

# ROOHANI NAMAN



By

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# ROOHANI NAMAZ

## Roman Urdu

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**Compiled**

**By**

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# INTESAAB

UNN KHAWATEEN KE NAAM JO BEESWIN SADI KI  
AAKHRI DAHAI KHATAM HONAY SE PEHLAY  
POORI DUNIYA KE IQTIDAAR AALA PAR FAIZ HO  
KURNOOR AWWAL, BAAIS TAKHLEEQ  
KAAYENAAT, MOHSIN INSAANIYAT SALE ALLAH  
ALEH O SLIM KE MISSION KI PAISH RAFT MEIN  
INQILAB BARPA KAR DEIN GI .

## Bismillah Erehman Er Rahim

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرَيْتِهِ

Ae mere parvardigaar !

**Mujh ko aur meri nasal mein se logon ko namaz qaim karne wala bana .**

الصَّلَاةُ مِعْرَاجُ الْمُؤْمِنِينَ

Salaat Momnin Ki Mairaaj Hai

\* \* \* \* \*

Mairaaj ka mafhuum hai ghaib ki duniya mein daakhil ho jana. Momin ki jab namaz ke zariye mairaaj hoti hai to is ke samnay farishtay aa jatay hain. Namazi asmano ki sair karta hai aur syedna Huzoor Aleh Salato Walslam ki rehmat se usay Allah taala ka Urfan haasil ho jata hai .

\* \* \* \* \*

## Inkishaaf

Yeh daur baaligh shaoor ka daur hai. Ab se pachaas saal pehlay jo baat scienci nuqta nazar se pachaas saal ke buzurag nahi jantay they, aaj das baras ka bacha jaanta hai. Ilm o aagahi is nuqta urooj par hai jahan ensaan khalaat mein chehal qadmi karne ka daawa karta hai. Aawaz ke qutar ko kam ya ziyada kar ke hazaron mil ka khayaal tasawwur ban gaya hai. Faaslay simat gaye hain. Jo safar dinon aur saloon mein poora hota tha, ab minton aur ghanton ki girift mein aa gaya hai. Nnat nai ijadaat ne hamaray oopar yeh raaz bhi munkashif kya hai ke ensaan ke dimagh mein khrbon khaliye ( cells ) kaam karte hain aur har khaliya apni poori twanayyon ke sath ensaan ke andar aik takhleeqi salahiyat hai. Jee haan! Yeh mahol Ilmi , scienci aur khud aagahi ka mahol hai. Is mahol mein koi baat is waqt qabil qubool hoti hai jab usay scienci farmolon aur fitrat ke qawaneen ke mutabiq Daleel ke sath paish kya jaye. Zabaan aisi ho jo awam ki samajh mein aa jaye, usloob aisa ho jo dil mein utar jaye . Rohani namaz is hi usool ko samnay rakh kar tarteeb di gayi hai. Mein ne koshish ki hai ke is kitaab mein الصلوة مَرْاجُ الْمُؤْمِنِينَ ka scienci mafhuum aur qanoon qudrat ke farmolon ki wazahat ho jaye taa ke maghribi aloom se maroob mojooda nasal is se istifada kar sakay .

Namaz ilm o aagahi ke samandar mein se makhfi khazanon ko zahir kar ke masail o mushkilaat ka hal, paicheeda aur lailaaj bimarion ka Shafi ilaaj paish karti hai. Namaz hamaray oopar ghaib ki duniya ke darwazay khol deti hai. Sahih tareeqa par namaz ada kar ke firshton se hum kalami hamaray liye aik aasaan amal ban jata hai . Khauf o dehshat mein mubtala, Adam tahaffuz ke ehsas mein sisakti hui aur masaaib o alaam mein girftar noo insani ke liye namaz aik Laiha amal hai jis par amal pera ho kar hum apna khoya huwa Iqtidaar dobarah haasil kar ke zindah qomon ki safoon mein mumtaz maqam haasil kar satke hain. Namaz ke zimn mein yeh baat arz kar dena bhi zurori hai ke aisi namazain jin mein huzoor qalb nah ho bandah ke liye infiradi tor par mehroomi aur ijtimai tor par adbar ban jati hai .

Parah ٣٠، surah الماعون mein hai :

“ pas veil yani halakat o kharabi aur azaab ki sakhti hai unn nmazyon ke liye jo apni namazon ki haqeeqat, ma-ani aur mafhuum se be khabar hain.”

Dua hai Allah taala aamt\_h almslmin ko sahib namaz ada karne ki tofeq ataa karen. Aur syedna Huzoor Aleh Salato Walslam ke irshad aliiiii ke الصلوة مَرْاجُ الْمُؤْمِنِينَ mutabiq namaz ke zariye hamein Allah taala ka Urfan haasil ho .

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## Namaz Momin Ki Mairaaj

Namaz is makhsoos ibadat ka naam hai jis mein bande ka apne khaaliq ke sath barah e raast aik rabt aur talluq qaim ho jata hai. Namaz arkaan islam mein woh rukan hai jisay koi bahoesh o hawaas musalman kisi haalat mein nahi chore sakta. Quran pak mein taqreeban so jagah namaz ke qiyam ki takeed ki gayi hai jis se is ahem islami rukan ki fazeelat, Azmat o Jalalat aur ahmiyat ka bakhoobi andaza hota hai. Ebadaat mein namaz ko aik markazi hesiyat haasil hai. Yeh bande ko aik aisi Rohani kefiyat se aashna karti hai jis se bandah apni aur apne mahol mein mojood har cheez ki nifi kar ke Allah taala ki huzoori haasil karta hai. Namaz ensaan ke baatini hawaas ke liye aik Pasban ki hesiyat rakhti hai aur logon mein ijtima'i nazam o zabit ki tashkeel karti hai. Namaz ke ikhlaqi, tamadduni, masharti, jismani o Rohani be shumaar fawaid hain. Ijtima'i namaz ki pabandi bahami taluqaat mein istehkaam peda karti hai. Salaat ( namaz ) arabic zabaan ka lafz hai. Is ke maienay dua, tasbeeh, astaghfar, rehmat, tareef aur talab rehmat ke hain. Namaz ke maienay tazeem ke bhi hain. Yani salaat is ibadat ka naam hai jis mein Allah taala ki barayi aur tazeem bayan karna maqsood hai. Namaz ko theek tareeqa par ada karna awleen rukan deen hai. Qabuliat namaz se deen o duniya ki saari sir bulandiyan haasil ho jati hain .

Allah taala ne quran pak mein irshad farmaya :

" yeh aisi kitaab hai jis mein kisi shak o shuba ki gunjaish nahi. Un logon ko hadaayat bakhshti hai jo mut-taqi hain aur mut-taqi woh log hain jo ghaib par yaqeen rakhtay hain aur qaim karte hain salaat aur jo kuch hum ne day rakha hai inhen, is mein se kharch karte hain." ( surah baqra )

Allah taala ke irshad ke mutabiq namaz bande ko Munkirat aur Fawahishat se rokti hai. Namaz ke baray mein khaaliq kaayenaat ka farmaan yeh bhi hai :

" aur woh log jo namazi hain aur apni namazon se be khabar aisi namazain un ke apne liye halakat aur barbadi ban jati hain"

( surah الماعون )

Syedna Huzoor Aleh Salato Walslam ka irshad hai :

" Allah taala ne farmaya. Mein ne tumhari ummat par paanch namazain farz ki hain aur mein ne is ka zimma le liya hai ke jo shakhs un paanch namazon ko un ke waqt

par ada karne ka ihtimaam kere is ko mein apni zimma daari par jannat mein daakhil karoон ga."

Aadmi jab namaz ke liye qiyam karta hai to jannat ke darwazay khil jatay hain. Namazi aur Allah taala ke darmain haail parday hatt jatay hain .

Namaz momin ka noor hai .

Sajda ki haalat mein namazi ka sir Allah taala ke qadmon mein hota hai .

Namaz mominon ki mairaaj hai .

Duniya ke har aasmani mazhab mein kkhuda ki yaad ka hukum aur is yaad ke liye qawaneen mojood hain. Islam mein agar hamd o tasbeeh hai to yahudion mein azmoor, esaion mein dua, parsyon mein Zamzamah aur hinduo mein bhajan hain aur din raat mein is fareeza ke ada karne ke liye har aik mein auqaat ka taayun bhi hai. Namaz yahi wajah hai ke aamaal mein aik aisa amal hai jis par duniya ke mazahab mutfiq hain. Quran pak ki taleem ke mutabiq har paighambar ne apni ummat ko salaat qaim karne ki taleem di hai aur is ki takeed ki hai. Millat ibraahimi mein is ki hesiyat bohat mumtaz hai. Hazrat ibrahim aleh salam ne jab apne sahibzaday hazrat ismael aleh salam ko mecca ki weraan sir zameen mein abad kya to is ki gharz yeh batayi ke:

**رَبَّنَا لِيُقِيمُوا الصَّلَاةَ (سورة ابراهيم-آیت ۲۷)**

" Ae Hamaray Parvardigaar Taakay Woh Salaat Qayam Karien "

Hazrat ibrahim aleh salam ne apni aur apni nasal ke liye yeh dua ki :

**رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةَ وَ مِنْ ذُرِّيَّتِي (سورة ابراهيم-آیت ۳۰)**

Ae mere parvar-digaar! Mujh ko aur meri nasal mein se logon ko salaat qaim karnay wala bana .

Hazrat ismael aleh salam ke baray mein quran pak ka irshad hai :

**وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ (سورة مریم-آیت ۵۵)**

Aur woh apne ahal o Ayal ko salaat ka hukum dete they .

Hazrat loot aleh salam, hazrat Ishaq aleh salam, hazrat Yaqoob aleh salam aur un ki nasal ke payghambaroon ke mutaliq quran kehta hai :

**وَأَوْ حَيْنَا إِلَيْهِمْ فَعَلَ الْخَيْرِتِ وَ امَّا مَامَ الصَّلَاةَ (سورة انبیاء-آیت ۷۳)**

Aur hum ne un ko naik kamon ke karne aur salaat qaim karne ki wahi ki .

Hazrat luqman aleh salam ne apne lakht jigar ko yeh nasiyaat farmai :

**يَا بُنَيَّ أَقِمِ الصَّلَاةَ - (سورة لقمان - آیت ۷۱)**

Ae mere betay! Salaat qaim kar .

Allah taala ne hazrat moose aleh salam se farmaya :

**وَأَقِمِ الصَّلَاةَ لِذِكْرِي - (سورة طه - آیت ۱۲)**

Aur meri yaad ke liye salaat qaim kar .

Hazrat moose aur Haroon allahum salam ko aur un ke sath bani Israel ko hukum hota hai :

**وَأَقِيمُوا الصَّلَاةَ - (سورة يوں - آیت ۷)**

Aur salaat qaim karo .

Hazrat eesa aleh salam kehte hain :

**وَأَوْصَنَّى بِالصَّلَاةِ - (سورة مريم - آیت ۳۱)**

Aur kkhuda ne salaat ka hukum diya hai .

Quran se yeh bhi saabit hota hai ke islam ke zamane mein bhi arab mein baaz yahood aur isaai qaim salatthey .

Irshad hai :

**مِنْ أَهْلِ الْكِتَابِ أُمَّهُ قَاءِمَةٌ يَتْلُونَ آيَتِ اللَّهِ أَنَاءَ الْيَلِ وَهُمْ يَسْجُدُونَ**

**(سورة آل عمران - آیت ۱۱۳)**

Ahal kitaab mein kuch log aisay bhi hain jo raton ko kharray ho kar kkhuda ki ayatain parhte hain aur woh sajda karte hain .

**وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَبِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَأَنْضِيعُ أَجْرَ الْمُصْلِحِينَ**

**(سورة اعراف - آیت ۱۷۰)**

Aur jo log mohakam pakarte hain kitaab ko aur qaim rakhtay hain salaat ko. Hum  
zaya nahi karte ajar neki karne walon ke .

## Namaz ki Rohani Gharz o Ghayat

Hazrat Ibn umar se rivayet hai ke aik raat jab Aap S.A.Wasalam aitekaf mein baithy they to Aap S.A.Wasalam ne farmaya :

“ Logo! Namazi jab namaz mein mashgool hota hai to apne rab se sargoshi karta hai, is ko janna chahiye ke woh kya arz marooz kar raha hai.”

## Aqeedah

Insani zindagi ka mutalea kya jaye to yeh baat samnay aati hai ke insani zindagi mein kisi nah kisi aqeday ka hona laazmi hai. Is ke baghair insani zindagi namukammal aur adhuri reh jati hai. Jis terhan kkhuda ke oopar yaqeen rakhna aur kkhuda ko haazir o nazir janna aik aqeedah hai, isi terhan kkhuda ka inkaar aur kufran bhi aqeday ke dairay mein aata hai. Yeh allag baat hai ke is ka naam bad aqeedgi hai ya yun k\_hiye ke aisa aadmi Allah taala ka kufran karne ke aqeday par qaim hai. Zindagi mein jab aqeedah zair behas aata hai to yeh baat zurori ho jati hai ke is aqeday par qaim rehne ke liye kuch qawaaid o zawabit muratab kiye jayen. Quran pak mein tafakur karne se yeh baat wazeh tor par samnay aa jati hai ke Allah taala is ibadat ki dawat aur targheeb dete hain ke bandah is aqeday par qaim rahay ke parastish aur ibadat ke Laiq Allah taala ke siwa aur koi hasti nahi hai. Tamam anbiya-e karaam allahum salam ne isi tarz fikar se noo ensaan ko roshnaas karaya hai aur is tarz fikar ko bil zaat qaim rakhnay ke liye zindagi guzaarne ke usool o qawaaid muratab kiye hain. Agar haqeeqat mein nazron se dekha jaye to yeh baat azhar mann al-shams hai ke har amal aur har harkat mein bandah Allah taala ka mohtaj karam hai. Paidairesh ho, paidairesh ke baad bachpan, larakpan aur jawani ka zamana ho ya inhitat aur inhitat ke baad dosray aalam ki zindagi ho, hum har haal mein Allah taala ke karam aur is ki rehmat ke mohtaj hain .

## Namaz Parhna Aur Qaim Karna

Abhi hum ne bataya hai ke namaz ke aik maienay rehmat bhi hain yani namaz Allah taala ki rehmat ke husool ka aik zareya hai. Namdar Khatim alnabi'een Tajdar do aalam huzoor akrm sale Allah aleh o slim ka yeh bohat bara Ejaaz hai ke Aap S.A.Wasalam ne apni ummat aur bani noo ensaan ke liye husool rehmat ka aik aisa tareeqa ataa farmaya jis tareeqa mein insani zindagi ki har harkat samo di gayi hai. Maqsad yeh hai ke ensaan har haalat mein aur zindagi ki har harkat mein Allah taala

ki rehmat ke sath wabsta rahay. Hum jab namaz ke andar harkaat o saknaat ka mutalea karte hain to yeh baat poori terhan wazeh ho jati hai ke insani zindagi ki koi harkat aisi nahi hai ke jis ko Huzoor S.A.Wasalam ne namaz mein shaamil nah kar diya ho. Maslan haath uthana, buland karna, haath hilaana, haath bandhna, hathon se jism ko chouna, khara hona, jhukna, laytna, baithna, bolna, dekhna, sunna, sir ghuma kar idher udhar simtao ka taayun karna. Gharz zindagi ki har haalat namaz ke andar mojood hai. Maqsad wazeh hai ke ensaan khuwa kisi bhi kaam mein masroof ho ya koi bhi harkat kere is ka zehan Allah taala ke sath qaim rahay aur yeh amal aadat ban kar is ki zindagi par muheet ho jaye hatta ke har aan, har lamha aur har saans mein Allah taala ke sath is ki wabastagi yakeeni amal ban jaye .

Hum jab niyat bandhtay hain to haath oopar utha kar kaanon ko chutay hain aur phir Allah akbar kehte hue haath bandh letay hain. Namaz shuru karne se pehlay yeh baat hamari niyat mein hoti hai ke hum yeh kaam Allah ke liye kar rahay hain. Niyat ka talluq dimagh se hai yani pehlay hum dimaghi aur zehni tor par khud ko Allah Tabarak o taala ke huzoor paish karte hain .

Ibtidaye afrinsh se ab taq jitni bhi ijadaat o trqyat hui hain un ka talluq pehlay dimagh se hai aur is ke baad hathon se. Jab hum namaz ke liye haath uthatay hain aur Allah ki Azmat ka iqraar karte hain to is ka mafhuum yeh hota hai ke hum apni tamam zehni aur dimaghi salahiyaton aur taraqqi o ijadaat ka rishta Allah taala ke sath qaim kar dete hain yani yeh ke noo insani se jo ijadaat maaraz wujood mein aayi hain ya ayen gi, un ka talluq un salahiyaton se hai jo Allah taala ne hamein ataa ki hain. Hum سُبْحَانَكَ Allahumma parh kar Allah taala ki pakizgee bayan karte hain aur is baat ka aitraaf karte hain ke hamaray andar bolnay aur baat karne, sochnay aur samajhnay ki jo salahiyat mojood hai woh darasal Allah taala ka aik Wasf hai aur hamaray oopar Allah taala ka aik inaam hai. Alhmd shareef parh kar hum apni nifi karte hain aur is baat ka iqraar karte hain ke fi al waqea tamam tareefen Allah taala hi ko Zaib deti hain aur wohi hamein hadaayat bakshta hai aur isi ke inaam o Ikram se Falah Yafta ho kar hum Siraat mustaqeem par gamzan hain .

Alhmd shareef ke baad hum quran pak ki koi surah talawat karte hain. Maslan hum surah ikhlaas ( qul ho Allah shareef ) parh kar bermila is baat ka aitraaf karte hain ke Allah yaktaa hai aur makhlooq yaktaa nahi hai. Allah ehtiaaj nahi rakhta, woh kisi ka mohtaaaj nahi aur sab is ke mohtaaaj hain. Allah nah kisi ka beta hai aur nah baap hai. Allah ki zaat munfarid hai, yaktaa hai. Wahid hai, laa intahaa hai, ghair mutaghayyar hai aur is ka koi khandan nahi. Ab hum Allah ki barayi ka iqraar karte hue jhuk jatay hain aur phir kharray ho jatay hain. Kharray honay ke baad aisi haalat mein chalay jatay hain jis haalat ko letnay se qareeb tareen kaha ja sakta hai. Phir uth kar baith jatay hain. Phir sjday mein chalay jatay hain. Phir uth kharray ho jatay hain. Aakhri rak-at mein kaafi der nihayat sukoon aur aaraam se baith kar idher udhar dekh kar salam phair dete hain .

Ghhor o fikar ka maqam hai ke Huzoor Aleh Salato Walslam ne zindagi mein har woh harkat jo insanon se sarzad hoti hai sab ki sab namaz mein samo di hai. Maqsad

yahi hai ke ensaan kuch bhi kere kisi bhi haal mein rahay. .. Utthay, baithy, jhuke, kuch bolay, idher udhar dekhe, haath paiir hlaye, kuch soochey, har haalat mein is ka zehni artbat Allah taala ke sath qaim rahay. Quran pak mein jitni jagah namaz ka tazkara huwa hai, wahan Allah taala ka yeh irshad ke qaim karo salaat aur woh log jo qaim ruktay hain salaat waghera waghera par ghhor karna zurori hai. Quran pak mein namaz qaim karne ki hadaayat ki gayi hai, yeh nahi kaha gaya hai ke namaz padho .

## Namaz Aur Aatish Parast

Namaz parhnay aur qaim karne mein bohat farq hai. Quran kareem mein parhnay ke alfaaz bhi hain :

“ Ae ( Muhammad S.A.Wasalam! ) Jo kapray mein lapat rahay ho, raat ko qiyam kya karo magar thori si raat yani nisf raat ya is se kuch kam ya kuch ziyada aur quran ko thehr thehr kar parha karo.” ( surah muzammil )

Farsi zabaan ka aik lafz hai “ Namaz Khwandan” yani namaz parhna. Yeh lafz aatish paraston ke yahan raaij hai. Jab woh apni kitaab “ Randwasta ” parh kar aag ke samnay jhukatey hain to is ko Namaz Khwandan yani namaz parhna kehte hain. Arabi se jab urdu zabaan mein tarjuma kya gaya to yeh saho huwa ke “salaat qaim karo” tarjuma “namaz parhna” kar diya gaya. Halaank quran pak ke irshad ke mutabiq salaat ka tarjuma salaat hi hona chahiye tha jis terhan kalma tayyiba ka tarjuma kalma tayyiba hai, Allah ka tarjuma Allah hai, Rehman ka tarjuma Rehman hai, paighambar ka tarjuma paighambar hai, rasool ka tarjuma rasool hai waghera waghera. Quran pak ke irshad ke mutabiq qaim karo salaat aur urdu tarjuma ke mutabiq namaz padho ke maienay o mafhuum mein bara farq waqay ho jata hai .

## Anbiya-E Kara Meem Ki Tarz E Fikar

Qanoon yeh hai ke jab taq hamari fikar apni poori salahiyaton aur apni tamam tar tavajja ke sath aik nuqtay ko talaash nah kar le aur hamari fikar kisi aik jagah par qaim nah ho jaye hum is cheez ke sahih mafhuum aur manoyt se be khabar rehtay hain. Dimaghi inteshaar aur khayalat ki yalghaar ke sath hum koi bhi kaam karen, is ka sahih nateejah muratab nahi hota. Darasal kisi cheez ke andar is ka Wasf aur is Wasf mein manoyt se hi koi nateejah muratab hota hai maslan pani se pyaas is liye bujh jati hai ke pani ka Wasf khushk ragon ko sairaab karna hai, aag se khana is liye pick jata hai ke aag ka Wasf yeh hai ke woh apni hiddat aur garmi se cheezon ko gala kar qabil hazem bana deti hai. Jab taq hamaray zehan mein fi al waqeaa kisi cheez ka Wasf aur manoyt mojood nahi hoti hum is cheez se koi faida haasil nahi kar satke. Salaat ( namaz ) ki hikmat aur manoyt par agar ghhor kya jaye to aik hi baat wajah taskeen banti hai ke namaz Allah taala se qareeb honay ka aur Allah taala ko pehchanney ka aik muasar aur yakeeni zareya hai. Lekin kisi cheez se qareeb hona aur kisi cheez ko pehchanana is waqt mumkin hai jab aadmi is shye ki taraf hama tan mutwajjah ho jaye. Jab taq aadmi kisi cheez ki manoyt mein khud ko gum nah kar day, is waqt taq woh is ki quna se waaqif nahi hota aur manoyt mein gum ho jana is waqt mumkin hai jab aqal o feham aur soch ka har zavia kisi aik nuqta par markooz ho jaye. Yani kisi cheez ki haqeeqat maloom karne ke liye woh shaori aur la shaori tor par is cheez se

apna rabt qaim kar le. Woh zindagi ka koi kaam aur zindagi ki koi harkat kere, zehni tor par is ki tamam tar tavajja is cheez ki manoyt talaash karne mein masroof rahay. Anbiya-e Karam S.A.Wasalam ke andar yahi tarz fikar kaam karti thi. Woh har kaam aur har amal ka rukh aradtan aur tbaan Allah taala ki taraf mourr dete they. Yani un ke zehan mein yeh baat Rasikh hoti hai ke hamara har kaam Allah taala ke liye hai. Anbiya-e karaam ne isi tarz fikar ki tableegh ki hai aur isi tarz fikar ko apnane ki poori noo insani ko targheeb di hai aur apni saari zindagi isi tarz amal mein guzari hai

## Ummat Ke Liye Programme

Tamam aasmani sahayef aur quran pak se yeh baat saabit hai ke fi al waqea ensaan ki apni koi hesiyat nahi hai. Allah taala farmatay hain :

“ Tum hamari samaat se suntay ho, hamari Basarat se dekhte ho, hamaray Fawad se sochte ho. Tumhara aana hamari taraf se hai aur tum hamari hi taraf lout jao ge. Allah har shye par muheet hai, Allah hi ibtida hai, Allah hi intahaa hai, Allah hi zahir hai, Allah hi batin hai. Jahan tum aik ho wahan dosra Allah hai aur jahan tum do ho wahan teesra Allah hai. Allah hi peda karta hai aur Allah hi paidaiesh ke baad parwarish ke wasail faraham karta hai aur Allah hi hai jo be hisaab rizaq ataa farmata hai.”

Har nabi ne Allah taala ke hukum se apni ummat ke liye aik programme tarteeb diya hai. Is programme mein bunyadi baat yeh rahi hai ke bande ka Allah se aik rishta qaim ho jaye. Anbiya-e karaam ne hamein bataya hai ke Allah taala ne apne bundon ko is liye takhleeq kya hai ke bande Allah taala ko pehchan len aur un ka zehan artbat Allah taala ke sath qaim o dayem rahay. Qurbaan jayye apne pyare nabi sale Allah aleh o slim aur Allah ke mehboob par ke jin hon ne Allah taala ke sath rabt qaim karne ke liye qiyam salaat ki soorat mein aik tareeqa mutayyan farma diya hai. Jaissa ke hum pichlle safhaat mein arz kar chuke hain ke ghhor o fikar karne ke baad yeh baat poori terhan wazeh ho jati hai ke namaz mein zindagi ka har amal aur har harkat mojood hai. Go yeh aamaal o harkaat bzahir jismani hain lekin un ka maqsad Allah taala ke samnay huzoori aur Urfan haq ka husool hai .

## Adam O Hawa

Allah taala ne aadam se irshad farmaya :

“Ae aadam! Tum apni biwi ke sath jannat mein sukoonat ikhtiyar karo aur jahan se dil chahay khao piyo khush ho kar lekin is darakht ke qareeb mat jana aur agar tum ne hukum aduli ki to tumhara shumaar zaalmon mein ho ga.”

Aadam ne jab taq hukum aduli nahi ki woh jannat ki nematon se mstfiz hotay rahay aur jab woh nafarmani ke murtakib hue to jannat ki fiza ne unn ko radd kar diya aur woh asfal saaflin mein pheink diye gaye .

“ Aaur hum ne ensaan ko behtareen snaay ke sath takhleeq kya aur phir pheink diya asfal saaflin mein.” ( surah alteen )

Ensaan ke andar do dimagh kaam karte hain. Aik dimagh janati dimagh hai yani aadam ki woh hesiyat jab woh nafarmani ka murtakib nahi huwa tha aur dosra asfal saaflin ka dimagh hai jo nafarmani ke baad wujood mein aaya. Allah taala ke diye hue ikhtiyarat ke tehat jannat mein aadam ke andar sirf aik dimagh tha jis ka Shewa farmanbardar ho kar zindagi guzaarna tha aur jab aadam apna ikhtiyar istemaal kar ke nafarmani ka murtakib huwa to is dimagh ke sath aik dosra zeli dimagh wujood mein aa gaya jo nafarmani aur hukum aduli ka dimagh qarar paaya. Jab taq aadam o Hawa jannat ke dimagh ki hudoode mein zindagi guzartay rahay. Woh time space ( time and space ) ki qaid se azad rahay lekin jab unhon ne Allah taala ke hukum ke khilaaf amal kya to un ke oopar time space musallat ho gaya. Yani azad zehan qaid o band aur suobat ki bulaun mein girftar ho gaya. Time space mein qaid ho kar zindagi guzaarne ke liye is ne naye usool o qawaaid muratab kar liye maslan bhook o pyaas ke taqazoon ko poora karne ke liye khaiti baari ka ihtimaam aur mehnat o mushaqqaat ke sath intzaar ki zahmat ko bhi gilaay lagana para jab ke jannat mein is ke liye intzaar naam ki koi shye nahi thi. Aadam ne Allah taala ke huzoor apni ghalti ka aitraaf kya aur Afoo o drgzs ki darkhwast paish ki .

Allah taala ne irshad farmaya :

“ Hum apne bande bhaijtay rahan ge jo tumhe Siraat mustaqeem ki hadaayat karen ge aur jo log un bargzida payghambaroon ki hadaayat par amal pera hon ge hum inhen un ka asal watan jannat dobarah ataa farma den ge.”

Aadam jannat mein Allah taala ki nafarmani ke murtakib hue to Allah taala se woh rabt qaim nahi raha jo nafarmani ke irtikaab se pehlay tha, chunkay yeh rabt ( earzi tor par ) toot gaya tha, is liye jannat ke dimagh ne inhen radd kar diya. Arabi ki aik misl hai ke har cheez apni asal ki taraf lotti hai. Lehaza hamein is dimagh ko haasil karne ke liye jo time space se azad hai wohi tareeqa ikhtiyar karna ho ga jis tareeqay se hum ne is dimagh ko khoya hai yani hum apne ikhtiyar ke tehat is dimagh ko radd karen jis ki hudoode mein reh kar hum azad dimagh se daur hain aur jis ki hudoode ke taayun se hamara woh rabt qaim nahi raha jo jannat mein tha. Is rabt ko talaash karna aur is rabt ko qaim karna quran pak ki zabaan mein qiyam salaat hai .

Allah taala ka irshad hai ' qaim karo salaat' yani Allah taala ke sath apna rabt aur talluq qaim karo. Aisa rabt jo zindagi ke har haal o qaal mein qaim rahay . Hum jab koi cheez haasil karte hain to is ke liye hamein eesaar karna parta hai. .. Waqt ka eesaar, salahiyat ka eesaar, dimagh aur jismani sahet ka eesaar. Eesaar jitna barhta chala jata hai isi munasbat se hum husool maqsad mein kamyaab ho jatay hain.

## Shaoor Aur Lashaoor

Ensaan do rukh se murakkab hai, aik shaoor dosra lashavr. Shaoor is dimagh ka naam hai jo baydaari mein kaam karta hai aur lashavr is dimagh ka naam hai jo khawab aur neend mein kaam karta hai. Allah taala ke irshad ke mutabiq baydaari ke hawaas aur khawab ke hawaas aik hi hain. Farq sirf yeh hai ke baydaari ke hawaas mein aadmi ke oopar time space ( time and space ) musallat rehta hai aur khawab ki haalat mein aadmi time and space se azad ho jata hai. Time space se azaadi haasil karne ke liye hamaray samnay is ke ilawa aur koi tareeqa nahi ke hum baydaari ke hawaas ko maghloob karen aur khawab ke hawaas ko apne liye zindagi qarar den. Mojooda soorat e haal yeh hai ke hamaray oopar baydaari ke hawaas ghalib hain aur khawab ke hawaas maghloob hain. Hum ghalib o maghloob hawaas mein radd o badal ho rahay hain yani kabhi hum baydaari ke hawaas mein sargaram amal hotay hain aur kabhi hum time space se azad hawaas ( khawab ) mein zindagi guzartay hain. Quran pak ne un hawason ka tazkara raat aur din ke naam se kya hai .

Irshad baari taala hai :

“ Hum daakhil karte hain raat ko din mein aur daakhil karte hain din ko raat mein.”

Doosri jagah irshad farmaya :

“ Nikaltay hain din ko raat mein se aur nikaltay hain raat ko din mein se.”

Yani hawaas aik hi hain. Un mein sirf darja bandi hoti rehti hai. Din ke hawaas mein Zaman o makaan ki pabandi zurori hai lekin raat ke hawaas mein Zamaniyat aur makaniyatlaazmi nahi hai. Raat ke yahi hawaas hain jo ghaib mein safar karne ka zareya bantay hain aur un hi hawaas se ensaan barzakh, airaaf, mulaika aur Malla e aala ka Urfan haasil karta hai. Hazrat moose aleh salam ke tazkeray mein Allah rab ulizzat farmatay hain :

“ Aur wada kya hum ne moose se tees raton ka aur poora kya un ko das se tab poori hui muddat tairay rab ki chalees raat.”

Allah taala farma rahay hain ke chalees raat mein to raat ( ghaibi inkishafaat ) hum ne moose ko ataa farmai. Farmaan khuda wandi bohat ziyada ghhor talab hai. Allah taala ne yeh nahi farmaya ke hum ne chalees din mein wada poora kya, sirf raat ka tazkara farmaya hai. Zahir hai hazrat moose aleh salam ne jab chalees din aur chalees raat koh tor par qiyam farmaya to is ka matlab yeh huwa ke chalees din aur chalees raat hazrat moose aleh salam ke oopar raat ke hawaas ghalib rahay .

Syedna Huzoor Aleh Salato Walslam ki mairaaj ke baray mein Allah taala ka irshad hai :

“ Pak hai woh jo le gaya aik raat apne bande ko masjid haraam se masjid aqsa ki taraf taa ke usay apni nishanion ka mushahida kurwaye .” Raat ke hawaas mein ( sonay ki haalat mein ) hum nah khatay hain. Nah baat karte hain aur nah hi aradtan zehan ko dunyawi mamlaat mein istemaal karte hain. Qiyam salaat ka programme hamein yahi amal ikhtiyar karne ka hukum deta hai. Namaz ki haalat mein hamaray oopar taqreeban woh tamam hawaas warid ho jatay hain jin ka naam raat hai .

## Namaz Aur Mairaaj

Huzoor Akram s.a.wasalam ka irshad hai “ namaz momin ki mairaaj hai.” hum jab mairaaj ke maienay aur mafhuum ki taraf mutwajjah hotay hain to hamaray samnay yeh baat aati hai ke mairaaj darasal ghaibi duniya ke inkishaaf ka mutabadiil naam hai. Syedna Huzoor Aleh Salato Walslam ki mairaaj ke halaat jab hum parhte hain to un tamam halaat se hamein ghaib mein basnay wali duniya ka shaori tor par Urfan haasil hota hai. Huzoor Aleh Salato Walslam tamam qadron se hatt kar time and space گنazar andaaz farmatay hue jismani tor par masjid aqsa tashreef le gaye. Wahan mojood anbia ne Huzoor S.A.Wasalam ki imamat mein namaz ada ki. Phir asmano par tashreef le gaye. Pehla aasman, dosra aasman, teesra aasman, choutha aasman, panchawan aasman, chhata aasman, satwaan aasman aur phir arsh par qiyam farmaya. Asmano mein muqeem hazraat se mulaqaat ki. Jannat dozakh ke halaat Huzoor S.A.Wasalam ke samnay aeye. Firshton se guftagu hui aur phir Huzoor S.A.Wasalam ko mairaaj mein aisa maqam ataa huwa ke jahan Allah taala aur huzoor sale Allah aleh o slim ke darmain do kamaanon ka faasla reh gaya. Ya is se bhi kam. Allah taala ne jo dil chaha apne bande se raaz o niaz ki baatein kee aur sath hi farmaya ke dil ne jo kuch dekha jhoot nahi dekha. Mairaaj ke is lateef aur pur Anwaar waqea se yeh baat sanad ke tor par paish ki ja sakti hai ke mairaaj ke maienay aur mafhuum ghaib ki duniya se roshnasi hai. Yeh mairaaj Huzoor S.A.Wasalam ki mairaaj hai. Rasool S.A.Wasalam apni ummat ke liye namaz ko mairaaj farmatay hain. Yani jab koi momin namaz mein qiyam karta hai to is ke dimagh mein woh darecha khil jata hai jis mein se woh ghaib ki duniya mein daakhil ho kar wahan ke halaat se waaqif ho jata hai. Firshton ka mushahida karta hai. Noor ke haley mein band ho kar time space se azad honay ke baad is ki parwaaz asmano ki Riffat ko chhoo layte hai aur phir woh arsh mualla par Allah ke samnay srbsjod ho jata hai. Woh momin jo namaz mein mairaaj haasil kar laita hai is ke oopar Allah taala ki sifaat ka noor barish ban kar barasta hai .

Yeh baat zehan nashen rakhna zurori hai ke Huzoor S.A.Wasalam ke kisi ummati ki mairaaj Rohani tor par Allah taala ki sifaat taq hoti hai. Yani koi ummati namaz ke zariye firshton se humkalam ho sakta hai, jannat ki sair kar sakta hai aur intahaa yeh ke taraqqi kar ke Allah taala ka arif ban sakta hai. Aisay momin ko yeh Sharf haasil ho jata hai ke woh arsh o kursi ko dekh laita hai aur asؑ ki ankhen Allah taala ka deedar kar layte hain. Kaan Allah taala ki aawaz suntay hain aur dil Allah taala ki qurbat se aashna ho jata hai. Huzoor Aleh Salato Walslam ki mairaaj jismani o Rohani hai aur yeh aik aisa aala maqam hai jo sirf Huzoor S.A.Wasalam ke liye makhsos hai. Hazrat ibrahim aleh salam ko Bait ul mamoor taq rasai haasil hui hai. Bait ul mamoor se agay hijaab Azmat , hijaab kibriya aur hijaab Mahmood ke maqamat hain. Hijaab Mahmood ke baad maqam Mahmood hai. Aur yeh wohi

maqam aala hai jahan Huzoor S.A.Wasalam mairaaj mein Allah taala se humkalam hue aur Allah taala ne irshad farmaya :

“ Hum ne apne bande se jo chaha baatein kee. Dil ne jo dekha jhoot nahi dekha.” ( surah Najam )

## Aashiq O Mehboob Ki Namaz

Namaz ki haqeeqat se aashna honay ke liye apni rooh ka Urfan haasil karna zurori hai. Huzoor Aleh Salato Walslam ka irshad graami hai ke huzoor qalb ke baghair namaz nahi hoti yani jab taq namaz mein huzoor qalb nah ho aur aadmi tamam waswason aur muntashir khayaali se azad nah ho. Fi al haqeeqat is ki namaz, namaz nahi hai. Yeh aisa amal hai jis ko jismani harkat to kaha ja sakta hai lekin is amal mein Rohani qadren shaamil nahi hoten. Jab koi bandah rooh ki gehraion ke sath namaz qaim karta hai to is ke oopar se is dimagh ki girift toot jati hai jis dimagh ko hum ne nafarmani ka dimagh kaha hai. Jab kisi bande ke oopar se nafarmani ke dimagh ki girift kamzor ho jati hai to is ke oopar jannat ke dimagh ka ghalba ho jata hai aur jannat ka dimagh time space ki hadd bndyon se azad hota hai. Jab time space se azad dimagh ke sath hum Allah taala ki taraf rujoo karte hain to hamaray oopar Anwaar ka nuzool honay lagta hai aur haalat namaz mein mafroza hawaas ( fiction ) se hamara rishta munqita ho jata hai. Is be khaberi ka naam istaghraaq hai. Yani bandah Allah ki tjlyat aur Anwaar mein jazb ho kar kho jata hai .

Hazrat aisha sadiqa farmaati hain ke huzoor suoor kaayenaat sale Allah aleh o slim ka amal tha ke jab namaz ka waqt ho jata to hum se aisay latalq ho jatay they ke jaisay koi shanasaaai nah ho .

Huzoor Aleh Salato Walslam apni namaz mein is qader qiyam farmatay they ke Aap S.A.Wasalam ke paye mubarak mutwaram ho jatay they .

## Huzoor Aleh Salato Walslam Ki Namaz

Kutub hadees mein hai ke aik dafaa subah ki namaz ke liye Aap S.A.Wasalam der se tashreef laaye. Namaz ke baad logon ko ishara kya ke apni apni jagah baithy rahan. Phir farmaya ke aaj shab jab mein ne itni rakaatay ada kee jitni mere liye muqaddar theen to mein ghunodghi ke aalam mein chala gaya. Mein ne dekha ke Jamal Ellahi be parda mere samnay hai. Khitaab sun-hwa' ya Mohammad ( sale Allah aleh o slim )! Tum jantay ho farishtagan e khaas kis amar mein guftagu kar rahay hain ? " arz kya." haan, ae mere rab! Un aamaal ki nisbat guftagu kar rahay hain jo gunaaho ko mita dete hain.' ' poocha.' ' woh kya hain ? " arz kya " salaat bajmaat ke liye qadam uthana, is ke baad masjid mein thehr jana aur nagwari ke bawajood wudu karna. Jo aisa kere ga is ki zindagi aur mout dono mein kher hai. Woh gunaaho se aisa pak hi pak ho jaye ga jaissa is din tha jab is ki maa ne usay janam diya." phir sawal sun-hwa. " Ya Mohammad s.a.w! Dur jaat kya hain ? " arz kya " khana khilana, narmi se baatein karna, jab duniya soi hui ho uth kar salaat qaim karna." phir hukum sun-hwa" ae Mohammad ( sale Allah aleh o slim )! Mujh se mango. " mein ne arz kya." khudawanda! Mein naik kamon ke karne aur buray kamon se bachney aur ghareebon se mohabbat karne ki tofeq chahta hon. Meri mughfirat kar, mujh par reham farma. Jab kisi quom ko to aazmana chahay, mujhe be aazamaa\_e utha lena. Mein teri mohabbat ka aur tujh se jo mohabbat rakhay is ki mohabbat ka aur jo amal mujh ko teri mohabbat ke qareeb kar day is ki mohabbat ka khawastgah hon.' ' aik martaba rasool Allah sale Allah aleh o slim namaz kasof ( Sooraj girhan ke waqt ki namaz ) ada farma rahay they aur bohat der taq qirat, ruku aur sujood mein mashgool rahay. Isi asna mein sahaba ne dekha ke Aap S.A.Wasalam ne aik baar haath agay badhaya. Phir dekha ke Aap S.A.Wasalam qadray peechnay hattay. Baad mein logon ne daryaft kya to farmaya ke is waqt mere samnay woh tamam cheeze paish gayeen jin ka tum se wada kya gaya hai. Jannat aur dozakh ki tamseel isi deewar ke paas dikhayi gayi. Mein ne bahisht ko dekha ke angoor ke khoshey latak rahay hain, chaha ke toar lon. Agar mein toar sakta to tum ta-qayamat is ko kha satke they. Phir mein ne dozakh ko dekha jis se ziyada koi bhayanak cheez mein ne aaj taq nahi dekhi .

## Hazrat Abubaker Seddiq Ki Namaz

Hazrat abubaker seddiq jab namaz qaim karne ke liye kharray hotay they to un ke oopar shiddat se raqt taari ho jati thi aur gudaaz se maamoor fiza mein ghair muslim aurtain aur bachay bhi ronay lagtay they .

## Hazrat umar ki namaz

Hazrat umar qiyam salaat mein itnay zor se rotay they ke ronay ki aawaz pichli saf taq pahunchti thi. Farooq Azam Fajar ki namaz ki imamat farma rahay hain. Sahaba karaam saf Dur saf eistaada hain. Dafatan aik Azli shaqi aur badbakht khanjar haath mein liye hue agay barhta hai aur khalifa sani ke shikam mubarak ko chaak kar deta hai. Umar Farooq ghash kha kar gir parte hain. Khoon ka fawara ubal parta hai. Is holnaak manzar mein bhi safen apni jagah qaim rehti hain. Hazrat Abdul Rehman ban auf agay barhatay hain aur imamat ke faraiz poooray karte hain. dogana namaz poori honay ke baad khalifa waqt ko uthaya jata hai .

## Hazrat Ali Ki Namaz

Hazrat Ali karam Allah Wijh jab namaz ka iradah karte to Aap ke badan par larzah taari ho jata tha aur chehray ka rang badal jata tha. Aap farmaya karte they “ is amanat ko uthany ka waqt aan pouncha hai jisay asmano aur zameen ke samnay paish kya gaya lekin woh usay uthany ki himmat nah kar sakay.”

Hazrat Ali ki Raan mein aik teer laga aur are paar ho gaya. Jab teer nikaalte ki koshish ki gayi to Aap ko bohat takleef mehsoos hui. Kisi sahabi ne mahswara diya ke teer is waqt nikala jaye jab Aap namaz mein hon. Chunancha Aap ne namaz ki niyat baandhi aur is hadd taq yaksu ho gaye ke gird o paish ki koi khabar nah rahi. Teer ko nihayat aasani ke sath nikaal kar marham patti kar di gayi aur Aap ko takleef ka qatan ehsas nah huwa .

## Hazrat Husn Ki Namaz

Hazrat Husn ne farmaya ke namazi ke liye teen khusoosi aztin hain :

Pehli yeh ke jab woh namaz ke liye khara hota hai to is ke sir se aasman taq rehmat Ellahi ghata ban jati hai aur is ke oopar Anwaar barish ki terhan baraste hain .

Doosri yeh ke farishtay is ke charon taraf jama ho jatay hain aur is ko apne ghairay mein le letay hain. Aur teesri baat yeh ke aik farishta pukaarta hai ke ae namazi agar to dekh le ke tairay samnay kon hai aur to kis se baat kar raha hai to kkhuda ki qisam to qayamat taq salam nah phairay .

## Hazrat Ans Ki Namaz

Namaz mein aap ke oopar is qader mehviyat taari ho jati thi ke qiyam aur sajda ka waqfa taweel se taweel tar ho jata tha. Log samajte they ke bhool gaye hain .

## Hazrat Abdullah Ibn Zubair Ki Namaz

Hazrat abdullah Ibn zubair jab salaat ( Allah ke sath rabt ) qaim karte they to kayi kayi soorton ki talawat kar jatay they aur is terhan qiyam karte they ke lagta tha koi sutoon khara hai. Jab sajda mein jatay to itni der taq sajda mein rehtay they ke haram shareef ke kabootarr un ki peeth par aa kar baith jatay they .

## Hazrat Owais Qarni Ki Namaz

Hazrat owais Qarni saari raat nahi sotay they aur farmaya karte they ke taajjub hai ke farishtay to ibadat karte thkte nahi aur hum Ashraf almkhloqat ho kar thak jayen aur aaraam ki neend so jayen .

## Hazrat Zain Alaabdin Ki Namaz

Hazrat zain alaabdin aik roz masjid mein namaz ada kar rahay they ke yakayak masjid ke chappar mein aag lag gayi aur aanan faanan bharak uthi. Lekin aap badastoor namaz mein masroof rahay. Yeh waqea dekh kar log jama ho gaye. Bohat shore machaya lekin aap ko khabar taq nah hui. Jab aap namaz se farigh hue aur bahar tashreef laaye to logon ne arz kya ke hazrat hum ne itni zor zor se aawazian den lekin aap ne parwah taq nah ki. Aap ne farmaya ke tum mujhe duniya ki aag se bachanay ki koshish kar rahay they magar mein is waqt kkhuda ke darbaar mein khara huwa tha.

## Hazrat Rabia Basri Ki Namaz

Hazrat rabia Basri din raat ka aksar hissa namaz mein gzarti theen aur farmaya karti theen ke ba khuda itni namaz ke qiyam se meri gharz sawab haasil karna nahi hai balkay yeh chand rkatin is liye ada kar layte hon ke qayamat ke din dosray anbiya-e

karaam ke samnay syedna Huzoor Aleh Salato Walslam yeh farma kar surkhuru hon ke yeh namaz meri ummat mein se aik aurat ki hai .

## Hazrat Safyan Suri Ki Namaz

Hazrat Sufyan sauri aik din khanah kaaba ke qareeb qaim salathey. Jab aap sjday mein gaye to kisi dushman ne paon ki ungelian kaat den. Salam phera to khoon para huwadekha aur phir paon mein takleef mehsoos ki. Tab aap ko maloom huwake kisi shakhs ne ungelian kaat daali hain .

## Hazrat Muslim Ban Bishar Ki Namaz

Hazrat muslim ban bishar ki shakhsiyat bohat barab thi. Aap ke roab ka yeh aalam tha ke aap jab bahar se ghar mein tashreef laataay to ghar walay aap ke roab ki wajah se bilkul khamosh ho jataay they lekin namaz mein woh is terhan mehv o mutaghraq ho jataay they ke bachon ke shore ka aap ko qatan ilm nahi hota tha . Aik dafaa Aap apne kamray mein namaz ki niyat bandhay hue they ke ittafaq se is kamray ke kisi konay mein aag lag gayi lekin aap namaz mein mashgool rahay. Salam phairnay ke baad ghar walon ne kaha ke tamam muhallay walay aag bujhanay ke liye jama ho gaye aur aap ne namaz nah choari halaank aisay waqt mein to farz namaz ki niyat torna bhi jaaiz hai. Aap ne farmaya ke mujhe khabar hoti to zaroor niyat toar deta .

## Aik Aurat Ki Namaz

Hazrat abdullah ban mubarak aleh alrhmt\_h farmatay hain ke mujhe woh aurat khoob yaad hai jisay mein ne bachpan mein dekha ke jo bohat ibadat guzaar thi. Bhalt namaz is aurat ke chalees martaba bichhoo ne dank mara magar is ki haalat mein zarra barabar tagayur nah sun-hwa. Jab woh namaz se farigh hui to mein ne kaha.” ae amma! Is bichhoo ko tum ne kyun nahi hataya ?” is ne kaha “ ae Farzand ! To abhi bacha hai. Yeh kaisay jaaiz tha, mein apne rab ke kaam mein mashgool thi, apna kaam kaisay karti ? ”

## Aik Buzrug Ki Namaz

Hazrat abulkhair alqata rehmat Allah aleh ke paon mein aakla tha. tabibon ne mahswara diya ke yeh paon ktwa dena chahiye. Magar woh raazi nah hue. Aap ke mureedon ne طبیبوں se kaha ke namaz ki haalat mein un ka paon kaat diya jaye kyunkay is waqt inhen apni khabar nahi hoti. Chunancha aisa hi kya gaya. Jab woh namaz se farigh hue to dekha ke paon kata huwatha .

## Namaz Dukhhon Ka Ilaaj

Namaz darasal aisa nizaam hai jo ensaan ko apni rooh se qareeb kar deta hai aur jab koi bandah apni rooh ko jaan laita hai to is ke samnay yeh baat aa jati hai ke khud Allah is ki rahnumai karta hai. Ab aap is baat ka andaza lgayye ke aap ki hasti is waqt kya hoti hai aur aap Allah ke kitney qareeb hotay hain. Waqea yeh hai ke is tarz amal mein hamari har tehreek Allah ki tehreek par mabni hoti hai . Is tarz amal ki nafsiati geherai par ghhor karen ke ensaan khalstan Allah jab koi kaam karta hai to usay kitni barri khusi haasil hoti hai. Woh khusi is ke andar sama jati hai jo is ki rooh ke konay konay ko Munawar kar deti hai. Is khusi se is ki rooh itni halki ho jati hai ke woh apne jism ko bhool jata hai. Agar hum apne buzurgon ke halaat zindagi par nazar dalain to yeh baat samnay aati hai ke goya woh isi qisam ki zindagi guzartay they jis terhan aik aam Aadmi zindagi guzarta hai. Lekin farq sirf itna hai ke woh tarz amal ki lazzat se aashna they jab ke hum is se aashna nahi hain. Kya syedna Huzoor Aleh Salato Walslam ke har ummati ke liye yeh mumkin nahi jaissa ke hamaray buzurgon ke liye mumkin sun-hwa? Yaqeenan hum sab ke liye mumkin hai lekin hum ghaflat mein hain. Hamaray buzurgon ne is lazzat se aashna ho kar namaz aur haqeeqi namaz ki barkat se aik barri jamaat ki shakal ikhtiyar ki aur chand logon ki jamiat ne duniya ko ulat palat kar is ka naqsha badal diya. Magar jab musalmanoon ne namaz ko namaz ki terhan ada karna chore diya aur is muqaddas کیمیاءِ حکیمیہ ibadat ko aik rasam bana liya to qudrat ne is Padaash mein hum se har qisam ki sardari aur hakmiyat chean li. Hamari rooh mein hararat baqi nah rahi. Soaz o gudaaz, ijaz o inkisar, halm o ilm, feham o aqal aur fikar Saleem se hum tehi daman ho gaye. Namaz mein irtkaz tavajja, rooh ka Urfan , dil ka gudaaz aur Allah se dosti nah ho to aisi namaz is jism ki terhan hai jis mein rooh nahi hai. Agar hum apni namazain Allah aur is ke Rasool S.A.Wasalam ke betaye hue tareeqon par ada karte hain to phir hamari namazain, namazain kyun nahi hain? Hum un Barkaat o inamaat se kyun be behra hain jin se hamaray islaaf malaa maal they ?

Allah aur is ke brhq rasool maqbool suoor konain sale Allah aleh o slim ke irshad ke mutabiq namaz hamaray tamam dukhoon ka ilaaj aur hamaray andar har zakham ko mundamil karne ke liye marham aur har dard ka madawa hai lekin hum ne apni maslehton ke paish e nazar is amal kher ko be rooh bananay mein koi kasar nahi utha rakhi .

Tamam nabiyo ne kkhuda parasti aur naik amal ki dawat di hai. Woh un muqaddas aur pakbaaz hstyon mein hain jin ke oopar kkhuda ka inaam huwaaur jo Saadat aur kamyabion ke liye chuun liye gaye. Lekin Saadat na aashna, shaqawat pasand logon ne Allah ke Farstada , Saleh aur raast baz qudse nafs hazraat ki talemaat ko faramosh kar diya aur shetan ke pairo car ban gaye. Quran pak mein Allah taala farmatay hain :

“ Lekin un ke baad phir aisay nakhlf janshin hue jinhon ne namaz ki haqeeqat kho di aur apni nafsaani khwahisaat ke peechay par gaye. So qareeb hai un ki sar kashi un ke agay aeye.” ( Surah ۱۹. Aayat ۵۹ )

Ayat mubarakah ka mafhuum yeh hai ke salaat ibadat ka johar hai. Agar hum is ki haqeeqat se bakhabar nah hue to sab kuch zaya ho gaya . Ilm ikhlaqiaat par agar ghor kya jaye to taraqqi ka sab se bara aur sab se muasar zareya ensaan ka zaati Wasf ( character ) hai aur Wasf ki kaamil tasweer namaz ki harkaat o saknaat se bani hai. Huzoor Aleh Salato Walslam ke irshad ke mutabiq kirdaar ki behtareen muharrak namaz hai .

Allah Tabarak o taala ka farmaan hai :

“ Qaim karo salaat aur ada karo zakat. Yaad rakho jo kuch bhi tum apne liye sarmaya pehlay se faraham karo ge Allah ke paas is ke nataij mojood pao ge. Tum jo kuch bhi karte ho Allah usay dekh raha hai.” ( Para , ۲ ayat ۱۱ )

Aik aur jagah irshad farmaya :

“ Ae imaan walo! Sabr aur salaat se sahara pakro, yaqeen karo Allah sabr karne walon ke sath hai”

( surah baqra. Ayat ۱۵۲ )

Yahi do quwaten hain jin ke zariye hum apni tamam mushkilaat, aazmayshon, tklifon, zillat o ruswai se nijaat pa satke hain. Agar musalmanoon mein yeh do quwaten jama ho jayen to dunyawi badshahat ka sehrat un ke sir par sajay ga. Deen o duniya mein kabhi nakaam nah hon ge .

Salaat rohaniyat ka sarchashma hai. Salaat aik aisa qilah hai jo buraiyon ke lashkar se hamari hifazat karta hai. Salaat ( namaz ) ensaan ko tamam buraiyon se rokti hai. Sirf harkaat ko poora kar lainay ka naam namaz nahi hai, namaz ki gharz o ghayat ka ilm hona bhi zurori hai. Quran rasmi namaz qaim karne ka hukum nahi deta. Tamam arkaan ki takmeel ka hukum deta hai, saaf saaf aur wazeh tor par kehta hai ke zehni yaksoi aur huzoor qalb ke baghair namaz, namaz nahi hai . “ kitaab mein se jo tum par wahi utri is ko parho aur namaz qaim karo bay shak salaat bud-akhlaqion aur buraiyon se rokti hai. Aur Allah taala ka zikar sab se aala aur afzl hai. Allah tumhari karigari khoob jaanta hai.’’ ( alqraan ۲۹. ۴۵ )

## Namaz Mein Khayalat Ki Yalghaar

Aam tor se log is baat ki shikayat karte hain ke namaz mein yak soi nahi hoti aur jaisay hi namaz ki niyat bandhte hain, khayalat ki yalghaar ho jati hai. Baaz auqaat to yeh bhi yaad nahi rehta ke hum ne namaz mein kon kon si sortain parhi hain. Salam

phairnay ke baad kuch aisa ta-assur qaim hota hai ke aik boojh tha jo utaar kar pheink diya gaya. Nah koi kefiyat hoti hai aur nah koi suoor haasil hota hai. Jab ke namaz itminan qalb aur ghaib ki duniya se muta-arif honay ka aik bara zareya hai. Is ki barri wajah yeh hai ke hum namaz ki adaigi mein itni jaldi karte hain ke namaz ka maqsad hi faut ho jata hai. Jitni der mein Khashoo o Khazoo ke sath aik rak-at bhi khatam nahi hoti itni der mein poori namaz khatam kar li jati hai. Ruku o sujood mein itni jaldi ka muzahira kiya jata hai ke itni der mein aik baar subhana Rabbi al azeem aur subhana Rabbi al alaa nahi kaha ja sakta. Ruku mein zara jhuke, ghutnon par haath rakhay, sir uthaya, kamar seedhi bhi nahi hui ke sjday mein chalay gaye, sjday mein se utthay, abhi sahih terhan baithy bhi nah they ke dosra sajda kya aur uth kharray hue.

Yaad rkhye! Is terhan namaz ada karna namaz ki be hurmati hai aur Allah taala ke huzoor gustaakhi hai. Aisi namaz hargiz namaz nahi hai balkay aik naaqis amal hai jo qayamat ke roz hamaray liye wajh-e sharmindagi o pashemani ban jaye ga aur hamein is se koi faida haasil nahi ho ga .

Rasool Allah sale Allah aleh o slim ka irshad graami hai ke bad tareen chori karne wala woh shakhs hai jo namaz mein chori kere. Sahaba karaam ne arz kya. “ Ya Rasool Allah s.a.w! Namaz mein kis terhan chori kere ga ?”

farmaya: “ namaz mein achi terhan ruku o sajda nah karna namaz mein chori hai.”

## Azaan Ki Ilmi Tojihh

Azaan Hazrat Ibrahim Khalil Allah Aleh Salam ke zamane se raaij hai. Jab ibrahim aleh salam ne beeet Allah ki taamer mukammal kar li to unhon ne Allah taala se arz kya .

' taamer to mein ne khatam kar li hai." Allah taala ne farmaya :

" logon mein hajj ka elaan kar do."

Hazrat Ibrahim Aleh Salam ne arz kya :

" parvardigaar aalam! Meri aawaz kahan taq puhanche gi ?"

Allah taala ne farmaya :

" tum elaan kar do. Pahunchana mere zimmay hai."

arz kya :

" kin alfaaz mein dawat dun ?"

Allah taala ne farmaya :

" kaho. .. Logo! Tum par qadeem ghar ka hajj karna farz kar diya gaya hai, to aasman aur zameen walon ne sun liya. Kya tum nahi dekh rahay ke woh daur daur ke shehron se labaik kehte hue kis terhan atay hain ?"

Aik aur rivayet hai ke hazrat ibrahim aleh salam koh قبیلہ par charh gaye aur ungelian apne kaanon mein rakh len aur elaan kya .

" logo! Allah taala ne tum par hajj farz kya hai. Lehaza tum apne parvardigaar ka hukum qubool karo."

To rohon ne mardon ki peeth mein aur aurton ke batan mein labaik kaha. Pas qayamat taq hajj karne walay wohi log hain jin hon ne is roz hazrat ibrahim aleh salam ke elaan par labaik kaha .

Hamara aam mushahida hai ke hum jab kisi se humkalam hona chahtay hain to usay apni taraf mutwajjah karte hain. Mutwajjah karne ke bohat se tareeqay ho satke hain. Koi cheez baja kar mutwajjah kya jaye, aawaz day kar mutwajjah kya jaye, kisi ke zariye pegham bhaj kar mutwajjah kya jaye ya zehni aur Rohani tor par irtkaz tavajja ke sath mutwajjah kya jaye .

Har mazhab mein apne pirokaron ko mutwajjah karne ke liye koi nah koi tareeqa raaij hai. Kahin ghanta aur gharyaal baja kar logon ko parastish aur ibadat ke liye jama kya jata hai to kahin sankh baja kar pujariyon ko pooja paat ki dawat di jati hai aur logon ko aik markaz par jama kya jata hai .

Noo insani mein jo cheez raaij ho jati hai woh barqarar rehti hai. Sirf tarzon mein tabdeeli waqay hoti rehti hai. Islam ne ummat Musalmah ko aik markaz par jama karne aur Allah ki parastish ke liye bulanay ka jo tareeqa waza kya hai, is ka naam ' ' azaan' ' hai. Azaan apni jagah ibadat bhi hai. Islam ne Allah ke naam ke munaadi karne walon ko izzat se Sarfraz kya hai. Aik aadmi saaf suthray libaas ke sath aik ounchay maqam par khara ho kar adab o ehtram ke jazbay se sarshar yeh aawaz buland sada lagaata hai. Allah o akbar allah o akbar phir woh Allah ki badshahi aur hakmiyat ki shahadat deta hai aur sath hi sath rasool Allah sale Allah aleh o slim ki gawahi deta hai. Phir woh apne dayen baen elaan karta hai namaz kher o barket hai, namaz Falah Darain hai. Yeh elaan Allah ki barayi se shuru hota aur Allah ki Azmat o rehmat par khatam ho jata hai .

Matlab yeh hai ke azaan se yeh baat poori terhan wazeh kar di jati hai ke har kaam ki ibtida aur har kaam ki intahaa Allah hai .

Azaan dainay wala bandah khush Al Haan hona chahiye. Is ke dil o dimagh roshan aur pakeeza honay chahiye is liye ke aawaz ke sath jazbaat bhi Nashar hotay hain. Agar mozn ke jazbaat lateef nahi hain aur is ka dimagh mohalla se anay wali khoraak aur rotyon mein mulawis hai to aisay aadmi ka zehan gudaaz se khaali ho ga aur jab zehan mein gudaaz nahi ho ga to aawaz ke sooti asraat dosray logon ko mutasir nahi karen ge. Nmazyon ke oopar par bhi yeh farz aed hota hai ke mozn ko is ke Shayan shaan darja den aur is ki izzat o Takreem mein kami nah anay den .

## Wudu Aur Science

Scienci tajarbaat se yeh baat saabit ho chuki hai ke nabataat, jamadat, hewanat aur insani zindagi aik barqi nizaam ke tehat rawan dawaan hai. Insani jism se haasil honay wali bijli ki taaqat aik torch ya jaibi radio chalanay ke liye kaafi hai. Tahaqeeq se saabit huwake kisi darakht ke pattay par makhi baith kar is ke reshon ko harkat deti hai to is pattay mein barqi ro dornay lagti hai .

Arastoo ne bataya hai ke taar pedo ( torpedo ) machhli apni barqi qowat se ensaan ko chonka sakti hai. Apni khoraak haasil karne ke liye rait mein choup jati hai aur jab machhliyan paas aati hain to apne andar kaam karne wali barqi ro se inhen behosh kar deti hai .

1885 ka waqea hai ke Adberg mein aik siyah larka paaya gaya jis ke jism par ungli chhoo jany se bijli ka current mehsoos hota tha. Is larke ki aam numaish hui. Dr johnson ne is ko apne paas mulazim rakh liya aur is par tajarbaat kiye. Unhon ne dekha ke is larke ke sir ke nazdeek khaas kar zabaan chone se ziyada zor ka dhaka mehsoos hota hai. Dr stone aur bohat se mahireen barq-e ne usay dekha to herat se un ke mun khulay ke khulay reh gaye. Dr ae w milton, Africa ke mashhoor sayah ka bayan hai ke unhon ne gussa mein aik negro ko maarna shuru kar diya to dekha ke jahan jahan kora is ke jism par laga to wahan se bijli ke sharare niklay. Yeh bhi saabit ho chuka hai ke ensaan ke jism mein soi chuboney aur garam o sard pani mein bhigonay se aik halki barqi ro peda hoti hai. Mamooli aawaz, roshni, zayega aur boo ke ehsasat se bhi insani jism mein barqi ro peda hoti hai .

Qudrat ka yeh ajeeb sar basta raaz hai ke ensaan ke andar bijli peda hoti rehti hai aur poooray jism mein se doori kar ke peeron ke zariye arth ho jati hai .

Namaz ke liye wudu karna zurori hai. Is ki wajah yeh hai ke jab koi bandah wudu ki niyat karta hai to roshiniyon ka bahao aik aam dagar se hatt kar apni raah tabdeel kar laita hai. Wudu karne ke sath sath hamaray aaza mein se brqie nikaltay rehtay hain. Aur is amal se azaye jismani ko aik nai taaqat aur qowat haasil hoti hai .

Huzoor Akrm Sale Allah Aleh O Slim ka irshad hai :

" be shak bandah jab wudu kar le aur achi terhan kar le phir namaz k y liye khara ho jaye to Allah is ki janib tavajja farmata hai, is se sargoshi farmata hai aur is ki janib se tavajja nahi pherte jab taq ke woh shakhs khud apni tavajja phair le dayen baen tavajja kar le."

## Haath Dhona

Jab hum wudu ke liye hathon ko dhotay hain to unglio ke poron mein se niklney wali shu'ayen aik aisa halqa bana layte hain jis ke nateejay mein hamaray andar doori karne wala barqi nizaam taiz ho jata hai aur barqi ro aik hadd taq hathon mein simat aati hai. Is amal se haath khobsorat ho jatay hain. Sahih tareeqa par wudu karne se unglio mein aisi lachak peda ho jati hai jis se aadmi ke andar takhleeqi salahiyaton ko kaghaz ya canvas par mutaqil karne ki khufia salahiyaten beedar ho jati hain .

## Kully Karna

Haath dhonay ke baad hum kalie karte hain. Kalie karne se jahan mun ki safai hoti hai wahan danoton ki bimarion se nijaat millti hai. Jabray mazboot ho jatay hain aur danoton mein chamak chamak peda ho jati hai. Qowat zayega barh jati hai aur aadmi tanslz ki bemari se mehfooz rehta hai. Wudu karte waqt Huzoor Aleh Salato Walslam ne maswaak ki takeed farmai hai. Anhazrat s.a.w ka irshad hai ke " maswaak mun ko saaf aur benaye ko taiz karti hai. Maswaak aadmi ke andar fasahat peda karti hai."

## Naak Mein Pani Daalna

Kully karne ke baad naak mein pani dala jata hai. Naak insani jism mein aik nihayat ahem aur qabil tavajja uzoo hai. Naak ki zabardast salahiyat yeh hai ke aawaz mein geherai aur suhana pan peda karti hai. Zara unglio se naak ke nathnon ko daba kar baat karne ki koshish kijiyej. Aap ko farq maloom ho jaye ga. Naak ke andar parday aawaz ki khoubtsuti mein aik makhsoos kirdaar ada karte hain. Kaasa sir ko roshni faraham karte hain. Naak ke khaas faraiz mein safai ke kaam ko bara dakhal hai. Yeh pehphron ke liye huwako saaf, martoob, garam aur mozoon banati hai. Har aadmi ke andar rozana taqreeban paanch so mak-ab foot huwanaak ke zariye daakhil hoti hai. Huwa ki itni barri miqdaar se aik bara kamrah bhara ja sakta hai. Barf baari ke mausam mein munjamad aur khushk din aap barf posh maidan mein ( skiing ) shuru kar den lekin aap ke phephray khushk huwa se koi dil chaspi nahi rakhtay. Woh is ki aik Ramaq qubool karne ko tayyar nahi hotay. Inhen is waqt bhi aisi huwa ki zaroorat hoti hai jo garam aur martoob fiza mein millti hai yani woh huwa jis mein assi feesad ratobat ho aur jis ka darja hararat nawway darja farn height se ziyada ho . Phephray jaraseem se pak, dhowen ya gird o gubhar aur aaloodgiyon se masfa huwa talab karte hain. Aisi huwa faraham karne wala mamooli air kndishnr ( air-conditioner ) aik chhootey trnk ke barabar hota hai lekin naak ke andar nizaam qudrat ne is ko itna mukhtasir aur mujtma ( integrated ) kar diya hai ke woh sirf chand inch lamba hai . Naak huwa ko martoob bananay ke liye taqreeban chothai Gailan nami rozana peda karti hai. Safai aur dosray sakht kaam nathnon ke baal injam dete hain. Naak ke andar aik khordbini jharoo hai. Is jharoo ke andar ghair mryi royain hotay hain jo huwa ke zariye maida ke andar pounchanay walay muzir jaraseem ko halaak kar dete hain. Jaraseem ko apne machini andaaz mein pakarney ke ilawa un ghair mryi roon ke

paas aik aur difai zareya hai jisay angrezi mein lysozium kehtey hain. Is difai zareya se naak aankhon ko infection se bachati hai .

Jab koi namazi wudu karte waqt naak ke andar pani dalta hai to pani ke andar kaam karne wali barqi ro un ghair mryi roon ki karkardagi ko taqwiyat pohanchati hai. Jis ke nateejay mein woh be shumaar paicheeda bimarion se mehfooz rehta hai .

## Chehra Dhona

Chehra dhonay mein yeh hikmat posheeda hai ke is se azlaat mein lachak aur chehra ki jald mein narmi aur Latafat peda ho jati hai. Gird o gubhar se band masamaat khil jatay hain. Chehra roshan, purkashish aur barab ho jata hai. Douran khoon kam ya ziyada ho to is ke andar aitdaal peda ho jata hai. Mun dhotay waqt jab pani aankhon mein jata hai to is se aankhon ke azlaat ko taqwiyat pahunchti hai, dheelay mein safedi aur pôtli mein chamak ghalib aa jati hai. Wudu karne walay bande ki anken purkashish, khobsorat aur پرخمار ho jati hain. Chehra par teen baar haath phairnay se dimagh par sukoon ho jata hai .

## Kohniyon Taq Haath Dhona

Kohniyon taq haath dhonay mein yeh Maslehat posheeda hai ke is amal se aadmi ka talluq barah e raast seenay ke andar zakheera shuda roshiniyon se qaim ho jata hai aur roshiniyon ka hajoom aik bahao ki shakal ikhtiyar kar laita hai. Is amal se hathon ke azlaat mazboot aur taaqatwar ho jatay hain .

## Maseh Karna

Kaasa sir ke oopar baal aadmi ke andar ayntina ( antenna ) ka kaam karte hain. Yeh baat har bashaour shakhs jaanta hai ke aadmi it-tila-aat ke zakheeray ka naam hai. Jab taq usay kisi amal ke baray mein ittila nah miley woh koi kaam nahi kar sakta. Maslan khana hum is waqt khatay hain jab hamein bhook lagti hai, pani is waqt peetay hain jab hamaray andar pyaas ka taqaza hota hai, sonay ke liye bistar par is waqt laitey hain. Jab hamein yeh ittila millti hai ke ab hamaray asaab ko aaraam ko zaroorat hai. Khusi ke jazbaat o ehsasat hamaray oopar is waqt Mazhar bantay hain jab hamein khusi se mutaliq koi ittila faraham hoti hai. Isi terhan ghaiz o gazabb ki haalat ka inhisaar bhi ittila par hai .

Wudu karne ki niyat darasal hamein is baat ki taraf mutwajjah kar deti hai ke hum yeh kaam Allah ke liye kar rahay hain. Wudu ke arkaan poooray karne ke baad jab hum sir ke maseh taq pahunchte hain to hamara zehan ghair Allah se hatt kar Allah ki zaat mein markooz ho چکاوے taa hai. Maseh karte waqt jab hum sir par haath phertey hain to sir ke baal ( antenna ) un it-tila-aat ko qubool karte hain jo har qisam ki kasafat, mehroomi aur Allah se doori ke mutazad hain. Yani bandah ka zehan is ittila ko qubool karta hai jo masdar it-tila-aat ( Allah taala ) se barah e raast hum rishta hai .

## Gardan Ka Masah

Mahireen rohanyat ne insani jism ko chay hisson mein taqseem kya hai. Aik hissa "Habal al wareed" hai. Allah taala ka irshad hai' ' mein rigg jaan se ziyada qareeb hon'. Yeh regg e jan ( Habal al wareed ) sir aur gardan ke darmain mein waqay hai. Gardan ka maseh karne se insani jism ko aik khaas tawanai haasil hoti hai jis ka talluq reerh ke andar haraam maghaz aur tamam jismani joron se hai. Jab koi namazi gardan ka maseh karta hai to hathon ke zariye barqi ro nikal kar rigg jaan mein zakheera ho jati hai aur reerh ki haddi ko apni guzargah banatay hue jism ke poooray aasabi nizaam mein phail jati hai jis ke zariye aasabi nizaam ko tawanai millti hai .

## Peiron Ka Maseh Karna Ya Dhona

Jaissa ke hum bta chuke hain ke dimagh it-tila-aat qubool karta hai aur yeh it-tila-aat lehron ke zariye mutaqil hoti hain. Ittila ki har lehar aik wujood rakhti hai. Wujood ka matlab mutharrak rehna hai. Qanoon yeh hai ke roshni ho ya pani is ke liye bahao zurori hai aur bahao ke liye zurori hai ke is ka koi Mazhar banay aur woh kharch ho. Jab koi bandah paiir dhota hai to zayed roshiniyon ka hajhoom ( poison ) peeron ke zariye arth ( earth ) ho jata hai aur jism insani zahreeley madon se mehfooz rehta hai .

## Namaz Ada Karne Ka Sahih Tareeqa

Wudu karne ke baad nihayat aaraam da nashist se qibla rukh baith jayen. Teen dafaa duroood shareef صَلَّى اللَّهُ تَعَالَى عَلَى حَبِيبِهِ مُحَمَّدٍ وَآلِهِ وَسَلَّمَ parheen. Phir teen martaba astaghfar آسْتَغْفِرُ اللَّهَ رَبِّيْنِ مِنْ كُلِّ ذَنْبٍ وَأَتُوْبُ إِلَيْهِ cotesbach parh kar anken band kar len.

Aik minute, teen minute ya paanch minute jitna aap ko waqt mil jaye. Yeh tasawwur qaim karen ke mujhe Allah dekh raha hai. Is ke baad kharray ho kar niyat bandh len .

Namaz mein kharray hotay waqt is baat ka khayaal rakha jaye ke dono paiir aik dosray ke matawazi hon aur un ke darmain andazan chay inch ka faasla rahay. Namaz ke tamam arkaan mein reerh ki haddi seedhi rakhi jaye jabkay sir thora sa jhuka huwa ho. Nigah sajda ki jagah markooz rahay. Dono paiir aik jagah jamay rahan, hlaye jalaaye nah jayen. Douran qiyam Subhanak Allahumma سُبْحَانَكَ اللَّهُمَّ ke baad surah Fatiha aur quran pak ki ayatain allag allag alfaaz ada kar ke parheen. Alfaaz khud tavajja se sunen aur yeh dekhen ke aik aik lafz allag allag ada ho raha hai. Ziyada behtar aur munasib yeh hai ke un soorton ka tarjuma yaad kar len. Jo sortain aap ko hifz hain, arabi parhte waqt un ke trjme par bhi dheyaan den. Jab aap ki tavajja quran pak mein markooz ho jaye gi to aap gird o paish se be khabar ho jayen ge aur namaz mein yaksoi naseeb ho gi. Yahi woh yak soi hai jisay qiyam salaat ya Allah taala ke sath rabita kaha gaya hai .

## Arkaan Namaz Ki Scienci Tojihh

Niyat bandhnay aur qiyam salaat mein insani dimagh par kya asraat qaim hotay hain is ki Ilmi aur scienci tojihh yeh hai :

### Niyat Bandhna

Dimagh mein khrbon khaliye kaam karte hain aur khalion mein barqi ro daurti rehti hai. Is barqi ro ke zariye khayalat shaoor aur tehat al shaoor se guzarte rehtay hain, is se bohat ziyada lashavr mein. Dimagh mein khrbon khalion ki terhan khrbon khanaay bhi hotay hain. Dimagh ka aik khanah woh hai jis mein barqi ro photo layte rehti hai aur taqseem karti rehti hai. Yeh photo bohat hi ziyada tareek hota hai ya bohat ziyada chamak daarr. Aik dosra khanah hai jis mein kuch ahem baatein hoti hain. Un ahem baton mein woh baatein bhi hoti hain jin ko shaoor ne nazar andaaz kar diya hai aur jin ko hum Rohani salahiyat ka naam day satke hain. Namazi jab haath utha kar sir ke dono taraf kaanon ki jarr mein angothay rakh kar niyat bandhta hai to aik makhsoos

barqi ro nihayat bareek rigg ko apna condensor bana kar dimagh mein jati hai aur dimagh ke andar is khanaay ke khalion ( cells ) ko charge kar deti hai jis ko shaoor ne nazar andaaz kar diya tha. Yeh khaliye charge hotay hain to dimagh mein roshni ka aik جھمکا hota hai aur is jhamakey se tamam asaab mutasir ho kar is khanaay ki taraf mutwajjah ho jatay hain jis mein Rohani salahiyaten makhfi hain. Sath hi sath haath ke andar aik taiz barqi ro dimagh mein se mutaqil ho jati hai jab kaanon se haath hata kar naaf ke oopar allah o akbar keh kar bandhay jatay hain to hathon ke condensor se naaf ( zeli generator ) mein bijli ka zakheera ho jata hai. Zair naaf haath bandhnay ki soorat mein jinsi aaza jo nizaam barqi ka aik quwwat uzoo hain, ko taaqat millti hai taa ke noo insani ki nasal doosri no'on se mumtaz aur Musharraf rahay. Ab سُبْحَانَكَ اللَّهُمَّ parha jata hai. Jaisay hi yeh alfaaz ada hotay hain, rooh apni poori twanayyon ke sath sifaat Aliha mein jazb hojati hai aur poooray jismani nizaam mein Allah ki sifaat roshni ban kar sarayat kar jati hai. Jism ka rawan rawan Allah ki paki bayan karne mein mashgool ho jata hai .

Allah taala ka irshad hai :

وَأَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لِّرَايَتِهِ خَائِشًا مُّتَصَدِّيًّا عَمَّا مِنْ خَشْيَةِ اللَّهِ

Tarjuma :" agar hum utaartay yeh quran aik pahar par to too daikhta woh dab jata, phatt jata Allah ki khashiyat se." ( Parah ۲۸. Surah hashar, Ayat ۲۱ )

Aayat Muqaddisa ka mafhuum yeh hai ke namaz shuru karte hi anwaar Ellahi zakheera karne ki woh salahiyat peda ho jati hai jis ke pahar bhi muthammil nahi ho satke .

Subhanaka Allahumma ke baad jab namazi quran parhta hai to woh shaori tor par apni nifi kar deta hai aur quran ke Anwaar is ke samnay aa jatay hain. Woh is baat ka iqraar karta hai ke bay shak Allah ne mujhe is ka ahal banaya hai ke mein quran ke Anwaar se mstfiz ho sakta hon .

## Seenah Par Haath Bandhna

Khawateen niyat ke baad jab seenah par haath bandhti hain to dil ke andar sahet bakhsh hararat mutaqil hoti hai aur woh ghudood nashonuma paate hain jin ke oopar bachon ki ghiza ka inhisaar hai. Namaz qaim karne wali maaon ke doodh mein yeh taseer peda ho jati hai ke bachon ke andar barah e raast Anwaar ka zakheera hota rehta hai jis se un ke andar aisa patteren ( pattern ) ban jata hai jo bachon ke shaoor ko noorani banata hai. Aisay bachon mein Raza o tasleem ki kefiyat peda ho kar bachon mein khush rehne ki aadat daalti hai. Namazi maaon ke bachon ke andar geherai mein tafakkar karne aur lateef se lateef tar ma-ani pehnayan aur samajh boojh ki salahiyaten roshan ho jati hain .

## Ruku

jaissa ke hum bta chuke hain ke dimaghi khalion aur barqi ro se tamam asaab ka talluq hai. Tamam asaab par is ka assar parta hai. Yeh barqi ro kitney qisam ki hai, kitni tadaad par mushtamil hai, is ka shumaar kya hai, aadmi kisi zareya se gun nahi sakta. Albata yeh barqi ro dimaghi khalion se bahar aati hai aur phir dekhnay, chakhnay, soonghnay, sochnay, bolnay aur chone ki hɔs banati hai. Yeh barqi ro Umm al dimagh mein se chal kar reerh ki haddi ke haraam maghaz ( spinal cord ) se guzarti hui kamar ke aakhri joor mein daakhil ho kar poooray asaab mein taqseem ho jati hai aur yahi taqseem hawaas ban jati hai .

Namazi jab ruku mein jhukta hai to hsin ( senses ) bananay ka formula ulat jata hai yani hawaas barah e raast dimagh ke androoni rukh ke tabay ho jatay hain aur dimagh yak soo ho kar aik nuqta par apni laharen munakis karna shuru kar deta hai. Ruku ke baad jab namazi qiyam karta hai to dimagh ke andar ki roshniyan dobarah poooray asaab mein taqseem ho jati hain jis se ensaan saraapaa noor ban jata hai .

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مَثَلُ نُورٍ كِشْكُوْةٍ فِيهَا مِصْبَاحٌ فِي رُجَاحَةِ الْرُّجْجَةِ كَنَّهَا كَوْكَبٌ دُرْبِيْ يُوقَدُ مِنْ شَجَرَةٍ مُبَرَّكَةٍ زَيْتُونَةٍ لَا شَرْفِيَّةً وَ لَا غَرْبِيَّةً يَكَادُرِتُهَا يُبْصِي عَ وَلَوْلَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ مِنْ نُورٍ مَنْ يَشَاءُ وَ يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Tarjuma :" Allah noor hai asmano ka aur zameen ka, is ke noor ki misaal manind is taaq ke hai ke beech is ke chairag ho, woh chairag sheesha ke Qandil ke beech hai, woh Qandil sheesha ka goya ke chamakta tara hai, woh chairag roshan kya jata hai. Zaitoon ke mubarak darakht se ke nah mashriq ki taraf hai aur nah maghrib ki taraf hai. Nazdeek hai ke tail is ka roshan ho jaave aur agarchay is ko aag nah lagey, roshni oopar roshni ke, Allah jis ko chahta hai apne noor ki taraf raah dekhata hai aur Allah bayan karta hai misalein logon ke wastay, aur Allah har cheez ke sath jan-nay wala hai. ( surah noor. Aayat ٣٥ )

Ruku mein is qader jhuken ke sir aur reerh ki haddi matawazi rahay. Nigehain paiir ke angothon ke naakhun par markooz rahan. Haath dono ghutnon par is terhan rakhen ke tangon mein tanao rahay. Subhana Rabi Al Azeem teen baar, paanch baar ya saat baar keh kar is terhan kharray hon jaisay koi fouji attention ( attention ) hota hai . Ruku mein namazi haath ki unglie se jab ghutnon ko pokarta hai to hathelion aur unglie ke andar kaam karne wali bijli ghutnon mein jazb ho jati hai jis ki wajah se ghutnon ke andar sahet mand luaab barqarar rehta hai aur aisay log ghutnon aur joron mein dard se mehfooz rehtay hain .

## Sajda Aur Telepathy

Roshni aik laakh chhyasi hazaar do so byasi ( 186282 ) mil fi second ki raftaar se safar karti hai aur zameen ke gird aik second mein aath dafaa ghoom jati hai. Jab namazi sajda ki haalat mein zameen par sir rakhta hai to is ke dimagh ke andar ki roshniyon ka talluq zameen se mil jata hai aur zehan ki raftaar aik laakh chhyasi hazaar do byasi mil fi second ho jati hai. Doosri soorat yeh waqay hoti hai ke dimagh ke andar zayed khayalat peda karne wali bijli barah e raast zameen mein jazb ( earth ) ho jati hai aur bandah la shaori tor par kshsh○ saql ( gravity ) se azad ho jata hai aur is ka barah e raast talluq khalq○ kaayenaat se ho jata hai. Rohani quwaten is hadd taq bahaal ho jati hain ke aankhon ke samnay se parda hatt kar is ke samnay ghaib ki duniya aa jati hai .

Jab namazi fiza aur huwa ke andar se roshniyan laita huwa sir, naak, ghutnon, hathon aur peeron ki bees ungelian qibla rukh zameen se mila deta hai yani sjday mein chala jata hai to Jism aala ka khoon dimagh mein aa jata hai aur dimagh ko taghzia faraham karta hai. Keemiyai tabdeelian peda ho kar intqaal khayaal ( telepathy ) ki salahiyaten ujagar ho jati hain .

Sajda mein ankhon band kar len aur yeh tasawwur qaim karen ke aap Allah taala ke huzoor sajda raiz hain. Is tasawwur ko qaim karte hue Subhana Rabbi al aala teen baar, paanch baar ya saat baar parheen. Jab koi bandah Allah ke liye apni peshani zameen par rakh deta hai to kaayenaat is ke samnay sir bsjod ho jati hai aur Shams o Qamar is ke liye maskhar ho jatay hain .

## Jalsa

Jalsa mein nigah sajda ki jagah qaim rakhen aur itminan se itni der bathain jitni der mein سُبْحَانَ رَبِّ الْأَعْلَى kam se kam teen baar parha ja sakta hai .

Dono sjday ada kar ke thehr thehr kar التحيات parheen aur sath sath maienay par bhi ghhor karte jayen .

## Salam

Salam aleikum warahmat ullah ( salamti ho tum par aur Allah ki rehmat ) ke alfaaz yeh saabit karte hain ke namazi ke sath doosri marwai makhlooq bhi namaz mein shareek hai jis ko salam kya ja raha hai .

Salam phertey waqt yeh tasawwur hona chahiye ke hamaray sath jaanat aur firshton ne bhi namaz ada ki hai .

## Dua Mangnay Ka Tareeqa

Khaaliq kon o makan Allah rab ulizzat farmatay hain :

" mujh se dua manga karo, mein tumhari dua qubool karoон ga. Bay shak jo log meri ibadat se roo gardani karte hain woh zurori zaleel o khawar ho kar jahannum mein daakhil hunge"

nabi kareem aleh salatvalslam ka irshad graami hai :

" tum mein se jis shakhs ko dua mangnay ki tofeq mil gayi to yun samjhoo goya is ke oopar rehmat ke darwazay khil gaye."

" dua ke siwa koi cheez taqdeer ke faisly mein tarmeem nahi kara sakti aur neki ke siwa koi cheez Umar ko nahi barhati."

" dua ibadat ka maghaz hai, momin ka hathyaar hai, deen ka sutoon hai aur aasman o zameen ka noor hai."

Namaz ke baad dua karte waqt is baat ka muraqba ( tasawwur qaim ) karen ke mein arsh ke neechay apne khaaliq ke agay haath phelaaye hue hon jo itna bara aur azeem hai ke agar is se rozana aik laakh khuwaishe bhi ki jayen to woh inhen poori karne par qudrat rakhta hai. Jab taq dil mutmaen nah ho dua karte rahan. Duaon ko baar baar dohranay se dil mein gudaaz peda hota hai. Aisa gudaaz jo aankhon ke rastay beh nikalta hai aur Allah rab ulizzat ko apne bundon ke ans oo bohat Aziz hain .

# Namaz Mein Rakaato Ki Tadaad

AUQAAT NAMAZ	SUNNAT QABAL FARZ	FARZ	SUNNAT BAD FARZ	NAWAFIL MEEZAN
FAJR	2mokada	2	-----	4
ZOHR	4mokada	4	2mokada	2 12
ASR	4Gharmokada	4	-----	8
MAGHRIB	-----	3	2mokada	2 7
ISHAA	4mokada	4	2mokada 3witrwajib	2qabalwitr 17 2badmein
JUMA	4mokada	2	4mokada 4Gharmokada	2 14

## Auqaat Namaz Mein Taayun Ki Ahmiyat O Hikmat

### Fajar Ki Namaz

Pas Allah ki tasbeeh bayan karo Sooraj niklny se pehlay aur Sooraj ghuroob honay se pehlay aur raat honay par aur din ke kinaroon par ( al quran ) insani zindagi ka talluq muzhariati duniya aur jismani aaza se hai. Jismani aaza ko taaqat pohanchanay ke liye ensaan aisay kaam karta hai jis se is ko muzhariati duniya ka aaraam o asayish muhayya ho. Allah taala ne din ko ksb muaash ke liye banaya hai. Taa ke bandah muqrara auqaat mein mehnat mazdoori se jismani takazay pooray kar ke zindagi ke mah o saal aaraam o asayish se guzaray. Fajar ki namaz ada karna darasal is baat ka iqraar karna hai ke Allah taala ne hamein neend se jo Aadhi mout hai aqal o shaor ke sath beedar kya aur hamein is qabil banaya ke hum apne jismani taqazoon ko poora karne ke liye jad-o-jehad aur koshish karen. Fajar ki namaz ada karne mein jahan Allah taala ke shukar ki adaigi hai wahan zehan ko is taraf mutwajjah karna bhi hai ke Allah taala Razzaq hai. Is ne hi hamaray liye wasail peda kiye hain aur hamein itni qowat ataa ki hai ke hum Allah ki zameen par apna rizaq talaash karen aur ba izzat zindagi guzaraian. Is ke ilawa jismani aur Rohani tor par jo fawaid haasil hotay hain woh yeh hain ke sahet mand shu-aon se hamaray andar taaqat aur anrji ( energy ) peda hoti hai, aisi taaqat aur anrji jo tamam mojoodaat ko mutharrak rakhnay ke liye aik azeem qowat aur taaqat hai. Un shu-aon ke andar woh tamam hayateen ( vitamin ) waafar miqdaar mein mojood hotay hain jo zindagi ko barqarar rakhnay mein ahem kirdaar injam dete hain .

Namazi jab ghar ki chaardewaari aur band kamron se nikal kar khuli huwa aur saaf roshni mein aata hai to is ko saans lainay ke liye saaf fiza tuyassar aati hai. Fiza aur huwa saaf ho to tandrusti qaim rehti hai. Khawateen ke liye ghar ke aangan aur mardon ke liye masjiden taaza huwa aur roshni faraham karti hain. Zindagi ko qaim rakhnay ke liye bunyadi cheezon mein saaf huwa aur roshni ko bohat ziyada ahmiyat haasil hai. Agar aadmi kuch arsa huwa aur roshni se mahroom rahay to is ki jaan ko terhan terhan ke rog lag jatay hain aur woh bil akhir diq aur siil jaisi khatarnaak bimarion mein mutbala ho jata hai. Fajar ki namaz qudrat ka faizan e aam hai ke aadmi is programme par amal kar ke baghair kisi khaas jad-o-jehad ke taaza huwa aur roshni se mstfiz hota rehta hai aur mutaddi bimarion se mehfooz rehta hai. Subah saweray parindon ke tarane, chiryon ki choo choo, chopaiyon ka kharaman kharaman mastana waar zameen par chalna is baat ka izhaar hai ke woh sab Allah ki tasbeeh bayan karte hain aur is baat ka shukar ada karte hain ke Allah taala ne inhen rizaq talaash karne ke liye az sar-e no anrji aur qowat ataa ki hai .

Fajar ki namaz ada karne wala bandah doosri tamam makhlooq ke sath jab ibadat aur tasbeeh mein mashgool hota hai to duniya ka poora mahol masfi, mujla aur pur noor

ho jata hai aur mahol ki is pakeezgi se ensaan ko Rohani aur jismani sahet naseeb hoti hai .

## Zahar Ki Namaz

Subah se dopehar taq aadmi apni muaash ke husool ya zindagi ko qaim rakhnay ke liye khord o nosh ke intizam mein laga rehta hai. Asaab thak jatay hain aur jism nidhaal ho jata hai. Jismani taqazoon ke liye kaam poora karne ke baad jab aadmi wudu karta hai to is ke oopar se thakan daur ho jati hai. Aur phir jab woh namaz qaim karta hai to is ko Rohani ghiza faraham hoti hai aur is ke oopar suroor o Kaif ki aik duniya roshan ho jati hai .

Sooraj ki tamazat khatam ho kar jab zawaal shuru hota hai to zameen ke andar se aik gas kharij hoti hai. Yeh gas is qader zahrili hoti hai ke agar aadmi ke oopar assar andaaz ho jaye to woh qisam qisam ki bimarion mein mutbala ho jata hai. Dimaghi nizaam is hadd taq darham barham ho sakta hai ke is ke oopar aik pagal aadmi ka gumaan hota hai. Jab koi bandah zehni tor par ibadat mein mashgool ho jata hai to usay namaz ki noorani laharen is نیوناک gas se mehfooz rakhti hain. Un noorani lehron se yeh zahrili gas be assar ho jati hai .

## Asar Ki Namaz

Zameen do terhan chal rahi hai. Aik gardish hai mehwari aur doosri tolani. Zawaal ke baad zameen ki gardish mein kami waqay ho jati hai aur phir rafta rafta yeh gardish kam hoti chali jati hai. Asar ke waqt taq yeh gardish itni kam ho jati hai ke hawaas ke oopar dabao parney lagta hai. Ensaan, hewan, charind, parind sab ke oopar din ke hawaas ke bajaye raat ke hawaas ka darwaaza khilna shuru ho jata hai aur shaoor maghloob honay lagta hai .

Har Zee feham ensaan is baat ko mehsoos karta hai ke asar ke waqt is ke oopar aisi kefiyat taari hoti hai jis ko woh takan aur azmhlal ka naam deta hai. Yeh takan aur azmhlal shaori hawaas par la shaori hawaas ki girift ka nateejahota hai. Asar ki namaz shaoor ko is hadd taq muzamahil honay se rokk deti hai jis se dimagh par kharab asraat muratab hon. Wudu aur asar ki namaz qaim karne walay bande ke shaoor mein itni taaqat aa jati hai ke woh la shaori nizaam ko aasani se qubool kar laita hai aur apni rooh se qareeb ho jata hai. Dimagh Rohani تحریکات qubool karne ke liye tayyar ho jata hai .

## Maghrib Ki Namaz

Aadmi bilfail is baat ka shukar ada karta hai ke usay Allah taala ne rizaq ataa farmaya. Aisa ghar aur behtareen Rafiqahayaat ataa ki jis ne is ki aur is ke bachon ki ghizai zaroriat poori kee. Shukar ke jazbaat se woh masroor aur khush o Khurram aur

purkef ho jata hai. Is ke andar khaaliq kaayenaat ki woh sifaat mutharrak ho jati hain jin ke zariye kaayenaat ki takhleeq hui hai .

Jab woh apne ghar walon ke sath pur sukoon zehan se mehv guftagu hota hai to is ke andar ki roshniyan bachon mein barah e raast muttaqil hoti hain aur un roshiniyon se aulaad ke dil mein maa baap ka ehtram aur Waqar qaim hota hai. Bachay ghair iraadi tor par maa baap ki aadato ko taizi ke sath apne andar jazb karte hain aur un ke andar maa baap ki Hamiyat o ishhq ka jazba peda hota hai. Mukhtasir yeh ke maghrib ki namaz sahih tor par aur pabandi ke sath ada karne walay bande ki aulaad Saadat mand hoti hai aur maa baap ki khidmat karti hai .

## Esha Ki Namaz

Esha ki namaz ghaib se muta-arif honay aur Allah taala ka Urfan haasil karne ka aik khusoosi programme hai kyunkay esha ke waqt aadmi ke hawaas mein daakhil ho jata hai. Yahi wajah hai ke Rohani taleem o tarbiyat ke asbaq aur Adrad o wazaif esha ki namaz ke baad poooray kiye jatay hain. Is liye ke jab aadmi raat ke hawaas mein hota hai to woh la shaori aur Rohani tor par ghaib ki duniya se qareeb aur bohat qareeb ho jata hai aur is ki duayen qubool kar li jati hain. Esha ki namaz is Nemat ka shukriya hai ke Allah taala ne usay baydaari ke hawaas se nijaat ataa farma kar woh zindagi ataa farma di hai jo nafarmani ke irtikaab se pehlay jannat mein aadam aleh salam ko haasil thi. Yahi woh hawaas hain jin mein aadmi khawab daikhta hai aur khawab ke zariye is ke oopar masail, mushkilaat aur bimarion se mehfooz rehne ka inkishaaf hota hai. Khawab ki tabeer se woh mustaqbil mein paish anay wali musibaton se mehfooz o Mamoon rehta hai. Esha ki namaz ada karne ke baad sonay walay bande ki poori raat la shaori tor par ibadat mein guzarti hai aur is ke oopar Allah ki rehmat nazil hoti rehti hai. Aisay bande ke khawab sachey aur basharat par mabni hotay hain . Khawab hamari zindagi ka nisf hissa hai aur hamein batata hai ke ensaan ke andar aisay hawaas bhi kaam karte hain jin ke zariye ensaan ke oopar ghaib ka inkishaaf ho jata hai .

Khawab aur khawab ke hawaas mein hum time aur space ke haath mein khilona nahi hain balkay time aur space hamaray liye khilona banay hue hain. Khawab mein chunkay space aur time ( Zamaniyat aur makaniyat) ki jakar bndyan nahi hain is liye hum khawab mein un halaat ka mushahida karte hain jo Zaman aur makaan se Mawrah hain aur hamara yeh mushahida sab ka sab ghaib aur mustaqbil ki nishandahi karta hai .

Aasmani sahayef aur quran pak mein mustaqbil ki nishandahi karne walay khawaboon ka aik silsila hai jo noo insani ko tafakur ki dawat deta hai. Quran pak ke irshad ke mutabiq khawab mein ghaib ka inkishaaf sirf anbiya-e karaam allahum salam ke liye hi makhsoos nahi hai balkay har ensaan Allah ke is qanoon se Faiz yab hai .

Tareekh ke safhaat mein aisay kitney hi khawaboon ka tazkara milta hai jo mustaqbil ke aaina daaR hue hain. Khawaboon mein sirf khawab dekhna walay ke mustaqbil ka inkishaaf hi nahi hota balkay baaz auqaat yeh khawab pooray muashra par bhi assar andaaz hotay hain .

Surah Yousuf mein mustaqbil ke aaina daaR khawaboon ka tazkara is terhan hai : "yousuf ne kaha, ae mere baap! Mein ne khawab mein dekha hai ke gayarah setaaray hain aur Sooraj aur chaand hain. Mein ne dekha ke yeh sab mujhe sajda kar rahay hain."

hazrat yousuf ke waalid hazrat yaqoob ne farmaya :

" mere betay! Is khawab ka tazkara apne bhaiyon ke samnay nah karna" ( al quran )

khawab ki tabeer mein yeh baat un ke samnay aa gayi thi ke yousuf ke bhai un ke jani dushman ho jayen ge .

Hazrat yousuf zindan misar mein qaid they. Do qaidyoun ne jin mein aik badshah ka saqi tha aur dosra bawarchi aur woh badshah ko zeher dainay ki saazish mein pakdae gaye they. Hazrat yousuf ko apne khawab sunaye .

Aik ne bataya. "mein ne khawab dekha hai ke angoor nichor raha hon."

dosray ne kaha. "mein ne yeh dekha hai ke sir par rotian uthaiye hue hon aur parinday usay kha rahay hain."

Hazrat yousuf ne un khawaboon ki tabeer mein farmaya :

" angoor nichornay wala buri ho jaye ga aur usay phir se saqi giri saump di jaye gi. Aur dosra suli par charha diya jaye ga aur is ka gosht Murdaar Khor janwar khayenge"

Aziz misar ne tamam drbaryon ko jama kar ke kaha :

" mein ne khawab mein dekha hai ke saat mouti tazi ghaein hain, inhen saat dubli ghaein nigal rahi hain aur saat balen hari hain aur saat sookhi." ( quran )

Badshah ke darbaar mein mojood logon ne is khawab ko badshah ki pareshan khayaali ka Mazhar qarar diya. Lekin hazrat yousuf ne is khawab ki tabeer mein farmaya " saat baras lagataar khaiti karte raho ge. Un saat barson mein ghalla ki farawani ho gi aur is ke baad saat baras museebat ke ayen ge aur sakht qeht par jaye ga. Aik dana bhi bahar se nahi aeye ga. Un saat saloon mein wohi ghalla kaam aeye ga jo pehlay saat saloon mein zakheera kar liya jaye ga" ( quran )

Ghhor talab baat yeh hai ke quran kareem mein bayan kardah un khawaboon mein aik khawab paighambar ka hai aur teen aam insanon ke khawab hain .

## Khawab Mein Paish Goyyan

Hazrat imam rabbani mujaddad alif sani rehmat Allah aleh ki wiladat se pehlay un ke waalid bzrgwar ne khawab mein dekha ke duniya mein andhera chaaya huwa hai. Suar aur bandar logon ko halaak kar rahay hain. Yakayak un ke seenay se noor ki aik shua niklee aur fiza mein phail gayi. Is noorani fiza mein se aik takhat zahir sun-hwa. Is takhat par 1 shakhs betha hai aur is ke samnay zaalmon aur mulhidon ko zibah kya ja raha hai aur koi buland aawaz se pukaar raha hai “ haq aaya aur baatil mit gaya aur baatil ke muqaddar mein mit jana hi hai”.

Tabeer yeh batayi gayi ke aap ke yahan aik larka peda ho ga. Is ke zariye haq ka bol baala ho ga aur kufar o al-haad ka khtama ho jaye ga .

Taaj al aulia Hazrat Baba Taaj Aldeen Nagpuri Rehmat Allah Aleh ki walida Majida ne hazrat baba sahib ki paidaiesh se qabal khawab mein dekha ke aik maidan hai aur is maidan ke andar hazaron shehar abad hain. Sardi ka mausam hai, chodhween raat hai. Har shakhs chandni ke husn se sarshar aur purkef hai, hazrat ki walida ne dekha ke chaand aasman se toota aur un ki goad mein aa gaya .

Haroon alrshid ki malka Zubaida ka khawab bhi qabal ghhor hai. Malka ne apne betay Mamoon alrshid ki paidaiesh ki raat khawab dekha ke chaar aurton ne nomolood ko kafan mein lapetna shuru kar diya. Yeh kaam karte waqt aik aurat ne doosri se kaha “kam Umar , sang dil, badkhu badshah.” doosri ne kaha. “badchalan, zalim, nasamajh aur fuzool kharch farmaa rava” teesri ne kaha. “be wafa, kam aqal, gunah gaar aur na tajarba car hkmran.” chothi ne kaha. “dhoka baz, ayaash aur maghrour Tajdar .”

Tareekh Shahid hai ke halaat aur waqeat isi terhan paish aeye jis terhan khawab mein nishandahi ki gayi thi .

Mandarja baala bayan kardah hazaron mein se chand khawab hain jo hamein is tafakur ki dawat dete hain ke khawab hamari zindagi ka isi terhan hissa hai jis terhan baydaari hai .

## Tahajud Ki Namaz

Kuch waqfa neend lainay ke baad aadmi beedar ho jaye to is ka shaoor is qabil ho jata hai ke woh ghaibi تحریکات ko aasani se qubool kar laita hai. Fajar ki namaz Allah taala ke sath rabita qaim karne ki pehli seerhi hai aur Tahajud ki namaz khaaliq kaayenaat se qareeb honay ki aakhri seerhi hai. Yahi soorat salatmairaaj al-momineen hai. Tahajud ki نفیلیں ada karne wala bandah asmano ki sair karta hai, firhton aur jaanat ki duniya is ke samnay aa jati hai. Tahajud ki namaz aik programme hai is baat ke liye

ke ensaan apne khaaliq ko jaan le, pehchan le aur is se qareeb ho jaye . Tahajud ki naflein qurb Ellahi ka sab se ziyada muasar zareya hain. Allah taala ne apne habib sale Allah aleh o slim ke zariye basharat di hai ke jab bandah nawafil ke zariye mera taqarab chahta hai, mein is ke haath ban jata hon ke woh mujh se pokarta, mujh se chalta aur mujh se daikhta hai. Rasool Allah sale Allah aleh o slim ne Tahajud ki naflein farz namazon ki terhan ada farmai hain .

## Namaz E Jumma

Jummay ki namaz aik ijtimai programme hai taa ke musalman ijtimai tor par aapas mein bhai charah qaim kar ke aik dosray ke kaam aa saken aur ijtimai masail se waqfiyat haasil kar ke un ke tadaruk ki koshish karen. Barron ko dekh kar bachon ke oopar yeh ta-assur qaim ho ke har musalman agarchay shakal o soorat ke aitbaar se allag allag nazar aata hai lekin fi al waqea sab aik hi zanjeer ki kadiyaa hain aur islam aik mazboot rassi hai jis ko muttahid aur baahum dagar mil kar hum sab pakdae hue hain. Hum kandhay se kandha mila kar aik hi saf mein is liye kharray hain ke hamaray andar koi ikhtilaaf nahi hai .

Jummay ki namaz farz namazon ki terhan har Aqil o baaligh mard par farz hai. Jummay mein kal chodan rkatin hain. Is ka wohi waqt hai jo Zahar ki namaz ke liye mutayyan kya gaya hai .

Namaz jummay bemaar, teamardat, nabina, aurat, bachay, musafir aur mazoor par farz nahi hai. Lekin un sab par Zahar ki namaz farz hai. Jummay ki namaz ada karne se mazoor logon par Zahar ki namaz farz hai. Agar kisi wajah se jummay chhuut jaye to qaza mein Zahar ada ki jati hai .

## Namaz Aur Jismani Sahet

Varzishen nah sirf androoni aaza maslan dil, gurday, jigar, phephray, dimagh, anton, maida, reerh ki haddi, gardan, seenah aur tamam aqsam ke ghudoood ( glands ) ki nashonuma karti hain balkay jism ko bhi sadool aur khobsorat banati hain. Yahan taq ke kuch varzishen aisi bhi hain jin se Umar mein izafah ho jata hai. Aisi varzishen bhi hain jin ke zariye aadmi ghair mamooli taaqat ka maalik ban jata hai. Aur aisi bhi hain jin se chehray ke naqsh o nigaar khobsorat aur Hussain nazar anay lagtay hain. Barri Umar ka aadmi har werzish nahi kar sakta. Lekin namaz aik aisa amal hai jis par bandah aasani ke sath amal pera ho sakta hai. Umar ke sath sath aadmi ki ( veins ), shareyanien ( arteries ) aur azlaat ki taaqat kam ho jati hai aur un ke andar aisay maday peda ho jataj hain. Jin ki wajah se be shumaar amraaz la-haq honay lagtay hain maslan gathia, arq alnisaa, amraaz qalb, high blood pressure aur be shumaar dosray dimaghi amraaz. Un beshumar bimarion se nijaat panay ke liye namaz hamaray liye qudrat ka aik behtareen ilaaj hai .

Werzish ka yeh asal usool hai ke agar aap kisi vareed, shariyan ya kisi aur makhsoos uzoo ki sakhti door karna chahtay hain to sab se pehlay jism ko bilkul dheela chore dijiye. Phir is hissa jism mein tanaao peda kijiyej aur kuch der tanaao ki haalat barqarar rakhnay ke baad jism ko dheela chore dijiye. Mahireen werzish ne werzish ke usool o zawabit aur werzish ke liye nashistain bhi mutayyan ki hain. Allag allag amraaz ke liye allag allag nashist ya aasen hain maslan reerh ki haddi ke marz ko rafa karne ke liye aik allag andaaz se nashist hai aur dil ki takleef se nijaat panay ke liye dosra andaz nashist hai. Koi gurdon ka mareez hai to is ke liye aisa tareeqa tajweez kya jaye ga jis se gurday sahet mand ho jayen .

Hum yeh baat jaan chuke hain ke hamaray pyare Nabi s.a.w. ne namaz ada karne ke tareeqay mein woh sab samo diya hai jis ki noo insani ko zaroorat hai khuwa woh zehni yaksoi ho, alaam o masaaib se nijaat paana ho, ghaib ki duniya mein safar ho, Allah taala ka Urfan haasil karna ho ya jismani sahet ho. Namaz majmoa Awsaf o kamaal hai. Aayye! Talaash karen ke namaz aur hamari sahet ka aapas mein kya talluq hai ?

## High Blood Pressure Ka Ilaaj

Salaat qaim karne ke liye hum sab se pehlay wudu ka ihtimaam karte hain. Wudu ke douran jab hum apna chehra aur کہنیوں taq haath dhotay hain, peeron aur sir ka maseh

karte hain to hamaray andar dornay walay khoon ko aik nai zindagi millti hai. Jis se hamein sukoon milta hai. Is taskeen se hamara sara aasabi nizaam mutasir hota hai. Pur sukoon asaab se dimagh ko aaraam milta hai. Azaye Raeesa , sir, phephray, dil aur jigar waghera ki karkardagi bahaal hoti hai. High blood pressure kam ho kar normal ho jata hai. Chehray par ronaqe aur hathon mein ranayi aur khoubshurti aa jati hai. Wudu karne se asaab ka dheela pan khatam ho jata hai. Ankhon p̄orkshsh ho jati hain. Susti aur kahili daur ho jati hai. Aap kabhi bhi tajurbah kar satke hain. High blood pressure ke mareez ko wudu karayen. Blood pressure kam ho jaye ga .

## Gathia Ka Ilaaj

Jab hum wudu karne ke baad namaz ke liye kharray hotay hain to pehlay hamara jism dheela hota hai lekin jab namaz ki niyat ke liye haath uthatay hain to qudrati tor par jism mein tanao peda ho jata hai. Is haalat mein aadmi ke oopar se safli jazbaat ka zor toot jata hai. Seedhay kharray honay mein Umm al dimagh se roshniyan chal kar reerh ki haddi se hoti hui poooray asaab mein phail jati hain. Yeh baat sab jantay hain ke jismani sahet ke liye reerh ki haddi ko aik mumtaz maqam haasil hai aur umdah sahet ka dar-o-madar reerh ki haddi ki lachak par hai . Namaz mein qiyam karna, ghutnon, takhnon aur peeron se oopar pindliyon, panjoo aur haath ke joron ko quwwat karta hai. Gathia ke dard ko khatam karta hai lekin shart yeh hai ke jism seedha rahay aur tangon mein khham waqay nah ho .

## Jigar Ke Amraaz

Jhuk kar ruku mein dono haath is terhan ghutnon par rakhay jayen ke kamar bilkul seedhi rahay aur ghatney jhuke hue nah hon. Is amal se maiday ko qowat pahunchti hai, nizam hazem durust hota hai, qabz daur hota hai, maiday ki doosri kharabian neez anton aur pait ke azlaat ka dheela pan khatam ho jata hai. Ruku ka amal jigar aur gurdon ke af-aal ko durust karta hai. Is amal se kamar aur pait ki charbi kam ho jati hai. Khoon ka douran taiz ho jata hai. Chunkay dil aur sir aik seedh mein ho jatay hain is liye dil ke liye khoon ko sir ki taraf pump ( pump ) karne mein aasani ho jati hai aur is terhan dil ka kaam kam ho jata hai aur usay aaraam milta hai jis se daal maghi salahiyaten aōjagr honay lagti hain .

Agar tasbeeh Subhana Rabi Al Azeem par ghhor kar ke teen se saat baar taq parhi jaye to muraqba ki si kefiyat peda honay lagti hai. Douran ruku haath chunkay neechay ki taraf hotay hain is liye kaandhon se le kar haath ki unglie taq poooray hissay ki werzish ho jati hai jis se baazu ke pathay ( muscles ) taaqatwar ho jatay hain aur jo fasid maday burhapay ki wajah se joron mein jama hotay hain, az khud kharij ho jatay hain .

## Pait Kam Karne Ke Liye

Ruku ke baad seedhay kharray ho kar hum sjday mein jatay hain. Sjday mein jany se pehlay haath zameen par rakhay jatay hain. Yeh amal reerh ki haddi ko mazboot aur lachak daaR banata hai aur khawateen ke androoni asaab ko taqwiyat bakhshta hai. Agar ruku ke baad sjday mein jany ki haalat mein jaldi nah ki jaye to yeh androoni jismani aaza ke liye aik Nemat ghair mtrqb\_h werzish saabit hoti hai . Sajda ki haalat aik werzish hai jo ranon ke zayed gosht ko ghatati hai aur joron ko kholti hai. Agar kullho ke joron mein khushki aa jaye ya chiknai kam ho jaye to is amal se yeh kami poori ho jati hai aur barha huwa pait kam ho jata hai. Mutanasib pait se jism sadool aur khobsorat lagta hai .

## Ulcer Ka Ilaaj

Jin logon ke maiday mein jalan rehti hai aur zakham ( ulcer ) hota hai. Sahih sjday ke amal se yeh marz khatam ho jata hai. Sajda mein peshani zameen par rakhi jati hai. Is amal se dimagh zameen ke andar dornay wali barqi ro se barah e raast hum rishta ho jata hai aur dimagh ki taaqat mein kayi gunna izafah ho jata hai .

## Jumla Dimaghi Amraaz

Khashoo o Khazoo ke sath der taq sajda karna dimaghi amraaz ka ilaaj hai. Dimagh apni zaroorat ke mutabiq khoon se zurori ajzaa haasil kar ke fasid madon ko khoon ke zariye gurdon ko wapas bhaij deta hai taa ke gurday inhen pishaab ki shakal mein bahar nikaal den. Sajda se uthte waqt is baat ka khaas khayaal rakha jaye ke sir jhuka huwa ho aur baazu seedhay rahan. Aur un mein qadray tanao ho. Utthe waqt Raan par hatheliyan bhi rakhen. Kamar ko kub ki terhan oopar utthayen aur aahista se kharray ho jayen ya baith jayen .

## Chehra Par Jhuriyan

Reerh ki haddi mein haraam maghaz bijli ka aik aisa taar hai jis ke zariye poooray jism ko hayaat millti hai. Sajda karne se khoon ka bahao jism ke oopri hisson ki taraf ho jata hai jis se anken, daant aur poora chehra sairaab hota rehta hai aur rukhsaaro par se jhuriyan daur ho jati hain, yad dasht sahib kaam karti hai, feham o firasat mein izafah ho jata hai. Aadmi ke andar tafakur karne ki aadat par jati hai. Burhapa der taq nahi aata. So saal ki Umar taq bhi aadmi chalta phirta rehta hai aur is ke andar aik barqi ro daurti rehti hai jo asaab ko taqwiyat pohanchanay ka sabab banti hai. Sahih

tareeqon par sajda karne se bandah nazla, saqal samaat aur sir dard jaisi tklifon se nijaat mil jati hai .

## **Jinsi Amraaz**

Dono sajdona ke darmain baithna ( jalsa ) ghutnon aur pindliyon ko mazboot banata hai. Is ke ilawa ranon mein jo pathay Allah taala ne nasal kashi ke liye banaye hain un ko aik khaas qowat ataa karta hai jis se mardana aur zanana kmzoryan daur ho jati hain taa ke ensaan ki naslen dimaghi aur jismani aitbaar se sayhat mand peda hon .

## **Seeneh Ke Amraaz**

Namaz ke ekhtataam par hum salam phertey hain. Gardan phairnay ke amal se gardan ke azlaat ko taaqat millti hai aur woh amraaz jin ka talluq un azlaat se hai, la-haq nahi hotay aur ensaan hashash bashaash aur tawana rehta hai neez seenah aur hansali ka dheela pan khatam ho jata hai, seenah chaura aur bara ho jata hai. En sab warzishon ka faida is waqt pohanchana hai jab hum namaz poori tavajja aur dil jamee aur is ke poooray aadaab ke sath ada karen aur jald baazi se kaam nah len .

## Chay Kalme

### Pehla Kalma Tayyab

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Allah ke siwa koi ibadat ke Laiq nahi Mohammad ( sale Allah aleh o slim ) Allah ke rasool hain .

### Dosra Kalma Shahadat

أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهُدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Mein gawahi deta hon ke Allah ke siwa koi ibadat ke Laiq nahi woh akela hai, nahi shareek koi is ka aur gawahi deta hon ke Mohammad ( sale Allah aleh o slim ) Allah ke bande aur is ke rasool hain .

### Teesra Kalma Tamjeed

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ  
الْعَظِيمِ

Paki Allah ke liye hai aur tamam tareef Allah ke liye hai aur Allah ke siwa koi ibadat ke Laiq nahi aur Allah hi bara hai taaqat aur qowat Allah hi ki taraf se. ( jo ) barri shaan aur Azmat ka maalik hai .

### Choutha Kalma Toheed

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْمِلُ وَيُمْلِئُ وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا  
أَبَدًا ذُو الْجَلَالِ وَالْإِكْرَامِ يَبْدِئُ الْخَيْرَ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Allah ke siwa koi ibadat ke Laiq nahi, woh aik hai, is ka koi saajhi nahi, isi ki ( kul kaayenaat par ) badshahi hai aur isi ke liye har qisam ki tareef hai, zindagi aur mout

isi ke haath mein hai avroh ( aisa ) zindah hai jisay kabhi bhi mo t- nahi, Azmat ka maliq aur buzurgi wala hai, har terhan ki kher isi ke qabzay mein hai aur woh har cheez par Qadir hai .

## Panchawan Kalma

أَسْتَغْفِرُ اللَّهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ أَذْنَبْتُهُ عَمَدًا أَوْ حَطَّاً سِرًا أَوْ عَلَانِيَةً وَأَتُوبُ إِلَيْهِ مِنَ الذَّنْبِ  
الَّذِي أَعْلَمُ وَمِنَ الذَّنْبِ الَّذِي لَا أَعْلَمُ إِنَّكَ أَنْتَ عَلَامُ الْغُيُوبِ وَسَتَارُ الْعُيُوبِ وَغَفَارُ الذُّنُوبِ  
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Mein Allah se maffi mangta hon jo mera parvardigaar hai har gunah se jo mein ne kya jaan boojh kar ya bhool kar, darparda ya khullam khula aur mein to bah karta hon is ke huzoor is gunah se jo mujhe maloom hai aur is gunah se jo mujhe maloom nahi bay shak ghaib ki batain tujhy hi khoob maloom hain aur too hi bara ڈھانکتے عیيون ka aur gunaaho se bohat maffi bakhshay wala hai aur gunaaho se bachney ki taaqat aur naik karne ki qowat Allah hi ki taraf se hai jo aliiiii shaan aur Azmat wala hai .

## Chhata Kalma Radd Kufar

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ وَأَسْتَغْفِرُكَ لِمَا لَا أَوْلُمُ بِهِ  
تُبْتُ عَنْهُ وَتَبَرَّأْتُ مِنَ الْكُفُرِ وَالشِّرْكِ وَالْكِنْدِبِ وَالْغِبَةِ وَالْبِدْعَةِ وَالنَّمِيَّةِ وَالْفَوَاحِشِ  
وَالْبُهْتَانِ وَالْمُعَاصِي كُلِّهَا وَأَسْلَمْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مَحَمَّدُ رَسُولُ اللَّهِ

Ae Allah ! Mein teri panah mangta hon kisi ko tera shareek bananay ke gunah se, agar yeh gunah mujh se jaan boojh kar huwa ho aur mein tujh se mughfirat chahta hon is gunah se jo ( la ilmi mein huwa ) ho, mein ne is gunah se tauba ki aur beazaar huwa kufar aur shirk aur jhoot aur gheebat aur bidat aur bud goi aur be hiyai aur bohtan aur deegar tamam gunaaho se aur farmabardari ikhtiyar ki aur mein kehta hon Allah ke siwa koi ibadat ke Laiq nahi Mohammad ( صلعم ) Allah ke rasool hain .

## Imaan e Mufasil

أَمْنَتُ بِاللَّهِ وَمَلَكَتِهِ وُكْتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى  
وَالْبَعْثَ بَعْدَ الْمَوْتِ

Mein imaan laya Allah par aur is ke firshon aur is ki kitabon aur is ke rasoolon aur yom aakhir ( qayamat ) par aur imaan laya is baat par ke bhalai aur buraee Allah hi ki janib se hai aur imaan laya is baat par ke marnay ke baad zindah hona hai .

## Imaan e Mujamil

أَمْنَتُ بِاللَّهِ كَمَا هُوَ بِاسْمَاءِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ إِقْرَارًا بِاللِّسَانِ وَتَصْدِيقًا  
بِالْقَلْبِ

Mein imaan laya Allah par jaissa ke woh hai apne naamon aur apni sifaton ke sath aur mein ne qubool kiye is ke saaray ehkaam is ka mujhe zabaan se iqraar aur dil se ( is ki sadaqat ka ) yaqeen hai .

## Azaan

اللَّهُ أَكْبَرُ O اللَّهُ أَكْبَرُ O اللَّهُ أَكْبَرُ

Allah bohat bara hai. Allah bohat bara hai. Allah bohat bara hai. Allah bohat bara hai .

أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ O أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ

mein gawahi deta hon ke Allah ke siwa koi mabood nahi. Mein gawahi deta hon ke  
Allah ke siwa koi mabood nahi .

أَشْهُدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ O أَشْهُدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Mein gawahi deta hon ke Muhammad S.A.Wasalam Allah ke rasool hain. Mein  
gawahi deta hon ke Muhammad S.A.Wasalam Allah ke rasool hain .

حَيٌّ عَلَى الصَّلَاةِ O حَيٌّ عَلَى الصَّلَاةِ O حَيٌّ عَلَى الْفَلَاحِ O

Aao namaz ki taraf. Aao namaz ki taraf. Aao kamyabi ki taraf. Aao kamyabi ki taraf .

اللَّهُ أَكْبَرُ O اللَّهُ أَكْبَرُ O اللَّهُ أَكْبَرُ

Allah bohat bara hai. Allah bohat bara hai. Allah bohat bara hai. Allah bohat bara  
hai .

Fajar ki azaan mein حَيٌّ عَلَى الْفَلَاحِ ke baad yeh izafah karen :

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ O الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Namaz neend se behtar hai. Namaz neend se behtar hai .

Aqamat ki tktbir mein HAYUU Ali الْفَلَاح ke baad yeh izafah karen .

قَدْ قَامَتِ الصَّلَاةُ O قَدْ قَامَتِ الصَّلَاةُ

Namaz ( bajmaat ) shuru ho gayi. Namaz ( bajmaat ) shuru ho gayi .

Azaan aur tkebir ke jawab dainay ka tareeqa yeh hai ke azaan o tkebir ke jo alfaaz mauzan kahe, wohi kalmaat suneney wala bhi apni zabaan se duhraey. Albata حَمَّ عَلَى

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ke jawab mein suneney wala kahe اَصَلَّوْهُ اُورَحِيْ عَلَى الْفَلَاحِ aur اَقَامَهَا اللَّهُ وَأَدَمَهَا ke jawab mein kehna chahiye. Aur اَصَلَّوْهُ خَيْرٌ مِنَ النَّوْمِ ke jawab mein صَدَقْتَ وَبَرَزْتَ kahe .

## Azaan Ke Baad Ki Dua

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَاءِمَةِ أَتِ مُحَمَّدًا نِسْلَةَ وَالْفَضِيلَةَ وَابْنَتُهُ مَقَامًا مَحْمُودًا  
نِيَّتِي وَعَدَتِي إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Ae Allah ( to jo ) maalik hai is dawat kaamil aur is qaim ki jany wali namaz ka inayat farma Mohammad sale Allah aleh o slim ko waseela aur fazeelat aur mtmkn farma un ko maqam Mahmood par jis ka to ne un se wada farmaya hai bay shak to wada poora karta hai.

## Wudu Ke Masail

يَا يَهُوا الَّذِينَ امْنَوْا يَا يَهُوا الَّذِينَ أَمْنَوْا إِذَا قُنْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُغْبَةِ سِكْمٍ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ (سورة مائدہ۔ آیت ۶)

Tarjuma : Ae logo jo imaan laaye ho jab tum kharray ho namaz ke wastay pas apne cheharon ko aur apne hathon ko کہنیوں taq aur maseh karo apne suron ka aur apne peeron ka takhnon taq .

Wudu karte waqt is baat ka khayaal rakhna chahiye ke wudu mein jin aaza ka dhona zurori hai woh khushk nah reh jayen. Quran pak mein wudu ke chaar farz bayan kiye gaye hain :

Mun dhona ( peshani ke balon se thorhee ke neechay taq, aik kaan ki lau se dosray kaan ki lau taq ), dono haath kohniyon sameit , sir ka maseh karna .

Dono peeron ka maseh karna takhnon taq .

Wudu mein sunnatain terah ( ۱۳ ) hain :

Wudu ke liye niyat karna, bsm Allah parhna, pehlay dono haath gatton taq teen baar dhona, maswaak karna, teen baar kalie karna aur har baar naya pani lena, teen baar naak mein pani daalna aur naak saaf karna, darhhi ka khalal karna, haath peeron ki unglie ka khalal karna, har uzoo teen baar dhona, tamam sir ka aik martaba maseh karna yani bhega huwa haath sir par pherna, dono kaanon ka maseh karna, tarreeb se wudu karna, aik uzoo khushk honay se pehlay dosra uzoo dho lena .

Wudu mein chay baatein mustahib hain :

Dahni taraf se wudu karna, gardan ka maseh karna, khud wudu karna, qibla rukh baithna, pak aur onche jagah baithna, azaye wudu ko mil mil kar dhona .

Makroohat chaar hain :

Napak jagah wudu karna, seedhay haath se naak saaf karna, wudu karte waqt duniya ki baatein karna, sunnat ke khilaaf wudu karna .

Jin baton se wudu toot jata hai, woh yeh hain :

Pishaab ya pakhana karna ya un dono raastoon se gas ya kisi aur cheez ka niklana, badan ke kisi maqam se khoon ya peep nikal kar beh jana, mun bhar kar qay karna, late kar ya sahara le kar so jana, bemari ya kisi aur wajah se be hosh ho jana,

deewangi aur pagal pan taari ho jana, namaz mein qehqeha maar kar hansna .  
Wudu karne se pehlay yeh niyat karni chahiye ke yeh wudu namaz ke liye hai .

# Tayamum Ke Masail

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمْسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءَ فَتَيَمَّمُوا  
صَعِيْدًا طَبِيْبًا فَإِمْسَحُوا بِوُجُومِكُمْ وَأَيْدِيْكُمْ مِنْهُ (سورة مائدہ۔ آیت ۹)

**Tarjuma :** Aur agar tum bemaar ho ya safar ke oopar ya tum se koi makaan zaroor se aeye ya sohbat karo tum aurton se pas nah pao tum pani pas qasad karo tum pak matti ka pas milo apne cheharon ko aur apne hathon ko is se .

Is aayat mein tayamum ka hukum bayan kya gaya hai. Tayamum ke ekhamaat sun 5 hijri Mein nazil hue. Tayamum zaroorat ke waqt wudu aur ghusal dono ka qaim maqam hai .

Tayamum karte waqt dil mein yeh niyat ho ke mein napaaki daur karne aur namaz qaim karne ke liye tayamum karta hon. Dono hathon ko pak matti par achi terhan laga kar dono haath chehra par phairay jayen. Phir pehlay ki terhan dono haath matti par maar kar dahinay haath ko baen haath par aur baen ko dahinay haath par kohniyon taq phera jaye. Haath is terhan phairay jayen ke koi jagah khaali nah rahay .

Pak matti, rait, pathar, matti ke kachay baghair roghan walay bartan kchchi ya paki matti ki eenten, pathar ya choonay ki deewar, geero, multani, pak gubhar. Un sab . cheezon mein se jo bhi dastyab ho is se tayamum kya ja sakta hai

Lakri, loha, sona, chandi, tanba, peetal, aluminium, sheesha, raang, jist, gheehon, jo, har qisam ka ghalla, kapra. Un tamam cheezon par tayamum najaaiz hai .

Yun smjhye ke jo cheezein aag mein pighal jati hain ya jal kar raakh ho jati hain un sab tayamum nahi hota. Albata un cheezon par agar itna gubhar ho ke haath maarny se urrnay lagey ya is cheez par haath maarny se nishaan par jaye to tayamum karna jaaiz hai .

Jin cheezon se wudu toot-ta hai, un se tayamum bhi saqt ho jata hai .

Is waqt jab bemari ki wajah se pani nuqsaan karta ho, tayamum karna durust hai. Lekin agar thanda pani nuqsaan karta ho aur garam pani se nuqsaan nah ho to garam pani se wudu aur ghusal karna zurori hai. Agar koi aisi jagah hai jahan garam pani dastyab nahi hai to tayamum kar lena sahibh hai .

Kisi ko ghusal ki haajat hai aur woh ghusal ka tayamum kar le to wohi tayamum wudu ke tayamum ka' qaim maqam ho jaye ga' bashart e kay wudu nah kar sakta ho . Rail mein siton aur gaddon waghera par jo gird o gubhar jim jata hai is par tayamum jaaiz hai' yeh vahm nahi karna chahiye ke yeh gubhar pak hai ya napak hai. Rail mein

jahan musafir jootay pehan kar chaltay phirtay hain woh matti napak hai is se tayamum durust nahi .

Tayamum karte waqt agar anghooti pahani hui hai to is ko utaarna ya hila lena zurori hai .

## Ghusal Ke Masail

وَإِنْ كُنْتُمْ جُنَاحًا فَاطَّهِرُوا وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهِرُوا (سورة مائدہ)

Tarjuma : Aur agar tum janabat ( napaaki ) ki haalat mein ho to sara badan pak karo .

Mahana nizaam ke baad, aulaad ki paidairesh ( nfas ) ke baad, azdawaji taluqaat mein yakjai ke baad, bad khwabi aur ethlaam ke baad ghusal karna farz hai .

Hajj ya omra ka ahram bandhnay ke liye, subah ke waqt maidan Arfat mein waqoof ke liye ghusal karna sunnat hai .

Shab baraati ( shabaan ki pandarvin raat ) mein, Urfa ki raat mein, Sooraj girhan ya chaand girhan ki naflein ada karne, namaz istasqa ke liye, mecca Muazzama ya madinah Munawwara mein daakhil honay, maiyat ko ghusal dainay ke baad ghusal dainay walay ka ghusal karna, islam laane ke baad aur larka ya larki ka Had balogh taq pounchanay ke baad nahana mustahib hai .

Farz ghusal ki tarkeeb yeh hai :

Pehlay dono haath dhuain jayen. Phir istanjey ki jagah aur phir woh jagah jahan najasat lagi hui ho. Is ke baad wudu kya jaye aur sir par is terhan pani dala jaye ke saaray jism par beh jaye. Ghusal mein mun bhar kar kalie karna, naak mein pani daalna, tamam badan par aik martaba pani bahana farz hai .

Taharat karna, badan par lagi hui najasat ko dhona, ghusal ki niyat karna, dono haath gatton taq dhona, ghusal se pehlay wudu karna aur tamam badan par teen martaba pani bahana sunnat hai. Ghusal ke baad wudu karna zurori nahi hai .

Ghusal karte waqt agar koi farz chhuut jaye to ghusal ki sharait poori nahi hoten. Ghusal mein is baat ka bhi khayaal rakhna zurori hai ke jism mein baal barabar jagah khushk nah rahay .

## Khawateen Ka Ghusal

Agar sir ke baal gandhay hue nah hon to saaray baal bhigona aur saari jaroon mein pani pahunchana farz hai. Baal ki jaroon mein pani nahi pouncha to ghusal nahi ho ga. Agar baal gandhay hue hon to balon ka bhigona zurori nahi Albata sab jaroon mein pani pahunchana zurori hai. Agar balon ko khole baghair saari jaroon mein pani nah poanch sakay to balon ko khol kar bhigona aur dhona chahiye .

Naak mein nath, kaanon ki baalion, unglio mein angothi aur chhllon ko achi terhan hila lena chahiye taa ke har jagah pani poanch jaye .

Maathey par afshaan ho, balon mein gond laga huwa ho, honton par lp stick lagi hui ho ya is qisam ka koi samaan Araish istemaal kya gaya ho to is ko achi terhan saaf kar lena chahiye taa ke neechay ki jald taq pani poanch jaye warna ghusal nahi ho ga .

## Namaz Ke Masail

Namaz qaim karne se pehlay saat baatein poori karna zurori hain. Un saat baton ko sharait namaz kaha jata hai .

- 1.Badan ka pak hona
- 2.Namaz ka waqt hona
3. Jagah pak hona
4. Mard ko naaf se ghutnon taq aur aurton ko mun, haath aur peeron ke ilawa sara badan aur sir ke baal dhanpna
5. Kapray pak hona
6. Qibla ki taraf mun karna
7. Namaz ke liye niyat karna

## Farz, Wajib, Sunnat Aur Nafil

Farz uss amal ko kehte hain jis ko ada karna har musalman par lazim hai. Koi shakhs is se inkaar nahi kar sakta .

Wajib ka darja farz se kam hai lekin ada karna is ka bhi zurori hai .

Sunnat woh amal hai jisay rasool Allah sale Allah aleh o slim ne khud kya hai aur khlfaye rashdin ne is ki pairwi ki hai. Sunnat ki do (?) kasmain hain :

1. Sunnat mokada
2. Sunnat ghair mokada

sunnat mokada woh amal hai jisay Rasool Allah s.a.w ne hamesha kya hai ya karne ka hukum diya hai aur baghair kisi wajah ke tark nahi kya .

Sunnat ghair mokada woh hai Rasool Allah s.a.w ne kabhi kya hai aur kabhi bila uzur chore bhi diya hai .

Nafil aur mustahib woh amal hai jis ke karne se ajar milta hai aur chore dainay mein koi moakhza nahi .

## Auqaat Namaz

Allah taala ka irshad hai :

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِبَراً مَوْفُوتًا (سورة نساء، آيت ٢٠)

Tarjuma : be shak namaz momineen par muqarara waqt mein farz hai .

Chunkay namaz ada karne ka talluq auqaat se hai, is liye auqaat namaz se waqfiyat haasil karna zurori hai .

Agar namaz ke waqt se pehlay koi shakhs namaz qaim kere ga to namaz nahi ho gi. Aur woh namaz dobarah qaim karna ho gi. Isi terhan agar koi shakhs waqt guzar jany ke baad qaim kere ga to woh namaz qaza ho jaye gi. Is liye zurori hai ke namaz waqt ki pabandi ke sath ada ki jaye .

Fajar ki namaz ka waqt subah Sadiq se Sooraj niklny taq hai. Sooraj ka zara sa kinara bhi nikal aeye to Fajar ka waqt khatam ho jata hai. Subah Sadiq Sooraj niklny se taqreeban daidh ya pauney do ghantay pehlay hoti hai. Subah Sadiq hotay hi Fajar ka waqt shuru ho jata hai aur subah Sadiq hotay hi Tahajud ka waqt khatam ho jata hai. Fajar ki namaz mein Anhzrat sale Allah aleh o slim ka mamool tha ke subah Sadiq ke baad pehlay do rak-at sunnat ghar mein ada farmatay they. Is ke baad masjid mein tashreef laa kar do rak-at namaz farz ada farmatay they .

Zahar ki namaz ka waqt Sooraj dhalnay ke baad shuru ho jata hai. Is ki pehchan yeh hai ke Sooraj nikal kar jitna ouncha ho ga har cheez ka saya itna hi ghatt jaye ga. Jab saya ghatna moqoof ho jaye to yeh theek dopehar ka waqt hai. Is ke baad jab saya bherne lagey to din dhalna shuru ho jata hai, isi waqt se Zahar ki namaz ka waqt shuru ho jata hai .

Asar ki namaz ka waqt ghuroob aftaab se taqreeban daidh ghantay pehlay ho jata hai aur ghuroob aftaab taq rehta hai. Jab Sooraj bohat neechha ho jaye aur dhoop peeli par jaye to namaz ka waqt makrooh ho jata hai .

Sooraj ghuroob hotay hi maghrib ka waqt ho jata hai. Aftaab ghuroob honay ke baad jab taq maghrib ki taraf aasman par surkhi rahay maghrib ka waqt baqi rehta hai . Maghrib ke baad aasman par surkh shafaq namodaar hoti hai. Is ke gayab honay ke baad safedi baqi rehti hai. Phir yeh bhi gayab ho jati hai aur aasman poori terhan nazar anay lagta hai aur yahi esha ki namaz ka waqt hai. Esha ki namaz ka waqt subah Sadiq se pehlay taq rehta hai magar aadhi raat ke baad esha ka waqt makrooh ho jata hai .

## Mufsidat e Namaz

Jin baton se namaz saqt ho jati hai un ko مفسدات namaz kehte hain. Woh baatein jin se namaz fasid ho jati hai un ki tadaad athaara hai .

1. Namaz mein baat karna aradtan ya Bhoolay se, kam ya ziyada, har soorat mein namaz qaim nahi rahay gi .
2. Namaz ki haalat mein' salam alaikum' ya aisa hi koi aur lafz kehna .
3. Kisi ke salam ka jawab dena ya kisi ki chheen par yarhamak allah kehna ya namaz se bahar walay kisi shakhs ki dua par amin kehna .
4. Koi khabar sun kar anaa lillah o anaa ilaihi rajiun parhna ya الحمد لله kehna ya subhan Allah kehna .
5. Dard ya takleef ki wajah se' aah' ya' uff' karna .
6. Apne imam ke siwa kisi ko ghalti batana .
7. Namaz mein quran pak dekh kar parhna .
8. Quran shareef parhnay mein koi aisi ghalti karna jis se maienay badal jayen .
9. Namaz is terhan ada karna ke dekhnay wala yeh khayaal kere ke yeh bandah namaz mein nahi hai .
10. Namaz mein khana piinaa .
11. Namaz mein do safoon ki miqdaar agay barh jana .
12. Qble ki taraf se bulaa izr jismani tor par ghoom jana .
13. Sattar khil jany ki haalat mein itni der ho jana ke namaz ka koi rukan ada ho jaye .
14. Napak jagah sajda karna .
15. Dua mein aisi cheez maangna jo aadtan admion se mangi jati hai jaisay koi yeh dua mangay “ya Allah ! Mujhe so rupay daiday”
16. Aradtan is terhan rona ke aawaz se dard ya ranj ka izhaar ho jaye .
17. Qehqeha maar kar hansna .
18. Muqtadi ka imam se agay barh kar kharray ho jana .

En tamam baton se namaz fasid ho jati hai aur is namaz ka lotana zurori hota hai .

## Sajda Sahoo

Namaz mein jo baatein wajib hain un mein se agar aik ya kayi wajib bhool se reh jayen to sajda saho karna wajib hai. Sajda saho karne se namaz durust ho jati hai. Agar sajda saho nahi kya to namaz dobarah ada ki jaye gi . Sajda saho karne ka tareeqa yeh hai ke aakhri rakat ke qaadey mein atahiyat ke baad aik taraf salam phair kar do sjday kiye jayen. Phir baithy hi baithy atahiyat, duroood shareef aur dua parh kar dono taraf salam phair diya jaye .

## Qaza Namazain

- \* Jo namaz waqt par ada nah ki jaye, waqt guzarnay ke baad qaza kehlati hai. Agar kisi waqt ki namaz waqt par ada nah ho sakay to usay jab bhi waqt miley ada kar lena chahiye .
- \* Qaza namazain ada karte waqt auqaat ki tarreeb ka khayaal rakhna zoruri hai yani kisi bande ki paanch namazain qaza ho gayeen. Usay chahiye ke pehlay Fajar ki phir Zahar , asar, maghrib aur esha ki namaz qaim kere .
- \* Qaza namazon ko foran ada karna chahiye aur agar aakhir Umar taq qaza namazain ada karne ka mauqa nah miley to marnay se pehlay un namazon ka Fidya dainay ki wasiyat kar di jaye. Agar wasiyat bhi nah ki ja sakay aur vrsa ko maloom ho to woh apni taraf se bator ahsaan sulooq Fidya ada karen .
- \* Aik qaza namaz ke badlay pauney do sair gheehon ya is ki qeemat ada kar di jaye. Aik din ki chay namazain ( ma vitar ) qabil Fidya hon gi. Yeh Fidya un logon ko diya jaye jo zakat aur sadqa fittar ke mustahiq hain .
- \* Agar kisi ko yaad nah ho ke is ki kitni namazain qaza hain to woh mohtaat andaza laga kar un ko ada karta rahay .

# Tareeqa Namaz

Namaz qaim karte waqt yeh niyat karna kaafi hai ke mein itni rakin ada karne ke liye Allah ke huzoor haazir hon. Namaz bajmaat mein imam ki aqtda zehan mein honi chahiye. Agar arabi nah aati ho to niyat maadri zabaan mein bhi ki ja sakti hai. Niyat karne se pehlay agar yeh aayat parh li jaye to Insha Allah yaksoi mein madad miley gi magar yeh aayat parhna niyat ke liye zurori nahi .

إِنِّي وَجَهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَ مَا آتَا مِنَ الْمُشْرِكِينَ

Mein ne apne aa p ko isi ka ho kar aisi zaat ke samnay paish kar diya jis ne noon اسما aur zameen peda kiye aur mein mushrikon mein se nahi hon .

Phir

اللَّهُ أَكْبَرُ

Allah bohat bara hai

kehte hue dono haath kaanon taq ( aur aurat kandhon taq ) utha kar naaf ke neechay is terhan bandh day ke dayen haath ke angothay aur choti ungli ka halqa bana kar baen haath ke گے ko pakar le ke dayen haath ki hatheli baen hatheli ki pusht par rahay. Aur aurat seenah par dayen hatheli baen par rakh le, phir parhay :

سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ وَ تَبَارَكَ اسْمُكَ وَ تَعَالَى جَدُّكَ وَ لَا إِلَهَ غَيْرُكَ ط

pak hai teri zaat ae mere mabood aur too hi hamd ke Laiq hai aur babarkat hai tera naam aur buland o aala hai teri buzurgi aur tairay siwa koi mabood nahi .

Agar namazi Muqtadi hai to itna hi parh kar khamosh ho jaye, tanha hai to yeh parhay.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَنِ الرَّجِيمِ

Mein Allah ki panah mein aata hon shetan mardood se .

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah ke naam se ibtida karta hon jo bohat hi reham wala aur meharban hai .

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الرَّحْمَنِ الرَّحِيمِ

sab tareefen Allah ke liye hain jo tamam aalmon ke murabbi hain jo barray meharban nihayat reham walay hain .

مَلِكٌ يَوْمَ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝

jo maalik hain roz○ jaza ke. Hum aap hi ki ibadat karte hain aur aap hi se madad mangte hain .

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ غَيْرِ الْمُغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

batla dijiye hum ko rasta seedha, rasta un logon ka jin par aap ne inaam farmaya hai nah rasta un logon ka jin par aap ka gazabb kya gaya . Surah Fatiha parh kar imam ( Muqtadi aahista se ) ameen kahin .

Agar tanha hai to is ke baad surah ikhlaas ya koi doosri surah parhay .

فُلْ هُوَ اللَّهُ أَحَدٌ ۝ أَللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُوَلَّْ ۝

aap keh dijiye ke Allah apne kamaal zaat o sifaat mein aik hai, Allah be ehtiaaj hai is ki aulaad nahi

وَلَمْ يَأْكُنْ لَهُ كُفُواً أَحَدٌ

aur nah woh kisi ki aulaad hai aur nah koi is ka khandan hai .

Phir allah akbar keh kar ruku mein chalay jayen. Ruku mein dono hathon se ghatney pakar len, ungelian seedhi rahan, kamar aur sir aik seedh mein hon aur yeh tasbeeh teen ya saat martaba parheen :

سُبْحَانَ رَبِّ الْعَظِيمِ ط

pak hai mera rab Azmat wala

phir imam sahib

سَمِعَ اللَّهُ مِنْ حَمْدَهُ ط

Allah taala ne is bande ki sun li jis ne is ki tareef ki .

Kehte hue ruku se uth kar seedhay kharray ho jayen aur Muqtadi kahin :

رَبَّنَا لَكَ الْحَمْدُ ط

ae hamaray rab tairay hi liye hai sab tareef

baghair jamaat namaz ada karne ki soorat mein Tasmee o Tehmid dono kehna zurori hain. Phir allah اکبر kehte hue sjday mein is terhan jaye ke pehlay dono ghatney zameen par rakhay, phir dono haath, phir naak, phir peshani. Sajda mein dono haath

kaanon ke barabar rahan aur ungelian seedhi qibla rukh. Phir teen ya saat martaba kahe :

**سُبْحَانَ رَبِّ الْأَعْلَىٰ ط**

pak hai mera parvardigaar aliiii shaan

phir allah akbar kehte hue sajda se pehlay peshani, phir naak, phir haath utha kar, baayaan paon bichaa kar, dayan qadam khara rakh kar baith jayen. Bethnay mein haath zaano par rakhen. Achi terhan baith chikane ke baad phir tkebir keh kar dosra sajda karen. Phir allah akbar kehte hue doosri rak-at ke liye kharray ho jayen. Doosri rak-at mein Sana aur tawooz nahi parhi jaye gi. Bsm Allah parh kar pehli rak-at ki terhan yeh rak-at bhi poori kere. Doosri rak-at ke dono sjday hasb sabiq poooray kar ke baith jaye aur tashud parhay jo yeh hai :

**الْتَّحِيَاتُ لِلَّهِ وَالصَّلَواتُ وَالطِّبَّاتُ طَالِمُ عَلَيْكَ أَيُّهَا النَّبِيُّ**

tamam qoli aur badni aur maali ibaadaten Allah hi ke liye hain, salam ho aap par ae Nabi Sale Allah Aleh Wasallam

**وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ طَالِمُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّلَاحِينَ ۝**

aur Allah ki rehmat aur barket nazil ho, salamti ho hum par aur Allah ke naik bundon par

**أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهُدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط**

mein gawahi deta hon ke koi mabood nahi Allah ke siwa aur mein gawahi deta hon ke bay shak Mohammad sale Allah aleh o slim Allah ke bande aur rasool hain .

tashud parhte waqt jab آن لَا إِلَهَ إِلَّا اللَّهُ الـala par puhanche to dayen haath ke angothay aur beech ki ungli se halqa bana kar muthi band kar le aur kalma ki ungli ko khara kere aur a○ laa allah par ungli ko gira day. Muthi aakhir taq band rakhay .

Agar namaz teen ya chaar rakaato wali hai to عَبْدُهُ وَرَسُولُهُ taq parh kar allah kehte hue kharray ho kar baqi namaz poori kere. Agar namaz do rak-at wali hai to atahiyat parh kar yeh durood shareef parhay .

**اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَّ عَلَىٰ أَلِّ مُحَمَّدٍ كَمَا صَلَّيْتَ**

ae Allah rehmat nazil farma Mohammad sale Allah aleh o slim par aur un ki all par jis terhan too ne rehmat nazil farmai

**عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ أَلِّ إِبْرَاهِيمٍ إِنَّكَ حَمِيدٌ مَّجِيدٌ**

ibarheem aleh salam par aur un ki all par be shak to mustahiq tareef aur buzurgi wala hai .

**اللَّهُمَّ بارِكْ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ**

ae Allah barket nazil farma Mohammad sale Allah aleh o slim par aur un ki all par jaissa ke barket nazil farmai too ne

**عَلَى إِبْرَاهِيمَ وَ عَلَى آلِ إِبْرَاهِيمٍ إِنَّكَ حَمِيدٌ مَحِيدٌ**

ibrahim aleh salam par aur un ki all par be shak to mustahiq tareef buzurgi wala hai .  
Durood shareef parhnay ke baad yeh dua parhi jaye :

**اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَ إِنَّهُ لَا**

ae Allah be shak mein ne apni jaan par bohat bara zulm kya hai aur nahi

**يَغْفِرُ الدُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْلِي مَغْفِرَةً مِنْ عِنْدِكَ**

koi bakhsh sakta mere gunah tairay siwa pas aap apni khaas bakhshish se mujhe  
nawaziye

**وَأَرْ حَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ**

aur mujh par reham frmayye aap hi be shak bakshey walay meharban hain .

Dua parhnay ke baad dayen janib mun phair kar aik baar kahe :

**السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ**

salamti ho tum par aur Allah ki rehmat

**السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ**

salamti ho tum par aur Allah ki rehmat

namaz mein is baat ka khayaal rakhna zurori hai ke pehli rak-at mein barri surah parhi jaye aur doosri rak-at mein is surah se choti surah parhi jaye aur sath hi quran pak ki soorton ki tarteeb ka khayaal rakha jaye .

## Namaz Ke Baad Ki Dua

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

ae Allah ! To hi salamti dainay wala hai aur teri taraf se salamti mil sakti hai aur teri  
hi taraf salamti lotti hai

حَنَّا رَبَّنَا بِالسَّلَامِ وَأَدْخِلْنَا دَارَ السَّلَامِ

ae hamaray rab! To hamein salamti ke sath zindah rakh aur hamein salamti ke maqam  
mein daakhil farma

تَبَارُكْتَ رَبَّنَا وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ۝

ae hamaray rab! To babarkat hai aur to hi buland hai ae sahib Azmat o buzurgi .

## Aayat Al Kursi

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْقَيُّومُ ۖ لَا تَخْدُهُ سِنَةٌ وَلَا نَوْمٌ ط

Allah is ke siwa koi mabood nahi zindah hamesha qaim rehne wala nah usay ongh aa  
sakti hai aur nah neend

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ طَمَّنْذَهُ إِلَّا

isi ka hai sab jo asmano mein hai aur zameen mein hai aisa kon hai jo sifarish kere is  
ke paas baghair

بِإِذْنِهِ طَيْعَلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ

woh jaanta hai jo kuch unkay samnay aur un ke peechay ke halaat hain aur ihata nahi  
kar satke kisi cheez ka bhi

عِلْمِهِ إِلَّا بِمَا شَاءَ وَسَعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ

is ke ilm mein se magar jis qader woh chahay ghair rakha hai is ki kursi ne tamam  
asmano aur zameen ko

وَلَا يَؤْدُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝

aur giran nahi guzarti is ko un dono ki hifazat aur woh aliiiii shaan hai aur azeem al  
shan hai .( surah baqra. ۲۵۴ )

## Namaz Ke Baad Ki Tasbeehat

namaz tanha qaim ki jaye ya jamaat ke sath, namaz ke baad aayat al kursi aur yeh  
تسبيحات parhna dainee aur dunewi fawaid ka baais hai .

Subhan Allah . . . . . ۳۳ baar

Alhamdolilla . . . . . ۳۳ baar

Allah o Akbar ..... ۳۳ baar

kalma toheed. . . . . Aik baar

## Duaye Qanoot

Yeh dua vitar ki teesri rak-at mein قرأت parh lainay ke baad kaanon taq haath uthatay  
hue tkbir keh kar ruku mein jany se pehlay parhi jati hai :

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ

ae Allah ! Hum tujh se madad chahtay hain aur tujh se mughfirat chahtay hain aur tujh  
par imaan laatay hain

وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ

aur tujh par bharosa rakhtay hain aur teri khoobiyan bayan karte hain aur tera shukar  
ada karte hain

وَلَا نَكُفُرُكَ وَنَخْلُعُ وَنَتَرَكُ مَنْ يَّفِّ

aur teri nafarmani nahi karte aur usay hum chortay aur is se alehda hotay hain jo tera nafarman hai

اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَإِلَيْكَ

ae Allah ! Hum teri hi ibadat karte hain aur tairay hi liye namaz ada aur sajda karte hain aur teri

نَسْعِي وَنَحْفِدُ وَنَرْجُوا رَحْمَتَكَ وَنَخْشِي عَذَابَكَ

hi taraf dorrtay hain aur khidmat karte hain aur teri hi rehmat ke umeed waarr hain aur tairay azaab se drtay hain

إِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ

be shak tera azaab kafiroon ko pounchanay wala hai .

## Taraveeh Ki Tasbeeh

Chaar rak-at taraveeh ke baad itni der baithna msnan hai jitne waqfa mein yeh dua parhi jaye .

Is waqfa ko tarveeha kehte hain .

سُبْحَانَ ذِي الْمُلْكِ وَالْمُلْكُوتِ سُبْحَانَ ذِي الْعِزَّةِ

pak hai woh zaat jis ki badshahi zameen o aasman mein hai, pak hai woh zaat jo izzat

وَالْعَظَمَةِ وَالْفَيْبَةِ وَالْقُدْرَةِ وَالْكِبْرَى وَالْجَبَرُوتِ

o Azmat aur Haibat o qudrat aur barayi aur dbdbe wali hai

سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ

pak hai woh badshah jo hi hai jo nah kabhi sota hai aur nah marey ga

سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ الْمُلْكِ كَاهِرٌ وَالرُّوحٌ

bohat hi pak hai bohat hi muqaddas hamara rab aur firshton o rooh ka parvardigaar  
hai

اللَّهُمَّ أَحْرِنَا مِنَ النَّارِ يَا مُجِيْرُ يَا مُجِيْرُ

ae Allah ! Hamein aatish dozakh se nijaat day ae nijaat dainay walay! Ae nijaat  
dainay walay! Ae nijaat dainay walay !

## Aurat Aur Mard Ki Namaz Ka Farq

Aurton aur mardon ki namaz ada karne ke tareeqay mein yeh farq hai ke tkbir Tehrima kehte waqt mard kaanon taq haath uthayen aur aurtain sirf kandhon taq .

Mardon ko haath naaf ke neechay bandhna chahiye aur aurton ko seenah par .

Mardon ko ruku mein itna jhukna chahiye ke kamar aur sir aik seedh mein aa jayen magar aurtain sirf itna jhuken ke un ke haath baasani ghutnon taq poanch jayen .

Mard ruku mein k\_hnyan pehlu se allag aur aurtain mila kar rakhen .

Sajda mein mard pait ko ranon se aur baazu ko baghal se allag rakhen aur aurtain mila kar rakhen .

Mardon ki k\_hnyan, haalat sajda mein zameen se onche rahan aur aurton ki k\_hnyan zameen se lagi honi chahiye .

Sajda mein mardon ke dono paiir unglio ke bill kharray rehne chahiye aur aurton ke paiir dahni taraf niklay rehne chahiye .

Qaadey ki haalat mein mard dayan paiir khara karte hain aur baen paiir par baithtay hain jab ke aurtain apne dono paiir dayen taraf nikaal kar bithti hain .

# Nafil Namazain

## Salaat Al Tasbih

Yeh namaz ranj o gham, museebat aur pareshani se nijaat panay ke liye ada ki jati hai. Is namaz mein chaar rakin hain. Har rak-at is terhan ada ki jati hai :

( ۱۵ ) سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ pandrah niyat bandh kar sana parhnay ke baad سُبْحَانَ اللَّهِ martaba parheen phir auzu billah, bsm Allah aur surah Fatiha ke baad سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ ( ۱۰ ) martaba parha jaye. Is ke parhnay ke baad ruku mein ja kar سُبْحَانَ رَبِّ الْعَظِيمِ parhnay ke baad das ( ۱۰ ) martaba is kalma ko parheen. Ruku se kharray ho kar Qoma mein is kalme ko das martabah parheen. Is ke baad sjday mein ja kar سُبْحَانَ رَبِّ الْأَعْلَى Ke baad das ( ۱۰ ) martaba is kalme ko parheen. Sjday se uth kar is kalme ko das ( ۱۰ ) martaba parheen. Phir dosray sjday mein ja kar tasbeeh ke baad das ( ۱۰ ) martaba is kalme ko parheen. Is terhan yeh tasbeeh سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ aik rak-at mein pich-hattar baar ( ۷۵ ) baar parhi jaye gi .

Is ke baad doosri rak-at ke liye kharray ho jayen aur surah Fatiha se pehlay سُبْحَانَ اللَّهِ ( ۱۵ ) martaba parheen. Surah Fatiha ke baad das ( ۱۰ ) martaba is kalme ko parheen. Aur baqi rakin isi terhan ada karen jaisay mandarja baala tareeqay se pehli rak-at ada ki gayi. Chaar rakaato mein سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ ki majmoi tadaad teen so ( ۳۰۰ ) ho jaye gi .

## Namaz-E Wudu

Yeh namaz wudu karne ke baad ada ki jati hai. Aur is mein do rakin hoti hain .

## Masjid Mein Daakhil Honay Ki Namaz

Yeh is do rak-at namaz ka naam hai jo masjid mein daakhil ho kar bethnay se pehlay sirf Zahar , asar aur esha ke waqt qaim ki jati hai. Fajar ki namaz se pehlay sirf do sunnatain ada ki jati hain jabkay maghrib ki namaz se pehlay koi sunnat nahi hai .

## Ishraaq Ki Namaz

Agar namazi Fajar ki namaz ke baad isi jagah betha rahay aur zikar o fikar mein mashgoor rahay, koi dunyawi kaam nah kere, nah kisi se baat kere aur jab Sooraj poora nikal aeye to do ya chaar rak-at namaz ada kere to is ko namaz ishraaq kehte hain .

Ishraaq ka waqt Sooraj niklny se taqreeban pandrah bees minute baad ho jata hai. Baad namaz Fajar kisi kaam mein masroof honay ke baad agar namaz ishraaq ada ki jaye to koi mzayqh nahi .

## Chasht Ki Namaz

Es namaz ka waqt Sooraj ki roshni mein khoob taizi aa jany ke baad se Nisf alnazar taq hai. Is mein kam se kam do aur ziyada se ziyada baara rkatin hoti hain .

## Namaz Awabein

Yeh kam se kam chay aur ziyada se ziyada bees rakaato par mushtamil woh namaz hai jo namaz maghrib ke farz aur sunnat ke baad qaim ki jati hai .

## Tahajud Ki Namaz

Es namaz ka waqt aadhi raat guzarnay ke baad hota hai. Is mein kam se kam do aur ziyada se ziyada baara rkatin hoti hain. Hadees shareef mein Tahajud ki namaz ki bohat ziyada ahmiyat bayan ki gayi hai. Aulia Allah aur buzurgaan deen Tahajud ki namaz ki pabandi karte hain. Rasool Allah sale Allah aleh o slim ke irshad ke mutabiq Tahajud ki نفایں bandah ko is ke rab se qareeb karti hain .

## EIdein Ki Namaz Ke Masail

ramadaan shareef ke rozon ke baad jo eid aati hai is ko eid ulfittar kehte hain aur Zee al-haja ki das ( ۱۰ ) tareekh ko jo eid aati hai is ko Eid ul azhha kehte hain. Un dono aydon ki namaz wajib hai .

Subah saweray uthna, ghusal karna, maswaak karna, apne paas jo acha libaas ho pehnana, khusbhoo lagana, eid ulfittar ki namaz ke liye jany se pehlay khajoor ya koi meethi cheez khana, namaz eid alfitrat se pehlay sadqa fittar ada kar dena, eid gaah subah saweray se jana, eid gaah paidal jana, aik rasta se jana aur dosray se wapas

aana, eid ki namaz se pehlay ghar ya masjid mein Nafil nah ada karna. Yeh sab baatein sunnat hain .

## Sadqa Fittar Ka Bayan

Allah taala ne apne bundon par ramadaan ke rozay pooray honay ki khusi mein shukar ke tor par sadqa fittar muqarrar farmaya hai. Sadqa fittar har musalman sahib nisaab par wajib hai. Jo nisaab zakat ka hai wohi is ka hai. Dono mein farq yeh hai ke zakat wajib honay ke liye chandi, sona ya maal tijarat hona aur is par aik saal guzarna shart hai aur sadqa fittar ada karne ke liye itna kaafi hai ke zurori samaan ke ilawa kisi shakhs ke paas itna maal ho jis par zakat wajib hoti hai. Maal par saal poora hona zurori nahi. Munasib yeh hai ke sadqa fittar eid ki namaz se pehlay ada kar diya jaye. Sadqa fittar pauney do sair gheehon ya is ke masawi kilo gram ya is ki qeemat dainay se ada ho jaye ga. Gheehon ke narkh chunkay kam o besh hotay rehtay hain is liye sadqa fittar ada karne se pehlay bazaar mein narkh maloom kar lena chahiye. Sadqa fittar ke mustahiq wohi log hain jo zakat ke mustahiq hon .

## Baqr Eid Ke Masail

Namaz se pehlay kuch nah khana, rasta mein zara buland aawaz se ﴿اللَّهُ أَكْبَرُ﴾ ا لَّهُ إِلَّا اللَّهُ وَالْحَمْدُ لِلَّهِ أَكْبَرُ﴾ parhte hue jana, Urfa yani naveen Zee al-haja ki Fajar ki namaz ke baad se terah Zee al-haja ki asar ki namaz ke baad taq kal taees namazon mein har farz namaz ke baad buland aawaz se aik martaba ﴿اللَّهُ أَكْبَرُ﴾ ا لَّهُ إِلَّا اللَّهُ وَالْحَمْدُ لِلَّهِ أَكْبَرُ﴾ parhna wajib hai .

## Qurbani Ke Masail

Rasool Allah sale Allah aleh o slim ne farmaya ke qurbani ke dinon mein qurbani se ziyada koi cheez Allah taala ko pasand nahi. Qurbani karte waqt khoon ka jo qatra zameen par girta hai woh zameen taq pounchanay se pehlay maqbool bargaah ho jata hai .

Qurbani har is Aqil o baaligh muqeem musalman par wajib hai jis ki Malik mein saarhay bawan tolay chandi ya is ki qeemat ke barabar ka maal mojood ho. Yeh maal sona, chandi ho ya is ke zyorat hon ya tijarat ka maal ho ya zaroorat se zayed gharelo samaan ya zayed koi makaan waghera ho. Qurbani ke liye is maal par saal bhar guzarna bhi zurori nahi hai .

Jis shakhs par qurbani wajib nah thi, agar is ne qurbani ki niyat se koi janwar khareed liya to is ke oopar qurbani wajib ho gi .

Qurbani sirf teen din ke sath makhsoos hai. Qurbani ke yeh din Zee al-haja ki dasvin, gayarhavi aur baarhavin tareekhen hain. Un teen roz mein kisi bhi roz qurbani ki ja sakti hai lekin afizal yeh hai ke pehlay roz qurbani kar di jaye . Agar qurbani ke din guzar gaye. Nawaqfit, ghaflat ya kisi izr ki wajah se qurbani nahi ki ja saki to qurbani ki qeemat fukra o msakin par sadqa karna wajib hai lekin qurbani ke teen dinon mein janwaron ki qeemat sadqa kar dainay se yeh wajib ada nah ho ga jaisay namaz ada karne se roza aur roza rakhnay se namaz ada nahi hoti. Zakat ada karne se hajj ada nahi hota .

Agar Allah ne istetat di hai to apne marhoom rishta daaron, maa baap, dosray buzurgon, paiir o murshid, silsila ke mashaiykh, anbia aur syedna Huzoor Aleh Salato Walslam ki taraf se qurbani ki jaye .

Bakra, dunba, bheer aik hi shakhs ki taraf se qurbani kya ja sakta hai. Gaaye, bail, bhens aur oont saat admion ki taraf se aik kaafi hai .

Khassi ( budhiya ) bakray ki qurbani jaaiz hai. Bakra, bakri aik saal ka poora hona zurori hai. Bheer aur dunba agar itna farba aur tayyar ho ke dekhnay mein saal bhar ka maloom ho to woh bhi jaaiz hai. Gaaye, bail, bhens do saal ki aur oont paanch saal ka hona zurori hai .

Agar janwaron ka farokht karne wala poori Umar batata hai aur zahiri haalat se is ke bayan ki tkzib nahi hoti to is par aetmaad kar lena chahiye . Andhay, kanay, Ingrhe janwar ki qurbani jaaiz nahi. Isi terhan aisa mareez aur lagar janwar jo qurbani ki jagah taq apne peeron se nah ja sakay, is ki qurbani bhi jaaiz nahi. Jis janwar ka tahai se ziyada kaan ya dumm waghera kati hui ho is ki qurbani nahi ho sakti .

Jis janwar ke daant bilkul nah hon ya aksar nah hon is ki qurbani jaaiz nahi hai. Isi terhan jis janwar ke kaan pedaishi tor par bilkul nah hon, is ki qurbani bhi durust nahi.

Qurbani ke janwar khud apne haath se zibah karna afizal hai. Agar khud zibah karna nahi jaanta to dosray se zibah kara sakta hai magar zibah karte waqt wahan mojood rehna Ansab hai . Qurbani ki niyat sirf dil se karna kaafi hai. Zabaan se kehna zurori nahi Albata zibah karte waqt بِسْمِ اللَّهِ أَكْبَرُ kehna zurori hai .

Sunnat hai ke jab janwar ko zibah karne ke liye روبقله luta diya jaye to yeh dua parhi jaye :

إِنِّي وَجَهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا آنَا مِنَ الْمُشْرِكِينَ إِنَّ  
لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَصَلَوْتُ وَنُسُكِي وَمَحْيَايَ وَمَمَانِي لِلَّهِ رَبِّ الْعَالَمِينَ  
أَنَا أَوَّلُ الْمُسْلِمِينَ

aur zibah karne ke baad yeh dua parhi jaye .

اللَّهُمَّ تَقْبِلُهُ مِنْ كَمَا تَقَبَّلَتِ مِنْ حَبِيبِكَ مُحَمَّدٍ وَّخَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِمَا الصَّلَاةُ  
وَالسَّلَامُ

Agar qurbani dosaron ki taraf se ho to dua mazkoorah mein منی کیا تھی کہ میں کما تقبیل کیا تھی جس کی وجہ سے اس کا حکم مکمل ہے اور اس کے ساتھ اس کے نام لیتے جائے جس کی طرف سے قربانی کی وجہ سے رہی ہے۔ قربانی کے جانوار کو چند روز پہلے پالنا افضل ہے۔

Qurbani کے جانوار کا دودھ نیکالنا یا اس کے بال کا تنہی جائیز نہیں اور اگر کسی نے اس کا کیا تو دودھ یا بال یا اس کی قیمت کا سادقا کرنا واجب ہے۔

Eid کی نماز سے پہلے قربانی کرنے کا جائیز نہیں بلکہ جس شہر میں کوئی وجہ سے نماز Eid کی وجہ سے ہوتی ہے تو شہر میں کسی ایک وجہ سے بھی نماز Eid کی وجہ سے ہوتی ہے تو پورے شہر میں قربانی کا جائیز ہے۔

Qurbani واجب تھا اور قربانی کے جانوار کا خارید لیا۔ پھر وہ گوم ہو گیا یا چوری ہو گیا یا مار گیا تو واجب ہے کہ اس کی وجہ سے دوسری قربانی کرنے کی وجہ سے جائیز ہے۔ مگر دوسری قربانی کرنے کے بعد پہلا جانوار میل جائے تو بہتر ہے کہ اس کو بھی راہ Allah قربانی کرنے کی وجہ سے جائیز ہے۔ اگر یہ شخص غاریب ہے جس پر پہلے سے قربانی واجب نہ تھا، نفلی تر پر اس نے جانوار کا خارید لیا، پھر وہ گوم ہو گیا یا مار گیا تو اس کے زیراں دوسری قربانی واجب نہیں۔ ہاں، اگر گوم شودا جانوار قربانی کے دینوں میں میل جائے تو قربانی کرنے کا واجب ہے اور آیام قربانی کے بعد میلے تو اس کی قیمت کا سادقا کرنا واجب ہے۔

Jis جانوار میں کوئی حصہ دار ہو تو گوشت وزن کے تقسیم کیا جائے۔ اندازے سے تقسیم نہ کیا جائے۔

Qurbani کا گوشت فارکھت کرنے کا حرام ہے۔ Qurbani کے گوشت کے تین حصے کیے جائے۔ ایک اپنے اہل اور ایک کیا جائیز ہے۔ ایک اپنے اہل اور ایک حصہ ابہاب کے لیے اور ایک حصہ گھرba میں تقسیم کیا جائے۔

Zibah کرنے والے کا اُجڑت میں قربانی کا گوشت یا کھال دہنے کا جائیز نہیں۔ عجرات الہدیہ سے دینی چاہیے۔ Qurbani کی کھال کو اپنے استعمال میں لانا Musalley یا Chamray کی کوئی چیز Doll waghera بنانا جائیز ہے۔ لیکن اگر اس کو فارکھت کرنے کی وجہ سے اس کی قیمت اپنے استعمال میں لانا جائیز نہیں۔ Qurbani کی کھال کسی خدمت کے muawzay میں دہنے کا جائیز نہیں۔ Masjid کے مومن یا امام waghera کو حق اکھدھت کے تر پر بھی دہنے کا درست نہیں۔

## Namaz-E Eidein

Dono aydon ki namaz gaon aur dehaat ke bashindon par wajib nahi hai. Shehron aur baray qsbat mein wajib hai. Eid ki namaz abadi se hatt kar eid gaah mein qaim karna ziyada baais kher hai. Majmaa kaseer honay aur shehar ka phelao ziyada honay ke sabab jummay aur aydin ki namazain mutadid jaghon par ada ki ja sakti hain .

Eidein ka waqt Sooraj niklny ke baad se shuru ho jata hai aur zawaal ke waqt khatam ho jata hai .

Eid ke din ghusal karna, maswaak karna, umdah aur naya libaas pehnana, khusbhoo lagana syedna Huzoor Aleh Salato Walslam ka pasandeeda amal hai .

Eid alfitrat ke din namaz se pehlay sadqa, fitra aur Eid ul azhha ke din namaz ke baad sahib nisaab par qurbani karna wajib hai .

Eidein ki namaz do rakat hain. Jummay ki terhan do khtbe bhi wajib hain. Yeh khtbe namaz ke baad dua maang kar parhay jatay hain. Khutba khamosh baith kar sunna chahiye .

Eidein ki namaz mein aam takbeerat ke ilawa har rak-at mein teen zayed takbeerein bhi wajib hain .

Eidein ki namazon ke liye azaan o Iqamat nahi kahi jati .

Eidein ki namazon mein bhi imam buland aawaz se qirat karta hai .

Aydin ki namaz ke liye aik rastay se jana aur dosray se wapas aana msnon tareeqa hai

## Niyat Aur Tarkeeb

Awwal safen durust karen phir yun niyat karen :

eid ul fittar ya Eid ul azhha ki do rakat ma chay zayed takbeerat ke imam ke peechnay ada karne ki niyat karta hon .

Pehli rak-at mein doosri namazon ki terhan imam ke sath <sup>الله أكْبَرُ</sup> keh kar niyat bandh len aur <sup>سُبْحَانَكَ اللّٰهُمَّ</sup> aakhir taq parh kar khamosh kharray rahan. Imam teen martaba thehr thehr kar <sup>الله أكْبَرُ</sup> kahe ga. Do takbeeron par haath kaanon taq utha kar chore den aur teesri tktbir par haath kaanon taq utha kar niyat bandh len. Imam qirat parh kar chothi tktbir keh kar ruku mein jaye ga. Aap bhi ruku mein chalay jayen .

Doosri rak-at mein hasb mamool aur namazon ki terhan haath bandh len. qirat ke baad ruku mein jany se pehlay teen takbeerein kahi jayen gi. Aap un takbeerion par kaanon taq haath utha kar chore den aur chothi tkbir par ruku mein chalay jayen .

Mamool ke mutabiq namaz poori karne ke baad imam ke sath dua mangeen. Dua ke baad imam do khtbe parhay ga. Inhen sukoon, tavajja aur khamoshi se sunen. Beech mein bol chaal, shore o shaghab, zikar o talawat sab mana hain. Khtbon ke baad dua maangna pyare nabi kareem sale Allah aleh o slim se saabit nahi hai. Khtbon ke baad baahum mil mulaqaat, musafah waghera mein mashgool ho jayen .

Eid ki namaz ke liye jatay aur atay waqt eid ulfittar mein aahista aur Eid ul azhha mein zara buland aawaz se yeh tkbir parhte rehna chahiye .

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

yahi tkbir bqr eid ko? Zee alhj ki Fajar se ۱۳ Zee alhj ke asar ke waqt taq har farz namaz ke baad buland aawaz se aik martaba zaroor parhna chahiye. Aurtain aahista aawaz se parheen .

## Musafir Ki Namaz

Aadmi jab safar mein hota hai to is ko kisi khaas maqam taq pounchanay ki jaldi hoti hai aur is ka jism be aaraam aur zehan muntashir hota hai. Is liye is ke liye sahil tareeqay par salaat qaim karna mumkin nahi rehta. Woh faraiz ki adaigi mein kisi qader narmi ka mustahiq hota hai. Allah taala kyunkay sarta pa mohabbat aur mujassam rehmat hain is liye unhon ne musafiron ko khusoosi tor par namaz mukhtsiran qaim karne ka hukum diya hai. Allah taala chahtay to poori namaz maaf farma dete lekin mukhtasir namaz ke qiyam ka hukum is liye diya ke musafir ka zehni rabt safar mein bhi Allah ke sath qaim rahay aur safar ki savbton aur tklifon mein qadam qadam par qudrat ka taawun is ke shaamil haal rahay. Musafir ko Zahar , asar aur esha ke chaar farz ki jagah do farz, Fajar aur maghrib ke farz aur vitar poooray parhnay ka hukum diya gaya hai. Agar manzil par poanch kar pandrah din qiyam karne ki niyat kar li jaye to musafirat khatam ho jati hai .

## Zakat Ke Masail

Zakat arkaan islam mein se aik ahem rukan hai. Quran kareem mein taqreeban batees maqamat par namaz aur zakat dono ka aik sath zikar kiya gaya hai .

Namaz badni ibadat hai aur zakat maali. Namaz se khaaliq aur makhloq Abdul aur mabood ke darmain talluq qaim aur ustuwat hota hai. Aur zakat se is ke bundon ke darmain hamdardi aur akhuwat ka rishta mazboot aur mustahkam hota hai . Zakat ke be shumaar fawaid hain maslan zakat ada karne walay ke dil mein maal ki mohabbat aur hiras jaisi Rohani bemari peda nahi hoti. Jin ko zakat di jati hai un ki zaroriat poori hoti hain aur un ke dil se dua nikalti hai, hamdardi ke jazbaat ubhartay hain, jis maal ki zakat day di jati hai woh mehfooz rehta hai. Is ke bar aks jis maal ki zakat nah di jaye woh barbaad aur khatam ho jata hai. zakat halal maal par wajib hai . Saarhay bawan tola chandi ya saarhay saat tola sonay ya maal tijarat aur makanon ke kaarobar ke rupay par poora aik saal guzar jaye to is mein se chaleeswa hissa raah kkhuda mein nikaal kar msthqin ko dena zakat kehlata hai .

Saarhay saat tola sonay ki zakat do mashah dhai rati sona hota hai. Saarhay bawan tola chandi ki zakat aik tola? Mashay? Rati chandi hoti hai .

Mustahiq rishta daaron ko zakat dainay mein ziyada ajar hai. Qoum ke yatimon, msakin aur parosi bhi mustahiq hain. Bhai, behan, bhatija, bhateeji, chacha, chachi, bhanja, bhanji, phopha, phophi, mamu, momani, souteli maa, soutela baap, soutela dada aur dadi, saas, khsr, un sab rishta daaron ko zakat dena jaaiz hai .

Maa, baap, dada, dadi, nana, nani, beta, beti, pota, poti, biwi, shohar, nwasa, nawasi aur jo un ki aulaad hon, un sab ko zakat dena jaaiz nahi hai .

## Aqeeqa Ke Masail

Allah ke fazl o karam se jab ghar ke aangan mein phool khulay aur bacha tolad ho to satwen dil is ka naam rakhna aur aqeeqa kar dena sunnat hai. Agar satwen din aqeeqa nah kar sakay to is baat ka khayaal rakhay ke jab bhi kere satwaan din parre. Maslan agar koi bacha jummay ko peda huwa ho to jumaraat ko, jumaraat ko peda huwa ho to budh ko aqeeqa karna chahiye .

Jis janwar ki qurbani najaaiz hai woh aqeeqa ke liye bhi najaaiz hai aur jis janwar ki qurbani jaaiz hai woh aqeeqa mein bhi jaaiz hai. Aqeeqa ke janwar ki shartain bhi wohi hain jo qurbani ke janwar ki hain .

Aqeeqa ka gosht maa, baap, dada, dadi, nana, nani sab kha satke hain. Yeh baat ghalat hai ke maa baap nahi kha satke .

Aqeeqa ka gosht kacha bhi taqseem kya ja sakta hai aur pakka kar bhi khilana durust hai .

Aqeeqa ka tareeqa yeh hai ke agar larka ho to do bakri ya do dnbe ya do bheer zibah kiye jayen aur bacha ke sir ke baal mndwa kar balon ke barabar chandi ya sona wazan kar ke khairaat kya jaye .

Behtar yeh hai ke janwar zibah karne se pehlay sir ke baal kaat daaley jayen. Baaz log samajte hain ke idhar bacha ke sir par astra rakha jaye udhar janwar ki gardan par churee chalay, yeh ghalat hai. Hadees mein zibah se pehlay baal katwana aur baad mein katwana dono saabit hain .

Agar kisi ki itni hesiyat nahi ke larke ki taraf se do janwar zibah kar sakay to aik bhi kar sakta hai. Hazrat Ali se rivayet hai ke rasool Allah sale Allah aleh o slim ne imam Husn ka aqeeqa aik bakri se kya. Is se yeh baat maloom ho gayi ke larke ka nar aur larki ka madah janwar hona zurori nahi hai .

Jo shartain qurbani ke janwar ki hain wohi aqeeqa ke janwar ki bhi hain. Aur gosht ki taqseem ka bhi wohi tareeqa hai. Aik ghurba ke liye, dosra apne istemaal ke liye aur teesra dost ahbaab ke liye .

Aqeeqa karna sunnat hai. Agar srprston mein wusat nah ho to aqeeqa nah karne mein koi harj nahi hai. Agar ziyada wusat nah ho aur larke ke liye do janwar zibah karna istetat se bahar ho to aik janwar bhi kya ja sakta hai. Aadmi bara ho kar apna aqeeqa khud bhi kar sakta hai. Rasool Allah sale Allah aleh o slim ne apna aqeeqa nabi honay ke baad khud kya hai .

## **Quran Parhnay Ke Aadaab**

Tilawat quran ke waqt agar azaan ho jaye to afizal yeh hai ke talawat band kar ke ghor se azaan suni jaye .

Bazaar aur napak jaghon par quran parhna makrooh hai .

Letey letey quran parha ja sakta hai lekin is waqt dono haath samait le yani haath par haath rakh le jaisay niyat mein haath bandhay jatay hain .

Aisay maqam par jahan log kamon mein mashgool hon quran Majeed buland aawaz se nah parha jaye .

Agar koi shakhs quran parh raha hai to usay salam nahi karna chahiye .

## **Sajda Talawat Ke Masail**

Quran Majeed mein chodan ayatain aisi hain jin ko talawat karne ke baad sajda talawat kya jata hai. Sajda talawat ki aayat agar namaz mein parhi hai to namaz mein bhi sajda ada karna wajib hai .

Sajda talawat karne ka tareeqa yeh hai ke bandah pehlay khara ho jaye aur ﷺ kehta huwa sajda mein chala jaye aur sajda mein kam se kam teen martaba سُبْحَانَ رَبِّنَا الْأَعْلَىٰ parhay aur is ke baad sajda se sir uthaye .

Mahana nizaam ya nfas ki haalat mein agar koi aurat sajda ki aayat sunay to is ke oopar sajda wajib nahi hai. Lekin agar aisi haalat mein sajda ki aayat suni jab ke woh ayyaam se farigh ho chuki hai to ghusal ke baad sajda karna is ke liye zurori hai .

## Namaz E Janaza Ke Masail

Namaz e janaza farz kfayh hai. Is ka yeh matlab hai ke yeh farz to har is musalman par ho jati hai jisay maiyat ki khabar ho jaye lekin agar un sab mein se chand aadmi bhi namaz e janaza ada kar len to sab ke zimma se yeh farz utar jata hai. Haan, koi bhi nah ada kere to sab ke sab sakht gunehgaar hon ge .

### Masla 1:

Namaz e janaza ada karne mein badan ka pak hona, sattar poshi, qibla ki taraf mun hona aur niyat karna shart hai .

### Masla 2:

Aaj kal yeh baat aam hai ke janaza ki namaz joota pehnay pehnay ada ki jati hai, is mein do baton ka khayaal zurori hai. Pehli baat yeh ke jis jagah namaz parh rahay hain woh jagah pak ho. Doosri baat yeh ke jootay pak hon aur agar jooton mein se paair nikaal kar un par kharray hon to is soorat mein bhi jooton ka pak hona zurori hai warna namaz nahi ho gi .

### Masla 3:

Namaz e janaza mein do cheezein farz hain. Chaar martaba allah اکبر kehna aur qiyam karna .

### Masla 4:

Janaza ki namaz imam aur Muqtadi dono ke liye yaksaa hai. Farq sirf itna hai ke imam تکبیرین aur salam buland aawaz se kahe ga aur Muqtadi aahista. Baqi sab cheezein yani sana, duroood shareef aur دعاء Muqtadi aur imam dono aahista parheen.

## Masla 5:

Janaza ki namaz bhi un cheezon se fasid ho jati hai jin cheezon se doosri namaz fasid ho jati hai .

## Masla 6:

Namaz e janaza mein is liye ziyada der karna ke jamaat ziyada ho jaye makrooh hai .

## Masla 7:

Janaza uthany ka sunnat tareeqa yeh hai ke pehlay agla dehna paya apne baen kandhay par rakhay aur das qadam chalay. Is ke baad peechnay ka dehna paya baen kandhay par rakh kar das qadam chalay. Is ke baad agay ka baayaan paya phir pichla baayaan paaya. Is terhan charon payon ko mila kar chalees qadam chalna sunnat hai . Maiyat ko qabar mein rakhtay waqt بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ parhna mustahib hai .

Tarjuma : hum ne tujhe Allah ke naam ki barkat haasil karte hue aur rasool Allah sale Allah aleh o slim ke deen par qabar mein rakha .

Maiyat ko qabar mein rakh dainay ke baad jitni matti qabar khodte waqt nikaali thi woh sab wapas daal den. Matti daalnay ka mustahib tareeqa yeh hai ke sarahnay ki taraf se ibtida ki jaye aur har shakhs apne dono hathon mein teen martaba matti bhar kar qabar mein daaley. Pehli martaba parhay مِنْهَا خَلْقُكُمْ doosri martaba parhay وَ فِيهَا matti daal chikane ke baad qabar par pani chirakna mustahib hai . teesri martaba parhay وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى نُعِيدُكُمْ

Pani sarahnay ki taraf se chiraktey hue peeron ki taraf aeye. Dafan karne ke baad thori der qabar par theharna aur maiyat ke liye duaye mughfirat karna mustahib hai. Nabi kareem sale Allah aleh o slim jab dafan se farigh ho jata they to qabar ke paas kharry ho kar farmaya karte they :

أَسْتَغْفِرُو اللَّهَ لِأَخِيْكُمْ وَاسْأَلُوا لَهُ بِالْتَّبَّيْنِ فَإِنَّهُ آلَانٌ يُسَأَلُ

Tarjuma : apne bhai ke liye bakhshish ki dua kkhuda se mango aur ( munkir nakeer ke jawab mein ) is ke saabit qadam rehne ki darkhwast karo kyunkay is waqt is se sawal kya ja raha hai .

Dafan ke baad qabar par surah baqra ki shuru ki ayatain مَفْحُونْ taq sarahnay aur akheer ki ayatain أَمَنَ الرَّسُولْ se khatam surah taq paon ki taraf parhi jati hain .

Qabrustan mein hansi mazaq, cigarette noshi waghera achi baat nahi hai . Rasool Allah sale Allah aleh o slim ka farmaan hai ke janazay ke shurka mein sab se behtar woh shakhs hai jo zikar Allah mein mashgool rahay aur jab taq janaza kaandhon se neechay nah rakha jaye is waqt taq nah baithy .

## Namaz E Janaza

كُلُّ نَفْسٍ ذَائِقَةُ الْمُوتِ ke misdaaq har shakhs ko jo peda huwa hai waqt muqarara par is aalam asbaab o wasail se dosray aalam mein jana hai. Mazhab insanon ke oopar aik dosray ke haqooq aed karta hai. Aadmi jab mar jata hai to pas mandgan ke oopar bhi marnay walay ke haqooq aed hotay hain. Aur pehla haq namaz e janaza ki soorat mein ada kya jata hai. Yeh namaz maiyat ke haq mein dua ki hesiyat rakhti hai. Namaz e janaza ada karne ka tareeqa yeh hai :

### Niyat :

Dil mein ya zabaan se kahe ke chaar tkbir namaz e janaza, sana Allah ke liye, duroood rasool Allah sale Allah aleh wasallam par aur dua is maiyat ke liye .Niyat ke baad pehli tkbir kahe اللہ اکبڑ

phir sana parhay :

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى

pak hai teri zaat ae Allah aur to hi mustahiq tareef hai aur tera naam babarkat hai aur buland hai

جَدُّكَ وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ

teri shaan buzurgi ke sath aur barri hai teri tareef aur tairay siwa koi mabood nahi . Sana parh kar doosri tkbir kahe aur namaz walay dono duroood shareef parhay. Phir teesri tkbir kahe .

Agar janaza baaligh mard o aurat ka ho to yeh dua parhay :

اللَّهُمَّ اغْفِرْ لَحِينَا وَمَيِّتَنَا وَشَاهِدَنَا وَغَآءِبَنَا

ae Allah ! Mughfirat farma hamaray zndon ki aur mordon ki aur haazir ki aur gayab ki

وَ صَغِيرِنَا وَ كَبِيرِنَا وَ ذَكْرِنَا وَ أُنثِنَا اللَّهُمَّ مَنْ

aur chhootey ki aur baray ki aur mard ki aur aurat ki ae Allah ! To jis ko

أَحْيَيْتَهُ مِنَّا فَاحْبِهِ عَلَى الْإِسْلَامِ وَ مَنْ تَوَفَّيْتَهُ

zindah rakhna chahay hum mein se is ko zindah rakh islam par aur jis ko mout dena chahay

مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ

hum mein se is ko mout day imaan par .

Oopar ki dua parh kar chothi tkebir kahe. Phir namaz ki terhan dono taraf salam phair day .

Agar maiyat na baligh ki ho to teesri tkebir ke baad oopar wali dua nah parhay balkay na baligh larka ho to yeh dua parhay :

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَ اجْعَلْهُ لَنَا أَجْرًا وَ

ae Allah ! Is ( bachay ) ko hamaray liye pishro bana aur is ko hamaray liye ajar bana  
aur

ذُخْرًا وَ اجْعَلْهُ لَنَا شَافِعًا وَ مُشَفَّعًا

zakheera aur is ko bana aisa sifarish karne wala jis ki sifarish qubool ki jaye .

Agar maiyat na baligh larki ki ho to yeh دعات parhay :

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَ اجْعَلْهُ لَنَا أَجْرًا وَ

ae Allah ! Is ( bachay ) ko hamaray liye pishro bana aur is ko hamaray liye ajar bana  
aur

ذُخْرًا وَ اجْعَلْهُ لَنَا شَافِعَةً وَ مُشَفَّعًا

zakheera aur is ko bana aisi sifarish karne wali jis ki sifarish maqbool ho .

## Qabrustan Mein Parhnay Ki Duayen

Nabi kareem sale Allah aleh wasallam se ziyarat qbor ke waqt bohat si duayen

manqool hain jo Aap S.A.Wasalam khud bhi parha karte they aur sahaba karaam ko bhi sikhate they. Un mein se chand duayen yeh hain :

**السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِنْشَاءَ اللَّهُ بِكُمْ لَلَّاهِقُونَ**

tum par salamti ho ae quom مونکے ghar walo! Aur Insha Allah hum tum se milnay walay hain .

**السَّلَامُ عَلَيْكُمْ وَعَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ الْمُسْلِمِينَ**

momin aur musalman qabar walo! Tum par salamti ho

**وَبِرَحْمَةِ اللَّهِ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَاخِرِينَ**

aur hamaray aglay pichlon par Allah taala reham farmaiye .

**وَإِنَّا إِنْشَاءَ اللَّهُ بِكُمْ لَلَّاهِقُونَ**

Insha Allah hum bhi tumahray paas pounchanay walay hain .

**السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقَبْوُرِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ**

ae qabar walo! Tum par salamti ho aur Allah taala hum ko aur tum ko bakhsh day

**سَلَفُنَا وَنَحْنُ بِالْأَثَرِ**

tum hum se pehlay aa gaye ho hum tumahray peechay anay walay hain .

## Sawab Pohanchanay Ka Tareeqa

Rasool Allah sale Allah aleh o slim ne farmaya hai ke jo shakhs qabrustan jaye aur wahan Surah yes parhay to is roz wahan ke mardon se azaab kam kar diya jaye ga .

Hadees shareef mein hai ke jo shakhs qabrustan mein daakhil ho kar surah Fatiha , surah ikhlaas ( qlu ho Allah ) aur surah ( الْبَكَمُ التَّكَاثُرُ ) parh kar is ka sawab qabrustan ke mardon ko bakhsh day to is qabrustan ke makeen is shakhs ki Shafaat karen ge .

Maiyat ke wisa ko chahiye ke quran kareem, aayat krimh **لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ** aur astaghfar waghera parh kar sawab bkhshte rahan. Ghurba ko

khana khilain, mustahiq ko kapra p\_hnayin ya kisi badni aur maali ibadat ka sawab pohnchayin .

Yaad rkhye! Marnay ke baad murda zndon ka mohtaaaj hota hai. Is liye aisaal sawab mein apni taraf se kotahi nahi karni chahiye .

# Allah Pak Ke Naam

الهادی	العنو	الار	القور	الثیر	الوازع	العلی	البصیر	الحمد	الله
AL-HUDA The Guide	AL-QUNAWA The Perfect	AL-AAR The First	AL-QURAN The Self Subduing	AL-THIIR The Last One	AL-WAZI The Authorizing	AL-ULU The Most High	AL-BASHEER The Knowledge	AL-HAMD The Praise	ALLAH The All
الداع	الرف	الآخر	الواحد	الوقت	الحكم	الکبر	اللکر	العین	العزم
AL-DA'A The Unconquerable	AL-RAFI The Conqueror	AL-KHABIR The Last	AL-WAHH The Unique	AL-WAQT The Protecting Hand	AL-HUKM The Rule	AL-KABIR The Most Great	AL-LAKH The Judge	AL-AYN The Eye	AL-ZAMAN The Magnificent
الباقي	المقط	الظاهر	المجد	الحید	الوزير	الخط	العد	الفضل	الحان
AL-BAAKI The Remaining	AL-MAQAT The Last	AL-ZAHIR The Manifest	AL-MAJID The Noble	AL-HAYD AL-HAYD The Resolute	AL-WAZI AL-WAZI The Unique	AL-KHAAT AL-KHAAT The Powerful	AL-UUD AL-UUD The Last	AL-FASIL AL-FASIL The Excellent	AL-HAAN AL-HAAN The Graceful
الصبور	الغنى	البر	الواحد	المحنی	العید	القيت	اللطیف	السلط	الملک
AL-SABUR The Patient	AL-GHANI The Self Sufficient	AL-BAR Source of Generosity	AL-WAHH The Unique	AL-MAHNA The Decisive	AL-WAED One Unique One	AL-QIYAT The Guarantor	AL-LATEEF The Gentle One	AL-SULTAN The Leader	AL-MALIK The Sovereign Lord
الشید	المعنى	التعالی	الحمد	المندی	التفک	الحیب	الجیب	الفضل	المصر
AL-SHAYD Guide to Right Path	AL-MEEN The Intention	AL-TAWAALI AL-TAWAALI The Manifest	AL-HAMD AL-HAMD The Praise	AL-MANDI AL-MANDI The Unique	AL-TAFKIR AL-TAFKIR The Reflector	AL-HABIB AL-HABIB The Beloved	AL-JIBR AL-JIBR The Angel	AL-FASIL AL-FASIL The Excellent	AL-MASR AL-MASR The Fortress
الوار	الداع	العالی	ال قادر	المعید	البید	الحید	الحیر	الرافع	العقة
AL-WAAR Supreme Honor	AL-DA'A The Perfect	AL-ULU The Perfect	AL-QADAR The Able	AL-MU'ED AL-MU'ED The Resolute	AL-BEED AL-BEED The Worker	AL-HAYD AL-HAYD The Resolute One	AL-HAYR AL-HAYR The Frightening	AL-RAFEE AL-RAFEE The Resolute	AL-QURE AL-QURE The Resolute
الخانع	الداع	الصلی	المقدار	الحق	العون	الکر	العصر	المعن	العہد
AL-KHANAU The Supreme	AL-DA'A The Perfect	AL-SALI The Holder	AL-MIQDAR AL-MIQDAR The Measure	AL-HAQ AL-HAQ The Quality One	AL-AUQN AL-AUQN The Great One	AL-KAR AL-KAR The Great One	AL-ASR AL-ASR The Resolute One	AL-MUHN AL-MUHN The Resolute	AL-QUAID AL-QUAID The Resolute
الله	الضر	النوب	القدر	الحق	النحیم	الریب	النکر	الملک	الوهاب
ALLAH The All	AL-DAR The Decisive	AT-TAWWAAB Acceptor of Repentance	AL-QADAR AL-QADAR The Measure	AL-HAQ AL-HAQ The Unique	AL-NAJIM AL-NAJIM The Worker	AL-RIB AL-RIB The Guilty One	AL-NAKER AL-NAKER The Accomplice	AL-MALIK AL-MALIK The Decisive	AL-WAHAB AL-WAHAB The Resolute
فلاح والکر	النور	الستہ	الیحر	الہیت	القویت	الحب	الغیور	الستیع	الرزاق
FALAJ-UL-KAR Liberator and Resuer	AN-NOUR The Light	AL-SESTAH The Strong	AL-YAHYA AL-YAHYA The Delight	AL-HAYAT AL-HAYAT Center of Life	AL-QAWIYAH AL-QAWIYAH The Strong	AL-HAB AL-HAB The Resolute	AL-KHYAR AL-KHYAR The Accomplice	AL-STAYA AL-STAYA The Victorious	AL-RIZQ AL-RIZQ The Provider
العزز									العزز
AL-IZZAH The Provider									AL-IZZAH The Provider

## Asmaye Ellahi

Louh-e mehfooz ka qanoon hamein batata hai ke azal se abadd taq sirf lafz ki karfrmayi hai. Haal, mustaqbil aur azal se abadd taq ka darmiyani waqfa lafz ke ilawa kuch nahi hai. Kaayenaat mein jo kuch hai woh sab ka sab Allah taala ka farmaya huwa lafz hai. Yeh lafz Allah taala ka ism hai. Isi ism ki mukhtalif طرزوں se nai nai tkhliqat wujood mein aati rehti hain aur aati rahan gi. Allah taala ka ism hi poori kaayenaat ko control karta hai. Lafz ya ism ki bohat si kasmain hain. Har qisam ke ism ya alfaaz ka aik sardar hota hai. Aur wohi sardar ya ism apni qisam ke tamam Asma ko control karta hai. Yeh sardar ism bhi Allah taala ka ism hota hai aur isi ko ism Azam kehte hain .

Asma ki hesiyat roshniyon ke ilawa kuch nahi. Aik tarz ki jitni roshniyan hain, un ko control karne wala ism bhi un hi roshniyon ka murakkab hai. Aur yeh Asma kaayenaat mein mojood ashya ki takhleeq ke ajza hotay hain. Maslan ensaan ke andar kaam karne walay tamam takazey aur poooray hawaas ko qaim rakhnay wala ism un sab Asma ka sardar hota hai aur yahi ism Azam kehlata hai .

## Jaanat Ki Noo Ka Ism Azam Allag Hai

Noo jaanat ke liye allag ism Azam hai. Noo ensaan ke oopar allag ism Azam ki hukmarani hai. Noo nabataat ke liye allag, noo jamadat ke liye allag aur noo mulaika ke liye allag ism Azam hai. Kisi noo se mutaliq ism Azam ko jan-nay wala sahib ilm is noo ki kaamil tarzon, taqazoon aur kaifiyat ka ilm rakhta hai .

## Gayarah Hazaar Asmaye Aliha

Ensaan ke andar poooray taqazoon aur jazbaat ke sath do hawaas kaam karte hain. Aik terhan ke hawaas khawab mein aur doosri terhan ke hawaas baydaari mein kaam karte hain. Un dono hawaas ko agar aik jagah jama kar diya jaye to un ki tadaad gayarah hazaar hoti hai. Aur un gayarah hazaar kaifiyat ya taqazoon ke oopar hamesha aik ism ghalib rehta hai. Is ko is terhan bhi kaha ja sakta hai ke ensaan ki zindagi mein Allah taala ke jo Asma kaam kar rahay hain un ki tadaad taqreeban gayarah hazaar hai aur un gayarah hazaar Asma ko jo ism control karta hai woh ism Azam hai. Un gayarah hazaar Asma mein se saarhay paanch hazaar Asma khawab mein kaam karte hain. Ensaan chunkay Ashraf almkhloqat hai, is liye Allah taala ke qanoon ke mutabiq ensaan ke andar kaam karne wala har ism kisi doosri noo ke liye ism Azam ki hesiyat rakhta hai. Yahi woh Asma hain jin ka ilm Allah taala ne hazrat aadam aleh salam ko sikhaya hai. Takveen ya Allah taala ke administration (

administration ) ko chalanay walay hazraat ya sahib khidmat apne apne ohdon ke mutabiq un Asma ka ilm rakhtay hain .

Ism zaat ke ilawa Allah taala ka har ism Allah taala ki aik sift hai jo kaamil tarzon ke sath apne andar takhleeqi qadren rakhta hai. Takhleeq mein kaam karne wala sab ka sab qanoon Allah ka qanoon hai .

### اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

Aur yahi Allah ka noor lehron ki shakal mein nabataat, jamadat, hewanat, ensaan, jaanat aur firshton mein zindagi aur zindagi ki tamam تحریکات peda karta hai. Poori kaayenaat mein qudrat ka yahi Faizan jari hai ke kaayenaat mein har fard noor ki un lehron ke zariye aik dosray ke sath munsalik aur wabsta hai .

Kehkashani nizamon aur hamaray darmain bara mustahkam rishta hai. Pey Dur pey jo khayalat zehan mein atay hain woh dosray nizamon aur aabadiyon se hamein masool hotay rehtay hain. Noor ki yeh laharen aik lamha mein roshni ka roop dhaar layte hain. Roshni ki yeh choti barri laharen hum taq be shumaar tasweer khanaay le kar aati hain. Hum un hi tasweer khaanoon ka naam wahima, khayaal, tasawwur aur tfkr rakh dete hain .

Allah taala ka irshad hai :

" logo! Mujhe poukaro, mein sunon ga. Mujh se mango, mein dun ga"

kisi ko pukarnay ya mangnay ke liye zurori hai ke is hasti ka taaruf hamein haasil ho. Aur hum yeh jantay hon ke jis ke agay hum apni ehtiaaj paish kar rahay hain woh hamari ehtiaaj poori kar sakta hai ya nahi. Is baat par yaqeen karne ke liye hamein yeh samjhna parre ga ke woh kon si zaat-e wala sifaat hain jis se hum rozana aik laakh se bhi ziyada khwahisaat poori karne ki tamanna karen to woh poori kar sakta hai. Zahir hai ke yeh zaat yaktaa Allah hai. Allah taala ne apni sifaat ka tazkara apne naamon se kya hai .

Surah airaaf mein Allah taala ka irshad hai :

Tarjuma : aur Allah ke achay achay naam hain pas un achay naamon se ussay pkarte raho .

Surah ahzaab mein irshad hai :

Tarjuma : imaan walo! Allah ka zikar kasrat se karte raho aur subah o shaam is ki tasbeeh mein lagey raho .

Allah taala ka har ism aik chhupa huwa khazana hai. Jo log un khazanon se waaqif hain, jab woh Allah ka naam vird zabaan karte hain to un ke oopar rehmaton aur barkatoon ki barish barasti hai. Aam tor par Allah taala ke ninanway ( ۹۹ ) naam mashhoor hain. Is besh baha khazanay se faida uthany ke liye har naam ki taseer aur parhnay ka tareeqa allag allag hai .

Kisi ism ki baar baar takraar se dimagh is ism ki nooraniyat se maamoor ho jata hai aur jaisay jaisay Allah taala ke ism ke Anwaar dimagh mein zakheera hotay hain isi munasbat se bigre hue kaam bantay chalay jatay hain aur hsb e dilkhwa nataij muratab hotay rehtay hain .

Lekin jis terhan asraat muratab hotay hain isi terhan gunaaho ki tareqi hamaray andar roshni ko dhundlaa deti hai. Kotahyon aur khataon se aadmi ksafton, andheron aur taffun se qareeb ho jata hai. Aur Allah ke noor se door ho jata hai .

Jab koi bandah jantay poothey gunaaho aur khataon ki zindagi ko zindagi ka maqsad qarar day laita hai to woh is aayat ki Tafseer ban jata hai .

" mohar laga di Allah ne un ke dilon par un ke kaanon par aur aankhon par parda daal diya hai aur un logon ke liye dard naak azaab hai"

Allah taala ka har ism Allah taala ki sift hai aur Allah taala ki har sift qanoon qudrat ke tehat fa-aal aur mutharrak hai. Har sift apne andar taaqat aur zindagi rakhti hai jab hum kisi ism ka vird karte hain to is ism ki taaqat aur taseer ka zahir hona zurori hai. Agar matlooba fawaid haasil nah hon to hamein apni kotahyon aur پرخطا tarz amal ka jaiza lena chahiye .

Hum yeh baat jantay hain ke ilaaaj mein dawa ke sath parhaiz zurori hai aur bad parhaiz se dawa ghair muasar ho jati hai. Kotahyon aur khataon ke marz mein jo parhaiz zurori hai woh yeh hai :

halal rozi ka husool, jhoot se nafrat, sach se mohabbat, Allah ki makhlooq se hamdardi, zahir aur batin mein yaksaniyat, munafqat se dil bezari, fasaad aur shar se Ihtiraz , ghuroor aur taqqabur se ijtinab. Koi munafiq, sakht dil, Allah ki makhlooq ko kamtar jan-nay wala aur khud ko dosaron se bartar samajhney wala bandah asmaye Aliha ke khawaas se faida nahi haasil kar sakta .

Kisi ism ka vird karne se pehlay mazkoorah bala salahiyaton aur Awsaf ko apne andar peda karna zurori hai. Bayan kardah ilaaaj aur parhaiz ke sath aap ko yaqeenan asmaye Aliha ke fawaid o smrat isi terhan haasil hunge jis terhan hamaray buzurag mstfiz hotay rahay hain aur ab bhi inhen faiday pahunchte hain .

## Ijazat

Qanoon yeh hai ke jab koi Amel kisi dosray ko apna amal bakhsh day to jisay yeh amal bakhsha gaya hai is ke andar bhi yaqeen ka wohi patteren ( pattern ) ban jata hai jo Amel ka hai aur zehan mein yeh baat Rasikh ho jati hai ke hum aisa karen ge to aisa ho ga. Yeh baat zehan nashen rakhna zurori hai ke aadmi ke andar yaqeen ki qowat jitni hoti hai isi munasbat se nataij muratab hotay hain .

Koi wazifa ya amal karne se pehlay zurori hai ke amal karne wala bandah ijazat Yafta ho .

Bawazo qibla rukh baith kar dua ki terhan haath athalin. Aik martaba Ya hafeez parh kar hathon par dam karen aur haath teen baar chehray par phair len. Phir dua ki terhan haath bandh kar aik martaba ﴿بِحَفْيِظٍ﴾ parh kar hathon par dam karen aur haath chehray par teen baar phair len. Isi terhan teesri baar haath bandh kar aik baar ﴿بِحَفْيِظٍ﴾ parh kar dam karen aur haath teen dafaa chehray par phairen. Is ke baad ankhon band kar ke baith jayen. Dil hi dil mein ninanway martaba ﴿بِحَفْيِظٍ﴾ ka vird karen aur Allah taala se kamyabi aur kaamrani ki dua karen. Kisi zrortmnd ko siwa paanch rupay khiraat kar den. Ab aap is kitaab mein likhay hue asmaye Aliha ka vird kar satke hain . Do jug ke taaj daaar suoor konain Huzoor Aleh Salato Walslam ke waselay se Allah rab ulizzat ki bargaah mein dua hai ke hum sab par apni rehmat nazil farmaiye. Ameeen !

## Ehsas Kamtarri Ka Ilaaj

ehsas kamtarri aik aisa jazba hai jis mein aadmi baat be baat ranj o gham mein mubtala rehta hai aur mamooli baat ko apne liye pareshani bana kar afsurdah dil ho jata hai. Aur yeh baat is waqt peda hoti hai jab aadmi ke andar qowat iraadi kamzor ho jati hai. Kamzor qowat iraadi ki wajah se banay banaye kaam baggar jatay hain. Baar baar aisa honay se aadmi ehsas kamtarri mein mubtala ho jata hai. Har namaz ke baad so martaba Ya allah parhnay se qowat iraadi mein izafah hota hai. Ghair mustaqil mizaji door ho jati hai aur bigre hue halaat durust ho jatay hain .

Seenah aur pasliyon mein dard ho to dard ki jagah saat martaba ﴿اللّٰهُ أَكْبَر﴾ angisht shahadat se mareez ke seenay par likhain. Dard se nijaat mil jaye gi .

## Aankhon Mein Roshni

Steal ke bartan mein pani pakka kar thanda karen. Zawaal ke waqt ۴۱ martaba یا رَحْمَنُ parh kar pani par dam karen. Dam shudah pani chandi ki silai se aankhon mein lagayen .

Is ism ki barket se aankhon ke amraaz jo garmi, sardi, chout, gird o gubhar aur dhuwan lagnay se la-haq hotay hain khatam ho jatay hain .

## Har Dil Aziz Honay Ka Tareeqa

Buland martaba haasil karne, izzat o Waqar ke sath rehne, apne parayoon mein har dil Aziz honay, neez chehra par Wajahat aur kashish peda karne ke liye Fajar ki namaz ada karne ke baad aik so aik martaba یا رَحِیْمُ ka vird karen aur haath chehray par phair len .

## Muqadma Mein Kamyabi

Fajar ki namaz ada karne ke baad ya raat ko sonay se pehlay awwal o aakhir ۳۳, ۳۴ baar duroood shareef ke sath teen so ( ۳۰۰ ) baar Ya maalik parhnay se dushman ke shar se aadmi mehfooz rehta hai aur Allah taala muqadma mein kamyabi ataa farmatay hain .

## Saadat Mand Aulaad

Shadi ke baad jab Allah taala khusi ka din deikhein aur maa ki kookh bhar jaye subah shaam ۱۰۰ martaba یا قُدُسُن parh kar maa apne pait par phoonk maaray. Bacha khush ikhlaq, bakrdar, khobsorat aur walidain ka farmaa bardaar peda hota hai .

Allah taala ke is naam ki barket se yeh bacha aisay Awsaf ka haamil hota hai ke muashra mein usay izzat ki nigah se dekha jata hai aur makhlooq ke dil mein is ki izzat jagzin hoti hai .

## Har Qisam Ki Bemari Se Nijaat

Uthtey baithtay, chaltay phirtay, wudu baghair wudu Ya sala<sup>صلوات</sup> یا m ka vird karne se aadmi afaat arzi o samawi se aur dunyawi musibaton se mehfooz rehta hai. Tentes ( ۲۳ ) martaba pani par dam kar ke bemaar ko pilanay se har qisam ki bemari daur ho jati hai. Is ism.m barket se ghar mein rizaq ki farawani ho jati hai .

## Mohabbat Wala Shohar

Esha ki namaz ke baad gayarah so ( ۱۱۰۰ ) martaba پامُؤ منْ parh kar anken band kar ke baith jayen aur yeh tasawwur karen ke mein arsh ke saaye mein hon aur shohar neechay hai. Jab yeh tasawwur qaim ho jaye to shohar ke oopar phoonk maar den. Baat kiye baghair bistar mein chali jayen aur shohar ka tasawwur karte karte so jayen. Insha Allah khawand ki taraf se bud ikhlaqi, buraiee, zayad-ti ka izhaar nahi ho ga. Is amal ki barket se shohar biwi ka garweedah ho jata hai .

Agar kisi shohar ke sath biwi ka sulooq acha nah ho to yeh amal shohar bhi kar sakta hai, nataij dono sooraton mein aik se muratab hunga .

## Ghaibi Inkishafaat

Tahajud ki namaz ke baad aik hazaar martaba یا مُهِینِنْ parh kar muraqba karne se ghaib ki duniya samnay aa jati hai. Aur gum shuda cheezein iradah ke sath nazar ke samnay aa jati hain. Allah taala ka yeh ism teen roz taq aik hazaar aik so ( ۱۱۰۰ ) martaba parhna issikhara hai. Allah ke fazl o karam se teen roz mein sahib baat maloom ho jati hai. Raat ko sonay se pehlay do rak-at namaz Nafil ada karen aur gayarah so martaba یا مُهِینِنْ parh kar jo baat maloom karni hai is ko dil mein dohraatay dohraatay so jayen .

## Mulazmat Mein Taraqqi

Kisi shakhs ko mulazmat nah millti ho. Nokari se barkhast ho gaya ho ya taraqqi ki bajaye ohda ya mansab se gira diya gaya ho aur har terhan ki koshish karne ke bawajood kamyabi nah hoti ho to aisi soorat mein aadhi raat guzarnay ke baad bawazo do Nafil ada karne ke baad nangay sir, qibla rukh kharray ho kar teen so

martaba پا عزیز parh kar Allah taala ke huzoor nihayat Khashoo o Khazoo ke sath maqsad poora honay ki dua ki jaye. Insha Allah amal karne wala shakhs apne ohda par dobarah Faiz ho jaye ga aur usay mazeed taraqqi naseeb ho gi .

## Kamzor Bachay

Aik sair khalis sarson ke tail par aik hazaar martaba rozana پا جگانہ parh kar dam karen.

Ab is tail ko un bachon ke jism par maalish karen jo lagar aur kamzor hon aur jin ki nashonuma pedaishi tor par poori nah hui ho. Allah taala ke fazl o karam se bachon mein tawanai aur taaqat aa jaye gi. Kamzoree aur dubalaa pan khatam ho jaye ga. Chandi ki angothi par Ya jabbar kunda kara ke angothi pahannay se muashra mein izzat o touqeer haasil hoti hai .

## Kaarobar Mein Taraqqi

Kisi kaarobar ki ibtida karne se pehlay subah, dopehar, shaam, raat parhnay se kamyabi yakeeni ho jati hai. Is ism ka mustaqil vird karne wala munkasir ul mizaj, Haleem al taba hota hai. Logon ke sath Husn ikhlaq aur Khanda peshani se paish aata hai. Allah ki makhlooq ki khidmat karna apne liye baais saadat aur barket samjhta hai aur logon mein qader o manzilat ki nigah se dekha jata hai .

## Asaib Se Nijaat

Agar kisi ghar mein asaib ka shuba ho aur ghar mein rehne walay log yeh mehsoos karen ke is ghar mein jin ya bhoot preet ka basera hai ya ghar mein saanp waghera ziyada nazar atay hon to aik kaghaz par ikees ( ۲۱ ) martaba پا فھارنے likh kar ghar mein harey bharay darakht ki shaakh mein bandh den. Agar ghar mein darakht mojood nah ho to ghar ke qareeb kisi darakht mein yeh taveez bandh den. Allah ke fazl o karam se ghar asaib aur doosri bulaun se bilkul mehfooz rahay ga .

## Parhnay Mein Dil Nah Lagna

Maa baap ko aulaad ki taraf se yeh shikayat rehti hai ke bachay parhnay likhnay mein dil chaspi nahi letay. Dil chaspi nah honay ki bana par bachay kund zehan ho jatay hain. Agar un ko kuch parhaya jata hai to woh bhool jatay hain. Bachon ke andar se

kund zehni khatam karne ke liye aur ilm ka shoq ujagar karne ke liye chalees din subah nehar mun ikees ( ۲۱ ) martaba ﴿ یا علیم ۲۱﴾ parh kar pani par dam kar ke pilaya jaye. Zehan taiz, Hafza roshan aur dimagh taaqat war ho jaye ga .

## Aqeedah Ki Kamzoree

Ensaan ke andar jab aqeedah kamzor ho jata hai to woh terhan terhan ke waswason mein girftar ho jata hai. Kabhi khayaal aata hai mere oopar kisi ne jaadoo kar diya hai, kabhi sochta hai ke mere oopar kisi jin bhoot ka assar hai. Shetan is ke dimagh mein yeh baat bhi dalta hai ke usay kisi ki bud-dua lag gayi hai. Lekin jab woh khud apna muhasba karta hai to is ke samnay aisi koi baat nahi aati jis ki binaa par koi usay bud-dua day. Yeh baat bhi is ki samajh mein nahi aati ke is ka kon dushman hai. Is liye ke woh khud kisi ke sath buriaeey nahi karta. Is qisam ke tamam waswason aur kaseef khayalat se mehfooz rehne ke liye raat ko sotay waqt aik so gayarah martaba ﴿ یا قابض ۲۱﴾ parhna nihayat mufeed aur mujrib amal hai .

## Wasail Mein Izafah

Fajar ki namaz ada karne ke baad aisi jagah baith jayye jahan se nikalta huwa Sooraj nazar aeye. Jaisay hi ufq se Sooraj ki tikia namodaar ho ﴿ اَبَاسِطُ﴾ parhna shuru kar den. Taresath ( ۶۳ ) martaba parh kar hathon par dam karen aur haath chehray par phair kar uth jayen. Amal ki muddat chalees roz hai. Is amal se wasail mein izafah hota hai. Badhaali aur iflaas daur ho jata hai. Is amal ki ijazat sirf un logon ke liye hai, khuda na khwasta jin ke gharon mein muflisi ne dire daal diye hain aur koi rasta khilta huwa nazar nahi aata .

## Sakht Geer Haakim Ki Taskheer

Har mah ke chaand ki chodhween shab ko Aadhi raat ke waqt aik so martaba Ya rifie parhnay se bandah ke dil mein Allah taala ki mohabbat Rasikh ho jati hai aur woh duniya mein har kaam Allah ki khushnodi ke liye karta hai. و الرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ

أَمَّا بِهِ كُلُّ مَنْ عِنْدِ رِتَّابٍ aur woh log jo Rasikh fi al-ilm hotay hain, kehte hain hamara imaan hai ke har cheez hamaray parvardigaar ki taraf se hai. Kisi badkhu shakhs ya sakht geer haakim ke samnay jatay hue ghabrahat aur khauf la-haq ho to Ya rifie parhte hue jayen. Haakim ki sakht Gary reham dili mein badal jaye gi .

## Dushman Par Ghalba

Fajar ki namaz ke baad paanch so ( ۵۰۰ ) martaba يَاخَافِضُ ka vird karne se dili muradain poori hoti hain. Dushman par ghalba haasil hota hai .

## Safar Mein Aasani

Makhlooq ki nazar mein izzat o Waqar haasil karne ke liye aur Allah taala ke siwa kisi se ehtiaaj nah rakhnay ke liye, safar mein hifazat aur aasani haasil karne ke liye har namaz ke baad so martaba يَا مَعْزٌ parheen. Raah sulooq ka koi musafir jummay ki namaz ke baad se asar ki namaz taq يَا سَمِيعٌ parhay to qowat samaat mein izafah hota hai aur kaan firhton ki awazon se aashna ho jatay hain. Magar yeh amal apne paiir o murshid ki ijazat se karna chahiye. Paiir o murshid ka Rohani aloom se waaqif hona zurori hai .

## Razaye Ellahi

يَا عَذْلُ ki taseer yeh hai ke is naam ka vird rakhnay wala har maamla mein Allah taala ka shukar ada karta hai aur raazi brza rehta hai. Achay logon ko dost rakhta hai aur zalim o jabir logon se daur rehta hai .

## Hasb Mansha Shadi

Aaj kal larkiyon ki shadi ka masla maa baap ke liye pareshani ka sabab bana huwa hai. Ghar ghar shadi ke intzaar mein larkiyan boorhi ho rahi hain. Allah taala apne hifz o Amaan mein rakhay. Maa baap ki raton ki neend haraam ho gayi hai. Is ghambeer masla ke hal ke liye يَا لَطِيفُ ka amal nihayat mujrib hai. يَا لَطِيفُ ke adaad

۱۲۹ hain aur ۱۶۶۴۱ martaba naam parha jata hai. Parhnay ka aasaan tareeqa yeh hai : aik tasbeeh mein ۱۲۹ danay daaley jayen aur ۱۲۹ martaba tasbeeh parhi jaye. Aur har tasbeeh ke baad لَأَتْدِرُكُهُ الْأَبْصَارُ وَ هُوَيُّدِرَكَ الْأَبْصَارُ وَ هُوَ الْلَطِيفُ teen dafaa parh kar zabaan se maqsad bayan kere aur phir یا لَطِيفُ ki tasbeeh parhna shuru kar day. Isi terhan sara amal khatam kya jaye. Magar amal poora karne mein bohat ziyada hoshyar ki zaroorat hai. Agar kabhi zayad-ti ho jaye to taseer baqi nahi rahay gi .

## Isstikhara

Agar kisi kaam ke liye isstikhara karna chahain to awwal waqt esha ki namaz parh kar ۱۱۰۰ martaba یا حَيْزُ أَخْيَرٍ parheen aur baat kiye baghair kaan ke neechay haath rakh kar seedhi karvat so jayen. Insha Allah khawab mein maloomat haasil ho jayen gi. یا حَيْزُ ka bakasrat vird karne wala qudrat ke farmolon se waaqif ho jata hai aur is ke samnay yeh baat aa jati hai ke kaayenaat ki takhleeq kis terhan amal mein aayi hai. Farishtay, jaanat, hewanat, nabataat, jamadat aur ensaan ki takhleeq mein kon kon si Moueen mqdarin kaam kar rahi hain .

## Iflaas Se Bachney Ke Liye

Subah beedar honay ke baad aur raat ko sonay se pehlay chand baar پارھنے عَظِيمٌ se Umar aur Iqbal mein izafah hota hai. Yeh ism aayat al kursi ki Tafseer aur is ke andar ism Azam ki taraf ishara hai. یا عَظِيمٌ ka vird karne wala kabhi muflis o qalash nahi hota .

## Rizaq Mein Farawani

Allah taala ne quran pak mein irshad farmaya :

" ae aal e dawod shukar ko apna shoar bana lau ke shukar karne walay bande qaleel hain." یا شَكُورٌ ka tarjuma. . . . Ae qadar daan nihayat qader karne walay .

Is mubarak naam ki khasiyat yeh hai ke jo shakhs is naam ko sonay se pehlay iktalees ( ۴۱ ) martaba ya so ( ۱۰۰ ) martaba parhta hai woh Allah taala ka shukar guzaar bandah ban jata hai aur jab koi bandah shukar ko apna shoar bana laita hai to is ke wasail mein farawani aur rizaq mein barket hoti hai .

## Douran Safar Aasanyan

Safar jahaaz ka ho, kashti ka ho ya rail ka, safar karne se pehlay kaghaz par teen teen khaanoon aur chaar satroon mein Ya hafeez likh kar kaghaz ko teh kar ke taveez bana len aur taveez apne paas mehfooz rakhen. Allah taala safar ki har suobat se mehfooz rakhay ga aur doran؎ safar ghaib se aasanyan tuyassar hon gi. Yahi taveez bachon ki nazar khatam karne mein bhi bohat mufeed hai. Taveez mom jama kar ke neelay rang ke kapray mein si kar gilaay mein daal den. Agar kisi aadmi ko kisi shakhs ya kisi cheez se nuqsaan pounchanay ka andesha ho to aik jumaraat se doosri jumaraat taq rozana sattar sattar martaba پا حسینب پا parhay .

## Izzat O Martaba Mein Izafah

Allah taala ka naam یا جلیل chandi ke پتھرے par kunda kara ke apne paas rakhnay se izzat o martaba mein izafah hota hai . Karam karna Allah taala ki aik aisi sift hai jis par saari kaayenaat qaim hai. Agar Allah taala ka karam muheet nah ho to duniya aik second bhi qaim nahi reh sakti. Allah taala ke fazl o karam se ziyada Faiz yab honay ke liye rozana raat ko sotay waqt chit late kar aik so aik ( ۱۰۱ ) martaba پا رحیم parheen aur seenah par dam kar ke kisi se baat kiye baghair so jayen. Aik neend lainay ke baad baat karne mein koi muzahiqa nahi .

## Chori Aur Daketi Se Hifazat

Chori, daketi aur dushmanon se ghar ki hifazat ke liye raat ko sonay se pehlay teen martaba parh kar ghar ke charon kono mein phoonk maar den. Allah taala hifazat karen ge. Agar koi shakhs naasoor mein mutbala ho aur naasoor kisi terhan acha nah hota ho to teen so martaba پا رحیب parh kar zakham par dam kya jaye. Aahista aahista is marz se nijaat mil jati hai .

## Sir Mein Dard

Kisi shakhs ke sir mein is qisam ka dard ho jis ki bzahir koi tashkhees nah ho sakay aur kisi ilaaj se faida nah ho, to is ke liye samnay bitha kar mareez se kaha jaye ke woh dono hathon se apna sir pakdae. Amel dil hi dil mein saat martaba ﴿يَا مُحِنْبٰ﴾ parhay aur zor se dastak day. Jaisay hi Amel dastak day mareez sir prse haath utha le. Chand roz ke is amal se sir dard ka aarzah khatam ho jata hai .

## Zahreeley Janwar Ka Kaatna

Hashrat al arz saanp, bichhoo, bhir, tatayeeya koi bhi zahreela janwar kaat le saat baar gayarah gayarah martaba ﴿يَا وَاسِع﴾ parh kar dam karen .

## Sulah O Safai Ke Liye

Aapas mein na-itefaqi khatam karne aur sulah safai ke liye ﴿يَا حَكِيم﴾ parh kar pani par dam kar ke pilaya jaye. Agar kisi wajah se pani pilana mumkin nah ho to fariqain ke takiyon par dam karen. Yeh kaam bhi mushkil ho to aik so aik martaba ﴿يَا حَكِيم﴾ parh kar fariqain ka tasawwur karen aur dam kar den .

## Kashaf Ulquboor

Tasawuf mein aik maqam kashaf ulquboor hai, yani marnay ke baad jis maqam par roohein rehti hain wahan woh kis haal mein hain, kis terhan ki zindagi guzaar rahi hain aur is duniya ke shab o roz mah o saal kaisay hain neez roohon se baat cheet aur mulaqaat ke amal ko kashaf ulquboor kaha jata hai. Is salahiyat ko beedar karne ke liye kisi silsila mein baet hona zurori hai. Paiir o murshid ka karam shaml e haal ho aur mureed ke andar Rohani salahiyaten beedar honay lagen to ﴿يَا بَاعِث﴾ parhnay se woh aankhh khil jati hai jo roohon ko dekhatii hai, woh kaan khil jatay hain jo roohon ki aawaz suntay hain. Allah taala ki taraf se woh qowat goyai ataa hojati hai jis ke zariye roohon se baat cheet aur guftagu hoti hai .

## Tajallii Ka Inkishaaf

Allah taala ne farmaya hai :

" mein hi ibtida hon, mein hi intahaa hon, mein hi zahir hon, mein hi batin hon aur Allah har cheez ko muheet hai."

Jo cheez har shye par muheet hai, samajhney ke liye usay hum tajallii kehte hain. Tajallii Ellahi har cheez par muheet hai yani har cheez tajallii mein band hai aur kaayenaat mein har takhleeq, woh noo ho ya fard, is ki zindagi tajallii ke sath qaim o daaim hai. Allah taala ki haazir o mojood sift ka haamil ism ﴿يَا شَهِيدُ﴾ bator wazifa parhnay se tajallii Ellahi ka inkishaaf hota hai. Jo bandah ﴿يَا شَهِيدُ﴾ ki sifaat aur hikmat ka mushahida kar lata hai. Is ko Allah taala ke darbaar ki haazri naseeb ho jati hai .

## Mayoosi Ka Khtama

Kaam ban ban kar baggar jatay hon, kisi ki sifarish kaam nah aati ho. Aadmi mohtaj aur mayoos ho gaya ho. Har namaz ke baad 100 aik martaba ﴿يَا وَكِيلُ﴾ parhnay se mohtaji aur mayoosi khatam ho jati hai aur rakawaten daur ho jati hain .

## Haamla Ki Hifazat

Aurat hamal ke zamane mein kamzor ho jaye. Taaqat ki duwaein kaam nah karen aur hamal ke zamane ki takleifein roz burrows barhti chali jayen. Peeron par ziyada waram aa jaye ankhon peeli ho jayen, blood pressure barh jaye. Baar baar dard ka aarzah la-haq ho. Khanay peenay ki taraf tabiyat ka melaan nah ho. Kuch khanay peenay se matli honay lagey. Un sab takaleef se nijaat haasil karne ke liye pani par, kisi qisam ke phal ke juice par, glucose par ya dawa par gayarah martaba ﴿يَا قَوْى﴾ parh kar dam karen .

## Doodh Mein Kami

Maa ke seenay ko Allah taala ne bachon ka dastarkhawan banaya hai. Paidaiesh ke baad agar doodh nah utre ya doodh kam ho to bacha ki ghizai zaroriat poori nahi

hoten. Is kami ko poora karne ke liye db\_h ke doodh ka sahara lena parta hai. Qanoon qudrat par ghor kya jaye to maa ka doodh piinaa bacha ka fitri haq hai aur jab maaen aulaad ke is haq ko poora karti hain to aulaad Saadat mand aur farmaa bardaar uthee hai. Doodh ki is kami ko poora karne ke liye Allah taala ka ism یا مَتِينٌ ajeeb o ghareeb khasiyat rakhta hai. Bacha ko doodh pilanay se pehlay maa gayarah martaba یا مَتِينٌ parh kar apne oopar dam kere .

## Allah Ke Dost

Allah taala ne quran pak mein farmaya hai Allah ke doston ko khauf hota hai nah gham. Ya walii ka tarjuma himayati aur dost hai. Ya walii ka vird rakhnay wala Amel logon ki nazron mein dosti ki alamat ban jata hai aur is ke andar aisay awsaf Hamida peda ho jatay hain ke makhlooq usay Aziz rakhti hai. Jis bande ko Allah ki makhlooq Aziz rakhti hai aur jo Allah ke bundon ke kaam aata hai, Allah taala aisay bundon se mohabbat karte hain aur jis se Allah taala mohabbat karte hain woh Allah ka dost hota hai .

## Waswason Aur Burii Aadato Se Nijaat

Huzoor Aleh Salato Walslam ka irshad hai shetan ensaan ka khula huwa dushman hai aur is ka mission hi yeh hai ke woh ensaan ko waswason aur buraiyon mein mutala kar day. Buraiyon aur waswason se peecha chhuranay ke liye raat ke waqt andheray mein bilkul tanha baith kar ۱۳ martaba یا حَمِيدٌ parheen. Huzoor Aleh Salato Walslam ke waselay se Allah taala ki rehmat se buri aadato se chhutkara haasil ho jata hai. Amal ki muddat paintalis roz hai. Subah ki namaz ke baad gayarah martaba یا مُحْصِنٌ parhnay se tawakkal peda hota hai aur makhlooq is ke liye maskhar ho jati hai. Bareek bareek kaghaz ke tukron par ۱۲۵۰۰۰ یا مُحْصِنٌ likh kar aur qainchi se kaat kar aattay ki golian bana le aur aisay pani mein daal day jahan machhliyan hon. Tabiyat mein mustaqil mizaji peda ho jaye gi, ehsas kamtarri, gussa aur jhunjlahat se nijaat mil jaye gi .

## Waqt Se Pehlay Paidairesh

Dekha gaya hai ke waqt poora honay se pehlay kabhi chay mah aur kabhi saat mahinay mein bachay peda ho jatay hain. Aisay bachay kayi aitbaar se kamzor hotay

hain. Is iftaad se bachney ke liye haamla ke pait par haath rakh kar ninanway .. martaba یا مُبِدِّی hamal qarar panay ke baad rozana do mah taq parha jaye. Allah taala ke fazl o karam se hamal saqt nahi ho ga aur paidaiesh waqt par amal mein aeye gi .

## Bachon Ka Gum Ho Jana

parhna Umar rafta ki khataon ka kaffara hai. Daaim almareez agar har waqt یا مُعِنَّد parha rahay to thoray dinon mein marz se nijaat mil jati hai. Bachay gum ho jatay hain to maa baap ke oopar qayamat toot padtee hai. Dil ka chain aur qarar khatam ho jata hai. Kisi karvat aaraam nahi milta. Khana piinaa sab matti ban jata hai. Aankhon se neend urr jati hai. Terhan terhan ke was wasay aur pareshan کون paragandah khayalat se maa baap muztarib rehtay hain. Jab ghar ke tamam afraad so jayen, aadhi raat ke waqt makaan ke charon kono par sattar sattar martaba یا مُعِنَّد parh kar phoonk maar den. Allah ki rehmat se gum shuda bachay wapas aa jatay hain ya un ka suraagh mil jata hai. Hazaron walidain is amal ki barket se apni khoyi hui jannat dobarah pa chuke hain .

## Shohar Ko Raah Raast Par Laane Ke Liye

Jis shakhs ke oopar jins ka ghalba ho aur woh apne oopar qaboo nah rakhta ho ya shohar jinsi maamla mein doosri aurton mein dilchaspia laita ho aur biwi ke haqooq poooray nah karta ho aisi soorat mein jis ke oopar jins ka ghalba hai woh یا مُمِنَّت parhta parhta so jaye ya biwi so martaba parh kar shohar ka tasawwur karte karte so jaye .

## High Blood Pressure Ka Ilaaj

Zafran aur arq ghulaab se baloor ki plate par ya matti ki kori rakabi par gayarah martaba یا حُجَّ likh kar subah, shaam, raat pani se dho kar pyin. Zehni sukoon aur aasabi kamzoree daur karne ke liye nihayat mufeed ilaaj hai. High blood pressure ke marz mein jab bhi pani pyin یا حُجَّ قَبْلَ كُلِّ شَيْءٍ یا حُجَّ بَعْدَ كُلِّ شَيْءٍ teen martaba parh kar dam kar liya karen. Insha Allah Shifa naseeb ho gi .

## Roshan Zameer

Har taraf se zehan hata kar yaksoi ke sath kisi gooshay ya khulay aasman ke neechay baith kar ۳۰۰ martaba پا ماجدؐ parha jaye. Allah ke fazl o karam se dil noor Ali noor ho jaye ga aur Allah taala ki sifaat ka mushahida ho ga. Is wazifa mein har qisam ki tambaku noshi, lahsun, pyaaz aur badbudar cheezon se parhaiz laazmi hai .

## Khauf O Gham Se Nijaat

پا صَمَدُ kasrat se parha jaye to admi makhlooq se be niaz ho jata hai. Bzahir duniya is par tang ho jati hai lekin بیاطن woh Allah ki badshahi mein shareek ho jata hai. Is qisam ka vird rakhnay wala bandah khauf o gham se nijaat haasil kar laita hai .

## Tauba Ki Qabuliat

Tauba se gunah maaf ho jatay hain aur bandah Allah taala se qareeb ho jata hai. Gunah aadmi se hi sarzad hota hai. Gunah se koi pak nahi hai. Allah taala is baat ko pasand karte hain ke bandah Allah taala se tauba karta rahay. Tauba karne se pehlay jitni martaba dil chahay پا مُؤْخِرؐ ka vird karen Insha Allah tauba qubool ho gi. Chahiye ke tauba karte waqt apne rab ke huzoor aajzi o inkisari aur gunaaho se nedamat ka izhaar kya jaye .

## Ghaibi Madad

Subah beedar honay ke baad ۱۰۰ martaba پا مُفتَدِرؐ parhnay se din bhar ke tamam kaam aasaan ho jatay hain. Log taawun karte hain aur ghaib se madad haasil hoti hai .

## Addam Tahaffuz Ka Ehsas

Balwah ho jaye, fasaad aur khoon kharabay ke halaat peda ho jayen. Ghunda gardi ho ya Adam tahaffuz ke ehsas ka ghalba ho aur jung ki tabah karrian hon. Un sab se mehfooz rehne ke liye ۱۲۵۰۰ ( پا مُقدّمٌ siwa laakh ) martaba ijtimai tor par parha jaye. Insha Allah har takleef aur shar se hifazat ho gi .

## Avlad E Narina

Dekha gaya hai ke baaz auqaat larkiyan ziyada hoti hain. Paanch, chay, saat larkiyon ke oopar bhi koi larka nahi hota. Aulaad narina ke liye hamal qarar panay ke baad se teen mahinay taq rozana chalees martaba پا آولنْ پا parh kar maa apne pait par dam kere. Insha Allah morad poori ho gi. Paidairesh ke baad larke ka naam Allah ke naam ke sath rakha jaye maslan abdullah, abdalavl, abdalghfar waghera .

## Izzat O Touqueer

Har namaz ke baad aik so aik martaba پا آخرُ ka vird karne se bandah ke dil mein Allah taala ki mohabbat parwan chadhti hai aur is ka khtama imaan par hota hai. Safar mein jatay waqt ia Akkhar aik so aik martaba parh kar apne oopar aur apne ahal o Ayal ke oopar dam kar den. Jahan jayye ga, izzat o touqueer haasil ho gi .

## Pur kashish Ankhēn

Sooraj tulu honay ke baad jab dhoop taiz ho jaye aik so martaba پا ظاہرُ parh kar hathon ki aathon unglio par dam karen aur un unglio ko apni aankhon par phair len. Ankhēn Insha Allah khobsorat aur پُرکشش ho jayen gi .

## Firshton Se Hamkalami

Raat ko sonay se pehlay aik hazaar martaba duroood shareef aur gayarah so martaba Ya batin پا باطنْ parh kar muraqba karen. Yeh ism parhnay walay bande ka dil Allah ki

mohabbat se sarshar ho jata hai aur is ke dil mein roshiniyon ka is qader hajhoon ho jata hai ke is ke oopar baatini asaraar munkashif honay lagtay hain. Muraqba mein kamyabi ke baad jab is ke andar baatini nazar khulti hai to woh firshton se hum kalaam honay lagta hai aur ghaib ki duniya mein mojood Allah ki makhlooq aisay bandah ki ziyarat karna apne liye Saadat samjhti hai .

Note : is ism ka vird apne paiir o murshid ki nigrani mein karna chahiye .

## Ayyam Ki Kharabi

Allah taala ke nizaam ke tehat snf<sup>o</sup> naazuk ki khoubtsuti ka raaz mahana nizaam ki baqaqidagi par qaim hai. Agar is nizaam mein kami waqay ho jaye ya androoni tor par aaza mutwaram ho jayen to aurat ko nah sirf yeh ke har maheena shadeed karb se guzarna parta hai balkay is ki khoubtsuti bhi mutasir hoti hai. Is nizaam ko durust rakhnay ke liye khalis alsi ke tail par rozana aik hazaar martaba gayarah din taq یا مُتعالٰی parh kar dam kya jaye aur subah Sooraj niklny se pehlay reerh ki haddi ke joor par jo kullho ke darmain hota hai. Bilanagha aik mah taq maalish ki jaye .

## Bachon Ko Nazar Lagna

Chhootey bachon ko jab nazar lag jati hai to bachay doodh piinaa chore dete hain aur chirchiray ho jatay hain. Baghair kisi wajah ke rotay rehtay hain. Bachon ki is takleef se maa baap aur ghar ke tamam afraad ko pareshani la-haq ho jati hai. Neelay rang ka kacha dhaga le kar saat martaba bachay ke sir se paiir taq naapein aur saat martaba Ya baro یا بڑا parh kar bachay par dam karen aur doosri phoonk dhaga par lagayen aur dhaagay ko jala den. Bacha ke oopar se nazar ka assar khatam ho jaye ga. Nasha aur buri aadato se mehfooz rehne ke liye bawazo qibla rukh baith kar gayarah so martaba Ya baro یا بڑا parheen. Buri aadato se tabiyat bezaar ho jaye gi. Tabiyat ki is bezari se faida uthany ke liye apna iradah aur ikhtiyar bhi istemaal karna chahiye .

## Ehsas Bartari

Jin logon ke andar ehsas bartari ziyada hota hai woh dil ke sakht hotay hain. Dosaron ko takleef mein dekh kar khush hotay hain aur khud ko dosaron se buland martaba

samajte hain. Ziyada tar to yeh hota hai ke aisay log is burii aadat ko buraiee nahi samajte aur woh buraiee ke is khoal mein band rehna chahtay hain lekin kuch log is buraiee ko jab mehsoos kar letay hain to is se rstgari chahtay hain. Aisay logon ko chahiye ke woh ziyada se ziyada Ya tawaab ﴿يَوَابُ﴾ ka vird karen. Is ism ka vird karnay wala bandah reham dil hota hai aur logon par meharbani karta hai . Duniya aur akhirat mein mukafaat amal ka qanoon raaij hai. Jo jaissa karta hai is ke samnay der ya sawair zaroor aata hai. Allah taala badla lainay ki qudrat rakhtay hain lekin maaf karna un ki aadat hai. Allah ki is sunnat par amal karte hue hum sab ko chahiye ke logon ki khataon ko maaf kar den aur agar kisi terhan gussa khatam nah ho aur intiqam ki aag thandhi nah ho to wudu baghair wudu uthte baithtay, chaltay phirtay saat roz taq ﴿يَمْنَقِمُ﴾ ka vird karen .

## Gunaaho Se Nafrat

Allah taala apne bundon ki tamam khataien maaf kar ke Afoo o drgzs se kaam letay hain. Ya afoo kasrat ke sath parhnay se dil mein gunaaho se nafrat peda ho jati hai aur Allah taala ke sath dili talluq qaim ho jata hai .

## Gussa Ke Waqt

Allah taala ne gussa ko napasand farmaya hai, irshad hai :

" aur jo log gussa khatay hain aur logon ko maaf kar dete hain, Allah aisay ahsaan karne walay bundon se mohabbat karta hai . Bah nazar Ghair dekha jaye to yeh baat samnay aati hai ke gussa karne se khud gussa karne walay Aadmi ko hi nuqsaan pohanchana hai. Gussa ke aalam mein douran khoon taiz ho jata hai. Woh laharen jo Aadmi ki sahet ke liye zurori hain muntashir ho kar zaya ho jati hain. Gussa mein Aadmi ke hawaas kharab ho jatay hain aur is se aisi harkat sarzad ho sakti hai jis par usay saari Umar pachtaana parta hai. Is burii aadat se mehfooz rehne ke liye Ya Rauf ﴿يَرُوفُ﴾ ka vird ajeeb o ghareeb taseer rakhta hai. Baad namaz-e esha awwal o aakhir gayarah gayarah martaba durood shareef ke sath Ya Rauf ﴿يَرُوفُ﴾ parhnay se mohabbat o gudaaz peda hota hai. Allah ki saari makhlooq apne behan bhaiyon, maa baap ya aulaad ki terhan nazar aati hai aur doosri sanaf makhlooq bhi aisay shakhs ko Aziz rakhti hai .

## Rukhsati Ke Waqt

Jis waqt dulhan rukhsat ho kar khawand ke samnay jaye, saat martaba پا رُوفُّ parh kar apne oopar dam kar le. Khawand saari Umar biwi par meharban rahay ga aur nachaki ki soorat peda nahi ho gi .

## Appeal Mein Kamyabi

Muqadma mein nakami ke baad appeal ke waqt مالِکُ الْمُلْكِ ka ijtimai tor par chalees din mein siwa laakh martaba khatam kya jaye. Insha Allah appeal mein kamyabi ho gi

## Hafza Kamzor Hona

يَا ذُلُّجَلَلٍ وَالْأَكْرَامِ har namaz ke baad so martaba parhnay se izzat o Azmat mein izafah hota hai. Agar kisi shakhs ka Hafza kamzor ho to woh kund zehan bhi ho to raat ko sotay waqt teen Adad badam giri par teen martaba يَا ذُلُّجَلَلٍ وَالْأَكْرَامِ parh kar dam kere. Aik giri raat ko sotay waqt, aik giri subah nehar mun aur aik giri dopehar ke khanay se pehlay kha le. Bachon ke liye amal maa baap kar satke hain. Ilaaj ki muddat ikees roz hai .

\* \* \*

paragandah zehni aur shaytani waswason se mehfooz rehne ke liye har namaz ke baad so martaba پا مُخْبِطٌ parhna nihayat mufeed amal hai. Is ism ke vird se ranj o gham ka ghalba khatam ho kar musarrat o shadmani naseeb hoti hai .

## Bichhre Hue Rishta Daar

Aziz o Iqareb daur daraaz ilaqaon mein bikhar gaye hon aur aapas mein milaap ki koi soorat nazar nah aati ho to Sooraj niklney ke adhay ghatay ke baad ghusal kar ke aasman ki taraf dekhte hue das martaba پا جَامِعٌ parh kar aik ungli band kar len. Phir das martaba parh kar doosri ungli band kar len. Isi terhan se das martaba parhnay ke

baad aik aik ungli band karte chalay jayen. Pehlay dayen muthi band ho jaye gi phir baen muthi. Jab dono muthiyaan band ho jayen, dono haath chehray ke qareeb le ja kar khol den aur mun par phair len .

Chalees roz ke is amal se bichhre hue rishta daaar Insha Allah mil jayen ge kisi bhi waqt namaz ke baad maal aur aulaad mein barket ke liye sattar martaba Ya ghannio پا غنیٰ parheen .

## Miyan Biwi Mein Ikhtilaaf

Miyan biwi se naraaz ho ya biwi miyan se naraaz ho. Dono mein se jis ko zaroorat ho, raat ko sonay se pehlay late kar Ya maneyo پا مانع parhte parhte so jaye. Dilon ki kudorat aur aapas ki ghalat fehmi daur ho jaye gi .

## Shadi Mein Rukawat

Larki ya larke ki shadi nah hoti ho aur pegham anay ke baad baghair kisi wajah ke rishta khatam ho jata ho aur hashb Mansha shadi ke liye larka ya larki khud ya un ki maa baad namaz-e esha teen so martaba پا مغنىٰ parheen. Amal ki muddat nawway din hai. Yeh amal nagha ke dinon mein bhi kya jaye ga. Yahi taseer Allah taala ke ism پا مغنىٰ ki bhi hai .

## Accident Se Hifazat

Kisi kaam ko shuru karte waqt iktalees martaba Ya nafeao پا نافع parha jaye. Insha Allah kamyabi ho gi. Safar karte waqt rail, bas, taxi ya kisi bhi sawari par bethnay se pehlay chand baar Ya nafeao پا نافع parh liya jaye to haadsat se hifazat hoti hai .

## Anwaar Ellahi

Chaltay phirtay, uthte baithtay, wudu baghair wudu har waqt پا نور parhnay se dil anwaar Ellahi se Munawar ho jata hai .

## Maarfat Haq

Sirat o mustaqeem par chalne, inaan Yafta logon ki saf mein shareek honay aur Allah taala ki Maarfat haasil karne ke liye Tahajud ki naflon ke baad awwal o aakhir duroood shareef ke sath Ya haadio ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ parh kar pandrah minute taq muraqba kya jaye .

## Ghar Mein Kher O Barket

Bawazo پابدیع parhte parhte so jayen to sachey khawab nazar atay hain aur mustaqbil mein paish anay walay halaat o waqeat ka ilm ho jata hai. Yahi ism agar so martaba esha ki namaz ke baad parha jaye to gham aur pareshani se nijaat mil jati hai. Kaarobar muaash mein rakawaten darpaish hon to woh khatam ho jati hain. Ghar mein kher o barket hoti hai. Ghar ke afraad aapas mein sher o shukar ban kar zindagi guzartay hain . Zameen banjar ho ya same aur thoar ke zair assar ho ya zameen bzahir theek ho lekin zameen ke andar beej ki sahih nashonuma nah hoti ho to das sair chikni matti par gayarah so martaba Ya baqio ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ parh kar dam karen aur yeh matti saaray khait mein bekhair den .

Ya Wariso وارثٌ bakasrat parhnay se Umar mein izafah, dil mein Farhat aur suroor peda hota hai .

## Neki Ka Paiker

Woh log jo raast baz hain, neki ko pasand karte hain. Dosaron ke dukh dard ko apna dukh dard samajte hain. Jo baat apne liye achi samajte hain, tamanna karte hain ke dosray log bhi woh kaam karen. Logon ko un ke kamon mein achay mashwaray dete hain aur un ki mushkilaat ko daur karne ke liye un ke sath taawun karte hain. Aisay Saadat mand bundon par Allah taala ka ism ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ hkmran hota hai .

Har namaz ke baad iktalees martaba ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ parhnay se aadmi raasti aur neki ka paiker ban jata hai aur is ke liye Saadat mandi ki tamam rahein kushadah ho jati hain. Kirdaar mein buzurgi ke assaar numaya ho jatay hain .

## Achi Biwi

Achay aur bargzida log Haleem al taba hotay hain. Barron ka adab karte hain aur choton ke sath shafqat se paish atay hain. Sakht se sakht museebat mein sabr se kaam letay hain. Halaat kitney hi achay hon ghuroor aur taqqabur ko apne paas phataknay nahi dete. Allah ki di hui nematon se ghareebon ki madad karte hain aur apni zindagi ke har lamhay mein neki o kari ki taraf mael rehtay hain. Har namaz ke baad ikees martaba پا صبوڑ کا vird karne se aadmi ke andar mandarja baala khususiyat peda ho jati hain .

Agar haakim khud sir aur badzubaan ho ya kisi aurat ka khawand baat be baat gaaliyan bikta ho aur biwi ko paiir ki jooti samjhta ho, un baton se mehfooz rehne ke liye gayarah din taq Zahar ki namaz ke baad gayarah so martaba پا صبوڙ parh kar dua ki jaye.