

MODULE 5

WUDHU TORHNAY WALI ASHYAA

Wudhu baul-o-baraaz ya hawa kharij honay se ya ghul kar denay walay asbaab se toot jata hai

Hazrat ‘Abdullah bin Zubayr رضى الله عنه se marwi hai ke unhon ne Rasool Allah ﷺ se aik aadmi ki shikaayat ki ke namaz ke darmiyaan usay khayal aata hai ke shayad meray wujood se koi cheez kharij hui hai. Tou Rasool Allah ﷺ ne farmaaya: Hargiz koi shakhs masjid se bahar na jaye jab tak ke hawa kharij honay ki awaz na sunay ya badboo na paaye. [Bukhari, Muslim]

‘An Abu Hurairah رضى الله عنه: laa yaqbalallahu ‘salaatu a’hadikum i’zaa a’hdathu ‘hatta yatwa’dda’a (عن ابهريره رضى الله عنه: لا يقبل الله صلاة أحدكم إذا أحدث حتى يتوضأ)

Mazi: Hazrat Ali رضى الله عنه ka bayan hai mujhay zyada mazi aati thi. Main ne Miqdad se kaha ke Nabi ﷺ se ye masla daryaaft karo. Unhon ne poocha tou Nabi ﷺ ne farmaaya: “feehi-l wudhu” (فيه الوضوء).

Oont ka gosht khanay se wudhu toot jata hai

Hazrat ‘Jabir bin Samrah رضى الله عنه se marwi hai ke aik aadmi ne Rasool Allah ﷺ se daryaaft kia ke hum bherh bakriyon ka gosht khanay ke baad wudhu karein? Aap ﷺ ne farmaaya: agar chaaho tou wudhu kar lo aur agar chaaho tou na karo. Phir us ne daryaaft kia ke kia hum oont ka gosht khanay ke baad wudhu karein? Aap ﷺ ne farmaaya: Tum oont ka gosht khaa kar wudhu karo. [Muslim, Ibn Majah]

Neend se wudhu toot jata hai

Hazrat Ali رضى الله عنه se marwi hai ke aankhein dubur ka dhaaga hain lihaaza jo so jaye wo wudhu karay [Abu Dawud, Ibn Majah]

Yaani bedaari dubur ka tasma ha, yaani us se kharij honay wali ashya ki muhafiz hain, kyun ke jab tak insaan bedaar rahay ga wo dubur se kharij honay wali cheez ko mehsoos karay ga aur jab so jaye tou dhaaga khul jaye ga.

Isi tarah Hazrat Safwan bin ‘Assal رضى الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaaya: janaabat ki wajah se mozay utaray jayengay, lekin baul-o-baraaz aur neend ki wajah se utaarnay ki zaroorat nahi. [Tirmidhi, Ibn Majah, Nisaa’i]

Is hadith se maloom hua ke neend bhi jumla-ahdaath main se hai hai bilkhusoos Aap ﷺ ka usay baul-o-baraaz ke saath zikr karna is baat ka qata'ee suboot hai ke neend se wudhu toot jata hai.

Note: Ye ikhtilaafi masla hai. Rajih baat ye hai ke neend mutlaq taur par naqis-e-wudhu hai.

Jis riwayat main sirf laith kar sonay ki neend ko naqis kaha gaya hai wo sab za'eef hain, lihaaza ahadith-e-mazkoora mutlaq hai, koi qayd nahi hai aur laith kar sonay ke bawujood bhi wudhu ka qayem rehna sirf Rasool Allah ﷺ ke khasayes main se hai. [Muslim]

Lekin aik (1) sahih hadith jo Hazrat Anas bin Maalik رضى الله عنه se marwi hai ke ehd-e-rissalat main sahaba karaam namaz-e-isha ka intizaar kartay yahan tak ke ghulba-e-neend se un ke sar jhuk jatay magar wo az sar-e-naw wudhu kuye beghair namaz parh letay thay. [Abu Dawud, Tirmidhi, Muslim]

Aur baaz riwayat main hai ke sahaba sotay thay phir un main se baaz wudhu kartay thay aur baaz beghair wudhu kiye namaz parhtay thay. [Abu Dawud]

Is hadith ko samajhnay ke liye neend aur nu'aas main farq samajhaana zaroori hai

Neend aisa thaqeel pardha hai jo dil par achaanak aa jata hai. Usay zaahiri umoor ki maarfat se kaat deta hai. Sha'oor aur ehssaas ko mukammal zayel kar deta hai, jab ke nu'aas [oongh] se sha'oor aur ehssaas khatam nahi hota balkay palkain jhapaknay lagti hai lekin bojhal hojati hain lekin insaan apnay mahaul se bakhabar rehta hai.

Is liye jis hadith main sahaba ke halki neend se wudhu na karnay ka zikr hai usay haqeeqi neend hi shumaar kia jaye ga aur haqeeqi neend se murad wo neend hai jis se insaan ka sha'oor aur ehssaas baaqi na rahay khawah wo kisi halat main bhi us par waage ho jaye.

Sharamgaah ko chhoonay se wudhu toot janay main ikhtilaaf hai

Hazrat Basrah bint Safwaan رضى الله عنها se marwi hai ke aik (1) aadmi ne arz kia ke Allah ke Nabi ﷺ aisay shakhs ke baray main aap ka kia khayal hai jis ne wudhu karnay ke baad apnay aalaa-e-tanaasul ko chhoo lia. Tou Aap ﷺ ne farmaaya: wo tou sirf us ke jism ka aik tukrha hai. [Abu Dawud, Tirmidhi, Nisaa'i]

Yaani jis tarah jism ke kisi hissay ko chhoonay se wudhu nahi toot'ta usi tarah sharamgaah ko chhoonay se wudhu nahi toot'ta.

Faida: ka'zaalika massi-d duburu - laa yunqa'dhu-l wudhu'u lainnahu qa'tan yakunu biduun shahwatun (كذلك مس الدبر - لا ينقض الوضوء لأنه قطعاً يكون بدون شهوة)

Hadith: man massa 'zakari ghairihi falyatawa'adda'a (من مس ذكر غيره فليتوضأ) Tibraani shaaz

Wa'sabahu "man massa 'zakari falyatawa'adda'a"

Note: Is hadith se baaz ulama jaisay Shaykh ul-Islam Ibn Taymiyyah wegheera ne istidlaal kia hai ke agar koi shakhs shehwat ki bunyad par sharamgaah ko chhoota hai tou wudhu toot jata hai aur agar beghair shehwat ke sharamgaah ko chhuay tou wudhu nahi toot'ta. Un ke daleel Hazrat Talq bin 'Ali رضى الله عنه ki hadith hai.

Baaz ulama ne kaha ke agar kaprhay ya parday ke beghair sharamgaah ko chhua jaye tou wudhu toot jata hai aur agar kaprhay ya parady ke ooper se chhua jaye tou wudhu nahi toot'ta. Un ki daleel Hazrat Abu Hurairah رضى الله عنه ki hadith hai ke Rasool Allah ﷺ ne farmaaya: jo shakhs apna aalaa-e-tanaasul ko beghair kisi parday ke chhuay tou us par wudhu wajib hai. [Masnad Ahmed, Ibn Hibban, Mustadrak Hakim]

Lekin yahan aik aur masla hai ke ghusl main Rasool Allah ﷺ ki sunnat ye thi ke ghusl se pehlay wudhu kartay thay, ghusl ke baad nahi kartay thay aur ghusl karnay ke dauraan sharamgaah ko zaroor haath lagta tha.

Ihtiyaat kia hai?

Almar'atu taghsilu eenah-ur ra'ti'a wa ta'silu yaduhu ilaa 'udu'ih
(المرأة تغسل اينه الرطيع و تصل يده الى عضوه)

Note: Is maslay main mard aur aurat donon barabar hain.

Hadith main hai ke Rasool Allah ﷺ ne farmaaya: jo koi mard apni sharamgaah ko chhuay, usay chahiye ke wudhu karay aur jo koi aurat apni sharamgaah ko chhuay wo bhi wudhu karay. [Masnad Ahmed, Daraqutni]

Qaye se wudhu nahi toot'ta lekin wudhu karna mustahaab hai, wajib nahi hai is liye ke Abu Dawud se marwi hai ke Nabi ﷺ qaye ki aur wudhu kia. [Tirmidhi, Abu Dawud]

Tou ye majurrad Rasool Allah ﷺ ka fel aur mujarrad fel wujoob par dalalat nahi karta aur jis riwaayat main wujoob ki wizaahat hai wo za'eef hai.

Khoon nikalnay se wudhu nahi toot'ta, isi tarah peep wegheera kam miqdaar main ho ya zyada

Aurat ka bosa lenay ya mujarrad chhoonay se wudhu nahi toot'ta

Hazrat Aisha رضى الله عنها se marwi hai ke Nabi ﷺ ne apni kisi ahlia ka bosa lia aur namaz ke liye nikal gaye aur Aap ﷺ ne wudhu nahi kia. [Tirmidhi, Abu Dawud, Nisaa'i]

Aqal zayel hojana: Jamhoor-e-ulama kehtay hain ke behoshi, junoon, ya nashay main se jo haalat bhi pesh aye gi, aqal ko zayel kar de gi. Tou jis tarah neend aqal ko zayel kar deti hai aur wudhu tootnay ka sabab banti hai, usi tarah balkay us se bhi zyada aqal zayel hona mazkoora cheezon se wudhu tootnay ka sabab hai.