

# كتاب الطهارة

المسائل المهمة المتعلقة بأبواب الطهارة  
مع ذكر الأدلة من الكتاب والسنة  
(باللغة الأردنية)

## Kitab ut Taharah

Taharat (paakeezgi) ke khaas(important) Masaael

Quran Aur Sunnat se Saabit

إعداد

د. محبوب أحمد أبو عاصم

Prepared By

Dr. Mehboob Ahmed Abu Aasim

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ أَمَّا بَعْدُ !

### FIQH KI TAREEF (DEFINITION):

**Fiqh ki lugwi maani:** (فَهْمُ الْأَشْيَاءِ الدَّقِيقَةِ) Baarik ashya(cheez) ko samajhna aur unpe gehri nazar dalna.

**Fiqh ki Istilahi maani:**(أَلْعِلْمُ بِالْأَحْكَامِ الشَّرْعِيَّةِ الْعَمَلِيَّةِ مِنْ أَدْلَمِهَا التَّفْصِيلِيَّةِ) Shariyat ke amali(practical) ahkaam(rulings) ko tafseeli(detail) daleelo se maalum karna. Aur yeh tafseeli daleele: Quran, Hadees, Ijmaa aur sahi Qiyaas hai.

Rasool Allah (ﷺ) ka farmaan hai: (مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ) Allah (ﷻ) jis shakhs se khair wa bhalayi chahta hai use deen ki samajh boojh deta hai.

### FIQH DO (TWO) AMR PAR MUSHTAMIL (DEPENDENT) HAI

**Fiqh ul Ibaadaat:** Ibaadat se mutalqa ahkaam(rulings) wa MASAAEL ka ilm haasil karna. In ibaadat me Taharat (paakeezgi), Namaz, Roza, Hajj, aur Jihaad ke abwab(chapters) hai.

**Fiqh ul Muamlaat:** Un MASAAEL wa ahkaam ka ilm haasil karna jin ka talluq Halal wa Haram, ya logo se muamlaat(dealings) me hai. Jaise Kharid(buying) wa farokht(selling), Nikah wa Talaq, Libas(dress) wa ta'am (food) wagera ke masaeel.

Mazkura bala tafseelaat se maluum hua ke "Fiqh" jahan ek insaan ka talluq apne Rab se qayam karti hai, waha is baat ki taleem bhi deti hai ek insaan ka dusre insaan se maamla kaisa ho, chunanche shariyat e islamiya ek mukammal dastur e hayat (constitution of life) hai, jo insaan ke deen wa duniya ke har pehlu me rehnumayi karti hai. Aur iski rehnumayi ke mutabik zindagi basar karne ka naam hi Islam hai.

### MASAAEL WA AHKAAM ME IKHTILAAF KI HALAT ME KYA FARZ HAI

Allah (ﷻ) ka Irshaad hai: { فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ }  
{ وَأَحْسَنُ تَأْوِيلًا } (phir agar kisi baat par tumhara ikhtilaaf hojaye to use Allah aur Rasool (ﷺ) ki taraf lauta do, agar tum Allah aur yaume akhirat par Imaan rakhte ho, yehi behtar aur anjaam me achcha hai) (Surah Nisa':59)

Mazeed Irshaad hai: { اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ }

(Iss (Quran aur Sunnat) ki ittiba karo jo tum par tumhare Rab ki taraf se nazil hua, aur use chhod kar dusre auliya ki pairawi na karo, bohot kam hi nasihat tum paate hai)

## QURAN AUR HADEES PAR AMAL PERA HONE SE MUTALLIQ ULMA E KARAAM KI TALIMAAT

Imaam Abu Hanifa **رحمه الله** (Rehmatullah) ke Quran aur Sunnat ki ittibaa karne aur us ke mukhalif aqwaal (sayings) ki taqleed se mana karne se mutalliq kai (many) irshaadat hai, farmate hai:

1. (إذا صح الحديث فهو مذهبي), agar hadees saheeh saabit hojaye to mera maslak wahi hai. (Ibn Aabidaen part 63/1)
2. (لا يحل لأحد أن يأخذ بقولنا ما لم يعلم من أين أخذناه), kisi shaks ke liye jayez nahi ke who hamare qawl ikhtiyar kare jab tak yeh maloom na karle ke is qawl ki daleel kya hai. (Ibn Aabideen part Ali Bahar Al Raeq 293/6)
3. وفي رواية: (حرام على من لم يعرف دليلى أن يفتي بكلامي. فإننا بشر نقول القول اليوم ونرجع عنه غدا) jise mere fatwe ki daleel maloom na ho use wo fatwa dena haraam hai, kyu ke hum bashar (insaan) hai, aaj koi baat kehte hai aur kal usse ruju kar lete hai.
4. Aur mazeed farmate hai, (إذا قلتُ قولاً يخالف كتاب الله تعالى وخبر الرسول ﷺ فاتركوا قولي), Agar maine koi aisi baat kahi ho jo Quran wa Sunnat ke khilaaf ho to meri baat chhod do. (Al Falani Fil Iqaz, page 50)

Imaam Maalik bin Anas **رحمه الله** (Rehmatullah) farmaate hai:

1. (إنما أنا بشر أخطئ وأصيب فانظروا في رأيي فكل ما وافق الكتاب والسنة فخذوه وكل ما لم يوافق الكتاب (إنما أنا بشر أخطئ وأصيب فانظروا في رأيي فكل ما وافق الكتاب والسنة فخذوه وكل ما لم يوافق الكتاب فاتركوه), Mai bashar (insaan) hu chunache meri raye ko dekho jo Quran aur Hadees ke mutabiq ho use lelo aur jo Quran aur Hadees ke mukhalif ho use chhod do. (Ibn Abdul Barr Fil Jam'e 32/2)
2. (ليس أحد بعد النبي صلى الله عليه وسلم إلا ويؤخذ من قوله ويترك إلا النبي صلى الله عليه وسلم) Nabi Kareem (ﷺ) ke alawa har ek ki baat qabool ki ja sakti hai aur rad bhi ki jaa sakti hai. (Ibn Abdul Barr Fil Jam'e 91/2)
3. Ibn Wahab farmate hai: Mai ne Imaam Malik se wazu ke dauran ungliyon ke khalal (washing between fingers) karne se mutalliq pucha to unho ne kaha iss ki zarurat nahi, jab maine iss bare me hadees batayi to unhone ungliyon ka khalal karne ka fatwa dena shuru kiya. (Muqadma tul Jarha wa ta'deel Ibn Abi Hatim page 31-32)

Imaam Shaafi **رحمه الله** (Rehmatullah) farmate hai:

1. (ما من أحد إلا وتذهب عليه سنة لرسول الله صلى الله عليه وسلم وتعزب عنه فمهما قلت من قول أو أصليت من أصل فيه عن رسول الله صلى الله عليه وسلم لخلاف ما قلت فالقول ما قال رسول الله صلى الله عليه وسلم وهو قولي), Har kisi se sunnat e Nabawi choot sakti hai, chunache mera jo fatwa ya qaida qulya (rule) hadees ke khilaaf hua use chhod kar hadees par amal karo aur samjho ke mera qaul bhi wahi hadees hai. (Tareekh Damashq libn Asakir 3/1/15)
2. ((أجمع المسلمون على أن من استبان له سنة عن رسول الله صلى الله عليه وسلم لم يحل له أن يدعها لقول أحد)), Musalmaano ka iss baat par ittifaq (agreement) hai ke jise Rasool Allah (ﷺ) ki sunnat maloom hojaye to phir ise kisi ke qaul ke khatir chhodna jayez nahi hai. (Al Falaani page 68)
3. (إذا وجدت في كتابي خلاف سنة رسول الله صلى الله عليه وسلم فقولوا بسنة رسول الله صلى الله عليه وسلم), Agar meri baat Sunnat Rasool (ﷺ) ke khilaaf ho to Sunnat e Rasool (ﷺ) ko apna lo aur meri baat chhod do. (An Nawawi fil Majmu'a 63/1)

4. (إذا صح الحديث فهو مذهبي) Agar hadees sahi sabit hojaye to mera maslak wahi hai. ( An Nawawi 63/1)
5. (كل مسألة صح فيها الخبر عن رسول الله صلى الله عليه وسلم عند أهل النقل بخلاف ما قلت فأنا راجع عنها في حياتي وبعد موتي), Har wo masla jisme sahi hadees sabit ho jabke maine iske khilaaf keh diya ho to apni zindagi aur marne ke baad bhi isse ruju karta hu.( Al Hilya 107/9)
6. (إذا رأيتموني أقول قولاً وقد صح عن النبي صلى الله عليه وسلم خلافه فاعلموا أن عقلي قد ذهب) Agar dekho ke mai kisi saheeh hadees ke khilaaf koi fatwa de raha hu to samjho ke meri aqal chal gayi hai. (Ibn Asakir Sahi Sanad 10/15)

**Imaam Ahmed bin Hanbal رحمه الله (Rehmatullah) farmate hai:**

1. (لا تقلدني ولا تقلد مالكا ولا الشافعي ولا الأوزاعي ولا الثوري ، وخذ من حيث أخذوا) Naa meri taqleed karo, aur naa Maalik, Shaafi, Awzai aur Thawri ki taqleed karo, balke wahi se tum bhi deen haasil karo jaha se unhone haasil kiya (yaani Quran aur Sunnat). (E'laam al Mauqaeen 320/2)
2. (وفي رواية: لا تقلد دينك أحدا من هؤلاء ، ما جاء عن النبي صلى الله عليه وسلم وأصحابه فخذ به) Apne deen me (Ulma karaam me se) kisi ki taqleed na karo, balke wahi lo jo Rasool Allah (ﷺ) aur Sahaba karam se saabit hai.
3. (رأي الأوزاعي ورأي مالك ورأي أبي حنيفة كله رأي وهو عندي سواء وإنما الحجة في الآثار) Imaam Auzai, Imaam Maalik, aur Imaam Abu Hanifa ki baate sirf unki zaati rai hai, jabke daleel wa hujjat sirf Rasool Allah (ﷺ) ki hadees me hai.(Ibn Abdul Barr fil Jam'e 149/2)

Fiqhi ikhtilafaat ke hawale se yeh baat bhi madde nazar rahe ke ye MASAAEL deen ke bunyaadi usooli (basic fundamentals) MASAAEL nahi hai ke jo imaan aur kufr ka sabab bane, balke yeh ikhtilafaat umuman Ulma e karam ke ijtehad ki wajah se hai, isiliye in MASAAEL me tashaddud(extremism), taassub aur tang nazri kaa shikar nahi hona chahiye, aur Quran aur sunnat ki ittiba karte hue madde muqabil (opposition) ke saath farakh dili (open heart) se pesh aaya jaye. Rai (views) ka ikhtilaaf kahi dilo ke ikhtilaaf ka zariya na ban jaye, yahi sahaba, tabayeen aur Ulma e Salaf ka manhaj raha hai. MASAAEL me ikhtilaaf hone ke bawajood unke dil ek dusre ke liye khair khawahi aur mohabat ke jazbaat se mamoor (filled) the. Allah (Subhanahu wa Ta'ālā) hume bhi haaq ki ittiba karte huwe aapas me ittifaad aur ittifaq ka rishta qayam karne ki taufeeq ata farmaye.

## TAHARAT (PAAKEEZGI) KE MASAAEL

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ أَمَا بَعْدُ !

- 1. Taharat ki Fazilat wa Ahmiyat:** Deen e Islam ki mukhtalif ibadaat ka inhisaar(dependency) taharat aur paakeezgi par hai. Rooh(soul) ka tazkiya (pakeezgi) aur libaas aur jism ki taharat (paakeezgi) laazim wa malzum hai, chunanche Rasool Allah (ﷺ) ne na sirf khud ummat ke samne taharat (paakeezgi) aur paakeezgi ka aala namuna (best example) qayam karke dikhaya balke ummat ko bhi paak wa saaf rehne ke liye nihayat aala miyar (scale) diya, jaise ke Abu Maalik Asha'ari (رضي الله عنه) Radhi Allahu anhu, Rasool Allah (ﷺ) se rivayat karte hai ke Aap (ﷺ) ne farmaya: Taharat (paakeezgi) adha(half) imaan hai. Ek martaba "Alhamdulillah" kehna tarazu ko nekiyo se bhar deta hai. "Subhan Allah" aur "Alhamdulillah" kehna zameen aur asmaan ke darmiyaan saari jagah ko bhar deta hai, Namaz (duniya aur akhirat me chehre ka) noor hai, Sadqa Burhan hai, Sabar Roshni hai, aur Quran e majid (qiyamat ke roz) tere haq me yaa tere khilaaf gawahi dega. Har aadmi subah uthta hai to uski jaan girwi hoti hai, jise yaa to woh (neki karke) azaad kar leta hai yaa (gunah karke) halak kar deta hai. (Muslim)
- 2. Islaam ka sab se aham(important) aur buniyadi rukn Namaz ke liye Rasool Allah (ﷺ) ne jism ki taharat (paakeezgi), libaas ki taharat (paakeezgi) aur jagah ki taharat (paakeezgi) bunyaadi shart muqarrar farmayi hai. Jaisa ke Abdullah bin Umar (رضي الله عنهما) Radhi Allahu anhuma kehte hai ke maine Rasool Allah (ﷺ) ko farmate huve suna: (لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ وَلَا صَدَقَةٌ مِنْ) (رضي الله عنه) Allah taharat (paakeezgi) ke bagair Namaz qabool nahi karta aur maal e ganimat se chori kiya huva maal ka sadqa qabool nahi karta (Muslim). Mazeed Abu Saeed Khudri (رضي الله عنه) Radhi Allahu anhu Nabi e kareem (ﷺ) se rivayat karte hai ke Aap (ﷺ) ne farmaya: (مِفْتَاحُ الصَّلَاةِ) (طُهُورٌ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ) Taharat (paakeezgi) namaz ki kunji hai. Namaz ki ibtidaa Takbeer aur ikhtitaam Salam pherna hai. (Ibn Majah: Saheeh)**
- 3. Balke paakeezgi aur taharat me gaflat baratne ko azaab e qabr ka sabab thehraya hai. Ibn Abbas (رضي الله عنه) Radhi Allahu anhu Rasool Allah (ﷺ) se rivayat farmate hai: (عَامَةٌ عَدَابِ الْقَبْرِ) (رضي الله عنه) Qabr me zyaada tar azaab peshaab ke maamle me hota hai, lihaza isse ehtiyaat karo.**
- 4. Taharat (paakeezgi) ki qisme:** Taharat (paakeezgi) ki do(two) qisme hai (1) Maanwi Taharat (paakeezgi): jo dil ko shirk aur gunah se paak karne se haasil hoti hai. Yeh taharat (paakeezgi) jism ke taharat se bhi aham hai, kyu ke iske bagair jism ki taharat mumkin nahi, Irshaad e Baari taala {إِنَّمَا الْمُشْرِكُونَ نَجَسٌ} (Surah Tauba:28) (2) Dusri qism: Hissi Taharat, jis ki tafsilaat aage arahi hai.
- 5. Taharat (paakeezgi) ki Tareef (definition):** Lugat (linguistic) me safayi aur suthrayi ko kehte hai, aur istilah me: Rafa ul Hadas (wazu ya gusl wagera se paaki haasil karne) aur napaaki dur karna hai. Hadas do(two) qism ka hota hai;

**Hadas Asgar (Chota Hadas):** pashaab ya pakhana jaisi koi cheez 'sabeelaen' (private parts) se kharij hone se hota hai, jiske liye wazu kiya jaata hai.

**Hadas Akbar(Bada Hadas):** jo janabat aur Haiz wa nifaas se hota hai jis ke liye ghosl kiya jaata hai. Aur agar wazu ya gusl na karsake to tayammum kiya jaata hai.

## Paani (Water) ke MASAAEL

6. Samandar, darya, chashmo, taalaabo aur barisho ka paani paak hai aur isse paakeezgi haasil ki jaa sakti hai. Irshaad e Bari Taala: {وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا} Aur humne aasman se paak paani barsaya (Surah Furqaan:8). Abu Huraira (رضي الله عنه) Radhi Allahu anhu kehte hai ke ek aadmi ne Rasool Allah (ﷺ) se samandar ke paani se wazu ke mutalliq pucha to Aap (ﷺ) ne farmaya: {هُوَ الطُّهُورُ مَاؤُهُ ، الْجِلُّ مَيْتَتُهُ} Samandar ka paani paak hai aur usme mara (dead) hua jaanwar halal hai). (Ahmed, Ahlussunnah: Saheeh)
7. Paani me napak cheez milne se uska rang (colour), boos(smell), zaiqa (taste) badal jaye to who napaak hoga warna nahi hoga. Jaisa ke farmane Nabi (ﷺ): {إِنَّ الْمَاءَ طَهُورًا لَا يَنْجَسُهُ شَيْءٌ...} Paani paak hai ise koi cheez napak nahi karti siwaye jisse usko rang, zaiqa yaa bu badal jaye. (Tirmizi: Saheeh)  
Ibn Qayyim Rehmatullah farmate hai: Sunnat e nabi (ﷺ) aur shaba karaam ke asaar se yahi saabit hota hai ke paani agarche thoda bhi ho napaak nahi hota jab tak who tabdeel(change) na hojaye, ahle Madinah, jamhur(collective) salaf aur aksar muhaddatheen ka yahi qawl hai.(Ilgasatul lahfah page 156)
8. Agar paani me maamuli miqdar me koi paak cheez mil jaye to isse taharat (paakeezgi) haasil ki jaa sakti hai, lekin jab isse paani ke bajaye kuch aur (yaani sharbat, lassi wagera) naam de diya jaye to phir isse taharat (paakeezgi) haasil nahi ho sakti. Umm e Haani (رضي الله عنها) Radhi Allahu anhaa farmati hai ke Rasool Allah (ﷺ) aur Maimoona (رضي الله عنها) Radhi Allahu anhaa ek tub ke paani se gusl kiya, uss paani me gundhe huwe aate ka asar tha (Nisai: Saheeh). Mazeed yeh ke Quran e Kareem me irshaad hai: {فَلَمْ تَجِدُوا مَاءً} (Surah Nisa:43) tumhe koi paani na mile, isme lafz (ماء) nakira hai jisse khali ya makhloot har tarah ka paani muraad hai.
9. Paani ko wazu yaa gusl wagera me istemaal karne se woh napaak nahi hota. Sayedeena Jaabir bin Abdullah (رضي الله عنهما) Radhi Allahu anhuma kehte hai ke mai beemari ki wajah se behosh tha. Rasool Allah (ﷺ) meri beemar pursi ke liye tashreef laye, Aap (ﷺ) ne wazu kiya aur wazu se bacha hua paani mujh par daal diya to mujhe hosh agaya. (Bukhari)

10. Janabat ke haalat me paani me haath dalne se bhi napaak nahi hota, lekin aisa karne se mana kiya gaya hai. Sayedeena Ibn Abbas (رضي الله عنه) Radhi Allahu anhu se rivayat hai ke Nabi e kareem (ﷺ) ne ek bartan se wazu kiya jisme Aap (ﷺ) ki kisi biwi ne gusl kiya tha aur farmaya: (إِنَّ الْمَاءَ لَا يَجْنُبُ) Aise paani napaak nahi hota. (Ahmed, Abu Dawood, Nisai: Saheeh)
11. Tamaam Insaano ka jhoot (left over food) paak hai, jaisa ke Rasool Allah (ﷺ) Um ul momineen hazrat Aisha (رضي الله عنهما) Radhi Allahu anhaa ki khayi yaa pee jaani wali jagah se khate peete the (Muslim). Aise hi halaal janwaron ke bare me Ulma ka ijmaa hai ke inka jhoot paak hai, jabke haram janwaron ke bare me saheeh yeh hai ke kutte aur suwar ke alawa baaki janwaron ka jhoot paak hai.
12. Gatron (gutter) ka paani filtration aur chemical marahil (process) se guzar kar apni asli halat me wapas ajaye aur isme najasat ka koi asar baaki na rahe to paak hojata hai. (Karar Majlis Haiatil kibaar Ulma No 64).
13. Agar paak paani ke mutalliq napaaki ka shaq hojaye to aise shaq ko nazar andaz kiya jaye, aur agar napaak aur paak paani mushtaba(doubtful) hojaye to dono me se jis paani ke mutalliq paak hone ka rujhaan ho use istimaal kiya jaye.
14. Mushtaba(doubtful) kapdon ke alawa koi dusra kapda mayassar(available) na ho to jis kapde ke mutalliq paak hone ka ziyada rujhaan ho isme namaz adaa ki jaye, aur yeh mushtaba cheezo ka qaida hai ke yaqeen par amal karte huve shak ko nazar andaz kiya jaye. Saheehain me hai ke Nabi e kareem (ﷺ) se pucha gaya ke agar Namazi ko pet se hawa kharij hone shaq ho to kya kare? Aap (ﷺ) ne farmaya: (لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا، أَوْ يَجِدَ رِيحًا) "Namaz na chhode jab tak awaaz na sune yaa bu (smell) na aye (yaani hawa kharij hone ka yaqeen hojaye)". (Bukhari:137, Muslim:361)

### **Bartano (Utensil) ke MASAAEL**

15. Paani umooman(generally) bartano me mehfooz kiya jaata hai, aur asal yeh hai ke Sone (gold) chandi (silver) ke alawa: lohe, tambe, pital, patthar aur chini wagera ke kisi tarah ke paak bartan me paani rakha jaa sakta hai, agar cheez jo qeemti heere(diamond) jawaharat se bhi kyon na ho, jaisa ke irshaad e baari taala: {هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا} "Us Allah ne zameen me har cheez tumhare liye paida farmayee". (Surah Bakarah:29)
16. Sone (gold) chandi (silver) ke bartan khane pine yaa taharat (paakeezgi) me istemaal karna mana hai. Saheehain me Huzaiifa bin al Yamaan (رضي الله عنه) Radhi Allahu anhu se rivayat hai ke Rasool Allah (ﷺ) ne farmaya: (لَا تَشْرَبُوا فِي أَنْبِيَةِ الدَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا) Sone (gold)

chandi (silver) ke bartano me na piyo aur na isme khao, lekin tuta hua bartan jodne ke liye mamooli miqdar me chandi istemaal kiya jaa sakta hai. Sahi Bukhari (3109) me hai ke Rasool Allah (ﷺ) ne tute huwe pyaale par chandi se jod lagaya.

17. Sone (gold) chandi (silver) ke bartano ke alawa khawateen(women) Sone (gold) chandi (silver) ke zevraat pehen sakti hai, jabke mardo ke liye sone(gold) ka istemaal haram hai, siwaye yeh ke kapde ka button aur daton ka khol (dental filling) wagera hasb e zaroorat istemaal kiye jaa sakte hai.
18. Ahle kitab aur mushrikeen ke bartan aur kapde agar paak hai to istemaal kiye jaa sakte hai, jaisa ke nabi e kareem (ﷺ) aur sahaba karam ne mushrika aurat ke mashkize se paani piya aur wazu kiya (Bukhari 344, Muslim 682). Aur agar inhe dho(wash) liya jaye to afzal hai, jaisa ke Aap (ﷺ) ne iski taleem farmayi. (Bukhari: 5478, Muslim: 1930).
19. Insaan ke alawa khushki(land) ke tamaam jaandar cheeze marne se napaak hojati hai. Sahi Bukhari (283) me farman e Nabi (ﷺ) hai: (المؤمن لا يتجسس) musalmaan napaak nahi hota.
20. Lekin jis jaanwar me baihne(flowing) wala khoon na ho, aisa jaanwar marne se napaak nahi hota. Farmaan e nabi (ﷺ): peene wali cheez me agar makhkhi gir jaye to ise dubo kar nikalo, kyu ke iske ek par me bimari aur dusre me shifa hai aur phir chahe to who mashroob peele, yaani who napaak nahi. Bukhari (3320). Bashart ye ke ye jaanwar gandagi napaaki se paida naa ho. jaise ke cockroach wagera.
21. Neez aise jaanwaron ka murdar bhi napaak nahi jo paani ke bagair zinda na reh sakte ho, jaisa ke machli(fish) hai. Rasool Allah (ﷺ) ne samandar ke bare me farmaya: (هُوَ الطُّهُورُ) iska paani paak aur murdar halal hai (Saheeh Tirmizi).
22. Murda jaanwar ki khaal dabagat se paak hojaati hai. Jabke darindo ki khaal istemaal karne se mana kiya gaya hai. Um ul momineen Maimoona (رضي الله عنها) Radhi Allu anhaa se rivayat hai ke Nabi e akram (ﷺ) ne ek murda bakri ka chamda utarne ka hukm diya aur farmaya: (يُطَهَّرُهَا الْمَاءُ وَالْفَرْطُ) chamde ko paani aur keekar ki khaal paak kar dete hai. (Ahmed wa Abu Dawood: Hasan). Abu Maleeh bin Usama apne baap se rivayat karte hai Nabi Akram (ﷺ) ne darindo ki khaal istemaal karne se mana farmaya. (Ahmed, Abu Dawood, Nisai: Saheeh)
23. Har tarah ke halal wa haram jaanwaro ke: Baal(hair), Uun (wool), aur par (wings) istemaal karna jayez hai kyu ke yeh cheeze bejaan hoti hai, chunanche in cheezo se banaye jaane wale kapde, lihaaf aur carpet wagera istemaal kiye jaa sakte hai.



24. Murda jaanwaro ki haddiya nappaak nahi, inhe istemaal kiya jaa sakta hai. Sahi Muslim (363) me farman e Nabi (ﷺ): (إِنَّمَا حُرِّمَ مِنَ الْمَيْتَةِ أَكْلُهَا) Murdar jaanwar ka khana haram kiya gaya hai.
25. Zinda jaanwar se kata hua hissa murdar ke hukm me hai (yaani napaak hai). Isi ziman me farman e Nabi (ﷺ) (مَا قُطِعَ مِنَ الْبَيْمَةِ وَهِيَ حَيَّةٌ فَهِيَ مَيْتَةٌ). (Abu Dawood: Saheeh)
26. Billi (cat) ke mutalliq Rasool Allah (ﷺ) ka farmaan hai: yeh napaak nahi kyu ke tumhare paas (gharon me) aati jaati hai. (Sahi Abu Dawood).
27. Ahle Ilm ke sahi qawl ke mutabiq sharab haram hai lekin napaak nahi hai, chunanche alcohol par mushtamil(dependent) atar(scent) istemaal kiye jaa sakte hai. Mazeed yeh ke aisi adwiyaat(medicines) istemaal ki jaa sakti hai jin me alcohol bilkul maamuli miqdar me ho. (Fatawa Shaikh Muhammed bin Usaimeen 260-250/11)

### **Najasat (Impurity) Dur karne ke MASAAEL**

28. Najasat har iss gandi cheez ka naam hai jisse paak rehne ka hukm diya gaya hai. Najasat ke teen qisme hai (1) Mughalliz (sakht) Najasat: jaise kutte ki najasat hai (2) Mutwasit (darmiyaani) najasat: jaise ke peshaab, paikhana, murdar ki najasat (3) Khafeef (halki) Najasat: jaise ke doodh peete bachche ka peshab
29. Asl yeh hai ke cheeze paak hai, kisi cheez ko napaak qarar dene ki shara'e daleel hona zaruri hai. Quran wa Sunnat me jin cheezo ko napaak qarar diya gaya hai woh: Insaan yaa haram janwaron ka fuzla jaat (peshaab paikhana), mazi, wadi, haiz wa nifaas ka khoon, machhli (fish) aur tiddi ke alawa murda jaanwar, baha hua khoon, khinzeer ka gosht, kutte ka luaab (saliva)
30. Insaan ki mani napaak nahi. Sahi Muslim (288) me Um ul Momineen Aisha (رضي الله عنها) radhi Allahu anhaa se rivayat hai ke who Rasool Allah (ﷺ) ke kapdo se mani kharoch deti aur Aap(ﷺ) in kapdo me namaz ada karte. Aur agar napaak hoti to use kharoch dena kaafi nahi tha balke use dhona zaroori tha.
31. Halal jaanwar ka gobar, peshaab aur luaab napaak nahi hai. Sahi Muslim (360) me hai Rasool Allah (ﷺ) ne bakriyon ke baade me namaz adaa karne ki ijazat farmayi. Mazeed sahihain (Bukhar:2855, Muslim: 1671) me hai ke Aap(ﷺ) ne bemaari ke liye Unt (camel) ka peshaab peene ki ijazat di, aur agar napaak hote to aisa karne ki ijazat na di jaati.
32. Haram jaanwaro ke gobar, peshaab wagera napaak hai, sahi bukhari me hai ke Rasool Allah (ﷺ) ne gadhe (donkey) ke gobar se istinjaa nahi kiya aur farmaya: (إِنَّهَا رَجَسٌ) Beshak yeh

napaak hai. Lekin gadha ya khachchar ka paseena paak hai, kyu ke inpar sawari karne walo ko kapde dhone kaa hukm nahi diya gaya,

33. Kapde par haiz ka khoon lag jaye to ise achchi tarah saaf karke isi me namaz padhi jaa sakti hai. Asma bint Abu Bakar (رضي الله عنها) Radhi Allahu anhaa rivayat karti hai ke Rasool Allah (ﷺ) ne haiz ke khoon ke mutalliq farmaya: ( تَحْتَهُ ثُمَّ تَقْرُصُهُ بِالْمَاءِ ثُمَّ تَنْضَحُهُ ثُمَّ تُصَلِّي فِيهِ ) pehle ise achchi tarah khurche phir ise paani se mal kar dhoye, is ke baad us par paani dale aur phir usi me namaz padhe.(Bukhari, Muslim)
34. Galazat aur Najasat door(remove) karne ke liye baayaa (left) haath istemaal karna chahiye. Um ul Momineen Aisha (رضي الله عنها) radhi Allahu anhaa farmati hai: Rasool Allah (ﷺ) Wazu aur khane ke liye daayaa(right) haath istemaal farmate. Istinja aur dusri najasat dur (clean) karne ke liye baayaa (left) haath istemaal karte. (Abu Dawood: Saheeh).
35. Taharat (paakeezgi) haasil karne aur najasat door karne ke liye asal yeh hai ke paani kaa istemaal kiya jaye. { فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا } Paani na milne ki soorat me paak mitti se tayammum kar lo (Nisa:43). Isitarah baaz cheeze paani ke bagair bhi paak hosakti hai, jaisa ke paak zameen par chalne se jooto (shoes) paak hojate hai. Isi tarah zameen dhoop aur hawa (air) se khushk (dry) hokar paak hojati hai, Sayedeena Abu Saeed (رضي الله عنه) radhi Allahu anhu se rivayat hai ke Rasool Allah (ﷺ) ne farmaya: jab koi aadmi masjid me aye to jooto palat kar dekh le, agar jooto (shoes) par galazat (impurity) lagi ho to unhe zameen par ragad kar saaf kare phir inhi (those) jooto me namaz padh le. (Ahmed, Abu Dawood: Saheeh)
36. Billi (cat) ka jhoota napaak nahi hota. Sayedeena Abu Qatadha se rivayat hai ke Rasool Allah (ﷺ) ne billi ke baare me farmaya: (إِنَّهَا لَيْسَتْ بِنَجْسٍ إِنَّمَا هِيَ مِنَ الطَّوَّافِينَ عَلَيْكُمْ وَالطَّوَافَاتِ) yeh napaak nahi balke tumhare paas (gharo me) aati jaati rehti hai. (Hadeess ahlu Sunnan: Saheeh)
37. Kutta (Dog) bartan me muh (mouth) dalde to ise saat (seven) martaba dhoya jaye. Pehi martaba mitti ke saath. Sayedeena Abu Huraira (رضي الله عنه) radhi Allahu anhu Rasool Allah (ﷺ) se rivayat karte hai ke Aap(ﷺ) ne farmaya: ( طُهْرُورَانَاءِ أَحَدِكُمْ إِذَا وَلَعَ فِيهِ الْكَلْبُ أَنْ يَغْسِلَهُ سَبْعَ ) (مَرَّاتٍ أَوْلَاهَنَّ بِالْتُّرَابِ) jab kutta (dog) bartan me muh (mouth) dalde to us ko paak karne ka tareeqa yeh hai ke bartan saat (7) martaba dhoya jaye, pehi dafa mitti se dhona chahiye. (Muslim)
- Kutte ke alawa har tarah ki napaaki agar ek martaba dhone se door hojaati hai to dobara dhone ki zaroorat nahi. Sahi Bukhari me hai ke ek Erabi (tribesman) ne masjid me peshaab

kiya to Aap (ﷺ) ne sahaba ko farmaya: (دَعُوهُ وَهَرِّقُوا عَلَى بَوْلِهِ سَجَلًا مِنْ مَاءٍ) Use kuch na kaho aur uske pashaab par paani ka dol bahado.

38. Sheer Khwar bachche (infant baby boy) ke pashaab par is kadar chinte mar dena kaafi hai jisse jagah tar(wet) hojaye jabke bachchi (infant baby girl) ka pashaab dhona zaroori hai. Sayedeena Ali Ibn Abi Taalib (رضي الله عنه) Radhi Allahu anhu se rivayat hai ke Rasool Allah (ﷺ) ne farmaya: (بَوْلُ الْغُلَامِ الرَّضِيعِ يُنْضَحُ وَبَوْلُ الْجَارِيَةِ يُغْسَلُ) Sheer khwar bachche (infant baby boy) ke pashaab par paani chidak (sprinkle) diya jaye aur sheer khwar bachchi (infant baby girl) ke pashaab ko dhoya jaye. (Ahmed, Tirmizee: Sahi)
39. Mazi kharij hone se istinja aur wazu karna chahiye, aur agar kapde par lag jaye to use dhona chahiye. Sahi Muslim (247) me hai ke Rasool Allah (ﷺ) se mazi kharij hone ke mutalliq pucha gaya to Aap (ﷺ) ne farmaya: (يُغْسَلُ ذَكَرُهُ وَيَتَوَضَّأُ) pashaab ki jagah dhokar wazu karle.
40. Napaaki thodi ho yaa zyaada ise dur karna chahiye, lekin who mamooli napaaki jo umuman nazar na asakti ho qabile maafi hai.

### QAZA -E- HAJAT (TOILET JANE ANE) KE MASAAEL

41. Bait ul khala (Toilet) mein Quran-e-kareem lejana haram hai aur Quran ke alawa koi aisi cheez jis mein Allah ka zikr ho, lejana makruh (Na pasand kiya) hai. Sayyedna Anas bin Malik (رضي الله عنه) Radhi Allahu anhu farmate hai ke “(Rasool Allah (ﷺ) jab Bait ul Khala (Toilet) mei jane ka erada farmatey to apni anghoti (finger ring) (jis mein ‘Rasool Allah’ likha hua tha) utaar detey the”. (Tarmizi, Nisai, Ibn Maja)
42. Bait ul khala (Toilet) mein Baaye paun (Left leg) se dakhil (while entering) yeh dua kahe (اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ) - Ya Allah mai napak jinnoo aur jinniyao se teri panah (protection) mangta hun (Bukhari, Muslim). Aur Daaye paun (Right Leg) se bahar nikalte hue ye dua kahe (عُفِّرْ اَنْتَكَ) - mein teri bakhshish (maafi) chahta hun (Abu Dawood).
43. Qaza-e-hajat (peshab pakhana ki zaroorat) ke dauran khuli jagah par qibla ki taraf muh ya peeth karne se mana kiya gaya. Sayyedna Abu Hurairah (رضي الله عنه) Radhi Allahu anhu se rivayat hai ke Rasool Allah (ﷺ) ne farmaya: (اِذَا جَلَسَ اَحَدُكُمْ عَلَى حَاجَتِهِ فَلَا يَسْتَقْبِلَنَّ الْقِبْلَةَ وَلَا) (اِذَا جَلَسَ اَحَدُكُمْ عَلَى حَاجَتِهِ فَلَا يَسْتَقْبِلَنَّ الْقِبْلَةَ وَلَا) Jab koi admi rafa-e-hajat (peshab pakhana) ke liye baithe to muh ya peeth qible ki taraf na kare. (Muslim). Ha agar taharat (paakeezgi) khane (closed toilet) ke andar ya deewar ki aad mein aisa kiya jaskta hai. Abdullah bin umar (رضي الله عنه) Radhi Allahu anhu farmatey hai ke “mai apni behan (ummul momineen Hafsa radhi Allahu anhaa) ke ghar chhat par chadha to mai ne Rasool Allah (ﷺ) ko rafa-e-hajat ke liye baithe huve dekha to Aap ka muh Shaam (Syria) ki taraf aur peeth qible ki taraf thi”. (Muslim). Jabke suraj ya chand ki taraf rukh (direction) ya peeth karne se mana karne ki koi saheeh

daleel nahi.

44. Raasta aur phal ya sayadar darakht (tree) ke neeche qaza-e-hajat (pishab pakhana) karna mana hai. Sahi Muslim (hadees ki kitab) mein hai (... اَتَّقُوا اللَّعَّائِينَ...) do laanat wali cheezo se bacho: Logon ke rah guzar (raaste) aur sayadar jagah mein qaza-e-hajat karne se. Qabron ke darmiyan Qaza-e-hajat karne ka bhi yehi hukum hai. (Sahi hadees: Ibn Maja)
45. Khade pani mein peishab karna mana hai, jaisa ke Sayyedna Jaber ((رضي الله عنه)) Radhi Allahu anhu) Nabi-e-kareem (ﷺ) se rivayat farmaya hai. (Abu Daud, Tarmizi: Hasan)
46. Kisi bil ya soorakh(hole) wagaira mein peshab karne se mana kiya gaya hai jo ke aam taur par jinno ya kisi mozi cheez (zahrile janwar) ke rahne ki jagah hoti hai. (Abu Daud: Hasan). Qaza-e-hajat ke liye baithne ka koi khas tariqa sabit nahi
47. Saheehain (Bukhari aur Muslim) mein hai ke teen (3) pattharon(stones) ya teen (3) mitti ke dheliyon se safayi ki jaye (Bukhari:161, Muslim:237). Ummul momineen Aisha (رضي الله عنها) Radhi Allahu anhaa rivayat karti (farmati) hai ke Rasool Allah (ﷺ) ne farmaya “Jab rafa-e-hajat (peshab pakhana) ke liye jao to mitti ke teen dheley saath le jao – pani ki jagah yahi kafi hai”. Yaani teen dheliyon se bharpur taharat (paakeezgi) hasil ho jaigi jis ke baad namaz padhna jayez hai. (Hasan: Ahmed, Abu daud, Nisai). Asr hazir (present generation) maujuda halat mein tissue papers wagaira se safayi karne ka wohi hukum hai jo mitti ya patthar se hai. (fatawa sheikh ibn Usaimeen 11/112). Mitti, Patthar ya pani kisi bhi ek cheez ka istemal karna jayez hai. (Abu Dawood: Hasan)
48. Khayi jane wali hurmat (khane ki cheez jo safayi ke liye haram ho) ki cheezon se safayi karna mana hai. Isi liye Rasool Allah (ﷺ) ne haddi aur gobar se istanja (taharat, gandagi saafkarna) se mana karte hue farmaya: (إِنَّهُمَا طَعَامٌ إِخْوَانِكُمُ الْجِنِّ) “ye dono cheezen tumhare bhai jinno ka khana hai”. (Sahi: Tarmizee)
49. Istenja (taharat) karte huve daya haath (Right Hand) ka istemal karna mana hai. Saheehain (Bukhari aur Muslim) mein Farman-e-Nabwi (ﷺ) hai  
(وَإِذَا أَتَى الْخَلَاءَ فَلَا يَمَسُّ ذَكَرَهُ بِيَمِينِهِ وَلَا يَتَمَسَّحُ بِيَمِينِهِ)  
Qaza-e-hajat (peishab pakhana) karte waqt daye haath (right hand) se sharmgah (private parts) ko na chhuwo (touch) aur nahi isse istenja (gandagi saaf karo). (Bukhari:194, Muslim:393)
50. Rafa-e-hajat (Toilet) karne ke liye pardey ka intezam karna zaroori hai. (Nabi-e-kareem (ﷺ) qaza-e-hajat ke liye aisi jagah jate jahan koi dekh na paata) (Sahi: Abu Daud). Sayyedna Anas (رضي الله عنه) Radhi Allahu anhu farmatey hai ke “Rasool Allah (ﷺ) rafa-e-hajat ke liye baithne lagte to zameen ke qareeb pohanch kar kapda utha te. (ta’ke be’pardagi na ho). (Saheeh: Abu Daud, Tarmizi).
51. Peshaab baithkar karna chahiye, leikin kisi zarorat ke tehat khade hokar peishab karna jayez hai. Sayyedna Huzaifa bin Aleman (رضي الله عنه) Radhi Allahu anhu farmate hai ke

“Rasool Allah (ﷺ) ka guzar kisi qaum ke kude karkat ke dhair par hua, Aap (ﷺ) ne ek deewar ke peechey khade ho kar peishab kiya (Bukhari) kyun ke jagah baithne ke liye munasib (theek) na thi.

52. Raza-e-hajat ke dauran bila zarorat baat cheet karna mana hai. Sahih Muslim mein hai ke Rasool Allah (ﷺ) peshab kar rahe the to ek aadmi ne Aap (ﷺ) ko salaam kaha lekin Aap (ﷺ) ne is ka jawab nahi diya.
53. Agar Qaza-e-hajat ki zarorat ho to namaz se pehle is se farigh hojana chahiye. Saheeh Muslim (560) mein farman-e-nabi (ﷺ) hai: (لَا صَلَاةَ بِحَضْرَةِ الطَّعَامِ وَلَا هُوَ يُدْفِعُهُ الْأَخْبَثَانِ) “Khana khane aur Qaza-e-hajat ki zarorat ke waqt namaz nahi hoti”

## MISWAK AUR MASNOON (SUNNAT SE SABIT) FITRI (NATURAL) A’AMAL

54. Tamam auqat (har waqt) aur khususan (khas kar) wazu aur namaz ke saath miswak karna sunnat hai. Farman-e-Nabvi (ﷺ) hai: (لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ مَعَ كُلِّ وُضُوئٍ) “Agar mujhe apni ummat (qaum) ki mashaqqat (mushkil) ka andesha na hota to har wazu ke saath miswak karne ka hukum deyta (Sahih: Abu Dawood). Saheeh Bukhari aur Muslim ki rivayat mein (har namaz ke saath miswak ka hukm deta) hai. Rozedar roze ki halat mein kisi waqt bhi miswak karsakta hai. Peelu (ek darakht ki lakdi) ki miswak karna sunnat hai, warna kisi bhi darakht ki kaadi (stick) se miswak ki jasakti hai. Miswak na hone ki surat mein ungli (finger) datoun par ragad ne (malne) se bhi sunnat par amal ho jata hai (Bukhari, Muslim).
55. **FITRI (NATURAL) CHEEZEY:** Abu Hurairah ((رضي الله عنه) Radhi Allahu anhu) se rivayat (ne kaha) hai ke Rasool Allah (ﷺ) ne farmaya: (خَمْسٌ مِنَ الْفِطْرَةِ: الْخِتَانُ وَالْإِسْتِحْدَادُ وَتَقْلِيمُ الْأَظْفَارِ وَتَنْفُؤُ الْإِبْطِ وَقَصُّ الشَّارِبِ) “Fitrat mein paanch (5) cheezey shamil hai: 1.Khatna karna. 2.Naaf (belly button) ke neechey ke baal saaf karna. 3.Naakhun(nails) kaatna. 4.Bagal (under arms) ke baal saaf karna aur 5. Munchey (mustaches) katrana. (Muslim). Ummul Momineen Ayesha ( Radhi Allahu Anhaa) kehti hai ke “Rasool Allah (ﷺ) ne farmaya: (عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْفَاءُ اللَّحْيَةِ، وَالسِّوَاكِ، وَالْمُضْمَضَةَ، وَاسْتِنْشَاقُ الْمَاءِ، وَقَصُّ الْأَظْفَارِ، وَغَسْلُ الْبُرْجَمِ، وَتَنْفُؤُ الْإِبْطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ) Dus (10) Fitri Cheezey:- 1.Munchey Katrana, 2.Dadhi badhana, 3.Miswak karna, 4.Kulli karna, 5.Naak mein pani chadhana, 6.Naakhun Katna, 7.Unglion ke jodon ka pichla hissa dhona, 8.Baghlon ke baal saaf karna, 9.Naaf ke neechey ke baal saaf karna aur 10.Istenja (taharat) karna. (Muslim:261).
56. Musalman mardon aur aurtaon ko chalees (40) din mein baal, naakhun waghaira kaatlana chahiye, Sayyedna Anas Bin Malik ((رضي الله عنه) Radhi Allahu anhu) farmatey hai ke hamare liye munchey katrana, naakhun kaatne, bagal ke baal aur zerey naaf (neechey) ke baal saaf karne ki (ziyada se ziyada) muddat chalees (40) din tak muqarrar (limit) ki gayi hai. (Muslim)

57. Rasool Allah (ﷺ) ne daadhi rakhne aur munchey katne ka hukum diya hai. Abdullah bin Umar ((رضي الله عنهما)) Radhi Allahu anhumu) kehte hai ke Rasool Allah (ﷺ) ne farmaya: (( خَالِفُوا الْمُشْرِكِينَ أَحْفُوا الشَّوَارِبَ وَأَوْفُوا اللَّحْيَ )) “Mushrikon ki mukhalifat karte hue dadhi badhao aur munchey kaato. (Muslim).
58. Khatna karna mardon par wajib (lazim) hai, agar bachpan mein kisi wajah se khatna na hua ho to jaise hi mumkin ho karna chahiye. Abu Hurairah ((رضي الله عنه)) Radhi Allahu anhu) se rivayat hai ke “Rasool Allah (ﷺ) ne farmaya: Ibrahim Alaihi Assalam ne assi (80) saal ki umar mein teesha (lakdi chilne ki cheez) se khatna kiya. (Bukhari)

## WAZU KE MASAAEL

59. Wazu ke mutaliq irshad-e-bari ta’ala (Allah ka farman) hai: { يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۗ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ } “Aye emaan walo: jab tum namaz ke liye utho to apne mooh(face) aur haath ko kohniyon (elbow) samet dholo, aur apne saron (head) ka massah karo (hath phero) aur apne paao takhno (ankle) tak dholo, aur agar tum jinabat (napaki) ki halat mein ho to ghusl karlo, han agar tum bemaar ho ya safar ki halat mein ho, aur tum mein se koi qaza-e-hajat karke aya ho, ya tum ne aurtao se sohbat (intercourse) ki ho, aur tumhe pani na mile to paak (saaf) mitti se tayammum karte hue isse apne chehron par aur apne hathon par massah karlo, Allah Ta’ala tum par kisi qism ki tangi (pareshani) nahi karna chahta balke Woh (Allah) to chahta hai ke tumhe paak (clean) karde, aur tum par apni neamat (blessings) mukammil (complete) karde ta’ke tum shukr ada karo”. (Quran Maida:6)
60. Wazu ya koi doosri ibadat niyyat (dil ka erada) ke baghair nahi hoti. Hadees mein hai ((إِنَّمَا)) (الْأَعْمَالُ بِالنِّيَّاتِ) Amalon ka daromadar niyyaton par hai)). Niyyat Dil ka erada hai, zuban se niyyat karna sunnat ke khilaf hai.
61. Wazu namaz ke liye shart hai. Sayyedna Abu Hurairah ((رضي الله عنه)) Radhi Allahu anhu) Rasool Allah (ﷺ) se rivayat farmatey hai: (( لَا تُقْبَلُ صَلَاةٌ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّىٰ يَتَوَضَّأَ )) “Agar kisi ka wazu toot jaye, to jabtak wazu na karle namaz nahi hoti (Muslim). Chunanche, agar kisi shakhs ko namaz ke dauran ya iske baad yaad aaye ke is ne baghair wazu ke namaz padhi hai to ise wazu karke namaz dohrana (dobara padhna) hogi, kyu ke wazu namaz ki shart hai, namaz ke alawa tawaf (kaaba ka tawaf) aur quran pakadne ke liye bhi wazu zarori hai.
62. Wazu ki Shuroot (shartey): 1.Islam, 2.Aql (aqalmand), 3.Tameez (acha bura samajhnewala), 4.Niyyat, 5.Pakizah (saaf) pani, 6.Jism se pani rokne wali cheez ka izala, 7.Istenja ya safai karna, 8.Hayez wa Nifaas (Aurtao ke MASAAEL) se pak hona, 9.Tamam

wajib (lazmi) a'aza (jism ka woh hissa jo wazu mein dhona zaroori hai) ka dohna.

63. Wazu ke che (6) faraez hai: 1. Mukammal chehra dhona (jisme kulli aur naak mein pani dalna), Allah ta'ala ka farman hai: { إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ } "Jab tum namaz ke liye khade ho to apne chehre dholo". 2. Kohniyo (elbow) samet dono baazu dhona, Allah ta'ala ka farman hai: { وَأَيْدِيكُمْ إِلَى الْمَرَافِقِ } "Aur kohniyo tak apne haath dholo". 3. Kaano samet sar ka massah (haath pherna), Allah ta'ala ka farman hai: { وَامْسَحُوا بِرُءُوسِكُمْ } "Aur apne saron ka massah karo". 4. Takhno samet dono pao dhona, Allah ta'ala ka farman hai: { وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ } "Aur takhno tak apne paon dholo". 5. Wazu ke a'aza (jism ka woh hissa jo wazu mein dhona jaye) tarteeb (order) mein dhona kyu ke yehi quran aur sunnat ki tarteeb (order) hai, jaisa ke Sayyidina Usman ((رضي الله عنه)) Radhi Allahu anhu ki hadees mein hai (Muslim:235). 6. Wazu musalsal (lagataar) karna, kiyun ki Sayyidina Anas bin malik ((رضي الله عنه)) Radhi Allahu anhu farmatey hai ke "Rasool Allah (ﷺ) ne ek admi ko dekha jis ke pao wazu karne ke baad naakhun jitni jagah khushk (sukhi) thi, to Rasool Allah (ﷺ) ne ise hukum diya: (ارْجِعْ فَأَحْسِنْ وُضُوءَكَ) "Wapas jakar achchi tarah wazu karo". (Saheeh: Abu Dawood, Nisai).

64. Wazu ke masnoon (sunnat se sabit) a'amal: 1. Wazu shuru karte hue "BISMILLAH" padhna, Aap (ﷺ) ka farman: "لا وضوء لمن لم يذكر اسم الله عليه" "Jis ne wazu par BISMILLAH na padha uska wazu nahi". (Abu Dawood: Hasan), 2. Miswak karna (refer kare masla no: 52), 3. Dono haath dhona, 4. Roza na ho to wazu karte waqt naak mein pani achchi tarah chadhana, 5. Ghani (ziyada baalwali) daadhi aur ungliyon ka khilaal (ungliyon se malna) karna, Luqaith bin sabrah (Radhi Allahu anhu) kehte hai "Rasool Allah (ﷺ) ne farmaya: (أَسْبِغِ الْوُضُوءَ وَخَلِّ) Wazu achchi tarah karo haath pao ki ungliyon mein khilaal karo aur agar roza na ho to naak mein pani achchi tarah chadhao". (Sunan Sahih), 6. Daye taraf (Right hand side) ke a'aza (body parts) se shuru karna, 7. Sar ke alawa doosre a'aza ko teen teen dafa (3 martaba) dhona, 8. Wazu mukammal hone par dua padhna. Jaisa ke iski tafseel (details) zail (neechey) ke masla no: 67 mein hai.

65. Wazu se pehle (BISMILLAH) padhne ke alawa, wazu ke a'aza dhote huve koi bhi makhsus (khas) dua ya zikr sunnat se sabit nahi.

66. Wazu ka Masnun (sahih sunnat se sabit) Tariqa ye hai: Humran Rahimahullah se rivayat hai ke Sayyidna Usman ((رضي الله عنه)) Radhi Allahu anhu ne wazu ke liye pani talab kiya. Pehle apni hatheliyan (3) teen martaba dhoya, phir kulli (mooh mein pani dalna phir nikalna) ki aur naak mein pani dala, phir apna mooh (3) dafa dhoya, iske baad apna daya haath (right hand) kohniyon tak (3) martaba dhoya, isi tarah baya haath (left hand) kohniyon tak (3) martaba dhoya, phir sar ka massah kiya, massah ke baad apna daya pao (right leg) takhno tak (3) martaba dhoya, Aur isi tarah baya pao (left leg) takhno (ankle) tak (3) martaba dhoya. Phir farmaya "mai ne Rasool Allah (ﷺ) ko isi tarah wazu karte dekha". (Muslim)

67. Wazu ke baad ye dua padhna masnun (sunnat) hai: **أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ** (أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ). Umar bin khattab ((رضي الله عنه)) Radhi Allahu anhu) kahte hai ke “Rasool Allah (ﷺ) ne farmaya: Agar koi shakhs mukammal wazu karke ye dua padhle to iske liye jannat ke aatho (8) darwaze khol diye jate hai ke jis darwaze se chahe dakhil ho”. (Muslim). Tarmizi ki hadees mein mazeed ye hai **(اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ)**
68. Sar ke Masah ka tareeqa: Abdullah bin zaid bin Aasim ((رضي الله عنه)) Radhi Allahu anhu) wazu ka tareeqa bayan karte hue farmatey hai ke “Rasool Allah (ﷺ) ne apne sar ka massah is tarah kiya ke pehle sar ke agley (samne ke) hissey se shuru kiya aur dono hathon ko guddi (sar ke pichche gardan tak) tak le gaye, phir jahan se shuru kiya tha (yani agley hisse se) wahi tak wapis le aye”. (Bukhari)
69. Agar sar ke baal mehendi waghera se lep (henna paste) kiye ho to Ulma ke saheeh qawl ke mutabiq wazu karte hue is par massah kiya jaskta hai. Lekin ghusl karte hue sar dhona zarori hai, jaisa ke Rasool Allah (ﷺ) ne Haj ka ehram bandh kar sar ke baalon par gond se lep kiya tha aur phir ehram kholne tak isi par massah karte rahe the. (Bukhari, Muslim) (Majmui fatawa ibn baaz - 10/161).
70. Sar ke baal ke saath kaano (ear) ka masah bhi zarori hai, Abdullah bin Abbas ((رضي الله عنه)) Radhi Allahu anhu) is ka masnun tareeqa batate hue farmatey hai ke “Rasool Allah (ﷺ) ne apne sar ke masah kiya aur apni Shahadat ki dono ungliyon (index fingers) se kano ke andar aur apne dono angothe (thumbs) se dono kano ke bahar ke hisse ka masah kiya”. (Sahih: Nisai).
71. Wazu ke dauran gardan par masah karna kisi bhi sahih hadees se sabit nahi hai. Lehaza aisa karna jayez nahi hai.
72. Wazu ke a’aza ek bar, ya do (2) bar, ya teen bar dhona jayez hai, Abdullah bin Abbas ((رضي الله عنه)) Radhi Allahu anhu) se rivayat hai ke “Rasool Allah (ﷺ) ne wazu karte hue ek ek (1) martaba a’aza dhoye”. (Bukhari, Muslim), Abdullah bin zaid ((رضي الله عنه)) Radhi Allahu anhu) se rivayat hai ke “Nabi-e-Akram (ﷺ) ne wazu kiya aur do do (2) martaba a’aza dhoye (Bukhari), Aur Sayyedna Usman ibn affan ((رضي الله عنه)) Radhi Allahu anhu) ki sabeqa hadees mein hai unho ne teen teen (3) martaba a’aza dhoye.
73. Agar jism ke hisse par Nail polish ya paint waghera jaisi koi aisi cheez ho jis ki wajah se jism tak pani na pahunch sake to wazu ya ghusl karte hue iska izala karna (isku nikalna) zarori hai, leikin mehendi, marham ya tel (oil) ki tarah ki jo cheezey jism mein jazab (absorb) hojaye in mein koi harj nahi.
74. Ghusl ya wazu karte hue pani ke istemal mein ihteyat (take care) karna chahiye. Anas ((رضي الله عنه)) Radhi Allahu anhu) farmatey hai ke “Rasool Allah (ﷺ) wazu ke liye ek (1) mudh pani (adha (1/2) litre se kuch ziyada) aur Ghusl ke liye ek (1) sa’a pani (taqreeban dhai (2.5) litre) se paanch (5) mudh (taqreeban teen (3) litre) tak istemal kiya karte the”. (Bukhari, Muslim).



75. Wazu ya Ghusl ke baad pani khushk karne ke liye (jism sukhane) hisbe khawahish towaliya (towel) ya tissue paper ka istemal karna ya na karna, dono tarah durust (sahih) hai, Ummul momineen Maimoona ((رضي الله عنه)) Radhi Allahu anhu farmati hai ke “mai ne Nabi-e-Akram (ﷺ) ko (Ghusl ke baad badan khushk karne ke liye) towaliya (towel) diya to Aap (ﷺ) ne wapis kardiya” (Muslim). Ibadat ke alawa doosre mamlaat asal ye hai ke wo jaye hai, jab tak iski mumaniyat (manakarne) ki daleel (saboot) na ho.
76. Wazu karne ke baad be-maqсад (jo zarori nahi) ya fuzool kam (jo zarori nahi) nahi karna chahiye. Ka’ab bin Ujrah ((رضي الله عنه)) Radhi Allahu anhu kehte hai ke “Rasool Allah (ﷺ) ne farmaya: Jab tum me se koi wazu karke masjid ki taraf jaye to raaste mein ungliyon mein ungliyan dal kar na chale, kiyun ke wazu ke baad admi namaz ki halat mein hota hai”. (Saheeh: Ahmed, Tarmizi, Abu Dawood, Nisai)

### Nawakid-e-wazu (Wazu todne wali 6 cheeze hai)

77. Peshab Pakhane ki jagaa se koi cheez nikalne se wazu toot jaata hai. Jaisa ke peshab, pakhana, Manee, Wadee, Mazee, Istihaza ka khoon aur hawaa kharij hona hai. Allah Tala ka irshaad hai. {أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ} (Aur tum me se koi qaza-e-hajat se aayaa ho). Sayyidina Ali Radi Allah Anhu se riwayat hai maine Nabi Akram (ﷺ) se mazee ke baare me istifsaar kiya (Poocha), to aapne jawab diya (Mazee kharij hone se wazu karna chahiye aur manee kharijhone se ghusl karna chahiye) (Tirmizee: Saheeh). Mazeed farman hai (فَلَا يَخْرُجَنَّ مِنَ الْمَسْجِدِ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا) (Mas’ala No. 85).
78. Gehri neend sojaane ya behosh hojaane ya aqal zayel hojane se wazu toot jata hai. Jaisa ke mawzo (socks) par masah ke bayaan me hai. (وَلَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ) (Lekin qaza-e-hajat aur neend ke baad masah kar sakte hai. (Hadees: Tirmizee, Hasan) Jab ke aisi halat me sone se wazu nahi toot’ta jis me hawa kharij hone ka andesha na ho, Anas bin Maalik Radi Allah Anhu se riwayat hai ke Nabi Akram (ﷺ) ke zamaane me sahaba karaam Isha ki namaaz ka intezaar karte yaha tak ke unke sar neend ki wajah se jhuk jaate phir wo dobara wazu kiye bagair namaaz padh lete. (Hadees: Abu Dawood, Saheeh)
79. Kapde ki aad ke bagair jaan boojh kar sharmgah (Private Parts) ko haath lagaya jaye to wazu toot jaata hai warna nahi. Sayyadina Abu Huraira ((رضي الله عنه)) Radhi Allahu anhu se riwayat hai ke Nabi Akram (ﷺ) ne farmaya: Jis ne apna hath kapde ki aad ke bagair apni sharmgah (Private Parts) ko lagaya is par wazu wajib ho gaya (Hadees: Masnad-e-Ahmed, Saheeh)
80. Unt (camel) ka ghosht khane ke baad wazu karna chahiye. Jabir Bin Samra ((رضي الله عنه)) Radhi Allahu anhu se riwayat hai ke ek shakhs ne Rasool Allah (ﷺ) se poocha (kya hum bakri ka ghosht kha kar wazu kare? app ne farmaya: chahe to kar lo chaho to na karo. Phir

usne sawal kiya: kya unt (camel) ka ghosht kha kar wazu kare? app ne farmaya: haa unt ka ghosht kha kar wazu karo) lekin unt ke ghosht ke sirf shorbe se wazu karne ki zarurat nahi (Fatawa Islamiya: 280)

81. Har wo cheez jis se ghusl wajib hota hai, us se wazu bhi toot jata hai, jaisa ke janabat , haiz wa nifas hai.

82. Deen-e-Islam se murtad ho jaane se tamaam a'amaal (deeds) barbad ho jate hai, lehaza wazu bhi toot jaata hai, irshad-e-Baari Ta'la hai: لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ (agar shirk karoge to tumhare tamaam a'amaal (deeds) zaya ho jaayege. (Zumar :65). Yahi Ibn Taimiyah aur Ibn Baaz ka Ikhityar hai, jab ke Ibn Hazam Ibn Usaimeen ka kahna hai ke murtad hone se wazu nahi toot'ta.

83. Qa'i (vomit) aane aur nakseer phootne (nose bleeding) se wazu nai toot'ta, is baare me koi saheeh hadees nahi hai.

84. Sabilain (Peshab aur Paakhane ki jaga) ke ilawa jism ke kisi hisse se khoon wagaira nikalne se wazu nahi toot'ta. (Sheikh Ibn Usaimeen), Lihaza zakhmo se bahte hue khoon me namaz adaa ki ja sakti hai, Imam bukhari, Hasan Basri (Rahmatullah) se nakal karte hai ke: (Hamesha musalman apne zakhmo me namaaz adaa karte rahe hai) (280/1)

85. Agar wazu ke baad us ke tootne ka shak ho to asal ye ha ke wazu baaqi hai. Isi tarha agar wazu tootne ke baad wazu banane ka shak ho to asal wazu ka na hona hai , aur yahi mushtabah (Mashkook/ Shakwali) cheezo ka qaida hai ke yaqeen par amal karte huwe shak ko nazar andaz kia jaye , Abu Huraira (رضي الله عنه) Radhi Allahu anhu kehte hain ke Rasool Allah (ﷺ) ne farmaya: إِذَا وَجَدَ أَحَدُكُمْ فِي بَطْنِهِ شَيْئًا فَأَشْكَلَ عَلَيْهِ أَخْرَجَ مِنْهُ سَائِءٌ أَمْ لَا فَلَا (إِذَا وَجَدَ أَحَدُكُمْ فِي بَطْنِهِ شَيْئًا فَأَشْكَلَ عَلَيْهِ أَخْرَجَ مِنْهُ سَائِءٌ أَمْ لَا فَلَا) Jab tum me se koi admi apne pet me shikayat mehsoos kare our ise shak ho jaye ke hawa kharij huwi hai ya nahi to jab tak badbu mehsoos na kare ya awaz na sune masjid se bahar na nikle)...(Hadees: Muslim)

86. Agar mustaqil (hamesha ki) bimari ( silas al bol ,istehaza , wagaira) ki wajah se wazu baaqi na rahta ho to usi halat me namaaz ada karni chahiye ,albatta aisi surat me har namaaz se pehle wazu kare, agar kapdo par napaki lagi ho to usey dho lay warna unhi kapdo me namaaz adaa kar lay , irshad-e-Bari Ta'la hai: ( وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ) aur ( ALLAH TA'LA) ne tum par deen me koi tangi nahi ki (Surah Hajj Ayat 78) mazeed irshad e Nabawi(ﷺ) hai: إِذَا نَهَيْتُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ (Mai jab tumhe kisi cheez se manaa karu to us se ruk jao, aur jab kisi cheez ka hukm du to usay hasb e istata'at karo ) (Hadees: Muttafaq Alaih-Bukhari wa Muslim )

87. Agar koi mareez az khud taharat (paakeezgi) haasil na kar sakta ho to usay kisi dusre se wazu ya tayammum karne me madad lena chahiye (Fatawa Islamia 264).
88. Zikr karne ke liyee our zabani Quran padhne ke liye wazu zaruri nahi (Hadees: Muslim), yahi hukm mobile se Quran ki tilawat karne ka hai. Lekin Quran pakadne ke liye wazu hona chahiye. Farman-e-Nabawi (ﷺ) hai: (لَا يَمَسُّ الْقُرْآنَ إِلَّا طَاهِرٌ) (Quran ko pakeeza insaan hi haath lagaye) (Hadees: Nisae)
89. Chiknaee wali cheez khaane ke baad kulli karna sunnat hai. Abdullah Ibn Abbas (رضي الله عنه) Radhi Allahu anhu se riwayat hai ke Rasool Allah (ﷺ) ne dhooth piya aur kulli ki, phir farmaya (is me chiknahat hai) (Hadees: Bukhari aur Muslim)
90. Neend ya sirf hawa kharij hone se istanja karne ki zarurat nahi, balke sirf wazu karna kaafi hai (Fatawa Islamiya: 260)
91. Darj zail (Following) umoor me wazo karna mustahib (Sunnat) hai: **(1)** Zikr o Tilawat **(2)** Har namaaz ke waqt **(3)** Sone se pehle **(4)** Janaabat ki haalat me sone, khaane, peene aur dobara jima'a ke liye **(5)** Ghusl-e- janaabat se pehle

### **MAWZO (SOCKS), PAGDI(TURBAN) AUR PLASTER PAR MASAH KE MASAAEL:**

92. Mawzo (socks) ya jarabo par masah Allah Ta'ala ki taraf se rukhsat hai jis ke jaayez hone par ulma-e-Ahle Sunnat ka ijma'a hai, aur mutawatir ahadees se ye sunnat saabit hai , Hassan Basri (Rehmatullah) farmate hain: Mujhse sattar (70) sahaba ne mawzo par masah ka bayaan kiya hai. : Safwan Bin Asaal ( Radhi Allahu anhu) se riwayat hai ke jab hum safar me hote to Rasool Allah (ﷺ) teen (3) din raat mawze pehne rakhne ka hukm dete, khwah peshab pakhana ki hajat ho ya neend aaye , albatta janabat ki wajah se mawze utarne ka hukm dete the. (Tirmizee, Nisae: Saheeh)
93. Agarche jaraabo par masah ka Nabi Kareem (ﷺ) se suboot nahi , aur is baare me marwi hadees shaaz wa zaef hai , lekin Ibn AlMunzer farmate hain , naw (9) sahaba karam se jaraabo par masah saabit hai (Al Awsat : 462/1) , Ibn Qudama farmate hai : Sahaba karam ne jaraabo per masah kiya hai , aur un ke zamane me kisi ne un ki mukhalifat nahi ki , jo is mas'ale par sahaba ke ijma'a ki daleel hai (AlMughni: 215/1) , mazeed ye ke nazar ke aitabar se bhi mawzo aur jaraabo me koi farq nahi , kyio ke dono par masah karne ki ek hi wajah hai (Fatawa Ibn Taymiyah: 214/21) , Lekin jaraabo par masah ke mutaliq aksar Ulma ki shart hai ke wo moti ho , bareek shaffaaf jaraabo par masah jaayez nahi , Ibn Taymiyah wagaira ne ise rajeh qarar diya hai. (Sharah Umdatul Fiqh 251/1) aur (Fatawa Lajna Ad-daima 101/4) aur (Fatawa Ibn Baaz 110/10)

94. Mawzo ya jaraabo par masah ki chaar (4) sharte hai: **(1)** Ba wazu pehne ho **(2)** Pao (feet) takno (ankle) tak dhake ho **(3)** Masah muqarrara muddat ke dauran ho **(4)** Mawze ya jaraabe paak ho, Sayyidna Ali Bin abi Talib (رضي الله عنه) Radhi Allahu anhu se riwayat hai ke Rasool Allah (ﷺ) ne teen din raat musafir ke liye, aur ek din raat muqem ke liye mawzo ke masah ki muddat muqarrar farmayee. (Muslim)
95. Masah ki muddat pehli baar masah karne se shuru hoti hai, chunancha agar fajr ki namaaz ke liye wazu karke mawze pehne ho, our zuhar ki namaz ke liye wazu karte huwe pehli baar us per masah kiya gaya ho to agle din zuhar se pehle tak muqem aur teen din baad tak musafir masah kar sakta hai.
96. Mawzo par masah pao ke upar karna masnoon hai, Sayyidna Ali (رضي الله عنه) Radhi Allahu anhu farmate hain: لَوْ كَانَ الدِّينُ بِالرَّأْيِ لَكَانَ أَسْفَلَ الْخُفِّ أَوْلىِّ بِالمَسْحِ مِنْ أَعْلَاهُ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَمَسِّحُ عَلَى ظَاهِرِ خُفِّهِ (Agar deen apni raai se hota to mawze ke upar ki bajaye niche se masah kiye jaate, lekin maine ne Rasool Allah (ﷺ) ko upar se masah karte huwe dekha hai) (Abu Dawood: Saheeh)
97. Jis ne dauran-e-iqamat mawzo par masah shuru kiya ho phir safar shuru kar diya to safar ki muddat (yani teen (3)) din tak masah kar sakta hai, is ke bar aqs (opposite) agar dauran-e-safar masah shuru ho phir iqamat ikhtiyar kar li to muqem ki muddat (ek (1) din) tak masah karega.
98. Ba wazu haalat me mawze ya jaraabe utaar dene se wazu baaqi rahta hai khatam nahi hota, jaisa ke sar ke baal mundawane se wazu khatam nahi hota, lekin usi wazu me dubara mawze pehane ke baad us per masah karna jayez nahi balke dobara wazu karke mawze pehanna hoga.
99. Mawzo ya jaraabo par masah karne ki ijazat sirf wazu ke dauran hai, jabke gusl karte huwe unhe utarna hoga, jaisa ke safwan bin Asaal (رضي الله عنه) Radhi Allahu anhu ki sabiqah riwayat me hai ke Nabi Akram (ﷺ) janaabat ki waja se mawze utarne ka hukm dete the. (Tirmizee, Nisae: Saheeh)
100. Sar par pagdi bandhi gayi ho to us par masah karna jayez hai, Saheeh Bukhari me Amar Bin Umayya farmate hai: (Maine Rasool Allah (ﷺ) ko pagdi par masah karte huwe dekha) lekin sar par rakhi jaane wali topi aur rumaal wagaira par masah karna jayez nahi. (Fatawa Shaikhana Ibn Usaimeen) (170/11)
101. Khawateen ne agar dupatta wagaira mazbooti se bandha ho jise utarne me mushkil ho to us par masah kar sakti hai. (Ibn Usaimeen: Alsharah Almumta) (239/1).

102. Zakhmo ya tooti haddi par baandhi jaane wali patti, plaster wagaira par masah karna jayez hai, is ke liye na to ba-wazu haalat me pehanna shart hai, aur na hi is ki koi muddat muqarrar hai, bashart ye ke patti ya plaster baqadr hajat ho, agar hajat se ziyada hisse ko aasaani se utara ja sakta ho to usay utar kar dhona chahiye. (Fatawa Shaikhana Ibn Usaimeen) (171/11). Jab ke masnuyee (Artificial) haath ya pao par masah karne ki zarurat nahi. (Fatawa Ibn Usaimeen)

## **GHUSL-E-JANAABAT KE MASAAEL**

103. Janaabat se gusl karna farz hai, Irshad-e-Bari Ta'ala hai: {وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا} agar tum janabat ki haalat me ho to ghusl karo) (Sura Maeeda:6).

**Ghusl ka sharaee ma'ana:** Ibaadat ki niyaat se jism ko sunnat ke mutabiq pani se tar karna hai.

104. **Halat Janabat me:** Namaaz padhna, Tawaaf karna, Quran Kareem ki Tilawat karna aur Masjid me thaharna manaa hai. Irshad-e-Baari Ta'ala hai: وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ Aur na hi janabat ki halat namaz padho, (aur na masjid me thehro siwai us se guzarte huwe) (Surah Nisa: Ayat 43) sayyidina Ali (رضي الله عنه) Radhi Allahu anhu farmate hai ke (Nabi Akram (ﷺ) halat-e-janaabat ke ilawa har haal me hume Quran Majeed padhaya karte the) (Tirmizee: Saheeh)

105. Halat-e-janaabat me Salaam karna, Allah ka zikr karna jayez hai, ummul momineen Ayesha (رضي الله عنها) Radhi Allahu anhaa farmati hai ke: (كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ اللَّهَ) (Nabi Akram (ﷺ) har haalat me ALLAH ka zikr karte the. (Muslim: 373)

106. Haalat-e-janaabat me sone ya khaane se pehle wazu karna masnoon hai, ummul momineen Ayesha (رضي الله عنها) Radhi Allahu anhaa farmati hai ke (Rasool Allah ﷺ) haalat-e-janabat me sona ya khaana chahte to pehle namaz ki tarah wazu kar lete. (Muslim)

107. Agar neend se jaagne ke baad ahtilam ka shak ho aur kapdo aur jism par mani ke asraat ho to ghusl karna chahiye, warna ghusl karni ki zarurat nahi (Bukhari: 278)

108. **Muttafiqa Mujibaat-e-Ghusl (Ghusl wajib karne wali cheeze):** Mard aurat ki sharm gah mil jane par ghusl wajib ho jata hai, Khwa (Chahe) anzal (mani kharij) ho ya na ho, jaisa ke irshad hai: (وَمَسَّ الْخِتَانُ الْخِتَانَ فَقَدْ وَجِبَ الْغُسْلُ) (Muslim: 349) **(2)** Jimaa (intercourse) aur ahtilam (Wet Deems) wagaira ki surat me mani kharij hone se ghusl wajib ho jata hai, Jaisa ke aap ne farmaya: (إِذَا فَضِخْتَ الْمَاءَ فَاغْتَسِلْ) (Jab mani dekho to ghusl karo) (Abu Dawood: Saheeh) **(3)** haiz wa nifaas khatm hone par ghusl karna wajib hai, Rasool Allah

(ﷺ) ne Fatima Bint Abi Habish ko farmaya: **فَإِذَا أَقْبَلَتِ الْحَيْضَةَ فَدَعِيَ الصَّلَاةَ وَإِذَا أَدْبَرَتْ فَاعْتَسِلِي** (ﷺ)  
( Jab haiz shuru ho to namaaz chod do jab khatm ho jaye to ghusl karke namaaz shuru karo ) (Bukhari: 226)

109. **(4)** Jis shakhs par juma wajib hai us par juma ka ghusl bhi wajib hai. Saheehain (Bukhair wa Muslim) me farman-e-Nabawi hai: **(غُسْلُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ)** (Juma ke liye ghusl karna har baalig par farz hai)

110. **(5)** Gair muslim agar islam qabool kare to usay ghusl karna chahiye. Qais bin Asim ( رضي الله عنه ) Radhi Allahu anhu farmate hain ke (Jab wo islam laye to Nabi Akram (ﷺ) ne unhe pani our bery ke patto se ghusl karne ka hukm diya) (Hadees: Ahmed, Abu Dawood, Nisae, Tirmizee: Saheeh)

111. **(6)** Baaz ulma ne maut ko bhi mujibat ghusl me shumar kiya hai, jaisa ke Nabi Kareem (ﷺ) ne haalat-e-ihram me faut hone wale ke bare me farmaya: **(اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ)** (Ise paani aur bery se ghusl do.) (Hadees Muttafiq Alaih- Bukhari wa Muslim)

112. Namaaz-e-aidain (Dono Eid ki Namaaz) ke liye, Hajj wa Umre ka Ahram pahante huwe aur maiyat ko ghusl dene ke baad ghusl karna mustahab (Sunnat) hai. Abu Huraira ( رضي الله عنه ) Radhi Allahu anhu se rivayat hai ke Nabi Akram (ﷺ) ne farmaya **(مِنْ غُسْلِهِ الْغُسْلُ وَمِنْ حَمَلِهِ)** (Maiyat ko ghusl dene ke baad ghusl hai aur maiyat ko uthane ke baad wazu hai) (Tirmizee: Saheeh)

113. **Ghusl-e-janaabat ka masnoon tareeqa** ye hai ke sab se pehle janaabat se ghusl ki niyat ki jaaye, jaisa ke farman-e-Nabwi hai : **(انما الاعمال بانيات)** , Saheeh Bukhari (272) me ummul momineen Ayesha ( رضي الله عنها ) Radhi Allahu anhaa Rasool Allah (ﷺ) ke ghusl ka tareeqa bayaan karte huwe farmati hai: ( Jab Rasool Allah (ﷺ) ghusl-e-janaabat fermate to pehle apne dono hato ko dhote , phir daaye hath se baaye hath par paani dal kar sharm gah dhote, phir namaaz ki tarah ka wazu karte, is ke baad hath ki ungliyo se sar ke baallo ki jado ko pani se tar karte, teen(3) lap paani sir par daalte, aur phir sare badan par paani bahate ( akhir me ek dafa phir dono pao dhote)

114. Ghusl-e-janaabat karne ke baad dobara wazu karne ki zaroorat baaqi nahi rahti. Ummul Momineen Ayesha ( رضي الله عنها ) Radhi Allahu anhaa farmati hai ke (Rasool Allah (ﷺ) ghusl ke baad wazu nahi kiya karte the) (Rawa Ahle Sunan: Saheeh)

115. Masnoon ghusl ke tareeqe ke ilawa agar ghusl ki niyat se jism ko pani se tar (geela) kar liya jaaye to bhi ghusl ho jata hai.

116. Gusl ke liye parde ka ahtamaam karna zaroori hai. Yayla Bin Umayya Radi Allah Anhu se riwayat hai ke Rasool Allah SWS ne farmaya: **إِنَّ اللَّهَ عَزَّوَجَلَّ حَلِيمٌ حَيٌّ سِتِيرٌ يُجِبُّ الْحَيَاءَ وَالسِّرَّ فَإِذَا** ( إِنَّ اللَّهَ عَزَّوَجَلَّ حَلِيمٌ حَيٌّ سِتِيرٌ يُجِبُّ الْحَيَاءَ وَالسِّرَّ فَإِذَا ) **اَغْتَسَلَ أَحَدُكُمْ فَلْيَسْتَتِرْ** ( ALLAH Azza-wa-Jal bada hosle wala aur sharm wala hai. Hijab aur haya ko pasand farmata hai. Lihaza jo koi ghusl karna chahe, parda karke ghusl kare.) (Hadees: Abu Dawood, Nisaa'ee: Saheeh).

117. Agar sar ke baalo ki chutya banayi gayi ho, aur achchi tarah paani baalo ki jado tak pouhcha diya jaaye to sar ke baal kholne ki zaroorat nahi hai. (Hadees: Muslim: 330)

## TAYAMMUM KE MASAA'EL

118. Tayammu ke lugwi maani: Kisi cheez ka qasad ya irada karna. Istalahi Maani: Ibaadat ki niyat se sunnat ke mutabiq, chehre aur haatho par mitti se masah karna hai. (Haatho ko paak mitti par mar kar chehre aur haatho par pherna)

119. Tayammum ALLAH Tala ki taraf se bando ke liye rukhsat (Leave/Permission) hai, jo ke Shariat-e-Islamiya ki khoobiyo aur is ummat ki khususiyaat (Specialties) me se hai, jo ke Kitab (Qura'an) wa Sunnat aur Ulmaa (Islamic Scholars) ke ijmaa se saabit hai. ALLAH Tala ka irshaad hai: **وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً** ( وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً ) **فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ** ( Aur agar tum beemar ho ya safar me ho ya tum me se koi qaza-e-hazat se aayaa ho, ya tumne aurato se mubashirat ki ho, aur tumhe paani na mile to paak mitti se apne muh aur haath ka tayammum karlo.) (Surah Nisa Ayat No. 43). Aur Saheehain (Saheeh Bukhari aur Muslim) me Farman-e-Nabwi (ﷺ) hai **وَجُعِلَتْ لِي**: **(وَجُعِلَتْ لِي)**: **الْأَرْضُ مَسْجِدًا وَطَهُورًا** ( Mere liye ruye zameen ko sajda gah (sajde ki jagah) aur tahrat (pakeezgi hasil karne ki jaga) bana diya gaya hai. (Hadees: Bukhari 328, Muslim 521).

120. **Tayammum ki Sharte:** (1) Islaam (2) Aqal (3) Tameez (4) Niyat (5) Pani Na Milna, jaisa ke saabiqa (peechni) aayat me hai: **فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا** { **فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا** } (Tumhe paani na mile to paak mitti se apne muh aur haath ka tayammum karlo) Ya sakht beemari ki wajah paani istemal na kiya ja sakna { **وَإِنْ كُنْتُمْ مَرْضَىٰ** } ( Aur agar tum beemar ho ), ya shadeed sardi me thande paani ke istemaal se jaan ko khatra ho, jaisa ke Sayyidina Amar Bin A'as Radi Allah Anhu ko ek jang me Ahtalam (Wet Dream) ho gaya. Raat shadeed sard thi, ghusl karne se halakat (Maut) ka khauf tha, Lihaza unhone tayammum karke subah ki namaaz padha di. Jab Rasool Allah (ﷺ) ko khabar di gayi to aap sunkar muskura diye aur kuch nahi kaha. (Hadees: Ahmed, Abu Dawood : Saheeh) (Majmooa Fatawa Ibn-e-Taimiyah 21/451) (6)

Tayammum paak mitti se kiya jaye. Allah Tala ka irshaad hai: {فَتَيَمَّمُوا صَعِيدًا طَيِّبًا} (Paak mitti se tayammum karlo).

121. Ruye Zameen par mawjood har tarah ki paak mitti, ret (sand), patthar wagaira ke haatho se lagne wale gubar (dust) se tayammum kiya jasakta hai. Saheehain (Bukhari aur Muslim) me Nabi Akram (ﷺ) ka Farman hai: (وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا) ( Mere liye ruye zameen ko sajda gah (sajde ki jagah) aur tahrat ( pakeezgi hasil karne ka zariya) banaya gaya hai.

122. Agar jismani takleef (Skin Diseases) ki wajah se paani na istemal kiya jaa sake to is surat me jism ka jo hissa dhona mumkin ho usko dhoya jaye, aur jo hissa dhona mumkin na ho uski taraf se tayammum kar liya jaaye. Allah Tala ka irshaad hai: فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ (Jis qadar mumkin ho Allah se daro) (Surah Taghabun Ayat No. 16) (Fatawa Al-Lajna Daaima 407/24).

123. Agar koi shakhs paani tak na pouhach sakta ho, aur usay koi laakar denewala bhi na ho phir bhi usay tayammum karna jaayez hai. (Fatawa Islamiya 263).

124. Agar kisi shakhs ko paani ya mitti kuch bhi na mil sake to wo isi haalat me namaaz adaa kar le, namaaz ko qazaa karna jaayez nahi. Allah Tala ka irshaad hai: فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ (Jis qadar mumkin ho Allah se daro) (Surah: Taghabun: 16).

125. Tayammum ka sahee tareeqa bayaan karte huye Nabi Kareem (ﷺ) ne farmaya: (إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ بِيَدَيْكَ هَكَذَا) ثُمَّ ضَرَبَ بِيَدَيْهِ إِلَى الْأَرْضِ ضَرْبَةً وَاحِدَةً ، ثُمَّ مَسَحَ الشِّمَالِ عَلَى الْيَمِينِ وَظَاهِرَ كَفِّهِ (وَجْهَهُ) (Tujhe apne haath se is tarah kar lena kaafi tha. Phir Aapne apne dono haath ek martaba zameen par maare, aur baaye haath (left hand) ko daaye haath (right hand) par aur hatheliyo par phera, aur muh par masah kiya. (Bukhari aur Muslim).

126. Tayammum un tamaam cheezo se khatm hota hai jinse wazu khatm hota hai, mazeed ye ke paani haasil hone ya usko istemaal karne ki istita'at (Taaqat) haasil hone par bhi tayammum khatm ho jaata hai, Sayyedina Abu Zar Radi Allahu Anhu se riwayat hai ke Rasoolallah (ﷺ) ne farmaya: (Paak) mitti musalman ke liye tahrat (tayammum) hai. Khwa (Chahe) dus(10) saal tak paani na mile, lekin jab mil jaye to phir paani se jism dhona chahiye. (Ahmed aur Tirmizee: Saheeh)

## **HAIZ WA NIFAS (Menstrual & Post-Partum Bleeding) KE MASAA'EL**

127. Haiz bagair kisi marz (beemari) ke wo tabayee (natural) khoon hai j oaurat ke raham se muqarrara auqat me jaari hota hai, jab ke nifas: raham se nikalne wale us khoon ka naam bachche ki paidaesh ke waqt aur uske baad jaari hota hai.



128. Haiz wa Nifas ki umr, muddat ya tareekh muqarrar nahi hai, balke ye cheeze auraton ke khandan, mahol aur sihat ke aitabr se mukhtalif hoti hai, lihaza jab bhi khoon me haiz ki sifat paayee jaye usay haiz ka hukm diya jaayega. Isi liye Rasool Allah (ﷺ) ne istihaza wali aurat ko farmaya: (Jab haiz aaye to namaaz chod do aur jab khatm hojaye to ghusl karlo) (Nisae: Saheeh), Albatta jamhoor ulama ka qawl hai ke: Haiz kam as kam 9 saal ki umr me shuru hota hai aur galiban 50 saal ki umr ke baad haiz band ho jata hai. Jab ke umuman haiz ki muddat 6 ya 7 din ke liye hoti hai, jaisa ke Rasool Allha (ﷺ) Hamna Bint Jahash ko farmaya: (6 ya 7 din ke baad ghusl karke paak hojao... Jaisa ke umuman aurato ko haiz aata hai aur khatm hojata hai) (Tirmizee: Hasan) (Fatwa Islaam Web 19096).
129. Haiz wa Nifas se ye cheeze haram ho jati hai: (1) Namaaz padna (2) Roza rakhna (3) Tawaf karna (4) Quraan ko choona (5) Hambistari karna, Irshad-e-Baari Ta'ala hai: ( فَأَعْتَرُوا النِّسَاءَ ( فِي الْمَحِيضِ ) ( Halat-e-haiz me aurato se alag raho) ( Surah Al Baqara 222), Sahi Bukhari me Abu Saeed Al Khudri Nabi Akram se riwayat farmate hia: ( أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ ) ( Kya aisa nahi ke jab aurat ko haiz aaye to na namaaz padh sakti na roza rakh sakti hai)
130. (6) Halat-e-haiz me aurat ko talaq dena haram hai, agarche aisi talaq ka shumar hoga, jaisa ke saheehain (Bukhari wa Muslim) me Abdulla Bin Umar (رضي الله عنهما) Radhi Allahu anhuma se riwayat hai ke unhone Nabi Akram (ﷺ) ke zamaane me apni biwi ko halat-e-haiz me talaq dedi to Aap ﷺ ne unhe apni biwi se rujoo karne aur haiz se paak hone tak apne paas rakhne ka hukm diya.) (Bukhari: 4908, Muslim: 1471)
131. Haiz se jo cheeze saabit ya wajib ho jaati hai: (1) Ghusl (2) Balooghat (3) Eddat ka shumar (4) Raham ka hamal se khali hona.
132. Haiza ko bagair kisi zaroorat ke masjid me nahi thaheeran chahiye, aur thaheerne ki shart ye hai ke masjid khoon wagaira ki napaaki se mahfooz rahe. Mazeed usay chahiye ke namaaz ki jagah se alag baithay, jaisa ke Farman-e-Nabwi hai: ( وَأَمَرَ الْحَيْضَ أَنْ يَعْتَرِلْنَ مُصَلَّى ) (Aur haiza aurato ko musalmano ki jaye namaaz se alag baithne ka hukm diya) (Muttafiq Alaih – Bukhari, Muslim), jab ke hadees (لَا أُجِلُّ الْمَسْجِدَ لِحَائِضٍ وَلَا لِجُنُبٍ), Akasar ulama ne ise zaef qaraar diya hai.
133. Haiza se sohbat karne ka kaffara: Abdulla Bin Abbas (رضي الله عنهما) Radhi Allahu anhuma farmate hai: Dauran-e-haiz sohbat karne ka kaffara 1 Dinar (4.25 Gram sona (Gold) Ya nisf (Half) Dinar 2.12 Gram sona sadaqa karna hai) (Abu Dawood: Saheeh)
134. Haiz shuru hote hi roza khatm hojata hai, khwa (Chahe) suraj guroob hone se ek lamha pehle hi kyu naho. Neez haiz ki wajah se roza khatm hone ke baad khaana peena jaayez hai, albatta is roze ki qaza wajib hogi.

135. Agar koi aurat ramzan me fajr ki azaan se pehle haiz se paak ho jaye aur ghusl wa waqt na ho to pehle roza rakh kar baad me ghusl kar sakti hai. Ummul Moomineen Ayesha (رضي الله عنها) Radhi Allahu anhaa farmati hai: Rasool Allah (ﷺ) halat-e-janabat me subah karte phir (Ghusl kiye bagair) roza rakhte (Bukhari: 1825).
136. Haiz shuru hone se pehle jis namaaz ka waqt shuru ho chuka ho: haiz khatm hone par us namaaz ki qazaa deni hogi. Isi tarah haiz khatm hone ke baad jis namaaz ka waqt baaqi ho usay adaa karna chaiye, Ibn Abbas farmate hai: (Ghusl karke namaaz padhe agar chand lamhat hi ho) (Bukhari: 324) (Fatawa Islamiya: 326)
137. Haiza zikr azkar kar sakti hai, Saheehain (Bukhari wa Muslim) Umme Atiya (رضي الله عنها) Radhi Allahu anhaa se riwayat hai ke Rasool Allah (ﷺ) ne hukm diya ke hum haiz wali aur parda nasheen aurato ko Eid Gah me laye, ta ke wo musalmano ke ijtimaa aur dua me shirkat kar sake)
138. Haiza Quraan ki tailwat kar sakti hai, us ke liye Quraan ki tilawat se mamnat ki koi sahi daleel nahi hai. (Shaikh Ibn Baaz: Fatawa Islamiya: 320)
139. Haiza Quraan kapde wagaira se pakad sakti hai, Abu Aweel apni khadima ko halat-e-haiz me Quraan Majeed lane ke liye bhejte aur wo Quran Majeed ka nefa pakad kar la deti. (Bukhari)
140. Sahi Muslim me Farman-e-Nabwi (ﷺ) hai (اصْنَعُوا كُلَّ شَيْءٍ إِلَّا الْيَكَاخَ) (Humbistari ke ilawa har qism ka fael haiza aurat se kar sakte ho).
141. Kapde par haiz ke khoon ka daag lag jaye to utni jagah dhokar usi kapde me namaaz adaa ki jasakti hai. Ummul Momineen Ayesha (رضي الله عنها) Radhi Allahu anhaa farmati hai ke jab hum me se kisi ke kapde haiz ke khoon se aaluda ho jaate to ghuls ke baad hum khoon kapde se khurach dalte phir wo jagah paani se dho dalte aur saare kapde par paani chhidak kar usme namaaz pad lete) (Bukhari: 302).
142. Haiza aurat ke jism aur kapdo par khoon na laga hoto wo paak hai, Ummul Momineen Ayeha (رضي الله عنها) Radhi Allahu anhaa farmati hai mai haiz ki haalat me paani peeti aur bartan Nabi Akram (ﷺ) ko deti, Aap bartan se usi jaga muh rakh kar paani peete jaha se maine piya hota, (Usi Tarah) Haiz ki haalat me haddi se gosht khaakar Nabi Akram (ﷺ) ko deti to aap usi jagah se khaate jaha se maine khaaya hota tha. (Muslim)
143. Baaz (some) khawateen ka haiz ka khoon band hone par safed paani ka kharij hona haiz khatm hone ki alaamat hai, Ummul Momineen Ayesha (رضي الله عنها) Radhi Allahu anhaa farmati hai (Jab tak safed paani na dekh lo us waqt tak (Tahrat hasil karne ke liye) jaldi se kaam na liya karo) (Bukhari)

144. Haiz ka khoon band hone ke baad peela ya gadla paani haiz shumar nahi hoga, jaisa ke Umme Atiya (رضي الله عنها) Radhi Allahu anhaa farmati hai **كُنَّا لَا نَعُدُّ الْكُدْرَةَ وَالصُّفْرَةَ بَعْدَ الطُّهْرِ** (Abu Dawood: Saheeh)
145. Agar haiz ka khoon band hone ke baad ghusl kar liya ho, aur phir dobara haiz ka khoon aajaye to jab tak wo khoon jari rahe usay haiz shumar kiya jaayega, aur khatm hone par phir se ghusl kiya jaayega. (Shaikh Ibn Baaz: Fatawa Islamiya: 321)
146. Agar koi nuksan na ho to bawaqt-e-zaroorat haiz rokne ki adwiyat (Medicines) Istemal ki jaa sakti hai. (Fatwa Cummittee: Fatawa Islamiya: 322)
147. Istihaza wo khoon hai jo baaz khawateen ko kisi beemari wagaira ki wajah se aata hai, aur yeh mahina bhar ya ziyad din jaari rahta hai, iske ahkamat haiz ke ahkamat se mukhtalif hai, chunacha istihaza ki haalat me aurat paak hoti hai, aur usay wo tamaam aamal karne ki ijazat hai jo paak aurat karti hai. Ummul Momineen Ayeha **كُنَّا لَا نَعُدُّ الْكُدْرَةَ وَالصُّفْرَةَ بَعْدَ الطُّهْرِ** farmati hai Nabi Akram (ﷺ) ke saath aapki ek zauja haalat-e-istihaza ke bawajood aitakaaf kiya karti thi. (Bukhari).
148. Haiz aur istihaza ke khoon me teen (3) bade farq hai: Haiza ka khoon gaada, siyahi maael, aur badbudaar hota hai, jab ke istihaza ka khoon: patla, surkh aur bagair bu ke aam khoon ki tarah hota hai.
149. Istihaza wali khatoon ke liye haiz aur istihaza me farq karne ki teen (3) haalate hai:
- (1) Jis aurat ke haiz aur istihaza ke khoon me farq ho use is farq ke mutabiq amal karna chahiye, Rasool-e- Akram (ﷺ) ne Fatima Bint Abi Habish ko Farmaya: (Haiz ka khoon ho to ye siyah rang ka hota hai jo pehchana jaata hai. Lihaza jab ye ho to namaaz na padho, lekin agar iske ilawa koi dusra khoon ho to wazu karke namaaz padh lo.) (Abu Dawood: Hasan),
  - (2) Jis Aurat ke haiz aur istihaza ke khoon me farq na ho aur usay pehle se haiz aata tha phir istihaza shuru huwa, to usay apni sabiq aadat ke mutabiq dino ko haiz shumar karke ghusl karna chahiye, Farmane Nabwi hai: **دَعِيَ الصَّلَاةَ قَدْرَ الْأَيَّامِ الَّتِي كُنْتَ تَحِيضِينَ فِيهَا**: (Bukhari: 325, Muslim: 334)
  - (3) Jis aurat ko pehle haiz nahi tha aur use istihaza shuru hogaya to haiz ki aam muddat (6 ya 7) din shumar karke paak ho jaye, Aapne Hamna Bint Jahash ko farmaya: (6 ya 7 din k ebaad ghusl karke paak ho jao, jaisa ke umuman aurato ko haiz aata aur khatm hota hai.) (Tirmizee: Hasan)
150. Mustihaza (Istihaza wali aurat) ke liye mumkin ho to har namaaz ke liye wazu karna chahiye, Saheehain (Bukhari aur Muslim) me hai ke Rasool Allah (ﷺ) ne Fatima Bint Abi Jahash ko farmaya: **وَإِذَا أَدْبَرْتُ فَأَغْسِلِي عَنكَ الدَّمَ ثُمَّ صَلِّي** (Jab haiz na ho to khoon dhokar namaaz padh liya karo), aur

yahi hukm har us shakhs ke liye hai jisko sils-al-baul ya musalsal hawa kharij hone se wazu baaqi na rahta ho.

151. Hamal ke dauran umuman haiz band ho jata hai, lekin shaaz wa nadir haalat me baaz khawateen ko haml ke dauran bhi khoon aata hai, chunancha agar hamila aurat ko agar bar bar agar haiz jaisa khoon aaye usay haiz shumar karegi, lekin agar aam khoon jaisa khoon aaye to usay haiz shumar nahi kiya jaayega.
152. Nifas woh khoon jo bachche ki paidaeesh se pehle aur baad me aata hai, aur iske bhi haiz hi ke ahkamat hai. Sahi ahadees ke ru se nifas ki bhi koi muddat moaiyan nahi, lihaza jab tak ye khoon jari rahe us waqt tak namaaz roze wagaira manaa hai, aur jaldi ya der se jab bhi band hojaye ghushl karke paak hojaye.
153. Agar suqoot-e-hamal (Abortion) ya (Miscarriage) ho jaye aur saqit hone wale bachche me inssani aaza (sar, haath, pao wagaira) zahir ho chuke ho, jo umuman hamal assi (80) din ke baad zahir hote hai, to aisi haalat me aane wala khoon nifas shumar hoga, aur aurat ke liye tamaam wo ahkaam honge jo bachche ki paidaeesh ke baad hote hai, lekin agar saaqit hone wale bachche me insaani aaza zahir na ho, aur abhi tak wo gosht ka lothda ho to aisi haalat me aane wala khoon nifas shumar nahi hoga aur nahi iske ahkamat honge, Yani aisi haalat me us aurat ka hukm paak aurato ka hoga. (Mujallatal Bahoos-al-Fiqqiyyatal Ma'asirah: Adad 88) (Fatawa Islamiya 324).

## MUTAFARRIQA MASAEEL

154. Sar ka kuch hissa mundawana aur hissa chod dena manaa hai. Abdulla Bin Umar (رضي الله عنهما) Radhi Allahu anhumaa se riwayat hai ke Nabi Akram (ﷺ) ne Qaza'a se manaa farmaya hai. (Qaza'a ke maani: Sar ka kuch hissa mundwa dena aur kuch hissa chod dena) (Bukhari aur Muslim)
155. Musalman ka paseena aur baal paak hai. Anas bin Malik (رضي الله عنه) Radhi Allahu anhu se riwayat hai ke Umme Sulaim (رضي الله عنها) Radhi Allahu anhaa Rasool Allah (ﷺ) ke paseene aur baalo ko ek sheeshe me jama kar leti aur unhe khusboo me mila diya karti (Bukhari)
156. So kar uthne ke baad teen (3) martaba haath dhona aur teen (3) baar naak jhadna chahiye. Abu Huraira (رضي الله عنه) Radhi Allahu anhu se riwayat hai ke Rasool Allah (ﷺ) ne farmaya: ( إِذَا اسْتَيْقَظَ ) (Aadmi sokar uthhe to jab tak apne haath teen martaba na dhole, bartan me na daale. Kyu ke maaloom nahi raat iska haat kis kis jagah lagta raha) (Muslim)
157. So kar uthne baad wazu se pehle zabani Quraan ki tilwat karna aur Duaaye padna jaayez hai, Abdulla Bin Abbas (رضي الله عنه) Radhi Allahu anhu ne ek martaba Rasool Allah (ﷺ) ke paas shab (raat) guzari ki to dekha aap aadhi raat tak sone ke baad uthhe, apne haath apne chehre par pher kar neend ke aasar door kiye, phir Surah Al-e-Imran ki aakhri dus (10) aayate tilawat farmayi, iske baad Rasool Allah (ﷺ) ne khoob itminaan se wazu karke namaz padhi (Muslim). Sayyidina Huzaifa (رضي الله عنه) Radhi Allahu anhu farmate hai ke Nabi Akram (ﷺ) sone se pehle ye dua padhte:

أَلْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ ( بِإِسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا )  
(النُّسُورُ) (Bukhari)