



مسافر کی نماز (Roman)

Musafir ki Namaz

(Hanafi)



Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat
Baniye Dawat-e-Islami, Allamah Maulana Abu Bilal
MUHAMMAD ILYAS
Attar Qaadiri Razavi دامت برہم رحمۃ اللہ علیہ

Presented by
Majlis-e-Tarajim (Dawat-e-Islami)

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Ye Risala Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Bani-e-Dawat-e-Islami, Hazrat Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دامت برگائيه العالجه nay tahreer farmaya hay, Majlis-e-Tarajim nay is ko Roman-Urdu mayn compose kiya hay. Agar is mayn koi kami-bayshi payen to Majlis-e-Tarajim ko aagah kar key Sawab kay haqdar baniye.

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الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوٰسِلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ ۝ يٰسِمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

Kitab Parhnay ki Du'a

Deeni Kitab ya Islami sabaq parhnay say pehlay zail mayn di hu'i Du'a parh lijiye ان شاء الله عزوجل jo kuch parhayn gey yaad rahay ga. Du'a ye hay:

اللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjuma

Ay Allah عزوجل hum per 'Ilm-o-hikmat kay darwazay khol day aur hum par apni rahmat nazil farma! Ay Azmat aur Buzurgi walay!

(Al-Mustatraf, jild. 1, safha. 40)

Note: Awwal aakhir ayk ayk bar Durood-e-Pak parh layn.

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MUSAFIR KI NAMAZ

Barah-e-karam! ye risalah (16 safhaat) mukammal parh lijiye,
إِنْ شَاءَ اللّٰهُ عَزَّ وَجَلَّ is kay fawaid khud hi daykh layn gey.



Durood Shareef ki fazeelat

Sarwar-e-Zeeshan, Mehboob-e-Rabb-e-Rehman صَلَّى اللّٰهُ تَعَالٰى عَلٰيْهِ وَسَلَّمَ ka farman-e-maghfirat nishan hay: ‘Jab juma’rat ka din ata hay Allah عَزَّ وَجَلَّ farishton ko bhejta hay jin kay pas chandi kay kaghaz aur sonay kay qalam hotay hayn woh likhtay hayn, kon youm-e-juma’rat aur shab-e-jumu’a mujh per kasrat say durood-e-pak parhta hay.’ (*Ibn-e-‘asakir, vol.43 pp.142*)

صَلُّوا عَلٰى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

Allah Tabarak Wa-Ta'ala Surah An-Nisa ki ayat number 101 mayn irshad farmata hay:

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الْصَّلَاةِ

إِنْ حِفْتُمْ أَنْ يَقْتَنِسْ كُمُ الَّذِينَ كَفَرُوا إِنَّ الْكُفَّارِ إِنْ كُمْ عَدُوًا

ۚ مُّبِينًا

Aur jab tum zameen mayn safar karo to tum per gunah nahin kay ba'az namazayn qasr say parho, aur agar tumhay andaysha ho kay kafir tumhay ezaa dayn gey, bay shak kuffar tumharay khulay dushman hayn.

[Kanz-ul-Iman](Surah An-Nisa, Ayah 101)

Ab to aman hay phir bhi qasr kiyun?

Sadr-ul-Afazil Hazrat-e-Allama Maulana Sayyid Muhammad Na'eem-ud-Din Murad Abadi ﷺ fformatay hayn: khauf-e-kuffar qasr kay liye shart nahin. Hazrat-e-Sayyiduna Ya'la bin Umayya رَضِيَ اللَّهُ تَعَالَى عَنْهُ nay Hazrat-e-Sayyiduna 'Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ say 'arz ki kay hum to aman mayn hayn, phir hum kiyun qasr kartay hayn? Farmaya is ka mujhay bhi ta'jjub huwa tha to mayn nay Sayyid-e-'Alam صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say dariyaافت kiya. Huzoor-e-Akram صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya:

Tumharay liye ye Allah ﷺ ki taraf say sadqa hay tum isay qabool karlo. (*Muslim, pp.347 hadees.686, Khazayin-ul-'irfan 185*)

Pehlay chaar nahn balkay 2 rak'atayn he farz ki gayi

Ummul Mu'mineen Hazrat-e-Sayyidatuna 'Ayesha Siddiqa riwayat farmati hayn: Namaz 2 rak'at farz ki gayi phir jab Sarkar-e-Madinah ﷺ nay hijrat farmayi tu chaar 4 farz ki gayi aur safar ki namaz usi pehlay farz per chhori gayi. (*Bukhari, vol. 2 pp, 604 hadees.3935*)

Hazrat-e-Sayyiduna 'Abdullah bin 'Abbas aur Hazrat-e-Sayyiduna 'Abdullah bin 'Umar say riwayat hay, Allah ﷺ kay Habeeb, Habeeb-e-Labeeb ﷺ nay namaz-e-safar ki 2 rak'atayn muqarrar farmayin aur ye pori hayn kam nahin. (*Ibn-e-majah vol.2 pp.56 hadees.1194*) Yani agarchay bazahir 2 rak'atayn kam hogayin magar sawab mayn 2 he 4 kay baraabar hayn.

Shar'i safar ki masafat (fasila)

Shar'an musafir wo shakhs hay jo 3 din kay fasilay tak janay kay iraaday say apne maqam-e-iqamat maslan shahar ya gaaon (village) say bahar gaya ho. Khushki mayn safar per 3 din ki masafat say murad saarhay 57 meel (taqreeban 92 kilo-meter) ka fasila hay. (*Fatawa razawiyyah mukharrrajah vol. 8 pp.243,270, bahar-e-shari'at vol.1 pp. 740,741*

Musafir kab hogा?

Mahaz niyyat-e-safar say musafir na hogा balkay musafir ka hukum us waqt hay kay basti ki abadi say bahar hojaye, shahar mayn hay to shahar say, gaaon(village) mayn hay to gaaon say aur shahar walay kay liye ye bhi zaroori hay kay shahar kay aas pass jo abadi shahar say muttasil (yani mili hui) hay us say bhi bahar ajaye. (*Durr-e-mukhtar-o-Radd-ul-muhtaar* vol.2 pp 722)

Abadi Khatam honay ka matlab

Abadi say bahar honay say muraad ye hay kay jidhar ja rahay hay us taraf abadi khatam hojaye agarcha us ki mahazaat (maslan iski kisi aur simt) mayn dosri taraf khatam na hui ho.

(*Guniyah* pp. 536)

Finaaye shahar ki ta'reef

Finaaye shahar say jo gaaon (village) muttasil (yani mila huwa) hay shahar walay kay liye us gaaon (village) say bahar hojana zaroori nahin, yunhin shahar kay muttasil (yani milay huway) baagh hon agarcha un kay nagahbaan aur kam karnay walay in baghaat he mayn rehtay hon, in baaghon say nikal jana zaroori nahin. Finaaye shahar yani shahar say bahar jo jaga shahar kay kamon kay liye ho maslan qabristan, ghorr dorr ka maydaan, koorra phaynknay ki jaga agar shahar say muttasil (yani milay huway) ho to is say bahar hojana zaroori hay aur agar shahr-o-fina kay darmiyan fasila ho to nahin.

(*Radd-ul-Muhtaar*, vol. 2 pp.722)

Musafir bannay kay liye shart

Safar kay liye bhi ye zaroori hay kay jaha`n say chala waha`n say 3 din ki rah (yani taqreeban 92 kilometer) ka irada ho aur agar 2 din ki rah (yani 92 kilometer say kam) kay iraaday say nikla wahan pohanch kar dosri jaga ka irada huwa kay wo bhi 3 din (92 kilometer) say kam ka rasta hay yunhin saari duniya ghoom kar aye musafir nahin. (*Guniyah pp.537, durr-e-mukhtar vol. 724, 7232*) ye bhi shart hay kay 3 din ki rah ka muttasil (yani lagataar) irada na ho musafir na huwa. (*Bahar-e-Shari'at vol.1 pp. 743*)

Shar'i safar ki miqdari aur city centre

Ye baat zehen mayn rahay kay shahar ki abadi khatam honay kay ba'ad masafat (yani fasilay) ki miqdari daykhi jayegi. Aj kal wast-e-shahar (city centre) say fasilay ki paymayish hoti hay jo kay "shari' safar" kay liye na-kafi hay. Maslan (taa-dam-e-tehreer 2017) Babul Madinah (Karachi) ki paymayish civic centre say ki jati hay, lihaza safar karnay walon ko chaiye kay hamesha muttasil (yani mili hui) abadi kay ikhtetam (end) ka lihaz apnay samnay rakhayn aur 2 batayn mazeed zehen mayn rakhayn, ayk ye kay zaroori nahin kay ayk martaba safar kay dauraan jaha`n shahar ki abadi khatam hui thi 3 saal ba'ad bhi wohi had ho kay bari tayzi say abadi kay phaylao ki waja say 3 saal mayn he shahar kahan say kahan pohanch jata hay. Dosri baat ye kay shahar ki jis simt say nikalna hay isi simt ki abadi ka a'tbaar hogा maslan karachi say tool plaza kay rastay mayn abadi ka ikhtetam (end) aur jagah hota hay jab kay thatta ki

taraf abadi ka ikhtetam (end) aur jaga hoga kay donon simtayn mukhtalif hayn.

Watan ki qismayn

Watan ki 2 qismayn hayn: **Watan-e-asli:** yani wo jagah jaha`n is ki paydayish hui hay ya is kay ghar kay log wahan rehtay hayn ya wahan sakoonat (yani rihayish ikhtiyar) karli aur ye irada hay kay yahan say na jayega. (2) **Watan-e-iqamat:** yani wo jaga kay musafir nay 15 din ya is say zayada thhayrnay ka wahan ka irada kiya ho. (*'Alameeri, vol.1 pp. 142*)

Watan-e-iqamat baatil honay ki soortayn

Watan-e-iqamat dosray watan-e-iqamat ko baatil kardayta hay yani ayk jaga 15 din kay iraaday say thhayra phir dosri jaga itnay he din kay iraday say thhayra to pehli jaga ab watan na rahi. Donon kay darmiyan masafat-e-safar ho ya na ho. Yunhin watan-e-iqamat watan-e-asli aur safar say baatil hojata hay. (*Durr-e-mukhtar vol. 2 pp. 739, bahar-e-shari'at, vol. 1 pp 751*)

Safar kay 2 rastay

Kisi jaga janay kay 2 rastay hayn ayk say masafat-e-safar hay dosray say nahin to jis rastay say ye jayega uska a'tbaar hay, nazdeek walay rastay say gaya to musafir nahin aur door walay say gaya to hay agarcha is rastay kay ikhtiyar karnay mayn iski

koi gharz-e-saheeh na ho. (*'Alamgeeri vol.1 pp. 138, durr-e-mukhtar-o-radd-ul-muhtaar vol. 2 pp. 728*)

Musafir kab tak musafir hay

Musafir us waqt tak musafir hay jab tak apni basti mayn pohanch na jaye ya abadi mayn poray 15 din thharnay ki niyyat na karlay. Ye us waqt hay jab poray 3 din ki rah (yani taqreeban 92 kilometer) chal chuka ho, agar 3 manzil (yani taqreeban 92 kilometer) pohanchnay say payshtar (yani qabal) wapsi ka irada karliya tu musafir na raha agarcha jungle mayn ho. (*Ibid, pp. 139, durr-e-mukhtar vol.2 pp 72*)

Safar na-jayiz ho to?

Safar jayiz kam kay liye ho ya na jayiz kam kay liye bahar-haal musafir kay ahkam jari hongey. (*'Alamgeeri vol.1 pp.139*)

Sayth aur noker ka ikhatta safar

Mahana ya salana ijaaray wala noker agar apne sayth kay sath safar karay to sayth kay taabi' hay, farma bardaar bayta walid kay taabi' hay aur wo shagird jis ko ustad say khana milta hay wo ustad kay taabi' hay yani jo niyyat matbu' (yani jis kay maa-tayhat hay us) ki hay wo he taabi' (ya'ni maa-tayhat) ki maani jayegi. Taabi' (ya'ni maa-tayhat) ko chaiye kay matbu' say suwal karay, wo jo jawab day us kay bamu-jib (yani mutabiq 'amal karay). Agar us nay kuch bhi jawab na diya to daykhay

kay wo (yani matbu') muqeem hay ya musafir, agar muqeem hay to apnay apko ko bhi muqeem samjhay aur agar musafir hay to musafir. Aur ye bhi ma'loom nahin to 3 din ki rah (yani taqreeban 92 kilometer) ka safar tay karnay kay ba'ad qasr karay, is say pehlay pori parhay aur agar suwal na kar saka to wo he hukum hay kay suwal kiya aur kuch jawab na mila.

(Derived from Bahar-e-shari'at vol.1 pp 745,746)

Kam hogaya to chala jaunga!

Musafir kisi kam kay liye ya ahbab kay intezar mayn 2,4 roz ya 13,14 din ki niyyat say thhayra, ya ye irada hay kay kam hojayega to chala jayega, donon soorto'n mayn agar aj kal aj kal kartay barso'n guzar jayenget jab bhi musafir he hay namaz qasr parhay. (*'Alameeri vol.1 pp.139 i.e, ibid, pp. 747*)

'Aurat kay safar ka masla

'Aurat ko baghayr mahram kay 3 din (taqreeban 92 kilometer) ya zayada ki rah jana jayiz nahin. Na-baligh bacchay ya ma'toora (yani adhay pagal) kay sath bhi safar nahin kar sakti, humraahi mayn (yani sath) baaligh mahram ya shohar ka hona zaroori hay. (*'Alameeri vol.1 pp, 142*) 'aurat, murahiq mahram (yani baligh honay kay qareeb larkay) kay sath safar kar sakti hay, murahiq baligh kay hukum mayn hay. Mahram kay liye zaroori hay kay sakht faasiq, bay-baak, ghayr mamoon (yani ghayr mahfooz) na ho. (*Bahar-e-shari'at vol.1 pp. 1045, 1044, 752*)

'Aurat ka susraal aur mayka

'Aurat biyah kar susraal gayi aur yahen rehnay sehnay lagi to mayka (yani 'aurat kay walidayn ka ghar) is kay liye watan-e-asli na raha yani agar susraal 3 manzil (taqreeban 92 kilometer) per hay, wahan say maykay ayi aur 15 din thhayrnay ki niyyat na ki to qasr parhay aur agar maykay rehna nahin chora balkay susraal 'aarzi taur per gayi to maykay atay he safar khatam hogaya namaz pori parhay.

(*Ibid. pp 751*)

'Arab mumalik mayn visa per rehnay walon ka masla

Aj kal karobaar wagera kay liye kai log baal bacchon sameet apnay mulk say dosray mulk mutaqil hojatay hayn. In kay pas makhsoos muddat ka visa hota hay. (maslan 'arab amaraat mayn zayada say zayada 3 din ka rihaayishi visa milta hay) ye visa 'aarzi hota hay aur makhsoos raqam ada kar kay har 3 saal kay akhir mayn is ki tajdeed (renew) karwani parhti hay. Chunkay visa mehdood muddat kay liye milta hay lihaza baal bacchay bhi agarcha sath hon is ki amaraat mayn mustaqil qiyam ki niyyat bay-kaar hay aur is tarah khuwa koi 100 saal tak yahan rahay amaraat ka watan-e-asli nahin ho sakta. Ye jab bhi safar say lautay ga aur qiyam karna chahay tu iqamat ki niyyat karni hogi. Maslan dubayi mayn rehta hay aur sunnaton ki tarbiyat kay liye Dawat-islami kay madani qaffilay mayn 'ashiqan-e-Rasool kay sath taqreeban 150 kilometer door waqi' amaraat kay Daar-ul-khilafah abu zahbi ka is nay sunnaton bhara safar ikhtiyar kiya. Ab dubara dubayi mayn aa kar agar

us ko muqeem hona hay to 15 din ya is say zaayid qiyam ki niyyat karni hogi warna musafir kay ahkam jaari hongey. Han zahir-e-haal (yani understood) ye hay kay ab 15 din ya is say zayada ‘arsa ye dubayi mayn guzaray ga to muqeem hogaya. Agar iska karobaar he is tarha hay kay mukammal 15 din ye dubayi mayn nahin rehta, waqtan fa-waqtan shari’ safar karta hay to is tarah agarcha barson apnay baal bacchon kay pas dubayi ana jana rahay ye musafir he rahay ga is ko namaz qasr karni hogi. Apne shahar kay bahar door door tak maal supply karnay walay aur shahar ba shahar, mulk ba mulk phayray laganay walay aur driver sahiba'an wagera in ahkam ko zehen mayn rakhayn.

Zaayir-e-Madinah kay liye zaroori masla

Jis nay iqamat ki niyyat ki magar us ki halat batati hay 15 din na thhayrayga to niyyat saheeh nahin maslan hajj karnay gaya aur ‘Zul-Hijja-tul-Haram’ ka mahena shuru honay kay bawajood 15 din Makkah-e-Mu’zzamah mayn thhayrnay ki niyyat ki to ye niyyat baykaar hay kay jab hajj ka irada kiya hay to (15 din isko milayngey he nahin kay 8 Zul-Hijjatul Haram) Mina shareef (aur 9 ko) ‘Arafat Shareef ko zaroor jayega phir itnay dinon tak (yani 15 din musalsal) Makkah-e-Mu’azzamah mayn kiyun kiyunkar thhayhar sakta hay! Mina sahreef say wapis ho kar niyyat karay to saheeh hay. (*Alameeri, vol. 1 pp.140, durr-e-mukhtar vol.2 pp. 769*) jab kay waaqi’ee 15 din ya zayada din Makkah-e-Mu’azzamah mayn thhayhar sakta ho, agar zann-e-

ghalib ho kay 15 din kay andar andar Madinah Munawwarah ya watan kay liye hojayega to ab bhi musafir hay.

'Umray kay visa per hajj kay liye rukna kaysa?

'Umray kay visa per ja kar ghayr qanooni taur per hajj kay liye ruknay ya duniya kay kisi bhi mulk mayn visa ki muddat pori honay kay ba'ad ghayr qanooni rehnay ki jin ki niyyat ho wo visa ki muddat Khatam hotay waqt jis shahar ya gaaon(village) mayn muqeem hon wahan jab tak rahayngey un kay liye muqeem he kay ahkam hongey agarcha barson parhay rahay muqeem he rahayngey. Al-batta ayk baar bhi agar 92 kilometer ya is say zayada fasilay kay safar kay iaraday say is shahar ya gaaon say chalay to apni abadi say bahar nikaltay he musafir hogaye aur ab unki iqamat ki niyyat baykaar hay. Maslan koi shakhs Pakistan say 'umray kay visa per Makkah-e-Mukarramah gaya, visa ki muddat khatam hotay waqt bhi Makkah Shareef he mayn muqeem hay to is per muqeem kay ahkam hayn. Ab agar maslan wahan say Madinah-e-Munawwarah agaya to chahay barson ghayr qanooni parra rahay, magar musafir he hay, yahan tak kay agar dubara Makkah-e-Mukarrmah phir bhi musafir rahay ga, isko namaz qasr he ada karni hogi. Han agar dubara visa mil gaya to iqamat ki niyyat ki ja sakti hay. Yad rahay! Jis qanoon ki khilaf warzi karnay per zillat, rishwat aur jhoot wagera afaat mayn parrnay ka andaysha ho is qanoon ki khilaf warzi jayiz nahin. Chnuncha meray Aqaa A'laa Hazrat, Imam-e-Ahl-e-Sunnat Maulana Shah Imam Ahmed Raza

Khan عليه السلام الرحمن farmatay hayn: mubah (yani aysa kam jis kay karnay mayn na sawab ho na gunah aysi jayiz) soorton mayn say ba'az (soortayn) qanooni taur per jurm hoti hayn in mayn mulawwas hona (yani aysay qanoon ki khilaf warzi karna) apni zaat ko aziyat-o-zillat kay liye paysh karna hay aur wo na-jayiz hay. (*Fatawa razawiyyah vol. 17 pp.370*) lihaza baghayr visa kay duniya kay kisi mulk mayn rehna ya hajj kay liye rukna jayiz nahin. Ghayr qanooni zaraaye' say hajj kay liye ruknay mayn kamiyabi hasil karnay ko مَعَاذُ اللَّهِ عَزَّوَجَلَّ Allah عزَّوَجَلَّ aur Rasool صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ka karam kehna sakht bay-baki hay.

Qasr wajib hay

Musafir per wajib hay kay namaz mayn qasr karay yani 4 rak'at walay farz ko 2 parhay is kay haq mayn 2 rak'atayn pori namaz hay aur qasdan 4 parhayn aur 2 per qa'da kiya to farz ada hogaye aur pichli 2 rak'atayn nafil hogayi magar gunah gaar-o-'azaab-e-naar ka haq hay kay wajib tark kiya likhaza tauba karay aur 2 rak'at per qa'da na kiya to farz ada na huway aur wo namaz nafil hogayi han agar teesri rak'at ka sajda karnay say payshtar iqamat ki niyyat karli to farz batil na hongey magar qiyam-o-ruku' ka i'aada karna hoga aur agar teesri kay sajday mayn niyyat ki to ab farz jatay rahay yunhin agar pehli donon ya ayk mayn qira'at ya ayk mayn qira'at na ki namaz faasid hogayi. (*Bahar-e-Shari'at vol.1 pp. 743, 'alamgeeri vol. 1 pp.139*)

Qasr kay badlay 4 ki niyyat baandh li to.....?

Musafir nay qasr kay bajaye 4 rak'at farz ki niyyat baandh li phir yad anay per 2 per salam phayr diya to namaz hojayegi. Isi tarah muqeem nay 4 rak'at farz ki jaga 2 rak'at farz ki niyyat aur 4 per salam phayra tu uski bhi namaz hogayi. Fuqahay-e-kiram ﷺ farmatay hayn: ‘Niyyat namaz mayn rak’aton ki ta’daad muqarrar karna zaroori nahin kiyun kay ye zimnan hasil hay. Niyyat mayn ta’daad mu’ayyan (yani muqarrar) karnay mayn khata (yani bhool) nuqsan deh nahin.’

(Durr-e-mukhtar vol. 2 pp.120)

Musafir imam aur muqeem muqtadi

Iqtida durust honay kay liye ayk shart ye bhi hay kay imam ka muqeem ya musafir hona ma’loom ho khuwa namaz shuru kartay waqt apna musafir hona zahir karday, aur shuru’ mayn na kaha to ba’ad namaz (yani salam phayrnay kay ba’ad) keh day: ‘Muqeem hazraat apni namazayn pori kar layn kiyun kay mayn musafir hun.’ (Durr-e-mukhtar vol.2 pp. 735) aur shuru’ mayn e’laan kar chuka hay jab bhi ba’ad mayn keh day kay jo log us waqt mujood na thay unhay bhi ma’loom hojaye.

(Bahar-e-shari’at vol.1 pp. 749)

Muqeem muqtadi aur baqiyyah 2 rak’atayn

Qasr wali namaz mayn musafir imam kay salam phayrnay kay b’ad muqeem muqtadi jab apni baqiyyah namaz ada karay to

farz ki teesri aur chothhi(4) rak'at mayn Surah Al-Fatiyah parhnay kay bajaye andazan itni dayr chup khara rahay.

(*Durr-e-mukhtar vol. 2 pp.735, bahar-e-shari'at vol.1 pp. 748*)

Kiya musafir ko sunnatayn mu'aaf hayn?

Sunnaton mayn qasr nahin balkay pori parhi jayengi, khauf aur rawadaari (yani bhagam bhag-ghabrahah) ki halat mayn sunnatayn mu'aaf hayn aur aman ki halat mayn parhi jayengi.

(*'Alameeri vol. 1 pp, 139*)

Namaz kay 4 huroof ki nisbat say chalti gari mayn nafil parhnay kay 4 madani phool

- ❖ Bayroon-e-shahar (yani shahar kay bahar say muraad wo jagah hay jaha'n say musafir per qasr karna wajib hota hay) suwari per (maslan chalti car, bus, wagon mayn) bhi nafil parh sakta hay aur is soorat mayn isteqbal-e-qiblah (yani qiblah rukh hona) shart nahin balkay suwari (ya gari) jis rukh ko ja rahi ho udhar he mouh ho aur agar udhar mouh na ho to namaz jayiz nahin aur shuru' kartay waqt bhi qiblah ki taraf mouh hona shart nahin balkay suwari (ya gari) jidhar ja rahi hay usi taraf mouh ho aur ruku' sujood isharay say karay aur (zaroori hay kay) sajday ka ishara ba-nisbat ruku' kay past ho. (yani ruku' kay liye jis qadar jhuka, sajday kay liye us say zayad jhukay) (*Durr-e-mukhtar-o-radd-ul-muhtar vol.2 pp.588, bahar-e-*

shari'at vol.1 pp. 671) chalti train wagera aysi suwari jis mayn jagah mil sakti hay us mayn qiblah rukh ho kar qaa'iday kay mutabiq nawafil parhnay hongey.

- ❖ Gaoon (village) mayn rehnay wala jab gaoon say bahar huwa to suwari (gari) per nafil parh sakta hay. (*Radd-ul-mukhtar vol.2 pp.588*)
- ❖ Bayroon-e-shahar (yani shahar kay bahar) suwari per namaz shuru' ki thi aur parhtay parhtay shahar mayn dakhil hogaya to jab tak ghar na pohncha suwari pori kar sakta hay. (*Durr-e-mukhtar vol.2 pp.589*)
- ❖ Chalti gari mayn bila 'uzr-e-sharai' farz-o-sunnat-e-fajar tamam wajibaat jaysay witr-o-nazar (yani mannat) aur wo nafil jis ko tor diya ho aur sajda-e-tilawat jab kay ayat-e-sajda zameen per tilawat ki ho ada nahin kar sakta aur 'uzr ki waja say ho to in sab mayn shart ye hay kay agar mumkin ho to qabilah roo kharay ho kar ada karay warna jaysay bhi mumkin ho aur ba'ad mayn namaz ka i'aada kar lay (yani dubara parh lay) (*Bahar-e-shari'at vol.1 pp.673*)

Musafir teesri rak'at kay liye khara hojaye to.....?

Agar musafir qasr wali namaz ki teesri rak'at shuru' karday to uski 2 soortayn hayn:

1. Baqadr-e-tashahhud qa'da-e-akheerah kar chuka tha to jab tak teesri rak'at ka sajda na kiya ho laut aye aur sajda-e-sahav kar kay salam phayr day agar na lautay aur kharay kharay salam phayr day to bhi namaz hojayegi magar sunnat tark hui. Agar teesri rak'at ka sajda karliya to ayk aur rak'at mila kar sajda-e-sahav kar kar kay namaz mukammal karay (ibtedaayi 2 rak'atayn farz aur) ye akhri 2 rak'atayn nafil shumaar hongi.
2. Qa'da-e-akheerah kiye baghayr khara hogaya tha to jab tak teesri rak'at ka sajda na kiya ho laut aye aur sajda-e-sahav kar kay salam phayr day agar teesri rak'at ka sajda karliya farz batil hogaye, ab ayk aur rak'at mila kar sajda-e-sahav kar kay namaz mukammal karay chaaron 4 rak'atayn nafil shumar hongi. (2 rak'at far zada karna abhi zimmay baqi hayn)

(Durr-e-mukhtar-o-radd-ul-muhtar, vol. 2 pp. 667 derived)

Safar mayn qaza namazayn

Halat-e-iqamat mayn honay wali qaza namazayn safar mayn bhi pori parhni hongi aur safar mayn qaza honay wali qasr namazayn muqeem honay kay ba'ad bhi qasr he parhi jayengi.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَوٰةً عَلَى الْحَبِيبِ

Nayk Namazi Bannay Kay Liye

Har jumeraat ba'd namaz-e-magrib ap kay yahan honay walay **Dawat-e-Islami** kay hafta-waar sunnato'n bharay Ijtimā' mayn rizay-e-Elaahi kay liye achi achi niyato'n kay sath saari rat shirkat farmaiye ◇ Sunnato'n ki Tarbiyat kay liye **Madani Qafilay** mayn A'shiqan-e-Rasool kay sath har mah 3-din safar aur ◇ Rozana "Fikr-e-Madinah" kay zariy'e **Madani In'amat** ka risala pur kar kay Madani mah ki pehli taarikh ko apnay yahan kay zimmadar ko jama' karwanay ka ma'mool bana lijiye

Mayra Madani Maqsad: "Mujhay apni aur saari dunya kay logon ki islaah ki koshish karni hay." (ان شاء الله عزوجل) Apni islaah kay liye "**Madani In'amat**" per a'mal aur saari duniya kay logon'n ki islaah ki koshish kay liye "**Madani Qafilo'n** mayn safar karna hay." (ان شاء الله عزوجل)



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