



FHIQ : TAHARAT K MASAIL

**(wuzu, Gusl, Tayammum Haiz
wa Nifaas)**

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● Fiqh

Fiqh ka matlab hota hai "Samajhna"
Fiqh me ham Amal ke taalluq se padhte hain.

Jaise Namaz, roza, taharat ect..

● Taharat ke Masaail

Taharat ka lughwi Maana: Zahiri aur baatini gandagi se qhud ko paak karna.

Shara'i maana: napaaki ko qhatm karna aur Gandgi ko zaail karna.

Allaah tala quraan me farmata hai::

Allaah muhabbat karta hai paak rahne walon se.

Taharat ke 2 Qismen hain

1. Zahiri taharat- matlab wo gandagi jo hame nazar aa rahi hoti hai, usko door karna.

Jagah ki paaki, Kapde ki paaki, Jism ki paaki.

Door karne ka tareeka::Wuzu karna, ghusl karna etc.

2. Baatini Taharat- Dil ki Gandagi..
Dil ko buri seefaati se paak karna!..

jese:: Shirk, kufr, Nafrat, kapat, Hasad, riyaa, nifaaq etc.

Or isme acchi sifaat se labrez hona maslan Towheed, imaan, sacchai, ikhlaas yakeen, tawakkal al Allah, sakhawat or ahsaan wagera. or mazeed iski takmeel kasrat se toba istigfaar or zikr e ilahi se hoti h.

Rab ki ibadat k wakt bande ki soorat::-

Agar insaan ka Zahir paani se paak ho jaye or uska batin Towheed or imaan se paak ho jaye to iski rooh pakeeza ho jati h. iska nafs umda ho jata h. iske dil me chusti peda ho jati h. or vo bahut hi acchi halat me apne rabb se munajaat karne k liye kuch is tarah

teyar ho jata h ki iska jism paak, iska Dil paak, iska libaas paak, or vo jagah paak. Or ye Allah rabbul aalimeen k samne ibadat karne k liye pur asar umda sifaat or muntahaaye aadab h. isi wajah se safai ko nisf imaan qaraar diya h. Safai se aadmi Allah or iske bando k nazdeek mahboob ban jata h.

♦ Allah tala farmaata h ::-

"Allahu yuhibbu ttawwabeena wa yuhibbul mutatahhireen"

اللَّهُ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ٢٢٢

Allah toba karne walo or paak rahne walo ko pasand karta h.(surah baqra:: 222)

♦ Abu Malik ashari se riwayat hai ki Rasulullah ﷺ ne farmaya::-

الطُّهُورُ شَطْرُ الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ .

"Attuhuru shatrul imaan wal hamdu lillahi tamlul mizaan."

Safai nisf imaan h or Alhamdulillah mizaan ko bhar deta h. (Sahih Muslim::223)

■ **Jism or rooh ki salamti::-**

badan or rooh se allah ne insaan ki takhleeq farmai h.

■ badan k andar 2 tarah se gandagi dakhil hoti h. ek andar se jese:: paseena....
dusra bahar se jese girdo gubar wagera..

isse chutkara pane k liye baar baar dhona zaruri h.

■ Isi tarah se rooh bhi 2 tarah se mutassir hoti h. ek un amraaz se jo dilo k andar peda hote h jese: hasad takabbur wagera.

dusre un khariji gunaaho ki paadash me jinhe aadmi khud karta h isse bhi rooh mutasir hoti h jese: zulm , jina wagera..

esi soorat me rooh ki aafiyat wa salamati k liye kasrat se toba wa istigfar ki zarurat h.

■ Jin cheezon se taharat Haasil hoti hai::-

1. Paani. 2. Mitti

■ Paani ki qismen

A. Paak pani.

Jo apne asali halat par barqarar rahe..
Barish ka paani. Samundra ka paani.
Zameen se nikalne wala paani.
Uska taste chahe jaisa bhi ho..
Isse wuzu karna jaiz hai

"وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا"

Aur hamne Aasmaan se paak karne wala
paani utara
Furqaan 48

B. Najas paani

Najas paani vo hota h Jiska rang badal
jaay. taste badal jaaye. Ya uski boo badal
jaaye. chahe kam ho zyada isse Taharat
hasil karna jayz nhi h.

▪Najas paani us wakt paak ho jata h jab iski
tabdeeli khud ba khud zail ho jaye ya vo
paani nikaal liya jaye ya isme dusra paani
mila diya jaye jisse uski tabdeeli zail ho
jaye.

Agar paani ki najasat ya tahaarat k bare me
musalmaan ko shak ho to vo asal par bina

kare. kyunki iski asal tahaarat h jis par shak se koi fark nhi padega.

▪agr paani najasat ke saath mushtaba ho jaaye aur dusra paani na mile aur agar Ghaalib gumaan ye ho ki paani paak hai to us se wuzu kar sakta hai..

Agar paak kapde me kisi najaasat ya haraam cheez lagne ka shuba ho or iske alawa koi dusra kapda na ho to ijtihaad karke namaz padh Len. agar is baat ka galib gumaan ho ki vo paak h to iski namaz in sha Allah sahih ho jayegi .

2. Paak mitti::-

Isme mitti. Ret. Patthar. Girdo ghubaar sab daaqhil hai.

Ye sabke liye nhi balki jiske paas paani na ho wo mitti lega ya paani se nuqsan ka qhadsha ho to tayammum karega.

Allah ne farmaya::-

" فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا " ٤٣

Jab tum paani na pao to paak mitti se tayammum karo
(Surah Nisa43)

•Hadas e Akbar aur Hadas e Asgar

1. Hadas e Akbar badi Napaaki
Jo ghusl se door hoti hai.

2. Hadas e Asghar chhoti napaaki
Jo wuzu se door hoti hai.

Aur in dono najasato ko paani se zaail kiya jaayga ya agar paani na ho ya paani se nuqsaan ho to Paak mitti se tayammum kiya jaye..

Badan ya kapde ya jagah par lagi huwi najasat ki tahaarat paani ya dusre soil(bahne wali cheez) ya paak jaamid cheezo se hogi jo ein is gandagi ko door kar de. maslan bhaap, kemikal wagera..

▪Sone chandi ke bartan aur kuffar ke libaas ke istemaal ka hukum!

Sona to istemaal kiya jaa sakta hai lekin iske bartan ka istemaal karna sire se Haraam hai har kisi ke kiye...

Haan Aurten zewar bana Sakti hain.
Lekin mard par ye sab Haraam hai
Albatta Chandi ki anguthi pahen sakte hain.
Nabi bhi Pahne hue the jis par muhar lagi
thee.

Isi tarah sone chandi ke daant, naak
waghairah lagwaye jaa sakte hain.

**Huzefa bin yamaan se riwayat h ki
Rasulullah ﷺ ne farmaya::**

Sone aur na chandi ke bartan me khao aur
piyo, kyunki ye duniya me kafiro k liye hai
aur hamare liye Aaqhirat me hai.
(Muslim2067)

**Ek dusri hadees me umme Salma^{رض} bayan
farmati h ki Rasulullah ﷺ ne farmaya ::**

Jo shakhs chandi ya sone ke bartan me kuch pita h to goya ki wo Jahannam ki aag apne pet me ghad ghad utaar raha h.
(Buqhari5634)

Wuzu ke liye har paak bartan istemaal karna jaayz hai illaa ye ki wo gazab kiya huwa ya sone chandi ka na ho.

Albatta aysa kisi ne kar liya to Use istemaal ka gunaah to milega lekin wuzu ho jaaygi.

▪**Kuffa ke bartan:** kuffar ke kapde ya bartan ka haal maloom na ho to uska istemaal karna jayz h. lekin agar najaasat ki moujudgi ka pta chal jaye to uska dhona waajib hai aur agar nhi pta chale to istemaal kiya jaa sakta hai

▪ Najaasat aur us ke iqsaam aur Ahkaam!

Musalmaano par jin najaasato ko door karna or ek ya kai baar dho kar iske asar ko zail karna zaruri h vo ye h :: Aadmi ka Pashab pakhana, Haiz wa nifaas ka qhoon, bahne wala qhoon, kutte ka luaab, Wadi , Mazi, murdaar(siwaaye machli or tiddi k) suar ka gosht , in janwaro ka peshaab or gobar jin ka gosht khana haraam h jese khacchar, gadha wagera.

Kutte ke baare me Hadees me zikr hai ki Agar kutta bartan me muhh daal le to use 7 baar dhoyen or pahli martba mitti se saaf kare.

(Buqhari 172)

Kyunki kutta Najas ul Aain hai jaise
Qhinzeer bhi aain Najas hai.
Aur jis ghar me kutta ho us ghar me
Farishte Daaqhil nhi hote.

Aur ahadees me Bila wajah yaani rakhwali
aur shikaar ke alawa kisi wajah se paale to
uske nekiyon me se har roz ek qiraat
nekiyan kam hoti hain.
Aur ek qirat uhad pahaad jitna bada hota
hai..

▪najasat agar jooton me lagi hai

Agar Jooton me Najaasat lag jaaye to use
Mitti pe ghiss len yaa Paani se dho len.

◆Qazaaye haajat k aadaab

Istinja k ma'ani:- peshab or pakhane k raste se nikalne wali har cheez ko paani se zail karne ko "istinja" kahte hai.

Istijmar k ma'ani:- peshab or pakhana k rasto se nikalne wali cheezo ko dhela ya Patthar ya kagaz wagera se zail karne ko "istijmar" kahte hai.

■ **Betul khala me dakhil hone ke or bahar nikalne k adaab::-**

1. Betulkhala me jane se pahle "Bismillah" padhe or betulkhala me dakhil hone ki dua padhe.

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَ الْخَبَائِثِ

(sahih bukhari)

(tarjuma: e Allah me nar or maada jino se
teri panah mangta hu)

2. betulkhala me dakhil hote wakt pahle
Baya per andar rakhe.

3. Betulkhala se nikalte waqt pahle daaya
per bahar rakhe.

4. Bahar nikalne k baad "gufraanaka"(allah
mujhe Bakhsh de) padhe .

■ **Hammam (bathroom) me dakhil hone
ke adaab::-**

1. Hammam me quraan shareef le jana jaiz nhi h. maslan jese bahot se log apne Jeb mein chota quraan rakhte hai to vo lekar Jana mna h.

2. Hammam me esi koi cheez jis par allah ka naam ho le jana jaiz h magar nhi le jana hi afzal h.

3. Hammam me baat cheet karna bhi durust nhi h. han bahut zyada zaroorat hone par ham kuch baat kar sakte h.
maslan:- kisi bhatke huwe ki rahnumai kar rhe ho, paani ki zaroorat ho to paani maang rhe ho.

4. Hammam me ya soorakh me peshaab karna makroo'a hai.

5. dahine hath se sharmgah ko chuna ya intinja karna bhi makroo'a hai .

6. kazaye hajat k wakt zameen se kareb hone se pahle kapde uthana bhi makroo'a hai (matlab hame kapde pahle se hi utha lena chahiye taki peshab k chinte na lage.)

7. qazaaye haajat k wakt Salam ka jawab dena bhi makroo'a hai.

■ Masjid me dakhil hone or nikalne k adaab:-

masjid me dakhil hote wakt pahle dahina per andar rakhenge. or bahar nikalte waqt baaya per pahle bahar rakhenge.

Allah k rasool ﷺ ki sunnat h ki jab bhi koi acche kaam ki shuruaat karte to dahini taraf se hi shuru karte.

maslan: kapde pahanna, jute pahanna, masjid me dakhil hona wagera..
or kapde nikalne k wakt ya juta nikalne k wakt baye taraf se nikalte the.

■ Medaan ya sehra me qazaaye haajat k aadaab::-

1. Jab koi shakhs medaan (sehra) me qazaaye haajat k liye jaye to use chahiye ki vo itni door nikal jaye ki logo ki nazron se ojhal (door) ho jaye.

2. aadh karke Bethna chahiye.

3. Esi naram zameen par bethe ki peshab k chinto se napaak na ho.

peshab k chinton se hame bachna chahiye
ye koi chota gunah nhi h ye kabeera
gunaah Aksar kabar me jo azaab hota h vo
isi wajah se hota h.

■ **Qazaaye haajat k liye qibla Rukh hone
ka hukm::-**

Qazaaye haajat k wakt qibla ki taraf chehra
ya peeth karke bethna haraam h chahe
khule Medaan me ho ya imaarat me. jesa ki
Abu ayyub Ansari^{رض} se riwayat hai ki
Rasulullah ﷺ ne farmaya:: "" jab tum
Qazaaye haajat k liye jao to qibla ki taraf na
muh karo na peeth. peshab karna ho tab
bhi or pakhana karna ho tab bhi. balki

purab ki taraf kar lo ya pacchim ki taraf kar lo. (Sahih Bukhari 394. Sahih Muslim 264)

♦Masjid me , raasto me, nafah bakhs saaye me, phal daar darakht k neeche , guzar gaaho par or isi tarah aam rasto par jaha log aate jaate ho peshaab pakhana karna manaa h.

▪Istijmaar sirf 3 paak karne wale patthar se hona chahiye. agar 3 pattharo se saaf na ho to 3 se zyada Patthar istimaal karne me koi muzaayka nhi! or taak istimaal karna sunnat h maslan 3 patthar ya 5 patthar wagera.

▪Haddi, leed, khana ya kisi mohtram cheez se istijmaar karna haraam h.

▪Pakhana peshab ko patthar, teeshu paper se zail kiya ja sakta h lekin paani ka istimaal karna afzal h. isliye ki isse acchi tarah safai hoti h.

▪Kapde me jis jagah najaasat lag jaye isko paani se dhona zaruri h or agar najaasat ki jagah ka pta na chal sake to pura kapda dhoya jaye.

▪Bacche k peshaab ko cheenta mara jaye or bacchi k peshaab ko dhoya jaye. ye is wakt h jab tak ki vo khana na khaye or jab vo khana khane lage to dono ka peshaab dhona wajib h.

♦ Aadmi par wajib h ki vo tamaam najaasato se apne aap ko paak wa saaf rakhe jese peshab, pakhana wagera. kyunki Abdullah bin Abbas kahte h ki Rasulullah 2 ﷺ qabaro k paas se guzre jinme azaab diya ja raha tha to aap ﷺ ne farmaya:: "" ye dono qabr wale azaab diye ja rahe h or inhe kisi bade gunah ki sabab azaab nhi diya ja raha h balki ek to is wajah se azaab se dochar h ki vo chugli karta tha. or dusra is wajah se ki vo khud apne peshaab se bhi nhi bachta tha jiski wajah se vo Najas rahta tha. (Sahih Bukhari:1361.)

■ Fitri sunnaten::-

Allah tala ne insaan ki takhleeq me insaan k liye kuch khususi or fitri sunnate bnai h jinko barue kaar lakar(amal me lakar) vo insaniyat k buland darje par faiz hota h. or safaai suthraai k aala mayaar par qayam hota h jiski badolat vo allah k or bando ki nazro me mahboob ho jata h or vo Chand sunnate ye h jinki tafseel neeche h..

1. Pahli sunnat::- Miswaak karna.

Miswaak ki lughwi tareef: daant ka malna ya daant malne ka aala.

Miswaak ki Istelaahi tareef: Miswak (zetun, neem wagera ki lakdi) se masoodhe ki zardi or badbu Mel kuchel ko mitana. ye muh ki safai or rabb ki Raza ka accha nuskhah h.

■ Miswak karne ka tareeka::-

Aadmi apne daaye ya baaye hath se miswaak pakde, or ise apne masoodho or daanto par phiraaye or muh me daaye janib se baaye janib le jaye or kabhi kabhi zabaan k kinaare bhi miswaak se ragde.

•Miswaak karne k musthab aukaat::-

Masnoon tareeqa hai ki kisi bhi waqt kar sakte hain..or bilkhusoos har wuzu k wakt, Har namaz ke waqt or quraan ki tilawat karte wakt, or ghar me dakhil hone k wakt, Ya jab So kar uthe tab karen, jab Apne muhh ki badbu mahsoos karen tab taaki dusron ko bhi takleef na ho.

jesa ki Abu hurera^{رض} se riwayat hai ki
Rasulullah ﷺ ne farmaya:: Agar mujhe ye
dar na hota ki me musalmaano ko
mashakkat wa pareshani me daal dunga to
me unko hukm deta ki vo har salah k wakt
miswak kiya kare. (Sahih Bukhari:887,
Muslim 252)

•°Miswaak karne ki fazeelat::-

Ammi Aaisha^{رض} Kahti hain Nabi e Kareem
ﷺ ne farmaya::
Miswaak karna muh ki safaai aur Rab ki
qhusnoodi ka zariya hai {Tirmizi:403}

**Miswaq k mutallik aap ﷺ ka
ma'amool::-**

Hizaifa farmate h ki Nabi e Kareem ﷺ jab raat ko uthte to miswaq karte . (Sahih Muslim:255)

Shareef rahimullah farmate h ki mene ummul muamineen aayesha^{رض} se pucha ki rasool e Akram ﷺ jab ghar me dakhil hote to sabse pahle kya kaam karte , to ummul muamineen aayesha^{رض} ne farmaya ki aap ﷺ sabse pahale miswaq karte the.(Sahih Muslim 253)

2. Dusri sunnat::- Khatna karna

khatna ki tareef::- azu e tanasal k supari dhaapne wale chamde k katne ko khatna kahte hai.

khatna ka hukm::- khatna mardo par wajib h orto k liye sunnat h.

■ **Khatna k fawaid::-** ye Rasulullah ﷺ k hukm ki itteba or ibraheem alahissalam ki sunnat ki perwi h. musalmaan ki pahchan h.or azu e tanasal me jama hone wali Mel kuchel or peshaab jesi cheezon k jama hone se safaai h.

3. Teesri sunnat::- Moonch ko kaatna aur Daadhi ko chhorna.

Dadhi ko badhane , ise chode rakhne, ise maaf karne, or moonch ko katne k mutallik mutaaddad ahaadees warid h. jesa ki Abdullah bin umar^{رض} se riwayat hai ki

Rasulullah ﷺ ne farmaya:: "" tum log mushriko ki mukhalifat karo , moonche katraao or dadhi chod do. (Sahih Bukhari:5892).


Dadhi chodne or moonch katrne me hasn wa Jamaal or mardaangi ka muzahra h. or iske bar-aks amal par aap ﷺ ki hidayat ki mukhalifat or Allah or iske rasool k dushmano ki taqleed h. mardaangi h aala mayaar ka ziyaa'a or orto ki shinaakht h.

Nabi Ki sunnat ki muqhalifat karna Allaah ke Ghazab ka sabab hai.

Aur daadhi ko rakhna ye waajib hai kyunki Nabi ne Hukum diya hai

4. Chauthi sunnat::- Bagal ke baal aur Zere naaf ke baal saaf karna.

5. Panchwi sunnat::- Nakhun kaatna or ungliyon k jodo ko dhona.

 Abu hurera^{رض} se riwayat hai ki Rasulullah صلی اللہ علیہ وسلم ne farmaya :: **pedaishi sunnate paanch h.** ya paanch cheeze pedaishi sunnato me se h.

1. khatna karaana.
 2. zere naaf k baal mundna.
 3. bagal k baal uukhadna.
 4. Nakhun kaatna.
 5. moonch kaatna.
- (Sahih Bukhari:5889)

● Ummul muamineen aayesha^{رض} se riwayat hai ki Rasulullah ﷺ ne farmaya:: **das baate pedaishi sunnat h.**

1. moonch kaatna.
 2. dadhi badhte rahne Dena.
 3. miswaq karna.
 4. naak me paani daal kar cheenkna.
 5. nakhun kaatna.
 6. ungliyon k por por dhona.
 7. bagal k baal ukhedna.
 8. naaf k neeche k baal moondhna.
 9. paani bahana yaani istinja karna.
 10. khatna karana.
- (Sahih Muslim:261).

◆ Wuzu k ahkaam o masail ◆

Wazu ka lugwi ma'na:- Wazu musdar h "waza'atun" se makhooz h. jiska ma'ani khubsurati or nazaafat h.


Wazu ka sharai ma'na:- Ta'abbud e ilaahi k khatir makhsoos andaaz me makhsoos a'azaaye jism ko paak pani se dhona.

■ **Wazu ki fazeelat:-** abu hurera^{رض} se riwayat h ki Rasulullah ﷺ ne farmaya: jab ek muslim(ya momin Banda) wazu karta h or apna chehra dhoota h to paani (ya paani k aakhri katre) k sath iske chehre se vo sare gunah jinhe isne apni

aankho se dekhte huwe kiya tha, kharij ho jate hai .or jab vo apne hath dhota h to paani (ya paani k aakhri katre) k sath vo sare gunah jo iske hatho se kiye the , kharij ho jate hai. or jab vo apne dono per dhota h to paani (paani k aakhri katre) ke sath vo tamaam gunah jo iske pero ne chalkar kiye the , kharij ho jate h. Hatta k vo gunaho se paak hokar nikalta h.

reference:- sahih Muslim# 244

in sab se muraad sageera gunah h.

 **Niyat ki ahmiyat:-** Amal ki sehat, iski qubuliyat, or is par badla milne ke liye niyat shart h. niyat ki jagah dil h, niyat har

amal me zaroori h. Rasulullah ﷺ ne farmaya:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

(tarjuma:Beshak tamaam aamaal ka daromadar niyato par h ,or har amal ka natija har insaan ko uski niyat k mutabik milega.)

■ **Shariat me niyat ka matlab:-** Shariat me niyat ka matlab hai " Allah se qurbat hasil karne ke liye ibaadat ki adaygi ka azm karna.

■ **Niyat ki 2 qisme hai:-** 1.Amal ki niyat
2. Jis k liye amal kiya jaye uski niyat.

1. AMAL KI NIYAT:-wazu ya gusl ya namaz wagera ki niyat kare.

2. JIS K LIYE AMAL KIYA JAYE USKI NIYAT:- wazu ya gusl ya namaz wagera k zariye sirf allah se qurbat hasil karne ki niyat kare or ye dusri qism pahli qism se zyada aham h.

♦Qubuliyat e amal ki shart:-Amal k qubul hone ki 2 sharte h.

1. ek ye ki vo amal khalis allah k liye ho.

2. dusri ye ki isko ese ki kiya jaye jis tarah Rasulullah ﷺ ne kiya.

■ **IKHLAS KA MA'ANI:-** ikhlas ka matalab ye hai ki bande k aamaal zahir or batin me yaksa or sirf allah k liye ho. or ikhlas me sadak ka matlab h ki iska batin iske zahir se zyada aabaad ho, Banda jab ikhlas k sath allah ki ibadat karta h to allah tala is k dil ko zinda kar deta h, isko apni taraf kheench leta h phir vo nek kaamo se mohabbat karne lgta hai or bure kaamo se nafrat karne lgta h . Barkhilaf is dil k jis me ikhlas na ho to vo shok or talab or chahat balke basa okaat sardaari or dirham wa deenaar ka dil-daawa ho jata h.

■ **Wazu ki sharte:-** wazu ki darje zel 8 sharte h.

1. islam (kafir ka wazu sahi nhi h)
2. aqal (pagal ka wazu sahi nhi)
3. tameez (chota baccha jo tameez na kar paye)
4. Niyat (bager niyat k wazu sahi nhi jese thandi hasil karne k liye ya najasat zail karne k liye dhole to wazu nhi hoga)
5. paak paani (napaak paani se wazu sahi nhi)
6. jaiz paani (gazab kiye huwe paani ya ger sharai tareeke se hasil kiye gaye paani se wazu durust nhi hoga)

7. wazu se pahle istinja huwa ho (agar hame kazaye hajat ki zarurat ho to usse farig hokar istinja karke phir wazu karna)

8. chamde (skin) tak jo cheez paani pahunchne k liye man'e ho, use zail karna jese Neal polish , mitti, pent wagera.

■ Wazu k faraiz:-

1. Chehre ko dhona (yaani peshani k upar jaha se asal me baal ugte h waha se thodi k neeche tak or ek kaan ki jad se dusre kaan ki jad tak dhona or isi me kulli karna or naak me paani dalna bhi h kyunki muh or naak ye chehre ka hissa hai)

jesa ki allah ne farmaya:- or apne chehre dhoye.
(Surah almaida:6)

2. dono hatho ko kohniyon tak dhona.

Jesa ki allah ne farmaya:-"or apne hatho ko kohniyon tak dhow"
(Surah almaida:6)

3. Sar ka masa'a karna (yaani peshani k baalo se guddi tak . isi me kaano ka masa bhi h kyunki ye bhi sar ka hi hissa h)

jesa ki allah ne farmaya:-"or apne sari ka masa karo"
(Surah almaida:6)

4. dono pero ko takhno tak dhona.

Jesa ki allah ne farmaya:- or takhno tak apne paw dhow.

(Surah almaida:6)

5. A'azaaye sabka k darmiyan tarteeb ka khyal rakhna (jesa ki quraan ki aayat me iski tarteeb hai.

6. a'aza ko pe darpe dhona (yaani taweel waqfa ya inqta na ho)

■ **Wazu ki sunnate wa mustahbaat::-**

1. Bismillah kahna.

2. Miswaak karna.

3. dono hatheliyon ko 3martba dhona.

4. chehra dhone se pahle kulli karna or naak me paani dalna.

5. ghani dadhi me khilaal karna.

6. dahine a'aza ko pahle dhona.

7. do-do ya teen-teen martaba dhona.

8. Wazu k baad dua padhna.

9. wazu k baad 2 rakkat namaz padhna(tahtul wazu)

■ **Wazu me istemaal hone wale paani ki miqdar:-** wazu me sunnat ye h ki 3 martba se zyada a'aza na dhoye or ek mud(625gram) paani se wazu kare or zyada paani na bahaye . or jisne zyada paani kharch kiya usne galat kaam kiya or had se tajawuz kiya.

■ **Adaabe wazu::-**

jo shakhs neend se bedar ho or bartan se wazu karna chahe to vo apni hatheli 3 martba dhole isliye ki Rasulullah ﷺ ne farmaya:

وَإِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَهُ قَبْلَ أَنْ يُدْخِلَهَا فِي وَضُوئِهِ ، فَإِنَّ أَحَدَكُمْ لَا يَذْرِي أَيْنَ بَاتَتْ يَدُهُ .

(tarjuma: jab tum me se koi shakhs neend se bedar ho to vo apna hath bartan me is wakt tak na dale jab tak ki hath 3 martba na dho le isliye ki vo nhi janta ki neend me uska hath kaha gaya. (bukhari# 162, muslim# 278))

■ Kamil wazu ka tareeka::-

- aadmi wazu ki niyat kare.
- Bismillah kahe.
- apni dono hatheliyon ko 3 martba dhoye.

▪ek hi hatheli se kulli kare or naak me paani dale hatheli ka aadha pani muh me daale or aadha paani naak me daale esa 3 martba kare.

▪phir apna chehra 3 martba dhoye.

▪phir apna daaya hath kohni samet 3 martba dhoye phir 3 martba baaya hath dhoye.

▪phir apne dono hatho se 1 martba sar k agle hisse se pichle hisse tak masa kare phir apne dono hatho ko usi jagah lotaye jaha se shuru kiya tha phir apni shahaadat ki dono ungliyon ko dono kaano k andar dakhil kare or dono angutho se kaan k upar masa kare.

- phir apna Daya per takhno samet 3 martba dhoye phir isi tarah Baya per dhoye.
- phir vo dua padhe jo hadees se sabit h.

• Nabi alayhi salam ke wuzu ki Kaifiyat!

Usman^{رض} ke ghulaam "hamran" kahte hai ki unhone Usman bin affan^{رض} ko dekha unhone (ek bartan me) paani mangwaya, unhone apne hatheliyon par 3 martabah paani daala, phir kulli kee aur naak me paani daala, phir 3 bar muh dhoya, aur dono haathon ko kohniyon tak 3 martabah dhoya phir apne sar ka masah kiya phir

apne pairon ko takhno tak 3 martabah dhoya

Phir kahne lage ki Rasoolullaah Sallal'lahu alayhi wasallam ko mene isi tarah wazu karte huwe dekha or Allah k rasool ﷺ ne ye farmaya :-

Jisne mere is wuzu ki tarah wuzu kiya aur 2 rakaat namaz padhi (tahtul wazu) jis ke dauraan uske dil me kisi qism ki duniyawī qhayal na aaya to uske Agle gunaah baqhs diye jaaynge
{Buqhari: 159, muslim:226}

- ♦ Aaza e Wuzu ko 1 martabah bhi dhoya jaa sakta hai

- ♦ Nabi ne 1, 2 aur 3 martabah bhi dho kar dikhaya hai hame bhi saare sunnat par amal karna chahiye.

Dalaail 🙏

(Buqhari:157, 185,muslim 230)

■•Kaamil Wuzu karne ka Mafhoom::-

—

Allaah ke Rasool ﷺ ne Farmaya:
Tum me se kisi ki namaz us waqt tak
kamil nhi hogi jab tak wo Allaah ke hukum
ke mutabiq kamil wuzu na kar le
{Abu Dawood:858}

Kaamil wuzu ka Qata'an ye matlab nhi
banta ki bahot zyadah paani undela
jaaye, Balki Hasbe Zaroorat paani
istemaal karte hue tamaam Aaza e wuzu
tak Paani Pahunchaya jaaye aur uska koi

Juzz qhushk (sookha) na rahe kyunki naqhoon ke miqdaar bhi sookha rah gaya to wuzu na hoga.
{Muslim:557}

Aur wuzu aur Namaz dono baatil ho jaaynge. {Dawood157}
Balki mustahiq e Azaab bhi ho jaayga.
(sahih bukhari#165,muslim 576)

Wuzu ke aaza ka kuchh hissa agar sookha rah jaaye to uski waeed waarid hai:

Aap ne Farmya utna hissa aag me jalaya jayga..
{Buqhari:165, Muslim:573}

■ Daayen aur Baayen Jaanib ko muqaddam karne ki jagahe::-

◆ insaan ke Af'aal ki 2 qismen hai

1. Apne kaam ko dekhien agar Amal Muazzaz hai to dayeni janib ka istemaal karen, jaise wuzu ki shuruaat, Ghar me daaqhil hona, Masjid me dakhil hona, Khana khana, paani peena, kisi ko kuchh cheez dena waghairah..

2. Wo kaam jo Karahat wala ho ya achha amal na ho, Jaise istinjah karna, Naak saaf karna, Qaza e Hajat ke liye daaqhil hona...

Ya Muazzaz amal na ho Jaise: Masjid se bahar nikalta, Ghar se nikalna, waghairah..

Ye tamam kaam daayen taraf se shuru karen.

Ammi aaisha^{رض} Kahti hain

Nabi ﷺ har kaam Daayen taraf se shuru karna pasand karte the.(sahih bukhari 168, muslim 268).

■ Wuzu ke Baad ki dua:-

Abu Saeed khudri^{رض} se riwayat hai ki Nabi ﷺ ne Farmaya:-

Jisne wuzu kiya aur ye kaha "**Subhaanak Allaahumma wa bi Hamdika Laa ilaaha**

**illa anta Astaghfiruka wa atoobu
ilayka"**

To ek Kaaghaz me uska ye amal likha
jaayga jis par muhar laga dee jaaygi aur
wo muhar qayamat ke din tak nhi todi
jaaygi

{Al silsila Us Sahiha:2233}

Ek dusri Hadees jo Uqba bin Aamir^{رض} se
marwi hai us me Rasoolullaah ^{صلی اللہ علیہ وسلم} ne ye
duaa sikhaayii:-

Jo shaqhs wuzu kare aur Kamil wuzu
kare ye dua padhe

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ

(tarjuma: Main Gawaahi deta hoon ki
Allaah ke siwaa koi maabood e barhaq
nhii wo akela hai uska koi Shareek nhii
aur main Gawahi deta hoon ki
Mohammad ﷺ Allaah ke Bande aur
Rasool hain")

To us ke liye jannat ke aathon (8)
darwaze khol diye jaaynge ki wo jis
darwaze se jaana chaahe Daaqhil ho
jaaye
{Muslim:234}

■ Wuzu me Chaar Aaza dhone ki Hikmat

Asal hikmat ka ilm to Allaah tala hi ko hai!

Lekin zaahiri taur par jo pata chalta hai, ki insaan ki aaza me ye chaar aaza hi gunaaah ke istemaal me zyada aage hote hain

Lehaza unki zaahiri taharat ka hukm unki batni tahaarat ko bhi bta deta h. jesa ki nbi ﷺ ki hadees me iski wazaahat h ki jab ek musalmaan a'azaaye wazu ko dhota h to isse sarzad hone wale gunah paani k sath ya iske aakhri katre k sath dhul jate hai . phir iske baad nbi ﷺ ne duaye wazu ka hukm farmakar imaan ki tajdeed farmai jiska ishara h ki bande ko zahiri or batini dono gandagiyon se paak kar diya jaye.

Lihaza a'aza ko dhone se zahiri paaki or shahadaten padhne se batini paaki hasil

ho jati h. isliye jab zahiri tahaarat wazu or batini tahaarat toba or touheed se hasil ho jaye to bargahe ilaahi me hazir or iske rubaru munaajat ka maza hi kuch or h.

■ Wuzu me hone wali chand Ghalatiyan

1. Alfaaz ke saath niyat karna bida'at hai.
2. Wuzu se pahle istinja ko wajib samajhna be buniyad hai.
3. Bismillaah ke saath Ar rahmaan nir Raheem ka izafa durust nhi hai.

4. Kaano ke masah ke liye Naya paani lena Hadees se saabit nhi.

5. Gardan ka Masah karna Sahih Hadees se saabit nhi hai.

6. Wuzu se faarigh ho kar aasmaan ke taraf dekhna, aur Ungli uthaya sahih Hadees se saabit nhi balki abu daud wali riwayat zaef h. (**zaef abu daud "31"**)

7. Wazu k doran a'aza dhote huwe ya masa karte huwe nbi ﷺ se koi dua sabit nhi h. is bare me jitni duaye byan ki jati h vo bid'at h.

8. zaroorat se zyada paani bahane ki mumaniat.

■ Mozo, zuraabo or pattiyon par masa k ahkaam::-

▪ **masa ki tareef:-** ta'abbud e ilaahi k khatir makhsoos andaaz me mozo par hath ferna.

▪ **Masa ki mashrooiyat:-** bando par aasani k khatir allah ne muqeem or musaafir logo ko mozo, pagdiyo wagera par masa karna mashrooa qaraar diya taki wazu karne wale inko nikaalne ki mashakkat or dushwari se bach sake. kyunki allah ne is deen ko aasani or sahoolat ka deen banaya h. mozo par masa ki mashrooiyat allah ke rasool ﷺ

or sahaba e kiraam^{رض} se amlan sabit h .
jesa ki bilaal^{رض} farmate hai : " Rasulullah
صلی اللہ علیہ وسلم ne mozo or pagdiyo par masa kiya". (sahih Muslim #275) .

or imaam Ahmad bin hambal rahimullah
farmate h: " masa k muttalik allah k nbi
صلی اللہ علیہ وسلم se 40 hadeese marwi hai.

▪ **Mozo par masa ka hukm:-**ye rukhsat h .
mozo par masa karna isko nikalne or pero
ko dhone se afzal h. isme nbi صلی اللہ علیہ وسلم ki
ikteda or ahle bid'at ki mukhalifat h. aap
صلی اللہ علیہ وسلم ka mamool tha ki jab aap صلی اللہ علیہ وسلم k per
bina moze k hote to unhe dhote or jab
aap صلی اللہ علیہ وسلم moze pahne hote to is par masa
karte.

▪ **Muqeeem or musaafir k liye masa ki muddat:-** muqeeem k liye ek din or ek raat ,or musafir k liye 3din or 3raat mozo par masa karna jayz hai.

jesa ki Ali ^{رض} kahte hai:- " Rasulullah ^{صلی اللہ علیہ وسلم} ne musafir ko 3 din or 3 raat , or muqeeem ko ek din or ek raat mozo par masa karne ki ijazat di h.(sahih Muslim #276)

♦ Masa ki muddat ki shuruaat moze pahanne k baad pahli baar masa karne se shuru hogi.

■ **Mozo par masa karne ki sharte::-)**

1. jo moza pahna jaye vo mubah (jaiz)or paak ho.

2. Tahaarat (wazu) ki haalat me pahna ho.

3. masa hadas e asgar me hi hoga.

4. or is muddat me kiya jayega jo muqeem ya musafir ke liye mukarrar ki gayi h beech me ise utara na ho.

5. moze us hisse ko dhanke huwe ho jo dhona zaroori hota h. matlab pure per moze se dhake huwe ho takhno tak agar moza kahi se fata huwa h to us par masa nhi hoga use dhona zaroori hai.

◆ **Mozo par masa karne ka tarika:-**

Aadmi paani se apna hath bhigoye, phir apne daye hath se daye per k moze k upri hisse par apni ungliyon se pindli tak ek hi martba masa kare. moze k nichle hisse par or piche masa karne ki zarurat nhi h .or baye hath se paye moze par bhi isi tarah masa kare.

■ **Mozo par masa mandarja zel cheezon se batil (toot) jata h.:-**

1. jab pero se moze ko nikaal liya jaye matlab moza pero se utarne k baad ham dobara moza pahankar masa nhi kar sakte hai uske liye hame per dhona zaroori hai wazu k sath (agar moza

pahne rakhe h beech me bilkul bhi nhi utara h tab ham dobara wazu karne ki soorat me moze par masa kar sakte h.

2. jab gusl lazim ho jaye jese gusle janaabat.

3. jab masa ki muddat puri ho Jaye. matlab muqeem ka ek din or ek raat puri ho Jaye masa karte karte . or musafir ke 3 din or 3 raat puri ho Jaye masa karte karte.

♦ lekin muddat khatam hone k baad wazu isi haalat me tootega jab nawakise wazu me se koi cheez lahak ho jaye.

■ Pagdi or dupatte par masa ki kefiyat:-

pagdi par masa karna jayz hai.
or zaroorat k wakt orat apne dupatte par
masa kar sakti hai. or isme wakt ki koi
qed nhi h.

pagdi ya dupatte k aksar hisse par masa
kiya Jaye or afzal ye h ki inko tahaarat ki
haalat me pahna jaye. jesa ki Umar bin
umayya^{رض} kahte hai ki mene Rasulullah
ﷺ ko apni pagdi or mozo par masa
karte huwe dekha.(sahih bukhari #205).

moza, joota, pagdi or dupatte par masa karna hadas asgar me jayz hai jese peshaab, pakhana, neend wagera or muddate masa me janbi ho jaye to phir is par masa nhi kar sakta h .balki apna pura badan dhona zaroori hai.

■ **Patti par masa ki kefiyat:-** tooti huwi haddi pe bandhne ki lakdi ya Patti par iske kholne Tak masa jayz hai .chahe muddat lambi ho ya ise janaabat lahak ho gayi ho, ya use tahaarat ki haalat me bhi na pahna ho or agarch iske ba'az juz'a hi par masa ho tab bhi kaafi h.

Zakhm agar khula ho to paani se dhona wajib hai.or agar nuksaan ka andesha ho

to paani se is par masa kare or agar paani se bhi masa karna dushwaar ho to tayammum kare . or agar Zakhm chupa huwa ho to paani se is par masa kare or agar esa karna dushwaar ho to tayammum kare.

■ **Wazu ko todne wali cheeze:-** wazu k sharait or iske faraiz wa,sunnan or mukamm kefiyat ki marifat k baad is baat ki ashd zarurat hai ki in cheezo ki bhi marifat hasil kar li jaye jinse ya to wzu fasid ho jata h ya toot jata h ,or esa na ho ki Banda isi haalat me ibaadat karta rhe or iski saari ibaadate rayega or bekaar ho Jaye .or wahi cheeze jo wazu ko barbaad karti h inke kuch naam h maslan mufsidaat, nawakis or mubtlaat or ye amuman peshaab or pakhane dono k

raste se nikalne wali cheeze hoti h isiliye inki tafseelaat darje zel satoor me likhi ja rhi h.

■ Wazu mandarja zel cheezon se toot jata h. {Nawakise wazu}::-

1.peshaab or pakhane k rasto se nikalne wali cheeze maslan peshaab, pakhana , hawa, mni, Mazi , or khoon wagera .

jesa ki abu hurera^{رض} se marwi h ki Rasulullah ﷺ ne farmaya,: allah tala tum me se kisi ki bhi namaz qubool nhi karta jab tak ki use hadas lahak ho or wazu na kar le. (sahih bukhari #135, Sahih muslim #225).

2. wo gahri neend jisse aqal zail ho jaye ya jab aadmi behosh ho jaye ya Nasha me ho jaye.

jesa ki Ali ^{رض} se marwi h ki Rasulullah ^{صلی اللہ علیہ وسلم} ne farmaya:" aankhe dubar ka tasma h lihaza jo so Jaye vo dobara wazu kar le.(sahih ibne majah #486).hasan.

3. bina haail aadami apna zakar(azu e tanaazil) ya orat apna faraj (sharmgah) chuwe.

Allah k rasool ^{صلی اللہ علیہ وسلم} ne farmaya:jis shakhs ne apna aala tnaasal chuwa vo wazu kare.(sunnan Abu Dawood # 181) sahih.

4. har vo cheez jisse gusl wajib hota h jese janaabat , hez, or nifaas.

5. agar murtad ho jaye.(islaam deen se nikal jana).

6. agar oont ka gosht khaye.

jabir bin samura ^{رض} kahte h ki ek shakhs ne Rasulullah ^{صلی اللہ علیہ وسلم} se pucha ki kya bakri ka gosht khane k baad wazu karna zaroori hai to aap ^{صلی اللہ علیہ وسلم} ne farmaya: ki agar tum wazu karna chaho to kar lo or agar nhi karna chaho to na karo. phir usne kaha ki kya oont k gosht se wazu kya jayega to aap ^{صلی اللہ علیہ وسلم} ne farmaya: ki han oont ka gosht Khao to wazu karo (او كما قال).(Sahih Muslim #360).

■ Tahaarat me shak hone par kab wazu kare:-

jis ko tahaarat(paaki) k bare me yakeen ho or hadas (napaaki) me shak ho to vo yakeen par bina kare use wazu kerne ki zarurat nhi. or jis shakhs ko hadas (napaaki) par yakeen ho or tahaarat me shak ho to yakeen par etbaar karte huwe dobara wazu karega . jesa ki abu hurera^{رض} se riwayat h ki Rasulullah ﷺ ne farmaya:jab tum me se koi shakhs apne pet me kuch mahsoos kare or use ye shuba ho ki hwa kharij huwi h ya nhi to masjid se us wakt tak na nikle jab tak ki uski aawaz na sun le ya badbu na mahsoos kar le.(Sahih Muslim #362).

■ Insaan k badan se jo cheez nikalti h unki 2 qisme hai

1.paak cheez:- jese aansu, reth, thook, paseena, mani.

2.Napaak cheeze:- jese pakhana, peshab Mazi, wadi or vo khoon jo peshab ya pakhane k raste se nikle.

▪**Khoon nikalne ka hukm:-** Agar khoon dono rasto se nikle to wazu toot jayega lekin jism k bakiya hisso se maslan daant naak zakhm wagera se nikle to wazu nhi tootega chahe khoon kam ho zyada.lekin iska dhona zaroori hai.

■ **Wazu ki musthab suurte:-** jinme wazu karna wajib nhi h lekin kar liya jaye to behtar h.

1. qe (ulti) karne k baad wazu karna musthab h .

2. mayyat ko utha kar le jaye to uske liye wazu karna musthab hai.

3. har hadas k baad wazu karna musthab hai.(matlab jab bhi hadas lahk ho Jaye to wazu kar lena chahiye kyunki Insaan ko har waqt bawazu rahna chahiye)

4. har namaz k liye nya wazu karna musthab hai agarch hadas lahak na huwa

ho . or agar hadas lahak huwa h to phir wazu karna wajib h.

5. sone k wakt wazu karna sunnat hai.

6. isi tarah janbi jab sone ya khane ka irada kare to wazu kar le. ya dobara Jima karna chahe to wazu kar le.

■ Nawakis e wazu k Chand masail::-

1. salsal bol(bimari ki wajah se peshab k raste se baraabar peshab ka ktra tapakna) me mubtla mard or orat har namaz k liye nya wazu karenge or is namaz k okaat me puri namaz or tilawate quraan sab

kuch bina tameel ada karenge or yahi hukm gestic k mareez ka bhi h.

2. Isthaza wali orat jise ayyame haiz k alawa khoon aata rhe uske liye bhi yahi hukm hai .ki vo har namaz k liye naye wazu se namaz, quraan shareef ki tilawat or twafe qaba wagera kar sakti h.

3. Sirf pet me gadh gadaahat ki wajah se wazu nhi toot'ta h jab tak ki hawa nikalne ya badbu ka ahsaas na ho.

4. oontni ka doodh ya chay wagera peene se wazu nhi toot'ta .

5. Nakseer (naak k raste se nikalne wala khoon) se, pairiya (masudho k khoon) nikalne se wazu nhi toot'ta neez

sharmgah k alawa kahi se bhi khoon niklne se wazu nhi toot'ta .

6. mamooli ungh kisi bhi haalat mein ho usse wazu nhi toot'ta.

7. Biwi ka bosa lene ya mahaz ise chhune se na wazu toot'ta hai or na hi roze par asar padhta hai.

8. kahkaha markar hasne se wazu nhi toot'ta hai.iske bare me warid hadees zaeef or na kabile qubool hai.

9. sharmgah par nazar padne se wazu nhi toot'ta hai.

10. wazu k bager quraan ki tilawat kar sakte hai. lekin use chune k liye wazu hona zaruri hai.

11. mardo ka Sona (gold) ya resham chune se ya badan me alcohol lagne se ya kisi kaafir ka badan chune se wazu nhi toot'ta kyunki inki harmat or najaasat ma'nwi (nazar na aane wali) h hassi (mahsoos ki jane wali) nhi.

12. orat ki samne ki sharmgah se hawa kharij hone se wazu nhi toot'ta.

13. hez k ayyam k alawa orat k raham (bacchedani) se safed ya kuch zardi mail dhaat(paani) k tapakne se na orat ko wazu ki zarurat hoti h or na hi kapde me lage huwe is dhaat ko dhone ki . Balki

faqha ki zabaan me ise orat ki sharmgah ki ratubat ka naam diya h. or is haalat se shayad hi koi orat mahfooz ho.

14. jis janwar ka gosht khaya jaye us janwar ka peshab ,gobar ,mani or aadmi ki mani paak h.isi tarah Billi ka jhuta bhi paak h.

15. darinde, shikaari parinde, gadha, khacchar, sab paak h agar vo zinda ho or unka jhuta bhi paak h albatta inki leed or khoon najas h .

16. jise hadas lahak huwa uske liye namaz padhna or musahnnif chuna mna h yaha tak ki wazu kar le .

17. nakise wazu hone me mard orat ki sharmgah me or qabal dubar me koi fark nhi h.

● Gusl ke Ahkaam wa Masaail ●

Gusl ki Laghwi Wazahat:- Gusl agar 'غ' par Zabar hai to ye Masdar hai Jis ka ma'ana 'Dhona' hai. aur agar Gusl ke 'غ' par Pesh ho to uss ka ma'ana 'Nahana' hai-

Ghusl ki Sharai Tareef:- Ta'abud e ilaahi ki Khatir paak paani se Makhsoos tareeqe se poore badan ke Dhone ko Gusl kahte hain.

■ Gusl ko Wajib karne wale Umoor 🌊 ::-

1. agar Mani uchhal kar lazzat se nikle
chaahe Mard ki Mani ho ya Aurat ki,
Chaahe Tanha rhne ki Haalat me nikle ya
Jimaa ke Waqt ya Sone ki Haalat me
Ehtalaam ki Soorat me Nikle.

Jaisa ke Allaah Ta'ala ne Farmaya:

اِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوْا

(tarjuma: Jab Tum Haalat e Janaabat me
ho to Gusl Karo. #Surah Maida:6)

2 Supari (mard ki sharamgah) aurat ki
Sharmgaah ke Andar Jaane se agar che
inzaal na ho.

Jaisa ke Abu Hurairah ^{رض} se Riwayat hai ke Nabi ^{صلی اللہ علیہ وسلم} Ne Farmaya: Aadmi Chaaron Shaakhon ke Darmiyaan Baithe aur Koshish kare (Jimaa kare) to Ghusl wajib hai. (Bukhari:291 - Muslim:348).

Or ek dusri hadees me Aap ^{صلی اللہ علیہ وسلم} ne farmaya: Aur khatna khatne se mil jaaye (yaani zakar faraj se mil jaaye) to Gusl wajib ho jayega.

3. Jab musalmaan ki wafaat ho jaaye. (Albatta Shaheed ko Gusl nhi diya jayega).

Jaisa ke Hadees me hai ise paani aur beri ke patton ke saath gusl do. (Bukhari:1849 , Muslim: 2092).

4. Jab Kaafir Islaam laaye.

Jaaisa ke Nabi ﷺ ne Farmaya: Paani aur Beri ke Patton se Ghusl karo. (abu Dawood:342 #Sahih)

5. Haiz (Mahawaari).

6. Nifaas (Wilaadat ke Baad ki Napaaki).

Jaaisa ke Allaah Ta'ala ne Farmaya: Haiz (ke Dinon me) Aurton se Alag raho aur Paak hone tak unke Qareeb Na jao. Jab Paak ho Jaayen to Jahan se Tumhe Allaah ne hukm diya hai jaa Sakte ho. (Surah Baqrah:222).

■ Kaamil Gusl ki kefiyat 🚿 🚿 ::-

- Ghusl ki dil se niyat karna.
- Or Bismillah kah kar Apne Hatho ko 3 martaba dhona.
- Apni Sharmgah ko dhona.
- Phir Mukammal Wuzu karna.
- Phir apne sar par 3 martaba paani dalna or apni ungliyo se baalon me khilaal karna.
- Phir apna baqiya jism 1 martaba dhona. or daayen jaanib se pahle shuru karna.

▪Or badan ko malna or zaroorat se zyada paani kharch na karna.

Sunnat ye hai ke gusl karne se pahle namaz ke wuzu ki tarah wuzu kiya jaaye. pas agar kisi ne gusl kar liya or us se pahle wuzu nhi kiya to baad me wuzu karna mashro'a nhi. albatta zaroorat k tahat kar sakte hai.

♦**Rasoolullah ﷺ ke Gusl ka Tareeqa**  ::-

Abdullah bin Abbas^{رض} kahte hain ki mujh se meri khala Maimoona^{رض} ne bayaan kiya ke mene Rasoolullah ﷺ ke liye


Janaabat se Gusl karne ka Paani rakha. Aap ﷺ ne apni hatheliyon ko 2 ya 3 martaba dhoya, phir apna haath bartan me daala, phir Uss se Sharmgaah par Paani daala aur apne baaye Haath se Sharmgaah ko dhoya, phir apna baaya haath zameen par maara aur use khoob ragda, phir namaaz ke wuzu ki tarah wuzu kiya, phir apne sar par apni hatheliyan bhar kar 3 lup paani daala, phir apna poora jism dhoya, phir waha se zara hat gaye aur apna pair dhoya, phir main Aap ke paas Rumaal laayi, Aap ﷺ ne use waapas kar diya.(Bukhari:276, Muslim:317)

■ **Jumbi par konsa Amal Haraam hai::-**

1. Namaaz padhna. 

2. Khana e Qaba ka tawaaf karna. 

3. Quraan e Kareem ka chuna. 


4. Masjid me Baithna. lekin Agar waha se Raste ke taur par guzre to koi harj nhi. 

■ Jumbi ke Sone ki Kaifiyat ::-

Haalat e Janaabat me Sona Jaiz hai.
Lekin ye behtar hai ke Pahle apni
Sharmgaah dhole aur Wuzu kare, phir
soye.

Ammi Aaysha^{رض} kahti hain ke Rasoolullah
صلی اللہ علیہ وسلم Jab Janaabat ki Haalat me sona
chahte to Apni Sharmgaah dho daalte,
Aur namaz ki tarah wuzu kar
lete. **(Bukhari:288,Muslim:305)**


▼ Jumbi kya kar sakta hai::-

1. Mard Janaabat ka Gusl apni aurat ke
saath ek hi bartan me kar sakta hai. 

Ammi Aysha^{رض} kahti hain ke Main aur
Rasoolullah^{صلی اللہ علیہ وسلم} (dono mil kar) Janaabat
ki haalat me ek hi Bartan me Nahaate
the. **(Bukhari: 263 , Muslim:321).**

2. Jis Shakhs ne Apni biwi se Jimaa kiya ho phir dubara karna chaahe ya phir apni dusri biwiyon ke paas aana chaahe Uske liye mustahab hai ke Do Jimaa ke Darmiyaan Gusl kare, or esa na ho wazu kar le. Isliye ki Usse chusti paida ho jaayegi, lekin ek hi Gusl se apni tamaam biwiyon ke paas Aa sakta hai, aur ek hi Gusl se apni biwi se kayi baar Jimaa kar sakta hai.

Kin Sooraton me Gusl Mustahab hai::-


- 1]** Hajj or Umra ke liye ehraam baandhne ke waqt. 
- 2]** Jab Mayyat ko Gusl de.

③ Jab Junoon ya Behoshi se Ifaaqa(yaani behoshi k baad uthna) ho.

④ Jab Makka me Daakhil ho. 

⑤ Har Jimaa ke liye Gusl karna bhi Mustahab hai.

⑥ Aur Jis Aurat ko Istehaza ka Khoon Aaye Uske liye bhi Har namaz ke liye Gusl karna mustahab hai.

⑦ Jo Mushrik ko Dafn kare Uske liye bhi Gusl karna Mustahab hai. 

⑧ Jo Shakhs Do martaba ya Uss se zyada Jimaa karna Chaahe wo ek biwi se

ho ya kayi biwiyon se ho Uss ke liye ek Martaba Gusl kaafi hai.

Jaisa ke Anas^{رض} kahte hain ke Nabi Kareem ^{صلی اللہ علیہ وسلم} ek hi Gusl se apni tamaam biwiyon ke paas ho Aate.(Bukhari:268, Muslim:309)

9. Ek hi Gusl haiz aur Janaabat dono ke liye kaafi hai. ya Janaabat aur Juma ke liye bhi Kaafi hai. Jab Dono ki ek Saath Niyat ho,

10. Gusl e Janaabat me aurat ke liye apne baalon ko kholna waajib nhi aur Gusl e haiz wa Nifaas me Baalon ko kholna Mustahab hai.

■ ■ ■ Ghusl ki Sunnaten ■ ■ ■

1. Ghusl se Pahle Wuzu karna.
2. Gandagi ko door karna.
3. Sar par 3 Martaba Paani Dalna.
4. Baqiya Jism par 3 Martaba Paani Dalna
5. Aur Daayen Jaanib se Shuru karna.
6. Kulli karna, Naak me Paani Daalna, Kaano ke Batini hisse ko Dhona.

○ Ghusl ke Makruhaat:-

Makrooh matlab wo amal jo
Napasandidah hai.

1. Bait ul Khala me Gusl karna makrooh hai. Is liye ke wo najaasat ki jagah hai aur usme Gusl karne se waswasa Paida hoga aur Peshaab kar ke Usi Jagah Ghusl na karen.taake Najas na ho.

2. Paani zyada Istemaal karna Makrooh hai.

3. Aurat ke Bache hue Paani se Ghusl karna.

4. Diwaar Waghairah ka Parda kiya baghair Nahaana.

5. Thahre hue Paani me Nahana.

■ Aurat aur Mard ke Ghusl e Janaabat me Farq::-

—

Gusl e Janaabat ke Tareeqe me Mard aur Aurat ke darmiyaan koi Farq nhi. aur Na hi in dono me se kisi ek ke liye baal kholna zaroori hai. Balke Itna hi kaafi hai ke wo Apne Sar par Paani ke teen chullu Daal le. Phir apne saare jism par Paani Baha de. (فتوى اللجنة الدعوه: 5/320)

▼ Aurat ke Gusl e Haiz wa Janaabat me Farq:-

Allaama Albani Rahimahullah iske mualliq Saari Hadeeson ko Jamaa karne ke Baad Farmaate hain ke: Gusl e Haiz me mendhiyan(chotiyan) kholna waajib hai. aur Gusl e Janaabat me kholne ki zaroorat nhi.**(As Sahiha:188)**

● **TAYAMMUM K AHKAAM O**
MASAIL ●

Tayammum ka lugwi ma'na:-

Tayammum masdar h or iska ma'na hota h qasad or irada karna.

Tayammum ka sharai ma'na:- Ta'abud e ilaahi k khatir namaz wagherah ki niyat karte huwe paak mitti k sath chehre or dono hatho ka masa karna.

▪**Tayammum ka hukm:-** Tayammum ye is ummat ki khususiyaat me se ek khasiyat h . Tayammum tahaarat hasil karne k liye Pani k badle me h.jise hadas e asgar ya hadas e Akbar lahk ho Jaye or use paani istemaal karna dushwaar ho ya is wajah se ki paani na mile ya iska istemaal nuksaandah ho, ya iska istemaal karne se

vo aajiz wa bebas ho to uske liye
tayammum karna jayz hai.

jesa ki Allah tala ne farmaya :

فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَ
أَيْدِيكُمْ مِنْهُ

tarjuma: 

اور تمہیں پانی نہ ملے تو تم پاک مٹی سے تیمم کر لو ،
(اسے اپنے چہروں پر اور ہاتھوں پر مل لو)



Tayammum ki ibtida::-

ummul moamineen aayesha^{رض} bayan
farmati h ki ham Rasulullah ^{صلی اللہ علیہ وسلم} k sath

kisi safar me nikle, jab mukaame beyda'a ya zaate jesh k mukaam par pahunche to mera haar toot kar gir gaya . Rasulullah ﷺ use talash karne k liye thahar gaye or log bhi aap ﷺ k sath sath thahar gaye . ese me namaz ka wakt ho gaya or us mukaam par paani nhi tha or na hi logo k paas paani tha. log abu bakar Siddiq^{رض} k paas aakar kahne lage ki kya aapko maloom h ki aayesha^{رض} ne kya kiya ? Rasulullah ﷺ or logo k sath aapko bhi ese mukaam par thahra diya jaha paani nhi h, or na hi logo k paas paani h. ye sunkar abu bakar Siddiq^{رض} aaye to us wakt Rasulullah ﷺ meri raan par sar rakh kar so rhe the . to unhone kaha ki tum ne Rasulullah ﷺ or logo ko ese mukaam par rok diya jaha paani nhi h or na hi logo k paas paani h . or mujhse naraz hokar

meri kokh par khunchne marne lage .
lekin mene halchal nhi ki kyunki meri god
me Rasulullah ﷺ ka sar tha.or aap ﷺ
so rhe the jab subah uthe to paani nhi tha.
ba'az sahaba^{رض} ne bager wazu kiye hi
namaz padh li (jesa ki dusri riwayat me h)
tab allah tala ne tayammum ki aayat nazil
farmai used bin huzer^{رض} ne kaha ki: e Abu
Bakar k gharwalo ye tumhari pahli barkat
nhi h.(yaani tumhari wajah se bahut si
barkate, or rahate bahut se Musalmano
ko naseeb huwi. aayesha^{رض} bayan farmati
h ki hamne apna vo ount uthaya jis par
me sawar thi to mera haar bhi iske
neeche se bar aamad huwa. (Sunan
nisai# 311 sahih)

■ **Tayammum kis cheez se kiya jaye:-**

Tayammum zameen ki tamaam mitti, ret or Patthar se jayz h. chahe vo mitti khushk ho ya tar.

■ **Tayammum ka tareeka:-** pahle niyat karna phir Bismillah kahna or apne hatho k andruni hisse 🙌 se zameen par ek martba marna phir hatheli par funk markar pahle chehre par ferna phir hatho par (baye hath ka andruni hissa daye hath ki pusht par or phir daye hath ka andruni hissa baye hath ki pusht par) . phir wazu me jo dua padhte h wahi dua padhe.

🕒 Jesa ki Abdul Rahman bin Abza^{رض} apne baap se riwayat karte hai ki ek aadmi

Umar bin khattab^{رض} k paas aaya or arz kiya ki mujhe janabat lahk ho gayi h or mujhe paani nhi mila to me ab kya karu , ispar Ammar bin Yasir^{رض} ne hazarate Umar bin khattab^{رض} se kaha ki kya aapko yaad nhi ham dono ek safar me the. or ham dono janbi ho gaye the . aapne to namaz nhi padhi thi or me zameen par lot pot huwa or namaz padh li . phir mene nbi e Kareem ﷺ se ye bayan kiya to aap ﷺ ne farmaya : ki tumhare liye sirf itna hi kafi tha ,or aap ﷺ ne apne dono hath zameen par mare phir unhe funka phir dono se chehre or pahuncho ka masa kiya.(**sahih bukhari #338**) .

● **Tayammum se kon konsi paaki hasil hoti h:-**

Agar ham tayammum se kai hadaso (napaaki) ko door karne ki niyat kare . maslan peshab or pakhana kiya ho, ya ehtlaam huwa ho, to ek tayammum in tamaam hadaso ki taraf se kafi hoga . or tayammum karne wale k liye vo sari cheeze mubah honggi jo wazu karne wale k liye mubah h. maslan namaz padhna, tawaf karna, masjid me bethna, quraan ka chuna wagera.

◆**Nawakise tayammum::-**

1. Agar paani mil jaye.
2. jab uzr zail ho jaye. maslan marz ya haajat wagera .
3. nawakise wazu(jin cheezo se wazu toot jata h unse tayammum bhi toot jata h) .

Tayammum k Chand masail::-

- ① Agar kisi ko paani or mitti dono hi na mile to vo apni halat k mutabik bager wazu tayammum k namaz padhe or is par iaada nhi matlab (lotane ki zarurat nhi h) .

② Tayammum hadas e asgar or hadas e Akbar se tahaarat hasil karne k liye mashrooa kiya h albatta Mel kuchel ya gandagi chahe vo kapde par ho ya badan par ise tayammum se zail nhi kiya ja sakta . pas aadmi agar unko zail nhi kar Sakta hai to jis tarah ho sake namaz padh le.

③ Jo Shakhs zakhmi ho or is baat se dar rha ho ki agar paani ka istemal karega to paani use nuksaan pahunchayega . vo zakhm par masa kar le or baki badan dho le or agar masa se bhi nuksaan ho to iske liye tayammum kar le or baki a'aza dho le.

④ Agar tayammum karne wale ne namaz padh li h or namaz hi k wakt me use paani

mil gaya hai to kya karna chahiye iske bare me abu Saeed khudri^{رض} kahte hai ki do aadmi Safar par nikle itne me namaz ka wakt ho gaya un dono k paas paani nhi tha .un dono ne paak mitti se tayammum kiya or namaz padh li.phir namaz hi k wakt me inko paani mil gaya chunanch inme se ek ne wazu kiya or namaz dohrai or dusre ne nhi dohrai . phir dono Rasulullah ﷺ k paas aaye or aap ﷺ se sara wakiya bayan kiya to aap ﷺ ne us Shakhs se farmaya : jis ne nhi dohraya tha ki tumne sunnat k mutabik kiya or tumhari namaz ho gayi or jis shakhs ne namaz or wazu dohraya tha usse kaha ki tumhare liye dohra ajar h. (sunnan e Abu Dawood #338, sunnan e nisai 433. sahih).

● Haiz wa nifaas k ahkaam o masail ●

Haiz Ka Lugvi Maana:- Lafz Haiz Ya Maheez Musdar Hai Jiska Maana Hai Behna Ya Mahawari ka khoon zari hona.

Haiz Ka Istelahi Ma'ana:- wo fitri or tabai khoon Jo aurat ke rehm se (wiladat ya imraz se salamti ki Halat me) balugat ke baad makhsus ayyam me aurat ki sharamgah ke raste se har maah bahar aata hai.

■ HAIZ KI HIKAMAT::-

ALLAH Ta'ala ne haiz ke khun ko ek badi hikamat ke paishe nazar paida kiya hai. wo maa ke pet me bache ke liye Giza ka kaam krta hai isi liye hamila aurat ko aam tour par haiz nhi aata, fir jab bachhe ki wiladat ho jati hai to Allah Ta'ala use doodh ki shakal bana deta hai Jo aurat ke pistan se nikalta hai isi liye dudh pilane wali aurat aam tour par haiza nhi hoti, fir jab aurat hamal aur raza'at (doodh pilana) se farig ho jati hai to wo khoon reham me theharne lgta hai or har mahine har aurat ke ma'amul ke hisaab se 6 ya 7 din bahar nikalta hai.

■ **Haiz Ki Muddat:-** Kam se kam haiz aur zyada se zyada haiz ki tehdeed nhi ki jaa sakti aur na uske shuru aur ikhtitam ki tehdeed ki jaa sakti hai.

■ **Haiz Ke Khun Ki Pehchan:-** haiz ka khun rehm ki teh me maujood ek rag se nikalta hai jis ka naam aazil hai, is khun ka rang kala , gaadha aur bad-boo daar hota hai aur jab wo nikalta hai to jamta nhi.

jaisa ke Fatima bint abi Hubaish ki hadis me hai...

"bila shuba haiz ka khun siyah rang hota hai jo ke pehchana jata hai"
(Abu Dawood : 286 Hasan)

● **Nifas Ki Lugvi Tareef:-** lafz nifas masdar hai is ka mana hai bacha Janna aur iski jamaa nufsa hai.

● **Nifas Ki Sharai Tareef:-** nifas aisa khoon jo bachhe ki paidaish se kuch pehle ya sath me ya baad me aurat ki samne ki sharmgah se kharij ho.

■ **Nifas Ki Muddat:-** Aam tour par nifas ki Muddat 40 din aur agar usse pehle paak ho jae to wo gusal kar ke namaz padhe aur roza rakhe aur shohar us se Jima'a kar sakta hai aur agar 60 din tak khun aaya to wo bhi nifas hai lekin agar musalsal aane lge to wo bimari hai.

Jaisa ke umme Salma^{رض} se marvi hai.

" Nifas wali aurate ahad e risalat me 40 din iddat guzarti thi. (Abu Dawood : 311 Hasan).

■ ■ Dorane Hamal Nikalne Wala Khun

Ka Huqm:- agar hamila aurat se bahut khun nikale aur bachha sakit na ho to wo bimari ki wajah se hai wo namaz ko iski wajah se na chhode lekin har namaz ke liye waju kre aur agar wo haiz ka khun dekhe jo apni halate waqt aur ayyam mahwari me aata hai to namaz roza wagaira chhod dain.

■ Haiz Aur Nifas Wali Aurato Par Kya Haram Hai::-

◆ haiza aur nifas wali aurat ke liye baitullah ka tawaf krna mana hai yaha tak ke wo paak ho jaye aur aur gusl kar lain.

♦ haiza aur nifas wali aurat Qur'aan Kareem Nhi Chhu Sakti albatta ke Gilaaf ya koi dusri chiz hail ho.

♦ Jab tak aurat ko haiz ka khun aaye wo namaz na padhe chahe haiz aadat ke mutabik aaye ya us se jyada aaye ya us se kam aaye, fir jab wo paak ho jae to gusal kare aur namaz padhe, haiza aurat roza ki Qaza kare aur namaz ki Qaza na kare.

♦ Aurat zarurat ke waqt aisi dawa kha sakti hai jis se haiz kuchh din ke liye ruk jae bashart ke wo dawa use nuksan na pahuchay , aisi soorat me wo paak maani jaegi wo namaz padhe aur roza rakhe.

■ ■ ■ **Zard or matiyale rang ke khoon ka hukm** ■ ■ ■

■ Haiz ke maloom ayyam me zard ya matiyale rang ka khoon aaye to, wo bhi haiz h,lekin wo agar usse phle ya baad m aaye to haiz nhi h usme namaz padhe roze rakhe or uska shohar usse mubashirat kare.

■ Orat agr namaz ka waqt ho Jane k baad haiza hoti h,ya namaz ka waqt nikal Jane se phle paak hoti h,to iska namaz padhna(kaza) iss pr wajib h,Or isi trah nifas wali orat ka bhi mamla h.

■ Mard izaar k upper se bhi haiza orat se mubashirat kr sakta h.

♦ jesa k Maimoona^{رض} kehti h ki aap ^{صلی اللہ علیہ وسلم} apni biwiyon me se kisi se mubashirat (jism

se jism milakar letna) karna chahte to vo (biwiyan) aap ﷺ k hukm se pahle izaar bandh leti.

(Sahih Al bukhari 303, Sahih Muslim 294).


 **Haiza orat se jima krna "HARAM"**
hai... !

 Haiza orat ki shrmgah m wati krna haram h ,jaisa ke Allah taala frmaata h:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى ۚ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۚ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ ۚ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ (٢٢٢)

آپ سے حیض کے بارے میں سوال کرتے ہیں کہہ دیجئے
کہ وہ گندگی ہے حالت حیض میں عورتوں سے الگ رہو
اور جب تک وہ پاک نہ ہو جائیں ان کے قریب نہ جاؤ ،
ہاں جب وہ پاک ہو جائیں تو ان کے پاس جاؤ جہاں سے اللہ
نے تمہیں اجازت دی ہے .

Aap se haiza k baare m swal krte h,keh
dijiye k wo gandigi h, halate haiz me orton
se alag rho or jab tk wo paak na ho jayen
unke qareeb na jao, Haa jab wo paak ho
jaye to unke paas jao jaha se Allah ne
tumhe ijazat di h. (**surah al bakrah**
aayat no. 222)

 haiza orat se jima krna uss wqt tk jaiz nhi
jab tak uska dam (khoon) khtm na ho jaye.
or gusl na kr le , jisne gusl se phle jima kiya
wo gunahgaar hoga ..!!

● Halate haiz me jima ka kaffarah::-

Agar kisi admi ne ye jaante hue k uski biwi haiza h jima kr liya to wo gunahgaar hoga or us per toba or kaffarah h. pas agar haiz k shuru me jima kiya h to ek dinar h, Or agar haiz munqata hone k waqt kiya h to aadha dinar h.

(Ek dinar 4.25 gram sone ke brabar h).

♦ Jaisa k Abdullah bin Abbas^{رض} kehte ki :
Nabi Kareem ﷺ ne ye faisla kiya Jo admi apni biwi k paas halate haiz me aaye, wo ek dinar ya nisf dinar sadqa kare.

(Sunan abi dawood 264) sahih mouqoof.

MUSTHAZA

■ **Mustahaza ki tareef:-** ye wo orat h jise begair waqt k musalsal khoon aata ho. Ya haiz aur nifaas ke dino ke alawa khoon aata ho.

■ **Istihaza ke khoon ki pehchan:-** Istihaza ka khoon rehem k kinare hisse m moujood ek rag se aata h, jiska naam aazil h ,is khoon ka rang surkh patla hota h, Or badbudaar nhi hota, wo nikalta h to Jam jata h, isliye wo aam rang ka khoon h.

■ Mutahaza ke gusl ki kaifiyat:-

Mustahaza orat haiz ka khoon khtm hone k baad ek martaba gusl kare ,or hr namaz k liye wuzu kare or apni shrmgah m kapda rakhe rhe...!

❖ Mustahaza ki 4 halate h ❖

① haiz ki muddat use malom ho, is muddat me wo namaz na padhe, or jb ye muddat guzar jaye to gusl kare or namaz padhe. Bhale hi khoon nikalta ho.

② haiz ki muddat use malom na ho ,or naa hi khoon k darmiyan tameez ki istita'at ho to wo 6 ya 7 din namaz na padhe ,isliye k

aam tor pr haiz ki muddat yhi hoti h, Or jb ye muddat guzar jaye to gusl kare namaz padhe...!!

③jiski adat abhi muqarrar na hui ho ,lekin wo haiz ka kaala khoon gair haiz se tameez kr sakti ho, to koi masla nhi, vo haiz k khoon ko pahchane or jab haiz ruk jaye to gusl kare or namaz padhe.

6 ya 7 din se zyada namaz na chode,(kyunki aam tor par haiz ki muddat yahi hoti h) or jab ye muddat guzar jaye to gusl kare or namaz padhe...!!

④jiski koi adat na ho , na hi khoon ke darmiyan tameez ki istita'at ho to wo 6 ya 7 din ruki rahe, phir gusl kare or namaz padhe aysi orat ko agaze haiz wali orat kaha jata h...!!

❖ Orat ki shrm gah se nikalne wali cheez ka hukm ❖

Agar orat ne nutfa gira diya h to ye na haiz h na nifas or agr 4 mahine ka bachcha gira diya h, to ye nifas h.


Or agar aysa khoon ka lothda ya gosht ka tukda giraya h, jisme bacche ki shakl numaya na ho, to wo nifas nhi h, agrchy khoon dekhe. or aysa gosht ka tukda giraya h, jisme bacche ki shakl wa soorat numaya ho gayi ho, or 3 mahine guzar chuke ho, to ye nifas h.....!!

◆◆◆ Mustahaza orat namaz padhe,
roza rakhe ,Etikaf me baithe ,or iske alawa
dusri ibadate kare,jaisa ke Ummul
Mumineen Hazrate Ayesha^{رض} kehti h:ke
Fatimah binte abi habeesh^{رض} ne nabi ﷺ se
Kaha:

mujhe istihaza ka khoon aata h ,or mai
paak nhi hoti hu ,(khoon nhi rukta)kiya mai
namaz chod du? Aap ﷺ ne frmaaya:
Nahi ye ek rag ka khoon h ,(haiz nhi)lihaza
tum un ayyam me namaz na padho jisme
haiz aata tha, phir gusl karo or namaz
padho.◆◆◆

(Sahih Al bukhari 325)

◆◆◆ Mard or Orat k liye zbani Quran
padhna jayz h,agarche mard janbi ho ya
orat haiza or janbi ho ya use nifas aata ho

lekin behter ye hai ke wo **tiharat** ki halat me
padhe...!! 

..Allahu Alam