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(Duties of Wuzhou)

[[[[]]]]

(It is obligatory on every Muslim that if he remembers, recite "Bismillah" (in the beginning). {2})



{1}= Dictionary Description:

If the word -y- "vizu" is with the conjunction of wu, then the source is high, which means "to do wuzhou" high,

And if "wuzhou" is with the winner of wu, then such water is spoken for hai from which "wuzu" is made high,

And if wu's kasra is accompanied by yani "vizu", then the vessel from which "vizu" is done high.

In isl, the word 'y-vizu' is derived from 'waza', which means 'beauty', and on the prayer, this word is spoken because it makes the person who does the wazo clean and beautiful.



Poetry Definition:

Washing and meeting specific body parts (1).

MASHRO'EYIAT:

Short high for wuzu prayer,

As evidenced by the following arguments:

Ya'aa'a'aa'aa'l-'a'i'a (1)

[Surah Al-Maaidah , Father no: 6]

"Come to Amman! "When Tim intends to go to prayer, wash your face and hands up to



your elbows, wash your heads, and wash your wrists up to your ankles."

(2) It was narrated from Abu Hurairah (may Allah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said:

"Allah does not accept the prayer of any of you if he speaks until he performs ablution."

"Verily, Allah does not accept the prayer of one of the most pious, until he has done it."

(3) In a tradition that:

"Clarity is the part of faith"

" Wuzoo nisf-e-eimaan hai "(3).



According to researchers, it was assumed in Madinah because there was no nas against it, and it is not one of the characteristics of this ummah, rather than its characteristic of "gharat wa tahjail" (the brightness of the organs is high) (4).

But Nawab Siddiqi Hasan Khan (May Allah have mercy on him) states that it was made obligatory with prayer a year before hijrat, and it is more characteristic of this ummah than the rest of the ummah.(5)

Al-Shaykh al-Wahbah al-Zuhayli (may Allaah have mercy on him) also mentioned in Makkah that he was in makkah. 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.



If he remembers wajib-e-hai on every muqallaf, recite bismillah (in the beginning).

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

"There is no ablution for those who do not mention the name of Allah on him"

"A person who doesn't have a smile while doing wuzoo doesn't have a desire."

This hadeeth is narrated from the following Companions:

(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)

(May Allah be pleased with them all).

**Regarding the health of this hadith, the
opinion of the scholars of Al-Layq:**

(Ibn-e-Hajar)(May Allah have mercy on him)



It is obvious that the combination of ahadith produces power, which is the argument that there must be some reason for it.(10)

(Shaikh Abdul Rahman Mubarakpori (رحمه الله)

They believe in it (11)

(Imam Shaukani)

This hadeeth was narrated from a group of the Companions of Allah (may Allah's peace and blessings be upon him) and these documents make each other strong and strong.(12)



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

For us, it is true that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: **13)**

Imam Ibn-e-Kaseer (may Allah have mercy on him)

In al-Irshad, it is narrated that its credentials contradict each other, and this hadith is hasan or sahih al-hayy **(14).**

(Nawab Siddique Hasan Khan (رحمه الله)

There is no doubt that all these certificates are tribe-ya-hujjat, because the first hadith is the tribe-ya-hujjat hai because it is hasan hai.**(15)**



Sayyid Saabique (may Allah have mercy on him)

There have been hadiths about reciting Bismillah for Wazu, but their collection of 'Ah' strengthens them, which is the proof that there is no spring-y-present.(16)

Ibn-e-Qayyim (may Allah have mercy on him)

The importance of reciting Bismillah while doing wuzoo is of excellent quality.(17)

Also, he is in another place that while doing wuzu, all the necessities of the azkar are kaaz-e-fitra.

The Prophet (peace and blessings of Allaah be upon him) said:



Nor did he teach his ummah, nor did he recite bismillah in the beginning of the prophet(peace and blessings of Allaah be upon him).(18)

Ahmad Shakir (may Allah have mercy on him)

Sanad Hasan of IS Hadith.(19)

Imam Munziri (may Allah have mercy on him)

In this Miss'Alai, there are more ahadit, but none of them are empty of the thesis,

But because of the credentials, they confuse each other and create strength in them.(20)



(Ibn-e-Salaah Abu Amar (رحمه الله))

**Due to the collection of ahadit, this hadeeth becomes hasan-e-sabat hai, wa Allaah alam.
21)**

Hafiz Iraqi(may Allah have mercy on him)

**There is a narration from Sayyidina Sa'id ibn Ya'i zayd (may Allah be pleased with him).
(Narrated by Yani).(22)**

Al-Lama Al-Bani (may Allah have mercy on him)

There is a stronger hadith in this mus'alai than that narrated by Abu Hurairah (may Allah be pleased with him).(23)



Sob'hi Hasan Hallaq (may Allah have mercy on him)

Yeh hadith Hasan hai.(24)

Is'haque Ibn-e-Rahaway (may Allah have mercy on him)

The hadeeth of Ibn Zayd (may Allaah have mercy on him) is more correct than that of Sob.(25)

When it has been established that at least this hadeeth must have been hasan-e-bahar-e-hal, it should be remembered that according to hasan hadith muhaddiths, the tribe-ya-hujjat-wa-qabil-ya-amal hai hai.(26)



Al-Fiqhiyyah:

It is narrated from Imam Abu Hanifa (may Allah have mercy on him) that it is not even mustahabb.

There are two narrations from Imam Malik (may Allah have mercy on him):

There is a tradition that bismillah is recited,

And the second tradition is justified, neither high in its reading nor any bitterness in doing so.(27)



According to the majority of jurists, it is permissible to recite Bismillah, but they differed in its shari'ah ruling:

(1) This is a stop condition.

Abdul Rehman Mubarakpuri and Shah Wali-Allah Muhaddith Dehlavi (Rahmatullah) believe in this.(28)

(2) Absolute and high. It will not be right for the one who leaves him like this, whether he leaves him in Umdan or Sahwan.

And the command of Bismillah will not be redeemed because of the nassian.



For whatever is lost because of the sins,

But whoever forgets a short or a member of the prayer, then it is necessary for him to perform the spring, except that there is a special argument for him.

Such as a house in a state-of-the-ruza or forgetting to speak in prayer.

This is narrated from Imam Ahmad (may Allah have mercy on him).

This is also the religion of Ahl al-Zahir and Imam Al-Shuqani (may Allah have mercy on him).(29)

(3) Reciting Bismillah is only on the one who remembers it.

This is the religion of "Hadidiyya", and it is a saying in Religion-y-Hanabala.(30)



(4) It is Sunnah to recite Bismillah.

This is the majority of fiqh.(31)

(RAAJIH)

It is obligatory to recite Bismillah.

However, the words of the hadeeth are suggestive of being short for the words of 'Zahir Bismillah'.

As Short's definition is:

"Whose intifaah (negation) requires the intifaah (negation) of the command, while the command is not obligatory from his existence." 32)



And in this hadeeth, the negation of wazu is based on the negation of Bismillah.

But I refer to his command- y-isali yani short in his credentials, at least in the pre-view of dhu'af and muqalla-wa-kalam, and call it rajaih, wa'l-allaah al-alam.

Al-Lama Al-Bani (may Allah have mercy on him)

Such are convinced.(33)

Imam Shaukani (may Allah have mercy on him)



This is what the Prophet (peace and blessings of Allaah be upon him) said:

"There is no ablution for those who do not mention the name of Allah on him"

If in this, negation (yani "la") refers to the negation-az-jaat hai, as this is the truth, then it is argued that there will be no objection to the absence of bismillah, and it will have no place in the shari'ah.

And if this negation means negation-is-health high (it would not have been right without yani-vizu bismillah) as it is authorized closer to reality (because it is-naafi-health nafi-az-self to be accepted), then this is the argument that whoever does not recite bismillah will not have the right intention.

And if this negation means negation-y-kamal hai (yani wazu bismillah) which is not



**complete without yani-wazu bismillah)
which is now 'ad-al-majaaz' from reality,
because neither negation-az-self refers to
high nor negation-is-health, but only so
much that it does not mean complete.**

**It is impossible to rely on such a real belief,
but that a customer can be found.(34)**

(رحمه الله) (Nawab Siddique Hasan Khan)

**B. Undoubtedly, the hadith negates the will
of a person who did not recite Bismillah, and
it gives the benefit of such a condition, which
is more than the reason for it, because the
reason is at least the one who is satisfied
with this hadith.(35)**

**Further, in another place, he states, "When
the negation is attracted to the self, or the
poet is not personal, or is attracted to**



health, then the reason for bismillah will be argued.(36)

If one forgets to recite Bismillah:

So there is nothing wrong with him reciting it when he remembers it, because in the sin of bhool chowk, mu'aafi hai, as narrated by Sayyidina Soubaan (may Allah be pleased with him):

"Lift from my nation mistakes and forgetfulness and what they were forced to do"

"My ummah eats, forgets, and has been compelled to do, the sin of which has been turned off" (37).



Imam Abu Dawud (may Allah have mercy on him) asked Imam Ahmad (may Allah be pleased with him) that when someone forgot to recite bismillah in wazu (what is his ruling), Imam Ahmad (may Allah be pleased with him) replied, "I hope that there is nothing wrong with it" (38).

Ibn-e-Qudamah (may Allah have mercy on him)

Such are convinced.(39)

Bismillah's words:



In the beginning, the mere saying of "Bismillah" in the beginning is that of the Prophet (peace and blessings of Allaah be upon him), as narrated in a hadith narrated by Sayyidina Anas (may Allah be pleased with him):

"ablution in the name of God" "Bismillah saying Vazu Shoro Karo".) 40)

Moreover, it is better to say bismillah only to the failure of the Prophet (peace and blessings of Allaah be upon him), as narrated in a hadith narrated by Sayyidina Jabir (may Allah be pleased with him):

The Prophet (peace and blessings of Allaah be upon him) put his hand in a pot of water and said:



"Bismillah"

Then he said, "O che tara wazu karo.(41)

It turns out that the words "al-Rahman-y-Raheem" are not used with "Bismillah" in the beginning, as it is prescribed to say Bismillah even at the time of Zuba, and we do not add al-Rahman-y-Raheem by following the same words.(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) For more details, see:

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.

Rinse and pour water into the nose

[[[[]]]

(Rinse and water in the nose {1})

{1}= Dictionary Description: (1)



" **مضمضة** " Giving movement to the mouth water

Inserting water into the nose

" **إستنثار** " Dismissing water from the nose

Although there is a difference of opinion between the reasons for "muzamza" and "istishaq", the reason for the ruling is the same and its arguments are as follows:

Faghsilu wa jhuhukum (1)

"Wash your faces."

[**Al-Maaidah, Father no: 6**].

The face also includes the place of muzamza and isthansaq, as explained by Al-Alamah al-Albaani (may Allaah have mercy on him).(2)



(2) The Messenger of Allaah (peace and blessings of Allaah be upon him) said:

(3) It was narrated from Ibn Al-Sabura (may Allah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said:

".If you do wudoo' then rinse it"

" Jab tum wuzoo karo to kulli karo ".(3)

(4) It was narrated from Ibn Al-Sabura (may Allah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said:



"Exaggerate inhalation unless you are fasting"
"Exaggerate the water in the nose, but that
Tim is fasting." (4)

Abu Hurairah (may Allah be pleased with him) reported that the Messenger of Allaah (peace and blessings of Allaah be upon him) said:

"If any of you performs ablution, let him put
water in his nose and then scatter."
"When one of the tims does wuzo, put water
in his name, then sweep it." 5)

(Imam Ahmad, Imam Al-Ishaqi Rahawe (May Allah be pleased with him)

Both Muzamza and Istinshak are wajib.(6)



Imam Shaukani (may Allah have mercy on him)

The word of reason is true.(7)

Al-Lama Al-Bani (may Allah have mercy on him)

That's what Rajih is all about. 8)

(Nawab Siddique Hasan Khan (رحمه الله)

They also believe in reason.) 9)

According to a hadith from Imam Abu Sur, Imam Abu Yubid, Imam Dawud Al-Zahiri, Imam Abu Bakr ibn Ya-Nazar and Imam Ahmad (may Allah have mercy on him), it is



sunnah to put water in the nose in ghusl and wuzo. (10)

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

Both muzamza and istinsaq are not wajib (however, according to Imam Abu Hanifa (may Allaah have mercy on him), ghusl is obligatory.

Imam Al-Ubayi, Imam Lais, Imam Hasan Al-Basri, Imam Al-Zuhri, Imam Rabi'ah, Imam Yahya ibn Ya'i-Sa'id, Imam Qatadah, Imam Hukum ibn Ya'i-Awat, Imam Muhammad ibn Ya-Jarir al-Tabari (may Allah have mercy on him) are also convinced of this. (11)



The arguments of these are:

(1) Hadith-e-nabawi hai keh:

"Ten of the Sunnahs of the Muslims"

"10 Asians are saints of Muslims"

Al-Haafiz Ibn al-Hajar (may Allaah have mercy on him) said: "These are not the words of the hadeeth, except that they are (Ashr min al-Fitrah).

"The 10 Asias are by nature" (12).

And even if the first words were narrated, this hadeeth would not have been an argument for idm-ya-wajib, because it refers



to the sunnah as a method, not the term 'usuli' and 'usuli'.(13)

(2) In a tradition that:

"Rinsing and inhaling a year"

"It is Sunnah to rinse and to pour water into the nose" (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.

Al-Haafiz ibn al-Hajar and Imam Al-Nawawi said:

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.

1/65/65.



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.

**Al-Haafiz ibn al-Hajar said such a z'f,
because in his hadith, Isma'il ibn ya'i-
Muslim narrators were 'f high.'**

[Talkhees-ul-habeer 1 / 132]

**Then wipe all your faces{1}
*And then folded his arms with his elbows
folded.***



{1} =(1) Irshad-e-Bari ta'alahi:

"Faaghsilu wa jhuhkum"

"Wash your face."

[Al-Maaidah Ayah no: 6]

(2) The following words are mentioned in the hadith of 'Al-Layq al-Marwi regarding the way of wazu from 'Uthman (may Allaah be pleased with him):

Then he washed his face.

"Then they covered their faces" (1).

(3) Consensus on the purpose of complete face washing.(2)



It should be noted that the face refers to all the parts on which the word "waj' ho" is spoken according to the ahl-e-y-dictionary-wa-shara.

(Yani one ear to the other ear and the part above the forehead from the beginning of the hair to the thigh).(3)

{2} =(1) Irshad-e-Bari ta'alahi:

".Woe to the family"

"And wash your hands with your elbows."

[Al-Maaidah Ayah no: 6]

(2) There is also consensus on its cause.(4)



There is a difference of opinion as to whether elbows are also included in the reason for washing or not.

According to those whose elbows are also included in the reason, their arguments are as follows:

(1) Abu Hurairah (may Allah be pleased with him) said:

"He washed his right hand until I started the upper arm and then he washed his left hand until I started the upper arm."

"I pushed my right arm to the armpit, then i pushed my left arm to the side, then said, 'I saw the Messenger of Allaah (peace and blessings of Allaah be upon him) doing such a star.'"(5)



(2) The Prophet (peace and blessings of Allaah be upon him) poured water on his elbows and said, "This is the one without which Allah would not have accepted the prayer." (6)

(3) The word "ya-allah" (i.e.) is in the meaning of "ma'a" (with), as in the Qur'an:

"Wa'izzidkum wa'l-qa'ala qa'taqum"
"On Your Strength and Power Buddha Day"

[Surah Hood_Ayah no: 52]



"Waala ta'aa'l-aa'ala'aa'l-'aa'a'l-a'l-'a'a'm'a'l-
'a'a'm'a'l-a'a'm'a'l'a'a'.

"Do not mix their wealth with your wealth."

[Surah Al-Nisa_Ayah no: 2]

(4) The word "ya-yaad" (yed) is spoken all over the hand, but the word "mirafaq" (murafiq) has removed the part of the elbows.(7)

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

Elbows are also included in the tongue.(8)

(Zofar, Abu Bakar Zaahiri (رحمهما الله)

Elbows are not included in wujub.



The arguments of these are:

(1) They say that the traditions of inclusion are z'f,

And the hadeeth narrated by Abu Hurairah (may Allah be pleased with him) from Saheeh-ul-Muslim would not have been the only reason for fail.

The answer to this is that it is meant to describe the mujmil (the reason for which is due to the command of the Qur'an).(9)

(2) Irshad-e-Bari ta'alahi:



"Thīm athīmīlī"

"Then complete the shrine by night."

[Surah Al-Baqarah_Ayah no: 187]

He says that this verse is a testimony to the fact that the night is not included in the end of the shrine, even the elbows are not included in the end of washing hands.

The answer to this is that it is based on a "nahvi leadership",

If the ma'ab of yani allah (may Allah be pleased with him) is from the earlier sex, then it will be in the belief of ma'a (with).

For example, the verse is in "وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ",



And if it is not of the earlier sex, it will be for the extreme.

**As it is said in the verse "ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى
اللَّيْلِ".**

Now, since in this verse, "Wa'id-e-Dikmiyyah al-Amrafiq", the names of Allah (the elbows) are from the sex of the pre-hands, according to the meaning of allah(s) in the sense of the meaning of allah(s).

Therefore, it would be clear that elbows and elbows are also included in the cause.

**(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.

This hadeeth is z'f high, because both Qasim ibn ya-Muhammad and Abad ibn ya'qub are narrators in its sunnah.

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

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



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

Then wipe his head and ears.

[[[[]]]

(Then he {1} his head and his ears{2})



{1} = "Waamshu wa'l-husa barusukum"
"And make your heads dry."

[Surah Al-Maaidah_Ayah no: 6]

There is no difference in the purpose of the masa-ar-rasa, but the palace-y-looking is whether it is necessary to do a full head massage or even the mascara of the raw part of the head is economical.

The arguments of those who call the full head issue as wajib are as follows:

(1) In the Qur'an, the word "y-ras", "amal hua hai" and "ras" is called the whole head.



The answer to this is that it means to do the head of the absolute head, and some parts of it is also called the head.

If someone says, "I hit the head" then it does not necessarily mean to hit the head completely, even if it is called hitting on a part.

(Remember that although it seems to be far-fetched, the next sahih hadith is contradicting it.)

(2) It was narrated from 'Abd Allah ibn al-Zayd (may Allah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) shaved his head in such a way:



"Then I will kiss his hands and manage."

"He took his dono hands backwards from the head and then came from behind."

In one tradition these words are:

"He started with the front of his head until he took them to the back of his neck and then turned them back until he returned to the place from which he started."

The Prophet (peace and blessings of Allaah be upon him) moved his hands from the front of his head to the back of the yani "gaddi" and then brought both hands back to the place from where he had started the masa.(1)

The answer to this is that the reason for discrete failure would not have been solved,



However, the refutation of this statement is such that in the hadith, the statement of ajmal-y-wajib is high, and the statement of wajib-y-mujmal is also wajib.

Those who have also declared the issue of some parts of the head to be far-fetched, their argument is this hadith:

" that he performed ablution and wiped his corner"

"He shaved and shaved on the hair of his forehead" (2).

The answer is that the full words of this hadith are as follows:



" wiping his corner and on the turban"

"He shaved on the hair on his forehead and his turban."

It was evident from this that when the Prophet (peace and blessings of Allaah be upon him) massaged the hair of the forehead, he had also made a turban, which was in the order of the entire head, not that it would have made it clear that the head of the head was quite high for the hair of the forehead.

Imam Shafie (may Allah have mercy on him)

At least the part on which the word 'masa' is true, it is obligatory to have the same part.



Imam Abu Hanifah (may Allah have mercy on him)

The mass of the chute part of the head is high.

Imam Malik (may Allah have mercy on him)

Full head mass high.

Imam Ahmad (may Allah have mercy on him)

For men, the full head mass is high, while for the woman, it is enough to only massage the front of the head.(3)

Imam Shaukani (may Allah have mercy on him)



There is no argument for the cause of the full head mass. (4)

Imam Nawawi (may Allah have mercy on him)

The full head issue is mustahabb high with the consensus of the scholars.(5)

(RAAJIH)

The full head of the head,

Because not a single hadith shows that the Messenger of Allah (peace and blessings of Allaah be upon him) ever shaved on the part of his head.



And when he combed the hair of his forehead, he completed it on a turban, as mentioned in the hadeeth of Al-Mughira (may Allah be pleased with him).

(Be careful that) Sometimes he used to massage his full head, sometimes only on the turban, and sometimes on the hair of the forehead and the turban (both)."

It is clear that the command of the Qur'an is explained by the actions of the Prophet (peace and blessings of Allaah be upon him) with complete respect to the masa-ar-ras, so this is the ruling. As narrated by Imam Ibn al-Qayyim (may Allaah have mercy on him).(6)

Ibn-e-Qudamah Hanbali (may Allah have mercy on him)

Such are convinced.(7)



Imam Bukhari (may Allah have mercy on him)

**Established the chapter "Wiping al-RasKala"
"Full Head Massage"**

It is narrated from Sa'id ibn Ya'ib (may Allaah have mercy on him) that Orat will also shave her head on the blindness of being in the rank of a man. 8)

It is not necessary for the head to drink water in addition to the water of the hands, because both stars from the Prophet (peace and blessings of Allaah be upon him) were severe.

As it is said in the Ahadith:



(1) "He wiped his head with water other than the virtue of his hands."

"He wiped his head with new water in addition to the leftover water of his hands" (9).

(2) "The Prophet wiped his head from the bounty of water that was in his hand."

"The Prophet (peace and blessings of Allaah be upon him) shaved his head with the same amount of water that was in his hand" (10).

{2}: Abu 'Umaymah, Ibn Ya'abas, Sayyidina Ibn ya'umar, Sayyidina Aisha, Sayyidina Abu Musa, Sayyidina Anas, Sayyidina Samura ibn ya-Jandub and Sayyidina Abdullah ibn Ya-Zayd (may Allah be pleased with them) said:



"Ears from the head"

"Both ears are from the head."(11)

When both ears are included in the head, since the head mass is also assumed to be the highest sense ear mass.

On such a blind, the Prophet (peace and blessings of Allaah be upon him) used to touch his ears with his head, as in the hadith:

" and he wiped his head and ears"

"He shaved his head and both ears."(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.

Name-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-Sahah Hadith No: 36.

(12) HASAN:

Sahih Abu Daud hadith no: 99,

Kitab-ut-taharah.

Sunan-e-Abi Daud hadith no: 108.

(44) Method of ear massage

'Abd Allah ibn 'Umar (may Allah be pleased with him) reported: "The Prophet (peace and blessings of Allaah be upon him) massaged



his head and inserted both the index fingers of his hands into his ears. (1)

(45) Taking new water for ear warts.

**This action is not related to the Prophet (peace and blessings of Allaah be upon him).
(2)**

(46) Is it necessary to do it only once?

There are 2 different traditions in this period, which are as follows:



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

He wiped his head once.

He kissed his head once, ".....Then he said, 'I thought it wrong for you to follow the Way of the Messenger of Allaah (peace and blessings of Allaah be upon him).'(1)

(2) It was narrated from 'Uthman (may Allah be pleased with him) that:

"The Prophet wiped his head thrice."

"The Prophet (peace and blessings of Allaah be upon him) shaved his head three times."(2)

Al-Haafiz ibn Ya'l-Hajar (may Allaah have mercy on him) reported that Imam Abu



Dawud (may Allaah have mercy on him) narrated with two such narrators, one of whom was narrated three times in a hadith narrated from 'Uthaymeen (may Allaah be pleased with him).

And keep in mind that the excess of taqwa is acceptable.(3)

Imam Ibn al-Jazī (may Allaah have mercy on him) is also inclined towards the task of confrontation in Kashf al-Mushkil.(4)

Imam Shafie (may Allah have mercy on him)

It is also mustahabb to do the star of the remaining organs 3 times.



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

There is no conflict in the head of the head.(5)

Imam Shaukani (may Allah have mercy on him)

Justice is such that the necessity of doing it three times does not reach the level of credibility, in terms of the sanctity of the saheeh, it should be done only once.(6)

Ibn-e-Hajar (may Allah have mercy on him)

If the validity of 3 times masa is correct, then they will believe that the person who wants to do more masa can do a maximum of 3



times, and this will not mean that it is necessary in every case to do it 3 times.(7)

(RAAJIH)

It is sunnah and mustahabb according to the sahih hadith narrated from 'Uthman (may Allah be pleased with him) once. (Allaah be pleased with him).

Al-Lama Al-Bani (may Allah have mercy on him)

They are convinced of that.) 8)

Amir Sana'ani (may Allah have mercy on him)



To massage more than once is not the sunnah high,yani can never do it up and never leave.(9)

(Al-Hadiyah) in which it is prescribed to pray 3 times, 'U High'.(10)

(1) SAHIH:

Sahih Tirmazi hadith no: 44,

Kitab-ut-taharah.

Sunan-e-Abi Daud hadith no: 116.

Musnad-e-Ahamd 1 / 120.

Name-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) Neck

(رحمه الله) Imam Ibn-e-Taimiyah



There is no sahih hadith from the Prophet (peace and blessings of Allaah be upon him) regarding the issue of the "neck" in wazu.

This is the reason why the statement of the prophet's words shows that he did not visit the garden.(1)

Ibn-e-Qayyim (may Allah have mercy on him)

There is no sahih hadith from the Prophet (peace and blessings of Allaah be upon him) in the neck.(2)

Imam Nawawi (may Allah have mercy on him)

The wart of the neck is bid'at. 3)



(Jamhoor, Imam Malik, Imam Shafi'i, Imam Ahmad (May Allah have mercy on him)

Don't miss the neck.(4)

(Siddique Hasan Khan (رحمه الله)

It was close that when he was born, there would be a consensus among the scholars.(5)

Some of the traditions presented in this period and their sabab-y-dhu'af hasb-y-zil hai:

(1) In a narration narrated from Sayyidina Wa'il ibn al-Hajar (may Allaah be pleased with him), these are the words:

"He wiped his neck."

"He shaved his neck."(6)



This narration is narrated by 3 narrators:

[1] { MUHAMMAD IBN-E-HAYR }

Imam Al-Bukhaari (may Allaah have mercy on him) said:

Imam Al-Dhahabi (may Allaah have mercy on him) said: "There are munakir for him."(7)

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

Imam Al-Nasaa'i (may Allaah have mercy on him) said:(8)

[3] { UMM-E-ABDUL JABBAR }



Ibn Al-Turkmani (may Allah have mercy on him) said: "I have no knowledge of his condition or name.(9)

(2) Talha bin Masraf on the authority of his father on the authority of his grandfather
In a tradition, there is also a mention of the neck of the Prophet. (10)

This tradition is also narrated by 3 narrators:

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

Imam Al-Jazjani (may Allaah have mercy on him) said this, and Imam Al-Nasaa'i (may Allaah have mercy on him) and Imam Daru



**Qatni (may Allaah have mercy on him) said:
11)**

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

**Saduq high, however, was so mixed, and his
hadeeth was left as such.(12)**

[3] { TALHAH IBN-E-MUSARRAF }

This is the Maz'hul (13)

(3) In a tradition that:

**" wiping the neck is safe from ghoul"
"Neck mass treachery leads to Oman".(14)**



(1) Charity-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) Function-at-Civilization 2/138.

(13) Ceremony-at-Civilization 1/380.



(14) Imam Ibn ya-Salah states that this news is not known to the Prophet, but it is the opinion of some salaf.

Neel-ul-autaar 1 / 254,

And Imam Al-Nawawi described this tradition as the subject of 'U'.

Al-Majmoo'u 2 / 489.

On the rough part of the head and the turban, it is economical.

[[[Wa'l-Jiz'i' masih al-'a'la'i'l-'a'ima'a'm]]]



(High {1})

{1} (1) It was narrated from Al-Mughira ibn al-Shu'a'ba (may Allaah be pleased with him):

" that he performed ablution and wiped his head on the turban"

"He wore a vowel and shaved on his forehead and turban." (1)

(2) In a hadith narrated from 'Umar ibn 'Umayyah al-Zamuri (may Allah be pleased with him), it is said:

"I saw the Messenger of Allah wiping over his turban and his hide."

"I saw the Messenger of Allaah (peace and blessings of Allaah be upon him) wearing his turban and his suit."



"He (peace and blessings of Allaah be upon him) wore a turban and a turban" (3).

There was a difference of opinion in this miss, whether it is necessary to massage on the raw part of the head while making a turban or toopi, or the turban is high enough.

(Jamhooor, Imam Malik, Imam Shafi'i, Imam Abu Hanifa

It is not permissible to just rub on the turban.

Imam Nawawi (may Allah have mercy on him)

such are convinced,

Imam Sufian Suri and Imam Ibn Al-Mubarak (may Allah have mercy on them) also had the same religion.



Imam Ahmad (may Allah have mercy on him)

Just rubbing on the turban is enough. (4)

(RAAJIH)

Only on the head, only on the turban or on both the head and the turban together.

Imam Shaukani (may Allah have mercy on him)

Such are convinced. (5)

(Abdul Rahman Mubarakpuri (رحمه الله))

Prefer such a thing. (6)

(Siddique Hasan Khan(رحمه الله)

Such are convinced. (7)

Ibn-e-Qudamah Hanbali (may Allah have mercy on him)



It is permissible to wear a turban only. (8)

It was narrated by Imam Ibn al-Nazar (may Allaah have mercy on him) that abu Bakr, 'Umar, Sayyidina Anas, Abu Umamah, Sa'id ibn ya malik and Sayyidina Abu Darda (may Allah be pleased with them) were among those who wore turbans.

Sayyidina 'Umar ibn 'Abd al-Aziz, Imam Al-Hasan, Imam Al-Qatadah, Imam Al-Mak, Hawl, Imam Al-Aja'i and Imam Abu Sur have the same religion. (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.

Name-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.

1/76/100.

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) Tohfah-ul-Ahwazi 1/358.

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

(8) Al-mughni 1 / 176.

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

Tohfah-ul-ahwazi 1/363.



Then fold his ankles and put his feet.

[[[Thī yaghsilī rīlīh al-qa'bīn]]]

(Then fold your ankles and push your feet {1})

{1} = (1) Irshad-e-Bari ta'alahi:

"Woe to you."

"Wash your feet up to your ankles."



[Al-Maaidah_Ayat no: 6]

(2) All the hadiths narrated from the Messenger of Allaah (peace and blessings of Allaah be upon him) are a testimony to the fact that he used to wash his feet.(a)

(3) It was narrated from Abu Hurairah (may Allah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) saw a man who had destroyed his Edhi and said:

**"Woe to the heels of the fire"
"Death by fire for these ankles high".(1)**



(4) It was narrated from 'Anas (may Allah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said to a villager:

" perform ablution as God ordered you"

"Do the star that Allah has commanded you to do,

Then the Messenger of Allaah (peace and blessings of Allaah be upon him) told him how to do wuzo and put his feet in it."

(Jammer)

Washing the feet in wuzzo.) 3)

Imam Nawawi (may Allah have mercy on him)



There is no opposition to it from any person who is counted among the consensus.(4)

Ibn-e-Hajar (may Allah have mercy on him)

There is no opposition to a companion, except sayyidina 'Ali, Sayyidina Ibn ya-abaas, and Sayyidina Anas (may Allah be pleased with them), but they also turned to him.

'Abd al-Rahman ibn 'Abi Layla (may Allaah have mercy on him) said: The Companions of the Prophet (peace and blessings of Allaah be upon him) agreed to wash their feet.(5)

(IBN-e-Zarir, Hasan Basari (رحمهما الله))

High authority in washing and wiping on the rugs.(6)



(Baaz Ahl-e-zaahir)

Both dhuna and masah are obligatory. 7)

For those who have made it obligatory, there is not only the argument of "Qur'aat-e-jar", but it is also not the argument that it is necessary only, because other Qur'aans reject it.

In fact, if it were not for the prophet's (peace and blessings of Allaah be upon him) to wash his feet, at best only the choice between the two could have been avoided.(8)

(RAAJIH)



Duty to wash the feet high, as all previous arguments require such.(9)

It should be noted that the "ankle" is 2 bones raised behind the shin and foot jaw.

Washing them is not mentioned in any hadith from the Prophet (peace and blessings of Allaah be upon him), but the duty of washing the feet also includes such a star, which includes elbows in the duty of washing the star's arms.

(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.
1/77/100.**

Sunan-e-Daarimi 1/179.

Musnad-e-Ahamd 2 / 228.

Al-muntaqa li-Ibn-ul-jarood hadith no: 78.

Shara Ma'ani-al-Athar 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.

***And it is permissible for him to do the most
of the pleasures.***

[[]]]]



(And it {1}is permissible for him to do so, but it is permissible to do so.

{1} (1) It was narrated from Al-Mughirah ibn al-Shu'ba (may Allah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said:

**"And wipe over the socks and the turban."
"He (peace and blessings of Allaah be upon him) wore a turban and a turban" (1)**

(2) Sayyidina Bilal (may Allah be pleased with him) said:



"The Messenger of Allah (peace and blessings of Allaah be upon him) wiped over the socks and the veil."

"The Messenger of Allaah (peace and blessings of Allaah be upon him) wore a turban and a turban" (2).

(3) Sayyidina Jarir (may Allah be pleased with him) smiled at his suit and then when asked by someone, he said, "I have seen the Messenger of Allaah (peace and blessings of Allaah be upon him) doing this." (3)

Imam Nawawi (may Allah have mercy on him)

It is better for so many companions that they cannot be counted. (4)



Ibn-e-Hajar (may Allah have mercy on him)

A group of Hafaz explained that it was more difficult than frequent arguments to argue on fit.(5)

Imam Ahmad (may Allah have mercy on him)

There are 40 marfu'u ahadits from the Companions in this miss'alai.(6)

Ibn-e-Abi Hatim (may Allah have mercy on him)

There are 41 companions in this miss' alai.(7)



It should be remembered that the narration narrated from Sayyidina Aisha, Sayyidina Ibn ya-Abas and Sayyidina Abu Hurairah (may Allah be pleased with her) was not correct in the denial of the issue.(8)

For example, Imam Ibn 'Abd al-Barr and Imam Ahmad (may Allaah have mercy on him) said that the disbelieving ahadith were invalid. (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.

Shara Ma'ani-al-Athar 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.

Name-e-Nasaayi 1/75.

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

Musnad-e-Ahamd 6 / 12.

(3) Sahih-ul-Bukhari hadith no: 387,

The Book-This-Salaah.

Sahih-ul-Muslim hadith no: 277.

Sunan-e-Abi Daud hadith no: 154.

Sunan-e-Tirmazi hadith no: 93.

1/81/1.

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) Short-high while blowing them for the sake of the fit.

As narrated in the hadeeth of Al-Mughirah ibn al-Shu'ab (may Allah be pleased with him) that he said:



"Leave them, for I have brought them in
pure."

"Leave them, because when I wore these
things, I was a 'vizu'" (1).

(Jamhooor, Imam Malik, Imam Shafi'i, Imam
Ahmad (May Allah have mercy on him))

Such are convinced.

Abu Hanifah (may Allah have mercy on him)

Even in the situation, wear a muezzin, it is
not permissible for him to complete his
viza.(2)

(RAAJIH)



Jamhoor's Mo'aqqaf Rajih 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.

Tohfah-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) On which part of the muezzin should be recited?

The jurists differed on this issue.

(رحمه الله) Imam Malik, Imam Shafie



It is obligatory to pray above the muezzin high and the sunnah high to the bottom.(1)

(Imam Ahmad, Imam Abu Hanifah (رحمهم الله)

The massage will be done only on the upper part of the period.(2)

In addition, according to Imam Abu Hanifa (may Allaah have mercy on him), it is permissible to make the mass equal to three fingers of the hand.

Imam Ahmad (may Allah have mercy on him) believes in the majority of the mu'dah.

While Imam Shafi'i (may Allah have mercy on him) said that the word 'musa' can be spoken on as much as the word 'musa'.(3)



(RAAJIH)

Only the upper part of the digestion will be massaged,

As narrated by 'Ali (may Allah be pleased with him):

"If religion depended on opinion and reason, then the lower part of the fit would have been more sacred than on the top.

I myself saw the Messenger of Allah (peace and blessings of Allaah be upon him) on the upper part of the muezzin. 4)

Apart from this, there is no sahih hadith regarding the condition of the masa.



In terms of this, it would be very economical to massage such a part of what can be called massa in the dictionary.) 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.

Al-Haafiz ibn al-Hajar said that this hadeeth is correct.



[Talkhees-ul-habeer 1 / 282]

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

50) Duration for resident and traveller

'Ali (may Allah be pleased with him) was asked about the period of time and he said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said:



"For the traveler three days and their nights,
and for the resident one day and one night"

**"3 night-and-rouse for the traveler and one
religion for the resident and the duration of
the night of the month" (1).**

Imam Malik (may Allah have mercy on him)

**There is no fixed limit for Masah, so
Hamaishah Masah can be done.(2)**

**This religion of Imam Malik (may Allah have
mercy on him) is not valid, because the
tradition from which more than three
religions are justified is:**

"Yes, if you will" Woh za'eef hai.(3)

**And the hadeeth in which the absolute mas'a
h is mentioned:**



"If any of you performs ablution and wears his hidden, let him pray in them and wipe over them, and then do not take them off, if he wishes, except from a felony."

"When one of the tims performs wudoo' and he has put on his vows, he should pray between them both, and make fun of both of them, and if he wills, do not take them down, but take them down because of his devotion."

Such a ruling (3 religions, etc. for the yani traveler) shall be applied,

This is the religion of the people.(5)



**(1) Sahih-ul-Muslim hadith no: 676,
Kitab-ut-taharah.**

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

Shara Ma'ani-al-Athar 1/82.

Sunan-e-Daaro Qutani 1/194.

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



(2) Al-mount to the 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.