

MODULE 3

QAZAA-E-HAAJAT KE MASAYEL

Qazaa-e-haajat ke liye parday ka ihtimaam karna zaroori hai

Agar sehra main hai, abaadi se door chala jaye.

Hazrat Jabir رضي الله عنه se marwi hai ke Rasool Allah ﷺ jab rafa-e-haajat ka irada farmaatay tou basti se itni door nikal jatay thay ke koi bhi Aap ﷺ ko dekh nahi paata tha. [Abu Dawud, Ibn Majah]

Isi tarah 'Abdullah bin Ja'far رضي الله عنه se marwi hai ke qazaa-e-haajat ke waqt chhupnay ke liye Rasool Allah ﷺ ko jo cheez sab se zyada pasand thi wo zameen se buland jagah aur khajoor ke darakhton ka jhund tha. [Muslim, Ibn Majah, Abu Dawud]

Isi tarah Hazrat Anas bin Maalik رضي الله عنه farmaatay hain Rasool Allah ﷺ jab rafa-e-haajat ke liye bethnay lagay tou zameen ke qareeb pohanch kar kaprha uthaatay takay be-pardagi na ho. [Tirmidhi, Abu Dawud]

Qazaa-e-haajat ke dauraan baat nahi karna [As-Sahihah, 3120]

'An Jabir bin 'Abdullah qaala: Qaala Rasoolullahi ﷺ: i'zaa taghwa'ttu-r rajulaani, falyatawaara kullu waa'hidi-m minhuma 'an 'sahibihi, wa laa ya'haddathaanu 'alaa 'tawfihima, fainna-llaha yamqutu 'ala 'zaalika (فَلْيَتَوَارَ كُلٌّ)
(واحدٍ منهما عن صاحبه، ولا يتحدثان على طرفيهما، فإن الله يمقتُ على ذلك)

Jabir bin 'Abdullah رضي الله عنهما kehtay hain ke Rasool Allah ﷺ ne farmaaya: wo shakhs qazaa-e-haajat ka irada karein tou aik doosray se chhup jayein aur aapas main baat cheet na karein, kyun ke Allah az-zawjal is baat par naraz hota hai. [Abu Dawud, Ibn Majah]

Qazaa-e-haajat ki jagah ya bayt al-khala main qabil-e-ehtraam cheezain, Qur'an paak ya Allah T'ala ke naam wali koi cheez saath nahi le jaani chahiye

Hazrat Anas bin Maalik رضي الله عنه se marwi hai ke Rasool Allah ﷺ jab bayt al-khala ya qazaa-e-haajat ki jagah main janay ka irada rakhtay tou apni anghooti [jis par Muhammad ﷺ tehreer tha] utaar dia kartay thay. [Tirmidhi, Nisaa'i, Ibn Majah]

Raastay aur saaye ki jagah par qazaa-e-haajat karna mana' / haram hai

Isi tarah aisi jagah Jahan aam log qazaa-e-haajat ke liye bethna bura samajhtay hain.

Hazrat Abu Hurairah رضى الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaaya: Logon! Do (2) lanat ka sabab bannay wali jaghon se ijtinaab karo; logon ke raastay [guzargaah] aur sayaadar jagah [logon ke bethnay/ araam karnay ki jagah] par qazaa-e-haajat karna. [Muslim, Abu Dawud]

Ghushl khana mein peshaab nahi karna chahiye

Hadith-e-nabwi hai Rasool Allah ﷺ ne rozana kanghi karnay aur nahaanay ki jagah peshaab karnay se mana' farmaaya hai. [Abu Dawud, Nisaa'i, Masnad Ahmed]

Kharhay paani mein peshaab karna jaaiz nahi hai / haram hai

Hazrat Jabir رضى الله عنه se marwi hai ke Nabi ﷺ ne kharhay paani mein peshaab karnay se mana' farmaaya hai. [Muslim, Nisaa'i, Ibn Majah]

Bawaqt-e-zaroorat bartan mein peshaab karna jaaiz hai

Hazrat Raqeeqah رضى الله عنها se marwi hai ke Nabi ﷺ ke paas lakrhi ka aik piyala tha jo Aap ﷺ ke chaarpaa ki neechay hota tha. Aap ﷺ raat ko is mein peshaab kartay thay. [Abu Dawud, Nisaa'i]

Kharhay ho kar peshaab karnay ka hukm

Kharhay ho kar peshaab karna jaaiz hai bashart ye ke us ki cheenton se bachao mumkin ho.

Hazrat Abu Hudhaifa رضى الله عنه se marwi hai ke Nabi ﷺ logon ki gandagi ke har par aaye aur kharhay ho kar peshaab kia. [Bukhari, Abu Dawud]

Hazrat Abdullah bin Dinar رضى الله عنه bayan kartay hain ke Abdullah bin 'Umar رضى الله عنه ko kharhay ho kar peshaab kartay huay dekha. [Masnad Ahmed, Ibn Hibban, Abi Khuzaimah]

Lekin jo riwaayat Hazrat Aisha رضى الله عنها se naqal hai ke Rasool Allah ﷺ ne kabhi kharhay ho kar peshaab nahi kia [Tirmidhi, Nisaa'i]. Ye hadith dar haqeeqar pehli ahadith ke mukhaalif nahi hai kyun ke Hazrat Aisha رضى الله عنها ko jis qadar ilm tha unhon ne utna hi bayan kar dia. Lihaza unhain ghar ke maamlat ka tou ilm tha lekin ghar ke bahar ke maamlat ki ittala nahi hui. Aur kharhay ho kar peshaab karnay ka waqiya ghar se bahar pesh aaya.

Tou saabit hua ke donon tarah peshaab karnay jaaiz hai. Albatta peshaab se qatron se ijtinaab karna wajib hai aur ye maqsad peshaab ke donon tareeqon mein se jis ke saath bhi haasil ho jaye durust hai.

Peshaab ki cheenton se bachaao wajib hai

Ibn 'Abbas رضى الله عنه se marwi hai ke Rasool Allah ﷺ do (2) nayi qabron ke paas se guzrat tou farmaaya: bilashubha unhain azaab dia jaraha hai. Aur ye kisi barhi mushkil baat ki wajah se nahi hai, un main se aik peshaab se na bachtha tha aur doosra chughal khori karta tha.

Qazaa-e-haajat ke waqt qiblay ki taraf munh ka pusht karna mana' hai

Hazrat Abu Ayyub Ansari رضى الله عنه se marwi hai ke Nabi ﷺ ne farmaaya: Qazaa-e-haajt ke waqt qibla rukh mat betho aur nahi hi us ki tarah pusht karo balkay mashriq ya maghrib ki jaanib phir jao.

Hazrat Abu Ayyub Ansari رضى الله عنه bayan kartay hain ke hum Shaam aaye tou hum ne aisay bayt ul-khala dekhay jo ka'abay ki jaanib banay huay thay tou hum ka'aba se inihraaf kartay aur Allah se astaghfaar kartay thay. [Bukhari, Muslim, Abu Dawud, Tirmidhi, Nisaa'i, Ibn Majah]

Note: Mashriq ya maghrib rukh karnay ka hukm ahl-e-Madinah ko hai kyun ke un ka qibla bajaanib-e-junoob tha. Is ke ilawa maqsood sirf ye hai ke qiblay ki taraf munh ya pusht na ho khuwa unhain shumaal ya junooob ki taraf hi kyun na karnay parhay.

Lekin Hazrat 'Abdullah bin Umar رضى الله عنه ka bayan hai ke aik din main Hazrat Hafsah رضى الله عنها ke ghar ki chat par charhha tou main ne Nabi ﷺ ko Shaam ki taraf munh aur ka'aba ki taraf pusht kar ke qazaa-e-haajt kartay huay dekha. [Bukhari, Muslim, Abu Dawud]

Is tarah Hazrat Asfar رضى الله عنه bayan kartay hain ke main ne Hazrat 'Abdullah ibn 'Umar رضى الله عنه ko dekha. Unhon ne qiblay ki jaanib apni sawaari bithaai phir us ki taraf peshaab karnay lagay. Tou main ne kaha: Ay Ibn 'Umar! Kia is se mana nahi kia gaya? Tou unhon ne kaha: kyun nahi, is amal se sirf fizaa main mana kia gaya hai aur jab tumharay aur qiblay ke darmiyan koi rukaawar haayel ho tou us main koi harj nahi. [Abu Dawud]

Is liye baaz ulama ne kaha qazaa-e-haajat ke waqt qibla rukh hona sehra main mana hai. Aabadi ya imaaron main mana nahi hai. Aur baaz ne kaha ye amal na tou sehra main jaaiz hai aur na hi imaaron main.

Bayt ul-khala main daakhil honay aur nikalnay ki masnoon duaa

Hazrat Anas bin Maalik رضى الله عنه kehtay hain ke Rasool Allah ﷺ jab bayt ul-khala main daakhil hotay tou farmaatay: Ay Allah! Main teri panaah chahta hun khabeeth jinon aur khabeeth jinniyon se.

Allaahumma inni a'udhu bika minal khubthi wal khabaa'ith (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ) [Bukhari, Muslim]

Aik sahih riwaayat main shuroo main bismillah ka izaafa karna saabit hai. [Abu Dawud]

Hazrat Aisha رضي الله عنها se riwaaya hai ke Rasool Allah ﷺ jab bayt ul-khala se bahar aatay tou 'ghufraanaka' (غفرانك) [Ya Allah main teri bakhshish chaahta hun] parhha kartay thay. [Abu Dawud, Nisaa'i, Tirmidhi]

Faida: Hazrat 'Ali bin Abi Talib رضي الله عنه se marwi hai ke Nabi ﷺ ne farmaaya: jinon ki nigaahon aur bani aadam ki sharamgaahon ke mabayn pardah ye hai ke jab koi bayt ul-khala jana chahay tou kahay 'bismillah'.

Bayt ul-khala main daakhil hotay waqt pehla kon sa qadam rakha jaye?

Paani se istanja karna

Hazrat Aisha رضي الله عنها se marwi hai ke unhon ne khawateen se kaha: apnay shauhron ko paani ke saath istanja karnay ka hukm do kyun ke main un se haya karti hun aur bilashubha Rasool Allah ﷺ aisa kartay thay. [Tirmidhi, Nisaa'i]

Isi tarah Anas bin Maalik رضي الله عنه se marwi hai ke Rasool Allah ﷺ qazaa-e-haajat ke liye bayt ul-khala main daakhil hotay tou main aur mera hum umar aik larhka paani ka aik (1) bartan aur aik (1) chhota ka neza le kar humraah jatay. Phir us paani se aap istanja farmaatay. [Bukhari, Nisaa'i]

Pattharon ya un ke qayem maqam kisi paak cheez se istanja karna

Hazrat Salman Faarsi رضي الله عنه se marwi hai ke Nabi ﷺ teen (3) pattharon ke saath istanja karnay ka hukm detay thay. [Muslim, Abu Dawud, Tirmidhi, Ibn Majah]

Isi tarah Abu Hurairah رضي الله عنه se marwi hai ke Nabi ﷺ teen (3) pattharon ke saath istanja karnay ka hukm detay thay. [Abu Dawud, Nisaa'i, Ibn Majah]

Note: Istanja karna wajib hai teen (3) pattharon se ya teen (3) ragarhnay ke saath, khuwah aik (1) hi patthar se ho jis ke teen mukhtalif atraaf hon.

Note: Hasb-e-zaroorat teen (3) se zayed patthar istimaal karna jaaiz hai. Lekin taaq tadaad ho.

Hazrat Abu Hurairah رضي الله عنه se riwaayat hai ke Nabi ﷺ ne farmaaya: jo shakhs patthar istimaal karay tou witr [yaani taaq] karay. [Nisaa'i Sahihah 1295-2749, Abu Dawud]

Khulaasah:

- 1- Teen (3) se kam pattharon se istanja karna jaaiz nahi
- 2- Teen (3) zayed jaaiz hai bashart ye ke taaq par khatam karna hai

Note: Patthar ke qayem maqam har wo cheez hai jo najaasat ki zaat ko zayel kar denay wala ho.

Hurmat-o-taqdees wali cheez na ho

Aur na hi haddi ya kisi hewaan ka gobar ho [Ibn Majah] kyun ke ye humaray bhaiyon [jinnon] ki khuraak hai. [Muslim, Abu Dawud, Tirmidhi]

Note: Patthar ya qayem maqam se istanja karnay ke baad paani istimaal karna zaroori nahi

Hazrat Aisha رضي الله عنها kehti hain ke Rasool Allah ﷺ ne farmaaya: jab rafa-e-haajat ke liye jao tou teen (3) patthar saath le jao paani ki jagah yehi kaafi hain. [Abu Dawud, Nisaa'i]

i'zaa 'zahaba a'hadukum ila-l ghaai'ti falya'zhaba ma'ahu bithalaathati a'hjaarin yasta'teebu
إذا ذهب أحدكم إلى الغائط فليذهب معه بثلاثة أحجار يستطيب بهن فإنَّ ثَلَاثَ جُزْءٍ (عنه)

Lekin agar koi paani bhi istimaal karar tou koi harj nahi. Waisay is amal se bachna chahiye is liye ke Rasool Allah ﷺ se ye saabit nahi hai.

Haddi, leed, ya gobar se istanja jaaiz nahi hai

Hazrat Jabir رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne mana farmaaya hai.

Daayein haath se istanja karna haram hai

Hazrat Abu Hurairah aur Abu Qatadah رضي الله عنهما se marwi hai ke Rasool Allah ﷺ ne farmaaya: aur koi shakhs apnay daayein haath se istanja na karay. [Bukhari, Muslim, Abu Dawud, Nisaa'i, Ibn Majah]

Qazaa-e-haajt ke waqt sharamgaah ko daaya haath lagana mana hai. Hazrat Abu Qatadah رضي الله عنه kehtay hain ke Rasool Allah ﷺ ne farmaaya: peshaab kartay waqt koi aadmi apni sharamgaah ko haath na lagaye aur na hi daayein haath se istanja karay aur na hi koi cheez peetay waqt bartan main phoonk maaray. [Muslim]

Faida: Ye hukm sirf istanja ke saath khaas hai.

Istanja karnay ke baad haathon ko matti ya saabun wegheera se achi tarah saaf karna chahiye. Umm-ul-mominen Hazrat Maimunah رضي الله عنها se riwaayat hai ke Nabi ﷺ ne ghusl-e-janaabat shuru kia tou pehlay apnay baayein haath se sharamgaah ko dhoya. Phir dewaar par ragrha phir usay paani se dhoya phir namaz ke wudhu ki tarah ka wudhu kia [Bukhari]

Isi tarah Abu Hurairah رضى الله عنه se marwi hai ke Rasool Allah ﷺ ne istanja karnay ke baad apnay haath ko zameen par ragrha. [Abu Dawud]

Note: Sooraj aur chaand ki taraf munh kar ke qazaa-e-haajt ki mumaani'at ki koi sahih daleel nahi hai.

Faida: Salman رضى الله عنه ki riwaayat hai ke un se kaha gaya tumharay Nabi ﷺ ne tumhain har baat sikhaai, hatta ke rafaah-e-haajt ka tareeqa bhi. Tou unhon ne kaha: haan haan, Aap ﷺ ne humain peshaab ya paakhanay ke waqt qibla rukh honay se mana farmaay hai aur daayein haath se aur teen (3) se kam pattharon se, nez, leed, gobar, aur haddi se istanja karnay se bhi mumaani'at farmaai hai.