

الْوَجِيز

فِي

فقه السنّة و الكتاب العزيز

**al-Wajeez**

**fee**

**Fiqhis-Sunnah**

**wal-Kitaabil-`Azeez**

by

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## THE BOOK OF PURIFICATION (AT-TAHAARAH)

Purification (at-Tahaarah) in the language is: cleanliness, and keeping free of from states of impurity.

In the terminology of the legislation: removing a state of impurity or removing impurities.

### 1. THE CHAPTER OF THE TYPES OF WATER (AL\_MIYAAH):

All water which descends from the sky or comes out from the earth is pure and purifying (*tahoor*), in accordance with the Saying of Allaah - the Most High:

﴿وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾

[Sooratul-Furqaan (25):48]

**[[ Meaning: And We sent down from the clouds water which is pure and purifying ]]**

Also due to the saying of the Prophet (صلى الله عليه وسلم) with regard to the ocean:

**<<It is pure and purifying with regard to its water, lawful with regard to its animals which die.>><sup>1</sup>**

And due to his (صلى الله عليه وسلم) saying with regard to the well:

**<<Water is pure and purifying and nothing causes it to become impure>><sup>2</sup>**

And it remains upon its pure and purifying state, even if something pure becomes mixed with it, as long as it does not depart from its absolute state.

Due to his (صلى الله عليه وسلم) saying to the women who carried out the funeral preparations for his daughter:

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<sup>1</sup> Saheeh: Sunan Ibn Maajah (309), Muwatta· Imaam Maalik (26/40), Sunan Abee Daawood (1/152/83), Sunan at-Tirmidhee (1/47/69), Sunan Ibn Maajah (1/136/386), Sunan an-Nasaa-ee (1/176) from a hadeeth of Aboo Hurayrah [as-Saheehah:480]

<sup>2</sup> Saheeh: Irwaa-ul-Ghaleel (no.14), Sunan Abee Daawood (1/126,127/67&66), Sunan at-Tirmidhee (1/45/66), Sunan an-Nasaa-ee (1/174) from a hadeeth of Aboo Sa`eed al-Khudree.

**<<Wash her three times, or five times, or more than that if you see fit, with water and lote-tree leaves; and in the last one place camphor, or something from camphor.>><sup>1</sup>**

And water is not judged to be impure even if impurity falls into it, unless it causes a change in it.<sup>2</sup>

Due to the hadeeth of Aboo Sa`eed, who said: “It was said: O Messenger of Allaah! Shall we perform wuḍoo· from the well of Buḍaa`ah (a well in al-Madeenah)? (And it was a well into which menstrual rags, and carcasses of dogs, and foul-smelling things became carried)”. So he said:

**<< Water is pure and purifying and nothing causes it to become impure.>><sup>3</sup>**

## **2. THE CHAPTER OF IMPURITIES (AN-NAJAASAAT):**

*Najaasaat* (impurities) is the plural of *najaasah* (impurity), and it is everything which the people of sound nature hold to be dirty, and which they guard themselves from, and which they wash their clothes from if it fall upon them, such as urine and excrement.<sup>4</sup>

And the basic principle for all things is permissibility (*ibaaḥah*) and that they are pure (*at-Tahaarah*). So whoever claims that a particular thing is impure must bring evidence. So if he produces it then that is the case; but if he is unable to do so, or he comes with something that does not establish proof, then what is obligatory upon us is to remain upon what is necessitated by the basic principle and the basic natural state.<sup>5</sup> This is because passing a judgement that something is impure is a ruling which will

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<sup>1</sup> Saḥeeḥul Bukḥaaree (3/125/1253), Muslim (2/646/939) from a hadeeth of Umm `Atiyyah al-Anṣaariyyah.

<sup>2</sup> Meaning a change in its taste, or its smell, or its colour. al-Bukḥaaree mentioned its like from az-Zuhree (The Book of Wuḍoo· : Chapter 67) [transl.]

<sup>3</sup> Saḥeeḥ: Irwaa-ul-Ghaleel (no.14), Sunan Abee Daawood (1/127/126/67/66). Sunan at-Tirmidhee (1/45/66), Sunan an-Nasaa-ee (1/174). al-Mubaarakfooree said in ‘Tuḥfatul Ahwadhee (1/203) at-Teebee said: “The meaning of his saying: ‘it is cast into’ is that the well was in the path of flood water from some waadis wherein some bedouins would settle, and they would throw those filthy things outside of their houses. Then the flood water would carry it to the well. So the narrator expressed this in a manner which might give the false impression that it was the people who threw these things (into the well) because of their weak adherence to the Religion. However this is something which no Muslim would permit, so how can that be thought about those who were the best and purest of generations.” al-Mubaarakfooree said: “this was also the statement of some of the people of knowledge and it is what is apparent, and this is what has to be stated.”

<sup>4</sup> ar-Rawdatun-Nadiyyah (1/12) .

<sup>5</sup> as-Saylul-Jarraar (1/31) of ash-Shawkaanee.

bring about general duty and responsibility, so it is not permissible except after proof has been established.<sup>1</sup>

So from that which has been proven to be impure are:

### **1 & 2: Human urine and excrement:**

As for excrement (*al-ghaa.it*), then because of the hadeeth of Aboo Hurayrah that Allaah's Messenger (صلى الله عليه وسلم) said:

**<<If one of you steps with his shoe upon something harmful (*al-Adhhaa*), then the earth will be purification for it.>>**<sup>2</sup>

And '*al-Adhhaa*' is everything which harms/offends, from impurities, filth, rocks, thorns, and other than that.<sup>3</sup>

And what is meant by it in the hadeeth is impurity (*najaasah*), as is clear. As for urine, then because of the hadeeth of Anas: that a bedouin man urinated in the mosque, so some people stood up to restrain him. So Allaah's Messenger (صلى الله عليه وسلم) said: **<<Leave him, and do not interrupt him.>>**

He said: "When he finished he (صلى الله عليه وسلم) called for a bucket of water, and poured it upon it."<sup>4</sup>

### **3 & 4 Pre-seminal fluid (*al-madhee*) and 'al-wadee':**

As for pre-seminal fluid, then it is clear, thin, slippery fluid which discharges when there is (sexual) desire. Its discharge does not itself give a feeling of delight, nor does it shoot out all at once, nor is it followed by slackness. The person may not notice its discharge, and this happens to men and women.<sup>5</sup>

And it is impure (*najas*), and therefore the Prophet (صلى الله عليه وسلم) ordered that the penis be washed from it.

From `Alee who said: "I was a man who had profuse pre-seminal discharge, and I felt shy to ask the Prophet (صلى الله عليه وسلم) because of my position with respect to his daughter. So I told al-Miqdaad ibn al-Aswad, and he asked him. So he said:

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<sup>1</sup> ar-Rawdatun-Nadiyyah (1/15) of Siddeeq Hasan Khaan.

<sup>2</sup> Saheeh: Saheeh Abee Daawood (no. 834); Aboo Daawood (2/47/381).

<sup>3</sup> Awnul-Ma'bood (Sharh Abee Daawood) (2/44).

<sup>4</sup> Agreed upon. Muslim (1/236/284), and the wording is his; and al-Bukhaaree (10/449/6025).

<sup>5</sup> Sharh Saheeh Muslim: (3/213).

**<<He should wash his penis and perform wuḍoo..>><sup>1</sup>**

As for ‘*al-wadee*’, then it is a thick white fluid which may come out after urination,<sup>2</sup> and it is impure.

From Ibn `Abbaas who said: “Semen, and ‘*al-wadee*’, and pre-seminal fluid (*al-madh̄ee*). As for semen, then it is what necessitates a bath (*ghuṣl*); and as for ‘*al-wadee*’ and ‘*al-madh̄ee*’, then he said: “Wash your penis, or: the parts of your penis, and perform wuḍoo. in the manner in which you perform wuḍoo. for the Prayer.”<sup>3</sup>

### **5. The dung of animals whose meat may not be eaten:**

From `Abdullaah who said: the Prophet (صلى الله عليه وسلم) wanted to go out to the toilet, so he said: **<<Bring me three stones.>>** So I found two stones for him and a piece of dung from a donkey. So he took hold of the two stones, and he threw the piece of dung away, and he said: **<<It is something impure.>><sup>4</sup>**

### **6. Menstrual blood:**

From Asmaa· bint Abee Bakr who said: “A woman came to the Prophet (صلى الله عليه وسلم) and said: ‘If menstrual blood falls on the garment of one of us, what should she do?’ So he said: **<<She should scrape it off, then she should rub it with water, then she should wash it (all). Then she can pray whilst wearing it.>><sup>5</sup>**

### **7. The saliva of a dog:**

From Aboo Hurayrah who said, Allaah’s Messenger (صلى الله عليه وسلم) said:

**<<The purification for the vessel of one of you if a dog licks from it is that he washes it seven times, the first of them being with earth.>><sup>6</sup>**

### **8. Animal carcasses:**

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<sup>1</sup> Agreed upon: Muslim (1/247/303), and the wording is his; al-Bukḥaaree (1/230/132) in abridged form.

<sup>2</sup> ‘Fiqhus-Sunnah’ (1/24).

<sup>3</sup> Saḥeeḥ...al-Bayhaqee (1/115).

<sup>4</sup> Saḥeeḥ: Saḥeeḥul-Jaami` (253); Ibn Khuzaymah (1/39/70), and it is reported by others without the words ‘from a donkey’. It was reported by al-Bukḥaaree (1/256/156), an-Nasaa-ee (1/39), at-Tirmidḥee (1/13/17), and Ibn Maajah (1/114/314).

<sup>5</sup> Agreed upon: Muslim (1/240/291), and the wording is his; al-Bukḥaaree (1/410/307).

<sup>6</sup> Saḥeeḥ: Saḥeeḥul-Jaami` (3933); Muslim (1/234/91/279).

Referring to animals which die without having been slaughtered in the legislated manner, because of his (صلى الله عليه وسلم) saying:

**<<When an animal skin is tanned then it has become pure.>><sup>1</sup>**

And an ‘animal skin’ (*ihaab*) is the hide of an animal which has died.

And exceptions to that<sup>2</sup> are:

(i) Dead fish and locusts, because of the hadeeth of Ibn `Umar- radiyallaahu `anhu)maa- who said: Allaah’s Messenger (صلى الله عليه وسلم) said:

**<<Two dead animals and forms of blood have been made lawful for us. As for the two dead animals, then they are fish and locusts; and as for the two forms of blood it is the liver and the spleen.>><sup>3</sup>**

(ii) Dead animals which do not have blood which flows, such as flies, ants, bees, and their like.

From Aboo Hurayrah -radiyallaahu `anhu- that Allaah’s Messenger (صلى الله عليه وسلم) said:

**<<If a fly falls into the vessel of one of you then let him immerse it in it, totally. Then let him throw it out, for indeed in one of its wings there is a poison and in the other there is a remedy.>><sup>4</sup>**

(iii) The bones of a dead animal, and its horn, claws, hair, and feathers. All of that is pure, in keeping with the basic principle, which is that things are pure; and because of what al-Bukhaaree reported in disconnected form,<sup>5</sup> saying, ‘az-Zuhree said about the bones of a dead animal, such as the elephant and its like, “I met people from the Salaf of the scholars using it as combs, and as pots for oil. They did not see any harm in that.” And Hammaad said: “There is no harm in (using) the feathers of dead birds.”

## **HOW IMPURITY IS TO BE PURIFIED.**

You should know that the bringer of the legislation, who made us aware that a thing is impure, or causes other things to become impure, has also made us aware of how we are able to purify it. So what is obligatory upon us is to follow his saying and to

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<sup>1</sup> Saheeh: Saheehul-Jaami` (511); Muslim (1/277/366), Aboo Daawood (11/181/4105).

<sup>2</sup> i.e. to the condition of being impure (transl.)

<sup>3</sup> Saheeh: Saheehul-Jaami` (210); Ahmad (1/255/96), al-Bayhaqee (1/254)

<sup>4</sup> Saheeh: Saheehul-Jaami` (837); al-Bukhaaree (10/250/5782), Ibn Maajah (2/1159/3505)

<sup>5</sup> (1/342)

comply with his command. So whatever it is reported about that it must be washed until no colour, smell, or taste remains from it, then that is its purification; and whatever it is reported about that water must be poured upon it, or sprinkled upon it, or that it should be scraped, or wiped upon the earth, or merely walking upon pure earth, then that is its purification. Furthermore you should know that water is the basic substance for purifying impurities, since the bringer of the Legislation described it with his saying: <<**Allaah created water as being pure and purifying**>><sup>1</sup>, so nothing else besides it is turned to, unless that is established from the bringer of the legislation; otherwise not, since it would be a case of turning aside from something known to be a purifier towards something which is not known to be a purifier, and this would be a departure from what the legislated manner of proceeding demands.

So when you know this, then here is what occurs in the legislation regarding the manner of purifying substances which are impure or which cause impurity:

### **1. Purifying the animal through tanning:**

From Ibn `Abbaas -radiyallaahu `anhumaa- who said: I heard Allaah's Messenger (صلى الله عليه وسلم) say:

<<**Whichever animal skin is tanned, then it becomes pure.**>><sup>2</sup>

### **2. Purifying the vessel which a dog has licked:**

From Aboo Hurayrah- radiyallaahu `anhu- that Allaah's Messenger (صلى الله عليه وسلم) said: <<**The purification of the vessel of one of you when a dog has licked it is that he washes it seven times, the first of them being with the earth.**>><sup>3</sup>

### **3. Purifying a garment which menstrual blood has fallen onto:**

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<sup>1</sup> as-Saylul-Jarraar (1/42, 48) -with some paraphrasing. And you should know that regarding his saying "Allaah created water as being pure and purifying" al-Haafiz (Ibn Hajr) said in 'at-Talkhees' (1/14): "I have not found it in this form, and it has preceded as a hadeeth of Aboo Sa`eed with the wording: **"Water is pure and purifying, nothing causes it to become impure."**

<sup>2</sup> Saheeh: Saheehul-Jaami` (2907); Ahmad (1/230/49), at-Tirmidhee (3/135/1728), Ibn Maajah (2/1193/3609), an-Nasaa-ee (7/173).

<sup>3</sup> Saheeh: Saheehul-Jaami` (3933), Muslim (1/234/91/279)

From Asmaa bint Abee Bakr -radiyallaahu `anhaa- who said: A woman came to the Prophet (صلى الله عليه وسلم) and said: “If menstrual blood falls onto the garment of one of us, what should she do?” So he said:

**<<She should scrape it off, then she should rub it with water, then she should wash it (all). Then she can pray whilst wearing it.>><sup>1</sup>**

If a trace still remains after that, then there is no harm: From Aboo Hurayrah -radiyallaahu `anhu- that Khawlah bint Yasaar said, “O Messenger of Allaah! I have only a single garment, and I menstruate whilst wearing it.” He said:

**<<When you become clean wash the place of the blood, then pray whilst wearing it.>>**

She said: “O Messenger of Allaah! If its trace is not removed?” He said:

**<<The water will suffice you, and its trace will not harm you.>><sup>2</sup>**

#### **4. Purifying the trailing hem of the woman’s garment:**

From a slave-girl who gave birth to a child of Ibraaheem ibn `Abdir-Rahmaan ibn `Awf, that she asked Umm Salamah -the wife of the Prophet (صلى الله عليه وسلم) - : “I am a woman who makes the hem of my garment long, then what if I walk upon a filthy place?” So Umm Salamah said: “The Prophet (صلى الله عليه وسلم) said:

**<<What comes after it will purify it.>><sup>3</sup>**

#### **5. Purifying the garment from the urine of a suckling baby:<sup>4</sup>**

From Abus-Samh, the servant of the Prophet (صلى الله عليه وسلم) , who said: “The Prophet (صلى الله عليه وسلم) said:

**<<It should be washed from the urine of a girl, and sprinkled with water from the urine of a boy.>><sup>5</sup>**

#### **6. Purifying the garment from pre-seminal fluid (madhee):**

<sup>1</sup> Agreed upon: Muslim (1/240/291), and the wording is his; al-Bukhaaree (1/410/307).

<sup>2</sup> Saheeh: Saheeh Abee Daawood (351); Aboo Daawood (2/26/361), al-Bayhaqee (2/408)

<sup>3</sup> Saheeh: Saheeh Ibn Maajah (430), Muwattaa Imaam Maalik (27/44), Aboo Daawood (2/44/379), at-Tirmidhee (1/95/143), Ibn Maajah (1/177/531).

<sup>4</sup> i.e. the baby who is still breast-fed and has not been weaned onto solid food (transl.).

<sup>5</sup> Saheeh: Saheeh an-Nasaa-ee (293), Aboo Daawood (2/36/372), an-Nasaa-ee (1/158).



From Sahl ibn Hunayf who said: I used to experience difficulty and trouble on account of pre-seminal fluid, and I used to frequently take a bath from it. So I mentioned that to Allaah's Messenger (صلى الله عليه وسلم), and he said:

**<<The wudoo· would suffice you for that.>>**

I said: "What about that which fall upon my garment from it?" He said:

**<<It will suffice you to take a handful of water, and to rub your garment with it wherever you see it has fallen upon it.>><sup>1</sup>**

## 7. Purifying the underneath of the shoe:

From Aboo Sa`eed -radiyallaahu `anhu- that the Prophet (صلى الله عليه وسلم) said:

**<<When one of you comes to the mosque, then let him turn his shoes over and examine them. So if he sees some filth, then let him wipe it upon the earth, then let him pray whilst wearing them.>><sup>2</sup>**

## 8. Purifying the earth:

From Aboo Hurayrah -radiyallaahu `anhu- who said: "A Bedouin stood and urinated in the mosque. So the people began raising their voices against him. So the Prophet (صلى الله عليه وسلم) said to them:

**<<Leave him, and pour a bucket of water upon his urine; for you were sent as people who make things easy, and you were not sent as people who make things difficult.>><sup>3</sup>**

And the Prophet (صلى الله عليه وسلم) commanded that in order to quickly purify the earth. So if it had been left until it became dry, and then the trace of the impurity departed, then it would have become pure, because of the hadeeth of Ibn `Umar -radiyallaahu `anhumaa- who said:

"Dogs used to urinate in the mosque, and come and go, in the time of Allaah's Messenger (صلى الله عليه وسلم), and they had not used to sprinkle anything upon it."<sup>4</sup>

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<sup>1</sup> Hasan: Saheeh Ibn Maajah (409), Aboo Daawood (1/357/207), at-Tirmidhee (1/76/115), Ibn Maajah (1/169/506).

<sup>2</sup> Saheeh: Saheeh Abee Daawood (605); Aboo Daawood (2/353/636).

<sup>3</sup> Agreed upon: al-Irwaa. (171); al-Bukhaaree (1/323/220), an-Nasaa-ee (1/48 & 49); and it is reported in longer form by Aboo Daawood (2/39/376) & at-Tirmidhee (1/99/147).

<sup>4</sup> Saheeh: Saheeh Abee Daawood (368); al-Bukhaaree in disconnected form (1/278/174), Aboo Daawood (2/42/378).

## THE SUNNAHS OF THE FITRAH:

From Aboo Hurayrah- radiyallaahu `anhu- who said: Allaah's Messenger (صلى الله عليه وسلم) said:

**<<Five things are from the Fitrah<sup>1</sup>: Shaving the pubic hair (al-Istihdaad),<sup>2</sup> circumcision (al-Khitaan), clipping the moustache, plucking the hair of the armpits, and cutting the nails.>><sup>3</sup>**

And from Zakariyyaa ibn Abee Zaa-idah: from Mus`ab ibn Shaybah: From Talq ibn Habeeb: from Ibn az-Zubayr: from `Aa-ishah who said: Allaah's Messenger (صلى الله عليه وسلم) said:

**<<Ten things are from the Fitrah: Clipping the moustache, leaving the beard to grow, the tooth-stick (siwaak), entering water into the nostrils, clipping the nails, washing the finger-joints,<sup>4</sup> plucking the hair from the armpits, shaving the pubic hair, sprinkling (the private parts) with water-meaning washing after using the toilet (al-Istinjaa).>>**

Zakarriyyaa said: Mus`ab said: "And I forgot the tenth, unless it was washing the mouth (al-madmadah)"<sup>5</sup>

### Circumcision (al-Khitaan):

Circumcision is obligatory upon the men and the women, because it is from the visible signs of Islaam, and the Prophet (صلى الله عليه وسلم) said to a man who had accepted Islaam:

**<<Cast off from yourself the hair of Unbelief, and get yourself circumcised.>><sup>1</sup>**

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<sup>1</sup> an-Nawawee said: "As for the Fitrah, then they differ about what is meant by it here, so Aboo Sulaymaan al-Khattaabee said: 'The majority of the scholars hold that it is the Sunnah', and a group besides al-Khattaabee mentioned its like. They said: And its meaning is that they are from the sunnahs of the Prophets salawaatullaahi wa salaamuhu `alaihim. And it is said: It is the Religion. Then most of these characteristics are not obligatory in the view of the scholars; and there is disagreement about some of them-such as circumcision, washing the mouth, and washing the nose..." (transl.)

<sup>2</sup> *al-Istihdaad* is to shave the pubic area. It is called 'istihdaad' (using iron/a razor) because of the use of the razor. It can be done by shaving, clipping, plucking, and by other means.

<sup>3</sup> Agreed upon: al-Bukhaaree (10/334/5889), Muslim (1/221/257), Aboo Daawood (11/252/4180), at-Tirmidhee (4/184/2905), an-Nasaa-ee (1/14), Ibn Maajah (1/107/292).

<sup>4</sup> Al-Baraa'im: the plural of burjumah, and it is all of the knuckles and joints of the fingers.

<sup>5</sup> an-Nawawee said: "al-Qadee `Iyaad said: 'And perhaps it was circumcision, which was mentioned along with the five; and this is more probable, and Allaah knows best.' "

an-Nawawee said: "And they are not restricted to the ten, and he (صلى الله عليه وسلم) indicated that they are not restricted to that by his saying: "from the Fitrah", and Allaah knows best." (transl.)

Hasan: Mukhtasaar Muslim (182); (1/223/261), Aboo Daawood (1/79/52), at-Tirmidhee (4/184/2905), an-Nasaa-ee (1/14), Ibn Maajah (1/107/292).

And it is from the religions practice (*millah*) of Ibraaheem: from Aboo Hurayrah that the Prophet (صلى الله عليه وسلم) said:

<<**Ibraaheem the especially beloved one of the Most Merciful-circumcised himself after he had reached the age of eighty years.**>><sup>2</sup>

And Allaah said to His Prophet Muḥammad (صلى الله عليه وسلم) :

﴿ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

[Sooratun-Nahl (16):123]

[[**Meaning: Then We revealed to you: Follow the religious practice of Ibraaheem, who was a Muslim upon the true Religion**]].

And it is recommended that the circumcision should be performed on the seventh day after the birth, because of the hadeeth of Jaabir:

“That Allaah’s Messenger (صلى الله عليه وسلم) performed the `Aqeeqah for al-Hasan and al-Husayn, and he circumcised them on the seventh day.”<sup>3</sup>

And from Ibn `Abbaas who said:

“Seven things are from the Sunnah with regard to the baby on the seventh day: he should be named, and circumcised...”, the hadeeth.<sup>4</sup>

So even though each of these two hadeeth contains weakness, then each one of the two hadeeth strengthens the other, since their sources are different, and they do not contain any narrator accused of lying.<sup>5</sup>

### **Leaving the beard to grow:**

Leaving the beard to grow is obligatory (waajib); and shaving it is forbidden (haraam), since it is altering the creation of Allaah, and it is from the actions of Satan who said:

﴿وَلَا مَرْمَرَهُمْ فَلْيَغْيِرْ خَلْقَ اللَّهِ﴾

[Sooratun-Nisaa· (4):119]

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<sup>1</sup> Hasan: Saḥeeḥul-Jaami` : 1251; Aboo Daawood (2/20/352), al-Bayhaqee (1/172).

<sup>2</sup> Agreed upon: al-Bukḥaaree (11/88/6298), Muslim (4/1839/2370).

<sup>3</sup> at-Tabaraanee in ‘al-Mu`jamuṣ-Sagḥeer’ (2/122/891); ‘Tamaamul-Minnah’ (p. 67).

<sup>4</sup> at-Tabaraanee in ‘al-Awsat’ (1/334/562); ‘Tamaamul-Minnah’ (p.68).

<sup>5</sup> Tamaamul-Minnah (p. 68)

[[Meaning: **And I will command them to change the nature created by Allaah**]]

And shaving it results in resemblance to the women, and “Allaah’s Messenger (صلى الله عليه وسلم) cursed those men who imitate the women.”<sup>1</sup>

And the Prophet (صلى الله عليه وسلم) commanded that it be left to grow, and his command results in an obligation, as is known.

From Aboo Hurayrah -radiyallaahu `anhu- who said: Allaah’s Messenger (صلى الله عليه وسلم) said:

**<<Clip the moustaches, and leave the beards to grow, and act contrary to the Magians.>><sup>2</sup>**

And from Ibn `Umar -radiyallaahu `anhuma- from the Prophet (صلى الله عليه وسلم) that he said:

**<<Act contrary to the Mushrikoon: leave the beards to grow, and clip the moustaches.>><sup>3</sup>**

### **The siwaak (tooth-stick) :**

The siwaak is recommended in all conditions, and its recommendation is emphasised:

1- Along with the wuḍooʻ:

From Aboo Hurayrah -radiyallaahu `anhu- who said: Allaah’s Messenger (صلى الله عليه وسلم) said:

**<<If it were not that I would make a difficulty upon my nation I would have commanded them to use the siwaak with every wuḍooʻ.>><sup>4</sup>**

2- At every Prayer:

From Aboo Hurayrah -radiyallaahu `anhu- from the Prophet (صلى الله عليه وسلم) who said:

**<<If it were not that I would make a difficulty for my nation I would have commanded them to use the siwaak at every Prayer.>><sup>5</sup>**

<sup>1</sup> Saḥeeh: Saḥeehul-Jaami` (5100); al-Bukḥaaree (10/332/5885), at-Tirmidḥee (4/194/2935).

<sup>2</sup> Saḥeeh: Mukhtaṣar Muslim (181); Muslim (1/222/260).

<sup>3</sup> Agreed upon: al-Bukḥaaree (10/349/5892), Muslim (1/222-54/259).

<sup>4</sup> Saḥeeh: Saḥeehul-Jaami` (5317); Aḥmad (1/294/171).

<sup>5</sup> Agreed upon Muslim (1/220/252), al-Bukḥaaree (2/374/887), at-Tirmidḥee (1/18/22), an-Nasaa-ee (1/12); except that the wording of al-Bukḥaaree is: “with every Prayer.”

3- When reciting the Qur·aan:

From `Alee -radiyallaahu `anhu- who said: “He commanded us to use the siwaak, and he said:

**<<When the servant stands in Prayer an Angel comes to him and stands behind him, listening to the Qur.aan and drawing closer. So he continues listening and drawing closer until he places his mouth upon his mouth. So he does not recite any Aayah except that it enters within the Angel>><sup>1</sup>**

4- When entering the house:

From al-Miqdaam ibn Shurayh: from his father, who said: I asked `Aa-ishah, saying: “What had the Prophet (صلى الله عليه وسلم) used to begin with when he entered his house?” she said: “With the siwaak.”<sup>2</sup>

5- When getting up (to pray) during the night:

From Hudhayfah -radiyallaahu `anhu- who said: “When Allaah’s Messenger (صلى الله عليه وسلم) got up to pray the tahajjud Prayer at night, he used to rub his mouth with the siwaak.”<sup>3</sup>

**The dislike of plucking out grey hairs:**

From `Amr ibn Shu`ayb: from his father: from his grandfather who said: Allaah’s Messenger (صلى الله عليه وسلم) said:

**<<Do not pluck out grey-hairs. There is no Muslim who grows a grey hair in Islaam except that it will be light for him on the Day of Resurrection.>><sup>4</sup>**

**Dyeing grey hairs with henna and *katam* and their like, and the forbiddance of using black:**

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<sup>1</sup> Saheeh Lighairihi: as-Saheehah (1213); al-Bayhaqee (1/38).

<sup>2</sup> Saheeh Ibn Maajah (235); Muslim (1/220/253) Aboo Daawood (1/86/58), Ibn Maajah (1/106/290), an-Nasaa-ee (1/13).

<sup>3</sup> Agreed upon: Muslim (1/220/255), and this wording is his; al-Bukhaaree (1/356/245), Aboo Daawood (1/83/54), an-Nasaa-ee (1/8); and the wording of the three is: “When he got up (to pray) during the night.”

<sup>4</sup> Saheeh: Saheehul-Jaami` (7463); Aboo Daawood (11/256/4184), an-Nasaa-ee (8/136)

From Aboo Dharr -radiyallaahu `anhu- who said: Allaah's Messenger (صلى الله عليه وسلم) said:

**“The best of that which you use to dye grey hairs is Henna and al-Katam.”<sup>1</sup>**

And from Aboo Hurayrah -radiyallaahu `anhu- who said: Allaah's Messenger (صلى الله عليه وسلم) said:

**<<The Jews and the Christians do not dye their hair, so act contrary to them.>><sup>2</sup>**

From Jaabir -radiyallaahu `anhu- who said: “Aboo Quhaafah was brought on the day of the conquest of Makkah, and his head and his beard were white like the thughaamah bush, so Allaah's Messenger (صلى الله عليه وسلم) said:

**<<Dye this with something, and avoid black.>><sup>3</sup>**

And from Ibn `Abbaas -radiyallaahu `anhumaa- who said: Allaah's Messenger (صلى الله عليه وسلم) said:

**<<There will come a people at the end of time who dye their hair with black, like the crops of pigeons; they shall not smell the fragrance of Paradise.>><sup>4</sup>**

## **TOILET MANNERS (AADAABUL-KHALAA):**

1 - It is recommended for the person who wants to enter the toilet to say:

(بِسْمِ اللَّهِ) (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ)

(Bismillaah), (Allaahummaa innee a`oodhu bika minal-khubuthi wal-khabaa-ith) (With the name of Allaah), (O Allaah! I seek Your refuge from male and female devils).

This is because of the hadeeth of `Alee -radiyallaahu `anhu- that the Prophet (صلى الله عليه وسلم) said:

<sup>1</sup> Saheeh: Saheehul-Jaami` (1546); Aboo Daawood (11/259/4187), at-Tirmidhee (3/145/1806), Ibn Maajah (2/1196/3622)-and the wording is his, an-Nasaa-ee (8/139).

<sup>2</sup> Agreed upon: al-Bukhaaree (10/354/5899), Muslim (3/1663/2103), Aboo Daawood (11/257/4185), an-Nasaa-ee (8/138).

<sup>3</sup> Saheeh:Saheehul-Jaami` (4170); Muslim (3/1663/69-2102), Aboo Daawood (11/258/4186), an-Nasaa-ee (8/138), Ibn Maajah (2/1197/3624)-with its like.

<sup>4</sup> Saheeh: Saheehul-Jaami` (8153); Aboo Daawood (11/266/4194), an-Nasaa-ee (8/138).

<<The screen between the jinn and the private-parts of the descendants of Aadam, when one of you enters the toilet, is that he says: ‘Bismillaah’ (with the name of Allaah).>><sup>1</sup>

And because of the hadeeth of Anas -radiyallaahu `anhu- who said: “When Allaah’s Messenger (صلى الله عليه وسلم) went to the toilet he used to say:

( اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ )

‘Allaahummaa innee a`oodhu bika minal-khubuthi wal-khabaa-ith’ (O Allaah! I seek Your refuge from male and female devils).”<sup>2</sup>

2 - And it is recommended that when he departs he says: (Ghufraanaka): (I seek Your forgiveness), because of the hadeeth of Aa-ishah -radiyallaahu `anhaa- who said: “When the Prophet (صلى الله عليه وسلم) came away from the toilet he would say:

(عُفْرَانِكَ) <<Ghufraanaka>> (I seek Your forgiveness).”<sup>3</sup>

3 - And it is recommended that he should enter with his left-foot first, and depart with the right-foot first.

This is because the right-side is used for noble actions, and the left-side for actions which are not noble actions; and there are reports which indicate this generally.<sup>4</sup>

4 - And if he is in an open place, then it is recommended for him to move far enough away so that he is not seen:

From Jaabir -radiyallaahu `anhu- who said: “We went out along with Allaah’s Messenger (صلى الله عليه وسلم) on a journey, and Allaah’s Messenger (صلى الله عليه وسلم) would not go to the toilet until he had gone far enough so that he would not be seen.”<sup>5</sup>

5 - And it is recommended that he does not raise his garment until he is close to the ground:

<sup>1</sup> Saheeh: Saheehul-Jaami` (3611); at-Tirmidhee (2/59/606)-and this is his wording; Ibn Maajah (1/109/297)...

<sup>2</sup> Agreed upon: al-Bukhaaree (1/242/142), Muslim (1/283/375), Aboo Daawood (1/21/4), Ibn Maajah (1/109/298), at-Tirmidhee (1/76), an-Nasaa-ee (1/20)

<sup>3</sup> Saheeh: Saheehul-Jaami` (4714); Aboo Daawood (1/52/30), at-Tirmidhee (1/7/7), Ibn Maajah (1/110/300).

<sup>4</sup> ‘as-Saylul-Jarraar’ (1/64). Shaikh al-Albaanee said in his notes upon ‘Ta-seesul-Ahkaam’ (1/34), concerning entering the toilet with the left-foot: “I do not know anything from that in the Sunnah” (transl.).

<sup>5</sup> Saheeh: Saheeh Ibn Maajah (268); Ibn Maajah (1/121/335), Aboo Daawood (1/19/2) -with its like.

From Ibn `Umar -radiyallaahu `anhumaa- : “That when the Prophet (صلى الله عليه وسلم) wanted to relieve himself he would not raise his garment until he was close to the ground.”<sup>1</sup>

6 - And it is not permissible to face or to have ones back towards the qiblah, whether in the open desert or within a building:

From Aboo Ayyoob al-Ansaaree -radiyallaahu `anhu- from the Prophet (صلى الله عليه وسلم) who said:

**“When you go to the toilet, then do not face the qiblah and do not have your back towards it, but rather turn to the east or to the west.”**<sup>2</sup>

Aboo Ayyoob said: “So we came to Shaam, and we found toilets which had been built facing towards the Ka`bah. So we would turn aside from it, and we would ask for the forgiveness of Allaah -the Most High.”<sup>3</sup>

7 - And it is forbidden to go to the toilet upon the path-way of the people, and in the places where they take shade:

From Aboo Hurayrah that the Prophet (صلى الله عليه وسلم) said:

**<<Beware of the two things which bring about curses.>>** They said: “And what are the two things which bring about curses, O Messenger of Allaah?” He said: **<<The person who goes to the toilet upon the path-way of the people, or where they take shade.>>**<sup>4</sup>

8 - And it is disliked to urinate in the place where he takes a bath:

From Humayd al-Himyaree who said: I met a man who had accompanied the Prophet (صلى الله عليه وسلم), just as Aboo Hurayrah accompanied him,<sup>5</sup> who said: “Allaah’s Messenger (صلى الله عليه وسلم) forbade that one of us should comb his hair every day, and that he should urinate in the place where he takes a bath.”<sup>6</sup>

9 - And it is forbidden to urinate in standing water:

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<sup>1</sup> Saheeh: Saheehul-Jaami` (4652); Aboo Daawood (1/31/14), at-Tirmidhee (1/11/14) as a hadeeth of Anas.

<sup>2</sup> Saheeh: Mukhtasar Muslim (109), [Muslim (no.264)], Saheeh Abee Daawood (7).

<sup>3</sup> Agreed upon: al-Bukhaaree (1/498/394), Muslim (1/224/264), at-Tirmidhee (1/8/8).

<sup>4</sup> Saheeh: Saheehul-Jaami` (110); Aboo Daawood (1/47/25), Muslim (1/226/269)...

<sup>5</sup> The narration of an-Nasaa-ee contains the additional wording “for four years.” (transl.).

<sup>6</sup> Saheeh: Saheehun-Nasaa-ee (232); an-Nasaa-ee (1/130), Aboo Daawood (1/50/28).



From Jaabir: from the Prophet (صلى الله عليه وسلم) that he forbade urinating in standing water.<sup>1</sup>

10 - And it is permissible to urinate standing, but sitting is better:

From Hudhayfah -radiyallaahu `anhu-: that the Prophet (صلى الله عليه وسلم) came to the rubbish dump of a people, and he urinated whilst standing. So I moved away, so he said: <<**Draw near.**>> So I drew close to him, until I stood at his heels. So he performed wudoo, and wiped over his leather socks.<sup>2</sup>

And we said that sitting is better because that was his usual practice, to such an extent that `Aa-ishah -radiyallaahu `anhaa- said: “Whoever narrates to you that Allaah’s Messenger (صلى الله عليه وسلم) urinated whilst standing then do not believe him. He had not used to urinate except whilst sitting.”<sup>3</sup>

And this saying of hers does not negate what occurs from Hudhayfah, since she informed about what she had seen, and Hudhayfah informed about what he had seen; and, as is known, the one who affirms is given precedence over the one who negates, since he has additional knowledge with him.

11 - And it is obligatory to keep oneself clean of urine:

So from Ibn `Abbaas -radiyallaahu `anhumaa- : that the Prophet (صلى الله عليه وسلم) passed by two graves, and said:

<<**They are being punished, and they are not being punished for something serious. As for one of them, then he had not used to keep himself clean of his urine; and as for the other, then he used to go between the people with reports to cause trouble (nameemah).**>><sup>4</sup>

12-And he should not hold his penis with his right hand whilst he is urinating, nor clean himself with it:

From Qataadah -radiyallaahu `anhu- who said: Allaah’s Messenger (صلى الله عليه وسلم) said:

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<sup>1</sup> Saheeh: Saheehul-Jaami` (6814); Muslim (1/235/281), an-Nasaa-ee (1/34).

<sup>2</sup> Muslim (1/228/273), at-Tirmidhee (1/11/13), al-Bukhaaree (1/329/225), an-Nasaa-ee (1/19), Aboo Daawood (1/44/23), Ibn Maajah (1/111/305).

<sup>3</sup> Saheeh: Saheehun-Nasaa-ee (29), an-Nasaa-ee (1/26), at-Tirmidhee (1/10/12)....

<sup>4</sup> Agreed upon: al-Bukhaaree (1/317/216), Muslim (1/240/292), at-Tirmidhee (1/47/70), Aboo Daawood (1/40/20), an-Nasaa-ee (1/28).

**“When one of you urinates, let him not hold his penis with his right hand; and let him not clean himself with his right hand.”<sup>1</sup>**

13 - And it is permissible to clean oneself with water, or with stones-or with whatever is like them, and water is better:

From Anas -radiyallaahu `anhu- who said: “Allaah’s Messenger (صلى الله عليه وسلم) used to enter the toilet, and I and a boy of similar age to me used to carry a pot of water and a spear. So he would clean himself with the water.”<sup>2</sup>

And from `Aa-ishah -radiyallaahu `anhaa- that Allaah’s Messenger (صلى الله عليه وسلم) said:  
**<<When one of you goes to the toilet then let him take three stones along with him, and let him clean himself with them, since they will suffice him.>><sup>3</sup>**

14 - And it is not permissible to suffice with less than three stones:

From Salmaan al-Faarisee -radiyallaahu `anhu- that it was said to him: ‘Your Prophet (صلى الله عليه وسلم) has taught you everything, even how to use the toilet!’

So he said: “Yes indeed! He forbade us from facing the qiblah with excrement or urine; and that we should clean ourselves with the right hand, and that we should clean ourselves with less than three stones; and that we should clean ourselves with a piece of animal dung or with a bone.”<sup>4</sup>

15 - And it is not permissible to clean oneself with a bone, or with a piece of dung:

From Jaabir -radiyallaahu `anhu- who said: “The Prophet (صلى الله عليه وسلم) forbade that a person should wipe himself clean with a bone or a piece of animal dung.”<sup>5</sup>

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<sup>1</sup> Saheeh: Saheeh Ibn Maajah (250); Ibn Maajah (1/113/310) -this is his wording; and it was reported by: al-Bukhaaree (1/254/154), Muslim (1/225/267), Aboo Daawood (1/53/31), at-Tirmidhee (1/12/15), an-Nasaa-ee (1/25) -in longer form, and in abridged form.

<sup>2</sup> Agreed upon: al-Bukhaaree (1/252/152), Muslim (1/227/271), an-Nasaa-ee (1/42)- and he does not have a mention of the spear. An-Nawawee said: “The Prophet (صلى الله عليه وسلم) used to take it (i.e. the spear) along with him, because when he had performed wudoo- he would pray. So he needed to erect it in front of him, so that it would be a barrier which he could pray towards.” (transl.)

<sup>3</sup> Saheeh: Saheehun-Nasaa-ee; an-Nasaa-ee (1/42), Aboo Daawood (1/61/40)

<sup>4</sup> Saheeh: Saheeh Ibn Maajah (255); Muslim (1/223/262), at-Tirmidhee (1/13/16), Aboo Daawood (1/24/7), Ibn Maajah (1/115/316), an-Nasaa-ee (1/38)

<sup>5</sup> Saheeh: Saheehul-Jaami` (6827); Muslim (1/224/263), Aboo Daawood (1/60/38)

## THE CHAPTER OF VESSELS (AL-AANIYAH).

It is permissible to use all vessels, except for vessels of gold and silver-since it is forbidden to eat and drink in them particular, to the exclusion of the rest of the forms of usage.

From Hudhayfah -radiyallaahu `anhu- that the Prophet (صلى الله عليه وسلم) said:

**<<Do not drink from vessels of gold and silver, and do not wear silk and silk-brocade; since they are for them in this world, and for you in the Hereafter.>><sup>1</sup>**

From Umm Salamah -radiyallaahu `anhaa- that Allaah's Messenger (صلى الله عليه وسلم) said:

**<<The one who drinks from a silver vessel is just gurgling the fire of Hell into his belly.>>** Reported by al-Bukhaaree and Muslim.<sup>2</sup>

And Muslim reported:

**<<The one who eats and drinks from a vessel of silver or gold...>>.**

Muslim said: "There does not occur, in the hadeeth of anyone of them, a mention of eating and of gold, except in the hadeeth of Ibn Mushir."

al-Albaanee said: "So this addition is shaadhah (contradictory to what is more authentic) with respect to its transmission, even though it is authentic in meaning with respect to understanding, since eating and gold are greater and more serious than drinking and silver, as is clear."<sup>3</sup>

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<sup>1</sup> Agreed upon: al-Bukhaaree (10/96/5633), Muslim (3/1637/2067), at-Tirmidhee (3/199/1939), Aboo Daawood (10/189/3705), Ibn Maajah (2/1130/3414)-without the prohibition of silk and silk brocade, an-Nasaa-ee (8/198).

<sup>2</sup> al-Bukhaaree (10/96/5634), Muslim (3/1634/2065), Ibn Maajah (2/1130/3413).

<sup>3</sup> al-Irwaa' (1/69).

## **PURIFICATION FOR THE PRAYER (AT-TAHAARAH LIS-SALAAT):**

From Ibn `Umar -radiyallaahu `anhumaa- who said: I heard the Prophet (صلى الله عليه وسلم) say:

**<<Prayer will not be accepted without purification.>><sup>1</sup>**

And purification is of two types: purification with water, and purification with earth.

### **Firstly: Purification with water:**

The Wudoo· (ablution), and the bath (ghusl).

## **THE WUDOO·:**

### **Its description:**

From Humraan-the mawlaa (freed-slave) of `Uthmaan: that `Uthmaan ibn `Affaan-radiyallaahu `anhu- called for some water for wudoo·. and he performed the wudoo·. . So he washed his hands three times; then he washed his mouth and washed out his nose; then he washed his face three times; then he washed his right arm up to and including the elbow three times; then he washed his left arm likewise; then he wiped his head; then he washed his right foot up to and including the ankle three times; then he washed the left one likewise. Then he said: “I saw Allaah’s Messenger (صلى الله عليه وسلم) perform wudoo·. with the like of this wudoo·. of mine. Then Allaah’s Messenger (صلى الله عليه وسلم) said:”**Whoever performs wudoo·. like this wudoo·. of mine, and he prays two rak`ahs-not conversing with himself in them, then his previous sins will be forgiven for him.**” Ibn Shihaab said: “Our scholars used to say: This wudoo·. is the most complete wudoo·. which anyone can make for the Prayer.”<sup>2</sup>

## **THE CONDITIONS (SHUROOT) FOR ITS CORRECTNESS:**

### **1- The intention (an-Niyyah):**

<sup>1</sup> Saheeh: Mukhtasar Muslim (104); Muslim (1/204/224), at-Tirmidhee (1/3/1)

<sup>2</sup> Agreed upon: Muslim (1/204/226)-and this is his wording, al-Bukhaaree (1/266/164), Aboo Daawood (1/180/106), an-Nasaa.ee (1/64).

Because of his (صلى الله عليه و سلم) saying: “Actions are but by intentions”,<sup>1</sup> and it is not legislated to utter it in words, since it is not established from the Prophet (صلى الله عليه و سلم).

## 2- Mentioning Allaah’s name (*at-Tasmiyah*):

Because of his (صلى الله عليه و سلم) saying: “There is no Prayer for the one who does not have wuḍooʻ, and there is no wuḍooʻ for the one who does not mention Allaah’s name upon it.”<sup>2</sup>

## 3- Continuity (*al-Muwaalaat*):<sup>3</sup>

Because of the ḥadeeth of Khaalid ibn Ma`daan: [from one of the Companions of the Prophet (صلى الله عليه و سلم)]: that the Prophet (صلى الله عليه و سلم) saw a man praying with a dry spot the size of a dirham, which water had not touched. So the Prophet (صلى الله عليه و سلم) ordered him to repeat the wuḍooʻ and the Prayer.<sup>4</sup>

## ITS OBLIGATIONS (*FARAA·ID*):

- 1- Washing the face, and from it is washing the mouth (*al-Madmadah*) and washing out the nose (*al-Istinshaaq*).
- 2- Washing the two arms up to the elbows.<sup>5</sup>
- 3- Wiping the whole of the head; and the ears are from the head.
- 4- Washing the feet up to and including the ankles: because of His Saying -He the Most High:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

**[[Meaning: O you who believe! When you stand to pray, wash your faces and your arms up to and including the elbows, and wipe your heads,**

<sup>1</sup> Agreed upon: al-Bukḥaaree (1/9/1), Muslim (3/1515/1907), Aboo Daawood (6/284/2186), at-Tirmidḥee (3/100/1698), Ibn Maajah (2/1413/4227), an-Nasaa-ee (1/59).

<sup>2</sup> Ḥasan: Saḥeeḥ Ibn Maajah (320); Aboo Daawood (1/174/101), Ibn Maajah (1/140/399).

<sup>3</sup> Shaiḥh al-Fawzaan said in ‘Tasheelul-Ilmaam’ (1/147): “The jurists say ‘al-Muwaalaat’ (continuity) is that the person does not delay washing a body part to such an extent that the previous one has dried-in a moderate amount of time. So if he delays it until the previous body part has become dry, then it is obligatory upon him to repeat (the whole wuḍooʻ.) [transl.].

<sup>4</sup> Saḥeeḥ: Saḥeeḥ Abee Daawood (no. 161); Aboo Daawood (1/296/175).

<sup>5</sup> ash-Shaafi’ee said in ‘al-Umm’ (1/25): “The washing of the arms will not be sufficiently accomplished at all unless it includes everything which lies between the tips of the fingers up to the washing of the elbows; and it will not be sufficient until he washes the front, the back, and the sides of them; such that he washes them completely. If he leaves anything from this, even a small amount, it will not suffice.”

**and your feet up to and including the ankles]].**

[Sooratul-Maa'idah (5):6]

As for the washing of the mouth (al-Maḍmaḍah) and the washing out of the nose (al-Istishaaq) being from the face, such that they are obligatory, then this is because Allaah -the Perfect- commanded the washing of the face in His Mighty Book; and it is established that the Prophet (صلى الله عليه و سلم) continually practised that in every wuḍooʻ, and it was reported by all those who reported his (صلى الله عليه و سلم) wuḍooʻ and explained its description. So this shows that the washing of the face which has been commanded in the Qur.aan includes washing the mouth and washing out the nose.<sup>1</sup>

And there occurs a command for the two of them in his (صلى الله عليه و سلم) saying: **“When one of you performs wuḍooʻ, then let him put water into his nose and then let him blow it out.”**,<sup>2</sup> and his (صلى الله عليه و سلم) saying: **“Exert in sniffing water into the nose, unless you are fasting”**,<sup>3</sup> and his (صلى الله عليه و سلم) saying: **“When you perform wuḍooʻ, then wash your mouth.”**<sup>4</sup>

As for the obligation of wiping over the whole of the head, then this is because the command in the Qur.aan to wipe is left unspecified (*mujmal*). So the Sunnah is referred to for its clarification, and it is established in the two Saḥeeḥs and elsewhere that the Prophet (صلى الله عليه و سلم) wiped the whole of his head. So this contains a proof that it is obligatory to wipe the head completely.

So then if it is said: It is established from a ḥadeeth of al-Mugheerah that the Prophet (صلى الله عليه و سلم) wiped over his forelock and upon his turban (ʻimaamah), then the response is: he only restricted himself to wiping the forelock because he completed the rest of the wiping of the head upon the turban, and we hold this as our saying; and there is no proof in it for the permissibility of limiting the wiping to the forelock, or to a part of the head, without completing it upon the turban.<sup>5</sup>

So in summary it is obligatory to wipe the whole of the head; and the person who wipes may wipe upon the head only, or upon the turban only, or upon the head and turban. All of this is authentic and established.

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<sup>1</sup> as-Saylul-Jarraar (1/81)

<sup>2</sup> Saḥeeḥ: Saḥeeḥul-Jaami` (no. 443); Aboo Daawood (1/234/140), an-Nasaa-ee (1/66).

<sup>3</sup> Saḥeeḥ: Saḥeeḥ Abee Daawood (no. 129); Aboo Daawood (1/236/142)

<sup>4</sup> Saḥeeḥ: Saḥeeḥ Abee Daawood (no. 131); Aboo Daawood (1/236/144)

<sup>5</sup> Tafseer Ibn Kath̄eer (2/24)-with slight paraphrasing.

As for the two ears being from the head, such that it is obligatory to wipe them, then it is because of his (صلى الله عليه و سلم) saying: “The two ears are from the head.”<sup>1</sup>

7- Rubbing the wetted fingers through the beard:

Because of the hadeeth of Anas ibn Maalik -radiyallaahu `anhu- that when Allaah’s Messenger (صلى الله عليه و سلم) performed wuḍoo. he used to take a handful of water and enter it under his chin, and he would rub it through his beard, and say “**This is what my Lord -the Mighty and Majestic- has commanded.**”<sup>2</sup>

8- Entering the wet fingers between the fingers and toes:

Because of his (صلى الله عليه و سلم) saying: “**Complete the wuḍoo, and rub between the fingers and toes, and exert in entering water into the nose unless you are fasting.**”<sup>3</sup>

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<sup>1</sup> Saḥeeḥ: Saḥeeḥ Ibn Maajah (no. 357); Ibn Maajah (1/152/443)

<sup>2</sup> Saḥeeḥ: al-Irwaa’ (no. 92); Aboo Daawood (1/243/145), al-Bayhaqee (1/54).

<sup>3</sup> Saḥeeḥ: Saḥeeḥ Abee Daawood (no. 129); Aboo Daawood (1/236/142)

## ITS SUNNAHS:

### 1- The siwaak (tooth-stick):

From Aboo Hurayrah -radiyallaahu`anhu- who said: Allaah's Messenger (صلى الله عليه و سلم) said: **"If it were not that I would make a difficulty upon my nation I would have commanded them to use the siwaak with every wudoo."**<sup>1</sup>

### 2- Washing the hands three times at the beginning of the wudoo:

Because of what is established from `Uthmaan -radiyallaahu`anhu, that when he showed how the Prophet (صلى الله عليه و سلم) performed wudoo, he washed his hands three times.<sup>2</sup>

### 3- Combining the washing of the mouth and the washing of the nose three times, each with a single handful:

Because of what occurs in the hadeeth of `Abdullaah ibn Zayd -radiyallaahu`anhu- when he taught the people how Allaah's Messenger (صلى الله عليه و سلم) performed the wudoo: that he washed his mouth and washed his nose from a single handful, and he did that three times.<sup>3</sup>

### 4- Exerting in these two, for the one who is not fasting:

Because of his (صلى الله عليه و سلم) saying: **"Exert in sniffing water into the nose, unless you are fasting."**<sup>4</sup>

### 5- Giving precedence to the right side over the left side:

Because of the hadeeth of `Aa-ishah -radiyallaahu`anhaa:- "Allaah's Messenger (صلى الله عليه و سلم) used to like to begin with the right side, when putting on shoes, and when combing his hair, and in his purification, and in all his affairs."<sup>5</sup>

And because of what occurs in the hadeeth of `Uthmaan, when he showed how the Prophet (صلى الله عليه و سلم) performed wudoo: that he washed the right side and then the left.

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<sup>1</sup> Saheeh: Saheehul-Jaami` (5317); Ahmad (1/294/171)

<sup>2</sup> Agreed upon: Muslim (1/204/226)-and this is his wording; al-Bukhaaree (1/266/164), Aboo Daawood (1/180/106), an-Nasaa.ee (1/64).

<sup>3</sup> Saheeh: Mukhtasar Muslim (no. 125); Muslim (1/210/235)

<sup>4</sup> Saheeh: Saheeh Abee Daawood (no. 129); Aboo Daawood (1/236/142)

<sup>5</sup> Agreed upon: al-Bukhaaree (1/269/168), Muslim (1/226/268) and (11/199/4122), an-Nasaa.ee (1/78).



6- Rubbing (water upon the body parts):

Because of the hadeeth of `Abdullaah ibn Zayd: that two thirds of a handful of water was brought to the Prophet (صلى الله عليه و سلم), so he rubbed his forearms.<sup>1</sup>

7- Washing three times:

Because of the hadeeth of `Uthmaan: that the Prophet (صلى الله عليه و سلم) performed the wudoo., washing each part three times; and it is authentic that he (صلى الله عليه و سلم) performed wudoo. washing each part once; and washing each part twice.<sup>2</sup>

And it is recommended to repeat the wiping of the head sometimes: because of what is authentic from `Uthmaan that he performed wudoo., and he wiped his head three times, and he said: “I saw Allaah’s Messenger (صلى الله عليه و سلم) perform wudoo. like this.”<sup>3</sup>

8- (Keeping to) the order (at-Tarteeb):

Since this was what Allaah’s Messenger (صلى الله عليه و سلم) generally did, as is reported by those who reported his (صلى الله عليه و سلم) wudoo.

However it is authentic from al-Miqdaam ibn Ma`dekarib: “That he brought some water for wudoo. for Allaah’s Messenger (صلى الله عليه و سلم). So he performed wudoo., and he washed his hands three times, and he washed his face three times; then he washed his forearms three times; then he washed his mouth and washed out his nose three times; then he wiped his head and his ears...”, the hadeeth.<sup>4</sup>

9- Making supplication (du`aa.) after it:

Because of his (صلى الله عليه و سلم) saying:

**“There is not one of you who performs wudoo., and completes the wudoo., and then says:**

**(*Ashhadu an laa ilaaha illallaah, wahdahu laa shareeka lahu, wa ashhadu anna Muḥammadan `abduhu wa rasooluhu*) ‘I testify that none has the right to be worshipped except Allaah, alone, having no partner; and I testify that**

<sup>1</sup> Its chain of narration is ‘Saḥeeḥ’, Saḥeeḥ Ibn Khuzaymah (1/62/118)

<sup>2</sup> Hasan Saḥeeḥ: Saḥeeḥ Abee Daawood (no.124); al-Bukhaaree (1/258/158) from a hadeeth of `Abdullaah ibn Zayd; and Aboo Daawood (1/230/136) and at-Tirmidhee (1/31/43) reported it from a hadeeth of Aboo Hurayrah.

<sup>3</sup> Hasan Saḥeeḥ: Saḥeeḥ Abee Daawood no.101; Aboo Daawood (1/188/110)

<sup>4</sup> Saḥeeḥ: Saḥeeḥ Abee Daawood: (no. 112); Aboo Daawood (1/211/121)

**Muhammad is His Slave and His Messenger’, except that the eight gates of Paradise are opened for him: he may enter through whichever of them he pleases.’<sup>1</sup>**

at-Tirmidhee added: (اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ)

(Allaahummaj`alnee minat-Tawwaabeena waj`alnee minal- Mutatahhiireen)

‘O Allaah! Make me from those who constantly repent, and make me from those who purify themselves.’<sup>2</sup>

And from Aboo Sa`eed that the Prophet (صلى الله عليه وسلم) said:

“Whoever performs wudoo· and says:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

(Subhaanakallaahumma wa bihamdika, ashhadu an laa ilaaha illaa Anta, astaghfiruka wa atoobu ilaika)

‘ I declare You free of all imperfections, and all praise is for You. I testify that none has the right to be worshipped but you. I seek Your forgiveness, and I turn in repentance to You’, then it is written upon a parchment, then it is sealed with a seal, and it is not broken until the Day of Resurrection.”<sup>3</sup>

10- Praying the two rak`ahs after it - because of the saying of `Uthmaan, after he taught them the description of the wudoo· of Allaah’s Messenger (صلى الله عليه وسلم):

“I saw the Prophet (صلى الله عليه وسلم) perform wudoo· with the like of this wudoo·, and the Prophet (صلى الله عليه وسلم) said: **“Whoever performs wudoo· with the like of this wudoo·; then he stands and prays two rak`ahs, not conversing with himself in them, then his previous sins are forgiven.”**<sup>4</sup>

And from Aboo Hurayrah: that the Prophet (صلى الله عليه وسلم) said to Bilaal, at the time of the Dawn Prayer: **“O Bilaal! Tell me about the action which you have done in**

<sup>1</sup> Saheeh: Mukhtasar Muslim (143); Muslim (1/209/234).

<sup>2</sup> Saheeh: Saheeh at-Tirmidhee (no. 48); at-Tirmidhee (1/38/55)

<sup>3</sup> Saheeh: at-Targheeb (no. 220); al-Haakim (1/564); and there is nothing authentic concerning supplication during the wudoo·.

<sup>4</sup> Agreed upon: Muslim (1/204/226)-and this is his wording, al-Bukhaaree (1/266/164), Aboo Daawood (1/180/106), an-Nasaa'ee (1/64)

**Islaam which gives you the most hope, for I have heard your footsteps in front of me in Paradise.”**

He said: “I have not done any action which gives me greater hope than the fact that I have never purified myself at any hour of the night or the day except that I prayer what was written for me to pray with that purification.”<sup>1</sup>

## **THE THINGS WHICH NULLIFY THE WUDOO•:**

1. That which comes out of the two pathways (the genitals and the anus) from excrement, urine, and wind.

Due to the Saying of Allaah- the Most High:

﴿أَوْ جَاءَ أَحَدٌ مِّنَ الْغَائِطِ﴾

**[[Meaning: Or if one of you comes from the toilet]],**

[Sooratul-Maa'idah (5):6]

and it is an expression which means relieving oneself.

And due to the saying of the Prophet (صلى الله عليه و سلم):

**“Allaah will not accept the Prayer of any one of you who breaks his purification until he performs wuḍoo•.”**

So a man from Hadramawt said: “What is ‘breaking purification’ (hadath), O Aboo Hurayrah?” He said: “Breaking wind noiselessly or with a sound.”<sup>2</sup>

It is likewise nullified by discharge of pre-seminal fluid (al-Madhee) and al-Wadee.<sup>3</sup>

From Ibn `Abbaas -radiyallaahu `anhu)maa- who said: “al-Manee, and al-Wadee and al-Madhee. As for al-Manee (semen) then it is that which necessitates taking a bath

<sup>1</sup> Agreed upon: al-Bukhaaree (3/34/1149), Muslim (4/1910/2457)

<sup>2</sup> Agreed upon: al-Bukhaaree (1/234/no.135), al-Bayhaqee(1/117), Ahmad (2/75/352), and the hadeeth occurs with others without the addition: Muslim (1/204/no. 225),Aboo Daawood (1/87/60), and at-Tirmidhee (1/150/76).

<sup>3</sup> Wadee is a thick white fluid which may come out after urination (Fiquh-Sunnah: 1/24)

(ghusl). As for ‘al-Wadee’ and al-Madhee (pre-seminal fluid), then he said: Wash your penis, or the parts of your penis, and perform the wudoo. as you would do for the Prayer.’’<sup>1</sup>

2. Sleep which overwhelms, such that no consciousness remains with him, whether he is sitting with his buttocks firmly on the ground or not.

Because of the hadeeth of Safwaan ibn `Assaal who said: “Allaah’s Messenger (صلى الله عليه و سلم) used to command us that when we were on a journey that we should not take off our leather socks for three days along with their nights, except from *janaabah*.<sup>2</sup> However from excrement, and urine, and sleep.”<sup>3</sup>

So the Prophet (صلى الله عليه و سلم) equated sleep with urinating and voiding excrement.

From `Alee -radiyallaahu `anhu- who said “**The eye is the tying string (*wikaa*) for the anus (*as-Sah*), so whoever sleeps then let him perform wudoo.**”<sup>4</sup>

And the *wikaa*·, with a *kasrah* on the waaw, is the string which is used to tie a leather bag.

And the *sah*, with a *fathah* on the *seen* -which is without dots, and with a *kasrah* on the *haah* -which is without *shaddah* is the anus. And the meaning is that being awake is the tying-string for the anus, i.e. guarding that which is contained within it from coming out, since as long as he is awake he will feel that which comes out from it.<sup>5</sup>

3. Loss of consciousness through intoxication or illness:

Because unconsciousness through these causes is more profound than when it results from sleep.<sup>6</sup>

4. Touching the uncovered genitals, if it is done with desire:

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<sup>1</sup> *Saheeh*:...al-Bayhaqee (1/115).

<sup>2</sup> The state resulting from sexual intercourse, wet-dreams, or orgasm, and which necessitates a bath (ghusl). (transl.)

<sup>3</sup> Hasan: *Saheeh* Sunanin-Nasaa. (123), Sunan at-Tirmidhee (1/65/69), Sunan an-Nasaa. (1/84).

<sup>4</sup> Hasan: *Saheeh* Sunan Ibn Maajah (386), Sunan Ibn Maajah (1/161/477), Sunan Abee Daawood (1/347/200) with its like.

<sup>5</sup> Naylul-Awtaar: (1/242).

<sup>6</sup> Ibn al-Mundhir in ‘al-Awsat’ (1/155), and an-Nawawee in his explanation of *Saheeh* Muslim mention that there is consensus (ijmaa’) of the scholars that unconsciousness nullifies the wudoo. (transl.)

Because of his (صلى الله عليه و سلم) saying: **“Whoever touches his penis, then let him perform wudoo.”**<sup>1</sup>

And his (صلى الله عليه و سلم) saying: **“Is it not except a part of you.”**<sup>2</sup>

So it is just a part of you if there is no desire attached to the touching, because in this condition it is possible to see the resemblance of touching that part with touching any other part of the body. Contrary to when he touches it with desire, for then touching it will not resemble touching any other part, because that will not normally be connected to desire. And this matter is clear, as you can see.<sup>3</sup>

5. Eating camel meat:

Because the hadeeth of al-Baraa· ibn `Aazib -radiyallaahu `anhu(maa)- who said: Allaah’s Messenger (صلى الله عليه و سلم) said:

**“Perform wudoo· from camel meat, and do not perform wudoo· from meat of sheep.”**<sup>4</sup>

And from Jaabir ibn Samurah-radiyallaahu `anhu- : That a man asked the Prophet (صلى الله عليه و سلم) : “Should I perform wudoo· from eating the meat of sheep?” He said: **“If you wish then perform wudoo·, and if you wish then don’t perform wudoo·.”** He said: “Should I perform wudoo· from the meat of camels. He said: **“ Yes, perform wudoo· from the meat of camels.”**<sup>5</sup>

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<sup>1</sup> Saheeh: Saheeh Sunan Ibn Maajah (388), Sunan Abee Daawood (1/307/179), Sunan Ibn Maajah (1/161/479), Sunan an-Nasaa-ee (1/100), Sunan at-Tirmidhee (1/55/no.82)-with the addition :” ...so let him not pray until he has performed wudoo·.”

<sup>2</sup> Saheeh: Saheeh Sunan Ibn Maajah (392), Sunan Abee Daawood (1/312/180), Sunan Ibn Maajah (1/163/483), Sunan an-Nasaa-ee (1/101), ), Sunan at-Tirmidhee (1/56/85).

<sup>3</sup> Tamaamul-Minnah (p. 103).

<sup>4</sup> Saheeh: Saheeh Sunan Ibn Maajah (401), Sunan Abee Daawood (1/315/182), Sunan at-Tirmidhee (1/54/81), Sunan Ibn Maajah (1/166/494)-in abridged form.

<sup>5</sup> Saheeh: Mukhtasar Muslim: (no.146), Muslim (1/275/360).

## THAT WHICH THE WUDOO· IS OBLIGATORY FOR (WHAT IS FORBIDDEN FOR THE PERSON WHOSE STATE OF PURIFICATION IS BROKEN):

### 1. The Prayer:

Because of His Saying, He -the Most High:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ﴾

[[Meaning: O you who believe! When you stand up intending to pray, then wash your faces...]], the Aayah.

[Sooratul Maa'idah (5):6]

Due to the saying of the Prophet (صلى الله عليه و سلم) : “**Allaah will not accept a Prayer without Purification.**”<sup>1</sup>

### 2. Performing Tawaaf around the House:

Due to his (صلى الله عليه و سلم) saying: “**Tawaaf around the House is Prayer, except that Allaah has made speech permissible in it.**”<sup>2</sup>

## THAT WHICH THE WUDOO· IS RECOMMENDED FOR:

### 1. The remembrance of Allaah- the Mighty and Majestic:

Because of the hadeeth of al-Muhaajir ibn Qunfudh, that he gave the greeting of Salaam to the Prophet (صلى الله عليه و سلم) , whilst he was urinating, and he did not respond to him until he had performed wudoo·. Then he responded to him, and he said:

“**I was not prevented from responding to you except by the fact that I disliked to make mention of Allaah except upon purification.**”<sup>3</sup>

### 2. Sleep:

<sup>1</sup> Saheeh: Mukhtasar Muslim (104); Muslim (1/204/224), at-Tirmidhee (1/3/1)

<sup>2</sup> Saheeh: [Saheehul-Jaami`is-Sagheer (3954)], Sunan at-Tirmidhee (2/217/967)

<sup>3</sup> Saheeh: Saheeh Sunan Ibn Maajah (28), Sunan Abee Daawood (1/34/17), Sunan Ibn Maajah (1/126/350), Sunan an-Nasaa'ee (1/37), and he does not report the portion traced back to the Prophet (salallaahu 'alaihi wassallam )

Because of what al-Baraa ibn Aazib -radīyallaahu `anhu(maa)- said: The Prophet

(صلى الله عليه و سلم) said:

**“When one of you go to your bed then perform wuḍoo. as you would perform wuḍoo for the prayer. Then lie down upon your right-hand side, then say: “O Allaah I have submitted my soul to You, and I have turned my face to You, and I have entrusted my affair to You, and I have place my dependence upon You, hoping and having fear in You. There is no shelter and no place of safety from You except towards You. O Allaah, I believe in Your Book which You sent down and in Your Prophet who You sent.” So if you die on that night of yours , then you will be upon the fiṭrah (the true Religion), and make them the last things you speak with.”<sup>1</sup>**

### **3. The Junub (The person who is in a state of *Janaabah*):**

When he wants to eat or drink or sleep or repeat the act of intercourse:

From `Aa-ishah- radīyallaahu `anhaa- that she said that the Prophet (صلى الله عليه و سلم), when he was *junub*, and he wanted to eat or sleep, would perform wuḍoo in the way in which he performed wuḍoo for the Prayer.<sup>2</sup>

And from `Ammar ibn Yaasir -radīyallaahu `anhu(maa)- that the Prophet (صلى الله عليه و سلم) gave concession for the *junub*, when he wanted to eat or drink or sleep, that he could perform wuḍoo in the manner in which he performs wuḍoo for the Prayer.<sup>3</sup>

And from Aboo Sa`eed-radiyallaahu `anhu- from the Prophet (صلى الله عليه و سلم) that he said:

**“When one of you has relations with his wife and then he wants to repeat, then let him perform wuḍoo.”<sup>4</sup>**

### **4. Before taking a ghusl (bath), whether it is one which is obligatory or one which is recommended:**

From `Aa-ishah- radīyallaahu `anhaa- who said: “When Allaah’s Messenger

<sup>1</sup> Agreed upon: Saḥeeḥul-Bukḥaaree (11/109/6311), Muslim (4/2081/271).

<sup>2</sup> Saḥeeḥ: [Abridgement of Muslim (162), Muslim (1/248-22-305), Sunan an-Nasaa-ee (1/138), Sunan Abee Daawood (1/374/221)

<sup>3</sup> Saḥeeḥ: Sunan Abee Daawood (1/375/222).

- Declared *da`eef* (weak) by Shaikh al-Albaanee because of a hidden defect (*illah*) [Da`eef Sunan Abee Daawood: (no.29)] (transl.)

<sup>4</sup> Saḥeeḥ: Saḥeeḥul-Jaami`is-Sagheer (263), Muslim (1/249/308), Sunan Abee Daawood (1/371/217), Sunan at-Tirmidhee (1/94/141), Sunan an-Nasaa-ee (1/142), Sunan Ibn Maajah (1/193/587).

(صلى الله عليه و سلم) used to take a bath from *janaabah* he would begin with washing his hands. Then he would pour water with his right hand over his left hand and wash his genitals, then he would perform wuḍoo' in the manner in which he performed wuḍoo' for the Prayer.<sup>1</sup>

### 5. Eating that which has been touched by fire (eating cooked food):

Because of the hadeeth of Aboo Hurayrah-radiyallaahu `anhu- who said: I heard Allaah's Messenger (صلى الله عليه و سلم) saying:

**“Perform wuḍoo' from that which has been touched by fire.”**<sup>2</sup>

And it is taken to be a recommendation because of the hadeeth of `Ammar ibn `Umayyah ad-Damree who said: I saw the Prophet (صلى الله عليه و سلم) cutting some meat from the shoulder of a sheep and he ate from it, then he was called to the Prayer. So he got up, and threw down the knife, and prayed and he did not perform wuḍoo'.<sup>3</sup>

### 6. For every Prayer:

Because of the hadeeth of Buraydah -radiyallaahu `anhu- who said: ‘The Prophet (صلى الله عليه و سلم) used to perform wuḍoo' for every Prayer. Then, when it was the Day of the Conquest, he performed wuḍoo', and he wiped over his leather socks, and he prayed the Prayers with a single wuḍoo'. So `Umar said to him: “O Messenger of Allaah! You have done something which you had not used to do.” So he said: “**I did it deliberately, O `Umar.**”<sup>4</sup>

### 7. Every time that purification is broken:

Because of the hadeeth of Buraydah -radiyallaahu `anhu- who said Allaah's Messenger (صلى الله عليه و سلم) entered the morning one day, and he called for Bilaal, and said:

**“O Bilaal on account of what have you preceded me in Paradise? Last night I entered Paradise and I heard the sound of your footsteps in front of me.”** Bilaal said: “O Messenger of Allaah! I have never given the adhaan except that I prayed two

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<sup>1</sup> Saḥeeh: [Abridgement of Muslim (155), Saḥeeh Muslim (1/253/316)

<sup>2</sup> Saḥeeh: [Abridgement of Muslim (147), Saḥeeh Muslim (1/272/352), Sunan an-Nasaa.ee (1/105)

<sup>3</sup> Saḥeeh: [Abridgement (148), Saḥeeh Muslim (1/274-93-355),

<sup>4</sup> Saḥeeh: Mukhtaṣar Muslim (142); Muslim (1/232/277), Aboo Daawood (1/292/171), at-Tirmidhee (1/42/61), an-Nasaa.ee (1/86)



rak`ahs; and my purification was never broken except that I then performed wuḍoo'. So Allaah's Messenger (صلى الله عليه و سلم) said: **"Because of this."**<sup>1</sup>

### **8. From vomiting:**

Because of the hadeeth of Ma`daan ibn Abee Talhah: from Abud-Dardaa: that Allaah's Messenger (صلى الله عليه و سلم) vomited, so he broke his fast, and he performed wuḍoo'. He said: So I met Thawbaan in the mosque of Damascus, and I mentioned that to him. So he said: 'He has spoken the truth. I poured the water out for him to make wuḍoo'.'<sup>2</sup>

### **9. Whoever carries a dead person:**

Because of his (صلى الله عليه و سلم) saying: **"Whoever washes a dead person, then let him take a bath; and whoever carries him, then let him perform wuḍoo'."**<sup>3</sup>

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<sup>1</sup> Saḥeeh: Saḥeehul-Jaami` (7894); at-Tirmidḥee (5/282/3772)

The full answer of Bilaal as reported by at-Tirmidḥee was: "O Messenger of Allaah! I never gave the adhaan except that I prayed two rak`ahs; and I never broke my purification except that I then performed wuḍoo', and I held that Allaah was due two rak`ahs from me."

<sup>2</sup> Its chain of narration is Saḥeeh: Tamaamul-Minnah (p.111); at-Tirmidḥee (1/58/87), Aboo Daawood (7/8/2364)- and he does not have: "and he performed wuḍoo'."

<sup>3</sup> Saḥeeh: al-Janaa-iz (53): Aḥmad (2/145/486), Ibn Hibbaan (191/751), al-Bayhaqee (1/300), at-Tirmidḥee (2/231/998), with its meaning; and what is apparent from the order is that it brings about obligation. However we do not say that because of the hadeeth of Ibn `Abbaas that the Prophet ( ) said: "You do not have to take the bath for washing your dead, when you have washed him; for your dead person is not impure. So it is sufficient for you to wash your hands." It was reported by al-Haakim (1/386), and al-Bayhaqee (3/398). Slightly adapted from 'Aḥkaamul-Janaa-iz' of al-Albaanee (p. 53)

## WIPING OVER THE LEATHER SOCKS (al-Mash`alal-khuffayn):

Imaam an-Nawawee -rahimahullaah- said in his explanation of Muslim (3/164):  
‘Those whose sayings are counted in consensus have agreed that it is permissible to wipe over the leather socks, when on a journey and when in residence, whether it is done for a need or otherwise, to the extent that it is permissible for the woman who stays within her house, and at times when the person is not walking about. It is only criticised by the Shee`ah and the Khawaarij, and their disagreement is not counted.

al-Hasan al-Basree -rahimahullaah- said: ‘Seventy of the Companions of Allaah’s Messenger (صلى الله عليه و سلم) narrated to me that Allaah’s Messenger (صلى الله عليه و سلم) used to wipe upon the leather socks.’

And the best thing that is used as evidence for the permissibility of wiping is that which Muslim reported from al-A`mash: from Ibraaheem from Hamaam, who said: Jareer urinated, and then he performed wudoo, and he wiped over his leather socks. So it was said: “You do this.” He said, “Yes, I saw Allaah’s Messenger (صلى الله عليه و سلم) urinate, and then he performed the wudoo, and then he wiped over his leather socks.” al-A`mash said: Ibraaheem said: “This hadeeth used to please them, because the Islaam of Jareer happened after Sooratul-Maa-idah came down”<sup>1</sup>.

an-Nawawee said<sup>2</sup>: ‘Meaning that Allaah- the Most High- said:

﴿فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

**[[Meaning: Then wash your faces and your arms up to and including the elbows, and wipe your heads, and wash your feet up to and including the ankle bones.]]**

[Sooratul Maa-idah (5):6]

He said: “So if the Islaam of Jareer had come before the descent of al-Maa-idah it would have been possible that his hadeeth about wiping over the leather socks was abrogated by the Aayah of al-Maa.idah, but since his Islaam came later on, then we know for certain that his hadeeth is to be acted upon; and it clarifies that the one who is meant by the Aayah is the person who is not wearing leather socks. So therefore the Sunnah particularises the Aayah, and Allaah knows best.”

<sup>1</sup> Saheeh: [Mukhtasar Muslim (136), Muslim (1/227/272), at-Tirmidhee (1/63/93).

<sup>2</sup> Sharh Muslim (3/164)

### **Its Conditions:**

It is a condition for the permissibility of wiping that he should wear the leather socks upon the state of having made wuḍooʻ.

From al-Mugheerah ibn Shu`bah -radiyallaahu `anhu- who said: I was with the Prophet (صلى الله عليه و سلم) one night on a journey. So I poured water out for him from the pot, and he washed his face and his two forearms, and he wiped his head. Then I reached down to remove his leather socks, so he said: **“Leave them because I entered them both in a state of purification.”** And he wiped over them.<sup>1</sup>

### **The time period for wiping:**

From `Alee ibn Abee Taalib -radiyallaahu `anhu- who said Allaah’s Messenger (صلى الله عليه و سلم) laid down three days and their nights for the traveller, and one day and night for the resident.<sup>2</sup>

### **The place of wiping and its description:**

The place which it is legislated to wipe is the upper surface of the leather sock, because of the saying of `Alee ibn Abee Taalib -radiyallaahu `anhu- : “If the Religion were in accordance with opinion, then underneath of the leather sock would have more right to be wiped than its top part, but I saw Allaah’s Messenger (صلى الله عليه و سلم) wiping over the upper surface of his leather socks.”<sup>3</sup>

And what is obligatory in wiping is whatever the term ‘wiping’ is applied to.

### **Wiping over socks and sandals:**

And just as it is permissible to wipe upon leather socks then it is permissible to wipe upon normal socks and upon sandals, because of the hadeeth of al-Mugheerah ibn Shu`bah that the Prophet (صلى الله عليه و سلم) performed the wuḍooʻ, and he wiped over the socks and the sandals.<sup>4</sup>

And from `Ubayd ibn Juraij who said: “ It was said to Ibn `Umar: We have seen you doing something which we did not see anyone else besides you doing.’ He said: ‘And

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<sup>1</sup> Agreed upon: Muslim (1/230-79-274), al-Bukhaaree (1/309/206)-in abridged form, Aboo Daawood (1/256/151)

<sup>2</sup> Saheeh: [ Mukhtasar Muslim (139), Muslim (1/232/276), an-Nasaa-ee (1/84).

<sup>3</sup> Saheeh: [Irwaal-Ghaleel 103], Aboo Daawood (1/278/162).

<sup>4</sup> Saheeh: [Irwaal-Ghaleel 101], Aboo Daawood (1/269/159), at-Tirmidhee (1/67/99), Ibn Maajah (1/185/559).

what is it?' They said: 'We have seen you wearing these animal- hair sandals.' He said: 'I saw Allaah's Messenger (صلى الله عليه و سلم) wearing them and performing wuḍoo' in them, and he wiped over them.'<sup>1</sup>

### **That which nullifies the wiping:**

The wiping is annulled by one of these three:

- 1) Completion of the time period, because wiping has a time limit, as you have known. So it is not permissible to increase upon the time period which has been established.
- 2) *Janaabah*: Because of the hadeeth of Safwaan: "Allaah's Messenger (صلى الله عليه و سلم) used to command us when we were upon a journey that we should not remove our leather socks for three days along with their nights except from *janaabah*, but rather from passing excrement, and urine and sleep."<sup>2</sup>
- 3) Removing that which has been wiped upon from the feet, because if he removes them, and then wears them again, then he will not have entered his two feet in a state of purification.

### **A point of benefit:**

The completion of the time period, and removing that which he has wiped upon nullify the wiping alone. So it is not permissible to wipe until he has performed the wuḍoo', and washed his feet, and then worn it. However if he was still in a state of wuḍoo' when he took off the thing that he wiped over, or when the time period finished, then he remains upon his state of wuḍoo'. He can pray with it as he wishes until he breaks his wuḍoo'.

### **A point of benefit:**

Whoever wears two pairs of socks upon a state of purification, and then wipes over them, and then he removes the top one -after having wiped over it, then it is permissible for him to complete the time period by wiping over the underneath one, because it is correct that he entered his two feet into them in a state of being pure. But if he wore a sock, and wiped over it, and then he wore another one on top of it, then he may not wipe over that. This is because it will not be correct that he has entered the two of them when they were pure.<sup>3</sup>

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<sup>1</sup> Ibn Khuzaymah (1/p.100 hadeeth 199), al-Bayhaqee (1/ p.287 )

<sup>2</sup> Hasan: [Irwa'ul-Ghaleel 104], at-Tirmidhee (1/65/96), an-Nasaa-ee (1/84)

<sup>3</sup> This is what Shaiikh al-Albaanee mentioned to me.

## THE BATH (*al-Ghusl*):

### Those things which make it obligatory:

1) Semen coming out whilst awake or during sleep:

Because of his (صلى الله عليه وسلم) saying:

**“Taking a bath is binding if semen comes out.”**<sup>1</sup>

And from Umm Salamah that Umm Sulaym said: “O Messenger of Allaah, Allaah is not shy of the truth, so is the bath binding upon the woman if she has a sexual dream.” He said: **“Yes if she sees semen.”**<sup>2</sup>

And having desire is a condition if a person is awake but not during sleep. Because of his (صلى الله عليه وسلم) saying:

**“If you ejaculate semen then take a bath from *janaabah*, but if you do not ejaculate it with force then do not take a bath.”**<sup>3</sup>

ash-Shawkaanee<sup>4</sup> said: ‘*al-hadhf* means firing out, and it does not occur in this manner except as a result of desire and it contains a point of note that that which comes out without desire, either because of illness or severe cold, does not necessitate taking a bath.’

And whoever has a sexual dream and does not find semen, then there is no bath due upon him. And whoever finds semen but does not remember any sexual dream then taking a bath is upon him.

From `Aa-ishah-radiyallaahu `anhaa- that she said:

“Allaah’s Messenger (صلى الله عليه وسلم) was asked about the man who finds liquid but does not remember any sexual dream, so he said: **“He should take a bath.”** And he was

<sup>1</sup> Saheeh: [Mukhtasar Muslim (151), Muslim (1/269/343), Aboo Daawood (1/366/214)

<sup>2</sup> Agreed upon: al-Bukhaaree (1/228/130), Muslim (1/251/313), at-Tirmidhee (1/80/122)

<sup>3</sup> Its chain of narration is hasan saheeh: [Irwaal-Ghaleel (1/162), Ahmad (1/247/82).

<sup>4</sup> Naylul Awtaar (1/275)

asked about a man who sees that he had intercourse in a dream but he does not find any liquid. So he (صلى الله عليه و سلم) said: **“There is no bath due upon him.”**<sup>1</sup>

2) Sexual intercourse, even if he does not ejaculate:

From the hadeeth of Aboo Hurayrah -radiyallaahu `anhu- from the Prophet (صلى الله عليه و سلم) that he said: **“If he sits between her four limbs, and he has intercourse with her, then the bath has become obligatory, even if he did not ejaculate.”**<sup>2</sup>

3) An Unbeliever accepting Islaam:

From Qays ibn `Aasim that he accepted Islaam, so the Prophet (صلى الله عليه و سلم) ordered him to take a bath with water and lote-tree leaves.<sup>3</sup>

4) The cessation of the menstrual period and after-birth bleeding:

Because of the hadeeth of `Aa-ishah -radiyallaahu `anhaa- that the Prophet (صلى الله عليه و سلم) said to Faa`imah bint Abee Hubaysh:

**“When the menstrual period comes then leave off the Prayer; and when it departs, then take a bath and pray.”**<sup>4</sup>

And after-birth bleeding is just like the menstruation period by consensus.

5) The day of Jumu`ah:

From the hadeeth of Aboo Sa`eed al-Khudree that the Prophet (صلى الله عليه و سلم) said:

**“Taking the bath for the Jumu`ah is obligatory upon every adult.”**<sup>5</sup>

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<sup>1</sup> Saheeh: Saheeh Sunan Abee Daawood (216), at-Tirmidhee (1/74/113), Aboo Daawood (1/399/233)

<sup>2</sup> Saheeh: [Mukhtasaar Muslim (152)], Muslim (1/271/348)

<sup>3</sup> Saheeh: [Irwaal-Ghaleel (128), an-Nasaa.ee(1/109), at-Tirmidhee (2/58/602), Aboo Daawood (2/19/351)

<sup>4</sup> Agreed upon: al-Bukhaaree (1/42/320), Muslim (1/262/333), Aboo Daawood (1/466/279), at-Tirmidhee (1/82/125), an-Nasaa.ee (1/186), and their wordings except for al-Bukhaaree is: ‘wash the blood away from yourself.’

<sup>5</sup> Agreed upon: al-Bukhaaree (357/2/879), Muslim (2/580/846), Aboo Daawood (2/4 & 5 /337), an-Nasaa.ee (3/93), Ibn Maajah (1/346/1089)

## Its Pillars:

- 1) Intention: Because of the hadeeth:”**Actions are but by intentions...**”<sup>1</sup>
- 2) Covering the whole body with water.

## Its recommended form:

From `Aa-ishah -radiyallaahu `anhaa- that she said: ‘When Allaah’s Messenger (صلى الله عليه و سلم) took a bath from *janaabah* he would begin and wash his hands, then he would pour water with his right hand over his left hand and wash his genitals. Then he would perform the wudoo· in the manner in which he performed the wudoo· for the Prayer. Then he would take the water and enter his fingers into the roots of his hair until he saw that he had caused the water to reach all parts of it. Then he would take three handfuls of water and put it upon his head. Then he washed his feet.’<sup>2</sup>

## Point of note:

It is not obligatory upon the woman to undo her hair when taking a bath from *janaabah*, but it is obligatory upon her to do that in the bath for the menstrual period.

From Umm Salamah -radiyallaahu `anhaa- that she said: ‘I said: “O Messenger of Allaah! I am a woman who ties my hair into plaits. Shall I undo it for the bath of *janaabah*?” He said:

**“No, it would suffice you to pour three handfuls of water upon your head, then make the water flow upon yourself, and you will be clean.”**<sup>3</sup>

From `Aa-ishah -radiyallaahu `anhaa- that Asmaa· asked the Prophet (صلى الله عليه و سلم) about the bath from menstruation. So he said:

**“One of you should take her water and her lote-tree leaves, so she should purify herself and purify herself in a good manner then she should pour it upon her head and strongly rub it in until she reaches the roots upon her hair. Then she should pour the water upon herself, then she should take a piece of cloth with musk upon it and clean herself with it.”** So Asmaa· said: ‘How should she clean herself with it? so he said **“Subhaanallaah! (How perfect is Allaah!) She should clean herself with it.”**

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<sup>1</sup> Agreed upon: al-Bukhaaree, Muslim (1/204/226)

<sup>2</sup> Agreed upon.

<sup>3</sup> Saheeh: [Irwaa-ul-Ghaleel (136), Muslim (1/259/330), Aboo Daawood (1/426/248), an-Nasaa-ee (1/131), at-Tirmidhee (1/71/105), Ibn Maajah (1/198/603).

So `Aa-ishah said to her, and it is as if she said it secretly to her: ‘You should wipe away the trace of blood with it.’

And she asked him about the bath of *janaabah*. So he said:

**“She should take some water and purify herself, and clean herself in a good manner, or perform the purification fully. Then she should pour it upon her head, and rub it in until she reaches the roots of (the hair) upon her head. Then she should pour the water upon herself.”<sup>1</sup>**

So this hadeeth clearly shows a difference between the bath which a woman takes from her menses, and her bath from the state of *janaabah*, since he emphasised upon the menstruating woman that she should exert in rubbing strongly, and in purifying, in a way in which he did not emphasis regarding her bath from *janaabah*. Just as the hadeeth of Umm Salamah is a proof that it is not obligatory to undo the hair in her bath from *janaabah*.<sup>2</sup>

And the basic rule is to undo the hair to make certain that the water reaches whatever is underneath it. Except that it has been pardoned in the bath of *janaabah* because of the fact that it happens repeatedly, and that it would create severe difficulty to have to undo it for that. Contrary to the bath after the menses because it happens only once a month.<sup>3</sup>

#### **A point of note:**

It is permissible for the two spouses to take a bath together in a single place, each of them looking at the private part of the other; because of the saying of `Aa-ishah - radiyallaahu `anhaa: ‘I used to take a bath, I and Allaah’s Messenger (صلى الله عليه و سلم) from a single vessel, when we were in a state of *janaabah*.’<sup>4</sup>

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<sup>1</sup> Saheeh: [Mukhtasar Muslim (172)], Muslim (1/261/-61-332)

<sup>2</sup> Tahdheeb Sunan Abee Daawood of Ibnul Qayyim.

<sup>3</sup> Tahdheeb Sunan Abee Daawood of Ibnul Qayyim.

<sup>4</sup> Hasan: Saheeh Sunan Ibn Maajah (480), Aboo Daawood (1/370/216), Ibn Maajah (1/194/590).



## The recommended baths:

### 1-Taking a bath at each act of sexual intercourse:

Because of the hadeeth of Aboo Raafi` that one night the Prophet (صلى الله عليه و سلم) had relations with all of his wives in succession, taking a bath with this one, and with this one. He said: “O Messenger of Allaah! Why don’t you make it a single bath?” So he (صلى الله عليه و سلم) said:

“**This is purer, and better, and cleaner.**”<sup>1</sup>

2- The woman who has continual bleeding taking a bath for every Prayer, or one bath for the Zuhr Prayer and `Asr Prayer together, and one bath for the Maghrib and the `Ishaa· Prayer together, and one bath for the Fajr Prayer.

Because of the hadeeth of `Aa-ishah -radiyallaahu `anhaa- that she said: “Umm Habeebah had continual bleeding in the time of Allaah’s Messenger (صلى الله عليه و سلم) so he commanded her to take a bath for every Prayer....the hadeeth.”<sup>2</sup>

And in a narration from her a woman had continual bleeding in the time of Allaah’s Messenger (صلى الله عليه و سلم) so she was commanded that she should bring the `Asr Prayer forward and delay the Dhur Prayer, and that she should take a single bath for both of them; and that she should delay the Maghrib Prayer and bring forward the `Ishaa· Prayer, and take a bath for the two of them, and that she should take a bath for the Dawn Prayer.<sup>3</sup>

### 3- Taking a bath after becoming unconscious:

Because of the hadeeth of `Aa-ishah -radiyallaahu `anhaa- that she said Allaah’s Messenger (صلى الله عليه و سلم) became very ill. So he said: “**Have the people prayed?**” So we said: ‘No, they are waiting for you O Messenger of Allaah’. So he said: “**Put some water in the tub for me.**” She said so we did so. So he took a bath and then he tried to stand but he fell unconscious. Then he came around and he said: “**Have the people prayed?**” So we said: ‘No, they are waiting for you O Messenger of Allaah’. He said put some water for me in the tub. She said so we did so. So he took a bath then he tried to stand up and he fainted. Then he came around and he said:” **Have the people**

<sup>1</sup> Hasan: [Saheeh Sunan Ibn Maajah (480)], Aboo Daawood (1/370/216), Ibn Maajah (1/194/590)

<sup>2</sup> Saheeh: [Saheeh Sunan Abee Daawood (269)] Aboo Daawood (1/483/289)

<sup>3</sup> Saheeh:[Saheeh Sunan Abee Daawood (273)] Aboo Daawood (1/487/291)

**prayed?”** So we said: ‘No, they are waiting for you O Messenger of Allaah’. And she mentioned his sending a message to Aboo Bakr, and the completion of the hadeeth.<sup>1</sup>

#### 4- Taking a bath after burying a *Mushrik*:

Because of the hadeeth of `Alee ibn Abee Taalib -radiyallaahu `anhu- that he came to the Prophet (صلى الله عليه وسلم) and he said: “Aboo Taalib has died.” So he (صلى الله عليه وسلم) said: **“Go and bury him.”** So when I had buried him I came back to him, and he said to me: **“Take a bath.”**<sup>2</sup>

#### 5- Taking a bath for the two `Eeds and for the Day of `Arafah:

Because of what al-Bayhaqee reported, by way of ash-Shaafi`ee: from Zaadhaan, who said: “A man asked `Alee -radiyallaahu `anhu- about the bath.” So he said: “Take a bath every day if you want to.” So he said: “No, the bath which is the bath.” He said: “The Day of Jumu`ah, and the Day of `Arafah, and the Day of Sacrifice, and the Day of Fitr.”<sup>3</sup>

#### 6- Taking a bath after washing the dead:

Because of his (صلى الله عليه وسلم) saying:

**“Whoever washes a dead person then let him take a bath.”**<sup>4</sup>

#### 7- Taking a bath for the state of Ihraam for `Umrah or Hajj:

Because of the hadeeth of Zayd ibn Thaabit that he saw the Prophet (صلى الله عليه وسلم) remove his (usual) clothes for entering the state of Ihraam, and he took a bath.<sup>5</sup>

#### 8- Taking a bath to enter Makkah:

Because of the hadeeth of Ibn `Umar -radiyallaahu `anhu(maa)- that he had not used to come to Makkah except that he would spend the night at Dhee Tuwaa, and then

<sup>1</sup> Agreed upon: Muslim (1/311/418), al-Bukhaaree (1/172/687).

<sup>2</sup> Its chain of narration is Saheeh.

<sup>3</sup> [[Saheeh:al-Irwaa':146]].

<sup>4</sup> Saheeh: [Saheeh Sunan Ibn Maajah (1195), Ibn Maajah (1/470/1463).

<sup>5</sup> Hasan: [Irwaa-ul-Ghaleel (149), at-Tirmidhee (2/163/831).

enter the morning. So he would take a bath and then enter Makkah in the day time; and he mentioned from the Prophet (صلى الله عليه و سلم) that he did it.<sup>1</sup>

## SECONDLY: PURIFICATION WITH EARTH (AT\_TAYAMMUM):

Its Legislation:

He- the Most High- says:

﴿وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَايِبِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ﴾

[[Meaning: **And if you are ill or upon a journey, or one of you comes from going to the toilet, or if you have had sexual intercourse with women and you do not find water, then perform tayammum with clean earth: and wipe your faces and your hands.**]]

[Sooratul-Maa'idah (5):6]

And Allaah's Messenger (صلى الله عليه و سلم) said:

“Clean earth is a purification for the Muslim even if he does not find water for ten years.”<sup>2</sup>

### The causes which render it permissible:

It is permissible to perform tayammum when one is unable to use water, if he can not find it, or if he fears harm from using- it because of illness in the body or severe cold.

From `Imraan ibn Husayn -radiyallaahu `anhu- who said: “We were along with Allaah's Messenger (صلى الله عليه و سلم) on a journey. So he led the people in the Prayer and then he saw a man who was keeping himself away. So he said:

<sup>1</sup> Agreed upon: Muslim (2/919-227-1259)-and this is his wording, al-Bukhaaree (3/435/1573), Aboo Daawood (5/318/1848), at-Tirmidhee (2/172/854).

<sup>2</sup> Saheeh: [Saheeh Sunan Abee Daawood (322); at-Tirmidhee (1/81/124), Aboo Daawood ( 1/528/329), an-Nasaa-ee (1/171)-with wordings which are close.

“**What prevented you from praying?**” He said: “I was struck by *janaabah* and there was no water.” So he (صلى الله عليه و سلم) said: “**Use the earth, for it will suffice you.**”<sup>1</sup>

And from Jaabir -radiyallaahu `anhu- who said: “We went out on a journey, so a man from us was struck by a rock and it caused him a head injury. Then he had a wet dream, so he asked his companions: ‘Do you find any concession for me to perform tayammum?’ So they said: “We do not find any concession for you and you, and you are able to use water.” So he took a bath and he died. So when we came to Allaah’s Messenger (صلى الله عليه و سلم) he was informed of that. So he said:

“**They killed him, may Allaah kill them. Why didn’t they ask when they did not know? Indeed the cure for ignorance is to ask. It would have sufficed him to perform tayammum.**”<sup>2</sup>

And from `Amr ibn al-`Aas -radiyallaahu `anhu- that when he was sent on the military expedition of *Dhaatas-Salaasil* he said: “I had a wet dream on a night which was severely cold, so I feared that if I took a bath I would die. So I performed tayammum, and then I led my companions in the Dawn Prayer. Then when we came to Allaah’s Messenger (صلى الله عليه و سلم) they mentioned that to him. So he said:

“**O `Amr did you lead your companions in Prayer when you were *junub*?**” So I said: “I remembered the Saying of Allaah- the Most High:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

[[Meaning: **And do not kill yourselves indeed Allaah is ever Merciful to you.**]]

[Sooratun-Nisaa· (4): 29]

So therefore I performed tayammum and then I prayed.” So Allaah’s Messenger (صلى الله عليه و سلم) laughed, and he did not say anything.”<sup>3</sup>

### What is ‘earth’ (as-*Sa`eed*)?

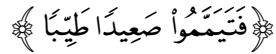
He said in ‘*Lisaanul `Arab*’<sup>4</sup> : “The *Sa`eed* is the earth; it is said: pure earth, and it is said: it is every pure soil; and there occurs in the Revelation sent down:

<sup>1</sup> Agreed upon: al-Bukhaaree (1/477/344), Muslim (1/474/682), an-Nasaa-ee (1/171).

<sup>2</sup> Hasan: [Saheeh Sunan Abee Daawood (326)]; Aboo Daawood (1/532/332), and it contains an addition which is *munkar*, and that is “...and wipe or tie a piece of cloth upon his wound and then wipe over it. And wash the rest of his body.” Shamsul-Haqq said in ‘`Awnul-Ma`bood’ (1/535): ‘The narration about combining tayammum and washing is not reported by anyone other than Zubayr ibn Khurayq, and he- along with the fact that he is not strong in hadeeth - has also contradicted the rest of those who report it from `Ataa- ibn Abee Rabaah. So the narration of the combination between tayammum and taking a bath is a narration which is weak, rulings cannot be established through it.’ And take note of the point of benefit which follows after one page.

<sup>3</sup> Saheeh: [Saheeh Sunan Abee Daawood (323), Aboo Daawood (1/530/330), Ahmad (2/191/16), al-Haakim (1/177).

<sup>4</sup> (3/254)



[[Meaning: **So perform tayammum with pure earth**]]

[Sooratul Maa'idah (5): 6]

Aboo Ishaq said: '*as-Sa`eed* is the face of the earth, and it is upon the person that he should strike his two hands upon the face of the earth, and not care whether the place has soil upon it or not. Because *as-Sa`eed* is not soil rather it is the face of the earth, whether that be soil or something else. He said: and if there is a land which is all rock, with no soil upon it, and the person performing tayammum strikes his hand upon that rock, then that would be purification if he wipes his face with it.'

### **The description of the tayammum:**

From `Ammar ibn Yaasir -radiyallaahu `anhu(maa)- who said: 'I became *junub* and I did not find any water. Therefore I rolled around in the dust and I prayed. So I mentioned that to the Prophet (صلى الله عليه و سلم) and he said: "**It would have sufficed you to do like this**", and the Prophet (صلى الله عليه و سلم) struck the ground with his two palms, and blew upon them. Then he wiped his face with them and his two hands.'<sup>1</sup>

### **A point of benefit:**

The principal with regard to tayammum is that it takes the place of the wuḍoo'. So whatever is permissible to do in a state of wuḍoo', then is permissible to do it with it (i.e. tayammum). And it is permissible to perform it before the time, just as that is permissible with the wuḍoo'; and the person can prayer whatever he wishes with it, just as he prays in a state of wuḍoo' .

### **The things which break tayammum:**

Tayammum is broken by that which breaks the wuḍoo'. It is also broken by the presence of water -for the person who couldn't find it, and the ability to use it- for the one who was unable to use it; and whatever came before from his Prayer is correct, it is not necessary for him to repeat it.

From Aboo Sa`eed al-Khudree -radiyallaahu `anhu- who said: "Two men went out on a journey and it became time for the Prayer and they did not have any water with them. So both of them performed tayammum with pure earth and they prayed. Then they found water within the time. So one of them repeated the wuḍoo' and the Prayer,

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<sup>1</sup> Agreed upon: al-Bukhaaree (1/455/347), Muslim (1/280/368), Aboo Daawood (1/514/317), an-Nasaa-ee (1/166).

and the other one did not repeat. Then they came to Allaah’s Messenger (صلى الله عليه و سلم) and they mentioned that to him. So he said to the one who had not repeated:

**“You attained the Sunnah, and your Prayer suffices you.”** And he said to the one who performed wuḍoo’ and repeated: **“You have the reward twice over.”**<sup>1</sup>

### **A point of benefit:**

Whoever has a wound upon which he has wrapped a bandage, or a fracture which he has set, then having to wash that place falls away from him, and he does not have to wipe over it, nor perform tayammum for it.

The proof for that is the Saying of Allaah- the Most High:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

[[Meaning: **Allaah does not place a duty on any soul except that which it can carry out.**]] [Sooratul-Baqarah (2): 286]

And the saying of the Messenger (صلى الله عليه و سلم):

**“When I command you with a matter, then do what you are able to do from it.”**<sup>2</sup>

So everything which the person is unable to do falls away, by the text of the Qur-aan and the Sunnah, and to declare something else to be a replacement for it is legislation, and legislation is not binding except by a text of the Qur-aan or Sunnah; and there is nothing in the Qur-aan or the Sunnah to show that wiping upon a splint or upon ointment is a replacement for washing that which the person is not able to wash. So that saying falls away.<sup>3</sup>

### **The permissibility of performing tayammum with a wall:**<sup>4</sup>

From Ibn `Abbaas-radiyallaahu `anhu(maa)-who said: “ I came along with `Abdullaah ibn Yaṣaar- the slave belonging to Maymoonah the wife of the Prophet (صلى الله عليه و سلم) until we entered upon Aboo Juhaym ibn al-Haarith ibn aṣ-Simmah al-Anṣaaree.

<sup>1</sup> Saḥeeḥ:[Saḥeeḥ Sunan Abee Daawood (327), Aboo Daawood (1/536/334), an- Nasaa-ee (1/213).

<sup>2</sup> Saḥeeḥ: [Mukhtaṣar Muslim (639), Muslim (2/975/1337), an-Nasaa-ee (5/110).

<sup>3</sup> al-Muḥallaa of Ibn Hazm (2/74).

<sup>4</sup> Whether it is made of clay or made of rock; whether it is painted or not painted .This verdict was given to me by our Shaikh al-Albaanee –rahimahullaah, and he said:

﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾

[Soorah Maryam (19): 64]

[[Meaning: **And your Lord is never forgetful**]]

So Abul- Juhaym said: The Prophet (صلى الله عليه و سلم) came from the direction of the well of Jamal<sup>1</sup>, so he was met by a man who greeted him with *Salaam*, but the Prophet (صلى الله عليه و سلم) did not respond to him until he went to the wall, and wiped his face and two hands. Then he responded to his greeting of *Salaam*.<sup>2</sup>

## **THE RULINGS FOR MENSTRUATION (*AL-HAYD*) AND AFTER-BIRTH BLEEDING (*AN-NIFAAS*):**

Menstruation (*al-hayd*) is the blood which is well-known to the women; and there is no limit in the Legislation for its shortest or its longest duration, rather that is referred back to what is usual.

After-birth bleeding (*an-nifaas*) is the blood which comes out because of having given birth, and its longest duration is forty days:

From Umm Salamah -radiyallaahu `anhaa- who said: “The women who had after-birth bleeding in the time of Allaah’s Messenger (صلى الله عليه و سلم) used to sit for forty days.”<sup>3</sup>

And if she sees that she becomes clean before the forty days, then she should take a bath, and she is pure. If, however, the blood continues after the forty days, then she takes a bath at the completion of the forty days, and she is pure.

### **What becomes forbidden on account of menstruation and after-birth bleeding:**

Whatever is forbidden for the person whose purification is broken<sup>4</sup> is forbidden for the menstruating woman and the women who have are having after-birth bleeding, and in addition she is prohibited from:

1. Fasting, and she should make it up when she has become clean:

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<sup>1</sup> A place close to al-Madeenah.

<sup>2</sup> Agreed upon: al-Bukhaaree (1/441/337), Muslim (1/281/369) -in disconnected form, Aboo Daawood (1/521/325), an-Nasaa-ee (1/165).

<sup>3</sup> Hasan Saheeh: Saheeh Ibn Maajah (530); Aboo Daawood (1/501/307), at-Tirmidhee (1/92/139), Ibn Maajah (1/213/648).

<sup>4</sup> See p. 25 .

From Mu`adhah who said: ‘I asked `Aa-ishah, saying: ‘Why is it that the woman who is menstruating makes up the Fast, but she does not make up the Prayer?’ So she said: “That used to happen to us along with Allaah’s Messenger (صلى الله عليه و سلم) so we were commanded to make up the Fast, but we were not commanded to make up the Prayer.”<sup>1</sup>

## 2. Intercourse in the vagina:

Because of His Saying -He the Most High:

﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ﴾

[[Meaning: **And they ask you about menstruation. Say: It is an impurity, so avoid having sexual intercourse with the women whilst they are menstruating; and do not have sexual intercourse with them until they have become purified. So when they have become clean and purified themselves then have intercourse with them as Allaah has commanded you.**]]

[Sooratul-Baqarah (2):222]

And because of his (صلى الله عليه و سلم) saying:

“**Do everything except sexual intercourse.**”<sup>2</sup>

### **The ruling for one who has sexual intercourse with a menstruating woman:**

Imaam an-Nawawee -rahimahullaah- said in ‘Sharh Muslim’ (3/204): “And if a Muslim held that it is permissible to have sexual intercourse with a menstruating woman in her vagina he would become an Unbeliever, an Apostate. And if a person did it, not holding it to be lawful, then if he did so forgetfully, or out of ignorance, or ignorant of the presence of menstruation, or ignorant of its ruling, or being forced, then there is no sin upon him and no expiation is due. And if he had intercourse with her deliberately, knowing of the menstruation and of its ruling, doing so by choice, then he has committed a major sin. ash-Shaafi`ee stated that it is a major sin, and repentance is obligatory upon him, and there are two sayings concerning the obligation of expiation”.

<sup>1</sup> Agreed upon: Muslim (1/265/335)-and this is his wording, al-Bukhaaree (1/421/321),at-Tirmidhee (1/87/130), Aboo Daawood (1/444/259), Ibn Maajah (1/207//631).

<sup>2</sup> Saheeh: Saheeh Ibn Maajah (527); Muslim (1/246/302), Aboo Daawood (1/439/255),at-Tirmidhee (4/282/4060), Ibn Maajah (1/211/644),an-Nasaa-ee (1/152).



I say the correct saying is that the expiation (*kaffaarah*) is obligatory because of the hadeeth of Ibn `Abbaas -radiyallaahu `anhu(maa)- from the Prophet (صلى الله عليه و سلم) regarding the one who has intercourse with his wife whilst she is menstruating, he said: **“He should give a deenaar or half a deenaar in charity.”**<sup>1</sup>

And the choice in the hadeeth refers to whether it occurs at the beginning of the flow or at its end, because of what is reported from Ibn `Abbaas, as his saying: “If he has relations with her at the start of the flow of blood, he should give a deenaar in charity; and if it is at its end, then half a deenaar.”<sup>2</sup>

### **Continual-bleeding (*al-Istihāadah*):**

It is blood which comes out at other than the times of menses or after-birth bleeding, or connected to them. So if it is the first case, then that is clear; and if it is the second: then if the woman is used to having a period of a certain duration, then whatever is additional to that duration then it is continual bleeding (*istihāadah*) because of his (صلى الله عليه و سلم) saying to Umm Habeebah:

**“Remain for as long as your period used to detain you, then take a bath and pray.”**<sup>3</sup>

And if she can recognise a difference between the two bloods, then the menstrual blood is the black, well-known blood, and the rest is continual-bleeding.

Because of his (صلى الله عليه و سلم) saying to Faaṭimah bint Abee Hubaysh:

**“If it the menstrual blood, then it is black and well known, so withhold from the Prayer; and if it is the other one then perform wuḍoo., for it is just a vein.”**<sup>4</sup>

So if a girl becomes a woman and has continual bleeding, and she is not able to distinguish, then she refers to what is predominately the case with her women-folk, because of his (صلى الله عليه و سلم) saying to Hamnah bint Jahsh:

**“This is just something which Satan strikes with, so you will menstruate for six or seven days in the Knowledge of Allaah; then take a bath, until you see that you have cleaned and purified yourself. Then pray for twenty four nights or twenty three along with their days, and fast, for that will suffice you. And do likewise in every month, just as the women menstruate, and just as they become**

<sup>1</sup> Saḥeeh: Saḥeeh Ibn Maajah (523); Aboo Daawood (1/445/261), an-Nasaa-ee (1/153), Ibn Maajah (1/210/640).

<sup>2</sup> Saḥeeh mawqoof: Saḥeeh Abee Daawood (238); Aboo Daawood (1/249/262).

<sup>3</sup> Saḥeeh: al-Irwaa. (202); Muslim (1/264-65/334).

<sup>4</sup> Saḥeeh: al-Irwaa. (204); an-Nasaa-ee (1/185), Aboo Daawood (1/470/283).

**pure in accordance with the timing of their menstruation and their period of being clean.”<sup>1</sup>**

**Rulings for the woman who has continual-bleeding:**

Nothing which is forbidden on account of menstruation is forbidden for the woman having continual bleeding, however it is binding upon her to perform wudoo· for every Prayer, because of his (صلى الله عليه و سلم) saying to Faatimah bint Abee Hubaysh:

**“Then perform wudoo· for every Prayer.”<sup>2</sup>**

And it is sunnah for her to take a bath (*ghusl*) for every Prayer, as has preceeded within the recommended baths.

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<sup>1</sup> Hasan: al-Irwaa· (205); Aboo Daawood (1/475/284), at-Tirmidhee (1/83/128), Ibn Majaah (1/205/627)-with its meaning.

<sup>2</sup> Saheeh: Saheeh Ibn Maajah (507); Aboo Daawood (1/490/195), Ibn Maajah (1/204/264).