

## MODULE 7

### TAYAMMUM KA BAYAN

Wudhu ya ghusl/ wudhu aur ghusl donon ke liye aik (1) hi tayammum kaafi hai

Paani na milnay ki soorat main wudhu ua ghusl ke bajaye paak matti se tayammum karna chahiye

Hazrat Imran bin Husain رضى الله عنه se marwi hai ke Rasool Allah ﷺ ke saath aik (1) safar main thay. Aap ﷺ ne loogn ko namaz parhhaai tou aik (1) aadmi jama'at se alag tha. Aap ﷺ ne usay kaha tumhain kis cheez ne namaz se rokay rakha? Us ne kaha mujhay halat-e-janaabat laahaq hai aur mazed ye ke paani bhi mayassar nahi hai. Tou Aap ﷺ ne farmaaya: tum matti se tayammum kar lo. Ye tumharaya liye kaafi hai. [Bukhari, Muslim]

Jis ko paani ke istimaal se bemaari ya nuqsaan ka khatra ho tou tayammum karna chahiye

Hazrat Jabir رضى الله عنه se marwi hai ke hum safar par niklay tou hum main se aik (1) shakhs ka sar zakhmi ho gaya, isi raat usay ihtilaam ho gaya. Unhon ne aopnay saathiyon se tayammum karnay ki ijaazat talab ki. Unhon ne kaha teray liye tayammum karnay ki rukhsat nahi kyun ke tum paani ke istimaal par qaadir ho, lihaaza us ne ghusl kia aur faut ho gaya. Jab Rasool Allah ﷺ ko ittala mili tou kaha: unhon ne usay qatal kar dia. Allah Ta'ala unhain qatal karay. Unhon ne ilm ne honay par sawal kyun na kia. Kyun ke jahalat ka ilaaj sawal hi tou hai. [Sahih Abu Dawud]

Fa'ala haa'za yatayammamu aljunubin liljarh ma'a wujud almaa'i bilmutaabi'aat  
(فعلی هذا يتيمم الجنب للجرح مع وجود الماء بالمتابعات)

Shadeed sardi ki wajah se tayammum kia ja sakta hai

Hazrat 'Umar bin al-Aas رضى الله عنه ko jab Ghazwa Zaat-us-Salaasil main bheja gaya tou kehtay hain ke aik (1) sakht sard raat mujhay ihtilaam ho gaya. Ghusl karnay se halaakat ka khauf tha chunache main tayammum kar ke subah ki namaaz parhha di. Jab Aap ﷺ ko bataya gaya tou farmaaya: Ay Umar, tum ne halat-e-janaabat main logon ko namaz parhha di? Main ne arz kia mujhay Qur'an ki ye ayat yaad agai "Ay logon, apnay aap ko halaakat main na daalo, Allah tum par barha hi meherban hai." [Surah an-Nisa: 29] aur main ne tayammum kar ke namaz parhha di. Ye sun kar Aap ﷺ muskura diye aur kuch nahi farmaaya. [Abu Dawud]

Irshaad-e-Baari Ta'ala hai: "Agar tum bemaar ho, ya halat-e-safar main ho, ya tum main se koi zaroori haajat se faarigh ho kar aaya ho, ya tum aurton se milay ho aur tumhain paani na milay

tou tum paak matti se tayammum karo, usay apnay chehron aur haathon par mal lo. [Surah al-Maida: 6]

**Note:** In ayaat aur ahadith se ye maloom hua ke tayammum, wudhu, aur ghusl ka badal hai aur tayammum ke saath har wo kaam jaaiz ho jatay hain jo wudhu aur ghusl ke saath jaaiz hotay hain.

**Aik (1) martaba matti par haath maar kar aik (1) martaba chehray aur donon haathon [hatheliyon] ka masah karna**

Hazrat Ammar bin Yasir رضى الله عنه se marwi hai ke main ne Nabi ﷺ se tayammum ka mutalliq sawaal kia tou Aap ﷺ ne mujhay chehray aur donon haathon ke liye zameen par aik (1) martaba haath maarnay ka hukm dia. “thumma ‘daraba biyadihi-l ar’da ‘darabatan wahidatun” (ثم ضرب بيديه الأرض ضربة واحدة)

Yatayammamu bima ‘alaa wajhu-l ar’da, turaban kaana au ghairihi ( ترابا كان ) يتيمم بما على وجه الأرض، أو غيره – lafz “as-sa’eedu” (الصعيد) se murad satah-e-zameen hai; wo matti ho ya kuch aur

‘An Abi ‘Umar رضى الله عنه qaala: Aqbalu Rasulallahi min algha’iti falaqiahi rajulun ‘inda b’irun jumal fasallim ‘alaihi, falam yaruddu ‘alaihi Rasulullahi ‘salla Allahu ‘alayh wasallam ‘hatta aqbalu ‘alaa al’haa’iti fawa’d’a yadihi ‘alaa alhaa’iti thumma masah wajhahu wayadaihi ( أقبل رسول الله من الغائط فلقى رجل عند بئر جمل فسلم عليه، فلم يرد عليه رسول الله صلى الله عليه وسلم حتى أقبل على (الحائط فوضع يده على الحائط ثم مسح وجهه وبديه.)

**Note:** Jis riwaayat main chehray ke liye alag aur haathon ke liye alag zameen par haath maarnay ka zikr hai wo za’eef hai. Us ki sanad main [Ali bin Zabyan] raawi hai, wo za’eef hai.

Isi tarah haathon ka masah sirf hatheliyon tak hadith main waarid hai. Ahadith ke alfaaz ye hain: “thumma masa’ha bihima wajhahu wakaffaihi” (ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ) [Bukhari]

Annama yakfika an ta’dribu biyadihi al’ard thumma tanfakhu thumma tamsa’h bihima wajhaka wakaffika (أَمَا يَكْفِيكَ أَنْ تَضْرِبَ بِيَدَيْكَ الْأَرْضَ ثُمَّ تَنْفَخَ ثُمَّ تَمْسَحَ بِهِمَا وَجْهَكَ وَكَفَيْكَ) [Muslim]

Tujhay sirf itna hi kaafi hai ke tu apni donon hatheliyan zameen par maarta phir un main phoonkta is ke baad un ke saath apnay chehray aur apni hatheliyon ka masah karta. Ye Nabi ﷺ ne ‘Ammar رضى الله عنه ko kaha tha.

**Note:** Jin riwaayat main [ila-r rafiqain] kuhniyon tak haath phernay ka zikr hai wo tamaam riwayaat za’eef hain. [Note al-la’zi qeelah]

**Note:** Tayammum main niyat aur bismillah zaroori hai is liye ke ye wudhu ka badal hai.

**Masla:** Tayammum torhnay wali ashya wahi hain jo wudhu torh deti hain.

**Masla:** Agar dauran-e-namaz paani mil jaye tou kia tayammum toot jata hai ya ye namaz mukammal kar li jaye gi?

Rajih baat ye hai ke tayammum toot jata hai tou namaz chorh kar wudhu ka ghusl kar ke dobara namaz shuru karein.

## Agar namaz se faraaghat ke baad paani mil jaye tou dobara namaz ada karna zaroori nahi hai

Hazrat Abu Sa'id al-Khudri رضى الله عنه se marwi hai ke do (2) aadmi safar par niklay aur jab namaz ka waqt hua tou un ke paas paani nahi tha lihaaza unhon ne paak matti se tayammum kia aur namaz adaa kar li. Phir unhain namaz ke waqt main hi paani mil gaya un main se aik ne wudhu kar ke dobara namaz adaa ki jabke doosray ne ais ana kia. Phir donon ne is ka tazkirah Rasool Allah ﷺ ke paas kia tou Aap ﷺ ne us shakhs se farmaaya jis ne namaz nahi duhraai thi "a'sabta-sunnati, wa-ajza'atka 'salaatuk" (أَصَيْتَ السُّنَّةَ، وَأَجَزْتَ صَلَاتَكَ) [Tum ne sunnat ko haasil kia, tumhari namaz adaa ho gai]. Aur doosray shakhs ke liye farmaaya: tumharay liye do (2) guna ajr hai. [Abu Dawud, Nisa'i]

**Masla:** Agar paani mayassar ho lekin nakaafi ho tou us se yaksar tark kar ke sirf tayammum kar lia jaye, wo paani istanja aur najaasat door karnay ke liye istimaal karay.

**Masla:** Paani milnay se tayammum azkhud ho jata hai lihaaza anay wali ibadaat ke liye agar hadath-e-asghar ho wudhu aur hadath-e-akbar ho tou ghusl kar ke namaz adaa karni chahiye.

**Masla:** Kia paani talaash karnay ke liye koi mu'ayyin masaafat hai?

Is main qaida aur zaabta ye hai ke paani apni istata'at aur qusrat ke mutabiq talaash karein aur namaz ka waqt na niklay.

Agar paani khareedna parhay tou is par paani khareedna wajib hai illa ke un ke paas qeemat na ho.

## Paani mayassar na honay par humbistri ki ijaazat hai

Hazrat Abu Dharr رضى الله عنه kehtay hain ke aik (1) dafa Madinah ki fiza [aab-o-hawa] meray namuwaafiq hui tou Rasool Allah ﷺ ne mujhay sehra baadya main oonton main chalay janay ka hukm dia. Chunache, main wahan raha phir main Aap ﷺ ki khidmat main haazir hua aur arz ki "Abu Dharr halaak ho gaya! Aap ﷺ ne poocha: kia hua? Main ne kaha mujhay janaabat lahaq hoti hai aur mujhay aas paas kahin paani bhi nahi milta. Aap ﷺ ne farmaaya: inna-'sa'eeda at-'tayyiba 'tahuru-l muslimi wa in lam yajidi-l maa'a 'ashra sineen (إِنَّ الصَّعِيدَ الطَّيِّبَ طَهَّرُ الْمُسْلِمَ وَإِنْ لَمْ يَجِدِ الْمَاءَ عَشْرَ سِنِينَ) [Abu Dawud]

## Patti ya plaster par masah karnay ka hukm

Agar andesha ho ke waqt nikal raha hai tou kia tayammum karna najaaiz hai?

Islam main tou ye saabit hai ke jab paani na ho tou aadmi tayammum kar sakta hai ya aadmi bemaar ho ya sakht sardi ke baa'is paani istimaal karnay main zarar ya nuqsan ka khatra ho tou is soorat main bhi tayammum karnay ki ijaazat hai. Magar ye kahin bhi saabit nahi ke insaan paani istimaal karnay par qadir honay ke bawujood tayammum karay. Ye bilkul ghalat hai aur ye uzur bhi sahih nahi hai. Kyun ke jo shakhs jise waqt nikal janay ka andesha hai wo do (2) halaton se khaali nahi.

- 1- Ye andesha is ke apnay amal, susti, ghaflat ki wajah se lahaq hua hai.
- 2- Ya us main us ka koi ikhtiyar na tha, maslan: wo so gaya tha ya bhool gaya tha

Doosri halat main us ki namaz ka waqt hi shuru hai jab wo bedaar hua ya usay yaad aaya tou us ne usi waqt namaz adaa kar leni chahiye.

Man nasiya 'salatun, au naama 'anha. Fakaffaratuha: an yu'salliaha l'zaa 'zakaraha  
(مَنْ نَسِيَ صَلَاةً، أَوْ نَامَ عَنْهَا، فَكَفَّارَتُهَا: أَنْ يُصَلِّيَ بِهَا إِذَا ذَكَرَهَا)