

AL DARS AL SAANI

KITAB AT TAHARAH

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Riaz bhai , shaikh abdullah Umeri, faheem iqbal , Mushtaq ahmed Aur baz sisters bhi hain jo madad kie Aur kuch brothers bhi madad kie Likin ijazat nahi hai ke unka naam zikr Kia jae Allaah qabool farmae sab ki mahant

Ameen

Shukriya

Shoba e nashro ishaat,

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Kitabut Taharah

(Rafa'a Hadas va izaala najaasat se mutaallikh tafseeli maaloomaat)

Najaasat va hadas ki bunyaadi maaloomaat haasil karna har muslim ke liye farz ain hai, aur namaz ke sharayet me ye hai ke rafa'a hadas (hadas se tahaarat yaani paaki) aur izaala najaasat (najaasat se tahaarat yaani paaki) zaroori hai.

ANWAAYE NAJAASAAT

Najas hai ya nahi ye jaanne ke liye Imam Shoukani Rahimahullah ka bayaan kardah aham qaide va usool

Najaasat ke mu'atabar hone ke liye Imam Shoukani Rahimahullah ki ye bahas nihayat ahmiyat ki haamil hai, bayaan karte hai :

Bara'at asliya aur har cheez asal me taaher hai, is qaayide ki roo se ye laazim qaraar paata hai ke jo shakhs kisi cheez ke najas hone ka daawa karta hai, us se daleel ka mutaaliba kiya jaaye. To agar uske najas hone ki daleel mil jaaye, jaise insan ke peshaab, paakhaana aur leed ke najas hone ki daleel maujood hai, to ye cheez najas hogi. Lekin agar vo daleel pesh karne se aajiz ho ya vo koyi thos daleel na laa sake to ham par vaajib hai ke is soorat me asal tahaarat aur bar'aat asliya vaale qaayide par **touqaf** kare (in qavayed ki roushni me isko paak va taaher tasleem kare.)”

6 – Vo halaal jaanwar jisko sharayi tareeqe se zubah na kiya gaya ho yaani (vo halaal jaanwar jo murdaar ho gaya), uske gosht aur chamde ka kya hukum hai?

Jawaab – Halaal murdaar jaanwar najas hai aur uski jild (chamda) bhi najas hai, albatta jild (chamda) **dabaaghat** ke baad paak ho jaata hai.

Arabi text

Tarjama : Jab chamde ko **dabaaghat** dee jaaye to vo paak ho jaata hai.
(Muslim:366)

Arabic text

Sayyadana Abdullah bin Abbas Raziallahuanhu se rivayat hai, Maine Rasoolullah ﷺ se suna, Aap ﷺ farmaate the : “Jab khaal par **dabaaghat** ho gayi to vo paak hai.” **(Sahi Muslim:366)**

Arabic text

Arabic text

Tarjama : Ibn Abbas Raziallahuanhu ne ke Nabi Kareem ﷺ ne Maimoonah Raziallahuanha ki baandi ko jo bakri sadqah me kisi ne dee thi, vo mari huyi dekhi. Is par Aap ﷺ ne farmaya ke, “tum log uske chamde ko kyu nahi kaam me laaye.” Logon ne kaha ke, ye to murdah hai. Aap ﷺ ne farmaya ke, “haraam to sirf uska khana hai.” **(Sahi Bukhari:1492)**

Narrated Ibn Abbas : The Prophet saw a dead sheep which had been given in charity to a freed slave – girl of Maimuna, the wife of the Prophet. The Prophet said, “Why don’t you get the benefit of its hide?” They said, “It is dead.” He replied, “Only to eat (its meat) is illegal.”

7 – Zinda halaal jaanwar se uski haalat zindagi me kaati gayi cheez na paak hai ya nahi?

- ❖ Pahla Masla : Kisi zinda se kaati gayi cheez jabke isme khoon ho?
- ❖ Doosra Masla : Baghair khoon vaale zinda halaal jaanwar se juda huyi cheez?

Pahla Masla : Kisi zinda se kaati gayi cheez jabke isme khoon ho :

Tarjama : Abu Waqid Haaris bin Auf Laisi Raziallahuanhu kahte hai ke Nabi Kareem ﷺ Madina tashreef laaye, vahaan ke log (zinda)

oonton ke kohaan aur (zinda) bakriyon ki chat kaat'te the, Aap ne farmaya : "Zinda jaanwar ka kaata hua gosht murdaar hai." (Sunan Tirmizi:1480)

Arabic text

Narrated Abu Waqid Al-Laithi :

"The Prophet ﷺ came to Al-Madinah and they were in the habit of cutting the humps off of the camels and cutting the buttocks from the sheep. He said : 'Whatever is cut from an animal while it is alive, then it is dead flesh.'"

Note : Imam Shoukani Rahimahullah ka mouqaf : Zinda halaal jaanwar se haalat zindagi me kaate gaye gosht khaane ki hurmat ki daleel to hai najaasat ki daleel nahi.

Doosra Masla : Baghair khoon vaale zinda halaal jaanwar se juda huyi cheez

Murdaar ki khaal ke maa siva uski haddi, baal, seengh, naaqun paak hai kyu ke unke najas hone ki daleel nahi.

Imam Zahri Rahimahullah ka mouqaf : Salaf haathi ki haddiyon ka istemaal karte the. (Bukhari Taaleeqa:342/1, Fatawa Ibn Taimiyah:100/21)

8 – NAJAASAT KE HUKUM SE MURDAAR MACHLI AUR TIDDI MUSTASNA HAI

Kyu ke Hadees me unke mustasna hone ki daleel hai :

Arabic text

Tarjama : Hamare liye do murdaar halaal kiye gaye. (Ibn Maajah: Sahi Albani Fee Saheeha)

Arabic text

Abdullah bin Umar Raziallahuanhu kahte hai ke Rasoolullah ﷺ ne farmaya : “Tumhare liye do murdaar aur do khoon halaal kar diye gaye hai : Rahe dono murdaar to vo machli aur tiddi hai, aur rahe dono khoon : To vo jigrah (kaleji) aur tili hai.” **(Sunan Ibn Maajah:3314)**

Arabic text

It was narrated from ‘Abdullah bin Umar’ that the Messenger of Allaah ﷺ said :

“Two kinds of dead meat and two kinds of blood have been permitted to us. The two kinds of dead meat are fish and locusts, and the two kinds of blood are the liver and spleen.”

Arabic text

Tarjama : Iska paani paak hai aur uska murdaar halaal hai.

Arabic text

Qabeela Banu Abdul Raad ke ek fard Mughairah bin Abi Burdah bayan karte hai ke, unhone Abu Hurairah Raziallahuanhu ko kahte huye suna ke (Abdullah **madlaji** naami) ek shakhs ne Rasoolullah ﷺ se sawaal kiya : Allaah ke Rasool! Ham samandar ka safar karte hai aur apne saath thoda paani le jaate hai, agar ham us se vazoo karle to pyaase rah jaayenge, kya aisi soorat me ham samandar ke paani se vazoo kar sakte hai? Rasoolullah ﷺ ne farmaya : “Uska paani bazaar khud paak aur doosre ko paak karne vaala hai, aur uska murdaar halaal hai.” **[Sunan Tirmizi:52 (69), Sahi Ibn Maajah (386) me is Hadees ko zikar farmaya]**

Arabic text

Abu Hurairah said :

“A man asked the Prophet ﷺ : O Messenger of Allaah, we travel by sea and we take a little water with us, but if we use it for wudu, we

will go thirsty. Can we perform wudu with sea water? The Messenger of Allaah ﷺ said : Its water is a means of purification and its dead meat is permissible.”

9 – MURDAAR KI KHAAL KE MAA SIVA USKI HADDI, BAAL, SEENGH, NAAKHUN PAAK HAI, KYU KE UNKE NAJAS HONE KI DALEEL NAHI

Imam Zahri Rahimahullah ka mouqaf : Salaf haathi ki haddiyon ka istemaal karte the. **(Bukhari Taaleeq:342/1)**

10 – KYA DABAAGHAT SE HAR JAANWAR KI JILD PAAK HO JAATI HAI?

❖ Dabaaghat se mutaallikh Ulama Ikraam ke aqwaal :

- 1) Khinzeer aur insani jild ke maa siva, har cheez dabaaghat diye jaane ke baad paak ho jaati hai.
- 2) Ye hanfiya ka mouqaf hai, bahavaala Al Kaasaani ki kitab **“ _____ ”**
Kutta aur khinzeer ke maa siva tamaam jaanwaron ki khaal dabaaghat ke zariye paak ho jaati hai. (Ye shafayi ka mouqaf hai, ba havaala al **mahzab**)
- 3) 3- Sirf **maakool _____** jaanwaron ki khaal dabaaghat ke baad paak ho jaati hai. **(Ibn Taimiyah, Ibn Baaz, Ibn Usaimin rahimahullah)**
- 4) Dabaaghat ke zariye har jaanwar ki khaal paak ho jaati hai. **(Zaaheriyah, Shoukaani, San’aani, Albani rahimahullah)**
- 5) Baaz ahle ilm ne ye mouqaf ikhtiyaar kiya ke agar halaal tabaadil maujood ho to haraam jaanwaron ki khaal se ahtiyaat barti jaaye.

11 – INSAN MAYYIT HO TO USKA KYA HUKUM HAI?

1) Aadmi ka murdaar jism?

Insan mayyit ho to uske jism ke naa paak hone ki koyi daleel nahi balke bar aks daleel maujood hai :

Arabic text

Muslim na to zinda haalat me najas hota hai na murdah haalat me. **(Sahi Bukhari:3/127)**

Arabic text

Sayyidana Abbas raziallahuanhu se marvi hai, unhone farmaya :
“Musalmaan, apni zindagi aur mout ke baad dono haalaton me najas nahi hota. **(Imam Bukhari Rahimahullah ne jazm yaani yaqeen ke segha ke saath Hadees no (1253) se pahle is Hadees ko rivaayat kiya aur hadees ke alfaaz Bukhari hi ke hai aur Ibn abi Shaibah ne “Al Musannif” (11246) me mausoola rivaayaat kya hai aur ye Sayyidana Ibn Abbas Raziallahuanhu par mouqaf hai)**

Ibn Abbas said : A believer never becomes impure both whether he is dead and alive.

12 – JAANWARON KA PESHAAB AUR GOBAR (LEED)

Pahla Masla : Ghair maakool jaanwar ki leed aur uska peshaab (ghair halaal jaanwaron ka peshaab aur gobar).

Doosra Masla : Maakool [redacted] jaanwar ki leed aur peshaab {halaal jaanwaron ka peshaab aur gobar}

Alif : Halaal jaanwaron ka peshaab aur gobar (leed) naa paak nahi hai. **(Halaal Jaanwar, Machli)**

Shaikh Bin Baaz Rahimahullah se jab is ba'abat sawaal kiya gaya to Aap ne kaha :

Arabic text

Note : (Bachchon ke zariye khoon khvaari ke saath apni ghiza banane vaale par **nade** aur **kuchli** ke zariye khoon khvaari ke saath apni ghiza banane vaale jaanwaron ka khaana haraam hai).

Arabic text

Sayyidana Anas Raziallahuanhu se rivayat hai ke kuch log akal ya **areena** (qabeelon) ke madina me aaye aur beemaar ho gaye. Rasoolullah ﷺ ne unhe **liqaah** me jaane ka hukum diya aur farmaya ke vahaan oonton ka doodh aur peshaab piye..... **(Sahi Bukhari:233)**

Narrated : Anas "some people of Ukl or Uraina tribe came to Medina and its climate did not suit them. So the Prophet ordered them to go to the herd of (Milch) camels and to drink their milk and urine (as a medicine).....

Imam Ibn Hajar Rahimahullah kahte hai :

Shaikh Bin Baaz Rahimahullah ka fatwa hai –

Arabic text

Imam Bukhari Rahimahullah ne qabeele areena ka vaakhiya isliye bayaan kiya taake is Hadees ke zariye halaal jaanwaron ke peshaab ke paak hone par daleel qaayam kar sake.

Allaah ke Nabi ﷺ ne oonton ke peshaab ko oont ke doodh ke saath peene ka hukum diya, lihaza agar un halaal jaanwaron ka peshaab najas va naa paak aur haraam hota to Allaah ke Nabi ﷺ uske peene ka hukum na dete, chunache Taariq bin Suwaid Jaafi bayaan karte hai :

Arabic text

Sayyidana Taariq bin Suwaid Jaafi Raziallahuanhu se rivayat hai ke, unhone Rasoolullah ﷺ se sharaab ke baare me poocha. Aap ﷺ ne uske banane se manaa kiya ya usko naa pasand kiya. Vo bole : Mai dawa ke liye banata hoon. Aap ﷺ ne farmaya : “Vo dawa nahi hai balke beemari hai.” **(Sahi Muslim:1984)**

Tariq bin Suwaid jaafi asked Allaah’s Apostle ﷺ about liquor. He forbade (its use) and he expressed hatred that it should be prepared. He (Tariq) said :

I prepare it as a medicine, whereupon he (the Holy Prophet) said : It is no medicine, but an ailment.

Lihaza Hadees se ye saabit hota hai ke, Haraam ashya ke zariye ilaaj karne se mana kiya gaya hai aur oonton ke peshaab se ilaaj ki ijaazat hai, lihaza halaal jaanwaron ka peshaab paak hai.

Lihaza is Hadees se ye saabit hota hai ke haraam ashya ke zariye se ilaaj karna mana hai aur oonton ke peshaab se ilaaj karna jaayaz hai, lihaza halaal jaanwaron ka peshaab paak hai.

Imam Ibn al Manzar Rahimahullah kahte hai :

Arabic text

“Ye Hadees (areena ya akal qabeela ka vaakhiya) oonton ke peshaab ke paak hone ki daleel hai, lihaza deegar aur choupayon aur maveshiyon ka peshaab aur oonton ke peshaab me koyi farq nahi hai aur doosra aaham fiqhi usool ye hai ke tamaam cheezon ki asal ye hai ke vo paak hai, jab tak ke Quraan va Hadees ya fir ijmaa ke zariye in cheezon ki najaasat saabit na ho jaaye.” **(Al Aou Satani Al Sunan val Ijmaa val Iqtelaaf laa bin al Manzar:2/199)**

Imam Ibn al Qayyim Rahimahullah kahte hai :

Arabic text

“[Qabeela areena aur akal ke] is qisse me dawayi, ilaaj va ma’aljah aur halaal jaanwaron ke peshaab ke paak hone ki sareeh daleel **sarahat ke saath maujood** hai kyu ke haraam ashya se ilaaj karna naa jaayaz va haraam hai, neez is Hadees me ye daleel bhi hai ke oonton ka peshaab peene ki ijaazat marhamat farmaane ke saath Nabi ﷺ ne abhi Islam qubool kiye nau muslim afraad ko namaz ke vazoo ke liye apne muh aur kapde dhone ka hukum nahi diya aur ye bhi fiqhi qaaidah hai ke kisi zaroorat va amal ke waqt se hukum ko bayan karne me taaqeer karna jaayaz nahi hai. **(Zaad ul Maad:4/44)**

Imam Shoukani Rahimahullah kahte hai :

Arabic text

Imam Ahmad aur Ishaq bin Ibrahim Rahimahullah kahte hai : Is baab ke tahat Ahadees jo Sayyidana Baraa bin Aazib aur Jaber bin Samrah Raziallahuanhuma se marvi is baab ki Ahadees Sahih ai, Maakol Al Laham jaanwaron ke peshaab ki tahaarat ke qaayileen ne isi Hadees se istedlaal kiya hai aur yahi _____ aur salaf ki ek jamaat ka yahi mauqif hai aur **shavaafa** me se in ki

mavaafiqat Ibn Juzaimah, Ibn Manzar, Ibn Hibban Rahimahullah ISTAQRI aur ROOYAANI ne ki hai, chunache oont ka peshaab batoure nas sareeh saabit hai aur deegar **Maakol Al Laham** jaanwaron ke peshaab ko isi nas ke tahat qiyas kiya jaata hai aur Imam Ibn Al Manzar Rahimahullah kahte hai ke baaz ne ye daawa pesh kiya ke oonton ke peshaab ka istemaal ka hukum maqsoos ek groh ke saath tha, unka ye daawa duroost nahi kyu ke qasaayes ka daawa baghair daleel ke saabit nahi hota. (**_____**:1/69)

Imam Ibn Quzaimah Rahimahullah is masle par is tarah baab qaayam karte hai :

Arabic text

Is daleel ka bayan ke jin jaanwaron ka gosht khaaya jaata hai unka peshaab najas nahi hota aur agar in jaanwaron ka peshaab paani me mil jaaye to paani naa paak nahi hota. **(Sahi Ibn Quzaimah:89)**

Arabic text

Sayyidana Anas Raziallahuanhu kahte hai ke Rasoolullah ﷺ masjid ki taameer se pahle namaz bakriyon ke baade me padh liya karte the. **(Maaloom hua ke bakriyaan vagahirah ke baade me ba waqt zaroorat namaz padhi jaa sakti hai).**

Narrated Anas : Prior to the construction of the mosque, the Prophet offered the prayers at sheep-folds. **(Sahi Bukhari:234)**

Halaal jaanwar ki **_____** jism par lag jaaye to namaz ki sahat par koyi asar nahi padta, ho jaati hai.

Arabic text

Sayyidana Abdullah bin Masood raziallahuanhum bayan karte hai ke ek dafa Rasoolullah ﷺ kaaba ke nazdeek namaz padh rahe the aur Abu Jahal aur uske saathi (bhi vahee) baithe huye the. To unme se ek ne doosre se kaha ke tum me se koyi shakhs hai jo qabeele ki (jo) oontni zabah huyi hai (uski)oojhdi utha laaye aur (laakar) jab Muhammad ﷺ sajde me jaaye to unki peeth par rakh de. Ye sunkar

unme se ek sabse zyada badbaqt (aadmi) utha aur vo ojhdhi lekar aaya aur dekhta raha, jab Aap ne sajda kiya to usne us ojhdhi ko Aap ke dono kandho ke darmiyaan rakh diya (Abdullah bin Masood Raziallahuanhuma kahte hai) mai ye (sab kuch) dekh raha tha magar kuch na kar sakta tha. Kaash! (us waqt) mujhe rokne ki taaqat hoti. Abdullah kahte hai ke vo hasne lage aur (hasi ke maare) lot pot hone lage aur Rasoolullah ﷺ sajde me the (bojh ki vajah se) apna sar nahi utha sakte the. Yahaan tak ke Sayyidana Fatima Raziallahuanha aaye aur vo bojh aap ki peeth se utaar kar phenka, tab Aap ﷺ ne sar uthaaya....

Narrated Abdullah bin Masood : Once the Prophet was offering prayers at the Ka'ba. Abu Jahal was sitting with some of his companions. One of them said to the others, "Who amongst you will bring the Abdominal contents (intestines etc) of a camel of Bani so and so and put it on the back of Muhammad, when he prostrates?" The most unfortunate of them got up and brought it. He waited till the Prophet prostrated and then placed it on his back between his shoulders. I was watching but could not do anything. I wish I had some people with me to hold out against them. They started laughing and falling on one another. Allah's Apostle was in prostration and he did not lift his head up till Fatima (Prophet's daughter) came and threw that (camel's abdominal contents) away from his back. He raised his head **(Sahi Bukhari:240)**

Hasbe baala Hadees ko Imam Nasayi Rahimahullah ne bhi apni sunan me bayan kiya hai aur Aap is tarah se baab qaayam karte hai :

Arabic text

"Agar halaal jaanwaron ka gobar kapdon par lag jaaye." (Sunan Nasayi:192)

GHAIR MAAKOOL AL LAHAM (VO JAANWAR JINKE GOSHT KHANA JAAYAZ NAHI) KE PESHAAB AUR PAAKHAANA KA HUKUM?

_____ web site par hai ke vo jaanwar jinka gosht nahi khaaya jaata (ghair maakool **al laham**) aise jaanwaron ka peshaab va leed najas hai, jamhoor ke qoul ke mutabikh

1. Sahi Bukhari ke Hadees ke mafhoom aur ijtehaad ki bunyaad par baaz ulama ka kahna hai ke **ghair maakool al laham** ke peshaab aur paakhaana na paak hai. **(Bukhari:156)**
2. Sahi Bukhari ki Hadees ke mafhoom aur ijtehaad ke bina par baaz ne kaha ke gadhe ke siva baqiya tamaam jaanwaron ka gobar (leed) paak hai jab tak ke najaasat ki daleel na aa jaaye. **(_____ :1/14)**

Note : Baaz **Muhaqqeen** ne kaha ke : Tamaam ghair maakool al laham jaanwar jaanwaron ke peshaab par najaasat ka hukum lagana sahi nahi, albatta mayeen tour par kisi khaas jaanwar ya uske kisi hisse par najaasat ki daleel maujood ho to usi had tak hukum lagaya jaaye aur jahaan daleel na ho asal par loutaya jaaye, yaani ashya ki asal tahaarat aur paaki hai, jab tak ke najaasat ki vaazeh daleel na aa jaaye. **(_____ :1/31)**

Arabic text

Tarjama : Rasoolullah ﷺ se is paani ke baare me poocha gaya jis par jaanwar aur darinde aate jaate ho (usme se peete aur usme peshaab karte ho) to Aap ﷺ ne farmaya : “Jab paani **do qala** ho to vo najaasat ko dafa karega (yaani najaasat us par Ghalib nahi aayegi).” **(Sahi abi Dawood:56)**

Arabic text

Narrated Abdul ibn Umar : The Prophet ﷺ was asked about water (in desert country) and what is frequented by animals and wild beasts.

He replied : When there is enough water to fill two pitchers, it bears no impurity. **(Sunan abi Dawood:63)**

Note : Baaz ahle ilm ka kahna hai ke jaanwar jab paani peene ki jagah jaate hai to vahaan unke bol va baraaaz karne ka imkaan rahta hai to is bina par aise paani se ihtiyaat karna chahiye, taaham **muhaqqeen** ne is qoul par **taaqaab** karte huye kaha ke is se in jaanwaron ke pashaab ki najaasat ka saboot nahi milta.

GHAIR MAAKOOL AL LAHAM JAANWARON KE PESHAAB AUR LEED KA HUKUM?

_____ :

Arabic text

Is silsile me iqtelaaf sirf billiyon ke ziman me hi saabit nahi balke gadhe aur khachchar jaise har haraam jaanwar ke silsile me paaya jaata hai ! Aur aksar ahle ilm iski najaasat ke qaayal hai, lekin iske bavajood iqtelaaf hai is masle me! Yaqeenan Imam Bukhari Rahimahullah ne apni sahi me ghair maakool al laham jaanwaron ke pashaab ke najas na hone ke qoul ki jaanib apna mailaan zaahir kiya hai aur najaasat ko sirf aadmi ke pashaab (va paakhaana) tak mahdood rakha hai, unhone apni sahi ke “kitab al taharah baab” pashaab ko dhone ke bayan me “ye qoul zikar kiya hai :

Arabic text

Aur Rasoolullah ﷺ ne ek qabar vaale ke baare me farmaya the ke : Vo apne pashaab se bachne ki koshish nahi kiya karta tha, Aap ﷺ ne aadmi ke pashaab ke alaava kisi aur ke pashaab ka zikar nahi farmaya. **(Sahi Bukhari:217)**

Arabic text

Isme aadmi ke peshaab ki najaasat ka ishaara milta hai. Aur is par ahle ilm ka ijmaa saabit hai. Aur iske maa siva peshaab ke ziman me iqtelaaf maujood hai. Ibn Baatil rahimahullah ne apni sharah me farmaya : Peshaab ki najaasat aur us se bachne ke silsile me fuqaha ka ijmaa saabit hai, aur Imam Bukhari Rahimahullah ka ye qoul hai : Nabi ﷺ ne aadmi ke peshaab ke alaava kisi aur ke peshaab ka zikar nahi farmaya, to vo yahaan ye bayan karna chahte hai ke is baab me unki rivaayaat “unme se ek peshaab ke khatraat se bachta nahi tha” ka maani ye hai ke yahaan logon ke peshaab hi muraad hai na ke tamaam jaanwaron ke peshaab, kyu ke unhone qabl azeen ye Hadees, yaani vo apne peshaab se bachta nahi tha, is baab me aur deegar abvaab me rivaayat ki hai. Isliye is baab ki Hadees se un ulama ke liye koyi daleel nahi jo tamaam jaanwaron ke peshaab ki najaasat ke ziman me is Hadees se daleel lete hai.

Arabic text

Neez farmaya : Jism aur kapdon se najaasat zaayel karne ke silsile me fuqaha ka iqtelaaf hai aur Imam Malik farmaate hai : Najaasat ka izala farz nahi hai, baaz maaliki iski farziyat ke qaayal hai aur yahi Imam Abu Haneefa aur Imam Shafayi rahimahullah ka mouqaf hai.

Arabic text

Hafiz Ibn Hajar Rahimahullah ne Fatah al Baari me farmaya : Imam Bukhari ka [redacted] ki Hadees zikar karne ka zaahiri maani ye lagta hai ke vo peshaab ki tahaarat ke qaayal hai, aur azaabe qabar me mubtala shakhs vaali hadees ke silsile me unka ye qoul : “Nabi ﷺ ne aadmi ke peshaab ke alaava kisi aur ke peshaab ka zikar nahi farmaya” isi baat par dalaalat karta hai. Aur Shaabi, Ibn [redacted] aur daawad vaghairah ham [redacted] ka yahi mazhab hai aur haraam jaanwaron ke peshaab ke mutaallikh najaasat par ijmaa naqal karne vaalon par Ibn Hajar Rahimahullah ne ne radd farmaate hai.

Arabic text

Lihaza is se ye pata chalta hai ke Shaabi, Ibn _____ aur daawad haraam jaanwaron ke peshaab ki najaasat se qaayal nahi hai, aur Imam Bukhari Rahimahullah ka apni sahi me yahi ghaalib rujaan hai aur Imam Shoukani Rahimahullah ne neel alavtaar me farmaya : Peshaab aur gobar ke silsile me qatayi qoul yahi hai ke aadmi ke peshaab, uske paakhaana va leed hi tak najaasat ko mahdood kiya jaaye aur _____ ne naqal kiya hai ke gobar sirf ghodon, khachcharon aur gadhon ke saath khaas hai, lekin Ibn Quzaimah ki rivaayat me Nabi ﷺ ke ye alfaaz “_____” yaani ye khud naa paak hai – “ke saath ye alfaaz izaafa “_____” yaani ye gadhe ki gandagi hai” ke hai – deegar ghair maakool al laham jaanwaron me se baaz ke peshaab me ya us gobar va leed me agar tumhe aisi cheez mile jisko daleel ke saath jodna uske taaher ya najas hone ka mutaqaazi va taalib ho to aap us hukum se jodenge aur agar aap ko iske taaher ya najas hone ki daleel na mile to yahaan daleel yahi mutaayin hogi ke ashya ki asal baraat hai, jaisa ke aap is qaayide se vaakhif hai.

Arabic text

Adm najaasat ke qaayel ki daleel, Ibn Umar Raziallahuanhu ka qoul hai ke :

Arabic text

Sayyidina Abdullah bin Umar Raziallahuanhu kahte the ke Rasoolullah ﷺ ke zamane me kutte masjid me aate jaate the, lekin log un jagahon par paani nahi chidakte the. **(Sahi Bukhari:174)**

Narrated Abdullah bin Umar : “During the lifetime of Allaah’s Apostle, the dogs used to urinate, and pass through the mosques (come and go), nevertheless they never used to sprinkle water on it (urine of the dog).”

Arabic text

Aur Imam Bukhari Rahimahullah apni sahi me farmaate hai : Sayyidina Abu Moosa Raziallahuanha ne koofa ke daak khaana aur

khaad khaana me namaz padhi (kyu ke daakiya ke saath umooman unke ghode ya oont vaghairah jaanwar hote hai aur unke gobar vaghairah us muqaam par jama hote rahte hai), is haal me ke sahra unke ek goshe me hota, aur vo farmaate : Yahaan aur Vahaan dono muqaam eksaan hai. Ibn Al **Malqan** Rahimahullah “_____” me _____ hai : Jaanna chahte ke Imam Bukhari Rahimahullah ne apne qaayam kardah tarjama al baab me ghair maakool **al laham** jaanwaron ke pashaab ko maakool **al laham** jaanwaron par qiyas kiya aur Abu Moosa Raziallahuanhu ke fel ko daleel banayi aur “_____” : Us jagah ko kahte hai jahaan daakiya qiyaam karte hai aur aisi jagahon par umooman choupaayon ke gobar hote hai aur “_____” : gobar ko kahte hai aur “_____” : sahra ko kahte hai aur uski jamaa “_____” hai.

Arabic text

Billiyon ke taallukh se ghair maakool **al laham** jaanwaron ke pashaab aur gobar ki najaasat ke qaayal jamhoor ke maabain ek doosra iqtelaaf paaya jaata hai, aur **siyaal** cheezon ko chod kar kapdon vaghairah par lag jaane vaale billi ka pashaab _____ ke nazdeek qaabil maafi hai, (_____ { _____ }) ne “**Maraqi Al Falah**” par apne haashiye me farmaya : Shaik Zain ne qaayida “_____” yaani mashaqqat, aasaani paida karti hai, ki qabeel se ye fatwa hai ke **siyaal** bartano ke alaava me billi ka pashaab qaabil maafi hai aur ye qoul fuqaha Abu **Jafar** ka hai, aur “Fatah” me farmaya : Ye sahi hai kyu ke umooman bartano ko dhaka jaata hai, isliye yahaan iski zaroorat nahi, iske bar aks kapdon ka maamla hai aur ye Imam Muhammad Rahimahullah se marvi hai kyu ke unhone billi ke silsile me farmaya ke bistar par uska pashaab umooman hota hai, isliye zaroorat aur umooman billi ki bina par uska pashaab paak hai, Fatah me farmaya ke : Ye rivaayat sahi hai.

Arabic text

Haskafi Rahimahullah ki dar muqtar me ye rivaayat hai : Is qaaide se mamasil ye fatwa hai ke paani ke bartano ke maa siva me billi ka peshaab maaf shudah hai aur isi par **kaaftavi** hai.

Arabic text

Aur mausoo'afuqaha me hai ke : Hanfiya ka mazhab ye hai ke najaasat ghaleez me darje zel baaz umoor qaabile nazar andaaz hai : Agar najaasat saqt qism ki ho to dirham ke ba qadar aur bees ke ba qadar qairaat aur agar najaasat narm va mulaham ya **siyaal** qisam ki ho to dirham ke ba qadar **paimaish** aur agar haath ki ungliyon ke jodon me ho to hateli ke ba qadar maaf shudah hai aur shaara'a ki jaanib se qaabil maafi hone ka matlab ye hai ke us se namaz faasid nahi hoti varna to ijmaa ke mutabikh ek dirham ke ba qadar peshaab ki tahreem aur ek dirham se kam ho to tahreem **tanz** yahi baaqi rahti hai aur billi aur chooha ka peshaab aur unki leed **baqtaazaaye** haalat majboori ke mutabikh qaabil maafi hogi.....aur billi ka peshaab agar kapde jaisi cheez par vaakhai ho jaaye to zaroorat haal ke mutabikh qaabile maafi hoga, varna kapde vaghairah ke alaava me agar uski leed ya peshaab vaakhai ho jaaye to vo maafi shudah na hoga. Aur baaz **maaliki** ke nazdeek billi ka gosht khaana haraam nahi hai aur usi ke saath unke nazdeek uska peshaab bhi na paak na hoga. Aur **hataab** ne "Sharah Muqtasar Qaleel" me farmaya : **barzali ne navazil** Ibn Alhaj se naqal kiya ke billi aur chooha ka peshaab aur vo khaana jisme unka peshaab pad jaaye to unke gosht ki tarah vo bhi makrooh hai, aur uski hurmat ke teen mash'hoor qoul ke mutabikh, uska peshaab bhi najas hai aur sabeqa bahas ka Maqsood ye hai ke har ghair maakool **al laham** jaanwar ke peshaab aur paakhana ke teen iqtelaaf saabit hai, bil qusoos billi jaise vo jaanwar jinse bachna dushwaar hai, taaham is masle me tarjee ka maamla alag hai.

Arabic text

Ye mukammil mazmoon is website se liya gaya hai -

www.islamweb.net

14 – SOORAH AL ANAAM, AAAYAT:45 KE MUTABIKH, AAYA MAHAZ SUVVAR KA GOSHT NAA PAAK HAI YA USKA SAARA JISM?

Jawaab : suvvar / khinzeer mukammil tour par najas hai.

Note : Baaz ahle ilm ka mauqoof hai ke : Khinzeer ka gosht najas hone ki daleel vaazeh hai, jabke uske tamaam jism ke najas hone ki daleel vaazeh nahi aur usool ye hai ke har jaanwar paak hai, taake uske najas hone ki daleel vaarid ho.

15 – AAYA KUTTE KA SIRF GOSHT AUR LU'AAB NAA PAAK HAI YA USKA SAARA JISM?

Arabic text

Tarjama : “Jab kutta muh daal kar piye tum me se kisi ke bartan me to bahade usko fir saat baar dhoye.” **(Bukhari:172, Muslim:279)**

Arabic text

Tarjama : “Hamare bartan ki paaki jab kutta usme muh daal kar piye ye hai ke use saat baar dhoye, pahli baar mitti se.” **(Muslim:279, Abu Dawood:71)**

arabic text

Sayyidina Abu Hurairah Raziallahuanhu se rivaayat hai ke Rasoolullah ﷺ ne farmaya ke : “Jab kutta tum me se kisi ke bartan me se (kuch) peele to usko saat martaba dho lo (to paak ho jaayega). **(Sahi Bukhari:172, Sahi Muslim:279)**

Narrated abu Hurairah : Allaaah’s Apostle said, “If a dog drinks from the utensil of anyone of you it is essential to wash it seven times.”

Arabic text

Sayyidina Abu Hurairah Raziallahuanhu se rivaayat hai, Rasoolullah ﷺ ne farmaya : “Tumhare bartan ki paaki jab kutta usme muh daal kar piye, ye hai ke use saat baaar dhoye, pahli baar mitti se.”

Abu Huraira reported :

The Messenger of Allaah ﷺ said : The purification of the utensil belonging to anyone of you, after it is licked by a dog, lies in washing it seven times, using sand for the first time.

Aur ek rivaayat me ye alfaaz hai : Sayyidina Abu Hurairah Raziallahuanhu se rivaayat hai, Rasoolullah ﷺ ne farmaya : “Jab tum me se kisi ke bartan me kutta muh daal kar piye to usko baha de fir saat baar dhoye.” **(Sahi Muslim:279)**

Note : Nas (daleel) ki bunyaad par kutta ka **lu'aab** na paak hai aur uske jism ke tamaam ajzaa, qiyas ki bunyaad par na paak hai.

(Majmoo Fatawa: Imam Ibn Taimiyah:21/216-220)

Jabke Imam Shoukani Rahimahullah kahte hai ke : **Lu'aab** ke na paak hone ki daleel hai, lekin uske jism ke tamaam azaa, jaise baal aur haddi vaghairah ke na paak hone ki daleel nahi, aur yahaan bhi vahee fiqhi qaaidah ke “ashyaa ki asal paak hai taake uski hurmat par dalaalat karne vaali daleel vaarid ho jaaye.

(_____):1/37)

16 – AAAYA GADHE KE GOSHT HI NA PAAK HAI YA USKA TAMAAM JISM?

Arabic text

Tarjama : Allaah Taala aur uske Rasool tumhe paaltoo gadhon ka gosht khaane se mana karte hai kyu ke vo na paak hai.
(Bukhari:5528, Muslim:1940)

Arabic text

Sayyidina Anas bin Maalik Raziallahuanhu se rivaayat hai ke Rasoolullah ﷺ ki khidmat me ek sahab aaye aur arz kiya ke gadhe ka gosht **khaaye gaye** hai fir doosre sahab aaye aur kaha ke gadhe ka gosht **khaaye gaye** hai fir teesre sahab aaye aur kaha ke gadhe khatam ho gaye. Iske baad Nabi Kareem ﷺ ne ek manadi ke zariye logon me aelaan karaya ke : “Allaah Taaala aur uske Rasool tumhe paaltoo gadhon ka gosht khaane se mana karte hai, kyu ke vo na paak hai, chunache usi waqt haandiyaan ulat dee gayi, haalanke vo (gadhe ke) gosht se josh maar rahi thi. **(Sahi Bukhari:5528, Muslim:1940)**

Note : Gadhe ke leed ke najaasat ke liye vaazeh nas hai, isliye vo najas hai, lekin us par qiyaas na kiya jaaye (Ash Shoukani)

Note : Gadhe ka gosht na paak hai lekin iska jism najas nahi.

Arabic text

Note : Gadha aur khachchar ka bacha hua jhoota paak hai aur isi tarah unka paseena najas nahi kyu ke Nabi ﷺ aur Aap ﷺ ke sahaba ikraam unki sawaari kiya karte the aur agar unke jism na paak hote to uski vazaahat vaarid hoti.

Arabic text

17 – AL JALLALAH YAANI NAJAASAT KHOR JAAANWAR

Najaasat khor jaanwar ka hukum kya hai?

Note : Jab tak ke usko baandh kar paak ghiza na khilayen **jalaalah** najas ke qism me hai **jalaalah** us jaanwar ko kahte hai jo mengniyaan aur leed khaata hai aur ye us soorat me najas jaanwaron ki qabeel se khaarij hoga agar usko ghiza band karte huye kuch din baandh kar rakha jaaye.

Arabic text

Tarjama : Abdullah bin Umar Raziallahuanhuma kahte hai ke Rasoolullah ﷺ ne najaasat khor jaanwar ke gosht khaane aur uska doodh peene se mana farmaya. **(Sunan Abi Dawood:3785)**

Arabic text

Arabic text

Sayyidina Abdullah bin Abbas Raziallahuanhu kahte hai ke Nabi Kareem ﷺ ne najaasat khor bakri ka doodh (peene) se mana farmaya. **(Sunan Abi Dawood:3786, Sunan Tirmizi:1824, Sunan Nasayi:4453, 4448, Tohfatul Ashraaf:6191, Sunan Ibn Maajah:3420, Ahmad-1/226, 1989 – aur is Hadees ke alfaaz Musnad Ahmad ke hai. Tirmizi ne is hadees ko hasan sahi qaraar diya, aur Ibn Daqeeq [redacted] ne “Al Iqtaraah” (107) me is Hadees ko sahi qaraar diya aur Ibn Hajar ne “Fathul Baari” (9/564) me farmaya : Rivayon ke aitebaar se ye Hadees Bukhari ki shart ke mutabikh hai aur Ahmad Shaker Rahimahullah ne “Musnad Ahmad” ki apni tahqeeq (3/307) me is Hadees ki sanad ko sahi qaraar diya aur Shaikh Albani Rahimahullah ne “Sahi Sunan Abi Dawood” (3719) aur vaadi Rahimahullah ne muslim ki shart ke mutabikh “Al Sahi Al Masnad” (664) me is Hadees ko sahi qaraar diya).**

Arabic text

Sayyidina Abdullah bin Umro bin Al Aas raziallahuanhu kahte hai ke Rasoolullah ﷺ ne qaibar ke din ghareloo gadhon ke gosht se aur najaasat khor jaanwar ki sawaari karne aur uska gosht khaane se mana farmaya. **(Sunan Abi Dawood:3811, Ibn Hajar rahimahullah ne “Fathul Baari” (9/564) me is Hadees ki sanad ko sahi qaraar diya**

aur Shaikh Albani Rahimahullah ne “Sahi Sunan Abi Dawood” (3811) me is Hadees ko hasan sahi qaraar diya).

Baaz ahle ilm ne, murghi ko is se mustasna qaraar diya hai.
(Bukhari:5518, Muslim:1649)

Arabic text

_____ ne bayan kiya ke ham Sayyidina Abu Moosa Ash’ari Raziallahuanhu ke paas the, ham me aur us qabeele jaram me bhai chaara tha, fir khaana laaya gaya, jisme murghi ka gosht bhi tha. Haazireen me ek shakhs surkh rang ka baitha hua tha, lekin vo khaane me shareek nahi hua, Sayyidina abu Moosa Raziallahuanhu ne us se kaha ke tum bhi shareek ho jaao. Maine Rasoolullah ﷺ ko uska gosht khaate huye dekha hai. Usne kaha ke maine murghi ko gandagi khaate dekha tha, usi waqt se mujhe us se ghin aane lagi hai aur maine qasam khaali hai ke ab uska gosht nahi khaoonga. Sayyidina Abu Moosa Raziallahuanhu ne kaha ke shareek ho jaao, mai tumhe khabar deta hoon ya unhone kaha ke mai tumse bayan karta hoon ke, mai Nabi Kareem ﷺ ki khidmat me qabeela ash’ari ke chand logon ko saath lekar haazir hua, mai Nabi Kareem ﷺ ke saamne aaya to aap khafa the, aap sadqa ke oont taqseem farma rahe the. Usi waqt hamne Nabi Kareem ﷺ se sawaari ke liye oont ka sawaal kiya. Nabi Kareem ﷺ ne qasam khaali ke aap hame sawaari ke liye oont nahi denge. Aap ﷺ ne farmaya ke : “Mere paas tumhare liye sawaari ka koyi jaanwar nahi hai.” Uske baad Nabi Kareem ﷺ ke paas ghaneemat ke oont laaye gaye, to Aap ﷺ ne farmaya ke : “Ash’ari kahaan hai, Ash’ari kahaan hai?” Bayan kiya ke Nabi Kareem ﷺ ne hame paanch safed **kohaana** vaale oont de diye. Thodi der tak to ham khamosh rahe, lekin fir maine apne saathiyon se kaha ke Nabi Kareem ﷺ apni qasam bhool gaye hai aur agar hamne Nabi Kareem ﷺ ko aap ki qasam ke baare me ghaafil rakha to ham kabhi falaah nahi paa sakenge. Chunache ham aap ki khidmat me vaapis aaye aur arz kiya ke, Ya Rasoolullah! Hamne aap se sawaari ke oont ek martaba maange the, to Aap ne hame sawaari ke liye koyi

jaanwar na dene ki qasam khaayi thi, hamare khayal me Aap apni qasam bhool gaye hai. Nabi Kareem ﷺ ne farmaya ke : “Bila shubah Allaah hi ki vo zaat hai jisne tumhe sawaari ke liye jaanwar ata farmaya. Allaah ki qasam! Agar Allaah ne chaha to kabhi aisa nahi ho sakta ke mai koyi qasam kha loon aur fir baad me mujh par vaazeh ho jaaye ke uske siva doosri cheez us se behtar hai aur fir vahi mai na karoon jo behtar hai. Mai qasam todoonga aur vahi karoonga jo behtar hoga aur qasam todne ka kaffara ada karoonga. **(Sahi Bukhari:5518)**

BAAZ AHLE ILM KA MOUQAF HAI KE MURGHI AGAR ZYADA NAJAS NA KHAAYE TO HALAAL HAI

Baaz ahle ilm ne istehaalah ke usool ki bunyaad par kaha ke agar is halaal jaanwar ne jo kuch gandagi khayi khaya, aur vo uske aaza ka juz va badan ban jaaye aur najasat ka asar baaqi na rahe to usko **jalaalah** me shumaar nahi kiya jaayega. **(Al Shaikh Al _____)**

Kisi cheez ka mijaaz va maahiyat, haqeeqat aur uski sifat ke badal jaane (doosri haqeeqat va kaifiyat me tabdeel) par **istehlah** ka itlaaq hota hai.

18 – BILA KHOON VAALE HASHRAAT AUR JAANWAR MASALAN : MAKHKHI, CHOONTI AUR MAKHDI

Jawaab : Jis jaanwar me bahta khoon na ho to vo paak hai. Ibn Usaimin Rahimahullah.

Arabic text

19 – JUNGLI JAANWARON KA GOSHT NA PAAK HAI YA UNKA TAMAAM JISM BHI?

Jungli jaanwar ka gosht na paak hai, jabke zinda jungli jaanwaron aur shikari parindon ke jism paak hai ya nahi?

Tafseeli maqaala guzar chuka hai (ghair maakool al laham ke jaanwaron ke leed va pashaab ka hukum?)

Jawaab : Asal ye hai ke unka jism paak hai jab tak na paaki ki daleel saabit na ho jaaye.

Arabic text

Tarjama : Rasoolullah ﷺ se is paani ke baare me poocha gaya jis par jaanwar aur darinde aate jaate ho (isme se peete aur usme pashaab karte ho) to Aap ﷺ ne farmaya : “Jab paani do qala ho to vo najaasat ko dafa karega (yaani najaasat us parghaalib nahi aayegi).”
(Sahi Abi Dawood:56)

Arabic text

IS SILSILE ME AHLE ILM KE DO QOUL HAI

Arabic text

NOTE : Shaikh Albani Rahimahullah ke qoul ke mutabikh, jungli jaanwar ka bachcha ho aur bachchon ke zariye shikaar karne vaale par nida ka bacha hua najas hai aur Ibn Baaz ka qoul hai ke najas nahi hai.

NOTE : Baaz ahle ilm ka kahna hai ke jaanwar jab paani peene ki jagah jaate hai to vahaan unke bol va **baraaz** karne ka imkaan rahta hai, to is bina par aise paani se ahtiyaat karna chahiye.

Taaham **muhaqqeen** ne is qoul par jawaab dete huye kaha ke is se in jaanwaron ke pashaab ki najaasat ka saboot nahi milta.

NOTE : Agar kutta apni zabaan se apne jism ko chaate aur usi tarah khinzeer aur deegar jaanwar kisi najas jagah baith kar apna jism gandagi se aalooda karle to aisi soorat me us aalooda najaasat ka taallukh khaarjee najaasat se hoga aur us se jaanwar ke badan ya jism ki najaasat saabit nahi hoti, albatta insaan ya jaanwar ke jism par najaasat ho aur vo aap ko lag jaaye to uski safayi karna zaroori hai.

Arabic text

20 – BACHA HUA YAANI KHA KAR BACHAYI GAYI JHOOTI CHEEZ KA HUKUM

Alif : Bachayi gayi jhooti cheezon me kounsi paak hai aur kounsi na paak hai?

1) **Kutte ka bacha hua na paak hai :**

1) Arabic text

Sayyidina Abu Hurairah Raziallahuanhu se rivayat hai ke Rasoolullah ﷺ ne farmaya ke : Jab kutta tum me se kisi ke bartan me se (kuch) peele to usko saat martaba dho lo (to paak ho jaayega). **(Sahi Bukhari:172, Hadees mutaallikha abwab : Kutte ke jhoote bartan ko saat martaba dho lo. Hadees ke alfaaz Sahi Bukhari ke hai, Sahi Muslim:279)**

2) Arabic text

Sayyidina Abu Hurairah Raziallahuanhu se rivayat hai, Rasoolullah ﷺ ne farmaya : “Tumhare bartan ki paaki jab kutta usme muh daal kar piye ye hai ke use saat baar dhoyen, pahli baar mitti se.”

Aur ek rivayat me ye alfaaz hai : Sayyidina Abu Hurairah Raziallahuanhu se rivayat hai, Rasoolullah ﷺ ne farmaya : “Jab tum me se kisi ke bartan me kutta muh daal kar piye to usko baha de fir saat martaba dho de.” **(Sahi Muslim:279)**

Note : Hadees ke alfaaz “_____” “tumhare bartan ki paaki” me is baat ki daleel hai ke kutte ka lu’aab najas hai, isliye usko bahana aur saat martaba dhona zaroori hai aur isme pahli martaba mitti istemaal karna zaroori hai.

2) Gadhe ka bacha hua na paak hai?

Do qoul hai :

Qoul Awwal : Gadhe ka bacha hua najas hai. **(Muslim:1940)**

Arabic text

Sayyidina Anas bin Maalik Raziallahuanhu se rivayat hai, jab qaibar ka din hua to ek aane vaala aaya aur kahne laga : Ya Rasoolullah ! Gadhe khaaye gaye, fir doosra aaya aur bola : Gadhe fana ho gaye, tab Aap ﷺ ne Abu Talha ko hukum diya. Unhone pukara : Allaah aur uske Rasool ﷺ iska mana karte hai, tum ko gadhon ke gosht se kyu ke vo _____ hai ya na paak hai. Sayyidina Anas Raziallahuanhu ne kaha fir haandiyaan ulat dee gayi. **(Sahi Muslim:1940)**

Qoul Saani :

Baaz ahle ilm ne kaha ke gadha aur khachchar ka (suvvar) bacha hua paak hai kyu ke umoom balavi (kisi amr ka logon ke darmiyaan is tarah aam hona ke us se bachaav va hifazat mushkil ka ba’as banti ho) ki vajah se us se bachna mushkil hai is qoul me vajah istedlaal qavi hai, Vallahu Aalam.

3) Khinzeer ka bacha hua na paak hai (Soorah al Anaam:145)

4) Jungli jaanwar ka bacha hua paak hai ya na paak hai?

Qoul Awwal :

Ek tahqeeq ke mutabikh jungli jaanwaron ka bacha hua na paak hai.

Arabic text

Sayyidina Abdullah bin Umar Raziallahuanhuma kahte hai ke Rasoolullah ﷺ se is paani ke baare me poocha gaya jis par jaanwar aur darinde aate jaate ho (isme se peete aur usme peshaab karte ho) to Aap ﷺ ne farmaya : “Jab paani do qalaa ho to vo najaasat ko dafa kar dega (yaani najaasat us par ghaalib nahi aayegi).” (Sunan Abi Dawood:63, Shaikh Albani Rahimahullah ne is Hadees ko sahi qaraar diya).

Note : Arabic text

Shaikh Albani aur Nawawi Rahimahullahuma ne Hadees me qillaten ki qadar se istedlaal karte huye kaha ke : Is se jungli jaanwaron ki bachi huyi jhooti cheezon ke najas hone ka saboot milta hai.

Qoul Saani :

Note : Shaikh Albani Rahimahullah ke qoul ke mutabikh, jungli jaanwar ka bacha hua aur panjo ke zariye shikaar karne vaale par nida ka bacha hua najas hai aur Ibn Baaz ka qoul hai ke najas nahi hai.

Note : Baaz ahle ilm ka kahna hai ke jaanwar jab paani peene ki jagah jaate hai to vahaan unke bol va **baraaz** karne ka imkaan rahta hai to is bina par aise paani se ahtiyaat karna chahiye. Taaham **_____** ne is qoul par jawaab dete huye kaha ke is se in jaanwaron ke pashaab ki najaasat ka saboot nahi milta.