

MODULE 6

GHUSL KA BAYAN

Ghusl ko wajib kar denay wali ashya

- 1- Mani kharij honay ki soorat main ghusl wajib ho jaye ga.
- 2- Jamaa' [humbistri ki soorat main ho ya ihtilaam ki soorat main ho]

Hazrat Aisha رضي الله عنها se marwi hai ke Rasool Allah ﷺ se aisay shakhs ke mutalliq daryaaft kia jo taree [paani] ko tou dekhta hai lekin usay ihtilaam yaad nahi tou Aap ﷺ ne farmaaya: wo ghusl karay ga. Phir aisay shakhs ke mutalliq daryaaft kia gaya jise itna tou maloon hai usay ihtilaam hua hai lekin wo taree [paani] nahi paata tou Aap ﷺ ne farmaaya: us par koi ghusl nahi. [Abu Dawud, Tirmidhi, Ibn Majah]

- 3- Ya us ke ilawa kisi bhi soorat main ho mard ho ya aurat

Note: Mani kharij na ho balkay sirf sharamgaahon ke miltay hi ghusl wajib ho jaye ga

Hazrat Abu Hurairah رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaaya: jab tum main koi aurat ki chaar (4) shaakhon [do (2) baazu aur do (2) taangon] ke darmiyaan bethay phir us se [mubaashirat ki] koshish karay tou us par ghusl wajib ho jaye [wa in-lam unzil (و ان لم ينزل)] khuwah mani ka inzaal na hua ho tab bhi ghusl wajib ho jaye ga. [Muslim]

Note: Sharamgaah milnay se murad ye hai ke mard ke uzu-e-tanaasul ka wo hissa jo khatna ke waqt kata jata hai, aurat ki sharamgaah main ghayeb ho jaye tou ghusl wajib ho jaye ga. [ye mafhoom be-ainih hadith Ibn Majah aur Ahmed main hai].

Is hadith ke alfaaz ye hain: l'za-l taqa-l khataanaan, wa tawaariti-l 'hashfatu faqad wajaab-l ghuslu (إذا التقي الختانان، وتوارت الحشفة، فقد وجب الغسل)

Ya'ani mutlaq milnay par ghusl wajib nahi hoga.

Haiz ya nifaas khatam honay par ghusl wajib ho jaye ga

Hazrat Aisha رضي الله عنها se marwi hai ke Rasool Allah ﷺ ne Hazrat Fatimah bint Abi Hubaish رضي الله عنها se kaha: jab haiz aaye tou namaz chorh do aur jab eo khatam ho jaye tou ghusl karo and namaz parhho. [Bukhari, Muslim]

Maut waaqe honay se ya Islam qubool karnay se ghusl wajib ho jaye ga

Ya'ani zindon par wajib hai ke murday ko ghusl dain aur is par ijmaa' hai.

Aur agar ghayr muslim Islam qubool karay tou us par ghusl wajib hai.

Hazrat Qays him Asim رضى الله عنه se marwi hai ke jab wo [khud] Islam laaye tou Aap ﷺ ne unhain paani aur beri ke patton se ghusl akrnay ka hukm dia. [Abu Dawud, Tirmidhi]

Isi tarah jab Thumamah رضى الله عنه musalman huay tou Nabi ﷺ ne farmaaya: Isay falaan ke baagh main le ja kar ghusl karnay ka hukm do. [Masnad Ahmed, Behaqi, Ibn Hibban]

Namaz-e-Jumu'ah ke liye ghusl karna wajib hai

Hazrat Abu Sa'id Khudri رضى الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaaya: alghuslu yaum-il jumu'ati wajibun 'alaa kulli mu'htalimin (الغسل يوم الجمعة واجب على كل محتلم) [har baaligh shakhs par jumu'ah ke din ghusl karna wajib hai]. [Bukhari, Muslim]

Hazrat Ibn 'Umar رضى الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaaya: tum main se jab koi Jumu'ah ke liye aaye tou ghusl karay. [Bukhari, Muslim]

Hazrat 'Uthmaan رضى الله عنه sirf wudhu kar ke kuch taakheer se Jumu'ah main daakhil huay tou Hazrat 'Umar رضى الله عنه ne dauraan-e-khutbah unhain daanta aur kaha ke Rasool Allah ﷺ tou Jumu'ah ke din ghusl ka hukm dia kartay thay. [Bukhari, Muslim]

Note: Jumu'ah ke din ghusl se murad namaz-e-jumu'ah ke liye ghusl hai.

alqaidatu 'alwajibu la ya'na 'an wajibu' laakin 'alayhi qada' ramadan – wayasawm-ur ramadan (القائدة "الواجب لا يعنى ان واجب " لكن عليه قضاء رمضان - ويصوم الرمضان)

An abaa Qatadat-ul' Ansari dakhala 'alaa ibnuhu fi baytihi wa huwa yaghtasilu faqaala : "maa hadha-l ghusl?, qaala : hadha ghusl al janaabatu , qaala: udif ilaihi ghusl al jumu'atu", thumma dhakara ha'dha alhadithu ... an ghusl aljum'uh wajibun 'alaa kulli muhtalimin [mustadrak alhakmi]

أن أبا قتادة الأنصاري دخل على ابنه في بيته وهو يغتسل فقال : "ما هذا الغسل؟، قال : هذا غسل الجنابة ، قال: أضف إليه ([غسل الجمعة" ، ثم ذكر هذا الحديث ... ان غسل الجمعة واجب على كل محتلم]مستدرک الحاكم)

- 1- Ijtima' ghuslain wajiba (اجتماع غسلين واجبين)
- 2- Hal an-niyatu darura fi 'zaalika

Masnoon ghusl ka bayan

Eidain ke liye ghusl karna

Mayyat ko ghusl denay walay

Hazrat Abu Hurairah رضى الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaaya jo shajhs mayyat ko ghusl de wo ghusl karay aur jo usay uthaaye wo wudhu karay. [Tirmidhi, Ibn Majah]

Hazrat Ibn Abbas رضى الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaaya: jab tum apni mayyat ko ghusl do tou tum par ghusl zaroori nahi hai kyun ke tumhari mayyat pakeezgi ki halat main faut hui hai lihaaza tumharay liye itna hi kaafi hai ke tum apnay haath dho lo. [Mustadrak Haakim, Daraqutni, Behaqi]

Hazrat Ibn Umar رضى الله عنه se marwi hai ke hum mayyat ko ghusl detay thay tou hum main se kuch ghusl kar letay thay aur kuch ghusl nahi kartay thay. [Daraqutni]

Ihram baandhnay ke liye aur Makkah main daakhil honay ke liye

Hazrat Abdullah bin Umar رضى الله عنه se marwi hai ke Nabi ﷺ ki sunnat se ihram baandhnay ke waqt aur Makkah main daakhil honay ke waqt ghusl karna hai. [Daraqutni, Haakim]

Isi tarah Ibn Umar رضى الله عنه se marwi hai ke humesha Makkah main daakhil hotay waqt ghusl kartay thay aur kehtay thay ke Nabi ﷺ ne aisa hi kia. [Muslim, Bukhari]

Har jamaa' ke waqt ghusl karna mustahabb hai

Hazrat Abu Rafay رضى الله عنه se marwi hai ke Rasool Allah ﷺ ne aik (1) raat main apni mukhtalif biwiyon se hambistri ki aur Aap ﷺ ne har biwi ke qareeb [jamaa'] jatay huay ghusl kia aur farmaaya: ye zyada tahaarat aur pakeezgi ka baa'is hai. [Abu Dawud, Nisa'i, Ibn Majah]

Lekin aik (1) hi ghusl ke saath zyada biwiyon se mubaashirat bhi jaaiz hai.

Hazrat Anas رضى الله عنه se marwi hai ke Nabi ﷺ aik (1) hi raat main aik (1) ghusl ke saath sab biwiyon se mubaashirat [jamaa'] kartay thay. [Muslim, Abu Dawud, Tirmidhi]

Masla: Kia do (2) ghusl, jo wajib hain, in main se aik (1) hi ghusl kifaayat kar jata hai? Ya'ani haizo-janaabat ya janaabat aur jumu'ah.

Rajih baat ye hai ke ye kifaayat nahi karay ga. Har aik (1) ke liye alehda alehda ghusl karna paray ga. Kyun ke niyat karnay se do (2) kaam aik (1) nahi hojatay jaisay do (2) rozon ki niyat karnay se aik (1) din main karnay se donon rozay nahi ho jayengay. Isi tarah do (2) namazon ki niyat aik (1) namaz main donon se kifaayat nahi karay ga.

Ghusl ka tareeqa

Hazrat Maimunah رضى الله عنها se marwi hai ke Nabi ﷺ ke liye paani rakhti aur Aap ﷺ us se is tarah ghusl farmaatay: pehlay apnay donon haathon par paani daal kar unhain do (2) ya teen (3) martaba dhotay phir apnay daayein haath se baayein haath par paani daal kar apni sharamgaah

dhotay phir baayein haath ko zameen par maltay ya'ani saaf kartay phir kulli kartay aur naak main paani charhha kar apnay chehray aur donon haathon ko kuhniyon tak dhotay phir apnay sar ko teen (3) martaba dhotay phir apnay saray jism par paani baha detay phir us jagah se alehda hotay aur apnay donon paaun dho letay. [Bukhari, Muslim]

[Sab se pehlay niyat karna \[wajib ghusl ke liye\]](#)

Wajib ghusl jaisay janaabat, haiz wegheera ki soorat main mukammal jism dhona zaroori hai.

[Ghusl-e-wajib se pehlay wudhu karna sunnat hai balkay ghusl-e-wajib ke saath wudhu \[pehlay ho ya baad main\] wajib nahi hai](#)

Hazrat Aisha رضي الله عنها bayan karti hai ke Rasool Allah ﷺ ghusl ke baad wudhu nahi kartay thay. [Abu Dawud, Tirmidhi, Nisa'i, Ibn Majah]

Isi tarah Ibn Umar رضي الله عنه se marwi hai ke jab un se ghusl ke baad wudhu karnay ke mutalliq poocha gaya tou unhon ne jawab dia ke aur kon sa wudhu ghusl se zyada aam hai [ya'ani wudhu tou ghusl main hi shaamil hai]. [musannif: Ibn Abi Shaibah]

[Ghusl kartay huay daayein itraaf se ibtidaa karna mustahabb hai](#)

Hazrat Aisha رضي الله عنها se marwi hai ke Aap ko apna joota pehannay main, kanghi karnay main aur deegar tamaam kaamon main daayein taraf se shuroo karna pasand tha. [Bukhari, Muslim]

Masla: Haalat-e-janaabat main Allah ka zikr zabaani karna jaaiz hai.

Hazrat Aisha رضي الله عنها se marwi hai ke Rasool Allah ﷺ har haalat main Allah ka zikr kia kartay thay. [Muslim]

Kaana Rasool Allahi ﷺ yaghtasilu bi-'saa'l wa yata'tahharu bilmuddi
(كان رسول الله صلى الله عليه وسلم يغتسل بالصاع ويتطهر بالمد)

Innahu sayakunu fi ha'zihi-l ummati qawmun ya'ataduna fi-'tuhuri wa-du'aai
(إنه سيكون في هذه الأمة قوم يعتدون في الطهور والدعاء)