(Awwal-o-Aakhir Durood-e-Paak aur 3 baar Labbaik padhiye)

① Madani Aaqa **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** farmate hain ism-e-paak **(أَرْحَمُ الرَّاحِمِينَ)** par ek firishtah Allah **عَزَّوَجَلَّ** ne muqarrar farmaya hai jo shakhs ise **(أَرْحَمُ الرَّاحِمِينَ)** 3 baar kahta hai firishtah nida karta hai: Maang ke **أَرْحَمُ الرَّاحِمِينَ** teri taraf mutawajjeh huwa. *(Ahsan-ul-Wi'aa)*

Ya Rab-e-Mustafa ﷺ! Meri kamzoori aur natuwani tujh par aashkar hai, aah! Mai to woh kamzor bandah hon ke na garmi bardasht kar sakta hun na sardi, mujh me khatmal, machhar ke dank ki bhi sahaar nahi hata ke agar chiyonti bhi kaat le to be chain ho jata hun, aah! Agar koi paroo wala ma'mooli sa keera kapron me ghus kar pharr pharata hai to mujhe uchhaal kar rakh deta hai, aah! Haye meri barbadi! Agar gunahon ke sabab mujhe qabr me tere qahar-o-ghazab ki aag ne gher liya to Mai kiya karunga! Aah! Agar mere kafan me saanp aur bichchu ghus gayi to mera kya banega! Ae Rab-e-Mustafa ﷺ! Ba-tufail-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ karam kar de, mujhe naza'-o-qabr-o-hashar ki takleefon se bacha le, yaqeenan tere karam ki faqat ek nazar ho jaye to mujh papi-o-badkar ke dono jahan sanwar jayen, Ae Rab-e-Musatafa ﷺ! Mujh par apna fazl-o-Ihsan farma aur mujh se hamesha hamesha ke liye razi ho ja aur mujhe apna Pasandeedah bandah bana le.

*Gunah gar talabgar-e-'afw-o-rahmat hai
'Azab sahne ka kis me hai hoslah ya Rab*

(wasaail-e-Bakhshish)

(Awwal-o-Aakhir Durood-e-Paak aur 3 baar Labbaik padhiye)

Ya Rab-e-Mustafa ﷺ! Tere pyare Rasool, Muhammad-e-Madani صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ tera ye Irshad mujh tak pohancha chuke hai ke “Aye Ibn-e-Aadam! Jab tak Tu mujh se dua karta rahega aur pur ummeed rahega Mai tere gunahon ko bakhshta rahunga, Ae Ibn-e-Aadam! Agar tere gunah aasman tak pahunch jayen aur phir bhi agar Tu mujh se bakhshish talab karega to Mai mu'af kar dunga aur mujhe koi parwah na hogi, Ae Ibn-e-Aadam! Agar Tu zameen bhar gunahon ke sath mere paas Aega magar is haal me ke Tu ne koi kufr-o-shirk na kiya ho to Mai zameen bhar rahmat-o-maghfirat ke sath tere paas pahunchonga”^①. To Ae mere Makki Madani Mahboob

^① Tirmizi, vol. 5, pp. 318, Hadees. 3551

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke Ma'bood عَزَّوَجَلَّ! Agarche, Mai ne gunahon se zameen-o-aasman bhar diye hain magar phir bhi mujhe tere rahmat par naaz hai, Ilahi عَزَّوَجَلَّ! mere Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ, mere Ghareeb Nawaz رَحْمَةُ اللهِ عَلَيْهِ aur mere Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ ka aur mere Murshid-e-Kareem ka wastah meri be hisab maghfirat farma, meri be hisab maghfirat farma, meri be hisab maghfirat farma.

*Tu be hisab bakhsh ke hain be shumar jurm
Deta hun wastah tujhe Shah-e-Hijaz ka*

(Zauq-e-Na'at)

(Awwal-o-Aakhir Durood-e-Paak aur 3 baar Labbaik padhiye)

Aye Rab-e-Muhammad Mustafa عَزَّوَجَلَّ! Mai iqrar karta hun ke Mai ne bare bare gunahon ka irtikab kiya hai magar Ye sab ke sab teri shan-e-'afw-o-darguzar ke samne bahut hi chhote hain, Ae mere pyare pyare Malik عَزَّوَجَلَّ! Yaqeenan teri maghfirat-o-bakhshish gaunahgaron ko dhondti hai aur mujh se badh kar is Maidan-e-'Arafaat me koi mujrim na hoga! Ae mere Madani Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke Rab-e-Ghani عَزَّوَجَلَّ! Mai apne gunahon par sharmindah hun aur ummeed karta hon ke teri bakhshish ka in'aam mujh gunahgar par zaroor hoga, Ya Allah عَزَّوَجَلَّ! Tujhe Khulafay-e-Rashideen رَضِيَ اللهُ عَنْهُمْ aur Ummahaat-ul-Mu`mineen عَلَيْهِمُ الرِّضْوَانُ ka wastah, Bibi Fatimah aur Hasanain-e-Kareemain رَضِيَ اللهُ عَنْهُم, Bilal-e-Habshi رَضِيَ اللهُ عَنْهُ aur Owais Qarni رَضِيَ اللهُ عَنْهُ ka sadaqah, meri bhi bakhshish farma aur mere Murshid-e-Kareem, mere Asaatizah Kiraam, tamam 'Ulama-o-Mashaaikh-e-Ahl-e-Sunnat aur mere waalidain aur ghar ke tamam afrad ko bakhsh de aur sari Ummat ki maghfirat farma.

*Dawaam Deen pe Allah marhamat farma
Hamari balke sab Ummat ki maghfirat farma*

(Awwal-o-Aakhir Durood-e-Paak aur 3 baar Labbaik padhiye)

Aye Muhammad ﷺ ke Khuda! Beshak Musalmano ka sadaqah-o-khairat karna Tu pasand fermata hai. To Ae Jawwad-o-Kareem mujh se badh kar nekiyon ke mu'amale me ghareeb-o-mufliis kaun hoga! aur dene walon me tujh se badh kar ata karne wala kaun hoga! To Ae Maalik-e-Musatafa! Ba-tufail-e-Mustafa mujhe Deen par istiqamat, apni daaimi riza, Jahannam se aman aur be hisab maghfirat ki khairat se nawaz kar mujh par Ihsan-e-'Azeem farma.

*Husain Ibn-e-Ali ke ladlon ka wastah Maula
Bacha le hum ko Tu Naar-e-Jahannam se bacha Maula*

(Awwal-o-Aakhir Durood-e-Paak aur 3 baar Labbaik padhiye)

Aye Apne Mahboob ke paseene me khushbu paida karne wale! Ae mareezon ko shifa dene wale! Tamam musalmanon me sab se bara mahabbat-e-dunya ka mareez aur gunahon ka beemar "Saail-e-shifa" ban kar teri bargah be kas panah me haazir hai, ya *يا شافي الأُمراض!* Mai hubb-e-dunya aur gunahon ki beemari se sehhat yabi ka suwal karta hon, Ae Parwardigar! Saiyyid-ul-Abrar ﷺ ke sadaqe mujhe shifa-e-kamilah 'ata farma, mujhe nek bana de aur mujhe mareez-e-'Ishq-e-Mustafa bana aur mujhe Gham-e-Madinah se nawaz de.

*Mai gunahon me lithra huwa hun
Bad se badtar hun bigra huwa hun
'Afw-e-Jurm-o-Qusoor-o-Khata ki
Mere Maula Tu khairat de de*

(Awwal-o-Aakhir Durood-e-Paak aur 3 baar Labbaik padhiye)

Ya Rab-e-Mustafa! Tujhe tamam Ambiya-o-Sahabah-o-Ahl-e-Bait-o-Jumla Awliya ka wastah hamare beemaron ko shifa 'ata farma, qarz daron ke qarze utaar de, tangdaston ko farakh dasti de, be rozgaron ko halal aasan rozi 'ata farma, be awladon ko bagair operation ke 'aafiyat ke sath nek awlad 'ata kar, jin ke rishton me

rukawaten hain unhen nek rishte naseeb farma, ya Rab-e-Mustafa ﷺ! Musalmonon ko farangi fashion ki aafat se chhura kar Ittiba'-e-Sunnat ki sa'adat 'inayat farma, ya Rab-e-Mustafa ﷺ! Jo be ja muqaddamon me ghire hain unhen najat 'ata farma, jin ke rothe hain un ko mana de, jin ke bichhre hain un ko mila de, jin ke gharon me na chaqiyani hain un ko aapas me sheer-o-shakar kar de, ya Rab-e-Mustafa! ﷺ Jin par sihr hai ya jo aaseb zadah hain unhen sihr-o-aaseb se chhutkarah 'ata farma, ya Rab-e-Mustafa ﷺ! Musalmanon ko aafat-o-baliyyat se bacha, dushmanon ki dushmani, shareeron ke shar, haasidon ke hasad aur badnigahon ki nigah-e-bad se Musalmano ko mahfooz-o-ma'moon farma.

*Woh ke 'arse se beemar hain jo
Jinn-o-Jadu se bezar hain jo
Apni rahmat se un ko shifa ki
Mere Maula Tu khairat de de*

(Awwal-o-Aakhir Durood-e-Paak aur 3 baar Labbaik padhiye)

Ya Rab-e-Kareem ﷺ! Bibi Fatimah رَضِيَ اللهُ عَنْهَا ka wasitah, Saiyyidah Zainab, Saiyyidah Sakeenah, Bibi Hawwa, Bibi Sarah, Bibi Haajirah, Bibi Aasiah aur Bibi Maryam رَضِيَ اللهُ عَنْهَا ka sadaqah, hamari Maoon behnon aur betiyon ko sharam-o-haya ki chadar naseeb farma aur unhen har na Mahram ma' apne dewar-o-jeth, chacha, khalah zad, phopi zad, mamon zad, behnoi, phopa aur khalo^① sab se saheeh shar'i pardah karne ki tawfeeq 'ata farma.

*De de pardah meri betiyon ko
Maon behnon sabhi 'auraton ko
Bheek de de Tu apni 'ata ki
Mere Maula Tu khairat de de*

(Awwal-o-Aakhir Durood-e-Paak aur 3 baar Labbaik padhiye)

^① Bad qismati se in tamam 'azeezon se aaj kal umuman pardah nahi kiya jata halan ke Shari'at ne un ke sath bhi parde ka hukm diya hai. In ki aapas me be pardagi aur be takallufi me sakht gunahgari aur 'azab-e-naar ki haqdari hai.

Ya Allah ﷺ! Aisa ‘amal jo teri bargah me maqbool na ho, aisa dil jo teri yaad se ghaafil rahe, aisi aankh jo filmen darame dekhti aur bad nigahi karti rahe, aise kaan jo gane baje aur geebat-o-chughli sunte rahe, aise paon jo buri majlison ki taraf chal kar jate rahen, aise hath jo zulm ke liye Uthte rahen, aisi zaban jo fuzool goi aur gali galoch se baaz na aaye, aisa dimagh jo bure mansube bandhta rahe aur aise seene se jo musalmanon ke keene se labrez ho teri panah mangta hun, Ae mere pyare Parwardigar ﷺ! Makke Madine ke Tajdar ﷺ aur teri ‘ata se kul khudaye ke Malik-o-Mukhtar ﷺ ke sadaqe Jumlah Mujtahideen-o-A`immah Arba`ah aur Salasil-e-Arba`ah ke tamam Awliya-e-Kiraam ke waseele se apna taabi’ farman bana kar mujh par fazl-o-Ihsan farma.

Aye Khuda-e-Mustafa ﷺ! Tujhe har ‘Aashiq-e-Rasool ka wastah, mujhe Gham-e-Mustafa me rone wali aankh aur tarapne wala dil ‘inayat farma aur sachha ‘Aashiq-e-Rasool bana aur mera seenah Mahabbat-e-Habib ka Madinah bana de aur mujhe bewafa dunya ka nahi Madine ka deewanah bana de.

*Peecha mera dunya ki mahabbat se chhura de
Ya Rab! Mujhe deewanah Madine ka bana de*

(Awwal-o-Aakhir Durood-e-Paak aur 3 baar Labbaik padhiye)

Ya Rab-e-Mustafa ﷺ! Tujhe Ka’bah Mu’azzamah aur Gumbad-e-Khazra ka wastah, mere Hajj-o-Ziyarat aur meri jaaiz duaen jo mere haq me behtar hon woh qabool farma aur mujhe Mustajab-ud-Da’waat bana de meri aur Maidan-e-‘Arafaat me haazir har Haji ki maghfirat farma, aur mujhe har saal Hajj-o-Ziyarat-e-Madinah se Musharraf farma aur mujhe Madinah paak me Zer-e-Gumbad-e-Khazra Jalwah-e-Mahboob ﷺ me ‘aafiyat ke sath shahadat, Jannat-ul-Baqee’ me madfan aur Jannat-ul-Firdaus me apne pyare Habib ﷺ ka paros naseeb farma. Ya Rab-e-

Mustafa ﷺ! Mujhe jin jin Islami bhayion aur Islami behnon ne du'aon ke liye kaha, ba-tufail Tajdar-e-Madinah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ un sab ki har jaiz muraad me un ki behtari par nazar farma aur un sab ki bakhshish karde.

اٰمِيْنَ بِحَاجَةِ السَّمِيْعِ الْاَكْبَرِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Jin jin muraadon ke liye ahabab ne kaha
Pesh-e-Khabeer kiya mujhe hajat khabar ki hai*

(Hadaiqe Bakhshish)

(Awwal-o-Aakhir Durood-e-Paak aur 3 baar Labbaik padhiye)

Ghurob-e-Aaftab ke baad tak dua jari rakhiye

Isi tarah aah-o-zari ke sath dua jari rakhiye yahan tak ke aaftab doob jaye aur raat ka halka sa hissa aa jaye, is se pahle jaye wuqoof (yani jahan aap thahre huwe hain) se chal parna man'a hai aur ghurob-e-aaftab se qabl Hudod-e-'Arafaat se bahar nikal jana Haram hai aur Dam laazim, agar guroob-e-aaftab se qabl hi wapas 'Arafaat me dakhil ho gaya to Dam saaqit ho jayega. yaad rahe! Aaj Haji ko Namaz-e-Maghrib yahan nahi balke Isha ke waqt me Muzdalifah me Maghrib-o-Isha mila kar padhni hai.

Gunahon se paak ho Gayi

Pyare pyare Hajiyo! Aap ke liye Ye zarori hai ke Allah ﷻ ke sachche wa'don par bharosa kar ke yaqeen kar lijiye ke aaj Mai gunahon se aisa paak ho gaya hun jaisa ke us din jab ke maa ke pet se paida huwa tha. Ab Koshish kijiye ke aaindah gunah na hon. Namaz, Rozah, Zakat wagairah me hargiz kotahi na ho, filmon daramon aur gano baajon neez haram rozi kamane, dadhi mundane ya ek mutthi se ghatane, maa baap ka dil dukhane wagairah wagairah gunahon me mulawwas ho kar kahin phir aap Shaitan ke chungal me na phans jayen.

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Muzdalifah ko rawangi

Jab ghurob-e-aftab ka yaqeen ho jaye to ‘Arafaat Shareef se Janib-e-Muzdalifah shareef chaliye, raste bhar Zikr-o-Durood aur Dua-o-Labbaik-o-Zari-o-Buka (yani rone dhone) me masroof raho. Kal Maidan-e-‘Arafaat Shareef me huqooqullah ma’af huwe yahan Huqooq-ul-‘Ibaad mu’aaf farmane ka wa’dah hai.

(Bahar-e-Shari’at, vol. 1, pp. 1131/1133)

Ay lijiye ! Muzdalifah Shareef aa gaya! Har taraf chahal pahal aur khoob ronaq lagi hui hai, Muzdalifah ke shuru’ me kaafi rush hota hai, aap be dharak aage se khoob aage badhte chale jaiye **رَبِّكَ شَاءَ اللَّهُ عَزَّوَجَلَّ** andar ki taraf kaafi kushadah jagah mil jayegi magar Ye ihtiyat rahe ke kahin Mina Shareef ki had me daakhil na ho jaye. Paidal chalne walon ke liye Mashwarah hai ke Muzdalifah me daakhil hone se pahle pahle Istinja-o-Wuzu ki Tarkeeb bana len warna bheer me sakht Aazmaish ho sakti hai.

Maghrib-o-Isha mila kar padhne ka tareeqah

Yahan aap ko ek hi Azaan aur ek hi Iqamat se Namaz-Maghrib-o-Isha waqt-e-Isha me ada karni hain, lihaza Azaan-o-Iqamat ke baad pahle maghrib ke 3 Farz ada kar lijiye, salam pherte hi fauran Isha ke Farz padhiye phir Maghrib ki Sunnaten, Naflen (Awwabeen) is ke baad Isha ki Sunnaten, Naflen aur Witr-o-Nawafil ada kijiye.

(Bahar-e-Shari’at, vol. 1, pp. 1132)

Kankariyan chun lijiye

Aaj ki shab ba’z Akaabir Ulama **رَحْمَتُهُمُ اللَّهُ** ke nazdeek **Lailat-ul-Qadr** se bhi Afzal hai, Ye raat ghaflat ya khush gappiyon me zaai’ karna sakht mahroomi hai, ho sake to sari raat Labbaik aur Zikr-o-Durood me guzariye. *(Ayezah, pp. 1133)*

Raat hi me shaitano ko marne ke liye paak jagah se 49 kankariyan khajor ki ghutli ki size ke barabar chun lijiye balke kuch zyada le lijiye ta ke war khali jane ki surat wagairah me kaam aa saken, in ko 3 baar dho lijiye, kankariyan bare patthar ko tor kar na banaiye. Na paak jagah se ya Masjid se ya jamre ke paas se kankariyan mat lijiye.

Ek zaroori hidayat

Aaj Namaz-e-Fajr Awwal waqt me ada karna Afzal hai magar Namaz us waqt ada kijiye jab ke subh-e-saadiq yaqeeni taur par ho jaye. ‘Umuman Mu’allim ke aadami bahut jaldi machate hain aur ibtida-e-waqt-e-fajr se pahle hi “Salah Salah” chillana shuru’ kar dete hai aur ba’z Hujjaj waqt se qabl hi Namaz ada kar lete hain! Aap aisa mat kijiye balke dusron ko bhi narmi ke sath neki ki dawat dijiye ke abhi waqt nahi huwa, jab top ka gola^① chhute tab Namaz ada kijiye.

Wuqoof-e-Muzdalifah

Muzdalifah me raat guzarna Sunnat-e-Mua`kkadah hai magar is ka wuqoof Wajib hai. Wuqoof-e-Muzdalifah ka waqt subh-e-saadiq se le kar tulo’-e-aftab tak hai, is ke darmiyan agar ek lamhah bhi yahan guzar liya to wuqoof ho gaya, zahir hai ke jis ne Fajr ke waqt me Muzdalifah ke andar Namaz-e-Fajr ada ki us ka wuqoof saheeh ho gaya, jo koi subh-e-saadiq se pahle hi Muzdalifah se chala gaya us ka Wajib tark ho gaya, lihaza us par Dam Wajib hai. haan, ‘aurat, beemar ya za’eef ya kamzoor ke jinhen bheer ke sabab eiza pahunchne ka andeshah ho agar majbooran chali gayi to kuch nahi.

(Bahar-e-Shari’at, vol. 1, pp. 1135)

Kooh-e-Mash’ar-ul-Haram par agar jagah na mile to us ke daman

^① Subh-e-saadiq ke waqt Muzdalifah me top ka golah chalaya jata hai ta ke Hujjaj ko Fajr ki Namaz ke waqt ka pata chal jaye.

me aur agar ye bhi na ho sake to “Wadi-e-Muhassir”^① ke siwa ke yahan wuqoof karna na jaaiz hai jahan jagah mil jaye wuqoof kijiye aur Wuqoof-e-‘Arafaat wali tamam baaten yahan bhi malhooz Rakhiye (yani Labbaik ki kasrat kijiye aur Zikr-o-Durood aur dua me mashgul ho jaiye. (Ayezani, pp. 1133)

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ Jo kuch mangenge woh payenge ke kal ‘Arafaat Shareef me Huqooqullah mu’aaf huwe the yahan Huqooq-ul-‘Ibad mu’aaf farmane ka wa’dah hai. (Huqooq-ul-‘Ibad mu’aaf hone ki tafseel peeche guzri)

Namaz se qabl magar Tuloo’-e-Fajr ke baad yahan se chala gaya ya tuloo’-e-aaftab ke baad gaya to bura kiya magar us par Dam wagairah Wajib nahi. (Ayezani)

Muzdalifah se Mina jate huwe raste me padhne ki dua

Jab tuloo’-e-aaftab me 2 rak’at padhne ka waqt baaqi rah jaye to suwe Mina Shareef rawanah ho jaye aur raste bahr Labbaik aur Zikr-o-Durood ki takrar rakhiye. Aur Ye dua padhiye:

اللَّهُمَّ إِلَيْكَ أَفْضْتُ وَمِنْ عَذَابِكَ أَشْفَقْتُ وَإِلَيْكَ رَجَعْتُ وَمِنْكَ رَهْبْتُ فَأَقْبَلْ نُسُوحِي وَ
عَظْمَ أَجْرِي وَأَرْحَمَ تَضَرُّعِي وَأَقْبَلْ تَوْبَتِي وَاسْتَجِبْ دُعَائِي ط

Tarjama: Ae Allah عَزَّوَجَلَّ! Mai teri taraf wapas huwa aur tere azab se dara aur teri taraf rujo’ kiya aur tujh se khauf kiya, Tu meri ‘ibadat qabool kar aur mera ajr zyada kar aur meri ‘aajizi par rahm kar aur meri taubah Qabool kar aur meri dua mustajab (yani maqbool) farma.

^① Ye Mina aur Muzdalifah ke beech me hai aur ye un donon ki hudud se kharij Muzdalifah se Mina ko jate huwe baaen (yani ulte) hath ko jo Pahaar parta hai us ki choti se shuru’ ho kar 545 hath tak hai. Yahan Ashab e Feel (yani hathi wale) aa kar thahre the aur un par ‘azab-e-abaabeel naazil huwa tha, yahan wuqoof jaiz nahi. Is jagah se jald guzarna aur ‘Azab-e-Ilahi se panah mangni chahiye.

Mina nazar aaye to ye dua padhiye

Mina Shareef nazar aaye to (Awwal aakhir Durood Shareef ke sath) wohi dua padhiye jo Makkah Mukarramah رَاَدَاكَ اللهُ شَرَفًا وَتَعْظِيمًا se aate huwe Mina dekh kar padhi thi. Dua ye hai.

اللَّهُمَّ هِدِّهِ مِنِّي فَأَمُنَّ عَلَىٰ بِمَا مَنَنْتَ بِهِ عَلَىٰ أَوْلِيَاءِكَ

Tarjama: Ae Allah عَزَّ وَجَلَّ! Ye Mina hai mujh par woh Ihsan farma jo Tu ne apne Awliya par farmaya.

*Ya Ilahi fazl kar tujh ko Mina ka wastah
Hajiyon ka wastah kul Awliya ka wastah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

10 Zul-Hijjah ka pahla kaam

Muzdalifah Shareef se Mina Shareef pahunch kar seedhe Jamrat-ul-‘Aqabah yani bare Shaitan ki taraf tashreef laiye, aaj sirf isi ek ko kankariyan marni hain, pahle Ka’bah Shareef ki samt ma’loom kar lijiye phir jamre se kam az kam panch hath (yani taqreeban 2 1/2 (Dhai) gaz) door (zyada ki koi qaid nahi) is tarah khare hon ke Mina aap ke seedhe hath par aur Ka’bah Shareef ulte hath ki taraf rahe aur munh Jamre ki taraf ho, 7 kankariyan apne ulte hath me rakh lijiye balke 2 , 3 zaaid le lijiye^①. Ab seedhe hath ki chutki me le kar aur hath achhi tarah utha kar ke baghal ki rangat zaahir ho har baar بِسْمِ اللَّهِ اَللّٰهُ اَكْبَرُ kahte huwe ek ek kar ke saat kankariyan is tarah mariye ke tamam kankariyan Jamre tak pahunchen warna kam az kam 3 hath ke fasle tak giren. Pahli kankari marte hi Labbaik kahna mauqoof kar dijiye jab 7 poori ho jayen to wahan na rukiye, na seedhe jaiye na daen baen balke fauran zikr-o-dua karte huwe palat aaiye.

(Bahar-e-Shari’at, vol. 1, pp. 1193)

^① Kaash! Is waqt dil me niyyat haazir ho jaye ke mujh par jo buri khuwahishat musallat hain inhen maar bhagane me kamyab ho jaoon.

(Fauran palatna hi Sunnat hai magar ab jadeed ta'meerat ke sabab palatna mumkin nahi raha lihaza kankariyan maar kar kuch aage badh kar "U-turn" ki Tarkeeb karni hogi)

Rami ke waqt ihtiyat ke 5 madani phool

Khush naseeb Hajiyo! Rami jamraat ke waqt khususan 10 Zul-Hijjah ki subh Hajiyon ka zabardast Rela hota hai aur ba'z awqat is me log kuchle bhi jate hain. Sag-e-Madinah ne 1400 Hijri me 10 Zul-Hijjah ko subh Mina Shareef me

apni aankhon se ye larzah khez manzar dekha tha ke lashon ko utha utha kar ek qitaar me litaya ja raha tha magar ab jagah me kaafi tawsee' kar di gayi hai niche ke hisse ke 'alawah uper 4 manzilen mazeed bana di gayi hain is liye hujoom kaafi taqseem ho jata hai. Kuch ihtiyaten 'arz karta hun:

1. 10 ki subh kaafi hujoom hota hai, dopahar ke 3, 4 baje bheer kam ho jati hai ab agar Islami behne bhi sath hon to haraj nahi upper ki manzil se Rami karenge to rush aur bhi kam milega aur khhuli hawa bhi mil sakegi.
2. Rami me chhari, chhatri aur deegar saman sath na le jaiye, intizamiyah ke Ahalkar le lete hain, wapas milna dushwar hota hai. haan, chhota sa school bag agar kamar par latka huwa ho to ba'z awqat le jane dete hain magar 10 ki Rami me ye bhi na hi le jaye to behtar hai ke rok liya to aap Aazmaish me par sakte hain. 11 aur 12 ki Rami me choti moti cheezen le jane ke mu'amle me intizamiyah ki taraf se sakhti qadre kam ho jati hai.
3. Wheelchair walon ke liye Rami ka munasib waqt teenon din baad Namaz-e-'Asr hai.

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MADANI
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4. Kankariyan maarte waqt koi cheez hath se chhoot kar gir jaye ya paon se chappal nikalti mahsoos ho to hujoom hone ki surat me hargiz mat jhukiye.
5. Jab kuch rufaqa mil kar Rami karna chahen to pahle hi se wapas milne ki koi qareebi jagah muqarar kar ke us ki nishani yaad rakh lijiye warna bichhar jane ki surat me be had pareshani ho sakti hai. Bheer ke deegar maqamaat par bhi is baat ka khayal rakhiye. Sag-e-Madinah ne aise aise budhe Hajiyon aur Hajjanon ko bichharte dekha hai ke be charon ko apne Mu'allim tak ka naam ma'loom nahi hota aur phir be charon ke liye woh Aazmaish hoti hai ke **الآمان والحفيظ**.

Rami ke 8 madani phool

Do farameen-e-Mustafa **صلى الله عليه وآله وسلم** :

1. Arz ki gayi: Rami-e-Jimaar me kiya sawab hai? Aap **صلى الله عليه وآله وسلم** ne Irshad farmaya: Tu apne Rab **عز وجل** ke nazdeek is ka sawab us waqt payega ke tujhe is ki Zyada hajat hogi.

(*Mu'jam-ul-Awsat, vol. 3, pp. 150, Hadees. 4147*)

2. Jamron ki Rami karna tere liye Qiyamat ke din Noor hoga. (*Targheeb-o-Tarheeb, vol. 2, pp. 134, Hadees. 3*)
3. 7 kankariyon se kam marna Jaaiz nahi. Agar sirf 3 maren ya bilkul Rami na ki to Dam Wajib hoga aur agar 4 maren to baaqi har kankari ke badle sadaqah hai. (*Radd-ul-Muhtar, vol. 3, pp. 608*)
4. Agar sab kankariyan ek sath phenki to ye 7 nahi faqat ek mani jayegi. (*Ayezani, pp. 607*)
5. Kankariyan zameen ki jins se hona zarori hain. (Jaise kankar, patthar, chona, mitti) agar mengni maari to Rami nahi hogi. (*Durr-e-Mukhtar-o-Radd-ul-Muhtar, vol. 3, pp. 608*)

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6. Isi tarah ba'z log Jamraat par dabbe, ya joote maarte hain ye bhi koi Sunnat nahi aur kankari ke badlay joota ya dabba maara to Rami hogi hi nahi.
7. Rami ke liye behtar yahi hai ke Muzdalifah se kankariyan li jayen magar lazmi nahi dunya ke kisi bhi hisse ki kankariyan marenghe Rami durust hai.
8. 10 ki Rami tulo'-e-aftab se le kar zawaal tak Sunnat hai, zawaal (yani ibtida-e-waqt-e-zuhr) se le kar guroob-e-aftab tak Mubah (yani jaaiz) hai aur guroob-e-aftab se subh-e-saadiq tak makruh hai. Agar kisi 'uzr ke sabab ho masalan charwahe ne raat me Rami ki to karahat nahi. (*Ayezah, pp. 610*)

Islami behnon ki Rami

Umuman dekha jata hai ke mard bila 'uzr auraton ki taraf se Rami kar diya karte hain is tarah Islami behne Rami ki sa'adat se mahroom rah jati hain aur chunke Rami Wajib hai lihaza Tark-e-Wajib ke sabab un par Dam bhi Wajib ho jata hai lihaza Islami behne apni Rami khud karen.

Mareezon ki Rami

Ba'z Haji saahiban yun to har jagah dandanate phirte hain lekin ma'mooli si beemari ke sabab woh dusron se Rami karwa lete hain.

Mareez ki taraf se Rami ka tareeqah

Sadr-us-Shari'ah, Badr-ut-Tareeqah Hazrat Allama Maulana Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ farmate hain: jo shakhs mareez ho ke Jamre tak Suwari par bhi na ja sakta ho, woh dusre ko hukm kar de ke is ki taraf se Rami kare aur us ko chahiye ke pahle apni taraf se 7 kankariyan marne ke baad mareez ki taraf se Rami kare yani jab ke khud Rami na kar chuka ho aur agar yun kiya ke ek kankari apni taraf se maari phir ek mareez ki taraf se, yunhi 7 baar

kiya to Makrooh hai aur mareez ke bagair hukm Rami kar di to jaaiz na hui aur agar mareez me itni taqat nahi ke Rami kare to behtar Ye ke us ka sathi us ke hath par kankari rakh kar Rami karaye. Yunhi behosh ya majnoon ya na samajh ki taraf se us ke sath wale Rami kar den aur behtar ye ke un ke hath par kankari rakh kar Rami karayen.

(Bahar-e-Shari'at, vol. 1, pp. 1148)

Hajj ki Qurbani ke 7 madani phool

1. 10 ko bare Shaitan ki Rami karne ke baad Qurban gah tashreef laiye aur Qurbani kijiye, Ye woh Qurbani nahi jo Baqrah Eid me huwa karti hai balke Hajj ke shukrane me Qarin aur Mutamatti' par Wajib hai chaahe woh Faqeer hi kyun na ho, Mufrid ke liye Ye Qurbani Mustahab hai chaahe woh ghani (maaldar) ho.
2. Yahan bhi janwar ki wahi sharaait hain jo Baqrah Eid ki Qurbani ki hoti hain. (Bahar-e-Shari'at, vol. 1, pp. 1140)

Masalan Bakra (is me Bakri, Dumbah, Dumbi, aur Bher (nar-o-madah dono shamil hain) ek saal ka ho, is se kam umar ho to Qurbani jaaiz nahi, zyada ho to jaaiz balke Afzal hai. haan Dumbah ya Bher ka 6 mahine ka bachcha agar itna bara ho ke door se dekhne me saal bhar ka ma'loom hota ho to is ki Qurbani jaaiz hai. (Durr-e-Mukhtar, vol. 9, pp. 533)

Yaad rakhiye! Mutlaqan 6 maah ke Dumbe ki Qurbani jaaiz nahi, is ka itna farbah (yani tagra) aur qad aawar hona zaroori hai ke door se dekhne me saal bhar ka lage. Agar 6 maah balke saal me ek din bhi kam umar ka Dumbah ya Bher ka bachcha jo door se dekhne me saal bhar ka nahi lagta to is ki Qurbani nahi hogi.

3. Agar janwar ka kaan ek tihae ($\frac{1}{3}$) se zyada kata huwa hoga to

7 Madani Phool

Qurbani hogi hi nahi aur agar tihae ya is se kam kata huwa ho, ya chira huwa ho ya us me soorakh ho isi tarah koi thora sa 'aib ho to Qurbani ho to jayegi magar Makrooh (Tanzeehi) hogi.

4. Zabh karna aata ho to khud zabh kare ke Sunnat hai, warna zabh ke waqt haazir rahe. *(Bahar-e-Shari'at, vol. 1, pp. 1141)*

Dusre ko bhi Qurbani ka naaib kar sakte hain^①.

5. Ount ki Qurbani Afzal hai ke hamare pyare Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne Hijjat-ul-Wada' ke mauqe par apne dast-e-mubarak se 63 ount nahr farmayi. Aur Sarkar-e-Madinah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki ijazat se baqiyyah ount Hazrat-e-Ali رَضِيَ اللهُ عَنْهُ ne nahr farmayi.

(Muslim, pp. 634, Hadees. 1218)

Ek aur riwayat me hai ke Sarkar-e-Namdar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke paas 5 ya 6 ount laayi gayi to ounton par bhi goya ek wajd tari tha aur woh is tarah aage badh rahe the ke har ek chahta tha ke pahle mujhe nahr hone ki sa'adat mil jaye.

(Abu Dawood, vol. 2, pp. 211, Hadees 1765)

*Har ik ki aarzu hai pahle mujh ko zabh farmayen
Tamashah kar rahe hain marne wale Eid-e-Qurban me*

(Zauq-e-Na'at)

6. Behtar Ye hai ke zabh ke waqt janwar ke dono hath , ek paon bandh lijiye zabh kar ke khol dijiye. Ye Qurbani kar ke apne aur tamam musalmanon ke Hajj-o-Qurbani Qabool hone ki dua mangiye. *(Bahar-e-Shari'at, vol. 1, pp. 1141)*
7. 10 ko Qurbani karna Afzal hai 11 aur 12 ko bhi kar sakte hain magar 12 ko ghurob-e-aaftab par Qurbani ka waqt khatm ho jata hai.

^① Qurbani ke masaail ki tafseeli ma'lomaat ke liye Maktabatul Madina ki matbu'ah Bahar-e-Shari'at jild 3, safha 327 ta 353 neez Maktabatul Madina ka matbu'ah risalah "Ablaq Ghore Suwar" padhiye.

Haji aur Baqrah Eid ki Qurbani

Suwal: Haji par Baqrah Eid ki Qurbani Wajib hai ya nahi?

Jawab: Muqem maaldar Haji par Wajib hai, Musafir Haji par nahi agarche maaldar ho. Baqrah Eid ki Qurbani ka haram Shareef me hona zaroori nahi, apne mulk me bhi kisi ko kah kar karwai ja sakti hai. Al-battah din ka khayal rakhna zaroori hoga ke jahan Qurbani honi hai wahan bhi aur jahan Qurbani wala hai wahan bhi dono jagah Ayyaam-e-Qurbani hon. Muqem Haji par Qurbani Wajib hone ke bare me “Al Bahr-ur-Raiiq” me hai: agar Haji Musafir hai to us par Qurbani Wajib nahi hai, warna woh (yani Muqem Haji) Makki ki tarah hai aur (ghani hone ki surat me) us par Qurbani Wajib hai. (*Bahr-ur-Raiiq, vol. 2, pp. 606*)

‘Ulama-e-Kiraam ne jis Haji par Qurbani Wajib na hone ka qawl kiya hai us se muraad woh Haji hai jo Musafir ho. Chunanche “Mabsoot” me hai Qurbani shahar walon par Wajib hai, Hajiyon ke ‘alawah aur yahan shahar walon se muraad Muqem hain aur Hajiyon se muraad Musafir hai, Ahl-e-Makkah par Qurbani Wajib hai agarche wo Hajj karen. (*Al Mabsoot, vol. 6, pp. 24*)

Qurbani ke token

Aaj kal bahut sare Haji sahiban bank me Qurbani ki raqam jama’ karwa kar token haasil karte hain, ap aisa mat kijiye. Idare ke zariye Qurbani karwane me sarasar khatrah hai kyunke Mutamatti’ aur Qarin ke liye Ye tarteef Wajib hai ke pahle Rami kare phir Qurbani aur phir Halq agar is tarteef ke khilaf kiya to Dam Wajib ho jayega. Ab aap ne idare ko raqam jama’ karwa di, unhon ne agarche Qurbani ka waqt bhi bata diya phir bhi is baat ka pata lagna be had dushwar hai ke aap ki taraf se Qurbani waqt par hui ya nahi! Agar aap ne Qurbani se pahle hi Halq karwa diya to aap par Dam Wajib

ho jayega. idare ke zariye Qurbani karwane walon ko ye ikhtiyar diya jata hai ke agar woh apni Qurbani ka saheeh waqt ma'loom karna chahen to 30 afrad par apna ek numaindah Muntakhab kar len us ko phir “khusosi pass” jari kiya jata hai aur woh ja kar sab ki qurbaniyan hoti dekh sakta hai. Magar yahan bhi ek khatrah mojoood hai aur woh ye ke idare wale laakhaun janwar khareedte hain aur un sab ka be 'aib hona qareeb ba na mumkin hai. Aksar karwan wale bhi ijtimai qurbaniyon ki Tarkeeb karte hain magar un me bhi ba'zon ki “bad 'unwaniyon” ki bad tareen daastanen hain! Bahar-haal munasib yahi hai ke apni Qurbani aap khud hi karen.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Halq aur Taqseer ke 17 madani phool

Hajj-o-'Umre ke Ihram kholne ke waqt sar mundwane ke muta'lliq 2 Farameen-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mulahazah farmaye:

1. Baal mundane me har baal ke badle ek neki hai aur ek gunah mitaya jata hai. *(At-Targheeb-wat-Tarheeb, vol. 2, pp. 135)*
2. Sar mundane me jo baal zameen par girega, woh tere liye Qiyamat ke din Noor hoga. *(Ayezhan)*
3. Qurbani se faarig ho kar qible ki taraf munh kar ke Islami bhai Halq karen yani tamam sar ke baal mundwa den ya Taqseer yani kam az kam ($1/4$) sar ke baal ungli ke paure ke barabar katwayen. 2, 3 jagah se chand baal qainchi se kaat lena kaafi nahi.
4. Halq ho ya Taqseer seedhi janib se ibtida kijiye.
5. Islami behne sirf Taqseer karwayen yani $1/4$ sar ke baalon me se har baal ungli ke poore ke barabar katwayen ya khud hi qainchi se kaat len. Inhen sar mundwana Haram hai. *(Bahar-e-Shari'at, vol. 1, pp. 1142)*

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(Yaad rahe! Aurat ka gair mard se baal katwana kuja us ke aage apne baal zaahir karna bhi jaaiz nahi).

6. Baal chunke chhote bade hote hain lihaza ek poore se zyada katwayen ta ke chauthae sar ke baal kam az kam ek poore ke barabar kat jayen.
7. Ab Ihram se baahar hone ka waqt aa gaya to ab Muhrim (yani Ihram wala) apna ya dusre ka sar mond ya qasr kar sakta hai agarche dusra bhi Muhrim ho.
8. Halq ya Taqseer se pahle agar naakhun katarwaenge ya khat banwaenge to Kaffara laazim aayega. Is mauqe par sar mundwane ke baad monchhen tarashwana, muwe zeer-e-naaf door karna Mustahab hai.
9. Halq ya Taqseer ka waqt ayyaam-e-nahr yani 10, 11 aur 12 Zul-Hijjah hai aur Afzal 10. Agar 12 ke ghurob-e-aaftab tak Halq ya Taqseer na kiya to Dam aayega. *(Aalamgeeri, vol. 1, pp. 231)*
10. Jis ke sar par baal na hon, qudrati ganj ho use bhi sar par ustarah phirwana Wajib hai. *(Aalamgeeri, vol. 1, pp. 231)*
11. Agar kisi ke sar par phurryan hain. Jin ki wajah se mundwa nahi sakta aur baal bhi itne bare nahi ke katwa sake to is majboori ke sabab us se mundwana aur katarwana saaqit ho gaya use bhi mundwane aur katarwane walon ki tarah sab cheezen halal ho gayi magar behtar ye hai ke ayyam-e-nahr khatm hone tak ba dastor Ihram me rahe. *(Ayezani)*
12. Halq ya Qasr Mina Shareef me Sunnat hai jab ke Hudood-e-Haram me Wajib. Agar Hudood-e-Haram se baahar kiya to Dam Wajib hoga.

13. Halq ya Taqseer ke dawran ye Takbeer padhte rahiye aur faarig ho kar bhi padhiye:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَبِاللَّهِ الْحَمْدُ

14. Baad-e-Faraghat awwal aakhir Durood Shareef ke sath ye dua padhiye:

اللَّهُمَّ أَنْتَ بِي كُلِّ شَعْرَةٍ حَسَنَةٌ وَأَمَحُ عَنِّي بِهَا سَيِّئَةٌ
وَأَرْفَعُ بِي بِهَا عِنْدَكَ دَرَجَةً

Tarjama: Ae Allah ﷻ! Har baal ke badle mere liye ek neki likh de aur ek gunah mita de aur apne haan har baal ke badle mera ek darajah buland farma de. (Ihya-ul-Uloom, vol. 1, pp. 343)

Aur Tamam Ummat ke liye Dua-e-Maghfirat kijiye

15. Mufrid agar Qurbani karna chahe to us ke liye Mustahab ye hai ke Halq ya Taqseer Qurbani ke baad karwaye aur agar Halq ke baad Qurbani ki jab bhi haraj nahi aur Tamattu' aur Qiran wale ke liye Halq ya Taqseer Qurabni ke baad karna Wajib hai, agar pahle Halq ya Taqseer karega to Dam Wajib ho jayega.

(Bahar-e-Shari'at, vol. 1, pp. 1142)

16. Baal dafan kar den aur hamesha badan se jo cheez baal, naakhun, khaal juda hon dafan kar diya karen. *(Ayezani, pp. 1144)*

17. Halq ya Taqseer ke baad ab 'aurat se suhbat karne, ba shahwat use hath lagane, bosah lene, sharam gaah dekhne ke siwa jo kuch Ihram ne Haram kiya tha sab Halal ho gaya. *(Ayezani)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Tawaf-e-Ziyarah ke 10 madani phool

10 MADANI PHOOL

1. Tawaf-uz-Ziyarah ko “Tawaf-e-Ifazah” bhi kahte hain ye Hajj ka dusra rukn hai, is ka waqt 10 Zul-Hijjah ki subh-e-sadiq se shuru’ hota hai is se qabl nahi ho sakta. Is me 4 phere farz hain bagair is ke Tawaf hoga hi nahi aur Hajj na hoga aur poore 7 karna Wajib hai.
2. Tawaf-uz-Ziyarah 10 Zul-Hijjah ko kar lena afzal hai, lihaza pahle Jamrat-ul-‘Aqabah ki Rami phir “Qurbani” aur is ke baad Halq ya Taqseer se faarig ho len, ab Afzal ye hai ke kuch Qurbani ka gosht kha kar paidal Makka Mukarramah haazir hon aur ye bhi Afzal hai ke Baab-us-Salam se Masjid-ul-Haram Shareef me daakhil hon.
3. Afzal waqt to 10 tareekh hi hai magar teeno din yani 12 ke ghurob-e-aaftab tak Tawaf-e-Ziyarat kar sakte hain chunke 10 tareekh ko bheer zyada hoti hai lihaza apni sahulat ko pesh-e-nazar rakhna bahut mufeed rahega. Is tarah **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** muta’adad takleef dah cheezon aur ba’z soraton me dusron ki eiza rasaaniyon, auraton se gud mud hone un se badan takrane aur Nafs-o-Shaitan ke bahkawe me aa kar hone wale gunahon se bachat ho jayegi.
4. Ba Wuzu aur satr-e-aurat ke sath Tawaf kijiye. (aksar Islami behnon ki kalaiyan Dawran-e-Tawaf khhuli hoti hain agar “Tawaf-uz-Ziyarah” ke 4 phere ya is se zyada is tarah kiye ke chaharum ($1/4$) kalai ya chauthae ($1/4$) sar ke baal khule the to Dam Wajib ho gaya. Agar satr-e-aurat ke sath is Tawaf ka I’aadah (yani naye sire se) kar liya to Dam saaqit ho jayega).

5. Agar Qarin aur Mufrid “Tawaf-e-Qudom” me aur Mutamatti’ Hajj ka Iharm bandhne ke baad kisi nafli Tawaf me Hajj ke “Ramal-o-Sa’i” se faarig ho chuke hon to ab Tawaf-e-Ziyarat me is ki hajat nahi.
 6. Agar Hajj ke Ramal-o-Sa’i se pahle faarig nahi huwe the to ab roz marrah ke kapron hi me kar lijiye. Haan “Iztiba” nahi ho sakega kyunke ab is ka mauqa na raha.
 7. Jo 11 ko na jaye 12 ko kar le is ke baad bila ‘uzr takheer gunah hai, jurmane me ek Qurbani karni hogi. Haan masalan ‘aurat ko haiz ya nifas aa gaya to un ke khatm ke baad Tawaf kare magar haiz ya nifas se agar aise waqt paak hui ke naha dho kar 12 tareekh me aaftab doobne se pahle 4 phere kar sakti hai to karna Wajib hai, na karegi gunahgar hogi. Yun hi agar itna waqt use mila tha ke Tawaf kar leti aur na kiya ab haiz ya nifas aa gaya to gunahgar hui.
- (Ayezani, pp. 1145)*
8. Agar Tawaf-uz-Ziyarah na kiya ‘auraten halal na hongy chahe barson guzar jayen. *(Aalamgeeri, vol. 1, pp. 232)* isi tarah agar biwi ne nahi kiya to shohar us ke liye halal na hoga.
 9. Tawaf se faarig ho kar 2 rak’at “Wajib-ut-Tawaf” ba dastor ada kijiye is ke baad “Multazam” par bhi haaziri dijiye aur “Aab-e-Zamzam” bhi khob pet bhar kar nosh kijiye.
 10. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! mubarak ho ke aap ka Hajj mukammal ho gaya aur ‘auraten bhi halal ho gayi.

11 aur 12 ki Rami ke 18 madani phool

18

MADANI PHOOL

1. 11 aur 12 Zul-Hijjah ko teeno shaitanon ko kankariyan maarni hain. Is ki Tarkeeb ye hai: pahle Jamrat-ul-Owla (yani chhota Shaitan) phir Jamrat-ul-Wusta (yani manjhla Shaitan) aur aakhir me Jamrat-ul-‘Aqabah (yani bare Shaitan).
2. Dopahar (yani Zuhr ka waqt shuru’ hone) ke baad Jamrat-ul-Owla (yani chhote Shaitan) par aaiye aur Qible ki taraf munh kar ke 7 kankariyan maar kar Jamre se kuch aage badh jaiye aur ulte hath ki janib hat kar Qiblah ru khare ho kar dono hath kandhon tak uthaiye ke hatheliyan aasman ki taraf nahi balke Qible ki janib rahen^①, ab Dua-o-Istighfar me kam az kam 20 Aayaten padhne ki miqdar mashgul rahiye.
3. Ab Jamrat-ul-Wusta (yani manjhle Shaitan) par bhi isi tarah kijiye.
4. Phir aakhir me Jamrat-ul-‘Aqabah (yani bare Shaitan) par us tarah “Rami” kijiye jis tarah aap ne 10 tareekh ko ki thi. (Tareeqah peeche guzra) yaad rahe! Bare Shaitan ki “Rami ke baad aap ko thaharna nahi, fauran palat parna aur isi dawran dua bhi karni hai. (durust tareeqah yahi hai magar ab fauran palatna mumkin nahi raha lihaza kankariyan maar kar kuch aage badh kar “U-turn” ki Tarkeeb farma lijiye.
5. 12 ko bhi isi tarah teeno Jamraat ki Rami kijiye.
6. 11 aur 12 ki Rami ka waqt zawaal-e-aftab (yani ibtida-e-waqt Zuhr) se shuru’ hota hai. Lihaza 11 aur 12 ki Rami dopahar se pahle aslan (yani bilkul) saheeh nahi. (*Bahar-e-Shari’at, vol. 1, pp. 1148*)

^① Rami-e-Jimar ke baad du’a me hatheliyon ka rukh Ka’bah ki taraf ho. Hajar-e-Aswad ke samne khara hone ke waqt hatheliyon ka rukh Hajar-e-Aswad ki taraf ho aur baqi ahwaal me aasman ki taraf ho.

7. 10, 11, aur 12 ki raaten (aksar yani har raat ka aadhe se zyada hissa) Mina Shareef me guzarna Sunnat hai.
8. 12 ki Rami kar ke ghurob-e-aaftab se pahle pahle ikhtiyar hai ke Makkah Mu'zzamah ko rawanah ho jayen magar baad-e-ghurob chala jana ma'yoob hai. Ab ek din aur thaharna aur 13 ko badastor dopahar dhale (yani ibtida-e-waqt-e-Zuhr) Rami kar ke Makkah Shareef jana hoga aur yahi Afzal hai.
9. Agar Mina me 13 ki subh-e-saadiq ho gayi ab Rami karna Wajib ho gaya agar bagair Rami kiye chali gayi to Dam Wajib hoga.
10. 11 aur 12 ki Rami ka waqt aaftab dhalne (yani Zuhr ka waqt shuru' hone) se subh-e-saadiq tak hai magar bila 'uzr aaftab doobne ke baad Rami karna Makrooh hai.
11. 13 ki Rami ka waqt subh-e-saadiq se ghurob-e-aaftab tak hai magar subh se ibtida-e-waqt-e-zuhr tak Makrooh (Tanzeehi) hai, Zuhr ka waqt shuru' hone ke baad Masnoon hai.
12. Kisi din ki Rami agar rah gai to dusre din Qaza kar lijiye aur Dam bhi dena hoga. Qaza ka aakhiri waqt 13 ke ghurob-e-aaftab tak hai.
13. Rami ek din ki rah gayi aur aap ne 13 ke ghurob-e-aaftab se pahle pahle Qaza kar li tab bhi aur agar nahi ki jab bhi ya ek se zyada dino ki rah gayi balke bilkul Rami ki hi nahi har surat me sirf ek hi Dam Wajib hai.
14. Zaa'id bachi hui kankariyan kisi ki zaroorat ho to us ko de dijiye ya kisi paak jagah daal dijiye, un ko Jamro par Phenk dena Makrooh (Tanzeehi) hai.
15. Aap ne kankari maari aurh wo kisi ke sar wagairah se takra kar jamre ko lagi ya 3 hath ke fasle par giri to jaaiz ho gayi.

16. Agar aap ki kankari kisi par giri aur us ne hath wagairah ka jhatka diya jis se wahan tak pahunchi to us ke badle ki dusri maariye.
17. Upar ki manzil se Rami ki aur kankari Jamre ke gird bani hui piyalah numa faseel (yani boundary) me giri to jaaiz ho gayi kyunke faseel me se larhak kar ya to Jamre ko lagti hai ya 3 hath ke fasle ke andar andar girti hai.
18. Agar shak ho ke kankari apni jagah pahunchi ya nahi to dubarah maariye. (*Bahar-e-Shari'at, vol. 1, pp. 1146*)

Rami ke 12 makroohat

(Number 1 aur 2 Sunnat-e-Mua`kkadah ke tark ki wajah se Isa`at. Jabke baqiyyah sab Makrooh-e-Tanzeehi hain)

- 1) 10 ki Rami bagair majboori ke ghuroobe aafatab ke baad karna. (Sunnate Muakkadah ke khilaf hone ke sabab Isa`at hai).
- 2) Jamron me khilaf-e-tarteeb karna.
- 3) 13 ki Rami Zuhr ka waqt shuru' hone se pahle karna.
- 4) Bara patthar marna.
- 5) Bare patthar ko tor kar kankariyan banana.
- 6) Masjid ki kankariyan marna.
- 7) Jamre ke niche jo kankariyan pari hain un me se utha kar marna (Makrooh-e-Tanzeehi hai) ke ye na maqbool kankariyan hain, jo maqbool hoti hain woh gaibi taur par utha li jati hain aur Qiyamat ke din nekiyon ke palre me rakhi jayengi.
- 8) Jaan bujh kar 7 se zyada kankariyan marna.
- 9) Na Paak kankariyan marna.

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MAKROOHAT

- 10) Rami ke liye jo samt muqarar hui us ke khilaf karna.
- 11) Jamre se 5 hath se kam fasile par khare hona. Zyada ka koi muzai`qah nahi (al-battah ye zarori hai ke qareeb ho tab bhi kankari maari hi jaye, sirf rakh dene ke andaz me na ho).
- 12) Maarne ke badle kankari Jamre ke qareeb daal dena.

(Bahar-e-Shari'at, vol. 1, pp. 1148/1149)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Tawaf-e-Rukhsat ke 19 madani phool

1. Jab rukhsat ka iradah ho us waqt “Aafaqi Haji” par Tawaf-e-Rukhsat Wajib hai, na karne wale par Dam Wajib hota hai. Is ko Tawaf-e-Wada’ aur Tawaf-e-Sadr bhi kahte hain.
2. Is me iztiba’, Ramal, Sa’i nahi.
3. ‘Umre walon par Wajib nahi.
4. Haiz-o-Nifas wali ki seat book hai to ja sakti hai us par ab ye Tawaf Wajib nahi aur Dam bhi nahi.
5. Tawaf-e-Rukhsat me sirf Tawaf ki niyyat hi kaafi hai, Wajib, ada, Wada’ (yani Rukhsat) wagairah alfaaz niyyat me shaamil hona zarori nahi yahan tak ke Tawaf-e-Nafl ki niyyat ki jab bhi Wajib ada ho gaya.
6. Safar ka irada tha, Tawaf-e-Rukhsat kar liya phir kisi wajah se thaharna para jaisa ke gari wagairah me ‘umuman takheer ho jati hai aur Iqamat ki niyyat nahi ki to wahi Tawaf kaafi hai, dubarah

19
MADANI
PHOOL

karne ki haajat nahi aur Masjid-ul-Haram me Namaz wagairah ke liye jane me bhi koi muzai`qah nahi, haan Mustahab ye hai ke ke phir Tawaf kar le ke aakhiri kaam Tawaf rahe.

7. Tawaf-e-Ziyarah ke baad jo bhi pahla Nafli Tawaf kiya wahi Tawaf-e-Rukhsat hai.
8. Jo bagair Tawaf ke Rukhsat ho gaya to jab tak Meeqaat se baahar na huwa wapas Ae aur Tawaf kar le.
9. Agar Meeqaat se baahar hone ke baad yaad aaya to wapas hona zarori nahi balke Dam ke liye janwar Haram me Bhej de, agar wapas ho to 'Umre ka Ihram bandh kar wapas aaye aur 'Umre se faarig ho kar Tawaf-e-Rukhsat baja laye, ab is surat me Dam saaqit ho jayega.
10. Tawaf-e-Rukhsat ke 3 phere chhorega to har phere ke badle ek ek sadaqah de aur agar 4 se kam kiye hain to Dam dena hoga.
11. Ho sake to be qarari ke sath rote rote Tawaf-e-Rukhsat baja laaiye ke na jane aai`endah ye sa`adat muyassar aati bhi hai ya nahi.
12. Baad-e-Tawaf badastur 2 rak'at Wajib-ut-Tawaf ada kijiye.
13. Tawaf-e-Rukhsat ke baad badastor Zamzam Shareef par haazir ho kar Aab-e-Zamzam nosh kijiye aur badan par daliye.
14. Phir Darwazah-e-Ka'bah ke samne khare ho kar ho sake to aastana-e-paak ko bosah dijiye aur Qabool-e-Hajj-o-Ziyarat aur baar baar haaziri ki dua mangiye. Aur dua-e-Jaami' (yani رَبَّنَا آتِنَا Aakhir tak) ya ye dua padhiye:

اَلسَّائِلُ بِبَابِكَ يَسْأَلُكَ مِنْ فَضْلِكَ وَمَعْرُوفِكَ وَيَرْجُو رَحْمَتَكَ

Tarjamah: Tere darwazah par saa 'il tere fazl-o-Ihsan ka suwal karta hai aur teri rahmat ka ummed war hai. (Bahar-e-Shari'at, vol. 1, pp. 1152)

15. Multazam par aa kar Ghilaf-e-Ka'bah thaam kar usi tarah chimatiye aur Zikr-o-Durood aur dua ki kasrat kijiye.
16. Phir mumkin ho to Hajar-e-Aswad ko bosah dijiye aur jo aansu rakhte hain giraiye.
17. Phir Ka'bah Musharrafah ki taraf munh kiye ulte paon ya hasb-e-ma'mool chalte huwe baar baar mur kar Ka'bah ko hasrat se dekhte, us ki judae par aansu bahate ya kam az kam rone jaisi surat banae Masjid-ul-Haram se hamesha ki tarah ulta paon badha kar baahar nikalne ki dua padhiye.
18. Haiz-o-Nifas wali Darwazah-e-Masjid par khari ho kar banigah-e-hasrat Ka'bah Musharrafah ki Ziyarat kare aur roti hui dua karti hui palte.
19. Phir ba-qadr-e-qudrat Fuqara-e-Makkah me Khairat taqseem kijiye. (Bahar-e-Shari'at, vol. 1, pp. 1151/1153)

*Ya Ilahi har baras Hajj ki sa'adat ho naseeb
Baad-e-Hajj ja kar karoon deedar-e-darbar-e-habeeb*

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Hajj-e-Badal

Jis par Hajj farz ho us ki taraf se kiye jane wale Hajj-e-Badal ki kuch sharten hain magar Hajj-e-Nafl ki koi shart nahi, ye to Isale sawab ki ek surat hai aur isale sawab Farz Namaz-o-Rozah, Hajj-o-Zakat, Sadaqaat-o-Khairat wagairah tamam a'amaal ka ho sakta hai.

Lihaza agar apne marhom walidain wagairah ki taraf se aap apni marzi se Hajj karna chahen yani na un par farz tha na unhon ne

**Hajj
E
Badal
AUR
Sharaait**

Wasiyyat ki thi to is ki koi sharaait nahi hain. Ihram-e-Hajj, walid ya walidah ki niyyate bandh lijiye aur tamam Manasik-e-Hajj baja laiye. Is tarah faaidah ye hoga ke un ko ek Hajj ka sawab milega aur Hajj karne wale ko ba Hukm-e-Hadees 10 Hajj ka sawab 'ata kiya jayega. (*Dar-e-Qutni, vol. 2, pp. 329, Hadees. 2587*)

Lihaza jab bhi nafl Hajj ki sa'adat mile to Afzal yahi hai ke walid ya walidah ki taraf se kijiye. Yaad rahe! Isale sawab ke liye kiye jane wale Hajj-e-Tamattu' ya Qiran ki Qurbani Wajib hai aur Hajj karne wala khud apni niyyat se kare aur is ka bhi isale sawab karde.

Hajj-e-Badal ki 17 sharaait

Ab jin logon par Hajj farz ho chuka un ke Hajj-e-Badal ki sharaait pesh ki jati hain.

1. Jo Hajj-e-Badal karwata ho us ke liye zarori hai ke us par Hajj Farz ho chuka ho yani agar farz na hone ke ba wujood us ne Hajj-e-Badal karwaya to Farz Hajj ada na huwa. Yani baad me agar us par Hajj farz ho gaya to pahla Hajj-e-Badal kifayat na karega.
2. Jis ki taraf se Hajj kiya ho woh is qadr aajiz-o-majboor ho ke khud Hajj kar hi na sakta ho. Agar is qaabil ho ke khud Hajj kar sakta hai to us ki taraf se Hajj-e-Badal nahi ho sakta.
3. Waqt-e-Hajj se maut tak 'uzr barabar baaqi rahe. Yani Hajj-e-Badal karwane ke baad maut se pahle pahle agar khud Hajj karne ke qaabil ho gaya to Hajj dusre se karwa liya tha woh na kaafi ho gaya.
4. Haan! Agar woh koi aisa 'uzr tha jis ke jane ki ummed hi na thi masalan nabeena hai aur Hajj-e-Badal karwane ke baad ankhiyara ho gaya to ab dubarah Hajj karne ki zaroorat nahi.

5. Jis ki taraf se Hajj-e-Badal kiya jaye khud us ne hukm bhi diya ho bagair us ke hukm ke Hajj-e-Badal nahi ho sakta.
6. Haan, waris ne agar moris (yani waris karne wale) ki taraf se kiya to is me hukm ki zaroorat nahi.
7. Tamam akhrajaaat ya kam az kam aksar akhrajaaat bhejne wale ki taraf se hon. *(Bahar-e-Shari'at, vol. 1, pp. 1201/1202)*
8. Wasiyyat ki thi ke mere maal se hajj karwa diya jaye magar waris ne apne maal se karwa diya to Hajj-e-Badal na huwa, haan agar ye niyyat ho ke tarke (yani mayyit ke chhore huwe maal) me se le lunga to ho jayega aur agar lene ka iradah na ho to nahi hoga aur agar ajnabi ne apne maal se Hajj-e-Badal karwa diya to na huwa, agarche wapas lene ka iradah ho, agarche woh marhoom kkhud usi ko Hajj-e-Badal karne ko kah gaya ho. *(Radd-ul-Muhtar, vol. 4, pp. 28)*
9. Agar yun kaha ke meri taraf se Hajj-e-Badal karwa diya jaye aur ye na kaha ke mere maal se ab agar waris ne khud apne maal se Hajj-e-Badal karwa diya aur wapas lene ka bhi iradah na ho, ho gaya. *(Ayezhan)*
10. Jis ko hukm diya wahi kare agar jis ko hukm tha us ne kisi dusre se karwa diya to na huwa. *(Bahar-e-Shari'at, vol. 1, pp. 1202)*
11. Mayyit ne jis ke bare me Wasiyyat ki thi us ka bhi agar intiqal ho gaya ya woh jane par razi nahi to ab dusre se Hajj karwa liya gaya to jaaiz hai. *(Radd-ul-Muhtar, vol. 4, pp. 19)*
12. Hajj-e-Badal karne wala aksar rastah Suwari par qata' (yani tay) kare warna Hajj-e-Badal na hoga aur Kharch bhejne wale ko dena parega. haan! Agar kharch me kami pari to paidal bhi ja sakta hai. *(Bahar-e-Shari'at, vol. 1, pp. 1203)*

13. Jis ki taraf se Hajj-e-Badal karna hai usi ke watan se Hajj ko jaye.

(Ayezani)

14. Agar aamir (hukm dene wale) ne “Hajj” ka hukm diya tha aur khud mamoor (yani jis ko hukm diya gaya) ne Hajj-e-Tamattu’ kiya to kharchah wapas kar de. (Fatawa Razawiyah, vol. 10, pp. 660) kyunke “Hajj-e-Tamattu” me Hajj ka Ihram “Meeqaat-e-Aamir” se nahi hoga balke Haram hi se bandhega. Haan aamir ki ijazat se aisa kiya gaya (yani Hajj-e-Tamattu’ kiya gaya) to muzaai’ qah nahi.

15. “Wasi” ne (yani jis ko wasiyyat kar gaya tha ke Tu meri taraf se Hajj karwa dena, us ne) agar mayyit ke chhore huwe maal ka teesra hissa itna tha ke watan se aadami bheja ja sakta tha, phir bhi agar gair jagah se bheja to ye Hajj maiyyit ki taraf se na huwa. Haan woh jagah watan se itni qareeb ho ke wahan ja kar raat ke aane se pahle wapas aa sakta hai to ho jayega warna use chahiye ke khud apne maal se maiyyit ki taraf se dubarah Hajj karwaye.

(Aalamgeeri, vol. 1, pp. 259)

16. Aamir (yani jis ne Hajj ka hukm diya hai usi) ki niyyat se Hajj kare aur Afzal Ye hai ke zaban se bhi “كَبَيْتِكَ عَنْ فُلَانٍ”^① kahle aur agar us ka naam bhool gaya hai to ye niyyat kar le ke jis ne bheja hai (ya jis ke liye bheja hai) us ki taraf se karta hun.

(Radd-ul-Muhtar, vol. 4, pp. 20)

17. Agar Ihram bandhte waqt niyyat karna bhool gaya to jab tak Af’aal-e-Hajj shuru’ na kiye ho ikhtiyar hai ke niyyat kar le.

(Ayezani, pp. 18)

^① Fulan ki jagah jis ke naam par Hajj karna chahta hai us ka naam le masalan ‘كَبَيْتِكَ عَنْ عَبْدِ الرَّحْمَنِ أَللَّهُمَّ كَبَيْتِكَ’ aakhir tak.....

Hajj-e-Badal ke 9 mutafarriq Madani phool

9 MADANI PHOOL

1. “Wasi” (yani wasiyat karne wale) ne is saal kisi ko Hajj-e-Badal ke liye muqarar kiya magar is saal na gaya saal-e-aaindah ja kar ada kiya, ada ho gaya, us par koi jurmanah nahi. *(‘Aalamgeeri, vol. 1, pp. 260)*
2. Hajj-e-Badal karne wale ke liye zarori hai ke jo kuch bacha hai woh wapas kar de. Agarche bahut thori si cheez ho use rakh lena Jaaiz nahi. Agarche shart kar li ho ke jo kuch bacha woh wapas nahi dunga ke ye shart baatil hai. Haan 2 soraton me rakhna Jaaiz hoga. (1) Bhejne wala us ko wakeel kar de ke jo kuch bach jaye woh apne aap ko hibah kar ke (yani bataur tohfah de kar) qabzah kar lena. (2) Ye ke bhejne wala qareeb-ul-maut ho aur is tarah wasiyyat kar de ke jo kuch bache us ki Mai ne tujhe wasiyyat ki. *(Bahar-e-Shari’at, vol. 1, pp. 1210)*
3. Behtar Ye hai ke jise Hajj-e-Badal ke liye bheja jaye pahle woh khud apne Farz Hajj se sabuk dosh (yani baree-uz-zimmah) ho chuka ho, agar aise ko bheja jis ne khud Hajj nahi kiya jab bhi Hajj-e-Badal ho jayega. *(Aalamgeeri, vol. 1, pp. 257)* Aisa shakhs jis ne Farz hone ke ba wujood Hajj na kiya use Hajj-e-Badal par bhejna Makrooh-e-Tahreemi hai. *(Maslak-ul-Mutaqassit, pp. 453)*
4. Behtar ye hai ke aise shakhs ko bhejen jo Hajj ke afaal aur Tareeqe se aagah ho, agar muraahiq yani qareeb-ul-buloogh bachche se Hajj-e-Badal karwaya jab bhi ada ho jayega. *(Bahar-e-Shari’at, vol. 1, pp. 1204)*
5. Bhejne wale ke paision se na kisi ko khana khila sakta hai na Faqeer ko de sakta hai, haan bhejne wale ne ijazat di to muzaai`qah nahi. *(Bahar-e-Shari’at, vol. 1, pp. 1210)*

6. Har qisam ke jurm-e-ikhtiyari ke Dam khud Hajj-e-Badal ada karne wale par hain bhejne wale par nahi.
7. Agar kisi ne na khud Hajj kiya ho na waris ko wasiyyat ki ho aur intiqal kar gaya aur waris ne apni marzi se apni taraf se Hajj-e-Badal karwa diya (ya khud kiya) to **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** ummeed hai ke us ki taraf se ada ho jayega. (*Aalamgeeri, vol. 1, pp. 258*)
8. Hajj-e-Badal karne wala agar Makkah Mukarramah **رَادَا اللَّهُ شَرَفًا وَتَعْظِيمًا** hi me rah gaya to Ye bhi jaaiz hai lekin Afzal ye hai ke wapass aaye, aane jane ke akhiraat bhejne wale ke zimme hain. (*Ayezani*)
9. Hajj-e-Badal karne wala bhejne wale ki raqam se Madinah Munawwarah **رَادَا اللَّهُ شَرَفًا وَتَعْظِيمًا** ka ek baar safar kar sakta hai, Makke Madine ki ziyaraton par Kharch nahi kar sakta, darmiyanah darje ka khanah khayega, Jis me gosht bhi daakhil hai, al-battah seekh kabab, charghah wagairah ‘umda khane, mithaiyan, thandi botalen, phal fruit wagairah nahi kha sakte, neez khajoren, tasbeehat wagairah tabarrukaat laane ki bhi ijazat nahi. (Hajj-e-Badal ki mazeed tafseelat ke liye Maktabatul Madina ki matbu’ah Bahar-e-Shari’at, jild Awwal safhah 1199 ta 1211 ka mutala’ah zaroori hai).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Ek Chup 100 Sukh

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 آمَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

MADINE ki HAZIRI

*Hasan Hajj kar liya Ka'be se aankhon ne ziya paayi
 Chalo dekhen woh basti jis ka rastah dil ke andar hai*

Zauq badhane ka tareeqah

Madinah-e-Munawwarah رَادَاكَ اللَّهُ شَرِيفًا وَتَعْظِيمًا ka muqaddas safar aap ko Mubarak ho! Raaste bhar Durood-o-Salam ki kasrat kijiye aur na'atiya ash'ar padhte rahiye ya ho sake to tape recorder par khush ilhaan na'at khuwanon ke cassette sunte rahiye ke اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ is tarah taraqqi-e-zauq ke asbaab honge. Madinah-e-Paak ki 'azmat-o-rif'at ka tasawwur baandhte rahiye, is ke fazaail par gaur karte rahiye^①. Is se bhi اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ aap ka shauq mazeed badhega.

Madinah kitni der me aayega!

Makkah-e-Mukarramah رَادَاكَ اللَّهُ شَرِيفًا وَتَعْظِيمًا Madinah-e-Munawwarah رَادَاكَ اللَّهُ شَرِيفًا وَتَعْظِيمًا ka faasilah taqreeban 425 kilometer hai jise 'aam dino me bus taqreeban 5 ghante me tay kar leti hai magar Hajj ke dino me ba'z maslahaton ki bina par raftaar kam rakhi jati aur pahunchne me bus taqreeban 8 ta 10 ghante le leti hai. "Markaz-e-Istiqbal-e-Hujjaj"

^① Dawran-e-Qiyam Haramain-e-Sharifain Fazaail-e-Makkah-o-Madina par mabni kutub ka mutala'ah taraqqi-e-zauq ka behtareen zari'ah hai neez 'Ishq-e-Rasool رَحْمَةُ اللَّهِ عَلَيْهِ Badhane ke liye Aala Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ ka na'atiya deewan "Hadaaiq-e-Bakhsish" aur ustaz-e-zaman Maulana Hasan Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ ka kalam "Zauq-e-Na'at" ka khoob mutala'ah farmaiye.

par bus rukti hai, yahan passport indiraj hota hai aur passport rakh kar ek card jari kiya jata hai jise haji ne sambhal kar rakhna hota hai, yahan ki kaarwai me basa awqat kai ghante bhi lag jate hain, sabr ka phal meetha hai. ‘Anqareeb aap **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** Meethe Madine ke gali koochon ke jalwe lootenge, jald hi aap Gumbad-e-Khazra ke deedar se apni aankhen thandi karenge. Ju hi door se Masjid-un-Nabawi Shareef **عَلَىٰ صَاحِبِهَا الصَّلَاةُ وَالسَّلَام** ke meenaar-e-noor bar pur waqar par nighah padegi, sabz sabz Gumbad-e-Khazara nazar aega **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** aap ke qalb me halchal mach jayegi aur aankhon se be ikhtiyar aansu chhalak parengi.

*Saim kamal-e-zabt ki koshish to ki magar
Palkon ka halqa tor kar aansu nikal gayi*

Hawa-e-Madinah se aap ke mashaam-e-dimagh mu’attar ho rahe honge aur aap apni rooh me tazgi mahsoos kar rahe honge, ho sake to nange paon rote huwe Madinah-e-Munawwara **رَادَاكَ اللَّهُ شَرْقًا وَتَغْرِبًا** ki fizaon me dakhil hon.

*Joote utaar lo chalo ba hosh ba adab
Dekho Madine ka haseen gulzaar aa gaya*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Nange paon rahne ki Qurani daleel

Aur yahan nange paon rehna koi khilaf-e-shar’a fe’l bhi nahi balke muqaddas sarzameen ka sarasar adab hai. Chunanche Hazrat Sayyiduna Musa Kaleemullah **عَلَىٰ تَيْبَتَاوَعَكْبِهِ الصَّلَاةُ وَالسَّلَام** ne apne Rab **عَزَّوَجَلَّ** se ham kalami ka sharaf haasil kiya to Allah **عَزَّوَجَلَّ** ne irshad farmaya:

فَاخْلَعْ نَعْلَيْكَ ۚ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

*Tarjama-e-Kanz-ul-Iman: Tu apne jute utaar daal, beshak Tu paak jungle
Tuwa me hai. (Parah 16 Surah. Taha, Aayat 12)*

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! Jab Toor-e-Seena ki muqaddas waadi me Sayyiduna Kaleemullah عَلَى كَيْبَتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ko khud Allah عَزَّوَجَلَّ joote utaar lene ka hukm farmaya to Madinah to phir Madinah hai, yahan agar nange paon raha jaye to kyun sa'adat ki baat na hogi! Karoron Maalikiyon ke peshwa aur mashhoor 'Aashiq-e-Rasool Hazrat Sayyiduna Imam Maalik رَحْمَةُ اللَّهِ عَلَيْهِ Madinah-e-Paak رَادَاكَ اللَّهُ شَرَفًا وَتَعْظِيمًا ki galiyon me nange pair chala karte the. (*At-Tabaqat-ul-Kubra, Juz 1, pp. 76*) Aap رَحْمَةُ اللَّهِ عَلَيْهِ Madinah Munwarrah رَادَاكَ اللَّهُ شَرَفًا وَتَعْظِيمًا me kabhi ghore par suwaar na hote, farmate hain: Mujhe Allah عَزَّوَجَلَّ se haya aati hai ke us mubarak zameen ko apne ghore ke qadmon tale rondon jis me us ke pyare Mahboob صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ maujood hain. (Yani Aap صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka Rauzah-e-Anwar)

(*Ihya-ul-'Uloom vol. 1, pp. 48*)

*Aye Khak-e-Madinah! Tu hi bata kaise paon rakhon yahan
Tu Khak-e-Paa Sarkar ki hai aankhon se lagae jati hai*

Haaziri ki taiyari

Haaziri-e-Rauza-e-Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ se pahle makaan wagairah ka bandobast kar lijiye, hajat ho to kha pee lijiye, al gharaz har woh baat jo khusu'-o-khuzu' me maani' ho us se farig ho lijiye. Ab tazah Wuzu kijiye is me miswak zaroor ho balke behtar Ye hai ke ghusl kar lijiye, dhule huwe kapre balke ho sake to naya safaid libaas, naya 'imama shareef wagairah zeb-e-tan kijiye, surma aur khushbu laga lijiye aur mushk afzal hai, ab rote huwe darbar ki taraf badhiye.

(*Bahar-e-Shari'at vol. 1, pp. 1223*)

Ay lijiye ! Sabz Gumbad aa gaya

Ay lijiye ! Woh sabz Gumbad jise aap ne tasweeron me dekha tha, khayalon me chooma tha ab sach much aap ki aankhon ke samne hai.

*Ashkon ke moti ab nichhawar zaairo karo
Woh sabz Gumbad mamba-e-anwaar aa gaya
Ab sar jhukaye ba adab padhte huwe Durood
Rote huwe aage badho darbaar aa gaya*

(Wasaail-e-Bakhshish pp. 473)

Haan! Haan! Ye wohi Sabz Gumbad hai jis ke deedar ke liye ‘Aashiqan-e-Rasool ke dil be qarar rehte aur aankhen ashkbar ho jaya karti hain, Khuda ﷺ ki qasam! Rauza-e-Rasoolullah ﷺ se ‘azeem jagah dunya ke kisi maqaam me to kuja jannat me bhi nahi hai.

*Firdaus ki bulandi bhi chhu sake na isko
Khuld-e-Bareen se ouncha Meethe Nabi ka roza*

(Wasaail-e-Bakhshish pp. 298)

Dawat-e-Islami ke isha’ati idare Maktabatul Madina ki matbu’ah kitab “Wasaail-e-Bakhshish” ke safha 298 ke hashiye me hai: Rauza ke lafzi ma’na hain: Baagh. Sha’r me rauza se murad woh hissa-e-zameen hai jis par Rahmat-e-‘Aalam ﷺ ka Jism-e-Mu’azzam tashreef farma hai. Is ki Fazeelat bayan karte huwe fuqaha-e-kiraam رَحْمَتُهُمُ اللَّهُ السَّلَامُ farmate hain: Mahbub-e-Daawer صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke jism-e-anwar se zameen ka jo hissa laga huwa hai. Woh Ka’bah Shareef se balke ‘arsh-o-kursi se bhi afzal hai.

(Durr-e-Mukhtar vol. 4, pp. 62)

Ho sake to Bab-ul-Baqee’ se haazir hon

Ab sarapa adab-o-hosh bane, aansu bahate ya rona na aaye to kam az kam rone jaisi soorat banaye. Bab-ul-Baqee’^① par haazir hun.

^① Ye Masjid-e-Nabawi عَلَيْهِ السَّلَام ke janib-e-mashriq waqe hai. ‘Umuman darbaan bab-e-baqi’ se haziri ke liye nahi jane dete lihaza log Bab-us-Salam se hazir hote hain is tarah haziri ki ibtida sar-e-aqdas se hogi aur ye khilaf-e-adab hai kyunke buzurgon ki khidmat me qadmon ki taraf se ana hi adab hai. Agar Bab-e-Baqi’ se haziri na ho sake to Bab-us-Salam se bhi harj nahi. Aksar bheer wagairah na ho to koshish kijiye ke Bab-e-Baqi’ se haziri ho jaye.

“الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ” ‘arz kar ke zara thehar jaiye. Goya Sarkar-e-Zi Waqar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke shahi darbar me haaziri ki ijazat mang rahe hain. Ab بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ kah kar apna seedha qadam Masjid Shareef me rakhiye aur hama tan adab ho kar Daakhil-e-Masjid-e-Nabawi عَلَى صَاحِبِهَا الصَّلَاةُ وَالسَّلَامُ hon is waqt jo ta’zeem-o-adab farz hai woh har ‘Aashiq-e-Rasool ka dil janta hai. Hath, paon, aankh, kaan, zaban, dil sab khayal-e-gair se paak kijiye aur rote huwe aage badhiye, na ird gird nazren ghumaiye, na hi Masjid ke naqsh-o-nigaar dekhiye, bas ek hi tarap, ek hi lagan aur ek hi khayal ho ke bhaga huwa mujrim apne Aaqā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki bargah-e-be kas panah me pesh hone ke liye chala hai.

*Chala hun ek mujrim ki tarah me Janib-e-‘Aaqā
Nazar sharmindah sharmindah, badan larzeedah larzeedah*

Namaz-e-Shukrana

Ab agar makruh waqt na ho aur ghalaba-e-shauq mohlat de to do do rak’at Tahiyya-tul-Masjid aur Shukranah-e-Bargah-e-Aqdas ada kijiye, pahle rak’at me Alhamd Shareef ke baad قُلْ يَا أَيُّهَا الْكَافِرُونَ aur dusri me Alhamd Sharif ke ba’ad قُلْ هُوَ اللَّهُ Shareef padhiye.

Sunehri Jaalion ke ru ba ru

Ab adab-o-shauq me doobe, gardan jhukaye, aankhen neechi kiye, rone waali soorat banaye balke khud ko bazor rone par laate, aansu bahate, thar-tharate, kap-kapate, gunahon ki nadamat se paseenah paseenah hote, Sarkar-e-Naamdar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke fazl-o-karam ki umeed rakhte, Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke Qadmain-e-Shareefain^① ki taraf se sunehri jaalison ke ru ba ru Muwajahah Shareef me (yani Chehra-e-Mubarak ke samne) haazir hon ke Sarkar-e-Madinah, Rahat-e-

^① Bab-ul-Baqee’ se haaziri mili to pahle Qadmain-e-Shareefain aayenge aur Bab-us-Salam se aaye to pahle Sar-e-Aqdas aayega.

Qalb-o-Seenah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ apne Mazar-e-Pur Anwaar me ru ba qibla jalwah afroz hain, Mubarak qadmon ki taraf se haazir honghe to Sarkar-e-Do-Jahan صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki nigah-e-be kas panah barah-e-raast aap ki taraf hogi aur ye baat aap ke liye dono jahan me kaafi hai. وَالْحَمْدُ لِلَّهِ

(Bahar-e-Shari'at vol. 1, pp. 1224)

Muwajah Shareef par Haaziri ①

Ab sarapa adab bane Zer-e-Qindeel un chaandi ki keelon ke samne jo sunahri jaaliyon ke darwazah-e-mubarakah me uper ki taraf janib-e-mashriq lagi hui hain, qible ko peeth kiye kam az kam chaar hath (yani taqreeban do gaz) door Namaz ki tarah hath bandh kar Sarkar-e-Naamdar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke Chehra-e-Pur Anwaar ki taraf rukh kar ke khare hon ke "Fatawa 'Aalamgeeri" wagairah me yahi adab likha hai ke يَقِفُ كَمَا يَقِفُ فِي الصَّلَاةِ Yani "Sarkar-e-Madinah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke darbar me is tarah khara ho jis tarah Namaz me khara hota hai. "Yaqeen maaniye! Sarkar-e-Zi-Waqar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ apne Mazaar-e-Faaiz-ul-Anwaar me sachi haqeeqi duniyawi jismani hayat se usi tarah zinda hain jis tarah wafat shareef se pahle the aur aap ko bhi dekh rahe hain balke aap ke dil me jo khayalaat aa rahe hain un par bhi muttale' (yani ba khabar) hain.

Khabardaar! Jaali Mubarak ko bosah dena ya hath lagane se bachiye ke Ye khilaf-e-adab hai, hamare hath is qabil hi nahi ke jaali mubarak ko chhu saken, lihaza chaar (4) hath (yani taqreeban do gaz) door rahiye, Ye un ki rahmat kiya kam hai ke aap ko apne Muwajaha-e-Aqdas ke qareeb bulaya! Sarkar-e-Naamdar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki nigah-e-karam

① Log 'umuman bare surakh ko "Muwajahah Shareef" samajhte hain balke aksar urdu kitabon me bhi yahi likha hai magar Rafeequl Haramain me Aala Hazrat رَحْمَةُ اللهِ عَلَيْهِ ki tehqeeq ke mutabiq Muwajahah Shareef ki nishandahi ki gayi hai.

agarche har jagah aap ki taraf thi, ab khusosiyat aur is darja-e-qurb ke sath aap ki taraf hai. (*Bahar-e-Shari'at vol. 1, pp. 1224, 1225*)

*Deedar ke qabil to kahan meri nazar hai
Ye teri 'inayat hai jo rukh tera idhar hai*

Bargah-e-Risalat ﷺ me salam 'arz kijiye

Ab adab aur shauq ke sath ghamgeen aur dard bhari aawaz me magar awaz itni buland aur sakht na ho ke saare a'maal hi zay'a ho jayen, na bilkul hi past (yani dheemi) ke ye bhi Sunnat ke khilaaf hai, mu'tadil (yani darmiyani) aawaz me in alfaz ke sath salam 'arz kijiye:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ ط
السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ ط السَّلَامُ عَلَيْكَ يَا شَفِيعَ الْمُذْنِبِينَ ط
السَّلَامُ عَلَيْكَ وَعَلَىٰ آلِكَ وَأَصْحَابِكَ وَأُمَّتِكَ أَجْمَعِينَ ط

Tarjama: *Ae Nabi ﷺ صلى الله عليه وآله وسلم Aap par salam aur Allah عز وجل ki rahmaten aur barkaten. Ae Allah عز وجل ke Rasool صلى الله عليه وآله وسلم Aap par salam. Ae Allah عز وجل ki tamam makhlooq se behtar Aap par salam. Ae gunahgaaron ki shafa'at karne wale Aap par salam, Aap par, Aap ki Aal-o-Ashaab par aur Aap ki tamam Ummat par salam.*

Jahan tak zaban sath de, dil jam'i ho mukhtalif alqaab ke sath salam 'arz karte rahiye, agar alqaab yaad na hon to الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ ki takraar karte (yani yahi baar baar padhte) rahiye. Jin jin logon ne aap ko salam ke liye kaha hai un ka bhi salam 'arz kijiye, jo jo 'Aashiqan-e-Rasool ye tahreer padhen woh mujh Sag-e-Madinah عُنَى عُنَى ka salam 'arz kar den to mujh gunahgaaron ke sardar par Ihsaan-e-'Azeem hoga. Yahan khoob duoen mangiye aur baar baar is tarah shafa'at ki bheek talab kijiye: **يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** Yani Ya Rasoolallah ﷺ! Mai aap se shafa'at ka suwal karta hun.

Siddique-e-Akbar رَضِيَ اللهُ عَنْهُ ki khidmat me salam

Phir mashriq ki janib (apne seedhe hath ki taraf) aadhe gaz ke qareeb hat kar (qareebi chhote sorakh ki taraf) Hazrat-e-Sayyiduna Siddique-e-Akbar رَضِيَ اللهُ عَنْهُ ke chehra-e-anwar ke samne dast bastah (yani usi tarah hath bandh kar) khare ho kar un ko salam pesh kijiye, behtar ye hai ke is tarah salam ‘arz kijiye:

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ ط السَّلَامُ عَلَيْكَ يَا وَزِيرَ رَسُولِ اللَّهِ ط
السَّلَامُ عَلَيْكَ يَا صَاحِبَ رَسُولِ اللَّهِ فِي الْغَارِ وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ ط

Tarjama: Ae Khaleefah-e-Rasoolullah! Aap par salam, Ae Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke wazeer Aap par salam, Ae Ghaar-e-Sawr me Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke rafeeq! Aap par salam aur Allah عَزَّوَجَلَّ ki rahmaten aur barkaten.

Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ ki khidmat me salam

Phir itna hi mazeed janib-e-mashriq (apne seedhe hath ki taraf) thora sa sarak kar (aakhiri sorakh ke samne) Hazrat-e-Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ ke ru ba ru ‘arz kijiye:

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ ط السَّلَامُ عَلَيْكَ يَا مُتَمِّمَ الْأَرْبَعِينَ ط
السَّلَامُ عَلَيْكَ يَا عِزَّ الْإِسْلَامِ وَالْمُسْلِمِينَ وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ ط

Tarjama: Aye Ameer-ul-Mu'mineen! Aap par salam, Ae chalees ka 'adad pura karne wale! Aap par salam, Ae Islam-o-Muslimeen ki 'izzat! Aap par salam aur Allah عَزَّوَجَلَّ ki rahmaten aur barkaten.

Dubarah ek sath Sheikhain رَضِيَ اللهُ عَنْهُمَا ki khidmaton me salam

Phir balisht bhar janib-e-maghrib yani apne ulte hath ki taraf sarakiye aur dono chhote soraakhon ke beech me khare ho kar ek sath Sayyiduna Siddique-e-Akbar aur Farooq-e-A'zam رَضِيَ اللهُ عَنْهُمَا ki khidmaton me is tarah salam ‘arz kijiye:

السَّلَامُ عَلَيْكُمْ يَا خَلِيفَتِي رَسُولَ اللَّهِ ط السَّلَامُ عَلَيْكُمْ يَا وَرِثَتِي رَسُولِ اللَّهِ ط
السَّلَامُ عَلَيْكُمْ يَا صَاحِبِي رَسُولِ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط أَسْئَلُكُمْ الشَّفَاعَةَ
عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَيْكُمْ وَبَارَكْ وَسَلَّم ط

Tarjama: Aye Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke Khulafa! Aap dono par Salam, Ae Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke Wuzara! Aap dono par Salam, Ae Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke pehlu me aaram farmane wale! (Abu Bakr-o-‘Umar رَضِيَ اللهُ عَنْهُمَا) aap dono par Salam ho aur Allah عَزَّوَجَلَّ ki rahmaten aur barkaten. Aap dono Sahibaan se suwaal karta hun ke Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke Huzoor meri sifarish kijiye, Allah عَزَّوَجَلَّ un par aur Aap dono par Durood-o-Barakat aur Salam nazil farmaye.

Ye Duaen mangiye

Ye tamam haaziriyan qabuliyat-e-dua ke muqamaat hain, yahan Dunya-o-Aakhirat ki bhalaiyan mangiye. Apne Walidain, Peer-o-Murshid, Ustad, awlaad, ahl-e-khandan, dost-o-ahbab aur tamam Ummat ke liye dua-e-maghfirat kijiye aur Shahanshah-e-Risalat صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki shafa’at ki bheek mangiye, khususan Muwajahah shareef me na’atiyah ash’aar ‘arz kijiye, agar niche diya huwa maqta’ yahan Sag-e-Madinah عُغْيُ عَنَّهُ ki taraf se 12 bar ‘arz kar den to ihsaan-e-‘azeem hoga:

*Padosi khuld me ‘Attar ko apna bana lijiye
Jahan hain itne ihsaan aur ihsaan Ya Rasoolallah*

Bargah-e-Risalat me haaziri ke 12 Madani Phool

1. Mimbar-e-Athar ke qareeb dua mangiye.
2. Jannat ki kiyari me (yani jo jagah Mimbar aur Hujrah-e-Munawwarah ke darmiyan hai, use Hadees me “Jannat ki kiyari” farmaya) aa kar do rak’at nafl gair-e-waqt-e-makrooh me padh kar dua kijiye.

12
Madani
Phool

3. Jab tak Madinah-e-Tayyabah رَادَاكَ اللَّهُ شَرَفًا وَ تَعْظِيمًا ki haaziri naseeb ho, ek saans bekaar na jane dijiye.
4. Zaroriyaat ke siwa aksar waqt Masjid-un-Nabawi Shareef عَلَى صَاحِبِهَا الصَّلَاةَ وَالسَّلَامَ me ba taharat hazir rahiye, Namaz-o-Tilawat aur Zikr-o-Durood me waqt guzariye, dunya ki baat to kisi bhi Masjid me na chahiye na ke yahan.
5. Madinah-e-Tayyebah رَادَاكَ اللَّهُ شَرَفًا وَ تَعْظِيمًا me rozah naseeb ho khususan garmi me to kiya kehna ke is par wa'dah-e-shafa'at hai.
6. Yahan har neki ek ki pachaas hazaar (50,000) likhi jati hai, lihaza 'ibadat me zyada koshish kijiye, khane peene ki kami zaroor kijiye aur jahan tak ho sake tasadduq (yani khairat kijiye khususan yahan walon par.
7. Quran-e-Majeed ka kam se kam ek khatm yahan aur ek Hateem-e-Ka'bah-e-Mu'azzamah me kar lijiye.
8. Rauzah-e-Anwer par nazar 'ibadat hai jaise Ka'bah-e-Mu'azzamah ya Quran-e-Majeed ka dekhna to adab ke sath is ki kasrat kijiye aur Durood-o-Salam 'arz kijiye.
9. Panjganah ya kam az kam subh, sham Muwajahah shareef me 'arz-e-salam ke liye hazir hon.
10. Shahar me khuwah shahr se Baahar jahan kahin Gumbad-e-Mubarak par nazar pare, fauran dast bastah udhar munh kar ke Salaat-o-Salam 'arz kijiye, be is ke har giz na guzariye ke khilaaf-e-adab hai.
11. Hattal wass'a koshish kijiye ke Masjid-e-Awwal yani Huzoor-e-Aqdas صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke zamane me jitni thi us me Namaz padhiye aur us ki miqdaar 100 hath toul (lambae) aur 100 hath 'arz

(chaurae) (yani taqreeban 50x50 gaz) hai agarche baad me kuch izafaah huwa hai, us (yani izafah shudah hisse) me Namaz padhna bhi Masjid-un-Nabawi Shareef عَلَى صَاحِبِهَا الصَّلَاةِ وَالسَّلَامِ hi me padhna hai.

12. Rauzah-e-Anwar ka na tawaf kijiye, na sajdah, na itna jhukna ke ruku' ke barabar ho. Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki ta'zeem un ki ita'at me hai. (*Bahar-e-Shari'at vol. 1, pp. 1227 ta 1228*)

*'Aalam-e-Wajad me raqsaan mera par par hota
Kaash! Mai Gumbad-e-Khazra ka kabootar hota*

Jaali Mubarak ke ru ba ru padhne ka wird

Jo koi Huzoor-e-Akram Noor-e-Mujassam صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki Qabr-e-Mu'azzam ke ru ba ru khara ho kar ye Aayat-e-Shareefah ek baar padhe:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ط

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

Phir 70 martabah ye 'arz kare: صَلَّى اللهُ عَلَيْكَ وَسَلِّمُوا عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللهِ firishtah is ke jawab me yun kehta hai: Ae fulaan! Tujh par Allah عَزَّوَجَلَّ ka salam ho. Phir firishtah us ke liye dua karta hai: Ya Allah عَزَّوَجَلَّ! Is ki koi hajat aisi na rahe jis me ye na kaam ho. (*Al Mawahib-ulla-Dunya vol. 3, pp. 412*)

Dua ke liye jaali mubarak ko peeth mat kijiye

Jab jab sunehri jaaliyon ke ru ba ru haaziri ki sa'adat mile idhar udhar har giz na dekhiye aur khas kar Jaali Shareef ke andar jhankna to bahut bari jura't (jur-at) hai. Qible ki taraf peeth kiye kam az kam chaar (4) hath (yani taqreeban 2 gaz) jaali mubarak se door khare rahiye aur Muwajahah shareef ki taraf rukh kar ke salam 'arz kijiye, dua bhi Muwajahah shareef hi ki taraf rukh kiye mangiye. Ba'z log wahan dua mangne ke liye Ka'be ki taraf munh karne ko kahte hain,

un ki baaton me aa kar har giz har giz sunehri jaaliyon ki taraf Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ko yani Ka'be ke Ka'be ko peeth mat kijiye.

*Kaa'be ki 'azmaton ka munkir nahi hun lekin
Ka'be ka bhi hai Ka'bah Meethe Nabi ka Rauzah*

(Wasaail-e-Bakhshish pp. pp. 298)

50,000 I'tikaf ka sawab

Jab jab aap Masjid-e-Nabawi Shareef عَلِيٍّ صَاحِبِهَا الصَّلَاةُ وَالسَّلَامُ me dakhil hon to i'tikaf ki niyyat karna na bhooliye, is tarah har bar aap ko “pachaas hazaar nafli i'tikaf” ka sawab milega aur zimnan khana, peena, iftaar karna wagairah bhi jaaiz ho jayega. I'tikaaf ki niyyat is tarah kijiye:

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ ①

Tarjama: Mai ne Sunnat-e-I'tikaaf ki niyyat ki.

Rozana 5 Hajj ka sawab

Khususan chaalees namazen balke tamam farz namazen Masjid-un-Nabawi Shareef عَلِيٍّ صَاحِبِهَا الصَّلَاةُ وَالسَّلَامُ hi me ada kijiye ke Tajdar-e-Madinah, Rahat-e-Qalb-o-Seena صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka Farman-e-'Aalishan hai: “Jo shakhs Wuzu kar ke meri Masjid me Namaz padhne ke irade se nikle ye us ke liye ek Hajj ke barabar hai. ”

(Shu'ab-ul-Imaan vol. 3, pp. 499, Hadees 4191)

Salam zabani hi 'arz kijiye

Wahan jo bhi salam 'arz karna hai, woh zabani yaad kar lena munasib hai, kitab se dekh kar salam aur dua ke sege wahan padhna 'ajeeb sa lagta hai kyunke Sarwar-e-Kaainaat, Shahanshah-e-Maujoodat

① Bab-us-Salam aur Bab-ur-Rahmah se Masjid-e-Nabawi عَلِيٍّ صَاحِبِهَا الصَّلَاةُ وَالسَّلَامُ me dakhil hon to samne wale sutoon Mubarak par gaur se dekhenge to sunehri huroof se “نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ” ubhra huwa nazar aayega jo ke 'Aashiqaan-e-Rasool ki yaad dihani ke liye hai.

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ jismani hayat ke sath Hujrah-e-Mubarakah me qible ki taraf rukh kiye tashreef farma hain aur hamare dilon tak ke khatraat (yani khiyalat) se aagah hain. Is tasawwur ke qaaim ho jane ke baad kitab se dekh kar salam wagairah ‘arz karna bazahir bhi na munasib ma’loom hota hai. Masalan aap ke Peer Sahib aap ke samne mojud hon to aap unko kitab se padh padh kar salam ‘arz karenge ya zabani hi “ya Hazrat **السَّلَامُ عَلَيْهِمْ**” kahenge? Umeed hai aap mera mudda’a samajh gayi honge. Yad rakhiye! Bargah-e-Risalat **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** me bane saje alfaz nahi balke dil dekhe jate hain.

Budiya ko deedar ho gaya

Madinah-e-Munawwarah! **رَأَى رَسُولُ اللَّهِ شَرِيفًا وَتَعْظِيمًا** 1405 Hijri ki haziri me Sage-Madinah **عُفَى عَنْهُ** ko ek Peer bhai marhoom Haji Ismail ne ye waqi’ah sunaya tha: 2 ya 3 saal pahle taqreeban 85 sala ek Hajjan bi sunahri jaaliyon ke ru ba ru salam ‘arz karne haazir hui aur apne Toote phoote alfaz me Salaat-o-Salam ‘arz karna shuru’ kiya, na gaah ek khatoon par nazar pari jo kitab se dekh dekh kar nihayat ‘umda alqab ke sath Salat-o-Salam ‘arz kar rahi thi, Ye dekh kar be chaari anpadh budiya ka dil doobne laga, ‘arz ki: Ya Rasoolallah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** Mai to padhi likhi hun nahi jo achhe achhe alfaz ke sath salam ‘arz kar sakoon, mujh anpadh ka salam Aap **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ko kahan pasand aayega! Dil bhar aaya, ro dho kar chup ho rahi. Raat jab soi to soi hui qismat angrae le kar jaag uthi! kya dekhti hain ke sirhane Ummat ke waali, Sarkare **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** tashreef laye hain, lab haye mubarakah ko jumbish hui, rahmat ke phool jharne lage, alfaaz kuch yun tarteeb paye:

“Mayus kyun hoti ho? Hum ne tumhara salam sab se pahle qabool faramaya hai.”

*Tum us ke madadgaar ho tum us ke tarafdaar
Jo tum ko nikamme se nikamma nazar aaye*

*Lagate hain us ko bhi seene se Aaqa
Jo hota nahi munh lagane ke qabil*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Al Intizaar...! Al Intizaar...!

Sabz sabz Gumbad aur Hujrah-e-Maqsoorah (yani woh Mubarak kamrah jis me Huzoor-e-Anwar Sarkar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki qabr-e-munawar hai) par nazar jamana ‘ibadat aur kaar-e-sawab hai. Zyada se zyada waqt Masjid-un-Nabawi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ me guzaarne ki koshish kijiye. Masjid Shareef me baithe huwe Durood-e-Salam padhte huwe Hujrah-e-Mutahharah par jitna ho sake nigah-e-‘aqeedat jamaya kijiye aur is haseen tasawwur me doob jaya kijiye goya ‘anqareeb hamare Meethe Meethe Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Hujrah-e-Munawwarah se Baahar tashreef lane wale hain. Hijr-o-firaq aur Intazar-e-Aaqa-e-Naamdar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ me apne aansuon ko bahne dijiye.

*kya khabar aaj hi deedar ka armaan nikle
Apni aankhon ko ‘aqeedat se bichhaye rakhiye*

Ek Memon Haji ko deedar ho gaya

Sag-e-Madinah رَأَى عِنْدَهُ ko 1400 Hijri ki haziri me Madinah-e-Paak رَأَى عِنْدَهُ شَرَفًا وَتَعْظِيمًا me Bab-ul-Madinah ke ek nawjawan Haji ne bataya ke Mai Masjid-un-Nabawi Shareef صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ me Rahmat-e-‘Aalam صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke Hujrah-e-Maqsoorah ke peeche pusht-e-athar ki janib sabz jaaliyon ke peeche baitha huwa tha ke ‘ain bedaari ke ‘aalam me, Mai ne dekha ke achanak sabz sabz jaaliyon ki rukawat hat gayi aur Tajdar-e-Madinah, Qarar-e-Qalb-o-Seenah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Hujrah-e-Paak se Baahar tashreef le aaye aur mujh se farmane lage: “Maang kiya maangta hai?” Mai noor ki tajalliyon me is qadar gum ho gaya ke kuch ‘arz karne ki jasarat (yani himmat) hi na rahi,

Aah! Mere Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ jalwah dikha kar mujhe tarapta chhor kar apne Hujrah-e-Mutahharah me wapas tashreef le gayi.

*Sharbat-e-Deed ne ek aag lagayi dil me
Taphish-e-Dil ko badhaya hai bhujane na diya
Ab kahan jayega naqshah tera mere dil se
Tah me rakha hai ise dil ne gumane na diya*

Galiyon me na thookiye!

Makke Madine ki galiyon me thooka na kijiye, na hi naak saaf kijiye, jante nahi in galiyon se hamare pyare Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ guzre hain.

*O' Paaye nazar hosh me aa, Koo-e-Nabi hai
Aankhon se bhi chalna to yahan be adabi hai*

Jannat-ul-Baqee'

Jannat-ul-Baqee' Shareef neez Jannat-ul-Ma'laa (Makkah-e-Mukarramah) dono muqaddas qabristanon ke maqbaron aur mazaron ko shaheed kar diya gaya hai. Hazarha Sahabah-e-Kiraam رَضِيَ اللهُ عَنْهُمْ aur be shumar Ahl-e-Bait-e-Athaar رَضِيَ اللهُ عَنْهُمْ aur Awliya-e-Kibaar aur 'Ushaaq-e-Zaar رَحِمَهُمُ اللهُ الْعَفَّارُ ke mazaraat ke nuqoosh tak mita diye gayi hain. Haziri ke liye andar dakhile ki soorat me aap ka paon رَضِيَ اللهُ عَنْهُ kisi bhi Sahabi ya 'Aashiq-e-Rasool ke Mazaar Shareef par par sakta hai! Shar'i mas'alah ye hai ke 'aam Musalmanon ki qabron par bhi paon rakhna Haram hai. "Radd-ul-Mukhtaar" me hai: (Qabristan me qabren mita kar) jo naya raastah nikala gaya ho us par chalna Haram hai. (Radd-ul-Muhtar vol. 1, pp. 612)

Balke naye raaste ka sirf gumaan ho tab bhi us par chalna na jaaiz-o-gunah hai. (Durr-e-Mukhtar vol. 3, pp. 183)

Lihaza Madani iltija hai ke Baahar hi se salam 'arz kijiye aur woh bhi Jannat-ul-Baqee' ke sadar darwaze (Main Entrance) par nahi balke

us ki chaar deewari ke Baahar us samt khare hon jahan se qible ko aap ki peeth ho ta ke madfuneen-e-baqi' ke chehre aap ki taraf rahen. Ab is tarah:

Ahl-e-Baqee' ko salam 'arz kijiye

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ فَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ ط
اللَّهُمَّ اغْفِرْ لَاهِلِ الْبَقِيْعِ الْعَرَقِدِ ط اللَّهُمَّ اغْفِرْ لَنَا وَنَلْمُ ط

Tarjama: Tum par salam ho Ay Mumino ki basti me rehne walo! Hum bhi إِن شَاءَ اللَّهُ عَزَّوَجَلَّ tum se aa milne wale hain. Ae Allah عَزَّوَجَلَّ! Baqee'-e-Garqad walon ki maghfirat farma. Ae Allah عَزَّوَجَلَّ! hamein bhi mu'af farma aur inhen bhi mu'af farma.

Dilon par khanjar phir jata

Aah! Ek waqt woh tha ke jab Hijaz-e-Muqaddas me Ahl-e-Sunnat ki "khidmat" ka door tha aur us waqt ke khateeb-o-imaam bhi 'Aashiqan-e-Rasool huwa karte the, jumu'ah ke roz dawran-e-khutbah jab khateeb sahib Masjid-e-Nabawi Shareef عَلِصَاحِبِهَا الصَّلَاةُ وَالسَّلَامُ me Rauzah-e-Anwar ki taraf hath se isharah karte huwe الْصَّلَاةُ وَالسَّلَامُ عَلَى هَذَا النَّبِيِّ (yani is Nabi-e-Muhtaram صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ par Durood-o-Salam ho) kahte to hazaron 'Aashiqan-e-Rasool ke dilon par khanjar phir jata aur woh az khud raftagi ke 'aalam me rone lag jaya karte.

Al-Wadaa'i Haziri

Jab Madinah-e-Munawarra وَاكَمَا اللَّهُ شَرِيفًا وَتَعْظِيمًا se rukhsat hone ki jan soz ghari aaye rote huwe aur na ho sake to rone jaisa munh banaye Muwajahah Shareef me haazir ho kar ro ro kar salam 'arz kijiye aur phir soz-o-riqqat ke sath yun 'arz kijiye:

الْوَدَاعُ يَا رَسُولَ اللَّهِ ط الْوَدَاعُ يَا رَسُولَ اللَّهِ ط الْوَدَاعُ يَا رَسُولَ اللَّهِ ط

الْفِرَاقُ يَا رَسُولَ اللَّهِ ط الْفِرَاقُ يَا رَسُولَ اللَّهِ ط الْفِرَاقُ يَا رَسُولَ اللَّهِ ط الْفِرَاقُ
 يَا حَبِيبَ اللَّهِ ط الْفِرَاقُ يَا نَبِيَّ اللَّهِ ط أَلَا مَأْنُ يَا حَبِيبَ اللَّهِ ط لَا جَعَلَهُ اللَّهُ
 أُخْرَ الْعَهْدِ مِنْكَ وَلَا مِنْ زِيَارَتِكَ وَلَا مِنْ الْوُقُوفِ بَيْنَ يَدَيْكَ إِلَّا مِنْ خَيْرٍ
 وَعَافِيَةٍ وَصِحَّةٍ وَسَلَامَةٍ إِنْ عِشْتُ إِنْ شَاءَ اللَّهُ جِئْتُكَ وَإِنْ مِتُّ
 فَأُودِعْتُ عِنْدَكَ شَهَادَتِي وَأَمَانَتِي وَعَهْدِي وَمِيثَاقِي مِنْ يَوْمِنَا هَذَا إِلَى
 يَوْمِ الْقِيَامَةِ وَهِيَ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ
 مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط ﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿٧٨٠﴾ وَسَلَّمَ
 عَلَى الْمُرْسَلِينَ ﴿٧٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٨٢﴾ أَمِينٌ، أَمِينٌ،
 أَمِينٌ، يَا رَبَّ الْعَالَمِينَ بِحَقِّ طُهُ وَيَس

Al Wada' Tajdar-e-Madinah

Aah! Ab waqt-e rukhsat hai aaya
 Sadma-e-Hijr kaise sahoonga
 Be Qarari badhi ja rahi hai
 Dil huwa jata hai parah parah
 Kis tarah shauq se Mai chala tha
 Aah! Ab Chhutata hai Madinah
 Kuye Jaanan ki rangeen fazao!
 Lo salam aakhiri ab hamara
 Kaash! Qismat mera sath deti
 Jaan qadmon pe qurban karta

Al wada' Tajdar-e-Madinah
 Al wada' Tajdar-e-Madinah
 Hijr ki ab ghari aa rahi hai
 Al wada' Tajdar-e-Madinah
 Dil ka guncha khushi se khila tha
 Al wada' Tajdar-e-Madinah
 Aye mu'attar mu'ambar hawao!
 Al wada' Tajdar-e-Madinah
 Maut bhi yawari meri karti
 Al wada' Tajdar-e-Madinah

<i>Soz-e-Ulfat se jalta rahoon Mai</i>	<i>'Ishq me tere ghulta rahoon Mai</i>
<i>Mujh ko deewanah samjhe zamana</i>	<i>Al wada' Tajdar-e-Madinah</i>
<i>Mai jahan bhi rahoon mere Aaq</i>	<i>Ho nazar me Madine ka jalwah</i>
<i>Iltija meri maqbool farma</i>	<i>Al wada' Tajdar-e-Madinah</i>
<i>Kuchh na husn-e-'amal kar saka hun</i>	<i>Nazar chand ashk Mai kar raha hun</i>
<i>Bas yahi hai mera kul asasa</i>	<i>Al wada' Tajdar-e-Madinah</i>
<i>Aankh se ab huwa khoon jari</i>	<i>Rooh par bhi hai ab ranj taari</i>
<i>Jald 'Attar ko phir bulana</i>	<i>Al wada' Tajdar-e-Madinah</i>

Ab pahle ki tarah Sheikhain Kareemain رَضِيَ اللهُ عَنْهُمَا ki paak bargahon me bhi salam 'arz kijiye, Khoob ro ro kar duaen mangiye baar baar haaziri ka suwal kijiye aur Madine me Iman-o-'Aafiyat ke sath maut aur Jannat-ul-Baqee' me madfan ki bheek mangiye. Baad-e-Faraghat rote huwe ulte paon chaliye aur baar baar Darbar-e-Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ko is tarah hasrat bhari nazar se dekhiye jis tarah bachcha apni maa ki gaud se juda hone lage to bilak bilak kar rota aur us ki taraf umeed bhari nigahaun se dekhta hai ke maa ab bulayegi aur bula kar shafqat se seene se chimta legi. Ae kaash! Rukhsat ke waqt aisa ho jaye to kaisi khush bakhti hai, ke Madine ke Tajdar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ bula kar apne seene se laga len aur be qarar rooh qadmon me qurban ho jaye.

Hai Tamanna-e-'Attar ya Rab
Un ke qadmon me yun maut aaye
Jhoom kar jab gire mera lashah
Tham len badh ke Shah-e-Madinah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ
 تَوْبُوا إِلَى اللهِ! اسْتَغْفِرُ اللهُ
 صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ



Wiladat Gaah-e-Sarwar-e-'Aalam

Hazrat-e-'Allama Qutub-ud-Deen عَلَيْهِ رَحْمَةُ اللَّهِ الْآمِينِ farmate hain:
Huzoor Akram صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki wiladat gaah par dua qabool hoti hai.

(Balad-ul-Ameen pp. 201)

Yahan pahunchne ka asaan tareeqah ye hai ke aap koh-e-marwah ke kisi bhi qareebi darwaze se Baahar aa jaiye. Samne namaziyon ke liye bahut bara ihatah bana huwa hai, ihate ke us paar ye makan-e-aAlishan apne jalwe luta raha hai, door hi se nazar aa jayega. Khaleefah Haroon Rasheed عَلَيْهِ رَحْمَةُ اللَّهِ الْمَجِيدِ ki walidah-e-muhtaramah رَحْمَةُ اللَّهِ عَلَيْهَا ne yahan Masjid ta'meer karwai thi. Aaj kal us makan-e-a'alishan ki jagah library qaaam hai aur us par ye board laga huwa hai: "مَكْتَبَةُ مَكَّةَ الْمَكْرَمَةِ".

Jabal-e-Abu Qubais

Ye dunya ka sab se pehla pahaar hai, Masjid-ul-Haram ke Baahar Safa-o-marwah ke qareeb waqe' hai. Is Pahaar par dua qabool hoti hai, Ahl-e-Makkah qahat saali ke mauqe par is par aa kar dua mangte the. Hadees-e-Paak me hai ke Hajar-e-Aswad Jannat se yahin naazil huwa tha. (At-Targheeb-wat-Terheeb vol. 2, pp. 125, Hadees 20)

Is Pahaar ko “Al-Ameen” bhi kaha gaya hai ke “Toofan-e-Nooh” me Hajar-e-Aswad is Pahaar par ba hifazat-e-tamam tashreef farma raha, Ka’bah-e-Musharrafah ki ta’meer ke mauqe par is Pahaar ne Hazrat Sayyiduna Ibraheem Khaleelullah **عَلَى قَيْمَاتَا وَعَلَيْهِ السَّلَام** ko pukar kar ‘arz ki: “Hajar-e-Aswad idhar hai.” (*Balad-ul-Ameen pp. 204*)

Manqool hai: Hamare pyare Aaqa **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ne isi pahar par jalwah afroz ho kar chaand ke do tukre farmayi the. Chunke Makkah-e-Mukarramah **وَادْعَا اللهُ شَرْقًا وَتَغْطِيهَا** paharon ke darmiyan ghira huwa hai chunanche is par se chaand dekha jata tha pahle raat ke chaand ko Hilaal kahte hain lihaza is jagah par bataur-e-yaadgaar Masjid-e-Hilal ta’meer ki gayi. Ba’z log ise Masjid-e-Bilal **رَضِيَ اللهُ عَنْهُ** kahte hain. **وَاللَّهُ وَرَسُولُهُ أَعْلَمُ عَزَّوَجَلَّ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Pahaar par ab shahi mahal ta’meer kar diya gaya hai, Aur ab us Masjid Shareef ki ziyarat nahi ho sakti. 1409 hijri ke Mausam-e-Hajj me is mahal ke qareeb bomb ke dhamake huwe the aur kai hujjaj-e-kiraam ne jam-e-shahadat nosh kiya tha, is liye ab mahal ke gird sakht pahra rehta hai. Mahal ki hifazat ke pesh-e-nazar isi Pahaar ki surangon me banaye huwe Wuzu khane bhi khatm kar diye gayi hain. Ek riwayat ke mutabiq Hazrat Sayyiduna Aadam Safiullah **عَلَى قَيْمَاتَا وَعَلَيْهِ السَّلَام** isi jabal-e-abu qubais par waqe’ “Ghaar-ul-Kanz” me madfoon hain jab ke ek mustanad riwayat ke mutabiq Masjid-e-Khaif me dafan hain jo ke Mina Shareef me hai.

وَاللَّهُ أَعْلَمُ وَرَسُولُهُ أَعْلَمُ عَزَّوَجَلَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Khadija-tul-Kubraa رَضِيَ اللهُ عَنْهَا ka makan-e-rahman nishan

Makke Madine ke Sultan **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** jab tak Makka-e-Mukarramah **وَادْعَا اللهُ شَرْقًا وَتَغْطِيهَا** me rahe isi makan-e-‘aalishan me sukoonat pazeer rahe. Sayyiduna Ibrahim **رَضِيَ اللهُ عَنْهُ** ke ‘alawah tamam awlad bashamool Shehzadi-e-Kaunain Bibi Fatima Zahra **رَضِيَ اللهُ عَنْهَا** ki yahi wiladat hui. Sayyiduna Jibrael-e-Ameen **عَلَيْهِ السَّلَام** ne baarha is makan-e-‘aalishan ke andar Bargah-e-Risalat me haziri di, Huzoore-Akram **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** par kasrat se nuzool-e-Wah’i isi me huwa.

Masjid-e-Haram ke ba'ad Makka-e-Mukarramah رَاَدَاَ اللَّهُ شَرْقًا وَ تَغْطِيْمَا me is se badh kar afzal koi maqaam nahi. Magar sad crore balke arbon kharbon afsoos! Ke ab is ke nishan tak mita diye gayi hain aur logon ke chalne ke liye hamwaar farsh bana diya gaya hai. Marwah ki pahaari ke qareeb waq' Bab-ul-Marwah se nikal kar bayen taraf (left side) hasrat bhari nigahaun se sirf is makan-e-'arsh nishan ki fazaon ki ziyarat kar lijiye.

Ghaar-e-Jabal-e-Saur

Ye ghaar mubarak Makka-e-Mukarrama رَاَدَاَ اللَّهُ شَرْقًا وَ تَغْطِيْمَا ki dayen janib Mahallah-e-Masfalah ki taraf kam-o-besh 4 kilometer par waq' "Jabal-e-Saur" me hai. Ye woh muqaddas ghaar hai jis ka zikr Quran-e-Kareem me hai, Makke Madine ke tajwar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ apne yar-e-ghaar aur yar-e-mazaar Hazrat Sayyiduna Siddique-e-Akbar رَضِيَ اللهُ عَنْهُ ke sath ba-waqt-e-hijrat yahan 3 raat qiyam pazeer rahe. Jab dushman talashte huwe Ghaar-e-Saur ke munh par aan pahunche to Hazrat Sayyiduna Siddique-e-Akber رَضِيَ اللهُ عَنْهُ ghamzadah ho gayi aur 'arz ki: Ya Rasoolallah dushman itne qareeb aa chuke hain ke agar woh apne qadmon ki taraf nazar daalenge to hamein dekh lenge, Sarkar-e-Naamdar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne tasalli dete huwe farmaya:

*Tarjama-e-Kanz-ul-Iman: Gham na
kha beshak Allah hamare sath hai.*

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

(Parah 10, Surah-e-Taubah, Aayat. 40)

Isi Jabal-e-Saur par qabeel ne Sayyiduna Habeel رَضِيَ اللهُ عَنْهُ ko shaheed kiya.

Ghaar-e-Hira

Tajdar-e-Risalat صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ zuhoor-e-risalat se pahle yahan zikr-o-fikr me mashghool rahe hain. Ye qibla rukh waq' hai. Sarkar-e-Naamdar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ par pahle wahi isi ghaar me utri, jo ke ﴿إِنزِيلًا بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ se ﴿مَّا كُمْ يَعْلَمُونَ﴾ tak panch aayaten hain. Ye ghaar-e-

mubarak Masjid-ul-Haram se jinib-e-mashriq taqreeban 3 meel par waqē ‘Jabal-e-Hira’ par hai, is mubarak Pahaar ko Jabal-e-Noor bhi kahte hain. ‘Ghaar-e-Hira’ Ghaar-e-Saur se afzal hai kyunke Ghaar-e-Saur ne 3 din tak Sarkar-e-do-‘Aalam صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke qadm choome jab ke Ghaar-e-Hira Sultan-e-do Sara صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki sohbat-e-ba barakat se zyada ‘arsah musharraf huwa.

*Qismat-e-Saur-o-Hira ki hirs hai
Chahte hain dil me gehra ghaar ham*

(Hadaiqe Bakhshish)

Dar-e-Arqam

Dar-e-Arqam Kooh-e-Safa ke qareeb waqē’ tha. Jab Kuffar-e-Jafa kaar ki taraf se khatrat badhe to Sarwar-e-Kaainaat صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ isi me posheedah taur par tashreef farma rahe. Isi makan-e-‘aalishan me kai saahibaan Musharraf ba Islam huwe. Sayyidush Shuhada Hazrat Sayyiduna Hamzah رَضِيَ اللهُ عَنْهُ aur Ameer-ul-Mu`mineen Hazrat Sayyiduna ‘Umar-e-Farooq-e-A’zam رَضِيَ اللهُ عَنْهُ isi makan-e-barakat nishan me Dakhil-e-Islam huwe. Isi me ye Aayat-e-Mubarakah

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿١٢٦﴾

Naazil hui. Khalifah Haroon Rasheed عَلَيْهِ رَحْمَةُ اللهِ الْبَحِيدِ ki walidah-e-muhtarmah رَحْمَةُ اللهِ عَلَيْهَا ne is jagah par Masjid banwai. Baad ke kai khulafa apne apne door me is ki tazyeen me hissa lete rahe. Ab ye tosee’ me shamil kar liya gaya hai aur koi ‘alamat nahi milti.

Mahallah Masfalah

Ye mahallah bara tareekhi hai, Hazrat Sayyiduna Ibrahim Khaleelullah عَلَيْهِ السَّلَامُ وَآلِهِ وَسَلَّمَ yahin raha karte the, Hazraat Siddique-o-Farooq-o-Hamzah رَضِيَ اللهُ عَنْهُمْ bhi isi mahallah-e-mubarakah me qiyam pazeer the. Ye mahallah Khanah-e-Ka’bah ke hissa ‘Mustajaar’ ki janib waqē’ hai.

Jannat-ul-Ma'laa

Jannat-ul-Baqee' ke baad Jannat-ul-Ma'laa dunya ka sab se afzal qabristan hai. Yahan Umm-ul-Mu`mineen Khadijah-tul-Kubra, Hazrat Sayyiduna Abdullah bin 'Umar aur kai Sahabah-o-Tabi'een رَضَوْنَ اللهُ عَلَيْهِمْ أَجْمَعِينَ aur Awliya-o-Saliheen رَحِمَهُمُ اللهُ التَّيِّبِينَ ke mazaraat-e-muqaddasah hain. Ab in ke qubbe (yani Gumbad) wagairah shaheed kar diye gayi hain, mazaraat mismaar kar ke un par raaste nikaale gayi hain. Lihaza Baahar rah kar door hi se is tarah salam 'arz kijiye:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللهُ بِكُمْ
لَاجِقُونَ ط نَسْأَلُ اللهَ لَنَا وَلكُمْ العَافِيَةَ ط

Tarjama: Salam ho aap par Ae qabron me rehne walo! Momino aur Musalmano! Aur hum bhi إِن شَاءَ اللهُ عَزَّوَجَلَّ aap se milne wale hain. Hum Allah عَزَّوَجَلَّ ke paas aap ki aur apni 'aafiyat ke taalib hain.

Apne liye apne walidain aur tamam ummat ki maghfirat ke liye dua mangiye aur bil khusoos Ahl-e-Jannat-ul-Ma'laa ke liye isaal-e-sawab kijiye. Is qabristan me dua qabool hoti hai.

Masjid-e-Jinn

Ye Masjid Jannat-ul-Ma'laa ke qareeb waqee' hai. Sarkar-e-Madinah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ se Namaz-e-Fajr me Quran-e-Paak ki tilawat sun kar yahan Jinnat Musalman huwe the.

Masjid-ur-Raaya

Ye Masjid-e-Jinn ke qareeb hi seedhe hath ki taraf hai. "Raayah" 'arabi me jhande ko kahte hain. Ye woh tareekhi maqaam hai jahan Fatah-e-Makkah ke mauqe par hamare pyare Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne apna jhanda Shareef nasb farmaya tha.

Masjid-e-Khaif

Ye Minaa Shareef me waq'e' hai. Hijja-tul-Wada' ke mauqe par hamare pyare pyare Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne yahan Namaz ada farmayi hai. Rahmat-e-'Aalam صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya: **عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ** Masjid-e-Khaif me 70 Ambiya (عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ) ne Namaz ada farmayi. *(Mu'jam-ul-Awsat vol. 4, pp. 117, Hadees. 5407)*

Aur farmaya: **عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ** فِي الْمَسْجِدِ الْخَائِفِ كَبُرُ سَبْعِينَ نَبِيًّا Masjid-e-Khaif me 70 Ambiya (عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ) ki qabren hain.

(Mu'jam-ul-Kabeer vol. 12, pp. 316, Hadees. 13525)

Ab is Masjid Shareef ki kaafi tawsee' ho chuki hai. Zaa'ireen-e-Karaam ko chahiye ke basad 'Aqeedat-o-Ihtiram is Masjid Shareef ki ziyarat karen, Ambiya-e-Kiraam عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ ki khidmaton me is tarah salam 'arz karen: **السَّلَامُ عَلَيْكُمْ يَا أَنْبِيَاءَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ** phir isaal-e-sawab kar ke dua mangiye.

Masjid-e-Ji'irranah

Makkah-e-Mukarramah رَادَعَا اللَّهُ شُرَكَاءَ تَعْبُدِيهَا se janib-e-taaif taqreeban 26 kilometer par waq'e' hai. Aap bhi yahan se 'Umre ka Ihram baandhiye ke Fateh-e-Makkah ke ba'ad taaif Shareef fatah kar ke wapsi par hamare pyare Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne yahan se 'Umre ka Ihram zeb-e-tan farmaya tha. Yousuf bin Maahak عَلَيْهِ رَحْمَةُ اللَّهِ الْغَائِقِ farmate hain: **عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ** ne 'Umre ka Ihram baandha hai, Sarkar-e-Naamdar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne Ji'irranah par apna 'Asaa Mubarak gaara jis se pani ka chashmah ubla jo nihayat thanda aur meetha tha.

(Balad-ul-Ameen pp. 221, Akhbar Makkah, juz 5, pp. 62, 69)

Mashhoor hai us jagah par kunwan hai. Sayyiduna Ibn-e-'Abbas عَلَيْهِ رَحْمَةُ اللَّهِ عَلَيْهِمُ farmate hain: Huzoor-e-Akram صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne Taaif se

wapasi par yahan qiyam kiya aur yahin maal-e-ghaneemat bhi taqseem farmaya. Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne 28 Shawwal-ul-Mukarram ko yahan se ‘Umre ka Ihram baandha tha. (*Balad-ul-Ameen pp. 220,221*)

Is jagah ki nisbat Quraish ki ek ‘aurat ki taraf hai jis ka laqab Ji’irranah tha. (*Ayezah pp. 137*)

‘Awam is maqaam ko “Bara ‘Umrah” bolte hain. Ye nihayat hi pur soz maqaam hai, Hazrat Sayyiduna Sheikh Abdul Haq Muhaddis Dehilivi عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي “Akhbaar-ul-Akhyaar” me naql karte hain ke mere peer-o-murshid Hazrat Sayyiduna Sheikh Abdul Wahab Muttaqi عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي ne mujhe takeed farmayi hai ke mauqa milne par Ji’irranah se zaroor ‘Umre ka Ihram baandhna ke ye aisa mutabarrak maqaam hai ke Mai ne yahan ek raat ke mukhtasar se hisse ke andar 100 se zaaid baar Madine ke Tajdar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka khuwab me deedar kiya hai الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ Hazrat Sayyiduna Sheikh Abdul Wahab Muttaqi عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي ka ma’mool tha ke ‘Umre ka Ihram baandhne ke liye rozah rakh kar paidal Ji’irranah jaya karte the.

(*Mulakhas-az-Akhbaar-ul-Akhyaar, pp. 278*)

Mazar-e-Maimoonah رَضِيَ اللهُ عَنْهَا

Madinah road par “Nawariyah” ke qareeb waqe’ hai. Ta Dam-e-tahreer yahan ki haaziri ka ek tareeqah ye hai ke aap bus 2A ya 13 me suwaar ho jaiye, Ye bus Madinah road par Tan’eem yani Masjid-e-‘Aaishah رَضِيَ اللهُ عَنْهَا se guzerti hui aage badhti hai, Masjid-ul-Haram se taqreeban 17 kilometer par is ka aakhiri stop “Nawariyah” hai, yahan utar jaiye aur palat kar road ke usi kinare par Makka-e-Mukarram رَادَعَا اللهُ شَرَفًا وَتَعْظِيمًا ki taraf chalna shuru’ kijiye, 10 ya 15 minute chalne ke baad ek police check post (Nuktah-e-Taftesh) hai phir mauqif-e-hujjaj bana huwa hai is se thora aage road ki usi janib ek chaar deewari nazar aayegi, yahin Umm-ul-Mu`mineen Hazrat Sayyidatuna

Maimoonah رَضِيَ اللهُ عَنْهَا ka mazaar faaiz-ul-anwaar hai. Ye mazaar mubarak sarak ke beech me hai. Logon ka kehna hai ke sarak ki ta'meer ke liye is mazaar Shareef ko shaheed karne ki koshish ki gayi to Tractor ulat jata tha, na chaar yahan chaar deewari bana di gayi. Hamari pyari pyari Ammi jan Sayyidatuna Maimoonah رَضِيَ اللهُ عَنْهَا ki karamat marhaba!

*Ahl-e-Islam ki Maadraan-e-Shafiq
Ba Nuwan-e-Taharat pe lakhaun salam*

Masjid-ul-Haram me Namaz-e-Mustafa ke 11 Maqaamat

1. Baitullah Shareef ke andar.
2. Maqaam-e-Ibrahim ke peechai.
3. Mataaf ke kinare par Hajar-e-Aswad ki seedh me.
4. Hateem aur Bab-ul-Ka'bah ke darmiyan Rukn-e-'Iraqi ke qareeb.
5. Maqam-e-Hufrah par jo Bab-ul-Ka'bah aur Hateem ke darmiyan Deewar-e-Ka'bah ki jar me hai. Is maqam ko "Maqam-e-Imamat-e-Jibraeel" bhi kahte hain. Huzoor صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne isi maqam par Sayyiduna Jibraeel عَلَيْهِ السَّلَام ko paanch namazon me imamat ka sharf bakhsha. Isi mubarak maqam par Sayyiduna Ibrahim Khaleelullah عَلَيْهِ السَّلَام ne "Ta'meer-e-Ka'bah" ke waqt mitti ka gaara banaya tha.
6. Bab-ul-Ka'bah ki taraf rukh kar ke. (Darwazah-e-Ka'bah ki seedh me Namaz ada karna tamam atraaf ki seedh se afzal hai^①).

11 Maqaamat

^① Kaha jata hai: Paak-o-Hind Darwaza-e-Ka'bah hi ki simt waqe hain.

الْحَسْبُ لِي وَعَلَىٰ إِحْسَانِهِ ۗ وَاللَّهُ تَعَالَىٰ أَعْلَمُ ۖ وَرَسُولُهُ أَعْلَمُ ۖ وَعَزَّ وَجَلَّ ۖ وَصَلَّىٰ اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

7. Meezab-e-Rahmat ki taraf rukh kar ke. (kaha jata hai ke mazaar ziya baar me Sarkar-e-‘Aali Waqar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka Chehra-e-Pur Anwaar isi janib hai).
8. Tamam Hateem me khususan Meezab-e-Rahmat ke neechai.
9. Rukn-e-Aswad aur Rukn-e-Yamaani ke darmiyan.
10. Rukn-e-Shami ke qareeb is tarah ke “Bab-e-‘Umrah” Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki pusht-e-aqdas ke peeche hota. Khuwah Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ “Hateem” ke andar ho kar Namaz ada farmate ya Baahar
11. Hazrat-e-Sayyiduna Aadam Safiullah عَلَيْهِ السَّلَامُ ke اَلَىٰ نَبِيَّتَا وَعَلَيْهِ السَّلَامُ ke Namaz padhne ke maqaam par jo ke Rukn-e-Yamaani ke daen ya baen taraf hai aur zaahir tar ye hai ke Musalla-e-Aadam “Mustajar” par hai. (*kitab-ul-Hajj pp. 274*)

MADINAH-E-MUNAWWARAH ki ziyaraten

Rauzah-tul-Jannah

Tajdar-e-Madinah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke Hujrah-e-Mubarakah (jis me Sarkar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka mazaar-e-pur anwaar hai) aur Mimbar-e-Noor baar (jahan Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ khutbah irshad farmaya karte the) ka darmiyani hissa jis ka toul (yani lambaee) 22 metre aur ‘arz (chaurae) 15 metre hai رَوْضَةُ الْجَنَّةِ yani “Jannat ki kyari” hai. Chunanche hamare pyare Aaqā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-‘aalishan hai: مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ yani mere ghar aur mimbar ki darmiyani jagah jannat ke baaghon me se ek baagh hai.

(Bukhari vol. 1, pp. 402, Hadees. 1195)

‘Aam bol chaal me log ise “رِيَاضُ الْجَنَّةِ” kahte hain magar asl lafz “رَوْضَةُ الْجَنَّةِ” hai.

*Ye pyari pyari kyari tere khanah baagh ki
Sard is ki Aab-o-Taab se aatish saqar ki hai*

(Hadaaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Masjid-e-Quba

Madinah Tayyibah رَادَاهَا اللَّهُ شَرَفًا وَتَعْظِيمًا se taqreeban 3 kilometer junooob maghrib ki taraf “Quba” naami ek qadeemi gaon hai jahan Ye mutabarrak Masjid bani hui hai, Quran-e-Kareem aur Ahadees-e-Saheehah me is ke fazaail nihayat ihtimaam se bayan farmayi gayi hain. ‘Aashiqan-e-Rasool Masjid-un-Nabawi Shareef عَلَى صَاحِبِهَا الصَّلَاةَ وَالسَّلَامَ se darmiyani chaal chal kar paidal taqreeban 40 minutes me Masjid-e-Quba pahunch sakte hain. Bukhari Shareef me hai: Huzoor-e-Anwer صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ har hafte kabhi paidal to kabhi suwari par Masjid-e-Quba tashreef le jate the. *(Bukhari vol. 1, pp. 402, Hadees 1193)*

‘Umre ka Sawab

Do Faramen-e-Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Masjid-e-Quba me Namaz padhna ‘Umre ke barabar hai.
(Tirmizi vol. 1, pp. 348, Hadees 324)
2. Jis shakhs ne apne ghar me Wuzu kiya phir Masjid-e-Quba me ja kar Namaz padhi to use ‘umre ka sawab milega.
(Ibn-e-Majah vol. 2, pp. 175, Hadees. 1412)

Mazaar-e-Sayyiduna Hamzah رَضِيَ اللَّهُ عَنْهُ

Aap رَضِيَ اللَّهُ عَنْهُ Gazwa-e-Uhud (3 hijri) me shaheed huwe the, Aap رَضِيَ اللَّهُ عَنْهُ ka mazaar Faaiz-ul-Anwaar Uhud Shareef ke qareeb waqe’ hai. Sath hi Hazrat Sayyiduna Mus’ab bin ‘Umair رَضِيَ اللَّهُ عَنْهُ aur Hazrat Sayyiduna

Abdullah bin Jahsh رَضِيَ اللهُ عَنْهُ ke mazaraat bhi hain. Neez Ghazwah-e-Uhud me 70 Sahabah-e-Kiraam عَلَيْهِمُ الرِّضْوَانُ ne jaam-e-shahadat nosh kiya tha un me se beshtar Shuhada-e-Uhud bhi sath hi bani hui chaar deewari me hain.

Shuhada-e-Uhud عَلَيْهِمُ الرِّضْوَانُ ko salam karne ki Fazeelat

Sayyiduna Sheikh Abdul Haq Muhaddis-e-Delhavi عَلَيْهِ رَحْمَةُ اللهِ التَّوَّابِ naql karte hain: Jo shakhs in Shuhada-e-Uhud se guzre aur in ko salam kare ye qiyamat tak us par salam bhejte rehte hain. Shuhada-e-Uhud عَلَيْهِمُ الرِّضْوَانُ aur bil khusoos Mazaar-e-Sayyid-ush-Shuhada Sayyiduna Hamzah رَضِيَ اللهُ عَنْهُ se baraha Jawab-e-Salam ki awaz suni gayi hai. (Jazb-ul-Quloob, pp. 177)

Sayyiduna Hamzah رَضِيَ اللهُ عَنْهُ ki khidmat me Salam

السَّلَامُ عَلَيْكَ يَا سَيِّدِنَا حَمْرَةَ ط السَّلَامُ عَلَيْكَ يَا عَمَّ رَسُولِ اللَّهِ ط السَّلَامُ عَلَيْكَ يَا عَمَّ نَبِيِّ اللَّهِ ط السَّلَامُ عَلَيْكَ يَا عَمَّ حَبِيبِ اللَّهِ ط السَّلَامُ عَلَيْكَ يَا عَمَّ الْمُصْطَفَى ط السَّلَامُ عَلَيْكَ يَا سَيِّدَ الشُّهَدَاءِ وَيَا أَسَدَ اللَّهِ وَأَسَدَ رَسُولِهِ ط السَّلَامُ عَلَيْكَ يَا سَيِّدَنَا عَبْدَ اللَّهِ بْنَ جَحْشٍ ط السَّلَامُ عَلَيْكَ يَا مُصْعَبَ بْنَ عُمَيْرٍ ط السَّلَامُ عَلَيْكَ يَا شُهَدَاءَ أَحَدٍ كَأَقْبَةِ عَامَّةٍ وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ ط

Tarjama: Salam ho Aap par Ae Sayyiduna Hamzah رَضِيَ اللهُ عَنْهُ Salam ho aap par Ae Muhtaram chacha Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke, salam ho aap par Ae Amm-e-buzrguwar Allah عَزَّوَجَلَّ ke Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke, salam ho aap par Ae chacha Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke Mahboob عَزَّوَجَلَّ ke, salam ho ap par Ae chacha Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke, salam ho aap par Ae Sardar shaheedon ke aur Ae sher Allah عَزَّوَجَلَّ ke aur sher us ke Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke, Salam ho aap par Ae Sayyiduna Abdullah bin Jahsh رَضِيَ اللهُ عَنْهُ, salam ho aap par Ae Mus'ab bin Umayr رَضِيَ اللهُ عَنْهُ, salam ho Ae Shuhada-e-Uhud aap sabhi par aur Allah عَزَّوَجَلَّ ki rahmaten aur barkaten.

Shuhada-e-Uhud ko Majmoi'ee Salam

السَّلَامُ عَلَيْكُمْ يَا شُهَدَاءَ يَا سَعْدَاءَ يَا نُجَبَاءَ يَا نُقَبَاءَ يَا أَهْلَ الصِّدْقِ
وَالْوَفَاءِ ط السَّلَامُ عَلَيْكُمْ يَا مُجَاهِدِينَ فِي سَبِيلِ اللَّهِ حَقَّ جِهَادِهِ ط
﴿سَلِّمْ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ط﴾ السَّلَامُ عَلَيْكُمْ يَا شُهَدَاءَ
أُحُدٍ كَافَّةً عَامَّةً وَرَحْمَةً اللَّهِ وَبَرَكَاتُهُ ط

Tarjama: Salam ho aap par Ae shaheedon Ae nek bakhton Ae shareefo Ae sardaron Ae mujassim-e-sidq-o-wafa. Salam ho aap par Ae mujahido Allah ﷺ ki raah me jihad ka haq ada karne walo! “Salamti ho tum par tumhare sabr ka badlah to pichhla ghar kiya hi khoob mila” salam ho Ae Shuhada-e-Uhud aap sabhi par aur Allah ﷺ ki rahmaten aur barkaten Nazil hun.

Ziyaraton par haziri ke do tareeqe

Meethe Meethe Makke Madine ke zaairo! Ziyaraton aur un ke pato ko ba Khauf-e-Tawalat-e-Rafeequl Haramain darj nahi kiya, shaa'iqeen 'Aashiqan-e-Rasool, ziyarat aur iman afroz hikayaat ki ma'lomaat ke liye Tableegh-e-Quran-o-Sunnat ki 'Aalamgeer gair siyasi Tahreek, Dawat-e-Islami ke isha'ati idare Maktabatul Madina ki matbu'ah kitab, “Aashiqan-e-Rasool ki 130 hikayaten ma' Makke Madine ki Ziyaraten” ka mutala'ah farmayen aur apne iman ko garmaayen. Al-battah kitab padh kar har shakhs ziyaraat ke maqamaat par pahunch jaye ye dushwaar hai. Ziyarat ki 2 sooraten hain: Ek to ye ke Masjid-un-Nabawi Shareef عَلِّ صَلَاحِيهَا الصَّلَاةَ وَالسَّلَامَ ke Baahar subh gariyon wale: Ziyarah! Ziyarah! Ki sadayen lagate rehte hain, aap un ki gaariyon me suwar ho jaiye. Ye aap ko Masajid-e-Khamsah, Masjid-e-Quba aur Mazaar-e-Sayyiduna Hamzah رَضِيَ اللَّهُ عَنْهُ le jayenge. Dusri ye ke Makke Madine ki mazeed ziyaraton ke liye aap ko aise Aadami talash karne honge jo ujrta le kar ziyaraten karwate hon.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**SUWAL-O-JAWAB KE MUTALA'E SE
QABL CHAND ZAROORI ISTILAHAT
WAGAIRAH ZEHAN NASHEEN KAR
LIJIYE.**

**Jaraaim
AUR
IN KE Kaffare**

Dam wagairah ki ta'reef:

1. **Dam:** Yani ek bakra. (is me Nar, Madah, Dumbah, Bher, neez Bhains ya Ount ka saatwan hissa sab shamil hain)
2. **Badanah:** Yani Ount ya qurbani ke layak bare janwar. (Is me bail, Bhains wagairah shamil hain). Qurbani ke layak bare janwar aur Bakra wagairah ye tamam janwar un hi sharaait ke hon jo Qurbani me hain.
3. **Sadaqah:** yani sadaqah-e-fitr ki miqdaar. Aaj kal ke hisab se sadaqah-e-fitr ki miqdaar 2 kilo me se 80 Gram kam Gandum ya uska aata ya us ki raqam ya us ke dugne Jaw ya Khajoor ya us ki raqam hai.

Dam wagairah me ri'ayat

Agar beemari, sakht sardi, sakht garmi, phore aur zakham ya juwon ki shadeed takleef ki wajah se koi jurm huwa to use "Jurm-e-Gair-e-Ikhtiyari" kahte hain. Agar koi aisa "Jurm-e-Gair-e-Ikhtiyari" sadir huwa jis par Dam wajib hota hai to is soorat me ikhtiyar hai ke chahe to Dam de de aur agar chahe to Dam ke badle 6 miskeenon ko sadaqah de de. Agar ek hi miskeen ko 6 sadaqe de diye to ek hi شمار hoga. Lihaza ye zarori hai ke alag alag 6 miskeenon ko de. Dusri ri'ayat ye hai ke agar chahe to Dam ke badle 6 masakeen ko dono

waqt pet bhar kar khana khila de. Teesri ri'aayat ye hai ke agar sadaqah wagairah nahi dena chahta to 3 roze rakh le "Dam" ada ho gaya. Agar koi aisa Jurm-e-Gair-e-Ikhtiyari kiya jis par sadaqah wajib hota hai to ikhtiyar hai ke sadaqah ke bajaye 1 rozah rakh le.

(Bahar-e-Shari'at vol. 1, pp. 1162)

Dam, Sadaqah aur roze ke zarori masaail

Agar Kaffare ke roze rakhen to ye shart hai ke rat se yani subh-e-sadiq se pahle pahle ye niyyat kar len ke ye fulan Kaffare ka rozah hai. In "rozon" ke liye na Ihram shart hai na hi in ka pe dar pe hona. Sadaqah aur roze ki adayegi apne watan me bhi kar sakte hain, Al-battah sadaqah aur khana agar Haram ke masakeen ko pesh kar diya jaye to ye afzal hai. Dam aur Badanah ke janwar ka Haram me zabah hona shart hai.

(Bahar-e-Sharee'at vol. 1, pp. 1162, 1163)

Hajj ki Qurbani aur Dam ke gosht ke ahkaam

Hajj ke shukrane ki Qurbani Hudod-e-Haram me hona shart hai. Is ka gosht aap khud bhi khaiye, Maal daar ko bhi khilaiye aur Masakeen ko bhi pesh kijiye, magar Kaffare yani "Dam" aur "Badane" wagairah ka gosht sirf muhtajon ka haq hai, na khud kha sakte hain na ghani ko khila sakte hain.

(Bahar-e-Shari'at, vol. 1, pp. 1162/1163)

Dam ho ya shukrane ki Qurbani, zabh ke baad gosht wagairah Haram ke baahar le jane me haraj nahi. Magar zabh Hudod-e-Haram me hona zarori hai.

Allah عَزَّوَجَلَّ se dariye

Ba'z nadan jan boojh kar "Jurm" karte hain aur Kaffara bhi nahi dete. Yahan 2 gunah huwe, ek to jan boojh kar jurm karne ka aur

dusra Kaffara na dene ka. Aison ko Kaffara bhi dena hoga aur taubah bhi wajib hogi. Haan majburan jurm karna para ya be khayali me ho gaya to Kaffara kafi hai gunah nahi huwa is liye taubah bhi wajib nahi aur ye bhi yaad rakhiye ke jurm chahe yaad se ho ya bhoole se, iska jurm hona janta ho ya na janta ho, khushi se ho ya majbooran, Sote me ho ya jaagte me, be hooshi me ho ya hosh me, apni marzi se kiya ho ya dusre ke zaria'y karwaya ho har soorat me Kaffara lazmi hai, agar nahi dega to gunahgaar hoga. Jab kharch sar par aata hai to ba'z log ye bhi kah diya karte hain: "Allah ﷻ mu'aaf farmaeyga!" aur phir woh Dam wagairah nahi dete. Aison ko sochna chahiye ke kaffaraat Shari'at hi ne wajib kiye hain aur jan boojh kar taalam tol karna Shari'at hi ki khilaf warzi hai jo sakht tareen jurm hai. Ba'z maal ke matwale nadaan hujjaj 'Ulama-e-Kiraam se yahan tak puchte sunai dete hain ke ***Sirf gunah hai na! Dam to wajib nahi?*** (مَعَادَ اللَّهِ) sad crore afsos! Chand sikke bachane hi ki fikr hai, gunah ke sabab hone wale sakht 'azab ke istihqaq ki koi parwah nahi, gunah ko halka janna bahut sakht baat balke ba'z sooraton me kufr hai. Allah ﷻ Madani fikr naseeb farmaye.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Qarin ke liye double Kaffara hota hai

Jahan ek Kaffare (yani ek Dam ya ek sadaqe) ka hukm hai wahan Qarin ke liye 2 Kaffare hain. (*Hidayah, vol. 1, pp. 171*) Na baaligh agar jurm kare to koi Kaffara nahi.

Qarin ke liye kahan dugna Kaffara hai aur kahan nahi

Aam taur par kitabon me likha hota hai ke jahan Haji Mufrid ya Mutamatti' par ek Dam ya sadaqah laazim ata hai wahan Hajj-e-

Qiran wale par 2 Dam ya 2 sadaqe laazim aate hain, Ye mas`alah apni jagah durust hai lekin is ki khaas suraten hain yani aisa nahi ke jahan bhi Hajj-e-Ifrad ya Tamattu' wale par ek Dam laazim aaye to Qarin par 2 Dam qarar diye jayen, lihaza is ki mukammal wazahat pesh ki ja rahi hai ta ke koi ghalat fahmi na rahe. Hazrat Sayyiduna Allama Shami رَحْمَةُ اللهِ عَلَيْهِ ke Irshad ka khulasah hai: Ihram bandhne wale par Nafs-e-Ihram ki wajah se jo kaam karna Haram hain agar un me se koi kaam Hajj-e-Ifrad karne wale karega to is par ek Dam laazim hoga jab ke Hajj-e-Qiran karne wala ya jo is ke hukm me hai woh karega to is par 2 Dam laazim honge aur sadaqah ke bare me bhi Qarin ka yahi hukm hai ke us par 2 sadaqe laazim honge kyunke us ne Hajj aur Umrah dono ka Ihram bandha huwa hai aur agar us ne Hajj ke wajibaat me se kisi Wajib ko tark kiya jaise Sa'i ya Rami chhor di, Janabat ki halat me ya be Wuzu Hajj ya Umrah ka Tawaf kiya ya Haram ki ghaas kaati to is par double saza laazim nahi hogi kyunke Ye Nafs-e-Ihram ke mamnu'aat me se nahi hain balke Hajj-o-Umrah ke Wajibat aur Haram ke mamno'aat me se hain.

(Radd-ul-Muhtar, vol. 3, pp. 701/702)

Isi mas`ale ki mukammal tafseel Hazrat Sayyiduna Allama Ali Qari رَحْمَةُ اللهِ عَلَيْهِ ne bayan farmayi hai: Qarin ya jo Qarin ke hukm me hai us par Dam ya sadaqah wagairah laazim aane me Usool ye hai ke (Nafs-e-Ihram ki wajah se) har woh mamnu' kaam jise karne ki surat me Mufrid par ek Dam ya ek sadaqah wagairah dena laazim aaye, is kaam ko karne ki wajah se Qarin par ya jo Qarin ke hukm me hai us par Hajj aur Umrah ke Ihram ki wajah se 2 Dam aur 2 sadaqe laazim aayenge, Al-battah chand suraten aisi hain jin me un par sirf ek Dam ya ek sadaqah wagairah laazim aayega (Aur is ki asl wajah wahi hai ke un cheezon ka ta'alluq Nafs-e-Ihram ke mamno'aat ke sath nahi hai)

1. Jab Hajj ya Umrah karne wala Ihram ke bagair Meeqaat se guzar jaye aur wapas lautne ke bajaye wahin se Hajj-e-Qiran ka Ihram bandh le to us par ek Dam laazim aayega kyunke us ne jo mamno' kaam kiya hai woh Hajj-e-Qiran ka Ihram bandhne se pahle kiya hai.
2. Agar Qarin ne ya jo Qarin ke hukm me hai us ne Haram ka darakht kata to us par ek jaza laazim hai. Kyunke darakht kaatne ka ta'alluq Ihram ki jinayat se nahi hai.
3. Agar paidal Hajj ya 'Umrah karne ki mannat mani phir masalan Hajj ke dino me Hajj-e-Qiran kiya aur suwar ho kar Hajj ke liye gaya to us par (suwar hone ki wajah se) ek Dam laazim hai.
4. Agar Tawaf-uz-Ziyarah janabat ki halat me kiya ya Wuzu ke bagair kiya to ek hi jaza laazim hogi kyunke Tawaf-e-Ziyarah ki jinayat sirf Hajj ke sath hi khaas hai. Isi tarah agar khali Umrah karne wale ne Umre ka Tawaf isi tarah kiya to is par ek jaza (Dam ya sadaqah) laazim hai.
5. Agar Qarin ya jo Qarin ke hukm me hai woh kisi 'uzr ke bagair Imam se pahle 'Arafaat se laut aaya aur abhi soraj bhi ghurob nahi huwa to us par ek Dam laazim hai kyunke ye Hajj ke wajibaat ke sath khaas hai aur 'Umre ke Ihram ke sath is ka koi ta'alluq nahi.
6. Kisi 'uzr ke bagair Muzdalifah ka wuqoof tark kar diya to Qarin aur jo Qarin ke hukm me hai us par ek Dam laazim hai.
7. Agar us ne zabh karne se pahle Halq karwa liya to us par ek Dam laazim hai.

8. Agar us ne Ayyaam-e-Nahr guzarne ke baad Halq karwaya to us par ek Dam laazim hai.
9. Agar us ne Ayyaam-e-Nahr guzarne ke baad Qurbani ka janwar Zabh kiya to us par ek Dam laazim hai.
10. Agar us ne mukammal Rami na ki ya itni Rami chhor di jis ki wajah se Dam ya sadaqah laazim aaye to is par ek Dam ya ek sadaqah laazim hai.
11. Agar us ne Umre ya Hajj me se kisi ek ki Sa'i chhor di to us par ek Dam laazim aayega.
12. Agar us ne Tawaf-e-Sadr (yani Tawaf-e-Wada') chhor diya to us par ek Dam laazim aayega kyunke us ka ta'alluq aafaqi Haji ke sath hai, Umrah karne wale ke sath mutlaqan is ka koi ta'alluq nahi.

NOTE: Qarin par do jazayen laazim hone ka jo usool bayan kiya gaya is me har woh shakhs daakhil hai jo do Ihram jama' kare aur 2 Ihramon ko jama' karna chahe Sunnat se ho jaise woh Mutamtti' jo Hadi sath le kar aaya ya Hadi sath le kar na aaya tha lekin abhi Umre ke Ihram se baahar nahi aaya tha ke us ne Hajj ka Ihram bandh liya ya Sunnat se na ho jaise Makkah Mukarramah رَاَدَمَا اللّٰهُ شَرَفًا وَ تَعْظِيمًا ke rihayeshi ya jo Makkah paak ke rihayeshi ke ma'na me hai us ne Hajj-e-Qiran ka Ihram bandh liya, isi tarah har woh shakhs jis ne ek niyyat ke sath ya 2 niyyaton ke sath ya ek niyyat par dusri niyyat ko daakhil kar ke 2 Hajj ya 2 Umre ke Ihram jama' kar diye, yunhi agar 100 Hajj ya 100 Umre karne ki niyyat se Ihram bandha aur inhen poora karne se pahle jurm sarzad huwa to us par (us jurm ke hisab se) 100 jazayen laazim honghi. (*Al Maslak-ul-Mutaqassit-lil-Qari*, pp. 406-.410)

Tawaf-e-Ziyarat ke bare me suwal-o-jawab

Suwal: Aurat Tawaf-e-Ziyarat kar rahi thi, Dawran-e-Tawaf mahwaari shuru' ho gayi, kya kare?

Jawab: Fauran Tawaf mauqoof kar ke Masjid-ul-Haram se baahar aa jaye. Agar Tawaf jaari rakha ya Masjid ke andar hi rahi to gunahgar hogi.

Suwal: Agar 4 phere ke baad Haiz aaya to aur kam ke baad aaya to kiya hukm hai?

Jawab: Tawaf ke dawran agar aurat ko Haiz shuru' ho jaye to chahe 4 chakkar kar liye hon ya na kar paye ho, Woh Tawaf fauran tark kar de ke Haiz ki haalat me Tawaf karna ya Masjid me rahna Jaaz nahi aur Masjid-ul-Haram se baahar nikal jaye, ho sake to Tayamum kar ke baahar aaye ke ye Ahwat (yani ihtiyat se zyada qareeb) aur mustahab hai. Phir jab 'aurat paak ho jaye to agar 4 ya is se zyada chakkar kar liye the to baqiyyah chakkar kar ke apne usi Tawaf ko poora kare. Aur agar 3 ya is se kam chakkar lagaye the to ab bhi bina (yani jahan se chhora wahan se shuru') kar sakti hai. Jis 'aurat ko 3 chakkaron ke baad haiz aaya agar use apne haiz ki 'aadat ma'loom thi aur haiz aane se qabl use itna waqt mila tha ke agar woh chahti to 4 chakkar laga sakti thi to is surat me is par 4 chakkar mua`khkhar (yani takheer se) karne ki wajah se Dam laazim hoga aur woh gunahgar bhi hogi.

Bahar-e-Shari'at me hai: "yunhi agar itna waqt use mila tha ke Tawaf kar leti aur na kiya ab haiz ya nifas aa aa gaya to gunahgar hui".

(Bahar-e-Shari'at, vol. 1, pp. 1145)

Lekin jo 'aurat 4 chakkar laga chuki hai us par un 3 chakkaron me takheer karne ki wajah se kuch laazim nahi hoga kyunke Tawaf-e-Ziyarah ke aksar hisse ka waqt ke andar hona Wajib hai na ke poore

ka. Bahar-e-Shari'at "Hajj Ke Wajibaat" me hai: Tawaf-e-Ifazah ka aksar hissa Ayyam-e-Nahr me hona. 'Arafaat se wapasi ke baad jo Tawaf kiya jata hai us ka naam Tawaf-e-Ifazah hai aur ise Tawaf-e-Ziyarat bhi kahte hain. Tawaf-e-Ziyarat ke aksar hisse se jitna zaa'id ha yani 3 phere Ayyam-e-Nahr ke gair me bhi ho sakta hai.

(Ayezani, pp. 1049)

Aur agar 'aurat ne 4 chakkar poore kar liye the aur baqiyyah 3 majboori khuwah bagair majbori isi (yani mahwari ki) halat me poore kiye ya waise hi 4 phere kar ke chali gayi aur baqiyyah phere chhor diye to Dam laazim hoga aur agar ye haiz ki halat me kiye huwe Tawaf ka I'aadah kar le to Dam saaqit ho jayega agarche Ayyam-e-Nahr ke baad I'aadah kare. Aur agar 3 paki ki halat me kiye the aur baqiyyah 4 haiz ki halat me kiye to "Badanah" laazim aayega neez I'aadah karna wajib hoga. Bahar-e-Shari'at me hai: Tawaf-e-Farz kul ya aksar yani 4 phere janabat ya haiz-o-nifas me kiya to Badanah hai aur be Wuzu kiya to Dam aur pahli surat me taharat ke sath I'aadah wajib. *(Ayezani, pp. 1175)*

Aur paak ho kar I'aadah karne ki surat me Badanah saaqit ho jayega jaisa ke upar bayan huwa.

Haa'izah ki seat book ho to Tawaf-e-Ziyarat ka kya kare?

Suwal: Haai'zah ki nishast mahfooz ho to Tawaf-e-Ziyarat ka kya kare?

Jawab: Nishast mansookh karwaye aur baad-e-taharat (yani paak ho kar ghusl ke baad) Tawaf-e-Ziyarat kare. Agar nishast mansookh karwane me apni ya hamsafaron ki sakht dushwari ho to majbori ki surat me Tawaf-e-Ziyarat kar le magar "Badanah" yani Bhains ya Ount ki Qurbani laazim aayegi aur taubah karna bhi zarori hai kyunke janabat ki halat me Masjid me dakhil hona aur Tawaf karna dono kaam gunah hain. Agar 12 ke ghurob-e-aaftab tak taharat kar

ke Tawaf-uz-Ziyarah ka I'aadah karne me kamyabi ho gayi to Kaffara saaqit ho gaya aur 12 ke baad agar paak hone ke baad mauqa mil gaya aur I'aadah kar liya to Badanah saaqit ho gaya magar Dam dena hoga.

Suwal: Ba'z khawaten haiz rokne ki goliyan isti'mal karti hain to un baari ke dino me jab ke haiz dawa ke zariye band huwa ho Tawaf-uz-Ziyarah kar sakti hain ya nahi?

Jawab: Kar sakti hain. (Magar apni lady doctor se mashwarah kar len kyunke un ka isti'maal ba'z daf'ah nuqsan dah hota hai aur agar fori nuqsan ka ghalbah-e-zan ho to dawa ka isti'mal mamnu' hai. Al battah haiz band hone ki surat me Tawaf durust ho jayega).

Suwal: Agar kisi ne be Wuzu ya na paak kapron me Tawaf-uz-Ziyarah kar liya to kiya hukm hai?

Jawab: be Wuzu Tawaf-e-Ziyarat kiya to Dam wajib ho gaya. Haan, ba Wuzu I'aadah karna mustahab hai neez I'aadah kar lene se Dam bhi wajib na raha balke 12 ke baad bhi agar I'aadah kar liya to Dam saaqit ho gaya. Na paak kapron me har qisam ka Tawaf Makrooh (tanzeehi) hai. Kar liya to Kaffara nahi.

Tawaf ki niyyat ka aham tareen madani phool

Suwal: 10 ko Tawaf-uz-Ziyarah ke liye haazir huwe magar ghalati se "Nafli Tawaf" ki niyyat kar li, ab kiya karna chahiye?

Jawab: Aap ka Tawaf-e-Ziyarat ada ho gaya. Ye baat zehan nasheen kar lijiye ke Tawaf me niyyat zaroor Farz hai ke is ke bagair Tawaf hota hi nahi magar is me ye shart nahi ke kisi mu'ayyan (yani makhsos) Tawaf ki niyyat ki jaye. Har tarah ka Tawaf faqat "Niyyat-e-Tawaf" se ada ho jata hai, balke jis Tawaf ko kisi khaas

waqt ke sath makhsos kar diya gaya hai agar us makhsos waqt me aap ne kisi dusre Tawaf ki niyyat ki bhi, jab bhi ye dusra na hoga balke wo hoga jo makhsos hai. Masalan Umre ke Ihram bandh kar baahar se haazir huwe aur Umre ke Tawaf ki niyyat na ki mutlaqan (sif) “Tawaf” ki niyyat ki balke “Nafli Tawaf” ki niyyat ki, har surat me ye Umre hi ka Tawaf mana jayega. Isi tarah “Qiran” ka Ihram bandh kar haazir huwe aur aane ke baad jo pahla Tawaf kiya woh Umre ka hai aur dusra Tawaf “Tawaf-e-Qudoom”.

(Al-Maslak-ul-Muraqassit, pp. 145)

Suwal: Agar Tawaf-e-Ziyarat kiye bagair watan chala gaya to kiya Kaffara hai?

Jawab: Kaffare se guzarah nahi kyunke Hajj hi na huwa. Is ka koi ni'm-ul-badal (Alternative) nahi liahza laazimi hai ke dubarah Makkah Mukarramah رَادَا اللهُ شِرْقًا وَتَغَطِّيَا haazir ho aur Tawaf-e-Ziyarah kare, jab tak Tawaf-e-Ziyarah nahi karega ‘auraten halal nahi honghi chahe barson guzar jayen. Agar aurat ne bhool ki hai to jab tak Tawaf-e-Ziyarah na kare woh mard ke liye halal na hogi agar kunwari ne kiya to shadi kar bhi len to jab tak Tawaf-e-Ziyarah na kar len “Halal” nahi honghi.

Tawaf-e-Rukhsat ke bare me suwal jawab

Suwal: Tawaf-e-Wada’ yani Tawaf-e-Rukhsat kar liya phir gari let ho gayi ab Namaz ke liye Masjid-ul-Haram ja sakte hain ya nahi? kya wapasi ke waqt phir Tawaf-e-Rukhsat baja lana hoga?

Jawab: Ja sakte hain balke jitni baar mauqa mile mazeed Umre aur Tawaf wagairah bhi kar sakte hain. Dubarah Tawaf karna Wajib nahi magar kar le to Mustahab hai. Sadr-us-Shari’ah رُخْصَةُ اللهِ عَلَيْهِ

farmate hain: Safar ka iradah tha Tawaf-e-Rukhsat kar liya magar kisi wajah se thahar gaya, agar Iqamat ki niyyat na ki to wahi Tawaf kaafi hai magar Mustahab ye hai ke phir Tawaf kare ke pichla kaam Tawaf rahe. (*Bahar-e-Shari'at, vol. 1, pp. 1151*)

Tawaf-e-Rukhsat ka aham mas'alah

Suwal: Agar Hajj ke baad watan rawangi se qabl 2 din Jaddah Shareef me kisi 'azeez ke haan thaharne ka iradah aur phir baad me "Azm-e-Madinah" hai to Tawaf-e-Rukhsat kab karen?

Jawab: Jaddah Shareef jane se pahle kar lijiye, ke Tawaf-e-Ziyarah ke baad agar Nafli Tawaf bhi kiya to wahi "Al Wadai'e Tawaf" yani Tawaf-e-Rukhsat hai ke kyunke aafaqi ke liye Tawaf-e-Ziyarah ke fauran baad Tawaf-e-Rukhsat ka waqt shuru' ho jata hai aur aage guzra ke har Tawaf mutlaqan Tawaf ki niyyat se bhi ada ho jata hai. Al Haasil agar rawangi se qabl Tawaf-e-Ziyarah ke baad agar koi Nafli Tawaf kar liya hai to Tawaf-e-Rukhsat ada ho chuka hai.

Suwal: Waqt-e-Rukhsat aafaqi 'aurat ko haiz aa gaya, Tawaf-e-Rukhsat ka kya kare? kya ruk jaye ya Dam de kar chali jaye?

Jawab: Us par ab Tawaf-e-Rukhsat Wajib na raha, ja sakti hai, Dam ki bhi hajat nahi. (*Bahar-e-Shari'at, vol. 1, pp. 1151*)

Suwal: Jo Makkah Mukarramah **رَادَعَا اللّٰهَ مُرْقَاةً تَعَطِيًّا** ya Jaddah Shareef me rahte hain kiya un par bhi Tawaf-e-Rukhsat Wajib hai?

Jawab: Ji nahi. Jo log Meeqaat ke baahar se Hajj par aate hain woh "Aafaqi Haji" kahlate hain, sirf un hi par ba waqt-e-wapasi Tawaf-e-Rukhsat Wajib hai.

Suwal: Ahl-e-Madinah Hajj karen to wapasi ke waqt un par Tawaf-e-Rukhsat Wajib hai ya nahi?

Jawab: Wajib hai kyunke woh “Aafaqi Haji” hain, Madinah Munawwara رَادِمَا اللّٰهُ شَرَفًا وَ تَعْظِيمًا Meeqaat se baahar hai.

Suwal: kiya Umrah karne wale par bhi Tawaf-e-Rukhsat Wajib hai?

Jawab: ji nahi, Ye sirf “Aafaqi Haji” par waqt-e-rukhsat Wajib hai.

Tawaf ke bare me mutafarriq suwal-o-jawab

Suwal: Bheer ke sabab ya be khayali me kisi tawaf ke dawran thori der ke liye agar seenah ya peeth Ka’be ki taraf ho jaye to kiya karen?

Jawab: Tawaf me seenah ya peeth kiye jitna fasilah tay kiya ho utne fasile ka i’aadah (yani dubarah karna) wajib hai aur afzal ye hai ke woh phera hi naye sire se kar liya jaye.

Takbeer-e-Tawaaf me hath kahan tak uthayen?

Suwal: Tawaf me Hajar-e-Aswad ke samne hath kandhon tak uthana Sunnat hai ya Namazi ki tarah kanon tak?

Jawab: Is me ‘Ulama ke mukhtalif aqwaal hain. “Fatawa Hajj-o-‘Umrah” me juda juda aqwaal naql karte huwe likha hai: Kanon tak hath uthana mard ke liye hai kyunke woh Namaz ke liye bhi kanon tak hath uthata hai aur ‘aurat kandhon tak hath uthayegi is liye ke woh Namaz ke liye yahin tak hath uthati hai.

(Fatawa Hajj-o-‘Umrah Hissa. 1, pp. 127)

Suwal: Namaz ki tarah hath baandh kar tawaf karna kaisa?

Jawab: Mustahab nahi hai, bachna munasib hai.

Tawaf me pheron ki ginti yaad na rahi to?

Suwal: Agar dawran-e-tawaf pheron ki ginti bhool gayi ya ta’dad ke bare me shak waqe’ huwa is pareshani ka kiya hal hai?

Jawab: Agar ye tawaf farz (masalan ‘Umre ka tawaf ya tawaf-e-ziyarat) ya wajib (masalan tawaf-e-wada’) hai to naye sire se shuru’ kijiye, agar kisi 1 ‘aadil shakhs ne bata diya ke itne phere huwe to us ke qawl par ‘amal kar lena behtar hai aur 2 ‘aadilon ne bataya to in ke kahe par zaroor ‘amal kare. Aur agar ye tawaf-e-farz ya wajib nahi masalan tawaf-e-qudoom (ke ye qarin-o-mufrid ke liye Sunnat-e-Mua`kkadah hai) ya koi nafli tawaf hai to aise mauqe par gumaan-e-ghalib par ‘amal kijiye. (*Radd-ul-Muhtar, vol. 3, 582*)

Dawran-e-Tawaf Wuzu toot jaye to kya kare?

Suwal: agar Teesre phere me Wuzu toot gaya aur naya Wuzu karne chali gayi to ab wapas aa kar kis tarah tawaf shuru’ karen?

Jawab: Chahen to saaton phere naye sire se shuru’ karen aur ye bhi ikhtiyar hai ke jahan se chhora wahin se shuru’ karen. Char se kam ka yahi hukm hai. Haan chaar ya zyada phere kar liye the to ab naye sire se nahi kar sakte jahan se chhora tha wahin se karna hoga. “Hajar-e-Aswad” se bhi shuru’ karne ki zarurat nahi. (*Durr-e-Mukhtar wa Radd-ul-Muhtar vol. 3, pp. 582*)

Qatre ke mareez ke tawaf ka aham mas`alah

Suwal: Agar koi qatre wagairah ki beemari ki wajah se “Ma’zoor-e-Shar’i” ho, tawaf ke liye us ka Wuzu kab tak kaar aamad rehta hai?

Jawab: Jab tak us Namaz ka waqt baqi rehta hai. Sadr-ush-Shari’ah رحمه الله عليه farmate hain: Ma’zoor tawaf kar raha hai chaar pheron ke baad Waqt-e-Namaz jata raha to ab use hukm hai ke Wuzu kar ke tawaf kare kyunke Waqt-e-Namaz kharij hone se ma’zoor ka Wuzu jata rehta hai aur bagair Wuzu tawaf Haram ab Wuzu karne ke baad jo baqi hai poora kare aur chaar pheron se pahle waqt khatm ho gaya

jab bhi Wuzu kar ke baqi ko poora kare aur is soorat me afzal ye hai ke sire se kare. (*Bahar-e-Shari'at vol. 1, pp. 1101, Al-Maslak-ul-Mutaqassit pp. 167*)

Sirf qatre aa jane se koi ma'zoor-e-shar'i nahi ho jata, is me kafi tafseel hai is ki ma'lomaat ke liye Dawat-e-Islami ke isha'ati idare Maktabatul Madina ki matbu'ah 499 safhat par mushtamil kitab, "Namaz ke Ahkam" Safhah 43 ta 46 ka mutala'ah kijiye.

'Aurat ne baari ke dino me nafli tawaf kar liya to?

Suwal: 'Aurat ne baari ke dino me nafli tawaf kar liya, kiya hukm hai?

Jawab: Gunahgar bhi hui aur Dam bhi wajib huwa. Chunanche Allama Shami قُدْسِيَّةُ الشَّامِي farmate hain: Nafli tawaf agar janabat ki (yani be gusli) halat me (ya 'aurat ne baari ke dino me) kiya to Dam wajib hai aur be wuzu kiya to sadaqah. (*Radd-ul-Muhtar vol. 3, pp. 661*)

Agar be gusle ne paki haasil karne ke aur be wuzu ne Wuzu karne ke baad tawaf ka i'aadah kar liya to Kaffara saqit ho jayega. Magar qasdan aisa kiya ho to taubah karni hogi kyunke bari ke dino me neez be wuzu tawaf karna gunah hai.

Suwal: Tawaf me aathwen phere ko saatwan guman kiya ab yaad aa gaya ke ye to aathwan phera hai ab kya kare?

Jawab: Isi par tawaf khatm kar dijiye. Agar jan boojh kar aathwan phera shuru' kiya to ye ek jadeed (yani naya) tawaf shuru' ho gaya ab is ke bhi saat phere poore kijiye. (*Ayezhan pp. 581*)

Suwal: 'Umre ke tawaf ka ek phera chhoot gaya to kiya Kaffara hai?

Jawab: 'Umre ka tawaf farz hai. Is ka agar ek phera bhi chhoot gaya to Dam wajib hai, agar bilkul tawaf na kiya ya aksar (yani chaar phere) tark kiye to Kaffara nahi balke in ka ada karna lazim hai.

(*Lubab-ul-Manasik pp. 353*)

Suwal: Qarin ya mufrid ne tawaf-e-qudoom tark kiya to kiya saza hai?

Jawab: Us par koi Kaffara nahi lekin Sunnat-e-Mua`kkadah ka tarik huwa aur bura kiya. (*Lubab-ul-Manasik wal Maslak-ul-Mutaqassit pp. 352*)

Masjid-ul-Haram ki pahle ya dusri manzil se tawaf ka masalah4

Suwal: Masjid-ul-Haram ki chhaton se tawaf kar sakte hain ya nahi?

Jawab: Agar Masjid-e-Haram ki chhat se Ka`bah-e-Muqaddasah ka tawaf ho to farz tawaf ada ho jayega jab ke darmiyan me deewar wagairah haajib (aar, pardah) na ho. lekin agar niche Mataaf me gunjaish hai to chhat se tawaf makrooh hai is liye ke is soorat me bila zarurat Masjid ki chhat par chadhna aur chalna paya jata hai jo makrooh hai. Sath hi is haalat me Tawaf, Ka`ba se qareeb tar hone ke bajaye bahut door ho raha hai aur bila wajah apne ko sakht mushaqqat aur takaan me dalna bhi hota hai, jab ke qareeb tar maqaam se tawaf karna afzal hai aur bila wajah apne ko mushaqqat me daalna man`a. Han agar niche gunjaish na ho ya gunjaish hone tak intizaar se koi maani` (yani rukawat) ho to chhat se tawaf bila karahat jaaiz hai.

وَاللَّهُ أَكْبَرُ (Mahnamah Ashrafiyyah, june 2005, 11th Fiqhi Seminar pp. 14)

Dawran-e-Tawaf buland aawaz se munajat padhna kaisa?

Suwal: Dawran-e-Tawaf baland aawaz se dua munajat ya na`at Shareef wagairah padhna kaisa?

Jawab: Itni ouchi aawaz se padhna jis se deegar tawaf karne walon ya namaziyon ko tashweesh yani pareshani ho makrooh-e-tehreemi, na jaaiz aur gunah hai. Al-battah kisi ko eiza na ho is tarah gungunane yani dheemi aawaz se padhne me harj nahi. Yahan woh saahibaan gaur farmayen jin ke mobile phones se dawran-e-tawaf tones bajti rehti aur `ibadat guzaron ko pareshan kerti rehti hain in sab ko chahiye ke taubah karen.

Yad rakhiye! ye ahkaam sirf “Masjid-ul-Haram” ke liye hi nahi tamam masaajid balke tamam maqamaat ke liye hain aur musical tone Masjid ke ‘alawah bhi na jaaiz hai.

Iztiba’ aur Ramal ke bare me suwal-o-jawab

Suwal: Agar Sa’i se qabl kiye jane wale tawaf ke pahle phere me Ramal karna bhool gayi to kiya karna chahiye?

Jawab: Ramal sirf ibtidae teen pheron me Sunnat hai, saaton me karna makrooh lihaza agar pahle me na kiya to dusre aur Teesre me kar lijiye aur agar ibtidae do pheron me rah gaya to sirf Teesre me kar lijiye aur ager shuru’ ke teenon pheron me na kiya to ab baqiyyah chaar pheron me nahi kar sakte.

(Durr-e-Mukhtar wa Radd-ul-Muhtar vol. 3, pp. 583)

Suwal: Jis tawaf me izztiba’ aur Ramal karna tha us me na kiya to kiya Kaffara hai?

Jawab: Koi Kaffara nahi. Al-battah ‘azeem Sunnat se mahrumi zaroor hai.

Suwal: Agar koi saaton pheron me Ramal kar le to?

Jawab: Makrooh-e-tanzeehi hai. *(Radd-ul-Muhtar vol. 3, pp. 584)*

Magar koi jurmanah wagairah nahi.

Sa’i ke bare me suwal-o-jawab

Suwal: Haji ne Sa’i mutlaqan na ki aur watan chala gaya, ab kya kare?

Jawab: Hajj ki Sa’i Wajib hai, to jis ne bilkul Sa’i na ki ya 4 ya 4 se zyada phere tark kar diye to Dam Wajib hai, 4 se kam phere agar tark kiye to har phere ke badle me sadaqah de.

(Bahar-e-Shari’at, vol. 1, pp. 1177)

Suwal: Jis ki Hajj ki Sa'i rah gayi, watan chala gaya aur Dam bhi na diya, phir Allah ﷻ ne use mauqa diya aur 2 sal ba'd Hajj ki sa'adat mil gai, baaqi rah jane wali Sa'i kar sakta hai ya nahi?

Jawab: Kar sakta hai aur Dam bhi saaqit ho gaya. Magar ye soch kar Sa'i chhor kar watan na chala jaye ke phir aa kar kar lunga ke zindagi ka bharosah nahi aur zindah bach bhi gayi to haaziri yaqeeni nahi.

Suwal: Hajj ki Sa'i ke 4 phere kar liye aur Ihram khol diya yani Halq wagairah karwa liya ab kya kare?

Jawab: 3 sadaqe de, agar baad Halq wagairah ke bhi baqiyyah Sa'i ada kar le to Kaffara saaqit ho jayega. yaad rahe ke Sa'i ke liye Zamanah-e-Hajj ya Ihram shart nahi agar ada na ki ho to Umar bhar me jab bhi Sa'i baja laye Wajib ada jo jayega.

(Ab Kaffare ki hajat nahi rahegi)

Suwal: Agar Tawaf se pahle hi Sa'i kar li to kiya karna chahiye?

Jawab: Sadr-us-Shari'ah رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Sa'i ke liye shart ye hai ke poore Tawaf ya Tawaf ke aksar Hissa ke baad ho, lihaza agar Tawaf se pahle ya Tawaf ke 3 phere ke baad Sa'i ki to na hui aur Sa'i ke qabl Ihram hona bhi shart hai, khuwah Hajj ka Ihram ho ya 'Umrah, Ihram se qabl Sa'i nahi ho sakti aur Hajj ki Sa'i agar Wuqoof-e-'Arafah ke qabl kare to waqt-e-sa'i me bhi Ihram hona shart hai aur Wuqoof-e-'Arafah ke baad ho to Sunnat ye hai ke Ihram khol chuka ho aur Umrah ki Sa'i me Ihram Wajib hai yani agar Tawaf ke baad sar munda liya phir Sa'i ki to Sa'i ho gai magar chunke Wajib tark huwa lihaza Dam Wajib hai.

(Bahar-e-Shari'at, vol. 1, pp. 1109)

Bos-o-Kanaar ke bare me suwal-o-jawab

Suwal: Ihram ki haalat me biwi ko hath lagana kaisa?

Jawab: Biwi ko bila shahwat hath lagana Jaaiz hai magar shahwat ke sath hath me hath daalna ya badan ko chhuna Haram hai. Agar shahwat ki halat me bos-o-kanaar kiya ya jism ko chhuwa to Dam wajib ho jayega. Ye afaal 'aurat ke sath hon ya amrad ke sath dono ka ek hi hukm hai. (*Durr-e-Mukhtar wa Radd-ul-Muhtar vol. 3, pp. 667*)

Agar muhrimah ko bhi mard ke in afaal se lazzat aaye to use bhi Dam dena parega. (*Bahar-e-Shari'at vol. 1, pp. 1173*)

Suwal: Agar tasawur jam jaye ya sharmgah par nazar par jaye aur inzaal ho (yani Mani nikal) jaye to kiya Kaffara hai?

Jawab: Is soorat me koi Kaffara nahi. (*Aalamgeeri vol. 1, pp. 244*)

Raha Haram kardah 'aurat ya amrad se bad nigahi karna ya qasdan un ka "ganda" tasawwur bandhna ye Ihram ke 'alawah bhi Haram aur Jahannam me le jane wala kaam hai. Neez is tarah ke gande waswase bhi aayen to **مَعَادًا لِلَّهِ عَزَّوَجَلَّ** lutf andoz hone ke bajaye fauran tawajjoh hataye. Isi tarah 'auraton ke liye bhi yahi ahkam hain.

Suwal: Agar ihtilaam ho jaye to?

Jawab: Koi Kaffara nahi. (*Aalamgiri vol. 244*)

Suwal: Agar Khuda na khuwastah koi muhrim musht zanni (Hand Practice) ka murtakib huwa to kiya Kaffara hai?

Jawab: Agar inzaal ho gaya (yani mani nikal gayi) to Dam wajib hai warna makruh. (*Ayezani*)

Ye fe'l, khuwah Ihram me ho ya na ho Bahar-haal na jaaiz-o-haram aur Jahannam me le jane wala kaam hai. Aala Hazrat Imam Ahmad Raza Khan **عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ** farmate hain: Jo musht zanni (yani Hand Practice) karte hain agar woh bagair taubah kiye mar gayi to baroz-e-qiyamat is haal me uthaynge ke in ki hatheliyaan gaabhan (yani hamilah) honghi jis se logon ke majma'-e-kaseer me un ki ruswae hogi. (*Fatawa Razaviyyah vol. 22, pp. 244*)

Ihram me amrad se musafahah kiya aur....?

Suwal: Agar amrad (yani khubsorat larke) se musafahah kiya aur shahwat aa gayi to kya saza hai?

Jawab: Dam wajib ho gaya. Is me amrad^① aur gair-e-amrad ki koi qaid nahi, ager dono ko shahwat hui aur dusra bhi muhrim hai to woh bhi Dam de.

Miyan biwi ka hath me hath daal kar chalna

Suwal: Ihram me miyan biwi ke ek dusre ka hath pakar kar tawaf ya Sa'i karne me agar shahwat aa gayi to?

Jawab: Jis ko shahwat aayi us par Dam wajib hai agar dono ko aa gayi to dono par hai. Agar Ihram wale mardon ne ek dusre ka hath pakra ho jab bhi yahi hukm hai.

Hambistari ke bare me suwal-o-jawab

Suwal: kya Jima' (yani hambistari) se Hajj faasid bhi ho sakta hai?

Jawab: Wuqoof-e-'Arafaat se pahle Jima' kiya (yani hambistari ki) to Hajj faasid ho gaya. Use Hajj ki tarah poora kar ke Dam de aur saal-e-aaindah hi me is ki Qaza kar le. (*'Aalamgeeri, vol. 1, pp. 244*)

'Aurat bhi Ihram-e-Hajj me thi to is par bhi yahi laazim hai aur agar is bala me phir par jane ka khauf ho to munasib hai ke Qaza ke Ihram se khatm tak dono aise juda rahen ke ek dusre ko na dekhien.

(*Bahar-e-Shari'at, vol. 1, pp. 1173*)

^① Woh larka ya mard jis ko dekhne ya chhune se shahwat aati ho Ihram ho ya na ho is se door rehna lazimi hai, Agar musafahah karne ya ise chhune ya is ke sath guftugu karne se shahwat bharakti ho to ab is ke sath ye af'aal karne jaaiz nahi. Is ki tafseeli ma'loomat ke liye Dawat-e-Islami ke isha'ati idare Maktabatul Madina ka matbu'ah risalah, "Qawm-e-Loot ki tabah kaariyan" padhiye.

Suwal: Agar masa'lah ma'loom na ho ya bhool se Jima' (yani hambistari) kar baitha phir?

Jawab: bhool kar ya na jante huwe hambistari ki ho ya jaan boojh kar, apni marzi se ki ho ya bil jabar sab ka ek hukm hai. Balke dusri majlis me dusri baar Jima' kar baitha to dusra Dam bhi dena hoga, haan Tark-e-Hajj ka iradah kar lene ke baad Jima' se Dam laazim na hoga.

Suwal: kya Jima' se Haji ka Ihram khatm ho jata hai?

Jawab: ji nahi, Ihram ba dastoor baaqi hai jo cheezen muhrim ke liye na jaaiz hain woh ab bhi na jaaiz hain aur wahi tamam ahkaam hain. *(Bahar-e-Shari'at, vol. 1, pp. 1175)*

Suwal: Agar Hajj faasid ho jaye aur usi waqt naya Ihram usi saal ke Hajj ke liye bandh le to?

Jawab: Is tarah na Kaffare se khulasi hogi na ab is saal ka Hajj ho sakega ke woh to fasid ho chuka, bahar haal saal-e-aaindah ki Qaza se bach nahi sakega. *(Ayezani)*

Suwal: Mutamatti' ne Umrah kar ke Ihram khol diya hai aur abhi Manasik-e-Hajj shuru' hone me kai roz baaqi hain, biwi ke sath "Milaap" ho sakta hai ya nahi?

Jawab: Jab tak dono ne Hajj ka Ihram nahi bandha, ho sakta hai.

Suwal: Agar Umre ka Ihram bandhne ke baad Tawaf wagairah se qabl hambistari kar li to kya Kaffara hai?

Jawab: Umre me Tawaf ke 4 phere karne se pahle agar Jima' kiya to Umrah faasid ho gaya, Umrah phir se kare aur Dam bhi dena hoga, agar 4 phere ya mukammal Tawaf ke baad kiya to sirf Dam Wajib huwa Umrah saheeh ho gaya. *(Durr-e-Mukhtar, vol. 3, pp. 676)*

Suwal: Agar mu'tamir (yani Umrah karne wala) Tawaf-o-Sa'i ke baad magar sar mundane se pahle Jima' me muftala ho gaya phir to koi saza nahi?

Jawab: Kyun nahi! Ab bhi Dam Wajib hoga, Halq ya Qasr karwane ke baad hi biwi halal hogi.

Naakhun tarashne ke bare me suwal-o-jawab

Suwal: Mas`alah ma'loom nahi tha aur dono hathon aur dono paon ke nakhun kaat liye ab kya hoga? Agar Kaffara ho to woh bhi bata dijiye.

Jawab: Janna ya na janna yahan 'uzr nahi hota, khuwah bhool kar jurm karen ya jan boojh kar apni marzi se karen ya koi zabardasti karwaye Kaffara har soorat me dena hoga. Sadr-ush-Shari'ah رحمه الله عليه farmate hain: Ek hath ek paon ke paanchon nakhun katre ya beeson ek sath to ek Dam hai aur agar kisi hath ya paon ke poore paanch na katre to har nakhun par ek sadaqah, yahan tak ke agar chaaron hath paon ke chaar chaar katre to sola (16) sadaqah de magar ye ke sadaqon ki qeemat ek Dam ke barabar ho jaye to kuch kam kar le ya Dam de aur agar ek hath ya paon ke paanchon ek jalsah me aur dusre ke paanchon dusre jalsah me katre to do Dam lazim hain aur chaaron hath paon ke chaar jalsah me to chaar Dam.

(Bahar-e-Shari'at vol. 1, pp. 1172, 'Aalamgeeri vol. 1, pp. 344)

Suwal: Nakhun agar daant se kutar dale to kya saza hai?

Jawab: Khuwah blade se kaate ya chaqu se, nakhun tarash (yani nail cutter, nail clipper) se tarashen ya daanton se kutren sab ka ek hi hukm hai.

(Bahar-e-Shari'at, vol. 1, pp. 1172)

Suwal: Muhrim kisi dusre ke nakhun kaat sakta hai ya nahi?

Jawab: Nahi kaat sakta, is ke wohi Ahkaam hain jo dusron ke baal door karne ke hain. (*Al-Maslak-ul-Mutaqassit*, pp. 332)

Baal door karne ke bare me suwal-o-jawab

Suwal: Agar **مَعَادًا لِلَّهِ عَزَّوَجَلَّ!** kisi muhrim ne apni dadhi mundwa di to kya saza hai?

Jawab: Dadhi mundwana ya khashkhashi karwa dena waise bhi Haram aur Jahannam me le jane wala kaam hai aur Ihram ki halat me sakht Haram. Al-battah Ihram ki halat me sar ke baal bhi nahi kaat sakte. Bahar-haal Dawran-e-Ihram ke hukm ke muta'lliq Sadrush-Shari'ah **رَحْمَةُ اللَّهِ عَلَيْهِ** farmate hain: sar ya dadhi ke chaharum baal ya zyada kisi tarah door kiye to Dam hai aur chaharum se kam me sadaqah aur agar chandla hai ya dadhi me kam baal hain, to agar chauthae ($\frac{1}{4}$) ki miqdaar hain to kul me Dam warna sadaqah. Chand jagah se thore thore baal liye to sab ka majmu'ah agar chaharum ko pohanchta hai to Dam hai warna sadaqah. (*Bahar-e-Shari'at vol. 1, pp. 1170, Radd-ul-Mukhtar vol. 3, pp. 659*)

Suwal: 'Aurat apne baal le sakti hai ya nahi?

Jawab: Nahi. 'Aurat agar poore sar ya chauthae ($\frac{1}{4}$) sar ke baal ek paure ke barabar katar le to Dam de aur kam me sadaqah.

(*Lubab-ul-Manasik pp. 327*)

Suwal: Muhrim ne gardan ya baghal ya muwe zer-e-naaf le liye to kya hukm hai?

Jawab: Poori gardan ya poori ek baghal me Dam hai aur kam me sadaqah agarche nisf ya zyada ho. Yehi Hukm zer-e-naaf ka hai. Dono baghlen poori mundwaen jab bhi ek hi Dam hai.

(*Bahar-e-Shari'at, pp. 1170, Durr-e-Mukhtar wa Radd-ul-Muhtar, vol. 3, pp. 659*)

Suwal: Sar, dadhi, baghlen wagairah sab ek hi majlis me mundwa diye to kitne Kaffare honge?

Jawab: Khuwah sar se le kar paon tak sare badan ke baal ek hi majlis me mundwaen to ek hi Kaffara hai. Agar alag alag a'za ke alag alag majlis me mundwaenge to utne hi Kaffare honge.

(Durr-e-Mukhtar wa Radd-ul-Muhtar vol. 3, pp. 659, 661)

Suwal: Agar Wuzu karne me baal jharte hon to kya is par bhi Kaffara hai?

Jawab: Kyun nahi! Wuzu karne me, khujane me ya kangha karne me agar do ya teen baal gire to har baal ke badle ek ek mutthi anaaj ya ek ek tukra roti ya ek chuwara khairat karen aur teen se zyada gire to sadaqah dena hoga. *(Bahar-e-Sharee'at vol. 1, pp. 1171)*

Suwal: Agar khana pakane me chulhe ki garmi se kuch baal jal gayi to?

Jawab: Sadaqah dena hoga. *(Ayezani)*

Suwal: Munch saaf karwadi, kya Kaffara hai?

Jawab: Munch agarche poori mundwaen ya katarwaen sadaqah hai. *(Ayezani)*

Suwal: Agar seene ke baal mundwa diye to kya kare?

Jawab: Sar, dadhi, gardan, baghal aur muwe zer-e-naaf ke 'alawah baqi a'zaa ke baal mundwane me sirf sadaqah hai. *(Ayezani)*

Suwal: Baal jharne ki beemari ho aur khud ba khud baal jharte hon to is par koi ri'aayat?

Jawab: Agar bagair hath lagaye baal gir jayen ya beemari se tamam baal bhi jhar jayen to koi Kaffara nahi. *(Ayezani)*

Suwal: Muhrim ne dusre muhrim ka sar moonda to kya saza hai?

Jawab: Agar Ihram kholne ka waqt aa gaya hai. To ab dono ek dusre ke baal moond sakte hain. Aur agar waqt nahi aaya to is par Kaffare ki soorat mukhtalif hai. Agar muhram ne muhram ka sar moonda to jis ka sar moonda gaya us par to Kaffara hai hi, moondne wale par bhi sadaqah hai aur agar muhram ne gair-e-muhram ka sar moonda ya moonchen len ya nakhun tarashe to masakeen ko kuch khairat kar de. *(Bahar-e-Shari'at vol. 1, pp. 1142, 1171)*

Suwal: Gair-e-Muhram, Muhram ka sar moond sakta hai ya nahi?

Jawab: Waqt se pahle nahi moond sakta, agar mundega to muhram par to Kaffara hai hi, gair-e-muhram ko bhi sadaqah dena hoga. *(Ayezani 1171)*

Suwal: Agar baal Safa powder ya cream se baal saaf kiye to kya mas'alah hai!

Jawab: Bahar-e-Shari'at me hai: Moondna, katarna, mochna (tweezers) se lena ya kisi cheez se baal urana, sab ka ek hukm hai. *(Ayezani)*

Khushbu ke bare me suwal-o-jawab

Suwal: Ihram ki haalat me 'itr ki sheeshi hath me li aur hath me khushbu lag gayi to kya Kaffara hai?

Jawab: Agar log dekh kar kahen ke ye bahut si khushbu lag gayi hai agarche 'uzw ke thore se hisse me lagi ho to Dam wajib hai warna ma'mooli si khushbu bhi lag gayi to sadaqah hai. *(Bahar-e-Shari'at vol. 1, pp. 1163)*

Suwal: Sar me khushbudar tail daal liya to kya kare?

Jawab: Agar koi bara 'uzw masalan raan, munh, pindli ya sar sare ka sara khushbu se aaludah ho jaye khuwah khushbudar tail ke zari'e ho ya 'itr se, Dam wajib ho jayega. *(Ayezani)*

Suwal: Bichhaune ya Ihram ke kapre par khushbu lag gayi ya kisi ne laga di to?

Jawab: Khushbu ki miqdaar dekhi jayegi, zyada hai to Dam aur kam hai to sadaqah.

Suwal: Jo kamrah (room) rihaish ke liye mila us me carpet, bichhona, takyah, chadar wagairah khushbudar hon to kya kare?

Jawab: Muhrim in cheezon ke isti'maal se bachai. Agar ihtiyat na ki aur in se khushbu choot kar badan ya Ihram par lag gayi to zyada hone ki soorat me Dam aur kam me sadaqah wajib hoga. Aur agar na lage to koi Kaffara nahi magar is soorat me bachna behtar hai. Muhrim ko chahiye makaan wale se mutabadil intizaam ka kahe, ye bhi ho sakta hai ke farsh aur bichhaune wagairah par koi be khushbu chadar bichha le, takiye ka ghilaaf (cover) tabdeel kar le ya use kisi be khushbu chadar me lapet le.

Suwal: Jo khushbu Niyyat-e-Ihram se pahle badan par lagaye thi Niyyat-e-Ihram ke baad us khushbu ko zaail (door) karna zarori hai?

Jawab: Nahi, Sadr-ush-Shari'ah رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Ihram se pahle badan par khushbu lagayi thi, Ihram ke baad phail kar aur a'zaa ko lagi to Kaffara nahi. (*Bahar-e-Shari'at, vol. 1, pp. 1163*)

Suwal: Ihram ki niyyat se pahle gale me jo bag tha us me ya belt ki jaib me 'itr ki sheeshi thi, niyyat ke baad yaad aane par use nikaalna zarori hai ya rehne den? Agar isi sheeshi ki khushbu hath me lag gayi tab bhi Kaffara hoga?

Jawab: Ihram ki niyyat ke baad woh 'itr ki sheeshi bag ya belt se nikaalna zarori nahi aur baad me us sheeshi ki khushbu hath wagairah par lag gayi to Kaffara lazim aayega, kyunke ye woh khushbu nahi jo Ihram ki niyyat se pahle kapre ya badan par lagaye gayi ho.

Suwal: Gale me niyyat se pahle jo bag pahna woh khushbudar tha, neez is ke andar khushbudar romaal ya khushbu waali tawaf ki tasbeeh wagairah bhi maujood, in ka muhrim isti'maal kar sakta hai ya nahi?

Jawab: In cheezon ki khushbu qasdan (yani jan boojh kar) soonghna makruh hai aur is ihtiyat ke sath isti'maal ki ijazat hai ke agar is ki tari baqi hai to utar kar Ihram aur badan ko na lage lekin zaahir hai ke tasbeeh me aisi ihtiyat karna nihayat mushkil hai balke romaal me bhi bachna mushkil hai. Lihaza in ke isti'maal se bachne me hi 'aafiyat hai.

Suwal: Agar do teen zaaid khushbudar chadaren niyyat se qabl goad me rakh le ya odh le ab Ihram ki niyyat kare. Niyyat ke baad zaaid chadaren hata de, usi Ihram ki halat me ab un chadaron ka isti'maal karna kaisa?

Jawab: Agar tari baqi hai to in ko isti'maal ki ijazat nahi aur agar tari khatm ho chuki hai sirf khushbu baqi hai to isti'maal ki ijazat hai magar makruh (tanzeehi) hai. Sadr-ush-Shari'ah رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Agar Ihram se pahle basaya (yani khushbudar kiya) tha aur Ihram me pahna to makrooh hai magar Kaffara nahi. (Ayezani, pp. 1165)

Suwal: Ihtilaam ho gaya ya kisi wajah se Ihram ki ek ya dono chadaren na paak hogaye ab dusri chadaren maujood to hain magar un me pahle ki khushbu lagi hui hai, unhen pahan sakte hain ya nahi?

Jawab: Agar khushbu ki tari ya jirm (yani 'ain, jism) abhi tak baqi hai to in chadaron ko pahanne se Kaffara lazim aayega. Aur agar jirm khatm ho chuka hai sirf khushbu baqi hai to phir muhrim woh chadaren isti'maal kar sakta hai. Haan bila 'uzr aisi chadaren isti'maal karna makrooh-e-tanzeehi hai. Fuqaha-e-Kiraam رَحْمَتُهُمُ اللَّهُ السَّلَامُ farmate hain: Jis kapre par khushbu ka jirm (yani 'ain, jism) baqi ho use Ihram me pehnna na jaaz hai. ('Aalamgeeri vol. 1, pp. 222)

Bahar-e-Shari'at me hai: “agar Ihram se pahle basaya tha aur Ihram me pahna to makruh hai magar Kaffara nahi.”

(Bahar-e-Shari'at vol. 1, pp. 1165)

Suwal: Ihram ki halat me Hajar-e-Aswad ka bo sah lene ya Rukn-e-Yamani ko chhune ya multazam se lipatne me agar khushbu lag gayi to kya karen?

Jawab: Agar bahut si lag gayi to Dam aur thori si lagi to sadaqah.

(Ayezani, pp. 1164)

(Jahan khushbu lag jane ka mas'alah hai wahan kam hai ya zyada is ka faislah dusron se karwana hai. Chunke zyada khushbu lag jane par Dam hai lihaza ho sakta hai apna Nafs zyada khushbu ko bhi thori hi kahe)

Suwal: Muhrim jan bujh kar khushbudar phool soongh sakta hai ya nahi?

Jawab: Nahi. Muhrim ka bil qasad (yani jan boojh kar) khushbu ya khushbudar cheez soonghna makruh-e-tanzeehi hai, magar Kaffara nahi. *(Ayezani, 1163)*

Suwal: Be pakae ilayichi ya chaandi ke warq wale ilayichi ke dane khana kaisa?

Jawab: Haram hai. Agar khalis khushbu, jaise mushk, za'fran, long, ilayichi, daar cheeni itni khayi ke munh ke aksar hisse me lag gayi to Dam wajib ho gaya aur kam me sadaqah. *(Ayezani, 1164)*

Suwal: Khushbudar zardah, biryani aur qorma, khushbu waali sonf, chhaliya, cream wale biscuit, toffees wagairah kha sakte hain ya nahi?

Jawab: Jo khushbu khane me paka li gayi ho, chahe ab bhi us se khushbu aa rahi ho, use khane me muzaai' qah nahi. Isi tarah khushbu pakate waqt to nahi daali uper daal di thi magar ab us ki mahak ur gai us ka khana bhi jaaiz hai, agar bagair pakae hui khushbu khane ya

ma'joon wagairah dawa me mila di gayi to ab us ke ajza ghiza ya dawa wagairah be khushbu ashya ke ajzaa se zyada hain to woh khalis khushbu ke hukm me hai aur Kaffara hai ke munh ke aksar hisse me khushbu lag gayi to Dam aur kam me lagi to sadaqah aur agar anaaj wagairah ki miqdaar zyada hai aur khaalis khushbu kam to koi Kaffara nahi, han khaalis khushbu ki mahak aati ho to makruh-e-tanzeehi hai.

Suwal: Khushbudar sharbat, fruit, juice, thandi bottles wagairah peena kaisa hai?

Jawab: Agar khaalis khushbu jaise sandal wagairah ka sharbat hai to woh sharbat to pakka kar hi banaya jata hai, lihaza mutlaqan peene ki ijazat hai aur agar is ke andar khushbu paida karne ke liye koi Essence daala jata hai to meri ma'lumat ke mutabiq is ke daalne ka tareeqah ye hai ke pakae jane wale sharbat me us ke thanda hone ke baad daala jata hai aur yaqeenan ye qaleel miqdar me hota hai to is ka hukm ye hai ke agar use teen bar ya zyada piya to Dam hai warna sadaqah. Bahar-e-Shari'at me hai: "Peene ki cheez me agar khushbu milayi agar khushbu ghalib hai (to Dam hai) ya khushbu kam hai magar use teen baar ya zyada piya to Dam hai warna sadaqah.

(Bahar-e-Shari'at vol. 1, pp. 1165)

Suwal: Muhrim Nariyal ka tail sar wagairah me laga sakta hain ya nahi?

Jawab: Koi haraj nahi al-battah til aur Zaitoon ka tail khushbu ke hukm me hai. Agarche in me khushbu na ho ye jism par nahi laga sakte. Haan, in ke khane, naak me charhane, zakhm par lagane aur kaan me tapkane me Kaffara wajib nahi. *(Ayezah, 1166)*

Suwal: Ihram ki halat me aankhon me khushbudar surmah lagana kaisa?

Jawab: Haram hai. Sadr-ush-Shari'ah, Badr-ut-Tareeqah Hazrat Allama Maulana Mufti Muhammad Amjad Ali A'azmi عَلَيْهِ رَحْمَةُ اللَّهِ الْعَلِيِّ farmate hain: Khushbudar surmah ek ya do baar lagaya to sadaqah de, is se zyada me Dam aur jis surme me khushbu na ho us ke isti'maal me haraj nahi, jab ke ba zarurat ho aur bila zarurat makruh (aur khilaf-e-awla). (Ayezah, 1164)

Suwal: Khushbu laga li aur Kaffara bhi de diya to ab lagi rehne den ya kya karen?

Jawab: Khushbu lagana jab jurm qarar paya to badan ya kapre se door karna wajib hai aur Kaffara dene ke baad agar zail (yani door) na kiya to phir Dam wagairah wajib hoga. (Ayezah, 1166)

Ihram me khushbudar sabun ka isti'maal

Suwal: Hijaz-e-Muqaddas ke hotels me khushbudar sabun, mu'attar shampoo aur khushbu wale powder hath dhone ke liye rakhe jate hain aur Ihram wale bila takalluf in ko isti'maal karte hain, Tayyare me aur airport par bhi Ihram walon ko yahi milta hai, kapre aur bartan dhone ka powder bhi Hijaz-e-Muqaddas me khushbudar hi hota hai. In cheezon ko isti'maal karen to koi Kaffara lazim nahi aayega.

(Al-battah khushbu ki niyyat se in cheezon ka isti'maal makruh hai) (Makhooz az: Ihram aur khushbudar sabun^①)

^① Dawat-e-Islami ki majlis "Tahqiqaat-e-Shar'iyyah ne ummat ki rahnumae ke liye ittifaq-e-riye se ye fatwa murattab farmaya, mazed teen muqtadar 'Ulama-e-Ahl-e-Sunnat (1) Hazrat 'Allama Abdul Qayyum Hazarvi (2) Sharaf-e-Millat Hazrat 'Allama Muhammad Abdul Hakeem Sharf Qadiri aur (3) Faiz-e-Millat Hazrat Allama Faiz Ahmad Owaisi (رحمهم الله تعالى) ki tasdeeq haasil ki aur Maktabatul Madina ne ba naam "Ihram aur Khushbudar Sabun" ye risalah sha'ey kiya. Tafsilaat ke sha'iqeen ise haasil karen ya Dawat-e-Islami ki website par mulahazah farmayen.

Muhrim aur Gulaab ke phoolon ke gajre

Suwal: Ihram ki niyyat kar lene ke baad airport wagairah par gulaab ke phoolon ka gajra pahna ja sakta hai ya nahi?

Jawab: Ihram ki niyyat ke baad gulaab ka haar na pahna jaye, kyunke gulaab ka phool khud ‘aen (khaalis) khushbu hai aur is ki mahak badan aur libaas me bas bhi jati hai. Chuna-che ager iski mahak badan aur libaas me bas gayi aur kaseer (yani zyada) hai aur chaar pahar yani barah ghante tak is kapre ko pahne raha to Dam hai warna sadaqah aur agar khushbu thori hai aur kapre me ek baalisht ya is se kam (hisse) me lagi hai aur chaar pahar tak ise pahne raha to “sadaqah” aur is se kam pahna to ek muthi gandum dena wajib hai. Aur agar khushbu qaleel (yani thori) hai, lekin baalisht se zyada hisse me hai, to kaseer (yani zyada) ka hi hukm hai yani chaar pahar me “Dam” aur kam me “sadaqah” aur agar ye haar pahanne ke ba wujood koi mahak kapron me na basi to koi Kaffara nahi.

(Ihram aur Khushbudar Sabun pp. 35 ta 36)

Suwal: Kisi se musafahah kiya aur us ke hath se muhrim ke hath me khushbu lag gayi to?

Jawab: Agar khushbu ka ‘ain laga to “Kaffarah” hoga aur agar ‘ain na laga balke hath me sirf mahak aayi, to koi Kaffara nahi ke is muhrim ne khushbu ke ‘ain se naf’a na uthaya, haan us ko chahiye ke hath ko dho kar is mahak ko zaaail kar de. *(Ayezah, pp. 35)*

Suwal: Khushbudar shampoo se sar ya dadhi dho sakte hain ya nahi?

Jawab: Risalah “Ihram Aur Khushbudar Sabun” Safhah 25 ta 28 se ba’z iqtibasaat mulahazah hon: Shampoo agar sar ya dadhi me isti’maal kiya jaye, to khushbu ki mumana’at ki ‘illat (yani wajah) par gaur ke nateeje me iski mumana’at ka hukm hi samajh me aata hai, balke Kaffara bhi hona chahiye, jaisa ke Khitmi (khushbudar

booti) se sar aur dadhi dhone ka hukm hai ke ye baalon ko narm karta hai aur juein maarta hai aur muhriim ke liye ye na jaaiz hai. “Durr-e-Mukhtar” me hai: Sar aur dadhi ko khitmi se dhona (Haram hai) kyunke ye khushbu hai ya juwon ko maarta hai.

(Durr-e-Mukhtar, vol. 3, pp. 570)

Sahibain (yani Imam Abu Yousuf aur Imam Muhammad رَحْمَةُ اللهِ عَلَيْهِمَا) ke nazdeek chunke ye khushbu nahi, lihaza yahan “Jinayat-e-Qaasirah” (na mukammal jurm) ka saboot hoga aur is ka mojab “sadaqah” hai. Shampoo se sar dhone ki soorat me bhi bazahir “jinayat-e-qaasirah” (yani na mukammal jurm) ka wujood hi samajh me aata hai ke is me bhi aag ka ‘amal hota hai. Lihaza khushbu ka hukm to saaqit ho gaya lekin baalon ko narm karne aur juein marne ki ‘illat (yani sabab) maujood hai, lihaza “Sadaqah” wajib hona chahiye. Ye amr bhi qaabil-e-tawajjoh hai ke agar kisi ke sar par baal aur chehre par dadhi na ho, to kya ab bhi hukm saabiq hi lagaya jayega...? Bazahir is soorat me Kaffare ka hukm nahi hona chahiye, kyunke hukm-e-mumana’at ki ‘illat (sabab) baalon ka narm aur juwon ka halaak hona tha, aur mazkorah soorat me ye ‘illat mafqood (yani sabab-e-gair maujood) hai aur intifa ‘illat (yani sabab ka na hona) Intifa-e-Ma’lool ko Mustalzam (lazim karne waali) hai lekin is se agar mail chhute to ye makruh hai ke muhriim ko mail chhurana makruh hai. Aur hath dhone me iski haisiyyat sabun ki si hai kyunke ye maa’i (yani liquid) halat me sabun hi hai aur is me bhi aag ka ‘amal kiya jata hai.

Suwal: Masjidain-e-Kareemain ke farsh ki dhulai me jo khushbudar mahlool (solution) isti’maal kiya jata hai, us me laakhon muhriimeen ke paon sante (yani aaludah) hote rehte hain kya hukm hai?

Jawab: Koi Kaffara nahi ke ye khushbu nahi. Aur bil farz ye mahlool khaalish khushbu bhi hota, to bhi Kaffara wajib na hota, kyunke

zaahir ye hai ke ye mahlool pahle pani me milaya jata hai aur pani is mahlool se zaaid aur mahlool maghloob (kam) hota hai aur agar maa'i (yani liquid) khushbu ko kisi maa'i me milaya jaye aur maa'i ghaalib ho, to koi jaza nahi hoti. Kutub-e-Fiqh me jo mashruobaat ka hukm 'umuman tahreer hai is se murad thos khushbu ka maa'i me milaya jana hai. 'Allama Husain bin Muhammad Abdul Ghani Makki عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي "Irshad-us-Saari" safhah 316 me farmate hain: Aur isi se ma'loom hota hai ke geeli shakkar (yani meetha sharbat) aur iski misl, gulab ke pani ke sath milaya jae, to agar 'arq-e-gulab maghloob ho, jaisa ke 'aadatan aisa hi 'aam taur par hota hai, to is me koi Kaffara nahi aur Hazrat-e-'Allama Ali Qari عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي ne isi ki misl "Tarabulusi" se naql kiya aur ise bar qarar rakha aur is ki ta'eed ki aur is ki asl "Muheet" me hai. (Ayezah, 28 ta 29)

Suwal: Muhrim ne agar Toothpaste isti'maal kar li to kya Kaffara hai?

Jawab: Toothpaste me agar aag ka 'amal hota hai, jaisa ke yahi mutabaadir (yani zaahir) hai, jab to hukm-e-kaffarah nahi, jaisa ke ma qabal tafseel se guzar chuka. (Ayezah pp. 33)

Al-battah agar munh ki badbu door karne aur khushbu haasil karne ki niyyat ho to makruh hai. Mere Aaqa Aala Hazrat, Imam-e-Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat, Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ اللَّهِ الرَّضَوْنِي farmate hain: "Tambaku ke qiwam me khushbu daal kar pakae gayi ho, jab to is ka khana mutlaqan jaaiz hai agarche khushbu deti ho, haan khushbu hi ke qasd se ise ikhtiyar karna karahat se khali nahi." (Fatawa Razawiyyah vol. 10, pp. 716)

Sile huwe kapre wagairah ke muta'lliq suwal-o-jawab

Suwal: Muhrim ne agar bhool kar sila huwa libaas pahan liya aur

(10) minutes ke baad yaad aate hi utaar diya to koi Kaffara wagairah hai ya nahi?

Jawab: Hai, agarche ek lamhe ke liye pahna ho. Jan boojh kar pahna ho ya bhoole se, “sadaqah” wajib ho gaya aur agar chaar pahar^① ya is se zyada chahe lagatar kai din tak pahne raha “Dam” wajib hoga.

(Fatawa Razawiyyah Mukharrajah, vol. 10, pp. 757)

Suwal: Agar topi ya ‘imamah pahna ya Ihram hi ki chadar muhriim ne sar ya munh par odh li ya Ihram ki niyyat karte waqt mard sile huwe kapre ya topi utarna bhool gaya ya bheer me dusre ki chadar se muhriim ka sar ya munh dhak gaya to kya saza hai?

Jawab: Jan boojh kar ho ya bhool kar ya kisi dusre ki kotahi ki bina par huwa ho Kaffare dene honge haan jan boojh kar jurm karne me gunah bhi hai lihaza taubah bhi wajib hogi. Ab Kaffara samajh lijiye: Mard sara sar ya sar ka chauthae (1/4) hissa ya mard khuwah ‘aurat munh ki tikli sari yani poora chehra ya chauthae hissa chaar pahar ya zyada lagatar chupayen “Dam” hai aur chauthae se kam chaar pahar tak ya chaar pahar se kam agarche sara munh ya sar to “sadaqah” hai aur chaharum (yani chauthae) se kam ko chaar pahar se kam tak chupayen to Kaffara nahi magar gunah hai. *(Ayezah, pp. 758)*

Suwal: Nazle me kapre se naak ponchh sakte hain ya nahi?

Jawab: kapre se nahi ponchh sakte, kapda ya towliyah door rakh kar us me naak sink (yani jhaar) lijiye. Sadr-ush-Shari’ah, Badr-ut-Tareeqah Hazrat Allama Maulana Mufti Muhammad Amjad Ali A’azmi عَلَيْهِ رَحْمَةُ اللّٰهِ الْعَلِيِّ farmate hain: Kaan aur guddi ke chupane me

^① Chaar pahar yani ek din ya ek raat ki miqdaar masalan tulu’-e-aaftaab se guroob-e-aaftaab ya guroob-e-aaftaab se tulu’-e-aaftaab ya do pahar se aadhi raat ya aadhi raat se do pahar tak.

(Hashiya Anwaar-ul-Bisharah ma’ Fatawa Razawiyyah Mukharrajah jild. 10. Safha. 757)

haraj nahi. Yunhi naak par khali hath rakhne me aur agar hath me kapda hai aur kapre samet naak par hath rakha to Kaffara nahi magar makruh-o-gunah hai. *(Bahar-e-Shari'at, vol. 1, pp. 1169)*

Ihram me tissue paper ka isti'maal

Suwal: Tissue paper se munh ka paseenah ya Wuzu ka pani ya nazle me naak ponchh sakte hain ya nahi?

Jawab: Nahi ponchh sakte.

Suwal: To munh par kapre ya tissue ka mask lagana kaisa?

Jawab: Na jaaiz aur gunah hai. Sharaait paye jane ki soorat me Kaffara bhi lazim hoga.

Suwal: Muhrim ne khushbudar tissue paper isti'maal kar liya to?

Jawab: Khushbudar tissue paper me agar khushbu ka 'ain maujood hai yani woh paper khushbu se bheega huwa hai, to is tari ke badan par lagne ki soorat me jo hukm khushbu ka hota hai, wohi iska bhi hoga. Yani agar qaleel (yani kam) hai aur 'uzw-e-kaamil (yani poore 'uzw) ko na lage, to sadaqah, warna agar kaseer (yani zyada) ho ya kaamil (poore) 'uzw ko lag jaye, to Dam hai. Aur agar 'ain maujood na ho balke sirf mahak aati ho to agar is se chehra wagairah ponchha aur chehre ya hath me khushbu ka asar aa gaya, to koi "Kaffarah" nahi ke yahan khushbu ka 'ain na paya gaya aur tissue paper ka maqsood-e-asli khushbu se naf'a lena nahi.

(Ihram aur khushbudar sabun pp. 31)

Ager koi aise kamre me dakhil huwa jis ko dhooni di gayi aur us ke kapre me mahak bas gayi, to koi Kaffara nahi, kyunke us ne khushbu ke 'ain se naf'a nahi uthaya. *(Aalameeri, vol. 1, pp. 241)*

Suwal: Sote waqt sili hui chadar odh sakte hain ya nahi?

Jawab: Chehra bacha kar ek balke is se zyada chadaren bhi odh sakte hain, khuwah paon poore dhak jayen.

Suwal: Tayyare ya bus wagairah ki agli nishast ke peeche ya takiye par munh rakh kar muhram so gaya kya hukm hai?

Jawab: Takiye me munh rakh kar sone par koi Kaffara nahi lekin ye makruh-e-tahreemi hai. Jab ke bus wagairah ki agli seat ke peeche munh rakh kar sona Jaaz hai kyunke 'umomi taur par seat takhti, darwazah ki tarah sakht hoti hai na ke takiye ki tarah narm.

Suwal: Ghuthno me munh rakh kar sona kaisa? Takiye par munh rakh kar sone me kaffarah nahi magar makruh hai, kyun?

Jawab: Agar to sirf ghuthno par munh ho yani ghuthne ki sakhti par to jaaz hai, kyunke kapre ke andar agar sakht cheez ho to is sakht cheez ka hukm lagta hai na ke kapre ka, jaisa ke 'Ulama ne bori aur gathri (kapre ke 'alawah) ka hukm likha hai. lekin ghuthne par munh rakh kar sone me ye kayfiyat bahut mushkil hai balke neend ke dawran ghuthne ki sakhti par aur sirf kapre par chehra aata rahega lihaza is se ihtiraz kiya (yani bacha) jaye warna Kaffare ki sooraten paida ho sakti hain aur jahan tak takiye ka ta'alluq hai to woh narmi me kapre ke mushabah hai (is liye mana' kiya gaya) magar **مِنْ كُلِّ الْوُجُوهِ** (yani har tarah se) kapda nahi (is liye Kaffara nahi).

Suwal: Muhrim sardi se bachne ke liye zip wale bistare me chehra aur sar chhor kar baqi badan band kar ke so sakta hai ya nahi?

Jawab: So sakta hai. Kiun ke 'aاداتan ise libas pahanna nahi kahte.

Suwal: Muhrim ko qatre aate hon to kya kare?

Jawab: Be silah langoot baandhna mutlaqan jaaz hai jab ke silae wala na ho. (*Fatawa Razawiyyah vol. 10, pp. 664*)

Suwal: Kya beemari wagairah ki majbori se sila huwa libaas pahanne me bhi Kaffare hain?

Jawab: Ji haan. Beemari wagairah ke sabab agar sar se paon tak sab kapre pahanne ki zarurat pesh aayi to ek hi jurm gair ikhtiyari^① hai. Agar chaar pahar pahne ya zyada to Dam aur kam me “sadaqah” aur agar us beemari me is jagah zarurat ek kapre ki thi aur 2 pahan liye masalan zarurat kurte ki thi aur silaee wala banyan bhi pahan liya to is soorat me Kaffara to 1 hi hoga magar gunahgar hoga aur agar dusra kapda dusri jagah pahan liya masalan zarurat pajame ki thi aur kurta bhi pahan liya to 1 jurm Gair-e-Ikhtiyari huwa aur ek jurm ikhtiyari.

(Bahar-e-Shari'at, vol. 1, pp. 1168, 'Aalamgeeri vol. 1, pp. 242)

Suwal: Agar bagair zarurat saare kapre pahan liye kitne Kaffare dene honge?

Jawab: Agar bagair zarurat sab kapre ek sath pahan liye to ek hi jurm hai. 2 jurm us waqt hain ke ek zaroorat se ho aur dusra bila zaroorat.

(Bahar-e-Shari'at vol. 1, pp. 1168)

Suwal: Agar munh dono hathon se chhupa liya ya sar ya chehre par kisi ne hath rakh diya?

Jawab: Sar ya naak par apna ya dusre ka hath rakhna Jaaiz hai chunanche Hazrat Allama Ali Qari عَلَيْهِ رَحْمَةُ اللهِ الْبَارِي farmate hain: Apna ya dusre ka hath apne sar ya naak par rakhna bil ittifaq mubah (yani jaaiz) hai kyunke aisa karne wale ko dhakne ya chhupane wala nahi kaha jata. *(Lubab-ul-Manasik wal Maslak-ul-Mutaqassi, t pp. 123)*

Suwal: To kya muhrim dua magne ke baad apne hath munh par nahi Pher sakta?

^① Jurm-e-Gair Ikhtiyari ka mas`alah peeche mulahazah farmaiye.

Jawab: Pher sakta hai, munh par hath rakhne ki mutlaqan ijazat hai, dadhi wala Islami bhai munh par baad-e-dua balke Wuzu me is andaz me hath malne se bache jis se baal girne ka andeshah ho.

Suwal: Agar kandhe par sile huwe kapre daal liye to kya Kaffara hai?

Jawab: Koi Kaffara nahi. Sadr-ush-Shari'ah رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Pahanne ka matlab hai ke woh kapda is tarah pahne jaise 'aadataan pahna jata hai, warna agar kurte ka tehband bandh liya ya pajame ko tehband ki tarah lapeta paon painche me na dale to kuch nahi. Yunhi Angarkhaa phaila kar dono shanon par rakh liya, asteenon me hath na dale to Kaffara nahi magar makruh hai aur maundhon (yani kandhon) par sile kapre daal liye to kuch nahi.

(Bahar-e-Shari'at vol. 1, pp. 1169)

Wuqoof-e-'Arafaat ke bare me suwal-o-jawab

Suwal: Kya 10 ki raat ko bhi Wuqoof-e-'Arafaat ho sakta hai?

Jawab: Ji haan, kyunke wuqoof ka waqt 9 Zul-Hijjah ke Ibtida-e-Waqt-e-Zuhr se le kar 10 ki Tuloo'-e-Fajr tak hai. *(Aalameeri, vol. 1, pp. 229)*

Muzdalifah ke bare me aham suwal

Suwal: Jise koi majbori na ho use Muzdalifah se Mina ke liye kab nikalna chahiye?

Jawab: Tuloo'-e-Aaftaab me sirf itna waqt baaqi rah jaye jis me (masnon qira'at ke sath) 2 rak'at ada ki ja saken us waqt chal pare. Agar tulo-e-aaftaab tak thahra raha to Sunnat-e-Mua'kkadah tark hui, Aisa karna bura hai magar Dam wagairah Wajib nahi. Haan Mina Shareef ki janib chal to para magar bheer wagairah ki wajah se Muzdalifah hi me Sooraj tuloo' ho gaya to Taarik-e-Sunnat nahi kahlayega. (Ye jawab Fatawah Hajj-o-Umrah hissa 2 safhah 83 ta 87 se makhooz hai)

Rami ke muta'lliq suwal-o-jawab

Suwal: Agar kisi din aadhi se zyada maren masalan 11 ko 3 shaitanon ko 21 kankariyan maarni thi, magar 11 maari to kya saza hai?

Jawab: Fi kankari ek ek sadaqah dena hoga. Sadr-ush-Shari'ah رحمه الله عليه farmate hain: kisi din bhi Rami nahi ki ya ek din ki bilkul ya aksar tark kar di masalan 10 ko 3 kankariyan tak maari ya giyarhwi wagairah ko 10 kankariyan tak ya kisi din ki bilkul ya aksar Rami dusre din ki to un sab sooraton me Dam hai aur agar kisi din nisf se kam chhori masalan 10 ko 4 kankariyan maari, 3 chhor di ya aur dino ki 11 maari 10 chhor di ya dusre din ki to har kankari ki to har kankari par ek sadaqah de aur agar sadaqon ki qeemat Dam ke barabar ho jaye to kuch kam kar de. (*Bahar-e-Sharij'at, vol. 1, pp. 1178*)

Qurbani se muta'lliq suwal-o-jawab

Suwal: 10 ki Rami ke baad agar Jaddah Shareef me ja kar Tamattu' ki Qurbani aur Halq karna chahen to kar sakte hain ya nahi?

Jawab: Nahi kar sakte, kyunke Jaddah Shareef Hudod-e-Haram se baahar hai. Karengi to ek Qurbani ka aur dusra Halq ka yon 2 Dam Wajib ho jayenge.

Suwal: Mutamatti' aur Qarin ne agar Rami se pahle Qurbani kar di ya Qurbani se pahle Halq kar diya to kya Kaffara hai?

Jawab: In dono soraton me Dam dena hoga.

Suwal: Agar Hajj-e-Ifrad wale ne Qurbani se pahle hi Halq kar diya to kya koi saza hai?

Jawab: Nahi. Kyunke Mufrid par Qurbani Wajib nahi us ke liye Mustahab hai. (*Ayezah, pp. 1140*)

Agar Qurbani karna chaahe to us ke liye afzal ye hai ke pahle Halq kare phir Qurbani.

Halq-o-Taqseer ke muta'liq suwal-o-jawab

Suwal: Agar Haji ne 12 ke baad Haram se baahar sar mundwaya to kya saza hogi?

Jawab: Do Dam, Ek Haram se baahar Halq karwane ka, dusra 12 ke baad hone ka. (*Radd-ul-Muhtar, vol. 3, pp. 666*)

Suwal: Agar 'Umre ka Halq Haram se Baahar karwana chahe to karwa sakta hai ya nahi?

Jawab: Nahi karwa sakta, karwayega to Dam wajib hoga, haan is ke liye waqt ki koi qaid nahi. (*Durr-e-Mukhtar wa Radd-ul-Muhtar vol. 3, pp. 666*)

Suwal: Kya Jaddah Shareef wagairah me kaam karne walon ko bhi har baar 'Umre me Halq ya Taqseer karna wajib hai?

Jawab: Ji haan. Warnah Ihram ki pabandiyen khatm na hongi.

Suwal: Jis 'aurat ke baal chhote hon (jaisa ke aaj kal fashion hai) 'umron ka bhi jazbah hai magar baar baar qasr karne me sar ke baal khatm ho jayenge, kya kare? Agar sar ke sare baal khatm ho gayi yani ek poore se kam rah gayi to ab 'Umra karegi to qasr mumkin na raha, mu'afi milegi ya kya?

Jawab: Jab tak sar par baal maujood hon 'aurat ke liye har baar qasr wajib hai. Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne irshad farmaya: “Aurton par Halq nahi balke un par sirf Taqseer (wajib) hai.”

(*Abu Dawood vol. 2, pp. 295, Hadees 1984*)

Aisi 'aurat jis ke baal ek poore se kam rah gayi hon, is ke liye ab qasr ki mu'afi hai kyunke qasr mumkin na raha aur Halq karana is ke liye mana' hai. Aisi soorat me agar Hajj ka mu'amalah hai to afzal ye hai ke ayyam-e-nahr ke aakhir me (yani 12 Zul-Hijja-til-Haram ke guroob-e-aaftaab ke baad) Ihram se Baahar aaye, agar ayyaam-e-nahr ke aakhir tak intazar na bhi kiya to koi cheez lazim na hogi.

Mutafarriq Suwal-o-Jawab*Mutafarriq***SUWAL-O-JAWAB**

Suwal: Sar ya munh zakhmi ho jane ki soorat me patti bandhna gunah to nahi?

Jawab: Majbori ki soorat me gunah nahi hoga, Al-battah “Jurm-e-Gair Ikhtiyari” ka Kaffara dena aayega. Lihaza agar din ya raat ya is se zyada der tak itni chauri patti bandhi ke chauthae ($\frac{1}{4}$) ya is se zyada sar ya munh chhup gaya to Dam aur kam me sadaqah wajib hoga (Jurm-e-Gair Ikhtiyari ki tafseel peeche mulahazah farmaiye) is ke ‘alawah jism ke dusre a‘aza par neez ‘aurat ke sar par bhi majbooran patti bandhne me koi muzaa`iqah nahi.

Suwal: Mutamatti’ aur Qarin Hajj ke intazar me hain, is dawran Umrah kar sakte hain ya nahi?

Jawab: Qarin ka Ihram to abhi baaqi hai, ye to kar hi nahi sakta, raha Mutamatti’ to is bare me Ulama ka ikhtilaf hai, behtar yahi hai ke sirf Nafli Tawaf jitne karna chaahe karta rahe agar Umrah kar bhi le to ba’z Ulama ke nazdeek koi muzaa`iqah nahi. Haan! Manaasik-e-Hajj se faraghat ke baad Mutamatti’, Qarin, Mufrid sabhi Umrah kar sakte hain.

Suwal: ‘Arab Shareef ke Mukhtalif maqamaat masalan Dimam aur Riyadh wagairah wale jo ke Meeqaat se baahar rahte hain unhen government ki taraf se ijazat nahi hoti, woh police ko dhokah dene ke liye bagair Ihram Meeqaat se guzar kar Ihram bandhte aur Hajj karte hain, un ke bare me kya hukm hai?

Jawab:

1. Qanoon ki khilaf warzi kar ke apne aap ko zillat par pesh karna na jaaiz hai.
2. Bagair Ihram Meeqaat se aage guzarne ki wajah se ‘aud (yani

Meeqaat tak dubarah laut kar Ihram bandhna) ya Dam Wajib hoga yani agar usi tarah Hajj ya Umrah ada kar liya to Dam Wajib hoga aur gunahgar bhi hoga. Aur agar abhi Hajj ya Umrah ke af'aal shuru' kiye bagair isi saal Meeqaat tak waapas laut kar kisi bhi qisam ka Ihram bandhe to Dam saaqit ho jayega. warna nahi.

Suwal: Hajj ya 'Umre ki Sa'i ke qabal Halq karwa liya kai roz guzar gayi kya kare?

Jawab: Hajj me Halq ka masnoon waqt Sa'i se qabl hi hota hai yani Halq se pahle Sa'i karna Khilaf-e-Sunnat hai. Lihaza agar kisi ne Sa'i se qabl Halq karwaya to koi haraj nahi aur kai din guzarne se bhi mazeed kuch lazim nahi aayega kyunke Sa'i ke liye koi waqt-e-intiha (End time) muqarrar nahi hai. Han agar woh Sa'i ke bagair "watan" chala gaya to ab tark-e-wajib ki wajah se Dam lazim aayega, phir agar woh laut kar Sa'i kar le to Dam saaqit ho jayega Al-battah behtar ye hai ke ab woh Dam hi de ke is me naf'a-e-fuqara hai. Ye hukm usi waqt hai ke jab Halq apne waqt yani ayyam-e-nahr me 10 ki Rami ke baad kerwaya ho, agar Rami se qabl ya ayyam-e-nahr ke baad karwaya to Dam wajib hoga. 'Umre me ager kisi ne Sa'i se qabl Halq karwaya to us par Dam laazim aayega. Phir agar poora ya tawaf ka aksar hissa yani chaar phere kar chuka tha to Ihram se nikal jayega warna nahi. Kai din guzar jane ki wajah se bhi Sa'i saaqit nahi hogi kyunke ye wajib hai lihaza Sa'i kerni hogi.

Suwal: Jis ne Hajj-e-Ifrad ki niyyat ki magar Umrah kar ke Ihram khol diya! Kya Kaffara hoga aur ab kya kare?

Jawab: Hajj ka Ihram Umrah kar ke khol dena Jaaiz nahi hai aur aisa karne se woh shakhs Ihram se baahar nahi hoga balke ba dastoor woh Muhrim hi rahega, us par laazim hai ke woh Hajj ke af'aal baja laane ke baad Ihram khole. Bagair Af'aal-e-Hajj ada kiye Ihram

utaarne ki niyyat kar lena kaafi nahi. Lihaza jab is ka Ihram baaqi hai to mamnu'at ka irtikab karne par Kaffara bhi laazim hoga, haan Kaffara sirf ek hi laazim aayega agarche sare ke sare Mamnu'at-e-Ihram ka irtikab kar le jaise sile kapre pahan le, khushbu laga le, baal mundwa le wagairah, un tamam ke badle me sirf ek hi Dam laazim hoga. Aur ab us par laazim hai ke sile huwe kapre utaar kar dubarah Ihram ke be sile kapre pahne, taubah kare aur usi saabiqah Hajj wale Ihram ki niyyat ke sath Hajj ke Manaasik poore kare.

Suwal: Jo Baqarah Eid ki Qurbani karna chahta hai woh agar Zul Hijjah ke chand ke baad Ihram bandhe to nakhun aur zarori baal wagairah kaate ya nahi? Kyunke un dino us ke liye nakhun wagairah na katna Mustahab hai. Us ke liye Afzal kaun sa 'amal hai?

Jawab: Haji ko agar hajat ho to us ke liye nakhun aur baal kaatna Mustahab-o-Afzal hai, yaad rahe! Agar itne din ho chuke hain ke ab nakhun aur baal kaate bagair Ihram bandh lega to 40 din se zyada ho jayenge to ab kaatna zarori hai kyunke 40 din se zyada takheer gunah hai.

Suwal: To kiya 13 Zul-Hijja-til-Haram se 'Umre shuru' kar diye jayen?

Jawab: Ji nahi. Ayyam-e-Tashreeq yani 9,10,11,12 aur 13 Zul-Hijja-til-Haram in paanch dino me 'Umre ka Ihram bandhna makruh-e-tahreemi (Na jaaiz-o-gunah) hai. Agar bandha to Dam lazim aayega.

(Durr-e-Mukhtar vol. 3, pp. 547)

13 ko Guroob-e-Aftab ke baad Ihram baandh sakte hain

Suwal: Kya maqaami hazraat jinhon ne is saal Hajj nahi kiya woh bhi in dino yani 9 ta 13 paanch (5) din 'Umrah nahi kar sakte?

Jawab: In ke liye bhi in dino 'Umre ka Ihram baandh kar 'Umrah karna makruh-e-tehreemi hai. Afaaqi, Hilli aur Meeqati sabhi ke liye asl mumana'at in dino me 'Umre ka Ihram bandhne ki hai. 'Umre ka waqt poora saal hai, magar paanch din 'Umre ka Ihram bandhna makruh-e-tahreemi hai, aur ager 9 se qabl bandhe huwe Ihram ke sath in (paanch) dino me 'Umrah kiya to koi haraj nahi aur is soorat me bhi mustahab ye hai ke in dino ko guzaar kar 'Umrah kare.

(Lubab-ul-Manasik, pp. 466)

Suwal: Ashhur-e-Hajj me agar koi Hilli ya Harami 'Umrah bhi kare aur Hajj bhi kare to us ke bare me kya hukm hai?

Jawab: Aisa karne wale par Dam wajib ho jayega kyunke is ko sirf Hajj-e-Ifraad ki ijazat hai jis me 'Umrah شامل nahi. Al-battah woh sirf 'Umrah kar sakta hai.

Suwal: Ihram me khane se qabal aur baad hath dhona kaisa? Na dhona se mail kuchayl pet me jayega aur baad me nahi dhoenge to hath chikne aur badbu dar rahenge, kya karen?

Jawab: Dono baar bagair sabun wagairah se hath dho lijiye agar koi khariji kaalak ya chiknahat hathon me lagi ho to zaruratan kapre se ponchh lijiye. Magar baal na Tooten is ki ihtiyat kijiye.

Suwal: Wuzu ke baad muhriim ka rumaal se hath munh ponchhna kaisa hai?

Jawab: Munh par (aur mard sar par bhi) kapda nahi laga sakte, jism ka baqi hissa masalan hath wagairah itni ihtiyat ke sath ponchh sakte hain ke mail bhi na chhute aur baal bhi na Toote.

Suwal: Muhriimah chehra bacha kar P-cap wala ya Kamani daar niqab daal sakti hai ya nahi?

Jawab: Daal sakti hai magar hawa chali ya galati hi se apna hath

niqaab par rakh liya jis ke sabab chahe thori si der ke liye bhi chehre par niqab lag gaya to Kaffare ki soorat ban sakti hai.

Suwal: Halq karwate waqt muhram sar par sabun lagaye ya nahi?

Jawab: Sabun na lagaye kyunke mail chhutega aur mail chhurana Ihram me (makruh-e-tanzeehi) hai.

Suwal: Mahwari ki haalat me 'aurat Ihram ki niyyat kar sakti hai ya nahi?

Jawab: Kar sakti hai magar Ihram ke nafl ada nahi kar sakti, neez tawaf paak hone ke baad kare.

Suwal: Silaee wale chappal pahanna kaisa hai?

Jawab: Wast-e-Qadam yani qadam ka ubhra huwa hissa agar na chupayen to haraj nahi.

Suwal: Ihram me girah ya baksuwa (safety pin) ya button lagana kaisa?

Jawab: Khilaf-e-Sunnat hai. Lagane wale ne bura kiya Al-battah Dam wagairah nahi.

Suwal: 'Umooman Hujjaj ihtiyatan ek "Dam" dete hain ye kaisa? Agar baad ko ma'loom huwa ke waqa'i ek Dam Wajib huwa tha to woh "Dam-e-Ihtiyati" kaafi hoga ya nahi?

Jawab: Wajib hone ke baad diya tha to kaafi ho jayega magar dene ke baad Wajib huwa to kaafi na hoga.

Suwal: Muhrim naak ya kaan ka mail nikaal sakta hai ya nahi?

Jawab: Wuzu me naak ke naram baanse tak royen royen par paani bahana Sunnat-e-Mua`kkadah hai aur ghusl me farz. Lihaza agar naak me reenth sookh gayi to chhurana hoga, aur palkon wagairah me agar aankh ki chepar sookh gai hai to use bhi Wuzu aur ghusl ke

liye chhurana farz hai magar ye ihtiyat zarori hai ke baal na Toote. Raha kaan ka mail nikaalna to ise chhurane ki ijazat ki sarahat kisi ne nahi ki lihaza is ka hukm wohi hoga jo badan ke mail ka hai yani is ka chhurana makruh-e-tanzeehi hai. Magar ye ihtiyat zarori hai baal na toote.

Suwal: Kya zindah walidain ke naam par ‘Umrah kar sakte hain?

Jawab: Ker sakte hain. Farz Namaz, roza, Hajj, Zakaat neez har qisam ke nek kaam ka sawab zindah, murdah sab ko isaal kar sakte hain.

Suwal: Ihram ki haalat me **juein** marne ke Kaffare bata dijiye.

Jawab: Apni **juein** apne badan ya kapre me maari ya phenk di to ek juein ho to roti ka ek tukra aur do ya teen hon to ek mutthi anaj aur is (yani teen) se zyada me sadaqah. Jooen marne ke liye sar ya kapda dhoya ya dhoop me daala jab bhi wohi Kaffare hain jo marne me hain. Dusre ne is ke kahne par is ki juein maari jab bhi is (yani muhram) par Kaffara hai. Agarche marne wala Ihram me na ho. Zameen wagairah par giri hui juein ya dusre ke badan ya kapron ki jooen marne wale par kuch nahi agarche woh dusra bhi muhram ho.

Hajj-e-Akbar (Akbari Hajj)

Suwal: Jumu'ah ko jo Hajj ho use Hajj-e-Akbar kahna kaisa?

Jawab: Koi haraj nahi. Chunanche parah 10 Surah Taubah Aayat number 3 me Irshad Rabb-ul-ibad hai:

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ

Tarjama Kanz-ul-Iman: Aur munadi pukar dena hai Allah ﷻ aur us ke Rasool ﷺ ki taraf se sab logon me bare Hajj ke din. (Parah. 10, Surah Taubah, Aayat. 3)

Hajj
E
Akbar

Sadr-ul-Afazil Hazrat Maulana Muhammad Na'eem-ud-Deen Murad Aabadi رَحْمَةُ اللَّهِ عَلَيْهِ is aayat ke taahat farmate hain: Hajj ko Hajj-e-Akbar farmaya, is liye ke us zamane me Umre ko Hajj-e-Asghar kaha jata tha aur ek qawl ye hai ke is Hajj ko Hajj-e-Akbar is liye kaha gaya ke is saal Rasool-e-Kareem صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ne Hajj farmaya tha aur chunke ye Jumu'ah ko waaqi' huwa tha is liye Musalman is Hajj ko jo Jumu'ah ke roz ho Hajj-e-Wada' ka "Muzakkir" (yani yaad dilane wala) jaan kar Hajj-e-Akbar kahte hain. (*Tafseer-e-Khazaain-ul-Irfan*, pp. 354) Farman-e-Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hai: ayyam me behtareen woh Yaum-e-'Arafah hai jo Jumu'ah ke muwafiq ho jaye aur is roz ka Hajj un 70 Hajjon se Afzal hai jo Jumu'ah ke din na hon. (*Fath-ul-Bari*, vol. 9, pp. 231, *Tahat-al-Hadees*. 4606)

'Arab Shareef me kaam karne walon ke liye

Suwal: Agar Makkah-tul-Mukarramah رَادَا اللَّهُ شَرْقًا وَتَغْيِبًا me kaam karne wale masalan driver ya wahan ke bashinde wagairah rozana baar baar "Taaif Shareef" jaayen to kya har bar wapasi me inhen rozana 'Umre wagairah ka Ihram bandhna zarori hai?

Jawab: Ye qaaidah zehn nasheen kar lijiye ke Ahl-e-Makkah agar kisi kaam se "Hudood-e-Haram" se Baahar magar meeqat ke andar (masalan Jaddah Shareef) jaayen to unhen wapasi ke liye Ihram ki hajat nahi aur agar "meeqat" se Baahar (masalan Madinah-e-Paak, Taaif Shareef, Riyad wagairah) jaayen to ab bagair Ihram ke "Hudood-e-Haram" me wapas aana Jaaz nahi. Driver chahe din me kai baar aana jana kare har bar us par Hajj ya 'Umrah wajib hota rahega. Bagair Ihram ke Makkah-e-Mukarramah رَادَا اللَّهُ شَرْقًا وَتَغْيِبًا aayega to Dam wajib hoga agar isi saal meeqat se Baahar ja kar Ihram bandh le to Dam saqit ho jayega.

Ihram na bandhna ho to heela

Suwal: Agar koi shakhs Jaddah Shareef me kaam karta ho to apne watan masalan Hindustan se kam ke liye Jaddah Shareef aaya to kya Ihram lazmi hai?

Jawab: Ager niyyat hi Jaddah Shareef jane ki hai to ab Ihram ki hajat nahi balke ab Jaddah Shareef se Makkah-e-Mu'azzamah **رَادَاكَ اللَّهُ شَرِيفًا وَتَعْظِيمًا** bhi jana ho jaye to Ihram ke bagair ja sakta hai. Lihaza jo shakhs Makkah-e-Mukarramah **رَادَاكَ اللَّهُ شَرِيفًا وَتَعْظِيمًا** me bagair Ihram jana chahta ho woh heela kar sakta hai ba shart ye ke waaqi'i us ka iradah pahle masalan Jaddah Shareef jane ka ho aur Makkah-e-Mu'azzama **رَادَاكَ اللَّهُ شَرِيفًا وَتَعْظِيمًا** Hajj-o-'Umre ke irade se na jata ho. Masalan tijarat ke liye Jaddah Shareef jata hai aur wahan se farig ho kar Makkah-e-Mukarrama **رَادَاكَ اللَّهُ شَرِيفًا وَتَعْظِيمًا** ka iradah kiya. Agar pahle hi se Makkah Paak **رَادَاكَ اللَّهُ شَرِيفًا وَتَعْظِيمًا** ka iradah hai to bagair Ihram nahi ja sakta. Jo shakhs dusre ki taraf se Hajj-e-Badal ko jata hai use ye heelah jaaiz nahi.

'Umrah ya Hajj ke liye suwal karna kaisa?

Suwal: Ba'z ghareeb 'ushaaq 'Umrah ya Safar-e-Hajj ke liye logon se maali imdad ka suwal karte hain, kya aisa karna Jaaiz hai?

Jawab: Haram hai. Sadr-ul-Afazil Maulana Na'eem-ud-Deen Murad Abadi **عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي** naql karte hain: "Ba'z Yamaani Hajj ke liye be sar-o-samani ke sath rawanah hote the aur apne aap ko mutawakkil (yani Allah **عَزَّ وَجَلَّ** par bharosa rakhne wala) kahte the aur Makkah-e-Mukarramah pahunch kar suwal shuru' kar dete aur kabhi Ghasb-o-khiyanat ke bhi murtakib hote, un ke bare me ye aayat-e-muqaddasah nazil hui aur hukm huwa ke toshah (yani safar

ke akhrajaat) le kar chalo auron par baar na dalo, suwal na karo ke behtar toshah (yani zaad-e-rah) parhaiz gaari hai. ”

(Khazaain-ul-'Irfan pp. 67 Maktabatul Madina)

Ayat 197 me Irshad-e-Rab-ul-'Ibad hota hai:

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ

Tarjama-e-Kanz-ul-Iman: Aur toshah sath lo ke sab se behtar toshah parhaiz gaari hai. (Parah 2, Al Baqarah 197)

Sultan-e-Madinah, Rahat-e-Qalb-o-Seenah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka Farman hai: “Jo shakhs logon se suwal kare halan ke na use faqah pohancha na itne baal bache hain jin ki taaqat nahi rakhta to qiyamat ke din is tarah aayega ke us ke munh par gosht na hoga.”

(Shu'ab-ul-Iman vol. 3, pp. 274, Hadees 3526)

Madine ke deewano! Bas sabr kijiye, suwal ki mumana'at me is qadar ihtimam hai ke fuqaha-e-kiraam رَحِمَهُمُ اللهُ السَّلَامُ farmate hain: Ghusl ke baad Ihram bandhne se pahle apne badan par khushbu lagaiye ba shart ye ke apne paas maujood ho, agar apne paas na ho to kisi se talab na kijiye ke ye bhi suwal hai. (Radd-ul-Muhtar, vol. 3, pp. 559)

Jab bulaya Aaqa ne

Khud hi intizam ho gayi

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

‘Umre ke visa par Hajj ke liye rukna kaisa?

Suwal: Ba'z log apne watan se Ramazan-ul-Mubarak me ‘Umre ka visa le kar Haramain-e-Tayyibayn رَادَعَا اللهُ شَرَفًا وَتَعْظِيمًا jate hain, visa ki muddat khatm ho jane ke ba wujood wahin rehte hain ya Hajj kar ke watan wapas jate hain un ka ye fe'l shar'an durust hai ya nahi?

Jawab: Dunya ke har mulk ka ye qanoon hai ke bagair visa ke kisi

gair mulki ko rukne nahi diya jata. Haramain-e-Tayyibayn رَادَعَا اللّٰهَ شَرَفًا وَ تَعْظِيمًا me bhi yahi qa'idah hai. Muddat-e-Visa khatm hone ke baad rukne wala agar police ke hath lag jaye, to ab chahe woh Ihram ki haalat me hi kyun na ho use qaid kar lete hain, na use 'Umrah karne dete hain na hi Hajj, saza dene ke baad "Khurooj" laga kar use us ke watan rawanah kar dete hain. Yaad rahe! Jis qanoon ki khilaf warzi karne par zillat, rishwat aur jhoot wagairah aafaat me parne ka andeshah ho us qanoon ki khilaf warzi jaaiz nahi. Chunanche mere Aaqa Aala Hazrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza khan رَحْمَةُ اللّٰهِ عَلَيْهِ farmate hain: "Mubah (yani jaaiz) sooraton me se ba'z (sooraten) qanooni taur par jurm hoti hain un me mulawwas hona (yani aise qanoon ki khilaf warzi karna) apni zaat ko aziyyat-o-zillat ke liye pesh karna hai aur woh na jaaiz hai. (Fatawa Razawiyyah vol. 17, pp. 370)

Lihaza bagair visa ke dunya ke kisi mulk me rehna ya "Hajj" ke liye rukna Jaaiz nahi.

Gair qanooni zaraai'e se "Hajj" ke liye rukne me kaamyabi haasil karne ko مَعَادَةَ اللّٰهِ عَزَّوَجَلَّ Allah عَزَّوَجَلَّ aur Rasool صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka karam kehna sakht be baaki hai.

Gair Qanooni rukne wale ki Namaz ka aham mas'alah

Suwal: Hajj ke liye bagair visa rukne wala Namaz poori padhen ya qasr kare?

Jawab: 'Umre ke visa par ja kar gair qanooni taur par Hajj ke liye rukne ya dunya ke kisi bhi mulk me visa ki muddat poori hone ke baad gair qanooni rehne ki jin ki niyyat ho woh visa ki muddat khatm hote waqt jis shahar ya gaon me muqem hun wahan jab tak rahenge un ke liye muqem hi ke Ahkaam honge agarचे barson pare

rahen. Al-battah ek baar bhi agar 92 kilometer ya is se zyada fasile ke safar ke irade se us shahar ya gaon se chale to apni aabadi se baahar nikalte hi musafir ho gayi aur ab un ki iqamat ki niyyat bekaar hai. Masalan koi shakhs Hindustan se ‘Umre ke visa par Makkah-e-Mukarramah رَاَدَهَا اللَّهُ شَرْقًا وَتَعْظِيمًا gaya, visa ki muddat khatm hote waqt bhi Makkah Shareef hi me muqem hai to us par muqem ke Ahkaam hain. Ab agar masalan wahan se Madinah Munawwarah رَاَدَهَا اللَّهُ شَرْقًا وَتَعْظِيمًا aa gaya to chahe barson gair qanooni para rahe, musafir hi hai, yahan tak ke agar dubarah Makkah-e-Mukarramah رَاَدَهَا اللَّهُ شَرْقًا وَتَعْظِيمًا aa jaye phir bhi musafir rahega, is ko Namaz “Qasr” hi ada karni hogi. Haan dubarah visa mil jane ki soorat me iqamat ki niyyat ki ja sakti hai.

Haram me Kabotaron, Tiddiyon ko urana, satana

Suwal: Haram ke kabotaron aur tiddiyon ko khuwah ma khuwah urana kaisa?

Jawab: Aala Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Haram ke kabootar urana man’a hai. (*Malfoozat-e-Aala Hazrat pp. 208*)

Suwal: Haram ke kabotaron aur tiddiyon (Tiriddi) ko satana kaisa?

Jawab: Haram hai. Sadr-ush-Shari’ah رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Haram ke janwar ko shikar karna ya use kisi tarah eiza dena sab ko Haram hai. Muhrim aur gair muhrim dono is hukm me yaksa hain.

(*Bahar-e-Shari’at vol. 1, pp. 1186*)

Suwal: Muhrim kabootar zabh kar ke kha sakte hain?

Jawab: Bahar-e-Shari’at jild awwal Safhah 1180 par hai: Muhrim ne jungle ke janwar ko zabh kiya to halal na huwa balke murdar hai, zabh karne ke baad use kha bhi liya to agar Kaffara dene ke baad

khaya to ab phir khane ka Kaffara de aur agar nahi diya to ek hi Kaffara kafi hai.

Suwal: Haram ki tididi pakar kar kha sakte hain ya nahi?

Jawab: Haram hai. (Waise tididi halal hai, machhli ki tarah mari hui bhi kha sakte hain is ko zabh karne ki zaroorat nahi hoti)

Suwal: Masjid-ul-Haram ke Baahar logon ke qadmon se kuchal kar zakhmi aur mari hui beshumar tiddiyan pari hoti hain agar ye tiddiyan khalen to?

Jawab: Agar kisi ne tiddiyan kha li to us par koi Kaffara nahi kyunke Haram me shikar hone wale us janwar ka khana Haram hai jo shar'i tareeqe se zabh karne se halal hota ho jaise Hiran wagairah. Aur aise shikaar ke Haram hone ki wajah ye hai ke Haram me shikaar karne se woh janwar murdaar qarar pata hai aur murdaar ka khana Haram hai. Tididi ka khana is liye halal hai is me shar'i tareeqe se zabh karne ki shart nahi, Ye jis tarah bhi zabh ho jaye halal hai, jaise paon tale raundne se ya gala dabane se maari jaye tab bhi halal hi rehti hai. Al-battah Ye yaad rahe ke bil qasad (iradatan) tiddiyan shikaar karne ki Bahar-haal Hudood-e-Haram me ijazat nahi.

Suwal: Haram ke khushki ke jungli janwar ko zabh karne ka Kaffara bhi bata dijiye.

Jawab: Is ka Kaffara is ki qeemat sadaqah karna hai^①.

Suwal: Haram ki Murghi zabh karna, khana kaisa?

Jawab: Halal hai. Ghharelu janwar masalan Murghi, Bakri, Bhains,

^① Kaffare ke tafseeli Ahkaam Maktabatul Madina ki matbu'ah Bahar-e-Shari'at jild 1, safha 1179 par mulahazah farmaiye balke safha 1191 tak mutala'ah kar lijiye. **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** woh zarori masaail janane ko milenge ke aap hairan rah jayenge.

Ount wagairah zabh karne, aur inka gosht khane me koi haraj nahi. Mumana'at khushki ke wahshi yani jungli janwar ke shikar ki hai.

Suwal: Masjid-ul-Haram ke Baahar bahut sari tiddiyan hoti hain agar koi tiddi paon ya gaari me kuchal kar zakhmi ho gayi ya mar gayi to?

Jawab: Kaffara dena hoga, Bahar-e-Shari'at Jild 1, safhah 1184 par hai: Tiddi bhi khushki ka janwar hai, use maare to Kaffara de aur ek khajoor kafi hai. Safha 1181 par hai: Kaffara lazim aane ke liye qasdan (yani jan boojh kar) qatl karna shart nahi bhool chook se qatl huwa jab bhi Kaffara hai.

Suwal: Masjid-ul-Haram me bakasrat tiddiyan hoti hain, khuddam safai karte huwe wiper wagairah se be dardi ke sath ghaseette hain jis se zakhmi hoti, marti hain. Agar na karen to safai ki soorat kya hogi? Isi tarah suna hai kabotaron ki ta'daad me kami ke liye in ko pakar kar kahi door chhor aate ya kha jate hain.

Jawab: Tiddiyan agar itni kaseer hain ke in ki wajah se haraj waqf' hota hai to in ke marne me koi haraj nahi, is ke 'alawah marne par tawaan lazim hoga, chahe jaan boojh kar maren ya ghalati se maari jayen. Haram ka kabootar pakar kar zabh kar diya to tawaan lazim hai yunhi Haram se Baahar bhi chhor aane par tawaan lazim hoga, jab tak ke in ke aman ke sath Haram me wapas aa jane ka 'ilm na hojaye. Dono sooraton me tawaan us kabootar ki qeemat hai aur is se murad woh qeemat jo wahan par is tarah ke mu'amlaat ki ma'rifat-o-basaarat (yani jan pehchan-o-ma'loomat) rakhne wale do shakhs bayan karen aur agar do shakhs na milte hon to ek ki bhi baat ka i'tibaar kiya jayega.

Suwal: Haram ki machhli khana kaisa?

Jawab: Machhli khushki ka janwar nahi, ise kha sakte hain aur zaruratan shikar bhi kar sakte hain.

Suwal: Haram ke chuhe ko maar diya to kya Kaffara hai?

Jawab: Koi Kaffara nahi is ko marna Jaaiz hai. Bahar-e-Shari'at jild 1, safhah 1183 par hai Kawwa, Cheel, Bheriya, Bichhu, Sanp, Choocha, Ghoons, Chhachhunder, Kat khanna Kutta (yani kaat khane wala kutta), Pissu, Machhar, Killi, Kachhwa, Kekra, Patanga, katne waali Chiyonti, Makhhi, Chhipkali, Bar aur tamam hashraat-ul-'arz (yani keere makore) Bijju, Lomri, Geedar, jab ke ye darinde hamlah karen ya jo darinde aise hon jin ki 'aadat aksar ibtidaan hamlah karne ki hoti hai jaise Sher, Cheeta, Tendua (cheete ki tarah ka ek janwar) in sab ko marne me kuch nahi. Yunhi paani ke tamam janwaron ke qatl me Kaffara nahi.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Haram ke ped wagairah kaatna

Suwal: Haram ke ped wagairah katne ke muta'lliq bhi kuch hidayat de dijiye.

Jawab: Dawat-e-Islami ke isha'ati idare Maktabatul Madina ki matbu'ah 1250 safhaat par mushtamil kitab, "Bahar-e-Shari'at jild 1, safhah 1189 ta 1190" se chand masaail mulahazah hon: Haram ke darakht 4 qism hain:

1. Kisi ne use boya hai aur woh aisa darakht hai jise log boya karte hain.
2. Boya hai magar is qism ka nahi jise log boya karte hain.
3. Kisi ne use boya nahi magar is qism se hai jise log boya karte hain.
4. Boya nahi, na is qism se hai jise log bote hain.

Pahle teen qismon ke kaatne wagairah me kuch nahi yani is par jurmanah nahi. Raha ye ke woh agar kisi ki milk hai to maalik tawaan lega. Chothi qism me jurmanah dena parega aur kisi ki milk hai to maalik tawaan bhi lega aur jurmanah usi waqt hai ke tar ho aur toota huwa ya ukhra huwa na ho. Jurmanah ye hai ke us ki qeemat ka ghallah le kar masakeen par tasadduq kare, har miskeen ko ek sadaqah aur agar qeemat ka ghalla poore sadaqah se kam hai to ek hi miskeen ko de aur is ke liye Haram ke masakeen hona zaroori nahi aur ye bhi ho sakta hai ke qeemat hi tasadduq kar de aur ye bhi ho sakta hai ke is qeemat ka janwar khareed kar Haram me zabh kar de, rozah rakhna kaafi nahi. **Mas`alah:** Jo darakht sookh gaya use ukhar sakta hai aur is se naf'a bhi utha sakta hai. **Mas`alah:** Darakht ke patte tore agar is se darakht ko nuqsan na pohancha to kuch nahi. Yunhi jo darakht phalta hai use bhi kaatne me tawaan nahi jab ke maalik se ijazat le li ho use qeemat de de. **Mas`alah 6:** Chand shakhson ne mil kar darakht kaata to ek hi tawaan hai jo sab par taqseem ho jayega, khuwah sab muhrim hon ya gair-e-muhrim ya ba'z gair-e-muhrim aur ba'z muhrim. **Mas`alah:** Haram ke peelu ya kisi darakht ki miswak banana Jaaz nahi. **Mas`alah:** Apne ya janwar ke chalne me ya khaimah nasb karne me kuch darakht jate rahe to kuch nahi. **Mas`alah:** Zarurat ki wajah se fatwa is par hai ke wahan ki ghaas janwar ko charana Jaaz hai. Baqi kaatna, ukharna, is ka wohi hukm hai jo darakht ka hai. Siwa Izkhar aur sookhi ghaans ke ke in se har tarah intifa' jaaiz hai. Khumbi ke torne, ukharne me kuch muzaa` iqah nahi.

Meeqaat se bagair Ihram guzarne ke bare me suwal jawab

Suwal: Agar kisi Aafaqi ne Meeqaat se Ihram nahi bandha, Masjid-e-`Aaishah se Ihram bandh kar `Umrah kar liya to kya hukm hai?

Jawab: Agar Makkah-tul-Mukarramah **كَرَامَاتِ اللَّهِ شَرَفًا وَتَعْظِيمًا** ke irade se koi Aafaqi chala aur Meeqaat me bagair Ihram dakhil ho gaya to us par Dam wajib ho gaya. Ab Masjid-e-'Aaishah se Ihram bandhna kafi nahi ya to Dam de ya phir Meeqaat se baahar jaye aur wahan se 'Umre wagairah ka Ihram bandh kar aaye tab Dam saaqit hoga.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bachchon ka Hajj

Durood Shareef ki fazeelat

Rasool-e-Nazeer, Siraj-e-Muneer, Mahboob-e-Rabb-e-Qadeer صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-dilpazeer hai: Zikr-e-Ilahi ki kasrat karna aur mujh par Durood paak padhna faqr (yani tangdasti) ko door karta hai. (*Al Qaul-ul-Badee', pp. 273*)

*'Aalam wajd me raqsan mera par par hota
Kaash! Mai Gumbad-e-Khazra ka kabotar hota*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Suwal: Kya bachche bhi Hajj kar sakte hain?

Jawab: Ji haan. Chunanche Hazrat Abdullah bin Abbas رَضِيَ اللهُ عَنْهُ farmate hain ke Sarkar صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Maqaam-e-Rawha me ek qafila se mile to farmaya ke ye kaun log hain? Unhon ne 'arz kiya ka hum Musalman hain, phir unhon ne 'arz kiya: Aap kaun hain? Farmaya: Allah عَزَّوَجَلَّ ka Rasool hun. Un me se ek khaton ne bachche ko upar

utha kar poocha: kya is ka bhi Hajj ho jayega? farmaya: haan aur tujhe bhi is ka sawab milega. (*Muslim, pp. 697, Hadees. 1336*)

Mufasssir-e-Shaheer Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: Yani bachche ko bhi Hajj ka sawab milega Hajj karne ka aur tujhe bhi is ke Hajj ka sawab milega Hajj karane ka. Mazeed farmate hain: is Hadees paak se ma'loom huwa ke bachchon ki nekiyon ka sawab (bachche ko to milta hai us ke) maa baap ko bhi milta hai lihaza inhen Namaz, Roze ka paband banao. (*Mirat-ul-Manajeer, vol. 4, pp. 88*)

Suwal: To kya Hajj karne se bachche ka Farz ada ho jayega?

Jawab: Ji nahi. Hajj farz hone ke sharaait me se ek shart “Baaligh hona” bhi hai chunanche mere Aaqa Aala Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ farmate hain: bachche par (Hajj) farz nahi, (Agar) karega to Nafil hoga aur sawab usi (yani bachche hi) ke liye hai, baap wagairah Murabbi ta'leem-o-tarbiyyat ka ajr payenge. Phir (jab) baad-e-buloogh sharten jama' hongy us par Hajj Farz ho jayega, bachpan ka Hajj kifayat na karega. (*Fatawa Razawiyah, vol. 10, pp. 775*)

Suwal: Manaasik-e-Hajj ki adaiygi ke I'tibar se bachchon ki kitni aqsaam hain?

Jawab: is I'tibar se bachchon ki 2 qismen hain:

1. **Samajhdar:** Jo paak aur na paak, Meethe aur karwe me tameez kar sakta ho ma'rifat (yani pahchan) rakhta ho ke Islam najat ka sabab hai. (*Irshad-us-Sari Hashiyah Manasik, pp.37*)
2. **Na samajh:** jo mazkooarah (yani bayan kardah) samajh na rakhta ho.

Suwal: kya samajhdar bachche ko khud Manasik-e-Hajj ada karne honge.

Jawab: Ji haan. Samajhdar bachcha khud Af'aal-e-Hajj kare, Rami wagairah ba'z baaten (us bachche ne) chhor (bhi) di to un (ke chhorne) par Kaffara wagairah laazim nahi.

(Bahar-e-Shari'at, vol. 1, pp. 1075)

Suwal: agar samajhdar bachcha ba'z Af'aal-e-Hajj khud baja la sakta ho aur ba'z na kar sakta ho to kya kare? Kya kisi ko naaib kar sakta hai?

Jawab: Hazrat Allama Ali Qari رَحْمَةُ اللهِ عَلَيْهِ farmate hain: jo af'aal samajhdar bachcha khud kar sakta ho us me kisi ko naaib banana durust nahi hai aur jo khud nahi kar sakta un me naaib banana durust hai magar Tawaf ke baad ki 2 rak'aten agar bachcha khud na padh sake to koi dusra is ki taraf se ada nahi kar sakta.

(Al Maslak-ul-Mutaqassit, pp. 113)

Na samajh bachche ke Hajj ka tareeqah

Suwal: Na samajh bachcha Manaasik-e-Hajj kaise ada karega?

Jawab: jin af'aal me niyyat shart hai woh wali (yani sarparast) is ki taraf se baja layega aur jin me niyyat shart nahi woh khud kar sakta hai chunanche Fuqaha-e-Kiraam رَحْمَتُهُمُ اللهُ farmate hain: Na samajh bachche ne khud Ihram bandha ya Af'aal-e-Hajj ada kiye to Hajj na huwa balke us ka wali (yani sarparast) us ki taraf se baja laye magar Tawaf ke baad ki 2 rak'aten ke bachche ki taraf se wali (yani sarparast) na padhega. Is ke sath baap aur bhai dono hon to baap arkaan ada kare. *(Aalamgeeri, vol. 1, pp. 236)*

Sadr-ush-Shari'ah Hazrat Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ farmate hain: Ye (Na samajh bachcha ya majnoon yani pagal) khud woh af'aal nahi kar sakte jin me niyyat ki zaroorat hai, masalan Ihram ya Tawaf, balke un ki taraf se koi aur kare aur jis fe'l

me niyyat shart nahi, jaise Wuqoof-e-‘Arafah woh ye khud kar sakte hain. (*Bahar-e-Sharee’at, vol. 1, pp. 1046*)

Suwal: kya Ihram se pahle bachchon ko bhi Ghusl karwaya jaye?

Jawab: Ji haan. “Fatawa Shami” Jild 3 Safhah 557 par likhe huwe juziye ka khulasah hai ke samajhdar aur na samajh dono bachche hi Ghusl karenge. Al-battah ye farq hai ke ‘aaqil ke liye to khud Ghusl karna Mustahab hai aur wali ke liye Ghusl ka hukm dena Mustahab hai jab ke na samajh bachche ko wali ka khud Ghusl karwana ya bachche ki waalidah wagairah ke zariye karwana Mustahab hoga.

Suwal: kya na samajh bachche ko Ihram bhi pehnana hoga?

Jawab: Ji haan. Yun karna chahiye ke na samajh bachche ke sile huwe kapre utaar kar chadar aur Tahband wali, gair-e-wali (yani sarparast ya gair-e-sarparast) koi bhi pahnade magar us ki taraf se baap, baap na ho to bhai aur bhai na ho to jo bhi nasab (yani khooni rishte) ke i’tibar se qareebi rishte dar ho woh us ki taraf se Ihram ki niyyat kare aur un baaton se bachaye jo Muhrim ke liye na jaaiz hain. Chunanche Sadr-ush-Shari’ah Mufit Muhammad Amjad Ali A’zami رحمه الله عليه farmate hain: bachche ki taraf se Ihram bandha to us ke sile huwe kapre utar lene chahiye, chadar aur tahband pahnayen aur un tamam baaton se bachaye jo Muhrim ke liye na jaaiz hain.

(*Bahar-e-Shari’at, vol. 1, hissa. 6, pp. 1075*)

Samajhdar bachcha Ihram ki niyyat khud karega, wali (yani sarparast) is ki taraf se Ihram nahi bandh sakta. Jaisa ke Shami me hai: Agar bachcha samajhdar ho to use khud Ihram bandhna hoga, wali (yani sarparast) is ki taraf se na bandhe ke jaaiz nahi

(*Radd-ul-Muhtar, vol. 3, pp. 535*)

Agar samajhdar bachcha khud Ihram bandhne ki qudrat rakhta ho to use khud Ihram bandhna hoga wali (yani sarparast) is ki taraf se

Ihram nahi bandh sakta aur na wali ke bandhne se samajhdar bachcha Muhrim hoga aur agar samajhdar bachcha khud Ihram bandhne ki qudrat na rakhta ho to wali is ki taraf se Ihram bandhega.

Suwal: Na samajh bachche ki taraf se kya wali ko Ihram ke Nafil padhne honge?

Jawab: ji nahi, na samajh bachche ki taraf se is ka wali Ihram ke Nafil nahi padh sakta.

Na samajh bachche ki taraf se niyyat aur Labbaik ka tareeqah

Suwal: Na samajh bachche ki taraf se Ihram ki niyyat aur Labbaik ka tareeqah bata dijiye.

Jawab: Na samajh bachche ki taraf se Ihram ki niyyat is ka wali kare aur is tarah kahai:

‘أَحْرَمْتُكَ عَنْ فُلَانٍ’ Yani Mai fulan ki taraf se Ihram bandhta hon (fulan ki jagah is bachche ka naam le), isi tarah Labbaik bhi bachche ki taraf se is tarah kahai:

‘لَبَّيْكَ عَنْ فُلَانٍ’ (fulan ki jagah is ka naam le aur aakhir tak Labbaik mukammal kare) ‘Arabi me niyyat usi waqt kaar aamad hogi jab ke ma’na ma’loom hon, apni maadari zaban ya Urdu me bhi niyyat kar sakte hain masalan bachche ka naam Hilal Raza hai to yun niyyat kijiye: Mai Hilal Raza ki taraf se Ihram bandhta hon. Ye bhi zehan me rahe ke dil me niyyat hona shart hai jab ke zaban se niyyat karna Mustahab hai. Agar zaban se niyyat na bhi ki to koi haraj nahi. Labbaik zaban se kahna zarori hai aur woh bhi kam az kam itni aawaz se ke agar sunne me koi rukawat na ho to khud sun le aur yahan is tarah kahna hai:

لَبَّيْكَ عَنْ هِلَالِ رِضَا أَللَّهُمَّ لَبَّيْكَ ط لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ط
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ ط لَا شَرِيكَ لَكَ ط

Na samajh ki taraf se Tawaf ki niyyat aur Istilam ka tareeqah

Suwal: Na samajh bachche ki taraf se Tawaf aur Hajar-e-Aswad ke istilam ki niyyat ka tareeqah Irshad ho.

Jawab: Dil me niyyat kaafi hai aur behtar hai zaban se bhi is tarah kah le: masalan “Mai Hilal Raza ki taraf se Tawaf ke 7 pheron ki niyyat karta hon” aur is ke baad jo istilam honge woh bhi bachche ki taraf se honge.

Suwal: Gaud me utha kar Tawaf karwaye ya ungli pakar kar?

Jawab: Jis tarah sahumat ho.

Suwal: Kya sath me wali apne Tawaf ki bhi niyyat kar sakta hai?

Jawab: Ji haan, balke kar leni chahiye ke is tarah ek sath dono ka Tawaf ho jayega. Magar ye zehan me rahe ke har phere me 2 baar istilam karna hoga ek baar apni taraf se aur ek baar bachche ki taraf se.

Suwal: Bachcha Tawaf kaise karega?

Jawab: Samajhdar bachcha khud Tawaf kar ke Tawaf ke Nawafil ada kare jab ke na samajh bachche ko us ka wali (sarparast) Tawaf karaye, magar Tawaf ki 2 rak’aten bachche ki taraf se wali na padhae.

(Bahar-e-Shati’at, vol. 1, pp. 1075)

Suwal: Bachche ko Rami kis tarah karwayen?

Jawab: samajhdar bachcha khud Rami kare aur na samajh bachche ki taraf se us ke sath wale Rami kar den aur behtar ye hai ke un ke hath par kankari rakh kar Rami karwayen.

(Bahar-e-Shari’at, vol. 1, pp. 1148)

Suwal: Bachche ke Manaasik-e-Hajj se kuch rah gaya ya us ne koi aisa fe’l kya jis se Kaffara ya Dam laazim aata hai to kya hukm hai?

Jawab: Bachcha kisi ‘amal ko chhor de ya mamnu’ kaam kare to us par na Qaza Wajib hai aur na Kaffarah. Yunhi na samajh bachche ki taraf se us ke wali (yani sarparast) ne Ihram bandha aur bachche ne koi mamnu’ kaam kiya to baap par bhi kuch laazim nahi.

(‘Aalamgeeri, vol. 1, pp. 236)

Suwal: Bachcha agar Hajj fasid kar de to kya karna hoga?

Jawab: Bachche ne Hajj ko faasid kar diya to na Dam Wajib na Qaza. Agarche woh bachcha samajhdar ho.

Suwal: Bachche ke liye Hajj ki Qubani ka kya hukm hai?

Jawab: Bachcha chaahe samajhdar ho ya na samajh us par (Hajj-e-Tamattu’ ya Qiran ki Qurbani nahi. *(Al Maslak-ul-Mutaqassit, pp. 263)*

Aur Hajj-e-Ifrad ki to baron par bhi Wajib nahi.

Suwal: Agar wali (sarparast) bachche ki taraf se Hajj ki Qurbani karna chaahe to kar sakta hai ya nahi?

Jawab: Kar sakta hai magar apni jaib se kare. Bachche ki raqam se karega to taawan dena parega yani utni raqam palle se bachche ko lautani hogi.

Bachche ke Umre ka tareeqah

Suwal: kya bachche ko Umrah karwa sakte hain? Agar haan to tareeqah kya hoga?

Jawab: Karwa sakte hain. Masaail me yahan bhi wahi samajhdar aur na samajh bachche wali tafseel hai. Al-battah is me mazeed tafseel ye hai ke bahut chhote bachche ko Masjid me dakhil karne ke ahkaam par gaur kar len. Hukm ye hai ke agar bachche se najasat ka ghalib guman hai to use Masjid me le jana Makrooh-e-Tahreemi warna Tanzeehi.

Suwal: Kya bachche ko bhi Halq ya Qasr karwaya jaye?

Jawab: Ji haan. Al-battah bachchi ko Qasr karwayenge. Agar doodh peeti ya bahut chhoti bachchi ho to Halq karwane me bhi haraj nahi.

Bachcha aur Nafli Tawaf

Suwal: Nafli Tawaf me bachche ke kya ahkaam hain?

Jawab: Samajhdar bachcha khud apni niyyat kare aur Tawaf ke baad wale Nafl bhi ada kare jab ke na samajh bachche ki taraf se us ka wali (sarparast) niyyat kare. Tawaf ke Naflon ki hajat nahi.

Suwal: Bachcha bagair Ihram agar Meeqaat ke andar daakhil huwa aur ab Baaligh ho gaya to kya us par Dam Wajib ho jayega?

Jawab: Nahi. Bahar-e-Shari'at Jild 1, Safhah 1192 par hai: Na Baaligh bagair Ihram ke Meeqaat se guzra phir Baaligh ho gaya aur wahin se Ihram bandh liya to Dam laazim nahi. Yunhi agar woh Hill yani Bairun-e-Haram aur Hudood-e-Meeqaat ke andar me Baaligh huwa to Hilli ke ahkam is par lagenge yani Hajj ya Umrah ke liye Haram jana hai to Hill se Ihram bandh le aur agar waise hi Haram jana hai to bagair Ihram ke bhi ja sakta hai aur Haram me Baaligh huwa to Harami (حرامی) ke ahkam us par lagenge yani Hajj ka Ihram Haram me bandhega aur Umrah ka Ihram Haram ke baahar se aur agar kuch nahi karna to Ihram ki hajat nahi.

Suwal: Madani Munne ya Madani Munni ko Masjid-e-Nabawi Shareef me le ja sakte hain ya nahi?

Jawab: Sarkar-e-Madinah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman-e-'aalishan hai: Masjidon ko bachchon aur paagalon aur khareed-o-farokht aur jhagre aur aawaz buland karne aur hudood qaaim karne aur talwar kheenchna se bachhao. (Ibn-e-Majah, vol.1, pp. 415, Hadees. 750)

Aisa bachcha jis se najasat (yani peshab wagairah kar dene) ka khatrah ho aur pagal ko Masjid ke andar le jana haram hai agar najasat ka khatrah na ho to Makrooh-e-(Tanzeehi). Jo log jootiyan Masjid ke andar le jate hain un ko is ka khayal rakhna chahiye ke agar najasat lagi ho to inhen achi tarah paak aur saaf karen ke na najasat rahe na is ki badbu, Al-battah agar paak nahi kiya lekin is tarah saaf kar liya hai ke na to Masjid ki aalodgi ka andeshah hai aur na hi najasat ki bu baaqi ho to phir na jaaiz nahi hai. Al-battah ye yaad rahe ke jute paak hon tab bhi Masjid me pahan kar jana be adabi hai.

Na samajh bachche ya bachchi ya pagal (ya behosh ya jis par jinn aaya huwa ho us) ko Dam karwane ke liye chaahe “Pamper” laga ho tab bhi Masjid me le jana upar bayan hui tafseel ke mutabiq mana’ hai, Aur agar aap Aison ko Masjid me lane ki bhoool kar chuke hain aur surat na jaaiz wali hai to bara-e-karam! Fauran taubah kar ke aai` ndah na lane ka ‘ahad kijiye. Haan Fina-e-Masjid masalan Imam sahib ke hujre me le ja sakte hain jab ke Masjid ke andar se le kar na guzarana pare. Jab ‘aam masjidon ke ye aadab hain to Masjid-un-Nabawi Shareef aur Masjid-ul-Haram Shareef ke kitne aadab hongel! Ye har ‘Aashiq-e-Rasool ba khoobi samajh sakta hai. Masjidain-e-Kareemain ko bachchon se bachane ki bahut sakht haajat hai, aaj kal bachche wahan cheenkhte chillate dandanate phirte hain aur ba’z awqat **مَعَادَ اللَّهِ عَزَّ وَجَلَّ** Gandgiyan bhi kar dete hain, magar afsoos! Le jane walon ko aksar is ki koi parwah nahi hoti! Beshak ye bachche na samajh hain, un par koi ilzam nahi magar is ka wabal le jane wale par hai. Agar samajhdar bachche ko bhi le jayen to us par bhi kari nazar rakhiye ke kood phand kar ke logon ki ‘ibadat me rakhnah andaz na ho.

Bachcha aur Rauzah-e-Anwar ki haziri

Suwal: To na samajh bachchon ko sunahri jaaliyon ke ru ba ru haziri dilane ki kya surat hogi?

Jawab: Is ke liye Masjid Shareef me lana parega. Is ke ahkam abhi guzre. Lihaza Masjid Shareef ke baahar Gumbad ke ru ba ru haziri dilwa dijiye.

Suwal: Kya bayan kardah Hajj-o-Umrah wagairah ke ta'alluq se bachchi ke bhi yahi ahkam hain?

Jawab: Ji haan.

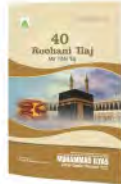
Maakhaz wa Maraje' (Sources and References)

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Bukhari	Dar-ul-Kutub-ul-'Ilmiya	Maslak Mutaqassit	Bab-ul-Madinah
Abu Dawood	Darul Ihya-ut-Taras-ul-Arabi, Beirut	Lubab-ul-Manasik	Bab-ul-Madinah
Tirmizi	Darul Fikr, Beirut	Fatawa Razaviyyah	Raza Foundation, Markaz-ul-Auliya
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Abu Dawood Tiyalsi	Darul Ma'arfah, Beirut	Al Shifa	Markaz-e-Ahl-e-Sunnat Barakat-e-Raza Hind
Shu'abul Iman	Darul Kutub-ul-'Ilmiya	Al Mawahib-ud-Dunya	Darul Kutub-ul-'Ilmiya
Al Manamaat	Darul Kutub-ul-'Ilmiya	Bastan-ul-Muhaddiseen	Bab-ul-Madinah
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Fatawa 'Aalamgiri	Darul Fikr, Beirut	Wasaa'il-e-Bakhshish	Maktabatul Madina

Hawai jahaz ke girne aur jalne se Aman me rahne ki dua

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَدْمِ وَأَعُوذُ بِكَ مِنَ التَّرْدِيٍّ
وَأَعُوذُ بِكَ مِنَ الْغَرَقِ وَالْحَرَقِ وَالْهَرَوِ وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي
الشَّيْطَانُ عِنْدَ الْمَوْتِ وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ
مُدْبِرًا وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيغًا

Madani Phool: Bulandi ke maqam se girne ko تَرْدِيٍّ aur jalne ko حَرَقِ kahte hai. Huzoor-e-paak صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ye dua manga karte the. Ye dua tayyare ke liye makhsoos nahi, chunke is dua me “bulandi se girne” aur “jalne” se bhi panah mangi gayi hai aur hawai safar me ye dono khatarat maujood hote hain. Lihaza ummeed hai ke ise padhne ki barakat se hawai jahaz hadse se mahfoz rahe.



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