

{1}
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مَّعْدِنِ الْجُودِ وَالْكَرَمِ وَاٰلِهِ وَبَارِكْ وَسَلِّمْ

Bahaar E Shari'at

(Roman Urdu)

VOLUME 02 : TAHARAAT

Musannif :

Qazi Sadrush Shari'ah Hazrat
'Allamah Maulana Mufti
Muhammad Amjad 'Ali Aa'zmi
Razvi

Du'a By

**Huzoor Muhaddis-e-Kabeer 'Allamah Mufti
Ziya-ul-Mustafa Qadri Amjadi
& Jaanasheene Muhaddis-e-Kabeer Mufti
Abu Yousuf Muhammad Qadri**

فقیر ضیاء الدین قادری
عقیر ابوالیوسف محمد قادری
سرمہر شعبان المعظم ۱۴۴۵ھ

Du'a By

**Qaid-e-Millat Grand Mufti Of India
Mufti Asjad Raza Khan Qadri**

محمد اسجد رضا قادری
Asjad Raza

Edited By

Maulana Islaam Khan Misbahi

Maulana Naseem

Haafiz Ansaar Raza

(Naigaon, Maharashtra)

Special Thanks To: Sayyed Abdul Rasheed, Ayaz Bhai.

Tagreez-e-Jaleel By Mufti Badruddin Qadri:-

احمدك يا الله والصلوة والسلام عليك يا رسول الله وعلى الك واصحابك اولى الصديق والصفاء

اما بعد

فاعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم

فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٢٣﴾

Tarjamah:- “Aye logo! ‘Ilm waloñ se poochho agar tumheñ ‘ilm nahiñ”.

قال النبي صلى الله عليه وسلم - طلب العلم فريضة على كل مسلم -

Tarjamah:- “‘Ilm-e-deen seekhna har mard va ‘aurat par farz hai”.

Qur'an-e-Majeed ki muta'addid Aayaat-e-Mubaaraka mein 'ilm-e-deen ke husool par zor diya gaya hai aur kaseer Ahaadees-e-Mubaaraka fazeelat-e-'ilm-e-deen mein marvi haiñ, banda-e-momin jaise-jaise ahkaam-e-shara' ka mukallaf hoga us par un ahkaam ke 'ilm ka husool (haasil karna) farz hoga.

Magar afsos sad afsos ki din-ba-din musalmanoñ mein deen se doori badhti ja rahi hai aur ab haalaat yahañ tak kharaab ho chuke haiñ ke logoñ ko apne roz-marra ke zaroori masaail tak ka 'ilm nahiñ hota.

Aap khud gaur farmayeñ ke barr-e-aa'zam Asia jisme Urdu ka tabqa ziyada paaya jaata hai yahañ 'Ulama-e-Haq Ahl-e-Sunnat va Jama'at ne badi jaan-fishaani (bahut mehnat) kar ke fiqhi masaail ko jo 'Arabi zubaan mein kutub-e-fiqah mein maujood the use urdu zubaan mein kar ke qaum ke saamne pesh kiya, usi ki ek kadi fiqhi masaail ka ek 'azeem encyclopedia “Bahaar-e-Shari'at” bhi hai jo tanha ek 'azeem 'aalim-e-rabbaani Khalifa-e-Aa'la-Hazrat Sadrush-Shari'ah abul-ula 'allama hakeem Amjad 'Ali Aa'zmi (عليه الرحمة) ki kaawishoñ ka nateeja hai jis mein Fiqh-e-Hanafi ke saheeh, raajeh, muftaa-bihi masaail ko urdu zubaan mein jama' kiya gaya hai. Yeh kitaab deeni zaroori masaail seekhne ke liye kaafi hai.

Magar is daur ka alamiya (gham ki baat) yeh hai ke log ab is qadr maghrib ke ghulaam ho chuke haiñ aur school aur college ke maahol ne english zubaan ka aisa rang bhar diya hai ke din-ba-din ab musalmanoñ ki ek badi jama'at urdu 'arabi zubaan se bhi na-waaqif hoti chali ja rahi hai. Aise mein zaroorat is baat ki thi ke kisi tarah deeni masaail ko roman-urdu zubaan mein logoñ ke saamne pesh kiya jaye.

Pesh-e-nazar yeh kitaab isi silsile ki koshish hai hamaare muhibb-e-mohtaram 'aali janaab Muhammad Asif Raza Sahaab Qadri Razvi ki mohtaram koi 'aalim faazil nahiñ al-batta deeni jazba rakhte haiñ. Sarkaar Shahzada-e-'Aala Hazrat Jaanasheene-Huzoor Mufti-e-Aa'zam-e-Hind Tajush-shari'ah 'Allamah Akhtar Raza Khan Qadri Azhari (عليه الرحمة) ke silsila-e-iraadat mein daakhil hone ke baa'd inka deeni shaghaf badha aur maujooda haalaat ko dekh kar unhoñ ne yeh kaam karne ki khwaahish zaahir ki, faqeer-e-qaadri ne hausla diya chunke iraada Bahaar-e-Shari'at ko roman mein karne ka tha, is liye hamne inhein Shahzaada-e-Sadrush-Shari'ah Muhaddis-e-Kabeer Ameer-ul-Momineen Fil-Hadees Ustaaz-ul-'Ulama 'Allamah Ziya-ul-Mustafah Qadri Razvi Amjadi se apne hawaale se raabta karne ko kaha bihamdihi-ta'ala hazrat ne dua'yein diñ. Aur apne dost faazil maulana Naseem (amjadi) ke saath milkar inhone kitaab ki taaleef (editing) ka kaam shuru' kiya.

Kayi saalon ki koshishon ke baa'd nazar-e-saani karne ke baa'd yeh kitaab Bahaar-e-Shari'at (5-hisse) roman-urdu mein aap ke saamne hai. Faqeer-e-qaadri ne poori tawajjoh se asl kitaab se sun kar milaaya dekha behtar paaya. Magar hazaaron koshishon ke bawajood agar ba-taqaza-e-bashari kahiñ koi kami-beshi reh gayi ho to ittila' farmayein taake iski islaah ho sake.

Allah (عزوجل) ki baargaah mein du'a hai ke Maula-Ta'ala apne Habeeb (ﷺ) ke sadqe ise qubool farmaaye aur musalmanon ke liye nafa' bakhsh banaaye Aameen.

(Du'a Go Banda-e-'Aasi. Faqeer-e-Qadri Gadha-e-Nizaami Badruddin Ahmad Khan Razvi Misbahi, Qazi-e-Shaher Mangalore, Baani-e-Markaz Ziya-us-Sunnah (Aazad-Nagar, Beluvai, Mangalore, South-Karnataka, India).

Translator's Note:-

[1].Bracket mein jo likha gaya hai woh sirf samajhne ke liye hai, english aur urdu donoñ mein likha gaya hai.

[2].Is roman-urdu Baahar-e-Shari'at mein agar kuch ghalti mil jaye maslan: jaaiz ya na-jaaiz waghaira to is e-mail-id "bahaar786313@gmail.com" ko e-mail karke ittila' karde. **WhatsApp Number: +91-7619496787**

[3].Aur koi is ghalti ko daleel na banaaye.

[4].Adobe-reader mein agar koi sentence search karni ho to 2 word ke darmiyaan double space dein.

Introduction To Bahaar-e-Shari'at

- Volume 01:** Imaan Aur 'Aqaaid
- Volume 02:** Tahaarat (Paaki)
- Volume 03:** Namaaz
- Volume 04:** Namaaz, Maut Aur Janaaza
- Volume 05:** Zakaat Aur Rozah
- Volume 06:** Hajj
- Volume 07:** Nikaah, Hurmat-e-Musaaharat
- Volume 08:** Talaaq, Eela, Zihaar, Iddat
- Volume 09:** Qasam, Mannat, Islami-Saza, Kaffara, Kalimat-e-Kufr
- Volume 10:** Pada Hua Maal, Gumshuda, Karobaari-Shirkat, Waqf
- Volume 11:** Khareed-o-Farokht (Purchase & Sales)
- Volume 12:** Kafaalat, Qaza, Wakaalat, Shahaadat Aur Iftaa
- Volume 13:** Daa'wa, Iqraar Aur Sulah
- Volume 14:** Muzaarabat, 'Aariyat (Loans), Hibah (Gifts), Ijaara
- Volume 15:** Ghasab, Shuf'ah, Zibah, Qurbaani, Aqeeqah
- Volume 16:** Hazr va Ibaahat, Neki Ki Da'wat,
- Volume 17:** Taharri, Shikaar, Rahen (Pawns) Aur Janaayaat
- Volume 18:** Qisaas, Diyat, Zamaan
- Volume 19:** Wasiyyat
- Volume 20:** Meeraas (Wiraasat)

Fehrist:-

Tahaarat (Paaki)

Chapter-01:	Wuzu Ka Bayaan.....	15
Chapter-02:	Ghusl Ka Bayaan.....	46
Chapter-03:	Paani Ka Bayaan.....	65
Chapter-04:	Tayammum Ka Bayaan....	83
Chapter-05:	Mozon Par Masah.....	102
Chapter-06:	Haiz Ka Bayaan.....	111
Chapter-07:	Nifaas Ka Bayaan.....	121
Chapter-08:	Istihaazah Ka Bayaan.....	129
Chapter-09:	Najaasaton Ka Bayaan....	134
Chapter-10:	Istinja Ka Bayaan.....	152

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الواحد الاحد الصمد۔ المتفرد في ذاته و صفاته فلا مثل له ولا ضد له ولم يكن له كفوا احد۔ والصلوة والسلام الاتيان الاكملان على رسوله و حبيبه سيد الانس و الجن۔ الذي انزل عليه القرآن۔ هدى للناس و بينات من الهدى والفرقان وعلى آله وصحبه ما تعاقب الملوان۔ وعلى من تبعهم باحسان الى يوم الدين۔ لاسيما الائمة المجتهدين خصوصا على افضلهم و اعلمهم الامام الاعظم۔ والهيام الافخم۔ الذي سبق في مضمار الاجتهاد كل فارس۔ وصدق عليه لو كان العلم عند الثريا لناله رجل من ابناء فارس۔ سيدنا ابي حنيفة النعمان بن ثابت۔ ثبتنا الله به بالقول الثابت۔ في الحياة الدنيا وفي الآخرة۔ واعطانا الحسنى و زيادة فاخرة۔ وعلينا لهم و بهم يا ارحم الرحمين۔ والحمد لله رب العلمين۔

TAMHEED:-

Ek woh zamaana tha ke har Musalman itna 'ilm rakhta jo uski zarooriyaat ko kaafi ho. Bi-Fazlihi Ta'ala 'Ulama ba-kasrat maujood the jo na ma'loom hota unse ba-aasaani daryaaft kar lete, hatta ke Hazrat-e-Farooq-e-Aa'zam (رضي الله عنه) ne hukm farma diya tha ke: "Hamaare baazaar mein wahi khareed-o-farokht karein jo Deen mein Faqeeh hon." رواه الترمذی عن العلاء بن عبد الرحمن بن يعقوب عن ابيه عن جده.

Phir jis qadr 'Ahd-e-Nubuwwat se bo'd (door) hota gaya usi qadr 'ilm ki kami hoti rahi. Ab woh zamaana aagaya ke 'awaam to 'awaam bahut woh jo 'Ulama kehlaate hain roz-marra ke zaroori juziyaat hatta ke Faraaiz va Waajibaat se na-waaqif aur jitna jaante hain us par bhi 'amal se munharif ke unko dekh kar 'awaam ko seekhne aur 'amal karne ka mauqa' milta.

Isi qillat-e-'ilm ('ilm ki kami) va be-parwaahi ka nateeja hai ke bahut se aise masail ka jinse waaqif nahi inkaar kar baithte hain, haalaan ke na khud 'ilm rakhte hain ke jaan sakein, na seekhne ka shauq ke jaanne walon se daryaaft karein, na 'Ulama ki khidmat mein haazir rehte ke unki sohbat baa'is-e-barkat (barkat ka sabab) bhi hai aur masail jaanne ka zariya bhi.

Aur Urdu mein koi aisi kitaab ke salees, 'aam-fahm (aasaani se samajh aane waali) qaabil-e-e'timaad ho (bharose ke qaabil) ab tak shaae' na-hui, baa'z mein bahut thode masaail ke roz-marra ki zoroori baatein bhi unme kaafi taur par nahiin aur baa'z mein aghlaat (ghaltiyoñ) ki kasrat.

Laajaram (beshak/laazimi) ek aisi kitaab ki be-had zaroorat hai ke kam padhe us se faaida uthaayein. Lihaaza Faqeer ba-nazr-e-khair-khwaahi musalmaanaan ba-muqtazaaye الدين النصيح لكل مسلم. Maula-Ta'ala par bharosa karke is Amr-e-Aham va Aa'zam ki taraf mutawajjeh huwa. Haalaañ ke mai khoob jaanta huñ ke na mera yeh mansab, na mai is kaam ke laaiq, na itni fursat ke poora waqt sarf (isti'maal) karke is kaam ko anjaam duñ.

وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

[1].Is kitaab mein hattal-wusa' (jahañ tak ban pade) yeh koshish hogi ke 'ibaarat bahut aasaan ho ke samajhne mein diqqat na ho aur kam 'ilm aur 'auratein aur bacche bhi is se faaida haasil kar sakein. Phir bhi 'ilm bahut mushkil cheez hai yeh mumkin nahiin ke 'ilmi dushwaariyaan bilkul jaati rahein, zaroor bahut mawaaqe' aise bhi rahenge ke Ahl-e-'Ilm se samajhne ki haajat hogi, kam-az-kam itna nafa' zaroor hoga ke iska bayaan unhein mutanabbah (khabar-daar/aagah) karega aur na-samajhna samajh waloñ ki taraf ruju' ki tawajjoh dilayega.

[2].Is kitaab mein Masaail ki daleelein na likhi jayengi, ke awwal to daleeloñ ka samajhna har shakhs ka kaam nahiin, dusre daleeloñ ki wajah se aksar aisi uljhan pad jaati hai ke nafs-e-mas'alah samajhna dushwaar ho jaata hai, lihaaza har mas'ale mein khaalis munaqqah hukm bayaan kar diya jayega. Aur agar kisi saahib ko dalaail ka shauq ho to Fatawa-Razviyyah Shareef ka mutaala' karein, ke usme har Maslah ki aisi tehqeeq ki gayi hai jiski nazeer aaj duniya mein maujood nahiin aur usme hazaar-haa aise masaail milenge jinse 'Ulama ke kaan bhi aashna (waaqif) nahiin.

[3].Is kitaab mein hattal-wusa' ikhtilafaat ka bayaan na hoga, ke 'awaam ke saamne jab 2 mukhtalif baatein pesh hon to zahen mutahayyar (confuse) hoga ke 'amal kis par karein aur bahut se khwaahish ke Bande aise bhi hote hain ke jisme apna faaida dekhte hain use ikhtiyaar kar lete hain, yeh samajh kar nahiin ke yahi haq hai balke yeh khayaal karke, ke isme apna

matlab haasil hota hai, phir jab kabhi dusre mein apna faaida dekha to use ikhtiyaar kar liya aur yeh na-jaaiz hai, ke Ittibaa'-e-Shari'at nahiñ balke Ittibaa'-e-Nafs hai, lihaaza har Maslah mein muftaa-bihi saheeh asah raajeh qaul bayaan kiya jayega, ke bila-diqqat har shakhs 'amal kar sake. Allah-Ta'ala taufeeq de aur Musalmanoñ ko is se faaida pahunchaye aur is be-bizaa'at ki koshish qubool farmaye:

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ وَصَلَّى اللَّهُ تَعَالَى عَلَى حَبِيبِهِ الْمَخْتَارِ - وَالْهَ الْإِطْهَارِ - وَصَحْبِهِ
 الْمُهَاجِرِينَ وَالْإِنْصَارِ - وَخَلْفَائِهِ الْإِخْتَانِ مِنْهُمْ وَالْإِصْهَارِ - وَالْحَمْدُ لِلَّهِ الْعَزِيزِ الْغَفَّارِ - وَهَ أَنَا أَشْرَعُ فِي
 الْمَقْصُودِ بِتَوْفِيقِ الْمَلِكِ الْمَعْبُودِ -

Allah (عزوجل) Irshaad Farmata Hai:-

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ}

[Surah-51, Aayat-56]

Tarjamah:- “Jinn aur Aadmi maine isi liye paida kiye ke woh meri ‘ibaadat karein.”

Har thodi si ‘aql wala bhi jaanta hai ke jo cheez jis kaam ke liye banaayi jaye agar us kaam mein na aaye to bekaar hai, to jo insaan apne Khaaliq va Maalik ko na-pehchaane, uski bandagi va ‘ibaadat na kare woh naam ka aadmi hai haqeeqatan aadmi nahiñ balke ek bekaar cheez hai, to ma’loom huwa ke ‘ibaadat hi se aadmi-aadmi hai aur isi se falaah-e-dunyawi (dunyawi kaamyabi) va najaat-e-ukhrawi (aakhirat ki najaat) hai, lihaaza har insaan ke liye ‘ibaadat ke Aqsaam va Arkaan va Sharaa’it va Ahkaam ka jaanna zaroori hai, ke be-‘ilm ‘amal na-mumkin, isi wajah se ‘ilm seekhna Farz hai. ‘Ibaadat ki asl (jad) Imaan hai baghair Imaan ‘ibaadat bekaar, ke jad hi na rahi to nataaij kahaan se mutarattib (haasil) hon. Darakht usi waqt phool phal laata hai ke uski jad qaaim ho, jad juda hone ke baa’d aag ki khuraak ho jaata hai. Isi tarah kaafir laakh ‘ibaadat kare uska saara kiya dhara barbaad aur woh Jahannam ka eendhan.

Qaalallaahu-Ta’ala:-

{وَقَدْ مَنَّآ إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا}

[Surah-25, Aayat-23]

Tarjamah:- “Kaafiroñ ne jo kuch kiya ham uske saath yuñ pesh aaye ke use bikhre huye zarre ki tarah kar diya.”

Jab aadmi musalman ho liya to uske zimme do (2) qism ki ‘ibaadateiñ Farz huyiñ, ek woh ke Jawaareh se muta’alliq hai (ya’ni jiska ta’alluq haath pair waghaira se hai), dusri jiska ta’alluq qalb (dil) se hai. Qism-e-Dom ke Ahkaam va Asnaaf ‘Ilm-e-Sulook meñ bayaan hote haiñ aur qism-e-awwal se Fiqh bahes karta hai.

Aur mai is kitaab meñ bil-fe’l qism-e-awwal hi ko bayaan karna chaahta huñ, phir jis ‘ibaadat ko Jawaareh ya’ni zaahir-e-badan se ta’alluq hai 2 qism hai ya woh mu’aamala, ke bande aur khaas uske Rab ke darmiyaan hai. Bandoñ ke baahami kisi kaam ka banaaw-bigaad nahiñ,

‘Aam azeen ke har shakhs uski ada meñ mustaqil ho jaise Namaaz-e-Panjgaanah va Rozah, ke har ek bila shirkat-e-ghaire inheñ ada kar sakta hai, khwaah dusroñ ki shirkat ki zaroorat ho jaise Namaaz, Jama’at va Jumu’ah va ‘Eidain meñ ke Be-Jama’at na-mumkin haiñ, magar is se sabka maqsood mahz ‘Ibaadat-e-Ma’bood hai, na ke aapas ke kisi kaam ka banaana.

Dusri qism woh ke Bandoñ ke baahami (aapsi) ta’alluqaat hi ki islaah isme madd-e-nazar hai, jaise nikaah ya khareed-o-farokht waghairaha. Pehli qism ko ‘Ibaadaat, dusri ko Mu’aamalaat kehte haiñ.

Pehli qism meñ agarche koi dunyawī nafa’ ba-zaahir mutarattib (haasil) na ho aur mu’aamalaat meñ zaroor dunyawī faaide zaahir maujood haiñ balke yahi pahlū ghaalib hai, magar ‘ibaadat donoñ haiñ ke mu’aamalaat bhi agar Khuda va Rasool ke hukm ke muwaafiq kiye jayeñ to istihqaaq-e-sawaab hai warna gunaah aur sabab-e-‘azaab.

Qism-e-Awwal ya’ni ‘ibaadaat 4 haiñ. Namaaz, Rozah, Hajj, Zakaat, in sab meñ aham va aa’zam Namaaz hai aur yeh ‘ibaadat Allah (عزوجل) ko bahut mehboob hai, lihaaza ham ko chahiye ke sab se pehle isi ko bayaan kareñ, magar Namaaz padhne se pehle Namaazi ka taahir aur paak ho lena zaroori hai, ke Tahaarat Namaaz ki kunji hai, lihaaza pehle Tahaarat ke masaail bayaan kiye jayeñ iske baa’d Namaaz ke masaail bayaan honge.

Kitaabut-Tahaarat

(Tahaarat Ya'ni Paaki Ka Bayaan)

Namaaz ke liye Tahaarat (paaki) aisi zaroori cheez hai ke be-iske Namaaz hoti hi nahiñ, balke jaan-booñh kar be-tahaarat Namaaz ada karne ko 'Ulama Kufr likhte haiñ aur kyun na ho ke is be-wuzu ya be-ghusl Namaaz padhne waale ne 'ibaadat ki be-adbi aur tauheen ki. **Nabi** (ﷺ) farmate haiñ ke: "Jannat ki kunji Namaaz hai aur Namaaz ki kunji Tahaarat."

Is Hadees ko Imaam Ahmad ne Jaabir (رضي الله عنه) se Riwaayat kiya: "Ek roz **Nabi** (ﷺ) subh ki Namaaz mein Surah-e-Room padhte the aur Mutashaabah laga. Baa'd-e-Namaaz irshaad farmaya: kya haal hai un logoñ ka, jo hamaare saath Namaaz padhte haiñ aur acchi tarah Tahaarat nahiñ karte, inhiñ ki wajah se Imaam ko Qira'at mein shub-ha padta hai." Is Hadees ko Nasaa'i ne Shabeeb Bin Abi Rauh se, inhoñ ne ek Sahaabi se Riwaayat kiya. Jab baghair kaamil Tahaarat Namaaz padhne ka yeh wabaal hai to Be-Tahaarat Namaaz padhne ki nuhusat ka kya poochna. Ek Hadees mein farmaya: "Tahaarat Nisf (aadha) Imaan hai." Is Hadees ko Tirmizi ne Riwaayat kiya aur kaha ke yeh Hadees Hasan hai.

Tahaarat Ki 2 Qismein Haiñ:-

[1].Sughra

[2].Kubra

Tahaarat-e-Sughra Wuzu hai aur Kubra Ghusl. Jin cheezon se sirf Wuzu laazim hota hai unko Hadas-e-Asghar (chhota hadas) kehte haiñ aur jinse Ghusl Farz ho unko Hadas-e-Akbar. In sabka aur inke muta'alliqaat ka tafseelan zikr kiya jayega.

Tambeeh:- Chand zaroori istilaahaat qaabil-e-zikr haiñ, ke inse har jagah kaam padta hai:

Farz-e-E'tiqaadi:-

Jo Daleel-e-Qat'ee se saabit ho (ya'ni aisi daleel se jisme koi shubah (shak) na ho) uska inkaar karne wala Aimmah-e-Hanafiyyah ke nazdeek mutlaqan kaafir hai aur agar uski farziyat Deen-e-Islam ka 'aam-khaas par roshan waazeh mas'alah ho jab to uske munkir ke Kufr par Ijmaa'-e-Qat'ee hai, aisa ke jo us Munkir ke Kufr mein shak kare khud kaafir hai aur bahar-haal jo kisi Farz-e-E'tiqaadi ko bila 'uzr-e-saheeh shar'ee qasdan (jaanboojh kar) ek baar bhi chhode Faasiq va Murtakib-e-Kabeera va Mustahiq-e-'Azaab-e-Naar hai jaise Namaaz, Ruku', Sujood.

Farz-e-'Amali:-

Woh jiska suboot to aisa Qata'ee na ho magar nazr-e-mujtahid (mujtahid ke nazar) mein ba-hukm-e-dalaail-e-shar'iyyah jazm hai, ke be-uske kiye aadmi bari-uz-zimma (zimmedaari se bari) na hoga, yahaan tak ke agar woh kisi 'ibaadat ke andar Farz hai to woh 'ibaadat be-uske baatil va kal-'adam (na hone ke baraabar) hogi. Uska be-wajah inkaar Fisq va Gumraahi hai, haaan agar koi shakhs ke Dalaail-e-Shar'iyyah mein nazar ka ahl hai Daleel-e-Shar'ee se uska inkaar kare to kar sakta hai. Jaise Aimmah-e-Mujtahideen ke ikhtilafaat, ke ek Imaam kisi cheez ko Farz kehte haiin aur dusre nahiin, maslan: Hanafiyyah ke nazdeek chauthaayi ($\frac{1}{4}$) sar ka Masah Wuzu mein Farz hai aur Shafaa'iyyah ke nazdeek ek baal ka aur Maalikiyyah ke nazdeek poore sar ka, Hanafiyyah ke nazdeek Wuzu mein بِسْمِ اللّٰهِ kehna aur Niyyat Sunnat hai aur Hambaliyyah aur Shafaa'iyyah ke nazdeek Farz aur inke siwa aur bahut si misaalein haiin. Is Farz-e-'Amali mein har shakhs usi ki pairwi kare jiska Muqallid hai, apne Imaam ke khilaaf bila zaroorat-e-shar'ee dusre ki pairwi jaaiz nahiin.

Waajib-e-E'tiqaadi:-

Woh ke Daleel-e-Zanni se iski zaroorat saabit ho. Farz-e-'Amali va Waajib-e-'Amali isi ki 2 qismein haiin aur woh inhiin 2 mein munhasir.

Waajib-e-'Amali:-

Woh Waajib-e-E'tiqaadi ke be-uske kiye bhi bari-uz-zimma hone ka ehtimaal ho, magar ghaalib zan uski zaroorat par hai aur agar kisi 'ibaadat mein uska bajaa laana darkaar (zaroori) ho to 'ibaadat be-uske naaqis (adhuri/namukammal) rahe magar ada ho jaye. Muftahid Daleel-e-Shara'ee se Waajib ka inkaar kar sakta hai aur kisi Waajib ka ek baar bhi Qasdan (jaanboojh kar) chhodna Gunaah-e-Sagheera hai aur chand baar tark karna Kabeera.

Sunnat-e-Muakkada:-

Woh jisko **Huzoor-e-Aqdas** (ﷺ) ne hamesha kiya ho, al-batta Bayaan-e-Jawaaz ke waaste kabhi tark bhi farmaya ho, ya woh ke uske karne ki taakeed farmaayi ho magar jaanib-e-tark bilkul masdood (band) na farmaadi ho, uska tark isaa'at (ya'ni iska chhodna bura) aur karna sawaab aur naadiraan tark par 'itaab aur uski 'aadat par Istihqaq-e-'Azaab.

Sunnat-e-Ghair-Muakkada:-

Woh ke Nazr-e-Shara' mein aisi matloob ho ke uske tark (chhodne) ko na-pasand rakhe, magar na is had tak ke is par wa'eed-e-'azaab farmaye, 'aam azeen ke **Huzoor Sayyid-e-'Aalam** (ﷺ) ne is par mudaawamat (hameshgi) farmaayi ya nahiin, uska karna sawaab aur na karna agarche 'aadataan ho Moojib-e-'Itaab nahiin.

Mustahab:-

Woh ke Nazr-e-Shara' mein pasand ho magar tark par kuch na-pasandi na ho, khwaah khud **Huzoor-e-Aqdas** (ﷺ) ne use kiya ya uski targheeb di ya 'Ulama-e-Kiraam ne pasand farmaya agarche Ahaadees mein iska zikr na aaya. Uska karna sawaab aur na karne par mutlaqaan kuch nahiin.

Mubaah:-

Woh jiska karna aur na-karna yaksaañ (baraabar) ho.

Haraam-e-Qat'ee:-

Yeh Farz ka muqaabil (against) hai, iska ek baar bhi Qasdan (jaanboojh kar) karna Gunaah-e-Kabeera va Fisq hai aur bachna Farz va Sawaab.

Makruh-e-Tahreemi:-

Yeh Waajib ka muqaabil (against) hai, iske karne se 'ibaadat naaqis (adhuri/na-mukammal) ho jaati hai aur karne wala gunahgaar hota hai, agarche iska gunaaah haraam se kam hai aur chand baar iska irtikaab ('amal karna) kabeera hai.

Isaa`at:-

Jiska karna bura ho aur naadiraan karne wala Mustahiq-e-'Itaab aur Iltizaam-e-Fe'l par Istihqaaq-e-'Azaab. Yeh Sunnat-e-Muakkada ke muqaabil (against) hai.

Makruh-e-Tanzeehi:-

Jiska karna Shara' ko pasand nahiñ, magar na is had tak ke is par wa'eed-e-'azaab farmaye. Yeh Sunnat-e-Ghair-Muakkada ke muqaabil (against) hai.

Khilaaf-e-Aula:-

Woh ke na karna behtar tha, kiya to kuch Muzaaiqa va 'Itaab nahiñ. Yeh Mustahab ka muqaabil (against) hai. Inke Bayaan mein 'Ibaaratein mukhtalif milengi magar yahi 'Itr-e-Tehqeeq (tehqeeq ka nichod) hai.

وَلِلّٰهِ الْحَمْدُ حَمْدًا كَثِيرًا مَّبَارَكًا فِيْهِ مَبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضٰى-

Chapter: 01

WUZU KA BAYAAN

❖ Qur'aani-Aayaat va Ahaadees.....	16
❖ Wuzu Ke Masaail.....	20
❖ Wuzu Ke Faraaiz.....	20
❖ Wuzu Ki Sunnateiñ.....	24
❖ Wuzu Ke Mustahabbaat.....	28
❖ Wuzu Ki Dua'yeiñ.....	31
❖ Wuzu Meiñ Makruhaat.....	34
❖ Wuzu Ke Mutafarriq Masaail.....	35
❖ Was'wason Ka 'Ilaaj.....	36
❖ Wuzu Todne Waali Cheezon Ka Bayaan.....	37
❖ Mutafarriq Masaail.....	43

Wuzu Ka Bayaan:-

Allah (عزوجل) Farmata Hai:-

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ط}

[Surah-5; Aayat-6]

Tarjamah:- Ya'ni Aye Imaan walo! Jab tum Namaaz padhne ka iraada karo (aur wuzu na ho) to apne muh aur kohniyoñ tak haathoñ ko dhowo aur saroñ ka Masah karo aur takhnoñ tak paauñ dhowo.”

Munaasib ma'loom hota hai ke Fazaail-e-Wuzu mein chand Ahaadees zikr ki jayein phir uske muta'alliq Ahkaam-e-Fiqhi ka bayaan ho.

Hadees 01:- Imaam Bukhari va Imaam-e-Muslim Abu Hurairah (رضي الله عنه) se Raavi, **Huzoor-e-Aqdas (ﷺ)** irshaad farmate hain: “Qayamat ke din meri Ummat is haalat mein bulaayi jayegi ke muh aur haath paauñ Aasaar-e-Wuzu se chamakte honge, to jis se ho sake chamak ziyada kare.”

Hadees 02:- Saheeh Muslim mein Abu Hurairah (رضي الله عنه) se Marvi, ke **Huzoor Sayyid-e-'Aalam (ﷺ)** ne Sahaaba-e-Kiraam se irshaad farmaya: “Kya mai tumhein aisi cheez na bata duñ! Jiske sabab **Allah-Ta'ala** khataayein mahw farma de (ya'ni mita de) aur darjaat buland kare.” ‘Arz ki: haan **Ya Rasoolallah!** Farmaya: “Jis waqt Wuzu na-gawaar hota hai us waqt wuzu-e-kaamil karna aur Masjidoñ ki taraf qadmoñ ki kasrat aur ek Namaaz ke baa'd dusri Namaaz ka intizaar, iska sawaab aisa hai jaisa Kuffaar ki sarhad par Himaayat-e-Bilaad-e-Islam (ya'ni islam ke 'ilaaqe ki hifaazat) ke liye ghoda baandhne ka.”

Hadees 03:- Imaam Maalik va Nasaa'i 'Abdullah Sunaabihi (رضي الله عنه) se Raavi, **Rasoolullah (ﷺ)** farmate hain ke: “Musalman Banda jab Wuzu karta hai to kulli karne se muh ke gunaah gir jaate hain aur jab naak mein paani daal kar saaf kiya to naak ke gunaah nikal gaye aur jab muh dhoya to uske chehre ke gunaah nikle yahan tak ke palkoñ ke nikle aur jab haath dhoye

to haathoñ ke gunaah nikle yahañ tak ke haathoñ ke naakhunoñ se nikle aur jab sar ka Masah kiya to sar ke gunaah nikle yahañ tak ke kaanoñ se nikle aur jab paaun dhoye to paaun ke khataayein niklin yahañ tak ke naakhunoñ se, phir uska Masjid ko jaana aur Namaaz mazeed bar-aañ (ya'ni is par ziyada sawaab hai)."

Hadees 04:- Bazaar ne Ba-Isnaad-e-Hasan Riwaayat ki, ke "Hazrat-e-'Usmaan-e-Ghani (رضي الله عنه) ne apne ghulaam Humraan se Wuzu ke liye paani maanga aur sardi ki raat mein baahar jaana chaahte the. Humraan kehte haiñ: mai paani laya unhoñ ne muh haath dhoye to maine kaha Allah aap ko kifaayat kare raat to bahut thandi hai. Is par farmaya ke: maine **Rasoolullah** (ﷺ) se suna hai ke: "Jo Banda Wuzu-e-Kaamil karta hai **Allah-Ta'ala** uske agle pichhle gunaah bakhsh deta hai."

Hadees 05:- Tabraani ne Ausat mein Hazrat-e-Ameer-ul-Momineen Maula 'Ali (عليه السلام) se Riwaayat ki, **Rasoolullah** (ﷺ) ne farmaya: "Jo sakht sardi mein kaamil Wuzu kare uske liye doona sawaab hai."

Hadees 06:- Imaam Ahmad Bin Hambal ne Anas (رضي الله عنه) se Riwaayat ki, **Huzoor Sayyid-e-'Aalam** (ﷺ) ne farmaya: "Jo ek-ek baar Wuzu kare to yeh zaroori baat hai aur jo do-do baar kare usko doona sawaab aur jo teen-teen baar dhoye to yeh Mera aur agle Nabiyoñ ka Wuzu hai."

Hadees 07:- Saheeh Muslim mein 'Uqbah Bin 'Aamir (رضي الله عنه) se Marvi, ke **Rasoolullah** (ﷺ) farmate haiñ: "Jo musalman Wuzu kare aur accha Wuzu kare phir khada ho aur baatin va zaahir se mutawajjeh ho kar 2-Raka'at Namaaz padhe uske liye Jannat Waajib hoti hai."

Hadees 08:- Muslim mein Hazrat-e-Ameer-ul-Momineen Farooq-e-Aa'zam (رضي الله عنه) 'Umar Bin Khatthaab (رضي الله عنه) se Riwaayat hai, **Rasoolullah** (ﷺ) ne farmaya: "Tum mein se jo koi Wuzu kare aur kaamil Wuzu kare phir padhe:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Uske liye Jannat ke aathoñ (8) darwaaze khol diye jaate haiñ jis darwaaze se chahe daakhil ho."

Hadees 09:- Tirmizi ne Hazrat-e-'Abdullah Bin 'Umar (رضي الله عنه) se Riwaayat ki, **Rasoolullah** (ﷺ) ne farmaya: "Jo shakhs Wuzu par Wuzu kare uske liye 10 nekiyaañ likhi jayengi."

Hadees 10:- Ibn-e-Khuzaimah apni Saheeh mein Raavi, ke 'Abdullah Bin Buraidah (رضي الله عنه) apne waalid se Riwaayat karte haiñ: "Ek din subh ko **Huzoor-e-Aqdas** (ﷺ) ne Hazrat-e-Bilal ko bulaaya aur farmaya: "Aye Bilal kis 'Amal ke sabab Jannat mein tu mujhse aage-aage ja raha tha, mai raat Jannat mein gaya to tere paauñ ki aahat apne aage paayi." Bilal (رضي الله عنه) ne 'Arz ki: **Ya Rasoolallah!** Mai jab Azaan kehta uske baa'd 2-Raka'at Namaaz padh leta aur mera jab kabhi Wuzu toot-ta Wuzu kar liya karta. **Huzoor** (ﷺ) ne farmaya: "Isi sabab se."

Hadees 11:- Tirmizi va Ibn-e-Maajah Sa'eed Bin Zaid رضي الله تعالى عنهما se Raavi, **Rasoolullah** (ﷺ) ne farmaya: "Jisne بِسْمِ اللَّهِ na padhi uska Wuzu nahiñ ya'ni wuzu-e-kaamil nahiñ." Iske maa'na woh haiñ jo dusri Hadees mein irshaad farmaya.

Hadees 12:- Daar-e-Qutni aur Baihaqi apni Sunan mein 'Abdullah Bin Mas'ood (رضي الله عنه) se Raavi, ke **Huzoor** (ﷺ) ne irshaad farmaya ke: "Jisne بِسْمِ اللَّهِ keh kar Wuzu kiya sar se paauñ tak uska saara badan paak ho gaya aur jisne baghair بِسْمِ اللَّهِ Wuzu kiya uska utna hi badan paak hoga jitne par paani guzra."

Hadees 13:- Imaam Bukhari va Muslim Abu Hurairah (رضي الله عنه) se Raavi, **Rasoolullah** (ﷺ) farmate haiñ: "Jab koi khwaab se bedaar ho to Wuzu kare aur 3 bar naak saaf kare, ke Shaitaan uske nathne par raat guzaarta hai."

Hadees 14:- Tabraani Ba-Isnaad-e-Hasan Hazrat-e-'Ali (رضي الله عنه) se Raavi, **Huzoor-e-Aqdas** (ﷺ) ne farmaya: "Agar yeh baat na hoti ke meri Ummat par shaaq (mushkil) hoga, to mai unko har Wuzu ke saath Miswaak karne ka amr farma deta." (Ya'ni Farz kar deta aur baa'z Riwaayaton mein lafze Farz bhi aaya hai).

Hadees 15:- Isi Tabraani ki ek Riwaayat mein hai ke: “**Sayyid-e-‘Aalam** (ﷺ) kisi Namaaz ke liye tashreef na le jaate taa-waqteke (jab tak ke) Miswaak na farma lete.”

Hadees 16:- Saheeh Muslim mein ‘Aaishah رضى الله تعالى عنها se Marvi, ke “**Huzoor** (ﷺ) baahar se jab ghar mein tashreef laate to sab se pehla kaam Miswaak karna hota.”

Hadees 17:- Imaam Ahmad Ibn-e-‘Umar رضى الله تعالى عنهما se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Miswaak ka iltizaam (laazim) rakho ke woh sabab hai muh ki safaai aur **Rab** (Tabaarak wa Ta’ala) ki riza ka.”

Hadees 18:- Abu Nu’aim Jaabir (رضي الله عنه) se Raavi, **Rasoolullah** (ﷺ) ne farmaya: “2-Raka’tein jo Miswaak karke padhi jayein afzal hain be Miswaak ki 70 Raka’toon se.”

Hadees 19:- Aur ek Riwaayat mein hai ke: “Jo Namaaz Miswaak karke padhi jaye woh us Namaaz se ke Be-Miswaak kiye padhi gayi 70 hisse afzal hai.”

Hadees 20:- Mishkaat mein ‘Aaishah رضى الله تعالى عنها se Marvi ke: “10 cheezein Fitrat se hain (ya’ni inka hukm har shari’at mein tha) [1].Moochhein katarna [2].Daadhi badhaana, [3].Miswaak karna, [4].Naak mein paani daalna, [5].Naakhun taraashna, [6].Ungliyon ki chunnatain dhona, [7].Baghal ke baal door karna, [8].Mu-e-Zer-e-Naaf moondna, [9].Istinja karna, [10].Kulli karna.

Hadees 21:- Hazrat-e-‘Ali (رضي الله عنه) se Marvi hai, **Rasoolullah** (ﷺ) ne farmaya ke: “Banda jab Miswaak kar leta hai phir Namaaz ko khada hota hai to Farishta uske peeche khade ho kar Qira’at sunta hai phir us se qareeb hota hai yahan tak ke apna muh uske muh par rakh deta hai.”

Mashaaikh-e-Kiraam farmate hain ke: “Jo shakhs Miswaak ka ‘aadi ho marte waqt use Kalimah padhna naseeb hoga. Aur jo Afyun (afeem) khaata ho marte waqt use Kalimah naseeb na hoga.”

Ahkaam-e-Fiqhi:-

Woh Aayat-e-Kareemah jo upar likhi gayi us se yeh saabit ke **Wuzu Mein 4 Farz Haiñ:-**

[1].Muh Dhona.

[2].Kohniyoñ sameth donoñ haathoñ ka dhona.

[3].Sar ka Masah karna.

[4].Takhnoñ (ankles) sameth donoñ paauñ ka dhona.

Faaidah:- Kisi 'uzw ke dhone ke yeh maa'na hai ke us 'uzw (body part) ke har hisse par kam se kam 2 boond paani beh jaye. Bheeg jaane ya tel (oil) ki tarah paani chupad lene ya ek-aadh boond beh jaane ko dhona nahiñ kahenge, na is se Wuzu ya Ghusl ada hoga, is amr ka lizaah bahut zaroori hai, log iski taraf tawajjoh nahiñ karte aur Namaazeiñ akaarat jaati haiñ. Badan mein baa'z (kuch) jagheñ aisi haiñ ke jab tak unka khaas khayaal na kiya jaye unpar paani na bahega, jiski tashreeh (detail) har 'uzw mein bayaan ki jayegi. Kisi jagah Mauza'-e-Hadas par tari pahunchne ko Masah kehte haiñ.

[01].Muh Dhona:- Shuru'-e-Peshaani se (ya'ni jahañ se baal jamne ki intiha ho) Thodi tak tool (lambaai) mein aur 'arz (chaudaai) mein ek kaan se dusre kaan tak muh hai, is had ke andar jild (skin) ke har hisse par ek martaba paani bahaana Farz hai.

Mas'alah-01: Jiske sar ke agle hisse ke baal gir gaye ya jame nahiñ, us par wahiñ tak muh dhona Farz hai jahañ tak 'aadatan baal hote haiñ aur agar 'aadatan jahañ tak baal hote haiñ us se neeche tak kisi ke baal jame to un zaaid baaloñ ka jad tak dhona Farz hai.

Mas'alah-02: Moochhoñ ya bhawoñ (eyebrow) ya bicchi ke baal ghane hoñ ke khaal bilkul na dikhaayi de to jild (skin) ka dhona Farz nahiñ baaloñ ka dhona Farz hai aur agar in jaghoñ ke baal ghane na hoñ to jild ka dhona bhi Farz hai.

(Note:- Bicchi ke baal ya'ni woh chand baal jo neeche ke hont aur thodi ke beech mein hote haiñ).

Mas'alah-03: Agar moochheĩn badh kar laboĩn ko chhupaa leiĩ to agarche ghani hoĩ, moochheĩn hataa kar lab ka dhona Farz hai.

Mas'alah-04: Daadhi ke baal agar ghane na hoĩ to jild (skin) ka dhona Farz hai aur agar ghane hoĩ to gale ki taraf (daadhi ko) dabaane se jis qadr (baal) chehre ke gird meiĩ aayeĩn unka dhona Farz hai aur jadoĩn ka dhona Farz nahiĩ aur jo halqe se neeche hoĩ unka dhona zaroor nahiĩ aur agar kuch hisse meiĩ ghane hoĩ aur kuch chhidre, to jahaĩ ghane hoĩ wahaĩ baal aur jahaĩ chhidre haiĩ us jagah jild (skin) ka dhona Farz hai.

Mas'alah-05: Laboĩn ka woh hissa jo 'aاداتan lab (hont) band karne ke baa'd zaahir rehta hai, uska dhona Farz hai, to agar koi khoob zor se lab band karle ke usme ka kuch hissa chhup gaya ke us par paani na pahuncha, na kulli ki ke dhul jaata, to Wuzu na huwa, haaĩ woh hissa jo 'aاداتan muh band karne meiĩ zaahir nahiĩ hota uska dhona Farz nahiĩ.

Mas'alah-06: Rukhsaar (gaal) aur kaan ke beech meiĩ jo jagah hai jise kanpati kehte haiĩ uska dhona Farz hai, haaĩ us hisse meiĩ jitni jagah daadhi ke ghane baal hoĩ wahaĩ baaloĩn ka aur jahaĩ baal na hoĩ ya ghane na hoĩ to jild (skin) ka dhona Farz hai.

Mas'alah-07: Nath ka suraakh agar band na ho to usme paani bahaana Farz hai, agar tang ho to paani daalne meiĩ nath ko harkat de warna zaroori nahiĩ.

Mas'alah-08: Aankhoĩ ke dhele (eyeballs) aur papotoĩ ki androoni satah (inner layer of the eyelid) ka dhona kuch darkaar (zaroori) nahiĩ, balke na chahiye ke muzir (nuqsaañ-deh) hai.

Mas'alah-09: Muh dhote waqt aankheĩn zor se meech liĩ (zor se band karli) ke palak ke muttasil ek khafeef si tahreer band ho gayi (ya'ni palak ke paas ek chhoti lakeer band ho gayi) aur us par paani na-baha aur woh 'aاداتan band karne se zaahir rehti ho to Wuzu ho jayega, magar aisa karna nahiĩ chahiye aur agar kuch ziyada dhulne se reh gaya to Wuzu na hoga.

Mas'alah-10: Aankh ke koye (ya'ni naak ki taraf aankh ka kona) par paani bahaana Farz hai, magar Surma ka jirm koye ya palak meiĩ reh gaya aur Wuzu kar liya aur ittila' na hui aur Namaaz padhli to harj nahiĩ Namaaz

ho gayi, Wuzu bhi ho gaya aur agar ma'loom hai to use chhuda kar paani bahaana zaroor hai.

Mas'alah-11: Palak ka har baal poora dhona Farz hai, agar usme keechad waghaira koi sakht cheez jam gayi ho to chhudana Farz hai.

[2].Haath Dhona:- Is hukm mein kohniyaañ bhi daakhil haiñ.

Mas'alah-12: Agar kohniyoon se naakhun tak koi jagah zarra bhar bhi dhulne se reh jayegi Wuzu na hoga.

Mas'alah-13: Har qism ke jaaiz na-jaaiz gehne (jewellery), chhalle, anguthiyaañ, puhnchiyaañ (ek zewar hai jo kalaayi mein pehni jaati hai), kangan, kaanch, lakh waghaira ki choodiyaañ, resham ke lachhe waghaira agar itne tang (tight) hon ke neech paani na bahe to utaar kar dhona Farz hai aur agar sirf hilaa kar dhone se paani beh jaata ho to harkat dena zaroori hai aur agar dheele hon ke be-hilaaye bhi neech paani beh jayega to kuch zaroori nahiñ.

Mas'alah-14: Haathon ki aathon ghaaiyaañ (ya'ni ungliyoon ke darmiyaan ki jagah), ungliyoon ki karwatein, naakhunon ke andar jo jagah khaali hai, kalaayi ka har baal jad se nok tak, in sab par paani beh jaana zaroori hai, agar kuch bhi reh gaya ya baalon ki jadoñ par paani beh gaya kisi ek baal ki nok par na baha Wuzu na huwa, magar naakhunon ke andar ka mail mu'aaf hai.

Mas'alah-15: Bajaaye 5 ke 6 ungliyaañ haiñ to sabka dhona Farz hai aur agar ek mondhe (shoulder) par 2 haath nikle to jo poora hai uska dhona Farz hai aur us dusre ka dhona Farz nahiñ Mustahab hai, magar iska woh hissa ke us haath ke mauza'-e-farz (jism ka woh hissa jiska dhona farz hai) se muttasil (mila huwa) hai utne ka dhona Farz hai.

[03].Sar Ka Masah Karna:- Chauthaayi ($\frac{1}{4}$) sar ka Masah Farz hai.

Mas'alah-16: Masah karne ke liye haath tar hona chahiye, khwaah haath mein tari Aa'za ke dhone ke baa'd reh gayi ho ya naye paani se haath tar kar liya ho.

Mas'alah-17: Kisi 'uzw ke Masah ke baa'd jo haath mein tari baaqi reh jayegi woh dusre 'uzw ke Masah ke liye kaafi na hogi.

Mas'alah-18: Sar par baal na hon to jild (skin) ki chauthaayi ($\frac{1}{4}$) aur jo baal hon to khaas sar ke baalon ki chauthaayi ka Masah Farz hai aur sar ka Masah isi ko kehte hain.

Mas'alah-19: 'Amaame, topi, dupatte par Masah kaafi nahi. Hain agar topi, dupatta itna baareek hon ke tari phoot kar chauthaayi sar ko tar karde to Masah ho jayega.

Mas'alah-20: Sar se jo baal latak rahe hon unpar Masah karne se Masah na hoga.

[04].Paaun Ko Gattoñ (Takhnoñ) Sameth Ek Daf'ah Dhona:-

Mas'alah-21: Chhalle aur paaun ke gehnon ka wahi hukm hai jo upar bayaan kiya gaya.

Mas'alah-22: Baa'z log kisi bimaari ki wajah se paaun ke anguthon mein is qadr kheench kar taaga baandh dete hain ke paani ka behna dar-kinaar taage ke neech tar bhi nahi hota, inko is se bachna laazim hai, ke is soorat mein Wuzu nahi hota.

Mas'alah-23: Ghaaiyaan aur ungliyon ki karwatein, talwe, ediyaañ, koonchein (ya'ni ediyon ke upar mote patthe), sabka dhona Farz hai.

Mas'alah-24: Jin Aa'za (body parts) ka dhona Farz hai unpar paani beh jaana shart hai, yeh zaroor nahi ke qasdan (jaanboojh kar) paani bahaaye agar bila-qasd (bila-iraada) va ikhtiyaar bhi inpar paani beh jaye (maslan: meeh (baarish) barsa aur Aa'za-e-Wuzu ke har hisse se do-do qatre meeh ke beh gaye, woh Aa'za dhul gaye aur sar ka chauthaayi ($\frac{1}{4}$) hissa nam ho gaya, ya kisi taalaab mein gir pada aur Aa'za-e-Wuzu par paani guzar gaya Wuzu ho gaya).

Mas'alah-25: Jis cheez ki aadmi ko 'umooman ya khusoosan zaroorat padti rehti hai aur uski nigh-daasht (dekh-baal) va ehtiyaat mein harj ho, naakhunon ke andar ya upar ya aur kisi dhona ki jagah par uske lage reh jaane se agarche jirm-daar ho, agarche uske neech paani na pahuncha,

agarche sakht cheez ho Wuzu ho jayega, jaise: pakaane, goondhne waloñ ke liye aata, rang-rez ke liye rang ka jirm, 'auratoñ ke liye mehndi ka jirm, likhne waloñ ke liye roshnaayi ka jirm, mazdoor ke liye gaara mitti, 'aam logoñ ke liye koye ya palak mein surma ka jirm, isi tarah badan ka mail, mitti, ghubaar (dhool/gard), makkhi, machchhar ki beet waghairaha.

Mas'alah-26: Kisi jagah chhaala (blister) tha aur woh sookh gaya magar uski khaal juda na hui, to khaal juda karke paani bahaana zaroori nahiñ, balke usi chhaale ki khaal par paani baha lena kaafi hai. Phir usko juda kar diya to ab bhi us par paani bahaana zaroori nahiñ.

Mas'alah-27: Machhli ka sinna (chilka) Aa'za-e-Wuzu par chipka reh gaya Wuzu na hoga, ke paani uske neeche na bahega.

Wuzu Ki Sunnatein:-

Mas'alah-28: Wuzu par sawaab paane ke liye Hukm-e-Ilaahi baja laane ki niyyat se Wuzu karna zaroor hai warna Wuzu ho jayega sawaab na paayega.

Mas'alah-29: بِسْمِ اللّٰهِ se shuru' kare aur agar Wuzu se pehle Istinja kare to qabl-e-istinja ke (ya'ni istinja se pehle) bhi بِسْمِ اللّٰهِ kahe, magar pakhaana mein jaane ya badan kholne se pehle kahe, ke Najaasat ki jagah aur baa'd-e-satr kholne ke zubaan se Zikr-e-Ilaahi mana' hai.

Mas'alah-30: Aur shuru' yuñ kare ke pehle haathoñ ko gattoñ tak 3-3 baar dhoye.

Mas'alah-31: Agar paani bade bartan mein ho aur koi chhota bartan bhi nahiñ ke us mein paani undel kar haath dhoye, to use chahiye ke baayein (left) haath ki ungliyaañ milaakar sirf woh ungliyaañ paani mein daale, hatheli ka koi hissa paani mein na pade aur paani nikaal kar dahna haath (right-hand) gatte tak 3 baar dhoye, phir daahine haath ko jahañ tak dhoya hai bila takalluf paani mein daal sakta hai aur is se paani nikaal kar baayaañ haath dhoye.

Mas'alah-32: Yeh us soorat mein hai ke haath mein koi Najaasat na lagi ho warna kisi tarah haath daalna jaaiz nahiñ, haath daalega to paani na-paak ho jayega.

Mas'alah-33: Agar chhote bartan mein paani hai ya paani to bade bartan mein hai, magar wahaan koi chhota bartan bhi maujood hai aur usne be-dhoya haath paani mein daal diya balke ungli ka pora ya naakhun daala, to woh saara paani Wuzu ke qaabil na raha maa-e-musta'mal (ya'ni isti'maal kiya huwa) ho gaya.

Mas'alah-34: Yeh us waqt hai ke jitna haath paani mein pahuncha uska koi hissa be-dhula ho, warna agar pehle haath dho chuka aur uske baa'd Hadas na huwa (ya'ni wuzu tootne ka sabab na paaya gaya) to jis qadr hissa dhula huwa ho utna paani mein daalne se musta'mal na hoga, agarche kohni tak ho, Balke Ghair-e-Junub (jis par ghusl farz na huwa ho ya'ni paak shakhs) ne agar kohni tak haath dho liya to uske baa'd baghal tak (haath) daal sakta hai, ke ab uske haath par koi Hadas baaqi nahiin, haañ Junub kohni se upar utna hi hissa daal sakta hai jitna dho chuka hai, ke uske saare badan par Hadas hai.

Mas'alah-35: Jab so kar uthe to pehle haath dhoye, Istinja ke qabl (pehle) bhi aur baa'd bhi.

Mas'alah-36: Kam se kam 3-3 martaba daahine-baayein (right-left), upar neeche ke daanton mein Miswaak kare aur har martaba Miswaak ko dhole aur Miswaak na bahut narm ho na sakht aur peelu ya zaitoon ya neem waghaira kadwi lakdi ki ho. Meway ya khushbu-daar phool ke darakht ki na ho. Chhungaliya (chhoti ungli) ke baraabar moti aur ziyada se ziyada ek baalisht lambi ho aur itni chhoti bhi na ho ke Miswaak karna dushawaar ho. Jo Miswaak ek baalisht se ziyada ho us par Shaitaan baithta hai. Miswaak jab qaabil-e-isti'maal na rahe to use dafan kar dein ya kisi jagah ehtiyaat se rakh dein ke kisi na-paak jagah na gire, ke ek to woh aalah Ada-e-Sunnat hai uski taa'zeem chahiye, dusre aab-e-dahan-e-muslim na-paak jagah daalne se khud mehfooz rakhna chahiye, is liye pakhaana mein thookne ko 'Ulama ne na-munaasib likha hai.

Mas'alah-37: Miswaak daahine haath (right-hand) se kare aur is tarah haath mein le ke chhungaliya (chhoti ungli) Miswaak ke neeche aur beech ki 3 ungliyaan upar aur angutha sire par neeche ho aur mutthi na baandhe.

Mas'alah-38: Daanton ki chaudaai mein Miswaak kare, lambaai mein nahiin, chit (peeth ke bal) let kar Miswaak na kare.

Mas'alah-39: Pehle daahini jaanib (right-side) ke upar ke daant maanjhe, phir baayein jaanib (left-side) ke upar ke daant, phir daahini jaanib (right-side) ke neech ke, phir baayein jaanib ke neech ke.

Mas'alah-40: Jab Miswaak karna ho to use dhole. Yunhi faarigh hone ke baa'd dho daale aur zameen par padi na chhod de balke khadi rakhe aur resha ki jaanib upar ho.

Mas'alah-41: Agar Miswaak na ho to ungli ya sangeen (mote) kapde se daant manjh le. Yunhi agar daant na hon to ungli ya kapda masoodhon par pher le.

Mas'alah-42: Miswaak Namaaz ke liye Sunnat nahiin balke Wuzu ke liye, to jo ek Wuzu se chand Namaazein padhe, us se har Namaaz ke liye Miswaak ka mutaalba nahiin, jab tak taghayyur-e-raaiha (ya'ni muh badbu-daar) na ho gaya ho, warna uske dafa' (door karne) ke liye mustaqil (hamesha) Sunnat hai, al-batta agar Wuzu mein Miswaak na ki thi to ab Namaaz ke waqt karle.

(Note:- Miswaak Wuzu ki Sunnat-e-Qabliya hai al-batta Sunnat-e-Muakkada us waqt hai jabke muh mein badbu ho).

Mas'alah-43: Phir 3 chullu paani se 3 kulliyaañ kare, ke har baar muh ke har purze par paani beh jaye aur Rozadaar na ho to ghar-ghara kare.

Mas'alah-44: Phir 3 chullu se 3 baar naak mein paani chadhaaye ke jahan tak narm gosht hota hai har baar us par paani beh jaye aur Rozadaar na ho to naak ki jad tak paani pahunchaye aur yeh donoñ kaam daahine haath (right-hand) se kare, phir baayein (left) haath se naak saaf kare.

Mas'alah-45: Muh dhote waqt daadhi ka khilaal kare, ba-sharte ke Ehraam na baandhe ho, yun ke ungliyon ko gardan ki taraf se daakhil kare aur saamne nikaale.

Mas'alah-46: Haath paauñ ki ungliyon ka khilaal kare, paauñ ki ungliyon ka khilaal baayein (left) haath ki chhungaliya (chhoti ungli) se kare, is tarah

ke daahine paauñ (right-leg) mein chhungaliya se shuru' kare aur anguthe par khatm kare aur baayein (left) paauñ mein anguthe se shuru' karke chhungaliya par khatm kare aur agar be-khilaal kiye paani ungliyoon ke andar se na behta ho to khilaal Farz hai ya'ni paani pahunchana agar che be-khilaal ho maslan: ghaaiyaañ khol kar upar se paani daal diya ya paauñ Hauz mein daal diya.

Mas'alah-47: Jo Aa'za dhone ke haiñ unko 3-3 baar dhoye, har martaba is tarah dhoye ke koi hissa reh na jaye warna Sunnat ada na hogi.

Mas'alah-48: Agar yuñ kiya ke pehli martaba kuch dhul gaya aur dusri baar kuch aur teesri daf'ah kuch, ke teenoon baar mein poora 'uzw dhul gaya to yeh ek hi baar dhona hoga aur Wuzu ho jayega magar Khilaaf-e-Sunnat, is mein chulluon ki ginti nahiñ balke poora 'uzw dhone ki ginti hai ke woh 3 martaba ho, agar che kitne hi chulluon se.

Mas'alah-49: Poore sar ka ek baar Masah karna aur kaanoñ ka Masah karna aur tarteeb ke pehle muh, phir haath dhoyein, phir sar ka Masah karein, phir paauñ dhoyein, agar khilaaf-e-tarteeb Wuzu kiya ya koi aur Sunnat chhod gaya to Wuzu ho jayega, magar ek-aadh daf'ah aisa karna bura hai aur Tark-e-Sunnat-e-Muakkada ki 'aadat daali to gunahgaar hai aur daadhi ke jo baal muh ke daaire se neeche haiñ unka Masah Sunnat hai aur dhona Mustahab hai aur Aa'za ko is tarah dhona ke pehle wala 'uzw sookhne na paaye.

(Upar Ke Masaail Se Yeh Ma'loom Hota Hai Ke Wuzu Mein Yeh Baatein Sunnat Haiñ)

[01].Niyat karna

[02]. بِسْمِ اللّٰهِ padh kar shuru' karna

[03].Donon haathon ko gattoñ tak teen baar dhona

[04].Miswaak karna.

[05].Teen baar kulli karna.

[06].Teen baar naak mein paani chadhaana.

[07].Daahine (right) haath se naak mein paani chadhaana.

[08].Baayein (left) haath se naak saaf karna.

[09].Daadhi ka Khilaal karna.

[10].Haath aur paauin ke ungliyon ka Khilaal karna.

[11].Har Aa'za ko teen-teen baar dhona.

[12].Poore sar ka ek baar Masah karna.

[13].Kaanoon ka ek baar Masah karna.

[14].Tarteeb se Wuzu karna.

[15].Daadhi ke jo baal muh ke daaire ke neeche hain unka Masah karna.

[16].Aa'za ko pe-dar-pe (lagaataar) dhona ke pehle wala 'uzw sookhne na paaye.

Wuzu Ke Mustahabbaat:-

Bahut se Mustahabbaat zimnan upar zikr ho chuke, baa'z baaqi reh gaye woh likhe jaate hain.

Mas'alah-50: [01].Daahini jaanib (right-side) se ibtida karein magar

[02].Donon rukhsaar (gaal) ke in donon ko saath hi saath dhoyenge, aise hi

[03].Donon kaanoon ka Masah saath hi saath hoga.

[04].Haañ agar kisi ke ek hi haath ho to muh dhone aur

[05].Masah karne mein bhi dahne (right) ko muqaddam (aage) kare

[06].Ungliyon ki pusht (back) se

[07].Gardan ka Masah karna

[08].Wuzu karte waqt Ka'ba ru

[09].Unchi jagah

[10].Baithna.

[11].Wuzu ka paani paak jagah giraana aur

[12].Paani bahaate waqt Aa'za par haath pherna khaas kar jaade (sardi ke mosam) mein.

[13].Pehle tel ki tarah paani chupad lena khusoosan jaade mein.

[14].Apne haath se paani bharna.

[15].Dusre waqt ke kiye paani bhar kar rakh chhodna.

[16].Wuzu karne mein baghair zaroorat dusre se madad na lena.

[17].Angoothi ko harkat dena jabke dheeli ho, ke uske neeche paani beh jaana ma'loom ho warna Farz hoga.

[18].Saahib-e-'Uzr na ho to waqt se pehle Wuzu kar lena.

[19].Itminaan se Wuzu karna. 'Awaam mein jo mashhoor hai ke Wuzu jawaan ka sa, Namaaz boodhon ki si ya'ni Wuzu jaldi karein, aisi jaldi na chahiye jis se koi Sunnat ya Mustahab tark ho.

[20].Kapdon ko tapakte qatron se mehfooz rakhna.

[21].Kaanon ka Masah karte waqt bheegi chhungaliya (chhoti ungli) kaanon ke suraakh mein daakhil karna,

[22].Jo Wuzu kaamil taur par karta ho ke koi jagah baaqi na reh jaati ho use kuwon (eyelids), takhnon (ankles), ediyon, talwon, koonchon (yedi se upar ki jagah), ghaiyon (ungliyon ki darmiyaani jagah) kohniyon ka bit-takhsees (khaas karke) khayaal rakhna Mustahab hai aur be-khayaali karne walon ko to Farz hai, ke aksar dekha gaya hai ke yeh mawaaze' (jaghein) khushk (sookhi) reh jaate hain, yeh nateeja unki be-khayaali ka hai. Aisi be-khayaali haraam hai aur khayaal rakhna Farz hai.

[23].Wuzu ka bartan mitti ka ho, taambe waghaira ka ho to bhi harj nahin magar

[24].Qal'ee (polish) kiya huwa .

[25].Agar Wuzu ka bartan lote ki qism se ho to baayein (left) jaanib rakhe

[26].Aur Tashat ki qism se ho to dahni taraf (right-side),

[27].Aaftaabah (lota) mein dasta (handle) laga ho to daste ko 3 baar dholein,

[28].Aur haath uske daste (handle) par rakheĩñ, uske muh par na rakheĩñ,

[29].Dahne haath (right-hand) se kulli karna, naak meĩñ paani daalna,

[30].Baayeĩñ (left) haath se naak saaf karna,

[31].Baayeĩñ (left) haath ki chhungaliya (chhoti ungli) naak meĩñ daalna,

[32].Paaũñ ko baayeĩñ haath se dhona,

[33].Muh dhone meĩñ maathe ke sire par aisa phaila kar paani daalna ke upar ka bhi kuch hissa dhul jaye.

Tambeeh:- Bahut se log yuñ kiya karte haiñ ke naak ya aankh ya bhawoñ (eyebrow) par chullu daal kar saare muh par haath pher lete haiñ aur yeh samajhte haiñ ke muh dhul gaya, haalaañ ke paani ka upar chadhna koi maa'ni nahiñ rakhta, is tarah dhone meĩñ muh nahiñ dhulta aur Wuzu nahiñ hota.

[34].Donoñ haath se muh dhona,

[35].Haath paaũñ dhone meĩñ ungliyoñ se shuru' karna,

[36].Chehre aur

[37].Haath paaũñ ki roshni wasee' karna ya'ni jitni jagah par paani bahaana Farz hai uske atraaf meĩñ kuch badhaana maslan: nisf-baazu nisf-pindli tak dhona,

[38].Masah-e-Sar meĩñ Mustahab tareeqa yeh hai ke: Anguthe aur Kalime ki ungli ke siwa ek haath ki baaqi 3 ungliyoñ ka sira, dusre haath ki teenoñ ungliyoñ ke sire se milaaye aur peshaani ke baal ya khaal par rakh kar guddi tak is tarah le jaye ke hatheliyaañ sar se juda raheĩñ, wahañ se hatheliyoñ se Masah karta wapas laye aur

[39].Kalime ki ungli ke pet se kaan ke androoni hisse ka Masah kare aur

[40].Anguthe ke pet se kaan ki bairooni (baahar waali) satah (hisse) ka aur ungliyoñ ki pusht (back) se gardan ka Masah.

[41].Har 'uzw dho kar us par haath pher dena chahiye ke boondeĩñ badan ya kapde par na tapke, khusoosan jab Masjid meĩñ jaana ho, ke qatroñ ka Masjid meĩñ tapkaana Makruh-e-Tahreemi hai.

[42].Bahut bhaari bartan se Wuzu na kare, khusoosan kamzor, ke paani be-ehtiyaati se girega,

[43].Zubaan se keh lena ke Wuzu karta huñ,

[44].Har 'uzw ke dhote ya Masah karte waqt Niyyat-e-Wuzu haazir rehna aur

[45]. بِسْمِ اللَّهِ kehna aur

[46].Durood aur

[47]. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Tarjamah:- “Mai gawaahi deta huñ ke Allah (عزوجل) ke siwa koi ma'bood nahiñ, woh akela hai uska koi shareek nahiñ aur gawaahi deta huñ ke hamaare sardaar Muhammad (ﷺ) uske Bande aur Rasool haiñ.” Aur

[48].Kulli ke waqt:

اَللّٰهُمَّ اَعِنِّيْ عَلَى تِلَاوَةِ الْقُرْآنِ وَذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Tarjamah:- “Aye Allah (عزوجل) Tu meri madad kar, ke Qur'aan ki tilaawat aur tera zikr va shukr karuñ aur teri acchi 'ibaadat karuñ.” Aur

[49].Naak mein paani daalte waqt:

اَللّٰهُمَّ اَرِحْنِيْ رَائِحَةَ الْجَنَّةِ وَلَا تُرْحِنِيْ رَائِحَةَ النَّارِ

Tarjamah:- “Aye Allah (عزوجل) Tu mujh ko Jannat ki khushbu sungha aur Jahannam ki bu se bacha.” Aur

[50].Muh dhote waqt:

اَللّٰهُمَّ بَيِّضْ وَجْهِيْ يَوْمَ تَبْيِضُ وُجُوهُ وَتَسْوَدُ وُجُوهُ

Tarjamah:- “Aye Allah (عزوجل) Tu mere chehre ko ujaala kar jis din ke kuch muh safed honge aur kuch siyaah.” Aur

[51].Dahna (seedha) haath dhote waqt:

اَللّٰهُمَّ اَعْطِنِيْ كِتٰبِيْ بِيَمِيْنِيْ وَحٰسِبِنِيْ حِسَابًا يَّسِيْرًا

Tarjamah:- “Aye Allah (عزوجل) Mera Naama-e-Aa'maal daahine haath (right-hand) mein de aur mujhse aasaan hisaab karna.” Aur

[52].Baayaañ (left) haath dhote waqt:

اَللّٰهُمَّ لَا تُعْطِنِيْ كِتٰبِيْ بِشِمَالِيْ وَلَا مِنْ وَّرَآءِ ظَهْرِيْ

Tarjamah:- “Aye Allah (عزوجل) Mera Naama-e-Aa'maal na baayein (left) haath mein de aur na peeth ke peeche se.” Aur

[53].Sar ka Masah karte waqt:

اَللّٰهُمَّ اَظِلَّنِيْ تَحْتَ عَرْشِكَ يَوْمَ لَا ظِلَّ اِلَّا ظِلُّ عَرْشِكَ

Tarjamah:- “Aye Allah (عزوجل) Tu mujhe apne ‘Arsh ke saaye mein rakh, jis din tere ‘Arsh ke saaye ke siwa kahiñ saaya na hoga.” Aur

[54].Kaanoñ ka Masah karte waqt:

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ الَّذِيْنَ يَسْتَبْعُوْنَ الْقَوْلَ فَيَتَّبِعُوْنَ اَحْسَنَهٗ

Tarjamah:- “Aye Allah (عزوجل) Mujhe unme karde jo baat sunte haiñ aur acchi baat par ‘Amal karte haiñ.” Aur

[55].Gardan ka Masah karte waqt:

اَللّٰهُمَّ اَعْتِقْ رَقَبَتِيْ مِنَ النَّارِ

Tarjamah:- “Aye Allah (عزوجل) Meri gardan aag se aazaad karde.” Aur

[56].Dahna paauñ (right-leg) dhote waqt:

اَللّٰهُمَّ ثَبِّتْ قَدَمِيْ عَلَى الصِّرَاطِ يَوْمَ تَزِلُّ الْاُقْدَامُ

Tarjamah:- “Aye Allah (عزوجل) Mera qadam Pull-Siraat par saabit qadam rakh, jis din ke us par qadam laghzish karenge.” Aur

[57].Baayaañ (left) paauñ dhote waqt:

اَللّٰهُمَّ اجْعَلْ ذَنْبِيْ مَغْفُوْرًا وَسَعْيِيْ مَشْكُوْرًا وَتِجَارَتِيْ لَنْ تَبُوْرَ

Tarjamah:- “Aye Allah (عزوجل) mere gunaah bakhsh de aur meri koshish kaamiyaab karde aur meri tijaarat halaak na ho.”

Padhe Ya Sab Jagah Durood-Shareef Hi Padhe Aur Yahi Afzal Hai.

[58].Aur Wuzu se faarigh hote hi yeh padhe:

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

Tarjamah:- “Ilaahi Tu mujhe tauba karne waloñ aur paak logoñ mein karde.”
Aur

[59].Bacha huwa paani khade ho kar thoda pee ke Shifa-e-Amraaz hai. Aur

[60].Aasmaan ki taraf muh karke:

سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَ اَتُوْبُ اِلَيْكَ

Tarjamah:- “Tu paak hai Aye Allah (عزوجل) aur mai teri Hamd karta huñ, mai gawaahi deta huñ ke tere siwa koi Ma’bood nahiñ, tujhse mu’aafi chahta huñ aur teri taraf tauba karta huñ.”

Aur Kalima-e-Shahaadat aur Surah-Inna-Anzalna (Surah-e-Qadr) padhe.

[61].Aa’za-e-Wuzu baghair zaroorat na ponchhe aur ponchhe to be-zaroorat khushk (sookha) na karle.

[62].Qadr-e-nam (thodi si nami) baaqi rehne de, ke Roz-e-Qayamat Palla-e-Hasanaat mein rakhi jayegi. Aur

[63].Haath na jhatke, ke yeh Shaitaan ka pankha hai.

[64].Baa’d-e-Wuzu Miyaani (paajaame ka woh hissa jo peshaab-gaah ke qareeb hota hai) par paani chhidak le. (ke yeh was-wasoon se bachne ka zariya hai). Aur

[65].Makruh waqt na ho to 2-Raka’at Namaaz-e-Nafl padhe, isko Tahiyat-ul-Wuzu kehte haiñ.

Wuzu Meiñ Makruhaat:-

- [01]. 'Aurat ke Ghusl ya Wuzu ke bache huye paani se Wuzu karna.
- [02]. Wuzu ke liye Najis (na-paak) jagah baithna.
- [03]. Najis jagah Wuzu ka paani giraana.
- [04]. Masjid ke andar Wuzu karna.
- [05]. Aa'za-e-Wuzu se lote waghaira meiñ qatra tapkaana.
- [06]. Paani meiñ reenth ya khankaar daalna.
- [07]. Qible ki taraf thook ya khankaar daalna ya kulli karna.
- [08]. Be-zaroorat duniya ki baat karna.
- [09]. Ziyada paani kharch karna.
- [10]. Itna kam kharch karna ke Sunnat ada na ho.
- [11]. Muh par paani maarna. Ya
- [12]. Muh par paani daalte waqt phoonkna.
- [13]. Ek haath se muh dhona, ke Rifaaz va Hunood ka shi'aar hai (ya'ni raafzi va hinduwoñ ka tareeqa hai).
- [14]. Gale ka Masah karna.
- [15]. Baayeñ (left) haath se kulli karna ya naak meiñ paani daalna.
- [16]. Daahine haath (right-hand) se naak saaf karna.
- [17]. Apne liye koi lota waghaira khaas kar lena.
- [18]. 3 Jadeed (naye) paaniyoñ se 3 baar sar ka Masah karna.
- [19]. Jis kapde se Istinja ka paani khushk kiya (sukha liya) ho us se Aa'za-e-Wuzu ponchhna.
- [20]. Dhoop ke garam paani se Wuzu karna.

Note:- Jo paani dhoop se garam ho gaya us se Wuzu karna mutlaqan (bilkul) Makruh nahiñ balke is meiñ chand quyood (pabandiyaan) haiñ, jinka

zikr paani ke baab mein aayega aur is se Wuzu ki karaahat-e-tanzeehi hai tahreemi nahiñ).

[21].Hont ya aankhein zor se band karna aur agar kuch sookha reh jaye to Wuzu hi na hoga.

Har Sunnat ka tark (chhodna) Makruh hai. Yunhi har Makruh ka tark Sunnat.

Wuzu Ke Mutafarriq Masaail:-

Mas'alah-51: Agar Wuzu na ho to Namaaz aur Sajda-e-Tilaawat aur Namaaz-e-Janaaza aur Qur'aan-e-'Azeem chhune ke liye Wuzu karna Farz hai.

Mas'alah-52: Tawaaf ke liye Wuzu karna Waajib hai.

Mas'alah-53: Ghusl-e-Janaabat se pehle aur Junub ko khaane, peene, sone aur Azaan va Iqaamat aur Khutba-e-Jumu'ah va 'Eidain aur Roza-e-Mubaaraka (ﷺ) ki ziyaarat aur Wuqoof-e-'Arfah ('Arfah mein thaherne) aur Safa va Marwah ke darmiyaan Sa'ee ke liye Wuzu kar lena Sunnat hai.

Mas'alah-54: Sone ke liye aur sone ke baa'd aur Mayyit ke nehlaane ya uthaane ke baa'd aur jima' se pehle aur jab ghussa aajaye us waqt aur zubaani Qur'aan-e-'Azeem padhne ke liye aur Hadees aur 'Ilm-e-Deen padhne padhaane aur 'alaawa Jumu'ah va 'Eidain baaqi Khutboñ ke liye aur Kutub-e-Deeniya (deeni kitaaboñ) ko chhune ke liye aur Baa'd-e-Satr-e-Ghaleez chhune (ya'ni pashaab pakhaana ki jagah chhune ke baa'd) aur jhoot bolne, gaali dene, fahesh lafz nikaalne, kaafir se badan chhu jaane, saleeb ya buth chhune, kodhi (bars ki bimaari) ya safed daagh waale se mass karne, baghal khujaane se jabke usme badbu ho, gheebat karne, qah-qaha lagaane (zor se hansne), laghw ash'aar padhne aur oont (camel) ka gosht khaane, kisi 'aurat ke badan se apna badan be-haail mass ho jaane se (ya'ni baghair kapda waghaira ke chhu jaane) aur ba-wuzu shakhs ke Namaaz padhne ke liye, in sab sooratoñ mein Wuzu Mustahab hai.

Mas'alah-55: Jab Wuzu jaata rahe Wuzu kar lena Mustahab hai.

Mas'alah-56: Na-Baaligh par Wuzu Farz nahiñ magar unse Wuzu karaana chahiye taake 'aadat ho aur Wuzu karna aajaye aur Masaail-e-Wuzu se aagah ho jayein.

Mas'alah-57: Lote ki toti na aisi tang ho ke paani ba-diqqat (mushkil se) gire, na itni faraakh (chaudi/kushaada) ke haajat se ziyada gire balke mutawassit (darmiyaani) ho.

Mas'alah-58: Chullu mein paani lete waqt khayaal rakhein ke paani na gire ke israaf hoga. Aisa hi jis kaam ke liye chullu mein paani lein uska andaaza rakhein zaroorat se ziyada na lein, maslan: naak mein paani daalne ke liye aadha chullu kaafi hai to poora chullu na le ke israaf hoga.

Mas'alah-59: Haath, paaun, seena, pusht par baal hon to hartaal (ek qism ki mitti) waghaira se saaf kar daale ya tarash waale, nahi to paani ziyada kharch hoga.

Faaidah:- Walhaan ek Shaitaan ka naam hai, jo Wuzu mein **was-wasa** daalta hai, uske was-wase se bachne ki behtareen tadaa-beer yeh hai:

- | | | |
|------|---|-----|
| [1]. | Ruju'-Ilallaah | va |
| [2]. | أَعُوْذُ بِاللّٰهِ | va |
| [3]. | وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ | va |
| [4]. | Surah-e-Naas | Aur |
| [5]. | أَمَنْتُ بِاللّٰهِ وَرَسُوْلِهِ | Aur |
| [6]. | هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ | Aur |
| [7]. | سُبْحَانَ الْمَلِكِ الْخَلَّاقِ إِنَّ يَشَاءُ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ۚ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ۝ | |

Padhna ke was-wasa jad se kat jayega aur

[8]. Was-wasa ka bilkul khayaal na karna balke uske khilaaf karna bhi baafe'-e-was`wasa hai.

Wuzu Todne Waali Cheezon Ka Bayaan:-

Mas'alah-01: Pakhaana, pashaab, wadi, mazi, mani, keeda, pathri, mard ya 'aurat ke aage ya peeche se nikle Wuzu jaata rahega.

Mas'alah-02: Agar mard ka khatna nahiñ huwa hai aur suraakh se in cheezon mein se koi cheez nikli, magar abhi khatna ke khaal ke andar hi hai, jab bhi Wuzu toot gaya.

Mas'alah-03: Yunhi 'aurat ke suraakh se nikli magar hunooz (ya'ni abhi tak) upar waale khaal ke andar hi hai, jab bhi Wuzu jaata raha.

Mas'alah-04: 'Aurat ke aage se jo khaalis rutubat be-aamezish-e-khoon (ya'ni jisme khoon ka asar na ho) nikalti hai naaqiz-e-wuzu (wuzu todne waali) nahiñ, agar kapde mein lag jaye to kapda paak hai.

Mas'alah-05: Mard ya 'aurat ke peeche se hawa khaarij hui, Wuzu jaata raha.

Mas'alah-06: Mard ya 'aurat ke aage se hawa nikli, ya pet mein aisa zakhm ho gaya ke jhilli (baareek khaal) tak pahunch, us se hawa nikli to Wuzu nahiñ jayega.

Mas'alah-07: 'Aurat ke donoñ maqaam-e-parda phat kar ek ho gaye, use jab reeh aaye ehtiyaat yeh hai ke Wuzu kare, agarche yeh ehtimaal (shak) ho ke aage se nikli hogi.

Mas'alah-08: Agar mard ne apne pashaab ke suraakh mein koi cheez daali phir woh usme se laut aayi, to Wuzu nahiñ jayega.

Mas'alah-09: Huqna (enema) liya aur dawa baahar aagayi, ya koi cheez pakhaana ke maqaam mein daali aur baahar nikal aayi, Wuzu toot gaya.

Mas'alah-10: Mard ne suraakh-e-zakar mein rui rakhi aur woh upar se khushk (sookha/dry) hai magar jab nikaali to tar (geeli) nikli, to nikaalte hi Wuzu toot gaya. Yunhi 'aurat ne kapda rakkha aur farj-e-khaarij mein us kapde par koi asar nahiñ magar jab nikaala to khoon ya kisi aur Najaasat se tar nikla, ab Wuzu jaata raha.

Mas'alah-11: Khoon ya peep ya zard (peela) paani kahiñ se nikal kar baha aur us behne mein aisi jagah pahunchne ki salaahiyat thi jiska Wuzu ya Ghusl mein dhona Farz hai to Wuzu jaata raha, agar sirf chamka ya ubhra aur baha nahiñ jaise: sui ki nok ya chaaqu ka kinaara lag jaata hai aur khoon ubhar ya chamak jaata hai, ya khilaal kiya, ya miswaak ki, ya ungli se daant maanjhe, ya daant se koi cheez kaati us par khoon ka asar paaya, ya naak mein ungli daali us par khoon ki surkhi (redness) aagayi, magar woh khoon behne ke qaabil na tha to Wuzu nahiñ toota.

Mas'alah-12: Aur agar (khoon) baha magar aisi jagah beh kar nahiñ aaya jiska dhona Farz ho, to Wuzu nahiñ toota. Maslan: aankh mein daana tha aur toot kar aankh ke andar hi phail gaya baahar nahiñ nikla, ya kaan ke andar daana toota aur uska paani suraakh se baahar na nikla, to in sooraton mein Wuzu baaqi hai.

Mas'alah-13: Zakhm mein gada pad gaya aur usme se koi rutubat chamki magar bahi nahiñ, to Wuzu nahiñ toota.

Mas'alah-14: Zakhm se khoon waghaira nikalta raha aur yeh baar-baar ponchhta raha ke behne ki naubat na aayi, to ghaur kare ke agar na ponchhta to beh jaata ya nahiñ, agar beh jaata to Wuzu toot gaya warna nahiñ. Yunhi agar mitti ya raakh daal-daal kar sukhaata raha, iska bhi wahi hukm hai.

Mas'alah-15: Phoda ya phunsi nichodne se khoon baha agarche aisa ho ke na-nichodta to na-behta, jab bhi Wuzu jaata raha.

Mas'alah-16: Aankh, kaan, naaf, pistaan waghaira mein daana ya naasoor ya koi bimaari ho, in wujooh (wajhoñ) se jo aansu ya paani bahe Wuzu tod dega.

Mas'alah-17: Zakhm ya naak ya kaan ya muh se keeda, ya zakhm se koi gosht ka tukda (jis par khoon ya peep koi najis rutubat qaabil-e-sailaan (behne waali) na thi) kat kar gira, Wuzu nahiñ tootega.

Mas'alah-18: Kaan mein tel (oil) daala tha aur ek din baa'd kaan ya naak se nikla Wuzu na jayega. Yunhi agar muh se nikla jab bhi naaqiz (todne

waali) nahiñ. Haañ agar yeh ma'loom ho ke dimaagh se utar kar me'de (pet) mein gaya aur me'de se aaya hai, to Wuzu toot gaya.

Mas'alah-19: Chhaala noch daala agar usme ka paani beh gaya Wuzu jaata raha warna nahiñ.

Mas'alah-20: Muh se khoon nikla, agar thook par ghaalib hai (ya'ni thook mein khoon ziyada hai) Wuzu tod dega warna nahiñ.

Faaidah:- Ghalba ki shanaakht (pehchaan) yuñ hai ke thook ka rang agar surkh ho jaye to khoon ghaalib samjha jaye aur agar zard (peela) ho to maghloob (ya'ni thook ziyada).

Mas'alah-21: Jonk ya badi killi ne khoon choosa aur itna pee liya ke agar khud nikalta to beh jaata, Wuzu toot gaya warna nahiñ.

Mas'alah-22: Agar chhoti killi ya juñ ya khatmal, machchhar, makkhi, pissu ne khoon choosa, to Wuzu nahiñ jayega.

Mas'alah-23: Naak saaf ki usme se jama huwa khoon nikla Wuzu nahiñ toota.

Mas'alah-24: Naaru (ek marz ka naam jis mein aadmi ke badan par daane-daane ho kar unme se dhaaga sa nikla karta hai) se rutubat bahe Wuzu jaata rahega aur dora nikla to Wuzu baaqi hai.

Mas'alah-25: Andhe ki aankh se jo rutubat ba-wajhe marz (bimaari ke wajah se) nikalti hai naaqiz-e-wuzu (wuzu todne waali) hai.

Mas'alah-26: Muh bhar qay khaane ya paani ya safra (peelee rang ka kadwa paani) ki Wuzu tod deti hai.

Faaidah:- Muh-bhar ke yeh maa'ne haiñ ke use be-takalluf na rok sakta ho.

Mas'alah-27: Balgham ki qay Wuzu nahiñ todti jitni bhi ho.

Mas'alah-28: Behte khoon ki qay Wuzu tod deti hai, jab thook se maghloob (ya'ni thook ziyada) na ho aur jama huwa khoon hai to Wuzu nahiñ jayega jab tak muh-bhar na ho.

Mas'alah-29: Paani piya aur me'de (pet) mein utar gaya, ab wahi paani saaf-shaffaaf qay mein aaya, agar muh-bhar hai Wuzu toot gaya aur woh

paani Najis hai aur agar seene tak pahuncha tha ke uch-chhu (fanda/thaska) laga aur nikal aaya to na woh na-paak hai aur na us se Wuzu jaye.

Mas'alah-30: Agar thodi-thodi chand baar qay (ulti) aayi ke uska majmu'ah (ya'ni sab milkar) muh-bhar hai, to agar ek hi matli se hai to Wuzu tod degi aur agar matli jaati rahi aur uska koi asar na raha, phir naye sire se matli shuru' hui aur qay aayi aur donoñ martaba ki 'alaahida-'alaahida muh-bhar nahiñ, magar donoñ jama' ki jayeñ to muh-bhar ho jaye, to yeh naaqiz-e-wuzu (wuzu todne waali) nahiñ, phir agar ek hi Majlis mein hai to Wuzu kar lena behtar hai.

Mas'alah-31: Qay (ulti) mein sirf keede ya saanp nikle to Wuzu na jayega aur agar uske saath kuch rutubat bhi hai to dekhenge muh-bhar hai ya nahiñ. Muh-bhar hai to naaqiz (todne waali) hai warna nahiñ.

Mas'alah-32: So jaane se Wuzu jaata rehta hai, ba-sharte ke donoñ sureen (buttocks) khoob na jame hoñ aur na aisi hai'at (haal) par soya ho jo ghaafil ho kar neend aane ko maane' (rokne waali) ho, maslan: ukdoon baith kar soya, ya chit (peeth ke bal soya), ya pat (pet ke bal soya), ya karwat par let kar, ya ek kohni par takiya laga kar, ya baith kar soya magar ek karwat ko jhuka huwa ke ek ya donoñ sureen uthe huye haiñ, ya nangi peeth par sawaar hai aur jaanwar dhaal mein utar raha hai, ya do-zaanu baitha aur pet raanoñ par rakkha ke donoñ sureen jame na rahe, ya chaar-zaanu hai aur sar raanoñ par ya pindliyoñ par hai, ya jis tarah 'auratein Sajda karti haiñ usi hai'at par so gaya, in sab sooraton mein Wuzu jaata raha.

Aur agar Namaaz mein in sooraton mein se kisi soorat par qasdan (jaanboojh kar) soya to Wuzu bhi gaya, Namaaz bhi gayi, Wuzu karke sire (naye) se niyyat baandhe aur bila-qasd (bila-iraada) soya to Wuzu jaata raha Namaaz nahiñ gayi. Wuzu karke jis Rukn mein soya tha wahañ se ada kare aur az-sar-e-nau padhna (ya'ni phir se namaaz padhna) behtar hai.

Mas'alah-33: Donoñ sureen (buttocks) zameen ya kursi ya bench par haiñ aur donoñ paauñ ek taraf phaile huye, ya donoñ sureen par baitha hai aur ghutne khade haiñ aur haath pindliyoñ par muheet (ghere huye) hoñ khwaah zameen par hoñ, do-zaanu seedha baitha ho, ya chaar-zaanu paalti

maare, ya zeen par sawaar ho, ya nangi peeth par sawaar hai magar jaanwar chadhaayi par chadh raha hai ya raasta hamwaar hai, ya khade-khade so gaya, ya Ruku' ki soorat par, ya mardoñ ke Sajda-e-Masnoona ke shakl par, to in sab sooratoñ mein Wuzu nahiñ jayega.

Aur Namaaz mein agar yeh sooratein pesh aayein to na Wuzu jaye na Namaaz, haañ agar poori Rukn sote hi mein ada kiya to us (rukñ) ka i'aada (dubaara ada karna) zaroori hai aur agar jaagte mein shuru' kiya phir so gaya, to agar jaagte mein ba-qadr-e-kifaayat (jitni miqdaar kaafi thi) ada kar chuka hai to wahi kaafi hai warna poori karle.

Mas'alah-34: Agar is shakl par soya jisme Wuzu nahiñ jaata aur neend ke andar woh hai'at (haalat) paida ho gayi jis se Wuzu jaata rehta hai, to agar fauran bila-waqfa (bila-taakhir) jaag utha Wuzu na gaya warna jaata raha.

Mas'alah-35: Garm tannoor ke kinaare paauñ latkaaye baith kar so gaya to Wuzu kar lena munaasib hai.

(Note:- Tannoor ya'ni roti waghaira pakaane ki bhatti).

Mas'alah-36: Bimaar let kar Namaaz padhta tha, neend aagayi Wuzu jaata raha.

Mas'alah-37: Oonghne ya baithe-baithe jhonke lene se Wuzu nahiñ jaata.

Mas'alah-38: Jhoom kar gir pada aur fauran aankh khul gayi Wuzu na gaya.

Mas'alah-39: Namaaz waghaira ke intizaar mein baa'z martaba neend ka ghalba hota hai aur yeh dafa' karna chahta hai, to baa'z waqt aisa ghaafil ho jaata hai ke us waqt jo baatein huiñ unki use bilkul khabar nahiñ balke 2-3 aawaaz mein aankh khuli aur apne khayaal mein yeh samajhta hai ke soya na tha, uske is khayaal ka e'tibaar nahiñ, agar mo'tabar shakhs kahe ke tu ghaafil tha, pukaara jawaab na diya, ya baatein poochi jayein aur woh na bata sake, to us par Wuzu laazim hai.

Faaidah:- Ambiya عليهم السلام ka sona naaqiz-e-wuzu nahiñ, unki aankhe soti haiñ dil jaagte haiñ. 'alaawa neend ke aur nawaaqiz se Ambiya عليهم السلام ka Wuzu jaata hai ya nahiñ isme ikhtilaaf hai, saheeh yeh hai ke jaata rehta hai ba-wajhe unki 'Azmat-e-Shaan ke, na Ba-Sabab-e-Najaasat ke, ke unke

Fuzalaat-e-Shareefah Tayyib va Taahir haiñ, jinka khaana peena hameiñ halaal aur baa'is-e-barkat (barkat ka sabab).

Mas'alah-40: Behoshi aur junoon aur ghashi aur itna nasha ke chalne meiñ paañ lad-khadayeñ naaqiz-e-wuzu (wuzu todne waali) haiñ.

Mas'alah-41: Baaligh ka Qah-Qaha ya'ni itni aawaaz se hasi ke aas-paas waale suneñ, agar jaagte meiñ Ruku' Sajde waali Namaaz meiñ ho Wuzu toot jayega aur Namaaz faasid ho jayegi.

Mas'alah-42: Agar Namaaz ke andar sote meiñ ya Namaaz-e-Janaaza ya Sajda-e-Tilaawat meiñ Qah-Qaha lagaya to Wuzu nahiñ jayega, woh Namaaz ya Sajda faasid hai.

(Note:- Qah-Qaha ya'ni itni aawaaz se hansna ke aas-paas waale sun sake).

Mas'alah-43: Aur agar itni aawaaz se hasa ke khud usne suna, paas waloñ ne na suna to Wuzu nahiñ jayega, Namaaz jaati rahegi.

Mas'alah-44: Agar muskuraaya ke daant nikle aawaaz bilkul nahiñ nikli, to is se na Namaaz jaye na Wuzu.

Mas'alah-45: Mubaasharat-e-Faahisha ya'ni mard apne Aalah ko tundi (ya'ni zakar ko tezi) ki haalat meiñ 'aurat ke sharmgaah ya kisi mard ki sharmgaah se milaaye, ya 'aurat 'aurat baaham (aapas meiñ) milaayeñ, ba-sharte ke koi shai haail (ya'ni koi cheez aad/beeche meiñ) na ho naaqiz-e-wuzu (wuzu todne waali) hai.

Mas'alah-46: Agar mard ne apne Aalah se 'aurat ki sharmgaah ko mass kiya aur Intishaar-e-Aalah (shahwat) na tha, 'aurat ka Wuzu us waqt meiñ bhi jaata rahega agarche mard ka Wuzu na jayega.

Mas'alah-47: Bada Istinja dhele se karke Wuzu kiya, ab yaad aaya ke paani se na kiya tha, agar paani se Istinja masnoon (sunnat) tareeq par ya'ni paañ phaila kar saans ka zor neeche ko dekar (istinja) karega Wuzu jaata rahega aur waise karega to na jayega magar Wuzu kar lena munaasib hai.

Mas'alah-48: Phudiya (phunsi/small boil) bilkul acchi ho gayi uska murda post (khaal) baaqi hai jisme upar muh aur andar khalaa (ya'ni khaali jagah) hai, agar usme paani bhar gaya phir daba kar nikaala to na Wuzu jayega,

na woh paani na-paak, haañ agar uske andar kuch tari khoon waghaira ki baaqi hai to Wuzu bhi jaata rahega aur woh paani bhi najis hai.

Mas'alah-49: 'Awaam mein jo mashhoor hai ke Ghutna ya Satr (ya'ni badan ka woh hissa jise chhupaana farz hai woh) khulne ya apna ya paraaya Satr dekhne se Wuzu jaata rehta hai (ya'ni toot jaata hai) mahz be-asl baat hai. Haañ Wuzu ke Aadaab se hai ke naaf se zaanu ke neech tak sab Satr chhupa ho, balke Istinja ke baa'd fauran hi chhupa lena chahiye, ke baghair zaroorat Satr khula rehna mana' hai aur dusron ke saamne Satr kholna haraam hai.

Mutafarriq-Masaail:-

Jo Rutubat Badan-e-Insaan (insaan ke badan) se nikle aur Wuzu na tode woh Najis nahiñ, maslan: khoon ke beh kar na nikle ya thodi qay (ulti) ke muh-bhar na ho, paak hai.

Mas'alah-01: Khaarish (khujli ki jagah) ya phudiyon (phunsi) mein jabke behne wali rutubat na ho balke sirf chipak ho, kapda us se baar-baar chhu kar agarche kitna hi san jaye, paak hai.

Mas'alah-02: Sote mein raal jo muh se gire, agarche pet se aaye, agarche badbu-daar ho, paak hai.

Mas'alah-03: Murde ke muh se jo paani bahe Najis hai.

Mas'alah-04: Aankh dukhte mein jo aansu behta hai Najis (na-paak) va naaqiz-e-wuzu (wuzu todne wali) hai, is se ehtiyaat zaroori hai.

(Note:- Is mas'ale se bahut log ghaafil hain, aksar dekha gaya hai kurte waghaira mein aisi haalat mein aankh ponchh liya karte hain aur apne khayaal mein use aur aansu ke jaise samajhte hain, yeh unki ghalti hai aur aisa kiya to kapda na-paak ho gaya).

Mas'alah-05: Sheer-khwaar bacche ne doodh daal diya, agar woh (doodh) muh-bhar hai Najis hai, dirham se ziyada jagah mein jis cheez ko lag jaye na-paak kar dega, lekin agar yeh doodh me'de (pet) se nahiñ aaya balke scene tak pahunch kar palat aaya to paak hai.

Mas'alah-06: Darmiyaan-e-Wuzu mein agar reeh (hawa) khaarij ho, ya koi aisi baat ho jis se Wuzu jaata hai, to naye sire se phir Wuzu kare, woh pehle dhule huye be-dhule ho gaye.

Mas'alah-07: Chullu mein paani lene ke baa'd Hadas huwa (ya'ni wuzu todne waali koi cheez paayi gayi to) woh paani bekaar ho gaya, kisi 'uzw ke dhone mein nahiin kaam aa sakta.

Mas'alah-08: Muh se itna khoon nikla ke thook surkh (laal) ho gaya, agar lote ya katore ko muh se laga kar kulli ko paani liya to lota, katora aur kul (poora) paani Najis ho jayega. Chullu se paani lekar kulli kare aur phir haath dho kar kulli ke liye paani le.

Mas'alah-09: Agar darmiyaan-e-wuzu mein kisi 'uzw ke dhone mein shak waaqe' ho aur yeh zindagi ka pehla waaqi'ah hai to usko dhole aur agar aksar shak pada karta hai to uski taraf iltifaat (tawajjoh) na kare. Yunhi agar baa'd-e-wuzu (wuzu ke baa'd) ke shak ho to uska kuch khayaal na kare.

Mas'alah-10: Jo Ba-Wuzu tha ab use shak hai ke Wuzu hai ya toot gaya, to Wuzu karne ki use zaroorat nahiin. Haañ kar lena behtar hai jabke yeh shubah (shak) bataure was-wasa na huwa karta ho aur agar was-wasa hai to use hargiz na maane, is soorat mein ehtiyaat samajh kar Wuzu karna ehtiyaat nahiin balke Shaitaan-e-La'yeen ki itaa't hai.

Mas'alah-11: Aur agar be-wuzu tha ab use shak hai ke maine Wuzu kiya ya nahiin, to woh bila-wuzu hai, usko Wuzu karna zaroori hai.

Mas'alah-12: Yeh ma'loom hai ke Wuzu ke liye baitha tha aur yeh yaad nahiin ke Wuzu kiya ya nahiin, to use Wuzu karna zaroori nahiin.

Mas'alah-13: Yeh yaad hai ke pakhaana ya peshaab ke liye baitha tha, magar yeh yaad nahiin ke phira (ya'ni kiya) bhi ya nahiin, to us par Wuzu Farz hai.

Mas'alah-14: Yeh yaad hai ke koi 'uzw dhone se reh gaya magar ma'loom nahiin ke kaun 'uzw tha (ya'ni kaunsa hissa tha), to baayaañ (left) paaun dhole.

Mas'alah-15: Miyaani mein tari dekhi magar yeh nahiñ ma'loom ke paani hai ya peshaab, to agar 'umr ka yeh pehla waaqi'ah hai to Wuzu karle aur us jagah ko dhole aur agar baarha (baar-baar) aise shubhe padte haiñ to uski taraf tawajjoh na kare Shaitaani was-wasa hai.

(Note:- Miyaani ya'ni paajaame ka woh hissa jo peshaab-gaah ke qareeb hota hai).

Chapter: 02

GHUSL KA BAYAAN

- ❖ **Qur'aani-Aayaat va Ahaadees..... 47**
- ❖ **Ghusl Ke Masaail..... 51**
- ❖ **Ghusl Ke Faraaiz..... 51**
- ❖ **Ghusl Ki Sunnatein..... 55**
- ❖ **Ghusl Kin Cheezon Se Farz Hota Hai..... 57**

Ghusl Ka Bayaan:-

Allah (عزوجل) Farmata Hai:-

{ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ط }

[Surah-5, Aayat-6]

Tarjamah:- “Agar tum Junub ho to khoob paak ho jao ya'ni Ghusl karo.”

Aur Farmata Hai:-

{ حَتَّى يَظْهَرْنَ ء }

[Surah-2, Aayat-222]

Tarjamah:- “Yahañ tak ke woh Haiz waali ‘aurateiñ acchi tarah paak ho jayein.”

Aur Farmata Hai:-

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ }

{ حَتَّى تَغْتَسِلُوا ط }

[Surah-4, Aayat-43]

Tarjamah:- “Aye Imaan walo! Nasha ki haalat mein Namaaz ke qareeb na jao yahañ tak ke samajhne lago jo kehte ho aur na haalat-e-janaabat mein jab tak Ghusl na karlo, magar safar ki haalat mein ke wahañ paani na mile to bajaaye ghusl Tayammum hai.”

Hadees 01:- Saheeh Bukhari va Saheeh Muslim mein Hazrat ‘Aaishah Siddiqah رضي الله تعالى عنها se Marvi, “**Rasoolullah (ﷺ)** jab Janaabat ka Ghusl farmate to ibtida (shuru) yun karte ke pehle haath dhote, phir Namaaz ka sa Wuzu karte, phir ungliyaan paani mein daal kar unse baalon ki jadein tar farmate, phir sar par 3 lap paani daalte, phir tamaam jild par paani bahaate.”

Hadees 02:- Inhiñ kitaabon mein Ibn-e-‘Abbaas رضي الله تعالى عنهما se hai, Umm-ul-Momineen Hazrat Maimoonah رضي الله تعالى عنها ne farmaya ke: “**Nabi (ﷺ)** ke nahaane ke liye maine paani rakkha aur kapde se parda kiya, Huzoor ne

haathoñ par paani daala aur unko dhoya, phir paani daal kar haathoñ ko dhoya, phir daahine haath se baayeiñ (left) par paani daala, phir Istinja farmaya, phir haath zameen par maar kar mala aur dhoya, phir kulli ki aur naak meiñ paani daala aur muh aur haath dhoye, phir sar par paani daala aur tamaam badan par bahaaya, phir us jagah se alag ho kar paa-e-mubaarak dhoye, uske baa'd maine (badan ponchhne ke liye) kapda diya to Huzoor ne na liya aur haathoñ ko jhaadte huye tashreef le gaye.”

Hadees 03:- Bukhari va Muslim meiñ Ba-Riwaayate Umm-ul-Momineen Siddiqah رضى الله تعالى عنها Marvi, ke “Ansaar ki ek ‘Aurat ne **Rasoolullah** (ﷺ) se Haiz ke baa'd nahaane ka suwaal kiya, usko Kaifiyat-e-Ghusl ki ta’leem farmaayi, phir farmaya ke: “Mushk aalooda ek tukda lekar us se Tahaarat kar.” ‘Arz ki: kaise is se Tahaarat karuñ. Farmaya: “Is se Tahaarat kar.” ‘Arz ki: kaise Tahaarat karuñ. Farmaya: “Subhanallah is se Tahaarat kar.” Umm-ul-Momineen farmati haiñ: maine use apni taraf kheench kar kaha is se khoon ke asar ko saaf kar.”

Hadees 04:- Imaam-e-Muslim ne Umm-ul-Momineen Umm-e-Salmah رضى الله تعالى عنها se Riwaayat ki, farmati haiñ: “Maine ‘arz ki: **Ya Rasoolallah!** Mai apne sar ki choti mazboot goondhti huñ, to kya Ghusl-e-Janaabat ke liye use khol daaluñ?. Farmaya: “Nahiñ, tujh ko sirf yahi kifaayat karta hai ke sar par teen (3) lap paani daale, phir apne upar paani baha le paak ho jayegi.” Ya’ni jabke baaloñ ki jadeiñ tar ho jayeñ aur agar itni sakht goondhi hoñ ke jadoñ tak paani na pahunche to kholna Farz hai.

Hadees 05:- Abu-Dawood va Tirmizi va Ibn-e-Maajah Abu Hurairah (رضي الله عنه) se Raavi, **Rasoolullah** (ﷺ) farmate haiñ: “Har baal ke neechे Janaabat hai, to baal dhowo aur jild ko saaf karo.”

Hadees 06:- Neez Abu Dawood ne Hazrat-e-‘Ali (رضي الله عنه) se Riwaayat ki, **Rasoolullah** (ﷺ) farmate haiñ: “Jo shakhs Ghusl-e-Janaabat meiñ ek baal ki jagah be-dhoye chhod dega uske saath aag se aisa-aisa kiya jayega.” (Ya’ni ‘azaab diya jayega) Hazrat-e-‘Ali (رضي الله عنه) farmate haiñ: “Isi wajah se maine apne sar ke saath dushmani karli.” 3 baar yahi farmaya (ya’ni sar ke baal munda daale, ke baaloñ ki wajah se koi jagah sookhi na reh jaye).

Hadees 07:- As-Haab-e-Sunan-e-Arba'h ne Umm-ul-Momineen Siddiqah رضی اللہ تعالیٰ عنہا se Riwaayat ki, farmati haiñ ke: “**Nabi** (ﷺ) Ghusl ke baa'd Wuzu nahiñ farmate.”

Hadees 08:- Abu Dawood ne Hazrat-e-Ya'la (رضی اللہ تعالیٰ عنہ) se Riwaayat ki, ke “**Rasoolullah** (ﷺ) ne ek shakhs ko maidaan mein nahaate mulaahaza farmaya, phir Mimbar par tashreef le jaakar Hamd-e-Ilaahi va Sana ke baa'd farmaya: “**Allah-Ta'ala** haya farmaane wala aur parda-posh hai, haya aur parda karne ko dost rakhta hai, jab tum mein koi nahaaye to use parda karna laazim hai.”

Hadees 09:- Muta'addid kitaabon mein ba-kasrat Sahaaba-e-Kiraam رضی اللہ تعالیٰ عنہما se Marvi, **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: “Jo Allah aur pichhle Din (Qayamat) par Imaan laya hammaam mein baghair tahband ke na jaye aur jo Allah aur pichhle Din par Imaan laya apni bibi ko hammaam mein na bheje.”

Hadees 10:- Umm-ul-Momineen Siddiqah رضی اللہ تعالیٰ عنہا ne Hammaam mein jaane ka suwaal kiya. Farmaya: “Auraton ke liye hammaam mein khair nahiñ. ‘Arz ki: “Tahband baandh kar jaati haiñ.” Farmaya: “Agarche tahband aur kurte aur odhni ke saath jayein.”

Hadees 11:- Saheeh Bukhari va Muslim mein Riwaayat hai, ke Umm-ul-Momineen Umm-e-Salmah رضی اللہ تعالیٰ عنہا farmati haiñ ke: Umm-e-Sulaim رضی اللہ تعالیٰ عنہا ne ‘arz ki: **Ya Rasoolallah! Allah-Ta'ala** haq bayaan karne se haya nahiñ farmata, to kya jab ‘Aurat ko Ehtilaam ho to us par nahaana hai?. Farmaya: “Haañ! Jabke paani (mani) dekhe.” Umm-e-Salmah رضی اللہ تعالیٰ عنہا ne muh dhaank liya aur ‘arz ki: **Ya Rasoolallah! Kya** ‘Aurat ko Ehtilaam hota hai?. Farmaya: “Haañ! Aisa na hota to kis wajah se baccha maa ke mushaabah (tarah) hota hai.”

Faaidah:- Ummahaat-ul-Momineen ko **Allah** (عزوجل) ne Haazir-e-Khidmat se peshtar (pehle) bhi Ehtilaam se mehfooz rakkha tha. Is liye ke Ehtilaam mein Shaitaan ki mudaakhalat hai aur Shaitaani mudaakhalaton se Azwaaj-e-Mutahharaat paak haiñ, isi liye unko Hazrat-e-Umm-e-Sulaim ke is suwaal ka ta'ajjub huwa.

Hadees 12:- Abu Dawood va Tirmizi, 'Aaishah رضى الله تعالى عنها se Raavi, ke **Rasoolullah** (ﷺ) se suwaal huwa ke mard Tari paaye aur Ehtilaam yaad na ho. Farmaya: "Ghusl kare." Aur us shakhs ke baare mein suwaal huwa ke: khwaab ka yaqeen hai aur Tari (asar) nahiin paata. Farmaya: "Us par Ghusl nahiin." Umm-e-Sulaim ne 'arz ki 'Aurat usko dekhe to us par Ghusl hai?. Farmaya: "Haañ! 'Aurateiñ mardoñ ki misl haiñ."

Hadees 13:- Tirmizi mein unhiñ se Marvi, **Rasoolullah** (ﷺ) farmate haiñ: "Jab mard ke khatna ki jagah (hashfah) 'aurat ke maqaam mein ghaaib ho jaye Ghusl Waajib ho jayega."

Hadees 14:- Saheeh Bukhari va Muslim mein 'Abdullah Bin 'Umar رضى الله تعالى عنهما se Marvi, ke Hazrat-e-'Umar (رضي الله عنه) ne **Rasoolullah** (ﷺ) se 'arz ki, ke inko raat mein nahaane ki zaroorat ho jaati hai." Farmaya: "Wuzu karlo aur 'Uzw-e-Tanaasul ko dholo phir so raho."

Hadees 15:- Saheehain mein 'Aaishah رضى الله تعالى عنها se Marvi, farmati haiñ: "Nabi (ﷺ) jab Junub hote aur khaane ya sone ka irada farmate to Namaaz ka sa Wuzu farmate."

Hadees 16:- Muslim mein Abu Sa'eed Khudri (رضي الله عنه) se Marvi, **Rasoolullah** (ﷺ) farmate haiñ: "Jab tum mein koi apni bibi ke paas jaakar dubaara jaana chahe to Wuzu karle."

Hadees 17:- Tirmizi Ibn-e-'Umar رضى الله تعالى عنهما se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya ke: "Haiz waali aur Junub Qur'aan mein se kuch na padheñ."

Hadees 18:- Abu Dawood ne Umm-ul-Momineen Siddiqah رضى الله تعالى عنها se Riwaayat ki, ke **Huzoor-e-Aqdas** (ﷺ) ne farmaya: "Un gharoñ ka rukh Masjid se pher do, ke mai Masjid ko Haaiz aur Junub ke liye halaal nahiin karta."

Hadees 19:- Abu Dawood ne Hazrat-e-'Ali (رضي الله عنه) se Riwaayat ki, **Rasoolullah** (ﷺ) farmate haiñ ke: "Malaai kah us ghar mein nahiin jaate jis ghar mein Tasveer aur Kutta aur Junub ho."

Hadees 20:- Abu-Dawood 'Ammaar Bin Yaasir رضي الله تعالى عنها se Raavi, **Rasoolullah** (ﷺ) ne farmaya: "Farishte 3 shakhsoñ se qareeb nahiñ hote [1]. Kaafir ka murda, aur [2]. Khalooq mein luthdaa huwa (yeh ek qism ki khushbu za'fraan se banaayi jaati hai jo mardoñ par haraam hai), aur [3]. Junub magar yeh ke Wuzu karle."

Hadees 21:- Imaam Maalik ne Riwaayat ki, ke **Rasoolullah** (ﷺ) ne jo khat 'Amr Bin Hazm ko likha tha usme se yeh tha ke Qur'aan na chhuye magar paak shakhs.

Hadees 22:- Imaam Bukhari va Imaam-e-Muslim ne Ibn-e-'Umar رضي الله تعالى عنهما se Riwaayat ki, **Rasoolullah** (ﷺ) ne farmaya: "Jo Jumu'ah ko aaye use chahiye ke nahaale."

Ghusl Ke Masaail:-

Ghusl ke Farz hone ke Asbaab (sabab) baa'd mein likhe jayenge pehle Ghusl ki haqeeqat bayaan ki jaati hai. Ghusl ke 3 Juz haiñ agar inme ek mein bhi kami hui Ghusl na hoga, chahe yuñ kaho ke **Ghusl Mein 3 Farz Haiñ.**

[01]. Kulli:-

Ke muh ke har purze (parts), goshe (corner), hont se halq ki jad tak har jagah paani beh jaye. Aksar log yeh jaante haiñ ke thoda sa paani muh mein lekar ugal dene ko kulli kehte haiñ agar che zubaan ki jad aur halq ke kinaare tak na pahunche yuñ Ghusl na hoga, na is tarah nahaane ke baa'd Namaaz jaaiz, balke Farz hai ke daadhoñ ke peeche, gaaloñ ki teh mein, daantoñ ki jad aur khidkiyoñ mein, zubaan ki har karwat mein, halq ke kinaare tak paani bahe.

Mas'alah-01: Daantoñ ki jadoñ ya khidkiyoñ mein koi aisi cheez jo paani behne se roke, jami ho to uska chhudana zaroori hai, agar chhudaane mein zarar (nuqsan) aur harj na ho, jaise chhaaliya (areca nut) ke daane, gosht ke reshe aur agar chhudaane me zarar aur harj ho jaise bahut paan khaane se daantoñ ki jadoñ mein choona jam jaata hai ya 'auratoñ ke daantoñ mein missi (ek qism ka manjan) ki rekhein, ke inke chhilne mein daantoñ ya masoodhoñ ki mazarrat (nuqsan) ka andesha hai to mu'aaf hai.

Mas'alah-02: Yunhi hilta huwa daant taar se ya ukhda huwa daant kisi masaale waghaira se jamaaya gaya aur paani taar ya masaale ke neeche na pahunchne to mu'aaf hai, ya khaane ya paan ke reze daant mein reh gaye ke iski nigh-daasht mein harj hai. Haañ baa'd ma'loom hone ke usko juda karna aur dhona zaroori hai jabke paani pahunchne se maane' (rukaawat) hoñ.

[02].Naak Mein Paani Daalna:-

Ya'ni donoñ nathnoñ ka jahañ tak narm jagah hai dhulna, ke paani ko soongh kar upar chadhaaye, baal baraabar jagah bhi dhulne se reh na jaye warna Ghusl na hoga. Naak ke andar reenth sookh gayi hai to uska chhudana Farz hai. Neez naak ke baaloñ ka dhona bhi Farz hai.

Mas'alah-03: Bulaaq (ya'ni naak me pehenne ka zewar) ka suraakh agar band na ho to usme paani pahunchana zaroori hai, phir agar tang (tight) hai to harkat dena zaroori hai warna nahiñ.

[03].Tamaam Zaahir-e-Badan:-

Ya'ni sar ke baaloñ se paauñ ke talwoñ tak, jism ke har purze (har hisse) har rongte (har baal) par paani beh jaana, aksar 'awaam balke baa'z padhe likhe yeh karte haiñ ke sar par paani daal kar badan par haath pher lete haiñ aur samjhe ke Ghusl ho gaya, haalaañ ke baa'z Aa'za (jism ke hisse) aise haiñ ke jab tak unki khaas taur par ehtiyaat na ki jaye nahiñ dhulenge aur Ghusl na hoga, lihaaza bit-tafseel (detail se) bayaan kiya jaata hai.

Aa'za-e-Wuzu mein jo mawaaze'-e-ehtiyaat (ehtiyaat ki jo jagheñ) haiñ har 'uzw ke bayaan mein unka zikr kar diya gaya, unka yahañ bhi lihaaz zaroori hai aur unke 'alaawa khaas Ghusl ke zarooriyaat yeh haiñ:

[01].Sar ke baal goondhe na hoñ to har baal par jad se nok tak paani behna aur goondhe hoñ to mard par Farz hai ke unko khol kar jad se nok tak paani bahaaye aur 'aurat par sirf jad tar kar lena zaroori hai kholna zaroori nahiñ, haañ agar choti itni sakht goondhi ho ke be-khole jadeñ tar na hongy to kholna zaroori hai.

[02].Kaanoñ mein baali waghaira zewaroñ ke suraakh ka wahi hukm hai jo naak mein nath ke suraakh ka hukm Wuzu mein bayaan huwa.

[03].Bhawoñ (eyebrow) aur moochhoñ aur daadhi ke baal ka jad se nok tak aur inke neeche ki khaal (skin) ka dhulna.

[04].Kaan ka har purza aur uske suraakh ka muh.

[05].Kaanoñ ke peeche ke baal hataa kar paani bahaaye.

[06].Thodi (chin) aur gale ka jod, ke be-muh uthaaye na dhulega.

[07].Baghleñ be-haath uthaaye na dhulengi.

[08].Baazu (arm) ka har pahu.

[09].Peeth ka har zarra.

[10].Pet ki balteñ utha kar dhoyeñ.

[11].Naaf ko ungli daal kar dhoyeñ jabke paani behne meñ shak ho.

[12].Jism ka har rongta (baal) jad se nok tak.

[13].Raan aur pedu (ya'ni naaf se neeche ka hissa) ka jod.

[14].Raan aur pindli ka jod, jab baith kar nahaayeñ.

[15].Donoñ sureen (buttocks) ke milne ki jagah, khusoosan jab khade ho kar nahaayeñ.

[16].Raanoñ ki golaayi.

[17].Pindliyoñ ki karwateñ.

[18].Zakar va Unsayain (testis) ke milne ki satheñ be-juda kiye na dhulengi.

[19].Unsayain ki sata-e-zereeñ jod tak.

[20].Unsayain ke neeche ki jagah jad tak.

[21].Jiska khatna na huwa ho, to agar khaal chadh sakti ho to chadha kar dhoye aur khaal ke andar paani chadhaaye.

‘Auratoñ par khaas yeh ehtiyaateñ zaroori haiñ:

[22].Dhalki hui pistaan (breast) ko utha kar dhona.

[23].Pistaan (breast) va shikam (pet) ke jod ki tahreer.

[24].Farj-e-Khaarij ('aurat ki sharmgaah ka bairooni hissa) ka har gosha, har tukda neeche-upar khayaal se dhoya jaye, haañ Farj-e-Daakhil ('aurat ki sharmgaah ka androoni hissa) mein ungli daal kar dhona Waajib nahiñ Mustahab hai. Yunhi agar Haiz-o-Nifaas se faarigh ho kar Ghusl karti hai to ek puraane kapde se Farj-e-Daakhil ke andar se khoon ka asar saaf kar lena Mustahab hai.

[25].Maathe par Afshaañ chuni ho to chhudana zaroori hai.

Mas'alah-04: Baal mein girah (gaath/knot) pad jaye to girah khol kar us par paani bahaana zaroori nahiñ.

Mas'alah-05: Kisi zakhm par patti (bandage) waghaira bandhi ho ke uske kholne mein zarar (takleef) ya harj ho, ya kisi jagah marz ya dard ke sabab paani behna zarar (nuqsan) karega, to us poore 'uzw ko Masah kare aur na ho sake to patti par Masah kaafi hai aur patti mauza'-e-haajat (haajat ki jagah) se ziyada na rakhi jaye warna Masah kaafi na hoga aur agar patti mauza'-e-haajat hi par bandhi hai maslan: baazu par ek taraf zakhm hai aur patti baandhne ke liye baazu ki utni saari golaayi par hona uska zaroor hai, to uske neeche badan ka woh hissa bhi aayega jise paani zarar (nuqsan) nahiñ karta, to agar (patti) kholna mumkin ho khol kar us hisse ka dhona Farz hai aur agar na-mumkin ho agarche yuñ hi khol kar phir waisi na baandh sakega aur usme zarar (nuqsan) ka andesha hai, to saari patti par Masah karle kaafi hai, badan ka woh accha hissa bhi dhona se mu'aaf ho jayega.

Mas'alah-06: Zukaam ya Aashob-e-Chashm (aankh aane ki bimaari) waghaira ho aur yeh gumaan-e-saheeh ho ke sar se nahaane mein marz mein ziyadati ya aur amraaz (bimaariyaañ) paida ho jayenge, to kulli kare naak mein paani daale aur gardan se nahaale aur sar ke har zarra par bheega haath pherle Ghusl ho jayega, baa'd-e-sehat (sehat ke baa'd) sar dho daale baaqi Ghusl ke i'aada (dohraane) ki haajat nahiñ.

Mas'alah-07: Pakaane waale ke naakhun mein aata, likhne waale ke naakhun waghaira par siyaahi (ink) ka jirm, 'aam logoñ ke liye makkhi machchhar ki beet agar lagi ho to Ghusl ho jayega. Haañ baa'd ma'loom hone ke juda karna aur us jagah ko dhona zaroori hai, pehle jo Namaaz padhi ho gayi.

Ghusl Ki Sunnatein:-

(Note:- Lafze phir ke saath jis Sunnat ka bayaan huwa us mein woh shai fi-nafsi (ya'ni woh cheez khud se) bhi Sunnat hai aur uska tarteeb ke saath hona bhi, to agar kisi ne khilaaf-e-tarteeb kiya maslan: pehle baayein mondhe (left-shoulder) par paani bahaaya phir daahine (right) par, to sunnat-e-tarteeb ada na hui).

[01].Ghusl ki niyyat karke pehle

[02].Dono haath ko gatto tak 3 martaba dhoye, phir

[03].Istinje ki jagah dhoye khwaah Najaasat ho ya na ho, phir

[04].Badan par jahan kahi Najaasat ho usko door kare, phir

[05].Namaaz ka sa Wuzu kare magar paau na dhoye, haan agar chauki ya takhte ya patthar par nahaaye to paau bhi dhole, phir

[06].Badan par tel (oil) ki tarah paani chupadle khusooson jaade mein, phir

[07].3 martaba dahne mondhe (right-shoulder) par paani bahaaye, phir

[08].Baayein mondhe (left-shoulder) par 3 baar, phir

[09].Sar par aur tamaam badan par 3 baar, phir

[10].Jaa-e-Ghusl (ya'ni ghusl waali jagah) se alag ho jaye, agar Wuzu karne mein paau nahi dhoye the to ab dhole aur

[11].Nahaane mein Qibla-Rukh na ho aur

[12].Tamaam badan par haath phere aur

[13].Male aur

[14].Aisi jagah nahaaye ke koi na dekhe aur agar yeh na ho sake to naaf se ghutne tak ke Aa'za ka Satr (chhupaana) to zaroori hai, agar itna bhi mumkin na ho to Tayammum kare, magar yeh ehtimaal bahut ba'eed hai (ya'ni aisa kam hota hai) aur

[15].Kisi qism ka kalaam (baat) na kare.

[16].Na koi Du'a padhe. Baa'd nahaane ke rumaal se badan ponchh daale to harj nahiñ.

Mas'alah-01: Agar Ghusl-khaana ki chhat na ho ya nange badan nahaaye ba-sharte ke mauza'-e-ehtiyaat (ehtiyaat ki jagah) ho to koi harj nahiñ. Haañ 'auratoñ ko bahut ziyada ehtiyaat ki zaroorat hai aur 'auratoñ ko baith kar nahaana behtar hai. Baa'd nahaane ke fauran kapde pehen le aur Wuzu ke Sunan va Mustahabbaat Ghusl ke liye bhi Sunan va Mustahabbaat haiñ, magar Satr khula ho to Qible ko muh karna na chahiye aur Tahband baandhe ho to harj nahiñ.

Mas'alah-02: Agar behte paani maslan dariya ya naher mein nahaaya to thodi der usme rukne se 3 baar dhone aur tarteeb aur wuzu yeh sab Sunnatein ada ho gayin, iski bhi zaroorat nahiñ ke Aa'za ko 3 baar harkat de aur taalaab waghaira tehre paani mein nahaaya to Aa'za ko 3 baar harkat dene ya jagah badalne se Taslees ya'ni 3 baar dhone ki Sunnat ada ho jayegi. Meeh (baarish) mein khada ho gaya to yeh behte paani mein khade hone ke hukm mein hai. Behte paani mein Wuzu kiya to wahi thodi der usme 'uzw ko rehne dena aur tehre paani mein harkat dena 3 baar dhone ke qaaim maqaam hai.

Mas'alah-03: Sab ke liye Ghusl ya Wuzu mein paani ki ek miqdaar mu'ayyan (ek jaisi) nahiñ, jis tarah 'awaam mein mashhoor hai mahz baatil (ghalat) hai, ek lamba chauda, dusra dubla patla, ek ke tamaam Aa'za par baal aur dusre ka badan saaf, ek ghani daadhi wala dusra be-resh, ek ke sar par bade-bade baal, dusre ka sar munda, wa-'alaa-haazal-qiyaas, sab ke liye ek miqdaar kaise mumkin hai.

Mas'alah-04: 'Aurat ko Hammaam mein jaana Makruh hai aur mard ja sakta hai magar Satr (parde) ka lihaaz zaroori hai. Logoñ ke saamne Satr khol kar nahaana haraam hai.

Mas'alah-05: Baghair zaroorat subh tadke (ya'ni subh sawere) hammaam ko na jaye, ke ek makhfi amr (poshida maamla) logoñ par zaahir karna hai.

Ghusl Kin Cheezoñ Se Farz Hota Hai:-

[01].Mani ka apni jagah se shahwat ke saath juda ho kar 'uzw se nikalna sabab-e-farziyat-e-ghusl (ghusl farz hone ka sabab) hai.

Mas'alah-01: Agar (mani) shahwat ke saath apni jagah se juda na huyi balke bojh uthaane ya bulandi se girne ke sabab nikli to Ghusl Waajib nahiñ, haañ Wuzu jaata rahega.

Mas'alah-02: Agar (mani) apne zarf (maqaam) se shahwat ke saath juda huyi magar us shakhs ne apne Aalah ko zor se pakad liya ke baahar na ho saki, phir jab shahwat jaati rahi chhod diya, ab Mani baahar huyi, to agarche (mani ka) baahar nikalna shahwat se na huwa, magar chunke apni jagah se shahwat ke saath juda huyi, lihaaza Ghusl Waajib huwa isi par 'amal hai.

Mas'alah-03: Agar Mani kuch nikli aur qabl-e-peshaab karne (peshaab karne se pehle) ya sone ya 40 qadam chalne ke naha liya aur Namaaz padhli ab baqiya Mani khaarij (baahar) huyi to Ghusl kare, ke yeh usi Mani ka hissa hai jo apne mahal (jagah) se shahwat ke saath juda huyi thi aur pehle jo Namaaz padhi thi ho gayi uske i'aada (dohraane) ki haajat nahiñ aur agar 40 qadam chalne ya peshaab karne ya sone ke baa'd Ghusl kiya, phir Mani bila shahwat nikli to Ghusl zaroori nahiñ aur agar yeh pehli (mani) ka baqiya nahiñ kahi jayegi.

Mas'alah-04: Agar Mani patli pad gayi ke peshaab ke waqt ya waise hi kuch qatre bila shahwat nikal aayeñ to Ghusl Waajib nahiñ, al-batta Wuzu toot jayega.

[02].Ehtilaam ya'ni sote se utha aur badan ya kapde par tari paayi aur us tari ke Mani ya Mazi hone ka yaqeen ya ehtimaal (shak) ho, to Ghusl Waajib hai agarche khwaab yaad na ho. Aur agar yaqeen hai ke yeh na mani hai na mazi balke paseena ya peshaab ya wadi ya kuch aur hai, to agarche Ehtilaam yaad ho aur lazzt-e-inzaal khayaal mein ho Ghusl Waajib nahiñ. Aur agar Mani na hone par yaqeen karta hai aur Mazi ka shak hai, to agar khwaab mein Ehtilaam hona yaad nahiñ to Ghusl nahiñ warna hai.

Mas'alah-05: Agar Ehtilaam yaad hai magar uska koi asar kapde waghaira par nahiñ, Ghusl Waajib nahiñ.

Mas'alah-06: Agar sone se pehle shahwat thi Aalah qaa'im tha, ab jaaga aur uska asar paaya aur Mazi hona ghaalib (ziyada) gumaan hai aur Ehtilaam yaad nahiñ to Ghusl Waajib nahiñ, jab tak uske Mani hone ka zann-e-ghaalib (ziyada gumaan) na ho aur agar sone se pehle shahwat hi na thi, ya thi magar sone se qabl (pehle) dab chuki thi aur jo khaarij huwa tha saaf kar chuka tha, to Mani ke zann-e-ghaalib ki zaroorat nahiñ balke mahz Ehtimaal-e-Mani (ya'ni mani hone ke shak) se Ghusl Waajib ho jayega. Yeh mas'alah kaseer-ul-wuqu' hai (ya'ni aksar pesh aata hai) aur log is se ghaafil haiñ. Iska khayaal zaroor chahiye.

Mas'alah-07: Bimaari waghaira se ghash (behoshi) aaya, ya nasha mein behosh huwa, hosh aane ke baa'd kapde ya badan par Mazi mili to Wuzu Waajib hoga, Ghusl nahiñ aur sone ke baa'd aisa dekhe to Ghusl Waajib magar usi shart par ke sone se pehle shahwat na thi.

Mas'alah-08: Kisi ko khwaab huwa aur Mani baahar na nikli thi ke aankh khul gayi aur Aalah ko pakad liya ke Mani baahar na ho, phir jab Tundi (tezi) jaati rahi chhod diya, ab nikli to Ghusl Waajib ho gaya.

Mas'alah-09: Namaaz mein shahwat thi aur Mani utarti huyi ma'loom huyi magar abhi baahar na-nikli thi ke Namaaz poori karli, ab khaarij huyi to Ghusl Waajib hoga magar Namaaz ho gayi.

Mas'alah-10: Khade ya baithe ya chalte huye so gaya, aankh khuli to Mazi paayi Ghusl Waajib hai.

Mas'alah-11: Raat ko Ehtilaam huwa jaaga to koi asar na-paaya, Wuzu karke Namaaz padhli, ab uske baa'd Mani nikli, Ghusl ab Waajib huwa aur woh Namaaz ho gayi.

Mas'alah-12: 'Aurat ko khwaab huwa to jab tak Mani Farj-e-Daakhil ('aurat ki sharmgah ka androoni hissa) se na nikle Ghusl Waajib nahiñ.

Mas'alah-13: Mard-o-'Aurat ek charpaayi par soye, baa'd-e-bedaari bistar par Mani paayi gayi aur unme har ek Ehtilaam ka munkir hai (ya'ni donoñ

ehtilaam ka inkaar karte haiñ), ehtiyaat yeh hai ke bahar-haal donoñ Ghusl kareñ aur yahi saheeh hai.

Mas'alah-14: Ladke ka Buloogh Ehtilaam ke saath huwa, us par Ghusl Waajib hai.

[03].Hashfah ya'ni sar-e-zakar (zakar ka sar) ka 'aurat ke aage ya peeche ya mard ke peeche daakhil hona donoñ par Ghusl Waajib karta hai, shahwat ke saath ho ya baghair shahwat, inzaal ho ya na ho (ya'ni mani nikli ho ya na-nikli ho) ba-sharte ke donoñ Mukallaf (ya'ni 'aaqil, baaligh) hoñ aur agar ek baaligh hai to us baaligh par (ghusl) Farz hai aur na-baaligh par agarche Ghusl Farz nahiñ magar Ghusl ka hukm diya jayega, maslan: mard baaligh hai aur ladki na-baaligh to mard par Farz hai aur ladki na-baaligha ko bhi nahaane ka hukm hai aur ladka na-baaligh hai aur 'aurat baaligha hai, to 'aurat par Farz hai aur ladke ko bhi (nahaane ka) hukm diya jayega.

Mas'alah-15: Agar Hashfah (zakar ka sar) kaat daala ho to baaqi 'Uzw-e-Tanaasul mein ka agar hashfah ki qadr daakhil ho gaya, jab bhi wahi hukm hai jo Hashfah daakhil hone ka hai.

Mas'alah-16: Agar chaupaaya ya murda ya aisi chhoti ladki se jiski misl se sohbat (jima') na ki ja sakti ho, Wati ki to jab tak inzaal na ho Ghusl Waajib nahiñ.

Mas'alah-17: 'Aurat ki raan mein jima' kiya aur inzaal ke baa'd Mani farj (sharmgaah) mein gayi, ya kuwaari se jima' kiya aur inzaal bhi ho gaya magar Bakaarat zaail na huyi (ya'ni parda/virginity na miti), to 'aurat par Ghusl Waajib nahiñ. Haañ agar 'aurat ke hamal reh jaye to ab Ghusl Waajib hone ka hukm diya jayega aur waqt-e-mujaama'at (hambistari ke waqt) se jab tak Ghusl nahiñ kiya hai tamaam Namaazoñ ka i'aada kare.

Mas'alah-18: 'Aurat ne apne farj (sharmgaah) mein ungli ya jaanwar ya murde ka zakar ya koi cheez rabad (rubber) ya mitti waghaira ki misl-e-zakar ke (ya'ni zakar ke jaisi) bana kar (sharmgaah mein) daakhil ki, to jab tak inzaal na ho Ghusl Waajib nahiñ. Agar Jinn aadmi ki shakl bankar aaya aur 'aurat se Jima' kiya to hashfah (zakar ka sar) ke ghaayab hone hi se Ghusl Waajib ho gaya. Aadmi ki shakl par na ho to jab tak 'aurat ko

inzaal na ho Ghusl Waajib nahiñ. Yunhi agar mard ne Pari se Jima' kiya aur woh us waqt insaani shakl mein nahiñ, baghair inzaal wujoob-e-ghusl (ghusl waajib) na hoga aur shakl-e-insaani mein hai to sirf ghaibat-e-hashfah (zakar ka sar chhup jaane) se Waajib ho jayega.

Mas'alah-19: Ghusl-e-Jima' ke baa'd (ya'ni jima' ke ghushl ke baa'd) 'aurat ke badan se mard ki baqiya Mani nikli, to us se Ghusl Waajib na hoga al-batta Wuzu jaata rahega.

Faaidah:- In teenoon wujooh (reasons) se jis par nahaana Farz ho usko Junub aur in Asbaab ko Janaabat kehte haiñ.

(Note:- Junub ya'ni woh aadmi jise jima' ya ehtilaam ke wajah se ghushl ki haajat ho).

[04].Haiz se faarigh hona.

[05].Nifaas ka khatam hona.

Mas'alah-20: Baccha paida huwa aur khoon bilkul na aaya, to saheeh yeh hai ke Ghushl Waajib hai. Haiz va Nifaas ki kaafi tafseel Insha-Allah-Hul-Jaleel Haiz ke bayaan mein aayegi.

Mas'alah-21: Kaafir mard ya 'aurat Junub hai, ya Haiz va Nifaas waali kaafira 'aurat ab musalman hui, agar che Islaam se pehle Haiz va Nifaas se faraaghat ho chuki, saheeh yeh hai ke inpar Ghushl Waajib hai. Haañ agar Islaam laane se pehle Ghushl kar chuke hoñ ya kisi tarah tamaam badan par paani beh gaya ho to sirf naak mein narm baanse tak paani chadhaana kaafi hoga, ke yahi woh cheez hai jo kuffaar se ada nahiñ hoti. Paani ke bade-bade ghoot peene se kulli ka Farz ada ho jaata hai aur agar yeh bhi baaqi reh gaya ho to use bhi baja layein, gharz jitne Aa'za ka dhulna Ghushl mein Farz hai Jima' waghaira asbaab (sabab) ke baa'd agar woh sab ba-haalat-e-kufr hi dhul chuke the to baa'd-e-islam (islam laane ke baa'd) i'aada-e-ghushl zaroor nahiñ (phir se ghushl karne ki zaroorat nahiñ), warna jitna hissa baaqi ho utne ka dho lena Farz hai aur Mustahab to yeh hai ke Baa'd-e-Islam poora Ghushl kare.

Mas'alah-22: Musalman Mayyit ko nehlaana Musalmanoñ par Farz-e-Kifaaya hai, agar ek ne nehlaaya diya sab ke sar se utar gaya aur agar kisi ne nahiñ nehlaaya sab gunahgaar honge.

Mas'alah-23: Paani mein musalman ka murda mila uska bhi nehlaana Farz hai, phir agar nikaalne waale ne Ghushl ke iraade se nikaalte waqt usko gota de diya Ghushl ho gaya warna ab nehlaayein.

Mas'alah-24: [1].Jumu'ah. [2].‘Eid. [3].Baqra-‘Eid. [4].Arfah ke din. [5].Aur Ehraam baandhte waqt nahaana Sunnat hai aur

[01].Wuqoof-e-‘Arfaat va [02].Wuqoof-e-Muzdalifah va [03].Haazri-e-Haram va [04].Haazri-e-Sarkaar-e-Aa'zam va [05].Tawaaf va [06].Dukhool-e-Mina aur [07].Jamroñ par kankariyaañ maarne ke liye teenoñ din aur [08].Shab-e-Baraa't aur [09].Shab-e-Qadr aur [10].‘Arfah ki raat aur [11].Majlis-e-Meelaad-Shareef aur [12].Deegar Majaalis-e-Khair ki haazri ke liye aur [13].Murda nehlaane ke baa'd aur [14].Majnoon ko Junoon jaane ke baa'd aur [15].Ghashi se ifaaqa (recovery) ke baa'd aur [16].Nasha jaate rehne ke baa'd aur [17].Gunaah se tauba karne aur [18].Naya kapda pehenne ke liye aur [19].Safar se aane waale ke liye, [20].Istihazah ka khoon band hone ke baa'd, [21].Namaaz-e-Kusoof (sooraj-gahan) va [21].Khusoof (chaand-gahan) va [23].Istisqa aur [24].Khauf va [25].Taariki aur [26].Sakht Aandhi ke liye aur [27].Badan par Najaasat lagi aur yeh ma'loom na ho ke kis jagah hai, in sab ke liye Ghushl Mustahab hai.

Mas'alah-25: Hajj karne waale par 10'wiñ Zil-Hijjah ko 5 Ghushl haiñ.

[1].Wuqoof-e-Muzdalifah.

[2].Dukhool-e-Mina.

[3].Jamrah par kankariyaañ maarna.

[4].Dukhool-e-Makkah.

[5].Tawaaf, jabke yeh teen pichhli baatein bhi 10'wiñ hi ko kare aur Jumu'ah ka din hai to Ghushl-e-Jumu'ah bhi. Yunhi agar ‘Arfah ya ‘Eid Jumu'ah ke din pade to yahañ waloñ par 2 Ghushl honge.

Mas'alah-26: Jis par chand Ghusl hoñ sab ki niyyat se ek Ghusl kar liya sab ada ho gaye, sabka sawaab milega.

Mas'alah-27: 'Aurat Junub hui aur abhi Ghusl nahiñ kiya tha ke Haiz shuru' ho gaya, to chahe ab nahaale ya baa'd-e-haiz khatm hone ke (ya'ni haiz khatam hone ke baa'd).

Mas'alah-28: Junub ne Jumu'ah ya 'Eid ke din Ghusl-e-Janaabat kiya aur Jumu'ah aur 'Eid waghaira ki niyyat bhi karli sab ada ho gaye, agar usi Ghusl se Jumu'ah aur 'Eid ki Namaaz ada karle.

Mas'alah-29: 'Aurat ko nahaane ya wuzu ke liye paani mol lena pade (ya'ni khareedna pade) to uski qeemat shauhar ke zimme hai, ba-sharte ke Ghusl va Wuzu Waajib hoñ, ya badan se mail door karne ke liye nahaaye.

Mas'alah-30: Jis par Ghusl Waajib hai use chahiye ke nahaane mein taakhir (der) na kare. Hadees mein hai: Jis ghar mein Junub ho usme Rahmat ke Farishte nahiñ aate aur agar itni der kar chuka ke Namaaz ka aakhir waqt aagaya to ab fauran nahaana Farz hai, ab taakhir karega gunahgaar hoga aur khaana khaana ya 'aurat se jima' karna chahta hai to Wuzu karle ya haath-muh dhole kulli karle aur agar waise hi khaa-pee liya to gunaah nahiñ magar Makruh hai aur mohtaaji laata hai aur be-nahaaye ya be-wuzu kiye Jima' kar liya to bhi kuch gunaah nahiñ magar jisko Ehtilaam huwa be-nahaaye usko 'aurat ke paas jaana na chahiye.

Mas'alah-31: Ramazaan mein agar raat ko Junub huwa to behtar yahi hai ke qabl-e-tulu'-e-fajr nahaale, ke Roze ka har hissa Janaabat se khaali ho aur agar nahiñ nahaaya to bhi Roze mein kuch nuqsan nahiñ, magar munaasib yeh hai ke ghar-ghara aur naak mein jad tak paani chadhaana, yeh 2 kaam tulul'-e-fajr se pehle karle, ke phir Roze mein na ho sakenge aur agar nahaane mein itni taakhir (der) ki ke din nikal aaya aur Namaaz Qaza kardi, to yeh aur dinoñ mein bhi gunaah hai aur Ramazaan mein aur ziyada.

Mas'alah-32: Jisko nahaane ki zaroorat ho (ya'ni ghusl farz ho) usko Masjid mein jaana, Tawaaf karna, Qur'aan-e-Majeed chhuna agarche uska saada haashiya, ya jild (binding/cover), ya choli chhuye, ya be chhuye dekh kar, ya zubaani padhna, ya kisi Aayat ka likhna, ya Aayat ka Ta'weez likhna,

ya aisa Ta'weez chhuna, ya aisi anguthi chhuna, ya pehenna jaise Muqatta'aat ki anguthi haraam hai.

Mas'alah-33: Agar Qur'aan-e-'Azeem Juzdaan (ghilaaf) mein ho to Juzdaan par haath lagaane mein harj nahiin. Yunhi rumaal waghaira kisi aise kapde se pakadna jo na apna taabe' (ya'ni saath laga huwa) ho, na Qur'aan-e-Majeed ka, to jaaiz hai. Kurte ki aasteen, dupatte ki aanchal se, yahaan tak ke chaadar ka ek kona uske mondhe (shoulder) par hai dusre kone se chhuna haraam hai, ke yeh sab uske taabe' hain jaise choli Qur'aan-e-Majeed ke taabe' thi.

Mas'alah-34: Agar Qur'aan ki Aayat Du'a ki niyyat se ya Tabarruk ke liye jaise بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ya ada-e-shukr ko ya chheenke ke baa'd اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ya khabar-e-pareshaani par اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ kaha ya ba-niyyat-e-sana poori Surah-Faatiha ya Aayat-ul-Kursi ya Surah-e-Hashr ki pichhli 3 Aayatein هُوَ اللّٰهُ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ se aakhir Surat tak padhein aur in sab sooraton mein Qur'aan (padhne) ki niyyat na ho to kuch harj nahiin. Yunhi teenon Qul bila-lafz-e-qul ba-niyyat-e-sana padh sakta hai aur lafz-e-qul ke saath nahiin padh sakta agar che ba-niyyat-e-sana hi ho, ke is soorat mein inka Qur'aan hona muta'ayyan (muqarra kiya huwa/yaqeeni) hai niyyat ko kuch dakhla nahiin.

Mas'alah-35: Be-Wuzu ko Qur'aan-e-Majeed ya uski kisi Aayat ka chhuna haraam hai. Be-chhuye zubaani ya dekh kar padhe to koi harj nahiin.

Mas'alah-36: Rupiya par Aayat likhi ho to in sabko (ya'ni be-wuzu aur junub aur haiz-o-nifaas waali ko) uska chhuna haraam hai, haaan agar thaili (bag) mein ho to thaili uthaana jaaiz hai. Yunhi jis bartan ya glaas par Surah ya Aayat likhi ho uska chhuna bhi inko haraam hai aur iska isti'maal sabko Makruh hai, magar jabke khaas ba-niyyat-e-shifa ho (to jaaiz).

Mas'alah-37: Qur'aan ka Tarjama faarsi ya urdu ya kisi aur zubaan mein ho, uske bhi chhune aur padhne mein Qur'aan-e-Majeed hi ka sa hukm hai.

Mas'alah-38: Qur'aan-e-Majeed dekhne mein in sab par kuch harj nahiin agar che Huroof par nazar pade aur alfaaz samajh mein aayein aur khayaal mein padhte jayein.

Mas'alah-39: In sabko Fiqh va Tafseer va Hadees ki kitaabon ka chhuna Makruh hai aur agar inko kisi kapde se chhuwa agarche usko pehne ya odhe huye ho to harj nahiñ, magar Mauza'-e-Aayat (Aayat ki jagah) par in kitaabon mein bhi haath rakhna haraam hai.

Mas'alah-40: In sabko Tauraat, Zaboor, Injeel ko padhna chhuna Makruh hai.

Mas'alah-41: Durood-Shareef aur Du'aaon ke padhne mein inhein harj nahiñ magar behtar yeh hai ke wuzu ya kulli karke padhe.

Mas'alah-42: In sabko Azaan ka jawab dena jaaiz hai.

Mas'alah-43: Mus'haf-Shareef (Qur'aan-e-Majeed) agar aisa ho jaye ke padhne ke kaam mein na aaye, to use kafna kar lahad khod kar aisi jagah dafan kar dein jahan paauñ padne ka ehtimaal (andesha) na ho.

Mas'alah-44: Kaafir ko Mus'haf (Qur'aan-e-Majeed) chhune na diya jaye, balke mutlaqan huroof us se bachayein.

Mas'alah-45: Qur'aan sab kitaabon ke upar rakhein, phir Tafseer, phir Hadees, phir baaqi Deeniyaat, 'alaa hasb-e-maraatib (martabe ke lihaaz se jo kitaabein hon unko in kitaabon ke neeche rakhein).

Mas'alah-46: Kitaab par koi dusri cheez na rakhi jaye, hatta ke qalam dawaat (pen & inkpot), hatta ke woh sandooq jisme kitaab ho us par koi cheez na rakhi jaye.

Mas'alah-47: Masaail ya Deeniyaat ke Auraaq (pages) mein pudiya baandhna, jis Dastar-Khwaan par Ash'aar waghaira kuch tahreer ho usko kaam mein laana, ya Bichhaune par kuch likha huwa uska isti'maal mana' hai.

Chapter: 03

PAANI KA BAYAAN

- ❖ **Qur'aani-Aayaat va Ahaadees..... 66**
- ❖ **Kis Paani Se Wuzu Jaaiz Aur Kis Se Nahiñ..... 67**
- ❖ **Kuyeñ Ka Bayaan..... 73**
- ❖ **Aadmi Aur Jaanwaroñ Ke Jhoote Ka Bayaan..... 79**

Paani Ka Bayaan:-

Allah (عزوجل) Farmata Hai:-

{وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا}

[Surah-25, Aayat-48]

Tarjamah:- “Ya’ni aasmaan se hamne paak karne wala paani utaara.”

Aur Farmata Hai:-

{وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ}

[Surah-8, Aayat-11]

Tarjamah:- “Ya’ni aasmaan se tum par paani utaar-ta hai, ke tumheñ is se paak kare aur shaitaan ki paleedi tumse door kare.”

Hadees 01:- Imaam Muslim ne Abu Hurairah (رضي الله عنه) se Riwaayat ki, **Rasoolullah (ﷺ)** ne farmaya: “Tum mein koi shakhs Haalat-e-Janaabat mein ruke huye paani mein na nahaaye” (ya’ni thode paani mein jo dah-dar-dah na ho, ke dah-dar-dah beh-te paani ke hukm mein hai). Logoñ ne kaha: To Aye Abu Hurairah! Kaise kare?. Kaha: “Usme se le le.”

Hadees 02:- Sunan-e-Abu Dawood va Tirmizi va Ibn-e-Maajah mein Hakam Bin ‘Amr (رضي الله عنه) se Marvi, ke **Rasoolullah (ﷺ)** ne mana’ farmaya us se ke ‘aurat ki Tahaarat se bache huye paani se mard Wuzu kare.”

Hadees 03:- Imaam-Maalik va Abu Dawood va Tirmizi Abu Hurairah (رضي الله عنه) se Raavi, ke ek shakhs ne **Rasoolullah (ﷺ)** se poocha: ham dariya ka safar karte haiñ aur apne saath thoda sa paani le jaate haiñ, to agar us se Wuzu karein pyaase reh jayein, to kya samundar ke paani se ham Wuzu karein. Farmaya: “Uska paani paak hai aur uska jaanwar mara huwa halaal” ya’ni machhli.

Hadees 04:- Ameer-ul-Momineen Farooq-e-Aa’zam (رضي الله عنه) ne farmaya ke: “Dhoop ke garam paani se Ghusl na karo, ke woh Bars (safed daagh) paida karta hai.”

Kis Paani Se Wuzu Jaaiz Aur Kis Se Nahiñ:-

Tambeeh:- Jis paani se Wuzu jaaiz hai us se Ghusl bhi jaaiz aur jis se Wuzu na-jaaiz Ghusl bhi na-jaaiz.

Mas'alah-01: Meeh (baarish), nadi, naale, chashme, samundar, dariya, kuyeñ aur barf, ole ke paani se Wuzu jaaiz hai.

Mas'alah-02: Jis paani mein koi cheez mil gayi, ke bol-chaal mein use paani na-kahein balke uska koi aur naam ho gaya, jaise sharbat, ya paani mein koi aisi cheez daal kar pakaayein jis se maqsood mail kaatna na ho jaise: shorba, chaai, gulaab aur 'arq, is se Wuzu va Ghusl jaaiz nahiñ.

Mas'alah-03: Agar aisi cheez milaayein ya milaakar pakaayein jis se maqsood mail kaatna (ya'ni mail door karna) ho jaise: saabun ya beri ke patte, to Wuzu jaaiz hai jab tak uski riqqat zaail na karde (ya'ni patla-pan/liquidity khatam na karde) aur agar (paani) sattu ki misl gaadha ho gaya to Wuzu jaaiz nahiñ.

(Note:- Sattu ya'ni bhune huye jau ya chane ka aata jo 'aam taur par garmi ke mosam mein paani mein ghol kar aur namak ya meetha milaakar piya jaata hai).

Mas'alah-04: Aur agar (paani mein) koi paak cheez mili jis se rang ya bu ya maze mein farq aagaya magar uska patla-pan na-gaya jaise: reta (sand), choona ya thodi za'fraan to Wuzu jaaiz hai aur jo za'fraan ka rang itna aajaye ke kapda rangne ke qaabil ho jaye to Wuzu jaaiz nahiñ. Yunhi pudiya ka rang aur agar itna doodh mil gaya ke doodh ka rang ghaalib (ziyada) na huwa to Wuzu jaaiz hai warna nahiñ. Ghaalib Maghloob ki pehchaan yeh hai ke jab tak yeh kahein ke paani hai jisme kuch doodh mil gaya, to Wuzu jaaiz hai aur jab use lassi kahein to Wuzu jaaiz nahiñ aur agar patte girne ya puraane hone ke sabab (rang) badle to kuch harj nahiñ, magar jabke patte use gaadha kar dein.

Mas'alah-05: Behta paani ke usme tinkaa (ghaas ka tukda) daal dein to baha le jaye (aisa paani) paak aur paak karne wala hai, Najaasat padne se na-paak na hoga jab tak woh Najis (na-paaki) uske rang ya bu ya maze ko na badal de, agar Najis cheez se rang ya bu ya maza badal gaya to na-paak

ho gaya, ab yeh us waqt paak hoga ke Najaasat teh-nasheen ho kar (ya'ni najaasat neeche baith kar) uske Ausaaf (ya'ni paani ka rang, bu, maza) theek ho jayein, ya paak paani itna mile ke Najaasat ko baha le jaye, ya paani ke rang, maza, bu theek ho jayein aur agar paak cheez ne rang, maza, bu ko badal diya to Wuzu Ghusl us se jaaiz hai jab tak cheez-e-deegar (koi aur cheez) na ho jaye.

Mas'alah-06: Murda jaanwar naher ki chaudaai mein pada hai aur uske upar se paani behta hai, to 'aam azeen ke (ya'ni 'aam taur par) jitna paani us se milkar behta hai us se kam hai jo uske upar se behta hai, ya zaaid hai, ya baraabar, mutlaqan har jagah se Wuzu jaaiz hai, yahan tak ke mauqa'-e-najaasat (najaasat padhne ke waqt) se bhi jab tak Najaasat ke sabab kisi wasf (ya'ni rang, bu, maza) mein taghayyur (tabdeeli) na aaye yahi saheeh hai aur isi par e'timaad hai.

Mas'alah-07: Chhat ke parnaale se meeh (baarish) ka paani gire woh paak hai, agarche chhat par ja-baja (jagah-jagah) Najaasat padi ho, agarche Najaasat parnaale ke muh par ho, agarche Najaasat se milkar jo paani girta ho woh nisf (aadhe) se kam ya baraabar ya ziyada ho, jab tak Najaasat se paani ke kisi wasf (ya'ni rang, bu, maza) mein taghayyur (tabdeeli) na aaye yahi saheeh hai aur isi par e'timaad hai aur agar meeh (baarish) ruk gaya aur paani ka behna mauqoof (band/stop) ho gaya, to ab woh tehra huwa paani aur jo chhat se tapke Najis hai.

Mas'alah-08: Yunhi naaliyon se barsaat ka behta paani paak hai, jab tak Najaasat ka rang ya bu ya maza usme zaahir na ho, raha us se Wuzu karna agar us paani mein Najaasat-e-Mar'iyah (dikhne wali najaasat) ke ajzaa (tukde) aise behte ja rahe hon ke jo chullu liya jayega usme ek-aadh zarra us (najaasat) ka bhi zaroor hoga, jab to haath mein lete hi na-paak ho gaya, Wuzu us se haraam warna jaaiz hai aur bachna behtar hai.

Mas'alah-09: Naali ka paani ke baa'd-e-baarish thaher gaya, agar usme Najaasat ke ajzaa mehsoos hon, ya uska rang va bu mehsoos ho to na-paak hai warna paak.

Mas'alah-10: 10 haath lamba, 10 haath chauda jo Hauz ho use Dah-dar-Dah aur bada Hauz kehte hain. Yunhi 20 haath lamba 5 haath chauda, ya 25

haath lamba 4 haath chauda, gharz kul lambaai-chaudai 100 haath ho (ya'ni taqreeban 225 square feet ho). Aur agar gol (round) ho to uski golaayi taqreeban 35-½ haath ho (ya'ni taqreeban 55 feet). Aur 100 haath lambaai na ho to chhota Hauz hai aur uske paani ko thoda kahenge agarche kitna hi gehra ho.

Tambeeh:- Hauz ke bade chhote hone mein khud us Hauz ki paimaish (measurement) ka e'tibaar nahiñ, balke usme jo paani hai uski baalaayi satah (ya'ni upri hissa) dekhi jayegi, to agar Hauz bada hai magar ab paani kam ho kar dah-dar-dah na raha, to woh is haalat mein bada Hauz nahiñ kaha jayega, neez Hauz usi ko na kahenge jo Masjidoñ va 'Eidgaahoñ mein bana liye jaate haiñ, balke har woh gada jiski paimaish 100 haath hai bada Hauz hai aur is se kam hai to chhota.

Mas'alah-11: Dah-dar-dah Hauz mein sirf itna dal darkaar hai (ya'ni itni gehraayi zaroori hai) ke utni masaahat (ya'ni utne poore hauz) mein zameen kahiñ se khuli na ho. Aur yeh jo bahut kitaaboñ mein farmaya hai ke: lap ya chullu mein paani lene se zameen na khule, iski haajat uske kaseer (ziyada) rehne ke liye hai, ke waqt-e-isti'maal agar paani uthaane se zameen khul gayi to us waqt paani 100 haath ki masaahat mein na raha, aise Hauz ka paani behte paani ke hukm mein hai, Najaasat padne se na-paak na hoga jab tak Najaasat se rang ya bu ya maza na badle aur aisa Hauz agarche Najaasat padne se Najis na hoga magar qasdan (jaanboojh kar) usme Najaasat daalna mana' hai.

Mas'alah-12: Bade Hauz ke Najis na hone ki yeh shart hai ke uska paani muttasil (mila huwa) ho, to aise Hauz mein agar latthe (lakdiyaan) ya kadiyaan gaadi gayi hon to un latthon kadiyon ke 'alaawa baaqi jagah agar 100 haath hai to bada hai warna nahiñ, al-batta patli-patli cheezein jaise ghaas, narkul, kheti, uske ittisaal ko maane' nahiñ (ya'ni yeh cheezein uske dah-dar-dah hone ko rokne wali nahiñ).

Mas'alah-13: Bade Hauz mein aisi Najaasat padi ke dikhaayi na de jaise: sharaab, pashaab to uski har jaanib se Wuzu jaaiz hai aur agar dekhne mein aati ho jaise: pakhaana ya koi mara huwa jaanwar, to jis taraf woh Najaasat ho us taraf Wuzu na karna behtar hai dusri taraf Wuzu kare.

Tambeeh:- Jo Najaasat dikhaayi deti hai usko **Mar`iyyah** aur jo nahiñ dikhaayi deti use **Ghair-Mar`iyyah** kehte haiñ.

Mas`alah-14: Aise Hauz par agar bahut se log jama' ho kar Wuzu karein to bhi kuch harj nahiñ agarche Wuzu ka paani usme girta ho, haañ usme kulli karna ya naak sanakna na chahiye ke nazaafat (safaai) ke khilaaf hai.

Mas`alah-15: Taalaab ya bada Hauz upar se jam gaya, magar barf ke neeche paani ki lambaai chaudaai muttasil (mila huwa) ba-qadr-e-dah-dar-dah hai aur suraakh karke us se Wuzu kiya jaaiz hai, agarche usme Najaasat pad jaye. Aur agar muttasil dah-dar-dah nahiñ aur usme Najaasat padi, to na-paak hai. Phir agar Najaasat padne se pehle usme suraakh kar diya aur us se paani ubal pada, to agar ba-qadr-e-dah-dar-dah phail gaya to ab Najaasat padne se bhi paak rahega aur isme dal (gehraai) ka wahi hukm hai jo upar guzra.

Mas`alah-16: Agar taalaab khushk (sookha taalaab) mein Najaasat padi ho aur meeh (baarish) barsa aur usme behta huwa paani paak is qadr aaya ke bahaav rukne se pehle dah-dar-dah ho gaya, to woh paani paak hai. Aur agar us meeh (baarish) se dah-dar-dah se kam raha, dubaara baarish se dah-dar-dah huwa, to sab Najis hai. Haañ agar woh bhar kar beh jaye to paak ho gaya, agarche haath do (2) haath baha ho.

Mas`alah-17: Dah-dar-dah paani mein Najaasat padi phir uska paani dah-dar-dah se kam ho gaya, to woh ab bhi paak hai. Haañ agar woh Najaasat ab bhi usme baaqi ho aur dikhaayi deti ho, to ab na-paak ho gaya, ab jab tak bhar kar beh na jaye paak na hoga.

Mas`alah-18: Chhota Hauz na-paak ho gaya phir uska paani phail kar dah-dar-dah ho gaya, to ab bhi na-paak hai, magar paak paani agar use baha de to paak ho jayega.

Mas`alah-19: Koi Hauz aisa hai ke upar se tang aur neeche kushaada hai ya'ni upar dah-dar-dah nahiñ aur neeche dah-dar-dah ya ziyada hai, agar aisa Hauz labrez ho (ya'ni bhara huwa ho) aur Najaasat pade to na-paak hai, phir uska paani ghat gaya aur woh dah-dar-dah ho gaya to paak ho gaya.

Mas'alah-20: Huqque ka paani paak hai agarche uske rang va bu va maze mein taghayyur (tabdeeli) aajaye, us se Wuzu jaaiz hai. Ba-qadr-e-kifaayat (ya'ni jis qadr zaroorat hai) uske hote huye Tayammum jaaiz nahiin.

(Note:-) Maslan saara wuzu kar liya ek paauin ka dhona baaqi hai ke paani khatm ho gaya aur huqque mein paani itna maujood hai ke us paauin ko dho sakta hai to use Tayammum jaaiz nahiin magar Wuzu karne ke baa'd agar aa'zaa mein bu aagayi to jab tak bu jaati na rahe Masjid mein jaana mana' hai aur waqt mein gunjaaish ho to itna waqfa (taakheer/delay) karke Namaaz padhe ke bu ud jaye aur us se Wuzu karne ka hukm us waqt diya gaya ke dusra paani na ho, bila zaroorat us se Wuzu na chahiye).

Mas'alah-21: Jo paani Wuzu ya Ghusl karne mein badan se gira woh paak hai, magar us se Wuzu aur Ghusl jaaiz nahiin. Yunhi agar be-wuzu shakhs ka haath ya ungli ya pora ya naakhun ya badan ka koi tukda jo Wuzu mein dhoya jaata ho ba-qasd ya bila-qasd (jaanboojh kar ya anjaane mein) dah-dar-dah se kam paani mein be-dhoye huye pad jaye to woh paani Wuzu aur Ghusl ke laaiq na raha. Isi tarah jis shakhs par nahaana Farz hai uske jism ka koi be-dhula huwa hissa paani se chhu jaye, to woh paani Wuzu aur Ghusl ke kaam ka na raha. Agar dhula huwa haath ya badan ka koi hissa pad jaye to harj nahiin.

(Note:-) Musta'mal paani ke baare mein tafseeli ma'lumaat ke liye Fatawa-Razviyyah Jild:2, Safa:43 se 248 mulaahaza farmaye). (Dah-dar-Dah se kam paani jaise: ghar ka water tank, baalti, drum, bartanoon mein rakha hua paani).

Mas'alah-22: Agar haath dhula huwa hai magar phir dhona ki niyyat se (dah-dar-dah se kam paani mein haath) daala aur yeh dhona sawaab ka kaam ho jaise: khaane ke liye ya Wuzu ke liye, to yeh paani Musta'mal (isti'maal kiya huwa) ho gaya ya'ni Wuzu (aur ghisl) ke kaam ka na raha aur isko peena bhi Makruh hai.

Mas'alah-23: Agar ba-zaroorat haath paani mein daala jaise: paani bade bartan mein hai ke use jhuka nahiin sakta, na koi chhota bartan hai ke us se nikaale, to aisi soorat mein ba-qadr-e-zaroorat (jitni zaroorat ho utna) haath paani mein daal kar us se paani nikaale, ya kuyein mein rassi dol gir gaya aur be-ghuse nahiin nikaal sakta aur paani bhi nahiin ke haath-paauin

dho kar ghuse, to is soorat mein agar paauñ daal kar dol rassi nikaalega (paani) Musta'mal na hoga, in mas'aloñ se bahut kam log waaqif haiñ khayaal rakhna chahiye.

Mas'alah-24: Musta'mal paani agar acche paani mein mil jaye maslan: Wuzu ya Ghusl karte waqt (paani ke) qatre lote ya ghade (matka/pot waghairaha) mein tapke, to agar accha paani ziyada hai to yeh Wuzu aur Ghusl ke kaam ka hai warna sab bekaar ho gaya.

Mas'alah-25: Paani mein haath pad gaya, ya aur kisi tarah (se paani) Musta'mal ho gaya aur yeh chahein ke yeh (paani) kaam ka ho jaye, to accha paani us se ziyada usme mila dein, neez uska yeh tareeqa bhi hai ke: usme ek taraf se paani daale ke dusri taraf se beh jaye sab kaam ka ho jayega. Yunhi na-paak paani ko bhi paak kar sakte haiñ. Yunhi har behti hui cheez apni jins (ya'ni apni qism/type se) ya paani se ubaal dene se paak ho jayegi.

Mas'alah-26: Kisi darakht ya phal (fruit) ke nichode huye paani se Wuzu jaaiz nahiñ jaise: kele (banana) ka paani ya angoor aur anaar aur tarbooz ka paani aur ganne ka ras.

Mas'alah-27: Jo paani garam mulk mein garam mosam mein sone chaandi ke siwa kisi aur dhaat (metal) ke bartan mein dhoop mein garam ho gaya, to jab tak garam hai us se Wuzu aur Ghusl na karna chahiye, na usko peena chahiye, balke badan ko kisi tarah pahunchna na chahiye, yahañ tak ke agar us se kapda bheeg jaye to jab tak thanda na hole uske pehenne se bachein, ke us paani ke isti'maal mein andesha-e-bars (safed daagh ki bimaari ka andesha) hai, phir bhi agar Wuzu ya Ghusl kar liya to ho jayega.

Mas'alah-28: Chhote-chhote gadhoñ mein paani hai aur usme Najaasat padna ma'loom nahiñ, to us se Wuzu jaaiz hai.

Mas'alah-29: Kaafir ki khabar ke yeh paani paak hai ya na-paak (to yeh khabar) maani na jayegi, donoñ sooratoñ mein paak rahega, ke yeh uski asli haalat hai.

Mas'alah-30: Na-Baaligh ka bhara huwa paani ke shar'an uski milk (maalik/ownership) ho jaye, use peena ya wuzu ya ghusl ya kisi kaam mein

laana, uske maa-baap ya jiska woh naukhar hai uske siwa kisi ko jaaiz nahiñ agarche woh ijaazat bhi de de, agar Wuzu kar liya to Wuzu ho jayega aur gunahgaar hoga, yahañ se Mu'allimeen (teachers) ko sabaq lena chahiye ke aksar woh na-baaligh bacchoñ se paani bharwa kar apne kaam mein laya karte haiñ. Isi tarah baaligh ka bhara huwa (paani) baghair ijaazat sarf (isti'maal) karna bhi haraam hai.

Mas'alah-31: Najaasat ne paani ka maza, bu, rang badal diya to usko apne isti'maal mein bhi laana na-jaaiz aur jaanwaroñ ko pilaana bhi, gaare waghaira ke kaam mein la sakte haiñ, magar us gaare mitti ko Masjid ki deewaar waghaira mein sarf (isti'maal) karna jaaiz nahiñ.

Kuyeñ Ka Bayaan:-

Mas'alah-01: Kuyeñ mein aadmi ya kisi jaanwar ka peshaab ya behta huwa khoon ya taadi ya sendhi ya kisi qism ki sharaab ka qatra ya na-paak lakdi ya najis kapda ya aur koi na-paak cheez giri uska kul (saara) paani nikaala jayega.

Mas'alah-02: Jin chaupaayoñ ka gosht nahiñ khaaya jaata unke pakhaana peshaab se (kuwañ) na-paak ho jayega. Yunhi murghi aur batt (batakh) ki beet se na-paak ho jayega, in sab sooratoñ mein kul paani nikaala jayega.

Mas'alah-03: Mengniyaañ aur gobar aur leed agarche na-paak haiñ magar kuyeñ mein gir jayein to ba-wajh-e-zaroorat inka qaleel mu'aaf rakha gaya hai, paani ki na-paaki ka hukm na diya jayega aur udne waale halaal jaanwar: kabutar, chidiya ki beet, ya shikaari parind: cheel, shikra, baaz ki beet gir jaye to na-paak na hoga. Yunhi choohe (rat/mouse) aur chamgaadad ke peshaab se bhi na-paak na hoga.

Mas'alah-04: Peshaab ki bahut baareek bundkiyaañ (qatre) misl-e-sui ki nok ke aur Najis ghubaar padne se (paani) na-paak na hoga.

Mas'alah-05: Jis kuyeñ ka paani na-paak ho gaya, uska ek qatra bhi paak kuyeñ mein pad jaye to yeh bhi na-paak ho gaya, jo hukm uska tha wahi iska ho gaya. Yunhi dol, rassi, ghada jinme na-paak kuyeñ ka paani laga tha, paak kuyeñ mein pade woh paak bhi na-paak ho jayega.

Mas'alah-06: Kuyeñ meñ aadmi, bakri, ya kutta, ya koi aur damwi (khoon wala) jaanwar inke baraabar ya inse bada gir kar mar jaye to kul paani nikaala jayega.

Mas'alah-07: Murgha, murghi, billi, chooha, chhipkali, ya aur koi damwi jaanwar (ya'ni jisme behta huwa khoon ho) us meñ mar kar phool jaye ya phat jaye kul paani nikaala jaye.

Mas'alah-08: Agar yeh sab baahar mare, phir kuyeñ meñ gir gaye jab bhi yahi hukm hai.

Mas'alah-09: Chhipkali ya choohe (rat/mouse) ki dum kat kar kuyeñ meñ giri, agarche phooli phati na ho kul paani nikaala jayega, magar uski jad meñ agar mom laga ho to 20 dol nikaala jayega.

Mas'alah-10: Billi ne choohe ko dabocha aur zakhmi ho gaya, phir us se chhoot kar kuyeñ meñ gira kul paani nikaala jaye.

Mas'alah-11: Choocha, chhachhundar, chidiya, chhipkali, girgit ya inke baraabar ya inse chhota koi jaanwar damwi (khoon wala) kuyeñ meñ gir kar mar gaya, to 20 dol se 30 dol tak nikaala jaye.

Mas'alah-12: Kabutar, murghi, billi gir kar mare to 40 se 60 tak.

Mas'alah-13: Aadmi ka baccha jo zinda paida huwa, hukm meñ aadmi ke hai, bakri ka chhota baccha hukm meñ bakri ke hai.

Mas'alah-14: Jo jaanwar kabutar se chhota ho hukm meñ choohe (rat/mouse) ke hai aur jo bakri se chhota ho murghi ke hukm meñ hai.

Mas'alah-15: Do (2) choohe gir kar mar jayeñ to wahi 20 se 30 dol tak nikaala jaye aur 3 ya 4 ya 5 hoñ to 40 se 60 tak aur 6 hoñ to kul.

Mas'alah-16: 2 billiyaañ mar jayeñ to sab nikaala jaye.

Mas'alah-17: Musalman murda baa'd-e-ghusl ke (ghusl ke baa'd) kuyeñ meñ gir jaye to aslan (hargiz) paani nikaalne ki zaroorat nahiñ aur Shaheed gir jaye aur badan par khoon na laga ho, to bhi kuch haajat nahiñ aur agar khoon laga hai aur qaabil-e-behne ke (behne ke qaabil) na tha, to bhi kuch haajat nahiñ, agarche woh khoon uske badan par se dhul kar paani meñ

mil jaye aur agar behne ke qaabil khoon uske badan par laga huwa hai aur khushk ho gaya (sookh gaya) aur Shaheed ke girne se uske badan se juda ho kar paani mein na mila jab bhi paani paak rahega, ke Shaheed ka khoon jab tak uske badan par hai kitna hi ho paak hai, haan yeh khoon uske badan se juda ho kar paani mein mil gaya to ab na-paak ho gaya.

Mas'alah-18: Kaafir murda agar che 100 baar dhoya gaya ho, kuyeñ mein gir jaye ya uski ungli ya naakhun paani se lag jaye paani Najis ho jayega, kul paani nikaala jayega.

Mas'alah-19: Kaccha-baccha ya jo baccha murda paida huwa, kuyeñ mein gir jaye to sab paani nikaala jaye, agar che girne se pehle nehla diya gaya ho.

(Note:- Kaccha-baccha ya'ni woh baccha jo hamal ki muddat se pehle paida ho jaye).

Mas'alah-20: Be-Wuzu aur jis shakhs par Ghusl farz ho agar bila zaroorat kuyeñ mein utre aur unke badan par Najaasat na lagi ho to 20 dol (paani) nikaala jaye aur agar dol nikaalne ke liye utra to kuch harj nahiñ.

Mas'alah-21: Suwar kuyeñ mein gira, agar che na mare, paani Najis ho gaya kul (paani) nikaala jaye.

Mas'alah-22: Suwar ke siwa agar aur koi jaanwar kuyeñ mein gira aur zinda nikal aaya aur uske jism mein Najaasat lagi hona yaqeeni ma'loom na ho aur paani mein uska muh na-pada to paani paak hai, uska isti'maal jaaiz, magar ehtiyaatan 20 dol nikaalna behtar hai aur agar uske badan par Najaasat lagi hona yaqeeni ma'loom ho to kul paani nikaala jaye aur agar uska muh paani mein pada to uske lu'aab aur joothe ka jo hukm hai wahi hukm us paani ka hai, agar jootha na-paak hai ya mashkook to kul paani nikaala jayega aur agar Makruh hai to choohe (rat/mouse) waghaira mein 20 dol, murghi chhooti hui mein 40 aur jiska jootha paak hai usme bhi 20 dol nikaalna behtar hai, maslan: bakri giri aur zinda nikal aayi, 20 dol nikaal daalein.

Mas'alah-23: Kuyeñ mein woh jaanwar gira jiska jootha paak hai ya makruh aur paani kuch na nikaala aur Wuzu kar liya to Wuzu ho jayega.

Mas'alah-24: Joota ya gendh (ball) kuyeñ mein gir gayi aur Najis hona yaqeeni hai kul paani nikaala jaye warna 20 dol, mahz (sirf) Najis hone ka khayaal mo'tabar nahiñ.

Mas'alah-25: Paani ka jaanwar ya'ni woh jo paani mein paida hota hai agar kuyeñ mein mar jaye ya mara huwa gir jaye, to na-paak na hoga. Agarche phoola phata ho, magar phat kar uske ajzaa paani mein mil gaye to uska peena haraam hai.

Mas'alah-26: Khushki (zameen ke) aur paani ke mendhak ka ek hukm hai ya'ni uske marne balke sadne se bhi paani Najis na hoga, magar jangal ka bada mendhak jisme behne ke qaabil khoon hota hai uska hukm choohe (rat/mouse) ki misl hai. Paani ke mendhak ki ungliyon ke darmiyaan jhilli (baareek khaal) hoti hai aur khushki ke nahiñ.

Mas'alah-27: Jiski paidaish paani ki na ho magar paani mein rehta ho jaise: batt (ya'ni batakh) iske mar jaane se paani Najis ho jayega.

Mas'alah-28: Baccha ya kaafir ne paani mein haath daal diya, to agar unke haath ka Najis hona ma'loom hai, jab to zaahir hai ke paani Najis ho gaya warna Najis to na huwa magar dusre paani se Wuzu karna behtar hai.

Mas'alah-29: Jin jaanwaron mein behta huwa khoon nahiñ hota jaise: machchhar, makkhi waghaira, inke marne se paani Najis na hoga.

Faaidah:- Makkhi saalan waghaira mein gir jaye to use gota dekar phenk dein aur saalan ko kaam mein layein.

Mas'alah-30: Murdaar ki haddi jisme gosht ya chiknaai lagi ho paani mein gir jaye to woh paani na-paak ho gaya kul (saara paani) nikaala jaye aur agar gosht ya chiknaai na-lagi ho to paak hai, magar suwar ki haddi se mutlaqan (bilkul) na-paak ho jayega.

Mas'alah-31: Jis kuyeñ ka paani na-paak ho gaya usme se jitna paani nikaalne ka hukm hai nikaal liya gaya, to ab woh rassi-dol jis se paani nikaala hai paak ho gaya, dhone ki zaroorat nahiñ.

Mas'alah-32: Kul paani nikaalne ke yeh maa'ne (matlab) haiñ ke itna paani nikaal liya jaye ke ab dol daaleiñ to aadha bhi na bhare, uski mitti nikaalne ki zaroorat nahiñ, na deewaar dhone ki haajat, ke woh paak ho gayi.

Mas'alah-33: Yeh jo hukm diya gaya hai ke itna-itna paani nikaala jaye uska yeh matlab hai ke woh cheez jo usme giri hai usko usme se nikaaleiñ phir utna paani nikaaleiñ, agar woh (cheez) usi meiñ padi rahi to kitna bhi paani nikaaleiñ, bekaar hai.

Mas'alah-34: Aur agar woh sad-gal kar mitti ho gayi, ya woh cheez khud Najis na thi balke kisi Najis cheez ke lagne se Najis ho gayi ho jaise: Najis kapda, aur uska nikaalna mushkil ho to ab faqat paani nikaalne se paak ho jayega.

Mas'alah-35: Jis kuyeñ ka dol mu'ayyan (ya'ni tai/fix) ho to usi ka e'tibaar hai, uske chhote-bade hone ka kuch lihaaz nahiñ aur agar uska koi khaas dol na ho, to aisa ho ke 1 Sa' paani us meiñ aajaye.

Mas'alah-36: Dol bhara huwa nikalna zaroor nahiñ, agar kuch paani chhalak kar gir gaya ya tapak gaya, magar jitna bacha woh aadhe se ziyada hai, to woh poora hi dol shumaar kiya jayega.

Mas'alah-37: Dol mu'ayyan (tai/fix) hai magar jis dol se paani nikaala woh is (dol) se chhota ya bada hai, ya dol mu'ayyan nahiñ aur jis se nikaala woh 1 Sa' se kam-o-besh (kam ya ziyada) hai, to in sooratoñ meiñ hisaab karke us mu'ayyan ya 1 Sa' ke baraabar kar leiñ.

Mas'alah-38: Kuyeñ se mara huwa jaanwar nikla, to agar uske girne marne ka waqt ma'loom hai to usi waqt se paani Najis hai, uske baa'd agar kisi ne us se Wuzu ya Ghusl kiya to na Wuzu huwa na Ghusl, us Wuzu aur Ghusl se jitni Namaazeiñ padhiñ sabko phere (ya'ni dubaara padhe) ke woh Namaazeiñ nahiñ huiñ. Yunhi us paani se kapde dhoye ya kisi aur tareeqe se uske badan ya kapde meiñ laga to kapde aur badan ka paak karna zaroori hai aur inse jo Namaazeiñ padhiñ unka pherna (lautaana) Farz hai. Aur agar waqt ma'loom nahiñ to jis waqt dekha gaya us waqt se Najis qaraar paayega, agarche phoola phata ho, us se qabl (pehle) paani Najis

nahiñ aur pehle jo Wuzu ya Ghusl kiya ya kapde dhoye kuch harj nahiñ, taiseeran (aasaani ke liye) isi par 'amal hai.

Mas'alah-39: Jo kuwañ aisa ho ke uska paani toot-ta hi nahiñ (ya'ni paani nikalta hi rehta hai) chahe kitna hi nikaaleiñ aur usme Najaasat pad gayi, ya usme koi aisa jaanwar mar gaya jisme kul paani nikaalne ka hukm hai, to aisi haalat meiñ hukm yeh hai ke ma'loom kar leiñ ke usme kitna paani hai, woh sab nikaal liya jaye. Nikaalte waqt jitna ziyada hota gaya uska kuch lihaaz nahiñ aur yeh ma'loom kar lena ke us waqt kitna paani hai, uska ek tareeqa yeh hai ke 2 musalman parhezgaar jinko yeh mahaarat ho ke paani ki chaudaai gehraai dekh kar bata sakeiñ ke us kuyeñ meiñ itna paani hai, woh jitne dol bataayeñ utne nikaale jayeñ.

Aur dusra tareeqa yeh hai ke us paani ki gehraai kisi lakdi ya rassi se saheeh taur par naap leiñ aur chand shakhs bahut phurti se 100 dol maslan nikaaleiñ, phir paani naapeiñ jitna kam ho usi hisaab se paani nikaal leiñ kuwañ paak ho jayega. Iski misaal yeh hai ke pehli martaba naap ne se ma'loom huwa ke paani maslan 10 haath hai, phir 100 dol nikaalne ke baa'd naapa to 9 haath raha, to ma'loom huwa ke 100 dol meiñ ek haath kam huwa, to 10 haath meiñ 10-sau ya'ni 1000 dol huye.

Mas'alah-40: Jo kuwañ aisa hai ke uska paani toot jayega, magar usme uske phat jaane waghaira nuqsanaat ka gumaan hai, to bhi utna hi paani nikaala jaye jitna us waqt us meiñ maujood hai. Paani todne ki haajat nahiñ.

Mas'alah-41: Kuyeñ se jitna paani nikaalna hai usme ikhtiyaar hai ke ek-dam se utna nikaaleiñ ya thoda-thoda karke, donoñ sooratoñ meiñ paak ho jayega.

Mas'alah-42: Murghi ka taaza andaa (egg) jis par hunooz (abhi) rutubat lagi ho paani meiñ pad jaye to (paani) Najis na hoga. Yunhi Bakri ka baccha paida hote hi paani meiñ gira aur mara nahiñ, jab bhi na-paak na hoga.

Aadmi Aur Jaanwaroñ Ke Joothe

Ka Bayaan:-

Mas`alah-01: Aadmi chahe Junub ho ya Haiz va Nifaas waali 'aurat uska jootha paak hai. Kaafir ka jootha bhi paak hai magar us se bachna chahiye jaise: thook, reenth, khankaar ke paak haiñ magar inse aadmi ghin karta hai is se bahut bad-tar (bure se bura) kaafir ke joothe ko samajhna chahiye.

Mas`alah-02: Kisi ke muh se itna khoon nikla ke thook mein surkhi (redness) aagayi aur usne fauran paani piya, to yeh jootha na-paak hai aur surkhi jaati rehne ke baa'd us par laazim hai ke kulli karke muh paak kare aur agar kulli na ki aur chand baar thook ka guzar Mauza'-e-Najaasat (najaasat ki jagah) par huwa khwaah nigalne mein ya thookne mein, yahañ tak ke Najaasat ka asar na raha to Tahaarat (paaki) ho gayi, uske baa'd agar paani piyega to paak rahega, agarche aisi soorat mein thook nigalna sakht na-paak baat aur gunaah hai.

Mas`alah-03: معاذ الله sharaab pee kar fauran paani piya to (paani) Najis ho gaya aur agar itni der tehra ke sharaab ke ajzaa thook mein milkar halq se utar gaye to na-paak nahiñ, magar sharaabi aur uske joothe se bachna hi chahiye.

Mas`alah-04: Sharaab-khor ki moomhheñ badi hoñ ke sharaab moomhhoñ mein lagi, to jab tak unko paak na kare jo paani piyega woh paani aur bartan donoñ na-paak ho jayenge.

Mas`alah-05: Mard ko ghair 'aurat ka aur 'aurat ko ghair mard ka jootha agar ma'loom ho ke fulaani ('aurat) ya fulaani (mard) ka jootha hai bataure lazzat khaana peena Makruh hai, magar us khaane, paani mein koi karaahat nahiñ aayi. Aur agar ma'loom na ho ke kiska (jootha) hai ya lazzat ke taur par khaaya ya piya na gaya to koi harj nahiñ, balke baa'z sooratoñ mein behtar hai jaise: Ba-Shara' 'Aalim ya Deen-daar Peer ka jootha ke use Tabarruk jaan kar log khaate peete haiñ.

Mas'alah-06: Jin jaanwaroñ ka gosht khaaya jaata hai chaupaaye hoñ ya parind unka jootha paak hai agarche nar (male) hoñ jaise: gaay, bail, bhains, bakri, kabutar, teetar waghaira.

Mas'alah-07: Jo murghi chhooti phirti aur ghaleez par muh daalti ho uska jootha Makruh hai aur band rehti ho to paak hai.

Mas'alah-08: Yunhi baa'z gaayin (cows) jinki 'aadat ghaleez khaane ki hoti hai unka jootha Makruh hai aur agar abhi Najaasat khaayi aur uske baa'd koi aisi baat na-paayi gayi jis se uske muh ki Tahaarat ho jaye (maslan: aab-e-jaari (ya'ni behte paani) mein paani peena ya ghair jaari mein 3 jagah se peena) aur is haalat mein paani mein muh daal diya to na-paak ho gaya.

Isi tarah agar bail, bhains, bakre naron (males) ne hasb-e-'aadat ('aadat ke mutaabiq) maada (female) ka pashaab soongha aur us se unka muh na-paak huwa aur nigaah se ghaaib na huye, na itni der guzri jisme Tahaarat (paaki) ho jaati, to inka jootha na-paak hai aur agar 4 paaniyon mein muh daalein to pehle 3 na-paak chautha paak.

Mas'alah-09: Ghode ka jootha paak hai.

Mas'alah-10: Suwar, kutta, sher, cheeta, bhediya, haathi, geedad aur dusre darindon ka jootha na-paak hai.

Mas'alah-11: Kutte ne bartan mein muh daala, to agar woh (bartan) cheeni, ya dhaat (metal) ka hai, ya mitti ka rogani (chikna/oily), ya isti'maali chikna (bartan), to 3 baar dhone se paak ho jayega warna har baar sukha kar. Haañ cheeni mein baal ho ya aur bartan mein daraar ho to 3 baar sukha kar paak hoga, faqat dhone se paak na hoga.

Mas'alah-12: Matke (pot) ko kutte (dog) ne upar se chaata usme ka paani na-paak na hoga.

Mas'alah-13: Udne waale shikaari jaanwar jaise: shikra, baaz, behri, cheel waghaira ka jootha Makruh hai aur yahi hukm kawwe ka hai aur agar inko paal kar shikaar ke liye sikha liya ho aur chonch mein Najaasat na-lagi ho to uska jootha paak hai.

Mas'alah-14: Ghar mein rehne waale jaanwar jaise: billi, chooha, saanp, chhipkali ka jootha Makruh hai.

Mas'alah-15: Agar kisi ka haath billi ne chaatna shuru' kiya to chahiye ke fauran kheench le, yunhi chhod dena ke chaath-ti rahe Makruh hai aur chahiye ke haath dho daale, be-dhoye agar Namaaz padhli to ho gayi magar Khilaaf-e-Aula hui.

Mas'alah-16: Billi ne chooha khaaya aur fauran bartan mein muh daal diya to na-paak ho gaya aur agar zubaan se muh chaat liya ke khoon ka asar jaata raha to na-paak nahi.

Mas'alah-17: Paani ke rehne waale jaanwar ka jootha paak hai, khwaah unki paidaish paani mein ho ya nahi.

Mas'alah-18: Gadhe aur khachhar ka jootha Mashkook hai ya'ni uske qaabil-e-wuzu (wuzu ke qaabil) hone mein shak hai, wa-lihaaza us se Wuzu nahi ho sakta, ke hadas-e-mutayaqqan tahaarat-e-mashkook se zaail na hoga (ya'ni yakeeni hadas shak waale paani se door na hoga).

Mas'alah-19: Jo jootha paani paak hai us se Wuzu aur Ghusl jaaiz hai, magar Junub ne baghair kulli kiye paani piya to us joothe paani se Wuzu na-jaaiz hai, ke woh (paani) Musta'mal ho gaya.

Mas'alah-20: Accha paani hote huye Makruh paani se Wuzu va Ghusl Makruh aur agar accha paani maujood nahi to koi harj nahi. Isi tarah Makruh joothe ka khaana peena bhi maaldaar ko Makruh hai. Ghareeb mohtaaj ko bila-karaahat jaaiz.

Mas'alah-21: Accha paani hote huye Mashkook (shak waale) se Wuzu va Ghusl jaaiz nahi aur agar accha paani na ho to usi se Wuzu va Ghusl karle aur Tayammum bhi, aur behtar yeh hai ke Wuzu pehle karle aur agar 'aks (opposite) kiya ya'ni pehle Tayammum kiya phir Wuzu jab bhi harj nahi aur is soorat mein Wuzu aur Ghusl mein niyyat karni zaroor (hai) aur agar Wuzu kiya aur Tayammum na kiya, ya Tayammum kiya aur Wuzu na kiya, to Namaaz na hogi.

Mas'alah-22: Mashkook joothe ka khaana peena nahi chahiye.

Mas'alah-23: Mashkook paani acche paani mein mil gaya, to agar accha (paani) ziyada hai to us se Wuzu ho sakta hai warna nahiñ.

Mas'alah-24: Jiska jootha na-paak hai uska paseena aur lu'aab (thook/raal) bhi na-paak hai aur jiska jootha paak uska paseena aur lu'aab bhi paak aur jiska jootha Makruh uska lu'aab aur paseena bhi Makruh.

Mas'alah-25: Gadhe, khachhar ka paseena agar kapde mein lag jaye to kapda paak hai, chahe kitna hi ziyada laga ho.

Chapter: 04

TAYAMMUM KA BAYAAN

❖ Qur'aani-Aayaat va Ahaadees.....	84
❖ Tayammum Ke Masaail.....	86
❖ Tayammum Ke Faraaiz.....	93
❖ Tayammum Ki Sunnateiñ.....	96
❖ Kis Cheez Se Tayammum Jaaiz Aur Kis Se Nahiñ..	97
❖ Tayammum Kin Cheezoñ Se Toot-ta Hai.....	99

Tayammum Ka Bayaan:-

Allah (عزوجل) Irshaad Farmata Hai:-

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَبَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
فَتَيَسَّسُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ

[Surah-4, Aayat-43]

Tarjamah:- “Ya’ni agar tum bimaar ho ya safar mein ho ya tum mein ka koi pakhaana se aaya ya ‘auraton se mubaasharat ki (jima) kiya) aur paani na paao to paak mitti ka qasd (iraada) karo to apne muh aur haathon ka us se masah karo.

Hadees 01:- Saheeh Bukhari mein Ba-Riwaayate Umm-ul-Momineen Siddiqah رضي الله تعالى عنها Marvi, farmati haiñ: ke ham **Rasoolullah (ﷺ)** ke saath ek safar mein gaye, yahan tak ke jab Baida ya Zaat-ul-Jaish (2 jagah ke naam haiñ) mein huye (ya’ni pahunche). Meri Haikal toot gayi (ya’ni mera haar toot kar gir pada). **Rasoolullah (ﷺ)** ne uski talaash ke liye iqamat farmaayi aur logoñ ne bhi **Huzoor (ﷺ)** ke saath iqamat ki aur na wahan paani tha, na logoñ ke saath paani tha. Logoñ ne Hazrat Abu-Bakr Siddiq (رضي الله عنه) ke paas aakar ‘arz ki: kya aap nahiñ dekhte ke Siddiqah ne kya kiya? Huzoor ko aur sabko tehra liya aur na yahan paani hai, na logoñ ke hamraah (saath) hai. Farmati haiñ ke: Abu-Bakr (رضي الله عنه) aaye aur Huzoor apna Sar-e-Mubaarak mere zaanu par rakh kar aaraam farma rahe the aur farmaya: tune **Rasoolullah (ﷺ)** aur logoñ ko rok liya. Haalaan ke na yahan paani hai na logoñ ke hamraah (paas) hai. Umm-ul-Momineen farmati haiñ ke mujh par ‘etaab kiya aur jo chaha Allah ne unhoñ ne kaha aur apne haath se meri kokh mein konchna shuru’ kiya aur mujhe harkat karne se koi cheez maane’ (rokne waali) na thi magar Huzoor ka mere zaanu par aaraam farmana, to jab subh huyi aisi jagah jahan paani na tha, Huzoor uthe **Allah-Ta’ala** ne Tayammum ki Aayat naazil farmaayi aur logoñ ne Tayammum kiya, us par Usaid Bin Huzair (رضي الله عنه) ne kaha ke: Aye Aal-e-Abu-Bakr yeh tumhaari pehli Barkat nahiñ (ya’ni aisi barkatein tumse hoti hi rehti haiñ) farmati haiñ: jab meri sawaari ka Oont (camel) uthaaya gaya woh Haikal uske neeche mili.

Hadees 02:- Saheeh Muslim Shareef mein Ba-Riwaayate Huzaifah (رضي الله عنه) Marvi, **Huzoor-e-Aqdas** (ﷺ) irshaad farmate haiñ: “Min-jumla in baaton ke jinse ham ko logon par fazeelat di gayi yeh 3 baatein haiñ:

[1].Hamaari safein Malaaiakah ke safon ke misl ki gayin aur

[2].Hamaare liye tamaam zameen Masjid kardi gayi aur

[3].Jab ham paani na paayein zameen ki khaak hamaare liye paak karne wali banaayi gayi.”

Hadees 03:- Imaam Ahmad va Abu Dawood va Tirmizi Abu Zar (رضي الله عنه) se Raavi, **Huzoor Sayyid-e-Aalam** (ﷺ) ne farmaya ke: “Paak mitti musalman ka Wuzu hai agarche 10 baras paani na paaye aur jab paani paaye to apne badan ko pahunchaye (ghusl va wuzu kare) ke yeh uske liye behtar hai.”

Hadees 04:- Abu Dawood va Daarmi ne Abu Sa'eed Khudri (رضي الله عنه) se Riwaayat ki farmate haiñ. Do shakhs safar mein gaye aur Namaaz ka waqt aaya unke saath paani na tha. Paak mitti par Tayammum karke Namaaz padhli phir waqt ke andar paani mil gaya, unme ek saahib ne Wuzu karke Namaaz ka i'aada (dubaara ada) kiya aur dusre ne i'aada na kiya, phir jab Khidmat-e-Aqdas mein haazir huye iska zikr kiya, to jisne i'aada na kiya tha us se farmaya ke: tu Sunnat ko pahuncha aur teri Namaaz ho gayi aur jisne Wuzu karke i'aada kiya tha us se farmaya: tujhe doona sawaab hai.

Hadees 05:- Saheeh Bukhari va Saheeh Muslim mein 'Imraan (رضي الله عنه) se Marvi, farmate haiñ: ham ek safar mein **Nabi** (ﷺ) ke hamraah the. Huzoor ne Namaaz padhaayi, jab Namaaz se faarigh huye mulaahaza farmaya ke ek shakhs logon se alag baitha huwa hai jisne qaum ke saath Namaaz na padhi. Farmaya: “Aye shakhs tujhe qaum ke saath Namaaz padhne se kya shai maane' aayi (ya'ni kis cheez ne roka).” ‘Arz ki: mujhe nahaane ki haajat hai aur paani nahiñ hai. Irshaad farmaya: “Mitti ko le ke woh tujhe kaafi hai.”

Hadees 06:- Saheehain mein Abu Juha'im Bin Haaris (رضي الله عنه) se Marvi, **Nabi** (ﷺ) Beer-e-Jamal ki jaanib se tashreef la rahe the, ek shakhs ne Huzoor ko salaam kiya uska jawaab na diya, yahan tak ke ek deewaar ki jaanib

mutawajjeh huye aur muh aur haathoñ ka Masah farmaya phir uske salaam ka jawaab diya.”

Tayammum Ke Masaail:-

Mas'alah-01: Jiska Wuzu na ho ya nahaane ki zaroorat ho aur paani par qudrat na ho to Wuzu ya Ghusl ki jagah Tayammum kare. Paani par qudrat na hone ki chand soorateiñ haiñ:

[1]. Aisi **Bimaari** ho ke Wuzu ya Ghusl se uske ziyada hone ya der mein accha hone ka saheeh andesha ho, khwaah yuñ ke usne khud aazmaaya ho ke (aisi haalat mein) jab Wuzu ya Ghusl karta hai to bimaari badhti hai, ya yuñ ke kisi musalman acche laaiq hakeem ne jo zaahiran faasiq na ho keh diya ho ke paani nuqsaan karega.

Mas'alah-02: Mahz (sirf) khayaal hi khayaal bimaari badhne ka ho to Tayammum jaaiz nahiñ. Yunhi kaafir ya faasiq ya ma'mooli tabeeb ke kehne ka e'tibaar nahiñ.

Mas'alah-03: Aur agar paani bimaari ko nuqsaan nahiñ karta magar Wuzu ya Ghusl ke liye harkat zarar karti ho (ya'ni hilne-dulne se nuqsaan hota ho), ya khud Wuzu nahiñ kar sakta aur koi aisa bhi nahiñ jo Wuzu kara de, to bhi Tayammum kare. Yunhi kisi ke haath phat gaye ke khud Wuzu nahiñ kar sakta aur koi aisa bhi nahiñ jo Wuzu karaade, to Tayammum kare.

Mas'alah-04: Be-Wuzu ke aksar Aa'za-e-Wuzu mein ya Junub ke aksar badan mein zakhm ho ya chechak nikli ho to Tayammum kare, warna jo hissa 'uzw ya badan ka accha ho usko dhoye aur zakhm ki jagah aur ba-waqt-e-zarar (ya'ni nuqsaan ke waqt) uske aas-paas bhi Masah kare aur Masah bhi zarar kare to us 'uzw par kapda daal kar us par Masah kare.

Mas'alah-05: Bimaari mein agar thanda paani nuqsaan karta hai aur garam paani nuqsaan na kare to garam paani se Wuzu aur Ghusl zaroori hai Tayammum jaaiz nahiñ. Haañ agar aisi jagah ho ke garam paani na mil sake to Tayammum kare.

Yunhi agar thande waqt mein Wuzu ya Ghusl nuqsaan karta hai aur garam waqt mein nahiñ, to thande waqt Tayammum kare phir jab garam waqt aaye

to aainda (aane waali) Namaaz ke liye Wuzu kar lena chahiye, jo Namaaz us Tayammum se padhli uske i'aada (dohraane) ki haajat nahiñ.

Mas'alah-06: Agar sar par paani daalna nuqsaan karta hai to gale se nahaaye aur poore sar ka Masah kare.

[02]. Wahañ chaaroñ taraf ek-ek meel tak **paani** ka pata nahiñ.

Mas'alah-07: Agar yeh gumaan ho ke 1 meel ke andar paani hoga, to talaash kar lena zaroori hai. Bila talaash kiye Tayammum jaaiz nahiñ, phir baghair talaash kiye Tayammum karke Namaaz padhli aur talaash karne par paani mil gaya, to Wuzu karke Namaaz ka i'aada (lautaana) laazim hai aur agar (paani) na mila to (namaaz) ho gayi.

Mas'alah-08: Agar ghaalib gumaan (ziyada gumaan) yeh hai ke meel ke andar paani nahiñ hai, to talaash karna zaroori nahiñ, phir agar Tayammum karke Namaaz padhli aur na talaash kiya na koi aisa hai jis se poochhe aur baa'd ko ma'loom huwa ke paani yahañ se qareeb hai, to Namaaz ka i'aada nahiñ, magar yeh Tayammum ab jaata raha aur agar koi wahañ tha magar usne poocha nahiñ aur baa'd ko ma'loom huwa ke paani qareeb hai, to i'aada (ya'ni namaaz dubaara padhna) chahiye.

Mas'alah-09: Aur agar qareeb mein paani hone aur na hone kisi ka gumaan nahiñ, to talaash kar lena Mustahab hai aur baghair talaash kiye Tayammum karke Namaaz padhli ho gayi.

Mas'alah-10: Saath mein Zam-Zam Shareef hai jo logoñ ke liye Tabarrukan liye ja raha hai ya Bimaar ko pilaane ke liye aur itna hai ke Wuzu ho jayega, to Tayammum jaaiz nahiñ.

Mas'alah-11: Agar chahe ke Zam-Zam Shareef se Wuzu na kare aur Tayammum jaaiz ho jaye, to uska tareeqa yeh hai ke kisi aise shakhs ko jis par bharosa ho ke phir (wapas) de dega, woh paani Hibah (gift) karde aur uska kuch badla tehraaye, to ab Tayammum jaaiz ho jayega.

Mas'alah-12: Jo na aabaadi mein ho, na aabaadi ke qareeb aur uske hamraah (uske paas) paani maujood hai aur yaad na raha aur Tayammum karke Namaaz padhli (namaaz) ho gayi aur agar aabaadi ya aabaadi ke qareeb mein ho to (namaaz ka) i'aada kare.

Mas'alah-13: Agar apne saathi ke paas paani hai aur yeh gumaan hai ke maangne se de dega, to maangne se pehle Tayammum jaaiz nahiñ, phir agar nahiñ maanga aur Tayammum karke Namaaz padhli aur Baa'd-e-Namaaz (namaaz ke baa'd) maanga aur usne de diya ya be-maange usne khud de diya, to Wuzu karke Namaaz ka i'aada (lautaana) laazim hai aur agar maanga aur na diya to Namaaz ho gayi aur agar baa'd ko bhi (ya'ni namaaz ke baa'd bhi) na maanga jis se dene, na dene ka haal khulta aur na usne khud diya to Namaaz ho gayi aur agar dene ka ghaalib gumaan nahiñ aur Tayammum karke Namaaz padhli jab bhi yahi soorateiñ haiñ, ke baa'd ko paani de diya to Wuzu karke Namaaz ka i'aada kare warna ho gayi.

Mas'alah-14: Namaaz padhte meiñ kisi ke paas paani dekha aur gumaan-e-ghaalib (ziyada gumaan) hai ke de dega, to chahiye ke Namaaz tod de aur us se paani maange aur agar nahiñ maanga aur (namaaz) poori karli, ab usne khud ya uske maangne par de diya, to (namaaz ka) i'aada laazim hai aur na de to (namaaz) ho gayi aur agar dene ka gumaan na tha aur Namaaz ke baa'd usne khud de diya ya maangne se diya, jab bhi (namaaz ka) i'aada kare aur agar na usne khud diya na isne maanga ke haal ma'loom hota, to Namaaz ho gayi aur agar Namaaz padhte meiñ usne khud kaha ke paani lo Wuzu karlo aur woh kehne wala musalman hai to Namaaz jaati rahi tod dena Farz hai aur kehne wala kaafir hai to na tode, phir Namaaz ke baa'd agar usne paani de diya to Wuzu karke i'aada karle.

Mas'alah-15: Aur agar yeh gumaan hai ke meel ke andar to paani nahiñ magar 1 meel se kuch ziyada faasile par mil jayega, to Mustahab hai ke Namaaz ke aakhir waqt-e-mustahab tak taakhir kare ya'ni 'Asr va Maghrib va 'Isha meiñ itni der na kare ke waqt-e-karaahat aajaye. Agar taakhir na ki aur Tayammum karke padhli to (namaaz) ho gayi.

[03].Itni **sardi** ho ke nahaane se mar jaane ya bimaar hone ka qawi andesha ho aur lihaaf (blanket/kambal) waghaira koi aisi cheez uske paas nahiñ jise nahaane ke baa'd odhe aur sardi ke zarar (nuqsan) se bache, na aag hai jis se taap sake, to Tayammum jaaiz hai.

[04].**Dushman** ka khauf ke agar usne dekh liya to maar daalega, ya maal chheen lega, ya us ghareeb-naadaar ka qarz-khwaah (qarz dene wala) hai ke

use qaid kar dega, ya us taraf saanp hai woh kaat khaayega, ya sher hai phaad khaayega, ya koi badkaar shakhs hai aur yeh 'aurat ya amrad hai jisko apni be-aabruyi ka gumaan-e-saheeh hai, to Tayammum jaaiz hai.

(Note:- Amrad ya'ni woh jawaan ladka jis ke khat (daadi-mooch) na nikle hoñ).

Mas'alah-16: Agar aisa dushman hai ke waise use kuch na boleگا magar kehta hai ke Wuzu ke liye paani loge to maar daalunga ya qaid kara dunga, to is soorat mein hukm yeh hai ke Tayammum karke Namaaz padhle, phir jab mauqa' mile to Wuzu karke (namaaz ka) i'aada karle.

Mas'alah-17: Qaidi ko Qaid-khaane waale Wuzu na karne dein to Tayammum karke padhle aur (jab mauqa' mile wuzu karke) i'aada kare aur agar woh dushman ya qaid-khaane waale Namaaz bhi na-padhne dein, to ishaare se padhe phir i'aada kare.

[05].Jangal mein **dol-rassi** nahiñ ke paani bhare, to Tayammum jaaiz hai.

Mas'alah-18: Agar hamraahi (saathi) ke paas dol-rassi hai, woh kehta hai ke thaher ja mai paani bhar kar faarigh ho kar tujhe dunga, to Mustahab hai ke intizaar kare aur agar intizaar na kiya aur Tayammum karke padhli (namaaz) ho gayi.

Mas'alah-19: Rassi chhoti hai ke paani tak nahiñ pahunchti magar uske paas koi kapda (rumaal, 'amaama, dupatta waghaira) aisa hai ke uske jodne se paani mil jayega, to Tayammum jaaiz nahiñ.

[06].Pyas ka khauf ya'ni uske paas paani hai magar Wuzu ya Ghusl ke sarf (isti'maal) mein laye to khud ya dusra musalman ya apna ya uska jaanwar agarche woh kutta jiska paalna jaaiz hai pyaasa reh jayega aur apni ya in mein kisi ki pyas khwaah filhaal maujood ho ya aainda uska saheeh andesha ho, ke woh raah (raasta) aisi hai ke door tak paani ka pata nahiñ, to Tayammum jaaiz hai.

Mas'alah-20: Paani maujood hai magar aata goondhne ki zaroorat hai jab bhi Tayammum jaaiz hai, Shorbe ki zaroorat ke liye jaaiz nahiñ.

Mas'alah-21: Badan ya kapda is qadr Najis hai jo maane'-e-jawaaz-e-namaaz hai (ya'ni itni najaasat lagi ho ke jiske hote huye namaaz na ho) aur paani sirf itna hai ke chahe Wuzu kare ya usko paak karle, donoñ kaam nahiñ ho sakte, to paani se usko paak karle phir Tayammum kare aur agar pehle Tayammum kar liya uske baa'd paak kiya, to ab phir Tayammum kare, ke pehla Tayammum na huwa.

Mas'alah-22: Musaafir ko raah (raaste) mein kahiñ rakkha huwa paani mila, to agar koi wahañ hai to us se daryaaft karle, agar woh kahe ke sirf peene ke liye hai, to Tayammum kare Wuzu jaaiz nahiñ chahe kitna hi ho aur agar usne kaha ke peene ke liye bhi hai aur Wuzu ke liye bhi, to Tayammum jaaiz nahiñ aur agar koi aisa nahiñ jo bata sake aur paani thoda ho to Tayammum kare aur ziyada ho to Wuzu kare.

[07].Paani **giraan** (mehenga) hona ya'ni wahañ ke hisaab se jo qeemat honi chahiye us se do-chand (dugna/double) maangta hai, to Tayammum jaaiz hai aur agar qeemat mein itna farq nahiñ to Tayammum jaaiz nahiñ.

Mas'alah-23: Paani mol (ya'ni qeemat se) milta hai aur uske paas haajat-e-zarooriya se ziyada daam (paise) nahiñ, to Tayammum jaaiz hai.

[08].Yeh gumaan ke paani talaash karne mein qaafila nazron se ghaaib ho jayega ya rail (train) chhoot jayegi (to tayammum jaaiz hai).

[09].Yeh gumaan ke Wuzu ya Ghusl karne mein 'Eidain ki Namaaz jaati rahegi, khwaah yun ke Imaam (namaaz) padh kar faarigh ho jayega ya zawaal ka waqt aa jayega, donoñ sooraton mein Tayammum jaaiz hai.

Mas'alah-24: Wuzu karke 'Eidain ki Namaaz padh raha tha Asnaa-e-Namaaz (namaaz ke dauraan) mein Be-Wuzu ho gaya aur Wuzu karega to waqt jaata rahega ya Jama'at ho chukegi, to Tayammum karke Namaaz padhle.

Mas'alah-25: Gahan (eclipse) ki Namaaz ke liye bhi Tayammum jaaiz hai, jabke Wuzu karne mein Gahan khul jaane ya Jama'at ho jaane ka andesha ho.

Mas'alah-26: Wuzu mein mashgool hoga to Zohar ya Maghrib ya 'Isha ya Jumu'ah ki pichhli Sunnaton ka ya Namaaz-e-Chaasht ka waqt jaata rahega, to Tayammum karke padhle.

[10]. Ghair-e-Wali ko **Namaaz-e-Janaaza** faut ho jaane ka (chhoot jaane ka) khauf ho to Tayammum jaaiz hai, Wali ko nahiñ ke uska log intizaar karenge aur log be uski ijaazat ke padh bhi leiñ to yeh dubaara padh sakta hai.

Mas'alah-27: Wali ne jisko Namaaz padhaane ki ijaazat di ho use Tayammum jaaiz nahiñ aur Wali ko is soorat mein agar Namaaz faut hone ka (chhoot jaane ka) khauf ho to Tayammum jaaiz hai. Yunhi agar dusra Wali is se badh kar maujood hai to iske liye Tayammum jaaiz hai. Khauf, Faut ke yeh maa'na (matlab) haiñ ke chaaron Takbeerein jaati rehne ka andesha ho aur agar yeh ma'loom ho ke 1 Takbeer bhi mil jayegi to Tayammum jaaiz nahiñ.

Mas'alah-28: Ek Janaaze ke liye Tayammum kiya aur Namaaz padhi phir dusra Janaaza aaya, agar darmiyaan mein itna waqt mila ke Wuzu karta to kar leta magar na kiya aur ab Wuzu kare to Namaaz ho chukegi, to iske liye ab dubaara Tayammum kare aur agar itna waqfa (gap) na ho ke Wuzu kar sake, to wahi pehla Tayammum kaafi hai.

Mas'alah-29: Salaam ka jawaab dene ya Durood-Shareef waghaira Wazaaif padhne ya sone ya be-wuzu ko Masjid mein jaane ya zubaani Qur'aan padhne ke liye Tayammum jaaiz hai agarche paani par qudrat ho.

Mas'alah-30: Jis par nahaana Farz hai use baghair zaroorat Masjid mein jaane ke liye Tayammum jaaiz nahiñ, haañ agar majboori ho jaise: dol-rassi Masjid mein ho aur koi aisa nahiñ jo laa de, to Tayammum karke jaye aur jald se jald lekar nikal aaye.

Mas'alah-31: Masjid mein soya tha aur nahaane ki zaroorat ho gayi, to aankh khulte hi jahañ soya tha wahiñ fauran Tayammum karke nikal aaye taakhir haraam hai.

(Note:-) Haañ jo shakhs 'ain Masjid ke kinaare mein soya ho ke pehle hi qadam mein baahar ho jaye, jaise darwaaze ya hujre ya zameen pesh-e-hujra ke muttasil (ya'ni hujre ke saamne waali zameen ke qareeb) sota tha aur ehtilaam huwa, ya Janaabat yaad na rahi aur Masjid mein ek hi qadam rakha tha, in sooraton mein fauran ek qadam rakh kar baahar ho jayega).

Mas'alah-32: Qur'aan-e-Majeed chhune ke liye ya Sajda-e-Tilaawat ya Sajda-e-Shukr ke liye Tayammum jaaiz nahiñ, jabke paani par qudrat ho.

Mas'alah-33: Waqt itna tang ho gaya (ya'ni waqt itna kam ho) ke Wuzu ya Ghusl karega to Namaaz Qaza ho jayegi, to chahiye ke Tayammum karke Namaaz (waqt mein) padhle, phir Wuzu ya Ghusl karke i'aada karna (namaaz dohraana) laazim hai.

Mas'alah-34: 'Aurat Haiz va Nifaas se paak huyi aur paani par qaadir nahiñ to Tayammum kare.

Mas'alah-35: Murde ko agar Ghusl na de sakeiñ, khwaah is wajah se ke paani nahiñ, ya is wajah se ke uske badan ko haath lagaana jaaiz nahiñ jaise: ajnabi 'aurat ya apni 'aurat ke marne ke baa'd use chhu nahiñ sakta, to use Tayammum karaaya jaye, ghair mahram ko agarche shauhar ho 'aurat ko Tayammum karaane mein kapda haail (aad/beeche mein) hona chahiye.

Mas'alah-36: Junub aur Haaiz (haiz waali 'aurat) aur Mayyit aur Be-Wuzu yeh sab ek jagah haiñ aur kisi ne itna paani jo Ghusl ke liye kaafi hai la kar kaha jo chahe kharch kare, to behtar yeh hai ke Junub us se nahaaye aur murde ko Tayammum karaaya jaye aur dusre bhi Tayammum karein. Aur agar kaha ke isme tum sabka hissa hai aur har ek ko us mein itna hissa mila jo uske kaam ke liye poori nahiñ, to chahiye ke murde ke Ghusl ke liye apna-apna hissa de dein aur sab Tayammum karein.

Mas'alah-37: 2 shakhs baap bete haiñ aur kisi ne itna paani diya ke us se ek ka Wuzu ho sakta hai, to woh paani baap ke sarf (isti'maal) mein aana chahiye.

Mas'alah-38: Agar koi aisi jagah hai ke na paani milta hai, na paak mitti ke Tayammum kare, to use chahiye ke Waqt-e-Namaaz (namaaz ke waqt) mein Namaazi ki si soorat banaaye ya'ni tamaam harkaat Namaaz bila niyyat Namaaz baja laye.

Mas'alah-39: Koi aisa hai ke Wuzu karta to peshaab ke qatre tapakte haiñ aur Tayammum kare to nahiñ, to use laazim hai ke Tayammum kare.

Mas'alah-40: Itna paani mila jis se Wuzu ho sakta hai aur use nahaane ki zaroorat hai, to us paani se Wuzu kar lena chahiye aur Ghusl ke liye Tayammum kare.

Mas'alah-41: Tayammum Ka Tareeqa Yeh Hai Ke: Donoñ haath ki ungliyaan kushaada karke (phaila kar) kisi aisi cheez par jo zameen ki qism se ho (us par haath) maar kar laut lein aur ziyada gard lag jaye to jhaad lein aur us se saare muh ka Masah karein, phir dusri martaba yunhi karein aur donoñ haathon ka naakhun se kohniyon sameth Masah karein.

Mas'alah-42: Wuzu aur Ghusl donoñ ka Tayammum ek hi tarah hai.

Mas'alah-43: Tayammum Mein 3 Farz Haiñ:-

[1].Niyyat:- Agar kisi ne haath mitti par maar kar muh aur haathon par pher liya aur niyyat na ki Tayammum na hoga.

Mas'alah-44: Kaafir ne Islaam laane ke liye Tayammum kiya us se Namaaz jaaiz nahiñ, ke woh us waqt niyyat ka ahal na tha, balke agar qudrat paani par na ho to sire se Tayammum kare.

Mas'alah-45: Namaaz us Tayammum se jaaiz hogi jo paak hone ki niyyat ya kisi aisi 'Ibaadat-e-Maqsooda ke liye kiya gaya ho jo bila Tahaarat jaaiz na ho, to agar Masjid mein jaane ya nikalne ya Qur'aan-e-Majeed chhune ya Azaan va Iqaamat (yeh sab 'ibaadat-e-maqsooda nahiñ), ya salaam karne ya salaam ka jawaab dene ya ziyaarat-e-quboor ya dafan-e-mayyit ya bewuzu ne Qur'aan-Majeed padhne (in sab ke liye tahaarat shart nahiñ) ke liye Tayammum kiya ho to us se Namaaz jaaiz nahiñ, balke jiske liye kiya gaya uske siwa koi 'ibaadat bhi jaaiz nahiñ.

Mas'alah-46: Junub ne Qur'aan-e-Majeed padhne ke liye Tayammum kiya ho to us se Namaaz padh sakta hai, Sajda-e-Shukr ki niyyat se jo Tayammum kiya ho us se Namaaz na hogi.

Mas'alah-47: Dusre ko Tayammum ka tareeqa bataane ke liye jo Tayammum kiya us se bhi Namaaz jaaiz nahiñ.

Mas'alah-48: Namaaz-e-Janaaza ya 'Eidain ya Sunnaton ke liye is gharz se Tayammum kiya ho ke Wuzu mein mashgool (busy/masroof) hoga to yeh

Namaazeiñ faut ho jayengi (chhoot jayengi), to is Tayammum se us khaas Namaaz ke siwa koi dusri Namaaz jaaiz nahiñ.

Mas'alah-49: Namaaz-e-Janaaza ya 'Eidain ke liye Tayammum is wajah se kiya ke bimaar tha ya paani maujood na tha, to is se Farz Namaaz aur deegar 'ibaadateiñ sab jaaiz haiñ.

Mas'alah-50: Sajda-e-Tilaawat ke Tayammum se bhi Namaazeiñ jaaiz haiñ.

Mas'alah-51: Jis par nahaana Farz hai use yeh zaroor nahiñ ke Ghusl aur Wuzu donoñ ke liye 2 Tayammum kare, balke 1 hi meiñ donoñ ki niyyat karle donoñ ho jayenge aur agar sirf Ghusl ya Wuzu ki niyyat ki jab bhi kaafi hai.

Mas'alah-52: Bimaar ya be-dast-o-paa (bina haath-pair wala) apne aap Tayammum nahiñ kar sakta, to use koi dusra shakhs Tayammum karaade aur us waqt Tayammum karaane waale ki niyyat ka e'tibaar nahiñ, balke uski niyyat chahiye jise karaaya ja raha hai.

[2].Saare Muh Par Haath Pherna:- Is tarah ke koi hissa baaqi reh na jaye, agar baal baraabar bhi koi jagah reh gayi Tayammum na huwa.

Mas'alah-53: Daadhi aur moochoñ aur bhawoñ (eyebrow) ke baaloñ par haath phir jaana zaroori hai. Muh kahaañ se kahaañ tak hai isko hamne Wuzu meiñ bayaan kar diya. Bhawoñ ke neeche aur aankhoñ ke upar jo jagah hai aur naak ke hissa-e-zereeñ (neeche ka hissa) ka khayaal rakheñ, ke agar khayaal na rakhenge to unpar haath na phirega aur Tayammum na hoga.

Mas'alah-54: 'Aurat naak meiñ phool pehne ho to nikaal le warna phool ki jagah baaqi reh jayegi aur nath pehne ho jab bhi khayaal rakhe ke nath ki wajah se koi jagah baaqi to nahiñ rahi.

Mas'alah-55: Nathnoñ ke andar Masah karna kuch darkaar (zaroori) nahiñ.

Mas'alah-56: Hont ka woh hissa jo 'aadatan muh band hone ki haalat meiñ dikhaayi deta hai us par bhi Masah ho jaana zaroori hai, to agar kisi ne haath pherte waqt hontoñ ko zor se daba liya ke kuch hissa baaqi reh gaya Tayammum na huwa. Yunhi agar zor se aankheñ band karliñ jab bhi Tayammum na hoga.

Mas'alah-57: Moomh ke baal itne badh gaye ke hont chhup gaya, to un baaloñ ko utha kar hont par haath phere, baaloñ par haath pherna kaafi nahiñ.

[3].Donoñ Haath Ka Kohniyoñ Sameth Masah Karna:- Isme bhi yeh khayaal rahe ke zarra baraabar (jagah) baaqi na rahe warna Tayammum na hoga.

Mas'alah-58: Anguthi chhalle pehne ho to unheñ utaar kar unke neeche haath pherna Farz hai. 'Auratoñ ko is meñ bahut ehtiyaat ki zaroorat hai. Kangan choodiyaañ jitne zewar haath meñ pehne hoñ sabko hataa kar ya utaar kar jild (skin) ke har hisse par haath pahunchaye, iski ehtiyaateñ Wuzu se badh kar haiñ.

Mas'alah-59: Tayammum meñ sar aur paauñ ka Masah nahiñ.

Mas'alah-60: Ek hi martaba haath maar kar muh aur haathoñ par Masah kar liya Tayammum na huwa, haañ agar ek haath se saare muh ka Masah kiya aur dusre se ek haath ka aur ek haath jo bach raha uske liye phir haath maara aur us (haath) par Masah kar liya to ho gaya, magar Khilaaf-e-Sunnat hai.

Mas'alah-61: Jiske donoñ haath ya ek pahunche se kata ho to kohniyoñ tak jitna baaqi reh gaya us par Masah kare aur agar kohniyoñ se upar tak kat gaya to use baqiya haath par Masah karne ki zaroorat nahiñ, phir bhi agar us jagah par jahañ se kat gaya hai Masah karle to behtar hai.

Mas'alah-62: Koi lunjha hai, ya uske donoñ haath kate haiñ aur koi aisa nahiñ jo use Tayammum karaade, to woh apne haath aur rukhsaar (gaal) jahañ tak mumkin ho zameen ya deewaar se mass kare aur Namaaz padhe, magar woh aisi haalat meñ Imaamat nahiñ kar sakta. Haañ us jaisa koi aur bhi hai to uski Imaamat kar sakta hai.

Mas'alah-63: Tayammum ke iraaide se zameen par lauta aur muh aur haathoñ par jahañ tak zaroor hai har zarre par gard lag gayi to (tayammum) ho gaya warna nahiñ aur is soorat meñ muh aur haathoñ par haath pher lena chahiye.

Tayammum Ki Sunnatein:-

[01]. بِسْمِ اللّٰهِ kehna.

[02].Haathoñ ko zameen par maarna.

[03].Ungliyaañ khuli huyi rakhna.

[04].Haathoñ ko jhaad lena ya'ni ek haath ke anguthe ki jad ko dusre haath ke anguthe ki jad par maarna, na is tarah ke taali ki si aawaaz nikle.

[05].Zameen par haath maar kar laut dena.

[06].Pehle muh phir haath ka Masah karna.

[07].Donoñ ka Masah pe-dar-pe hona.

[08].Pehle daahine haath, phir baayein (left) ka Masah karna.

[09].Daadhi ka khilaal karna aur

[10].Ungliyoñ ka khilaal jabke ghubaar (dhool/gard) pahunch gaya ho aur agar ghubaar na pahuncha maslan: patthar waghaira kisi aisi cheez par haath maara jis par ghubaar na ho to khilaal Farz hai.

Haathoñ ke Masah mein behtar tareeqa yeh hai ke baayein haath (left-hand) ke anguthe ke 'alaawa 4 ungliyoñ ka pet daahine haath (right-hand) ki pusht (back side) par rakhe aur ungliyoñ ke siroñ se kohni tak le jaye aur phir wahañ se baayein (left) haath ki hatheli se dahne ke pet ko mass karta huwa gatte tak laye aur baayein (left) anguthe ke pet se dahne anguthe ki pusht ka Masah kare, yunhi daahine haath se baayein (left-hand) ka Masah kare aur ek-dam se poori hatheli aur ungliyoñ se Masah kar liya Tayammum ho gaya, khwaah kohni se ungliyoñ ki taraf laya ya ungliyoñ se kohni ki taraf le gaya, magar pehli soorat mein Khilaaf-e-Sunnat huwa.

Mas'alah-01: Agar Masah karne mein sirf 3 ungliyaañ kaam mein laya jab bhi ho gaya aur agar 1 ya 2 se Masah kiya Tayammum na huwa agarche tamaam 'uzw par unko pher liya ho.

Mas'alah-02: Tayammum hote huye dubaara Tayammum na kare.

Mas'alah-03: Khilaal ke liye haath maarna zaroori nahiñ.

Kis Cheez Se Tayammum Jaaiz Aur Kis Se Nahiñ:-

Mas'alah-01: Tayammum usi cheez se ho sakta hai jo Jins-e-Zameen (zameen ki qism) se ho aur jo cheez zameen ki Jins (qism/type) se nahiñ us se Tayammum jaaiz nahiñ.

Mas'alah-02: Jis mitti se Tayammum kiya jaye uska paak hona zaroori hai ya'ni na us par kisi Najaasat ka asar ho, na yeh ho ke mahz khushk hone se asar-e-najaasat (ya'ni sirf sookh jaane se najaasat ka asar) jaata raha ho.

Mas'alah-03: Jis cheez par Najaasat giri aur sookh gayi us se Tayammum nahiñ kar sakte agarche Najaasat ka asar baaqi na ho, al-batta Namaaz us par padh sakte haiñ.

Mas'alah-04: Yeh wahem (gumaan) ke kabhi Najis huyi hogi fuzool hai, uska e'tibaar nahiñ.

Mas'alah-05: Jo cheez aag se jal kar na raakh hoti hai, na pighalti hai, na narm hoti hai woh zameen ki jins (qism/type) se hai us se Tayammum jaaiz hai. Reta (sand), choona, surma, hartaal, gandhak (sulfur), murda-sang (dross of lead), geru (red ochre), patthar, zabarjad, ferozah, 'aqeeq, zamurrad, waghaira jawaahir se Tayammum jaaiz hai agarche inpar ghubaar na ho.

Mas'alah-06: Pakki eent, cheeni ya mitti ke bartan se, jis par aisi cheez ki rangat ho jo jins-e-zameen se hai. Jaise: geru (ek qism ki laal mitti), khariya (ek qism ki safed mitti), mitti, ya woh cheez jiski rangat jins-e-zameen se to nahiñ magar bartan par uska jirm na ho, to in donoñ sooratoñ mein us se Tayammum jaaiz hai aur agar jins-e-zameen se na ho aur uska jirm bartan par ho to jaaiz nahiñ.

Mas'alah-07: Shorah jo hunooz (ya'ni abhi tak) paani mein daal kar saaf na kiya gaya ho us se Tayammum jaaiz hai, warna nahiñ.

(Note:- Shorah ya'ni ek qism ka khaar jo zameen mein se nikaal kar saaf kar liya jaata hai).

Mas'alah-08: Jo namak paani se banta hai us se Tayammum jaaiz nahiñ aur jo Kaan se nikalta hai jaise: sendha namak (sodium chloride) us se jaaiz hai.

Mas'alah-09: Jo cheez aag se jal kar raakh ho jaati ho jaise: lakdi ghaas waghaira ya pighal jaati ya narm ho jaati ho jaise: chaandi, sona, taamba, peetal, loha waghaira dhaatein woh zameen ki jins (qism/type) se nahi is se Tayammum jaaiz nahi. Haañ yeh dhaatein agar Kaan se nikaal kar pighlaayi na gayi ke inpar mitti ke ajzaa hunooz (abhi tak) baaqi haiñ, to inse Tayammum jaaiz hai aur agar pighla kar saaf karli gayi aur inpar itna ghubaar hai ke haath maarne se uska asar haath mein zaahir hota hai, to us ghubaar se Tayammum jaaiz hai, warna nahiñ.

Mas'alah-10: Ghalla, gehuñ, jau waghaira aur lakdi ya ghaas aur sheeshe par ghubaar ho to is ghubaar se Tayammum jaaiz hai, jabke itna ho ke haath mein lag jaata ho, warna nahiñ.

Mas'alah-11: Mushk va 'ambar, kaapoor, lobaan se Tayammum jaaiz nahiñ.

Mas'alah-12: Moti aur seep aur ghonge se Tayammum jaaiz nahiñ agarche pise hon aur in cheezon ke choone se bhi na-jaaiz.

Mas'alah-13: Raakh aur sone, chaandi, faulaad (steel) waghaira ke kushton (ya'ni woh raakh ya wastage jo jalne ke baa'd bach jaati hai/buraada) se bhi (tayammum) jaaiz nahiñ.

Mas'alah-14: Zameen ya patthar jal kar siyaah ho jaye us se Tayammum jaaiz hai. Yunhi agar patthar jal kar raakh ho jaye us se bhi jaaiz hai.

Mas'alah-15: Agar khaak mein raakh mil jaye aur khaak ziyada ho to Tayammum jaaiz hai warna nahiñ.

Mas'alah-16: Zard, surkh, sabz, siyaah (ya'ni peela, laal, hara, kaale) rang ki mitti se Tayammum jaaiz hai, magar jab rang chhoot kar haath muh ko rangeen karde to baghair zaroorat-e-sahdeeda (sakht zaroorat) us se Tayammum karna jaaiz nahiñ aur kar liya to ho gaya.

Mas'alah-17: Bheegi mitti se Tayammum jaaiz hai jabke mitti ghaalib (ziyada) ho.

Mas'alah-18: Musaafir ka aisi jagah guzar huwa ke sab taraf keechad hi keechad hai aur paani nahiñ paata ke Wuzu ya Ghusl kare aur kapde mein bhi ghubaar nahiñ, to use chahiye ke kapda keechad mein saan kar sukha

le aur us se Tayammum kare aur agar waqt jaata ho to majboori ko keechad hi se Tayammum karle jabke mitti ghaalib (ziyada) ho.

Mas'alah-19: Gadde (mattress) aur dari (carpet) waghaira mein ghubaar (dust) hai to us se Tayammum kar sakta hai agarche wahaan mitti maujood ho, jabke ghubaar itna ho ke haath pherne se ungliyon ka nishaan ban jaye.

Mas'alah-20: Najis kapde mein ghubaar ho us se Tayammum jaaiz nahiin, haaan agar uske sookhne ke baa'd ghubaar pada to jaaiz hai.

Mas'alah-21: Makaan banaane ya giraane mein ya kisi aur soorat se muh aur haathon par gard padi aur Tayammum ki niyyat se muh aur haathon par Masah kar liya Tayammum ho gaya.

Mas'alah-22: Gach (ya'ni choone) ki deewaar par Tayammum jaaiz hai.

Mas'alah-23: Masnoo'ee Murda-Sang (ya'ni safed rang ka patthar jo dawaaiyon mein kaam aata hai) se Tayammum jaaiz nahiin.

Mas'alah-24: Moonge ya uski raakh se Tayammum jaaiz nahiin.

(Note:-) Moonge yeh ek qism ka darakht hai jo samundaron mein paaya jaata hai, English mein Coral kehte haiin. Marjaan).

Mas'alah-25: Jis jagah se ek ne Tayammum kiya dusra bhi (us jagah se) kar sakta hai, yeh jo mashhoor hai ke Masjid ki deewaar ya zameen se Tayammum Na-Jaaiz ya Makruh hai ghalat hai.

Mas'alah-26: Tayammum ke liye haath zameen par maara aur Masah se pehle hi Tayammum tootne ka koi sabab paaya gaya, to us se Tayammum nahiin kar sakta.

Tayammum Kin Cheezon Se Toot-ta Hai:-

Mas'alah-01: Jin cheezon se Wuzu toot-ta hai ya Ghusl Waajib hota hai unse Tayammum bhi jaata rahega aur 'alaawa unke paani par qaadir hone se bhi Tayammum toot jayega.

Mas'alah-02: Mareez ne Ghusl ka Tayammum kiya tha aur ab itna tandurust ho gaya ke Ghusl se zarar (nuqsan) na pahunchega, Tayammum jaata raha.

Mas'alah-03: Kisi ne Ghushl aur Wuzu donoñ ke liye ek hi Tayammum kiya tha phir Wuzu todne waali koi cheez paayi gayi, ya itna paani paaya ke jis se sirf Wuzu kar sakta hai, ya bimaar tha aur ab itna tandurust ho gaya ke Wuzu nuqsan na karega aur Ghushl se zarar (nuqsan) hoga, to sirf Wuzu ke haq mein Tayammum jaata raha, Ghushl ke haq mein baaqi hai.

Mas'alah-04: Jis haalat mein Tayammum na-jaaiz tha agar woh Baa'd-e-Tayammum paayi gayi Tayammum toot gaya jaise: Tayammum waale ka aisi jagah guzar huwa ke wahañ se 1 meel ke andar paani hai to Tayammum jaata raha. Yeh zaroor nahiñ ke paani ke paas hi pahunch jaye.

Mas'alah-05: Itna paani mila ke Wuzu ke liye kaafi nahiñ hai ya'ni ek martaba muh aur ek-ek martaba donoñ haath paauñ nahiñ dho sakta, to Wuzu ka Tayammum nahiñ toota aur agar ek-ek martaba dho sakta hai to jaata raha. Yunhi Ghushl ke Tayammum karne waale ko itna paani mila jis se Ghushl nahiñ ho sakta to Tayammum nahiñ gaya.

Mas'alah-06: Aisi jagah guzra ke wahañ se paani qareeb hai magar paani ke paas sher ya saanp ya dushman hai jis se jaan ya maal ya aabru ('izzat) ka saheeh andesha (khatra) hai, ya qaafila intizaar na karega aur nazron se ghaaib ho jayega, ya sawaari se utar nahiñ sakta jaise: rail (train) ya ghoda ke iske roke nahiñ rukta, ya ghoda aisa hai ke utarne to dega magar phir chadhne na dega, ya yeh itna kamzor hai ke phir chadh na sakega, ya kuyeñ mein paani hai aur iske paas dol-rassi nahiñ, to in sab sooraton mein Tayammum nahiñ toota.

Mas'alah-07: Paani ke paas se sota huwa guzra Tayammum nahiñ toota. Haañ agar Tayammum Wuzu ka tha aur neend is had ki hai jis se Wuzu jaata rahe to beshak Tayammum jaata raha, magar na is wajah se ke paani par guzra balke so jaane se aur agar oonghta huwa paani par guzra aur paani ki ittila' (jaankaari) ho gayi, to toot gaya warna nahiñ.

Mas'alah-08: Paani par (ya'ni paani ke qareeb se) guzra aur apna Tayammum yaad nahiñ, jab bhi Tayammum jaata raha.

Mas'alah-09: Namaaz padhte mein gadhe ya khachhar ka jootha paani dekha to Namaaz poori kare, phir us se Wuzu kare, phir Tayammum kare aur Namaaz lautaye.

Mas'alah-10: Namaaz padhta tha aur door se reta (sand) chamakta huwa dikhaayi diya aur use paani samajh kar ek qadam bhi chala, phir ma'loom huwa reta hai, Namaaz faasid ho gayi magar Tayammum na gaya.

Mas'alah-11: Chand shakhs Tayammum kiye huye the, kisi ne unke paas ek Wuzu ke laaiq paani laakar kaha: jiska ji chahe is se Wuzu karle, sabka Tayammum jaata rahega aur agar woh sab Namaaz mein the to Namaaz bhi sab ki gayi. Aur agar yeh kaha ke: tum sab is se Wuzu karlo, to kisi ka bhi Tayammum na tootega. Yunhi agar yeh kaha ke: maine tum sabko is paani ka maalik kiya, jab bhi Tayammum na gaya.

Mas'alah-12: Paani na milne ki wajah se Tayammum kiya tha, ab paani mila to aisa bimaar ho gaya ke paani nuqsan karega, to pehla Tayammum jaata raha, ab bimaari ki wajah se phir Tayammum kare. Yunhi bimaari ki wajah se Tayammum kiya ab accha huwa to paani nahi milta, jab bhi naya Tayammum kare.

Mas'alah-13: Kisi ne Ghusl kiya magar thoda sa badan sookha reh gaya ya'ni us par paani na baha aur paani bhi nahi ke use dhole, ab Ghusl ka Tayammum kiya phir Be-Wuzu huwa aur Wuzu ka bhi Tayammum kiya, phir use itna paani mila ke Wuzu bhi karle aur woh sookhi jagah bhi dhole, to dono Tayammum Wuzu aur Ghusl ke jaate rahe.

Aur agar itna paani mila ke na us se Wuzu ho sakta hai, na woh jagah dhul sakti hai, to dono Tayammum baaqi hai aur us paani ko us khushk (sookha) hissa ke dhone mein sarf (isti'maal) kare jitna dhul sake.

Aur agar itna (paani) mila ke Wuzu ho sakta hai aur khushki (ya'ni sookhi jagah dhone) ke liye kaafi nahi, to Wuzu ka Tayammum jaata raha, us se Wuzu kare.

Aur agar sirf khushk hisse ko dho sakta hai aur Wuzu nahi kar sakta, to Ghusl ka Tayammum jaata raha, Wuzu ka baaqi hai, us paani ko uske dhone mein sarf kare.

Aur agar ek kar sakta hai chahe Wuzu kare chahe use dhole, to Ghusl ka Tayammum jaata raha, us (paani) se us jagah ko dhole aur Wuzu ka Tayammum baaqi hai.

Chapter: 05

MOZOÑ PAR MASAH KA BAYAAN

- ❖ **Mozoñ Par Masah Karne Ke Masaail..... 103**
- ❖ **Masah Ke Shartein 104**
- ❖ **Masah Ka Tareeqa..... 106**
- ❖ **Masah Ke Faraaiz..... 107**
- ❖ **Masah Kin Cheezoñ Se Toot-ta Hai..... 108**
- ❖ **Wuzu Ke Aa'za Par Masah Karne Ke Masaail..... 109**

Mozoñ Par Masah Ka Bayaan:-

Hadees 01:- Imaam Ahmad va Abu Dawood ne Mughirah (رضي الله عنه) se Riwaayat ki, farmate haiñ ke **Rasoolullah** (ﷺ) ne Mozoñ par Masah kiya, maine ‘arz ki **Ya Rasoolallah!** Huzoor bhool gaye, farmaya: “Balke tu bhoola mere **Rab** (عزوجل) ne isi ka hukm diya.”

Hadees 02:- Daar-e-Qutni ne Abu-Bakrah (رضي الله عنه) se Riwaayat ki, **Rasoolullah** (ﷺ) ne Musaafir ko 3 din 3 raateiñ aur Muqeem ko 1 din raat Mozoñ par Masah karne ki ijaazat di, jabke Tahaarat ke saath pehne hoñ.”

Hadees 03:- Tirmizi va Nasaa'i Safwaan Bin 'Assaal (رضي الله عنه) se Raavi, jab ham musaafir hote **Rasoolullah** (ﷺ) hukm farmate ke: 3 din raateiñ ham Moze na utaareñ magar ba-wajh-e-janaabat ke, wa lekin pakhaana aur peshaab aur sone ke baa'd nahiñ.

Hadees 04:- Abu Dawood ne Riwaayat ki, ke Hazrat-e-'Ali (رضي الله عنه) farmate haiñ: Agar Deen apni raay se hota to Moze ka tala (sole) ba-nisbat upar ke Masah meiñ behtar hota.

Hadees 05:- Abu Dawood va Tirmizi Raavi, ke Mughirah Bin Shu'bah (رضي الله عنه) kehte haiñ ke: maine **Rasoolullah** (ﷺ) ko dekha ke Mozoñ ki pusht par Masah farmate.

Mozoñ Par Masah Karne Ke Masaail:-

Jo shakhs Mozah pehne huye ho woh agar Wuzu meiñ bajaaye paauñ dhone ke Masah kare jaaiz hai aur behtar paauñ dhona hai, ba-sharte ke Masah jaaiz samjhe.

Aur iske Jawaaz (jaaiz hone) meiñ ba-kasrat Hadeeseiñ aayi haiñ jo qareeb-qareeb Tawaatur ke haiñ, isi liye Imaam Karkhi رحمه الله تعالى farmate haiñ jo isko jaaiz na jaane uske kaafir ho jaane ka andesha hai. Imaam Shaikh-ul-Islam farmate haiñ jo ise jaaiz na maane gumraah hai.

Hamaare Imaam-e-Aa'zam (رضي الله عنه) se Ahl-e-Sunnat-wa-Jama'at ki 'alaamat (pehchaan) daryaaft ki gayi farmaya:

تَفْضِيلُ الشَّيْخَيْنِ وَحُبُّ الْخَتْنَيْنِ وَمَسْحُ الْخُفَّيْنِ

Ya'ni Hazrat Ameer-ul-Momineen Abu-Bakr-Siddiq va Ameer-ul-Momineen Farooq-e-Aa'zam رضي الله تعالى عنهما ko tamaam Sahaaba se buzurg jaanna aur Ameer-ul-Momineen 'Usmaan-e-Ghani va Ameer-ul-Momineen 'Ali Murtaza رضي الله تعالى عنهما se muhabbat rakhna aur Mozoñ par Masah karna.

Aur in teenoñ baatoñ ki takhsees (khaas taur par) is liye farmaayi ke Hazrat 'Koofah' mein tashreef farma the aur wahañ Raafziyoñ hi ki kasrat thi, to wahi 'alaamat irshaad farmaayi jo unka rad haiñ.

Is Riwaayat ke yeh maa'na nahiñ ke sirf in 3 baatoñ ka paaya jaana Sunni hone ke liye kaafi hai. 'Alaamat Shai mein paayi jaati hai, Shai laazim-e-'alaamat nahiñ hoti jaise Hadees-e-Saheeh Bukhari Shareef mein Wahaabiya ki 'alaamat farmaayi: (سَيِّمًا هُمُ التَّخْلِيْقُ) unki 'alaamat sar mundaana hai. Iske yeh maa'na nahiñ ke sar mundaana hi Wahaabi hone ke liye kaafi hai.

Aur Imaam Ahmad Bin Hambal رحمه الله تعالى farmate haiñ ke mere dil mein iske Jawaaz (jaaiz hone) par kuch khadsha (shak) nahiñ ke isme 40 Sahaaba se mujhko Hadeesein pahunchiñ.

Mas'alah-01: Jis par Ghusl Farz hai woh Mozoñ par Masah nahiñ kar sakta.

Mas'alah-02: 'Auratein bhi Masah kar sakti haiñ.

Masah Karne Ke Liye Chand Sharte Haiñ:-

[1].Moze aise hoñ ke takhne (ankel) chhup jayein, is se ziyada hone ki zaroorat nahiñ aur agar 2-1 ungu kam ho jab bhi Masah durust hai, yedi na khuli ho.

[2].Paauñ se chipta ho, ke usko pehen kar aasaani ke saath khoob chal-phir sakein.

[3].Chamde ka ho ya sirf tala (sole) chamde ka aur baaqi kisi aur dabbeez (moti) cheez ka jaise kirmich waghaira.

Mas'alah-03: Hindustan mein jo 'umooman sooti ya ooni Moze pehne jaate haiñ unpar Masah jaaiz nahiñ, unko utaar kar paauñ dhona Farz hai.

[04]. Wuzu karke pehna ho ya'ni pehenne ke baa'd aur Hadas se pehle ek aisa waqt ho ke us waqt mein woh shakhs ba-wuzu ho, khwaah poora Wuzu karke pehne ya sirf paaun dho kar pehne baa'd mein Wuzu poora kar liya.

Mas'alah-04: Agar paaun dho kar Moze pehen liye aur Hadas se pehle muh-haath dho liye aur sar ka Masah kar liya, to bhi Masah jaaiz hai. Aur agar sirf paaun dho kar pehne aur baa'd pehenne ke Wuzu poora na kiya aur Hadas ho gaya, to ab Wuzu karte waqt Masah jaaiz nahiin.

Mas'alah-05: Be-Wuzu Mozah pehen kar paani mein chala ke paaun dhul gaye, ab agar Hadas se peshtar (pehle) baaqi Aa'za-e-Wuzu dho liye aur sar ka Masah kar liya to Masah jaaiz hai warna nahiin.

Mas'alah-06: Wuzu karke ek hi paaun mein Mozah pehna aur dusra na pehna yahaan tak ke Hadas huwa, to us ek par bhi Masah jaaiz nahiin dono paaun ka dhona Farz hai.

Mas'alah-07: Tayammum karke Moze pehne gaye to Masah jaaiz nahiin.

Mas'alah-08: Ma'zoor ko sirf us ek waqt ke andar Masah jaaiz hai jis waqt mein pehna ho. Haañ agar pehenne ke baa'd aur Hadas se pehle 'uzr jaata raha, to uske liye woh muddat hai jo tandurust ke liye hai.

[5]. Na haalat-e-janaabat mein pehna, na baa'd pehenne ke Junub huwa ho.

Mas'alah-09: Junub ne Janaabat ka Tayammum kiya aur Wuzu karke Mozah pehna to Masah kar sakta hai, magar jab Janaabat ka Tayammum jaata raha to ab Masah jaaiz nahiin.

Mas'alah-10: Junub ne Ghusl kiya magar thoda sa badan khushk (sookha) reh gaya aur Moze pehen liye aur Qabl-e-Hadas ke (ya'ni hadas se pehle) us jagah ko dho daala to Masah jaaiz hai. Aur agar woh jagah Aa'za-e-Wuzu mein dhone se reh gayi thi aur qabl dhone ke Hadas huwa, to Masah jaaiz nahiin.

[6]. Muddat ke andar ho aur uski muddat Muqem ke liye 1 din raat hai aur Musaafir ke waaste 3 din aur 3 raatein.

Mas'alah-11: Mozah pehenne ke baa'd pehli martaba jo Hadas huwa us waqt se iska shumaar hai, maslan: subh ke waqt mozah pehna aur Zohar ke waqt

pehli baar Hadas huwa, to Muqem dusre din ki Zohar tak Masah kare aur Musaafir chautha din ki Zohar tak.

Mas'alah-12: Muqem ko 1 din raat poora na huwa tha ke safar kiya, to ab Ibtida-e-Hadas (hadas shuru' hone) se 3 din 3 raaton tak Masah kar sakta hai. Aur Musaafir ne Iqaamat ki niyyat karli to agar 1 din raat poora kar chuka hai Masah jaata raha aur paauñ dhona Farz ho gaya. Aur Namaaz mein tha to Namaaz jaati rahi aur agar 24 ghante poore na huye to jitna baaqi hai poora karle.

[7].Koi Mozah paauñ ki chhoti 3 ungliyon ke baraabar phata na ho ya'ni chalne mein 3 ungu badan zaahir na hota ho aur agar 3 ungu phata ho aur badan 3 ungu se kam dikhaayi deta hai to Masah jaaiz hai. Aur agar donoñ 3-3 ungu se kam phate hon aur majmu'ah (total) 3 ungu ya ziyada hai to bhi Masah ho sakta hai. Silaai (stich) khul jaye jab bhi yahi hukm hai, ke har ek mein 3 ungu se kam hai to jaaiz warna nahiñ.

Mas'alah-13: Mozah phat gaya ya seewan khul gayi aur waise pehne rehne ki haalat mein 3 ungu paauñ zaahir nahiñ hota magar chalne mein 3 ungu dikhaayi de to us par Masah jaaiz nahiñ.

Mas'alah-14: Aisi jagah phata ya seewan khuli ke ungliyaan khud dikhaayi dein, to chhoti badi ka e'tibaar nahiñ balke 3 ungliyaan zaahir hon.

Mas'alah-15: Ek Mozah chand jagah kam se kam itna phat gaya ho ke usme Sutaali (chamda seene ke auzaar) ja sake aur un sabka majmu'ah 3 ungu se kam hai, to Masah jaaiz hai warna nahiñ.

Mas'alah-16: Takhne (ankel) ke upar kitna hi phata ho uska e'tibaar nahiñ.

Masah Ka Tareeqa Yeh Hai Ke:-

[1].Dahne haath (right-hand) ki 3 ungliyaan, dahne paauñ ki pusht ke sire par aur

[2].Baayein haath (left-hand) ki ungliyaan, baayein paauñ ki pusht ke sire par rakh kar

[3].Pindli ki taraf kam se kam ba-qadre 3 ungu ke kheenchli jaye aur Sunnat yeh hai ke pindli tak pahunchaye.

Mas'alah-17: Ungliyoñ ka tar hona zaroori hai, haath dhone ke baa'd jo tari baaqi reh gayi us se Masah jaaiz hai. Aur sar ka Masah kiya aur hunooz (abhi) haath mein tari maujood hai to yeh kaafi nahiñ balke phir naye paani se haath tar karle, kuch hissa hatheli ka bhi shaamil ho to harj nahiñ.

Mas'alah-18: Masah Mein Farz 2 Haiñ:-

[1].Har Mozah ka Masah haath ki chhoti 3 ungliyoñ ke baraabar hona.

[2].Moze ke peeth par hona.

Mas'alah-19: Ek paaun ka Masah ba-qadre 2 ungu ke kiya aur dusre ka 4 ungu, to Masah na huwa.

Mas'alah-20: Moze ke tale (sole) ya karwatoñ (sides) ya takhne (ankle) ya pindli ya yedi par Masah kiya to Masah na huwa.

Mas'alah-21: Poori 3 ungliyoñ ke pet se Masah karna aur pindli tak kheenchna aur Masah karte waqt ungliyaañ khuli rakhna Sunnat hai.

Mas'alah-22: Ungliyoñ ki pusht se Masah kiya, ya pindli ki taraf se ungliyoñ ki taraf kheencha, ya Moze ki chaudaai ka Masah kiya, ya ungliyaañ mili huyi rakhiñ, ya hatheli se Masah kiya, to in sab sooratoñ mein Masah ho gaya magar Sunnat ke khilaaf huwa.

Mas'alah-23: Agar ek hi ungli se 3 baar naye paani se har martaba tar karke 3 jagah Masah kiya jab bhi ho gaya magar Sunnat ada na huyi. Aur agar ek hi jagah Masah har baar kiya ya har baar tar na kiya, to Masah na huwa.

Mas'alah-24: Ungliyoñ ki nok se Masah kiya, to agar unme itna paani tha ke 3 ungu tak baraabar tapakta raha to Masah huwa warna nahiñ.

Mas'alah-25: Moze ke nok ke paas kuch jagah khaali hai ke wahañ paaun ka koi hissa nahiñ, us khaali jagah ka Masah kiya to Masah na huwa aur agar ba-takalluf (takleef se) wahañ tak ungliyaañ pahuncha diñ aur ab Masah kiya to ho gaya, magar jab wahañ se paaun hatega fauran Masah jaata rahega.

Mas'alah-26: Masah mein na niyyat zaroori hai, na 3 baar karna Sunnat, ek baar kar lena kaafi hai.

Mas'alah-27: Moze par paitaaba pehna aur us paitaaba par Masah kiya, to agar Moze tak tari pahunch gayi Masah ho gaya warna nahiin.

Mas'alah-28: Moze pehen kar shabnam mein chala, ya us par paani gir gaya, ya meeh (baarish) ki boondein padin aur jis jagah Masah kiya jaata hai ba-qadre 3 ungul ke tar ho gaya to Masah ho gaya, haath pherne ki bhi haajat nahiin.

Mas'alah-29: Angrezi boot joote par Masah jaaiz hai, agar takhne (ankel) us se chhupe hon, 'amaama aur burqah aur naqaab aur dastaanon par Masah jaaiz nahiin.

Masah Kin Cheezon Se Toot-ta Hai:-

Mas'alah-01: Jin cheezon se Wuzu toot-ta hai unse Masah bhi jaata rehta hai.

Mas'alah-02: Muddat poori ho jaane se Masah jaata rehta hai aur is soorat mein sirf paaun dho lena kaafi hai, phir se poori Wuzu karne ki haajat nahiin aur behtar yeh hai ke poori Wuzu karle.

Mas'alah-03: Masah ki muddat poori ho gayi aur qawi andesha hai ke Moze utaarne ne mein sardi ke sabab paaun jaate rahenge, to na utaare aur takhnon tak poore Moze ka (neeche-upar aghal-baghal aur ediyon par) Masah kare ke kuch reh na jaye.

Mas'alah-04: Moze utaar dene se Masah toot jaata hai agarche ek hi utaara ho. Yunhi agar ek paaun aadhe se ziyada Moze se baahar ho jaye to (masah) jaata raha, Mozah utaarne ya paaun ka aksar hissa baahar hone mein paaun ka woh hissa mo'tabar hai jo gattoon se panjon tak hai pindli ka e'tibaar nahiin, in dono sooraton mein paaun ka dhona Farz hai.

Mas'alah-05: Mozah dheela (loose) hai ke chalne mein Moze se yedi nikal jaati hai to Masah na gaya. Haañ agar utaarne ki niyyat se baahar ki to Masah toot jayega.

Mas'alah-06: Moze pehen kar paani mein chala ke ek paauñ ka aadhe se ziyada hissa dhul gaya, ya aur kisi tarah se Moze mein paani chala gaya aur aadhe se ziyada paauñ dhul gaya to Masah jaata raha.

Mas'alah-07: Paitaaboñ par is tarah Masah kiya ke Masah ki tari Mozoñ tak pahunchi, to paitaaboñ ke utaarne se Masah na jayega.

(Wuzu Ke Aa'za Par Masah Karne Ke Masaail)

Mas'alah-08: Aa'za-e-Wuzu agar phat gaye hoñ, ya unme phoda, ya aur koi bimaari ho aur unpar paani bahaana zarar (nuqsan) karta ho, ya takleef-e-shadeed hoti ho, to bheega haath pher lena kaafi hai aur agar yeh bhi nuqsan karta ho to us par kapda daal kar kapde par Masah kare aur jo yeh bhi muzir (nuqsan pahunchane wala) ho to mu'aaf hai aur agar usme koi dawa bharli ho to uska nikaal na zaroor nahiñ, us par se paani baha dena kaafi hai.

Mas'alah-09: Kisi phode ya zakhm ya fasd ki jagah par patti (bandage) baandhi ho ke usko khol kar paani bahaane se, ya us jagah Masah karne se, ya kholne se zarar (nuqsan) ho, ya kholne wala baandhne wala na ho, to us patti par Masah karle aur agar patti khol kar paani bahaane mein zarar (nuqsan) na ho to dhona zaroori hai, ya khud 'uzw par Masah kar sakte hoñ to patti par Masah karna jaaiz nahiñ aur agar zakhm ke girdaa-gird (aas-paas bhi) agar paani bahaana zarar (nuqsan) na karta ho to dhona zaroori hai, warna us par Masah kar leiñ. Aur agar us par bhi Masah na kar sakte hoñ to patti par Masah kar leiñ aur poori patti par Masah kar leiñ to behtar hai aur aksar hisse par zaroori hai aur ek baar Masah kaafi hai takraar (repetition) ki haajat nahiñ. Aur agar patti par bhi Masah na kar sakte hoñ to khaali chhod deiñ, jab itna aaraam ho jaye ke patti par Masah karna zarar (nuqsan) na kare to fauran Masah kar leiñ, phir jab itna aaraam ho jaye ke patti par se paani bahaane mein nuqsan na ho to paani bahaayeñ, phir jab itna aaraam ho jaye ke khaas 'uzw par Masah kar sakta ho to fauran Masah karle, phir jab itni sehat ho jaye ke 'uzw par paani baha sakta ho to bahaaye. Gharz Aa'la par jab qudrat haasil ho aur jitni haasil hoti jaye Adna par iktifa jaaiz nahiñ (ya'ni agar paani bahaane ke laaiq ho jaye to paani bahaaye masah jaaiz nahiñ).

Mas`alah-10: Haddi ke toot jaane se takhti baandhi gayi ho, uska bhi yahi hukm hai.

Mas`alah-11: Takhti ya patti (bandage) khul jaye aur hunooz (abhi) baandhne ki haajat ho to phir dubaara Masah nahiñ kiya jayega, wahi pehla Masah kaafi hai aur jo phir baandhne ki zaroorat na ho to Masah toot gaya, ab us jagah ko dho sakeiñ to dholeiñ warna Masah kar leiñ.

Chapter: 06

HAIZ KA BAYAAN

- ❖ **Qur'aani-Aayat va Ahaadees..... 112**
- ❖ **Haiz Ki Hikmat..... 114**
- ❖ **Haiz Ke Masaail..... 114**
- ❖ **Haiz Ke Rang..... 116**

Haiz Ka Bayaan:-

Allah (عزوجل) Irshaad Farmata Hai:-

{وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى ۚ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۚ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ}

[Surah-2, Aayat-222]

Tarjamah:- “Aye Mahboob! Tumse Haiz ke baare mein log suwaal karte hain, tum farma do woh gandi cheez hai, to Haiz mein ‘auraton se bacho aur unse qurbat (hambistari) na karo jab tak paak na ho lein, to jab paak ho jayein unke paas us jagah se aao jiska Allah ne tumhein hukm diya, beshak Allah dost rakhta hai tauba karne walon ko aur dost rakhta hai paak hone walon ko.”

Hadees 01:- Saheeh Muslim mein Anas Bin Maalik (رضي الله عنه) se Marvi, farmate hain ke Yahudiyaon mein jab kisi ‘aurat ko Haiz aata to use na apne saath khilaate na apne saath gharon mein rakhte. Sahaaba-e-Kiraam ne **Nabi (ﷺ)** se suwaal kiya, us par **Allah-Ta’ala** ne Aayat **وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ** naazil farmaayi, to **Rasoolullah (ﷺ)** ne irshaad farmaya: “Jima’ (hambistari) ke siwa har shai (cheez) karo.” Iski khabar Yahood ko pahunchi to kehne lage ke yeh (**Nabi (ﷺ)**) hamaari har baat ka khilaaf karna chaahte hain. Is par Usaid Bin Huzair aur ‘Abbaad Bin Bishr **رضي الله تعالى عنها** ne aakar ‘arz ki ke Yahood aisa-aisa kehte hain, to kya ham unse Jima’ na karein (ke poori mukhaalifat ho jaye) **Rasoolullah (ﷺ)** ka Ru-e-Mubaarak mutaghayyar ho gaya, yahan tak ke ham ko gumaan huwa ke un dono par ghazab farmaya, woh dono chale gaye aur unke aage doodh ka hadiya **Nabi (ﷺ)** ke paas aaya, Huzoor ne aadmi bhej kar unko bulwaya aur (doodh) pilaaya, to woh samjhe ke Huzoor ne unpar ghazab nahi farmaya tha.

Hadees 02:- Saheeh Bukhari mein hai Umm-ul-Momineen Siddiqah **رضي الله تعالى عنها** farmati hain: ham Hajj ke liye nikle jab Sarf (makkah shareef ke qareeb ek jagah ka naam) mein pahunche mujhe Haiz aaya to main ro rahi thi, ke **Rasoolullah (ﷺ)** mere paas tashreef laye, farmaya: “Tujhe kya huwa? Kya

tu Haaiz huyi?." 'Arz ki: haañ. Farmaya: "Yeh ek aisi cheez hai jisko **Allah-Ta'ala** ne Banaat-e-Aadam par likh diya hai, tu siwa Khaana-e-Ka'bah ke Tawaaf ke sab kuch ada kar jise Hajj karne wala ada karta hai." Aur farmati haiñ Huzoor ne apni Azwaaj-e-Mutahharaat ki taraf se ek gaay qurbaani ki."

Hadees 03:- Saheeh Bukhari mein hai 'Urwah se suwaal kiya gaya Haiz waali 'aurat meri khidmat kar sakti hai? Aur junub 'aurat mujhse qareeb ho sakti hai?. 'Urwah ne jawaab diya: yeh sab mujh par aasaan hai aur yeh sab meri khidmat kar sakti haiñ aur kisi par is mein koi harj nahiñ, mujhe Umm-ul-Momineen 'Aaishah رضي الله تعالى عنها ne khabar di ke woh Haiz ki haalat mein **Rasoolullah** (ﷺ) ke kangha kartiñ aur Huzoor Mu'takif (i'tikaaf mein) the apne Sar-e-Mubaarak ko unse qareeb kar dete aur yeh apne Hujre hi mein hotiñ.

Hadees 04:- Saheeh Muslim mein Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se hai, farmati haiñ ke: Zamaana-e-Haiz mein Mai paani peetee phir Huzoor ko de deti, to jis jagah mera muh laga tha Huzoor wahiñ Dahan-e-Mubaarak rakh kar peete aur haalat-e-haiz mein Mai haddi se gosht noch kar khaati phir Huzoor ko de deti, to Huzoor apna Dahan-Shareef us jagah rakhte jahañ mera muh laga tha."

Hadees 05:- Saheehain mein unhiñ se hai ke: Mai Haaiz hoti aur **Huzoor** meri gaud (lap) mein takiya laga kar Qur'aan padhte.

Hadees 06:- Saheeh Muslim mein unhiñ se Marvi, farmati haiñ: **Huzoor** ne mujhse farmaya ke: "Haath badha kar Masjid se Musalla utha dena." 'Arz ki: Mai Haaiz huñ. Farmaya ke: "Tera Haiz tere haath mein nahiñ."

Hadees 07:- Saheehain mein Umm-ul-Momineen Maimoonah رضي الله تعالى عنها se Marvi, farmati haiñ ke: **Rasoolullah** (ﷺ) ek chaadar mein Namaaz padhte the jiska kuch hissa mujh par tha aur kuch Huzoor par aur mai Haaiz thi."

Hadees 08:- Tirmizi va Ibn-e-Maajah Abu Hurairah (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo shakhs Haiz waali se ya 'Aurat ke peeche ke maqaam mein Jima' kare ya Kaahin ke paas jaye, usne Kufraan kiya us cheez ka jo **Muhammad** (ﷺ) par utaari gayi."

Hadees 09:- Razeen ki Riwaayat hai ke Mu'aaz Bin Jabal (رضي الله عنه) ne 'arz ki: **Ya Rasoolallah!** Meri 'Aurat jab Haiz mein ho to mere liye kya cheez us se halaal hai?. Farmaya: "Tahband (naaf) se upar aur us se bhi bachna behtar hai."

Hadees 10:- As-Haab-e-Sunan-e-Arba'h ne Ibn-e-'Abbaas (رضي الله تعالى عنهما) se Riwaayat ki, **Rasoolullah (ﷺ)** ne farmaya: "Jab koi shakhs apni bibi se Haiz mein Jima' kare to nisf (aadha) dinar Sadqah kare." Tirmizi ki dusri Riwaayat unhi se yun hai ke farmaya: "Jab surkh (laal) khoon ho to ek dinar aur jab zard (peela) ho to nisf dinar."

Haiz Ki Hikmat:-

'Aurat baaligha ke badan mein fitratat zaroorat se kuch ziyada khoon paida hota hai, ke Hamal ki haalat mein woh khoon bacche ki ghizaa mein kaam aaye aur bacche ke doodh peene ke zamaane mein wahi khoon doodh ho jaye aur aisa na ho to hamal aur doodh pilaane ke zamaane mein uski jaan par ban jaye, yahi wajah hai ke hamal aur ibtida-e-sheer-khwaargi (doodh peene ka ibtidaayi zamaana) mein khoon nahi aata aur jis zamaane mein na hamal ho na doodh pilaana, woh khoon agar badan se na nikle to qism-qism ki bimaariyaan ho jayen.

Haiz Ke Masaail:-

Mas'alah-01: Baaligha 'Aurat ke aage ke maqaam se jo khoon 'aadi taur par (ya'ni 'aadatan) nikalta hai aur bimaari ya baccha paida hone ke sabab se na ho use Haiz kehte hain aur Bimaari se ho to Istihaazah aur baccha hone ke baa'd ho to Nifaas kehte hain.

Mas'alah-02: Haiz ki muddat kam se kam 3 din 3 raatein ya'ni poore 72 ghante, 1 minute bhi agar kam hai to Haiz nahi aur ziyada se ziyada 10 din 10 raatein hain.

Mas'alah-03: 72 ghante se zara bhi pehle khatm ho jaye to Haiz nahi balke Istihaazah hai, haañ agar kiran chamki thi ke (haiz) shuru' huwa aur 3 din 3 raatein पूरी ho kar kiran chamakne hi ke waqt khatm huwa to Haiz hai agarche din badhne ke zamaane mein tulu' roz-ba-roz pehle aur

ghuroob (sunset) baa'd ko hota rahega aur din chhote hone ke zamaane mein aafaaab ka nikalna baa'd ko aur doobna pehle hota rahega, jiski wajah se in 3 din-raat ki miqdaar 72 ghante hona zaroor nahiñ, magar 'ain (theek) tulu' se tulu' aur ghuroob se ghuroob tak zaroor 1 din-raat hai, inke masiwa ('alaawa) agar aur kisi waqt shuru' huwa to wahi 24 ghante poore ka 1 din-raat liya jayega, maslan: aaj subh ko theek 9 baje shuru' huwa aur us waqt poora paher din chadha tha, to kal theek 9 baje 1 din-raat hoga, agarche abhi poora paher bhar din na aaya, jabke aaj ka tulu' kal ke tulu' se baa'd ho ya paher bhar se ziyada din aagaya ho, jabke aaj ka tulu' kal ke tulu' se pehle ho.

Mas'alah-04: 10 raat-din se kuch bhi ziyada khoon aaya, to agar yeh Haiz pehli martaba use aaya hai to 10 din tak Haiz hai baa'd ka Istihaazah aur agar pehle use Haiz aa chuke haiñ aur 'aadat 10 din se kam ki thi, to 'aadat se jitna ziyada ho Istihaazah hai.

Use yuñ samjho ke usko 5 din ki 'aadat thi, ab aaya 10 din, to kul Haiz hai aur 12 din aaya to 5 din Haiz ke, baaqi 7 din Istihaazah ke aur ek haalat muqarrar na thi balke kabhi 4 din kabhi 5 din, to pichhli baar jitne din the wahi ab bhi Haiz ke haiñ baaqi Istihaazah.

Mas'alah-05: Yeh zaroori nahiñ ke muddat mein har waqt khoon jaari rahe jab hi Haiz ho, balke agar baa'z-baa'z waqt bhi aaye jab bhi Haiz hai.

Mas'alah-06: Kam se kam 9 baras ki 'umr se Haiz shuru' hoga aur intihaai 'umr Haiz aane ki 55 saal hai. Is 'umr waali 'aurat ko Aaisah aur is 'umr ko Sinn-e-Iyaas kehte haiñ.

Mas'alah-07: 9 baras ki 'umr se peshtar (pehle) jo khoon aaye Istihaazah hai. Yunhi 55 saal ki 'umr ke baa'd jo khoon aaye (woh istihaazah hai). Haañ pichhli soorat mein agar khaalis khoon aaye ya jaisa pehle aata tha usi rang ka aaya to Haiz hai.

Mas'alah-08: Hamal waali ko jo khoon aaya Istihaazah hai. Yunhi baccha hote waqt jo khoon aaya aur abhi aadhe se ziyada baccha baahar nahiñ nikla woh Istihaazah hai.

Mas'alah-09: 2 Haizoñ ke darmiyaan kam se kam poore 15 din ka faasila zaroor hai. Yunhi Nifaas aur Haiz ke darmiyaan bhi 15 din ka faasila zaroori hai, to agar Nifaas khatm hone ke baa'd 15 din poore na huye the ke khoon aaya to yeh Istihaazah hai.

Mas'alah-10: Haiz us waqt se shumaar kiya jayega ke khoon Farj-e-Khaarij ('aurat ki sharmgaah ka bairooni hissa) mein aagaya, to agar koi kapda rakh liya hai jiski wajah se (khoon) Farj-e-Khaarij mein nahiñ aaya, daakhil hi mein ruka huwa hai, to jab tak kapda na nikaalegi Haiz waali na hogi. Namaazein padhegi, Rozah rakhegi.

Mas'alah-11: Haiz Ke 6 Rang Haiñ:- [1].Siyaah (kaala). [2].Surkh (laal). [3].Sabz (hara). [4].Zard (peela). [5].Gadhla. [6].Matyaala. Safed rang ki rutubat Haiz nahiñ.

Mas'alah-12: 10 din ke andar rutubat mein zara bhi mailapan hai to woh Haiz hai aur 10 din-raat ke baa'd bhi mailapan baaqi hai to 'aadat waali ke liye jo din 'aadat ke haiñ Haiz hai aur 'aadat se baa'd waale Istihaazah aur agar kuch 'aadat nahiñ to 10 din-raat tak Haiz baaqi Istihaazah.

Mas'alah-13: Gaddi jab tar thi to usme zardi (peela-pan) ya maila-pan tha, baa'd sookh jaane ke safed ho gayi, to Muddat-e-Haiz mein Haiz hi hai (ya'ni haiz ke muddat mein haiz hi hai) aur agar jab dekha tha safed thi sookh kar zard (peeli) ho gayi, to yeh Haiz nahiñ.

Mas'alah-14: Jis 'aurat ko pehli martaba khoon aaya aur uska silsila mahinoñ ya barsoñ baraabar jaari raha, ke beech mein 15 din ke liye bhi na ruka, to jis din se khoon aana shuru' huwa us roz se 10 din tak Haiz aur 20 din Istihaazah ke samjhe aur jab tak khoon jaari rahe yahi qaa'idah barte.

Mas'alah-15: Aur agar is se peshtar (pehle) Haiz aa chuka hai, to is se pehle jitne din Haiz ke the har 30 din mein utne din Haiz ke samjhe, baaqi jo din bachein Istihaazah.

Mas'alah-16: Jis 'aurat ko 'umr bhar khoon aaya hi nahiñ, ya aaya magar 3 din se kam aaya, to 'umr bhar woh paak hi rahi aur agar ek baar 3 din-raat khoon aaya phir kabhi na aaya, to woh faqat 3 din-raat Haiz ke haiñ baaqi hamesha ke liye paak.

Mas'alah-17: Jis 'aurat ko 10 din khoon aaya, uske baa'd saal-bhar tak paak rahi, phir baraabar khoon jaari raha, to woh us zamaane mein Namaaz, Roze ke liye har mahine mein 10 din Haiz ke samjhe 20 din Istihaazah.

Mas'alah-18: Kisi 'aurat ko 1 baar Haiz aaya, uske baa'd kam se kam 15 din tak paak rahi, phir khoon baraabar jaari raha aur yeh yaad nahi ke pehle kitne din Haiz ke the aur kitne (din) Tuhr (paaki) ke, magar yeh yaad hai ke mahine mein 1 hi martaba Haiz aaya tha, to is martaba jabse khoon shuru' huwa 3 din tak Namaaz chhod de, phir 7 din tak har Namaaz ke waqt mein Ghusl kare aur Namaaz padhe aur in 10'soñ din mein shauhar ke paas na jaye, phir 20 din tak har Namaaz ke waqt taaza Wuzu karke Namaaz padhe aur dusre mahine mein 19 din Wuzu karke Namaaz padhe aur un 20 ya 19 dinoñ mein shauhar iske paas ja sakta hai. Aur jo yeh bhi yaad na ho ke mahine mein 1 baar aaya tha ya 2 baar, to shuru' ke 3 din mein Namaaz na padhe, phir 7 din tak har waqt mein Ghusl karke Namaaz padhe, phir 8 din tak har waqt mein Wuzu karke Namaaz padhe aur sirf in 8 dinoñ mein shauhar iske paas ja sakta hai aur in 8 din ke baa'd bhi 3 din tak har waqt mein Wuzu karke Namaaz padhe, phir 7 din tak Ghusl karke aur uske baa'd 8 din tak Wuzu karke Namaaz padhe aur yahi silsila hamesha jaari rakhe.

Aur agar Tahaarat ke din yaad haiñ, maslan 15 din the aur baaqi koi baat yaad nahiñ, to shuru' ke 3 din tak Namaaz na padhe, phir 7 din tak har waqt Ghusl karke Namaaz padhe, phir 8 din Wuzu karke Namaaz padhe, iske baa'd phir 3 din aur Wuzu karke Namaaz padhe, phir 14 din tak har waqt Ghusl karke Namaaz padhe, phir 1 din Wuzu har waqt mein kare aur Namaaz padhe, phir hamesha ke liye jab tak khoon aata rahe har waqt Ghusl kare.

Aur agar Haiz ke din yaad haiñ, maslan 3 din the aur Tahaarat ke din yaad na hoñ, to shuru' se 3 dinoñ mein Namaaz chhod de, phir 18 din tak har waqt Wuzu karke Namaaz padhe, jinme 15 pehle to yaqeeni Tuhr (paaki ke) haiñ aur 3 din pichhle mashkook (shak waale), phir hamesha har waqt Ghusl karke Namaaz padhe aur agar yeh yaad hai ke mahine mein ek hi baar Haiz aaya tha aur yeh ke woh 3 din tha, magar yeh yaad nahiñ ke woh kya

taareekheĩn thiĩn, to har maah (mahina) ke ibtidaayi 3 dinoĩn meĩn Wuzu karke Namaaz padhe aur 27 din tak har waqt Ghusl kare. Yunhi 4 din ya 5 din Haiz ke hona yaad hoĩn to in 4-5 dinoĩn meĩn Wuzu kare baaqi dinoĩn meĩn Ghusl.

Aur agar yeh ma'loom hai ke aakhir mahine meĩn Haiz aata tha aur taareekheĩn bhool gayi, to 27 din Wuzu karke Namaaz padhe aur 3 din na padhe, phir mahina khatm hone par 1 baar Ghusl karle.

Aur agar yeh ma'loom hai ke 21 se shuru' hota tha aur yeh yaad nahiĩn ke kitne din tak aata tha, to 20 ke baa'd 3 din tak Namaaz chhod de, uske baa'd 7 din jo reh gaye unme har waqt Ghusl karke Namaaz padhe.

Aur agar yeh yaad hai ke fulaaĩ 5 taareekhoĩn meĩn 3 din aaya tha, magar yeh yaad nahiĩn ke un 5 meĩn woh kaun-kaun din haiĩn, to 2 pehle dinoĩn meĩn Wuzu karke Namaaz padhe aur 1 din beech ka chhod de aur uske baa'd ke 2 dinoĩn meĩn har waqt Ghusl karke padhe aur 4 din meĩn 3 din haiĩn to pehle din Wuzu karke padhe aur chautha din har waqt meĩn Ghusl kare aur beech ke 2 dinoĩn meĩn na padhe aur agar 6 dinoĩn meĩn 3 din hoĩn to pehle 3 dinoĩn meĩn Wuzu karke padhe, pichhle 3 dinoĩn meĩn har waqt meĩn Ghusl karke aur agar 7 ya 8 ya 9 ya 10 din meĩn 3 din hoĩn to pehle 3 dinoĩn meĩn Wuzu aur baaqi dinoĩn meĩn har waqt Ghusl kare.

Khulaasa yeh ke jin dinoĩn meĩn Haiz ka yaqeen ho aur theek tarah se yeh yaad na ho ke unme woh kaun se din haiĩn, to yeh dekhna chahiye ke yeh din Haiz ke dinoĩn se doone haiĩn ya doone se kam ya doone se ziyada, agar doone se kam haiĩn to unme jo din yaqeeni Haiz hone ke hoĩn unme Namaaz na padhe aur jinke Haiz hone na hone donoĩn ka ehtimaal (shak) ho woh agar awwal ke hoĩn to unme Wuzu karke Namaaz padhe aur aakhir ke hoĩn to har waqt meĩn Ghusl karke Namaaz padhe. Aur agar doone ya doone se ziyada hoĩn, to Haiz ke dinoĩn ke baraabar shuru' ke dinoĩn meĩn Wuzu karke Namaaz padhe, phir har waqt meĩn Ghusl karke aur agar yaad na ho ke kitne din Haiz ke the aur kitne (din) Tahaarat (paaki) ke, na yeh ke mahine ke shuru' ke 10 dinoĩn meĩn tha ya beech ke 10 ya aakhir ke 10 dinoĩn meĩn, to ji (dil) meĩn soche jo pahlu jame us par paabandi kare aur agar kisi baat par tabee'at nahiĩn jamti, to har Namaaz ke liye Ghusl kare aur

Farz va Waajib va Sunnat-e-Muakkada padhe, Mustahab aur Nafl na padhe aur Farz Roze rakhe, Nafl Roze na rakhe aur inke 'alaawa aur jitni baatein Haiz waali ko jaaiz nahiin isko bhi na-jaaiz haiin, jaise Qur'aan padhna ya chhuna, Masjid mein jaana, Sajda-e-Tilaawat waghairaha.

Mas'alah-19: Jis 'aurat ko na pehle Haiz ke din yaad, na yeh yaad ke kin taareekhon mein aaya tha, ab 3 din ya ziyada khoon aakar band ho gaya, phir Tahaarat (paaki) ke 15 din poore na huye the ke phir khoon jaari huwa aur hamesha ko jaari ho gaya, to iska wahi hukm hai jaise kisi ko pehli pahal khoon aaya aur hamesha ko jaari ho gaya, ke 10 din Haiz ke shumaar kare phir 20 din Tahaarat ke.

Mas'alah-20: Jiski ek 'aadat muqarrar na ho balke kabhi maslan 6 din Haiz ke hon aur kabhi 7, ab jo khoon aaya to band hota hi nahiin, to iske liye Namaaz, Roze ke haq mein kam muddat ya'ni 6 din Haiz ke qaraar diye jayenge aur saatwein roz naha kar Namaaz padhe aur Rozah rakhe, magar 7 din poore hone ke baa'd phir nahaane ka hukm hai aur 7'wein din jo Farz Rozah rakkha hai uski Qaza kare aur 'iddat guzarne ya shauhar ke paas rehne ke baare mein ziyada muddat ya'ni 7 din Haiz ke maane jayenge ya'ni 7'wein din us se qurbat (hambistari) jaaiz nahiin.

Mas'alah-21: Kisi ko 1-2 din khoon aakar band ho gaya aur 10 din poore na huye ke phir khoon aaya 10'wein din band ho gaya, to yeh 10'son din Haiz ke haiin aur agar 10 din ke baa'd bhi jaari raha, to agar 'aadat pehle ki ma'loom hai to 'aadat ke dinon mein Haiz hai baaqi Istihaazah, warna 10 din Haiz ke baaqi Istihaazah.

Mas'alah-22: Kisi ki 'aadat thi ke fulaan taareekh mein Haiz ho, ab us se 1 din peshtar (pehle) khoon aakar band ho gaya, phir 10 din tak nahiin aaya aur 11'wein din phir aagaya, to khoon na aane ke jo yeh 10 din haiin unme se apni 'aadat ke dinon ke baraabar Haiz qaraar de. Aur agar taareekh to muqarrar thi magar Haiz ke din mu'ayyan (fixed) na the, to yeh 10'son din khoon na aane ke Haiz haiin.

Mas'alah-23: Jis 'aurat ko 3 din se kam khoon aakar band ho gaya aur 15 din poore na huye the ke phir aagaya, to pehli martaba jabse khoon aana shuru' huwa hai Haiz hai, ab agar uski koi 'aadat hai to 'aadat ke baraabar

Haiz ke din shumaar karle. warna shuru' se 10 din tak Haiz aur pichhli martaba ka khoon Istihaazah.

Mas'alah-24: Kisi ko poore 3 din-raat khoon aakar band ho gaya aur uski 'aadat is se ziyada ki thi, phir 3 din-raat ke baa'd safed rutubat 'aadat ke dinoñ tak aati rahi, to uske liye sirf wahi 3 din-raat Haiz ke haiñ aur 'aadat badal gayi.

Mas'alah-25: 3 din-raat se kam khoon aaya, phir 15 din tak paak rahi, phir 3 din-raat se kam aaya, to na pehli martaba ka Haiz hai na yeh, balke donoñ Istihaazah haiñ.

Chapter: 07

NIFAAS KA BAYAAN

- ❖ Masaail..... 122
- ❖ Haiz va Nifaas Ke Muta'alliq Ahkaam..... 124

Nifaas Ka Bayaan:-

Nifaas kisko kehte haiñ yeh ham pehle bayaan kar aaye, ab uske muta'alliq masaail bayaan karte haiñ:

Mas'alah-01: Nifaas mein kami ki jaanib koi muddat muqarrar nahiñ, nisf (aadhe) se ziyada baccha nikalne ke baa'd ek-aan bhi khoon aaya to woh Nifaas hai aur ziyada se ziyada iska zamaana 40 din-raat hai aur Nifaas ki muddat ka shumaar us waqt se hoga ke aadhe se ziyada baccha nikal aaya aur is bayaan mein jahañ baccha hone ka lafz aayega uska matlab aadhe se ziyada baahar aa jaana hai.

Mas'alah-02: Kisi ko 40 din se ziyada khoon aaya, to agar uske pehli baar baccha paida huwa hai, ya yeh yaad nahiñ ke isse pehle baccha paida hone mein kitne din khoon aaya tha, to 40 din-raat Nifaas hai baaqi Istihaazah. Aur jo pehli 'aadat ma'loom ho to 'aadat ke dinoñ tak Nifaas hai aur jitna ziyada hai woh Istihaazah, jaise 'aadat 30 din ki thi is baar 45 din aaya, to 30 din Nifaas ke haiñ aur 15 (din) Istihaazah ke.

Mas'alah-03: Baccha paida hone se peshtar (pehle) jo khoon aaya Nifaas nahiñ balke Istihaazah hai, agarche aadha baahar aagaya ho.

Mas'alah-04: Hamal saaqit ho gaya (ya'ni hamal gir gaya) aur uska koi 'uzw ban chuka hai jaise haath paañ ya ungliyañ, to yeh khoon Nifaas hai. warna agar 3 din-raat tak raha aur is se pehle 15 din paak rehne ka zamaana guzar chuka hai to Haiz hai aur jo 3 din se pehle hi band ho gaya ya abhi poore 15 din Tahaarat (paaki) ke nahiñ guzre haiñ, to Istihaazah hai.

Mas'alah-05: Pet se baccha kaat kar nikaala gaya, to uske aadhe se ziyada nikaalne ke baa'd Nifaas hai.

Mas'alah-06: Hamal saaqit hone (hamal girne) se pehle kuch khoon aaya kuch baa'd ko, to pehle wala Istihaazah hai baa'd wala Nifaas, yeh us soorat mein hai jab koi 'uzw ban chuka ho, warna pehle wala agar Haiz ho sakta hai to Haiz, nahiñ to Istihaazah.

Mas'alah-07: Hamal saaqit (miscarriage) huwa aur yeh ma'loom nahiñ ke koi 'uzw bana tha ya nahiñ, na yeh yaad ke Hamal kitne din ka tha (ke isi se 'uzw ka banna, na banna ma'loom ho jaata ya'ni 120 din ho gaye haiñ to 'uzw ban jaana qaraar diya jayega) aur baa'd-e-isqaat ke (ya'ni garb gir jaane ke baa'd) khoon hamesha ko jaari ho gaya, to use Haiz ke hukm mein samjhe, ke Haiz ki jo 'aadat thi uske guzarne ke baa'd naha kar Namaaz shuru' karde aur 'aadat na thi to 10 din ke baa'd aur baaqi wahi Ahkaam haiñ jo Haiz ke bayaan mein mazkoor (zikr) huye.

Mas'alah-08: Jis 'aurat ke 2 bacche judwaañ paida huye ya'ni donoñ ke darmiyaan 6 mahine se kam zamaana hai, to pehla hi baccha paida hone ke baa'd se Nifaas samjha jayega, phir agar dusra 40 din ke andar paida huwa aur khoon aaya to pehle se 40 din tak Nifaas hai phir Istihaazah aur agar 40 din ke baa'd paida huwa to is pichhle ke baa'd jo khoon aaya Istihaazah hai Nifaas nahiñ, magar dusre ke paida hone ke baa'd bhi nahaane ka hukm diya jayega.

Mas'alah-09: Jis 'aurat ke 3 bacche paida huye, ke pehle aur dusre mein 6 mahine se kam faasila hai. Yunhi dusre aur teesre mein agar che pehle aur teesre mein 6 mahine ka faasila ho jab bhi Nifaas pehle hi se hai,

Phir agar 40 din ke andar yeh donoñ bhi paida ho gaye, to pehle ke baa'd se badh se badh (ya'ni ziyada se ziyada) 40 din tak Nifaas hai aur agar 40 din ke baa'd haiñ to inke baa'd jo khoon aayega Istihaazah hai, magar inke baa'd bhi Ghusl ka hukm hai.

Mas'alah-10: Agar donoñ mein 6 mahine ya ziyada ka faasila hai, to dusre ke baa'd bhi Nifaas hai.

Mas'alah-11: 40 din ke andar kabhi khoon aaya kabhi nahiñ, to sab Nifaas hi hai agar che 15 din ka faasila ho jaye.

Mas'alah-12: Iske rang ke muta'alliq wahi Ahkaam haiñ jo Haiz mein bayaan huye.

Haiz Va Nifaas Ke Muta'alliq Ahkaam:-

Mas'alah-01: Haiz va Nifaas waali 'Aurat ko Qur'aan-e-Majeed padhna dekh kar ya zubaani aur uska chhuna agarche uski jild ya choli ya haashiya (binding/cover/border of Qur'aan) ko haath ya ungli ki nok ya badan ka koi hissa lage yeh sab haraam haiñ.

Mas'alah-02: Kaagaz ke parche par koi Surah ya Aayat likhi ho uska bhi chhuna haraam hai.

Mas'alah-03: Juzdaan (ghilaaf) mein Qur'aan-e-Majeed ho to us Juzdaan ke chhune mein harj nahiñ.

Mas'alah-04: Is haalat mein kurte ke daaman, ya dupatte ke aanchal se, ya kisi aise kapde se jisko pehne, odhe huye hai Qur'aan-e-Majeed chhuna haraam hai, gharz is haalat mein Qur'aan-e-Majeed va Kutub-e-Deeniya padhne aur chhune ke muta'alliq wahi sab Ahkaam haiñ jo us shakhs ke baare mein haiñ jis par nahaana Farz hai, jinka bayaan Ghusl ke Baab mein guzra.

Mas'alah-05: Mu'allimah ko Haiz ya Nifaas huwa to ek-ek Kalimah saans tod-tod kar padhaaye aur Hijje karaane mein koi harj nahiñ.

Mas'alah-06: Du'a-e-Qunoot padhna is haalat mein Makruh hai. اَللّٰهُمَّ اِنَّا نَسْتَغِيْنُكَ se بِالْكَفَّارِ مُلْحِقٌ tak Du'a-e-Qunoot hai.

Mas'alah-07: Qur'aan-e-Majeed ke 'alaawa aur tamaam Azkaar Kalima-Shareef, Durood-Shareef waghaira padhna bila karaahat jaaiz balke Mustahab hai aur in cheezon ko wuzu ya kulli karke padhna behtar aur waise hi padh liya jab bhi harj nahiñ aur inke chhune mein bhi harj nahiñ.

Mas'alah-08: Aisi 'Aurat ko Azaan ka jawaab dena jaaiz hai.

Mas'alah-09: Aisi 'Aurat ko Masjid mein jaana haraam hai.

Mas'alah-10: Agar chor ya darinde se dar kar Masjid mein chali gayi to jaaiz hai, magar use chahiye ke Tayammum karle. Yunhi Masjid mein paani rakkha hai ya kuwañ hai aur kahiñ paani nahiñ milta, to Tayammum karke (masjid mein) jaana jaaiz hai.

Mas'alah-11: 'Eidgaah ke andar jaane mein harj nahiin.

Mas'alah-12: Haath badha kar koi cheez Masjid se lena jaaiz hai.

Mas'alah-13: Khaana-e-Ka'bah ke andar jaana aur uska Tawaaf karna agarche Masjid-e-Haraam ke baahar se ho inke liye haraam hai.

Mas'alah-14: Is haalat mein Rozah rakhna aur Namaaz padhna haraam hai.

Mas'alah-15: In dinoon mein Namaazein mu'aaf hain, inki Qaza bhi nahiin aur Rozon ki Qaza aur dinoon mein rakhna Farz hai.

Mas'alah-16: Namaaz ka aakhir waqt ho gaya aur abhi tak Namaaz nahiin padhi ke Haiz aaya, ya baccha paida huwa, to us waqt ki Namaaz mu'aaf ho gayi agarche itna tang waqt ho gaya (ya'ni waqt itna kam ho gaya) ho ke us Namaaz ki gunjaaish na ho.

Mas'alah-17: Namaaz padhte mein Haiz aagaya, ya baccha paida huwa, to woh Namaaz mu'aaf hai, al-batta agar Nafl Namaaz thi to uski Qaza Waajib hai.

Mas'alah-18: Namaaz ke waqt mein Wuzu karke itni der tak Zikr-e-Ilaahi, Durood-Shareef aur deegar Wazaaf padh liya kare jitni der tak Namaaz padha karti thi ke 'aadat rahe.

Mas'alah-19: Haiz waali ko 3 din se kam khon aa kar band ho gaya to Roze rakhe aur Wuzu karke Namaaz padhe nahaane ki zaroorat nahiin, phir iske baa'd agar 15 din ke andar khon aaya to ab nahaaye aur 'aadat ke din nikaal kar baaqi dinoon ki Qaza padhe aur jiski koi 'aadat nahiin woh 10 din ke baa'd ki Namaazein Qaza kare, haañ agar 'aadat ke dinoon ke baa'd ya be-'aadat waali ne 10 din ke baa'd Ghushl kar liya tha, to in dinoon ki Namaazein ho gayiin Qaza ki haajat nahiin aur 'aadat ke dinoon se pehle ke Rozon ki Qaza kare aur baa'd ke Roze har haal mein ho gaye.

Mas'alah-20: Jis 'aurat ko 3 din-raat ke baa'd Haiz band ho gaya aur 'aadat ke din abhi poore na huye, ya Nifaas ka khon 'aadat poori hone se pehle band ho gaya, to band hone ke baa'd hi Ghushl karke Namaaz padhna shuru' karde. 'Aadat ke dinoon ka intizaar na kare.

Mas'alah-21: 'Aadat ke dinoñ se khoon mutajaawiz ho gaya (ya'ni aage badh gaya) to Haiz mein 10 din aur Nifaas mein 40 din tak intizaar kare, agar is muddat ke andar band ho gaya to ab se naha dho kar Namaaz padhe aur jo is muddat ke baa'd bhi jaari raha to nahaaye aur 'aadat ke baa'd baaqi dinoñ ki Qaza kare.

Mas'alah-22: Haiz ya Nifaas 'aadat ke din poore hone se pehle band ho gaya, to aakhir waqt-e-mustahab tak intizaar karke naha kar Namaaz padhe aur jo 'aadat ke din poore ho chuke to intizaar ki kuch haajat nahiñ.

Mas'alah-23: Haiz poore 10 din par aur Nifaas poore 40 din par khatm huwa aur Namaaz ke waqt mein agar itna bhi (waqt) baaqi ho ke Allahu-Akbar ka lafz kahe, to us waqt ki Namaaz us par Farz ho gayi, naha kar uski Qaza padhe aur agar is se kam mein band huwa aur itna waqt hai ke jaldi se naha kar aur kapde pehen kar ek baar Allahu-Akbar keh sakti hai to Farz ho gayi, Qaza kare warna nahiñ.

Mas'alah-24: Agar poore 10 din par paak huyi aur itna waqt raat ka baaqi nahiñ ke ek baar Allahu-Akbar kehle, to us din ka Rozah us par Waajib hai aur jo kam mein paak huyi aur itna waqt hai ke subh-e-sadiq hone se pehle naha kar kapde pehen kar Allahu-Akbar keh sakti hai to Rozah Farz hai, agar naha le to behtar hai warna be-nahaaye (roze ki) niyyat karle aur subh ko nahaale aur jo itna waqt bhi nahiñ to us din ka Rozah Farz na huwa, al-batta Roza-daaron ki tarah rehna Waajib hai, koi baat aisi jo Roze ke khilaaf ho maslan khaana, peena haraam hai.

Mas'alah-25: Roze ki haalat mein Haiz ya Nifaas shuru' ho gaya, to woh Rozah jaata raha uski Qaza rakhe, Farz tha to Qaza Farz hai aur Nafl tha to Qaza Waajib hai.

Mas'alah-26: Haiz va Nifaas ki haalat mein Sajda-e-Shukr va Sajda-e-Tilaawat haraam hai aur Aayat-e-Sajda sunne se is par Sajda Waajib nahiñ.

Mas'alah-27: Sote waqt paak thi aur subh so kar uthi to Asr-e-Haiz ka (ya'ni haiz ka asar) dekha, to usi waqt se Haiz ka hukm diya jayega, 'Isha ki Namaaz nahiñ padhi thi to paak hone par uski Qaza Farz hai.

Mas'alah-28: Haiz waali so kar uthi aur gaddi (mattress etc) par koi nishaan Haiz ka nahiñ, to raat hi se paak hai naha kar 'Isha ki Qaza padhe.

Mas'alah-29: Hambistari ya'ni Jima' is haalat mein haraam hai.

Mas'alah-30: Aisi haalat mein Jima' jaaiz jaanna Kufr hai aur haraam samajh kar kar liya to sakht gunahgaar huwa, us par tauba Farz hai aur Aamad ke (ya'ni haiz aane ke) zamaane mein kiya to ek dinar aur qareeb khatam ke kiya to nisf dinar khairaat karna Mustahab hai.

Mas'alah-31: Is haalat mein naaf se ghutne tak 'aurat ke badan se mard ka apne kisi 'uzw se chhuna jaaiz nahiñ, jabke kapda waghaira haail (aad/beeche mein) na ho, shahwat se ho ya be-shahwat aur agar aisa haail (rokne wala) ho ke badan ki garmi mehsoos na hogi to harj nahiñ.

Mas'alah-32: Naaf se upar aur ghutne se neeche chhune ya kisi tarah ka nafa' lene mein koi harj nahiñ. Yunhi bos-o-kanaar bhi jaaiz hai.

Mas'alah-33: Apne saath khilaana ya ek jagah sona jaaiz hai balke is wajah se saath na sona Makruh hai.

Mas'alah-34: Is haalat mein 'aurat mard ke har hissa-e-badan ko haath laga sakti hai.

Mas'alah-35: Agar hamraah (saath) sone mein ghalba-e-shahwat (ya'ni shahwat ziyada hone) aur apne ko qaabu mein na rakhne ka ehtimaal (gumaan) ho to saath na soye aur agar gumaan-e-ghaalib ho to saath sona gunah.

Mas'alah-36: (Haiz) Poore 10 din par khatm huwa, to paak hote hi us se Jima' jaaiz hai, agarche ab tak Ghusl na kiya ho magar Mustahab yeh hai ke nahaane ke baa'd Jima' kare.

Mas'alah-37: 10 din se kam mein paak hui to taa-waqteke (jab tak ke) Ghusl na karle, ya woh Waqt-e-Namaaz jisme paak hui guzar na jaye Jima' jaaiz nahiñ aur agar waqt itna nahiñ tha ke usme naha kar kapde pehen kar Allahu-Akbar keh sake, to iske baa'd ka waqt guzar jaye ya Ghusl karle to (jima') jaaiz hai warna nahiñ.

Mas'alah-38: 'Aadat ke din poore hone se pehle hi khatm ho gaya, to agarche Ghusl kar le Jima' na-jaaiz hai, taa-waqteke (jab tak ke) 'aadat ke din poore na holein, jaise kisi ki 'aadat 6 din ki thi aur is martaba 5 hi roz aaya, to use hukm hai ke naha kar Namaaz shuru' karde, magar Jima' ke liye ek din aur intizaar karna Waajib hai.

Mas'alah-39: Haiz se paak huyi aur paani par qudrat nahiin ke Ghusl kare aur Ghusl ka Tayammum kiya, to is se Sohbat (hambistari) jaaiz nahiin jab tak is Tayammum se Namaaz na padhle, Namaaz padhne ke baa'd agarche paani par qaadir ho kar Ghusl na kiya Sohbat jaaiz hai.

Faaidah:- In baaton mein Nifaas ke wahi Ahkaam hain jo Haiz ke hain.

Mas'alah-40: Nifaas mein 'aurat ko zaccha-khaane se nikalna jaaiz hai, isko saath khilaane ya iska jootha khaane mein harj nahiin. Hindustan mein jo baa'z jagah inke bartan tak alag kar deti hain balke in bartanon ko Misl-e-Najis ke (ya'ni na-paak bartanon ke jaisa) jaante hain yeh hinduwoon ki rasmein hain, aisi behuda rasmon se ehtiyaat laazim, aksar 'auraton mein yeh riwaaj hai ke jab tak chillah poora na hole agarche Nifaas khatm ho liya ho, na Namaaz padhein na apne ko Qaabil-e-Namaaz ke jaanein yeh mahz jahaalat hai, jis waqt Nifaas khatm huwa usi waqt se naha kar Namaaz shuru' kar dein, agar nahaane se bimaari ka poora andesha ho to Tayammum kar lein.

Mas'alah-41: Baccha abhi aadhe se ziyada paida nahiin huwa aur Namaaz ka waqt ja raha hai aur yeh gumaan hai ke aadhe se ziyada baahar hone se peshtar (pehle) waqt khatm ho jayega, to us waqt ki Namaaz jis tarah mumkin ho padhe, agar Qiyaam, Ruku', Sujood na ho sake ishaare se padhe, Wuzu na kar sake Tayammum se padhe aur agar na padhi to gunahgaar huyi, tauba kare aur Baa'd-e-Tahaarat Qaza padhe.

Chapter: 08

ISTIHAZAH KA BAYAAN

- ❖ Ahaadees-e-Mubaaraka..... 130
- ❖ Istihaazah Ke Ahkaam..... 130

Istihazah Ka Bayaan:-

Hadees 01:- Saheehain mein Umm-ul-Momineen Siddiqah رضی اللہ تعالیٰ عنہا se Marvi, ke Fathimah Binte Abi Hubaish رضی اللہ تعالیٰ عنہا ne 'arz ki: **Ya Rasoolallah!** Mujhe Istihazah aata hai aur paak nahi rehti to kya Namaaz chhod duñ?. Farmaya: "Na, yeh to rag ka khoon hai Haiz nahi hai, to jab Haiz ke din aayein Namaaz chhod de aur jab jaate rahein khoon dho aur Namaaz padh."

Hadees 02:- Abu Dawood va Nasaa'i ki Riwaayat mein Fathimah Binte Abi Hubaish رضی اللہ تعالیٰ عنہا se yun hai ke inse **Rasoolullah** (ﷺ) ne farmaya ke: "Jab Haiz ka khoon ho to siyaah (kaala) hoga, shanaakht (pehchaan) mein aayega, jab yeh ho Namaaz se baaz reh aur jab dusri qism ka ho to Wuzu kar aur Namaaz padh, ke woh rag ka khoon hai."

Hadees 03:- Imaam Maalik va Abu Dawood va Daarmi ki Riwaayat mein hai ke: ek 'aurat ke khoon behta rehta, uske liye Umm-ul-Momineen Umm-e-Salmah رضی اللہ تعالیٰ عنہا ne **Huzoor** se Fatwa poocha. Irshaad farmaya ke: "Is Bimaari se peshtar (pehle) mahine mein jitne din-raatein Haiz aata tha unki ginti shumaar kare, mahine mein inhi ki miqdaar Namaaz chhod de aur jab woh din jaate rahein to nahaaye aur langot baandh kar Namaaz padhe."

Hadees 04:- Abu Dawood va Tirmizi ki Riwaayat hai, irshaad farmaya: "Jin dino mein Haiz aata tha, unme Namaazein chhod de, phir nahaaye aur har Namaaz ke waqt Wuzu kare aur Rozah rakhe aur Namaaz padhe."

Istihazah Ke Ahkaam:-

Mas'alah-01: Istihazah mein na Namaaz mu'aaf hai na Rozah, na aisi 'Aurat se Sohbat (hambistari) haraam.

(Ma'zoor Ke Masaail)

Mas'alah-02: Istihazah agar is had tak pahunch gaya ke usko itni mohlat nahi milti ke Wuzu karke Farz Namaaz ada kar sake, to Namaaz ka poora ek waqt shuru' se aakhir tak isi haalat mein guzar jaane par usko ma'zoor kaha jayega, ek Wuzu se us waqt mein jitni Namaazein chahe padhe, khoon aane se uska Wuzu na jayega.

Mas'alah-03: Agar kapda waghaira rakh kar itni der tak khoon rok sakti hai ke Wuzu karke Farz padhle, to 'uzr saabit na hoga.

Mas'alah-04: Har woh shakhs jisko koi aisi Bimaari hai ke (namaaz ka) ek waqt poora aisa guzar gaya ke Wuzu ke saath Namaaz-e-Farz ada na kar saka woh ma'zoor hai, iska bhi yahi hukm hai ke waqt mein Wuzu karle aur aakhir waqt tak jitni Namaazein chahe is Wuzu se padhe, is Bimaari se uska Wuzu nahiin jaata, jaise qatre ka marz, ya dast aana, ya hawa khaarj hona, ya dukhti aankh se paani girna, ya phode ya naasoor se har waqt rutubat behna, ya kaan, naaf, pistaan (breast) se paani nikalna, ke yeh sab bimaariyaan Wuzu todne waali hain, inme jab poora ek waqt aisa guzar gaya ke har chand koshish ki magar Tahaarat ke saath Namaaz na padh saka, to 'uzr saabit ho gaya.

Mas'alah-05: Jab 'uzr saabit ho gaya to jab tak har waqt mein ek-ek baar bhi woh cheez paayi jaye ma'zoor hi rahega, maslan: 'aurat ko ek waqt to Istihaazah ne Tahaarat ki mohlat nahiin di, ab itna mauqa' milta hai ke Wuzu karke Namaaz padhle, magar ab bhi ek-aadh daf'ah har waqt mein khoon aa jaata hai to ab bhi ma'zoor hai. Yunhi tamaam bimaariyon mein aur jab poora waqt guzar gaya aur khoon nahiin aaya, to ab ma'zoor na rahi, jab phir kabhi pehli haalat paida ho jaye to phir ma'zoor hai, iske baa'd phir agar poora waqt khaali gaya to 'uzr jaata raha.

Mas'alah-06: Namaaz ka kuch waqt aisi haalat mein guzra ke 'uzr na tha aur Namaaz na padhi aur ab padhne ka iraada kiya to istihaazah ya bimaari se Wuzu jaata rehta hai, gharz yeh baaqi waqt yunhi guzar gaya aur isi haalat mein Namaaz padhli, to ab iske baa'd ka waqt bhi poora agar isi Istihaazah ya Bimaari mein guzar gaya to woh pehli (namaaz) bhi ho gayi aur agar is waqt itna mauqa' mila ke Wuzu karke Farz padhle, to pehli Namaaz ka i'aada kare.

Mas'alah-07: Khoon behte mein Wuzu kiya aur Wuzu ke baa'd khoon band ho gaya aur usi Wuzu se Namaaz padhi aur uske baa'd jo dusra waqt aaya woh bhi poora guzar gaya ke khoon na aaya, to pehli Namaaz ka i'aada (dubaara ada) kare. Yunhi agar Namaaz mein band huwa aur uske baa'd dusre mein bilkul na aaya jab bhi i'aada kare.

Mas'alah-08: Farz Namaaz ka waqt jaane se ma'zoor ka Wuzu toot jaata hai, jaise kisi ne 'Asr ke waqt Wuzu kiya tha, to aaftaab (sooraj) ke doobte hi Wuzu jaata raha aur agar kisi ne aaftaab nikalne ke baa'd Wuzu kiya to jab tak Zohar ka waqt khatm na ho Wuzu na jayega, ke abhi tak kisi Farz Namaaz ka waqt nahiñ gaya.

Mas'alah-09: Wuzu karte waqt woh cheez nahiñ paayi gayi jiske sabab ma'zoor hai aur Wuzu ke baa'd bhi na paayi gayi, yahañ tak ke baaqi poora waqt Namaaz ka khaali gaya, to waqt ke jaane se Wuzu nahiñ toota. Yunhi agar Wuzu se peshtar (pehle) paayi gayi, magar na Wuzu ke baa'd baaqi waqt mein paayi gayi, na uske baa'd dusre waqt mein, to waqt jaane se Wuzu na tootega.

Mas'alah-10: Aur agar is waqt mein Wuzu se peshtar (pehle) woh cheez paayi gayi aur Wuzu ke baa'd bhi waqt mein paayi gayi ya Wuzu ke andar paayi gayi aur Wuzu ke baa'd is waqt mein na paayi gayi magar baa'd waale mein paayi gayi, to waqt khatm hone par Wuzu jaata rahega agarche woh Hadas na paaya jaye.

Mas'alah-11: Ma'zoor ka Wuzu us cheez se nahiñ jaata jiske sabab ma'zoor hai, haañ agar koi dusri cheez Wuzu todne waali paayi gayi to Wuzu jaata raha. Maslan: jisko qatre ka marz hai, hawa nikalne se uska Wuzu jaata rahega aur jisko hawa nikalne ka marz hai, qatre (nikalne) se Wuzu jaata rahega.

Mas'alah-12: Ma'zoor ne kisi Hadas ke baa'd Wuzu kiya aur Wuzu karte waqt woh cheez nahiñ hai jiske sabab ma'zoor hai, phir Wuzu ke baa'd woh 'uzr waali cheez paayi gayi to Wuzu jaata raha, jaise Istihaazah waali ne pakhaana peshaab ke baa'd Wuzu kiya aur Wuzu karte waqt khoon band tha Baa'd-e-Wuzu ke (wuzu ke baa'd) aaya to Wuzu toot gaya aur agar Wuzu karte waqt woh 'uzr waali cheez bhi paayi jaati thi, to ab Wuzu ki zaroorat nahiñ.

Mas'alah-13: Ma'zoor ke ek nathne (naak ke suraakh) se khoon aa raha tha Wuzu ke baa'd dusre nathne se aaya Wuzu jaata raha, ya ek zakhm beh raha tha ab dusra baha, yahañ tak ke chechak ke ek daane se paani aa raha tha ab dusre daane se aaya Wuzu toot gaya.

Mas'alah-14: Agar kisi tarkeeb (solution) se 'uzr jaata rahe ya usme kami ho jaye to us tarkeeb (tareeqa) ka karna Farz hai, maslan: khade ho kar padhne se khoon behta hai aur baith kar padhe to na bahega, to baith kar padhna Farz hai.

Mas'alah-15: Ma'zoor ko aisa 'uzr hai jiske sabab kapde Najis (na-paak) ho jaate haiñ, to agar 1 dirham se ziyada Najis ho gaya aur jaanta hai ke itna mauqa' hai ke ise dho kar paak kapdoñ se Namaaz padhlunga, to dho kar Namaaz padhna Farz hai aur agar jaanta hai ke Namaaz padhte-padhte phir itna hi Najis ho jayega, to dhona zaroori nahiñ usi se padhe agarche Musalla bhi aalooda (na-paak) ho jaye kuch harj nahiñ aur agar dirham ke baraabar hai to pehli soorat mein dhona Waajib aur dirham se kam hai to Sunnat aur dusri soorat mein mutlaqan na dhona mein koi harj nahiñ.

Mas'alah-16: Istihaazah waali agar Ghusl karke Zohar ki Namaaz aakhir waqt mein aur 'Asr ki Wuzu karke awwal waqt mein aur Maghrib ki Ghusl karke aakhir waqt mein aur 'Isha ki Wuzu karke awwal waqt mein padhe aur Fajr ki bhi Ghusl karke padhe to behtar hai aur 'ajab nahiñ, ke yeh adab jo Hadees mein irshaad huwa hai iski ri'aayat ki barkat se uske marz (bimaari) ko bhi faaida pahunche.

Mas'alah-17: Kisi zakhm se aisi rutubat nikle (jaise khoon, peep waghaira) ke bahe nahiñ (ya'ni nikal kar zakhm par hi ubhar jaye wahañ se aage na jaye), to na uski wajah se Wuzu toote, na ma'zoor ho, na woh rutubat na-paak.

Chapter: 09

NAJAASATOÑ KA BAYAAN

- ❖ Ahaadees-e-Mubaaraka..... 135
- ❖ Najaasatoñ Ke Muta'alliq Ahkaam..... 135
- ❖ Najis Cheezoñ Ke Paak Karne Ka Tareeqa..... 142

Najaasatoñ Ka Bayaan:-

Hadees 01:- Saheeh Bukhari va Muslim mein Asma Bint-e-Abu-Bakr رضی اللہ تعالیٰ عنہا se Marvi, ke ek 'Aurat ne 'arz ki: **Ya Rasoolallah!** Ham mein jab kisi ke kapde ko Haiz ka khoon lag jaye to kya kare?. Farmaya: "Jab tum mein kisi ka kapda Haiz ke khoon se aalooda (na-paak) ho jaye to use khurche, phir paani se dhoye tab usme Namaaz padhe."

Hadees 02:- Saheehain mein hai Umm-ul-Momineen Siddiqah رضی اللہ تعالیٰ عنہا farmati haiñ, ke **Rasoolullah** (ﷺ) ke kapde se Mani ko mai dhoti, phir Huzoor Namaaz ko tashreef le jaate aur dhone ka nishaan usme hota.

Hadees 03:- Saheeh Muslim mein hai farmati haiñ, ke mai **Rasoolullah** (ﷺ) ke kapde se Mani ko mal daalti, phir Huzoor usme Namaaz padhte.

Hadees 04:- Saheeh Muslim Shareef mein 'Abdullah Bin 'Abbaas رضی اللہ تعالیٰ عنہما se Marvi, **Rasoolullah** (ﷺ) farmate haiñ: "Chamda jab pakaa liya jaye, paak ho jayega."

Hadees 05:- Imaam Maalik Umm-ul-Momineen Siddiqah رضی اللہ تعالیٰ عنہا se Raavi, **Rasoolullah** (ﷺ) ne hukm farmaya ke: "Murdaar ki khaalein jab pakaali jayein to unhein kaam mein laya jaye."

Hadees 06:- Imaam Ahmad va Abu Dawood va Nasaa'i ne Riwaayat ki, **Rasoolullah** (ﷺ) ne darindoñ ki khaal se mana' farmaya."

Hadees 07:- Dusri Riwaayat mein hai: "Inke pehenne aur inpar baithne se mana' farmaya."

Najaasatoñ Ke Muta'alliq Ahkaam:-

Najaasat 2 qism hai, ek woh jiska hukm sakht hai usko **Ghaleezah** kehte haiñ, dusri woh jiska hukm halka hai usko **Khafeefah** kehte haiñ.

Mas'alah-01: Najaasat-e-Ghaleezah ka hukm yeh hai ke agar kapde ya badan mein 1 dirham se ziyada lag jaye to uska paak karna Farz hai, be-paak kiye Namaaz padhli to hogi hi nahiñ aur qasdan (jaanboojh kar) padhi to gunaah bhi huwa aur agar ba-niyyat-e-istikhfaaf (ya'ni halka samajh kar

padhi) hai to Kufr huwa. Aur agar dirham ke baraabar hai to paak karna Waajib hai, ke be-paak kiye Namaaz padhi to Makruh-e-Tahreemi hui ya'ni aisi Namaaz ka i'aada (lautaana) Waajib hai aur qasdan padhi to gunahgaar bhi huwa. Aur agar dirham se kam hai to paak karna Sunnat hai, ke be-paak kiye Namaaz ho gayi magar Khilaaf-e-Sunnat hui aur iska i'aada behtar hai.

Mas'alah-02: Agar Najaasat gaadhi hai jaise: pakhaana, leed, gohar, to dirham ke baraabar ya kam ya ziyada ke maa'na yeh haiñ ke wazan mein iske baraabar ya kam ya ziyada ho aur dirham ka wazan shari'at mein is jagah $4\frac{1}{2}$ Maashe aur Zakaat mein 3 Maasha Ratti hai. Aur agar patli ho jaise: aadmi ka peshaab aur sharaab, to dirham se muraad uski lambaai chadaai hai aur shari'at ne iski miqdaar hatheli ki gehraai ke baraabar bataayi ya'ni hatheli khoob phaila kar hamwaar (seedhi) rakhein aur is par aahista se itna paani daalein ke is se ziyada paani na ruk sake, ab paani ka jitna phailao hai utna bada dirham samjha jaye aur iski miqdaar taqreeban yahan ke rupiye ke baraabar hai.

Mas'alah-03: Najis tel (oil) kapde par gira aur us waqt dirham ke baraabar na tha, phir phail kar dirham ke baraabar ho gaya, to isme 'Ulama ko bahut ikhtilaaf hai aur raajeh yeh hai ke ab paak karna Waajib ho gaya.

Mas'alah-04: Najaasat-e-Khafeefah ka yeh hukm hai ke kapde ke hissa ya badan ke jis 'uzw mein lagi hai, agar uski chauthaayi ($\frac{1}{4}$) se kam hai (maslan: daaman mein lagi hai to daaman ki chauthaayi se kam, aasteen mein uski chauthaayi se kam. Yunhi haath mein haath ki chauthaayi se kam hai) to mu'aaf hai, ke is se Namaaz ho jayegi aur agar poori chauthaayi mein ho to be-dhoye Namaaz na hogi.

Mas'alah-05: Najaasat-e-Khafeefah aur Ghaleezah ke jo alag-alag hukm bataaye gaye, yeh usi waqt haiñ ke badan ya kapde mein lage aur agar kisi patli cheez jaise paani ya sirka mein gire to chahe Ghaleezah ho ya Khafeefah, kul na-paak ho jayegi agarche ek qatra gire, jab tak woh patli cheez hadd-e-kasrat par ya'ni dah-dar-dah na ho.

Mas'alah-06: Insaan ke badan se jo aisi cheez nikle ke us se Ghusl ya Wuzu Waajib ho Najaasat-e-Ghaleezah hai, jaise: pakhaana, peshaab, behta

khoon, peep, bhar muh qay, haiz va nifaas va istihaaazah ka khoon, mani, mazi, wadi.

Mas'alah-07: Shaheed-e-Fiqhi (ya'ni woh jise ghushl nahiñ diya jaata) ka khoon jab tak uske badan se juda na ho paak hai.

Mas'alah-08: Dukhti aankh se jo paani nikle Najaasat-e-Ghaleezah hai. Yunhi naaf ya pistaan (breast) se dard ke saath paani nikle Najaasat-e-Ghaleezah hai.

Mas'alah-09: Balghami rutubat naak ya muh se nikle Najis nahiñ agarche pet se chadhe agarche bimaari ke sabab ho.

Mas'alah-10: Doodh peete ladke aur ladki ka peshaab Najaasat-e-Ghaleezah hai. Yeh jo aksar 'awaam mein mashhoor hai ke doodh peete bacchon ka peshaab paak hai mahz (bilkul) ghalat hai.

Mas'alah-11: Sheer-khwaar bacche ne doodh daal diya, agar (doodh) bhar muh hai Najaasat-e-Ghaleezah hai.

Mas'alah-12: Khushki (zameen) ke har jaanwar ka behta khoon, murdaar ka gosht aur charbi (ya'ni woh jaanwar jis mein behta huwa khoon hota hai agar baghair zibh-e-shara'ee ke mar jaye murdaar hai agarche zibah kiya gaya ho jaise Majoosi ya Buth-Parast ya Murtad ka zabiha, agarche usne halaal jaanwar maslan bakri waghaira ko zibah kiya ho, uska gosht-post sab na-paak ho gaya aur agar haraam jaanwar zibh-e-shara'ee se (ya'ni shara'ee taur par) zibah kar liya gaya to uska gosht paak ho gaya agarche khaana haraam hai siwa khinzeer ke, ke woh Najas-ul-'Ain hai kisi tarah paak nahiñ ho sakta) haraam chaupaaye jaise: kutta, sher, lomdi, billi, chooha, gadha, khachhar, haathi, suwar ka pakhaana peshaab aur ghode ki leed aur har halaal chaupaaye ka pakhaana jaise: gaay bhains ka gobar, bakri oont (camel) ki mengni aur jo parind ke uncha na ude uski beet jaise: murghi aur bath (batakh) chhoti ho khwaah badi aur har qism ki sharaab aur nasha laane wali taadi aur sendhi aur saanp ka pakhaana peshaab aur us jangli saanp aur mendhak ka gosht jinme behta khoon hota hai agarche zibah kiye gaye hon. Yunhi inki khaal agarche pakaali gayi ho aur suwar ka gosht aur haddi aur baal agarche zibah kiya gaya ho, yeh sab Najaasat-e-Ghaleezah haiñ.

(Note:- Murtad ya'ni jo shakhs musalman hone ke baa'd phir se kaafir ho jaye use kehte haiñ).

Mas'alah-13: Chhipkali ya Girgit ka khoon Najaasat-e-Ghaleezah hai.

Mas'alah-14: Angoor ka sheera kapde par pada, to agarche kayi din guzar jayein kapda paak hai.

Mas'alah-15: Haathi ke soond ki rutubat aur sher, kutte, cheete aur dusre darinde chaupaayon ka lu'aab (thook/raal) Najaasat-e-Ghaleezah hai.

Mas'alah-16: Jin jaanwaron ka gosht halaal hai (jaise: gaay, bail, bhains, bakri, oont waghairaha) inka peshaab neez ghode ka peshaab aur jis parinde ka gosht haraam hai, khwaah shikaari ho ya nahiñ (jaise: kawwa, cheel, shikra, baaz, bahri) iski beet Najaasat-e-Khafeefah hai.

(Note:- Beet ya'ni parindon ka pakhaana).

Mas'alah-17: Chamgaadad ki beet aur peshaab donoñ paak haiñ.

Mas'alah-18: Jo Parind halaal unche udthe haiñ jaise: kabutar, maina, murghaabi, qaaz, inki beet paak hai.

Mas'alah-19: Har chaupaaye ke jugaali ka wahi hukm hai jo uske pakhaana ka.

(Note:- Jugaali ya'ni jaanwar ka apne chaare ko pet se nikaal kar muh mein chabaana).

Mas'alah-20: Har jaanwar ke pitte ka wahi hukm hai jo uske peshaab ka, haraam jaanwaron ka pitta Najaasat-e-Ghaleezah aur halaal ka Najaasat-e-Khafeefah hai.

Mas'alah-21: Najaasat-e-Ghaleezah Khafeefah mein mil jaye to kul Ghaleezah hai.

Mas'alah-22: Machhli aur paani ke deegar jaanwaron aur khatmal (bedbox) aur machchhar (mosquito) ka khoon aur khachhar aur gadhe ka lu'aab aur paseena paak hai.

Mas'alah-23: Peshaab ki nihaayat baareek chhitein sui ki nok baraabar ki badan ya kapde par pad jayein to kapda aur badan paak rahega.

Mas'alah-24: Jis kapde par peshaab ki aisi hi baareek chhiteiñ pad gayiñ, agar woh kapda paani meiñ pad gaya to paani bhi na-paak na hoga.

Mas'alah-25: Jo khoon zakhm se baha na ho (ya'ni jo khoon zakhm par hi ubhar gaya wahañ se aage na bada woh khoon), paak hai.

Mas'alah-26: Gosht, tilli, kaleji meiñ jo khoon baaqi reh gaya paak hai aur agar yeh cheezeiñ behte khoon meiñ san jayeñ to na-paak haiñ, baghair dhoye paak na hongì.

Mas'alah-27: Jo baccha murda paida huwa usko gaud (lap) meiñ lekar Namaaz padhi, agarche usko Ghusl de liya ho Namaaz na hogi aur agar zinda paida ho kar mar gaya aur be-nehlaaye gaud meiñ lekar Namaaz padhi jab bhi na hogi, haañ agar usko Ghusl dekar gaud meiñ liya tha to ho jayegi magar Khilaaf-e-Mustahab hai. Yeh Ahkaam us waqt haiñ ki musalman ka baccha ho aur kaafir ka murda baccha hai to kisi haal meiñ Namaaz na hogi Ghusl diya ho ya nahiñ.

Mas'alah-28: Agar Namaaz padhi aur jeb (pocket) waghaira meiñ sheeshi hai aur usme peshaab ya khoon ya sharaab hai to Namaaz na hogi aur jeb meiñ anda (egg) hai aur uski zardi khoon ho chuki hai to Namaaz ho jayegi.

Mas'alah-29: Rui ka kapda udheda gaya aur uske andar chooha (rat/mouse) sookha huwa mila, to agar usme suraakh hai to 3 din 3 raatoñ ki Namaazoñ ka i'aada (dubaara ada) karle aur suraakh na ho to jitne Namaazeiñ us se padhi haiñ sabka i'aada kare.

Mas'alah-30: Kisi kapde ya badan par chand jagah Najaasat-e-Ghaleezah lagi aur kisi jagah dirham ke baraabar nahiñ magar majmu'ah (ya'ni sabko milaakar) dirham ke baraabar hai, to dirham ke baraabar samjhi jayegi aur zaaid hai to zaaid (samjhi jayegi), Najaasat-e-Khafeefah meiñ bhi majmu'ah hi par hukm diya jayega.

Mas'alah-31: Haraam jaanwaroñ ka doodh Najis hai, al-batta ghodi ka doodh paak hai magar khaana jaaiz nahiñ.

Mas'alah-32: Choohe (rat/mouse) ki mengni gehuñ meiñ milkar pis gayi ya tel meiñ pad gayi to aata aur tel paak hai, haañ agar maze meiñ farq aajaye

to Najis hai. Aur agar roti ke andar mili to uske aas-paas se thodi si (roti) alag karde baaqi mein kuch harj nahiñ.

Mas'alah-33: Resham ke keede ki beet aur uska paani paak hai.

Mas'alah-34: Na-paak kapde mein paak kapda ya paak (kapde) mein na-paak kapda lapeta aur us na-paak kapde se yeh paak kapda nam ho gaya to na-paak na hoga, ba-sharte ke Najaasat ka rang ya bu us paak kapde mein zaahir na ho, warna nam ho jaane se bhi na-paak ho jayega, haañ agar bheeg jaye to na-paak ho jayega aur yeh usi soorat mein hai ke woh na-paak kapda paani se tar huwa ho aur agar pashaab ya sharaab ki tari usme hai to woh paak kapda nam ho jaane se bhi Najis ho jayega aur agar na-paak kapda sookha tha aur paak (kapda) tar tha aur us paak (kapde) ki tari se woh na-paak (kapda) tar ho gaya aur us na-paak (kapde) ko itni tari pahunchi ke us se chhoot kar is paak (kapde) ko lagi, to yeh (paak kapda) na-paak ho gaya warna nahiñ.

Mas'alah-35: Bheege huye paauñ Najis zameen ya bichhaune par rakhe to na-paak na honge, agarche paauñ ki tari ka us par dhabba mehsoos ho, haañ agar us zameen ya bichhaune ko itni tari pahunchi ke uski tari paauñ ko lagi to paauñ Najis ho jayenge.

Mas'alah-36: Bheegi huyi na-paak zameen ya Najis bichhaune par sookhe huye paauñ rakhe aur paauñ mein tari aagayi to Najis ho gaye aur seel (nami) hai to nahiñ.

Mas'alah-37: Jis jagah ko gobar se lesa aur woh sookh gayi bheega kapda us par rakhne se Najis na hoga, jab tak kapde ki tari use itni na pahunche ke us se chhoot kar kapde ko lage.

Mas'alah-38: Najis kapda pehen kar ya Najis bichhaune par soya aur paseena aaya, agar paseene se woh na-paak jagah bheeg gayi phir us se badan tar (geela) ho gaya to na-paak ho gaya warna nahiñ.

Mas'alah-39: Na-paak cheez par hawa ho kar guzri aur badan ya kapde ko lagi to na-paak na hoga.

Mas'alah-40: Miyaani tar thi aur hawa nikli to kapda Najis na hoga.

(Note:- Miyaani ya'ni paajaame ka woh hissa jo peshaab-gaah ke qareeb hota hai).

Mas'alah-41: Na-paak cheez ka dhuwaañ kapde ya badan ko lage to na-paak nahiñ. Yunhi na-paak cheez ke jalaane se jo bukharaat (bhaap) utheñ unse bhi Najis na hoga agarche unse poora kapda bheeg jaye, haañ agar Najaasat ka asar usme zaahir ho to Najis ho jayega.

Mas'alah-42: Uple ka dhuwaañ roti mein laga to roti na-paak na hogi.

Mas'alah-43: Koi Najis cheez dah-dar-dah paani mein phenki aur us phenkne ki wajah se paani ki chheeteñ kapde par padiñ kapda Najis na hoga, haañ agar ma'loom ho ke yeh chheeteñ us Najis shai (cheez) ki haiñ, to is soorat mein Najis ho jayega.

Mas'alah-44: Pakhaana par se makkhiyaañ ud kar kapde par baithiñ kapda Najis na hoga.

Mas'alah-45: Raaste ki keechad paak hai jab tak uska Najis hona ma'loom na ho, to agar paañ ya kapde mein lagi aur be-dhoye Namaaz padhli ho gayi magar dho lena behtar hai.

Mas'alah-46: Sadak par paani chhidka ja raha tha, zameen se chheeteñ ud kar kapde par padiñ, kapda Najis na huwa magar dho lena behtar hai.

Mas'alah-47: Aadmi ki khaal (skin) agarche naakhun baraabar thode paani (ya'ni dah-dar-dah se kam) mein pad jaye, woh paani na-paak ho gaya aur khud naakhun gir jaye to na-paak nahiñ.

Mas'alah-48: Baa'd-e-Pakhaana peshaab ke dheloñ se Istinja kar liya, phir us jagah se paseena nikal kar kapde ya badan mein laga to badan aur kapde na-paak na honge.

Mas'alah-49: Paak mitti mein na-paak paani milaaya to Najis ho gayi.

Mas'alah-50: Mitti mein na-paak bhoos milaaya, agar thoda ho to mutlaqan (bilkul) paak hai aur jo ziyada ho to jab tak khushk na ho (sookh na jaye) na-paak hai.

(Note:- Bhoos ya'ni ghaas ke baareek-baareek tukde).

Mas'alah-51: Kutta badan ya kapde se chhu jaye, to agarche uska jism tar (geela/wet) ho badan aur kapda paak hai, haañ agar uske badan par Najaasat (na-paaki) lagi ho to aur baat hai, ya uska lu'aab (thook/raal) lage to na-paak kar dega.

Mas'alah-52: Kutte waghaira kisi aise jaanwar ne jiska lu'aab na-paak hai aate mein muh daala, to agar gundha huwa tha to jahañ uska muh pada, usko 'alaahida karde baaqi paak hai aur sukha tha to jitna tar (geela) ho gaya woh phenk de.

Mas'alah-53: Aab-e-Musta'mal (ya'ni isti'maal kiya huwa paani) paak hai Noshadar (ya'ni ammonium chloride, ek tarah ka namak) paak hai.

Mas'alah-54: Siwa suwar ke tamaam jaanwaroñ ki woh haddi jis par murdaar ki chiknaai na lagi ho aur baal aur daant paak haiñ.

Mas'alah-55: 'Aurat ke peshaab ke maqaam se jo rutubat nikle paak hai. Kapde ya badan mein lage to dhona kuch zaroor nahiñ, haañ behtar hai.

Mas'alah-56: Jo gosht sad gaya, badbu le aaya uska khaana haraam hai agarche Najis nahiñ.

Najis Cheezoñ Ke Paak Karne Ka Tareeqa:-

Jo cheezein aisi haiñ ke woh khud Najis haiñ (jinko na-paaki aur najaasat kehte haiñ) jaise sharaab ya ghaleez, aisi cheezein jab tak apni asl ko chhod kar kuch aur na ho jayein paak nahiñ ho saktiñ, sharaab jab tak sharaab hai Najis (na-paak) hi rahegi aur sirka ho jaye to ab paak hai.

Mas'alah-01: Jis bartan mein sharaab thi aur sirka ho gayi, woh bartan bhi andar se utna paak ho gaya jahañ tak us waqt sirka hai, agar upar sharaab ki chheetein padi thiñ, to woh sharaab ke sirka hone se paak na hogi. Yunhi agar sharaab maslan muh tak bhari thi, phir kuch gir gayi ke bartan thoda khaali ho gaya, uske baa'd sirka hui to yeh (bartan ka) upar ka hissa jo pehle na-paak ho chuka tha paak na hoga. Agar sirka us se undela jayega to woh sirka bhi na-paak ho jayega (kyuñ ke bartan ke upar ka hissa na-paak hai), haañ agar pali (ya'ni tel/ghee nikaalne ka chamcha) waghaira se nikaal liya jaye to paak hai aur pyaaz, lahsan, sharaab mein pad gaye the sirka hone ke baa'd paak ho gaye.

Mas'alah-02: Sharaab mein chooha gir kar phool phat gaya, to sirka hone ke baa'd bhi paak na hoga aur agar phoola phata nahi tha, to agar sirka hone se pehle nikaal kar phenk diya uske baa'd sirka huyi to paak hai aur agar sirka hone ke baa'd nikaal kar phenka to sirka bhi na-paak hai.

Mas'alah-03: Sharaab mein peshaab ka qatra gir gaya, ya kutte ne muh daal diya, ya na-paak sirka mila diya, to sirka hone ke baa'd bhi haraam va najis hai.

Mas'alah-04: Sharaab ko khareedna, ya mangaana, ya uthaana, ya rakhna haraam hai, agarche sirka karne ki niyyat se ho.

Mas'alah-05: Najis jaanwar namak ki kaan mein gir kar namak ho gaya, to woh namak paak va halaal hai.

Mas'alah-06: Uple ki raakh paak hai aur agar raakh hone se qabl (pehle) bujh gaya to na-paak.

Mas'alah-07: Jo cheezein bizaatihi (zaati taur par) Najis nahi balke kisi Najaasat ke lagne se na-paak hui, unke paak karne ke mukhtalif tareeqe hain, paani aur har raqeeq (patli) behne wali cheez se (jis se najaasat door ho jaye) dho kar Najis cheez ko paak kar sakte hain, maslan: sirka aur gulaab, ke inse Najaasat ko door kar sakte hain, to badan ya kapda inse dho kar paak kar sakte hain.

Faaidah:- Baghair zaroorat gulaab aur sirka waghaira se paak karna na-jaaiz hai ke fuzool kharchi hai.

Mas'alah-08: Musta'mal paani aur chaai se dhoyein paak ho jayega.

Mas'alah-09: Thook se agar Najaasat door ho jaye paak ho jayega, jaise: bacche ne doodh pee kar pistaan (breast) par qay ki, phir kayi baar doodh piya yahan tak ke us (qay) ka asar jaata raha paak ho gayi aur sharaabi ke muh ka mas'alah upar guzar.

Mas'alah-10: Doodh aur shorba aur tel se dhone se paak na hoga, ke inse Najaasat door na hogi.

Mas'alah-11: Najaasat agar dal-daar ho (jaise pakhaana, gobar, khoon, waghaira) to dhone mein ginti ki koi shart nahi balke us (najaasat) ko door

karna zaroori hai, agar 1 baar dhone se door ho jaye to 1 hi martaba dhone se paak ho jayega aur agar 4-5 martaba dhone se door ho to 4-5 martaba dhona padega, haañ agar 3 martaba se kam (dhone) mein Najaasat door ho jaye to 3 baar poora kar lena Mustahab hai.

Mas'alah-12: Agar Najaasat door ho gayi magar uska kuch asar rang ya bu baaqi hai, to use bhi zaail (door) karna laazim hai, haañ agar uska asar ba-diqqat (mushkil se) jaye to asar door karne ki zaroorat nahiñ 3 martaba dho liya to paak ho gaya, saabun ya khataayi (khatti cheez) ya garam paani se dhone ki haajat nahiñ.

Mas'alah-13: Kapde ya haath mein Najis rang laga ya na-paak mehndi lagaayi, to itni martaba dhoyein ke saaf paani girne lage, paak ho jayega agarche kapde ya haath par rang baaqi ho.

Mas'alah-14: Za'fraan ya Rang, kapda rangne ke liye ghola tha usme kisi bacche ne peshaab kar diya ya aur koi Najaasat pad gayi, us se agar kapda rang liya to 3 baar dho daalein paak ho jayega.

Mas'alah-15: Godna ke sui chubho kar us jagah surma bhar dete hain, to agar khoon itna nikla ke behne ke qaabil ho to zaahir hai ke woh khoon na-paak hai aur surma ke us par daala gaya woh bhi na-paak ho gaya, phir us jagah ko dho daalein paak ho jayegi agarche na-paak surma ka rang bhi baaqi rahe. Yunhi zakhm mein raakh bhar di, phir dho liya paak ho gaya agarche rang baaqi ho.

Mas'alah-16: Kapde ya badan mein na-paak tel laga tha, 3 martaba dho lene se paak ho jayega agarche tel (oil) ki chiknaai maujood ho, is takalluf ki zaroorat nahiñ ke saabun ya garam paani se dhoye, lekin agar murdaar ki charbi lagi thi to jab tak uski chiknaai na jaye paak na hoga.

Mas'alah-17: Agar Najaasat raqeeq (patli) ho to 3 martaba dhone aur teenon martaba ba-quwwat (taaqat ke saath) nichodne se paak hoga aur quwwat ke saath nichodne ke yeh maa'na (matlab) hain ke woh shakhs apni taaqat bhar is tarah nichode ke agar phir nichode to us se koi qatra na tapke, agar kapde ka khayaal karke acchi tarah nahiñ nichoda to paak na hoga.

Mas'alah-18: Agar dhone waale ne acchi tarah nichod liya magar abhi aisa hai ke agar koi dusra shakhs jo taaqat mein is se ziyada hai, nichode to 2-1 boond tapak sakti hai, to iske (ya'ni dhone waale ke) haq mein paak aur dusre ke haq mein na-paak hai. Is dusre ki taaqat ka e'tibaar nahiñ, haañ agar yeh dhota aur isi qadr nichodta to paak na hota.

Mas'alah-19: Pehli aur dusri martaba nichodne ke baa'd haath paak kar lena behtar hai aur teesri baar nichodne se kapda bhi paak ho gaya aur haath bhi aur jo kapde mein itni tari reh gayi ho ke nichodne se ek-aadh boond tapkegi, to kapda aur haath donoñ na-paak haiñ.

Mas'alah-20: Pehli ya dusri baar haath paak nahiñ kiya aur uski tari se kapde ka paak hissa bheeg gaya to yeh bhi na-paak ho gaya, phir agar pehli baar ke nichodne ke baa'd bheega hai to use 2 martaba dhona chahiye aur dusri martaba nichodne ke baa'd haath ki tari se bheega hai to 1 martaba dhoya jaye. Yunhi agar us kapde se jo ek martaba dho kar nichod liya gaya hai, koi paak kapda bheeg jaye to yeh (dusra kapda) 2 baar dhoya jaye aur agar dusri martaba nichodne ke baa'd us se woh kapda bheega to 1 baar dhone se paak ho jayega.

Mas'alah-21: Kapde ko 3 martaba dho kar har martaba khoob nichod liya hai ke ab nichodne se na tapkega, phir usko latka diya aur us se paani tapka to yeh paani paak hai aur agar khoob nahiñ nichoda tha to yeh paani na-paak hai.

Mas'alah-22: Doodh peete ladke aur ladki ka ek hi hukm hai, ke unka peshaab kapde ya badan mein laga hai to 3 baar dhona aur nichodna padega.

Mas'alah-23: Jo cheez nichodne ke qaabil nahiñ hai (jaise chataayi, bartan, joota waghaira) usko dho kar chhod dein ke paani tapakna mauqoof (band/stop) ho jaye, yunhi 2 martaba aur dhoyein, teesri martaba jab paani tapakna band ho gaya woh cheez paak ho gayi, use har martaba (dhone) ke baa'd sukhaana zaroori nahiñ. Yunhi jo kapda apni naazuki ke sabab nichodne ke qaabil nahiñ use bhi yunhi paak kiya jaye.

Mas'alah-24: Agar aisi cheez ho ke usme Najaasat jazb na huyi, jaise: cheeni ke bartan, ya mitti ka puraana isti'maali chikna bartan, ya lohe, taambe,

peetal waghaira dhaatoñ ki cheezeñ, to use faqat (sirf) 3 baar dho lena kaafi hai, iski bhi zaroorat nahiñ ke use itni der tak chhod deiñ ke paani tapakna mauqoof (band) ho jaye.

Mas`alah-25: Na-paak bartan ko mitti se maanjh lena behtar hai.

Mas`alah-26: Pakaaya huwa chamda na-paak ho gaya, to agar use nichod sakte haiñ to nichode warna 3 martaba dhoyeiñ aur har martaba itni der tak chhod deiñ ke paani tapakna mauqoof (stop) ho jaye.

Mas`alah-27: Dari (carpet) ya taat ya koi na-paak kapda behte paani mein raat bhar pada rehne deiñ paak ho jayega aur asl (saheeh) yeh hai ke jitni der mein yeh zann-e-ghaalib (ghaalib gumaan) ho jaye ke paani Najaasat ko baha le gaya paak ho gaya, ke behte paani se paak karne mein nichodna shart nahiñ.

Mas`alah-28: Kapde ka koi hissa na-paak ho gaya aur yeh yaad nahiñ ke woh kaunsi jagah hai, to behtar yahi hai ke poora hi dho daaleiñ (ya'ni jab bilkul na ma'loom ho ke kis hisse mein na-paaki lagi hai aur agar ma'loom hai ke maslan: aasteen ya kali Najis ho gayi magar yeh nahiñ ma'loom ke aasteen ya kali ka kaunsa hissa hai, to aasteen ya kali ka dhona hi poore kapde ka dhona hai) aur agar andaaz se soch kar uska koi hissa dhole jab bhi paak ho jayega aur jo bila soche huye koi tukda dho liya jab bhi paak hai, magar is soorat mein agar chand Namaazeiñ padhne ke baa'd ma'loom ho ke Najis hissa nahiñ dhoya gaya, to phir dhoye aur Namaazoñ ka i'aada (dubaara ada) kare aur jo soch kar dho liya tha aur baa'd ko ghalti ma'loom huyi to ab dhole aur Namaazoñ ke i'aada ki haajat nahiñ.

Mas`alah-29: Yeh zaroori nahiñ ke ek-dam teenoñ baar dhoyeiñ, balke agar mukhtalif (alag-alag) waqtoñ balke mukhtalif dinoñ mein yeh ta'daad (ginti) poori ki jab bhi paak ho jayega.

Mas`alah-30: Lohe ki cheez jaise: chhuri, chaaqu, talwaar waghaira jisme na zang ho na naqsh-o-nigaar, Najis (na-paak) ho jaye to acchi tarah ponchh daalne se paak ho jayegi aur is soorat mein Najaasat ke dal-daar ya patli hone mein kuch farq nahiñ. Yunhi chaandi, sone, peetal, gilt aur har qism ki dhaat (metal) ki cheezeiñ ponchhne se paak ho jaati haiñ, ba-sharte ke

naqshi na ho aur agar naqshi (naqsh-daar) hoñ ya lohe mein zang ho to dhona zaroori hai, ponchhne se paak na honghi.

Mas'alah-31: Aaina aur sheeshe ki tamaam cheezein aur cheeni ke bartan, ya mitti ke rogani (chikna/oily) bartan, ya polish ki huyi lakdi, gharz woh tamaam cheezein jinme masaam (suraakh) na hoñ, kapde ya patte se is qadr ponchhli jayein ke (najaasat ka) asar bilkul jaata rahe, paak ho jaati haiñ.

Mas'alah-32: Mani kapde mein lag kar khushk ho gayi (sookh gayi), to faqat (sirf) mal kar jhaadne aur saaf karne se kapda paak ho jayega agarche baa'd malne ke (ya'ni malne ke baa'd) kuch uska asar kapde mein baaqi reh jaye.

Mas'alah-33: Is mas'alah mein 'aurat va mard aur insaan va haiwaan va tandurust va mareez-e-jiryaañ (ya'ni ek bimaari jisme peshaab ke saath ya baa'd mein ya pehle mani nikalti hai/jis bimaari mein mani patli ho jaati hai) sab ki Mani ka ek hukm hai.

Mas'alah-34: Badan mein agar Mani lag jaye to bhi isi tarah paak ho jayega.

Mas'alah-35: Peshaab karke Tahaarat na ki paani se na dhele se aur Mani us jagah par guzri jahañ peshaab laga huwa hai, to yeh malne se paak na hogi balke dhona zaroori hai aur agar Tahaarat kar chuka tha ya Mani jast (uchal) karke nikli, ke us Mauza'-e-Najaasat (najaasat ki jagah) par na guzri, to malne se paak ho jayegi.

Mas'alah-36: Jis kapde ko mal kar paak kar liya, agar woh paani se bheeg jaye to na-paak na hoga.

Mas'alah-37: Agar Mani kapde mein lagi hai aur ab tak tar (geeli/wet) hai to dhone se paak hoga, malna kaafi nahiñ.

(Note:-) Ya'ni jab Mani sookh jaye to mal kar paak kar sakte haiñ aur tar hone ki haalat mein kapda ya badan paak karna hai to dhona zaroori hai).

Mas'alah-38: Moze ya joote mein dal-daar Najaasat lagi, jaise: pakhaana, gobar, mani, to agarche woh Najaasat tar (geeli/wet) ho khurachne aur ragadne se paak ho jayenge.

Mas'alah-39: Aur agar misl-e-peshaab ke (ya'ni peshaab ki tarah) koi patli Najaasat lagi ho aur us par mitti ya raakh ya reta waghaira daal kar ragad daalein jab bhi paak ho jayenge aur agar aisa na kiya yahañ tak ke woh Najaasat sookh gayi, to ab be-dhoye paak na honge.

Mas'alah-40: Na-paak zameen agar khushk ho jaye (ya'ni sookh jaye) aur Najaasat ka asar ya'ni rang aur bu jaata rahe paak ho gayi, khwaah woh hawa se sookhi ho, ya dhoop, ya aag se, magar us se Tayammum karna jaaiz nahiñ, Namaaz us par padh sakte haiñ.

Mas'alah-41: Jis kuyeñ mein na-paak paani ho, phir woh kuwañ sookh jaye to paak ho gaya.

Mas'alah-42: Darakht aur ghaas aur deewaar aur aisi eent jo zameen mein judi ho, yeh sab khushk ho jaane (ya'ni sookh jaane) se paak ho gaye aur agar eent judi hui na ho to khushk hone se paak na hogi balke dhona zaroori hai. Yunhi darakht ya ghaas sookhne se peshtar (pehle) kaat liñ to Tahaarat ke liye dhona zaroori hai.

Mas'alah-43: Agar patthar aisa ho jo zameen se juda na ho sake, to khushk hone (sookh jaane) se paak hai warna dhona ki zaroorat hai.

Mas'alah-44: Chakki ka patthar khushk hone (ya'ni sookh jaane) se paak ho jayega.

Mas'alah-45: Kankari jo zameen ke upar hai khushk hone (sookh jaane) se paak na hogi aur jo zameen mein wasl (mili hui) hai zameen ke hukm mein hai.

Mas'alah-46: Jo cheez zameen se muttasil (judi hui) thi aur Najis ho gayi, phir khushk hone (ya'ni sookh jaane) ke baa'd alag ki gayi, to ab bhi paak hi hai.

Mas'alah-47: Na-paak mitti se bartan banaaye, to jab tak kacche haiñ na-paak haiñ, baa'd pukhta karne ke paak ho gaye.

Mas'alah-48: Tannoor ya tawe par na-paak paani ka chheenta daala aur aanch se uski tari jaati rahi, ab jo roti lagaayi gayi paak hai.

Mas'alah-49: Uple jalaa kar khaana pakaana jaaiz hai.

Mas'alah-50: Jo cheez sookhne ya ragadne waghaira se paak ho gayi, uske baa'd bheeg gayi to na-paak na hogi.

Mas'alah-51: Suwar ke siwa har jaanwar halaal ho ya haraam jabke zibah ke qaabil ho aur بِسْمِ اللَّهِ keh kar zibah kiya gaya to uska gosht aur khaal paak hai, ke Namaazi ke paas agar woh gosht hai ya uski khaal par Namaaz padhi to Namaaz ho jayegi, magar haraam jaanwar zibah se halaal na hoga haraam hi rahega.

Mas'alah-52: Suwar ke siwa har murdaar jaanwar ki khaal sukhaane se paak ho jaati hai, khwaah usko 'khaari namak' waghaira kisi dawa se pakaaya ho, ya faqat dhoop ya hawa mein sukha liya ho aur uski tamaam rutubat (tari/nami) fana ho kar badbu jaati rahi ho, ke donoñ sooratoñ mein paak ho jayegi us par Namaaz durust hai.

Mas'alah-53: Darinde ki khaal agarche pakaali gayi ho, na us par baithna chahiye, na Namaaz padhni chahiye, ke mizaaj mein sakhti aur takabbur paida hota hai, Bakri aur Mendhe ki khaal par baithne aur pehenne se mizaaj mein narmi aur inkisaari paida hota hai, Kutte ki khaal agarche pakaali gayi ho ya woh zibah kar liya gaya ho isti'maal mein na laana chahiye, ke Aimmah ke ikhtilaaf aur 'awaam ki nafrat se bachna munaasib hai.

Mas'alah-54: Rui ka agar itna hissa Najis hai jis qadr dhun'ne se ud jaane ka gumaan-e-saheeh ho to dhun'ne se paak ho jayegi warna baghair dhoye paak na hogi, haañ agar ma'loom na ho ke (rui) kitni Najis hai, to bhi dhun'ne se paak ho jayegi.

Mas'alah-55: Ghalla jab pair mein ho (ya'ni jab anaaj saaf kiya ja raha ho) aur uski maalish ke waqt Bailoñ ne us par peshaab kiya, to agar chand shareekoñ mein taqseem huwa, ya usme se mazdoori di gayi, ya khairaat ki gayi, to sab paak ho gaya aur agar kul bi-jinsihi (ya'ni ghalla sab ka sab usi tarah) maujood hai to na-paak hai, agar usme se is qadr jisme ehtimaal (gumaan) ho sake ke us se ziyada Najis na hoga, dho kar paak kar lein to sab paak ho jayega.

Mas'alah-56: Raang (narm dhaat/pewter), Seesa pighlaane se paak ho jaata hai.

Mas'alah-57: Jame huye ghee mein chooha gir kar mar gaya to choohe ke aas paas se nikaal daalein, baaqi paak hai kha sakte hain aur agar patla hai to sab na-paak ho gaya uska khaana jaaiz nahi, al-batta us kaam mein la sakte hain jisme Isti'maal-e-Najaasat mamnu' na ho (ya'ni jisme najis cheezon ka isti'maal mana' na ho), tel ka bhi yahi hukm hai.

Mas'alah-58: Shahed na-paak ho jaye to uske paak karne ka tareeqa yeh hai ke: us se ziyada us (shahed) mein paani daal kar itna josh dein ke jitna tha utna hi ho jaye, 3 martaba yunhi karein paak ho jayega.

Mas'alah-59: Na-paak tel ke paak karne ka tareeqa yeh hai ke: (jitna na-paak tel hai) utna hi paani usme daal kar khoob hilaayein, phir upar se tel nikaal lein aur paani phenk de, yunhi 3 baar karein, ya us bartan mein neechे suraakh kar dein ke paani beh jaye aur tel reh jaye, yun bhi 3 martaba mein paak ho jayega, ya yun karein ke itna hi paani daal kar us tel ko pakaayein yahan tak ke paani jal jaye aur tel reh jaye, aisa hi 3 daf'ah mein paak ho jayega, aur yun bhi ke paak tel ya paani dusre bartan mein rakh kar is na-paak aur us paak dono ki dhaar milaakar upar se giraayein, magar isme yeh zaroor khayaal rakhein ke na-paak ki dhaar uski dhaar se kisi waqt juda na ho, na us bartan mein koi qatra na-paak pehle se pahuncha ho, na baa'd ko, warna phir na-paak ho jayega.

Behti huyi 'aam cheezein: ghee waghaira ke paak karne ke bhi yahi tareeqe hain. Aur agar ghee jama' ho use pighla kar inhein tareeqon mein se kisi tareeqe par paak karein. Aur ek tareeqa in cheezon ke paak karne ka yeh bhi hai ke: parnaale ke neechे koi bartan rakhein aur chhat par se isi jins ki paak cheez ya paani ke saath is tarah milaakar bahaayein ke parnaale se dono dhaarein ek ho kar girein sab paak ho jayega, ya isi jins (qism/type) ya paani se ubaal lein paak ho jayega.

Mas'alah-60: Ja-Namaaz mein haath, paauñ, peshani aur naak rakhne ki jagah ka Namaaz padhne mein paak hona zaroori hai, baaqi jagah agar Najaasat ho Namaaz mein harj nahi, haañ Namaaz mein Najaasat ke qurb (qareeb) se bachna chahiye.

Mas'alah-61: Kisi kapde mein Najaasat lagi aur woh Najaasat usi taraf reh gayi, dusri jaanib usne asar nahi kiya, to usko laut kar dusri taraf jidhar Najaasat nahi lagi hai Namaaz nahi padh sakte agar che kitna hi mota ho, magar jabke woh Najaasat Mawaaza'-e-Sujood (sajde waali jagah) se alag ho (to padh sakte hain).

Mas'alah-62: Jo kapda do-teh (two layer) ka ho, agar ek-teh uski Najis ho jaye, to agar dono milaakar see liye gaye hon to dusri teh par Namaaz jaaiz nahi aur agar sile na hon to jaaiz hai.

Mas'alah-63: Lakdi ka takhta ek rukh se Najis ho gaya, to agar itna mota hai ke motaai mein cheer sake, to laut kar (ya'ni ulat kar) us par Namaaz padh sakte hain warna nahi.

Mas'alah-64: Jo zameen gobar se lesi gayi agar che sookh gayi ho us par Namaaz jaaiz nahi, haan agar woh sookh gayi aur us par koi mota kapda bichha liya to us kapde par Namaaz padh sakte hain agar che kapde mein tari ho, magar itni tari na ho ke zameen bheeg kar usko tar kar de, ke is soorat mein yeh kapda Najis ho jayega aur Namaaz na hogi.

Mas'alah-65: Aankhon mein na-paak surma ya kaajal lagaya aur phail gaya to dhona Waajib hai. Aur agar aankhon ke andar hi ho baahar na laga ho to mu'aaf hai.

Mas'alah-66: Kisi dusre musalman ke kapde mein Najaasat lagi dekhi aur ghaalib gumaan hai ke usko khabar karega to paak kar lega, to khabar karna Waajib hai.

Mas'alah-67: Faasiqon ke isti'maali kapde jinka Najis hona ma'loom na ho paak samjhe jayenge, magar Be-Namaazi ke paajaame waghaira mein ehtiyaat yahi hai ke rumaali paak karli jaye, ke aksar Be-Namaazi peshaab karke waise hi paajaama baandh lete hain aur Kuffaar ke in kapdon ke paak kar lene mein to bahut khayaal karna chahiye.

Chapter: 10

ISTINJA KA BAYAAN

- ❖ **Qur'aani-Aayat va Ahaadees..... 153**
- ❖ **Istinje Ke Muta'alliq Masaail..... 156**
- ❖ **Istibra..... 160**

Istinja Ka Bayaan:-

Allah (عزوجل) Farmata Hai:-

{فِيهِ رَجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا ۖ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ}

[Surah-9, Aayat-108]

Tarjamah:- “Us Masjid ya’ni Masjid-e-Quba Shareef mein aise log haiñ jo paak hone ko pasand rakhte haiñ aur Allah dost rakhta hai paak hone waloñ ko.”

Hadees 01:- Sunan-e-Ibn-e-Maajah mein Abu Ayyub va Jaabir va Anas رضي الله تعالى عنهم se Marvi, ke jab yeh Aayat-e-Kareemah naazil huyi, **Rasoolullah (ﷺ)** ne farmaya: “Aye Giroh-e-Ansaar! **Allah-Ta’ala** ne Tahaarat ke baare mein tumhaari ta’reef ki, to bataao tumhaari Tahaarat kya hai.” ‘Arz ki: Namaaz ke liye ham Wuzu karte haiñ aur Janaabat se Ghusl karte haiñ aur paani se Istinja karte haiñ. Farmaya: “To woh yahi hai, iska iltizaam (laazim) rakho.”

Hadees 02:- Abu Dawood va Ibn-e-Maajah Zaid Bin Arqam (رضي الله عنه) se Raavi, **Rasoolullah (ﷺ)** farmate haiñ: “Yeh paakhaane Jinn aur Shayaateen ke haazir rehne ki jagah hai, to jab koi Bait-ul-Khala ko jaye yeh padhle.”

أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Tarjamah:- “Maiñ Allah ki panaah maangta huñ paleedi aur shayaateen se”

Hadees 03:- Saheehain mein yeh Du’a yuñ hai.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Tarjamah:- “Aye Allah maiñ teri panaah maangta huñ paleedi aur shayaateen se.”

Hadees 04:- Tirmizi ki Riwaayat mein Ameer-ul-Momineen ‘Ali (رضي الله عنه) se yuñ hai ke: Jinn ki aankhoñ aur Bani-Adam ke Satr mein parda yeh hai ke jab pakhaana ko jaye to بِسْمِ اللَّهِ kehle.

Hadees 05:- Tirmizi va Ibn-e-Maajah va Daarmi Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se Raavi, ke **Rasoolullah** (ﷺ) jab Bait-ul-Khala se baahar aate yuñ farmate.”

“غُفْرَانِكَ”

Tarjamah:- “Allah (عزوجل) se Maghfirat ka suwaal karta huñ”

Hadees 06:- Ibn-e-Maajah ki Riwaayat Anas (رضي الله عنه) se yuñ hai ke: jab Bait-ul-Khala se tashreef laate to yeh farmate:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَا فَانِي

Tarjamah:- “Hamd hai Allah ke liye jisne aziyyat (takleef) ki cheez mujhse door kardi aur mujhe ‘aafiyat di.

Hadees 07:- Hisn Hasin mein hai ke yuñ farmate:

الْحَمْدُ لِلَّهِ الَّذِي أَخْرَجَ مِنْ بَطْنِي مَا يَضُرُّنِي وَأَبْقَى فِيهِ مَا يَنْفَعُنِي

Tarjamah:- “Hamd hai Allah ke liye jisne mere pet se woh cheez nikaal di jo mujhe takleef deti aur woh cheez baaqi rakhi jo mujhe nafa’ degi.”

Hadees 08:- Muta’addid Kutub mein ba-kasrat Sahaaba-e-Kiraam رضي الله تعالى عنهم se Marvi, ke **Rasoolullah** (ﷺ) ne farmaya ke: “Jab Paakhaane ko jao to Qible ko na muh karo, na peeth aur ‘Uzw-e-Tanaasul ko dahne haath (right-hand) se chhune aur daahine haath se Istinja karne se mana’ farmaya.”

Hadees 09:- Abu Dawood va Tirmizi va Nasaa’i Anas (رضي الله عنه) se Raavi, **Rasoolullah** (ﷺ) jab Bait-ul-Khala ko jaate anguthi utaar lete, ke usme Naam-e-Mubaarak kundah (ya’ni naqsh kiya huwa) tha.”

Hadees 10:- Abu Dawood va Tirmizi ne unhiñ se Riwaayat ki, jab Qaza-e-Haajat ka iraada farmate to kapda na hataate taa-waqteke (jab tak ke) zameen se qareeb na ho jayein.”

Hadees 11:- Abu Dawood Jaabir (رضي الله عنه) se Raavi, ke **Huzoor** jab qaza-e-haajat ko tashreef le jaate to itni door jaate ke koi na dekhe.”

Hadees 12:- Hazrat ‘Abdullah Bin Mas’ood (رضي الله عنه) se Tirmizi va Nasaa’i ne Riwaayat ki, **Huzoor-e-Aqdas** (ﷺ) ne farmaya: “Gobar aur Haddiyon se

Istinja na karo, ke woh tumhaare bhaaiyon Jinn ki khuraak hai.” Aur Abu Dawood ki ek Riwaayat mein Koyle se bhi mumaana'at (mana') farmaayi.”

Hadees 13:- Abu Dawood va Tirmizi va Nasaa'i 'Abdullah Bin Mughaffal (رضي الله عنه) se Raavi, **Rasoolullah** (ﷺ) ne farmaya: “Koi ghusl-khaane mein peshaab na kare phir usme nahaaye ya wuzu kare, ke aksar was-wase is se hote haiñ.”

Hadees 14:- Abu Dawood va Nasaa'i 'Abdullah Bin Sarjis (رضي الله عنه) se Raavi, ke **Huzoor** (ﷺ) ne suraakh mein peshaab karne se mumaana'at (mana') farmaayi.”

Hadees 15:- Abu Dawood va Ibn-e-Maajah Mu'aaz (رضي الله عنه) se Raavi, ke **Huzoor** (ﷺ) ne farmaya: “3 cheezein jo sabab-e-la'nat haiñ, unse bacho: ghaat par beech raaste aur darakht ke saaye mein peshaab karna.”

Hadees 16:- Imaam Ahmad va Tirmizi va Nasaa'i Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se Raavi, farmati haiñ: jo shakhs tumse yeh kahe ke **Nabi** (ﷺ) khade ho kar peshaab karte the, to tum use saccha na jaano, **Huzoor** nahiñ peshaab farmate magar baith kar.

Hadees 17:- Imaam Ahmad va Abu Dawood va Ibn-e-Maajah Abu Sa'eed (رضي الله عنه) se Raavi, **Rasoolullah** (ﷺ) farmate haiñ: “2 shakhs pakhaana ko jayein aur Satr khol kar baatein karein, to **Allah** us par ghazab farmata hai.”

Hadees 18:- Saheeh Bukhari va Saheeh Muslim mein 'Abdullah Bin 'Abbaas رضي الله تعالى عنه se Marvi, ke **Rasoolullah** (ﷺ) ne 2 qabron par guzar farmaya to yeh farmaya ke: “In donoñ ko 'Azaab hota hai aur kisi badi baat mein (jis se bachna dushwaar ho) mu'azzab nahiñ haiñ, in mein se ek peshaab ki chheent se nahiñ bachta tha aur dusra chughli khaata.” Phir Huzoor ne khajoor ki ek tar shaakh (tehni) lekar uske 2 hisse kiye, har qabr par ek-ek tukda nasb farma diya. Sahaaba ne 'arz ki: **Ya Rasoolallah!** Yeh kyun kiya?. Farmaya: “Is ummeed par ke jab tak yeh khushk na hon inpar 'Azaab mein Takhfeef (kami) ho.”

(Note:- Is Hadees se ma'loom hota hai ke qabron par phool daalna jaaiz hai, ke phool bhi jab tak hare bhare rahenge 'azaab halka hoga aur inki Tasbeeh se Mayyit ka dil bahelta hai).

Istinje Ke Muta'alliq Masaail:-

Mas'alah-01: Jab pakhaana peshaab ko jaye to Mustahab hai ke pakhaana se baahar yeh padhle:

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Tarjamah:- “Aye Allah maiñ teri panaah maangta huñ na-paaki aur shaitaanon se.”

Phir Baayaañ (left) qadam pehle daakhil kare aur nikalte waqt pehle daahina (right) paauñ baahar nikaale aur nikal kar:

غُفْرَانَكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي مَا يُؤْذِينِي وَأَمْسَكَ عَنِّي مَا يَنْفَعُنِي

Tarjamah:- “Allah se Maghfirat ka suwaal karta huñ, Hamd hai Allah ke liye usne mere pet se woh cheez nikaali jo mujhe takleef deti aur woh cheez roki jo mujhe nafa’ degi.”

Mas'alah-02: Pakhaana ya peshaab phirte waqt ya tahaarat karne mein na Qible ki taraf muh ho, na peeth aur yeh hukm ‘aam hai chahe makaan ke andar ho ya maidaan mein aur agar bhool kar Qible ki taraf muh ya pusht (peeth) karke baith gaya, to yaad aate hi fauran rukh badal de, is mein ummeed hai ke fauran uske liye Maghfirat farmaadi jaye.

Mas'alah-03: Bacche ko pakhaana peshaab phiraane (ya’ni karwaane) waale ko Makruh hai ke us bacche ka muh Qible ko ho, yeh phiraane wala gunahgaar hoga.

Mas'alah-04: Pakhaana, peshaab karte waqt sooraj ya chaand ki taraf na muh ho, na peeth. Yunhi hawa ke rukh peshaab karna mamnu’ (mana’) hai.

Mas'alah-05: Kuyeñ ya hauz ya chashma ke kinaare, ya paani mein agarche behta huwa ho, ya ghaat par, ya phaldaar darakht ke neeche, ya us khet mein jisme zaraa’at (kheti) maujood ho, ya saaye mein jahañ log uthte baithte hon, ya masjid aur ‘eidgaah ke pehlu mein, ya qabristaan, ya raaste mein, ya jis jagah maweshi (jaanwar) bandhe hon, in sab jaghon mein peshaab, pakhaana Makruh hai. Yunhi jis jagah Wuzu ya Ghusl kiya jaata ho wahañ peshaab karna Makruh hai.

Mas'alah-06: Khud neechi jagah baithna aur peshaab ki dhaar unchi jagah gire yeh mamnu' (mana') hai.

Mas'alah-07: Aisi sakht zameen par jis se peshaab ki chheetein ud kar aayein peshaab karna mamnu' (mana') hai, aisi jagah ko kured kar narm karle ya gada khod kar peshaab kare.

Mas'alah-08: Khade ho kar, ya let kar, ya nange ho kar peshaab karna Makruh hai. Neez nange sar pakhaana, peshaab ko jaana ya apne hamraah (saath) aisi cheez le jaana jis par koi Du'a ya Allah va Rasool ya kisi Buzurg ka naam likha ho mamnu' (mana') hai. Yunhi kalaam (baat) karna Makruh hai.

Mas'alah-09: Jab tak baithne ke qareeb na ho kapda badan se na hataaye aur na haajat se ziyada badan khole, phir donoñ paauñ kushaada karke (ya'ni phaila kar) baayein paauñ (left-leg) par zor dekar baithe aur kisi mas'alah-e-deeni mein ghaur na kare, ke yeh baa'is-e-mahroomi (mahroomi ka sabab) hai aur chheenke ya salaam ya azaan ka jawaab zubaan se na de aur agar chheenke to zubaan se Alhamdulillah na kahe, dil mein kehle aur baghair zaroorat apni sharmgaah ki taraf nazar na kare aur na us Najaasat ko dekhe jo uske badan se nikli hai aur der tak na baithe ke is se Bawaaseer ka andesha hai aur peshaab mein na thooke, na naak saaf kare, na bila zaroorat khankaare, na baar-baar idhar udhar dekhe, na bekaar badan chhuye, na aasmaan ki taraf nigaah kare balke sharm ke saath sar jhukaaye rahe.

Jab faarigh ho jaye to mard baayein haath (left-hand) se apne Aaloh ko jad ki taraf se sar ki taraf saunte, ke jo qatre ruke huye hain nikal jayein, phir dhelon se saaf karke khada ho jaye aur seedhe khade hone se pehle badan chhupaa le, jab qatroñ ka aana mauqoof (band/stop) ho jaye to kisi dusri jagah Tahaarat ke liye baithe aur pehle 3-3 baar donoñ haath dhole aur tahaarat-khaana mein yeh Du'a padh kar jaye:

بِسْمِ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ وَالْحَمْدُ لِلَّهِ عَلَى دِينِ الْإِسْلَامِ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ

الْمُتَطَهِّرِينَ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ-

Tarjamah:- “Allah ke naam se jo bahut bada hai aur usi ki hamd hai, Khuda ka shukr hai ke mai Deen-e-Islaam par huñ. Aye Allah tu mujhe tauba karne waloñ aur paak logoñ mein se karde, jin par na khauf hai aur na woh gham karenge.”

Phir daahine haath (right-hand) se paani bahaaye aur baayein haath (left-hand) se dhoye aur paani ka lota uncha rakhe ke chheetein na padein aur pehle peshaab ka maqaam dhoye phir pakhaane ka maqaam aur tahaarat ke waqt pakhaane ka maqaam saans ka zor neech ko dekar dheela rakhe aur khoob acchi tarah dhoyein ke dhone ke baa'd haath mein bu baaqi na reh jaye, phir kisi paak kapde se ponchh daalein aur agar kapda paas na ho to baar-baar haath se ponchhein ke baraa-e-naam tari reh jaye aur agar was-wase ka ghalba ho to rumaali par paani chhidak lein, phir us jagah se baahar aakar yeh Du'a padhein:

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا وَالْإِسْلَامَ نُورًا وَقَائِدًا وَدَلِيلًا إِلَى اللَّهِ وَإِلَى جَنَّاتِ النَّعِيمِ اللَّهُمَّ حَصِّنْ فَرْجِي وَطَهِّرْ قَلْبِي
وَمَحِّصْ دُنُوبِي

Tarjamah:- “Hamd hai Allah ke liye jisne paani ko paak karne wala aur Islaam ko noor aur Khuda tak pahunchne wala aur Jannat ka raasta bataane wala kiya. Aye Allah tu meri sharmgaah ko mehfooz rakh aur mere dil ko paak kar aur mere gunaah door kar.”

Mas'alah-10: Aage ya peeche se jab Najaasat nikle to dheloñ se Istinja karna Sunnat hai aur agar sirf paani hi se Tahaarat karli (ya'ni dho liya) to bhi jaaiz hai magar Mustahab yeh hai ke dhele lene ke baa'd paani se Tahaarat kare.

Mas'alah-11: Aage aur peeche se peshaab, pakhaana ke siwa koi aur Najaasat maslan: khoon peep waghaira nikle, ya us jagah khaarij (baahar) se Najaasat lag jaye, to bhi dhele se saaf kar lene se Tahaarat ho jayegi jabke us mauza' (us jagah) se baahar na ho, magar dho daalna Mustahab hai.

Mas'alah-12: Dheloñ ki koi ta'daad-e-mu'ayyan (ya'ni khaas ginti) Sunnat nahiñ balke jitne se safaai ho jaye, to agar 1 se safaai ho gayi Sunnat ada ho gayi aur agar 3 dhele liye aur safaai na huyi Sunnat ada na huyi, al-

batta Mustahab yeh hai ke taaq hoñ (ya'ni dhele maslan:3-5 hoñ) aur kam se kam 3 hoñ to agar 1 ya 2 se safaai ho gayi to 3 ki ginti poori kare aur agar 4 se safaai ho to 1 aur le ke taaq ho jayein.

Mas'alah-13: Dheloñ se Tahaarat (paaki) us waqt hogi ke Najaasat se makhraj (ya'ni najaasat nikalne ki jagah) ke aas-paas ki jagah 1 dirham se ziyada aalooda (na-paak) na ho aur agar dirham se ziyada san (phail) jaye to dhona Farz hai, magar dhele lena ab bhi Sunnat rahega.

Mas'alah-14: Kankar, patthar, phata huwa kapda yeh sab dhele ke hukm mein haiñ, inse bhi saaf kar lena bila karaahat jaaiz hai, deewaar se bhi Istinja sukha sakta hai, magar shart yeh hai ke woh dusre ki deewaar na ho, agar dusre ki milk (property) ho ya waqf ho to us se Istinja karna Makruh hai aur kar liya to Tahaarat (paaki) ho jayegi, jo makaan uske paas kiraaye par hai uski deewaar se Istinja sukha sakta hai.

Mas'alah-15: Paraayi deewaar se Istinje ke dhele lena jaaiz nahiñ agarche woh makaan uske kiraaye mein ho.

Mas'alah-16: Haddi aur khaane aur gobar aur paki eent aur thekri aur sheesha aur koile aur jaanwar ke chaare se aur aisi cheez se jiski kuch qeemat ho, agarche ek-aadh paisa sahi, in cheezon se Istinja karna Makruh hai.

Mas'alah-17: Kaagaz se Istinja mana' hai, agarche us par kuch likha na ho ya Abu-Jahal aise kaafir ka naam likha ho.

Mas'alah-18: Daahine haath (right-hand) se Istinja karna Makruh hai, agar kisi ka baayaañ (left) haath bekaar ho gaya ho to use dahne haath se jaaiz hai.

Mas'alah-19: Aalah ko dahne haath (right-hand) se chhuna ya daahine haath mein dhela lekar us par guzaarna Makruh hai.

Mas'alah-20: Jis dhele se ek baar Istinja kar liya use dubaara kaam mein laana Makruh hai, magar dusri karwat uski saaf ho to us se kar sakte haiñ.

Mas'alah-21: Pakhaana ke baa'd mard ke liye dheloñ ke isti'maal ka Mustahab tareeqa yeh hai ke garmi ke mosam mein pehla dhela aage se

peeche ko le jaye aur dusra peeche se aage ki taraf aur teesra aage se peeche ko aur jaadoñ (sardiyon) mein pehla peeche se aage ko aur dusra aage se peeche ko aur teesra peeche se aage ko le jaye.

Mas'alah-22: 'Aurat har zamaane mein isi tarah dhele le jaise mard garmiyon mein.

Mas'alah-23: Paak dhele daahine jaanib (right-side) rakhna aur baa'd-e-kaam mein laane ke baayein taraf (left-side) daal dena, is tarah par ke jis rukh mein Najaasat lagi ho neechhe ho Mustahab hai.

Mas'alah-24: Peshaab ke baa'd jisko yeh ehtimaal (shak) hai ke koi qatra baaqi reh gaya, ya phir aayega, us par **Istibra** (ya'ni peshaab karne ke baa'd aisa kaam karna ke agar qatra ruka ho to gir jaye) Waajib hai, Istibra tehelne se hota hai, ya zameen par zor se paauñ maarne, ya dahne paauñ ko baayein (left) aur baayein ko dahne (right) par rakh kar zor karne, ya bulandi se neechhe utarne, ya neechhe se bulandi par chadne, ya khankaar ne, ya baayein karwat (left-side) par letne se hota hai aur Istibra us waqt tak kare ke dil ko itminaan ho jaye, tehelne ki miqdaar baa'z 'Ulama ne 40 qadam rakhi, magar saheeh yeh ke jitne mein itminaan ho jaye. Aur yeh Istibra ka hukm mardoñ ke liye hai, 'aurat baa'd-e-faarigh hone ke thodi der waqfa (delay) karke Tahaarat karle.

Mas'alah-25: Pakhaana ke baa'd paani se Istinja ka Mustahab tareeqa yeh hai ke kushaada ho kar baithe aur aahista-aahista paani daale aur ungliyoon ke pet se dhoye, ungliyoon ka sira na lage aur pehle beech ki ungli unchi rakhe, phir woh jo us se muttasil (qareeb) hai uske baa'd chhungaliya (chhoti ungli) unchi rakhe aur khoob Mubaalagha ke saath dhoye, 3 ungliyoon se ziyada se Tahaarat na kare aur aahista-aahista male yahan tak ke chiknaai jaati rahe.

Mas'alah-26: Hatheli se dhone se bhi Tahaarat ho jayegi.

Mas'alah-27: 'Aurat hatheli se dhoye aur ba-nisbat mard ke ziyada phail kar baithe.

Mas'alah-28: Tahaarat ke baa'd haath paak ho gaye, magar phir dho lena balke mitti laga kar dhona Mustahab hai.

Mas'alah-29: Jaadoñ mein ba-nisbat garmiyoñ ke dhone mein ziyada Mubaalagha kare aur agar jaadoñ mein garam paani se Tahaarat kare to usi qadr Mubaalagha kare jitna garmiyoñ mein, magar garam paani se Tahaarat karne mein utna sawaab nahiñ jitna sard paani se aur marz ka bhi ehtimaal (andesha) hai.

Mas'alah-30: Roze ke dinoñ mein na ziyada phail kar baithe, na Mubaalagha kare.

Mas'alah-31: Mard lunjha ho to uski bibi Istinja kara de aur 'aurat aisi ho to uska shauhar, aur bibi na ho ya 'aurat ka shauhar na ho to kisi aur rishtedaar beta, beti, bhai, bahen se Istinja nahiñ kara sakte balke mu'aaf hai.

Mas'alah-32: Zam-Zam Shareef se Istinja paak karna Makruh hai aur dhela na liya ho to na-jaaiz.

Mas'alah-33: Wuzu ke baqiya (bacha huye) paani se Tahaarat karna Khilaaf-e-Aula hai.

Mas'alah-34: Tahaarat ke bacha huye paani se Wuzu kar sakte haiñ, baa'z log jo isko phenk dete haiñ yeh na chahiye Israaf mein daakhil hai.

قد تم بحمد الله سبحانه وتعالى هذا الجزء في مسائل الطهارة وله الحمد اولاً و آخراً و باطناً و ظاهراً
 كما يحب ربنا و يرضى وهو بكل شئ عليم ولا حول ولا قوة الا بالله العلى العظيم و صلى الله على خير
 خلقه سيدنا و مولانا محمد و آله و صحبه و ابنه و ذريته و علماء ملته و اولياء امته اجمعين آمين
 والحمد لله رب العالمين۔ وانا الفقير المفتقر الى الله الغنى ابو العلا امجد على الاعظمى غفر الله له
 ولوالديه۔ آمين

محمد امجد على اعظمى ۱۳۲۹

تصديق جليل و تقریظ بے مثیل

امام اہلسنت، ناصر دین و ملت، مجی الشریعہ کاسر الفتہ، قانع البدعہ، مجدد البائتہ الحاضرہ، صاحب الحجۃ القاہرہ، سیدی و سندی و کنزی و ذخری لیومی و غدی اعلیٰ حضرت مولنا مولوی حاجی قاری مفتی احمد رضا خاں صاحب قادری برکاتی نفع اللہ الاسلام و المسلمین بفیوضہم و برکاتہم -

بسم اللہ الرحمن الرحیم ؎

الحمد للہ و کفی وسلم علی عبادہ الذین اصطفیٰ لاسیما علی الشارح المصطفیٰ و مقتفیہ فی المشارع اولی الطہارۃ و الصفا فقیر غفرلہ البولی القدير في مسائل طہارت میں یہ مبارک رسالہ بہار شریعت تصنیف لطیف اخی فی اللہ ذی المجد و الجاہ و الطبع السليم و الفكر القويم و الفضل و العلیٰ مولنا ابو العلیٰ مولوی حکیم محمد امجد علی قادری برکاتی اعظمی بالمذہب و المشرب و السکنی رزقہ اللہ تعالیٰ فی الدارين الحسنیٰ مطالعہ کیا الحمد للہ مسائل صحیحہ رجیحہ محققہ منقحہ پر مشتمل پایا آجکل ایسی کتاب کی ضرورت تھی کہ عوام بھائی سلیس اردو میں صحیح مسئلے پائیں اور گمراہی و اغلاط کے مصنوع و ملیع زیوروں کی طرف آنکھ نہ اٹھائیں مولیٰ عزوجل مصنف کی عمر و عمل و فیض میں برکت دے اور عقائد سے ضروری فروع تک ہر باب میں اس کتاب کے اور حصص کافی و شافی و وافی و صافی تالیف کرنے کی توفیق بخشے اور انہیں اہلسنت میں شائع و معمول اور دنیا و آخرت میں نافع و مقبول فرمائے۔ آمین۔

والحمد للہ رب العلمین و صلی اللہ تعالیٰ علی سیدنا و مولنا محمد و آلہ و صحبہ و ابنہ و حزبہ اجمعین آمین ۱۲۔ ربیع الآخر شریف ۱۳۳۵ ہجریہ علی صاحبہا و آلہ الکرام افضل الصلوٰۃ و التحیۃ آمین ۔