



غسل کا طریقہ (Roman)

GHUSL KA TAREEQAH



Presented by
Majlis-e-Tarajim (Dawat-e-Islami)

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat
Baniya Dawat-e-Islami, Allamah Maulana Abu Bilal

MUHAMMAD ILYAS
Attar Qadiri Razavi 

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Roman-Urdu

Ye Risala Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Bani-e-Dawat-e-Islami, Hazrat Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ** nay tahreer farmaya hay, Majlis-e-Tarajim nay is ko Roman-Urdu mayn compose kiya hay. Agar is mayn koi kami-bayshi payen to Majlis-e-Tarajim ko aagah kar key Sawab kay haqdar baniye.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Kitab Parhnay ki Du'a

Deeni Kitab ya Islami sabaq parhnay say pehlay zail mayn di hu'i Du'a parh lijiye *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* jo kuch parhayn gey yaad rahay ga. Du'a ye hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjuma

Ay Allah *عَزَّوَجَلَّ* hum per 'Ilm-o-hikmat kay darwazay khol day aur hum par apni rahmat nazil farma! Ay Azmat aur Buzurgi walay!

(Al-Mustatraf, jild. 1, safha. 40)

Note: Awwal aakhir ayk ayk bar Durood-e-Pak parh layn.

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GHUSL KA TAREEQAH

Shaytan lakh susti dilaye magar aap sawab ki niyyat say yeh risalah mukammal perh lijiye. Qawi imkan hay kay kaey ghalatiyan saminay aa jaey.



Durood Shareef ki fazeelat

Sarkar-e-Madinah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka irshad-e-rahmat bunyad hay: mujh par Durood-e-Pak ki kasrat karo bayshak yeh tumharay liye taharat hay.

(Musnad-e-Abi Ya'la, vol. 5, pp. 458, Hadees 6383)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Anokhi saza

Hazrat Sayyiduna Junayd Baghdadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Ibn-ul-Kuraibi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ kahtay hayn: Aik baar mujhay ihtilam ho gaya. Mayn nay iradah kiya isi waqt ghushl kar loon. Chonkay sakht sardi ki raat thi nafs nay susti ki aur mashwarah diya: abhi kaafi raat baaqi hay itni jaldi bhi kiya hay! Subh itminan say ghushl kar layna. Mayn nay fauran nafs ko anokhi saza daynay kay liye qasam khai kay isi waqt kaprron samayt nahaon ga aur nahanay kay ba'd kaprray nichoron ga bhi nahin aur un ko apnay badan hi par khushk karoon ga. Chunan-chay Mayn nay aysa hi kiya, waaqa'i jo Allah عَزَّوَجَلَّ kay kaam may dheel karay aysay sarkash nafs ki yehi saza hay. (*Keemya-e-Sa'adat, vol. 2, pp. 892*)

Allah عَزَّوَجَلَّ ki un par rahmat ho aur un kay sadqay hamari maghfirat ho.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Nihang¹-o-Azdaha mara agar chay shayr-e-nar mara
Baray mozi ko mara Nafs-e-Ammarah ko gar mara*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Magarmachh

Meethay meethay islami bhaiyo! Daykha aap nay! Hamaray Aslaf-e-Kiraam رَحْمَةُ اللَّهِ تَعَالَى apnay nafs ki chalon ko na-kaam bananay kay liye kaysi kaysi mushaqqatayn jhayltay thay. Is say woh islami bhai dars haasil karayn jo raat ko ihtilam ho janay ki sorat may aakhirat ki khaufnak sharm ko bhula kar mahaz ghar walon say sharma kar ghusl kay mua'amalay may susti kar kay, Namaz-e-Fajr ki jama'at zaai' balkay مَعَادَ اللَّهِ Namaz tak qaza kar daltay hayn! Jab kabhi ghusl farz ho jaye to Namaz ka waqt aa janay par foran ghusl kar layna chahiye. Hadees-e-Pak may aata hay: Firishtay us ghar may daakhil nahin hotay jis may tasweer aur kutta aur junub (ya'ni jis par jima' ya ihtilam ya shahwat kay sath Mani kharij honay ki wajah say ghusl farz ho gaya) ho. *(Abu Dawood, vol. 1, pp. 109, Hadees 227)*

Ghusl ka tareeqah (Hanafi)

Bighayr zaban hilaye dil may is tarah niyyat kijiye kay Mayn paaki haasil karnay kay liye ghusl karta hoon. Pahlay donon hath pohnchon tak 3 3 baar dhoiye, phir istinjay ki jagah dhoiye khuwah najasat ho ya na ho, phir jism par agar kahi najasat ho to us ko door kijiye phir Namaz ka sa Wuzu kijiye magar paoon na dhoiye, Haan agar chaoki waghayrah par ghusl kar rahay hayn to paoon bhi dho lijiye, phir badan par tayl ki tarah pani chuparr lijiye, khusoosan sardiyan may (is dauran sabun bhi laga saktay hayn) phir 3 baar seedhay kandhay par pani bahaiye, phir 3 baar ultay kandhay par, phir

sar par aur tamam badan par 3 baar, phir ghusl ki jagah say alag ho jaiye, agar Wuzu karnay may paoon nahin dhoye thay to ab dho lijiye. Nahany may qiblah rukh na hon, tamam badan par hath phayr kar mal kar nahaiye. Aysi jagah nahana chahiye jahan kisi ki nazar na parray agar yeh mumkin na ho to mard apna sitr (Naaf say lay kar donon ghutnon samayt) kisi motay kaprray say chhupa lay, mota kaprra na ho to hasb-e-zaroorat 2 ya 3 kaprray lapayt lay kyun kay bareek kaprra ho ga to pani say badan par chipak jaye ga aur **مَعَآذَ اللّٰهِ عَزَّوَجَلَّ** ghutnon ya ranon waghayrah ki rangat zaahir ho gi. ‘Aurat ko to aur bhi ziyadah ihtiyat ki haajat hay. Dauran-e-Ghusl kisi qism ki guftugo mat kijiye, koi du’a bhi na parrhiye, nahanay kay ba’d toliye waghayrah say badan ponchhnay may haraj nahin. Nahanay kay ba’d fauran kaprray pehan lijiye. Agar makrooh waqt na ho to 2 rak’at nafl ada karna mustahab hay.

(Aalamgeeri, vol. 1, pp. 14, Bahar-e-Shari’at, vol. 1, pp. 319)

Ghusl kay 3 faraa`iz

1. Kulli karna.
2. Naak may pani charrhana.
3. Tamam zaahiri badan par pani bahana.

(‘Aalamgeeri, vol. 1, pp. 13)

1. Kulli karna

Munh may thorra sa pani lay kar pach kar kay daal daynay ka naam kulli nahin balkay munh kay har purzay, goshay, hont say halq ki jarr tak har jagah pani bah jaye. Isi tarah darrhon kay pee-chay galon ki tah may, danton ki khirrkion aur jaron aur zaban ki har karwat par balkay halq kay kanaray tak pani bahay. Rozah na ho to ghargharah bhi kar lijiye kay Sunnat hay. Danton may chaliyah kay danay ya boti kay rayshay waghayrah hon to un ko chhurrana zarori hay. Haan agar chhurranay may zarar (ya'ni nuqsan) ka andayshah ho to mu'af hay, ghusl say qabl danton may rayshay waghayrah mahsoos na huway aur rah gaye Namaz bhi parrh li ba'd ko ma'loom honay par chhura kar pani bahana farz hay, pahlay jo Namaz parrhi thi woh ho gaey. Jo hilta dant masalay say jamaya gaya ya taar say baandha gaya aur taar ya masalay kay neechay pani na pohancha ho to mua'f hay. (*Bahar-e-Shari'at, vol. 1, pp. 316*)

Jis tarah ki aik kulli ghusl kay liye farz hay isi tarah ki 3 kulliyen Wuzu kay liye Sunnat hayn.

2. Naak may pani charrhana

Jaldi jaldi naak ki nook par pani laga laynay say kaam nahin chalay ga balkay jahan tak narm jagah hay ya'ni sakht haddi kay shuru' tak dhulna laazimi hay. Aur yeh yun ho sakay ga

kay pani ko songh kar opar khaynchay. Ye khayal rakhye kay baal barabar bhi jagah dhulnay say rah na jaye warnah ghusl na ho ga. Naak kay andar agar reenth sokh gai hay to is ka chhurana farz hay, neez naak kay balon ka dhona bhi farz hay. *(Ayezan, pp. 442-443)*

3. Tamam zaahiri badan par pani bahana

Sar kay balon say lay kar paoon kay talwon tak jism kay har purzay aur har har rongtay par pani bah jana zaroori hay, jism ki ba'z jaghayn aysi hayn kay agar ihtiyat na ki to woh sokhi rah jaeyn gi aur ghusl na ho ga. *(Bahar-e-Shari'at, vol. 1, pp. 317)*

Mard-o-‘Aurat donon kay liye ghusl ki 21 ihtiyatayn

- ❖ Agar mard kay sar kay baal gundhay huway hon to inhayn khol kar jarr say nook tak pani bahana farz hay aur
- ❖ ‘Aurat par sirf jarr tar kar layna zaroori hay kholna zarori nahin. Haan agar choti itni sakht gundhi huyi ho kay bay kholay jarrayn tar na hon gi to kholna zaroori hay.
- ❖ Agar kaanon may baali ya naak may nath ka chayd (sorakh) ho aur woh band na ho to is may pani bahana farz hay. Wuzu may sirf naak kay nath kay chayd may aur ghusl may agar kaan aur naak donon may chayd hon to donon may pani bahaeyn.

- ❖ Bhanwon, monchhon aur darrhi kay har baal ka jarr say nook tak aur un kay neechay ki khaal ka dhona zaroori hay.
- ❖ Kaan ka har purzah aur us kay sorakh ka munh dhoyen.
- ❖ Kaanon kay peechey kay baal hata kar pani bahayen.
- ❖ Thorri aur galay ka jorr kay munh uthaye bighayr na dhulay ga.
- ❖ Haathon ko achhi tarah utha kar baghlaun dhoyen.
- ❖ Bazo ka har pahlo dhoyen.
- ❖ Peeth ka har zarrah dhoyen.
- ❖ Payt ki baltayn utha kar dhoyen.
- ❖ Naaf may bhi pani dalayn agar pani bahnay may shak ho to naaf may ungli daal kar dhoyen.
- ❖ Jism ka har rongta jarr say nook tak dhoyen.
- ❖ Raan aur payrro (naaf say neechay kay hissay) ka jorr dhoyen.
- ❖ Jab bayth kar nahayen to raan aur pindli kay jorr par bhi pani bahana yaad rakhayn.
- ❖ Donon sureen kay milnay ki jagah ka khayal rakhayn, khusosan jab kharay ho kar nahaey
- ❖ Raanon ki golai aur
- ❖ Pindliyon ki karwaton par pani bahaeyn.

- ❖ Zakar-o-Unsayain (ya'ni foton) ki nichli satah jorr tak aur
- ❖ Unsayain kay neechay ki jagah jarr tak dhoyen
- ❖ Jis ka khatnah na huwa, woh agar khaal charrh sakti ho to charrha kar dhoyen aur khaal kay andar pani charrhaeyn.

(Bahar-e-Shari'at, vol. 1, pp. 317, 318)

Mastoraat kay liye 6 ihtiyatayn

1. Dhalki huyi pistan ko utha kar pani bahaeyn.
2. Pistan aur payt kay jorr ki lakeer dhoeyn.
3. Farj-e-Khaarij (ya'ni 'aurat ki sharmgaah kay bahar kay hissay) ka har goshah har tukrra opar neechay khoob ihtiyat say dhoeyn.
4. Farj-e-Daakhil (ya'ni sharmgaah kay andaroni hissay) may ungli daal kar dhona farz nahin mustahab hay.
5. Agar hayz ya nifas say faarigh ho kar ghusl karayn to kisi puranay kaprray say farj-e-daakhil kay andar say khoon ka asar saaf kar layna mustahab hay.

(Bahar-e-Shari'at, vol. 1, pp. 318)

6. Agar nayl paalish naakhunon par lagi huyi hay to is ka bhi chhurrana farz hay warnah ghusl nahin ho ga, haan mahandi kay rang may haraj nahin.

Zakhm ki patti

Zakhm par patti waghayrah bandhi ho aur isay kholnay may nuqsan ya haraj ho to patti par hi mash kar layna kaafi hay neez kisi jagah marz ya dard ki wajah say pani bahana nuqsan dah ho to is pooray ‘uzw par mash kar lijiye. Patti zaroorat say ziyadah jagah ko ghayray huway nahin honi chahiye warnah mash kaafi na ho ga. Agar zaroorat say ziyadah jagah ghayray baghayr patti bandhna mumkin na ho masalan baazu par zakhm hay magar patti baazuon ki gola`i may bandhi hay jis kay sabab baazu ka achha hissah bhi patti kay andar chhupa huwa hay, to agar kholna mumkin ho to khol kar us hissay ko dhona farz hay. Agar na-mumkin hay ya kholna to mumkin hay magar phir waysi na baandh sakay ga aur yun zakhm waghayrah ko nuqsan pohanchnay ka andayshah hay to sari patti par mash kar layna kaafi hay, badan ka woh achha hissah bhi dhonay say mua`f ho jaye ga. *(Ayezah, pp. 318)*

Ghusl farz honay kay 5 asbab

1. Mani ka apni jagah say shahwat kay sath juda ho kar ‘uzw say nikalna.
2. Ihtilam ya`ni sotay may Mani ka nikal jana.
3. Sharmgaah may hashfah (ya`ni supari) daakhil ho jana khuwah shahwat ho ya na ho, inzal ho ya na ho, donon par ghusl farz hay.

4. Hayz say farigh hona.
5. Nifas (ya'ni bacha jannay par jo khoon aata hay us) say faarigh hona. (*Bahar-e-Shari'at, vol. 1, pp. 321 ta 324*)

Nifas ki zaroori wazahat

Aksar 'auraton may yeh mashhor hay kay bacha jannay kay ba'd aurat 40 din tak laazimi tor par na-paak rahti hay yeh baat bilkul ghalat hay. Nifas ki tafseel mulahazah ho. Bacha payda honay kay ba'd jo khoon aata hay us ko nifas kahtay hayn is ki ziyadah say ziyada muddat 40 din hay ya'ni agar 40 din kay ba'd bhi band na ho to marz hay. Lihaza 40 din poray hotay hi ghusl kar lay aur 40 din say pahlay band ho jaye to khuwah bachay ki wiladat kay ba'd 1 minute hi may band ho jaye to jis waqt bhi band ho ghusl kar lay aur Namaz-o-Rozah shuru' ho gaye. Agar 40 din kay andar andar dubarah khoon aa gaya to shuru'-e-wiladat say khatm-e-khoon tak sab din nifas hi kay shumar hon gay. Masalan wiladat kay ba'd 2 minute tak khoon aa kar band ho gaya aur 'aurat ghusl kar kay Namaz-o-Rozah waghayrah karti rahi, 40 din poray honay may faqat 2 minute baaqi thay kay phir khoon aa gaya to sara chillah ya'ni mukammal 40 din nifas kay thahrayn gay. Jo bhi Namazayn parrhi ya Rozay rakhay sab baykar gaye, yahan tak kay agar is doran Farz-o-Wajib Namazayn ya Rozay Qaza kiye thay woh bhi phir say ada karay. (*Fatawa Razawiyyah, vol. 4, pp. 354,356*)

5 zaroori ahkam

1. Mani shahwat kay sath apni jagah say juda na huyi balkay bojh uthanay ya bulandi say girnay ya fuzlah khaarij karnay kay liye zor laganay ki soorat may khaarij huyi to ghusl farz nahin. Wuzu bahar haal toot jaye ga.
2. Agar Mani patli parr gaey aur payshab kay waqt ya waysay hi bila shahwat is kay qatray nikal aaye ghusl farz na huwa Wuzu toot jaey ga.
3. Agar ihtilam hona yaad rahay magar is ka koi asar kaprray waghayrah par nahin to ghusl farz nahin.
4. Namaz may shahwat thi aur Mani utarti hui ma'loom huyi magar bahar nikalnay say qabl hi Namaz poori kar li ab khaarij huyi to Namaz ho gaey magar ab ghusl farz ho gaya. *(Bahar-e-Shari'at, vol. 1, pp. 321 ta 322)*
5. Apnay haathon say maddah khaarij karnay say ghusl farz ho jata hay. Yeh gunah ka kaam hay. Hadees pak may aysa karnay walay ko malo'on kaha gaya hay.

(Amaali Ibn-e-Bishran, vol. 2, pp. 5, Hadees 477)

Aysa karnay say mardanah kamzori payda hoti hay aur baarha daykha gaya hay kay bil-aakhir aadami shadi kay laa`iq nahin rahta.

Musht zani ka ‘azab

Maray Aaqa A’la Hazrat Imam-e-Ahl-e-Sunnat Maulana Shah Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ki khidmat may ‘arz kiya gaya: Aik shakhs Majlooh (ya’ni mushtzani karnay wala) hay woh is fa’l say nahin manta hay, har chand us ko samjhaya hay, aap tahreer farmaeyn, is ka kiya Hashr ho ga aur us ko kiya du’a parrhna chahiye jis say us ki ‘aadat chhot jaye?

Irshad-e-A’la Hazrat:

Woh gunahgar hay¹, ‘Aasi hay, israr kay sabab murtakib-e-kabeerah hay, faasiq hay, Hashr may ayson ki (ya’ni mushtzani karnay walon ki) hathayliyan gabhan (ya’ni haamilah) uthayn gi jis say majma’-e-a’zam may un ki ruswa`i ho gi agar taubah na karayn, Aur Allah عَزَّوَجَلَّ mua’f farmata hay jisay chahay aur ‘azab farmata hay jisay chahay. Usay chahiye kay لَا حَوْلَ shareef ki kasrat karay aur jab shaytan is harakat ki taraf bulaey to fauran dil say mutawajjeh ba-Khuda عَزَّوَجَلَّ ho kar لَا حَوْلَ shareef parrhay. Namaz-e-Panjganaah ki pabandi karay. Namaz-e-Subh kay ba’d bila naaghah Surah Ikhlas shareef ka wird rakhay. وَاللَّهُ تَعَالَى أَعْلَمُ

(Fatawa Razawiyyah, vol. 22, pp. 244)

¹ Jalaq kay hosh ruba nuqsanaat ki tafseeli ma’loomat kay liye Sag-e-Madinah عَنِ عَلِيٍّ ka risalah ‘Amrad Pasandi Ki Tabah Kariyan’ parrh lijiye.

(Shajrah 'Attariyyah Safhah 16 par hay: Har subh Surah Ikhlas 11 baar parrhay agar shaytan ma' lashkar kay koshish karay kay is say gunah karaey na kara sakay jab tak yeh khud na karay)

Bahtay pani may ghusl ka tareeqah

Agar bahtay pani masalan darya, ya nahar may nahaya to thorri dayr us may ruknay say 3 baar dhonay, tarteeb aur Wuzu yeh sab Sunnatayn ada ho jayen gi. Is ki bhi zaroorat nahin kay a'zaa ko 3 baar harakat day. Agar talaab waghayrah thahray pani may nahaya to a'zaa ko 3 baar harakat daynay ya jagah badalnay say taslees ya'ni 3 baar dhonay ki Sunnat ada ho jaye gi. Barsaat may (ya nal ya fawwaray kay neechay) kharra hona bahtay pani may kharray honay kay hukm may hay. Bahtay pani may Wuzu kiya to wahi thorri dayr is may 'uzw ko rahnay dayna aur thahray pani may harakat dayna 3 baar dhonay kay qaa'im maqaam hay.

(Bahar-e-Shari'at, vol. 1, pp. 320)

Wuzu aur ghusl ki in tamam sooraton may kulli karna aur naak may pani charrhana ho ga.

Fawwarah jari pani kay hukm may hay

'Fatawa Ahl-e-Sunnat' (ghayr matbua'h) may hay: Fawwaray (ya nal) kay neechay ghusl karna jari pani may ghusl karnay kay hukm may hay lihaza is kay neechay ghusl kartay huway

Wuzu aur Ghushl kartay waqt ki muddat tak thahra to taslees ki Sunnat ada ho jaye gi. Chunan-chay “Durr-e-Mukhtar” may hay: Agar jari pani ya barray hawz ya baarish may Wuzu aur ghushl karnay kay waqt ki muddat tak thahra to us nay poori Sunnat ada ki. (*Durr-e-Mukhtar, vol. 1, pp. 320*)

Yaad rahay! Ghushl ya Wuzu may kulli karna aur naak may pani charrhana hay.

Fawwaray ki ihtiyatayn

Agar aap kay hammam mayn Fawwarah (Shower) ho to isay achhi tarah daykh lijiye kay us ki taraf munh kar kay nangay nahanay may munh ya peeth qiblay shareef ki taraf to nahin ho rahi. Istinja khanay may bhi isi tarah ihtiyat farmaey. Qiblay ki taraf munh ya peeth honay ka ma'na yeh hay kay 45 darjay kay zaawiyay kay andar andar ho. Lihaza yeh ihtiyat bhi zaroori hay kay 45 degree kay zaawiyay (Angle) kay baahar ho. Is mas'alay say aksar log na-waaqif hayn.

W.C ka rukh durust kijiye

Mahr bani farma kar apnay gahr waghayrah kay W.C aur Fawwaray ka rukh agar ghalat ho to is ki islah farma lijiye. Ziyadah ihtiyat is may hay kay W.C qiblay say 90 kay darjay par ya'ni Namaz parrhnay may salam phayrnay kay rukh kar

dijiye. Mi'mar 'umooman ta'meeraati saholat aur khoobsorati ka lihaz kartay hayn aadab-e-qiblah ki parwah nahin kartay. Musalmano ko makan ki ghayr waajibi bahtari kay bajaey aakhirat ki haqeeqi bahtari par nazar rakhni chahiye.

*Kuch naykiyan kama lay jald aakhirat bana lay
Bhai nahin bharosah hay koi zindagi ka*

Kab kab ghusl karna Sunnat hay

Jumu'ah, 'Eid-ul-Fitr, Baqara-eid, 'Arfay kay din (ya'ni 9 Zul Hijjah) aur ihram bandhtay waqt nahana Sunnat hay.

(‘Aalamgeeri, vol. 1, pp. 16)

Kab kab ghusl karna mustahab hay

1. Wuqoof-e-'Arafaat
2. Wuqoof-e-Muzdalifah
3. Haziri-e-Haram
4. Haziri-e-Sarkar-e-A'zam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
5. Tawaf
6. Dukhool-e-Mina
7. Jamron par kankariyan marnay kay liye teenon din

8. Shab-e-Bara`at
9. Shab-e-Qadr
10. `Arafah ki raat
11. Majlis-e-Meelad Shareef
12. Deegar majalis-e-khayr kay liye
13. Murdah nahlanay kay ba`d
14. Majnoon (ya`ni pagal) ko junoon (pagal pan) janay kay ba`d
15. Ghashi say ifaqay kay ba`d
16. Nashah jatay rahnay kay ba`d
17. Gunah say taubah karnay
18. Naye kaprray pahannay kay liye
19. Safar say aanay walay kay liye
20. Istihazah ka khoon band honay kay ba`d
21. Namaz-e-Kusoof-o-Khusoof

22. Namaz-e-Istisqa kay liye
23. Khauf-o-Tareeki aur sakht aandhi kay liye
24. Badan par najasat lagi aur yeh ma'loom na huwa kay kis jagah lagi hay. (*Bahar-e-Shari'at, vol. 1, pp. 324,325*)

Aik ghusl may mukhtalif niyyatayn

Jis par chand ghusl hon sab ki niyyat say aik ghusl kar liya, sab ada ho gaye sab ka sawab milay ga. Junub nay Jumu'ah ya Eid kay din ghusl-e-janabat kiya aur Jumu'ah aur Eid waghayrah ki niyyat bhi kar li sab ada ho gaye, agar usi ghusl say Jumu'ah aur Eid ki Namaz ada kar lay. (*Bahar-e-Shari'at, vol. 1, pp. 325*)

Baarish may ghusl

Logon kay saminay sitr khood kar nahana Haram hay.

(*Fatawa Razawiyyah, vol. 3, pp. 306*)

Baarish waghayrah may bhi nahaeyn to pajamah ya shalwar kay oper mazeed rangeen moti chadar lapayt lijiye ta kay pajamah pani say chipak bhi jaye to raanon waghayrah ki rangat zaahir na ho.

Tang libaas walay ki taraf nazar karna kaysa?

Libaas tang ho ya zor say hawa chali ya baarish ya sahil-e-samundar ya nahar waghayrah may agar chay mootay kaprray

may nahaye aur kaprra is tarah chipak jaye kay sitr kay kisi kaamil ‘uzw masalan raan ki mukammal goolaey ka ubhaar zaahir ho jaye aysi soorat may us makhsoos ‘uzw ki taraf dusron ko nazar karnay ki ijazat nahin hay. Yehi hukm tang libaas walay kay sitr kay ubhray huway ‘uzw-e-kaamil ki taraf nazar karnay ka hay.

Nangay nahatay waqt khoob ihtiyat

Hammam may tanha nangay nahaye ya aysa jaamah pehan kar nahaye kay us kay chipak janay say raano waghayrah ki rangat zaahir ho sakti hay to aysi soorat may qiblay ki taraf munh ya peeth mat kijiye.

Ghusl say nazlah barrh jata ho to?

Zukaam ya aashob-e-chashm waghayrah ho aur yeh ghuman-e-saheeh ho kay sar say nahanay may maraz barrh jaye ga ya deegar amraaz payda ho jaye gay to kulli kijiye, naak may paani charrhaiye aur gardan say nahaiye, aur sar kay hissay par bheega huwa haath phayr lijiye Ghusl ho jaye ga. Ba’d-e-Sihhat sar dho daliye poora Ghusl naye siray say kerna zaroori nahin.

(Bahar-e-Shari’at, vol. 1, pp. 318)

Baalti say nahatay waqt ihtiyat

Agar baalti kay zari’ay Ghusl karay to ihtiyatan usay stool waghayrah par rakh lijiye ta kay baalti may chhentayn na aaye. Neez Ghusl may isti’mal karnay ka mug bhi farsh par na Rakhiye.

Baal ki Girah

Baal may girah parr jaye to Ghushl may usay khood kar paani bahana zaroori nahin. *(Ayezhan)*

Na-Paaki ki haalat may Quran pak chhonay ya parrhnay kay 10 masaa`il

1. Jis par Ghushl farz ho us ko masjid may jana, Tawaf kerna, Quran pak chhona, bay chhuway zabani parrhna, kisi aayat ka likhna, aayat ka ta`weez likhna (Likhna us soorat may haram hay jis may kaghaz ka chhona paaya jaye, agar kaghaz ko na chhuway to likhna jaye) *(Ghayr Matbu`ah Fatawa Ahl-e-Sunnat)* Aysa ta`weez chhona, aysi angoothi chhona ya pahanna jis par aayat ya Huroof-e-Muqatta`at likhay ho Haraam hay. *(Bahar-e-Shari`at, vol. 1, pp. 326)* (Mom jamay walay ya plastic may lapayt ker kaprray ya chamrray waghayrah may silay huway ta`weez ko pahannay ya chhonay may muza`iqah nahin)
2. Agar Quran Pak Juzdan may ho to bay wuzu ya bay Ghushl juzdan par haath laganay may haraj nahin. *(Bahar-e-Shari`at, vol. 1, pp. 326)*
3. Isi Tarah kisi aysay kaprray ya roomal waghayrah say Quran pak pakarrna jaye hay jo na apnay taba` ho na Quran pak kay. *(Ayezhan)*

4. Kurtay ki aasteen, dupattay kay aanchal say yahan tak kay chadar ka aik kona us kay kandhay par hay to chadar kay dusray koonay say Quran pak ko chhona Haraam hay kay yeh sab cheezayn us (chhoonay walay) kay taba' hayn. *(Ayezan)*
5. Quran pak ki aayat du'a ki niyyat say ya Tabarruk kay liye masalan ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ya ada-e-shukr kay liye ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ ya kisi Musalman ki maut ya kisi qism kay nuqsan ki khabar par ﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾ ya sana ki niyyat say poori Surah Fatihah ya Aayat-ul-Kursi Ya Surah Hashr ki aakhiri 3 aayat parrhayn aur un sab sooraton may Quran parrhnay ki niyyat na ho to koi haraj nahin. *(Ayezan)*
6. Teeno Qul bila Lafz Qul ba-niyyat sana parrh saktay hayn. Lafz-e-Qul kay sath sana ki niyyat say bhi nahin parrh saktay kyun kay is soorat may in ka Quran hona muta'ayyan hay, niyyat ko kuch dakhil nahin *(Ayezan)*
7. Bay wuzu ko Quran Shareef ya kisi Aayat ka chhona haram hay. Bighayr chhuway zabani ya daykh kar parrhnay may muzay'iqah nahin.
(Bahar-e-Shari'at, vol. 1, pp. 326)
8. Jis Bartan ya katoray par surah Ya aayat-e-qurani likhi ho bay wuzu aur bay ghusl ko us ka chhona Haraam hay.

(Ayezan, pp. 327)

9. Is ka isti'mal sab kay liye makrooh hay. Haan khas ba-niyyat-e-shifa us may pani waghayrah daal ker peenay may haraj nahin.
10. Quran Pak ka tarjamah Farsi ya urdu ya kisi dusri zaban may ho us ko bhi parrhnay ya chhonay may Quran Pak hi ka sa hukm hay. *(Ayezah)*

Bay wuzu deeni kitabayn chhona

Bay wuzu ya woh jis par ghusl farz ho un ko Fiqh, Tafseer-o-Hadees ki kitabon ka chhona makrooh hay. Aur agar in ko kisi kaprray say chhuwa agar chay us ko pahnay ya oorhay huway ho to muzay'iqah nahin. Magar Aayat-e-Qurani ya is kay tarjamay par in kitabon may bhi haath rakhna Haraam hay. *(Ayezah)*

Bay wuzu Islami kitabayn parrhnay walay balky akhbaraat-o-rasaa'il chhonay walay bhi ihtiyat farmaya karay kay 'umoman in may aayat-o-tarjamay shamil hotay hayn

Na-Paki ki haalat may Durood Shareef parrhna

Jin par Ghusl farz ho un ko Durood Shareef aur du'aen parrhnay may haraj nahin magar behtar yeh hay kay wuzu ya kulli kar kay parrhayn. *(Bahar-e-Shari'at, vol. 1, pp. 327)* Azaan ka jawab dayna un ko jayez hay. *(Aalamgeeri, vol. 1, pp. 38)*

Ungli may Ink ki tah jami ho to?

Pakanay walay kay nakhun may aata, likhnay walay kay nakhun waghayrah par siyahi ka jirm (Ink), aam logo kay liye makhhi, machhar ki beet lagi huyi rah gaye aur tawajjoh na rahi to Ghushl ho jaye ga. Haan ma'loom hojanay kay ba'd juda kerna aur us jagah ka dhona zaroori hay pahlay jo namaz parrhi woh ho gaye. (*Bahar-e-Sharia't, vol. 1, pp. 319*)

Bacha kab baligh hota hay?

Larka 12 saal aur larki 9 baras say kam umar tak har giz baligh-o-baligha na hoon gay aur larka aur larki dono (Hijri san kay I'tibar say) 15 baras ki kamil 'umar may zaroor shar'an baligh-o-baligha hayn, agar chay aasar ('alamaat) Bulooqh zaahir na ho. In umron kay andar agar aasar paaye jaye, ya'ni khuwah larkay khuwah larki ko sootay khuwah jagtay may inzaal ho (ya'ni Mani niklay) ya larki ko Hayz aaye ya jima' say larka kisi larki ko hamilah ker day ya (jima' ki waja say) larki ko Haml rah jaye to yaqeenan Baaligh-o-Balighah hayn. Aur agar aasar na hoon, magar woh khud kahayn kay hum Baligh-o-Balighah hayn aur zaahir haal un kay qawl ki takzeeb na karta ya'ni jhutulata na ho to bhi baligh-o-balighah samjhay jaye gay aur tamam ahkam bulooqh kay nifaz paaye gay aur larkay kay daarhi monchh nikalna ya larki kay pistan ya'ni chhati may ubhaar payda hona kuch mu'tabar nahin.

(*Fatawa Razawiyah, vol.19, pp. 630*)

Kitabayn rakhnay ki Tarteeb

1. Quran Pak Sab kitabon kay oper Rakhiye phir Tafseer phir Hadees phir Fiqh phir deegar Islami kitabayn.

(Bahar-e-Shari'at, vol. 1, pp. 327)

2. Kitab par koi dusri cheez yahan tak kay qalam bhi mat Rakhiye balky jis sandooq may Kitab ho us par bhi koi cheez na Rakhiye. *(Ayezah, pp. 328)*

Auraq may purrya bandhna

1. Masaa'il ya deeniyaat kay auraq may purrya bandhna, jis dastar khuwan ya bichhonay par asha'ar waghayrah kuch tahreer ho un ka isti'mal mana' hay.

(Bahar-e-Shari'at, vol. 1, pp. 328)

2. Har zaban kay Huroof-e-Tahajji ka adab kerna chahiye. (Tafseeli ma'lumat kay liye Faizan-e-Sunnat kay baab Faizan ﴿بِسْمِ اللّٰهِ﴾ Safha 113 say safha 123 tak ka mutala'ah farmaye)

3. Musallay kay konay may 'umoman company kay naam ki chit silaye ki huyi hoti hay is ko nikal diya karayn.

Musallay par ka'bah Shareef ki tasweer

Aysay musallay jin par Ka'bah Shareef ya Gumbad-e-Khazra bana huwa ho un ko namaz may isti'mal kernay say muqaddas

shabeeh par paon ya ghutna parrnay ka imkan rahta hay lihaza namaz may aysay musallay ka isti'mal karna munasib nahin. *(Fatawa Ahl-e-Sunnat)*

Waswason ka aik sabab

Ghusl khanay may payshab kernay say waswasay payda hotay hayn. Hazrat Sayyiduna Abdullah Bin Mughaffal رضي الله تعالى عنه say riwayaat hay kay Huzoor صلى الله تعالى عليه وآله وسلم nay is say mana' farmaya kay koi shakhs Ghusl khanay may peeshab karay aur farmaya: Bayshak 'umoman is say waswasay payda hotay hayn.

(Sunan Abu Dawood, vol. 1, pp. 44, Hadees. 27)

Tayammum Ka Bayan

Tayammum Kay Faraa`iz

Tayammum may 3 Farz hayn:

1. Niyyat
2. Saray munh par haath phayrna
3. Khuniyon samayt dono haathon ka mash kerna.

(Bahar-e-Sharia't, vol. 1, pp. 353-355)

Tayammum ki 10 Sunnatayn

1. ﴿بِسْمِ اللَّهِ﴾ Shareef kahna
2. Haathon ko zameen par marna

3. Zameen par haath maar ker laut dayna (Ya'ni aagay barrhana aur peechnay laana)
4. Ungliyan khuli huyi rakhna
5. Haathon ko jhaarr layna ya'ni aik haath kay ungoothay ki jarr ko dusray haath kay ungoothay ki jarr par marna magar yeh ihtiyat rahay kay taali ki aawaz payda na ho.
6. Pehlay munh phir haathon ka mash karna
7. Dono ka mash pay dar pay hona
8. Pehlay seedhay phir ultay haath ka mash karna
9. Daarhi ka khilal karna
10. Ungliyon ka khilal karna jab kay ghubar pohanch gaya ho. Agar ghubar na pohancha ho masalan patthar waghayrah kisi aysay cheez par haath maara jis par ghubar na ho to khilal farz hay khilal kay liye dubarah zameen par haath marna zaroori nahin. (*Bahar-e-Shari'at, vol. 1, pp. 356*)

Tayammum Ka Tareeqah (Hanafi)

Tayammum ki niyyat kijiye (Niyyat dil kay iraday ka naam hay, Zaban say bhi kah layn to behtar hay masalan yun kahiye: bay wuzu`i ya bay ghusli ya donon say paaki haasil kernay aur

Namaz jayez honay kay liye Tayammum karta hoon ﴿بِسْمِ اللّٰهِ﴾ parrh kar donon haathon ki ungliyan kushadah kar kay kisi aysi pak cheez par jo zameen ki qism (Masalan Patthar, Choonaa, Eent, Deewaar, Mitti waghayrah) say ho maar kar laut lijiye (Ya'ni aagay barrhaiye aur peechay laiye) aur agar Ziyadah gard lag jaye to jhaarr lijiye aur us say saray munh ka is tarah mash kijiye kay koi hissah rah na jaye agar baal barabar bhi koi jagah rah gaye to Tayammum na ho ga. Phir dusri baar isi tarah zameen par maar kar donon haathon ka nakhuno say lay kaar kuhniyon samayt mash kijiye, is ka behtar tareeqah yeh hay kay ultay haath kay ungothay kay 'ilawah chaar ungliyon ka payt seedhay haath ki pusht par Rakhiye aur ungliyon kay siron say kuhniyon tak lay jaiye aur phir wahan say ultay hi haath ki hatahayli say seedhay haath kay payt ko mass kartay huway gittay tak laiye aur ultay angothay kay payt say seedhay ungothay ki pusht ka mash kijiye. Isi tarah seedhay haath say ultay haath ka mash kijiye. Aur agar aik dam poori hathayli aur ungliyon say mash kar liya tab bhi Tayammum ho jaye ga chaahay kuhni say ungliyon ki taraf laaye ya ungliyon say kuhni ki taraf lay gaye magar Sunnat kay khilaf huwa. Tayammum may sar aur paoon ka mash nahin hay. *(Bahar-e-Shari'at, vol. 1, pp. 353, 354, 356)*

Tayammum kay 25 Madani Phool

1. Jo cheez aag say jal kar raakh hoti hay na pighalti hay na narm hoti hay woh zameen ki qism say hay us say Tayammum jayez hay. Rayta, Choonaa, surmah, Gandhak, Patthar (Marbal) zabarjad, fayrozah, 'Aqeeq waghayrah Jawahir say Tayammum jayez hay chaahay un par ghubar ho ya na ho. (*Bahar-e-Shari'at, vol. 1, pp. 357*)
2. Pakki eent, cheeni ya mitti kay bartan say Tayammum jayez hay. Haan agar in par kisi aysi cheez ka jirm ya'ni tah ho jo jins-e-zameen say na ho masalan kaanch ka jirm ho to Tayammum jayez nahin. (*Bahar-e-Shari'at, vol. 1, pp. 358*) 'Umoman Cheeni kay bartan par kaanch ki tah charrhi hoti hay us say Tayammum nahin ho sakta
3. Jis Mitti, patthar waghayrah say Tayammum kiya jaye us ka pak hona zaroori hay ya'ni na us par kisi najasat ka asar ho na yeh ho kay sirf khushk ho janay say najasat ka asar jata raha ho. (*Ayezah, pp. 357*) Zameen, Deewar aur woh gard jo zameen par parri rahti hay agar na-pak ho jaye phir dhoop ya hawa say sookh jaye aur najasat ka asar khatm ho jaye to pak hay aur is par namaz jayez hay magar is say Tayammum nahin ho sakta

4. Ye waham kay kabhi najis huyi ho gi fuzool hay is ka I'tibar nahin hay. (*Ayezah, pp. 357*)
5. Agar kisi Lakri, kaprray, ya dari waghayrah par itni gard hay kay haath marnay say ungliyon ka nishan ban jaye to is say Tayammum jayez hay. (*Ayezah, pp. 359*)
6. Choonah, mitti ya eenton ki deewahar khuwah ghar ki ho ya masjid ki us say Tayammum jayez hay magar us par oil paint, plastic paint aur mate finish ya wallpaper waghayrah koi aysi cheez nahin honi chahiye jo jins-e-zameen kay 'ilawah ho, deewahar par marbal ho to koi harj nahin.
7. Jiska wuzu na ho ya nahanay ki haajat ho aur paani par qudrat na ho woh wuzu aur Ghisl ki jagah Tayammum karay. (*Bahar-e-Shari'at, vol. 1, pp. 346*)
8. Aysi beemari kay wuzu ya Ghisl say us kay barrh janay ya dayr may achha honay ka sahih andayshah ho ya khud apna tajribah ho kay jab bhi wuzu ya Ghisl kiya beemari barrh gaye ya yun kay koi Musalman achha qabil tabeeb jo zaahiri taur par Faasiq na ho woh kah day kay paani nuqsan karay ga to in sooraton may Tayammum kar saktay hayn. (*Ayezah*)

9. Agar sar say nahanay may paani nuqsan kerta ho to galay say nahaye aur pooray sar ka mash karayn. (*Bahar-e-Shari'at, vol. 1, pp. 347*)
10. Jahan Charon taraf aik aik meel tak paani ka pata na ho wahan bhi Tayammum kar saktay hayn. (*Ayezani*)
11. Agar itna Aab-e-Zam Zam Shareef paas hay jo wuzu kay liye kaafi hay to Tayammum jayez nahin. (*Ayezani*)
12. Itni sardi ho kay nahanay say mar janay ya beemar ho janay ka qawi andayshah hay aur nahanay kay ba'd sardi say bachnay ka koi saaman bhi na ho to Tayammum jayez hay. (*Ayezani, pp. 348*)
13. Qaydi ko qayd khanay walay wuzu na karnay day to Tayammum kar kay namaz parh lay ba'd may Ia'adah karay aur agar woh dushman ya qayd khanay walay namaz bhi na parrhnay day to isharay say parrhay aur ba'd may Ia'adah karay. (*Ayezani, pp. 349*)
14. Agar yeh guman hay kay paani talash kernay may Qafilah nazron say gha'ib ho jaye ga to Tayammum jayez hay.

(*Ayezani, pp. 350*)

15. Masjid may so raha tha kay Ghusl farz ho gaya to jahan tha wahin fauran Tayammum kar lay yehi ihtiyat kay ziydah qareeb hay. (*Fatawa Razawiyyah, vol. 3, pp. 479*)

Phir baahar nikal aaye takheer karna Haraam hay.

(*Bahar-e-Shari'at, vol. 1, pp. 352*)

16. Waqt itna tang ho gaya kay wuzu ya Ghusl karay ga to namaz qaza ho jaye gi to Tayammum kar kay namaz parrh lay phir wuzu ya Ghusl kar kay namaz ka ia'adah karna lazim hay. (*Fatawa Razawiyyah, vol. 3, pp. 307*)

17. 'Aurat Hayz-o-Nifas say pak ho gaye aur paani par qadir nahin to Tayammum karay. (*Bahar-e-Shari'at, vol. 1, pp. 352*)

18. Agar koi aysi jagah hay jahan na paani milta hay na hi Tayammum kay liye pak mitti to usay chahiye kay waqt-e-namaz may namaz ki si sorat banaye ya'ni tamam Harakaat namaz bila niyyat namaz baja laaye. (*Bahar-e-Shari'at, vol. 1, pp. 353*) magar paak pani ya mitti par qadir honay par wuzu ya Tayammum kar kay namaz parrhni ho gi.

19. Wuzu aur Ghusl donon kay Tayammum ka aik hi Tareeqah hay. (*Jauharah, pp. 28*)

20. Jis par Ghul farz hay us kay liye yeh zaroori nahin kay wuzu aur Ghul donon kay liye do Tayammum karay balky aik hi may dono ki niyyat kar lay donon ho jaey gay aur agar sirf Ghul ya wuzu ki niyyat ki jab bhi kafi hay

(Bahar-e-Shari'at, vol. 1, pp. 354)

21. Jin cheezon say wuzu toot jata hay ya Ghul farz ho jata hay un say Tayammum bhi toot jata hay aur paani par qaadir honay say bhi *Tayammum toot jata hay*. *(Ayezah, pp. 360)*

22. Aurat nay agar naak may phool waghayrah pahnay ho to nikal lay warnah phool ki jagah mash nahin ho sakay ga.

(Ayezah, pp. 355)

23. Hoonton ka woh hissah jo 'aadatan munh band honay ki haalat may dikhaye dayta hay is par mash hona zaroori hay agar munh par haath phayrtay waqt kisi nay honton ko zor say daba liya kay kuch hissah mash honay say rah gaya to Tayammum nahin hoga. Isi tarah zor say aankhayn band kar lay jab bhi na ho ga. *(Ayezah)*

24. Angoothi gharri waghayrah pahnay ho to utar kar un kay neechay haath phayrna farz hay. Islami bahnayn bhi

choorriyan waghayrah hata kar un kay neechay mash karay. Tayammum ki ihtiyatayn wuzu say barh kar hayn.

(Ayezah)

25. Beemar ya bay dast-o-pa khud Tayammum nahin kar sakta to koi dusra karwa day is may Tayammum karwanay walay ki niyyat ka I'tibar nahin, jis ko Tayammum karwaya ja raha hay us ko niyyat karni ho gi.

(Ayezah, pp. 354)

Madani Mashwarah:

Wuzu kay ahkam seekhnay kay liye Maktaba-tul-Madinah ka matbua'h Wuzu ka Tareeqah aur Namaz seekhnay kay liye Risalah Namaz Ka Tareeqah Ka mutala'ah mufeed hay.

Ya Rab-e-Mustafa hamayn baar baar Ghisl kay masaa'il perrhnay samajhnay aur dusron ko samjhanay aur sunnat kay mutabiq Ghisl karnay ki taufeeq 'ata farma.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Nayk Namazi Bannay Kay Liye

Har jumeraat ba'd namaz-e-magrib ap kay yahan honay walay **Dawat-e-Islami** kay hafta-waar sunnato'n bharay Ijtima' mayn rizay-e-Elaahi kay liye achi achi niyato'n kay sath saari rat shirkat farmaliye ❖Sunnato'n ki Tarbiyat kay liye **Madani Qafilay** mayn A'shiqan-e-Rasool kay sath har mah 3-din safar aur ❖Rozana "**Fikr-e-Madinah**" kay zari'e **Madani In'amat** ka risala pur kar kay Madani mah ki pehli taarikh ko apnay yahan kay zimmdar ko jama' karwanay ka ma'mool bana lijiye

Mayra Madani Maqsad: "Mujhay apni aur saari duniya kay logon ki islaah ki koshish karni hay." (وَاللّٰهُ اَعْلَمُ) Apni islaah kay liye "**Madani In'amat**" per a'mal aur saari duniya kay logon'n ki islaah ki koshish kay liye "**Madani Qafilo'n** mayn safar karna hay." (وَاللّٰهُ اَعْلَمُ)



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