

Introduction

Fiqh which is derived from the *hadeeth* of the Prophet (ﷺ) – or *Fiqh of Hadeeth* – may seem a little strange or even new for some of us; perhaps we have heard, studied or read about the various sciences of Islaam: *Usool Al-Hadeeth*, *Usool At-Tafseer*, *Usool Al-Fiqh*, *Usool Al – Aqeedah*, etc. However, usually when one was to look at the books of Islaamic knowledge, we find *Fiqh* as one subject and *hadeeth* or *Sunnah* as another subject. We have combined these two topics for the reason briefly explained below:

The early three generation of the Muslims: the *sahaabah*, *taabi'een*, and *taabi al-taabi'een* – also known as the *salaf* – used to use the Qur'aan and *Sunnah* as a basis of guidance and deriving Islaamic rulings. When they would hear anything of the Prophet (ﷺ) or came to know about any of his practices, they used to use that as a foundation of guidance and dividing the principles of Islaam, in all matters.

However, later generations, especially after the Four *Imaams*: Imaam Aboo Haneefah, Imaam Maalik, Imaam Shaafi'ee and Imaam Ahmad, people started to study the religion in a different way. Rather than looking at the Qur'aan and *Sunnah* of the Prophet (ﷺ), they would start with the ruling already decided and then would search for proofs to support it and its conclusions.

This was against the practice of the *salaf* and the Four *Imaams*. They would start with the evidences (i.e., Qur'aan and *Sunnah*) and then derive the conclusions from them.

The study of *Fiqh of Hadeeth* is based on the understanding that *Fiqh* actually should be derived from the Qur'aan and the authentic *Sunnah* of the Prophet (ﷺ). It is not for us to pre-conclude and then search for the evidence that may support our decision, deductions or our rulings, which have been passed down to us.

In reality, we found, in the books of *Fiqh* of the later generations, that many times their opinions were not based on authentic *hadeeths* or they were not based on correct interpretation of the Qur'aan. And if we were to compare one *madhhab* to another, we find many differences in their opinions. Thus, the correct action for us is to not adhere strictly to the *madhhab* that was passed down to us from our parents or our ancestors, but we should search and make sure that their rulings or their conclusion are supported by the Qur'aan and the authentic *Sunnah* of the Prophet (ﷺ).

The book that will be studied in this course is “*Tayseer al-'Allaam Sharh Umdatul-Ahkaam*” by Shaykh Abdullah ibn Abdur – Rahman Aal Bassaam, who is presently teaching in *Al-Masjid Al-Haraam*. He is one of the leading scholars in Saudi Arabia today and has written this book as a means to deliver the *Fiqh* of Islaam to the Muslims in a simple way by examining the *hadeeths* of the Prophet (ﷺ) and then checking what rulings are correctly derived from them.

This book is an explanation of a previous book, “*Umdatul-Ahkaam*”, which contains many *hadeeths* related to the *Ahkaam* (the judicial rulings) related to act of *Ibaadah, Sawm, Zakaah*, and so on.

The book, “*Umdatul-Ahkaam*”, is compiled by *hadeeths* only from the *Saheehs* of Imaam Bukhaaree and Imaam Muslim. The majority of the *hadeeths* in “*Umdatul-Ahkaam*” are *Muttafaqoon ‘alayh* (agreed upon): meaning that they are recorded by both Sheikhs, in their respectable *Saheehs*. There are very few *hadeeths* in this book which are only reported by Imaam Bukhaaree or only by Imaam Muslim. Therefore, all the *hadeeths* of “*Umdatul-Ahkaam*” are authentic *hadeeths*.

The book, “*Umdatul-Ahkaam*”, is also assigned in Saudi Arabia as a course of *hadeeth* for the first class in the intermediate school and Sheikh Muhammad ibn Saalih al-‘Uthaymeen (رحمته الله) has written a brief commentary on the narrations that is very beneficial for the seeker of knowledge.

The book, “*Umdatul-Ahkaam*”, is compiled by Imaam, Aboo Muhammad `Abdul-Ghaneer bin `Abdul-Waahid bin `Aalee ibn Suroor al-Jamma`ili al-Maqdisi ad-Dimashqee. *Jamaa`ili* in relation to *Jamma`il* which is a village in the mountains of *Nablus* from the land of Palestine. *Al-Maqdisi* – the one who lived in *al-Quds* (Jerusalem), *ad Dimashqi* – then *Damascus*.

A Brief Biography of the Author

Aboo Muhammad `Abdul-Ghaneer al-Maqdisi (رحمته الله) was born in the year 541 A.H., then he moved with his family to Damascus. He took knowledge from his father and the scholars in Damascus of that time. He also taught *hadeeth* in Damascus and had many students; the most notable are: Muwaffaquddin ibn Qudamah al-Maqdisi and `Abdul-Qadir ar-Rahawee and others.

He travelled to Baghdad and Egypt to seek knowledge and then returned to Damascus where he settled. When Imaam ibn-Rajab (رحمته الله) spoke about him and his interest in *hadeeth*, he called him, “*Ameerul-mu`mineen fil- hadeeth*” (the leader of the believers in *hadeeth*). And he described his affairs of worship and piety and good creed, because of his following the path of the *Salaf* (رحمته الله). Al-Muwaffiq ibn Qudamah described him as his “*colleague in worship*” and said: “*Whenever we hastened to do good except that he would be first*”. He used to enjoin what is right and forbid what is wrong. He was described as being a generous man, humble yet with a notable character.

He used to stand most of the night praying. In addition, he wrote many books and treatises – most notable is the book which is called: “*Al-Kamalu fi Ma`rifatur-Rijaal*”, a complete compilation concerning knowing the men (meaning the narrators). And this is a biography of narrators of the books of the Sunan. And he wrote the book entitled: “*Al-Misbah fee `Ooyoun al-Hadeeth as-Sihaah*” which comprises of the *hadeeths* from the

Saheehayn (al-Bukhaaree and Muslim). And he compiled this book: “*Umdatul-Ahkaam*” (The main issues concerning the rulings from the tongue of the Prophet ﷺ).

He died on a Monday the 23rd of Rabi’ul-awwal 600 A.H. in Egypt at the age of 59. Many cried for his death. Many praised him and wrote poetry about him – may Allaah’s Mercy encompass him. May Allaah, the Most High, admit him to Paradise and admit us and our Mashaa’ik and those who do good to us and the Muslims. He Has power of all things, wa sallallaahu Muhammadan wa ‘alaa aalihi was-sallam.

A Brief Biography of the Two Imaams of Hadeeth

Aboo ‘Abdillaah Muhammad ibn Isma’eel ibn Ibraaheem ibn al-Mugheerah ibn Bardizbah al-Bukhaaree was born in Shawwal in 194 A.H. in Bukhara. He travelled the Muslim lands seeking *hadeeths* and compiled the books of *hadeeth* most notably is his book which is called “*Kitaab Jamee` Saheeh*” (*Saheeh al-Bukhaaree*). He spoke about his book and said, “*I collected the narrations from six hundred thousand hadeeths and I did not narrate in it except that which is authentic.*” He died (ﷺ) the night of the `Eidul-Fitr (the `Eid of Ramadhaan) in the year 256 A.H.

Muslim ibn al-Hajjaaj ibn Muslim al-Qushayree an-Naysaabooree was born in Naysaabooree in 204 A.H. He also travelled the Muslim lands seeking *hadeeths* and was a student of Imaam al-Bukhaaree. He authored many books and the most beneficial is his collection of *ahadeeth*, the book famous “*Saheeh Muslim*”. He spoke about it and said “*I collected the Saheeh from three hundred thousand hadeeth.*” He (ﷺ) died on the 24th of Rajaab in the year 261 A.H. in Naysaabooree.

Definition of Tahaarah

Linguistically *at-Tahaarah* means: *purification*. Islamically it means: *Lifting the impurity and removing the filth*. This is the physical aspect of purification. It also covers the intangible aspect, and that is: *The purity of the creed, actions and moral character*. And this is from Allaah (ﷻ) in the Qur’aan:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ

سَمِيعٌ عَلِيمٌ

“Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allaah for them. Verily! Your invocations are a source of security for them, and Allaah is All-Hearer, All-Knower.”¹

¹ Soorah at-Tawbah 9:103

In contrast, Allaah (ﷻ) says in *Soorah at-Tawbah*:

إِنَّمَا الْمُشْرِكُونَ نَجَسٌ

“Verily, the Mushrikoon are Najas (impure)”²

And in *Soorah al-Anbiyya*:

وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ

“And we saved him from the town (folk) who practised Al-Khabâ'ith (evil, wicked and filthy deeds, etc.)”³

Also for this aspect we read in *Soorah al-Ma'idah*:

إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ

“al-khamr (all kinds of alcoholic drinks), al-maysir (gambling), al-ansaab (idols), and al-azlaam (arrows for seeking luck or decision) are rijzun (abomination) from the works of Shaytaan”⁴

It is the case, with the compilers and the authors regarding the subjects of *Fiqh* (Islamic Jurisprudence) and *ahadeeth* concerned with rulings, to begin their books with a chapter on Tahaarah (purification), because it is the key to Salaah (prayer). And Salaah is the most asserted pillar after the Shahaadatayn (Shahaadati an laa ilaha il Allaah, wa ana Muhammad ar-Rasoolullaah). And because no Salaah is established without purification.

² *Soorah at-Tawbah* 9:28

³ *Soorah al-Anbiyya* 21:74

⁴ *Soorah al-Ma'idah* 5:90

There is also another aspect to this (which may not have been intended by the scholars in particular) and that is; reminding the one seeking the knowledge that when he begins this journey to learn, he should purify his heart and have sincere intention to Allaah (ﷻ) in this task of seeking the knowledge. Intending in that the Face of Allaah (ﷻ) and the Last Abode, and to preserve the Shari`ah, and to propagate it amongst the people and to protect it. Also, to lift ignorance off himself and off the people so that they worship Allaah (ﷻ) based on sure knowledge.

Hadeeth Number 1

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصَيِّبُهَا، أَوْ امْرَأَةٍ يَنْكِحُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ."

Narrated Ameerul-Mu'mineen, Abee Hafs, 'Umar ibn al-Khattaab (رضي الله عنه): I heard Allaah's Messenger (ﷺ) saying, *"The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."*⁵

⁵ Saheeh Bukhaari, Volume 1, Book 1, Hadeeth Number 1, p. 45; Volume 1, Book 2, Hadeeth Number 54, p. 85; Volume 3, Book 49, Hadeeth Number 2,529, p. 407; Volume 5, Book 63, Hadeeth Number 3,898, p. 141 – 142; Volume 7, Book 67, Hadeeth Number 5,070, p. 22; Volume 8, Book 83, Hadeeth Number 6,689, p. 360 – 361; Volume 9, Book 90, Hadeeth Number 6,953, p. 67; Saheeh Muslim, Volume 5, Book 33, Hadeeth Number 4,927 – 4,928, p. 242 – 243; Sunan Ibn Maaajah, Volume 5, Book 37, Hadeeth Number 4,227, p. 251, Classed as Saheeh by Haafiz Aboo Taahir Zubayr 'Alee Za'i; Sunan Aboo Daawood, Volume 3, Book 13, Hadeeth Number 2,201, p. 35, Classed as Saheeh by Haafiz Aboo Taahir Zubayr 'Alee Za'i; Jaami' at-Tirmitheeh, Volume 3, Book 20, Hadeeth Number 1,647, p. 399 – 400, Imaam Tirmitheeh said: *"This hadeeth is Hasan Saheeh. Maalik ibn Anas, Sufyaan Ath- Thawree and more than one of the A'immah narrated this Hadeeth from Yahya ibn Sa'eed. And we do not know of it except as a narration from Yahya ibn Sa'eed al – Ansaaree. 'Abdur – Rahmaan ibn Mahdee said, 'It is necessary that we put this Hadeeth in every chapter.'"* Haafiz Aboo Taahir Zubayr 'Alee Za'i classed this hadeeth as Saheeh.

The Subject and Overall Explanation

The subject of the *hadeeth* is making clear the rank of the intention vis-à-vis the actions. This is a great and comprehensive *hadeeth*, making clear that the intention is comprehensive, covering all actions such that *there is no action without intention*. And therefore, the actions correctness (or corruption), the reward upon it (or the punishment), is dependent upon the intention. And each person shall have that which he intended, whether it is a noble objective or a lowly, despicable one.

The Prophet Muhammad (ﷺ), made that clear in order to incite the doer to aim high in his intentions, seeking Allaah's Face and the Final Abode and to keep away from the lowly intentions and bottom ranks. So if the intention is correct – intending the Face of Allaah (ﷻ) – then it is acceptable and if otherwise, then it will not be (acceptable) because Allaah (ﷻ) is Most Sufficient and in no need of partners.⁶

Then the Prophet (ﷺ) gave a similitude in migration, so that it may be reference for the rest of actions. Therefore, those who migrate have different intentions and as a result the reward will vary to a great extent, even though the action is the same (i.e., migration). So whoever migrates for the sake of Allaah, seeking the reward of Allaah and victory for the Deen and giving help to the Deen, then he is the sincere Muhaajir (immigrant), who attained, in his intentions, the highest and most noble objectives. And whoever migrates seeking this lowly life⁷ and its vanishing enjoyments is the one who went low in his intention and therefore, he shall have no share of the Hereafter. The one who migrates from the land of *Shirk* seeking the reward of Allaah and the protection of His Deen and the support of the Deen and seeking to learn the *Sharee'ah*, his *Hijrah* (migration) is *fee sabeelillaah* and Allaah (ﷻ) will keep him steadfast on that.

And the intention distinguishes the worship from the habit. Take for example *al-ghusl* (taking a bath): If it is done intending to lift the *janabah* (the sexual defilement) then it is *'Ibaadah* (worship). And if it is done for cleansing or to cool off then it is *'aadah* (a habit).

⁶ It was narrated from Aboo Hurayrah (رضي الله عنه) that the Messenger of Allaah (ﷺ) said, “*Allaah says, ‘I am the Most Self-Sufficient and I have no need for an associate. Thus he who does an action for someone else’s sake as well as Mine will have the action renounced by Me to him who he associated with Me.’*” [Sunan Ibn Maajah, Volume 5, Book 37, Hadeeth Number 4,202, p. 339, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i] – Ed.

⁷ Qais bin Abee Haazim (رضي الله عنه) said, “I heard Mustawrid, a member of Banoo Fihir, saying: The Messenger of Allaah (ﷺ) said, “*The world compared to the Hereafter is but like what one of you gets when placing his finger into the seas, so look at what you draw from it.*” [Jaami’ at – Tirmitheeh, Volume 4, Book 34, Hadeeth Number 2,323, p. 357, Haafiz Aboo Taahir Zubayr ‘Alee Za’i classed this Hadeeth as *Hasan*] – Ed.

The Benefits of this Hadeeth

1. Emphasizing the importance of the *Niyyah* (intention) concerning the actions. And that the correctness of deeds and the recompense is in accordance with the intention.
2. Inciting to have sincerity in the intention and making clear the merit of that.
3. Warning from seeking and intending this lowly life⁸ in our actions.
4. Showing that people differ concerning their intentions and that each will have that which is in accordance with his own intention. A man will be rewarded only for what he intended.
5. *At-Taharatu minal `amal* (purification is from actions), and therefore it cannot be established without a *Niyyah* (intention). Everyone who performs the purification, then his purification is in accordance with his intention (and this is the point of evidence in this *hadeeth* which fell under the chapter of purification).
6. The excellence in teaching by the Prophet (ﷺ), and his perfect eloquence and clarification where he mentions the foundations and the principles foundations then he explains them by examples.

This *hadeeth* is evidence for the intentions place is the heart and utterance of it is an innovation. Also, it is a must to be careful concerning *ar-Riyaa*⁹ (showing-off and seeking fame for the sake of this life). And that the *Hijrah* (the migration) from the land of *Shirk* to the land of Islaam is from the most meritorious of deeds, if the Face of Allaah (ﷻ) is intended in that. This is in summary the points relevant to this matter.¹⁰

⁸ Al – Mustawrid bin Shaddad (رضي الله عنه) said: I was with the caravan of those who stopped with the Messenger of Allaah (peace be upon him) at a dead lamb. The Messenger of Allaah (ﷺ) said, “*Do you think that this was insignificant to its owners when they threw it away?*” They said, “*(Yes!) It is because of its insignificant that they threw it away O Messenger of Allaah!*” He said, “*The world is more insignificant to Allaah than this to its owners.*” [*Jaami’ at – Tirmitheeh*, Volume 4, Book 34, Hadeeth Number 2,321, p. 355, Haafiz Aboo Taahir Zubayr ‘Alee Za’i classed this Hadeeth as *Hasan*] – Ed.

⁹ It was narrated that Aboo ‘Sa’eed (رضي الله عنه) said: The Messenger of Allaah (ﷺ) came to us when we were discussin Dajjaal (False Christ) and said, “*Shall I not tell you of that which I fear more for you than Dajjaal?*” We said, “*Yes.*” He (ﷺ) said, “*Hidden polytheism, when a man stands to pray and makes it look good because he sees a man looking at him.*” [*Sunan Ibn Maajah*, Volume 5, Book 37, Hadeeth Number 4,204, p. 3404, Classed as *Hasan* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i] – Ed.

¹⁰ This transcribed from a live duroos, prepared by Dr. Saleh As-Saleh, based on the explanation of Sheikh Muhammad bin Saalih Al-Uthaimeen. [<http://understand-islam.net/Articles/001%20Explanation%20of%20Umdatul%20Ahkaam-H1.pdf>] – Ed.

Purification Is Essential For Prayer

Hadeeth No. 2

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا يَقْبَلُ اللَّهُ صَلَاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ " .

Narrated Aboo Hurayrah (رضي الله عنه): Allaah's Messenger (ﷺ) said: "*Allaah does not accept the prayer of any one of you if he nullifies his state of purification, until he purifies himself once again [by Wudoo or Ghusl].*"¹

Important Points Derived from the Hadeeth:

1. The Prayer of the one who has invalidated his state of purification is not accepted until he purifies himself once again, from the state of major or minor impurity [according to one's need].
2. *Al-hadath* (passing wind, urine, etc) nullifies the *Wudoo'*, and invalidates one's *Salaah*, if the *hadath* occurs during the prayer.
3. The intended meaning of: "*Allaah does not accept the prayer*" – is that the prayer is not correct (*Saheeh*), nor does one even get credit (*Ij-zaa'*) for its performance.
4. The *hadeeth* indicates that *at-Tahaarah* (the state of purification) is a necessary pre-condition for the correctness (*Sihhah*) of the prayer.²

¹ *Saheeh Bukhaari*, Volume 9, Book 90, Hadeeth Number 6,954, p. 67; *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 537, p. 355; *Jaami' at-Tirmitheeh*, Volume 1, Book 1, Hadeeth Number 75, p. 100-101, Imaam Tirmitheeh said, "This *hadeeth* is *Hasan Saheeh*." Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr 'Alee Za'i; *Sunan Aboo Daawood*, Volume 1, Book 1, Hadeeth Number 60, p. 59, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr 'Alee Za'i

² Ibn 'Umar (رضي الله عنه) narrated that the Prophet (ﷺ) said, "*Salaat will not be accepted without purification, nor charity from Ghulool.*" [*Jaami' at-Tirmitheeh*, Volume 1, Book 1, Hadeeth Number 1, p. 32, Imaam Tirmitheeh said, "This *hadeeth* is the most correct thing on this topic, and the best." Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr 'Alee Za'i; *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 535, p. 245-355; *Sunan ibn Maajah*, Volume 1, Book 1, Hadeeth Number 272, p. 250-251, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr 'Alee Za'i; A similar narration from Aboo Al-Maleeh is recorded in: *Sunan an*

The Washing of Feet Properly is an Integral part of Wudoo'

Hadeeth No. 3

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ".

It was narrated that ‘Abdullaah ibn ‘Amr (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said, “*Woe to the heels from the Fire! [Do Wudoo’ properly].*”³

Important Points Derived from the Hadeeth:

1. The obligation of giving attention to the parts of the body washed in Ablution, and not being neglectful of any of them. The *hadeeth* has clearly points to taking care when one washes his feet during *Wudoo’*. The rest of the parts of the body washed in *Wudoo’* are included by *Qiyaas* (analogy), based on texts in other *hadeeths*, which mention each of these parts.
2. The severe threat for the one who is neglectful in the performance of *Wudoo’*.
3. The obligation, in reference to the two feet during *Wudoo’*, is washing them. This is confirmed in numerous authentic *hadeeths*, as well as the consensus (*Ijmaa’*) of the Muslim *Ummah*. This is in contradiction to the strange and deviant position of the *Shee’ah*, who opposed the whole of the *Ummah* as they have rejected the confirmed and authentic *hadeeths* which report the action of the Prophet (ﷺ), as well as his teaching and instructions to the Companions.

– *Nasaa’i*, Volume 1, Book 1, Hadeeth Number 139, p. 102, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i; *Sunan Aboo Daawood*, Volume 1, Book 1, Hadeeth Number 59, p. 58, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i; *Sunan ibn Maajah*, Volume 1, Book 1, Hadeeth Number 271, p. 250, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i] – Ed.

³ *Saheeh Bukhaari*, Volume 1, Book 4, Hadeeth Number 163, p. 148; *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 572, p. 372; The addition, in brackets, is recorded in: *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 570, p. 371

While Cleaning the Nose, And Using Pebbles In The Toilet, The Odd Number is Preferable

Hadeeth No. 4

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً ثُمَّ لِيَسْتَنْشِرْ وَمَنْ اسْتَجْمَرَ فَلْيُوتِرْ . وَإِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَيْهِ قَبْلَ أَنْ يُدْخِلَهُمَا فِي الْإِنَاءِ ثَلَاثًا، فَإِنْ أَحَدُكُمْ لَا يَدْرِي أَيْنَ بَاتَ يَدُهُ".
وفي لفظ لمسلم: "فَلْيَسْتَنْشِقْ بِمِنْخَرِيهِ مِنَ الْمَاءِ".
وفي لفظ: "مَنْ تَوَضَّأَ فَلْيَسْتَنْشِقْ".

Narrated Aboo Hurayrah (رضي الله عنه): Allaah's Messenger (ﷺ) said, "If anyone of you performs ablution he should put water in his nose and then blow it out, and whoever cleans his private parts with stones should do so with odd numbers. And whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep."⁴

In the version of Muslim it says, "...let him put water in his nostrils..."⁵

And in another version, "...let him rinse out his nose..."⁶

Ikh-tilaaf [Difference of Opinion]

The scholars differed concerning the sleep after which it is legislated to wash one's hand.

- (1) al-Imaam ash-Shaafi'ee and the Majority of Scholars held the opinion that it is legislated after every type of sleep, whether during the night or the day, due to the generality of his words: "...and whoever wakes up from his sleep..." [Not specifying sleep of the night or the day].

⁴ Saheeh Bukhaari, Volume 1, Book 4, Hadeeth Number 162, p. 147

⁵ Saheeh Muslim, Volume 1, Book 2, Hadeeth Number 561, p. 368

⁶ Saheeh Muslim, Volume 1, Book 2, Hadeeth Number 562, p. 368

- (2) The two Imaams, Ahmad and Daawood adh-Dhaahiree specified it to be legislated after awakening from sleep of the night. They supported their opinion by the fact that the real meaning of *al-Baitootah* is (*spending the night*), and therefore, this instruction is concerning the sleep of the night [as mentioned in the end of the hadeeth: “...*nobody knows where his hand was during the night*”]. They also cited the narration of at-Tirmithee and Ibn Maajah: “*If anyone of you awakens from the night.*”⁷

The strongest opinion is the second since the exact reason behind the legislation of washing the hands is not actually clear. What is more likely is that it is purely an act of worship (*at-ta’abbudiyyah*). In that case, there is no room for making *Qiyaas* (comparison) between the day and the night, even if someone sleeps during the day for a long period of time (as one sleeps in the night), since such a case is not the common occurrence. The rules and laws are connected – primarily – to the case of the majority or that which is common. The apparent meaning of the *hadeeth* is the *specification* of sleep of the night.

The scholars also differed as to whether this washing of the hands upon awakening from sleep is *waajib* (obligatory) or *mustahabb* (commendable or recommended)

- (1) The Majority of Scholars held that this washing is *mustahabb* (commendable). This has been reported as a view of Ahmad, and the choice of *al-Kharqee* and *al-Muwaffaq* and *al-Majd*.
- (2) The most famous opinion of the madh-hab of al-Imaam Ahmad is that it is obligatory (*waajib*), and this is indicated by the apparent wording of the *hadeeth*.

Important Points Derived from the Hadeeth:

1. The obligation of sniffing water up into the nose (*al-istin-shaaq*) and blowing it out (*al-istin-thaar*). Imaam an-Nawawee said: “*Here is a clear indication that al-istin-thaar is different from al-istin-shaaq.*”
2. The fact that the nose is considered part of the face in the performance of ablution. This is derived from the text of this hadeeth and the Qur’anic verse:

⁷ *Jaami’ at-Tirmithee*, Volume 1, Book 1, Hadeeth Number 25, p. 56, Imaam Tirmithee said, “*This hadeeth is Hasan Saheeh.*” Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i;

فَاغْسِلُوا وُجُوهَكُمْ

“...and wash your faces...”⁸

3. The legislation of using an odd number [even if it exceeds three] when washing the private parts with pebbles after using the toilet. *Al-Majd* (the grandfather of Ibn Taymiyyah) says in his book *al-Muntaqaa*: “*This legislation of stopping on an odd number is understood to be Sunnah, if there is a need to exceed three.*”
4. Ibn Hajar said: “*Some [of the scholars] have derived from this hadeeth that the actual place of washing (i.e. the private parts) is singled out here for the special allowance [of washing more than three times] as long as any impurities remain.*”
5. The legislation of washing the hands when someone awakes from the sleep of the night. [This is keeping in mind the difference of opinion concerning whether this instruction is specifically in reference to the sleep of the night or even one who awakens from sleep during the day; and the difference of opinion concerning whether this instruction to wash the hands upon awakening from sleep is obligatory or commendable].
6. The obligation of performing ablution upon awakening from sleep.
7. The prohibition of putting one’s hand in the water-container until washing the hand. This prohibition is either an absolute prohibition (*Tahreem*) or something detestable (*Makrooh*), based upon the difference of opinion as to whether the washing of the hand before putting it in the water is obligatory (*Waajib*) or commendable (*Mustahabb*).
8. The apparent reason of the legislation of this washing is *an-Nadhaafah* (cleanliness). However, the ruling is determined by the circumstances of the majority. Therefore, it is legislated to wash the hand even if someone is sure that his hand is clean (if, for example, it was wrapped in a bag or something similar).

⁸ Soorah Al – Al-Ma’idah’ 5:6

Urinating in Stagnant Water

Hadeeth No. 5

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي، ثُمَّ يَغْتَسِلُ مِنْهُ " .

ولمسلم " لَا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ " .

It was narrated from Aboo Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said, “You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it.”¹

In a version in, *Saheeh Muslim*, it says, “None of you should perform Ghusl in standing water when he is Junub (in a state of sexual impurity).”²

Ikh-tilaaf [Difference of Opinion]

The scholars differed concerning whether the prohibition here [of urinating or taking a bath in stagnant water] indicates *at-Tahreem* (prohibition) or *al-Kiraahyeh* (that it is something detestable).

1. The Maalikee scholars held it to be *Makrooh* (detestable).
2. The Hanbalee and Zhaahiree (Literalists) held that it indicates *at-Tahreem* (Prohibition).
3. Some other scholars held that it is *Muharram* (prohibited) if the amount of water is little; and *Makrooh* (detestable) if the amount of water is much.

¹ *Saheeh Bukhaari*, Volume 1, Book 4, Hadeeth Number 239, p. 181; *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 657, p. 406

² *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 658, p. 406

The apparent indication of *an-Nahy* (prohibition) here is *at-Tahreem* (forbidden), whether the amount of water is little or much.

Ikh-tilaaf [Difference of Opinion]

The scholars also differed concerning the water which has been urinated in: does it retain its state of *Tahaarah* (purity), or does it become defiled?

1. If it is changed [in taste, colour or smell³] by the *Najaasah* (impure substance) – there is a confirmed *Ijmaa'* (consensus) that it is unclean, whether the amount of water is little or much.
2. If it is not changed [in taste, colour or smell] – and it is a *large amount* – there is *Ijmaa'* (consensus) that it retains its state of purity.
3. If it is not changed [in taste, colour or smell] – and it is a *small amount* – there are two opinions:

(A) That it retains its state of purity, which is the position of: Aboo Hurayrah, Ibn Abbass, al-Hasan al-Basaree, Ibn al-Musayyib, ath-Thawree, Daawood, Maalik and al-Bukhaaree. Al-Bukhaaree has listed a number of Hadeeths refuting those who held that it becomes *Najas* (impure).

(B) Ibn Umar, Mujaahid, and the Hanafee, Shaafi'ee and Hanbalee Schools hold that it become *Najas* (impure) simply through coming into contact with impure substances – even if it does not undergo any change [in taste, colour or smell], as long as it is a small amount of water. They cite a number of evidences including the Hadeeth under discussion. Each of their evidences can be refuted.

The first group (A) relied upon many evidences including the hadeeth reported by *Aboo Daawood* and *at-Tirmitheh* who declared it to be a *Hasan* (good) hadeeth: “*Indeed, water*

³ It was narrated that Aboo Umaamah Al-Baahili (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said, “*Water is not made impure by anything except that which changes its smell, taste and colour.*” [Sunan Ibn Maajah, Volume 1, Book 1, Hadeeth Number 521, p. 365, Classed as *Da'eef* by Haafiz Aboo Taahir Zubayr 'Alee Za'i, who said, “*Although, as to the chain of transmission, the Hadeeth is 'Weak', yet there is consensus among the scholars on the point that water, whose basic characteristic has been changed, because of some impurity, is no longer good as a means of purification.*”] – Ed.

is pure, and nothing makes it impure.”⁴ Their response to the *hadeeth* of this section [No. 5 above] is that the prohibition mentioned in it is meant to indicate that it is detestable to use such water for drinking, not that such water becomes *Najas* (impure).

The position of the first group (A) is the correct position. This is so because the basis for declaring the water impure, is its undergoing some change [in its taste, colour or smell] as a result of the impure substances (mixing with it) – no matter if its quantity is small or great. This is the choice of Shaykh al-Islam Ibn Taymiyyah (رحمته الله).

From this we also know that the strongest opinion, concerning the water in which someone takes a bath from *al-Janaabah* (major state of impurity from sexual relations), is that it is also pure – even if it is a small amount. This is contrary to the well known position of our *Madh-hab* (Hanbalee School) as well as the position of the Shaafi’ee School, who hold that bathing in the water eliminates or nullifies its characteristic [or state] of purity, since it is only a small amount of water.

Important Points Derived from the Hadeeth:

1. The prohibition of urinating in stagnant water and that it is *Haraam*.
2. The prohibition of taking a bath in still water by immersing one’s body in that water, especially the person who is in a state of major ritual impurity – even if he/she did not urinate in it. What is legislated here is to scoop the water by handfuls.⁵
3. The permissibility of the above in flowing water, even though it is better to avoid such.
4. The prohibition of everything harmful or transgression upon others.

⁴ *Sunan Aboo Daawood*, Volume 1, Book 1, Hadeeth Number 66-67, p. 62, Classed as *Hasan* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i; *Jaami’ at – Tirmitheeh*, Volume 1, Book 1, Hadeeth Number 66, p. 93, Classed as *Hasan* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i

⁵ It was narrated from Aboo As-Saa’ib, the freed slave of Hishaam ibn Zuahir, that he heard Aboo Hurayrah (رحمته الله) saying: The Messenger of Allaah (ﷺ) said, “*None of you should perform Ghusl in standing water when he is Junub (in a state of sexual impurity).*” He said, “*What should he do, O Aboo Hurayrah?*” He (رحمته الله) said, “*Let him scoop it out in handfuls.*” [*Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 658, p. 406] – Ed.

If a dog drinks from the utensils of anyone of you then it is essential to wash it 7 times

Hadeeth No. 6

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا "

ولمسلم " أولاهُنَّ بِالتُّرَابِ " .

وله في حديث عبد الله بن مُغَفَّلٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَأَغْسِلُوهُ سَبْعًا وَعَقْرُوهُ الثَّامِنَةَ بِالتُّرَابِ " .

Narrated Aboo Hurayrah (رضي الله عنه): Allaah's Messenger (صلى الله عليه وسلم) said, "If a dog drinks from the utensil of anyone of you, it is essential to wash it seven times."⁶

In a version, in *Saheeh Muslim*, it says, "...the first time with mud."⁷

It was narrated that Ibn Al-Mughaffal (رضي الله عنه) said: The Messenger of Allaah (صلى الله عليه وسلم) said, "...If a dog licks the vessel of one of you, let him wash it seven times and rub it with mud the eight time."⁸

Important Points Derived from the Hadeeth:

1. The severity of the un-cleanliness of the dog, due to its filthiness.
2. The licking of a dog in a utensil – and likewise its eating from a utensil – makes the utensil unclean, as well as its contents.

⁶ *Saheeh Bukhaari*, Volume 1, Book 4, Hadeeth Number 172, p. 152; *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 651, p. 402

⁷ *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 652, p. 402

⁸ *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 653, p. 401-402

3. The obligation of washing, whatever the dog has licked in, 7 times.
4. The obligation of using *turaab* once and it is best that it be with the first washing, so that the water may follow.
5. Whatever is used in the place of *turaab* takes the same ruling as it, since the intention is cleaning. This is the *madh-hab* of Ahmad, and one of the sayings of ash-Shaafi'ee. But the more famous saying of ash-Shaafi'ee is that you must use *turaab*. Ibn Daqeeq al-Eid supported this position saying that it has been mentioned in the text of the hadeeth, and that it is one of the two major sources of purification. Additionally, if an extracted meaning goes back to contradict the literal text [which it is derived from], then that extracted meaning is rejected. Imam an-Nawawee said that soap or similar substances do not take the place of *turaab* according to the most correct opinion. I [the author] say: New scientific research has shown that the elimination of these impurities which is achieved through the use of *turaab* is not achieved by other substances.
6. The greatness of the Pure *Sharee'ah*, and that it surely is revelation from the All-Wise All-Aware, and the one who delivered it (i.e. the Prophet) does not speak from his desires.⁹ Some scholars discussed the wisdom behind the severe stand [of the *Sharee'ah* Law] concerning this impurity, in consideration of the existence of other equally detestable substances, which do not require a similar effort of purification from them.

One group of scholars went so far as to say: “*This manner of purification from the saliva of the dog is ta'abbudi (a matter of pure worship) whose wisdom can not be understood.*” Then modern medicine came along with its scientific discoveries and microscopes confirming the existence of microbes and contagious diseases in the saliva of the dog, which cannot be eliminated by water alone. Highly exalted is Allaah, the all-Knowing all-Aware. Congratulations to those who have certainty [concerning Allaah's Revelation], and woe to the deniers.

⁹ Allaah, the Most High, says in the Qur'aan, “**Your companion (Muhammad ﷺ) has neither gone astray nor has erred. Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.**” [Soorah An-Najm 53:2-4]

How To Perform Ablution (al-Wudoo')

Hadeeth No. 7

عن حُمْرَانَ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ، أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوَضُوءٍ فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ فَعَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوَضُوءِ، ثُمَّ تَمَضَّمَصَ وَاسْتَنْشَقَ وَاسْتَنْشَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ كِلْتَا رِجْلَيْهِ ثَلَاثًا، ثُمَّ قَالَ : رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا ثُمَّ صَلَّى رَكَعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ."

Humraan, the freed slave of ‘Uthmaan, said: ‘Uthmaan ibn ‘Affaan (ﷺ) called for water for *Wudoo*’, to perform *Wudoo*’.

- He washed his hands three times,
- Then he rinsed his mouth and nose,
- Then he washed his face three times,
- Then he washed his right hand up to the elbow three times,
- Then he washed his left hand in like manner.
- Then he wiped his head,
- Then he washed his right foot up to the ankle three times,
- Then he washed his left foot in like manner.

Then he said: *I saw the Messenger of Allaah (ﷺ) performing Wudoo’ as I have done it, then the Messenger of Allaah (ﷺ) said, “Whoever performs Wudoo’ as I have done it, then stands up and prays two Rak’ah in which he does not let his mind wonder, he will be forgiven his previous sins.”*¹

¹ *Saheeh Bukhaari*, Volume 1, Book 4 Hadeeth Number 164, p. 148; *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 538, p. 356, In his version, Imaam Muslim recorded: (One of the narrators) Ibn Shihaab said, “*Our scholars used to say: ‘This is the most complete Wudoo’ that anyone may do for Salaat.*””; A similar narration from Abaan, another freed slave of ‘Uthmaan, is recorded in: *Sunan Aboo Daawood*, Volume 1, Book 1, Hadeeth Number 106, p. 81, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i

In another narration:

عن حمران مولى عثمان أنه رأى عثمان: دعا بإناء فأفرغ على كفيه ثلاث مرار فغسلهما ثم أدخل يمينه في الإناء فمضمض واستنثر ثم غسل وجهه ثلاث مرار ويديه إلى المرفقين ثلاث مرار ثم مسح برأسه ثم غسل رجليه ثلاث مرار ثم قال قال رسول الله صلى الله عليه وسلم من توضأ نحو وضوئي هذا ثم صلى ركعتين لا يحدث فيهما نفسه غفر له ما تقدم من ذنبه

It was narrated from Humraan, the freed slave of ‘Uthmaan (رضي الله عنه), that he saw ‘Uthmaan (رضي الله عنه) call for a vessel (of water).

- He poured some (water) into his hands three times and washed them,
- Then he put his right hand into the vessel (took out water) and rinsed his mouth and nose.
- Then he washed his face three times,
- And his hands up to the elbows three times.
- Then he wiped his head,
- Then washed his feet three times.

Then he said, The Messenger of Allaah (ﷺ) said, *“Whoever performs Wudoo’ as I have just done it, then prays two Rak’ah in which he does not let his mind wander, will be forgiven his previous sins.”*²

Ikh-tilaaf [Difference of Opinion]

1. The Imaams Aboo Haneefah, Maalik, ash-Shaafi’ee, Sufyaan and others held the opinion that *al-Istin-shaaq* (sniffing water up into the nose) during ablution is *Musta-habb* (comendable), not *Waajib* (obligatory).
2. The well known opinion of Imaam Ahmad is that it (*al-Istin-shaaq*) is *Waajib* (obligatory), and hence the ablution is not correct without it. This is also the position of Aboo Lailaa, Ishaq and others.

² *Saheeh Bukhaari*, Volume 1, Book 4 Hadeeth Number 159, p. 146; *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 539, p. 357

The first group based their opinion upon the hadeeth: It was narrated that ‘Aa’ishah (رضي الله عنها) said: The Messenger of Allaah (ﷺ) said, “*Ten things are part of the Fitrah:*”

1. *Trimming the moustache,*
2. *Letting the beard grow,*
3. *Using the Siwaak,*
4. *Rinsing the nose with water,*
5. *Cutting the nails,*
6. *Rinsing the finger joints,*
7. *Plucking the armpit hair,*
8. *Shaving the pubes*
9. *And Intiqaas using water.”*

(One of the narrators) Zakariyyaa’ said, “Mus’ab said: ‘*I have forgotten the tenth, but it may have been rinsing the mouth with water.*’”³

And one of those *Sunnah* (practices) is *al-Istin-shaaq*. They said: “*The thing which is Sunnah is not obligatory.*”

The second group – who hold that *al-Istin-shaaq* is obligatory – cite the saying of Allaah, the Most High:

فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ

“...then [you must] wash your faces ...”⁴

They argue that the nose is part of the face. They also cite the numerous authentic *hadeeth* which contain the description of the Prophet (ﷺ) performing ablution, as well as his ordering (the people) to do it (*al-Istin-shaaq*).⁵

³ *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 604, p. 385 [with the addition: Qutaibah added, “Wakee’ said, ‘*Intiqaas using water means Istinjaa.*’”]; *Sunan ibn Maajah*, Volume 1, Book 1, Hadeeth Number 293, p. 262-263, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i; *Sunan Aboo Daawood*, Volume 1, Book 1, Hadeeth Number 53, p. 54-55, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i

⁴ *Soorah Al – Al-Ma’idah* 5:6

⁵ For example, narrated Aboo Hurayrah (رضي الله عنه): Allaah’s Messenger (ﷺ) said, “*If any of you performs ablution he should put water in his nose and blow it out, and whoever cleans his private parts with stones should do so with odd numbers. And whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep.*” [*Saheeh Bukhaari*, Volume 1, Book 4, Hadeeth Number 162, p. 147]

It was narrated from ‘Aasim ibn Laqit ibn Sabrah that his father said: I said, “*O Messenger of Allaah (ﷺ)! Tell me about ablution.*” He (ﷺ) said, “*Perform ablution properly and sniff water up into your nostrils thoroughly, unless you are fasting.*” [*Sunan ibn Maajah*, Volume 1, Book 1, Hadeeth Number 407, p. 317, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i] – Ed.

They responded to the evidence of the first group explaining that the intended meaning of *Sunnan* in the above hadeeth is: *at-Tareeqah* (the Way), since the use of this terminology *Sunnan* or *Sunnah* to mean something which is not obligatory is a terminology which came into use through the later generation scholars of Jurisprudence (Fiqh) [and hence was not in use in the time of the Prophet (ﷺ)]. For this reason, the expression *al-Fitrah* (ten matters of nature) was used in many *hadeeth* in place of *as-Sunnan*.

For this reason, there is no doubt about the correctness of the opinion of the second group due to the strength of their evidences, and the absence of that which opposes or contradicts their position – as far as I know. And Allaah is the Best Knower!

Ikh-tilaaf [Difference of Opinion]

The scholars are in agreement concerning the obligation of wiping the head (in ablution). They also agree that it is *Mustahabb* (commendable) to wipe over the whole head. However, they differ concerning whether merely wiping over a part of the head is sufficient, or is it a necessity to wipe over the whole head?

1. ath-Thawree, al-Awzaa'ee, Aboo Haneefah and ash-Shaafi'ee hold the opinion that it is permissible to wipe over part of the head, while differing concerning the amount necessary.
2. Maalik and Ahmad hold the opinion that it is obligatory to wipe over the whole head.

The evidence of the first group is the saying of Allah, the Most High:

وَأَمْسَحُوا بِرُءُوسِكُمْ

“... rub (by passing wet hands over) your heads...”⁶

They consider the particle (*bi*) to indicate: ‘a part of (the head).’

They also cite the *hadeeth*: It was narrated from Ibn Al-Mugheerah, from his father, that the Prophet of Allaah (ﷺ) wiped over the *Khuff*, the front of his head and his ‘*Imamah* (head covering).⁷

⁶ Soorah Al – Al-Ma'idah' 5:6

⁷ Saheeh Muslim, Volume 1, Book 2, Hadeeth Number 634, p. 397-398

The evidence of the second group – who hold it obligatory to wipe the whole of the head – is the many *hadeeth* which show the Prophet wiping over the whole of his head in his ablution. One of these *hadeeth* is the hadeeth of this chapter.

Another is the following hadeeth: ‘Amr ibn Yahya narrated that his father said to ‘Abdullaah ibn Zaid who was the grandfather of ‘Amr ibn Yahya: “Can you show me how the Messenger of Allaah (ﷺ) used to perform ablution?” ‘Abdullaah ibn Zaid said, “Yes.” So he called for water and:

- Poured it over his hands and washed his hands twice.
- Then he rinsed his mouth and sniffed water up into his nostrils three times.
- Then he washed his face three times
- And his arms up to the elbows twice
- Then he wiped his head with his hands⁸, from front to back. He started at the front of his head, and then went with them to the nape of his neck⁹, and then he brought them back, returning to the place he started,
- Then he washed his feet.¹⁰

They also answered the first group, saying: “*The particle (Ba) in the Arabic language has not been reported to have the meaning of a part of something. Instead its meaning is: to touch or come in contact with something. Therefore, its meaning in the above verse is: wipe your head by touching the head with the hands. This is the real meaning of (Ba) according the scholars of Arabic language such as Naf-tuwiyyah and Ibn Duraid. Ibn Burhaan said: ‘Whoever claims that the particle (Ba) means part of something, has come with something which the scholars of the language know nothing about.’*”

Ibn al-Qayyim said: “*There is not even one authentic hadeeth indicating that the Prophet (ﷺ) sufficed to wipe over a part of the head.*”

⁸ It was narrated that ‘Abdullaah ibn Zaid (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said, “*The ears are part of the head.*” [*Sunan ibn Maajah*, Volume 1, Book 1, Hadeeth Number 443, p. 331, Classed as *Hasan* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i]

It was narrated from ibn ‘Abbaas (رضي الله عنه) that the Messenger of Allaah (ﷺ) wiped his ears, putting his forefingers in his ears and wiping the back of them with his thumbs, so he wiped them inside and out. [*Sunan ibn Maajah*, Volume 1, Book 1, Hadeeth Number 439, p. 330, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i] – Ed.

⁹ The practice of wiping over the neck is based on narrations that are not authentic. – Ed.

¹⁰ *Saheeh Bukhaari*, Volume 1, Book 4, Hadeeth Number 185, p. 159-160; *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 557, p. 366-367; *Sunan ibn Maajah*, Volume 1, Book 1, Hadeeth Number 434, p. 328-329, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i; *Sunan Aboo Daawood*, Volume 1, Book 1, Hadeeth Number 118, p. 88-89, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i

Important Points Derived from the Hadeeth:

1. The Legislation of washing both hands three times, before putting them into the water of *Wudoo* ' at the time of performing ablution.
2. Use of the right hand for taking (scooping) out the water of *Wudoo* ' for washing the limbs.
3. The legislation of rinsing the mouth (*at-Tamad-mada*), putting water in the nose (*al-Istin-shaaq*) and blowing it out (*al-Istin-thaar*) – in this order. There is no difference as to whether these acts are legislated, but the difference is concerning whether they are all obligatory (i.e. *al-Istin-shaaq*). It has already been mentioned that the correct opinion is that it (*al-Istin-shaaq*) is obligatory.
4. Washing the face 3 times; and the face extends from the hairline of the forehead to the chin (in length) and from one ear to the other (in width). Additionally, the rinsing of the mouth and nose should be performed 3 times, since the nose and mouth are part of what is called the '**Face**'...
5. Washing the hands [from the fingertips]¹¹ up to and including the elbows 3 times.
6. Wiping the whole head one time, starting from the front, going to the back, reaching the beginning of the neck and then returning to the front of the head.
7. Washing the two feet, including the ankles, 3 times.
8. Doing all of these things in their order – as is understood from the fact that Allaah has [purposely] mentioned that which is wiped (*al-mam-sooh*)– the head – between the mention of those things which are washed (*al-magh-soolaat*) – in observance of the order (*tar-teeb*) that one must follow in the washing of the body-parts of ablution. [Likewise, this is the order described in the authentic hadeeth]. This description is a complete description of the Prophet's Ablution.
9. This description is a complete description of the Prophet's ablution.
10. The legislation of performing *Salaat* after the performance of ablution.
11. One of the means of the completion or perfection of the *Salaat* is through the presence of heart and mind while one stands in front of Allah, the Most High. In

¹¹ *Fath al-Barr*, Volume 3, p.225

this is the encouragement to have *Ikhlāas* (sincerity of intentions) and the warning that the prayer might not be accepted from one whose mind is distracted by worldly affairs while standing in the prayer...

12. The virtue of the complete ablution and that it is a cause for one's sins to be forgiven.
13. The promised reward of one's sins being forgiven is based on both of these factors together: the complete and perfect ablution followed by two *Rak'ah* in which one's mind is not engaged in worldly matters...

Note: [Some of] the Scholars limited the forgiveness mentioned here to forgiveness of the minor sins. As for forgiveness of major sins – it is required that one repent (*tawbah*) from them. Allaah, the Most High, says:

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلَ جَنَّاتٍ نَجْمَاتٍ مُرْتَبَعَةٍ يُدْخَلْنَ فِيهَا مِنْ حَتَّىٰ لَا يُرَوِّجُوا وَجْهًا وَلَا يُسَبِّحُوا بِحَمْدِ اللَّهِ فِيهَا طَائِفَةً أُولَئِكَ جَدِيدُ الْجَنَّةِ الْكُبْرَىٰ أُولَئِكَ فِيهَا مُبَدَّلُونَ ﴿٢٥١﴾

“If you avoid *al-Kabaa'ir* (the Major Sins) from which you have been prohibited – We will remit from you *Sayyi'aatikum* (your Minor Sins) and admit you to a gate of great honour.”¹²

And the saying of Allaah, the Most High:

الَّذِينَ تَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّامَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ﴿٤١﴾

“Those who avoid *kabaa'iru-l-Ithmi* (the Major Sins) and *al-Fawaahish* (illegal sexual intercourse, etc) except *al-Lamam* (the small faults), Verily! Your Lord is of vast forgiveness.”¹³

It was narrated from Aboo Hurayrah (رضي الله عنه) that the Messenger of Allah (ﷺ) said, “*The (obligatory) five daily prayers, from one Jumu'ah to the next, are an expiation for whatever (sins) come in between, so long as one does not commit major sins.*”¹⁴

¹² Soorah An-Nisaa 4:31

¹³ Soorah An-Najm 53:32.

¹⁴ Saheeh Muslim, Volume 1, Book 2, Hadeeth Number 550, p. 363

How To Perform Ablution (al-Wudoo')

Hadeeth No. 8

Al-Bukhaaree says: CHAPTER. To pass wet hands over the whole head during ablution, as is referred to by the Statement of Allaah (ﷺ):

وَأَمْسَحُوا بِرُءُوسِكُمْ

“...Rub (by passing wet hands over) your heads...”¹

And Ibn al-Musayyab said, ‘This order is both for men and women.’ And Maalik was asked, ‘Is the passing of a wet hand over a part of the head sufficient?’ He took his verdict from the narration of Abdullah ibn Zaid which follows.

عن عمرو بن يحيى المازني عن أبيه قال : شهدتُ عمرو بن أبي الحسنِ سألَ عبدَ الله بنَ زيدٍ عن وضوءِ النبي صلى الله عليه وسلم ، فدعا بتورٍ من ماءٍ فتوضأَ لهم وضوءَ النبي صلى الله عليه وسلم . فأكفأَ على يديه من التورِ فغسلَ يديه ثلاثاً ، ثم أدخلَ يدهُ في التورِ فمضمضَ واستنشقَ واستنثرَ ثلاثاً بثلاثِ غرفاتٍ ، ثم أدخلَ يدهُ في التورِ فغسلَ وجهه ثلاثاً ثم أدخلَ يدهُ فغسلَهُما مرتينِ إلى المرفقينِ ، ثم أدخلَ يديه فمسحَ بهما رأسه فأقبلَ بهما ، وأدبرَ مرةً واحدةً ، ثم غسلَ رجلَيْهِ .

Narrated Yahyaa Al-Mazeenee: A person asked ‘Abdullaah ibn Zaid who was the grandfather of ‘Amr ibn Yahya: “Can you show me how the Messenger of Allaah (ﷺ) used to perform ablution?” ‘Abdullaah ibn Zaid replied in the affirmative and asked for water and:

- He poured it on his hands and washed them twice,
- Then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out.
- He washed his face thrice
- And after that he washed his forearms up the elbows twice
- And then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started)
- And then washed his feet (up to the ankles).²

¹ Soorah Al – Al-Ma'idah' 5:6

The Washing of feet up to the ankles.

Narrated ‘Amr: My father saw ‘Amr ibn Abee Hasan asking ‘Abdullaah ibn Zaid (رضي الله عنه) about the ablution of the Prophet (ﷺ). ‘Abdullaah ibn Zaid asked for earthen ware pot containing water and performed ablution like that of the Prophet (ﷺ) in front of them.

- He poured water from the pot over his hand and washed his hands thrice
- And then he put his hands into the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out with three handfuls of water.
- Again he put his hand in the water and washed his face thrice
- And washed his forearms up to the elbows twice;
- Then he put his hands in the water and then passed them over his head by bringing them to the front and the to the rear of the head once,
- And then he washed his feet up to the ankles.³

Important Points Derived from the Hadeeth:

The main points of this *hadeeth* are the same as the previous one, both describing the complete ablution of the Messenger of Allaah (ﷺ). However, this report contains the following additional points:

1. It is clearly mentioned in this hadeeth of Abdullaah ibn Zaid (رضي الله عنه) that the rinsing of the mouth (*al-mad-madah*) as well as the rinsing of the nose (*al-istin-shaaq*) was three times – from three handfuls of water [rinsing both mouth and nose together, with each handful of water].
2. In the previous *hadeeth* of ‘Uthman ibn Affaan (رضي الله عنه), it was mentioned that the washing of the hands was three times and this *hadeeth* mentions the washing of the hands only two times.
3. The words: “*Again he put his hand in the water and washed his face three times*”, indicates the use of one hand for washing the face. Imam an-Nawawee – after mentioning various narrations² – says: “*These words indicate that [the use of one hand for washing the face, as well as the use of two hands] is Sunnah. However, the well known practice which has been affirmed by the majority of scholars is that it is commendable to take water with both hands for washing the face, since this manner is easier and more thorough.*” [Note: The use of both hands for washing the face has been reported in a narration of al-Bukhaaree from Abdullah ibn Zaid (رضي الله عنه), a narration

² *Saheeh Bukhaari*, Volume 1, Book 4, Hadeeth Number 185, p. 159-160; *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 557, p. 366-367; *Sunan ibn Maajah*, Volume 1, Book 1, Hadeeth Number 434, p. 328-329, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i; *Sunan Aboo Daawood*, Volume 1, Book 1, Hadeeth Number 118, p. 88-89, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i

³ *Saheeh Bukhaari*, Volume 1, Book 4, Hadeeth Number 186, p. 160

of al-Bukhaaree from Abdullah ibn Abbaas (رضي الله عنه), and a narration of Abu Daawood and al-Baihaqee from Ali (رضي الله عنه)].

4. He said in the previous *hadeeth*: “*thumma masaha bi-ra’si-hi*”, and this expression [*bi-ra’si-hi*] might possibly be explained as meaning: ‘*then he wiped part of the head*’, as it was interpreted by some in the verse: ‘**wa’msahu bi-ru’oosi-kum**’- **and wipe over [part of] your heads**. However, the wiping over the whole head is mentioned clearly in this *hadeeth* – unlike the previous one. Additionally, the manner of wiping the head is explained in detail in this *hadeeth*. There is a General Rule: *Some text of the Islamic Law explains and clarifies other text; and here the wording in this narration indicates the obligation of wiping over the whole of the head.*
5. Both *hadeeth* mention that he entered one hand [the right hand] (in the water) at the time of rinsing the mouth and nose. In this *hadeeth*, it is mentioned that he entered both hands at the time of washing the hands [up to the elbows] and that he wiped his head with both hands, bringing them from the front to the back, and then from the back to the front one time. Imaam Aboo Daawood said: “*All the correct ahadeeth of ‘Uthmaan (performing Wudoo’) indicate that wiping the head is only once, for they mention that (during) the Wudoo; (he washed) three times, and they said: “...and wiped his head...” without mentioning how many times, as they did with the others acts.*”⁴ Ibn al-Mundhir said: “*That which is established from the Prophet (ﷺ) concerning wiping (al-Mash) is one time.*”
6. It is also understood from this *hadeeth* that it is permissible to wash different parts of the body (in ablution) a different number of times. Also, that washing three times is the most complete manner, though washing once or twice is also acceptable, as has been confirmed in the authentic *hadeeth*.
7. The scholars differed about where the wiping over the head should begin from. Ibn Daqeeq al-Eid and as-San’aanee hold that it is from the front to the back. Others understood, from the words *fa-aqbala bi-hima wa adbara* that the wiping is from the back to the front, then returning the two hands to the nape of the neck (the point where the head meets the neck). [However the first opinion is clearly indicated in the narration which states: He began *bi-muqaddam ra’si-hi* (the front of his head) until the two hands reached *qafaa-hu* (the nape of the neck), then returning them to the place where he began.]

⁴ *Sunan Aboo Daawood*, Volume 1, Book 1, Hadeeth Number 108, p. 82

How To Perform Ablution (al-Wudoo')

Hadeeth No. 9

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : " كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ التَّيْمُنُ فِي تَعَلُّهِ وَتَرْجُلِهِ وَطُهُورِهِ وَفِي شَأْنِهِ كُلِّهِ . "

Narrated 'Aa'ishah (رضي الله عنها): *"The Prophet (ﷺ) used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else."*¹

Important Points Derived from the Hadeeth:

1. Giving preference to the right [starting with the right] in all good things is better according to the Islaamic legislation as well as from the rational and medical point of view. Imaam an-Nawawee said: *"The ongoing rule in the Islaamic legislation is that it is commendable and preferable to begin with the right in those things which are honourable; while the opposite – beginning with the left – is preferable for dishonourable and unclean things."*
2. Using the left hand for unclean things is more fitting according to the Islaamic law as well as rationally.
3. The Noble Islaamic law has come for correction of the people, refining them and protecting them all kinds of harmful things.
4. Specifically concerning ablution, it is preferable to begin with the right members of the body which are washed in ablution, before the left members. Imaam an-Nawawee said: *"The Scholars have agreed by consensus that the preference of starting with the right parts of the body before the left is Sunnah; whoever contradicted it has lost out on a virtuous deed, but his ablution is still complete."*

¹ Saheeh Bukhaari, Volume 1, Book 4, Hadeeth Number 168, p. 150; In the version of Muslim [Volume 1, Book 2, Hadeeth Number 617, p. 390], it says: It was narrated that 'Aa'ishah (رضي الله عنها) said: *"The Messenger of Allaah (ﷺ) liked to start on the right in all his affairs; when putting on his sandals, when combing his hair and when purifying himself."*

It is Commendable to Include the Forehead in Washing the Face and Include the Elbow and Ankle In Washing the Hands and Feet, While Performing Ablution

Hadeeth No. 10

عَنْ نُعَيْمِ الْمُجْمِرِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ : "إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ ."

Narrated Nu'aim Al-Mujmir (رضي الله عنه): [Once I went up the roof of the mosque, along with Aboo Hurayrah. He performed ablution and said:]² I heard the Prophet (ﷺ) saying "On the Day of Resurrection, my followers will be called Al-Ghurr-ul-Muhajjaloon from the traces of ablution and whoever can increase the area of his radiance³ should do so (i.e. by performing ablution in the most perfect manner⁴)."⁵

In another narration:

وفي لفظ آخر :رَأَيْتُ أَبَا هُرَيْرَةَ يَتَوَضَّأُ، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ حَتَّى كَادَ يَبْلُغُ الْمَنْكِبَيْنِ، ثُمَّ غَسَلَ رِجْلَيْهِ حَتَّى رَفَعَ إِلَى السَّاقَيْنِ، ثُمَّ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " :إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ وَتَحْجِيْلَهُ فَلْيَفْعَلْ ."

It was narrated from Nu'aim ibn 'Abdullaah that he saw Aboo Hurayrah (رضي الله عنه) performing 'Wudoo'. He washed his face and his hands almost up to the shoulders, then he washed his feet up to the calves. Then he said: I heard the Messenger of Allaah (ﷺ) say, "On the Day of Resurrection, my Ummah will come with glimmering faces and limbs because of the traces of Wudoo'," (Aboo Hurayrah (رضي الله عنه) added⁶), "so whoever among you is able to increase the brightness of his face, let him do so."⁷

² This is found in the complete hadeeth, but is not mentioned in the Arabic text above. – Ed.

³ The Prophet (ﷺ) did not increase the area more than what is washed on the body parts while doing ablution as Allaah ordered to be washed in the Qur'aan. [Saheeh Bukhaari, Volume 1, Book 4, Footnote 136, p. 136]

⁴ Aboo Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said, "There is no Salaat for one who does not have Wudoo', and there is no Wudoo' for one who did not mention the Name of Allaah over it (while starting)." [Sunan Aboo Daawood, Volume 1, Book 1, Hadeeth Number 101, p. 79, Classed as Hasan by Haafiz Aboo Taahir Zubayr 'Alee Za'i] Khaalid narrated from some of the Prophet's (ﷺ) Companions that the Prophet (ﷺ) saw a person praying, but there was a dry size of a coin on the top of his foot; water had not touched it. So the Prophet (ﷺ) commanded him to repeat the Wudoo' and the prayer. [Sunan Aboo Daawood, Volume 1, Book 1, Hadeeth Number 175, p. 118-119, Classed as Saheeh by Haafiz Aboo Taahir Zubayr 'Alee Za'i] – Ed.

⁵ Saheeh Bukhaari, Volume 1, Book 4, Hadeeth Number 136, p. 136

⁶ See Fath al-Baaree – Ed.

⁷ Saheeh Muslim, Volume 1, Book 2, Hadeeth Number 580, p. 375

In another narration:

وفي لفظ لمسلم: سَمِعْتُ خَلِيلِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " :تَبْلُغُ الْحَلِيَّةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ
الْوُضُوءُ."⁸

(Aboo Hurayrah (رضي الله عنه) said,) I heard my close friend (صلى الله عليه وسلم) say, "*Adornments (in the Hereafter) will reach as far as the Wudoo' reached.*"⁸

Ikh-tilaaf [Difference of Opinion]

Concerning increasing one's Ghurrah (the Brightness or Lustre of the Forehead, hands and legs). The scholars differed concerning the washing of the body parts - beyond the obligatory limit - when performing ablution.

1. The Majority of Scholars held that it is commendable to do so, based on this *hadeeth*; while differing concerning the extent to which one may wash beyond the obligatory limits.
2. Imaam Maalik and Ahmad (in one report from him) held that this going beyond the obligatory bounds is not commendable. This is also the opinion of Shaykh al-Islam Ibn Taymiyyah, Imaam Ibn al-Qayyim and Shaykh Abdur-Rahman ibn Naasir as-Sa'adee. They supported their position with the following:

(a) Washing beyond the bounds – as an act of worship – requires a proof, and the *hadeeth* of Aboo Hurayrah (رضي الله عنه) is not a proof for such; it only indicates that there will be light or lustre upon the parts of the body washed in ablution.

(b) This practice of Aboo Hurayrah (رضي الله عنه) was his own understanding from the *hadeeth*, and it is not proper to take his understanding here while the stronger and more likely position [concerning this matter] is in conflict with his practice.

(c) As for the words: "*Therefore, whoever can increase the lustre of his forehead (and that of his hands and legs) should do so*" - the correct opinion is that these words are the

⁸ The complete narration is: It was narrated that Aboo Haazim said: I was behind Aboo Hurayrah (رضي الله عنه) while he was performing Wudoo' for Salaat. He washed his hand until he reached his armpit. I said to him, 'O Aboo Hurayrah! What is this Wudoo'?' He (رضي الله عنه) said, 'O Banoo Farrookh, are you here? If I had known that you were here, I would not have performed Wudoo' in this manner. I heard my close friend (رضي الله عنه) say, "*Adornments (in the Hereafter) will reach as far as the Wudoo' reached.*" [Saheeh Muslim, Volume 1, Book 2, Hadeeth Number 586, p. 379] – Ed.

speech of Aboo Hurayrah (رضي الله عنه): *mudrijah* (words added as explanation or clarification) which are not part of the actual statement of the Prophet (ﷺ).

(d) It has not been transmitted from any one of the *Sahaabah* (Companions) that they shared this understanding and went beyond the obligatory bounds in the performance of ablution. Instead, it has been transmitted from Aboo Hurayrah (رضي الله عنه) that he was careful not to allow anyone to see him washing in this manner, due to its strangeness.

(e) All of those who described the ablution of the Prophet (ﷺ) only mention that he washed the face and hands to the elbows and the feet to the ankles. And it is not possible that the Prophet (ﷺ) would have abandoned that which was preferable every time he performed his ablution. Al-Haafidh Ibn Hajar said in *Fath al-Baaree*: “I did not see this sentence [the added statement of Aboo Hurayrah] in the narration of anyone who reported this hadeeth from the Companions – and those who reported it were ten (10), nor from anyone who narrated it from Aboo Hurayrah (رضي الله عنه) except this narration of Nu’aim.”

(f) The noble verse of the Qur’aan which describes ablution specifies the limits of the obligatory area of washing as being up to the elbows and the ankles⁹, and it was one of the final verses revealed.

وَأَمْسَحُوا الْمَرَافِقَ إِلَىٰ وَأَيْدِيكُمْ وَوُجُوهَكُمْ فَأَغْسِلُوا الصَّلَاةَ إِلَىٰ قُمْتُمْ إِذَا ءَامَنُوا الَّذِينَ يَتَأْتِيهَا⁹
الْكَعْبَيْنِ إِلَىٰ وَأَرْجُلَكُمْ بِرُءُوسِكُمْ^٥

“O You who believe! when You intend to offer As-Salât (the prayer), wash Your faces and Your hands (forearms) up to the elbows, rub (by passing wet hands over) Your heads, and (wash) Your feet up to ankles...” [Soorah Al – Al-Ma’idah’ 5:6]

What to say when going to the lavatory

Hadeeth No. 11

عن أنس بن مالك رضي الله عنه أن النبي صلى الله عليه وسلم كان إذا دخل الخلاء قال :
"اللهم إني أعوذُ بك من الخُبثِ والخبائثِ."

Narrated Anas (رضي الله عنه): Whenever the Prophet (صلى الله عليه وسلم) went to answer the call of nature, he used to say, "[Bismillah]¹ *Allaah-umma innee a'oodhu bika minal Khubuthi wal khaaba'ith.*" ([In the Name of Allaah] O Allaah, I seek refuge with You from devils – males and females (or all offensive and wicked things, evil deeds, etc.)²

Important Points Derived from the Hadeeth:

1. It is commendable to supplicate with these words when one intends to go to the toilet, to be safe from the devils that try to spoil one prayer [through spoiling one's state of purification].
2. One of the harms of the devils is that they cause impurities to befall the people, so as to invalidate the person's *Salaat*. Hence, one must seek refuge from them to be protected from their harm.
3. The obligation of avoiding all impurities, and taking the necessary measures to protect oneself from such impurities. It has been authentically reported that one of the causes of punishment in the grave is the neglect of protecting oneself from urine when using the toilet.³

¹ It was narrated that 'Alee (رضي الله عنه) said: The Messenger of Allaah (صلى الله عليه وسلم) said, "*The screen between the Jinn and the nakedness of the sons of Aadam is that when a person enters the Kanif (A man-made structure for relieving oneself) he should say: 'Bismillah' (In the Name of Allaah).*" [Sunan ibn Maajah, Volume 1, Book 1, Hadeeth Number 297, Haafiz Aboo Taahir Zubayr 'Alee Za'i classed its *Isnaad* as *Da'eef*; However, it has supporting narrations and is classed as *Saheeh* by Sheikh al-Albaanee in *Saheeh Sunan at-Tirmitheeh*, Number 496, as quoted in <http://www.islamqa.com/en/ref/26816/>] –Ed.

² *Saheeh Bukhaari*, Volume 1, Book 4, Hadeeth Number 142, p. 139; *Saheeh Muslim*, Volume 1, Book 3, Hadeeth Number 831, p. 481

³ It was narrated that ibn 'Abbaas (رضي الله عنه) said: The Messenger of Allaah (صلى الله عليه وسلم) passed by two graves, and he (صلى الله عليه وسلم) said, "*They are being punished, but they are not being punished for anything grave (i.e., it was not difficult to avoid). One of them used to walk around spreading malicious gossip, and the other did not protect himself from his urine.*" He (صلى الله عليه وسلم) called for a palm branch, split it in two, and then planted one piece on one grave and the other on the other grave. Then he (صلى الله عليه وسلم) said, "*Perhaps it (the punishment) will be reduced for them so long as this does not dry out.*" [Saheeh Muslim, Volume 1, Book 1, Hadeeth Number 677, p. 414] – Ed.

While urinating or defecating, never face the Qiblah except when you are screened by a building or a wall or something like that

Hadeeth No. 12:

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِذَا أَرَدْتُمْ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا بَوْلٍ وَلَا تَسْتَدْبِرُوهَا وَلَكِنْ شَرِقُوا أَوْ غَرِبُوا". قَالَ أَبُو أَيُّوبَ: "فَقَدِمْنَا الشَّامَ فَوَجَدْنَا مَرَاحِضَ قَدْ بَنِيَتْ لِحَوْلِ الْكَعْبَةِ، فَانْحَرَفْنَا عَنْهَا، وَنَسْتَغْفِرُ اللَّهَ عَزَّ وَجَلَّ"

Narrated Abu Ayyoob Al-Ansaaree (رضي الله عنه): The Prophet (ﷺ) said, "While defacting, neither face nor turn your back to the Qiblah (Ka'bah at Makkah) but face either east or west." Aboo Ayyoob (رضي الله عنه) added, "When we arrived in Ash-Shaam we came across some lavatories facing the Qiblah; therefore we turned ourselves while using them and asked for Allaah's forgiveness."⁴

Important Points Derived from the Hadeeth:

1. The prohibition of facing or turning one's back towards the *Qiblah* (direction of Makkah) at the time of answering the call of nature.
2. The command or order to turn oneself away from the direction of the *Qiblah* while relieving oneself.
3. General Rule: The Commands and Prohibitions of the Law (*Sharee'ah*) are addressed to all of the Muslims in general. This is the original rule. However, there may be some instances when a command or prohibition is specifically addressed to particular individuals from amongst the Muslims. The command in this *hadeeth* is one such instance. His saying: but "*face either east or west*" is a command specifically directed to the People of al-Madeenah and whoever is in the same direction, such that if they face east or west, they would not be facing the *Qiblah*.

⁴ *Saheeh Bukhaari*, Volume 1, Book 8, Hadeeth Number 394, p. 261; *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 609, p. 387

4. This wisdom behind this is to respect and honour the *Ka'bah*, the First House of Worship.
5. The intended meaning of *Istigh-faar* (seeking forgiveness) mentioned by Aboo Ayyoob al-Ansaaree (رضي الله عنه) in this *hadeeth*, is seeking forgiveness in one's heart, and not saying with the tongue: *I seek forgiveness from Allaah* – while one is at the toilet in the state of urinating or defecating. Mentioning the name of Allaah by one's tongue while uncovering the private parts and relieving oneself is not allowed.

To defecate in houses

Hadeeth No. 13

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : رَقِيتُ يَوْمًا عَلَى بَيْتِ حَفْصَةَ، فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْضِي حَاجَتَهُ مُسْتَقْبِلَ الشَّامِ مُسْتَدْبِرَ الْكَعْبَةِ.

It was narrated that ‘Abdullaah bin ‘Umar (رضي الله عنه) said: “*I went up on the roof of my sister Hafsa’s house, and I saw the Messenger of Allaah (ﷺ) sitting to relieve himself⁵, facing towards Ash-Shaam which his back towards the Qiblah [or Ka’bah⁶].*”⁷

Ikh-tilaaf [Difference of Opinion]

Concerning Facing the Qiblah while using the Toilet.

1. Facing or turning ones back towards the Qiblah is absolutely prohibited in every condition. This was the opinion of: Aboo Ayyoob, Mujaahid, Ibraheem an-Naka’ee, ath-Thawree, Ibn Hazm, Ibn Taymiyyah and Ibn al-Qayyim. They cited the authentic *hadeeth* which indicate the absolute prohibition such as the *hadeeth* of Aboo Ayyoob (رضي الله عنه) (No. 12) above.

⁵ Haafiz Aboo Taahir Zubayr ‘Alee Za’i said, “*The words ‘I saw the Messenger of Allaah’ does not mean that Ibn ‘Umar saw the Prophet (ﷺ) without a screen covering him. The fact of the matter is that the toilet wall not being very high, he was able to see the Prophet’s head, which indicated that the Prophet (ﷺ) was sitting with his back towards the House of Allaah and face towards Baitul-Maqdis (Jerusalem)...*” [Sunan Ibn Maajah, Volume 1, Book 1, Commentary Of Hadeeth Number 322, p. 279] – Ed.

⁶ The word ‘*Ka’bah*’ is used in the version recorded in: *Jaami’ at-Tirmitheeh*, Volume 1, Book 1, Hadeeth Number 11, p. 41-42; Imaam Tirmitheeh said, “*This Hadeeth is Hasan Saheeh.*” Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i – Ed.

⁷ *Saheeh Bukhaari*, Volume 1, Book 4, Hadeeth Number 148, p. 142; *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 612, p. 388

2. Facing or turning ones back towards the Qiblah is absolutely permissible. This was the opinion of ‘Aa’ishah, Urwah ibn az-Zubair (رضي الله عنه), Rabee’ah, Daawood az-Zaahiree. They cited as proof the authentic *hadeeth* indicating the permissibility, such as the present hadeeth of Ibn Umar (رضي الله عنه).⁸
3. Those who said the issue requires combining or reconciliation of the evidences, and that the correct opinion is that facing the Qiblah is forbidden in an open field but permissible in a fixed structure such as a house in which case one should at least turn one’s body away from the Qiblah. This is the opinion of Imams Maalik, ash-Shafi’ee, Ahmad and Ishaq; while it has also been reported from Abdullaah ibn Umar and Ash-Sha’abee.
4. Those who also saw the need to combine or reconcile the apparent contradiction between the two *hadeeth* in question, and they said the *hadeeth* of Aboo Ayyoob (رضي الله عنه) indicated *Kiraahah* [that facing the Qiblah is disliked] not *Tahreem* (absolute prohibition) while the *hadeeth* of Ibn Umar (رضي الله عنه) indicates *Jawaaz* (permissibility).
5. Basic Principle: Whenever it is possible to *reconcile* between two apparently contradictory texts, it is a necessity to do so, before declaring the abrogation of any one of them.

Important Points Derived from the Hadeeth:

1. Permission to turn one’s back towards the *Ka’bah* while relieving oneself, in the case where someone is in a building [a fixed toilet in a house].
2. Permission to face *Bait al-Maqdis* (Jerusalem) while relieving oneself, contrary to the opinion of those who consider it to be something detestable (*makrooh*).

⁸ Another *hadeeth* used is the following: Jaabir ibn ‘Abdullaah (رضي الله عنه) said, “*The Prophet of Allaah (ﷺ) had prohibited us from facing the Qiblah while urinating. Then, I saw him facing it (while urinating, and this was) a year before he died.*” [Sunan Aboo Daawood, volume 1, Book 1, Hadeeth Number 13, p. 33, Classed as *Hasan* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i] – Ed.

To Carry An 'Anazah (Spear-headed Stick) Along With The Water For Washing the Private Parts After Answering the Call of Nature

Hadeeth No. 14

عن أنس بن مالك رضي الله عنه، أنه قال : "كَانَ رَسُولُ اللَّهِ يَدْخُلُ الْخَلَاءَ فَأَحْمِلُ أَنَا
وَعُغْلَامٌ نَحْوِي إِدَاوَةً مِنْ مَاءٍ وَعَنْزَةً فَيَسْتَنْجِي بِالْمَاءِ".

Anas ibn Maalik (رضي الله عنه) said, "The Messenger of Allaah (ﷺ) would enter Al-Khalaa' (the toilet), and a young boy like myself and I would bring a vessel of water and an 'Anazah (A short, iron-tipped spear) and he would clean himself with the water."¹

Important Points Derived from the Hadeeth:

1. Permissibility of using water alone when making *Istin-jaa* (cleaning the private parts). And the use of water alone is preferable to using stones alone [or some solid substance such as toilet paper], since the use of water is more effective in cleaning. And the best manner is to combine the two, first using the solid substance and then following it with water, thus achieving complete cleanliness.
2. The Muslim is expected to prepare oneself by having on hand whatever one needs to clean oneself after using the toilet, so as to avoid having to get up and search for those needed items, and thereby taking the chance of soiling the body or clothing with any impurities.
3. Taking precautions and being concerned to protect oneself from the view of others, since looking at another person's *awrah* (private area of the body that is not allowed to be uncovered) is forbidden. So, they used to place the spearheaded stick in the ground and place a cloth over it to be used as a screen.
4. The permissibility of using a young person for such service.

¹ *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 620, p. 391; *Saheeh Bukhaari*, Volume 1, Book 4, Hadeeth Number 152, p. 143 [with slightly different wording]

It is forbidden To Clean the Private Parts With the Right Hand

Hadeeth No. 15

عن أبي قتادة الحارث بن ربعي الأنصاري رضي الله عنه أن النبي صلى الله عليه وسلم قال : " لا يُمسك أحدكم ذكره بيمينه وهو يبول، ولا يتمسح من الخلاء بيمينه، ولا يتنفس في الإناء ".

It was narrated from ‘Abdullaah ibn Aboo Qataadah that his father (ﷺ) said: The Messenger of Allaah (ﷺ) said, “None of you should hold his private part in his right hand when he is urinating, nor wipe himself with his right hand after defecating, or breathe into the vessel (while drinking).”²

Important Points Derived from the Hadeeth:

1. The prohibition of touching the private parts with the right hand while relieving oneself.
2. The prohibition of using the right hand for (*istin-jaa*) cleaning the private parts after relieving oneself.
3. The prohibition of breathing into the drinking vessel while drinking.
4. Avoiding unclean things, and if one is forced to do so – in that case the left hand should be used.
5. The excellence and superiority of the right hand over the left hand.
6. Giving attention and showing concern for cleanliness in general, and especially in dealing with foods and drinks, which would be a cause of harm to one’s health if impurities come in contact with them (i.e. foods and drinks).
7. The exalted nature and loftiness of the *Sharee’ah* (Islamic Law) which has commanded everything that is beneficial and warned us from all that is harmful.

² *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 613, p. 389; *Saheeh Bukhaari*, Volume 1, Book 4, Hadeeth Number 154, p. 144 [with slightly different wording]

Ikh-tilaaf [Difference of Opinion]

Concerning whether the *Nahyee* (prohibition) in this hadeeth indicates *at-Tahreem* (that which is absolutely forbidden) or *al-Kiraahah* (that which is detestable).

1. *az-Zhaahiriyyah* (literalist) hold that it indicates *at-Tahreem* (absolute prohibition), based upon the apparent meaning of the *hadeeth*.
2. *Al-Jamhoor* (Majority of Scholars) hold that it indicates *al-Kiraahah* (something detestable), considering the prohibition here as simply a means of stressing good manners.

Proof of the Impurity of Urine and that it is Obligatory to Safeguard Oneself from It

Hadeeth No. 16:

عن عبد الله بن عباس رضي الله تعالى عنهما قال: مرَّ النبيُّ صلى الله عليه وسلم بقبرين فقال: "إِنَّهُمَا لِيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ. أَمَا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ". فَأَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا نِصْفَيْنِ، فَعَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً. فَقَالُوا: يَا رَسُولَ اللَّهِ، لِمَ فَعَلْتَ هَذَا؟ قَالَ: "لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَبْسَا".

It was narrated that ibn ‘Abbaas (رضي الله عنه) said: The Messenger of Allaah (ﷺ) passed by two graves, and he (ﷺ) said, “*They are being punished, but they are not being punished for anything grave (i.e., it was not difficult to avoid). One of them used to walk around spreading malicious gossip, and the other did not protect himself from his urine.*” He (ﷺ) called for a palm branch, split it in two, and then planted one piece on one grave and the other on the other grave. Then he (ﷺ) said, “*Perhaps it (the punishment) will be reduced for them so long as this does not dry out.*”³

³ *Saheeh Bukhaari*, Volume 1, Book 4, Hadeeth Number 218, p. 173; *Saheeh Muslim*, Volume 1, Book 1, Hadeeth Number 677, p. 414

One of the Major Sins Is Not to Protect Oneself (One's Clothing and Body) from One's Urine (i.e. From Being Soiled With It)

In another narration:

Narrated ibn 'Abbaas (رضي الله عنه): Once the Prophet (ﷺ), while passing through one of the *Heytaan* (gardens or graveyards) of Al-Madeenah or Makkah, heard the voices of two persons who were being tortured in their grave. The Prophet (ﷺ) said, "*These two persons are being tortured not for a major sin (to avoid).*" The Prophet (ﷺ) then added, "*Yes! (They are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with urine, while the other used to go about with calumnies (to make enmity between friends).*" The Prophet (ﷺ) then asked for a green branch (of a date-pal tree), broke it in two pieces and put one on each grave. On being asked why he had done so, he (ﷺ) replied, "*I hope that their torture might be lessened, till these get dried.*"⁴

This action was a kind of invocation on the part of the Prophet (ﷺ) for the deceased persons.⁵

Ikh-tilaaf [Difference of Opinion]

Concerning the placing of a twig/leaf on a grave.

- (1) Some of the scholars held that it is *mustahabb* (commendable), considering this action of the Prophet (ﷺ) to be a general legislation [for the whole of the Ummah].
- (2) The other scholars held that it is not legislated to do such, since it is an act of worship, and every act of worship requires a proof, while there is no such proof that this act was meant to be general for the whole of the *Ummah*; especially since the Prophet (ﷺ) never did it again, nor did any of the Companions, after him, do so.

Important Points Derived from the Hadeeth:

1. Affirmation of the punishment in the grave, as has been well established in the authentic *hadeeth* and this is the *madh-hab* of the majority of the Muslim *Ummah*.

⁴ *Saheeh Bukhaari*, Volume 1, Book 4, Hadeeth Number 216, p. 172

⁵ *Fath al-Baaree*, Volume 1, p.232.

2. Neglecting to protect oneself from impurities (*najaasaat*) is a cause or reason for the punishment in the grave. Therefore, everyone must take precautions against impurities, since the *hadeeth* indicates the fact that urine has a special relationship to the punishment in the grave [as one of its causes]. This is confirmed by what is reported by al-Haakim and Ibn Khuzaimah: *“Most of the punishment in the grave is from [not protecting oneself from] urine.”* Ibn Hajar said: *“Its chain of narrators is Saheeh (authentic).”*
 3. The prohibition of *an-Nameemah* (carrying tales between two people to cause enmity between them), and that *an-Nameemah* is a cause or reason for the punishment in the grave.
 4. The mercy or compassion of the Prophet (ﷺ) for his companions, and his eagerness and concern to distance them from any harm or evil.
 5. It is encouraged to cover the sins and faults of others, as the Prophet (ﷺ) – perhaps intentionally – did not identify or mention the names of the two people who were being punished in the graves.
 6. His statement: *“They are not being punished for a major sin,”* - it means: *their punishment is not due to a sin which was a major (difficult) thing for them to avoid.* Surely, avoiding *an-Nameemah* or protecting oneself from urine (at the time of relieving oneself) is not some extremely difficult to do. However, their punishment was severe due to the harm/evil which resulted from their actions.
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Pertaining To Tooth-Stick Siwaak (A Type of Tooth Brush Shaped like a Pencil - From the Roots of the Araak Tree)

Hadeeth No. 17

عن أبي هريرة رَضِيَ اللهُ عَنْهُ، عن النبي صلى الله عليه وسلم قال : " لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي
لَأَمَرْتُهُمْ بِالسَّوَاكِ مَعَ كُلِّ وُضُوءٍ عِنْدَ كُلِّ صَلَاةٍ "

Narrated Aboo Hurayrah (رضي الله عنه): Allaah's Messenger (ﷺ) said, "If I had not found it hard for my followers, – or the people – I would have ordered them to clean their teeth with Siwaak for every Salaat (prayer)."¹

Important Points Derived from the Hadeeth:

1. The virtues and recommendation of using *miswak* or *Siwaak*. It is on the level of those things that are obligatory – in terms of the reward that one may receive from using it.
2. Confirmation of the legislation to use *Siwaak* at the time of ablution and at the time of *Salaat*.
3. The superiority of the ablution and the *Salaat* which is performed along with the use of *Siwaak*.
4. Nothing prevented the Prophet (ﷺ) from declaring the obligation of the use of *miswak* except the fear that it would be a hardship on the Muslims to fulfil that obligation.
5. The completeness of the concern and love of the Prophet (ﷺ) for his *Ummah*, and his fear of any harm coming to them.

¹ *Saheeh Bukhaari*, Volume 2, Book 11, Hadeeth Number 887, p. 26; *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 589, p. 380

6. The *Yusr* (easiness or leniency) of the Islaamic Law, and that there is neither '*Usr*' (difficulty) in it nor *Mashaqqah* (hardship).
7. General Principle: Repulsing that which is harmful takes precedence over seeking that which is beneficial [*anna dar'a -l-mafaasid muqaddam ala jalbi -l-masaalih*]. Here in this *hadeeth* we find that the Prophet (ﷺ) has avoided commanding the Ummah with the use of *Siwaak* – in spite of the tremendous benefits contained in its use – simply for fear that Allaah would make it obligatory upon them and they would not be able to fulfil that obligation. As a result a great harm would befall them due to their failing to fulfil this obligatory act.

Hadeeth No. 18

عن حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُورُ فَاہ
بِالسَّوَاكِ.

Narrated Hudhaifa (رضي الله عنه), "Whenever the Prophet (ﷺ) got up at night, he used to clean his mouth with *Siwaak*."²

Important Points Derived from the Hadeeth:

1. Confirmation of the legislation of the use of *Siwaak* after awakening from sleep of the night. The reason for this is that *sleep* is usually a cause of a change in the odour of the mouth, and *Siwaak* is the instrument for cleaning the mouth and refreshing it.
2. Confirmation of the legislation of the use of *Siwaak* at every time where there is a change in the odour of the mouth, based on the meaning mentioned in the previous point.
3. The legislation of *an-Nadhaafah* (cleanliness) in general, and that it is from the *Sunnah* of the Prophet and an acknowledged aspect of *al-Aadaab as-Saamiyah* (Noble Manners).

² *Saheeh Bukhaari*, Volume 1, Book 4, Hadeeth Number 245, p. 185; *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 594, p. 381

Hadeeth No. 19

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ الصَّدِيقَ رَضِيَ اللَّهُ عَنْهُمَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مُسْنَدَتُهُ إِلَى صَدْرِي - وَمَعَ عَبْدُ الرَّحْمَنِ سِوَاكَ رَطْبٌ يَسْتَنُّ بِهِ - فَأَبَدَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَصْرَهُ، فَأَخَذْتُ السِّوَاكَ فَفَضَمْتُهُ وَطَيَّبْتُهُ، ثُمَّ دَفَعْتُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَنَّ بِهِ، فَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَنَّ اسْتِنَانًا أَحْسَنَ مِنْهُ . فَمَا عَدَا أَنْ فَرَّغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَفَعَ يَدَهُ أَوْ إصْبَعَهُ - ثُمَّ قَالَ : " فِي الرَّفِيقِ الْأَعْلَى " ثَلَاثًا، ثُمَّ قَضَى عَلَيْهِ .
وَكَاثَتْ تَقُولُ : مَاتَ بَيْنَ حَاقِنَتِي وَذَاقِرَتِي .
وفي لفظ: فَرَأَيْتُهُ يُنْظَرُ إِلَيْهِ، وَعَرَفْتُ أَنَّهُ يُحِبُّ السِّوَاكَ فَقُلْتُ: آخُذْهُ لَكَ؟ فَأَشَارَ بِرَأْسِهِ: أَنْ نَعَمْ .
هذا لفظ البخاري، ولـ "مسلم" نحوه .

Narrated 'Aa'ishah (رضي الله عنها): "Abdur-Rahmaan ibn Aboo Bakr entered upon the Prophet (ﷺ) while I saw supporting the Prophet (ﷺ) on my chest. 'Abdur-Rahmaan had a fresh Siwaak then and he was cleaning his teeth with it. Allaah's Messenger (ﷺ) looked at it, so I took the Siwaak, cut it (chewed it with my teeth), shook it and made it soft (with water), and then gave it to the Prophet (ﷺ) who cleaned his teeth with it. I had never seen Allaah's Messenger (ﷺ) cleaning his teeth in a better way than that moment. After finishing the brushing of his teeth, he lifted his hand or finger and said thrice, "O Allaah! Let me be with the highest companions," and then died.

'Aa'ishah (رضي الله عنها) used to say, "He died while he was resting between my chest and chin."³

In another version: Narrated 'Aa'ishah (رضي الله عنها): "...I saw the Prophet (ﷺ) looking at it (i.e., Siwaak) and I knew that he loved the Siwaak, so I said to him, 'Shall I take it for you?' He nodded in agreement..."⁴

Important Points Derived from the Hadeeth:

1. The use of fresh *miswak*.
2. Preparing the *miswak* for use [for example cutting of the used end, or softening the end before using it].

³ Saheeh Bukhaari, Volume 5, Book 64, Hadeeth Number 4438, p. 441

⁴ Saheeh Bukhaari, Volume 5, Book 64, Hadeeth Number 4449, p. 446

3. The permissibility of using the *miswak* of someone else, after cleaning it and preparing it (for use by the second person).
4. Acting upon what one understands through indirect indications or signals [without words being spoken].
5. *Ar-Rafeeq al-A'laa*: This is a reference to those mentioned in *Soorah an-Nisaa* the words:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

“And whoso obeys Allaah and the Messenger (Muhammad), Then they will be In the company of those on whom Allaah has bestowed his Grace, of the Prophets, the Siddiqoon, the martyrs, and the righteous. And How excellent These companions are!”⁵

Hadeeth No. 20

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَسْتَاكُ
بِسِوَاكٍ رَطْبٍ قَالَ وَطَرَفَ السِّوَاكِ عَلَى لِسَانِهِ، وَهُوَ يَقُولُ: أُعْ أُعْ، وَالسِّوَاكُ فِي فِيهِ كَأَنَّهُ يَتَهَوَّعُ.

Narrated Aboo Burdah: My father (Aboo Moosaa) said, “I came to the Prophet (ﷺ) and saw him carrying a Siwaak in his hand and cleaning his teeth, saying, ‘U’ ‘U’, as if he was retching while the Siwaak was in his mouth.”⁶

In the narration of Muslim:

It was narrated that Aboo Moosa (رضي الله عنه) said, “I entered upon the Prophet (ﷺ) and the edge of the Siwaak was on his tongue.”⁷

⁵ Soorah An-Nisaa 4:69

⁶ Saheeh Bukhaari, Volume 1, Book 4, Hadeeth Number 244, p. 184

⁷ Saheeh Muslim, Volume 1, Book 2, Hadeeth Number 592, p. 381

Important Points Derived from the Hadeeth:

1. The legislation of using the fresh *miswak*, and that its use is an act of worship and a means of nearness to Allaah.
 2. Exaggeration (going to the extreme end of the mouth and back of the throat) in the use of *Siwaak* since this is a means of completion or perfection of cleanliness.
 3. Sometimes using the *Siwaak* on the tongue [not only on the teeth].
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If one puts on (Khuff) just after performing ablution (there is no need to wash one's feet again in ablution)

Hadeeth No. 21

عَنْ الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَهْوَيْتُ لِأَنْزَعِ خُفَّيْهِ، فَقَالَ: 'دَعُهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ' فَمَسَحَ عَلَيْهِمَا.

Narrated 'Urwa ibn Al-Mugheera: My father (رضي الله عنه) said, "Once I was in the company of the Prophet (ﷺ) on a journey and I dashed to take off his Khuff. He ordered me to leave them as he had put them on after performing ablution. So he passed wet hands over them."¹

Ikh-tılaaf [Difference of Opinion]

Concerning Wiping Over the Socks:

The *Shee'ah* have stepped outside of the *Ijmaa'* (Consensus) of the scholars and have denied the legislated action of wiping (*al-Mas-hu*) over the socks. This opinion has also been reported from Imaam Maalik and some of the *Sahaabah* (Companions).

However, Shaykh al-Islam Ibn Taymiyyah says: "The report that the companions rejected the act of wiping over socks is a weak (unauthentic) report. As for Imaam Maalik, the confirmed report of his opinion in this matter is that he allowed it, and after him his students were all in agreement upon the permissibility of wiping over socks."

As for the *Shee'ah* – they have in fact opposed the *Ijmaa'* claiming that the *hadeeth* of *al-Mas-hu* are all abrogated by the verse in *Soorah al-Maa'idah*, which they read:

"...wamsahoo bi-ru'oosikum wa arjooli-kum..."
"...and wipe over your heads and your feet...",

Instead of:

"...wamsahoo bi-ru'oosikum wa arjoola-kum..."

¹ *Saheeh Bukhaari*, Volume 1, Book 4, Hadeeth Number 206, p. 168-169; A longer version is recorded in: *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 631, p. 396

“...and wipe over your heads and (wash) your feet...” – which is the correct meaning.²

The correct understanding of this verse of Qur’aan is explained and confirmed in the authentic *hadeeth* which report the practice of the Prophet (ﷺ) as well as his instructions to his companions to wash the feet when making ablution. The exception from washing is the case where someone has put on socks after washing their feet, as shown in the above *hadeeth*.

The whole Muslim *Ummah* hold the opinion of the permissibility of *al-Mas-hu* (wiping over the socks), and believe in it as a point of *Aqeedah* (Creed), citing as proof the large number of authentic *ahaadeeth* which confirm it as a **Sunnah**.

If we accept for the sake of argument the reading: **“...wamsahoo bi-ru’oosikum wa arjooli-kum...”** [with *kas-rah (i)*],

Instead of the reading: **“...wamsahoo bi-ru’oosikum wa arjoola-kum...”** [with *fat-hah (a)*],

One of the explanations for such reading would be – as some of the scholars said – to indicate the permissibility of *al-Mas-hu* (wiping over the socks) according to what is specified in the *Sunnah*.

The students of Abdullaah ibn Mas’ood (رضي الله عنه) used to be fascinated and delighted with the *hadeeth* of Jareer ibn Abdullah (رضي الله عنه) concerning *al-Mas-hu* (wiping over the socks) since he only became a Muslim after the revelation of *Soorah al-Maa’idah*.³ This means that his *hadeeth* is after the revelation of the verse under discussion and therefore not abrogated by it. Hence, the verse – if read with *fat-ha (a)* would be in agreement with the *hadeeth* and therefore support *al-Mas-hu* (wiping over the socks), and not indicate wiping over the feet as claimed by the *Shee’ah*.⁴

² It was narrated that Rubai said: ‘Ibn ‘Abbaas came to me and asked me about this *hadeeth*’, meaning the *hadeeth*, she had narrated, saying that the Messenger of Allaah (ﷺ) performed ablution and washed his feet. ‘Ibn ‘Abbaas said, *‘The people are insisting on washing their feet, but I do not find anything in the Qur’aan except (the injunction to) wipe them’.*’ [Sunan Ibn Maajah, Volume 1, Book 1, Hadeeth Number 459, p. 337, Classed as *Da’eef* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i] – Ed.

³ It has been related from Shahr ibn Hawshab that he said, I saw Jareer ibn ‘Abdullaah performing Wudoo’, and he wiped over his *Khuff*. I asked him about that. He replied, *‘I saw Allaah’s Messenger (ﷺ) performing Wudoo’ and he wiped over his Khuff.’* So I said to him, *‘Before Soorat Al-Maaidah (was revealed) or after Al-Maaidah?’* So he replied, *‘I did not accept Islaam until after Al-Maaidah.’* [Jaami’ At-Tirmitheh, Volume 1, Book1, Hadeeth Number 94, p. 120-121, Classed as *Hasan* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i] – Ed.

⁴ It was narrated that Aboo Haiyah said: I saw ‘Alee (رضي الله عنه) performing ablution and he washed his feet up to the ankles, and then he said, *‘I wanted to show you how your Prophet (ﷺ) purified himself.’* [Sunan Ibn Maajah, Volume 1, Book 1, Hadeeth Number 456, p. 336, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i, who said, *‘...since the Shiite scholars deny it (i.e., washing the feet during ablution), the Compiler of the book (i.e., Imaam ibn Maajah) has quoted a hadeeth to prove that ‘Alee (رضي الله عنه) himself used to wash his feet during ablution.’*] – Ed.

The summary of what was said by Ibn Daqeeq al-Eid is that, “*The permissibility of wiping over the socks has become so well known that it has become a symbol or mark of the People of Sunnah. At the same time rejection of wiping over the socks has become the mark of the People of Innovation (Ahlu-I-Bid’ah).*”

Important Points Derived from the Hadeeth:

1. The legislation of wiping over the socks, at the time of making ablution. That this wiping is one time with one hand, over the upper side of the socks and not the lower, as has been mentioned in many reports.⁵
2. The condition for the permissibility of wiping over the socks is that the person should have washed the feet before putting on the socks.
3. That it is commendable to offer one’s service to the scholars and those held in high regard [in the Muslim society].
4. It has been reported in some of the narrations of this *hadeeth* that it took place during the Battle of *Tabook* at the time of the Dawn Prayer.

Wiping Over the Socks

Hadeeth No. 22

عن حُدَيْفَةَ بْنِ الْيَمَانَ قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَبَالَ وَتَوَضَّأَ وَمَسَحَ عَلَى خُفَيْهِ (مختصر).

Hudhaifah ibn al-Yamaan (رضي الله عنه) reported: “*I was with the Messenger of Allah (ﷺ) during a journey. He (the Prophet ﷺ) urinated, performed ablution and wiped over his socks.*”⁶

⁵ Al-Mugheerah ibn Shu’bah narrated: “*I saw the Prophet (ﷺ) wiping over the Khuff: on the tops of them.*” [Jaami’ At-Tirmitheeh, Volume 1, Book1, Hadeeth Number 98, p. 125, Classed as *Hasan* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i] – Ed.

⁶ The wording of the complete hadeeth in *Saheeh Muslim* [Volume 1, Book 2, Hadeeth Number 624, p. 393] is: “*I was narrated that Hudhaifah (رضي الله عنه) said: I was with the Prophet (ﷺ) and we came to a garbage-dump of some people. He urinated standing, and I started to go away. He said, “Come closer (to shield).” So I came closer until I was standing (behind him) at his heels, then he performed Wudoo’ and wiped over his Khuff.*” – Ed.

Important Points Derived from the Hadeeth:

1. The legislation of wiping over socks during a journey.
2. The permissibility of wiping over socks when performing ablution, after one has urinated. Many *ahadeeth* confirm the permissibility of wiping over the socks, as well as the turban, from every minor nullification⁷ of ablution.
 - (a) As for the major state of impurity, which requires *Ghusl*, such as *al-Janaabah*, wiping over the socks or turban is not sufficient in such cases. Purification in such cases necessitates *Ghusl*.

⁷ Some things that invalidate the *Wudoo* :

(i) After eating camel's meat: It was narrated from Jaabir ibn Samurah that a man asked the Messenger of Allaah (ﷺ), "*Should I perform Wudoo' after eating lamb?*" He said, "*If you wish, then perform Wudoo', and if not, then do not do it.*" He said, "*Should I perform Wudoo' after eating camel meat?*" He said, "*Yes, perform Wudoo' after eating camel meat.*" He said, "*Can I offer prayers in sheep pens?*" He said, "*Yes.*" He said, "*Can I pray in the area where camels rest?*" He said, "*No.*" [Saheeh Muslim, Volume 1, Book 3, Hadeeth Number 802, p. 467]

(ii) Touching the sexual organs with desire: It was narrated that Busrah bint Safwaan said: The Messenger of Allaah (ﷺ) said, "*If any of you touches his penis, let him perform ablution.*" [Sunan Ibn Maajah, Volume 1, Book 1, Hadeeth Number 479, p. 346, Classed as *Hasan* by Haafiz Aboo Taahir Zubayr 'Alee Za'i] Touching the private parts without desire, according to some scholars (see Sheikh Al-Albaanee's '*Tamaam Al-Minnah*', p. 100), does not invalidate the *Wudoo*'. Qais ibn Talq Al-Hanafi narrated that his father said: I heard the Messenger of Allaah (ﷺ) being asked about touching the penis. He said, "*This does not require ablution, because it is part of you (your body).*" [Sunan Ibn Maajah, Volume 1, Book 1, Hadeeth Number 483, p. 348, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr 'Alee Za'i]

(iii) Answering the call of nature & anything that comes out of the private parts Allaah, the Most High, says in the Qur'aan, "**...or any of you comes from answering the call of nature...**" [The Noble Qur'aan, *Soorah Al-Ma'idah* 5:6] It was narrated from Sa'eed ibn Al - Huwairith: I heard Ibn 'Abbaas (رضي الله عنه) said: We were with the Prophet (ﷺ) when he came from where he relieved himself and some food was brought. It was said to him, "*Aren't you going to perform Wudoo'?*" He said, "*Why? Am I going to pray, that I should perform Wudoo'?*" [Saheeh Muslim, Volume 1, Book 3, Hadeeth Number 827, p. 479 - 480] Narrated Aboo Hurayrah (رضي الله عنه): Allaah's Messenger (ﷺ) said: "*Allaah does not accept the prayer of any one of you if he nullifies his state of purification, until he purifies himself once again [by Wudoo or Ghusl].*" [Saheeh Bukhaari, Volume 9, Book 90, Hadeeth Number 6,954, p. 67; Saheeh Muslim, Volume 1, Book 2, Hadeeth Number 537, p. 355]

(iv) Deep sleep: 'Alee ibn Aboo Taalib narrated that the Messenger of Allaah (ﷺ) said, "*The draw-string of the anus is the eyes. So whoever sleeps, he should perform Wudoo'.*" [Sunan Aboo Daawood, Volume 1, Book 1, Hadeeth Number 203, p. 135. It's chain is *Da'eef*, however, it has supporting narrations, which raises it to the level of *Hasan* (see *Irwa-ul-Ghaleel*, Number 113)]

Nosebleeds, vomiting, belching, foul language and laughter, do not invalidate the ablution and all evidence that claims so, is weak. And Allaah knows best! - Ed.

- (b) As for one who has a splint or cast⁸ (due to a broken limb) or a bandaged wound, such is allowed to wipe over it in cases of *minor* as well as *major* states of impurity.
- (c) In case the wiping would cause harm (to the broken limb or wound) or there is reasonable reason to fear such, then one need not wipe, but instead he or she may perform *Tayammum* over the affected limb, while washing the rest of the limbs that are normal.

Time Limit For Wiping Over the Shoes (Socks Khuff)

[Extra Hadeeth]

عَنْ شُرَيْحِ بْنِ هَانِيٍّ قَالَ: أَتَيْتُ عَائِشَةَ أَسْأَلُهَا عَنِ الْمَسْحِ، عَلَى الْخُفَّيْنِ فَقَالَتْ عَلَيْكَ بِأَبْنِ أَبِي طَالِبٍ فَسَلُّهُ فَإِنَّهُ كَانَ يُسَافِرُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَسَأَلْنَاهُ فَقَالَ جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمَسَافِرِ وَيَوْمًا وَلَيْلَةً لِلْمُقِيمِ

It was narrated that Shuraih ibn Haani' said: I came to 'Aa'ishah and asked her about wiping over the *Khuff*. She said, "You should go to ('Alee) ibn Aboo Taalib and ask him, for her used to travel with the Messenger of Allaah (ﷺ)." So we asked him and he said, "The Messenger of Allaah (ﷺ) set a limit of three days and their nights (i.e., three nights) for the traveller, and one day and night for one who is not travelling."⁹

Important Points Derived from the Hadeeth:

The period of time allowed for *al-Mas-hu* (wiping), over the socks and turban, during a journey is three days and nights. The period allowed for *al-Mas-hu* for one who is resident is one day and night, i.e. 24 hours – beginning from the time one actually wipes [over the socks after nullifying the ablution] – whether travelling or resident, according to the most correct opinion of the scholars.

⁸ It was narrated that 'Alee ibn Aboo Taalib (رضي الله عنه) said, "I broke one of my forearms and I asked the Prophet (ﷺ) about that. He told me to wipe over the bandages." [Sunan ibn Maajah, Volume 1, Hadeeth Number 657, p. 434, Classed as *Mawdoo'* by Haafiz Aboo Taahir Zubayr 'Alee Za'i] – Ed.

⁹ *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 639, p. 399

Translators Note:

1. It is almost agreed upon that the beginning of the time-period allowed for wiping is from the time of the nullification of ablution after putting on the socks¹⁰, not from the time of wiping.
 2. However, there is a report from Imaam Ahmad that the beginning of the time-period allowed for wiping is from the *time one actually wipes* [over the socks] after nullifying the ablution. This is also the choice of al-Mundharee. An-Nawawee said: *“This is the strongest or best opinion in light of the evidence.”*
 3. Al-Hasan al-Basaree said: *“[The period of time allowed for wiping begins] from the time of putting on the socks.”*¹¹
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¹⁰ It was narrated from ‘Abdur-Rahman ibn Aboo Bakrah, from his father, that the Prophet (ﷺ) granted concession to travellers, *“If a traveller performed ablution and put on leather socks, then he performed a fresh ablution, he could wipe over leather socks for three days and nights; the resident could do so for one day and one night.”* [Sunan ibn Maajah, Volume 1, Book 1, Hadeeth Number 556, p.382-383, Classed as Hasan by Haafiz Aboo Taahir Zubayr ‘Alee Za’i]

¹¹ *Rahmah al-Ummah Fi Ikhtilaaf al-A’immah*, (pg. 21) Abu Abdullah Muhammad ibn Abdur-Rahman ad-Dimashqee, 8th Century Hijrah

The washing away of emotional urethral discharge (Almadh-yu) and performing ablution after it

Hadeeth No. 23

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : كُنْتُ رَجُلًا مَدَّاءً، فَاسْتَحْيَيْتُ أَنْ أَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَكَانِ ابْنَتِهِ مِنِّي، فَأَمَرْتُ الْمُقْدَادَ بْنَ الْأَسْوَدِ، فَسَأَلَهُ، فَقَالَ : " يَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ".
وللبخاري "اغْسِلْ ذَكَرَكَ وَتَوَضَّأْ" ولمسلم: "تَوَضَّأْ وَأَنْضِجْ فَرْجَكَ".

It was narrated that ‘Alee (رضي الله عنه) said: “I was a man who emitted a great deal of prostatic fluid, but I felt too shy to ask the Prophet (صلى الله عليه وسلم) about that because of the position of his daughter.¹ So I told Al-Miqdaad ibn Al-Aswad to ask him, and he (صلى الله عليه وسلم) said, ‘Let him wash his private part and perform Wudoo’.”²

In one narration of Bukhaari: The Prophet (صلى الله عليه وسلم) replied, “Perform ablution after washing your organ (penis).”³

In one narration of Muslim: The Messenger of Allaah (صلى الله عليه وسلم) said, “Perform Wudoo’ and sprinkle (wash) your private part.”⁴

Important Points Derived from the Hadeeth:

1. That *al-Madh-yu* (prostatic fluid) is an impurity and it is obligatory to wash it. However, an insignificant amount is excused, if overlooked, due the difficulty of removing every trace of it – as has been mentioned by some of the scholars.
2. That *al-Madh-yu* is one of the things that nullify ablution, since it is a substance excreted from one of the two openings [the front or back (i.e. the private parts)].
3. The obligation of washing the private part (penis) after the emission of *al-Madh-yu*.

¹ In a version in Bukhaari [Volume 1, Book 5, Hadeeth Number 269, p. 196] it says, “...Being the son-in-law of the Prophet (صلى الله عليه وسلم)...”

² Saheeh Muslim, Volume 1, Book 3, Hadeeth Number 695, p. 421

³ Saheeh Bukhaari, Volume 1, Book 5, Hadeeth Number 269, p. 196. I could not locate the exact wording mentioned in the above Arabic text. The wording I found is: تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ – Ed.

⁴ Saheeh Muslim, Volume 1, Book 3, Hadeeth Number 697, p. 422

4. That it is not obligatory to take a *Ghusl* (complete bath) like the one who takes a complete bath from *al-Janaabah* (major sexual impurity).⁵ Upon this point there is *Ijmaa'* (agreement by consensus of the scholars).
5. The performance of *al-Istij-maar* (cleaning with pebbles) is not sufficient for the removal of *al-Madh-yu*, as it is with the removal of urine. In the case of *al-Madh-yu* it is a necessity to use water.

One should not repeat ablution if in doubt unless and until he is convinced (that he has lost his ablution by having Hadath)

Hadeeth No. 24

عن عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ الْمَازِنِيِّ قَالَ : شَكِيَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الرَّجُلُ يُخَيَّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ، فَقَالَ : "لَا يَنْصَرَفُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا."

Narrated ‘Abbad bin Tamim (رضي الله عنه): My uncle asked the Messenger of Allaah (ﷺ) about a person who imagined to have passed wind during the Salaat. Allaah’s Messenger (ﷺ) replied, “*He should not leave his Salaat unless he hears a sound or smells something.*”⁶

Important Points Derived from the Hadeeth:

1. General Principle: A thing is considered to remain in its original state or condition, as long as there is no definite change in it.
2. Doubt alone or uncertainty, concerning the nullification of one’s state of purification, does not invalidate or nullify neither the ablution nor the Prayer.
3. The prohibition of leaving the *Salaat*, once you have begun to pray, unless there is a clear reason [like one who is certain that he has nullified his ablution].

⁵ It was narrated that ‘Alee said, “*I was one who had a lot of prostatic discharge, so I asked the Prophet (ﷺ) and he said, ‘If you see Madhee (prostatic fluid) then perform Wudoo’ and wash your penis, but if you see semen ejaculated, then perform Ghusl.*” [Sunan an-Nasaa’ee, Volume 1, Book 1, Hadeeth Number 194, p. 132, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i] – Ed.

⁶ *Saheeh Bukhaari*, Volume 1, Book 4, Hadeeth Number 137, p. 136; *Saheeh Muslim*, Volume 1, Book 3, Hadeeth Number 804, p. 468

4. That the gas/wind which is passed from the anus – whether it is heard or not – is a nullifier of ablution.
5. What is actually meant by the words - in this hadeeth: “*unless he hears sound or smells something*”, is that one should not leave the prayer until there is certainty of having nullified the ablution. Hence, the ablution of someone is nullified if and when they become certain – even through some way other than these two senses – though one does not hear or smells anything.

The urine of children

Hadeeth No. 25

عَنْ أُمِّ قَيْسِ بِنْتِ مِحْصَنِ الْأَسَدِيَّةِ أَنَّمَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ لَمْ يَأْكُلِ الطَّعَامَ، إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَجْلَسَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حِجْرِهِ، فَقَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَنَضَحَهُ عَلَى ثَوْبِهِ وَلَمْ يَغْسِلْهُ.

وفي حديث عائشة أم المؤمنين: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِصَبِيٍّ، فَقَالَ عَلَى ثَوْبِهِ فَدَعَا بِمَاءٍ فَأَتْبَعَهُ إِيَّاهُ. وَلَسَلِمَ " فَأَتْبَعَهُ بَوْلُهُ وَلَمْ يَغْسِلْهُ " .

Narrated Umm Qais bint Mihsan (رضي الله عنها): “I brought my younger son, who had not started eating (ordinary food) to Allaah’s Messenger (ﷺ) who took him and made him sit on his lap. The child urinated on the garment of the Prophet (ﷺ), so he asked for water and sprinkled it over the soiled (area) and did not wash it.”⁷

Narrated ‘Aa’ishah (رضي الله عنها), the Mother of faithful believers: “A child was brought to Allaah’s Messenger (ﷺ) and it urinated on the garment of the Prophet (ﷺ). The Prophet (ﷺ) asked for water and poured over the soiled place.”⁸

In another version of Muslim: Narrated ‘Aa’ishah (رضي الله عنها): “The Messenger of Allaah (ﷺ) ...called for some water and sprinkled over the urine, but he did not wash it.”⁹

⁷ Saheeh Bukhaari, Volume 1, Book 4, Hadeeth Number 223, p. 175; Saheeh Muslim, Volume 1, Book 2, Hadeeth Number 665, p. 409

⁸ Saheeh Bukhaari, Volume 1, Book 4, Hadeeth Number 222, p. 175; Saheeh Muslim, Volume 1, Book 2, Hadeeth Number 663, p. 409

Ikh-tilaaf [Difference of Opinion]

Concerning the Difference Between the Urine of Boys & Girls.

1. One group of the scholars held that the male and the female are the same concerning it being sufficient to simply sprinkle some water over their urine, based on Analogy (*Qiyaas*) of the girl with the boy.
2. A second group of the scholars held that the two are the same, in that it is obligatory to wash away the urine in the case of both male and female; and that it is not sufficient to simply sprinkle some water over the urine. Both of these groups are without evidence for their position.
3. The third opinion is that *sprinkling* water or pouring it on the place where a male child has urinated is sufficient, while *washing* is necessary in the case of the female child. This is the position which is supported by the clear and authentic ahaadeeth, and it is the position of the Imaams: ash-Shaafi'ee, Ahmad, Is-haaq, al-Awzaa'ee, Ibn Hazm, as well as Ibn Taymiyyah, Ibn al-Qayyim, Shaykh Abdur-Rahmaan as-Sa'dee and so many of the meticulous scholars.

Their Evidence:

- (a) That *sprinkling* water or pouring it on the place where a male child has urinated is sufficient, is proven by the above *hadeeth* of Umm Qais.
- (b) That *washing* is necessary in the case of the female child unlike the male child, is proven by a number of authentic hadeeth mentioned by al-Haafidh Ibn Hajr in *Fath al-Baaree* 1/389, under the explanation of Hadeeth No. 222 of *al-Bukhaaree*:
 - i. It was narrated from 'Alee ibn Abee Taalib that the Prophet (ﷺ) said concerning the urine of a nursing infant, "*Water should be sprinkled over the urine of a boy, and the urine of a girl should be washed.*"¹⁰

⁹ *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 662, p. 408-409

¹⁰ The *hadeeth* continues: Abdul-Hasan ibn Salamah said: Ahmad ibn Moosaa ibn Ma'qil narrated to us that Abul-Yamaan Al-Misri said: I asked Shaafi'ee about the *hadeeth* of the Prophet (ﷺ), "*Water should be sprinkled over the urine of a boy, and the urine of a girl should be washed,*" when the two types of water (urine) are the same. He said, "*That is because the urine of the boy is of water and clay, but the urine of the girl is of flesh and blood.*" Then he said to me, "*Did you understand?*" I said, "*No.*" He said, "*When Allaah, the Most High, created Aadam, He created Hawwaa' from his short rib. So the boy's urine is from water and clay, and the girl's urine is from flesh and blood.*" Then he said to me, "*Did you understand?*" I

- ii. Lubaabah bint Al-Haarith narrated: Al-Hussan ibn ‘Alee was with the Messenger of Allaah (ﷺ) on his lap (or chest), and he urinated on him. I told him (the Prophet (ﷺ)), “*Wear another garment, and give me your Izaar so that I may wash it.*” He said, “*One needs to wash only the urine of a girl, and sprinkle water for the urine of a boy.*”¹¹
- iii. Aboo As-Samh said: The Prophet (ﷺ) said, “*A girl’s urine should be washed away and a boy’s urine should be sprinkled with water.*”¹²

Important Points Derived from the Hadeeth:

1. That the urine of the male child is impure even though he has not yet begun to take ordinary food.
 2. That simply sprinkling water is sufficient, and that it is not necessary to pour a lot of water over the place defiled to clean it from the urine of the male child.
 3. The Noble Character of the Prophet (ﷺ), and his great humility.
-

said, “*Yes.*” He said, “*May Allaah cause you benefit from this.*” [Sunan ibn Maajah, Volume 1, Book 1, Hadeeth Number 525, p. 366-367, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i] – Ed.

¹¹ Sunan Aboo Daawood, Volume 1, Book 1, Hadeeth Number 375, p. 236, Classed as *Hasan* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i – Ed.

¹² Sunan An-Nasaa’ee, Volume 1, Book 1, Hadeeth Number 305, p. 187, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i; A longer version is recorded in: Sunan Aboo Daawood, Volume 1, Book 1, Hadeeth Number 376, p. 237, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i – Ed.

The pouring of water over the place where there is urine

Hadeeth No. 26

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : جَاءَ أَعْرَابِيٌّ فَبَالَ فِي طَائِفَةِ الْمَسْجِدِ فَزَجَرَهُ النَّاسُ، فَنَهَاهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا قَضَى بَوْلَهُ، أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَنْوَبٍ مِنْ مَاءٍ فَأَهْرِيقَ عَلَيْهِ.

Narrated Anas ibn Maalik (رضي الله عنه): “A Bedouin came and passed urine in one corner of the mosque. The people shouted at him but the Prophet (ﷺ) stopped them till he had finished urinating. The Prophet (ﷺ) ordered them to spill a bucket of water over that place and they did so.”¹³

Important Points Derived from the Hadeeth:

1. That the earth upon which someone has urinated is made clean by simply pouring water over it and that there is no condition or necessity to remove the dirt from that place before pouring the water or after.
2. The importance of respecting the *Masjids*, holding them in high regard and keeping them clean.
3. The lofty and noble character of the Prophet (ﷺ), as he guided that Bedouin man with kindness and gentleness after he had urinated (in the *Masjid*). This is what led the man to supplicate saying: “O Allaah! Have mercy on me and Muhammad, and do not have mercy on anyone else beside us.” That was reported in the *Saheeh* of *al-Bukhaaree*.
4. The far-sightedness of the Prophet (ﷺ) and his knowledge of the constitution, disposition and nature of the people [in his dealings with all kinds of people].

¹³ *Saheeh Bukhaari*, Volume 1, Book 4, [This *hadeeth* comes after Number 221, but does not have a number assigned to it. – Ed.], p. 174-175; *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 660, p. 407

5. General Principle: When someone is confronted with the choice between two evils or two harmful things, *one should choose the lesser of the two evils*. In this *hadeeth*, we see that the Prophet (ﷺ) allowed the man to finish urinating – the lesser of the two evils, due to the greater harm which would have resulted from stopping him.
6. That being far away from the people and cities, like those who live out in the desert, is a cause of harshness and ignorance.
7. The importance of gentleness and kindness when teaching the ignorant.¹⁴

Characteristics of Fitrah

Hadeeth No. 27

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : " الْفِطْرَةُ
خَمْسٌ : الْخِتَانُ، وَالِاسْتِحْدَادُ، وَقَصُّ الشَّارِبِ، وَتَقْلِيمُ الْأَظْفَارِ، وَتَنْفِ الْإِبْطِ ".

It was narrated from Aboo Hurayrah (رضي الله عنه), that the Messenger of Allaah (ﷺ) said, "*The Fitrah is five things*:"

- 1) *Circumcision,*
- 2) *Shaving the pubes,*
- 3) *Trimming the moustache,*
- 4) *Clipping the nails,*
- 5) *And plucking the armpit hair.*"¹⁵

¹⁴ Anas ibn Maalik (رضي الله عنه) said: While we were in the Masjid with the Messenger of Allaah (ﷺ), a Bedouin came and stood and urinated in the Masjid. The Companions of the Messenger of Allaah (ﷺ) said, "*Stop! Stop!*" The Messenger of Allaah (ﷺ) said, "*Do not interrupt him; let him be.*" So they left him alone until he had finished urinating. Then the Messenger of Allaah (ﷺ) called him and said to him, "*The Masaajid are not for any of this urine and filth; rather they are for the remembrance of Allaah, the Mighty and Sublime, and Salaat, and reading Qur'aan,*" or as the Messenger of Allaah said it. Then he ordered a man from the people to bring a bucket of water and pour over it. [*Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 661, p. 408] – Ed.

¹⁵ *Saheeh Muslim*, Volume 1, Book 2, Hadeeth Number 598, p. 383

Important Points Derived from the Hadeeth:

1. That the *Fitrah* (Nature) upon which Allaah has created the human being calls to every kind of good, and repulses every kind of evil.
2. That these five noble characteristics (mentioned in this *hadeeth*) are from the *Fitrah* created by Allaah which He loves and commands us to observe. He has made those whose nature is still in tack to be inclined to these things, and to be repulsed by their opposites.
3. The Islaamic Deen offers and calls to cleanliness, beautification and perfection.
4. It is legislated in Islaam that a Muslim should adhere to these things [as well as the other aspects of the *Fitrah*] regularly and not allow them to go unattended for long periods of time.¹⁶
5. The number five (5) that is mentioned in this hadeeth does not mean that the matters of *Fitrah* are limited to five. It is reported in *Saheeh Muslim: The Prophet used to mention different items of the things of Fitrah according to that which was appropriate or suitable for the occasion.*
6. Al-Haafidh Ibn Hajar said: *“There are religious and worldly benefits connected to these five noble characteristics, including: beautification of one’s outward appearance, cleanliness of the body, taking precautions to preserve one’s state of Tahaarah (ritual purification for worship), differing from the ways and practices of the disbelievers and fulfilment of the commands of the Law- Maker (Allaah, the Most High).”*
7. The things which we find the youth (young ladies and men) engaging in these days such as allowing their finger nails to grow long, and the young men growing long moustaches – all of these things are prohibited by the Islaamic Law, as well as being ugly and distasteful from a rational point of view. The Islaamic Deen only commands us with that which is good and only prohibits us from that which is bad. However, blind-following of the foreign disbelievers has reversed the realities, made that which is ugly to seem good and caused the people to flee from that which is good (Islaamically, rationally or otherwise).

¹⁶ It was narrated that Anas ibn Maalik (رضي الله عنه) said: Anas said, *“A time limit was set for us for trimming the moustache, clipping the nails, plucking the armpit hair and shaving the pubes: that was not to be left for more than forty days.”* [Saheeh Muslim, Volume 1, Book 2, Hadeeth Number 599, p. 383-384] – Ed.

Ikh-tilaaf [Difference of Opinion]

The scholars have agreed to the commendability (*Istih-baab*) of performing the above mentioned matters of *Fitrah* with the exception of *al-Khitaan* (circumcision). They differed about:

- (1) Whether it is *Mustahabb* (commendable) or *Waajib* (obligatory)?
- (2) At what age does it become obligatory?
- (3) Is it obligatory upon both men and women or men only?

The correct position in these matters concerning circumcision is:

- (1) It is *Waajib* (obligatory),
 - (2) It becomes obligatory at the age of *al-Buloog* (Puberty) when the person becomes responsibly for *at-Tahaarah* (Ritual Purification like *Wudoo'* and *Ghusl*) and *As-Salaat* (Prayer),
 - (3) It is obligatory upon men only (not women).
-

A Junub (person) can go out and walk in the market or anywhere else

‘Ata said: “A Junub (person) is allowed to let his blood out (medically), to clip his nails and also to get his head shaved even without ablution.”

Hadeeth No. 28

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيَهِ فِي بَعْضِ طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ ،
قَالَ : فَأَخْبَسْتُ مِنْهُ . فَذَهَبْتُ - فَاغْتَسَلْتُ ، ثُمَّ جِئْتُ ، فَقَالَ : " أَيْنَ كُنْتَ يَا أبا هُرَيْرَةَ؟ " قَالَ : كُنْتُ
جُنُبًا ، فَكَرِهْتُ أَنْ أَجَالِسَكَ وَأَنَا عَلَى غَيْرِ طَهَارَةٍ . فَقَالَ : " سُبْحَانَ اللَّهِ إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ " .

It was narrated from Aboo Hurayrah (may Allaah be pleased with him) that he met the Prophet (peace be upon him) in one of the Streets of Al – Madinah when he was *Junub* (sexually impure). He slipped away and went to perform *Ghusl* (Islaamic Bath), and the Prophet (peace be upon him) noticed he was gone. When he came to him, he said, “Where were you, O Aboo Hurayrah?” He said, “O Messenger of Allaah, you met me when I was *Junub*, and I did not like to sit with you until I had performed *Ghusl*.” The Messenger of Allaah (peace be upon him) said, “Subhan’Allaah (Glorious is Allaah)! The believer does not become *Najas* (impure).”¹

Important Points Derived from the Hadeeth:

1. That *al-Janaabah* (the state of major sexual impurity) does not make the body *najas* (physically unclean) [such that if someone touches you while in the state of *Janaabah* you will then become unclean also]. Note: The state of impurity here means that one cannot perform *Salaat* in this condition. The one in a state of *Janaabah* is unfit for the performance of worship. However, it does not mean that someone who touches you will become defiled from merely touching you.
2. The human being is not to be considered *najas* (impure), whether dead or alive. This does not mean that the body can not be affected by impurities. If some impure matter [such as urine or faeces] soils the body, the place which has been

¹ *Saheeh Bukhaari*, Volume 1, Book 5, Hadeeth Number 283, p. 202,; *Saheeh Muslim*, Volume 1, Book 3, Hadeeth Number 824, p. 478; *Sunan Aboo Daawood*, Volume 1, Book 1, Hadeeth Number 231, p. 149, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i; *Sunan an – Nasaa’ee*, Volume 1, Book 1, Hadeeth Number 270, p. 171, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i; and a similar version in *Saheeh Bukhaari*, Volume 1, Book 5, Hadeeth Number 285, p. 203; *Jaami’ at – Tirmitheeh*, Volume 1, Book 1, Hadeeth Number 121, p. 143 – 144, Classed as *Saheeh* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i

touched by the impure matter becomes unclean (until the impurity is washed away).

3. The permissibility of delaying the performance of *Ghusl* (complete bath) which is taken when one is in a state of *Janaabah* (the state of major sexual impurity).
4. The high regard and respect due to the People of Virtue, Knowledge and High Character; and that one should be in the best possible condition or appearance (inwardly and outwardly) when in their company and meeting places.
5. The legislation of seeking permission from the one in authority when one desires to get up and leave a gathering or meeting. This is known from the fact that the Prophet (ﷺ) criticized Aboo Hurayrah (رضي الله عنه) for leaving his presence without letting him know. This is because *al-Isti'dhan* (seeking permission) is an aspect of good behaviour.

To rub the hair thoroughly (while taking a bath) till one feels that one has made his skin wet (underneath the hair) and then one pours water over it.

Hadeeth No. 29

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَيْهِ، ثُمَّ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ، ثُمَّ يُخَلِّلُ بِيَدَيْهِ شَعرَهُ حَتَّى إِذَا ظَنَّ أَنَّهُ قَدْ أَرَوَى بَشْرَتَهُ أَفَاضَ عَلَيْهِ الْمَاءَ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ.
وقالت: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ، نَعْتَرِفُ مِنْهُ جَمِيعًا.

Narrated Hishaam bin 'Urwa on the authority of his father: 'Aa'ishah (رضي الله عنها) said, "When ever Allaah's Messenger (ﷺ) took the bath of *Janaabah*, he cleaned his hands and performed ablution like that for *Salaat* and then took a bath and rubbed his hair, till he felt that the whole skin of the head had become wet, then he pour water thrice and washed the rest of the body."²

'Aa'ishah (رضي الله عنها) further said, "I and Allaah's Messenger (ﷺ) used to take a bath from a single water container, from which we took water simultaneously."³

² *Saheeh Bukhaari*, Volume 1, Book 5, Hadeeth Number 272, p. 197; *Saheeh Muslim*, Volume 1, Book 3, Hadeeth Number 719, p. 432

³ *Saheeh Bukhaari*, Volume 1, Book 5, Hadeeth Number 273, p. 197

Important Points Derived from the Hadeeth:

1. The legislation of taking a *Ghusl* (complete bath) from the state of *al-Janaabah* (state of major sexual impurity). And that this is required whenever the male sexual organ enters the female sexual organ, there being no difference whether the person experience a sexual orgasm (seminal emission) or not, as will be mentioned clearly in the Hadeeth of Aboo Hurayrah (رضي الله عنه) (No. 34).
2. That the complete *Ghusl*, as mentioned in this *hadeeth*, begins with washing the hands, then ablution followed by rubbing the fingers through the exposed hair, pouring water over (the head), and finally washing the rest of the body.
3. The words: “*When ever Allaah’s Messenger (ﷺ) took the bath of Janaabah...*” indicate that this was his regular practice whenever he performed the *Ghusl* from *al-Janaabah*.
4. The permissibility of a married person looking at the ‘*awrah* (private areas) of their spouse (husband or wife), as well as the permission for the two married people to take a bath from one container (i.e. taking a bath together, in the same place and at the same time).
5. That the parts of the body that are washed in ablution precede the other parts of the body that are washed in the *Ghusl* from *al-Janaabah*. The exception from this is the feet, which are delayed until the completion of the washing of the whole body [as will be clearly mentioned in the following Hadeeth of Maimoonah (رضي الله عنها) (no. 30)].
6. The words: “*...and performed ablution like that for Salaat ... and washed the rest of the body.*” indicate that the washing of the parts of the body of ablution eliminates the major as well as the minor state of impurity. This is due to the fact that the matter, which requires the washing of these parts of the body to eliminate the state of major sexual impurity (*al-Janaabah*), is the same matter which requires the washing of the parts of the body to eliminate the minor state of impurity. [Therefore, the parts of the body washed in *Wudoo*’ do not have to be washed again during the washing of the rest of the parts of the body washed in *Ghusl*].

Hadeeth No. 30

عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ: وَضَعْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضُوءَ الْجَنَابَةِ فَأَكْفَأَ بِيَمِينِهِ عَلَى يَسَارِهِ مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ غَسَلَ فَرْجَهُ، ثُمَّ ضَرَبَ يَدَهُ بِالْأَرْضِ أَوْ بِالْحَائِطِ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ مَضَمَصَ وَأَسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ وَذِرَاعَيْهِ، ثُمَّ أَفَاضَ عَلَى رَأْسِهِ الْمَاءَ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ، ثُمَّ تَنَحَّى فَعَسَلَ رِجْلَيْهِ فَأَتَيْتُهُ بِخِرْقَةٍ فَلَمْ يُرِدْهَا، فَجَعَلَ يَنْفُضُ الْمَاءَ بِيَدَيْهِ.

Narrated Maimoonah (رضي الله عنها): “Water was placed for the ablution of Allaah’s Messenger (ﷺ) after Janaabah.

- He poured water with his right hand over his left twice or thrice
- and then washed his private parts and rubbed his hands on the earth or on a wall twice or thrice
- and then rinsed his mouth,
- washed his nose by putting water in it and then blowing it out,
- then washed his face
- and forearms
- and poured water over his head
- And washed his body.

Then he shifted from that place and washed his feet. I brought a piece of cloth, but he did not take it and removed the traces of water from his body with his hand.”⁴

Important Points Derived from the Hadeeth:

This *hadeeth* is similar to the previous hadeeth of Aa’ishah (رضي الله عنها), in additional to a number of other benefits derived from it.

1. The previous *hadeeth* mentions the washing of the hands, without any details, whereas the present *hadeeth* specifies the number of washings as two or three times.
2. In this *hadeeth* it is mentioned that after the washing of the hands he washed the private parts, and then rubbed his hands on the ground or wall two or three times to eliminate any impurities which might have remained as a result of washing the private parts.

⁴ Saheeh Bukhaari, Volume 1, Book 5, Hadeeth Number 274, p. 197

3. It is necessary to have the intention of starting the *Ghusl* from the point of washing the private parts, so as to eliminate the need to wash them again [when washing the rest of the body].
 4. The previous *hadeeth* mentioned that he performed the ablution that is done for *Salaat*, and from this it could be understood that he included in this ablution the washing of the feet. However, the present *hadeeth* clearly indicates that the washing of the feet was done after washing the rest of the body. Perhaps the best manner of reconciliation between the two *hadeeths* is to say: *He did in fact perform a complete ablution – as mentioned in the previous hadeeth, including the washing of the feet. However, after washing the rest of the body he moved to another place and washed his feet a second time, since the place where he originally stood performing the Ghusl would have become unclean.*
 5. It is mentioned in the present *hadeeth* of Maimoonah (رضي الله عنها) that she offered him a piece of cloth to dry off with, but that he did not accept it. Instead, he dried himself with his hands.
 6. That it is not obligatory to rub the parts of the body in *Ghusl*. Rather it is *Sunnah* to do so, just as in ablution. [This is the opinion of most of the scholars, except Imaam Maalik].
 7. That there is no need to repeat the washing of the parts of the body already washed in the ablution, when washing the whole body during the performance of *Ghusl*. An-Nawawee says that the correct opinion is that one washing suffices for both the minor and major purification.
 8. That the washing of the other parts of the body [after ablution] is one time. Some of the scholars said that it is three times, based on *Qiyaas* (Analogy) with ablution. [Basic Rule] However, *it is not proper to use Qiyaas while there is a clear textual proof in any matter.* This opinion (washing one time) is the choice of Shaykh al-Islam Ibn Taymiyyah, Shaykh Abdur-Rahman as-Sa'dee and one of the reports in the Madh-hab of Imaam Ahmad.
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A Junub person should perform ablution before sleeping

Hadeeth No. 31

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَا رَسُولَ اللَّهِ أَيْرُقَدُّ أَحَدُنَا وَهُوَ
جُنُبٌ؟ قَالَ: " نَعَمْ " إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَرْقُدْ.

Narrated ‘Abdullaah ibn ‘Umar (رضي الله عنه): ‘Umar ibn Al-Khattaab (رضي الله عنه) said⁵, “O Messenger of Allaah (ﷺ)! Can one of us go to sleep while he is in Junub?”⁶ He (ﷺ) replied, “Yes, if he performs ablution, he can sleep while he is Junub.”⁷

Important Points Derived from the Hadeeth:

1. The permissibility of the (*Junub*) person in a state of major sexual impurity sleeping before performing *Ghusl* if one (at least) performs ablution.
2. The most perfect situation is that the *Junub* should not sleep until performing *Ghusl*, since it is merely a *Rukh-sah* (an allowance) to sleep [without *Ghusl*] after only performing ablution.
3. The legislation of the *Junub* performing ablution before sleeping, if he has not performed *Ghusl*.
4. That it is detestable (*Makrooh*) for the *Junub* to sleep if he or she has neither performed *Ghusl* nor ablution.

⁵ I could not locate the exact wording of the *hadeeth* that matches the Arabic text above. The following *hadeeth* is, thus, made of two combined *ahadeeth*. I have referenced what part is quoted from where. – Ed.

⁶ *Saheeh Muslim*, Volume 1, Book 3, Hadeeth Number 702, p. 424 – Ed.

⁷ *Saheeh Bukhaari*, Volume 1, Book 5, Hadeeth Number 287, p. 203 [with the following addition: وهو جنوب] – Ed.

If a Woman has a Wet Dream (nocturnal sexual discharge)

Hadeeth No. 32

عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ : جَاءَتْ أُمُّ سُلَيْمٍ - امْرَأَةُ أَبِي طَلْحَةَ - إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ لَا يَسْتَحِي مِنْ الْحَقِّ هَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلِ إِذَا هِيَ احْتَلَمَتْ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "نَعَمْ، إِذَا هِيَ رَأَتْ الْمَاءَ."

Narrated Umm Salamah (رضي الله عنها), the Mother of the believers: Umm Sulaim (رضي الله عنها), the wife of Aboo Talha (رضي الله عنه), came to Allaah's Messenger (ﷺ) and said, *"O Messenger of Allaah! Verily, Allaah is not shy to tell the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?"* Allaah's Messenger (ﷺ) replied, *"Yes, if she notices discharge."*¹

In a version in Muslim: Umm Salamah (رضي الله عنها) said, *"O Messenger of Allaah, can a woman have a wet dream?"* He (ﷺ) said, *"May your hands be rubbed with dust, how else would her child resemble her?"*²

Important Points Derived from the Hadeeth:

1. That it is obligatory for the woman to take a *Ghusl* if she experiences a nocturnal sexual discharge and sees the traces of it (after awakening).
2. That women experience sexual discharge (orgasm) just as men do; and that this discharge is the cause of the likeness between the parent and child, as indicated in the narration of Muslim.³
3. Affirmation of the characteristic of *al-Hayaa'* (Modesty) for Allaah, the Majestic and Most High, in a way that is fitting for His Majesty. Though this characteristic of *al-Hayaa'* would not be a cause for Allaah to refrain from speaking the Truth.

¹ Saheeh Bukhaari, Volume 1, Book 5, Hadeeth Number 282, p. 201

² Saheeh Muslim, Volume 1, Book 3, Hadeeth Number 712, p. 428; Saheeh Bukhaari, Volume 1, Book 3, Hadeeth Number 130, p. 132

³ It was narrated from Qataadah that Anas ibn Maalik told them that Umm Sulaim narrated, that she asked the Prophet of Allaah (ﷺ) about a woman who sees in her dreams what a man sees (i.e., wetness or emission of fluid). The Messenger of Allaah (ﷺ) said, *"If a woman sees that, let her perform Ghusl."* Umm Salamah said: I felt shy of that, and I said, *"Does that really happen?"* The Prophet of Allaah (ﷺ) said, *"How else does resemblance (of the child to either parent) happen? The water of man is thick and white, and the water of women is thin and yellow. Whichever of them prevails, or comes first, the resemblance will be (to that parent)."* [Saheeh Muslim, Volume 1, Book 3, Hadeeth Number 710, p. 427] – Ed.

4. *Al-Hayaa'* (modesty or shyness) should never prevent someone from seeking knowledge, even concerning such issues which one would normally be shy to discuss in front of others.⁴
5. It is considered to be good behaviour and proper speech, when addressing others, to introduce a topic, that people are normally shy to discuss, with some introductory remarks suitable for the occasion, in order to prepare the listeners for what will come. This will reduce the effect upon the listeners from such a subject, and lessen the chance of the speaker being considered rude, impolite or ill-mannered.

The washing out of semen with water and rubbing it off (when it is dry)

Hadeeth No. 33

عن عائشة قالت: كنتُ أُغسِلُ الجَنَابَةَ مِنْ تَوْبِ رَسولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فيخِرُ ج إلى الصلاة وإن بُقِعَ الماءُ في تَوْبِهِ. وفي لفظ مسلم "لقد كُنْتُ أَفْرُكُهُ مِنْ تَوْبِ رَسولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَرَكًا فيصلي فيه".

Narrated 'Aa'ishah (رضي الله عنها): *"I used to wash the traces of Janaabah (semen) from the clothes of the Prophet (ﷺ) and he used to go to Salaat (prayers) while traces of water were still on it (water spots were still visible)."*⁵

In the narration of Muslim: Narrated 'Aa'ishah (رضي الله عنها): *"...for I remember scratching the garment (at the place of semen) of the Messenger of Allaah (ﷺ) thoroughly, then he performed Salaat in it."*⁶

⁴ It was narrated from Safiyyah (رضي الله عنها) and she narrates from 'Aa'ishah (رضي الله عنها) that Asmaa' (رضي الله عنها) asked the Prophet (ﷺ) about *Ghusl* following menses. He (ﷺ) said, *"Let one of you take her water and Sidr (lote tree) leaves and clean herself well, then let her pour water over her head and rub it vigorously, so that it will reach the roots of her hair. Then let her pour water over herself, then take a piece of cloth scented with musk and purify herself."* Asmaa' (رضي الله عنها) said, *"How should she purify herself?"* He said, *"Subhaan-Allaah (Glorious is Allaah)! Purify yourself with it."* 'Aa'ishah (رضي الله عنها) said – as she whispered it to her – *"Follow the traces of blood."* And she asked him about *Ghusl* in the case of *Janaabah*. He said, *"Let her take water and clean herself well – or clean herself thoroughly – then let her pour water over her head and rub it so that it reaches the roots of the hair, then let her pour water over herself."* 'Aa'ishah (رضي الله عنها) said, *"How good the women of Ansaar were! They did not let shyness prevent them from understanding their religion properly."* [Saheeh Muslim, Volume 1, Book 3, Hadeeth Number 750, p. 445] – Ed.

⁵ Saheeh Bukhaari, Volume 1, Book 4, Hadeeth Number 229, p. 177

⁶ Saheeh Muslim, Volume 1, Book 3, Hadeeth Number 668, p. 410. I could not locate the exact wording of the hadeeth quoted in the text. This difference in this version is in the beginning. It says: رأيتني أفركته ولا قد

[Difference of Opinion of the Scholars]

Concerning whether *al-Manee* (Semen) is Impure or not.

1. The Hanafee and Maalikee scholars held that *al-Manee* (semen) is an impure substance. They cite as evidence the *ahaadeeth* which mention the washing of semen from the garment of the Messenger of Allah (ﷺ), including the present *hadeeth*. [This is also the opinion of Umar, Sa'eed ibn al-Musayyib and al-Awzaa'ee].
2. Imaams ash-Shaafi'ee and Ahmad, the People of *Hadeeth*, Ibn Hazm, Shaykh al-Islam Ibn Taymiyyah and other scholars held that *al-Manee* (semen) is a pure substance. They cite as evidence, among other things:
 - (a) The authenticity of *ahaadeeth* indicating 'Aa'ishah (رضي الله عنها) was scraping the semen – if it were dry - from the garment of the Messenger of Allaah (ﷺ) with her fingernail.⁷ If semen were an impure substance, it would not have been sufficient except to use water, as is necessary with all the other *najaasaat* (impure substances).
 - (b) That *al-manee* (semen) is the essence of the human being. Hence, it is not conceivable that the essence or source of life of the human being be *neither najas (something impure) nor khabeeth* (harmful, offensive and repulsive), while Allaah has honoured and purified the Human Being.
 - (c) The Prophet (ﷺ) never ordered that it (semen) be washed, or that one should be careful to avoid it, as he cautioned and advised us to avoid urine.
 - (d) They also responded to the *hadeeth* pointing to semen being washed from the garment saying: *“Mere washing (of the semen from the garment) does not conclusively prove that it is an impure substance, just as the washing of Mukhaat (nasal mucus or snot) or similar substances (from one’s garment) is not an indication that it is najas (an impure substance). The Islaamic Law requires keeping oneself clean from impure substance (najaasaat) as well as dirty or filthy things (mustaq-dhiraat). Hence, it is expected that the Prophet*

⁷ It was narrated that 'Abdullaah ibn Shihaab Al-Khawlaanee said: I was staying at 'Aa'ishah's house, and I had a wet dream in my garment, so I dipped it in water. A slave girl of 'Aa'ishah saw me and told her, and 'Aa'ishah sent word to me, asking, "What made you do that with your garment?" I said, "I saw what a sleeper sees in his dreams." She said, "Did you see something on it (the garment)?" He said, "No" She said, "If you see something, then wash it, for I remember scratching it from the garment of the Messenger of Allaah (ﷺ) with my fingernail when it was dry." [Saheeh Muslim, Volume 1, Book 2, Hadeeth 674, p. 412-413] – Ed.

would have agreed to the washing of the semen from his garment even though it is not najas.” [This is also the opinion of Ibn Abbass, ‘Ataa, Sufyaan ath – Thawree and Is-haaq].

Important Points Derived from the Hadeeth:

1. That *al-Manee* (semen) is not an impure substance, and that it is not obligatory to wash it from the body, clothing or other things.
2. That it is commendable (*mustahabb*) to remove it from the clothing and the body. If it is moist, it should be washed with water, and if dry by scraping it off.

If male and female organs come in contact bath becomes compulsory

Hadeeth No. 34

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا جَلَسَ بَيْنَ شَعْبَيْهَا الْأَرْبَعِ، ثُمَّ جَهَدَهَا وَجَبَ الْغُسْلُ " وَفِي لَفْظٍ لِمُسْلِمٍ " وَإِنْ لَمْ يُنْزَلِ " .

Narrated Aboo Hurayrah (رضي الله عنه): The Prophet (ﷺ) said, “When a man sits in between the four parts of a woman and did sexual intercourse with her, bath become compulsory.”⁸

In the narrated of Muslim: According to the *hadeeth* of Matar: “Even if he does not ejaculate.”⁹

Important Points Derived from the Hadeeth:

1. The obligation of taking a *Ghusl* whenever the male sexual organ enters the female sexual organ, even if there is no discharge (orgasm).
2. This *hadeeth* abrogates the [understanding from the] *hadeeth* of Aboo Sa’eed al-Khudree: *al-Maa’u (the water of Ghusl) min l-Maa’i (the semen which is emitted from the sexual organ)*¹⁰, meaning: the use of water for taking a *Ghusl*

⁸ Saheeh Bukhaari, Volume 1, Book 5, Hadeeth Number 291, p. 204

⁹ Saheeh Muslim, Volume 1, Book 3, Hadeeth Number 783, p. 460

¹⁰ It was narrated from ‘Abdur-Rahmaan ibn Abee Sa’eed Al-Khudree that his father said: I went out with the Messenger of Allaah (ﷺ) on a Monday to *Qubaa*, and while we were in (that land of) Banoo Saalim, the Messenger of Allaah (ﷺ) stood at the door of ‘Itbaan and called out loudly to him. He came out dragging his *Izaar*, and the Messenger of Allaah (ﷺ) said, “We made the man rush.” ‘Itbaan said, “O Messenger of Allaah, what do you think, if a man hastens to part from his wife and does not emit semen, what should he do?” The Messenger of Allaah said, “Water is for water.” [Saheeh Muslim, Volume 1, Book 3, Hadeeth Number 775, p 456-457] – Ed.

becomes necessary due to the emission of semen from the act of sexual intercourse. It is understood from this *hadeeth* that *Ghusl* is only required when there is a sexual discharge (orgasm).¹¹ However, this understanding has been abrogated by the later *hadeeth* of Aboo Hurayrah [which indicates the obligation of *Ghusl* due to orgasm as well as due to the male sex organ penetrating the female sex organ].

Taking a bath with a Saa' of water or so (one Saa' = 3 Kilograms approx.)

Hadeeth no. 35

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّهُ كَانَ هُوَ وَأَبُوهُ
عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ وَعِنْدَهُ قَوْمٌ، فَسَأَلُوهُ عَنِ الْغُسْلِ فَقَالَ: يَكْفِيكَ صَاعَةٌ
فَقَالَ رَجُلٌ: مَا يَكْفِينِي. فَقَالَ جَابِرٌ: كَانَ يَكْفِي مَنْ هُوَ أَوْفَرُ مِنْكَ شَعْرًا وَخَيْرٌ مِنْكَ - يُرِيدُ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثُمَّ آمَنَّا فِي ثَوْبٍ .
وفي لفظ " كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُفْرِغُ الْمَاءَ عَلَى رَأْسِهِ ثَلَاثًا " .

Narrated Aboo Ja'far: While I and my father were with Jaabir ibn 'Abdullaah (ﷺ), some people were with him and they asked him about taking a bath. He replied, "A Saa' of water in sufficient for you." A man said, "A Saa' is not sufficient for me." Jaabir said, "A Saa' was sufficient for one who had more hair than you and better than you (meaning the Prophet (ﷺ))." And then Jaabir (put on) his garment and led As-Salaat."¹²

In another narration: Narrated Jaabir ibn 'Abdullaah (ﷺ): "The Prophet (ﷺ) used to pour water three times on his head."¹³

Important Points Derived from the Hadeeth:

1. The obligation of performing a *Ghusl* from *al-Janaabah* (state of major sexual impurity). This *Ghusl* is performed by pouring water over the parts of the body

¹¹ It was narrated that Ubayy ibn Ka'ab said: I asked the Messenger of Allaah (ﷺ) about a man who has intercourse with his wife but fails to ejaculate. He said, "Let him wash off whatever has got on him from his woman, then perform Wudoo' and pray." [Saheeh Muslim, Volume 1, Book 3, Hadeeth Number 779, p 458-459] – Ed.

¹² Saheeh Bukhaari, Volume 1, Book 5, Hadeeth Number 252, p. 189

¹³ Saheeh Bukhaari, Volume 1, Book 5, Hadeeth Number 255, p. 190

and allowing the water to flow over them. If this has been accomplished, the obligation has been fulfilled.

2. Ibn Rushd says in his book *Bidaayah al-Mujtahid*: “*This hadeeth is not a proof that it is obligatory to rub (the parts of the body washed in Ghusl) nor is it a proof that it is not obligatory.*”
 3. The *Saa’* – which is equivalent to four *Amdaad* [and one *Mudd* is equal to the amount held by cupping the two hands together] – is sufficient for the *Ghusl* from *al-Janaabah*. Ibn Daqeeq al-Eid said: “*This is not meant to limit the amount of water used to this exact amount. The authentic ahaadeeth have indicated varying amounts (of water to be used for Ghusl). The reason for this – and Allah Knows Best – is due the difference in times and circumstances, such as the available water being limited or plentiful, or the person being on a journey or at home.*”
 4. That it is commendable (*Mustahabb*) to reduce the amount of water used for purification.
 5. That whoever opposes or contradicts the *Sunnah* of the Prophet (ﷺ) should be reprimanded or rebuked.
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Clean Soil Is Sufficient For a Muslim As a Substitute for Water for Ablution (If One Does Not Find Water)

Hadeeth no. 36

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا مُعْتَزِلًا لَمْ يُصَلِّ فِي الْقَوْمِ فَقَالَ: "يَافُلَانِ مَا مَنَعَكَ أَنْ تُصَلِّيَ فِي الْقَوْمِ؟" فَقَالَ يَا رَسُولَ اللَّهِ أَصَابَتْنِي جَنَابَةٌ وَلَا مَاءَ ،
فَقَالَ: عَلَيْكَ بِالصَّعِيدِ فَإِنَّهُ يَكْفِيكَ "

Narrated 'Imraan ibn Husain al-Khuzaa'ee (رضي الله عنه): Allaah's Messenger (ﷺ) saw a person sitting aloof and not offering Salaat with the people. He asked him, "*O so-and-so! What prevented you from offering the Salaat with the people?*" He replied, "*O Allaah's Messenger! I am Junub and there is no water.*" The Prophet (ﷺ) said, "*Perform Tayammum with clean earth and that will be sufficient for you.*"¹

Important Points Derived from the Hadeeth:

1. *At-Tayammum* (dry ablution) takes the place of *Ghusl* - in the absence of water – as a means of purification from the state of major sexual impurity.
2. *At-Tayammum* should not be resorted to except (a) in the absence of water, or (b) when the use of water would cause harm to the person...
3. It is not proper or fitting, when one sees someone who has fallen short in his deeds [obligations or responsibilities], to immediately scold him and blame him and treat him harshly for what he has done, until first ascertaining the cause or reason for such. Perhaps, he may have a legitimate excuse, and you would be blaming him [unfairly].
4. The permissibility of making *ijtihaad* (striving to make a judgment or reach a conclusion) in the issues of knowledge, even in the presence of the Prophet (ﷺ). This companion (رضي الله عنه) thought that the one who is *junub* (in a state of major sexual impurity) could not pray until he finds water (for *Ghusl*). He mistakenly thought that the verse of *at-Tayammum* was limited in its application to the state of minor impurity [which only requires ablution].

¹ *Saheeh Bukhaari*, Volume 1, Book 7, Hadeeth Number 348, p. 236-237

Hadeeth no. 37

عَنْ عَمَارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَاجَةٍ فَأَجَنْتُ فَلَمْ أَجِدِ الْمَاءَ فَتَمَرَعْتُ فِي الصَّعِيدِ كَمَا تَمَرَعُ الدَّابَّةُ ثُمَّ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: " **إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ بِيَدَيْكَ هَكَذَا** " ثُمَّ ضَرَبَ بِيَدَيْهِ الْأَرْضَ ضَرْبَةً وَاحِدَةً، ثُمَّ مَسَحَ الشَّمَالَ عَلَى الْيَمِينِ وَظَاهِرَ كَفَيْهِ وَوَجْهَهُ.

It was narrated that Shaqeeq said: I was sitting with ‘Abdullaah and Aboo Moosaa when Aboo Moosaa said, “*O Aboo Abdur-Rahmaan! If a man becomes sexually impure and cannot find any water for a month, what do you think he should do about offering Salaat?*” ‘Abdullaah said, “*He should not do Tayammum even if he does not find water for a month.*” Aboo Moosaa said, “*What about this verse in Soorat Al-Maa’idah:*”

فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ

“When you do not find water then go to clean earth and rub your faces and hands with it.”²

‘Abdullaah said, “*If there were granted a concession because of this Verse, soon they would do Tayammum with clean earth if they found the water too cold.*” Aboo Moosaa said to ‘Abdullaah, “*Have you not what ‘Ammaar said?*” (‘Ammaar narrated), “*The Messenger of Allaah (ﷺ) sent me on an errand and I became sexually impure. I could not find any water, so I rolled in the dust like an animal, then I came to the Messenger of Allaah (ﷺ) and told him about that.*” He said, “*It would have been sufficient for you to do like this with your hands’ – then he struck the ground with his hand once, then wiped the left hand over the right, and the back of his hands and face.*” ‘Abdullaah said, “*Did you notice that ‘Umar was not convinced by the words of ‘Ammaar?*”^{3,4}

² Soorah al-Ma’idah 5:6

³ Haafiz Aboo Taahir Zubayr ‘Alee Za’i said “‘Umar and Ibn Mas’ood did not consider the dry ablution sufficient for a person in the state of major ritual impurity, while ‘Ammaar and some other Companions held it sufficient in place of Ghusl. This difference of opinion ended after the time of ‘Umar. Now it is the agreed upon consensual viewpoint of the Muslim nation (Ummah) that in case of unavailability of water, the dry ablution is sufficient for a person having major ritual impurity.” [Sunan An-Nasaa’ee, Volume 1, Book 1, Commentary On Hadeeth Number 321 (which he classed as Saheeh), p. 200-201] – Ed.

⁴ Saheeh Muslim, Volume 1, Book 3, Hadeeth Number 818, p. 474-475. The Arabic text only quotes the part narrated by ‘Ammaar, however, I added the complete translation of the whole hadeeth as it has some beneficial lessons in it. – Ed.

[Difference of Opinion of the Scholars]

They differed over whether one stroke [on the earth] for the face and palms is sufficient in at-Tayammum, or must there be two strokes? Also, is it a necessity to wipe over the hands up to the elbows?

1. Some of the scholars - including Aboo Haneefah, Maalik, ash-Shaafi'ee - held the opinion that striking the earth twice is mandatory, once for the face and the second time for the two hands, up to the elbows. They cited *ahaadeeth* as their proof. One of those *ahaadeeth* is what has been reported by ad-DarQutnee [in his *As-Sunan al-Kubraa*] on the authority of Ibn Umar (رضي الله عنه): *“at-Tayammum is two strikes (on the earth); one for the face and one for the two hands, up to the elbows.”*
2. The other group - including Ahmad, al-Awzaa'ee, Ishaq and the People of *Hadeeth* - held that *at-Tayammum* is performed by striking [the earth] once, and that one should not wipe anything except the face and the hands (up to the wrists). This group cited, as their proof, the authentic *ahaadeeth*, such as the *hadeeth* of Ammaar (رضي الله عنه) [mentioned above].

Scholars of Different Madh-habs Who Support the Second Opinion:

Ibn Hajar said: *“Ammaar (رضي الله عنه) used to give a legal decision (Fatwaa) [of striking the earth once, and wiping up to the wrists] based on this hadeeth, after the death of the Messenger of Allaah (ﷺ). And it is agreed upon by the scholars, that the narrator of a hadeeth is the one who knows best its intended meaning. Their response to the ahaadeeth which mention striking the earth twice, and wiping up to the elbows is that these ahaadeeth are all considered to be weak [inauthentic].”*

Ibn Abdul-Barr said: *“Most of the narration's attributed to the Messenger of Allaah (ﷺ) on the authority of Ammaar (رضي الله عنه) [mention] one strike (on the earth). As for what have been reported [mentioning] two strikes (on the earth) all of these are mud-taribah (weak, due to being self-contradictory).”*

Ibn Daqeeq al-Eid said: *“There are narration's of hadeeth concerning at-Tayammum which mention two strikes, one for the face and one for the hands. However, those ahaadeeth can not measure up to, or contend with, this hadeeth [of Ammaar] in terms of authenticity; nor can the likes of this hadeeth [of Ammaar, reported by both al-Bukhaaree and Muslim] be contradicted by the likes of these [weak narration's which mention two strikes].”*

Al-Khattaabee said: *“A group of the scholars hold the opinion that at-Tayammum is performed by one strike [upon the earth] for both the face and hands (up to the wrists), and this opinion is the most authentic one in terms of what has been narrated [from the Messenger of Allah (ﷺ)].”*

Important Points Derived from the Hadeeth:

1. *At-Tayammum* can be resorted to in the place of Ghusl from *al-Janaabah* (state of major ritual impurity).
 2. It is a necessity to search for water, before resorting to *at-Tayammum*.
 3. *At-Tayammum* is performed by striking the earth once. Then wiping completely the face and hands to the wrists. Ibn Rushd said: “*Applying the name yad (hand) to the palms (up to the wrists) is more obvious than applying this word (yad) to the palms and forearm.*”
 4. As-San’aanee said: “*The conjunction (al-‘ataf) in the various narration’s of this hadeeth sometimes came as (waw), which gives the meaning of two or more things being joined together without reference to which was first; and sometimes came as (faa) and (thumma) both of which gives the meaning of at-Tarteeb (the order in which something happened). This meaning of at-Tarteeb (indicating the order in which something happened) is additional information, [over and above what came in the narrations which do not mention any specific order]. And such additional information is acceptable, if it comes by way of reliable narrators. Therefore, the group of narration’s in al-Bukhaaree and Muslim, as a whole, should be understood as indicating a specific order [i.e. the face should be wiped first, and then the hands]. It has not been reported from the Prophet (ﷺ) - not from his speech (commands) nor from his actions - that he (ﷺ) [wiped] the hands before the face.*”
 5. The rules (*al-Ahkaam*) related to *at-Tayammum*, as well as the manner of performing it, are the same for the major ritual impurity and the minor ritual impurity.
 6. [It is permissible] to make *Ijtihad* (making an effort to determine what is right, based on evidences from the Qur’aan and *Sunnah*) in the issues of worship [but not in matters of *Aqeedah* (Beliefs)].
 7. A *Mujtahid* [a scholar learned in Qur’aan, *Hadeeth*, *Fiqh*, Arabic Language, etc.] does not have to repeat the act of worship in the case where he reaches an incorrect conclusion through his *ijtihad*, and then does some act of worship [based on that incorrect conclusion], and afterwards the correct position becomes clear to him.
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Hadeeth no. 38

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ، قَبْلِي : (1) نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ (2) وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكْتُهُ الصَّلَاةُ فَلْيُصَلِّ . (3) وَأَحْلَلْتُ لِي الْغَنَائِمَ، لَمْ تَحَلَّ لِأَحَدٍ قَبْلِي. (4) وَأُعْطِيتُ الشَّفَاعَةَ. (5) وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً: بُعِثْتُ إِلَى النَّاسِ كَافَّةً ."

Narrated Jaabir ibn ‘Abdullaah (رضي الله عنه): The Prophet (ﷺ) said, “I have been given five (things) which were not given to anyone else before me:

- i. Allaah made me victorious by awe, (by His frightening my enemies) for a distance of one month’s journey.
- ii. The earth has been made for me (and for my followers) a place for offering Salaat and a thing to purify (perform Tayammum), therefore anyone of my followers can offer Salaat wherever he is, at the time of Salaat.
- iii. The booty has been made Halaal (lawful) to me yet it was not lawful to anyone else before me.
- iv. I have been given the right of intercession (on the Day of Resurrection).
- v. Every Prophet used to be sent to his nation only but I have been sent to all mankind.’⁵

Important Points Derived from the Hadeeth:

This is a very great *hadeeth* containing many benefits, of which we will only mention the most outstanding:

1. The preference of our Prophet (ﷺ) over all other Prophets, and the preference of his *Ummah* (Followers) over all other nations.
2. The innumerable blessings and favours of Allaah upon His creatures. If one were to recount them intending it to be an expression of one’s gratitude to Allaah, it would be considered as an act of worship.
3. Of the special characteristics of the Prophet Muhammad (ﷺ) is that he has been made victorious by awe (by Allaah’s frightening his enemies); that the earth has been made for him and his followers a place for praying and a means to perform *Tayammum*; that booty has been made *Halaal* (lawful) for him; that he has been given the right of Intercession (on the Day of Resurrection) and sent or missioned

⁵ Saheeh Bukhaari, Volume 1, Book 7, Hadeeth Number 335, p. 226. I could not locate the exact wording of the above Arabic text. The ending of the translation is slightly different: إلى الناس عامة: Ed.

to all of mankind. His special characteristics when counted were numbered (by some) as seventeen. As-San'aanee countered them to be twenty-one. And whoever followed this matter collecting the minor as well as major (special characteristics) will find an increase on this number.

4. The correctness of the *Salaat* is not limited to particular places to the exclusion of others [i.e. our prayers are not limited to the Maasjid, but may be performed wherever one may be in the earth and still be accepted by Allaah.]
5. The original ruling concerning the use of soil or sand for purification, or as a place of prayer, is that it is clean (and may be used). [This means that one should not doubt the *Tahaarah* (cleanliness) of the soil, unless there is a clear indication that it has been defiled by some impurities (*najaasah*)].
6. That every type of earth (soil, sand, etc.) is acceptable to be used for performing *at-Tayammum*.
7. The comprehensiveness and supremacy of this *Sharee'ah* (Islaamic law), which has been set to organize the whole world - with its many difference countries and great distances between them -in matters of worship as well as the transactions and dealings (between the people).
8. His words: “...*anyone of my followers can offer Salaat wherever he is...*” are not meant to be limited to males to the exclusion of females. In fact, it is meant to include women also, since women are the twin-halves of men.⁶
9. As-San'aanee said: “*The distance of one month’s journey was specified here, instead of a longer distance, simply because that was the furthest distance between him and those who openly displayed animosity or enmity for him.*”

⁶ ‘Aa’ishah said that the Prophet (ﷺ) was asked about a person who finds some wetness (on his clothes) but does not remember having a wet-dream (what should he do)? (The Prophet (ﷺ) said,) “*He should perform Ghusl.*” And (he was also asked about) a person who remembered having a wet-dream but did not find any wetness. He said, “*Ghusl is not obligatory for him.*” Umm Sulaim said, “*If a woman sees that (sort of dreams), must she perform Ghusl?*” He said, “*Yes. Women are indeed twin-halves of men.*” [Sunan Aboo Daawood, Volume 1, Book 1, Hadeeth Number 236, p. 152-153, Classed as *Da’eef* by Haafiz Aboo Taahir Zubayr ‘Alee Za’i. However, it has witnesses and is classed as authentic by Sheikh Al-Albaanee in *Saheeh Sunan At-Tirmitheeh*, Hadeeth Number 98, as quoted in <http://www.islamqa.com/en/ref/1105/>] – Ed.

The Woman Who has Prolonged Flow of Blood, Her Bathing and Prayer

Hadeeth no. 39

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ سَأَلَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَتْ :
إِنِّي أُسْتَحَاضُ فَلَا أَطْهَرُ، أَفَادَعُ الصَّلَاةَ؟
قَالَ: لَا، إِنَّ ذَلِكَ عِرْقٌ، وَلَكِنْ دَعِيَ الصَّلَاةَ قَدَرِ الْأَيَّامِ، الَّتِي كُنْتِ تَحِيضِينَ فِي يَهَا، ثُمَّ اغْتَسَلِي
وَصَلِّي.
وفي رواية " وَكَيْسَتْ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتْ الْحَيْضَةَ فَاتْرَكِي الصَّلَاةَ، فَإِذَا ذَهَبَ قَدْرُهَا فَاغْسَلِي
عَنْكَ الدَّمَ وَصَلِّي "

Narrated ‘Aa’ishah (رضي الله عنها): Faatimah bint Abee Hubaish (رضي الله عنها) asked the Prophet (صلى الله عليه وسلم), “I got persistent bleeding (in between the periods) and do not become clean. Shall I give up my Salaat?” He (صلى الله عليه وسلم) replied, “No, it is from a blood vessel. Give up the Salaat only for the days on which you usually get the menses and take a bath and offer your prayers.”¹

In another narration: Allaah’s Messenger (صلى الله عليه وسلم) replied, “No, because it is from a blood vessel and not the menses. So when the real menses begins give up you Salaat and when it (the period) has finished was the blood off your body (take a bath) and offer you prayers.”²

Important Points Derived from the Hadeeth:

1. This distinction between the bleeding of *al-Istihaadah* (prolonged bleeding after/other than the menses) and the bleeding of *al-Haid* (the monthly menstrual cycle bleeding). The blood of *al-Istihaadah* (prolonged bleeding) is blood in general, while the blood of *al-Haid* (menses) is that which has a specific time period.
2. The blood of *al-Istihaadah* (prolonged abnormal bleeding) does not prevent the woman from performing prayers or other acts of worship (which require a state of purification).

¹ Saheeh Bukhaari, Volume 1, Book 6, Hadeeth Number 325, p. 222

² Saheeh Bukhaari, Volume 1, Book 6, Hadeeth Number 306, p. 212; Saheeh Muslim, Volume 1, Book 3, Hadeeth Number 753, p. 446

3. The blood of *al-Haid* (menses) prevents the woman from performing prayers, but she does not have to make up for the missed prayers. Ibn Daqeeq al-Eid mentioned that this is something agreed upon by consensus of the scholars of the earlier and later times, with the exception of the *Khawaarij*.
4. That the women suffering from *al-Istihaadah* (prolonged bleeding) who knows the duration of her normal menses should keep account of the number of days. Then she should perform a *Ghusl* when the duration of her normal menses is finished. After that – during the time when she is clean from the menses - she should perform her regular acts of worship that are avoided by the woman in menses.
5. That the blood of menses is *najis* (an impurity) which must be removed by washing.
6. That it is not obligatory for the woman suffering from *al-Istihaadah* to repeat the *Ghusl* at every time of prayer.
7. Ibn Daqeeq al-Eid mentioned that the words: “*wash the blood*” from yourself and then pray, may be misunderstood on the surface, since there is no mention of performing the *Ghusl*, while it is a necessity to perform the *Ghusl* once the days of menses are completed. The correct answer here is that it is understood in this narration – even though it does not mention the *Ghusl* – due to its mention in the other authentic narrations which contains the words: “*and when it has finished, take a bath and start praying.*”

Hadeeth no. 40

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ أُمَّ حَبِيبَةَ اسْتُحِيضَتْ سَبْعَ سِنِينَ، فَسَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَأَمَرَهَا أَنْ تَغْتَسِلَ فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ.

Narrated ‘Aa’ishah (رضي الله عنها), the wife of the Prophet (ﷺ): “Umm Habeebah (رضي الله عنها) got bleeding in between the periods for seven years. She Allaah’s Messenger (ﷺ) about it. He ordered her to take a bath (after the termination of actual periods) and added that it was from a blood vessel. But she used to take a bath ever Salaat (without being ordered by the Prophet(ﷺ)).”³

³ Saheeh Bukhaari, Volume 1, Book 6, Hadeeth Number 327, p. 222

[Difference of Opinion of the Scholars]

The scholars differed concerning the woman experiencing *al-Istihaadah* whether or not it is obligatory for her to take a *Ghusl* for every prayer.

1. One group held that it is obligatory based upon the *ahaadeeth* indicating that, which are reported in some of the books of *Sunan* (like Abu Daawood).
2. The Majority of Scholars from the earlier generations including Ali, Ibn Abbaas and ‘Aa’ishah (رضي الله عنها), as well as those who came later including the Imaams Abu Haneefah, Maalik and Ahmad (رضي الله عنهم) held that it is not obligatory.
 - (a) They cited the Basic Principle of *al-Baraa’ah al-Asliyyah* [i.e. the original ruling in anything is the *absence of prohibition or the absence of obligation*. In other words, everything is allowed –excluding acts of worship - unless there is an evidence of its prohibition, and nothing is considered obligatory – in matters of worship - unless there is a proof indicating such]. In this case, the original ruling (*al-Baraa’ah al-Asliyyah*) is that repeating the *Ghusl* for every prayer should not be considered obligatory in the absence of a clear proof supporting such.
 - (b) They responded to the *ahaadeeth* containing the command to repeat the *Ghusl* for every prayer saying that none of them are confirmed as authentic.
 - (c) They said that Umm Habeebah’s practice of repeating the *Ghusl* for each prayer was from her own preference and not a command from the Prophet (ﷺ) to do so. He merely ordered her to perform *Ghusl*, as is clearly seen in the confirmed narrations. Ibn Daqeeq al-Eid mentioned that there is no report in either of the two *Saheehs* (al-Bukhaaree and Muslim) indicating that the Prophet (ﷺ) ordered her to perform a *Ghusl* for every prayer.

Important Points Derived from the Hadeeth:

1. The obligation of the woman experiencing *al-Istihaadah* (prolonged bleeding) to perform a *Ghusl* upon the completion of the period of her menstrual bleeding.
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Fondling a Menstruating Wife

Hadeeth no. 41:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أُغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ ،
كِلَانَا جُنُبٌ فَكَانَ يَأْمُرُنِي فَأَتَزُرُّ فَيَبَاشِرُنِي وَأَنَا حَائِضٌ، وَكَانَ يُخْرِجُ رَأْسَهُ إِلَيَّ وَهُوَ مَعْتَكِفٌ فَأَغْسِلُهُ
وَأَنَا حَائِضٌ .

Narrated ‘Aa’ishah (رضي الله عنها): “The Prophet (ﷺ) and I used to take a bath from a single pot while we were Junub.⁴ (‘Aa’ishah added): An he (ﷺ) used to order me to put on an Izaar (dress worn below the waist) and used to fondle me. While I used to be in my periods (menses).⁵ (‘Aa’ishah added): While in I’tikaaf, he (ﷺ) used to bring his head near me and I would wash it while I used to be in my period (menses).”⁶

Important Points Derived from the Hadeeth:

1. The permissibility of two married people in the state of major sexual defilement taking a *Ghusl* from the same container.
2. The permissibility of fondling the woman while in her state of menses, as long as they don’t engage in the actual sexual intercourse. The body of a woman in this state is considered *Tahir* (clean),⁷ and does not become *najas* (impure) due to the *Haid*, [such that one would become defiled by coming in contact with her, except for the place of bleeding].
3. That it is recommended for the woman to wear a lower garment (*Izaar*) at the time when her husband holds her or fondles her.
4. That one should take protective measures to avoid falling into that which is prohibited.

⁴ *Saheeh Bukhaari*, Volume 1, Book 6, Hadeeth Number 299, p. 209; *Saheeh Muslim*, Volume 1, Book 3, Hadeeth Number 729, p. 436-437

⁵ *Saheeh Bukhaari*, Volume 1, Book 6, Hadeeth Number 300, p. 209; *Saheeh Muslim*, Volume 1, Book 3, Hadeeth Number 679, p. 415

⁶ *Saheeh Bukhaari*, Volume 1, Book 6, Hadeeth Number 301, p. 209; *Saheeh Muslim*, Volume 1, Book 3, Hadeeth Number 686, p. 418

⁷ ‘Aa’ishah (may Allaah be pleased with her) narrated: Allaah’s Messenger (peace be upon him) said to me, “Bring me the *Khumrah* (a type of mat) from the *Masjid*.” She said, “I am menstruating.” He said, “Indeed your menstruation is not in your hand.” [*Saheeh Muslim*, Volume 1, Book 3, Hadeeth Number 689 – 690, p. 419] – Ed.

5. The prohibition of the woman in menses entering the Masjid.⁸
6. The permissibility of her handling those things which are moist or dry, including washing the hair and combing it.
7. The person who is in *I'tikaaf* (in seclusion in the Masjid), is not considered to have gone out of the Masjid if he merely sticks his head out. By *analogy (Qiyaas)* other parts of the body also fall under the same ruling, as long as the whole body is not outside.

To Recite the Qur'aan while lying In the Lap of One's Own Menstruating Wife

Hadeeth no. 42:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَكَبَّرُ فِي حِجْرِي وَأَنَا حَائِضٌ فَيَقْرَأُ الْقُرْآنَ .

Narrated 'Aa'ishah (رضي الله عنها): *"The Prophet (ﷺ) used to lean on my lap during menses and then would recite the Qur'aan."*⁹

⁸ It was narrated that Jasrah said: Umm Salamah (رضي الله عنها) told me: The Messenger of Allaah (ﷺ) entered the courtyard of this mosque and called out at the top of his voice, *"The mosque is nor permissible for anyone who is sexually impure or any woman who is menstruating."* [Sunan Ibn Maajah, Volume 1, Hadeeth Number 645, p. 428 – 429; Classed as *Da'eef* by Haafiz Aboo Taahir Zubayr 'Alee Za'i]

It was reported from Aflat ibn Khaleefah who said: Jasrah bint Dijaajah narrated to me, she said: I heard 'Aa'ishah (may Allaah be pleased with her) saying: The Messenger of Allaah (ﷺ) once came and saw that the doors of his Companions houses were exciting into the Masjid. He said, *"Turn these (doors of) the houses away from the Masjid."* Then the Prophet (ﷺ) entered (one of his houses), but the people did not do anything, hoping that a concession might be revealed for them. He (peace be upon him) said, *"Turn these (doors of the) houses away from the Masjid, for I do not permit the Masjid for a menstruating woman or sexually impure person."* [Sunan Aboo Daawood, Volume 1, Book 1, Hadeeth Number 232, p. 149 – 150]

Sheikh Al-Albaane said: "Citing these narrations in this manner gives the reader the impression that they are two hadeeths with two distinct Isnaads (chains), one from 'Aa'ishah and one from Umm Salamah. This is not the case, because they are one hadeeth with one Isnaad reported via Jasrah bint Dijaajah who was inconsistent in its narration and said once, "From 'Aa'ishah", and another time, "From Umm Salamah".

Inconsistency is a cause of weakness for a Hadeeth, as is well – known among the scholars of Hadeeth, because it is an indication of the narrator's inaccuracy and faultiness. Additionally, this narrator Jasrah was not approved by anyone whose approval is reliable. Rather, al – Bukhaari said, "She has puzzling narrations." Because of this, a group (of scholars) have considered this hadeeth weak, as indicated by al – Khattaabee. Also, al – Bayhaqee said, "This is not a reliable hadeeth." 'Abdul – Haaq said, "It cannot be approved." And Ibn Hazm, though a little excessive, said, "It is baseless." [Translated from Tamaam ul – Minnah fit – Ta'leeqi 'alaa Fiqh is – Sunnah, p. 118, as quoted in 'Worship During Menses', p. 51, by Dr. Muhammad al – Jibaaly, al – Kitaab & as – Sunnah Publishing, 2001] – Ed.

⁹ Saheeh Bukhaari, Volume 1, Book 6, Hadeeth Number 297, p. 208; Saheeh Muslim, Volume 1, Book 3, Hadeeth Number 692, p. 420

Important Points Derived from the Hadeeth:

1. The permissibility of reciting Qur'aan in the lap of the woman in menses, since her body and clothing are considered to be *Taahir* (clean).
2. The prohibition of the woman in menses reciting the Qur'aan¹⁰ [according to the Majority of Scholars]. Ibn Daqeeq al-Eid said: *“This is understood from the fact that there were those who wrongly thought that it was prohibited to recite (Qur'aan) in the lap of the woman in menses. The fact is that the man's reciting while laying his head in the lap of his wife is allowed, while that which is prohibited is the recitation of Qur'aan by the woman [while she is in the state of menses].”*

It is Obligatory for a Menstruating Woman to Complete the Abandoned Fasts but not the Abandoned Prayers

Hadeeth no. 43:

عَنْ مُعَاذَةَ قَالَتْ : سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَقُلْتُ : مَا بَالُ الْحَائِضِ تَقْضِي الصَّوْمَ وَلَا تَقْضِي
الصَّلَاةَ؟

فَقَالَتْ : أَحْرُورِيَّةٌ أَنْتِ؟ فَقُلْتُ : لَسْتُ بِحَرُورِيَّةٍ . وَلَكِنْ أَسْأَلُ .
فَقَالَتْ : كَانَ يُصَيَّبُنَا ذَلِكَ فَتُؤْمَرُ بِقِضَاءِ الصَّوْمِ وَلَا تُؤْمَرُ بِقِضَاءِ الصَّلَاةِ

It was narrated Mu'aadhah said: I asked 'Aa'ishah (رضي الله عنها): *“Why does a menstruating woman have to make up missed fasts but not missed prayers?”* She said, *“Are you a Harooriyyah?”* I said, *“I am not a Harooriyyah, but I am asking.”* She said, *“That used to happen to us and we were commanded to make up fasts but were not commanded to make up prayers.”*¹¹

Important Points Derived from the Hadeeth:

¹⁰ Ibn 'Umar (رضي الله عنهما) narrated that the Prophet (ﷺ) said, *“The Menstruating woman does not recite – nor the Junub – anything from the Qur'aan.”* [Jaami' at – Tirmitheh, Volume 1, Book 1, Hadeeth Number 131, p. 156 – 157, Imaam Tirmitheh said, *“I heard Muhammad ibn Isma'eel (al – Bukhaari) saying: “Isma'eel ibn 'Ayyaash (one of the narrators) reported objectionable Ahadeeth from the people of Al – Hijaz and the people of Al – 'Iraq.”*; Classed as *Da'eef* by Haafiz Aboo Taahir Zubayr 'Alee Za'i; *Sunan Ibn Maajah*, Volume 1, Hadeeth Number 595 and 596, p. 401 – 40, Classed as *Da'eef* by Haafiz Aboo Taahir Zubayr 'Alee Za'i] – Ed.

¹¹ *Saheeh Muslim*, Volume 1, Book 3, Hadeeth Number 763, p. 451

1. That the woman in menses must make up the missed fasting, but not the missed prayers. This might be due to the fact that the prayers are repeated five times daily. It is a continuous act of worship that would be a hardship if it were required to make up the prayers missed during menses.
2. Whenever the Prophet (ﷺ) *approved* of something done by the Muslims, it is considered as a part of his *Sunnah*.
3. Whenever someone asks a question for the sake of being argumentative and rebellious, he or she should be reprimanded and scolded.
4. Clarifying the knowledge for one who seeks it for the sake of learning and being guided.
5. The fact that the woman in menses does not have to make up he missed prayers due to it being a hardship, is one of the evidences which confirm the General Islamic Rule: *Inna-l-Mashaqqah Taj-libu at-Tayseer: Verily! Hardship or Difficulty Brings About Facility (easing of the law)*.

Note: The Khawaarij: The first sect in Islam to split from the way of the Prophet (ﷺ) and his Companions (رضي الله عنهم). They arose during the Rule (*Khilaafah*) of ‘Alee (رضي الله عنه), making rebellion (*Khurooj*) against him, because of the arbitration between him and Mu’aawiyah (رضي الله عنه). From their false ‘*Aqeedah* (belief) is: allowing rebellion against the legitimate Muslim ruler - whether pious or wicked, and declaring a Muslim to be a *Kaafir* (disbeliever) who will remain in the Hell-Fire forever due to commission of a major sin. They disassociated themselves from both ‘Alee and Uthmaan (رضي الله عنه). They gathered in a place named “*Haroorah*” which is located about two miles from *Kufa* and are also known as *Harooriyah* in this respect.

End of the Chapter of Tahaarah (Purification)!

Tayseer al-‘Allaam Sharh Umdah al-Ahkaam

Shaykh Abdullah ibn Abdur-Rahman ibn Saalih Al Bassaam

آخر كتاب الطهارة، تيسير العلام شرح عمدة الأحكام

للشيخ عبد الله بن عبد الرحمن بن صالح آل بسام

نسأل الله لي ولكم التوفيق والإخلاص في النية والصلاح في العمل