حلال اور حرام کو سمجھو ورنہ تم غیر

مہذب ہو

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توضیح المسائل

مع اضافات

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Ahkam-e-taqlaied

1. Har musalman k liye usool-e-deen ko azroye basirat janna zarori hai. Usool-e-deen main taqlaied nahi ki ja sakhti yani ye nahi ho sakta k koi shaks Usool-e-deen main kisi sahib-e -‘‘eilm ki baat sirf is wajah se maney k wo keh raha hai. Laikn agar koi shaks Islam ke sahih ‘aqauid pr yaqeen rakhta ho aur is ka izhaar krta ho agar cha ye izhaar azroye basirat nah ho tb bhi wo musalman aur momeen hai aur us pr Eman aur Islam k tamam Ahkam jari houngey.

Jahan tak deeni Ahkam ka ta’alluq hai, “mosalimah aur qat’e ummaur” ko chaur kr baqi Ahkamat mein zarori hai k insan ya tu khud mujtahid ho ta k Ahkam ko dalaiel k Zaryie hasil kr sakay ya kisi mujtahid ki taqlaied kare ya az,raah-e-ehtiyat apna fariza yun ada kare k osay yaqeen ho jaye k os ne apni shar’ey zimmedari pauri kr di hai. maslan agar chund mujtahid kisi ‘a’emal ko haram qarar dain aur chund dosre kahein k haram nahi hai tu is ‘a’emal se baz (prhaiz kare) rahay aur agar ba’ez (khuch) mujtahid kisi ‘a’emal ko wajib aur ba’ez (khuch) mustahb qarar dain tu osay baja laaye. Lihaza jo ashkhas nah tu mujtahid houn aur nah hi ehtiyat pr ‘a’emal pra ho sakein un k liye wajib hai k mujtahid ki taqlaied karein.

2. Deeni Ahkamat mein taqlaied ka matlab ye hai k kisi mujtahid k fatwe pr ‘a’emal kiya jaye aur zarori hai k jis mujtahid ki taqlaied ki jaye wo Mard–Baligh–‘Aaqil– Shia ishna ashare–Halaal zadah–Zinda aur ‘Aadil ho.

‘Aadil wo shaks hai jo un tamam kamo ko baja laaye jo is pr wajib hain aur un tamam kamo ko tark kare jo os pr haram hain. ‘Aadil honey ki nishani ye hai k wo bazahir aik accha shaks ho aur is k ahlai muhalla, humsayo ya hum nashino se is k bare mein daryaft kiya jaye tu wo os ki acchae ki tasdiq karein Aur us saurat mai k jb insane ijmali taure pr janta ho k jo masail usko paish aatey hain mujtahideen aaps mai ikhtilafi fatawa rakhtey hain agrche ikhtifal e raeyi ka makam na janta ho tu lazim hai k aise mujtahid ki taqleed kre k jo ‘E’aalam ho yani khudawande mutaal k hukm ko samjhney mai apne zamaane k tamam mujtahideen sy ziyada ba salahit ho.

3. Mujtahid aur ‘E’aalam ki pehchan 3 tariqun se ho sakhti hai :

(1) - Kisi insan ko khud yaqeen aa jaye, maslan wo aisa shaks ho jo khud sahib-e-‘‘eilm ho aur mujtahid aur ‘E’aalam ko pehchanne ki salahiyat rakhta ho. (2) - “2” aisi ‘Aalim aur ‘Aadil ashkhas jo mujtahid aur ‘E’aalam ko pehchanne ki salahiyat rakhte houn, kisi k mujtahid ya ‘E’aalam hone ki tasdiq karein, bashart,ye k “2” aur ‘aalim aur ‘Aadil in ki tardaied nah karein, balke kisi ka mujtahid ya ‘E’aalam houna “1” qabilai- aetimad ahlai.khubrah o ittil’a shaks k qaul se bhi sabit ho jaata hai. (3)- Ye k insan kisi ‘auqla’ey tariqe se kisi shaks k mujtahid ya ‘E’aalam honey ka itminan hasil kr lai. maslan kuch aisi ahlai.’eilm (ahlai.khubrah) jo mujtahid aur ‘E’aalam ko pehchanne ki salahiyat rakhte hain aur un ki baat se itminan bhi aa jaata hai, kisi k mujtahid ya ‘E’aalam honey ki tasdiq karein.

4. Kisi mujtahid ka fatwa hasil krne k “4” tariqe hain :

(1) Khud mujtahid se sunna. (2) Mujtahid ka fatwa baayean krne walai “2” ‘‘Aadil ashkhas se sunna. (3) Kisi aisi shaks se sunna jis ki baat pr itminan ho. (4) Mujathid ki kitb (mas’lan Tauzih ul mausail) mein daikhna parhna bashart,ye k is kitb ki daurestagi/sehat k bare mein itminan ho.

5. Jab tak insan ko ye yaqeen nah ho jaye k mujtahid ka fatwa badal chuka hai wo jo khuch us kitb mein likha howa hai (fatwe) pr ‘a’emal kr sakta hai aur agar fatwe k badal janey ka ahtimaal ho tu chaan beein(tahqiq) krna zarori nahi.

6. Agar mujtahid-e-‘E’aalam kisi mausalai mai fatwa dai tu is ka muqallid is maus,alai mein kisi dosre mujtahid k fatwe pr ‘a’emal nahi kr sakta. Taham agar wo (ya’ni mujtahid-e- ‘E’aalam) fatwa nah dai balke ye kahe k ehtiyat is mein hai k yun ‘a’emal kiya jaye. maslan ehtiyat is mein hai k Namaz ki pehli aur dosri raka’t mein surah-e-Alhamd k ba’d “1” aik pauri surat prhe tu zarori hai k muqallid ya tu is ehtiyat pr, jisay ehtiyat-e-wajib ya Lazim kehte hain, ‘a’emal kare ya kisi dosre mujtahid k fatwe pr ‘E’aalam fal ‘E’aalam ka khayal rakhte howi ‘a’emal kare. Ps agar wo (ya’ni dosra mujtahid) faqat surah-e-Alhamd ko kafi samajhta ho tu dosri surat tark ki ja sakhti hai.

Jab mujtahid-e-‘E’aalam kisi maus,alai k bare mein kahe k mahalai.ta,ammul ya mahalai.ishkaal hai tu is ka bhi yehi hukm hai.

7. Agar mujtahid ‘E’aalam kisi maus,alai k bare mein fatwa dainey k ba’d ya is se pehlai ehtiyat ka tazkira kare maslan ye kahe k najis bartan (Aabe Kur) pani mein 1 martba dhounay se pak ho jaata hai agar cheh ehtiyat is mein hai k 3 martba dhoey tu maqallid aisi ehtiyat ko tark kr sakta hai. Is qism ki ehtiyat ko ehtiyat-e-mustahb keh tai hain.

8. Agar wo mujtahid jis ki 1 shaks taqlaied krta hai faut ho jaye tu jo hukm os ki zindagi mein tha wohi hukm os ki wafat k ba’d bhi hai. Is bina pr agr wo zinda mujtahid se ‘E’aalam ho awr mukalaf ijmali taure pr janta ho k jo masail us ko paish aatey hain,ye dono mujtahid aaps mai ikhtilafi fatawa rakhtey hain agerche ikhtilafi raeyi k makam ko na janta ho tu zarori hai k uski taqleed pr baqi rahe. aur agar zinda mujtahid ‘E’aalam ho tu phir zinda mujtahid ki tarf rujo’e krna zarori hai. Aur agar kisi 1/aik ka ‘E’aalam houna malom nah hosakay ya duno ‘‘eilm mein baraber houn tu agar in 2 mein se kisi 1 ka ziyada war’ o taqwa rakhna sabit ho is maene mai k in umaure mai ziyada ahtiyiat kre k jn mai fatawa dina aur Istanbat krna asr rakhta hai aur Sahib e tahqiq aur chan bin krne wala ho tu zarori hai k uski taqleed ki jaye aur agr aisa sabit na ho sakey tu us shaks ko ikhtiyiar hai k in dono/2 mujtahideen mai se kisi aik/1 k fatwe k mutabiq ‘a’eamal kr lai- albatta aisi mawarid mein jahan ijmali e’’eilm hasil ho ya kisi shar’ey taklaief pr ijmali dalaiel qa,im ho jaye, maslan namaz e qasr aur tamam k darmiyan ikhtilafi maqamat,- tu ehtiyat-e-wajib ki b’na parh duno k fatwow ka khayal rakhna zaauri hai.aur taqlaied se muraad moey,yan mujtahid k fatwe ki perwi ko sirf lazmi qarar daina hai nah k os k hukm k mutabiq ‘a’emal krna.

9. Mukallaf k liye wo tamam mausail sekhna lazim hai jin k bare mein ehtimaal hai k nah sekhne ki waja se khuda ki mausiyat mein mubtala ho sakta hai, ya’ni kisi wajib ko tark krne ya kisi haram ko anjam dainey ka murtakib ho sakta hai.

10. Agar kisi shaks ko koi aisa mas,ulah pesh aaye jis ka hukm osay malom nah ho tu lazim hai k ehtiyat kare ya un sharayiat k mutabiq taqlaied kare jin ka zikr oupr aa chuka hai. Laikn agar is maus,alai mein osay ‘E’aalam k fatwe tak rasa,e hasil nah ho sakay tu ‘E’aalam fal ‘E’aalam ka khayal rakhte howey fal ‘E’aalam ki taqlaied kr sakta hai.

11. Agar koi shaks mujtahid ka fatwa kisi dosre shaks ko bataye aur phir mujtahid apna fatwa badal dai tu is k liye dosre shaks ko fatwe ki tabadily ki ittilla’ daina zarori nahi. Laikn agar fatwa baatane k ba’d ye malom ho k fatwa baatane mein ghalaati hogayi hai aur is ki waja se wo shaks apne shar’ey wazife k khilaf ‘a’emal karega tu ehtiyat-e-lazim ki b’na pr jahan tak ho sakay is ghalaati ka izalah kare.

12. Agar koi Mukallaf 1aik muddat tak kisi ki taqlaied kiye bagher a’amaal baja laaata rahay, tu agar is k a’amaal hukm-e-waq’e k mutabiq houn ya os mujtahid k faatawe k mutabiq houn jis ki taqlaied krna abhi is ki zimmedari hai tu wo a’amaal sahi tasaw,wur kiay jayen gai. Is k eliwa bhi agar wo jahilai.qasir ho aur a’amaal ka naqs arkaan aur eisi ki manind k aetebar se nah ho tu bhi is k a’amaal sahi tasaw,wur kiay jayen gai.

Yehi hukm is surat mein bhi hai jab jahil-e-muqassir ho aur ‘a’emal mein koi aisa naqs ho jo laa-‘‘eilmi ki surat mein ma’af ho, jaisi buland awaz se qira,at ki jaga ahista(dhimi) awaz se qira,at ya bil’eks, tu bhi is k a’amaal sahi maane jayen ge.

Yehi hukm is surat mein bhi hai jab isay ye malom nah ho k pichlai a’amaal kaifiyat k ae’itibar se sahi thye, tu bhi is k ‘a’emal (minhaj ulsaleheen) mein zirk shuda ba’az mawarid k eliwa sahi tasaw,wur kiay jayen gai.

Qabil e Zikr hai k is risale mai jo baishter mustahibat zikr howey hain in ka mustahb hona is qaidey ki bina pr hai js ka nam (mustahibat k dalail mai tasamuh) hai aur chon’k ye qaida hamarey nazdik sabit nahi hai is bina pr is surat mai k jb mukallaf in ko anjam daina chahey tu zarori hai k Rija’e aur us umeed k sath k sharaun matlub

hain baja laye aur mukruhat mai se bhi baishter ka hukm aisa hi hai is maene mai k un ko rija'e aur us umeed k sath k in ka tark krna sharaun matlub ho , tark kre-

Ahkam-e-Taharat

Mutlaq aur Muzaaf pani

13. pani ya mutlaq hota hai ya muzaaf. Muzaaf wo pani hai jo kisi chez se hasil kiya jaye. maslan tarbouz ka pani (naryal ka pani) gulab ka arq (waghera). Os pani ko bhi muzaaf keh tai hain jo kisi dosri chez se aaloda ho maslan aisa pani jo is qadr matti ya ais jaisi chez se makhlot ho k phr usey pani na kaha ja sakey- In k eliwa jo pani ho osey aab-e-mutlaq keh tai hain aur is ki 5 qismein hain :

(1) Kurr pani (2) Qalaiel pani (3) Jari pani (4) Barish ka pani (5) Kowein ka pani.

1- Kurr pani

14. Kurr pani , pani ki wo miqdar hai jis k js k bartan ka hajam 36 cubic balishtt (1 balishtt ki lambai taqriban 22 centimeter hoti hai) ho aur wo taqriban 384 Litre k baraber hota hai.
15. Agar koi chez 'ein najis ho maslan peshab ya khoun ya wo chez jo najis hogayi ho jaisi k najis libaas aisi pani se milay jis ki miqdar 1 kurr k braber ho aur is k naatijay mein nijasat ki bou(smell), rang ya za,iqa pani main sara,yiat ker jaye tu pani najis ho jaye ga laikn agar aisi koi tabadili waq'e nah ho tu najis nahi hoga.
16. Agar kurr pani ki bou, rang ya za,iqa najasat k 'eliwa kisi aur chez se tabadil ho jaye tu wo pani najis nahi hoga.
17. Agar koi 'ein najasat maslan khoun aisi pani mein ja gire jis ki miqdar 1 kurr se ziyada ho aur is main se khuch hisse(parht) ki bou, rang ya za,iqa tabadil kr day tu is surat mein agar pani k is hisse ki miqdar jis mein koi tabadili waqe' nahi howi 1 kurr se kam ho tu sara pani najis ho jaye ga laikn agar is ki miqdar 1 kurr ya is se ziyada ho tu sirf wo hissa najis mutasaw,war hoga jis ki bou, rang ya za,iqa tabadil howa hai.
18. Agar fawware ka pani aisi pani se muttasil ho jis ki miqdar 1 kurr k barabar ho tu fawware ka pani najis pani ko pak kr daita hai laikn agar najis pani pr fawware ka pani qatrun ki surat mein gire tu ose pak nahi krta. Albatta agar fawware k sa'eamne koi chez rakh di jaye jis k naatije mein is ka pani qatra qatra honey se pehlai najis pani se muttasil ho jaye tu najis pani ko pak kr daita hai aur zarori ye hai k fawware ka pani najis pani se makhlot ho jaye.
19. Agar kisi najis chez ko kurr pani se muttasil nal k niche dhoein tu agar is chez se girne wala pani bhi kurr se muttasil ho aur is mein najasat ki bou, rang ya za,iqa pida nah ho aur nah hi is mein 'ein najasat ki a'eamejish ho tu wo pani pak hai.
20. Agar kurr pani ka kuch hissa jam kr barf ban jaye aur kuch hissa pani ki shakl mein baqi bache jis ki miqdar 1 kurr se kam ho junhi koi najasat is pani ko choagi wo najis ho jayega aur barf pighalne pr jo pani baane ga wo bhi najis hoga.

21. Agar pani ki miqdar 1 kurr k barabar ho aur ba'd mein shak ho k aaayea ab ye kurr se kam ho chuka hai ya nahi tu is ki haisiyat 1 kurr pani hi ki hogi ya'ni wo najasat ko bhi pak kare ga aur najasat k ittisaal se najis bhi nahi hoga. Is k bar'aks jo pani 1 kurr se kam tha agar is k maata'alliq shak ho k ab is ki miqdar 1 kurr k barabar hogayi hai ya nahi tu ose 1 kurr se kam hi samjha jaye ga.
22. pani ka 1 kurr k barabar houna 2 tariqo se sabit ho sakta hai. (1) Insan ko khud is bare mein yaqeen ya itminan ho. (2)- ye k do/2 'Aadil mard khabar dain. Lakin agr aik/1 'Aadil ya qabil e'aetimad shaks ya wo shaks jis k ikhtiyiar mein Kurr pani ho,khabar dai, agr is ki khabar itminan ka bae's na ho, tu Ahtiyat e Wajib ki bina pr is pani ko Kurr hona sabit nahi krti-

2 Qalaiel pani

23. Aisi pani ko qalaiel pani keh tai hain jo zameen se nah ublaiy aur jis ki miqdar 1 kurr se kam ho.
24. Agr qalaiel pani kisi najis chez pr gire ya koi najis chez is pr gire tu pani najis ho jaye ga. Albatta agar pani najis chez pr upr se gire tu is ka jitna hissa os najis chez se milaiga najis ho jaye ga jitna hissa os najis chez se na milai tu pak rahe ga-
25. Wo Qalil Pani jo najis chez ko dhotey waqt ya is k bd khud bakhud ya nichaurney waghira pr us chez se juda hota hai ussey ghusala kaha jata hai aur najis hota hai-Albatta is surat mai k pani dalney se pehley mutanajis chez mai ‘aein nijasat mujood na ho tu ghusala k najasat Ahtiyat e Wajib ki bina pr hai aur hr surat mai koi farq nahi parta k wo chez in cheezon mai se ho k jo aik bar dhoney se pak ho jati hai ya ye k pak honey k liye zaraauri hai k aik/1 bar sy ziyada dhoya jaye aur un maqamat mai k jahan aik/1 bar se ziyada dhoney ki zaraurat ho koi farq nahi parta ko ghusala aakhari bar dhoney ka ho ya is se pehley ka-
26. Jis qalaiel pani se peshab ya pakhane k makharij dhoe jayen wo agar kisi chez ko lag jaye tu 5 shara,it k sath ose najis nahi kare ga:

(1) pani mein najasat ki bou, rang ya za,iqa pida nah howa ho. (2) Bahr se koi najasat is se nah aa mili ho. (3) Peshab ya pakhane k sath koi aur najasat maslan khoun kharij nah howa ho. (4) Pakhane k zarrat pani mein dhika,e nah dain. (5) Peshab ya pakhane k makharij k atraf mein maemol se ziyada najasat nah lagi ho.

3 . Jari pani

Jari pani wo hota hai (1) Jis ka qudraati mamba ho jaise chashmey , niher, karaiz ka pani ya wo pani jo pharoan mai tah be tah jami b’eurf se aata hai- (2) Jo beh raha ho, chahay isse kisi mausnoe tariqe se bahaayea ja raha ho. (3) Is mein kisi had tak hi sahi, tasalsul ho aur ye zarori nahi k wo pani qudraati zakhire se muttasil hi ho, Lihaza agar qudraati tariqe se wo pani k zakhire se juda ho maslan agar pani oupr se qatrey qatrey ki surat mein tapk raha ho tu niche gir kr dobara behne ki surat mein isse jaari hi maaana jaye ga. Haan! Agar koi chez pani k zakhire se ittisaal mein rukawat ban jaye maslan pani k bahao ya ubaal se rook tham kare ya zakhire se ittisaal hi taure dai tu baqi mandah pani ko jaari nahi maana jaye ga, chahay wo pani beh bhi raha ho.
27. Jari pani agarcheh kurr se kam hi Q nah ho najasat k aa milne se tb tak najis nahi hota jab tak najasat ki waja se is ki bou, rang ya za,iqa badal nah jaye.
28. Agar najasat jaari pani se aa milai tu iski itni miqdar jis ki bou, rang ya za,iqa najasat ki waja se badal jaye, najis hai. Albatta is pani ka wo hissa jo chashme se muttasil ho pak hai khaah is ki miqdar kurr se kam hi Q nah ho. Naddi ki dosri tarf ka pani agar 1 kurr jitna ho ya is pani k zariye jis mein (bou, rang ya za,iqe ki) koi tabadily waq’e nahi howi chashme ki tarf k pani se mila howa ho tu pak hai warna najis hai.

29. Agar kisi chashme ka pani jaari nah ho laikn surat-e-haal ye ho k jab is mein se pani nikaal laiin tu dobara is ka pani ubal parhta ho tu wo pani, jaari pani ka hukm nahi rakhta ya’ni agar najasat is se a’eamilai aur is ki miqdar kurr se kam ho tu najis ho jaata hai.
30. Naddi ya neher k kinare ka pani jo sakin ho aur jaari pani se muttasil ho, jaari pani ka hukm nahi rakhta.
31. Agar 1 aisa chashma ho jo misaal k taur pr sardiyo mein ubal parhta ho laikn garmiyun mein khoshk ho jaata ho osi waqt jaari pani k hukm mein aaye ga jab is ka pani ubal parhta ho.
32. Agar kisi (Turki ya Irani tarz k) hammam k choate hauz ka pani 1 kurr se kam ho laikn wo aisi makhzan se muttasil ho jis ka pani hauz k pani se mil kr 1 kurr ban jaata ho tu jab tak najasat k mil janey se is ki bou, rang aur za,iqa tabadil nah ho jaye wo najis nahi hota.
33. Hammam aur building k nalko ka pani jo tawontiyo aur shawaro k zarye behta hai agar is makhzan k pani se mil kr jo in nalko se muttasil ho 1 kurr k barabar ho jaye tu nalko ka pani bhi kurr pani k hukm mein shamil hoga.
34. Jo pani zameen pr beh raha ho laikn zameen se ubal nah raha ho agar wo 1 kurr se kam ho aur is mein najasat mil jaye tu wo najis ho jaye ga laikn agar wo pani (oupr) tazi se beh raha ho aur misaal k taur pr najasat is k nichlai hisse ko lage tu is ka oupr wala hissa najis nahi hoga.

4 . Barish ka pani

35. Jo chez najis ho aur ‘ein najasat is mein nah ho is pr jahan jahan 1 bar barish ka pani puhanch jaye pak ho jaati hai. Laikn agar badn aur libaas peshab se najis ho jaye tu ehtiyat-e-wajib ki bina pr in do/2 mai, do/2 martaba dholna Lazim hai aur issi tarh zaraauri hai k bartan ka aundurani hisa Ahtiyat e Wajib ki bina pr dhoya jaye aur qaleen , libaas aur in jaisi chizune ka nichaurna zarori nahi hai. Laikn halki si bunda baandi kafi nahi balke itni barish lazmi hai k log kaheyn k barish ho rahi hai.
36. Agar barish ka pani ‘ein najis pr barse aur baras kr dosri jaga puhanch jaye laikn ‘ein najasat is mein shamil nah ho aur najasat ki bou, rang ya za,iqa bhi is mein pida nah howa ho tu wo pani pak hai. Ps agar barish ka pani khoun pr barasne k ba’d rissey aur in mein khoun k zarrat shamil houn ya khoun ki bou, rang ya za,iqa pida hogaya ho tu wo pani najis hoga.
37. Agar makan k andruni ya oupry chat pr ‘ein najasat maujod ho tu barish k dauran jo pani najasat ko cho kr andruni chat se tapke ya prnalai se gire wo pak hai. Laikn jab barish tham jaye aur ye baat ‘‘eilm mein aa jaye k ab jo pani gir raha hai wo kisi najasat ko cho kr aa raha hai tu wo pani najis hoga.
38. Jis najis zameen pr barish baras jaye wo pak ho jaati hai aur agar barish ka pani zameen pr behne lage aur barish k dauran hi chat k niche kisi najis maqam tak ja puhanche tu isse bhi pak kr daiga.

39. Najis mitti k tamam ajza tak agar barish ka pani puhanch jaye tu wo pak ho jaye gi, bashart,te k insan ko ye yaqeen nah ho jaye k mitti se milne ki waja se barish ka pani muzaaf ho chuka hai.
40. Agar barish ka pani 1 jaga jam’a ho jaye khaah 1 kurr se kam hi Q nah ho barish barasne k waqt agar koi najis chez is mein dhoe jaye aur pani najasat ki bou, rang ya za,iqa qaboul nah kare tu wo najis chez pak ho jaye gi.

41. Agar najis zameen pr bichey howe pak qaleen waghera pr barish barase aur is ka pani barasne k waqt qaleen se najis zameen pr puhanch jaye tu qaleen bhi najis nahi hoga aur zameen bhi pak ho jaye gi.

5 . Kunwen ka pani

42. Aik (1) aisi Kunwen ka pani jo zameen se ubalta ho agarcheh miqdar mein 1 kurr se kam ho najasat prne se is waqt tak najis nahi hoga jab tak is najasat se is ki bou, rang ya za,iqa badal nah jaye.
43. Agar koi najasat Kunwen mein gir jaye aur is k pani ki bou, rang ya za,iqe ko tabadil kr dai tu jab Kunwen k pani mein pida shuda tabadily khatm ho jaye tu pani pak ho jaye ga. Albatta ehtiyat-e-wajib ki b’na pr is pani k pak honey ki shart ye hai k ye pani Kunwen se ubalne walai pani mein makhlot ho jaye.

Pani K Ahkam

44. Muzaaf pani jis k ma’na mas,ulah #13 mein baayean ho chuke hain kisi najis chez ko pak nahi krta. Aisi pani se wuzu aur ghusl krna bhi batil hai.
45. Muzaaf pani ki miqdar agarcheh 1 kurr k barabar ho agar is mein najasat ka 1 zarra bhi parh jaye tu najis ho jaata hai. Albatta agar aisa pani kisi najis chez pr (oupr) zaur se gire tu is ka jitna hissa najis chez se muttasil hoga najis ho jaye ga aur jo muttasil nahi hoga wo pak hoga. maslan agar ’arq-e-gulab ko gulab daan se najis hath pr chirhka jaye tu is ka jitna hissa hath ko lage ga najis hoga aur jo nahi lage ga wo pak hoga.
46. Agar wo muzaaf pani jo najis ho 1 kurr k barabar pani ya jaari pani se yun mil jaye k phir ose u’erf mai muzaaf pani nah kaha ja sake tu wo pak ho jaye ga.

47. Agar 1 pani mutlaq tha aur ba’d mein is k bare mein ye malom nah ho k muzaaf ho janey ki had tak puhancha hai ya nahi tu wo mutlaq pani mutesawar hoga ya’ni najis chez ko pak kare ga aur is se wuzu aur ghusl krna bhi sahi hoga aur agar pani muzaaf tha aur ye malom nah ho k wo mutlaq howa ya nahi tu wo muzaaf mutesawar hoga ya’ni kisi najis chez ko pak nahi kare ga aur is se wuzu aur ghusl krna bhi batil hoga.
48. Aisa pani jis k bare mein ye malom nah ho k mutlaq hai ya muzaaf aur ye bhi malom nah ho k pehlai

mutlaq tha ya muzaaf, najasat ko pak nahi krta aur is se wuzu aur ghusl krna bhi batil hai. Junhi koi najasat aisi pani mein parhe gi aur wo kurr se kam ho tu wo pani najis ho jaye ga aur agar ye kurr ya os se ziyada ho tu ehtiyat-e-wajib ki b'na pr najis ho jaye ga.

49. Aisa pani jis mein khoun ya peshab jaisi 'ein najasat aa parhe aur is k bou, rang ya za,iqe ko tabadil kr dai najis ho jaata hai khaah wo kurr k barabar ya jaari pani hi Q nah ho Balke agar is pani ki bou, rang ya za,iqa kisi aisi najasat se tabadil ho jaye jo is se bahr hai maslan qareeb parhe howi murdar ki waja se is ki bou badal jaye tu ehtiyat-e-lazim ki b'na pr wo najis ho jaye ga.

50. Wo pani jis mein 'ein najasat maslan khoun ya peshab gir jaye aur is ki bou, rang ya za,iqa tabadil kr dai agar kurr k barabar ya jaari pani se muttasil ho jaye ya barish ka pani is pr baras jaye ya hawa ki waja se barish ka pani is pr gire ya barish ka pani is dauran jab k barish ho rahi ho p'rnalai se is pr gire tu in tamam sauratun mein is mein waq'e shuda tabadily zaa,il ho janey pr aisa pani pak ho jaata hai laikn zarori hai k barish ka pani ya kurr pani ya jaari pani is mein makhlot ho jaye.

51. Agar kisi najis chez ko kurr pani ya jaari pani mein pak kiya jaye tu jis bar dhoney mein wo chez pak honey waali hai, is waqt wo pani jo bahir nikalne k ba'd is se tapkey pak hoga.
52. Jo pani pehlai pak ho aur ye ''eilm nah ho k ba'd mein najis howa ya nahi, wo pak hai aur jo pani pehlai najis ho aur malom nah ho k ba'd mein pak howa ya nahi, wo najis hai.

Baitul Khala k Ahkam

53. Insan pr wajib hai k peshab aur pakhaana krte waqt aur dosre mawaqe' pr apni sharmgahaun ko un logo se jo mukallaf houn khaah wo maa aur behn ki tarh is k mehram hi Q nah houn aur isi tarh diwano aur un bacho se jo "momaiuz" houn yani ache bure ki tameez rakhte houn chupa kr rakhe, laikn biwi aur shohr k liye apni sharmgahaun ko 1 dosre se chupaana lazim nahi.

54. Apni sharmgahaun ko kisi makhsos chez se chupaana lazim nahi. maslan agar hath se bhi chupa lai tu kafi hai.
55. Peshab ya pakhaana krte waqt ehtiyat-e-lazim ki b'na pr badn ka agla hissa ya'ni pait aur seina qiblai ki tarf nah ho aur nah hi pusht qiblai ki tarf ho.
56. Agar peshab ya pakhaana krte waqt kisi shaks k badn ka agla hissa ro-baqibla ya pusht baqibla ho aur wo apni sharmgahaun ko qiblai ki tarf se maurh lai tu ye kafi nahi hai aur ehtiyat-e-wajib ye hai k peshab aur pakhaana krte waqt sharmgahaun ko ro-baqibla ya pusht baqibla nah maurhe.

57. ehtiyat-e-mustahb ye hai k Istibra k mauqe' pr jis k Ahkam ba'd mein baayean kiay jayen ge, badn ka agla hissa neez agli aur pichli sharmgahaun ko pak krte waqt badn ka agla hissa ro-baqibla ya pusht baqibla nah ho.
58. Agar koi shaks is liye k na-mehram isse nah daikhe ro-baqibla ya pusht baqibla baithne pr majbour ho tu ehtiyat-e-lazim ki b'na pr zarori hai k pusht baqibla baith jaye.

59. ehtiyat-e-mustahb ye hai k bache ko raf'e hajat k liye ro-baqibla ya pusht baqibla nah baithta ye.
60. 4 jagaho pr raf'e hajat haram hai :
    (1) Band gali mein jab k wahan rahne walun ne is ki ijazat nah dai rakhe ho. Isi tarh agar guzarne walun k liye zarar ka ba'es ho tu 'ummomi gali kocho aur raastu pr bhi raf'e hajat krna haram hai.

    (2) Is jaga mein jo kisi ki nijee milkiyat ho jab k is ne raf'e hajat ki ijazat nah dai rakhi ho.
    (3) Un jagaho mein jo makhsos logo k liye waqf houn, maslan ba'ez madrasae.
    (4) Momeeneen ki qabro pr jab k is fe'el se in ki behurmaati hoti ho balke agar behurmaati nah bhi hoti ho. Haan! Agar zameen bil-asl mubah ho tu koi harj nahi. Yehi surat har os jaga ki hai jahan raf'e

hajat deen ya mazhab k muqadassat ki tauhin ka sabab baane.

61. 3 suratun mein maq'aed (pakhaana kharij honey ka maqam) faqat pani se pak hota hai :
(1) Pakhane k sath koi aur najasat maslan khoun bahr aayea ho.
(2) Koi beruni najasat maq'aed pr lag gae ho, siwaye is k k khawaatin mein peshab, Pakhane k makhraj tak puhanch jaye.
(3) Maq'aed ka atraf maemol se ziyada aaloda hogaya ho.

In 3 suratun k 'elawa Maq'aed ko ya tu pani se dhoya ja sakta hai aur ya is tariqe k mutabiq jo ba'd mein baayean kiya jaye ga, kaprey ya paththar ya in jaisi cheezon se bhi pak kiya ja sakta hai. Agarcheh pani se dhouna behtr hai.

62. Peshab ka makhraj pani k 'eliwa kisi chez se pak nahi hota aur isse 1 martba dhouna kafi hai albatta ehtiyat-e-mustahb ye hai k 2 martba dhoein aur afzal ye hai k 3 martba dhoein.

63. Agar Maq'aed ko pani se dhoya jaye tu zarori hai k Pakhane ka koi zarra baqi nah rahe albatta rang ya bou baqi reh jaye tu koi harj nahi aur agar pehli bar hi wo maqam yun dhul jaye k Pakhane ka koi zarra baqi nah rahe tu dobara dhouna lazim nahi.

64. Paththar, dhela, kapra ya in jaisi dosri chezein agar khoshk aur pak houn tu in se Maq'aed ko pak kiya ja sakta hai aur agar in mein maemoli nami bhi ho jo maq'aed ko tar nah kare tu koi harj nahi.

65. Agar Maq'aed ko paththar, dhelai ya kaprey se 1 martba bilkul saaf kr dia jaye tu kafi hai laikn behtr ye hai k 3 martba saaf kiya jaye balke jis chez se saaf kiya jaye is k bhi 3 tukrhe houn aur agar 3 tukrho se saaf nah ho tu itne mazeed tukrho ka izafa krna zarori hai k Maq'aed balkul saaf ho jaye. Albatta agar itne choate zarre baqi reh jayen jo 'a'eam taur pr dhoe bagher nahi nikalte tu koi harj nahi hai.

66. Maq'aed ko aisi chezo se pak krna haram hai jin ka ahtiram lazim ho maslan (Copy ya akhbar) ka aisa kaghaz jis pr Allah aur Nabiyon k naam likhe houn. Maq'aed k haddi ya gobar se pak honey mein koi ishkaal nahi hai.

67. Agar 1 shaks ko shak ho k Maq'aed pak kiya hai ya nahi tu is pr lazim hai k isse pak kare agarcheh peshab ya pakhaana krne k ba'd wo 'eadaatan hamesha muta'alliqa maqam ko fauran pak krta ho.

68. Agar kisi shaks ko Namaz k ba'd shak guzre k Namaz se pehlai peshab ya Pakhane ka makhraj pak kiya tha ya nahi tu is ne jo Namaz ada ki hai wo sahi hai laikn aainda Namazo k liye isse pak krna zarori hai.

Istibra

69. Istibra 1 mustahb a'emal hai jo mard peshab krne k ba'd is gharz se anjam daite hain ta k itminan ho jaye k ab peshab nali mein baqi nahi raha. Is ki kae tarkibein hain jin mein se 1 (aik) ye hai k peshab se farigh ho janey k ba'd agar Maq'aed najis hogaya ho tu pehlai isse pak kare aur phir 3 dafa bayian hath ki darmiyani ungli k sath Maq'aed se lai kr 'uzo-e-taanasul ki jarh tak sawonte aur is k ba'd angothae ko 'uzo-e-taanasul k oupr aur angothae k sath wali ungli ko is k niche rakhe aur 3 dafa soupr (soparhhi) tak sawonte aur phir 3 dafa soupr (soparhhi) ko jhatke.

70. Wo rutubat jo kabhi kabhi shehwat ubharne pr mard k e'aalaih-e-taanasul se kharij hoti hai ose "Mazi" kehtai hain, wo pak hai. 'eliwa az,ein wo rutubat jo kabhi kabhi mani k ba'd kharij hoti hai, jisse "Wazi" kaha jaata hai ya wo rutubat jo ba'z awqat peshab k ba'd nikalti hai aur jisse "Wadi" kaha jaata hai, agar peshab is se nah mila ho tu pak hai. Mazeed ye k jab kisi shaks ne peshab k ba'd Istibra kiya ho aur is k ba'd rutubat kharij ho jis k bare mein shak ho k wo peshab hai ya mazkaura bala 3 rutubatu mein se koi 1 tu wo bhi pak hai.

71. Agar kaur mard shak kre k Istibra kiya hai ya nahi aur is k peshab k makhraj se rutubat kharij ho jis k bare mein wo nah janta ho k pak hai ya nahi tu wo najis hai neez agar wo wuzu kr chuka ho tu wo bhi batil hoga. Laikn agar isse is bare mein shak ho k Istibra is ne kiya tha wo sahi tha ya nahi aur is dauran rutubat kharij ho aur wo nah janta ho k wo rutubat pak hai ya nahi, tu wo pak hogi aur is ka wuzu bhi batil nah hoga.

72. Agar kisi shaks ne Istibra nah kiya ho aur peshab krne k ba'd kafi waqt guzar janey ki waja se ose itminan

ho k peshab nali mein baqi nahi raha tha aur is dauran rutubat kharij ho aur isse shak ho k pak hai ya nahi tu wo rutubat pak hogi aur is se wuzu bhi batil nah hoga.

73. Agar koi mard peshab k ba'd Istibra kre aur wuzu kr lai,agr wauz k ba'd rutubat kharij ho jis k bare mein isse yaqeen ho k peshab hai ya mani tu is pr wajib hai k a,htiyaatan ghusl kare aur wuzu bhi kare albatta agar is ne pehlai wuzu nah kiya ho tu wuzu kr laiina kafi hai.

74. 'eurat k liye peshab k ba'd Istibra nahi hai. Ps agar koi rutubat kharij ho aur shak ho k ye peshab hai ya nahi tu wo rutubat pak hogi aur is k wuzu aur ghusl ko bhi batil nahi kare gi.

Raf'e Hajat K Mustahbaat Aur Makruhaat

75. Har shaks k liye mustahb hai k jab bhi raf'e hajat k liye jaye tu aisi jaga baithta e jahan isse koi nah daikhe. Baitul khala mein dakhil hote waqt pehlai baayean pawn andar rakhe aur nikelte waqt daayean pawn bahr rakhe aur ye bhi mustahb hai k raf'e hajat k waqt sar dhanp kr rakhe aur badn ka bouwjh bayian pawn pr de'aalai.

76. Raf'e hajat k waqt sauraj aur chund ki tarf munh kr k baithna makruh hai, laikn agar apni sharamgah ko kisi tarh dhanp lai tu makruh nahi hai. 'eliwa azeein raf'e hajat k liye hawa k rukh k bil-muqabil neez gali kocho, raastu, makan k darwazo k sa'eamne aur mewah-daar darakhtu k niche baithna bhi makruh hai aur is halat mein koi chez khaana ya ziyada waqt lagaana ya dayen hath se Taharat krna bhi makruh hai aur yehi surat bateein krne ki bhi hai, laikn agar majbouri ho ya zikr khuda kare tu koi harj nahi.
77. Kharhey ho kr peshab krna aur naiz sakht zameen pr peshab krna k is se peshab bahey karahat rakhta hai issi trh janwero k bilun mein aur pani mein, bil-khosos saakin pani mein peshab krna makruh hai.
78. Peshab aur pakhaana rokehna makruh hai aur agar badn k liye mukammal taur pr
Muzir ho tu haram hai.
79. Namaz se pehlai, soune se pehlai, mubasharat krne se pehlai aur mani niklne k
Ba'd peshab krna mustahb hai.

Najasat

80. 10 chezein najis hain :

(1,2) Peshab aur Pakhaana (3) Mani (4) Murdar (5) Khoun (6,7) Kutta aur Su,ar (8) Kafir (9) Sharab (10) Najasat khaur Haiwan ka Pasina

1.2 Peshab aur Pakhaana

81. Insan aur har os Haiwan ka jis ka ghost haram hai aur jis ka khoun jahindah hai ya'ni agar os ki rag kaati jaye tu khoun uchal kr nikalta hai, peshab aur pakhaana najis hai. Haan! Un Haiwano ka pakhaana pak hai jin ka ghost haram hai magar in ka khoun uchal kr nahi nikalta maslan wo machli jis ka ghost haram hai aur isi tarh ghost nah rakhne walai choate Haiwano maslan machchar aur makhi ka fuzla ya e'aalaish bhi pak hai laikn haram ghost Haiwan k jo uchalne wala khoun nah rakhta ho, ehtiyat-e-lazim ki b'na pr is k peshab se bhi prhaiz krna zarori hai,
82. Jin prindo ka ghost haram hai un ka peshab aur fuzla pak hai laikn is se prhaiz behtr hai.
83. Najasat khaur Haiwan ka peshab aur pakhaana najis hai aur isi tarh os bhair/bakri k bachey ka peshab aur pakhaana jis ne su,arni ka dhodh piya ho najis hai jis ki tafseel khaney piney k Ahkam mein aaye gi. Isi tarh os Haiwan ka peshab aur pakhaana bhi najis hai jis se kisi insan ne bd fe'eli ki ho.

3. Mani

84. Mard aur khoun jahindah rakhne walai har nar haram ghost janwer ki mani najis hai. Wo rutubat bhi mani ka hukm rakhti hai jo ‘eurat k badn se is tarh shehwat k sath niklai jo is ki jaanabat ka sabab baane jis ki tafseel mas,ulah #345 mein aaye gi. ehtiyat-e-wajib ye hai k khoun jahindah rakhne walai nar halaal ghost janwer ki mani se bhi ijtinaab kiya jaye.

4. Murdar

85. Insan ki aur uchalne wala khoun rakhne walai har Haiwan ki laash najis hai khaah wo (qudraati taur pr) khud mara ho ya shar’ey tariqe k ‘eliwa kisi aur tariqe se zibah kiya gaya ho.
Machli choun k uchalne wala khoun nahi rakhti is liye pani mein mar jaye tu bhi pak hai.
86. Laash k wo ajza jin mein jaan nahi hoti pak hain. maslan oun, baal,rowaun, haddiyian aur daant.
87. Jab kisi insan ya jahindah khoun walai Haiwan k badn se os ki zindagi k dauran mein ghost ya koi dosra aisa hissa jis mein jaan ho juda kr liya jaye tu wo najis hai.
88. Agar hawontoun ya badn ki kisi aur jaga se barik si teh (pupri) ukherh li jaye tu agar is mein roh nah ho aur asaani se ukharh jaye tu wo pak hai.
89. Murdah murghi k pait se jo anda niklai wo pak hai chahay os k oupr ka chilka abhi sakht nah howa ho laikn os ka chilka dho laiina zarori hai.
90. Agar bhair ya bakri ka bacha (memna) ghaas khaney k qabil honey se pehlai mar jaye tu wo paneir maayea jo os k shirdaan mein hota hai pak hai laikn agar sabit nah ho sake k ye ‘umuman maayeae hota hai tu zarori hai k is k zahir ko dho liya jaye jo murdar k badn se maus ho chuka hai.
91. Sayyal dawae,yaan, ‘ittr, roghan (tail/oil, ghee) jotun ki polish aur sabun jinhai ghair Islami mumalk (bahr) se dar-a’eamad kiya jaata hai, agar in ki Najasat k bare mein yaqeen nah ho tu pak hain.
92. Ghost, charbi aur chamrha jis k bare mein ehtimaal ho k kisi aisi janwer ka hai jisse shar’ey tariqe se zibah kiya gaya hai pak hai. Laikn agar ye chezein kisi kafir k hath se li gae houn ya kisi aisi musalman k hath se li gae houn jis ne kafir se li houn aur ye tahqeeq nah ki ho k ye kisi aisi janwer ki hain jisse shar’ey tariqe se zibah kiya gaya hai ya nahi tu aisi ghost aur charbi ka khaana haram hai albatta aisi chamrhe pr Namaz jaiz hai. Laikn agar ye chezein musalmano k bazar se ya kisi musalman se kharidi jayen aur ye malom nah ho k is se pehlai ye kisi kafir se kharidi gae thin ya ehtimaal is baat ka ho k tehqeeq kr li gae hai tu khaah kafir se hi kharidi jayen is ghost aur charbi ka khaana is shart pr jaiz hai k wo musalman is mein koi aisa tasarruf kare jo halaal ghost se makhsos hai, maslan ose khaney k liye baich dai jaiz hai.

5 . Khoun

93. Wo khoun jo insan sy aur hr os haiwan sy bahr niklai jo rag e jahindah rakhta ho (ya’ni aisa haiwan k agr oski rag kaati jai tu os ka khoun uchal kr niklta ho) najis hai. Ps aisi janwero maslan machli aur machar ka khoun jo uchal kr nahi nikalta pak hai.
94. Jin janwero ka ghost halaal hai agar unhein shar’ey tariqe se zibah kiya jaye aur zarori miqdar mein is ka khoun kharij ho jaye tu jo khoun badn mein baqi reh jaye wo pak hai laikn agar (niklne wala) khoun janwer k saans laiine se ya is ka sar buland jaga pr honey ki waja se badn mein palat jaye tu wo najis hoga.

95. Jis andai ki zardi mein khoun ka zarra maujod ho, ehtiyat-e-mustahb hai k is (zardi) se prhaiz kiya jaye.
96. Wo khoun jo ba’ez awqat dhodh dhohte howe nazr aaata hai najis hai aur dhodh ko bhi najis kr daita hai.
97. Agar daantu ki rikhoun se niklne wala khoun lo’eab dahn se makhlot ho janey pr khatm ho jaye tu is lo’eab dahn se prhaiz lazim nahi hai.
98. Jo khoun choat lagne ki waja se nakhoun ya khaal k nichey jam jaye agar is ki shakl aisi ho k log ose khoun nah kaheyn tu wo pak hai aur agar khoun kaheyn aur wo zahir ho jaye tu najis hoga. Aisi surat mein agar nakhoun ya khaal mein saurakh ho jaye k khoun badn ka zahiri hissa samjha ja raha ho aur khoun ko nikaal kr wuzu ya ghusl k liye is maqam ka pak krna bouhut ziyada taklaief ka ba’eis ho tu zarori hai k tayemum kr lai.
99. Agar kisi shaks ko ye pata nah chalai k khaal k niche khoun jam gaya hai ya choat lagne ki waja se ghost

ne aisi shakl ikhtiyar kr li hai tu wo pak hai.

100. Agar khaney ko ubaltey waqt khoun ka aik/1 zarra is mein gir jaye tu pura khaana aur iska bartan najis ho jaye ga. Aur Ahtiyat e Lazim ki bina pr Ubaal, hararat aur aag Pak kenanda nahi hain.
101. wo zard mawaad jo zakhm ki halat behtr honey pr os k charun tarf pida ho jaata hai (ya,ni Peep) is k muta'alliq agar ye malom nah ho k is mein khoun mila howa hai tu wo pak hoga.

6.7 Kutta Aur Suwar

102. Wo Kutta aur suwar jo zamin pr zindagi basr krtey hain najis hain hatta k in k baal, haddiyian, panjey, nakhoun aur rutubatein bhi najis hain.

8 . Kafir

103. wo shaks jo Allah Ta'ala k wujod ya os ki wehdaniyat ka iqrar nah krta ho Isi tarh ghali (ya'ni wo log jo aemma elaihimus salam mein se kisi aik ko khuda kaheyn ya ye kaheyn k khuda, Imam mein holol kr gaya hai) aur khariji o nasebi (yani wo log jo aemma elahimus salam se dushmani aur bughz ka izhaar karein) bhi Ahtiyat e Wajib ki bina pr najis hain.
Aur Isi tarh wo shaks jo kisi Nabi ki nabouwat ya zaroriyat-e-deen maslan Namaz, Roza mein se kisi 1 ka aisa inkaar kare jo juzwi taur pr hi sahi, Rasool Akram Sallal laaho Alaihi O Aalihi Wasallam ki takzeeb ka sabab baane, najis hai. Albatta ahlai kitb (ya'ni yahodi, 'eisaei aur majosi) pak maane jayen gay.

104. Ghair ahle kitab Kafir ka tamam badn hatta k os k baal, nakhoun aur rutubatein bhi- Ahtiyat e Lazim ki bina pr najis hain aur mutaradid (yani jo Islam se kharij ho gaya ho) k mamley mai jo deni hukm us pr muntakil ho gaya ho wo (hukm) jari ho ga. Ps agr mutaradid shaks, ahle kitab kafir ban gaya ho tu pak hai aur agr ghair ahle kitab kafir ho gaya ho tu –Ahtiyat e Lazim ki bina pr- Najis hai-
105. Agar kisi na-baligh bache k maa, baap, dada aur dadi ghair ahle kitab kafir houn tu bacha bhi Ahtiyat e Wajib ki bina pr najis hai. Albatta agar wo momaiz ho aur Islam ka izhaar krta ho tu pak hai laikn agar apne waaldain se munh maurh kr musalmano ki tarf maa,il ho ya tehqeeq kr raha ho tu os k najis honey ka hukm lagaana mushkil hai. Haan! Agar os k maa, baap dada aur dadi ya in mein se koi 1 bhi musalman ho tu mas,ulah #210 mein aane wali tafseel k mutabiq wo bacha pak hoga.
106. Agar kisi shaks k muta'alliq ye ''eilm nah ho k musalman hai ya nahi aur koi 'alamat os k musalman honey ki nah ho tu wo pak samjha jaye ga laikn os pr Islam k dosre Ahkamat ka itlaaq nahi hoga, maslan nah hi wo musalman 'eurat se shadi kr sakta hai aur nah hi ose musalmano k qabrustan mein dafan kiya ja sakta hai.
107. Jo shaks (khanwada-e-risalat s.a.w.w.) k barah imamun mein se kisi aik/1 ko bhi dushmani ki b'na pr gaali dai, wo Ahtiyat e Wajib ki bina pr najis hai.

9 . Sharab

108. Sharab najis hai is k 'eliwa insan ko maust kr dainey wali chezein najis nahi hain.
109. Alcohal chahey San'aati ho aur chahey Tibbi ho iski tamam aqsa'eam pak hain siwaye ye k maloom aur sabit ho jaye k ye alcohol angauri sharab ki bhap aur taqteer se hasil kiya gaya hai k us surat mai najis ho ga-
110. Agar angaur k ras mein khud bakhud ya pakaane pr ubaal aa jaye tu pak hai laikn is ka khaana peina haram hai. Isi tarh ehtiyat-e-wajib ki b'na pr ubla howa angaur haram hai laikn najis nahi.
111. Khajaur, munaqqa, kishmish aur in k shirey mein chahay ubaal aa jaye tu bhi pak aur in ka khaana halaal hai lakin agr khajaur, munaqqa aur kishmish ky shirey mein ubaal aa jaye aur maloom ho jaye ko nasha aawar hai tu is ka khana haram hai lakin najis nahi hai-
112. Fuqqa' jo k jow se tayyar hoti hai aur halke nashey ka sabab banti hai haram aur ehtiyat-e-wajib ki b'na pr najis bi hai aur Laikn wo aab-e-jow jisse tibbi khawas k liye jow se banate hain aur us ko mae'ulshaeir kehtey hain pak aur halal hai.

10 . Najasat Khaney Walai Haiwan ka Pasina

113. Os awont ka Pasina jisse insani Najasat khaney ki a'adat ho najis hai. Isi tarh ehtiyat-e-wajib ki b'na pr is qism k dosre Haiwaanat ka Pasina bhi najis hai.
114. Jo shaks fe'el haram se junub howa ho os ka Pasina pak hai aur os k sath Namaz bhi sahi hai.

Najasat Sabit Honey K Tariqe

115. Kisi bhi chez ki Najasat 3 tariqe se sabit hoti hai :

(1) Khud Insan ko yaqeen ya 'aqli tariqe se itminan ho jaye k fulaan chez najis hai. Agar kisi chez k muta'alliq mehez gumaan ho k najis hai tu is se prhaiz krna lazim nahi aur taharat k hukm mai hai Lihaza a'emumi maqamat , hotlon aur mehman khano mai jahan laprwa log aur aisi log khate pete hain jo Najasat aur Taharat ka lihaaz nahi krte khaana khaney ki surat ye hai k jb tk insan ko itminan nah ho k jo khaana is k liye laya gaya hai wo najis hai is k khaney mein koi harj nahi.
(2) Kisi k ikhtiyar mein koi chez ho aur wo os chez k bare mein kahe k najis hai maslan kisi shaks ki biwi ya khadim kahe k bartan ya koi dosri chez jo os k ikhtiyar mein hai najis hai tu wo najis shumar hogi.

(3) Agar 2 'Aadil aadmi kaheyn k 1 chez najis hai tu wo najis shumar hogi bashart,te k wo is k najis honey ki waja baayean karein. maslan kaheyn k ye chez khoun ya maslan peshab se najis howi hai. Haan! Agar 1 'Aadil ya qabil-e itminan shaks ittil'a dai laikn is ki baat se itminan nah aaye tu ehtiyat-e-wajib ki b'na pr is se ijtinaab krna zarori hai.

116. Agar koi shaks maus,alai se ae'dam waaqfiyat ki b'na pr ye nah jaan sake k 1 chez najis hai ya pak – mas'lan isse ye ''eilm nah ho k chohey ki meingni pak hai ya nahi tu isse chaiey k mas,ulah puch lai. Laikn agar mas,ulah janta ho aur kisi chez k bare mein isse shak ho k pak hai ya nahi maslan
isse shak ho k wo chez khoun hai ya nahi ya ye nah janta ho k machar ka khoun hai ya insan ka tu wo chez pak shumar hogi aur is k bare mein chaan beein krna ya puchna lazim nahi.

117. Agar kisi najis chez k bare mein shak ho k pak hogayi hai ya nahi tu wo najis hai. Isi tarh agar kisi pak chez k bare mein shak ho k nahjis hogayi hai ya nahi tu wo pak hai. Agar koi shaks in chezo k najis ya pak honey k muta'alliq pata chala bhi sakta ho tu tehqeeq zarori nahi hai.

118. Agar koi shaks janta ho k jo 2 bartan ya 2 kaprey wo iste'mal krta hai in mein se 1 najis hogaya hai laikn isse ye ''eilm nah ho k in mein se kunsa najis howa hai tu duno se ijtinaab krna zarori hai aur misaal k taur pr agar ye nah janta ho k khud is ka kaparha najis howa hai ya wo kaparha jo is k zere istemaal nahi hai aur kisi dosre shaks ki milkiyat hai tu ye zarori nahi k apne kaprey se ijtinaab kare.

Pak Chez Najis Kaisi Hoti Hai

119. Agar koi pak chez kisi najis chez se lag jaye aur duno/2 ya in mein se aik/1 is qadar tar ho k 1 ki tari dosri tk puhanch jaye tu pak chez najis ho jaye gi laikn agar najasat mai wastey ziyada houn tu najasat sarayiat nahi krti hai maslan agar daayean hath peshab se najis ho jaye phir ye hath khusk hone k bd aik nayi ratubat k sath baa,ein hath ko mus ho jaye tu ye mus hona baayean hath ki najasat ka baes ho ga. Aur agar baayean hath khoshk ho jane k bd kissi dosri chez jaisse tar libaas ko nai ratubat k sath mus ho jaye tu libaas bi najis ho jaye ga lakin agr ab wo libaas kissi dosri chez k sath nai tari k sath mus ho jaye tu wo chez najis nahi ho gi- is bina pr tisra wasta najis hai lakin najis nahi kre ga aur agr tari itni kam ho k dosri chez tk na phonche tu pak chez najis nahi ho gi agrche a'ein najis tk hi kiyo na phonchi ho-

120. Agar koi pak chez kisi najis chez ko lag jaye aur insane shak kre k dono/2 ya in dono/2 mai se koi aik tar thi ya nahi , tari is qadr thi k dosrey tk sarayiat krti ya nahi tu wo pak chez najis shumar nahi ho gi.
121. Aisi 2 chezein jin k bare mein insan ko ‘‘eilm nah ho k in mein se kun si pak hai aur kun si najis, agar 1 pak aur tar chez in mein kisi 1 chez ko cho jaye tu is se prhaiz krna zarori nahi hai siwae ba’ez suratun mein jaisi is surat mein jab in duno maushkok najis chezo ki saabqa yaqeeni halat Najasat ki halat ho ya maslan is surat mein jab koi aur pak chez rutubat k sath dosri maushkok chez se lag jaye.
122. Agar zameen, kaparha ya aisi dosri chezein, agr sarayiat krne wali tari rakhti houn tu in k jis hissey ko najasat lagey gi wo najis ho jaye ga aur baqi jaga pak rahe gi agrche pak jaga najis jaga se mili howi ho aur ye hukm kheirey, kharbozey aur in jaisi cheezon k bare mai b jari ho ga-
123. Jab shirey, teil/oil, (ghee) ya aisi hi kisi aur chez ki surat aisi ho k agar is ki kuch miqdar nikal li jaye tu is ki jaga khali nah rehe tu junhi is mai se aik hisa najis hoga sare ka sara najis ho jaye ga laikn agar is ki surat aisi ho k nikalne k maqam pr jaga khali rahe agarcheh ba’d mein bhr jaye tu sirf wohi hissa najis hoga jisse Najasat lagi hai. Lihaza agar chohey ki meingni is mein gir jaye tu jahan wo meingni giri hai wo jaga najis aur baqi pak hogi.
124. Agar makkhi ya aisa koi aur janwer 1 aisi tar chez pr baithta e jo najis ho aur ba’d e azaan 1 tar pak chez pr ja baithta e aur ye ‘‘eilm ho jaye k is jandaar k sath Najasat thi tu pak chez najis ho jaye gi aur agar ‘‘eilm nah ho tu pak rahe gi.
125. Agar badn k kisi hisse pr Pasina ho aur wo hissa najis ho jaye aur phir Pasina beh kr badn k dosre hisso tak chala jaye tu jahan jahan Pasina bahe ga badn k wo hisse najis ho jayen ge laikn agar Pasina aage nah bahe tu baqi badn pak rahe ga.

126. Jo balgham naak ya galai se kharij ho agar os mein khoun ho tu balgham mein jahan khoun hoga najis aur baqi hissa pak hoga. Lihaza agar ye balgham munh ya naak k bahr lag jaye tu badn k jis maqam k bare mein yaqeen ho k najis balgham is pr laga hai najis hai aur jis jaga k bare mein shak ho k wahan balgham ka najasat wala hissa puhancha hai ya nahi wo pak hoga.

127. Agar 1 aisa lota jis k peindai mein saurakh ho najis zameen pr rakh dia jaye aur is se behne wala pani aage behna band hokr lote k niche is tarh jamae’ ho jaye k lote k andar walai pani k sath isse 1 hi pani kaha ja sake tu lote ka pani najis ho jaye ga laikn agar lote ka pani tezi k sath behta rahe tu najis nahi hoga.
128. Agar koi chez badn mein dakhil ho kr Najasat se ja milai laikn badn se bahr aane pr Najasat aalod nah ho tu wo chez pak hai. Chounanche agar einema ka samaan ya is ka pani Maq’aed mein dakhil kiya jaye ya suyi, chaqo ya koi aur aisi chez badn mein chubh jaye aur bahr niklne pr Najasat aalod nah ho tu najis nahi hai. Agar thok aur nak ka pani jism k andar khoun se ja milai laikn bahr niklne pr khoun aalod nah ho tu is ka bhi yehi hukm hai.

Ahkam Najasat

129. Quran Majeed ki tehreer aur warq ko najis krna jab k ye fa’el behurmaati mein shumar hota ho bila-shuba haram hai aur agar najis ho jaye tu fauran pani se dhouna zarori hai balke agar behurmaati ka pehlo nah bhi niklai tb bhi ehtiyat-e-wajib ki b’na pr kalam pak ko najis krna haram aur pani se dhouna wajib hai.

130. Agar Quran Majeed ki jild najis ho jaye aur is se Quran Majeed ki behurmaati hoti ho tu jild ko pani se dhouna zarori hai.
131. Quran Majeed ko kisi ‘ein Najasat maslan khoun ya murdar pr rakhna khaah wo ‘ein Najasat khoshk hi Q nah ho agar Quran Majeed ki behurmaati ka ba’is ho tu haram hai.
132. Quran Majeed ko najis roshnae se likhna khaah 1 harf hi Q nah ho ose najis krne ka hukm rakhta hai. Agar likha ja chuka ho tu zarori hai k usse pani ya is k eilawa kisi zariye se is trh mita diya jaye k najis murakb ka mada is se dour ho jaye-
133. Kafir ko Quran baichna Ahtiyat e Wajib ki bina pr Sahi nahi hai aur kafir ko Quran daina agr behurmati aur tauhin shumar ho ya behurmati k makam mai go tu haram hai lakin agr kafir ko Quran daina maslan uski rehnumai aur hidayat k liye ho aur behurmati aur tauhin bhi na ho tu koi ishkal nahi hai-

134. Agar Quran Majeed ka warq ya koi aisi chez jis ka ehtira'eam zarori ho, maslan aisa kaghaz jis pr Allah Ta'ala ka ya Paighembare Akram Sallallaaho Alaihi O Aalihi Wasallam ya Masoomeen Alaihis Salaam mai se kisi aik ka nam ya in buzarghwaran k alqaab aur kunyatein likhi ho baitul khala(najasat k mujood hone ki jaga) mein gir jaye tu is ka bahr nikalna aur isse dhouna wajib hai khaah is pr kuch raqam hi Q nah kharch krni parhe aur agar is ka bahr nikalna mumkn nah ho tu zarori hai k os waqt tk is baitul khala ko iste'mal nah kiya jaye jb tk ye yaqeen nah ho jaye k wo gal kr khatm hogaya hai lakin dosron ko kehna wajib nahi hai aur Isi tarh agar khaak-e-shifa baitul khala mein gir jaye aur is ka nikalna mumkn nah ho tu jab tak ye yaqeen nah ho jaye k wo bilkul khatm ho chuki hai, is baitul khala ko iste'mal nahi krna chaiey.

135. Najis chez ka khaana peina ya kisi dosre ko khilaana pilaana haram hai laikn bache ya diwaney ko khilaana pilaana jaiz hai aur agar bacha ya diwaana najis ghiza khaye piye ya najis hath se ghiza ko najis kr k khaye tu ose rokehna zarori nahi.

136. Jo najis chez pak ki ja sakhti ho ose bechne aur udhaar dainey mein koi harj nahi laikn is k najis honey k bare mein jab ye 2 shartein maujod houn tu kharedne ya udhaar laiine walai ko baataana zarori hai.

(1) Jab andaisha ho k dosra fareeq kisi khas maqamat mai sharey wazaeif ki mukhalafat ka murtakib hoga maslan ye k najis chez ko khaney piney mein iste'mal kare ga ya aisey wuzu ya ghusl k batil hone ka sabab ho ga jis se apni wajib namaz ko perhey ga aur Agar aisa nah ho tu batana zarori nahi hai. maslan libaas k najis honey k bare mein batana zarori nahi jisse pehein kr dosra fareeq Namaz parhe ga Q k libaas ka pak houna shart-e-waq'e nahi hai.

(2) Jab bechne ya udhaar dainey walai ko tawaq,qo'e ho k dosra fareeq is ki baat pr 'a'emal kare ga aur agar wo janta ho k dosra fareeq is ki baat pr 'a'emal nahi kare ga tu isse baataana zarori nahi hai.

137. Agar 1 shaksh kisi dosre ko najis chez khate ya najis libaas se Namaz parhte daikhe tu ose os bare mein kuch kehna zarori nahi.

138. Agar ghar ka koi hissa ya qaleen (dari waghera) najis ho aur wo daikhe k os k ghar aane walun ka badn, libaas ya koi aur chez sarayiat karne wali tari k sath najis jaga se ja lagi hai agr sahib-e-khaanah is ka ba'is howa ho tu 2 shartun k sath jo maus,alai no136 mein guzar choki hain in logoun ko is bare mein aagah kr daina zarori hai.

139. Agar mezban ko khaana khaney k dauran pata chalai k ghiza najis hai tu dosri shart k sath jo mas,ulah 136 mein guzer choki hai- zarori hai k mehmano ko is k muta,alliq aagah kr dai laikn agar mehmano mein se kisi ko is baat ka ''eilm ho jaye tu is k liye dosron ko baataana zarori nahi. Albatta agar wo in k sath yun ghul mil kr rehta ho k in k najis honey ki waja se wo khud bhi Najasat mein mubtala ho kr wajib Ahkam ki mukhalafat ka murtakib hoga tu in ko baataana zarori hai.

140. Agar koi udhaar li howi chez najis ho jaye tu is k malik ko 2 shartun k sath jo mas,ulah 136 mein baayean howi hain aaga kare.

141. Agar bacha kahey k koi chez najis hai ya kahey k is ne najis chez ko pani se dho liya hai tu is ka qaul qabool nahi ho ga laikn agar bacha mumay,yiz ho aur najasat o Taharat ko ba-khobi samajhta ho aur wo kahey k is ne aik/1 chez pani se dhoe hai jab k wo chez is k ikhtiyiar mein ho ya bache ka qaul e'temaad k qabil ho tu is ki baat qabil e qaboul hoti hai aur yehi hukm hai agr kisi cheez k najis hone ki ittila'e dai.

Mutahiraat

142. 12 chezein aisi hain jo Najasat ko pak krti hain aur inhein Mutahiraat kaha jaata hai.

(1) Pani (2) Zameeein (3) Sauraj (4) Istihalah (5) Inqilaab (6) Intiqaal (7) Islam (8) Tb'eiyat (9) 'ein Najasat ka za,il ho jaana 10) Najasat khaur Haiwan ka Istibra (11) Musalman ka ghe'aib ho jaana (12) Zabiha k badn se khoun ka nikal jaana.

I. pani

143. pani 4 shartun k sath najis chez ko pak krta hai :

(1) pani mutlaq ho. Muzaaf pani maslan ‘arq-e-gulab aur ‘arq-e-baid se najis chez pak nahi hoti.

(2) pani pak ho.

(3) Jis waqt najis cheez ko dhoya jaye tu taharat mukamal hone se pehle pani muzaaf na ban jaye aur jis dhone k ba’d mazeed dhouna zarori nah ho tu lazim hai k is pani mein Najasat ki bou, rang ya za,iqa bhi maujod nah ho laikn agar dhoney ki surat is se mukhtalif ho (ya’ni wo aakhri dhouna nah ho aur pani ki bou, rang aur za,iqa badal jaye) tu is mein koi harj nahi. maslan agar koi chez kurr pani ya qalaiel pani se dhoe jaye aur ose 2 martba dhouna zarori ho tu khaah pani ki bou, rang aur za,iqa pehli dafa dhoney k waqt badal jaye laikn dosri dafa iste’mal kiay janey walai pani mein aisi koi tabadily ronama nah ho tu wo chez pak ho jaye gi.

(4) Najis chez ko pani se dhoney k ba’d is mein ‘ein Najasat k zarrat baqi nah rahein.

Najis chez ko qalaiel pani ya’ni 1 kurr se kam pani se pak krne ki kuch aur shara,it bhi hain jin ka zikr kiya ja raha hai:

144. Najis bartan k andruni hisse ko qalaiel pani se 3 dafa dhouna zarori hai neez kurr, jaari aur barish k pani ka bhi ehtiyat-e-wajib ki b’na pr yehi hukm hai aur jis bartan ko kuttey ne chata ho ya us se pani ya koi maae’ chez pi ho ose pehlai pak mitti se maanjhna chaiey phr is bartan se mitti ko daur krna chaiey, is k ba’d qalaiel ya kurr ya jaari pani se 2 dafa dhouna chaiye aur agar kuttey ka lueab kisi bartan mein gir jaye ya kuttey k badn ka koi digar hissa jaisey hath ya pawon sarayiat krne wali tari k sath bartan k andurani hissey se lagey tu ehtiyat-e-lazim ki b’na pr zarori hai k isse mitti se maanjhe aur is k ba’d 3 dafa pani se dhuye lakin bartan k eillwa jaise insane ka hath jisey kuttey ne chata ho bartan ka hukm nahi rakhta aur us ko mitti se manjhana lazim nahi hai aur kafi hai k aik/1 br dhoya jaye-

145. Jis bartan mein kuttey ne munh dala hai agar os ka munh tang ho tu os mein mitti daal kr khob hila,ein tak mitti bartan k tamam atraf mein puhanch jaye. Os k ba’d osi tarteeb k mutabiq dhoein jis ka zikr sabiqah maus,alai mein ho chuka hai.

146. Wo bartan k jis k andurani hissey su,ar na chaata ho ya os mein se pani koi mayae chez pi li ho ya os bartan mein sehrayi chuha mar gaya ho tu ose qalaiel ya kurr ya jaari pani se 7 martba dhouna zarori hai aur mitti se maanjhna zarori nahi.

147. Jo bartan Sharab se najis hogaya ho ose 3 martba dhouna zarori hai is bare mein qalaiel ya kur ya jaari pani ya in ki maanind pani mein koi faraq nahi hai aur ehtiyat-e-mustahb ye hai k ose 7 bar dhoya jaye.

148. Agar 1 aisi bartan ko jo najis mitti se tayyar howa ho ya jis mein najis pani sara,iyat kr gaya ho kurr ya jaari pani mein daal dia jaye tu jahan jahan wo pani puhanche ga wo bartan pak ho jaye ga aur agar bartan k andaruni ajza ko bhi pak krna maqsod ho tu ose kurr ya jaari pani mein itni dair tak parha rehne daina chaiey k pani tamam bartan mein sara,iyat kr jaye aur agar bartan mein koi aisi nami ho jo pani k andaruni hisso tak pahuchne mein maa,ne’ ho tu pehlai ose khoshk kr laiina zarori hai aur phir bartan ko kurr ya jaari pani mein daal daina chaiey.

149. Najis bartan ko kurr ya jaari pani se 2 tariqo se dhoya ja sakta hai:

(1st tariqa) bartan ko 3 dafa bhara jaye aur har dafa khali kr dia jay.

(2nd tariqa) bartan mein 3 dafa munasib miqdar mein pani dalaiin aur har dafa pani ko yun ghuma,ein k wo tamam najis maqamat tak puhanch jaye aur phir ose gira dain.

150. Agar barha bartan maslan daig ya martbaan najis ho jaye tu 3 dafa pani se bharne aur har dafa khali krne se pak ho jaata hai. Isi tarh agar os mein 3 dafa oupr se pani is tarh undai,lain k os ki tamam atraf tak puhanch jaye aur har dafa os ki teh mein jo pani jama’ ho jaye os ko nikaal dain tu bartan pak ho jaye ga. Agracheh a,ehtiyat-e-mustahb ye hai k dosri aur teesri bar jis bartan k zari’ay pani bahr nikala jaye ose bhi dho liya jaye.

151. Agar najis cheez jaisey dhaat ya plastic ko pighlaya jaye aur pighlaney ki waja se is ka andurani hissa bhi najis ho jaye ga agr munjamid hone k ba’d is ko pani se dho liya jaye tu is ka jahiri hissa pak ho jaye ga-

152. Tanoure , pani ka Houz aur is ki manind bartan ka hukm nahi rakhtey hain- Is bina pr aik/1 martaba dhoney se pak ho jatey hain aur agr tanoure ya pani ka houz aisa koi saurakh aur makhraj na rakhtey houn k jis se pani kharij ho jaye aur pani is ki taeh mai jama ho jata ho tu is surat mai k is ko Qalil pani se pak krna chahen tu is jaga ko pak krne k liye zarori hai k jama shuda pani ko kuprey ya ispanch(foam) ya bartan waghira se bahr

nikal liya jaye-

153. Agar kisi najis chez ko kurr ya jaari pani mein 1 dafa yun dubou dia jaye k pani is k tamam najis maqamat tak puhanch jaye tu wo chez pak ho jaye gi aur qaleen ya dari aur libaas waghera ko pak krne k liye ose nichaurna aur isi tarh se malna ya pawn se regarhna zarori nahi hai aur agar badn ya libaas peshab se najis hogaya ho tu a,ehtiyat-e-wajib ki b'na pr ose kurr ya is ki maanind pani se 2 dafa dhouna bhi lazim hai, albatta jaari pani mein 1 bar dhouna kafi hai.

154. Agar kisi aisi chez ko jo peshab se najis hogayi ho qalaiel pani se dhouna maqsod ho tu os pr 1 dafa yun pani baha dain k peshab os chez mein baqi nah rahe tu wo chez pak ho jaye gi.Albatta libaas aur badn pr 2 dafa pani bahaana zarori hai tak wo pak ho jayen, laikn jahan tak libaas,qaleen,dari aur un se milti julti chezo ka ta'alluq hai unhein har dafa pani daalne k ba'd nichaurna chaiey tak ghusalah un mein se nikal jaye. (ghusalah ya dhowan os pani ko keh tai hain jo kisi dhoe janey wali chez se dhulne k duraan ya dhul janey k ba'd khud ba khud nichaurne se nikalta hai).

155. Jo chezein aisi shir-khar larhke ya larhki k peshab se najis ho jaye jis ne dodh k 'eliwa koi ghiza khaana shuru' nah ki ho agar os pr 1 dafa pani, agarcheh kam ho, is tarh dala jaye k tamam najis maqamat pr puhanch jaye tu wo chez pak ho jaye gi laikn a,ehtiyat-e-mustahb ye hai k mazeed 1 bar os pr pani dala jaye. Libaas, qaleen aur dari waghera ko nichaurna zarori nahi.

156. Agar koi chez peshab k 'eliwa kisi nijaasat se najis ho jaye tu najasat daur krne k ba'd 1 dafa qalaiel pani os pr dala jaye. Jab wo pani beh jaye tu wo chez pak ho jaati hai. Albatta libaas aur is se milti julti chezo ko nichaurna zarori hai tak un ka dhowan nikal jaye.

157. Agar kisi najis chaaata,e ko jo dhagun se bani howi ho kurr ya jaari pani mein dubou dia jaye tu 'ein najasat daur honey k ba'd wo pak ho jaye gi laikn agar ose qalaiel pani se dhoya jaye tu jis tarh bhi mumkn ho os ka nichaurna zarori hai khaah ismein pawn hi Q nah chalaane parhein ta k os ka dhowan alag ho jaye.

158. Agar gandum, chawal waghera ka oupr wala hissa najis ho jaye tu wo kurr ya jaari pani mein dubune se pak ho jaye ga. Unhein qalaiel pani se bhi pak kiya ja sakta hai. Laikn agar un ka andaruni hissa najis ho jaye tu kurr ya jaari pani k un chezun k andar tak puhanchne pr ye pak ho jate hain.

159. Agar sabun ka zahiri hissa najis ho jaye tu ose pak kiya ja sakta hai jab k agar oska baatini hissa najis ho jaye tu wo pak nahi ho sakta. Haan! Agar kisi shaks ko is bare mein shak ho k najis pani sabun k andaruni hisse tak sara,iyat kr gaya hai ya nahi tu wo hissa pak hoga.

160. Agar chawal ya ghost ya aisi hi kisi chez ka zahiri hissa najis ho jaye tu kisi pak piyalai ya os k misl kisi chez mein rakh k 1 dafa os pr pani daalne aur phir phaink dainey k ba'd wo chez pak ho jaati hai aur agar kisi najis bartan mein rakhain tu ye kam 3 dafa'eh anjam daina zarori hai aur is surat mein wo bartan bhi pak ho jaye ga laikn agar libaas ya kisi dosri aisi chez ko bartan mein daal kr pak krna maqsod ho jis ka nichaurna lazim ho tu jitni bar os pr pani dala jaye ose nichaurna zarori hai aur bartan ko ulat daina chaiey tak jo dhowan os mein jama' hogaya ho wo beh jaye.

161. Agar kisi najis libaas ko jo neel ya is jaisi chaaz se ranga gaya ho kurr ya jaari pani mein dubouya jaye kaprey k rang ki waja se pani muzaaf honey se qabl tamam jaga puhanch jaye tu wo pak ho jaye ga aur agar ose qalaiel pani se dhoya jaye aur nichaurne pr os mein se muzaaf pani nah niklai tu wo libaas pak ho jaata hai.

162. Agar kaprey ko kurr ya jaari pani se dhoya jaye aur misaal k taur pr ba'd mein kaa,ye waghera kaprey mein nazr aaye aur ye ehtimaal nah ho k kaprey k andar pani k puhanchne mein maa,ne' howi hai tu wo kaparha pak hai.

163. Agar libaas ya is se milti julti chez k dhoney k ba'd mitti ka zarra ya sabun os mein nazr aaye aur ehtimaal nah ho k ye kaprey k andar pani puhanchne mein maa,ne' howa hai tu wo pak hai laikn agar najis pani, mitti ya sabun mein sara,iyat kr gaya ho tu mitti aur sabun ka oupr wala hissa pak aur oska andaruni hissa najis hoga.

164. Jab tak 'ein najasat kisi najis chez se alag nah ho wo pak nahi hogi laikn agar bou ya najasat ka rang os mein baqi reh jaye tu koi harj nahi , batoure missal agr aisa libaas jo khoun se mutanajis ho pani se dhoya jaye aur khoun libaas se dour ho jaye lakin khoun ka rang libaas pr baqi rah jaye tu libaas pak ho ga aur agr rang ko libaas dhoney wale chemical se hata saktey houn tu ye kam lazim nahi hai-

165. Agar kurr ya jaari pani se badn ki najasat daur kr li jaye tu badn pak ho jaata hai laikn agar badn peshab

se najis hoa ho tu is surat mein b'na bar a,ehtiyat-e-wajib aab-e-kurr se 1 dafa dhoney se pak nahi hoga laikn pani se nikal aane k ba'd dobara pani os mein dakhil houna zarori nahi balke agar pani k andar hi badn pr is tarh hath pher lai k pani badn se juda ho kr 2 dafa badn tak puhanch jaye tu kafi hai.
166. Agar najis ghiza daantu ki rikho mein reh jaye aur pani munh mein bhar kr yun ghumaayea jaye k tamam najis ghiza tak puhanch jaye tu wo ghiza pak ho jaati hai.
167. Agar sar ya chehre k baalo ko qalaiel pani se dhoya jaye aur wo baal ghaane nah houn tu un se dhowan juda krne k liye unhein nichaurna zarori nahi Q k pani mamol k mutabiq khud juda ho jaata hai.
168. Agar badn ya libaas ka koi hissa qalaiel pani se dhoya jaye tu najis maqam k pak honey se os maqam se muttasil wo jagahein bhi pak ho jayen gi jin tak dhote waqt umoman pani puhanch jaata hai. Matlab ye hai k najis maqam k atraf ko alheda dhouna zarori nahi balke wo najis maqam ko dhoney k sath hi pak ho jate hain aur agar 1 pak chez 1 najis chez k braber rakh dain aur duno pr pani dalain tu oska bhi yehi hukm hai. Lihaza agar 1 najis ungli ko pak krne k liye sab ungliyo pr pani dalain aur najis pani ya pak pani sab ungliyo tak puhanch jaye tu najis ungli k pak honey pr tamam ungliyaan pak ho jayen gi.

169. Jo gosht ya charbi najis ho jaye dosri chezo ki tarh pani se dhoe ja sakhti hai. Yehi surat os badn ya libaas ki hai jis pr thauri bouhot chikehnae ho jo pani ko badn ya libaas tak puhanchne se roke.
170. Agar bartan ya badn najis ho jaye aur ba'd mein itna chikehna ho jaye k pani os tak nah puhanch sake aur bartan ya badn ko pak krna maqsod ho tu pehlai chikehnae daur krni chaiey tak pani un tak (ya'ni bartan ya badn tak) puhanch sake.
171. Jo nal kurr pani se muttasil ho wo kurr pani ka hukm rakhta hai.
172. Agar koi shaks kisi chez ko pani se dhoye aur yaqeen ho jaye k pak hogayi hai laikn ba'd
Mein shak guzre k 'ein najasat os se daur howi hai ya nahi tu zarori hai k ose dobara pani se dho liya jaye ta k yaqeen ya itminaan aa jaye k 'ein najasat daur hogayi hai siwaye ye k wo shaks waswasey mai mubtila ho k is

surat mai apne shak ki parwa nah kre-
173. Wo zameen jis mein pani jazb ho jaata ho maslan aisi zameen jis ki saaatah ret ya bajri pr mushtamil ho agar najis ho jaye tu qalaiel pani se pak ho jaati hai.
174. Agar wo zameen jis ka farsh patthar ya etun ka ho ya dosri sakht zameen jis mein pani jazb nah hota ho najis ho jaye tu qalaiel pani se pak ho sakhti hai laikn zarori hai k os pr itna pani dala jaye k behne lage. Jo pani oupr dala jaye agar wo kisi garhe waghera se bahr nah nikal sake aur 1 jaga jama' ho jaye tu os jaga ko pak krne ka tariqa ye hai k jama' shuda pani ko kaprey ya bartan ki maedad se bahr nikaal dia jaye.
175. Agar ma'edani namak ka dala ya os jaisi koi aur chez oupr se najis ho jaye tu qalaiel pani se pak ho sakhti hai.
176. Agar pighli howi najis shakr se qand baana laiin aur use kurr ya jaari pani mein rakh dain tu wo pak nahi ho gi.

2. Zameen

177. Zameen, pawn k talwe aur jotey k nichlai hisse ko 4 shartun se pak krti hai :

1) Ye k zameen pak ho.

2) Ye k zameen khushk ho lakin zameen mai aisi tari aur ratubat ka mujood hona jo sarayiat krne wali na ho Ishkal nahi rakhta-

3) Ye k a,ehtiyat-e-lazim ki b'na pr najasat najis zameen se jotey ya pawon k talwey tk phounch gayi ho-

4) 'ein najasat maslan khoun aur peshab ya mutaanajjis chez maslan mutaanajjis mitti jo pawn k talwe ya jotey k nichlai hisse mein lagi ho wo raasta chalne se ya pawn zameen pr ragarhne se daur ho

jaye laikn agar ‘ein najasat pr chalne ya zameen pr ragarhne se pehlai hi daur hogayi ho tu a,ehtiyat-e-lazim ki b’na pr pak nahi houn ge. Albatta ye zarori hai k zameen mitti ya paththar ya eintun k farsh ya un se milti julti chez pr mushtamil ho. Qaleen, dari, chaaata,e, ghaas pr chalne se pawn ka najis talwa ya jotey ka najis hissa pak nahi hota.

178. Ahtiyat e Wajib ki bina pr pawon ka najis talwa ya jotey ka nichla hissa Damare ya lakri k baney howey farsh pr chalney se aur issi tarh diwar pr ragarney aur ghasitney se pak nahi hota-

179. Pawn k talwey ya jotey k nichlai hissey ko pak krne k liye behtr hai k 15
Zirra’ee (kohni se lai ker darmiyani ungli k siray tk ka faasla 1 zirra’ee kehlata hay. Kaha jaata hai k aik 1 mutawas,sit insan k etebar se zirra’e ki miqdar lag bhag 46 ceintimetre hoti hai.) Ya os se ziyada faasla zameen pr chalai khaah 15 zirra’e se kam chalne ya pawn zameen pr ragarhne se najasat daur ho gayi ho.

180. Pak honey k liye pawn ya jotey k najis talwe ka tar houna zarori nahi balke khushk
Bhi houn tu zameen pr chalne se pak ho jate hain.

181. Jab pawn ya jotey ka najis talwa zameen pr chalne se pak ho jaye tu os ki atraf k wo hisse bhi jinhein umuman kicharh waghera lag jaati hai pak ho jate hain.

182. Agar kisi aisi shaks k hath ki hathaeli ya guthna najis ho jayen jo hathon aur guthno k bal chalta ho tu Ahtiyiate e Wajib ki bina pr os k raasta chalne se pak nahi houn gai aur Yehi surat laathi aur mausno,e taang k nichlai hisse, chaupaye ki na’el, motaur cycle k pahiyon, Car k Pahiyon waghira ,ghariyion aur dosri ghariyion aur unse milti jalti cheezon k pahiyo ki hai.

183. Agar zameen pr chalne k ba’d najasat ki bou, rang ya barik zarre jo nazr nah aaein pawn ya jotey k talwe se lage reh jayen tu koi harj nahi agarcheh a,ehtiyat-e-mustahb ye hai k zameen pr is qadar chala jaye k wo bhi zaa,il ho jayen.

184. Jotey ka andaruni hissa zameen pr chalne se pak nahi hota aur mozey k nichlai hisse ka bi Ahtiyat e Wajib ki bina pr rasta chalney se pak nahi hota hai mgr ye k mozey ka nichla hissa chamrhe ya chamrhe se milti julti chez se baana ho aur ose pehein kr chalne ka riwaaj bhi ho (tu wo zameen pr chalne se pak ho jaye ga.)

III. Sauraj

185. Sauraj – zameen, ‘emarat aur diwar ko 5 shartun k sath pak krta hai :

(1) Najis chez is tarh tar ho k agar dosri chez is se lage tu tar ho jaye. Lihaza agar wo chez khushk ho tu ose kisi tarh tar kr laiina chaiey ta k dhop se khushk ho.

(2) Is mein koi ‘ein Najasat baqi nah reh gae ho.

(3) Koi chez dhop mein rukawat nah de’aalai. Ps agar dhop prdai, badal ya aisi hi kisi chez k piche se najis chez pr parhe aur isse khushk kr dai tu wo chez pak nahi hogi. Albatta agar badal itna halka ho k dhop ko nah roke tu koi harj nahi.

(4) Faqat Sauraj najis chez ko khushk kare. Lihaza misaal k taur pr agar najis chez hawa aur dhop se khushk ho tu pak nahi hoti. Haan ! lakin Agar kaifiyat ye ho k khushk howa ‘eurf mai sauruj ki tarf nisbat di gayi ho tu phir koi harj nahi.

(5) ‘Emarat k jis hisse mein Najasat sara,iyat kr gae hai dhop se 1 hi martba khushk ho jaye. Ps agar 1 dafa dhop najis zameen aur ‘emarat pr parhe aur is ka sa’eamne wala hissa khushk kare aur dosri dafa nichlai hisse ko khushk kare tu is ka sa’eamne wala hissa pak hoga aur nichla hissa najis rahe ga.

186. Sauraj, najis chaaata,e ko pak kr daita hai laikn agar is ki baanawat mein dhage iste’mal howi houn tu inhein pak nahi krta. Isi tarh darakht, ghass aur darwaze, khirhkiyan sauraj se Ahtiyat e Wajib ki bina pr pak nahi hotey.

187. Agar dhop najis zameen pr parhe, ba’dai.azaan shak pida ho dhop parhhne k waqt zameen tar thi ya nahi ya tari dhop k zari’ay khushk howi ya nahi tu wo zameen najis hogi aur hai hukm hai agar shak pida ho k dhop parhhne se pehlai ‘ein Najasat zameen pr se haata di gae thi ya nahi aur agr shak pida ho k koi cheez dhop ko manae’e thi ya nahi tu Ahtiyat e Wajib ki bina pr pak shumar nahi hoti-

188. Agar dhop najis diwar ki 1 tarf parhe aur is k zari,ay diwar ki wo janib bhi khushk ho jaye jis pr dhop

nahi parhi tu diwar duno tarf se pak ho jaye. Laikn agar 1 din is k zahiri hisse ko khushk kare aur aglai din baatini hisse ko khushk kare tu sirf is ka zahiri hissa pak hoga.

IV. Istihe'aalah

189. Agar kisi najis chez ki jins yun badL jaye k 1 pak chez ki shakL ikhtiyar kr lai tu wo pak ho jaati hai. Misaal k taur pr najis lakrhi jal kr raakh ho jaye ya kutta namak ki kaan mein gir kr namak ban jaye. Laikn agar is chez ki jins nah badlai maslan najis gehoun ka aaata pees liya jaye (najis aate ki) roti paka li jaye tu wo pak nahi hogi.

190. Mitti ka kozah aur dosri aisi chezein jo najs mitti se baana,e jayen najis hain laikn wo koila jo najis lakrhi se tayyar kiya jaye agar is mein lakrhi ki koi sabiqa haqiqt (khasiyat) baqi nah rahe tu wo pak hai. Agar najis mitti ko aag mein paka kr eeint ya bartan (matka waghera) baana liya jaye tu a,ehtiyat-e-wajib ki b'na pr najis hai.

191. Aisi najis chez jis k muta'alliq ''eilm nah ho k aayea is ka istihe'aalah howa hai ya nahi (ya'ni jins badali hai ya nahi) najis hai.

5 – Inqilaab

192. Agar Sharab khud ba khud ya koi chez milaane se maslan sirka aur namak milaane se sirka ban jaye tu pak ho jaati hai aur is ko Inqilaab kehtey hain-
193. Wo Sharab jo najis angaur ya is jaisi kisi dosri chez se tayyar ki gae ho ya koi najis chez Sharab mein gir jaye tu sirka ban janey se pak nahi hoti.
194. Najis angaur, najis kishmish aur najis khajaur se jo sirka tayyar kiya jaye wo najis
Hai.
195. Agar angaur ya khajaur k danthal angaur aur khajaur k sath huon aur sirka bana chahye tu koi harj nahi balke isi bartan mein khire aur baingan aur in jaisi cheezen dalney mai bhi koi kharabi nahi khaah angaur ya khajaur k sirke banne se pehlai hi de'aalai jayen mgr ye k sirka banney se pehley nasha aur mast krne wala ho jaye-
196. Agar angaur k ras mein, aag pr rakhne se ya khud bakhud ubaal aa jaye tu us ka pina haram ho jaata hai aur agar wo itna ubal jaye k is ka do/2 tiha,e hissa kam ho jaye aur aik/1 tiha,e baqi reh jaye tu halaal ho jaata hai aur agar ye sabit ho jaye k ye nasha aawar hai (chona che bae'z ka kehna hai k angaur k rus mai khud bakhud ubaal aa jaanay ki saurat mein nasha aawar aur mast krne wala ho jata hai) tu phr sirf sirka ban jane ki surat mai halal ho jata hai aur masla(110) mai guzar chukka hai k angaur ka ras ubaal aajaney pr najis nahi hota mgr ye k sharab ban jaye-

197. Agar angaur k ras ka do/2 tiha,e hissa bagher jowsh mein aaye kam ho jaye aur jo baqi bache os mein jowsh aa jaye tu agar log isse angaur ka ras kaheyn - na k shira - tu a,ehtiyat-e-lazim ki b'na pr haram hai.
198. Agar angaur k ras k muta'alliq ye malom nah ho k josh mein aayea hai ya nahi tu wo halaal hai laikn agar josh mein aa jaye aur ye yaqeen nah ho k is ka 2 tiha,e kam howa hai ya nahi tu wo halaal nahi hota.
199. Agar kache angaur k khoshe mein kuch pakke angaur bhi houn aur jo ras is khoshe se liya jaye ose log angaur ka ras nah kaheyn aur is mein josh aa jaye tu is ka peina halaal hai.
200. Agar angaur ka aik/1 daana kisi aisi chez mein gir jaye jo aag pr josh kha rahi ho aur wo bhi josh khaney lage laikn wo is mai is tarh makhlout na ho k khatm hona shumar ho,tu a,ehtiyat-e-lazim ki b'na pr faqat is daane ka khaana haram hai.
201. Agar chund daigun mein shira pakaayea jaye tu jo chamcha josh mein aae howi daig mein dala ja chuka ho wo is ka aisi daig mein daalna bhi jaiz hai jis mein josh nah aayea ho.
202. Kachey angaur ka ras, pakey angaur k ras ka hukm nahi rakhta is bina pr agr josh aajaey tu pak aur halal hai aur Jis chez k bare mein ye bhi malom nah ho k wo kache angaur hain ya pakke angaur, agar is mein josh aa

jaye tu halaal hai.

VI. Intiqaal

203. Agar aisa haiwan jo k ‘eurfan khoun nahi rakhta hai,insani badn k khoun ya aise haiwan ka khoun jo k jihanda khoun rakhta ho is tarh chosey k chosa howa khoun is haiwan k badn ka hissa banney k qarib ho jaise wo machar jo insani badn se ya kissi Haiwan se khoun chosta hai, tu wo chosa howa khoun pak ho jaata hai aur isko intiqaal keh tai hain. Aur Laikn wo khoun jo ‘ilaaj ki gharz se junk insan se chosti hai choun k maloom nahi hai k is k badn ka hissa ban jata hai ya nahi najis hai-

204. Agar koi shaksh apne badn pr baithta e howi machar ko maar dai aur wo khoun jo machar ne chosa ho is k badn se niklai tu wo khoun pak hai Q k wo khoun is qabil tha k machar ki ghiza ban jaye, agarcheh machar k khoun chosne aur maare janey k darmiyan waqfa bouhot kam ho. Laikn a,ehtiyat-e-mustahb ye hai k is khoun se is halat mein prhaiz kray.

VII. Islam

205. Agar koi kafir shahadatein Parh lai ya’ni kisi bhi zaban mein Allah ta’ela ki wahdaniyat aur Khaatimul-Anbiyaan(S.A.W.W) ki nubuwat ki gawahi dai dai tu musalman ho jaata hai aur agarcheh wo musalman honey se pehlai- Ahtiyat e Wajib ki bina pr - najis k hukm mein tha laikn musalman ho janey k ba’d is ka badn, thok, naak ka pani aur Pasina pak ho jaata hai laikn musalman honey k waqt agar is k badn pr koi ‘ein najasat ho tu ose daur krna aur is maqam ko pani se dhouna zarori hai balke agar musalman honey se pehlai hi ‘ein najasat daur ho choki ho tb bhi a,ehtiyat-e-wajib ye hai k is maqam ko pani se dho de’aalai.

206. 1 kafir k musalman honey se pehlai agar is ka geela libaas is k badn se cho gaya ho tu is k musalman honey k waqt wo libaas is k badn pr ho ya nah ho a,ehtiyat-e-wajib ki b’na pr is se ijtinaab krna zarori hai.

207. Agar kafir shahadatein parh lai aur ye malom nah ho k wo dil se musalman howa hai ya nahi tu wo pak hai aur issi tarh agar shahadatein ko parh lai aur insane ko ‘‘eilm ho k wo dil se musalman nahi howa hai laikn is se aisi koi baat srzed nah howe ho jo shahadatein k sath hum aahang nah howi ho,tu ussey pak shumar kiya jayye ga-

VIII. Tb’ee,yat

208. Tb’ee,yat ka matlab ye hai k koi najis chez kisi dosri chez k pak honey ki waja se pak ho jaye.

209. Agar Sharab sirka ho jaye tu is ka bartan bhi is jaga tak pak ho jaata hai jahan tak Sharab josh kha kr puhanchi ho aur agar kaparha ya koi dosri chez jo ’umuman us (Sharab k bartan) pr rakhi jaati hai aur is se najis hogayi ho tu wo bhi pak ho jaati hai. Laikn agar bartan ki beruni saaatah is k josh aaney ki wajah se is Sharab se aaloda ho jaye tu a,ehtiyat-e-wajib ki bina pr bazariyea tb’ee,yat pak nahi hogi.

210. Kafir ka bacha bazari’a-e-Tb’ee,yat 2 suratun mein pak ho jaata hai :

1)Jo kafir mard musalman ho jaye os ka bacha Taharat mein os k taabe’ hai aur isi tarh bache ki maa ya edadi ya edada musalman ho jayen tb bhi yehi hukm hai. Laikn is surat mein bache ki Taharat ka hukm is se maushrot hai k bacha is nau- moslim k sath aur is k zere Sarparasti ho neez bache ka koi aur ziyada qareebi rishtedar is bache k hamra nah ho.

2)1 kafir bache ko kisi musalman ne qaid kr liya ho aur is bache k baap ya edada, predada mein se koi 1 bhi is k hamra nah ho.

In duno suratun mein bache k Tb’ee,yat ki b’na pr pak honey ki shart ye hai k wo jab ba-sha’eour ho jaye tu kufr ka izhar nah kare.

211. Wo takhta ya sil jis pr mayyit ko ghusl dia jaata hai aur wo kaparha jis se mayyit ki sharmgah dhanpi jaati hai neez ghus,saal k hath, ye tamam chezein-itni miqdar mai jo a’eam tour pr ghusl k mouqe pr ,miyyat aur us pani se jo us pr dala jata hai,is se mili howi hoti hai –Ghusl mokamal ho jane pr pak ho jati hai lakin ghusaal ka libaas aur badn aur baqaya ghusal dainey ki cheezen Ahtiyat e Wajib ki bina pr ba zarieya Tb’ee,yat pak nahi hoti hai aur alag se dhone ki muhtaj hoti hain-Issi tarh ba zarieya washing machine kaprah pak krne mai kaprey pak hone k baad machine k ghomney wale hissey ka hifazati darwaza aur machine k darwaze ka andurani hissa (yani tap) bhi (k ‘eurfan dhoney k E’aalaat mai shumar hotey hain) ba zarieya Tb’ee,yat pak ho jatey hain aur

dhoney ki zaraurat nahi hoti hai-
212. Agar koi shaksh kisi chez ko pani se dhoe tu is k pak honey pr is shaks ka wo hath bhi pak ho jaata hai jo is chez k sath dhul gaya hai.
213. Agar libaas ya is jaisi kisi chez ko qalaiel pani se dhoya jaye aur itna nichaur dia jaye jitna ‘a’eam taur pr nichaura jaata ho ta k jis pani se dhoya gaya hai is ka dhowan nikal jaye tu jo pani is mein reh jaye wo pak hai.
214. Jab najis bartan ko qalaiel pani se dhoya jaye tu jo pani bartan ko pak krne k liye is pr dala jaye is k beh janey k baad jo maemoli pani is mein baqi reh jaye wo pak hai.

IX. ‘ein najasat ka daur houna

215. Agar kisi Haiwan ka badn ‘ein najasat maslan khoun ya najis shuda chez maslan najis pani se aaloda ho jaye tu jab wo najasat daur ho jaye haiwan ka badn pak ho jaata hai. Yehi surat insani badn k andaruni hisso ki hai, maslan munh ya naak aur kaan k wo bahr se najasat lagne se najis ho jayen ge aur jab najasat daur ho jaye tu pak ho jayen ge laikn dakhili najasat maslan daantu k rikho se khoun nikalne se badn ka andaruni hissa najis nahi hota aur yehi hukm hai jab kisi khariji chez ko badn k andaruni hisse mein najasat-e-daakhali lag jaye tu wo chez najis nahi hoti. Is b’na pr agar masnu’e daant munh k andar dosre daantu k rikho se niklai howi khoun se aaloda ho jayen tu in daantu ko dhouna lazim nahi hai laikn agar in masnu’e daantu ko najis ghiza lag jaye tu in ko dhouna lazim hai.
216. Agar daantu ki rikho mein ghiza lagi reh jaye aur phir munh k andar khoun nikal aaye tu wo ghiza khoun milne se najis nahi hoti.
217. Hawontoun aur aankh ki palkun k wo hisse jo band krte waqt 1 dosre se mil jate hain wo andaruni hisse ka hukm rakhte hain. Agar is andruni hisse mein kharij se koi najasat lag jaye tu is andaruni hisse ko dhouna zarori nahi hai laikn wo maqamat jin k bare mein insan ko ye ‘‘eilm nah ho k inhein andaruni hisse samjha jaye ya beruni, agar kharij se najasat in maqamat pr lag jaye tu inhein dhouna zarori hai.

218. Agar najis mitti ya dhol kaprey ya khoshk qaleen, dari ya aisi hi kisi aur chez ko lag jaye aur kaprey waghera ko yun jharha jaye k najis mitti ki yaqeeni miqdar is se alag ho jaye tu wo libaas aur farsh pak maane jayen ge aur inhein dhouna zarori nahi.

X. Najasat Khaur Haiwan ka Istibra

219. Jis Haiwan ko insani najasat khaney ki ‘adat parh gae ho is ka peshab aur pakhaana najis hai aur agar isse pak krna maqsod ho tu is ka Istibra krna zarori hai, ya’ni 1 ‘arse tk isse najasat nah khaney dain aur pak ghiza dain hatta k itni muddat guzar jaye k phir ose najasat khaney wala nah kaha ja sake aur a,ehtiyat-e-mustahb ki b’na pr najasat khaney walai awont ko 40 din tk, gaaye ko 20 din tk, bhairh ko 10 din tk, murghaabi ko 7 din ya 5 din tk aur paaltu murghi ko 3 din tk najasat khaney se ba’z rakha jaye. Agarcheh muqar,rarah muddat guzarne se pehlai bhi inhein najasat khaney walai Haiwan nah kaha ja raha ho.

XI. Musalman ka gha’ib ho jaana

220. Agar baligh Mosalman-ya aisa nabaligh momaiz jo Taharat o najasat mai farq krta ho- ka badn ya libaas ya dosri ashya maslan bartan aur dari waghera jo os k iste’mal mein houn najis ho jayen aur phir wo wahan se chala jaye aur phir insan ko is baat ka aqli ehtimaal ho k is ne ye chezein dho li hein tu wo pak houn gi aur ye hukm aise nabaligh bachey k mamley mai bhi jari hoga jo momaiz nahi hai kiyo k is bachey k ummaure ki phoch ghoch ka talauq is k mutawali amar se hai-andhaira aur dikhayi na daina ghayib k hukm mai hai is bina pr agr musalman ka badn ya libaas najis ho jaye aur wo shaks dikhayi na dainey ya andhairey ki waja se us k pak krne ko na daikhey –agr ahtimal a’euqalayi ho k us n is cheez ko dho liya hoga tu us cheez pr pak hone ka hukm hoga-
221. Agar kisi shaks ko yaqeen ya itminan ho k jo chez pehlai najis thi ab pak hogayi hai ya 2 ‘Aadil ashkhas is k pak honey ki gawahi dain aur gawahi mein is sabab ko baayean karein jis se wo chez pak howi ho, maslan ye gawahe dain k peshab se najis shuda fulaan libaas ko 2 bar dho liya gaya hai tu wo chez pak hai. Isi tarh agar wo shaks jis k paas koi najis chez ho kahe k wo chez pak hogayi hai aur wo ghalat baayean nah ho ya kisi

musalman ne 1 najis chez ko pak krne ki gharz se dhoya ho tu chahay ye malom nah ho k is ne ose thik tarh se dhoya hai ya nahi tu wo chez bhi pak hai.
222. Agar kisi ne 1 shaks ka libaas dhoney ki zimedari li ho aur kahe k main ne isse dho dia hai aur os shaks ko is k ye kne se ta,salli ho jaye tu wo libaas pak hai.
223. Agar koi aisa waswasi shaks jo kisi najis cheez k pak krne mai e'a'eam afrad ki manind yaqeen hasil na krta ho-agr wo ossi tariqey pr e'a'eamal kre jaisey e'a'eam afrad najis cheez ko pak krne mai krtey houn tu kafi hai aur najasat o taharaat k masaley mai mutearif had se zayid ahtiyiat krna shariyiat ki nigah mai pasinda kam nahi hai k insane –chahye waswasi ho ya ghair waswasi –tahqiq kre aur yaqeen hasil kre k badn ya libaas ya koi dosri cheez najis howi hai ya nahi aur neez ye bhi lazim nahi hai k barik bini se kam lai aur daikhey k kiya fullan najis cheez dosri cheez k sath mas howi hai ya nahi aur agr mas howi hai tu muntaqil honey wali tari moujood thi ya nahi aur in tamam maqamat mai zikr shuda cheezen pak k hukm mai hoti hain-

XII. Zabeeha k badn se khoun ka nikal jaana

224. Jesa k mas,ulah 94 mein baaataayea gaya hai k kisi janwer ko shar'ey tariqe se zibah krne k baad is k badn se maemol k mutabiq (zarori miqdar mein) khoun nikal jaye tu jo khoun is k badn k andar baqi reh jaye wo pak hai.
225. Mazkaura bala hukm jis ka baayean mas,ulah 224 mein howa hai a,ehtiyat-e-wajib ki b'na pr os janwer se mahksos hai jis ka gosht halaal ho. Jis janwer ka gosht haram ho os pr ye hukm jaari nahi ho sakta.

Bartano k Ahkam

226. Jo bartan kuttey, so,ar ya murdar k chamrhe se baanaayea jaye is mein kisi chez ka khaana peina jab k tari is ki najasat ka maujib bani ho, haram hai aur is bartan ko wuzu aur ghusl aur aisi dosre kamo mein iste'mal nahi krna chaiey jinhein pak chez se anjam daina zarori ho aur a,ehtiyat-e-mustahb ye hai k kuttey, so,ar aur murdar k chamrhe ko khaah wo bartan ki shakl mein nah bhi ho iste'mal nah kiya jaye.

227. Soney aur chandi k bartano mein khaana peina balke a,ehtiyat-e-wajib ki b'na pr in ko kisi bhi tarh iste'mal krna haram hai laikn in se kamra waghera sajaney ya inhein apne paas rakhne mein koi harj nahi go in ka tark kr daina ahwat hai aur sajawat ya qabze mein rakhne k liye soney aur chandi k bartan baanaane aur in ki kharid o farokht krne ka bhi yehi hukm hai.
228. Istikaan (shishe ka choaata sa glass jis mein qahwa pete hain) ka holder jo soney ya chandi se baana hoa ho agar ose bartan kaha jaye tu wo soney, chandi k bartan ka hukm rakhta hai aur agar isse bartan nah kaha jaye tu is k iste'mal mein koi harj nahi.
229. Aisi bartano k iste'mal mein koi harj nahi jin pr soney ya chandi ka pani charhaayea gaya ho.
230. Agar kisi dhaat ko chandi ya soney mein makhlot kr k bartan baana,e jayen aur wo dhaat itni ziyada miqdar mein ho k is bartan ko soney ya chandi ka bartan nah kaha jaye tu is k iste'mal mein koi harj nahi.
231. Agar ghiza soney ya chandi k bartan mein rakhi ho aur koi shaks isse dosre bartan mein undail lai tu agar dusra bartan 'a'eam taur pr pehlai bartan mein khaney ka zari'a shumar nah ho tu aisa krne mein koi harj nahi hai.
232. Hoqqe k chilam ka saurakho wala dhakehna, talwar, churi ya chaqo ka maayean aur Quran Majeed rakhne ka dibba agar soney ya chandi se baane houn tu koi harj nahi taham a,ehtiyat-e-mustahb ye hai k soney,chandi ki bani howi 'ittr daani, surma-daani aur afeem-daani iste'mal nah ki jayen.
233. Majbouri ki halat mein soney chandi k bartano mein inta khaney piney mein koi harj nahi jis se majbouri khatm ho jaye laikn is se ziyada khaana peina jaiz nahi.
234. Aisa bartan iste'mal krne mein koi harj nahi jis k bare mein malom nah ho k ye soney ya chandi ka hai ya kisi aur chez se baana howa hai.

WUZU

235. Wuzu mein wajib hai k chehra aur duno hath dhoe jayen aur sar k aglai hisse aur duno pawn k sa'eamne

walai hisse ka mausah kiya jaye.
236. Chehre ko lamba,e mein peshani k oupr os jaga se lai kr jahan sar k baal ugtiy hain thauri k aakhri kinare tk dhouna zarori hai aur chaura,e mein beech ki ungli aur angothae k phela,wo mein jitni jaga aa jaye ose dhouna zarori hai. Agar is miqdar ka zara sa hissa bhi choat jaye tu wuzu batil hai aur agar insan ko ye yaqeen nah ho k zarori hissa paura dhul gaya hai tu yaqeen krne k liye thaurha thaurha idhar udhar dhouna bhi zarori hai.
237. Agr kisi shaks ka chara thauri ki janb se, e'a'eam insano se lamba ho tu lazim hai k wo apne tamam charey ko dhoye aur agr kissi ki peshani pr bal uggey howey houn ya is k sir k agley hissey pr bal na ho tu zarori hai k wo e'a'eam insano ko daikhey k jahan se wo apne cherey ko dhotey hain-wo bhi ussi jaga se e'a'eam tariqey se peshani ko dhoye lakin agr koi shaks charey k barrey ya chaurayi mai is k chotey hone ki waja se ya aungliyian bari ya in k chotey hone k sabab mutansb aur mamool k mutabiq khilqat na rakhta ho tu zarori hai k aisi aungliyian paishey nazr rakhey jo us k charey k sath munasabat rakhti houn aur is tarh k hath ki bich ki aungli aur aunghothey k darmiyian ki miqdar ko dhoye-
238. Agar is baat ka ehtimaal ho k kisi shaks ki bhawoun, aankh k gosho aur hawontoun pr mail ya koi dosri chez hai jo pani k in tk puhanchne mein rukawat hai aur is ka ye ehtimaal logo ki nazro mein durust ho tu zarori hai k wuzu se pehlai tehqeeq kr lai aur agar koi aisi chez ho tu ose daur kr lai.
239. Agar chehre ki jild baalo k niche se nazr aaati ho tu pani jild tk puhanchaana zarori hai aur agar nazr nah aati ho tu baalo ka dhouna kafi hai aur in k niche tk pani puhanchaana zarori nahi.
240. Agar kisi shaks ko shak ho k aaayea is k chehre ki jild baalo k niche se nazr aati hai ya nahi tu a,ehtiyat-e-wajib ki b'na pr zarori hai k baalo ko dho,e aur pani jild tak bhi puhancha,e.

241. Naak k andaruni hisse aur hawontoun aur aankhoun k un hisso ka jo band krne pr nazr nahi aate dhouna wajib nahi hai. Laikn agar kisi insan ko ye yaqeen nah ho k jin jagaho ka dhouna zarori hai in mein koi jaga baqi nahi rahi tu wajib hai k in ae'za ka kuch izafi hissa bhi dho lai ta k isse yaqeen ho jaye aur jis shaks ko is baat ka ''eilm nah tha agar os ne jo wuzu kiya hai is mein zarori hisse dhoney ya nah dhoney k bare mein nah janta ho tu is wuzu se is ne jo namaz parhhi hai wo sahi hai aur baad ki namazo k liye wuzu krna zarori nahi hai.
242. Zarori hai k hathon ko aur is tarh a,ehtiyat-e-lazim ki b'na pr chehre ko oupr se niche ki tarf dhoya jaye. Agar niche se oupr ki tarf dhoe jayen tu wuzu batil hoga.
243. Agar hathaeli pani se tar kr k chehre aur hathon pr pheri jaye aur hath mein itni tari ho k ose pherne se paure chehre aur hathon pr pani puhanch jaye tu kafi hai. In pr pani ka behna zarori nahi.
244. Chehra dhoney k baad pehlai daayean hath aur phir baayean hath kohni se unglio k siro tk dhouna zarori hai.
245. Agar insan ko yaqeen nah ho k kohni ko pauri tarh dho liya hai tu yaqeen hasil krne k liye kohni se oupr ka kuch hissa dhouna bhi zarori hai.
246. Jis shaks ne chehra dhoney se pehlai apne hathon ko kala,e k jaurh tk dhoya ho zarori hai k wuzu krte waqt ungliyo k siro tk dhoe. Agar wo sirf kala,e k jaurh tak dhoe ga tu os ka wuzu batil hoga.
247. Wuzu mein chehre aur hathon ka 1 dafa dhouna wajib, dosri dafa dhouna mustahb aur teesri dafa ya is se ziyada bar dhouna haram hai. 1 dafa dhouna os waqt mukammal hoga jab wuzu ki niyat se itna pani chehre ya hath pr de'aalai k wo pani paure chehre ya hath pr puhanch jaye aur a,ehtiyat k liye koi gunja,ish baqi nah rahe. Lihaza agar pehli dafa dhoney ki niyat se 10 bar bhi chehre pr pani de'aalai ta k pani tamam maqamat tk puhanch jaye tu is mein koi harj nahi hai aur jab tk wuzu krne ya chehra dhoney ki niyat nah kare pehli bar dhouna shumar nahi hoga. Lihaza agar chahay tu chund bar chehre ko dho lai aur aakhri bar chehra dhote waqt wuzu ki niyat kr lai laikn dosri dafa dhoney mein niyat ka mu'tbar houna ishkaal se khali nahi hai aur a,ehtiyat-e-lazim ye hai k 1 martba chehre ya hathon ko dho laiine k ba'd dosri bar dhoney k liye 1 bar se ziyada nah dhoe agarcheh wuzu ki niyat se nah bhi ho.

248. Duno hath dhoney k ba'd sar k aglaiy hisse ka mausah wuzu k pani ki is tari se krna chaiey jo hathon ko lagi reh gae ho aur a,ehtiyat-e-mustahb ye hai k mausah daeian hathaeli se kiya jaye aur oupr se niche ki tarf ho.
249. Sar k 4 hisso mein se peshani se mila howa 1 hissa wo maqam hai jahan mausah krna chaiey. Is hisse mein jahan bhi aur jis andaz se bhi mausah karein kafi hai. Agarcheh a,ehtiyat-e-mustahb ye hai k lambayi mein 1 ungli k lag bhag aur chourayi mein 3 mili howi ungliyo k lag bhag jaga pr mausah kiya jaye.
250. Ye zarori nahi k sar ka mausah jild pr kiya jaye balke sar k aglai hisse k baalo pr krna bhi durust hai,

laikn agar kisi k sar k baal itne lambe houn k maslan agar kangha kare tu chehre pr aa girein ya sar k kisi dosre hisse tk ja puhanchein tu zarori hai k wo baalo ki jarho pr mausah kare aur agar wo chehre pr aa girne walai ya dosre hisso k baalo ko sar k aglai hisse mein jam'a kr k in pr mausah kare tu aisa mausah batil hai.

251. Sar k mausah k ba'd wuzu k pani ki is tari se jo hathon mein baqi ho pawn ki kisi 1 ungli se lai kr pawn k jaurh tk mausah krna zarori hai aur a,ehtiyat-e-mustahb ye hai k daeian pair ka daeina hath se aur baayeain pair ka baayeain hath se mausah kiya jaye.

252. Pawn pr mausah chourayi mein jitna bhi ho kafi hai laikn behtr hai k 3 mili howi ungliyo ki chourayi k barabar ho aur is se bhi behtr ye hai k pawn k paure oupr hisse ka mausah pauri hathaeli se kiya jaye.

253. Zarori nahi hai k pawn ka mausah krte waqt hath ungliyo k siro pr rakhe aur phir pawn k oupr kheinche balke ye bhi kiya ja sakta hai k paura hath pawn pr rakhe aur thaurha sa kheinche.

254. Sar aur pawn ka mausah krte waqt hath in pr kheinchna zarori hai aur agar hath ko saakin rakhe aur sar ya pawn ko is pr chalay tu batil hai laikn hath kheinchne k waqt sar aur pawn maemoli harkat karein tu koi harj nahi.

255. Jis jaga ka mausah krna ho zarori hai k wo khushk ho. Agar wo is qadar tar ho k hathaeli ki tari is pr asar nah kare tu mausah batil hai. Laikn agar is pr nami ho ya tari itni kam ho k wo hathaeli ki tari se khatm ho jaye tu phir koi harj nahi.

256. Agar mausah krne k liye hath pr is tarh se tari baqi nah rahi ho k kohni se lai kr dono hathoun ki aungliyioun k sire tk khosk ho chokey houn tu ussey dosrey pani se tar nahi kiya ja sakta balke aisi surat mein zarori hai k apni dharhi ki tari lai kr is se mausah kr lai. aur Dharhi k 'eliwa aur kisi jaga se tari lai kr mausah krna mahalai.ishkaal hai.

257. Agar hathaeli ki tari sirf sar k mausah k liye kafi ho tu a,ehtiyat-e-wajib hai k sar ka mausah is tari se kare aur pawn k mausah k liye apni darhi se tari hasil kare.

258. Mozey aur jotey pr mausah krna batil hai. Haan! Agar sakht sardi ki waja se ya chaur ya darindai waghera k khauf se jotey ya mozey nah utaare ja sakein tu a,ehtiyat-e-wajib ye hai k mozey aur jotey pr mausah kare aur tayyam,mum bhi kare. Taqiy,yah ki surat mein mozey aur jotey pr mausah krna kafi hai.

259. Agar pawn ka oupr wala hissa najis ho aur mausah krne k liye isse dhoya bhi nah ja sakta ho tu tayyam,mum krna zarori hai.

Irtimaasi Wuzu

260. Irtimaasi wuzu ye hai k insan chehre aur hathon ko wuzu ki niyat se pani mein dubu dai. Bazahir irtimaasi tariqe se dhulai howe hath ki tari se mausah krne mein koi harj nahi hai agarcheh aisa krna khilaf-e-a,ehtiyat hai.

261. Irtimaasi wuzu mein bhi chehra aur hath oupr se nichey ki tarf dhoney chayein. Lihaza jab koi shaks wuzu ki niyat se chehra aur hath pani mein dubue tu zarori hai k chehra peshani ki tarf se aur hath kohni ki tarf se dubue.

262. Agar koi shaks ba'ez aaa'za ka wuzu irtimaasi tariqe se aur ba'ez ka ghair irtimaasi tariqe se kare tu koi harj nahi.

Wuzu Ki Mustahb Du'a,ein

263. Jo shaks wuzu krne lage is k liye mustahb hai k jab is ki nazr pani pr parhe tu ye dua parhe :

" Bismillaahi o billaahi wal hamdu lil laahil lazee ja'alal maa,a tahoauraan walam yaj'alhu najisaa".

Jab wuzu se pehlai apne hath dhoe tu ye dua parhe :

" Allaahummaj 'alnee minat taw,waa,beeina waj 'alnee minal muta,tah,hireein".

Kulli krte waqt ye dua parhe :

“Allaahumma laqqinee hujjatee yawma alqaaka o atliq lisaanee bizik,rik”.
Naak mein pani daalte waqt ye dua parhe :

“ Allaahumma laa tuharrim 'alaya reehal jannaati waj 'alnee mim man yashummu reehahaa o rawhahaa o teebahaa”.

Chehra dhote waqt ye dua parhe :

“ Allaahumma bayyiz wajhi yawma taswad,dul wujoohu walaa tusaw,wid wajhi yawma tbyaz,zul wujooh”.

Daayeaan hath dhote waqt ye dua parhe :

“Allaahumma a'tinee kitaabee bi yameeinee wal khulda fil jinaani bi yasaari o haasibnee hisaaban yaseeraa”.

Baayean hath dhote waqt ye dua parhe :

“Allaahumma laa tu’tinee kitaabee bishime’aalaie walaa min waraa,e zahree walaa taj‘alhaa maghloolaaatan ilaa ‘unuqee o a'oozubika min muqat,ta'aatin neeraan”.

Sar ka mausah krte waqt ye dua parhe :

“Allaahumma ghash,shinee bi rahmaatika o barakaatika o 'afwik”.

Pawn ka mausah krte waqt ye dua parhe :

“Allaahumma sabbitnee ‘alas siraati yawma tazillu feehil aqdamo waj'al sa'yee fee maa yurzeeka 'annee yaa zal jalaali wal ikra’eam”.

Wuzu sahi honey ki shara’it

Wuzu sahi honey ki chund shara’it hain :

1) Wuzu ka pani pak ho. 1 qaul ki b’na pr wuzu ka pani aisi chezo maslan halaal gosht Haiwan k peshab, pak murdar aur zakhm ki reem se ‘aaloda nah ho jin se insan ko ghin aati ho, agarcheh shar’ey lihaaz se aisa pani pak hai aur ye qaul a,ehtiyat k mutabiq hai.
2) Pani mutlaq ho.

264. Najis ya muzaaf pani se wuzu krna batil hai khaah wuzu krne wala shaks is k najis ya muzaaf honey k bare mein ‘‘eilm nah rakhta ho ya bhol gaya ho. Lihaza agar wo aisi pani se wuzu kr k namaz parh chuka ho tu sahi wuzu kr k dobara namaz parhna zarori hai.

265. Agar 1 shaks k paas mitti milai howi muzaaf pani k ‘eliwa aur koi pani wuzu k liye nah ho aur namaz ka waqt tang ho tu zarori hai k tayyam,mum kr lai laikn agar waqt tang nah ho tu zarori hai k pani k saaf honey ka intzaar kare ya kisi tariqe se is pani ko saaf kare aur wuzu kare. Haan! Mitti mila howa pani osi waqt muzaaf banta hai jab ose pani nah kaha ja sake.

3) Wuzu ka pani mubah ho.

266. Aisi pani se wuzu krna jo ghasb kiya gaya ho ya jis k bare mein ye ‘‘eilm nah ho k is ka malik is k

iste’mal pr raazi hai ya nahi haram aur batil hai. ‘eliwa azeein agar chehre ya hathon se wuzu ka pani ghasb ki howi jaga pr girta ho ya wo fiza jis mein wuzu kr raha hai ghasbi hai aur wuzu krne k liye koi aur jaga bhi nah ho tu is shaks ka fariza tayyam,mum hai aur agar kisi dosri jaga wuzu kr sakta ho tu zarori hai k dosri jaga wuzu kare. Laikn agar duno suratun mein gunah ka irtikab krte howi osi jaga wuzu krlai tu is ka wuzu sahi hai.

267. Wuzu khane ya Kisi madrase k aisi hauz se wuzu krne mein koi harj nahi jis k bare mein ye ‘‘eilm nah ho k aaayea wo tamam logo k liye waqf kiya gaya hai ya sirf madrase k tulaba k liye waqf hai aur surat ye ho k log ‘umoman is hauz se wuzu krte houn aur koi maanae’ nah krta ho.

268. Agar koi shaks 1 mausjid mein namaz parhna nah chahta ho aur ye bhi nah janta ho k aaayea is mausjid ka wuzu khana ya hauz tamam logon k liye waqf hai ya sirf in logon k liye jo is mausjid mein namaz parhte hain tu wo is jaga se wuzu nahi kr sakta laikn agar ‘umoman wo log is wuzu khane ya hauz se wuzu krte houn jo is mausjid mein namaz nah parhna chahte houn aur koi maanae nah krta ho tu wo shaks bhi is hauz se wuzu kr sakta hai.

269. musafir-khano,hotoloun,marketikoun,aur rastoun k darmiyian resturanoun aur aissey hi dosre maqamat k pani se in logon ka jo in mein muqeem nah houn, wuzu krna osi surat mein durust hai jab ‘umoman aisi log bhi jo wahan muqeem nah houn wahan se wuzu krte houn aur koi maanae nah krta ho.

270. Un nehrun se wuzu krne mein koi harj nahi jin pr ‘uqla ka tariqa ye hai k tasarruf kiya krte hain, chahay nehrein bari hon ya choti aur chahay insan ko malik ki rizaayeat ka ‘‘eilm bhi nah ho balke agar malik wuzu krne se roke ya insan janta ho k malik raazi nahi ya malik na-baligh bacha ya pagal ho, phir bhi in nehrun mein tasarruf jaiz hai.

271. Agar koi shaks ye bhol jaye k pani ghasbi hai aur is se wuzu kr lai tu is ka wuzu sahi hai. Laikn agar kisi shaks ne khud pani ghasb kiya ho aur ba’d mein bhol jaye k ye pani ghasbi hai aur is se wuzu kr lai tu is ka wuzu sahi honey mein ishkaal hai.

272. Agar wuzu ka pani tu is ka apna ho laikn ghasbi bartan mein ho aur is shaks k paas is k ‘eliwa aur koi pani nah ho tu agar wo is pani ko shar’ey tariqe se dosre bartan mein undail sakta ho tu is k liye zarori hai k isse kisi dosre bartan mein undail lai aur phir is se wuzu kare aur agar aisa krna asaan nah ho tu tayyam,mum krna zarori hai aur agar is k paas is k ‘eliwa dusra pani maujod ho tu zarori hai k is se wuzu kare aur agar in duno suratun mein wo sahi tariqe pr ‘‘a’emal nah krte howi is pani se jo ghasbi bartan mein hai wuzu kr lai tu is ka wuzu sahi hai.

273. Agar kisi hauz mein misaal k taur pr ghasb ki howi 1 eint ya 1 paththar laga ho aur ‘‘eurf ‘a’eam mein is hauz mein se pani nikalna is eint ya paththar pr tasarruf nah samjha jaye tu (pani laiine mein) koi harj nahi laikn agar tasarruf samjha jaye tu pani ka nikalna haram hai laikn is se wuzu krna sahi hai.

274. Agar a,eimmah-e-tahirein ‘elahimus salaam ya in k aulaad k maqbare k sehein mein jo pehlai qabarustan tha koi hauz ya nehr khodi jaye aur ye ‘‘eilm nah ho k sehein ki zameen qabarustan k liye waqf ho chuki hai tu is hauz ya nehr k pani se wuzu krne mein koi harj nahi hai.

(4) Wuzu k aaa’za dhote waqt aur mausah krte waqt pak houn. Chahay inhein wuzu k dauran hi dhoney ya mausah krne se pehlai pak kr lai jabk agar kurr ya is jaisi pani se dho raha ho tu dhoney se pehlai pak krna bhi zarori nahi.

275. Agar wuzu mukammal honey se pehlai wo maqam najis ho jaye jisse dhoya ja chuka hai ya jis ka mausah kiya ja chuka hai tu wuzu sahi hai.

276. Agar aaa’za-e-wuzu k siwa badn ka koi hissa najis ho tu wuzu sahi hai laikn agar pakhane ya peshab k maqam ko pak nah kiya ho tu phir a,ehtiyat-e-mustahb ye hai k pehlai inhein pak kare aur phir wuzu kare.

277. Agar wuzu k aa’za mein se koi ‘uzo najis ho aur wuzu krne k ba’d shak guzre k aayea wuzu krne se pehlai os ‘uzo ko dhoya tha ya nahi tu wuzu sahi hai laikn is najis maqam ko dho laiina zarori hai.

278. Agar kisi k chehre ya hathon pr koi aisi kharash ya zakhm ho jis se khoun nah rukta ho aur pani os k liye muzir nah ho tu zarori hai k is ‘uzo ko sahi saalim ajza ko tarteeb waar dhoney k ba’d zakhm ya kharash walai hisse ko kurr k barabar pani ya jaari pani mein dubou dai aur isse is qadar dabae k khoun band ho jaye aur pani k andar hi apni ungli, zakhm ya kharash pr rakh kr oupr se niche ki tarf khinche ta k is (kharash ya zakhm) pr pani jaari ho jaye aur phir is se nichlai hisso ko dho lai. Is tarh is ka wuzu sahi ho jaye ga.

(5) Wuzu krne aur namaz parhhne k liye waqt kafi ho.

279. Agar waqt itna kam ho k wuzu kare tu saari ki saari namaz ya is ka kuch hissa waqt k ba'd parhna parhe tu zarori hai k tayyam,mum kr lai laikn agar tayyam,mum aur wuzu k liye taqriban yaksaan waqt darkar ho tu phir wuzu kare.

280. Jis shaks k liye namaz ka waqt tang honey k ba'eis tayyam,mum krna zarori ho agar wo qasdai.qurbat ki niyat se ya kisi mustahb kam maslan Quran Majeed parhhne k liye wuzu kare tu is ka wuzu sahi hai aur isi namaz ko parhhne k liye wuzu kare tu bhi yehi hukm hai siwa,e is k k isse qasd-qurbat hasil nah ho sake.

(6) Qurbat ki niyat se wuzu kare aur is k liye itna kafi hai k hukm-e-Ilaahi ki baja-awari k qasd se kiya jaye. Agar apne aap ko thandak puhanchaane ya kisi aur niyat se kiya jaye tu wuzu batil hai.

281. Wuzu ki niyat zaban pr ya dil mein krna zarori nahi balke agar 1 shaks wuzu k tamam af'eal Allah ta'ela k hukm pr ''a'emal krne k liye baja laaye tu kafi hai.

(7) Wuzu is tarteeb se kiya jaye jis ka zikr oupr ho chuka hai. Ya'ni pehlai chehra aur is k ba'd daayean aur phir baayean hath dhoya jaye is k ba'd sar ka aur phir pawn ka mausah kiya jaye aur a,ehtiyat-e-mustahb ye hai k duno pawn ka 1 sath mausah nah kiya jaye balke A'ehtiyat e Wajib ki bina pr zarori hai k ba,ein pawn ka mausah da,ein pawn k ba'd kiya jaye.

(8) Wuzu k af'eal pay dar pay anjam dai.

282. Agar wuzu k af'eal k darmiyan itna faasla ho jaye k ''eurf-e-'a'eam mein pay dar pay dhouna nah kehlaye tu wuzu batil hai laikn agar kisi shaks ko koi 'uzr pesh aa jaye maslan ye k bhol jaye ya pani khatm ho jaye tu is surat mein bila faasla dhouna ki shart mu'tbar nahi hai balke wuzu krne wala shaks jis waqt kisi 'uzo ko dhouna ya is ka mausah krna chahay aur is waqt tak in tamam maqamat ki tari khushk ho chuki ho jinhein wo pehlai dho chuka hai ya jin ka mausah kr chuka hai tu wuzu batil hoga. Laikn agar jis 'uzo ko dhouna hai ya mausah krna hai sirf is se pehlai dhoe howi ya mausah kiay howi 'uzo ki tari khushk ho gae ho maslan baayean hath dhote waqt daayean hath ki tari khushk ho chuki ho laikn chehra tar ho tu wuzu sahi hai.

283. Agar koi shaks wuzu k af'eal bila faasla anjam dai laikn garm hawa ya badn ki ziyada hararat ya kisi aur aisi hi waja se pehli jagaho ki tari khushk ho jaye tu is ka wuzu sahi hai.

284. Wuzu k dauran chalne phirne mein koi harj nahi. Lihaza agar koi shaks chehra ya hath dhoney k ba'd chund qadam chalai aur phir sar aur pawn ka mausah kare tu is ka wuzu sahi hai.

(9) Insan khud apna chehra aur hath dhoe aur phir sar aur pawn ka mausah kare. Agar koi dusra isse wuzu karae ya os k chehre ya hathon pr pani daalne ya sar aur pawn ka mausah krne mein os ki maedad kare tu os ka wuzu batil hai.

285. Jo shaks khud wuzu nah kr sakta ho zarori hai k wo kisi dosre shaks se maedad lai agarcheh dhouna aur mausah krna duno ki musharaka'et se ho aur agar wo shaks ujrat maange tu agar os ki ada,igi kr sakta ho aur aisa krna os k liye maali taur pr nuqsanda nah ho tu ujrat ada krna zarori hai. Albatta ye zarori hai k wuzu ki niyat khud kare aur mausah bhi apne hath se kare aur agar khud dosre k sath shirkat nah kr sakta ho tu zarori hai k kisi dosre shaks ki maedad lai jo isse wuzu krwa,e aur is surat mein a,ehtiyat-e-wajib ye hai k duno wuzu ki niyat karein aur agar ye mumkn nah ho tu zarori hai k is ka na'ib is ka hath pakr kr is ki mausah ki jagaho pr phere aur agar ye bhi mumkn nah ho tu zarori hai k na'ib is k hath se tari hasil kare aur is tari se os k sar aur pawn pr mausah kare.

286. Wuzu k jo af'eal bhi insan bazaat-e-khud anjam dai sakta ho zarori hai k unhein anjam dai ne k liye dosro ki maedad nah lai.

(10) Wuzu krne walai k liye pani k iste'mal mein koi rukawat nah ho.

287. Jis shaks ko khauf ho k wuzu krne se bemar ho jaye ga ya is pani se wuzu kare ga tu payasa reh jaye ga tu os ka fariza wuzu nahi hai aur agar isse ''eilm nah ho k pani os k liye muzir hai aur wo wuzu kr lai jabk wuzu krna os k liye waqe'aaatan nuqsanda tha tu os ka wuzu batil hai.

288. Agar chehre aur hathon ko itne kam pani se dhouna jis se wuzu sahi ho jaata ho zarar rasaan nah ho aur is ziyada zarar rasaan ho tu zarori hai k kam miqdar se hi wuzu kare.

(11) Wuzu k aa'za tk pani puhanchne mein koi rukawat nah ho.

289. Agar kisi shaks ko malom ho k os k wuzu k aa'za pr koi chez lagi hoe hai laikn is bare mein isse shak ho k aayea wo chez pani k un aa'za tak puhanchne mein maanae hai ya nahi tu zarori hai k ya tu is chez ko haata

dai ya pani os k niche tak puhanchaaye.
290. Agar nakhoun k niche meil ho tu wuzu durust hai laikn agr nakhoun kaaata jaye aur is meil ki waja se pani khaal tk nah puhanche tu wuzu k liye os meil ka daur krna zarori hai. ‘Eliwa azaan agar nakhoun ma’mol se ziyada barh jayen tu jitna hissa ma’mol se ziyada barha howa ho os k niche se meil nikalna zarori hai.
291. Agar kisi shaks k chehre, hathonn, sar k aglai hisse ya pawn k oupr walai hisse pr jal janey se ya kisi aur waja se aabla parh jaye tu isse dho laiina aur is pr mausah kr laiina kafi hai aur agar is mein suraakh ho jaye tu pani jild k niche puhanchaana zarori nahi balke agar jild ka 1 hissa ukharh jaye tb bhi ye zarori nahi k jo hissa nahi ukhrha os k niche tak pani puhanchaayea jaye laikn jab ukhrhi howi jild kabhi badn se chipak jaati ho aur kabhi oupr uth jaati ho tu zarori hai k ya tu isse kaat dai ya is k niche pani puhanchaye.

292. Agar kisi shaks ko shak ho k is k wuzu k aa’za se koi chez chipki howi hai ya nahi aur is ka ye ehtimaal logo ki nazr mein bhi durust ho jaisey ye k choney k kam ya rang krne k baad shak kre k chona ya rang is k hath se chipka reh gaya hai ya nahi tu zarori hai k tehqeeq kr lai ya hath ko itna mallaiy k e’a’eam taure pr dour ho janey k baad itminan ka ba’ees hota ho ya pani us k nichey phonch gaya hai-
293. Jis jaga jo dhouna ho ya jis ka mausah krna ho agar is pr meil ho laikn wo meil pani k jild tak puhanchne mein rokawat nah dalai tu koi harj nahi. Isi tarh agar palastar waghera ka kam krne k ba’d safedi hath pr lagi reh jaye jo pani ko jild tak pohounchne mein nah roke tu is mein bhi koi harj nahi. Laikn agar shak ho k in chezo ki maujodgi pani k jild tak puhanchne mein maanae hai ya nahi tu inhein daur krna zarori hai.
294. Agar koi shaks wuzu krne se pehlai janta ho k wuzu k ba’ez aa’za pr aisi chez maujod hai jo in tak pani puhanchne mein maanae hai aur wuzu k ba’d shak kare k wuzu krte waqt pani in aa’za tak puhanchaayea hai ya nahi tu is ka wuzu sahi hai.
295. Agar wuzu k ba’ez aa’za mein koi aisi rukawat ho jis k niche pani kabhi tu khud bakhud chala jaata ho aur kabhi nah puhanchta ho aur insan wuzu k ba’d shak kare k pani is k niche puhancha hai ya nahi jabk wo janta ho k wuzu k waqt wo is rukawat k niche pani pahuchne ki janib mutawajja nah tha tu a,ehtiyat-e-mustahb ye hai k wo dobara wuzu kare.
296. Agar koi shaks wuzu krne k ba’d wuzu k aa’za pr koi aisi chez daikhe jo pani k badn tak puhanchne mein maanae ho aur ose ye malom nah ho k wuzu k waqt ye chez maujod thi ya ba’d mein pida howi tu iska wuzu sahi hai laikn agar wo janta ho k wuzu krte waqt wo is rukawat ki janib mutawajja nah tha tu a,ehtiyat-e-mustahb ye hai k wo dobara wuzu kare.
297. Agar kisi shaks ko wuzu k ba’d shak ho k jo chez pani k puhanchne mein maanae hai wuzu k aa’za pr thi ya nahi tu is ka wuzu sahi hai.

Wuzu k Ahkam

298. Agar koi shaks wuzu k af’eal aur shara’it maslan pani k pak honey ya ghasbi nah honey k bare mein bouhut ziyada shak krta ho is k liye zarori hai k apne shak ki prwah nah kare.

299. Agar kisi shaks ko shak ho k is ka wuzu batil howa hai ya nahi tu isse ye samajhna chaiey k is ka wuzu baqi hai laikn agar is ne peshab krne k ba’d Istibraa kiay bagher wuzu kr liya ho aur wuzu k ba’d is k makhraj-e-peshab se aisi rutubat kharij ho jis k bare mein wo ye nah janta ho peshab hai ya aur koi chez tu is ka wuzu batil hai.
300. Agar kisi shaks ko shak ho k os ne wuzu kiya hai ya nahi tu zarori hai k
wuzu kare.
301. Jis shaks ko malom ho k osne wuzu kiya hai aur os se hadas bhi waaqe’ ho gaya hai, maslan os ne peshab kiya hai laikn ose ye malom nah ho k kunsi baat pehlai waaqe’ howi hai agarcheh ye surat namaz se pehlai pesh aaye tu wuzu krna zarori hai aur agar namaz k dauran pesh aaye tu namaz taure kr wuzu krna zarori hai aur agar namaz k ba’d pesh aaye tu jo namaz wo parh chuka hai wo sahi hai. Albatta dosri Namazo k liye naayea wuzu krna zarori hai.
302. Agar kisi shaks ko wuzu k ba’d ya wuzu k dauran yaqeen ho jaye k os ne ba’z jagahein nahi dhoee ya unka mausah nahi kiya aur jin aa’za ko pehlai dhoya ho ya unka mausah kiya ho unki tari ziyada waqt guzar

janey ki waja se khushk ho choki ho tu zarori hai k dobara wuzu kare laikn agar wo tari khushk nah howi ho tu ya hawa ki garmi ya kisi aur aisi waja se khushk hogayi ho tu zarori hai k jin jagaho k bare mein bhol gaya ho unhein aur un k ba'd aane wali jagaho ko dhoe ya unka mausah kare aur agar wuzu k dauran kisi aa'za ke dhoney ya mausah krne k bare mein shak kare tu isi hukm pr ''a'emal krna zarori hai.

303. Agar kisi shaks ko namaz parhhne k ba'd shak ho k osne wuzu kiya tha ya nahi tu oski namaz sahi hai laikn zarori hai k aa,inda Namazo k liye wuzu kare.

304. Agar kisi shaks ko namaz k dauran shak ho k osne wuzu kiya tha ya nahi tu a,ehtiyat-e-wajib ki b'na pr zarori hai k wo wuzu kare aur namaz dobara parhe.

305. Agar kisi shaks ko namaz k ba'd pata chalai k oska wuzu batil ho gaya tha laikn shak ho k oska wuzu namaz se pehlai batil howa tha ya ba'd mein tu jo namaz parh chuka hai wo sahi hai.

306. Agar koi shaks aisi marz mein mubtila ho k ose peshab k qatre girte rehte houn ya pakhaana rokne pr qaadir nah ho tu agar ose yaqeen ho k namaz k awal waqt se lai kr akhri waqt tak ose itna waqfa mil jaye ga k wuzu kr k namaz parh sake tu zarori hai k os waqfe k dauran namaz parh lai aur agar ose sirf itni muhlat milai jo namaz k wajibaat krne k liye kafi ho tu os dauran sirf namaz k wajibaat anjam dai aur zarori hai k mustahb af'eal maslan Azan, iqamat aur qunot ko tark kr dai.

307. Agar kisi shaks ko (bimari ki waja se) wuzu kr k namaz ka kuch hissa parhhne ki mohlat milti ho aur namaz k dauran 1 dafa ya chund dafa iska peshab ya pakhaana kharij hota ho tu a,ehtiyat-e-lazim ye hai k is mohlat k dauran wuzu kr k namaz parhe laikn namaz k dauran lazim nahi hai k peshab ya pakhaana kharij honey ki waja se dobara wuzu kare balke hatta k aik/1 wuzu is ki chand namazoun k liye kafi hai mgr ye k koyi dosri cheez wuzu ko batil kr dai gi jaise so jaye ya is se peshab aur pakhana tibae'iye taure pr kharij ho jaye aur behter ye hai k agli namaz k liye wuzu anjam dai-

308. Agar kisi shaks ko peshab ya pakhaana bar bar yun aaata ho k ose wuzu kr k namaz ka kuch hissa parhhne ki bhi mohlat nah milti ho tu oska 1 wuzu chund Namazo k liye bhi kafi hai. Maa-siwa is k k koi aur chez pesh aa jaye jis se wuzu batil ho jaata hai. maslan wo so jaye ya is ka peshab o pakhaana tibaeyi andaz se ma'mol k mutabiq kharij ho. Albatta behtr ye hai k har namaz k liye 1 bar wuzu kare laikn qaza sajdai, qaza tashahud aur namaz a,ehtiyat k liye dusra wuzu zarori nahi hai.

309. Agar kisi shaks ko peshab ya pakhaana bar bar aaata ho tu oske liye zarori nahi k wuzu k ba'd fauran namaz parhe agarcheh behtr hai k namaz parhhne mein jaldi kare.

310. Agar kisi shaks ko peshab ya pakhaana bar bar aaata ho tu wuzu krne k ba'd agar wo namaz ki halat mein nah ho tb bhi oske liye Quran Majeed k alfaz ko maus krna jaiz hai.

311. Jis shaks ko qatra qatra peshab aaata ho tu oske liye zarori hai k namaz k liye 1 aisi thaeli iste'mal kare jis mein royi ya koi aur chez rakhi ho jo peshab ko dosri jagaho tak puhanchne se roke aur a,ehtiyat-e-wajib ye hai k har namaz se pehlai najis shuda maqam peshab ko dho lai. 'eliwa azein jo shaks pakhaana rokne pr qaadir nah ho os k liye zarori hai k jahan tak mumkn ho namaz parhhne tk Pakhane ko dosri jagaho tak phelne se roke aur a,ehtiyat-e-wajib ye hai k agar ba'is-e-zahmat nah ho tu har namaz k liye Maq'aed ko dhoe.

312. Jo shaks peshab ya pakhaana rokne pr qaadir nah ho tu jahan tak mumkn ho namaz mein peshab ya pakhaana roke aur behtr ye hai k agar os pr kuch kharch krna parhe tu kharch bhi kare balke agar os ka marz aasani se daur ho sakta ho tu behtr hai k apna 'ilaaj kra,e.

313. Jo shaks apna peshab ya pakhaana rokne pr qaadir nah ho oske liye sehat-yaab honey k ba'd ye zarori nahi k jo namazein osne marz ki halat mein apne farize k mutabiq parhhi houn un ki qaza kare laikn agar os ka marz namaz k waqt k dauran hi daur ho jaye tu a,ehtiyat-e-lazim ki b'na pr zarori hai k jo namaz os waqt parhhi ho ose dobara parhe.

314. Agar kisi shaks ko ye aarza lahaq ho k riyah rokne pr qaadir nah ho tu zarori hai k un logo k farize k mutabiq ''a'emal kare jo peshab aur pakhaana rokne pr qaadir nah houn.

Wo chezein jin k liye wuzu krna zarori hai

315. 6 chezo k liye wuzu krna wajib hai.

1) Namaz mayyit k ‘eliwa wajib Namazo k liye. Mustahb Namazo mein wuzu shart sehat hai.
2) Bholai howi sajdai aur tashahud ko anjam dainey k liye jabk in k aur namaz k darmiyan koi hadas is se sarzad howa ho maslan osne peshab kiya ho magar sajdah-e-sahw k liye wuzu krna wajib nahi.
3) Khane ka’ba k wajib tauwaaf k liye jo Haj aur Umra ka juz hota hai.
4) Wuzu krne ki nazr ki ho ya ‘ehed kiya ho ya qasam khaae ho.
5) Jab kisi ne nazr ki ho k maslan Quran Majeed ka bousa laiga.
6) Najis shuda Quran Majeed ko dhoney k liye ya baitul khala waghera se nikalne k liye jabk maata’ilaqa shaks majbour ho k is maqsad k liye apna hath ya badn ka koi hissa Quran Majeed k alfaz se maus kare laikn wuzu mein sarf honey wala waqt agar Quran Majeed ko dhoney ya isse baitul khala se nikalne mein itni takhir ka ba’is ho jis se kala’eam ul-laah ki behurmati hoti ho tu zarori hai k wo wuzu kiye bagher Quran Majeed ko baitul khala waghera se nikaal lai ya agar najis hogaya ho tu isse dho de’aalai.

316. Jo shaks bawuzu nah ho os k liye Quran Majeed k alfaz ko maus krna ya’ni apne badn ka koi hissa Quran Majid k alfaz se lagaana haram hai laikn agar Quran Majeed ka farsi zaban mein ya kisi aur zaban mein tarjuma kiya gaya ho tu ose maus krne mein koi harj nahi.
317. Bache aur diwaney ko Quran Majeed k alfaz ko maus krne se rokehna wajib nahi laikn agar in k aisa krne se Quran Majeed ki tauheein hoti ho tu inhein rokehna zarori hai.
318. Jo shaks bawuzu nah ho os k liye Allah ta’ela k naamo aur un sifatun ko maus krna jo sirf osi k liye makhsos hain khaah kisi zaban mein likhi houn a,ehtiyat-e-wajib ki b’na pr haram hai aur behtr ye hai k Rasool Akram Sallallaaho Alaihi O Aalihi Wasallam aur a’iemah-e-Tahireein Allaihimus Salaam aur Hazrat Fatimatuz Zahraa Alaihas Salaam k asmaa-e-mubaraka ko bhi maus nah kare.
319. Wuzu jab bhi kiya jaye, chahay namaz ka waqt aane se kuch pehlai, kafi dair pehlai ya namaz ka waqt aajaney k ba’d, agar “Qurbaatan Ilallaah” ki niyat se kiya jaye tu sahi hai. Ye zarori nahi hai k wajib ya mustahb honey ki niyat ki jaye balke agar ghalti se wujob ki niyat kr lai aur ba’d mein malom ho k abhi wuzu wajib nahi howa tha tu bhi sahi hai.
320. Agar kisi ko yaqeen ho k (namaz ka) waqt dakhil ho chuka hai aur wajib wuzu ki niyat kare laikn wuzu krne k ba’d ose pata chalai k abhi waqt dakhil nahi howa tha tu oska wuzu sahi hai.
321. Mustahb hai k agar insan bawuzu ho tb bhi har namaz k liye dobara wuzu kare. Ba’z fuqaha Rizwanul laah ta’ala Alaihim ne farmaya hai k mayyit ki namaz k liye, qabarustan janey k liye, mausjid ya a,immah Elahimus salaam k haram mein janey k liye, Quran Majeed sath rakhne, isse parhhne, likhne aur oska hashiya maus krne k liye aur soney k liye wuzu krna mustahb hai. Laikn mazkaura mawarid mein wuzu ka mustahb houna sabit nahi hai, albatta agar koi shaks mustahb honey k ehtimaal k sath wuzu kare tu oska wuzu sahi hai aur is wuzu k sath har wo kam kr sakta hai jo bawuzu ho kr krna zarori hai. maslan is wuzu k sath namaz parh sakta hai.

Mubtilaat-e-wuzu

322. 7 chezein wuzu ko batil kr daiti hain :
(1) Peshab – Jo maushkok rutubat peshab k ba’d aur Istibra se pehlai insan se kharij hoti hai wo bhi peshab ka hukm rakhti hai. (2) Pakhaana (3) Riyah ya’ni ma’edai aur aantun ki hawa jo maq’aed se kharij hoti hai. (4) Need jis ki waja se nah ankhein daikh sakein aur nah kaan sun sakain laikn agar ankhein nah daikh rahi houn magar kaan sun rahe houn tu wuzu batil nahi hota. (5) Aisi halat jin mein A‘qal za,il ho jaati ho maslan diwaangi, mausti ya behoshi. (6) ‘euratun ka Istehaza jis ka zikr ba’d mein aaye ga. (8) Jaanabat balke a,ehtiyat-e-mustahb ki b’na pr har wo kam jis k liye ghusl krna zarori hai.

Jabira wuzu k Ahkam

Wo chez jis se zakhm ya tuti howi haddi bandhi jaati hai aur wo dawa jo zakam ya aisi hi kisi chez pr lagae jaati hai jabira kehlati hai.
323. Agar wuzu k aa’za mein se kisi pr zakhm ya phaurha ho ya haddi tuti howi ho aur is ka munh khula ho aur pani is k liye muzir nah ho tu osi tarh wuzu krna zarori hai jaisi ‘a’eam taur pr kiya jaata hai.

324. Agar kisi shaks k chehre aur hathon pr zakhm ya phaurha ho, ya in mein se kisi ki (chehre ya hathon) haddi tuti howi ho, iska munh khula ho aur is pr pani daalna nuqsanda ho tu isse zakhm ya phaurhe k aas paas ka hissa is tarh oupr se niche dhouna chaiey jesa wuzu mein baataya gaya hai aur behtr ye hai k agar is pr tar hath kheinchna nuqsanda nah ho tu tar hath is pr kheinche aur is k ba'd pak kaparha is pr daal dai aur gila hath is kaprey pr bhi kheinche. Albatta agar haddi tuti huwi ho tu tayyam,mum krna lazim hai.
325. Agar zakhm ya phaurha ya tuti howi haddi kisi shaks k sar k aglai hisse ya pawn pr ho aur oska munh khula ho aur wo os pr mausah nah kr sakta ho Q k zakhm mausah ki pauri jaga pr phela howa ho ya mausah ki jaga ka jo hissa sahi o saalim ho os pr mausah krna bhi oski qudrat se bahr ho tu is surat mein zarori hai k tayyam,mum kare aur a,ehtiyat-e-mustahb ki b'na pr wuzu bhi kare aur pak kaparha zakhm pr rakhe aur wuzu k pani ki tari se jo hathon pr lagi ho kaprey pr mausah kare.
326. Agar zakhm ya phaurha ya tuti huwi haddi ka munh kisi chez se band ho aur oska kholna bagher taklaief k mumkn ho aur pani bhi os k liye muzir nah ho tu ose khol kr wuzu krna zarori hai khaah zakhm waghera chehre aur hathon pr ho ya sar k aglai hisse aur pawn k oupr walai hisse pr ho.
327. Agar kisi shaks ka zakhm ya phaurha ya tuti howi haddi jo kisi chez se bandhi howi ho is k chehre ya hathon pr ho aur oska kholna aur os pr pani daalna muzir ho tu zarori hai k aas paas k jitne hisse ko dhouna mumkn ho ose dhoe aur a,ehtiyat-e-wajib ki b'na pr jabira pr mausah kare.
328. Agar zakhm ka munh nah khul sakta ho aur khud zakhm aur jo chez is pr lagae gae ho pak ho aur zakhm tk pani puhanchaana mumkn ho aur muzir bhi nah ho tu zarori hai k pani ko zakhm pr oupr se niche ki tarf puhanchae aur agar zakhm ya is k oupr lagae gae chez najis ho aur oska dhouna aur zakhm k munh tk pani puhanchaana mumkn ho tu zarori hai k ose dhoe aur wuzu krte waqt pani zakhm tk puhanchae aur agar pani zakhm k liye muzir tu nah ho laikn zakhm ko dhouna mumkn nah ho ya ose kholna zarar ya mushakqat ka ba'is ho tu zarori hai k tayyam,mum kare.
329. Agar jabira aa'za-e-wuzu mein se kisi 1 ya paure hisse pr phela howa ho tu jabira wuzu kafi hai laikn agar jabira tamam aa'za-e-wuzu ya ziyada tar aa'za pr phela howa ho tu a,ehtiyat ki b'na pr tayyam,mum krna zarori hai aur jabira wuzu bhi kare.
330. Ye zarori nahi k jabira un chezo mein se ho jin k sath namaz parhna durust hai balke agar wo resham ya un haram ghost haiwaan k pak ajza se ho tu un pr mausah krna jaiz hai.
331. Jis shaks ki hathaeli ya unglio pr jabira ho aur wuzu krte waqt os ne tar hath os pr khincha ho tu wo sar aur pawn ka mausah osi tari se kare.
332. Agar kisi shaks k pawn k oupr walai paure hiss pr jabira ho laikn kuch hissa unglio ki tarf se aur kuch hissa pawn k oupr walai hisse ki tarf se khula ho tu jo jaghein khuli hain wahan pawn k oupr walai hisse pr aur jin jagaho pr jabira hai wahan jabira pr mausah krna zarori hai.
333. Agar chehre ya hathon pr kae jabire houn tu in ka darmiyani hissa dhouna zarori hai aur agar sar ya pawn k oupr walai hisse pr jabire houn tu in k darmiyani hisse ka mausah krna zarori hai aur jahan jabire houn wahan jabire k bare mein Ahkam pr ''a'emal krna zarori hai.
334. Agar jabira zakhm k aas paas k hisso ko ma'mol se ziyada ghere howi ho aur is ko haataana bagher taklaief k mumkn nah ho tu zarori hai k tayyam,mum kare bajuz is k k jabira tayyam,mum ki jagaho pr ho Q k is surat mein A'ehtiyat e Wajib ki bina pr -zarori hai k wuzu aur tayyam,mum duno kare aur duno suratun mein agar jabira ka haataana bagher taklaief k mumkn ho tu zarori hai k isse haata dai. Ps agar zakhm chehre ya hathon pr ho tu is k aas paas ki jagaho ko dhoye aur agar sar ya pawn k oupr walai hisse pr ho tu is k aas paas ki jagaho ka mausah kare aur zakhm ki jaga k liye jabira k Ahkam pr ''a'emal kare.
335. Agar wuzu k aa'za pr zakhm nah ho ya in ki haddi tuti howi nah ho laikn kisi aur waja se pani in k liye muzir ho tu tayyam,mum krna zarori hai.
336. Agar wuzu k aa'za mai se kisi jaga fasad kiya gaya ho aur pani us k liye nuqsan dah na ho lakin khoun band nah hone ya issi tarh kissi ki kissi dosri wajah se ussey dho na saktey houn tu tayyam,mum krna lazim hai Aur agar pani is k liye nuqsan dah ho tu jabira k Ahkam pr ''a'emal krna zarori hai.
337. Agar wuzu ya ghusl ki jaga pr koi aisi chez chipak gae ho jis ka utaarna mumkn nah ho ya ose utaarne ki taklaief naqaabil-e-bardasht ho muta'aliqa shaks ka fariza tayyam,mum hai. Laikn chipki howi chez tayyam,mum k maqamat pr ho tu is surat mein zarori hai k wuzu aur tayyam,mum duno kare aur agar chipki howi chez dawa ho tu wo jabira k hukm mein aaati hai.
338. Ghusl-e-mayyit k 'eliwa tamam qisim k ghuslo mein jabira ghusl, jabira wuzu ki tarh hai. Laikn a,ehtiyat-

e-lazim ki b'na pr ye zarori hai k ghusl ko tartibi tariqe se anjam diya jaye aur agar badn pr zakhm ya phaurha ho tu mukallaf ko ikhtiyiar hai k ghusl kre ya tayyam,mum anjam dai. Agar wo ghusl ko ikhtiyar krta hai aur zakhm ya phaurhe pr jabira nah ho tu a,ehtiyat-e-mustahb ye hai k zakhm ya phaurhe pr pak kaparha rakhe aur is kaprey k oupr mausah kare. Agar badn ka koi hissa tuta howa ho tu zarori hai k ghusl kare aur A,ehtiyaatan jabira k oupr bhi mausah kare aur agar jabira pr mausah krna mumkn nah ho ya jo jaga tuti howi hai wo khuli ho tu tayyam,mum krna zarori hai. Ps agr toti howi jaga kholi howi ho tu zarori hai k tayyamum kre aur agr bandhi howi ho tu zarori hai k ghusl kre aur jabira k uper masuah kre aur agr jabira k uper masuah mumkin na ho tu us surat mai k jabira tayyamum k a'eaza se kharij ho tu zarori hai k tayyumum kre aur agr jabira a'eazaye tayyamum pr ho tu A'ehtiyat e Wajib ki bina pr ghusl bhi (zakhmi hissey pr masuah kiye bighair) aur tayyamum bhi anjam dai-

339. Jis shaks ka fariza tayyam,mum ho agar oski tayyam,mum ki ba'z jagaho pr zakhm ya phaurha ho ya haddi tuti howi ho tu zarori hai k jabira wuzu k Ahkam k mutabiq jabira tayyam,mum kare.
340. Jis shaks ko jabira wuzu ya jabira ghusl kr k namaz parhna zarori ho agar ose ''eilm ho k namaz k akhir waqt tk oska 'uzr daur nahi hoga tu awal waqt mein namaz parh sakta hai laikn agar ose umeed ho k akhir waqt tk oska 'uzar daur ho jaye ga tu os k liye behtr hai ye hai k intizar kare aur agar oska 'uzr daur nah ho tu akhir waqt mein jabira wuzu ya jabira ghusl k sath namaz ada kare laikn agar awal waqt mein namaz parh lai aur akhir waqt tk oska 'uzr daur ho jaye tu a,ehtiyat-e-mustahb ye hai k wuzu ya ghusl kare aur dobara namaz parhe.
341. Agar kisi shaks ne ankh ki kisi bimari ki waja se palkon k baalo ko chipka kr rakha ho tu zarori hai k wo tayyam,mum kare.
342. Agar kisi shaks ko ye ''eilm nah ho k aayea oska fariza tayyam,mum hai ya jabira wuzu, tu zarori hai k duno ko baja laye.
343. Jo namazein kisi insan ne jabira wuzu se parhhi houn wo sahi hain aur wo osi wuzu k sath aeinda ki namazein bhi parh sakta hai.

Wajib Ghusl

Wajib ghusl 7 hain :
(1) Ghusl-e-Jaanabat (2) Ghusl-e-Heiz (3) Ghusl-e-Nifaas (4) Ghusl-e-Istihaza (5) Ghusl-e-maus-e-mayyit (6) Ghusl-e-mayyit (7) Wo Ghusl jo Nazr ya Qasam waghera ki waja se wajib ho jaye.
Aur agar chund ya sauraj ko mukammal girhn laga ho aur mukallaf jaan bhoojh ker namaz-e-Aayeaat nah prhay yahan tk k Namaz qaza ho jaye tu ehtiyaat-e-wajib ki b'na pr zarori hai k is ki qaza k liay ghusl kray.

Jaanabat k Ahkam

344. 2 chezo se insan mujnb ho jaata hai 1 jimae' aur dusra mani k kharij honey se, khaah wo nind ki halat mein niklai ya jaagte mein, kam ho ya ziyada, shehwat k sath niklai ya bagher shehwat k aur oska nikalna ikhtiyar mein ho ya nah ho.
345. Agar kisi shaks k badn se koi rutubat kharij ho aur wo ye nah janta ho k mani hai ya peshab ya koi aur chez, agar wo rutubat shehwat k sath aur uchal kr nikli ho aur os k niklne k ba'd badn sust hogaya ho tu wo rutubat mani ka hukm rakhti hai. Laikn agar in 3 'alamaat mein se sari ki sari ya kuch maujod nah houn tu wo rutubat mani k hukm mein nahi aaye gi. Laikn agar insan bimar ho tu phir ye zarori nahi k wo rutubat uchal kr nikli ho aur os k niklne k waqt badn sust ho jaye balke agar sirf shehwat k sath niklai tu wo rutubat mani k hukm mein hogi. Aur wo rutubat jo Khawatin mulaa'abat ya shehwat angez tasaw,wuraat k waqt apni sharamgah mein mehsos krti hain aur wo ratubat itni miqdar mai nah ho k dosri jaghon ko aaluda kare, pak hai aur is k liye ghusl nahi hai aur wuzu ko b batil nahi karti hai . Haan! Agr rutubat is qadr ziyada ho k inzaal kahlay aur libaas ko aaloda kr dai, jb k sath sath 'eurat hijan sehwat ki intiha ko phounch jai aur mokamal raza mandi (Aurgasm) ho tu najs aur jinabat ka moujb hai. Balke agr hijan sehwat sath nah bhi ho tu bhi a,ehtiyat-e-lazim ki b'na pr najs awr jaanabat ka moujb hai aur un maqamat pr jahan 'eurat shak kare k ratubat is hud se ziyada phounchi hai ya nahi aur ya khud ratubat k kharij hone mai shak kare tu ghusl wajb nahi hai aur wuzu aur ghusl bhi batil nahi

hain.
346. Agar kisi aisi shaks k makhraj-e-peshab se jo bimar nah ho koi aisa pani kharij ho jis mein in 3 ‘alamaat mein se jin ka zikr oupr walai maus,alai mein kiya gaya hai aik/1 ‘alamat maujod ho aur ossey ye ‘‘eilm nah ho k baqi ‘alamaat bhi is mein maujood hein ya nahi tu junb shomar nahi hoga aur is pr ghusl lazim nahi hai-
347. Mani kharij honey k ba’d insan k liye peshab krna mustahb hai aur agar peshab nah kare aur ghusl k ba’d os k makhraj-e-peshab se rutubat kharij ho jis k bare mein wo nah janta ho k mani hai ya koi aur rutubat tu wo rutubat mani ka hukm rakhti hai.
348. Agar koi shaks ‘eurat se jimae’ kare aur ‘uzo-e-taanasul suparhhi ki miqdar tak ya os se ziyada dakhil ho jaye tu khaah ye dhokhol farj (Agli Sharmgah) mein ho ya dubur (Pechli Sharmgah) mein aur khaah wo baligh houn ya na-baligh aur khaah mani kharij ho ya nah ho duno junub ho jate hain.
349. Agar kisi ko shak ho k ‘uzo taanasul suparhhi ki miqdar tak dakhil howa hai ya nahi tu os pr ghusl wajib nahi hai.
350. Nae’uzu billaah Agar koi shaks kisi Haiwan k sath waati kare aur os ki mani kharij ho tu sirf ghusl krna kafi hai aur agar mani kharij nah ho aur os ne waati krne se pehlai wuzu kiya howa ho tb bhi sirf ghusl krna kafi hai aur agar wuzu nah kr rakha ho tu a,ehtiyat-e-wajib ye hai k ghusl kare aur wuzu bhi kare aur mard ya larhke se waati krne ki surat mein bhi yehi hukm hai.
351. Agar mani apni jaga se harkat kare laikn kharij nah ho ya insan ko shak ho k mani kharij howi hai ya nahi tu os pr ghusl wajib nahi hai.
352. Jo shaks ghusl nah kr sakta ho laikn tayyam,mum kr sakta ho wo namaz ka waqt dakhil honey k ba’d bhi apni biwi se jimae’ kr sakta hai.
353. Agar koi shaks apne libaas mein mani daikhe aur janta ho k os ki apni mani hai aur os ne mani k liye ghusl nah kiya ho tu zarori hai k ghusl kare aur jin Namazo k bare mein ose yaqeen ho k wo os ne mani kharij honey k ba’d parhhi thin unki qaza kare laikn un Namazo ki qaza zarori nahi jin k bare mein ehtimaal ho k wo osne mani kharij honey se pehlai parhhi thin.

Wo chezein jo mujnb pr haram hain:

354. 5 chezein mujnb pr haram hain :

1) Apne badn ka koi hissa Quran Majeed k alfaz ya Allah ta’eala k naam se us tafsil k sath maus krna jo wuzu k bab(chapter) mai guzer choki hai-
2) Mausjidul haram aur Mausjid-e-Nabawi mein jaana, khaah 1 darwaze se dakhil ho ker dosre darwaze se nikal aaye.
3) Mausjidul haram aur Mausjid-e-Nabawi k ‘eliwa dosri mausjido mein thaehirna, aur a,ehtiyat-e-wajib ki b’na pr a,immah Elahimus Salam k haram mein thaehirne ka bhi yehi hukm hai. Laikn agar in mausjido mein se kisi mausjid ko ‘eubour kare, maslan 1 darwaze se dakhil ho kr dosre se bahr nikal jaye tu koí harj nahi .
4) Kisi mausjid mein koi chez rakhne k liye dakhil houna. A,ehtiyat-e-wajib ki b’na pr yehi hukm mausjid se koi chez uthaane k liye bhi hai chahay mausjid mein dakhil nah bhi ho.
5) Un aayeaat mein se kisi 1 ka parhna jin k parhhne se sajdah wajib ho jaata hai. Wo aayeatein : (1) Surah-e-Mubaraka Sajdah aayeat.15. (2) Surah-e-Mubaraka Ha’eameem Sajdah aayeat.37. (3) Surah-e-Mubaraka Wan Najam aayeat.62 (4) Sureh-e-Mubaraka Alaq aayeat.19 mein hain.

Wo chezein jo mujnb k liye Makruh hain:

355. 9 chezein junub shaks k liye makruh hain :
(1.2) Khaana aur peina. Laikn agar hath munh dho lai aur kulli kr lai tu makruh nahi hai aur agar sirf hath dho lai tu bhi karaht kam ho jaye gi-
(3) Quran Majeed ki 7 se ziyada aisi aayeaat parhna jin mein sajdah wajib nah ho.
(4) Apne badn ka koi hissa Quran Majeed ki jild, Hashiya ya alfaz ki darmiyani jaga se chouna.
(5) Quran Majeed apne sath rakhna.
(6) Suna.(slaiep) Albatta agar wuzu kr lai ya pani nah honey ki waja se ghusl k badlai tayyam,mum kr lai tu phir suna makruh nahi hai.

(7) Meheindi ya is se milti julti chez se khezab krna.
(8) Badn pr tail malna.
(9) Ehtilam ya’ni sote mein mani kharij honey k ba’d jimae’ krna.

Ghusl-e-Jaanabat

356. Ghusl-e-jaanabat wajib namaz parhhne k liye aur aisi dosri ‘eibadat k liye wajib ho jaata hai laikn namaz-e-mayyit, sajdah-e-sahw, sajdah-e-shukr aur Quran Majeed k wajib sajdo k liye ghusl-e-jaanabat zarori nahi hai.
357. Ye zarori nahi k ghusl k waqt niyat kare k wajib ghusl kr raha hai balke faqat Qurbaatan Ilallaah ya’ni bargah-e-Ilaahi mein firotani o ‘eajizi k iradai se ghusl kare tu kafi hai.
358. Agar kisi shaks ko yaqeen ho k namaz ka waqt hogaya hai aur ghusl-e-wajib ki niyat kr lai laikn ba’d mein pata chalai k os ne waqt se pehlai ghusl kr liya hai tu oska ghusl sahi hai.
359. Ghusl-e-jaanabat 2 tariqo se anjam diya ja sakta hai : Tartibi aur Irtimausi.

Tartibi Ghusl

360. Tartibi ghusl mein a,ehtiyat-e-lazim ki b’na pr ghusl ki niyat k sath pehlai paura sar o gardan aur ba’d mein badn dhouna zarori hai aur behtr ye hai k badn ko pehlai dayain tarf se aur ba’d mein bayian tarf se dhoe. Teeino aa’za mein se har 1 ko ghusl ki niyat se pani k andar harkat dainey se tartibi ghusl ka sahi houna ishkaal se khali nahi hai. Aur a,ehtiyat is pr iktifa nah krne mein hai aur agar wo shaks jaan bhojh kr paure badn ko sar o gardan se pehlai dhoe tu a,ehtiyat ki b’na pr is ka ghusl batil hai.
361. Agar koi shaks badn ko sar se pehlay dhoe tu is k liye ghusl ka a’eadah kerna zarori nahi balke agar badn ko dobara dho lay tu is ka ghusl sahi ho jaye ga.
362. Agar kisi shaks ko is baat ka yaqeen nah ho k os ne duno hisso sar o gardan aur badn ko mukammal taur pr dho liya hai tu is baat ka yaqeen krne k liye jis hisse ko dhoe os k sath dosre hisse ki kuch miqdar bhi dhouna zarori hai.
363. Agar kisi shaks ko ghusl k ba’d pata chalai k badn ka kuch hissa dhulne se baqi reh gaya hai laikn ye ‘‘eilm nah ho k wo kunsa hissa hai tu sar ka dobara dhouna zarori nahi aur badn ka sirf wo hissa dhouna zarori hai jis k nah dhoe janey k bare mein ehtimaal pida howa hai.
364. Agar kisi ko ghusl k ba’d pata chalai k os ne badn ka kuch hissa nahi dhoya tu agar wo baayean tarf ho tu sirf osi miqdar dho laiina kafi hai aur agar daayean tarf ho tu a,ehtiyat-e-mustahb ye hai k itni miqdar dhoney k ba’d bayian tarf ko dobara dhoe aur agar sar aur gardan ki kuch miqdar dhulne se reh gae ho tu a,ehtiyat-e-wajib ki b’na pr zarori hai k itni miqdar dhoney k ba’d dobara badn ko dhoe.
365. Agar kisi shaks ko ghusl mukammal honey se pehlai dayain ya bayein tarf ka kuch hissa dhoe janey k bare mein shak guzre tu os k liye zarori hai k itni miqdar dhoe aur agar isse sar ya gardan ka kuch hissa dhoe janey k bare mein shak ho tu a,ehtiyat-e-lazim ki b’na pr is miqdar ko dhoney k baad badn ko dobara dhouna zarori hai.

Irtimaasi Ghusl

Irtimaasi ghusl 2 tariqe se anjam diya ja sakta hai. Daf’ei aur Tadriji.
366. Ghusl-e-Irtimaasi dafe’i mein zarori hai k 1 lamhe k liye paura badn pani mein ghir jaye laikn ghusl krne se pehlai 1 shaks k sare badn ka pani se bahr houna zarori nahi hai balke agar badn ka kuch hissa pani se bahr ho aur ghusl ki niyat se pani mein ghauta lagae tu kafi hai.
367. Ghusl-e-irtimaasi-e-tadriji mein zarori hai k ghusl ki niyat se ‘‘eurfi e’itibar se 1 hi dafa mein badn ko pani mein dubou dai. Is ghusl mein zarori hai k badn ka paura hissa ghusl krne se pehlai pani se bahr ho.
368. Agar kisi shaks ko ghusl-e-irtimaasi k ba’d pata chalai k os k badn k kuch hisse tak pani nahi puhancha hai tu khaah wo os makhsos hisse k muta’alliq janta ho ya nah janta ho zarori hai k dobara ghusl kare.
369. Agar kisi shaks k paas ghusl-e-tartibi k liye waqt nah ho laikn irtimaasi ghusl k liye waqt ho tu zarori hai k irtimaasi ghusl kare.

370. Jis shaks ne Haj ya Umre k liye ehra'eam baandha ho wo irtimaasi-e-ghusl nahi kr sakta laikn agar os ne bhol kr irtimaasi ghusl kr liya ho tu os ka ghusl sahi hai.

Ghusl K Ahkam

371. Ghusl irtimaasi ya ghusl tartibi mein ghusl se pehlai sare jism ka pak houna zarori nahi hai balke agar pani mein ghauta lagaane ya ghusl k iradai se pani badn pr daalne se badn pak ho jaye tu ghusl sahi hoga. Albatta ye zarori hai k jis pani se ghusl kr raha hai, wo Taharat ki halat se kharij nah ho jaye. maslan Kurr pani se ghusl kr raha ho.
372. Agar koi shaks haram se junub howa ho aur garm pani se ghusl kr lai tu agarcheh ose Pasina bhi aae tb bhi oska ghusl sahi hai.
373. Ghusl mein baal barabar badn bhi agar un-dhula reh jaye tu ghusl batil hai. Laikn kan aur naak k andruni hisso ka aur har os chez ka dhouna baatin shumar hoti ho wajib nahi hai.
374. Agar kisi shaks ko badn k kisi hisse k bare mein shak ho k os ka shumar badn k zahir mein hai ya baatin mein tu zarori hai k ose dho lai.
375. Agar kan ki baali ka surakh ya is jesa koi aur saurakh is qadar khula ho k is ka andruni hissa badn ka zahir shumar kiya jaye tu ose dhouna zarori hai warna iska dhouna zarori nahi hai.
376. Jo chez badn tak pani puhanchne mein maane' ho zarori hai k insan isse haata dai aur agar is k hat janey ka yaqeen krne se pehlai ghusl kare tu oska ghusl batil hai.
377. Agar ghusl k waqt kisi shaks ko shak guzre k koi aisi chez os k badn pr hai ya nahi jo badn tak pani puhanchne mein maane' ho tu zarori hai k chaan beein kare hatta k mutma,ein ho jaye k koi aisi rukawat nahi hai.
378. Ghusl mein un choate choate baalo ko jo badn ka juz shumar hote hain dhouna zarori hai aur lambe baalo ka dhouna wajib nahi hai balke agar pani ko jild tak is tarh puhanchae k lambe baal tar nah houn tu ghusl sahi hai laikn agar inhein dhoe bagher jild tak pani puhanchaana mumkn nah ho tu inhein bhi dhouna zarori hai tak pani badn tak puhanch jaye.
379. Wo tamam shara,it jo wuzu k sahi honey k liye zikr ki ja choki hain maslan pani ka pak houna aur ghasbi nah houna wohi shara,it ghusl k sahi honey k liye bhi hain. Laikn ghusl mein ye zarori nahi hai k insan badn ko oupr se niche ki janib dhoe. 'eliwa azein ghusl-e-tartibi mein ye zarori nahi k sar aur gardan dhoney k ba'd fauran badn ko dhoe. Lihaza agar sar aur gardan dhoney k ba'd tawaqquf kare aur kuch waqt guzarne k ba'd badn ko dhoe tu koi harj nahi balke zarori nahi k sar aur gardun ya tamam badn ko 1 sath dhoe ps agar Misaal k taur pr sar dhoya ho kuch dair ba'd gardun dhoe tu jaiz hai laikn jo shaks peshab ya pakhaana nikalne ko nah rok sakta ho taham ose peshab aur pakhaana andazan itne waqt tak nah aata ho k ghusl kr k namaz parh lai tu zarori hai k fauran ghusl kare aur ghusl k ba'd fauran namaz parh lai.
380. Agar koi shaks ye janey bagher k hama'eam wala razi hai ya nahi oski ujrat udhaar rakhne ka irada rakhta ho tu khaah hammam walai ko ba'd mein is baat pr raazi bhi kr lai oska ghusl batil hai.

381. Agar hama'eam wala udhaar pr ghusl ki ijazat dainey k liye razi ho laikn ghusl krne wala oski ujrat nah dainey ya haram maal se dainey ka irada rakhta ho tu os ka ghusl batil hai.
382. Agar koi shaks hama'eam walai ko koi aisi raqam baataur-e-ujrat dai jis ka khums ada nah kiya gaya ho tu agarcheh wo haram ka murtakib hoga laikn bazahir oska ghusl sahi hoga aur mustahiqqeein ko khums ada krna os k zimme rahega.
383. Agar koi shaks shak kare k osne ghusl kiya hai ya nahi tu zarori hai k ghusl kare laikn agar ghusl k ba'd aur us waqt k jb 'eurfan ghusl ikhtitamam tk phounch chouka ho shak kre k sar o gurdenya badn ka khuch hissa dhola ya nahi jb k is ki e'e'adat ho k ghusl ko pei dr pei aur mawalat ki reyaiat krte howe anjam daita ho aur janta ho k aa'ezaye ghusl mai se bara hissa dhola hai tu apne shak ki parwa na kre-
384. Agar ghusl k dauran kisi shaks se hadas-e-asghar sarzud ho jaye maslan peshab kr dai tu os ghusl ko tark kr k naaye sire se ghusl krna zarori nahi hai balke wo apne is ghusl ko mukammal kr sakta hai. Is surat mein a,ehtiyat-e-lazim ki b'na pr wuzu krna bhi zarori hai. Laikn agar wo shaks ghusl-e-tartibi se ghusl irtimaasi ki tarf ya ghusl-e-irtimaasi se ghusl tartibi ki tarf palat jaye tu wuzu krna zarori nahi hai.
385. Agar waqt ki tangi ki waja se mukallaf shaks ka fariza tayyam,mum ho laikn is khiyal se k ghusl aur

namaz k liye os k ps waqt hai, ghusl kare tu os ne ghusl qasd-e-qurbat se kiya hai tu oska ghusl sahi hai. Agarcheh os ne namaz parhhne k liye ghusl kiya ho.

386. Jo shaks junub ho aur agar wo namaz parhhne k ba'd shak kare k os ne ghusl kiya hai ya nahi tu jo namazein wo parh chuka hai wo sahi hain. Laikn ba'd ki Namazo k liye ghusl krna zarori hai aur agar namaz k ba'd os se hadas-e-asghar sadir ho tu lazim hai k wuzu bhi kare aur agar waqt ho tu a,ehtiyat-e-lazim ki b'na pr jo namaz parh chuka hai ose dobara parhe.

387. Jis shaks pr kae ghusl wajib houn wo un sab ki niyat kr k aik/1 ghusl kr sakta hai assi trah agar in mein se kissi aik/1 makhsos ghusl ka qasd kare tu wo baqi ghuslo k liye bhi kafi hota hai.

388. Agar badn k kisi hisse pr Quran Majeed ki aayeat ya Allah ta'ala ka naam likha howa ho tu ghusl ko tartibi tariqe se anjam dainey ki surat mein zarori hai k pani ko apne badn pr is tarh puhanchae k os ka hath un tehrirun ko nah lage. Wuzu krte waqt aayeaat-e-Qurani balke a,ehtiyat-e-wajib ki b'na pr Allah ta'ala k naamo k liye bhi yehi hukm hai.

389. Jis shaks ne ghusl jaanabat kiya ho zarori hai k namaz k liye wuzu nah kare balke ghusl-e-Istihaza-e-mutawasita k siwa tamam wajib ghuslo aur maus,ala 634 mein bayaan krda tamam mustahb ghoslo k ba'd bhi namaz parh sakta hai. Agarcheh a,ehtiyat-e-mustahb hai k wuzu bhi kare.

Istihaza

'euratunn ko jo khoun aate rehte hain un mein se 1 khoun Istihaza hai aur 'eurat ko khoun-e- Istihaza aane k waqt Mustahaza keh tai hain.

390. Khoun-e-Istihaza ziyadaatar zard rang ka aur tandha hota hai aur f'ishaar aur jalan k bagher kharij hota hai aur garha bhi nahi hota laikn mumkn hai k kabhi siyah ya surkh aur garm aur garha ho aur f'ishaar aur jalan k sath kharij ho.

391. Istihaza 3 qism ka hota hai : (1) Qalila (2) Mutawasita (3) Kasira.

Istihaza-e-Qalila ye hai k khoun sirf os royi k oupr walai hisse ko aaloda Kare jo 'eurat apni sharamga pr rakhe aur os royi k andar tak saraiyat nah kare.

Istihaza-e-Mutawasita ye hai k khoun royi k andur tak chala jaye. Agarcheh os k 1 kune tak hi ho laikn royi se os kaprey tak nah puhanche jo 'euratein 'umoman khoun rokne k liye baandhti hain.

Istihaza-e-kasira ye hai k khoun royi se tajawuz kr k kaprey tak puhanch jaye.

Istihaza k Ahkam

392. Istihaza-e-Qalila mein har namaz k liye 'alaihida wuzu krna zarori hai aur a,ehtiyat-e-mustahb ki b'na pr royi ko dho lai ya isse tabadil kr dai aur zarori hai k sharmgah k zahiri hisse pr khoun laga honey ki surat main isse bhi dho lai.

393. Istihaza mutawasita mein a,ehtiyat-e-lazim ki b'na pr zarori hai k 'eurat apni Namazo k liye rozaana 1 ghusl kare.Ye bhi zarori hai k Istihaza qalila k wo af'eal anjam dai jo sabiqa maus,alai mein bayaan ho chuke hain. Chounanche agar subah ki namaz se pehlai ya namaz k dauran 'eurat ko Istihaza mutawasta aa jaye tu-A'ehtiyat e Lazim ki bina pr – zarori hai k subah ki namaz k liye ghusl kre. Agar jaan bhojh kr ya bhol kr subah ki namaz k liye ghusl nah kare tu zohr aur asr ki namaz k liye ghusl krna zarori hai aur agar Namaz-e-zohr aur asr k liye ghusl nah kare tu namaz-e-maghrib o 'Isha se pehlai ghusl krna zarori hai, khaah khoun aaraha ho ya band ho chuka ho.

394. Istihaza-e-kasira mein a,ehtiyat-e-wajib ki b'na pr zarori hai k 'eurat har namaz k liye royi aur kaprey ka tukhra tabadil kare ya ose dhoe aur 1 ghusl fajr ki namaz k liye aur 1 ghusl zohr o asr ki aur 1 ghusl maghrib o 'isha ki namaz k liye krna zarori hai aur zohr o asr aur maghrib o 'isha ki Namazo k darmiyan faasla nah rakhe aur agar faasla rakhe tu asr aur 'isha ki namaz k liye dobara ghusl krna zarori hai. Ye mazkurah Ahkam os surat mein hain agar khoun bar bar royi se patti pr puhanch jaye. Agar royi se patti tak khoun puhanchne mein itna faasla ho jaye k 'eurat is faaslai k andar 1 namaz ya 1 se ziyada namazein parh sakhti ho tu a,ehtiyat-e-lazim ye

hai k jab khoun royi se patti tk puhanch jaye tu royi aur patti ko tabadil kr lai ya dho lai aur ghusl kr lai. Isi b'na pr agar 'eurat ghusl kare aur maslan zohr ki namaz parhe laikn asr ki namaz se pehlai ya namaz k dauran dobara khoun royi se patti tak puhanch jaye tu A'ehtiyat e lazim ki bina pr asr ki namaz k liye bhi ghusl kiya jai. Laikn agar faasla itna ho k 'eurat is dauran 2 ya 2 se ziyada namazein parh sakhti ho, maslan maghrib aur 'isha ki namaz khoun k dobara patti pr puhanchaane se pehlai parh sakhti ho tu zahir ye hai k in Namazo k liye dobara ghusl krna zarori nahi hai aur bahr,haal Istihaza-e-kasira mein ghusl krna wuzu k liye bhi kafi hai.

395. Agar khoun Istihaza namaz k waqt se pehlai bhi aayee aur 'eurat ne is khoun k liye wuzu ya ghusl nah kiya ho tu namaz k waqt wuzu ya ghusl krna zarori hai. Agarcheh wo os waqt mustahaza nah ho.
396. Mustahaza-e-mutawassita jis k liye wuzu krna aur a,ehtiyat-e-lazim ki b'na pr ghusl krna zarori hai. Ose chahie k pehlai ghusl kare aur ba'd mein wuzu kare laikn mustahaza-e-kasira mein agar wuzu krna chahay tu zarori hai k wuzu ghusl se pehlai kare.
397. Agar 'eurat ka Istihaza-e-qalila subah ki namaz k ba'd mutawassita ho jaye tu zarori hai k zohr aur asr ki namaz k liye ghusl kare aur agar zohr aur asr ki namaz k ba'd mutawassita ho tu maghrib aur 'isha ki namaz k liye ghusl krna zarori hai.
398. Agar 'eurat ka Istihaza-e-qalila ya mutawassita subah ki namaz k ba'd kasira ho jaye aur wo 'eurat isi halat pr baqi rahe tu maus,ala 394 mein jo Ahkam guzar choke hain namaz zohr o asr aur maghrib o 'isha parhhne k liye un pr ''a'emal krna zarori hai.
399. Mustahaza-e-kasira ki jis surat mein namaz aur ghusl k darmiyan zarori hai k faasla nah ho jesa k maus,ala 394 mein guzar chuka hai. Agar namaz ka waqt dakhil honey se pehlai ghusl krne ki waja se namaz aur ghusl mein faasla ho jaye tu is ghusl k sath namaz sahi nahi hai aur ye mustahaza, namaz k liye dobara ghusl kare aur yehi hukm mustahaza-e- mutawassita k liye bhi hai.

400. Zarori hai k mustahaza-e-qalila o mutawassita rozaana ki Namazo k 'eliwa jin k bare mein hukm oupr bayaan ho chuka hai har namaz k liye khaah wo wajib ho ya mustahb, wuzu kare laikn agar wo chahay k rozaana ki wo namazein jo wo parh choki ho A,htiyaatan dobara parhe ya jo namazein os ne tanha parhhi hai dobara ba-jimae't parhe tu zarori hai k wo tamam af'eal baja laaye jin ka zikr Istihaza k silsilai mein kiya gaya hai. Albatta agar wo Namaz-e-a,ehtiyat, bhulai howi sajdai aur bhulai howi tashahud ki baja awari Namaz k fauran ba'd kare aur isi tarh sajdah-e-sahw kisi bhi surat mein kare tu is k liye Istihaza k af'eal ka anjam daina zarori nahi hai.
401. Agar kisi mustahaza 'eurat ka khoun ruk jaye tu is k ba'd jab pehli namaz parhe sirf os k liye Istihaza k af'eal anjam daina zarori hai. Laikn ba'd ki Namazo k liye aisa krna zarori nahi hai.
402. Agar kisi 'eurat ko ye malom nah ho k is ka Istihaza kun sa hai tu jab namaz parhna chahay tu b'na bar a,ehtiyat zarori hai k pehlai tehqeeq kare. maslan thauri si royi sharmgah mein rakhe aur kuch daiir intizar kare aur phir royi nikal lai aur jab ose pata chal jaye k os ka Istihaza kunsi qism ka hai tu os qism k Istihaza k liye jin af'eal ka hukm dia gaya hai unhein anjam dai. Laikn agar wo jaanti ho k jis waqt tak wo namaz parhna chahti hai os ka Istihaza tabadil nahi hoga tu namaz ka waqt dakhil honey se pehlai bhi wo apne bare mein tehqeeq kr sakhti hai.
403. mustahaza 'eurat agr apne bare mein tehqeeq kr sakti ho lakin beghair tahqiq k namaz mai mashgol ho jaye tu agr wo qurbat ka qasd rakhti ho aur os ne apne wazife k mutabiq ''a'emal kiya ho, maslan os ka Istihaza-e-qalila ho aur os ne Istihaza-e-qalila k mutabiq ''a'emal kiya ho tu os ki namaz sahi hai laikn agar wo qurbat ka qasd nah rakhti ho ya os ka ''a'emal os k wazife k mutabiq nah ho, maslan os ka Istihaza-e-mutawasita ho aur os ne ''a'emal istihazah-e-qalila k mutabiq kiya ho tu os ki namaz batil hai.

404. Agar mustahaza apne bare mein tehqeeq nah kr sake tu zarori hai k jo os ka yaqeeni fariza ho os k mutabiq ''a'emal kare, maslan agar wo ye nah jaanti ho k oska Istihaza mutawassita hai ya qalila tu zarori hai k Istihaza-e-qalila k af'eal anjam dai aur agar wo ye nah jaanti ho k os ka Istihaza, mutawassita hai ya kasira tu zarori hai k istihazah-e-mutawassita k af'eal anjam dai laikn agar wo jaanti ho k is se peshtar ose in 3 aqsa'eam mein se kun si qisam ka Istihaza tha tu zarori hai k osi qism k Istihaza k mutabiq apna fariza anjam dai.
405. Agar Istihaza ka khoun apne ibtidae marhalai pr jism k andar hi ho aur bahr nah nikalai tu 'eurat ne jo wuzu ya ghusl kiya howa ho ose batil nahi krta laikn agar bahr aa jaye tu khaah kitna hi kam Q nah ho wuzu aur ghusl ko batil kr daita hai.

406. Agar mustahaza namaz k ba'd apne bare mein tehqeeq kare aur khoun nah daikhe tu agarcheh ose ''eilm ho k dobara khoun aaye ga jo wuzu wo kiye howi hai osi se namaz parh sakhti hai.
407. Agar mustahaza 'eurat ye jaanti ho k jis waqt se wo wuzu ya ghusl mein mashghol howi hai khoun os k badn se bahr nahi aayea aur nah hi sharmgah k andar hai tu jab tk ose pak rehne ka yaqeen ho namaz parhhne mein takhir kr sakhti hai.
408. Agar mustahaza ko yaqeen ho k namaz ka waqt guzerne se pehlai pauri tarh pak ho jaye gi ya andazan jitna waqt namaz parhhne mein lagta hai os mein khoun aaana band ho jaye ga tu a,ehtiyat-e-lazim ki b'na pr zarori hai k intizar kare aur os waqt namaz parhe jab pak ho.
409. Agar wuzu aur ghusl k ba'd khoun aana ba-zahir band ho jaye aur mustahaza ko malom ho k agar namaz parhhne mein takhir kare tu itni daiir k liye mukammal pak ho jaye gi jis mein wuzu, ghusl aur namaz baja la sake tu a,ehtiyat-e-lazim ki b'na pr zarori hai k namaz ko maw,akhar kr dai aur jab bilkul pak ho jaye tu dobara wuzu aur ghusl kr k namaz parhe aur agar khoun k ba-zahir band honey k waqt namaz ka waqt tang ho tu wuzu aur ghusl dobara krna zarori nahi balke jo wuzu aur ghusl osne kiay howye hain unhi k sath namaz parh sakhti hai.

410. Mustahaza kasira jab khoun se bilkil pak ho jaye agar ose malom ho k jis waqt se os ne guzishta namaz k liye ghusl kiya tha phir ab tk khoun nahi aayea tu dobara ghusl krna zarori nahi hai ba,surat-e-digar ghusl krna zarori hai. Agarcheh is hukm ka baataur-e-kulli houna a,ehtiyat ki b'na pr hai aur mustahaza-e-mutawassita mein zarori nahi hai k khoun se bilkul pak honey pr ghusl kare.
411. Zarori hai mustahaza-e-qalila wuzu k ba'd, mustahaza-e-mutawassita ghusl aur wuzu k ba'd aur mustahaza-e-Kasira ghusl k ba'd (un 2 suratu k 'eliwa jo mausa,la 394 aur 407 mein aae hain) fauran namaz mein mashghol ho jaye. Albatta namaz se pehlai Azaan aur Iqamat kahne mein koi harj nahi aur wo namaz k mustahb kam, maslan qunot waghera bhi parh sakhti hai.
412. Agar mustahaza 'eurat jis ka fariza ye ho k wuzu ya ghusl aur namaz k darmiyan faasla nah rakhe agar os ne apne wazife k mutabiq ''a'emal nah kiya ho tu zarori hai k dobara wuzu ya ghusl krne k ba'd fauran namaz mein mashghol ho jaye.
413. Agar 'eurat ka khoun Istihaza jaari rahe aur band honey mein nah aayee aur khoun ka roakehna os k liye muzir nah ho tu a,ehtiyat-e-wajib ki b'na pr zarori hai k ghusl se pehlai khoun ko bahr aane se roke aur agar aisa krne mein kotahi barte aur khoun nikal aaye tu jo namaz parh li ho ose dobara parhe balke a,ehtiyat-e-mustahb ye hai k dobara ghusl kare.

414. Agar ghusl krte waqt khoun nah ruke tu ghusl sahi hai laikn agar ghusl k dauran Istihaza-e-mutawassita, Istihaza-e-kasira ho jaye tu az sar-e-nau ghusl krna zarori hai.
415. A,ehtiyat-e-mustahb hai k mustahaza roze se ho tu sara din jahan jahan tak mumkn ho khoun ko nikalne se roke.
416. Maushhaur qaul ki b'na pr mustahaza-e-kasira ka roza os surat mein sahi hoga k jis raat k ba'd k din wo roza rakhna chahti ho os raat ki Maghrib aur 'Isha ki namaz ka ghusl kare. 'eliwa azein din k waqt wo ghusl anjam dai jo din ki Namazo k liye wajib hain laikn kuch ba'eid nahi k is k roze sahi honey k liye ghusl ki shart nah ho jesa k b'na-bar aqwa mustahaza mutawassita mein ye ghusl shart nahi hai.
417. Agar 'eurat Asr ki namaz k ba'd mustahaza ho jaye aur ghurob-e-Aftaab tk ghusl nah kare tu is ka rozaa bila ishkaal sahi hai.
418. Agar kisi 'eurat ka Istihaza-e-qalila namaz se pehlai mutawassita ya kasira ho jaye tu zarori hai k mutawassita ya kasira k af'eal jin ka oupr zikr ho chuka hai anjam dai aur agar Istihaza mutawassita kasira ho jaye tu chaiey k Istihaza-e-kasira k af'eal anjam dai. Chounan,chah agar wo Istihaza-e-mutawassita k liye ghusl kr chuki ho tu oska ye ghusl befaida hoga aur ose Istihaza kasira k liye dobara ghusl krna zarori hai.
419. Agar namaz k dauran kisi 'eurat ka Istihaza-e-mutawassita, kasira mein badal jaye tu zarori hai k namaz taure dai aur Istihaza-e-kasira k liye ghusl kare aur os k dosre af'eal anjam dai aur phir osi namaz ko parhe aur a,ehtiyat-e-mustahb ki b'na pr ghusl se pehlai wuzu kare aur agar os k paas ghusl k liye waqt nah ho tu ghusl k badlai tayyam,mum krna zarori hai aur agar tayyam,mum k liye bhi waqt nah ho tu a,ehtiyat-e-mustahb ki b'na pr namaz nah tauree aur isi halat mein khatm kare laikn zarori hai k waqt guzarne k ba'd is namaz ki qaza kare. Isi tarh agar namaz k dauran os ka Istihaza-e-qalila, Istihaza-e- kasira ho jaye tu zarori hai k namaz ko taure dai

aur Istihaza-e- kasira k liye in k kamoun ko anjam dai aur ye hukm Istihaza e Qalila se mutawasita mai tabadil hone mai b –A'ehtiyat e Wajib ki bina pr –jari hoga-

420. Agr namaz k dauran khoun band ho jaye aur mustahaza ko malom nah ho k baatin mein bhi khoun band howa hai ya nahi ya nah jaanti ho k aayea itni daiir pak reh sake gi jis mein Taharat kr k mukammal namaz ya is ka kuch hissa ada kr sake tu a,ehtiyat-e-wajib ki b'na pr zarori hai k apne wazife k mutabiq wuzu ya ghusl kare aur namaz dobara parhe.

421. Agar kisi 'eurat ka Istihaza-e-kasira, mutawassita ho jaye tu zarori hai k pehli namaz k liye kasira ka ''a'emal aur ba'd ki Namazo k liye mutawassita ka ''a'emal baja laaye. maslan agar zohr ki namaz se pehlai Istihaza kasira, mutawassita ho jaye tu zarori hai k zohr ki namaz k liye ghusl kare aur namaz-e-asr o maghrib o 'Isha k liye sirf wuzu kare. Laikn agar namaz-e-zohr k liye ghusl nah kare aur is k paas sirf namaz asr k liye waqt baqi ho tu zarori hai k namaz-e-asr k liye ghusl kare aur agar namaz asr k liye bhi ghusl nah kare tu zarori hai k namaz maghrib k liye ghusl kare aur agar is k liye bhi ghusl nah kare aur is k paas sirf namaz 'Isha k liye waqt ho tu namaz 'Isha k liye ghusl krna zarori hai.

422. Agar har namaz se pehlai mustahaza-e-kasira ka khoun band ho jaye aur dobara aa jaye tu har namaz k liye ghusl krna zarori hai.

423. Agar Istihaza-e-kasira, qalila ho jaye tu zarori hai k wo 'eurat pehli namaz k liye kasira walai aur ba'd ki Namazo k liye qalila walai af'eal baja laaye aur agar Istihaza-e-mutawassita, qalila ho jaye tu pehli namaz k liye mutawassita walai aur ba'd ki Namazo k liye qalila walai af'eal baja laana zarori hai.

424. Mustahaza k liye jo af'eal wajib hain agar wo in mein se kisi 1 ko bhi tark kr dai tu os ki namaz batil hai.

425. Mustahaza-e-qalila ya mutawassita agar namaz k 'eliwa wo kam anjam daina chahti ho jis k liye wuzu ka houna shart hai, maslan apne badn ka koi hissa Quran Majeed k alfaz se maus krna chahti ho tu namaz ada krne k ba'd ehtiyat-e-wajib ki b'na pr zarori hai k wuzu kare aur wo wuzu jo namaz k liye kiya tha kafi nahi hai.

426. Jis mustahaza ne apne wajib ghusl kr liye houn os ka Mausjid mein jaana aur wahan thaeherna aur wo aayeaat parhna jin k parhhne se sajdah wajib ho jaata hai aur is k shohr ka is k sath mujama'at krna halaal hai. Khaah os ne wo af'eal jo wo namaz k liye anjam daiti thi (mas'lan royi aur kaprey k tukrhe ka tabadil krna) anjam nah diay houn balke ye af'eal bagher ghusl bhi jaiz hain.

427. Jo 'eurat Istihaza-e-kasira ya mutawassita mein ho agar wo chahay k namaz k waqt se pehlai os aayeat ko parhe jis k parhhne se sajdah wajib ho jaata hai ya Mausjid mein jaye tu a,ehtiyat-e-mustahb ki b'na pr-ghusl kare aur agar is ka shohr is se mujama'at krna chahay tb bhi yehi hukm hai.

428. Mustahaza pr namaz aayeaat ka parhna wajib hai aur namaz-e-aayeaat ada krne k liye yaumiyah Namazo k liye bayaan kiay gaaye tamam 'amaal anjam daina zarori hain.

429. Jab bhi yaumiyah namaz k waqt mein namaz-e-aayeaat mustahaza pr wajib ho jaye aur wo chahay k in duno Namazo ko yakey ba'd digarey ada kare tb bhi a,ehtiyat-e-lazim ki b'na pr wo in duno ko 1 wuzu aur ghusl se nahi parh sakhti hai.

430. Agar mustahaza qaza namaz parhna chahay tu zarori hai k namaz k liye wo af'eal anjam dai jo ada namaz k liye os pr wajib hain aur a,ehtiyat ki b'na pr qaza namaz k liye un af'eal pr iktifa nahi kr sakhti jo k os ne ada namaz k liye anjam diaye houn.

431. Agar koi 'eurat jaanti ho k jo khoun ose aa raha hai wo zakhm ka khoun nahi hai laikn os khoun k Istihaza, Heyz ya nifaas honey k bare mein shak kare aur shar'an wo khoun heyz o nifaas ka hukm bhi nah rakhta ho tu zarori hai k Istihaza walai Ahkam k mutabiq ''a'emal kare balke agar ose shak ho k ye khoun-e-Istihaza hai ya koí dosra aur wo dosre khoun ki 'alamaat bhi nah rakhta ho tu a,ehtiyat-e-wajib ki b'na pr Istihaza k af'eal anjam daina zarori hai.

Heyz

Heyz wo khoun hai jo 'umuman har mahiney chund dino k liye 'euratun k rehm se kharij hota hai aur 'eurat ko jab Heyz ka khoun aayee tu ose ha,iz keh tai hain.

432. Heyz ka khoun 'umuman garha aur garm hota hai aur os ka rang siyah ya surakh hota hai. Wo tezi se aur

thauri si jalan k sath kharij hota hai.

433. Wo khoun jo ‘euratun ko 60 baras paure krne k ba’d aaata hai Heyz ka hukm nahi rakhta lakn 50 se 60 saal k faslaiy mai ‘eurat hayz daikhti hai, A,ehtiyat-e-musaatahab ye hai k wo ‘euratein jo ghair qureshi (ghair sayeda) hain wo 50 se 60 saal ‘umar k dauran khoun is tarh daikhein k agar wo 50 saal se pehlai khoun daikhti tu wo khoun yaqeenan Heyz ka hukm rakhta tu wo mustahaza walai af’eal baja layn aur un kamo ko tark karein jinhein ha,iz tark krti he.

434. Agar kisi larki ko 9 saal ki ‘umar tak puhanchne se pehlai khoun aaye tu wo Heyz nahi hai.

435. Hamila aur bachche ko dhodh pilaane wali ‘eurat ko bhi Heyz aana mumkn hai aur hamila aur gher hamila ka hukm ek hi hai. Haan! Agar aissi hamila ‘eurat jo waqt ki a’edat rakhne wali ho tu apni ‘aedat k ayyam shuru honey k 20 roz guzirney k ba’d Heyz ki ‘alamatu k sath khoun daikhe tu os k liye a,ehtiyat ki b’na pr zarori hai k wo un kamo ko tark kr dai jinhein ha,iz tark krti hai aur mustahaza k af’eal bhi baja laaye.

436. Agar kisi aisi larki ko khoun aaye jisse apni ‘umar k 9 saal paure honey ka ‘‘eilm nah ho aur os khoun mein Heyz ki ‘alamaat nah houn tu wo Heyz nahi hai aur agar os khoun mein Heyz ki ‘alamaat houn tu os pr Heyz ka hukm lagaana mahal-e-ishkaal hai. Magar ye k itminan ho jaye k ye heyz hai aur os surat mein ye malom ho jaye ga k os ki ‘umar paure 9 saal ho gae hai.

437. Jis ‘eurat ko shak ho k os ki ‘umar 60 saal ho gayi ya nahi, agar wo khoun daikhe aur ye nah jaanti ho k ye Heyz hai ya nahi tu ose samjhna chaiey k oski ‘umar 60 saal nahi howi hai.

438. Heyz ki muddat 3 din se kam aur 10 din se ziyada nahi hoti aur agar khoun aane ki muddat 3 din se zara bhi kam ho tu wo heyz nahi hoga.

439. Heyz k liye zarori hai k pehlai 3 din lagaataar aaye. Lihazah agar Misaal k taur pr kisi ‘eurat ko 2 din khoun aaye phir 1 din nah aaye aur phir 1 din aa jaye tu wo Heyz nahi hai.

440. Heyz ki ibtida mein khoun ka bahr aana zarori hai laikn ye zarori nahi k paure 3 din khoun nikalta rahe balke agar sharamgah mein khoun maujod ho tu kafi hai aur agar 3 dino mein thaurhe se waqt k liye koi ‘eurat pak ho bhi jaye jesa k tamam ya ba’z ‘euratun k darmiyan muta’arraf hai tb bhi wo Heyz hai.

441. 1 ‘eurat k liye ye zarori nahi hai k os ka khoun 1st raat aur 4th raat ko bahr niklai laikn ye zarori hai k 2nd aur 3rd raat ko munqaata’e nah ho ps agar pehlai din subah sawere se 3rd din ghurob-e-aftaab tk matwaatir khoun aaata rahe aur kisi waqt band nah ho tu wo Heyz hai aur agar 1st din dophair se khoun aana shuro’ ho aur 4th din osi waqt band ho tu is ki surat bhi yehi hai.(ya’ni wo bhi Heyz hai).

442. Agar kisi ‘eurat ko 3 din mutwaatir khoun aaata rahe phir wo pak ho jaye. Chounanchah agar wo dobara khoun daikhe tu jin dino mein wo khoun daikhe aur jin dino mein wo pak ho un tamam dino ko milakr agar 10 din se ziyada nah houn tu jin dino mein wo khoun daikhe wo Heyz k din hain laikn a,ehtiyat-e-lazim ki b’na pr paki k dino mein wo un tamam umaur ko jo pak ‘eurat pr wajib hain anjam dai aur jo umaur jo ha,iza pr haram hain unhein tark kr dai.

443. Agar kisi ‘eurat ko 3 din se ziyada aur 10 din se kam khoun aaye aur ose ye ‘‘eilm nah ho k ye khoun phaurhe ya zakhm ka hai ya Heyz tu ose chaiey k os khoun ko Heyz nah samjhe.

444. Agar kisi ‘eurat ko aisa khoun aaye jis k bare mein ose ‘‘eilm nah ho k zakhm ka khoun hai ya Heyz ka tu zarori hai k apni ‘ibadaat baja laaati rahe. Laikn agar os ki sabiqa halat Heyz ki rahi ho tu is surat mein ose Heyz qarar dai.

445. Agar kisi ‘eurat ko khoun aaye aur ose shak ho k ye khoun Heyz hai ya Istihaza tu zarori hai k Heyz ki ‘alamaat maujod honey ki surat mein ose Heyz qarar dai.

446. Agar kisi ‘eurat ko khoun aaye aur ose ye malom nah ho k ye Heyz hai ya bakarat ka khoun hai tu zarori hai k apne bare mein tehqeeq kare ya’ni kuch royi sharamgah mein rakhe aur thauri daiir intizar kare. Phir royi bahr nikalai. Ps agar khoun royi k atraaf mein laga howa ho tu khoun bakarat hai aur agar sari ki sari royi khoun mein tar ho jaye tu Heyz hai.

447. Agar kisi ‘eurat ko 3 din se kam muddat tk khoun aaye aur phir band ho jaye aur phir 3 din tk khoun aaye tu dusra khoun Heyz hai aur pehla khoun khaah wo os ki ‘aedat k dino hi mein aayea ho Heyz nahi hai.

Heyz k Ahkam

448. Chund chezein Ha,ez pr haram hain :

1)Namaz aur is jaisi digar ‘ibadatein jinhein wuzu, ghusl ya tayyam,mum k sath ada krna zarori hai. Agar is niyat se anjam dai k sahi ‘a’emal anjam dai rahi houn, jaiz nahi hai. Laikn un ‘iba,datu k ada krne mein koi harj nahi jin k liye wuzu, ghusl ya tayyam,mum krna zarori nahi jaise namaz-e-mayyit.

2)Wo tamam chezein jo mujnb pr haram hain aur jin ka zikr jaanabat k Ahkam mein aa chuka hai.

3)’eurat ki farj mein jimae’ krna jo mard aur ‘eurat duno k liye haram hai khaah dukhol sirf suparhhi ki had tk hi ho aur mani bhi kharij nah ho balke a,ehtiyat-e-wajib ye hai k suparhhi se kam miqdar mein bhi dakhol nah kiya jaye. Albatta ye hukm ‘eurat se dubaure (pichli sharamgah) mein mujama’at k liye nahi laikn dubaure mein mujama’at, ‘eurat k razi nah honey ki surat mein a,ehtiyat ki b’na pr jaiz nahi hai chahay wo ha,iz ho ya nah ho.

449. Un dino mein bhi jimae’ krna haram hai jin mein ‘eurat ka Heyz yaqeeni nah ho laikn shar,an os k liye zarori hai k apne aap ko ha,iza qarar dai. Ps jis ‘eurat ko 10 din se ziyada khoun aaya ho aur os k liye zarori ho k os hukm k mutabiq jis ka zikr ba’d mein kiya jaye ga apne aap ko itne din k liye ha,iz qarar dai jitne din ki os k kombe ki ‘euratun ko ‘aedat ho tu os ka shohr un dino mein os se mujama’at nahi kr sakta.

450. Agar mard apni biwi se Heyz ki halat mein mujama’at kare tu os k liye zarori hai k istighfar kare aur kaffara daina wajib nahi hai. Agarcheh behtr hai k kaffara bhi dai. Aur is ka kaffara heyz k pehlai hisse mein 1 misqal sikka-dar suna(Gold) aur dermiyaane hisse mein adha misqal aur is k akhri hisse mein chauthae misqal hai aur misqal-e-shar’ey 18 chaane hein.

451. Ha,ez se mujama’at k ‘eliwa dosri lutf andozio maslan bous o kinar ki mumaniy’at nahi hai.

452. Jesa k talaq k Ahkam mein baataya jayega ‘eurat ko heyz ki halat mein talaq daina batil hai.

453. Agar ‘eurat kahe k mein ha,iz houn ya ye kahe k mein heyz se pak houn aur wo ghalat bayani nah krti ho tu os ki baat qaboul ki jaye laikn agar ghalat bayaan ho tu os ki baat qaboul krne mein ishkaal hai.

454. Agar koi ‘eurat namaz k dauran ha,iz ho jaye tu os ki namaz batil hai hatta k b’na ber a,ehtiyat-e-wajib heyz akhri sajdai k ba’d aur salam k akhri harf se pehlai hi aayea ho.

455. Agar ‘eurat namaz k dauran shak kare k ha,iz howi hai ya nahi tu is ki namaz sahi hai laikn agar namaz k ba’d ose pata chalai k namaz k dauran ha,iz ho gayi thi tu jesa k pichlai maus,alai mein baataya gaya jo namaz os ne parhhi hai wo batil hai.

456. ‘eurat k Heyz se pak ho janey k ba’d os pr wajib hai k namaz aur dosri ‘ibadaat k liye jo wuzu, ghusl ya tayyam,mum kr k baja laana chahiein ghusl kare aur os ka tariqa ghusl-e- jaanabat ki tarh hai. Ye ghusl wuzu ki jaga kafi hai. Albatta behtr ye hai k ghusl se pehlai wuzu bhi kare.

457. ‘eurat k Heyz se pak ho janey k ba’d agarcheh osne ghusl nah kiya ho ose talaq daina sahi hai aur os ka shohr os se jimae’ bhi kr sakta hai laikn a,ehtiyat-e-lazim ye hai k jimae’ sharamgah dhoney k ba’d kiya jaye aur a,ehtiyat-e-mustahb ye hai k os k ghusl krne se pehlai mard os se jimae’ nah kare. Albatta is k ‘eliwa dosre kam Jo Taharat ki shart ki waja se os pr haram thae jaisi Quran k haurof ko maus krna, jab tk ghusl nah kr lai os pr halaal nahi hote balke a,ehtiyat-e-wajib ki b’na pr wo kam bhi halaal nahi hote jin k bare mein ye sabit nahi ho saka k ye Taharat ki shart ki waja se haram thae, jaisi Mausjid mein thaeherna.

458. Agar pani wuzu aur ghusl k liye kafi nah ho aur taqriban itna ho k os se ghusl kr sake tu zarori hai k ghusl kare aur behtr ye hai k wuzu k badlai tayyam,mum kare aur agar pani sirf wuzu k liye kafi ho aur itna nah ho k os se ghusl kiya ja sake tu behtr ye hai k wuzu kare aur ghusl k badlai tayyam,mum krna zarori hai aur agar duno mein se kisi k liye bhi pani nah ho tu ghusl k badlai tayyam,mum krna zarori hai aur behtr ye hai k wuzu k badlai bhi tayyam,mum kare.

459. Jo namazein ‘eurat ne Heyz ki halat mein nah parhhi ho un ki qaza nahi laikn ramzaan k wo roze jo Heyz ki halat mein nah rakhe houn zarori hai k un ki qaza kare aur isi tarh a,ehtiyat-e-lazim ki b’na pr jo roze mannat ki waja se mo’eyin dino mein wajib howey houn aur os ne Heyz ki halat mein wo roze nah rakhe houn tu zarori hai k un ki qaza kare.

460. Jab namaz ka waqt ajaye aur ‘eurat ko malom ho k agar wo namaz parhhne mein daiir kare gi tu ha,iz ho jaye gi tu zarori hai k fauran namaz parhe aur agar ose faqat ehtimaal ho k namaz mein takhir krne se wo ha,iz ho jaye gi tb bhi a,ehtiyat-e-lazim ki b’na pr yehi hukm hai.

461. Agar ‘eurat namaz parhhne mein takhir kare aur awwal-e-waqt mein se itna waqt guzar jaye jis mein 1

namaz tamam maqidmaat jaisi k pak libaas ka intiza'eam aur wuzu, k sath anjam di ja sake aur phir ose Heyz aa jaye tu os namaz ki qaza os 'eurat pr wajib hai balke agar waqt aane k ba'd itna waqt guzara ho k 1 namaz wuzu ya ghusl balke tayyam,mum kr k parh sakhti thi aur nah parhhi ho tu a,ehtiyat-e-wajib ki b'na pr zarori hai k os ki qaza kare, chahay wo waqt itna kam tha k jis mein dosri shara'it hasil nahi ki ja sakhti thaein. Laikn jaldi parhhne aur thaeher thaeher ker prhne aur dosri baatu k bare mein zarori hai k apni kaifiyat k mutabiq namaz parhe. maslan agar 1 'eurat jo safar mein nahi hai awwal-e-waqt mein namaz-e-zohr nah parhe tu os ki qaza os pr is surat mein wajib hogi jabk hadas se taharat hasil krne k ba'd 4 rak'at namaz parhhne k barabar waqt awwal-e-zohr se guzar jaye aur wo ha,iz ho jaye aur os 'eurat k liye jo safar mein ho taharat hasil krne k ba'd 2 rak'at parhhne k barabar waqt guzar jaana bhi kafi hai.

462. Agar 1 'eurat namaz k akhir-e-waqt mein khoun se pak ho jaye aur os k paas andazen itna waqt ho k ghusl kr k 1 ya 1 se za,ed rak'at parh sake tu zarori hai k namaz parhe aur agar nah parhe tu zarori hai k os ki qaza baja laaye.

463. Agar 1 ha,iz k paas (Heyz se pak honey k ba'd) ghusl k liye waqt nah ho laikn tayyam,mum kr k namaz waqt k andar parh sakhti ho tu a,ehtiyat-e-wajib ye hai k wo namaz tayyam,mum k sath parhe aur agar nah parhe tu qaza kare. Laikn agar waqt ki tangi se qaata' nazr kisi aur waja se os ka fariza hi tayyam,mum krna ho. maslan agar pani os k liye muzir ho tu zarori hai k tayyam,mum kr k wo namaz parhe aur agar nah parhe tu zarori hai k os ki qaza kare.

464. Agar kisi 'eurat ko Heyz se pak ho janey k ba'd shak ho k namaz k liye waqt baqi hai ya nahi tu zarori hai k namaz parhe.

465. Agar koi 'eurat is khiyal se namaz nah parhe k hadas se pak honey k ba'd 1 rak'at namaz parhhne k liye bhi os k paas waqt nahi hai laikn ba'd mein ose pata chalai k waqt tha tu os namaz ki qaza baja laana zarori hai.

466. Ha,iz k liye mustahb hai k namaz k waqt apne aap ko khoun se pak kare aur royi aur kaprey ka tukrha badlai aur wuzu kare aur agar wuzu nah kr sake tu tayyam,mum kare aur namaz ki jaga pr ro-ba-qibla baith kr zikr, dua aur salwaat mein mashghol ho jaye aur behtr ye hai k is halat mai Tasbihate arba'ea ko intikhab kre-

467. Ha,iz k liye Quran Majeed ka prhna aur ose apne sath rakhna aur apne badn ka koi hissa Quran k hashiye aur os k alfaz k darmiyani hisse se maus krna neez meheindi ya is jaisi kisi aur chez se khizaab krna ba'ez (guroweh) fuqaha k qaul k mutabiq makruh hai.

Ha,iz Ki Qismein

468. Ha,iz ki 6 qismein hain :

1) Waqt aur 'aedad ki 'adat rakhne wali 'eurat : Ye wo 'eurat hai jisse yakey ba'd digarey 2mahino mein aik mo'eyin waqt pr Heyz aaye aur os k Heyz k dino ki ta'eedad bhi 2mahino mein aik jaisi ho. maslan ose yakey ba'd digarey 2mahino mein mahine ki 1st tareekhh se 7th tareekhh tk khoun aaye.

2) Waqt ki 'adat rakhne wali 'eurat : Ye wo 'eurat hai jisse yakey ba'd digarey 2mahino mein mo'eyin waqt pr Heyz aaye laikn os k Heyz k dino ki ta'eedad dino, mahino mein aik jaisi nah ho. maslan yakey ba'd digarey 2mahino mein ose mahine ki 1st tareekhh se khoun aana shuru' ho laikn wo pehlai mahine mein 7th din aur dosre mahine mein 8th din khoun se pak ho.

3) 'Aedad ki 'adat rakhne wali 'eurat : Ye wo 'eurat hai jis k Heyz k dino ki ta'eedad yakey ba'd digarey 2mahino mein aik jaisi ho laikn har mahine khoun aane ka waqt yaksaan nah ho. maslan pehlai mahine mein ose 5th se 10th tareekhh tak aur dosre mahine mein 12th se 17th tarekh tak khoun aaye.

4) Muztaribahh: Ye wo 'eurat hai jisse chund mahine khoun aayea ho laikn os ki 'adat mo'eyin nah howi ho ya os ki sabiqa 'adat bighar gae ho aur nae 'adat nah bani ho.

5) Mubtadi,ah : Ye wo 'eurat hai jisse pehli dafa khoun aayea ho.

6) Nasiyah : Ye wo 'eurat hai jo apni 'adat bhol choki ho.

In mein se har qism ki 'eurat k liye 'alaihida 'alaihida Ahkam hain jin ka zikr a,indah mausa,el mein kiya jaye ga.

1 – Waqt aur ‘aedad ki ‘adat rakhne wali ‘eurat

469. Jo ‘euratein waqt aur ‘aedad ki ‘adat rakhti hain un ki 2 qismein hain:

(1) Wo ‘eurat jisse yakey ba’d digarey 2mahino mein aik mo’eyin waqt pr khoun aaye aur wo aik mo’eyin waqt pr hi pak bhi ho jaye maslan yakey ba’d digarey 2mahino mein ose mahine ki 1st tareekhh ko khoun aaye aur wo 7th roz pak ho jaye tu os ‘eurat ki Heyz ki ‘adat mahine ki 1st tarikh se 7th tareekhh tak hai.

(2) Wo ‘eurat jisse yakey ba’d digarey 2mahino mein mo’eyin waqt pr khoun aaye aur jab 3 ya ziyada din tk khoun aa choke tu wo 1 ya ziyada dino k liye pak ho jaye aur phir ose dobara khoun aa jaye aur in tamam dino ki ta’edad jin mein ose khoun aayea hai bashamol un darmiyani dino k jin mein wo pak rahi hai 10 se ziyada nah ho aur duno mahino mein tamam din jin mein ose khoun aayea aur beech k wo din jin mein pak rahi ho aik jitne houn tu os ki ‘adat un tamam dino k mutabiq qarar paae gi jin mein ose khoun aayea laikn un dino ko shamil nahi kr sakhti jin k darmiyan pak rahi ho. Ps lazim hai k jin dino mein ose khoun aayea ho aur jin dino mein wo pak rahi ho duno mahino mein un dino ki ta’eedad aik jesi ho maslan agar 1st mahine mein aur isi tarh 2nd mahine mein ose 1st tareekhh se 3rd tareekhh tk khoun aaye aur phir 3 din tk pak rahe aur phir 3 din dobara khoun aaye tu is ‘eurat ki ‘adat 6 mutafarriq din ki ho jaye gi aur darmiyan k taharat walai 3 dino mein a,ehtiyat-e-wajib ki b’na pr zarori hai k ha,iz pr jo kam haram hain unhein tark kr dai aur mustahaza k ‘amaal ko anjam dai. Haan agar ose 2nd mahine mein aane walai khoun k dino ki ta’eedad is se kam ya ziyada ho tu ye ‘eurat waqt ki ‘adat rakhti hai, ‘aedad ki nahi.

470. Jo ‘eurat waqt ki ‘adat rakhti ho khaah ‘aedad ki ‘adat rakhti ho ya nah rakhti ho agar ose ‘adat k waqt ya os se 1, 2 din ya os se bhi kuch pehlai khoun aa jaye jab k ye kaha jaye k os ki ‘adat waqt se qabl ho gae hai agar os khoun mein Heyz ki ‘alamaat nah bhi houn tb bhi zarori hai k un Ahkam pr ‘‘a’emal kare jo haiz k liye bayaan kiay gaye hain. Aur agar ba’d mein ose pata chalai k wo Heyz ka khoun nahi tha maslan wo 3 din se pehlai pak ho jaye tu zarori hai k jo ‘ibadaat os ne anjam nah di houn un ki qaza kare.

471. Jo ‘eurat waqt aur ‘aedad ki ‘adat rakhti ho agar ose ‘adat k tamam dino mein aur ‘adat se chund din pehlai aur ‘adat k chund din ba’d khoun aaye aur wo kul mila kr 10 din se ziyada nah houn tu wo sare ka sara Heyz hai aur agar ye muddat 10 din se barh jaye tu jo khoun ose ‘adat k dino mein aayea hai wo Heyz hai aur jo ‘adat se pehlai ya ba’d mein aayea hai wo istihazah hai aur jo ‘ibadaat wo ‘adat se pehlai aur ba’d k dino mein baja nahi laye un ki qaza krna zarori hai aur agar ‘adat k tamam dino mein aur sath hi ‘adat se kuch din pehlai ose khoun aaye aur in sab dino ko mila kr in ki ta’eedad 10 se ziyada nah ho tu sara Heyz hai aur agar dino ki ta’eedad 10 se ziyada ho jaye tu sirf ‘adat k dino mein aane wala khoun Heyz hai agarcheh is mein Heyz ki ‘alamaat nah houn aur os se pehlai aane wala khoun Heyz ki ‘alamaat k sath ho aur jo khoun is se pehlai aaye wo istihazah hai aur agar un dino mein ‘eba’dat nah ki ho tu zarori hai k os ki qaza kare aur agar ‘adat k tamam dino mein aur sath hi ‘adat k chund din ba’d khoun aaye aur kul dino ki ta’eedad mila kr 10 se ziyada nah ho tu sare ka sara Heyz hai aur agar ye ta’eedad 10 se barh jaye tu sirf ‘adat k dino mein aane wala khoun Heyz hai aur baqi istihazah hai.

472. Jo ‘eurat waqt aur ‘aedad ki ‘adat rakhti ho agar ose ‘adat k kuch din aur kuch ‘adat se pehlai khoun aaye aur un tamam dino ko mila kr unki ta’eedad 10 se ziyada nah ho tu wo sare ka sara Heyz hai aur agar un dino ki ta’edad 10 se barh jaye tu jin dino mein ose hasbe ‘adat khoun aayea hai aur pehlai k chund din shamil kr k ‘adat k dino ki ta’edad pauri honey tk Heyz aur shuru k dino ko Istihaza qarar dai aur agar ‘adat k kuch dino k sath sath ‘adat k ba’d k kuch dino mein khoun aaye aur in sab dino ko mila kr in ki ta’edad 10 se ziyada nah ho tu sare ka sara Heyz hai aur agar 10 se barh jaye tu ose chaiey k jin dino mein ‘adat k mutabiq khoun aayea hai os mein ba’d k chund din mila kr jin dino ki majmoey ta’edad os ki ‘adat k dino k barabar ho jaye unhein Heyz aur baqi ko Istihaza qarar dai.

473. Jo ‘eurat ‘adat rakhti ho agar os ka khoun 3 ya ziyada din tk aane k ba’d ruk jaye aur phir dobara khoun aaye aur in dino khoun ka darmiyani faasla 10 din se kam ho aur un sab dino ki ta’edad jin mein khoun aayea hai bashamol in darmiyani dino k jin mein pak rahi ho 10 se ziyada ho. maslan 5 din khoun aayea ho phir 5 din ruk gaya ho aur phir 5 din dobara aayea ho tu is ki chund suratein hain :

1) Wo tamam khoun ya os ki kuch miqdar jo pehli bar daikhe ‘adat k dino mein ho aur dusra khoun jo pak honey k ba’d aayea hai ‘adat k dino mein nah ho. Is surat mein zarori hai k pehlai tamam khoun ko Heyz aur dosre khoun ko Istihaza qarar dai siwae os k jo dosre khoun mein Heyz ki ‘alamaat maujod houn

k is surat mein dosre khoun ki itni miqdar jo pehlai khoun aur darmiyan ki paki k ayyam se milkr 10 din se ziyada nah hoti ho, Heyz aur baqi sab Istihaza hai. maslan agar 3 din khoun daikhe, phir 3 din pak ho jaye aur phir 5 din khoun daikhe jis mein Heyz ki ‘alamaat maujod houn tu pehlai khoun k 3 din aur dosre khoun k ibtidae 4 din Heyz hain aur darmiyan k Taharat k ayyam k liye a,ehtiyat-e-wajib ki b’na pr zarori hai k heyz k mahurramaat se bache aur ghaire ha,iz k wajibaat pr ‘a’emal kare.

2) Pahla khoun ‘adat k dino mein nah aaye aur dusra tamam khoun ya os ki kuch miqdar ‘adat k dino mein aaye tu zarori hai k dosre tamam khoun ko Heyz aur pehlai ko Istihaza qarar dai.

3) Pehlai aur dosre khoun ki kuch miqdar ‘adat k dino mein aaye aur ayyam-e-‘adat mein aane wala pehla khoun 3 din se kam nah ho is surat mein wo muddat bama’ darmiyan mein pak rehne ki muddat aur ‘adat k dino mein aane walai dosre khoun ki muddat 10 din se ziyada nah ho tu duno khoun Heyz hain aur a,ehtiyat-e-wajib ye hai k wo paki ki muddat mein pak ‘eurat k kam bhi anjam dai aur wo kam jo ha,iz pr haram hain tark kare. Dosre khoun ki wo miqdar jo ‘adat k dino k ba’d aaye Istihaza hai. Khoun-e-awwal ki wo miqdar jo ayyam-e-‘adat se pehlai aaye ho aur ‘‘eurfan kaha jaye k os ki ‘adat waqt se pehlai ho gae hai tu wo khoun, Heyz ka hukm rakhta hai. Laikn agar os khoun pr Heyz ka hukm lagaane se dosre khoun ki bhi kuch miqdar jo ‘adat k dino mein thi ya sare ka sara khoun, Heyz k 10 din se ziyada ho jaye tu is surat mein wo khoun, istihazah ka hukm rakhta hai. maslan agar ‘eurat ki ‘adat mahine ki teesri se daswein tareekhh tak ho aur ose kisi mahine ki 1st se 6th tareekhh tak khoun aaye aur phir 2 din k liye band ho jaye aur phir 15th tareekhh tak aaye tu 1st se 10th tareekhh tak Heyz hai aur 11th se 15h tareekhh tak aane wala khoun istihazah hai.

4) Pehlai aur dosre khoun ki kuch miqdar ‘adat k dino mein aaye laikn pehlai khoney mein ayyam-e-‘adat mein aane walai khoun ki miqdar 3 din se kam ho. Is surat mein zarori hai k pehlai khoun k akhri 3 din, darmiyan mein paki k din aur dosre khoun k itne dino ko heyz qarar dai jo sab mil ker 10 din bante houn aur is k bad walai sare khoun ko istihazah qarar dai. Lihaza agar paki k ayyam 7 din houn tu dusra khoun sare ka sara istihazah hoga.Albatta 2 shara,it k sath zarori hai k pehlai aane walai paure khoun ko Heyz qarar dai:

1.Ose apni ‘adat se kuch din pehlai khoun aaya ho k os k bare mein ye kaha jaye k os ki ‘adat tabadil ho kr waqt se pehlai ho gae hai.

2.Wo ose Heyz qarar dai tu ye lazim nah aaye k os k dosre khoun ki kuch miqdar jo k ‘adat k dino mein aaya ho Heyz k 10 din se bahr ho jaye. maslan agar ‘eurat ki ‘adat mahine ki 4th tareekhh se 10th tareekhh tak thi aur ose mahine k pehlai din se 4th din k akhari waqt tk khoun aaye aur 2 din k liye pak ho aur phir dobara ose 15th tareekhh tk khoun aaye tu os surat mein pehla paure ka paura khoun Heyz hai aur isi tarh dusra wo khoun bhi jo daswein din k akhari waqt tak aaye Heyz ka khoun hai.

474. Jo ‘eurat waqt aur ‘adad ki ‘adat rakhti ho agar ose ‘adat k waqt khoun nah aaye balke os k ‘eliwa kisi aur waqt Heyz k dino ki ta’edad mein khoun aaye tu zarori hai k osi khoun ko Heyz qarar dai khaah wo ‘adat k waqt se pehlai aaye ya ba’d mein aaye.

475. Jo ‘eurat waqt aur ‘adad ki ‘adat rakhti ho aur ose ‘adat k waqt 3 ya 3 se ziyada din tk khoun aaye laikn os k dino ki ta’edad os ki ‘adat k dino se kam ya ziyada ho aur pak honey k ba’d ose dobara utne dino k liye khoun aaye jitni oski ‘adat ho tu os ki chund suratein hain :

(1) Duno khoun k dino aur un k darmiyan pak rehne k dino k mila kr 10 din se ziyada nah houn tu is surat mein duno khoun aik Heyz shumar hounge.

(2) Duno khoun k darmiyan pak rehne ki muddat 10 din ya 10 din se ziyada ho tu is surat mein duno khoun mein se har aik mustaqil Heyz qarar diya jaye ga.

(3) In duno khoun k darmiyan pak rehne ki muddat 10 din se kam ho jab k ye duno khoun aur darmiyan mein pak rehne ki sari muddat majmo’e taur pr 10 din se ziyada ho tu is surat mein zarori hai k pehlai aane walai khoun ko Heyz aur dosre khoun ko istihazah qarar dai.

476. Jo ‘eurat waqt aur ‘adad ki ‘adat rakhti ho agar ose 10 se ziyada din tk khoun aaye tu jo khoun ose ‘adat k dino mein aaye khaah wo Heyz ki ‘alamaat nah bhi rakhta ho tb bhi Heyz hai aur jo khoun ‘adat k dino k ba’d aaye khaah wo Heyz ki ‘alamaat rakhta ho wo istihazah hai. maslan agar aik aisi ‘eurat jis ki Heyz ki ‘adat

mahine ki 1st se 7th tareekhh tak ho ose 1st se 12th tareekhh tak khoun aaye tu pehlai sath din Heyz aur baqi 5 din istihazah k hounge.

2 – Waqt ki ‘adat rakhne wali ‘eurat

477. Jo ‘euratein waqt ki ‘adat rakhti hain aur un ki ‘adat ki 1st tareekhh mo’eyin ho un ki 2 Qismein hain :

(1) Wo ‘eurat jisse yakey ba’d digarey 2mahino mein mo’eyin waqt pr khoun aaye aur chund dino ba’d band ho jaye laikn duno mahino mein khoun aane k dino ki ta’edad mukhtalif ho. maslan ose yakey ba’d digarey 2mahino mein mahine ki 1st tareekhh ko khoun aaye laikn 1st mahine mein 7th din dosre mahin mein 8th din band ho. Aisi ‘eurat ko chaiey k mahine ki 1st tareekhh ko apni ‘adat qarar dai.

(2) Wo ‘eurat jisse yakey ba’d digarey 2mahino mein mo’eyin waqt pr 3 ya ziyada din tak khoun aaye aur phir kuch din pak honey k ba’d dobara khoun aaye aur in tamam dino ki ta’edad jis mein khoun aaya hai ma’e (mila kr) un darmiyani dino k jin mein khoun band raha hai 10 se ziyada nah ho laikn dosre mahine mein dino ki ta’edad 1st mahine se kam ya ziyada ho maslan 1st mahine mein 8 din aur 2nd mahine mein 9 din bante houn jab k duno mahino mein 1st tareekhh se hi khoun shuru howa ho tu os ‘eurat ko bhi chaiey k mahine ki 1st tareekhh ko apni Heyz ki ‘adat ka 1st din qarar dai.

478. Wo ‘eurat jo waqt ki ‘adat rakhti hai agar os ko ‘adat k dino mein ya ‘adat se 2, 3 din pehlai khoun aaye tu zarori hai k wo ‘eurat un Ahkam pr ‘‘a’emal kare jo ha,iz k liye bayaan kiay gaaye hain aur is surat ki tafseel maus,ala 470 mein guzar choki hai. Laikn in 2 suratu k ‘eliwa maslan ye k ‘adat se is qadar pehlai khoun aaye k ye nah kaha ja sake k ‘adat waqt se qabl ho gayi hai balke ye kaha jaye k ‘adat k ayyam se hat kr khoun aaya hai ya ye kaha jaye k ‘adat k ba’d khoun aaya hai. Chounanche wo khoun Heyz ki ‘alamaat k sath aaye tu zarori hai k un Ahkam pr ‘‘a’emal kare jo ha,iz k liye bayaan kiye gaye hain. Isi tarh agar os khoun mein Heyz ki ‘alamaat nah houn laikn wo ‘eurat ye jaanti ho k khoun 3 din tk jaari rahe ga tb bhi yehi hukm hai. Agar ye nah jaanti ho k khoun 3 din tk jaari rahe ga ya nahi tu a,ehtiyat-e-wajib ye hai k wo kam jo mustahaza pr wajib hain anjam dai aur wo kam jo ha,iz pr haram hain tark kare.

479. Jo ‘eurat waqt ki ‘adat rakhti hai agar ose ‘adat k dino mein khoun aaye aur os khoun ki muddat 10 din se ziyada ho tu os surat mein k chund dino tak khoun mein ‘alamaat-e-Heyz houn aur chund din nah houn aur ‘alamaat walai dino ki ta’edad 3 din se ziyada aur 10 din se kam ho tu os ta’edad ko Heyz aur baqi ko istihazah qarar dai. Agar ‘alamaatu wala khoun 2 martba aaye maslan pehlai 4 din Heyz ki ‘alamaat wala khoun, phir 4 din istihazah ki ‘alamaat wala aur phir 4 din Heyz ki ‘alamaat wala khoun aaye tu sirf pehlai khoun ko Heyz aur baqi sab ko istihazah qarar dai. Agar Heyz ki ‘alamaat wala khoun 3 din se kam ho tu itni ta’edad ko Heyz qarar dai kr Heyz k dino ki ta’edad ba’d mein aane walai 2 mein se 1 tariqe (nazdiki khawatein se rujo’ ya ‘adad ka intikhab) se mo’eyin kare jabk agar Heyz ki ‘alamaat wala khoun 10 din se ziyada ho tu unhein 2 tariqo mein se kisi aik k zari’ye Heyz k dino ko mo’eyin k lai. Agar os k liye ‘alamaat-e-Heyz k zari’ye muddat mo’eyin krna mumkn nah ho ya’eni is ka sara khoun aik jesa ho ya ‘alamaat wala khoun 3 din se kam ya 10 din se ziyada ho tu ose chaiey k apne rishtedaro mein se ba’ez ‘euratun ki ‘adat k mutabiq Heyz qarar dai. Chahe wo rishta maa ki tarf se ho ya baap ki tarf se, zinda ho ya murda laikn oski 2 shartein hain :

(1) Ose apne Heyz ki miqdar aur os rishtedaar ‘eurat ki ‘adat ki miqdar mein faraq ka ‘‘eilm nah ho maslan ye k wo khud naujawan ho aur taqat k laihaz se qawi aur dosri ‘eurat ‘umar k laihaz se ya,isa honey k nazdik ho jab k ma’molan ‘adat ki miqdar kam hoti hai. Isi tarh wo khud ‘umar k laihaz se ya,isa k nazdik ho aur rishtedar ‘eurat naujawan ho ya aisi ‘eurat jo naqis ‘adat wali ho jis k ma’ena aur Ahkam maus,ala 489 mein bayaan kiay jayen ge.

(2) Ose os ‘eurat ki ‘adat ki miqdar mein aur os ki dosri rishtedar ‘euratun ki ‘adat ki miqdar mein k jin mein pehli shart maujod hai ikhtilaf ka ‘‘eilm nah ho laikn agar ikhtilaf itna kam ho k ose ikhtilaf shumar nah kiya jaata ho tu koi harj nahi hai. Aur is ‘eurat k liye bhi yehi hukm hai jo waqt ki ‘adat rakhti hai aur ‘adat k dino mein koi khoun hi nah aaye laikn ‘adat k waqt k ‘eliwa koi khoun aaye jo 10 din se

ziyada ho aur Heyz ki miqdar ko nishaniyo k zari'ye mo'eyin nah kr sake.

480. Waqt ki 'adat rakhne wali 'eurat apni 'adat k 'eliwa waqt mein aaney walai khoun ko Heyz qarar nahi dai sakhti, Lihaza agar ose 'adat ka ibtidae waqt malom ho maslan har mahine ki 1st ko khoun aaata ho aur kabhi 5th aur kabhi 6th ko khoun se pak hoti ho chounanche ose kisi 1 mahine mein 12 din khoun aaye aur wo heyz ki nishaniyo k zari'ye is ki muddat mo'eyin nah kr sake tu zarori hai k mahine ki 1st ko heyz ki 1st tareekhh qarar dai aur os ki ta'edad k bare mein jo kuch pichlai maus,alai mein bayaan kiya gaya hai os pr ''a'emal kare. Agar os ki 'adat ki darmiyani ya akhari tareekhh malom ho chounanche agar ose 10 din se ziyada khoun aaye tu zarori hai k os ka hisab is tarh kare k akhari ya darmiyani tareekhh mein se aik os ki 'adat k dino k mutabiq ho.

481. Jo 'eurat waqt ki 'adat rakhti ho aur ose 10 din se ziyada khoun aaye aur os khoun ko maus,ala 479 mein bataye gaaye tariqe se mo'eyin nah kr sake tu ose ikhtiyar hai k 3 din se 10 din tak jitne din Heyz ki miqdar k munasib samjhe heyz qarar dai. Behtr ye hai k 7 dino ko Heyz qarar dai. Laikn zarori hai k jin dino ko wo Heyz qarar dai wo din os ki 'adat k waqt k mutabiq houn jesa k pichlai maus,alai mein bayaan kiya ja chuka hai.

3 – 'adad ki 'adat rakhne wali 'eurat

482. Jo 'euratein waqt aur 'adad ki 'adat rakhti hain un ki 2 qismein hain :

1) Wo 'eurat jis k heyz k dino ki ta'edad yakey ba'd digarey 2mahino mein yaksan ho laikn os k khoun aane ka waqt 1 nah ho os surat mein jitne din ose khoun aaye wohi os ki 'adat hogi. maslan agar pehlai mahine mein ose 1st tareekhh se 5th tareekhh tak aur 2nd mahine mein 11th se 15th tareekhh tak khoun aaye tu os ki 'adat 5 din hogi.
2) Wo 'eurat jisse yakey ba'd digar 2mahino mein se har aik mein 3 ya 3 se ziyada dino tk khoun aaye aur aik ya is se za'yid dino k liye band ho jaye aur phir dobara khoun aaye aur khoun aane ka waqt 1st aur 2nd mahine mein mukhtalif ho is surat mein agar in tamam dino ki ta'edad jin min khoun aayea hai bama' un darmiyani dino k jin mein khoun band raha hai 10 se ziyada nah ho aur duno mahino mein se har aik mein in ki ta'edad bhi yaksaan ho tu wo tamam din jin mein khoun aayea hai os k heyz ki 'adat k din shumar kiay jayen gai aur un darmiyani dino mein jin mein khoun nahi aayea hai zarori hai k a,ehtiyat krte howi jo kam pak 'eurat pr wajib hain anjam dai aur jo kam ha,iz pr haram hain unhein tark kare. maslan agar pehlai mahine mein ose 1st tareekhh se 3rd tareekhh tk khoun aaye aur 2 din k liye band ho jaye aur phir dobara 3 din khoun aaye aur 2nd mahine mein 11th tareekhh se 13th tareekhh tak khoun aaye aur 2 dine k liye band ho jaye aur phir dobara 3 din khoun aaye tu is 'eurat ki 'adat 6 din ki hogi. Agar 1st mahine mein ose 8 din khoun aaye aur 2nd mahine mein 4 din khoun aaye aur phir band ho jaye aur phir dobara aaye aur khoun k dino aur darmiyan mein khoun band ho janey walai dino ki majmo'e ta'edad 8 din ho tu ye 'eurat 'adad ki 'adat nahi rakhti balke muztariba shumar hogi jis ka hukm ba'd mein bayaan kiya jaye ga.

483. Jo 'eurat 'adad ki 'adat rakhti ho agar ose apni 'adat ki ta'edad se kam ya ziyada khoun aaye aur in dino ki ta'edad 10 se ziyada nah ho tu in tamam dino ko Heyz qarar dai. Agar is ki 'adat se ziyada khoun aaye aur 10 din se tajawuz kr jaye tu agar tamam ka tamam khoun 1 jesa ho tu khoun aane ki ibtida se lai kr os ki 'adat k dino tak heyz aur baqi khoun ko istihazah qarar dai. Agar aane wala tamam khoun aik jesa nah ho balk kuch din Heyz ki 'alamaat k sath aur kuch din Istihaza ki 'alamaat k sath ho ps agar Heyz ki 'alamaat k sath aane walai khoun k dino ki ta'edad os ki 'adat k dino k barabar ho tu zarori hai k un dino ko Heyz aur baqi dino ko Istihaza qarar dai aur agar in dino ki ta'edad jin mein khoun Heyz ki 'alamaat k sath aayea ho 'adat k dino se ziyada ho tu sirf 'adat k din Heyz aur baqi din Istihaza hai aur agar Heyz ki 'alamaat k sath aane walai khoun k dino ki ta'edad 'adat k dino se kam ho tu zarori hai k un dino k sath chund aur dino ko mila kr 'adat ki muddat pauri kare aur un ko Heyz aur baqi dino ko Istihaza qarar dai.

4 . Muztaribah

484. Muztaribah ya'ni wo 'eurat jisse 2 maah khoun aaye laikn waqt aur 'adad duno k laihaz se os ki 'adat mo'eyin nah howi ho agar ose 10 din se ziyada khoun aaye aur sara khoun aik jesa ho maslan tamam khoun ya Heyz ki nishaniyo k sath ya Istihaza ki nishaniyo k sath aaye ho tu os ka hukm ehtiyiat ki b'na pr waqt ki 'adat rakhne wali 'eurat ka hukm hai k jisse apni 'adat k 'eliwa watq mein khoun aaye aur 'alamaat k zari'ye Heyz ko

Istihaza se tamez nah dai sakhti ho tu zarori hai k apni rishtedar ‘euratun mein se ba’ez ‘euratunn ki ‘adat k mutabiq Heyz qarar dai aur agar ye mumkn nah ho tu 3 se 10 din mein se kisi aik ‘adad ko os tafseel k mutabiq jo maus,ala 479 aur 481 mein bayaan ki gae hai apne Heyz ki ‘adat qarar dai.

485. Agar muztariba ko 10 din se ziyada khoun aaye jis mein se chund dino k khoun mein Heyz ki ‘alamaat aur chund dosre dino k khoun mein Istihaza ki ‘alamaat houn tu zarori hai k maus,ala 479 ki ibtida mein bayaan kiay gaaye hukm k mutabiq ‘‘a’emal kare.

5 – **Mubtadiah**

486. Mubtadiah ya’ni os ‘eurat ko jisse pehli bar khoun aayea ho agar 10 din se ziyada khoun aaye aur wo tamam khoun aik jesa ho tu ose chaiey k apne kombe walo ki ‘adat ki miqdar ko Heyz aur baqi ko un 2 shartun k sath Istihaza qarar dai jo maus,ala 479 mein baayean howi hain. Agar ye mumkn nah ho tu zarori hai k maus,ala 481 mein di gae tafseel k mutabiq 3 se 10 din mein se kisi 1 ‘adad ko apne Heyz k din qarar dai.

487. Agar mubtadiah ko 10 din se ziyada din tk khoun aaye jabk chund dind aane walai khoun mein Heyz ki ‘alamaat aur chund din aane walai khoun mein Istihaza ki ‘alamaat houn tu jis khoun mein Heyz ki ‘alamaat houn agar wo 3 din se kam aur 10 din se ziyada nah ho sara Heyz hai. Laikn jis khoun mein Heyz ki ‘alamaat thaee os k ba’d 10 din guzarne se pehlai dobara khoun aaye aur is mein bhi Heyz ki ‘alamaat houn maslan 5 din siyah khoun aur 9 din zard khoun aur phir dobara 5 din siyah khoun aaye tu ose chaiey k pehlai aane walai khoun ko Heyz aur ba’d mein aane walai duno khoun ko Istihaza qarar dai jesa k muztaribah k mutabiq baataya gaya hai.

488. Agar mubtadiah ko 10 din se ziyada din tk khoun aaye jo chund din Heyz ki ‘alamaat k sath aur chund din Istihaza ki ‘alamaat k sath ho laikn jis khoun mein Heyz ki ‘alamaat houn wo 3 din se kam ya 10 dino se ziyada muddat tk aayea ho tu zarori hai k maus,ala 479 ki ibtida mein baatae gaye tariqe k mutabiq ‘‘a’emal kare.

6 **. Nahsiyah**

489. Nahsiyah ya’ni wo ‘eurat jo apni ‘adat ki miqdar, ayyam ya duno ko bhol chuki ho. Aisi ‘eurat agar khoun daikhe jis ki muddat 3 din se kam aur 10 dino se ziyada nah ho tu sara Heyz hai, laikn agar os khoun ki miqdar 10 dino se ziyada ho tu os ki chund qismein hain :

1) Os ki ‘adat ‘adad, waqt ya duno ki thi aur apni ‘adat ko is tarh bhol choki ho k ijmali taur pr bhi ose waqt ya ‘adad yad nah raha ho aisi ‘eurat mutadiah ka hukm rakhti hai jis ka tazkira ho chuka hai.
2) Os ki ‘adat waqt ki tu thi hi, ab chahay ‘adad ki thi ya nah thi, laikn apni waqt ki ‘adat se ose ijmali taur pr waqt yad hai. maslan ose itna yad hai k fulan din os ki ‘adat ka din tha ya yeh k os ki ‘adat mahine k ibtidae 15 dino mein hoti thi,ye ‘eurat bhi mutadiah ka hukm rakhti hai laikn wo in ayyam ko Heyz k ayyam qarar nahi dai sakhti jo yaqeenan os ki ‘adat k ayyam k bar-khilaf hain. maslan agar ose malom ho k mahine ka 17th din os ki ‘adat ka din hota tha ya ye malom ho k os ki ‘adat k ayyam mahine k dosre 15 dino mein hote thae aur wo auart mahine ki 1st tareekhh se 20 tareekhh tk khoun daikhe tu chahay ibtidae 10 dino mein Heyz ki ‘alamaat houn aur dosre 10 dino mein Istihaza ki ‘alamaat houn, wo pehlai 10 dino ko ayyam-e-Heyz qarar nahi dai sakhti.

3) Os ki ‘adat ‘adad ki ‘adat thi aur ab ose bhol choki hai, ye ‘eurat bhi mubtadiah ka hukm rakhti hai laikn zarori hai k jis miqdar k bare mein ose yaqeen hai k os ki ‘adat k ayyam os se kam nahi thae, os se kam dino ko apne Heyz k ayyam qarar dai. Isi tarh un ayyam se ziyada miqdar ko bhi Heyz qarar nahi dai sakhti jin k bare mein ose yaqeen hai k os ki ‘adat k ayyam os miqdar se ziyada nahi thae.
   Isi tarh ka hukm os ‘eurat k liye bhi hai jo naqis ‘adad ki ‘adat rakhti hai ya’ni aisi ‘eurat jo har mahine 2 mein se aik miqdar mein khoun daikhti hai jo bahr,haal 3 dino se ziyada aur 10 dino se kam hai. maslan aisi ‘eurat hai jo har mahine ya 6 din khoun daikhti hai ya 7 din tu wo Heyz ki ‘alamaat ya apne khandan ki b’aaz khawateein ki ‘adat k mutabiq ya 10 dino se ziyada khoun aa janey ki surat mein kisi ‘adad ko

ikhtiyar krte howi 6 din se kam ya 7 dino se ziyada ko Heyz qarar nahi dai sakhti hai.

Heyz k mutafarriq mausa,el

490. Mubtadiah, Muztaribah, Nahsiyah aur ‘adad ki ‘adat rakhne wali ‘euratun ko agar khoun aaye jis mein Heyz ki ‘alamaat houn ya yaqeen ho k ye khoun 3 din tk aaye ga tu inhein chaiey k ‘iba’daat tark kr dain aur agr ba’d mein unhein pata chalai k Heyz nahi tha tu unhein chaiey k jo ‘iba’daat baja nah lae houn un ki qaza karein.

491. Jo ‘eurat Heyz ki ‘adat rakhti ho khaah ye ‘adat Heyz k waqt k e’itibar se ho ya Heyz k ‘adad k e’itibar se ya waqt aur ‘adad duno k e’itibar se ho. Agar ose yakey ba’d digarey 2mahino mein apni ‘adat k bar-khilaf khoun aaye jis ka waqt ya dino ki ta’edad ya waqt aur din duno ki ta’edad yaksaan ho tu os ki ‘adat jis tarh in 2mahino mein ose khoun aayea hai os mein tabadil ho jaati hai. maslan agar pehlai ose mahine ki 1st tareekhh se 7th tareekhh tk khoun aaata tha aur phir band ho jaata tha magar 2mahino mein ose 10th tareekhh se 17th tareekhh tk khoun aayea ho aur phir band howa ho tu os ki ‘adat 10th tareekhh se 17th tareekhh tak ho jaye gi.

492. ‘adat-e-waqtiya ka ta’ayyun krne k ‘eliwa ‘umaur mein aik mahine se murad khoun k shuro’ honey se 30 din tk hai. Mahine ki pehli se mahine k akhir tak nahi hai jabk waqt ki ‘adat ko mo’eyin krne k liye sirf qamri mahina hai, shamsi nahi.

493. Agar kisi ‘eurat ko ‘umoman mahine mein 1 martba khoun aata ho laikn kisi aik mahine mein 2 martba aa jaye tu agar un darmiyani dino ki ta’edad jin mein ose khoun nahi aayea 10 din se kam nah ho tu ose chaiey k duno khoun ko Heyz qarar dai. Chahe in mein se kisi aik mein Heyz ki ‘alamaat maujod nah houn.

494. Jis ‘eurat ki zimmedari ye ho k wo Heyz ki ‘alamaat k zari’ye Heyz ka ta’ayyun kare agar os ‘eurat ko 3 ya os se ziyada dino tk aisa khoun aaye jis mein Heyz ki ‘alamaat houn aur os k ba’d 10 ya os se ziyada dino tk aisa khoun aaye jis mein Istihaza ki ‘alamaat houn aur phir os k ba’d dobara 3 din tk Heyz ki ‘alamaatu k sath khoun aaye tu ose chaiey k pehlai aur akhari khoun ko jis mein Heyz ki ‘alamaat houn Heyz qarar dai. Laikn agar un 2 mein se aik khoun ‘adat k ayyam mein aaye aur ye malom nah ho k darmiyan k 10 din sab k sab Istihaza k hain ya kuch ayyam Heyz k bhi hain tu ‘adat k ayyam wala khoun Heyz aur baqi sab khoun Istihaza maana jaye ga.

495. Agar kisi ‘eurat ka khoun 10 din se pehlai ruk jaye aur ose yaqeen ho k os k baatin mein khoun-e-Heyz nahi hai tu ose chaiey k apni ‘ibadaat k liye ghusl kare agarcheh gumaan rakhti ho k 10 din paure honey se pehlai dobara khoun aa jaye ga. Laikn agar ose yaqeen ho k 10 din paure honey se pehlai ose dobara khoun aa jaye ga tu jaisi bayaan ho chuka hai ose chaiey k a,ehtiyaatan ghusl kare aur apni ‘ibadaat baja laaye aur jo chezein ha,iz pr haram hain unhein tark kare.

496. Agar kisi ‘eurat ka khoun 10 din guzarne se pehlai band ho jaye aur is baat ka ehtimaal ho k os k baatin mein khoun-e-Heyz hai tu zarori hai k ya a,ehtiyat krte howi ‘ibadaatu ko anjam dai ya Istibra kare aur Istibra kiay bagher ‘ibadaat ko tark krna jaiz nahi hai. Istibra ye hai k apni sharamgah mein kuch daiir royi rakh kr intizar kare. Haan! Agar iski ‘adat aisi hai k Heyz k dauran bhi os ka khoun kuch daiir k liye ruk jaata hai, jesa k ba’ez ‘euratun k bare mein aisa kaha jaata hai tu zarori hai k os miqdar se ziyada daiir tak intizar kare os k ba’d nikal lai. Ps agar khoun khatm hogaya ho tu ghusl kare aur ‘ibadaat baja laaye aur agar khoun band nah howa ho ya thaurha sa zard pani laga ho. Ps agar wo Heyz ki mo’eyin ‘adat nah rakhti ho ya oski ‘adat 10 din ki ho ya abhi os k ‘adat k din tamam nah howi houn tu ose chaiey intizar kare aur agar 10 din se pehlai khoun khatm ho jaye tu ghusl kare aur agar 10th din k khatme pr khoun aana band ho ya 10 din k ba’d bhi khoun aata rahe tu 10th din k ikhtita’eam pr ghusl kare aur agar oski ‘adat 10 dino se kam ho aur wo jaanti ho k 10 din kahtam honey se pehlai ya 10th din k khaatme pr khoun band ho jaye ga wo ghusl nahi kr sakhti.

497. Agar koi ‘eurat chund din ko Heyz qarar dai aur ‘iba,daat nah kare laikn ba’d mein ose pata chalai k Heyz nahi tha tu ose chaiey k jo namazein aur roze wo in dino mein baja nahi laye unki qaza kare aur agar chund din is khayal se ‘ibadaat baja laati rahi ho k Heyz nahi hai aur ba’d mein ose pata chalai k Heyz tha tu agar in dino mein osne roze bhi rakhe houn tu unki qaza krna zarori hai.

Nifaas

498. Bache ka pehla juz maa k peit se bahr aane k waqt se 10 din tk jo khoun ‘eurat ko aaye wo khoun nifaas hai ba-shartek ose zachgi ka khoun kehna sadiq aata ho aur nifaas ki halat mein ‘eurat ko nafsa keh tai hain.

499. Jo khoun ‘eurat ko bache ka peha juz bahr aane se pehlai aaye wo nifaas nahi hai.
500. Ye zarori nahi hai k beche ki khilqat mukammal ho balke agar oski khilqat na-mukammal ho laikn ‘alaqah –ya’ni khoun ka lothrha ya mazghaata –ya’ni gosht ka tukrha honey ki halat se guzar chuka ho aur phir gir jaye tu bhi jo khoun 10 din tk aaye khoun-e-nifaas hai.
501. Ye ho sakta hai k khoun-e-nifaas aik laihza se ziyada nah aaye laikn 10 dino k ba’d aane walai khoun ko nifaas nahi keh tai.
502. Agar kisi ‘eurat ko shak ho k isqaat howa hai ya nahi ya jo isqaat howa wo bacha tha ya nahi tu is k liye tehqeeq krna zarori nahi aur jo khoun ose aaye wo shar’an nifaas nahi hai.
503. Jo kuch ha,iz pr wajib hai wo nafsa pr bhi wajib hai aur a,ehtiyat-e-wajib ki b’na pr mausjid mein thaeherna ya mausjid mein dakhil houna jabk ‘ubour nah krna ho ya mausjid-ul- haram aur mausjid-e-nabawi mein dakhil houna chahay ‘ubour krne k liye ho, Quran ki wajib sajdai wali aayeat ki teliwat krna aur Quran k alfaz ya Khudawande mutae’l k naam se badn ka koi hissa maus krna nafsa pr haram hai.
504. Jo ‘eurat nifaas ki halat mein ho ose talaq daina Batil hai aur biwi se nifas ki halat mai jimae’ krna haram hai laikn os pr koi kaffaara nahi.
505. Jo ‘eurat ‘adad ki ‘adat nah rakhti ho agar ose 10 din se ziyada khoun nah aaye tu sara ka sara nifaas hai, Lihaza agar wo 10 din se pehlai pak ho jaye tu ose chaiey k ghusl kare aur apni ‘ibadaat baja laye aur agar ba’d mein aik ya aik bar se ziyada khoun aaye tu khoun aane walai dino ko pak rehne walai dino se mila kr agar 10 din ya 10 din se kam ho tu sare ka sara khoun nifaas hai. Aur zarori hai k darmiyan mein pak rehne k dino mein a,ehtiyat krte howi jo kam pak ‘eurat pr wajib hain anjam dai aur jo kam nafsa pr haram hain unhein tark kare Lihaza agar in dino mein koi roza rakha ho tu zarori hai k os ki qaza kare. Agar ba’d mein aane wala khoun 10 din se tajawuz kr jaye tu khoun ki wo miqdar jo 10 din k andar aaye hai ose nifaas aur 10 din k ba’d aane walai khoun ko istihazah qarar dai.
506. Jo ‘eurat ‘adad ki ‘adat rakhti ho agar aik/1 br se zayid khoun daikhey aur tamam khoun uski apni ‘adat se ziyada ho aur 10 roz/din se bhi tajawuz kare tu apne a’eadat k ayam ko khoun nifas qarar dai aur- a,ehtiyat-e-wajib ki b’na pr-a’eadat ki tadad k baad k ayam mai daswain roz tk mohrmate nafsa ko tark kre aur wajibat mustahaja ko anjam dai-
507. Agar ‘eurat khoun-e-nifaas se pak ho jaye aur ehtimaal ho k os k baatin mein khoun-e- nifaas hai tu zarori hai k ya a,ehtiyat krte howi ghusl baja laye aur ‘ibadaat ko anjam dai ya Istibra kare. Bagher Istibra kiay ‘ibadaat ko tark krna jaiz nahi hai. Istibra ka tariqah maus,ala 496 mein bayaan ho chuka hai.

508. Agar ‘eurat ko nifaas ka khoun 10 din se ziyada aaye aur wo Heyz mein ‘adad ki ‘adat rakhti ho tu ‘adat k barabar dino ki muddat nifaas aur baqi istihazah hai. Agar ‘adat nah rakhti ho tu 10 din tak nifaas aur baqi istihazah hai. A,ehtiyat-e-mustahb ye hai k jo ‘eurat ‘adat rakhti ho wo ‘adat k ba’d k din se aur jo ‘eurat ‘adat nah rakhti ho wo 10th din k ba’d se bache ki pidaish k 18th din tk istihazah k af’eal baja laye aur wo kam jo nafsa pr haram hain unhein tark kare.
509. Jo ‘eurat Heyz mein ‘adad ki ‘adat rakhti ho agar ose bacha janne k ba’d aik mahine tk ya aik mahine se ziyada muddat tk laga taar khoun aata rahe tu os ki ‘adat k dino ki ta’edad k barabar khoun nifaas hai aur jo khoun, nifaas k ba’d 10 din tk aaye khaah wo waqt ki ‘adat bhi rakhti ho aur wo khoun os ki mahaana ‘adat k dino mein aayea ho, istihazah hai. maslan aisi ‘eurat jis k Heyz ki ‘adat har mahine ki 20 tareekhh se 27 tareekhh tk ho agar wo mahine ki 10 tareekhh ko bacha janey aur aik mahine ya os se ziyada muddat tk ose mutawaatir khoun aaye tu 17th tareekhh tk nifaas aur 17th tareekhh se 10 din tk ka khoun hatta k wo khoun bhi jo 20 tareekhh se 27 tareekhh tk os ki ‘adat k dino mein aayea hai istihaza hoga aur 10 din guzarne k ba’d jo khoun ose aaye agr wo waqt ki ‘adat rakhti ho aur wo khoun os ki ‘adat k dino mein nah aayea ho tu os k liye zarori hai k apni ‘adat k dino ka intizar kare agarcheh os k intizar ki muddat aik mahina ya aik mahine se ziyada ho jaye aur khaah os muddat mein jo khoun aaye os mein Heyz ki ‘alamaat houn. Agar wo waqt ki ‘adat wali ‘eurat nah ho aur os k liye mumkn ho tu zarori hai k wo apne heyz ko ‘alamaat k zeri’ye mo’eyin kare jis ka tariqah maus,ala 479 mein bayaan kiya ja chuka hai aur agar mumkn nah ho jesa k nifaas k ba’d 10 din jo khoun aaye wo sara 1 jesa

ho aur aik mahine ya chund mahine inhi ‘alamaat k sath aata rahe tu zarori hai k har mahine mein apne kombe ki ba’ez ‘euratun k Heyz ki jo surat ho maus,ala 479 mein bayaan shuda tafseel k mutabiq wohi apne liye qarar dai aur agar ye mumkn nah ho tu jo ‘adad apne liye munasib samajhti hai ikhtiyar kare jis ki tafseel maus,ala 481 mein bayaan ki gae hai.

510. Jo ‘eurat Heyz mein ‘adad k lihaaz se ‘adat nah rakhti ho agar ose bacha janne k ba’d aik mahine tk ya aik mahine se ziyada muddat tk khoun aaye tu os k pehlai 10 din nifaas aur aglai 10 din istihazah k hounge aur jo khoun ose is k ba’d aaye mumkn hai wo Heyz ho aur mumkn hai istihazah ho aur Heyz qarar dainey k liye zarori hai k os hukm k mutabiq ‘‘a’emal kare jis ka zikr sabiqa maus,alai mein guzar chuka hai.

Ghusl Mauss Mayyit

511. Agar koi shaks kisi aise murdah insan k badn ko maus kare jo thanda ho chuka ho aur jisse ghusl nah diya gaya ho ya’ni apne badn ka koi hissa os se laga’ye tu zarori hai k ghusl maus mayyit kare khaah os ne nind ki halat mein murdai ka badn maus kiya ho ya bedari k ‘‘E’aalam mein aur khaah aradi taur pr maus kiya ho ya ghair aradi taur pr, hatta k agar os ka nakhoun ya haddi murdai k nakhoun ya haddi se maus ho jaye tb bhi ghusl krna zarori hai laikn agar murdah Haiwan ko maus kare tu os pr ghusl wajib nahi hai.

512. Jis murdai ka tamam badn thanda howa ho ose maus krne se ghusl wajib nahi hota khaah os k badn ka jo hissa maus kiya ho wo thanda ho chuka ho.
513. Agar koi shaks apne baal murdai k badn se lagaye ya apna badn murdai k baalo se lagaye ya apne baal murdai k baalo se lagaye tu os pr ghusl wajib nahi hai.
514. Agar bachaa murda pida ho tu a,ehtiyat-e-wajib ki b’na pr zarori hai k os ki maa ghusl kare aur agar maa mar gayi ho tu bachche k liye zarori hai baaligh honey se pehlai a,ehtiyat-e-wajib ki b’na pr ghusl kare.
515. Agar koi shaks aik aisi mayyit ko maus kare jisse 3 ghusl mukammal taur pr diye ja chuke houn tu os pr ghusl wajib nahi hota laikn agar wo teesra ghusl mukammal honey se pehlai os k badn k kisi hisse ko maus kare tu zarori hai k ghusl mausse mayyit kare, chahay os hisse ka ghusl mukammal ho chuka ho tu khaah os hisse ko teesraa ghusl diya ja chuka ho os shaks k liye ghusl maus mayyit krna zarori hai.

516. Agar koi diwaanah ya nahbaligh bacha mayyit ko maus kare tu diwaney pr aaqil honey aur bachche pr baaligh honey k baad ghusl maus mayyit krna zarori hai aur agar wo momaiyez ho tu oska ghusl sahi hai.
517. Agar kisi zindaah shaks k badn se ya kisi aise murdai k badn se jisse ghusl nah diya gaya ho aik hissa juda ho jaye aur is se pehlai k juda honey walai hisse ko ghusl diya jaye koi shaks ose maus kr lai tu agarcheh os hisse mein haddi ho ghusl mause mayyit krna zarori Nahi. Haan! Agar mayyit tukare tukare ho chuki ho aur koi shaks in tamam ya ziyada tar hissun ko maus kare tu os pr ghusl wajib hai.
518. aik aisi haddi k maus krne se jisse ghusl nah diya gaya ho khaah wo murdai k badn se juda howi ho ya zindah shaks k badn se, ghusl wajib nahi hai. Aur daant khaah wo murdai k badn se judaa huye houn ya zinda shaks k badn se un k liye bhi yehi hukm hai.
519. Ghusl mause mayyit, ghusl jaanabat ki tarh hai aur is k baad wuzu ki zarurat bhi nahi.
520. Agar koi shaks kayee mayyitun ko maus kare ya aik mayyit ko kayee bar maus kare tu aik ghusl kafi hai.
521. Jis shaks ne mayyit ko maus krne k baad ghusl nah kiya ho os k liye mausjid mein thaehirnah, biwi se jamma’e krna aur in aayeaat ka parhna jin mein sajdah wajib hai, mamnu nahi hai laikn namaz aur os jaisi ibadaat k liye ghusl krna zarori hai.

Muhtazar k Ahkam

522. Jo momeen muhtazar ho yani jaan kunee ki halat mein ho khaah mard ho ya ‘eurat barhaa ho ya chota, ose a,ehtiyat ki b’na pr basurate imkan pusht k bal yun laitaaanah chaheye k oske pawon k talwe Qiblaa rukh houn.
523. Behtr ye hai k jb tk mayyit ka ghusl mukamal nah ho ose bhi mazkuraah tariqe k mutabiq ru’ba-qiblaah

laitayein laikn jb oska ghusl mukamal ho jaye tu behtr hai k ose os halat mein laitayein jis tarh ose namaz-e-jaanazah parhte waqt laitate hain.
524. Jo shaks jaan kunee ki halat mein ho ose ru'ba-qiblaah laitaaanah a,ehtiyat ki b'na pr her musalman pr wajib hai aur agr 'elm ho k jo shaks jaan kunee ki halat mein hai wo raazi hai- aur qaasir (yani baligh aur aaqil) bhi nahi hai - tu os kam k liye os k wali ki ijazat laiina zarori nahi hai. Iske eliwah ki surat mein os k wali se ijazat laiina a,ehtiyat lazim ki b'na pr zarori hai.
525. Mustahb hai k jo shaks jaan kunee ki halat mai ho os k samne shahadaatain, Paighamber aur barah Imamun k naam aur dosre deeni aeqaid is tarh dohraaye jayen k wo samajh lai.Os ki maut k waqt tk in chezun ki takraar krna bhi mustahb hai.
526. Mustahb hai k jo shaks jaan kunee ki halat mein ho ose ye Dua is tarh se sunaye jaye k samajh lai :
" Allahhuma maghfir laiyal kaseera mim ma'easika waqbal minniyal yaseera min ta'ateka ya manye yaqabalul yaseera wa ya'afu aanil kaseeriq bal minniyal yaseera wa'afu anniyal kaseera innaka antal aafuwwul ghafuru Allahhummur hamni fainnaka rehimmun.
527- Jis shaks ki jaan sakhti se nikal rahi ho, agar ose taklaief nah ho tu ose os jaga lai jaana jahan wo namaz parhha krta tha mustahb hai.
528- Jo shaks jaan kunee k 'E'aalam mein ho os ki aasani k liye (yani is maqsad se k os ki jaan aasani se nikal jaye) oske sarhaane Sureh-e-yaseein, Sureh-e-Safaat, Sureh-e-Ehzaab, aayeatul kursi, Sureh aeraaf ki ay 54 weein aayeat aur Sureh-e-Baqrah ki akhari teein aayeaat parhna mustahb hai bal ke Quran Majeed jitna bhi parha ja sake parha jaye.
529-Jo shaks jaan kuni k 'E'aalam mein ho ose tanhaa chaurnah, koi bhari cheez oske pait pr rakhna, junub aur haiz ka oske qareeb houna, aisi tarh os k paas ziyada baatein krna, runah aur sirf 'euratun ko chaurnah maqroh hai.

Marne K baad k Ahkam

530. Mustahb hai k marne k baad mayyit ki ankhein aur hawont band kr daiye jayein, os ki thaureh ko baandh daiya jaye, Niez os k hath aur pawn sedaih kr diye jayein aur os k oupr kaparhaa daal diya jaye. Agar maut raat ko waqiye ho tu jahan maut waqiye howi ho wahan chiragh jalayein (roshni kr dain) aur janazey mein shirkat k liye momeeneen ko itlae dain aur mayyit ko dafan krne mein jaldi karein laikn agar os shaks k marne ka yaqeen nah ho tu intizar karein ta k surat-e-haal wazeha ho jaye. Eliwa aazeein agr mayyit hamelah ho aur bachaa os k pait mein zinda ho tu zarori hai k dafan krne mein itna tawaqquf karein k pehlu chaak kr k bacha bahir nikaal lain aur phir os pehlo ko see dain.

Ghusl, kafan, namaz mayyit aur dafan ka wujub

531. Musalman ka ghusl, hounoot, kafan, namaz mayyit aur dafan khah wo Isna Ashari Shia nah bhi ho os k wali pr wajib hai. Zarori hai k wali khud in kamun ko anjam dai ya kisi dosare ko in kamun k liye moeyin kare aur agar koi shaks in kamun ko wali ki ijazat se anjam dai tu wali pr se wajub saqet ho jaata hai balke agar dafan ya is ke manid dosre umoaur ko koi shaks wali ki ijazat k bagher anjam dai tb bhi wali se wujob saaqet ho jaata hai aur dobara anjam daina Lazim nahi hota aur agar mayyit ka koi wali nah ho ya wali in kamun ko anjam dainey se maana'e kare tb bhi baqi mukkallif logun pr wajibe kifaye hai k mayyit k in kamun ko anjam dain aur agar baez mukkallif logno ne anjam diya tu dosro pr se wujob saqet ho jaata hai. Chounanche agar koi bhi anjam nah dai tu tamam mukkallif log gunahgaar houn gey aur wali k man krne ki surat mein is se ijazat laiine ki shart khatm ho jaati hai.
532. Agar koi shaks tajhiz o takfin k kamun mein mashghol ho jaye tu dosrun k liye is bare mein koi aqdam krna wajib nahi laikn agar wo in kamun ko adhaura chaur dai tu zarori hai k dosre inhein payeah takmeel tk phounchayain.
533. Agar kisi shaks ko itminan ho k koi dusra mayyit k kamun mein mashghol hai tu os pr wajib nahi hai k mayyit k kamun k bare mein aqdam kare.laikn agar ose is bare mein mehez shak ya gumaan ho tu zarori hai k

aqdam kare.
534. Agar kisi shaks ko maloom ho k mayyit ka ghusl ya kafan ya namaz ya dafan ghalat tariqe se howa hai tu zarori hai k in kamun ko dobara anjam dai laikn agar ose batil honey ka gumaan ho ya shak ho k durust tha ya nahi tu phir is bare koi aqdam krna zarori nahi.
535. ‘eurat ka wali os ka sohar hai aur os maured k elawa wo ashkhas k jin ko mayyit se meraas milti hai mayyit k waris hain aisi tarteeb se jis ka tazkra meraas k muktalif tbkun main aayee ga aur mardun ka her tbka ‘euratun pr muqadam hai.mayyit ka baap mayyit k baitey pr , mayyit ka dada es k bhai pr, mayyit ka pidar o madari bhai es k sirf pidar bhai ya madari bhai pr, es ka pidar bhai es k madari bhai pr aur es k chacha k es k mamun pr muqaddam honey main eshkaal hai. Chounancha es selsalaiy main ehtiyaat k (tamam) taqazun ko paishe nazr rakhna zarori hai. Han agr wali aik se ziyada houn tu in main se kisi aik ki izajat kafi hai.
536. Na balaigh bacha aur diwana mayyit k kamun ko inja’eam dainey k liye wali nahi ban saktaiy. Aisi tarhan wo shaks bhi jo es tarhan gair hazir ho ko khud ya kisi shaks ko mamoaur kr k mayyit se mutaliq umoaur ko inja’eam na dai sakta ho tu wo bhi wali nahi ban sakta.
537. Agr koi shaks kahai k main mayyit ka wali houn ya mayyit k wali ne mujeh izajat di hai k mayyit k ghusl, kafan aur dafan ko inja’eam dun ya kahai k main mayyit k dafan se mutaliq kamun main mayyit ka wasi houn aur us k kehne se etminaan hasil ho jaye ya mayyit os k tasarruf main ho 2 ‘Aadil shaks ghawai dain tu us ka qool qabool kr laiina zarori hai.
538. Agr aik/1 fard wali k eliwa kisi dosrey shaks ko wasiyat kre k wo bazaat e khud us ko ghusl dai ya us ko kafan pehnaey ya is ki namaz parhaye,tu Lazim nahi hai k wo wasiyat ko qabool kre lakin agr qabool kr lai tu zarori hai k us pr e’amal kre aur wali se ijazat ki zaraurat nahi hai aur agr wo wasiyat kre k in umoaure ki wilayat us k pas hai aur wo tajhije mayyit ka e’uhdhedar aur sarparast is indaz mai ho k wo shaks tajhije mayyit ko khud anjam dai sakta hai ya kisi ko is kam k liye muqarar kre-A’ehtiyat e Wajib ye hai k wo shaks wasiyat ko jb tk e’adat se balatar sakhti na ho qabool kre siwaye ye k wo shaks wasiyat krne waley ki zindagi mai, wasiyat ko rad kr choka ho aur rad krne ki khabr bhi wasiyat krne wale ko phonch choki ho aur wo shaks dosrey ko wasiyat kr sakta ho tu us surat mai is pr qabool krna wajib nahi hai-

Gusal-e-Mayyit ki Kaifiyat

539. Mayyit ko tarteeb se 3 ghusl dainey wajib hain: pehla aisi pani se jis main baire k patey mili hoe houn, dusara aisi pani se jis main kafoaur mela howa ho aur teesara khalis pani se.
540. Zarori hia k baire aur kafoaur na es qadar ziyada houn k pani muzaaf ho jaye aur na es qadar kam houn k yeh kaha ja sakey k baire aur kafoaur es pani main nahi melaye gaye hain.
541. Agr baire aur kafoaur itne miqdar main na mil sakein jitne k zarori hai tu ehtiyaat-e-mustahb ki b’na pr jitne miqdar muyassir aayee pani main daal di jaye.
542. Agr koi shaks ehra’eam ki halat main mar jaye tu aisi kafoaur k pani se ghusl nahi daina chaheye bal k us k bajaye khalis pani se ghusl daina chaheye laikn agr wo hajj tamattuh ka ehra’eam ho aur wo tawaaf, namaz-e-tawaaf se sa’eh ko mukammal kr chuka ho ya hajj qiran ya afraad k ehra’eam main ho aur sar munda chuka ho tu in 2 suratun main es ko kafoaur k pani se ghusl daina zarori hai.
543. Agr baire aur kafoaur ya in main se koi aik na mil sake ya es ka estimaal jaiz na ho maslan ye k gazbi ho tu Ahtiyat ki b’na pr zarori hai k aise aik tayeammum krayea jaye aur in main se her es cheez k bajaye jis ka milna mumkn na ho mayyit ko khalis pani se ghusl diya jaye.
544. Jo shaks mayyit ko ghusl dai zarori hai k wo a’eqal mund aur musalman ho aur Ahtiyat-e-wajib ki b’na pr zarori hai k wo Shia Isna ashari ho. Neez zarori hai k ghusl k mausail se bhi waqif ho. Mumaiyiz bacha agr ghusl ko sahi tariqey se inja’eam dai sakta ho tu uska ghusl daina bhi kafi hai. Chounancha agr gair isna ashari musalman ki mayyit ko us k hum mazhab apne mazhab k mutabiq ghusl dai tu momeen isna ashari se zimedari saqit ho jaati hai. Laikn agr wo isna ashari shaks mayyit ka wali ho tu es surat main es se zimedari saqit nahi hoti.
545. Jo shaks ghusl dai zarori hai k wo qurbat ki niyat rahkta ho aur ye kafi hai k Allah ta’alah k hukm ki baja aawari ki niyat se ghusl dai.
546. Musalman k bachey ko khuwa wo waliduz zina he koyun na ho ghusl dina wajib hai aur kafir aur us k aulaad ka ghusl,kafan aur dafan wajib nahi hai. Kafir ka bacha agr mumaiyiz ho aur islam ka izhaar krta ho tu wo musalman hai aur jo shaks bachapan se diwana ho aur daiwaangi ki halat main he balaigh ho jaye agr us k baap ya maa’n musalman ho tu zarori hai k usse ghusl dain.

547. Agr aik bacha 4 mahine ya es se ziyada ka ho kr saqit ho jaye tu usse ghusl daina zarori hai bal k agr 4 mahine se bhi kam ka hu laikn us ka paura badn ban chuka ho tu Ahtiyat-e-wajib ki b'na pr us ko ghusl daina zarori hai. In 2 suratun k elawa Ahtiyat ki b'na pr usse kapreh main lapait kr bagiar ghusl daiye dafan kr daina chaheye.
548. Mard, na mehram 'eurat ko ghusl nahi dai sakta aisi tarhan 'eurat, na mehram mard ko ghusl nahi dai sakhti. Laikn biwi apne sohar ko ghusl dai sakhti hai aur sohar bhi apni biwi ko ghusl dai sakta hai.
549. Mard itni choaati larki ko ghusl dai sakta hai jo mumaiyyiz na ho aur 'eurat bhi itne choateh larke ko ghusl dai sakhti hai jo mumaiyyiz na ho.
550. Mehram afraad aik dusare ko ghusl dai saktai hian, chahey nasbi mehram houn jaisi maa aur behn ya razai yani dhoodh pineyy ki waja se aik dusare k mehram ban gaye houn. Sharamgah k elawa baqi badn main le'aibaas k nechey se ghusl daina zarori nahi hai agr cha behtr hai. Laikn Ahtiyat-e-wajib ki b'na pr zarori hai k mard apni mehram 'eurat ko sirf aisi surat main ghusl dai jab ghusl dainey k liye koi 'eurat na mil sakkey. Yahi hukm 'eurat k liye mehram mard ko ghusl dainey k bare main hai.
551. Agr mayyit aur gusaal duno mard houn ya duno 'eurat houn tu jaiz hai k sharamgah k elawa mayyit ka baqi badn barhaana ho laikn behtr ye hai k le'aibaas k nechey se ghusl diya jaye.
552. Mian biwi k elawa mayyit ki sharamgah pr nazr daalna haram hai aur jo shaks usse ghusl dai raha ho agr wo us pr nazr dalaiy tu gunhagar hai laikn es se ghusl batil nahi hota.
553. Agr mayyit k badn k kesi hissey pr ain nijasat hotu zarori hai k us hissey ko ghusl dainey se phelaiy ain nijasat se Pak kre aur behter ye hai k ghusl shuru krne se phelaiy mayyit ka tamam badn pak kr laiya jaye.
554. Gusal mayyit ghusl-e-jaanabat ki tarhan hai aur Ahtiyat-e-wajib ye hai k jb tk mayyit ko ghusl tartebi daina mumkn ho ghusl-e-irtemausi na diya jaye aur ghusl-e-tartebi main bhi zarori hai k dahni tarf ko bayein tarf se phelaiy doohya jaye.
555. Jo shaks haiz ya jaanabat ki halat main mar jaye asse ghusl-e-haiz ya ghusl-e-jaanabat daina zarori nahi hai bal k sirf ghusl-e-mayyit us k liye kafi hai.
556. Mayyit ko ghusl dainey ki ujrat laiina Ahtiyat-e-wajib ki b'na pr haram hai aur agr koi shaks ujrat laiine k liye mayyit ko es tarhan ghusl dai k ye ghusl daina qasdai qurbat k manafi hotu ghusl batil hai laikn ghusl k ebtedai kamun ki ujrat laiina haram nahi hai.
557. Mayyit k ghusl main jabira ghusl maushrooh nahi hai aur agr pani muyassir na ho ya us k istemal main koyi rukawat ho tu zarori hai k ghusl k badlaiy mayyit ko aik Tayemmum kraye aur Ahtiyat-e-mustahb ye hai k 3 Tayemmum kraye jain.
558. Jo shaks mayyit ko Tayemmum kara raha ho usse chaheye k apne hath zameen pr marey aur mayyit k cherey aur hathoun ki pusht pr pehirey aur Ahtiyat-e-mustahb ye hai k agr mumkn ho tu mayyit ko es k apne hathoun se bhi Tayemmum kraye.

Kafan k Ahkam

559. Musalman mayyit ko 3 kaprun ka kafan daina zarori hai jinhain lung, kurta aur chadar kaha jaata hai.
560. Ahtiyat-e-wajib ki b'na pr zarori hai k lung aisi ho jo naaf se guhtno tk badn k etraaf ko dhanp lai aur behtr ye hai k seeiney se pawn tk phounchey aur kurta Ahtiyat-e-wajib ki b'na pr aisa ho k candhoun k serun se ahdi pindailiun tk tamam badn ko dhanpeh aur behtr ye hai k pawn tk phounchey aur chadar ki lambai itni houni chaheye k paurey badn ko dhanp dai aur Ahtiyat-e-wajib ye hai k chadar ki lambai itni ho k mayyit k pawn aur sar ki tarf se girah dai sakein aur es ki chaurai itni ho k es ka kinara dusare kinare k oupr aa sakey.
561. Wajib miqdar ki hd tk kafan jis ka zikr sabika maslan main ho chuka hai-is surat mai k jb kisi dosrey shaks ki janb se batoure hadiya na diya gaya ho- mayyit k asal maal se laiya jaye ga bal k kafan ki mustahb miqdar ko bhi mayyit ki shan aur 'eurf-e-a'eam ko paish-e-nazr rakhte hoye mayyit k asal maal se laiya ja sakta hai. Agr cha Ahtiyat-e-mustahb ye hai k wajib miqdar se zaid kafan in warisun k hissey se na laiya jaye jo abhi baligh na hoye houn.
562. Agr kisi shaks ne wasiyat ki ho k mustahb kafan ki miqdar us k aik tehai maal se lai jaye ya ye wasiyat ki ho k us ka tehai maal khud es pr kharch keya jaye laikn us k mausraf ka ta'aeyun na kiya ho ya sirf es k kuch hissey k mausraf ka ta'aeyun kiya hotu mustahb kafan ki miqdar jo chahay 'eurf-e-a'eam se barh kr ho us k tehai maal se lai ja sakhti hai.
563. Agr marne walaiy ne wasiyat na ki ho ko kafan us k tehai maal se laiya jaye aur muta'alqa ashkaas chahain k us k asal maal se laiin tu jo biyaan maslan # 561 main guzar chuka hai us se ziyada na lain. maslan wo

mustahb kam jo k mamulan anjam daiye jatey houn aur jo mayyit ki shan k mutabiq bhi na houn tu in ki adaeygi k liye hargiz asal maal se nahi laiya ja sakta laikn jo wurasa baligh hain tu in k hissey se in ki izajat se laiya ja sakta hai.

564. ‘eurat k kafan ki zimedari sohar pr hia khowah ‘eurat apna maal bhi rakhti ho. issi tarhaan agr ‘eurat ko es tafseel k mutabiq jo talaaq k ahkam main aayee gai talaaq rej’ei di gayi ho aur wo eddat khatm honey se phelaiy mar jaye tu sohar k liye zarori hai k esse kafan dai. Agr sohar baligh na ho ya diwana ho tu sohar k wali ko chaheye k es k maal se ‘eurat ko kafan dai.

565. Mayyit ko kafan daina es k qarabatdarun pr wajib nahi, go es ki zindagi main ahkrajaat ki kafalat in pr wajib rahi ho.

566. Agr mayyit k paas kafan ka inteza’eam krne k liye koi maal na ho tu aisi barhena dafan krna jaiz nahi hai bal k b’na br Ahtiyat musalman pr wajib hia k esse kafan pehnayein. Yeh jaiz hai k es akhrajaat ko zakwat ki babat main hisaab kr liya jaye.

567. Ahtiyat-e-mustahb yeh hai k kafan k teeino kaprun main se her kaprah itna bareek na ho k mayyit ka badn es k nechey se nazr aayee laikn agr es tarhan ho k teeino kaprun ko mila kr mayyit ka badn es k nechey se nazr na aayee tu kafi hai.

568. Ghasb ki howe cheez ka kafan daina khowah koi dusare cheez muyassir na ho tb bhi jaiz nahi hai. Ps agr mayyit ka kafan ghasbi ho aur us ka malik razi na ho tu wo kafan es k badn se uttar laiina chaheye khowah es ko dafan bhi kiya ja chuka ho laikn baez suratun main (es k badn se kafan uttarna jaiz nahi) jis ki tafseel ki ghounjaesh es maqam pr nahi hai.

569. Mayyit ko nijes cheez ya khalis reshmi kapreh ka kafan daina aur issi tarh- A’Ahtiyat-e-wajib ki b’na pr-soney k pani se kam kiye howe kapreh ka kafan daina jaiz nahi laikn majburi ki halat main koi harj nahi hai.

570. Mayyit ko nijes murdar ki khaal ka kafan daina ikhtiyari halat main jaiz nahi hai bal k pak murdar ki khaal ka kafan daina bhi jaiz nahi hai aur Ahtiyat-e-wajib ki b’na pr kisi aise kapreh ka kafan daina jo haram ghoast janwer k Own ya balun se tiyaar kiya giya ho ikhtiyari halat main jaiz nahi hai laikn agr kafan halaal ghoast janwer k balun ya own ka ho tu koi harj nahi. Agr cha Ahtiyat-e-mustahb yeh hai k duno cheezun ka bhi kafan na diya jaye.

571. Agr mayyit ka kafan us ki apni nijasat ya kisi dusare nejasat se nijes ho jaye aur agr aisa krne se kafan zaayea na hota ho tu jitna hissa nijes ho usse dohna ya katna zarori hai khowah mayyit ko qaber main hi Q na uttara ja chuka ho. Agr es ka dohna ya katna mumkn na ho laikn badal laiina mumkn ho tu zarori hai k badal dain.

572. Agr koi aisa shaks mar jaye jis ne hajj ya umrey ka ehra’eam bandh rakha ho tu usse dusarun ki tarhan kafan peheinna zarori hai aur us ka sar aur cherah dhank dainey main koi harj nahi.

573. Insan k liye apni zindagi main kafan, baire aur kafoaur ka tiyaar rakhna mustahb hai.

Hounoot K Ahkam

574. Ghusl dainey k baad wajib hai k mayyit ko hounoot kiya jaye yani us ki peshani, duno hathaeliyun, duno ghutnun aur duno pawn k anghotun pr kafoaur es tarhan lagayein k kuch kafoaur us pr baqi rehe chahai usse melaya na bhi giya ho aur mustahb yeh hai k mayyit ki naak pr bhi kafoaur mala jaye aur Zarori hai k kafoaur pisa howa, mubah (ghair ghasbi) aur taza ho-agr puraana honey ki waja se us ki khusbou zail hogayi hotu kafi nahi. Isi tarh zarori hai k Pak ho hatta k- A’ehtiyat e Wajib ki bina pr-Agr mayyit k badn ko najis krne ka ba’es bhi na ho-

575. Ahtiyat-e-mustahb yeh hai k kafoaur pehlaiy mayyit ki peshani pr mala jaye laikn dusare maqamaat pr melney main tarteeb zarori nahi hai.

576. Behtr yeh hai k mayyit ko kafan pehnaaney se phely hounoot kiya jaye. Agr cha kafan pehnaaney k dauran ya us k baad b karein tu koi harj nahi hai.

577. Agr koi aisa shaks mar jaye jis ne hajj ya umrey k liye ehra’eam bandh rakha ho tu usse hounoot krna jaiz nahi hai magr in 2 suratun main jin ka zikr maslan # 542 main guzar chuka hai.

578. A’etikaf main behthae howe shaks aur aisi ‘eurat jis ka sohar mar giya ho aur abhi us ki eddat baqi ho agr cha khusbou lagana in k liye hara’eam hai laikn agr in main se koi mar jaye tu usse hounoot krna wajib hai.

579. Ahtiyat-e-Mustahb yeh hai k mayyit ko mushke, amber, uhod, aur dusare khusbouein na lagain aur inhain kafoaur k sath bhi na milayea jaye.

580. Mustahb hai k Syeddus Shuhada Imam Hussain a.s ki qaber mubarak ki matti ki kuch miqdar kafoaur

main mela li jaye laikn us kafoaur ko aise maqam pr nahi lagana chaheye jahan lagane se khake shifa ki behurmati ho aur ye bhi zarori hai k khake shifa itni ziyada na ho k wo kafoaur k sath mil jaye tu usse kafoaur na kaha ja sake.

581. Agr kafoaur na mil sakey ya faqat ghusl k liye kafi ho tu hounoot krna zarori nahi aur agr ghusl ki zaraurat se ziyada ho laikn tamam sath aaza k liye kafi na ho tu Ahtiyat-e-mustahb ki b'na pr chaheye k pehlaiy peshani pr aur agr bach jaye tu dusare maqamaat pr mala jaye.

582. Mustahb hai k 2 taro taza tehneyan mayyit k sath qaber main rakhe jayein.

Namaz-e-Mayyit k Ahkam

583. Her musalman ki mayyit pr aur aisey bachey ki mayyit pr jo islam k hukm main ho aur paurey 6 saal ka ho chuka ho namaz parhna wajib hai.

584. Aik aisey bachey ki mayyit pr jo 6 saal ka na howa ho laikn namaz ki samaj bhooj rakhta ho tu Ahtiyat-e-wajib ki b'na pr namaz parhna zarori hai aur agr namaz ko na janta ho tu reja'an ki niyit se namaz parhney main koi harj nahi aur wo bacha jo murdah paida howa ho us ki mayyit parhna mustahb nahi hai.

585. Zarori hai k mayyit ki namaz usse ghusl dainey hounoot krne aur kafan pehnaaney k baed parhhi jaye aur agr in omoaur se pehlaiy ya in k duraan parhhi jaye tu aisa krna khowah bhool chook ya maslaniy se la 'eilme ki b'na pr he Q na ho kafi nahi hai.

586. Jo shaks mayyit ki namaz parhna chahay us k liye zarori nahi k us ne wuzu, ghusl ya Tayemmum kiya ho aur us ka badn aur libaas pak houn aur agr us ka libaas ghasbi ho tb bhi namaz sahi hai. Agr cha behtr yeh hai k in tamam cheezun ka lihaaz rakhey jo dusare namazun main lazmi hain-Han! Hr wo kam jo namaz ki shakl ko khatm kr dai us se dauri ikhtiyiar ki jaye balke-A'ehtiyat e Wajib ki bina pr-Zarori hai k bat krne , qahqaha lagane aur qibla se phust phairney se batour koli parhaiz kre-

587. Jo shaks namaz mayyit parhh raha ho zarori hai k ro-ba-qiblah ho aur yeh bhi wajib hai k mayyit ko namaz parhney walaiy k samney phust k bal laitaya jaye k mayyit ka sar namaz parhney walaiy k dayein tarf ho aur pawn bayein tarf houn.

588. Zarori hai k namaz parhney ki jagah mayyit k maqam se unchi ya nechi na ho laikn mamoli pesti ya bulandi main koi harj nahi aur Ahtiyat-e-mustahb yeh hai k namaz mayyit parhhne ki jagah ghasbi na ho.

589. Zarori hai k namaz parhney wala mayyit se daure na ho laikn jo shaks namaz mayyit ba jamaat parhh raha ho agr wo mayyit se daure ho jb k safain bahim muttasil houn tu koi harj nahi.

590. Zarori hai k namaz parhhne wala mayyit k samaney kharah ho laikn jamaat ki surat main in logun ki namaz main jo mayyit k samney no houn koi eshkaal nahi hai.

591. Zarori hai k mayyit aur namaz parhney walaiy k darmiyan prda. Diwaar ya koi aur aisi cheez hael na ho laikn agr mayyit tabout main ya aisi hi kisi aur cheez main rakhi ho tu koi harj nahi.

592. Namaz parhhtey waqt zarori hai k mayyit ki sharamgah dakhe howi ho aur agr asse kafan pehnana mumkn na ho tu zarori hai k us ki sharamgah ko khowah lakri ya eint ya aisi hi kisi aur cheez se he dhanp dain.

593. Zarori hai k namaz mayyit khareh ho kr aur qurbat ki niyit se parhhi jaye aur niyit krtey waqt mayyit ko muaeyein kr liya jaye mas'alan niyit kr lai jaye k main is mayyit pr qurbatan el lallah namaz parhh raha houn.aur Ahtiyat-e-wajib ki b'na pr zarori hai k yumiya namazun main halat-e-qayeam main jo istaqrar zarori hai us ka khayal rakha jaye.

594. Agr khareh ho kr namaz mayyit parhhne wala koi shaks na ho tu bhait kr namaz parhhi ja sakhti hai.

595. Agr marne walaiy ne wasiyat ki ho k koi makhsoos shaks us k namaz parhhae tu us k liye wali se izajat laiina zarori nahi hai. Agr cha behtr hai.

596. Baez fuqahae k nazdieq mayyit pr kae dafa namaz parhna makrooh hai. Laikn yeh baat sabit nahi hai aur agr mayyit kisi sahibe 'eilm wa taqwa ki ho tu baghair kisi ashkal k makrooh nahi hai.

597. Agr mayyit ko jaan boujhe kr ya bhool chook ki waja se ya kisi uzzer ki b'na pr bagair namaz parhey dafan kr diya jaye ya dafan kr dainey k baad pata chalaiy k jo namaz es pr parhhi ja chuki hai wo batil hai tu mayyit pr namaz parhney k liye us k qaber ko kholna jaiz nahi, laikn un sharait k sath jin ka zikr namaz mayyit k silsilaiy main aa chuka hai reja'an ki niyit se us ki qaber pr namaz parhney main koi harj nahi hai.

Namaz-e-Mayyit Ka Tareeqa

598. Mayyit ki namaz main 5 takbirain hain aur agr namaz parhney wala shaks mandarja zail tarteeb k sath 5

takbirain kahey tu kafi hai. Niyat krne aur phely takbeer k baad kahey:

Ashhadu anlla elahha ellalahhu wa ashhudu anna muhammadar rasoolullahe.

Dusare takbeer k baad kahey: Allahhumma sallaih e'aala muhammadaiwn wa e'aalaih muhammad.

Tesari takbeer k baad kahey: Allahhummagh fir la'eilmuameineeina wal muaminaat.

Choathi takbeer k baad agr mayyit mard ho tu kahey: Allahhummagh fir lihaazal mayyit.

Aur agr mayyit 'eurat ho tu kahey: Allahhummagh fir lihaazehil mayyit. Aur us k baad 5 takbeer kahey. Behtr yeh hai k Pehli takbeer k baad kahey: Ashhadu anlla elahha ellalahhu wahdaho la shareka laho wa ashhadu anna muhammadan abduho wa rasoluh arsalaho bilhaqqe bashiraun wa nazeeram bayiaana yadayyes sa'ate.
Aur dusare takbeer k baad kahey: Allahumma sallaih e'aala muhammadaiwn wa e'aalaih muhammad wa barik e'aala muhammadaiwn wa e'aalaih muhammad warhum muhammadawn wa e'aalaih muhammad kaafzalai ma sallaita wa barakta wa taramhamta e'aala ibaraheema wa e'aalaih ibaraheema innaka hameedum majeed wa salaih e'aala jame'el ambiaae walmursalaieina wash shuhadae wa seddaiqeeina wa jame'e ibbaadillahes salaiheeina.
Aur tesari takbeer k baad kahey: Allahhumagh fir la'eilmuameineeina wal muaninaat wal muslimeeina wal muslimaatel ahyae minhum walamwaat tbieh bayiaanana wa bayiaanahum bilkharaat innaka mujeebud da'awaat innaka e'aala kullai sha'in qadaierun, aur agr mayyit mard ho tu chauthi takbeer k baad kahey:Allahumma inna haza ulmusajja'y wabnu abadika wabnu amaatika nazala bika wa anta khairu manzulim bihi Allahumma inna la nahlamu minhu illa khairanwa anta 'E'aalamu bihi minna Allahumma in kaana mohsinan fazid fi ehsanihi wa in kaana musian faatajawaz an sayiaatihi waghfir lahu Allahummaj'alhu indaka fi e'aala'illiyeein wakhluf e'aala ahlaihi fil ghabireina warhamhu birahmaatika ya ar hamar Rahimeein. Aur es k baad panchweein takbeer kahey. Laikn agr mayyit 'eurat ho tu chauthi takbeer k baad kahey: Allahumma inna hazihe ulmusajjata Ammatuka wabnatu abadika wabnatu amaatika nazalat bika wa anta khairu manzulim bihi Allahumma inna la nahlamu minha illa khairaunwa anta 'E'aalamu biha minna Allahumma in kaanat mohsinaatan fazid fi ehsanihawa in kaanat musiantan faatajawaz an sayiaatiha waghfir laha Allahummaj'alha indaka fi e'aala'illiyeein wakhluf e'aala ahlaiha fil ghabireina warhamha birahmaatika ya ar hamar Rahimeein.
Is bat ka zikr krna munasb hai k wo dua jo chouthi takbir k baad zikr howi hai baligh afrad k sath makhsos hai aur momineen k bacho mai chouthi takbir k baad ye kaha ja sakta hai : Allahumma j'ealaho leaabawahihai wa lana salafan wa farataan ajra-

599. Zarori hai k takbeer aur duayein tasalsul k sath yakey baad daigare es tarhan parhhi jayein k namaz apni shakl na kho daiy.

600. Jo shaks mayyit ki namaz ba jamaat parhh raha ho khowah wo muqtadi ho zarori hai k us ki takbeerein aur duayein bhi parhey.

Namaz-e-Mayyit K Mustahbaat

601. Chund cheezain namaz-e-mayyit main mustahb hain:

(1) Namaz-e-mayyit parhney walaiy ney wuzu, ghusl ya Tayemmum kia howa ho aur Ahtiyat is main hai k Tayemmum us waqt kare jb wuzu aur ghusl krna mumkn na ho ya usse khadsha ho k wuzu ya ghusl kare ga tu namaz-e-mayyit main shareek na ho sake ga.

(2) Agr mayyit mard ho tu imam ya jo shaks aakaila mayyit pr namaz parhh raha ho mayyit k badn k darmiyani hissey k samney kharah ho aur agr mayyit 'eurat ho tu us k seeiney k samaney kharah ho.

(3) Namaz naggeh pawn parhhi jaye.

(4) Her takbeer main hathoun ko buland kiya jaye.

(5) Namazi aur mayyit k darmiyan itna faasla ho k agr hawa namazi k le'aibaas ko harkat daiy tu wo janazeyy ko ja choyeh.

(6) Namaz-e-mayyit jamaat k sath parhhi jaye.

(7) Imam takbeer aur duayein buland awaaz se parhey aur muqtadi aahista parhhain.

(8) Namaz bajamaat main muqtadi khowah aik shaks hi Qna ho imam k pechey kharah ho.

(9) Namaz parhney wala mayyit aur momeeneen k liye kasrat se dua kare.

(10) Ba jamaat namaz se phelaiy teein martba "Assalaat" kahey.

(11) Namaz aisi jagah parhhi jaye jahan namaz-e-mayyit k liye log ziyada tr jatey hain.

(12) Agr haiza namaz-e-mayyit jamaat k sath parhey tu aakeli khari ho aur namaziun ki saf main na khari ho.

602. Namaz-e-mayyit mausjidun main parhna makrooh hai laikn mausjidul hara'eam main parhna makrooh nahi hai.

Dafan K Ahkam

603. Mayyit ko es tarhan zameen main dafan krna wajib hai k us ki bou bahir na aaye aur dareindaiy bhi us ka badn bahir na nikal sakain aur agr es baat ka khauf ho k dareindaiy us ka badn bahir nikaal lain gey tu zarori hai k qaber ko einttun wagaira se puhkta kr diya jaye.

604. Agr mayyit ko zameen main dafan krna mumkn na ho tu dafan krne k bajaye usse kamreh ya tabout main rakha ja sakta hai.

605. Mayyit ko qaber main dayein pehlow es tarhan laitana zarori hia k us k badn ka samaney ka hissa robaqibla ho.

606. Agr koi shaks kashti main mar jaye aur us ki mayyit k kharaab honeyy ka imkaan na ho aur usse kashti main rakhne main bhi koi amr maney na ho tu zarori hai k intizar krain ta k khuski tk phounch jayein aur usse zameen main dafan kr dain warna usse kashti main he ghusl dain daiy kr hounoot krain aur kafan pehnayein aur namaz-e-mayyit k baad usse martaban main rakh kr us ka mun band kr dain aur samundar main daal dain ya koi bhari cheez us k pawn main baandh kr samundar main daal dain aur jahan tk mumkn ho usse aisi jagha gerain jahan janwer usse fauran luqma na baana lain.

607. Agr es baat ka khauf ho k dushman qaber khood kr mayyit ka jism bahir nikaal lai ga aur us k kaan ya naak ya dusare aazae kat laiy ga tu agr mumkn ho tu zarori hai k sabika maslaniy main beyaan keye gaye tariqey k mutabiq usse samundar main daal diya jaye.

608. Agr mayyit ko samundar main dalna ya us ki qaber ko puhkta krna zarori ho tu us k ahkrajaat mayyit k asal maal main se laiy saktaiy hain.

609. Agr koi kafir 'eurat mar jaey aur us k pait main murda bacha ho aur us bachey ka baap musalman ho tu us 'eurat ko qaber main bayein pehlu qiblaih ki tarf peth kr k laitana chaheye ta k bacha ka mun qiblaih ki tarf ho aur agr pait main mujood bachey k badn main abhi jaan na parhhi ho tb b Ahtiyat-e-mustahb ki b'na pr yahi hukm hai.

610. Musalman ko kafirun k qabristan main dafan krna aur kafir ko musalmano k qabristan main dafan krna jaiz nahi hai.

611. Musalman ko aisi jagha jahan us ki behurmati hoti ho,mas'lan jahan kaurah krkat aur gandagi phanki jaati ho dafan krna jaiz nahi hai.

612. Mayyit ko ghasbi zameen main dafan krna jaiz nahi hai issi tarh mayyit ko aissi zameen mai dafan krna jo dafan krne k eliwa kisi k liye waqf ki gayi ho jaisey masjid , Imam Bargah ya dini madrasa – Is surat mai k waqf k liye nuqsaan dah ho ya waqf k maqsad se muzahimat ka ba'es ho tu dafan krna jaiz nahi hai balke agr nuqsaan dah ya mazahim na bhi ho tb bhi A'ehtiyat e Wajib k bina pr Jaiz nahi hoga-

613. Kisi mayyit ki qaber ko es liye khodna k us main kisi dusare murdaiy ko dafnaayea ja sakey jaiz nahi hai.Lakin agr qabr purani ho gayi ho aur pehali wali mayyit ka nishan baqi na raha ho tu dafan kr saktey hain aur ye kam kisi gunah ka ba'es –jaisey dosrey k haq mai tasaruf krna – na ho-

614. Jo cheez mayyit se juda ho jaye khowah us k baal, nakhoun ya da'ant hi houn usse us k sath hi dafan kr daina zarori hai aur agr juda honeyy wali cheez agr cha wo da'ant, nakhoun ya baal hi Qna houn mayyit ko dafnaaney k baad milin tu Ahtiyat-e-lazim ki b'na pr zarori hai k inhain kisi dusare jagha dafan kr diya jaye. Jo nakhoun aur da'ant insan ki zindagi main hi us se juda ho jayein inhain dafan krna mustahb hai.

615. Agr koi shaks kowein main mar jaye aur usse bahir nikalna mumkn na ho tu zarori hai k kowein ka mun band kr dain aur us kowein ko hi us ki qaber qaraar dain.

616. Agr koi bacha maa k pait main mar jaye aur us ka pait main rehna maa ki zindagi k liye khatar naak hotu zarori hai k usse aasan tariqey se bahir nakalaiin.chounacha agr usse tukareh tukareh krne pr bhi majbour houn tu aisa krne main koi harj nahi, laikn zarori hai k agr us 'eurat ka sohar ehhil fun ho tu bachey ko us k zarreye bahir nekalain aur agr yeh mumkn na ho tu koyi ehhil fun 'eurat usse bahir nekalaiy. 'eurat ko ye ikhtiyar hai k wo us silsalaiy main kisi aese fard se rujou'e kare jo is kam ko behtr tareeqe se anjam daiy sakey aur us ki halaat key a'etibar se ziyada munasb ho, chahae na mehram hi Qna ho.

617. Agr maa mar jaye aur bacha us k pait main zinda ho aur chahae mukhtasar muddat k liye hi sahi. Us bachey k zinda rehney ki umeed ho tu zarori hia k jo jagha bhi bachey ki salamaati k liye behtr hia usey chaak krain aur bachey ko bahir nikal lain aur phir us jagha ko tanke lag dain. Laikn agr yaqeen ya etminaan ho k aisa

krne se bacha mar jaye ga tu phir jaiz nahi hai.

Dafan K Mustahbat

618. Mustahb hai k qaber ko aik mutawasit insan k qad k lag bag ya us k kandhain se buland khodain aur mayyit ko nazdik tareein qabristan main dafan krain masiwa us ky k jo qabristan daure ho aur kisi wajah se behtr ho maslan wahan niek log dafan keye gaye houn ya ziyada log wahan faatiha parhhne jate houn. Yeh bhi mustahb hai k janazah qaber se chund gaz daure zameen pr rakh dain aur teein dafa'e thura thura kr k qaber k nazdik lai jain aur her dafa'e zameen pr rakhein aur phir utha lain aur chauthi dafa'e qaber main uttar dain aur agr mayyit mard ho tu tesari dafa'e zameen pr es tarhan rakhein k us ka sar qaber ki nechlai tarf ho aur chauthi dafa'e sar ki tarf sey qaber main dakhil krain aur agr mayyit 'eurat ho tu tesari dafa'e usse qaber k qiblaih ki tarf rakhein aur pehlu ki tarf se qaber main uttar dain aur qaber main uttartey waqt aik kaprah qaber k oupr tan lain. Yeh bhi mustahb hai k janaza barey aaram k sath tabout se nekalain aur qaber main dakhil krain aur wo duayein jinhain parhney k liye kaha giya hai dafan krney se phelaiy aur dafan krte waqt parhhain aur mayyit ko qaber main rakhne k baad us k kafan ki girahain khool dain aur us k rukhsar zameen pr rakh dain aur us k sar k nechey matti ka takyia baana dain aur us ki peith k pechey kachi ietain ya daihlaiy rakh dain ta k mayyit chet na ho jaye aur us se paishtar k qaber band kr dain dayean hath mayyit k dayein kandhey pr marain aur bayean hath zaure se mayyit k bayein kandhey pr rakhein aur mun us k kaan k qareeb laiy jain aur usse zaure se harkt dain aur teein dafa'e kahain: Isma'e afhm ya falan ibne falan- falan ibne falan ki jaga mayyit aur uske bap ka name lai-

619. Mustahb hai k jo shaks mayyit ko qaber main uttarey wo ba taharat, brhanh sar aur brhanh pa ho aur mayyit ki pay'einite ki tarf se qaber se bahir neklaiy aur mayyit k azeez o aqraba k elawa jo log mojood ho wo hath ki pusht se qaber pr matti dalain aur inna laillahe wa inna elaihi rajeeuna parhhain. Agr mayyit 'eurat ho tu us ka mehram usse qaber main uttarey aur agr mehram na ho tu us k azeez o aqraba usse qaber main uttarain.

620. Mustahb hai k qaber chaar kunun wali banayi jaye aur zameen se taqriban chaar unggal buland aur us pr koi neshani laga di jaye ta k pehchanney main ghalti nah ho aur qaber pr pani cherka jaye aur pani cherakne k baad jo log mujood houn wo apne hath qaber pr rakhein aur apni ungliyan khol kr qaber ki matti main garh kr 7 dafa'e surah qadar parhhain aur mayyit k liye maghfirat talb krain aur yeh dua parhhain: Allahhumma jafil arze an jinbaihi wa aseid elaika ruhahu walaqihe minka rizwaanawn wa askin qabrahu merrahmaatika ma tugneehi behi anr'rahmate man sawaka.

621. Mustahb hai k jo log janazey ki maushayeat k liye aayee houn un ke chalaiy janey k baad mayyit ka wali ya wo shaks jaisi wali ijazat dai mayyit ko in duauon ki talqeein kare jo baatai gayi hain.

622. Dafan k baad mustahb hai k mayyit k pasmandagaan ko pursa diya jaye laikn agr itni muddat guzar chuki ho k pursa dainey se in ka dukh taza ho jaye tu pursa na daina behtr hai. Yeh bhi mustahb hai k mayyit k ehlaiy khana k liye 3/teein din khana bhejah jaye. Un k paas baith kr aur un k ghar main khana khaana makrooh hai.

623. Mustahb hai k insan azeez o aqraba ki mout pr khusosan baitey ki mout pr sabr kare aur jb bhi mayyit ki yaad aayee inna laillahe wa inna elaihi rajeeuna parhey aur mayyit k liye quran khowani kare aur maa baap ki qabar pr ja kr allah se apni hajaatain talab kare aur qabar puhkta kr daiy ta k jald tuot phoot na jaye.

624. Kisi ki mout pr bhi insan k liye Ahtiyat ki b'na pr jaiz nahi k apna cherah aur badn zakhmi kare aur apne baal nochey laikn sar aur cherey ka pitna jaiz hai.

625. Ahtiyat ki b'na pr baap aur bhai k elawa kisi ki bhi mout pr giraban chaak krna jaiz nahi aur Ahtiyat-e-mustahb yeh hai k in ki mout pr bhi giraban chaak na kiya jaye.

626. Agr 'eurat mayyit k soog main apna cherah zahkmi kr k khoun aaloda kr lai ya baal nochey tu Ahtiyat-e-mustahb ki b'na pr wo aik ghulam aazad kare ya 10 faqeerun ko khana khilaye ya inhain kapreh pehnaye aur agr mard apni biwi ya farzand ki mout pr apna giraban ya libaas pharey tu us k liye bhi yehi hukm hai.

627. Ahtiyat-e-mustahb yeh hai k mayyit pr rotey waqt awaaz bahut buland na ki jaye.

Namaz-e-Wehshat

628. Behtr hai k mayyit k dafan ki pheli raat ko us k liye 2 rakaat namaz-e-wehshat parhhi jaye aur us k parhney ka tariqa yeh hai k pehli rakaat main surah alhamd k baad aik dafa'e aayeatul kursi aur dosari rakaat main surah al hamd k baad 10 dafa'e surah qadar parhha jaye aur salam namaz k baad kaha jaye: Allahhuma sallaih e'aala muhammadaiwn wa e'aalaih muhammadin wabas sawabaha elah qabre fulaan. Aur lafze fulaan ki bajaye mayyit ka naam liya jaye.

629. Namaz-e-wehshat mayyit k dafan k baad phelaiy raaat ko kisi waqt bhi parhhi ja sakhti hai laikn behtr

yeh hai k awal sahb main namaz esha k baad parhhi jaye.

630. Agr mayyit ko kisi daure k shahr main lai jaana maqsood ho ya kisi wajah se us k dafan main takhere ho jaye tu namaz-e-wehshat ko us k dafan k pehli raat tak multavi kr daina chaeye.

Qaber Kushai

631. Kisi musalman ki qaber ka kholna khowah wo bacha ya diwana hi Qna ho haram hai. Han agr us ka badn matti k sath mil kr matti ho chuka ho tu phir koyi harj nahi.

632. Imam zadun, shahidun, aalimun aur salaih logun ki qaber ko ujharna khowah inhain faut howe salha sal guzr chuke houn aur in k badn pewand zameen ho gaye houn, agr in ki behurmati hoti ho tu haram hai.

633. Chund suratain aisi hain jin main qaber kushai haram nahi hai:

(1) Jab mayyit ko ghasbi zameen main dafan kiya giya ho aur zameen ka malik us k wahan rehne pr razi na ho aur qaber kholna bhi harj ka ba'es na ho, k is surat mai qabr koshayi is shart k sath haram nahi hai k qabr koshayi aur mayyit ko bahr nikalna aham tarin mefsada na rakhta ho jaisey janazey ka beghair dafan k rahna ya us ka badn tukrey tukrey hona warna qabr koshayi Jaiz nahi hai balke qabr koshayi ka jaiz hona aise maqam mai k mayyit ki hatik haurmat ka ba'es ho aur khud mayyit na bhi is zameen ko gausb na kiya ho tu mahale Ishkal hai aur is tarh k maqam mai A'ehtiyat e Wajib ki bina pr gasib pr lazim hai k malik ko razi krek mazkaura mayyit ko is zameen mai baqi rehne dai chahey is tarh se k ziyada maal malik ko aata kare-

(2) Jab kafan ya koi aur cheez jo mayyit k sath dafan ki gae ho ghasbi ho aur us ka malik es baat pr raza mand na ho k wo qaber main rahe aur agr khud mayyit k maal main se koi cheez jo us k warisun ko mili ho us k sath dafan ho gae ho aur us k waris es baat pr razi na houn k wo cheez qaber main rahe tu us ki bhi yehi surat hai. Albatta agr marne walaiy ne wasiyat ki ho k dua'e ya quran majeed ya angothi us k sath dafan ki jaye aur us ki wasiyat pr a'a'emal krna zarori ho tu in cheezun ko nikalne k liye qaber ko nahi khola ja sakta. Us maqam pr bhi wo estashnah jari hai jis ka zikr pehlaiy maward main kiya giya hai.

(3) Jb qaber ko kholna mayyit k be hurmati ka muajb na ho aur mayyit ko bagair ghusal diye ya bagair kafan pehnaye dafan kiya giya ho ya pata chalaiy k mayyit ka ghusal batil tha ya usse shar'ei ahkam k mutabiq kafan nahi diya giya tha ya qaber main qiblaih rukh pr nahi litaya giya tha.

(4) Jb koi aisa haq sabit krne k liye jo qaber kushai se ziyada ahim ho mayyit ka badn daikhna zarori ho.

(5) Jb mayyit ko aisi jagah dafan kiya giya ho jahan us ki be hurmati hoti ho maslan usse kafirun k qabristan main ya us jagha dafan kiya giya ho jahan galazat aur kaurah krkat phainka jaata ho.

(6) Jb kisi aese shar'ei maqsad k liye qaber kholi jaye jis ki ahmiyat qaber kholney se ziyada ho maslan kisi zinda bachey ko aisi hamilah 'eurat k pait se nekalna matloob ho jise dafan kr diya giya ho.

(7) Jb yeh khouf ho k darindah mayyit ko cheer phaar dalaiy ga ya silaab usse baha laiy jaye ga ya dushman usse nikaal lai ga.

(8) Mayyit ne wasiyat ki ho k usse dafan krne se pehlaiy muqaddas maqamat ki tarf muntaql kiya jaye aur un maqamat ki tarf muntaql krney main koi rukawat bhi nah ho laikn jaan bhooj kr, la 'eilme ya bholaiy se kisi dusare jagah dafna diya giya ho tu agr be hurmati nah hoti ho aur koi rukawat bhi nah ho tu us surat main qaber khol kr usse muqaddas maqamaat ki tarf lai ja saktaiy hain, bal k mazkaura surate main tu qaber ko kholna aur mayyit ko muntaql krna wajib hai.

Mustahb Ghusl

634. Islami shareat main bahut se ghusl mustahb hain jin main se kuch yeh hain:

(1) Ghusl-e-jummah.us ka waqt subhu ki azaan k baad se suraj guroob honey tk hai aur behtr yeh hai k zohar k qareeb baja laya jaye aur agr koi shaks usse zohar tk anjam na daiy tu behtr hai k aada aur qaza ki niyat kiye bagair guroob aftaab tk baja laye aur agr jummah k din ghusl na kare tu mustahb hai k is k baad shabe hafteh ya haftey k roz haftey k guroob aftaab tk us ki qaza baja laye. Jo shaks janta ho k usse jummah k din pani muyassir na ho ga tu wo rija'an ki niyat se jumerat k din ya shab-e-jummah main ghusl anjam daiy sakta hai aur mustahb hai k insan ghusl jummah krtey waqt ye dua'e pahrey: Ashhadu an la ellahha ellallahu wahdahu la shareeka lahu wa anna muhammadan abduhu wa rasulohhu allahumma sallaih e'aala muhammadaiwn wa e'aalaih muhammadaiwn wajanlni minnattawabeeina wajalni minal mutaatahhireeina.

(2) {2-7} ra'emdan ki pehlai 1ST , Satirhwein17th , unnesweein 19th , ekkesweein 21th , taeswein 23rd,

aur chobesweein 24th raat ka ghusl-

{8-9} eid-ul-fitar aur eid-e-qurban k din ka ghusl.us ka waqt subhu ki aazan se suraj guroob honey tk hai aur bhetr yeh hai k eid ki namaz se pehlaiy kr liya jaye.

{10-11} zilhaj k aathaewein 8th aur noweein 9th din ka ghusl aur behtr yeh hai k noweein din ka ghusl zohar k nazdik kiya jaye.

(3) Us shaks ka ghusl jis ne apne badn ka koi hissah aisi mayyit k badn se maus kiya ho jisse ghusl dai diya gia ho.
(4) Ehra'eam ka ghusl
(5) Harem makah main dakhil honey ka ghusl
(6) Makah mukrramah main dakhil honey ka ghusl
(7) Khaana ka'eba ki ziyarat ka ghusl
(8) Zibah aur nahir k liye ghusl
(9) Baal mundaney k liye ghusl
(10) Haram madinah main dakhil honey ka ghusl
(11) Madina munawwarah main dakhil honey ka ghusl
(12) Mausjid nabwi saww main dakhil honey ka ghusl
(13) Rasolai akram saww ki qabe muthahar se widah honey ka ghusl
(14) Dushman k sath mubahelah krne ka ghusl
(15) No zaida bachey ko ghusl daina
(16) Istakhara krne ka ghusl
(17) Talab-e-baraan ka ghusl

635. Fuqhae ney mustahb ghuslun k baab main bahut se ghuslun ka zikr farmaya hai jin main se chund yeh hain:

(1) Mahe Mahe ramzan ki tammam taaq ratuan ka ghusl aur es ki aakhari dahai ki tammam ratun ka ghusl aur es ki te'esweein raat k aakhari hissey main dusara ghusl.
(2) Zilhaj k chobesweein din ka ghusl.
(3) Eid-e-naurooz k din aur panderhweein shaban aur noweein aur satharweein rabi-ul-awwal aur zilqadah k pacheesweein din ka ghusl.
(4) Us 'eurat ka ghusl jis neh apne shohr k elawa kisi aur k liye khusbou istemaal ki ho.
(5) Us shaks ka ghusl jo mausti ki halat main so giya ho.
(6) Us shaks ka ghusl jo kisi sooli charhai howe insan ko daikhne giya ho aur usse daikha bhi ho laikn agr etefaqan ya majburi ki halat main nazr gae ho ya misaal k taur pr agr shahdat dainey giya ho tu ghusl mustahb nahi hai.

(7) Daure ya nazdek se maesoomeein a.s ki ziyart k liye ghusl. Is bat ka zikr karna munasb hai k In ghusloun ka mustahb houna sabit nahi hai aur jo shaks bhi in ko anjam daina chahta hai tu zarori hai k rija'e k qasd se bajalai-

636.Insan un tammam ghuslun k sath jin ka mustahb houna sharan sabit ho giya hai, maslan wo ghusl jin ka tazkira maslan # 634 main kiya giya hai, aisi kam maslan namaz anjam dai sakta hai jin k liye wuzu lazim hia (yahni wuzu krna zarori nahi hai). Laikn jo ghusl bataur reja'an keye jayen maslan wo ghusl jin ka tazkra maslan # 635 main kiya giya. Wuzu k liye kifayiat nahi krte (yahni sath sath wuzu krna bhi zarori hai).

637.Agr kae mustahb ghusl kisi shaks k zimey houn aur wo sab ki niyat kr k aik ghusl kr laiy tu kafi hai. Han agr ghusl mukallif k kisi a'a'emal ki wajah se mustahb howa ho, maslan aese shaks ka ghusl jis ne apne badn ka koi hissah kisi aisi mayyit se maus kiya ho jis ko ghusl dia ja chukka ho, tu is tarh k ghusloun mai A'ehtiyat e Wajib ye hai k k chund mukhtalif asbab k liye aik ghusl pr iktafa na kre-

Tayemmum

Sath suratun main wuzu aur ghusl k bajae Tayemmum krna zarori hai:

Tayemmum Ki Pehlai Surat

Pani Na Houna-

638. Agr insan aabadi main ho tu zarori hai k wuzu aur ghusl k liye pani muhaiya krne k liye itni jistujou kare k bila'aakhir us k milne se na ummeed ho jaye. Yehi hukm biyabanun main rehne walaiy afraad maslan khana badoshoun k liye hai. Aur agr insan safer k 'ealam main ho aur biyabaan main ho tu zarori hai k rasitun main ya

apne tehhirne ki jagah k aas paas wali jaghoun main pani talash kare aur Ahtiyat-e-lazim yeh hai k wahan ki zameen na humwaar ho ya darakhtun ki kasrat ki wajah se rah chalna dushwar ho tu charun atraaf main se har tarf puraney zamaney main kamaan k chellaiy pr charha kr phainkey janey walaiy teer ki perwaaz ***(hashyia*** : is bat mai ikhtilaf hai k aik teer kitna fasla the krta hai. Sb se ziyada miqdar 480 zira'e yani means 220 meter batayi gayi hai- ***minhaj ul salehein jild1,masaila no342)*** k faaslaiy k barabar pani ki talash main jaye. Jab k humwaar zameen main her tarf andazan dubara phainkey janeyy walaiy teer k faaslaiy k barabar jistuju kare.

639.Agr char atraaf main se baez humwaar aur baez na humwaar houn tu jo tarf humwaar ho us main 2 teerun ki perwaz k barabar aur jo tarf na humwaar ho us main aik teer ki perwaz k barabar pani talash kare.

640. Jis tarf pani k nah honey ka yaqeen ho us tarf talash krna zarori nahi.

641. Agr kisi shaks ki namaz ka waqt tang na ho aur pani hasil krne k liye us k paas waqt ho aur usse yaqeen ya etminaan ho k jis faaslaiy tk es k liye pani talash krna zarori hai, us se daure pani mujood ho tu zarori hai k pani hasil krne k liye wahan jaye laikn agr pani bahut ziyada daure ho k log yeh kahein k un k paas pani nahi hai tu wahan jaana lazim nahi hai aur agr pani mujood honey ka gumaan ho tu phir bhi wahan jaana zarori nahi hai.

642. Yeh zarori nahi k insan khud pani ki talash main jaye bal k wo kisi aur aese shaks ki baat pr bhi ektifa kr sakta hai jis ney jistuju kr li ho aur jis ki baat pr usse etminaan ho.

643. Agr es baat ka ehtemaal ho k apne safer k samaan main ya parhao dalney ki jagah pr ya qaaflaiy main mujood pani hai tu zarori hai k es qadar jistuju kare k usse pani k na honey ka etminaan ho jaye ya us k husool se na umeed ho jaye. Siwaye us ke kh pehlaiy kisi mawarid main pani na tha aur ab ehtemaal ho k shahid pani aa chuka ho k us surat main jistuju zarori nahi.

644. Agr aik shaks namaz k waqt se pehlaiy pani talash kare aur hasil na kr paye aur namaz k waqt tk wahein rahe tu agr pani melne ka ehtemaal ho tu Ahtiyat-e-mustahb yeh hai k wo dubara pani ki talash main jaye.

645. Agr namaz ka waqt dakhil honey k baad talash kare aur pani hasil na kr paye aur baad wali namaz k waqt tk ussi jagha rahe tu agr pani melney ka ehtemaal ho tu Ahtiyat-e-mustahb yeh hai k dubara pani ki talash main jaye.

646. Agr kisi shaks ki namaz ka waqt tang ho ya usse chaure dakoo aur darindaiy ka khauf ho ya pani ki talash itni kathan ho k us jaisi afraad a'eam taur pr itne taklaief bardasht nahi krte tu talash zarori nahi.

647. Agr koi shaks pani talash na kare hatta k namaz ka waqt tang ho jaye aur pani talash krne ki surat main pani mil sakta tha tu wo gunah ka murtakib howa laikn Tayemmum k sath us ki namaz sahi hai.

648. Agr koi shaks es yaqeen ki b'na pr k usse pani nahi mil sakta pani ki talash main na jaye aur Tayemmum kr k namaz parhh lai aur baad main usse pata chalaiy k agr talash krta tu pani mil sakta tha tu Ahtiyat ki b'na pr zarori hai k wuzu kr k namaz dubara parhey.

649. Agr kisi shaks ko talash krne pr pani nah milaiy aur melne se mayoos ho kr Tayemmum k sath namaz parh lai aur namaz k baad usse pata chalaiy k jahan us ne talash kiya tha wahan pani mujood tha tu us ki namaz sahi hai.

650. Jis shaks ko yaqeen ho k namaz ka waqt tang hai agr wo pani talash keye bagair Tayemmum kr k namaz parhh lai aur namaz parhney k baad aur waqt guzarny se pehlaiy usse pata chalaiy k pani talash krne k liye us k paas waqt tha tu Ahtiyat-e-wajib yeh hai k dubara namaz parhey.

651. Agr aik shaks ba wuzu ho aur usse maloom ho k us ne apna wuzu batil kr diya tu dubara wuzu k liye pani nahi milai ga ya wo wuzu nahi kr paye ga tu us surat main agr wo apna wuzu barqarar rakh sakta ho tu Ahtiyat-e-wajib ki b'na pr usse chaheye k wuzu batil na kare chahey abhi namaz ka waqt dakhil howa ho ya na howa ho, laikn aisa shaks yeh jantey howe bhi k ghusl na kr paye ga apni biwi se jama'e kr sakta hai.

652. Jab kisi k paas faqat wuzu ya ghusl k liye pani ho aur wo janta ho k usse gira dainey ki surat main mazeed pani nahi mil sakkey ga tu agr namaz ka waqt dakhil ho giya ho tu us pani ka girana hara'eam hai aur Ahtiyat-e-wajib yeh hai k namaz k waqt se pehlaiy bhi nah giraye.

653. Agr koi shaks yeh jantey howe k usse pani nah mel sakkey ga, apna wuzu batil kr dai ya jo pani us k paas ho usse gira dai tu agr cha us ne (hukm maslan k) br'eaks kam kiya hai, Tayemmum k sath us ki namaz sahi hogi laikn Ahtiyat-e-mustahb yeh hai k us namaz ki qaza bhi kare.

Tayemmum Ki Dusare Surat

Pani Tak Rasayi Na Houna-

654. Agr koi shaks burhape ya kamzauri ki wajah se ya chaure ya dakoo aur janwer wagaira k khauf se ya kowein se pani nikalne k wasail muyassir na honey ki wajah se pani hasil na kr sakke tu zarori hai k Tayemmum

kare.
655. Agr kowein se pani nekalne k liye dool aur rasi wagaira zarori houn aur insan majboure ho k inhain kharedaiy ya kiraye pr hasil kare tu khowah in ki qemat a'eam bhahuo se kaye gunah ziyada hi Qna ho zarori hai k inhain hasil kare. Agr pani asli qemat se mehngah becha ja raha ho tu us k liye bhi yehi hukm hai. Laikn agr in cheezun k husool pr itna kharcha uthta ho jo us k maal k ehtebar se zarar ka ba'es ho aur is bat ka sabab banta ho k wo e'e'adat se bala tar sakhti ko bardasht kre tu phir in cheezun ka muhaiya krna wajib nahi hai.
656. Agr koi shaks majboure ho k pani muhaiya krne k liye qarz lai tu qarz laiina zaoauri hai laikn jis shaks ko e''eilm ho ya gumaan ho k wo apne qarzey ki adayegi nahi kr sakta us k liye qarz laiina wajib nahi hai.
657. Agr kuwaan khodney main koi mushakqat na ho tu zarori hai k pani muhaiya krne k liye kuwaan khodaiy.
658. Agr koi shaks bagair ehsan rakhey kuch pani daiy tu usse quboul kr laiina zarori hai.

Tayemmum Ki Teesri Surat

Pani K Istemaal Main Khauf Ho-
659. Agr pani ka istemal kisi shaks k liye jan laiwa ho ya us k badn main kisi 'ee'aib ya marz k paida honey ya mujoodah marz k tuolani ya shadid ho janey ya elaaj mue'alja main dushwari paida honey k sabab ho tu us k liye zarori hai k Tayemmum kare. Laikn agr pani k zarar ko kisi tareeqe se daure kr sakta ho maslan yeh k pani ko garm krne se zarar daure ho sakta ho tu pani garm kr k wuzu kare aur agr ghusl krna zarori ho tu ghusl kare.
660. Zarori nahi k kisi shaks ko yaqeen ho k pani us k liye muzir hai bal k agr zarar ka ehtemal ho aur yeh ehtemal a'eam logun ki nazrun main maeqol ho tu Tayemmum krna zarori hai.
661. Agr koi shaks zarar k yaqeen ya ehtemal ki wajah se Tayemmum kare aur usse namaz se pehlaiy es baat ka pata chal jaye k pani us k liye nuqsandah nahi tu us ka Tayemmum batil hai aur agr es baat ka pata namaz k baad chalaiy tu wuzu ya ghusl kr k dubara namaz parhna zarori hai. Siwaye us k k zarar k yaqeen ya ehtemal k bawajood wuzu ya ghusl krna aisi zehni becheni ka ba'es ho jese bardasht krna muskil hai.
662. Agr kisi shaks ko yaqeen ho k pani us k liye muzir nahi hai aur ghusl ya wuzu kr laiy, baad main usse pata chalaiy k pani us k liye muzir tha tu us ka wuzu aur ghusl duno batil hai.

Tayemmum Ki Chauthi Surat

Harj aur Mushakqat-
663. Agr kisi shaks k liye pani muhaiya krna ya usse istemal krna aesey harj wa mushakqat ka ba'es ho jisse a'eam taur pr bardasht nahi kiya jaata tu wo tayyamum kr sakta hai laikn agr wo mushakqat bardasht krte howe wuzu ya ghusl kr lai tu us k wuzu wa ghusl sahi houn gey.

Tayemmum Ki Panchweein Surat

Pani Piyaas Bojhaney K Liye Zarori Ho-
664. Agr kisi shaks ko piyaas bojhaney k liye pani ki zaraurat ho tu zarori hai k Tayemmum kare aur es wajah se Tayemmum k jaiz honey ki 2 suraatain hain:

(1) Agr pani wuzu ya ghusl krne main sarf kr daiy tu wo khud fauri taur pr ya baad main aisi piyaas main mubtila ho ga jo es ki halakt ya 'ellalat ka mujab ho gi ya jis ka bardasht krna us k liye sakht taklaief ka ba'es hoga.
(2) Apne elawa khud se wabasta dusarey afraad ki khatir darta ho chahai wo dusare nufoos muttarm bhi na rakhtey houn jb k in ki zindagi k omoaur es k liye ehmiyat k hamil houn, chahai es liye k wo in se shadid muhabat rakhta ho ya es a'etibar se k in ka talf ho jaana us k liye mali nuqsaan ka ba'es hai ya es liye k in ka khayal krna 'eurfan us k liye zarori hai jaisi dost aur humsaye.

In duno suratun k elawa bhi mumkn hai k piyaas, Tayemmum k jawaaz ka sabab baaney laikn es wajah se nahi bal k es liye k jaan ki hifazat wajib hai ya es liye k piyasey ki maut ya bechaeni yaqenan us k liye harj ka sabab baane gi.

665. Agr kisi shaks k paas es pak pani k elawa jo wuzu ya ghusl k liye ho itna nejis pani bhi ho jitna usse piney k liye darkaar hai tu zarori hia k pak pani piney k liye rakh lai aur Tayemmum kr k namaz parhey laikn agr pani us k sathyiun k piney k liye darkaar ho tu wo pak pani se wuzu ya ghusl kr sakta hai khowah es k sathi piyaas bojhaney k liye nejis pani piney pr hi majboure Qnah houn bal k agr wo log us pani k nejis honey k barey main nah jantey houn ya yeh k nijasat se parhhaiz na krtey houn tu lazim hai k pak pani ko wuzu ya ghusl k liye sarf kare aur issi tarhan pani apne kisi janwer ya na baligh bachey ko pilana chahai tb bhi zarori hai k inhain wo nejis pani pilaye aur pak pani se wuzu ya ghusl kare.

Tayemmum Ki Chatte Surat

Wuzu Ya Ghusl Ka Takrao aisi Shara'e Taklaief Se Ho Raha Ho Jo Un Se Ziyada Ahim Ho Ya masaawi Ho.

666. Agr kisi shaks ka badn ya libaas nejis ho aur us k paas itni miqdar main pani ho k us se wuzu ya ghusl kr lai tu badn ya libaas dohneh k liye pani na bachta ho tu zarori hai k badn ya libaas dohye aur Tayemmum kr k namaz parhey.

Laikn agr us k paas aisi koi cheez nah ho jis pr Tayemmum kare tu zarori hai k pani wuzu ya ghusl k liye istemal kare aur nejis badn ya libaas k sath namaz parhey.

667. Agr kisi shaks k paas siwaye aise pani ya bartan k jis ka istimaal krna haram hai koi aur pani ya bartan nah ho maslan jo pani ya bartan us k paas ho wo ghasbi ho aur es k elawa us k paas koi pani ya bartan nah ho tu zarori hai k wuzu aur ghusl k bajae Tayemmum kare.

Tayemmum Ki Sathweein Surat

Waqt Ka Tang Houna-

668. Jab waqt itna tang ho k agr aik shaks wuzu ya ghusl kare tu sari namaz ya us ka khuch hissa waqt k baad parhha ja sakke tu zarori hai k Tayemmum kare.

669. Agr koyi shaks jaan bhooj kr namaz parhney main itni takhire kare k wuzu ya ghusl ka waqt baqi nah rahe tu wo gunah ka murtakb ho ga laikn Tayemmum k sath us ki namaz sahi hai. Agr cha Ahtiyat-e-mustahb yeh hai k es namaz ki qaza bhi kare.

670. Agr kisi ko shak ho k wo wuzu ya ghusl kare tu namaz ka waqt baqi rahe ga ya nahi tu zarori hia k Tayemmum kare.

671. Agr kisi shaks ne waqt ki tangi ki wajah se Tayemmum kiya ho aur namaz k baad wuzu kr sakhaney k bawujood na kiya ho hatta k jo pani us k paas tha wo zaya'e ho giya ho tu es surat main k us ka fariza Tayemmum ho zarori hai k aaindah namazun k liye dubara Tayemmum kare chahey us n apna Tayemmum batil na kiya ho-

672. Agr kisi shaks k paas pani ho laikn waqt ki tangi k ba'es Tayemmum kr k namaz parhney lagey aur namaz k duraan jo pani us k paas tha wo zaya'e ho jaye. Ab agr us ka farizah Tayemmum ho tu baad ki namazun k liye dubara Tayemmum krna zarori nahi hai agr cha behtr hai.

673. Agr kisi shaks k paas itna waqt ho k wuzu ya ghusl kr sakke aur namaz ko us k mustahb afa'eal maslan aaqamat aur qunoot k bagair parhh lai tu zarori hai k ghusl ya wuzu kr lai aur us k mustahb afa'eal k bagair namaz parhey bal k agr surah parhney jitna waqt bhi na bachta ho tu zarori hai k ghusl ya wuzu kare aur bagair surah k namaz parhey.

Wo Cheezain Jin Pr Tayemmum Krna Sahi Hai

674. Matti, riat, dhailaiy aur pathar pr Tayemmum krna sahi hai laikn Ahtiyat-e-mustahb yeh hai k agr matti muyassir ho tu kisi dusare cheez pr Tayemmum na kiya jaye. Agr matti na ho tu intehai bareik bajre pr jisse matti kaha ja sakke, agr yeh bhi mumkn nah ho tu dhailaiy pr, agr dhaila bhi nah ho tu phir riat pr aur agr riat aur daihla bhi nah ho tu phir pathar pr Tayemmum kia jaye.

675. Jhipsem aur choneyy k pathar pr Tayemmum krna sahi hai neez es gardugobar pr jo qalaiin, kapreh aur in jesi dusare cheezun pr jame ho jaata hai agr 'eurf-e-a'eam main usse narm matti shumaar kiya jaata ho tu us pr Tayemmum sahi hai. Agr cha Ahtiyat-e-mustahb yeh hai k ikhtiyiar ki halat main us pr Tayemmum na kare. Aisi tarhan Ahtiyat-e-mustahb ki b'na pr ikhtiyiar ki halat main pakkey jhipsem aur choneyy pr aur pakki ieint aur dusare mae'dani pathar maslan aaqeeq wagairah pr Tayemmum nah kare.

676. Agr kisi shaks ko matti, riat, dhailaiy ya pathar nah mil sakain tu zarori hai k tar matti pr Tayemmum kare aur agr tar matti nah mili tu zarori hai k qalaiin , darri ya libaas aur un jesi dusare chezun k andar ya oupr mujood us mukhtasar se gardogubar se jo 'eurf main matti shumaar nah hota ho Tayemmum kare aur agr in main se koi cheez bhi dastiyab nah ho tu Ahtiyat-e-mustahb yeh hai k Tayemmum k bagair namaz parhey laikn wajib hai k baad main us namaz ki qaza parhey.

677. Agr koyi shaks qalaiin, darri aur in jesi dusare cheezun ko jhare kr matti muhaiya kr sakta hai tu is ka gard aaalod cheez pr Tayemmum krna batil hai aur issi tarhan agr gilli matti ko khusak kr k us se sokhi matti hasil kr sakta ho tu gilli matti pr Tayemmum krna batil hai.

678. Jis shaks k paas pani nah ho laikn barf ho aur usse peghla sakta ho tu usse peghla kr pani baana aur us se wuzu ya ghusl krna zarori hai aur agr aisa krna mumkn na ho aur is k pas koyi aisi cheez bhi na ho js pr tayemmum krna sahi ho tu is k liye zarori hai k waqt guzrney k baad namaz ko qaza kare aur behtr yeh hai k barf se wuzu

ya ghusl k aeza ko tar kare aur wuzu main hath ki ratubat se sar aur pairuon ka mausha kare aur agr aisa krna bhi mumkn nah ho tu barf pr Tayemmum kr lai aur waqt pr bhi namaz parhey, albatta duno suratun main qaza zarori hai.

679. Agr matti aur riat k sath sokhi ghaas ki tarhan ki koyi cheez milai howi ho jis pr Tayemmum krna batil ho tu us pr Tayemmum nahi kr sakta. Laikn agr wo cheez itni kam ho k usse matti ya riat main nah honey k barabar samjha ja sakke tu us matti aur riat pr Tayemmum sahi hai.

680. Agr aik shaks k paas koyi aisi cheez nah ho jis pr Tayemmum kiya ja sakke aur us ka kharidna ya kisi aur tarhan hasil krna mumkn ho tu zarori hai k es tarhan muhaiya kr lai.

681. Matti ki diware pr Tayemmum krna sahi hai aur Ahtiyat-e-mustahb yeh hai k khusk zameen ya khusk matti k hotey howe nam zameen ya nam matti pr Tayemmum nah kiya jaye.

682. Jis cheez pr insan Tayemmum kare us ka share'an pak krna zarori hai aur Ahtiyat-e-wajib ki b'na pr zarori hai k 'eurfan bhi pakeeza ho yani us main koi aisi cheez milai howi na ho jis se insani tbiyat ko ghin aaati ho. Agr us k paas koyi aisi pak cheez nah ho jis pr Tayemmum krna sahi ho tu us pr namaz wajib nahi laikn zarori hai k us ki qaza baja laye aur behtr yeh hai k waqt main bhi namaz parhey. Han agr baat gard aalood qalaiin wagaira tk aa chukki ho aur wo nejis ho, Ahtiyat-e-wajib ki b'na pr zarori hai k us se Tayemmum kr k namaz parhey aur phir baad main us ki qaza bhi kare.

683. Agr kisi shaks ko yaqeen ho k aik cheez pr Tayemmum krna sahi hai aur us pr Tayemmum kr lai baad azan usse pata chalaiy k us cheez pr Tayemmum krna batil tha tu zarori hai k jo namazain us Tayemmum k sath parhhi hain wo dubara parhey.

684. Jis cheez pr koyi shaks Tayemmum kare zarori hai k wo ghasbi nah ho ps agr wo ghasbi matti pr tayyamum kare tu us ka Tayemmum batil hai.

685. Ghasb ki howi faza main Tayemmum krna batil nahi hai. Lihaza agr koi shaks apni zameen main apne hath matti pr marey aur phir bila izajat dusare ki zameen main dakhil ho jaye aur hathoun ko peshani pr pehrey tu us ka Tayemmum sahi ho ga agr cha wo gunah ka murtakib howa hai.

686. Agr koyi shaks bholaiy se ya gaflat se ghasbi cheez pr Tayemmum kr lai tu Tayemmum sahi hai laikn agr wo khud koi cheez ghasb kare aur phir bhool jaye k ghasb ki hai tu us cheez pr us ka Tayemmum A'ehtiyat e Wajib ki bina pr sahi nahi hai-

687. Agr koi shaks ghasbi jagah main qaid kr diya giya ho aur us jagha ka pani aur matti duno ghasbi ho tu zarori hai k Tayemmum kr k namaz parhey Lakin tayemum k dauraan lazim hai k hatheliyioun ko zameen pr na marey balke hatheliyioun ko zameen pr rakhney pr iktafa kre-

688. Jis cheez pr Tayemmum kiya jaye Ahtiyat-e-lazim ki b'na pr zarori hai k us pr kuch gard o ghubar mujood ho jo k hathoun pr lag jaye aur us pr hath marney k baad zarori hai k itne zoaur se hathoun ko na jahrey k sari gard gir jaye.

689. Gerhey wali zameen, rastey ki matti aur aisi shaure zameen pr jis pr namak ki thae na jami ho Tayemmum krna makrooh hai aur agr us pr namak ki thae jam gayi hotu Tayemmum batil hai.

Wuzu Ya Ghusl K Badlaiy Tayemmum Krne Ka Tariqa

690. Wuzu ya ghusl k badlaiy keye janey walaiy Tayemmum main tein cheezain wajib hain:

(1) Duno hathaelioun ko aisi cheez pr marna ya rakhna js pr Tayemmum krna sahi ho. Ahtiyat-e-lazim ki b'na pr duno hath aik sath zameen pr marney ya rakhne chaheyein.

(2) Duno hathaelioun ko pauri peshani pr sar k baal ugney ki jagah se abrou aur naak k balayi hissey tk peherna aur issi tarhan Ahtiyat-e-wajib ki b'na pr peshani k duno tarf duno hathaelioun ko pehrna. Ahtiyat-e-mustahb yeh hai k hath abrou k oupr bhi pehrey jain.

(3) Bayein hath ki hathaeli ko dayein hath ki tammam pusht pr kalayi k jaure se lai kr unghleyioun k sirou tk phairna aur dayein hath ki hathaeli ko bayein hath ki tammam pusht pr kalayi k jaure se lai kr unghleyioun k sirou tk pehrna aur Ahtiyat e Wajib ye hai k dayein hath aur bayein hath k darmian tartib ka khayal rakha jaye-

(4) Zarori hai k Tayemmum, qurbaatan elallah ki niyat se anjam dai jissa k wuzu k mausail main bataya ja chuka hai.

691. Ahtiyat-e-mustahb yeh hai k Tayemmum khowah wuzu k badlaiy ho ya ghusl k badlaiy usse tarteeb se kiya jaye yani yeh k aik dafa'e hath zameen pr marey jaein aur peshani aur hathoun ki pusht pr pehrey jaein aur phir aik dafa'e zameen pr marey jaein aur hathoun ki pusht ka mausha kiya jaye.

Tayemmum K Ahkam

692. Agr aik shaks peshani ya hathoun ki pusht k zara se hissey ka bhi mausha nah kare tu us ka Tayemmum batil hai qatae nazr es se k us ne a'emdan mausha nah kiya ho ya maslan nah janta ho ya maslan bhool giya ho laikn ziyada bareek biny ka khayeal rakhna bhi zarori nahi. Agr cha yeh kaha ja sakke k tammam peshani aur hathoun ka mausha ho giya hai tu itna kafi hai.

693. Agr kisi shaks ko yaqeen nah ho k hath ki pusht pr mausha kr liya hai tu yaqeen hasil krne k liye zarori hai k kalai se kuch oupr walaiy hissey ka bhi mausha kare laikn ungliyion k darmiyan mausha krna zarori nahi hai.

694. Tayemmum krne walaiy ko peshani aur hathoun ki pusht ka mausha Ahtiyat ki b'na pr oupr se nechey ki janib krna zarori hai aur yeh afa'eal aik dusare se muttasil honey chaheye aur agr in afa'eal k darmiyan itna faasla dai k log ye nah kaheein k Tayemmum kra hai tu Tayemmum batil hai.

695. Niyat krte waqt lazim nahi k es baat ka taeyun kare k us ka Tayemmum ghusl k badley hai ya wuzu k badley laikn jahan 2 Tayemmum anjam daina zarori houn tu zarori hai k in main se her aik ko kisi ehtebar se muayein kare aur agr es pr aik Tayemmum wajib ho aur niyat kare k main us waqt apna fareza anjam dai raha houn tu agr cha wo muayein krne main ghalti kare us ka Tayemmum sahi hai.

696. Tayemmum main peshani, hathoun ki hathaeliyan aur hathoun ki pusht zarori nahi hai k pak houn, is bina pr agr aezaye tayemmum mutanajis lakin khoshk houn ,tu tayemmum sahi hai agr che behter ye hai k aezaye tayemmum mukamal taure pr pak houn-

697. Zarori hai k hath pr mausha krte waqt ungothi uttar dai aur agr peshani ya hathoun ki pusht ya hathaelioun pr koi rukawat ho maslan in pr koi cheez chipke howi ho tu zarori hai k usse haata dai.

698. Agr kisi shaks ki peshani ya hathoun ki pusht pr zakhm ho aur us pr kapray ya patti wagaira bandhi ho jis ko khola nah ja sakta ho tu zarori hai k us k oupr hath pehrey. Agr hathaeli zakhmi ho aur us pr kapra ya patti wagaira bandhi ho jisse khola nah ja sakta ho tu zarori hai k kaprey ya patti wagaira samait hath us cheez pr marey jis pr Tayemmum krna sahi ho aur phir peshani aur hathoun ki pusht pr pehrey, laikn agr hathaeli ka kuch hissa bhi khula howa ho tu issi ko zameen pr maar kr issi se mausha kr laiina kafi hai.

699. Agr kisi shaks ki peshani aur hathoun ki pusht pr ma'emool k mutabiq baal houn tu koi harj nahi laikn agr sar k baal peshani pr aa girey houn tu zarori hai k inhain pechey haata dai.

700. Agr ehtemal ho k peshani aur hathaelioun ya hathoun ki pusht pr koi rukawat hai aur yeh ehtemal logun ki nazrun main maqool ho tu zarori hai k chan bein kare ta k usse yaqeen ya itminan ho jaye k rukawat mujood nahi hai.

701. Agr kisi shaks ka fareza Tayemmum ho aur wo khud Tayemmum na kr sakta ho tu zarori hai k kisi dusare shaks se madad lai ta k wo madad gaar muta'elqa shaks k hathoun ko us cheez pr marey jis pr Tayemmum krna sahi ho aur phir muta'elqa shaks k hathoun ko us ki peshani aur duno hathoun ki pusht pr rakh dai ta k imkan ki surat main wo khud apni duno hathaelioun ko peshani aur duno hathoun ki pusht pr pherey aur agr yeh mumkn nah ho tu ne'aib k liye zarori hai k muta'elqa shaks ko khud us k hathoun se Tayemmum kraye aur agr aisa krna mumkn na ho tu ne'aib k liye zarori hai k apne hathoun ko es cheez pr marey jis pr Tayemmum krna sahi ho aur phir muta'elqa shaks ki peshani aur hathoun ki pusht pr pehrey. In duno suratun main Ahtiyat-e-lazim ki b'na pr duno shaks Tayemmum ki niyat krain laikn pheli surat main khud mukallif ki niyat kafi hai.

702. Agr koi shaks Tayemmum k dauran shk kare k wo us ka koi hissah bhool giya hai ya nahi aur us hissey ka muqa guzar giya ho tu wo apne shk ki prwa nah kare aur agr muqa na guzra ho tu zarori hai k es hissey ka Tayemmum kare.

703. Agr kisi shaks ko bayein hath ka mausha krne k baad shk ho k aayea us ne Tayemmum durust kiya hai ya nahi tu us ka Tayemmum sahi hai aur agr us ka shk bayein hath k mausha k barey main ho tu us k liye zarori hai k us ka mausha kare siwaye es ke kh log kaheiyn k Tayemmum se farige ho chuka hai. maslan us shaks ne koyi aisa kam kiya ho jis k liye taharat shart hai ya tasalsul khatm ho giya ho.

704. Jis shaks ka fareza Tayemmum ho agr wo namaz k paurey waqt main 'euzr k khatm honey se mayoos ho ya isse es baat ka ehtemal ho k agr Tayemmum main takhair kare ga tu waqt dakhil honey k baad Tayemmum na kr sakke ga tu aisa shaks waqt dakhil honey se pehley bhi Tayemmum kr sakta hai aur agr us n kisi dusare wajib ya mustahb kam k liye Tayemmum kiya ho aur namaz k waqt tk us ka 'euzr baqi ho tu ussi Tayemmum k sath namaz parhh sakta hai.

705. Jis shaks ka fareza Tayemmum ho agr usse 'e'eilm ho k aakhir waqt tk us ka 'euzr baqi rahe ga ya wo

‘euzr k khatm honey se mayoos ho tu waqt k wasie’e hotey howe wo Tayemmum k sath namaz parhh sakta hai. Laikn wo janta ho k aakhir waqt tk us ka ‘euzr daure ho jaye ga tu zarori hai k intazar kare aur wuzu ya ghusl kr k namaz parhey. Bal k agr wo aakhir waqt tk ‘euzr k khatm honey se mayoos na ho tu mayoos honey se pehlay Tayemmum kr k namaz nahi parhh sakta. Siwaye es k k yeh ehtemal ho k agr Tayemmum kr k jaldi namaz na parhhi tu phir waqt khatm honey tk hatta k Tayemmum kr k bhi namaz nah parhh paye ga.

706. Agr koi shaks wuzu ya ghusl nah kr sakta ho aur wo ‘euzr k bar tarf honey se mayoos ho tu wo apni qaza namazain Tayemmum k sath parhh sakta hai. Laikn agr baad main ‘euzr khatm ho jaye tu Ahtiyat-e-wajib yeh hai k wo namazain wuzu ya ghusl kr k dubara parhey aur agr usse ‘euzr daure honey se mayoosi nah ho tu Ahtiyat-e-lazim ki b’na pr qaza namazun k liye Tayemmum nahi kr sakta.

707. Jo shaks wuzu ya ghusl na kr sakta ho us k liye jaiz hai k in mustahb namazun ko jin ka waqt muayein hai jesey din raat k nawafil, Tayemmum kr k parhey laikn agr mayoos na ho k aakhir waqt tk us ka ‘euzr daure ho jaye ga tu Ahtiyat-e-lazim yeh hai k wo namazain in k awwal-e-waqt main nah parhey aur jin mustahb namazun ka waqt muayein nahi hai inhain mutlaqan Tayemmum k sath parhh sakta hai.

708. Jis shaks ne Ahtiyatan jaberah ghusl aur Tayemmum kiya ho agr wo ghusl aur Tayemmum k baad namaz parhey aur namaz k baad is se haddase asgher sadir ho maslan agr wo peshab kare tu baad ki namazun k liye zarori hai k wuzu kare aur agr haddas namaz se pehley sadir ho tu zarori hai k us namaz k liye bhi wuzu kare.

709. Agr koi shaks pani na milne ki wajah se ya kisi aur ‘euzr ki b’na pr Tayemmum kare tu ‘euzr k khatm ho janey k baad us ka Tayemmum batil hota hai.

710. Jo cheezain wuzu ko batil krtein hain wo wuzu k badley kiye howe Tayemmum ko bhi batil krti hain aur jo cheezain ghusl ko batil krte hain wo ghusl k badley kiye howe Tayemmum ko bhi batil krti hain.

711. Agr koi shaks ghusl na kr sakta ho aur chund ghusl us pr wajib houn tu us k liye jaiz hai k in tammam ghuslun k badley aik Tayemmum kare aur Ahtiyat-e-mustahb yeh hai k in ghuslun main se her aik k badley aik Tayemmum kare.

712. Jo shaks ghusl na kr sakta ho agr wo koyi aisa kam anjam daina chahai jis k liye ghusl wajib ho tu zarori hai k ghusl k badley Tayemmum kare aur jo shaks wuzu na kr sakta ho agr wo koyi aisa kam anjam daina chahai jis k liye wuzu wajib ho tu zarori hai k wuzu k badley Tayemmum kare.

713. Agr koi shaks ghusl jaanabat k badley Tayemmum kare tu namaz k liye wuzu krna zarori nahi hai. issi tarhan agr kisi aur ghusl k badley- ghusl Istihaza mutawasita k eliwa-Tayemmum kare tu bhi yehi hukm hai laikn es surat main Ahtiyat-e-mustahb yeh hai k wuzu bhi kare aur agr wo wuzu na kr sake tu wuzu k badley aik aur Tayemmum kare.

714. Agr koi shaks ghusl k badley Tayemmum kare laikn baad main usse kisi aisi surat se dochaar houna parhey jo wuzu ko batil kr daiti ho aur baad ki namazun k liye ghusl bhi na kr sakta ho tu zarori hai k wuzu kare aur Ahtiyat mustahb yeh hai k Tayemmum bhi kare.agr wuzu na kr sakta ho tu zarori hai k wuzu k badley Tayemmum kare.

715. Jis shaks ka fariza Tayemmum ho agr wo kisi kam k liye Tayemmum kare tu jab tk us ka Tayemmum aur ‘euzr baqi hai wo in kamun ko kr sakta hai jo wuzu ya ghusl kr k krne chaheyein. Laikn agr us ka ‘euzr waqt ki tangi ho ya us ne pani hotey howe namaz e mayyit ya soneyy k liye Tayemmum kiya ho tu wo faqat in kamun ko anjam dai sakta hai jin k liye us ne Tayemmum kiya ho.

716. Chund suratun main behtr hai k jo namazain insane ne Tayemmum k sath parhhi houn in ki qaza kare.

(1) Pani k istemal se darta ho aur us ne jaan bhooj kr apne ap ko junub kr liya ho aur Tayemmum kr k namaz parhhi ho.
(2) Ye jantey howe ya guman krte howe k usse aakhari waqt tk pani na mil sake ga ‘emdan apne ap ko junub kr liya ho aur Tayemmum kr k namaz parhhi ho.
(3) Aakhir waqt tk pani ki talash main na jaye aur tang waqt mai Tayemmum kr k namaz parhey aur baad main usse pata chalaiy k agr talash krta tu usse pani mil jaata.
(4) Jaan bhooj kr namaz parhney main takher ki ho aur aakhir waqt main Tayemmum kr k namaz parhhi ho.
(5) Yeh jante howe ya guman krte howe k pani nahi miliy ga jo pani us k paas tha usse gira diya ho aur Tayemmum kr k namaz parhhi ho.

Namaz K Ahkam

Namaz deeni a'emaal main se behtreen a'emal hai. Agr ye bargah elahi main quboul ho gayi tu dusare ebadaat bhi quboul ho jain gi aur agr ye quboul nah howi tu dusare a'emaal bhi quboul nah houn gey. Jis tarhan insan agr din raat main 5 dafa'e nehr main nahaye dohye tu us ke badn pr mail kuchail nahi rehti aise tarhan panj waqtah namaz bhi insan ko gunahoun se pak kr daite hai aur behtr hai k insan awal waqt main namaz parhey. Jo shaks namaz ko mamoli aur ghair ahim samjhey wo us shaks ki manind hai jo namaz na parhhta ho.
Paighambare Akram (S.A.W.W) se riwayiat ki gayi k unhone farmaya k: "jo shaks namaz ko ahmiyat nah daiy aur usse maemoli cheez samjeh wo aakhirat main aezab ka mustahiq hai".
Isi tarh riwayiat ki gayi hai k Aik din Ap SAWW mausjid main tashrif farma thae k aik shaks mausjid main dakhil howa aur namaz parhney main mashghol ho gaya laikn rukue' aur sujood mukammal taur pr na baja laya. Us pr Ap ne farmaya: "agr ye shaks es halat main mar jaye jab k us k namaz parhney ka yeh tariqa hai tu ye humare deen pr nahi mare ga". Ps insan ko khayeal rakhna chaheye k namaz jaldi jaldi nah parhey aur namaz ki halat main khuda wande muta'el ki yaad rahey aur khushue wa khuzue aur waqar aur yaksuyi se namaz parhey aur yeh khayeal rakhey k kis hasti se kalam kr raha hai aur apne ap ko khuda wand ealam ki eazmat aur buzurgi k muqablaiy main haqeer aur na cheez samjhey. Agr insan namaz k dauran pauri tarhan in batun ki tarf mutawajah rahe tu wo apne ap se be khaber ho jaata hai jaisa k riwayiat ki gayi hai k namaz ki halat main hazrat Ameerul Momeeneen Imam Ali a.s k pawn se teer kheinch liya gaya aur Ap a.s ko khaber tk na howe. Elawa azeein namaz parhney walaiy ko chaheye k tuba wa astagfaar kare aur nah sirf in gunahoun ko jo namaz quboul honey main maney hote hain-mas'lan hasad, takabbur, geebat, haram khana, sharab peeina aur khums wa zakat ka ada nah krna-tark kare bal k tammam gunah tark kr dai. Neez behtr hai k jo kam namaz ka sawaab ghatatey hain wo na kare. maslan unghney ki halat main ya peshab rook kr namaz k liye khara nah ho aur namaz k muqae pr aasman ki tarf nah dakhe aur wo kam kare jo namaz ka sawaab barhatey hain maslan aaqeeq ki anghothi aur pakeeza libaas pehheina, kanghi aur meswaak krna aur khusbou lagana.

Wajib Namazain

Hazrat wali A'esr (A'ejl Allah o Ta'eala Farjo ulsharif) k zamanaye ghebat mai chai/6 Namazain Wajib hain:

(1) Rozaanah ki Namazain.
(2) Namaz-e-Aayeat.
(3) Namaz-e-Mayyit.
(4) Khaanah Kabah k wajib tawaaf ki namaz.
(5) Baap ki qaza namazain jo barhe baitey pr Ahtiyat-e-wajib ki b'na pr wajib hain.
(6) Jo namazain ejarah, maanat, qasam aur ehhid se wajib ho jaati hain. Namaz-e-jummah rozaanah namazun main se hai.

Rozaanah Ki Wajib Namazain

Rozaanah ki wajib namazain panch 5 hain:
Zohar aur Asar (har aik chaar 4 raka'et) Magrib (teein 3 raka'et) Esha (chaar 4 raka'et) aur Fajar (do 2 raka'et).
717. Insan safar main ho tu zarori hai k chaar rakaati namazain in sharait k sath jo baad main baayean houn ge do/2 raka'et parhey.

Zohar Aur Asar Ki Namaz Ka Waqt

718. Zohar aur Asar ki namaz ka waqt zawaal-e-aftaab **(zohar sharayi**: ka matlb hai k aadha ½ din guzar jana maslan agr din bara/12 ghantey ka ho tu sauraj niklney k chye/6 ghantey k baad Zohar Sharayi ka waqt hoga aur agr din taira/13 ghantoun ka ho tu tulouye aftab k sare chye/6.5 ghantey baad Zohar Sharayi ka waqt hoga) k baad se guroob-e-aftaab tak hai laikn agr koi shaks jan bhooj kr asar ki namaz ko zohar ki namaz se pehlaiy parhey tu us ki asar ki namaz batil hai siwaye es k k waqt k aakhir tak aik namaz se ziyada parhney ka waqt baqi nah ho Q k aisi surat main agr us ne zohar ki namaz nahi parhhi tu us ki zohar ki namaz qaza hogi aur zarori hai k asar ki namaz parhey aur agr koi shaks us waqt se pehlaiy galat fehmi ki b'na pr asar ki pauri namaz zohar ki namaz se pehlai parhh lai tu us ki namaz sahi hai aur zarori hai k phir zohar ki namaz parhey. Ahtiyat-e-mustahb yeh hai k baad main parhhi janeyy wali chaar raka'et ko maafi zimmah ki niyat se parhey.
719. Agr koi shaks zohar ki namaz parhney se pehlaiy galti se asar ki namaz shuru kr daiy aur namaz k duran usse pata chalaiy k us se galti howi hai tu usse chaheye k niyat namaz zohar ki janib pheir dai yani niyat kare k jo kuch main parh chuka houn aur parhhoun ga wo tamam ki tamam namaz-e-zohar hai aur jab namaz khatm

kare tu us k baad asar ki namaz parhey.

Namaz-e-Jummah Aur Us K Ahkam

720. Jummah ki namaz subhu ki namaz ki tarhan 2 raka'et hai. Es main aur subhu ki namaz main farq yeh hai k es se pehlai 2 khutbeh bhi hain. Jummah ki namaz wajib-e-takhire hai. Es se muraad yeh hai k jummah k din mukallif ko ikhtiyiar hai k agr namaz jummah ki sharaet mujood houn tu jummah ki namaz parhey ya zohar ki namaz parhey Lihaza agr insan jummah ki namaz parhey tu wo zohar ki namaz ki kifayeat krti hai(yani phir zohar ki namaz parhna zarori nahi).

Jummah ki namaz wajib honey ki chund shartein hain:

(1) Waqt ka dakhil houna jo k zawaal-e-aftaab yani zohar hai aur us ka waqt awwal-e-zawaal 'eurfi hai. Ps jab bhi us se takhir ho jaye, us ka waqt khatm ho jaata hai aur phir zarori hai k zohar ki namaz ada ki jaye.

(2) Namaz parhney walun ki tadaad jo k bamah imam panch afraad hai aur jab tak panch musalman ikkathey nah houn jummah ki namaz wajib nahi hoti.

(3) Imam ka jameya sharaet imamat houna maslan adalat wagaira jo k imam-e-jamat main muetaber hain aur namaz-e-jamat ki behis main baataya jaye ga. Agr yeh pauri nah ho tu jummah ki namaz wajib nahi hoti.

Jummah ki namaz k sahi honey ki chund shartein hain:

(1) Ba jamat parha jaana. Ps namaz e Juma'e furada shakl mai ada krna sahi nahi hai aur jab muqtadi namaz ki dusare raka'et k ruku se pehlaiy imam k sath shamil ho jaye tu us ki namaz sahi hai aur wo us k baad aik raka'et furada parh lai ga aur agr wo dusare raka'et k ruku main namaz main shamil ho tu Ahtiyat-e-wajib ki b'na pr us namaz-e-jummah pr iktifah nahi kr sakta aur zarori hai k zohar ki namaz parhey.

(2) Namaz se pehlaiy do khutbey parhna. Pehlaiy khutbey main khatib allah ta'ala ki hamd o saana bayean kare neez namaziun ko taqwa aur parhhaiz gari ki talqein kare aur quran majeed ka aik choaata surah parhey aur dusarey khutbey main aik bar phir allah ta'ala ki hamd o saana baja laye. Phir Hazrat Rasool Akram SAWW aur aaimmah muslaimeein a.s pr daurood bhejeh aur Ahtiyat-e-mustahb yeh hai k momineen aur mominaat k liye astaghfaar (bakshish ki dua) kare. Zarori hai k khutbey namaz se pehlaiy parhey jayein. Ps agr namaz 2 khutbun se pehlaiy shuru kr lai jaye tu sahi nahi ho gi aur zawal-e-aftaab se pehlaiy khutbey parhney main eshkaal hai aur zarori hai k jo shaks khutbey parhey wo khutbe parhney k waqt kharah ho. Lihaza agr wo baith kr khutbey parhey ga tu sahi nahi ho ga aur 2 khutbun k darmiyan baith kr fasala daina lazim hai jo k zarori hai k chund lamhoun k liye ho. Yeh bhi zarori hai k imam-e-jamat hi khutbey parhey. Ahtiyat Wajib ki b'na pr zarori hai k allah ta'ala ki hamd o saana issi tarhan pegamber Akram SAWW aur Aaimma muslimeein a.s pr darood o arbi zaban main ho aur lakin baqi maqamat mai jaisey Allah ki Sana aur Taqwa ki wasiyiat mai arbi perhna lazmi nahi hai bal k agr hazirein ki aksaryiat arbi na janti ho tu Ahtiyat-e-lazim yeh hai k ba taur khas taqwa k barey main waaz o nasihat krte waqt jo zubaan hazirein jante hain ussi main taqwa ki nasihat kare.

(3) Yeh k jummah ki 2 namazun k darmiyan aik farsakh se kam fasala nah ho. Ps jab jummah ki dusare namaz aik farsakh se kam fasalaiy pr qaim ho aur 2 namazein beik waqt parhhi jayein tu duno batil ho ge aur agr aik namaz ko dusare pr sabqat hasil ho khowah wo takbeeratul ehra'eam ki had tak hi Qnah ho tu wo (namaz jaisi sabqat hasil ho) sahi hogiaur dusare batil ho gi. Laikn agr namaz k baad pata chelaiy k aik farsikh se kam fasalaiy pr jummah ki aik aur namaz us namaz se pehley ya us k sath sath qaim howe thi tu zohar ki namaz, bajalaana wajib nahi hogi. Jummah ki namaz ka qaim krna mazkaura fasalaiy k andair jummah ki dusare namaz qaim krne main us waqt maney hota hai jab wo namaz khud sahi aur jama'e sharaet ho aur agr aisa nah ho tu phir yeh jamat maney nahi hoti.

721. Jab jummah ki aik aisi namaz qaim ho jo sharaet ko paura krti ho aur namaz qaim krne wala imam waqt ya us ka ne'aib-e-khas ho tu es surat main namaz-e-jummah k liye hazir houna wajib hai. Es surat k elawa hazir houna wajib nahi hai. Pehli surat main bhi chund afraad pr namaz main sherkat wajib nahi hai.

(1) 'eurat

(2) Ghulam

(3) Musafir, chahey wo musafir aisa ho jis ki zimedari pauri namaz parhna ho jaisi wo musafir jis ne kisi maqam pr das din tehirne ka irada kr liya ho.

(4) Bemaar, nabina aur boureh afraad

(5) Aaise afraad jin ka fasala qaim shuda namaz jummah se do/2 shariey farsikh se ziyada ho.
(6) Wo afraad jin k liye jummah ki namaz main barish ya sakht sardi wagaira ki wajah se hazir houna zehmat ya taklaief ka baeis ho.

722. Jis pr namaz main hazir houna wajib ho agr wo us k bajaye namaz-e-zohar parhh lai tu us ki namaz sahi hai.

Namaz-E-Jummah K Chund Ahkam

(1) Es buniyaad pr k ge'aibat k zamaney main namaz-e-jummah wajib-e-aine nahi hai, insan awwal waqt main bila takhir zohar ki namaz parhh sakta hai.
(2) Imam k khutbey k dauran baatain krna makrooh hai laikn agr batun ki wajah se khutbah sunney main rukawat ho tu Ahtiyat ki b'na pr baatain krna jaiz nahi hai.
(3) Ahtiyat ki b'na pr duno khutbun ka sunna wajib hai laikn jo log khutbun k maana nah samjtey houn in k liye sunna wajib nahi hai.
(4) Jab imam jummah khutbah parhh raha ho tu hazir houna wajib nahi hai.

Magrib Aur Esha Ki Namaz Ka Waqt

723. Agr shak ho k suraj guroob howa ya nahi aur es baat ka ehtemaal ho k suraj paharun, emaratun ya darakhtun k pechey chup giya hai tu zarori hai k jab tak mashriq ki tarf ki surkhi jo suraj ghuroob honey k baad numudar hoti hai, insan k sar k oupr se na guzar jaye, magrib ki namaz nah parhey bal k agr shak nah ho tu tb bhi Ahtiyat-e-wajib ki b'na pr zarori hai k mazkoaurah waqt tak sabr kare.

724. Magrib aur esha ki namaz ka waqt mukhtar shaks k liye aadhi raat tak rehta hai laikn jin logun ko koi 'euzr ho maslan bhool janey ki wajah se ya need ya haiez ya in jaisi dusare ummoaur ki wajah se aadhi raat se pehlai nah parh sake houn tu in k liye magrib aur esha ki namaz ka waqt fajar tulooh honey tak baqi rehta hai. Laikn in duno namazun k darmiyan mutawajah honey ki surat main tarteeb mutaber hai yani esha ki namaz ko jan bhooj kr magrib ki namaz se pehley parhey tu batil hai. Laikn agr esha ki namaz aada krne ki miqdar se ziyada waqt nah raha ho tu us surat main lazim hai k esha ki namaz ko magrib ki namaz parhey.

725. Agr koi shaks galat fehmi ki b'na pr esha ki namaz magrib ki namaz se pehley parh lai aur namaz k baad es ammar ki janib mutawajah ho tu es ki namaz sahi hai aur zarori hai k magrib ki namaz us k baad parhey.

726. Agr koi shaks magrib ki namaz parhney se pehley bhool kr esha ki namaz parhhne main maushgool ho jaye aur namaz k dauran usse pata chalaiy k us ne ghalti ki hai aur abhi wo chauthi raka'et k rukue tak nah phouncha ho tu zarori hai k magrib ki namaz ki tarf niyat phair lai aur namaz ko tamam kare aur baad main esha ki namaz parhey aur agr chauthi raka'et k rukue main ja chuka ho tu wo yeh kr sakta hai k usse esha ki namaz qaraar dai kr khatm kare aur baad main magrib ki namaz baja laye.

727. Esha ki namaz ka waqt mukhtar shaks k liye ahdhi raat tak hai aur raat ka hisaab suraj ghuroob honey ki ibtedah se tulooh fajar tak hai.

728. Agr koi shaks ikhtiyari halat main magrib aur esha ki namaz ahdhi raat tak nah parhey tu Ahtiyat-e-wajib ki b'na pr zarori hai k azaan subhu se pehlai qaza aur aada ki niyat keye bagair in namazun ko parhhe.

Subhu Ki Namaz Ka Waqt

729. Subhu ki azaan k qareeb mashriq ki tarf se aik sufaidi oupr uhtte hai jisse fajar awwal kaha jaata hai. Jab yeh sufaidi phel jaye tu wo fajar doom aur subhu ki namaz ka awwal waqt hai aur subhu ki namaz ka aakhari waqt suraj nikalne tak hai.

Owqaat Namaz K Ahkam

730. Insan namaz main us waqt mashghol ho sakta hai jab usse yaqeen ho jaye k waqt dakhil ho giya hai ya 2 Aadil mard waqt honey ki khaber dain bal k kisi aisi shaks ki azaan ya gawahi pr bhi iktifa kiya ja sakta hai jis k barey main mukallif janta ho k yeh waqt ka bari shidat se khayal rakhta hai jab k es ki baat pr etminaan bhi aa jaye.

731. Agr koi shaks kisi fardi rukawat maslan binaye nah honey ya qaid khaney main honey ki wajah se namaz ka awwal waqt dakhil honey ka yaqeen na kr sakke tu zarori hai k namaz parhney main takher kare hatta k usse yaqeen ya etminaan ho jaye k waqt dakhil ho giya hai. Aisi tarha agr waqt dakhil honey ka yaqeen honey main aisi cheez maney ho jo ummomi ho maslan badal ya ghubar wagaira ho tu Ahtiyat-e-lazim ki b'na pr es k liye bhi yehi hukm hai.

732. Agr mazkaura bala kisi tariqey se kisi shaks ko etminan ho jaye k namaz ka waqt ho giya hai aur wo

namaz main maushgool ho jaye laikn namaz k dauraan isse patta chalaiy k abhi waqt dakhil nahi howa tu us ki namaz batil hai aur agr namaz k baad pata chalaiy k us ne sari namaz waqt se pehlaiy parhhi hai tu es k liye bhi yehi hukm hai. Laikn agr namaz k dauran usse pata chalaiy k waqt dakhil ho giya hai ya namaz k baad k pata chalaiy k prhtey howe waqt dakhil ho giya tha tu us ki namaz sahi hai.

733. Agr koi shaks us amr ki janib mutawajah nah ho k waqt k dakhil honey ka yaqeen kr k namaz main mashghol houna chaheye laikn namaz k baad usse maloom ho k es ne sari namaz waqt main parhhi hai tu us ki namaz sahi hai aur agr usse yeh pata chal jaye k es ne waqt se pehley namaz parhhi hai ya usse yeh pata na chalaiy k waqt main parhhi hai ya waqt se pehley parhhi hai tu es ki namaz batil hai bal k agr namaz k baad pata chalaiy k namaz k dauraan waqt dakhil ho giya tha tb bhi zarori hai k us namaz ko dobara parhey.

734. Agr kisi shaks ko yaqeen ho k waqt dakhil ho giya hai aur namaz parhney lage laikn namaz k dauraan shak kare k waqt dakhil howa hai ya nahi tu us ki namaz batil hai. Laikn agr namaz k dauraan usse yaqeen ho k waqt dakhil ho giya hai aur shak kare k jitne namaz parhhi hai wo waqt main parhhi hai ya nahi tu us ki namaz sahi hai.

735. Agr namaz ka waqt itna tang ho k namaz k baez mustahb afa'eal aada krne se namaz ki kuch miqdar waqt k baad parhhni parhti ho tu zarori hai k wo mustahb ummoaur ko chaure daiy. maslan agr qunoot parhney ki wajah se namaz ka kuch hissah k baad parhna parhta ho tu zarori hai k qunoot nah parhhe aur agr phir bhi qunoot parhh lai tu aisi surat main namaz sahi ho gi jab kam az kam aik raka'et namaz waqt main parhhi gai ho.

736. Jis shaks k paas namaz ki faqat aik raka'et aada krne ka waqt ho usse chaheye k namaz aada ki niyat se parhey. Albatta usse jaan bhooj kr namaz main itni takhir nahi krni chaheye.

737. Jo shaks safer main nah ho agr us k paas guroob-e-aftaab tak panch raka'et namaz parhney k andazey k mutabiq waqt ho tu usse chaheye k zohar aur asar ki duno namazain tarteeb se parhey laikn agr us k paas us se kam waqt ho tu zarori hai k sirf asar ki namaz parhey aur baad main zohar ki namaz qaza kare aur aisi tarhan ahdhi raat tak us k paas panch raka'et prney k andazey k mutabiq waqt ho tu usse chaheye k magrib aur esha ki namaz tarteeb se parhey aur agr waqt us se kam ho tu zarori hai k sirf esha ki namaz parhey aur baad main aada aur qaza ki niyat keye bagair namaz-e-magrib parhey.

738. Jo shaks safer main ho agr guroob-e-aftaab tak us k paas teein raka'et namaz parhney k andazey k mutabiq waqt ho tu usse chaheye k zohar aur asar ki namaz parhey aur agr us se kam waqt ho tu zarori hai k sirf asar parhey aur baad main namaz zohar ki qaza kare aur agr ahdhi raat tak us k paas chaar raka'et namaz parhney k andazey k mutabiq waqt ho tu usse chaheye k magrib aur esha ki namaz tarteeb se parhey aur agr namaz k teein raka'et k barabar waqt baqi ho tu zarori hai k esha ki namaz parhey aur baad main magrib ki namaz baja laye ta k namaz magrib k aik raka'et waqt main anjam di jaye aur agr namaz ki teein raka'et se kam waqt baqi ho tu zarori hai k pehley esha ki namaz parhey aur baad main magrib ki namaz aada aur qaza ki niyat keye bagair parhey aur agr esha ki namaz parhney k baad maloom ho jaye k ahdhi raat honey main aik raka'et ya us se ziyada raka'et ein parhney k liye waqt baqi hai tu usse chaheye k magrib ki namaz fauran aada ki niyat se baja laye.

739. Insan k liye mustahb hai k namaz awwal-e-waqt main parhey aur us k mutalliq bahut ziyada takeed ki gai hai aur jitna awwal-e-waqt k qareeb ho behtr hai ma siwa es k k us main takhir kisi wajah se behtr ho. maslan es liye thaura sa intazaar kare k namaz-e-jamat k sath parhey magr es shart k sath k fazilat ka waqt guzar nah jaye.

740. Jab insan k paas keo aisa 'euzr ho k agr awwal-e-waqt main namaz parhna chahay tu Tayemmum kr k namaz parhney pr majboure ho, tu es surat main agr wo aakhir waqt tak 'euzr k daure honey se mayoos ho ya es baat ka ehtemal ho ke agr takhir ki tu phir Tayemmum bhi nah kr paye ga tu wo awwal-e-waqt main Tayemmum kr k namaz parh sakta hai. Laikn agr mayoos ho tu zarori hai k itna intizar kare k us ka 'euzr daure ho jaye ya 'euzr k daure honey se mayoos ho jaye aur agr es ka 'euzr daure nah ho tu aakhir waqt main namaz parhey aur yeh zarori nahi k es qadar intizar kare k namaz k sirf wajib afa'eal anjam daiy sakke bal k agr us k paas mustahb namaz maslan azan, aaqamat aur qunoot k liye bhi waqt ho tu wo Tayemmum kr k in mustahbat k sath namaz aada kr sakta hai aur Tayemmum k elawa dusare majbouriyun ki surat main agr cha 'euzr daure honey se mayoos nah howa ho es k liye jaiz hai k awwal-e-waqt main namaz parhey. Laikn agr waqt k dauran us ka 'euzr daure ho jaye tu baez suratun main zarori hai k dubara namaz parhey.

741. Agr aik shaks namaz k mausail ka 'eilm rakhta ho aur in ko sekhey bagair sahi namaz ki aadaige pr qudrat nah rakhta ho ya usse namaz k shakyeat aur saholiyat ka 'eilm nah ho aur usse es baat ka ehtemaal ho k usse

namaz k dauraan in mausail main se koi nah koi maslan paish aayee ga aur us k na sekhne ki wajah kisi wajib ki mukhalfat ya kisi haram ka irtekaab krna parhey ga tu zarori hai k inhain sekhne k liye namaz ko awwal-e-waqt se muahkhar kr daiy. Laikn agr es umeed pr k namaz ko sahi tariqey se anjam daiy laiy ga tu awwal-e-waqt main namaz parhney main mashghol ho jaye. Ps agr namaz main koi aisa maslan paish nah aayee jis ka hukm nah janta ho tu us ki namaz sahi hai. Agr koi aisa maslan paish aa jaye jis ka hukm nah janta ho tu us k liye jaiz hai k jin 2 batun ka ehtemal ho in main se aik k mutabiq us umeed pr a'emal kare k yehi us ki zimedari ho gi aur namaz khatm kare tahm zarori hai k namaz k baad maslan pochey aur agr us ki namaz batil sabit ho tu dubara parhey aur agr sahi ho tu dubara parhna lazim nahi hai.

742. Agr namaz ka waqt wasie'e ho aur qarz khowah bhi apne qarz ka mutalba kr raha ho tu agr mumkn ho tu zarori hai k pehlaiy qarz aada kare aur baad main namaz parhey aur agr koi aisa dusara kam paish aa jaye jissey fauran baja laana zarori ho tu us k liye bhi yehi hukm hai. maslan agr daikhey k mausjid nejis ho gayi hai tu zarori hai k pehlaiy mausjid ko pak kare aur baad main namaz parhey aur agr mazkoaura bala duno suratun main pehlaiy parhey tu gunah ka murtakib ho ga laikn us ki namaz sahi ho gi.

Wo Namazain Jo Tarteeb Se Parhhni Zarori Hain

743. Zarori hai k insan namaz asar, zohar k baad aur namaz esha, magrib k baad parhey. Agr jaan bhooj kr namaz asar, zohar se pehlaiy aur namaz esha, magrib se pehlaiy parhey tu us ki namaz batil hai.

744. Agr koi shaks namaz zohar niyat se namaz parhna shuru kare aur namaz k dauran usse yaad aayee k namaz zohar parh chuka hai tu wo niyat ko namaz asar ki janib nahi maurh sakta bal k zarori hai k namaz ko taure kr namaz asar parhey aur magrib aur esha ki namaz main bhi yehi surat hai.

745. Agr namaz asar ke dauran kisi shaks ko yaqeen ho k us ne namaz zohar nahi parhhi hai aur niyat ko namaz zohar ki tarf maurh daiy tu junhi usse yaad aayee k wo namaz zohar parh chuka hai tu es surat main k us ne namaz k baez ajzae ko zohar ki niyat se anjam nah diya ho ya zohar ki niyat se anjam diya ho laikn in ajzae ko asar ki niyat se dubara anjam daiy daiy tu wo niyat ko dubara asar ki tarf maurh kr namaz ko mukammal kr sakta hai. Han agr wo juz aik raka'et ho tu phir har surat main namaz batil hai. Aisi tahran wo juz aik raka'et ka Rukue ho ya 2 sajdaiy houn tu Ahtiyat-e-lazim ki b'na pr namaz batil hai.

746. Agr kisi shaks ko namaz asar k dauran shak ho k us ney namaz zohar parhhi hai ya nahi tu zarori hai k asar ki niyat se tamam kare aur baad main zohar ki namaz parhey laikn agr waqt itna kam ho k namaz asar mokammal hone k baad namaz ka waqt ikhtitam ko phounch jaye aur aik/1 raka'et namaz k liye bhi waqt baqi nah bacjta ho tu lazim nahi hai k namaz zohar ki qaza parhey.

747. Agr kisi shaks ko namaz esha k dauran shak ho jaye k us ne magrib ki namaz parhhi hai ya nahi tu zarori hai k esha ki niyat se namaz khatm kare aur baad main magrib ki namaz parhey. Laikn agr waqt itna kam ho k namaz khatm honey k baad ahdhi raat ho jaati ho aur aik raka'et namaz ka waqt bhi nah bacjta ho tu namaz-e-magrib ki qaza us pr lazim nahi hai.

748. Agr koi shaks namaz esha ki cauthi raka'et k ruku'e main pohounchne k baad shak kare k us ne namaz magrib parhhi hai ya nahi tu zarori hai k namaz mukammal kare aur agr baad main magrib ki namaz k liye waqt baqi ho tu magrib ki namaz bhi parhey.

749. Agr koi shaks aisi namaz jo us ne parhh li ho Ahtiyatan dobara parhey aur namaz k dauran usse yaad aayee k us namaz se pehlai wali namaz nahi parhhi tu wo niyat ko us namaz ki tarf nahi maurh sakta. maslan jab wo namaz-e-asar Ahtiyatan parhh raha ho agr usse yaad aayee k us ne namaz-e-zohar nahi parhhi tu wo niyat ko namaz-e-zohar ki tarf nahi maurh sakta.

750. Namaz qaza ki niyat aada ki tarf aur namaz mustahb ki niyat namaz wajib ki tarf maurhna jaiz nahi hai.

751. Agr aada namaz ka waqt wasie'e ho tu insan namaz k dauran ye yaad aaney pr k es k zimeh koi qaza namaz hai, niyat ko namaz qaza ki tarf maurh sakta hai. Bashart ye k namaz qaza ki tarf niyat maurhna mumkn ho. maslan agr wo namaz-e-zohar main mashghol ho tu niyat ko qaza-e-subhu ki tarf aisi surat main maurh sakta hai k teesari raka'et k ruku'e main dakhil nah howa ho.

Mustahb Namazain

752. Mustahb namazain buht si hain jinhain nafal namazain bhi kehtaiy hain. Mustahb namazun main se rozaanah ki nafal namazun ki buht ziyada takid ki gayi hai. Yeh namazain roz-e-jummah k elawa 34(chawontees) raka'et hain jin main se 8 (aath) raka'et zohar ki, 8 (aath) raka'et asar ki, 4 (chaar) raka'et magrib ki, 2 (do) raka'et esha ki, 11 (giyarah) namaz-e-shab (yani tahajud) ki aur 2 (do) raka'et subhu ki hoti hain aur chounk Ahtiyat-e-wajib ki b'na pr esha ki 2 raka'et nafal baith kr parhhni zarori hain es liye wo aik raka'et shumaar

hoti hai. Laikn jummah k din zohar aur asar ki 16 (solah) raka'et nafal pr 4 (chaar) raka'et ka izafa ho jaata hai. Behtr hai k yeh pauri pauri 20 (bees) rakaatein zawaal se pehlaiy parhhi jayein. Siwaye 2 raka'et k jin ka zawaal k waqt parhha jaana behtr hai.

753. Namaz-e-shab ki giyarah raka'et un main se aath rakaatein nafalahe shab ki niyat se, do raka'et namaz shifae ki niyat se aur aik raka'et namaz witer ki niyat se parhhne zarori hain aur nafalahe shab ka mukammal tareqa dua ki kitbun main mazkaure hai.

754. Nafal namazain halat-e Ikhtiyiar main bhi baith kr parhhi ja sakhti hain aur yeh bhi zarori nahi hai k do raka'et un ko aik raka'et samjah jaye albatta behtr hai k inhain khareh reh kr parhey. Zarori hai k namaz-e-esha k nawafil Ahtiyat-e-wajib ki b'na pr baith kr parhey.

755. Zohar aur asar k nawafil safer main nahi parhhni chaheyein aur agr esha k nawafil reja'an ki niyat se parhey jain tu koi harj nahi hai.

Rozaanah K Nawafil Ka Waqt

756. Zohar ki nafal, zohar se pehlaiy parhhi jaati hai, us ka waqt awwal-e-zohar se hai aur us waqt tk baqi rehta hai jb tk usse namaz-e-zohar se pehlai aada krna mumkn ho. Laikn agr koi shaks zohar ki nafal mowakher kr daiy aur ye takhir us waqt tk ho k shakhis k saye ki wo miqdar jo zohar k baad paida hoti hai sath/ 7 main se do/ 2 hissoun k barabar ho jaye. Yani agr shakhis ki lambai sath/7 balisht aur saayea- ki miqdar do/2 balisht tk phounch jaye- tu es surat main behtr yeh hai k zohar ki namaz ko nafil se pehlai parhey siwaye es k k us waqt tk nafil ki aik raka'et mukammal kr chuka ho tu es surat main nafil ko namaz e Zohar se pehlai mukammal krna behtr hai.

757. Asar ki nafil, asar ki namaz se pehlai parhhi jaati hai. Aur us ka waqt tb tk baqi rehta hai jb tk usse namaz-e-asar se pehlai aada krna mumkn ho. Laikn agr koi shaks asar ki nafilain us waqt tk mowakhar kr dai k shakhis k saayea ki wo miqdar jo zohar k baad paida ho sath/7 main se chaar/4 hisoun tk phounch jaye tu behter hai k asar ki namaz nafilah se pehlai parhh lai siwaye es surat main k jis ka tazkara pehchalaiy maslaniy main kiya giya hai.

758. Magrib ki nafilah ka waqt namaz magrib khatm honey k baad hota hai aur jahan tk mumkn ho usse magrib ki namaz k baad waqt k andar hi anjam daiy diya jaye. Laikn agr koyi shaks us surkhi k khatm honey tk jo suraj k guroob honey k baad aasman main dikhayi daite hai magrib ki nafilah main takhir kare tu us waqt behtr yeh hai k pehlai esha ki namaz parhey.

759. Esha ki nafilah ka waqt esha ki namaz khatm honey k baad se ahdhi raat tk hai aur behtr hai k namaz esha khatm honey k fauran baad subhu parhhi jaye.

760. Subhu ki naflain subhu ki namaz se pehlaiy parhhi jaati hain aur us ka waqt namaz shab ka waqt shuru honey k itni dair baad shuru hota hai jis main namaz-e-shab ada ki ja sakke aur us waqt tk baqi rehta hai k jb tk subhu ki namaz se pehlai us ki aadaegi mumkn ho laikn agr koyi shaks subhu ki naflain mashriq ki saurkhi zahir honey tk nah parhey tu us surat main behtr yeh hai k subhu ki namaz parhey.

761. Namaz shab ka awwal waqt maushaure qool ki b'na pr ahdhi raat hai.aur Ye nazeryia agr cha Ahtiyate Mustahb k mutabiq aur behtr hai laikn baeid nahi hai k us k waqt ka aaghaz raat ki ebteda se ho aur subhu ki azan tk us ka waqt baqi rahey aur agrche behtr hai k subhu ki azan k qareeb parhhi jaye.

762. Agr koi shaks us waqt bedaar ho jb fajar tuluh ho rahi ho wo aada aur qaza ki niyat k bagair namaz shab aada kr sakta hai.

Namaz-e-Ghofiela

763. Mustahb namazun main se aik namaz Ghofiela hai jo magrib aur esha ki namaz k darmiyan parhhi jaati hai es ki pehli raka'et main alhamd k baad kisi surat k bajaye surah ambiya ki yeh aayeat parhhne zarori hai:Wa zannuni izzahaba mughaziban fazanna al lan naqdira alaiyhi faanaada fi zulumaate an la elaha illa anta subhaaanaka inni kawontu minazzalaimina fastajabna lahu wa najjayenaahu minal ghamme wa kazalika nunjil mumineeina. Aur dosari raka'et main alhamd k baad bajaye kisi aur suratk Surah Aanaam ki yeh aayit parhhe : wa indahu mafatehul ghe'aibe la y'E'aalamuha illa huwa wa y'E'aalamu ma fil barre wal bahrewa ma tasqutu mewn waraqaatin illa y'E'aalamuha wa la habbaatin fi zulumaatil arzewa la ratubin wa la yabisin illa fi kitbim mubeein. Aur us k qunoot main yeh parhey : Allahumma inni as'aloka bimafatehil ghe'aibil late la y'E'aalamuha illa anta an tusalliya e'aala Muhammadaiwn wa E'aalai Muhammadinwa an taf'eal bi.qaza wa qaza aur qaza w qaza ki bajaye apni hajatein biyaan kare aur us k baad kahey: Allahumma anta waliyu neymaati wal qadairo e'aala talabaite t'E'aalamu hajate faasaluka behaqqe muhammdaiwn wa e'aalai muhammadin e'aalahe wa

e’aalaihim assalamu lamma qazaitaha lai. Is k baad apni hajat ko khuda wande mutaael se talb kre-

Qiblaih K Ahkam

764. Khaana kaba ka maqam jo makkah mukrimah main hai wo humara qiblah hai Lihaza zarori hai k us k samney kharey ho kr namaz parhey laikn jo shaks us se daure ho agr wo es tarhan kharah ho k log kahein k qiblah ki tarf munh kr k namaz parhh raha hai tu kafi hai aur dusare kam jo qiblaiy ki tarf kr k anjam dainey zarori hain, maslan haiwaanaat ko zabha krna, in ka bhi yehi hukm hai.

765. Jo shaks kharah ho kr wajib namaz parhh raha ho zarori hai k us ka seeinah aur pait qiblaih k tarf ho bal k us ka cherah qiblaiy se bahut ziyada phira howa nahi houna chaheye aur Ahtiyat-e-mustahb yeh hai k us k pawn ki ungliyan bhi qiblaih ki tarf houn.

766. Jis shaks ko baith kr namaz parhhni ho zarori hai k us k seeinah aur pait namaz k waqt qiblaih ki tarf ho bal k us ka cherah bhi qiblaih se bahut ziyada phirah howa nah ho.

767. Jo shaks baith kr namaz nah parhh sakke zarori hai k pehlu k bal yun laiitey k us k badn ka agla hissa qibalaih ki tarf ho aur jb tk dayein pehlu ki bal lait kr namaz parhna mumkn ho tu Ahtiyat-e-lazim ki b’na pr bayein pehlu k bal lait kr namaz na parhey. Agr yeh duno suratein mumkn nah houn tu zarori hai k pusht k bal yun laitey k us k pawn k talwey qiblaiy ki tarf houn.

768. Namaz Ahtiyat, bhoola howa sajdah aur bhoola howa tashud qiblaih ki tarf munh kr k aada krna zarori hai aur Ahtiyat-e-mustahb ki b’na pr sajdah sehew bhi qiblaih ki tarf munh kr k aada kare.

769. Mustahb namaz rasta chaltey howe aur sawari ki halat main parhhi ja sakhti hai aur agr insan in duno halatun main mustahb namaz parhey tu zarori nahi k us ka munh qiblaiy ki tarf ho.

770. Jo shaks namaz parhna chahey tu zarori hai k qiblaih ki semt ka ta’ayun krney k liye khoshis kare tak k qiblaiy ki semt k barey main yaqeen ya aisi kaifiat jo yaqeen k hukm main ho (mas’lan aisi do ‘Aadil admiyun ki gawahe jo hs ya us jise kisi cheez ki bunyaad pr qiblaih ki semt ki gawahe daiy rahey houn) hasil kr lai aur agr aisi nah kr sakkey tu zarori hai k musalmano ki mausjid k mehraab se ya momeeneen ki qabrun se ya dosare tareqoun se jo gumaan paida ho es k mutabiq ‘a’emal kare hatta k agr kisi aisi fasiq ya kafir k kehney pr jo sainse qawaid k zareye qiblaiy ka rukh pehchanta ho qiblaiy k barey main gumaan paida kare tu wo bhi kafi hai.

771. Jo shaks qiblaiy ki semt k barey main gumaan kare, agr wo us se qawi tar gumaan paida kr sakta ho tu wo apne gumaan pr ‘a’emal nahi kr sakta. maslan agr mehmaan, sahib khaana k kehney pr qiblaih ki semt k bare main gumaan paida kr laiy laikn kisi dusarey tariqe pr ziyada qawi gumaan paida kr sakta ho tu usse sahib-e-khaana k kehney pr ‘a’emal nahi krna chahye.

772. Agr kisi k paas qiblaiy ka rukh muta’ayein krne ka koi zareya nah ho ya koshis k bawajood us ka gumaan kisi aik tarf nah jaata ho tu us ka kisi bhi munh kr k namaz parhna kafi hai aur Ahtiyat-e-mustahb yeh hai k agr namaz ka waqt wasie’e ho tu charun tarf munh kr k parhey yani chaar bar namaz parhey.

773. Agr kisi ko yaqeen ya gumaan ho k qiblah 2 main se aik tarf hai tu zarori hai k duno tarf munh kr k namaz parhey.

774. Jo shaks kae tarf munh kr k namaz parhna chahta ho agr wo aisi namazain parhna chahey jo zohar aur asar ki tarhan yakkey baad daigarey tartib k sath parhhni zarori hain tu Ahtiyat-e-mustahb yeh hai k pehli namaz mukhtalif simtun ki tarf munh kr k parhey aur baad main dusare namaz shuru kare.

775. Jo shaks qiblaih ki simt ka yaqeen ya jo cheez yaqeen k hukm mai ho paida na kr sakey agr wo namaz k elawa koi aisa kam krna chahey jo qiblaih ki tarf munh kr k krna zarori hai maslan agr wo koi haiwan zabha krna chahta ho tu us k liye zarori hai k gumaan pr a’a’emal kare aur agr gumaan paida krna mumkn nah ho tu jis tarf munh kr k wo kam anjam daiy, darust hai.

Namaz Main Badn Dhanpaana

776. Zarori hai k mard khowah usse koi bhi nah daikh raha ho namaz ki halat main apni sharmghaun ko dhanpe aur behtr yeh hai k naaf se ghutnun tk badn bhi dhanpey.

777. Zarori hai k ‘eurat namaz k waqt apna tamam badn hatta k sar aur baal bhi dhanpeh aur Ahtiyat-e-wajib yeh hai k apne ap se bhi chupaey, Lihaza agr ‘eurat chadar us tarhan pehney k usse apna badn nazr aa raha ho tu us main ashkal hai. Albatta cherah, kalayiun tk hath aur takhnoun tk pawn dhampaana zarori nahi hai laikn yeh yaqeen krney k liye k us ney badn ki wajib miqdar dhanp lai hai k cherey k etraaf ka kuch hissah aur kalaiun wa takhnun se nechey ka kuch hissah bhi dhanpey.

778. Jab insan bhoolaiy howe sajdaiy ya bhoolaiy howe tashhud ki qaza baja la raha ho tu zarori hai k apne ap ko us tarhan jis tarhan namaz k waqt dhanpa jaata hai aur Ahtiyat-e-mustahb yeh hai k sajda sehew aada krne

k waqt bhi apne ap ko dhanpey.
779. Agr insan jaan bhooj kr namaz main apni sharamgah nah dhanpey tu us ki namaz batil hai.agr maslaniy se la ‘eilme ki b’na pr aisa kare jb k us ki la ‘eilme mausail deen sekhaney us ki apni kothai ka natejah ho tu Ahtiyat-e-wajib yeh hai k dubara namaz parhey.
780. Agr kisi shaks ko namaz k duraan pata chalaiy k us ki sharmgah barhinah hai tu zarori hai k apni sharamgah chupaye aur us pr lazim nahi hai k namaz dubara parhey. Laikn Ahtiyat-e-wajib yeh hai k jb usse patta chalaiy k us ki sharmgah barhinah hai tu us k baad namaz ka koi juz anjam nah daiy. Laikn agr usse namaz k baad patta chalaiy k namaz k duraan us ki sharmgah barhinah thi tu us ki namaz sahi hai.
781. Agr kisi shaks ka libaas khareh honey ki halat main us ki sharmgah ko dhanp laiy laikn mumkn ho k dusare halat main maslan Rukue aur sujood ki halat main nah dhanpey tu agr sharmgah k barhinah honey k waqt usse kisi zarriye se dhanp laiy tu us ki namaz sahi hai laikn Ahtiyat-e-mustahb yeh hai k us libaas k sath namaz nah parhey.
782. Insan namaz main apne ap ko ghass phouns aur darakhtun k pattun se dhanp sakta hai laikn Ahtiyat-e-mustahb yeh hai k in cheezun se us waqt dhanpey jb us k paas koi aur cheez nah ho.
783. Insan k paas majbouri ki halat main sharmgah chupaney k liye koi cheez nah ho tu apni sharmgah ki khaal numaayean nah honey k liye garaa yea us jaisi kisi dusare cheez ko laip poot kr usse chupaye.
784. Agr kisi shaks k paas koi cheez aisi nah ho jis se wo namaz main apne ap ko dhanpey aur abhi wo aisi cheez melney se mayoos bhi nah howa ho tu Ahtiyat-e-wajib yeh hai k namaz parhney main takheer kare aur agr koi cheez nah miliy tu aakhir waqt main apne wazifey k mutabiq namaz parhey aur agr us ka ‘euzr aakhir waqt tk baqi nah rahe tu zarori nahi k namaz dubara parhey.
785. Agr kisi shaks k paas jo namaz parhna chahata ho apne ap ko dhanpaney k liye darakht k pattey, ghass, garaa yea kayi bhi nah ho aur aakhir waqt tk kisi aisi cheez k melney se mayoos ho jis se wo apne ap ko chupa sakey. Agr usse es baat ka itminan ho k koi aisa shaks usse nahi daikhey ga jis se sharmgah chupana wajib hai tu wo kharah ho kr aisi tarhan namaz parhey jis tarhan Ikhtiyiari halat main Rukue aur sujood k sath namaz parhtey hain. Laikn agr usse es baat ka ehtemaal ho k koi aisa shaks usse daikh lai ga tu zarori hai k us tarhan namaz parhey k us k sharmgah nazr nah aayee, maslan beihet kr namaz parhey aur agr apne ap ko aisi kisi fard k daikheine se bachaaney k liye majboure ho k qiya’eam, Rukue aur sujood teeinun ko tark kr daiy, yani teeinun halatun main us parh nazr parh rahi ho tu zarori hai k beihet jaye aur Rukue wa sujood ko beihet kr anjam daiy aur agr sirf kisi aik cheez ko tark krne pr majboure ho tu sirf ussi ko tark kare Lihaza agr kharah houna mumkn hai tu khareh reh kr namaz parhey aur Rukue wa sujood esharey se baja laye aur agr sirf qaayea’eam main us pr nazr parh rahi hai tu beihet jaye aur Rukue wa sujood ko anjam daiy, agr cha us surat main Ahtiyat-e-mustahb yeh hai k aisi surat main beihet kr parhhi janeyy wali namaz k sath sath khareh ho kr parhey jani wali namaz bhi aada kare jis main Rukue wa sujood ko esharey se anjam diya giya ho aur Ahtiyat-e-lazim yeh hai k barhinah shaks namaz ki halat main apni sharmgah ko apne baez aazae k zareye maslan beitha ho tu duno ranun se aur kharah ho tu duno hathoun se chupa laiy.

Namazi K Libaas Ki Shartain

786. Namaz parhney walaiy k libaas k 6 shartain hain:
(1) Pak ho.
(2) Mubha ho b’na bar Ahtiyat-e-wajib.
(3) Murdar k ajzae se na baana ho.
(4) Darindaiy k ajzae se baana howa nah ho bal k Ahtiyat-e-wajib ki b’na pr haram ghoast haiwan k ajzae s nah baana ho.
(5,6) Agr namaz parhney wala mard ho tu us ka libaas khalis resham aur zardozi ka baana howa nah ho. In shartun ki tafseel aainda mausail main baatai jaye gi.

Pheli Shart

787. Namaz parhney walaiy ka libaas pak houna zarori hai. Agr koi shaks halat ikhtiyiar main nejis badn ya nejis libaas k sath namaz parhey tu us ki namaz batil hai.
788. Agr koi shaks mausail deen sekhney main apni kotahi ki wajah se yeh nah janta ho k nejis badn aur libaas k sath namaz batil hai ya maslan ye na janta ho k manni nejis hai aur us k sath namaz parhey tu Ahtiyat-e-wajib yeh hai k us namaz ko dubara parhey aur agr waqt guzar chuka hai tu us ki qaza kare.
789. Agr koi shaks mausail say la ‘eilme ki b’na pr nejis libaas ya badn k sath namaz parhh lai jb k mausail

deen sekhney main kothahi nah ki ho tu us namaz ko dhurana ya qaza krna zarori nahi hai.
790. Agr kisi shaks ko yeh yaqeen ho k us ka badn ya libaas najis nahi hai aur us k nejis honeyy k barey main usse namaz k baad patta chalaiy tu us ki namaz sahi hai.
791. Agr koi shaks yeh bhool jaye k us ka badn ya libaas nejis hai aur usse namaz k duraan ya us k baad yaad aayee chounancha agr us ne la prwahi aur ehmiyat nah dainey ki wajah se bhola diya ho tu Ahtiyat-e-lazim ki b'na pr zarori hai k wo namaz ko dubara parhey aur agr waqt guzar giya ho tu us ki qaza kare. Es surat k elawa agr namaz k baad yad aaye tu zarori nahi hai k wo namaz ko dubara parhey. Laikn agr namaz k duraan usse yaad aayee tu zarori hai k us hukm pr a'emal kare jo baad walaiy maslaniy main bayaan kiya jaye ga.
792. Jo shaks wasie'e waqt main namaz main mashghol ho, agr namaz k duraan usse patta chalaiy k us ka badn ya libaas nejis hai aur usse yeh ehtemaal ho k namaz shuru krne k baad nejis howa hai tu us surat main agr badn ya libaas pak krne ya libaas tabadil krne ya uttar dainey se namaz na tutey tu namaz k duraan badn ya libaas pak kare ya libaas tabadil kare ya agr badlaiy ya uttarey tu namaz tutte ho ya agr libaas uttarey tu nanga ho jaata ho tu Ahtiyat-e-lazim ki b'na pr zarori hai k dubara libaas k sath namaz parhey.
793. Jo shaks tang waqt main namaz main maushgol ho, agr namaz k duraan usse patta chalaiy k us ka libaas nejis hai aur usse yeh ehtemaal ho k namaz shuru krne krne k baad nejis howa hai tu agr surat yeh ho k libaas pak krne ya badalney ya uttarney se namaz na tutte ho aur libaas uhtaar sakta ho tu zarori hai k libaas ko pak kare ya badley ya agr kisi aur cheez ne us ki sharmgah ko dhanp rakha ho tu libaas uhtaar daiy aur namaz khatm kare laikn agr kisi aur cheez ney us ki sharmgah ko nah dhanp rakha ho aur wo libaas pak nah kr sakta ho aur usse badal bhi nah sakta ho tu zarori hai k usse nejis libaas k sath namaz ko khatm kare.
794. Koi shaks jo tang waqt main namaz main maushgol ho aur namaz k duraan patta chalaiy k us ka badn nejis hai aur usse yeh ehtemaal ho k namaz shuru krne k baad nejis howa hai tu agr surat yeh ho k badn pak krne se namaz na tutti ho tu badn ko pak kare aur agr namaz tutti ho tu zarori hai k usse halat main namaz khatm kare aur us ki namaz sahi hai.
795. Aisa shaks jo apne badn ya libaas k pak honey k barey main shak main mubtila ho aur jistuju k baad koyi cheez na pa kr namaz parhey aur namaz k baad ussey patta chalaiy k us k badn ya libaas nejis tha tu us ki namaz sahi hai aur agr us ney jistuju nah ki ho tu Ahtiyat-e-lazim ki b'na pr zarori hai k namaz ko dubara parhey aur agr waqt guzar giya ho tu us ki qaza kare.
796. Agr koi shaks apna libaas dohey aur usse yaqeen ho jaye k libaas pak ho giya hai, us k sath namaz parhey aur namaz k baad usse pata chalaiy k pak nahi howa tha tu us ki namaz sahi hai.
797. Agr koi shaks apne badn ya libaas mian khoun daikey aur usse yaqeen ho k yeh nejis khoun main se nahi hai. maslan usse yaqeen ho k machar ka khoun hai laikn namaz parhney k baad usse patta chalaiy k yeh us khoun main se hai jis k sath namaz nahi parhhi ja sakti tu us ki namaz sahi hai.
798. Agr kisi ko yaqeen ho k us k badn ya libaas main jo khoun hai wo nejis khoun hai jis k sath namaz sahi hai maslan usse yaqeen ho k zakhm aur phaureh ka khoun hai laikn namaz k baad usse patta chalaiy k yeh aisa khoun hai jis k sath namaz parhna batil hai tu us ki namaz sahi hai.
799. Agr koi shaks yeh bhool jaye k aik cheez nejis hai aur gilah badn ya gilah libaas us cheez se choh jaye aur usse bhool k e'aalam main wo namaz parh laiy aur namaz k baad usse yaad aayee tu us ki namaz sahi hai laikn agr us ka gilah badn us cheez ko choh jaye jis ka nejis houna wo bhool giya hai aur apne ap ko pak keye bagair wo ghusal kare aur namaz parhey tu us ka ghusal aur namaz batil hain masawa us surat k k ghusal krne se badn bhi pak ho jaye aur pani bhi nejis nah hota ho jaisiy k aab-e-jaari main ghusal kr raha ho, aisi tarhan agr wuzu k gilaih aazah ka koi hissah us cheez se choh jaye jis k nejis honey main wo bhool giya hai aur es se pehley k wo es hissey ko pak kare, wo wuzu kare aur namaz parhey tu us ka wuzu aur namaz duno batil hain masawa es surat k k wuzu krne se wuzu k aazah bhi pak ho jayein aur pani bhi nejis nah ho jaisi kur aur jari pani.
800. Jis shaks k paas sirf aik libaas ho agr us ka badn aur libaas nejis ho jayein aur us k paas in main se aik ko pak krne k liye pani ho tu Ahtiyat-e-lazim yeh hai k badn ko pak kare aur nejis libaas k sath namaz parhey. Aur Ahtiyate Wajib ki bina pr Libaas ko pak kr k nejis badn k sath namaz parhna jaiz nahi hai. Laikn agr libaas ki nijasat badn ki nejasat se ziyada ho ya libaas ki nejasat badn ki nejasat k lihaaz se ziyada shadid ho ya ye k najasat k eliwa dosra unwan bhi moujood ho jo k namazi k libaas mai mamnou'e ho jaisey ye k libaas ki najasat kisi aik darindey k khoun mai se ho, in sauratoun mai insane ko ikhtiyaar hai k (libaas aur badn main se) jaisi chahey pak kare.
801. Jis shaks k paas nejis libaas k elawa koi libaas nah ho tu zarori hai k nejis libaas k sath namaz parhey aur

us ki namaz sahi hai.
802. Jis shaks k paas 2 libaas houn agr wo yeh janta ho k in main se aik nejis hai laikn yeh nah janta ho k kun sa nejis hai aur us k paas waqt ho tu zarori hai k duno libaas k sath alaidah alaidah namaz parhey maslan agr wo zohar aur asar ki namaz parhna chahey tu zarori hai k har aik libaas se aik namaz zohar ki aur aik namaz asar ki parhey laikn agr waqt tang ho aur duno main se koi aik bhi quwat ehtemaal ya muhtamil ki ahmiyat k ehtebar se ghalib nah ho tu jis libaas k sath namaz parh laiy kafi hai.

Dusare Shart

803. Namaz parhney walaiy ka wo libaas jis se us ney apni sharamgah ko dhanpa howa ho Ahtiyat-e-wajib ki b'na pr mubha houna zarori hai. Ps agr aik aisa shaks jo janta ho k ghasbi libaas pehnana haram hai ya kotahi ki waja se maslan ka hukm na janta ho aur jaan bhooj kr us libaas k sath namaz parhey tu Ahtiyat ki b'na pr us ki namaz batil hai. Laikn agr libaas main wo cheezain shamil houn jo ba tanhai sharamgah ko nahi dhanp saktain aur aisi tarhan wo cheezain jin se agarcha sharmgah ko dhanpa ja sakta ho laikn namaz parhney walaiy ney inheein halat-e-namaz main nah pehein rakah ho maslan barha romaal ya lungvate jo je'aib main rakhi ho aur aisi tarhan wo cheezain jinhain namazi ney pehein rakha ho lakin aik dosra mubah saterposh (libaas) us k nichey ho jo k sharmgah ko chupaye howe ho, Aisi tammam suratun main in cheezun k ghasbi honey se namaz main koi zarr nahi hota agrcha Ahtiyat Mustahb tark kr dainey main hai.
804. Jo shaks yeh janta ho k ghasbi pehnana haram hai laikn es libaas k sath namaz parhney ka hukm nah janta ho agr wo jaan bhooj kr ghasbi libaas k sath namaz parhey tu jaisa k sabiqa maslaniy main tafseel se bataya giya hai Ahtiyat ki b'na pr us ki namaz batil hai.
805. Agr koi shaks nah janta ho ya bhool jaye k us ka libaas ghasbi hai aur us libaas k sath namaz parhey tu us ki namaz sahi hai. Laikn agr wo shaks khud us libaas ko ghasb kare aur phir bhool jaye k us ne ghasb kiya hai aur aisi libaas main namaz parhey tu Ahtiyat ki b'na pr us ki namaz batil hai.
806. Agr kisi shaks ko 'eilm nah ho ya bhool jaye k us ka libaas ghasbi hai laikn namaz k dauran usse patta chal jaye aur us ki sharmgah kisi dusare cheez se dahke howe ho aur wo fauran ya mawalat –yani namaz ka pey dr pey hona- tourey bagair ghasbi libaas uttar sakta ho aur apni namaz ko jari rakh sakta ho tu Lazim hai k ye kam anjam daiy aur agr kisi aur cheez ne us ki sharmgah ko nazire muhtarm se dhanpa howa nah ho ya ghasbi libaas nah uttar sakta ho tu aisi libaas k sath namaz ko jari rakhey aur us ki namaz sahi hai.
807. Agr koi shaks apni jaan ki hifazat k liye ghasbi libaas k sath namaz parhey jb k aakhir waqt tk wo kisi aur libaas k sath namaz k qabil nah ho sakey ya us libaas ko pehnaney ki majbouri us k apne ikhtiyietat k ghalat istemal ki wajah se nah ho maslan khud us ne wo libaas ghasb nah kiya howa ho tu us ki namaz sahi hai. Aisi tarhan agr ghasbi libaas k sath es liye namaz parhey ta k chauri nah ho jaye aur aakhir waqt tk kisi aur libaas k sath namaz nah parh sake ya libaas ko es liye apne pas rakha ho k pehli fursat main us k malik ko phounchaya ja sakey tu us ki namaz sahi hai.
808. Agr us rakam se libaas khareda jaye jis ka khums aada nah kiya ho lakin maumla bataure koli zimmey mai ho issi tariqey se jaisa k aksr mamlat issi tarh hotey hai tu us k liye wo libaas halal hai lakin khums ada na ki gayi raqm mai tasaruf krne aur us k khums ki adayigi mai takhir krne ki waja se gunahgar hai aur zarori hai k wo rqam jo farokht krne wale ko di hai us ka khums ada kiya jaye lakin agr baeiyna us raqm se libaas kharida ho jis ka khums ada nahi kiya tha tu hakim e shara'e ki ijazat k begair is libaas mai namaz parhney ka hukm ghusbi libaas mai namaz parhney ka hukm hai-

Teesari Shart

809. Zarori hai k namaz parhney walaiy ka wo libaas jis se beh tanhai sharmgah ko chupaya ja sakta hai, khoun jahinda rakhne walaiy murdar k ajzae se baana howa na ho. Yehi hukm Ahtiyat-e-wajib ki b'na pr us libaas k liye bhi hai jo sharmgah chupaney k liye na kafi hai bal k agr libaas us murdah haiwan maslan machli aur sanp se tiyaar kiya jaye jis ka khoun jahinda nahi hota tu Ahtiyat-e-mustahb yeh hai k us k sath namaz nah parhhi jaye.
810. Agr nejis murdar ki aisi cheez maslan ghosat aur khaal jis main rooh hoti hai, maslan namaz parhney walaiy key humrah tu us ki namaz sahi hai.
811. Agr halaal ghosat murdar ki koi cheez jis main rooh nahi hoti maslan baal aur own namaz parhney walaiy k humrah ho ya us libaas k sath namaz parhey jo in cheezun se tiyaar kiya giya ho tu us ki namaz sahi hai.

Chauthi shart

812. Zarori hai k namaz parhney walaiy ka libaas_in cheezun k elawa jo sirf sharmgah chupaney k liye na kafi hai maslan juraab, darindun k ajzae se teyaar kiya howa nah ho bal k Ahtiyat-e-lazim ki b'na pr kisi aisiy janwer k ajzae se baana howa na ho jis ka ghosat khaana hara'eam hai. Aisi tarhan zarori hai k namaz parhney walaiy ka libaas aur badn hara'eam ghosat janwer k pishaab, pakhaney, pasiney, dhoodh aur baal se aaloda nah ho laikn agr hara'eam ghosat janwer ka aik baal us k libaas pr laga ho tu koi harj nahi hai. Aisi tarhan namaz guzaar k humrah in main se koi cheez agr de'aibiyah wagairah main band rakhe ho tb bhi koi harj nahi hai.
813. Hara'eam ghosat janwer maslan billi k munh ya naak ka pani ya koi dusare ratubat namaz parhney walaiy key badn ya libaas pr lagi ho, agr wo tar ho tu namaz batil hai laikn agr khusak ho us ka ain juzo zail ho giya ho tu namaz sahi hai.
814. Agr kisi shaks ka baal ya paseina ya thook namaz parhney walaiy k badn ya libaas pr laga howa tu koi harj nahi. Aisi tarhan motti, moum aur shahd us k humrah ho tb bhi namaz parhna jaiz hai.
815. Agr kisi ko shak ho k libaas halaal ghosat janwer se tiyaar kiya giya hai ya hara'eam ghosat janwer se tu khowah wo islami mulk main tayear kiya giya ho ya gair islami mulk main es k sath namaz parhna jaiz hai.
816. Yeh maloun nahi hai k seepi hara'eam ghosat haiwan k ajzae main se hai Lihaza seep k sath namaz parhna jaiz hai.
817. Gulheri ki postein pehin kr namaz parhney mai koi harj nahi laikn Ahtiyat-e-mustahb yeh hai k us k sath namaz nah parhhi jaye.
818. Agr koi shaks aisi libaas k sath namaz parhey jis k mutalliq wo na janta ho ya bhool giya ho k hara'eam ghosat jawar se tiyaar howa hai tu us ki namaz sahi hai.

Panchweein Shart

819. Zardozi ka libaas pehnana mardun k liye hara'eam hai aur us k sath namaz parhna batil hai laikn 'euratun k liye namaz main ya namaz k elawa us k pehnaney main koi harj nahi hai.
820. Suna peheinna maslan soneyy ki zanjeer galaiy main peheinna, soneyy ki anghothae hath main peheinna, soneyy ki ghareh kalaie pr bandana mardun k liye haram hai aur in cheezun k sath namaz parhna batil hai. Laikn 'euratunn k liye namaz main aur namaz k elawa in cheezun k istemal main koi harj nahi.
821. Agr koi mard zikr shuda hukm ko na janta ho ya ye k hukm ko janta ho lakin ya na janta ho ya bhool giya ho k us ki anghothae ya libaas soneyy ka hai ya shak rakhta ho aur us k sath namaz parhey tu us ki namaz sahi hail akin agr hukm k hawaley se jahile muqasir ho tu namaz batil hai aur zarori hai k us ko dobara parhey-

Chate Shart

822. Zarori hai k namaz parhney walaiy mard ka wo libaas jis se ba tanhai sharmgah ko chupayea ja sakta hai khalis resham ka nah ho aur namaz k elawa bhi khalis resham peheinna mardun k liye hara'eam hai.
823. Agr libaas ka tamam ustar ya us ka kuch hissah khalis rehsham ka ho tu mard k liye us ka peheinna hara'eam aur us k sath namaz parhna batil hai.
824. Jis libaas k barey main yeh 'eilm nah ho k khalis resham ka hai ya kisi aur cheez ka baana howa hai tu us ka peheinna jaiz hai aur us k sath namaz parhney main bhi koi harj nahi hai.
825. Reshami romaal ya aisi jaisi koi cheez mard ki je'aib main ho tu koi harj nahi, wo namaz ko batil nahi krti.
826. 'eurat k liye namaz main ya us k elawa reshami libaas peheiney main koi harj nahi hai.
827. Majbouri ki halat main khalis reshami aur zardozi ka libaas peheinney main koi harj nahi. Elawa azein jo shaks libaas peheinney pr majboure ho aur us k paas koi aur libaas nah ho tu in libasun k sath namaz parh sakta hai.
828. Agr kisi k paas ghasbi, khalis reshami ya zardozi k libaas k elawa koi libaas nah ho aur wo libaas peheinney pr majboure na ho tu zarori hai k in ahkam k mutabiq namaz parhey jo barhana logun k liye bataye gaye hain.
829. Agr kisi k paas darindaiy k ajzae se baaney howe libaas k elawa koi aur libaas na ho aur wo libaas peheinney pr majboure ho aur aakhir waqt tk majburi baqi rahey tu us libaas k sath namaz parh sakta hai aur agr libaas peheinney pr majboure nah ho tu zarori hai k in ahkam k mutabiq namaz parhey jo barhinah logun k liye bataye gaye hain. Agr us k paas gair dareinda hara'eam janwerun k ajzae se teyaar shudah libaas k siwa dusara libaas nah ho aur wo libaas peheinney pr majboure nah ho tu Ahtiyat-e-lazim yeh hai k do dafa'e namaz parhey. Aik bar aisi libaas k sath aur aik bar us tariqey k mutabiq jis ka zikr barhinah logun k namaz main biyaan ho chuka hai.

830. Agr kisi k paas aisi cheez nah ho jis se wo apni sharmgahoun ko namaz main dhanp sakey tu wajib hai k-agrche kraye ya kharidari k zariye ho- is ka bandobast kre lakin agr is ka bandobast krna e'adat se bala tar sakhti ka baes ho- agrche gurbat o tangdasti ya is ka mahenga hona ya is k haq mai sakhti k hawale se ho-tu is ka bandobast krna lazim nahi hai aur wo un ahkam k mutabiq namaz parh sakta hai jo barhinah logun k liye bataye gaye hain.

831. Jis shaks k paas libaas nah ho agr koi dusara shaks usse libaas bakhs daiy ya udhar dai daiy tu agr us libaas ka quboul krna us us pr giraan nah guzarta ho tu zarori hai k usse quboul kr laiy bal k agr udhaar laiina ya bakhshis k taur pr talab krna us k liye taklaief ka ba'es nah ho tu zarori hai k jis k paas libaas ho us se udhar mang laiy ya bakhshis k taur pr talb kare.

832. Agr koi shaks aisa libaas peheinney chaye jis ka kaprah, ya silaye us k aetibar se riwaaj k mutabiq nah ho tu agr us ka peheinna us ki shan k khilaaf aur tuwheein ka ba'es ho tu us ka peheinna haram hai. Laikn agr wo us libaas k sath namaz parhey tu chahey us k paas sharmgah chupaaney k liye faqat wohi libaas nah ho tu bhi us ki namaz sahi hai.

833. Mard k liye zaananah libaas pheheinna aur 'eurat k liye mardaana libaas pheheinna haram nahi hai aur us se namaz batil nahi hoti albatta Ahtiyat-e-wajib ki b'na pr ye jaiz nahi hai k mard apne ap ko 'eurat k rang roop main dhaal laiy aisi tarhan barask yani 'eurat apne ap ko mard k roop main dhaal laiy.

834. Jis shaks k liye lait kr namaz parhna zarori hai, zarori nahi hai k jo lihaaf ya chadar us ney khud pr daal rahki ho wo namazi k libaas ki sharait pr paura uttarti ho siwaye us k 'eurfan usse pehnawa kaha ja sakey. maslan us ney chadar wagaira ko khud pr laipait liya ho.

Jin Suratun Main Namazi Ka Badn Aur Libaas Pak Houna Zarori Nahi.

835. Teein suratun main jin ki tafseel nechey baayean ki ja rahi hai agr namaz parhney walaiy ka badn ya libaas nejis bhi ho tu us ki namaz sahi hai:

(1) Us k badn k zakhm, jarahat ya phaureh ki wajah se us k libaas ya badn pr khoun lag jaye.
(2) Us k badn ya libaas pr dirhum k miqdar se kam khoun lag jaye aur Ahtiyat-e-wajib yeh hai k dirhum ki miqdar unghothaey ki oupr wali girah k barabar samjhi jaye.
(3) Wo nejis badn ya libaas k sath namaz parhney pr majboure ho.

Elawa azein aik aur surat main agr namaz parhney walaiy ka libaas nejis bhi ho tu us ki namaz sahi hai aur wo surat yeh hai k us ka choaata libaas mauzah aur tupi nejis ho.

In charun suratun k tafseeli ahkam aainda mausail main baayean keye jayein gey.

836. Agr namaz parhney walaiy k badn ya libaas pr zakhm ya jarahat ya phaureh ka khoun ho tu us khoun k sath us waqt tk namaz parh sakta hai jb tk zakhm ya jarahat ya phaurah thaeek nah ho jaye aur agr us k badn ya libaas pr aisi peep ho jo khoun k sath ho ya aisi dawai ho jo zakhm pr lagai gaye ho aur nejis ho gae ho tu us k liye bhi yehi hukm hai.

837. Agr namaz parhney walaiy k badn pr aisi kharash ya zakhm ka khoun laga ho jo jaldi thaeek ho jaata ho aur jis ka dohna asan ho aur jis ki miqdar aik dairhum k barabar ya us se ziyada ho tu us ki namaz batil hai.

838. Agr badn ya libaas ki aisi jagah jo zakhm se faslaih pr ho zakhm ki rutubat se nejis ho jaye tu us k sath namaz parhna jaiz nahi hai laikn libaas ya badn ki wo jagha jo zakhm k etraaf main hai agr us ki rutubat se nejis ho jaye tu us k sath namaz parhney main koi harj nahi.

839. Agr kisi shaks k badn ya libaas ko bawaseer ya us zakhm se jo munh aur naak wagaira k andar ho khoun lag jaye tu wo us k sath namaz parh sakta hai. Es baat se koi farq nahi parhta k bawaseer k maussey bahir houn ya andar.

840. Agr koi aisa shaks jis k badn pr zakhm ho apney badn ya libaas pr aisa khoun daikhey jo dirhum k barabr ho ya is se ziyada ho aur yeh na janta ho k yeh khoun zakhm ka hai ya koi aur khoun hai tu Ahtiyat-e-wajib yeh hai k us khoun k sath namaz na parhey.

841. Agr kisi shaks k badn pr chund zakhm houn aur wo aik dusarey k es qadar nazdaiek houn k aik zakhm shumaar hotey houn tu jb tk wo zakhm thaeek nah ho jayein un k khoun k sath namaz parhney main koi harj nahi laikn agr wo aik dusarey se itna daure houn k in main se har zakhm aik e'aalaida zakhm shumaar ho tu zakhm thaeek ho jaye zarori hai k namaz k liye badn aur libaas ko dhokr us zakhm k khoun se pak karey.

842. Agr namaz parhney walaiy k badn ya libaas pr haiz ka khoun laga ho tu uski namaz batil hai- Ahtiyat-e-wajib ki b'na pr nejis haiwaanaat maslan soaur, murdar aur hara'eam ghoast janwer neez nafaas aur estehaza k khoun ki bhi yehi surat hai laikn koi dusara khoun maslan insan k badn k khoun ya halaal ghoast haiwan k khoun

ki cheeint, chahey badn k kae hissun pr lagi ho laikn us ki majmoe miqdar aik dirhum se kam ho tu us k sath namaz parhney main koi harj nahi hai.
843. Jo khoun bagair ustarey k kapreh pr girey aur dusare tarf punch jaye wo aik khoun shumaar hota hai aur duno tarf main jis khoun ki miqdar ziyada ho us k mutabiq hukm lagaya jaye laikn agr kapreh k dusare tarf alag se khoun aaloda ho jaye tu zarori hai k in main se har aik ko e'aalaida khoun shumaar kia jaye. Ps agr wo khoun jo kapreh k samney k rukh aur pehchali tarf hai majmoe taur pr aik dirhum se kam ho tu us k sath namaz sahi hai aur agr us se ziyada ho tu us k sath namaz batil hai.
844. Agr astar walaiy kapreh pr khoun girey aur us k astar tak punch jaye ya astar pr girey aur kapreh tak punch jaye ya kapreh se dusarey kapreh tak punch jaye tu zarori hai k har khoun ko alag shumaar kiya jaye. Ps agr sab mil kr aik dirhum se kam ho tu namaz sahi hai warna batil ho gi. Han agr kapreh aik dusarey se es tarhan miliy howe houn k logun k nazdaiek aik khoun shumaar ho tu jis tarf khoun ki miqdar ziyada hai. Agr wo aik dirhum se kam ho tu namaz sahi hai aur agr aik dirhum k barabar ya us se ziyada ho tu namaz batil hai.
845. Agr badn ya libaas pr aik dirhum se kam khoun ho aur koi rutubat us khoun se mel jaye aur agr barh kr us k etiraaf ko aaloda kr daiy tu us k sath namaz batil hai khowah khoun aur jo rutubat us se meli hai aik dirhum k barabar nah houn laikn agr rutubat sirf khoun se miliy aur us k atraaf ko aaloda nah karey tu us k sath namaz parhney main koi harj nahi hai.
846. Agr badn ya libaas pr khoun nah ho laikn rutubat k sath khoun se lagney ki wajah se nejis ho jaein tu agarcha jo miqdar najis howe hai wo aik dirhum se kam ho tu us k sath bhi namaz nahi parhhi ja sakhti.
847. Badn ya libaas pr jo khoun ho agr wo aik dirhum se kam ho aur koi dusare nejasat us se aa laggey maslan peshaab ka aik qatrah us pr gir jaye aur wo badn ya libaas k pak muqamat se lag jaye tu us k sath namaz parhna jaiz nahi bal k badn aur libaas k pak maqamaat tk nah phounchey tb bhi Ahtiyat-e-lazim ki b'na pr us se namaz parhna sahi nahi hai.
848. Agr namaz parhney walaiy ka choaata libaas maslan tupi aur mouzah jis se sharmgah ko nah dhanpa ja sakta ho nejis ho jab k usse nejis murdar ya nejis-ul-ain haiwan maslan kutteyy (k ajza) se nah baanaayea giya ho tu us k sath namaz sahi hai aur agr usse sahi murdar ya nejis-ul-ain haiwan k ajzae se baanaayea giya ho tu Ahtiyat-e-wajib ki b'na pr us k sath namaz parhna batil hai. Han agr nejis anghothi k sath namaz parhhi jaye tu koi harj nahi.
849. Nejis cheez maslan nejis romaal, chabi aur chaqow ka namaz parhney walaiy k paas houn jaiz hai. Aisi tarhan agr nejis libaas us k paas ho tb bhi namaz pr koi farq nahi parhta.
850. Agr koi shaks janta ho k jo khoun us k libaas ya badn pr hai wo aik dirhum se kam hai laikn us a'eamar ka ehtemaal ho k yeh us khoun main se hai jo muaaf nahi hai tu es k liye jaiz hai k us khoun k sath namaz parhey.
851. Agr wo khoun jo aik shaks k libaas ya badn pr ho aik dirhum se kam ho aur usse yeh 'eilm na ho k ye us khoun main se hai jo muaaf nahi hai, namaz parh laiy aur phir ussey pata chalaiy k yeh us khoun main se tha jo muaaf nahi hai, tu us k liye dubara namaz parhna zarori nahi aur us waqt bhi yehi hukm hai jb wo yeh samjhta ho k khoun aik dirhum se kam hai aur namaz parh laiy aur baad main pata chalaiy k us ki miqdar aik dirhum ya us se ziyada thi, us surat main bhi dubara namaz parhney ki zaroaurat nahi hai.

Wo Cheezain Jo Namazi K Libaas Main Mustahb Hain.

852. Foqhaye kra'eam e'aalallahu maqamahim ney chund cheezain namazi k libaas main mustahb qaraar di hain k jin main se thatul haanak k sath ammama, aaba, sufaid libaas, saaf suhtra tareein libaas, khusbou lagaana aur aaqeeq ki anghothi peheinna shamil hain.

Wo Cheezain Jo Namazi K Libaas Main Makrooh Hain.

853. Foqhaye kra'eam e'aalallahu maqamahim ney chund cheezain namazi k libaas main makrooh qaraar di hain jin main se siya, maila, aur tang libaas aur sharabi ka libaas peheinna ya us shaks ka libaas peheinna jo nejasat se nah parhaiz krta ho aur aisa libaas peheinna jis pr chereh ki tasweer bani ho. Us k elawa libaas k battun kholaiy houna aur aisi anghothi peheinna jis pr chehrey ki tasweer bani ho, shamil hain.

Namaz Parhney K Jagha

Namaz parhney walaiy ki jagha ki sath shartein hain:
(**Pehli Shart**) wo jagha Ahtiyat-e-wajib ki b'na pr mubha ho.
854. Jo shaks ghasbi jagha pr namaz parh raha ho agrcha wo khud qalein, takhat aur aisi tarhan ki dusare cheez pr ho, Ahtiyat-e-lazim ki b'na us ki namaz batil hai. Laikn ghasbi chat k nechey aur ghasbi khemain talaiy namaz

parhney main koi harj nahi hai.
855. Aisi jagha namaz parhna jis ki manfiat kisi aur ki malkiyiat ho tu manfiat k malik ki izajat k bagair wahan namaz parhna ghasbi jagha pr namaz parhney k hukm main hai, maslan kiraye k makan main agr malik ya koi aur shaks kiraye daar ki izajat k bagair namaz parhey tu Ahtiyat-e-wajib ki b'na pr us ki namaz batil hai.
856. Agr koi shaks mausjid main behtha ho aur dusara shaks usse bahir nikaal kr us jagha pr qabzah kare aur us jagha namaz parhey tu us ki namaz sahi hai agr cha us ney gunah kiya hai.
857. Agr koi shaks kisi aisi jagha namaz parhey jis k ghasbi honey ka usse 'eilm na ho aur namaz k baad ussey patta chalaiy ya aisi jagha namaz parhey jis k ghasbi honey ko wo bhool giya ho aur namaz k baad ussey yaad aayee tu us ki namaz sahi hai. Laikn koi aisa shaks jis ne khud wo jagha ghasab ki ho aur wo jaye aur wahan namaz parhey tu us ki namaz Ahtiyat ki b'na pr batil hai.
858. Agr koi shaks janta ho k ghasbi hai aur us main tasaruf haram hai laikn ussey yeh 'eilm nah ho k ghasbi jagha pr namaz parhney main ashkal hai aur wo wahan namaz parhey tu Ahtiyat ki b'na pr us ki namaz batil hai.
859. Agr koi shaks wajib namaz sawari ki halat mai perhney pr majbour ho ya ye k mustahb namaz ko is halat mai parhta hai tu wo gari aur kursi k js pr wo shaks namaz parhta hai us k ghasbi hone ka hukm aur us k pahyie bhi namazi ki jaga k ghasbi hone ka hukm rakhtey hain-
860. Agr koi shaks kisi jaeedad main dusarey k sath shareek ho aur us ka hissah juda nah ho tu apne sheraka'et daar ki izajat k bagair wo us jaedaad pr tasarruf nahi kr sakta aur us pr namaz parhna bhi Ahtiyat-e-wajib ki b'na pr batil hai.
861. Agr koi shaks aik aisi raqam se koi jaedaad kharedaiy jis ka khums us ne aada nah kiya lakin maumla bataure kulli zimmey mai ho,issi tariqe se jaisa k aksar maemlat issi tarh hotey hain tu us k liye wo jaidad halal hai aur wo shaks ada shuda qimat k khums ka maqroze hoga – lakin agr wo a'ein ussi maal se jaidad kharidey jis pr khums wajibul ada tha tu hakim e shara'e ki ijazat k begair us jaidad (ghar) mai tasarruf haram aur Ahtiyat e Wajib ki bina pr us jaga namaz batil hai-
862. Agr kisi ka malik zubaan se namaz parhney ki izajat daiy daiy aur insan ko 'eilm ho k wo dil se razi nahi hai tu us jagha namaz parhna jaiz nahi aur agr izajat nah daiy laikn insaan ko yaqeen ho k wo dil se razi hai tu namaz parhna jaiz hai.
863. Jis marhoom ne zakwat aur us jaisiy dusarey mali wajibaat aada nah keye houn us ki jaedaad main koi aisa tasarruf krna jo wajibaat ki adaegi main manih na ho maslan us k ghar main namaz parhna, wurasa ki izajat se jaiz hai. Aisi tarhan qarzdaar ka qarza ada kr diya jaye ya koi apne zimeh laiy laiy ya itni miqdar juda kr li jaye tu baqi jaedaad main aisa tasarruf krna bhi jaiz hai jo us jaedaad ko talf kr daiy.
864. Agr marhoom k baez wurasa kamsn ya majnoun ya gair hazir houn tu in k wali ki izajat k bagair us ki jaedaad main tasarruf haram hai aur us main namaz jaiz nahi. Han in ma'amoli tasarrufaat main koi harj nahi jo mayyit k ghusal wa kafan wagaira k umoaur anjam dainey ka muqadmah hain.
865. Kisi ki jaedaad main namaz parhna us surat main jaiz hai jab k us ka malik sareehan izajat daiy ya koi aisi baat kahey jis se maloom ho k us ne namaz parhney ki izajat daiy di hai. maslan agr kisi shaks ko izajat daiy k us ki jaedaad main behteh ya soye tu us se samjha ja sakta hai k us ne namaz parhney ki izajat bhi dai di hai ya malik k razi honey pr dusare wajuhaat ki b'na pr etminaan rakhta ho.
866. Intehai wasie'e wa aareez zameen main namaz parhna jaiz hai agr cha us ka malik kamsn ya majnoun ho ya wahan namaz parhney pr razi nahi ho. Aisi tarhan in bagaat aur zameenun main k jin k darwaze aur diwaar nah houn, in k malik ki izajat k bagair namaz parh saktey hain. Laikn agr es surat main maloom ho k malik razi nahi hai tu zarori hai k tasarruf nah kare aur agr malik kamsin ya majnoun ho ya us k razi nah honeyy ka gumaan ho tu Ahtiyat-e-lazim yeh hai k wahan tasarruf nah kiya jaye aur namaz nah parhi jaye.
867. **(Dusare Shart)** zarori hai k namazi ki jagha wajib namzun main aisi nah ho k teez harkat namazi k khareh honey ya ekhtiyari rukue aur sujood main manih ho bal k Ahtiyat-e-lazim ki b'na pr zarori hai k us k badn ko sakin rakhne main bhi manih nah ho aur agr wo waqt ki tangi ya kisi aur wajah se aisi jagha maslan bus, tark, kashti ya rail gari main namaz parhey tu jis qadar mumkn ho badn k tehrao aur qiblaih ki simt ka khayeal rakhey aur agr taranspaurter qiblaih se kisi dusare tarf mur jaye tu apna munh qiblaih ki janib mur daiy. Agr mukammal taur pr qiblaih ka khayal rakhna mumkn nah ho tu koshis kare k 90 Daigri se kam ehktilaaf nah ho tu sirf takbiratul ehra'eam keh taiy waqt qiblaih ka khayal rak aur agr ye bhi na ho sakke tu qiblaih ka khayal rakhna zarori nahi.
868. Jab gahri, kashti ya rail gahri wagairah kareh howe houn tu un main namaz parhney main koi harj nahi.

Yehi hukm us waqt bhi hai jab chal rahi houn laikn us had tk nah hil jul rahi ho k namazi k badn k tehrao main hail houn.

869. Gundum, jawh aur in jaisi dusare ajnaas k daihir pr jo hilaiy jolaih bagair nahi reh sakteh namaz batil hai.

(Teesari Shart) Zarori hai k insan aisi jagha namaz parhey jahan namaz pauri parh lai ne ka ehtemaal ho. Laikn agr kisi aisi jagha reja ki niyit se namaz parhey jahan usse etminaan ho k maslan hawa aur barish ya beher bahr ki wajah se wahan pauri namaz nah parh sakey ga aur agr us ko mokamal kr lai tu us ki namaz daurust hai.

870. Agr koi shaks aisi jagha namaz parhey jahan thehirna haram ho maslan kisi makhdosh chat k nechey jo anqareeb girney wali ho tu go wo gunah ka murtakib hoga laikn us ki namaz sahi hai.

871. Kisi asie cheez pr namaz parhna, jis pr kharah houna ya behitna haram ho. maslan qaleen k aisiy hissey pr jahan allah ka naam laikha ho agr qasdaiy qurbat main manih ho jaye tu sahi nahi hai.

(Chauthi Shart) jis jagha insan namaz parhey us ki chat itni nechi nah ho k sidha khara na ho sake aur nah he wo jagha itni mukhtasar ho k rukue aur sajdaiy ki gunjaesh nah ho.

872. Agr koi shaks aisi jagha namaz parhney pr majboure ho jahan bilkul sidha khara houna mumkn nah ho tu us k liye zarori hai k behit kr namaz parhey aur agr rukue aur sujood aada krne ka imkaan nah ho tu in k liye sar se ishara kare.

873. Peghamber Akram SAWW aur Aaimma athare (Ehle'aibait) a.s ki qabr ki janib pusht krna, is surat mai k un ki behurmaati aur touhein shumar namaz aur namaz k eliwa haram hai aur Laikn agr ziyada fasla hone ya rokawat jaisey diwar k moujood hone ki waja se hatk aur tauhein shumar na ho tu koi ishkal nahi hai.albatta sandoqe sharif aur wo kapra jo us pr de'aala jata hai ya zarieh mutahir , be adabi ko daure krne k liye kafi nahi hai lakin dono sauratoun mai agr qasd qurbat hasil ho jaye tu namaz sahi hai-

(Panchewein Shart) agr namaz parhney ki jagha nejis ho aur nejasat aisi ho jo namaz ko batil kr dainey wali ho tu itni martuob nah ho k us ki ratubat namaz parhney walaiy k badn ya libaas tk phounchey. Laikn agr sajdaiy main peshani rakhne ki jagha nejis ho tu khowah wo khusk bhi ho namaz batil hai aur Ahtiyat-e-mustahb hai k namaz ki jagha bilkul nejis nah ho.

(Chatti Shart) Ahtiyat-e-lazim ki b'na pr zarori hai k 'eurat mard se kam se kam itna pechey khareh ho k us k sajdah krne ki jagha sajdaiy ki halat main mard k dozano k barabar faaslaiy pr ho aur is hukm mai mehram aur namehram mai koi farq nahi hai-

874. Agr koi 'eurat mard k barabar ya aagey khareh ho aur duno beyak waqt namaz parhney lagain tu Ahtiyat-t-wajib ki b'na pr zarori hai k namaz ko dubara parhain aur agr aik dosre se pehley namaz mai mashgol ho jaye tu is shaks ki namaz js n dair se takbirat ulharam kahi ho Ahtiyat e Wajib ki bina pr batil hai aur pehley shaks ki namaz js n takbirat ulharam kahi ho tu us saurut mai baad k masaily mai jo zikr howi hai ussey anjam dai tu daurust hai warna pehley shaks ki namaz bhi Ahtiyat e Wajib k bina pr batil hai lakin agr wo kam momkin na ho tu namaz ko jari rakhey aur us saurut mai pehley shaks ki namaz daurust hai-

875. Agr mard aur 'eurat aik dusarey k barabar khareh houn ya 'eurat aagey khare ho aur duno namaz parh rahe houn laikn duno k darmiyan diwaar ya parda ya koi aur aisi cheez hahil ho k aik dusarey ko na daikh sakain ya in k darmiyan das hath (taqriban 4.5 metter) se ziyadah faslah ho tu duno ki namaz sahi hai.

(Sathiwein Shart) namaz parhney walaiy ki peshani rakhne ki jagha, do zano aur pawn ki ungliyan rakhaney ki jagah se char melli howe ungaliun ki miqdar se ziyada unchi ya nechi nah ho. Es mauslaiy ki tafseel sajdaiy k ahkam main aayee gi.

876. Na mehram mard aur 'eurat ka khalwat main aik aisi jagha hona jahan gunah main mubtila honey ka ehtemaal ho haram hai aur Ahtiyat-e-mustahb yeh hai k aisi jagha namaz nah parhain.

877. Jis jagha gaana gaya jaata ho ya haram musiqee bajai jaati ho wahan namaz parhna batil nahi hai go in ka sunna aur istimaal krna gunah hai.

878. Ahtiyat-e-wajib yeh hai k ikhteyar ki halat main khaana kaba k andar aur us ki chat k oupr wajib namaz nah parhhi jaye. Laikn majbouri ki halat main koi ashkaal nahi hai.

879. Khaana kaba k andar aur us ki chat k oupr nafli namazain parhney main koi harj nahi hai bal k mustahb hai k kahna kaba k andar har rukan k muqabil do raka'et namaz parhhi jaye.

Wo Maqamaat Jahan Namaz Parhna Mustahb Hai

880. Islam ki muqaddas shariat main bahut takeed ki gaye hai k namaz mausjid main parhi jaye. Duniya bher ki shari mausjidun main sub se behtr mausjidul hara'eam aur us k baad mausjidaiy nabwi saww hai us k baad mausjidaiy kufah aur us k baad mausjidaiy baittul muqaddas ka darja hai. Us k baad shehir ki jamia mausjid aur

us k baad mahallaiy ki mausjid aur us k baad bazar ki mausjid ka number aaata hai.
881. ‘euratunn k liye behtr hai k namaz aisi jagha parhain jo na mehram se mehfooz honey k lihaaz se dusare jhaghoun se behtr ho khowah wo jagha makan ya mausjid ya koi aur jagha ho.
882. Aaimma Ehlibait a.s k harmun main namaz parhna mustahb hai bal k mausjid main namaz parhney se behtr hai aur riwayeat hai k Hazrat Ameerul Momeeneen a.s k haram pak main namaz parhna do lakh namazun k barabar hai.
883. Mausjid main ziyada jaana aur us mausjid main jaana jahan log bahut namaz parhney aatey houn mustahb hai aur agr koi mausjid k parrose main rehta ho aur koi ‘euzr bhi nah rakhta ho tu es k liye mausjid k elawa kisi aur jagha namaz parhna makrooh hai.
884. Jo shaks mausjid main nah aaata ho, mustahb hai k insan us k sath mil kr khaana na khae, apne kamun main us se mashwarah nah kare, us k parrose main nah rahey aur nah us se ‘eurat ka rishta laiy aur nah usse rishta daiy.

Wo Maqamaat Jahan Namaz Parhna Makrooh Hai

885. Chund maqamaat pr namaz parhna makrooh hai jin main se kuch yeh hain:
(1) Hammam
(2) Shoaur zada zameen
(3) Kisi insan k muqabil
(4) Us darwazey k muqabil jo khola ho
(5) Sarak aur gali kochey main bashart yeh k guzarney walun k liye ba’es zehmat nah ho aur agr inhain zehmat ho tu un k rastun main rukawat daal haram hai.
(6) Aag aur chiraag k muqabil
(7) Bawarchi khaney main aur har us jagha jahan aatish daan ho.
(8) Aisi kowein aur gari k muqabil jis main peshaab kiya jaata ho
(9) Jandar k photu ya mujasmey k samney magr yeh k usse dhanp diya jaye
(10) Aisi kamrey main jis main junob shaks mujood ho
(11) Jis jagha photu ho khowah wo namaz parhney walaiy k samney nah ho
(12) Qaber k muqabil
(13) Qaber k oupr
(14) 2 qabarun k darmiyan
(15) Qabristan main
886. Agr koi shaks logun ki rah guzar pr namaz parh raha ho ya koi aur shaks us k samney kharah ho tu namazi k liye mustahb hai k apne samney se koi cheez rakh laiy aur agr wo cheez lakari ya rassi ho tu kafi hai.

Mausjid K Ahkam

887. Mausjid ki zameen. Andruni aur beruni chat aur andruni diwaar,E’aalaat aur wo cheezen jo mausjid ki bunyad ka hisa shumar hotey hain-jaisey darwazey aur khirkiyioun- ko nejis krna haram hai aur jis shaks ko patta chalaiy k in main se koi maqam nejis ho giya hai tu zarori hai k us ki nejasat ko fauran daure kare aur Ahtiyat-e-mustahb yeh hai k mausjid ki diwaar k beruni hissey ko bhi nejis na kiya jaye aur agr wo nejis ho jaye tu nejasat ka hataana lazim nahi laikn agr diwaar ka beruni hissah nejis krna mausjid ki behurmati ka sabab ho tu qaatan haram hai aur es qadar nejasat ka zail krna k jis se behurmaati khatm ho jaye zarori hai.
888. Agr koi shaks mausjid ko pak nahi kr sakta ho tu mausjid ka pak krna us pr wajib nahi lakin agr najasat ka baqi rehna tu hatk hurmat ka baes ho tu agr janta ho ya –Ahtiyat e Wajib ki bina pr –Ahtimal maeqol ho k agr dosre ko ittila dai ga tu ye kam ho jaye ga tu zarori hai k ittila dai-
889. Agr mausjid ki koi aisi jagha nejis ho gayi ho jissey khodaiy ya turey bagair pak krna mumkn nah ho tu zarori hai k us jagha ko khodain ya turain jb k juzwi taur pr turna preh ya behurmaati ka khatm houna mukammal taur pr khodne ya turney pr muakoof ho, warna turney main ashkaal hai. Jo jagha khodi gayi ho usse pur krna aur jo jagha tuhre gayi ho usse tameer krna wajib nahi hai laikn mausjid main koi cheez maslan eint agr nejis ho gayi ho tu mumkehnah surat main usse pak kr k zarori hai k us ki asli jagha pr laga diya jaye.
890. Agr mausjid ghasab kr li jaye aur us ki jagha ghar ya aisi he koi cheez tameer kr li jaye ya mausjid es qadar Tout phout jaye k usse mausjid nah kaha jaye tu usse nejis krna hara’eam nahi aur usse pak krna wajib nahi.
891. Aaimma a.s main se kisi imam ka haram nejis krna hara’eam hai. Agr in k harmun main se koi haram

nejis ho jaye aur us ka nejis rehna us ki behurmaati ka sabab ho tu us ka pak krna wajib nahi.
892. Agr mausjid ki chaatai ya carpait nejis ho jaye tu zarori hai k usse pak krain aur agr nejis hissey ka kaat daina behtr ho tu zarori hai k usse kaat diya jaye. Albatta aik qabil-e-tawajjah hissey ka kaat daina ya es tarhan pak krna k us main nuqs aajaye mehil-e-ashkaal hai siwaye es ke taharat ko tark kr daina behurmaati ka sabab ho.
893. Agr kisi ain nejasat ya nejis shudah cheez ko mausjid main laiy janey se mausjid ki behurmaati hoti ho tu us ka mausjid main laiy jaana haram hai bal k Ahtiyat-e-mustahb yeh hai k behurmaati nah hoti ho tb bhi ain nejasat ko mausjid main nah laiy jayea jaye in cheezun k jo insan k sath hi mausjid main dakhil ho jain jaisiy zakhm ka khoun jo badn ya libaas main laga howa ho.
894. Agr mausjid main majlis aaza k liye qaanaat tani jaye aur farsh bichayea jaye aur siyah perdaiy latkaye jain aur chae ka samaan us k andar laiy jayea jaye tu agr yeh cheezain mausjid k liye nuqsan dah nah houn aur namaz parhney main bhi manih nah hoti houn tu koi harj nahi.
895. Ahtiyat-e-wajib yeh hai k soneyy se mausjid ki zinat nah krain aur Ahtiyat-e-mustahb yeh hai k mausjid ko insan aur haiwan ki tarhan jandarun ki taswerun se bhi nah sajayea jaye.
896. Agr mausjid tuot phout bhi jaye tb bhi nah tu usse becha ja sakta hai aur nah hi meilkeyat aur sarak main shamil kiya ja sakaata hai.
897. Mausjid k darwazun, khirkiyun aur dusare cheezun ka bechaana haram hai aur agr mausjid tuot phout jaye tb bhi zarori hai k in cheezun ko aisi ki murammat k liye istemal kiya jaye aur agr us mausjid k kam ki nah rahi houn tu zarori hai k kisi dusare mausjid k kam main laya jaye aur agr dusare mausjidun k kam ki bhi nah rahi houn tu inhain becha ja sakta hai aur jo raqam hasil ho wo ba surat imkaan aisi mausjid ki murammat pr, warna kisi dusare mausjid ki murammat pr kharch ki jaye.
898. Mausjid ka tameer krna aur aisi mausjid ki murammat krna jo makhdosh ho mustahb hai aur agr mausjid es qadar makhdosh ho k us ki murammat mumkn nah ho tu usse girah kr dubara tameer kiya ja sakta hai bal k agr mausjid tuoti phouti nah ho tb bhi usse logun ki zaroaurat ki khatir girah kr wasie'e kiya ja sakta hai.
899. Mausjid ko saaf sutrah rakhaana aur us main charag jalaana mustahb hai aur agr keo shaks mausjid main jaana chahey tu mustahb hai k khusbouo lagaye aur pakizah aur qemaati libaas phaney aur apne joteyy k talwun k barey main tehqeeq kare k kahein nejasat tu nahi lagi howe. Neez yeh k mausjidun main dakhil hotey waqt pehlaiy daayean pawn aur bahir nekaltey waqt pehlaiy baayean pawn rakhey aur aisi tarhan mustahb hai k sab logun se pehlaiy mausjid main aayee aur sab se baad main neklaiy.
900. Jab koi shaks mausjid main dakhil ho tu mustahb hai k 2 raka'et namaz taheet wa ehtera'eam-e-mausjid se parhey aur agr wajib namaz ya koyi aur mustahb namaz parhey tb bhi kafi hai.
901. Agr insan majboure nah ho tu mausjid main suna, dunyawi kamun k barey main guftugow krna aur koi kam kaaj krna aur aisiy ashaar parhna jin main nasehat aur kam ki koi baat nah ho makrooh hai. Neez mausjid main thokehna, naak ki e'aalaish paikhna aur balgum thookehna bhi makrooh hai bal k baez suratun main haram hai. Us k elawa (shaks ya cheez) ko talash krna aur awaaz ko buland krna bhi makrooh hai. Laikn azaan k liye awaaz buland krne ki mummaniyat nahi hai.
902. Diwaney ko mausjid main dakhil honey daina makrooh hai aur aisi tarhan us bachey ko bhi dakhil honey daina makrooh hai jo namaziun k liye baesey zehmat ho ya ehtimaal ho k wo mausjid ko nejis kr daiy ga. In duno suratun k elawa bachey ko mausjid main aane dainey main koi harj nahi bal k baez auqaat behtri aisi main hoti hai. Es shaks ka mausjid main jaana bhi makrooh hai jis ney piyaaz laihsun ya in se mushabah koi cheez khai ho k jis ki bouo logun ko na gawaar guzarti ho.

Azaan Aur Iqamat

903. Har mard aur 'eurat k liye mustahb hai k rozana k wajib namazun se pehley azaan aur Iqamat kahey aur aisa krna dusare wajib ya mustahb ya mustahb namazun k liye maushroh nahi laikn eid fitar aur eid qurban se pehley jb k namaz ba jamat parhain tu mustahb hai k teein martba 'Assalaat' kahain.
904. Mustahb hai k bachey ki paidaish se pehley din ya naaf uhkharne se pehley us k dayein kaan main azaan aur bayein kaan main aqamat kahi jaye.
905. Azaan 18 jumlun pr mushtamil hai:

(1) اللہ اکبر 4 times
(2) اشهدان لااله الا الله 2 times
(3) اشهدان محمدارسول الله 2 times

(4) حی علی الصلاۃ 2 times
(5) حی علی الفلاح 2 times
(6) حی علی خیرالعمل 2 times
(7) اللہ اکبر 2 times
(8) لااله الاالله 2 times

Aur iqamat k 17 jumlaiy hain yani azaan ki ebtida se 2 martba Allahhu Akber aur aakhir se aik martba la elaha ellallahu kam ho jaata hai aur haiya e'aala khairel 'a'emal kne k baad 2 dafa'e qadqamates salah ka izafa kr daina zarori hai.

906. Ashhadu anna aliyanw waliyullah azaan aur aqamat ka juzo nahi hai laikn agr ashadu anna muhammadar rasoolullahe k baad qurbat ki niyit se kaha jaye tu acha hai.

Azaan Aur Iqamat Ka Tarjumah

Allahhu akbar yani khudai tallah us se buzurg tar hai k us ki tareef ki jaye.

Ashhadu anna la elaha ellallahu yani main gawahi daita houn k yakta aur be misl allah k elawa koi aur prastish k qabil nahi hai.

Ashhadu anna muhammadar rasoolullahe yani main gawahi daita houn k hazrat Muhammad saww Allah k peghamber aur aisi ki tarf se behjeh howe hain.

Ashhadu anna aliyan ameerat momeeneena waliyallahe yani gawahi daita houn k hazrat Ali a.s momeenun k ameer aur tammam mahklooq pr Allah k wali hain.

Haiya e'aalas salaat	yani namaz ki tarf jaldi kro.
Haiya e'aalas salah	yani rastgari k liye jaldi kro.
Haiya e'aala khairel 'a'emal	yani behtreein kam k liye jo namaz se jaldi kro
Qad qamates salaat	yani betahqeeq namaz qaim ho gaye.

La elaha ellallahu yani yakta aur be misl Allah k elawa koi aur prastish k qabil nahi.

907. Zarori hai k azaan aur iqamat k jumlun k darmiyan ziyada faslah nah ho aur agr in k darmiyan mamool se ziyada faslah rakha jaye tu zarori hai k azaan aur iqamat dubara shuru se kahi jain.

908. Agr azaan ya iqamat main awaaz ko galaiy main gumaye aur kaifiyat yeh ho k geinah ho jaye yani us tarah kahey jaisa k lahou wa laab ki mehfilun main awaaz nekalne ka dastaur hai tu wo haram hai aur agr geinah na ho tu makrooh hai.

909. Tammam suratun main jb k namazi mushtarik waqt rakhne wali 2 namazun ko pey dar pey aada kare, agr us ney pehli namaz k liye azaan kahi ho tu baad wali namaz k liye azaan saqit hai. Khowah 2 namazun ko jamah krna behtr nah ho ya ho maslan arfah k din jo nowein zilhajah ka din hai, agr zohar k fazilat k waqt main namaz parhey tu zohar aur asar ki namazun ka jamah krna, chahey wo shaks khud maidan-e-arfaat main nah ho aur eid qurbaan ki raat main magirb aur esha ki namazun ka jamah krna us shaks k liye jo musharel haram main ho aur in namazun ko esha k fazilat walaiy waqt main jamah kare. In suratun main azan saqit honey ki shart yeh hai k 2 namazun k darmiyan ziyada fasala nah ho laikn nafal aur taeqibat parhney se koi faraq nahi parhta aur Ahtiyat-e-wajib yeh hai k in suratun main azan mushroeyat ki niyit se nah kahi jaye bal k roz-e-arfah aur musher wali suratun k liye baayean shudah sharaet k hotey howe azaan kehna khilaaf Ahtiyat hai agr cha maushroeyat ki niyit se nah ho.

910. Agr namaz-e-jamaat k liye azaan aur iqamat kahi ja chuki ho tu jo shaks us jamaat k sath namaz parh raha ho us k liye zarori hai k apni namaz k liye azan aur iqamat nah kahey.

911. Agr koi namaz k liye mausjid main jaye aur daikheye k namaz-e-jamaat khatm ho chuki hai tu jb tk safain tut na jayein aur log montashir nah ho jain wo apni namaz k liye azan aur iqamat nah kahey yani in duno ka kehna mustahb takedi nahi bal k agr azaan daina chahata ho tu behtr yeh hai k bahut ahista kahey. Agr dusare namaz jamat qaim krna chahata ho tu hargiz aazan aur iqmat na kahey.

912. Pechlaiy maslaniy main mazkaurah surat k elawa 6 shartun k sath azaan aur iqamat saqit ho jaati hai.

(1) namaz-e-jamaat mausjid main ho aur agr mausjid main nah ho tu azaan aur iqamat saqit ho gi.
(2) Us namaz k liye azaan aur iqamat kahi ja chuki ho.
(3) Namaz-e-jamaat batil nah ho.
(4) Us shaks ki namaz aur namaz-e-jamaat aik hi jagha pr ho Lihaza agr namaz-e-jamaat mausjid k andair parhe jaye aur wo shaks mausjid ki chat pr namaz parhna chahey tu mustahb hai k azaan aur iqamat kahey.

(5) Namaze-e-jamaat aada ho. Laikn es baat ki shart nahi k khud us ki namaz bhi furada honey ki surat main aada ho.
(6) Us shaks ki namaz aur namaz-e-jamaat ka waqt mushtarik ho. maslan duno namaz zohar ya duno namaz asar parhain ya namaz zohar jamaat se parhi ja rahi ho aur wo shaks namaz asar parhey ya wo shaks zohar ki namaz parhey aur jamaat ki namaz asar ki namaz ho aur agr jamaat ki namaz asar aakhari waqt main parhi jaye aur wo chahey k magrib ki namaz aada parhey tu azaan aur iqamat us pr se saqit nahi ho gi.

913. Jo shartein sabiqah mausalaiy main bayean ki gayi hain agr koi shaks in main se teesari shart k barey main shak kare yani usse shak ho k jamaat ki namaz sahi thi ya nahi tu us pr se azaan aur iqamat saqit hai. Laikn agr wo dusare panch sharait main se kisi aik k barey main shak kare tu behtr hai k azaan aur iqamat kahey. Albatta agr jamaat ho tu zarori hai k reja'an ki niyit se kahey.

914. Agr koi shaks dusare ki azaan jo elaan ya jamaat ki namaaz k liye kahe jaye , sunney tu mustahb hai k us ka jo hissah sunney khud bhi usse aahista aahista dhuraye.

915. Agr kisi shaks kisi dusare k azaan aur iqamat sunni ho khowah us ney in jumlun ko duhrayea ho ya nah duhrayea ho tu agr us azaan aur iqamat aur us namaz k darmiyan jo wo parhna chahata ho ziyada fasala nah howa ho aur azaan wa iqamat sunney ki ebtidae hi se namaz aada krney ka irada rakhta ho tu wo apni namaz k liye us azaan aur iqamat pr iktifa kr sakta hai. Laikn yeh hukm us namaz-e-jamaat k liye mehil ashkaal hai k jahan azaan sirf imame-e-jamaat ney ya sirf mamomeein ne sunni ho.

916. Agr koi mard, 'eurat ki azaan ko lazzat k qasd se sunney tu us ki azaan saqit nahi ho gi bal k 'eurat ki azaan sun kr azaan ka saqit houna mutlaqan mehil ashkaal hai.

917. Zarori hai k namaz-e-jamaat ki azaan aur iqamat mard kahey laikn 'euratun ki namaz-e-jamaat main agr 'eurat azaan aur iqamat keh daiy tu kafi hai aur aisi jamaat main 'eurat k azaan wa iqamah pr ikhtifa krna jis k mard, 'eurat k mehram houn mehil-e-ashkal hai.

918. Zarori hai k iqamat, azaan k baad kahe jaye elawa azeein iqamat main muetabar hai k khareh ho kr aur hadas se pak ho kr (wuzu ya ghusal ya Tayemmum kr k) kahi jaye.

919. Agr koi shaks azaan aur iqamat k jumlaih bagair tarteeb k kahey maslan haiya e'aala falah ka jumlah haiya e'aala salaat se pehley kahey tu zarori hai k jahan se tarteeb bigre ho wahan se dubara kahey.

920. Zarori hai k azaan aur iqamat k darmiyan fasala nah ho aur agr in k darmiyan itna fasala ho jaye k jo azaan kahi ja chuki hai usse es iqamat ki azaan shumaar nah kiya ja sakey tu azaan batil hai. Elawa azeein agr azaan wa iqamat k aur namaz k darmiyan itna fasala ho jaye k azaan aur iqamat us namaz ki azaan aur iqamat shumaar nah ho azaan aur iqamat batil ho jain gey.

921. Zarori hai k azaan aur iqamat sahi arbi main kahi jain. Lihaza agr koi shaks inhain galat arbi main kahey ya maslan in ka tarjumah urdu zabaan main kahey tu sahi nahi hai.

922. Zarori hai k azaan aur iqamat, namaz ka waqt dakhil honey k baad kahey jain aur agr koi shaks a'emdan ya bhool kr waqt se pehley kahey tu batil hai. Magr aisi surat main jb k waste namaz main waqt dakhil ho tu us namaz pr sahi ka hukm lagey ga jis ka maslan 732 main zikr ho chuka hai.

923. Agr koi shaks iqamat kehney se pehley shak kare k azan kahe hai ya nahi tu azan kahey aur agr iqamat khaney main mausghol ho jaye aur shak kare k azaan kahe hai ya nahi tu azaan kehna zarori nahi.

924. Agr azaan aur iqamat kehney k dauraan koyi jumlah kahney se pehlaiy aik shaks shak kare k us ne es se pehley wala jumlah kaha hai ya nahi tu zarori hai k jis jumlaih ki aadaige k barey main usse shak howa ho usse aada kare. Laikn usse azaan ya iqamat aada krne k dauraan shak ho k us ne us se pehley wala jumlah kaha hai ya nahi tu us jumlaih ka kehna zarori nahi.

925. Mustahb hai k azaan kehtaiy waqt insan qiblaih ki tarf munh kr k kharah ho aur wuzu ya ghusal ki halat main ho aur hathoun ko kanun pr rakhey aur awaaz buland kare aur kheinchey aur azaan k jumlun k darmiyan qadrey faslah daiy aur jumalun k darmiyan baatain nah kare.

926. Mustahb hai k iqamat kehtaiy waqt insan ka badn sakin ho aur azaan k muqabilaih main iqamat aahista kahey aur us k jumlun ko aik dusarey se mela na daiy laikn iqamat k jumlun k darmiyan itna faslah nah daiy jitna azaan k jumlun k darmiyan daina hai.

927. Mustahb hai k azaan aur iqamat k darmiyan aik qadam agey barhey ya thauri dair k liye baith jaye ya sajdah kare ya zikr kare ya dua parhey ya thauri dair k liye sakit ho jaye ya koi baat kare ya 2 raka'et namaz parhey laikn namaz fajar aur iqamat k darmiyan kala'eam krna mustahb nahi hai.

928. Mustahb hai k jis shaks ko azaan daineyy pr muqarar kiya jaye wo Aadil aur waqt shaanas ho, neez yeh k buland aahang ho aur unchi jagha pr azaan daiy.

Namaz K Wajibaat

Namaz k wajibaat 11 hain:

(1) Niyit (2) Qaayeam (3) Takberatul Ehra'eam yani namaz ki ibtedah main Allahhu Akbar kehna.
(4) Rukue (5) Sajood (6) Qirrat (7) Zikr (8) Tashahud (9) Salam (10) Tarteeb (11) Mawalaat yani ajazae namaz ka pey dar pey baja laana.

929. Namaz k wajibaat main se baez us k rukan hain yani agr insan inhain baja nah laye tu khowah aisa krna a'emdan ho ya galti se ho namaz batil ho jaati hai aur baez wajibaat rukan nahi hain yani agr wo galti se choot jain tu namaz batil nahi hoti.

Namaz k arkaan panch hain:

(1) Niyit
(2) Takberatul ehra'eam
(3) Rukue se mutasil qaayeam yani Rukue main janeyy se pheley kharah houna
(4) Rukue
(5) Har raka'et main 2 sajdaiy. Jahan tk ezafey ka ta'aluq hai agr izafa a'emdan ho tu bagair kisi shart k namaz batil hai. Agr galti se ho tu Rukue main ya aik hi raka'et k 2 sajdun main ezafey se Ahtiyat-e-lazim ki b'na pr namaz batil hai warna batil nahi.

Niyit

930. Zarori hai k insan namaz qurbat ki niyit se yani khuda wandai 'EAlim ki bargah main pesti aur khuzoh k izhaar k liye parhey aur yeh zarori nahi k niyit ko apne dil se guzarey ya maslan zubaan se kahey k chaar raka'et namaz zohar parhta houn qurbaatan elallah.

931. Agr koi shaks zohar ki namaz main ya asar ki namaz main niyit kare k chaar raka'et namaz parhta houn laikn us amar ka ta'ayyun na kare k namaz zohar ki hai ya asar ki tu us ki namaz batil hai. Albatta itna kafi hai k namaz zohar ko pehli namaz aur asar ki namaz ko dusare namaz k taur pr muayyein kare. Aisi tarhan agr kisi shaks pr namaz zohar ki qaza wajib ho aur wo us qaza namaz ya nazam zohar ko zohar k waqt main parhna chahey tu zarori hai k jo namaz wo parhey niyit main us ka ta'ayyun kare.

932. Zarori hai k insan shuru se aakhir tk apni niyit pr qaim rahey. Agr wo namaz main es tarhan ghafil ho jaye k agr pochey k ap kiya kr rahe hain tu us ki samajh main nah aayee k kia jawab daiy tu us ki namaz batil hai.

933. Zarori hai k insan faqat khuda wand 'Ealim ki bargah main apni pasti k izhaar k liye namaz parhey ps jo shaks riya kari yani logun ko dikhaney k liye namaz parhey tu us ki namaz batil hai khowah yeh namaz parhna faqat logun ko ya khuda aur logun duno ko dikhana k liye ho.

934. Agr koi shaks namaz ka kuch hissah bhi allah ta'alah jala shaanah k elawa kisi aur k liye baja laye khowah wo hissah wajib ho maslan qunoot, agr gair khuda ka yeh qasd pauri namaz main saraeyat kr jaye maslan riya ka irada us ammal main ho us hissah pr mustamil hai ya kaifiyiat yeh ho k us hissey ko dubara anjam dain tu namaz main aisa izafa ho jaata hai jis se namaz batil ho jaati ho, tu namaz batil hai. Agr namaz tu khuda k liye parhey laikn logun ko daikhaney k liye kisi khas jagha maslan mausjid main parhey ya kisi khas waqt maslan awwal waqt main parhey ya kisi khas qaidaiy se maslan ba jamaat parhey tu us ki namaz bhi batil hai.

Takberatul Ehra'eam

935. Har namaz k shuru main Allahhu Akbar kehna wajib aur rukan hai aur zarori hai k insan Allah k huroof aur Akbar k haroof aur Allah aur Akbar k alfaaz pey dar pey kahey aur yeh bhi zarori hai k yeh 2 alfaaz sahi arbi main kahey jain aur agr koi shaks galat arbi main kahey ya maslan in ka urdu main tarjumah kr k kahey tu sahi nahi hai.

936. Ahtiyat-e-mustahb yeh hai k insan namaz ki takberatul ehra'eam ko es cheez se maslan iqamat ya dua se jo wo takbeer se pehley parh raha ho na milaye.

937. Agr koi chahey k Allahhu Akbar ko us jumlaih k sath jo baad main parhna ho maslan bismillah hirrahmannir raheem se melaye tu behtr ye hai k Akbar k "Rah" ko paish ki harkat (ُ) k sath talafuz kre lakin Ahteyat e Mustahb ye hai k wajib namaz mai ussey na milaye-

938. Namaz main takberatul ehra'eam kehtai waqt zarori hai k insan ka badn sakin ho aur agr koi shaks jaan

bhooj kr es halat main takberatul ehra'eam kahey k us ka badn harkat main ho tu (us ki takbeer) batil hai.
939. Zarori hai k takberatul, alhamd, surah, zikr aur dua itni awaz se parhey k kam az kam khud sun sakey aur agr uncha sunney ya behrah honey ki wajah se ya shoaur o ghul ki wajah se nah sun sakey tu es tarhan kehna zarori hai k agr koi rukawat nah ho tu sun laiy.
940. Jo shaks kisi bemaari ki b'na pr ghounga ho jaye ya us ki zaban main koi nuqs ho jis ki wajah se Allahhu Akbar nah keh sakta ho tu zarori hai k js tarhan bhi mumkn ho us tarhan kahey aur agr bilkul hi na keh sakta ho tu zarori hai k dil main kahey aur us ke liye ungli se es tarhan se ishara kare k jo takbeer se munasbat rakhta ho aur agr ho sakey tu zubaan aur hawont ko bhi harkat daiy aur agr koi piadaeshi ghounga ho tu us k liye zarori hai k wo apni zubaan aur hawont ko es tarhan harkat daiy k jo kisi k takbeer kehney se mushabah ho aur es k liye apni ungali se bhi ishara kare.
941. Acha hai k insan takberatul ehra'eam se pehley rejah ki niyit se kahey: (yani) aye bandun pr ehsaan krney walaiy khuda! Ye gunhagar banda tere bargah main aaayea hai aur tu ney hukm diya hai k neik logun gunhagarun se darguzar karein. Tu ehsaan krney wala hai aur main gunhagar houn. Muhammad saww aur E'aalaih Muha'eamad a.s pr apni rehmaatain nazil farma aur mere buraeun se jinhain tu janta hai darguzar farma.
942. Mustahb hai k namaz ki pehli takbeer aur namaz ki darmiyani takbeer keh taiy waqt hathoun ko kano k barabar tk laiy jaye.
943. Agr koi shaks shak kare k takberatul ehra'eam kahe hai ya nahi jb k qirat main mashghol ho chuka ha tu apney shak ki prwa nah kare aur agr abhi kuch nah parha ho tu zarori hai k takbeer kahey.
944. Agr koi shaks takberatul ehra'eam kehney k baad shak kare k sahi tareqey se taqbeer kahi hai ya nahi tu khowah us ne aagey kuch parha ho ya nah parha ho apne shak ki perwah nah kare.

Qaayea'eam Yani Kharah Houna

945. Takberatul ehra'eam khaney k muqah pr qaayea'eam aur Rukue se pehley wala qaayea'eam (qaayea'eam mutasil bihi Rukue) rukan hai laikn alhamd wo surah parhney k muqah pr qaayea'eam aur Rukue k baad qaayea'eam rukan nahi hai jissey agr koi shaks bhool chook ki wajah se tark kr daiy tu us ki namaz sahi hai.
946. Takberatul ehra'eam khaney se pehley aur us k baad thauri dair k liye kharah houna wajib hai ta k yaqeen ho jaye k takbeer qaayea'eam ki halat main kahi gayi hai.
947. Agr koi shaks Rukue krna bhool jaye aur alhamd aur surah k baad baith jaye aur phir usse yaad aayee k Rukue nahi kiya tu zarori hai k kharah ho jaye aur Rukue main jaye. Laikn sidha khara howe bagair joukey honey ki halat main Rukue kare tu choun k wo qaayea'eam mutasil bar Rukue baja nahi laya es liye us ka yeh Rukue kifaayeat nahi krta.
948. Jis waqt aik shaks takberatul ehra'eam ya qirat k liye kharah ho zarori hai k chal nah raha ho aur kisi tarf na joukey aur Ahtiyat-e-lazim ki b'na pr badn ko harkat na daiy. Ikhtiyiar ki halat main kisi jagha teik na lagaye laikn agr aisa krna behi ammar majburi ho tu koi harj nahi.
949. Agr qaayea'eam ki halat main koi shaks bholaiy se chal parey ya kisi tarf jouk jaye ya kisi jagha taik lagaye tu koi harj nahi hai.
950. Ahteyat-e-wajib yeh hai k qaayea'eam k waqt insaan k duno pawn zameen pr houn laikn yeh zarori nahi k badn ka bhooj duno pawn pr ho chounnacha agr aik pawn pr bhi ho tu koi harj nahi.
951. Jo shaks thaeek taur pr kharah ho sakta ho agr wo apne pawn aik dusare se itna juda rakhey k usse kharah houna nah kaha ja sakey tu us ki namaz batil hai bal k agr kharah houna kaha ja sakey tb bhi Ahtiyat-e-lazim ki b'na pr zarori hai k pairun ko bahut ziyada khula nah rakhey.
952. Jab insan namaz main koi wajib zikr parhney main mashghol ho tu zarori hai k us ka badn sakin ho aur jab mustahb zikr main mashghol ho tb bhi Ahtiyat-e-lazim ki b'na pr yehi hukm hai aur jis waqt wo qadarey aagey ya pechey houna chahey ya badn ko dayein ya bayein janib thauri se harkat daina chahey tu zarori hai k us waqt kuch nah parhey.
953. Agr mutaharik badn ki halat main koi shaks mustahb zikr parhey maslan Rukue, sajdaiy main janeyy k waqt takbeer kahey aur us zikr k qasd se kahey jis ka namaz main hukm dia gia hai tu wo zikr sahi nahi laikn us ki namaz sahi hai. zarori hai k insan behawlillahe wa quwatehe aqqomo wa aq'od kahey jab khara ho raha ho.
954. Hathoun aur ungliun ko alhamd parhtey waqt harkat dainey main koi harj nahi agr cha Ahtiyat-e-mustahb yeh hai k inhain bhi harkat nahi di jaye.
955. Agr koi shaks alhamd aur surah parhtey waqt ya tasbihat parhtey waqt be Ikhtiyiar itni harkat kare k badn k sakin honey ki halat se kharij ho jaye tu Ahtiyat-e-mustahb yeh hai k badn k dubara sakin honey pr jo Khuch

is ne harkat ki halat mai parha tha , dobara perhaey- .

956. Namaz k dauraan agr koi shaks khareh honey k qabil nah rahey tu zarori hai k baith jaye aur agr baith bhi nah sakta ho tu zarori hai k lait jaye laikn jb tk us k badn ko sukoun hasil nah ho zarori hai k koi wajib zikr nah parhey.

957. Jb tk insan khareh ho kr namaz parh sakta ho zarori hai k nah baithey maslan agr kharah honey ki halat main kisi ka badn harkat krta ho ya wo kisi cheez pr teek lagaaney pr ya badn ko thaurah sa teirha krne pr majboure ho tu zarori hai k jaisiy bhi ho sakey kharha ho kr namaz parhey laikn agr wo kisi tarhan bhi kharah nah ho sakta hoa tu zarori hai k seidah baith jaye aur baith kr namaz parhey.

958. Jb tk insan baith sakey zarori hai k wo lait kr namaz na parhey aur agr wo sidha ho kr nah baith sakey tu zarori hai k pehlu k bal es tarhan laitey k us k badn ka agla hissa qiblah rukh ho. Ahtiyat-e-lazim ki b'na pr zarori hai k jb tk dayein pehlu pr lait sakta ho bayein pehlu pr na laiitey aur agr duno tarf laiitna mumkn nah ho tu pusht k bal es tarhan laiitey k talwey qiblaiy ki tarf houn.

959. Jo shaks baith kr namaz parh raha ho agr wo alhamd aur surah parhney k baad kharah ho sakey aur Rukue kharah ho kr baja la sakey tu zarori hai k kharah ho jaye aur qaayea'eam ki halat se Rukue main jaye aur agr aisa nah kr sakkey tu zarori hai k Rukue bhi baith kr baja laye.

960. Jo shaks laite kr namaz parh raha ho agr wo namaz k dauraan es qabil ho jaye k baith sakey tu zarori hai k namazi jitne miqdar mumkn ho baith kr parhey aur agr kharah ho sakey tu zarori hai k jitne miqdar mumkn ho kharah ho kr parhey laikn jb tk us k badn ko sukoun hasil ho jaye zarori hai k koi wajib zikr nah parhey. Han agr wo janta ho k kuch dair kharah ho paye ga tu zarori hai k qaayea'eam mutasil bar Rukue k liye kharah ho.

961. Jo shaks baith kr namaz parh raha ho agr namaz k dauraan es qabil ho jaye k kharah ho sakey tu zarori hai k namaz ki jitni miqdar mumkn ho kharah ho kr parhey jb tk us k badn ko sukoun hasil nah ho jaye zarori hai k koi wajib zikr nah parhey. Han agr jitna janta ho k kuch dair kharah ho paye ga tu zarori hai k qaayea'eam mutasil bar Rukue k liye khara ho.

962. Agr kisi aisiy shaks ko jo khara ho sakta ho yeh khoof ho k kharah honey se bemaar ho jaye ga ya usse koi taklaief ho gi tu wo baith kr namaz parh sakta hai aur agr behtne ka dar ho tu lait kr namaz parh sakta hai.

963. Agr insan aakhir waqt tk khareh ho kr namaz ki aadaige se mayoos nah ho aur awwal-e-waqt main namaz parh laiy aur aakhir waqt main kharah honey pr qadir ho jaye tu zarori hai k wo dubara namaz parhey laikn agr kharah ho kr namaz parhney se mayoos ho aur awwal-e-waqt main namaz parh laiy baad azaan wo kharey honeyy k qabil ho jaye tu zarori nahi k dubara namaz parhey.

964. Mustahb hai k qaayea'eam ki halat main jism seedha rakhey, kandhoun ko nechey ki tarf daihla chaur daiy. Hathoun ko ranoun pr rakhey, ungeliun ko bahum mila kr rakhey, nigah sajdagah pr markooz rakhey, badn ka bojh duno pawon pr yaksan dalaiy, khusoh wa khuzuh k sath kharah ho, pawon aagey pechey nah rakhey aur agr mard ho tu pawon k darmiyan teein phaili howi ungliun se lai kr aik balisht tk ka faslah rakhey aur e'eurat ho tu duno pawon mila kr rakhey.

Qirat

965. Zarori hai k insan rozaana ki wajib namazun ki pehli aur dusare raka'et main pehley alhamd aur phir kisi aik surah ki teliwat kare aur Ahteyat e Wajib ye hai k aik mokamal sauray ki tilawat kare aur saurae "Zouha" aur "Nashrah" aur issi tarh saurae "Feil" aur "Quresh" - Ahtiyat-e-wajib ki b'na pr namaz main aik surat shumaar hoti hain.

966. Agr namaz ka waqt tang ho ya insan kisi majburi ki wajah se surah nah parh sakta ho maslan ussey khauf ho k agr surah parhey ga tu chaure ya darinda ya koi aur cheez ussey nuqsan phounchaye ge ya usse koi zarori kam ho tu agr wo chahey tu surah nah parhey bal k waqt tang honey ki surat main aur khauf ki baez halatun main zarori hai k wo surah nah parhey.

967. Agr koi shaks jaan bojh kr alhamd se pehley surah parhey tu us ki namaz batil ho ge laikn agr ghalti se alhamd se pehley surah parhey aur parhney k dauraan yaad aayee tu zarori hai k surah ko chaure daiy aur alhamd parhney k baad surah shuru se parhey.

968. Agr koi shaks alhamd aur surah main se kisi aik ka parhna bhool jaye aur Rukue main janey k baad ussey yaad aayee tu us ki namaz sahi hai.

969. Agr Rukue k liye jhukne se pehley kisi shaks ko yaad aayee k us ne alhamd aur surah nahi parha tu zarori hai k parhey aur agr yeh yaad aayee k surah nahi parha tu zarori hai k faqat surah parhey laikn agr usse yaad aayee k faqat alhamd nahi parhhi tu zarori hai k pehley alhamd aur us k baad dubara surah parhey aur agr jhuk

bhi jaye laikn Rukue ki had tak pohouncney se pehley yaad aayee k alhamd aur surah ya faqat surah ya faqat alhamd nahi parhi tu zarori hai k khara ho jaye aur aisi hukm k mutabiq a'emal kare.

970. Agr koi shaks jaan bojh kr farz namaz main in chaar surun main se koi aik surah parhey jin main aaayeah sajdah ho aur jin ka zikr maslanh 354 main kia gia hai tu wajib hai k aaayeah sajdah parhney k baad sajdah kare. Laikn agr sajdah baja laye tu Ahtiyat ki b'na pr namaz batil hai aur zarori hai k usse dubara parhey siwaye us k es ney bhoolaiy se sajdah kr liya ho aur agr sajdah nah kare tu apne namaz jari rakh sakta hai agr cha sajdah nah kr k us ney ghounah kiya hai.

971. Agr koi shaks aisa surah parhna shuru kr daiy jis main sajdah wajib ho laikn aaayeah sajdah pr pohouncney se pehley usse khayal aa jaye tu us surah ko chaur kr koi aur surah parh sakta hai aur aaayeah sajdah parhney k baad khayal aayee tu zarori hai k jis tarhan sabiqah maslanh main kaha gia hai a'emal kare.

972. Agr koi shaks dauraan namaz kisi dusarey ko aaayeah sajdah parhtey howe sunney tu us ki namaz sahi hai aur agr wajib namaz parh raha ho Ahtiyat-e-wajib ki b'na pr sajdah ka ishara kare aur namaz khatm krney k baad us ka sajdah baja laye.

973. Mustahb namaz main surah parhna zarori nahi hai khowah wo namaz nazr ki wajah se wajib hi Q nah ho gayi ho. Laikn agr koi shaks baez aisi mustahb namazain in k ahkam k mutabiq parhna chahey maslan naamz-e-wehshat k jin main makhsoos suraatain parhni hoti hain tu zarori hai k wohi suraatain parhey.

974. Jummah ki namaz main aur jummah k din fajar, zohar aur asar ki namazun aur shab-e-jummah ki esha ki namaz main pehli raka'et main alhamd k baad surah jummah aur dusare raka'et main alhamd k baad surah munafiqoun parhna mustahb hai. Agr koi shaks jummah k din ki namazun main in main se koi aik surah parhna shuru kr daiy tu Ahtiyat-e-wajib ki b'na pr usse chaure kr koi dusara surah nahi parh sakta.

975. Agr koi shaks alhamd k baad surah akhlaas ya surah kafiroun parhney lagey tu wo usse chaure kr koi dusara surah nahi parh sakta aur ye hukm nawafil mai bhi Ahteyat e Wajib ki bina pr jari hota hai lakin agr namaz jummah ya jummah k din ki namazun main bhool kr surah jummah aur surah munafiqoun ki bajaye in 2 suratun main se koi surah parhey tu inhain chaure sakta hai aur surah jummah aur surah munfiqoun parh sakta hai aur Ahtiyat-e-wajib yeh hai k agr nisf tak parha chuka ho tu phir in surun ko nah chaurey.

976. Agr koi shaks jummah ki namaz k din ki namazun main jaan bojh kr surah ahklaas ya surah kafiroun parhey tu khowah wo nisf tak nah phouncha ho Ahtiyat-e-wajib ki b'na pr inhain chaure kr surah jummah aur surah munafiqoun nahi parh sakta.

977. Agr koi shaks wajib ya nafila namazoun main surah (Qul ho Allah ahad) akhlaas aur (Qul ya ayeuhal Kafiroun) surah kafiroun k elawa koi dusara surah parhey tu jab tak nisf tak nah phouncha ho usse chaure sakta hai aur dusara surah parh sakta hai. nisf tak pohouncney k baad bagair kisi wajah k us surah ko chaure kr dusara surah parhna Ahtiyat ki b'na pr jaiz nahi.

978. Agr koi shaks kisi surey ka kuch hissah bhool jaye ya ba ammar majburi maslan waqt ki tangi ya kisi aur wajah se usse mukmmal nah kr sakey tu wo us surah ko chaure kr koi dusara surah parh sakta hai khowah nisf tak hi phounch chuka ho ya wo surah akhlaas ya surah kafiroun hi ho aur bhool janey ki surat main jitne miqdar parh chuka hai us pr bhi ektifa kr sakta hai.

979. Mard pr Ahtiyat ki b'na pr wajib hai k subhu, magrib aur esha ki namazun main alhamd aur surah buland awaaz se parhey aur mard aur 'eurat duno pr Ahtiyat ki b'na pr wajib hai k namaz zohar wa asar main alhamd aur surah aahista parhain.

980. Ahtiyat ki b'na pr zarori hai k mard subhu, magrib aur esha ki namaz main khayal rakhey k alhamd aur surah k tammam kalimaat hatta k in k aakhari harf tak buland awaaz se parhey.

981. Subhu, magrib aur esha ki namaz main 'eurat alhamd aur surah buland awaaz se ya aahista jaisa chahey parh sakhti hai. laikn agr na mehrum us ki awaaz sun raha ho aur kaifiyat yeh ho k usse apni awaaz sunna haram ho tu zarori hai k aahista parhey aur agr jaan bojh kr buland awaaz se parhey tu Ahtiyat-e-wajib ki b'na pr us ki namaz batil hai.

982. Agr koi shaks jis namaz ko buland awaz se parhna zarori hai usse a'emdan aahista parhey ya jo namaz aahista parhni zarori hai usse a'emdan buland awaaz se parhey tu Ahtiyat-e-wajib ki b'na pr us ki namaz batil hai. laikn agr bhool janey ki wajah se ya maslanh nah janey ki wajah se aisa kare tu sahi hai. neez alhamd aur surah parhney k dauraan bhi agr wo mutawajah ho jaye k us se galti howi hai tu zarori nahi k namaz ka jo jissah parh chuka ho ussey dubara parhey.

983. Agr koi shaks alhamd parhney k dauraan apni awaaz mamool se ziyada buland kare maslan in suratun

ko aisiy parhey jaisiy k faryaad kr raha ho tu us ki namaz batil hai.
984. Insan k liye zarori hai k namaz ki qirat ko sahi parhey aur jo shaks kisi tarhan paurey surah alhamd ko sahi nah parh sakta ho tu js tarh bhi parh sakta ho parhey jab k alhamd ki sahi parhhi janeyy wali miqdar bhi aik qabil tawajah miqdar ho. Laikn agr wo miqdar bahut kam ho tu Ahtiyat-e-wajib ki b'na pr quran k dusare surun main se jis qadar sahi parh sakta ho us k sath mela kr parhey aur agr aisa nah kr sakta ho tu tasbeeh ko us k sath mela kr parhey aur agr koi shaks alhamd k baad parhey janeyy walaiy paurey surah ko nah sekh sakta ho tu zarori nahi k us k badley kuch parhey. Har haal main Ahtiyat-e-mustahb yeh hai k namaz ko jamaat k sath baja laye.
985. Agr kisi ko alhamd achi tarhan yaad nah ho tu zarori hai k apni zimedari aada krne ki koshish kare chahey es tarhan se k alhamd sekh laiy, koi usse parhwaye aur wo parh laiy, namaz jamaat main kisi ki iqtada kr laiy ya shak ki surat main namaz ko durah laiy aur agr waqt tang ho aur wo es tarhan parhey jaisa k guzishta maslaniy main zikr howa tu us ki namaz sahi hai laikn agr alhamd nah sekhne main es ka apna qasoaur ho tu agr mumkn ho tu azaab se bachney k liye jamaat k sath namaz parhey.
986. Wajibaat namaz sekhaneyy ki ujrat laiina Ahtiyat ki b'na pr haram hai laikn mustahbat namaz sekhaneyy ki ujrat laiina jaiz hai.
987. Agr koi shaks alhamd aur surah ka koi lafz jaan bojh kr ya jehle taqseri ki wajah se nah parhey ya aik harf k bajaye dusara harf kahey maslan "ض" ki bajaye "ذ" ya "ز" k kahey ya zair wa zabar ka es tarhan khayal nah rakhey k galat ho jaye ya tashdied nah parhey tu us ki namaz batil hai.
988. Agr insan ney koi lafz jis tarhan yaad kiya ho usse sahi samajta ho aur namaz main aisi tarhan parhey aur baad main usse pata chalaiy k us ney galat parha hai tu us k liye namaz ka dubara parhna zarori nahi.
989. Agr mukalif kisi lafz k zabar, zair ya Paish nah janta ya ye na janta ho k wo lafz (ہ) se aada krna chaheye ya (ح)se tu zarori hai k kisi bhi tarhan apni zimedari pauri kr daiy maslan sekh laiy ya namaz ko jamaat se parh laiy ya aisiy lafz ko 2 (ya 2 se zaid) tareequn se aada kare ta k usse yaqeen ho jaye k us ne sahi tariqe se bhi parh liya hai. albatta us tariqe main us ki namaz aisi surat main sahi ho sakhti hai k galat aada keye janey walaiy jumlaiy ko quran ya zikr kaha ja sakey.
990. Ulaimaye tajveed ka kehna hai k agr kisi lafz main wawo aur us lafz se pehley walaiy harf pr paish ho aur us lafz main wawo k baad wala harf hamza ho maslan "سواء" tu parhney walaiy ko chaheye k us wawo ko mad k sath kheinch kr parhey. Aisi tarhan agr kisi lafz main "الفً" ho aur us lafz main alif se pehley walaiy harf pr zabar ho aur us lafz main alif k baad wala harf hamzah ho maslan "جاء" tu zarori hai k us lafz k alif ko kheinch kr parhey. Agr kisi lafz main "ی" ho aur us lafz main "ی" se pehley walaiy harf pr zair ho aur us lafz "ی" k baad wala harf hamzah ho maslan "جیء" tu zarori hai k "ی" ko mad k sath parhey aur agr in haroof "واو،الف اور یا" k baad hamzah k bajaye koi sakin harf ho tb bhi teenoun haurauf ko mad k sath perhna zarori hai laikn zahiran aisi mammilaiy main qirat ka sahi houna mad pr muqoof nahi. Lihaza jo tareqa baataya gia hai agr koi us pr a'emal na kare tb bhi us ki namaz sahi hai. laikn وَلَا الضَّآلِّيْنَ walaz ze'aalaiein jaisiy alfaaz main jahan tashdied aur alif ka paurey taur pr aada hona mukhtasar mad pr muqoof hai, zarori hai k alif ko thaura sa khainch kr parhey.
991. Ahtiyat-e-mustahb yeh hai k insan namaz main waqaf ba harkat aur wisal basukun nah kare aur waqaf bahrkat k maaneh yeh hain k kisi lafz k aakhir main zair, zabar aur paish parhey aur es lafz aur es k baad k lafz k darmiyan fasala daiy- maslan kahey: arrahman nirraheem aur arraheem k meem ko zair daiy aur es k baad qadrey faslah daiy aur kahey malike yaomeddeen aur waslaiy basukoun k maaneh yeh hain k kisi lafz ki zair, zabar ya paish nah parhey aur es lafz k baad k lafz se jaurh daiy. maslan yeh kahey arrahman nirraheem aur arraheem k meem ko zair nah daiy aur fauran malike yaomeddeen kahey.
992. Namaz ki teesari aur chauthi raka'et main faqat aik dafa'e alhamd ya aik dafa'e tasbihat-e-arbae'a parhe ja sakhti hai yani namaz parhney wala aik dafa'e kahey: Subhannallahe wal hamdulaillahe wala elaha ellallahu walahu akbar. Aur behtr yeh hai k teein/3 dafa'e kahey. Wo aik raka'et main alhamd aur dusare raka'et main tasbehaat bhi parh sakta hai. behtr yeh hai k duno raka'et un main tasbehaat parhey.
993. Agr waqt tang ho tu zarori hai k tasbehaat-e-arbae'a aik dafa'e parhey aur agr es qadar waqt bhi nah ho tu aik dafa'e subhan Allah kehna kafi hai.
994. Ehtiyat ki b'na pr mard aur 'eurat duno pr wajib hai k namaz ki teesari aur chauthi raka'et main alhamd ya tasbehaat-e-arbae'a aahista parhain.

995. Agr koi shaks teesari aur chauthi raka'et main alhamd parhey tu wajib nahi k us ki bismillah bhi aahista parhey laikn muqtadi k liye ehtiyat-e-wajib yeh hai k bismillah bhi aahista parhey.
996. Jo shaks tasbehaat-e-arbae'a yaad nah kr sakta ho ya inhain thaeek thaeek nah parh sakta ho tu zarori hai k wo teesari aur chauthi raka'et main alhamd parhey.
997. Agr koi shaks namaz ki pehli 2 raka'et un main yeh khayal krtey howe k ye aakhari 2 raka'etein hai tasbehaat parhey laikn Rukue se pehley usse sahi surat ka pata chal jaye tu zarori hai k alhamd aur surah parhey aur agr ussey Rukue k dauraan ya Rukue k baad pata chalaiy tu us ki namaz sahi hai.
998. Agr koi shaks namaz k aakhari 2 raka'etun main yeh khayal krte howe k yeh pehli 2 raka'etein hain alhamd parhey ya namaz ki pheli 2 raka'etun main yeh khayal krte howe k yeh aakhari 2 raka'etein hain alhamd parhey tu usse sahi surat ka khowah Rukue se pehley pata chalaiy ya baad main es ki namaz sahi hai.
999. Agr koi shaks teesari ya chauthi raka'et main alhamd parhna chahta ho laikn tasbehaat us ki zubaan pr aa jain ya tasbehaat parhna chahta ho laikn alhamd us ki zuban pr aa jaye tu agr us k parhney ka bilkul iradah nah tha tu zarori hai k usse chaure kr dubara alhamd ya tasbehaat parhey laikn agr ba taur kulli bila irada nah ho jaisiy k es ki e'adat wohi kuch parhney ki ho jo us ki zuban pr aaayea hai tu wo usse ki tammam kr sakta hai aur us ki namaz sahi hai.
1000. Jis shaks ki e'adat teesari aur chauthi raka'et main tasbehaat parhney ki ho agr wo apni e'adat se ghaflat bartey aur apne wazifey ki aadaige ki niyit se alhamd parhney lagey tu wohi kafi hai aur us k liye alhamd ya tasbehaat dubara parhna zarori nahi hai.
1001. Teesari aur chauthi raka'et main tasbehaat k baad astagfirullah(kehna) krna mustahb hai maslan "astagfirullaha rabi wa aatubu elahi" ya kahey " Allahhummagfirlai" aur agr namaz parhney wala astagfaar parhney aur Rukue k liye jhukhaney se pehley shak kare k us ney hamd ya tasbehaat ko parhaayea nahi tu zarori hai k hamd ya tasbehaat parhey aur agr astagfaar parh raha ho ya us se farigh ho chuka ho aur usse shak ho jaye k us ney alhamd ya tasbehaat parhhi ya nahi tu bhi Ahtiyat-e-wajib ki b'na pr zarori hai k alhamd ya tasbehaat parhey.
1002. Agr teesari ya chauthi raka'et k Rukue main ya Rukue main jatey howe shak kare k us ne alhamd ya tasbehaat parhhi hain ya nahi tu apne shak ki prwah nah kare.
1003. Agr namaz parhney wala shak kare k aaayea us ney koi aayit ya lafz durust parha hai ya nahi maslan shak kare k "Qul huwallahhu aahadun" durust parha hai ya nahi tu wo apne shak ki prwah nah kare laikn agr Ahtiyatan wohi aayit ya jumlah dubara sahi tariqey se parh daiy tu koi harj nahi aur agr kaey bar bhi shak kare tu kaey bar parh sakta hai. han agr waswasey ki had tak punch jaye tu behtr hai k phir takraar na kare.
1004. Mustahb hai k pehli raka'et parhney se pehley "Aaozubillahe meinash shaitanirrajeem" kahey aur zohar aur asar ki pheli aur dusare raka'et un main bismillahe buland awaaz se kahey aur alhamd aur surah ka har lafz wazih taur pr parhey aur har aayit k aakhir pr waqaf kare yani usse baad wali aayit k sath nah melaye aur alhamd aur surah parhtey waqt aaayeaat k manun ki tarf tawajjah rakhey. Agr jamaat se namaz parh raha ho tu imam-e-jamaat k surah alhamd khatm krne k baad aur agr furada namaz parh raha ho tu surah alhamd parhney k baad kahey "Alhamdu laillahe rabbil 'E'aalameein" aur surah qul huwallahu aahadun parhney k baad aik ya do ya teein dafa'e "Kazalaikallahu rabbi ya kazalaikallahu rabbuna" kahey aur surah parhney k baad thauri dair rukey aur us ke baad Rukue se pehley ki takbeer ya qunoot parhey.
1005. Mustahb yeh hai k tammam namazun ki pheli raka'et main "surah qadar" aur dusare raka'et main "surah ehklaas" parhey.
1006. Panjgaana namazun main se kisi aik namaz main bhi insan ka surah ehklaas ka nah parhna makrooh hai.
1007. Aik hi sans main surah qul huwallahu aahadun ka parhna makrooh hai.
1008. Jo surah insan pehli raka'et main parhey usse ka dusare raka'et main parhna makrooh hai. laikn agr surah ekhlaas duno raka'et un main parhey tu makrooh nahi hai.
1009. Zarori hai k har raka'et main qirat k baad es qadar jhukey k apni ungliun, man jumlah angothaey k serey ghutney pr rakh sakey. Es 'a'emal ko Rukue kehtey hain.
1010. Agr Rukue jitna jhuk jaye laikn apni ungaliun k serey ghutnun pr nah rakhey tu koi harj nahi.
1011. Agr koi shaks Rukue a'eam tariqe k mutabiq na baja laye maslan bayein ya dayein janib jhuk jaye ya ghutney aagey ko barha laiy tu khowah us k hath tak punch bhi jain us ka Rukue sahi nahi hai.
1012. Zarori hai k jhukehna Rukue ki niyit se ho. Lihaza agr kisi aur kam k liye maslan kisi janwer ko marney k liye jhukey tu ussey Rukue nahi samjh sakta bal k zarori hai k kharah ho aur dubara Rukue k liye jhukey aur

us ‘a’emal ki wajah se rukan main izafa nahi hota aur namaz batil nahi hoti.
1013. Jis shaks k hath ya ghutney dusarey logun k hathoun aur ghutnun se mukhtalif houn maslan us k hath itney lambey houn k agr mamoli sa bhi jhukey tu ghutnun tak punch jayein ya us k ghutney dusarey logun k ghutnun k muqabilaiy main nechey houn aur ussey hath ghutnun tak phounchaaney k liye bahut ziyada jhukehna parhta ho tu zarori hai k itna jhukey jitna uemoman loug jhuktey hain.
1014. Jo shaks baith kr Rukue kr raha ho usse es qadar jhukehna zarori hai k us ka cherah es k ghutnun k bel muqabil ja phounchey aur behtr hai k itna jhukey k es ka cherah sajdaiy ki jagha k bel muqabil ja phounchey.
1015. Behtr ye hai k ikhtiyiar ki halaat main Rukue main teein dafa’e Subhan Allah ya aik dafa’e Subhaana rabbiyal azeemein wa behamdaihi kahey agr cha koi bhi zikr kafi hai jo Ahtiyat-e-wajib ki b’na pr zarori hai k itni hi miqdar main ho laikn waqt ki tangi aur majbouri ki halat main aik dafa’e Subhan Allah kehna hi kafi hai. jo shaks Subhaana rabbiyal azeemein ko achi tarhan nah parh sakta ho zarori hai k koi aur zikr maslan teein bar Subhan Allah kahey.
1016. Zikr Rukue musalsal aur sahi arbi main parhna zarori hai k usse teein/3 ya panch/5 ya saat/7 dahfa es se bhi ziyada parha jaye.
1017. Rukue ki halat main zarori hai k namaz parhney walaiy ka badn sakin ho. Neez zarori hai k wo apne Ikhtiyiar se badn ko es tarhan harkat na daiy k us pr sakin houna sadiq na aayee hatta k Ahtiyat ki b’na pr agr wo wajib zikr main mashghol nah ho tb bhi yehi hukm hai aur agr jaan bojh kr es tehraow ka khayal nah rakhey tu chahey sukoun ki halaat main zikr aada kr laiy Ahtiyat-e-wajib ki b’na pr us ki namaz batil hai.
1018. Agr namaz parhney wala us waqt jab k Rukue ka wajib zikr aada kr raha ho bholaih se be Ikhtiyiar itni harkat kare k badn k sukoun ki halat main honey se kharij ho jaye tu behtr yeh hai k badn k sukoun hasil krne k baad dubara zikr ko baja laye laikn agr itni kam harkat kare k badn k sukoun main honey ki halat se kharij nah ho ya ungliun ko harkat daiy tu koi harj nahi hai.
1019. Agr namaz parhney wala es se paishtar k Rukue jitna jhukey aur us ka badn sukoun hasil kare jaan bojh k zikr Rukue parhna shuru kr daiy tu us ki namaz batil hai. sewaye es k k sukoun k a’ealm main dubara zikr aada kr daiy. Albatta agr bholaiy se ho tu zikr ko dubara aada krna zarori nahi.
1020. Agr aik shaks wajib zikr k khatm honey se pehley jaan bojh kr sar Rukue se utha laiy tu us ki namaz batil hai aur agr sehwan sar utha laiy tu zikr duhraana zarori nahi.
1021. Agr aik shaks zikr ki miqdar k mutabiq hatta aik Subhan Allah khaney ki had tak hi, Rukue ki halat main chahey sukoun k bagair hi sahi, nah reh sakta ho tu zikr kehna zarori nahi hai. albatta Ahtiyat-e-mustahb yeh hai k zikr kahey chahey us ka baqi mandah hissah Rukue se uthtey howe qurbaatan mutlaqah ki niyat se kahey ya es se pehley hi zikr kehna shuru kr daiy.
1022. Agr koi shaks mareez wagiara ki wajah se Rukue main apna badn sakin nah rakh sakey tu us ki namaz sahi hai laikn zarori hai k Rukue ki halat se kharij honey se pehley wajib zikr es tariqe se aada kare jaisiy oupr bayaan kia gia hai.
1023. Jab koi shaks Rukue k liye nah jhuk sakta ho tu zarori hai k kisi cheez ka sahara lai kr Rukue baja laye aur agr saharey k zareye mamool k mutabiq Rukue nah kr sakey tu zarori hai k es qadar jhukey k ‘eurfan usse Rukue kaha ja sakey aur agr es qadar nah jhuk sekey tu zarori hai k Rukue k liye sar se ishara kare.
1024. Jis shaks ko Rukue k liye sar se ishara krna zarori ho agr wo ishara krne pr qadir nah ho tu zarori hai k Rukue ki niyit k sath ankhoun ko band kare aur zikr-e-Rukue parhey aur Rukue se uthney ki niyit se ankhoun ko khol daiy aur agr es qabil bhi nah ho tu zarori hai k apne dil main Rukue ki niyit kare aur Ahtiyat-e-wajib ki b’na pr zarori hai k es kaifiyat k sath sath baith kr Rukue k liye ishara bhi kare.
1025. Jo shaks kharey ho kr Rukue nah kr sakey laikn jab baitha howa ho tu Rukue k liye jhuk sakta ho tu zarori hai k kharey ho kr namaz parhey aur Rukue k liye sar se ishara kare. Ahtiyat-e-mustahb yeh hai k aik dafa’e phir namaz parhey aur us k Rukue k waqt baith jaye aur Rukue k liye jhuk jaye.
1026. Agr koi shaks Rukue ki had tak pohouncney k bad jaan bojh kr sar ko utha laiy aur dubara Rukue krne ki had tak jhukey tu us ki namaz batil hai.
1027. Zarori hai k zikr-e-Rukue khatm hone k baad sidha kharah ho jaye aur Ahtiyat-e-wajib ki b’na pr jab us ka badn sukoun kr laiy tu us k baad sajdaiy main jaye aur agr jaan bojh kr kharah honey se pehley sajdaiy main chala jaye tu us ki namaz batil hai. aisi tarhan agr badn k sukoun hasil krne se pehley Sajdey main chala jaye tu bhi Ahtiyat-e-wajib ki b’na pr yehi hukm hai.
1028. Agr koi shaks Rukue aada krna bhool jaye aur es se paishtar k sajdaiy ki halat main phounchey usse

yaad aa jaye tu zarori hai k kharah ho jaye aur phir Rukue main jaye. Jhukey howe honey ki halat main agr Rukue ki janib lot jaye tu kafi nahi.
1029. Agr kisi shaks ko paishani zameen pr rakhney k baad yaad aayee k us ney Rukue nahi kia tu us k liye zarori hai k loot jaye aur kharah honey k baad Rukue baja laye. Agr ussey dusarey sajdaiy main yaad aayee tu Ahtiyat-e-lazim ki b'na pr us ki namaz batil hai.
1030. Mustahb hai k namaz guzaar Rukue main janey se pehley sidha kharah ho, takbeer kahey,aur agr mard ho tu Rukue mai ghutnoun ko pechaiye ki trf dhakailey-Issi tarh mustahb hai k namazi Rukue ki halat mai ,kamar ko hamwar rakhey aur gardan ko khainch kr peith k barabar rakhey, duno pawn k darmiyan daikhey, zikr se phelaih ya baad main durood parhey aur jab Rukue k baad uthey aur sidha khara ho tu badn k sukoun ki halat main hotey howe Sameahallahhu laiman hamedah kahey.
1031. 'euratunn k liye mustahb hai k Rukue main hathoun ko ghutnun se oupr rakhein aur ghutnun ko pechey ki tarf nah dhakilain.
1032. Namaz parhney walaiy k liye zarori hai k wajib aur mustahb namazun ki har raka'et main Rukue k baad 2 sajdah yeh hai k khas shakl main paishani ko khouzoe ki niyit se zameen pr rakhey aur namaz k Sajdey ki halat main wajib hai k duno hathaelioun, duno ghutney aur duno pawn k anghothaey zameen pr rakhey jayein. Ahtiyat-e-wajib ki b'na pr paishani se muraad paishani ka darmiyani hissah hai. Ye wo mustateel hai jo paishani k darmiyani hissey main do/2 abrowaun se laiy kr sar k baal ugney k maqam tak, 2 farzi khat kheinchney pr baane ga.
1033. Do/2 Sajdey mel kr aik rukan hain aur agr koi shaks wajib namaz main bholaih se ya mausalaiy se la e'amali ki b'na pr aik raka'et main duno Sajdey tark kr daiy tu us ki namaz batil hai. aisi tarhan agr bhool kr ya jehil qusoaure ki wajah se aik raka'et main 2 sajdun ka izafa kare tu Ahtiyat-e-lazim ki b'na pr yehi hukm hai. (jehil qasoauri yeh hota hai k insan k paas apni la 'eilme ka maqool 'euzr mujood ho).
1034. Agr koi shaks jan bojh kr aik sajdah kam ya ziyada kr daiy tu us ki namaz batil hai aur agr sehwan aik sajdah kam ya ziyada kare tu us ki namaz batil nahi hogi. Han kam honey ki surat ka hukm, sajdah sehw k ahkam main baayean kia jaye ga.
1035. Jo shaks paishani zameen pr rakh sakta ho agr jaan bojh kr ya sehwan paishani zameen pr nah rakhey tu khowah badn k dusarey hissey zameen se lag bhi gaye houn tu us ne sajdah nahi kia laikn agr wo paishani zameen pr rakh daiy aur sehwan badn k dusarey hissey zameen pr nah rakhey ya sehwan zikr nah parhey tu us ka sajdah sahi hai.
1036. Behtr yeh hai k ikhtiyar ki halat main Sajdey main teein dafa'e Subhan Allah ya aik dafa'e Subhan Allah ya aik dafa'e Subhan rabbiyal e'aala wa behamdihe parhey aur zarori hai k yeh jumlaiy musalsal aur sahi arbi main kahey jain aur zahir ye hai k kisi bhi zikr ka parhaana kafi hai laikn Ahtiyat-e-lazim ki b'na pr zarori hai k itni miqdar main ho aur mustahb hai k Subhan rabbiyal e'aala wa behamdihe 3 ya 5 ya 7 dafa'e es se bhi ziyada martbah parhey.
1037. Sajdaiy ki halat main zarori hai k namazi ka badn sakin ho aur halat-e-Ikhtiyiari main ussey apney badn ko es tarhan harkat nahi daina chaheye k sukoun ki halaat se nekal jaye aur jab wajib zikr main mashghol nah ho tu Ahtiyat-e-wajib ki b'na pr yehi hukm hai.
1038. Agr us se paistar k paishani zameen se lagey aur badn sukoun hasil kr laiy koi shaks jaan bojh kr zikr sajdah parhey tu us ki namaz batil hai, siwaye us k sukoun main aaney k baad dubara zikr parh laiy aur agr zikr khatm honey se pehlaiy jaan bojh kr sar sajdaiy se utha laiy tu us ki namaz batil hai.
1039. Agr us se paistar k paishani zameen pr lagey koi shaks sehwan zikr sajdah parhey aur us se paishtar k sar Sajdey se utthaye usse patta chal jaye k us ne ghalti ki hai tu zarori hai k sakin ho jaye aur dubara zikr parhey. Han agr paishani zameen pr lag chuki ho aur badn sakin honey se phelaih bhoolaiy se zikr parha ho tu duhraana zarori nahi.
1040. Agr kisi ko sar sajdaiy se utha laine k baad patta chalaiy k us ne zikr sajdah khatm honey se pehley sar utha lia hai tu us ki namaz sahi hai.
1041. Jis waqt koi shaks zikr-e-sajdah parh raha ho agr wo jaan bojh kr 7 ajzae sajdah main se kisi aik ko zameen pr se uthaye aur us ka yeh 'a'emal us aaram wa sukoun k bar khilaaf ho jis ka Sajdey main houna zarori hai tu us ki namaz batil ho jaye gi yehi hukm Ahtiyat-e-wajib ki b'na pr us waqt hai jab tak parhney main mashghol nah ho.
1042. Agr zikr sajdah khatm honey se pehley koi shaks sehwan paishani zameen pr se utha laiy tu ussey zameen

pr nahi rakh sakta aur zarori hai k ussey aik sajdah shumaar kare laikn agr dusare aazae sehwan zameen pr se utha laiy tu zarori hai k inhain dubara zameen pr rakhey aur zikr parhey.

1043. Phelaih Sajdey ka zikr khatm honey k baad zarori hai k baith jaye hatta k us ka badn sukoun hasil kr laiy aur phir dubara Sajdey main jaye.

1044. Namaz parhney walaiy ki paishani rakhaney ki jagha ghutnun aur pawn ki ungliun k serun ki jagha se chaar mili howe ungliun se ziyada buland ya pst nahi honi chaheye bal k Ahtiyat wajib yeh hai k us ki paishani ki jagha us k khareh honey ki jagha se chaar mili howi ungliun se ziyada nechey ya unchi bhi nah ho.

1045. Agr kisi aisi dhelwan jagha main agr cha es ka jhukaow sahi taur pr maloom nah ho namaz parhney walaiy ki paishani ki jagha us k ghutnun aur pawn ki ungliun se serun ki jagha se chaar mili howi ungliun se ziyada buland ya pst ho tu us ki namaz mehil-e-ashkaal hai.

1046. Agr namaz parhney wala apne paishani ko ghalti se aik aisi cheez pr rakh daiy jo ghutnun aur us k pawn ki ungliun k serun ki jagha se chaar mili hoe ungliun se ziyada buland ho aur in ki bulandi es qadar ho k ye nah kahey sakain k sajdaiy ki halat main hai tu zarori hai k sar ko uthaye aur aisi cheez pr jis ki bulandi chaar mili howi ungliun se ziyada na ho rakhey aur agr us ki bulandi es qadar ho kahe sakain k sejdaih ki halat main hai aur wajib zikr parhney k baad mutawajah ho tu sar sejdaih se utha kr namaz ko tammam kr sakta hai. agr wajib zikr parhney se phelaih mutawajah ho tu zarori hai k paishani ko es cheez se kheinch kr es cheez pr rakhey k jis ki bulandi chaar mili hoe ungliun k barabar ya es se kam ho aur wajib zikr parhey aur agr paishani ko kheinchaana mumkn nah ho tu wajib zikr ko aisi halat main parhey aur namaz ko tamam kare aur zarori nahi k namaz ko dubara parhey.

1047. Zarori hai k namaz parhney walaiy ki paishani aur us cheez k darmiyaan jis pr sajdah krna sahi hai koi dusare cheez nah ho. Ps agr sajdah gah itni mailai ho k paishani sajdah gah ko nah choye tu es ka sajdah batil hai. laikn agr sajdah gah ka rang tabadil ho gia ho tu koi harj nahi.

1048. Zarori hai k sajdaiy main duno hathaeliyan zameen pr rakhey aur Ahtiyat wajib ki b'na pr wajib hai k mumkehna surat main pauri hathaelioun ko zameen pr rakhey majbouri ki halat main hathoun ki phust bhi zameen pr rakhey tu koi harj nahi aur agr hathoun ki phust bhi zameen pr rakhaana mumkn nah ho tu Ahtiyat-e-wajib ki b'na pr zarori hai k hathoun ka kalaiyan zameen pr rakhey aur agr inhain bhi nah rakh sakhey tu phir khouni tak ho hissah bhi mumkn ho zameen pr rakhey aur agr yeh bhi mumkn nah ho tu phir bazo ka rakhaana kafi hai.

1049. Sajdey main zarori hai k pawn k duno anghothaey zameen pr rakhey laikn zarori nahi k duno unghothoun k serey zameen pr rakhey bal k in ka zahire ya baatine hissah bhi rakhey tu kafi hai aur agr anghothaey nah rakhey aur pawn ki dusare ungliyaan ya pawn ka oupr wala hissah zameen pr rakhey ya nakhoun lambey honey ki b'na pr unghothaey zameen pr nah lagain tu namaz batil hai aur jis shaks ney khotahi aur mausalah nah janne ki wajah se apni namazain es tarhan parhi houn zarori hai k inhain dubarah parhey.

1050. Jis shaks k pawn k unghothoun k serun se kuch hissah Cata howa ho tu zarori hai k jitna baqi ho wo zameen pr rakhey aur agr unghothoun k kuch hissah bhi nah bacha ho ya itna kam bacha ho k usse kisi bhi tarhan zameen ya kisi aur cheez pr rakhana mumkn nah ho tu Ahtiyat-e-wajib ki b'na pr zarori hai k baqi unglioun ko zameen pr rakhey aur agr us ki koi bhi ungli nah ho tu pawn ka jitna hissah bhi baqi bacha ho usse zameen pr rakhey.

1051. Agr koi shaks mamool k khilaaf sajdah kare maslan seiney aur pait ko zameen pr tekaye ya pawn ko kuch lamba kr daiy chounancha agr kaha jaye k us ne sajdah kia hai tu us ki namaz sahi hai. laikn agr kaha jaye k lait gia hai aur us pr sajdah krna sadiq nah aaata ho tu us ki namaz batil hai.

1052. Sajdah gah ya dusare cheez jis pr namaz parhney wala Sajdey kare zarori hai k jitne miqdar pr sajdah sahi hai itni miqdar pak ho laikn agr misaal k taur pr sajdah gah ko nejis farash pr rakh daiy ya sajdah gah ki aik tarf nejis ho aur wo paishani pak tarf rakhey ya sajdah gah k oupr ki tarf kuch hissah pak aur kuch hissah nejis ho laikn paishani ko nejis nah kare tu koi harj nahi hai.

1053. Agr namaz parhney walaiy ki paishani pr phaurah ya zakhm ya es tarhan ki koi cheez ho jis ki b'na pr wo paishani zameen pr bagair zaure lagaye bhi nah rakh sakta ho maslan agr wo phaurah pauri paishani ko nah ghairey howe ho tu zarori hai k paishani k sehat mand hissey se sajdah kare aur agr paishani ki sehat mand jagha pr sajdah krna es baat pr mukoof ho k zameen ko khodaiy aur phaureh ko garhey main aur sehat mand jagha ki itni miqdar main zameen pr rakhey k sajdaiy k liye kafi ho tu zarori hai k es kam ko anjam daiy. (paishani k mae'na sajoud k mausail ki ibtedah main bayain keye ja chukey hain).

1054. Agr phaurah ya zakhm tamam paishani pr (jis k mae'na bayaan keye ja chukey hain) phaila howa ho tu Ahtiyat-e-wajib ki b'na pr zarori hai k paishani ki duno atraaf ko, jo paishani k baqi mandah hissey, ya kisi aik janib ko jis tarhan bhi mumkn ho zameen pr rakhey aur agr yeh nah kr sakta ho tu zarori hai k apney chereh k kuch hissey se sajdah kare aur Ahtiyat-e-lazim ye hai k agr thowrey se sajdah kr sakta ho tu thowrey se sajdah kare aur agr nah kr sakta ho tu paishani k duno etraaf main se aik tarf se sajdah kare aur agr cherah se sajdah krna kisi tarhan bhi mumkn nah ho tu zarori hai k Sajdey k liye ishara kare.
1055. Jo shaks baith sakta ho laikn paishani zameen pr nah rakh sakta ho, agr itna jhuk sakta ho jissey 'eurfan sajdah krna kaha ja sakey tu zarori hai k itna jhukey aur sajdah gah ya kisi dusare cheez ko jis pr sajdah sahi ho kisi buland cheez pr rakhey aur apni paishani us pr rakhey laikn zarori hai k agr mumkn ho tu hathaelioun aur ghutnun aur pawn k anghothoun ko mamool k mutabiq zameen pr rakhey.
1056. Mazkaurah faraz main agr koi aisi buland cheez nah ho jis pr namaz parhney wala sajdah gah ya koi dusare cheez jis pr sajdah krna sahi ho rakh sakey aur koi shaks bhi nah ho jo maslan sajdah gah ko uthaye aur pakrey ta k wo shaks es pr sajdah kare tu zarori hai k sajdah gah ya dusare cheez ko jis pr sajdah kr raha ho hath se uthaye aur us pr sajdah kare.
1057. Agr koi shaks bilkul hi sajdah nah kr sakta ho ussey sajdah nah kaha ja sakta ho tu zarori hai k Sajdey k liye sar se ishara kare aur agr aisa nah kr sakey tu zarori hai k aankhoun se ishara kare aur agr aankhoun se bhi ishara nah kr sakta ho tu zarori hai k dil main Sajdey ki niyit kare aur Ahtiyat-e-lazim ki b'na pr zarori hai k hath wagaira se Sajdey k liye ishara bhi kare aur wajib zikr aada kare.
1058. Agr kisi shaks ki paishani be Ikhtiyiar Sajdey ki jagha se uth jaey tu zarori hai k hattal imkaan ussey dubara Sajdey ki jagha pr nah janeyy daiy qatie nazr es k k us ney Sajdey ka zikr parha ho ya na parha ho tu yeh aik sajdah shumaar ho ga. Agr sar ko nah rook sakey aur be Ikhtiyiar dubara Sajdey ki jagha punch jaye tu wohi aik sajdah shumaar ho ga. Laikn agr wajib zikr aada nah kia ho tu Ahtiyat-e-mustahb yeh hai k zikr aada kare laikn zarori hai k usse qurbate mutlaqah ki niyit se kahey aur us k jazowe namaz honeyy ka qasd nah kare.
1059. Jahan insan k liye taqaiya krna zarori hai wahan wo qaleen ya es tarhan ki cheez pr sajdah kr sakta hai aur yeh zarori nahi k namaz k liye kisi dusare jagha jaye ya namaz ko es liye mawakher kare k aisi jagha pr taqaiya ka sabab khatm honey k baad namaz aada kare. Laikn agr assi maqam pr chattayi ya kisi dusare cheez jis pr sajdah krna sahi ho agr wo es tarhan sajdah kare k taqaiya ki mukhalfat nah hoti ho tu zarori hai k phir wo qaleen ya es se melti julti cheez pr sajdah nah kare.
1060. Agr koi shaks (perindun k) paroun se bahrey gadday ya assi qism ki kisi dusare cheez pr sajdah kare jis pr jism sukoun ki halat main nah rahey tu us ki namaz batil hai.
1061. Agr insan kechar wali zameen pr namaz parhney pr majboure ho aur badn aur libaas ka aaloda ho jaana us k liye mushakat ka mujib nah ho tu zarori hai k sajdah aur tashhud mamool k mutabiq baja laye. Agr aisa krna mushakat ka mujib ho tu qiya'eam ki halat main Sajdey k liye sar se ishara kare aur tashhud khareh ho kr parhey tu es ki namaz sahi ho gi.
1062. Pehli raka'et main aur maslan namaz zohar, namaz asar aur namaz esha ki teesari raka'et main jis main tashhud nahi hai Ahtiyat-e-wajib yeh hai k insan dusarey Sajdey k baad thauri dair k liye sukoun se baithey aur phir kharah ho.

Wo Cheezain Jin Pr Sajdah Krna Sahi Hai

1063. Sajdah zameen pr aur in cheezun pr krna zarori hai k jo khayi pr pehni nah jaati houn aur zameen se ugtiy houn. maslan lakriy aur darakhtun k pattun pr sajdah kare. Khaneyy aur peheiney ki cheezun maslan gundum, jou aur kappes pr aur in cheezun pr jo zameen k ajzae shumaar nahi hotein maslan soneyy, chandi aur assi tarhan ki dusare cheezun pr sajdah krna sahi nahi hai laikn tarkol aur zaft (jo k ghtyia qissem ka aik tarkol hai) ko majburi ki halat main dusare cheezun k muqbilaiy main k jis pr sajdah krna sahi nahi Sajdey k liye awwaliyat daiy.
1064. Angoaur k pattun pr sajdah krna jab k wo kachey houn aur inhain mamolan khaya jaata ho jaiz nahi. Es surat k elawa in pr sajdah krne main koi harj nahi.
1065. Jo cheezain zameen se ugtiy hain aur haiwanat ki khaurak hain maslan ghaas aur bhosa, in pr sajdah krna sahi hai.
1066. Jin pholun ko khaya nahi jaata in pr sajdah sahi hai bal k un kahney ki dawaun pr bhi sajdah sahi hai jo zameen se ugtiy hain inhain koot kr ya ubbaal kr in ka pani petey hain, maslan gul baanafsha aur gul gao zaban, pr bhi sajdah sahi hai.

1067. Aisi ghaas jo baez sherun main khai jaati ho aur baez sherun main khai tu nah jaati ho laikn wahan ussey ashyae khaurdani main shumaar kia jaata ho us pr sajdah sahi nahi aur Ahtiyat ki b'na pr kachey pahlun pr bhi sajdah krna sahi nahi.
1068. Choneyy k pathar aur jhipsem pr sajdah krna sahi hai bal k phukta jhipsem aur choneyy aur aisi tarhan eint awr maatti k pakkey hoye bartano pr sajdah krne main koi harj nah.
1069. Agr laikhne k kagaz ko aisi cheez se baanaayea jaye k jis pr sajdah krna sahi hai maslan lakary aur bhosey se tu es pr sajdah kia ja sakta hai aur assi tarhan agr royi ya kaataan se baanayea gia ho tu bhi es pr sajdah krna sahi hai laikn agr resham ya abresham aur aisi tarhan ki kisi cheez se baanayea gia ho tu us pr sajdah sahi nahi hai. teshu papr pr sajdah sirf aisi surat main sahi hai jab insan ko maloom ho k assey aisi cheez se baanayea gia hai jis pr sajdah sahi hai.
1070. Sajdey k liye khak-e-shifa sab cheezun se behtr hai es k baad matti, matti k baad pathar aur pathar k baad ghaas hai.
1071. Agr kisi k paas aisi cheez nah ho jis pr sajdah krna sahi hai ya agr ho laikn shadid sardi ya garmi wagaira ki wajah se es pr sajdah nah kr sakta ho tu aisi surat main tarkol aur zaft ko sajdah k liye dusare cheezun pr awwaliyat hasil hai laikn agr in pr sajdah krna mumkn nah ho tu zarori hai k apne libaas ya kisi dusare cheez pr k halat-e-Ikhtiyiar main jis pr sajdah jaiz nahi sajdah kare. Laikn Ahtiyat-e-mustahb yeh hai k jab apne kaprun pr sajdah mumkn ho tu kisi dusare cheez pr sajdah nah kare.
1072. Kechar pr aur aisi naram matti pr jis pr paishani sukoun se nah tik sakey sajdah krna batil hai.
1073. Agr pehley sajdah main sajdah gah paishani se chipak jaye tu zarori hai k dusare sajdaiy k liye usse chaurah laiy.
1074. Jis cheez pr sajdah krna ho agr namaz parhney k dauraan wo ghum ho jaye aur namaz parhney walaiy k paas koi aisi cheez nah ho jis pr sajdah krna sahi ho aur namaz k batil kiye bagair usko hasil na kr sakta ho tu jo tarteeb maslanh # 1071 main zikr ki gai hai us pr a'emal kare khowah waqt tang ho ya abhi itna waqt ho k namaz taur kr dubara parhhi ja sakey.
1075. Jab kisi shaks ko sajdah ki halat main patta chalaiy k us ne paishani kisi aisi cheez pr rakhi hai jis pr sajdah krna batil hai chounancha wajib zikr main aada krne k baad mutawajjah ho tu sar Sajdey se uthaye aur apni namaz jari rakhey aur agr wajib zikr aada krney se pehley mutawajjah ho tu zarori hai k apni paishani ko khinch kr es cheez pr k jis pr sajdah krna sahi hai laye aur wajib zikr parhey. Laikn agr paishani laana mumkn na ho tu aisi haal main wajib zikr aada kr sakta hai aur es ki namaz duno suratun main sahi hai.
1076. Agr kisi shaks ko sajdaiy k baad patta chalaiy k us ney apni paishani kisi aisi cheez pr rakhi hai jis pr sajdah krna batil hai tu koi harj nahi.
1077. Allah tae'ala k elawa kisi dusarey ko sajdah krna haram hai. A'ewam main se baez log jo aaima a.s k mazaraat muqadsah k samney paishani zameen pr rakhtey hain agr wo Allah ta'alah ka shukr aada krne ki niyat se aisa karein tu koi harj nahi warna mehhil ashkal hai.

Sajdah K Mustahbbaat Aur Makroohaat.

1078. Chund cheezain Sajdey main mustahb hain:

(1) Jo shaks kharah ho kr namaz parh raha ho wo Rukue se sar uthaaney k baad mukammal taur pr khareh ho kr aur baith kr namaz parhney wala Rukue k baad pauri tarhan baith kr sajdah main janeyy k liye takbeer kahey.
(2) Sajdey main jatey waqt mard pehley apni hathaeliyan aur 'eurat apney ghutne ko zameen pr rakhey.
(3) Namazi naak ko sajdahgah ya kisi aisi cheez pr rakhey jis pr sajdah krna durust ho.
(4) Namazi Sajdey ki halat main hath ki ungliun ko mila kr kanun k paas es tarhan rakhey k in k serey qiblah roh houn.
(5) Sajdey main dua kare, Allah ta'alah se hajat talab kare aur yeh dua parhey:

Ya khairal mausolaieina wa ya khairal muateeina, warzuqne warzauq aaayeali min fazlika fainnaka zulfazlail azeem.

Yani ay sab main se behtr jin se k manga jaata hai aur ay in sab se bar tar jo aaata krtey hain. Mujhe aur mere ahillow aaayeaal ko apne fazal-o-kram se rizq aaata farma Q k tu hi fazal azam ka malik hai.

(6) Sajdey k baad bayein raan pr baith jaye aur dayein pawn ka oupr wala hissah (yani phust) bayein pawn k talwey pr rakhey.
(7) Har Sajdey k baad jab baith jaye aur badn ko sukoun hasil ho jaye tu takbeer kahey.

(8) Pehley Sajdey k baad jab badn ko sukoun hasil ho jaye tu Astagfirullaha rabbi wa aatubou elaye kahey.
(9) Sajdah ziyada dair tak anjam daiy aur behitne k waqt hathoun ko ranun pr rakhey.
(10) Dusarey Sajdey main janey k liye badn k sukoun ki halat main Allahhu Akbar kahey.
(11) Sajdun main durood parhey.
(12) Sajdey se qaayea'eam k liye uthtey waqt pehley ghutnun ko aur in k baad hathaun ko zameen se uthaye.
(13) Mard kuhniun aur pait ko zameen se nah lagyein neez bazaun ko pehlu se judah rakhein.
Aurtain Kohniyian aur Pait zameen pr rakhey aur baden k Aeza'e ko aik dosrey se mila lain-
In k eliwa dosrey mustahibat bhi hain js ka zikr mufasil kitaboan mai mojoud hai-

1079. Sajdey main quran majeed parhna makrooh hai aur Sajdey ki jagah ko gardugubar jahrney k liye phounk marna bhi makroh hai bal k agr phounk marney ki wajah se 2 harf bhi munh se a'emdan nekal jayein tu Ahtiyat-e-wajib ki b'na pr namaz batil hai aur in k elawa aur makrohaat ka zikr bhi mufsil kitbun main aaayea hai.

Quran Majeed K Wajib Sajdey

1080. Quran majeed ki chaar/4 suratun yani surah sajdah aayit 15, surah hameem aayit 37, surah wan najam aayit 62 aur surah ealaq aayit 19 main sajdah hai jissey agr insan parhey ya sunney tu aayit khatm honey k baad fauran sajdah krna zarori hai aur agr sajdah krna bhool jaye tu jab bhi ussey yaad aayee sajdah kare. Han agr aayite sajdah gair Ikhtiyari halat main sunney tu sajdah wajib nahi hai agr cha behtr yeh hai k sajdah kiya jaye.

1081. Agr insan Sajdey ki aayit sunney k waqt khud bhi wo aayit parhey tu zarori hai k 2 Sajdey kare.

1082. Agr namaz k elawa Sajdey ki halat main koi shaks aayite sajdah parhey ya sunney tu zarori hai k Sajdey se sar uthaye aur dubarah sajdah kare.

1083. Agr insan soye hoye shaks ya daiwaaney ya aisiy bachey se jo quran ki pehchan nahi rakhta, Sajdey ki aayit sunney ya us pr kaan darhiy tu sajdah wajib hai. laikn agr tape recaurdair ya compact Disk (CD Ya DVD) aur in ki manind cheezon se sunney tu sajdah wajib nahi hai aur isi tarh agr Radio Station barahe rast nasher na ho lakin agr Radio Station Sajdey ki ayat ko barahe rast nasher kre tu sajda wajib hai-

1084. Quran ka wajib sajdah krne k liye Ahtiyat wajib ki b'na pr zarori hai k insan ki jagha ghasbi nah ho aur Ahtiyat-e-mustahb ki b'na pr us k paishani rakhne ki jagha es k ghutnun aur pawn ki ungliun k sirun ki jagha se chaar/4 meli howi ungliun se ziyada unchi ya nechi nah ho laikn yeh zarori nahi k us ney wuzu ya ghusal kia hoa ho ya qiblah rukh ho ya apni sharmagah ko chupaye ya es ka badn aur paishani rakhne ki jagha pak ho. Es k elawa jo sharait namaz parhney walaiy k libaas k liye zarori hain wo sahrait quran majeed ka wajib sajdah aada krney walaiy k libaas main shart nahi hain.

1085. Ahtiyat-e-wajib yeh hai k quran majeed k wajib Sajdey main insan apni paishani sajdah gah ya kisi aisi cheez pr rakhey jis pr sajdah krna sahi ho aur Ahtiyat-e-mustahb ki b'na pr badn k dusarey aazae zameen pr es tarhan rakhey jis tarhan namaz k silsalaiy main baataya gia hai.

1086. Jb insane Quran majeed ka wajib sajdah karne k iradey se Paishani zameern pr rakh dai tu khowh wo Koi zikr nah bhi parhey tb bhi kafi hai aur zikr ka parhna mustahb hai aur behtr hai k yeh parhey: laelaha ellallahu haqan haqan, laelaha ellallahu Emaanan wa tasdiqan, laelaha ellallahu uuboudaiyaatanw warizqan, sajadattu laka ya rabbi ta'abbudaanawn warizqan, lamustankifown wala mustakbiran, bal aaana abdun zalaielun zaeifun khaefunm mustajerun.

Tashhud

1087. Sab wajib aur mustahb namazun ki dusare/2 raka'et main, namaz magrib ki tesari/3 raka'et main aur zohar, aasar aur esha ki chauthi/4 raka'et main insan k liye zarori hai k dusarey Sajdey k baad baith jaye aur badn k sukoun ki halat main tashhud parhey yahni kahey: Ashaddu anl laelaha ellahhu wahdahu la sharikalahu wa ashhadu anna muhammadan abduho wa rasooluh allahhumma salaih e'aala muhammadaiwn wa e'aalai muhammadin aur agr kahey: ashhadu anl laelaha ellallahu wa ashhadu anna muhammadan sallallahu e'aalaihe wa e'aalaihi abduho wa rusoluh, tu bhi kafi hai. namaz wetar main bhi tashhud parhna zarori hai.

1088. Zarori hai k tashhud k jumlaih sahi arbi main aur mamol k mutabiq musalsal kahey jain.

1089. Agr koi shaks tashhud parhna bhool jaye aur kharah ho jaye aur Rukue se pehley usse yaad aayee k us ne tashhud nahi parha tu zarori hai k baith jaye aur tashhud parhey aur phir dubara khara ho aur es raka'et main jo kuch parhna zarori hai parhey aur namaz khatm kare. Ahtiyat-e-mustahb ki b'na pr namaz k baad bey ja qaayea'eam k liye 2 sajdah sehw baja layae aur agr usse Rukue main ya es k baad yaad aayee tu zarori hai k

namaz tamam kare aur namaz k salaam k baad Ahtiyat-e-mustahb ki b'na pr tashhud ki qaza kare. Zarori hai k bholaih hoe tashhud k liye 2 sajdah sehw baja layae.

1090. Mustahb hai k tashhud ki halat main insan bayein raan pr behteh aur dayein pawn ki phust ko bayein pawn k talwey pr rakhey aur tashhud se pehley kahey: Alhamddu laillahe ya kahey: Bismillahhe wa billahhe walhamdu laillahe wa khairul asmaey laillahe aur yeh bhi mustahb hai k hath rahnun pr rakhey aur ungliyan aik dusarey k sath melaye aur apne daman pr negah dalaiy aur tashhud main salwat k baad kahey: wa taqabbal shafa'atuho warfah darajaataho.

1091. Mustahb hai k a'uraatain tashhud parhtey waqt apni raanein mela kr rakhein.

Namaz Ka Salam

1092. Namaz ki aakhiri raka'et k tashhud k baad jab namazi baitha ho aur es ka badn sukoun ki halat main ho tu mustahb hai k wo kahey: Assalamu e'aalaiyka aiyuhan nabiyu warahmatullahe wa baraka'et uho aur us k baad zarori hai k kahey: Assalamu e'aalaiykum aur Ahtiyat-e-mustahb yeh hai k Assalamu e'aalaiykum k jumlaih k sath warahmatullahe wa baraka'et uho k jumlaih ka izafa kare ya ye kahey: Assalamu e'aalaina wa e'aala ebaadillahis saliheeina laikn agr es salam ko parhey tu Ahtiyat-e-wajib yeh hai k es k baad Assalamu e'aalaiykum bhi kahey.

1093. Agr koi shaks namaz ka salam kehna bhool jaye aur ussey aisiy waqt yad aayee jab abhi namaz ki shakl khatm nah howi ho aur us ne koi aisa kam bhi nah kiya ho jissey a'emdan ya sehwan krne se namaz batil ho jaati ho maslan qiblaih ki tarf peith krna tu zarori hai k salam kahey aur us ki namaz sahi hai.

1094. Agr koi shaks namaz ka salam kehna bhool jaye aur ussey aisiy waqt yaad aayee jab namaz ki shakl khatm ho gaye ho ya us ne koi aisa kam kiya ho jissey a'emdan ya sehwan krne se namaz batil ho jaati hai maslan qiblaih ki tarf peith krna, tu us ki namaz sahi hai.

Tarteeb

1095. Agr koi shaks jaan bojh kr namaz ki tarteeb ullat daiy maslan alhamd se pehley surah parh laiy ya Rukue se pehley Sajdey baja laye tu us ki namaz batil ho jaati hai.

1096. Agr koi shaks namaz ka koi rukan bhool jaye aur es k baad ka rukan baja laye maslan Rukue krne se pehley Sajdey baja laye tu es ki namaz Ahtiyat-e-wajib ki b'na pr batil ho jaati hai.

1097. Agr koi shaks namaz ka koi rukan bhool jaye aur aisi cheez baja laye jo es k baad ho aur rukan nah ho maslan es se pehley k 2 Sajdey kare tashhud parh laiy tu zarori hai k rukan baja laye aur jo kuch bhool kr es se pehley parha ho usse dubara parhey.

1098. Agr koi aik aisi cheez bhool jaye jo rukan nah ho aur us k baad ka rukan baja laye maslan alhamd bhool jaye tu es ki namaz sahi hai.

1099. Agr koi shaks aik aisi cheez bhool jaye jo rukan nah ho aur es cheez ko baja laye jo es k baad ho aur wo bhi rukan nah no maslan alhamd bhool jaye aur surat parh laiy tu zarori hai k jo cheez bhool gia ho wo baja laye aur es k baad wo cheez jo bhool kr pehley parh lai ho dubara parhey.

1100. Agr koi shaks pehlah sajdah es khayal se baja laye k dusara sajdah hai ya dusara sajdah es khayal se baja laye k pehlah sajdah hai tu us ki namaz sahi hai aur es ka pehlah sajdah, pehlaha sajdah aur dusara sajdah dusara shumaar ho ga.

Mawalaat

1101. Zarori hai k insan namaz mawalaat k sath parhey yani namaz k afa'eal maslan Rukue, sajood aur tashhud tawatur aur tasalsul k sath baja laye aur jo chezeen bhi namaz main parhey mamol k mutabiq pey dar pey parhey aur agr in k darmiyan itna faslah dalaiy k log yeh nah kahein k namaz parh raha hai tu us ki namaz batil hai.

1102. Agr koi shaks namaz main sehwan haroof ya jumlun k darmiyan faslah daiy aur faslah itna nah ho k namaz ki surat barqarar nah rahe tu agr wo abhi baad waley rukan main mashghol nah howa ho tu zarori hai k wo huroof ya jumlaih mamool k mutabiq parhey aur agr baad ki koi cheez parhhi ja chuki ho tu zarori hai k usse duhraye aur agr baad k rukan main mashghol ho giya ho tu us ki namaz sahi hai.

1103. Rukue wa sajood ko lamba krne aur namaz main lambi lambi suratein parhney se mawalaat pr koi faraq nahi parhta.

Qunoot

1104. Tamam wajib aur mustahb namazun main dusari raka'et k Rukue se pehley qunoot parhna mustahb hai laikn namaz-e-shifah main zarori hai k usse rijae ki niyit se parhey aur namaz-e-wetar main bhi bawajood es k k

aik raka'et ki hoti hai Rukue se pehley qunoot parhna mustahb hai. namaz-e-jummah ki har raka'et main aik qunoot, namaz aayit main panch 5/ qunoot, namaz eid-ul-fitar wa qubaan ki duno raka'etun main mila kr chund qunoot hain jis ki tafseel ka tazkrah apne muqa'eam pr aayee ga.

1105. Mustahb hai k qunoot parhtey waqt hath charey k samney aur hathaeliyan aik dusari k sath mela kr aasaman ki tarf rakhey aur anghothoun k elawa baqi ungaliun ko apps main melaye aur nigah hathaelioun pr rakhey balk Ahtiyat-e-wajib ki b'na pr hath utthaey bagair qunoot nahi ho sakta, siwaye es k k majbourei ho.

1106. Qunoot main insan jo zikr bhi parhey khowah aik dafa'e Subhan Allah hi kahey kafi hai aur behtr hai k ye dua parhey : La elalha ellalahul halaiemul kareem, la elalha ellalahul aliyul azeem, subhaanallahe sabissamawates sabeh wa rabbil aarazeeinas sabeh wa ma fehinna wa ma bainahounna wa rabbil arshil azeem, wal hamdulaillahe rabil 'E'aalameeina.

1107. Mustahb hai k insan qunoot buland awaz se parhey laikn agr aik shaks jamaat k sath namaz parh raha ho aur imam es ki awaz sunney tu us ka buland awaaz se qunoot parhna mustahb nahi hai.

1108. Agr koi shaks a'emdan qunoot nah parhey tu us ki qaza nahi hai aur agr bhool jaye aur us se pehley k Rukue ki had tak jhukey usse yaad aa jaye tu mustahb hai k kharah ho jaye aur qunoot parhey. Agr Rukue main yaad aa jaye tu mustahb hai k Rukue k baad qaza kare aur agr Sajdey main yaad aayee tu mustahb hai k salam k baad es ki qaza kare.

Namaz Ka Tarjumah

(1)Surah Alhamd Ka Tarjumah

Bismillahhir rahmaanir raheem. Yani shuru krta houn khuda k naam se, es zaat k naam se jis main tamam kamalaat yakja hain aur jo har qism k nuqs se munazah hai, **AR'RAHMAN** es ki rehmat wasie'e aur be inteha hai. **AR'RAHEEM** es k rehmat zaati aur azzali wa abadi hai.

Alhamddu laillahe rabbil E'Alameeina: yani saana us khudawand ki zaat se makhsos hai jo tamam mujoodaat ka palney wala hai.

Arrahmanir raheem: us ki rehmat wasie'e aur b inteha hai, us ki rehmat zaati aur aazali wa abbadi hai.

Malike yao middeen: yani wo tawaana zaat k jaza k din ki hukmarani us k hath main hai.

Eyaka na'ebudo wa eyaka nastaeein: yani hum teri hi ibadat krte hain aur tujhi se madad mangtey hain

Ehdinas seraatal mustaqeem: yani hamain sedaih rastey (yani islam) ki hidayiat farma.

Seraatallazeeina aanamta e'aalaihim: yani in logun k rastey ki janib jinhain tuney apni nematein aaata ki hain (Jo anbiya a.s aur anbiya a.s k janishein hain).

Gairel magzobi e'aalaihim walaz zaallain: yani nah in logun k rastey ki janib jinhain tuney saza di aur jo gumrah hoye.

(2)Surah-e-Akhlas Ka Tarjumah

Bismillahhir rahmaanir raheem. Yani shuru krta houn khuda k naam se, es zaat k naam se jis main tamam kamalaat yakja hain aur jo har qism k nuqs se munazah hai, **AR'RAHMAN** es ki rehmat wasie'e aur be inteha hai. **AR'RAHEEM** es k rehmat zaati aur azzali wa abadi hai.

Qul huwallahhu aahad.(yani aye muhammad saww) ap keh dain k khuda aik hai.

Allahhus samd. Yani khuda samd hai.

Lam ya lid walam youlad. Yani nah es ki koi aulaad hai aur nah wo kisi ki aulaad hai.

Walam yakunlahhu kufowan aahad. Aur makhloqat main se koi bhi es k misl aur hum palah nahi hai.

(3)Rukue, Sajood Aur In K baad K Mustahb Azkaar Ka Tarjumah

Subhanna rabbiyal e'azime wa bihamdihe yani mera e'azim prwardigaar har e'aib aur har nuqs se pak aur munazah hai, main es ki saataish main mashghol houn.

Subhanna rabbiyal e'aala wa bihamdihe yani mera prwardigaar jo sab se bala tar hai, har e'aib aur nuqs se pak aur munaza hai, main es ki saataish main mashghol houn.

Astagfirullah rabbi wa aatubou elaiyhe yani main magfirat talab krta houn us khuda wand se jo mera palney wala hai aur main us ki tarf ruju'e krta houn.

Behawlaillahe wa quwwatehi aqumu wa aquhd yani main khuda talah ki madad aur quwat se utthta aur baithta houn.

(4)Qunoot Ka Tarjumah

La elaha ellahhul halaiemul kareem yani koi khuda parastish k laiq nahi siwaye us yakaata aur be misl khuda k

jo sahib h'eilm wa kram hai.
La elaha ellahhul aliyul e'azim yani koi khuda parastish k laiq nahi siwaye us yakta aur be misl khuda k jo buland martaba aur buzrug hai.
Subhannallahe rabbis samawaaatis sab'eh wa rabbil aarzinas sab'eh yani pak aur munazza hai wo khuda jo sath aasmano aur zameeno ka prwardigaar hai.
Wama fiheinna wama bainahounna rabbil arshil azeem yani wo har us cheez ka prwardigaar hai jo aasamano aur zameeno main aur in k darmiyan hai aur arshe azeem ka prwardigaar hai.
Wal hamdulillahe rabbil aalimeeina aur hamd o saana es khuda k liye makhsoos hai jo tammam mujodaat ka palne wala hai.

(5)Tasbihaat Arbae'a Ka Tarjumah

Subhannallahe wal hamddu laillahe wala elaha ellahhu walahu akbarru yani khuda wande talah pak aur munazza hai aur Hamd wo saana ussi k liye makhsoos hai aur es be misl khuda k elawa koi prastish k laiq nahi aur wo es se bala tar hai k us ki tuaseef ki ja sakey.

(6)Tashhud Aur Salaam Ka Tarjumah

Alhamddu lillahe, ashadu anlla elalaha ellallahu wahdahu la sharika lahu yani saataish prwardigaar k liye mauskhsoos hai aur main gawahi daita houn k siwaye us khuda k jo yakta hai aur jis ka koi shareek nahi, koi prastish k laiq nahi hai.
Wa ashhadu anna muhammadan e'abduho wa rasoluho aur main gawahi daita houn k muhammad saww khuda k bandaiy aur es k rasool hain.
Allahhumah sallaih e'aala muhammadaiwn wa e'aalaih muhammadin yani aayee khuda rehmat bhej muhammad aur e'aalaih muhammad a.s pr.
Waataqabbal shafa'eatuho warfae darajaatahu yani rasool allah ki shafaat quboul kr aur aanhazrat ka darjah apne nazdik buland kr.
Assalamu e'aalaika ayyuhan nabiyu warahmatullahe wa baraka'etuho yani aye allah k rasool saww ap pr hamara salaam ho aur ap pr allah ki rehmatein aur barkatein nazil houn.
Assalamu e'aalaina wa e'aala ebaadillahes saliheein yani hum namaz parhney walun pr aur tammam salih bandun pr allah ki tarf se salamti ho. Asalaamu e'aalaikum warahmtullahe wa baraka'etuho yani tum momeeneen pr khuda ki tarf se salamaati aur rehmat wo barkat ho aur behtr ye hai k in do/2 salaamoun mai Ijmali taur pr qasd rakhey k in 2 salamun se shareh muqasdas Islam ka maqsood jo afraad thaey wohi muraad hain.

Taqeebat-e-Namaz

1109. Mustahb hai k namaz k baad insan kuch dair k liye taqeebat yani zikr, dua aur quran majeed parhey. Behtr yeh hai k apni jagha chaurney aur wuzu, ghusl ya Tayemmum batil ho janey se pehley ru baqiblah ho kr taqibaat parhey.yeh zarori nahi k taqibaat arbi zaban main houn laikn behtr hai k insan wo duayein parhey jo duaun ki ketbun main baatae gayi hain aur tasbeh faatima zehra a.s in taqibaat main se hai jin ki bahut ziyada takeed aae hai. yeh tasbeh es tarteeb se parhne chaheye:34 dafa'e Allahhu Akbar, 33 dafa'e Alhamdu laillahe aur 33 dafa'e Subhannallahe. Aur Subhannallahe , Alhamdu laillahe se pehley bhi parha ja sakta hai. laikn behtr hai k alhamdu lailahhe k baad parhey.
1110. Insan k liye mustahb hai k namaz k baad sajdah sukr baja laye aur itna kafi hai k shukr ki niyit se paishani zameen pr rakhey laikn behtr hai k 100 dafa'e ya 3 dafa'e ya aik dafa'e shukran laillahhe ya afwan kahey aur ye bhi mustahb hai k jab bhi insan ko koi nemat miliy ya koi musibat tal jaye sajdah-e-shukr baja laye.

Peghamber Akram SAWW Pr Durood

1111. Jab bhi insan hazrat rasool akram saww ka ismain mubarak maslan Muhammad saww , Ahmad saww ya aanhazrat saww ka laqab aur kuniyat maslan mustafa saww aur abbul qasim saww zaban se aada kare ya sunney tu khowah wo namaz main hi Q nah ho mustahb hai k durood bhejeh.
1112. Harzat rasool-e-akram saww ka ismain mubarak laikhtey waqt mustahb hai k insan durood bhi laikhey aur behtr hai k jab bhi aahazrat saww ko yaad kare tu durood behjeh.

Mubtilaat-e-Namaz

1113. 12 cheezain namaz ko batil krti hain aur inhain mubtilaat kaha jaata hai:
(1) Namaz k dauran namaz ki shartun main koi shart mafqood ho jaye maslan namaz parhtey howe patta chalaiy k jis kapreh ko pehhin kr wo namaz parh raha hai wo nejis hai.

(2) Namaz k dauraan a'emdan ya sehwan ya majbouri ki wajah se insan kisi aisi cheez se du chaar ho jo wuzu ya ghusl ko batil kr daiy maslan es ka peshab khaata ho jaye agr cha Ahtiyat-e-wajib ki b'na pr es tarhan namaz k aakhari Sajdey k baad sehwan ya majbouri ki b'na pr ho. Tahm jo shaks peshab ya pakhaana nah rook sakta ho agr namaz k dauraan main us ka peshab ya pakhaana nekal jaye aur wo es tareqey pr ammal kare jo ahkam wuzu k zail main baataya giya hai tu es ki namaz batil nahi ho gi aur aisi tarhan agr namaz k dauran mustahazah ko khoun aa jaye tu agr us neh estahaza se mutalliq ahkam k mutabiq ammal kiya ho tu us ki namaz sahi hai.

1114. Jis shaks ko be Ikhtiyiar nind aa jaye agr ussey patta chalaiy k wo namaz k dauraan so gia tha ya es k baad soya tu zarori nahi k namaz dubara parhey bashartek yeh janta ho k jo kuch namaz main parha hai wo es qadar tha k aisi 'eurf main namaz kaheein.

1115. Agr kisi shaks ko 'eilm ho k wo apni marzi se soya tha laikn shak kare k namaz k baad soya tha ya namaz k dauraan yeh bhool kr k namaz parh raha hai, so gia tha tu es shart k sath jo sabiqah maslanih main bayaan ki gaye hai es ki namaz sahi hai.

1116. Agr koi shaks nind se Sajdey ki halat mai bedaar ho jaye aur shak kare k aaayea namaz k aakhir Sajdey main hai ya sajdah-e-shukr main hai tu chahey usse 'eilm ho k apne Ikhtiyiar se so gia tha ya be Ikhtiyiar so gia tha, es ki namaz ko sahi maana jaye ga aur namaz ko dhuraney ki zarorat nahi.

(3) Yeh cheez mubtilaate namaz main se hai k insan apne hathoun ko aajazi aur adab ki niyat se bandaih laikn es kam ki wajah se namaz ka batil houna Ahtiyat ki b'na pr hai aur agr mashroeiyat ki niyat se anjaam daiy tu es kam k haram honey main koi ashkaal nahi hai.

1117. Agr koi shaks bhoolaiy se ya majbouri se ya taqaiya ki wajah se ya kisi aur kam maslan hath khojaneyy aur aissey hi kisi kam k liye hath pr hath rakh laiy tu koi harj nahi hai.

(4) Mubtilat-e-namaz main se aik yeh hai k alhamd parhney k baad Aameen kahey. Aameen khaney se namaz ka es tarhan batil houna gaire mamoom main Ahtiyat ki b'na pr hai. agr cha Aameen khaney ko hukm shariat samjatey howe Aameen kahey tu es k haram honey main koi ashkaal nahi hai. behr haal agr Aameen ko galti ya taqaiya ki wajah se kahey tu us ki namaz main koi harj nahi hai.

(5) Mubtilaat-e-namaz main se hai k bagair kisi 'euzr k qiblah se rukh pehrey. Laikn agr kisi 'euzr maslan bhool kr ya beh Ikhtiyiari ki b'na pr maslan teez hawa k tahpehreh usse qiblaih se pehhir dain, chounancha agr dayein ya bayein simt tak nah phounchey tu us ki namaz sahi hai. laikn zarori hai k jaisiy hi 'euzr daure ho fauran apna qiblah durust kare. Agr dayein ya bayein tarf mur jaye ya qiblaih ki tarf phust ho jaye, agr us ka 'euzr bholney ki wajah se, ghaflat ki wajah se ya qiblaih ki pehchan main ghalti ki wajah se ho aur us waqt wo mutawajah ho ya usse yaad aayee k agr namaz ko taur daiy tu waqt guzrney se pehley us namaz ko dubarah waqt aada krna mumkn ho, chahey us namaz ki aik raka'et hi waqt main aada ho sakey tu zarori hai k namaz ko taur kr naye serey se aada kare warna usse namaz pr iktifa kare aur us pr qaza lazim nahi. Yehi hukm us waqt hai jab qiblaih se us ka pherna beikhtiyari ki b'na pr ho. Chounancha qiblaih se pehrey bagair agr namaz ko dubara waqt main parh sakta ho. Agr cha waqt main aik raka'et hi parhhi ja sakhti ho tu zarori hai k namaz ko naye serey se parhey warna zarori hai k aisi namaz ko tamam kare eyada aur qaza us pr lazim nahi hai.

1118. Agr faqat apne cherey ko qiblaih se ghumaye us ka badn qiblaih ki tarf ho chounaancha es had tak gardan ko maureh k apney sar k pechey kuch daikh sakey tu us ke liye bhi wohi hukm hai jo qiblaih se phir janeyy waley k liye hai jis ka zikr pehley kia ja chuka hai aur agr apni gardan ko es had tak nah pehrey laikn itna ho k 'eurfan usse ziyada gardan pehirna khaha jaye tu Ahtiyat-e-wajib ki b'na pr zarori hai k namaz ko duhraye. Han agr apni gardan ko bahut kam ghumaye tu es se namaz batil nahi hoti. Agr cha yeh kam makrooh hai.

(6) Mubtilaat-e-namaz main se aik yeh hai k a'emdan baat kare. Chahey wo aisa ho k jis main aik harf se ziyada nah ho laikn wo harf ba mae'nae ho maslan (qoaff) k jis k arbi zaban main mae'nae "hifazat karo" k hain ya be maenah ho lakin kissi aur maenah mai istimal kiya jaye jaisey (ba) us shaks k jawab main k jo haroof-e-tahajje k harf dowom k barey main sawal kare. Han agr us lafz se koi mae'nae bhi samaj main nah aatey houn aur wo ziyada se ziyada harfun se murakkab ho tb bhi Ahtiyat ki b'na pr (wo lafz) namaz ko batil kr daita hai.

1119. Agr koi shaks bholaih se aisa kalmah kahey jis k haroof aik ya us se ziyada houn tu khowah wo kalmah mae'nae bhi rakhta ho us shaks ki namaz batil nahi hoti laikn Ahtiyat ki b'na pr es k liye zarori hai k jaisa k baad main zikr aayee ga namaz k baad sajdah-e-sehw baja laye.

1120. Namaz ki halat main khansaney, ya dakr laiine main koi harj nahi aur Ahtiyat-e-lazim ki b'na pr zarori hai k namaz main Ikhtiyiran aah nah bhareh aur nah hi girya kare. "aakh" aur "aah" aur in hi jaisiy alfaaz ka a'emdan kehna namaz ko batil kr daita hai.
1121. Agr koi shaks koi lafz zikr k qasd se kahey maslan zikr k qasd se Allahhu Akbar kahey aur usse keh taiy waqt aawaz ko buland kare ta k dusare shaks ko kisi cheez ki tarf mutawajah kare tu us main koi harj nahi. Aisi tarhan agr koi lafz zikr kr k qasd se kahey agr cha janta ho k us kam ki wajah koi kisi matlab ki tarf mutawajah ho jaye ga tu koi harj nahi laikn agr bilkul zikr ka qasd nah kare ya duno cheezun ka es tarhan qasd kare k lafz ko beik waqt 2 mae'nae main istemal kr raha ho tu us ki namaz batil hai. han agr zikr ka qasd kare, jab k zikr krney ka sabab yeh ho k wo kisi ko mutawajah krna chahta ho tu us ki namaz sahi hai.
1122. Namaz main quran parhney aur dua krne main koi harj nahi laikn Ahtiyat-e-mustahb yeh hai k arbi k elawa kisi zaban main dua nah kare. (chaar aayitun ka hukm k jin main wajib sajdah hai qirat k ahkam maslanh # 970 main baayean ho chuka hai).
1123. Agr koi shaks a'emdan ya Ahtiyatan alhamd aur surah k kisi hisseh ya azkaar namaz ki takraar kare tu koi harj nahi.
1124. Zarori hai k insan namaz ki halat main kisi ko salaam nah kare aur agr koi dusara shaks ussey salaam kare tu zarori hai k jawab daiy. Laikn jawab-e-salaam ki manid houna chaheye yani zarori hai k asal salaam pr izafa nah ho maslan jawab main yeh nahi kehna chaheye k: salamun e'aalaiykum warahmatullahe wa baraka'et uho balk Ahtiyat-e-lazim ki b'na pr zarori hai k agr salaam krney walaiy ne e'aalaiykum ya e'aalaiyka ko salaam k lafz se pehley nah kaha ho tu jawab main e'aalaiykum ya e'aalaiyka k lafz ko salaam k lafz se pehley nah kahey balk Ahtiyat-e-mustahb yeh hai k jawab mukammal taur pr aisi tarha daiy jis tarhan k us ney salaam kia ho. maslan agr kaha ho Salaamun e'aalaiykum tu jawab main kahey: salaamun e'aalaiykum aur agr kaha ho: assalamu e'aalaiykum tu kahey: assalamu e'aalaiykum aur agr kaha ho: salamun e'aalaiyka tu kahey: salamun e'aalaika laikn e'aalaiykumus salaam k jawab main e'aalaikumus salaam, asalamu e'aalaiykum ya salamun e'aalaiykum k sakta hai.
1125. Zarori hai k insan chahey namaz ki halat main ho ya nah ho salaam ka jawab fauran daiy aur agr jaan bojh kr ya bholay se salaam ka jawab daineyy main itna tawakkuf kare k agr jawab daiy tu wo us salaam ka jawab shumaar nah ho tu agr wo namaz ki halat main ho tu zarori hai k jawab nah daiy aur agr namaz ki halat main nah ho tu jawab daina wajib nahi hai.
1126. Salaam ka jawab is tarh daina zarori hai k salaam krne wala sun laiy laikn salaam krne wala behrah ho ya salaam keh kr jaldi se guzar jaye chounancha mumkn ho k salaam ka jawab isharah se ya aisi tarhan kisi tariqeh se usse samjah sakkey tu jawab daina zarori hai. es surat k elawa jawab daina namaz k elawa kisi aur jagha pr zarori nahi aur namaz main jaiz nahi hai.
1127. Wajib hai k namazi salaam k jawaab ko salaam ki niyit se kahey. Dua ka qasd krney main bhi koi harj nahi yani khuda wand aalim se us shaks k liye salamaati chahey jis ne salaam kia ho.
1128. Agr na mehram 'eurat ya mard ya wo bacha jo achey burey main tameez kr sakta ho namaz parhney waley ko salaam kare tu zarori hai k namaz parhney wala us k salaam ka jawab daiy aur agr 'eurat salaamun e'aalaiyka key kr salaam kare tu jawab main key sakta hai salamun e'aalaike yani kaaf ko zeer (ِ(daiy.
1129. Agr namaz parhney wala salaam ka jawab nah daiy tu wo gunah gar hai laikn us ki namaz sahi hai.
1130. Agr koi shaks namaz parhney walaiy ko galat salaam kare tu Ahtiyat-e-wajib ki b'na pr zarori hai k es k salaam ka sahi jawab daiy.
1131. Kisi aisiy shaks k salaam ka jawab daina jo mazah aur tamauskhur k taur pr salaam kare aur aisiy gair muslim mard aur 'eurat k salaam ka jawab daina jo zime nah houn wajib nahi hai aur agr zime houn tu Ahtiyat-e-wajib ki b'na pr in k jawab main sirf e'aalaiyka kaha jaye.
1132. Agr koi shaks kisi gurooh ko salaam kare tu in sab pr salaam ka jawab daina wajib hai laikn agr in mai se aik shaks jawab dai daiy tu kafi hai.
1133. Agr koi shaks kisi gurooh ko salaam kare aur jawaab aik aisa shaks daiy jissey salaam krney ka salaam krney waley ne iradah nah ho tu (es shaks k jawab daineyy k bawajood) salaam ka jawab us gurooh pr wajib hai.
1134. Agr koi shaks kisi gurooh ko salaam kare aur gurooh main se jo shaks namaz main mashghol ho wo shak kare k salaam krne walaiy ka iradah usse bhi salaam krney ka tha ya nahi tu zarori hai k Jawab na dai aur agr namaz perhney waley ko yaqeen ho k us shaks ka irada ussey bhi salaam krney ka tha laikn koi shaks salaam ka jawab daiy daiy tu es surat main bhi Ahtiyat-e-wajib ki b'na pr yehi hukm hai. laikn agr namaz parhney waley

ko maloom ho k salaam krney waley ka iradah usse bhi salaam krney ka tha aur koi dusara jawab nah daiy ya shak kare k us k salaam ka jawab dai dia gia ya nahi tu zarori hai k salaam ka jawab daiy.

1135. Salaam krna mustahb hai aur es amr ki bahut takeed ki gae hai k sawaar paidal ko aur kharah howa shaks behtey howe ko aur chouta barey ko salaam kare.

1136. Agr 2 shaks aaps main aik dusarey ko salaam krain tu Ahtiyat-e-wajib ki b'na pr zarori hai k in main se har aik dusarey ko es k salaam ka jawaab daiy.

1137. Agr insan namaz nah parh raha ho tu mustahb hai k salaam ka jawab es salaam se behtr alfaaz main daiy. maslan agr koi shaks salamun e'aalaiykum kahey tu jawab main kahey: salamun e'aalaiykum warahmatullahe.

(7) Namaz k mubtilaat main se aik awaaz k sath aur jaan bojh kr hansna hai, agr cha beIkhtiyiar hansey laikn jin batun ki wajah se hansey wo Ikhtiyiari houn, balk Ahtiyat-e-wajib ki b'na pr jin batun ki wajah se hansi aayee ho agr wo Ikthiyiari nah bhi houn tb bhi agr namaz ko duhraane jitna waqt baqi ho tu zarori hai k namaz ko duhrahye. Laikn agr jaan bojh kr bagair awaz ya sehwan awaaz k sath hansey tu us ki namaz main koi harj nahi.

1138. Agr hansi ki aawaz rukaaney k liye kisi shaks ki halat badal jaye maslan us ka rang surkh ho jaye tu Ahtiyat-e-wajib yeh hai k wo namaz dubarah parhey.

(8) Ahtiyat-e-wajib ki b'na pr yeh namaz k mubtilaat main se hai k insaan dunyawi kam k liye jaan bojh kr awaaz se ya bagiar awaaz k roye laikn agr khauf khuda wande muta'ael se ya es k ishteyaq main aakhirat k liye roye tu khowah aahista roye ya buland aawaz se roye koi harj nahi bal k yeh behtreein a'emaal main se hai. bal k agr khuda se duniyavi hajaat ki buro aawari k liye us ki bargah main apni psti k izhare k liye roye tu bhi koi harj nahi.

(9) Namaz batil krne wali chezun main se hai k koi aisa kam kare jis se namaz ki shakl baqi nah rahey maslan Ochalna, kodna aur aisi tarhan ka koi 'a'emal anjam daina chahey. Aisa krna a'emdan ho ya bhool chook ki wajha ho. Laikn jis kam se namaz ki shakl tabadil nah hoti ho maslan hath se ishara krna us main koi harj nahi hai.

1139. Agr koi shaks namaz k dauraan es qadar sakit ho jaye k log yeh nah kahain k namaz parh raha hai tu us ki namaz batil ho jaati hai.

1140. Agr koi shaks namaz k dauraan koi kam kare ya kuch dair sakit rahey aur shak kare k us ki namaz tuot gae hai ya nahi tu zarori hai k namaz ko dubara parhey aur behtr yeh hai k namaz pauri kare aur phir dubara parhey.

(10) Mubtilat-e-namaz main se aik khaana aur peina hai. ps agr koi shaks namaz k dauran es tarhan kahye ya peye k log yeh nah kaheein k namaz parh raha hai tu khowah es ka yeh fail a'emdan ho ya bhool chook ki wajah se ho es ki namaz batil ho jaati hai. albatta jo shaks roza rakhna chahta ho agr wo subhu ki azaan se pehley mustahb namaz parh raha ho aur piyasa ho aur usse dar ho k agr namaz pauri kare ga tu subhu ho jaye ge tu agr pani es k samney 2 3 qadam k fasalaiy pr ho tu namaz k dauraan pani pi sakta hai. laikn zarori hai k koi aisa kam maslan "qiblaih se munh pehhirna" nah kare jo namaz k batil krta hai.

1141. Agr kisi ka jaan bojh kr kahna ya peina namaz ki shakl ko khatm nah bhi kare tb bhi ehteyt-e-wajib ki b'na pr zarori hai k namaz ko dubara parhey khowah namaz ka tasalsul khatm ho yani yeh nah kaha jaye k namaz ko musalsal parh raha hai ya namaz ka tasalsul khatm nah ho.

1142. Agr koi shaks namaz k dauraan koi aisi giza negal lai jo us k munh ya dantun k rekhoun main reh gai ho tu es ki namaz batil nahi hoti. Aisi tarhan agr zara se qund ya shakr ya inheein jesi koi cheez munh main reh gaye ho aur namaz ki halat main aahista ashista ghul kr pait main chali jaye tu koi harj nahi.

(11) Mubtilat-e-namaz main se 2 rakti ya teein rakti namaz ki raka'et un main ya chaar rakti namazun ki pehli 2 raka'et un main shak krna hai bashart k namaz parhney wala shak ki halat pr baqi rahey.

(12) Mubtilat-e-namaz main se yeh bhi hai k koi shaks namaz ka rukan jaan bojh kr ya bhool kr kam kr daiy ya aik aisi cheez ko jo rukan nahi hai jaan bojh kr ghaataye ya jaan bojh kr koi cheez namaz main barhaye. Aisi tarhan agr kisi rukan maslan Rukue ya do/2 sajdun ko aik raka'et main ghalti se barha daiy tu Ahtiyat-e-wajib ki b'na pr es ki namaz batil ho jaye ge albatta bholaih se takberatul ehra'eam ki ziyadaati namaz ko batil nahi krti.

1143. Agr koi shaks namaz k baad shak kare k dauraan-e-namaz us ney koi aisa kam kia hai ya nahi jo namaz ko batil krta ho tu us ki namaz sahi hai.

Wo Cheezain Jo Namaz Main Makrooh Hain

1144. Kisi shaks ka namaz main apna cherah dayein ya bayein janib itna kam maurhna k wo apne pechey ki janib mujood kisi cheez ko nah daikh sakey aur agr apne chereh ko itna ghumaye k usse pechey ki cheezain nazr aa sakain tu jaisa k pehley bayaan ho chuka us ki namaz batil hai. ye bhi makrooh hai k koi shaks namaz main apni aakhain band kare ya dayein ya bayein tarf ghumaye aur apni daarhiy aur hathoun se kheley aur ungliyan aik dusarey main dakhil kare aur thokey aur quran majeed ya kisi aur kitaab ya unghothi ki tehreer ko daikhey. Yeh bi makrooh hai k alhamd, surah aur zikr parhtey waqt kisi ki baat sunney k liye khamosh ho jaye bal k har wo kam jo k khusho wa khuzo ko khatm kr daiy makrooh hai.

1145. Jab insan ko nind aa rahi ho aur us waqt bhi jb peshaab aur pakhaana krne ki hajat ho namaz parhna makrooh hai aur aisi tarhan namaz ki halat main aisa mauza pehnaana bhi makrooh hai jo pawn ko dabaye aur in k elawa dusarey makroohat bhi muffasil kitaab main bayaan keye gaye hain.

Wo Suraatain Jin Main Wajib Namazain Touri Ja Sakhti Hain

1146. Ikhteyari halat main wajib namaz ka taurena Ahtiyat-e-wajab ki b'na pr jaiz nahi hai laikn maal ki hifazat aur mali ya jismani zarar se bachne k liye namaz turney main koi harj nahi bal k wo tammam deeni aur dunyavi kam jo namazi k liye ahim houn, in k liye namaz turney main koi harj nahi.

1147. Agr insan ki apni jaan ya kisi aisiy shaks ki jaan ki hifazat jis ki jaan ki hifazat wajib ho ya aisiy maal ki hifazat jis ki neghidast wajib ho, namaz turey bagair mumkn nah ho tu zarori hai k namaz taure daiy.

1148. Agr koi shaks wasie'e waqt main namaz parhney lagey aur qarz khowah us se apne qarzey ka mutalba kare aur wo es ka qarzah namaz ki dauraan aada kr sakta ho tu zarori hai k aisi halat main aada kr daiy aur agr bagair namaz tureh us ka qarzah chukaana mumkn nah ho tu zarori hai k namaz taure daiy aur us ka qarza aada kare aur baad main namaz parhey.

1149. Agr kisi shaks ko namaz k dauraan pata chelaiy k mausjid nejis hai aur waqt tang ho tu zarori hai k namaz tamam kare aur agr waqt wasie'e aur mausjid ko pak krney se namaz nah toutte ho tu zarori hai k namaz k dauraan ussey pak kare aur baad main namaz parhey aur agr namaz tuot jaati ho aur namaz k baad mausjid ko pak krna mumkn ho tu mausjid ko pak krney k liye us ka namaz turna jaiz hai aur agr namaz k baad mausjid pak krna mumkn nah ho tu us k liye zarori hai k namaz taur daiy aur mausjid ko pak kare aur baad main namaz parhey.

1150. Jis shaks k liye namaz ka taurna zarori ho agr wo namaz khatm kare tu wo gunahgaar ho ga laikn es ki namaz sahi hai agr cha Ahtiyat-e-mustahb yeh hai k dubarah namaz parhey.

1151. Agr kisi shaks ko qirat ya Rukue ki had tak jhukhney se pehley yaad aa jaye k wo azaan aur iqamat ya faqat iqamat kehna bhool gia hai aur namaz ka waqt wasie'e ho tu mustahb hai k inhain kehney k liye namaz taur daiy bal k agr namaz khatm honey se pehley usse yaad aayee k inhain bhool gia tb bhi mustahb hai k inhain kehney k liye namaz taur daiy.

Shakiyaat-e-Namaz

Namaz k shkiyaat ki 23 qismain hain. In main se 8 es qism k shak hain jo namaz ko batil krtey hain aur 6 es qism k shak hain jin ki prwah nahi krni chaheye aur baqi 9 es qism k shak hain jo sahi hain.

Wo Shak Jo Namaz Ko Batil Krtey Hain

1152. Jo Shak namaz ko batil krtey hain wo yeh hain:

(1) 2 rakaati wajib namaz maslan subhu aur namaz musafir ki raka'et un ki tadaad k barey main shak. Albatta namaz mustahb aur namaz-e-Ahtiyat ki raka'et un ki tadaad k barey main shak namaz ko batil nahi krta.
(2) Teein rakaati namaz ki tadaad k barey main shak.
(3) 4 rakaati namaz main koi shak kare k us ne aik raka'et parhhi hai ya ziyada parhhi hain.
(4) 4 rakaati namaz main dusarey Sajdey main dakhil honey se pehley namazi shak kare k es ne 2 rakaatain parhhi hain ya ziyada parhhi hain.
(5) 2 aur 5 raka'etun main ya 2 aur 5 se ziyada raka'etun main shak kare.
(6) 3 aur 6 raka'etun main ya 3 aur 6 se ziyada raka'etun main shak kare.
(7) Namaz ki raka'etun main shak krna k nah janta ho k kitni raka'et parh chuka hai.
(8) 4 aur 6 raka'etun main shak ya 4 aur 6 se ziyada raka'etun main shak jis ki tafseel aagey aaye gi.

1153. Agr insan ko namaz batil krne walaiy shakook main se koi shak paish aayee tu behtr yeh hai k jaisiy hi us ka shak mustahkam ho namaz nah taurey balk es qadar ghaur o fikr kare k namaz ki shakl barqarar nah rahey ya yaqeen ya gumaan hasil honey se na umeed ho jaye.

Wo Shak Jin Ki Prwah Nahi Krni Chaheye

1154. Wo shak jin ki prwah nahi krni chaheye mundarja zail hain:

(1) Es fail main shak jis k baja laane ka muqah guzar giya ho maslan insan Rukue main shak kare k us ne alhamd parhhi hai ya nahi.
(2) Salam namaz k baad shak.
(3) Namaz ka waqt guzar janeyy k baad shak.
(4) Kaseerul shak ka Shak. Yani us shaks ka shak jo bahut ziyada shak krta hai.
(5) Raka'etun ki tadaad k barey main imam ka shak jab k mamoom in ki tadaad janta ho aur issi tarhan mamoom ka shak jab k imam namaz ki raka'etun ki tadaad janta ho.
(6) Mustahb namazun aur namaz-e-Ahtiyat main shak.

(1)Jis Fail Ka Muqah Guzar Giya Ho Us Main Shak Krna

1155. Agr Namazi Namaz k dauraan shak kare k es ne namaz ka aik wajib fail anjam diya hai ya nahi maslan usse shak ho k alhamd parhey hai ya nahi jab ke us kam ko a'emdan tark kr k jis kam main mashghol ho us kam main sharan mashghol nahi hona chaheye tha maslan surah parhtey waqt shak kare k alhamd parhhi hai ya nahi tu zarori hai k apne shak ki prwah nah kare. Es surat k elawa zarori hai k jis cheez ki anjam daihhi k barey main shak ho baja laye.

1156. Agr namazi koi aayit parhtey howe shak kare k us se pehley ki aayit parhhi hai ya nahi ya jis waqt aayit ka aakhari hissah parh raha ho shak kare k us ka pehlah hissah parha hai ya nahi tu zarori hai k apne shak ki prwah nah kare.

1157. Agr namazi Rukue ya sajood k baad shak kare k in k wajib afa'eal_mas'lan zikr aur badn ka sukoun ki halat main houna es ne anjam daiye hain ya nahi tu zarori hai k apne shak ki prwah nah kare.

1158. Agr namazi sajdaiy main jatey waqt shak kare k Rukue baja laya hai ya nahi ya shak kare ke Rukue k baad kharah howa hai ya nahi tu zarori hai k apne shak ki prwah nah kare.

1159. Agr namazi kharah hotey waqt shak kare k sajdah ya tashhud baja laya hai ya nahi tu zarori hai k apne shak ki prwah nah kare.

1160. Jo shaks baith kr ya lait kr namaz parh raha ho agr alhamd ya tasbihaat parhney k waqt shak kare k sajdah ya tashhud baja laya hai ya nahi tu zarori hai k apne shak ki prwah nah kare aur agr alhamd ya tasbihaat main mashghol honey se pehley shak kare k sajdah ya tashhud baja laya hai ya nahi tu zarori hai k baja laye.

1161. Agr namazi shak kare k namaz ka koi aik rukan baja laya hai ya nahi aur us k baad aaney walaiy fail main mashghol nah howa ho tu zarori hai k usse baja laye maslan agr tashhud parhney se pehley shak kare k 2 Sajdey baja laya hai ya nahi tu zarori hai k baja laye aur agr baad main usse yaad aayee k wo es rukan ko anjam daiy chuka tha tu aik rukan barh janey ki wajah se Ahtiyat-e-lazim ki b'na pr us ki namaz batil hai.

1162. Agr namazi shak kare k aik aisa a'a'emal jo namaz ka rukan nahi hai baja laya hai ya nahi aur us k baad aaney walay fail main mashghol nah howa ho tu zarori hai k ussey baja laye. maslan agr surah parhney se pehley shak kare k alhamd parhhi hai ya nahi tu zarori hai k alhamd parhey aur agr usse anjam dainey k baad usse yad aayee k ussey pehley hi baja la chuka tha tu chounk rukan ziyada nahi howa es liye us ki namaz sahi hai.

1163. Age namazi shak kare k aik rukan baja laya hai ya nahi maslan jab tashhud parha raha ho shak kare k 2 Sajdey baja laya hai ya nahi aur apne shak ki prwah nah kare aur baad main usse yaad aayee k us rukan ko baja nahi laya tu agr wo baad waley rukan main mashghol nah ho tu zarori hai us rukan ko baja laye aur agr baad waley Rukue main mashghol ho giya ho tu us ki namaz Ahtiyat-e-lazim ki b'na pr batil hai. maslan agr baad wali raka'et k Rukue se pehley usse yaad aayee ke 2 Sajdey nahi baja laya tu zarori hai k baja laye aur agr Rukue main ya us k baad yaad aayee tu jaisa k baataya ja chuka, us ki namaz batil hai.

1164. Agr namazi shak kare k wo aik gair rukne 'a'emal baja laya hai ya nahi aur es k baad waley a'a'emal main mashghol ho chuka ho tu zarori hai k apne shak ki prwah nah kare. maslan jis waqt surah parh raha ho shak kare k alhamd parhhi hai ya nahi tu zarori hai k apne shak ki prwah nah kare. Albatta agr usse kuch dair main yaad aa jaye k us a'a'emal ko baja nahi laya aur abhi baad waley rukan main mashghol nah hoa tu zarori hai ke es a'a'emal ko aur us k baad waley a'emaal ko baja laye aur agr baad waley rukan main mashghol ho gia ho tu us ki namaz sahi hai. es b'na pr maslan agr qunoot main ussey yaad aa jaye k es ne alhamd nahi parhhi thi tu zarori hai k alhamd wa surah duno parhey aur agr yeh baat usse Rukue main yaad aayee tu us ki namaz sahi hai.

1165. Agr namazi shak kare k us ne namaz ka salaam parha hai ya nahi aur taqebaat ya dusare namaz main

mashghol ho jaye ya koi aisa kam kare jo namaz ko barqarar nahi rakhta aur wo halaat-e-namaz se kharij ho gia ho tu zarori hai k apne shak ki prwah nah kare aur agr in suratun se pehley shak kare tu zarori hai k salaam parhey aur agr shak kare k salaam durust parha hai ya nahi tu jahan bhi ho apne shak ki prwah nah kare.

(2)Salaam K baad Shak Krna

1166. Agr namazi salaam namaz k baad shak kare k us ne namaz sahi taur pr parhhi hai ya nahi maslan shak kare k Rukue aada kia hai ya nahi ya chaar/4 rakaati namaz k salaam k baad shak kare k chaar raka'etein parhhi hain ya panch/5, tu wo apne shak ki prwah nah kare laikn agr usse duno tarf namaz k batil honey ka shak ho maslan chaar rakaati namaz k salaam k baad shak kare k teein raka'et hai ya panch raka'et tu us ki namaz batil hai.

(3)Waqt K baad Shak Krna

1167. Agr koi shaks namaz ka waqt guzrney k baad shak kare k us ne namaz parhhi hai ya nahi ya gumaan kare k nahi parhhi tu us namaz ka parhna lazim nahi laikn agr waqt guzrney se pehley shak kare k namaz parhhi hai ya nahi tu khowah gumaan kare k parhhi hai phir bhi zarori hai ke wo namaz parhey.

1168. Agr koi shaks waqt guzrney k baad shak kare k es ne namaz durust parhhi hai ya nahi tu apne shak ki prwah nah kare.

1169. Agr namaz zohar aur asar ka waqt guzar janeyy k baad namazi jaan laiy k chaar raka'et namaz parhhi hai laikn yeh maloom nah ho k zohar ki niyit se parhhi hai ya asar ki niyat se tu zarori hai k chaar raka'et namaz qaza us namaz ki niyit se parhey jo us pr wajib hai.

1170. Agr magrib aur esha ki namaz ka waqt guzrney k baad namazi ko pata chalaih k us ne aik namaz parhhi hai laikn yeh 'eilm nah ho k teein rakaati namaz parhhi hai ya chaar rakaati, tu zarori hai k magrib aur esha duno namazun ki qaza kare.

(4)Kaserush Shak

1171. Kaserush shak wo shaks hai jo bahut ziyada shak kare yani jb hum us k hal ko us shaks k hal se maqaiysa kre jo tawajah ko bantney waley awamil ki mojoudgi ya edam mojoudgi mai apne hi jaisey longun k moqablay mai ziyada shak krta hai- Qabil e zikr hai k kaserush Shak us Shaks k sath mukhtas nahi hai k shak krna jis ki a'eadat ban choki ho balke kafi hai k jo kasrat se shak krne ki a'eadat mai mubtila ho raha ho-

1172. Agr kaserush shak namaz k ajzae main se kisi juzoo k anjam daineyy k barey main shak kare tu usse yun samjhna chaheye ke us jazoo ko anjam dai diya hai. maslan agr shak kare k Rukue kia hai ya nahi tu usse samajhna chaheye k Rukue kr liya hai aur agr kisi aisi cheez k baray main shak kare jo mubtil namaz hai maslan shak kare k subhu ki namaz 2 raka'et parhhi hai ya 3 raka'et tu yehi samjeh namaz thaek parhhi hai.

1173. Jis shaks ko namaz k kisi khas juzoo k baray main itna ziyada shak hota ho, k shak ki kasrat aisi juzoo se makhsoos ho kr reh jaye, agr wo namaz k kisi dusarey juzoo k barey main shak kare tu zarori hai k shak k ahkam pr a'eamal kare. maslan kisi ko ziyada shak es baat main hota ho k sajdah kiya hai ya nahi, agr usse Rukue k anjam dainey mai shak ho tu zarori hai k gair Kaserush shak Shaks k ahkam pr a'eamal kre yani agr abhi Sajdey main nah giya ho tu Rukue kare aur agr Sajdey main chala giya ho tu shak ki prwah nah kare.

1174. Jo shaks kisi makhsoos namaz maslan zohar ki namaz main es tarhan ziyada shak krta ho k kasrat-e-shak aisi zohar ki namaz se makhsoos ho kr reh jaye, agr wo kisi dusare namaz maslan asar ki namaz main shak kare tu zarori hai ke shak k ahkam pr 'a'emal kare.

1175. Jo shaks kisi makhsoos jagha pr namaz parhtey waqt aisi kaifiyat k sath ziyada shak krta ho jis ka tazkrah pechalaih maslanih main howa, agr wo kisi dusare jagha namaz parhey aur usse shak paida ho tu zarori hai k shak k ahkam pr a'a'emal kare.

1176. Agr kisi shaks ko es barey main shak ho k wo kaserush shak ho giya hai ya nahi tu zarori hai k shak k ahkam pr a'a'emal kare aur kaserush shak ko jab tk yaqeen nah ho jaye k wo logun ki a'eam halat pr loat aaayea hai aur us k shak ki buniyaad yeh ho k us ki halaat tabadil howi hai ya nahi, yeh nah ho k kaserush shak k mae'nae kia hotey hain tu zarori hai k apne shak ki prwah nah kare.

1177. Agr kaserush shak shaks, shak kare k aik rukan baja laya hai ya nahi aur wo us shak ki prwah bhi nah kare aur phir usse yaad aayee k wo rukan baja nahi laya aur us k baad k rukan main mashghol nah howa ho tu zarori hai k us rukan ko aur jo kuch us k baad hai, baja laye aur agr baad k rukan main mashghol ho gia ho tu us ki namaz-e-Ahtiyat lazim ki b'na pr batil hai, maslan agr shak kare k Rukue kiya hai ya nahi aur us shak ki prwah nah kare aur dusarey Sajdey se pehley usse yaad aayee k Rukue nahi kiya tha tu zarori hai k Rukue kare

aur agr dusarey Sajdey k dauraan ussey yad aayee tu us ki namaz Ahtiyat ki b'na pr batil hai.
1178. Jo shaks ziyada shak krta ho agr wo shak kare k koi aisa a'a'emal jo rukan nah ho anjam dia hai ya nahi aur us shak ki prwah nah kare aur baad main usse yaad aayee k wo a'a'emal anjam nahi dia. Tu agr anjam dainey k maqam se abhi nah guzra ho tu zarori hai ke usse aur es k baad waley afa'eal ko anjam daiy aur agr us k maqam se guzar gia ho tu us ki namaz sahi hai. maslan agr shak kare k alhamd parhhi hai ya nahi aur shak ki prwah nah kare magr qunoot parhtey howe usse yaad aayee k alhamd nahi parhhi tu zarori hai k alhamd aur surah parhey aur agr Rukue main yaad aayee tu us ki namaz sahi hai.

Imam Aur Muqedadi Ka Shak

1179. Agr imam jamaat namaz ki raka'etun ki tadaad k barey main shak kare, maslan yeh shak kare k teein rakaatain parhhi hain ya chaar rakaatain aur muqtadi ko yaqeen ya gumaan ho k chaar rakaatain parhhi hain aur wo yeh baat imam jamaat k 'eilm main laiy aayee k chaar rakaatain parhhi hain tu imam ko chaheye k namaz ko tamam kare aur namaz Ahtiyat ka parhna zarori nahi aur agr imam ko yaqeen ya gumaan ho k kitni rakaatain parhhi hain aur muqtadi namaz ki raka'etun ki tadaad k barey main shak kare tu ussey chaheye k apne shak ki prwah nah kare. Yehi hukm imam aur muqtadi k liye namaz k afa'eal k barey main shak maslan sajdun ki tadaad k shak k barey main hai.

Mustahb Namaz Main Shak

1180. Agr koi shaks mustahb namaz ki raka'etun main shak kare, agr shak ka ziyada wala aadad jo namaz ko batil krta hai tu zarori hai k yeh samjh lai k kam rakaatain parhhi hain maslan agr subhu ki naflun main shak kare k 2 rakaatain parhhi hain ya teein tu yehi samjeh k 2 parhhi hain. Agr tadaad ki ziyadaati wala shak namaz ko batil nah kare maslan agr namazi shak kare k 2 rakaatain parhhi hain tu shak ki jis tarf pr bhi a'a'emal kare us ki namaz sahi hai.
1181. Rukan ka kam houna namaz ko batil kr daita hai laikn rukan ka ziyada houna ussey batil nahi krta. Ps agr namazi nafal k afa'eal main se koi fail bhool jaye aur yeh baat ussey us waqt yaad aayee jab wo us k baad waley rukan main mashghol ho chuka ho tu zarori hai k us fail ko anjam dai aur dubarah us rukan ko anjam dai maslan agr Rukue k dauraan ussey yaad aayee k surah alhamd nahi parhhi tu zarori hai k wapis loatey aur alhamd parhey aur dubara Rukue main jaye.
1182. agr koi shaks fail k afa'eal main se kisi fail k mutalliq shak kare khowah wo fail rukni ho ya gair rukni aur us ka muaqa nah guzara ho tu zarori hai k usse anjam daiy aur agr guzar giya ho tu apne shak ki prwah nah kare.
1183. Agr kisi shaks ko 2 rakaati mustahb namaz main teein ya ziyada raka'etun k parh laiiney ka gumaan ho tu chaheye k us gumaan ki prwah nah kare aur us ki namaz sahi hai laikn agr us ka gumaan 2 raka'etun ka ya es se kam ka ho tu Ahtiyat-e-wajib ki b'na pr aisi gumaan pr a'a'emal kare maslan agr usse gumaan ho k aik raka'et parhhi hai tu zarori hai k Ahtiyat k taur pr aik raka'et aur parhey.
1184. Agr koi shaks nafal main koi aisa kam kare jis k liye wajib namaz main sajdah sehw wajib ho jaata ho ya aik sajdah bhool jaye tu us k liye zarori nahi hai k namaz k baad sajdah sehw ya sajdah ki qaza baja laye.
1185. Agr koi shaks shak kare k mustahb namaz parhhi hai ya nahi aur us ka koi muqarar waqt nah ho jaisiy "Namaz Jaffar Tayyar" tu usse samaj laiina chaheye k nahi parhhi. Agr us mustahb namaz ka yomiya nawafil ki tarhan waqt muqarar ho aur us waqt k guzrney se pehley shak kare k ussey anjam diya hai ya nahi tu us k liye bhi yehi hukm hai. laikn agr waqt guzrney k baad shak kare k wo namaz parhhi hai ya nahi tu apne shak ki prwah nah kare.

Sahi Shukook

1186. 9 suratun main agr kisi ko 4 rakaati namaz ki raka'etun ki tadaad k barey main shak ho tu zarori hai k fauran goaur-o-fikr kare aur agr yaqeen ya gumaan shak ki kisi aik tarf ho jaye tu aisi ko Ikhtiyiar kare aur namaz ko tamam kare warna in ahkam k mutabiq a'a'emal kare jo zail main bataye ja rahey hain.
Wo 9 suraatain yeh hain:

(1) Dusarey Sajdey k dauran shak kare k 2 rakaatain parhhi hain ya 3. Es suraat main usse yun samjh laiina chaheye k 3 rakaatain parhhi hai aur aik aur raka'et parhey phir namaz ko tamam kare aur namaz k baad aik raka'et namaz Ahtiyat khareh ho kr baja laye. Ahtiyat-e-wajib ki b'na pr baith kr 2 raka'et namaz Ahtiyat kafi nah ho gi.
(2) Dusarey Sajdey k dauraan agr shak kare k 2 rakaatain parhhi hain ya 4 tu yeh samj laiy k 4 parhhi hain

aur namaz ko tamam kare aur baad main 2 raka'et namaz Ahtiyat khareh ho kr baja laye.

(3) Agr kisi ko dusarey Sajdey k dauraan shak ho jaye ke 2 rakaatain parhhi hain ya 3 ya 4 tu usse yeh samjh laiina chaheye k 4 parhhi hain aur wo namaz khatm honey k baad 2 raka'et namaz Ahtiyat khareh ho kr aur baad main 2 raka'et baith kr baja laye.

(4) Agr kisi shaks ko dusarey Sajdey k dauraan shak ho k us ney 4 rakaatain parhhi hain ya 5 tu wo yeh samjeh k 4 parhhi hain aur es bunyiad pr namaz pauri kare aur namaz k baad 2 sajdah-e-sehw baja laye. Yehi hukm har us surat main hai jahan kam az kam shak 4 raka'et pr ho. maslan 4 aur 6 raka'et k darmiyan shak ho aur har surat main jahan 4 raka'et aur us se kam aur us se ziyada raka'etun main dusarey Sajdey k dauraan shak kare tu usse 4 rakaatain qarar daiy kr duno shak k a'emaal anjam daiy sakta hai yani es ehtemal ki b'na pr k 4 raka'et se kam parhhi hain, namaz-e-Ahtiyat parhey aur es ehtemal ki b'na pr k 4 raka'et se ziyada parhhi hain baad main 2 sajdah sehw bhi kare. Tamam suratun main agr pehley Sajdey k baad aur dusarey Sajdey main dakhil honey se pehley sabiqah 4 shak main se aik usse paish aayee tu us ki namaz batil hai.

(5) Namaz k dauraan jis waqt bhi kisi ko 3 raka'et aur 4 raka'et k darmiyan shak ho zarori hai k ye samjh laiy k 4 rakaatain parhhi hain aur namaz ko tamam kare aur baad main aik raka'et namaz Ahtiyat khareh ho kr ya 2 raka'et baith kr parhey.

(6) Agr qaayeam k dauraan kisi ko 4 raka'etun aur 5 raka'etun k baray main shak ho jaye tu zarori hai k baith jaye aur tashhud aur namaz ka salaam parhey aur aik raka'et namaz Ahtiyat khareh ho kr ya 2 raka'et baith kr parhey.

(7) Agr qaayea'eam k dauraan kisi ko 3 aur 5 raka'etun k baray main shak ho jaye tu zarori hai k baith jaye aur tashhud aur namaz ka salaam parhey aur 2 raka'et namaz Ahtiyat khareh ho kr parhey.

(8) Agr qaayea'eam k dauran kisi ko 3,4 aur 5 raka'etun k baray main shak ho jaye tu zarori hai k baith jaye aur tashhud parhey aur salaam namaaz k baad 2 raka'et namaz Ahtiyat khareh ho kr aur baad main 2 raka'et namaz baith parhey.

(9) Agr qaayea'eam k dauran kisi ko 5 aur 6 raka'etun k baray main shak ho jaye tu zarori hai k baith jaye aur tashhud aur namaz ka salaam parhey aur 2 sajdah sehw baja laye.

1187. Agr kisi ko sahi shukook main se koi shak ho jaye aur namaz ka waqt itna tang ho k namaz az sar no nah parh sakey tu zarori hai k namaz nah taurey aur jo maslan bayaan kia gia hai us k mutabiq a'a'emal kare. Laikn agr namaz ka waqt wasie'e ho tu namaz taur kr naye serey se bhi parh sakta hai.

1188. Agr namaz k dauran insan ko in shukook main se koi shak la haq ho jaye jin k liye namaz Ahtiyat, wajib hai aur wo namaz ko tamam kare tu Ahtiyat mustahb yeh hai k namaz Ahtiyat parhey aur namaz Ahtiyat parhey beghair az sare naou namaz na perhey aur agr wo koi aissa fail anjam dainey se pehley jo namaz ko batil krta ho az sare naou namaz perhey tu Ahtiyat-e-wajib ki b'na pr us ki dusare namaz bhi batil hai laikn agr koi aisa fail anjam dainey k baad jo namaz ko batil krta ho namaz main mashghol ho jaye tu us ki dusare namaz sahi hai.

1189. Jab namaz ko batil krne waley shukook main se koi shak insan ko lahaq ho jaye aur wo janta ho k baad ki halat main maontaqil ho janeyy pr us k liye yaqeen ya gumaan paida ho jaye ga tu us surat main jab k us ka batil shak shuru ki 2 raka'et main ho us k liye shak ki halat main namaz jari rakhna jaiz nahi hai. maslan agr qaayea'eam ki halat main usse shak ho k aik raka'et parhhi hai ya ziyada parhhi hain aur wo janta ho k agr Rukue main jaye tu kisi aik tarf yaqeen ya gumaan paida kare ga tu us halat main us k liye Rukue krna jaiz nahi hai aur baqi batil shukook main apni namaz jari rakh sakta hai ta k usse yaqeen hasil ho jaye.

1190. Agr kisi shaks ka gumaan pehley aik tarf ziyada ho aur baad main us ki nazr main duno etraaf barabar ho jayein tu zarori hai k shak k ahkam pr a'a'emal kare aur agr pehley duno etraaf us ki nazr main barabar houn aur ahkam k mutabiq jo kuch us ka fareza hai us pr a'a'emal ki buniyad rakhey aur baad main us ka gumaan dusare tarf chala jaye tu zarori hai k aisi tarf ko Ikhtiyiar kare aur namaz ko tamam kare.

1191. Jo shaks yeh janta ho k us k gumaan aik tarf ziyada hai ya duno etraaf es ki nazr main barabar hain tu zarori hai k shak k ahkam pr a'a'emal kare.

1192. Agr kisi shaks ko namaz k baad maloom ho k namaz k dauraan wo taradud ki halat main tha k maslan us ne 2 rakaatain parhhi hain ya 3 rakaatain parhhi hain aur us ne apne afa'eal ki buniyaad 3 raka'etun pr rakhi ho laikn usse yeh 'eilm nah ho k us k gumaan main yeh tha k us ne 3rakaatain parhhi hain ya duno etraaf main barabar thaein tu namaz Ahtiyat parhna zarori nahi hai.

1193. Agr qaayea'eam k baad shak kare k 2 Sajdey aada keye thaey ya nahi aur ussi waqt in shakook main se

koi shak ho jaye jo 2 Sajdey tamam honey k baad lahaq hota tu sahi hota. maslan wo shak kare k main ne 2 raka'et parhhi hain ya 3 wo us shak k mutabiq a'a'emal kare tu us ki namaz sahi hai. laikn agr usse tashhud parhtey waqt in shakook main se koi shak lahaq hojaye tu agr us ka shak yeh ho k 2 parhhi hain ya 3 tu us ki namaz batil hai aur agr us ka shak yeh ho k 2 parhhi hain ya 4 ya yeh ho k 2 parhhi hain, 3 parhhi hain, ya 4 parhhi tu us ki namaz sahi hai aur zarori hai k shak k ahkam k mutabiq a'a'emal kare.

1194. Agr koi shaks tashahud mai mashghol hone se pehley ya in raka'etun mai jin mai tashahud nahi hai qaaya'eam se pehley shak kre k aik1 ya 2sajdey baja laya hai ya nahi aur ussi waqt ussey in shakook mai se koi shak lahiq ho jaye jo do/2 sajdey tamam honey k baad sahi ho tu us ki namaz batil hai-

1195. Agr koi shaks qaayea'eam ki halat main 3 aur 4 raka'etun k baray main ya 3,4 aur 5 raka'etun k baray main shak kare aur usse yeh bhi yaad aa jaye k us ne es se pehli raka'et ka aik sajdah ya duno Sajdey aada nahi keye tu us ki namaz batil hai.

1196. Agr kisi ka shak zail ho jaye aur koi dusara shak usse lahaq ho jaye maslan pehley shak kare k 2 rakaatain parhhi hain ya 3 rakaatain aur baad main shak kare k 3 rakaatain parhhi hain ya 4 rakaatain tu zarori hai k dusarey shak k mutabiq ahkam pr a'a'emal kare.

1197. Jo shaks namaz k baad shak kare k namaz ki halat man misal k taur pr us ne 2 aur 4 raka'etun k baray main shak kiya tha ya 3 aur 4 raka'etun k baray main shak kia tha tu duno shukook k hukm pr a'a'emal kr sakta hai aur namaz ko batil krne waley kisi kam ko anjam daiy kr wo namaz dubara bhi parh sakta hai.

1198. Agr kisi shaks ko namaz k baad pata chalaih k namaz ki halat main usse koi shak lahaq ho gia tha laikn yeh nah janta ho k wo shak namaz ko batil krne walaiy shukook main se tha tu zarori hai k namaz ko dubara parhey aur agr yeh janta ho k wo shak sahi shukook main se tha tu zarori hai k namaz ko dubarah parhey aur agr shak sahi shakook main se tha laikn yeh nah janta ho k us ka ta'aluq sahi shakook ki kun se qism se tha tu us k liye jaiz hai k namaz ko dubarah parhey.

1199. Jo shaks baith kr namaz parh raha ho agr ussey aisa shak lahaq ho jaye jis k liye usse aik raka'et namaz Ahtiyat khareh ho kr ya 2 raka'et baith kr parhni chaheye tu zarori hai k aik raka'et baith kr parhey aur agr wo aisa shak kare jis k liye usse 2 raka'et naamz Ahtiyat khareh ho kr parhni chaheye tu zarori hai k 2 raka'et baith kr parhey.

1200. Jo shaks kharah ho kr namaz parhta ho agr wo namaz Ahtiyat parhney k waqt kharah honeyy se aajiz ho jaye tu zarori hai k namaz Ahtiyat us shaks ki tarhan parhey jo baith kr namaz parhta hai aur jis ka hukm sabiqah mausalaih main bayaan ho chuka hai.

1201. Jo shaks baith kr namaz parhta ho agr namaz Ahtiyat parhney k waqt kharah ho sakey tu zarori hai k us shaks k wazifey k mutabiq a'a'emal kare jo kharah ho kr namaz parhta hai.

Namaz-e-Ahtiyat Parhney Ka Tareqah

1202. Jis shaks pr namaz Ahtiyat-e-wajib ho zarori hai k namaz k salaam k fauran baad Ahtiyat ki niyit kare aur takbeer kahey, phir alhamd parhey, Rukue aur 2 Sajdey baja laye. Ps agr us pr aik raka'et namaz Ahtiyat ho tu 2 sajdun k baad tashhud aur salaam parhey. Agr us pr do/2 raka'et namaz Ahtiyat-e-wajib ho tu 2 sajdun k baad pehli raka'et ki tarhan aik aur raka'et baja laye aur tashhud k baad salaam parhey.

1203. Namaz Ahtiyat main surah aur qunoot nahi hain. Zarori hai k niyit zabaan pr nah laye aur Ahtiyat lazim ki b'na pr zarori hai k yeh namaz aahista parhey aur Ahtiyat mustahb yeh hai k us ki bismillah bhi aahista parhey.

1204. Agr kisi shaks ko namaz Ahtiyat parhney se Pehley maloom ho jaye k jo namaz us ne parhhi thi wo sahi thi tu us k liye namaz Ahtiyat parhna zarori nahi aur agr namaz Ahtiyat k dauraan bhi yeh 'eilm ho jaye tu us namaz ko tamam krna zarori nahi.

1205. Agr namaz Ahtiyat parhney se pehley kisi shaks ko maloom ho jaye k us ne namaz ki rakaetain kam parhhi thaein aur namaz parhney k baad us ne koi aisa kam nah kia ho jo namaz ko batil krta ho tu zarori hai k us ne namaz ka jo hissah nah parha ho ussey parhey aur be mehil salaam k liye Ahtiyat lazim ki b'na pr du/2 sajdah sehw aada kare aur agr us se koi aisa fail sar zard howa hai jo namaz ko batil krta ho maslan qiblaih ki janib peith ki ho tu zarori hai k namaz dubarah parhey.

1206. Agr kisi shaks ko namaz Ahtiyat k baad pata chalaih k es ki namaz main kammi namaz Ahtiyat k barabar thi maslan 3 raka'etun aur 4 raka'etun k darmiyan shak ki surat main aik raka'et namaz Ahtiyat parhey aur baad main pata chalaih k us ne namaz k 3 rakaetain parhhi thaein tu us ki namaz sahi hai.

1207. Agr kisi shaks ko namaz Ahtiyat parhney k baad pata chaley k namaz main jo kammi howi thi wo namaz Ahtiyat se kam thi maslan 2 raka'etun aur 4 raka'etun k mabain shak ki surat main 2 raka'et namaz Ahtiyat

parhey aur baad main maloom ho k us ne namaz ki 3 rakaetain parhhi thaein tu zarori hai k namaz dubarah parhey.
1208. Agr kisi shaks ko namaz Ahtiyat parhney k baad pata chalaih k namaz main jo kami howi thi wo namaz Ahtiyat se ziyada thi. maslan 3 raka'etun aur 4 raka'etun k mabain shak ki surat main aik raka'et namaz Ahtiyat parhey aur baad main maloom ho k namaz ki 2 rakaetain parhhi thaein aur namaz Ahtiyat k baad koi aisa kam kia ho jo namaz ko batil krta ho maslan qiblaih ki janib peith ki ho tu zarori hai k namaz dubarah parhey aur agr koi aisa kam na kiya ho jo namaz ko batil krta ho tu is sourat mai b Ahtiyat e Lazim ye hai k namaz dobarah perhey aur baqi mandah aik raka'et izafa krney pr iktifa nah kare.
1209. Agr koi shaks 2, 3 aur 4 raka'etun main shak kare aur khareh ho kr 2 raka'et namaz Ahtiyat parhney k baad ussey yaad aayee k us ne namaz ki 2 rakaatain parhhi thi tu es k liye baith kr 2 raka'et namaz Ahtiyat parhna zarori nahi.
1210. Agr koi shaks 3 aur 4 raka'etun main shak kare aur jis waqt wo aik raka'et namaz Ahtiyat khareh ho kr parh raha ho usse yaad aayee k us ne namaz ki 3 rakaatain parhhi thaein tu zarori hai k namaz Ahtiyat ko chaur daiy chounancha Rukue main dakhil honey se pehley usse yaad aaayea ho tu aik raka'et mela kr parhey aur us ki namaz sahi hai aur Ahtiyat lazim ki b'na pr zaid salam k liye 2 sajdah sehw baja laye aur agr Rukue main dakhil honey k baad aayee tu zarori hai k namaz ko dubara parhey aur Ahtiyat k b'na pr baqi mandah raka'et ka izafa krna pr iktifa nahi kr sakta.
1211. Agr koi shaks 2, 3 aur 4 raka'et un main shak kare aur jis waqt wo 2 raka'et namaz Ahtiyat khareh ho kr parh raha ho usse yaad aayee k us ne namaz ki 3 rakaatain parhhi thiein tu yahan bhi bilkul wohi hukm jari ho ga jis ka zikr sabiqah maslanih main kia gia hai.
1212. Agr kisi shaks ko namaz Ahtiyat k dauraan pata chelaih k us ki namaz main kami namaz Ahtiyat se ziyada ya kam thi tu yahan bhi bilkul wohi hukm jari ho ga jis ka zikr mas'ala # 1210 main kia gia hai.
1213. Agr koi shak kare k jo namaz Ahtiyat us pr wajib thi wo usse baja laya hai ya nahi tu namaz ka waqt guzar janeyy ki surat main apne shak ki prwah nah kare aur agr waqt baqi ho tu us surat main jab k shak aur namaz k darmiyan ziyada waqfah bhi nah guzara ho, wo kisi aur kam main mashghol bhi nah ho gia ho aur us ney koi asia kam bhi nah kia ho, maslan qiblaih se munh maurna jo namaz ko batil krta ho tu zarori hai k namaz Ahtiyat parhey aur agr koi aisa kam kia ho jo namaz ko batil krta ho ya wo kisi aur kam main mashghol ho chuka ho ya namaz aur es k shak k darmiyan ziyada waqfah ho gia ho tu Ahtiyat lazim ki b'na pr namaz dubara parhna zarori hai.
1214. Agr aik shaks namaz Ahtiyat main aik raka'et k bajaye 2 raka'et parh laiy tu namaz Ahtiyat batil ho jaati hai aur zarori hai k dubarah asal namaz parhey aur agr wo namaz main koi rukan barha daiy tu Ahtiyat lazim ki b'na pr us ka bhi yehi hukm hai.
1215. Agr kisi shaks ko namaz Ahtiyat parhtey howe us namaz k afa'eal main se kisi k mutalliq shak ho jaye tu agr us ka muqah nah guzra ho tu usse anjam daina zarori hai aur agr us ka muqah guzar gia ho tu zarori hai k apne shak ki prwah nah kare. maslan agr shak kare k alhamd parhhi hai ya nahi aur abhi Rukue main nah gia ho tu zarori hai k alhamd parhey aur agr Rukue main ja chuka hai k apne shak ki prwah nah kare.
1216. Agr koi shaks namaz Ahtiyat ki raka'etun k baray main shak kare aur ziyada raka'etun ki tarf shak krna namaz ko batil krta ho tu zarori hai k shak ki buniyaad kam pr rakhey aur agr ziyada raka'etun ki tarf shak krna namaz ko batil nah krta ho tu zarori hai k us ki buniyaad ziyada pr rakhey. maslan jab wo 2 raka'et namaz Ahtiyat parh raha ho agr shak kare k 2 rakaatain parhhi hain ya 3 tu chounk ziyadaati ki tarf shak krna namaz ko batil krta hai es liye us chaheye k samjh laiy k us ne 2 rakaatain parhhi hain aur agr shak kare k aik raka'et parhhi hai ya 2 rakaatain parhhi hain hai tu chounk ziyadaati ki tarf shak krna namaz ko batil nahi krta es liye usse samajhna chaheye k 2 rakaatain parhhi hain.
1217. Agr namaz Ahtiyat main koi aisi cheez jo rukan nah ho shewan kam ya ziyada ho jaye tu us k liye sajdah sehw nahi hai.
1218. Agr koi shaks namaz Ahtiyat k salaam k baad shak kare k wo us namaz k ajzae aur sharait main se koi aik juzoo ya shart anjam daiy chuka hai ya nahi tu wo apne shak ki prwah nah kare.
1219. Agr koi shaks namaz Ahtiyat main tashhud parhna ya aik sajdah krna bhool jaye aur us tashhud ya Sajdey ka apni jagha pr tadaruk bhi mumkn nah ho tu Ahtiyat-e-wajib yeh hai k salaam namaz k baad Sajdey ki qaza kare. Albaata tashhud ki qaza zarori nahi hai.
1220. Agr kisi shaks pr namaz Ahtiyat aur 2 sajdah sehw wajib houn tu zarori hai k pehley namaz e Ahtiyat

baja laye aur Ahtiyat wajib ki b'na pr yehi hukm hai agr kisi pr namaz Ahtiyat aur qaza sajdah wajib ho.

1221. Wajib namaz ki raka'etoun k barey mai guman ka hukm rakaeat k yaqeen k hukm ki tarh hai aur jo khuch zikr howa – Ahtiyate wajib ki bina pr – Nafala mai bhi jari hai. maslan agr koi shaks yeh nah janta ho k aik raka'et parhhi hai ya 2 rakaatain parhhi hain aur gumaan kare k 2 rakaatain parhhi hain tu wo samjeh ke 2 rakaatain parhhi hain aur agr 4 rakaati namaz main gumaan kare k 4 rakaatain parhhi hain tu ussey namaz Ahtiyat parhney ki zarorat nahi. Laikn afa'eal k baray main gumaan krna shak ka hukm rakta hai. Ps agr wo gumaan kare k Rukue kia hai aur abhi sajdah main dakhil nah howa ho tu zarori hai k Rukue ko anjam daiy aur agr wo gumaan kare k alhamd nahi parhhi aur sureh main dakhil ho chuka ho tu gumaan ki prwah nah kare aur us ki namaz sahi hai.

1222. Rozaana ki wajib namazun aur dusary wajib namazun k baray main shak, sehw aur gumaan k hukm main koi faraq nahi hai. maslan agr kisi shaks ko namaz aaayeaat k dauraan shak ho k aik raka'et parhhi hai ya 2 rakaatain tu chounk us ka shak 2 rakaati namaz main hai lihaza es ki namaz batil hai aur agr wo gumaan kare k yeh dusare raka'et hai ya pehli raka'et tu apne gumaan k mutabiq namaz ko tammam kare.

Sajdah-e-Sehw

1223. Zarori hai k insan salaam namaz k baad 2 cheezun k liye us tariqeh k mutabiq jis ka aaindah zikr ho ga 2 sajdah sehw baja laye.

(1) Mokammal Tashhud bhool jaana.
(2) 4 rakaati namaz main dusareh Sajdey k dauraan shak krna k 4 rakaatain parhhi hain ya 5, ya shak krna k 4 rakaatain parhhi hain ya 6, bilkul aisi tarhan jaisa k sahi shakook k namber 4 main guzar chuka hai.

Aur 3 suratun main Ahtiyat-e-wajib ki b'na pr zarori hai k 2 sajdah-e-sehw baja laye:

(1) Ijmali taur pr maloom ho k namaz k dauraan koi cheez kam ya ziyada ho gayi hai jab k namaz pr sahi honey ka hukm ho.
(2) Namaz ki halat main bholaih se koi baat krna.
(3) Jahan salaam nah parhna zarori ho maslan pehli raka'et, wahan bhoolaih se salaam parh laiina.

Ahtiyat-e-mustahb yeh hai k agr aik sajdah bhool jaye ya jahan kharah houna zarori ho, maslan alhamd aur surah parhtey waqt wahan galti se baith jaye ya jahan baithna zarori ho, maslan tashhud parhtey waqt wahan galti se kharah ho jaye tu 2 sajdah sehw aada kare bal k har us cheez k liye jo ghalti se namaz main kam ya ziyada ho jaye 2 sajdah sehw kare.In chand suratun k ahkam aainda mausail main bayaan houn gey.

1224. Agr insan galti se ya es khayal se k wo namaz parh chuka hai kala'am kare tu Ahtiyat ki b'na pr zarori hai k 2 sajdah sehw kare.

1225. Us awaaz k liye jo khansaaney se paida hoti hai sajdah sehw wajib nahi laikn agr koi ghalti se nalah wo buka kare ya aah bahreh ya aah kahey tu zarori hai k Ahtiyat-e-wajib ki b'na pr sajdah sehw kare.

1226. Agr koi shaks aik aisi cheez ko jo us ne bholaih se galt parhhi ho dubara sahi taur pr parhey tu us k dubara parhney pr sajdah sehw wajib nahi hai.

1227. Agr koi shaks namaz main galti se kuch dair baatain krta rahey aur wo mukammal guftugu aik galti ki buniyaad pr ho tu us k liye namaz k salaam k baad 2 sajdah sehw kafi hain.

1228. Agr koi shaks galti se tasbihat-e-arbae'a nah parhey tu Ahtiyat-e-mustahb yeh hai k namaz k baad 2 sajdah sehw baja laye.

1229. Jahan namaz ka salaam nahi kehna chaheye agr koi shaks galti se "Assalmu e'aalaiyna wa e'aala ebaadillahes saliheeina" kahey dai ya "Assalamo A'elaikim" kahey tu agrchey us n "wa rahmatu ullahe wabara katahu" na khaha ho tb b Ahtiyate Lazim ki b'na pr zarori hai ki do/2 sajdey sehw kre- Lakin agr galti se "Assalamo A'ealika Ayuohan Nabiuo wa rahmatu ullahe wabara katahu" kahey tu Ahtiyate Mustahb ye hai k do/2 sajdey sehw baja laye-Lakin agr galti se salaam k do/2 ya ziyada horauf zaban se ada kre tu Ahtiyate Wajib ye hai k do/2 sajde sehw ada kre-

1230. Jahan salaam nahi parhna chaheye agr koi shaks wahan ghalti se teeinun salaam parh laiy tu us k liye do/2 sajdah-e-sehw kafi hain.

1231. Agr koi shaks aik sajdah ya tashhud bhool jaye aur baad ki raka'et k Rukue se pehley ussey yaad aayee tu zarori hai k paltey aur baja laye aur namaz k baad Ahtiyat mustahb ki b'na pr be ja qayea'eam k liye 2 sajdah sehw kare.

1232. Agr kisi shaks ko Rukue main ya us k baad yaad aayee k wo es se pehli raka'et main aik sajdah ya tashhud bhool gia hai tu zarori hai k salaam namaaz k baad Sajdey ki qaza kare aur tashhud k liye 2 sajdah sehw

kare.
1233. Agr koi shaks namaz k salaam k baad jaan bojh kr sajdah sehw nah kare tu us ne gunah kia hai aur Ahtiyat wajib ki b'na pr zarori hai k jis qadar jaldi ho sakey usse aada kare aur agr us ne bhool kr sajdah sehw nahi kia tu jis waqt bhi ussey yaad aayee zarori hai k fauran sajdah kare aur us k liye namaz ka dubarah parhna zarori nahi.
1234. Agr koi shak kare k maslan us pr 2 sajdah wajib howe hain ya nahi tu in ka baja laana us k liye zarori nahi.
1235. Agr koi shaks shak kare k maslan us pr 2 sajdah sehw wajib howe hain ya 4 tu us ka es ka 2 Sajdey aada krna kafi hai.
1236. Agr kisi shaks ko 'eilm ho k 2 sajdah sehw main se aik/1 sajdah sehw nahi baja laya aur ziyada fasala hojaney ki wajah se us ka tadaruk bhi mumkn nah ho tu zarori hai k 2 sajdah sehw baja laye aur agr usse 'eilm ho k us ne sehw 3 Sajdey keye hain tu zarori hai k dubara 2 sajdah sehw baja laye.

Sajdah Sehw Ka Tareqa

1237. Sajdah sehw ka tariqah yeh hai k salaam namaz k baad insan fauran sajdah sehw ki niyit kare aur Ahtiyat lazim ki b'na pr piashani kisi aisi cheez pr rakh daiy jis pr sajdah krna sahi ho aur Ahtiyat mustahb yeh hai k sajdah sehw main zikr parhey aur behtr hai k kahey: Bismillahe wa billahe assalamu e'aalaiyka aayeuhan nabiyu warrahmatullahe wa barkatuho us k baad ussey chaheye k baith jaye aur dubara Sajdey main jaye aur mazkaurah zikr parhey aur baith jaye aur tashhud k baad kahey Assalamu e'aalaiykum aur owlah yeh hai k Warahmatullahe wa baraka'et uho ka izafa kare.

Bhoolaih Hoe Sajdey aur Tashhud Ki Qaza

1238. Agr insane sajda aur tashhud bhool jaye aur namaz k baad in ki qaza baja laye tu zarori hai k wo namaz k tamam sharait maslan badn aur libaas ka pak houna aur ro baqiblah houna aur daigar sharait pauri krta ho.
1239. Agr insan kaye dafa'e sajdah krna bhool jaye maslan aik sajdah pehli raka'et main aur aik sajdah dusare raka'et main bhool jaye tu zarori hai k namaz k baad duno sajdun ki qaza baja laye aur Ahtiyat-e-mustahb yeh hai k bhooli howi har cheez k liye 2 sajdah-e-sehw kare.
1240. Agr insan aik sajdah aur aik tashhud bhool jaye tu zarori hai k bholaih howe tashhut k liye 2 sajdah sehw baja laye laikn bholaih howe Sajdey k liye sajdah sehw krna zarori nahi. Han behtr hai.
1241. Agr insan 2 raka'etun main se 2 Sajdey bhol jaye tu us k liye zarori nahi k qaza krtey waqt tarteeb se baja laye.
1242. Agr insan namaz k salaam aur Sajdey ki qaza k darmiyan koi aisa kam kare jis k a'emdan ya sehwan krney se namaz batil ho jaati hai. maslan peith qiblaih ki tarf krtey tu Ahtiyat-e-mustahb yeh hai k Sajdey ki qaza k baad dubara namaz parhey.
1243. Agr kisi shaks ko namaz k salaam k baad yaad aayee k aakhari raka'et ka aik sajdah bhool giya hai aur namaz taurney wala koi kam maslan hadas, us se sar zard nah howa ho tu zarori hai k sajdah aur us k baad ki cheezain yani tashhud aur salaam anjam daiy aur Ahtiyat-e-wajib ki b'na pr be mahil salaam k liye 2 sajdah sehw kare.
1244. Agr aik shaks namaz k salaam aur Sajdey ki qaza k darmiyan koi aisa kam kare jis k liye sajdah sehw wajib ho jaata ho maslan bholaih se kala'am kare tu Ahtiyat-e-wajib ki b'na pr zarori hai k pehley Sajdey ki qaza kare aur baad main 2 sajdah sehw kare.
1245. Agr kisi shaks ko yeh 'eilm nah ho k namaz main sajdah bholah hai ya tashhud tu zarori hai k sajdaiy ki qaza kare aur 2 sajdah sehw aada kare aur Ahtiyat-e-mustahb yeh hai k tashhud ki bhi qaza kare.
1246. Agr kisi shaks ko shak ho k sajdha ya tashhud bholah hai ya nahi tu us k liye in ki qaza krna ya sajdah sehw aada krna wajib nahi hai.
1247. Agr kisi shaks ko 'eilm ho k sajdah bhool gia hai aur shak kare k baad ki raka'et k Rukue se pehley ussey yaad aayee tha aur usse baja laya tha ya nahi tu Ahtiyat-e-mustahb yeh hai k us ki qaza kare.
1248. Jis shaks pr Sajdey ki qaza zarori ho, agr agr kisi dusarey kam ki wajah se us pr sajdah sehw wajib ho jaye tu zarori hai k Ahtiyat-e-wajib ki b'na pr namaz aada krne k baad pehley Sajdey ki qaza kare aur us k baad sajdah sehw kare.
1249. Agr kisi shaks ko shak ho k namaz parhney k baad bholaih howe Sajdey ki qaza baja laya hai ya nahi aur namaz ka waqt nah guzra ho tu zarori hai k Sajdey ki qaza kare balk agr namaz waqt guzar bhi giya ho tu Ahtiyat-e-wajib ki b'na pr us ki qaza krna zarori hai.

Namaz K Ajzae Aur Sharait Ko Kam Ya Ziyadah Krna

1250. Jab namaz k wajibaat main se koi cheez jaan bojh kr kam ya ziyada ki jaye tu khowah wo aik harf hi Q nah ho namaz batil hai.

1251. Agr koi shaks mas'lah nah janney ki wajah se namaz k wajib aarkan main se koi aik/1 kam kr daiy tu namaz batil hai. Han jahil qasir (yani wo shaks jis ne kisi qabil a'eitamad shaks ki baat ya kisi mue'tabr resalaih ki tehreer pr bharosa kia ho aur baad main maloom howa ho k us shaks ya resalaih se galati howi thi) agr kisi gair rukni wajib ko kam kare tu namaz batil nahi hoti. Chounancha agr mas'lah nah janeyy ki wajah se agr cha kotahi ki wajah se ho subha aur magrib aur esha ki namazun main alhamd aur surah aahista parhey ya zohar aur aasar ki namazun main alhamd aur surah aawaz se parhey ya safar main zohar, aasar aur esha ki namazun ki 4 rakaatain parhey tu us ki namaz sahi hai.

1252. Agr namaz k dauraan ya us k baad kisi shaks ko maloom ho jaye k us ka wuzu ya ghusal batil tha ya wuzu ya ghusal keye bagair namaz parhney laga hai tu zarori hai k namaz taur daiy aur dubara wuzu ya ghusal k sath parhey aur agr namaz ka waqt guzar giya ho tu us ki qaza kare.

1253. Agr kisi shaks ko Rukue main phouncney k baad yaad aayee k pehley wali raka'et k 2 Sajdey bhool giya hai tu us ki namaz Ahtiyat wajib ki b'na pr batil hai aur agr ye baat usse Rukue main phouncney se pehley yaad aayee tu zarori hai k wapis mureh aur 2 Sajdey baja laye aur phir kharah ho jaye aur alhamd aur surah ya tasbihaat parhey aur namaz ko tamam kare aur namaz k baad Ahtiyat-e-mustahb ki b'na pr be mehil qayea'eam k liye 2 sajdah sehw kare.

1254. Agr kisi shaks ko assalamun e'aalaina aur assalamu e'aalaiykum khaney se pehley yaad aayee k wo aakhari raka'et k 2 Sajdey baja nahi laya tu zarori hai k 2 Sajdey baja laye aur dubara tashhud aur salaam parhey.

1255. Agr kisi shaks ko namaz ka salaam se pehley yaad aayee k us ne namaz k aakhari hissah ki aik ya aik se ziyada rakaatain nahi parhhi tu zarori hai k jitna hissah parhna bhool giya ho usse baja laye.

1256. Agr kisi shaks ko namaz k salaam k baad yaad aayee k us ney namaz k aakhari hisseh k aik ya aik se ziyadah rakaatain nahi parhein aur es se aisa kam bhi sar zad ho chuka ho k agr wo namaz main a'emdan ya sehwan kia jaye tu namaz ko batil kr daita ho, maslan us n qibley ki traf peith ki ho tu us ki namaz batil hai aur agr us ne koi aisa kam nah kia ho jis ka a'emdan ya sehwan krna namaz ko batil krta ho tu zarori hai k jitna hissah parhna bhool gia ho ussey fauran baja laye aur zaiyd salaam k liye Ahtiyat lazim ki b'na pr 2 sajdah sehw kare.

1257. Jab koi shaks namaz k salaam k baad aik aisa kam anjam daiy jo agr namaz k dauraan a'emdan ya sehwan kia jaye tu namaz ko batil kr daita ho, maslan peith qiblaih ki tarf karey aur baad main ussey yaad aayee k wo 2 aakhari Sajdey baja nahi laya tu us ki namaz batil hai aur agr namaz ko batil krne wala koi kam krne se pehley usse yeh baat yaad aayee tu zarori hai k ho 2 Sajdey aada krna bhool gia hai inhain baja laye aur dubarah tashhud aur salam parhey aur jo salaam phelaih parh chuka ho us k liye Ahtiyat-e-wajib ki b'na pr 2 sajdah sehw kare.

1258. Agr kisi shaks ko pata chalaih k us ne namaz waqt se pehley parh lai hai tu zarori hai k dubara parhey aur agr waqt guzar gia ho tu qaza kare. Agr yeh pata chalaih k qiblaih ki tarf peith kr k parhhi hai ya 90 digre ya is se ziyada hat kr parhi hai aur abi waqt na guzra ho tu zarori hai k dobara perhai aur agr waqt guzar chukka ho aur taradud ka shikar ho ya hakm se lae'ilm ho tu qaza zarori hai warna qaza zarori nahi. Agr pata chaley k 90degre se kam hat kr namaz parhhi hai aur qiblaih ki simt tabadil krne ka us k paas koi maqool 'euzr nah ho, maslan qiblaih ki simt talash krne main ya mas'lah maloom krne main kotahi ki ho tu Ahtiyat ki b'na pr dubarah namaz parhna zarori hai.chahey waqt baqi ho ya guzar chuka ho. Han agr us k paas maqool 'euzr mujood ho tu namaz ko duhraana zarori nahi.

Musafir Ki Namaz

Zarori hai k musafir zohar, asar aur esha ki namaz 8 shartain hotey howe qasar baja laye yani 2 raka'et parhey.

(**Pehli Shart**) us ka safar 8 farsakh (taqriban 44 kilomiter) se kam nah ho.

1259. Jis shaks k janeyy aur wapis aaney ki majmoe musafat mila kr 8 farsakh ho aur khowah us k janeyy ki ya wapisse ki musafat 4 farsakh se kam ho yah nah ho tu zarori hai k namaz qasar kr k parhey. Lihazah agr janeyy ki musafat 3 farsakh aur wapisse ki 5 farsakh ya es k bar aaks ho tu zarori hai k namaz qasar yani 2 rakaati parhey.

1260. Agr safar pr janeyy aur wapis aaney ki musafat 8 farsakh ho tu agr cha jis din wo gia ho usse din ya usse raat ko wapis palat kr nah aayee, zarori hai k namaz qasar kr k parhey laikn us surat main behtr hai k Ahtiyatan

pauri namaz bhi parhey.
1261. Agr aik mukhtasar safar 8 farsakh se kam ho ya insan ko ‘eilm na ho k us ka safar 8 farsakh hai ya nahi tu ussey namaz qasar kr k nahi parhni chaheye aur agr shak kare k us ka safar 8 farsakh hai ya nahi tu us k liye tehqeeq krna zarori nahi aur zarori hai k pauri namaz parhey.
1262. Agr aik ‘Aadil ya qabilaih a’eitamad shaks kisi ko bataye k us ka safar 8 farsakh hai aur wo us ki baat se mutmain ho tu zarori hai k namaz qasar kr k parhey.
1263. Aisa shaks jissey yaqeen ho k us safar 8 farsakh hai agr namaz qasar kr k parhey aur baad main usse pata chalaih k 8 farsakh nah tha tu zarori hai k pauri namaz parhey aur agr waqt guzar gia ho tu us ki qaza baja laye.
1264. Jis shaks ko yaqeen ho k jis jagha wo jaana chahta hai wahan ka safar 8 farsakh nahi ya shak ho k 8 farsakh hai ya nahi aur rastey main usse maloom ho jaye k us ka safar 8 farsakh tha tu gow thaura sa safar baqi ho, zarori hai k namaz qasar kr k parhey aur agr pauri namaz parha chuka ho tu zarori hai k dubara qasar parhey. Laikn agr waqt guzar gia ho tu qaza zarori nahi hai.
1265. Agr 2 jaghoun ka darmiyani fasala 4 farsakh se kam ho aur koi shaks kayi dafa’e in k darmiyan jaye aur aayee tu khowah in tamam musafatun ka fasala mila kr 8 farsakh bhi ho jaye tu ussey namaz pauri parhni zarori hai.
1266. Agr kisi jagha janeyy k 2 rastey houn aur in main se aik rasta 8 farsakh se kam aur dusara 8 farsakh ya es se ziyada ho tu agr insan wahan us rastey se jaye jo 8 farsakh hai tu zarori hai k namaz qasar kr k parhey aur agr us rastey se jaye jo 8 farsakh sy kam hai tu zarori hai k pauri namaz parhey.
1267. 8 farsakh ki ibtedah us jagha se hisaab krna zarori hai jahan se guzar janeyy k baad aadami musafir shumaar hota hai aur galiban wo jagha shehir ki inteha hoti hai magr baez barhey sherun main mumkn hai wo shehir ka aakhiri mohalah ho aur aisa musafir shaks jo k aisey sher ya gawoun k safr ka irada rakhta ho jo k us ka watan nahi hai us k sharei musafat ka ikhtitam us sher ya gawoun mai us shaks ka hadf hota hai na k us sher ya gawoun ka aagaz -

(Dusari Shart) musafir apne safar ki ibteda se hi 8 farsakh teh krne ka iradah rakhta ho yani yeh janta ho k 8 farsakh tak ka faslah teh kare ga, Lihaza agr wo us jagha tak ka safar kare jo 8 farsakh se kam ho aur wahan phounchaane k baad kisi aisi jagha janeyy ka iradah kare jis ka faslah teh krdah fasalaih se mila kr 8 farsakh ho jaata ho tu chounkey wo shuru se 8 farsakh thae krne ka iradah nahi rakhta tha es liye zarori hai k pauri namaz parhey. Laikn agr wo wahan se 8 farsakh aagey janey ka iradah kare ya itna faslah teh krne ka iradah kare jo wapisse mila kr 8 farsakh ban jaata ho tu zarori hai k namaz qasar parhey.
1268. Jis shaks ko yeh ‘eilm nah ho k us ka safar kitney farsakh ka hai, maslan kisi gumshudah (shaks ya cheez) ko dundaaney k liye safar kr raha ho aur nah janta ho k usse pa laiine k liye usse kahan tak jaana parhe ga tu zarori hai k pauri namaz parhey. Laikn agr wapisse pr us k waatan ya us jagha tak ka faslah jahan wo 10 din qaayea’eam krna chahta ho 8 farsakh ya us se ziyadah banta ho tu zarori hai k namaz qasar kr k parhey. Mazeed baraan agr wo safar k dauraan iradah kr laiy k wo itni musafat teh kare ga jo wapisse mila kr 8 farsakh ban jaye gi tu zarori hai k namaz qasar kr k parhey.
1269. Musafir ko namaz qasar kr k us surat main parhni zarori hai k jab us ka 8 farsakh teh krne ka phukta iradah ho. Lihaza agr koi shaks shehir se bahir ja raha ho aur misaal k taur pr us ka iradah yeh ho k agr koi sathi mil gia tu 8 farsakh k safar pr chalah jaun ga aur ussey etminaan ho k sathi mil jaye ga tu usse namaz qasar kr k parhni zarori hai aur agr usse es baray main etminaan nah ho tu zarori hai k pauri namaz parhey.
1270. Jo shaks 8 farsakh safar krne ka iradah rakhta ho wo agr cha har rooz thaura sa faslah teh kare, jab had tarkhus __ jis k mae’nae mas’lah 1305 main aayeein gey __ tak punch jaye tu zarori hai k namaz qasar kr k parhey laikn agr ha rooz bahut kam faslah thae kare tu Ahtiyat lazim yeh hai k apni namaz pauri bhi parhey aur qasar bhi parhey.
1271. Jo shaks safar main kisi dusare k ikhtiyiar main ho, maslan biwi bachey ya nokr ya qaidi agr usse ‘eilm ho k us ka safar 8 farsakh ka hai tu zarori hai k namaz qasar kr k parhey aur agr usse ‘eilm nah ho tu pauri namaz parhey aur es baray main pochaana zarori nahi, agr cha behtr hai.
1272. Jo shaks safar main kisi dusare k ikhtiyiar main ho agr wo janta ho ya gumaan rakhta ho k 4 farsakh tak phounchaaney se pehley us se juda ho jaye ga aur safar nahi kare ga tu zarori hai k pauri namaz parhey.
1273. Jo shaks safar main kisi dusare k ikhtiyiar main ho agr usse etminaan nah ho k 4 farsakh tak phounchaaney se pehley us se juda ho jaye ga aur safar jari nahi rakhey ga tu zarori hai k pauri namaz parhey laikn agr usse etminaan ho tu zarori hai k namaz qasar kr k parhey.

(**Teesari Shart**) rastey main musafir apne iradaiy se phir nah jaye. Ps agrwo 4 farsakh tak pohouncney se pehley apna iradah badal daiy ya us ka iradah mutazazil ho jaye aur teh shuda faslah, wapisse ka faslah mila kr 8 farsakh se kam ho tu zarori hai k pauri namaz parhey.

1274. Agr koi shaks khuch faslah thae krne k baad jo k wapisse k safar ko mila kr 8 farsakh ho safar tark kr daiy aur pukhta iradaiy kr laih k ussi jagha rahe ga ya 10 din guzrne k baad waps jaye ga ya wapis janeyy aur tehirney k baray main koi faisalah nah kr paye tu zarori hai k pauri namaz parhey.

1275. Agr koi shaks kuch faslah teh krne k baad jo k wapisse k safar ko mila kr 8 farsakh ho safar tark kr daiy aur wapis janney ka pukhta iradah kr laih tu zarori hai k namaz qasar kr k parhey. Agr cha wo us jagha 10 din se kam muddat k liye hi rehna chahta ho.

1276. Agr koi shaks kisi aisi jagha janeyy k liye jo 8 farsakh daure ho safar shuro kare aur kuch rastah teh krne k baad kisi aur jagha jaana chaheye aur jis jagha se us ne safar shuru kia hai wahan se us jagha tak jahan wo ab jaana chahta hai 8 farsakh bantey houn tu zarori hai k namaz qasar kr k parhey.

1277. Agr koi shaks 8 farsakh tak faslah teh krne se pehley mutaradid ho jaye k baqi rastah teh kare ya nahi aur duraan taradud safar nah kare aur baad main baqi rastah teh krne ka pukhta iradah kr laih tu zarori hai k safar k khatmeh tak namaz qasar parhey.

1278. Agr koi shaks 8 farsakh ka faslah thae krney se pehley taraddud ka shikaar ho jaye k baqi rastah teh kare ya nahi aur halat taraddud main kuch faslah teh kr laiy aur baad main pukhta iradah kr laih k 8 farsakh mazeed safar kare ga ya aisi jagha jaye k jahan tak us ka jaana aur aaana 8 farsakh ho jaye ga tu zarori hai k safar k khaatimeh tak namaz qasar parhey.

1279. Agr koi shaks 8 farsakh ka faslah teh krne se pehley murtaad ho jaye k baqi rastah teh kare ya nahi aur halat-e-taradud main kuch faslah thae kr laiy aur baad main pukhta iradah kr laih k baqi rastah bhi thae kare ga, chounancha taraddud k aalam main teh shudah tadaad ko nikaal kr baqi aaney aur janeyy ka kul faslah 8 farsakh banta ho tu zarori hai k namaz qasar parhey aur agr 8 farsakh nah banta ho tu zarori hai k pauri parhey.

(**Chauthi Shart**) musafir 8 farsakh tak phounchaaney se pehley apne waatan se guzarney aur wahan tawaqquf krne ya kisi jagha 10 din ya us se ziyada din rehneh ka iradah nah rakhta ho. Ps jo shaks yeh chahta ho k 8 farsakh tak phounchaaney se pehley apne waatan se guzarey aur wahan tawaqquf kare ya 10 din kisi jagha pr rahe tu zarori hai k namaz pauri parhey. Han! agr apne waatan se tawaqquf keye bagair guzarney ka iradah rakta ho tu zarori hai hai k Ahtiyatan namaz qasar bhi parhey aur pauri bhi parhey.

1280. Jis shaks ko yeh ‘eilm nah ho k 8 farsakh tak phounchaaney se pehley apne waatan se guzrey ga ya nahi ya kisi jagha 10 din tehraaney ka qasd kare ga ya nahi tu zarori hai k pauri namaz parhey.

1281. Wo shaks jo 8 farsakh tak phounchaaney se pehley apne waatan se guzarna aur wahan tawaqquf krna chahta ho ya kisi jagha 10 din rehna chahta ho aur wo shaks bhi jo waatan se guzarney ya kisi jagha 10 din rehneh k baray main mutaradid ho, agr wo 10 din khaheein rehney ya waatan se guzarney ka iradah tark bhi kr daiy tb bhi zarori hai k pauri namaz parhey.

Lakin agr baqi mandah rastah chahey wapsi ka rastah mila kr 8 farsakh ho tu zarori hai k namaz Qasr kr k perhey-

(Panchweein Shart) musafir haram kam k liye safar nah kare aur agr haram kam maslan chauri krney k liye safar kare tu zarori hai k namaz pauri parhey. Agr khud safar hi haram ho maslan us safar main us k liye koi aisa zaraar muzmar ho jo khoun ya kisi uhzu k naqis honey k ba’es ho ya ‘eurat shohar ki izajat k bagair aisi safar pr jaye jo khoun ya kisi uhzu k naqis honey ka ba’es ho ya ‘eurat shohar ki izajat k bagair aisey safar pr jaye jo us pr wajib nah ho tu us k liye bhi yehi hukm hai. laikn agr hajj k safar ki tarhan wajib ho tu namaz qasar kr k parhni zarori hai.

1282. Jo safar wajib nah ho agr maa baap ki aulaad se muhabat ki wajah se un k liye aaziyat ka ba’es ho tu haram hai aur zarori hai k insan us safar main pauri namaz parhey aur (mahe ramzan ka mahina ho tu) roza bhi rakhey.

1283. Jis shaks ka safar haram nah ho aur wo kisi haram kam k liye bhi safar nah kr raha ho, wo agar cha safar main gunah bhi kare, maslan ghebat kare ya sharaab peye tb bhi zarori hai k namaz qasar kr k parhey.

1284. Agr koi shaks kisi wajib kam ko tark krney k liye safar kare tu khowah safar main us k koi dusari garz ho ya nah ho zarori hai k pauri namaz parhey. Ps jo shaks maqrooz ho aur apna qarz chuka sakta ho aur qarz khowah mutalbah bhi kare tu agr wo safar krtey howe apna qarz aada nah kr sakey aur qarz chukaaney se faraar hasil krne k liye safar kare tu zarori hai k pauri namaz parhey laikn agr us ka safar aur kam k liye ho tu agr cha

wo safar main tark wajib ka murtakib bhi ho tu zarori hai k namaz qasar kr k parhey.
1285. Agr safar mai, kissi shaks ka sawari ka zariea gusbi ho aur malik se faraar honey k liye safar kr raha ho ya wo gasbi zameen pr safar kr raha ho tu zarori hai k pauri namaz parhey.
1286. Jo shaks kisi zalim k sath safar kr raha ho agr wo majboure nah ho aur us ka safar krna zalim k zulm krne main madad ka muajab ho tu usse pauri namaz parhni zarori hai aur agr majboure ho ya misaal k taur pr kisi mazloom ko chauraaney k liye us zalim k sath safar kare tu us ki namaz qasar ho gi.
1287. Agr koi seeir o tafreh k liye safar kare tu us ka safar haram nahi aur zarori hai k qasar namaz parhey.
1288. Agr koi shaks mouj mailey aur seeir o tafreh k liye shikaar ko jaye tu agr cha us ka jaana haram nahi hai laikn us ki namaz jatey waqt pauri hai aur wapisy k hawaley se agr wapsi seir o tafreh k shikar k liye na ho aur tanha ussi se musafat ki had pauri ho tu uski namaz qasar hai. Agr husool mae'ash k liye shikaar ko jaye tu us ki namaz qasar hai aur agr kamai aur afzaish dolat k liye jaye tu us k liye bhi yehi hukm hai aur aisey safar mai k jo 'eurfan batil shumar hota hai-Jaisey wo safer k jis mai a'equllayi maqsad aur hadaf nahi hota aur logon ki nigah mai wo safar behouda aur batil shumar hota hai-Ahtiyate Wajib ye hai k namaz mai qasr aur tamam ko jama kre (yani qasr aur pauri dono namazain parhain)-
1289. Agr koi shaks gunah ka kam krne k liye safar kare tu us ki namaz wapsi k waqt Qasr hai chahey us n gunah se tauba ki ho ya na ki ho aur chahey wapsi tanha 8/aath farsakh ho ya kamtr ho-
1290. Jis shaks ka safar gunah ka safar ho agr wo safar k dauraan gunah k iradah tark kr daiy tu khowah baqi mandah musafat ya kisi jagah jana aur wapis aana 8/aath farsakh ho ya naho zarori hai k namaz qasr kr k parhey.
1291. Jis shaks ne gunah krne ki garaz se safar nah kia ho agr wo rastey main teh kare k baqiyah rastah gunah k liye teh kare ga tu zarori hai k namaz pauri parhey. Albatta us ne jo namazain qasar kr k parhhi houn wo sahi hain.

(**Chatti Shart**) in logun main se nah ho jin k qaayea'eam ki koi (mustaqil) jagha nahi hoti aur in k garh in k sath hotey hain. Yani in sehra nashinun (khaana badoshoun) ki manid jo bayabano mai ghomtey rehtey hain aur jahan kahin anpe aur apne mawishyion k liye dana pani daikhtey hain wahin deira dal daitey hain aur phir khuch dino k baad dosri jagah chaley jatey hain-Ps zarori hai k aisey log aisey safr mai pori namaz perhein-
1292. Agr koi sehra nasheein maslan jaye qaayeam aur apney haiwaanat k liye charagah talash krney k liye safar kare aur khaima, saman aur furniture es tarhan us k hamrah ho k yeh kaha ja sakey k us ka gahar us k humrah hai tu wo pauri namaz parhey, warna agr us ka safar 8 farsakh ho tu namaz qasar kr k parhey.
1293. Agr koi sehra nasheein maslan hajj, ziyart, tejarat ya in se meltey jultey kisi maqsad se safar kare tu saurut mai k is safer mai ussey khana badosh na kaha ja sakey tu zarori hai k namaz qasar kr k parhey aur agr yeh kaha ja sakey tu zarori hai k namaz pauri parhey.

(**Sathweein Shart**) wo shaks "kaserul safar" nah ho. Ps wo shaks jis ka Paisha safar se hi wabasta hai jaise driver, mallah, gulah baan, aur dakiya wagaira ya wo shaks jo ziyada safar krta ho chahey us ka paisha safar se wabista na ho jaisey wo shaks jo haftey mai teen/3 din safr mai guzarta ho chahey uska safr tafreeh ya siyahat k liye ho, aisi afraad k liye zarori hai k apni namazain pauri parhein.
1294. Jis shaks ka paisha safar main ho agr wo kisi dusare maqsad maslan hajj ya ziarat k liye safar kare tu zarori hai k namaz qasar kr k parhey laikn agr 'eurf a'eam main kaserul safar kehlaata ho maslan wo shaks jo hamaisha haftey main teein/3 din safar main rehta ho tu qasar na kre, laikn agr misaal k taur pr driverr apni ziarat k liye kiraye pr chalaiye aur zimaanan khud bhi ziarat kare tu har hal main zarori hai k pauri namaz parhey.
1295. Wo qafalah salaar jo hajiun ko makah phounchaaney k liye safar krta ho agr us ka paisha safar krna ho tu zarori hai k pauri namaz parhey aur agr us ka paisha safar krna nah ho aur sirf hajj k dinun main karwan k idarey k liye safer krta ho aur sal k baqi dino mai apne shaer mai rehta ho-Agr us k safer ki muddat do/2 mah se taulani na ho tu us ki namaz qasr hai aur agr tein/3 mah ya us se ziyada taulani ho tu uski namaz mokammal aur agr in do/2 k darmian ho tu Ahtiyatan Qasr o tamam ko jama kre (yani Qasr aur pauri dono namazain parhain)-
1296. Driverr pr ya us jaisiy paishey se mutalliq afraad pr us paishey ka paisha war kehlana us waqt sadiq aata hai jab wo aaindah bhi us paisheh ko jari rakhne ka iradah rakhta ho aur us k aaram ka waqfah a'eam taur pr driverrun k aaram k waqfeh se ziyada nah ho. maslan agr koi hafteh main aik/1 din safr pr jata ho tu wo driver nahi kehlaye ga- Albatta wo shaks kasirul safar kehlata hia jo mahiney mai kam az kam das bar, aur un10 dinun main safar pr jaye, ya 10 din safar main rahey chahey ye 10 din ya 2 ya 3 safar main paureh houn aur sath main iradah rakhta ho k us ka es tarhan safar aik saal main 6 mahiney ya chnd sal mai 3 mahiney jari rahey ga tu wo tamam safarun main pauri namaz parhey ga chahey wo safar us k sehdol k mutabiq nah houn albatta pehley 2

haftun main wo Ahtiyat k taur pr qasar aur pauri dunun tarhan se namaz parhey aur agr mahiney main us k safar ki tadaad ya safar k din 8 ya 9 houn tu __Ahtiyat-e-wajib ki b'na pr__ wo apney tamam safrun main namaz ko qasar aur pauri dunun tarhan se parhey laikn agr safar ki tadaad ya din 8 se kam houn tu phir us ki namaz qasar hai.

1297. Jis shaks ka paisha saal k kuch hissey main safar krna ho maslan aik driverr jo sirf garmiun ya sardiun k dinun main apni gary kiraye pr chalaata ho zarori hai k us safar main namaz pauri parhey aur Ahtiyat-e-mustahb yeh hai k qasar kr k bhi parhey aur pauri bhi parhey.

1298. Driverr aur pehre wala jo shehir k aas paas 2'3 farsakh main aaata jata ho agr wo ettifaqan 8 farsakh k safar pr chala jaye tu zarori hai k namaz qasar kr k parhey.

1299. Jis ka paisha hi musafarat hai agr 10 din ya us se ziyada aarseh apney waatan main reh jaye tu khowah wo ibtidah se 10 din rehneh ka iradah rakta ho ya bagair iradaih k itney din rahey tu zarori hai k 10 din k baad jab pehley safar pr jaye tu namaz pauri parhey aur agr apney waatan k elawah kisi dusari jagha rehneh ka qasad kr k ya bagair qasd k 10 din wahan muqeem rahey tu us k liye bhi yehi hukm hai. albatta saar baan aur driverr jo apni gari kiraye pr chalaata hai, in k liye khas taur pr hukm hai k aisi surat main Ahtiyat-e-mustahb ki b'na pr jab 10 din qaayea'eam k baad pehley safar pr neklain tu namaz qasar bhi parhain aur pauri bhi.

1300. Jis shaks ka paisha musafarat ho us k liye yeh shart nahi hai k kam az kam 3 bar musafarat kare ta k us ki namaz pauri ho bal k jaisi hi ussey driverr wagaira kaha ja sakey tu chaheye pehlah safar hi Q nah ho us ki namaz pauri hai.

1301. Driverr aur sarbaan ki tarhan jin ka paisha safar krna hai agr mamool se ziyadah safar in ki mushakat aur thakawat ka sabab ho tu zarori hai k namaz qasar parhein.

1302. Sayiah k jo shehir bah shehir sayihaat krta ho aur jis ne apne liye koi waatan muayin nah kiya ho wo pauri namaz parhey.

1303. Jis shaks ka paisha safar krna nah ho agr maslan kisi shehir ya gawoun main us ka koi samaan ho aur wo ussey laiiney k liye safar pr safar kare tu zarori hai k namaz qasar kr k parhey. Magr yeh k kaserul safar ban jaye jis k mae'nae mas'lah # 1296 main zikr ho chukey hain.

1304. Jo Shaks tark waatan kr k dusara waatan apnaana chahta ho agr usse koi aisa naam nah diya ja sak jo us ki namaz k paurey honey k sabab ho jaisiy kaserul safar ya khaana badosh tu safar ki halaat main usse namaz qasar kr k parhni zarori hai.

(**Aathween Shart**) agr safar ka aagaz apne waatan se kare tu had-e-tarkhus tak punch jaye laikn waatan k elawa had-e-tarkhus muaatbar nahi hai aur junhie koi shaks apni aqamat gah se neklaiy us ki namaz qasar hai.

1305. Had-e-tarkhus wo jagha hai jahan se ehlaih shehir hatta k wo afraad jo shehir k muzafaat main shehir k bahir rehtey hain musafir k dour honey ki wajah se usko nah daikh shakein aur us ki 'E'aalamat yeh hai k wo ehlaih shehir aur shehir k muzafaat k afrad ko nah daikh sakey.

1306. Jo musafir apne waatan wapis aaraha ho jab tak wo apne waatan wapis nah phounchey qasar namaz parhnah zarori hai.aisiy hi jo musafir waatan k elawa kisi aur jagha 10 din tehirna chahta ho wo jab tak us jagha nah phounchey us ki namaz qasar hai.

1307. Agr shehir itni bulandi pr waqiya ho k wahan k bashindey dour se dikhayi dai ya is qadr nashaib mai waqiya ho k agr insane thora sa dour bhi jaye tu wahan k bashindoun ko na daikh sakey tu us shehir k rehneh walun main se jo shaks safar main ho jab wo itna daure chala jaye k agr wo shehir humwaar zameen pr hota tu wahan k bashindaih us jagha se dakey nah ja saktey tu zarori hai k namaz qasar kr k parhey aur ussi tarhan agr rastey ki bulandi ya pasti mamool se ziyada ho tu zarori hai k mamool ka lihaaz rakhey.

1308. Koi shaks kashti ya rail main baithey aur had-e-tarkhus tak phounchaaney se pehley pauri namaz ki niyat se namaz parhney lagey tu agr tesari raka'et k Rukue se pehley had-e-tarkhus tak punch jaye tu qasar namaz parhna zarori hai.

1309. Jo surat pechlaih maslanih main guzar chuki hai us k mutabiq agr tesari raka'et k Rukue k baad had-e-tarkhus tak phounchey tu zarori hai k usse dubara qasar kr k parhey aur pehli namaz ko mukammal krna zarori nahi.

1310. Agr kisi ko yeh yaqeen ho jaye k wo had-e-tarkhus tak punch chuka hai aur namaz qasar kr k parhey aur us k baad maloom ho k namaz k waqt had-e-tarkhus tak nahi phouncha tha tu namaz dubara parhna zarori hai. Chounancha jab tak had-e-tarkhus tak nah phouncha ho tu namaz pauri parhna zarori hai aur us surat main jab k had-e-tarkhus se guzar chuka ho namaz qasar kr k parhey aur agr waqt nekal chuka ho tu namaz ko us k foat

hotey waqt jo hukm tha us k mutabiq aada kare.
1311. Agr musafir ki qowat basirah gair mamoli ho tu usse us maqam pr phunch kr namaz qasar kr k parhni zarori hai jahan se mutawasit quwat ki aankh ehlaih shehir ko nah daikh sakey.
1312. Agr musafir ko safar k dauraan shak ho k had-e-tarkhus tak phouncha hai ya nahi tu zarori hai k pauri namaz parhey.
1313. Jo musafir safar k dauraan apne waatan se guzar raha ho agr wahan tawaqqof kare tu zarori hai k pauri namaz parhey aur agr tawaqqof nah kare tu Ahtiyat-e-lazim yeh hai k qasar aur pauri namaz duno parhey.
1314. Jo musafir apni musafirat k dauraan apne waatan phunch jaye aur wahan khuch dair tehreh tu zarori hai k jab tak wahan rahey pauri namaz parhey laikn agr wo wahan se 8 farsakh k faslaih pr jaana chahey ya maslan 4 farsakh jaana aur phir 4 farsakh wapis aaana chaheye tu jis waqt wo had-e-tarkhus pr phounchey zarori hai k namaz qasar kr k parhey.
1315. Jis jagha ko insan ney apni mustaqil sakunat aur boudoba'ash k liye montakhib kia ho us ka waatan hai khowah wo wahan paida howa ho aur wo us ka aabai waatan ho ya us ne khud us jagha ko zindagi basar krne k liye Ikhtiyiar kia ho.
1316. Agr koi shaks iradah rakhta ho k thauri se muddat aik aisi jagha rahey jo us ka waatan nahi hai aur baad main kisi aur jagha chala jaye tu wo us ka waatan tasawwur nahi hota.
1317. Agr insan kisi jagha ko zindagi guzarney k liye Ikhtiyiar kare agr cha wo humaisha rehney ka qasd nah rakhta ho tahum aisa ho k 'eurf a'eam main ussey wahan musafir nah kahain aur agr cha waqti taur pr 10 din ya 10 din se ziyadah dusari jagha rahey us k bawajood pehli jagha hi ko us ki zindagi guzarney ki jagha kaheein gey aur wohi jagha us k waatan ka hukm rakhti hai.
1318. Jo shaks 2 maqamaat pr zindagi guzaarta ho, maslan 6 mahineh aik shehir main aur 6 mahineh dusareh shehir main rehta ho tu duno maqamat us ka waatan hain. Neez agr us ney 2 maqamat se ziyadah maqamat ko zindagi basar krne k liye Ikhtiyiar kr rakha ho tu wo sab us ka waatan shumaar hotey hain.
1319. Baez fuqha neh kaha hai k jo shaks kisi aik jagha sakounaati makaan ka malik ho agr wo musalsal 6 mahineh wahan rehneh k iradaih se rahey tu jis waqt tak makaan us ki malkiyat main hai yeh jagha us k waatan ka hukm rakhti hai. ps jab bhi wo safar k dauraan wahan phounchey zarori hai k pauri namaz parhey laikn yeh hukm sabit nahi hai.
1320. Agr aik shaks kisi aisey maqam pr phonchey jo kisi zamaney mai uska watan raha ho aur baad mai us n ussey tark kr diya ho tu khowah us ne koi neya waatan apne liye mawontakhib nah bhi kia ho tu zarori hai k wahan pauri namaz nah parhey.
1321. Agr kisi musafir ka kisi jagha pr musalsal 10 din rehney ka iradah ho ya wo janta ho k ba ammar majbouri 10 din tak aik jagha rehna parhey ga tu wahan usse pauri namaz parhni zarori hai.
1322. Agr koe musafir kisi jagha 10 din rehna chahta ho tu zarori nahi k us ka iradah pehli raat ya ghiyarweein raat wahan rehneh ka ho, junhi wo iradah kare k pehley din k tuluae aaftaab se 10 din k guroob-e-aaftaab tak wahan rahey ga tu zarori hai k pauri namaz parhey aur misaal k taur pr us ka iradah pehley din ki zohar se ghiyarweein din ki zohar tak wahan rehney ka ho tu us k liye bhi yehi hukm hai.
1323. Jo musafir kisi jagha 10 din rehna chahta ho usse uss surat main pauri namaz parhni zarori hai jab wo sarey k sarey din aik jagha rehna chahta ho. Ps agr wo misal k taur pr chahey k 10 din najaf aur kufah ya tehran aur shameran (ya karachi aur hyderabad) main rahey tu zarori hai k namaz qasar kr k parhey.
1324. Jo musafir kisi jagha 10 din rehna chahta ho agr wo shuru se hi qasd rakhta ho k in dinun k darmiyan us jagha k aas pss aisiy maqamaat pr jaye ga jo 'eurfan dusari jagha samjhi jaati hai aur jis ka faslah 4 farsakh se kam ho tu agr us k janeyy aur aaney ki muddat 'eurf main 10 din qaayea'eam k munafi nah ho tu pauri namaz parhey aur agr munafi ho tu namaz qasar kr k parhey. maslan agr ibtedah hi se iradah ho k paurey din ya aik pori raat k liye wahan se nikley ga tu yeh tehirney k qasd k munafi hai aur zarori hai k namaz qasar kr k parhey laikn agr us ka qasd yeh ho k maslan aadaih din baad neklaih ga aur phir fauran lotey ga agr cha us ki wapisse raat honeyy k baad ho tu zarori hai k namaz pauri parhey. Magr us surat main k us ka us tarhan nekalna itna takraar ho k 'eurfan yeh kaha jaye k wo ya us se ziyada jagha qaayea'eam pazeer hai.
1325. Agr kisi musafir ka kisi jagha 10 din rehney ka musammam iradah nah ho, maslan us ka iradah yeh ho k us ka sathi aa giya ya rehneh ko acha makaan mil giya tu 10 din wahan rahey ga tu zarori hai k namaz qasr kr k perhey.
1326. Jab koi shaks kisi jagha 10 din rehneh ka musammam iradah rakta ho agr usse es baat ka ehtemaal ho k

us k wahan rehne main koi rukawat paidah ho gi aur us ka yeh ehtemaal euqalah k nazdiek maqool ho tu zarori hai k namaz qasar kr k parhey.

1327. Agr musafir ko ‘eilm ho k mahinah khatm honey main maslan 10 ya 10 se ziyadah din baqi hain aur kisi jagha mahiney k aakhir tak rehneh ka iradah kare tu zarori hai k namaz pauri parhey. Laikn agr usse ‘eilm nah ho k mahinah khatm honey main kitney din baqi hain aur mahiney k aakhir tak wahan rehney ka iradah kare tu zarori hai k namaz qasar kr k parhey. Agr cha jis waqt us ney iradah kiya tha us waqt us mahineh k aakhari din tak 10 ya 10 se ziyadah din bantey houn.

1328. Agr musafir kisi jagha 10 din rehney ka iradah kare aur aik 4 rakaati namaz parhney se pehley wahan rehneh ka iradah tark kr daiy ya muzabzab ho k wahan rahey ya kaheein aur chala jaye tu zarori hai k namaz qasar kr k parhey.Laikn agr aik 4 rakti ada namaz k baad wahan rehney ka iradah tark kr daiy ya muzabzab ho jaye tu zarori hai k jis waqt tak wahan rahey namaz pauri parhey.

1329. Agr koi musafir jis ne aik jagha 10 din rehneh ka iradah kia ho roza rakh laiy aur zohar k baad wahan rehneh kr iradah tark kr daiy jab k us ne aik 4 rakaati namaz parh li ho tu jab tak wahan rahey us k rozey durust hain aur zarori hai k apni namazain pauri parhey aur agr us ney 4 rakaati ada namaz nah parhhi ho tu Ahtiyatan us din ka roza paura krna naiz us ki qaza rakhna zarori hai aur yeh bhi zarori hai k apni namazain qasar kr k parhey aur baad k dinun main wo roza bhi nahi rakh sakta.

1330. Agr koi musafir jis ne aik jagha 10 din rehneh ka iradah kia ho wahan rehneh ka iradah tark kr daih aur shak kare k wahan rehneh ka iradah tark krneh se pehley aik 4 rakaati ada namaz parhhi thi ya nahi tu zarori hai k apni namazain qasar kr k parhey.

1331. Agr koi musafir namaz ko qasar kr k parhney ki niyit se namaz main mashghol ho jaye aur namaz k dauran musammam iradah kr laih k 10 ya 10 din se ziyadah din wahan rahey ga tu zarori hai k namaz ko 4 rakaati parh kr khatm kare.

1332. Agr koi musafir jis ne aik jagha 10 din rehneh ka iradah kia ho pehli 4 rakaati ada namaz k dauraan apne iradaih se baez aa jaye aur abhi teesari raka’et main mashghol nah howa ho tu zarori hai ke 2 rakaati parh kr khatm kare aur apni baqi namazain qasar kr k parhey aur aisi tarhan agr teesari raka’et main mashghol ho giya ho aur Rukue main nah giya ho tu zarori hai k baith jaye aur namaz ko basurat qasar khatm kare aur agr Rukue main chala giya ho tu apni namaz taur sakta hai ya mukammal kr sakta hai laikn zarori hai k us namaz ko dubarah qasar kr k parhey.

1333. Jis musafir ne 10 din kisi jagha rehneh ka iradah kia ho agr wahan 10 se ziyadah din rahey tu jab tak wahan se safar nah kare zarori hai k namaz pauri parhey aur yeh zarori nahi k dubarah 10 din rehneh ka iradah kare.

1334. Jis musafir ne kisi jagha 10 din rehneh ka iradah kia ho tu zarori hai k wajib rozeh rakhey aur mustahb rozeh bhi rakh sakta hai aur zohar, aasar aur esha ki naflain bhi parh sakta hai.

1335. Agr aik musafir jis ne kisi jagha 10 din rehneh ka iradah kia ho aik 4 rakaati aada namaz parhney k baad ya wahan 10 din rehneh k baad agr cha us ne aik bhi pauri namaz nah parhhi ho yeh chahey k aik aisi jagha jaye jo 4 farsakh se kam fasalaih pr ho aur phir loat aayee aur apni pehli jagha pr 10 din ya us se kam muddat k liye rahey tu zarori hai k janeyh k waqt se wapissi tak aur wapissi k baad apni namazain pauri parhey. Laikn agr us ka apni aqamat k muqa’eam pr wapis aaana faqat es wajah se ho k wo us safar k rastey main waqiyae ho aur us ka safar sharayi musafat ka ho tu us k liye zarori hai k janeyy aur aaney k dauraan aur tehhirneh ki jagha main namaz qasar kr k parhey.

1336. Agr koi musafir jis ne kisi jagha 10 din rehneh ka iradah kia ho aik 4 rakaati namaz aada parhney k baad chahey k kisi aur jagha chala jaye jis ka faslah 8 farsakh se kam ho aur 10 din wahan rahey tu zarori hai k dauraan safar aur us jagha jahan pr wo 10 din rehney ka iradah rakhta ho apni namazain pauri parhey. Laikn agr wo jagha jahan wo jaana chahta ho 8 farsakh ya is se ziyada daure ho tu zarori hai ke dauraan safar apni namazain qasar kr k parhey aur agr wo wahan 10 din nah rehna chahta ho tu zarori hai k jitneh din wahan rahey un ki namazain bhi qasar kr k parhey.

1337. Agr koi musafir jis ne kisi jagha 10 din rehneh ka iradah kia ho aik 4 rakaati aada namaz parhhneh k baad kisi aisi jagha jaana chahey jis ka faslah 4 farsakh se kam ho aur muzabzab ho k apni pehli jagha pr wapis aayee ya nahi ya es jagha wapis aaney se bilkul ghafil ho ya irada ho k wapis jaye ga laikn muzabzab ho k 10 din us jagha tehreh ya nahi ya wahan 10 din rehney aur wahan se safar krney se ghafil ho tu zarori hai k janey k waqt se wapissi tak aur wapissi k baad apni namazain pauri parhey.

1338. Agr koi musafir es khayal se k us k sathi kisi jagha 10 din rehna chahatey hain us jagha 10 din rehneh ka iradah kre aur aik 4 rakaati aada namaz parhney k baad usse pata chalaih k us k sathiun ne aisa koi iradah nahi kia tha tu agr cha wo khud bhi wahan rehney ka khayal tark kr daiy tu zarori hai k jab tak wahan rahey namaz pauri parhey.
1339. Agr koi musafir etifaqan kisi jagha 30 din reh jaye maslan 30 k 30 dinun main wahan se chaley janey ya wahan rehney k baray main muzabzab raha ho tu 30 din guzrney k baad agr cha wo thauri muddat hi wahan rahey zarori hai k namaz pauri parhey.
1340. Jo musafir 9 din ya us se kam muddat k liye aik jagha rehna chahta ho agr wo us jagha 9 din ya us se kam muddat guzarney k baad 9 din ya us se kam muddat k liye dubarah wahan rehneh ka iradah kare aur aisi tarhan 30 din guzar jain tu zarori hai k 31 din pauri namaz parhey.
1341. 30 din guzrney k baad musafir ko es surat main namaz pauri parhni zarori hai jab wo 30 din aik hi jagha raha ho. Ps agr us ne us muddat ka kuch hissah aik jagha aur kuch hissah dusari jagha guzarah ho tu 30 din k baad bhi ussey namaz qasar kr k parhni zarori hai.

Mutafariq Mausail

1342. Musafir makah mukrimah, madina munawwara aur kufah k paure shehrun main aur hazrat Saiyadush Shuhada a.s k haram main bhi qabar-e-mutahar se taqriban sareh giyara metter k etraaf main apni namaz pauri parh sakta hai.
1343. Agr koi aisa shaks jissey maloom ho k wo musafir hai aur ussey namaz qasar kr k parhni zarori hai in 4 jaghoun k elawa jin ka zikr sabiqah mausalaih main kia gia hai kisi aur jagha jaan bhooj kr pauri namaz parhey tu us ki namaz batil hai aur agr bhool jaye k musafir ko namaz qasar kr k parhni chaheye aur pauri namaz parh laiy tu us k liye bhi yehi hukm hai. laikn bhool janey ki surat main agr usse namaz k waqt k baad yaad aayee tu us namaz ka qaza krna zarori nahi.
1344. Jo shaks janta ho k wo musafir hai aur usse namaz qasar kr k parhni zarori hai. agr wo galti se pauri namaz parh laih aur bar waqt mutawajjah ho jaye tu namaz dubarah parhna zarori hai aur agr waqt guzarneh k baad mutawajjah ho tu Ahtiyat-e-wajib ki b'na pr qaza krna zarori hai.
1345. Jo musafir yeh nah janta ho k usse namaz qasar parhni zarori hai, agr wo pauri namaz parhey tu us ki namaz sahi hai.
1346. Jo musafir janta ho k usse namaz qasar kr k parhni chahey, agr wo qasar namaz k baez khusosiyat se na waqif ho, maslan yeh nah janta ho k 8 farsakh k safar main namaz qasar kr k parhni zarori hai tu agr wo pauri namaz parh lai aur namaz k waqt main us mas'laih ka pata chal jaye tu Ahtiyat-e-lazim ki b'na pr zarori hai k dubarah namaz parhey aur agr dubarah nah parhey tu us ki qaza kare laikn agr namaz ka waqt guzrney k baad usse maloom ho tu us namaz k qaza nahi hai.
1347. Agr aik musafir janta ho k usse namaz qasar kr k parhni chaheye aur wo us gumaan main pauri namaz parh laih k us ka safar 8 farsakh se kam hai tu jab usse pata chaley k us ka safar 8 farsakh ka tha tu zarori hai k jo namaz pauri ho usse dobarah qasar kr k parhey aur agr usse es baat ka pata namaz k waqt guzar janey k baad chaley tu qaza zarori nahi.
1348. Agr koi shaks bhool jaye k wo musafir hai aur pauri namaz parh laih aur usse namaz k waqt k andar hi yaad aajaye tu usse chaheye ke qasar kr k parhey aur agr namaz k waqt k baad yaad aayee tu us namaz ki qaza us pr wajib nahi.
1349. Jis shaks ko pauri namaz parhni zarori hai agr wo usse qasar kr k parhey tu us ki namaz har surat main batil hai. agr cha yeh hukm__aisy musafir k liye hai jo kisi jagha 10 din rehneh ka iradah rakta ho aur mas'laih ka hukm nah janey ki wajah se namaz qasar kr k parhhi ho__Ahtiyat-e-wajib ki b'na pr hai.
1350. Agr aik shaks 4 rakaati namaz parh raha ho aur namaz k dauraan usse yaad aayee k wo tu musafir hai ya us ammar ki tarf mutawajjah ho k us ka safar 8 farsakh hai aur wo abhi teesari raka'et k Rukue main nah gia ho tu zarori hai k namaz ko 2 raka'etun pr hi tamam kr daiy aur agr teesari raka'et mukammal kr chuka ho tu us ki namaz batil hai aur agr teesari raka'et k Rukue main ja chuka ho tu Ahtiyat ki b'na pr us ki namaz batil hai aur agr us k pss aik raka'et parhney k liye bhi waqt baqi ho tu zarori hai k namaz ko naye serey se qasar kr k parhey aur agr waqt nah ho tu namaz ko qasar suraat main qaza kare.
1351. Agr kisi musafir ko "namaz musafir" ki baez khusosiyaat ka 'eilm nah ho maslan wo yeh nah janta ho k agr 4 farsakh tak jaye aur wapisse main 4 farsakh ka faslah teh kare tu usse namaz qasar kr k parhni zarori hai aur 4 raka'et wali namaz ki niyit se namaz main mashghol ho jaye aur tesari raka'et k Rukue se pehley mas'lah

us ki samajh main aajaye tu zarori hai k namaz ko 2 raka'etun pr hi tamam kr daiy aur agr wo Rukue main us ammar ki janib mutawajjah ho tu Ahtiyat ki b'na pr us ki namaz batil hai aur us surat main agr us k pss aik raka'et parhney k liye bhi waqt baqi ho tu zarori hai k namaz ko naye serey se qasar kr k parhey.

1352. Jis musafir ko pauri namaz parhni zarori ho agr wo mas'lah nah janeyy ki wajah se 2 rakaati namaz ki niyit se namaz parhney lagey aur namaz k dauran mas'lah us ki samajh main aajaye tu zarori hai k 4 rakaatain parh kr namaz ko tamam kare aur Ahtiyat-e-mustahb yeh hai k namaz khatm honey k baad dobarah us namaz ko 4 rakaati parhey.

1353. Jis musafir ney awal waqt mai namaz nah parhhi ho agr wo namaz ka waqt khatm honey se phelaih apne waatan phunch jaye ya aisi jagha phounchey jahan 10 din rehna chahta ho tu Ahteyiat e Wajib ki bi'na pr zarori hai k pauri namaz parhey aur jo shaks musafir nah ho agr us ney namaz k awwal waqt main namaz nah parhhi ho aur safar ikhtiyiar kare tu- Ahtiyiat e Wajib ki bi'na pr zarori hai k namaz ko qasar kr k parhey.

1354. Jis musafir ko namaz qasar kr k parhna zarori ho agr us ki zohar, aasar, ya esha ki namaz qaza ho jaye tu agr cha wo us ki qaza us waqt baja laye jab wo safar main nah ho tu zarori hai hai k us ki 2 rakaati qaza kare. Agr in 3 namazun main se kisi aisey shaks ki koi namaz qaza ho jaye jo musafir nah ho tu zarori hai k 4 rakaati qaza baja laye agr cha yeh qaza us waqt baja laye jab wo safar main ho.

1355. Mustahb hai k musafir har namaz k baad 30 martba "Subhan allah wal hamddulaillahe wa la elaha ellaiaho wallahhowakbar" kahey aur agr cha yeh zikr har wajib namaz ki taqeeb main mustahb hai laikn us mouwrid main bahut ziyadah takeed ki gayi hai bal k behtr hai k musafir in teen/3 namazun (zohr, aasr aur eshaa) ki taqeeb main is zikr sharif ko 60 martbah parhey.

Qaza Namaz

1356. Jis shaks ne apni yomiya namazain in k waqt main nah parhhi houn tu zarori hai k in ki qaza baja laye agr cha wo namaz k paureh waqt k dauraan soya raha ho ya us ne nashey mai maast hone ki wajah se namaz nah parhhi ho aur yehi hukm har dusari wajib namaz ka hai jissey us k waqt main nah parha ho. Hatta k Ahtiyat-e-lazim ki b'nah pr yehi hukm hai es namaz ka jo maanat manney ki wajah se muayyin waqt main us pr wajib ho chuki ho. Laikn namaz eid-ul-fitar aur namaz eid-e-qurban ki qaza nahi hai. aisi hi jo namazain kisi 'eurat ne haiz ya nafaas ki halat main nah parhhi houn in ki qaza wajib nahi khowah wo yomiya namazain houn ya koi aur houn aur namaz aayit ki qaza ka hukm baad main aayee ga.

1357. Agr kisi shaks ko namaz k waqt k baad patta chalaih k jo namaz us ne parhhi thi wo batil thi tu zarori hai k us namaz ki qaza kare.

1358. Jis shaks ki namaz qaza ho jaye tu zarori hai k us ki qaza parhney main kotahi nah kare albatta us ka fauran parhna wajib nahi hai.

1359. Jis shaks pr kisi namaz ki qaza wajib ho wo mustahb namaz parh sakta hai.

1360. Agr kisi shaks ko ehtemaal ho k qaza namaz us k zimmeh hai ya jo namazain parh chuka hai wo sahi nahi thaein tu mustahb hai k Ahtiyatan in namazun ki qaza kare.

1361. Yomiya namazun ki qaza main tarteeb lazim nahi hai siwaye in namazun k jin ki aada main tarteeb hai. maslan aik din ki namaz zohar wa aasar ya magrib wa esha.

1362. Agr koi shaks chahey k yomiya namazun k elawa chund namazun maslan namaz-e-aayit ki qaza kare ya misaal k taur pr chahey k kisi aik yomiya namaz ki aur chund gair yomiya namazun ki qaza kare tu in ka tarteeb k sath qaza krna zarori nahi hai.

1363. Agr kisi shaks ko maloom ho k us ne aik 4 rakaati namaz nahi parhhi laikn yeh 'eilm nah ho k wo zohar ki namaz thi ya esha ki tu agr wo aik 4 rakaati namaz us namaz ki qaza ki niyit se parhey jo us ne nahi parhhi tu kafi hai aur usse Ikhtiyiar hai k wo namaz buland aawaz se parhey ya aahista parhey.

1364. Misaal k taur pr agr kisi ki chund subhu ki namazain ya chund zohar ki namazain qaza ho gae houn aur wo in ki tadaad nah janta ho ya bhool gia ho maslan yeh nah janta ho k wo 3 thaein, 4 thaein ya 5 tu agr wo choateh aadad k hisab se parh lai tu kafi hai laikn behtr hai k itni namazain parhey k ussey yaqeen ho jaye k sari qaza namazain parh li hain. maslan agr wo bhool gia ho k us ki kitne namazain howi thaein aur ussey yaqeen ho k 10 se ziyadah nah thaein tu Ahtiyatan subhu ki 10 namazain parhey.

1365. Jis shaks ki guzashta dinun ki faqat aik namaz qaza howi ho us k liye behtr hai k agr us din ki namaz ki fazilat ka waqt khatm nah ho raha ho tu pehley qaza parhey aur us k baad us din ki namaz main mashghol ho. Neez agr us ki guzashta dinun ki koi namaz qaza nah howi lakin ussi din ki aik ya aik se ziyada namazain qaza howi ho tu agr us din ki fazillat ka waqt khatm nah ho raha ho tu behtr yeh hai k us din ki qaza namazain aada

namaz se pehley parhey.
1366. Agr kisi shaks ko namaz parhtey howe yaad aayee k aisi din ki aik ya ziyadah namazain us se qaza ho gayi hain ya guzashta dinun ki sirf aik qaza namaz us k zimmey hai tu agr waqt wassie ho aur niyit ko qaza namaz ki traf phairna momkin ho aur us din ki namaz ki fazillat ka waqt khatam nah ho raha ho tu behter ye hai k qaza ki niyit kr lai- maslan agr zohar ki namaz mai teesri raka'et k ruku'e se pehley usse yaad aayee k us din ki subhu ki namaz qaza howi hai aur zohar ki namaz ka waqt-e-fazilat bhi tang nah ho tu niyit ko subhu ki namaz ki tarf pehir daiy aur namaz ko 2 rakaati tamam kare aur us k baad namaz zohar parhey. Han agr waqt-e-fazilat tang ho ya niyit ko qaza namaz ki tarf nah pehhir sakta ho maslan namaz zohar ki tesari raka'et k Rukue main usse yaad aayee k us ne subhu ki namaz nahi parhhi tu chounkey agr wo namaz subhu ki niyit krna chahey tu aik Rukue jo k rukan hai ziyada ho jaata hai us es liye niyit ko subhu ki qaza ki tarf nah pehrey-
1367. Agr guzashta dinun ki qaza namazain aik shaks k zimeh houn aur us din ki aik ya aik se ziyadah namazain bhi us se qaza ho gae houn aur in sab namazun ko parhney k liye us k paas waqt nah ho ya wo in sab ko assi din nah parhna chahta ho tu mustahb hai k us din ki qaza namazun ko aada namaz se pehley parhey.
1368. Jab tak insan zindah hai khowah wo apni qaza namazain parhney se qasir hi Q nah ho koi dusara shaks us ki qaza namazain nahi parh sakta.
1369. Qaza namaz ba jamat bhi parhhi ja sakti hai khowah imam jammat ki namaz aada ho ya qaza ho aur yeh zarori nahi hai k duno aik hi namaz parhain. maslan agr koi shaks subhu ki qaza namaz ko imam ki namaz zohar ya namaz aasar k sath parhey tu koi harj nahi hai.
1370. Mustahb hai k samjdaar bachey ko (yani us bachey ko jo bureh bahlaih ki samajh rakhta ho) namaz parhney aur dusari ibadaat baja laane ki e'adat dali jaye bal k mustahb hai k usse qaza namazain parhney pr bhi a'eamadah kiya jaye.

Baap Ki Qaza Namazain Jo Baray Baitey Pr Wajib Hain

1371. Agr momeen baap ne apni rozana ki namazain aur digar wajib namazain—Siwaye aisi namaz k jo nazar k zariye moyeiun waqt mai wajib hoti houn-- nah baja layi houn aur un ki qaza parhney pr qadir ho tu agr us ney amar khudawandi ki nafarmani krtey howe in ko tark nah kia ho tu Ahtiyat-e-wajib ki b'nah pr us k baray baitey pr wajib hai k baap k marney k baad us ki qaza namazain parhey ya kisi ko ujrat daiy kr parhwaye Lakin agr baap jan bouj baja na laya ho tu baray baitey qaza wajib nahi hai aisi tarh maa ki qaza namazain us pr wajib nahi, agr cha behtr hai.
1372. Agr barhey baitey ko shak ho k koi qaza namaz us k baap k zimeh thi ya nahi tu phir us pr kuch bhi wajib nahi hai.
1373. Agr baray baitey ko maloom ho k us k baap k zimeh qaza namazain thien aur shak ho k us ne wo parhhi thaein ya nahi tu Ahtiyat-e-wajib ki b'na pr zarori hai k in ki qaza baja laye.
1374. Agr yeh maloom nah ho k barha beta koun sa hai tu baap ki namazun ki qaza kisi baitey pr bhi wajib nahi hai. laikn Ahtiyat-e-mustahb yeh hai k baap ki qaza namazain aaps main taqseem kr lain ya inhain baja laane k liye qurandazi kr lain.
1375. Agr marne waley ne wasiyat ki ho k us ki qaza namazun k liye kisi ko ajeer baanaayea jaye (yani kisi se ujrat pr namazain parhwai jain) aur us ki waseyat sharan sahi ho tu us k barey baitey pr kuch wajib nahi hai.
1376. Agr barha baita apni maa ki qaza namazain parhna chahey tu zarori hai k buland aawaz se ya aahista namaz parhney k baray main apaane wazifeh k mutabiq a'a'emal kare. Ps zarori hai k apni maa ki subhu, magrib aur esha ki qaza namazain buland aawaz se parhey.
1377. Jis shaks k zimeh kisi namaz ki qaza ho, agr wo baap aur maa ki namazain bhi qaza krna chahey tu un main se jo bhi baja laye sahi hai.
1378. Agr baap k marne k waqt barha baita nabalig ya diwaana ho tu us pr wajib nahi k jab balig ya aaqil ho jaye tu baap ki qaza namazain parhey.
1379. Agr barha baita baap ki qaza namazain parhney se pehley mar jaye tu dusare baitey pr kuch wajib nahi.

Namaz-e-Jamaat

1380. Yomiya namazain jamaat k sath parhna mustahb hai aur subha, magrib wa esha ki namazun k liye, khusosan mausjid k pross main rehney waley aur mausjid ki aazan ki aawaz sunney waley k liye bahut ziyadah takeed ki gae hai. aisi tarhan mustahb hai k baqi wajib namazun ko bhi jamaat se aada kia jaye. Albatta namaz tawaaf aur chund wa suraj gehein k elawah namaz aayit main yeh sabit nahi ho saka k shariat ney namaz parhney ki izajat di hai ya nahi.

1381. Muaatbar riwaayeat k mutabiq ba jamaat namaz-e-furadah namaz se 50 guna afzal hai.
1382. Be ehtinahi barattey howe namaz jamaat main shareek nah houna jaiz nahi hai aur insaan k liye yeh munasib nahi hai k bagair ‘euzr k namaz jamaat ko tark kare.
1383. Mustahb hai k insan sabr kare ta k namaz jamaat k sath parhey aur wo ba jamaat namaz jo mukhtasar parhhi jaye us furadah namaz se behtr hai jo tuol daiy kr parhhi jaye aur namaz ba jamaat us namaz se behtr hai jo awwal-e-waqt main furadah yani tanha parhhi jaye laikn waqt-e-fazilat k baad parhhi janeyy wali jamaat ka, fazilat k waqt main parhhi janeyy wali furadah se behtr houna maloom nahi.
1384. Jab jamaat k sath namaz parhhi janeyy lagey tu mustahb hai k jis shaks ney tanha namaz parhhi ho wo dubarah jamaat k sath parhey aur agr usse baad main patta chalaih k us ki pehli namaz batil thi tu dusare namaz kafi hai.
1385. Agr imam-e-jamaat ya muqtadi jamaat k sath namaz parhney k baad ussi namaz ko dubarah jamaat k sath parhna chahey tu agr cha us ka mustahb houna sabit nahi. Laikn reja’an dubarah parhney ki koi mumaniyat nahi hai.
1386. Jis shaks ko namaz main es qadar waswasah hota ho k us namaz k batil honey ka mujib ban jaata ho aur sirf jamaat k sath namaz parhney se ussey waswaseh se nijaat milte ho tu zarori hai k wo namaz jamaat k sath parhey.
1387. Agr baap ya maa apni aulaad ko hukm dain k namaz jamaat k sath parhey tu Ahtiyat-e-mustahb yeh hai k namaz jamaat k sath parhey. Albatta jab bhi walidain ki tarf se koi hukm ya rook tuok muhabat ki wajah se ho aur us ki mukhalifat se inhain aaziyat hoti ho tu aulaad k liye in ki mukhalifat krna haram hai.
1388. Mustahb namaz jamaat k sath nahi parhhi ja sakhti (Albatta ye hukm baez maqamat mai Ahtiyat e wajib ki bi’na pr hai) laikn namaz estasqah—jo k talab-e-barish k liye parh jaati hai--ko jamaat k sath parh saktey hain aur issi tarhan wo namaz bhi jamaat k sath parh saktey hain jo pehley wajib rahi ho aur phir kisi wajah se mustahb ho gae ho, maslan namaz eid-ul-fitar aur namaz-e-eid-qurban jo Imam Mehdi a.s k zamaney tak wajib thi aur in ki ghe’aibat ki wajah se mustahb ho gae hai.
1389. Jis waqt Imam-e-jamaat yomiya namazun main se koi namaz parha raha ho tu us ki eqtidah koi se bhi yomiya namaz main ki ja sakhti hai.
1390. Agr Imam-e-jamaat yomiya namaz main se qaza shudah apni ya kisi dusarey shaks ki aisi namaz ki qaza parh raha ho jis ka qaza houna yaqine ho tu us ki eqtidah ki ja sakhti hai. laikn agr wo apni ya kisi dusarey ki namaz Ahtiyatan parh raha ho tu us ki eqtedah jaiz nahi. Magr yeh k muqtadi bhi Ahtiyatan parh raha ho aur imam ki Ahtiyat ka sabab muqtadi ki Ahtiyat ka bhi sabab ho laikn zarori nahi hai k muqtadi ki Ahtiyat ko koi dusara sabab nah ho.
1391. Agr insan ko yeh ‘eilm nah ho k jo namaz imam parh raha hai wo wajib panjigaana namazun main se hai ya mustahb namaz hai tu us namaz main us imam ki iqtedah nahi ki ja sakhti.
1392. Jamaat k sahi honey k liye yeh shart hai k imam aur muqtadi k darmiyan aur aisi tarhan aik muqtadi aur dusarey aissey muqtadi k darmiyan jo us muqtadi aur imam k darmiyan wastah ho koi cheez haeil nah ho aur haeil cheez se muraad wo cheez hai jo inhain aik dusarey se judah kare khowah daikhaneyy main maaneh ho jaisiy k prdah ya diwaar wagaira ya daikhaney main haeil nah ho jaisiy shisha, ps agr namaz ki tamam ya baez halatun main imam aur muqtadi k darmiyan ya muqtadi aur dusarey aisi muqtadi k darmiyan jo ettisaal ka zariyah ho koi aisi cheez haeil ho jaye tu jamaat batil ho gi aur jaisa k baad main zikr ho ga ‘eurat us hukm se mustaanah hai.
1393. Agr pehli saf k lamba honey ki wajah se us k dunun tarf khareh honey waley log imam-e-jamaat ko nah daikh sakain tb bhi wo eqtidah kr saktey hain aur aisi tarhan agr dusari safun main se kisi saf ki lambai ki wajah se us k dunun tarf khareh honey waley log apne se aagey wali saf ko nah daikh sakain tb bhi wo eqtidah kr saktey hain.
1394. Agr jamaat ki safain mausjid k darwazey tak punch jain tu jo shaks darwaze k saminey saf k pechey kharah ho us ki namaz sahi hai. Neez jo ashkhas us shaks k pechey kharey ho kr imam-e-jamaat ki eqtidah kr rahe houn in ki namaz bhi sahi hai bal k in logun ki namaz bhi sahi hai jo dunun tarf khareh namaz parh raha houn aur kisi dusarey muqtadi k tawassut se jamaat se muttasil houn.
1395. Jo shaks satoun k pechey kharah ho agr wo dayein ya bayein tarf se kisi dusarey muqtadi k tawassut se imam-e-jamaat se ettisaal nah rakhta ho tu wo eqtidah nahi kr sakta.
1396. Imam-e-jamaat k kharey honey ki jagha zarori hai k muqtadi ki jagha se ziyadah unchi nah ho laikn agr

mamoli unchi ho tu harj nahi. Neez agr dhalwan zameen ho aur imam us tarf kharah ho jo ziyadah buland ho tu agr dhalwan ziyadah nah ho tu koi harj nahi.
1397. Agr muqtadi ki jagha imam ki jagha se unchi ho tu koi harj nahi. Laikn agr es qasar unchi ho k yeh nah kaha ja sakey k wo aik jagha jamah howe hain tu jamaat sahi nahi hai.
1398. Agr jamaat main ettisaal ka zarriyah aik samjhdar bacha yani aisa bacha jo achey burey ki samajh rakhta ho aur wo log nah jantey houn k us ki namaz batil hai tu eqtidah kr saktey hain. Yehi hukm gair shia esna ashari shaks k liye us surat main hai jab us k mazhab k mutabiq us ki namaz ghalat nah ho.
1399. Imam ki takbeer k baad agr agli saf k log namaz k liye teyaar houn aur takbeer khaney hi waley houn tu jo shaks phechli saf main kharah ho wo takbeer k sakta hai laikn Ahtiyat-e-mustahb yeh hai k wo intizar kare ta k aagli saf waley takbeer key lain.
1400. Agr koi shaks janta ho k agli safun main se aik saf k namaz batil hai tu wo pehchli safaun main eqtidah nahi kr sakta laikn agr usse yeh ‘eilm nah ho k us saf k logun ki namaz sahi hai ya nahi tu eqtidah kr sakta hai.
1401. Jab koi shaks janta ho k imam ki namaz batil hai maslan usse ‘eilm ho k imam wuzu se nahi hai tu khowah imam khud us ammar ki janib mutawajjah nah bhi ho wo shaks us ki eqtidah nahi kr sakta.
1402. Agr muqtadi ko namaz k baad patta chalaih k imam ‘Aadil nah tha ya kafir tha ya kisi wajah se maslan wuzu nah honey ki wajah se us ki namaz batil thi tu us ki namaz sahi hai.
1403. Agr koi shaks namaz k dauraan shak kare k us ne eqtidah ki hai ya nahi chounancha ‘E’alamatun ki wajah se usse etminaan ho jaye k eqtidah ki hai, tu zarori hai k namaz jamaat k sath hi khatm kare, basurate digar zarori hai k namaz furadah ki niyat se khatm kare.
1404. Agr namaz k dauraan muqtadi kisi ‘euzr k bagair furadah ki niyit kare tu us ki jamaat k sahi honey main eshkaal hai laikn us ki namaz sahi hai. magr ye k us ne furadah namaz main se us ka jo farizah hai, us pr a’a’emal nah kia ho. Tu Ahtiyat-e-wajib ki b’na pr zarori hai k namaz ko dohraye. Laikn agr kisi cheez ko kam ya ziyadah kr dia jo ‘euzr ki surat main namaz ko batil nahi krti. maslan agr namaz ki ibtedah se furadah ki niyat nah ho aur qirat bhi nah ki ho laikn Rukue main usse qasd krna pareh tu aissi surat main furadah ki niyat se namaz khatm kr sakta hai aur usse dubarah parhna zarori nahi hai. issi tarhan agr paish namaz ki perahwi k liye aik sajdah ziyadah ho gia ho tu bhi yehi hukm hai.
1405. Agr muqtadi imam k alhamd aur surah parhney k baad kisi ‘euzr ki wajah se furadah ki niyat kare tu alhamd aur surah parhna zarori nahi hai. laikn agr kisi ‘euzr k bagair ya (imam k) alhamd aur surah khatm krney se pehley furadah ki niyat kare tu Ahtiyat ki b’na pr zarori hai k mukammal alhamd aur surah parhey.
1406. Agr koi shaks namaz jamaat k dauran furadah ki niyat kare tu phir wo dubarah jamaat ki niyat nahi kr sakta-- yehi hukm Ahtiyat-e-wajib ki b’na pr us waqt hai jab muzabzab ho k furadah ki niyat kare ya nah kare aur baad main namaz ko jamaat k sath tamam krne ka musammam iradah kare.
1407. Agr koi shaks shak kare k namaz k dauran us ney furadah ki niyat ki hai ya nahi tu zarori hai k yeh samjh laih k us ne furadah ki niyat nahi ki.
1408. Agr koi shaks us waqt eqtidah kare jab imam Rukue main ho aur imam k Rukue main sharik ho jaye agr cha imam ne Rukue ka zikr parh lia ho us shaks ki namaz sahi hai aur wo aik raka’et shumaar ho gi laikn agr wo shaks beqadre Rukue k juhkey tahum imam ko Rukue main nah pa sakey tu wo shaks apni namaz furadah ki niyat se khatm kr sakta hai aur yeh bhi kr sakta hai k agli raka’et main imam se milne k liye namaz ko taur daiy.
1409. Agr koi shaks us waqt eqtidah kare jab imam Rukue main ho aur baqadre Rukue k jhukey aur shak kare k imam k Rukue main shareek howa hai ya nahi tu agr ye shak Rukue khatm krne k baad howa ho tu us ki jamaat sahi hai. es k elawa dusari surat main namaz furadah ki niyat se pauri kr sakta hai aur yeh bhi kr sakta hai k aagli raka’et main imam se melney k liye namaz taur daiy.
1410. Agr koi shaks us waqt eqtidah kare jab imam Rukue main ho aur us se pehley k wo baqadare Rukue jhukey, imam Rukue se sar utha laiy tu usse Ikhtiyiar hai k furadah ki niyat kr k namaz pauri kare ya qurbat mutlaqah ki niyat se imam k sath Sajdey main jaye aur Sajdey k baad qiya’eam ki halat main takbeera tul ehra’eam aur kisi zikr ka qasd keye bagair dubarah takbeer kahey aur namaz jamaat k sath parhey ya aagli raka’et main jamaat main sharik honey k liye namaz taur daiy.
1411. Agr koi shaks namaz ki ibtedah main ya alhamd aur surah k dauran eqtidah kare aur ettifaqan us se pehley k wo Rukue main jaye imam apna sar Rukue se utha laiy tu us shaks ki namaz sahi hai.
1412. Agr koi shaks namaz k liye assey waqt phounchey jab imam namaz ka aakhari tashhud parh raha ho aur wo shaks chahta ho k namaz-e-jamaat ka sawab hasil kare tu zarori hai k niyat bandaih aur takbera tul ehra’eam

khaney k baad baith jaye aur qurbat mutlaqah ki niyat se tashhud imam k sath parh sakta hai laikn Ahtiyat-e-wajib ki b'na pr salaam nah kahey aur intizar kare ta k imam namaz ka salaam parh laiy. Us k baad wo shaks kharah ho jaye aur dubarah niyat keye bagair aur takbeer kahey bagair alhamd aur surah parhey aur ussey apni namaz ki pehli rakaat shumaar kare.

1413. Muqtadi ko imam se aagey nahi kharah houna chaheye balk Ahtiyat-e-wajib yeh hai k agr muqtadi ziyada houn tu imam k barabar nah kahreh houn. Laikn agr muqtadi aik aadami ho tu imam k barabar khareh honey main koi harj nahi.

1414. Agr imam mard aur muqtadi 'eurat ho tu agr es 'eurat aur imam k darmiyan ya 'eurat aur dusare mard muqtadi k darmiyan jo 'eurat aur imam k darmiyan ettisaal ka zarriyah ho, prdah wagiara latka ho tu koi harj nahi.

1415. Agr namaz shuru honey k baad imam aur muqtadi k darmiyan ya muqtadi aur us shaks k darmiyan jis k tawwasut se muqtadi imam se muttasil ho prdah ya koi dusari cheez haeil ho jaye tu jamaat batil ho jaati hai aur lazim hai k muqtadi furadah namaz k wazifah pr a'a'emal kare.

1416. Ahtiyat-e-wajib hai k muqtadi k Sajdey ki jagha aur imam k khareh honey ki jagha k bech aik lambey tareein mamool k mutabiq qadam se ziyada faslah nah ho aur agr insan aik aissey muqtadi k tawassut se jo us k aagey kharah ho imam se muttasil ho tb bhi yehi hukm hai aur ehtiyat mustahb yeh hai k muqtadi k khareh honey ki jagha aur us se aagey waley shaks k khareh honey ki jagha k darmiyan us se ziyadah nah ho jo insan ki halat sajdah main janeyy pr hota hai.

1417. Agr muqtadi kisi aisey shaks k tawassut se imam se muttasil ho jis ne us k dayein tarf ya bayein tarf eqtidah ki ho aur samminey se imam se muttasil nah ho tu Ahtiyat-e-wajib ki b'na pr zarori hai k us shaks se jis ne us k dayein tarf ya bayein tarf eqtidah ki ho aik lambey tareein qadam se ziyadah fasiley pr nah ho.

1418. Agr namaz k dauran muqtadi aur imam ya muqtadi aur us shaks k darmiyan jis k tawassut se muqtadi imam se mutasil ho aik lambey tareein qadam se ziyadah faslah ho jaye tu wo apni namaz furadah ki niyat se jari rakh sakta hai.

1419. Jo log aagli saf main houn agr in sab ki namaz khatm ho jaye aur wo fauran dusari namaz k liye imam ki eqtidah nah krain tu pechli saf walun ki niyat jamaat batil ho jaati hai balk agr fauran hi eqtidah kr lain tb bhi pechli saf ki jamaat sahi honey main eshkaal hai.

1420. Agr koi shaks dusari raka'et main eqtidah kare tu us k liye alhamd aur surah parhna zarori nahi. Lakin mustahb hai k qunoot aur tashhud imam k sath parhey aur Ahtiyat e wajib yeh hai ke tashhud parhtey waqt tajafi ki sourat mai baithey (yani hathoun ki ungliyian aur aur pawn k talwoun ka aagla hissah zameen pr rakhey aur ghutney zameen se thoura sa buland rakhey) aur tashhud k baad zarori hai k imam k sath kharah ho jaye aur alhamd aur surah parhey aur agr sureh k liye waqt nah rakhta ho tu alhamd ko tamam kare aur Rukue main imam k sath mil jaye aur agr pauri alhamd parhney k liye waqt nah ho tu alhamd ko aadaurah chaur kr imam k sath Rukue main shamil ho sakta hai. laikn us surat main Ahtiyat-e-mustahb yeh hai k namaz ko furadah ki niyat se parhey.

1421. Agr keo shaks us waqt eqtidah kare jab imam 4 rakaati namaz ki dusari raka'et parha raha ho tu zarori hai k apni namaz ki dusari raka'et main jo imam ki teesari raka'et ho gi 2 sajdun k baad baith jaye aur wajib miqdar main tashhud parhey aur phir kharah ho aur agr 3 dafa'e tasbihat parhney ka waqt nah rakhta ho tu zarori hai k aik dafa'e parhey aur Rukue main apne ap ko imam k sath sharik kare.

1422. Agr imam teesari ya chauthi raka'et main ho aur muqtadi janta ho k agr eqtidah kare ga aur alhamd parhey ga tu imam k sath Rukue main shamil nah ho sakey ga tu Ahtiyat-e-wajib ki b'nah pr zarori hai k imam k Rukue main janeyh tak intizar kare us k baad eqtidah kare.

1423. Agr koi shaks imam k teesari ya chauthi rakaat main qaayea'eam ki halat main honey k waqt eqtidah kare tu zarori hai k alhamd aur surah parhey aur agr surah parhney k liye waqt nah ho tu zarori hai k alhamd tamam kare aur Rukue main imam k sath sharik ho jaye aur agr pauri alhamd parhney k liye waqt nah ho tu alhamd ko aadurah chaur kr imam k sath Rukue main shamil ho sakta hai. laikn us surat main Ahtiyat-e-mustahb yeh hai k furadah ki niyat se namaz pauri kare.

1424. Agr aik shaks janta ho k wo surah ya qunoot parhey tu Rukue main imam k sath shareek nahi sakta aur wo a'emdan surah ya qunoot parhey aur Rukue main imam k sath sharik nah ho tu us ki jamaat batil ho jaati hai aur zarori hai k wo furadah taur pr namaz parhey.

1425. Jis shaks ko etminaan ho k agr surah shuru kare ya ussey tamam kare tu wo Rukue main imam k sath

shareek ho jaye ga tu agr ziyadah dair nah ho rahi ho tu us k liye behtr ye hai k surah shuru kare ya agr shuru kia ho tu ussey tamam kare laikn agr itni dair ho rahi ho k usse imam ka muqtadi nah kaha ja sakey tu zarori hai k ussey shuru nah kare aur agr shuru kr chuka ho tu ussey paurah nah kare warna us ki jamaat batil ho jaye gi. Albatta agr us ney mas'lah 1404 main bataye gaye tariqey k mutabiq furadah k wazifeh k mutabiq a'a'emal kia ho tu us ki namaz sahi hai.

1426. Jo shaks yaqeen rakhta ho k surah parh kr imam k sath Rukue main shareek ho jaye ga aur imam ki iqtedah khatm nahi ho gi, Lihaza agr wo surah parh kr imam k sath Rukue main shareek nah ho sakey tu us ki jamaat sahi hai.

1427. Agr imam qaayea'eam ki halat main ho aur muqtadi ko 'eilm nah ho k wo konsi raka'et main hai tu wo eqtidah kr sakta hai aur Ahtiyat-e-wajib ki b'na pr zarori hai k alhamd aur surah parhey, laikn zarori hai k inhain qurbat ki niyat se parhey.

1428. Agr koi shaks es khayal se k imam pehli ya dusari raka'et main hai alhamd aur surah nah parhey aur Rukue k baad ussey patta chal jaye k imam teesari ya chauthi raka'et main tha tu muqtadi ki namaz sahi hai. laikn agr ussey Rukue se pehley es baat ka patta chal jaye tu zarori hai k alhamd aur surah parhey aur agr waqt tang ho tu mas'lah 1423 k mutabiq a'a'emal kare.

1429. Agr koi shaks yeh khayal krtey howe alhamd aur surah parhey k imam teesari ya chauthi raka'et main hai aur Rukue se pehley ya us k baad usse patta chalaih k imam pehli ya dusari raka'et main tha tu muqtadi ki namaz sahi hai aur agr yeh baat ussey alhamd aur surah parhtey howe maloom ho tu in ka tamam krna us k liye zarori nahi.

1430. Agr koi shaks mustahb namaz parh raha ho aur jamaat qaim ho jaye aur usse yeh itminaan nah ho k agr mustahb namaz ko tamam kare ga tu jamaat k sath shareek ho sakey ga tu mustahb yeh hai k jo namaz parh raha ho ussey chaur dai aur namaz jamaat main shamil ho jaye chahey yeh kam pehli raka'et main shareek honey k liye hi kare.

1431. Agr koi shaks 3 rakaati ya 4 rakaati namaz parh raha ho aur jamaat qaim ho jaye-Agr namaz jammat ussi namaz k liye qayium howi ho k namazi js k parhney mai mashgool ho aur wo abhi teesari raka'et k Rukue main nah giya ho aur ussey ye etminaan nah ho k agr namaz ko paura kare ga tu jamaat main shareek ho sakey ga tu mustahb hai k mustahb namaz ki niyat k sath us namaz k 2 raka'et pr khatm kr daiy aur jamaat k sath shareek ho jaye.

1432. Agr imam ki namaz khatm ho jaye aur muqtadi tashhud ya pehlah salaam parhney main mashghol ho tu us k liye furadah yani tanha namaz ki niyat krna lazim nahi.

1433. Jo shaks imam se aik raka'et pechey ho us k liye behtr yeh hai k jab imam aakhari raka'et ka tashhud parh raha ho tu hathoun ki ungliyian aur pawn k talwoun ka aaglah hissah zameen pr rakhey aur ghutnun ko buland kare aur imam k salaam parhney tak intizar kare aur phir kharah ho jaye aur agr aisi waqt furadah ka qasd krna chahey tu koi harj nahi.

Imam Jamaat Ki Sharait

1434. Imam jamaat k liye zarori hai k baligh, aaqil, shia esna aashari, 'Aadil aur halaal zadah ho aur namaz sahi parh sakta ho neez agr muqtadi mard ho tu us ka imam bhi mard hona zarori hai aur 10 salah bachey ki eqtidah sahi houna agr cha waja se khali nahi, laikn eshkaal se bhi khali nahi hai. 'Aadil honey ka matlab yeh hai k insan wajibaat ko anjam daiy aur hara'eam kamun ko tark kare aur kisi ka husan zahir hi us ki 'E'aalamat hai jab k us k bar khilaaf baat ki etlah nah ho.

1435. Jo shaks pehley aik imam ko 'Aadil samajta tha, agr shak kare k wo ab bhi apni aadalat pr qaim hai ya nahi tb bhi us ki iqtedah kr sakta hai.

1436. Jo shaks kharah ho kr namaz parhta ho wo kisi aisiy shaks ki iqtedah nahi kr sakta jo baith kr ya lait kr namaz parhta ho aur jo shaks baith kr namaz parhta ho wo kisi aisi shaks ki iqtedah nahi kr sakta jo lait kr namaz parhta ho.

1437. Jo shaks baith kr namaz parhta ho wo us shaks ki iqtedah kr sakta hai jo baith kr namaz parhta ho laikn jo shaks lait kr namaz parhta ho us ka kisi bhi shaks ki iqtedah main namaz parhna mahillaih eshkaal hai, chahey imam kharah hoa ho, behtha hoa ho ya laita kr namaz parh raha ho.

1438. Agr imam jamaat kisi 'euzr ki wajah se nijes libaas ya Tayemmum ya jaberah k wuzu se namaz parhey tu us ki eqtidah ki ja sakhti hai.

1439. Agr imam kisi aisi bemari main mubtilah ho jis ki wajah se peshaab aur pakhaana nah rook sakta ho tu

us ki eqtidah ki ja sakhti hai neez jo ‘eurat mustahazah nah ho wo mustahazah ‘eurat ki iqtedah kr sakhti hai.
1440. Behtr hai k jo shaks jaza’eam ya bars ka mareez ho wo imam jamaat nah baaney aur Ahtiyat-e-wajib yeh hai jis shaks pr sharayi had jari ho chuki ho aur wo tubah bhi kr chuka ho us ki eqtidah nah ki jaye.

Namaz-e-Jamaat K Ahkam

1441. Namaz ki niyat krtey waqt zarori hai k muqtadi imam ko muayin kare laikn imam ka naam janna zarori nahi aur agr niyat kare k main mujodah imam jamaat ki eqtedah krta houn tu us ki namaz sahi hai.
1442. Zarori hai k muqtadi alhamd aur surah k elawa namaz ki sab cheezain khud parhey. Laikn agr us ki pehli aur dusari raka’et imam ki teesari aur chauthi raka’et ho tu zarori hai k alhamd aur surah bhi parhey.
1443. Agr muqtadi namaz subhu, magrib wa esha ki pehli aur dusari raka’et main imam ki alhamd aur surah parhney ki awaaz sun raha ho tu khawah wo kalimaat ko thaeek tarhan nah samjh sakey zarori hai k alhamd aur surah nah parhey aur agr imam ki awaaz nah sun paye tu mustahb hai k alhamd aur surah parhey, laikn zarori hai k aahista parhey aur agr sehwan buland aawaz se parhey tu koi harj nahi.
1444. Agr muqtadi imam ki alhamd aur surah ki qirat k baez kalimaat sun laiy tu jis qadar nah sun sakey wo parh sakta hai.
1445. Agr muqtadi sehwan alhamd aur surah parhey ya yeh khayal krtey howe k jo aawaz sun raha hai wo imam ki nahi hai alhamd aur surah parhey aur baad main ussey patta chalaih k imam ki aawaz thi tu us ki namaz sahi hai.
1446. Agr muqtadi shak kare k imam ki aawaz sun raha hai ya nahi ya koi aawaz sunney aur yeh janta ho k imam ki aawaz hai ya kisi aur ki tu wo alhamd aur surah parh sakta hai.
1447. Muqtadi ko namaz zohar wa aasar ki pehli aur dusari raka’et main Ahtiyat-e-b’nah pr alhamd aur surah nahi parhna chaheye aur mustahb hai k in ki bajaye koi zikr parhey.
1448. Muqtadi ko takbera tul ehra’eam imam se pehley nahi kehni chaheye balk Ahtiyat-e-mustahb yeh hai k jab tak imam takbeer mukammal nah kr laih, muqtadi takbeer nah kahey.
1449. Agr muqtadi sehwan imam se pehley salaam keh daiy tu us ki namaz sahi hai aur zarori nahi k wo dubarah imam k sath salaam kahey bal k agr jaan bhooj kr bhi imam se pehley salam kahey daiy tu koi harj nahi hai.
1450. Agr muqtadi takbera tul ehra’eam k elawa namaz ki dusari cheezain imam se pehley parh laiy tu koi harj nahi laikn agr inhain sun laiy ya yeh jaan laiy k imam inhain kis waqt parhta hai tu Ahtiyat-e-mustahb yeh hai k imam se pehley nah parhey.
1451. Zarori hai k muqtadi jo kuch namaz main parha jaata hai us k elawa namaz k dusarey afa’eal maslan Rukue aur sujood imam k sath ya us se thauri dair baad baja laye aur agr wo in afa’eal ko a’emdan imam se pehley ya us se itni dair baad anjam daiy k usse imam ki mutabiat krna nah kaha ja sakey tu us ki jamaat batil ho gi. Laikn agr mas’lah number 1404 main baatai gayi tafseel k mutabiq furadah shaks k wazifeh pr ‘a’emal kare tu us ki namaz sahi hai.
1452. Agr muqtadi bhool kr imam se pehley rukue se sar utha laiy aur imam Rukue main hi ho tu Ahtiyat ki b’na pr zarori hai k dubarah Rukue main chala jaye aur imam k sath hi sar uthaye. Us surat main Rukue ki ziyadaati jo k rukan hai namaz ko batil nahi krti aur agr wo a’emdan dubarah Rukue main nah jaye tu us ki jamaat Ahtiyat ki b’na pr batil ho jaye gi, albatta us ki namaz mas’lah 1404 main baatai gae tafseel k mutabiq sahi ho gi. Laikn agr wo dubarah Rukue main jaye aur us se paishtar k wo imam k sath Rukue main sharik ho imam sar uthalay tu Ahtiyat ki b’na pr us ki namaz batil hai.
1453. Agr muqtadi sehwan sar Sajdey se utha laiy aur daikhey k imam abhi Sajdey main hai tu ehtiyat ki b’na pr zarori hai k dubarah Sajdey main chala jaye aur agr dunun sajdun main aisa hi ettifaaq ho jaye tu 2 sajdun k ziyadah ho janeyy ki wajah se jo k rukan hai namaz batil nahi hoti.
1454. Jo shaks sehwan imam se pehley Sajdey se sar utha laiy agr usse dubarah Sajdey main janeyy pr maloom ho k imam pehley hi sar utha chuka hai tu us ki namaz sahi hai. laikn agr dunun sajdun main aisa hi ettifaaq ho jaye tu ehtiyat ki b’na pr us ki namaz batil hai.
1455. Agr muqtadi ghalti se Rukue ya Sajdey se sar utha laiy aur sehwan ya es khayal se k dubarah Rukue ya Sajdey main lot janey se imam k sath shareek nah ho sakey ga Rukue ya Sajdey main nah jaye tu es ki namaz jamaat aur namaz sahi hai.
1456. Agr muqtadi Sajdey se sar utha laiy aur daikhey k imam Sajdey main hai aur us khayal se k yeh imam ka pehlah sajdah hai aur es niyat se k imam k sath sajdah kare Sajdey maiin chalah jaye aur baad main usse

maloom ho k yeh imam ka dusarah sajdah tha tu yeh muqtadi ka dusara shumaar ho ga aur agr us khayal se Sajdey main jaye k yeh imam ka dusarah sajdah hai aur baad main maloom ho k yeh imam ka pehlah sajdah tha tu zarori hai k es niyat se sajdah tamam kare k imam k sath sajdah kr raha houn aur phir dubarah imam k sath Sajdey main jaye aur duno suratun main behtr yeh hai k namaz ko jamaat k sath tamam kare aur phir dubarah bhi parhey.

1457. Agr koi muqtadi sehwan imam se pehlaiy Rukue main chala jaye ps Rukue k wajib zikr k baad wo wapis palat kr imam k Rukue main se kuch miqdar pa sakta ho tu zarori hai k zikr (Rukue) ko baja laye aur ehtiyat wajib ki b'na pr wapis paltey aur ehtiyat-e-mustahb yeh hai k(imam k sath) dusarey Rukue main (jo k imam ka pehla Rukue hoga) bhi zikr Rukue parhey. Aur agr a'emdan wapis nah paltey tu us ki namaz-e-jamaat ka durust houna mehhil-e-eshkaal hai laikn us ki namaz es tafseel k sath jo k mas'lah 1404 main guzar chukka hai, durust hai. Aur agr (Rukue k) wajib zikr ko baja laaney k baad wo imam ko Rukue main nah pa sakta ho tu zarori hai k zikr (Rukue) ko baja laye aur us k baad imam k sath sajdaiy main jaye aur us ki namaz durust hai.

1458. Agr muqtadi sehwan imam se pehlaiy sajdaiy main chala jaye ps sajdaiy k wajib zikr k baad wo wapis palat kr imam k humrah sajdaiy main ja sakta ho tu zarori hai k zikr (sajdah) ko baja laye aur b'na bar ehtiyat-e-wajib wapis paltey aur ehtiyat-e-mustahb yeh hai k (imam k sath) dusarey sajdaiy main bhi zikr (sajdah)- Imam ki ettibah ki khatir-parhey. aur agr a'emdan wapis nah paltey tu us ki namaz jamaat ka durust hona mahle Ishkal hai lakin uski namaz us tafseel k sath jo k mas'lah 1404 mai guzar chuki hai,durust hai - Aur agr (sajdaiy k) wajib zikr ko baja laaney baad wo imam ko sajdah main nah pa sakta ho tu zarori hai k zikr (sajdah) ko baja laye aur us k baad imam k sath namaz jari rakhey aur us ki namaz jamaat durust hai.

1459. Agr imam ghalti se aik aissi raka'et main qunoot parh daiy jis main qunoot nah ho ya aik aissi raka'et main jis main tashhud na ho galti se tashhus parhney lagey tu muqtadi ko qunoot aur tashhud nahi parhna chaheye laikn wo imam se pehley nah Rukue main ja sakta hai aur nah imam k kharah honey se pehley kharah ho sakta hai bal k zarori hai k imam k tashhud aur qunoot khatm krne tak intizar kare aur baqi mandah namaz us k sath parhey.

Jamaat Main Imam Aur Muqtadi K Faraiz

1460. Agr muqtadi sirf aik mard ho tu mustahb hai ke wo imam ki dayein tarf kharah ho aur agr aik 'eurat ho tb bhi mustahb hai k imam k dayein tarf khari ho laikn—A'htiyat e lazim ki b'na pr-- zarori hai k a'eurat imam se kam az kam itna pechey khari ho k us k sajdah krne ki jagha imam sey us k Sajdey ki halat main 2 zanun k faslaih pr ho. Agr aik mard aur aik 'eurat ya aik mard aur chund a'uraatain houn tu mustahb hai k mard imam ki dayein tarf aur 'eurat ya a'uraatain imam key pechey khari houn. Agr chund mard aur aik ya chund a'uraatain houn tu mardun ka imam k pechey aur 'euratunn ka mardun k pechey kharah houna mustahb hai.

1461. Agr imam aur muqtadi dunun a'uraatain houn tu Ahtiyat wajib yeh hai sab aik dusari k barabar barabar khari houn aur imam muqtadiyun se aagey nah khari ho.

1462. Mustahb hai k imam saf k darmiyan main aagey kharah ho aur sahiban 'eilm wa fazal aur taqwah warah pehli saf main kharey houn.

1463. Mustahb hai k jamaat ki safain munazzam houn aur jo ashkas aik saf main khareh houn in k darmiyan faslah nah ho in k khandaih aik dusarey k khandun se miliy howe houn.

1464. Mustahb hai k "qad qamatis salah" kehneh k baad muqtadi khareh ho jayein.

1465. Mustahb hai k imam jamaat es muqtadi ki halat ka laihaz kare jo dusarun se kamzaur ho aur qunoot aur Rukue aur sujood ko toul na nah daih ba juz es surat k k aissey 'eilm ho k tamam wo eshkas jinhoun ney es ki eqtidah ki hai tuol dainey ki janib mail hain.

1466. Mustahb hai k imam jamaat alhamd aur surah, neez buland aawaz se parhey janeyy waley aazkr parhtey howe apni aawaz ko itna buland kare k dusare sun sakain laikn zarori hai k aawaz munasib had se ziyadah nah kare.

1467. Agr imam ko halat Rukue main maloom ho jaye k koi shaks abhi abhi aaayea hai aur eqtidah krna chahta hai tu mustahb hai k Rukue ko mamool se dugna tuol daiy aur phir kharah ho jaye khowah usse maloom ho jaye k koi dusara shaks bhi eqtidah k liye aaayea hai.

Namaz Jamaat K Makrohaat

1468. Agr jamaat ki safaun main jagha ho tu insan k liye tanha kharah houna makroh hai.

1469. Muqaatadi ka namaz k aazkr ko us tarhan parhna k imam sun laiy makroh hai.

1470. Jo musafir zohar, aasar aur esha ki namazain qasar kr k parhta ho us k liye makroh hai k in namazun

main aissey shaks ki iqtedah kare jo musafir nahi hai aur jo musafir nah ho us k liye makroh hai k in namazun main kisi musafir ki eqtidah kare.

Namaz-e-Aayaat

1471. Namaz aayaat jis k parhney ka tariqah baad main bayaan ho ga, 3 chezun ki wajah se wajib hoti hai:

(1) Suraj girhan

(2) Chund girhan

In 2 maqamaat main agr cha girhan ki miqdar kam hi ho aur koi us se khowaf zadah bhi nah howa ho namaz-e-aaayaat wajib hai.

(3) Zalzalah, Ahtiyat-e-wajib ki b'na pr, agr cha us se koi bhi khowafzadah nah hoa ho.

Albatta badiloun ki garaj, bijli ki krak, suruk wa siyah aandhi aur inhi jaisi dusari aasmani nishaniyan jin se aksar log khowaf zadah ho jain aur aisi tarhan zameen k haddisaat maslan zameen ka dhans jaana aur paharun ka girna jin se aksar log khowaf zada ho jate hain in suratun main bhi Ahtiyat-e-mustahb ki b'na pr namaz aayit tark nahi krna chaheye.

1472. Jin chezun k liye namaz aayaat parhna wajib hai agr wo aik se ziyadah wuqoh pazeer ho jain tu zarori hai k insan in main se har aik k liye namaz aayaat parhey. maslan suraj ko bhi girhan lag jaye aur zalzalah bhi aa jaye tu dunun k liye 2 e'aalag e'aalag namazain parhni zarori hain.

1473. Agr kisi shaks pr kayi namaz aayaat wajib houn khowah wo sab es pr aik hi cheez ki wajah se wajib howi houn, maslan suraj ko 3 dafa'e girhan laga ho aur us ney es ki namazain nah parhhi houn ya mukhtalif chezun ki wajah se maslan suraj gihan aur chund girhan aur zalzalaih ki wajah se us pr wajib howi houn tu un ki qaza krtey waqt yeh zarori nahi k wo us baat ka ta'ayyun kare k kunsi cheez k liye kr raha hai.

1474. Jin chezun k liye namaz aayaat parhna wajib hai wo jis elaqeh main wuquh pazeer houn aur mehsoos ki jayein faqat usse elaqeh k logun k liye zarori hai k namaz aayaat parhain aur dusarey maqamaat k logun k liye us ka parhna wajib nahi hai.

1475. Jab suraj ya chund ko girhan lagney lagey tu namaz aayaat ka waqt shuru ho jaata hai aur es waqt tak rehta hai jab tak wo apni sabiqah halat pr lot nah aayeein __ agr cha behtr yeh hai ke itni takheer nah kare k girhan khatm honey lagey __ laikn namaz aayaat ki takmeel suraj ya chund girhan khatm honey k baad bhi kr saktey hain.

1476. Agr koi shaks namaz aayaat parhney main itni takheer kr daiy k chund ya suraj, girhan se nekalna shuru ho jaye tu aada ki niyat krney main koi harj nahi laikn agr us k mukammal taur pr girhan se nikal janeyy k baad namaz parhey tu phir zarori hai k qaza ki niyat kare.

1477. Ager chund ya suraj ko girhan lagney ki muddat aik raka'et namaz parhney k barabar ya us se bhi kam ho tu jo namaz wo parh raha hai aada hai aur yehi hukm hai agr in k girhan ki muddat us se ziyada ho laikn insan nah parhey yahan tak k girhan khatm honey main aik raka'et parhney k barabar ys us se kam waqt baqi ho tu es surat main namaz aayaat wajib aur aada hai.

1478. Jab kabhi zalzalah, badalun ki garaj, bijli ki krak aur aisi jesi cheezain wuquh pazeer houn aur insan Ahtiyat krna chahey tu agr in ka waqt wasie'e ho tu namaz aayaat ko fauran parhna zarori nahi hai basurat-e-daigar zalzalaih jaise chezun main zarori hai k fauran namaz aayaat parhey yani itni jaldi parhey k logun ki nazrun main takheer shumaar nah ho aur agr takheer kare tu Ahtiyat-e-mustahb yeh hai k baad main aada aur qaza ki niyat keye bagair parhey.

1479. Agr kisi shaks ko chund ya suraj ko girhan lagney ka patta nah chalaih aur in k girhan se bahir aaney k baad patta chalaih k paureh suraj ya paureh chund ko girhan laga tha tu zarori hai k namaz aayaat ki qaza kare. Laikn agr ussey yeh pata chalaih k kuch hissey ko girhan laga tha tu namaz aayaat ki qaza us pr wajib nahi hai.

1480. Agr kuch log yeh kaheein k chund ko ya ye k suraj ko girhan laga hai aur insan ko zaati taur pr in k khaney se yaqeen ya etminaan hasil nah ho es liye wo namaz aayaat nah parhey aur baad main patta chalaih k unhoun ney thaek kaha tha tu es surat main jab k paurey chund ko ya paurey suraj ko girhan laga ho namaz aayaat parhey laikn agr kuch hissey ko girhan laga ho tu namaz aayaat ka parhna us pr wajib nahi hai aur yehi hukm us surat main hai jab k 2 aadami jin k 'Aadil honey k barey main 'eilm nah ho yeh kaheein k chund ko ya suraj ko girhan laga hai aur baad main maloom ho k wo 'Aadil thaey.

1481. Agr insan ko mahireein falkiyaat k khaney pr jo 'eilmi qaedaih ki roh se suraj ko aur chund ko girhan lagney ka waqt jantey houn etminaan ho jaye k suraj ko ya chund ko girhan laga hai tu zarori hai k namaz aayaat parhey aur aisi tarhan agr wo kahain k suraj ya chund ko fulaan waqt girhan lagey ga aur itni dair tak rahey ga

aur insan ko in k khaney se etminaan hasil ho jaye tu in k khaney pr a'a'emal krna zarori hai.
1482. Agr kisi ko 'eilm ho jaye k chund ya suraj ko girhan lagney ki wajah se jo namaz aayaat us ne parhhi hai wo batil thi tu zarori hai k dubarah parhey aur agr waqt guzar giya ho tu us ki qaza baja laye.
1483. Agr Yomiya namaz k waqt namaz aayaat bhi insan pr wajib ho jaye aur us k paas dunun k liye waqt ho tu jo bhi pehley parh laih koi harj nahi hai aur agr dunun main se kisi aik ka waqt tang ho tu pehley wo namaz parhey jis ka waqt tang ho aur agr dunun ka waqt tang ho tu zarori hai k pehley Yomiya namaz parhey.
1484. Agr kisi shaks ko Yomiya namaz parhtey howe 'eilm ho jaye k namaz aayaat ka waqt tang hai aur Yomiya namaz ka waqt bhi tang ho tu zarori hai k pehley Yomiya namaz ko tamam kare aur baad main namaz aayaat parhey aur agr Yomiya namaz ka waqt tang nah ho tu usse taur daiy aur pehley namaz aayaat aur us k baad Yomiya namaz baja laye.
1485. Agr kisi shaks ko namaz aayaat parhtey howe 'eilm ho jaye k Yomiya namaz ka waqt tang hai tu zarori hai k namaz aayaat ko namokamal chaur daiy aur namaz ko batil krne wale kisi a'emal ko anjam diye begair Yomiya namaz parhney main mashghol ho jaye aur Yomiya namaz ko tamam krne k baad namaz ko batil krne wale kisi a'emal ko anjam diney se pehley, baqi mandah namaz aayaat ko ussi jagha se parhey jahan se chauri thi.
1486. Jab 'eurat haiz ya nafaas ki halat main ho aur suraj ya chund ko girhan lag jaye ya zalzalah aa jaye tu us pr namaz aayaat wajib nahi hai aur nah hi us ki qaza hai.

Namaz-e-Aayaat Parhney Ka Tariqah

1487. Namaz aayaat ki 2 rakaetain hain aur har rakaet main 5 Rukue hain. Us k parhney ka tariqah yeh hai k niyat krney k baad insan takbeer kahey aur aik dafe'e alhamd aur aik paurah surah parhey aur Rukue main jaye aur phir Rukue se sar uthaye phir dubarah aik dafa'e alhamd aur aik surah parhey aur phir Rukue main jaye. Us a'a'emal ko 5 dafe'e anjam daiy aur 5/Panchwain Rukue se qaayea'eam ki halat main aaney k baad 2 Sajdey baja laye aur phir uth kharah ho aur pehli raka'et ki tarhan dusari rakaat baja laye aur tashhud aur salaam parh kr namaz tamam kare.
1488. Namaz-e-aayaat main yeh bhi mumkn hai k insan niyat krne aur takbeer aur alhamd parhney k baad aik surey ki aayitun k 5/Panch hissey kare aur aik aayit ya us se kuch ziyadah parhey bal k aayit se kam bhi parh sakta hai laikn Ahtiyat ki b'na pr zarori hai k mukammal jumlah ho, sureh ki ibtidah se shuru kare aur bismillah khaney pr ektifah nah kare aur us k baad Rukue main jaye aur phir kharah ho jaye aur alhamd parhey bagair aisi surey ka dusara hissah parhey aur Rukue main jaye aur phir kharah ho jaye aur alhamd parhey bagair aisi sureh k dusara hissah parhey aur Rukue main jaye aur aisi tarhan us a'a'emal ko duhraata rahey hatta k 5/Panchwain Rukue se pehley surah ko khatm kr daiy. maslan surah falaq main pehley Bismillah hir rahman nir raheem , Qul aauhzubi rabbil falaq, parhey aur Rukue main jaye us k baad kharah ho aur parhey Minsharre ma khalaq, aur dubarah Rukue main jaye aur Rukue k baad kharah ho aur parhey Wa min sharre ghasiqein izaa waqab, phir Rukue main jaye aur phir kharah ho aur parhey Wa min sharrin naffaasaaati fil uhqad, aur Rukue main chala jaye aur phir kharah ho jaye aur parhey Wa min sharre hasedin izaa hasad, aur us k baad panchiwein Rukue main jaye aur (Rukue se) kharah honey k baad 2 Sajdey kare aur dusare raka'et bhi pehli raka'et ki tarhan baja laye aur us k dusare Sajdey k baad 2 Sajdey kare aur dusari raka'et bhi pehli raka'et ki tarhan baja laye aur us k dusarey Sajdey k baad tashhud aur salaam parhey. Yeh bhi jaiz hai k sureh ko 5 se kam hissun main taqseem kare laikn jis waqt bhi surah khatm kare lazim hai k baad waley Rukue se pehley alhamd parhey.
1489. Agr koi shaks namaz aayaat ki aik raka'et main 5 dafe'e alhamd aur surah parhey aur dusari raka'et main aik dafe'e alhamd parhey aur surah ko 5 hissun main taqseem kr daiy tu koi harj nahi hai.
1490. Jo cheezain Yomiya namaz main wajib aur mustahb hain wo namaz aayaat main bhi wajib aur mustahb hain. Lakin namaz aayaat mai Azaan wo Iqamat nahi hai aur agr jamaat k sath parhi jaye tu behter hain k batour riza'e azaan aur iqamat ki bajaye 3/teen dafa'e "Assalaat" khaha jaye aur jammat k eliwa mai teen/3 martaba "Assalaat" warid nahi howa hai –Qabile zikr hai k suraj aur chund girhan k elawa namaz aayaat ka jamaat ka jammat k sath parha jaana, sabit nahi hai k shareat ney us ki ijazat di ho.
1491. Namaz aayaat parhney waley k liye mustahb hai k Rukue se pehley aur us k baad takbeer kahey aur panchaweein aur dasweein Rukue k baad takbeer kehna mustahb nahi hai bal k mustahb hai "SamehAllahhu liman hamidah" kahey.
1492. Dusarey/2, chauthaey/4, chattey/6, aathaewain/8 aur daswain/10 Rukue se pehley qunoot parhna mustahb hai aur agr qunoot sirf daswain Rukue se pehley parh lia jaye tb bhi kafi hai.

1493. Agr koi shaks namaz aayaat main shak kare k kitni rakaatain parhhi hain aur kisi naatijeh pr nah punch sakey tu us ki namaz batil hai.
1494. Agr (koi shaks jo namaz aayaat parh raha ho) shak kare k wo pehli rakaat k aakhir Rukue main hai ya dusaro rakaat k pehley Rukue mian aur kisi naatijeh pr nah punch sakey tu us ki namaz batil hai. laikn agr misaal k taur pr shak kare k 4 Rukue baja laya hai ya 5 aur us ka yeh shak Sajdey main janeyy k liye jhukhaney se pehley ho tu jis Rukue k baray main ussey shaks ho k baja laya hai ya nahi ussey aadah krna zarori hai. laikn agr sajdah k liye jhuk giya ho tu zarori hai k apney shak ki prwah nah kare.
1495. Namaz aayaat ka har Rukue rukan hai aur agr in main a'emdan kammi ya beshi kare tu namaz batil hai. yehi hukm hai agr sehwan kammi ho ya Ahtiyat ki b'na pr ziyada ho.

Eid-ul-Fitar Aur Eid-e-Qurban Ki Namaz

1496. Imam aasar a.s k zamaney huzoaur main eid ul fitar wa eid qurban ki namazain wajib hain aur in ka jamaat k sath parhna zarori hai. laikn humarey zamaney main jab k imam aasar a.s ghe'aibat main hain, yeh namazain mustahb hain aur ba jamaat wa furadah dunun tarhan parhhi ja sakhti hain.
1497. Namaz eid ul fitar wa qurban ka waqt eid k din tuolaih aaftb se zohar tak hai.
1498. Eid-e-qurban ki namaz suraj charh aaney k baad parhna mustahb hai aur eid ul fitar main mustahb hai k suraj charh aaney k baad thora sa khuch kha liya jaye, fitra diya jaye aur baad main namaz-e-eid aada ki jaye.
1499. Eid ul fitar wa qurban ki namaz 2 raka'et hai es andaz mai k namaz k aaghaz mai takbiratul ahram aur hr raka'et mai alhamd wa surah parhney k baad chund takbeerain kahi jayein aur takbiroun k darmiyian qunoot parha jaye- Hr raka'et mai in takbiroun aur qunoutoon ki zaraori tadad ahtiyiat wajib ki b'na pr 3/teen takbirain aur in k darmiyian 2/do qunoot hain aur teisri/3 takbeer k baad ahtiyiat wajib ki b'na pr rukue se qabl aik aur takbeer kahi jaye is b'na pr hr raka'et mai takbiroun ki majmoyi tadad takbireen hain-Agr cha behtr ye hai k pehli raka'et mai panch/5 takbireen aur un k darmiyian char/4 qunoot perhey aur dosari raka'et mai char/4 takbireen aur in k darmiyian teen/3 qunoot perhey k is suroot mai bhi in takbiroun aur qunoot k eliwa rukue se qabl Ahtiyiat ki b'na pr aik aur takbeer lazim hai-qabl zikr hai baqi namaz yani rukue aur do/2 sajday aur tashahud wo salaam digar do/2 rakati namaz ki missal anjam di jati hai-
1500. Eid ul fitar wa qurban ki namaz k qunoot main jo dua aur zikr bhi parha jaye kafi hai laikn behtr hai k yeh dua parhhi jaye: Allahhomma ahlal kibriyaey wal aezamate wa ahlal jowde wal jabrouwte wo ahlal a'eefwe wo rehmate wo ahlal taqwa wal maghfirate asaalouka behaqqe hazul youmel lazi jaealtahuo lil muslimeena eiddawoun wa lemohammadeen sallalaho a'elaihe wa aaleihi zukhraan wa sharafaan wa karamataan wa mazeedaan aun tusallae a'ela mohammadeen wa aaley mohammadeen wa aun toudkhilani fi kulle khaireen adkhalta fihaie Mohammadeen wa aley Mohammadeen wa aun thukrejani meen kulle sowyeen akhrajta minhou mohammadeen wa aley Mohammadeen Salawatouka a'elaihe wa a'eelaiheem Allahhomma inni asaalouka khaira ma saauloka bahi a'eibadoukas Salehouna wa awouzo beka mimma ustaeazza minho e'ibadokul mukhlesoun-
1501. Imam asar a.s k zamaney ghiabat main agr namaz eid ul fitar wa qurban jamaat se parhhi jaye tu Ahtiyat lazim yeh hai k us k baad 2 khutbeh parhey jain aur lazim hai k imam do/2 khutboun k darmiyian thora sa baithey aur behtr hai k eid ul fitar k khutbeh main zakat e fitrey k ahkam aur eid e qurban k khutbey main qurbani k ahkam bayaan keye jain.
1502. Eid ki namaz k liye koi surah makhsoos nahi hai laikn behtr hai k pehli raka'et main (alhamd k baad) surah shams (91 surah) parha jaye aur dusari raka'et main (alhamd k baad) surah ghashia (88 surah) parha jaye ya pehli raka'et main surah e'aalah (87 surah) aur dusari raka'et main surah shams parh jaye.
1503. Namaz eid sehra main parhna mustahb hai laikn makkah mukarmah main mustahb hai k mausjid ul hara'eam main parhhi jaye.
1504. Mustahb hai k namaz eid k liye paidal aur pabarhinah aur ba waqaar taur pr jayein aur namaz se pehley ghusal krain aur sufaid ammamah sar pr bandhain.
1505. Mustahb hai k namaz eid main zameen pr sajdah kiya jaye aur takbeer kehtaiy waqt hathoun ko buland kiya jaye aur jo shaks eid parh raha ho khawon wo imam jamaat ho ya furadah namaz parh raha ho tu alhamd aur surah buland aawaz se parhey.
1506. Mustahb hai k eid ul fitar ki raat ko magrib wa esha k baad aur eid ul fitar k din namaz subhu k baad aur namaz eid ul fitar k baad yeh takbeer kahey jayein: "Allahhu Akbaru Allahhu Akbaru, La Elaha Ellallahu Wallahhu Akbaru, Allahhu Akbaru Wa Lillahil Hamduh, Allahhu Akbaru E'aala Mahadaana."

1507. Eid e qurban main 10 namazun k baad jin main se pehli namaz eid k din ki namaz zohar hai aur aakhari barhiweein tareekh ki subhu namaz subhu hai in takbeerat ka parhna mustahb hai jin ka zikr sahiqah mas'laih main ho chuka hai aur in k baad "Allahhu akbar e'aala marazqna min baheemaatil aanaammi walhamdu laillahi e'aala ablaana" parha bhi mustahb hai laikn agr eid qurban k muqah pr insan meinah main ho tu mustahb hai k yeh takberain 15 namazun k baad parhey jin main se pehli namaz eid k din namaz zohar hai aur aakhari tehraweein zilhajjah ki subhu hai.
1508. Ahtiyat-e-mustahb yeh hai k a'uraatain namaz eid parhney k liye nah jain laikn yeh ehtiyat ummar rasidah 'euratunn k liye nahi hai.
1509. Namaz eid main bhi dusari namazun ki tarhan muqtadi ko chaheye k alhamd aur surah k elawa namaz k azkaar khud parhey.
1510. Agr muqtadi us waqt phounchey jab imam namaz ki kuch takberain keh chuka ho tu imam k Rukue main janeyy k baad zarori hai k jitni takberain aur qunoot us ney imam k sath nahi parhein inhain parhey aur agr har qunoot main aik dafa'e" subhaanallahe walhamdu lillahe" kah daiy tu kafi hai. agr itna waqt nah ho tu sirf takberain kahey aur agr itna waqt bhi nah ho tu kafi hai k mutabeat krtey howe Rukue main chala jaye.
1511. Agr koi shaks namaz eid main us waqt phounchey jab imam Rukue main ho tu wo niyat kr k aur namaz ki pehli takbeer k kr Rukue main ja sakta hai.
1512. Agr koi shaks namaz e eid main aik sajdah bhool jaye tu zarori hai k namaz k baad usse baja laye. Aisi tarhan agr koi aisa fiel namaz e eid main sar zard ho jis k liye Yomiya namaz main sajdah sehw lazim hai tu namaz e eid parhney waley k liye zarori hai k 2 sajdah sehw baja laye.

Namaz K Liye Aajeer Baanana

1513. Insan k marne k baad in namazun aur dusari ebadatun k liye jo wo apni zindagi k zamaney main baja nah laya ho kisi dusarey shaks ko ajeer baanaayea ja sakta hai yani wo namazain ussey ujrat daiy kr parhwai ja sakhti hain aur agr koi shaks bagair ujrat liye in namazun aur dusari ebadatun ko baja laye tb bhi sahi hai.
1514. Insan baez mustahb kamun maslan hajj wa umrey aur rozeh rasool (saww) ya qaboure aaima a.s ki ziarat k liye zindah ashkhas ki tarf se ajeer ban sakta hai aur yeh bhi kr sakta hai k mustahb kam anjam daiy kr us ka sawaab murdah ya zindah ashkhas ko haddiya kr daiy.
1515. Jo shaks mayyit ki qaza namaz k liye ajeer baaney us k liye zarori hai k ya tu mujtahid ho ya namaz ko sahi taqlaied k mutabiq sahi tariqeh pr aada kare ya a'htiyat pr a'a'emal kare bashart k mawarid a'htiyat ko pauri tarhan janta ho.
1516. Zarori hai k ajeer niyat krtey waqt mayyit ko muayyin kare aur zarori nahi k mayyit ka naam janta ho bal k agr niyat kare k main namaz us shaks k liye parh raha houn jis k liye ajeer howa houn tu kafi hai.
1517. Zarori hai k ajeer jo a'a'emal baja laye us k liye niyat kare k jo kuch mayyit k zimmeh hai wo baja la raha houn aur agr ajeer koi a'a'emal anjam daiy aur sirf us ka sawaab mayyit ko haddiya kr daiy tu yeh kafi nahi hai.
1518. Ajeer aisiy shaks ko muqarar krna zarori hai jis k baray main etminaan ho k wo a'a'emal ko baja laye ga yeh ehtimaal ho k sahi baja laye ga.
1519. Jis shaks ko mayyit ki namazun k liye ajeer banaayea jaye agr us k baray main pata chalaih k wo a'a'emal ko baja nahi laya ya batil taur pr baja laya hai tu dubarah (kisi dusareh shaks ko) ajeer muqarar krna zarori hai.
1520. Jab koi shaks shak kare k ajeer ney a'a'emal anjam diya hai ya nahi agr cha wo kahey k main ney anjam daiy dia hai laikn es ki baat pr etminaan nah ho tu Ahtiyat-e-wajib ki b'na pr zarori hai k dubarah ajeer muqarar kare. Agr shak kare k us ney sahi taur pr anjam dia hai ya nahi tu usse sahi samj sakta hai.
1521. Jo shaks koi 'euzr rakhta ho maslan Tayemmum kr k ya baith kr namaz parhta ho ussey Ahtiyat ki b'na pr mayyit ki namazun k liye ajeer bilkul muqarar nah kiya jaye agr cha mayyit ki namazain bhi ussi tarh qaza howi houn-Han, aissey shaks ko ajeer muqarar krney mai koi harj nahi jo wuzu jabirah ya ghusal jabirah kr k namaz parhta ho ya jis ka hath pawn katta howa ho.
1522. Mard, 'eurat ki tarf se ajeer ban sakta hai aur 'eurat, mard ki tarf se ajeer ban sakti hai. aur namaz mai buland ya aahista aawaz se parhney mai zarori hai k ajeer apney wazifeh k mutabiq a'a'emal kare.
1523. Mayyit ki qaza namazun main tarteeb wajib nahi hai siwaye in namazun k jin ki aada main tarteeb hai. maslan aik din ki namaz zohar, aasar ya maghrib wa esha jaisa k pehley zikr ho chuka hai. albatta agr ussey es shart k sath ajeer banaayea giya ho k mayyit ya es k wali k mujtahid k fatweh pr a'a'emal kare aur wo tarteeb ko zarori samajhta ho tu tarteeb ka khayal rakhna zarori hai.

1524. Agr ajeer k sath teh kiya jaye k a'a'emal ko aik makhsoos tariqeh se anjam dai ga zarori hai k us a'a'emal ko aisi tariqeh se anjam dai siwaye us ke k us tarhan a'a'emal krney pr a'a'emal k batil honey ka yaqeen rakhta ho aur agr kuch teh nah howa ho tu zarori hai k wo a'a'emal apney wazifeh k mutabiq anjam dai aur a'htiyat-e-mustahb yeh hai k apney wazifeh aur mayyit k wazifeh main se jo bhi ehtiyat k ziyada qareeb ho us pr a'a'emal kare. maslan agr mayyit ka farizah tasbihaat-e-arbae'a 3 dafa'e parhna tha aur us ki apni zimehdari aik dafa'e parhna ho tu 3 dafa'e parhey.
1525. Agr ajeer k sath yeh teh nah kiya jaye k namaz k mustahbaat kis miqdar main parhey ga tu zarori hai k e'amomaan jitney mustahbaat parhey jatey hain inhain baja laye.
1526. Agr insan mayyit ki qaza namazun k liye kayi ashkhas ko ajeer muqarar kare tu mas'lah 1523 k mutabiq zarori nahi k wo hr ajeer k liye muayyan kare.
1527. Agr koyi shaks ajeer baaney k misaal k taur pr aik saal main mayyit ki namazain parh daiy ga aur saal khatm honey se pehley mar jaye tu in namazun k liye jin k baray main 'eilm ho k wo baja nahi laya kisi aur shaks ko ajeer muqarar krna zarori hai aur jin namazun k baray main ehtimaal ho k wo inhain nahi baja laya ehtiyat-e-wajib ki b'na pr in k liye bhi ajeer muqarar kia jaye.
1528. Jis shaks ko mayyit ki qaza namazun k liye ajeer muqarar kiya ho aur us ney in sab namazun ki ujrat bhi wusool kr li ho agr wo sari namazain parhney se pehley mar jaye tu agr es k sath yeh teh kiya giya ho k sari namazain wo khud hi parhey ga tu ujrat dainey waley baqi namazun k teh shudah ujrat wapis laih saktey hain ya ajarah ko fasakh kr saktey hain aur us ki ujratul misl daiy saktey hain. Agr yeh teh nah kiya gia ho k sari namazain ajeer khud parhey ga tu zarori hai k ajeer k wurasah es k maal main se baqi mandah namazun k liye kisi ko ajeer banayein laikn agr us neh koi maal nah chaura ho tu us k warasah pr kuch bhi wajib nahi.
1529. Agr ajeer mayyit ki sab qaza namazain parhney se pehley mar jaye aur us k apney zimmeh bhi qaza namazain houn tu mausalah sabiqah main jo tariqah baataya gia hai us pr ammal krne k baad agr foat shudah ajeer k maal se kuch bachey aur us surat main jab k us ne wasiyat ki ho aur us k wurasa bhi izajat dain tu sab namazun k liye ajeer muqarar kia ja sakta hai aur agr wurasa izajat nah dain tu maal ka tesara hissah us ki namazun pr sirf kia ja sakta hai.

Rozeh K Ahkam

Rozah se muraad hai k khuda ki khusnodi aur us k aagey izhare tazlal k liye azaan subhu se magrib tak aath/8 chezun se jo baad main baayean ki jayein gi parheez kare.

Niyat

1530. Insan k liye rozeh ki niyat dil se guzarna ya maslan yeh kehna k "main kal rozah rakhoun ga" zarori nahi bal k us ka iradah krna kafi hai k wo bargah-e-elahi main apni zilat k izhare k liye aazan subhu se magrib tak koi aisa kam nahi kare ga jis se rozah batil ho aur yeh yaqeen hasil krne k liye es tamam waqt main wo rozeh se raha hai zarori hai k kuch dair Aazan e subhu se pehley aur kuch dair magrib k baad bhi aisiy kam krney se parhaiz kare jin se roza batil ho jaata hai.
1531. Insaane mahe mahe ramzan ki har raat ko es se aaglaiy din k rozeh ki niyat kr sakta hai.
1532. Mahe Mahe ramzan main rozeh ki niyat ka aakhari waqt aik aisi shaks k liye jis ki tawajjah ho, azaan subhu se pehley hai yani ehtiyat-e-wajib ki b'na pr zarori hai k azaan subhu k waqt jab wo parhaiz shuru kare tu iradaiy k sath ho chaheye wo iradah na khud aagah taur pr us k dil main kaheein majood ho.
1533. Jis shaks ney aisa koi kam nah kia ho jo rozeh ko batil kare tu wo jis waqt bhi din main bhi rozeh ki niyat kr laiy agr cha magrib honey main kam waqt hi reh gia ho, us ka rozah sahi hai.
1534. Jo shaks Mahe mahe ramzan k rozun aur aisi tarhan wajib rozun main jin k din muayyan hain rozeh ki niyat keye bagair aazan subh se pehley so jaye agr wo zohar se pehley bedaar ho jaye aur rozey ki niyat krey tu is ka roza sahi hai aur agr wo zohar k baad bidaar ho tu zarori hai k Ahtiyat krtey howe qurbat-e-mutlaqah ki niyat se baqi din khud ko rozah batil krne wali chezun se bachaye aur us din k rozeh ki qaza bhi baj laye.
1535. Agr koi shaks qaza ya kufarah ka rozah rakhna chaheye tu zarori hai k us rozeh ko muayyan kare maslan niyat kare k main qaza ka ya kufareh ka rozah rakh raha houn laikn mahe mahe ramzan main yeh niyat krna zarori nahi k main mahe mahe ramzan ka roza rakh raha houn balk agr kissi ko e'ilm nah ho ya bhool jaye k mahe mahe ramzan hai aur kissi dosare rozey ki niyat kre tb bhi wo rozah mahe mahe ramzan ka rozah shumaar ho ga. Nazr aur es jesey rozeh main niyat krna zarori nahi.
1536. Agr koi shaks janta ho k mahe ramzan ka mahinah hai aur jaan bojh kr mahe ramzan k rozeh k elawa

kisi dusarey rozey ki niyat kare tu wo rozah jis ki us ni niyat ki hai wo rozah shumaar nahi hoga aur aisi tarhan mahe ramzan ka rozah bhi shumaar nahi ho ga agr wo niyat qasd-e-qurbat k munafi ho balk agr munafi nah ho tb bhi ehtiyat ki b'na pr wo rozah mahe ramzan ka rozah shumaar nahi hoga.

1537. Misaal k taur pr agr koi shaks mahe ramzan k pehley rozeh ki niyat kare laikn baad main maloom ho k yeh dusara rozah tha tu us ka rozah sahi hai.

1538. Agr koi shaks azaan subhu se pehley (rozey ki) niyat kre,phr begair Ikthiyiar k behosh ho jaye aur ussey din main kisi waqt hosh aajaye tu ehtiyat-e-lazim ki b'na pr zarori hai k es din ka rozah mokamal kre aur agr mokammal nah kare tu us ki qaza baja laye lakin behoshi k makam mai jahan us k muqadmat Ikhtiyiari thai(jaisey wo shaks jo k operation k liye Khud ko behosh hone k liye doctor ki supardgi mai daita hai) tu A'htiyiat e Wajib ye hai k rozey ko mokammal kre aur uski qaza bhi baja laye-

1539. Agr koi shaks azaan subhu se pehley rozeh ki niyat kare aur phir nashey mai maust ho jaye aur phir usse din main kisi waqt hosh aa jaye tu ehtiyat-e-wajib yeh hai k us din ka rozah tamam kare aur us ki qaza bhi baja laye.

1540. Agr koi shaks azaan subhu se pehley rozeh ki niyat kare aur so jaye aur magrib k baad bidaar ho tu us ka rozah sahi hai.

1541. Agr kisi shaks ko 'eilm nah ho ya bhool jaye k mahe ramzan hai aur zohar se pehley us ammar ki janib mutawajjah ho aur us dauran koyi aisa kam kr chukka ho jo rozey ko batil krta hai tu us ka rozah batil hoga laikn zarori hai k magrib tak koyi aisa kam nah kare jo rozey ko batil krta ho aur mahe ramzan k baad rozeh ki qaza bhi kare. Agr zohar k baad mutawajjah ho k mahe ramzan hai aur koyi aisa kam kre jo rozey ko batil krta ho anjam nah diya ho tu--ehtiyat wajib ki b'na pr reja'an rozeh ki niyat kare aur mahe ramzan k baad bhi us ki qaza bhi kare aur agr zohar se pehley mutwajjah ho aur koyi aisa kam bhi nah kia ho jo rozeh ko batil krta ho tu zarori hai k rozeh ki niyat kare aur us ka rozah sahi hai.

1542. Agr mahe ramzan main bacha azaan subhu se pehley baligh ho jaye tu zarori hai k rozah rakhey aur agr azaan subhu k baad baligh ho tu us din ka rozah us pr wajib nahi hai. Laikn agr mustahb rozah rakhne ka iradah kr liya ho tu us Surat main ehtiyat-e-mustahb yeh hai k us rozeh ko paurah kare.

1543. Jo shaks mayyit k rozeh rakhney k liye ajeer baana ho ya us k zimmeh kafareh k rozeh houn, agr wo mustahb rozeh rakhey tu koi harj nahi laikn agr kisi k zimmeh mahe ramzan k qaza rozey houn tu wo mustahb rozah nahi rakh sakta agr cha us n mustahb rozey ki nazar ki ho aur agr bhool jaye aur mustahb rozah rakh laih tu us surat main agr usse zohar se pehley yaad aa jaye tu us ka mustahb rozah kaladam ho jaata hai aur wo apni niyat qaza rozey ki janb mour sakta hai-agr wo zohar k baad muttawija ho tu ahtiyat ki b'na pr us ka roza batil hai aur agr ussey magrib k baad yaad aayee tu us ka rozah sahi hai.

1544. Agr mahe ramzan k rozeh k elawah koi dusarah muayyan rozah insaane pr wajib ho, maslan us ni maanat mani ho k aik muqarar din ko rozah rakhey ga aur jaan bojh kr azaan subhu tak niyat nah kare tu us ka rozah batil hai aur agr ussey maloom nah ho ke us din ka rozah us pr wajib hai ya bhool jaye aur zohar se pehley ussey yaad aayee tu agr us ney koi aisa kam nah kia ho jo rozeh ho batil krta ho aur rozeh ki niyat kr laih tu us ka rozah sahi hai aur agr zohar k baad usse yaad aayee tu mahe ramzan k rozeh main jis ehtiyaat ka zikr kia gia hai us ka khayal rakhey.

1545. Agr koi shaks kisi gair muayyan wajib rozeh k liye maslan rozah kafrah k liye zohar k nazdaiek tak a'emdan niyat nah kare tu koi harj nahi bal k agr niyat se pehley musammam iradah rakta ho k rozah nahi rakhey ga ya muzabzab ho k rozah rakhey ya nah rakhey tu agr us ney koi aisa kam nah kia ho jo rozeh ko batil krta ho aur zohar se pehley rozeh ki niyat kr laih tu us ka rozah sahi hai.

1546. Agr koi kafir mahe ramzan main zohar se pehley musalman ho jaye aur azaan subhu se es waqt tak koi aisa kam nah kia ho jo rozeh ko batil krta ho tu ehtiyat-e-wajib ki b'na pr zarori hai. k mafiyez zimmah ki niyat se din k aakhir tak rozah batil krne waley kamun se parhaiz kare aur agr aisa nah kare tu us din ki qaza baja laye.

1547. Agr koi bimaar shaks mahe ramzan k kisi din main zohar se pehley tandrust ho jaye aur us ney us waqt tak koi aisa kam nah kia ho jo rozeh ko batil krta ho tu ehtiyat-e-wajib ki b'na pr zarori hai k niyat kare aur es din ka rozah rakhey aur agr zohar k baad thaek ho tu us din ka rozah us pr wajib nahi. Albatta zarori hai k es ki qaza kare.

1548. Jis din k baray main insan ko shak ho k shaban ki aakhari tarekh hai ya mahe ramzan ki pehli tarekh, es din ka roza rakhna us pr wajib nahi hai aur agr roza rakhna chaye tu mahe ramzan k rozeh ki niyat nahi kr sakta laikn niyat kare k agr mahe ramzan hai tu mahe ramzan ka rozah hai aur agr mahe ramzan nahi hai tu qaza rozah

ya aisi jaisa koi aur rozah hai tu us ka rozah sahi hai laikn behter yeh hai k qaza rozey wagairah ki niyat kare aur agr baad main pata chalaih k mahe ramzan tha tu mahe ramzan ka rozah shumaar ho ga laikn agr niyat sirf rozey ki kare aur baad main maloom ho k mahe ramzan tha tb bhi kafi hai.
1549. Agr kisi din k baray main insaane ko shak ho k shaban ki aakhari tarekh hai ya mahe ramzan pehli tarekh aur wo qaza ya mustahb ya aisey hi kisi aur rozey ki niyat kr k rozah rakh laih aur din main kisi waqt ussey pata chalaih k mahe ramzan hai tu zarori hai k mahe ramzan k rozey ki niyat kr laih.
1550. Agr kisi muayyan wajib rozey k baray main maslan mahe ramzan k rozey k baray main insaane muzabzab ho k apney rozey ko batil kare ya nah kare ya rozeh ko batil krney ka qasd kare tu agr dubarah rozey ki niyat nah kare tu us ka rozah batil ho jaata hai aur agr dubarah rozey ki niyat kr laih tu ehtiyat-e-wajib yeh hai k us din ka rozah paurah kare aur baad main es ki qaza kare.
1551. Agr koi shaks jo mustahb rozah ya aisa wajib rozah maslan kafarey ka rozah rakhey howe ho jis ka waqt muayyan nah ho kisi aisiy kam ka qasd kare jo rozey ko batil krta ho ya muzabzab ho k koi aisa kam kare ya nah kare tu agr wo koyi aisa kam nah kare aur wajib rozey main zohar se pehley aur mustahb rozey main guroob se pehley dubarah rozey ki niyat kr laih tu us ka rozah sahi hai.

Mubtilaat-e-Rozah

1552. 8 chezain rozeh ko batil kar dete hain:

(1) Khana aur/And pina.

(2) Jimaa'e karna.

(3) Estimnah. Yani mard apney sath ya kissi dusare zarriye se jimaa'e k elawa Koyi aisa fiel kare jis k natijey main mani khrij ho. Auraton main eski kaifiyat ka tazkara mas'alah 345 main ho chukka ho.

(4) Khuda-e-ta'alah, Peghambare akram saww aur un in k jaanishinon se ehteyat wajib ki bina par Koyi jhothi baat mansoob karna.

(5) Gubaar halaq tak phonchana ehtiyat wajib ki bina par.

(6) Azaan subhu tak jaanabat, haiz ya nifaas ki halat main baqi rehna.

(7) Kissi siyaal cheez se haqnah (enima) karna.

(8) Qeh karna.

In mubtilaat k tafseeli Ahkaam aaindah masaeil main bayaan keye jayen gey.

1. Khana aur/And Pina

1553. Agr rozeh daar es aamar ki jaanib mutawajjah hotey howe keh rozeh se hai Koyi cheez jaan boujh kar khaye ya piye tu us ka rozah batil ho jata hai, qatih nazr us se keh wo cheez aisi ho jissey e'umoman khaya ya piya jata ho mas'alan roti ya pani ya aisi ho jissey e'umoman khaya piya na jata ho mas'alan matti aur darakht ka shirah, aur khowah kam ho ya ziyada hatta keh agr rozeh daar tooth bursh munh se nikaley aur dubarah munh main leh jaye aur us ki tari nigal leh tab bhi rozah batil ho jata hai siwaye ye k miswak ki ratubat is qadr kam ho keh luabey dehin main ghul mel kar es tarhan khatam ho jae.
1554. Jab rozeh daar khana kha raha ho agr ussey maloom ho jaye keh subhu ho gayi hai tu zarauri hai keh jo luqmah munh main ho usse uhgal dey aur agr jaan boojh kar wo luqmah nigal ley tu us ka rozah batil hai aur us hukam k mutabiq jis ka zikar baad main ho ga us par kafrah bhi wajib hai.

1555. Agr rozeh daar ghalti se Koyi cheez kha ley ya pi ley tu us ka rozah batil nahi hota.
1556. Injection aur drip se rozah batil nahi hota, chahey injection taqweyat ponchaney wala aur drip gulocoz wagaira ki hi kiyo nah ho. Dameh ki bimari main estimaal honeyy wala esparey agr dawa ko sirf pehparon tak phounchey tu us se bhi roza batil nahi hota. isse tarhan aankh aur kaan main dawa dalney se rozah batil nahi hota chahey us ka zaiqah galeh main mehsoos ho. Naak main dali jaaney wali dawa agr galeh tak nah phounchey tu us se roza batil nahi hota.
1557. Agr rozeh daar danton ki rekhon main panhsi howi koyi cheez e'e'amdan nigal ley tu us ka roza batil hota jata hai.
1558. Jo shaks rozeh rakhna chahata ho us k liye azaan subhu se pehleh danton main khilaal karna zarauri nahi hai lekin agr usse e'ilm ho keh jo ghiza danton k rekhon main reh gae hai wo din k waqat pait main chale jaye gi tu khilaal karna zarauri hai.
1559. Munh ka pani nigalne se rozah batil nahi hota khowah tarshi wagaira k tasawwur se hi munh main pani barh aaya ho.
1560. Sar aur seney ka balgham jab tak munh main k andar waleh hisseh tak nah phounchey usse nigalne main koyi hrj nahi balke agr wo munh main aa jaye aur ussey nighal lai tb b uska roza batil nahi hota agr che ehtiyat-e-mustahb hai keh usse nah nigley.
1561. Agr rozeh daar ko itni piyaas lagey keh usse piyaas se mar jaaney ka khauf ho jaye ya usse nuqsaan ka andaisha ho ya itni sakhti uhthana parhey jo us k liye na qabile bardast ho tu itna pani pi sakta hai keh in ummoaur ka khauf khatam ho jaye bal keh agr muat aur us jaise cheez ka khuaf ho tu pani pina wajib hai lekin us ka rozah batil ho jaye ga aur agr mahe ramzan ho tu ehtiyat-e-lazim ki bina par zarauri hai keh us se ziyada pani nah peye aur din k baqi hisseh main wo kaam karne se parhaiz kare jis se rozah batil ho jata hai.
1562.Bachey ya parindey ko khelane k liye ghiza ka chabana ya ghiza ka chakna aur usse tarhan k kaam karna jis main ghiza e'umoman halaq tak nahi ponchati khowah wo ettifaqan halaq tak phonch jaye tu rozeh ko batil nahi karti. Lekin agr insane shuru se jaanta ho keh yeh ghiza halaq tak phonch jaye gi aur us kam ko jaan boojh kr anjam dai tu us ka rozah batil ho jata hai aur zarauri hai keh us ki qaza baja laye aur kufarah bhi us par wajib hai.
1563. Faqt kamzauri Mahe Ramazan k rozey chaurney k jawaz ka sabab nahi ban sakti chahey(kamzauri) shadid hi ho siwaye ye k baees mushaqat(itni ziyada sakhti jo k e'aam taure pr qabil bardasht nah ho) ho k us sauraat mai khana ya pina – Ahtiyate wajib ki b'na pr –faqt Zararot ki miqdar mai jaiz hai aur baqiya din perhaiz kiya jaye issi tarh zarauri hai k mahe Mubarak Mahe ramzan k ba'ed is rozey ki qaza ki jaye lakin is pr kafarah wajib nahi hai.

2. Jimaa'e

1564. Jimaa'e rozeh ko batil kar deta hai khowah uhzu-e-tanasul supari tak hi dakhil ho aur mani bhi khrij nah howi ho.
1565. Agr aala-e-tanasul supari se kam dakhil ho aur mani bhi khrij nah ho tu rozah batil nahi hota lekin jis shaks ki khatna gah nah ho agr us se kam miqdaar bi dakhil kare tu us ka rozah batil ho jaye ga.
1566. Agr koyi shaks e'e'amdan jimaa'e ka iradah kare aur phir shaq kare keh supari k barabar dukhool howa tha ya nahi tu us ka hukam mas'alah number 1551 ko dekh kar maloom kiya ja sakta hai. Albatta agr rozah batil karne wala kaam anjaam nah diya ho tu kissi bhi surat main kufara wajib nahi hota.
1567. Agr koyi shaks bhool jaye keh rozeh se hai aur jimaa'e karey ya jimaa'e par us tarhan majboaur kiya jaye keh us ka ikhtiyar baqi nah rahey tu us ka rozah batil nahi ho ga albatta agr jimaa'e ki halat main usse yaad aa jaye keh rozeh se hai ya majboaur khatam ho jaye tu zarauri hai keh fauran jimaa'e tarak kar dey aur agr aisa nah kare tu us ka rozah batil hai.

3. Estimnah

1568.Agr rozah daar estimnah kare (estimnah k manae mas'alah 1552 main batai ja chukey hain) tu us ka rozah batil ho jata hai.

1569. Agr be ikhtiyiari ki halat main kissi ki mani khrij ho jaye tu us ka rozah batil nahi hai.

1570. Agr cha rozeh daar ko e'ilm ho keh agr din main soye ga tu usse ahtilam ho jaye ga yani sotey main es ki mani khrij ho jaye gi tab bhi us k liye sona jaiz hai khowah nah soney ki wajah se usse koyi takleef nah bhi ho aur agr usse ahtilam ho jaye tu us ka rozah batil nahi hota.

1571. Agr rozeh daar mani khrij hotey waqat neend se bidaar ho jaye tu us par wajib nahi keh mani ko nikalney se rokey.

1572. Jis rozeh daar ko ahtilam ho giya ho wo pishaab kar sakta hai khowah usse yeh e'ilm ho keh pishaab karney se baqi mandah mani naly se bahir aa jaye gi.

1573. Jab rozeh daar ko ahtilam ho jaye, agr usse maloom ho keh mani naly main reh gayi hai aur agr gusal se pehleh pishaab nahi kare ga tu ghusl k baad mani uss k jism se khrij ho gi tu ehtiyat-e-mustahb yeh hai keh ghusal se pehleh pishaab kare.

1574. Jo shaks jaan boojh kr mani nikalney k iradey se mas'aln apni biwi se chair chaar aur dil lagi kare lekin us ki mani nah nakley tu agr dubara rozeh ki niyat nah kare tu us ka rozah batil hai aur agr dubarah rozeh ki niyat kar ley tu ehtiyat lazim ki bina par zarauri hai keh rozeh ko tamam kare aur us ki qaza bhi baja laye.

1575. Agr rozeh daar mani nikalne k iradey k bagair missal k toaur par apni biwi se chair chaar aur hansi mazaq kare aur usse itminaan ho keh mani khrij nahi hogi tu agr cha itifaqan mani khrij ho jaye, es ka rozah sahi hai. Albatta agr ussy itminaan nah ho tu us surat main jab mani khrij ho gi tu us ka rozah batil ho jaye ga.

Khuda aur Rasool SAWW Par Bohtaan Bandhana

1576.Agr rozeh daar zuban se ya likh kar ya eshrey se ya kissi aur tariqeh se allah ta'alah ya Rasool akram saww ya Aaimah Athaar a.s main se kissi se jaan boojh kr Koyi jhothi baat mansoob kare tu agr cha wo fauran kehey deh keh main ne jhoot kaha hai ya tobah kar ley tab bhi ehtiyat-e-lazim ki bina par us ka rozah batil hai aur ehtiyat mustahb ki bina par hazrat Fatimah zehra s.a aur tamam ambiya mursaleen a.s aur in k jaanishenon se bhi Koyi jhothi baat mansoob karney ka yehi hokum hai.

1577. Agr (rozeh daar) Koyi aise riwayat naqal karna chahey jis k qateh honey ki daleel nah ho aur us k bareh main usse yeh e'ilm nah ho keh sach hai ya jhoot tu ehtiyat-e-wajib ki bina par zarauri hai keh usse naqal kartey howe bayaan kare aur Pighamber Akram saww ya Aaimah Athaar A.s. se bilawastah toaur par nisbat nah dey.

1578. Agr (rozeh daar) kissi cheez k barey main ye a'eitiqaad rakhtey howe kh ye Allah ta'alah ya Rasool akram saww ka qowl hai naqal kr dai aur baad main maloom ho keh yeh jhoot tha tu us ka rozah batil nahi ho ga.

1579.Agr rozeh daar kissi cheez k barey main yeh jaantey howe keh jhoot hai, usse Allah ta'alah aur Rasool akram saww se mansoob kare aur baad main usse pata chaleh keh jo kuch us ney kaha tha wo durust tha, agr usse maloom tha keh yeh kaam rozeh ko batil kar deta hai tu ehtiyat-e-lazim ki bina par zarauri hai keh rozeh ko tamam kare aur us ki qaza bhi baja laye.

1580. Agr rozeh daar kissi aisey jhoot ko jo khud rozeh daar ney nahi balkeh kissi dusarey ney ghrah ho jaan boojh kar Allah ta'alah ya Rasool akram saww ya Aaimah Athaar a.s se mansoob kar deh tu ehtiyat-e-lazim ki bina par us ka rozah batil ho jaye ga. Lekin jis ney jhoot ghrah ho us ka qowl naqal kare tu Koyi hraj nahi.

1581. Agr rozeh daar se sawal kiya jaye keh kiya rasool akram saww ney aisa farmaya hai aur wo e'amdan jahan jawab nahi dena chaheye wahan esbaat main dey aur jahan esbaat main dena chaheye wahan e'amdan nafi main jawab dey tu ehtiyat-e-lazim ki bina par us ka rozah batil ho jata hai.

1582. Agr kowi shaks Allah ta'alah ya Rasool Akram saww ka qowl durust naql kare aur baad main kahey keh main ney jhoot kaha hai ya raat ko Koyi jhooti baat in se mansoob kare aur dusarey din jab keh rozah rakha howa

ho kahey keh jo main ney guzasta raat kaha tha wo dusrust hai tu ehtiyat ki bina par us ka rozah batil ho jata hai. siwaye es k keh wo us baat ki Issi waqat ki kiafiyat ki ittila'e dey raha ho.

5. Gubaar Ko Halaq Tak Phonchana

1583. Ehtiyaat-e-wajib ki bina par gareh gubaar ka halaq tak phonchana rozeh ko batil kar deta hai khowah gubaar kissi aise cheez ka ho jis ka khana halaal ho mas'alan aata ya kissi aise cheez ka ho jis ka khana hraam ho mas'alan matti.

1584. Gair kaseef gubaar (jo gubaar gahrah nah ho) halaq tak phonchaney se rozah batil nahi hota.

1585. Agr kaseef gubaar paida ho aur insaan mutawajjah honey aur ehtiyat kar sakney k bawajood ehtiyat nah kare aur gubaar us k halaq tak phonch jaye tu ehtiyat-e-wajib ki bina par us ka rozah batil ho jata hai lakin agr wo gurd o gubaar jo k hawa k chalney se ya tofaan ya is ki manind se paida hota hai aur is se perhaiz krna a'eam taure pr buht ziyada sakhti ka baees hota hai tu perhaiz krna lazim nahi hai.

1586. Ehtiyat-e-wajib yeh hai keh rozeh daar sigrait aur tambako wagaira ka dhuwaan bhi halaq tak nah phonchaye.

1587. Agr insane ehtiyat nah kare aur gubaar ya dhuwaan wagaira halaq main chala jaye tu agr usse yaqeen ya itminaan tha keh yeh cheezain halaq main nah phonchein gi tu us ka rozah sahi hai lekin agr usse guman tha keh yeh halaq tak nahi phonchein gi tu behtar yeh hai keh us rozeh ki qaza baja laye.

1588. Agr Koyi shaks yeh bhool jaaney par keh rozeh se hai ehtiyat nah kare ya be ikhtiyiar gubaar wagaira us k halaq main phocnh jaye tu us ka rozah batil nahi hota.

1589. Paura sar pani main duboney se rozah batil nahi hota lekin yeh shaded makrooh hai.

6. Azaan Subhu Tak Jaanabat, Haiz Aur Nifaas Ki Halat Main Rehna

1590.Agr junub shaks mahe ramzan main jaan boujh kar azaan subhu tak ghusal nah kare ya jis shaks ka farizah tayammum ho aur wo jaan boujh kar tayammum nah kare tu zarauri hai keh us din ka rozah paura kare aur phir aik din aur rozah rakhey aur chunkey yeh teh nahi hai keh yeh dusara rozah qaza hai ya saza, lihaza mahe ramzan ka us din ka rozah bhi mafizimmah ki niyat se rakhey aur mahe ramzan k baad bhi jis din roza rakhey aur us main qaza ki niyat nah kare.

1591. Jo shaks mahe ramzan k rozeh ki qaza karna chahata ho, agr jaan boujh kar subhu ki azaan tak junub rahey tu us din ka rozah nahi rakh sakta. Han agr jaan boujh kar nah ho tu rakh sakta hai. agr cha ehtiyat yeh hai keh usse tarak kar dey.

1592. Agr junub shaks mahe ramzan k rozon aur un ki qaza k elawa kissi bhi wajib aur mustahb rozey main jaan boujh kar azaan subh tak ghusal nah kare tu us din ka rozah rakh sakta hai.

1593. Agr Koyi shaks mahe ramzan ki kissi raat main junub ho jaye tu agr wo e'amdan ghusal nah kare hatta keh waqat tang ho jaye tu zarauri hai keh tayammum kare aur rozah rakhey, us ka rozah sahi hai.

1594.Agr junub shaks mahe ramzan main ghusal karna bhool jaye aur aik din k baad ussey yaad aaye tu zarauri hai keh us din ka rozah qaza kare aur agr chand dinon k baad yaad aaye tu itney dinon k rozoun ki qaza kare jitney dinon k barey main usse yaqeen ho keh wo junub tha magr agr usse yeh e'ilm nah ho keh 3 din junub raha ya 4 din tu zarauri hai keh 3 dinon k rozon ki qaza kare.

1595. Agr aik aisa shaks apne ap ko junub kar ley jis k paas mahe ramzan ki raat main ghusl aur tayammum main se kissi k liye bhi waqat nah ho tu us ka rozah batil hai aur us par qaza aur kafarah donon wajib hain.

1596.Jo shaks jaanta ho keh us k paas ghusal karney k liye waqat nahi hai aur khud ko junub kar leh aur phir tayammum kare ya waqat honey k bawajood jaan boujh k ghusal karne main itni takheer kare keh waqat tang ho jaye aur tayammum kare tu agr cha wo gunhagaar hai lekin us ka rozah sahi hai.

1597. Jo shaks mahe ramzan ki kissi raat main junub ho aur jaanta ho keh agr soye ga tu subhu tk bidaar nah hoga ehteyat wajib ki bina par usse bagair ghusl keye nahi sona chaheye aur agr wo ghusal karne se pehley apni

marzi se so jaye aur subhu tak bidaar nah ho tu us ka rozah batil hai aur qaza aur kafarah donon us par wajib hain.
1598.Jab junub mahe ramzan ki raat main so kar jaag uhthey aur us baat ka ehtimaal ho keh agr dubarah so giya tu subhu ki azaan se pehleh bidaar ho jaye ga tu dubarah so sakta hai.
1599. Agr Koyi shaks mahe ramzan k kissi raat main junub ho aur yaqeen ya itminaan rakhta ho keh agr so giya tu subhu ki azaan se pehleh bidaar ho jaye ga aur us ka musamsam iradah ho keh bidaar honey k baad ghusal kare ga aur us iradey k sath so jaye aur azaan tak sota rahey tu us ka rozah sahi hai.
1600. Agr Koyi shaks mahe ramzan ki kissi raat main junub ho aur usse itminaan nah ho keh agr so giya tu subhu ki azaan se pehleh bidaar ho jaye ga aur wo es baat se ghafil ho keh bidaar honey k baad us par ghusal karna zarauri hai tu us surat main jab keh wo so jaye aur subha ki azaan tak soya rahey tu ehtiyaat ki bina par us par qaza wajib ho jati hai.
1601. Agr Koyi shaks mahe ramzan ki kissi raat main junub ho aur ussey yaqeen ho ya ehtimaal us baat ka baat ka ho keh agr wo so giya tu subha ki azaan se pehleh bidaar ho jaye ga aur wo bidaar honey k baad ghusal nah karna chahata ho tu us surat main jab keh wo so jaye aur bidaar nah ho tu zarauri hai keh us din ka rozah mukammal kare aur qaza aur kafarah es k liye lazim hai. issi tarhan agr us taraddud main ho keh bidaar honey k baad ghusal kare ya nah kare tu ehtiyat-e-lazim ki bina par yehi hukam hai.
1602. Agr junub shaks mahe ramzan ki kissi raat main so kar jaag uhthey aur usse yaqeen ho ya es baat ka ehtimaal ho keh agr dubarah so giya tu subhu ki azaan se pehleh bidaar ho jaye ga aur wo musammam iradah bhi rakhta ho keh bidaar honey k baad ghusal kare ga aur dubarah so jaye aur azaan tak bidaar nah ho tu zarauri hai keh us din ka rozah qaza kare aur agr dusari neend se bidaar ho jaye aur teesari dafah so jaye aur subha ki azaan tak bidaar nah ho tu zarauri hai keh es din k rozeh ki qaza kare aur ehtiyat-e-mustahb ki bina par kafarah bhi dey.
1603. Jis neend main insane ko ahtilam ho wo pehli neend samjhi jaye gi lehaza agr aik baar bidaar honey k baad soye aur subha ki azaan tak bidaar tu jaisa keh pechaleh mas’aleh main bataya giya zarauri hai keh us din ka rozah qaza kare.
1604. Agr kissi rozeh daar ko din main ahtilam ho jaye tu us par fauran ghusal karna wajib nahi.
1605. Agr Koyi shaks mahe ramzan main subhu ki azaan k baad jagey aur yeh dekhey keh usse ahtilam ho giya hai tu agr cha usse maloom ho keh yeh ahtilam azaan se pehleh howa hai us ka rozah sahi hai.
1606. Jo shaks mahe ramzan k qaza rozeh rakhna chahata ho agr wo subhu ki azaan k baad bidaar ho aur dekheye keh usse ahtilam ho giya hai aur jaanta ho keh yeh ahtilam usse subha ki azaan se pehleh howa hai tu us din mahe ramzan k rozeh ki qaza ki niyat se rozah rakh sakta hai.
1607. Agr mahe ramzan k rozon main aurat subhu ki azaan se pehleh haiz ya nifaas se pak ho jaye aur e’amdan ghusal nah kare ya us ka farizah tayammum karna ho aur tayammum nah kare tu zarauri hai keh us din ka rozah paura kare aur us ki qaza bhi kare. Mahe ramzan ki qaza main agr jaan kar ghusal ya tayammum nah kare tu ehtiyat-e-wajib ki bina par us din ka rozah nahi rakh sakti.
1608. Jo aurat mahe ramzan ki shab main haiz ya nifaas se pak ho jaye, agr jaan boujh kar ghusl nah kare yahan tak keh waqat tang ho jaye tu zarauri hai keh tayammum kare aur us ka us din ka rozah sahi hai.
1609. Agr Koyi aurat mahe ramzan main subha ki azaan se pehleh haiz ya nifaas se pak ho jaye aur ghusal k liye waqat nah ho tu zarauri hai keh tayammum kare aur subhu ki azaan tak bidaar rehna zarauri nahi hai. jis junub shaks ka farizah tayammum ho us k liye bhi yehi hokum hai.
1610. Agr Koyi aurat subh ki azaan k qareeb haiz ya nifaas k khoon se pak ho jaye aur es k ghusal ya tayammum main se kissi ka waqat nah ho tu us ka roza sahi hai.
1611. Agr Koyi aurat subhu ki azaaz k baad haiz ya nifaas k khoon se pak ho jaye ya din main usse haiz ya nifaas ka khoon aa jaye tu agr cha yeh khoon magrib k qareeb hi Q nah aaye us ka rozah batil hai.
1612. Agr aurat haiz ya nifaas ka ghusal karna bhool jaye aur usse aik din ya kayi din k baad yaad aaye tu jo

rozeh us neh rakeh hon wo sahi hain.
1613. Agr aurat mahe ramzan main subhu ki azaan se pehleh haiz ya nifaas se pak ho jaye aur ghusal karne main kotahi kare aur subhu ki azaan tak ghusal nah kare aur waqat tang honey ki surat main tayammum bhi nah kare tu jaise keh guzar chukka hai, zarauri hai keh us din ka rozah paura kare aur qaza bhi kare lekin agr kotahi nah kare mas'alan muntazir ho ke zanana hammam muyassir aa jaye khowah us muddat main wo 3 dafah soye aur subha ki azaan tak ghusal nah kare aur tayammum karney main kotahi nah kare tu us ka rozah sahi hai.
1614.Jo aurat estahazah-e-kaseerah ki halat main ho agr wo apne ghusalon ko us tafseel k sath nah baja laye jis ka zikar mas'alah 394 main kia gia hai tu us ka rozah sahi hai. Aisey hi estihaza-e-mutawasita main agr cha ghusal nah bhi kare, us ka rozah sahi hai.
1615. Jis shaks ney mayyit ko maas kiya ho yani apne badan ka Koyi hissah mayyit k badan se maas kiya ho wo ghusal-e-maas mayyit k bagair rozah rakh sakta hai aur agr rozeh ki halat main bhi mayyit ko maas kare tu us ka rozah batil nahi hota.

6. Huqnah Lena

(Pani ya koyi dosra maeyah maq'ead k rastey bari aanth mai dakhil karna)

1616. Siyaal cheez se huqnah lainey se agr cha bah ammr majburi aur elaaj ki ghraz se ho rozeh batil ho jata hai.

7. Qeh Karna (ulti krna)

1617. Agr rozeh daar jaan boujh kar qeh kare tu agr cha wo bimari wagaira ki wajah se aisa karney par majboaur ho us ka rozah batil ho jata hai lekin agr sehwan ya be ikhtiyiar ho kar qeh kare tu Koyi hrj nahi.
1618. Agr Koyi shaks raat ko aisi cheez kha ley jis k bareh main maloom ho keh us k khaney ki wajah se din main be ikhtiyiar qeh aaye gi tu us ka rozah sahi hai.
1619. Agr rozeh daar qeh rook sakta ho-Agr khud ba khud anjam pa jaye-Is andaz se keh e'urfan koyi ye na kahey k us shaks ne khud ko qah pr aamudah kiya hai-tu is se perhaiz krna lazim nahi hai aur uska rozah sahi hai.
1620. Agr rozeh daar k halaq main giza ka zara ya koyi dosri choti cheez chali jaye chunancha wo es had tak under chali gaye ho keh us k nigalne ko khana nah kaha jaye tu zarauri nahi keh usse bahir nikala jaye aur us ka rozah sahi hai. Lekin agr kafi had tak under nah gaye ho tu zarauri hai keh bahir nikaley agr cha ussey qeh kar k hi nikalna parhey Magr yeh ke qeh karney main rozeh daar ko zarar aur shaded takleef ho—jo k a'eam taure pr qabil e bardasht nah ho-- aur agr wo qeh nah kare aur ussey nigal le tu us ka rozah batil ho jaye ga aur agr usse qeh kar k bahir nikaleh tu b us ka rozah batil ho jaye ga.
1621. Agr rozeh daar sehwan Koyi cheez nigal leh aur us k pait main phonchney se pehleh usse yaad aaye keh rozeh se hai, chunancha agr wo cheez itni nechey ja chuki ho keh usse maedey tak jaaney dena khana nah kaha jaye tu us cheez ka nigalna lazim nahi aur us ka rozah sahi hai.
1622. Agr kissi rozeh daar ko yaqeen ho keh dikaar lene ki wajah se Koyi cheez us k halaq se bahir aa jaye gi, chunancha agr usse qeh karna kaha ja sakey tu zarauri hai keh jaan boujh kar dikaar nah leh. Lekin agr ussey yaqeen nah ho tu Koyi hrj nahi.
1623. Agr rozeh daar dikaar leh aur Koyi cheez us k halaq ya munh main aa jaye tu zarauri hai keh usse uegal dey aur agr wo cheez be ikhtiyar pait main chali jaye tu us ka rozah sahi hai.

In Cheezon K Ahkaam Jo Rozeh Ko Batil Karti Hain

1624. Agr insane jaan boujh kar aur ikhtiyiar k sath rozey ko taurney wala kam krey tu us ka rozah batil hai aur agr ye kaam jaan boujh kar nah kare tu phir ishkaal nahi lekin agr junub so jaye aur us tafseel k mutabiq jo mas'alah 1601 main bayaan ki gae hai subhu ki azaan tak ghusal nah kare tu us ka rozah batil hai. chunancha agr

insane nah jaanta ho keh jo batain batai gae hain in main se baez rozey ko batil karti hain aur mas'alah jaaney k silsaley main us ne Koyi kotahi nah ki ho aur nah hi kissi qisam k taraddud ka shikaar ho ya yeh keh shreh hujjat par Aetimaad rakhta ho aur khaney piney aur jimaa'e k elawah in afaal main se kissi fiel ko anjaam dey tu us ka rozah batil nahi hoga.

1625. Agr rozeh daar sehwan Koyi aisa kaam kare jo rozeh ko batil karta ho aur yeh samajtey howe keh us ka rozah batil ho giya hai dubarah e'amdan Koyi aur aisa hi kaam kare tu pechley mas'aleh main bayaan shudah hokum us par jari hoga.

1626. Agr Koyi cheez zabardati rozeh daar k halaq main undail di jaye tu us ka rozah batil nahi hota lekin agr ussey majboaur kiya jaye keh apney rozeh ko khaney piney ya jimaa'e k zariye batil kare mas'alan usse kaha jaye keh agr tum giza nahi khao gey tu hum tumhain mali ya jaani nuqsaan phonchaye gey aur wo nuqsaan se bachney k liye apne aap kuch kha ley tu us ka rozah batil ho jaye ga aur in 3 cheezon k elawa bhi ehtiyat-e-wajib ki bina par rozah batil ho jaye ga.

1627. Rozeh daar ko aise jagha nahi jaana chaheye jis k bareh main wo jaanta ho keh log Koyi cheez us k halaq main daal dain gey ya usse rozah taurneh par majboaur karain gey aur agr aise jagha jaye ya beh ammr majburi wo khud Koyi aisa kaam kare jo rozeh ko batil karta ho tu us ka rozah batil ho jata hai. agr Koyi cheez us k halaq main undail dain tu ehtiyat-e-lazim ki bina par yehi hokum hai.

Wo Cheezain Jo Rozeh Daar K Liye Makrooh Hain

1628. Rozeh daar k liye kuch cheezain makrooh hain aur in main se baaz yeh hain:

(1) Aankh main dawa dalna aur surmah lagana jab keh us ka mazah ya boo halaq main phounchey.

(2) Hr aisa kaam karna jo kamzauri ka bais ho mas'alan khoon dena aur hammam jaana.

(3) Naak main dawa dalna jab keh yeh e'ilm nah ho keh halaq tak phounchey gi aur agr ye e'ilm ho keh halaq tak phounchey gi tu us ka istemaal jaiz nahi hai.

(4) Khusboodar jareh botiyan (Herbs) sungahna.

(5) Aurat ka pani main behitna.

(6) Shiyaaf estimaal karna yani kissi khusak cheez se enimah lena.

(7) Jo libaas pehhin rakha ho usse tar karna,

(8) Danat nikalwana aur hr wo kaam karna jis ki wajah se munh se khoon nekaleh.

(9) Tar lakre se miswaak karna.

(10) Bilawajah pani ya Koyi aur siyaal cheez munh main dalna.

Aur yeh bhi makrooh hai keh mani nikalney k qasd k bagair insane apni biwi ka bosah ley ya Koyi sehwat angaiz kaam kare.

Aisey Muwaqae Jin Main Rozeh Ki Qaza Aur Kafarah Wajib Ho Jatey Hain

1629.Agr Koyi shaks mahe ramzan k rozeh ko khaney, piney, jimaa'e, estimnah ya jaanabat par baqi rehney ki wajah se batil kare jab keh jabar aur nachri ki bina par nahi bal keh e'amdan aur ikhtiyiar se aisa kia ho tu us par qaza k elawa kafarah bhi wajib ho ga aur jo Koyi mutazkarah uhmoaur k elawa kissi aur tariqeh se rozah batil

kare tu ehtiyat-e-mustahb yeh hai keh wo qaza k elawa kafarah bhi dey.
1630. Jis ummoaur ka zikar kia gia hai agr Koyi in main se kissi fiel ko anjaam dey jab keh usse pukhta yaqeen ho keh us ammal se us ka rozah batil nahi ho gat u us par kafarah wajib nahi hai. yehi hokum us shaks ka hai jissey maloom hi nah ho keh us par rozah wajib hai jaisey wo bachey jo balogh k bad ki ebtidai dinon main hon.

Rozah Ka Kafrah

1631. Mahe ramzan k hr din ka rozah tourney k kafarey mai zarauri hai keh insane aik ghulaam azaad kare ya es tariqeh k mutabiq jo agleh mas'aleh main bayaan kia jaye ga 2 mahoneyy rozey rakhey ya 60 faqiron ko pait barh kar khana khilaye ya hr faqir ko aik mud taqriban ¾ kilo(3 Paaow) ta'eam yani gundum ya jow ya roti wagaira dey ro agr yeh afaal anjaam dena us k liye mumkin nah ho tu be qadre imkaan sadqa dena zarauri hai aur agr yeh mumkin nah ho tu tobah wa astagfar kare aur ehtiyaat wajib yeh hai keh jis waqat (kafarey dene k) qabil ho jaye kafrah dey.
1632. Jo shaks mahe ramzan k rozey k kafarey k toaur par 2 mah rozey rakhna chaheye tu zarauri hai keh aik paurah mahinah aur us se aagleh mahiney k aik din tak musalsal rozey rakhey aur issi tarhan baqi mahiney k rozey bhi ehtiyat-e-wajib ki bina par zarauri hai keh pey dar pey baja layen. Lekin agr rukawat paish aaye keh jissey urfan euzr shumaar kiya jaye tu us din ka rozah nah rakhey aur euzr k doaur honeyy k baad dobarah shuru kare.
1633. Jo shaks pey dr pey do/2 mah, Mahe Ramzan k kafarey k rozey rakhna chahey tu zarauri hai k wo rozey aissey waqt rakhna shuru nah kre k jis k barey mai wo janta ho k aik mahiney aur aik din k darmiyian Eid Qurban ki tarh koyi aissa din ajaye ga jis ka roza rakhna haram hai ya mahe ramzan k rozey ki tarh jis ka roza wajib hai.
1634. Jis shaks ko musalsal rozey rakhney zarauri hain agr wo in k bechey main bagair euzr k aik din rozah nah rakhey tu zarauri hai keh dubarah az sar no rozey rakhey.
1635. Agr in dinon k darmiyan jin main musalsal rozey rakhaney zarauri hain, rozey daar ko Koyi gair ikhtiyari euzr paish aa jaye, mas'alan haiz ya nifaas ya aisa safar jissey ikhtiyar karney par wo majboaur ho tu euzr k doaur honey k baad rozon ka az sar no rakhna us k liye wajib nahi bal keh wo euzr doaur honeyy k baad bila fasala baqi Mandan rozey rakhey.
1636. Agr Koyi shaks hraam cheez se apna rozah batil kar dey khowah wo cheez bazaat khud haram ho jaisey shraab aur zinah ya kissi wajah se haram ho jaye jaisey keh halaal gaza jis ka khana insane k liye kissi kualli zarar ka bais ho ya wo apni biwi se halite-e-haiz main mujamiyat kare tu aik kafarah kafi hai lekin ehtiyaat mustahb yeh hai keh majmoan kafarah dey. Yani aik ghulaam azaad kare aur 2 mahiney rozey rakhey aur 60 faqiron ko pait barh kar khana kehlaye ya in main se hr faqir ko aik mud gundum ya jow ya roti wagaira dey aur agr yeh tenon cheezain es k liye mumkin nah hon tu in main se jo kafarah mumkin ho, dey.
1637.Agr rozey daar jaan boujh kar Allah ta'alah ya nabi kareem saww se Koyi jhothi baat mansoob kare tu agr cha us par kafara wajib nahi lekin ehtiyat-e-wajib hai keh kafarah dey.
1638. Agr rozey daar mahe ramzan k aik din main kai dafae'a khaye, piyeh ya jimaa'e ya estimnah kare tu in sab k liye aik kafarah kafi hai.
1639. Agr rozey daar jimaa'e aur estimnah k elawah Koyi dusara aisa kaam kare jo rozey ko batil karta ho aur phir apni zoujah se mujamiyat bhi kare tu donon k liye aik kafarah kafi hai.
1640. Agr rozey daar Koyi aisa kaam kare jo halaal ho aur rozey ko batil karta ho, mas'alan pani pi ley aur us k baad Koyi dusara aisa kaam jo hraam ho aur rozey ko batil karta ho, mas'alan hraam ghiza kha ley tu aik kafarah kafi hai.
1641. Agr rozey daar dikaar ley aur Koyi cheez us k munh main aa jaye tu agr wo ussey jaan boujh kar nigal ley tu bina bar ehtiyaat wajib, us ka rozah batil hai aur zarauri hai keh us ki qaza kare aur kafarah bhi us par wajib ho jata hai aur agr us cheez ka khana haram ho, mas'alan dikaar letey waqat khoon ya aise kuraak jo ghiza ki tareef main nah aati ho us k munh main aa jaye aur wo ussey jaan boujh kar nigal ley tu behtar hai keh majmoi

kafarah dey.
1642. Agr Koyi shaks mannat maney k aik khas din roza rakhey ga tu agr wo us din jaan boujh kar apney rozey ko batil kar dey tu zarauri hai ka kafarah dey aur us ka kafarah issi tarhan hai jaisey keh mannat taurney ka kafrah hai.
1643. Agr roza daar aik aisey shaks ko kehney par jo kahey keh magrib ka waqat ho gia hai lekin jis k kehney se itminaan hasil nah howa ho, rozey aftaar kar ley aur baad main ussey patta chaley keh magrib ka waqat nahi howa ya shaq kare keh magrib ka waqat howa hai ya nahi tu us par qaza aur kafarah donon wajib ho jatey hain aur agr wo ye samajhta tha keh us ki baat hujjat hai tu us par sirf qaza wajib hai.
1644. Jo shaks jaan boujh kar apna rozah batil kar ley aur agr wo zohr k baad safar kare ya kafrey se bachney k liye zohr se pehley safar kare tu us par se kafarah saqit nahi hota bal keh agr zohr se pehley ettifaqan ussey safar karna parhey tab bhi kafrah us par wajib hai.
1645. Agr Koyi shaks jaan boujh kar apna rozah toaur dey aur us k baad haiz, nifaas ya bimari jaisa Koyi euzr paida ho jaye tu ehtiyat-e-mustahb yeh hai keh kafrah dey. Khusosan jab kissi tariqeh se mas'alan dawayion k estimaal se khud ko haiz ya bemari main mubtila kia ho.
1646.Agr kissi shaks ko yaqeen ho keh aj mahe ramzan ki pehli tarikh hai aur wo jaan boujh kar rozah toaur dey lakin baad main ussey patta chaley keh shaban ki aakhri tarikh hai tu us par kafarah wajib nahi hai.
1647. Agr kissi shaks ko shaq ho keh aaj mahe ramzan ki aakhri tarikh hai ya shawaal ki pheli tarikh aur wo jaan boujh kar rozah toaur dey aur baad main patta chaley keh pehli shawaal hai tu us par kafarah wajib nahi hai.
1648. Agr aik rozey daar mahe ramzan main apni rozey daar biwi se jimaa'e kare tu agr us ney biwi ko majboaur kiya hu tu apney rozey ka kafarah aur ehtiyat ki bina par zarauri hai keh apni biwi k rozey ka bhi kafarah dey aur agr biwi jimaa'e par razi ho tu hr aik par aik aik kafarah wajib ho jata hai.
1649. Agr Koyi aurat apney rozey daar shohr ko jimaa'e karney pr majboaur kare tu us par shohr k rozey ka kafarah aada karna wajib nahi hai.
1650. Agr rozey daar mahe ramzan main apni biwi ko jimaa'e par majboaur kare aur jimaa'e k dauraan aurat bhi jimaa'e par razi ho jaye tu donon pr aik aik kafarah wajib ho jata hai aur ehtiyat-e-mustahb yeh hai keh mard 2 kafarey dey.
1651. Agr rozey daar mahe ramzan main apni rozey daar biwi se jo so rahey ho jimaa'e kare tu us par aik kafarah wajib ho jata hai aur aurat ka rozah sahi hai us par kafarah bhi wajib nahi hai.
1652. Agr sohr apni biwi ko ya apne shohr ko jimaa'e k elawa Koyi aisa kaam karney par majboaur kare jis se rozah batil ho jata ho tu in donon main se kissi par bhi kafarah wajib nahi hai.
1653. Jo admi safar ya bimari ki wajah se rozey nah rakhey wo apni rozey daar biwi ko jimaa'e par majboaur nahi kar sakta lekin agr majboaur kare tu kafarah mard par bhi wajib nahi.
1654. Zarauri hai keh insane kafarah dene main kotahi nah kare k wajib ki adaiygi mai sehl angari shumar ho lekin usko faure toaur par anjaam dena lazim nahi.
1655. Agr kissi shaks par kafarah wajib ho aur wo kayie saal tak nah dey tu kafarey main Koyi ezafah nahi hota.
1656. Jis shaks par aik din k kafarey k toaur par 60faqeron ko khana khilana zarauri ho, agr 60 faqir mujood hon tu e'adad ko kam nahi kr sakta mas'alan 30 faqeron main se hr aik ko do/2 ta'aam mud dey kar issi par ektifah kar ley. Lakin ye kar sakta hai keh wo faqeron k ghr k afraad main se hr aik k liye chahey wo chotey hi hon, aik mud us faqir ko dey aur wo faqir apne ghr walon ki waqalat main ya in k chotey honey ki surat main, in ki wilayat main usse qubool kar ley aur agr ussey 60 faqir nah melain bal keh sirf 30 faqir melain tu phir hr aik ko 2 mud ta'aam dey sakta hai. albatta us surat main ehtiyat-e-wajib ki bina par zarauri hai keh jab bhi mumkin ho 30 aur faqiron ko bhi aik mud dey.
1657. Jo shaks mahe ramzan k rozeh ki qaza kare agr wo zohr k baad jaan boujh kar Koyi aisa kaam kare jo rozey ko batil karta ho tu zarauri hai keh 10 faqeron ko fardan fardan aik mud khana dey aur agr na dey sakta ho tu 3 rozey rakhey.

Wo Suratain Jin Main Faqat Rozey Ki Qaza Wajib Hai

1658. Jo suratain bayaan ho chuki hain in k elawah in chand suraton main insane par sirf rozeh ki qaza wajib hai aur kafarah wajib nahi hai.

(1) Aik shaks mahe ramzan ki raat main junub ho jaye aur jaisa keh mas'alah 1601 main tafseel se bataya gia hai keh subhu ki azaan tak dusari neend se bidaar nah ho.

(2) Rozeh ko batil karney wala kaam tu nah kia ho lekin rozeh ki niyat nah kare ya riya kare ya rozah nah rakhney ka iradah kare. isse tarhan mas'alah # 1550 main batai gayi tafseel ki mutabiq kissi aisey kaam ka iradah kare jo rozeh ko batil karta hai.

(3) Mahe ramzan main ghusal jaanabat karna bhool jaye aur jaanabat ki halat main aik ya kai din rozey rakhta rahey.

(4) Mahe ramzan main yeh tehqeeq keye bagair keh subhu howi hai ya nahi Koyi aisa kaam kare jo rozeh ko batil karta ho aur baad main pata chaley keh subhu ho chuki thi.

(5) Koyi kahey keh subhu nahi howi aur insane us k kehney ki bina par Koyi aisa kaam kare jo rozeh ko batil karta ho aur baad main pata chaley keh subhu ho gae thi.

(6) Koyi kahey keh subhu ho gae hai aur insane us k kehney par yaqeen nah kare ya samjeh keh mazaq kar raha hai aur khud tehqeeq nah kare aur Koyi aisa kaam kare jo rozeh ko batil karta ho aur baad main maloom ho keh subhu ho gae thi.

(7) Koyi shaks kissi k kehney par jis ka qowl us k liye shran hujjat ho ya wo ghalti kartey howe yeh samjta ho keh us ka qowl hujjat hai, rozah aftar kar ley aur baad main pata chaley keh abhi magrib ka waqat nahi howa tha.

(8) Insan ko yaqeen ya itminaan ho keh magrib ho gae hai aur wo rozah aftaar kar ley aur baad main pata chaley keh magrib nahi howi thi. Lekin agr mutlah abar aaluda ho ya us jaise Koyi kaifiyat ho aur insan us gumaan k tehit rozah aftaar kar ley keh magrib ho gae hai aur baad main maloom ho keh magrib nahi howi thi tu ehtiyat ki bina par us surat main qaza wajib hai.

(9) Insan piyaas ki wajah se kulli kare yani pani munh mian ghumaye aur bey ikhtiyar pani pait main chala jaye. Lekin agr insan bhool jaye keh rozey se hai aur pani galey se uhtar jaye ya piyaas k elawa kissi dusari surat main keh jahan kulli karna mustahb hai__ jaisey wuzu kartey waqat __ kulli kare aur pani be ikhtiyar pait main chala jaye tu us ki qaza nahi hai.

(10) Koyi shaks majburi. Eztiraar ya taqaiyah ki halat main rozah aftaar kare jab keh majburi ya taqaiyah main khaya piya jimaa'e kiya ho, ehtiyat-e-wajib ki bina par baqi chezon main bhi yehi hukam hai.

1659. Agr rozeh daar pani k elawah Koyi cheez munh main daley aur wo beh ikhtiyar pait main chali jaye ya naak main pani daley aur wo be ikhtiyar nechey uhtar jaye tu us par qaza wajib nahi hai.

1660. Rozeh daar k liye ziyadah kulliyian karna makroh hai aur agr kulli k baad la'ab-e-dahin nigalna chahey tu behter hai keh pehley 3 dafha la'ab ko thookey dey.

1661.Agr kissi shaks ko maloom ho keh kulli karney se be ikhtiyar ya bhool jaaney ki wajah se pani us k halaq main chala jaye ga tu zarauri hai keh kulli nah kare aur us surat main agr kulli kare lekin pani halaq se nah uhtrey tu ehtiyat-e-wajib ki bina qaza zarauri hai.

1662. Agr kissi shaks ko mahe ramzan main tehqeeq karney (aufaq pr fajr ka mushaida krne k liye nigah krne) k baad maloom nah ho keh subhu ho gayi hai aur wo Koyi aisa kaam kare jo rozeh ko batil karta hai aur baad main maloom ho keh subhu ho gayi thi tu us k liye rozey ki qaza karna zarauri nahi.
1663. Agr kissi shaks ko shaq ho keh magrib ho gayi hai ya nahi tu wo rozah aftaar nahi kar sakta lekin agr usse shaq ho keh subhu howi hai ya nahi tu wo tehqeeq karney se pehley aisa kaam kar sakta hai jo rozeh ko batil karta ho.

Qaza Rozeh K Ahkaam

1664. Agr Koyi diwanah acha ho jaye tu us k liye Aalemai diwangi k rozon ki qaza wajib nahi.
1665. Agr Koyi kafir musalman ho jaye tu us par zamana kufar k rozon ki qaza wajib nahi hai lekin agr aik musalman kafir ho jaye aur phir dubarah musalman ho jaye tu zarauri hai keh ayyamain kufar k rozon ki qaza baja laye.
1666. Jo rozeh mast honey ki wajah se choot jaye zarauri hai keh in ki qaza baja laye khowah jis cheez ki wajah se wo mast howa ho wo elaaj ki garaz se hi khai ho.
1667. Agr Koyi shaks kissi euzr ki wajah se chand din rozeh nah rakhey aur baad main shaq kare keh us ka euzr kis waqat zaeil howa tha tu us k liye wajib nahi keh jitni muddat rozey nah rakhney ka ziyada ehtimaal ho us k mutabiq qaza baja laye. Mas'alan agr Koyi shaks mahe ramzan se pehley safar kare aur usse maloom nah ho keh mah Mubarak ki 5th panchween tarikh ko safar se wapis aaya tha ya 6th chutti ko ya mas'alan us ney mah Mubarak k Aakr mai safar shuru kiya ho aur mah Mubarak khatam honey k baad wapis aaya ho aur usse pata nah ho keh 25th pachisween mahe ramzan ko safar kia tha ya 26th chabisween ko tu dono suraton main wo kam tar dinon yani 5 rozon ki qaza kar sakta hai. agr cha ehtiyat-e-mustahb yeh hai keh ziyada dinon yani 6 rozon ki qaza kare.
1668. Agr kissi shaks par chand salon k mahe ramzan k rozon ki qaza wajib ho tu jis saal k rozon ki qaza pehley karna chaheye kar sakta hai lekin agr Aakr mahe ramzan k rozon ki qaza ka waqat tang ho mas'alan aakhri mahe ramzan k 5 rozon ki qaza us k zimeh ho aur aaindah mahe ramzan k shuru honeyy main bhi 5 hi din baqi hon tu behtar yeh hai keh pehley aakhri mahe ramzan k rozon ki qaza baja laye.
1669. Agr kissi shaks par chand salon k mahe ramzan k rozon ki qaza wajib ho aur wo rozon ki niyat kartey waqat muayyin nah kare ke kon se mahe ramzan k rozeh ki qaza kar raha hai tu us ka shumaar aakhri mahe ramzan ki qaza main nahi hoga aur natijatan takhir ka kafarah us par se saqit nahi hoga.
1670. Jis shaks ney mahe ramzan ka qaza rozah rakha ho wo us rozeh ko zohr se pehley toaur sakta hai lekin agr qaza ka waqat tang ho tu behtar hai keh rozah nah taureh.
1671. Agr kissi ney mayyit ka qazah rozah rakha ho tu behtar yeh hai keh zohr k baad rozah nah taureh.
1672. Agr Koyi shaks kissi bimari ya haiz ya nifaas ki wajah se mahe ramzan k rozeh nah rakhey aur us muddat k guzrney se pehley ke jis main wo in rozon ki jo us ney nahi rakhey they qaza kar sakta ho mar jaye tu in rozon ki qaza nahi hai.
1673. Agr Koyi shaks bimari ki wajah se mahe ramzan k rozey nah rakhey aur us ki bimari aaindah mahe ramzan tak lambi ho jaye tu jo rozey us ney nah rakhey hon in ki qaza us par wajib nahi hai aur zarauri hai keh hr din k liye aik mud (taqriban 750 Gram) ta'eam yani gandum ya jow ya roti wagaira faqir ko dey lekin agr kissi aur euzr mas'alan safar ki wajah se rozeh nah rakhey aur us ka euzr aaindah mahe ramzan tak baqi rahey tu zarauri hai keh jo rozey nah rakhey hon in ki qaza kare aur ehtiyat-e-wajib yeh hai keh hr aik din k liye aik mud ta'eam bhi faqir ko dey.
1674.Agr Koyi shaks bimari ki wajah se mahe ramzan k rozey nah rakhey aur mahe ramzan k baad us ki bimari doaur ho jaye lekin Koyi dusara euzr la haq ho jaye jis ki wajah se wo aaindah mahe ramzan tak qaza rozeh nah rakh sakey tu zarauri hai keh jo rozeh nah rakhey hon in ki qaza baja laye aur ehtiyat-e-wajib ki bina par hr aik din k liye aik mud ta'eam faqir ko bhi dey. Yehi hokum us waqat bhi hai jab mahe ramzan main bimari k elawah Koyi aur euzr rakhta ho aur mahe ramzan k baad wo euzr doaur ho jaye aur aaindah saal k mahe ramzan tak

bimari ki wajah se rozeh nah rakh sakey.
1675.Agr Koyi shaks kissi euzr ki wajah se mahe ramzan main rozey nah rakhey aur mahe ramzan k baad us ka euzr doaur ho jaye aur wo aaindah mahe ramzan tak e'amdan rozon ki qaza nah baja laye tu zarauri hai keh rozon ki qaza kare aur hr din k liye aik mud ta'aam bhi faqir ko dey.
1676. Agr Koyi shaks rozeh rakhney main kotahi kare hatta keh waqat tang ho jaye aur waqat ki tangi main ussey Koyi euzr paish aa jaye tu zarauri hai keh rozon ki qaza kare aur ehtiyat ki bina par hr aik din k liye aik mud ta'aam faqir ko dey. Agr euzr doaur honey k baad musammam iradah rakhta ho keh rozon ki qaza baja laye ga lekin baja lane se pehley tang waqat main usse Koyi euzr paish aa jaye tu us surat main bhi yehi hokum hai.
1677. Agr insan ka marz chand saal lamba ho jaye tu zarauri hai keh tandrust honey k baad aakhri mahe ramzan k chotey howe rozon ki qaza baja laye aur us se pichley salon k mah haye Mubarak k hr din k liye aik mud ta'aam faqir ko dey.
1678. Jis shaks k liye hr rozey k ewaz aik mud ta'aam faqir ko dena zarauri ho wo chand dinon ka kaffarah aik hi faqir ko dey sakta hai.
1679.Agr Koyi shaks mahe ramzan k rozon ki qaza karney main kayi saal ki takheir kar dey tu zarauri hai keh qaza kare aur pehley saal main takheir karne ki bina par hr rozey k liye aik mud ta'eam faqir ko dey lekin baqi kayi saal ki takheir k liye us par kuch bhi wajib nahi hai.
1680. Agr Koyi shaks mahe ramzan k rozey jaan boujh kar nah rakhey tu zarauri hai keh in ki qaza baja laye aur hr din k liye 2 mahiney rozeh rakhey ya 60 faqiron ko khana dey ya aik ghulaam aazad kare aur agr aaindah mahe ramzan tak in rozon ki qaza nah kare tu ehtiyat-e-lazim ki bina par hr din k liye aik mud ta'aam kafarah bhi dey.
1681. Agr Koyi shaks jaan boujh kar mahe ramzan ka rozah nah rakhey aur din main kayi dafha jimaa'e ya estimnah kare tu kafarah takraar nahi ho ga. Aisey hi agr kayi dafha Koyi aur aisa kaam kare jo rozeh ko batil karta ho mas'alan kayi dafha khana khaye tab bhi aik kafarah kafi hai.
1682. Baap k marney k baad barey baitey k liye ehtiyat-e-lazim ki bina par zarauri hai keh baap k rozon ki qaza issi tarhan baja laye jaisey keh namaz k silsaley main mas'alah 1370 main tafseel se bataya giya hai. wo yeh bhi kar sakta hai keh hr din k badley 750 Gram khana kissi faqir ko dey dey. Chahey warison k razi honey ki surat main mayyit k maal hi se dey.
1683. Agr kissi k baap ney mahe ramzan k rozon k elawah Koyi dosrey wajib rozey mas'alan mannati rozey nah rakhey hon ya agr baap kissi k rozon k liye ajeer bana ho aur us ney wo rozeh nah rakhey hon tu in rozon ki qaza barey baitey par wajib nahi hai.

Musafir K Rozon K Ahkaam

1684. Jis musafir k liye safar main 4 rakati namaz k bajaye 2 rakat parhna zarauri ho usse rozah nahi rakhna chaheye lekin wo musafir jo pauri namaz parhta ho mas'alan wo shaks jis ka paisha hi safar ho ya jis ka safar kissi na jaiz kaam k liye ho tu zarauri hai keh safar main rozah rakhey.
1685. Mahe ramzan main safar karney main Koyi hraj nahi lekin rozeh se bachney k liye safar karna makrooh hai, yehi hokum hr safar ka hai bajuz us safar k jo hajj, umrah ya kissi zarauri kaam k liye ho.
1686. Agr mahe ramzan k rozon k elawah kissi khas din ka rozah insan par wajib ho tu agr wo rozah ijareh ya ijareh ki manid kissi wajah se wajib howa ho ya Aetikaf k dinon main se tesrey 3-din ho tu us din safar nahi kar sakta aur agr safar main ho aur us k liye tehirna mumkin ho tu zarauri hai keh 10 din aik jagha qiyaam karne ki niyat kare aur us din roza rakhey lekin agr us din ka rozah mannat ki wajah se wajib howa ho tu zahir yeh hai keh us din safar karna jaiz hai aur qayaam ki niyaat karna wajib nahi. Agr cha behtar yeh hai keh jab tak safar karne k liye majboaur nah ho safer na kre aur agr safer mai ho tu qiyaam ki niyat kre-lakin agr ye rozah qasam ya ehad ki wajah se wajib howa ho tu ehtiyat-e-wajib ki bina par zarauri hai keh safar nah kare aur agr safar main ho tu 10 din tahirney ka iradah kar ley.

1687. Agr Koyi shaks mustahb rozeh ki mannat maney lekin us k liye din mu'ayyin nah kare tu wo shaks safar main aisa mannati rozah nahi rakh sakta. Lekin agr mannat maney keh safar k dauraan aik makhsoos din rozah rakhey ga tu zarauri hai keh wo rozah safar main rakhey niz agr mannat maney keh safar main ho ya nah ho aik makhsoos din ka rozah rakhey ga tu zarauri hai keh agr cha safar main ho tab bhi us din ka rozah rakhey.
1688. Musafir talab-e-hajat k liye 3 din mudina munawara main mustahb rozah rakh sakta hai aur Ahtiyat-e-Lazim ye hai keh wo 3 din budh, jumiraat aur jumah hon.
1689. Koyi shaks jisey yeh e'ilm nah ho keh musafir ka rozah rakhna batil hai, agr safar main rozah rakh ley aur din hi din main usse hokum mas'alah maloom ho jaye tu us ka rozah batil hai. lekin agr magrib tak hokum maloom nah ho tu us ka rozah sahi hai.
1690. Agr Koyi shaks yeh bhool jaye keh wo musafir hai ya yeh bhool jaye keh musafir ka rozah batil hota hai aur safar k dauran rozah rakh ley tu ahtiyat-e-Lazim ki bina par us ka rozah batil hai.
1691.Agr rozeh daar zohr k baad safar kare tu zarauri hai keh ehtiyat-e-Lazim ki bina par apne rozeh ko tamam kare aur us surat main us rozeh ki qaza karna zarauri nahi aur agr zohr se pehley safar kare tu ehtiyat-e-Lazim ki bina par us din ka rozah nahi rakh sakta khusosan jab raat hi se us ka iradah safar karne ka ho. Lekin hr surat main had-e-tarkhus tak phonchney se pehley aisa Koyi kaam nahi karna chaheye jo rozey ko batil karta ho warna us par kafarah wajib hoga.
1692. Agr musafir Shaks mahe ramzan main khowah wo fajar se pehley safar main ho ya rozeh se ho aur safar kare aur zohr se pehley apne watan phounch jaye ya aissi jagah phounch jaye jahan wo 10 din qayaam karna chahta ho aur us ney Koyi aisa kaam nah kiya ho jo rozeh ko batil karta ho tu ehtiyat ki bina par zarauri hai keh us din ka rozah rakhey aur us surat main us rozey ki qaza bhi nahi aur agr Koyi aisa kaam kiya ho jo rozeh ko batil karta ho tu us din ka rozah us par wajib nahi hai aur zarauri hai keh qaza kare.
1693. Agr musafir Zohr k baad apne watan phounchey ya aisi jagha phounchey jahan 10 din qayaam karna chahata ho tu ehtiyat ki bina par us din ka rozah batil hai aur zarauri hai keh us ki qaza kare.
1694. Musafir aur wo shaks jo kissi euzr ki wajah se rozah nah rakh sakta ho us k liye mahe ramzan main din k waqat jimaa'e karna aur pait bhr kar khana aur pina makrooh hai.

Wo Log Jin Par Rozah Rakhna Wajib Nahi

1695. Bourha mard aur bourhi aurat jin k liye bouzargi ki wajah se rozah rakhna Harj aur aedat se balater sakhti ka baies ho tu Lazim nahi hai k raza rahkey aur unki qaza bi wajib nahi hai lekin zarauri hai keh hr din ke liye aik mud ta'eam gandum ya jawo ya roti ya in se milti julti cheez fakir ko dai aur agr roza rakha in k liye sirey se momkin hi nah ho tu fidya dina bhi Lazim nahi hai.
1696. Jo shaks burhapey ki wajah se mahe ramzan k rozeh nah rakhey agr wo mahe ramzan k baad rozeh rakhney k qabil ho jaye tu ehtiyat mustahb yeh keh jo rozeh nah rakhey hon in ki qaza baja laye.
1697. Agr kissi shaks ko Koyi aisi bimari ho keh ussey buht ziyada piyaas lagti ho aur wo piyaas bardast nah kar sakta ho ya piyaas ki wajah se usse takleef hoti ho tu us par roza wajib nahi hai. lekin dusari surat main zarauri hai keh hr rozeh k ewaz aik mud ta'aam faqir ko dey aur agr baad main roza rakhney k qabil ho jaye tu zarauri nahi hai keh in ki qaza baja laye.
1698. Jis aurat k wazah hamal ka waqat qareeb ho, us ka rozah rakhna khud us k liye ya us k honeyy waley bachey k liye muzar ho us par rozah wajib nahi hai aur zarauri hai ke wo hr din k ewaz aik mud ta'aam faqir ko dey aur zarauri hai keh donon suraton main jo rozeh nah rakhey hon in ki qaza baja laye.
1699. Jo aurat bachey ko dhoodh pilati ho aur us ka dhoodh kam ho khowah wo bachey ki maa ho ya daeya aur khowah bachey ko muft dhoodh pila rahi ho agr us ka rozah rakhna khud us k ya dhoodh piney waleh bachey k liye muzar ho tu us aurat par rozah rakhna wajib nahi hai aur zarauri hai keh hr din k ewaz aik mud ta'aam faqir ko dey aur donon suraton main jo rozeh nah rakhey hon in ki qaza karna zarauri hai. lekin ehtiyat-e-wajib ki bina par ye hokum sirf us surat main hai jab keh bachey ko dhoodh pilaney ka inhesaar ussi par ho. Lekin agr bachey

ko dhoodh pilaney ka Koyi aur tariqah ho mas'alan kuch auratain mil kar bachey ko dhoodh pilayen ya ussey dhoodh pilaney main fidar ki mudad bhi lain tu aisi surat main us hokum k sabit honey main eshkal hai.

Mahiney Ki Pehli Tarikh Sabit Honey Ka Tariqah

1700. Mahiney ki pehli tarikh (mandarjah zail) 4 chezon se sabit hoti hai:

(1) Insan khud chand dekhey aur chand daikhna zarauri hai k a'eam insani Aankh se ho yani baghair Aalaat ky ho –Agr mahiney ka chand A'eam Aankh se qabile mushaida na ho tu usko tele scope se daikhna kafi nahi hai.

(2) Aik aisa gurooh jis k kehney par yaqeen ya itminaan ho jaye yeh kahey keh hum ney chand daikah hai aur us tarhan hr wo cheez jis ki badolat yaqeen aa jaye ya kissi a'eqali bunyad par itminaan hasil ho jaye.

(3) 2 A'edil mard yeh kaheen keh hum ney raat ko chand dekha hai lekin agr wo chand k aalag aalag ausaaf bayaan karain tu pehli tarikh sabit nahi hogi aur yehi hokum hai agr insan ko in ki galti ka yaqeen ya itminaan ho ya in 2 A'edilon ki gawahi se 2 aur A'edilon ki gawahi ya us jaisi Koyi cheez takra rahi ho mas'alan shehr k buht se log chand dekhney ki koshishh karain lekin 2 A'edil aadmiyon k elawah Koyi dusara chand dekhne ka dawah nah kare ya kuch log chand dekhney ki khoshish karain aur in logon main se 2 A'edil chand daikhney ka dawah Kareeh aur dousron ko chand nazr na aye halankey un logon mai 2 aur A'edil aadmi aisey hon jo chand ki jagha pehchaney, nigah ki tezi aur degar khusosiyat main in pehley 2 A'edil aadmiyon ki manind hon, matlah bhi saaf ho aur kissi aisi cheez k honey ka ehtimaal bhi nah ho jo in k deeid main rukawat ban sakey tu aise surat main 2 A'edil aadmiyon ki gawahi se mahiney ki pehli tarikh sabit ho gi.

(4) Shaban ki pehli tarikh se 30 din guzar jain jin k guzrney par mahe ramzan ki pehli tarikh sabit ho jati hai aur mahe ramzan ki pehli tarikh se 30 din guzar jayen jin k guzrney par shawal ki pehli tarikh sabit ho jati hai.

1701. Hakime shr,rae k hukam se mahiney ki pehli tarikh sabit nahi hoti siwaye ye keh us k hokum se ya us k nazdik chand sabit ho jaaney se chand nazr aaney ka itminaan hasil ho jaye.

1702. Mahir e Falkiyiat ki paish goyi se mahiney ki pehli tarikh sabit nahi hoti lekin agr insan ko in k kheney se yaqeen ya itminaan ho jaye tu zarauri hai keh us par a'emal kare.

1703. Chand ka Aasman pr buland hona ya us ka dair se guroob hona es baat ki daleel nahi keh sabiqah raat chand raat thi aur essi tarhan agr chand k gird halqah ho tu yeh us baat ki daleel nahi hai keh yeh dusari raat ka chand hai.

1704. Agr kissi shaks par mahe ramzan ki pehli tarikh sabit nah ho aur wo rozah nah rakhey lekin baad main sabit ho jaye ke guzashta raat hi chand raat thi tu zarauri hai keh us din k rozeh ki qaza kare.

1705. Agr kissi shehr main mahiney ki pehli tarikh sabit ho jaye tu dusrey sheron main bhi jis ka uffaq us shehr se mutahid ho mahiney ki pehli tarikh sabit ho jaye gi. Yahan uffaq k muttahid honey se muraad yeh hai keh agr pehley shehr main chand dikhai dey tu dusare shehr main bhi agr Koyi rukawat mas'alan badil,gard wo gubar nah hotey tu dekhai deta aur yeh wahan bais-e-itminaan hai jahan dusara shehr pehley shehr k magrib main khat-e-arz **Latitude** k etibaar se pehley shehr se nazdik ho aur agr dusara shehr pehley shehr k mashriq main ho tu khat-e-arz main pehley shehr k nazdik honey k sath sath khat-e-tool **Longitude** main us ka fasalah pehley shehr se ziyada nah ho.

1706. Jis din k muta'aliq insan ko e'ilm nah ho keh mahe ramzan ka aakhri din hai ya shawal ka pehla din, us din zarauri hai keh rozah rakhey. Lekin agr din hi din main usse patta chal jaye keh aaj pehli sawaal hai tu zarauri hai keh rozah aftaar kar ley.

1707. Agr Koyi shaks qaid main ho aur mahe ramzan k barey main yaqeen nah kar sakey tu zarauri hai keh

gumaan par a’emal kare lekin agr qawi gumaan par a’emal kar sakta ho tu zaeif gumaan par a’emal nahi kar sakta aur zarauri hai keh qawi tareen ehtimaal hasil karne k liye mukamal saeei wa koshish kare aur agr Koyi rasta nah ho tu aakhri chra-e-kaar k toaur par qurah andazai kar ley, agr us se ehtimaal ki quwat main izafah ho raha ho aur agr gumaan par a’emal mumkin nah ho tu ho tu zarauri hai keh jis mahiney k bareh main ehtimaal ho keh mahe ramzan hai us mahiney main rozey rakhey lekin zarauri hai keh wo us mahiney ko yaad rakhey.

Ps agr baad main ussey maloom ho keh jis mahiney mai roza rakha tha wo mahe ramzan k baad ka zamana tha tu us k zimeh kuch nahi hai. lekin agr maloom ho keh mahe ramzan se pehley ka zamana tha tu zarauri hai keh mahe ramzan k rozon ki qaza kare.

HARAM AUR MAKROOH ROZAY

1708. Eid-ul-fitar aur eid-e-qurban k din rozah rakhna haram hai. niz jis din k barey main insan ko yeh e’ilm nah ho keh shaban ki aakhri tarikh hai ya mahe ramzan ki pehli tu agr wo us din pehli mahe ramzan ki niyat se rozah rakhey tu haram hai.

1709. Agr aurat k mustahb (nafli) rozah rakhney se shohr k haq-e-lazzat ki haq talfi hoti ho tu aurat ka rozah rakhna haram hai. yehi hokum wajib gair muayyin mas’alan gair muayyin nazr k rozey ka hai aur us surat main ehtiyat wajib ki bina par rozah batil hoga aur nazr bhi pauri nahi mani jaye gi. Yehi hokum ehtiyat-e-wajib ki bina par us waqat hai jab shohr, aurat ko mustahb ya gair muayyin nazr ka rozah rakhney se manah kar dey, chahey us se shohr ki haq talfi nah bhi hoti ho aur ehtiyat-e-mustahb yeh hai keh us ki ijazat k bagair mustahb (nafli) rozah nah rakhey.

1710. Agr aulaad ka mustahb rozah us saurout mai k baap aur maa k liye baies azyiat ho aur ye azyiat, shafqat wo hamdardi ki wajah se ho tu haram hai.

1711. Agr aulaad baap ya maa ki ijazat k bagair mustahb rozah rakh ley aur din k dauran baap ya maa ussey (rozah rakhney se) manah kare, tu agr aulaad ka mukhalfat karna unko azyiat phouchaney ka baies ho aur ye azyiat, Shafqat wo hamdardi ki wajah se ho tu zarauri hai k roza tour dai.

1712. Agr Koyi shaks jaanta ho keh rozah rakhna us k liye aisa muzar nahi hai keh jis ki parwah ki jaye tu agr cha tabeeb kahey keh muzar hai, us k liye zarauri hai keh rozah rakhey aur agr Koyi shaks yaqeen ya gumaan rakhta ho keh rozah us k liye muzar hai agr cha tabeeb kahey keh muzar nahi hai tu us par wajib nahi keh rozah rakhey.

1713. Agr kissi shaks ko yaqeen ya itminaan ho keh rozah rakhna us k liye qabil-e-tawajjah zaraar ka baies hai ya es baat ka ehtimaal ho aur us ehtimaal ki bina par (us k dil main) khauf paida ho jaye tu agr es ka ehtimaal logon ki nazr main sahi ho tu us k liye rozah rakhna wajib nahi bal keh agr wo nuqsaan insani jaan ki halaqat ya kissi uezu k naqis honey ka sabab ban raha ho tu rozah haram hai. es k elawah surat main agr baqasd-e-reja’an rozah rakh ley aur baad main maloom ho keh rozah us k liye qabil-e-tawajjah nuqsaan ka sabab nah tha tu us ka rozah sahi hai.

1714. Jis shaks ko Aetimaad ho keh rozah rakhna us k liye muzar nahi agr wo rozah rakh ley aur magrib k baad ussey pata chaley keh rozah rakhna us k liye aisa muzar tha keh jis ki parwah ki jati tu ehtiyat-e-wajib ki bina par us rozeh ki qaza karna zarauri hai.

1715. Mandarjah bala rozon k elawah aur bhi haram rozeh hain jo mufasil kitabon main mazkoaur hain.

1716. Aashura k din rozah rakhna makrooh hai aur us din ka rozah bhi makrooh hai jis k bareh main shaq ho keh aarfah ka din hai ya eid-e-qurban ka din.

Mustahb Rozeh

1717. Bajuz haram aur makrooh rozoun k jin ka zikr kiya giya hai saal k tamam dinon k rozey mustahb hain aur baaz dinon k rozeh rakhney ki buht takeed ki gayi hai jin main se chand yeh hain:

(1) Hr mahiney ki 1st pehli aur aakhri jumiraat aur 1st pehla budh jo mahiney ki 10th dasween tarikh k baad aaye. Agr Koyi shaks yeh rozah nah rakhey tu mustahb hai keh in ki qaza kare aur agr rozah bil kul nah rakh sakta ho tu mustahb hai keh hr din k badleh aik mud ta'aam ya 12.6 nakhud sekkah daar chandi faqir ko dey.

(2) Hr mahiney ki 13th terhween, 14th caudhween aur 15th pandhrween tarikh

(3) Rajab aur Shaban k paurey mahiney k rozey. Ya in 2 mahinon main jitney rozey rakh sakain khowah wo aik din hi Q nah ho.

(4) Eid-e-naurouz k din.

(5) Shawaal ki 4th chauthi se 9th noween tarikh tak.

(6) Zilqad ki 25th pachisween aur 29th untisween tarikh.

(7) Zilhajjah ki 1st pehli tarikh se 9th noween tarikh (youm-e-arfah) tak lekin agr insan rozey ki wajah se paida honey wali kamzauri ki bina par youm-e-arfah ki duayen nah parh sakey tu us din ka rozah rakhan makrooh hai.

(8) 18th zilhajjah yani eid saeed ghadeer k din.

(9) 24th zilhajjah yani mubahilah k din.

(10) Muharam ul hraam ki 1st pehli, 3rd teesari aur 7th sathween tarikh.

(11) 17th Rabi ul awwal yani rasool akram saww ki wiladat ba sa'adat k din.

(12) 15th jamudi ul awwal.

(13) 27th Rajab yani hazrat rasool akram saww ki baeist k din.

Jo shaks mustahb rozah rakhey us k liye wajib nahi hai keh ussey ikhtitam tak phonchaye bal keh agr us ka Koyi momin bhai ussey khaney ki dawat dey tu mustahb hai keh us ki dawat qubool kar ley aur din main hi rozah khol ley khowah zohr k baad hi Koyin nah ho.

Wo Suratain Jin Main Mubtilat-e-Rozah Se Parhaiz Mustahb Hai

1718. (mandarjah zail) panch ashkhas k liye mustahb hai keh agr cha rozeh se nah hon, mahe ramzan main in afaal se parhaiz karain jo rozey ko batil kartey hain:

(1) Wo musafir jis ney safar main Koyi aisa kaam kiya ho jo rozey ko batil karta ho aur wo zohr se pehley apney watan ya aisi jagha phonch jaye jahan wo 10 din rehna chahta ho.

(2) Wo musafir jo zohr k baad apney watan ya aisi jagha phonch jaye jahan wo 10 din rehna chahta ho.

(3) Wo mareez jo zohr k baad tandrust ho jaye aur yehi hokum hai agr zohr se pehley tandrust ho jaye jabkeh wo Koyi aisa kaam kar chukka ho jo rozey ko batil karta ho aur agr aisa kaam nah kiya ho tu ehtiyat-e-wajib ki bina par zarauri hai keh rozah rakhey.

(4) Wo aurat jo din main haiz ya nifaas k khoon se pak ho jaye.

(5) Wo kafir jo musalman ho jaye aur us ney rozah batil karney wala Koyi kaam anjaam nah dia ho.

1719. Rozey daar k liye mustahb hai keh rozeh aftaar karney se pehley magrib aur esha ki namaz parhey lekin agr Koyi dusara shaks us ka intezar kar raha ho ya usse itni bhook lagi ho keh huzoaur qalb k sath namaz nah parh sakta ho tu behtar hai keh pehley rozah aftaar kare lekin jahan tak mumkin ho namaz fazilat k waqat main hi aada kare.

Khums K Ahkaam

1720. Khums 7 cheezon par wajib hai:

(1) Karobaar (ya roozgaar) ka munafa.

(2) Ma'adni kanain.

(3) Dafinah (garah howa khazanah)

(4) Halaal maal jo hraam maal main makhloot ho jaye.

(5) Ghota khauri se hasil honey waley samundari moti aur mongey.

(6) Jaang main melney wala maal-e-ganimat.

(7) Mashoaur qowl ki bina par wo zameen jo zimmi kafir kissi musalman se Kharidey.

Zail main in k Ahkaam tafseel se bayaan keye jain gey:

1. Karoobaar Ka Munafah

1721. Jab insan tijarat, Sanet wa hrfat ya dusarey kaam dhandon se rupiya paisa kamaye misaal k toaur par agr Koyi ajeer ban kar kissi mutawafi ki namazain parhey aur rozey rakhey aur es tarhan kuch rupiya kamaye lihaza agr wo kamayi khud us k aur us k ehhil o aayal k saal barh k akhrajaat se ziyada ho tu zarauri hai keh zaid kamai ka khums yani panchawan hissah es tariqeh k mutabiq dey jis ki tafseel baad main bayaan ho gi.

1722. Agr kissi ko kamaye keye bagair Koyi aamudani ho jaye siwaye kuch in cheezon k jinhain aaney waley masail main estisnah kia jaye ga, mas'alan Koyi shaks ussy batoure tuhfa Koyi cheez dey aur wo us k saal bhr k akhrajat se ziyada ho tu zarauri hai keh us ka khums dey.

1723. Aurat ko jo mehr milta hai aur shohr, biwi ko talaq khulah dene k ewaz jo maal hasil karta hai issi tarh wo shari'e Diyaat jo hasil hoti hai khowh e'uzo ki diyaat ho ya jaan ki diyaat (Qatl ki diyaat) un pr khums nahi hai aur issi tarhan miraas k muetabar qawaid ki rooh se jo miraas insan ko miley us ka bhi yehi hokum hai. agr kissi shia musalman ko us k elawah kissi aur zariye mas'alan ta'eseeb k zarriye miraas meley tu usse aamudni samjha jaye ga aur us ka khums nikalna zarauri hai. issi tarhan agr usse baap aur baitey k elawah kissi aur ki taraf se miraas miley keh jis ka khud ussey gumaan tak nah ho tu ehtiyat-e-wajib yeh hai keh wo miraas agr us k saal barh k Akhrajaat se ziyada ho tu us ka khums dey.

1724. Agr kissi shaks ko Koyi miraas meley aur ussey maloom ho keh jis shaks se ussey ye miraas mili hai us ney us ka khums nahi dia tha u zarauri hai keh waris is ka khums dey. Issi tarhan agr khud us maal par khums wajib nah ho aur waris ko e'ilm ho keh jis shaks se ussey wo maal wirsey main mila hai us shaks k zimey khums wajibul aada tha tu zarauri hai keh us k maal se khums aada kare. Lekin donon suraton main jis shaks se maal wirsey main mila ho agr wo khums dene ka muetaqid nah ho ya wo khums deta hi nah ho aur wasiyat bhi na ki ho k us ka Khums chaurey howey maal se dai tu Lazim nahi hai keh waris wo khums aada kare jo us shaks par wajib tha.

1725. Agr kissi shaks ney kifayit shieary k sabab saal barh k Akhrajaat k baad kuch raqam pas andaaz ki ho tu zarauri hai keh bachat ka khums dey.
1726. Jis shaks k tamam Akhrajaat Koyi dusara shaks bardast karta ho tu zarauri hai keh jitna maal us k hath aaye us ka khums dey.
1727. Agr Koyi shaks apni jaidaad kuch khas afraad mas'alan apni aulaad k liye waqaf kar dey aur wo log us jaidaad main khety bariy aur shajar kari karain aur us se munafa kamayen aur wo kamayi in k saal barh k Akhrajaat se ziyada ho tu zarauri hai keh us Kamayi ka khums dain. Niz yeh keh agr wo kissi aur tariqeh se us jaidaad se nafah hasil karain mas'alan ussey kiraye (ya tehkey) par dey tu zarauri hain keh nafah ki jo miqdaar in k saal barh k Akhrajaat se ziyada ho us ka khums dain.
1728. Jo maal kissi faqir ney wajib sadqey mas'alan kafaraat ya radde mazalim ya mustahb sadqey k toaur par hasil kia ho agr wo us key saal barh k Akhrajaat se ziyada ho ya jo maal ussey diya giya ho us se es ney nafah kamaya ho mas'alan us n aik darakht se jo ussey diya giya ho miwa hasil kiya ho aur wo us k saal barh k Akhrajaat se ziyada ho tu ehtiyat-e-wajib ki bina par zarauri hai keh us ka khums dey. Lekin jo maal ussey khums ya zakwat ka mustahiq samjh kar dia gia ho tu zarauri nahi keh us asli maal ka khums dey. Han! Agr us se kuch munafah hasil howa ho jo saal barh k Akhrajaat k baad bach gia ho tu us ka khums aada kar zarauri hai.
1729. Agr Koyi shaks aisi raqam se Koyi cheez khridey jis ka khums nah dia gia ho yani bechney waley se kahey keh "main yeh cheez us raqam se khreed raha hon" agr bechaney wala shia isna aashri ho tu zahir yeh hai keh kul maal k mutaliq mamalah durust hai aur khums ka ta'eluq us cheez se ho jata hai jo us ney us raqam se khredi hai aur (us mamaley main) hakim shra'e ki ijazat aur dastakhat ki zaraurat nahi hai.
1730. Agr Koyi shaks Koyi cheez khridey aur mamalah tey karney k baad us ki qimat us raqam se aada kare jis ka khums nah dia ho tu jo mamalah us ney kia hai wo sahi hai aur jo raqam us ney furoshinda ko di hai us k khums k liye wo khums k mustahiqeen ka maqrooz hai.
1731. Agr Koyi shia isna aashri musalman Koyi aisa maal khridey jis ka khums nah dia gia ho tu us ka khums bechney waleh ki zimedari hai aur khridaar k zimeh kuch nahi.
1732. Agr Koyi shaks kissi shia isna aashri musalman ko Koyi aisi cheez batoaur aatiya dey jis ka khums nah dia gia ho tu us k khums ki aadaige ki zimedari aatiyah dene waleh par hai aur (jis shaks ko aatiyah dia gia ho) us k zimeh kuch nahi.
1733. Agr insan ko kissi kafir se ya aisey shaks se jo khums dene par a'eitiqaad nah rakhta ho ya Khums na daita ho, Koyi maal meley tu us maal ka khums dena wajib nahi hai.
1734. Tajir, dukaan daar, karigar, Mulazim aur es qesim k dusarey afrad ka karobar ya kaam shuru krne k aik saal guzrney k baad Khums ka saal ajata hai aur zarauri hai k jo khuch unk saal bhr k Akhrajaat se ziyada ho uska Khums dain. Yehi hokum majalis parhney waleh zikar wagairah ka hai. chahey usse saal k makhsoos ayyaam main hi aamudni howi ho, agr salana Akhrajaat k Qabile tawajah miqdar k liye kafi ho- Jo shaks kissi kaam dhandey se Kamayi nah karta ho ta keh us zarriye se apney akhrajaat aada kare bal keh logon ya hokumat ki mudad par us ka guzarah ho ussey ettifaqan Koyi nafah hasil ho jaye tu jab usse ye nafah meley us waqat se aik saal guzrney k baad jitney miqdaar us k saal barh k Akhrajaat se ziyada ho zarauri hai k us ka khums dey. Es A'etibaar se hr munafah k liye aik aalidah saal bhi qaraar dey sakta hai.
1735.Saal k dauraan jis waqat bhi kissi shaks ko munafah meley wo us ka khums dey sakta hai aur es k liye yeh bhi jaiz hai keh saal k khatam honey tk es ki aadaigy ko muakhr kar dey, lekin agr jaanta ho keh saal k ekhtitaam tak ussey es k zaroaurat nahi parhney wali hai tu ehtiyat-e-wajib ki bina par zarauri hai keh fauran us ka khums aada kare aur agr wo khums aada karney k liye shamsi saal (roman Calender) ikhtiyar kare tu Koyi hraj nahi.
1736. Agr kissi shaks ko Koyi munafah hasil ho lekin wo saal k dauran mar jaye tu zarauri hai keh us ki muat tak k akhrajaat us munafah main se nikaal kar baqi mandah ka khums fauran dey dia jaye.
1737.Agr kissi shaks k beghrz tijarat Kharidey howe maal ki qimat barh jaye aur wo ussey nah bechaey aur Issi saal k dauraan us ki qimat gir jaye tu jitne miqdaar tak qimat barh ho us ka khums wajib nahi hai.

1738. Agr kissi shaks k beghrz tijarat Kharidey howe maal ki qimat barh jaye aur wo es umeed par keh abhi us ki qimat aur barhey gi us maal ko saal k khatimey tak furokht nah kare aur phir us ki qimat gir jaye tu jis miqdaar tak qimat barhi ho us ka khums dena ehtiyat-e-wajib ki bina par wajib hai.
1739.Kissi shaks ne maal tijarat k elawah Koyi maal khreed kar ya Issi tarhan kissi tareqey se hasil kiya ho jis ka khums wo aada kar chukka ho tu agr us ki qimat barh jaye aur wo usse bech dey tu zarauri hai keh jis qadr us cheez ki qimat barhi hai, agr saal barh k akhrajaat k baad bach jaye tu us ka khums dey. Issi tarhan mas'alan agr Koyi cheez darakht Kharidey aur us main phal lagain ya (bhair Kharidey aur wo) bhair moti ho jaye tu zarauri hai keh us izafi miqdaar ka khums dey.
1740. Agr Koyi shaks aisey maal se jis ka khums aada kar dia hai ya abhi us par khums wajib nahi howa hai, es khayal se bagh (main podey) lagaye keh qimat barh jaaney par inhain bech dey ga tu zarauri hai keh phalon ki aur darakhton ki nashunuma, khudro ya kasht keye howe podey, khusk shudah lakriyan jo kaat kar istifadah hasil karne k qabil ho gayi hon aur bagh ki barhi hoe qimat ka khums dey. Lekin agr us ka iradah yeh raha ho keh in darakhton k phal bech kar in se nafah kamaye ga tu qimat ki izafi miqdaar ka khums zarauri nahi, baqi hr cheez ka khums dena zarauri hai.
1741. Agr Koyi shaks beid, mushk aur chanar wagaira k darkht lagaye tu zarauri hai keh hr saal in k barhney ka khums dey aur Issi tarhan agr mas'alan in darkhton ki in shakhon se nafah kamaye jo e'umoman hr saal kati jati hain agr es ki aamdni us k saal barh k Akhrajaat se barh jaye tu zarauri hai ke us ka khums dey.
1742. Agr kissi shaks ki aamdni k muta'edid zaraye hon, mas'alan apne sarmaye se us ne shakr bhi khreed kar rakhi ho aur chawal bhi, agr in tamam zaraye tijarat ki aamdni aur akhrajaat aur tamam raqam ka hisaab kitaab yakja ho tu zarauri hai keh saal k khatimey par jo kuch us k akhrajaat se zaeid ho us ka khums aada kare. Agr aik zarriye se nafah kamaye aur dusarey zarriye se nuqsaan uhthaye tu wo aik zarriye k nuqsaan ka dusarey zarriye k nuqsaan se tadaruk kar sakta hai. lekin agr us k 2 mukhtalif paishey hon mas'alan tijarat aur zara'eat karta ho ya aik paisha ho lekin mukhtalif cheezon ka hisaab kitaab bilkul Judah ho tu in suraton main ehtiyat-e-wajib ki bina par wo aik paishey k nuqsaan ka tadaruk dusarey paishey k nafah se nahi kar sakta.
1743. Insan jo akhrajaat faidah hasil karney k liye misaal dalali aur bar bardari k silsaley main khrach kare Issi tarhan aalaat aur wasail par jo nuqs aaye tu inhain munafah main se minha kar sakta hai aur itni miqdaar ka khums aada karna lazim nahi.
1744. Karobaar k munafah se Koyi shaks saal bhar main jo kuch khauraak, libaas, garh k saaz o samaan, makan ki khridari, baitey ki shadi, baiti k jahaiz aur ziyaraat wagaira par khurch kare us par khums nahi hai bashrt ye keh aisey akhrajaat us ki hasiyat se ziyada nah hon.
1745. Jo maal insan mannat aur kafarey par khurch kare wo salana akhrajaat ka hissah hai. Issi tarhan wo maal bhi es k salana akhrajaat ka hissah hai jo wo kissi ko thufey ya inaem k toaur par dey bashrt ye keh us ki haisiyat se ziayada nah ho.
1746. Agr riwaaj es baat ka ho keh insan apni larki ka jahaiz chand salon main batadrej banaye aur jahaiz tiyaar nah karna us ki shan k khilaaf ho, chahey Issi A'etibaar se keh wo ain waqat par sara jahaiz tiyaar nah kar paye ga aur wo saal k dauraan Issi saal k munafah se kuch jahaiz Kharidey jo us ki hasiyat se barh kar nah ho aur urfi A'etibaar se jahaiz ki itni miqdaar us k saal k akhrajaat main se samjhi jaye tu us par khums dina lazim nahi hai aur agr wo jahaiz us ki haisiyat se barh kar ho ya aik saal k munafah se dusarey saal main tayaar kia gia ho tu us ka khums dena zarauri hai.
1747. Jo maal kissi shaks ney ziarat baitullah (hajj) aur dusari ziarat k safar par khurch kia ho wo es saal k akhrajaat main shumaar hota hai jis saal main khurch kia jaye aur agr us ka safar saal se ziyada lamba ho jaye tu jo kuch wo saal k baad Pichley saal ki aamdani se khurch karey ga tu zarauri hai k us ka Khums dai.
1748. Jo shaks kissi paishey ya tijarat wagaira se munafah hasil kare agr us k pass Koyi aur maal bhi ho jis par khums wajib na ho tu wo apney saal barh k akhrajaat ka hisaab faqat apney munafah ko mud nazr rakhtey howe kar sakta hai.

1749. Jo samaan kissi shaks ney saal bhar estimaal k liye apney munafah se khredah ho agr saal k Aakr main us main se kuch bach jaye tu zarauri hai keh us ka khums dey aur agr khums us ki qimat ki surat main dena chahey aur jab wo samaan khredah tha us k muqabley main es ki qimat barh gae ho tu zarauri hai keh saal k khatimeh par jo qimat ho us ka hisaab lagaye.
1750. Koyi shaks khums dene se pehley apne munafah main se ghareylo estimaal k liye samaan khredey agr us ki zaroaurat munafah honey waleh saal k baad khatam ho jaye tu zarauri nahi keh es ka khums dey aur agr duraan saal us ki zaroaurat khatam ho jaye lekin wo samaan in cheezon main se ho jo e'umoman aaindah salon main estimaal k liye rakhi jati ho jaisey sardi aur garmi k kaprey tu in par khums nahi hota. Us surat k elawah dauran-e-saal agr us samaan ki zaroaurat mokamal taure pr khatam ho jaye tu ehtiyat-e-wajib yeh hai khe us ka khums dey. Aurat k liye jin ziawarat ko batoaur zinat estimaal karney ka zamanah guzar jaye us par bhi khums nahi hai.
1751. Agr kissi shaks ko kissi saal main munafah nah ho tu wo us saal k akhrajaat ko aaindah saal k munafah se minha nahi kar sakta.
1752. Agr kissi shaks ko saal k shuru main munafah nah ho aur apney sarmaye se khurch uhthaye aur saal k khatam honey se pehley ussey munafah ho jaye tu us ney jo khuch sarmaya main se khurch kiya hai ussey munafah se minha kar sakta hai.
1753.Agr sarmaye ka kuch hissah tijarat wagaira main doob jaye tu jis qadar sarmayia dubah ho insan itni miqdaar us saal k munafey main se minha kar sakta hai.
1754. Agr kissi shaks k maal main se sarmaye k elawah Koyi aur cheez zaeyah ho jaye, agr ussey Issi saal main us cheez ki zaroaurat par jaye tu wo us saal k dauran apne munafah se muhaya kar sakta hai, es par khums nahi hai.
1755. Agr kissi shaks ko sara saal Koyi munafah nah ho aur wo apney akhrajaat qarz ley kar paura kare tu wo yeh nahi kar sakta keh aainda salon k munafah se qarz ki raqam minha kare aur us k khums aada nah kare lekin agr qarz se aisa samaan Mas'alan Car ya Ghar jo k apne zaati istimal k liye Kharidey houn tu jb tk us cheez ki Kharidari k Hawaley se maqroze ho aur wo us cheez se istifada kr raha ho tu apne qarz ki miqdar ko aainda saloon ki aamdani se minha kr sakta hai bashart ye k qarz mai se ye miqdar sabiqa saloon mai minha na ki ho-aur agr dauran e saal apne Akhrajaat k liye qarz lai aur saal mokamal hone se pehley munafae hasil ho,tu apne qarz ki miqdar ko us maunafae se minha kr sakta hai-aur issi tarh pehli sauraat mai bhi apne qarz ko aainda saloon ki aamdani se aada kr sakta hai aur es miqdaar se khums ta'aluq nahi rakhta hai.
1756. Agr Koyi shaks maal barhaney ki garaz se ya aisi imlaak khredney k liye ji ki ussey zaroaurat nah ho qarz ley tu us sauraat mai k apne saal k munafah main se khums aada keye bagair us qarz ko aada karey tu zarauri hai keh saal guzarney k baad us cheez ka khums aada kare, siwaye ye keh qarzey main liya howa maal ya us maal se khredi gaye cheez saal k dauraan hi khatam ho jaye.
1757. Insan hr us cheez ka jis par khums wajib ho chukka ho Issi cheez ki shakal main khums dey sakta hai aur agr chahey tu jitna khums us par wajib ho us ki qimat k barabar raqam bhi deh sakta hai lekin agr kissi dusare jins ki surat main jis par khums wajib nah ho dena chaheye tu mahil-e-eshkaal hai bajuz us k keh aisa karna hakim shra'e ki ijazat se ho.
1758. Jis shaks k maal par khums wajibul aada ho aur saal guzar gia ho lekin us ney khums nah dia ho tu wo es maal main tasaruf nahi kar sakta.
1759. Jis shaks ko khums aada karna ho wo yeh nahi kar sakta keh us khums ko apney zimmey ley yani apney ap ko khums k mustahiqeen ka maqrooz tasawwur kare aur sara maal estimaal karta rahey aur agr estimaal kare aur wo maal talf ho jaye tu zarauri hai keh us ka khums dey.
1760. Jis shaks ko khums aada karna ho agr wo Hakim shra'e se mafahmat kar k khums ko apne zimey lai ley tu sara maal estimaal kar sakta hai aur mafahmat k baad us maal se jo munafah usse hasil ho wo es ka apna maal hai. albatta zarauri hai keh apna khums wala qarzah batadrej es tarhan aada kare keh usse khums aada karney main susti karna na kaha ja sakey.

1761. Jo shaks karobaar main kissi dusarey k sath shreek ho agr wo apne munafah par khums de dey aur us ka hissah daar nah dey aur aaindah saal wo hisseh daar us maal ko jis ka khums us ne nahi diya sanjhey sarmaye k tour par paish kare tu wo shaks (jis ne khums aada kar dia ho) agr shia isna aashri musalman ho tu us maal ko estimaal main la sakta hai.
1762. Agr na baligh bachey ko Koyi munafah hasil ho chahey tuhfon ki surat main hi ho aur duran-e-saal wo bachey k zarauriyaat main estemaal nah ho tu us ka khums dena ho ga aur us k wali par wajib hai keh us khums dey aur agr wali khums nah dey tu baligh honey k baad wajib hai keh wo khud us ka khums dey lakin agr wo nabaligh bacha jo k mumaiz ho aisey mujtahid ki taqleed krta ho k jo k nabaligh bachey k maal ky Khums ka muetaqid na ho tu us k wali ko haq nahi hai k us k maal se uska khums adaa kre.
1763. Jis shaks ko kissi dusarey se Koyi maal meley aur ussey shaq ho keh (maal deney waley) dusarey shaks ney us ka khums dia hai ya nahi tu wo (maal hasil karney wala shaks) us maal main tasaruf kar sakta hai. bal keh agr yaqeen bhi ho keh us dusarey shaks ney khums nahi dia tab bhi agr wo shia isna aashri musalman ho tu us maal main tasarruf kar sakta hai.
1764. Agr Koyi shaks karobaar k munafah se saal k duraan Koyi aise cheez Kharidey jo us ki saal bhar ki zarauriyaat aur akhrajaat main shumaar nah ho tu us par wajib hai keh saal k khatimey par us ka khums dey aur agr khums nah dey aur us cheez ki qimat barh jaye tu lazim hai keh us ki mujodah qimat par khums dey.
1765. Agr Koyi shaks Koyi cheez Kharidey aur aisey maal se jis par khums nah dia ho aur us par aik saal guzar chukka ho, es ki qimat aada kare aur phir us ki qimat barh jaye, agr es ney yeh cheez es iradey se nah kahredi ho keh us ki qimat barh jaye gi tu bech dey ga, mas’alan kheti bareiy k liye zameen khredi ho tu zarauri hai keh qimat khred par khums dey aur mas’alan agr bechney waley ko wo raqam di ho jis par khums nah dia ho aur us se kaha ho keh main yeh jaidaad us raqam se khredta hon tu zarauri hai keh es jaidaad ki mujodah qimat par khums dey.
1766. Jis shaks ney shuru se (yani jab se khums ki aadaige us par wajib hoe) ya chand salon se khums nah dia ho agr es ney apney karobaar k munafah se Koyi aise cheez khredi ho jis ki ussey zaraurat nah ho aur ussey karobaar shuru keye howe ya agr karobaari nah ho tu munafah kamaye aik saal guzar giya ho tu zarauri hai keh us ka khums dey aur agr us ney garh ka saaz o samaan aur zaroaurat ki cheezain apni haiseyat k mutabiq khredi hon aur jaanta ho keh us ney yeh chezain es saal k dauraan us munafah se khredi hain jis saal main us munafah howa hai aur Issi saal main inhain estimaal bhi kar liya hai tu in par khums dena lazim nahi. Lekin agr ussey yeh maloom nah ho tu ehtiyat-e-wajib ki bina par zarauri hai keh hakim shra’e se Ahtimali nisbat par mafahmat kare yani agr mas’alan 50 fisad par khums wajib ho giya ho ga tu zarauri hai keh us ka 50 fisad khums k toaur par dey.

Ma’adni Kanain

1767. Soney (Gold), chandi, sesey, tambey, lohey, (jaisi dhatoan ki kanain) niz petrolium, Koyiley, firozey, aaqeeq, Phatkari ya namak ki kanain aur (Issi tarhan ki) dusari kanain infiaal k zimrey main aati hain yani wo Imam Asar a.s ki malkiyat hain. Lekin agr Koyi shaks in main se Koyi cheez nekaley jab keh shra’en Koyi hrj nah ho tu wo usse apni malkiyat qaraar dey sakta hai aur agr wo cheezain nisaab k mutabiq ho tu zarauri hai keh us ka khums dey.
1768. Kaan se nikli howi cheez ka nisaab 15 misqaal marwajah sikkah daar sona (Gold) hai yani agr kaan se nikali howi kissi cheez ki qimat zarori akhrajaat nekalney k baad 15 misqaal sikkah daar soney tak phonch jaye tu zarori hai keh us par baad main jo akhrajaat aaye hon jaisey us dhaat ko khalis bananey k akhrajaat, inhain minha kar k jo baqi bachey us ka khums dey.
1769. Jis shaks ney kaan se munafah kamaya ho aur jo cheez kaan se nikali ho agr us ki qimat 15 misqal sikkah daar sonney tak nah phounchey tu us par khums tab wajib hoga jab sirf yeh munafah ya us k dusarey munafey us munafah ko mila kr es k saal bhar k akhrajaat se ziyada ho jayen.

1770. Jipsum aur choneyy par ehtiyat-e-lazim ki bina par ma’adani chezon k hukm ka itlaaq hota hai lehaza agr yeh chezain had-e-nisaab tak ponch jayen tu saal bhar k akhrajaat nikalney se pehley in ka khums dena zarori hai.
1771. Jo shaks kaan se Koyi cheez nikaley tu zarauri hai keh us ka khums dey khowah wo kaan zameen k ouper ho ya ziar-e-zameen aur khowah aise zameen main ho jo us ki malkiyat ho ya aise zameen main ho ji ka Koyi malik nah ho.
1772.Agr kissi shaks ko yeh maloom nah ho keh jo cheez us ne kaan se nikale hai us ki qimat 15 misqal sikkah daar soney k barabar hai ya nahi tu ehtiyat-e-lazim yeh hai keh agr mumkin ho tu wazan kar k ya kissi aur tariqey se us ki qimat maloom kare aur agr mumkin nah ho tu us par khums wajib nahi.
1773. Agr kaye afraad mil kar kaan se Koyi cheez nikalain aur us ki qimat 15 misqal sikkah daar soney tak phonch jaye lekin in main se hr aik ka hissah us miqdaar se kam ho tu us par khums wajib nahi.
1774. Agr Koyi shaks us ma’adni cheez ko aise zameen k nechey se jo dusarey ki malkiyat main ho us ki ijazat k bagair us ki zameen khod kar nikaley tu mashoaur qowl yeh hai keh “jo cheez dusarey ki zameen se nikali jaye wo ussi malik ki hai” lekin yeh baat eshkaal se khali nahi aur ehtiyat yeh hai keh ba hum mamlah teh karain aur agr apas main samjowta nah ho sakkey tu Hakime shra’e ki taraf ruju’e karain ta keh wo us tanazeh ka fiasalah karey.

Garah Howa Dafinah

1775.Dafinah wo muntaqil shudah maal hai jo chupa howa ho aur logon ki dastars se nikal chukka ho aur jissey zameen, darkht, pahr, ya diwaar main chupaya giya ho, jab keh mamolan wo aisi jagha nahi hota.
1776. Agr insan ko kissi aisi zameen se dafinah meley jo kissi ki malkiyat nah ho ya mwaat aur khud us ney es zameen par mehnat kar k usse apni malkiyat main lia ho tu wo aisa kar sakta hai lekin us ka khums dena zarauri hai.
1777. Dafiney ka Nisaab 105 misqal sikkah daar chandi aur 15 misqal sikkah daar sona hai yani jo cheez dafiney se meley agr us ki qimat in donon main se kissi aik k barabar bhi ho tu us ka khums dena wajib hai.
1778. Agr kissi shaks ko aisi zameen se se jo us n kissi se khredi ho ya mas’alan ejareh wagaira se us pr haq tasarruf hasil kia ho Koyi aisa dafinah meley jis ka ta’aluq kissi musalman ya kafir zimmi se nah ho ya agr ho tu itney qadeem zamaney se ta’aluq ho keh jis k baad us k kissi bhi waris ko talash nah kia ja sakkey tu wo ussey malkiyat main ley sakta hai aur us par khums dena bhi zarauri hai. agr a’eqali ehtimaal ho keh yeh sabiqah malik ka maal hai jab keh zameen aur Issi tarhan dafinah ya wo jagha zimnan zameen main shamil honey ki bina par us ka haq ho tu zarauri hai keh ussey ittila’e dey ab agr wo es maal ka dawah kare tu zarauri hai keh wo maal ussey dey dey aur agr dawah nah kare tu us shaks ko ittila’e dey jo es se bhi pehley us zameen ka malik tha aur us par us ka haq tha aur Issi tarteeb se in tamam logon ko ittila’e dey jo khud us se pehley us zameen k malik rahey hon aur us par un ka haq ho. Ab agr in main se Koyi es ka dawah na kare aur ussey b ye yaqeen nah ho keh ye kissi gair qadeem musalman ya zimmi ka maal hai tu phir wo ussey apney qabzeh main ley sakta hai. Lekin us ka khums dena zarauri hai.
1779.Agr kissi shaks ko aik waqat main chand jaghon se maal meley jis ki majmoye qimat 105 misqal chandi ya 15 misqal soney k barabar ho tu zarauri hai keh us maal ka khums dey lekin agr muhktalif auqaat main dafiney melain tu ziyada fasalah nah honey ki soraat mai in tamam ki qimmat aik sath lagae jaye gi lakin agr fasalah ziyada ho tu hr aik ki qimat aalaidah lagae jaye gi.
1780. Jab 2 askhas ko aisa dafinah meley jis ki qimat 105 misqal chandi ya 15 misqal soney tak phonchi ho lekin in main se hr aik ka hissah itna nah banta ho tu us par khums aada karna zarauri nahi hai.
1781. Agr Koyi shaks jaanwar Kharidey aur us k pait se Koyi maal meley tu agr ussey ehtimaal ho keh yeh maal bechney waley ya pehley malik ka hai aur wo jaanwar par aur jo kuch us k pait se bar aamud howa hai us par haq rakhta hai tu zarauri hai keh usse ittila’e dey aur agr maloom ho keh wo maal in main se kissi aik ka bhi nahi

hai aur us ki miqdaar nisaab tak ho tu zarauri hai keh us ka khums dey bal keh ehtiyat-e-wajib yeh hai keh us ka khums dey agr cha wo maal dafiney ke nissab k barabar na ho aur baqi maal us ki malkiyat ho ga aur yeh hokum machli aur us ki manind dusarey aisey jaandaron k liye bhi hai jin ki Koyi shaks kissi makhsoos jagah main afzaish wa parwarish kare aur in ki gaza ka intizaam kare aur agr samandar ya dariyah se ussey pakrey tu kissi ko es ki ittila'e dena lazim nahi.

4. Wo Halal Maal Jo Haram Maal Main Makhloot Ho Jaye

1782. Agr halal maal haram maal k sath es tarhan mil jaye keh insan inhain aik dusarey se alag nah kar sakkey aur haram maal k malik aur us maal ki miqdaar ka bhi e'ilm nah ho aur ye bhi e'ilm na ho keh hraam maal ki miqdaar khums se kam hai ya ziyada tu tamam maal ka khums nikalney se maal halal ho jata hai aur ehtiyat-e-wajib ki bina par zarauri hai keh kissi aisey shaks ko dey jo khums aur raddey mazalim ka mustahiq ho.

1783. Agr halal maal haram se mil jaye aur insan haram ki miqdaar __ khowah wo khums se kam ho ya ziyada __ jaanata ho lekin us k malik ko na janta ho tu zarauri hai keh itni miqdaar us maal k malik ki taraf se sadqah kar dey aur ehtiyat-e- wajib yeh hai keh Hakime shra'e se bhi ijazat ley.

1784. Agr halal maal haram se mil jaye aur insan ko haram ki miqdar ka e'ilm nah ho lekin us maal k malik ko pehchanta ho aur dono aik dusarey ko razi nah kar sakain tu zarauri hai keh jitney miqdaar k barey main yaqeen ho keh dusarey ka maal hai wo ussey dedey. Balkeh agr 2 maal us ki apni ghalti se makhloot howe hon tu ehtiyat ki bina par maal ki jis ziyada miqdaar k barey main ehtimaal ho keh yeh dusarey ka hai wo ussey dena zarauri hai.

1785. Agr Koyi shaks haram se makhloot halal maal ka khums dey dey aur baad main ussey pata chaley keh haram ki miqdaar khums se ziyada thi tu zarauri hai keh jitni miqdaar k barey main e'ilm ho keh khums se ziyada thi usse us k malik ki taraf se sadqah kar dey.

1786. Agr Koyi shaks haram se makhloot halal maal ka khums dey ya aisa maal jis k malik ko nah pehchanta ho maal k malik ki taraf se sadqah kar dey aur baad main us ka malik mil jaye tu agr wo razi nah ho tu ehtiyat lazim ki bina par us k maal k barabar us dena zarauri hai.

1787. Agr halal maal haram se mil jaye aur haram ki miqdaar maloom ho aur insan jaanta ho keh us ka malik chand logon main se hi Koyi aik hai lekin yeh nah jaanta ho keh wo kon hai tu zarauri hai keh in sab ko ittila'e dey. Chunancha in main se Koyi aik kahey keh yeh mera maal hai aur dusarey kahain keh hamara maal nahi ya es pehley ki tasdeek kar dain tu Issi pehley shaks ko wo maal dey dey aur agr 2 ya 2 se ziyada aadmi kahain keh yeh humara maal hai aur sulha ya Issi tarhan kissi tariqey se wo mammalah hal nah ho tu zarauri hai keh tanazeh k hal k liye Hakime shra'e se raju'e karain aur agr wo sab la e'ilme ka ezhr karain aur bahum sulha bhi nah karain tu zahiran yeh hai keh us maal k malik ka ta'ayyun qurah andazi k zariye hoga aur ehtiyat yeh hai keh Hakime shra'e ya es ka wakeel qurah andazi ki nigrani kare.

5. Ghawasi Se Hasil Keye Hoye Moti

1788. Agr ghawasi k zarriye yani samandar main ghota laga kar lolo. Marjaan ya dusarey moti nikaley jain tu khowah wo aisi chezin main se hon jo ugti hain ya mudeniyat main se hon, agr us ki qimat 18 chaney soney k barabar ho jaye tu zarauri hai keh us ka khums dia jaye, khowah inhain aik dafha main samandar se nikala gia ho ya aik se ziyada dafha main bashrt ye keh pehli dafha aur dusari dafha ghota laganey main ziyada fasalah nah ho. Han agr donon martabah main fasalah ziyada ho mas'alan yeh keh 2 musamon main ghawasi ki ho aur hr aik dafha main 18 chaney soney ki qimat k barabar nah ho tu us ka khums dena wajib nahi hai aur Issi tarhan jab ghawasi main shreek tamam ghota khauron main se hr aik ka hissah 18 chaney soney ki qimat k barabar nah ho tu us ka khums dena wajib nahi hai.

1789. Agr samandar main ghota lagaye bagair dusarey zaraye se moti nikaley jain tu ehtiyat ki bina par in par khums wajib hai. lekin agr Koyi shaks samandar k pani ki satah ya samandar k kinarey se moti hasil kare tu in

ka khums us es surat main dena zarauri hai jab keh moti usse dastiyaab howe hon wo tanha ya es k karobaar k dusarey munfah se mil kar us k saal bhar k akrajaat se ziyada ho.
1790. Machlion aur in dusarey (aabi) jaanwaron ka khums jinhain insan samandar main ghota lagaye bagair hasil karta hai us surat main wajib hota hai jab in chezon se hasil kardah munafah tanha ya karobaar k dusarey munafah se mil kar es k saal bhar k akhrajaat se ziyada ho.
1791.Agr insan Koyi cheez nekalney ka iradah keye bagair samandar main ghota lagaye aur ettifaq se Koyi moti us k hath lag jaye aur wo ussey apni malkiyat main leney ka iradah kare tu us ka khums dena zarauri hai bal keh ehtiyat-e-wajib yeh hai keh hr haal main us ka khums dey.
1792. Agr insan samandar main ghota lagaye aur Koyi jaanwar nikaal laye aur us k pait main se ussey Koyi moti meley tu agr wo jaanwar sippe ki manind ho jis k pait main e'umoman moti hotey hain aur wo nisaab tak ponch jaye tu zarauri hai keh us ka khums dey aur agr wo Koyi aisa jaanwar ho jis ney ettifaqan moti nigal lia ho tu ehtiyat-e-lazim yeh hai keh agrcha wo had nisaab tak nah phounchey tab bhi us ka khums dey.
1793. Agr Koyi shaks barey darriyaon mas'alan dajlah aur furaat main ghota lagaye aur moti nikaal laye tu zarauri hai keh in ka khums dey.
1794. Agr Koyi shaks pani main ghota lagaye aur khuch amber nikaal laye aur us ki qimat 18 chaney soney ya es se ziyada ho tu zarauri hai keh us ka khums dey bal keh agr pani ki satah ya samandar k kinarey se bhi hasil kare tu us ka bhi yehi hokum hai.
1795. Jis shaks ka paisha ghota khuri ya kaan kuni ho agr wo in ka khums aada kar dey aur mazkora Khums shuda maal es k saal bhar k Akhrajaat se ziyada ho tu es k liye yeh lazim nahi keh dubarah us ka khums aada kare.
1796. Agr bacha Koyi ma'adni cheez nikaley ya ussey Koyi dafinah mil jaye ya samandar main ghota laga kar moti nikal laye tu bachey ka wali us ka khums dey aur agr wali khums aada nah kare tu zarauri hai keh bacha baligh honey k baad khud khums aada kare aur issi tarhan agr us k paas haram maal main halal maal mila howa ho tu zarauri hai keh us ka wali in Ahkaam k mutabiq a'emal kare jo es qism k maal k barey main bayaan keye gaye hain.

Maal-e-Ghanimat

1797. Agr musalman Imam a.s k hokum se kufaar se jaang karain aur un amwal ko jo jaang main hasil hotey hain inhain "ghanimat" kaha jata hai keh zarori hai kah wo Ashyia jo Imam a.s se makhsose hain ussey Ghanimat se A'elahida kiya jaye aur baqi mandah par khums aada kia jaye. Maal ghanimat par khums sabit honey main ashyae manqolah aur gair manqolah main Koyi faraq nahi. Han jin zamenon ka ta'aluq "infiaal" se hai wo tamam musalmanon ki mushtarka malkiyat hain agr cha jaang imam a.s ki ijazat se nah ho.
1798.Agr musalman kafiron se imam a.s ki ijazat k bagair jaang karain aur in se maal ghanimat hasil ho tu jo ghanimat hasil ho wo imam a.s ki malkiyat hai aur jaang karne walon ka us main Koyi haq nahi.
1799. Jo khuch kafiron k hath main hai agr us ka malik muhtaramul maal yani musalman ya kafire zimmi ya mueahid ho tu us par ghanimat k ahkaam jari nahi hon gey.
1800. Kafir hrbi ka maal churana aur es jaisa Koyi kaam karna agr khiyanat aur nuqs aman main shumaar ho tu haram hai aur es tarhan ki jo chezain in se hasil ki jain ehtiyat ki bina par zarauri hai keh inhain lota di jayen.
1801. Mashoaur yeh hai keh nasbi ka maal momin apney liye ley sakta hai albatta us ka khums dey lekin ye hokum eshkaal se khali nahi hai.

Wo Zameen Jo Zimme Kafir Kissi Musalman Se Khridey

1802. Agr kafir zimme musalman se zameen khridey tu mashoaur qowl ki bina par us ka khums Issi zameen se ya apni kissi dusarey maal se dey lekin us surat main khums k aam qawaid k mutabiq khums k wajib honey main eshkaal hai.

Khums Ka Masraf

1803. Zarauri hai keh khums 2 hisson main taqseem kia jaye. Us ka aik hissah sadaat ka haq hai aur zarari hai keh kissi faqir sayed ya yateem syed ya aisey syed ko diya jaye jo safar main na chaar ho giya ho aur dusara hissah imam a.s ka hai jo zarauri hai keh mojuda zamaney main jameh shraet mujtahid ko diya jaye ya aisey kamon pr jis ki wo mujtahid ijazat dey khurch kiya jaye aur ehtiyaat lazim yeh hai keh wo marjaey aalim ho aur u”emmomi maslahton se agah ho.

1804. Jis yateem syed ko khums diya jaye zarauri hai keh wo faqir bhi ho lekin jo syed safar main na chaar ho jaye wo khowah apney watan main faqir nah bhi ho ussey khums dia ja sakta hai.

1805. Jo syed safar main na chaar ho gia ho agr us ka safar gunah ka safar ho tu ehtiyat-e-wajib ki bina par zaruri hai keh usse khums nah dia jaye.

1806. Jo syed A’edil na ho ussey khums dia ja sakta hai lekin jo syed isna aashri nah ho zarauri hai keh ussey khums nah diya jaye.

1807. Jo syed khums ko gunah k kaam main estimaal kare ussey khums nahi dia ja sakta balkeh agr ussey khums dene se gunah karne mai us ki mudad hoti ho tu ehtiyat-e-wajib yeh hai keh ussey khums nah dia jaye chahey wo ussey gunah mein istemal na bhi kare. Issi tarhan ehtiyat-e-wajib yeh hai keh es syed ko bhi khums nah diya jaye jo shrab pita ho ya namaz nah parhta ho ya elaniyah gunah karta ho.

1808. Jo shaks kahey keh main syed hon use es waqat tak khums nah dia jaye jab tak 2 A’edil ashkhas us k syed honey ki tasdeeq nah kar dain ya insan ko kissi bhi tariqey se yaqeen ya itminaan ho jaye keh wo syed hai.

1809. Koi shaks apney shehar mein syed mashoor ho, agr insan ko es k bar khilaaf baat ka yaqeen ya itminaan nah ho tu ussey khums dia ja sakta hai.

1810.Agr kissi shaks ki biwi sayedani ho tu ehtiyat-e-wajib ki bina par zaruri hai ke shohar use es maqsad k liye khums nah dey keh wo usse apna zati istemal main ley aaye lekin agr dusre logon ki kafalat us aurat par wajib ho aur wo in akhrajaat ki aadaige se qasir ho tu insan k liye jaiz hai keh apni biwi ko khums dey tak keh wo Zaire kafalat logon par kharch kare Issi tarah us aurat ko apne gair wajib akhrajaat par sarf karney k liye khums dene ka bhi yehi hokum hai.

1811. Agr insan par kissi syed k ya aisey syedani k akhrajat wajib hon jo us ki biwi nah ho tu ehtiyat-e-wajib ki bina par wo is syed ya syedani ki khorak aur poshak k akhrajat aur baqi wajib akhrajaat apney khums se aada nahi kar sakta. Han agr wo us syed ya sayedani ko khums ki kuch raqam es maqsad se de keh wo wajib akhrajat k elawa use dusri zarauriyaat par kharch karain tu Koi harj nahi.

1812. Agr kissi faqir syed k akhrajaat kissi dusarey shaks par wajib hon aur wo shaks es syed k akhrajaat bardast nah kar sakta ho ya estitaat rakhta ho lekin nah deta ho tu us syed ko khums dia ja sakta hai.

1813. Ehtiyat-e- wajib yeh hai keh mustahiq ko us k aik saal k Akhrajaat se ziyada yak musht Khums nah diya jaye aur agr usko rafta rafta us k Saal k Akhrajat dai ta k us k Saal k Akhrajaat ki miqdar tk Phonch jaye tu us se zayid miqdar daina hargiz Jaiz nahi hai-

1814.Agr kisi shaks k shehr main Koyi mustahiq na ho tu wo khums ko dusarey shehr ley ja sakta hai bal keh agr khums ki adaigi main susti na samjhi jaye tu mustahiq k hotey howe bhi dusre shehr ley ja sakta hai. lekin hr surat main agr khums talf ho jaye tu talf shudah miqdaar ka zamin hai chahey us ki hifazat main kotahi nah ki ho aur khums dusari jagha ley jaaney k akhrajat bhi us khums mein se nahi ley sakta.

1815. Agr Koi shaks Hakime shra’e ya es k wakeel ki wakalat main khums kare tu wo barriuz zimmah ho jata hai aur agr in 2 main se kisi aik ki ijazat se dusre sheher ley jaye aur bagair kotahi k talf ho jaye tu zamin nahi hai.

1816. Yeh jaiz nahi keh kissi cheez ki qimat us ki asal qimaat se ziyada laga kar ussey batoaur khums dia jaye aur jaisa ke mas’alah 1757 main bataya gia hai keh kissi dusari jins ki shakal main khums aada karna mutlaqan mehil ashkal hai. siwaye us k hakime shra’e ya us k wakeel ki ijazat ho.

1817. Jo Shaks kissi aisey syed se qarz Khowah ho k sihame Sadaat ka mustahiq ho aur wo shaks chahta ho k apne qarz ko sihame sadaat k silsiley mai hisab kr lai tu- Ahtiyat-e-wajib ki bina pr –ya tu zarori hai kai Hakime Shar'e se ijazat talab kr laiya ke sihame Sadaat mustahiq ko dai aur us k baad mustahiq apne qarz k silsiley mai wapis kr dai aur wo mustahiq se waqalat Hasil kr k us ki janb se khud wasoli kr sakta hai aur apne qarz k silsiley mai lai sakta hai aur sihame Imam a.s k hawaley se agr faqir se qarz khowah ho tu apne qarz ko sihame Mubarak se hisaab nahi kr sakta agr cha wo faqir apne qarz ko adaa nah kr sakta ho lakin agr maqroze –us k maqroze hone pr tawajah diye bagair –Sihame Imam a.s ka mustahiq ho tu-jo khuch masala (1803) mai aaya hai us ki rieayat k sath –Sihame Imam a.s us ko dai dai aur wo us se apne Qarz ki raqm ko adaa kr sakta hai-

1818. Malik, khums ki mustahiq shaks se yeh shrt nahi kar sakta keh wo khums lene k baad ussey wapis lota dey. riayat