

Mukhtasar Kitab-ut-Taharah

(Vol 1-5, mukhtasar nuskha, sawal o jawab ki soorat mein)

(Note: Tafseel ke liye 5 Vol. par mushtamil mufassal nuskhe ki taraf ruju' karein.)

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Muqaddima

Kitab-ut-Taharah

(Mukhtasar nuskha, sawal o jawab ki soorat mein)

Taaruf

Yeh kitab "Kitab-ut-Taharah" ka aik mukhtasar aur jami' khulasa hai, jo sawal o jawab ke aasaan asloob mein tarteeb diya gaya hai. Asal kitab nihayat mufassal aur tahqiqi tasneef hai jo paanch jildon par mushtamil hai, aur is mein: dalail ki kasrat, fiqh-e-muqaarin (mukhtalif fiqhi mazahib ka taqabuli mutala'a), aimmah arbaa ke aqwal, aur Salafi kutub-e-fiqh ka shandaar imtizaj hai.

Yeh kitab apne mazboot dalail, ilmi munaaqashat aur maslaki wus'at ke sabab fiqhi kutub mein numaya maqam rakhti hai. Tafseeli dalail o mabahis ki wajah se yeh tasneef 1200 safahaat par muheet hui jo paanch jildon mein mukammal hoti hai.

Mukhtasar kitabeche ki ghraz o ghayat

Chunkeh har qaari ke liye itni mufassal kitab ka mutala'a mumkin nahin, is liye aam-fahm andaaz mein sirf rajih masail ko pesh karne ke liye yeh mukhtasar nuskha tarteeb diya gaya hai. Har jild ko taqriban 25 safahaat mein sametaa gaya hai taa-ke awaam, tullab aur ibtidaai qaariyin ko seekhne aur samajhne mein sahulat ho.

Jo tullab-e-'ilm hain, jo tahqiqi mizaj rakhte hain, jo tafseel ke shauqeen hain woh asal mufassal kitab (paanch jildon) ki taraf ruju' karein. Jabkeh muftadi tullab, awaam-un-naas aur woh afrad jo tafseel se parhne mein dushwari mehsoos karte hain woh is mukhtasar kitabeche se aaghaz kar sakte hain. Mukammal rehnumai, gehrai aur istidlaal ke liye mufassal nuskha ka mutala'a zaroori hai. Dua hai ke Allah Ta'ala hamein 'ilm-e-naafi' ata farmaaye, aur hamein 'ilm par 'amal ki taufeeq bakhshhe. Aameen!

Kitab ut Taharah – jild 1

(Mukhtasar nuskhā, sawal o jawab ki soorat mein)

Kitab-ut-Taharah "az: Ash-Shaikh Dr. Hafiz Arshad Bashir 'Umri Madani waffaqahullah" mein kin masail par baat ki gayi hai?

Is kitab mein namaz ke 9 sharaait-e-namaz mein se mandarja zail do sharton par tafseeli maloomat pesh ki gayi hai:

1. Izalah-e-Najasat, jo ke shart hai namaz ke liye.
2. Raf'-e-Hadath, jo ke shart hai namaz ke liye.

Sawaal: 1

Taharat ka lughwi ma'ni kya hai?

Jawab: 1

"At-Taharah" bab "tahara-yathuru" (nasr se) masdar hai. "Tuhru" [ism] haiz o nifas aur digar najasaton se paaki haasil karna.

Sawaal: 2

Taharat ki zid kya hai?

Jawab: 2

1. Taharat ki zid *najis* aur *rijs* hai.
2. *Najis* (najasaat), haalat-e-janabat, *hadath* (hadath akbar wa hadath asghar ka barah-e-raast talluq jismani gandagi se hai), jabke *rijs* jismani, 'aqli, zehni, 'amali har qisam ki gandagi ke liye bola jata hai.

Sawaal: 3

Taharat ka istilahi ma'ni kya hai?

Jawab: 3

Taharat ka matlab:

Nazafat, nizahat, yani zahiri aur batini gandagi se paaki.

Lafz *taharat* aksar najasat ke izalah ke liye istemal hota hai, jabke shar'i istilah mein taharat ka ma'na bohut wasee' hai; yeh ma'nawi wa hissi, zahiri wa batini har qisam ki safai ke liye musta'mal hai.

Imam Nawawi □ ka qawl:

«وَأَمَّا الطَّهَارَةُ فِي إِصْطِلَاحِ الْفُقَهَاءِ فَمَهِيَ رَفْعُ حَدَثٍ أَوْ إِزَالَةُ نَجَسٍ»

"Fuqaha ki istilah mein taharat raf'-e-hadath aur izalat-e-najasat ko kehte hain."

(Al-Majmu' Sharh al-Muhadhdhab li-N-Nawawi 1/79, Kitab-ut-Taharah, Bab: Ma yajuzu bihit-taharah min al-miyah wa ma la yajuz)

Sawaal: 4

Taharat ki kitni qismein hain?

Jawab: 4

‘Ulama-e-kiraam ne is ko do hisson mein taqseem kiya hai:

1. Ma‘nawi taharat.
2. Hissi taharat.

Sawaal: 5

Ma‘nawi taharat kya hai?

Jawab: 5

1. Shirk se paak hona.
2. Kabirah gunahon se paak hona.
3. Dil ke amraz aur ruhani amraz se paak hona.

Sawaal: 6

Ma‘nawi taharat haasil karne ke wasail o zara‘i kya hain?

Jawab: 6

Iman, taqwa, zakat, sadaqat, khairat, ittiba‘-e-Kitab wa Sunnat.

Sawaal: 7

Hissi taharat kya hai?

Jawab: 7

1. Hissi taharat haasil hoti hai hissi o zahiri najasaton ke izale se – jism, kapre aur maqam-e-ibadat se.
2. Hukmi najasat se taharat, hadath-e-asghar (bol, baraz aur be-wuzu ho jaane ke baad wuzu-e-shar‘i ya us ke qaim-maqam se) aur hadath-e-akbar (janabat, haiz o nifas ke baad ghusl-e-shar‘i kar lene se) haasil ho jati hai.

Sawaal: 8

Hissi taharat haasil karne ke wasail o zara‘i kya hain?

Jawab: 8

Paak pani aur digar najasat door karne ke zarae, ya shar‘i uzr ki bunyaad par iska badal – paak mitti se tayammum waghera. Tafseel ke liye dekhiye:

- Ash-Sharh al-Mumti‘ li-Ibn ‘Uthaymeen 1/26
- Bidayat-ul-Mujtahid li-Ibn Rushd 1/7
- Al-Fiqh al-Islami wa Adillatuhu li-Zuhayli 1/238

Sawaal: 9

Taharat ki ahmiyyat bayan karein?

Jawab: 9

1. «الطُّهُورُ شَطْرُ الْإِيمَانِ» – Paaki iman ka aadha hissa hai. (Sahih Muslim: 223)
2. «لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ» – Taharat ke baghair koi namaz maqbul nahin. (Sahih Muslim: 224)
3. «مِفْتَاحُ الصَّلَاةِ الطُّهُورُ» – Taharat namaz ki kunji hai. (Sunan Ibn Majah: 275, Albani: hasan sahih)
4. «إِنِّي كَرِهْتُ أَنْ أَدُكَّرَ اللَّهُ عَزَّ وَجَلَّ إِلَّا عَلَى طُهْرٍ» – Nabi ﷺ ne farmaya: mujhe pasand nahin ke main baghair taharat Allah ka zikr karun. (Sunan Abi Dawud: 17, Albani: sahih)

Sawaal: 10

Raf^e-hadath aur izalat-e-najasat ka ‘ilm kyun zaruri hai?

Jawab: 10

1. Sehat-e-taharat, miftah-us-salat hai; baghair taharat-e-shar‘i namaz maqbul nahin.
2. Taharat qabr ke azab se bachao ka zariya hai.
3. Namaz ki sahihiyat ke liye raf^e-hadath wa izalat-e-najasat zaruri aur shart hai.
4. Baghair taharat ke namaz qabool nahin hoti; har mard o aurat par zaruri hai jaane ke kis cheez se ghusl-e-shar‘i aur kis se wuzu-e-shar‘i wajib hota hai.
5. Har mard o aurat par ye jaanna zaruri hai ke najis ho jaane ke baad taharat kaise haasil ki jati hai aur be-wuzu ho jaane par mukammal paaki kaise haasil ki jati hai.
6. Hadath aur najasat ka fahm pehle haasil karna bohot zaruri hai, phir ye ‘ilm bhi ke hadath ko kaise khatam karna hai aur najasat ka izala kaise karna hai. Ahkam-e-raf^e-e-hadath aur izalat-e-najasat ka bunyadi ‘ilm farz-e-‘ayn hai: «طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ».

Allah Ta‘ala ka farman:

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ... وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا) (Al-Ma‘idah 5:6)

Aur: (إِنَّمَا الْمُشْرِكُونَ نَجَسٌ) (At-Tawbah 9:28)

Sawaal: 11

Taharat se i‘raaz karne walon ka anjaam kya hoga?

Jawab: 11

Hadith mein hai: «كَانَ أَحَدُهُمَا لَا يَسْتَتِرُ مِنْ بَوْلِهِ» – “Un dono mein se ek apne peshab se nahi bachta tha.” (Sahih Bukhari: 216)

Note: Azab-e-qabr ki ek badi wajah peshab ke chhinton se na bachna aur taharat haasil na karna hai.

Sawaal: 12

Taharat kise kehte hain?

Jawab: 12

Hadath aur najasat se paaki haasil karna taharat hai.

Sawaal: 13

Najasat kise kehte hain?

Jawab: 13

Najasat “najis” ki jam‘ hai; ‘ayni wa maadi (hissi o zahiri) najasat ke liye yeh lafz bola jata hai, jabke *hadath* hukmi najasat hai. Hissi najasat ka wujud kapde, badan, ya mawdi‘-us-salah (namaz ki jagah) par namaz ke liye mani‘ (rukaawat) hota hai jab tak shar‘i taur par is ka izala na kiya jaye.

Sawaal: 14

Hadath kise kehte hain?

Jawab: 14

Hadath be-wuzu ho jaane ko kehte hain; fiqhi istilah mein is ko “mani” bhi kehte hain – jin a‘maal ki durusti ke liye taharat shart hai, un ki sahihiyat ke liye raf‘-e-hadath (is mani‘ ko door karna) zaruri hai.

Sawaal: 15

Hadath ki kitni aqam hain?

Jawab: 15

1. Hadath-e-akbar: jaise mard ka junub hona, aurat ka haiz ya nifas ki haalat mein hona.
2. Hadath-e-asghar: jis se wuzu toot jata hai, jaise peshab o paikhana karna ya dubur ya qubul se hawa ka kharij hona.

Sawaal: 16

Anwa‘-un-najasat – najis cheezon ki qismein bayan karein.

Jawab: 16

1. Aadmi ka peshab o paikhana. (Sahih Muslim: 284)
2. Haiz o nifas ka khoon. (Sahih Bukhari: 228, Muslim: 333) – haiz ka khoon najis hai, Imam Nawawi ne is par ijma‘ naql kiya.
3. Khinzeer na-paak hai. (Surah Al-An‘am: 145)

Sawaal: 17

Insani jism se nikalne wale haiz o nifas ke siwa khoon ka hukm kya hai?

Jawab: 17

Agar insan ke jism se khoon beh jaye, ya kisi halal janwar ke khoon se insan aaloodeh ho jaye, in dono haalat mein na wuzu tootta hai, na namaz fasid ya batil hoti hai, kyunke is ke najis hone ki wazeh daleel nahin, balkeh paak hone ki daleel maujood hai – ek sahabi ne khoon behne ke bawajood namaz jaari rakhi. (Sahih Abi Dawud 1/193)

Fath-ul-Bari 1/281 mein hai: «وَقَالَ الْحَسَنُ مَا زَالَ الْمُسْلِمُونَ يُصَلُّونَ فِي جَرَاحَاتِهِمْ» – Hasan Basri ne kaha: Musalman hamesha apne zakhmon ki haalat mein namaz parte rahe. Imam Bukhari, Imam

Ahmad, Imam Ishaq isi ke qail hain; Albani, Siddiq Hasan Khan ne bhi isi raajih qawl ko ikhtiyar kiya.

Sawaal: 18

Wadi ka kya hukm hai?

Jawab: 18

Woh lateef, patla, leisdaar siyaal madah jo peshab ke foran baad ya kabhi pehle nikalta hai; wadi ki wajah se ghusl nahi, balkeh sirf wuzu wajib hota hai.

Sawaal: 19

Mazi ka kya hukm hai?

Jawab: 19

Gaadha, safed, patla, chipchipa madah jo jima‘ se pehle muda‘abat, ya jima‘ ke tasawwur/irade se baghair shiddat-e-shahwat ke nikalta hai, kabhi mehsoos bhi nahi hota; is se ghusl nahi, balkeh wuzu wajib hota hai. Aisa shakhs apni sharmgah dhoker wuzu kar le to kafi hai, aur agar waswase ka mareez ho to kuch paani le kar kapron par (sharmgah ke upar) chhidak le. (Sahih: 269)

Fatwa Shaikh Ibn Baz rahimahullah

Sawaal: 20

Kya mazi ke liye ek ya zyada hathaili se chhidkao kafi hai?

Jawab: 20

Mazi woh chipchipa pani hai jo aadmi se shahwat ke asar se nikalta hai lekin woh mani nahi hota; is ka rang safed hota hai. Mazi na-paak hai, lekin halki na-paaki hai. Aadmi apni sharmgah aur khusiyatain dhoye, namaz ke liye wuzu kare, aur agar raan ya kapre par kuch lag jaye to us par paani chhidak de – yahi kafi hai (nadh, chhidkao).

Sawaal: 21

Woh halal janwar jo shar‘i tareeqe se zabah na kiya gaya ho – ya upar se gir kar, deewar se dab kar, ya ghair-shar‘i tareeqe se mar jaye – us ke gosht aur chamre ka kya hukm hai?

Jawab: 21

Aisa janwar najis hai, aur us ki jild (chamra) bhi najis hai; albattah jild dabaghat (tanning) ke baad paak ho jata hai. (Muslim: 366)

Sawaal: 22

Zinda halal janwar se us ki haalat-e-zindagi mein kati hui cheez ka kya hukm hai?

Jawab: 22

Zinda halal janwar ke jism se haalat-e-zindagi mein kaata hua hissa najis/murdar hai. «ما قُطِعَ من البهيمة وهي حية فهو ميتة» – “Zinda janwar se kaata hua hissa murdar hai.” (Sunan Tirmidhi: 1480)

Sawaal: 22 (dosri maratba)

Murdar janwar ki khaal ke siwa us ke ajza ka kya hukm hai?

Jawab: 22

Murdar ki khaal ke siwa us ki haddi, baal, seeng, naakhun – unpar lagi gandagi saaf karne ke baad paak hain, kyunke in ke najis hone ki daleel nahin. Imam Zuhri ka mauqif: salaf haathi ki hadiyon ka istemal karte thay. (Bukhari ta'liqan 1/342; Fatawa Ibn Taymiyyah 21/100)

Sawaal: 23

Mare hue machhli aur tidde ka kya hukm hai?

Jawab: 23

Najasa ke hukm se mare hue machhli aur tidde mustasna hain, kyunke hadith mein daleel aayi: «أَحَلَّتْ لَنَا مَيْتَاتَانِ» – “Hamare liye do murde halal kiye gaye... (machhli aur tidde).” (Ibn Majah – Albani: Sahihah)

Sawaal: 24

Kya dabaghat se har janwar ki jild paak ho jati hai?

Jawab: 24

Dabaghat se muta'alliq 'ulama ke aqwal:

1. Khinzeer aur insani jild ke siwa har cheez dabaghat ke baad paak ho jati hai – Hanafiya ka mauqif (Badai' as-Sanai').
2. Kutta aur khinzeer ke siwa tamam janwaron ki khaal dabaghat se paak ho jati hai – Shafi'iyya ka mauqif (Al-Muhadhdhab).
3. Sirf ma'kul-ul-lahm janwaron ki khaal dabaghat ke baad paak hoti hai – Ibn Taymiyyah, Ibn Baz, Ibn 'Uthaymeen ka mauqif.
4. Dabaghat se har janwar ki khaal paak ho jati hai – Zahiriya, Shawkani, Sana'ani, Albani ka mauqif.
5. Ba'd ahl-e-'ilm: agar halal badil maujood ho to haraam janwaron ki khaal se ijtinab ihtiyat hai.

Sawaal: 25

Insan mayyit ho to us ka kya hukm hai?

Jawab: 25

Insan mayyit ho to us ke jism ke najis hone ki koi daleel nahin, balkeh bar'aks daleel hai:

«المسلم لا ينجس حياً ولا ميتاً» – “Muslim, zindagi aur maut dono haalat mein najis nahi hota.”

Is ko Bukhari ne ta'liqan yaqini sighay se (hadith 1253 se pehle) riwayat kiya; Ibn Abi Shaybah ne Musannaf (11246) mein mawsoolan liya; yeh Ibn 'Abbas par mawquf hai. Bayhaqi ne Sunan al-Kubra (1/306) mein مرفوع rivayat ke baad kaha: ma'roof mawquf hi hai. Ibn Hajar ne Taghliq-ut-Ta'liq (2/460) mein sanad ko sahih qarar de kar isay mawquf tasleem kiya. (Majmu' Nawawi 2/561)

1. i').

2. Kutta aur khinzeer ke siwa tamam janwaron ki khaal dabaghat se paak ho jati hai – Shafi‘iyya ka mauqif (Al-Muhadhdhab).
3. Sirf ma‘kul-ul-lahm janwaron ki khaal dabaghat ke baad paak hoti hai – Ibn Taymiyyah, Ibn Baz, Ibn ‘Uthaymeen ka mauqif.
4. Dabaghat se har janwar ki khaal paak ho jati hai – Zahiriya, Shawkani, Sana‘ani, Albani ka mauqif.
5. Ba‘d ahl-e-‘ilm: agar halal badil maujood ho to haraam janwaron ki khaal se ijtinab ihtiyat hai.

Sawaal: 25

Insan mayyit ho to us ka kya hukm hai?

Jawab: 25

Insan mayyit ho to us ke jism ke najis hone ki koi daleel nahin, balkeh bar‘aks daleel hai:

«المسلم لا ينجس حياً ولا ميتاً» – “Muslim, zindagi aur maut dono haalat mein najis nahi hota.”

Is ko Bukhari ne ta‘liqan yaqini sighay se (hadith 1253 se pehle) riwayat kiya; Ibn Abi Shaybah ne Musannaf (11246) mein mawsoolan liya; yeh Ibn ‘Abbas par mawquf hai. Bayhaqi ne Sunan al-Kubra (1/306) mein مرفوع rivayat ke baad kaha: ma‘roof mawquf hi hai. Ibn Hajar ne Taghliq-ut-Ta‘liq (2/460) mein sanad ko sahih qarar de kar isay mawquf tasleem kiya. (Majmu‘ Nawawi 2/561)

Sawaal: 26

Jaanwaron ke peshab aur gobar (leed) ka kya hukm hai?

Jawab: 26

Ma‘kul-ul-lahm: halal jaanwaron ka peshab, bait aur gobar na-paak nahi hai (halal jaanwar, machhli aur panjon se shikaar na karne wale halal parinde). (Sahih Bukhari: 233, Sahih Muslim: 1671)

Ghair ma‘kul-ul-lahm: jo parinde panjon se shikaar karte hain aur kuttne waale darinde haraam hain, in ke leed o peshab se safai kar lein.

Sawaal: 27

Pakizgi ka usool kya hai?

Jawab: 27

Asl baraa‘at: asl mein har cheez paak hoti hai jab tak us ke na-paak hone ki koi wazeh daleel na aa jaye.

Sawaal: 28

Ojhri ka kya hukm hai?

Jawab: 28

Halal jaanwar ki ojhri jism par lag jaye to namaz ki sahihiyat par koi asar nahi padta. (Sahih Bukhari: 240, Sahih Muslim: 4649, Sunan Nasa‘i: 306)

Imam Nasa‘i ne is bab ka ‘unwan rakha: «فَرْتِ مَا يُؤْكَلُ لَحْمُهُ يُصِيبُ التُّؤَبَ» – “Halal gosht wale jaanwar ka gobar agar kapre par lag jaye.”

Sawaal: 29

Kutte ka sirf gosht aur lu‘aab na-paak hai ya us ka sara jism?

Jawab: 29

Nass (daleel) ki bunyaad par kutte ka lu‘aab na-paak hai, aur us ke jism ke tamam ajza qiyas ki bunyaad par na-paak hain. (Majmu‘ Fatawa Ibn Taymiyyah 21/216–220)

Sawaal: 30

Ghadhe ka gosht hi na-paak hai ya us ka tamam jism?

Jawab: 30

Ghadhe ki leed ke najis hone ke liye wazeh nass hai, is liye woh najis hai. Jamhur ne qiyas ki bunyaad par tamam ghair ma’kul-ul-lahm jaanwaron ki leed par najis hone ka hukm lagaya; 13ve mas’ale mein tafseeli bahs guzar chuki.

Note: ghadhe ka gosht na-paak (haraam) hai, lekin us ka jism najis nahi.

Note: ghadhe aur khachar ka bacha hua paani/ghiza paak hai, un ka pasina bhi najis nahi, kyunke Nabi ﷺ aur Sahaba un par sawari karte thay; agar jism najis hota to wazeh tashrih aati.

Sawaal: 31

Al-jallalah, yani najasat khor jaanwar ka kya hukm hai?

Jawab: 31

Jab tak is ko baandh kar paak ghiza na khilayi jaye, jallalah najis ki qism mein hai. Jallalah us jaanwar ko kehte hain jo meengniyan aur leed khata hai, aur yeh us waqt najis jaanwaron se bahar hoga jab kuch din rokh kar sirf paak ghiza di jaye.

Hadith: «تَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ الْجَلَالَةِ وَالْبَانِهَا» – Nabi ﷺ ne jallalah ke gosht aur doodh se mana farmaaya. (Sunan Abi Dawud: 3785, Tirmidhi: 1824)

Ba‘z ahl-e-‘ilm ne murghi ko is se mustasna qarar diya hai. (Bukhari: 5518, Muslim: 1649)

Sawaal: 32

Bila-khoon waale hashraat aur jaanwar, misal: makhi, cheenti, makri, najis hain?

Jawab: 32

Jis jaanwar mein behne wala khoon na ho, woh paak hai. (Qaul: Ibn ‘Uthaymeen)

Sawaal: 33

Jangli jaanwaron ka gosht na-paak hai ya un ka tamam jism bhi?

Jawab: 33

Asl yeh hai ke un ka jism paak hai jab tak na-paaki ki daleel sabit na ho. Is silsile mein ahl-e-‘ilm ke do aqwaal hain:

Qaul awwal: na-paak.

Qaul sani: paak – is doosre qawl ko rajih qarar diya al-Lajnah ad-Da’imah ne. (5/380)

Sawaal: 34

Ooper ki tafseel ka khulasa bayan karein?

Jawab: 34

Khulasa yeh hua ke tamam jandaar jab zinda hon to sab ke sab paak hain, chaahе ma'kul-ul-lahm hon, darinde hon ya hashraat, siwa kutte aur khinzeer ke – yeh dono najis hain. Wallahu a'lam.

Sawaal: 35

Bachai gayi jhooti cheezon (su'r) mein kaunsi paak aur kaunsi na-paak hain?

Jawab: 35

1. Kutte ka bacha hua (su'r) na-paak hai. (Sahih Bukhari: 172, Sahih Muslim: 279)
2. Ghadhe ka bacha hua na-paak hai?
Is mein do aqwaal hain:
 - Qaul awwal: ghadhe ka su'r najis hai – daleel: «فَأَيُّهَا رَجَسٌ أَوْ نَجَسٌ» (Muslim: 1940)
 - Qaul sani: ba'z ahl-e-'ilm ke nazdeek ghadha aur khachar ka su'r paak hai, kyunke 'umum-e-balwa ki wajah se is se bachna mushkil hai; is qawl ki dalalat qawi hai, wallahu a'lam.
3. Khinzeer ka bacha hua na-paak hai. (Surah Al-An'am: 145)
4. Jangli jaanwar ka bacha hua paak hai ya na-paak?
 - Qaul awwal: ek tahqiq ke mutabiq jangli jaanwaron ka su'r na-paak hai (Shaikh Albani).
 - Qaul sani: Ibn Baz ka qawl hai ke najis nahi.
5. Ma'kul-ul-lahm (halal jaanwar) ka bacha hua paak hai.
Jab halal jaanwar ka gobar aur leed najis nahi, namaz ke liye rukaawat nahi, to su'r bil-awla paak hoga. Ek sahabi ne kaha: «إِنِّي لَتَحْتَ نَاقَةِ رَسُولِ اللَّهِ يَسِيلُ عَلَيَّ لُعَابُهَا» – “Main Rasulullah ﷺ ki naaqa ke neeche tha, us ka lu'aab mujh par girta.” (Al-Irwa' no. 89, Sahih Ibn Majah)
6. Aadmi ka bacha hua paak hai, chaahе Muslim mard/aurat ho ya ghair Muslim: daleel: «إِنَّ الْمُؤْمِنَ لَا يَنْجَسُ» (Sahih Bukhari: 283; Muslim: 371/824)
Note: ghair Muslim ka ghiza/paani chhoona usay na-paak nahi banata; Ibn Kathir ke mutabiq ahl-e-kitab ka khana halal honay ki daleel mojud hai.
Note: «تَوَضَّأَ رَسُولُ اللَّهِ ﷺ مِنْ مَرَادَةِ امْرَأَةٍ مُشْرِكَةٍ» – Nabi ﷺ ne mushrik aurat ke matke se wuzu kiya. (Sahih Bukhari: 344)
7. Billi ka jhoota paak hai. (Sunan Abi Dawud: 76, Albani: sahih)

Sawaal: 36

Kya mani paak hai?

Jawab: 36

Mani paak hai. Ibn 'Abbas, Imam Shafi'i, Imam Ahmad, Ishaq ibn Rahuyah, Dawud, Ibn Hazm,

Ibn Taymiyyah, Ibn Hajar, Ibn Baz, Albani, Wahbah Zuhayli, Amir Sana‘ani, Subhi Hasan al-Hallaq, aur Saudi Majlis-e-Ifta ka yahi mauqif hai.

Sawaal: 37

Al-khamr (sharab) paak hai?

Jawab: 37

Sharab aslan paak hai jab tak na-paaki ki daleel na aa jaye; hurmat se laaziman hissi najasat sabit nahi hoti. (Shaikh Albani, Ibn ‘Uthaymeen)

Sawaal: 38

Kya qay najis hai?

Jawab: 38

Qay ki najasat par daleel dene wali hadith zaef hai; qay, khattaas, reent (acid reflux) aur thook ke na-paak honay ki koi saheeh daleel nahi.

Sawaal: 39

Kya ha’iza aur junubi ka pasina paak hai?

Jawab: 39

Ha’iza aur junubi dono ka pasina paak hai. Bukhari ke bab: «عرق الجنب وأن المسلم لا ينجس» mein, aur Muslim, Abu Dawud, Nasa’i, Ibn Majah mein aaya hai; ‘ulama ka ittifaq hai ke junubi ka jism o pasina aur us se lagne wale kapde sab paak hain.

Sawaal: 40

Un jaanwaron/parindon ke bache huye jhoote ka kya hukm hai jo ‘aadatan najasat se nahi bachte?

Jawab: 40

Jin ki najasat se bachna mushkil ho (umum-e-balwa), ya taabe‘ ho, ya yaseer (thodi miqdar) ho to ma‘fu ‘anhu hai – jaise chooha bistar par se guzre, ya murghi ki chonch par kuch najasat ho; yeh sirf shak paida karta hai, yaqeen ko nahi girata.

Hanafiyah, Malikiyyah, Hanabilah ke nazdeek makrooh hai, jaise chooha/choohiya, aazad murghi, kyunke gandi cheezain dhundti phirti hain; lekin agar koi in ke jhoote se wuzu kare to jaiz hai, kyunke asl taharat ka yaqeen hai, najasat sirf shak hai, aur qaida hai: shak yaqeen ka muqabil nahi ban sakta.

Sawaal: 41

Najasat ko za’il karne ke tareeqe bayan kijiye?

Jawab: 41

1. Ghasl – dhona.

2. Masah – poochhna/hath pherna.
3. Sab – paani ubaal kar ya zyada miqdar se undheilna.
4. Rash – chhidakna.
5. Hat/Hakk – kherchna.
6. Al-mashi fi ard tahirah – paak zameen/mitti par chal kar kapde/juwti ki safai.

Note: As-Sail al-Jarrar 1/42 ke hawale se Imam Shawkani ne kaha: izarat-e-najasat mein daleel ki itba‘ wajib hai; jahan dhona ka zikr ho wahan itna dhoye ke rang, boo, zaiqa ka asar mit jaye, jahan sab, rash, hakk, zameen par ragarna waghera ki soorat aayi ho wahan unhi tareeqon ki pairwi ki jaye.

Sawaal: 42

Istinja kaise haasil karein?

Jawab: 42

1. Paikhane se istinja ke waqt paani ya pathar/ham-ma‘na cheez (tissue etc.) se paaki haasil ki jaye.

(1) Paani se istinja: Anas ibn Malik ke mutabiq Nabi ﷺ hajat ke liye nikalte to woh aur ek ghulaam paani ka bartan le jate, aur Nabi ﷺ us se istinja karte. (Bukhari: 150)

(2) Pathar se istinja – (3) Kaghaz/warq se istinja: Abu Hurairah ki hadith mein Nabi ﷺ ne firmaaya: “Mujhe patthar laa do jin se main paaki haasil karun, haddi aur goobar mat lana” – phir un pattharon se istinja kiya. (Bukhari: 155, Muslim: 262)

Dalil: is ‘umum se maloom hua ke haddi aur leed ke siwa paani, pathar, tissue waghera sab se istinja jaiz hai. (Majmu‘ Fatawa Ibn Taymiyyah 21/205; Fath-ul-Bari 1/256; Ad-Darari al-Mudiyyah 1/40–41)

Sawaal: 43

Peshab ki safai ka tareeqa bayan karein?

Jawab: 43

‘Aam tareeqa yeh ke paani se dhoker safai ki jaye.

Note: Chhote larke ka peshab (jab tak sirf maa ka doodh peeta ho) najasat-e-mukhaffafah hai; is par sirf chhidkao kafi hai, dhona zaruri nahi. Hadith: «يُنْضَخُ مِنْ بَوْلِ الْغُلَامِ» – larke ke peshab par pani chhidka jaye, larki ka peshab dhoya jaye. (Abu Dawud: 377; Tirmidhi, Ibn Majah; Albani ne isay sahih mawquf kaha)

Zameen par girne wale qatrat ko mitti ya doosri mazilat (saaf karne wali cheezon) se za‘il kiya jaye.

Sawaal: 44

Jooti mein lagi najasat ko kaise saaf karein?

Jawab: 44

Jooti mein lagi najasat ko paak zameen par ghis kar saaf kiya ja sakta hai. (Sahih Sunan Abi Dawud: 371, 372)

Note: Awwal dor mein masjidon ke farsh kachche thay, jooton ke talwe hamwar; aaj kal carpets, darian aur ghaddaar talwe hote hain, is liye jooti mein namaz se pehle poori taharat ka ehtimam zaruri hai; sahran/khuli zameen par saaf jooton ke sath namaz jaiz hai jab tak takleef na ho.

Sawaal: 45

Haiz ke khoon ki safai kaise karein?

Jawab: 45

Kapdon se haiz ka khoon lakri/brush se khercha ja sakta, paani, ber ke patton, sabun se dhoya ja sakta, ya poore kapde par paani baha kar. Aisha ke bayan ke mutabiq: “Hum khoon ko mal kar dhote, phir paani andhelte, phir usi mein namaz parte.” (Bukhari: 308)

Note: Dhona ke baad rehne wale asaraat/dhabbe ma‘fu ‘anhum hain. (Nayl al-Awtar 1/50; da‘f isnad ke bawajood Khawlah bint Yasaar ki hadith ko shawahid se Albani ne sahih maana).

Sawaal: 46

Khawatin ke latakte kapdon ki gandagi kaise door hogi?

Jawab: 46

Khawatin ke lamba gharara/jilbab jo zameen/mitti se lagte hain, un ki safai baad ki paak zameen aur paak mitti par chalne se ho jati hai. [Dar-ul-Qada’ ka ishara]

Sawaal: 47

Mani ko za’il karne ka tareeqa?

Jawab: 47

Humam ibn Harith ke waqia se maloom hota hai ke Aisha mani ko Nabi ﷺ ke kapde se kherch deti thin; kabhi dhoya bhi jata. (Abu Dawud: 288; Tirmidhi: 116)

Is se sabit: kherchna bhi kaafi, dhona afzal; dono se kapda paak.

Sawaal: 48

Murdar halal jaanwar ke chamre ki safai ka tareeqa?

Jawab: 48

Murdar halal jaanwar ke chamre ki taharat *dabaaghat* (tanning) se ho jati hai: « إِذَا دُبِعَ الْإِهَابُ فَقَدْ » – “Jab chamre ko dabaghat di jaye to paak ho jata hai.” (Sahih Muslim: 366)

Sawaal: 49

Choocha kisi cheez mein gir jaye to kya hukm hai?

Jawab: 49

Agar chooha ghee mein gir kar mar jaye aur ghee jam’ a hua ho to chooha aur us ke gird ka hissa nikal kar phenk dein; agar baqi ghee mein rang, boo, zaiqa ka asar na ho to use istemal kar sakte hain. (Hadith-e-Maymunah, Bukhari: 235)

Sawaal: 50

Najasat par mushtamil tabdeel-shuda paani ka hukm?

Jawab: 50

Agar paani zyada ho aur najasat ka asar (rang, boo, zaiqa) ghalib na ho to paani musta‘mal jaiz, sirf najasat ko nikal dena kafi. Agar asar ghalib ho to paani najis hai, jab tak asar za‘il na ho nikala/pherka jaye. (Fatawa Ibn Taymiyyah 21/38–39)

Sawaal: 51

Pani se safai kab zaruri hai?

Sawaal: 51

Pani se safai unhin cheezon ke liye laazmi hogi jahan khaas taur se pani istemal karne ka wazahat ke sath zikr ho, warna safai ke liye pani ke ilawa woh tamam mazilaat [gandagi door karne wali ashya] apnayi ja sakti hain jin ke istemal ki mumani‘at par dalalat karne wali koi wazeh daleel na ho. (Al-Ikhtiyarat lil-Albani, As-Sail al-Jarrar lish-Shawkani)

Sawaal: 52

Najasaton ke izale ka mukhtasar bayan ma‘a hawalaat zikr karein?

Jawab: 52

Najasat
Izalat-un-najasat
Hawala

Istinja
Pani se dhona / ghasl karna.
Bukhari: 105

Pathar / dheela / eent ka istemal.
Muslim: 262

Paper – [hadith ke ‘umoom se istidlal]
Bukhari: 155

Kapron par mani lag jaane par
Is ko kherach kar saaf kiya ja sakta hai.
Muslim: 288

Dhoker saaf kiya ja sakta hai.
Bukhari: 229

Jis bartan mein sharab ya soor ka gosht pakaya gaya ho
Agar tumhein in ke ilawa bartan mil jayein to in mein khao piyo, aur agar in ke ilawa bartan na milen to unhein pani se dho dalo phir in mein khao aur piyo.
Abu Dawud: 3839

Agar haiz ka khoon kapron par lag jaye

Aap ﷺ ne farmaya: “Pehle is ko kherach dale phir pani dal kar male, phir dho dale, phir isi kapde mein namaz padhe.”

Muslim: 675

Jab jooti par gandi lag jaye

Zameen par ya mitti par ragad kar saaf karna chahiye.

Abu Dawud: 285

Kutta bartan mein munh daal de

Saat martaba dhona, pehli martaba mitti se dhona.

Bukhari: 172

Doodh peeta bachcha kapron par peshab kar de

Ladki peshab kare to kapron ko dhoya jaye aur ladka kare to us jagah par achhi tarah pani ke chhente maar dena kafi hai.

Abu Dawud: 386

Agar zameen naapak ho

Zameen ke is hissa par pani bahaen jo naapak hai.

Muslim: 284

Doodh ya digar peene ki cheezon mein agar makhi gir jaye

Aap ﷺ ne farmaya: “Agar tumhare peene ki cheez mein makhi gir jaye to use us mein poori tarah dubo do, phir nikaal kar phenk do, is liye ke us ke ek par mein bimari aur doosre mein shifa hai.”

Bukhari: 3320

Ihtilam ke kapde

Aadmi ghusl karega aur kapde ke jis maqam par mani ka asar hai us jagah ko dho le ya sukh gaya ho to kherach dena kafi hai.

Bukhari: 229 / Muslim: 288

Najasaton ke dhone ki tadaad

Kutta agar munh daal de to is ko saat bar dhona jis mein ek bar mitti se dhona zaruri hai; baqi kisi bhi najasat ke liye tadaad shart nahi, paaki ka yaqeen aur najasat ka asar za’il hona zaruri hai; har najasat ko kutte par qiyas karna qiyas ma’al-fariq hai.

Jab ghee mein chooha gir jaye

Aap ﷺ ne farmaya: “Is ko nikaal do aur is ke aas paas ke ghee ko nikaal phenkho aur apna baqi ghee istemal karo.”

Bukhari: 235

Khawateen ka burqa jis ka nichla hissa zameen par ghaseetta hai

Ummul-Mu’minin Umm Salamah se poocha gaya ke main apna daaman lamba rakhti hoon (jo zameen par ghaseetta hai) aur main najis jagah mein bhi chalti hoon? To Umm Salamah ne kaha:

Rasulullah ﷺ ne farmaya: “Is ke baad ki zameen (jis par woh ghaseetta hai) is ko paak kar deti

hai.”

Abu Dawud: 383

Sawaal: 53

Aadaab-e-qaza-e-haajat – aadaab-e-istinja mukhtasar bayan karein?

Jawab: 53

1. Agar paikhane pakke na hon to qaza-e-haajat ke liye abaadi se door jayein jahan logon ki nazar na pade.
2. Raaston, saaya-dar darakhton, logon ke baithne/araham karne ki jagahon, talaab ya nehr ke kinare qaza-e-haajat se man‘a hai.
3. Thehre hue pani mein peshab na kiya jaye.
4. Bimari, sardi ya kisi zarurat ki wajah se makhsoos bartan (urinary pot) mein peshab karna jaiz hai.
5. Zameen se qareeb hone tak kapde na uthayein taa-ke satr dhaanka rahe.
6. Bait-ul-khala mein baen paaon se daakhil hote waqt yeh du‘a padhein: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ «الْخُبْثِ وَالْخَبَائِثِ»».
7. Qaza-e-haajat ke dauran qiblah ki taraf munh ya peeth na karein.
8. Kapron aur badan ko peshab ke chhinton se bachane ki पूरी koshish karein.
9. Daen haath se istinja na karein.
10. Paani mayassar ho to usi se istinja karein.
11. Bait-ul-khala se nikalte waqt «غفرانك» padhein.
12. Qaza-e-haajat ke baad haath ko mitti ya sabun se zaroor dhoyein.
13. Majboori ki surat mein kharay ho kar peshab karna jaiz hai.
14. Urinary pot mein peshab karna waqt-e-zarurat durust hai.
15. Urinary pot ka peshab jald az jald phenk dein.
16. Peshab karte waqt na salam karein na salam ka jawab dein.
17. Peshab ke liye deewar ya kisi cheez ki aar lein.
18. Namaz se pehle agar peshab/paikhane ki zarurat ho to pehle farigh ho kar phir namaz padhein.
19. Ghushl-khanoN mein peshab karna mana hai agar us mein peshab ki jagah alag na bani ho.
20. Gharon mein qaza-e-haajat ke liye attached bathroom banana durust hai.
21. Peshab ya paikhane se farigh hone ke baad haath ke sath munh dhona achha hai.
22. Taharat (ghushl, wuzu) ki ibtida daen haath se karni chahiye.
23. Taharat mein “extreme / maximum effort” (ihtimam) karna chahiye, waswasa nahi.
24. Peshab karte waqt apne uzv ko daen haath se na pakdein illa ye ke koi ‘uzr ho.

Sawaal: 54

Qaza-e-haajat ke liye kitni door jana chahiye?

Jawab: 54

Qaza-e-haajat ke liye abaadi se ya logon ki nigaahon se door ho jayein:

«كَانَ النَّبِيُّ ﷺ إِذَا ذَهَبَ الْمَذْهَبَ أَبْعَدَ» – Nabi ﷺ jab qaza-e-haajat ke liye jate to door tashrif le jate. (Abu Dawud: 1, Tirmidhi, Nasa’i, Ibn Majah, Musnad Ahmad – hadith hasan sahih)

Sawaal: 55

Qaza-e-haajat kahan karna mana hai?

Jawab: 55

1. Raaston, saaya-dar jagahon, logon ke faidemand maqamat (paani ke ghaat, nahron, talaabon ke kinare) par qaza-e-haajat se mana hai:
«اتَّقُوا الْمَلَاعِنَ الثَّلَاثَةَ: الْبِرَارَ فِي الْمَوَارِدِ، وَقَارِعَةَ الطَّرِيقِ، وَالظِّلَّ» – “Teen la‘nat waali jagahon se bacho: paani ke ghaat, raaste ke beech, aur saaye mein paikhana/peshab karna.” (Abu Dawud: 26)
2. Thehre hue pani mein peshab se man‘a:
«نَهَى أَنْ يُبَالَ فِي الْمَاءِ الرَّائِدِ» – “Thehre hue pani mein peshab karne se mana kiya.” (Muslim: 281)

Sawaal: 56

Kya bartan mein peshab karna jaiz hai?

Jawab: 56

Bimari, sardi ya mushakkat ki wajah se bartan mein peshab karna jaiz hai. Aisha ke bayan ke mutabiq Nabi ﷺ ne maraz-ul-maut mein peshab ke liye tasht (bartan) mangaaya; is se sabit hua ke zarurat ke waqt is ki gunjaish hai. (Nasa’i: 33; Bukhari: 2741; Muslim: 1636; Ibn Majah: 1626; Musnad Ahmad 6/32 – hadith sahih)

Sawaal: 57

Qazaa-e haajat ke waqt qibla ki taraf rukh karne ka kya hukm hai?

Jawab: 57

((IZA ATA AHADUKUMUL GHA-ITA FALA YASTAQBILIL QIBLATA WALA YUWALLIHA ZAHRAHU, SHARRIQU AW GHARRIBU)) Jab tum mein se koi bait-ul-khala mein jaye to qibla ki taraf munh kare na is ki taraf pusht kare (balkeh) mashriq ki taraf munh kar lo ya maghrib ki taraf. (Bukhari:144)

Yeh hukm Madinah walon ke liye tha kyunke hamare yahan se Ka‘bah maghrib mein padta hai agar hum is par amal karein to farman-e Rasool ki nafarmaani hogi.

Bait-ul-khala mein qazaa-e haajat ke dauran qibla ki janib munh aur peeth na karein; yeh Shaikh al-Albani ka bhi mawqif hai: Hadith: ((‘an Abi Ayyubi-l-Ansari radiyallahu ‘anhu anna-n nabiyya sallallahu ‘alayhi wa sallam qal: IZA ATAYTUMUL GHA-ITA FALA TASTAQBILUL QIBLATA WALA TASTADBIRUHA, WALAKIN SHARRIQU AW GHARRIBU)) Sayyiduna Abu Ayyub Ansari se riwayat hai ke Rasulullah sallallahu ‘alayhi wa sallam ne farmaya: “Jab tum qazaa-e haajat ke liye jao to us waqt na qibla ki taraf munh karo aur na peeth karo. Balkeh mashriq ya maghrib ki taraf us waqt apna munh kar liya karo.” (Sahih Bukhari: 394, hadith ke alfaaz Sahih Bukhari ke hain, Sahih Muslim: 264)

Note: Rajih yeh ke Imam Sana‘ani aur sahib Tahfat-ul-Ahwadhi jaise ba‘z ahl-e ‘ilm ne Sayyiduna Ibn ‘Umar ki riwayat kardah hadith ki bunyaad par abaadi aur sahra mein farq karte hue farmaya ke qibla ki janib munh aur peeth karne ki man‘at khuli o khaali jagon ke liye hai, taham band gharon o ‘imaaraton mein jaiz hai.

((‘an ‘Abdillahi bin ‘Umar radiyallahu ‘anhuma, annahu kana yaqul: inna nasan yaqoolun: iza

qa'adta 'ala hajatik fala tastaqbilil qiblata wala bait-al-maqdis, faqala 'Abdullah bin 'Umar: LAQAD IRTAQAYTU YAUMAN 'ALA ZAHRI BAITIN LANA, FARA'AYTU RASULALLAH sallallahu 'alayhi wa sallam 'ALA LABINATAYNI MUSTAQBILAN BAIT-AL-MAQDIS LIHAJATIHI)) Sayyiduna 'Abdullah bin 'Umar se riwayat hai, woh farmate the ke log kehte hain ke jab qazaa-e haajat ke liye baitho to na qibla ki taraf munh karo na Bait-ul-Maqdis ki taraf (yeh sunkar) 'Abdullah bin 'Umar ne farmaya ke ek din main apne ghar ki chhat par chadha to maine Nabi Kareem sallallahu 'alayhi wa sallam ko dekha ke aap Bait-ul-Maqdis ki taraf munh karke do eenton par qazaa-e haajat ke liye baithe hain. (Sahih Bukhari: 145, Sahih Muslim: 266)

Sawaal: 58

Peshab ke chhinton se bachna kyon zaruri hai?

Jawab: 58

Kapde aur badan ko peshab ke chhinton se mehfooz rakhein kyunke kapde aur badan par peshab ke chhinton ke sabab azaab-e qabr ki sakht wa'eed warid hai:

((an Ibn 'Abbasin, qal: MAR-RAN NABIYU sallallahu 'alayhi wa sallam BIHA-ITIN MIN HITAANIL MADINATI AW MAKKAH, FASAMI'A SAUTA INSANAYNI YU'ADHDHABANI FI QUBURIHIMA, FAQALAN NABIYU sallallahu 'alayhi wa sallam: YU'ADHDHABANI WAMA YU'ADHDHABANI FI KABIR, THUMMA QAL: BALA, KANA AHADUHUMA LA YASTATIRU MIN BAWLIHI, WAKANAL AKHARU YAMSHI BIN NAMIIMAH...)) Sayyiduna Ibn 'Abbas se riwayat hai ke Rasulullah sallallahu 'alayhi wa sallam ek dafa Madinah ya Makkah ke ek baagh mein tashrif le gaye. (Wahan) aap ne do shakson ki aawaz suni jinhein un ki qobron mein azaab diya ja raha tha. Aap ne farmaya: "In par azaab ho raha hai aur kisi bohot bade gunah ki wajah se nahi." Phir aap ne farmaya: "Baat yeh hai ke ek shakhs in mein se peshab ke chhinton se bachne ka ahtimaam nahi karta tha aur doosra shakhs chughl khori kiya karta tha." (Sahih Bukhari: 216, Sahih Muslim: 262)

Sawaal: 59

Qazaa-e haajat ke waqt jama'at ka waqt ho jaye to kya karein?

Jawab: 59

Jama'at ke liye iqamat keh di gayi ho aur kisi ko peshab paikhana aa jaye to pehle woh apni haajat se farigh ho jaye phir namaz ada kare:

'Abdullah bin Arqam bayan karte hain ke Allah ke Nabi sallallahu 'alayhi wa sallam ne irshad farmaya:

((an 'Abdillahi binil Arqam qal... INNI SAMI'TU RASULALLAH sallallahu 'alayhi wa sallam YAQULU: IZA ARADA AHADUKUM AN YAZHABAL KHALA-A WA QAMATIS SALATU, FALYABDA' BIL KHALA-A)) "Jab tum mein se kisi ko paikhane ki haajat ho aur us waqt namaz khadi ho chuki ho to woh pehle qazaa-e haajat (peshab o paikhana) ke liye jaye." (Sunan Abi Dawud: 88, Sunan at-Tirmizi: 142)

Sawaal: 60

Kya peshab kharay hokar karna jaiz hai?

Jawab: 60

Bahalat-e majboori kharay hokar peshab karna jaiz hai:

((‘an Hudhayfata radiyallahu ‘anhu, qal: LAQAD RA’AYTU RASULALLAH sallallahu ‘alayhi wa sallam, AW QAL LAQAD ATA-N NABIYU sallallahu ‘alayhi wa sallam SUBATATA QAWM, FABALA QA-IMAN)) Sayyiduna Hudhayfah se riwayat hai ke maine Rasulallah sallallahu ‘alayhi wa sallam ko dekha, ya yeh kaha ke Nabi Kareem sallallahu ‘alayhi wa sallam ek qawm ki koodhi par tashrif laye, aur aap ne wahan kharay ho kar peshab kiya. (Sahih Bukhari: 2471)

Sawaal: 61

Kya ghosl khane mein peshab kar sakte hain?

Jawab: 61

Ghosl khanon mein peshab karna mana hai:

((‘an ‘Abdillahi bin Mughaffalin, qal: QALA RASULULLAH sallallahu ‘alayhi wa sallam: LA YABULANNA AHADUKUM FI MUSTAHAMMIHI THUMMA YAGHTASILU FIHI)) Imam Ahmad ki riwayat mein ziyadah: ((THUMMA YATAWADDA-U FIHI, FA INNA ‘AMMATAL WASWASI MINHU))

Sayyiduna ‘Abdullah bin Mughaffal kehte hain ke Rasulallah sallallahu ‘alayhi wa sallam ne farmaya: “Tum mein se koi shakhs har-giz aisa na kare ke apne ghosl khane (hammam) mein peshab kare phir usi mein nahaye.” Ahmad ki riwayat mein hai: “Phir usi mein wudu kare, kyunke aksar waswase isi se paida hote hain.” (Sunan Abi Dawud: 27, Sunan at-Tirmizi: 21)

Sawaal: 62

Kya gharon mein qazaa-e haajat ke liye ‘Attached Bathroom’ banana sabit hai?

Jawab: 62

Gharon mein qazaa-e haajat ke liye ‘Attached Bathroom’ banana sabit hai:

((‘an ‘Abdillahi bin ‘Umar qal: LAQAD ZAHARTU ZATA YAUMIN ‘ALA ZAHRI BAITINA, FARA’AYTU RASULALLAH sallallahu ‘alayhi wa sallam QA-IDAN ‘ALA LABINATAYNI MUSTAQBILA BAIT-IL-MAQDIS))

Sayyiduna ‘Abdullah bin ‘Umar kehte hain ke ek din main apne ghar ki chhat par chadha, to mujhe Rasulallah sallallahu ‘alayhi wa sallam do eenton par (qazaa-e haajat ke waqt) Bait-ul-Maqdis ki taraf munh kiye hue nazar aaye. (Sahih Bukhari: 149)

"Attached Bathroom" ke mas’ale mein Shaikh bin Baz ka fatwa mulahiza farmaein:

Shaikh bin Baz se hammam mein wudu karne ke baare mein istifsar kiya gaya to farmaya ke: hammam mein wudu karne ki zarurat pesh aa jaye to is mein koi haraj nahi.

Shaikh Ibn ‘Uthaymeen ka fatwa:

Shaikh Ibn ‘Uthaymeen se attached bathrooms mein wudu karne par najasat se mulawwath hone ke shak ke tein daryaft kiya gaya to farmaya ke asl usool yahi hai ke taharat baqi rehti hai taa an yaki-nan badan ya kapron ki najasat ka yaqeen ho jaye.

Sawaal: 63

Ma-e musta‘mal kya hai?

Jawab: 63

["Woh pani jo istemal kiya ja chuka; jaise wudu ke a'za se tapakne wala pani ya ghusl ke dauran istemal kiya hua pani"]

Apni asl yani taharat par baqi rehta hai yani tahir (khud paak) aur mutahhir (paak karne wala). Lekin Shaikh bin Baz ne kaha ke agar koi aise ma-e musta'mal se ihtiyat barte jis ki zyada miqdar saaf pani mein shamil ho to aisi ihtiyat jaiz hai, lekin ma-e musta'mal ke mutahhir hone mein muhaddithin ki aksariyat is ke muwafiq hain, albattah Ahnaf hazrat is ke mukhalif hain.

Sawaal: 64

Ma-e makhloot tahir kya hai?

Jawab: 64

Ma-e makhloot tahir: (paak cheez se mila hua pani), is ki teen qisamein hain:

1. Woh pani paak hai jis mein koi paak cheez mil jaye.
2. Lekin agar pani mein aisi tabdeeli ho jaye jis se woh ma-e mutlaq na reh paye to aisi surat mein woh tahir to hoga mutahhir nahi, jaise sharbat waghera tahir to hai lekin mutahhir nahi.
3. Pani mein thoda aata girne se is pani se tahir wa mutahhir ki khususiyaat khatam nahi ho jati, lihaza is se wudu jaiz hai.

Sawaal: 65

Pani par napaki ka hukm kaise lagta hai?

Jawab: 65

Is ki do qisamein hain:

1. Najasat ki wajah se pani ke teen ausaaf yani mazah, rang aur boo mein se koi ek wasf bhi badal jaye to aisa pani najis hoga. (ijma')
2. Agar kisi jagah pani bhara hua mile aur hamein is ke baare mein pata na ho ke paak hai ya napaak hai, to is ki teen cheezen dekhi jayein: is ka mazah, rang aur boo; agar in mein se koi bhi cheez badli hui na ho aur pani ki tarah ho to aisa pani paak hoga, aur agar koi cheez badli ho to napaak mana jaye ga.

Dalil: "Hadith Bi'r Buda'ah:

Aur hadith 'AL-MA-U TAHOORUN LA YUNAJJISUHU SHAY-'UN' yani jab tak ek wasf bhi na badal jaye – mazah, rang, boo.

Pata chala ke agar pani ka koi ek wasf yani mazah, rang aur boo tabdeel na ho to woh paak hoga jaise hadith 'Bi'r Buda'ah' mein is ki dalil maujood hai:

((‘an Abi Sa‘eedi-l-Khudriyyi, annahu qeela li Rasulillah sallallahu ‘alayhi wa sallam: ana tawadda-u min Bi’ri Buda‘ah, wa hiya bi’run yutruhu fiha-l-hayyadu wa lahmul kilabi wan natn? Faqala Rasulullah sallallahu ‘alayhi wa sallam: AL-MA-U TAHOORUN LA YUNAJJISUHU SHAY-'UN))

Sayyiduna Abu Sa‘id Khudri kehte hain ke Rasulullah sallallahu ‘alayhi wa sallam se arz kiya gaya: kya hum Bi'r Buda'ah ke pani se wudu kar sakte hain, jab ke woh aisa kuan hai ke is mein haiz ke kapde, kuton ka gosht aur badboo-daar cheezen daali jati hain? Rasulullah sallallahu

‘alayhi wa sallam ne farmaya: “Pani paak hai, is ko koi cheez najis nahi karti.”
(Sunan Abi Dawud: 66)

Pani ke ausaaf yani mazah, rang aur boo ke tabdeel hone par is ke najis hone ka hukm ijma‘ ki bunyaad par lagaya gaya hai kyun ke is zamin mein warid hadith zaef darja ki hai.

((‘an Abi Umamah al-Bahili, qal: qala Rasulullah sallallahu ‘alayhi wa sallam: INNAL MA-ALA YUNAJJISUHU SHAY-’UN, ILLA MA GHALABA ‘ALA RIHIHI WA TA‘MIHI WA LAUNI))

Sayyiduna Abu Umamah Bahili kehte hain ke Rasulullah sallallahu ‘alayhi wa sallam ne farmaya: “Pani ko koi cheez napaak nahi karti magar woh cheez jo is ki boo, mazah aur rang par ghalib aa jaye.”

(Sunan Ibn Majah: 521, ... hadith zaef, lekin ‘ulama ka is par ‘amal par ijma‘ hai ke agar najasat padne se pani mein tabdeeli paida ho jaye to woh pani najis hai.)

Sayyiduna ‘Abdullah bin ‘Umar farmate hain:

((‘an Ibn ‘Umar, qal: SAMI‘TU RASULALLAH sallallahu ‘alayhi wa sallam WA HUWA YUS-ALU ‘ANIL MA-I YAKUNU FIL FALATI MINAL ARDI WA MA YANUBUHU MINAS SIBA‘I WAD DAWABBI, QAL: FAQALA RASULULLAH sallallahu ‘alayhi wa sallam: IZA KANAL MA-U QULLATAYNI LAM YAHMILIL KHABATH))

“Main ne Rasulullah sallallahu ‘alayhi wa sallam se suna, aap se us pani ke baare mein poocha ja raha tha jo maidan mein hota hai aur jis par darinde aur chaupaye aate jate hain, to aap ne farmaya: ‘Jab pani do qullah ho to woh gandi cheez ko (asr انداز ہونے) ka boojh nahi uthata.’”

(... Sunan Tirmizi: 67, Abi Dawud, Nasa’i, Ibn Majah, Musnad Ahmad...)

Aur hadith “AL-MA-U TAHOORUN LA YUNAJJISUHU SHAY-’UN” yani jab tak ek wasf bhi na badal jaye – mazah, rang, boo (yeh qaid ijma‘ ki bunyaad par lagai gayi kyun ke is zamin mein jo hadith hai woh sanad-an zaef hai, bil-ijma‘ is ka ma‘ni sahih hai).

Sawaal: 66

Paak pani kaunsa hai aur napaak kaunsa?

Jawab: 66

(1) Do matke se kam pani bhi tabhi najis hoga jab pani ke teen ausaaf mein se koi bhi wasf badal jaye, yani do matke se kam pani ka hukm bhi wohi hai jo do matke pani ka hai; kyunke Nabi Kareem sallallahu ‘alayhi wa sallam ka farman hai: (pani paak hota hai, use koi cheez najis nahi karti)... to aap ne do matkon ka zikr is liye kiya hai ke is se pani agar kam hoga to phir ghour o khawz karna padega ke najasat girne se pani ka koi wasf tabdeel to nahi ho gaya, is liye aap ne do matkon ka zikr is liye nahi kiya ke in se kam pani najasat girte hi najis ho jaye ga. Is hadith ka yeh mafhum Sayyiduna Abu Sa‘id Khudri ki mazkurah bala hadith ki wajah se hai.

(2) Nez is se yeh bhi ma‘lum hua ke bilkul thoda sa pani aam tor par najasat girne se hi tabdeel ho jata hai, is liye thode se pani ko baha diya jaye, aur aise pani ko istemal karne se bachein. “Khatm shud” Majmu‘ Fatawa Ibn Baz (10/16)

(3) Do qullah se kam pani ke ahkam mein kaafi ikhtilaf hai jo yeh ‘awami kitab mutahammil nahi, lihaza mutawwal kutub-e fiqh-e muqaran ki taraf rujoo kiya jaye ya raasikh ‘ulama se pooch kar hal kiya ja sakta hai.

(4) Agar pani mein hawaon ya pani ke baha-o se bahtay hue patte, lakriyan aur kachra waghera

noi'yat ki kuch cheezen waqi ho jayein aur is mein taghayyur paida ho to woh najis na hoga balkeh apni asl haalat yani tahir wa mutahhir hi rahe ga.

(5) Pani mein ya hoz mein ugne wale poday ya pani ki safai wala koi mawadd dala jaye to pani ki asliyat wa tahuriyyat mein koi farq na aaye ga.

(6) Agar pani mein mitti girne se is ka rang badal jaye to pani ki paaki par koi asar na hoga kyun ke mitti bhi pani ki tarah taharat ke liye tahuriyyat ki sifat apne andar rakhti hai.

(7) Badboo-dar o muta'affin pani ya bohut dino se thehre hue badboo-dar pani ko "ma-e ajin" kaha jata hai aur yeh pani apni asl par baqi rehta hai ta waqt ke is ki asliyat wa tahuriyyat khatam na ho jaye, Ibn al-Mundhir ne is mas'ale mein ijma' naql kiya hai aur Ibn Qudamah ne kaha ke jumhor ki rae yahi hai aur is silsile mein kisi ke ikhtilaf se is hukm par koi asar nahi padta.

(8) Agar jism ke kisi 'uzw par za'faran ya aata jaisi koi tahir o paak cheez lag jaye to aisi cheezen jism ki taharat ko khatam nahi kartin.

(9) Mazkurah nukte se yeh baat bhi sabit hoti hai ke sabun ke sath ghusl karne ki surat mein taharat baqi rehti hai jaisa ke Ibn Mas'ud ne 'ahd-e sahabah mein safai ke liye istemal kiye jane wale "khitmi" poude se ghusl karne ki ijazat di.

(10) Ma-e mushammis ya ma-e sakhin yani suraj ki garmi se garam kiya gaya ya solar system ya sakhkhanat kahraba-iyyah yani current ke zariye se pani garam karne wali kisi machine se garam kiya gaya pani tahir wa mutahhir hai, jaisa ke Sayyiduna 'Umar aur Sayyiduna Ibn 'Umar ne qumqamah mein garam kiye gaye pani se ghusl kiya.

(11) Zamzam ke pani se wudu karna jaiz hai.

(12) Darj zayl pani paak hain:

1. Samandari pani ("huwa-t-tahuru ma-uh" – is ka pani paak hai)
2. Darya aur chashmon ka pani (Anfal 11)
3. Kunuon ka pani (Bi'r Buda'ah aur Bi'ru Ha')
4. Barish ka pani (Surah Furqan 48)
5. Aur barf aur olon se pighla hua pani.

(13) Asl yeh hai ke pani paak hai aur agar is ki paaki ke tein shak ho jaye to asl ki taraf lautate hue is ko paak samjha jaye ga aur shak ko rad kiya jaye ga taa anke najasat ka yaqeen na ho jaye. (Ibn 'Uthaymeen wa Shaikh Sa'di – Al-Qawa'id al-Fiqhiyyah)

Al-aslu fi miyahina at-taharah
Wal-ard wal-thiyab wal-hijarah

Sawaal: 67

Agar pani ki najasat za'il ho jaye to is pani ka kya hukm hai?

Jawab: 67

Jawab: Agar pani mein waafir miqdar mein mazeed pani mila diya jaye ya woh az-khud paak ho jaye ya jadeed aalaat aur technology ke zariye unhein is had tak saaf kiya jaye ke is mein mazah, rang aur boo par mushtamil najasat ka asar baqi na rahe aur pani wapas apni asliyat par aa jaye to aisa pani paak hai aur fiqh ki kitabon mein is tabdeel shudah pani ko "istihalah" kaha jata hai.

(15) 'Ulama ke nazdeek istihalah se paak ho jane ka tasawwur ma'qul wa maqbool hai.

Kitab ut Taharah – jild 2

Kitaab al-Tahaarah – Jild Doosra

Sawal: 68

Fitrat ke lugawi ma'ni kya hain?

Jawaab: 68

"Al-Fitratur" ke bohat saaray ma'ni paaye jaate hain maslan: Paidaish, khalqat, shuruaat, ibtidaa, ikhtira' yani keh ghaddna.

Sawal: 69

Fitrat ke istilahi ma'ni kya hain?

Jawaab: 69

Imam Ibn-e-Hajar rahmatullahi alaih kehte hain: Is ka ma'ni aur matlab yeh hai keh "Al-Fitrath" se muraad Anbiya-e-Kiraam ki sunnan hain, ulama-e-kiraam ki ek jama'at ka kehna hai keh is se muraad (Deen) Fitrat (yani deen-e-Islam hai jo deen-e-fitrath) hai. (Fath al-Bari li Ibn-e-Hajar: 10/337)

Sawal: 70

Sunnan al-Fitrath ki tadaad kitni hai?

Jawaab: 70

Imam Ibn-e-Hajar Asqalani rahmatullahi alaih ne Ibn-e-Arabi rahmatullahi alaih ki batayi hui tadaad ka zikr karte hue kaha: Yani Ibn-e-Arabi rahmatullahi alaih kehte hain keh Sunnan al-Fitrath ki tadaad tees (30) tak pahunchti hai agar Ibn-e-Arabi ki muraad khaas Sunnan al-Fitrath ki hai jo lafz al-Fitrath ke saath bayan ki gayi hain to un ki baat durust nahi hai aur agar un ki muraad aam khasaa'il fitrat se hai to phir yeh tadaad tees (30) se bhi zyada tak pahunch jati hai aur un mein sab se kam Sunnan al-Fitrath ki tadaad teen (3) tak bayan ki jati hai jaisa keh Abdullahi Ibn-e-Umar radiyallahu anh ki hadees mein bayan kiya gaya hai. (Fath al-Bari li Ibn-e-Hajar: 10/337, Kitaab al-Libaas, Baab Qass al-Shaarb)

Sawal: 71

Fitri sunnaton ke darmiyaan paayi jaane wali ahadees bayan karein?

Jawaab: 71

Abdullah bin Zubair radiyallahu anhum kehte hain keh Umm al-Mu'mineen Aaishah radiyallahu anha bayan karti hain keh Allah ke Nabi sallallahu alaihi wa sallam ne irshaad farmaya: Das cheezain fitrat mein se hain:

1. Qassu ash-Shaari bi - Moonchhein kaatna.
2. I'faa'u al-Lihyati - Daari baadhaana.
3. As-Siwaaku - Miswaak karna.
4. Istinshaaqu al-Maa'i - Naak mein paani chhidakna.
5. Qassu al-Azfaari - Naakhein taraashna.
6. Ghaslu al-Baraajimi - Ungliyon ke poron/jodon ko dhona.
7. Natfu al-Ibti - Baghal ke baal saaf karna.
8. Halqu al-Aanati - Zeer-e-naaf ke baal saaf karna.
9. Intiqaasu al-Maa'i - Paani se istinjaa karna.
10. Al-Madmadata - Kali karna.

Kutub-e-hadees mein Sunnan-e-fitrati ki tadaad ke mutalliq humein teen ahem ahadees milti hain. Darj bala ahadees se saabit hota hai keh fitri sunnan jamla giaarah 11 hain, un ki tadaad ke ta'alluq se ulama-e-kiraam ke mukhtalif aqwaal naql kiye jaate hain aur aksar ulama ne un ki tadaad 10 batayi hai aur ba'z ne un se kuch zyada aur ba'z ne kuch kam zikr kiya hai, chunancheh Imam Nawaawi rahmatullahi alaihi raqamtaraz hain: ((Wa ammaa qawluhu sallallahu alaihi wa sallam al-Fitratun 'ashrah fa ma'naahu mu'azzamuhuhaa 'ashrah kal-hajji Arafata fa innahu ghairu munhasiratun fi al-'ashrah: Wa yadullu alaihi riwaayatu Muslimin 'ashrun min al-Fitrati wa ammaa zikru al-Khitaan)

Farmaan-e-Nabawi sallallahu alaihi wa sallam "Fitri sunnan das hain" ka ma'ni yeh hai keh fitri sunnaton mein bari sunnaton ki tadaad das hai aur yeh Aap sallallahu alaihi wa sallam ke farmaan "Al-Hajju Arafata", "Hajj Arafah mein taharna ka naam hai" ki tarah hai, is liye fitri sunnan, das (10) ki tadaad mein mehdood o mahsoor nahi hain aur is ki daleel yeh hai keh Sahih Muslim ki riwaayat mein fitri sunnaton ki tadaad das (10) batayi gayi hai jabkeh us mein "khatnah" ka zikr maujood nahi hai. (Al-Mujamu'sh Sharh al-Muhazzab: 1/184-185, Kitaab at-Tahaarah Baab as-Siwaak)

Sawal: 72

Sunnan al-Fitrath ki kya hikmatain hain?

Jawaab: 72

In fitri khaslaton ki ita'at aur paeroi se bohat si deeni aur dunyawii maslahatain aur fawaid haasil hote hain, in mein se kuch maslahat yeh hain: Shakl o soorat ka husn o jamaal aur jism ki tamaam tar o tafseeli nizafat o paaki haasil hoti hai aur jismani aur roohani dono tarah ki taharat o paakizgi ka tahaffuz hota hai aur mail jool rakhne walon aur apne maqrubeen ko na-goar boo jaisi takleef se bacha kar husn e sulook paish kiya jata hai aur Majoo s yani atish paraston, Yahood, Nasara aur but paraston ke sha'air ki mukhalfat hoti hai aur Sharee' ke hukm ki ita'at o farmabardari hoti hai aur farmaan-e-ilahi mein zikr kurde amr "Wa suwwar kum fa ahsana suwar kum" aur tumhari sooraten banaayein aur bohat achi banaayein" ki paabandi hoti hai, kyunkeh in khaslaton ki paabandi mein aayat se munasibat paayi jati hai, goya yeh kaha ja raha hai keh: Tumhari sooraten husn o jamaal ki haamil hain to unhein badnuma o bhaari banane wali cheezon se bad shakal o bhondi na banao ya aise umoor ki paabandi karo jin se un ka husn o jamaal hamesha baqaar rahe, aur un ki nigahbani mein sharafat o buland nigaahi aur maqaasid muhabbat o unsiyat ka tahaffuz kiya jata hai kyunkeh agar insaan, husn o jamaal ki shakal o soorat ikhtiyar kiye hue logon ke saamne aaye to aisa shakhs, nafoos-e-insani mein farah o shadmaani ka baraa sabab o muharrak hota hai, bhi is ki baat maani jati hai aur is ki raaye o khayal, qabil-e-sataaish hoti hai aur agar woh in khaslaton ka khayal na rakhe to is ke bar aks muamla hota hai. (Fath al-Bari li Ibn-e-Hajar: 10/337)

Sawal: 73

Khatnah farz hai ya Sunnat?

Jawaab: 73

Khatnah ke hukm ke taieen ulama-e-kiraam ka ikhtilaaf hai.

Alif: Khatnah karna waajib hai. Imam Nawaawi rahmatullahi alaihi ka qaul: keh humaare nazdeek mard aur aurat dono ka khatnah karna waajib hai aur Salaf-e-Saaliheen mein aksar ka yahi qaul hai. (Al-Majmoo' Sharh al-Muhazzab: 1/300, Kitaab at-Tahaarah, Baab as-Siwaak)

Khatnah Sunnat hai

Ba: Khatnah karna Sunnat hai: Imam Ibn-e-Abd al-Barr rahmatullahi alaih ka qaul: ((Fitrat al-Islam 'ashr khasaal: al-Khitaan wa huwa Sunnat lil-rijaal wa makrumat lil-nisaa, wa qad ruwiya an Malik annahu Sunnat lil-rijaal wal-nisaa)) Fitrat-e-Islam ki das khaslatain hain in mein se ek khatnah hai yeh mardon ke liye Sunnat aur aurton ke liye baais-e-izzat o takreem hai aur Imam Maalik rahmatullahi alaih se yahi manqool keh khatnah mardon aur aurton ke liye Sunnat hai. (Al-Kaafi fi Fiqh Ahl al-Madeenah al-Maalki, Sahifa: 612, Kitaab al-Jaami')

Sawal: 74

Khatnah ki kya fazilat aur ahmiyat hai?

Jawaab: 74

Pehli Hadees: {Thumma auhaynaa ilaika ani ittabi' millata Ibraaheema haneefan wa maa kaana minal mushrikeen} (Surah an-Nahl, Surah number 16, Aayat number: 123)

"Phir hum ne Aap sallallahu alaihi wa sallam ki jaanib wahi bheji keh Aap millat-e-Ibraaheem haneef ki paeroi karein, jo mushrekeen mein se na the.

Lihaz khatnah karna millat-e-Ibraahemi ka ek numaayaan sha'air o nishani hai kyunkeh Aba al-Anbiya Ibraaheem alaihissalaam woh pehle insaan the jin hon ne sab se pehle khud apna khatnah kiya, jaisa keh hadees mein is ki saraahat maujood hai. Abu Hurairah radiyallahu anh bayan karte hain keh Allah ke Nabi sallallahu alaihi wa sallam ne irshaad farmaya: ((Ikhtatana Ibraaheemu an-Nabiyyu alaihissalaamu wa huwa ibnu samaaneen sanatan bil-qadoomi)) "Nabi Ibraaheem alaihissalaam ne assi ki umar mein qadoom se khud ka khatnah kiya." (Sahih Muslim: 2370 . Wa Sahih Bukhaari: 3356)

Qass ash-Shaari bi ka Lugawi Ma'ni

Sawal: 75

"Qassu ash-Shaari bi" ka lugawi ma'ni kya hai?

Jawaab: 75

"Qass" ka lugawi ma'ni: Kaatt, chhaant, kharash, taraash. "Ash-Shaari b" bema'ni: Moonchh. Allaamah Ahmad bin Muhammad bin Ali al-Fayyoomi al-Hamawi rahmatullahi alaih ka qaul: ((Wash-Shaari bu ash-sha'ru alladhee yasilu alal-fami))

Shaari b un baalon ko kehte hain jo baalai hont par ug kar munh par latakte hain. (Al-Misbaah al-Muneer fi Ghareeb ash-Sharh al-Kabeer li al-Fayyoomi: 1/308, Kitaab ash-Sheen, ash-Sheen ma'ar-Raa wa maa yathluthuhuma, [Sh R B])

Sawal: 76

Moonchhein baadhaana kis ki alamat hai?

Jawaab: 76

Moonchhein baadhaana mushrekeen ki alamat hai: (("Khaalifu al-mushrikeena, waffiru al-lihyaa wa ahfoo ash-shawaariba")) Abdullah bin Umar radiyallahu anh se riwaayat hai keh Nabi Kareem sallallahu alaihi wa sallam ne farmaya: "Tum mushrekeen ke khilaaf karo, daari baadhaao do aur moonchhein kaatwao." (Sahih Bukhaari: 5892)

Moonchhein baadhaana Majoo s yani atish paraston ki alamat hai: (("Juzzu ash-shawaariba, arkhaw al-lihyaa, khaalifu al-Majoosa")) Abu Hurairah radiyallahu anh se riwaayat hai keh Rasoolullah sallallahu alaihi wa sallam ne farmaya: "Kaatro moonchhon ko aur latkaao daariyon ko aur khilaaf karo Majoo s ka" (yani atish paraston ka). (Sahih Muslim: 260)

Sawal: 77

Moonchhein kaatna chahiye ya mondna?

Jawaab: 77

Moonchhein kaatne aur mondne ke darmiyaan ulama-e-kiraam ke ma baine ikhtilaaf paaya jata hai ba'z ulama-e-kiraam moonchhein kaatne ko aur ba'z mondne ko afzal qarar dete hain.

Tafseelaat meri mufassal kitaab mein mulaahiza farmayein.

Mulaahiza: Sheikh al-Albaani rahmatullahi alaih ne Sayyidna Umar radiyallahu anh ke amal ki bunyaad par halq ke bajaee moonchh kaatne ko tarjeeh di hai, kyunkeh Sayyidna Umar radiyallahu anh jangon mein apni moonchh par phoonk maar karte the. (Aadaab az-Zafaaf)

I'faa'u al-Lihyati ka Ma'ni

Sawal: 78

I'faa'u al-Lihyati ka ma'ni kya hai?

Jawaab: 78

Yahaan i'faa ka ma'ni tark aur tawfeer yani "apne haal par chhor dena aur behta aur kasrat ke saath rakhna" hain, lahezan lugat mein yeh saabit hai keh "A'foo" isi tawfeer aur tark ke ma'ni mein hai. (Ma'na I'faa al-Lihya - al-Islam Sawal wa Jawaab (islamqa.info))

Lihyah yani daari ka lugawi ma'ni: Rukhsar ke dono taraf aur thodi par ugne wale baalon ko "Lihyah" daari kaha jata hai, "Lihyah" ki jama' "Luhy" aur "Luhyi" yani Laam ke kasrah aur dammah ke saath hai. (Al-Qaamoos al-Muheet: 4/377)

Sawal: 79

Daari ka kya hukm hai?

Jawaab: 79

Daari baadhaana Anbiya-e-Kiraam alaihimussalaam ki Sunnat hai [aur is ka hukm waajib hai]: Jaisa keh Moosa alaihissalaam ne Haaron alaihissalaam ki daari pakri to Haaron alaihissalaam ne farmaya: {Qaala yaa ibna umma laa ta'khudh bilihyatee wa laa biraasi innee khasheetu an taqoola farragta baina Baneee Israa'eela wa lam tarqab qawlee} (Surah Taha, Surah number 20, Aayat number 94)

"Haaron alaihissalaam ne kaha aye mere maan jae bhai! Meri daari na pakarr aur sar ke baal na kheench, mujhe to sirf yeh khyaal daaman gir tha keh kahin Aap yeh (na) farmayein keh tune Baneee Israa'eel mein tafriqah daal diya aur meri baat ka intezaar na kiya."

Allaamah Shanqeeti rahmatullahi alaih is aayat ki tafseer mein kehte hain keh: Surah Taha ki is aayat-e-kareemah ko Surah al-An'aam ki aayat number 84 ke saath jor di jaaye to yeh aayat is baat par dalalat karti hai keh daari ko waafir miqdaar mein chhorna farz hai aur yeh Qur'aani daleel hai keh daari ko waafir miqdaar mein chhor dena farz hai aur is ka mondna "Shave" na-jaaiz hai. (Adwaa al-Bayaan fi Izaah al-Qur'aan bil-Qur'aan li ash-Shanqeeti: 4/92)

Sawal: 80

Daari ki miqdaar aur kaatne ke taieen ulama-e-kiraam ke mawaaqif bayan keejiye?

Jawaab: 80

Imam Nawaawi rahmatullahi alaih farmate hain keh: Paanch riwaayaton mein (A'foo), (Afoo), (Arkhaw), (Arjuwa), aur (Waffaru) ke alfaaz waared hain, aur in tamaam alfaaz ka ma'ni yahi hai keh daari ko is ke haal par chhor diya jaaye, yahi woh zaahiri ma'ni hai jis ka hadees ke alfaaz maqaasid karte hain aur humaare Shawaafi' ki ek jama'at aur deegar ulama isi ke qaail hain. (Al-

Minhaaj Sharh Sahih Muslim bin al-Hajjaaj li an-Nawaawi: 3/141, Kitaab at-Tahaarah, Baab al-Istintaab) (Sahih Muslim ki Sharh (3/151) se iqtibaas khatam hua)

Note : Ek musht se zaayad baalon ko kaatne ya na kaatne ke baare me mustaqil alag risaala aane waala hai, us risaale me ye mauzoo par guftagoo hogi In Sha Allaah.

Sawal: 81

Daari rakhne ka sharee hukm kya hai?

Jawaab: 81

Daari rakhna Anbiya-e-Kiraam ki Sunnat hai aur is ka hukm waajib hai jaisa keh hum upar bayan kar chuke hain yahaan sab se pehle yeh baat waazeh ho jaaye keh Aaimmah Deen Muhadditheen Kiraam ke nazdeek "Farz, Waajib, Laazim waghera" yeh tamaam cheezain sharee istilah mein ek hi ma'ni mein bayan ki jaati hain un ki lugawi o istilahi ta'reefaat ya sharee istilahaat aur is mein paaye jaane wale juz'iyat mein koi bhi farq maujood nahi hai.

Note: Sheikh al-Baani rahmatullahi alaih ne kaha keh jo log "Qat'ee/Zanni" aur deegar cheezon mein munqasim karte hain is ka koi saboot Qur'aan Ahadees-e-Sahihah se saabit nahi hai. (Is mas'alah par Sheikh al-Baani rahmatullahi alaih ne "Silsilah Ahadees as-Sahihah: 1/222" mein tafseeli bahas ki hai mazeed tafseel ke liye: "Silsilah Ahadees as-Sahihah" mulaahiza farmayein, lahezan Allah Ta'ala aur Allah ke Nabi sallallahu alaihi wa sallam ka har hukm farz/waajib/laazim hota hai illa yeh keh is ke mad muqaabil koi saarih daleel na mil jaaye)

Sawal: 82

Nabi sallallahu alaihi wa sallam ki daari kaisi thi?

Jawaab: 82

Jaabir bin Samarah radiyallahu anh se riwaayat hai, Rasoolullah sallallahu alaihi wa sallam ke sar ka agla hissa aur daari ka hissa safed ho gaya tha jab Aap sallallahu alaihi wa sallam teel daalte to safedi maaloom na hoti aur jab baal par aagandah hote to safedi maaloom hoti, aur Aap sallallahu alaihi wa sallam ki daari bohat ghani thi, ek shakhs bola: Aap sallallahu alaihi wa sallam ka chehra talwaar ki tarah tha, Sayyidna Jaabir radiyallahu anh ne kaha: Nahi, balkeh Aap sallallahu alaihi wa sallam ka chehra sooraj aur chaand ki tarah tha aur gol tha aur main ne nubuwat ki mehr Aap sallallahu alaihi wa sallam ke moonde par dekhi jaise kabootar ka anda, is ka rang badan ke rang se milta tha. (Sahih Muslim / Anbiya-e-Kiraam alaihimussalaam ke fazaa'il / Baab: Mehr-e-Nubuwwat ka bayan. Hadees number: 6084)

Daari Kaantay/Shave ka Hukm

Sawal: 83

Daari kaantay "Shave" ya mondne ka kya hukm hai?

Jawaab: 83

Ba'z ulama-e-kiraam ke nazdeek daari kaantay "Shave" ya mondna haraam hai aur is hukm ke qaail ulama-e-kiraam is par ijma' naql karte hain jaisay: Imam Ibn-e-Hazm rahmatullahi alaih ka qaul: ((Wa ittafaqoo anna halqa jamee'il lihyati muthlah la tajoozu))

Is baat par ittifaq hai keh tamaam daari ko mond dena muthlah karna hai (yani "Shave" karna) yeh jaaiz nahi. (Maraatib al-Ijma', Safha: 157)

Imam Ibn-e-Taymiyyah rahmatullahi alaih ka qaul: Wa qaal Ibn al-Qattaan: ((Wa ittafaqoo anna

halqa [jamee'il] lihyati muthlatan la tajoozu))

Ibn al-Qattaan rahmatullahi alaih kehte hain keh: Poori daari mondwana yani "shave" karna, muthlah (yani insaan ki shakal o soorat bigaar dena hai) jo na-jaaiz hai. (Al-Iqnaa fi Masaail al-Ijma': 2/299)

Sheikh bin Baaz rahmatullahi alaih ka qaul: "Chaaron fiqhi mazahib ka is baat par ittifaq hai keh daari ko bharpoor rakhna waajib hai aur is ko mondna haraam aur khushkhashi karna bhi isi jaisa hai." (Majmoo' Fatawa li Ibn-e-Baaz: 25/351, Kitaab al-Libaas wal-Zeenah Hukm I'faa al-Lihyah wa Khabar al-Aahaad)

Sawal: 84

"As-Siwaaku" ka lugawi aur sharee ma'ni kya hai?

Jawaab: 84

"As-Siwaaku" ka lugawi ma'ni: "Siwaak, Sauk" fail-e-thalaathi mujarrad ke baab nasr ka masdar hai jaisay keh jaata hai "Saaka asnaanahu" yani apne daanton ko paak o saaf karne ke maqsad se ragra. Neez is ke ma'ni "Miswaak ki lakri, aahista chalna." aur is ki jama' "Suuk" aati hai jaisay kitaab ki jama' "Kutub", isi tarah "Miswaak" ism aur is ki jama' "Masaawiku" hai. (Lughaat al-Hadees: 2/401-403)

"As-Siwaaku" ka istilahi o sharee mafhoom: Allaamah al-Hattaab rahmatullahi alaih ka qaul: "As-Siwaaku" yani peelu ya is jaisi lakri ko daanton ki safaai aur munh ki kharaab boo door karne ke liye istemaal kiya jaaye. (Mawaahib al-Jaleel li al-Hattaab: 1/380)

Miswaak ka Hukm aur Maqsad

Sawal: 85

Miswaak ka kya hukm hai?

Jawaab: 85

Miswaak karna Sunnat aur mustahab amal hai lekin yeh wudoo ka hissa nahi halaanke Allah ke Nabi sallallahu alaihi wa sallam ne har wudoo ke saath miswaak karne ki ta'keed farmayi hai, miswaak ki chhiri o lakri zyada tar neem, zaitoon aur khusoosan peelu ke darakht se haasil ki jaati hai, miswaak mein sab se behtareen peelu "Salvadora Persica" ke darakht ki miswaak hai aur arabi mein peelu ke darakht ko "Shajarat al-ArRaak" kehte hain, yeh darakht zyada tar garam, khushk aur rehgar maqaamaat par paaya jaata hai. Qur'aan Majeed mein peelu ko "Khamt" bhi kaha gaya hai: {Wa baddalnaahum bijannatayhim jannatayn dhawaatay ukuulin khamtin} (Surah Saba, Surah number 34, Aayat number 16) Tarjuma: "Aur hum ne un ke (hare bhare) baagon ke badle do (aise) baag diye jo badmazah mewon wale."

Sawal: 86

Miswaak ka maqsad kya hai?

Jawaab: 86

Miswaak ka asal maqsad, munh ki safaai aur Allah Ta'ala ki rizaa ka haasil karna hai: ((Anna Aaishata radiyallahu anha, anin-Nabiyyi sallallahu alaihi wa sallam annahu qaala: "As-siwaaku mataharatun lil-fami mardaatatul Rabb")) Umm al-Mu'mineen Sayyidah Aaishah Siddiqah radiyallahu anha, Nabi Akram sallallahu alaihi wa sallam se riwaayat karti hain keh Aap sallallahu alaihi wa sallam ne farmaya: "Miswaak munh ki paakizgi aur Rabb Ta'ala ki rizaa ka zariya hai." (Sunan Nasaai / Kitaab: Tahaarat ke Ahkaam wa Masaail / Baab: Miswaak ki targhib ka bayan. Hadees number: 5, (Tuhfat al-Ashraaf: 16271), Bukhaari ne siighah jazm ke

saath hadees number: 1934 se qabl is hadees ko riwaayat kiya hai, Musnad Ahmad 6/47, 62, 124, 238, Sunan ad-Daarimi / at-Tahaarah 19 (711), aur Albaani ne "Sahih Sunan an-Nasaa'i (5)" mein is hadees ko saheeh qarar diya)

Sawal: 87

Miswaak ki kya fazilat hai?

Jawaab: 87

Amr bin Saleem Ansari ne kaha keh main gawah hoon keh Sayyidna Abu Saeed Khudri radiyallahu anh ne farmaya tha keh main gawah hoon keh Rasoolullah sallallahu alaihi wa sallam ne farmaya keh: "Jummah ke din har jawaan par ghusl, miswaak aur khushboo lagana agar misaar ho, zaroori hai..." (Sahih Bukhaari: 880, Sahih Muslim: 846)

Sayyidna Ibn-e-Abbaas radiyallahu anhuma se riwaayat hai keh woh ek raat Rasoolullah sallallahu alaihi wa sallam ke paas rahe, to raat ke aakhri hisse mein Aap sallallahu alaihi wa sallam uthe aur baahar nikle aasman ki taraf dekha, phir yeh aayat padhi jo Surah Aal-e-Imraan mein hai {Inna fee khalqis-samaawaati wal-arda wa ikhtilaafil-laili wan-nahaar} se {Fa qinaa adhaaban-naar} tak phir laute aur andar aaye aur miswaak ki aur wudoo kiya aur khade ho kar namaaz padhi, phir lete rahe, phir uthe aur baahar nikle aur aasman ki taraf dekha aur yahi aayat padhi, phir laute aur andar aaye aur miswaak aur wudoo kiya, phir khade ho kar namaaz padhi. (Sahih Muslim: 256)

Roza aur Miswaak

Sawal: 88

Kya roza daar miswaak kar sakta hai?

Jawaab: 88

Imam Nasaa'i rahmatullahi alaih ne is mas'alah par baab qaa'em karte hue farmaya: "Roza daar ke liye pichhle pehar (zuhr aur asr ke waqt) miswaak karne ki ijazat ka bayan." (Sunan an-Nasaa'i, Kitaab at-Tahaarah, al-Mu'jam: 7)

Sawal: 89

Kuch log hain jo roza faasid hone ke khadsha se Ramzan al-Mubaarak ke din ke awaqt mein miswaak karne se bachte hain to kya yeh amal durust hai aur Ramzan al-Mubaarak mein kis waqt miswaak karna afzal hai?

Jawaab: 89

Jawaab: Aisi koi daleel hi nahi keh Ramzan ke din ke awaqt mein ya is maah ke ilaawa kisi bhi din miswaak karne se ehtiyaat barti jaaye kyunkeh miswaak karna Sunnat hai. Aur wudoo, namaaz, neend se bedaar hone ke waqt aur ghar mein dakhil hote waqt, Ramzan al-Mubaarak aur deegar maheenaon mein, roza daar aur be-roza tamaam ke liye miswaak karna ek sharee aur ta'keedi amal hai, is se roza nahi toot ta, haan yeh aur baat hai keh agar miswaak mein mazah paaya jaaye aur Aap ke la'alab o thook mein is ka asar paaya jaaye to Aap ko chahiye keh is mazah o zaa'iqa ko apne halq se utarne na dein, isi tarah miswaak karne se masoorhon se khoon nikalne lage to Aap is ko nahi niglein ge aur agar Aap is qadar ehtiyaat kar lein to woh roza par kuch asar andaaz na hoga.

Sawal: 90

"Al-Madmadata" aur Istinshaaqu ka ma'ni kya hai?

Jawaab: 90

Munh mein paani daal kar dono androoni gaalon ke darmiyaan is paani ko ghumaate hue kali karne ko "Al-Madmadata" kehte hain.

"Istinshaaqu" ka sharee ma'ni: Naak mein paani daal kar saans ke zariye is ko andar lena aur zor se is ko baahar nikaalna taakeh naak ke andar ki ghalaazat saaf ho jaaye.

Sawal: 91

Istinshaaq aur madmadah ka kya hukm hai?

Jawaab: 91

Ba'z huzoor istinshaaq aur madmadah yani naak mein paani chadhane aur kali karne ki nafi o inkhaar karte hain aur kehte hain keh sharee'at-e-Islamiyyah mein is ka hukm nahi diya gaya hai aur woh botor daleel Qur'aan Majeed ki is aayat ko paish karte hain: {Yaa ayyuhalladheena amanu idhaa qumtum ilas-salaati faghsiloo wujoohakum wa aidiyakum ilal marafiqi wamsahoo biru'oosikum wa arjulakum ilal ka'bayni} (Surah al-Maaidah, Surah number 5, Aayat number: 6) "Aye eemaan waalon! Jab tum namaaz ke liye uttho to apne munh ko, aur apne haathon ko kahniyon sath dholo apne saron ka masah karo aur apne paaon ko takhon sath dholo." Sheikh al-Baani rahmatullahi alaih ka qaul: Sheikh al-Baani rahmatullahi alaih is baatil khayaal ka radd karte hue kehte hain: "Main isi hukm ka qaail hoon keh kali karna aur naak mein paani chadhana yeh dono waajib hain aur yahi qaul bar haq hai kyunkeh Allah Subhaanahu ne apni kitaab-e-aze ez mein chehra dhone ka hukm diya hai aur kali karne aur naak mein paani chadhane ka mahal o jagah, chehra mein shaamil hai. Aur yeh baat payah saboot ko pahunchi hui hai keh Nabi sallallahu alaihi wa sallam apne har wudoo mein in dono kaamon ko hamesha o mudaamiyat ke saath karte rahe aur Nabi sallallahu alaihi wa sallam ka wudoo aur Aap sallallahu alaihi wa sallam ke wudoo ka tareeqah riwaayat karne wale aur is ki wazahat karne wale tamaam raa'iyon ne is amal ko riwaayat kiya hai, lahezan is se yeh daleel multi hai keh Qur'aan Majeed mein hidaayat kurde chehra dhone ke hukm mein kali karna aur naak mein paani chadhana shaamil hai, nee z saheeh ahadees mein kali karne aur naak mein paani chadhane ka hukm bhi waared hai... Phir Sheikh al-Baani rahmatullahi alaih ne Sayyidna Laqeeq bin Saburah radiyallahu anh ki hadees zikr farmayi." (Tamaam al-Minnah fi at-Ta'leeq ala Fiqh as-Sunnah li al-Albaani, Sahifa: 93, Min Sunnan al-Wudoo')

Ulama ke Aqwaal

Imam Nawaawi rahmatullahi alaih ka qaul: Imam Nawaawi rahmatullahi alaih is mas'alah mein ikhtilaaf ki wazahat karte hue kehte hain keh kali aur naak mein paani chadhane ke mas'alah mein ulama ke chaar aqwaal hain:

1. Wudoo aur ghusl mein yeh dono amal Sunnat hain aur yahi humaara mazhab hai.
2. Wudoo aur ghusl mein yeh dono waajib hain aur dono ke saheeh hone ki shart hain aur yeh Ibn Abi Laila rahmatullahi alaih, Hammaad rahmatullahi alaih aur Ishaq rahmatullahi alaih ka mazhab hai aur Imam Ahmad rahmatullahi alaih se riwaayat kurde mashhoor maslak yahi hai aur Ata rahmatullahi alaih se marwi riwaayat bhi yahi hai.
3. Imam Abu Hanifah rahmatullahi alaih aur un ke ashaab aur Sufyaan Thawri rahmatullahi alaih ka yeh mawaaqif hai keh yeh ghusl mein waajib hain, wudoo mein nahi.
4. Naak mein paani chadhana, wudoo aur ghusl karte waqt waajib hai, wudoo mein nahi aur yeh Abu Thawr rahmatullahi alaih, Abu Ubaid rahmatullahi alaih aur Dawood

rahmatullahi alaih ka maslak hai aur Imam Ahmad rahmatullahi alaih se manqool ek riwaayat yahi hai, Imam Ahmad rahmatullahi alaih farmate hain keh Imam Ibn Mundhir rahmatullahi alaih isi ke qaail hain aur main bhi yahi mawaaqif rakhta hoon. (Al-Majmoo' Sharh al-Muhazzab li an-Nawaawi: 1/362-363, Kitaab at-Tahaarah, Baab as-Siwaak)

Sawal: 92

Roza daar ke liye naak mein paani chadhane ka kya hukm hai?

Jawaab: 92

Sayyidna Laqet bin Sabrah radiyallahu anh kehte hain keh Rasoolullah sallallahu alaihi wa sallam ne farmaya: "Naak mein paani daalne mein mubaalagha karo siwaaye is ke keh tum roze ho." (Sunan Abi Dawood: 2366, Tuhfat al-Ashraaf: 11172)

((Wa baaligh feel istinshaaqi illa an takoon saaiman)) Is baat ki daleel hai keh roza daar ko kali aur naak mein paani chadhana hoga lekin is baat ka khayal rakhna zaroori hai keh naak mein is qadar ziyadati o ghulu ke saath paani na chadhaaye keh naak se paani is ke halq tak pahunch jaaye, aur wudoo aur ghusl dono hi mein kali aur naak mein paani chadhana laazmi hai kyunkeh yeh dono roza daar aur be-roza sab ke liye waajib hain. (Majmoo' Fatawa wa Muqalaat Mutanawwi'ah: 15/280)

Sawal: 93

Naakhein kaatne ki muddat kya muqarrar hai?

Jawaab: 93

Sayyidna Anas bin Maalik radiyallahu anh kehte hain keh moonchhein kaatne, naakhein kaatne, zeer-e-naaf ke baal lene, aur baghal ke baal ukhaadne ka humaare liye waqt muqarrar farma diya gaya hai, aur woh yeh hai keh hum unhein chaalees din se zyada na chhoren rakhiyein. (Sahih Muslim: 258)

Sheikh bin Baaz rahmatullahi alaih ka qaul: Sheikh bin Baaz rahmatullahi alaih se yeh sawal kiya gaya keh ba'z khawateen apne naakhon ko kahi maheenaon tak baadhaati rehti hain, aur itna hi nahi balkeh woh un par "Nail Polish" bhi karti hain aur is ko yeh banao singhaar ki qabeel se samajhti hain. Kya aisa karna durust hai? Sheikh bin Baaz rahmatullahi alaih ne jawaaban kaha: Yeh jaaiz nahi, agar un ke naakhein chaalees din ki muddat ko paar kar jaayein to un ka kaatna waajib hai.

Note: Nail polish agar koi lagaye to is ka wudoo durust nahi hota aur jab tak wudoo durust na ho namaaz nahi hoti.

Mehndi aur Naakhein

Sawal: 94

Kya khawateen aur bachchon ke liye mehndi lagana jaaiz hai?

Jawaab: 94

Ulama-e-kiraam ne khawateen aur bachchon ke liye naakhon par mehndi lagana jaaiz qarar diya hai; Sheikh bin Baaz rahmatullahi alaih ka fatwa hai: Naakhon par mehndi ya banao singhaar ki qabeel se ta'alluq rakhne wali koi cheez lagane mein koi gunaaah nahi bashart yeh keh woh cheez paak ho, najis na ho aur aisi malaaim ho keh wudoo aur ghusl ke aaza tak paani ke pahunchne mein ha^ل na ho, is ke bar aks agar woh dabeez o saqil siyaal maadah ho to wudoo aur ghusl ke waqt is ko zaaail karna laazim hai warna asal naakhon tak paani pahunchne se rukawat banega,

is liye mehndi waghera ya dour haazir mein istemaal ki jaane wali "Nail Polish" jaisi cheezon se naakhon ka rang badalne mein koi muzaa'iqah nahi hai bashart yeh keh wudoo aur ghushl ke waqt nail polish ko zaail kiya jaaye; kyunkeh un ki aisi hi hay'at hoti hai jo wudoo aur ghushl ke waqt aaza tak paani pahunchne mein rukawat banati hai, taahum agar is ka jarm na ho yani part na jamti ho jaise naakhon ko surkh ya siyaah banane wali mehndi kyunkeh is ka koi dabeez jarm nahi hota to is mein koi harj o gunaah nahi, lekin agar is ka aisa jarm o maadah ho jo aaza wudoo aur ghushl tak paani pahunchne mein ha^{ال} hota ho to wudoo aur ghushl ke waqt is ko zaail karna zaroori hai. (War na ghushl aur wudoo nahi hoga) (Fatawa Note ala ad-Darb: 5/243, 244)

Sawal: 95

Kya mard ho ya aurat dono ke liye naakhein baadhaana mana' hai?

Jawaab: 95

Yeh be had afsoosnaak surat-e-haal hai keh musalmaan ladkiyon ki aksariyat, balkeh kuch mard naujawaan, apne naakhon chaalees din se zyada is qadar baadhaaye rakhhte hain keh woh billi ke panjon ki tarah lagte hain, sab se pehle to yeh baat Sunnat-e-Nabawiyyah sallallahu alaihi wa sallam ki mukhalf hai aur doosre yeh hai keh in ka yeh amal tibbi fawaid ke khilaaf bhi hai, naakhon ko botor zeenat baadhaana, musalmanon ka amal nahi balkeh aisa karna haraam hai. Sayyidna Raafi' bin Khadeej radiyallahu anh ne bayan kiya keh main ne ardh ki: Ya Rasoolullah! Kal humaara muqaabela dushman se ho ga aur humaare paas chhuriyaan nahi hain? Aap sallallahu alaihi wa sallam ne farmaya keh phir jaldee kar lo ya (is ke bajaee) "Aran" kaha yani jaldee kar lo jo aala khoon bahaa de aur zabeedah par Allah ka naam liya gaya ho to isay khaao. Albattah daant aur naakhein na honi chahiyein aur is ki wajah bhi bata doon. Daant to haddi hai aur naakhein Habshi logon ki chhuriyaan hain. (Sahih Bukhaari: 5509)

Sawal: 96

Naakhein taraashne ki kya hikmat?

Jawaab: 96

Naakhein taraashna mustahab hai kyunkeh yeh fitri sunnaton mein se hai aur agar unhein kaate baghair chhor diya jaaye to woh be-had be-dhang tareeqe se baadh jaate hain aur kabhi in mein jama hone wale mail kachail mein jaraaseem paida ho jaate hain aur aksar in ke neechे taharat ka paani pahunch nahi paata. (Al-Mughni li Ibn-e-Qudaamah: 1/65, Kitaab at-Tahaarah Fuso ol fi al-Fitrati, Fasl Natf al-Ibt Sunnat, Fasl Taqleem al-Azfaar)

Sawal: 97

Naakhein kis tareeqe se kaatni chahiyein?

Jawaab: 97

Sayyidna Abu Hurairah radiyallahu anh kehte hain keh Nabi Akram sallallahu alaihi wa sallam ne farmaya: "Tum mein har shakhs ko chahiye keh woh daayein haath se khaaye, daayein haath se pee'ye, daayein haath se le, daayein haath se de, is liye keh shaitaan baayein haath se khaata hai, baayein haath se peeta hai, baayein haath se deta hai aur baayein haath se leta hai." (Sunan Ibn-e-Majah: 3266)

Sawal: 98

Naakhon ko pheenkne aur dafnane ka kya hukm hai?

Jawaab: 98

Is mas'alah mein ulama-e-kiraam ka ikhtilaaf hai: Naakhein dafn karna aur kachre mein

pheenkna dono jaaiz hai albattah dafnana behtar hai aur khayal rahe keh dafnane ki riwaayaat za'eef hain. Aaj kal ba'z woh log jo jaadu-tona karte hain zyada tar baal aur naakhon ke zariye jaadu karte hain aur yeh wabaa-e-aam hai is liye agar is mein ehtiyaat rakhi jaaye to behtar hai. Wallahu A'lam

Sawal: 99

Raat ke awaqt mein naakhein kaatne ka kya hukm hai?

Jawaab: 99

Is mas'alah mein toham parasti ka shaikaar ba'z logon ka yeh kehna hai keh raat ke awaqt mein naakhein kaatna na-hoosar ka sabab banata hai, yeh baat bilkul ghalat hai aur sharee'at mein is ki koi asl o bunyaad nahi, balkeh Islami taleemaat mein paaki aur safaai, ibadaat ki sehat ke liye shart hai, lahezan kisi bhi waqt jism ki paaki haasil karna mana' nahi, chunancheh Sheikh bin Baaz rahmatullahi alaihi se is baat par sawal kiya gaya to Aap rahmatullahi alaihi ne farmaya: Raat ya din ke tamaam awaqt mein mutlaq tor par naakhein kaatna jaaiz aur mashroo' hai. (Fatawa al-Jaami' al-Kabeer, Hukm Taqleem al-Azfaar Lailan)

Sawal: 100

Baghal ke baal ukhaarna afzal hai ya mondna?

Jawaab: 100

"Al-Halqi" (shave) mondne se asal Sunnat adaa ho jaayegi bal-khus^۴ an logon ke liye jinhein "Natfu" yani baal ukhaarna takleef ka baais banata ho, Imam Ibn Abi Haatim rahmatullahi alaihi ne apni kitaab "Aadaab ash-Shaafi'i wa Manaqibih" mein Yoonus bin Abdal A'la rahmatullahi alaihi se Imam Shaafi'i rahmatullahi alaihi ke manaqib naql kiye hain keh Yoonus bin Abdal A'la rahmatullahi alaihi kehte hain keh main Imam Shaafi'i rahmatullahi alaihi ke paas aaya to dekha keh ek shakhs un ke baghal ke baal mond raha hai to Imam Shaafi'i rahmatullahi alaihi ne farmaya: Mujh ko maaloom hai keh baghal ke baal ukhaarna Sunnat hai lekin mere liye baal ukhaarne ki takleef na-qabil-e-bardaasht hai. (Fath al-Bari li Ibn-e-Hajar: 10/344) Imam Nawaawi rahmatullahi alaihi ka qaul: Baghal ke baal ukhaarne ke masnoon hone par ulama-e-kiraam muttfaq hain. (Sharh Muslim li an-Nawaawi: 3/149, Kitaab at-Tahaarah, Baab Khasaal al-Fitrati)

Sawal: 101

Baghal ke baal saaf karne ka kya tareeqah hai?

Jawaab: 101

Halq karna yani mondna is ki wajah yeh hai keh ghalib i'tibaar se yahi hota hai warna baal safa powder ke zariye ya ukhaarte hue aur deegar kisi aur tareeqe se bhi in baalon ko saaf karna jaaiz hai.

Sawal: 102

Zeer-e-naaf baalon ko zaail karne ka kya tareeqah hai?

Jawaab: 102

Is lahez se darj zul thamaam tareeqon se zeer-e-naaf baalon ko zaail kiya ja sakta hai:

1. "Natfu" yani baalon ko ukhaarna.
2. "Halqa" yani kisi teez dhaar aala "Blade" ya strai ke zariye se baal saaf karna aur zyada tar afrad isi tareeqe ko istemaal karte hain.

3. "An-Nawrah" - choone aur hadtaali ke powder se baal ki safaai karna aur is tareeqe mein ("Cream, Lotion and Spray") waghera shaamil hain. (Mazeed tafseelaat ke liye dekhein - Fath al-Bari li Ibn-e-Hajar Asqalani: 10/343)

Sawal: 103

Kya Zeer-e-naaf aur baghal ke baal nikaalne ke liye asri ashaaya istemaal ki ja sakti hain?

Jawaab: 103

[Sheikh bin Baaz rahmatullahi alaihi ka qaul:] Baalon ke izaalah ke liye "Hair Remover" aur ba'z "Cream" waghera istemaal karne mein koi harj nahi hai lekin agar yeh amr sahl o aasaan ho to zeer-e-naaf baalon ko mondna aur baghal ke baal ukhaarna afzal hai lekin agar aap ke liye yeh kaam aasaan na ho to halaal ashaaya mein kisi bhi qism ki cheez ke zariye in dono maqaamaat ke baal zaail karne mein koi muzaa'iqah nahi. (Majmoo' Fatawa wa Muqalaat ash-Sheikh Ibn-e-Baaz: 29/49)

Sawal: 104

Zeer-e-naaf baal kaatne ki muddat kitni muqarrar hai?

Jawaab: 104

Zeer-e-naaf baal kaatne ki muddat zyada se zyada chaalees din hai. (Sunan Tirmidhi: 2758)

Sawal: 105

Kya zujeen ka baaham ek doosre ke zeer-e-naaf baal kaatna jaaiz hai?

Jawaab: 105

("Ahfaz awratika illa min zawjatika aw maa malakat yameenuka")) Mu'aawiyah bin Haidah radiyallahu anh kehte hain keh main ne kaha: Allah ke Rasool! Hum apni sharmgahain kis qadar khaul sakte hain aur kis qadar chhupaana zaroori hai? Aap sallallahu alaihi wa sallam ne farmaya: "Biwi ya lonndi ke siwaaye hamesha apni sharmgah chhupaaye rakho", main ne ardh ki: Allah ke Rasool sallallahu alaihi wa sallam! Agar log milay jool rahay hon? Aap sallallahu alaihi wa sallam ne farmaya: "Agar tum aisa kar sako keh tumhaari sharmgah koi na dekhe to aisa hi karo", main ne ardh ki: Allah ke Rasool sallallahu alaihi wa sallam! Agar hum mein se koi akela ho? To Aap sallallahu alaihi wa sallam ne farmaya: "Logon ke muqaable mein Allah zyada laaiq hai keh us se sharm ki jaaye." (Sunan Ibn-e-Majah: 1920)

Sawal: 106

Kya baghal aur zeer-e-naaf baal na kaatne ki soorat mein namaaz ki sehat par koi asar parta hai?

Jawaab: 106

Sheikh bin Baaz rahmatullahi alaihi ka qaul: Is se namaaz ki sehat par koi asar na hoga kyunkeh baghal aur zeer-e-naaf baal kaatna namaaz ki sharaait mein daakhil nahi hai lekin insaan ke liye yeh masnoon hai keh woh paabandi ke saath apne zeer-e-naaf aur baghal ke baal kaatne ka khayal rakhe aur chaalees din se zyada unhein chhore na rakhe. (Note ala ad-Darb, Hal min Shuroot as-Salaah Izaalah Sha'r al-Ibt wal-Aanah?)

Sawal: 107

Paani se istinjaa karne ki fazilat aur is ki ahmiyat bayan keejiye?

Jawaab: 107

Sayyidna Abu Hurairah radiyallahu anh se riwaayat hai keh Nabi Akram sallallahu alaihi wa sallam ne farmaya: "Feehi rijaalun yuhibboona an yatatahharao" Ahl-e-Qubaa ki shaan mein naazil hui hai, woh log paani se istinjaa karte thay, unhein ke baare mein yeh aayat-e-kareemah naazil hui. (Sunan Abi Dawood: 44)

Anas radiyallahu anh se riwaayat hai, woh kehte hain keh jab Nabi Kareem sallallahu alaihi wa sallam qazaa-e-haajat ke liye niklte, main aur ek ladka dono Aap sallallahu alaihi wa sallam ke peechhe jaate thay aur humaare saath paani ka ek bartan hota tha. (Sahih Bukhaari: 151)

Imam Tirmidhi rahmatullahi alaih kehte hain: Is baab mein Sayyidna Jareer bin Abdallah Bajli, Anas, aur Abu Hurairah radiyallahu anhum se bhi ahadees aayi hain. Yeh hadees hasan saheeh hai. Isi par ahl-e-ilm ka amal hai, woh paani se istinjaa karne ko pasand karte hain agarchah pathar se istinjaa un ke nazdeek kaafi hai phir bhi paani se istinjaa ko unhon ne mustahab aur afzal qarar diya hai. Sufyaan Thawri rahmatullahi alaih, Ibn-e-Mubaarak rahmatullahi alaih, Shaafi'i rahmatullahi alaih, Ahmad rahmatullahi alaih, Ishaq bin Raahwayh rahmatullahi alaih bhi isi ke qaail hain. (Sunan Tirmidhi: 19)

Sawal: 108

Kya Zamzam se istinjaa kar sakte hain?

Jawaab: 108

Sheikh bin Baaz rahmatullahi alaih se Zamzam se istinjaa karne ke taieen istifsaar kiya gaya to farmaya: Saheeh hadees mein Zamzam ke paani ki fazilat ki daleel hai aur yeh bhi daleel hai keh Zamzam, khaana aur bimari ki shifaa hai aur Sunnat yahi hai keh is ko piya jaaye jis tarah Nabi sallallahu alaihi wa sallam is ko piya karte thay, aur yeh bhi jaaiz hai keh is se wudoo aur istinjaa kiya jaaye aur agar zaroorat paish aa jaaye to is se ghusl-e-janaabat bhi kiya ja sakta hai. (Majmoo' Fatawa wa Muqalaat ash-Sheikh Ibn-e-Baaz: 10/27)

Ba'z ulama-e-kiraam ne is baat par ijma' naql kiya keh Zamzam se istinjaa aur ghusl-e-janaabat nahi kiya ja sakta. Lekin ijma' ka da'wa hi hai is ki koi tasreeh ya daleel maujood nahi.

Najaasat aur Izaalah Najaasat se mutalliq chand ahem masaail wa qawaa'id zikr karein.

109: Izaalah najaasat waajib hai.

110: Aksar adhaab-e-qabr, pishaab ke chheentey se na bachtey ke sabab hota hai.

111: Najaasat ki har qism ka hukm yaksaa nahi hai, is liye har qism ka hukm jaanna nihayat zaroori hai.

112: Shak ki aadat daalna saheeh nahi balkeh istishab ki aadat daalo. (Istishab aadaat mein har ek ki asal saahib-e-joaz hai na keh saahib-e-shak. Ibn-e-Taymiyyah rahmatullahi alaih), shakook o shubhaat ke marz mein muta'la rehna eemaan aur amaal dono hi ki sehat ke liye bohat hi zarar, rasaan hota hai, is liye hamesha istishab ke qaaidah par amal pira karo aur istishab yeh hai keh aadaat mein har cheez mein asal yeh hai keh woh jaaiz hai illa yeh keh shak paida karne wali koi daleel waared ho jaaye. Al-yaqeen laa yazool bil-shak.

113: Ba'z ahl-e-ilm is baat ke qaail hain keh agar sooraj ya hawa ke zariye zameen par maujood najaasat zaail ho jaaye to aisi zameen paak ho jaati hai taahum kisi saaye ke zeer asar rehne wali zameen sukh jaaye to is jagah ko taahir nahi maana jaayega kyunkeh umooman aisi khushk zameen par paani partay hi najaasat par mushtamil is ki badboo aawaz aati hai, is liye aisi zameen par paani waqf hone ke baad badboo paayi jaaye to is ka dhona laazmi hai aur agar kisi kaprey par sooraj ki garmi lambi muddat tak waqf ho aur is ki wajah se najaasat o badboo khatam ho jaaye to is kaprey ko taahir o paak maana jaayega, fuqahaa-e-kiraam aur Ibn-e-Taymiyyah rahmatullahi alaih ne isi baat ko raajih qarar diya. (Al-Ikhtiyaaraat al-Fiqhiyyah: 5/312)

114: Pishaab ki maujoodgi mein kisi bade bichhone ko dhone ka tareeqah: Khaane wale bachche ke pishaab ko saaf karne ka tareeqah yeh hai keh najaasat mein maujood maadah o jirm jaamid ho to is ko nikaal diya jaaye aur agar woh siyaal yani behne wala maadah ho to is ko isfanj jaisi kisi cheez ke zariye is ke saaf hone tak saaf kiya jaaye aur phir najaasat ke zaail hone ka zann-e-ghaalib haasil hone tak is par bari miqdaar mein paani daala jaaye, is ka nichorna zaroori nahi, illa yeh keh bichhona is qadar mota o dabeez ho keh pishaab is ke andar jazb ho jaaye aur is ke izaalah ke liye nichorna zaroori lage to is ka nichorna laazmi hoga. Agar pathar ya tiles jaisi kisi cheez par najaasat o gandagi ho to is ka asar, rang aur boo zaail kar dena kaafi hai.

115: Ash-Sheikh Ibn-e-Uthaymeen rahmatullahi alaih se dar yafta kiya gaya keh "Washing Machine" ghasaalah yani kapre dhulne ki machine mein bachon ke najis kapre saaf paani mein dhulne se kya safaai haasil ho jaati hai? To Sheikh ne isbaat mein jawaab dete hue farmaya keh agar dhulne se kapron ki najaasat ka asar khatam ho jaaye to taharat ke liye kaafi hai. (Fatawa Note ala ad-Darb, Ibn-e-Uthaymeen, Mustaqil Committee baraye Fatawa: 4/196)

116: Agar saabon aur shempoo o cream waghera nahane ke liye istemaal ki jaane wali cheezon mein haraam janaawaron ki haddi aur charbi waghera shaamil ho aur in cheezon ko "Istilaah" Total Change Process ke amal se guzaar kar in ki asliyat o maa'iyat ko khatam kar diya jaaye aur woh is amal ke baad ek makhsos chemical maadah mein tabdeel ho jaaye to is ko nahane ke liye istemaal mein koi harj nahi (khayal rahe keh yahaan par istemaal ki baat ho rahi hai aur khaane peene ki cheezon mein is ke joaz ko saabit nahi kiya ja raha hai) aur Ibn-e-Qayyim rahmatullahi alaih, Imam Abu Hanifah rahmatullahi alaih, Ibn-e-Hazm rahmatullahi alaih aur Ibn-e-Taymiyyah rahmatullahi alaih ke ilmi mubaahis ke mutaala se pata chalta hai keh "Istihalaah" ek ma'qool o maqbool fiqhi o amali istilah hai. (I'laam al-Muwaqqi'een: 2/14-15, al-Muntazamah al-Isaamiyyah lil-Uloom at-Tibiyyah Qarar Dawlat al-Kuwait 1995 May. Tibbi uloom par mushtamil Islaami tashkeel ki jaanib se mauzoo'ah qarardaad, Mamlakat Kuwait, 1995 May)

117: Namaaz ki adaigi ke baad pata chala keh jism ya kapre ke kisi hisse mein najaasat maujood thi to aisi soorat mein namaaz dohraane ki zaroorat nahi kyunkeh nisaan o bhoor ya jahaalat ki bunyaad par izaalah najaasat maaf hai, Imam Nawaawi rahmatullahi alaih ne is mas'alah ko Jamhoor ka mawaaqif qarar diya. (Al-Majmoo': 3/163)

Neez Ibn-e-Uthaymeen rahmatullahi alaih ne is mas'alah mein aayat "Laa yukallifullaahu nafsan illaa wus'ahaa, Rabban laa tu'aakhidhnaa" ke saath is hadees se bhi istidlaal keh: Nabi sallallahu alaihi wa sallam ne Jibreel alaihissalaam ki ittila par duraan namaaz apne chhapal nikaal kar

barabar mein rakh diye aur takmeel namaaz ke baad apni namaaz nahi dohraayi. (Al-Sharh al-Mumti': 2/323)

118: Mandil, paper se istinjaa jaaiz hai jaisaa keh guzar chuka hai.

119: Ahl-e-ilm ke fatwe ke mutabiq, soo'i ki nokh bimaqaam pishaab ka bilkul mamooli sa qatra ya chuhe ki meangni ya najis sukhki hui ghubaar ke baareek zarraat ya keechad mein paayi jaane wali halki si najaasat qabil-e-ma'fiyat hai kyunkeh in cheezon se bachna bohat zyada baais-e-mashakkt hota hai aur Al-Sharh al-Mumti' 1/447 mein Ibn-e-Taymiyyah rahmatullahi alaih ka yahi mawaaqif naql kiya gaya aur Sahih Muslim 405 mein is tarah ke umoor mein tashaddud o ghulu se mana' kiya gaya hai albattah koi in ashaaya ki najaasat ka hukm apni zaat tak mehdood rakh sakta hai, doosron par in ashaaya ki najaasat ka hukm musallat nahi kar sakta. (Badaa'i as-Sanaa'i: 1/79, Al-Mughni: 1/46, Al-Lajnah ad-Daa'imah: 5/396)

Note: Istinjaa paani aur patharon dono se laazmi qarar dena, ghair zaruri tashaddud hai agar kisi ko sahoolat misaar ho to kar sakta hai, lekin yaad rahe Sheikh al-Baani rahmatullahi alaih ki tahqeeq ke mutabiq Ahl-e-Qubaa ke taharat se mutalliq riwaayat za'eef hai.

120: Mani ke najis o na-paak hone ki daleel nahi. (Tafseeli dalaalil guzashtah safhaat mein maujood hai)

121: Agar bachcha ne bastar par pishaab kiya aur is ke sukh jaane ke baad koi is bastar par baith jaaye to kya woh najaasat baithne wale ko lag sakti hai?
Jawaab: Sheikh Saalih al-Fawzaan rahmatullahi alaih aur Sheikh Ibn-e-Jibreen rahmatullahi alaih ne farmaya keh baithne wale ke kapron waghera ko aisi sukhki najaasat aalodeh nahi karti. (Fatawa al-Mar'ah al-Muslimah: 1/194)

122: Imam Ibn-e-Taymiyyah rahmatullahi alaih ne najaasat wale maadah se khaarj hone wale dhuwaan aur bukharaat ko istihaal mein shumaar karte hue is ko paak shumaar kiya hai kyunkeh hawaai aur naari yani aag aur hawa ke ajzaa mein khabath yani najaasat ki sifat nahi hoti. (Majmoo' Fatawa: 21/71, Al-Mawsoo'ah al-Fiqhiyyah: 20/240)

123: Imam Ibn-e-Taymiyyah rahmatullahi alaih ne Imam Abu Hanifah rahmatullahi alaih ke qaul ko raajih qarar dete hue kaha keh paani ke ilaawa koi bhi mazeel najaasat yani najaasat ko zaail karne ke liye istemaal ki jaane wali cheez, najaasat ke izaalah ke liye istemaal karna jaaiz hai. (Jaami' al-Masaail: 9/313-314, Majmoo': 21/475, Al-Sharh al-Mumti': 1/3)

Sawal: 124

Hammaam ka keeda kapron ya bastar par nazar aaye to kya hukm hai?
Aadaat mein har cheez ki asal taharat hai taanke us ki najaasat par dalalat karne wali daleel saabit ho jaaye aur is qism ki yaseer o mamooli noo'iyat ki najaasat ma'foo anh yani qabil-e-ma'fiyat hai kyunkeh in se bachna dushwaar amr hai. (Asna al-Mataalib Sharh Rawzat at-Taaleb: 1/15, At-Taaj wal-Haikal: 1/206, 216)

Sawal: 125

Boodhe afrad ya mareez ya aise ma'zoor afrad jin ke saath qazaa-e-haajat ki theli mustaqil lagi

rehti hai to woh namaaz ki adaigi kis tarah karein?

Jawaab: Agar tibbi nuqtah-e-nazar se baghair takleef namaaz ki adaigi ke liye mansook theli ba aasani nikaali ja sakti ho to woh hadas aur najis dono se paak hote hue namaaz adaa kar lein lekin agar is ko salsal al-bawl yani musalsal pishaab o paakhaanah khaarj hone ka marz laaiq ho aur baar baar is ka nikaalna is ki taqat se baahar ho ya is ko nikaalne aur safaai karne wala koi muawin na ho aur maali tangi ki bunyaad par kisi khaadim ko ujrat par rakhne ki istitaa'at na ho to be-basi o laachaari aur ma'zoori o majboori ki in sooraton mein theli hi ke saath namaaz adaa ho jaayegi taahum khayal rahe keh salsal al-bawl aur istihaazah ke mareez ki tarah is ko har namaaz ke liye alag alag wudoo karna hoga aur agar wudoo karne se bhi aajiz ho to wudoo ki shart bhi saaqit ho jaayegi tayammum kar le aur jab aajzi o majboori khatam ho jaaye to aam sharee mukaallif ki tarah tamaam umoor ki paabandi laazmi hogi. (Al-Fatawa al-Muta'alliqah bil-Tibb wa Ahkaam al-Mariza - Tibb aur mareezon ke ahkaam se mutalliq fatawa)

Sawal: 126

Ulama-e-kiraam ki jaanib se kiye jaane wale is farq ki illat o sabab kya hai keh agar koi hadath yani be-wudoo namaaz adaa kar le to is par namaaz ka i'ada laazmi hai aur jism ya kapron par najaasat ka pata na chalne ki wajah se adaa ki jaane wali namaaz dohraana zaroori nahi?

Jawaab: Ahl-e-ilm ne mamauraat (jin umoor ki adaigi ka hukm ho) aur tarook (jin umoor se ijtenaab karne ka hukm ho) ke ma baine farq kiya hai aur hadath ka ta'alluq mamauraat se aur najaasat ka ta'alluq tarook se hai. (Majmoo': 12/390)

Sawal: 127

Haathon se ya machine ke zariye paak aur na-paak kapron ko mila kar dhone ka kya hukm hai?

Jawaab: Sheikh bin Baaz rahmatullahi alaih ne farmaya keh: Agar dono qism ke kapron ko mila kar paani se dhoya jaaye aur un ki najaasat ka asar khatam ho jaaye to un ki paaki ke liye kaafi hai, albattah dono ko mila kar dhone ke bajaee najaasat par mushtamil kapron ki najaasat ko pehle zaail karne ke baad dono ko ek saath dhoya jaaye to behtar hai. (Majmoo': 10/205)

Sawal: 128

Haraam aur najis ashaaya se ilaaj karna jaaiz nahi, ba'z ahl-e-ilm ne jaan bachane jaisi majboori mein in ke istemaal ki ijzat di hai bashart yeh keh jab mutabadil maujood na ho (is ijzat o rukhsat ke hukm ko majboori ki hadd tak hi rakha jaaye aur aam haalaat mein inhein istemaal na kiya jaaye).

Sawal: 129

Aisi najaasaaton ka hukm jin se insaan braah-e-raast aaloodeh na ho to woh jaaiz hain jaisay suqoor yani shukrah o baaz parindah ko murdaar khilaana, janaawar ko najis kapra pehnaana, lekin agar in ki najaasat se insaan aaloodeh ho jaaye to is najaasat se paaki haasil karna zaroori hai.

Sawal: 130

Neend se bedaar ho kar apna haath paani mein na daale yahaan tak keh teen marrah inhein dhoye.

Libaas ke Masaail

Sawal: 131

Kapre ke jis hisse par najaasat lagi ho to najaasat se mulawwas itna hissa hi dhona zaroori hai, baqi saray libaas dhona ki zaroorat nahi.

Sawal: 132

Agar namaaz adaa karne ke baad jism ya kapron ya jagah par jahaalat ya nisaan ki wajah se najaasat aalodeh hone ka ilm ho to namaaz ka i'ada karna laazim nahi kyunkeh Aap sallallahu alaihi wa sallam ne i'ada nahi kiya namaaz ka, taahum agar namaaz ki haalat mein pata chale to haalat-e-namaaz hi mein najaasat ka izaalah kiya ja sakta hai jaisay Nabi sallallahu alaihi wa sallam ne haalat-e-namaaz mein jootey nikaal diye thay.

Khoon Kab Najis Hai

Sawal: 133

Jamhoor ke nazdeek, dam masfook yani behata khoon najis o na-paak hai jabkeh Imam Shawa kaani rahmatullahi alaih aur Nawab Siddiq Hasan Khan rahmatullahi alaih aur deegar ulama is ko najis nahi maante.

Sawal: 134

Khoon ki mamooli miqdaar ka haamil khoon qabil-e-ma'afiyat hai kyunkeh is par dam masfook yani behate khoon ka ittilaqa nahi hota.

Sawal: 135

Imam Ibn-e-Abd al-Barr rahmatullahi alaih ne is mas'alah par ijma' naql kiya hai keh haiz ya kisi bhi insaan ya janaawar ya khatmal ka dam yaseer yani mamooli miqdaar ka khoon qabil-e-ma'afiyat hai.

Sawal: 136

Pas o peep mein paaya jaane wala khoon bhi isi dam yaseer ki qabeel se hai.

Sawal: 137

Note: Zabah karte waqt qassaab ko lagane wala khoon ma'foo anh hai.

Sawal: 138

Note: Dam siyaal yani behne wala khoon ma'foo anh hai. Is se bachna dushwaar hone ki wajah se yeh najaasat ke hukm se mustasna hai aur yeh un ulama ke dalaa'il mein se bhi ek daleel hai jo khoon ko najis nahi maante. Aur jin ke paas najis hai un ke paas yeh mas'alah mustasna hai.

Sawal: 139

Khoon ke najis na hone ki daleel paish karte hue Hasan Basri rahmatullahi alaih farmate hain keh: Musalman, hamesha hi se apne zakhmon ke saath namaaz adaa karte rahe hain.

Sawal: 140

Note: Ibn-e-Taymiyyah rahmatullahi alaih ne Al-Ikhtiyaaraat al-Fiqhiyyah mein farmaya keh raajih yeh hai keh khoon, qayeh ya azkham ki tarah hai, agar yeh khaarj ho to maaf hai.

Musannaf Ibn-e-Abi Shaybah mein amaal o aqwaal-e-Salaf jama' shudah hain. (Khoon kab najis hoga aur kab nahi is par tafseeli maqaalah guzar chuka hai)

Sawal: 141

Noor: Dam yaseer ka ittilaqa aam tor par mutawassit miqdaar ke haamil khoon par ho ga aur jis ko fiqhi istilah urf-e-aam mein mamooli miqdaar wala samjha jaata ho, aur waswasa aur ghair zaruri sakhti mein muta'la shakhs ke muamlay mein rukhsat ka pehlu gha lib rahe ga.

Sawal: 142

Dam ka tabarru blood donation karna jaaiz hai lekin is ki ujrath lena jaaiz nahi.

Sawal: 143

Injaksan se khoon nikalne par wudoo nahi toot ta kyunkeh woh ma'foo anh hai miqdaar-e-qaleel ke sabab.

Janaawaron ke Masaail

Sawal: 144

Murdar ki khaal na-paak hai jab tak keh is ki dubaghhat na de di jaaye.

Sawal: 145

Zindah janaawar se kaata gaya gosht, murdar ke hukm mein hai jaisay oontni ki sinaam yani kuhan ya maindhe ki chaki waghera.

Sawal: 146

Ghair halaal janaawar ka gosht najis hai (haraam janaawaron ka gosht najis o na-paak hai).

Sawal: 147

Mushtabah yani shubhah paida karne wale umoor ka ilm zaroori hai.

Sawal: 148

Billi ka jhoota paak hai:

Dawood bin Saalih bin Deenaar Tamaar rahmatullahi alaih apni walidah se riwaayat karte hain keh un ki maalikah ne unhein hareesah (ek qism ka khaana) de kar Umm al-Mu'mineen Sayyidah Aaishah radiyallahu anha ki khidmat mein bheja to unhon ne Umm al-Mu'mineen Sayyidah Aaishah radiyallahu anha ko namaaz padhte hue paaya, Umm al-Mu'mineen Sayyidah Aaishah radiyallahu anha ne mujhe khaana rakh dene ka ishaara kiya (main ne khaana rakh diya), itne mein ek billi aa kar is mein se kuch kha gayi, jab Umm al-Mu'mineen Sayyidah Aaishah radiyallahu anha namaaz se faari gh huin to billi ne jahaan se khaaya tha wahin se khaane lagi aur boli: Rasoolullah sallallahu alaihi wa sallam ne irshaad farmaya hai: ((Innahi laisa binajasin, innama hiya minat-tawaafeena alaykum)) "Yeh na-paak nahi hai, kyunkeh yeh tumhaare paas aane jaane walon mein se hai", wa qad ra'aytu Rasoolallah sallallahu alaihi wa sallam yatwadda'u bifazlihaa "aur main ne Rasoolullah sallallahu alaihi wa sallam ko billi ke jhootey se wudoo karte hue dekha hai." (Sunan Abi Dawood: 76)

Alif: Billi ke jhootey ko ek baar dhone par dalalat karne wali hadees:

Noor: Yeh qaul Nabi sallallahu alaihi wa sallam nahi balkeh yeh Abu Hurairah radiyallahu anh ka qaul aur ijtihaad hai aur yeh ijtihaad mukhaalif hai hadees-e-Nabawiyyah sallallahu alaihi wa sallam ke jis mein "Innaha laisa binajasin, innama hiya minat-tawaafeena alaykum" billi ke jhootey ko paak kaha gaya hai is liye Ibn-e-Hajar rahmatullahi alaih ne kaha amal hadees par kiya jaayega.

Ba: Khanzeer ke la'alab ko kutte par qiyaas karne ki koi daleel nahi hai.

Noor: Kutte ke la'alab ke ilaawa deegar janaawaron ke la'alab ki najaasat ki safaai ke liye teen adad muta'ayyan karne ki shart saheeh nahi hai balkeh deegar janaawaron ke la'alab ki safaai, is ka ta'yun haasil hone tak ki jaayegi chaahe yeh safaai ek marra dhone se haasil ho ya teen se zaai d marrah se.

Isti'maalat mein Paaki

Sawal: 149

Mako ol al-lahm wa ghair mako ol al-lahm ke baal taahir hain. (Halaal aur haraam dono qism ke janaawaron ke baal taahir o paak hain) lekin mas'alah mukhtalif fihi, kalab o khanzeer ke baal ko sab taahir nahi maante.

Sawal: 150

Kuffaar ke mamaal ik mein baal, oon aur paron se tayyar kurde bastar, topiyaan, kapre aur qaaleen waghera tamaam cheezain halaal o paak hain.

Sawal: 151

Khaal o chamron se tayyar kurde cheezon aur baal, oon aur paron se tayyar kurde cheezon ke masaail ke hukm alag alag hain. Zindah aur murdah mako ol al-lahm janaawaron ke baalon se soof yani oon haasil karna jaaiz hai.

Sawal: 152

Mako ol al-lahm zindah janaawar ke baal ya is ke oon se kiye jaane wale ajzaa taahir o paak hain aur in se bartan tayyar karna jaaiz hai, Ibn-e-Mundhir rahmatullahi alaih, Ibn-e-Rushd rahmatullahi alaih, Nawaawi rahmatullahi alaih aur Ibn-e-Taymiyyah rahmatullahi alaih ne is mas'alah par ijma' naql kiya hai.

Sawal: 153

Haalat-e-hayaat mein taahir janaawar ke hukm ke haamil murdar ke baal aur is ke oon se kiye jaane wale ajzaa paak hain chaahay woh ghair mako ol al-lahm janaawar hi kyun na hon aur yeh Jamhoor: Hanafiyyah, Maalikiyyah aur Hanabilah ka mazhab hai aur Salaf ki ek jama'at isi ke qaail hai. (Ad-Durar as-Saniyyah)

Sawal: 154

"Anfahah" ka kya hukm hai? "Anfahah" zardi ma'il safed maadah ko kehte hain jo janaawar ke bichhray ya haamilah janaawar ke ma'edah se nikalta hai aur agar is ke qatrate doodh mein tapkaaye jaayein to woh jam kar paneer ban jaata hai, anfahah aur is se aamez doodh o paneer dono paak hain kyunkeh Sahabah Kiraam radiyallahu anhum ne Iraq ki fath ke mauqe par yeh khaaya hai. (Ibn-e-Taymiyyah rahmatullahi alaih)

Sawal: 155

Makhi, tadhi aur bichhoo jaisay woh jindaar jis mein khoon nahi hota, agar yeh mar jaayein to na-paak nahi hote aur in se aalodeh paani waghera bhi na-paak nahi hota.

Sawal: 156

Hirn ka muskh paak hai kyunkeh yeh anda, bachah, doodh aur oon ke qaa'im maqaam hai.

Sawal: 157

Cheen aur Hindostaan jaisay ghair Islaami mamaalik mein tayyar kiye jaane wale jootey, bags waghera jaisi ashaaya halaal o qaabil-e-istemaal hain, bashart yeh keh inhein dubaghat di gayi ho.

Khaalon ka Ahkaam

Sawal: 158

Imam Sannaa'ni rahmatullahi alaih farmate hain keh: Mako ol al-lahm aur ghair mako ol al-lahm aur jangli janaawaron ki khaalain bila tafreeq halaal o paak hain bashart yeh keh inhein dubaghat de di jaaye.

Sawal: 159

Haddiyon se tayyar kurde madlus aur kungiyaan waghera jaisi tamaam ashaaya jaaiz o qaabil-e-istemaal hain.

Sawal: 160

Murda insaan (mo'min) najis nahi, is bunyaad par is ka koi auzaa kisi zindah insaan ko botor ataaya diya ja sakta hai, lekin shart yeh hai keh is ataaye se zindah shakhs ko faa'idah hone ka ta'yun ho aur waratha ki jaanib se yeh ataayah tabarru'an yani duniyawi o maali mu'aawazah ke baghair ho aur do saqah o mustanad doktaron ki jaanib se is ke mumkinah faa'idah ki tawtheeq o tasdeeq ho.

Sawal: 161

Khamr yani sharaab taahir o paak hai, is bunyaad par muqayyamaat yani bacteria aur virus ke khatma ke liye siyaal ya spray mein daala jaane wala alcohol taahir hain, isi tarah be-hooshi ke injaksan mein ya dawaa mein daale jaane wala alcohol bhi jaaiz hai taahum is ki shart yeh hai keh koi doosra khiyaar o mutabadil maujood na ho aur saqah o mustanad doktor ne yeh keh diya ho keh ilaaj ke liye yahi waahid raasta hai aur majboori hai.

Sawal: 162

Najaasat se paaki kaise haasil karein?

Kanche ya saqil ki jaane wali chikni ashaaya jaisay talwaar waghera ki paaki o safaai ka tareeqah yeh hai keh inhein ponchh diya jaaye taakeh in ki najaasat ka asar khatam ho jaaye.

Sawal: 163

Agar kisi kunway mein janaawar gir kar mar jaaye aur is paani mein koi tabdeeli waqe na ho to is kunway ka paani paak hai aur agar tabdeeli ho jaaye to is ki tabdeeli o taghayyur khatam hone tak paani nikaala jaayega.

Sawal: 164

Nabi sallallahu alaihi wa sallam ne thehre hue paani mein qazaa-e-haajat se mana' farmaya hai: ((Anna Abi Hurayrata radiyallahu anh, anin-Nabiyyi sallallahu alaihi wa sallam qaala: "Laa yaboolanna ahadukum fil-maa'id-daaimi, tum taghlasu minh")) Sayyidna Abu Hurairah radiyallahu anh se riwaayat hai, Rasoolullah sallallahu alaihi wa sallam ne farmaya: "Koi tum mein se thehre hue paani mein pishaab na kare aur yeh bhi na kare keh pishaab kar ke phir is mein ghusl kare." (Sahih Bukhaari: 239, Sahih Muslim: 282)
Aur ulama-e-kiraam ke baqol, is ki wajah se waswase janam leti hain.

Sawal: 165

Keechad bazaar na-paak nahi jab tak keh is mein na-paak karne wali najaasat ki milaawat ka yaqeen na ho.

Sawal: 166

Agar majboori o ma'zoori ki soorat mein teen pathar se paakhaanah ke maqaam ki safai ki phir yeh shubhah paida ho keh kuch asar baqi reh gaya to is shubhah ko door kare aur paaki ka yaqeen rakhe kyunkeh sharee'an teen pathar se paaki ho jaati hai.

Sawal: 167

Ghasaalat (kapre dhone ki machine washing machine) mein kapre dhone ke dauraan, in kapron mein ghasaalat mein maujood najaasat sarayat kar jaane ke waswase paida hone ka imkaan rehta hai, is waswase ke izaalah ke liye paani ki zyada miqdaar istemaal ki jaaye aur mahaz waswason ki bunyaad par najaasat ka hukm lagaane mein jald baazi na ki jaaye. (Ibn-e-Jibreen rahmatullahi alaih)

Bartan ke Najaasat ke Masaail

Sawal: 168

Aurat aur mardon dono ke liye sona aur chaandi ke bartan istemaal karna na-jaaiz hai.

Alif: Isi qiyaas ke mutaabiq, sone aur chaandi se tayyar kurde tamaam anwaa o aqsaam ke bartan ka istemaal haraam hai.

Noor: Sone aur chaandi ka paani agar bartan par chadhaaya jaaye to in bartan ko bhi khaane peene ke liye istemaal karna mana' hai kyunkeh na-waaqif in ko sona aur chaandi samjhe ga aur yeh bad-gumaani hogi jis se bachna musalmaan ko zaroori hai.

Ba: Sone aur chaandi se tayyar kurde nal, aur isi qabeel ke deegar wasaa'il wali ashaaya istemaal kiye jaane wale samaan mein sona o chaandi ka istemaal na-jaaiz hai.

Sawal: 169

Aurton ka sona aur chaandi ke zeewaraat pehanna halaal hai.

Sawal: 170

Mard ke liye sona aur chaandi ki ghari pehna jaaiz nahi jabkeh aurat ke liye sona aur chaandi se tayyar kurde tamaam cheezain jaaiz hain.

Sawal: 171

Mardon ke liye sona aur chaandi ka chashmah aur qalam waghera bhi jaaiz nahi, na-jaaiz hai.

Sawal: 172

Bisaat-e-majboori aur koi mutabadil hala maujood na ho to sona ya chaandi ke daant lagwaana jaaiz hai jaisay hadees-e-Urfigah mein hai:

Sayyidna Urfjah bin As'ad radiyallahu anh se riwaayat hai keh zamaana-e-jahalat mein Jang-e-Kalaab ke din un ki naak kat gayi, to unhon ne chaandi ki naak banwaali, phir is mein badboo aa gayi to Nabi Akram sallallahu alaihi wa sallam ne unhein sone ki naak banwaane ka hukm diya. (Sunan Nasaa'i: 5164)

Sawal: 173

Ibn-e-Taymiyyah rahmatullahi alaih ka mawaaqif hai keh: Izteraari o majboori ke ilaawa, haajat o zaroorat ke tahat bhi sona aur chaandi ki mamooli miqdaar jaaiz hai.

Noor: Is zimm mein bohat zyada ikhtilaaf paaya jaata hai, is liye haajat o zaroorat ka heela o bahaana istemaal karte hue is ki halat o joaz ke darwaaze na khole jaayein, is liye sab se pehle ulama-e-kiraam se is ki halat o joaz ki soorat maaloom ki jaaye aur phir kaamil sharh-e-sadr o itmi'naam ke baad hi sona aur chaandi ki mamooli miqdaar istemaal ki jaaye.

Sawal: 174

Sufr / Nahaas yani peetal aur taamba ka istemaal jaaiz hai.

Sawal: 175

I'saaf aur fakhr o ghurur jaisay munkaraat aur kabeerah gunaahon se bachte hue sona aur chaandi ke masaawa nafees se nafees cheez ka istemaal jaaiz hai.

Paani se Mutalliq Najaasat ke Ahkaam

Sawal: 176

Agar do qullah se zaai d paani ki miqdaar ho ya aisi jaari nahar ho jis mein najasaat tikti na hon aur jis ke paani ka rang, mazah aur boo tabdeel na hue hon to aisa paani najis na hoga.

Sawal: 177

Miqdaar aur litre ka hisaab:

Ash-Sheikh Abdullah bin Sulaymaan al-Manaa'i rahmatullahi alaih kehte hain: Ahl-e-ilm ke haan jo qullah mashhoor hai yeh Hijr Basti ka qullah hai, yeh basti Madeenah ke qareeb hi waqf hai, yahaan par Hijr se muraad Bahrain ki Hijr basti muraad nahi hai.

Yeh baat pehle guzar chuki hai keh ek qullay mein 250 ratl hote hain, aur yeh bhi pehle guzar chuka hai keh ratl ki graamon mein miqdaar 408 graam hai, to phir ek qullay ki miqdaar $250 \times 408 = 102000$ yani 102 kilogram banegi. (Majallah al-Buhoot al-Islaamiyyah: 58/184)

Sawal: 177

Agar paani mein lohey ke tukre, patte, sabziyaan ya zafraan jaisi koi cheez gir jaaye to is se paani ghair mutahhir nahi hota taanke is paani ka rang, mazah ya boo najaasat gha lib aane ki wajah se badal na jaaye, paani apne ismi wasf se mahroom nahi hota, illa yeh keh paani mein saabon aur itr ka ikhtilaaf gha lib ho kar paani ke wasf ko salb kar dein aur is ko doosre liquid naamon se musamman kar diya jaaye kyunkeh in ashaaya ka ta'alluq umooman bulwi se hai keh jin se bachna dushwaar amr hai. (Mustaqil Committee baraye Fatawa)

Sawal: 178

Isi tarah agar paani mein mitti gir jaaye to woh ghair mutahhir nahi hota taahir o mutahhir baqaar rehta hai kyunkeh paani ki ghair maujoodgi mein wudoo aur ghusl ka mutabadil mitti ko banaaya gaya hai.

Sawal: 179

Maa musta'mal jaisay wudoo aur ghusl ke baad baqi rahe paani mutahhir hai.

Sawal: 180

Noor: Har cheez ki asal is ke taahir hone ka yaqeen hai aur kisi cheez ko mahaz ihtimaal o ishtibah ki bunyaad par najis qarar nahi diya ja sakta, haan agar is ke najis hone ka waadh yaqeen ho to hum is ko najis keh sakte hain.

Sawal: 181

Agar kisi cheez ke najis hone ka shak ho jaaye to yaqeen ki bunyaad par hukm lagaaya jaayega, aur mamooli o mohoom qism ke shak ki bunyaad par kisi cheez par koi hukm nahi lagaaya ja sakta. Al-yaqeen laa yazool bil-shak.

Sawal: 182

Najaasat ko zaail karne wala sab se acha aur ahem zariya paani hi hai haan waqt-e-zaroorat, sooraj ki dhoop, hawa, mitti, khar ch dina, ponchh dina bhi najaasat ko zaail karne ke asbaab hain waqt-e-zaroorat in se bhi najaasat ko zaail kiya ja sakta hai.

Sawal: 183

Bukhaaraat (steam) ke zariye bhi najaasaaton se paaki o safaai haasil hoti hai jaisay maujoodah doir mein kaarobaari o tijaarati dokaanon mein kapre dhone ki machineon ke zariye najaasaaton se taharat o paaki haasil ki ja rahi hai. (Ibn-e-Jibreem rahmatullahi alaih)

Sawal: 184

Imam Abu Hanifah rahmatullahi alaih, Ibn-e-Hazm rahmatullahi alaih aur Ibn-e-Taymiyyah rahmatullahi alaih ke mawaaqif ke mutaabiq istihaalah ek maqbool qaaidah hai is mawaaqif ke mutaabiq doir-e-haazir mein gande paani ki najaasat ko zaail karne ke liye Tanqiyah al-Maa yani safaai ki jadeed technique ko istemaal kiya jaata hai yeh durust hai.

Sawal: 185

Paani ki najaasat ko zaail karne ya is ki najaasat ki miqdaar ko aqal-e-tarteen karne ke liye qadeem zamaane mein paani ki kaseer miqdaar ka izaafah kiya jaata ya is paani mein mitti daali jaati thi aur agar doir-e-jadeed mein Tanqiyah al-Maa ke jadeed halaal wasaa'il ko istemaal karte hue paani ki najaasat ko door kiya jaaye to aisa paani wudoo aur ghusl ke liye qaabil-e-istemaal ho ga. Doir-e-qadeem mein najis paani ko paak karne ke kaii tareeqe ijaad kiye gaye thay doir-e-jadeed mein naye wasaa'il aur nayi dawaaron se jo paani ka tanqiyah kiya jaata hai aur is ko recycle karna kehte hain yeh bhi durust hai aur paani paak ho jaata hai.

Sawal: 186

Agar kapron par najaasat lag jaaye aur pata na ho keh kahaan aur kis qadar lagi hai to jahaan jahaan yaqeen ho, isi hadd tak dhooliya jaaye.

Sawal: 187

Al-ihyaat bemujarrad ash-shak fee umoor al-maa lays mustahabba wa laa mashroo bal laa yastahabbu al-suwaal anh dhaleka bal al-mashroo an yubni al-amr alal-istishhaab fa in qaama daleel alal-najaasah najasnahu. (Ibn-e-Taymiyyah rahmatullahi alaih)

Noor: Ibn-e-Taymiyyah rahmatullahi alaih farmate hain keh: Paani ke mas'alah mein mahaz shak ki bunyaad par ihtiyaat bartan, na mustahab hai aur na hi mashroo' aur na is ke silsilah mein sawal karna mustahab o pasandeedah amr hai balkeh mashroo yeh hai keh hukm ko istishhaab yani is ke khilaaf waadh daleel milne tak is ke taahir hone ka hukm rahe ga, aur agar najaasat ki daleel saabit ho jaaye to hum is ko najis qarar denge.

Sawal: 189

Kutte ke la'alab ke ilaawa deegar janaawaron ke la'alab ki najaasat ki safaai ke liye teen adad muta'ayyan karne ki shart saheeh nahi hai balkeh deegar janaawaron ke la'alab ki safaai, is ka ta'yun haasil hone tak ki jaayegi chaahe yeh safaai ek marrah dhone se haasil ho ya teen se ya zaai d marrah se.

Sawal: 190

Ibn-e-Hazm rahmatullahi alaih farmate hain keh: Kisi cheez par taharat ka hukm lagaane wale se daleel talab nahi ki jaayegi balkeh najaasat ya tahreem ke da'waadaar se daleel ka matlabba kiya jaayega. Tafseelaat ke liye padhein "Ad-Daraari al-Mudiyyah": 1/97 aur "Ar-Rawzah an-Nadiyyah": 1/85.

Sawal: 191

Ibn-e-Taymiyyah rahmatullahi alaih "Al-Asl fee al-Ashyaai at-Tahaarah" ke fiqhi qaaedah ke tahat raqamtaraz hain keh: Tamaam ashaaya taahir o paak hain taanke is ke najis hone ke waadh dalaalil saabit na ho jaayein aur jis cheez ki najaasat kisi waadh daleel se saabit na ho, woh taahir o paak hai. (Majmoo': 21/542, 591)

Sawal: 192

Imam Shawa kaani rahmatullahi alaih farmate hain keh: Baraa'at asliyyah ka taqaa z keh har cheez paak hai taahir o paak hone ka haq yeh hai keh kisi muta'ayyan cheez ke najis hone ka da'wa karne wale hi se Qur'aan aur Sunnat-e-Rasool sallallahu alaihi wa sallam ki koi daleel talab ki jaayegi. (As-Sayl al-Jarraar: 1/130-131)

Sawal: 193

Agar najis o ganda paani az-khud paak ho jaaye ya Tanqiyah yani paani saaf karne ki machineon ke zariye se safaai ho to aisa paani saalih yani qaabil-e-istemaal ho jaata hai.

Sawal: 194

Soor ka ittilaqa sirf peene ke baad baqe hue paani hi par nahi hota balkeh istemaal ke baad baqa hooa paani, soor kahaata hai.

Sawal: 195

Aadmi ka soor yani baqa hua jis mein is ka haath lagaa ho chaahay woh musalmaan ho ya ghair musalmaan, haa'izah ho ya ghair haa'izah, in tamaam ka baqa hua paani paak hai.

Sawal: 196

Mako ol al-lahm yani halaal janaawar ka baqa hua paani paak hai kyunkeh is ke najis o na-paak hone ki daleel nahi aur is ke paak hone par ijma' saabit hai.

Sawal: 197

Khachchar aur gadhe ka baqa hua paani agar is ke ilaawa paani misaar na ho to qaabil-e-istemaal hai kyunkeh Allah ke Nabi sallallahu alaihi wa sallam ne in dono janaawaron par sawari farmayi aur ehd-e-nubuwwat mein in janaawaron ko botor sawari istemaal kiya jaata raha hai, aisi soorat mein in janaawaron ke paseena aur thook se bachna mushkil amr hai.

Qazaa-e-Haajat ke Aadaab

Sawal: 198

Bayt al-khalaaya jaate waqt ki dua mein Bismillaah ka izaafah kiya ja sakta hai:

Sayyidna Ali bin Abi Taalib radiyallahu anh se riwaayat hai keh Rasoolullah sallallahu alaihi wa sallam ne farmaya: "Jinnon ki aankhon aur insaan ki sharmgahon ke darmiyaan ka parida yeh hai keh jab in mein se koi paakhaanah jaaye to woh Bismillaah kahe." (Sunan Tirmidhi: 606)

Sayyidna Anas radiyallahu anh ne bayan kiya keh Nabi Kareem sallallahu alaihi wa sallam jab bayt al-khalaaya jaate to yeh dua padhte "Allaahumma innee a'oothu bika minal-khubthi wal-khabaa'ith" "Aye Allah! Main khabees jinnon aur janeeyon ki buraai se Teri paanaah maangta hoon." (Sahih Bukhaari: 6322)

Sawal: 199

Bayt al-khalaaya se nikal kar Ghufraanaka padhna: Umm al-Mu'mineen Sayyidah Aaishah Siddiqah radiyallahu anha ne bayan kiya hai keh Nabi Akram sallallahu alaihi wa sallam jab bayt al-khalaaya (paakhaanah) se niklte to farmate thay: "Ghufraanaka", "Aye Allah! Main Teri bakhshish chaahta hoon." (Sunan Tirmidhi:)

Sawal: 200

Zikr-e-ilahi par mushtamil koi shay bayt al-khalaaya na le jaaye.

Sawal: 201

Qazaa-e-haajat ke dauraan salaam ka jawaab na de. Isi tarah aam kalaam aur baat cheet bhi makrooh hai albattah zaroorat padne par kalaam jaaiz hai. Albattah zaroorat ke mauqe par baat cheet karna jaaiz hai balkeh ba'z mauqa'at par waajib hai jaisay koi andha kisi kunway mein girne wala ho ya kisi ko saanp waghera kaatne wala ho waghera.

Sawal: 202

Logon ki nazron se door ya ojhal ho jaayein istinjaa karte waqt.

Sawal: 203

Zameen se qareeb hone tak kapre upar na uthaayein.

Sawal: 204

Sahr aa aur khule maydaan mein qiblah ki jaanib munh ya peeth na karein, taahum gharon o

imaaraton mein yeh mamaanat nahi lekin gharon mein bhi is ka ehtimaam kiya jaaye to behtar o afzal hai.

Sawal: 205

Pishaab ke chheenton se bachna laazim hai.

Sawal: 206

Logon ke aam raaston aur saaye daar jagahon mein qazaa-e-haajat na karein.

Sawal: 207

Thehre hue paani mein qazaa-e-haajat na karein.

Sawal: 208

Hammaam mein pishaab na karein warna aisi jagah wudoo karne par waswasah ka shaikaar hote hain.

Noor: Ba'z ahl-e-ilm ne kaha keh doir-e-haazir ke hammaamon mein bichhaaye jaane wale pathar is qadar chikne hote hain keh waswase paida hone ka imkaan bohat kam rehta hai, is liye is qism ke hammaamaat mein wudoo karne mein koi harj nahi.

Sawal: 209

Majboori ki soorat mein kharay ho kar pishaab kiya ja sakta hai bashart taayak keh pishaab ke qatrate o chheente udne ka imkaan na ho jaisay kachra o koorey daanon ke maqaam par baith kar pishaab karne ki soorat mein ba'z awaqt pishaab ke qatrate o chheente ud kar pishaab karne wale par aate hain.

Pishaab aur Paakhaanah Saaf karne ka Tareeqah

Sawal: 210

Paani, pathar ya jaamid o thos cheez ke (ilaawa haddi aur gobar) zariye pishaab aur paakhaanah ki najaasat zaail ki ja sakti hai.

Sawal: 211

Paakhaanah ki safaai istijmaar yani pathar ya dheelay ya in ke qaa'im maqaam kisi cheez ke zariye ki jaaye to teen adad se kam na ho.

Sawal: 212

Pathar ya dheelay ke zariye safaai ki jaaye to taaq adad mein ho.

Sawal: 213

Gobar o leed, haddi, qaabil-e-ihтираam cheez aur muta'aamaat yani khaane ki cheezon se istinjaa na kiya jaaye.

Sawal: 214

Qazaa-e-haajat ke baad safaai ke liye daayaan haath bila zaroorat-e-shadeedah istemaal na kiya jaaye.

Sawal: 215

Qazaa-e-haajat ke baad najaasat se paaki haasil karne ke baad apne haathon achi tarah saaf kar liye jaayein.

Sawal: 216

Bayt al-khalaaya mein dakhil hote waqt baayaan pair aur nikalte waqt daayaan pair baahar nikaalein.

Sawal: 217

Hawa khaarj hone se istinja laazim nahi hota albattah wudoo toot jaata hai.

Sawal: 218

Suraakh, shagaafon, sargiyon aur balon mein pishaab karne se mana' kiya gaya hai kyunkeh kabhi aisa hota hai keh pishaab karne ke athnaa mein bichhoo, chuha waghera jaisay zarar rasaan zameeni chhote keede makode in balon se nikal kar pishaab karne wale ko nuqsan pahuncha sakte hain. Taba'een mein se Qataadah rahmatullahi alaih ne kaha keh: Basaa awqaat yeh suraakh, jinnat ke maskanon hote hain.

Sawal: 219

Sooraj ya chaand ki jaanib rukh hone ya in ki jaanib peeth karne mein koi harj o gunaah nahi.

Sawal: 220

Bayt al-khala ke masaail: Za'eef riwaayat par mabni yeh mas'alah bayaan kiya jaata hai keh qazaa-e-haajat ke liye baithne ka tareeqah yeh hai keh baayein pair ki jaanib zyada ma'il hote hue daayein pair ko khada kiya jaaye yaad rahe keh za'eef hadees maqbool o hujjat nahi. Lekin tibbi i'tibaar se durust hai.

Sawal: 221

Imam Sannaa'ni rahmatullahi alaih aur sahib "Tuhfat al-Ahwadhi" ka kehna hai keh: Qazaa-e-haajat ke dauraan istaqbaal-e-qiblah yani qiblah ki jaanib rukh karne ki mumaana'at, imaara ton o baldingon ke liye nahi balkeh sahr aa aur khulay maydaanon ke liye hai.

Sawal: 222

Mas zikr bila yameen aind al-khalaaya yani bayt al-khalaaya ke waqt daayein haath se sharmgaah ko bila zaroorat-e-shadeedah chhoona jaaiz nahi.

Sawal: 223

Bayt al-khalaaya mein dakhil hote waqt pehle baayaan qadam dakhil kare.

Sawal: 224

Paakhaanah se faari gh hone ke baad safaai ke liye teen patharon ka istemaal mashroo' hai, aur yahi hukm manaadil (tissue paper) ka hai.

Sawal: 224

Istijmaar o istinja yaani pishaab aur paakhaanah ki safaai ke liye muta'aamaat yaani khaai jaane wali cheezon aur ilmi awaaq waghera jaisi qaabil-e-takreem ashaaya ka istemaal na-jaaiz hai.

Sawal: 225

Miswaak ke liye peelu ke darakht ki lakri ka istemaal itba'-e-Sunnat ke lahez se awla o afzal hai.

Sawal: 226

Majoon yani paste ya manjhan aur peelu ke darakht ki lakri dono ka ek waqt istemaal karna zyada behtar o afzal hai.

Mas'ala: 227' Alkah'l se Mutalliq Ahkaam

Alkahl aik maadah hai jab tak (khameer yeast) se na miley nasha nahi aata urf mein sharaab ko bhi alkahl kehte hain aur sharaab banane ke liye jo maadah milaya jaata hai usko bhi alkahl kehte hain is liye is baare mein konfusion bohat hai as liye tafseel jaanna bohat zaroori hai jab poochne wala poochhe to sawal ki tafseelaat talab karein agar woh alkahl se muraad al-khamr yani nasha aawar cheez muraad le to is ke haraam hone mein koi shak nahi lahezan is se bachne ke liye har nasha ki taraf le jaane wale hile bahaane se door rahe. Agar alkahl istemaal ki cheezon mein musta'mal ho aur soonghne se nasha nahi aata to ulama ne aisi ashaaya ke istemaal ki ijazat di hai lekin yaad rahe peene ki ijazat nahi kyunkeh nasha karna aur peena haraam.

Miswaak ke Masaail

228'

Kis cheez ke zariye miswaak karna afzal hai? Kya is mas'alah mein daanton ki safaai asal maqsad hai ya afzaliyat ka haasil karna miswaak ki lakri hi se haasil hoga?

Maqsad asal matloob ho to toothpaste se bhi haasil ho jaayega, is bunyaad par miswaak mein toothpaste bhi mufeed o mashroo' hai taahum afzaliyat ka haasil karna itba'-e-sunnat hi se haasil hoga.

229'

Ar-Raafi'i rahmatullahi alaihi ne al-Fath mein kaha keh siwaak ka maadah s wak hai jis ka ma'ni 'dilk' yani milne o ragadne ke hain aur har woh sukhki cheez jo daanton ki gandagi ko saaf kare, miswaak hai, aur agar miswaak ka maqsad munh ki safaai ho to yeh plastic ke brush se bhi haasil ho sakta hai chaahay woh kapra ho ya lakri, aur neem ya khajoor jaisay kisi bhi darakht ki lakri se miswaak kiya ja sakta hai aur miswaak ke liye lakri ka istemaal itba'-e-sunnat ke lahez se afzal hai.

Masah ke Ahkaam o Masaail

230'

Lambe boot waale jooton ka hukm bhi is khuff yani mozon ki tarah hai jo takhonon ko dhaank de. Mozon ki tarah is par bhi masah karne ki wahi sharaa'it hain - agar jootey ya boot takhonon ko dhaank dein to jaaz, warna utaar kar dhona zaroori hoga. boot ke takhonah dhaankey rehne ki shart ko qabool nahi kiya.

231'

Kapre ke mozon par bhi masah karna jaaz hai. Thawbaan radiyallahu anh kehte hain keh Rasoolullah sallallahu alaihi wa sallam ne ek sariyah (chhota lashkar) bheja to us ko thand lag gayi, jab woh log Rasoolullah sallallahu alaihi wa sallam ke paas aaye to Rasoolullah sallallahu

alaih wa sallam ne unhein (wudoo karte waqt) imaamon (pagriyon) aur mozon par masah karne ka hukm diya. (سنن ابى داؤد: 146) Bihawala-e-Tirmidhi, Imam Abu Hanifah rahmatullahi alaih ne bhi aakhri hayaat mein ijazat de di thi.

232:

Muqem aur musafir ke liye masah karne ki muta'ayyanah muddat ka aghaz mozon ke pehanne se nahi hota balkeh moze pehanne ke baad wudu tootne ke baad taaza wudu karne ke baad se muddat ka shumaar hota hai, jo musafir ke liye teen raat aur teen din aur muqem ke liye ek raat aur ek din hai.

Mas'ala: 127:

Mozey nikaalne se masah khatam nahi hota jaisay baal ya naakhun ya haath ya ungli ke katne se wudoo nahi toot ta.

233:

Imaamah ke masaail mein shamaagh aur ghutraha shaamil nahi, is liye in par masah jaaiz nahi.

234:

Zakhm par lapeti hui patti aur plaster par masah jaaiz hai kyunkeh is ka hukm tayammum aur masah ala al-khufayn se mushabbah o milta julta hai.

235:

Aaza-e-wudoo par plaster ho to kya karein?

1. Pehli shakal: Auza khula ho aur paani se nuqsan na ho to dhona zaroori
2. Doosri shakal: Paani lagane se zarar ho lekin masah mumkin to masah kar le
3. Teesri shakal: Paani bhi mushkil aur masah bhi to tayammum kar le
4. Chauthi shakal: Aisi patti jis ka nikaalna mushkil to isi par masah kar le.

236:

Agar kisi ka haath ya wudoo ka auza toot jaaye aur masnoo'i (artificial) auza laga le to wudoo ka hukm saaqit ho jaata hai ("إذا فات الشرط فات المشروط"). Haath ka wujooshaart hai, jab na rahe to dhona ka hukm bhi khatam, magar masnoo'i aala par wudoo/masah zaroori.

237:

Masnoo'i pair ya haath par wudoo/ghusl ki zaroorat nahi ("إذا فات الشرط فات المشروط"). Asli/fitri hissa baqi ho masnoo'i aale ke saath to us bache hue hisse ko dhoye.

238:

Naak mein baali zeenat ke liye suraakh karne ke baare mein do aqwaal hain:

- **Pehla qaul:** Na-jaaiz bila wajah.
- **Doosra qaul:** Jaiz hai agar samaj mein aadat ban gayi ho jaisay kaan mein suraakh kiya jaata hai, niyyat agar mushaabbahat fusaag aur ghairon ki na ho.

حكم الحشرات التي تسقط**

239:

Khaane mein girne wale keede makooode ka hukm

Baaz cheeytiaN sharab-o-joos mein par jati hain aur woh mar bhi jati hain. Lehaza jab cheenti, makhi aur machhar waghera jaise keede makooode gir jayen ya khaanoN ya mashroobaat mein murda ya zinda haalat mein chalay jayen to kya hum is khaane aur mashroof ko kha pi sakte hain ya khaane ya pine se pehle unhein in cheezon se nikaalna hoga? (Al-Islam Sawal-o-Jawab)

Awwal:

Shariat ne khabees-o-gandi cheezon ko haraam kiya hai (Al-A'raaf/157). Aur keede makooodeN par mushtamil khaanoN ko Arab log nuzool-e-wahee ke zamaane mein ganda samjha karte thay aur Quran Majeed ke awwaleen mukhatusib wohi rahe. Imaam Ibn-e-Qudaama (RA) ka qaul: "Wa yuhillu lahumul-tayyibaat" "Tum par haraam kiya gaya murdaar aur khoon aur khanzeer ka gosht aur jis par Allah ke siwa doosre ka naam pukara gaya ho" (Surah Al-Maa'idah: Aayat: 3). In zikr karda aasyaar ke ilaawa jahaan tak baqi aur cheezon ka ta'alluq hai to jinhen Arab paak-o-saaf samajhte thay to woh halaal hoga kyunkeh farmaan-e-ilaahi hai: "Aur paakeeza cheezon ko halaal bataate hain" yani Islaami ta'lemaat ke mutaabiq tay shuda halaal ke maswa jin cheezon ko woh acha-o-umda samajhte hon kyunkeh doosri aayat mein Allah Ta'ala ke farmaan mein is ki daleel maujood hai: "Yas'aloona-ka maa u-hilla lahum qul u-hilla lakumul-tayyibaat", "Aap se di'laat karte hain ke un ke liye kya kuch halaal hai? Aap keh dijiye ke tamaam paak cheezain tumhaare liye halaal ki gayi hain." Agar sawal halaal ke baare mein mula'ta hota to unhein yeh jawaab na diya jaata. Aur jinhen cheezon ko Arab khabees-o-ganda samajhte hon to woh haraam hoga kyunkeh farmaan-e-ilaahi hai: "Wa yuharrim 'alaihikul-khabaa'ith", "Aur gandhi cheezon ko un par haraam farmate hain."

Khaane ki cheezon ke ta'alluq se achi aur kharaab hone mein miyaar, Ahl-e-Hijaaz honge aur un mein bhi bilkhusos woh jin ka ta'alluq shehri zindagi se ho kyunkeh yahi woh log hain jin par Quran Majeed naazil hua aur Kitaab-e-Allah aur Sunnat-e-Rasool-Allah (SAW) ke yahi awwaleen mukhatusib rahe. Is liye Kitaab-e-Allah aur Sunnat-e-Rasool-Allah (SAW) ke alfaaz ke itlaaq ka marj', Ahl-e-Hijaaz mein paaya jaane waala urf hoga, un ke ilaawa koi aur nahi honge aur na dehatiyoN mein rehne wale Quran aur Sunnat ke alfaaz ke itlaaq mein mu'tabar-o-miyaar ho sakte hain kyunkeh zaroorat aur bhookh-mari ke moaqqe'on par woh jo milta, kha lete thay.

Jab yeh amr saabit ho chuka, to keede jaise aant-oN ke keede, gabrela, aksar tari mein rehne waala keeda, bhonra, chooha, chhipkali, gorgat, zameen ghudne waala keeda, jangli chohe, bichhoo, aur saanp jaise jindaar gande keede makooodeN mein se honge. Aur yeh Imaam Abu Haneefa (RA) aur Imaam Shaaf'ee (RA) ka muqif hai... ("Al-Mughni ka iqtibaas khatam hua.")

Doosra:

Sabqaah bahas mein jo kuch tafseel guzri hai, is ki bunyaad par aap par zaroori hai ke in keede makooodeN ko in ki gandagi ki wajah se alag-o-juda kareN. Aur keede makooode nikaalne ka yeh hukm is surat mein zaroori hai jab unhein door karna daire-e-ista'taat mein ho aur is mein badi mushqat na ho, bhi jazb ye keede nazar aayeN aur unhein khoraak se alag kiya ja sake.

Sheikh Taqi-ud-Deen ne yeh muqif ikhtiyar kiya ke: KhaanoN waghera mein najaasat-oN ki mamooli miqdaar hatta ke choo-hoN ki meengiyan bhi mutlaq taur par qaabil-e-ma'afi hai. UnhoN ne "Al-Furooq" mein farmaya jis ka ma'ni-o-maqam yeh hai ke yeh woh muqif hai jis ki ta'yeed "Al-Nazm" ke musannif ne ki hai. Mein kehta hooN ke yeh qaul "Majma'ul-Bahrain" mein hai: Mera yeh muqif hai ke yeh zyada munaasib hai ke kapdoN aur khaanoN mein najaast ki mamooli miqdaar qaabil-e-ma'afi ho kyunkeh is se bachna dushwaar tareen hota hai aur yaqeenaa har saahib-e-'aql-o-fahm is baat ka shu'oor rakhta hai ke is cheez ka ta'alluq 'umoom balwa se hai, aur yeh 'umoom balwa bilkhusoos mil-oN, shakkar ki mashroobaate aur zaitoon ke tel tayyar karne waali companies mein zyada paaya jaata hai, kyunkeh yahaaN choo-hoN ki khaee hui jhooti cheezon, makhiyoN ke khoon waghera aur in ki gandagi-o-qaye se ghiza ki hifazat karna sab se zyada mushkil hota hai aur hamaare bohat se ashaab ne in najaasat-oN se aalooda rehne waali ashaaya ko taahir qarar diya hai. WaLlahu a'lam. (Al-Islam Sawal-o-Jawab)

Kitab ut Tahaarah – Jild 3

(Mukhtasar nuskhah, sawal-o-jawab ki soorat mein)

Tahaarat ki aqsaam ka zikr karein:

- **Tahaarat-e-haqeeqiyah:** Najasat se tahaarat
- **Tahaarat-e-hukmiyah:** Hadath se tahaarat

Tahaarat ki tafseeli aqsaam (tahaarat maanwiyah, tahaarat hasiyah)

Tahaarat hasiyah (hadas, najaasat)

Hadas (hadas asghar [wazoo], hadas akbar [ghusl])

Najaasat – jismaani najaasat – kapdon ki najaasat – jagah ki najaasat

Sawal 240: Hadath ka lugawi ma'ni aur istilaahi mafhoom bayan karein

Jawab 240:

"Hadath-e-Asghar": Istilaah mein hadath-e-asghar us hukmi najaasat ki haalat ya amal ('adam-e-tahaarat ki haalat) ko kehte hain jis se wudoo toot jaaye. Is ko fiqhi istilah mein "muhdith hona" kaha jaata hai aur is haalat mein wudoo laazim ho jaata hai.

Hadath ki ba'z misaalain hasb-e-zail hain:

- **"Al-Ghaait":** Qaza-e-haajat (paakhaanah se faarah hona)
- **"Al-Bawl":** Peshaab se faarah hona
- **"Ar-Reeh":** Hawa ka khaarj hona
- **"Al-Wadi":** Peshaab se pehle ya peshaab ke baad nikalne waala paani jo baghair shauwat ke nikalta hai
- **"Al-Madhi":** Ghair iradi taur par peshaab ki jagah se patla paani nikalna jo shauwat se bhi nikalta hai
- Gehri neend, nasha ya junoon ka taari ho jaana

Mazkooarah tamaam cheezain **hadath-e-asghar** kehlaati hain.

Sawal 241: Hadath-e-Akbar kya hai?

Jawab: Hadath-e-akbar woh hai jis ki wajah se ghusl waajib ho jaata hai. Is ki tafseel ghusl mein bayan ki jaaegi InshaAllah.

Sawal 242: Rafa-ul-hadath ka tareeqa kya hai?

- **Hadath-e-asghar (chhoti najaasat):** Wudoo
- **Hadath-e-akbar (bari najaasat):** Ghusl

Sawal 243: Asbaab-e-hadath kya hai?

Asbaab-e-hadath-e-asghar: Bawl (peshaab), baraaaz (paakhaanah), hawa khaarj hona, madhi aur wadi, gehri neend, aur 'aql ka maghloob ya maawoof hona waghera.

Asbaab-e-hadath-e-akbar: Janaabat, haiz, nifas waghera.

Asbaab hadas akbar : Janaabat, haiz wa nifaas waghera

Sawal 244: Wudoo se mutalliq mukhtasar maloomat bayan keejiye?

- Gosht (oont ke gosht ke ilaawa), machhli, anda khaane par wudoo nahi.
- Aag par paki hui cheez khaane par wudoo karna waajib nahi.
- Doodh peene par wudoo nahi, lekin kali karna mustahab hai.
- Oont ka gosht khaane par wudoo karna waajib hai.

Sawal 245: (Ikhtaa-e-wudoo) Wudoo mein ki jaane waali aam ghaltiyan bayan keejiye?

- × Yeh samajhna ke har namaaz ke liye naya wudoo karna farz hai.
- × Yeh samajhna ke har wudoo se pehle sharmgah ko dhona farz hai.
- × Wudoo ki niyat alfaaz ke saath karna.
- × Bismillah bhool jaane par phir se wudoo karna.
- × Hathliyon ko dhoye baghair haathon ko pinchoN ya kahniyon tak dhone se shuru karna.
- × Yeh samajhna ke azaa-e-wudoo ko teen teen martaba dhone se hi wudoo poora hota hai.
- × Wudoo ke dauraan tang anguthi ko harkat na dena.
- × Kali aur naak mein paani chadhaane ko zaroori na samajhna.
- × KaN ki lo tik pohunchay baghair chehre ko sirf aage se dhona.
- × Yeh samajhna ke wudoo ke dauraan baat karne se wudoo toot jaata hai.
- × Poore sir ka masah na karna.
- × Gardan ka masah karna.
- × Auraton ka polish waale naakhoN par masah karna.
- × Yeh samajhna ke azaa-e-wudoo ko tel ya chiknai lagi hui hai to wudoo naaqas hai.
- × Sir ke masah se pehle haathon ko choomna aur aankhoN se mas karna.
- × Yeh samajhna ke kaN ke masah ke liye naya paani lena laazim hai.
- × Sirf andaruni kaN-oN ka masah karna.
- × Wudoo ke dauraan dua aur azkaar parhna.

Sawal 246: Wudoo ka lugawi aur istilaahi ma'ni zikr karein?**Jawab 246:**

1. Wudoo ki lugawi ta'reef: Wudoo, wadaa'ah se maakhuz hai, jis ka ma'ni "khubsurti, ronaq aur paakeezgi" hain.
Aur "wudoo" waaw ke damme ke saath, wudoo ke fi'l ko kehte hain aur fat'h ke saath: as paani ko kehte hain jo wudoo ke liye tayyar kiya jaata hai aur "miD'ah" meem ke kasre ke saath, as jagah ko kehte hain jahaan wudoo kiya jaata hai. (Jawhari ki kitaab "As-Sa'haah" (1/81), Ibn Manzoor ki kitaab "Lisaan al-'Arab" (1/194)
2. Wudoo ki istilaahi ta'reef: Allah 'Azz wa Jall ki ibadat ke liye makhsos azaa ko makhsos tareeqe par dhoya jaaye.

Sawal 247: Wudoo ke shuroot-e-wujoob bayan keejiye?

Jawab 247:

1. Islam. (Ahnaaf ke nazdeek yeh shart-e-wujoob hai jabkeh Jamhoor ke nazdeek shart-e-wujoob-o-saahat hai)
2. 'Aql. (Na ho to wudoo, na waajib hai aur na saheeh hai)
3. Baaligh. (Agar baaligh na ho to, wudoo waajib nahi lekin agar naabaaligh wudoo kar le to uska wudoo saheeh hai, lekin shart yeh hai ke sinne-tameez ko pohonch chuka ho)
4. Paani ka wujood. (Hanafiyyah o Shaafi'iyyah ne kaha paani ka wujood shart hai aur ba'z fuqahaa ne kaha ke paak paani ka wujood shart hai [Hanabilah])
5. Wudoo ke manaafi umoor se khaali hona shart hai: jaise haiz o nifas. (Yeh shart-e-wujoob-o-shart-e-saahat hai ba'z fuqahaa ne kaha ke agar janaabi wudoo karne chahe taake tafarruj ya tabarrud (thandak) ka ehsas ho to mashroo' hai jaisa sone waala wudoo kar leta hai)
6. Paani ke istemaal par qaadir ho. (Agar haath hi na ho to us auza par wudoo ka paani pohunchaana waajib nahi) Iza faat ash-shart faat al-mashroot
7. Paani paak hona shart hai aur yeh bhi shart hai ke ista' taat ho aur is ke istemaal mein aajiz na ho.

Sawal 248: Wudoo ke shuroot-e-saahat bayan keejiye?

Jawab 248:

1. Paani ko pohunchne se rokne waali cheezon ka izaalah zaroori hai (ta'meem al-wudoo ho: azaa-e-wudoo tak paani pohunchaana zaroori hai, agar ista' taat ho aur mumkin ho kyunkeh bila 'uzr agar koi auza sookha reh jaaye to wudoo saheeh na hoga)
2. Saahat-e-wudoo ke liye (sifat al-wudoo) wudoo ka tareeqa jaanna zaroori hai (jaise farz-o-sunan ki ma'rifat ya wudoo ka saheeh tareeqa ka jaanna zaroori hai)
3. Niyyat. Wudoo ki dil mein niyyat karna shart bhi hai aur rukun bhi (Innama al-a' maal binniyyaat) Sab se pehle wudoo ki dil mein niyyat karni chahiye (tahaarat haasil karna ref' hadath ki niyyat se ya namaaz ada karne ki niyyat se)
4. As'haab-e-'uzr ke liye shuroot-e-saahat ki tafseelat alag hain jo mafassal zikr ki jaaengi in mauzoo'at ke zimm mein InshaAllah
5. Yeh shart nahi hai ke waqt daakhil ho, lekin ba'z fuqahaa kehte hain ke jo daa'imi hadath ka shikaar ho aur jin ko peshaab ki theili laga di gayi ho un ke liye waqt se pehle wudoo kar lena saheeh nahi.

Sawal 249: Wudoo ke faraa'iz (waajibaat) zikr karein?

Jawab 249:

1. Niyyat: (Tahaarat haasil karna (ref' hadath ki niyyat) ya namaaz ada karne ki niyyat)
2. Tasmiah (بِسْمِ اللّٰهِ kehna) agar yaad rahe kyunkeh "بِسْمِ اللّٰهِ" kehna waajib hai yaad rhenne par lekin agar bhool gaye to maaf hai aur wudoo saheeh hai thawab-e-duaa se mahroomi hai.
3. Kali karna aik martaba waajib hai aur aik se zyada yani teen martaba karna sunt hai (Tamma al-Munnah)
4. Aur naak mein paani lena aur saaf karna aik martaba

5. Chehra ka dhona. Aik martaba
6. DaaRhi ka khalaal
7. Haath dhona angooshtiyon ke saray se kahniyon tak. Aik martaba
8. Haath ki angooshtiyon ka khalaal
9. Saare sir ka masah karna aur kaanon ka masah karna. Aik martaba
10. Dono paaon takhnon tak aur takhna samet dhona. Aik martaba
11. Qadam (paaon ki angooshtiyon ka khalaal)
12. Tarteeb, faraa'iz-e-wudoo mein shaamil hai Jamhoor ke paas [lekin Sheikh al-Albaani ne tarjeeh di hai doosre qaul ko aur kaha: musnnon hai waajib ya farz ki daleel nahi].
13. Mawaalaat: faraa'iz wudoo mein shaamil hai, aik auza aur doosre auza ke dhone mein itna faasla ya deer na ho ke auza sookh jaayein ya 'urf mein taakheer samjhi jaaye.

Sawal 250: Wudoo ki sunan ka zikr karein?

Jawab 250:

1. Tasmiyah (بسم الله kehna) sunt hai lekin ba'z ulamaa ke nazdeek waajib hai yaad rhenne par (Hanabilah)
2. Miswaak
3. Wudoo ke har rukun ki ibtidaa sidhi taraf se karni chahiye ba'z ulamaa ke nazdeek yeh waajibaat mein se hai kyunkeh "Abda'u bima ya min kum" mein amr-e-wujoob ki taraf ishaara karta hai lekin doosre ulamaa kehte hain mustahab hai.
4. Wudoo ke shuru mein angooshtiyon, hathheliyon samet pinchoN tak haath dhona sunt hai lekin neend se utth kar haath dhona waajib hai (Sheikh bin Baaz)
5. Azaa-e-wudoo ko aik martaba dhona waajib hai, tahan teen martaba dhona sunt hai.
6. Kali aur naak mein paani lena aik martaba waajib hai (Tamma al-Munnah lil-Albaani, As-Seel al-Jarraar lil-Shawkaani) aur mubaalgha karna halq tak pohunchaana aur gharraara karna sunt hai (Ibn Uthaymeen o Ibn Qudaamah RA), aur teen martaba karna musnnon hai is se isbaagh wudoo ki fazeelat milti hai, siwae haalat-e-roza mein mubaalgha mana hai kyunkeh Nabi-e-Akram SAW ne is se mana kiya hai.
7. Naak mein paani lena waajib hai aur naak jhaRna [sunt hai] aur ba'z ke nazdeek yeh bhi waajib hai.
8. DaaRhi ka khalaal mustahab o sunt hai [ba'z ke nazdeek waajib hai daaRhi aur angooshtiyon ka khalaal (Sheikh al-Albaani RA ne dala'il pesh kiye hain wujoob ke liye)]
9. Azaa-e-wudoo ko ragRna mustahab hai, lekin jin ke baal sakht ya jild par paani na pohunch pa raha ho to ragRna waajib hai (Ibn Baaz RA)
10. Teen se zyada martaba azaa-e-wudoo ka dhona makrooh hai.
11. Wudoo ke liye, kam se kam paani istemaal karna sunt hai
12. Wudoo ke baad duaa musnnon hai.
13. Tahiyat al-wudoo mustahab hai.
14. Tarteeb waajib hai Jamhoor ke nazdeek aur sunt hai Sheikh al-Albaani RA ki tahqeeq ke mutabiq
15. Tajdeed-e-wudoo namaaz ke liye (agar saabiqah wudoo se aik namaaz ada kar li gayi ho)

16. Angoothi, aynak, baali aur ghaRi ko harkat dena taake us ke neeche paani pohunch jaaye sunt hai aur agar tang ho aur sookhra jaane ka imkakaan ho to harkat dena waajib hai (Sheikh Ibn Uthaymeen o Sheikh al-Albaani RA)
17. Sir ka masah karna aik martaba waajib hai albattah teen martaba masah karna mashroo' o sunt hai jaisa ke Sheikh al-Albaani ne hadees ki tasheeh ki hai (Saheeh Abu Dawood) aur Subul as-Salaam mein Imaam San'aani RA ne ikhtiyar kiya
18. Do thaai mud ke zariye wudoo karna sunt hai aik thaai mud waali riwaayat saabit nahi aur matba' ki ghalti hai (Tamma al-Munnah)
19. Gharat ka matlab hai khoob achi tarah dhona na ke hadood se aage barhna (Ibn Taymiyyah o Ibn al-Qayyim)
20. Chhoti angoothi se khalaal karna sunt hai (Saheeh Abu Dawood)

Sawal 251: Mubaahaat al-wudoo ka zikr karein?

Jawab 251:

1. Kalaam karna
2. Doosre ki madad lena
3. KapRe se azaa-e-wudoo ko ponchhna

Sawal 252: Wudoo ke ghair mashroo' amal ka zikr karein?

Jawab 252:

1. Har auza ko dhote waqt duaa karna
2. Gardan ka masah karna

Sawal 253: Nawaqid al-wudoo ka zikr karein?

Jawab 253:

Wudoo ko torne waale aur faasid karne waale umoor:

1. Pashaab
2. Paakhaanah ka nikalna
3. Hawa khaarj hona
4. Madhi
5. Wadi
6. Dono raaston sharmgah se koi bhi cheez ka nikalna jaise bawl o baraaaz (pashaab o paakhaanah), keede kankhar ya boaseer ka khoon hi kyun na ho
7. Aurat ki sharmgah ki ratobat jo paseena ke mithl ho to is se wudoo ke laazim ki daleel nahi [Sheikh Ibn Uthaymeen RA]. Lekin Sheikh bin Baaz RA ne kaha wudoo karna hai
8. Pashaab aur paakhaanah sharmgah ke ilaawa kisi aur raste se nikal jaaye
9. Sharmgah ke ilaawa se nikle jaise khoon ya qi' wudoo nahi toot ta: [Sheikh Ibn Baaz RA, Sheikh Ibn Uthaymeen RA, Imaam Ibn Taymiyyah RA, Fatawa Lajnah Daaimah]. Mustahab hai wudoo kar le (Al-Albaani RA)
10. Woh neend jo bhaari ho aur gehri neend mein shumaar ho jaaye wudoo toot jaata hai [Sheikh al-Albaani RA ki raaye: chaahe leT kar ya baith kar]. (Agar neend gehri na ho to wudoo nahi toot ta [Sheikh Ibn Baaz RA, Sheikh Ibn Uthaymeen RA])

11. 'Aql ka mukammal zawal ya juz'i zawal jaise junoon, "ighmaa" [ya chakark ki] ya nasha ki wajah se
12. Baghair kisi haail ke sharmgah ko chhona
Pehla qaul: Baghair aaR ke direct chhoone se wudoo toot jaata hai
Doosra qaul: Baghair aaR ke direct chhoone se wudoo nahi toot ta
Teesra qaul: Baghair haail ke shauwat se chhoone se toot jaata hai (Sheikh al-Albaani RA ka qaul)
13. Aurat ko chhoone se
I. Qaul awwal: Toot jaata hai
II. Qaul saani: Nahi toot ta (Raajih)
III. Qaul saalis: Shauwat se chhuaye to toot jaata hai
IV. Qaul raabi' shauwat se chhuaye to bhi nahi toot ta (Sheikh al-Albaani ka istidlaal boosah waali hadees se hai)
14. Oont ka gosht khaane se wudoo toot jaata hai
15. Irtidaad naaqid wudoo hai (Ibn Baaz RA, Imaam Ibn Taymiyyah RA)

Sawal 254: Jo nawaqid wudoo mein shumaar nahi hote un ka zikr karein?

Jawab 254:

1. Sheikh al-Albaani RA ke nazdeek, baghair shauwat ke sharmgah ko haath lagane se wudoo nahi toot ta.
2. Aurat ko chhua ho aur inzalaal na hua ho.
3. Aage peechhe sharmgah ke ilaawa kisi aur jagah se nikle jaise zakhm, peep, khoon wa ra'aaf, kathaas ya hijamah ka khoon.
4. Halki neend se wudoo nahi toot ta jis mein hosh baqi ho [Sheikh Ibn Baaz RA, Sheikh Ibn Uthaymeen RA]
5. Hadath mein shakk ho.
6. Qatraah peshaab ka ehsas ho aur yaqeen na ho.
7. Baal kaTna o naakhoon kaTrna ya moze ya joraab nikaalna.
8. Hadath-e-daa'im ka shikaar wudoo ke baad hadath waqe ho to naaqid nahi.
9. Aag par paki hui cheez khaane se wudoo nahi toot ta albattah wudoo karna mustahab hai waajib nahi
10. Mayyat ko ghysl dene se wudoo nahi toot ta. Albattah mustahab hai.
11. Namaaz mein qahqahah se wudoo nahi toot ta. (Hadees za'eef hai)
12. Jhoot bolne, gaali dene ya gaana gaane se wudoo nahi toot ta albattah yeh kabeerah gunaa hai gunaa se bachna zaroori hai.

Sawal 255: Kin kaamoN ke liye wudoo waajib hai?

Jawab 255:

1. Namaaz - farz ho ya nafl
2. Bait-Allah ka tawaaf
Tawaaf ke liye wudoo mashroo' hone mein ijma' hai albattah laazim aur shart hone mein ikhtilaaf hai Jamhoor farz-o-shart ke qa'il hain jabkeh qaul-e-thaani yeh hai ke tawaaf ke liye wudoo shart aur farz nahi hai.

Note: Qaul-e-thaalis par amal behtar hai: Qaul-e-thaalis yeh hai ke ehtiyaat aur ikhtilaaf se baahar nikalne ke liye wudoo kar le (Ibn Uthaymeen RA ne kaha hai ke mustahab hai, khuroojan 'an al-khilaaf) kyunkeh tawaaf ke liye wudoo na karne mein ikhtilaaf hai jabkeh wudoo karke tawaaf karne mein kisi ka ikhtilaaf nahi. WaLlahu a'lam

3. Mus-haf chhoona (Qur'aan chhoona)
 - I. Qaul awwal: Wudoo ke baghair jaa'iz nahi, Jamhoor kehte hain ke wudoo karna waajib hai.
 - II. Qaul-e-thaani: Sheikh al-Albaani RA ki tahqeeq o tarjeeh yeh hai ke woh mustahab maante hain.

Sawal 256: Wudoo kab mashroo' hai?

Jawab 256:

1. Zikr ke liye (Adhaan mein bhi zikr hai)
2. Har namaaz ke liye taaza wudoo mustahab hai
3. Mayyat uthaane ke baad
4. Jab bhi wudoo tootay
5. Qi'e ke baad
6. Tawaaf ke liye wudoo mashroo' hone mein ijma' hai albattah laazim aur shart hone mein ikhtilaaf hai Jamhoor farz-o-shart ke qa'il hain jabkeh qaul-e-thaani yeh hai ke tawaaf ke liye wudoo shart aur farz nahi. Qaul-e-thaalis par amal behtar hai: Qaul-e-thaalis yeh hai ke ehtiyaat aur ikhtilaaf se baahar nikalne ke liye wudoo kar le (Ibn Uthaymeen RA ne kaha hai ke mustahab hai, khuroojan 'an al-khilaaf) kyunkeh tawaaf ke liye wudoo na karne mein ikhtilaaf hai jabkeh wudoo karke tawaaf karne mein kisi ka ikhtilaaf nahi. WaLlahu a'lam
7. Ghusl se pehle wudoo mustahab hai lekin doosra qaul yeh hai ke waajib hai
8. Baghair chhuaye qiraa-at al-Qur'aan ke liye
9. Mus-haf chhoona (Qur'aan chhoona)
 - Qaul awwal: Wudoo ke baghair jaa'iz nahi, Jamhoor kehte hain ke wudoo karna waajib hai
 - Qaul-e-thaani: Sheikh al-Albaani RA ki tahqeeq o tarjeeh yeh hai ke woh mustahab maante hain
10. Chhota bachcha jo sinne-tameez ko na pohuncha ho sirf ta'leem ki aasaani ke liye ulamaa ne kaha ke wudoo shart nahi hai albattah jaa'iz hai
11. Sone se pehle wudoo musnnon hai
12. Janaabi ke liye khaane peene aur sote waqt, wudoo mustahab hai
13. Doobaara jima' se pehle wudoo mustahab hai

Sawal 257: Wudoo ka mukhtasar tareeqa zikr karein?

Jawab 257:

Wudoo ka mukhtasar tareeqa mandrajah zail hai:

Step**Urdu Text**

- 1, 2 Wudoo se pehle dil mein wudoo karne ka iraada karna chaahiye: بِسْمِ اللّٰهِ
- 3, 4 DonoN haath kalaaiyoN tak achi tarah dhona chaahiye. Anguliyon ke darmiyaan khalaal bhi karein. (Teen baar)
- 5 Kali karein. (Teen baar) Paani munh mein lekar us ko khoob ghumaayeN phir nikaal dein. Gharaara karein lekin agar roza ki haalat mein hoN to mubaalgha na karein
- 6 Naak mein paani lein. (Teen baar) Paani naak banse tak chadhaana chaahiye aur mubaalgha karna phir us ko jhaarkar nikaal dein lekin agar roza ki haalat mein hoN to mubaalgha na karein
- 7 Chehra dhoyein. (Teen baar) Poora chehra aik kaan se doosre kaan ke lootak preeshaani se thooRi ke neeche tak
- 8, 9, Anguliyon ke saray se kahniyon ke saath donoN haath achi tarah dhoyein. (Zyada se zyada teen baar) aur anguliyon mein khalaal kare **Pehle sidha haath dhoyein**
- 10 Sir ka masah karein. (Aik baar) [Teen baar bhi jaa'iz hai]. Preeshaani se peechhe ko gudi tak donoN haath le jaayeN aur phir gudi se aage preeshaani tak laayeN
- 11 (Sir ke masah ke paani se hi) Kaan ka masah karein. (Aik baar) Shahadat ki angooshti se andar ka hissa aur angoothay se kaan ke baahar ka hissa **Note: Aik martaba sir ka masah karna kaafi hai**
- 12 TakhnoN tak donoN pair khoob achi tarah dhoyein. (Teen baar) **Pair ke anguliyon ka khalaal bhi karein DaayeN pair se shuru karein. Phir baayeN paaon Phir wudoo ke baad ki duaah Tahiyat al-wudoo**
- 13, 14, 15

Sawal 258: Wudoo kis tarteeb se karein?

Jawab 258:

Humraan RA Usmaan RA ke mola ne khabar di ke unhone Usmaan bin Affaan RA ko dekha ke Usmaan bin Affaan RA ne (Humraan RA se) paani ka bartan maanga:

1. (Aur le kar pehle) apni hathheliyon par teen martaba paani Daala phir unhein dhoyaa
2. Is ke baad apna daahna haath bartan mein Daala, aur (paani le kar) kali ki aur naak saaf ki
3. Phir teen baar apna chehra dhoyaa
4. Aur kahniyon tak teen baar donoN haath dhoye
5. Phir apne sir ka masah kiya
6. Phir (paani le kar) takhnoN tak teen martaba apne donoN paaon dhoye
Phir kaha ke Rasool Allah SAW ne farmaya hai ke jo shakhs meri tarah aisa wudoo kare, phir do rak'at poori tawajjoh se parhe, (jis mein apne nafs ko bhatakne se bachaaye poori tawajjoh namaaz ki taraf rakhe to us ke guzishtah gunaaah ma'af kar diye jaate hain (Saheeh al-Bukhaari, Kitaab al-Wudoo, Baab: Wudoo mein har auza ko teen teen baar dhona (sunt hai), Hadees number: 159)

Sawal 259: Sir ka masah kaise karna chahiye?

Jawab 259:

Sir ka masah karne mein kisi ka bhi ikhtilaaf nahi albattah sir ke kitne hisse ka masah kiya jaaye is mein do muqif paaye jaate hain:

1. Pehla muqif: Poore sir ka mukammal masah (Raajih)
2. Doosra muqif: Sir ke kuchh hisse ka masah

Note: Aurat bhi mard ki tarah masah kare preeshaani se gudi tak chooTi par masah karna zaroori nahi

Sir ke masah ka tareeqa bayan karte hue Imaam Baghawi RA kehte hain: Qur'aan Majeed ka zaahiri ma'ni to yeh hai ke poore sir ka masah karna farz hai aur Nabi Kareem SAW ki sunnat ne is farz ki miqdaar ko preeshaani ke saath makhsoos kar diya lehaza preeshaani ki miqdaar se kam masah karne se masah ki farziyyat saabit nahi hoti aur sunt to yeh hai ke poore sir ka masah kiya jaaye sir ke aage ke hisse se masah shuru karke sir ke peechhe ke hisse ki janib haathon ko le kar jaaye aur phir waapas sir ke aage ke hisse ki taraf le kar aaye.

Sawal 260: [Kaanon ka masah] kaise karein?

Jawab 260:

Rasool Allah SAW ke paas wudoo ka paani laaya gaya to Aap SAW ne wudoo kiya, apne donoN pinchoN teen baar dhale, phir kali ki aur teen baar naak mein paani Daala aur apna chehra teen baar dhoyaa, phir donoN haath (kahniyon tak) teen teen baar dhale, phir apne sir ka aur apne donoN kaanon ke baahar aur andar ka masah kiya

(Sunan Abu Dawood, Kitaab at-Tahaarah, Baab: Nabi Akram SAW ke wudoo ka bayan, Hadees number: 121, Sheikh al-Albaani RA ne is hadees ko saheeh kaha hai)

DonoN kaan sir ka hissa kehlaate hain lehaza un ka masah karna bhi laazim hai is baare mein paanch aqwaal hain:

1. (Pehla qaul) Aksar Ahl-e-Ilm yeh kehte hain ke sir ke saath hi kaanon ka masah kiya jaaega kyunkeh kaan sir ka hissa hain un mein Sa'eed bin al-Musayyab RA, 'Ataa bin Abi Rabah RA, Hasan Basri RA, Muhammad bin Seereen RA, Sa'eed bin Jubair RA, Ibraaheem Nahk'ee RA qaabil-e-zikr hain aur Sufyaan ath-Thawri RA, 'Abdullaah bin Mubarak RA, Imaam Maalik RA, Imaam Ahmad bin Hanbal RA, Imaam Is-haaq bin Raahwayh RA aur As-haab ar-Ray ka bhi yeh hi qaul hai
2. (Doosra qaul) Imaam Zahri RA ka qaul hai ke kaanon ka peechhi janib ka hissa sir mein shaamil hai aur kaanon ki agli janib ka hissa chehre mein shaamil hai
3. (Teesra qaul) Aur Imaam Sha'bi RA kehte hain ke kaanon ka baahri hissa sir ka hissa hai aur kaanon ka andaruni hissa chehre ka hissa kehlaata hai
4. (Chautha qaul) Hamaad RA ka qaul hai ke kaanon ko donoN taraf se yani ke andar baahar ki taraf se dhoyaa jaaega bhi Sa'eed bin Jubair RA aur Ibraaheem Nahk'ee RA se bhi yeh manqool hai
5. (Paanchwaan qaul) Is-haaq bin Raahwayh RA ka qaul hai ke woh kehte hain kaanon ki agli janib ka hissa chehra dhote waqt masah kiye jaayeN ge aur kaanon ki peechhi janib ka hissa sir ke masah ke saath masah kiya jaaega
(Sharh as-Sunnah lil-Baghawi: 1/441, Kitaab at-Tahaarah, "Baab masah ar-ra's wal-adhnain" An-Naashir: Al-Maktab al-Islami, Dimashq, Beirut)

Sawal 261: [Kaanon ka masah karne ka tareeqa]?

Jawab 261:

Kaanon ke andar aur baahar masah karna sunnat se saabit hai shahaadat ki angooshtiyon

se kaanon ke andar masah kiya jaaye aur donoN angooThon se kaanon ke baahri hisse ka masah kiya jaaye. (Sharh as-Sunnah lil-Baghawi: 1/440, Kitaab at-Tahaarah, "Baab masah ar-ra's wal-adhnain" An-Naashir: Al-Maktab al-Islaami, Dimashq, Beirut)

Sawal 262: Tara haathon se sir aur kaanon ka masah karna ya naye paani se masah karna?

Jawab 262:

Jamhoor ulamaa-e-kiraam yeh kehte hain ke pehle hi se tara haathon se sir aur kaanon ka masah karna kaafi hai alag se naya paani lekar sir aur kaanon ka masah karne ki zaroorat nahi hai. Jamhoor ulamaa-e-kiraam ka qaul raajih hai lekin naye paani ke saath kaanon ka masah karna us waqt ijazat di hai jab sir ka masah karte hue paani sookh gaya to ijazat hai naye paani se masah ki.

Sawal 263: [Kya gardan ka masah] karna saabit hai?

Jawab 263:

Gardan ka masah ahaadees se saabit nahi hai Nabi Kareem SAW ne jo wudoo ka tareeqa bataaya hai us mein gardan ke masah ka koi zikr nahi hai aur na sahaabah kiraam RA mein se kisi ne gardan ka masah kiya lekin ba'z log us ko mustahab qarar dete hain halaanke kisi bhi saheeh hadees se gardan ka masah saabit nahi hai.

Sawal 264: Kya imamaah aur mozoN par masah karne ki ijazat hai?

Jawab 264:

Amr bin Umayyah ad-Damri RA bayan karte hain: Ke maine Rasool Allah SAW ko apne imamahe aur mozoN par masah karte dekha.

Sawal 265: [Imamaah par masah ke liye joraab ki tarah ta-haarat ki haalat mein pahna jaaye kya aisi shart hai?]

Jawab 265:

[Imaam Baghawi RA ka qaul hai:] Imamaah par masah ke mutalliq ulamaa-e-kiraam mein ikhtilaaf paaya jaata hai Sayyidnaa Abu Bakr RA, Sayyidnaa Umar RA aur Sayyidnaa Anas RA ne imamahe par masah kiya, Imaam Awzaa'i RA, Imaam Ahmad bin Hanbal RA aur Imaam Is-haaq bin Raahwayh RA isi ke qa'il hain, aur yeh bhi hadees bayan ki jaati hai ke Sayyidnaa Anas RA ne topi par masah kiya halaanke ba'z sahaabah kiraam RA aur ba'z taba'een RA is waqt tak imamahe par masah jaa'iz nahi kehte jab tak imamahe ke saath sir ke kuchh hisse ka bhi masah na kar liya jaaye, Sayyidnaa Mughirah bin Shu'bah RA ki hadees ke baare mein kehte hain ke preeshaani ke baalon par masah karne se masah karne ka hukm khatam ho gaya tha aur yeh hadees is baat ki bhi daleel hai ke mukammal sir ka masah farz nahi hai aur jo log imamahe par masah karne ke qa'il hain woh yeh kehte hain ke imamahe par masah isi waqt jaa'iz hai jab ke imamaah bi-haalat-e-wudoo baandha gaya ho (agar imamaah bi-haalat-e-wudoo nahi baandha gaya ho to phir imamaah par masah se wudoo poora nahi hoga). (Sharh as-Sunnah lil-Baghawi: 1/453, Kitaab at-Tahaarah, Baab masah 'ala al-khufayn, An-Naashir: Al-Maktab al-Islaami, Dimashq, Beirut)

Imamaah ke liye joraaboN ki tarah ta-haarat ki haalat mein pahne jaane ki shart nahi hai aur yahi raajih hai.

Sheikh al-Albaani RA, 'Allaamah ash-Shawkaani RA, imamaah par masah ke liye ta-haarat se hona joraaboN ki tarah aisi shart nahi.

Sawal 266: [MozoN par masah] kaise karein?

Jawab 266:

MozoN par masah ka tareeqa yeh hai ke agar bi-haalat-e-wudoo moze pahne gaye hoN to an par masah kiya jaaega lekin agar kisi ne baghair wudoo moze pehen liye to is surat mein moze utaar kar pehle wudoo kare phir moze pehen le aur is ke baad agar wudoo toot ta hai to is waqt us ko moze utaarne ki zaroorat nahi hai balkeh woh pair dhone ke bjaae mozoN par masah karega yeh amal sunnat se saabit hai aur yahi afzal amal hai.

(Saheeh al-Bukhaari, Kitaab al-Wudoo, Baab: Wudoo kar ke moze pehenne ke bayan mein, Hadees number: 206. Wa Saheeh Muslim: 274)

Afzaliyyat ke itibaar se mozoN par masah karne ka tareeqa yeh hai ke donoN haathon ko paani se bhigo kar haathon ki angooshtiyon ko khol kar sidhe haath ki angooshtiyon se sidhe pair ke oopri hisse par takhna tak is tarah pheireN ke angooshtiyon par laga hua paani an mozoN par lag jaaye isi tarah daayeN haath se daayeN pair par isi amal ko dohraayeN mozoN par masah mukammal ho jaaega aur yeh amal donoN haathon se donoN pairon par aik saath kiya jaaye.

An tamaam ahaadees se yeh baat maloom hoti hai ke jis ne wudoo ki haalat mein moze pahne hoN phir wudoo tootne par wudoo karke mozoN par sirf masah kaafi hoga aur is se wudoo poora ho jaaega aur agar koi is ke baad apne moze utaar bhi leta hai to is mein koi baat nahi ba'z log kehte hain agar koi wudoo ke baad mozoN par masah karke moze utaarta hai to us ka wudoo toot jaata hai lehaza us ko naya wudoo karna parhe ga ba'z kehte hain ke moze utaarne ke baad sirf pair dhona kaafi hai lekin durust aur raajih qaul yeh hai ke bi-haalat-e-wudoo moze utaarne se wudoo nahi toot ta kyunkeh jis waqt moze pahne thay us waqt woh wudoo ki haalat mein tha lehaza moze utaarne se koi nuqsan nahi hoga is mas'alay mein ulamaa-e-kiraam ka ikhtilaaf hai.

Note: MozoN aur joraaboN par masah karne ka aik hi tareeqa hai.

Sawal 267: [Kya joToN par masah] kiya ja sakta hai?

Jawab 267:

Sayyidnaa Mughirah bin Shu'bah RA bayan karte hain: Ke Nabi Akram SAW ne wudoo kiya aur mozoN aur joToN par masah kiya. (Sunan at-Tirmidhi: 99)

Ya'ni ke jab joToN aur joraaboN (Socks) ko ta-haarat karke pehna jaaye to an par masah karna durust hai aur jo log is mas'alay mein yeh kehte hain ke paa'e taabe chamRe ke hona zaroori hai ya paa'e taabe oon ya kataan ke hoN to an ka mota hona laazim hai an baatoN ki koi bhi daleel nahi hai Nabi Kareem SAW ne apni ummat ki aasaani ke liye mozoN, joraaboN aur joToN par masah ka hukm diya hai jaisa ke sir aur kaanon ka masah kiya jaata hai yeh ummat ki aasaani ke liye hai lehaza hamen an mu'aamlaat mein apni raaye ko muqaddam nahi karna chahiye.

Note: Joraabiyaan aur joTe agar takhne se neeche hoN to an par masah ki ijazat nahi albattah Sheikh al-Albaani RA ne ijazat di hai kyunkeh mushqat ki 'illat baqi hai.

Sawal 268: Wudoo se faaraagh hone ke baad ki duaa kya hai?

Jawab 268:

Pehli duaa: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ

Doosri duaa: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ النَّوَابِيْنِ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِيْنَ

Sawal 269: Wudoo ke baad sharmgah ki jagah par paani chhidakna kaisa hai?

Jawab 269:

Sayyidnaa Sufyaan Thaqafi RA bayan karte hain: Nabi Kareem SAW jab wudoo karte thay to aik chhota paani lete aur is tarah karte, aur Shu'bah ne kaifiyyat bataai ke Aap SAW ise apni sharmgah par chhidakte, (Khaalid bin Haarith kehte hain) maine is ka zikr Ibraaheem se kiya to unhein yeh baat pasand aayi, Ibn as-Sunni kehte hain ke Hukm (bin Sufyaan bin Usmaan bin Aamir bin Mu'attib) Sufyaan Thaqafi RA ke bete hain. (Sunan an-Nasaa'i: 134)

Sawal 270: [Kya kharay hokar wudoo ka bacha hua paani peena] saabit hai?

Jawab 270:

Nizaal bin Sabrah RA bayan karte hain: Ameer al-Mu'mineen Sayyidnaa Ali RA ne Zuhr ki namaaz parhi phir masjid-e-Koofah ke sahn mein logon ki zaroorat ke liye baith gaye, is arse mein 'Asr ki namaaz ka waqt aa gaya phir un ke paas paani laaya gaya, unhone paani piya aur apna chehra aur haath dhoye, un ke sir aur paaon (ke dhone ka bhi) zikr kiya, phir unhone kharay hokar wudoo ka bacha hua paani piya, is ke baad kaha ke kuchh log kharay hokar paani peene ko bura samajhte hain halaanke Nabi Kareem SAW ne yunhi kiya tha jis tarah maine kiya, wudoo ka paani kharay hokar piya. (Saheeh al-Bukhaari number: 5616)

Sawal 271: [Kya baad-e-wudoo aasman ki taraf nazar ya shahaadat ki angooshti utha kar dua karna] saabit hai?

Jawab 271:

Ahaadees-e-saheehah mein yeh baat saabit nahi hai ke wudoo karne ke baad aasman ki taraf nazar karna ya angooshti uthaana yeh dono amal kisi bhi saheeh hadees se saabit nahi hai balkeh ulamaa-e-kiraam ne us ko bid'ah qarar diya hai is silsile mein Sayyidnaa Uqbah bin Aamir RA ki hadees bayan ki jaati hai woh hadees bila-ittafaq za'eef hai.

Sawal 272: [Wudoo ke baad tawlaih, rumaal ya koi kapra istemaal karna]?

Jawab 272:

Wudoo karne ke baad azaa-e-wudoo ko kisi kapre/tawlaih/rumaal waghera se ponchhne ke baare mein do muqif paaye jaate hain:

1. Number-e-aik muqif yeh hai ke wudoo karne ke baad azaa-e-wudoo ko ponchha na jaaye.
2. Number-e-do muqif yeh hai ke wudoo ke paani ko ponchhne mein koi harj nahi hai.

Note: Ash-Shaikh Sa'd bin Naasir bin 'Abdil-'Azeez Abu Habeb ash-Shathri RA ne Musannaf Ibn Abi Shaibah ki tahqeeq mein Baab "Fi al-mindeel ba'da al-wudoo" - ya'ni ke jin logon ke nazdeek wudoo karne ke baad wudoo ka paani ponchhna durust hai " is baab ki tamaam riwaayaat ko za'eef kaha hai dekhein: Musannaf Ibn Abi Shaibah: 2/315-318, " Fi al-mindeel ba'da al-wudoo " An-Naashir: Daar Kanooz Ashbiliya, Riyaadh, As-Sa'oodiyyah.[[yeschat](#)]

[Imaam Nawaawi RA ka qaul:] Ulam aa-e-kiraam ka is mas'alay mein ikhtilaaf hai aur is baare mein paanch aqwaal paaye jaate hain:

1. Number-e-aik: Wudoo karne ke baad azaa-e-wudoo ko ponchhna mustahab hai makrooh nahi hai.
2. Number-e-do: Baad-e-wudoo azaa-e-wudoo ko ponchhna makrooh hai.
3. Number-e-seen: Chaahe ponchhe ya na ponchhe donoN baraabar hain.
4. Number-e-chaar: Wudoo ke baad azaa-e-wudoo ko ponchhna mustahab hai.
5. Number-e-paanch: Baad-e-wudoo azaa-e-wudoo ka ponchhna garmi ke mausam mein makrooh hai aur sardi ke mausam mein makrooh nahi hai.

Mazkooah paanch aqwaal mein se teen aqwaal sahaabah kiraam RA se manqool hain ya'ni ke wudoo ka paani ponchhna jaa'iz hai is mein koi harj nahi:

1. Sayyidnaa Anas bin Maalik RA kehte hain ke wudoo aur ghusl donoN mein jism ko ponchha jaaega aur yahi qaul Sufyaan ath-Thawri RA ka hai.
2. Sayyidnaa 'Abdullaah bin 'Umar RA kehte hain ke wudoo aur ghusl donoN ke baad ponchhna makrooh hai Ibn Abi Laila RA isi ke qa'il hain.
3. Sayyidnaa 'Abdullaah bin 'Abbaas RA ka qaul hai ke wudoo karne ke baad wudoo ka paani ponchhna makrooh hai aur ghusl ke baad ponchhna makrooh nahi hai.

Mumaana'at ke baab mein aik hadees Sayyidnaa 'Abdullaah bin 'Abbaas RA ki hai aur doosri hadees mein yeh alfaaz hain ke Nabi Kareem SAW ghusl ke baad baahar tashreef laaye Aap SAW ke sir se paani tapak raha tha lehaza Aap SAW ne ghusl ke baad ghusl ka paani ponchha, (Imaam Nawaawi RA kehte hain) is hadees ki sanad za'eef hai aur Imaam Tirmidhi RA is baab kehte hain ke is baare mein Nabi Kareem SAW se kuchh bhi saabit nahi hai. Imaam Nawaawi RA mazeed kehte hain: Ba'z ulamaa-e-kiraam ne Maymoonah RA ki hadees se yeh istidlaal kiya hai ponchhna saheeh nahi hai ba'z yeh kehte hain ke ponchhna aur jhatakna donoN baraabar hain, ba'z kehte hain ponchhne ke muqaable mein jhatakna mubaah hai aur ba'z kehte hain jhatakna aur ponchhna donoN paani ko khushk karne ke amal mein shaamil hain sab se aakhir yeh hai ke paani ponchhna mubaah hai aur yeh qaul saheeh hai kyunkeh is se ibaahat to saabit hoti hai lekin mumaana'at saabit nahi hoti, WaLlahu a'lam.

(Al-Minhaaj Sharh Saheeh Muslim bin al-Hajjaaj lil-Nawaawi: 3/232-231, "Aghtasal wa kharaja wa ra'sahu yaqtar maa'an wa amma fi'al at-tansheef faqad", An-Naashir: Daar Ihya' at-Turaath al-'Arabi, Beirut)

Tamaam ahaadees aur aathaar ke mad-e-nazar behtar amal to yahi hai ke wudoo ke baad azaa-e-wudoo ko na ponchha jaaeye albattah muqif number-e-do ke dalaal se ponchhna bhi jaa'iz aur mubaah hai is mein koi gunaah nahi hai lekin mustahsan amal yeh hai ke azaa-e-wudoo ko na ponchha jaaeye.

Sawal 273: Kya har namaaz ke liye naya wudoo karna chahiye?

Jawab 273:

Ba'z ulamaa kehte hain ke muqem insaan ko har namaaz ke liye wudoo banaana laazim, Jamhoor ulamaa-e-kiraam kehte hain ke musafir aur muqem donoN ke liye har namaaz ke liye wudoo banaana mustahab hai ya'ni ke har namaaz ke liye naya wudoo zaroori nahi.

Sawal 274: Paak o saaf paani wudoo ki aik shart hai ya nahi?

Jawab 274:

Shuroot-e-wudoo mein se aik shart hai ke wudoo ke liye paak o saaf paani hona chahiye.

Jaisa ke Soorah an-Nisaa' soorah number 4 ki aayat number 43 mein is ka hukm hai bhi Soorah al-Maa'idah soorah number 5 ki aayat number 6 mein bhi is ka zikr maujood hai.

Note: Paani ke ilaawa doodh ya koi sharbat aur nabeez se wudoo karna saheeh nahi hai kyunkeh yeh paani ke hukm mein shaamil nahi hain aur na in cheezon se wudoo karna kisi hadees se saabit hai.

Sawal 275: Kya nabeez se wudoo karne mein koi harj hai?

Jawab 275:

Aik za'eef hadees mein hai: "Abdullaah bin Mas'ood RA kehte hain ke mujh se Nabi Akram SAW ne poochha: Tumhare mashkeezay mein kya hai?" To maine 'araz kiya: Nabeez hai, Aap SAW ne farmaya: "Khajoor bhi paak hai aur paani bhi paak hai" to Aap SAW ne isi se wudoo kiya."

(Jaami' at-Tirmidhi, Kitaab at-Tahaarah, Baab: Nabeez se wudoo karne ka bayan, Hadees number: 88, Sheikh al-Albaani RA ne is hadees ko za'eef kaha hai. Wa Sunan Abu Dawood: 84. Wa Sunan Ibn Maajah: 384 bhi in donoN ahaadees ko bhi Sheikh al-Albaani RA ne za'eef kaha hai)

Abu Zaid muhadditheen ke nazdeek majhool aadmi hain is hadees ke ilaawa koi aur riwaayat un se jaani nahi jaati. Ba'z Ahl-e-Ilm ki raaye hai nabeez se wudoo jaa'iz hai unhein mein se Sufyaan Thawri RA waghera hain, ba'z Ahl-e-Ilm ne kaha hai ke nabeez se wudoo jaa'iz nahi yeh Imaam Shaafi RA, Imaam Ahmad RA aur Imaam Is-haaq bin Raahwayh RA ka qaul hai, Is-haaq bin Raahwayh RA kehte hain ke agar kisi aadmi ko yahi karna par jaaye to woh nabeez se wudoo kar ke tayammum kar le, yeh mere nazdeek zyada pasandeedah hai. Imaam Tirmidhi RA mazeed kehte hain: Jo log nabeez se wudoo ko jaa'iz nahi maante un ka qaul Qur'aan se zyada qareeb aur zyada qareen-e-qiyaas hai is liye ke Allah Ta'aalaa ne farmaya hai: **فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا** (Soorah an-Nisaa', soorah number 4, aayat number: 43)

Tarjuma: Aur tumhein paani na mile to paak mitti se tayammum kar lo.

Kitab ut Tahaarah – Jild 4

(Mukhtasar nusqah, sawaal wa jawaab ki soorat me)

Sawal: 276

Wuzu ko torne wale aur fasid karne wale umoor kia hain?

Jawab: 276

1. Peshab.
2. Pakhana ka nikalna.
3. Hawa kharij hona.
4. Madhi.
5. Wadi.
6. Dono raaston sharmgah se koi bhi cheez ka nikalna jaise bool o baraz (peshab o pakhana), keede kankor ya boaseer ka khoon hi kyun na ho.
7. Aurat ki sharmgah ki ratobat nikalne se [Sheikh Bin Baz rahimahullah]. Lekin Ibn Uthaymeen ne isko paseena ke misl mein shumar kiya (aurat ki sharmgah ki ratobat jo paseena ke misl ho to is se wuzu ki lazim ki daleel nahi) [Sheikh Ibn Uthaymeen rahimahullah].
8. Peshab aur pakhana sharmgah ke ilawa kisi aur raste se nikal jaye.
9. Woh neend jo bhaari ho aur gehri neend mein shumar ho jaye wuzu toot jata hai.
10. [Sheikh Albani rahimahullah ki raye: chahe leet kar ya baith kar]. (Agar neend gehri na ho to wuzu nahi tootta [Sheikh Ibn Baz rahimahullah, Sheikh Ibn Uthaymeen rahimahullah]).
11. Aqal ka mukammal zawal ya juz'i zawal jaise junoon, "ighma" [ya chakkar ki] ya nasha ki wajah se.
12. Bighair kisi haail ke sharmgah ko chhona.
 - I. Pehla qawl: Bighair aar ke direct chhoone se wuzu toot jata hai.
 - II. Doosra qawl: Bighair aar ke direct chhoone se wuzu nahi tootta.
 - III. Teesra qawl: Bighair haail ke shahwat se chhoone par hi tootta hai warna nahi (Sheikh Albani rahimahullah ka qawl).
13. Aurat ko chhoone se:
 - I. Qawl awwal: Toot jata hai.
 - II. Qawl saani: Nahi tootta agarche shahwat se chhua ho (yahi raajih hai).
 - III. Qawl saalis: Shahwat se chhuaye to toot jata hai.
14. Oont ka gosht khaane se wuzu toot jata hai.
15. Irtidad. Naqiz-e-wuzu [Ibn Baz rahimahullah, Imam Ibn Taymiyyah rahimahullah].

Sawal: 277

Kya sabeelin ke ilawa kisi aur jagah se peshab ya pakhana nikalne se wuzu toot jata hai?

Jawab: 277

Sabeelin (peshab aur pakhana wali jagah) ke ilawa kisi aur jagah se peshab ya pakhana nikalne se mutlaq tor par wuzu toot jata hai aur yeh Hanafiyyah aur Hanabilah ka mazhab hai. Isi ko Ibn Hazm, Ibn Taymiyyah aur Ibn Uthaymeen rahimahumullah ne ikhtiyar kiya. Daa'imi Committee Bare Fatawa ne yahi fatwa jaari kiya.

Allah Ta'ala ke farman ka aam ma'ni: [النساء: 43] "أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ [النساء: 43] "Ya tum mein se koi pakhana kar ke aaye". Sharee' ne pakhana nikalne ki jagah ke bajaye nikalne wali cheez yani pakhana ka iktibar kiya aur is amr mein koi farq nahi ke woh apni aam o mu'tad jagah se nikle ya kisi aur jagah se.

عَنْ صَفْوَانَ بْنِ عُسَّالٍ رَضِيَ اللَّهُ عَنْهُ ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا إِذَا كُنَّا سَفَرًا أَنْ لَا نَنْزِعَ " خِفَافَنَا ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ إِلَّا مِنْ جَنَابَتِهِ، وَلَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ .

Hazrat Safwan bin Assal radiyallahu anhu kehte hain:

Jab hum musafir hote to Rasoolullah sallallahu alaihi wasallam humein hukm dete ke hum apne moze teen din aur teen raat tak, pakhana, peshab ya neend ki wajah se na utaarein, illa yeh ke janaabat laaiq ho jaaye. (Sunan Tirmizi: 96)

Farman Nabawi sallallahu alaihi wasallam:

"Walakin min gha'it wa bawl" - pakhana, peshab ya neend ki wajah se - yeh daleel hai ke Nabi sallallahu alaihi wasallam ne kharij hone wali cheez pakhana ya peshab ka aitebaar kiya aur nikalne ki jagah se sar nazar farmaya ke uske nikalne ki jagah kya hai.

Sabeelin ke ilawa kisi aur jagah se nikalne wala peshab aur pakhana, har lehaz se sabeelin se nikalne wale peshab aur pakhana hi ke hukm mein hoga; dono ke beech tafreeq ka koi ma'ni ya matlab nahi rehta.

Sabeel ka hukm mughallazah yani sakht noo' ka hai; kyunke unke nikalne ki jagah aam o mu'tad hai, aur jab inki wajah se hukm mein sakhti barati gayi to in dono jaisi doosri jagahon ka hukm bhi biddaraja awwla sakht noo' ka hona chahiye.

Sawal: 278

Kya aurat ka apni sharmgah ko chhoone se wuzu toot jata hai?

Jawab: 278

Aurat apni sharmgah ko chhoo le to is se wuzu tootne ke taein ahl-e-ilm ke do mukhtalif maqool hain:

Pehla maqool:

Is se wuzu nahin toot-ta hai aur yeh Hanfiya, Malakiya aur ek riwayat ke mutabiq Ahmad ka mazhab hai.

An Talq bin Ali radhi Allahu anhu, qal: Khrajna wafd-an hatta qadimna ala Rasoolillahi sallallahu alaihi wa sallam fa bayanaahu wa sallayna ma'ahu, falamma qadha sallata ja'a rajul-un ka annahu badawi-un fa qal: Ya Rasoolallah, ma tara fi rajul-in mass a zakarah fi sallati? Qal: "Wa hal huwa illa mudghatun mink-a aw bad'atun mink-a?"

Sidna Talq bin Ali rahmatullahi alaihi kehte hain ke hum ek wafd ki shakal mein nikle yahan tak ke hum Rasool Allah sallallahu alaihi wa sallam ke paas aaye, aur hum ne aap se bai'at ki aur aap ke saath namaz ada ki, jab aap sallallahu alaihi wa sallam namaz se farigh hue to ek shakhs jo dehaati lag raha tha aaya aur us ne ardh ki: Allah ke Rasool! Aap is aadmi ke mutalliq kya farmate hain jo namaz mein apna auza-e-tanasul chhoo le? Aap sallallahu alaihi wa sallam ne

farmaya: "Woh tumhare jism ka ek tukda ya hissa hi to hai?!" (Sunan Nasa'i: 165)
Firman-e-Nabwi sallallahu alaihi wa sallam "Woh tumhare jism ka ek tukda ya hissa hi to hai?!"
mein ek aisi illat hai jo za'il nahin ho sakti, aur is cheez mein mard aur aurat ke darmiyan koi
farq nahin.

Nusoos mein mahaz sharmgah chhoone ka zikr وارد hai; is liye hukm us ke masaawa jo kuch ho
woh apni asal yani taharat par baqi rahe ga aur wuzu nahin tootega aur is buniyadi usool se isi
waqt hatenge jab (wuzu tootne ki) koi yaqeeni daleel maujood ho.

Dusra maqool:

Aurat ka apni sharmgah chhoona naaqiz-e-wuzu hai aur yeh Shafiya aur Hanbala ka mazhab hai.
((An Abdillahi bin Umara radhi Allahu anhuma: Anna an-Nabiyya sallallahu alaihi wa sallam
qal: "Ayyuma rajul-in massa farjahu fal-yatawazza, wa ayyuma imra'atin massat farjaha fal-
tatawazza"))

Sidna Abdullah bin Umar radhi Allahu anhuma se riwayat hai ke Nabi sallallahu alaihi wa
sallam ne farmaya: "Jo mard apni sharmgah chhuoey to us ko wuzu karna chahiye aur jo aurat
apni sharmgah chhuoey to us ko bhi wuzu karna chahiye." (Sahih al-Jami: 2725)

Mard ka apni sharmgah chhoone se wuzu toot jaane par qiyas karte hue.

Malahiza:

Dusre maqool ko Ibn Baz ne ikhtiyar kiya aur tarjeeh di hai.

Sawal: 279

Kya kisi ghair mard ya aurat (bade ya chhote) ki sharmgah chhoone se wuzu toot jata hai?

Jawab: 279

Kisi ghair mard ya aurat (bade ya chhote) ki sharmgah chhoone ke zimn mein ulama ke do
mukhtalif qoul hain.

Pehla Qoul

Kisi ghair mard ya aurat, chahe woh bada ho ya chhota, us ki sharmgah chhoone se mutlaq tor
par wuzu toot jata hai. Ghair ki sharmgah jis ka chhona us ke liye haram hai, chhoone se shahwat
barangikhta hone ka zyada baais hota hai. Kabhi insaan ko doosre ki sharmgah chhoone ki
zaroorat paish aati hai, is liye agar khud ki sharmgah chhoone se wuzu toot jaye to doosre ki
sharmgah chhoone se badraja-e-oola wuzu toot jayega.

Dusra Qoul

Kisi ghair mard ya aurat, chahe woh bada ho ya chhota, us ki sharmgah chhoone se mutlaq tor
par wuzu nahin toot-ta; An Busra bint Safwan radhi Allahu anha, annaha sami'at Rasool Allah
sallallahu alaihi wa sallam yaqool: "Man mass a zakarah fal-yatawazza". Sidda Busra bint
Safwan rahmatullahi alaiha se riwayat hai ke unhone Rasool Allah ﷺ ko farmate suna: "Jo apna
auza-e-tanasul chhuoey woh wuzu kare." (Sunan Abi Dawood: 181). Nabi ﷺ ne apne aala-e-
tanasul ke chhoone se wuzu karne ka hukm farmaya, na ke kisi aur ka chhoone se, aur yeh aisi
illat hai jis ke ma'ni ka idraak aqal nahin kar sakti, is liye is ko doosre par qiyas karna mumkin
nahin hai. Buniyadi usool wahi hai jis par ijma' mun'aqad hai ke wuzu ka tootna, ijma' ya tawa'il

ka ihtimaal na rakhne wali mutahharra sunnan hi ki buniyad par hoga, is liye hum is buniyadi usool se isi waqt hatenge jab (wuzu toot jaane ki) koi yaqeeni daleel warid ho.

Mulahiza:

Ehtiyaat karte hue wuzu kar le taake ikhtilaaf se door rahe aur ibaadaat mein shak se bache.

Sawal: 280

Kya dubr yani pakhana wali jagah chhoone se wuzu toot jata hai?

Jawab: 280

Pakhana wali jagah chhoone se wuzu tootne ke zimn mein ahl-e-ilm ke do mukhtalif qoul hain.

Pehla Qoul

Dubr chhoone se wuzu toot jata hai. An Abdillahi bin Umara radhi Allahu anhuma: Anna an-Nabiyya sallallahu alaihi wa sallam qal: "Ayyuma rajul-in massa farjahu fal-yatawazza, wa ayyuma imra'atin massat farjaha fal-tatawazza." Sidna Abdullah bin Umar radhi Allahu anhuma se riwayat hai ke Nabi ﷺ ne farmaya: "Jo mard apni sharmgah chhuoey to us ko wuzu karna chahiye aur jo aurat apni sharmgah chhuoey to us ko bhi wuzu karna chahiye." (Sahih al-Jami: 2725). Dubr sharmgah hai kyunke woh pet ka shagaf hai.

Dusra Qoul

Dubr chhoone se wuzu nahin toot-ta. An Talq bin Ali radhi Allahu anhu, qal: Khrajna wafd-an hatta qadimna ala Rasoolillahi sallallahu alaihi wa sallam fa bayanaahu wa sallayna ma'ahu, falamma qadha sallata ja'a rajul-un ka annahu badawi-un fa qal: Ya Rasoolallah, ma tara fi rajul-in mass a zakarah fi sallati? Qal: "Wa hal huwa illa mudghatun mink-a aw bad'atun mink-a?" Sidna Talq bin Ali rahmatullahi alaihi kehte hain ke hum ek wafd ki shakal mein nikle yahan tak ke hum Rasool Allah ﷺ ke paas aaye, aur hum ne aap se bai'at ki aur aap ke saath namaz ada ki, jab aap ﷺ namaz se farigh hue to ek shakhs jo dehaati lag raha tha aaya aur us ne ardh ki: Allah ke Rasool! Aap is aadmi ke mutalliq kya farmate hain jo namaz mein apna auza-e-tanasul chhoo le? Aap ﷺ ne farmaya: "Woh tumhare jism ka ek tukda ya hissa hi to hai." (Sunan Nasa'i: 165). Aala-e-tanasul jis tarah insani jism ka ek hissa hai, yahi hukm dubr ka bhi hai; is liye dubr chhoone se wuzu nahin toot-ta. Auza-e-tanasul chhoone se wuzu ke wajib hone ke nusoos وارد hain na ke dubr chhoone ke, is liye buniyadi usool yahi hai ke taharat baqi hai aur wuzu nahin toota, aur hum is buniyadi usool se isi surat mein niklenge jab koi yaqeeni daleel warid ho.

Sawal: 281

Kya dono khaseeyon, chootron aur chadhon ke atraaf ke dono janbein ko chhoone se wuzu toot jata hai?

Jawab: 281

Khaseeyon, chadha ke atraaf ke dono janbein (meel jama hone ki jagah) aur chootron ke chhoone se wuzu nahin toot-ta aur is par chaaron fiqhi mazahib: Hanfiya, Malakiya, Shafiya aur Hanbala ka ittefaq hai aur aam ahl-e-ilm isi ke qaail hain.

Is ki wajah yeh hai ke khaseeyon, chootron aur chadha ke atraaf ke dono janbein ke chhoone ke zimn mein koi aisi daleel وارد nahin hai jo sharmgah ke ilawa hisson ke naaqiz-e-wuzu hone par dalalat kare, is liye asal yahi hai ke wuzu baqi hai aur wuzu ki sehat khatam hone ka hukm kisi daleel hi ki buniyad par lagaya jayega.

Sual: 282

Kya chopaya ki sharmgah chhoone se wuzu toot jata hai?

Jawab: 282

Chopaya (darinda ke ilawa janwar ko kehte hain) ki sharmgah chhoone se wuzu nahin toot-ta hai aur is par chaaron fiqhi mazahib: Hanfiya, Shafiya, Malakiya aur Hanbala ka ittefaq hai, aur aksar ahl-e-ilm isi ke qaail hain.

Ibn Taymiyyah ne is masle mein ijma' naql kiya hai; is ki wajah yeh hai ke Kitab Allah aur Sunnat Rasool Allah ﷺ ya sahih qiyas se is baat ki koi daleel nahin milti ke yeh naaqiz-e-wuzu hai.

Sual: 283

Kya murtad ho jaane se wuzu toot jata hai?

Jawab: 283

Islam se palat jaana - is halakat se Allah Ta'ala ki panah. Naqiz-e-wuzu hone ke zimn mein fuqaha ke do mukhtalif qool hain.

Pehla Qool:

Irtidad naaqiz-e-wuzu hai, yeh Malakiya aur Hanbala ka mazhab hai aur ek surat mein yahi Shafiya ka mazhab hai aur salaf ki ek jama'at isi ki qaail hai aur isi ko Ibn Taymiyyah rahimahullah aur Ibn Baz rahimahullah ne ikhtiyar kiya.

Ayat Al-Maidah:5 "Wa man yakfur bil-imani faqad habita amaluhu" - "Munakirin iman ke a'mal za'if aur akaarat hain."

Ayat Az-Zumar:65 "Wa laqad oohiya ilaika wa ilal-lazeena min qabluka la'in ashrakta layahbatanna amalaka wa latakoonanna min al-khasireen" - "Yaqeenan teri taraf bhi aur tujh se pehle (ke tamam Anbiya) ki taraf bhi wahi ki gayi hai ke agar tune shirk kiya to bla shubha tera amal za'if ho jayega aur baaliqeen tu ziyar karon mein se ho jayega."

Wuzu ek amal hai is liye Quran Majeed ki in dono ayat ki roshni mein irtidad se amal-e-wuzu za'ya ho jayega.

Hadith:

An Abi Malikin Al-Ash'ari radhi Allahu anhu, qala: Qala Rasool Allah sallallahu alaihi wa sallam: "Ttahooru shatru al-iman, walhamdu lillahi tamla'us-mizana, wasubhan Allahi walhamdu lillahi tamlaani aw tamla ma baynas-samawati wal-ard, wassalatu noorun, wassadaqatu burhanun, wassabru diya'un, walqur'anu hujjatun laka aw alaika, kullun nasin yaghdho fa ba'in nafsahu fa mu'tiqaha aw mubiqaha."

Abu Malik Ash'ari radhi Allahu anhu se (jin ka naam Harith ya Ubayd ya Ka'b bin Asim ya Amr hai) riwayat hai ke Rasool Allah sallallahu alaihi wa sallam ne farmaya: "Taharat aadhe iman ke barabar hai. Aur 'Alhamdulillah' tarazu ko bhar dega aur 'Subhan Allah' aur 'Alhamdulillah' dono

asmanon aur zameen ke beech ki jagah ko bhar denge aur namaz noor hai aur sadaqah daleel hai aur sabr roshni hai aur Quran teri daleel hai doosre par ya doosre ki daleel hai tujh par, har ek aadmi (bhala ho ya bura) subah ko uthta hai ya phir apne taein azaad karta hai ya apne aap ko tabah karta hai." (Sahih Muslim: 223)

Jab paaki aadha iman hua aur irtidad iman hi ko baatil kar deta hai to irtidad wuzu ko bhi baatil kar deta hai kyunke wuzu aadha iman hai.

Dusra Qool:

Irtidad se wuzu nahin toot-ta aur yeh Hanfiya, Shafiya aur ek qaul ke mutabiq Malakiya ka mazhab hai aur isi ko Ibn Hazm rahimahullah aur Ibn Uthaymeen rahimahullah ne ikhtiyar kiya.

Ayat Al-Baqarah:217 "Wa man yartadid minkum an deenihi fayamut wahua kafirun faula'ika habitat a'maluhum fid-dunya wal-akhirati wa ula'ika ashabun-naar hum feeha khalidoon" - "Aur tum mein se jo log apne deen se palat jayen aur isi kufr ki haalat mein mar jayen, un ke a'mal dunyawii aur aakhiri sab ghaarat ho jayenge. Yeh log jahannami honge aur hamesha hamesha jahannam mein hi rahenge."

Is ayat mein yeh daleel hai ke irtidad se amal za'if nahin hota illa yeh ke yeh irtidad murtad ki maut tak saath rahe.

Dusra: Quran Majeed, sahih ya za'eef nosi ki sunaton, ijma' aur qiyas ki koi aisi daleel nahin ke irtidad se wuzu toot jata hai, balke ulama ka is baat par ijma' hai ke irtidad se janaabat ka ghusl, haiz ka ghusl aur us ki saabiqa azaadi ko wuzu nahin toot-ta to irtidad se wuzu toot jayega?!

Note: Sheikh Razaullah Abdul Kareem hafizahullah ne tarjeeh qaul-e-awwal ko di hai kyunke iman hi na raha to wuzu kaise baqi reh sakta hai.

Sual: 284

Nawaqiz-e-wuzu ka mukhtasar khaka paish kijiye?

Jawab: 284

Nawaqiz-e-wuzu ka mukhtasar khaka ye hai:

1. **Hadath-e-akbar** ([jima' ya ikhraj-e-mani] janaabat, haiz aur nifas) se ghusl fard ho jata hai lehaza jo cheezain ghusl ko fard kar deti hain balajama' in cheezon se wuzu toot jata hai. (Surah Al-Maidah 5:6)
2. **Madhi aur wadi** se wuzu toot jata hai. (Madhi: yani auza-e-khaas se nikalne wala woh safed paani jo miyan biwi ke boos-o-kanaar ki wajah se ya shahwat ke waqt sharmgah se kharij hota hai, yeh mard aur aurat dono mein yaksan hai) (Sahih Bukhari:132)
3. **Peshab ka qatra** kharij hone se wuzu toot jata hai. (Sahih Bukhari:228)
4. **Hawa kharij** hone se wuzu toot jata hai. (Sahih Bukhari:137)
5. **Pakhana** karne se wuzu toot jata hai. (Surah Al-Maidah 5:6, Sahih Bukhari:6954)
6. **(Ghairi) neend** sone se wuzu toot jata hai. (Sunan Abu Dawood:203, Hasan)
7. **Shahwat se sharmgah** ko agar bila-haail haath lag jaye to wuzu toot jata hai warna nahin (tarjeeh Al-Albani). (Sunan Nasa'i:163)

8. **Sharmgah se sharmgah** bila-haail mil jaye to wuzu aur ghusl toot jata hai aur ghusl bhi lazim hai. (Sahih Bukhari:291)
9. **Oont ka gosht** khane se wuzu toot jata hai. (Sahih Muslim:360)
10. **Aql ka zaail** hone se wuzu toot jata hai. (Yani behoshi, junoon ya mirgi ki wajah se) (Sahih Bukhari:687, Ijma' Ibn Mundhir:2)

Sual: 285

Madhi aur wadi ko kise kehte hain?

Jawab: 285

Madhi: Yani auza-e-mukhtas se nikalne wala safed paani, miyan biwi ke boos-o-kanaar ki wajah se sharmgah se kharij hone wala paani. Madhi shahwani jazbaat aur kabhi baghair shahwat ke aur bimari ke sabab se bhi nikalti hai, yeh shart nahin ke miyan biwi ke boos-o-kanaar ki wajah se hi kharij ho.

Wadi: Yani peshab se pehle ya baad mein nikalne wala woh madah jo chamakdaar, chipchipa saiyal paani ka sahot hai. Ba'z ne is ko peshab ke qatron se bhi ta'eer kiya jo aksar auqaat peshab karne ke kuch waqt baad nikalte hain.

Madhi ho ya wadi dono haalat mein wuzu lazim ho jata hai aur ghusl mani ke ikhraj ke baad hi wajib hota hai.

Sual: 286

Kya peshab ke qatre kharij hone se wuzu toot jata hai?

Jawab: 286

Is baat par ulama-e-kiram ka ittefaq hai ke sabeelin (aage aur peechhe) se kuch bhi kharij ho wuzu toot jata hai aur is baat mein koi shak nahin ke wuzu ke baad jab peshab ke qatre nikalte hain to wuzu toot jata hai.

Albatta ulama-e-kiram kehte hain ke jab kisi ko peshab ke qatre nikalte hain as shakhs ko is baat ka yaqeen hona chahiye, chanan-chih ulama-e-kiram ne is masle mein yeh qaida bataya hai: "Al-yaqeenu la yazoolu bish-shakk" - Yakeen ko shak se door nahin kiya ja sakta.

Hadith: Sidna Abdullah bin Zaid Ansari rahimahullah bayan karte hain: "Annahu shaka ila Rasool Allah sallallahu alaihi wa sallam ar-rajulu alladhee yukhayyal ilaihi annahu yajidu ash-shay'a fis-salat, faqala: La yanfitil aw la yansarif hatta yasma'a sawtan aw yajida reeha." Woh bayan karte hain ke Allah ke Rasool ﷺ se ek shakhs ne apni shikayat bayan ki ke un ko namaz mein ab lagta hai ke koi cheez kharij hui hai to Aap ﷺ ne farmaya: (Namaz se) na phire ya na mude, jab tak awaz na sune ya boo na paaye. (Sahih Bukhari:137, Sahih Muslim:361)

Upar jo hadith aur Imam Nawawi rahimahullah ka qaul zikr kiya gaya yeh hawa kharij hone ke bare mein hai lekin qaida aur usool ek hi hai yani agar kisi ko peshab ke qatre nikalne ki illat ho aur us ko is baat par yaqeen bhi ho to as surat mein namaz se qabl ho to wuzu lazim hai aur agar duraan-e-namaz ho to wuzu lazim nahin hota.

Sual: 287

Peshab ke qatron se kaise bachen?

Jawab: 287

Jis kisi ko peshab karne ke baad waqt-o-waqt peshab ke qatre aane ki illat ho to aise shakhs ko chahiye ke peshab se farigh hone ke baad kuch der intezaar kare aur farigh hote waqt achhi tarah se auza se peshab ko nikaale.

Khaanste se bhi peshab ke qatre nikal jate hain, mazeed yeh ke thoda sa chehal qadmi kar le aur kuch der intezaar ke baad jab itminan ho jaye to wuzu kar le. Lehaza peshab se farigh hone aur namaz-e-bajamaat ke darmiyan itna waqt ho ke aap poori tarah se peshab se farigh ho saken.

As surat mein kisi doctor se ba-zabt ilaj karna be-zaruri hai kyunke jab tak koi bhi insaan is marz mein muhtala rahe ga namazon aur ghair ibaadaat mein is tarah ki mushkilaat paish aati rahengi lehaza marz ka ilaj lazim hai.

Is illat ki do suratein:

Agar bohat zyada ho: Ulama-e-kiram ka hukm hai ke aisa shakhs ma'zoor hai, lehaza namaz ka waqt shuru hote hi wuzu kar ke namaz ada kar sakta hai aur isi wuzu se ghair ibaadaat bhi. Jab bajamaat namaz ka waqt khatam ho jaye to wuzu bhi khatam (Sheikh Ibn Uthaymeen rahimahullah: waqt dakhil hote hi wuzu aur jamaat mein bila-sabab naqiz qubool nahin).

Agar kam ho: Aisa shakhs ma'zoor nahin, peshab ke baad achhi tarah wuzu kar ke namaz ada kare.

Sual: 288

Hawa kharij hone ka marz aur us ka hukm bayan kijiye?

Jawab: 288

Ba'z logon ko hawa kharij hone ka marz hota hai aur is mein musalsal hawa kharij hoti rehti hai. Ulama-e-kiram ne is marz ke bare mein Imam Ibn Taymiyyah rahimahullah ke qaul ke mutabiq farmaya:

"Hukmuhu hukmu ahli al-a'zari: misl al-isthizakar wa salasi al-bawli wal-mazhi wal-jurhi allazi la yarqa; wa nahwu zalik. Faman lam yumkinhu hifzu at-tahara miqdar as-salat fa innahu yatawazza wa yusalli wa la yadurruhu ma kharaja minhu fis-salat wa la yantaqizu wadu'uhu bizalik bi-ittifaqi al-a'immah wa aktharu ma alaihi an yatawazza li-kulli salat."

Tarjuma: Un ke liye wahi hukm hai jo ahl-e-uzr ke liye hai misal istizakar (haiz), sals al-bawl (peshab ke qatre), mazhi aur woh zakhm jo sukhne na payen. Jo shakhs ke liye namaz ke miqdar tahaarat hifz karna mumkin na ho to woh wuzu kar ke namaz shuru kare aur namaz ke dauraan jo kuch kharij ho us se nuqsan nahin aur wuzu naqiz nahin hota - a'immah ka ittefaq hai. Aksar yeh ke har namaz ke liye naya wuzu kare. (Majmu' Fatawa Ibn Taymiyyah 21/221)

Sheikh Ibn Uthaymeen rahimahullah: "Wa hadhihi al-gazaat allati shakawta minhun hakmuha hakmu al-mustahazati wa man bihi sals al-bawl." Yeh gasein istizakar aur sals al-bawl jaisi hain. (Sharh Mumti' 1/413)

Hukm: Har namaz ke liye naya wuzu karein aur duraan-e-namaz hawa kharij ho to tawajjoh na dein, itminan se namaz ada karein kyunke ahl-e-uzr mein shumar hote hain. InshaAllah is se sual na hoga. Wallahu a'lam.

Sual: 289

Badbudar hawa kharij hone ka marz aur us ka hukm?

Jawab: 289

Sidna Mu'adh bin Abi Talhah rahimahullah bayan karte hain ke ek din Ameer al-Mu'mineen Sidna Umar bin al-Khattab rahimahullah ne Jum'a ka khutba dete hue farmaya (taweel hadith ka aakhri hissa): "Laqad ra'aytu Rasool Allah sallallahu alaihi wa sallam iza wajada reeha huma min ar-rajuli fil-masjid, amara bihi fa ukhrija ilal-Baqee', faman akalahuma fal-yumitahuma tabkhan."

Tarjuma: "Maine Rasool Allah ﷺ ko dekha, jab masjid mein Aap ﷺ ko kisi aadmi se in (lahsan aur pyaaz) ki boo aati to Aap ﷺ usay Baqee' ki taraf nikaal dene ka hukm farmate." (Sahih Muslim: 567)

Ba'z ulama-e-kiram ne is hadith ki buniyad par farmaya ke koi bhi shakhs kisi bhi badboo ke saath masjid mein dakhil nahin ho sakta kyunke masjid ko har tarah ki gandagi aur badboo se paak-o-saaf rakhna lazim hai.

Wajah: Namaziyon aur khususan farishton ko is badboo se takleef hoti hai lehaza jis ko yeh marz ho us ko foran ilaj karwana chahiye taake yeh bimari logon ke liye takleef ka baais na bane. Wallahu a'lam.

Sual: 290

Kya sone se wuzu toot jata hai?

Jawab: 290

Is masle mein ulama-e-kiram ke mukhtalif aqwal milte hain:

1. **Neend kisi bhi haalat mein** naaqiz-e-wuzu hai.
2. **Neend kisi bhi haalat mein** naaqiz-e-wuzu nahin hai.
3. **Baithay baithay ongne** se wuzu nahin toot-ta aur na hi baithay baithay sone se wuzu toot-ta hai.
4. **Asal buniyadi** yeh hai ke **gehri neend** se wuzu toot-ta hai chahe leet kar ya baith kar. (Is ko tarjeeh di hai Sheikh Al-Albani rahimahullah, Ash-Shawkani rahimahullah ne).

Sual: 291

Duraan-e-namaz sone wale ka wuzu toot-ta hai ya nahin?

Jawab: 291

Is masle mein ba'z kehte hain ke chunke namaz mein musalsal harkat hoti rehti hai - pehle qiyam, phir ruku', phir sajdah waghera - lehaza aisa shakhs gehri neend nahin so sakta.

Anbiya ke liye khas: Bahalati neend wuzu ka na tootna Anbiya-e-kiram ﷺ ka khasah hai: "Thumma sallaa ma sha'a Allahu thumma adtaja'a fa naama hatta nafakha, thumma ataahu al-munaadi fa aazhanahu bis-salat fa qaama ma'ahu ilas-salat fa sallaa wa lam yatawazza."

Tarjuma: "Phir Aap ﷺ ne namaz padhi jis qadar Allah ko munsab tha, phir Aap leet gaye aur so gaye hatta ke kharrate aane lage, phir muzzein aaya aur namaz ki khabar di, Aap us ke saath namaz ke liye uthay aur namaz padhi bina wuzu kiye." (Sahih Bukhari:138)

Ba'z ulama farmate hain ke neend bazat-e-khud wuzu todne wali nahin, lekin neend se wuzu is liye toot jata hai ke insaan ko neend ki haalat mein kisi cheez ka ilm nahin rehta - hawa bhi kharij ho jaye to pata nahin chalta. Magar Anbiya ﷺ is se barri hain, un ka wuzu neend mein bhi nahin toot-ta kyunke un ki aankhein soti hain magar dil nahin sota.

Ek aam insaan ko neend mein hosh nahin rehta, is liye wuzu ka ilm nahin. Yeh khas daleel Anbiya ﷺ ke liye hai, ek Nabi ko neend mein bhi wahi aa sakti hai is liye un ki aankhein soti hain magar dil nahin.

Sual: 292

Kya goath (ek tarah ki baithak) maar kar sone se wuzu toot ta hai?

Jawab: 292

(Al-Ihtibaa/Ahtabai) Goath maar kar baithna; yani ke kisi kapre ki madad se ya apne haathon ki madad se paaon aur pet ko mila kar jakarne ko (al-ihtibaau/Ahtabai goath maar kar baithna) kaha jata hai yani ke dono ghutne kharay kar ke talwe zameen par laga kar baithay aur dono haath pandhliyon par hon to is baithak ko ihtiba (goath maar kar baithna) kaha jata hai.

(Ahtabai bith-thawb) (Aam) (Fe'l) Kapre ko seene ke bil baith kar kamar aur pandhliyon ke ard gird baandhna, habwa banana. Is ki mazeed tafseelaat (almaany.com) par malahza farmayen.

Goath maar kar sone wale ka kharay ho kar sone wale ka aur sajdah mein sone wale ka wuzu nahin toot ta yahan tak ke woh leet kar na so jaye aur jab koi leet kar so jata hai to us par wuzu hai, yeh riwayat maqoof hai. (Sunan al-Kubra lil-Bayhaqi:1/197, Kitab at-Taharah, Bab ma warada fi nawm as-sajid, Raqam:603)

Note: Sheikh Al-Albani rahimahullah ne is riwayat ko "Silsila Ahadith az-Za'eefa" mein zikr kiya hai aur kaha hai ke ((Wa qala: "Wa hadha maqoof". Qultu: Wa isnadu jayyid kama qala al-Hafiz fi "at-Talkhees". Lakinal rajihu an al-amal alayhi kama taqaddama fi aakhir al-hadith alladhi qablahu)) Imam Ibn Hajar Asqalani rahimahullah ne is riwayat ko maqoof kaha hai, main (Sheikh Al-Albani) kehta hoon ke is ki asnad jayed hain jaisa ke Imam Ibn Hajar rahimahullah

ne "at-Talkhees" mein kaha hai lekin rajhih baat yeh hai ke amal is ke mukhalif hai jaisa ke is se pehle wali hadith mein bayan kiya gaya hai. (As-Silsila Ahadith az-Za'eefa lil-Albani:2/371, Raqam:954, Nashir: Maktaba al-Ma'arif, Riyadh)

Neend ki do qismein hain halki neend (ongh) aur gehri neend, bla shubha gehri neend se wuzu toot jata hai albaith halki neend ya ongh se wuzu nahin toot ta. In do qism ki neendon ki teen qismein hain:

1. "Thaqil taweel" Taweel bhari neend - Taweel aur bhari neend woh hoti hai jis mein hosh-o-hawas kaam nahin karte is tarah ki neend mein insaan ko yeh pata nahin rehta ke us ne neend ki haalat mein kya kiya aur kya nahin kiya. Is neend ki ghair aamalaat yeh hain ke agar koi cheez us ke haath se gir jaye to us ko pata nahin chalta aur agar us ke munh se thook nikle to us ko is baat ka ilm nahin rehta na us ko koi awaz sunai deti hai aur na kuch nazar aata hai yeh ek gehri neend hai is se wuzu toot jata hai.
2. "Thaqil qaseer" Mukhtasar bhari neend: Is neend ko bhi gehri neend mein shumar kiya jata hai aur is se bhi wuzu toot jata hai.
3. "Khafeef qaseer" Mukhtasar halki neend: Yeh neend darasal ongh mein shumar ki jati hai aur is baat par ulama-e-kiram ka ittefaq hai ke ongh se wuzu nahin toot ta.

Gehri neend chahe woh kam ho ya zyada us par wuzu fard hai jaisa ke Allah Ta'ala ne Quran Majeed mein Surah Al-Maidah Surah number 5, Ayat number:6 mein irshad farmaya:

﴿إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ الْآيَةَ﴾

Jab tum namaz ke liye utho to apne chehron ko dho liya karo.

Lehaza jo shakhs namaz ke liye uthe to us ko chahiye ke woh sab se pehle wuzu kar le jaisa ke is ayat mubarakah ki tashreeh mein Zaid bin Aslam rahimahullah kehte hain:

((Wa hadathani, an Malik, an Zaid bin Aslam, "Anna tafsira hadhihi al-ayati: Ya ayyuhal-ladheena amanoo iza qumtum ilas-salat fagsilu wujoohakum wa aidiyakum ilal-marafiqi wamsihu bi-ru'oosikum wa arjulakum ilal-ka'bayni Surah Al-Maidah Ayah 6: Anna zalika iza qumtum minal-mazaaji', ya'ni an-nawm"))

"Allah Jal Jalalahu ne farmaya ke: Jab utho tum namaz ke liye to dhuyo munh apna, aur haath apne kahniyon tak, aur masah karo saron par, aur dhuyo paaon apne takhon tak, is se yeh gharaaz hai ke jab utho namaz ke liye so kar." (Muwatta Malik Riwayat Yahya:38)

﴿إِذَا قُمْتُمْ إِلَى الصَّلَاةِ﴾Yahan par mara (al-mazaaji') hai yani ke (min an-nawm). Maine is silsile mein Sidna Safwan bin Assal al-Muradi rahimahullah ki hadith bhi zikr kar di hai aur is hadith ko Sheikh Al-Albani rahimahullah ne hasan kaha hai aur Sidna Ali rahimahullah ki hadith mein bhi maine zikr kar di hai lehaza yeh dono ahadith is baat par dalalat karti hain ke gehri neend wuzu ko tod deti hai aur gehri neend mein insaan ko hawa kharij hone ka pata bhi nahin chalta.

Yahan par gehri neend se mara gehri taweel neend aur gehri mukhtasar neend dono shamil hai albaith ongh aur halki neend se insaan ka shu'oor ghaafil nahin hota lehaza us par wuzu nahin hai jaisa ke Sidna Anas rahimahullah ki hadith is baat par dalalat karti hai. Is hadith mein is baat ka zikr hai ke Sahaba-e-Kiram rahimahumullah namaz ke intezar mein baithay baithay so jaya karte thay phir jab Nabi Kareem sallallahu alaihi wa sallam namaz parhate to woh namaz ada kar liya karte thay lehaza is par Imam Nawawi rahimahullah ne is tarah bab qaaim kiya hai ((Bab ad-

daleeli ala anna nawma al-jaalisiin la yunqizu al-wuzu)) Baithay baithay so jane se wuzu nahin toot ta chanan-chih aksar ulama-e-kiram ka isi par amal hai, chanan-chih in tamam dalail se yeh baat wazeh ho jati hai ke gehri neend wuzu ko todti hai aur halki neend aur ongh se wuzu nahin toot ta. Wallahu a'lam.

Sual: 293

Kya sharmgah ko agar haath lag jaye to wuzu toot jata hai?

Jawab: 293

Note: Yaad rahe sharmgah ko haath lagane se wuzu ke tootne ka masla tab hi hai jab haath **bila-haail** lage, aur agar kapre waghera ke ooper se lagta hai to wuzu nahin toot-ta.

Sharmgah ko haath lag jaye to wuzu toot-ta hai ya nahin is bare mein ulama-e-kiram ke darmiyan ikhtilaaf hai.

Qaul-e-awwal: Sharmgah ko haath lagne se wuzu toot jata hai:

"Dakhaltu ala Marwana bin al-Hakam fa zikrnaa maa yakoonu minhu al-wuzu, fa qala Marwan: Min massi az-zakari al-wuzu, fa qala Urwah: Maa alimtu zalik. Fa qala Marwan: Akhbarnani Busra bintu Safwan annaha sami'at Rasool Allah sallallahu alaihi wa sallam yaqool: 'Iza mass a ahadukum zakarah fal-yatawazza.'"

"Ke main Marwan bin Hakam ke paas gaya, phir hum ne in cheezon ka zikr kiya jin se wuzu lazim aata hai, to Marwan ne kaha: Zikr (auza-e-tanasul) ke chhoone se wuzu hai, is par Urwah ne kaha: Mujhe maloom nahin, to Marwan ne kaha: Sidda Busra bintu Safwan rahimahallah ne mujhe bataya ke unhone Rasool Allah ﷺ ko kehte suna ke 'Jab koi apna zikr (auza-e-tanasul) chhuoey to wuzu kare.'" (Sunan Nasa'i:163)

Imam Shawkani rahimahullah: Is hadith ko Imam Malik, Imam Shafi'i, Ibn Khuzaymah, Ibn Hibban, Hakim, Ibn Jarud ne riwayat ki. Abu Dawood ne Imam Ahmad se poocha to unhone sahih kaha. Daruqutni, Yahya bin Ma'een ne sahih kaha. (Nail al-Awtar 1/249)

Sidna Mus'ab bin Sa'd bin Abi Waqqas rahimahullah: "Kuntu umsiku al-Mus'haf ala Sa'd bin Abi Waqqas fa ihtakakt, fa qala Sa'd: La'allaka mass a zakarak, qala: Fa qultu na'am. Fa qala: Qum fa tatawazza, fa qumtu fa tatawazza'tu thumma raja'tu."

"Ke main Kalam Allah liye rehta tha aur Sidna Sa'd bin Abi Waqqas rahimahullah parhate thay, ek roz maine khujaya to Sidna Sa'd ne kaha shayad tum ne apni sharmgah chhui hai to maine kaha haan! To Sidna Sa'd ne kaha jao wuzu kar ke aao, to main gaya aur wuzu bana kar aaya." (Muwatta Imam Malik, Kitab at-Taharah, Hadith:89)

Sual: 294

Kya mard aur aurat is hukm mein dono barabar hain?

Jawab: 294

Haan! Mard aur aurat is hukm mein dono barabar hain.

Sidna Abdullah bin Amr bin al-Aas rahimahullah bayan karte hain ke Nabi Kareem ﷺ ne irshad farmaya:

"Haddathana Abdul-Jabbar bin Muhammad ya'ni al-Khattabiyyu, hadathani Baqiyyatu, an Muhammad bin al-Waleed az-Zubaydi, an Amri bin Shu'aybin, an abihi, an jaddihi, qala: Qala li Rasool Allah sallallahu alaihi wa sallam: 'Man mass a zakarah fal-yatawazza, wa ayyuma imra'atin massat farjaha fal-tatawazza.'"

"Jo bhi aadmi apni sharmgah ko chhuoega woh naya wuzu karega aur jo aurat apni sharmgah ko chhuoegi woh bhi naya wuzu karegi."

(Musnad Ahmad 6/487, Hadith:7076 - Sheikh Ahmad Muhammad Shakir rahimahullah ne sahih kaha; Sahih al-Jami:2725 - Al-Albani; Hasan - Shu'aib Arna'ut 11/648)

Bila-haail haath lagane par: Sidna Abu Hurairah rahimahullah: "Iza afza ahadukum biyadihi ila farjihi, laysa doonahu hijaabun wa la sitrun, faqad wajaba alaihi al-wuzu." (Silsila as-Sahihah:1235)

Sidna Zaid bin Khalid Juhni rahimahullah: "Man mass a farjahu fal-yatawazza." (Musnad Ahmad:21585)

Umm al-Mu'mineen Sidda Um Habibah rahimahallah: "Man mass a farjahu fal-yatawazza." (Sunan Ibn Majah:481)

Sidna Abdullah bin Umar rahimahullah fajar ke baad dobara padhe kyunke sharmgah chhua tha bhool gaye (Musannaf Ibn Abi Shaybah:1748-1752).

Sual: 295

Sharmgah ko haath lagane se wuzu nahin toot-ta?

Jawab: 295

((Qadimna ala Nabiyillah sallallahu alaihi wa sallam, fa ja'a rajul-un ka annahu badawiyyun, fa qala: Ya Nabiyallah, "Ma tara fi massi ar-rajuli zakarah ba'da ma yatawazza? Fa qala: Hal huwa illa mudghatun minhu? Aw qala: Bad'atun minhu", qala Abu Dawood: Rawahu Hisham bin Hassan, wa Sufyan ath-Thawri, wa Shu'bah, wa Ibn Uyaynah, wa Jarir ar-Razi, an Muhammad bin Jabir, an Qays bin Talq.))

Keh hum Nabi Akram ﷺ ke paas aaye, itne mein ek shakhs aaya woh dehaati lag raha tha, us ne kaha: Allah ke Nabiﷺ! Wuzu kar lene ke baad aadmi ke apne auza-e-tanasul chhoone ke bare mein Aapﷺ kya farmate hain? Aap ﷺ ne farmaya: Woh to usi ka ek loothra hai, ya kaha: "Tukra hai". (Sunan Abu Dawood:182)

Qaul-e-saalith:

Imam Ibn Taymiyyah rahimahullah aur Sheikh Ibn Uthaymeen rahimahullah Sidna Talq bin Ali rahimahullah aur Sidda Busra bintu Safwan rahimahallah ki hadith mein is tarah tatbiq karte hain woh kehte hain ke jo koi shahwat ke saath chhuoega us par wuzu hai aur jo koi baghair shahwat ke chhuoey chahe baligh shakhs ki sharmgah ho ya chhote bachon ki sharmgah ho us par wuzu nahin yani ke Sidna Talq bin Ali rahimahullah ki hadith baghair shahwat ke sharmgah ko chhoone par wuzu nahin is par dalalat karti hai aur Sidda Busra bintu Safwan rahimahallah ki hadith shahwat ke saath sharmgah ko chhoone par wuzu lazim hai is baat par dalalat karti hai hum is bare mein yeh kehte hain ke agar koi shahwat ke saath sharmgah ko haath lagaye to wuzu lazim hai aur agar kisi ne baghair shahwat ke (ya zaroorat ke tehat) sharmgah ko haath lagaya to

wuzu nahin toot-ta chanan-chih agar kisi ne shahwat ke saath haath lagaya hai to us par wuzu lazim hai aur agar kisi ne baghair shahwat ke ya zaroorat ke mutabiq haath lagaya hai to us par wuzu lazim nahin jaisa ke Sidna Talq bin Ali rahimahullah ki hadith mein hai ke "Bla shubha woh tumhare jism ka hi hissa hai" lehaza agar koi apni sharmgah ko is tarah se haath lagaye jaisa ke jism ke doosre hisson ko haath lagata hai to yeh baat usi tarah hai ke koi bhi shakhs apni sharmgah ke ilawa jism ke ghair hisson ko shahwat ke saath haath nahin lagata ba'eena hi agar koi bhi sharmgah ko baghair shahwat ke haath lagata hai jaisa ke jism ke ghair hisson ko haath lagata hai to us par wuzu zaruri nahin hai, is tarah se dono ahadith ko tatbiq ho sakti hai. Wallahu a'lam

[Sheikh Al-Albani rahimahullah ka qaul]:

(Sayd-e-sabab) number 4 ke tehat kehte hain: Ahnaf ki yeh raaye hai ke sharmgah ko chhoone se wuzu nahin toot-ta is ki daleel Hadith-e-Talq bin Ali (rahimahullah) hai as hadith mein hai ke ek shakhs ne Nabi Kareem ﷺ se aise aadmi ke bare mein poocha jis ne apni sharmgah ko chhui hai to kya us par wuzu wajib hai to Aapﷺ ne irshad farmaya: Nahin kyunke woh tumhare jism ka hissa hai rawah al-khamsah is hadith ko Imam Ibn Hibban rahimahullah ne sahih kaha hai.

Main (Sheikh Al-Albani) kehta hoon ke Nabi Kareemﷺ ka yeh irshad mubarak ke "Woh tumhare jism ka hissa hai" Aapﷺ ke is qaul mein ek lateef ishara maujood hai ke sharmgah ko chhoone se wuzu nahin yeh hukm is waqt ke liye hai jab ke sharmgah ko shahwat ke saath na chhua gaya ho is ki wajah yeh hai ke is haalat mein yeh baat mumkin hai ke jism ke ek auza se doosre auza ko chhoone se tashbih di ja sakti hai kyunke is tarah ka chhona aam haalaat mein shahwat ke saath nahin hota aur yeh baat bilkul wazeh hai as buniyad par Ahnaf ke liye yeh hadith dalalat nahin karti yani ke jo is baat ke qaail hain ke sharmgah ko chhoone se mutlaqan wuzu zaruri nahin hota balke yeh hadith un logon par dalalat karti hai jo yeh kehte hain ke baghair shahwat ke sharmgah ko chhoona naaqiz-e-wuzu nahin hai albaith agar koi shahwat ke saath apni sharmgah ko chhota hai to Sidda Busra bintu Safwan ki hadith ki raw se wuzu toot jata hai lehaza isi buniyad par in dono ahadith (Sidna Talq bin Ali ki hadith aur Sidda Busra bintu Safwan ki hadith) ke darmiyan jam' aur tatbiq ki ja sakti hai, Imam Ibn Taymiyyah rahimahullah ne isi mazhab ko ikhtiyar kiya hai jaisa ke Imam Ibn Taymiyyah rahimahullah ne is baat ka zikr apni ba'z kutub mein kiya jaisa ke mujhe yaad hai. Wallahu a'lam (Tamam al-Munnah fi at-Ta'liq ala Fiqh as-Sunnah lil-Albani, safha:103-102, wa min Nawaqiz al-Wuzu, an-Nashir: Dar ar-Rayah)

Mulahiza: Ehtiyaat yeh hai ke duraan-e-ghusl sharmgah ko baghair haail haath lag jaye baghair shahwat ke to is surat mein bhi wuzu kar le to behtar hai taake shak ki kayfiyat na rahe lekin kabhi aisa hua ke sharmgah ko shahwat ke baghair haath laga baghair aar ke aur namaz ke baad yaad aaye ya maazi mein namazein ada kar li gayi hon to in namazon ko dohrane ki zaroorat nahin kyunke ba'z muhaqqiqeen (Imam Ibn Taymiyyah rahimahullah aur Sheikh Al-Albani rahimahullah) ne kaha ke baghair shahwat ke sharmgah ko chhoone par woh aam azaa ki hi tarah ek auza hai aur wuzu nahin toot-ta. Wallahu a'lam.

Sual: 296

Chhote bache aur bachiyon ki sharmgah ko chhoona aur us ka hukm?

Jawab: 296

Is baat se tamam log بخوبی واقف hain ke kam umar bache aur bachiyon ko aksar ghar ki aurtein

استتجاء karati hain yani ke un ki sharmgah ko ragar kar un ka peshab pakhana dhota hain aur صفائی karti hain, نہلاتی hain aur un ko kapre pehnati hain. In tamam kamon ke darmiyan sharmgah ko haath lagana mumkin hai lehzaz is masle mein ulama-e-kiram ka ikhtilaaf hai ke agar chhote bachon ki sharmgah ko haath lag jaye to wuzu toot-ta hai ya nahin. Is mein ulama-e-kiram ke do aqwal hain: number ek wuzu toot jata hai, number do wuzu nahin toot-ta.

[Imam Ibn Qudamah al-Maqdisi rahimahullah ka qaul:]

((Wa la farqa bayna zakari as-sagheeri wal-kabeer. Wa bihi qala Ata wa ash-Shafi'i wa Abu Thawr wa an az-Zuhri wal-Awza'i: La wuzu a ala man mass a zakara as-sagheer; li-annahu yajuzu massuhu wan-nazaru ilaihi))

1. Chhoton aur baron ki sharmgah mein koi farq nahin, Ata rahimahullah, Shafi'i rahimahullah, Abu Thawr rahimahullah se yahi منقول hai (ke chhote hon ya bade kisi ki bhi sharmgah ko haath lag jaye to wuzu toot jata hai).
2. Zuhri rahimahullah aur Awza'i rahimahullah kehte hain ke chhote bachon ki sharmgah ko chhoone se wuzu nahin toot-ta kyunke (zaroorat ke tehat) chhote bachon ki sharmgah ko haath lagana aur dekhna jaaiz hai.

((Wa qad ruwiya an an-Nabiyy sallallahu alaihi wa sallam annahu qabbala zubaybata al-Hasani, wa ruwiya an an-Nabiyy sallallahu alaihi wa sallam mass a zubaybata al-Hasani wa lam yatawazza))

(Al-Mughni li-Ibn Qudamah al-Maqdisi: 1/133, Kitab at-Taharah, Mas'ala mass ar-rajuli zakarah nafsahu khasah amdan, Raqam:253)

Note: ((Mass a zubaybata al-Hasani wa lam yatawazza)) ke alfaaz za'eef hain jaisa ke Imam Bayhaqi rahimahullah ne Sunan al-Kubra mein zikr kiya hai. Imam Bayhaqi rahimahullah kehte hain: ((Fa hadha isnaduhu ghayru qawiyin, wa laysa feehee annahu massahu biyadihi thumma sallaa wa lam yatawazza)) (Sunan al-Kubra lil-Bayhaqi:1/215, Kitab at-Taharah, "Bab tark al-wuzu min mass al-farj bizahr al-kaf"). Imam Ibn Hajar Asqalani rahimahullah ne bhi is ko za'eef kaha hai (At-Talkhees al-Habeer li-Ibn Hajar Asqalani:1/352, Kitab at-Taharah, Bab al-ahdaath).

[Sheikh Bin Baz rahimahullah ka qaul:]

((Iza ghasaltu tiftl-an wa ana mutawaddiah, fahal yantaqadzu wudu'i? (Nae'am iza massatu farja at-tiftli yantaqadzu al-wuzu, fa inn mass al-farj min at-tiftli wa min al-kabeer yunqizu al-wuzu, iza kana min doon haail, ama ma'a al-haaili wa min wara al-haail fa la yunqizu al-wuzu. Nae'am. Al-muqaddim: Jazaki Allah khayran.))

Ji haan! Agar kisi ne chhote bache ki sharmgah ko haath lagaya to wuzu toot jata hai. Chhote bache aur bade ki sharmgah ko chhoone se wuzu toot jata hai albaith sharmgah ke darmiyan koi cheez haail ho to wuzu nahin toot-ta. (Nuur ala ad-Darb - Hukm wuzu min ghasaltu tiftl-an). Yani ke agar koi yeh kaam (Hand Gloves) pehan kar ya us jaisi koi cheez istemaal kare to wuzu nahin toot-ta.

Sheikh Ibn Uthaymeen rahimahullah ka qaul:

((Hal ghasl farji at-tiftli yunqizu al-wuzu? La, ya'ni: Mass awrat at-tiftli la yunqizu al-wuzu, bal mass awrat al-insani al-baligh la yunqizu al-wuzu, illa iza kana lish-shahwah))

Sual: Kya bache ki peshab pakhana wali jagah yani ke sharmgah ko dhona se wuzu toot jayega?

Sheikh Ibn Uthaymeen rahimahullah kehte hain ke bache ki sharmgah ko chhoone se wuzu nahin toot-ta yahan tak baligh insaan ki sharmgah ko bhi chhoone se us waqt tak wuzu nahin toot-ta jab tak ke shahwat ke saath na chhua jaye. (Kitab Liqa al-Bab al-Maftuh li-Ibn Uthaymeen:31/162, "Ta'thir mass farji at-tifli ala al-wuzu")

[Sheikh Saleh al-Fawzan rahimahullah ka qaul]:

((Sual: Ma hukm mass awrat at-tifli, hal tunqizu al-wuzu am la?))

Sual: Bache ki sharmgah ko chhoone ka kya hukm hai, kya is se wuzu toot jata hai ya nahin?

((Al-jawab: Mass al-farj qiblan kan aw dubran, yunqizu al-wuzu min al-kabeer wa min as-sagheer, fa la farqa bayna al-kabeer was-sagheer fi hadha))

Jawab: Khwah sharmgah ko samne se chhoein ya peechhe se chhoein chhote bache ki chhoein ya bade shakhs ki dono haalaat mein wuzu toot jata hai. Chahe koi chhota bacha ho ya bada dono ki sharmgah mein koi farq nahin. (Majmu Fatawa Sheikh Saleh bin Fawzan:1/222, Kitab at-Taharah, "Mass awrat at-tifli tunqizu al-wuzu")

(Lajnah daaimah) ka fatwa

Sual: 297

Hala mass awrat sagheeri athnaa taghayyur malabisihi yunqadhu wudu'i?

Sual: Bachon ko kapre pehnate waqt agar un ki sharmgah ko haath lag jaye to kya wuzu toot jata hai?

Jawab: 297

Alhamdulillah wahdahu wassalatu wassalamu ala Rasulihi wa alihi wa sahbihi. Wa ba'd: Lams al-aurah **bila haail** yunqadhu al-wuzu sawau kan al-malmoos sagheera aw kabeera. Lima sabata anna an-Nabiyy sallallahu alaihi wa sallam qala: "Man mass a farjahu fal-yatawazza."

Tarjuma: Agar koi sharmgah ko **bila kisi rukawat** ke chhuoey to wuzu **toot jata hai** chahe woh sharmgah **chhoton ki ho ya bade ki** kyunke yeh baat hadith se sabit hai ke Nabi Kareem ﷺ ne irshad farmaya: "Jis ne sharmgah ko chhua woh wuzu kare."

(Fatawa Lajnah Daaimah [Majmu'ah al-Ulaa] 5/286, Bab Nawaqiz al-Wuzu - Lams Awrat as-Sagheer)

Sual: 298

Kya oont ka gosht khane se wuzu toot jata hai?

Jawab: 298

Oont ka gosht khane se wuzu toot jata hai. Ulama-e-kiram ke is masle mein **do moqif** hain:

1. **Pehla moqif:** Oont ka gosht khane se wuzu toot-ta hai.
2. **Dusra moqif:** Jo cheez aag par pak jaye us ke khane se wuzu nahin toot-ta.

Imam Nawawi rahimahullah (Sharh Muslim): Hadith Jabir bin Abdullah rahimahullah ("Rasool Allah ﷺ ka aakhri amal yeh tha ke aag ki paki hui cheez se wuzu nahin karte") **aam** hai, oont ka gosht wali hadith **khaas** hai. **Khaas aam par muqaddam** hota hai. Yeh usool Imam Shafi'i rahimahullah aur ba'z usuliyon ka hai aur yeh haq hai. (Nail al-Awtar 1/253)

Khulasa: Oont ka gosht khane se wuzu toot-ta hai lehaaz **share'i wuzu** (namaz wala) karna lazim hai. Jabir bin Samurah rahimahullah aur Bara bin Aazib rahimahullah ki hadith se sabit. **Imam Ahmad, Ishaq bin Rahwayh aur Ahl-e-Hadith** ke nazdeek fard hai taake insaan ke a'asaab pursukoon rahen aur namaz mein dil jami rahe. Wallahu a'lam.

Sual: 299

Kin cheezon se wuzu nahin toot-ta?

Jawab: 299

Jo nawaqiz mein nahin shumar hote:

1. **Imam Ibn Taymiyyah rahimahullah aur Sheikh Al-Albani rahimahullah** ke nazdeek, **baghair shahwat** ke sharmgah ko haath lagane se wuzu nahin toot-ta.
2. **Auraton ko chhua ho aur inzaal na hua ho.**
3. **Aage peechhe sharmgah ke ilawa** kisi aur jagah se koi cheez nikle jaise zakhm, peep, khoon, reeaaf, kathas ya hijamah ka khoon.
4. **Halki neend** se wuzu nahin toot-ta [Sheikh Ibn Baz rahimahullah, Sheikh Ibn Uthaymeen rahimahullah].
5. **Hadath mein shak** ho. (Al-yaqeen la yazolu bish-shakk)
6. **Qatra peshab** ka ehsaas ho aur yaqeen na ho.
7. **Baal katna, nakhoon katna ya moze ya joraab nikaalna.**
8. **Hadath-e-daaim** ka shikaar wuzu ke baad hadath waqe ho to nawaqiz nahin (ek namaz ke waqfay mein).
9. **Anda ya aag par paki hui cheez** khane se wuzu nahin toot-ta albaith wuzu karna **mustahab** hai, wajib nahin.
10. **Mayyat ko ghusl** dene se wuzu nahin toot-ta. Albaith mustahab hai.
11. **Namaz mein qahqaha** se wuzu nahin toot-ta. (Hadith za'eef hai)
12. **Jhoot bolna, gaali dena ya gaana gaane** se wuzu nahin toot-ta albaith yeh kabeerah gunaa hai aur gunaa se bachna zaruri hai.

Sual: 301

Kya khoon nikalne se wuzu toot jata hai?

Jawab: 301

Is masle mein ulama-e-kiram ka ikhtilaaf hai. **Jamhoor ulama** kehte hain ke khoon chahe zyada nikle ya kam se wuzu **nahin toot-ta**. Ba'z ulama kehte hain ke khoon nikalne se wuzu toot jata hai. Ba'z kehte hain ke zyada miqdaar mein khoon nikle to behtar hai wuzu kar le.

Sual: 302

Khulasa-e-kalam bayan karein?

Jawab: 302

Ba'z ulama-e-kiram is baat ke qaail hain ke khoon behne se wuzu toot jata hai. Un ki daleel yeh hadith hai: Umm al-Mu'mineen Sidda Aishah rahimahallah bayan karti hain ke Abu Hubaysh ki beti jiska naam Fatimah rahimahallah tha woh Rasool Allah ﷺ ki khidmat mein hazir hui aur us ne kaha ke main ek aisi aurat hoon jis ko istihazar ki bimari hai, is liye main pak nahin rehti to kya main namaz chhor doon?

((La, innama zalika irqun wa laysa bihaydin, fa iza aqbalat hayzatuki fa da'i as-salata, wa iza adbarat fa aghsili anni ki ad-dama thumma salli), qala: Wa qala abi: Thumma tawad-da'i li-kulli salatin hatta yajee'a zalika al-waqt.))

Aap ﷺ ne farmaya: Nahi, yeh ek rag (ka khoon) hai hayz nahin hai, to jab tujhe hayz aaye to namaz chhor de aur jab yeh din guzar jayen to apne (badan aur kapre) se khoon ko dho dal phir namaz parh. Hisham kehte hain ke mere baap Urwah ne kaha ke Nabi Kareem ﷺ ne yeh (bhi) farmaya ke phir har namaz ke liye wuzu kar yahan tak ke wahi (hayz ka) waqt phir aa jaye. (Sahih Bukhari:228)

Woh ulama-e-kiram jo khoon nikalne ki wajah se wuzu toot jane ke qaail hain woh yeh kehte hain ke Nabi Kareem ﷺ ne wuzu ke fard hone ke liye istihazar ke liye yeh illat bayan farmayi hai ke yeh rag ka khoon hai lehaza har khoon usi tarah ka hota hai aur har khoon ka ta'alluq rag se hota hai to jis ko khoon nikle to us par yeh fard hai ke woh naya wuzu kare.

Note: Yeh rag ka khoon hai, jism mein saara khoon ragon hi mein hota hai. Iatihazar ke khoon par wuzu ka hukm is liye nahin ke woh rag ka khoon hai balke is se hai ke us ka makhraj sabeelin hai. Ghair sabeelin ke khoon ko istihazar par qiyas karna qiyas ma'al farq hai balke yeh maghalta hai.

Aksar ulama-e-kiram yeh kehte hain ke sabeelin ke ilawa jism ke kisi bhi hisse se khoon nikalne se wuzu nahin toot-ta. Is ke liye hasb-e-zail daleel paish karte hain. Allah Ta'ala Quran-e-Majeed mein irshad farmate hain:

(وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا)

(Surah Al-Maidah 5:6)

"Haan agar tum bimar ho ya safar ki haalat mein ho ya tum mein se koi hajat-e-zaroori se faarg ho kar aaya ho, ya tum auraton se mile ho aur tumhein paani na mile to tum pak mitti se tayammum kar lo."

Muzkarra baalatamam ahadith aur aathaar se yeh baat wazeh ho jati hai ke khoon nikalne se wuzu nahin toot-ta chahe khoon jism ke kisi bhi hisse se nikle chahe halq se nikle ya masoorhon se nikle ya hijamah karwane se nikle ya kisi maar lagne ki wajah se khoon nikle ya zakhm se khoon nikle ya phora aur phunsi ke phat jane se khoon nikle aur isi tarah khoon zyada nikle ya kam miqdaar mein nikle al-guraaz woh tamam cheezain jis ki wajah se khoon nikalta hai to wuzu nahin toot-ta aur is ke mutalliq jo riwayaat paish ki jati hain woh tamam ki tamam riwayaat za'eef hain aur is baat par ulama-e-kiram ka ittefaq hai ke za'eef riwayaat qabil-e-hujjat nahin chanan-chih **jamhoor ulama-e-kiram khoon ke behne se wuzu tootne ke qaail nahin hain** albaith is ke bar khilaf sahih ahadith se yeh baat sabit hoti hai ke sahaba-e-kiram ne us waqt bhi namaz ada farmayi jabke sahaba-e-kiram ke jism se khoon beh raha tha lehaza is masle mein **jamhoor ulama-e-kiram ka moqif raajih hai.**

Sual: 303

Kya qay aur nakeer se wuzu toot jata hai?

Jawab: 303

Qay karne se aur nakeer phat jane se wuzu toot-ta hai ya nahin - is masle mein ulama ka ikhtilaaf hai. Ba'z kehte hain wuzu toot jata hai, ba'z kehte hain nahin toot-ta albaith wuzu behtar.

Sheikh Ibn Uthaymeen rahimahullah: Sahih qaul - jism se nikalne wali har cheez se wuzu nahin toot-ta. **Na qay se, na khoon se, na ghair sabeelin** se kuch nikle. Sirf **peshab/pakhana jagah** se nikalne par wuzu. Yeh **raajih qaul**. (Liqa Bab al-Maftuh 29/86)

Sual: 304

Kya qay karne se wuzu toot jata hai?

Jawab: 304

Qay karne ke baad ya naksir phoot ke baad wuzu ke masle mein **Imam Malik rahimahullah aur Imam Shafi'i rahimahullah ka moqif raajih** hai yani ke qay aur naksir ki wajah se wuzu **lazim nahin** kyunke is bare mein jin riwayaat ko botor daleel paish kiya jata hai woh marwiyaat **za'eef** hain lehaza za'eef riwayaat qabil-e-hujjat nahin hain.

Chanan-chih yeh baat wazeh ho gayi ke qay karne ke baad wuzu karna **fard nahin** albaith **Hadith Mu'adh bin Abi Talhah an Abi Darda** ke mutabiq qay karne ke baad wuzu karna **mustahab** hai kyunke is hadith mein Nabi Kareem ﷺ ka amal zikr kiya gaya hai aur is hadith ko **Sheikh Al-Albani rahimahullah** ne "sahih" qarar diya hai bina parain qay ke baad wuzu **mustahab** hai, fard nahin.

Imam Ibn Taymiyyah rahimahullah ne qay ke baad wuzu ko mustahab kaha hai aur **Sheikh Bin Baz rahimahullah** kehte hain ke qay karne ke baad botor ehtiyaat wuzu karna hai, aur **Sheikh Al-Albani rahimahullah** bhi qay ke baad wuzu karne ko mustahab kehte hain aur yeh moqif **raajih** hai, is ka zikr ooper guzar chuka hai. Wallahu a'lam.

Sual: 305

Kya aurat (biwi) ko chhoone ya bosa lene se wuzu toot-ta hai?

Jawab: 305

Is masle mein char moqif paaye jaate hain.

Char Moqif

1. Pehla moqif hai ke aurat ko chhoone se wuzu nahin toot-ta.
2. Dusra moqif hai ke aurat ko chhoone se wuzu toot jata hai.
3. Teesra moqif hai ke shahwat se chhoone ya bosa lene se wuzu toot jata hai.
4. Chautha moqif yeh hai ke shahwat se chhoone ya bosa lene se wuzu nahin toot-ta hai lekin agar madhi kharij ho jaye to us se wuzu farz ho jata hai. (Rajih)

Fuqaha ke Aqwal

Imam Malik rahimahullah aur un ke ashab kehte hain ke agar koi khwahish ke saath lazzat mehsoos karte hue apni biwi ko chhuwe ga to us par wuzu hai, agar baghair shahwat ke ho to us par wuzu nahin; Imam Ahmad rahimahullah aur Ishaq ibn Rahwayh rahimahullah bhi isi ke qail hain.

Imam Shafi'i rahimahullah kehte hain ke agar mard apni biwi ko chaahe shahwat se chhuwe ya baghair shahwat ke chhuwe, dono halat mein wuzu toot jata hai.

Imam Abu Hanifah rahimahullah ka yeh qaul hai ke aurat ko chhoone se wuzu nahin toot-ta; un ki daleel Hadith-e-Aishah hai jo sabit hai, jaisa ke Imam Abu Dawud rahimahullah ne Sunan Abu Dawud mein kaha aur Imam Ibn Hajar Asqalani rahimahullah ne Al-Talkhis mein isi baat ko naql kiya hai.

Dalail-e-Qur'an

Ayat {أَوْ لَامَسْتُمُ النِّسَاءَ} (An-Nisa: 43) - Imam Shafi'i rahimahullah ne is ka zahiri ma'ni murad liya hai jo durust bhi hai, lekin salaf aur khalaf mein se aksar ne {لَامَسْتُمُ} se jima' murad liya hai.

Qur'an aur ahadith mein aise alfaaz jahan bayan kiye gaye hain, wahan shahwat ka ma'ni liya gaya hai, jaisa ke Allah Ta'ala ne i'tikaf wali ayat mein irshad farmaya: {وَلَا تَبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ} (Al-Baqarah: 187) "Aur aurton se us waqt mubashrat na karo jab ke tum masjidon mein i'tikaf mein ho."

I'tikaf ke dauran mu'takif ko jima' shahwat se roka gaya, aur agar koi dauran-e-i'tikaf apni biwi ko chhuta hai to is mein koi gunah nahin.

Lihaza us waqt chhuna haram hai jabke shahwat ke saath ho, aur isi tarah yeh pabandi ahram ki halat mein aur bhi zyada sakht ho jati hai jab koi shakhs apni biwi ke saath jima' karta hai to yeh na-jaiz hai, us par kaffarah ada karna parhta hai.

Rajih

Chunanche aurton ko chhoone wala masla mein yeh baat bari wazeh hai, sahaba karam radiallahu anhum mein se kisi se bhi yeh qaul marwi nahin ke unhone apni biwiyon ko haath lagaya ho aur us ke baad wuzu kiya ho.

Aisi koi baat kutub hadith mein maujood nahin, aur na hi sahaba karam radiallahu anhum mein se kisi ek sahabi ne is tarah ki koi baat Nabi karim sallallahu alaihi wa sallam se naql ki hai.

Chunanche aurat ko chhoone se wuzu nahin toot-ta, yahan tak ke agar shahwat ke saath chhuwe tab bhi wuzu nahin toot-ta; balkeh chhoone wale ko madhi kharij ho jaye to us halat mein wuzu toot jata hai aur madhi ke kharij hone par wuzu farz hai.

Madhi kharij hone ke liye chhuna zaruri nahin, ba'z logon ko aurat ko chhuye baghair bhi madhi kharij ho jati hai, lihaza madhi kharij hone par wuzu farz hai lekin aurat ko chhoone par wuzu farz nahin - agarche shahwat se chhuwe tab bhi wuzu nahin toot-ta. Yahi moqif rajih hai.

Wallahu a'lam.

Sual: 306

Kya janaze ko kandha dene se wuzu toot jata hai?

Jawab: 306

Janaze ko kandha dene ke baad wuzu karne ke masle mein do marfu' ahadith milti hain.

In donon ahadith ki asnad sahih hain aur digar sahaba karam ke aqwal se yeh baat aur bhi mazboot ho jati hai ke janaze ko kandha dene ke baad wuzu karna mustahab hai.

Jo log is masle mein wuzu ko farz qarar dete hain, yeh baat sahih nahin.

Jin ahadith mein wuzu ki nafi zikr hai, woh nafi farz wuzu ke liye hai, mustahab wuzu ke liye nahin.

Lihaza janaze ko kandha dene wale par wuzu karna farz nahin balkeh mustahab hai, aur agar koi is mauqe par wuzu na kare to us par koi gunah nahin. Wallahu a'lam.

Sual: 307

Kya qahqaha laga kar hansne se wuzu toot jata hai?

Jawab: 307

Note: Is baat par tamam ulama-e-karam ka ittefaq hai ke qahqaha laga kar hansne se namaz faside ho jati hai, albaith qahqaha laga kar hansne se wuzu ke tootne aur na tootne par ulama-e-karam ka ikhtilaf hai.

Qahqaha laga kar hansne se wuzu toot-ta hai ya nahin, is masle mein ulama-e-karam ke do moqif paaye jaate hain.

Pehla moqif: wuzu toot jata hai.

Dusra moqif: wuzu nahin toot-ta.

Ba'z log kehte hain ke namaz ke dauran qahqaha laga kar hansne se wuzu toot jata hai aur namaz ke bahar wuzu nahin toot-ta.

Jo log wuzu tootne ke qail hain woh za'if ahadith ko dalil pesh karte hain jo bilkul ghair-durust hai.

Khulasa-e-kalam: Chahe namaz ke andar hon ya bahar, donon halat mein qahqaha laga kar hansne se wuzu nahin toot-ta.

Albatta namaz ki halat mein qahqaha se namaz faside ho jati hai aur dohrani par jayegi, wuzu dohrane ki zarurat nahin.

Sahih ahadith aur jumhur ulama isi ke qail hain; qahqaha se wuzu tootne ki koi sahih hujjat nahin.

Har masle mein Quran wa hadith se daleel lazim hai, rajih moqif ke liye saboot zaroori hai. Wallahu a'lam.

Sual: 308

Kin kamon ke liye wuzu wajib hai?

Jawab: 308

1. Namaz - farz ho ya nafl
2. Bait-ullah ka tawaf
3. Mus-haf chhona (Qur'an chhona)

Sual: 309

Wuzu ke liye mashru' (mustahab) maqamat kya hain?

Jawab: 309

1. Zikr ke liye (azan mein bhi zikr hai)
2. Har namaz ke liye taza wuzu mustahab hai
3. Mayyat uthane ke baad
4. Jab bhi wuzu toot jaaye
5. Qiyam ke baad
6. Tawaf ke liye
7. Ghusl se pehle
8. Baghair chhuye Qur'an ki tilawat ke liye
9. Mus-haf chhona (Qur'an chhona)
10. Chhota bacha jo sinne tameez ko na pohanchha ho, sirf taleem ki aasani ke liye - ulama ne kaha wuzu shart nahin, lekin jaiz hai
11. Sone se pehle wuzu masnun hai
12. Junubi ke liye khane pine aur sote waqt wuzu mustahab hai
13. Dobara jima' se pehle wuzu mustahab hai

Sual: 310

Har namaz ke liye naya wuzu karna wajib hai ya mustahab?

Jawab: 310

Hadath lahiq hone ke baad wuzu toot jane ke baad namaz padhne ke liye wuzu karna farz hai.

Note

Ba'z ulama-e-karam ne baghair hadath ke wuzu ko napasand kiya hai kyunki is se pani ka israf aur waqt ka zaya hona lazim aata hai.

Tamam ulama-e-karam ka is baat par ittefaq hai ke namaz se pehle wuzu us waqt hi farz hai jab koi shakhs bewuzu ho; agar ba-wuzu ho to wuzu farz nahin. Wuzu par wuzu ke bare mein ulama kehte hain ke taza wuzu insan ke andar chusti aur tazgi paida karta hai, gunaahon ki maghfirat ka zariya bhi hai aur kaar-e-thawab hai lekin farz nahin. Nabi karim sallallahu alaihi wa sallam ki haziri mein sahaba karam ek hi wuzu se kai namazain parh liya karte the jab tak wuzu na toot jaye ya hajat-e-zarooria pesh na aaye. Yahi amal Nabi karim sallallahu alaihi wa sallam se bhi sabit hai; Fath ka waqia (Hadith Sayyidna Buraydah radhiyallahu anhu, Sahih Muslim:277) us din ek wuzu se kai namazain ada farmayi.

In tamam dalail se teen baatein samne aati hain:

1. **Number One:** Jo shakhs ba-wuzu ho to us par wuzu farz nahin hai aur yeh masla mutaffaq alaih hai, albaith safai safai ke liye aur niyat-e-thawab ke liye wuzu karna jaiz hai.
2. **Number Two:** Jo shakhs pehle hi se ba-wuzu ho to us par wuzu karna farz nahin hai.

3. **Number Three:** Hamesha ba-wuzu rehna behtareen aur mustahab amal hai lekin yeh farz nahin; lihaza jo cheez farz na ho us par zyada zor dena ghair-durust hai. Wallahu a'lam.

Sual: 311

Kya dobara jima' karne ke liye wuzu karna mustahab hai?

Jawab: 311

Sayyidna Abu Sa'id Khudri radhiyallahu anhu bayan karte hain ke Rasoolullah sallallahu alaihi wa sallam ne irshad farmaya: Jab tum mein se kisi ne apni biwi se mubashrat kar li, phir se karna chaahe to woh wuzu kar le. Abu Bakr ne apni riwayat mein izafah kiya: Donon baar ke darmiyan wuzu kar le; aur "an ya'ud" (phir se) ke bajaye "an ya'awwad" (dobara) ka lafz istemaal kiya (Sahih Muslim:308).

Jumhur ulama-e-karam kehte hain ke dobara jima' ka irada karne par wuzu mustahab hai. Dubara jima' se pehle wuzu na karne se gunah nahin, lekin yeh chusti aur farhat ka baais hai isliye mustahab aur afzal hai. Wallahu a'lam.

Sawal: 312

Kya jima ke baad sone se pehle wuzu karna mustahab hai?

Jawab: 312

Is masle mein humein donon tarah ki ahadith milti hain yani keh Nabi Kareem ﷺ ne haalat-e-junubat mein wuzu farmaya phir soyey aur dusri taraf yeh hadith bhi milti hain keh Aap ﷺ baghair wuzu ke sogaye.

Lihaz janbi shakhs ke bare mein yeh kehna keh is ki wajah se farishte ghar mein dakhil nahi hote to yeh baat ghalat hai aur agar is hadith ki sanad ko hasan (ya hasan laghairah) maan liya jaye to is ka yeh maani hoga keh agar koi shakhs junubat ki haalat mein bohot zyada waqt guzarta hai bohot zyada der tak baghair ghushl ke rehta hai susti aur kahli ka izhar karta hai aur is ki wajah se is ki namazain bhi chhoot jati hain to aise shakhs ke liye yahi kaha jaye ga keh junubat ki haalat mein zyada der tak rehna sahi nahi hai. Isi bunyad par yeh hukm diya gaya keh kam az kam sone pehle wuzu kar lein. Albata woh hadith bhi zaeef hai jis ke rawi Sayyidna Shadad bin Aws radi Allahu anh hain woh kehte hain: Abu Qilabah kehte hain keh Sayyidna Shadad bin Aws □ farmate hain agar koi shakhs raat ko junubat ki haalat mein ho aur agar woh sona chahay to is ko chahiye keh woh wuzu kar le is se is ko aadhi taharat haasil ho jayegi. (Musannaf Ibn Abi Shaybah: 2/133, Kitab al-Taharah, "Fi al-junub yureedu an ya'kula aw yanam" Raqam: 668)

Ulama-e-Kiram kehte hain keh is hukm mein waseeat rakhi gayi hai isi liye is ko wajib qarar nahi diya lehaza yeh amal mustahab shumar kiya jata hai chunanche behtareen tareeqa yeh hai keh junubat ki haalat mein sone se pehle wuzu karna afzal hai, yeh hukm is waqt hai jab koi junubat ke baad ghushl na kar sake to kam az kam namaz jaisa wuzu kar le. Wallahu A'lam

Sawal: 313

Kya haalat-e-junubat mein khane pine se pehle wuzu karna mustahab hai?

Jawab: 313

Umm al-Momineen Sayyidah Aishah radi Allahu anha bayan karti hain: keh Rasool Allah ﷺ jab haalat junubat mein hote aur khana ya sona chahate to namaz ke wuzu ki tarah wuzu kar lete thay. (Sahih Muslim: 305)

Haalat-e-junubat mein khane aur pine se pehle wuzu karna mustahab hai. Ulama-e-Kiram kehte hain keh is masle mein bhi waseeat rakhi gayi hai lehaza koi shakhs wuzu nahi karke sirf haath dho leta hai to yeh bhi kaafi hai albaith is munasibat par wuzu mustahab shumar kiya gaya hai. Wallahu A'lam

Sawal: 314

Kya ghusl se pehle wuzu karna mustahab hai?

Jawab: 314

Aam taur par ghusl mein tamam ghusl shamil hain maslan: ghusl junabat, ghusl-e-haid o nifas aur jama ka ghusl. Aam taur par har ghusl se pehle wuzu karne ke bare mein Ulama-e-Kiram mukhtalif aqwal hain. Baaz ghusl se pehle wuzu karne ko mustahab kehte hain, baaz sunnat kehte hain, baaz is wuzu ko fard mein bhi shumar karte hain.

Ghusl se pehle wuzu ke masle mein Imam Abu Hanifah rahimahullah, Imam Shafi rahimahullah aur Imam Ahmad rahimahullah yeh kehte hain keh ghusl se pehle wuzu karna mustahab hai aur Imam Malik rahimahullah aur Imam Dawood Zahiri rahimahullah is ko fard shumar karte hain lekin kisi bhi hadith ki daleel se is ka wujub sabit nahi. Albaith Ulama-e-Kiram yeh kehte hain yeh sunnat hai lehaza ghusl se pehle wuzu karna mustahab hai jaisa keh Imam Ibn Batal rahimahullah ne mustahab hone par ijma nql kiya hai. Is bare mein Fath al-Bari ka hawala upar guzar chuka hai aur is masle mein yeh bhi kehna sahi hai keh ghusl se pehle wuzu karna mashroot hi nahi balkeh mustahab hai jaisa keh Imam Bukhari rahimahullah ne is par bab qaim kiya hai. Is se yeh baat maloom hoti hai keh ghusl se pehle wuzu karna mashroot hai aur Nabi Kareem ﷺ ghusl se pehle wuzu farmaya karte thay jaisa keh Umm al-Momineen Sayyidah Aishah radi Allahu anha ki hadith mein is baat ki sarihat maujood hai. Is baat se yeh baat sabit hoti hai keh ghusl se pehle wuzu karna sunnat se sabit hai albaith is ke wajib hone mein ikhtilaf hai. Wallahu A'lam

Note:

Rajih yahi hai keh koi ghusl jo wajib ya fard ho baghair wuzu na kiya jaye kyunkeh yeh sunnat se bhi sabit hai aur kalaam Allah bhi isi ki tasdeeq karta hai {wa in kuntum junuban fa tathahharu} (Surah Al-Maidah: 6)

Daleel ke nazar se donon aqwal mein quwwat paayi jati hai lehaza ehtiyaat isi mein keh wuzu kar le ghusl se pehle aur yeh afzal hai jaisa keh Sheikh Bin Baz rahimahullah ne kaha, Wallahu A'lam.

Note:

Sareeh hukm maujood nahi is liye wajib ka hukm lagana qati tor par mushkil hai aur usool fiqh ka qaeeda zikr kiya hai Ibn Rushd rahimahullah ne Bidayat al-Mujtahid mein kai maqamaat par keh (al-fi'l la yujib keh wajib ke liye qawli hukm chahiye kyunkeh fi'l se wujub sabit nahi hota) aur raha fatahhuroa mein paaye jaane wale hukm ke istidlal ka jawab yeh diya Sheikh Ibn Baz rahimahullah ne keh "agar ghusl, junabat ki wajah se kiya ja raha ho aur ghusl karne wala shakhs chhoti aur bari najasat ko door karne ka iradah rakhta ho to donon ke liye ghusl karne wala niyat kar le to kaafi hai, lekin is ke liye behtar yeh hai keh woh apni sharmgah ko dhoyey, phir wuzu

kare, phir ghusl mukammal kare Nabi Kareem ﷺ ki sunnat par amal karna afzal hai, yahi hukm haid aur nifas ke baad auraton par bhi lagu hota".

(Majmoo Fatawa wa Maqalaat Mutanawiah li Ibn Baz: 10/173, "Bab al-Ghusl, al-Ghusl min al-Janabah wa Ghairiha Hal Yajzi an al-Wudu" al-Nashir: Ri'asat Idarat al-Buhuth al-Ilmiyah wal-Ifta bil-Mamlakah al-Arabiyah al-Saudiyah)

Sawal: 315

Kya sone se pehle wuzu karna mustahab hai?

Jawab: 315

Sayyidna Bara bin Azib radi Allahu anh bayan karte hain Nabi Kareem ﷺ ne irshad farmaya: keh jab tum apne bistar par leytne aao to is tarah wuzu karo jis tarah namaz ke liye karte ho. Phir daayni karwat par leyt kar yun kaho "Allahumma aslamtu wajhi ilayka, wa fawwadtu amri ilayka, wa alja'tu zahri ilayka raghbatan wa rahbatan ilayka, la malja wa la manja minka illa ilayka, Allahumma amantu bi kitabitikal lazi anzalta wa bi nabiiyikal lazi arsalta" "Aye Allah! Maine apna chehra teri taraf jhuka diya, apna muamla tere supurd kar diya. Maine tere thawab ki tawaqqo aur tere azaab ke dar se tujhe hi peeth panah bana liya, tere sawa koi panah aur nijaat ki jagah nahi, Aye Allah! Jo kitab tu ne nazil ki main us par imaan laaya, jo Nabi tu ne bheja main us par imaan laaya," to agar is haalat mein isi raat mar gaya to fitrat par mare ga aur is dua ko sab baaton ke aakhir mein parh. Bara kehte hain keh maine Rasool Allah ﷺ ke saamne is dua ko dobara parhi, jab main "Allahumma amantu bi kitabitikal lazi anzalta" par pohancha to maine "wa rasulika" (ka lafz) keh diya, Aap ﷺ ne farmaya nahi (yun kaho) "wa nabiiyikal lazi arsalta". (Sahih Bukhari: 247. Wa Sahih Muslim: 2711)

Sawal: 316

Kya sone ke liye wuzu ke bajaye sirf haath munh dhona kaafi hai?

Jawab: 316

Sayyidna Abdullah bin Abbas radi Allahu anhuma bayan karte hain: keh main Maymunah ke yahan ek raat soya to Nabi Kareem ﷺ uthe aur Aap ﷺ apni hawaej-e-zaruriyah se faarigh hue phir apna chehra dhoya, phir donon haath dhoyey aur phir so gaye. (Sahih Bukhari: 6316. Wa Sahih Muslim: 763)

Jab bhi hum sone ka iradah karein to Nabi Kareem ﷺ ki yeh sunnat hai keh Aap ﷺ pehle wuzu karte phir sone ke liye tashreef le jaate. Ulama-e-Kiram ne is ke beshumaar faiday aur hikmatain bayan ki hain, jaisa keh achhe khwabon ka aana, wuzu karke sone ki wajah se shaitan ke sharr se mehfooz rehna halanke yeh baat bhi durust hai keh jab koi leyt kar sota hai to us ka wuzu toot jata hai albaith yahan par sone wale ki niyat yeh hoti hai keh woh bawuzu soye ta keh us ko neend ki haalat mein maut aa jaye to us ki niyat ke mutabiq marne wala bawuzu hoga aur agar woh neend se bedaar ho gaya to woh ajr o thawab ka mustahaq kahlayega. Lehaza wuzu karke sona sunnat se sabit hai aur is ke bohut saare faide bhi hain albaith sone se pehle wuzu karna fard nahi mustahab hai. Wallahu A'lam.

Sawal: 317

Tilaawat Quran ke liye wuzu kab mustahab hai aur kab wajib?

Jawab: 317

Quran Majeed ko baghair wuzu chhone aur baghair wuzu tilaawat karne ke hukm mein farq kiya hai. Baaz ulama ne is lahus se junbi aur haizah aur be-wuzu ke bare mein ikhtilaf kiya hai lehaza alag alag samajhna zaroori hai.

Haizah se mutalliq ahkaamaat al-Durar as-Saniyyah se**Sawal: 318**

Kya haizah aurat ke liye Quran ki tilaawat karna jaaiz hai?

Jawab: 318

Haizah ka Quran Kareem ki tilaawat karna jaaiz hai aur yeh Malikiwah aur Zahiriyah ka mazhab hai aur Imam Shafi rahimahullah se marwi qadeem qawl aur Imam Ahmad rahimahullah se marwi ek riwayat yahi hai aur isi ko Tabri rahimahullah, Ibn Taymiyyah rahimahullah, Ibn Qayyim rahimahullah aur Ibn Uthaymeen rahimahullah ne ikhtiyar kiya aur Daaimi Committee baraye Fatawa ne yahi fatwa jaari kiya hai.

Is ki darj zahir wajohaat hain:

- **Awwal:** Yeh musalmha amr hai keh Nabi ﷺ ke dour mein aurtein haizah hua karti thin aur Nabi ﷺ unhein Quran Kareem ki tilaawat se mana nahi farmaya karte thay, agar haizah ko is se mana kiya jata to sahih aur sarif ahadith mein is ki mamanaat zaroor وارد جيسay namaz aur roza se mamanaat sabit hai;
- **Doosra:** Haiz ka taalluq aurat ke tasarruf o ikhtiyar se khariji amr hai aur woh is ko khatam nahi kar sakti aur kabhi is ki muddat taweel ho jati hai aur kabhi woh apni hifz kurdah cheezain bhool jati hai.

Sawal: 319

Haizah Quran ki tilaawat karne ka hukm? Muasireen ke web site se?

Jawab: 319

1. Sheikh Ibn Uthaymeen rahimahullah: Ijzat hai, mana ki daleel nahi hai, ikhtilafi masla hone ki wajah se ehtiyaat isi mein hai keh agar haajat ho to parh le dastanah se chho kar (yeh rajih hai).
2. Sheikh Bin Baz rahimahullah ne bhi ijzat di hai.
3. Haizah ko tilaawat se mana karne wali riwayat zaeef hai.
4. Imam Malik, Ibn Taymiyyah rahimahullah, ash-Shawkani rahimahullah ne bhi ijzat di hai.

Sawal: 320

2. Haizah ka Mus-haf Qurani ko chhona?

Jawab: 320

Haizah ka Mus-haf Qurani ko chhona na-jaaiz hai aur is par chauron fiqhi mazahib: Hanafiyyah, Malakiyyah, Shafaiyyah aur Hanbaliyyah ka ittifaq hai aur is masle mein aksar ahl-e-ilm ka ittifaq naql kiya gaya hai.

Note: Sheikh Bin Baz rahimahullah aur Ibn Uthaymeen rahimahullah ne kaha keh haizah dastanah ya kisi aar se Mus-haf ko chho kar parh sakti hai, yeh rajih hai.

Sawal: 321

Kya Quran Majeed ko baghair wuzu tilaawat karna jaaiz hai? Woh kon log hain jo paakezah shumar kiye jaate hain?

Jawab: 321

Baghair wuzu Quran Majeed ki tilaawat karna jaaiz hai albaith tilaawat karne wala Mus-haf ko haath na lagaye balkeh sirf zubani parhe, Quran Majeed ko baghair wuzu ke haath lagana jaaiz nahi jaisay Quran Majeed mein Allah Ta'ala ne irshad farmaya: {La yamassuhu illa al-mutahharoon} (Surah al-Waqiah, Surah number 56, Aayat number: 79) "Jise (yani Quran Majeed ko) sirf paak log hi chho sakte hain."

Ulama-e-Kiram kehte hain (al-mutahharoon) se muraad woh log hain jo hadath asghar aur hadath akbar se paak hon aur sahi baat yeh keh yahan par farishte muraad hain, albaith jo log junubat ki haalat mein hon aise log na Quran Majeed ko haath laga sakte hain aur na zubani parh sakte hain jaisay Sayyidna Ali radi Allahu anh ki hadith se yeh baat sabit hai. Sayyidna Ali radi Allahu anh farmate hain: "Nabi Kareem ﷺ ko Quran parhne se junabat ke sawa koi aur cheez na rokti thi." (Majmoo Fatawa wa Maqalaat Mutanawiah li Ibn Baz: 29/64, "Bab Faraaid al-Wudu Hukm Qira'at al-Quran bila Wudu", al-Nashir: Ri'asat Idarat al-Buhuth al-Ilmiyyah wal-Ifta bil-Mamlakah al-Arabiyyah as-Sa'udiyyah)

Sawal: 322

Baghair wuzu Quran Majeed ki tilaawat, zikr o azkaar, aur baghair wuzu salaam karne aur salaam ka jawab dene ka hukm?

Jawab: 322

Ulama-e-Kiram ne baghair wuzu Quran Majeed ki tilaawat karne ki ijazat di hai lekin mustahab aur afzal yeh hai keh bawuzu ho kar Quran Majeed ki tilaawat ki jaye bhi zikr o azkaar aur salaam karne aur salaam ka jawab dene ke liye bhi yahi hukm hai, mazkooah tamam dalail se yeh baat wazeh hai keh baghair wuzu Quran Majeed ki tilaawat bhi sahi hai bhi zikr o azkaar aur salaam karne aur salaam ka jawab dene ke liye bhi yeh hukm hai.

Sawal: 323

Kya baghair wuzu Mus-haf ko chhoote hue Quran Majeed ki tilaawat karna jaaiz hai?

Jawab: 323

Sheikh al-Albani rahimahullah aur Sheikh Mustafa Adwi rahimahullah ne Mus-haf ko chhone ki ijazat di hai haizah, junbi aur be-wuzu afrad ko lekin Sheikh Ibn Uthaymeen rahimahullah ne ijazat nahi di. Donon moqif ke tafseeli manaqashaat parhna chahen to maraja farmayen Multaqi web site. Sheikh Yusuf al-Qaradawi rahimahullah ki raaye Sheikh al-Albani rahimahullah hi ki tarah hai.

- **Qawl Awwal:** Wuzu ke baghair jaaiz nahi, Jamhoor kehte hain keh wuzu karna wajib hai.

- **Qawl Thaani:** Sheikh al-Albani rahimahullah ki tahqeeq o tarjeeh yeh hai keh woh mustahab maante hain.

Note: Imam Ibn Hazm rahimahullah aur Sheikh al-Albani rahimahullah ki raaye ki tarah is qawl ki taraf mail hone ke baad rujoo kar lene wale do ulama Ibn Uthaymeen rahimahullah aur Sheikh Ferkous rahimahullah hain. Ehtiyaat ka taqaza hai bawuzu rahe Mus-haf ko chhote waqt kyunkeh wuzu na karne mein ikhtilaf hai jabkeh wuzu karne mein kisi ka ikhtilaf nahi aur Amr bin Hazm se marwi hadith mein lafz-e-taahir ko al-lafz al-mushtarak ke tehat umum mein daakhil karte hue taahir ke mafhoom mein bawuzu hona bhi shumar kiya gaya hai muhaqqiqeen ke paas tazahum Sheikh al-Albani rahimahullah ne al-mu'min la yunjis wali hadith se istidlal karte hue jawab diya hai. Yahi wajah hai jab donon taraf dalail o manaqashaat qaawi ho jaate hain to ehtiyaat wala raasta apnana chahiye. Wallahu A'lam.

Sawal: 324

Hifz karne wale bachon ka baghair wuzu Quran ko haath lagane ka hukm?

Jawab: 324

Hifz karne wale bachon ke sarparaston aur asaaticah par yeh laazim hai keh woh bache jo saat saal ya is se zyada ki umar ke hon to un ko yeh aadat dilawayein keh woh hamesha bawuzu rahein lehaza sarbarst aur asaaticah bachon ko wuzu se rehne ka hukm dein kyunkeh yeh baat daleel-e-sharai se sabit hai keh Quran Majeed ko sirf wahi log haath lagayein jo paak saaf hon is ke ilawa jo paak saaf (yani keh bawuzu) nahi hain to un ka Quran Majeed ko chhona jaaiz nahi hai albaith jo bache saat saal se kam ke hain woh wuzu se hone ke bawajood Quran Majeed ko haath na lagayein kyunkeh saat se kam umar ke bache agar wuzu bhi kar lein to un ke wuzu ka e'tibar nahi kyunkeh woh sin-e-tameez se kam ke hain, achhi tarah wuzu nahi kar sakte aur na un bachon ko is baat ki koi tameez hoti hai. Wallahu A'lam

(Majmoo Fatawa wa Maqalaat Mutanawiah li Ibn Baz: 29/66, "Bab Faraaid al-Wudu Hukm Qira'at al-Atfal lil-Quran fi al-Mus-haf bila Taharah", al-Nashir: Ri'asat Idarat al-Buhuth al-Ilmiyyah wal-Ifta bil-Mamlakah al-Arabiyyah as-Sa'udiyyah)

Sawal: 325

Kya jab bhi wuzu tootay wuzu karna mustahab hai?

Jawab: 325

Hadath asghar yani keh peshab, paakhana aur tamam nawaqiz-e-wuzu ke foran baad wuzu karna yani keh hamesha wuzu se rehna mustahab amal hai. Jaisay hadith mein hai Sayyidna Baredah radi Allahu anh bayan karte hain: keh Rasool Allah ﷺ ne (ek din) subah ki to Bilal ko bulaya aur poocha: "Bilal! Kya wajah hai keh tum jannat mein mere aage aage chal rahe thay? Kabhi aisa nahi hua keh main jannat mein dakhil hua hoon aur apne aage tumhari khadawon ki awaz na suni ho, aaj raat mein jannat mein dakhil hua to (aaj bhi) maine apne aage tumhare khadawon ki awaz suni, phir sone ke ek chaukor buland mahal par se guzra to maine poocha keh yeh mahal kis ka hai? Farishton ne bayan kiya keh yeh ek Arab aadmi ka hai, to maine kaha: Main (bhi) Arab hoon, batao yeh kis ka hai? To unhon ne kaha: Yeh Quraish ke ek shakhs ka hai, maine kaha: Main (bhi) Quraishi hoon, batao yeh mahal kis ka hai? Unhon ne kaha: Yeh Muhammad ﷺ ki ummat ke ek fard ka hai, maine kaha: Main Muhammad hoon, yeh mahal kis ka hai? Unhon ne kaha: Umar bin Khattab ka hai", Bilal ne kaha: Allah ke Rasool! Aisa kabhi nahi hua keh maine

adhaan di ho aur do rakatain na parhi hon aur na kabhi aisa hua hai keh mujhe hadath laaiq hua ho aur maine isi waqt wuzu na kar liya ho aur yeh na samjha ho keh Allah ke liye mere upar do rakatain (wajib) hain, is par Rasool Allah ﷺ ne farmaya: "Unhein donon rakaton (ya khisail) ki wajah se (yeh martabah haasil hua hai)".

Jab bhi wuzu tootay wuzu karna mustahab hai baaz log is mein ghulu ka saakib hain lehaza woh hamesha bawuzu rehne par zyada zor dete hain chunanche is tarah ka amal sahi nahi hai hamesha bawuzu rehna fard nahi hai albaith koi agar is ko ikhtiyar karta hai to yeh ajr o thawab ka baais hai bhi rahmat aur barkat ka zariya hai. Wallahu A'lam

Sawal: 326

Kya Tawaf-e-Ka'bah ke liye wuzu karna shart hai?

Jawab: 326

Tawaf-e-Ka'bah ke liye wuzu ke shart hone ke bare mein Ulama-e-Kiram ke do moqif paaye jaate hain:

1. Aksar Ulama-e-Kiram yeh kehte hain keh Ka'bah ka tawaf karne ke liye wuzu shart hai.
2. Baaz Ulama-e-Kiram Tawaf-e-Ka'bah ke liye wuzu ko laazim aur shart qarar nahi dete. Namaz aur tawaf ke ahkaamaat mukhtalif hain, jin Ulama-e-Kiram ne tawaf ke liye wuzu ko fard kaha hai woh yeh kehte hain keh tawaf namaz ke misl hai jaisay upar do dalailen guzar chuki hain yahan par is baat ki wazahat bhi zaroori hai keh tawaf bilkul namaz ki tarah nahi hai balkeh namaz aur tawaf ke ahkaamaat alag alag hain maslan:
 1. Namaz mein baat karna mana hai lekin dawaran-e-tawaf baat karne ki ijazat di gayi hai.
 2. Namaz ke dauran agar kisi ka wuzu toot jata hai to is ke liye poori namaz ko dohrana fard hai lekin agar dawaran-e-tawaf kisi wajah se agar kisi ka wuzu tootta hai to tawaf karne wala wuzu ke baad jahan se us ne tawaf chhoda tha wahan se woh apna tawaf mukammal kar sakta hai.
3. Is ki doosri soorat yeh hai keh dawaran-e-tawaf agar kisi ka wuzu toot jata hai to woh apna tawaf mukammal karne ke baad wuzu karke do rakat namaz ada kar le to us ka tawaf mukammal ho jayega.

Lehaza namaz aur tawaf ke ahkaamaat alag alag hain. Yeh baat to saaf taur par wazeh hai keh tawaf karne ke liye bawuzu hona tawaf ke sharaait ya fawaarid mein se nahi hai is ki ek aur wajah yeh hai keh is masle mein koi bhi wazeh hukm Quran o Hadith mein maujood nahi lehaza muhaqqiqeen tawaf ke liye wuzu fard o shart nahi kehte balkeh Ulama-e-Kiram ka yeh kehna hai keh tawaf karne ke liye wuzu mustahab hai aur isi tarah Ulama-e-Kiram yeh bhi kehte hain keh namaz ke liye jo sharaait hain baainnaha wahi sharaait tawaf ki nahi hain Imam Abu Hanifah rahimahullah aur Imam Ibn Taymiyyah rahimahullah aur Imam Ibn Qayyim rahimahullah isi baat ke qail hain aur jo Ulama-e-Kiram tawaf ke liye wuzu ko fard o shart qarar dete hain un mein Imam Malik rahimahullah, Imam Shafi rahimahullah, Imam Ahmad rahimahullah waghera shamil hain, lekin doosra moqif yeh hai keh tawaf ke liye wuzu mustahab hai is mein quwwat zyada hai istidlal ke nazar se. Wallahu A'lam

Note: Qawl-e-thaalis par amal behtar hai: Qawl-e-thaalis yeh hai keh ehtiyaat aur ikhtilaf se baahar nikalne ke liye wuzu kar le (Ibn Uthaymeen rahimahullah ne kaha hai keh mustahab hai, khuroojan an al-khilaf) kyunkeh tawaf ke liye wuzu na karne mein ikhtilaf

hai jabkeh wuzu karke tawaf karne mein kisi ka ikhtilaf nahi kyunkeh ibadaat ko shak se paak rakhna behtar hai. Wallahu A'lam.

Sawal: 327

Hadath asghar se mutalliq taharat ke chand masaail aur qawaaid zikr kijiye guzashtah tafseeli maloomat ki roshni mein?

Jawab: 327

1. Wuzu se faarigh hone ke baad aasman ki janib nigaahen karte hue dekhne ka amal zaef riwayat par mabni hai
2. Wajib auqoof o af'aal mein niyat karna wajib hai
3. Wuzu aur ghusl mein dhoyey jaane wali a'zaa tak paani ke pohanchne ki raah mein haail hone wali tamam ashya ko door karna zaroori hai
4. Nakhun ko kisi aise rang se rangna jis ka jurm na ho jo paani ko badan tak pohanchne se rokne hain to yeh durust hai is ko alag kiye baghair bhi wuzu durust hai aur agar jurm ho to is ka izaalah kiye baghair wuzu durust na hoga
5. Wuzu aur ghusl mein dhoyey jaane wale a'zaa tak paani ke pohanchne ki raah mein haail hone wali tamam ashya ko door karna zaroori hai, aur is mamanaat ke do asbaab hain, ek yeh keh is mein shariat ki mukhalifat hoti hai kyunkeh Sunnan-e-Fitrat mein se qassu 'azaafir yani nakhoonon ko katna bhi shamil hai aur doosra yeh keh is mein ghair muslimon ki mushabahat paayi jati hai
6. **Note:** Masnoo'i nakhoon aur har rukaawat ko khatam karna zaroori hai jo wuzu ke paani ke wusool ke liye maani ho
7. Wuzu ke waqt masnoo'i daant ko nikaalna wajib nahi
8. Wuzu aur ghusl wajib mein munh se daanton ka chookra nikaalna zaroori nahi hai, aur is ki daleel yeh hai keh yeh sabit nahi hai keh Nabi ﷺ ne wuzu aur ghusl ke dauran apni angoothi nikaali ho tazahum wuzu ke dauran angoothi hilaane ke zimm mein Ibn Majah ki ek zaef hadith maujood hai lekin wuzu ke dauran angoothi ki tahreek ke zimm mein Imam Bukhari ne Taba'een se naql farmaya; (wuzu aur ghusl mein jis cheez ka dhona zaroori hai us tak paani ka pohanchana zaroori hai daanton ka chookra asl ke qaim maqam hai is liye is ka nikaalna zaroori nahi aur is ka nikaalna mashqat ke qabil se hai)
9. Angoothi par daanton ke chookrey par qiyaas karna qiyaas ma'al farq hai. Nikaalna is liye zaroori nahi kyunkeh yeh asl ke qaim maqam hai
10. Barookah yani asl baalon ke ilawa masnoo'i zaa'id baalon ka choonda o wig lagana na-jaaiz hai, is bunyaad par is par kiye jaane wale masah se wuzu sahi na hoga, kyunkeh sar ke asl baalon mein masnoo'i baal jorne ka amal, hadith ke mana kurdah "wasl" se hai
11. **Note:** Mamnoo' as waqt hai jabkeh zebe zaineenat ki niyat se ho lekin agar aib ka izaalah aur ilaaj ki niyat se ho to jaaiz hai (Ibn Baz rahimahullah)
12. Agar kisi ke sar par baal hi na hon aur woh baalon ki nasho numa karne ke liye tibbi tareeqa ilaaj hair plantation ko ikhtiyar karte hue is aib ko zaa'il kare to ulama ne is ghraad se kiye jaane wale amal ki ijazat di hai, goya yeh jism insani ke kisi uzv ke bigri hui hai'at ko durust karne ke liye kiye jaane wale operation plastic surgery ki tarah hai kyunkeh surgery ke baad lagaya gaya plaster waghera jism ka juz' la yinfik ban jata hai

13. Aurton ki palkon par jamaal o khubsurti ki ghraad se lagaye jaane wale zaaid baalon ke saath wuzu aur ghusl sahi nahi hota ta-oqti keh is ko zaail na kiya jaye
14. Agar aurat apne baal ka joda, gadi par rakh-te hue masah kar le to kaafi hai, tazahum sar ke beech mein na rakhe, kyunkeh hadith mein is ke zimm mein sakht qism ki wa'eed **وارد** **عنه**: Sayyidna Abu Hurairah radi Allahu anh se riwayat hai, Rasool Allah ﷺ ne farmaya: "Do qisam hain dozakhion ki jin ko maine nahi dekha (yani dunya mein abhi woh paida nahi hue) ek to woh log jin ke paas kode honge bail ki domon ki tarah aur logon ko un se maarein ge aur doosre aurtein hain jo kapra pehne par bhi nangi hong, doosre mardon ko apni taraf aur khud un ki taraf mail hone wali hong, un ke sar goya bakhtee oonton ke kohaan hain, ek taraf jhuke hue, woh jannat mein na jaayengi balkeh jannat ki khushboo bhi na soonghengi, halanke jannat ki khushboo itni door se aati hai." (Sahih Muslim: 2128)
15. Wuzu mein zikr o dua ka nisaan yani bhool jaana qabil-e-ma'afi hai jabkeh namaz mein wajib bhool jaane se Sajdah-e-Sahw aur Hajj mein wajib bhool jaane se kafaarah laazim aata hai
16. Ahl-e-ilm ne insaan ke bhool jaane ko ajz-e-qaawi yani insaan ki bari be-basi o la-chari aur fawq al-tuqah yani is ki taqat o quwwat se pare qarar dete hue is nisaan ke amal ko qabil-e-ma'afi qarar diya hai aur isi bunyaad par wuzu ke tasmiyah, azkaar o ad'iyah aur takbeeraat ke hukm ke ta'een narm rawi ikhtiyar ki hai
17. Wuzu aur ghusl ke dauran paani ke iste'maal mein israag se bachna chahiye jaisay hadith mein is baat ki wazahat hai: Sayyidna Abdullah bin Amr radi Allahu anhuma se riwayat hai keh Rasool Allah ﷺ Sa'd radi Allahu anh ke paas se guzre, woh wuzu kar rahe thay to Aap ﷺ ne farmaya: "Yeh kaisa israag hai?", unhon ne kaha: Kya wuzu mein bhi israag hota hai? Aap ﷺ ne farmaya: "Haan chahe tum beh-ti nahr ke kinaare hi kyun na baithay ho." (Sunan Ibn Majah: 425)

Sawal: 328

Kis cheez ke zariye miswaak karna afzal hai? Kya is masle mein daanton ki safai asl maqsad hai ya afzaliyat ka husool miswaak ki lakri hi se husool hoga?

Jawab: 328

Maqsad asl maTalab ho to toothpaste se bhi husool ho jayega, is bunyaad par miswaak mein toothpaste bhi mufeed o mashroot hai tazahum afzaliyat ka husool itiba-e-sunnat hi se husool hoga.

Ar-Rafi'i rahimahullah ne al-Fath mein kaha keh as-suwaak ka maaddah "sauwk" hai jis ka maani 'dilk' yani milne o ragadne ke hain aur har woh sookhi cheez jo daanton ki gandagi ko saaf kare, miswaak hai, aur agar miswaak ka maqsad munh ki safai ho to yeh plastic ke brush se bhi husool ho sakta hai chahe woh kapra ho ya lakri, aur neem ya khajoor jaisay kisi bhi darakht ki lakri se miswaak kiya ja sakta hai aur miswaak ke liye lakri ka iste'maal itiba-e-sunnat ke lahus se afzal hai.

Sawal: 329

Miswaak se mutalliq baaz nikaat bayan kijiye?

Jawab: 329

1. Kya miswaak aur toothpaste nafl hai ya sunnat, lakri hona zaroori hai ya maqsad husool ho?
2. Mozaa'e as-suwaak (mustahabbaat o mashrootaat) ka ilm ahem hai.
3. Size ke bare mein tashaddud mamnoo' hai.
4. Tareeqa (aradan ka matlab) daayen se baayen.
5. Miswaak ka wasf aur tafseeli ahkaamaat ke liye Bab Sunnan al-Fitrah milahiza farmayiye.
6. 'Aoud yani lakri ke zariye adaigi owlaa o afzal hai.
7. Ma'joon o 'aoud donon jama karna owlaa hai.

Sawal: 330

Masah ke chand ahkaamaat o masaail zikr kijiye?

Jawab: 330

1. Lamba boot jo takhana dhaanpe khuff ki manind hai lehaza is par bhi moze ki sharaait ki takmeel ke saath masah jaaiz hai lekin takhana se kam ho to nikaalna zaroori hai. Tazahum Sheikh al-Albani rahimahullah ne takhana se neechे joote par bhi masah ki ijazat di hai mashqat ki illat ki bunyaad par.
2. Kapre ke moze par masah ki ijazat hai.
3. Kapre ke mozon par bhi masah karna jaaiz hai. ((An Thawbaan, qaala: "Ba'atha Rasoolullah sallallahu alaihi wa sallam sariyyatan fa asabahumu al-barud, fallamma qadimu ala Rasoolillah sallallahu alaihi wa sallam amara hum an yamsahu ala al-asa'ibi wat-tasaakheen")) Sayyidna Thawbaan radi Allahu anh kehte hain keh Rasool Allah ﷺ ne ek sariyah (chhota lashkar) bheja to usay thand lag gayi, jab woh log Rasool Allah ﷺ ke paas aaye to Rasool Allah ﷺ ne unhein (wuzu karte waqt) imamaon (pagriyon) aur mozon par masah karne ka hukm diya. (Sunan Abi Dawood / Kitab: Taharat ke masaail / Bab: Imama (pagri) par masah karne ka bayan. Hadith number: 146, is hadith ko Kutub Sittah ke muhaddiseen mein se sirf Abu Dawood ne riwayat kiya hai (Tuhfat al-Ashraf: 2082), Musnad Ahmad (5/277), Sheikh al-Albani rahimahullah ne is hadith ko sahih qarar diya) Imam Bukhari rahimahullah ne at-Tarikh al-Kabeer mein Rashid bin Sa'd ka samaa' sabit kiya hai. Imam Hakim rahimahullah ne is hadith ko aur Imam Dhahabi rahimahullah ne l'lam an-Nubala mein sahih qarar diya.
4. Muqem aur musafir ke liye masah karne ki muteayyinah muddat ki ibtidaa, mozon ke pehnne se nahi hoti balkeh moze pehnne ke baad wuzu tootne ke baad taaza wuzu karne ke baad se muddat ka hisaab hota hai, jo musafir ke liye teen raat aur teen din aur muqem ke liye ek raat aur ek din hai.
5. Masah khatam nahi hota moze nikaalne se jaisay baal ya na khun ya haath ya angoosht ke katne se wuzu nahi toot ta.
6. Imama ke masaail mein shamagh aur ghutraah shamil nahi lehaza in par masah jaaiz nahi.
7. Zakham par lipeti jaane wali patti aur plaster par masah karna jaaiz hai kyunkeh is ka hukm, tayammum aur masah ala al-khufain se mushabahah o milta julta hai.

Sawal: 331

A'zaa-e-wuzu par plaster ho to kya karein?

Jawab: 331

1. **Pehli Shaki:** Uzw khaula ho aur paani se nuqsaan na ho to dhona zaroori hai
2. **Doosri Shaki:** Uzw ko paani lagane se zarar lekin masah kar sakte hain to masah kar lein
3. **Teesri Shaki:** Uzw par paani bhi mushkil hai aur masah bhi to tayammum kar lein
4. **Chauthi Shaki:** Uzw par aisi patti hai jis ka nikaalna mushkil ho to isi par masah kar lein

Sawal: 332

Masnoo'i a'zaa par wuzu ka hukm?

Jawab: 332

Agar kisi ka haath ya koi wuzu kiya jaane wala uzv toot jaye aur woh is ki jagah koi masnoo'i Artificial uzv laga le to is uzv par wuzu ka hukm saaqit yani hukm khatam ho jata hai jaisay fiqhi qaeeda hai "idha faat ash-shart faat al-mashroot" yani agar shart na paayi jaye to mashroot ka hukm bhi khatam ho jata hai, is qaeede ke mutabiq, wuzu ke liye haath ka wujoood shart hai aur jab yahi na raha to mashroot yani haath ke dhona ka hukm bhi na raha lekin agar uzv par masnoo'i aala ho to wuzu ya masah karna zaroori hai. Masnoo'i pair ya haath par wuzu ya ghusl ki zaroorat nahi (idha faat ash-shart faat al-mashroot) agar kuch asli ya fitri uzv ka hissa baqi ho is masnoo'i aale ke saath to is bache hue hisse ko dhoyein.

Sawal: 333

Naak mein baali zebe zaineenat ki ghraad se suraakh karna kaisa hai?

Jawab: 333

Naak mein baali zebe zaineenat ki ghraad se suraakh karne ke bare mein do qaul hain:

- **Pehla Qaul:** Na-jaaiz bawajah
- **Doosra Qaul:** Jaaiz hai agar samaaj mein aadat ban gayi ho jaisay kaan mein suraakh kiya jata hai niyat agar mushabahat fasaq aur ghairon ki na ho (raj ih)

Sawal: 334

Wuzu ke fawaaid se mutalliq chand masaail zikr kijiye?

Jawab: 334

1. **Madmadah:** Kali wajib (albatah gharagarah sunnat hai) aur **Istinsaaq** yani naak mein paani lena yeh "faaghsilu wujoohakum" mein shamil hai aur ahadith mein mazkoor hai isi liye wajibaat o fawaaid mein shamil hai kyunkeh Sifat al-Wuzu mein dakhil hai soom ki haalat mein mubaalagha se mana kiya gaya hai
2. Wajibaat wuzu ke adad mein fuqaha ke darmiyaan ikhtilaf hai
3. Masah ra's / saare sar ka masah fard mein se hai
4. Sheikh Bin Baz rahimahullah ne kaha aurat ke liye sar ka khimaar nikaalna mushkil ho aur mard ke liye imama nikaalna mushkil ho to masah isi soorat par jaaiz hai jabkeh

wuzu ki haalat mein pehna gaya ho jaisay moze ki sharaait hain wahi ahkaamaat laagu honge. Doosre fuqaha ne kaha keh aisi shart-e-taharaat imama ke liye daleel se sabit nahi

5. **Tawaali (Mowaalaat):** Shart hai (mowaalaat yani ek uzv ke baad doosre uzv ke darmiyaan itna fasaala na ho keh pehla uzv sukh jaye)

Note: Paani na kaafi hone ki wajah se wuzu ke itmaam ke liye dawaran-e-wuzu agar paani lene mein takaasur ho aur sukh jaye to maaf hai {La yukallifullahu nafsan illa wus'ahaa}

Kitab ut Taharah – Jild 5

(mukhtasar nusqa, sawaal wa jawaab ki soorat me)

Note: Tafseel ke liye paanch jildon par mushtamil mufassal nas-key ki taraf rujoo karein.

Hadath Akbar ke Shareei Ahkaamaat

(1) Janabat o Janbi (2) Haiz, (3) Istihazaah (4) Nifaas (5) aur Ghusl se mutalliq ahkaamaat o masaail

Sawal: 335

Kya ghushl janabat ke liye inz Aal shart hai?

Jawab: 335

Sharmgahon ke milne par mard aur aurat hukman tor par donon naa paak ho jaate hain janbi ho jaate hain aur un par ghushl wajib ho jaata hai, inz Aal shart nahi hai. "

Rasool Allah ﷺ ne farmaya: "Jab tum aurat ki chaar shakhaon ke darmiyaan baith kar suhbat karo to tum par ghushl wajib ho gaya. Agarche mani na niklay."

Sawal: 336

Kya aurat bhi muhtalim hoti hai?

Jawab: 336

Umm al-Momineen Salma radi Allahu anha riwayat karti hain keh Sayyidah Umm Saleem radi Allahu anha ne Rasool Allah ﷺ se kaha, Aye Allah ke Rasool! Yaqeenan Allah haq kehne se nahi sharmaata (main bhi Aap se masla poochhti hoon) kya aurat par ghushl hai jab keh us ko ihtilaam ho? Aap ﷺ ne farmaya: "Haan" lekin jab paani (mani ka nishaan) dekhe" is par Umm Salma radi Allahu anha ne ardh kiya. Aye Allah ke Rasool! Kya aurat ko bhi ihtilaam hota hai? Aap ﷺ ne farmaya: "Haan (hota hai) tera daayna haath khaak aalood ho."

Sawal: 337

Ihtilaam ka nishaan na ho to ghushl ka kya hukm hai?

Jawab: 337

Agar tari yani mani ka nishaan dekhein to yeh ihtilaam ki alamat hai lehaza un par ghushl karna fard o laazim ho jaata hai aur agar ihtilaam ki keyfiyat unhein yaad ho lekin nishaan na paayein to ghushl fard o laazim na hoga.

Umm al-Momineen Aishah Siddiqah radi Allahu anha se riwayat hai keh Rasool Allah ﷺ se aise shakhs ke mutalliq poocha gaya jo tari ko to dekhta hai lekin usay ihtilaam yaad nahi to Aap ﷺ ne farmaya woh ghushl kare ga phir aise shakhs ke bare mein poocha gaya jisay yeh ehsas hai keh usay ihtilaam hua hai lekin mani ka koi nishaan nahi paata to Aap ﷺ ne farmaya is par koi ghushl nahi.

Sawal: 338

Aurat ko ghushl mein choti yon se mutalliq kya sahoalat di gayi hai?

Jawab: 338

Sheikh Bin Baz rahimahullah ne kaha keh ghusl janabat ya ghusl haiz ke liye baal ki chotiyon khol kar dhona wajib nahi albatoh ghusl haiz ke liye baalon ki chotiyon ka kholna behtar o mustahab hai.

Sheikh Ibn Uthaymeen rahimahullah ne kaha keh baal itne sakht hon keh paani baalon ke neeche jild tak na pohanch para ho to wajib hai baal kholna.

Lekin Sheikh al-Albani rahimahullah ne is qaul ko tarjeeh di hai keh ghusl janabat mein aurat ko baal ki chotiyon khol kar dhona wajib nahi albatoh ghusl haiz ke liye baalon ki chotiyon ka kholna wajib hai aur yeh un ke nazdeek rajih hai.

1- Umm al-Momineen Umm Salma radi Allahu anha riwayat karti hain keh maine kaha Aye Allah ke Rasool! Main apne sar ke baal khoob mazboot gondhti hoon. Kya main unhein ghusl janabat aur ghusl haiz ke waqt khola karoon? Aap ﷺ ne farmaya: "In ka kholna zaroori nahi. Tere liye kaafi hai keh teen lap paani apne sar par daale, phir apne saare badan par paani behaye, pas tu paak ho jayegi."

2- Umm al-Momineen Aishah radi Allahu anha ko khabar mili keh Sayyidna Abdullah bin Amr radi Allahu anha aurat on ko ghusl janabat ke liye baal kholne ka hukm dete hain Aap farmane lagi, Ibn Amr par ta'ajjub hai, unhon ne auraton ko takleef mein daal diya woh unhein sar mundwane ka hukm kyun nahi de dete. Main aur Rasool Allah ﷺ ek hi bartaan mein ghusl karte aur main apne (baal khole baghair) sar par teen chulon se zyada paani nahi daalti thi.

3- Umm al-Momineen Aishah radi Allahu anha se riwayat hai keh unhein Rasool Allah ﷺ ne ghusl haiz ke liye farmaya: "Apne baal kholo aur ghusl karo."

Sawal: 339

Kya shariat mein janbi ke saath milna jhulna, uthna baithna, muamlaat karna aur khana peena mamnoo' aur na-pasandeedah hai?

Jawab: 339

Janbi ke saath milna jhulna, uthna baithna, muamlaat aur khana peena sab jaaiz hai.

Sayyidna Abu Hurairah radi Allahu anha riwayat karte hain keh ek din bahalatal janabat mein maine Rasool Allah ﷺ se mulaqaat ki. Aap ne mera haath pakra aur main Aap ke saath ho liya. Aap ek jagah baith gaye aur main chipke se nikal gaya aur ghar ja kar ghusl kiya phir wapas aaya. Aap abhi baithay hue thay. Aap ﷺ ne poocha: "Aye Abu Hurairah! Tu kahan gaya tha" maine saara haal keh sunaya to Aap ne farmaya: "Subhaan Allah, tahqeeq momin naa paak nahi hota."

Sawal: 340

Janabat ki haalat mein mamnoo' kaam kya hain?

Jawab: 340

Janabat ki haalat mein mandrajah zail ibaadaat ki adaigi durust nahi:

1. As-salaat

2. At-tawaaf
3. Masjid mein bila zaroorat baithna
4. Qira'at Quran? (Feehi tafseel)
5. Mus-haf ko chhona? (Feehi tafseel)

Sawal: 341

Kya haizah aur janbi ka masjid mein qiyaam karna durust hai?

Jawab: 341

Jamhoor ulama ke mutabiq haizah aur janbi ke liye masjid mein qiyaam karna durust nahi albatah waqt-e-zaroorat dakhila ya guzarna jaaiz hai. Sheikh al-Albani rahimahullah ijazat dete hain haizah ko masjid mein dakhila aur qiyaam ki kyunkeh unke paas mamnoo' ya haraam karne ki daleel sabit nahi.

[Isi tarah Sheikh al-Albani rahimahullah janbi ke liye masjid mein baithne se rok nahi lagate kyunkeh Quran mein jo mana hai us se muraad unke nazdeek yeh hai keh salaah se mana kiya gaya na keh moaaz'e salaah.](#)

Sawal: 342

Kya janbi aur haizah ko Quran Majeed ki tilaawat ke liye ijazat hai?

Jawab: 342

Janbi ke liye baghair Mus-haf chhaye tilaawat Quran ka kya hukm hai?

Jamhoor ke qaul ke mutabiq, janbi ke liye tilaawat mana hai lekin Sheikh al-Albani ke nazdeek janbi ke tilaawat jaaiz hai lekin makrooh hai, behtar hai keh janbi ghusl karke tilaawat kare aur haizah ke liye mutlaq ijazat hai, haizah ke muqaabile mein janbi ke liye, ghusl ke istahbaab par is liye tahdid ki hai ulama ne keh janbi ko janabat door karna aasaan hai jabkeh haizah ko haiz ki haalat door karna us ke bas mein nahi.

Note: Janabat ki haalat mein tilaawat ki ijazat darasal, yeh hukm aam nahi balkeh haalat-e-majboori ijazat hai. (Sheikh Razaullah hafizahullah)

5. Janbi ke liye Mus-haf ko chhone ka hukm?

Janbi (jis par ghusl wajib ho) ke liye Mus-haf (Quran Majeed) ko chhona haraam hai, aur yeh hukm chauron fiqhi mazahib—Hanafiyyah, Malakiyyah, Shafaiyyah aur Hanbaliyyah—ke ittefaq se hai, balkeh is masle mein ijma bhi naql kiya gaya hai.

Dalail:

Awwalan: Quran Kareem se

1- Allah Ta'ala ka farmaan hai:

"Beshak yeh ek muazzam Quran hai, ek muhafaz kitab mein, isay sirf paak log hi chhote hain, yeh Rabb al-Aalameen ki taraf se nazil kurdah hai."

(Surah al-Waqiah: 77–80)

Wajh-e-Dalalat: Aayat-e-kareemah mein "la yamassuhu" ki zameer Quran Majeed hi ki taraf luutti hai; kyunkeh yeh aayaat isi ke bayan mein warid hui hain.

2- Allah Ta'ala ka farmaan hai:

"Aye imaan walo! Nashe ki haalat mein namaaz ke qareeb na jao, yahan tak keh tum samajhne

lago keh kya keh rahe ho, aur na janabat ki haalat mein (masjid ke qareeb jao) magar raah guzarte hue, yahan tak keh ghusl kar lo."

(Surah an-Nisa: 43)

Wajh-e-Dalalat: Jab janbi ke liye masjid mein theharna jaaiz nahi, to badarjah awla is ke liye Mus-haf ko chhona aur is mein se parhna bhi jaaiz nahi hoga; kyunkeh Quran Majeed ki hurmat is se bhi zyada azeem hai.

Thaniyan: Aathaar se

Abdur Rahman bin Yazid bin Jabir rahimahullah bayan karte hain:

Hum Hazrat Salman radi Allahu anh ke saath safar mein thay. Woh apni haajat ke liye gaye, phir wapas aaye. Maine ardh kiya: Aye Abu Abdullah! Wuzu kar lejiye, shayad hum Aap se Quran ki kuch aayaat ke bare mein poochhein.

Unhon ne farmaya: Tum mujh se poochh lo; kyunkeh main isay (Mus-haf ko) nahi chhoota, beshak isay sirf paak log hi chhote hain.

Chunanche hum ne un se sawal kiya, aur unhon ne wuzu karne se pehle hi hamein parh kar suna diya.

Hawalah: Al-Durar as-Saniyyah

Note: Sheikh al-Albani ne ijazaatein di hain janbi aur haizah ko Mus-haf ke liye kyunkeh mana ki daleel waazeh nahi.

<https://alathar.net/home/esound/index.php?op=codevi&coid=158339>

Mulaahiza: Jamhoor ki raaye ko mad-e-nazar rakhte hue aur khuroojan an al-khilaf ikhtilaaf se bachne ki ghraad se ehtiyaat karte hue amalan janbi ko chahiye keh woh ghusl kar le aur janabat door kar le Mus-haf chho kar tilaawat se pehle kyunkeh Sheikh al-Albani bhi janbi ki tilaawat ijazat ke saath makrooh hi kehte hain aur agar majboori mein uthaana paray jaisay ek jagah se doosri jagah rakhne ke liye to aisi soorat mein masa-e-Mus-haf maaf o nah hai, behtar hai keh kapra ya koi aar se chho kar uthaale.

Sawal: 343

Kya haizah ka Quran Majeed ki tilaawat karne ka kya hukm hai?

Jawab: 343

Haizah ka Quran Kareem ki tilaawat karna jaaiz hai aur yeh Malakiyyah aur Zahiriyyah ka mazhab hai aur Imam Shafi rahimahullah se marwi qadeem qaul aur Imam Ahmad rahimahullah se marwi ek riwayat yahi hai aur isi ko Tabri rahimahullah, Ibn Taymiyyah rahimahullah, Ibn Qayyim rahimahullah aur Ibn Uthaymeen rahimahullah ne ikhtiyar kiya aur Daaimi Committee baraye Fatawa ne yahi fatwa jaari kiya hai.

Sawal: 344

Haizah ka Mus-haf Qurani ko chhone ka kya hukm hai?

Jawab: 344

Haizah ka Mus-haf Qurani ko chhona na-jaaiz hai aur is par chauron fiqhi mazahib: Hanafiyyah, Malakiyyah, Shafaiyyah aur Hanbaliyyah ka ittefaq hai aur is masle mein aksar ahl-e-ilm ka ittefaq naql kiya gaya hai.

Sawal: 345

Haizah ka Allah Ta'ala ka zikr karne ka kya hukm hai?

Jawab: 345

Haizah aur zacha auratein, Allah azza wa jall ka zikr kar sakti hain aur is par chauron fiqhi mazahib: Hanafiyyah, Malakiyyah, Shafaiyyah aur Hanbaliyyah ka ittefaq hai aur is masle mein ijma naql kiya gaya hai.

Sawal: 346

Haizah ka Quran ki tilaawat karne ka hukm? Muasireen fatawa ki roshni mein

Jawab: 346

1. **Sheikh Ibn Uthaymeen rahimahullah:** Jahan tak sirf tilaawat ka masla hai, is ki ijazat hai mana ki daleel nahi hai, albatah Mus-haf ko pakar kar tilaawat mein ikhtilafi masla hone ki wajah se ehtiyaat isi mein hai keh agar haajat ho to parh le dastanah ke aar se.
2. Haizah Quran ki tilaawat karne ke bare mein **Sheikh Bin Baz rahimahullah** ne bhi ijazat di hai.
3. **Imam Malik, Ibn Taymiyyah rahimahullah, ash-Shawkani rahimahullah** ne bhi ijazat di hai.

Sawal: 347

Jis mobile phone mein Quran Majeed ho us ko baghair wuzu haath lagana aur is ke zariye tilaawat karne ka hukm?

Jawab: 347

Al-Sheikh Saleh al-Fawzan hafizahullah ka qaul: Mobile ko Mus-haf nahi kaha ja sakta, mobile se Quran Majeed ki tilaawat mein haizah khawateen ke liye bhi aasani hai isi tarah un ke liye bhi aasani hai jin ke liye Quran Majeed har waqt apne saath rakhna mushkil hai, ya aisi jagah par insaan maujood ho jahan par wuzu karna mushkil hai kyunkeh mobile se tilaawat karte hue bawuzu hona shart nahi hai. Wallahu A'lam

Sawal: 348

Janbi ke liye haalat-e-janabat mein aur haizah ke liye haalat-e-haiz mein Quran Majeed ki tilaawat?

Jawab: 348

Sayyidna Abdullah bin Abbas radi Allahu anhumah janabat ki haalat mein bhi Mus-haf ke baghair Quran Majeed ki tilaawat ke qail thay.

Note: Jamhoor is ka jawab dete hue kehte hain keh Ibn Abbas ka qaul mahmool kiya jaye ga ek do aayat ke liye na mustaqil tilaawat ke liye.

Note: Khawateen haiz ke dino mein doosre zikr o azkaar ki pabandi kar sakti hain magar Quran Majeed ki tilaawat karne mein Ulama-e-Kiram ka ikhtilaf hai. **Imam Malik rahimahullah, Imam Bukhari rahimahullah, Imam Abu Dawood rahimahullah aur Imam Ibn al-Mundhir rahimahullah** yeh kehte hain keh khusoosan woh khawateen jo Quran ki hafizah hain woh Mus-haf ko haath mein liye baghair tilaawat kar sakti hain. Wallahu A'lam

Sawal: 349

Ghusl fard hone ke sharaa it kya hain?

Jawab: 349

No(9) amoor hain jin par ek Muslim mard o aurat par ghusl wajib hota hai:

1. Mani ka achhal kar nikalne se ghusl wajib ho jaata hai.
2. Mard ki sharmgah aurat ki sharmgah mein dakhil ho jaye to mard aur aurat donon par ghusl wajib ho jaata hai.
3. Ihtilaam se ghusl wajib ho jaata hai chahe neend mein ho ya bedaari mein.
4. Jab ek Muslim ka intiqaal hota hai to marne wale ko ghusl dena wajib hota hai, (shuhada is hukm mein शामिल nahi).
5. Jab koi Islam qubool karta hai to us par ghusl wajib hota hai. Baaz ulama ne mustahab kaha kyunkeh har kalmah parhne wale ko ghusl ka hukm diya gaya ho is ka saboot nahi.
6. Haiz ki muddat khatam hone khoon ke khatam hone par ghusl wajib hota hai.
7. Nifaas khoon ke anqataa par ghusl wajib hota hai.
8. Jumu'ah ke din ka ghusl aksar ke nazdeek mustahab hai, lekin **Sheikh al-Albani rahimahullah** ne wujoob ko tarjeeh di hai.
[9\) Kafir ko dafnaane ke baad dafnaane wale Muslim par ghusl wajib hai](#) baaz ulama ke nazdeek mustahab hai.

Sawal: 350

Kin moqa'on par ghusl karna mustahab hai?

Jawab: 350

Woh moqa'e jin par **Nabi Kareem ﷺ** ne tahdid ke saath ghusl karne ka hukm diya hai:

1. Jumu'ah ka ghusl lekin **Sheikh al-Albani rahimahullah** ne wujoob ko tarjeeh di hai.
2. Eidain ka ghusl.
3. Mayyat ko ghusl dene ke baad ghusl dene wale par ghusl mustahab hota hai.
4. Ihraam baandhne se pehle ghusl.
5. Makka mein dakhil hone se pehle ghusl.
6. Yawm-e-Arafah ka ghusl. (Ali radi Allahu anh se sabit athar ki bunyaad par istidlaal).
7. Jab koi Islam qubool karta hai to us par ghusl wajib hota hai. Baaz ulama ne mustahab kaha kyunkeh har kalmah parhne wale ko ghusl ka hukm diya gaya ho is ka saboot nahi.
8. Mushrik ko dafnaane ke baad dafnaane wale Muslim par ghusl wajib hai. Baaz ulama ke nazdeek yeh ghusl mustahab hai.
9. Bihoshi se hossh mein aane ke baad.
10. Istihazaah wali aurat ke liye har namaaz ke liye, ghusl mustahab hai aur wajib nahi.
11. Har jima se pehle ghusl mustahab hai aur wajib nahi.

Sawal: 351

Jumma ka ghusl aur janabat ka ghusl kya donon ke liye ek ghusl kaafi hai?

Jawab: 351

Qaul Awwal: Ek ghusl kaafi hai.

Qaul Thaani: Do ghusl zaroori hai **Sheikh al-Albani rahimahullah** ke nazdeek kyunkeh woh ghusl Jumu'ah ko mustahab nahi balkeh wajib maante hain.

Sheikh Razaullah Madni hafizahullah: Jumu'ah ke din do ghusl ki zaroorat nahi aur na wajib hai, kyunkeh tawaf ke masle par qiyaas karna qiyaas ma'al farq hai aur do tawaf mustaqil alag noo-e-khasiyat ke aur is ka waqt bhi alag muhayyad hai sharei e'tibar se aur ghusl ke alfaaz par ghor kijiye, **مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ**, is hadith mein ek ghusl ka zikr hai na keh do ghusl ka. Fa aafham.

Sawal: 352

Ghusl ki ahemiyat o fazeelat bayan kijiye?

Jawab: 352

Quran Majeed mein Allah Ta'ala irshad farmate hain: **﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾**

"Allah tawbah karne walon ko aur paak rehne walon ko pasand farmata hai."

Quran Majeed mein ek aur jagah par Allah Ta'ala irshad farmate hain: **﴿فِيهِ رَجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ﴾**

"Is mein aise aadmi hain keh woh khoob paak hone ko pasand karte hain, aur Allah Ta'ala khoob paak hone walon ko pasand karta hai."

Sayyidna Abu Malik Ash'ari radi Allahu anh bayan karte hain keh **Nabi Kareem ﷺ** ne irshad farmaya: **((الطَّهْرُ شَطْرُ الْإِيمَانِ))**, paaki aur safai imaan ka hissa hai.

Sayyidna Abu Hurairah radi Allahu anh bayan karte hain keh **Nabi Kareem ﷺ** ne irshad farmaya: **((لِلَّهِ تَعَالَى عَلَى كُلِّ مُسْلِمٍ حَقٌّ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْمًا))**

"Keh Allah Ta'ala ka har Muslim par haq hai keh har saat din mein (se kam az kam) ek din ghusl kare." (Sahih Bukhari: 898)

Ameer al-Momineen Sayyidna Uthman radi Allahu anh rozanah ghusl farmaya karte thay:

Hamran bin Abaan rahimahullah kehte hain: **((كُنْتُ أَصْعَ لِعُثْمَانَ طَهْرَهُ فَمَا أَتَى عَلَيْهِ يَوْمٌ، إِلَّا وَهُوَ يُفِيضُ))**, keh main Sayyidna Uthman radi Allahu anh ke ghusl aur wuzu ke liye paani rakha karta tha aur koi din aisa na aata keh woh thora sa (paani) apne upar na baha lete.

Sawal: 353

Kya paaki safai ikhtiyar na karne walon ke liye azaab ki wa'eed aayi hai?

Jawab: 353

Sayyidna Abdullah bin Abbas radi Allahu anhuma bayan karte hain:

مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَانِبِ مَنْ جِيطَانَ الْمَدِينَةِ أَوْ مَكَّةَ، فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذِّبَانِ فِي قُبُورِهِمَا، فَقَالَ النَّبِيُّ ((صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يُعَذِّبَانِ وَمَا يُعَذِّبَانِ فِي كَبِيرٍ، ثُمَّ قَالَ: بَلَى، كَانَ أَحَدُهُمَا لَا يَسْتَتِرُ مِنْ بَوْلِهِ، وَكَانَ الْآخَرُ يَمْشِي بِالنَّمِيمَةِ))

"Keh Rasool Allah ﷺ ek dafa Medina ya Makka ke ek baag mein tashreef le gaye, (wahan) Aap ﷺ ne do shakson ki awaz suni jinhen un ki qabron mein azaab kiya ja raha tha, Aap ﷺ ne farmaya keh un par azaab ho raha hai aur kisi bohot bade gunaah ki wajah se nahi phir Aap ﷺ ne farmaya baat yeh hai keh ek shakhs un mein se peshab ke chheenton se bachne ka ehtimaam nahi karta tha aur doosra shakhs chughal khori karta tha..."

Sawal: 354

Ghusl ki qismein bayan kijiye? (Ba-a'tibar-e-faraaiz aur sunan)?

Jawab: 354**Ghusl Mujzi:**

Ghusl mujzi woh ghusl kahaata hai jis mein sirf faraayiz-e-ghusl ada kiye jaate hain aur yeh ghusl kaafi ho jaata hai (الغسل المجزئ).

Kamil Ghusl:

Kamil ghusl woh ghusl kahaata hai jis mein ghusl ke faraayiz ke saath saath sunaton par bhi amal kiya jaata hai isi wajah se Ulama-e-Kiram ne is ghusl ko kamil ghusl qarar diya hai aur yeh pasandeedah aur mukammal ghusl hai.

Sawal: 355

Ghusl se pehle wuzu ka hukm kya hai?

Jawab: 355

Sheikh al-Albani rahimahullah ne tamaam ummah mein is par bayan kiya hai keh ghusl se pehle wuzu sunnat hai.

Sawal: 356

Kya ghusl wuzu se kafaayat kar jaata hai?

Jawab: 356

Ghusl wuzu se kafaayat is waqt karta hai jab ghusl hadath akbar (yani haiz ya nifaas ya ghusl janabat) ke sabab kiya jaye.

Sheikh Ibn Baz rahimahullah ta'ala kehte hain: "Jab ghusl janabat kiya jaye aur is se donon hadath yani hadath asghar aur hadath akbar donon se paak hone ki niyat ki jaye to yeh kafaayat kare ga. Lekin agar ghusl is ke ilawa koi aur ghusl ho mislan Jumu'ah ka ghusl ya garmi door karne ke liye, ya safai ke liye to yeh ghusl wuzu se kafaayat nahi karega, chahe is ki niyat bhi kar li jaye, kyunkeh tartib nahi hai, jo keh wuzu ke faraayiz mein شامل hai, aur is liye bhi keh taharat kubra ka wujoon nahi jo keh niyat ki bun par taharat saghra ki janib jaati hai, jaisay keh ghusl janabat mein hai" Antaahi. Dekhein: **Majmoo' Fatawa al-Kubra Ibn Baz (10/173)**.

Sawal: 357

Kya ghusl janabat, haiz o nifaas ya ghusl ghair janabat, haiz o nifaas ke liye wuzu shart hai ya mustahab?

Jawab: 357

Mustahab hai wajib nahi. (**Sheikh Bin Baz rahimahullah**)

Khulasa:

1. Yeh mutaffaqah masla hai kisi bhi ghusl ki qism ke liye ghusl se pehle wuzu karna shart nahi baghair wuzu ke ghusl ho jayega albatih yeh alag masla hai keh baghair wuzu ke agar ghusl kar liya to ab namaaz ke liye is ko wuzu karna hai ya nahi to is ka jawab yeh

hai ghusl janabat (donon hadath yani hadath asghar aur hadath akbar donon se paak hone ki niyat ki jaye) mein yeh mumkin hai keh jab keh doosre ghusl mein yeh mumkin nahi keh ghusl mein wuzu ko bhi shumaar kar liya jaye.

2. Ghusl se pehle wuzu mustahab hai wajib nahi (**Sheikh Bin Baz rahimahullah aur Sheikh al-Albani rahimahullah**).
3. Ghusl janabat mein niyat agar hadath akbar aur hadath asghar ki paaki ho to ghusl ke saath wuzu bhi ho jaata hai kyunkeh is ke liye daleel maujood hai (فَاطَهُرُوا) (**Ibn Uthaymeen rahimahullah**).
4. Ghusl janabat ke ilawa woh jo doosre ghusl hote hain jaisay safai ka ghusl aur mustahab ghusl se wuzu kaafi nahi hota kyunkeh ghusl janabat ke liye daleel mili to is mein ijazat di gayi lekin doosre ghusl mein daleel na milne par ghusl mein wuzu ko shumaar nahi kiya jayega aur baat asl par luut jayegi keh wuzu mein tartib wajib hai aur ghusl se wuzu kaafi hone ki in ghusl ki qismo mein daleel nahi jaisay keh ghusl janabat wale ghusl mein daleel maujood hai lehaza doosre ghusl mein pehle mukammal wuzu kar le ya wuzu kare aur pairon ko ghusl ke aakhir mein kuch hat kar dhone se ghusl aur wuzu donon ho jaata hai.
5. Agar ghusl ke dauran sharmgah ko haath lag jaye baghair aar ke to baaz ulama ke nazdeek wuzu toot gaya aur baaz ulama ke nazdeek shauwat se baghair aar ke sharmgah ko haath lagaya to wuzu toot jaata hai, is mein ehtiyat yeh hai keh wuzu dohra le agar sharmgah ko haath lag jaye baghair aar ke, ta keh ibaadaat ko yaqeen par ada kiya jaye na keh shak ki haalat mein. Wallahu A'lam

Note: Sheikh Razaullah Abdul Kareem hafizahullah ne ek umdah naseehat ki hai keh: Fiqhi juz'iyat, mislan makrooh aur mustahab ki baat chee mein aisa na ho keh sunnat ke tareeqe aur asl amal ko nazar andaaz kar diya jaye. Asl zaroorat yeh hai keh agar wuzu ya ghusl ka sahi aur sabit shudh masnoon tareeqa paa bandh ho jaye, to isi tareeqe par amal karna chahiye. Yeh woh tareeqa hai jisay muhaddiseen ne hamesha tarjeeh di hai. Sirf wajib par ektifa karne aur mustahab o sunnat ko chhor dene ki aadat ko apne upar ghalib na aane dein, balkeh kamil itiba-e-sunnat ikhtiyar karein. Fiqhi ikhtilafaat aur mustahab ke darje ka lahus rakhte hue sunnat ko pas-e-posht daalna deen ke mizaj ke khilaaf hai, aur is se bachna har Muslim ke liye zaroori hai.

Sawal: 358

Ghusl ke farayiz o arkaan (wajibaat) bayan karein?

Jawab: 358

1. Ghusl ki niyat karna. (Sahih Bukhari: 1)
2. Aur **Sheikh al-Albani rahimahullah** ke nazdeek tasmiyah ghusl mein bhi wuzu ki tarah wajib hai ghusl khanah mein jaane se pehle Bismillah parh le.
3. Kali karna. (Sahih Bukhari: 257)
4. Naak mein paani chadhana. (Sahih Bukhari: 257)

Note: Sheikh al-Albani rahimahullah ghusl mein kali karna aur naak mein paani lena wajib o fard nahi maante albatah wuzu mein wajib o fard maante hain ghusl mein wajib na hone ki wajah Sheikh ke paas yeh hai keh wuzu ghusl ka laazmi hissa nahi lekin **Sheikh Ibn Uthaymeen rahimahullah** ne wujoob ki daleel Quran ki aayat فَاطَهُرُوا se

sabit kar di lehaza ehtiyaat isi mein hai keh kali aur naak mein paani lena tark na karein. Wallahu A'lam

5. Jism ke poore hisse par paani behana yahan tak har jagah par paani pohanch jaye koi jagah sukh nahi rahe. (Sahih Bukhari: 256)
6. Agar sar ke baal sakht hon to khilal kare (**Ibn Uthaymeen rahimahullah**) aur badan ke baal sakht hon ya khoob zyada hone ki wajah se paani na pohanch jis ko Arabic mein sha'raani kaha jaata hai to aisi soorat mein achhi tarah dalak (ragarna) na bhule kyunkeh aisi soorat mein dalak ragarna wajib hai **Sheikh al-Albani rahimahullah** ki tahqeeq o tarjeeh ke mutabiq.
7. Dawaran-e-ghusl apni sharmgah ko logon se chhupaana. (Sahih Muslim: 338)
8. Ghusl ke dauran sharmgah ko haath lag jaye baghair aar ke to baaz ulama ke nazdeek wuzu toot gaya aur baaz ulama ke nazdeek shauwat se baghair aar ke sharmgah ko haath lagaya to wuzu toot jaata hai, is mein ehtiyaat yeh hai keh wuzu dohra le agar sharmgah ko haath lag jaye baghair aar ke, ta keh ibaadaat ko yaqeen par ada kiya jaye na keh shak ki haalat mein. Wallahu A'lam

Sawal: 359

Ghusl kaamil ke masnoon auqoof kya hain?

Jawab: 359

1. Ghusl ki ta'yyeen ke saath tafseeli niyat karna. (Mukhaassas: Janabat ka ghusl ho to janaat ki niyat (rafa' hadath ki dil mein niyat) auraton ko haiz o nifaas ho to haiz ya nifaas ki niyat karna (rafa' hadath ki dil mein niyat), isi tarah Jumu'ah ko mustahab (baaz qaul ke mutabiq: wajib) ghusl ho to Jumu'ah ki ghusl ki niyat karna. **Jamhoor Ulama-e-Kiram** ke nazdeek ghusl ki niyat karna ghusl ka rukan hai albatah ta'yyeen rukan o fard nahi hai.
2. **Bismillah kehna mustahab hai** {hammaam jaane se pehle} lekin **Sheikh al-Albani rahimahullah** ke nazdeek yeh wajib hai kyunkeh wuzu aur ghusl mein farq nahi hai.
3. Donon haathon ko dhona.
4. Sharmgah aur jism ke deegar hisson se mani aur doosri gandagi ko door karna.
5. Ghusl ki mukammal tartib ko zehen mein rakh kar tartib ke hisaab se ghusl karna. (Ghusl mein tartib wajib nahi).
6. Ghusl ke poore amal ko tasalsul ke saath baghair waqfah diye anjaam dena.
7. Ghusl se pehle mukammal wuzu karna (jis tarah namaaz ke liye wuzu kiya jaata hai).
8. Teen marrah sar se paani behana aur saath mein malne o ragadne ka ehtimaam.
9. Tamam jism ko malne o ragadne ka ehtimaam (**sabun aur shampoo karna is mein shamil hai**).
10. Jahan jahan mail jama ho sakta hai un maqaamaat ko khoob achhi tarah mal kar safai ka ehtimaam karna jaisay baghal aur raan, gathne aur har ubhri aur gadha numa maqaamaat.
11. Ghusl ke tamam amal ko seedhe haath ke janib se shuru karna.

Note: Hadath akbar ka ghusl kar lene se hadath asghar bhi khatam ho jaati hai agar is mein donon ki niyat kar le jis kisi ne hadath akbar ke liye ghusl kiya to us ki wajah se is ka hadath

asghar yani be-wuzu hona bhi khatam ho gaya chahe us ne wuzu na kiya ho ya hadath asghar khatam hone ki niyat hi na ki ho, aur yeh **Jamhoor: Hanafiyyah Malakiyyah aur sahih qaul ke mutabiq Shafaiyyah** ka mazhab hai aur isi ko **Ibn Taymiyyah aur Ibn Uthaymeen rahimahullah** ne ikhtiyar kiya aur is masle mein ijma naql kiya gaya hai.

Sawal: 360

Ghusl ke makroohaat kya hain?

Jawab: 360

Ghusl ki woh makroohaat jis ko aksar log jaane anjaane mein murtakib hote hain:

1. Paani ka had se zyada iste'maal.
2. Thehre hue paani mein ghusl karna.
3. Ghusl ke baad taharat mein shak o shubha karna.
4. Jism ke baayen janib se ghusl shuru karna.
5. Baghair shareei uzr ghusl ke bajaye sirf jism ko ponchh lena.

Sawal: 361

(Aam) Ghusl ka masnoon tareeqa ba-tasweer bayan kijiye?

Jawab: 361

Step 1

Ghusl ki dil mein niyat karna.

Bukhari: 248

Muslim: 316

Step 2

Donon haathon kalaaiyon tak dhona.

Bukhari: 262

Muslim: 316

Step 3

Kali karna. (Teen marrah)

Bukhari: 248

Muslim: 316

Step 4

Naak mein paani chadhana. (Teen marrah)

Bukhari: 248

Muslim: 316

Step 5

Chehra dhona. (Teen baar)

Bukhari: 248
Muslim: 316

Step 6

Kehniyon s amit donon haath dhona.
Bukhari: 248
Muslim: 316

Step 7

Sar ka masah karna. (Ek baar)
Bukhari: 248
Muslim: 316

Step 8

Ka'an ka masah karna. (Ek baar)
Bukhari: 248
Muslim: 316

Step 9

Wuzu mukammal hone ke baad sar se teen marrah paani behana aur sar ke baalon ka khilaal karna aur sar ko malna.
Bukhari: 272
Muslim: 316

Step 10

Poore jism par paani behana, pehle jism ke seedhi janib is ke baadulti janib paani behana/daalna, bhi apne jism ko malna aur paani behana, yahan tak keh jism ka har har uzv aur is ka hissa tar ho jaye. (Isi dauran sabun aur shampoo ke saath ghusl karne ki bhi ulama ne ijazat di hai)
Bukhari: 248
Muslim: 316

Step 11

Ghusl ke aakhir mein apne donon paaon dhona. (Baaz ulama ne wuzu ke saath hi paaon ko dhona ka zikr kiya hai)
Bukhari: 248
Muslim: 316

Sawal: 362

Ghusl-e-Janabat/Ghusl-e-Hyiz o Nifaas, ka masnoon tareeqa ba-tasweer zikr kijiye?

Jawab: 362

Step 1

Ghusl ki **dil mein niyat karna** (Mard/aurat janabat se hon to janabat ki dil mein niyat karein. Agar khawateen haiz o nifaas se hon to haiz o nifaas se paaki ki dil mein niyat karein, isi tarah mard/aurat agar ihtilaam se hon to ihtilaam ki dil mein niyat karein).

Bukhari: 248
Muslim: 316

Step 2

Donon haath kalaaiyon tak dhona.

Bukhari: 248
Muslim: 316

Step 3

Agar ghusl janabat yani keh humbistari ke baad ghusl karna ho to haathon ko dhona ke baad (**aurat, mard**) apni sharmgah aur raanon ko ya jahan par najasat lagi ho is ko achhi tarah se dhoyein is ke baad wuzu karein phir is ke baad ghusl ki tamam steps ko mukammal karein. Isi tarah auratein haiz o nifaas ke baad isi tarah amal karein yani keh haath dhona ke baad apni sharmgah ko achhi tarah dhoyein phir is ke baad wuzu karein is ke baad ghusl ki deegar tamam steps ko mukammal karein.

Sahih Muslim: 316

Step 4

Kali karna. (Teen marrah)

Bukhari: 248
Muslim: 316

Step 5

Naak mein paani chadhana. (Teen marrah)

Bukhari: 248
Muslim: 316

Step 6

Chehra dhona. (Teen baar)

Bukhari: 248
Muslim: 316

Step 7

Kehniyon samit donon haath dhona.

Bukhari: 248
Muslim: 316

Step 8

Note: Ghusl-e-Janabat mein sar ka masah nahi.

Sunan an-Nasa'i: 422, Sahih

Step 9

Wuzu mukammal hone ke baad sar se paani behana aur sar ke baalon ka khilaal aur sar ko malna.

Bukhari: 248
Muslim: 316

Step 10

Poore jism par paani behana, pehle jism ke seedhi janib is ke baadulti janib paani behana/daalna, bhi apne jism ko malna aur paani behana, yahan tak keh jism ka har har uzv aur is ka hissa tar ho jaye. **(Isi dauran sabun aur shampoo ke saath ghusl karne ki bhi ulama ne ijazat di hai)**

Bukhari: 248

Muslim: 316

Step 11

Ghusl ke aakhir mein apne donon paaon dhona. **(Baaz ulama ne wuzu ke saath hi paaon ko dhona ka zikr kiya hai)**

Bukhari: 248

Muslim: 316

Note: Haiz o Nifaas ke ghusl ke liye apne sar ke poore baal khol kar ghusl karna laazim hai. Sunan Ibn Majah: 641

Note: Agar aurat haiz o nifaas ka ghusl kar rahi ho to tamam baal khol kar ghusl kare albatah janabat ka ghusl ho aur baalon ki choti bani hui ho to baalon ko khole baghair sirf un par paani behana kaafi hai **(baalon ki jarron tak paani pohanchana laazim hai)**.

Aam tor par yeh mashhoor hai keh agar baalon ki choti bani hui ho to teen marrah paani daalne ke bajaye **paanch marrah** apne sar par paani behayein lekin woh sabit nahi.

Abu Dawood: 241

Zaeef

Note: Ghusl mein tartib aur tasalsul rukan-e-farz nahi hai albatah yeh donon cheezain mustahab hain.

Sawal: 363

Ghusl Janabat ka masnoon tareeqa zikr karein?

Jawab: 363

1. Ghusl karne se pehle niyat karna wajib hai. (Sahih Bukhari: 1)
2. **Bismillah parh kar ghusl khanah mein dakhil hona chahiye.** Aur Bismillah yaad rahe to wajib hai aur agar bhool gaye to ghusl sahi hai dohraane ki zaroorat nahi kyunkeh is tarah ke azkaar bhool jaane mein sakhti nahi balkeh maaf hai.
3. Donon haath dhoyein yeh masnoon hai lekin agar neend se uth kar paani mein haath daalna ho to pehle haathon ko dhona wajib hai is liye agar koi bartan ho jaisay mug waghera to us se haath dhoyein warna tonati waghera se haath achhi tarah dhoyein **baghair haath dhoye balti waghera mein haath na daalein.**
4. Phir daayen haath se baayen haath par paani daal kar jism par lagi hui gandagi ko dhoyein.
5. Phir haathon ko sabun ya mitti se achhi tarah dhoyein.
6. Phir namaaz ke wuzu ki tarah wuzu karein **(sirf paaon chhor dein)** {Kali karna. (Teen marrah) Naak mein paani chadhana. (Teen marrah) Chehra dhona. (Teen baar) Kehniyon

samit donon haath dhona. **Note: Ghusl-e-Janabat mein sar ka masah laazim nahi balkeh ikhtiyari hai kyunkeh teen marrah sar par paani to daalna hai is mein sar bheeg jayega.**}

7. Phir ungliyon ke zariye paani baalon ki jarron tak pohanchayein.
 8. Phir paani le kar apni ungliyon ke zariye sar ke baalon ki tehah mein dakhil karein.
 9. Phir teen chulo bhar kar sar par daalein aur baalon ke neechे tak paani pohanchayein.
 10. Phir saare jism par paani behayein aur koi cheez paani ko tamam jism par pohanchne se rokne wali ho to is ko door karein.
 11. Agar jism par baal sakht hon ya sardi ke ayyam mein khushki ya tel ki tarah phisalne wala maadah ya khawateen ke unghun par paint ki tarah rukaawat ho to paint ka utaarna zaroori hai achhi tarah dalak yani ragar kar saaf karke ghusl poora kare.
 12. Jahan jahan mail jama ho sakta hai un maqaamaat ko khoob achhi tarah mal kar safai ka ehtimaam karna jaisay baghal aur raan, gathne aur har ubhri aur gadha numa maqaamaat par safai kare.
 13. Aakhir mein is jagah se alag ho kar donon paaon dhho lein. (Sahih Bukhari: 248, 272, 257)
 14. Ghusl daayen atraf se shuru karna chahiye. (Sahih Bukhari: 258, 168)
 15. Ghusl janabat mein aurat ke liye sar ki chotiyān kholna agar dushwara ho to kholna zaroori nahi hai lekin har har baal ka tar hona zaroori hai. (Sunan Abu Dawood: 255)
- Lekin ghusl-e-haiz mein wajib hai.**
16. Ghusl karte hue paani ke iste'maal mein ehtiyaat karni chahiye, **Rasool Allah ﷺ kam paani se ghusl kar liya karte thay.** (Sahih Bukhari: 201)
 17. Chhup kar aur satr dhaanp kar ghusl karna chahiye. (Sunan Abu Dawood: 4012)
 18. Aurat ke bache hue paani se ghusl kiya ja sakta hai agar woh ehtiyaat se ghusl karne wali ho. (Sunan Abu Dawood: Sahih Muslim: 323)
 19. Miyaan biwi iktay ghusl janabat kar sakte hain. (Sahih Bukhari: 261)
 20. Aise ghusl khanay mein jahan bait al-khala bhi saath ho to bait al-khala se door ho kar aisi jagah naahein jahan is ki koi chheenta na pohanch sake. (Fatawa al-Lajnah ad-Daaimah lil-Buhuth al-Ilmiyyah wal-Ifta: 5/86)
 21. Masnoon ghusl ke baad wuzu ki zaroorat nahi. (Sunan Abu Dawood: 250) **Beshart-e-yeh keh ghusl mein wuzu karne ke baad sharmgah ko haath na laga ho.**
 22. Ghusl ke baad towel ka iste'maal aur haathon ko jhaarna durust hai. (Sahih Bukhari: 276)

Haiz, Istihazaah o Nifaas se mutalliq 66 ahkaamaat

Sawal: 364

Aurat on mein haiz kaise shuru hua?

Jawab: 364

Haiz ki ibtidaa se mutalliq Sayyidna Abdullah bin Masood radi Allahu anh ki maqoof riwayat: وَقَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا شَيْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ. وَقَالَ بَعْضُهُمْ: كَانَ أَوَّلُ مَا أُرْسِلَ الْحَيْضُ عَلَى بَنِي ((إِسْرَائِيلَ، قَالَ أَبُو عَبْدِ اللَّهِ: وَحَدِيثُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرُ

"Aur Nabi Kareem ﷺ ka farmaan hai keh yeh ek aisi cheez hai jis ko Allah Ta'ala ne Adam alaihissalaam ki betiyon ki taqdeer mein likh diya hai, baaz ahl-e-ilm ne kaha hai keh sab se pehle haiz Bani Israeel mein aaya, Abu Abdullah (Imam Bukhari rahimahullah) kehte hain keh

Nabi Kareem ﷺ ki hadith mein tamam auratein shamil hain." Yani hadith se takrao ki bunyaad par baaz ka naql qaul mardood hone ki taraf ishaara hai.

Umm al-Momineen Sayyidah Aishah radi Allahu anha bayan farmati hain keh hum Rasool Allah ﷺ ke saath Hajj ke liye is tarah nikle keh humaari zubanon par Hajj ke ilawa aur koi zikr hi na tha, jab hum maqam-e-Sarf pohanchay to mujhe haiz aa gaya, (is gham se) main ro rahi thi keh Nabi Kareem ﷺ tashreef laaye, Aap ﷺ ne poocha keh kyun ro rahi ho? Maine kaha kaash! Main is saal Hajj ka irada hi na karti. Aap ﷺ ne farmaya shayad tumhein haiz aa gaya hai, maine kaha ji haan, Aap ﷺ ne farmaya: ((فَإِنَّ ذَلِكَ شَيْءٌ كَتَبَهُ اللَّهُ عَلَىٰ بَنَاتِ آدَمَ))
"Yeh cheez to Allah Ta'ala ne Adam ki betiyon ke liye muqarrar kar di hai. Is liye tum jab tak paak na ho jao tawaf-e-Baitullah ke ilawa haajiyon ki tarah tamam kaam anjaam do."

Is hadith se yeh baat maloom hoti hai keh haiz ki ibtidaa aur shuruat Adam alaihissalaam ki betiyon se hai (كَانَ أَوَّلُ مَا أُرْسِلَ الْحَيْضُ عَلَىٰ بَنِي إِسْرَائِيلَ) "baaz ahl-e-ilm ne kaha hai keh sab se pehle haiz Bani Israeel mein aaya", yeh Israeeli riwayat hai **Imam Bukhari rahimahullah aur muhaddiseen ki aksariyyat** ne is baat ka radd kiya hai keh haiz Bani Israeel ki auraton se shuru hua. Musannaf Abdur Razzaq mein is tarah ki riwaayaat milti hain.

Chunanche (**scientifically**) bhi yeh baat sabit hai keh haiz auraton ke liye sehat o tandurusti ki alamat hai aur agar kisi aurat ko hamal na ho aur is ko haiz na aate hon to yeh ek tarah ka marz hai, Ulama-e-Kiram kehte hain keh Allah Ta'ala ne auraton ko is tarah paida farmaya hai keh unhein haiz laazim hai aur yeh auraton ke haath mein nahi hai.

Lihaz auratein haiz par sabr karti hain Allah Ta'ala unhein ajr o sawab ata farmaye ga, in tamam hawaal e se yeh baat maloom hui keh haiz pehle se hai Bani Israeel ki auraton se is ki shuruat nahi hui **Roz-e-Awwal se hi haiz ko auraton ke haq mein likh diya gaya hai.** Wallahu A'lam

Sawal: 365

Haiz ka sabab aur is ki wajah kya hai?

Jawab: 365

Daracht ke qareeb jaane ki tarah dilaane ki wajah se Hawwa alaihas salaam ko yeh saza di gayi keh hamal is ko takleef deh hoga...

1. Is riwayat ka ta'alluq Israeeli riwaayaat se hai bina barei yeh riwayat qabil-e-hujjat nahi. Wallahu A'lam
2. Ulama-e-Israeeli riwayat ko radd karte hue kaha keh Israeeli riwaayaat mein asl zimma daar aur urghilane ka zimma daar Hawwa ko bataya gaya jabkeh Quran mein chook ki nisbat donon ki taraf ki gayi hai aur Allah ne donon ki tawbah qubool ki hai
3. قَالَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ (Al-A'raf/23).
4. Yeh bhi daleel hai keh: فَذَلَّلَاهُمَا بِغُرُورٍ (Al-Quran)
5. Quran Majeed mein Hazrat Adam aur Hazrat Hawwa alaihimah assalaam donon ko mukhatib kiya gaya hai, aur chook ka zimma daar sirf Hazrat Hawwa ko nahi thehraaya gaya. Donon ne shaitaan ke waswase mein aakar mamnoo' daracht khaya aur phir donon ne mil kar Allah Ta'ala se maafi talab ki.
Quran Majeed mein chook ka zimma daar sirf Hazrat Hawwa ko nahi thehraaya gaya,

balkeh donon ne mushtarka tor par is amal mein hissa liya aur phir donon ne mil kar tawbah ki.

Sawal: 366

Haiz ke khoon ka rang kaisa hota hai?

Jawab: 366

Ulama-e-Kiram kehte hain keh haiz ke khoon ka rang **surkh, siyah, mitti lauh aur zard** hota hai, **Sheikh al-Albani rahimahullah** kehte hain gadla jo **siyaah aur safed ke darmiyani rang ka ho** woh haiz kahaata hai.

Sawal: 367

Haiz aur istihazaah mein kya farq hai?

Jawab: 367

Istihazaah aur haiz mein farq, mandrajah zail hai:

Alamaat	Haiz	Istihazaah
1. Rang	Kaala	Laal
2. Patla ya gaarha pan	Gaarha	Patla
3. Boo	Sari badboo	Badboo daar nahi
4. Jamood ya saayaal	Jaamid nahi hota behne ke baad	Jaamid hota hai behne ke baad

Sawal: 368

Muddat-e-haiz kitni hai?

Jawab: 368

Haiz ki muddat, umar aur waqt muqarrar nahi hai, is masle mein fuqaha ka ikhtilaf hai.

Note: Rajih yeh hai keh haiz ki kam se kam ya zyada se zyada muddat muqarrar nahi hai.

Imam Shawkani rahimahullah kehte hain is ki koi daleel Quran o Hadith mein maujood nahi hai aur is bare mein jo riwaayaat naql ki jaati hain woh zaef aur mauzoo hain.

Sawal: 369

Haiz ke ibtidaa ki kaunsi umar hoti hai?

Jawab: 369

Sheikh Ibn Uthaymeen rahimahullah ne kaha: **Imam Darimi rahimahullah** ne kaafi lambi guftugu ki hai aur saare aqwal par radd kiya aur kaha asl yeh hai keh dam haiz par hukm lage ga is mein umar ki kami ya zyadti par baat chee nahi ki jayegi yahi **Imam Ibn Taymiyyah rahimahullah** ki raaye hai aur **Sheikh al-Albani rahimahullah** bhi yahi kehte hain.

Sawal: 370

Haiz khatam hone ki umar kya hai?

Jawab: 370

Baaz log kehte hain keh haiz aane ki umar pachaas saal tak hai aur is umar ke baad agar kisi ko khoon aaye to woh haiz shumaar nahi hoga yeh qaul rajih nahi hai is ki wajah yeh hai keh Quran o Hadith mein haiz rukne ki umar ka ta'een nahi hai jaisay **Sheikh Ibn Uthaymeen rahimahullah** kehte hain:

Is mein yeh qaul rajih hai keh haiz ka khoon jab tak aurat ko maloom sifat ke mutabiq aata hai woh haiz ka khoon hi kahaata hai aur is mein yeh baat bhi hai keh aurat ko haiz aane aur ruk jaane mein umar ki koi qaid nahi hai lehaza agar kisi aurat ko pachaas saal baad bhi khoon aata hai to woh haiz ka khoon hi shumaar ho ga aur haiz ke tamam ahkaamaat is par laagoo honge lehaza woh haiz ke dauran namaaz aur roza tark kar degi aur jab woh ghusl ke baad paak ho gi rozon ki qaza kare gi, aur jis aurat ko zardi mail yani keh agar kisi aurat ko aadat an mitti lauh khoon aata hai to zardi mail mitti lauh rang ka khoon hasb-e-aadat haiz ka khoon shumaar ho ga aur agar ayyam ke baad aata hai to woh haiz mein shumaar nahi kiya jayega aur agar is aurat ka khoon haiz ka mashhoor khoon hai aur apni taareekh ke aage ya peechay hai to is mein koi farq nahi mana jayega lehaza jab kisi aurat ko pachaas saal baad bhi is tarah haiz aaye to woh namaaz aur roze se ruk jaye aur ghusl ke baad is ki paaki shumaar ho gi yeh sab se sahi tareen qaul hai chunanche haiz rukne ki koi umar muta'ayyan nahi hai albatah (**Hanbaliyyah mein se**) baaz logon ka muqaffah yeh hai keh woh kehte hain keh agar kisi aurat ko pachaas saal ke baad khoon aata hai to woh haiz ka khoon shumaar nahi kiya jayega lehaza pachaas saal ki umar ke baad aadat aur ma'mool ko bhi nahi dekha jayega yahan tak agar woh khoon kaala bhi ho to tab bhi woh haiz ka khoon shumaar nahi ho ga chunanche kisi aurat ko pachaas saal ke baad agar khoon aana band na ho is ke bawajood na woh namaaz chhoray gi aur na roza chhoray gi aur na is par ghusl fard ho ga, (**Sheikh Ibn Uthaymeen rahimahullah** kehte hain) hamaare nazdeek yeh qaul sahi nahi hai.

Sawal: 371

Taharat ki muddat kitni hoti hai?

Jawab: 371

Taharat ki muddat bhi ta'een nahi hai.

Sawal: 372

Haml ki haalat mein jo khoon aata hai is ka kya hukm hai?

Jawab: 372

Haml ki haalat mein jo khoon aata hai woh haiz nahi koi doosra khoon hai, maujooda daur ke asri technology ki bunyaad par aur research ki bunyaad par Ulama-e-Kiram ne yeh faisla saadir farmaya hai.

Sawal: 373

Taharat ki pehchaan (haiz ke khatam hone ki alamat) kya hai?

Jawab: 373

Qissah Baiza - Is safed behne wale maadah (saail) ko kehte hain jo haiz ke band hone par nikalta hai, agar kisi ko yeh safed saayaal na nikalta ho to is ke bajaye doosri pehchaan **sukha pan**, aurat

roei ke zariye maloom karti hai keh khoon ya peela rang ya koi gadlah pan nazar na aaye roei par to is ka matlab hai haiz aana band ho gaya aur taharat (paaki ki alamat hai).

Sawal: 374

Haiz mein dino ka e'tibar ho ga ya khoon ka?

Jawab: 374

Agar koi aadat ke mukhaalif dino mein kami beshi mehsoos kare 7 din ki aadat thi 6 din ya 8 din ho gaye to **dino ka e'tibar nahi haiz ke wujood aur adam wujood ki bunyaad par faisla hota hai.**

Sawal: 375

Agar khatoon ne peela rang ya gadlah rang ya peele aur kaale ke darmiyani wale rang ya sirf ratobat paai to is ka kya hukm hai?

Jawab: 375

Agar khatoon ne **peela rang ya gadlah rang ya peele aur kaale ke darmiyani wale rang ya sirf ratobat paai** to do haalat hain.

Pehli haalat: Agar woh haiz ki haalat ke dauran ya taharat se pehle paaye to haiz se mulhiq kar diya jaye ga aur haiz shumaar ho ga.

Doosri haalat: Agar yeh sab rang aur ratobat taharat ki haalat mein paaye to is ko haiz shumaar nahi kiya jaye ga.

Sawal: 376

Haiz aane ki umar na ho phir haiz aana shuru ho to kya hukm hai?

Jawab: 376

Agar haiz ki sifaat ho to haiz shumaar ho ga agar peela ya gadlah rang ho to haiz shumaar nahi ho ga.

Sawal: 377

Agar sirf khoon ka qatra nazar aaye lekin tasalsul ke saath na aaye to haiz shumaar ho ga ya nahi?

Jawab: 377

Agar sirf khoon ka qatra nazar aaye lekin tasalsul ke saath na aaye to haiz shumaar na ho ga.

Sawal: 378

Haiz ke khoon ki khaasiyat aur sifat aur namaaz o roza ka hukm?

Jawab: 378

Sifat-e-khoon haiz ke mutalliq yeh hai keh Ramadan Mubarak mein agar kisi aurat ka khoon-e-haiz ruk gaya aur kuch din baad phir se aa gaya to nikalne wala khoon jis ko is ki boo aur rang aur is ki keyfiyat se us ko pehchaan jaata hai agar yeh alamaat is mein paai jaati hain to yeh haiz ka khoon kaha laya ga agar chah keh pehle haiz se doosre haiz ke darmiyaan ki muddat kam hi kyun na ho agar mazkoorah khoon ki alamaat is mein paai jaati hain to woh haiz hi kaha laya ga

aur agar woh khooon in alamaat ke ilawa ho to woh istihazaah ka khooon kaha laya ga lehaza jis aurat ko istihazaah laaiq ho to is par roza aur namaaz ki mamana'at nahi hai, haizah ke liye roza aur namaaz ki mamana'at rakhi gayi hai balkeh agar koi aurat haiz ke bawajood namaaz roza ada karti rehti hai to woh gunaaah gaar qarar paaye gi.

Sawal: 379

Kya haizah aurat par namaaz aur roze ki qaza fard hai?

Jawab: 379

Haizah aurat par namaaz ki qaza nahi lekin roze ki qaza fard hai.

Sawal: 380

Haiz mein namaaz na parhne ke hukm ka sabab kya hai?

Jawab: 380

Ulama-e-Kiram kehte hain keh auraton par ayyam-e-haiz ki namaazon ki qaza ada karna is wajah se maaf hai keh har maheene mein 30 se lekar 35 namaazon ki qaza ada karna bohut mushkil hai aur baaz auraton ko das din tak bhi haiz ki shikayat rehti hai agar in ayyam ki namaazon ko joda jaye to taqreeban saal mein saadhe teen ta chaar maheene ki namaazein qaza karni parain gi yeh ek bohut hi mushkil kaam hai aur is ke ilawa qaza namaazon ke saath saath waqti namaazon ki pabandi bhi fard hai lehaza is mein auraton ke liye bohut si mushkilat paida ho sakti hain lehaza ayyam-e-haiz ki tamam namaazein auraton ke liye maaf hain, aur jahan tak rozon ki qaza ka ta'alluq hai is mein aasani paai jaati hai yani keh Ramadan ko chhor kar auraton ke paas 11 maheene hote hain aur in gyarah maheeno mein chheh se saat ya das rozon ki adaigi ba aasani ho sakti hai aur in rozon ki qaza ke dauran koi doosre roze bhi nahi hote isi wajah se haizah auraton ko Ramadan ke fard rozon ki qaza ka hukm diya gaya hai aur ayyam-e-haiz ke dauran aane wale tamam fard namaazon ko maaf kar diya gaya hai yeh khawateen-e-Islam ke liye Allah Ta'ala ki taraf se ek bohut bara tohfa hai.

Sawal: 381

Haizah ke liye kya jaaiz aur kya na-jaaiz hai?

Jawab: 381

Haizah ya nifaas wali aurat par **salaat haraam hai** chahe fard ho ya nafl aur paaki ke baad in namaazon ka aaeedah ya qaza bhi nahi hai.

Qaul Awwal: Haraam hai qira'at Quran.

Qaul Thaani: Qaul thaani rajih o qawi hai qira'at ki ijazat hai kyunkeh sahih o saarih hadith nahi. (Bukhari, Ibn Jarir, Ibn al-Mundhir rahimahumullah. Malik, Shafai rahimahullah "fi al-Qadeem" - Ibn Hajar rahimahullah ne bayan kiya Fath al-Bari mein)

Imam Ibn Taymiyyah rahimahullah ka qaul: ((لَا يَقْرَأُ الْجُنُبُ وَالْحَائِضُ شَيْئًا مِنَ الْقُرْآنِ)) yeh zaeef hadith hai ahl-e-ma'arif ka is par ittefaq hai.

Zikr o azkaar, tasbeeh, kutub hadith o fiqh, dua aur Aameen kehna yeh sab jaaiz hai is ke jawaaz mein kisi ko ikhtilaf nahi hai.

Sawal: 382

Kya haizah ke liye roza rakhna jaaiz hai?

Jawab: 382

Haraam hai saum - Ramadan ke baad qaza laazim hai. Balkeh gunaah gaar ho gi haiz nifaas ki haalat mein agar roza rakhti hai to bhi is ke zimmeh Ramadan ke in rozon ki qaza laazim ho gi.

Sawal: 383

Kya haizah ke saath jama karna jaaiz hai?

Jawab: 383

Anas radi Allahu anh bayan karte hain keh, Yahood mein jab koi aurat haizah hoti to us ko apne saath na khilata, na ghar mein us ke saath rehta. Rasool Allah ﷺ ke ashaab ne Aap ﷺ se is masle ko poocha. Tab Allah Ta'ala ne yeh ayat utaari:

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

(Surah Al-Baqarah: 222)

"Aap ﷺ se haiz ke bare mein sawal karte hain, keh dijiye keh woh gandagi hai, haalat-e-haiz mein auraton se alag raho aur jab tak woh paak na ho jayein un ke qareeb na jao, haan jab woh paak ho jayein to un ke paas jao jahan se Allah ne tumhein ijazat di hai, Allah tawbah karne walon ko aur paak rehne walon ko pasand farmata hai."

((إِلَىٰ آخِرِ الْآيَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اصْنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ))

Yani keh haiz ki haalat mein auraton se alag raho yeh matlab hua keh jama na karo is liye keh aur sab halaal hai.

Yeh khabar Yahood ko pohanchi. Unhon ne kaha: "Yeh shakhs (yani Muhammad ﷺ) chahta hai keh har baat mein humaara khilaaf kare." Yeh sun kar Sayyidna Asid bin Hudhair aur Sayyidna Ubayd bin Bishr radi Allahu anhuma aaye aur ardh kiya: Ya Rasool Allah! Yahood aisa aisa kehte hain hum haizah auraton se jama kyun na karein (yani Yahood humaari mukhalafat ko bura jaante hain aur is se jalte hain to hum ko bhi achhi tarah khilaaf karna chahiye) yeh sunte hi Rasool Allah ﷺ ke chehre ka rang badal gaya (un ke yeh kehne se keh hum jama kyun na karein. Aap ﷺ ko bura maloom hua is liye keh khilaaf Quran ke hai) hum yeh samjhe keh Aap ﷺ ko in donon shakson par gussa aaya. Woh uth kar baahar nikle, itne mein kisi ne Aap ﷺ ko doodh bheja tohfe ke tor par. Aap ﷺ ne in donon ko phir bula bheja aur doodh pilaya, tab un ko maloom hua keh Aap ﷺ ka gussa un ke upar na tha.

Jamhoor Ulama-e-Kiram ka yahi mazhab hai keh **sawaai jama ke mubashrat jaaiz hai**, ahadith mein hai keh Allah ke Nabi ﷺ bhi aisi haalat mein azwaaj-e-mutahharaat se milte julte lekin woh tahband baandhe hue hoti thin.

Boosa o mubashrat jaaiz hai lekin jama haraam hai, jama par gunaah gaar ho ga aur **kafaarah laazim ho ga** (Dinar ya nisf dinar / Sahiha al-Albani: 264, kafaara ho ga. Agar anjaane mein, ilm na ho keh haiz hai ya nahi to kafaara nahi hai). **Dinar ki miqdaar: Ek dinar: 4 gram aur 25 milligram sona**

Note: Taharat aur paaki ke baad jab tak ghusl na kare jama jaaiz nahi: حَتَّىٰ يَطْهُرْنَ (Surah Al-Baqarah: 222)

Sawal: 384

Kya haizah khaton Baitullah ka tawaf kar sakti hai?

Jawab: 384

Tawaf-e-Baitullah ke ilawa saee, rami jamaaraat, wuqf Muzdalifah ki adaigi mein harj

nahi.

Haizah par **tawaaf-e-widaa saaqit hai** mukhaalif tawaf-e-umrah o Hajj ke rukan wala tawaf ke liye intezaar kar le paaki ke baad tawaf karna laazim hai lekin agar aurat ko umrah ya Hajj ke dauran haiz aa jaye aur is ke liye rukna ya paak hone ka intezaar karna mumkin na ho, aur safar ya wapsi ki majboori laaiq ho, to baaz muhaqqiq ulama ne iztiraari haalat mein isi haalat mein tawaf ki ijazat di hai. Tahm yad rahe keh is ijazat ko bla wajah ikhtiyar karna durust nahi; kyunkeh **jamhoor ulama ke fatwe mein is noo-e-rukhsat ka zikr nahi.** Is liye sirf shadeed majboori aur zaroorat ke waqt hi is fatwe par amal kiya jaye, aur aam haalat mein shariat ka asl hukm yani paaki zagi ke baad tawaf ki hi pabandi rakhi jaye. Ijazat se mutalliq ulama ka fatwa zail mein milahiza kiya ja sakta hai.

Sawal Daaimi Committee baraye Iftaa se kiya gaya: "Ek aurat umrah ke ihraam mein aayi, aur Makka pohanchne ke baad haiz aa gaya. Is ka mahram foran safar ke liye majboor hai aur is ke ilawa Makka mein koi nahi, is ka kya hukm hai?"

Committee ne jawab diya: "Agar maamla aisa hi hai jis tarah bayan kiya gaya keh aurat ko tawaf se qabl haiz aa gaya aur woh ihraam mein hai, is ka mahram foran safar par majboor hai aur is ka koi mahram ya shauhar bhi Makka mein maujood nahi, to aisi soorat mein is aurat ke liye haiz se paak hone ki shart masjid mein dakhil hone aur tawaf ke liye saaqit ho jayegi, kyunkeh yeh zaroorat hai. Lehaza woh istisna karte hue hifazati tadbeer kare, tawaf aur umrah ki saee kar le. Sawaai is ke keh is ke liye mumkin ho keh woh safar kare aur shauhar ya mahram ke saath wapas aaye. Agar masafat qareeb ho aur khiraajaat aasaan hon to jab haiz khatam ho jaye foran wapas aaye aur umrah ke tawaf ko paak hone ki haalat mein ada kare."

Is bare mein Allah Ta'ala ka irshad hai: "Allah tumhare liye aasani chahta hai, dushwari nahi chahta." Aur farmaya: "Allah kisi jaan par is ki was'at se zyada bojh nahi daalta." Aur farmaya: "Aur us ne deen mein tum par koi tangi nahi rakhi." Aur farmaya: "Pas Allah se jahan tak ho sake daro."

Rasool Allah sallallahu alaihi wasallam ne farmaya: "Jab main tumhein kisi hukm ka paaband banaun to jahan tak iste'taat ho us par amal karo." Bhi aise hi moqa'on ke liye aasani aur tangi ko door karne ke bohot se nusoos maujood hain, jaisay hum ne zikr kiya. Yahi masla kai ahl-e-ilm ne bhi bayan farmaya, jin mein **Sheikh al-Islam Ibn Taymiyyah aur un ke shagird Allamah Ibn al-Qayyim rahimahumallah** shamil hain. "Khatam shud" **Fatawa Islami yah (2/238)** se munqool.

Sawal: 385

Kya haizah khatoon masjid mein baith sakti hai?

Jawab: 385

Qaul Awwal: ((فَأَيُّ لَأُجَلُّ الْمَسْجِدِ لِحَائِضٍ وَلَا جُنْبٍ))

"An gharon ke rukh masjid ki taraf se pheir lo, kyunkeh main haizah aur janbi ke liye masjid ko halaal nahi samajhta." [transword]

Yeh hadith zaeef hai is aayat ke mutabiq janbi par qiyaas karte hue aur hadith ki bunyaad haizah ka masjid mein rehna to haraam qarar diya gaya.

Qaul Thaani: Haraam nahi - **Sheikh al-Albani rahimahullah** ne doosre qaul ko qawi aur rajih kaha hai: Mana ki koi daleel nahi aur ek daleel bhi hai Aap ﷺ ne tawaf se mana kiya deegar ibaadaat se mana nahi kiya.

Note: Baaz ne masli se haizah door rahe istidlaal kiya is ke do jawabaat diye gaye hain:

1. Sahih Bukhari ki riwayat mein hai saf ke peechay rahe yani keh saf na toote in (haizah auraton) ki wajah se (H: 971)
2. Masli se muraad baaz riwaayaat salaah muraad hai (Sahih Muslim: 890)
Note: Haizah khawateen ke liye ek alag hall ya room bana diya jaye masjid ke masli jaye namaaz se hat kar ta keh ikhtilaf se baahar nikalne ki ek soorat ban sake InshaAllah, ta keh masjid mein donon aqwal ke manne walon ki riayat ho jaye aur haizah khawateen ulama ke dars sunne se mahroom na rahein.

Sawal: 386

Kya haizah khatoon ko haalat-e-haiz mein talaq di ja sakti hai ya nahi?

Jawab: 386

Talaq dena haraam hai haiz ki haalat mein (iddat ke mafhoom se waazeh hota hai) haiz aur woh taharat jis mein jama ho talaq nahi dena chahiye (**Ibn Abbas radi Allahu anh** ki tafseer milahiza ho).

Sawal: 387

Haiz rokne wali dawaon ka kya hukm hai?

Jawab: 387

Jaaiz hai (Ibn Baz rahimahullah)

1. Zarar na ho.
2. Shauhar ki ijazat ho.

Sawal: 388

Haiz ko dawaon se jaari karne ka kya hukm?

Jawab: 388

Jaaiz hai:

1. Hailah baazi na ho roza se bachne ke liye.
2. Shauhar ki ijazat ho.

Sawal: 389

Maghrib se pehle pehle haiz ho jaye to roze ka hukm?

Jawab: 389

Abu Saeed Khudri radi Allahu anh bayan karte hain **Nabi Kareem ﷺ** ne irshad farmaya:

((الَيْسَ إِذَا خَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ، فَذَلِكَ نُقْصَانٌ بَيْنَهَا))

"Kya jab aurat haizah hoti hai to namaaz aur roza nahi chhor deti? Yahi is ke deen ka nuqsan hai."

Maghrib se pehle agar kisi khatoon ko haiz ho jaye to is ka roza khatam ho jaata hai is khatoon par is rozay ki qaza fard hai.

Ulama-e-Kiram ka is baat par ittefaq hai keh jo aurat haiz se ho is ka fard ya nafl roza rakhna haraam hai chunanche agar aurat din ke kisi bhi waqt dauran-e-roza khoon dekh le to is ka roza khatam ho jaata hai.

Sawal: 390

Ramadan ke maheene mein Fajr se pehle paak hone wali khawateen ke rozay ka hukm?

Jawab: 390

Yahan par usooli baat yeh hai keh agar koi aurat mah-e-Ramadan mein haizah ho jaye aur **tulu'-e-Fajr se pehle pehle** khwah ek minute pehle kyun na ho kyunkeh agar woh paak ho gayi hai aur is ko is baat ka yaqeen ho gaya to is par roza rakhna fard hai albatah ghusl mein ta'khir ki ijazat hai yani keh woh tulu'-e-Fajr ke baad bhi ghusl kar sakti hai, baaz khawateen yeh samajhti hain keh iftar ke baad haiz aa jaye to is din ka roza faasid ho jaata hai yeh baat bilkul sahi nahi aur na hi is bare mein Quran o Hadith se koi daleel milti hai **Sheikh Ibn Uthaymeen rahimahullah** kehte hain keh agar kisi aurat ko iftar ke foran baad haiz aa jaye yahan tak ek minute baad hi kyun na ho to is aurat ka roza mukammal.

Sawal: 391

Haiz o nifaas se paak hone par do namaazein jama karne ka hukm?

Jawab: 391

Jab aurat namaaz-e-Asr ke waqt haiz se paak ho jaye to is par Zuhr aur Asr ki namaaz ko jama karke parhna fard hai aur isi tarah jo koi aurat Isha ke waqt paak ho jaye to is par Maghrib aur Isha ko jama karke parhna fard hai.

Teen aqwal hain:

1. Do namaazein ada karna (**Ibn Baz rahimahullah** ki tarjeeh)
2. Sirf isi waqt ki ek namaaz ada karna (**Ibn Uthaymeen rahimahullah** ki tarjeeh)
3. Ehtiyaat yeh hai keh donon ada kare.

Sawal: 392

Namaaz ka waqt shuru hone ke baad kisi aurat ka haizah ho jaana aur foot shudah namaaz ka hukm?

Jawab: 392

Lehaza jab kisi aurat ko namaaz ka waqt shuru hone ke baad haiz aa jaye jab keh is aurat ne woh namaaz ada na ki ho to woh haiz se paak hone ke baad jis namaaz ke waqt ke shuru hone ke baad woh haizah hui thi sirf isi namaaz ki woh qaza kare gi is ke ilawa paak hone tak jitni namaazein foot hui hain haizah par woh namaazein maaf hain chunanche Ulama-e-Kiram ka is baat par ittefaq hai keh dauran-e-haiz jitni namaazein haizah se chhootti hain in namaazon ki qaza nahi hai.

Sawal: 393

Namaaz ka waqt khatam hone se kuch minute pehle agar koi aurat haizah ho jaye to is par is namaaz ka hukm?

Jawab: 393

Agar kisi aurat ko is waqt par haiz aa jaye jis waqt mein is aurat ke paas sirf ek ya do rak'atein parhne ka hi waqt tha lekin woh is waqt ada na kar saki to woh paaki haasil karne ke baad is namaaz ki qaza kare gi is par yeh qaza fard hai.

Chunanche paaki ki haalat mein sooraj doobne se pehle sirf ek rak'at ka parhna Asr ki namaaz parhna hai isi tarah ek rak'at jitni waqt mein parhi jaati utne waqt mein agar koi aurat haizah ho jaye to jis waqt mein is ki koi namaaz agar foot ho gayi to is par is namaaz ki qaza fard hai.

Wallahu A'lam

Sawal: 394

Ramadan mein tulu'-e-Fajr ke baad paak hone wali aurat ke rozay ka hukm?

Jawab: 394

Sheikh Ibn Uthaymeen rahimahullah kehte hain: Agar koi haizah aurat tulu'-e-Fajr ke baad paak hoti hai to is masle mein Ulama-e-Kiram ke do aqwal hain:

Pehla Qaul: Haizah aurat agar tulu'-e-Fajr ke baad paak hoti hai to is ko chahiye keh woh khaane peene se ruk jaye lekin is ka yeh roza shumaar na ho ga aur woh aurat is rozay ki qaza kare gi **Imam Ahmad bin Hanbal rahimahullah** ka yahi mashhoor mazhab hai.

Doosra Qaul: Yeh hai keh agar koi aurat tulu'-e-Fajr ke baad haiz se paak hoti hai to is ko is din khaane peene ki ijazat hai kyunkeh is din is aurat ka roza rakhna sahi nahi is ki wajah yeh hai keh jis waqt woh haizah thi to is waqt roza shuru ho chuka tha lehaza is aurat ka yeh roza shumaar na ho ga aur jab roza shumaar na ho to khaane peene mein koi harj nahi aur is par yeh laazim nahi hai keh roza daar ki tarah rahe kyunkeh roza jis waqt shuru hota hai is waqt par woh roza na rakhne ki haalat mein thi yahan tak is waqt tak is par roza rakhna haraam tha aur is baat se tamam log waaqif hain roza ek shareei ibadat hai aur is ke liye tulu'-e-Fajr se pehle niyat karna zaroori hai aur sooraj jab tak ghurub na ho is waqt tak khaane peene se ruk jaana chahiye, is masle mein **qawl-e-thaani sahi aur rajih hai** albatih donon aqwal mein ek baat ki yaksaniyyat yeh hai keh har haal mein is aurat ko is din ka roza qaza karna hai.

Sawal: 395

Kisi khaton ko Ramadan ke dino mein din ke ibtidaai hisse mein agar bahalatal-roza haiz aa jaye to is ka hukm?

Jawab: 395

Ataa bin Abi Rabah rahimahullah ka qaul: Ataa bin Abi Rabah rahimahullah se kisi ne sawal kiya keh agar kisi aurat ko Ramadan ke dino mein kisi din ibtidaai din ke hisse mein agar haiz aa jaye to woh aurat kya kare? **Ataa bin Abi Rabah rahimahullah** kehte hain is aurat ko khaane peene ki ijazat hai.

Sawal: 396

Haizah ke liye Quran Majeed ki tilaawat ka hukm?

Jawab: 396

Imam Malik rahimahullah aur Imam Ahmad bin Hanbal rahimahullah ne haizah aurat ko Quran Majeed ki tilaawat ki ijazat di hai jaisay **Imam Ibn Taymiyyah rahimahullah** ne apne fatawa mein is ka zikr kiya hai. Wallahu A'lam

Haizah aurat ke Quran ki tilaawat ko na-jaaiz kehne walon ke aqwal mein paaye jaane wale mukhtalif pehlu:

Jo log yeh kehte hain keh haiz wali auraton ko Quran Majeed ki tilaawat karna jaaiz nahi woh yeh kehte hain keh haiz aur janabat ka ta'alluq hadath-e-akbar se hai chunanche sahih hadith mein janbi ko Quran Majeed ki tilaawat se roka gaya hai chunanche haiz ki na-paaki janabat ki na-paaki se kahin zyada barh kar hai lehaza jo hukm janabat par laagoo hota hai haiz par woh hukm kahin zyada laagoo ho ga lehaza haizah par Quran Majeed ki tilaawat na-jaaiz hai chunanche jo is baat ke qail hain un ke dalail mein ikhtilaf paaya jaata hai jis se jawaaz ki soorat bhi paida hoti hai.

- Baaz log yeh kehte hain keh haizah aurat Quran Majeed ki chhoti aayat ya ek chhota tukra parh sakti hai aur koi haizah aurat Quran parhna wali mu'allimah ho to woh ek ek lafz ko alag alag karke parh sakti hai.
- Baaz kehte hain keh haizah aurat apni zubaan ko hilaaye dil hi dil mein Quran Majeed ki tilaawat kar sakti hai.
- Baaz kehte hain keh haizah aurat roz marra ki duaayein mislan khaana khaane ki dua, sone ki dua, bait al-khala jaane ki dua, chheenk aane par Alhamdulillah kehna ya is ka jawab dena, al-ghairz haizah aurat roz marra se mutalliq tamam azkaar aur duaayein parh sakti hai.

Sawal: 397

Kya janbi aur haizah Quran ki tilaawat kar sakte hain?

Jawab: 397

- Haizah aurat Quran Majeed ki tilaawat kar sakti hai.
- Is masle mein mana ki jo ahadith bayan ki jaati hain woh zaeef hain.
- Haizah ke liye zikr o azkaar tasbeeh o tahleel karna jaaiz hai baaz Ulama-e-Kiram kehte hain keh isi e'tibar se Quran Majeed ki tilaawat bhi haizah ke liye jaaiz hai kyunkeh baaz auraton ko haiz ki muddat lambi hoti hai agar haizah ko Quran Majeed ki tilaawat ki ijazat na di gayi to yeh dar hai keh kahin woh Quran bhool na jaye.
- Haizah aurat Quran Majeed ko ghilaaf waghera ke zariye se chhoo aur utha sakti hai.
- Haizah ke saath baith kar yahan tak keh haizah ki god mein sar rakh kar Quran Majeed ki tilaawat karna jaaiz hai.
- **Kaseer ulama ki yeh raaye hai keh haizah aurat ka Quran Majeed ki tilaawat karna jaaiz nahi.**
- Baaz muhaqqiq Ulama-e-Kiram kehte hain keh haizah aurat ka Quran Majeed ki tilaawat karna jaaiz hai.

Sawal: 398

Haiz o nifaas ke moqa'e par Quran Majeed ko pakadne aur chhoone ka tareeqa bayan karein?

Jawab: 398

Abu Wa'il apni khadimah ko haiz ki haalat mein Abu Razin ke paas bhejte thay aur woh un ke yahan se Quran Majeed juzdaan mein lipata hua apne haath se pakar kar laati thi. Chunanche is asar se yeh baat maloom hoti hai keh haiz o nifaas wali auratein Quran Majeed ko

braah-e-raast na chhooein albatath aar se chhoo sakti hain yani keh agar Quran Majeed ghilaaf mein ho to is ko chhoo sakti hain ya dastanah pehan kar chhoo sakte hain aur pakar sakte hain. Wallahu A'lam

Sawal: 399

Haizah aurat ke liye masjid mein dakhile ka hukm?

Jawab: 399

Kisi kaam ke tahat jaane mein koi harj nahi lekin woh kaam ke foran baad loot jaye **Sunan an-Nasa'i ki hasb-e-bala hadith se yahi baat maloom hoti hai.** Wallahu A'lam

Note: Sheikh al-Albani rahimahullah ne masjid mein haizah ko dakhil hone ki ijazat di hai kyunkeh mana ke liye nas-e-sareeh maujood nahi jabkeh jamhoor ne ijazat nahi di lehaza is masle mein ehtiaati pehlu hai keh baaz maqaamaat par, baaz masjidon mein ilm mein laaye baghair ijazat wale fatwe ko amli tatbiq dene se fitnah ho sakta hai lehaza pehle ilm aam kiya jaye aur fitnah na hone ka imkanaan ho to amal kiya jaye ya masjid se hat kar dars ke liye haizah ke liye masjid ki jagah se hat kar alag room bana diya jaye yeh behtar hai ikhtilaf se baahar nikalne ka yeh ek raasta hai. Wallahu A'lam

Sawal: 400

Shauhar ka apni haizah biwi ke saath ek hi bistar par sone ka hukm?

Jawab: 400

Haiz o nifaas wali auratein haqeeqi tor par najis nahi kahaati balkeh kuch aadaab ko malahuz rakhar haizah ko namaaz aur deegar ibaadaat se kuch muddat ke liye roka gaya hai, mazkoorah hadith se yeh baat bhi maloom hoti hai keh ek Muslim mard ya aurat in donon ka thuuk ho ya paseena yeh paak hota hai yeh cheezain mutlaqan na-paaki mein shumaar nahi kiye jaate.

Sawal: 401

Haizah ke saath uthna baithna khaana peena aur deegar umoor ka hukm?

Jawab: 401

﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا مِنَ النِّسَاءِ فِي الْمَحِيضِ﴾

"Log Aap se haiz ke bare mein poochhte hain, Aap keh dijiye: Woh ek gandagi hai lehaza tum auraton se haiz ki haalat mein alag raho."

Rasool Allah ﷺ ne farmaya: "Jima ke sawa sab kuch karo."

Sawal: 402

Haizah ke liye tawaf mein ahkaamaat?

Jawab: 402

Umm al-Momineen Sayyidah Aishah radi Allahu anha bayan farmati hain: Keh hum Nabi Kareem ﷺ ke saath nikle, humaari niyat Hajj ke sawa aur kuch na thi, phir jab Nabi Kareem ﷺ (Makka) pohanchay to Aap ﷺ ne Baitullah ka tawaf aur Safa aur Marwah ki saee ki, lekin Aap ﷺ ne ihraam nahi khola kyunkeh Aap ke saath qurbani thi, Aap ﷺ ke saath Aap ki biwiyon ne aur deegar ashaab ne bhi tawaf kiya aur jin ke saath qurbani nahi thi unhon ne (is tawaf o saee ke baad) ihraam khol diya lekin **Umm al-Momineen Sayyidah Aishah radi Allahu anha haizah**

ho gayi thi, sab ne apne Hajj ke tamam manaasik ada kar liye thay, phir jab laylatul hasbah yani rawangi ki raat aayi to **Umm al-Momineen Sayyidah Aishah radi Allahu anha** ne ardh ki Ya Rasool Allah ﷺ Aap ke tamam saathi Hajj aur Umrah donon karke ja rahe hain sirf main Umrah se mahroom hoon, Aap ﷺ ne farmaya keh acha jab hum aaye thay to tum (haiz ki wajah se) Baitullah ka tawaf nahi kar sakti thi? Maine kaha keh nahi, Aap ﷺ ne farmaya keh phir apne bhai ke saath Tan'eem chali jao aur wahan se Umrah ka ihraam baandh (aur Umrah kar) hum tumhara flaan jagah intezaar karenge, chunanche main apne bhai (**Abdullah bin Abdur Rahman radi Allahu anh**) ke saath Tan'eem gayi aur wahan se ihraam baandha, isi tarah **Umm al-Momineen Sayyidah Safiyyah bint Huyay radi Allahu anha** bhi haizah ho gayi thi Nabi Kareem ﷺ ne unhein (az raah muhabbat) farmaya «عَفْرَى حَلْقِي»، to, to hamein roki lengi, kya tum ne qurbani ke din tawaf ziyarat nahi kiya tha? Woh boli keh kiya tha, is par Aap ﷺ ne farmaya keh phir koi harj nahi, chali chalo, main jab Aap tak pohanchi to Aap ﷺ Makka ke balaai ilaqah par charh rahe thay aur main utar rahi thi ya yeh kaha keh main charh rahi thi aur Nabi Kareem ﷺ utar rahe thay. Masaddad ki riwayat mein (Rasool Allah ﷺ ke kehne par) haan ke bajaye nahi hai, is ki mutaba'at Jareer ne Mansoor ke wasta se "nahi" ke zikr mein ki hai.

Sawal: 403

Haizah auraton ka dua mein شامل hona?

Jawab: 403

Hafsah bint Sireen rahimahallah kehti hain: Keh hum apni kanwari jawaan bachiyon ko eidgah jaane se rokhti thi, phir ek aurat aayi aur Bani Khalaf ke mahal mein utri aur unhon ne apni behan (**Umm Atiyyah radi Allahu anha**) ke hawale se bayan kiya, jin ke shauhar Nabi Kareem ﷺ ke saath barah ladaiyon mein شامل hue thay aur khud un ki apni behan apne shauhar ke saath chheh jangon mein gayi thi, unhon ne bayan kiya keh hum zakhmiyon ki marham patti kiya karte thay aur mareezon ki khabar giri bhi karte thay, meri behan ne ek martabah Nabi Kareem ﷺ se poocha keh agar hum mein se kisi ke paas chadar na ho to kya is ke liye is mein koi harj hai keh woh (namaaz-e-Eid ke liye) baahar na nikle. Aap ﷺ ne farmaya is ki saathi aurat ko chahiye keh apni chadar ka kuch hissa isay bhi udha de, phir woh khair ke moqa'on par aur Musalmanon ki duaon mein شامل hon, phir jab **Umm Atiyyah radi Allahu anha** aayi to maine un se bhi yahi sawal kiya, unhon ne farmaya, mera baap Aap par fida ho, haan Aap ﷺ ne yeh farmaya tha, aur **Umm Atiyyah radi Allahu anha** jab bhi Nabi Kareem ﷺ ka zikr karti to yeh zaroor farmati keh mera baap Aap ﷺ par fida ho, (unhon ne kaha) maine Aap ko yeh kehte hue suna tha keh jawaan ladkiyaan, parda waliyaan aur haizah auratein bhi baahar niklein aur moqa-e-khair mein aur Musalmanon ki duaon mein شامل hon aur haizah aurat jaye-namaaz se door rahe, **Hafsah rahimahallah** kehti hain, maine poocha kya haizah bhi? To unhon ne farmaya keh woh Arafat mein aur flaan flaan jagah nahi jaati, yani jab woh in jama' muqaddas maqaamaat mein jaati hain to phir eidgah kyun na jayein.

Sawal: 404

Kya Tawaf-e-Afaazah ke baad agar koi aurat haizah ho jaye to is ko Tawaf al-Widaa maaf hai?

Jawab: 404

Umm al-Momineen Sayyidah Aishah radi Allahu anha Nabi Kareem ﷺ se poochhti hain: Ya Rasool Allah ﷺ! **Safiyyah bint Huyay radi Allahu anha** ko (Hajj mein) haiz aa gaya, Rasool Allah ﷺ ne farmaya, shayad keh woh hamein roke lengi, kya unhon ne tumhare saath tawaf

(afaazah) nahi kiya? Auraton ne jawab diya keh kar liya hai, Aap ﷺ ne is par farmaya keh phir niklo (**Safiyah bint Huyay radi Allahu anha ka Hajj mukammal ho gaya**).

Note:

Tawaf-e-Afaazah: Tawaf-e-Afaazah das tareekh ko Mina se laut kar kiya jaata hai aur yeh tawaf Hajj-e-Karam par fard hai aur yeh Hajj ka rukan hai.

Tawaf al-Widaa: Hajj-e-Karam jab Makka se rukhsat hote hain to is waqt yeh tawaf kiya jaata hai aur yeh tawaf rukan-e-Hajj nahi hai albatah wajib hai, **haizah auraton ke liye yeh tawaf maaf hai hadith ki wajah se.**

Sawal: 405

Haizah ko ihraam ka ghusl karte waqt choti khol kar nahane ka hukm?

Jawab: 405

Umm al-Momineen Sayyidah Aishah radi Allahu anha bayan farmati hain keh jab woh Hajj ke liye gayi to woh haizah ho gayi to ihraam baandhne ke liye ghusl ke waqt choti kholne ke bare mein **Nabi Kareem ﷺ** ne irshad farmaya:

((انْقُضِي رَأْسَكَ وَامْتَشِطِي، وَأَهْلِي بِالْحَجِّ وَدَعِي الْعُمْرَةَ، فَعَلْتُ، فَلَمَّا قَضَيْتِ الْحَجَّ))

"Apna sar khol lo, kunghee kar lo, Hajj ka ihraam baandh lo, aur Umrah chhor do", chunanche maine (aisa hi) kiya, to jab hum ne Hajj poora kar liya.

Note: Ek qaul ke mutabiq haizah ke ghusl ke liye, ghusl janabat ki tarah baalon ki chotiyan kholna mustahab hai aur wajib nahi haiz ke baad wale ghusl mein, jabkeh doosre ulama farq karte hain aur haiz ke ikhtitam par kiye jaane wale ghusl mein baalon ki chotiyan kholna wajib hai **yahi rajih hai Sheikh al-Albani aur Sa'ad Khathlan ke nazdeek**, yeh bhi amr-e-mulahiz rahe keh janabat wala ghusl se saabiqah baar baar parta hai jabkeh haiz ka ghusl sirf haiz ke ikhtitam par hota hai.

Sawal: 406

Paaki ke baad zardi mail aur mitti lauh rang ke khoon ka hukm?

Jawab: 406

Sayyidah Umm Atiyyah (Nusaybah bint Ka'b) radi Allahu anha farmati hain:

((كُنَّا لَا نَعْدُ الْكُدْرَةَ وَالصُّفْرَةَ شَيْئًا))

"Keh hum (paaki ke baad) zard aur mitti lauh rang (ke khoon aane ko) koi ahmiyyat nahi dete thi."

Note: Is hadith se yeh baat maloom hoti hai keh jab haizah aurat paak ho jaati hai aur ghusl bhi kar leti hai aur is ke baad zard rang ya mitti lauh rang ka paani aaye to woh haiz mein shumaar nahi ho ga albatah agar dauran-e-haiz is tarah ke rang ka paani aaye to woh haiz hi shumaar kiya jayega.

Sawal: 407

Haiz o nifaas mein intiqaal karne wali auraton ki namaaz-e-janaazah ka tareeqa?

Jawab: 407

Sayyidna Samurah bin Jundub radi Allahu anha bayan karte hain: Maine Nabi Akram ﷺ ke peechey namaaz parhi, Aap ﷺ ne **Sayyidah Umm Ka'b radi Allahu anha** ki namaaz-e-janaazah parhai jo haalat-e-nifaas mein wafaat pa gayi thi, to Rasool Allah ﷺ ne **Sayyidah Umm Ka'b**

radi Allahu anha ki namaaz-e-janaazah ada karne ke liye is ke (saamne) darmiyaan (kamar ke paas) mein kharay hue.

Note: Yeh hadith mutaffaq alaih hai albatah Sahih Bukhari ke alfaaz mein yeh aaya hai keh **Sayyidah Umm Ka'b radi Allahu anha** dauran-e-haml intiqaal kar gayi, aur Sahih Muslim ki hadith mein bhi nifaas ka zikr hai.

Istihazaah ke ahkaam wa masayel

Sawal: 408

Haiz o istihazaah mein farq bayan karein?

Jawab: 408

Umm al-Momineen Sayyidah Aishah radi Allahu anha bayan farmati hain: "Keh **Sayyidah Fatimah radi Allahu anha** jo Abi Habeeb ki beti hain unhon ne Rasool Allah ﷺ se kaha keh Ya Rasool Allah! Main to paak hi nahi hoti, to kya main namaaz bilkul chhor doon? Nabi Kareem ﷺ ne farmaya keh yeh rag ka khoon hai haiz nahi is liye jab haiz ke din (jin mein kabhi pehle tumhein aadat an aata kartha tha) aayein to namaaz chhor de aur jab andaazah ke mutabiq woh din guzar jayein, to khoon dho daal aur namaaz parh."

Sawal: 409

Istihazaah ka ma'ni bayan karein?

Jawab: 409

Imam Ibn Atheer rahimahullah kehte hain: Istihazaah yani keh jab aurat ko haiz ke ma'mool ke dino ke baad bhi khoon aata rahe to is ko istihazaah kehte hain, aur kaha jaata hai keh jo is shikayat mein muftala ho to is ko mustahazah kehte hain.

Sawal: 410

Istihazaah ke khoon ki sifat bayan karein?

Jawab: 410

Ibn Jazi al-Kalbi rahimahullah kehte hain: Yani keh istihazaah ke khoon ki sifat haiz ke khoon se bilkul mukhtalif hai haiz ka khoon siyaah aur gaarha hota hai aur istihazaah ka khoon patla surkh aur qadrah peela mail hota hai.

Sawal: 411

Istihazaah ki haalat mein ibaadaat ke jawaaz bayan karein?

Jawab: 411

Istihazaah mein khoon se bachao ki tadaabeer ikhtiyar kare aur achhi tarah kapre ya koi shai se khoon ko phailne se mahfooz kare, is haalat mein **salaat, saum aur tawaf jaiz hai** aur saari cheezain jaiz hain jo haiz ki wajah se sharei e'tibar se mansookh thi lekin namaaz ke liye kuch ahkaamaat o aadaab hain.

Har namaaz ke liye wuzu karna laazim hai. [Wuzu se pehle kuch safai kare sharmgah ki]. [Namaazon ko] jama kar sakti hain Zuhr ko aakhri waqt aur Asr ko awwal waqt mein parh kar jama kar lein.

Har namaaz ke liye wuzu kare [Kh: 328. Muslim: 334]

Istihazaah ki haalat mein wuzu aur namaaz par asar nahi parta kyunkeh woh ma'zoor hai yeh khayal rakhein khoon ko bikhre se mahfooz rakhein ehtiyaat karein.

Jama ke jawaaz par ahl-e-ilm ne aur jamhoor ne ijazat di hai. Agar asri ala'at ke zariye rahim ko nikaal diya gaya aur haiz ka imkkaan na ho to woh khoon bimari wala ya fasaad wala shumaar ho ga lekin agar haiz ka imkkaan ho to woh **istihazaah ka khoon shumaar ho ga.** (Sheikh Ibn Uthaymeen rahimahullah ne kaha keh har namaaz ke liye wuzu kare).

Sawal: 412

Nifaas ki zyadah se zyadah muddat bayan karein?

Jawab: 412

Ziyadah se ziyadah 40 din.

Imam Tirmizi rahimahullah - Ijma hai ahl-e-ilm ne kaha keh nifaas mein aurat 40 din se pehle mehsoos kare keh khoon ruk gaya hai to ghusl karke namaaz shuru kar de. (Sunan at-Tirmizi, Hadith number 32 ke baad)

Jadeed tib ki research se pata chalta hai keh 40 din se barh kar nifaas ka khoon nahi hota. (**Abu Umar ad-Dubyan**)

Nifaas ka khoon bilkul na aaye aisa nadir hi ho ga namaaz shuru kar dein.

Sawal: 413

40 din ke andar nifaas ka khoon ruka phir shuru ho to is bare mein mukhtalif aqwal kya hain?

Jawab: 413

1. **Imam Ibn Qudamah rahimahullah** ka qaul: - Nifaas hi shumaar karein, namaaz aur roza tark karein.

2. Shak ho to namaaz aur roza rakh lein phir ehtiyaat roza.

Sheikh Ibn Uthaymeen rahimahullah ka qaul hai: - Qurain par faisla ho ga agar aurat paaye keh woh dam-e-nifaas ki tarah hai to nifaas ke ahkaamaat par amal kare.

Sawal: 414

Haml ke suqoot ke baad nikalne wala khoon ke bare mein bayan karein?

Jawab: 414

1. Agar 40 din se pehle ho to dam-e-fasaad hai, dam-e-nifaas nahi.
2. Agar woh 80 din ke baad ka khoon ho to nifaas ka khoon hai.
3. Agar ho 40 aur 80 din ke darmiyaan ka khoon ho to aur bacha ke aathaar numayaan ho to nifaas hai warna dam-e-fasaad.
4. **Sheikh al-Albani rahimahullah** ne kaha: Suqoot [haml saaqit ke baad jo khoon nikalta hai is khoon ko nifaas ke khoon mein shumaar kiya jaye janeen kisi bhi marhalah mein ho.

Sawal: 415

Istihazaah kisay kehte hain?

Jawab: 415

Istihazaah is bimari ko kehte hain jo haiz ke ilawa kisi aur "**Medical Reason**" ki wajah se ho: **يَسْتَحِضُنْ – يَسْتَحِضُنْ** yeh bab-e-istifaal ka masdar hai.

((إِذَا كَانَ دَمُ الْحَيْضَةِ فَإِنَّهُ أَسْوَدُ يُعْرَفُ، فَإِذَا كَانَ ذَلِكَ فَأَمْسِكِي عَنِ الصَّلَاةِ، فَإِذَا كَانَ الْآخِرُ فَتَوَضَّئِي وَصَلِّي فَإِنَّمَا هُوَ عَرَقٌ))

"**Fatimah bint Abi Habish radi Allahu anha** kehti hain keh unhein istihazaah ka khoon aata rehta tha, to Allah ke Nabi ﷺ ne un se farmaya: 'Haiz ka khoon siyaah hota hai jo pehchaan liya jaata hai, jab yeh khoon aaye to namaaz se ruk jao, aur jab is ke ilawa khoon ho to wuzu karo aur namaaz parho, kyunkeh yeh ragg ka khoon hai.'"

Mustahazah khawateen roza bhi rakhengi aur namaaz bhi ada karenge: Ubaid bin Umayr radi Allahu anh bayan karte hain keh Allah ke Nabi ﷺ ne mustahazah ke silsilah mein farmaya: Woh in dino mein jin mein isay haiz aata ho namaaz chhor de, phir woh ghusl kare, aur istihazaah ka khoon aane par har namaaz ke liye wuzu kare, roza rakhe aur namaaz parhe.

Masadir

Sl.no | kitab ka naam | Muallif ka naam | Nashir

1 | Al-Qur'ān wal-Tafāsīr |

2 | Al-Ḥadīth wal-Shurūḥāt |

3 | Al-Fiqh wal-Shurūḥāt |

4 | Muwaṭṭa' Mālik - Riwayat Yahyā - Taḥqīq 'Abd al-Bāqī | Imām Mālik raḥimahullāh | Dār Iḥyā' al-Turāth al-'Arabī, Bayrūt - Lubnān

5 | Ṣaḥīḥ al-Bukhārī | Imām Bukhārī raḥimahullāh | islamicurdubooks.com

6 | Ṣaḥīḥ Muslim | Imām Muslim raḥimahullāh | islamicurdubooks.com

7 | Sunan al-Tirmidhī | Imām Tirmidhī raḥimahullāh | islamicurdubooks.com

8 | Sunan Abū Dāwūd | Imām Abū Dāwūd raḥimahullāh | islamicurdubooks.com

9 | Sunan al-Nasā'ī | Imām Nasā'ī raḥimahullāh | islamicurdubooks.com

10 | Sunan Ibn Mājah | Imām Ibn Mājah raḥimahullāh | islamicurdubooks.com

11 | Muṣannaf Ibn Abī Shaybah | Imām Ibn Abī Shaybah raḥimahullāh (Muḥaqqiq al-Shathrī ḥafīzahullāh) | Dār al-Kunūz Ishbīliyā, Riyadh

12 | Muṣannaf 'Abd al-Razzāq | Imām 'Abd al-Razzāq raḥimahullāh | Dār al-Ta'sīl

13 | Musnad Aḥmad ibn Ḥanbal | Imām Aḥmad ibn Ḥanbal raḥimahullāh | Mu'assasat al-Risālah

14 | Musnad al-Ḥumaydī | Imām al-Ḥumaydī raḥimahullāh | Dār al-Suqqā, Dimashq

15 | Ṣaḥīḥ Ibn Khuzaymah | Imām Ibn Khuzaymah raḥimahullāh | Dār al-Ta'sīl

16 | Sunan al-Dāraquṭnī | Imām Dāraquṭnī raḥimahullāh | Mu'assasat al-Risālah

17 | Al-Mustadrak 'alā al-Ṣaḥīḥayn | Imām Ḥākim raḥimahullāh | Dār al-Kutub al-'Ilmiyyah - Bayrūt

18 | Sunan al-Dārimī | Imām Dārimī raḥimahullāh | Dār al-Mughnī lil-Nashr wal-Tawzī', Mamlakat al-'Arabiyyah al-Sa'ūdiyyah

19 | Al-Ta'līqāt al-Ḥasan 'alā Ṣaḥīḥ Ibn Ḥibbān | Imām Ibn Ḥibbān raḥimahullāh | Dār Bā Wazīr lil-Nashr wal-Tawzī', Jeddah

- 20 | Ma'ālim al-Sunan (wa huwa sharḥ Sunan al-Imām Abī Dāwūd) | Imām al-Khaṭṭābī raḥimahullāh | Ṭaba'ahu wa Ṣaḥḥaḥu: Muḥammad Rāghib al-Ṭabbākh
- 21 | Silsilat al-Aḥādīth al-Ṣaḥīḥah wal-Ḍa'īfah wa Taḥqīqāt | Shaykh al-Albānī raḥimahullāh | Maktabat al-Ma'ārif, al-Riyāḍ
- 22 | Sunan al-Kubrā al-Bayhaqī | Imām al-Bayhaqī raḥimahullāh | Dār al-Kutub al-'Ilmiyyah - Bayrūt
- 23 | Al-Jāmi' li-Aḥkām al-Qur'ān | Imām al-Qurṭubī raḥimahullāh | Dār al-Kutub al-Miṣriyyah, al-Qāhirah
- 24 | Tafsi'r al-Qur'ān al-'Aẓīm | Imām Ibn Kathīr raḥimahullāh | Dār al-Kutub al-'Ilmiyyah - Bayrūt
- 25 | Al-Muḥallā bil-Āthār | Imām Ibn Ḥazm raḥimahullāh | Dār al-Fikr
- 26 | Al-Tamhīd | Imām Ibn 'Abd al-Barr raḥimahullāh | Mu'assasat al-Furqān lil-Turāth al-Islāmī - London
- 27 | Al-Kāfi fī Fiqh Ahl al-Madīnah | Imām Ibn 'Abd al-Barr raḥimahullāh | Maktabat al-Riyāḍ al-Ḥadīthah, al-Riyāḍ, Mamlakat al-'Arabiyyah al-Sa'ūdiyyah
- 28 | Al-Mabsūṭ | 'Allāmah al-Sarakhsī raḥimahullāh | Maṭba'at al-Sa'ādah - Miṣr
- 29 | Al-Sharḥ al-Mumti' 'alā Zād al-Mustaqni' | Shaykh Ibn 'Uthaymīn raḥimahullāh | Dār Ibn al-Jawzī
- 30 | Al-Ijmā' li-Ibn al-Mundhir | Imām Ibn al-Mundhir raḥimahullāh | Dār al-Muslim
- 31 | Sharḥ Ma'ānī al-Āthār | Abū Ja'far al-Ṭaḥāwī raḥimahullāh | 'Ālam al-Kutub
- 32 | Sharḥ al-Sunnah lil-Baghawī | Imām al-Baghawī raḥimahullāh | Al-Maktab al-Islāmī, Dimashq, Bayrūt
- 33 | Majmū' al-Fatāwā | Imām Ibn Taymiyyah raḥimahullāh | Majma' al-Malik Fahd li-Ṭibā'at al-Muṣḥaf al-Sharīf, al-Madīnah al-Munawwarah, al-Sa'ūdiyyah
- 34 | Al-Mughnī | Imām Ibn Qudāmah al-Maqdisī raḥimahullāh | Dār al-Kutub, Riyadh, al-Sa'ūdiyyah
- 35 | Faṭḥ al-Qadīr 'alā al-Hidāyah | 'Allāmah Ibn al-Humām raḥimahullāh | Sharikat Maktabat wa Maṭba'at Muṣṭafā al-Bābī al-Ḥalabī wa Awlāduhu bi-Miṣr
- 36 | Badā'i' al-Ṣanā'i' fī Tartīb al-Sharā'i' | 'Allāmah al-Kāsānī raḥimahullāh | Maṭba'at al-Jamāliyyah bi-Miṣr

- 37 | Tamām al-Minnah fi al-Ta'liq 'alā Fiqh al-Sunnah | Shaykh al-Albānī raḥimahullāh | Dār al-Rāyah
- 38 | Sharḥ Ṣaḥīḥ al-Bukhārī | Imām Ibn Baṭṭāl raḥimahullāh | Maktabat al-Rushd, Riyadh, al-Sa'ūdiyyah
- 39 | Al-Majmū' Sharḥ al-Muhadhdhab | Imām Nāwī raḥimahullāh | Idārat al-Ṭibā'at al-Muniriyyah, al-Qāhirah
- 40 | Sharḥ al-'Umdah fi al-Fiqh | Imām Ibn Taymiyyah raḥimahullāh | Maktabat al-'Ubaykān, Riyadh
- 41 | Al-Ikhtiyārāt al-Fiqhiyyah li-Shaykh al-Islām Ibn Taymiyyah ladā Talāmīdhihi | Imām Ibn Taymiyyah raḥimahullāh | Dār 'Aṭā'āt al-'Ilm (al-Riyād) - Dār Ibn Ḥazm (Bayrūt)
- 42 | Zād al-Ma'ād fi Hadd Khayr al-'Ibād | Imām Ibn al-Qayyim raḥimahullāh | Mu'assasat al-Risālah, Bayrūt - Maktabat al-Manār al-Islāmiyyah, al-Kuwayt
- 43 | Al-Tārīkh al-Kabīr al-Ma'rūf bi-Tārīkh Ibn Abī Khaythamah | Imām Ibn Abī Khaythamah raḥimahullāh | Al-Fārūq al-Ḥadīthah lil-Ṭibā'at wal-Nashr, al-Qāhirah
- 44 | Silsilat al-Aḥādīth al-Ḍa'īfah | Shaykh al-Albānī raḥimahullāh | Maktabat al-Ma'ārif, al-Riyād
- 45 | Al-Jāmi' al-Ṣaḥīḥ wa Ziyādātihi | Shaykh al-Albānī raḥimahullāh | Al-Maktab al-Islāmī
- 46 | Irwā' al-Ghalīl fi Takhrīj Aḥādīth Manār al-Sabīl | Shaykh al-Albānī raḥimahullāh | Al-Maktab al-Islāmī - Bayrūt
- 47 | Nayl al-Awṭār | Imām Shawkānī raḥimahullāh | Dār al-Ḥadīth, al-Miṣr
- 48 | Al-Minhāj Sharḥ Muslim bin al-Ḥajjāj | Imām Nāwī raḥimahullāh | Dār Iḥyā' al-Turāth al-'Arabī, Bayrūt
- 49 | Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī | Imām Ibn Ḥajar al-'Asqalānī raḥimahullāh | Dār al-Ma'rifah, Bayrūt
- 50 | Al-Tamhīd limā fi al-Muwatta' min al-Ma'ānī wal-Asānīd | Imām 'Abd al-Barr raḥimahullāh | Wizārat Umūm al-Awqāf wal-Shu'ūn al-Islāmiyyah, al-Maghrib
- 51 | Marātib al-Ijmā' fi al-'Ibādāt wal-Mu'āmalāt wal-'Aqā'id | Imām Ibn Ḥazm raḥimahullāh | Dār al-Kutub al-'Ilmiyyah, Bayrūt
- 52 | Sharḥ Bulūgh al-Marām (Urdu) | Ṣafī al-Raḥmān Mubārakpūrī raḥimahullāh | Dār al-Salām

- 53 | Sharḥ Sunan al-Nasā'ī | Shaykh al-Rājhī | Maṣḍar al-Kitāb: Duros Ṣawtiyyah Qām bi-Tafrighihā Mawqa' al-Shabkat al-Islāmiyyah
- 54 | Zād al-Ma'ād fi Hady Khayr al-'Ibād | Imām Ibn al-Qayyim raḥimahullāh | Mu'assasat al-Risālah, Bayrūt - Maktabat al-Manār al-Islāmiyyah, al-Kuwayt
- 55 | Majmū' Fatāwā wa Maqālāt Mutanawwi'ah | al-Shaykh Bin Bāz raḥimahullāh | Ri'āsāt Idārat al-Buḥūth al-'Ilmiyyah wal-Iftā' bi-l-Mamlakah al-'Arabiyyah al-Sa'ūdiyyah
- 56 | Al-Sunnah | Imām Marūzī raḥimahullāh | Mu'assasat al-Kutub al-Thaqāfiyyah, Bayrūt
- 57 | Baḥūth wa Fatāwā fi al-Mash' alā al-Khufayn | Shaykh Ibn 'Uthaymīn raḥimahullāh | Dār al-Waṭan lil-Nashr
- 58 | Al-Ṭahārah | al-Shaykh Muḥammad bin 'Abd al-Wahhāb raḥimahullāh | Jāmi'at al-Imām Muḥammad bin Sa'ūd, al-Riyāḍ
- 59 | 'Amal al-Yawm wal-Laylah | Imām Ibn al-Ṣunnī raḥimahullāh | Dār al-Qiblah lil-Thaqāfah al-Islāmiyyah wa Mu'assasat 'Ulūm al-Qur'ān - Jeddah/Bayrūt
- 60 | 'Awn al-Ma'būd 'alā Sharḥ Sunan Abī Dāwūd | 'Allāmah Sharḥ al-Ḥaqq 'Azīm Ābādī raḥimahullāh | Dār Ibn Ḥazm
- 61 | Tuḥfat al-Aḥwadhī bi-Sharḥ Jamī' al-Tirmidhī | 'Allāmah 'Abd al-Raḥmān al-Mubārakfūrī raḥimahullāh | Dār al-Kutub al-'Ilmiyyah - Bayrūt
- 62 | Al-'Arf al-Shadhī Sharḥ Sunan al-Tirmidhī | 'Allāmah Anwar Shāh Kashmīrī raḥimahullāh | Dār al-Turāth al-'Arabī - Bayrūt, Lubnān
- 63 | Al-Durār al-Muḍiyyah Sharḥ al-Durar al-Bahiyyah | Imām al-Shawkānī raḥimahullāh | Dār al-Kutub al-'Ilmiyyah
- 64 | Al-Sayl al-Jarrār al-Mutadaffiq 'alā Ḥadā'iq al-Azhār | Imām al-Shawkānī raḥimahullāh | Dār Ibn Ḥazm
- 65 | Nayl al-Awtār min Asrār Muntaqā al-Akhbār | Imām al-Shawkānī raḥimahullāh | Dār Ibn al-Jawzī lil-Nashr wal-Tawzī', al-Sa'ūdiyyah
- 66 | Mishkāt al-Maṣābīḥ | Imām Muḥammad bin 'Abd Allāh al-Khaṭīb al-Tabrīzī raḥimahullāh | Al-Maktab al-Islāmī - Bayrūt
- 67 | Mirqāt al-Mafātiḥ Sharḥ Mishkāt al-Maṣābīḥ | Mullā al-Harawī al-Qārī raḥimahullāh | Dār al-Fikr, Bayrūt - Lubnān

68 | Mar'āt al-Mafātīḥ Sharḥ Mishkāt al-Maṣābīḥ | Abū al-Ḥasan 'Ubayd Allāh al-Mubārakfūrī raḥimahullāh | Idārat al-Buḥūth al-'Ilmiyyah wal-Da'wah wal-Iftā' - al-Jāmi'ah al-Salafiyyah - Banāras, Hind

69 | Subul al-Salām al-Mawṣūlah ilā Bulūgh al-Marām | Muḥammad bin Ismā'īl al-Amīr al-Ṣan'ānī raḥimahullāh | Dār Ibn al-Jawzī lil-Nashr wal-Tawzī' - al-Sa'ūdiyyah

70 | Al-Rawḍah al-Nadiyyah (wa ma'ahā: al-Ta'līqāt al-Raḍiyyah 'alā "al-Rawḍah al-Nadiyyah") | 'Allāmah Ṣiddīq Ḥasan Khān raḥimahullāh | Dār Ibn al-Qayyim lil-Nashr wal-Tawzī', al-Riyāḍ

71 | Majmū' Fatāwā wa Maqālāt Mutanawwi'ah | al-Shaykh Bin Bāz raḥimahullāh | Ri'āsat Idārat al-Buḥūth al-'Ilmiyyah wal-Iftā' bi-l-Mamlakah al-'Arabiyyah al-Sa'ūdiyyah

72 | Fatāwā Nūr 'alā al-Darb | al-Shaykh Bin Bāz raḥimahullāh | al-Ri'āsayn al-'Āmmah lil-Buḥūth al-'Ilmiyyah wal-Iftā' - Idārat Majallat al-Buḥūth al-Islāmiyyah, al-Riyāḍ

73 | Majmū' Fatāwā wa Rasā'il | al-Shaykh Ibn al-'Uthaymīn raḥimahullāh | Dār al-Waṭan - Dār al-Thurayyā

74 | Fatāwā Nūr 'alā al-Darb | al-Shaykh Ibn al-'Uthaymīn raḥimahullāh | al-Kitāb Murqam Āliyyan

75 | Liqā' al-Bāb al-Maftūḥ | al-Shaykh Ibn al-'Uthaymīn raḥimahullāh | Maṣdar al-Kitāb: Duros Ṣawtiyyah Qām bi-Tafrighihā Mawqa' al-Shabkat al-Islāmiyyah

76 | Fatāwā al-Lajnah al-Dā'imah | Jam' wa Tartīb: Aḥmad bin 'Abd al-Razzāq al-Duwaysh | Ri'āsat Idārat al-Buḥūth al-'Ilmiyyah wal-Iftā' - al-Idārah al-'Āmmah lil-Ṭab' - al-Riyāḍ

77 | al-Ikhtiyārāt al-Fiqhiyyah lil-Imām al-Albānī | al-Shaykh Ibrāhīm Abū Shādī | Dār al-Ghad al-Jadīd

78 | al-Mulakhas al-Fiqhī | Ṣāliḥ bin Fawzān bin 'Abd Allāh al-Fawzān ḥafīzahullāh | Dār al-'Āṣimah, al-Riyāḍ, Mamlakat al-'Arabiyyah al-Sa'ūdiyyah

79 | Tas'hīl al-Fiqh | 'Abd Allāh bin Jibrīn | Dār Ibn al-Jawzī lil-Nashr wal-Tawzī', al-Sa'ūdiyyah

80 | Sharḥ Akḥsar al-Mukhtaṣarāt | 'Abd Allāh bin 'Abd al-Raḥmān bin 'Abd Allāh bin Jibrīn | Maṣdar al-Kitāb: Duros Ṣawtiyyah Qām bi-Tafrighihā Mawqa' al-Shabkat al-Islāmiyyah

81 | Sharḥ 'Umdat al-Aḥkām | 'Abd Allāh bin 'Abd al-Raḥmān bin 'Abd Allāh bin Jibrīn | Maṣdar al-Kitāb: Duros Ṣawtiyyah Qām bi-Tafrighihā Mawqa' al-Shabkat al-Islāmiyyah

82 | al-Mūsū'ah al-Fiqhiyyah al-Maysūrah | Ḥusayn 'Awḍah al-'Awaysah | Dār Ilāf al-Duwaliyyah

83 | Şahîh Fiqh al-Sunnah wa Adillatuhu wa Tawdîh Madhâhib al-A'immâh | al-Mu'allif: Abû Mâlik Kamâl bin al-Sayyid Sâlim | Ta'liqât: al-Shaykh al-Albânî / al-Shaykh Bin Bâz / al-Shaykh al-'Uthaymîn | al-Maktabah al-Tawfiqiyah, al-Qâhirah - Mişr

84 | al-Tarjîh fi Masâ'il al-Tahârah wal-Şalâh | Fađilat al-Shaykh al-Duktûr Muḥammad bin 'Umar bin Sâlim Bâzmûl | Dâr al-Hijrah, al-Sa'ûdiyyah

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