

**DARSE AWWAL**

**KITABUT TAHARAH**

**HAFIZ ARSHAD BASHEER UMARI MADANI HAFIZULLAH**

**Hafiz, Aalim, Fazil (Madina University, K.S.A), M.B.A.;**

**Founder & Director of AskIslamPedi.com**

**Chairman: Ocean The ABM School, Hyderabad, TS, INDIA**

**+91 92906 21633 (WhatsApp only)**

**[www.abmqurannotes.com](http://www.abmqurannotes.com) | [www.askislampedia.com](http://www.askislampedia.com) | [www.askmadani.com](http://www.askmadani.com)**

Disclaimer:

Arshad Basheer madani ke urdu books ko Roman English mai lane wale ahabab Mubarakbadi ke mustahiq hai ke unoun ne asan kia urdu reading Na janne Waloun ke liye

الحمد لله

فجزاكم الله خيرا

Note : arshad basheer madani ne Word to Word check nahi kia Kiunke bohot books ko roman Kia gaya un sab ko Check karna asan nahi, time ka commitment deegar Urdu books Aur syllabus par laga huva hai is liye badi mazirat ke sat arz hai ke jahan kahin apko pronounciation ya talaffuz mai Diqqat lage Urdu Janne Waloun se asal Kitab ki taraf rujoo farmaen in sha Allaah in sha Allaaah

Askislampedia ki Team ka shukriya ke Roman mai book lane mai madad faramee

Khas tour se

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,

Askislampedia

## **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.**

## **BISMILLAH HIRRAHMAAN NIRRAHEEM**

**Alhamdulillah Rabbil Aalameen vassalaatu vassalaamu alaa rasoolihil kareem va alaa aalihi va ashaabihi ajmayeen amma baad:**

**(Darse Awwal)**

## **IBTEDAAYIYAH**

**Tahaarat ka matlab: Nazaafat, nazaahat, zaahiri aur baatini gandagi se paaki hai.**

**TAHAARAT KA LAGHVI<sup>(1)</sup> MAANI:**

**“Tahaarat” baab “tahara-yathuru” nasr se musdar hai, tuhru [ism] haiz va nifaas aur deegar najaasaton se paaki haasil karna.**

---

**pending**

**Tahaarat ki zid:**

**Najas (najaasat), haalat e janaabat, hadas (hadas akbar va hadas asghar ka baraahе raast taallukh jismani gandagi se hai), rajas, khabaasat vaghairah.**

## **Tahaarat ka istelaahi maani:**

Tahaarat ka istelaahi maani, laghvi maani se muqtalif hai, laghvi maani beshtar najaassat ke izaale ke liye istemaal hota hai, jabke sharayi istelaah me tahaarat ka maani bahut vasee hai, ye maanvi va hasee va zaahiri va baatini safayi ke liye mustamil hai.

Imam Navavi Rahimahullah kahte hai:

( )

Jahaan tak fuqaha ki istelaah me tahaarat ka taallukh hai to vo haalaate hadas ko khatam karna ya najaasat ka izaala karna hai.....

( )

## **Tahaarat ki aqsaam**

Ulama ikraam ne isko do hisso me taqseem kiya hai:

- 1) Maanvi tahaarat
- 2) Hasee tahaarat

## **Maanvi tahaarat**

- 1) Shirk se pak hona
- 2) Kabeerah gunahon se paak hona
- 3) Dil ke amraaz aur roohani amraaz se paak hona

## **Maanvi tahaarat haasil karne ke vasayel aur zaraye:**

Eemaan, Taqwa, Zakat, Sadqaat, Khairaat, Itteba Kitaab va Sunnat.

## **Hasee Tahaarat <sup>(2)</sup>**

- 1) Hasee va zaahiri najaasaton ka izaala jism, kapde aur jagah hai.

2) Hakami najaasat hadas asghar (bol va baraaaz vaghairah) va hadas akbar (janaabat, haiz va nifaas) se tahaarat haasil karna.

### **Hasee tahaarat haasil karne ke vasaayel aur zaraye:**

Paak paani aur deegar najaasat door karne ke zaraye, ya sharayi uzur ki bina par uska badal paak mitti se tayammum vaghairah.

Tafseel ke liye dekhiye :

(  
\_\_\_\_\_ )

### **Tahaarat ki ahmiyat**

1) "At tuhooru shatrul eemaan" – Paaki eemaan ka hissa hai. **(Sahi Muslim:223)**

2) "Laa tuqbalu salaatum bi ghairi tuhoor" – Tahaarat ke baghair namaz qaabile qubool nahi. **(Sahi Muslim:224)**

3) "Miftaahus salaatis tuhoor" – Tahaarat namaz ki kunji hai. **(Sunan Ibn Maajah:275, Shaik Albani Rahimahullah "Hasan Sahi")**

4) "Inni karihtu an azkurallah azza va jalla illa alaa tuhoor" – Allaah ke Nabi ﷺ ne irshaad farmaya ke mujhe ye hargiz pasand nahi ke mai baghair tahaarat haasil kiye Allaah Taala ka zikar karoon. **(Sunan Abu Dawood:17, Shaik Albani Rahimahullah ne is hadees ko sahi kaha)**

5) Rafa hadees aur izaale najaasat kai lm zaroori hai.

**(YA AYYU HALLAZEENA AAMANOO IZAA QUMTUM ILAS SALATI FAGHSILOO VUJOOHAKUM VA AIDIYAKUM ILAL MARAAFIQI VAMSAHU BI RUOOSIKUM VA ARJULAKUM ILAL KAABAINI VA IN KUNTUM JUNUBAN FATTAHHARU)**  
**(Soorah Mayidah 5:6)**

"Aye eemaan vaalo! Jab tum namaz ke liye utho to apne muh ko, aur apne haaton ko kohniyon samet dho lo, apne saro ka masa karo aur apne paavon ko taqno samet dho lo, aur agar tum janaabat ki haalat me ho to ghusl kar lo."

**(YA AYYU HALLAZEENA AAMANOO INNA MAL MUSHRIKOONA NAJASUN FALAA YAQRABUL MASJIDAL HARAAM) (Soorah Toubah 9:28)**

“Aye eemaan vaalo! Beshak mushrik bilkul hi naa paak hai vo is haal ke baad masjid haraam ke paas bhi na bhatakne paaye.”

**Khulaasa :**

- 1) Sahate tahaarat, miftaah salaah hai.
- 2) Qabar ke azaab se bachaav ka zariya hai.
- 3) Rafa hadees va izaala najaasat ka taallukh shuroot al salaah me se hai.
- 4) Baghair tahaarat ke namaz qubool nahi hoti hai.
- 5) Vo asbab jo ghusl aur vazoo vaajib karte hai jaanna zaroori hai.
- 6) Hadas aur najaasat ka faham pahle haasil karna bahut zaroori hai, fir ye ilm bhi zaroori hai ke hadas ko kaise khatam karna hai aur najaasat ka izaala kaise karna hai? {Ahkaamaat rafa hadas aur izaala najaasat ka bunyaadi ilm haasil karna farz ain hai :

**(Talabul ilmi fareezatan ala kulli muslim)**

Tarjama : “Ilm ka haasil karna har musalmaan par farz hai.”

**TAHAARAT SE AERAAZ KARNE VAALON KA ANJAAM**

(Kaana ahadu huma laa yastatiru min boulihi)

“Dono me se ek apne pashaab se bachna na tha.”

**Note:** Azaabe qabar ki ek wajah pashaab ke cheeton se na bachna (aur tahaarat haasil na karna hai) (Sahi Bukhari:216)

Abdullah Ibn Abbas Raziallahuanhu bayaan karte hai :

(  
  
  
)

“Rasoolullah ﷺ ek dafa madina ya makka ke ek baagh me tashreef le gaye. (Vahaan) Aap ﷺ ne do shakhs ki aawaaz suni, jinhe unki qabron me azaab kiya jaa raha tha. Aap ﷺ ne farmaya ke un par azaab ho raha hai aur kisi bahut bade gunah ki wajah se nahi, fir Aap ﷺ ne farmaya, baat ye hai k eek shakhs unme se peshaab ke cheeton se bachne ka ihtemaam nahi karta tha aur doosra shakhs chughal khori kiya karta tha. Fir Aap ﷺ ne (khajoor ki) ek daali mangvaayi aur usko tod kar do tukde kiya aur unme se ( ek ek tukda) har ek ki qabar par rakh diya. Logon ne Aap ﷺ se poocha ke, Ya Rasoolullah ! Ye Aap ﷺ ne kyu kiya. Aap ﷺ ne farmaya isliye ke jab tak ye daaliyaan khushk ho shayad us waqt tak un par azaab kam ho jaaye. **(Sahi Bukhari:216)**

Narrated Ibn Abbas: Once the Prophet, while passing through one of the graveyards of Madina or Makka heard the voices of two persons who were being tortured in their graves. The Prophet said, “These two persons are being tortured not far a major sin (to avoid).” The Prophet then added, “Yes! (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends). The Prophet then asked for a green leaf of a date-palm tree, broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, “I hope that their torture might be lessened, till these get dried.”

## **HADAS AUR NAJAASAT SE PAAKI HAASIL KARNA, TAHAARAT ALBAAB AWWAL :**

### **Najaasat :**

Vo vasaf jo rukaavat banta hai un aamaal ke liye jinki adayagi ke liye tahaarat ki shart rakhi gayi hai (fiqh ki istelaah me usko maane kaha jaata hai) aur rukavat qaayam rahti hai jab tak ke rafa hadas na ho (jab tak sharayi tour par is haalat ko khatam na kiya jaaye).

**Note :** Hadas Akbar: Ghusl ko vaajib karne vaala sabab (janaabat, haiz aur nifaas)

### **Hadas Asghar:**

Vazoo ko vaajib karne vaala sabab (peshaab va paakhana va hava ka khaarij hona vaghairah).

## ALBAAB AWWAL

### At Tahaarat minal Najas

Najaasat se tahaarat va safayi kaise haasil kare?

## ANWAA AL NAJAASAAT

(Najas cheezon ki qasmen aur unki pahchaan)

### Aadmi ka peshaab va paakhana :

“Hadees” :

(Anna aara’abiyya, baala fil masjid)

Tarjama : Ek badoo ne masjid me peshaab kiya. **(Sahi Bukhari va Muslim:284)**

(  
  
  
)

Sayyidana Anas Raziallahuanhu se rivayat hai ke ek dehati masjid me peshaab karne laga. Log (usko maarne ya hataane ke liye) uthe, Rasoolullah ﷺ ne farmaya: “Uska peshaab mat rook.” Jab vo peshaab kar chukka Aap ﷺ ne ek dhol paani ka mangvaaya aur us par daal diya. **(Sahi Muslim:284)**

Anas reported:

A Bedouin urinated in the mosque. Some of the persons stood up (to reprimand him or to check him from doing so), but the Messenger of Allah ﷺ said : Leave him alone; don't interrupt him. He (the narrator) said : And when we had finished, he called for a bucket of water and poured it over.

2) Haiz aur nifaas ke khoon ka hukum

Sunnat Nabawi ﷺ ki daleel :

**(FAGHSILI ANKIDDAMA VASALLI)**

Tarjama : “Tum apne haiz ke khoon ko dholo aur namaz padho.” **(Sahi Bukhari:228, Muslim:333)**

(  
  
)

Ummul Momineen Sayyada Aisha Raziallahuanha se naqal karte hai, vo farmati hai ke Abu Habshi ki beti Fatima Raziallahuanhu Rasoolullah ﷺ ki khidmat me haazir huyi aur usne kaha ke mai ek aisi aurat hoon jise istehaza ki beemari hai, isliye mai paak nahi rahti to kya mai namaz chod doon? Aap ﷺ ne farmaya : “Nahi, ye ek rag (ka khoon) hai haiz nahi hai, to jab tujhe haiz aaye to namaz chod de aur jab ye din guzar jaaye to apne (badan aur kapde) se khoon ko dho daal fir namaz padh, Hisham kahte hai ke mere baap Urvah ne kaha ke Nabi Kareem ﷺ ne ye (bhi) farmaya ke fir har namaz ke liye vazoo kar yahaan tak ke vahi (haiz ka) waqt fir aa jaaye. **(Sahi Bukhari:228, Muslim:333)**

Narrated Aisha : Fatima bint Hubaish came to the Prophet and said, “O Allah’s Apostle I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?” Allaah’s Apostle replied, “No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it has finished wash off the blood (take bath) and offer your prayers.” Hisham (the sub narrator) narrated that his father had also said, 9the Prophet told her): “Perform ablution for every prayer till the time of the next period comes.”

Haiz ka khoon najas hai – Imam Navavi Rahimahullah ne ijmaa naqal kiya hai).

3) Insani jism se nikalne vaale haiz aur nifaas ke alaava khoon ka hukum kya insan ya jaanwar ka bahta khoon na paak hai?

Agar insan ke jism se khoon bah jaaye ya kisi halaal jaanwar ke khoon se insan aalooda ho jaaye in dono haalat me vazoo nahi toot’ta aur na hi namaz faasid ya baatil hoti hai, kyu ke ye uske najas hone ki vaazeh daleel nahi, albatta uske bar aks unke paak hone ki daleel maujood hai, jaisa ke ek sahabi ne namaz jaari rakhi jabke unke jism se khoon jaari tha : ba havaala sahi abi dawood 1/193.

Sunnat Nabawi ﷺ ki daleel :

(  
  
)



Sayyadana Jaabir bin Abdullah Raziallahuanhu kahte hai ke Rasoolullah ﷺ ke saath ghazwa zaat **al riqaa** me me nikle, to ek musalmaan ne kisi mushrik ki aurat ko qatl kar diya, us mushrik ne qasam khaayi ke jab tak mai Muhammad ﷺ ke ashaab me se kisi ka khoon na baha doon baaz nahi aa sakta, chuna che vo (isi talaash me) nikla aur Nabi Kareem ﷺ ke naqshe qadam dhoondte huye Aap ke peeche peeche chala, Nabi Kareem ﷺ ek manzil me utre, aur farmaya : “Tumhari hifazat koun karega?” to ek muhajir aur ek Ansari is faham ke liye musta’ad huye, Aap ﷺ ne unse farmaya : “Tum dono ghaati ke sare par raho”, jab dono ghaati ke sare ki taraf chale (aur vahaan pahuche to unhone tay kiya ke baari baari pahra denge) to muhajir (sahabi) let gaye, aur Ansari khade hokar namaz padhne lage (aur saath saath pahra bhi dete rahe, namaz padhte me achanak) , vo mushrik aaya, jab usne (door se) us Ansari ke jism ko dekha to pahchaan liya key ahi qoum ka muhafiz va nigezbaan hai, us kaafir ne aap par teer chalaya, jo aap ko laga, to aap ne use nikala (aur namaz me mashghool rahe), yahaan tak ke usne aap ko teen teer maare, fir aap ne rukoo aur sajda kiya, fir apne muhajir saathi ko jagaya, jab use maaloome hua ke ye log hushaar aur choukanna ho gaye hai, to bhaag gaya, jab muhajir ne Ansari ka khoon dekha to kaha : Subhanallah! Aap ne pahle hi teer me mujhe kyu nahi bedaar kiya? To Ansari ne kaha : Mai (namaz me quraan ki) ek soorah padh raha tha, mujhe ye achcha nahi laga ke mai use band karoon (adhoori chodoon). **(Sunan Ibn Dawood:198, is hadees ko kutube sitta ke muhaddiseen me se sirf Abu Dawood Rahimahullah ne rivayat kiya hai, (tohfatul ashraaf:2497), Musnad Ahmad (3/343,359), Shaik Albani Rahimahullah ne is hadees ko hasan qarar diya).**

Narrated Jabir ibn Abdullah: We proceeded in the company of the Messenger of Allah ﷺ for the battle of Dhat ar-Riqa. One of the Muslims killed the wife of one of the unbelievers. He (the husband of the woman killed) took an oath saying: I shall not rest until I kill one of the companions of Muhammad. He went out following the footsteps of the Prophet ﷺ. The Prophet ﷺ encamped at a certain place. He said: Who will keep a watch on us? A person from the muhajirun (Emigrants) and another from the ansar (Helpers) responded. He said : Go to the mouth of the mountain-pass. When they went to the mouth of the mountain-pass the man from the muhajirun lay down while the man from the ansar stood praying. The man (enemy) came to them. When he saw the person he realised that he was the watchman of the muslims. He shot him with an arrow and hit the target. But he (took the arrow out and) threw it away. He (the enemy) then shot three arrows. Then he (the muslim) bowed and

prostrated and awoke his companion. When he (the enemy) perceived that they (the muslims) had become aware of his presence, he ran away. When the man from the muhajirun saw the (man from the ansar) bleeding, he asked him: Glory to be Allaah! Why did you not wake me up the first time when he shot at you. He replied: I was busy reciting a chapter of the Quraan. I did not like to leave it.

### **AASAAR SAHABA AUR TAABEYEN KE DALAYEL :**

1/281 Fathul Baari me hai:

#### **(VAQAALAL HASANU MAAZA LAL MUSLIMOONA YUSALLOONA FEE JIRAAHATIHIM)**

“Hasan Basari ne kaha ke musalmaan hamesha apne zakhmon ke bavajood namaz padha karte the.”

Imam Bukhari Rahimahullah Imam Ahmed bin Hambal Rahimahullah aur Imam Ishaq Rahimahullah isi ke qaayal hai aur Shaik Albani Rahimahullah ne tamaam [redacted] pg 52 me, aur Shaik Nawab Siddiqui Rahimahullah aur Shaik Albani Rahimahullah (1/110) ne “Altaaleeqaat al Razeeyah” me yahi mouqif pesh kiya hai.

**Note :** Jamhoor ka mouqif ye hai ke **dam masfooh** (kaseer miqdaar me bahne vaala khoon) na paak hai, lekin [redacted] ne kaha ke **dam masfooh** (kaseer miqdaar me bahne vaala khoon) ke na paak hone par koyi vaazeh daleel nahi (Shaik Ibn Usaimin Rahimahullah, Shaik Nawab Siddiq Hasan Khan Rahimahullah, Imam Shoukani Rahimahullah, aur Imam Ziyaafi Rahimahullah isi ke qaayal hai aur Shaik Albani Rahimahullah ne kaha ke jamhoor ke ijmaa ka daawa saabit nahi hai) jamhoor ke dalayel haashiya me mulahiza ho.

#### **Maqaala va Notes:**

**(Addamu al masfoohu al khaariju minal insaan au al hayavaan najisun?)**

### **KYA INSAN YA JAANWAR KA BAHTA KHOON NA PAAK HAI?**

[Redacted]

[Redacted]

[Redacted]

[Redacted]

## Insaan ka bahta khoon paak hai

( [Redacted] )

“Sayyadana Jaber bin Abdullah Raziallahuanhu kahte hai ke ham Rasoolullah ﷺ ke saath ghazwa zaat al raqa’a me nikle, to ek musalmaan ne kisi mushrik ki aurat ko qatl kar diya, us mushrik ne qasam khaayi ke jab tak mai Muhammad ﷺ ke ashaab me se kisi ka khoon na baha doon baaz nahi aa sakta, chunache (isi talaash me) nikla aur Nabi Kareem ﷺ ke naqshe qadam dhoondte huye aap ke peeche peeche chala, Nabi Kareem ﷺ ek manzil me utre, aur farmaya : “Tumhari hifazat koun karega?” to ek muhajir aur ek Ansari is faham ke liye musta’ad huye, Aap ﷺ ne unse farmaya : “Tum dono ghaati ke sare par raho”, jab dono ghaati ke sare ki taraf chale (aur vahaan pahuche to unhone tay kiya ke baari baari pahra denge) to muhajir (sahabi) let gaye, aur Ansari khade hokar namaz padhne lage (aur saath saath pahra bhi dete rahe, namaz padhte me achanak) , vo mushrik aaya, jab usne (door se) us Ansari ke jism ko dekha to pahchaan liya key ahi qoum ka muhafiz va nigezbaan hai, us kaafir ne aap par teer chalaya, jo aap ko laga, to aap ne use nikala (aur namaz me mashghool rahe), yahaan tak ke usne aap ko teen teer maare, fir aap ne rukoo aur sajda kiya, fir apne muhajir saathi ko jagaya, jab use maaloom hua ke ye log hushaar aur choukanna ho gaye hai, to bhaag gaya, jab muhajir ne Ansari ka khoon dekha to kaha : Subhanallah! Aap ne pahle hi teer me mujhe kyu nahi bedaar kiya? To Ansari ne kaha : Mai (namaz me quraan ki) ek soorah padh raha tha, mujhe ye achcha nahi laga ke mai use band karoon (adhoori chodoon). **(Sunan Ibn Dawood:198, is hadees ko kutube sitta ke muhaddiseen me se sirf Abu Dawood Rahimahullah ne rivayat kiya hai, (tohfatul ashraaf:2497), Musnad Ahmad (3/343,359), Shaik Albani Rahimahullah ne is hadees ko hasan qarar diya).**

Narrated Jabir ibn Abdullah: We proceeded in the company of the Messenger of Allah ﷺ for the battle of Dhat ar-Riqa. One of the Muslims killed the wife of one of the unbelievers. He (the husband of the women killed) took an oath saying: I shall not rest until I kill one of the companions of Muhammad. He went out following the footsteps of the Prophet ﷺ. The Prophet ﷺ encamped at a certain place. He said: Who will keep a watch on us? A person from the muhajirun (Emigrants) and another from the ansar (Helpers) responded. He said : Go to the mouth of the mountain-pass. When they went to the mouth of the mountain-pass the man from the muhajirun lay down while the man from the ansar stood praying. The man (enemy) came to them. When he saw the person he realised that he was the watchman of the muslims. He shot him with an arrow and hit the target. But he (took the arrow out and) threw it away. He (the enemy) then shot three arrows. Then he (the muslim) bowed and prostrated and awoke his companion. When he (the enemy) perceived that they (the muslims) had become aware of his presence, he ran away. When the man from the muhajirun saw the (man from the ansar) bleeding, he asked him: Glory to be Allaah! Why did you not wake me up the first time when he shot at you. He replied: I was busy reciting a chapter of the Quraan. I did not like to leave it.

### SALAF SAALIHEEN KE AASAAAR

1. ( )

“Hasan Basri ne kaha ke musalmaan hamesha apne zakhmon ke bavajood namaz padha karte the.”

2. ( )

“Taaus, Muhammad bin Ali, Ata aur Ahl Hajaaz ke nazdeek khon (nikalne) se vazoo (vaajib) nahi hota.”

3. ( )

“Sayyadana Abdullah bin Omar Raziallahuanhu ne (apni) ek phunsi ko daba diya to us se khon nikla, magar aap ne (dobara) vazoo nahi kiya.”

4. ( )

“Ibn Abi Aafi ne khon thooka, magar vo apni namaz padhte rahe.”

5. ( )

Sayyadana Abdullah bin Omar aur Sayyadana Hasan bin Ali Raziallahuanhu **pachne** (hijama) lagvaane vaale ke baare me ye kahte hai ke jis jagah **pachne** lage ho usko dhole, vazoo karne ki zaroorat nahi.

( )

Baab: Sirf peshaab aur paakhaane ki raah se kuch nikalne se vazoo toot'ta hai- Imam Bukhari ne hasbe baala tamaam aqwaal ko mua'llakh bayaan kiya hai aur Shaik Albani Rahimahullah ne un tamaam aqwaal ki tahqeeq va taqreej ki hai aur un aqwaal ko "sahi" qaraar diya hai).

Shaik Albani Rahimahullah kahte hai :

( )

( )

Awwal : Haiz ke khoon aur doosre khoon ke darmiyaan barabari karna aisa hi hai jaise insani khoon aur halaal jaanwaron ke gosht ke khoon me barabari karna hai ye sareeh ghalti hai uski do vajoohat hai :

1. ( )

1. Is par sunnat hatta ke Quraan Majeed me bhi koyi daleel maujood nahi hai, haalan ke **bara'at zimma** asal hai albatta nas maujood ho to faisla kiya jaa sakta hai.

2. ( )

2. Duwwam ye ke ye is hukum ki khilaaf arzi hai jo sunnat se saabit shudah hai, khusoosan insani khoon aur musalmaan ke khoon ki paaki ke silsile me Ansari Sahaba ki mazkooarah baala Hadees maujood hai ke vo is haalat me namaz ada kar rahe the ke unke jism se khoon bah raha tha. (havaala oopar guzar chukka hai)

( )

( )

( )

"Jaanwaron ke khoon ke baare me Sayyadana Abdullah ibn Masood Raziallahuanhuma ki Hadees sahi saabit hai ke unhone oonton ko zabah kiya aur us khoon se vo aaloodah ho gaye, usi दौरان namaz ke liye iqamat kahi gayi, aap oonton ke khoon se aaloodah hone ke bavajood vazoo nahi kiya aur

aap ne namaz ada ki. Is Hadees ko Imam Abdur Razzakh Rahimahullah ne apni " " me zikar kiya hai aur Imam ibn abi Shaibah Rahimahullah ne " " me zikar kiya hai. Aur Imam Tabrani rahimahullah " " me basand sahi zikar kiya hai aur Imam Baghvi rahimahullah ne " " me is Hadees ko sahi asnaad ke saath bayaan kiya hai."

( )

In tamaam dalayel se ye baat vaazeh hogi ke agar jism se khoon bahta jaaye ya kisi halaal jaanwar ke khoon se insaan aaloodah ho jaaye in dono haalaat me vazoo naho toot'ta aur na hi namaz faasid ya baatil hoti hai.

Imam Ibn Taimiyah Rahimahullah kahte hai :

( )

Ye baat bahut hi vaazeh hai ke mard ya aurat ko choone se vazoo karna vaajib nahi hai, aur agar sabeeleen ke siva kahi aur se najaasat nikle tab bhi vazoo vaajib nahi hai. **(Majmoo al Fatawa laa bain Taimiyah:20/526, 21/242)**

Shaik Usaimin Rahimahullah kahte hai :

( )

Jo kuch bhi ghair sabeeleen se kharij hota hai us se vazoo naaqis nahi hota chahe vo khaleel ho ya kaseer, albatta pashaab aur paakhana se vazoo naaqiz ho jaata hai. **(Majmoo Fatawa va Rasayel al Usaimin:11/198. Mazeed iski sharah ke liye dekhe: Al SharahAl Mumta'a:1/274)**

#### 4) Vadee ka Hukum

Vo lateef va patla aur laisdaar siyaal maadah jo pashaab ke fouran baad ya kabhi pahle kharij hota hai aur vadee ki vajah se ghushl nahi balke vazoo vaajib hota hai.

#### 5) Mazee ka Hukum

Gaadha safed patla chipakne vaala vo maadah jo jimaa se pahle mada'abat ya jimaa ke tasavvur ya irade se baghair shahvat nikalta hai aur baaz auqaat uske nikalne ka ihsaas nahi hota, uski vajah se ghushl nahi balke vazoo vaajib hota hai aur aisa shakhs apni sharmgah dhokar vazoo bana le to kaafi hai aur agar

vasvasa ki beemari ka shikaar ho to vasvasa ko door karne ke liye kuch paani lekar kapdon par chidak le. Jaisa ke Hadees me hai :

(  
)

Sayyadana Ali Rziallahuanhu se rivayat hai, Aap ﷺ ne farmaya ke mujhe mазee ba kasrat aati thi, choonke mere ghar me Nabi Kareem ﷺ ki saahabzaadi (Sayyada Fatima al Zahra raziallahuanha) thi. Isliye mai ne ek shakhs (Miqraad bin Aswad apne shaagird) se kaha ke vo Aap ﷺ se iske mutaallikh masla maaloom kare, unhone poocha to Aap ﷺ ne farmaya ke : "Vazoo kar aur sharmgaah ko dho (yahi kaafi hai)." **(Sahi Bukhari:269)**

Narrated `Ali: I used to get emotional urethral discharge frequently. Being the son-in-law of the Prophet I requested a man to ask him about it. So the man asked the Prophet about it. The Prophet replied, "Perform ablution after washing your organ (penis).

Yahaan par dars awwal khatam hua. Agli qist me dars saani mulahiza farmaayen. **In Sha Allaah.....**