



# Ameer-e-Ahl-e-Sunnat say Qaza Namazon kay baray mayn Suwal Jawab

Roman



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**Ameer-e-Ahl-e-Sunnat Say Qaza Namazon Kay Baray  
Mayn Suwal Jawab**

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الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوٰتِ  
أَكَانْتُمْ فَرِيقًا مِّنَ الشَّيْطٰنِ الرَّجِيمِ ۝ يٰسِمُ اللّٰهُ الرَّحْمٰنُ الرَّحِيمُ

## *Kitab parhnay ki Du'a*

Deeni kitab ya Islami sabaq parhnay say pehlay zayl mayn di hu' ee Du'a parh li-jiye jo kuch parhayn gay yaad rahay ga. Du'a yeh hay:

اللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَالْجَلَالِ وَالْإِكْرَامِ

### Tarjama:

Ay Allah (عَزَّوَجَلَّ)! Ham par 'ilm-o-hikmat kay darwaazay khool day aur ham par Apni rahmat naazil ferma! Ay 'azamat aur buzurgi waalay!

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

**Note:** Awwal aakhir aik baar Durood Shareef parh layn.

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

Yeh Risalah Ameer-e-Ahl-e-Sunnat دامت برکاتہا العالیہ say ki `ay  
ga `ay Suwalaat aur un kay jawabaat par mushtamil hay

## Ameer-e-Ahl-e-Sunnat Say Qaza Namazon Kay Baray Mayn Suwal Jawab

### Du'a-e-Janasheen-e-Ameer-e-Ahl-e-Sunnat:

Ya Allah Pak! Jo ko`ee 17 safhaat ka risalah “Ameer-e-Ahl-e-Sunnat Say Qaza Namazon Kay Baray Mayn Suwal Jawab” parh ya sun lay, martay dam tak us ki ko`ee namaz qaza na ho aur us ki bay hisaab maghfirat farma.

إِمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّنَ حَفَّ اللَّهُ عَلَيْهِ وَسَلَّمَ

### Durood Shareef Ki Fazeelat

Allah Pak kay Aakhiri Nabi حَلَّ اللَّهُ عَلَيْهِ وَسَلَّمَ nay namazon kay ba'd hamd-o-sana` aur Durood Shareef parhnay walay say farmaya: “Du'a mang qabool ki ja`ay gi, Suwal kar, diya ja`ay ga.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

**Suwal:** Bay namaziyon kay li`ay kiya kiya wa`eedayn hayn? Irshaad farma diji`ay.

<sup>1</sup> Nisa`ee, safhah 220, Hadees 1281

**Jawab:** Bay namazi ki sab say bari bad naseebi yeh hay keh wo Allah aur us kay Rasool ﷺ ka na farman hay. Allah Pak nay Qur'aan-e-Karem mayn jagah jagah namaz ka hukm farmaya hay, laykin yeh us hukm ko 'amali jamah nahin pehna raha. Isi tarah piyaray Aaqa ﷺ nay bhi bay shumar mawaqay' par namaz ka hukm diya, laykin is hukm ko 'amali taur par nahin apna raha, to yeh is ki bad bakhti hay. Jo jan bojh kar ayk namaz tark karay ga to us kay li`ay jahannum ka makhsoos darwazah hay, jis say wo jahannum mayn dakhil kiya ja`ay ga.<sup>1</sup>

A'la Hazrat ﷺ farmatay hayn: jo namaz qazah karta hay to wo hazaron saal jahannum kay 'azab ka haqdaar hay.<sup>2</sup> Bahar haal musalman ko har haal mayn namaz qa'im rakhni chahi`ay, bay namazi insan kis kaam ka? Bachon balkeh ghar kay tamam afrad ko namaz ki talqueen kartay rehna chahi`ay. Agar wo nahin bhi parhtay jab bhi hamayn bolnay (ya`ni nayki ki da'wat daynay) ka sawab to milay ga. Neez baar baar bolnay aur samjhanay say اَنْ شَاءَ اللَّهُ namaz ki taufeeq bhi mil hi ja`ay gi.

Hum pehlay black board aur numayan jaghon par likha daykhtay thay keh "Namaz qa'im karo" yeh daykh daykh kar namaz parhnay ka zehen banta keh namaz bohat aham hay, isay tark nahin karna chahi`ay aur haqeeqat bhi yehi hay keh namaz bohat aham hay. Layhazah ab bhi agar hum baat baat par namaz ka tazkirah kartay rahayn to sunnay walon ko targheeb milti

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<sup>1</sup> *Hilyat-ul-Awliya*, *jild 7, safhah 299, Hadees: 10590*

<sup>2</sup> *Fatawa-e-Razawiyyah, jild 9, safhah 158*

rahay gi, yun wo namazi banayn gay aur ﷺ masajid bhi aabad hon gi.<sup>1</sup>

**Suwal:** Kiya Qaza-e-'Umri zarori hay?

**Jawab:** Qaza-e-'Umri farz hay. Jis ki namazayn qaza ho ga' in, us ki taubah ki sorat yehi hay keh wo taubah karnay kay sath sath talafi bhi karay ya'ni jo namazayn qaza ho 'ee hayn, wo sab ki sab ada bhi karay.<sup>2</sup>

**Suwal:** Qaza-e-'Umri kin namazon ki hoti hay?

**Jawab:** Qaza-e-'Umri sirf farz aur vitr ki hoti hay, to yun ayk din ki 20 ra'atayn banti hayn, do farz namaz-e-fajr kay, **chaar farz namaz-e-zohr** kay, **chaar farz namaz-e-'asr** kay, teen farz namaz-e-maghrib kay, chaar farz namaz-e-'isha' aur **teen vitr**.<sup>3</sup> Sunnaton aur nawafil ki qaza nahin hoti.<sup>4</sup>

**Suwal:** Qaza namaz din mayn kin awqaat mayn parh saktay hayn?

**Jawab:** Teen Auqaat makruh hayn (soraj tulo' honay kay ba'd 20 mint tak, zahwa-e-kubra kay waqt, ghuroob-e-aaftab say pehlay kay aakhiri 20 mint) in kay 'ilawah jab chahayn qaza namaz parh saktay hayn.<sup>5</sup>

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<sup>1</sup> *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 1, safhah 242*

<sup>2</sup> *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 2, safhah 273*

<sup>3</sup> *Malfuzaat-e-A 'la hazrat, safhah 125*

<sup>4</sup> *Jannati zaywar, safhah 274. Fatawa-e-Razawiyyah, jild 8, safhah 146-148 Makhuzan*

<sup>5</sup> *Fatawa-e-Hindiyah, jild 1, safhah 52, (Malfuzaat-e-Ameer Ahl-e-Sunnat jild 7, safhah 331)*

**Suwal:** Kiya qaza namazayn ghar mayn parh saktay hayn?

**Jawab:** Qaza namazayn ghar mayn hi parhni chahi` ayn. masjid mayn sab kay samnay is tarah parhay keh logon ko pata chal ja`ay keh yeh qaza parh raha hay to aysa karna ja`iz nahin.<sup>1</sup> Albattah ayk hi namaz sabki qaza ho ga`ee to usay ba jama`at parh saktay hayn.<sup>2</sup> Tanha kisi ki namaz qaza ho ga`ee to ab dusron ko pata nahin lagna chahi`ay, kiyun keh bila `uzr-e-shar`ee jan bojh kar namaz qaza karna gunah hay layhazah is ka izhaar dusron par na kiya ja`ay.<sup>3</sup>

**Suwal:** ﴿الْحَمْدُ لِلّٰهِ﴾! Dawat-e-Islami kay deeni mahol say wabastah honay par namazayn waqt par ada karnay ka zehen banta hay. Pichli qaza namazon ko jald ada karnay kay li`ay hisab laganaay ka ko`ee asan tariqah bayan farma diji`ay.

**Jawab:** Qaza namazayn jald tar ada kar Layna wajib hay.<sup>4</sup> Qazah namazayn taubah say mu`af nahin hon gi, albattah ada`igi kay ba`d qaza ka gunah taubah say mu`af ho ja`ay ga. Agar ko`ee qaza nahin parhta aur wasay taubah ki`ay ja raha hay to yeh taubah nahin hay, kiyun keh gunah to ab bhi is kay zimmay baqi hay.<sup>5</sup> Agar kisi nay bohat salon ki qazah namazon ka hisab lagana hay to wo jab say baligh howa us waqt say hisab laga`ay, agar baligh honay ka bhi nahin pata keh howa tha to phir hijri sin kay hisab say mard 12 saal ki `umr say aur larki 9 saal ki

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<sup>1</sup> *Durr-e-Mukhtar, jild 2, safhah 650 Makhuzan*

<sup>2</sup> *Fataawa-e-Hindiyah, jild 1, safhah 55*

<sup>3</sup> *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 2, safhah 363*

<sup>4</sup> *Durr-e-Mukhtar, jild 2, safhah 646*

<sup>5</sup> *Durr-e-Mukhtar, jild 2 627*

‘umr say namazon ka hisab laga` ay, larka 12 aur 15v saal ki ‘umr kay darmiyan baligh hota hay jab keh larki 9 aur 15 saal ki ‘umr kay darmiyan baligha hoti hay. Faqat farz rak’aton ki qaza ki ja` ay gi aur teen vitr bhi qaza karnay hon gay. Yun rozana ki yeh 20 ra’atayn ban jati hayn.<sup>1</sup>

‘Awam mayn yeh mashhoor hay keh har namaz kay sath ayk namaz qaza parhay halan keh aysa nahin hay, wajib yeh hay keh jaldi jaldi sari namazayn parh kar apnay zimmay say utaray. Layhazah zarori kaam kaaj, rozgaar khanay pinay aur sonay waghayrah mu’amlaat jin kay baghayr aadami ka guzarah nahin, kay ‘ilawah jo bhi waqt milay to us mayn qaza namazayn parhay, takeh farz say subukdaush ho sakay.<sup>2</sup>

**Suwal:** Sahib-e-Tarteeb apni qaza namazayn kaysay ada karay?

**Jawab:** Agar ko`ee sahib-e-tarteeb hay to us ko agli namaz parhnay say pehlay pichli namaz parhna ho gi.<sup>3</sup> Jaysay agar kisi ki namaz-e-‘isha` qaza ho ga` ee aur us par 6 namazon say kam namazayn qaza hayn to is par farz hay keh yeh fajr ki namaz parhnay say pehlay qaza namazayn ada kar lay, agar yeh qaza parhnay say pehlay fajr parhay ga to yeh fajr nahin hogi. Albatta fajr ka waqt itna tang reh gaya keh agar qaza parhnay khara ho ga, waqt nikal ja` ay ga to fajr hi parhay keh is sorat mayn fajr parhnay mayn ko`ee harj nahin, us ki fajr ada ho ja`ay gi.<sup>4</sup> Magar wo qaza` ayn ab bhi zimmay par baqi rahayn gi. Agar kisi

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<sup>1</sup> *Fatawa-e-Razawiyyah, jild 8, safhah 154-155 Makhuzan*

<sup>2</sup> *Durr-e-mukhtar, jild 2, safhah 646- Bahar-e-Shari’at, jild 1, safhah 706, hissa 4, (Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 2, safhah 363)*

<sup>3</sup> *Bahar-e-Shari’at, jild 1, safhah 703, hissa 4, Makhuzan*

<sup>4</sup> *Bahar-e-Shari’at, jild 1, safhah 703, hissa 4 Makhuzan*

ki 6 namazon say ziyadah namazayn qaza hayn ya'ni chati namz ka waqt bhi nikal gaya to ab sahib-e-tarteeb na raha, ab us kay li`ay ijazat hay chahay us waqt ki namaz pehlay parh lay ya zindagi ki ko`ee qaza namaz pehlay parh lay.<sup>1</sup> Jin par ka`ee namazayn qaza hayn wo Confused na hon keh hamari ko`ee namaz hoti hi nahin, aysa nahin hay. Agar wo sahib-e-tarteeb nahin hayn to wo apni waqt namazon kay sath sath qaza bhi parhtay rahayn keh un qaza namazon ko jald az jald ada karna wajib hay.<sup>2</sup>

**Suwal:** Jis kay zimmay qaza namazayn hon, kiya us kay nawafil maqbool hayn?

**Jawab:** Jab tak kisi shakhs kay zimmay farz baqi rehta hay us ka ko`ee nafl qabool nahin kiya jata, jaysa keh A`la Hazrat Maulana Shah Imam Ahmed Raza Khan رحمۃ اللہ علیہ apni shuhra-e-aafaq kitab “Fatawa-e-Razawiyyah Shareef” jild 10 safhah 179 par naql farmatay hayn keh jab Ameer-ul-Mu`mineen Hazrat Siddiq-e-Akbar رحمۃ اللہ علیہ ki naz'a ka waqt howa, Ameer-ul-Mu`mineen Farooq-e-A`zam رحمۃ اللہ علیہ ko bula kar farmaya: ay ‘Umer رحمۃ اللہ علیہ! Allah Pak say darna aur jan lo keh Allah Pak kay kuch kaam din mayn hayn keh unhayn raat mayn karo to qabool nahin farma`ay ga aur kuch kaam raat mayn keh unhayn din mayn karo to maqbool na hon gay aur khabardaar raho keh ko`ee nafl qabool nahin hota jab tak farz ada na kar liya ja`ay.<sup>3</sup>

Huzoor Ghaus-e-A`zam Shaikh ‘Abdul Qadir Jilani رحمۃ اللہ علیہ apni kitab mustataab “Futooh-ul-Ghaib” mayn aysay shakhs ki

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<sup>1</sup> *Bahar-e-Shari`at, jild 1, safhah 705, hissa 4, Makhuzan*

<sup>2</sup> *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 1, safhah 438*

<sup>3</sup> *Hilya-tul-Awliya, jild 1, safhah 71, Raqm 83*

misal jo farz chor kar nafl baja la`ay, yun bayan farmatay hayn: us ki kahawat aysi hay jaysay kisi shakhs ko badshah apni khidmat kay li`ay bula`ay, yeh wahan to hazir na ho aur us kay Ghulam ki khidmat gari mayn maujood rahay. Neez farmatay hayn agar farz chor kar sunnat-o-nafl mayn mashghool ho ga, yeh qabool na hon gay aur khuwar (zaleel) kiya ja`ay ga.<sup>1</sup>

Hazrat Shaikh-ul-Shuyukh Imam Shahabuddin Sohor wardi حجۃ اللہ علیہ "Awarif Shareef" mayn Hazrat khawwas say naql farmatay hayn: hamayn khabar pohnchi keh Allah Pak ko`ee nafl qabol nahin fermata, yahan tak keh farz ada kiya ja`ay. Allah Pak aysay logon say fermata hay:

Kahawat tumhari, bad banday (us buray shakhs) ki manind hay jo qarz ada karnay say pehlay tohfa paysh karay.<sup>2</sup> Mayray Aqa A'la Hazrat حجۃ اللہ علیہ farmatay hayn: jab tak farz zimmay par baqi rehta hay, ko`ee nafl qabool nahin kiya jata.<sup>3</sup> Haan! Jab wo bandah apnay zammah baqi tamam fara`iz say bari ho jata hay to Allah Pak ki bargah say ummed hay keh us kay nawafil bhi maqbool ho ja`ayn gay keh qabuliyyat-e-nawafil mayn jo cheez rukawat thi, za`il ho ga`ee. Jaysa keh Sarkar-e-A'la Hazrat حجۃ اللہ علیہ mazeed farmatay hayn: in sab ki bhi maqbooli ki ummed ho gi jis jurm kay ba`is yeh qabil-e-qabool na thay, jab wo za`il ho gaya to inhayn bhi بِإذنِ اللہِ تَعَالٰی sharf-e-qabool hasil ho gaya.<sup>4</sup>

## Ayk Madani Iltija

Is li`ay madani iltija hay keh agar aap ki namazayn faut ho`ee

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<sup>1</sup> *Futooh-ul-Ghaib, (mutarajjim) safhah 120*

<sup>2</sup> *'Awarif-ul-Mu'arif, safhah 191*

<sup>3</sup> *Malfuzaat-e-A'la Hazrat, safhah 126*

<sup>4</sup> *Fatawa-e-Razawiyyah, jild 10, safhah 182*

hayn to nawafil ki jagah bhi faut shudah namazayn hi parhi`ay, takeh jis qadar jald mumkin ho apnay zimmay baqi fara`iz say subukdaush ho sakayn keh qaza namazayn nawafil say ziyadah aham hayn. Sadr-ul-shari'a, Badr-ul-Tariqa Hazrat 'Allama Maulana Mufti Muhammad Amjad 'Ali A'zami رحمه اللہ علیہ farmatay hayn: qaza namazayn nawafil say ziyadah aham hayn ya`ni jis waqt nafl parhta hay, unhayn chor kar un kay badlay qaza`ayn parhay keh bari`uz zimmah ho ja`ay. Albatta taraweh aur barah rak'atayn (fajr ki 2 sunnatayn, zohr ki 6 sunnatayn, maghrib ki 2 sunnatayn, 'isha ki 2 sunnatayn) Sunnat-e-mu`akkadah na choray. <sup>1</sup> Khaleel-e-Millat Hazrat 'Allama Maulana Mufti Muhammad Khaleel Khan Qadiri Barakati رحمه اللہ علیہ is kay taht farmatay hayn: aur lau laga`ay rakhay keh maula apnay karam-e-Khas say qaza namazon kay zimn mayn un nawafil ka sawab bhi apnay khaza`in-e-ghayb say 'ata farma day, jin kay awqaat mayn yeh qaza namazayn parhi ga`in. <sup>2</sup> وَاللَّهُ ذُو الْقُبْلَيْنِ الظَّمَانِ

**Suwal:** Ko`ee Shakhs napak ho aur usay yaad na rahay keh wo napak hay aur isi halat mayn namazayn parh lay to in namazon ka kiya hukm ho ga?

**Jawab:** Napaki ya`ni bay ghusl honay ki halat mayn parhi ga`ee namazayn, ho`ee hi nahin unko phir say parhna zarori hay.<sup>3</sup> Agar waqt nikal chukka hay to farzon ki qaza karay aur vitr

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<sup>1</sup> *Bahar-e-Shari`at, jild 1, safhah 706, hissa 4*

<sup>2</sup> *Sunni beheshti zaywer, safhah 240 (Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 1, safhah 63*

<sup>3</sup> *Bahar-e-Shari`at, jild 1, safhah 282, hissa 2, Makhuzan*

mayn aysa howa hay to unki bhi qaza karay. Sunnat aur nafl ki qaza nahin hay.<sup>1</sup>

**Suwal:** Agar safar kay dauran qaza namaz ada karni ho to pori parhayn gay ya qasr? Neez ‘asr aur fajr ki qaza namazayn ‘asr aur fajr ki azan honay say pehlay parh saktay hayn ya azan kay ba’d parhayn gay?

**Jawab:** Agar namaz safar mayn qaza ho ‘ee thi to chahay safar mayn ada karay ya hadar (masalan apnay sheher) mayn qasr hi parhni ho gi kiyun keh wo namaz qasr hi qaza ho ‘ee thi. Yun hi agar hadar mayn namaz qaza ho ‘ee thi. To chahay safar mayn ada karay ya hadar mayn pori parhi parhni hogi.<sup>2</sup> Fajr aur ‘asr ki qaza parhnay kay li`ay fajr-o-‘asr ki azan hona zarori nahin, na hi fajr-o-‘asr ka waqt hona zarori hay, balkeh hukm yeh hay keh jitni jaldi ho qaza namazayn ada kar lay.<sup>3</sup>

**Suwal:** fajr ki namaz qaza ho ja`ay to yeh qaza namaz dusray din namaz-e-fajr kay waqt mayn hi parhi ja`ay ya zindagi mayn kabhi bhi parhi ja sakti hay? Neez kiya fajr ki qaza kay sath sath us ki sunnatayn bhi parhni hon gi?

**Jawab:** Agar fajr ki sunnatayn nikal ja`ay to un ki qaza nahin hoti aur un ki qaza na parhnay par gunah bhi nahin milta, kiyun keh qaza sirf farzon ki hoti hay. Haan! Agar fajr ki qaza honay wali sunnatayn parhni hon to usi din suraj tulo’ honay kay 20

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<sup>1</sup> *Durr-e-mukhtar ma’ a Raddul Muhtar jild 2, saafhah 633 Makhuzan*

*Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 2, safhah 274*

<sup>2</sup> *Radd-ul-Muhtar, jild 2, safhah 650*

<sup>3</sup> *Durr-e-Mukhtar, jild 2, safhah 646 (Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 3, safhah 566)*

mint guzarnay kay ba'd ishraq kay waqt say nisf-un-nahaar tak  
kay dauran parhna mustahab hay.<sup>1 2</sup>

**Suwal:** bohat say logon ki qaza-e-'umri ya'ni farz namazayn  
baqi hoti hayn, un logon ko qaza-e-'umri parhnny chahi`ay ya  
namaz-e-taraweeh ko tarjeeh deni chahi`ay?

**Jawab:** Agar zimmay par qaza-e-'umri baqi ho to tarjeeh is ko  
hasil ho gi. Laykin is ka hargiz yeh matlab nahin keh qaza-e-  
'umri ki wajah say taraweeh ya digar sunan-e-mu`akkadah ko  
chor diya ja`ay ga. Ya phir qaza-e-'umri ramazan mayn hi ada  
karna zarori nahin hay, ramazan kay 'ilawah sara saal qaza-e-  
'umri ada ki jasakti hay. Is kay li`ay namaz-e-taraweeh chornay  
ki bilkul ijazat nahin hogi. Musalman ko chahi`ay keh wo apni  
tamam zarori masrofiyat say farigh ho kar zimmay maujood  
qaza-e-'umri ada karay aur us kay sath digar sunan-e-  
mu`akkadah aur namaz-e-taraweh bhi parhta rahay.<sup>3</sup>

**Suwal:** Kiya hamilah 'awrat apni qaza namazayn bayth kar parh  
sakti hay?

**Jawab:** Hamilah kay masa`il bohat paycheedah hayn, sirf  
hamilah honay ki wajah say bayth kar namaz parhnay ki ijazat  
nahin milay gi. Haan agar us par say sajdah-e-Haqeeqi saqit ho

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<sup>1</sup> A'l Hazrat, Imam Ahl-e-Sunnat Maulana Shah Imam Ahmed Raza Khan  
رحمه اللہ علیہ farmatay hayn: (Sunnat-e-fajr) agar ma' farz qaza ho`ee hon to  
zahw-e-kubra anay tak un ki qaza hay, is kay ba'd nahin aur agar farz parh  
li`ay, sunnatayn reh ga`ee hayn to ba'd-e-bulandi-e-aftaab un ka parh Layna  
mustahab hay, qabl-e-tulu` rawa (ya`ni ja`iz) nahin. (fatawa-e-Razawiyyah)

<sup>2</sup> Radd-ul-Muhtar, jild 2, safhah 550 (Malfuzaat-e-Ameer Ahl-e-Sunnat, jild  
7, safhah 241)

<sup>3</sup> Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 6, safhah 241

gaya to is say qayam bhi saqit ho ja`ay ga.<sup>1</sup> Ab isay bayth kar namaz parhnay ki ijazat ho gi. Phir isi halat mayn wo apni qaza namazayn bhi agar bayth kar parhay gi to wo bhi ada ho ja`ay gi.<sup>2,3</sup>

**Suwal:** Karachi kafi bara sheher hay, is mayn ayk konay say dosray konay ki taraf Janay mayn ayk dayrh ghanta lag jata hay, kabhi kisi jagah pohonchnay ki jaldi hoti hay to namaz-e-zohr qaza ho jati hay. Kiya is tarah kay safar ki wajah say zohr ki namaz mayn qasr kar saktay hayn?

**Jawab:** Qasr namaz parhnay kay li`ay shar`ee safar hona zarori hay<sup>4</sup> aur ayk sheher mayn ana jana shar`ee safar nahin kehlata. Layhazah is mayn pori namaz parhni ho gi. Haan! Agar ko`ee kisi sheher mayn musafir hay aur 15 din say kam din wahan rahay ga to shar`ee musafir ho ga. Ab wo namaz mayn qasr kar sakta hay. Laykin Karachi mayn hi muqeem hay aur yahan rehtay ho`ay ayk jagah say dosri jagah safar karta hay to yeh shar`ee musafir nahin hay, layhazah qasr namaz nahin parh sakta. Sa`il nay zohr ki namaz kay baray mayn kaha, to `arz hay keh zohr ki namaz kay waqt mayn gunja`ish ziyadah hoti hay. Agar safar mayn ghanta dayrh balkeh do teen ghatay bhi lagtay hayn phir bhi itna waqt hota hay keh zohr ki namaz parh lay, namaz qaza hona mushkil hay. Haan! Agar safar kay li`ay bus

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<sup>1</sup> *Durr-e-Mukhtar ma' Radd-ul-Muhtar, jild 2, safhah 164*

<sup>2</sup> *Mazeed tafseel jannay kay li`ay "kursi par namaz parhnay kay ahkam" risalay ka mutal'a kiji ay.*

<sup>3</sup> *Durr-e-Mukhtar, jild 2, safhah 650 (Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 6, safhah 382)*

<sup>4</sup> *Shar'an musafir wo shakhs hay jo teen din ki rah (ya`ni taqreeban 92 kilo meter) tak Janay kay iraday say basti say bahir howa. (Bahar-e-Shari`at, jild 1, safhah 740, hissa 4)*

mayn hi sarhay 4 bajay baytha aur zohr ka waqt 5 bajay khatm ho raha hay to zahir hay ab zohr qaza ho ja` ay gi. Layhazah usay chahi` ay keh pehlay zohr ki namaz parhay phir us kay ba`d safar shuro` karay. jab bhi safar karna ho to us kay li`ay wo waqt muntakhib karayn jis mayn ko`ee namaz na aa`ay. Albattah train mayn namaz ka waqt aa ja`ay to train mayn bhi namaz parhi ja sakti hay, laykin us kay alag masa`il hayn.<sup>1</sup> Yaad rakhi`ay! Namaz farz hay isay chor nahin saktay.<sup>2</sup>

**Suwal:** ba`az loog ‘asr-o-maghrib ka thora waqt guzarnay par ‘asr-o-maghrib ki namaz ko qaza samajhtay hayn, agar ko`ee unhayn samjha`ay keh abhi namaz ka waqt baqi hay to mantay nahin, aysay logon ko kaysay samjhaya ja`ay?

**Jawab:** ‘Ilm ki kami hay. Khas taur par maghrib mayn thori dayr ho ja`ay to loog is tarah boltay hayn ab maghrib ki namaz ka waqt nikal gaya, halan keh Pakistan mayn maghrib ki namaz ka waqt kam az kam ayk ghanta 18 mint hota hay. Agar cheh bila ‘uzr maghrib ki namaz mayn itni takheer karna keh sitaray qareeb qareeb aa ja`ayn makroh hay.<sup>3</sup> Aur baghayr shar`ee ‘uzr itni takheer karnay wala gunahgaar ho ga<sup>4</sup> laykin namaz qaza nahin hoti kiyun keh ab bhi namaz ka waqt baqi hay, agar

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<sup>1</sup> A `la Hazrat Maulana Shah Imam Ahmed Raza Khan رحمۃ اللہ علیہ farmatayn hayn: thehri ho`ee rail mayn sab namazayn ja`iz hayn aur chalti ho`ee mayn sunnat-e-subh (ya`ni fajr ki sunnaton) kay siwa sab sunnat-o-nafl ja`iz hayn magar farz-o-vitr ya subh ki sunnatayn nahin ho saktin. Ehtimam karay keh thehri (ho`ee rail) mayn parhay aur (agar) parh lay aur jab (rail) thehray phir phayray (ya`ni un namazon ko dohra lay.) (Fatawa-e-Razawiyyah, jild 5, safhah 113)

<sup>2</sup> Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 3, safhah 286

<sup>3</sup> Fatawa-e-Razawiyyah, jild 5, safhah 153

<sup>4</sup> Bahar-e-Shari`at, jild 1, safhah 453, hissa 3

namaz parhayn gay to ada hi hogi. Namazon kay awqaat ka naqshah Dawat-e-islami ki web site par bhi maujood hay.<sup>1</sup>

**Suwal:** Ramzan-ul-Mubarak mayn ayk nayki ka sawab 70 nayki kay barabar milta hay, agar ko`ee Ramzan-ul-Mubarak mayn qaza ‘umri karta hay to kiya ayk namaz qaza parhnay say 70 qaza namazayn ada ho ja`ayn gi?

**Jawab:** Nahin. Ayk qaza namaz ada karayn gay to ayk hi qaza namaz ada ho gi.<sup>2</sup>

**Suwal:** Kiya qaza namaz bayth kar parh saktay hayn? Neez qaza namaz mayn ayk hi soorat ki takraar karna kaysa?

**Jawab:** Qaza namaz bhi kharay ho kar isi tarah parhni hay jis tarah ada namaz parhtay hayn. Kiyun keh qaza mayn farz aur wajib rak’atayn hoti hayn, jin mayn qayam farz hota hay.<sup>3</sup> Agar kisi ko ayk hi soorat yaad hay aur is kay ‘ilawah ko`ee soorat yaad nahin to har rak’at mayn ayk hi sorat parhta rahay, warna har rak’at mayn badal badal kar parhay, kiyun keh bila majbori farz ki rak’aton mayn ayk hi sorat ki takrar makroh-e-tanzihay.

**Suwal:** Agar dauran-e-i’tikaaf kisi ki namaz qaza ho ja`ay to kiya us ka i’tikaaf toot ja`ay ga?

**Jawab:** Namaz chori to waqa’ee sakht say sakht gunah kiya. Albatta is say i’tikaaf nahin tootay ga. Haan! Agar kisi nay dus din walay sunnat a’tikaaf mayn roza tora ya kisi wajah say rozah

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<sup>1</sup> *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 6, safhah 424*

<sup>2</sup> *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 7, safhah 166*

<sup>3</sup> *Hashiyah Al Tahawi ‘alal Maraqi Al-Falah, safhah 353 Makhuzan*

toota ya bimari ki wajah say torna ya chorna par gaya to i'tikaaf  
toot ja` ay ga.<sup>1</sup>

**Suwal:** Faut shudah ki qaza namazon aur rozon ka fidiyah ada karnay ka tariqa bayan farma diji` ay.

**Jawab:** Faut shudah nay jitni namazayn qaza ki hayn un ka hisab lagaya ja` ay. Yeh bhi ma'loom na ho keh kab baligh howa tha to mard ka 12 saal aur 'awrat ka 9 saal ki 'umr say hisab lagaya ja` ay. Yeh hisab hijri sin kay hisab say lagana ho ga na keh 'eeswi sin say kiyun keh donon mayn farq hay. Islami ma'mulaat saray kay saray hijri sin kay hisab say hotay hayn. Bad qismati say musalmanon ka sin-e-hijri ki taraf dehan hi nahin. Hijri sin ko farooqi saal bhi kaha jata hay, kiyun keh Ameer-ul-Mu'mineen Hazrat Farooq-e-A'zam ﷺ nay hijri sin ko baqa'idah jari farmaya tha.<sup>2</sup> Agar isay Islami saal bolayn to bhi durust hay.

Bahar haal Faut shudah ki 'umr say is tarah qaza namazon aur rozon ka hisab lagaya ja` ay.

Hisab laganay ka ba'd maslan ayk hazar (1000) din ki qaza namazayn banti hayn, ab roz ki yun to panch namazayn hayn magar vitr ka bhi fidiyah dayna ho ga to yun ayk din kay 6 fidiyе banayn gay. Isi tarah maslam ayk hazar (1000) din kay rozay bhi qaza bantay hon to har rozay ka bhi ayk fidiyah dayna ho ga. To yun hazar (1000) din ki qaza namazon aur rozon kay (7000) fidiyе ban ja` ayn gay. Ab ayk fidiyah ki miqdар ayk sadqa-e-fitir hay jo hum Ramzan-ul-Mubarak mayn dayta hayn maslan is saal (1439 hijri bamutabiq 2018 ko) ayk sadqa-e-fitir ki qeemat gayhon (ya`ni gundum) kay hisab say 100 rupay thi, jabkeh

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<sup>1</sup> *Faizan-e-Ramazan, safhah 268*

<sup>2</sup> *Tehzeeb-ul-Asma` wal lughaat, jild 1, safhah 47*

khajoor aur kishmish kay hisab say ziyadah banti hay. Ab agar gayhon (ya’ni gundum) ki raqam kay hisab say miskeen ko saat hazar (7000) fidiyon ki qeemat dayn gay to yeh saat laakh (700000) banay gi. Ab agar itni raqam paas nahin to is mayn hilay ki bhi gunja`ish hay, maslan us kay pas ayk hazar (1000) fidiye ki raqam hay, wo raqam fidiye kay taur par kisi shar’ee faqeer ko day, shar’ee faqeer is raqam par qabzah karnay kay ba’d tohfay kay taur par yeh raqam usay wapis lota day aur yeh qabzah karnay kay ba’d phir us shar’ee faqeer ko fidiye mayn yeh raqam day to is tarah saat bar karnay say saat hazar (7000) fidiyon ki ada`igi ho ja`ay gi. Sari ‘umr kay rozon ka hisab laganay mayn jis jis Ramzan kay 29 din ka hona yaqeeni ma’loom ho to 29 shumar kiya ja`ay. Mazeed tafsilaat jannay kay li`ay Maktabat-ul-Madinah ki kitab “Namaz Kay Ahkam “ka mutal`a kiji`ay, yeh Risalah Maktabat-ul-Madinah say alag say bhi mil sakta hay.<sup>1</sup>

**Suwal:** Soraj nikalnay say fajr ki namaz qaza ho jati hay, agar fajr ki namaz parhtay parhtay roshni ho ja`ay to kiya namaz ho ja`ay gi?

**Jawab:** Sooraj ki pehli kirān chamaknay say pehlay pehlay fajr ki namaz ka salaam phayrna zarori hay, kiyun keh “tulu`-e-Subh-e-Sadiq say aaftab ki kirān chamaknay tak hay.”<sup>2</sup>

Layhazah agar fajr ki namaz parhtay parhtay sooraj ki pehli kirān chamak ga`ee to ab namaz nahin ho gi warna ho ja`ay gi, warna roshni to subh-e-sadiq kay waqt say hi hona shuru` ho jati hay aur phir yeh barhti jati hay yahan tak keh sooraj nikal

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<sup>1</sup> *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 1, safhah 247*

<sup>2</sup> *Bahar-e-Shari`at, jild 1, safhah 447*

aata hay. Ba'az auqaat mosim abar aalod hota hay aur sooraj nazar hi nahin aata balkeh suna hay keh (U.K) waghayrah mayn to sooraj bohat kam nazar ata hay to aysay moqay' par apnay apnay shehron ya mulkon kay "naqsha bara-e-auqaat namaz" kay mutabiq namaz ada ki ja`ay<sup>1,2</sup>.

**Suwal:** Agar kisi shakhs par jinnaat kay asraat hon aur wo ziyyadah waqt bayhosh rehta ho to kiya us par qaza namaz parhni wajib hay?

**Jawab:** Bahar-e-Shari'at mayn hay: junoon ya bayhoshi agar poray chay waqt ko ghayr lay, chahay wo jin ki wajah say ho ya bimari ki wajah say to un namazon ki qaza bhi nahin, agar cheh bay hoshi aadami ya darinday kay khauf say aur is say kam ho to qaza wajib hay.<sup>3</sup> Ya'ni chahay kisi banday nay dara diya ya janwer ka khauf lag gaya ya samp nazar aagaya aur yeh bay hosh ho gaya al gharz kisi bhi wajah say bay hosh howa aur isi halat mayn chay farz namazon ka waqt nikal gaya to yeh namazayn mu'af hon gi. Albatta panch namazayn qaza ho`ee thin aur chati ka waqt guzarnay say pehlay hosh aagaya to un farz namazon ko parhna hoga.

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<sup>1</sup> Dawat-e-Islami ki majlis-e-tauqeet nay mulk bayron-e-mulk kay auqaat-e-namaz kay naqshay jari ki`au hayn, jo maktabat-ul-madinah say hadyatan hasil ki`ay ja saktay hayn. Neez dunya bhar kay auqaat-e-namaz jannay kay li`ay Dawat-e-Islami ki web site [www.dawateislami.net](http://www.dawateislami.net) say computer, android aur iphon waghayra kay li`ay soft wear download bhi kar saktay hayn.

<sup>2</sup> Mahnama Faizan-e-Madinah, May 2017, safha 8

<sup>3</sup> Durr-e-mukhtar, jild 2, safhah 692, Makhuzan- Bahar-e-Shari'at jild 1, safhah 72, hissa 4 makhuzan

## Junoon Aur Bayhoshi Mayn Farq

Junoon aur bay hoshi mayn farq hay, jis par junoon tari ho wo bazahir hosh mayn lagta hay, laykin haqiqatan usay hosh nahin hota. Ba’az auqaat aysa shakhs khuwam khuwah galiyan dayta, pathar marta, aul faul bakta rehta hay aur usko apnay kapron tak ki ko`ee khabar nahin hoti, aysay ko loog pagal boltay hayn. Jabkeh wo shakhs jis par bayhoshi tari ho, wo to jaag hi nahin raha hota, bayhosh para hota hay. Upper jo hukm bayan kiya gaya, wo in donon kay li`ay hi hay ya`ni wo shakhs jis par junoon tari ho aur wo jo bay hosh ho. (is moqay’ par mufti sahib nay farmaya:) jinnat bhi banday par junoon tari kar daytay hayn, jis ki wajah say yeh oot patang harkatayn karta hay.<sup>1</sup>

**Note:** safhah 4 par maujood Suwal shu’bah haftawar risalah nay qa`im kiya hay jabkeh jawab Ameer-e-Ahl-e-Sunnat دامت برگانه و العالیة ka hi ‘ata farmodah hay.

## Jumu’ah-tul-Wida’ Kay Din Qaza Namaz Kay Baray Mayn Ghalat Fehmi

Ba’az loog Ramzan-ul-Mubarak kay aakhiri jumu’ah mayn ba jama’at qaza-e-‘umri parhtay hayn aur yeh samajhtay hayn keh ‘umr bhar ki qaza`ay nisi ayk namaz say ada ho ga`in, is baray mayn A’la Hazrat صلی اللہ علیہ وسَعْتُه farmatay hayn: faut shudah namazon kay kaffarah kay taur par yeh jo tariqah (qaza-e-‘umri) ijaad kar liya gaya hay yeh bad tareen bid’at hay is baray mayn jo riwayat hay wo mozu’ (ghari ho`ee) hay yeh ‘amal sakht mamnu’ hay.<sup>2</sup>

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<sup>1</sup> *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 8, safhah 339*

<sup>2</sup> *Fatawa-e-Razawiyyah, jild 8, safhah 25*

## Farman-e-Ameer Ahl-e-Sunnat

Bachon mayn yeh fitri (ya'ni qudrati Natural) baat hoti hay keh wo baron ki naqali (ya'ni unhayn copy) kartay hayn, agar ghar mayn namazon ka mahool hogा to bachay bhi namazon ki naqali karayn gay aur agar ﷺ ganay bajay ya dance ka mahool ho ga to bachay bhi dance karayn gay.

(Ameer-e-Ahl-e-Sunnat kay 126 irshadaat, sahah 6)



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