

امیر اہلسنت سے وضو کے بارے میں سوال جواب

*Roman-Urdu*

## **Ameer-e-Ahl-e-Sunnat say Wuzu kay baray mayn Suwal jawab**

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

## *Kitab perhnay ki Du'a*

deeni kitab ya Islami sabaq perhnay say pehlay zayl mayn di huyi Du'a perh li-jiye *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* jo kuch perhayngey yaad rahay ga. Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Tarjama:

Ay Allah (*عَزَّوَجَلَّ*)! Ham per 'ilm-o-hikmat kay derwaazay khhol day aur ham per Apni rahmat naazil ferma! Ay 'azamat aur buzurgi waalay!

(*Al-Mustatraf, Jild. 1, Safnah. 40*)



**Note:** Awwal aakhir aik baar Durood Shareef perh layn.

## Fehrist

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## Ameer-e-Ahl-e-Sunnat say Wuzu kay baray mayn Suwal jawab

### Du'a-e-Ja Nasheen Ameer-e-Ahl-e-Sunnat

Ya Rabb-e-Mustafa Jo koi is risalah 'Ameer-e-Ahl-e-Sunnat say wuzu kay baray mayn suwal jawab' parh ya sun lay usay zaahiri pakeezgi kay sath baatini paki naseeb farma aur usay bay hisab bakhsh day.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Durood Shareef ki fazeelat

Farman Aakhiri Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: Mujhay suwaar kay piyalay ki maanind na banao kay suwaar apnay piyalay ko paani say bharta hay phir usay rakhta hay aur samaan uthata hay, phir jab usay paani ki haajat hoti hay to usay peeta hay, wuzu karta hay warnah usay phaynk dayta hay laykin mujhay tum apni du'a kay aawal aur aakhir aur darmiyan mayn yaad rakho.

(Majma'-uz-Zawaaid, Jild. 10, Safhah. 239, Hadees 17256)

*Khudaya wasitah meethay Nabi ka*

*Sharaf 'Attar ko Hajj ka 'ata ho*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

**Suwal:** Kiya Quran Kareem mayn wuzu kay baaray mayn hukm aaya hay?

**Jawab:** wuzu kay baray mayn Quran Kareem mayn hukm maujood hay Chunan chay Parah 6 Surah Al-Maidah ki aayat number 6 mayn hay:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ  
إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ط

*Tarjamah Kanz-ul-Iman: Aye Iman walo! Jab namaz ko kharay hona chaho to apnay munh dhoo aur kuhniyon tak haath aur saron ka mash karo aur gitto tak paaon dhoo. (Parah. 6, Surah Al-Maaidah, Ayah 6 – Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 2, Safhah. 457)*

*Day shauq-e-tilawat day zauq-e-'ibadat*

*Rahon ba wuzu Mayn sada Ya Ilahi*

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

**Suwal:** Bighayer Wuzu namaz parhna kufr hay ya Gunah?

**Jawab:** Agar jaeyz samajh kar bighayer wuzu namaz parhi ya'ni yeh samajh kar kay namaz parhnay kay liye wuzu karnay ki zaroorat nahin to yeh kufr hay (*Bahar-e-Shari'at, Jild. 1, Safhah. 282, Hissah 2*) aur agar kisi nay ghalati say parh li to gunah bhi nahin hay,

al battah wuzu kar kay namaz dubarah parhni ho gi. (*Bahar-e-Shari'at, Jild. 1, Safhah. 705 Hissah 4 - Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 3, Safhah. 359*)

**Suwal:** Mayri 'umr 64 saal hay aur Mayn aik 'arsay say Faalij kay maraz mayn muftala hon, Jis ki wajah say aik haath say wuzu nahin kar sakta, yeh irshad farmaiye kay Mayn wuzu kis tarah karon aur mayray liye kiya kiya rukhsat hay? Neez kiya mujhay rozah bhi rakhna ho ga? (*Sohail Mughal, Islamabad*)

**Jawab:** Allah Kareem aap logon par raham farmaey, piyaray Habeeb صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay sadqay shifa-e-kamilah 'aajilah nafi'ah 'ata farmaey. Dil bara rakhayn, yeh aazmaish aur imtihan hay, is mayn wohi kamiyab hota hay jo sabit qadam rehta hay. Imam 'Aali Maqam Hazrat Imam Husain رَضِيَ اللهُ عَنْهُ nay Karbala mayn Fajr ki namaz ba jama'at ada ki thi, piyaron ki shahadatun kay ba'd bhi sar sajday mayn katwaya tha. Jis tarah bhi mumkin ho Namaz shari'at kay daairay mayn reh kar ada karni hoti hay aur us kay liye Namaz kay masaail seekhnay hotay hayn, Bahar-e-Shari'at ki pehli jild kay chothay hissay mayn mareez ki namaz ka tareeqah likha huwa hay. Jinhon nay faalij ka bataya hay shayad woh yeh samajhtay hayn kay agar namaz nahin parhayn gay to rozah kaysay rakhayn? Ya jo bhi is tarah samajhta hay woh yeh zehan rakh layn kay namaz alag 'ibadat hay aur rozah alag 'ibadat hay, aysa nahin hay kay aik cheez nahin karayn gay to dusri cheez bhi nahin karayn gay, is liye donon ko ada karna hay agar khuda na khuwastah kisi nay namaz nahin parhi tab bhi us ka rozah ho jaey ga ya Khuda na

khuwastah kisi nay rozah nahin rakha aur namaz parh li to us ki namaz ada ho jaey gi.

(Paaon say ma'zoor aur paishab kay 'aarizay mayn muftala mareez jin ki charpai bhi qiblah rukh nahin hay, namaz kay hawalay say un ki rahnumai kartay huway) (Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** kay qareeb baythay huway Mufti Sahib nay farmaya:) is ki 2 sooratayn banyan gi:

1. Agar un ka baar baar payshab nikal jata hay aur unhayn itna waqt bhi nahin milta hay kay jis mayn yeh wuzu kar kay farz ada kar sakayn to aysi soorat mayn yeh Shar'i ma'zoor kehlaeyn gay. Is mayn yeh shart hay kay kam az kam waqt mayn aik martabah un ka 'uzr paya jaey. (*Bahar-e-Shari'at, Jild. 1, Safhah. 385 – 386 Multaqatan*) Jaysay 'Asr ki namaz shuru' karay gay to wuzu karayn gay aur is mayn jitni namazayn chahayn ada kar layn magar Maghrib ki namaz kay liye unhayn dubarah wuzu karna paray ga.
2. Aur agar yeh Shar'i ma'zoor nahin hayn ya'ni in ko itna waqt mil jata hay kay jis kay andar farz ada kar saktay hayn to phir in ko ihtiyat karna ho gi aur wuzu kar kay farz namaz ada karna ho gi. Bahar haal agar haalat aysi hay kay khud wuzu nahin kar saktay magar koi dusra wuzu karanay wala maujood hay to woh unhayn wuzu karwa day warnah in ko Tayammum karwaya jaey ga aur kisi say keh kar

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charpai ka rukh qiblay ki taraf karwa layn aur isharon say namaz ada karayn.

(Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** nay farmaya:) Agar laytay laytay namaz parhnay kay liye majboor hayn to is tarah charpai bichhani hay kay is kay paaon qiblah ki taraf hon<sup>1</sup>. Aur itna waqt na milay jis mayn yeh wuzu kar kay namaz ada kar sakayn to is say murad farz namaz ada karnay ka waqt hay is mayn sunnatayn aur nawafil ada karnay ka waqt shamil nahin hay, ya'ni wuzu kar kay kam az kam itna waqt mil gaya kay farz namaz parhi ja sakti hay to wuzu kar kay farz parh lay.

*(Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 6, Safhah. 406)*

**Suwal:** Kiya kachi piyaz khanay say wuzu toot jata hay?

*(Noor-ul-'Ayn)*

**Jawab:** Kachi piyaz khanay say bachna achha hay kay is say munh mayn badbu ho jati hay, al battah khana jaeyz hay aur is say wuzu bhi nahin toot ta. Saalan mayn paki huyi piyaz aur lehsan kha saktay hayn kay paknay kay ba'd un ki badbu khatam ho jati hay aur inhayn khanay say munh mayn badbu

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<sup>1</sup> Agar mareez baythnay par qaadir nahin to layt kar isharah say parhay, khuwah daahini ya baeyn karwat par layt kar qiblah ko munh karay khuwah chit layt kar qiblah ko paaon karay magar paaon na phaylaey, kay qiblah ko paaon phaylana makruh hay balkay ghutnay kharay rakhay aur sar kay neechay takiyah waghayrah rakh kar oucha kar lay kay munh qiblah ko ho jaey aur yeh soorat ya'ni chit layt kar parhna Afzal hay.

*(Durr-e-Mukhtar, Jild. 2, Safhah. 686 – 687 – Bahar-e-Shari'at, Jild. 1, Safhah. 722, Hissah 4)*



bhi payda nahin hoti. (*Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 6, Safhah. 463*)

**Suwal:** Wuzu karnay say pehlay a'za-e-wuzu ko tar kar Layna kaysa hay?

**Jawab:** Wuzu karnay say pehlay a'za-e-wuzu ko tar karna Mustahab hay. (*Bahar-e-Shari'at, Jild. 1, Safhah. 297, Hissah 2*) Bil Khusoos sardiyan mayn ziyadah achha hay kay in dinon mayn khaal khushk hoti hay aur ba'z jagah jhurriyan ban jati hayn lihaza tawajjoh say wuzu na kiya jaey to kuch hissah sookha reh jata hay. Ho sakta hay kay wuzu kartay waqt 'awam kay a'za-e-wuzu sookhay reh jatay hon. Agar hum pehlay say a'za-e-wuzu par paani mal layn gay to is say khaal narm ho jaey gi aur paani jaldi beh jaey ga, jis say wuzu bhi jaldi ho jaey ga. Har aik ko is Mustahab par 'amal karnay ki 'aadat bana layni chahiye. (*Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 6, Safhah. 463*)

**Suwal:** Jab Mayn wuzu karta hon to mujhay is tarah ka wahm hota hay kay fulan jagah khushk reh gaey hay is ki wajah say tumhari namaz nahin ho gi lihaza Mayn is wahm ko door karnay kay liye apnay us 'uzw ko baar baar dhota hon jis say paani bahut ziyadah zaya' ho jata hay. Baraey karam is baray mayn rahnumai farma dijiye.

**Jawab:** Dar asl waswason ki payrwi karna Shaytan ki ita'at hay. Is tarah karnay say Shaytan ka maqsad bhi poora ho jata hay lihaza waswason ko bhagaeyn aur Sunnat kay mutabiq 3 baar

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apnay a'za-e-wuzu dho layn. Al battah waqi'e confirm hay kay kisi 'uzw ka hissah sookha reh gaya hay to ab isay dubarah dho layn. Jab aap a'za-e-wuzu par paani behta huwa daykh rahay hayn aur 'uzw bhi bheega huwa nazar aa raha hay aur na 'uzw par koi aysi cheez chipki huyi hay jo jild tak paani pahonchnay nahin dayti to aap kay a'za-e-wuzu dhul gaey. Wuzu mayn khaal kay andar ka hissah dhona nahin hota balkay khaal ka upar ka hissah dhona hota hay aur is mayn khaal kay baal dhona bhi shamil hay. Aap ko is tarah zehan bana kar chalna paray ga warna aap khud samajh rahay hayn kay yeh wahm hay aur is kay payrwi karna ihtiyat nahin balkay Shaytan ki ittiba' hay lihaza aap ko wahm par 'amal karnay say bachna chahiye. Allah Kareem aap ko waswason say najat 'ata farmaey.

*(Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 6, Safhah. 464)*

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Suwal:** Rozah tootnay kay dar say wuzu kartay huway kulli na karna ya naak mayn paani na charhana kaysa?

*(Saailah: Zainab 'Attariyah)*

**Jawab:** Wuzu mayn naak ki narm haddi tak paani pahonchana aur achhi tarah saaf karna neez halaq ki jar tak paani pahonchana Sunnat-e-Mu`akkadah hay. Yun hi wuzu mayn 3, 3 baar a'za dhona bhi Sunnat hay. *(Durr-e-Mukhtar, Jild. 1, Safhah. 311)* Lihaza ihtiyat kay sath kulli bhi karayn aur Naak mayn paani bhi charhaeyn, warnah aysa na ho kay rozah bachanay kay

khayal mayn wuzu aur ghusl hi zaya' kar dayn! (*Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 156, Safhah. 12*)

**Suwal:** Mayri walidah ki shahadat ki ungli kati huyi hay jab woh wuzu kay liye chullu mayn paani layti hayn to woh paani beh jata hay, to kiya woh ultay haath say kulli aur naak mayn paani dal sakti hayn?

**Jawab:** 'Uzr ho to aysa kar saktay hayn.

(*Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 182, Safhah. 9*)

**Suwal:** Kiya wuzu kay bighayer azan day saktay hayn?

**Jawab:** Behtar yehi kay wuzu kar kay azaan di jaey<sup>1</sup>.

(*Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 182, Safhah. 5*)

**Suwal:** Agar koi shakhs nahanay kay ba'd wuzu karnay walay ko daykh kar kahay 'yeh jahalat ki nishani hay' to aysa kehna kaysa?

**Jawab:** Poora ghusl kar laynay say wuzu bhi ho jata hay dubarah wuzu karna zaroori nahin. (*Mirat-ul-Manajeeh, Jild. 2, Safhah. 256*) Lihaza jis nay ghusl karnay kay ba'd yeh soch kar wuzu kiya kay ghusl karnay say wuzu nahin hota to yeh ma'lomaat ki kami ka nateeja hay aur is taur par is kay 'amal

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<sup>1</sup> Bay wuzu ki azaan sahih hay, (*Durr-e-Mukhtar, Jild. 2, Safhah. 75*) Magar bay wuzu azaan kehna makruh hay. (*Hashiya Tahtavi 'ala Maraqil Falah, Safhah. 199*) Fatawa Razawiyyah Shareef mayn hayn: Bay wuzu azaan jaeyz hay is ma'na mayn kay azaan ho jaey gi magar chahiye nahin, Hadees mayn is say mumana'at aeay hay. (*Fatawa Razawiyyah, Jild. 5, Safhah. 373*)

ko ‘Jahalat’ kehna durust hay, laykin mutlaqan kisi ko aysa kehna say us ka dil dukhay ga, lihaza kisi Musalman ko is tarah nahin kehna chahiye, balkay achhay andaz say durust masalah batana chahiye masalan jab aap nay poora ghul kar liya hay to ghul kay sath sath aap ka wuzu bhi ho chuka hay, lihaza aap ko ghul kay ba’d wuzu karnay ki haajat nahin.

*(Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 178, Safhah. 8)*

**Suwal:** Kiya juwayn maarnay say wuzu toot jata hay?

*(Social Media kay zari’ay suwal)*

**Jawab:** Juwayn maarnay, yun hi bakra zabh karnay say wuzu nahin toot ta. **مَعَاذَ اللَّهِ** agar koi ba wuzu kisi banday ko qatl kar day to is say bhi wuzu nahin tootay ga. Kisi ko maarnay peetnay say wuzu nahin toot ta.

*(Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 248, Safhah. 24)*

**Suwal:** Tasbeeh kay daanon par lafz ‘Allah’ aur ‘Muhammad’ likha ho to kiya is ko bay wuzu ya na paki ki haalat mayn chhu saktay hayn?

**Jawab:** Aysi tasbeeh ko bay wuzu chhona jaeyz hay, laykin us kay jaib mayn hotay huway washroom bhi jana par sakta hay ya maylay haath us par lag saktay hayn. To behtar yehi hay kay aysi Tasbeeh na rakhi jaey, agar hay to is ko ghar mayn kisi keel par latka dayn aur jab ghar mayn hon to us par wazifah waghayrah parh layn, ta kay kisi qism ki bay adabi na ho. Laykin phir bhi jab us kay danon par baar baar ungli lagay gi to

us ki likhai ka asar haath par aata rahay ga aur jab aap haath dhoeyn gay to woh roshnai kaha kahan jaey gi aap samajh saktay hayn. Lihaza aysi Tasbeeh ki production hi na ki jaey, layki hamaray liye is ko rokna mushkil hay, lihaza hum is ko khareedna hi chhor dayn. Haan, agar tohfay mayn mili ho to is ko zaya' to na liya jaey, balkay ihtiyat kay sath isti'mal kar liya jaey, ba adab ba naseeb. (*Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 5, Safhah. 364*)

**Suwal:** Ganj Pan ka shikar kuch log masno'i wig lagatay hayn, kiya is say wuzu aur namaz ho jati hay?

(*Waseem Raza 'Attari, Toba, Dar-us-Salam*)

**Jawab:** Agar 'Wig' aysi hay kay usay utar kar wuzu mayn mash kar saktay hayn to phir utarna zaroori hay. Al battah agar aysi 'wig' hay jo chipki huyi hay aur isay utaarna mumkin hi nahin hay to aysi soorat mayn wuzu kay dauran upar hi say mash kar liya jaey aur ghusl mayn bhi upar say hi dho liya jaey<sup>1</sup>. (*Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 5, Safhah. 266*)

**Suwal:** Kiya wuzu kartay hi namaz parh Layna Tahiyat-ul-Wuzu kay qaim maqam ho jaey ga? Neez is say nafl ka sawab milay ga ya nahin?

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<sup>1</sup> Insani baalon ki 'Wig' isti'mal karna ya un baalon ki paywand kari karwana Haraam hay. Al battah agar masno'i baal hon ya kisi aysay janwar kay baal hon kay woh najsul-'ayn na ho to un baalon ka lagwana jayez hay. (*Sho'bah Malfozaat Ameer-e-Ahl-e-Sunnat*)

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**Jawab:** Agar Makruh waqt na ho to ‘Tahiyat-ul-Wuzu’ parh lay kyun kay tahiyat-ul-wuzu mayn Afzal yeh hay kay us waqt parhay jaeyn jab wuzu ki tari baaqi ho.<sup>1</sup> (*Fatawa Hindiyyah, Jild. 1, Safhah. 8*) (*Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 6, Safhah. 227*)

**Suwal:** Sunnatayn parhnay kay ba’d agar wuzu toot jaey to wuzu karnay kay ba’d dubarah Sunnatayn parhni ho gi ya wohi sunnatayn kaafi hayn? (*Saa'il: Khalid Mahmood 'Attari*)

**Jawab:** Woh Sunnatayn kafi hayn.

(*Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 6, Safhah. 218*)

**Suwal:** Kiya wuzu kartay huway bhi paani zaya’ ho sakta hay?

**Jawab:** Ji Haan! Agar koi shakhs nafli namaz kay liye wuzu kar raha hay ya waysay hi ba wuzu rehnay kay liye wuzu kar raha hay agarchay yeh aik mustahab kaam hay is par sawab milay ga aur na karnay par koi gunah nahin ho ga, laykin agar yeh wuzu karnay kay liye baythay aur pehlay nal kholay phir aasteenayn charhaey us kay ba’d miswak munh mayn halki si mas kar kay nal kay neechay dhota rahay aur is dauran musalsal paani behta rahay to us ko paani ziya’ hi kaha jaey ga. Mayn nay kaey

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<sup>1</sup> Sarkar-e-Madinah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: Jo shakhs wuzu karay aur achha wuzu karay aur zaahir aur baatin kay sath mtawajjeh ho kar 2 rak’at parhay, us kay liye Jannat wajib ho jati hay. (*Musli, Safhah. 118, Hadees 553*) Bahar-e-Shari’at jild awwal safhah number 675 par hay: wuzu kay ba’d a’za khushk honay say pehlay do rak’at namaz parhna mustahab hay. (*Tanweer-ul-Absar, Jild. 2, Safhah. 563*) Wuzu kay ba’d farz waghayrah parhay to qaaim maqam Tahaiyyat-ul-Wuzu kay ho jaeyn gay. (*Radd-ul-Muhtar, Jild. 2, Safhah. 563*)

logon ko dauran wuzu bay tahashah paani bahatay huway daykha hay, ba'z log to aysay bhi hotay hayn jin ko paani kay zaya' honay ka ihsas tak nahin hota, agar unhayn samjhaya jaey kay janab! Dauran-e-Wuzu nal thora kho layn to shayad un ko yeh bhi ma'loom na ho kay thora nal kholna kisay boltay hayn aur ziyadah kholna kis ko! Haan unhayn payson ka zaroor pata ho kay thoray kis ko boltay hayn aur ziyadah kis ko! Halan kay Paani paison say ziyadah qeemati hay. Paani ki qeemat samajhni hay yun tasawwur kijiye kay aap kisi weeranay mayn hayn aur aap kay paas aik sonay ki eint bhi hay laykin paani nahin hay aur aap ko shiddat ki piyaas lag rahi hay jis ki wajah say aap ki jaan par ban gaey hay. Ab aap jaan bachanay kay liye sonay ki eint day kar bhi paani laynay ki koshish karayn gay kay koi yeh eint lay lay aur badlay mayn aik glass balkay aadha glass paani pila day ta kay Mayn apni jaan bacha lon. (*Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 5, Safhah. 17*)

A'la Hazrat Imam Ahmad Raza Khan رحمۃ اللہ علیہ kay paas kuch log haazir thay kisi nay paani peenay kay liye liya aur pee kar aadha glass phaynk diya. Is ka matlab hay paani bacha kar phaynknay ki beemari kaafi pehlay ki hay, aaj kal bhi log thora sa paani pee kar phaynk daytay hayn. Bahar haal is kay paani phaynknay par A'la Hazrat رحمۃ اللہ علیہ nay Madani Phool daytay huway samjhaya aur aik waqi'ah bayan farmaya: Haroon Rasheed ki khidmat mayn 'Ulama-e-Kiraam maujood hotay thay, aik din Haroon Rasheed ko piyaas lagi, peenay kay wasitay paani mangaya, peena chahtay thay kay aik 'aalim

sahib nay farmaya: thehariye! Pehlay yeh bataiye kay agar aap kisi laq aur daq sehra (ya'ni chatyal maydan) ya kisi Jungle aur bayaban mayn hon aur aysi piyaas lagay jaysi is waqt lag rahi hay laykin peenay kay liye paani na mil raha ho aur aap ki jaan par ban jaey to yeh paani aap kitni qeemat day kar khareedayn gay? Haroon Rasheed nay kaha: Aadhi saltanat ya'ni aadhi hukoomat day kar paani lon ga aur apni jaan bachaon ga. Jawab sun kar un 'aalim sahib nay kaha paani pee lijiye. Jab Haroon Rasheed nay paani pee liya to 'Aalim sahib nay phir farmaya: jo paani abhi aap nay piya hay agar andar hi reh jaey aur paishab kay zaree'ay baahar na niklay aur ab aap ki jaan par ban jaey to us kay 'ilaj par kitna kharch karnay kay liye tayyar hon gay? Haroon Rasheed nay jawab diya: Mujhay apni poori Saltanat bhi dayni par jaey to Mayn day don aur apni jaan bachaon. Un 'Aalim Sahib nay farmaya: Badshah Salamat! Aap apni us hukoomat par jitna chahayn naaz kar layn us ki qeemat yeh hay kay aik baar paani kay glass par aadhi bik jaey aur dusri baar 'ilaj par poori bik jaey. (*Malfozaat-e-A'la Hazrat, Safhah. 375-376 – Tareekh-ul-Khulafa, Safhah. 293 Mulakkkhasan*)

Waqi paani ki qadr wahan hoti hay jahan paani ki tangi ho, hamayn Allah Pak ki ne'maton ki qadar nahin hay. Paani kay aik aik qatray ka hisab dayna hay lihaza jab bhi wuzu karnay lagayn to nal itna kho layn jitni zaroorat hay, ziyadah kholna aur paani zaya' kartay rehna khatarnak hay aur phir Masjid ya madrasay ka paani jo waqf ka hota hay usay zaya' karna aur bhi ziyadah sakht hay, us kay masaail bahut hayn, ho sakta hay log



apnay ghar mayn paani kam kharch kartay hon Masjid mayn ziyadah kartay hon. Ghar mayn bhi jab nahatay hon gay to shower kay zari'ay kitna kitna paani zaya' kar daytay hon kisi ko kiya pata! (*Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 5, Safhah. 18*)

**Suwal:** Kin hastiyon ka neend say wuzu nahin toot ta? Neez agar hum wuzu kar kay soeyn to Fajr mayn uthnay tak hamara wuzu baaqi rahay ga?

**Jawab:** Ambiya-e-Kiraam عَلَيْهِمُ السَّلَام ka wuzu sonay say nahin toot ta kyun kay un ki aankhayn soti hayn dil jaagtay hayn. (*Bukhari, Jild. 1, Safhah. 297, Hadees 857*) Baaqi 'aam logon ka sonay say wuzu toot jata hay magar neend say wuzu tootnay ki sharait hayn jaysay kis tarah soya? Ghafil tha ya nahin? Sureen zameen par achhi tarah jamay huway thay ya nahin? Agar sureen zameen par jamay huway hon aur aankh lag gaey jaysay kursi par baythay baythay neend aa gaey to wuzu nahin tootay ga aur sureen jamay huway nahin to wuzu toot jaey ga. Is ki mukammal tafseel 'Namaz kay ahkam' kitab mayn maujood 'Wuzu ka tareeqah' naami risalay mayn hay. (Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ kay qareeb baythay huway Mufti Sahib nay farmaya:) Agar koi aysi hayat par soya jo neend aanay mayn rukawat hay jaysay kharay kharay so gaya is mayn agarchay sureen nahin jamay huway phir bhi wuzu nahin tootay ga. (*Fatawa Razawiyyah, Jild. 1, Safhah. 488 - Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 6, Safhah. 218*)

**Suwal:** Mayra Showbiz say ta'lluq hay. Hum **اَلْحَمْدُ لِلّٰهِ** paanch waqt ki namaz parhtay hayn. Agar wuzu ki haalat mayn acting ki to kiya usi wuzu say hum namaz parh saktay hayn? Dusra suwal yeh kay log chaltay phirtay gaaliyan daytay hayn, buray alfaz aur jhoot boltay hayn. **اَلْحَمْدُ لِلّٰهِ** hotay to Musalman hayn laykin un ko yeh khayal nahin hota kay yeh kitna bara gunah hay. Aap is baray mayn kuch irshad farma dijiye. (*'Aalami Madani Markaz Faizan-e-Madinah Karachi aae huway aik Filmi Actor ka suwal*)

**Jawab:** Yeh achhi baat hay kay acting ko bura samajh rahay hayn kay yeh kahayn wuzu to nahin tor dayti? To Himmat kar kay acting kay buray kaam ko hi chhor dayn ta kay na rahay baans na bajay bansuri. Bahar haal Acting say wuzu nahin toot ta. Rahi baat jhoot bolnay aur gaaliyan daynay ki to yeh baatayn bad qismati say hamaray mu'asharay ka ab hissah ban chuki hayn halan kay yeh gunah kay kaam hayn lihaza Musalmanon ko jhoot nahin bolna chahiye, gaali nahin nikalni chahiye aur gheebat nahin karni chahiye. Is tarah bad gumani, wa'dah khilafi jaysay gunahon say bhi musalmano ko bachna chahiye<sup>1</sup>. (*Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 6, Safhah. 84*)

**Suwal:** Agar Tank mayn Maindak gir jaey to kiya us ka paani wuzu karnay kay liye isti'mal karna jaeyz ho ga? (*SMS kay zari'ay suwal*)

**Jawab:** 'Fatawa Amjadiyah' Jild Awwal Safhah Number 20 par

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<sup>1</sup> Jhoot, Gheebat, Qehqahah, (Laghw) Sh'ar, Ount ka ghosht khanay aur har gunah kay ba'd wuzu kar Layna Mustahab hay. (*Durr-e-Mukhtar, Jild. 1, Safhah. 206*)

hay: Paani ka maindak balkay khushki ka bhi, jab kay bahut bara na ho jis mayn khoon-e-Saail (ya'ni behta khoon) hota hay, agar kunwayn mayn mar jaey ya mara huwa gir jaey balkay phool phat jaey to bhi paani pak hay aur us say wuzu aur ghushl jaeyz. Magar jab reezah reezah (ya'ni bareek bareek) ho kar us kay aja (ya'ni tukray) paani may mil jaey to us paani ka peena haram hay. Aur agar khushki ka bara maindak jis mayn khoon-e-saail (ya'ni behta khoon) ho, paani mayn mar jaey to najs (ya'ni na pak) ho jaey ga. *(Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 4, Safhah. 342)*

**Suwal:** Kiya bighayr wuzu durood parh saktay hayn?

**Jawab:** Bighayr Wuzu Durood Pak parh saktay hayn. 'Quran Pak kki tilawat bhi kar saktay hayn al battah bighayr wuzu Quran Pak ko chhu nahin saktay.

*(Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 2, Safhah. 475)*

**Suwal:** Chaltay phirtay, chappal pehan kar ya bay wuzu Quran Pak parhna kaysa?

**Jawab:** Bay wuzu Quran Kareem parhna jaeyz hay laykin Quran Kareem ko bay wuzu chhona jaeyz nahin hay. *(Durr-e-Mukhtar, Ma' Radd-ul-Muhtar, Jild. 1, Safhah. 348)* Neez Chappal pehan kar Quran Kareem parhnay mayn haraj nahin.

*(Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 3, Safhah. 511)*

**Suwal:** Piyaaz kaat tay waqt jo aansu nikaltay hayn kiya un say wuzu toot jata hay? Aur yeh aansu agar kapray par gir jaey to kiya kapra bhi na pak ho jata hay?

**Jawab:** Piyaaz kaat tay waqt jo aansu nikaltay hayn pak hotay hayn, un say wuzu nahin toot ta aur na hi kapra na pak hota hay.

*(Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 3, Safhah. 463)*

**Suwal:** Aaj kal jo mehandi lagai jati hay woh aik din mayn haathon say papri ban kar ukharna shuru' ho jati hay to kiya isay laga kar wuzu aur ghusl ho jata hay?

**Jawab:** Jis mehandi ki tah haath paon par jam jati hay aysi mehandi na lagaeyn kyun kay jab tak woh chipki rahay gi wuzu nahin ho ga aur wuzu nahin ho ga to namaz bhi nahin ho gi. Isi tarah agar farz ghusl kiya to ghusl bhi nahin utray ga lihaza aysi mehandi lagaey jaey jis ki teh chipakti na ho. Jo mehandi hum darhi par lagatay hayn us ki tah nahin jamti aur jo 'auratayn lagati hayn un ki tah jamti hay is liye daarhi par mehandi laganay wala isay kabhi nahin lagaey ga.

(Ameer-e-Ahl-e-Sunnat **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** kay qareeb baythay huway Mufti Sahib nay Farmaya:) Pehli dafa' ki tah to har mehandi ki jamti hay aur woh utar bhi jati hay magar chemical wali bahut si cone mehandiyan aysi hoti hayn kay unhayn laganay kay ba'd jab haath dho liye jaeyn to is kay ba'd Colour nazar aa raha hota hay jo ba zaahir Colour lagta hay magar khawateen jab bartan dhoti hayn ya waysay hi haath dhoti

rehti hayn to woh papriyon ki soorat mayn utarta hay to is tarah ki mehendiyan laganay say wuzu kay masaail hotay hayn aur aysi mehendiyan kay baaray mayn Dar-ul-Ifta Ahl-e-Sunnat ka fatwa ‘Shaytan kay ba’z hathyar’ naami risalay kay aakhir safhat par maujood hay. Khawateen ko mehendi laganay ka shoq hota hay aur is kay liye woh ba qa’idah ihtimam karti hay to unhayn bighayer chemical wali aysi mehendi lagani chahiye jis ki tah na jamay.

(Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** nay irshad farmaya:) Aaj kal taraqqi ziyadah ho gaey hay warnah kisi dor mayn bcahiyan patli mehendi bana kar aapas mayn aik dusray kay haathon par tinkay say phool waghayrah banati thi aur us daur mayn mehendi kay bhi masaail nahin thay bas mehendi laganay kay ba’d haath dhoti to rang nikal aata tha, mehendi ka rang ghehra niklay is kay liye baar baar apni mutthiyan kholti aur band kar kay usay kapray say bandh diya karti thi aur yun mehendi ka rang ghehra nikalta tha. Ab log kehtay hayn kay mehngai barh gaey hay magar mehendi par jo itna faltu kharch kartay hayn us ki taraf tawajjoh nahin daytay jab kay pehlay mehendi par itna kharch karnay ka tasawwur hi nahin tha. Ab bhi normal mehendi mil sakti hay magar isay bananay mayn itni mehnat kaysay karayn gi pehlay is liye mehnat karti thi kay is tarah ki cone mehendiyan nahin milti thi ab chun kay mil jati hayn aur Khauf-e-Khuda bhi kam ho gaya hay to is liye ‘auratayn yeh mehendiyan isti’mal kar layti hayn. Bahar haak Mayn nay mehendi ka masalah Dar-ul-Ifta Ahl-e-Sunnat kay fatway ki roshni mayn

Ameer-e-Ahl-e-Sunnat say Wuzu kay baray mayn Suwal jawab

bayan kiya kay aysi mehandi nahin lagani chahiye kay jo papri ban kar utarti hay. (*Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 3, Safhah. 47*)

**Suwal:** Kiya Drip lagwanay say wuzu toot jata hay?

**Jawab:** Agar drip lagwaynay say us mayn khoon charha to wuzu toot jaey ga aur agar khoon nahin charha to wuzu nahin tootay ga. Agar injection lagwanay mayn itna khoon nikal aaya kay beh jaey ga to wuzu toot jaey ga warnah injection laganay say bhi wuzu nahin tootay ga al battah agar test karwanay kay liye khoon nikalwaya to wuzu toot jaey ga. Sugar test karnay kay liye ungli par sui maaratay hayn to khoon behta nahin khaali ubharta hay to ubharnay say wuzu nahin tootay ga al battah agar itna hay kay usya na poonchtay to beh jata to ab wuzu toot jaey ga.

(Ameer-e-Ahl-e-Sunnat **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** kay qareeb baythay huway Mufti Sahib nay farmaya:) Usool yeh hay kay jahan say khoon nikla hay agar us jagah say nikal kar aysi jagah beh gaya jis ka wuzu ya ghusl mayn dhona farz hay to is soorat mayn wuzu toot jaey ga. (*Fatawa Hindiyyah, Jild. 1, Safhah, 10*)

(Is par Ameer-e-Ahl-e-Sunnat **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** nay farmaya:) Yahan usool hi bayan kiya ja sakta hay kyun kay sugar test mayn kisi ka khoon ma'mooli sa ubharta hay aur kisi ka itna kay sui touch karnay say phat parta hay.

(*Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 3, Safhah. 43*)

**Suwal:** Kiya Washroom mayn haath dhotay waqt du'a ya Durood Pak parh saktay hayn?

**Jawab:** Attach bath ya'ni jahan Hammam kay sath hi W.C nazar aa raha hota hay us jagah kuch bhi nahin parh saktay. Wuzu bhi karayn gay to kuch nahin parhayn gay lihaza wuzu say pehlay Bismillah Shareef ya jo bhi parhna hay bahar hi parh layn phir andar ja kar chup chaap wuzu karayn.

*(Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 3, Safhah. 134)*

(Aik aur Madani Muzakaray mayn farmaya kay) aaj kal paysay walay logon kay gharon mayn aasaishon ka poora intizam hota hay aur zabardast Decoration hoti hay. Isi tarah Mutawassit ya'ni darmiyani tabqay kay logon aur jo sirf naam kay ghareeb hotay hayn un kay gharon mayn bhi decoration aur sajawatayn hoti hayn magar wuzu khanah nahin hota. Dawateislami kay deeni maahol say wabastah logon mayn say bhi kisi kisi kay ghar. wuzu khanay ka ihtimam hota hay halan kay gharon mayn wuzu khana banana ki baarha targheeb dilacey gaey hay aur rahnumai kay liye Maktaba-tul-Madinah ka shaya' kardah 'Wuzu ka Tareeqah' naami risalay mayn wuzu khanay ka naqshah bhi chhapa gaya hay. 'Aam taur par gharon mayn baison par wuzu kiya jata hay aur baison washroom kay sath bana hota hay. Yaad rakhiye! Agar baison wash room kay sath bana ho to wuzu kartay huway 'يَا قَاوِرُ' aur wuzu karnay say pehlay Bismillah nahin parh saktay. Chun kay wuzu say pehlay 'Bismillah' parhna Mustahab hay aur faqat Allah Pak ka naam Layna Sunnat-e-Mu`akkadah hay. *(Bahr-ur-Raa'iq, Jild. 1, Safhah. 39 – Hashiyat-ut-Tahtawi 'ala Maraqil Falah, Safhah. 67)* Is liye washroom

Ameer-e-Ahl-e-Sunnat say Wuzu kay baray mayn Suwal jawab

mayn lagay huway baison par wuzu karnay kay ba'is agar isay chhornay ki 'aadat banaeyn gay to gunahgar ho jaeyn gay lihaza aysi soorat mayn 'Bismillah' parhnay kay liye Washroom say baahir nikalna zaroori ho jaey ga. (*Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 1, Safhah. 213*)

**Suwal:** Agar hamayn pata na ho kay hamara wuzu hay ya nahin to kiya ab hum namaz kay liye wuzu karayn gay?

(*SMS kay zari'ay Suwal*)

**Jawab:** Agar pata hay kay wuzu kiya tha aur ab wuzu tootnay ka aysa yaqeen hay kay qasam khaa kar yeh keh sakay kay mayra wuzu toot gaya hay to aysi soorat mayn namaz kay liye wuzu karna paray ga. Agar is baat mayn shak hay kay wuzu kiya tha ya nahin kiya tha to ab wuzu karna paray ga. (*Durr-e-Mukhtar, Jild. 1, Safhah. 310*) Al battah agar wuzu karna to yaad hay magar yeh waswasah aaya kay wuzu kiye huway bahur dayr ho gaey hay wuzu toot gaya ho ga to is tarah wuzu nahin toot ta. (*Bahar-e-Shari'at, Jild. 1, Safhah. 311, Hissah 2 - Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 3, Safhah. 360*)

**Suwal:** Aik Islami bhai nay aankh ka operation karwaya to ab operation kay ba'd un ki aankh say aansu ya jo dawai daali jati hay woh niklay aur kapron par gir jaey to kiya kapray na pak ho jaeyn gay aur wuzu toot jaey ga?

**Jawab:** Agar pak dawai aankhon mayn daali aur woh gir gaey to woh pak hay. Dukhti aankh ka aansu jab tak aankh kay daairay kay andar hay pak hay aur is say wuzu bhi nahin toot ta



laykin jab yeh daairah tor kar baahar niklay ga tab wuzu bhi toot jaey ga aur yeh aansu bhi na pak hay jab kay maraz ki wajah say nikla ho. Bahar haal dukhti aankh say maraz ki wajah say jo aansu girta hay woh na pak hay aur wuzu torta hay.

*(Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 3, Safhah. 360)*

**Suwal:** Kharay ho kar wuzu karna kaysa hay?

*(Facebook kay zari'ay suwal)*

**Jawab:** Jaeyz hay, laykin mustahab yeh hay kay bayth kar wuzu karayn. *(Bahar-e-Shari'at, Jild. 1, Safhah. 296 - Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 3, Safhah. 488)*

**Suwal:** Paishab kay qatray aanay kay maraz ki wajah say kaey namazayn chhot jati hayn, is masalah ka hal irshad farma dijiye.

**Jawab:** Tabeeb ya ma'alij say ruju' karayn, yeh masalah waqi'i bari aazmaish wala hay laykin is ki wajah say namazon ka faut hona nihayat qabil-e-afsoos hay kay Shari'at-e-Mutahharah nay har masalah mayn hamari rahnumai farmaey hay magar hum 'ilm-e-deen say doori aur la 'ilmi kay ba'is un par 'amal nahin kar paatay aur tarah tarah ki pashaniyon mayn muhtala ho kar namazayn tak faut kar daaltay hayn. Is masalah kay hal kay liye aap ko apni kayfiyyat par ghaur karna ho ga. Baar baar qatrah aata ho, reeh kharij hoti ho ya zakhm behta ho to aysa mareez aik namaz say dusri namaz tak masalan 'Asr ta Maghrib intizar karay aur apni kayfiyyat par ghaur karta rahay kay qatrah ya reeh ruk jaey ya zakhm hay to behna band

huway, is dauran agar itni bhi mohlat nahin milti kay woh wuzu kar kay farz namaz parh sakay to ab aysa mareez ‘Shar’i ma’zoor’ ho gaya. Is baaray may hukm yeh hay woh wuzu kar lay aur agli namaz ka waqt aanay say pehlay pehlay namaz parh lay bhalay us kay qatray aa rahay hayn, reeh kharij ho rahi hay ya zakhm beh raha hay, us ki us waqt ki namaz ho gaey. Ab jun hi Maghrib ka waqt huwa, us ka wuzu toot gaya. Ab Maghrib ki namaz kay liye naya wuzu karay.

Jab namaz ka waqt ho jaey, us namaz kay liye wuzu kar kay us namaz ko ada karnay kay ‘Ilawah jis qadar chahay qaza namazayn aur nafl namazayn waghayrah parh sakta hay, agar aik namaz kay pooray waqt mayn aik baar hi qatrah aaya tab bhi ma’zoor hi rahay ga. Haan agar aik namaz ka poora waqt is tarah guzar gaya kay aik baar bhi qatrah na aaya to ab woh ma’zoor na raha. Phir agar aik qatrah aata hay to bayan kardah tareeqay par dubarah ‘amal karna ho ga. Jis ko bhi qatrah aata ho ya koi aysa ‘uzr ho jis say baar baar wuzu toot ta ho us ka mukammal tareeqah seekhnay kay liye mayri Kitab ‘Namaz kay ahkam’ mayn maujood risalah ‘Wuzu ka Tareeqah’ Safhah 4 ta 45 ka mutala’ah kijiye. (*Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 137, Safhah. 18*)

**Suwal:** Agar bartan mayn aayaat likhi hon to us mayn khana kha saktay hayn?

**Jawab:** Nahin kha saktay. Al battah ba wuzu ho kar shifa ki niyyat say us bartan mayn paani daal kar piya ja sakta hay. Bay

wuzu honay ki soorat mayn aayat par haath nahin laga saktay<sup>1</sup>.

*(Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 3, Safhah. 300)*

**Suwal:** Train mayn washroom saaf nahin hotay to namaz kaysay parhayn gay? Wuzu kaysay ho ga aur Tayammum kaysay karayn gay?

**Jawab:** Train mayn wash room kharab hotay hayn magar har waqt kharaab nahin hotay yun to ghar kay washroom bhi kharab hotay rehtay hayn. Washroom kay atraf mayn jo paani bikhra hota hay us kay na pak honay kay baray mayn jab tak yaqeeni ma'lomaat na ho hum usay na pak nahin keh saktay lihaza agar wuzu karnay ki aur jagah nahin hay to wahan majbooran wuzu kiya ja sakta hay. Ghaliban Train ki first class mayn to washroom say bahar ki taraf baison bhi hota hay ya phir shayad Mayn nay baahar mulkon mayn aysa daykha hay hamaray yahan ka pata nahin kyun kay Mayn nay yahan barson say train mayn safar nahin kiya hay. Bahar haal namaz kay liye wuzu karna ho ga, Train mayn bhi namaz mu'af nahin ho gi aur paani maujood honay ki soorat mayn tayammum bhi jaeyz nahin ho ga. Safar mayn aadami apnay sath lota ya koi bartan rakhay ta kay wuzu kar kay namaz ka intizam kar sakay. Yaad rakhiye! Jis tarah daaimi mareez jis ka dawaaon kay

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<sup>1</sup> Sadr-us-Shari'ah Maulana Mufti Muhammad Amjab 'Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ farmatay hayn: Jis bartan ya glass par soorat ya aayat likhi ho us ka chhona bhi in (bay wuzu, junub aur hayz aur nifaas wali) ko haram hay aur is ka isti'mal sab ko makruh, magar jab kay khaas shifa ki niyyat kay sath ho. *(Bahar-e-Shari'at, Jild. 1, Safhah. 237 mafhooman)*

bighayer guzara nahin hota woh apnay sath Time to time dawaeyn rakhta hay isi tarah namaz bhi hamaray liye rooh ki ghiza hay to is ka bhi sara intizam kar kay rakhna chahiye.

(is mauqa' par Rukn-e-Shura nay farmaya:) Agar Train kay kisi dabbay mayn washroom sahih na ho to kisi dusray dabbay mayn sahih washroom mil sakta hay to yun thori koshish karnay say Taharat ka masala hal ho sakta hay.

(Ameer-e-Ahl-e-Sunnat **وَأَمَّا بَرَكَاتُهُمُ الْعَالِيَةِ** nay farmaya:) Agar jazbah ho to sab kuch ho sakta hay. Jis tarah hum rozanah khana khatay hayn to is ka pehlay say intizam kartay hayn aur is kay liye kamatay hayn aysa nahin hota kay khanay ka time ho gaya aur bhook lagi hay to ab kamana shuru' kiya aur phir usay khareed kar pakaya balkay koi bhook ka intizar nahin karta pehlay say hi sab intizam kar liya jata hay jis kay ba'is khana time to time mil jata hay laykin namaz jo kay sab say aham tareen 'ibadat hay us kay liye hamara pehlay say koi ihtimam nahin hota aur na tayyari hoti aur na tayyari karnay ka zehan hota hay. Yeh haal bhi un logon ka hay jo namaz parhtay hayn aur jo nahin parhtay woh to namaz parhtay hi nahin hay halan kay hona yeh chahiye kay har waqt banday par namaz ki dhun suwar ho aur namaz ki fikr atka ho aur sar kahin bhi ho Bargah-e-Khudawandi mayn jhuka ho aur kash! Musalman ko jaysa namazi hona chahiye Allah Karay hum waysay hi namazi ban jaeyn. (*Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 2, Safhah. 500*)

**Suwal:** Kiya bachay ko doodh pilanay say ‘aurat ka wuzu toot jata hay?

**Jawab:** Bachay ko doodh pilana nawaqiz-e-Wuzu (ya’ni woh cheezayn jo wuzu ko tor dayti hayn un) mayn say nahin lihaza bachay ko doodh pilanay say ‘aurat ka wuzu nahin toot ta.

*(Faizan Madani Muzakarah, Qist. 20, Safhah. 39)*

**Suwal:** Kiya paani peetay waqt daarhi ya monch kay baal us mayn chalay jaeyn to woh paani musta’mal ho jaey ga?

**Jawab:** Ji haan! Agar daarhi aur moonch kay baal bay dhulay hon ya’ni un ko dhonay kay ba’d wuzu tornay wala koi ‘amal paya jaey to un kay paani mayn Janay say woh paani musta’mal ho jaey ga ya’ni ab woh paani na qabil wuzu ho gaya. ‘Us ka peena Makruh-e-Tanzeehi hay’. *(Fatawa Razawiyyah, Jild. 2, Safhah. 122)* Al battah agar koi shakhs musta’mal paani pee layta hay to gunahgar nahin ho ga. Musta’mal paani pak hota hay lihaza us ko phaynka na jaey balkay yeh paani koi bhi cheez dhonay kay liye isti’mal kar liya jaey. Neez agar us paani mayn is ki miqdar say ziyadah ghayr musta’mal paani mila diya jaey to us say milnay kay ba’d yeh musta’mal paani bhi qabil-e-isti’mal ho jaey ga ya’ni ab us ko peenay ya us say wuzu karnay mayn koi haraj nahin. *(Malfozaat Ameer-e-Ahl-e-Sunnat, Qist. 1, Safhah. 208)*