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( *WUZOO KAY FARAAIZ* )

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[[[ يَجِبُ عَلَى كُلِّ مُكَلَّفٍ أَنْ يُسَمِّيَ إِذَا ذَكَرَ ]]]

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( Har musalman par wajib hai keh agar usay  
yaad ho to ( ibtedaa-e-wuzoo mein )  
“Bismillah” padhay .{2})

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*{1}= LUGHAWI WAZAHAT:*

**Lafaz-e-“Wuzoo” wow kay zammah kay sath ho to masdar hai jis ka maana “Wuzoo karna” hai,**

**Aur “Wazoo” wow kay fatah kay sath ho to aisay paani kay liye baula jata hai jis say “Wuzoo” kiya jata hai,**

**Aur agar wow kay kasrah kay sath ho yaani “Wizoo” to us bartan ko kahtay hain jis say “Wuzoo” kiya jata hai.**

**Asal mein lafaz-e-Wuzoo “وضاءة” say makhooz hai jis ka maana khoobsurati-o-nazaafat hai, Aur namaz kay wuzoo par yeh lafaz issi liye baula jata hai Kiyonkeh yeh wuzoo karnay walay ko saaf aur khoobsurat bana deta hai.**



## *SHARAYI TAAREEF:*

**Jisam kay makhsoos azaa ko dhauna aur malna (1).**

## *MASHRO'EIYAT:*

**Wuzoo namaz kay liye shart hai,**

**Jaisa keh mandarjah zail dalaail say yeh baat saabit hoti hai:**

(1) يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا  
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ  
إِلَى الْكَعْبَيْنِ...!

**[ Surah Al-Maaidah , Ayah no: 6 ]**



**” Aye emaan walo ! Jab tum namaz kay liye janay ka iradah karo to apnay chahray aur hathon ko kohniyon tak dho lo aur apnay saron ka masah karo aur apnay qadamon ko takhnnon tak dho lo “**

**(2) Sayyiduna Abu Hurairah ( رضي الله عنه ) say marwi hai keh Rasoolullah ﷺ nay farmaya:**

**” إن الله لا يقبل صلاة أحدكم إذا أحدث حتى يتوضأ “**

**” Baishak Allah ta’ala tum mein say be’wuzoo shakhs ki namaz qubool nahi farmatay yahan tak keh woh wuzoo kar lay “(2)**

**(3) Aik riwaayat mein hai keh:**



”الوضوء شرط الإيمان“

” Wuzoo nisf-e-eimaan hai “(3).

Muhaqqiqeen kay nazdeek wuzoo Madina mein farz kiya gaya Kiyonkeh us kay khilaaf koi nass maujood nahi, Aur yeh is ummat ki khusoosiyat mein say nahi hai, Balakeh is ki khusoosiyat mein say ” غرة و تحجيل “ ( azaa-e-wuzoo ki chamak hi hai ) (4).

Lekin Nawab Siddique Hasan Khan ( رحمه الله ) bayan kartay hain keh ( Wuzoo ko ) hijrat say aik saal pahlay namaz kay sath hi farz kar diya gaya tha, Aur yeh baqiyah ummaton ki nisbat is ummat ki khusoosiyat mein shamil hai.(5)

Shaikh Wahbah Zohaili ( رحمه الله ) nay bhi Makkah hi mein Wuzoo ki mashro'eyiat ka zikar kiya hai.(6)



**(1) Al-qamoos-ul-muheet page no: 53.**

**Al-nihayah 5 / 159.**

**Al-sihaah 1 / 81.**

**(2) Sahih-ul-Bukhari hadith no: 135,**

**Kitab-ul-wuzoo.**

**Sahih-ul-Muslim hadith no: 330.**

**(3) SAHIH:**



**Sahih Tirmazi hadith no: 2791,**

**Kitab-ud-da'awaat.**

**Sunan-e-Tirmazi hadith no: 3517.**

**(4) Subul-us-salaam 1 / 74.**

**(5) Rauzat-un-nadiyah 1 / 117.**

**(6) Al-fiqah-ul-islami wa adillatohu 1 / 360.**



## HAR MUKALLAF PAR WAJIB HAI KE AGAR USSAY YAAD HO TOU (IBTEDAI WUDU MEIN) BISMILLAH PADHE

{2}= *Hadith-e-nabawi hai keh:*

” لا وضوء لمن لم يذكر اسم الله عليه ”

” Jo shakhs wuzoo kartay waqat Bismillah  
nahi padta us ka wuzoo nahi hota” .

**Yeh hadith mandarjah zail sahabah say  
marwi hai:**

**(1) Sayyiduna Abu Hurairah (1)**

**(2) Sayyiduna Abu Saeed Khudri (2)**





**(3) Sayyiduna Saeed Ibn-e-Zaid (3)**

**(4) Sayyidah Ayesha (4)**

**(5) Sayyiduna Sahal Ibn-e-Saad (5)**

**(6) Sayyiduna Abu Saburah (6)**

**(7) Sayyidah Umm-e-Saburah (7)**

**(8) Sayyiduna Ali (8)**

**(9) Sayyiduna Anas (9)**

**( رضي الله عنهم اجمعين )**

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**IS HADITH KI SIHAT KAY MUTA'ALLIQ ULAMA  
KI RAAYE:**

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**( رحمه الله ) ( Ibn-e-Hajar )**



**Zaahir yeh hi baat hai keh ahadith kay majmoo'ah say quwwat paida ho jati hai jo is baat ki daleel hai keh is ki koi na koi asal zarur maujood hai.(10)**

**( Shaikh Abdul Rahman Mubarakpori ( رحمه الله )**

**Issi kay qaail hain (11)**

**( Imam Shaukani )**

**Yeh hadith sahabah رضي الله عنهم ki aik jamaat say marwi hai aur yeh isnaad aik dusray ko qawwi-o-mazboot kar deti hain ( jis ki bina par ) un say hujjat lena dorust hai.(12)**



( Imam Abu Bakar Ibn-e-Abi Shaibah ( رحمه الله )

Hamaray liye yeh baat saabit hai keh  
Rasoolullah ﷺ nay ye farmaya hai ( yaani  
guzishtah hadith ).(13)

( Imam Ibn-e-Kaseer ( رحمه الله )

“Al-irshaad” mein raqam-e-taraaz hain keh is  
ki isnaad aik dusray ko mazboot kar deti hain  
aur yeh hadith Hasan ya Sahih hai (14)

( Nawab Siddique Hasan Khan ( رحمه الله )

Is mein shak ki gunjaaish nahi hai keh yeh  
tamam isnaad qabil-e-hujjat hain, Balakeh  
mujarrad pahli hadith hi qabil-e-hujjat hai  
Kiyonkeh woh Hasan hai.(15)



( Sayyid Saabique ( رحمه الله ) )

Wuzoo kay liye Bismillah padhnay kay muta'alliq chand za'eef riwayat warid huwi hain, Lekin un ka majmoo'ah unhain taqwiyaat pahunchata hai jo is baat ki daleel hai keh is ki koi asal bahar-e-haal maujood hai.(16)

( Ibn-e-Qayyim ( رحمه الله ) )

Wuzoo kartay waqt Bismillah padhnay ki ahadith Hasan darjay ki hain.(17)

Neez mausoof aik aur jagah raqam-e-taraaz hain keh wuzoo kartay waqt azkaar ki tamam ahadith kizb-o-ifteraa hain.

Rasoolullah ﷺ nay aisa kuch nahi farmaya,



**Aur na hi apni ummat ko sikhaya, Aur na hi ap ﷺ say saabit hai, Siwa-e-ibteda-e-wuzoo mein Bismillah padhnay kay.(18)**

**( Ahmad Shakir ( رحمه الله ) )**

**Is hadith ki sanad Hasan hai.(19)**

**( Imam Munziri ( رحمه الله ) )**

**Is mas'alay mein ahadith to bohot ziyadah hain, Lekin un mein say koi bhi maqaal say khaali nahi hai,**

**Lekin kasrat-e-isnaad ki wajah say aik dusray ko mazboot kar deti hain aur un mein quwwat paida ho jati hai.(20)**



( رحمه الله ) Ibn-e-Salaah Abu Amar

Ahadith kay majmoo'ah ki wajah say yeh  
hadith Hasan saabit ho jati hai, wallah  
aalam.(21)

( رحمه الله ) Hafiz Iraqi

Is mas'alay mein bahtireen cheez Sayyiduna  
Saeed Ibn-e-Zaid ( رضي الله عنه ) say marwi  
riwaayat hai. (Yaani mazkoorah hadith).(22)

( رحمه الله ) Allamah Albani

Is mas'alay mein sub say ziyadah qawwi  
hadith woh hai jisay Sayyiduna Abu Hurairah  
( رضي الله عنه ) nay riwaayat kiya hai.(23)



**( Sob'hi Hasan Hallaq ( رحمه الله ) )**

**Yeh hadith Hasan hai.(24)**

**( Is'haque Ibn-e-Rahaway ( رحمه الله ) )**

**Is mas'alay mein Kaseer Ibn-e-Zaid ( رحمه الله )  
) ki hadith ( yaani mazkoorah hadith ) sub  
say ziyadah sahih hai.(25)**

**Jab yeh baat saabit ho chuki hai keh kam az  
kam yeh hadith Hasan bahar-e-haal zarur hai  
to yeh yaad rahay keh Hasan hadith  
mohaddiseen kay nazdeek qabil-e-hujjat-o-  
qabil-e-amal hai.(26)**



## MAZAHIB-E-FUQAHA:

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**Imam Abu Hanifah ( رحمه الله ) say aik riwaayat yeh hai keh yeh mostahab bhi nahi hai,**

**Aur Imam Malik ( رحمه الله ) say 2 riwayaat manqool hain:**

**Aik riwaayat yeh hai keh Bismillah padhna bid'at hai,**

**Aur dusri riwaayat jawaaz ki hai, yaani na to us kay padhnay mein koi fazeelat hai aur na hi isay tarak karnay mein koi karaahat hai.(27)**





*Jamhoor fuqaha kay nazdeek Bismillah padhna mashroo'u hai lekin unhon nay is kay sharyi hukam mein ikhtelaaf kiya hai:*

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**(1) Yeh rukan shart hai.**

**Abdul Rahman Mubarakpuri aur Shah Wali-ullah mohaddis dihlawi ( رحمہما اللہ ) issi kay qaail hain.(28)**

**(2) Mutlaqan wajib hai. Yaani jis nay isay chhaud diya us ka wuzoo sahih nahi hoga, Khawah woh usay amadan chhauday ya sahan,**

**Aur Bismillah ka hukam nisyaan ki wajah say rafa nahi hoga,**



**Kiyonkeh jo cheez nisyaaan ki wajah say rafa ho jati hai woh gunah hai,**

**Lekin jo shakhs wuzoo ya namaz say koi shart ya rukan bhool kar chhaud day to usay bahar-e-haal baja lana zaruri hai, Magar yeh keh jis kay muta'alliq koi khaas daleel ho,**

**Jaisa keh haalat-e-rouzah mein khana ya bhool kar namaz mein kalaam karna.**

**Yeh Imam Ahmad ( رحمه الله ) say aik riwaayat mein marwi hai,**

**Neez ahl-e-zaahir aur Imam Shaukani ( رحمه الله ) ka yeh hi mazhab hai.(29)**

**(3) Bismillah padhna siraf ussi par wajib hai jisay yaad ho.**



**Yeh “Haadiwiyah” ka mazhab hai, Aur mazhab-e-hanabilah mein aik qaul yeh hi hai.(30)**

**(4) Bismillah padhna sunnat hai.**

**Yeh jamhoor fuqaha ka mo’aqaf hai.(31)**

**( RAAJIH )**

*Bismillah padhna wajib hai.*

**Agarcheh hadith kay alfaaz ba’zaahir Bismillah kay wuzoo kay liye shart honay ko saabit kar rahay hain.**

**Jaisa keh shart ki taareef yeh hai keh:**



**” Jis kay intefaa ( nafi ) say hukam ka intefaa ( nafi ) lazim ho jabkeh uskay wujood say hukam lazim na ho “.(32)**

**Aur is hadith mein wuzoo ki nafi ko Bismillah ki nafi par mahmool-o-mauqoof kiya gaya hai,**

**Lekin main is kay hukam-e-asali yaani shart ko is ki isnaad mein zu’uf aur maqaal-o-kalam kay paish-e-nazar kam az kam wujoob ki phairtay huway issi ko Raajih qaraar deta hon, wallah aalam.**

**( رحمه الله ) ( Allamah Albani )**

**Issi kay qaail hain.(33)**



( Imam Shaukani ( رحمه الله ) )

Yeh seeghah yaani ap ﷺ ka farman:

“ لا وضوء لمن لم يذكر اسم الله عليه ”

Agar is mein nafi ( yaani ” لا ” ) say murad nafi-uz-zaat hai, Jaisa keh yeh hi haqeeqat hai to yeh baat is ki daleel hai keh Bismillah na honay say Wuzoo bhi nahi hoga, Yaani shari'at mein is ki koi haisiyat nahi hogi,

Aur agar yahan nafi say murad nafi-us-sihat hai ( yaani wuzoo Bismillah kay baghair sahih nahi hota ) Jaisa keh haqeeqat kay ziyadah qareeb majaaz yeh hi hai ( Kiyonkeh nafi-us-sihat nafi-uz-zaat ko mustalzam hai ) to yeh is baat ki daleel hai keh jis nay Bismillah na padhi us ka wuzoo sahih nahi hoga,

Aur agar yahan nafi say murad nafi-e-kamaal hai ( yaani wuzoo Bismillah kay baghair mukammal nahi hota ) jo keh haqeeqat say ab'ad-ul-majaazain hai Kiyonkeh na to nafi-



**uz-zaat par dalaalat karta hai aur na hi nafi-us-sihat par, Balakeh sihat-e-wuzoo par dalaalat karta hai lekin siraf itna hai keh woh mukammal nahi hai,**

**Lihazah isay haqeequi maana par mahmool karna wajib hai, Magar yeh keh koi qarinah-e-saarifah mil jaye.(34)**

**( رحمه الله ) ( Nawab Siddique Hasan Khan )**

**Bi'la shubah hadith nay aisay shakhs kay wuzoo ki nafi kar di hai jis nay Bismillah nahi padhi, Aur yeh aisi shartiyat ka faaidah deti hai jis ka Adam Adam ko mustalzam hai aur yeh baat us kay wujoob say zaaid hai, Kiyonkeh wujoob to kam az kam hai jo is hadith say saabit ho hi jata hai.(35)**

**Mazeed aik dusri jagah bayan kartay hain keh ” nafi jab zaat ki taraf mutawajjah ho**



**yaani sharayi wuzoo bi'zaatihi hota hi nahi,  
ya sihat ki taraf mutawajjah ho to Bismillah  
kay wujoob ki daleel hogi.(36)**

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## **AGAR KOI BISMILLAH PADHNA BHOOL JAYE:**

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**To yaqeenan us par koi haraj nahi hai keh jab  
usay yaad aaye ussi waqt padh lay,  
Kiyonkeh bhool chook kay gunah mein  
mu'aafi hai, Jaisa keh Sayyiduna Sauban (   
رضي الله عنه ) say marwi riwaayat mein hai  
keh :**

**“ رفع عن أمتي الخطأ والنسيان وما استكرهوا عليها ”  
” Meri ummat say khata, bhool aur jis kaam  
par majboor kiya gaya ho, kay gunah ko  
mu'aaf kar diya gaya hai “(37).**



Imam Abu Daud ( رحمه الله ) nay Imam Ahmad ( رحمه الله ) say dariyafat kiya keh jab koi wuzoo mein Bismillah padhna bhool jaye ( to us ka kiya hukam hai ) to Imam Ahmad ( رحمه الله ) nay jawab diya keh ” mujhay umeed hai keh us par kuch nahi hai “(38).

( Ibn-e-Qudamah ( رحمه الله )

Issi kay qaail hain.(39)

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## BISMILLAH KAY ALFAAZ:

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Ibtedaa-e-wuzoo mein siraf “Bismillah” kahna hi Nabi ﷺ say sahih ahadith mein





saabit hai, Jaisa keh Sayyiduna Anas ( رضي الله عنه ) say marwi aik taweel hadith mein hai keh:

”توضؤا بسم الله“

” Bismillah kahtay huway wuzoo shuroo karo  
“(40).

Is kah ilawah Nabi ﷺ kay fail say bhi siraf Bismillah kahna hi saabit hai, Jaisa keh Sayyiduna Jabir ( رضي الله عنه ) say marwi hadith mein hai keh:

Rasoolullah ﷺ nay apna hath paani kay bartan mein rakha phir farmaya:

” بسم الله “

Phir ap ﷺ nay farmaya acchi tarah wuzoo karo.(41)



**Maloom huwa keh ibtedaa-e-wuzoo mein “Bismillah” kay sath “Al-Rahman-e-Raheem” kay alfaaz saabit nahi hain, Jaisa keh zabah kay waqat bhi Bismillah kahna mashroo’u hai, Aur hum inhi alfaaz par iktefaa kartay huway Al-Rahman-e-Raheem ka izafah nahi kartay, Bilkul issi tarah ibtedaa-e-wuzoo mein bhi in alfaaz ka izafah na karna hi ziyadah qareen-e-qiyaas hai air issi mo’aqqaf ko sahib-e-mughni nay ikhtiyaar kiya hai.(42)**

**(1) SAHIH:**

**Sahih Abu Daud hadith no: 92,**

**Kitab-ut-taharah.**

**Sunan-e-Abi Daud hadith no: 101.**



**Musnad-e-Ahamd 2 / 418.**

**Sunan-e-Ibn-e-Majah hadith no: 399.**

**Sunan-e-Daaro Qutani 1 / 72.**

**Sunan-ul-kubra baihaqui 1 / 43.**

**(2) HASAN:**

**Sahih Ibn-e-Majah hadith no: 318,**

**Kitab-ut-taharah.**

**Irwaa-ul-ghaleel hadith no: 81.**

**Sunan-e-Ibn-e-Majah hadith no: 397.**

**Musnad-e-Abi Yaala 2 / 324.**

**Musnad-e-Ahamd 3 / 41.**



**Sunan-e-Daaro Qutani 1 / 71.**

**Mustadrak Hakim 1 / 147.**

**Musannaf Ibn-e-Abi Shaibah 1 / 302.**

**Sunan-e-Daarimi 1 / 176.**

**(3) HASAN:**

**Sahih Ibn-e-Majah hadith no: 319,**

**Kitab-ut-taharah.**

**Sunan-e-Ibn-e-Majah hadith no: 398.**

**Sunan-e-Tirmazi hadith no: 25.**

**Musannaf Ibn-e-Abi Shaibah 1 / 3.**



**Musnad-e-Abi Daud Tayaalasi hadith no: 243.**

**Musnad-e-Ahamd 4 / 70.**

**Mushkil-ul-asaar 1 / 62.**

**Sunan-e-Daaro Qutani 1 / 72.**

**Mustadrak Hakim 4 / 60.**

**Sunan-ul-kubra baihaqui 1 / 43.**

**(4) HASAN:**

**Kashf-ul-astaar lil-bazaar 1 / 137.**

**Musnad-e-Abi Yaala 8 / 142.**

**Sunan-e-Daaro Qutani 1 / 72.**



**Musannaf Ibn-e-Abi Shaibah 1 / 3.**

**Majma-uz-zawaa'id 1 / 220.**

**(5) HASAN:**

**Sahih Ibn-e-Majah hadith no: 321,**

**Kitab-ut-taharah.**

**Sunan-e-Ibn-e-Majah hadith no: 400.**

**Mustadrak Hakim 1 / 269.**

**Al-mo'ajam-ul-kabeer 6 / 121.**

**(6) HASAN:**



**Al-daulabi fil-kuna 1 / 36.**

**Majma-uz-zawaaid 1 / 228.**

**(7) HASAN:**

**Al-daulabi fil-kuna 1 / 86.**

**(8) HASAN:**

**Al-kaamil li-Ibn-e-Adi 5 / 1883.**

**(9) HASAN:**

**Sunan-e-Daaro Qutani 1 / 71.**



**(10) Talkhees-ul-habeer 1 / 257.**

**(11) Tohfah-ul-ahwazi 1 / 216.**

**(12) Al-sail-ul-jaraar 1 / 76.**

**(13) Al-sail-ul-jaraar 1 / 76.**





**(14) Al-sail-ul-jaraar 1 / 76.**

**(15) Al-rauzat-un-nadiyah 1 / 119.**

**(16) Fiqah-us-sunnah 1 / 40.**

**(17) Al-manaar-ul-muneef page no: 45.**

**(18) Zaad-ul-ma'aad 1 / 195.**



**(19) Sharah Tirmazi hadith no: 3831.**

**(20) Al-targheeb wa-al-tarheeb 1 / 100.**

**(21) Nataaij-ul-afkaar 1 / 237.**

**(22) Al-mughni an hamal-al-asfaar fil-asfaar 1 / 133.**

**(23) Tamam-ul-minnah page no: 89.**



**(24) Al-taaleeq Ala Subul-us-salaam 1 / 278.**

**(25) Mazeed tafseel kay liye mulahazah ho:**

**Kashf-ul-makhboo'u li-subooti hadithi al-tasmiyah inda-al-wuzoo, li-abu is'haque al-juwaini al-asari.**

**(26) Nuzhat-un-nazar fi tauzeehi nukhbat-ul-fikar page no: 41.**



**Al-minhal-ul-rawi fi mukhtasar uloom  
hadith-in-nabawi page no: 44.**

**Manhaj-un-naqad fi uloom-il-hadith page  
no: 271.**

**Tadreeb-ur-raawi 1 / 160.**

**Jawahar-ul-usool page no: 22.**

**Al-baa'is-ul-hasees page no: 45.**

**Taiseer mustalah-ul-hadith page no: 51.**

**(27) Al-Majmoo'u 1 / 346.**

**(28) Tohfah-ul-ahwazi 1 / 119.**



**Hujjatullah-ul-baalighah 1 / 175.**

**(29) Al-Majmoo'u 1 / 346.**

**Al-sail-ul-jaraar 1 / 76.**

**Al-insaaf lil-mardaawi 1 / 128.**

**(30) Al-taaj-ul-mazhab 1 / 38.**

**Al-kaafi 1 / 24.**

**(31) Al-Majmoo'u 1 / 346.**

**Al-mughni 1 / 114, 115.**



**(32) Al-wajeez page no: 59.**

**Irshaad-ul-fuhool page no: 62.**

**Al-bahar-ul-muheet 1 / 309.**

**Al-ihkaam lil-aamidi 1 / 121.**

**(33) Tamam-ul-minnah page no: 89.**

**(34) Al-sail-ul-jaraar 1 / 77.**



**(35) Al-rauzat-un-nadiyah 1 / 119.**

**(36) Al-rauzat-un-nadiyah 1 / 121.**

**(37) SAHIH:**

**Sahih-ul-jami-us-sagheer hadith no: 3515.**

**Irwaa-ul-ghaleel hadith no: 82.**

**Sunan-e-Ibn-e-Majah hadith no: 2043,  
2045, Kitab-ut-talaaq.**

**(38) Al-mughni li-Ibn-e-Qudamah 1 / 146.**



**(39) Al-mughni li-Ibn-e-Qudamah 1 / 146.**

**(40) Musannaf Abdul Razzaque 11 / 276.**

**Musnad-e-Ahamd 3 / 165.**

**Sunan-e-Nasaayi hadith no: 78.**

**(41) Musnad-e-Ahamd 3 / 292.**

**Sunan-e-Daarimi 1 / 21.**

**Al-bidayah wan-nihayah 6 / 85.**





**(42) Al-mughni li-Ibn-e-Qudamah 1 / 115.**

*KULLI KARAY AUR NAAK MEIN PAANI  
CHADHAYE*

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*[[[[ وَ يَتَمَضَّمُ وَ يَسْتَنْشِقُ ]]]]*

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*( Kulli karay aur naak mein paani chadhaye  
{1})*

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{1}= LUGHAWI WAZAHAT: (1)

” مضمضه ” Munh mein paani ko harkat dena

” إستنشاق ” Naak mein paani dakhil karna

” إستنثار ” Naak say paani kharij karna

“Mazmazah” aur “Istinshaaq” kay wujoob mein agarcheh ikhtelaaf hai, Lekin Raajih wujoob hi hai aur us kay dalaail hasb-e-zail hain:

❁ (1) فَأَغْسِلُوا وُجُوهَكُمْ

” ( Dauran-e-wuzoo ) Apnay chahron ko dho lo “

[ Al-Maaidah, Ayah no: 6 ].



Chahray mein Mazmazah aur Istinshaaq ki jagah bhi shamil hai, Jaisa keh Allamah Albani ( رحمه الله ) nay yeh wazahat farmayi hai.(2)

(2) Rasoolullah ﷺ say issi par “Mudaawamat” ( Hamaishgi ) saabit hai.

(3) Sayyiduna Laqeet Ibn-e-Saburah ( رضي الله عنه ) say marwi hai keh Rasoolullah ﷺ nay farmaya:

“ إذا توضأت فمضمض ”

” Jab tum wuzoo karo to kulli karo “.(3)

(4) Sayyiduna Laqeet Ibn-e-Saburah ( رضي الله عنه ) say marwi hai keh Rasoolullah ﷺ nay farmaya:



” بالغ في الإستنشاق إلا أن تكون صائماً “

” Naak mein paani chadhanay mein mubalighah karo, Magar yeh keh tum rauzahdaar ho “.(4)

(5) Sayyiduna Abu Hurairah ( رضي الله عنه ) say marwi hai keh Rasoolullah ﷺ nay farmaya:

” إذا توضأ أحدكم فليجعل في أنفه ماء ثم لينثر “

” Tum mein say jab koi wuzoo karay to apnay naam mein paani dakhil karay phir usay jhaaday “.(5)

( Imam Ahmad, Imam Is'haque Rahaway ( رحمهم الله )

Mazmazah aur Istinshaaq donon wajib hain.(6)



( Imam Shaukani ( رحمه الله ) )

**Wujoob ka qaul hi barhaq hai.(7)**

( Allamah Albani ( رحمه الله ) )

**Yeh hi baat Raajih hai.(8)**

( Nawab Siddique Hasan Khan ( رحمه الله ) )

**Yeh bhi wujoob kay qaail hain.(9)**

**Imam Abu Saur, Imam Abu Ubaid, Imam Daud Zaahiri, Imam Abu Bakar Ibn-e-Munzir aur Imam Ahmad ( رحمه الله ) say aik riwaayat kay mutabiq ghusal aur wuzoo mein naak mein paani dakhil karna wajib hai, Jabkeh kulli karna sunnat hai.(10)**



( Imam Abu Hanifah, Imam Malik, Imam Shafie ( رحمهم الله ) )

**Mazmazah aur Istinshaaq donon wajib nahi hain, ( Albattah Imam Abu Hanifah ( رحمه الله ) kay nazdeek ghusal-e-janabat mein farz hain ),**

**Imam Auzayi, Imam Lais, Imam Hasan Basari, Imam Zohri, Imam Rabi'ah, Imam Yahya Ibn-e-Saeed, Imam Qatadah, Imam Hakam Ibn-e-Utbah, Imam Muhammad Ibn-e-Jareer Al-tabri ( رحمهم الله ) bhi issi kay qaail hain.(11)**

**In kay dalaail hasb-e-zail hain:**

**(1) Hadith-e-nabawi hai keh:**



“ عشر من سنن المسلمين ”

” 10 ashiya musalmanon ki sunnaton say hain “

Hafiz Ibn-e-Hajar ( رحمه الله ) un ka radd k kartay huway bayan kartay hain keh hadith kay alfaaz yeh nahi hain, Balakeh yeh hain ( عشر من الفطرة )

“10 ashiya fitrat say hain” (12).

Aur agar pahlay alfaaz bhi manqool hotay tab bhi yeh hadith adam-e-wujoob ki daleel nahi thi, Kiyonkeh yahan sunnat say murad tariqah hai, Na keh istelahi-o-usooli maana murad hai.(13)



**(2) Aik riwaayat mein hai keh:**

“المضمضة والإستنشاق سنة”

**” Kulli karna aur naak mein paani dakhil karna sunnat hai “(14).**

**(1) Al-qamoos-ul-muheet page no: 588.**

**Unees-ul-fuqaha page no: 54.**

**Al-fawaaid-ul-bahiyah page no: 149.**

**(2) Tamam-ul-minnah page no: 93.**





### **(3) SAHIH:**

**Sahih Abu Daud hadith no: 131,**

**Kitab-ut-taharah.**

**Sunan-e-Abi Daud hadith no: 144.**

**Hafiz Ibn-e-Hajar aur Imam Nawawi nay is  
ki sanad ko sahih kaha hai,**

**Fat'h-ul-baari 1 / 349.**

**Sharah Sahih-ul-Muslim 2 / 108.**

### **(4) SAHIH:**



**Sahih Abu Daud hadith no: 129.**

**Sunan-e-Abi Daud hadith no: 142.**

**Sunan-e-Tirmazi hadith no: 38.**

**Sunan-e-Nasaayi hadith no: 87.**

**Sunan-e-Ibn-e-Majah hadith no: 407.**

**Sunan-e-Daarimi 1 / 179.**

**Musnad-e-Ahamd 4 / 32.**

**Musannaf Ibn-e-Abi Shaibah 1 / 11.**

**Musannaf Abdul Razzaque hadith no: 80.**

**Sahih Ibn-e-Khuzaimah hadith no: 150.**

**Mustadrak Hakim 1 / 147.**

**Sunan-ul-kubra baihaqui 1 / 51.**



**Sharah-us-sunnah 3 / 490.**

**(5) Sahih-ul-Bukhari hadith no: 162,**

**Kitab-ul-wuzoo.**

**Sahih-ul-Muslim hadith no: 237.**

**Mo'attah 1 / 19.**

**Musnad-e-Ahamd 2 / 242.**

**Sunan-e-Abi Daud hadith no: 140.**

**Sunan-e-Nasaayi 1 / 65.**

**Sunan-ul-kubra baihaqui 1 / 49.**

**Musnad-e-Abi Awanah 1 / 247.**

**Musnad-e-Humaidi hadith no: 957.**



**Musnad-e-Abi Yaala hadith no: 6255.**

**Sahih Ibn-e-Hibban hadith no: 1466 ( Al-ihsaan ).**

**(6) Al-Majmoo'u 1 / 363.**

**Al-rauz-un-nazeer 1 / 205.**

**(7) Al-sail-ul-jaraar 1 / 81.**

**(8) Tamam-ul-minnah page no: 93.**



**(9) Al-rauzat-un-nadiyah 1 / 121, 123.**

**(10) Sharah-ul-Muslim lin-nawawi 2 / 108.**

**Neel-ul-autaar 1 / 219.**

**(11) Al-durr-ul-mukhtaar 1 / 108.**

**Al-Majmoo'u 1 / 263.**

**Qawanee-ul-ahkam-is-shar'eiyah page no:  
36.**

**(12) SAHIH:**



**Sahih Ibn-e-Majah hadith no: 238,**

**Kitab-ut-taharah.**

**Sunan-e-Ibn-e-Majah hadith no: 293.**

**Sunan-e-Abi Daud hadith no: 53.**

**Sunan-e-Tirmazi hadith no: 2757.**

**(13) Talkhees-ul-habeer 1 / 130, 132.**

**(14) ZA'EEF:**

**Sunan-e-Daaro Qutani 1 / 85,**

**Kitab-ut-taharah.**



**Hafiz Ibn-e-Hajar nay isay za'eef kaha hai,  
Kiyonkeh is ki sanad mein Ismail Ibn-e-  
Muslim Raawi za'eef hai.**

**[ Talkhees-ul-habeer 1 / 132 ]**

**PHIR APNAY SAARAY CHAHRAY KO DHAUYE  
{1}  
AUR PHIR KOHNIYON SAMAIT APNAY  
BAAZOO DHAUYE**

**{1}=(1) Irshaad-e-baari ta'ala hai keh:**

**“ فَاغْسِلُوا وُجُوهَكُمْ ”**

**” Apnay chahray dho lo ”**

**[ Al-Maaidah Ayah no: 6 ]**



**(2) Sayyiduna Usman ( رضي الله عنه ) say Wuzoo kay tariqay kay muta'alliq marwi hadith mein yeh alfaaz hain:**

**” ثم غسل وجهه ”**

**” Phir unhon nay apna chahra dhauya “(1).**

**(3) Mukammal chahra dhaunay kay wujoob par ijmaa hai.(2)**

**Wazih rahay keh chahray say murad woh tamam hissa hai jis par ahl-e-lughat-o-shara kay nazdeek ” WAI'HO ” ka lafaz baula jata hai,**

**( Yaani aik kaan dusray kaan tak aur paishani kay upar balon ki ibteda say thaudi tak ka hissa ).(3)**





**{2}=(1) Irshaad-e-baari ta'ala hai keh:**

“ وَآيِدِيكُمْ إِلَى الْمَرَافِقِ ”

**” Aur apnay hathon ko kohniyon tak dho lo “**

**[ Al-Maaidah Ayah no: 6 ]**

**(2) Is kay wujoob par bhi ijmaa hai.(4)**

---

Ikhtelaaf is baat mein hai keh kiya kohniyan  
bhi dhaunay kay wujoob mein shamil hain ya  
nahi ?

Jin kay nazdeek kohniyan bhi wujoob mein  
shamil hain un kay dalaail hasb-e-zail hain:

---



**(1) Sayyiduna Abu Hurairah ( رضي الله عنه )  
nay wuzoo kiya to**

” غسل يده اليمنى حتى أشرع في العضد ثم غسل يده  
اليسرى حتى أشرع في العضد “

**” Apnay daayen baazoo ko baghal tak  
dhauya phir issi tarah apnay baayen baazoo  
ko baghal tak dhauya, Phir kaha main nay  
Rasoolullah ﷺ ko issi tarah wuzoo kartay  
dekha hai “.(5)**

**(2) Nabi ﷺ nay apni kohniyon par paani dala  
phir farmaya yeh woh wuzoo hai jis kay  
baghair Allah ta’ala namaz qubool nahi  
farmatay. (6)**

**(3) lafaz-e-ilaa ( إلى ) yahan “ma’a” ( مع )  
( Saath ) ki maana mein hai, Jaisa keh Quran  
mein hai:**



“ وَيَزِدُّكُمْ قُوَّةً إِلَى قُوَّتِكُمْ ”

” Tumhari taaqat par aur taaqat badha day “

[ Surah Hood\_Ayah no: 52 ]

“ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ ”

” Apnay maalon kay sath unkay maalon ko mila kar na khao “

[ Surah Al-Nisa\_Ayah no: 2 ]

(4) Lafaz-e-Yad ( يد ) dar asal pooray hath par baula jata hai, Lekin “Mirafiq” ( مرافق ) kay lafaz nay is ki tahdeed kartay huway kohniyon say aagay kay hissay ko saaqit kar diya hai.(7)



( Jamhoor, A'immah Arba'ah ( رحمهم الله )

Kohniyan bhi wujoob mein shamil hain.(8)

( Zofar, Abu Bakar Zaahiri ( رحمهما الله )

Kohniyan wujoob mein shamil nahi hain.

In kay dalaail hasb-e-zail hain:

(1) Unka kahna hai keh shumooliyat ki riwayaat za'eef hain,

Aur Sayyiduna Abu Hurairah ( رضي الله عنه ) say marwi Sahih-ul-Muslim ki jis hadith say istedlaal kiya jata hai woh siraf fail hai aur fail say wujoob saabit nahi hota.



Is ka jawab yeh diya gaya hai keh yeh mujmal ko bayan karnay kay liye hai ( jis ka wujoob Quran kay hukam say saabit hota hai ).(9)

(2) Irshaad-e-baari ta'ala hai keh:

“ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ ”

” Phir raat tak rauzay ko poora karo “

[ Surah Al-Baqarah\_Ayah no: 187 ]

In kay kahna hai keh yeh ayat is baat ka suboot hai keh raat rauzay ki inteha mein shamil nahi hai, Lihazah kohniyan bhi hathon ko dhaunay ki inteha mein shamil nahi hain.



Is ka jawab yeh diya gaya hai keh yeh baat aik  
” Nahwi Quiday ” par mabni hai,

Yaani ilaa ( إِلَى ) ka ma baad agar ma qabal ki  
jins say ho to yeh ma’a ( مَعَ ) ki maana mein  
hoga,

Jaisay ayat ” وَيَزِدُّكُمْ قُوَّةً إِلَى قُوَّتِكُمْ ” mein hai,

Aur agar ma baad ma qabal ki jins say na ho  
to inteha-e-ghaayat kay liye hoga,

Jaisa keh ayat ” ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ ” mein hai.

Ab choonkeh is ayat ” وَآيِدِيكُمْ إِلَى الْمَرَافِقِ ”  
mein ilaa ( إِلَى ) ka ma baad ( kohniyan ) ma  
qabal ( hathon ) ki jins say hain, Lihazah  
yahan ilaa ( إِلَى ) ma’a ( مَعَ ) ki maana mein  
hai,



**Chunancheh yeh baat saabit ho gayi keh  
kohniyan kohniyan bhi wujoob mein shamil  
hain.**

**(1) Sahih-ul-Bukhari hadith no: 164,  
Kitab-ut-taharah.**

**(2) Al-mughni 1 / 114.**

**Al-mohazzab 1 / 16.**

**Bidaayat-ul-mujtahid 1 / 10.**

**Badaayi'o-us-sanaayi'o 1 / 3.**

**Al-durr-ul-mukhtaar 1 / 88.**



**Mughni-ul-mohtaaj 1 / 50.**

**(3) Al-rauzat-un-nadiyah 1 / 124.**

**(4) Bidaayat-ul-mujtahid 1 / 10.**

**Al-mughni 1 / 122.**

**Badaayi'o-us-sanaayi'o 1 / 4.**

**Kashaaf-ul-qanaa 1 / 108.**

**Al-mohazzab 1 / 16.**

**Fat'h-ul-qadeer 1 / 10.**





**(5) Sahih-ul-Muslim hadith no: 246,  
Kitab-ut-taharah.**

**Musnad-e-Abi Awanah 1 / 243.**

**Sunan-ul-kubra baihaqui 1 / 57.**

**(6) ZA'EEF:**

**Irwaa-ul-ghaleel hadith no: 85.**

**Sunan-e-Daaro Qutani 1 / 83.**

**Sunan-ul-kubra baihaqui 1 / 56.**

**Yeh hadith za'eef hai, Kiyonkeh is ki sanad  
mein Qasim Ibn-e-Muhammad aur Abbad  
Ibn-e-Yaqub donon Raawi za'eef hain.**



**(7) Al-fiqah-ul-islami wa adillatohu 1 / 370.**

**(8) Neel-ul-autaar 1 / 223.**

**(9) Al-fiqah-ul-islami wa adillatohu 1 / 370.**

***PHIR APNAY SAR AUR KAANON KA MASAH  
KARAY***



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[[[ ثُمَّ يَمْسَحُ رَأْسَهُ مَعَ أُذُنَيْهِ ]]]

---

( Phir apnay sar {1} aur kaanon ka masah  
karay {2})

---

“ وَامْسَحُوا بِرُءُوسِكُمْ ” = {1}

” Aur apnay saron ka masah karo “

[ Surah Al-Maaidah\_Ayah no: 6 ]

**Masah-ur-raas kay wujoob mein koi ikhtelaaf  
nahi hai, Balakeh mahall-e-nazar baat yeh  
hai keh kiya mukammal sar ka masah karna  
wajib hai ya sar kay kuch hissay ka masah bhi  
kifaayat kar jata hai ?**



Mukammal sar kay masah ko wajib kahnay walon kay dalaail hasb-e-zail hain:

**(1) Masah kay liye Quran mein lafaz-e-Raas iste'imaal huwa hai aur "Raas" mukammal sar ko kahtay hain.**

**Is ka jawab youn diya gaya hai keh yahan Mutlaqan sar ka masah karna murad hai, Aur baaz hissay ka masah bhi masah hi kahlata hai,**

**Jaisay koi kahay keh " Main nay sar par maara " to is say yeh lazim nahi ata keh mukammal sar par maara, Balakeh kisi aik juz'o par maarna bhi maarna hi kahlaye ga.**



( Yaad rahay keh agarcheh ba'zaahir aqalan yeh baat dorust maloom hoti hai lekin aaindah sahih hadith is ka rad kar rahi hai.)

(2) Sayyiduna Abdullah Ibn-e-Zaid ( رضي الله عنه ) say marwi hai keh Rasoolullah ﷺ nay apnay sar ka masah is tarah kiya keh:

“ فأقبل بيديه وأدبر ”

” Apnay dono hath sar kay aagay say peechay ki taraf lay gaye aur phir peechay say aagay ki janib lay aaye “

Aik riwaayat mein yeh alfaaz hain:

” بدأ بمقدم رأسه حتى ذهب بهما الى قفاه ثم ردهما حتى رجع الى مكان الذي بدأ منه “

” Ap ﷺ hathon ko sar kay aglay hissay say shuroo kar kay pichlay hissay yaani “Guddi”



**tak lay gaye aur phir issi tarah donon hathon ko sar ka masah kartay huway ussi jagah wapis lay aaye jahan say masah ka aghaaz kiya tha.(1)**

**Is ka jawab yeh diya gaya hai keh mujarrad fail say wujoob saabit nahi hota,**

**Lekin is baat ka rad is tarah kiya jata hai keh hadith mein ijmaal-e-wajib ka bayan hai, Aur wajib-e-mujmal ka bayan bhi wajib hota hai.**

**Jin hazraat nay sar kay baaz hissay kay masah ko bhi dorust qaraar diya hai unki daleel yeh hadith hai:**

**“ أنه توضأ ومسح بनावيته ”**

**” Ap ﷺ nay wuzoo kiya aur apni paishani kay baalon par masah kiya “(2).**



**Is ka jawab yeh hai keh is hadith kay mukammal alfaaz yeh hain:**

**” مسح بनावيته و على العمامة ”**

**” Ap ﷺ nay apni paishani kay baalon aur pagdi par masah kiya ”**

**Is say saabit huwa keh jis waqat ap ﷺ nay paishani kay baalon par masah kiya tha us waqat pagdi par bhi masah kiya tha jo keh mukammal sar kay hukam mein hi hai, Na keh us say yeh saabit hota hai keh mahaz paishani kay baalon kay baqadar sar ka masah kaafi hai.**

**( رحمه الله ) Imam Shafie**



**Kam az kam jitnay hissay par masah ka lafaz saadiq ata hai utnay hissay ka masah farz hai.**

**( Imam Abu Hanifah ( رحمه الله ) )**

**Sar kay chauthayi hissay ka masah wajib hai.**

**( Imam Malik ( رحمه الله ) )**

**Mukammal sar ka masah wajib hai.**

**( Imam Ahmad ( رحمه الله ) )**

**Mard kay liye mukammal sar ka masah wajib hai, Jabkeh aurat kay liye siraf sar kay saamnay walay hissay ka masah karna hi kaafi hai.(3)**





( Imam Shaukani ( رحمه الله ) )

**Mukammal sar kay masah kay wujoob ki koi daleel nahi hai.(4)**

( Imam Nawawi ( رحمه الله ) )

**Mukammal sar ka masah ulama kay ittefaaq kay sath mustahab hai.(5)**

( RAAJIH )

**Mukammal sar ka masah wajib hai,**

**Kiyonkeh kisi aik hadith mein bhi yeh nahi milta keh Rasoolullah ﷺ nay sar kay kuch hissay par kabhi masah kiya ho,**



Aur jab ap ﷺ paishani kay baalon par masah kartay to usay pagdi par mukammal kartay thay, Jaisa keh Hadith-e-Mugheerah ( رضي الله عنه ) mein hai.

( Wazih rahay keh ) Ap ﷺ kabhi apnay mukammal sar ka masah kartay thay, Kabhi siraf pagdi par masah kartay thay, Aur kabhi paishani kay baalon aur pagdi ( donon ) par masah kartay thay.)

Lihazah saabit huwa keh Quran kay hukam ki wazahat Nabi ﷺ kay amal say mukammal masah-ur-raas par Mudaawamat kay sath hoti hai, issi liye yeh hi Raajih hai ) Jaisa keh Imam Ibn-e-Qayyim ( رحمه الله ) nay bayan kiya hai.(6)

( رحمه الله ) Ibn-e-Qudamah Hanbali

Issi kay qaail hain.(7)



( Imam Bukhari ( رحمه الله ) )

Baab Qaaim kiya hai ” مسح الرأس كله ”  
Mukammal sar ka masah karna “

Us kay tahat Saeed Ibn-e-Musayyib ( رحمه الله )  
) ka qaul naqal kiya hai keh aurat bhi ( is  
amal mein ) mard kay darjay mein honay ki  
bina par apnay sar ka masah karay gi.(8)

Sar kay masah kay liye hathon kay bachay  
paani kay ilawah naya paani laina zaruri  
nahi, Kiyonkeh Rasoolullah ﷺ say donon  
tarah saabit hai,

Jaisa keh ahadith mein hai:



(1) ” مسح برأسه بماء غير فضل يديه “

” Ap ﷺ nay apnay hathon kay bachay huway paani kay ilawah naye paani say apnay sar ka masah kiya “(9).

(2) ” أن النبي مسح برأسه من فضل ماء كان في يده “

” Nabi ﷺ nay apnay sar ka masah ussi zaaid paani say kiya jo ap ﷺ kay hath mein maujood tha “(10).

{2}= Kaanon kay masah kay wujoob ki daleel Sayyiduna Abu Umamh, Sayyiduna Ibn-e-Abbas, Sayyiduna Ibn-e-Omar, Sayyidah Ayesha, Sayyiduna Abu Moosa, Sayyiduna Anas, Sayyiduna Samurah Ibn-e-Jundub aur Sayyiduna Abdullah Ibn-e-Zaid ( رضي الله عنهم ) say marwi sahih hadith hai:



“الأذنان من الرأس”

” Donon kaan sar say hain “.(11)

Jab donon kaan sar mein shamil hain to choonkeh sar ka masah farz hai lihazah kaanon ka masah bhi farz huwa.

Issi bina par Nabi ﷺ sar kay sath kaanon ka bhi masah kar liya kartay thay, Jaisa keh hadith mein hai:

“فمسح برأسه و أذنيه”

” Ap ﷺ nay apnay sar aur donon kaanon ka masah kiya “.(12)

(1) Sahih-ul-Bukhari hadith no: 185,  
Kitab-ul-wuzoo.



**Sahih-ul-Muslim hadith no: 235.**

**Sunan-e-Abi Daud hadith no: 18.**

**Sunan-e-Tirmazi hadith no: 32.**

**Sunan-e-Nasaayi 1 / 72.**

**Sunan-e-Ibn-e-Majah hadith no: 434.**

**Musnad-e-Humaidi 1 / 202.**

**Sharah-us-sunnah 1 / 216.**

**Mo'attah 1 / 18.**

**Musannaf Abdul Razzaque hadith no: 5.**

**Musnad-e-Ahamd 4 / 38.**

**(2) Sahih-ul-Muslim hadith no: 274,**



## **Kitab-ut-taharah.**

**(3) Al-mughni 1 / 176.**

**Kashaaf-ul-qanaa 1 / 109.**

**Mughni-ul-mohtaaj 1 / 53.**

**Fat'h-ul-qadeer 1 / 10.**

**Badaayi'o-us-sanaayi'o 1 / 4.**

**Bidaayat-ul-mujtahid 1 / 11.**

**(4) Al-sail-ul-jaraar 1 / 85.**



**(5) Sharah-ul-Muslim 2 / 125.**

**(6) Neel-ul-autaar 1 / 244.**

**Subul-us-salaam 1 / 97.**

**(7) Al-mughni 1 / 176.**

**(8) Sahih-ul-Bukhari qabal az hadith no:  
185, kitab-ul-wuzoo.**





**(9) Sahih-ul-Muslim hadith no: 347,**

**Kitab-ut-taharah.**

**Musnad-e-Ahamd hadith no: 15845.**

**Sunan-e-Daarimi 3 / 70.**

**(10) HASAN:**

**Sahih Abu Daud hadith no: 120,**

**Kitab-ut-taharah.**

**Sunan-e-Abi Daud hadith no: 130.**

**Sunan-e-Tirmazi hadith no: 33.**



**(11) SAHIH:**

**Silsilat-us-sahihah hadith no: 36.**

**(12) HASAN:**

**Sahih Abu Daud hadith no: 99,**

**Kitab-ut-taharah.**

**Sunan-e-Abi Daud hadith no: 108.**



## ***(44) KAANON KAY MASAH KA TARIQAH***

**Sayyiduna Abdullah Ibn-e-Amar ( رضي الله عنه )** bayan kartay hain keh ” Ap ﷺ nay apnay sar ka masah kiya aur apnay hathon ki donon shahadat wali ungliyon ko apnay kaanon mein dakhil kiya aur anghuthon say kaanon kay bahir walay hissay ka masah kiya “.(1)

## ***(45) KAANON KAY MASAH KAY LIYE NAYA PAANI LAINA***

**Yeh amal Nabi ﷺ say saabit nahi.(2)**



## **(46) KIYA MASAH SIRAF AIK MARTABAH KARNA ZARURI HAI ?**

*Is ziman mein 2 mukhtalaf ahadith hain jo keh  
mandarjah zail hain:*

**(1) Sayyiduna Ali ( رضي الله عنه ) say marwi hai  
keh:**

**“ فمسح برأسه مرة ”**

**” Unhon nay sar ka masah aik martabah kiya  
“.....phir kaha keh main nay yeh munasib  
samjha keh tumhain Rasoolullah ﷺ kay  
wuzoo ka tariqah batla don.(1)**

**(2) Sayyiduna Usman ( رضي الله عنه ) say  
marwi riwaayat mein hai keh:**



” أن النبي مسح رأسه ثلاثا ”

” Nabi ﷺ nay 3 martabah apnay sar ka masah kiya “.(2)

Hafiz Ibn-e-Hajar ( رحمه الله ) bayan kartay hain keh Imam Abu Daud ( رحمه الله ) nay isay 2 sanadon kay sath riwaayat kiya hai, Jin mein say aik ( Sanad ) ko 3 martabah sar kay masah kay muta'alliq Sayyiduna Usman ( رضي الله عنه ) say marwi hadith mein sahih kaha hai,

Aur wazih rahay keh Siqqah ki ziyadati qubool hoti hai.(3)

Imam Ibn-e-Jauzi ( رحمه الله ) bhi ” Kashf-ul-Mushkil ” mein takraar ki tas'heeh ki taraf maail hain.(4)



( Imam Shafie ( رحمه الله ) )

**Masah bhi baqiyah aazaa ki tarah 3 martabah karna mustahab hai.**

( Imam Abu Hanifah, Imam Hasan Basari ( رحمهما الله ) )

**Sar kay masah mein takraar mustahab nahi hai.(5)**

( Imam Shaukani ( رحمه الله ) )

**Insaaf issi mein hai keh 3 martabah masah karnay ki ahadith darjah-e-aitebaar ko nahi pahunchtin, Lihazah sahihain ki ahadith say saabit aik martabah hi masah kiya jaye.(6)**



( رحمہ اللہ ( Ibn-e-Hajar )

**3 martabah masah ki ahadith agar sahih hon to unka maana yeh hoga keh jo shakhs ziyadah masah karna chahay woh ziyadah say ziyadah 3 martabah masah kar sakta hai, Aur is ka matlab yeh nahi hoga keh 3 martabah masah karna har soorat mein lazim hai.(7)**

( RAAJIH )

**Wuzoo mein aik martabah masah karna wajib hai, Jabkeh 3 martabah masah karna Sayyiduna Usman ( رضي الله عنه ) say marwi sahih hadith ki say sunnat-o-mustahab hai. ( Wallah aalam ).**



( Allamah Albani ( رحمه الله )

Issi kay qaail hain.(8)

( Ameer San'aani ( رحمه الله )

Aik say ziyadah martabah masah karna sunnat hai wajib nahi, Yaani usay kabhi ap kar saktay hain aur kabhi chhaud saktay hain.(9)

( Al-hidayah ) mein hai keh 3 martabah masah karna mashroo'u hai.(10)

(1) SAHIH:





**Sahih Tirmazi hadith no: 44,**

**Kitab-ut-taharah.**

**Sunan-e-Abi Daud hadith no: 116.**

**Musnad-e-Ahamd 1 / 120.**

**Sunan-e-Nasaayi 1 / 70.**

**Sunan-e-Ibn-e-Majah hadith no: 456.**

**Sunan-e-Tirmazi hadith no: 48.**

**(2) SAHIH:**

**Sahih Abu Daud hadith no: 101,**

**Kitab-ut-taharah.**

**Sunan-e-Abi Daud hadith no: 110.**



**(3) Fat'h-ul-baari 1 / 312.**

**(4) Sunan-ul-kubra baihaqui 1 / 78.**

**Talkhees-ul-habeer 1 / 146.**

**(5) Al-ummo 1 / 26.**

**Al-Majmoo'u 1 / 426.**

**Rauzat-ut-talibeen 1 / 59.**

**Al-mabsoot 1 / 5, 7.**

**Hashiyat-ud-dusooqui 1 / 98.**



**(6) Neel-ul-autaar 1 / 248.**

**(7) Fat'h-ul-baari 1 / 399.**

**(8) Tamam-ul-minnah page no: 91**

**(9) Subul-us-salaam 1 / 82.**

**(10) Subul-us-salaam 1 / 21.**



## *(47) GARDAN KA MASAH*

( Imam Ibn-e-Taimiyah ( رحمه الله ) )

Nabi ﷺ say wuzoo mein “Gardan” kay masah kay muta’alliq koi sahih hadith saabit nahi hai,

Yeh hi wajah hai keh jin ahadith mein Nabi ﷺ kay wuzoo ka bayan hai un say maloom hota hai keh Ap ﷺ garden ka masah nahi kartay thay.(1)

( Ibn-e-Qayyim ( رحمه الله ) )



**Gardan kay masah mein Nabi ﷺ say koi bhi sahih hadith saabit nahi hai.(2)**

**( Imam Nawawi ( رحمه الله )**

**Gardan ka masah bid'at hai.(3)**

**( Jamhoor, Imam Malik, Imam Shafie, Imam Ahmad ( رحمهم الله )**

**Gardan ka masah masnoon nahi.(4)**

**( Siddique Hasan Khan ( رحمه الله )**

**Qareeb tha keh is kay bid'at honay par ahl-e-ilam ka ijmaa ho jata.(5)**



Is ziman mein paish ki janay wali chand aik riwayaat aur unka sabab-e-zu'uf hasb-e-zail hai:

(1) Sayyiduna Waail Ibn-e-Hujar ( رضي الله عنه ) say marwi aik taweel marfoo'u riwaayat mein yeh alfaaz hain:

” مسح رقبته ”

” Ap ﷺ nay apni Gardan ka masah kiya “.(6)

Yeh riwaayat 3 Raawiyon ki bina par za'eef hai:

[1] { MUHAMMAD IBN-E-HAJR }

Imam Bukhari ( رحمه الله ) nay isay mahall-e-nazar kaha hai,

Aur Imam Zahabi ( رحمه الله ) nay kaha hai keh is kay liye manakeer hain.(7)



## [2] { SAEED IBN-E-ABDUL JABBAR }

Imam Nasayi ( رحمه الله ) nay isay ghair qawwi kaha hai.(8)

## [3] { UMM-E-ABDUL JABBAR }

Ibn-e-Turkumani ( رحمه الله ) bayan kartay hain keh mujhay is kay haal aur naam ka kuch ilam nahi.(9)

(2) طلحه بن مصرف عن ابيه عن جده

Marwi aik riwaayat mein bhi Nabi say Gardan kay masah ka zikar milta hai.(10)



Yeh riwaayat bhi 3 Raawiyon ki bina par za'eef hai:

**[1] { ABU SALAMAH KINDI USMAN IBN-E-MIQSAM AL-BARRI }**

Imam Jauzjani ( رحمه الله ) nay isay kazzab, Aur Imam Nasayi ( رحمه الله ) aur Imam Daaro Qutani ( رحمه الله ) nay matrook kaha hai.(11)

**[2] { LAIS IBN-E-ABI SULAIM }**

Sudooque hai lekin isay ikhtelaat ho gaya tha, Aur is ki hadith mutamayyaz nahi hai Lihazah isay chhaud diya gaya.(12)

**[3] { TALHAH IBN-E-MUSARRAF }**

Yeh maj'hool hai (13)





**(3) Aik riwaayat mein hai keh:**

” مسح الرقبة أمان من الغل ”

” Gardan ka masah khiyaanat say amaan ka baais hai “.(14)

**(1) Majmoo’u-ul-fatawa 21 / 127.**

**(2) Zaad-ul-ma’aad 1 / 195.**

**(3) Al-Majmoo’u 1 / 489.**



**(4) Al-fatawa-al-kubra li-Ibn-e-Taimiyah 1 / 418.**

**(5) Al-rauzat-un-nadiyah 1 / 137.**

**(6) Kashf-ul-astar lil-bazaar 1 / 140.**

**(7) Meezan-ul-aitedaal 3 / 511.**



**(8) Meezan-ul-aitedaal 2 / 147.**

**(9) Al-jauhar-un-naqi ” zail-us-sunan-ul-kubra baihaqui 2 / 30.**

**(10) Tabrani kabeer 19 / 180.**

**(11) Meezan-ul-aitedaal 3 / 56.**

**(12) Taqreeb-ut-tahzeeb 2 / 138.**



**(13) Taqreeb-ut-tahzeeb 1 / 380.**

**(14) Imam Ibn-e-Salaah bayan kartay hain  
keh yeh Khabar Nabi say to maroof nahi  
hai, Albattah baaz salaf ka qaul hai,**

**Neel-ul-autaar 1 / 254,**

**Aur Imam Nawawi nay is riwaayat ko  
mauzoo'u qaraar diya hai,**

**Al-Majmoo'u 2 / 489.**

***SAR KAY KUCH HISSAY AUR PAGDI PAR  
MASAH KIFAAYAT KAR JATA HAI***



[[[ وَ يُجْزَى مَسْحُ بَعْضِهِ وَالْمَسْحُ عَلَى الْعِمَامَةِ ]]]

( Sar kay kuch hissay aur pagdi par masah  
kifaayat kar jata hai {1})

{1}=(1) Sayyiduna Mugheerah Ibn-e-Shu'abah ( رضي الله عنه ) say marwi hai keh:

“ أنه توضأ و مسح بناصيته على العمامة ”

” Ap ﷺ nay wuzoo kiya aur paishani aur pagdi par masah kiya “.(1)

(2) Sayyiduna Amar Ibn-e-Umayyah Zamuri ( رضي الله عنه ) say marwi hadith mein yeh alfaaz hain keh:

“ رأيت رسول الله يمسح على عمامته و خفيه ”

” Main nay Rasoolullah ﷺ ko dekha ap ﷺ apni pagdi aur apnay mauzon par masah kartay thay “(2)



” Ap ﷺ nay mauzon aur pagdi par masah kiya ” (3).

Is mas'alay mein ikhtelaaf kiya gaya hai keh pagdi ya taupi par masah kartay huway sar kay kuch hissay par masah karna zaruri hai ya pagdi ka masah hi kafi hai ?

( Jamhoor, Imam Malik, Imam Shafie, Imam Abu Hanifah ( رحمهم الله )

Siraf pagdi par masah kar lena jaaiz nahi hai.

( Imam Nawawi ( رحمه الله )

Issi kay qaail hain,

Imam Sufiyan Sauri aur Imam Ibn-e-Mubarak ( رحمهما الله ) ka bhi yeh hi mazhab hai.

( Imam Ahmad ( رحمه الله )

Siraf pagdi par masah karna kafi hai.(4)



**( RAAJIH )**

**Siraf sar par, siraf pagdi par ya sar aur pagdi donon par aik sath masah kar lena sub sahih saabit hai.**

**( Imam Shaukani ( رحمه الله )**

**Issi kay qaail hain.(5)**

**( Abdul Rahman Mubarakpori ( رحمه الله )**

**Issi ko tarjeeh detay hain.(6)**

**( Siddique Hasan Khan ( رحمه الله )**

**Issi kay qaail hain.(7)**

**( Ibn-e-Qudamah Hanbali ( رحمه الله )**

**Siraf pagdi par masah jaaiz hai.(8)**

**Imam Ibn-e-Munzir ( رحمه الله ) bayan kartay hain keh pagdi par masah karnay walon mein Sayyiduna Abu Bakar, Sayyiduna Omar,**



**Sayyiduna Anas, Sayyiduna Abu Umamh,  
Sayyiduna Saeed Ibn-e-Malik aur Sayyiduna  
Abu Dardaa ( رضي الله عنهم ) hain,**

**Neez Sayyiduna Omar Ibn-e-Abdul Azeez,  
Imam Hasan, Imam Qatadah, Imam  
Mak'hool, Imam Auzayi aur Imam Abu Saur  
waghairah ( رحمهم الله ) ka bhi yeh hi mazhab  
hai.(9)**

**(1) Sahih-ul-Muslim hadith no: 274,**

**Kitab-ut-taharah.**

**Sunan-e-Abi Daud hadith no: 150.**

**Musnad-e-Abi Awanah 1 / 259.**

**Al-muntaqa li-Ibn-ul-jarood hadith no: 83.**

**Sunan-ul-kubra baihaqui 1 / 58.**

**Musnad-e-Ahamd 4 / 244.**





**(2) Sahih-ul-Bukhari hadith no: 205,  
Kitab-ul-wuzoo.**

**Musnad-e-Ahamd 4 / 179.**

**Musannaf Ibn-e-Abi Shaibah 1 / 178.**

**Sunan-e-Nasaayi 1 / 18.**

**Sunan-e-Ibn-e-Majah hadith no: 562.**

**(3) SAHIH:**

**Sahih Abu Daud hadith no: 136.**

**Sunan-e-Tirmazi hadith no: 100,**

**Kitab-ut-taharah.**



**Musnad-e-Ahamd 4 / 244.**

**Sahih-ul-Muslim hadith no: 274.**

**Sunan-e-Abi Daud hadith no: 150.**

**Sunan-e-Nasaayi 1 / 76.**

**Sunan-e-Ibn-e-Majah hadith no: 545.**

**Musnad-e-Abi Awanah 1 / 259.**

**Sunan-e-Daaro Qutani 1 / 192.**

**Sunan-ul-kubra baihaqui 1 / 58.**

**(4) Sharah-ul-Muslim lin-nawawi 2 / 172.**

**Fat'h-ul-baari 1 / 388.**



**(5) Neel-ul-autaar 1 / 257.**

**(6) Tohfath-ul-ahwazi 1 / 358.**

**(7) Al-rauzat-un-nadiyah 1 / 129.**

**(8) Al-mughni 1 / 176.**

**(9) Fat'h-ul-baari 1 / 369.**

**Tohfath-ul-ahwazi 1 / 363.**



## *PHIR TAKHNON SAMAIT APNAY PAAUN KO DHAUYE*

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**[[[ ثُمَّ يَغْسِلُ رِجْلَيْهِ مَعَ الْكَعْبَيْنِ ]]]**

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*( Phir takhnon samait apnay paaun ko dhauye  
{1})*

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**{1}= (1) Irshaad-e-baari ta'ala hai keh:**

**“ وَارْجُلُكُم إِلَى الْكَعْبَيْنِ ”**

**” Apnay qadmon ko takhnon tak dho lo “**

**[ Al-Maaidah\_Ayat no: 6 ]**



(2) Rasulullah ﷺ yak oozuw tibaas yas bayan mein tamam ahadees is baat ka suboot hain keh ap ﷺ hamaishah paaun dhauya kartay thay. (A)

(3) Sayyiduna Abu Hurairah (رضي الله عنه) say marwi hai keh Nabi ﷺ nay aik aisay shakhs ko dekha jis nay apni aidhi ko nahi dhauya tha to farmaya :

“ويل للأعقاب من النار”

” In takhnon kay liye aag say halaakat hai “.(1)



(4) Sayyiduna Anas ( رضي الله عنه ) say marwi hai keh Rasoolullah ﷺ nay aik dehati say farmaya:

” توضاً كما امرك الله ”

” Us tarah wuzoo karo jis tarah Allah nay tumhain hukam diya hai,

Phir Rasoolullah ﷺ nay usay wuzoo ka tariqah batlaya aur us mein paaun bhi dhauye ” (2).

( Jamhoor )

Wuzoo mein paaun dhauna wajib hai.(3)

( Imam Nawawi ( رحمه الله )



**Kisi bhi aisay shakhs say is ki mukhaalifat saabit nahi hai jis ka ijmaa mein koi shumaar ho.(4)**

**( رحمه الله ( Ibn-e-Hajar )**

**Kisi aik sahabi say bhi is ki mukhaalifat saabit nahi hai, Siwa-e-Sayyiduna Ali, Sayyiduna Ibn-e-Abbaas, aur Sayyiduna Anas ( رضي الله عنهم ) kay, Lekin un say bhi is baat say rujoo saabit hai.**

**Aur Abdul Rahman Ibn-e-Abi Laila ( رحمه الله ) kahtay hain keh Rasoolullah ﷺ kay sahabah nay paaun dhaunay par ijmaa kiya hai.(5)**

**( رحمهما الله ( Ibn-e-Jareer, Hasan Basari )**



**Qadamon ko dhaunay aur un par masah karnay mein ikhtiyaar hai.(6)**

**( Baaz Ahl-e-zaahir )**

**Dhuna aur masah karna donon hi wajib hain.(7)**

**Jin logon nay masah ko lazim qaraar diya hai un kay pas siraf “Qiraat-e-Jarr” ki hi daleel hai, Yaani [ اَرْجُلُكُمْ ] Lekin yeh bhi is baat ki daleel nahi hai keh siraf masah hi zaruri hai, Kiyonkeh dusri Qiraat is ka radd karti hai,**

**Lihazah agar Rasoolullah ﷺ say siraf paaun dhuana hi manqool na hota to is say ziyadah say ziyadah siraf in donon kaydarmiyaan ikhtiyaar hi saabit kiya ja sakta tha.(8)**





( RAAJIH )

**Paaun dhauna farz hai, Jaisa keh guzishtah tamam dalaail issi kay mutaqazi hain.(9)**

**Wazih rahay keh “takhnay” pindli aur paaun kay jaud kay pas ubhri huwi 2 haddiyan hain.**

**Unhain dhaunay ka Nabi ﷺ say kisi hadith mein wazih zikar to maujood nahi hai, lekin paaun dhaunay kay farz mein yeh bhi issi tarah shamil hain jis tarah baazoo dhaunay kay farz mein kohniyan bhi shamil hain.**

**(A) Jami-ul-usool li-Ibn-ul-aseer 7 / 148**



**(1) Sahih-ul-Bukhari hadith no: 165,  
Kitab-ul-wuzoo.**

**Sahih-ul-Muslim hadith no: 242.**

**Musannaf Abdul Razzaque hadith no: 62.**

**Sunan-e-Nasaayi 1 / 77.**

**Sunan-e-Daarimi 1 / 179.**

**Musnad-e-Ahamd 2 / 228.**

**Al-muntaqa li-lbn-ul-jarood hadith no: 78.**

**Sharah ma'aani-ul-asaar 1 / 38.**

**Musnad-e-Abi Awanah 1 / 251.**

**Sunan-ul-kubra baihaqui 1 / 69.**



**Sunan-e-Tirmazi hadith no: 41.**

**Sunan-e-Ibn-e-Majah hadith no: 453.**

**(2) SAHIH:**

**Sahih Ibn-e-Majah hadith no: 539,**

**Kitab-ut-taharah.**

**Sunan-e-Ibn-e-Majah hadith no: 665.**

**Musnad-e-Abi Awanah 1 / 353.**

**Sunan-ul-kubra baihaqui 1 / 83.**

**Irwaa-ul-ghaleel hadith no: 86.**



**(3) Neel-ul-autaar 1 / 261.**

**(4) Al-Majmoo'u 1 / 417.**

**(5) Fat'h-ul-baari 1 / 266.**

**(6) Al-Majmoo'u 1 / 417.**

**(7) Bidaayat-ul-mujtahid 1 / 10.**



**(8) Neel-ul-autaar 1 / 262.**

**Al-rauzat-un-nadiyah 1 / 131.**

**(9) Neel-ul-autaar 1 / 262.**

**Al-rauzat-un-nadiyah 1 / 131.**

***AUR US KAY LIYE MAUZON PAR MASAH  
KARNA BHI JAAIZ HAI***

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**[[[ وَلَهُ الْمَسْحُ عَلَى الْخُفَّيْنِ ]]]**

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( Aur us kay liye mauzon par masah karna bhi jaaiz hai {1})

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{1}=(1) Sayyiduna Mugheerah Ibn-e-Sho'abah ( رضي الله عنه ) say marwi hai keh Rasoolullah ﷺ nay wuzoo kiya:

”ومسح على الخفين والعمامة“

” Ap ﷺ nay mauzon aur pagdi par masah kiya “(1)

(2) Sayyiduna Bilal ( رضي الله عنه ) bayan kartay hain keh:

”مسح رسول الله ﷺ على الخفين والخمار“

” Rasoolullah ﷺ nay mauzon aur pagdi par masah kiya “(2).



**(3) Sayyiduna Jareer ( رضي الله عنه ) nay apnay mauzon par masah kiya aur phir kisi kay puchnay par batlaya keh main nay Rasoolullah ﷺ ko aisa kartay huway dekha hai.(3)**

**( Imam Nawawi ( رحمه الله )**

**Mauzon par masah karna itnay sahabah say marwi hai keh jin ka shumaar nahi kiya ja sakta.(4)**

**( Ibn-e-Hajar ( رحمه الله )**

**Huffaaz ki aik jamaat nay wazahat ki hai keh mauzon par masah karna mutawaatir dalaail say saabit hai.(5)**



( Imam Ahmad ( رحمه الله ) )

Is mas'alay mein sahabah say 40 marfoo'u ahadith marwi hain.(6)

( Ibn-e-Abi Hatim ( رحمه الله ) )

Is mas'alay mein 41 sahabah say marwi ahadith hain.(7)

Yaad rahay keh masah kay inkaar mein Sayyidah Ayesha, Sayyiduna Ibn-e-Abbaas aur Sayyiduna Abu Hurairah ( رضي الله عنهم ) say marwi riwaayat sahih nahi hai.(8)

Jaisa keh Imam Ibn-e-Abdul Barr aur Imam Ahmad ( رحمهما الله ) nay inkaar wali ahadith





**kay batil-o-ghair saabit honay ki sarahat ki hai.(9)**

**(1) Sunan-e-Tirmazi hadith no: 100,  
Kitab-ut-taharah.**

**Sahih-ul-Muslim hadith no: 274.**

**Musnad-e-Ahamd 4 / 244.**

**Sunan-e-Abi Daud hadith no: 150.**

**Sunan-e-Nasaayi hadith no: 7631.**

**Sunan-e-Ibn-e-Majah hadith no: 545.**

**Musnad-e-Abi Awanah hadith no: 25931.**



**Musnad-e-Abi Daud Tayaalasi hadith no: 699.**

**Sharah ma'aani-ul-asaar 1 / 30.**

**(2) Sahih-ul-Muslim hadith no: 275,  
Kitab-ut-taharah.**

**Sunan-e-Abi Daud hadith no: 153.**

**Sunan-e-Tirmazi hadith no: 101.**

**Sunan-e-Nasaayi 1 / 75.**

**Sunan-e-Ibn-e-Majah hadith no: 561.**

**Musnad-e-Ahamd 6 / 12.**



**(3) Sahih-ul-Bukhari hadith no: 387,  
Kitab-us-salaah.**

**Sahih-ul-Muslim hadith no: 277.**

**Sunan-e-Abi Daud hadith no: 154.**

**Sunan-e-Tirmazi hadith no: 93.**

**Sunan-e-Nasaayi 1 / 81.**

**Sunan-e-Ibn-e-Majah hadith no: 543.**

**Sahih Ibn-e-Khuzaimah hadith no: 186.**

**(4) Sharah-ul-Muslim 2 / 13.**



**(5) Fat'h-ul-baari 1 / 408.**

**(6) Neel-ul-autaar 1 / 275.**

**(7) Neel-ul-autaar 1 / 275.**

**(8) Al-Majmoo'u 1 / 478.**

**(9) Al-tamheed 11 / 135.**

**Neel-ul-autaar 1 / 275.**



## (48) MAUZON PAR MASAH KAY LIYE UNHAIN PAHINTAY WAQAT BA'WUZOO HONA SHART HAI

**Jaisa keh Sayyiduna Mugheerah Ibn-e-Sho'abah ( رضي الله عنه ) ki hadith mein hai  
keh Ap ﷺ nay farmaya:**

**” دعهما فإني أدخلتهما طاهرتين ”**

**” Inhain chhaud do, Kiyonkeh main nay jab  
yeh mauzay pahnay thay to main ba'wuzoo  
tha “(1).**

**( Jamhoor, Imam Malik, Imam Shafie, Imam  
Ahmad ( رحمهم الله )**

**Issi kay qaail hain.**



( Abu Hanifah ( رحمه الله ) )

**Haalat-e-hadas mein bhi mauzay pahin'na jaaiz hai us kay baad kay woh apna wuzoo mukammal kar lay.(2)**

( RAAJIH )

**Jamhoor ka mo'aqqaf Raajih hai.(3)**

**(1) Sahih-ul-Bukhari hadith no: 206,**

**Kitab-ul-wuzoo.**

**Sahih-ul-Muslim hadith no: 404.**



**Musnad-e-Ahamd 4 / 251.**

**Sunan-ul-kubra baihaqui 1 / 309.**

**Tohfat-ul-ashraaf 8 / 483.**

**(2) Al-mughni 1 / 282.**

**Al-mohalla 2 / 100.**

**Al-Majmoo'u 1 / 540.**

**Badaayi'o-us-sanaayi'o 1 / 9.**

**(3) Sharah-ul-Muslim lin-nawawi 2 / 173.**

**Al-Majmoo'u 1 / 540.**



## **(49) MAUZAY KAY KIS HISSAY PAR MASAH KIYA JAYE ?**

Is mas'alay mein fuqaha nay ikhtelaaf kiya hai.

( Imam Malik, Imam Shafie ( رحمهم الله ) )

**Mauzay kay upar masah karna farz hai aur  
nichay karna sunnat hai.(1)**

( Imam Ahmad, Imam Abu Hanifah ( رحمهم الله ) )

**Masah siraf mauzay kay upar walay hissay  
par hi kiya jaye ga.(2)**





Is kay ilawah Imam **Abu Hanifah** ( رحمه الله )  
**kay nazdeek** masah hath ki 3 ungliyon kay  
barabar karna wajib hai,

**Imam Ahmad** ( رحمه الله ) mauzay kay aksar  
hissay par masah kay qaail hain,

Jabkeh **Imam Shafie** ( رحمه الله ) ka kahna hai  
keh utnay hissay par wajib hai jitnay par  
masah ka lafaz bola ja sakta hai.(3)

( **RAAJIH** )

Siraf mauzay kay upar walay hissay ka masah  
kiya jaye ga,

Jaisa keh Sayyiduna Ali ( رضي الله عنه ) say  
marwi hai keh:

” Agar Deen ka daar-o-madaar raaye aur aqal  
par hota to phir mauzon ki nichli satah par



**masah upar ki ba'nisbat ziyadah qareen-e-qiyaas tha,**

**Main nay khud Rasoolullah ﷺ ko mauzay kay upar walay hissay par masah kartay dekha hai “.(4)**

**Is kay ilawah masah ki kaifiyat kay muta'alliq koi sahih hadith maujood nahi hai,**

**Lihazah utnay hissay ka masah karna jisay lughat mein masah kaha ja sakta hai kifaayat kar jaye ga.(5)**

**(1) Al-ummo 1 / 48.**



**(2) Al-lubaab 1 / 160.**

**(3) Al-Majmoo'u 1 / 551.**

**Al-mughni 1 / 297.**

**Al-mohalla 2 / 1.**

**Badaayi'o-us-sanaayi'o 1 / 12.**

**(4) SAHIH:**

**Sahih Abu Daud hadith no: 147,**

**Kitab-ut-taharah.**



**Sunan-e-Abi Daud hadith no: 162.**

**Musannaf Ibn-e-Abi Shaibah 1 / 181.**

**Sunan-e-Daarimi 1 / 181.**

**Sunan-e-Daaro Qutani 1 / 199.**

**Sunan-ul-kubra baihaqui 1 / 292.**

**Hafiz Ibn-e-Hajar nay is hadith ko sahih  
kaha hai,**

**[ Talkhees-ul-habeer 1 / 282 ]**

**(5) Subul-us-salaam 1 / 14.**



## **50) MUQEEM AUR MUSAFIR KAY LIYE MUDDAT-E-MASAH**

Sayyiduna Ali ( رضي الله عنه ) say muddat-e-masah kay muta'alliq sawal kiya gaya to unhon nay kaha keh Rasoolullah ﷺ nay farmaya hai:

” للمسافر ثلاثة أيام و لياليهن و للمقيم يوم و ليل ”

” Musafir kay liye 3 shab-o-rauz aur muqeem kay liye aik din aur raat masah ki muddat hai “(1).

( رحمه الله ( Imam Malik )

Masah ki koi muddat muqarrar nahi hai is liye hamaishah masah kiya ja sakta hai.(2)



**Imam Malik ( رحمه الله ) ka yeh mazhab dorust nahi, Kiyonkeh jis riwaayat say 3 din say ziyadah masah ka jawaaz nikala jata hai:**

**” نعم إن شئت ” Woh za’eef hai.(3)**

**Aur jis hadith mein mutlaqan masah ka zikar hai:**

” إذا توضأ أحدكم و لبس خفيه فليصل فيهما و ليمسح عليهما ثم لا يخلعهما إن شاء إلا من جنابة ”

**” Jab tum mein say koi wuzoo karay aur us nay apnay mauzay pahnay hon to un donon mein namaz padh lay aur un donon par masah kar lay, Phir agar chahay to unhain mat utaray magar janabat ki wajah say utaar day “(4)**



**Isay muqayyad ( yaani musafir kay liye 3 din waghairah ) par mahmool kiya jaye ga,**

**Yeh hi jamhoor ka mazhab hai.(5)**

**(1) Sahih-ul-Muslim hadith no: 676,**

**Kitab-ut-taharah.**

**Sunan-e-Ibn-e-Majah hadith no: 552.**

**Sunan-e-Nasaayi 1 / 84.**

**Musannaf Ibn-e-Abi Shaibah 1 / 179.**

**Sahih Ibn-e-Khuzaimah hadith no: 192.**

**Sahih Ibn-e-Habbaan hadith no: 184 ( Al-Mawarid ).**



**Sharah ma'aani-ul-asaar 1 / 82.**

**Sunan-e-Daaro Qutani 1 / 194.**

**Sunan-ul-kubra baihaqui hadith no:  
67631.**

**(2) Al-muntaqa lil-baaji 1 / 78.**

**(3) ZA'EEF:**

**Za'eef Abu Daud hadith no: 28,**

**Kitab-ut-taharah.**

**Sunan-e-Abi Daud hadith no: 158.**

**Sunan-e-Ibn-e-Majah hadith no: 557.**





**(4) ZA'EEF:**

**Sahih-ul-jami-us-sagheer hadith no: 447.**

**(5) Aalam-ul-mooqi'een 4 / 281.**