

'UMDATUL AHKAAM

MIN

KALAAMI KHAYRIL ANAAM

BY

AL-IMAAM AL-HAAFIZ 'ABDUL-GHANEEN IBN 'ABDUL
WAAHID AL-MAQDASEE
(541-600 HIJREE)

WITH

BRIEF AHKAAMUL AHKAAM

BY

AL-IMAAM AL-HAAFIZ TAQEEYUDDEEN -IBN
DAQEEQIL 'EED
(DIED IN THE YEAR 702 HIJREE)

TRANSLATED AND PREPARED

BY

DR. 'ABDUL MAJEED 'ALEE HASAN
(11-09-1964)

**Transliteration
Consonants**

ء	'	ض	<u>D</u>
ب	B	ط	t
ت	T	ظ	<u>th</u>
ث	Th	ع	'
ج	J	غ	gh
ح	<u>H</u>	ف	f
خ	Kh	ق	Q
د	D	ك	K
ذ	<u>Th</u>	ل	L
ر	R	م	M
ز	Z	ن	N
س	S	ه	H
ش	Sh	و	W
ص	<u>S</u>	ي	Y

Vowels

اَ	A	اِ	Aa
وُ	U	وِ	Oo
يِ	I	يِ	Ee

INTRODUCTION:**My work in this book:**

I have tried my best to keep the text of the hadeeth same as the version published by Beirut-Lebanon by Dar-Al Kutub Al-'Elmeeyah: AHKAAMUL AHKAAM SHARHU 'UMDATIL AHKAAM.

I have referenced every hadeeth completely. If the hadeeth is found in Sahih Al-Bukhari in more than one place then I have referenced it fully. The reason for doing this is because it is easy to understand the fiqh of the hadeeth. Moreover, I have given complete explanation to every hadeeth and all the verses and ahaadeeth that I have used in my explanation are completely referenced. All the references used in this book are all from English translations and only few books whose English translations are not available or that I do not have are referenced from Arabic books. I do not have the English translation of Sunan At-Tirmithee; similarly, I do not have English translation of Musnad of Imaam Ahmad ibn Hambal, therefore, their references are from the Arabic Books.

كِتَابُ الطَّهَارَةِ

BOOK OF PURIFICATION

Significance of Purification in Islam:

Islam laid a great emphasis on cleanliness of body along with cleanliness of mind because the former leads to the latter. The Glorious Qur'aan stressed a great emphasis on cleanliness and purification. Its significance is mentioned in the Glorious Quraan: ***"In it there are men who like to remain pure. Verily Allaah loves the pure ones". At-Tuawbah: 9: 108.***

"O one clothed! Arise and warn, and Thy Lord do magnify, and cleanliness do shun". Al-Muddathir: 74: 1-5.

"O you who believe! When you rise up to prayer, wash your faces and your hands..."

Al-Maidah: 5: 6.

Purification leads one the Paradise:

The Prayer is compulsory upon every Muslim, man or a woman who reached the stage of puberty. The one, who does not offer five daily prayers after reaching the stage of puberty, is considered disbeliever according to the majority of the jurists and Imaams. Most naturally, the one who does not offer five daily prayers will never take of purity of his body, cloth, or place. Thus such person will be put to the Hell-Fire. Most naturally, the one who offers five daily prayers will be very careful about the purity of his body, cloth, and place. Thus, such person will most certainly go to the Paradise.

The Prophet has also stressed great emphasis on purification and cleanliness of the body, clothes, and place. Purification of the body, cloth, and place is one the main conditions for validity of the

Prayer. The Prayer in one of the five pillars of Islam, and it is compulsory to take bath before prayer in case of impurities, and wash of all exposed bodily limbs before each prayer. Islam emphasizes on cleanliness that the Prophet said that no prayer is accepted without purification of bodily impurities, and that cleanliness is half of faith and that it is the door to Paradise.

The Prophet (ﷺ) said: **Cleanliness is half of faith...**¹

The object is to keep oneself pure externally and internally. External purity leads to internal purity. One can only be healthy if he regularly keeps himself clean. Hence, to pray five times a day one has to perform ablution to offer the prayer. This is one of best way to keep oneself pure and clean.

HADEETH ONE

1- عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
 ((إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ - (بِالنِّيَّةِ) - وَإِنَّمَا لِأَمْرٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوَّجُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ))

1-Narrated ‘Umar (bin Al-Khattaab): Allaah’s Messenger (ﷺ) said, **“The reward of deeds depends upon the intention and every person will get the reward according to what he has intended, So whoever emigrated for Allaah and His Messenger (ﷺ) then his emigration was for Allaah (ﷻ) and His Apostle (ﷺ). And whoever emigrated for worldly benefits or for a woman to marry, his emigration was what he emigrated for.”**²

¹ SAHIH MUSLIM: (Eng.): vol. 1, no. 432.

² SAHIH AL BUKHARI (Eng.): vol. 1, no. 1, and no. 51; and vol. 3, no. 706; vol. 5, no. 238; vol. 7, no. 8.

F. The book of Oaths and Vows, chapter: (23): The intention in taking oaths: vol. 8, pp. 444-5, no. 680.

G. The Book of Tricks, chapter: (1): Avoiding the use of tricks. And everybody will get the reward according to his intention in taking oaths and other things: vol. 9, p. 71, no. 85.

SAHIH MUSLIM: (Eng.): The Book Of Imaarah: (The book on Government): Chapter: (798): The value of an action depends on the intention behind it: vol. 3, p. 1056, no. 4692.

SUNAN AT-TIRMITHEE (ARB): Kitaab Al-Jihaad: chapter (16) Ruling about the one who fights for the sake of people and for the worldly purpose: vol. 2, p. 128, no. 1713-1343. (Albaanee).

SUNAN NASA’I-: (Eng.) Kitaab At-Tahaarah (Book Of Purification): Chapter: (60): Pertaining to Neeyah (intention) for Ablution: vol. 1, p. 160, no. 76.

SUNAN ABU DAWUD: (Eng.): Kitaab At-Talaaq (The Book of Divorce): Chapter: (727): On allusions of Divorce and on intentions: vol. 2, pp. 593-4, no. 2195.

EXPLANATION OF THE FIQH OF THE HADEETH: (1):

The Prophet (ﷺ) said this on the occasion of someone's emigration from Makkah to Madeenah not for the sake of the Islamic Cause but to marry a woman who was called Ummul Qays, who had stipulated that he should emigrate if he wanted to marry her. Hence, he did migrate to Madeenah, and was titled emigrant of Ummul Qays because he married her.

This hadeeth forms the sum and substance of the teaching of Islam. It is one of the fundamental principles of law in all ages. This hadeeth implies a general principle, i.e. one is rewarded for his deeds according to his real intentions not according to his actual deeds, which might be good in them but motivated, by an ill intention. The rewards for the Emigrants differ according to their intentions, i.e. whether they emigrated for worldly benefits or for the Pleasure of Allaah and His Messenger. The acceptance of an action for reward by Allaah depends on the nature of an intention for which an action is done. If the intention working behind and action is sincere and the action is done for seeking the countenance of Allaah, the action is accepted and rewarded by Allaah. Contrary to it, if the motive behind an action is to gain some worldly benefits or earn a good name in the world and there is no bit of sincerity in seeking the pleasures of Allaah, then the action will have no worth and weight in the Hereafter. Instead, the man will be punished for such action, as it is not based on good intention. In the Hereafter, everyone will be judged according to his intentions.

Significance of sincere intention in the life:

The main object of the life of a Muslim, from the beginning to the end is to achieve the pleasure of Allaah. All his energies should, therefore, be directed to the achievement of this single goal. The deed, however noble it may superficially appear, or task, however great and useful it may seem to the people, has no value in Islam if it is not done or undertaken purely for the love of Allaah. The work

SUNAN IBN-I-MAJAH: (Eng.): Kitaab Az-Zuhd (The book of Piety): Chapter: (26): Intention: *vol. 5, p. 476, no. 4227.*

done for other means and ends, besides seeking the pleasure of Allaah, is valueless in Islam.

Unfortunately however, form has been more important now a day than spirit, and religion has now become unimportant thing in life of the human beings. This hadeeth is considered to be one of the great principles of the Divine Faith. It purifies the heart of a man from all kinds of impurities, e.g. mannerism, showing off, ignoble pursuits of life, love for wealth, power, pride, and vanity, and makes him a silent, honest and untiring worker in the cause of Allaah, absolutely free from the love of low desires. This hadeeth also solves one of the problems of ethics pertaining to the relationship of ends and means.

Herein the Messenger of Allaah clearly told us that for the achievement of the good ends, it is essential that the means should also be good and above all the intention for which those means are to be employed should also be good. **The golden lock is opened with golden key.** It is with pious intention one should pursue noble ends and one should achieve noble goals. If the intention is not noble, the end is bound to be ignoble, though it may not appear to be so to the superficial observer.

Sincere intention and worship:

According to all jurists and Imaams that sincere intention (NEEYAH) is a condition precedent to the validity of an action, and an action without Neeyah is void. All kind of worship like, Prayer, Fasting, Pilgrimage, and Zakaat will be accepted or rejected based on the intention. Allaah will accept these acts of worship only when it is carried out purely to please Him alone. One must have sincere intention before carrying out any act of worship. The Prophet has not specified any particular words of expression while making intention (neeyah). Therefore, it is bid'ah (innovation in the religion) to utter words while making neeyah.

Bid 'ah or Innovation in Islam:

The Messenger of Allaah has said very serious statement regarding the innovation in the religion. He said:

“The best word is the Book of Allaah and the best way is that of Muhammad (ﷺ). The worst deed is innovation and each innovation is a deviation from Islam.”³

The above hadeeth is very clear that nothing can be better than the Glorious Qur'aan and the Sunnah of the Prophet (ﷺ). It is also very clear that innovation in the religion is the worst of deeds, and it will deviate an innovator from Islam. He further said in another hadeeth:

“Every deviation from Islam leads to Hell-fire.”⁴

It is clear from the above statement that innovation in the religion will lead an innovator to the Hell-Fire. Further, it is mentioned in the hadeeth that the innovator's deeds are not accepted. The Messenger of Allaah did not consider him amongst Muslims.

Aayshah has reported another hadeeth saying that the Messenger of Allaah said:

“Whoever invents something in our faith which does not originally exist, has nothing to do with us.”

Imaam Muslim has recorded the above hadeeth in his book **SAHIH MUSLIM (Eng.): Kitaab Al-Aqdeeyah (The Book Pertaining to Judicial Decisions): vol. 3, p. 931, nos. 4266-7.**

The innovator in the above hadeeth is not considered amongst Muslims.

'Aayshah reported that the Prophet (ﷺ) said:

“Whoever does an act which is not in agreement with our faith, such an act is rejected.”

Imaam Al-Bukhaaree has mentioned this hadeeth in his book **SAHIH AL BUKHARI; (Eng.): Kitaab As-Sulh(The book of**

³ **Reference:** Imaam Muslim has recorded this hadeeth in his book **SAHIH MUSLIM (Eng.): Kitaab As-Salaah (The book of Prayer): Chapter: (309): Shortness of Prayer And Sermon: vol. 2, p. 410, no. 1885.**

⁴ **Reference:** Imaam An-Nasaaee recorded the above hadeeth in his book **SUNAN NASA'I (Eng.): Kitaab Salaat Al-'Idain: Chapter: (948): On Delivering of Sermon: vol. 2, pp. 343-4, no. 1581.**

peacemaking or reconciliation): Chapter: (5): If some people are reconciled on illegal basis, their reconciliation is rejected: vol. 3, p. 535, no. 861.

'Irbaad ibn Saariyah reported that the Prophet (ﷺ) said:

“Whoever survives me would observe many differences. However, you should follow my sunnah and that of my rightly guided caliphs. Adhere to it firmly. Beware! Avoid innovation, for each innovation is a deviation from Islam.”

Imaam Abu Dawud has mentioned this hadeeth in his book **SUNAN ABU DAWUD (Eng.): Kitaab As-Sunnah (Adherence to the Sunnah): chapter: (1683): Adherence to Sunnah: vol. 3, p. 1294, no. 4590.**

Sincere intention and worldly actions:

Any worldly action like, sleeping, eating food, walking, etc. if done with the intention to seek Allaah's pleasure and done according to the correct teaching of the Prophet, then such act becomes act of worship and hence will get reward from Allaah. All kind of good done to the relatives or other men or women or any act towards progress of Islam, such act is considered as a religious act.

HADEETH TWO

2- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَا يَقْبَلُ اللَّهُ صَلَاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ)) .

2- Narrated Aboo Hurayrah: The Prophet (ﷺ) said, “Allaah does not accept prayer of anyone of you if he does Hadth (passes wind) till he performs the ablution (anew).”⁵

⁵ REFERENCE: (2):

Imaam Al-Bukhaaree has mentioned this hadeeth in two difference places in his book **SAHIH AL BUKHARI**; see:

A. Kitaab Al-Wudoo (The Book of Ablution): chapter: (2): No prayer is accepted without ablution (i.e. to remove, the small hadath by ablution or the big hadath by taking bath): *vol. 1, p. 101, no. 137.*

B. Kitaab Al- Hiyal (The Book Of Tricks): chapter: (2): Tricks in Prayer: *vol. 9, p. 72, no. 86.*

Imaam Muslim has mentioned this hadeeth in his book **SAHIH MUSLIM**: Book of Purification: Chapter: (94): Purification is Essential for Prayer: *vol. 1, p. 149, no. 435.*

Imaam At-Tirmithi has collected this hadeeth in book **SUNAN AT-TIRMITHEE (ARB)**: Kitaab At-Tahaarah: chapter (56) Ablution due to passing the wind: *vol. 1, p. 23, no. 76-66. (Albaanee).*

EXPLANATION OF THE FIQH OF THE HADEETH: (2):

It is very clear that Allaah does not accept the prayer offered without an ablution. Ablution is compulsory for the prayer. According to all the jurists and Imaams the prayer is invalid if it is offered without an ablution or offered without Tayammum in case if water is not available. It is same with all kind of prayers, whether it is obligatory prayer or supererogatory prayer.

Is it necessary to perform ablution for recitation of the Glorious Qur’aan?

There is no authentic hadeeth that has this statement in which it is said that ablution is must for recitation of the Glorious Qur’aan. Therefore, the prostration on account of recitation outside the prayer can be made without ablution. The ablution is only required for the prayer, hence during the prayer, if one comes across the verse that has prostration than the ablution which was made for the prayer is enough even for this prostration. Similarly, prostration on account of thanksgiving does not require ablution. If someone says against what I said than he must produce the authentic hadeeth.

The prayer will be considered invalid if the ablution breaks before finishing the prayer, just before the salutation:

According to some people the prayer will be considered valid if the ablution breaks just before the salutation, in the tashahhud. There evidence is the following hadeeth:

‘Abdullah ibn ‘Amr reported that the Apostle of Allaah as saying: ***“When the Imaam completes the prayer and sits for reciting tashahhud and then becomes defiled i.e. his ablution becomes void before he speaks to one, his prayer becomes complete. And those who prayed behind him also complete the prayer.”***

Imaam Aboo Daawood has mentioned this hadeeth in his book **SUNAN ABU DAWUD: Kitaab At-Tahaarah: (The Book Of Purification): chapter: (32): Ablution is Obligatory for Prayer: vol. 1, p. 14, no. 60.**

Imaam Ahmad Ibn Hambal has collected it in his MUSNAD.

Reference:

Imaam At-Tirmithi has collected the hadeeth in his **SUNAN AT-TIRMITHI**: Kitaab As-Salah: chapter: what to do if a person breaks his ablution in the tashahhud. According to him this narration is weak due to its weak chain of narrators, Imaam Al-Albaanee has collected this hadeeth in his books **DA'EEF SUNAN AT-TIRMITHI**: pp. 45-6, no. 63-409, and **DA'EEF SUNAN ABEE DAAWOOD**: pp. 58-9, no. 122-617. Also see the footnote of **SUNAN ABU DAWUD** (Eng. Trans.): vol. 1, pp. 162-3, no. 617, footnote: 275.

Al-Khattabi said: This is a weak tradition. The experts of hadeeth have criticized some of its narrators. This also contradicts all those sound traditions that indicate that recitation of tashahhud and the utterance of salutation are necessary for prayer. None of the jurists has followed this tradition in its literal sense. Even the Hanafees holds that it is necessary to sit after the last prostration as long as one recites tashahhud. 'AWNUL M'ABOOD: vol. 2, pp. 228-9, no. 613.

No one holds that the prayer is complete immediately after the completion of the last prostration. At-Tirmithi also criticized the chain of this tradition. The prayer said to be incomplete if it is finished before the Tasleem (salutation). The following hadeeth is clear evidence that the prayer starts with Takbeer and ends with Tasleem, if it is offered with complete purification, otherwise the prayer is considered to be incomplete if the ablution breaks before the tasleem:

It is reported in **SUNAN ABU DAWUD** (Eng. Trans): vol. 1, p. 15, no. 61, in which 'Alee reported the Messenger of Allaah as saying: ***"The key to prayer is purification and it begins with Takbeer (Allaahu Akbar) and it ends with Tasleem (Assalaamu 'Alaykum wa Rahmatullaah twice).***

Reference:

Ash Shaykh Al-Albaanee has authenticated this hadeeth in **SAHEEH SUNAN ABEE DAAWOOD**: 1/15/55-61 and 1/122-3/577-618. Imaam At-Tirmithi has collected it in his **SUNAN AT-TIRMITHI** in Kitaabul Tahaarah, chapter: (3) no. 3. Imaam Ibn Maajah has also collected it in his **SUNAN IBN-I-MAJAH**: vol. 1, p. 158, no. 275.

CONCLUSION:

It is very clear from the above hadeeth that the prayer starts with the takbeer and it ends with tasleem. This is known as complete prayer otherwise if the prayer is stopped in between due to any reason it will be considered as incomplete prayer.

What to do if the ablution breaks during the prayer:

If one breaks his ablution during congregational prayer one should hold one's nose and withdraw. He must renew his ablution and start his prayer from the very beginning. This is done so that the people will understand that the man has become defiled. They may think that his nose is bleeding and therefore, they will let him go. This is one of the best teachings of Islam, that this way one can hide ones defects without making it common to the public. It is not to be considered as a lie or showing off instead it is a good example of good behaviour and best way to maintain peace and order in the mosque. There are hadeeths by which one can easily understand the above argument.

‘Aaishah reported the Prophet as saying: ***“When any one of you becomes defiled during prayer, he should hold his nose and then turn away.”***

Reference:

Imaam Aboo Daawood has collected it in his **SUNAN ABU DAWUD** (Eng.): **vol. 1, p. 287, no. 1109** and Ash Shaykh Al-Albaanee has sorted it out in his **SAHEEH SUNAN ABEE DAAWOOD: vol. 1, p. 207, no. 985-1114.**

‘Alee Ibn Talq reported the Apostle of Allaah as saying: ***“When any of you breaks his ablution during prayer, he must withdraw, renew his ablution, and repeat the prayer.”***

Reference:

Imaam Abu Dawud has collected the above hadeeth in his **SUNAN ABU DAWUD** (Eng.): **vol. 1, p. 50, no. 205.** According to Shamsul Haqq ‘Azeebaadee in **‘AWNUL M‘ABOOD: vol. 1, pp. 242-3, no. 202,** that this hadeeth is authentic.

One must restart his prayer from very beginning if his ablution was defiled during the prayer and should not restart from where he has left his prayer. According to Shamsul Haqq the author of '**AWNUL M'ABOOD** the hadeeth of 'Alee ibn Talq is stronger than the hadeeth of 'Aayshah in which it is mentioned that the Prophet has said that one must restart his prayer from where he has left due to breaking of the ablution during prayer. It is weak and no one among the scholars has said that it is authentic. The hadeeth is as followed:

'Aayshah reported that the Prophet said, ***"He who suffers from vomiting or nose-bleed or qals or emotional urethral discharge, should withdraw the prayer and perform ablution and then should restart his prayer from the same position as he left without talking to anybody during this time"***.

QALS: it means emission of food or drink from the stomach irrespective of the fact whether a man casts this undigested substance out or reverts it to his stomach.

Reference:

According to Az-Zawaa'id, its chain of narrators is weak. Ismaa'eel ibn 'Ayyaash is a weak narrator. His hadeeth is weak.

Ash Shaykh Al-Albaanee has collected in his **DA'EEF SUNAN IBN MAJAH: p.89, no. 252-1221** and see its English translation in **SUNAN IBN-I-MAJAH: vol. 2, p. 223, no. 1221.**

CONCLUSION:

One must restart his prayer from the very beginning; if he has stopped his prayer somewhere in between due to any reason.

HADEETH THREE:

3-165 عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي هُرَيْرَةَ وَ عَائِشَةَ قَالُوا قَالَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ((وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ)) .

3-Narrated 'Abdullaah bin 'Amr, Aboo Harayrah, and 'Aayshah that the Prophet (ﷺ) said: ***"May Allaah burn the heels in the Hell-Fire."***

REFERENCE: (3):

'Abdullah ibn 'Amr:

Imaam Al-Bukhaaree has mentioned this hadeeth of 'Abdullah ibn 'Amr in three difference places in his book **SAHIH AL BUKHARI:**

(Eng): **A. vol. 1, p. 51, no. 57, B. vol. 1, p. 77, no. 96, and C. vol. 1, pp. 114-5, no. 164.**

Imaam Muslim has mentioned this hadeeth in his book **SAHIH MUSLIM**: (Eng.): 1/154/468.

Imaam An-Nasaaee has mentioned this hadeeth in his book **SUNAN NASA'I**: (Eng.): 1/178/112

Imaam Aboo Daawood has mentioned this hadeeth in his book **SUNAN ABU DAWUD**: (Eng.): 1/25-6/97.

Imaam Ibn Maajah has mentioned this hadeeth in his book **SUNAN IBN-I-MAJAH**: (Eng.): 1/248/450.

Aboo Hurayrah:

Imaam Al-Bukhaaree has collected the hadeeth of Aboo Hurayrah in his book **SAHIH AL BUKHARI**: (Eng.): 1/116/166.

Imaam Muslim has mentioned this hadeeth in his book **SAHIH MUSLIM**: (Eng.): 1/155/471

Imaam An-Nasaaee has mentioned this hadeeth in his book **SUNAN NASA'I**: (Eng.): 1/178/111

Imaam Ibn Maajah has mentioned this hadeeth in his book **SUNAN IBN-I-MAJAH**: (Eng.): 1/249/453.

Aayshah:

Imaam Muslim has mentioned this hadeeth in his book **SAHIH MUSLIM**: (Eng.): 1/154/464

Imaam Ibn Maajah has mentioned this hadeeth in his book **SUNAN IBN-I-MAJAH**: (Eng.): 1/248/451

EXPLANATION OF THE FIQH OF THE HADEETH: (3):

The above statement is from the complete hadeeth mentioned in **SAHIH MUSLIM** in which the story goes like this that 'Abdullaah ibn 'Amr reports: We returned from Makkah with the Messenger of Allaah and when we came to some water on the way, some of the people were in hurry at the time of the afternoon prayer and performed ablution hurriedly; and when we reached them, their heels were dry, no water had touched them. The Prophet said: ***"May Allaah burn the heels in the Hell-Fire. Perform your ablution in full."***

The above hadeeth is very important. It explains that one should perform the ablution very carefully. It is very important that one must wash all parts of the body, which are required to be washed during ablution completely, and nothing should be left out unwashed. In this statement it refers to heels only but the hadeeth should be considered common to all the parts of the body while carrying out the ablution.

THE FEET SHOULD BE WASHED WHILE PERFORMING ABLUTION:

As it is known that many anti-Islamic sects say that washing the feet is not necessary, wiping over them is enough. This opinion is rejected in Islam. The above hadeeth is a strong evidence to prove it wrong. The Prophet never wiped over his naked feet while performing an ablution. Therefore, there should be some evidences either from Glorious Quraan or hadeeth or act or opinion of any companion of the Messenger of Allaah, to say that wiping over the feet is enough. In fact there is not a single authentic evidence to prove what they say. Merely, by wrong interpretation of any verse of the Glorious Quraan does not make lawful thing unlawful and unlawful thing lawful. Halaal (lawful) and haraam (unlawful) are declared if there is clear proof from The Glorious Quraan or authentic hadeeth or interpretation of any Companion of the Messenger of Allaah or any matter agreed upon by the Majority of the Scholars of Ummah.

ALL THE REQUIRED PARTS OF THE BODY SHOULD BE WASHED COMPLETELY:

While performing ablution one must washed all the required parts of the body completely otherwise the ablution will be invalid. If a portion like the size of a nail is left out unwashed then his ablution is invalid and he has to perform his ablution again properly.

Jaabir reported: ‘Umar ibn Khat_{ta}ab said that a person performed ablution and left a small part equal to the space of a nail (unwashed). The Apostle of Allaah saw that and said: ***Go back and perform ablution well. He then went back (performed ablution well) and offered the prayer.***

Reference:

Imaam Muslim has collected this in his book **SAHIH MUSLIM:** (Eng.): 1/155/474.

Anas reported: A person came to the Messenger of Allaah. He performed ablution and left a small part equal to the space of a nail upon his foot. The Messenger of Allaah said to him: ***Go back and perform ablution well.***

Reference:

Imaam Aboo Daawood has collected this hadeeth in his book **SUNAN ABU DAWUD** (ENG.): 1/42/173. Imaam Al-Albaanee has authenticated it in his book **SAHEEH SUNAN ABEE DAAWOOD**:: (Arabic): 1/35/158-173.

Khaalid, on the authority of some Companions of the Prophet reported: the Prophet saw a person offering prayer, and on the back of his foot a small part of equal to the space of dirham remained unwashed, the water did not reach it. The Prophet commanded him to repeat the ablution and prayer.

Reference:

Imaam Aboo Daawood has collected it his book **SUNAN ABU DAWUD** (ENG.): 1/42/175, and Imaam Al-Albaanee has authenticated it in his book **SAHEEH SUNAN ABU DAWUD**: (Arabic): 1/36/161-175.

The above hadeeth is very clear that one must renew his ablution and offer the prayer from the very beginning. Shamsul Haqq ‘Azeemaabaadee said in ‘**AWNUL M’ABOOD**: 1/205, that it is compulsory that one must wash all the required parts of the body at the same time while performing the ablution. The hadeeth is the evidence to this issue. This is because the Prophet would never give the command to the unimportant matter or non-obligatory thing. The hadeeth clearly explains that the Prophet had commanded to repeat the ablution and also the prayer. Therefore, it is must that one should wash his required parts of the body altogether at the same time and should not leave any part unwashed. If any part is left unwashed then it will not be enough just to wash the unwashed area because there is not a single authentic hadeeth that states this.

HADEETH FOUR

4-162 عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً)) ثُمَّ (لِيَنْتَرِ) لِيَسْتَنْشِقَ وَمَنْ اسْتَجْمَرَ فَلْيُوتِرْ وَإِذَا (اسْتَيْقَظَ) قَامَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ (يَدَهُ) (يَدَيْهِ قَبْلَ أَنْ (يُدْخِلَهَا) (يُدْخِلَهُمَا فِي وَضُوئِهِ فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ)) وَفِي لَفْظِ لِمُسْلِمٍ ((..... فَلْيَسْتَنْشِقْ بِمَخْرَجِهِ مِنَ الْمَاءِ ثُمَّ لِيَنْتَرِ))

4- Narrated Aboo Hurayrah: Allaah’s Messenger (ﷺ) said, “If anyone of you performs ablution he should put water in his nose

and then blow it out and whoever cleans his private parts with stones should do so with odd numbers. And whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep.”

In the hadeeth collected by Imaam Muslim: that the Messenger of Allaah (ﷺ) said: *“When anyone amongst you (performs ablution) he must snuff his nostrils with water and then clean them.”*

REFERENCE: (4):

Imaam Al-Bukhaaree has collected this hadeeth in two different places in his book **SAHIH AL BUKHARI**: (Eng.) 1/114/162 and 163, with different wordings.

Imaam Muslim has collected it in his book **SAHIH MUSLIM**: (Eng.) 1/153/458-462, with different wordings.

Imaam Aboo Daawood has collected this hadeeth in two different places in his book **SUNAN ABU DAWUD**: (Eng.): 1/27/103 and 105.

Important notes on the hadeeth:

The wordings of the hadeeth as it is mentioned in the version of ‘Umdatul Ahkaam which I have is not matching with any hadeeth of **SAHIH AL BUKHARI** or **SAHIH MUSLIM**. I have put the different words which match the hadeeth of Al-Bukhaaree and Muslim in the brackets.

EXPLANATION OF THE FIQH OF THE HADEETH: (4):

In the above hadeeth the Messenger of Allaah has mentioned three important issues; (1): The Messenger of Allaah has commanded us to put water in the nose and asked us to blow it out while performing the ablution.

(2): The Messenger of Allaah has ordered to use odd numbers of stones while cleaning our private part.

(3): The Messenger of Allaah has ordered us to wash our hands before putting in to the vessel when get up from our sleep.

The principle in Islam:

It is agreed upon by the majority of the scholars of Islam that any verse of the Glorious Qur’aan or any hadeeth of the Messenger of Allaah has a statement in which an order is given then that issue becomes compulsory to follow otherwise the denier of such order is considered as big sinner and will deserve severe punishment, if sincere repentance is not made. Such obligatory issue can become non-obligatory or non-compulsory if any other verse or other hadeeth is found in which the same issue stated in another form and the order is not given in it. I will give an example to make it more clear; the Messenger of Allaah has ordered in one

hadeeth saying that: *“the female should not wash with the water left over by the male, and the male should not wash with the water left over by the female, but both of them can wash with it together at the same time”*.

Reference:

Imaam Aboo Daawood has collected it in his book **SUNAN ABU DAWUD** (Eng.): 1/ 21/ 81. Ash Shaykh Al-Albaanee has collected it in his **SAHEEH SUNAN ABEE DAAWOOD** (Arb.): 1/ 18-19/ 81-74.

It is very clear from the above hadeeth that the water left over by the male or the female is not allowed to use for bath. It is prohibited for both the male and the female to use the water left over. In fact, it is not prohibited to use the water left over by any of them because the Prophet of Allaah himself has washed himself with the water left over by his wife.

(1): Ibn Abbaas reported that the Messenger of Allah (may peace be upon him) took a bath with the water left over by Maymoonah

Reference:

Imaam Muslim has collected this hadeeth in his book **SAHIH MUSLIM** (Eng.): 1/186/632.

(2): Ibn Abbaas reported: One of the wives of the Prophet took a bath from a large bowl. The Prophet wanted to perform ablution or take a bath from the water left over. She said to him: O Prophet of Allaah, verily I was sexually defiled. The Prophet said: *“Water is not defiled.”*

Reference:

Imaam Aboo Daawood has collected the above hadeeth in his book **SUNAN ABU DAWUD** (Eng.): 1/17/68. Imaam Al-Albaanee has collected it in his **SAHEEH SUNAN ABEE DAAWOOD** (Arb.): 1/ 16/61-68.

The above hadeeth shows that the association of water, garment, and earth with a person who is sexually defiled does not defile them. Further, the water left over after bath in the vessel can be used for purification.

Therefore, based on the above principle all the above three issues are in the form command and hence they become obligatory.

Conclusion:

1. Every Muslim must wash his/hers nose and mouth while performing ablution otherwise the ablution will not be valid.

2. Every Muslim must use odd numbers of stones preferably three while cleaning the private part.
3. Every Muslim must wash his/her hands before putting into the vessel after getting up from the sleep.

The obligatory parts of the ablution: -

If the ablution is not performed according to the teaching of Islam then it is not valid. It should be according to the ablution of the Messenger of Allaah (ﷺ). It is clearly mentioned in the hadeeth that any deed or act of worship will be rejected if it is not according to the teaching of the Messenger of Allaah. Narrated by Aayshah: Allah's Apostle said, ***"If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected."***

Imaam Al-Bukhaaree has mentioned this hadeeth in his book **SAHIH AL BUKHARI; (Eng.): Kitaab As-Sulh(The book of peacemaking or reconciliation): Chapter: (5): If some people are reconciled on illegal basis, their reconciliation is rejected: vol. 3, p. 535, no. 861.**

"Whoever invents something in our faith which does not originally exist, has nothing to do with us."

Imaam Muslim has recorded the above hadeeth in his book **SAHIH MUSLIM (Eng.): Kitaab Al-Aqdeeyah (The Book Pertaining to Judicial Decisions): vol. 3, p. 931, nos. 4266-7.**

CONCLUSION:

It is clearly understood from the above two narrations that any act of worship will be considered valid only if it is from the authentic hadeeth and it will be accepted only if it is according to the teaching of the Messenger of Allaah otherwise it will be rejected. May Allaah guide us to the correct Path and allow us to follow His Messenger sincerely. Aameen.

But according to some scholars it is not necessary to wash the nose while performing the ablution. There is evidence in the verse in Sooratul Maidah: ch: 5, v. 6.

"O you who believe, when you rise for prayer, wash your faces and your hands up to the elbows and lightly rub your heads and (wash) your feet up to the ankles...."

A. Intention; B. Washing the face; C. Washing the arms to the elbow; D. Wiping the head; E. Washing the feet and the heels.

The details of the complete ablution will be described in the numbers 7 to 10. But one must understand from the above hadeeth that washing of nose while performing ablution is

compulsory. The ablution will be considered invalid if it is not washed. Similarly, it is compulsory for every Muslim to use three stones while cleaning the private part of the body. Similarly, It is agreed upon by the scholars that one should put one's hands in the vessels containing water after waking up from sleep by day or by night before washing his hand. But most of the scholars hold that the tradition does not mean that omissions to wash one's hand renders the act strictly unlawful; it only means that it is preferable that one should wash the hand after waking up and then put it in the water. If a person puts his hand in the vessel, the water will not become impure. During the time of the Prophet people took out water from the large bowls or utensils to perform ablution.

The Messenger of Allaah has commanded us to wash out hands while we get up from sleep before dipping them in the vessel. It has strong reason otherwise he would have not ordered us to do so. One must understand that it is hygienically healthy to do so because nobody can surely say that his hands are pure from any harmful particles. Therefore, one must follow this command and should not dip his hands in the vessel before washing them outside the vessel especially when it is used for drinking purpose or for ablution, etc.

HADEETH FIVE

239-5 عَنْ أَبِي هُرَيْرَةَ أَنَّهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : ((لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي ثُمَّ يَغْتَسِلُ فِيهِ)) .
وَلِمُسْلِمٍ: 426 ((..... لَا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ)) .
فَقَالَ كَيْفَ يَفْعَلُ يَا أَبَا هُرَيْرَةَ قَالَ يَتَنَاوَلُهُ تَنَاوُلًا .

5- Narrated Aboo Hurayrah: Allaah's Messenger (ﷺ) said,
"You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it."

Aboo Hurayrah reported the Messenger of Allaah (ﷺ) saying:
"None of you must wash in standing water when he is in a state of Junub."

And Aboo Hurayrah was asked how it was to be done; he said: It was to be taken out in handfuls.

Reference:

Imaam Al-Bukhaaree has collected this hadeeth in his book **SAHIH AL BUKHARI**: vol. 1, p.150, no. 239.

Imaam Muslim has collected this hadeeth in his book **SAHIH MUSLIM**: vol. 1, p.168, nos. 554-556.

Imaam At-Tirmitheer has collected this hadeeth in his book **SUNAN AT-TIRMITHEE**: vol. 1, p. 21, no. 58-68.

Imaam Nisaaee has collected this hadeeth in his book **SUNAN NASA’I**: vol. 1, p.153, no. 58.

Imaam Aboo Daawood has collected this hadeeth in his book **SUNAN ABU DAWUD**: vol. 1, pp. 17-18, nos. 69 and 70.

Imaam Ibn Maajah has collected this hadeeth in his book **SUNAN IBN-I-MAJAH**: vol. 1, p.196, no. 344.

Imaam Ahmad Ibn Hambal has collected this hadeeth in his book **MUSNAD IMAAM AHMAD**.

EXPLANATION OF THE FIQH OF THE HADEETH: (5):

Water is very essential in the life. It is used for ablution, washing and drinking purposes. Hence, water should be kept clean from all kinds of impurities. Putting any impurities into it should not spoil especially water, which is in standing form and in the stagnant form. Special care must be taken for such water because it does not move from one place to another and any impurity added to it would not be washed away, but it will remain in it. Gradually, it will start smelling and will be spoiled and will be of no use.

The above hadeeth is very clear that passing the urine in stagnant water is prohibited. Similarly, taking bath in it is also prohibited while a person is in the state of Janaabah. Al-Janaabah means a state in which a person (a man or a woman) had sexual intercourse or had seminal discharge in dream. There are two other states where a woman becomes impure, i.e. when she is in the menses or in the bleeding process after the delivery of the child. A Muslim in such a state is not allowed to pray or do other kinds of worships unless and until he performs Ghusl (bath) or do Tayammum. The scholars of Hadeeth are of the opinion that it is not totally forbidden, but it is to be discouraged especially when the water is not in the lake, pond, or the ocean, but in the well or any other small tank or tub.

The hadeeth is very clear that it is prohibited to pass the urine or take bath in it. Considering, the importance of public property, the Prophet has forbidden urinating in stagnant water and has forbidden washing in such water. There are other hadeeth in which the Prophet has forbidden to perform ablution in it. One can take water from it and then take bath standing away from it so that the used water should not go back to it again. As answered by Aboo Hurayrah, when he was asked how it was to be done, he said: “it was to be taken out in handfuls.”

One must avoid taking bath or passing urine in such water even if it is a big lake, or a pond, or the ocean, or any big or small well or tank, because gradually, it will be spoiled and will become impure and harmful to use. Although, some scholars say that it is permissible to do so, but one must think for the long time. As far as the purity of water is concerned then it is agreed by the scholars of Ummah that water does not become impure if the impurity has fallen into it unless its colour, or odour or taste changes due to that impurity. But one must realize that if stagnant water is in the form of a big lake and the people keep on washing into it then gradually its taste or colour or smell will definitely, change or sometimes all the qualities will change and it will become dirty and filthy and will become harmful to use. But if the water is taken from it and used for washing purpose away from it then it will last forever and will serve the purpose for the society in great way. We must respect the opinion of the major scholars but we must also understand that the Prophet would never stop us from anything that is of any benefit to us. Rather, he would only stop us from doing anything that will harm our society or us.

One must not think that the prohibition is only for the stagnant water and not for the flowing water or river. It is not desirable to pass the urine or any filthy thing even in the flowing water, because this water when it flows from one place to another then the filth will be carried along with it and it will be transferred there. Therefore, it is very important that one must consider the feelings of every person and avoid harming others in any way. He/she must like the same for others, which he/she likes for himself/herself. As the Prophet has mentioned in the hadeeth:

Narrated Anas: The Prophet said, ***"None of you will have faith till he wishes for his (Muslim) brother what he likes for himself."***

Reference:

Imaam Al-Bukhaaree has collected it in his book **SAHIH AL-BUKHARI**: v. 1, p.19, no. 12.

Narrated 'Abdullah bin 'Amr: The Prophet said, ***"A Muslim is the one who avoids harming Muslims with his tongue and hands..."***

Reference:

Imaam Al-Bukhaaree has collected it in his book **SAHIH AL-BUKHARI**: v. 1, p.18, no. 9.

Conclusion:

Islam prohibits damaging of any public property. It teaches us to have peace and calm in the society. It teaches us to preserve natural resources. Water is one of the most important natural resources gifted by Allaah. Therefore, we must make the best use of it and be thankful to Allaah for His blessings that He has bestowed upon us.

HADEETH SIX

6-172 عَنْ أَبِي هُرَيْرَةَ قَالَ : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :
((إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا)) .

وَلِمُسْلِمٍ :

((أَوْلَاهُنَّ بِالثَّرَابِ))

وَكُهُ فِي حَدِيثِ عَبْدِ اللَّهِ ابْنِ الْمُغَفَّلِ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
((إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ وَعَفِّرُوهُ الثَّامِنَةَ فِي الثَّرَابِ)) .

6- Narrated Aboo Hurayrah: Allaah’s Messenger (ﷺ) said, **“If a dog drinks from the utensil of anyone of you it is essential to wash it seven times.”**

And Muslim has collected in his book: **“using sand for the first time.”**

‘Abdullaah Ibn Mughaffal reported: The Messenger of Allaah (ﷺ) said: **“When the dog licks the utensil, wash it seven times, and rub it with earth the eighth time.”**

Reference (6):

Imaam Al-Bukhaaree has mentioned this hadeeth in one place in his book **SAHIH AL BUKHARI: Aboo Hurayrah**: vol. 1, p. 120, no. 173.

Imaam Muslim has collected five ahaadeeth narrated by Aboo Hurayrah and one by ‘Abdullaah Ibn Al- Mughaffal in his book **SAHIH MUSLIM**:

Aboo Hurayrah: vol. 1, pp. 166-7, nos. 546-550.

‘Abdullaah Ibn Mughaffal: vol. 1, p. 167, no. 551.

Imaam At-Tirmithees has mentioned this hadeeth in his book **SUNAN AT-TIRMITHEE**: vol. 1, p. 28, no. 79-91. But Imaam At-

Tirmithees says that regarding the cat's liking is concerned then it is pure and the wordings in the hadeeth that speak of impurity of its liking and it should be washed once is authentic. According to him all those authentic narrations that are by Aboo Hurayrah has only about the dog and not about the cat.

Imaam An-Nasa'ee has mentioned this hadeeth in his book **SUNAN NASA'I:**

Aboo Hurayrah: vol. 1, pp. 156-7, nos. 64-67, and vol. 1, p. 273, no. 338, and nos. 341 and 342.

'Abdullaah Ibn Mughaffal: vol. 1, p. 157, no. 68 and nos. 339 and 340.

Imaam Aboo Daawood has mentioned this hadeeth in his book **SUNAN ABU DAWUD:**

Aboo Hurayrah: vol. 1, p. 18, nos. 71-73.

'Abdullaah Ibn Mughaffal: vol. 1, p. 19, no. 74.

Imaam Ibn Maajah has mentioned this hadeeth in his book **SUNAN IBN-I-MAJAH:**

Aboo Hurayrah: vol. 1, p. 207, nos. 363 and 364.

'Abdullaah Ibn Mughaffal: vol. 1, p. 207, no. 365.

Imaam Maalik has mentioned this hadeeth in his book **MUWATTA IMAM MALIK:** p. 15, no. 63.

EXPLANATION OF THE FIQH OF THE HADEETH (6):

The above hadeeth is very clear that the utensil or vessel that is touched or licked by the dog is considered impure and the content in it is also becomes impure and hence it should be thrown away. It further says that the utensil should be washed one time with the sand and seven times with water.

WHY ONE MUST WASH THE UTENSIL SEVEN TIMES AND WHAT IS THE WISDOM BEHIND WASHING IT WITH SAND:

The Modern Science has proved the danger of the saliva of a dog.

It must be clear that just to clean a thing from impurity, it is not necessary to wash it for seven times. The philosophy of cleaning a thing for seven times is different from that of simple purification. Physicians of today say that mostly in the intestines of dogs there

are germs and small worms approximately 4 mm. in length, and these move out from intestines with the excrement and stick to the hair around the anus. When dogs clean this place with tongue, it gets soiled with these organisms. If a dog licks a pot or someone kisses the dog, as the European and American ladies do, these are transferred from dog to the pot or to the mouth of the woman and then to the stomach. These organisms keep on moving, and penetrate into blood cells causing many fatal diseases. As the detection of these germs is not possible without microscopic tests, the Shari 'a (شريعة - Islamic law) declared the dog's saliva an inherently impure thing by a general command, and whatever a thing is polluted with dog's saliva, must be cleaned seven times (which in one time should be with the soil) to be sure of its purity. For more details please see the footnotes of the book **AHKAAMUL AHKAAM SHARHU UMDATIL AHKAAM**: vol. 1, p. 27.

The dog is one of the unclean beasts according to Islam and eating its flesh is forbidden and its keeping in the houses as pets is also prohibited for the Muslims. They are however been permitted to keep dogs for hunting, herding and watching. The food or water or the vessel, which the dog licks, is rendered impure. Thus such food and water should be thrown away and the vessel should be washed seven times in order to purify it. Islam has declared the dog to be an unclean beast because its saliva has the germs of rabies in it. The writer of the article on 'Dog' in the Encyclopedia Britannica says: its rabies is more common in dogs than in any other animal.' See vol. VII, p. 497. The dog is also responsible for the spread of 'Canine Plague'. The virus causing this disease is air-borne and effects the other dogs very quickly."

WHY SAND OR SOIL?

One must use sand or soil only to wash the utensil licked by a dog. Any another material cannot take its place. The Prophet never spoke anything from himself. It was revelation from Allaah that he spoke. At Prophet's time, there were other materials used for cleaning different things, like purifying the skin of the goat, sheep, etc. Similarly, he indicated a special form mixture for funeral bath, etc. Therefore, when he said 'sand' or 'soil' then even if we do not know the wisdom behind it due to our limited knowledge, we must not make our own decision or must give our own opinion. Today

science has proved it that soil has some kind special particles that proved to be successful to cure many diseases.

IS IT NECESSARY TO WASH THE UTENSIL LICKED BY THE DOG SEVEN TIMES?

Yes, it is necessary to wash the utensil seven times, if the dog licks it. Firstly, it is the order given by the Messenger of Allaah. Secondly, there is no authentic hadeeth which speaks about less than seven times. Thirdly, ascribing the statement to any Imaam saying that it is according to so and so Imaam it is three, is wrong. According to all the Imaams any authentic hadeeth is found which is contradicting their opinion then their opinion should be rejected and the hadeeth should be taken. See the introduction of this book.

Water or utensil licked by any kind of dog (whether it is trained or any ordinary dog) is considered to be impure.

Water or utensil licked by any kind of dog (whether it is trained or any ordinary dog) is considered to be impure. There is no specific hadeeth that differentiate an ordinary dog from trained dog. The trained dogs are used to guard the house, sheep etc. and can be used for hunting animals. These kinds of dogs while they catch the hunted animal, they do not bite them, nor do they damage the body of the prey. They are so well trained that their teeth never get inside the flesh of the animal. The animals caught by these dogs are not directly cooked. They are well cleaned, washed, etc. Therefore, one must not say that water licked by the trained dogs is pure. It is a great difference between hunting the animals and licking the liquid. The Prophet ordered to kill the dogs that were infected by rabies and other dangerous diseases. But this again does not proof that other kinds that were not infected are pure or water leftover by them after drinking becomes pure. The ruling is same for all kind of dogs that water or utensil licked by any kind of dog, is impure and must be washed first time with the sand and seven times with the water.

Conclusion:

1. All kinds of dogs are impure and harmful, every Muslim must avoid having any direct contact with if not very necessary.

2. The utensil must be washed first with sand and seven times with water if it is licked by the any kind of dog.
3. The content of a utensil licked by the dog should be thrown away because it is harmful to use it due to many germs found in the mouth of a dog.
4. Sand or Soil should be used to purify the utensil and not with any other chemicals.
5. One must follow the Glorious Qur’aan and the Sunnah of the Messenger of Allaah completely, whether the wisdom behind it is known or not.
6. Imaams should not be blamed for the different opinion ascribed to them by others. They followed the Glorious Qur’aan and the Sunnah of the Messenger of Allaah and they believed in them deeply and sincerely from their hearts.
7. There is no specific hadeeth that differentiate an ordinary dog from a trained dog with regards the saliva. It is same for all kinds of dogs.
8. The dogs that are allowed to keep in the house have special reason to be in the house and i.e. they can be kept in the house, outside the main door for guard and security, they can be used for looking the herds of the animals and for hunting, etc.
9. Islam does not permit us to have any kind of dogs as pets. Angels of Mercy never enter the house were dogs are kept as pets. The Prophet didn’t know about the dog lying under his bed. Angels did not enter even the house the Prophet, when they saw the dog under his bed.
10. One must clearly understand that kissing the dogs, sleeping with them on the same bed, etc. is not the Islamic culture. It is the culture of Europeans and Americans of today. We must follow our Islam strictly.
11. Finally, I pray to Allaah that He may guide us to the Straight Path of Islam, and give us the power to follow the Glorious Qur’aan and the Sunnah of Messenger of Allaah. Aameen.

HADEETH SEVEN

164-7 عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ بْنِ عَقَانَ أَنَّهُ رَأَى عُثْمَانَ بْنَ عَقَانَ دَعَا بَوْضُوءٍ فَأَفْرَعَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ فَعَسَلَهُمَا ثَلَاثَ مَرَّاتٍ ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوَضُوءِ ثُمَّ تَمَضَّمَصَ وَأَسْتَنْشَقَ وَأَسْتَنْتَرَّ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ كُلَّ رِجْلٍ ثَلَاثًا ثُمَّ قَالَ رَأَيْتُ

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ نَحْوَ وَضُوءِي هَذَا وَقَالَ : ((مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ))

7-Narrated Humraan, the freed slave of 'Uthmaan bin 'Affaan: I saw 'Uthmaan bin 'Affaan asking for a tumbler of water (and when it was brought) he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) forearms up to the elbows thrice, then passed his wet hands over his head and then washed each foot thrice. After that 'Uthmaan said, "I saw the Prophet (ﷺ) performing ablution like this of mine, and he said, *'If anyone performs ablution like that of mine and offers a two rak'aat prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven.'*"

Reference:

Imaam Al-Bukhari has mentioned this hadeeth in four different places in his book **SAHIH AL-BUKHARI: A.** vol. 1, Book 4, number 161, **B.** Volume 1, Book 4, Number 165, **C.** Volume 8, Book 76, Number 441 and **D.** Volume 3, Book 31, Number 155.

Imaam Muslim has collected this hadeeth in his book **SAHIH MUSLIM:** vol. 1, pp. 148-51, nos. 436-447.

SUNAN NASA'I: KITAAB AT-TAHAARAH:

A. VOL. 1, PAGE. 165, NO. 85, **B.** VOL. 1, PAGE. 166, NO. 86, and **C.** VOL. 1, PAGE. 180, NO. 117

Imaam Aboo Daawood has collected this hadeeth in his book **SUNAN ABU DAWUD:**

KITAAB AT- TAHAARAH: VOL. 1, PP. 28-9, NOS. 106-110.

Imaam Ad-Daaramee has collected this hadeeth in his book **SUNAN AD-DAARAMEE:**

Kitaab At-Tahaarah chapter 27 'washing the limbs thrice. Vol. 1, p. 187, no. 697.

HADEETH EIGHT

8- عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ أَبِيهِ شَهِدْتُ عَمْرَو بْنَ أَبِي حَسَنٍ سَأَلَ عَبْدَ اللَّهِ بْنَ زَيْدٍ عَنِ وَضُوءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَا بِتَوْرٍ مِنْ مَاءٍ فَتَوَضَّأَ لَهُمْ وَضُوءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْفَأَ عَلَى يَدَيْهِ مِنَ التَّوْرِ فَعَسَلَ يَدَيْهِ ثَلَاثًا ثُمَّ أَدْخَلَ يَدَهُ فِي التَّوْرِ فَمَضْمَضَ وَأَسْتَنْشَقَ وَأَسْتَنْشَرَّ ثَلَاثَ غَرَاقَاتٍ ثُمَّ

أَدْخَلَ يَدَهُ فَعَسَلَ وَجْهَهُ ثَلَاثًا ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ ثُمَّ أَدْخَلَ يَدَهُ فَمَسَحَ رَأْسَهُ فَأَقْبَلَ بِهِمَا وَأَذْبَرَ مَرَّةً وَاحِدَةً ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ .
 وفي رواية: ((...بَدَأَ بِمُقَدِّمِ رَأْسِهِ حَتَّى دَهَبَ بِهِمَا إِلَى قَفَاهُ ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ...)).
 و في رواية: عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْرَجَنَا لَهُ مَاءً فِي نَوْرٍ مِنْ صُفْرِ

8- Narrated Yahyaa Al-Maazinee: A person asked ‘Abdullaah bin Zaid, who was the grandfather of ‘Amr bin Yahyaa, “Can you show me how Allaah’s Messenger (ﷺ) used to perform ablution?” ‘Abdullah bin Zaid replied in the affirmative and asked for earthenware pot containing water and in front of them performed ablution like that of the Prophet (ﷺ). He poured water from the pot over his hand and washed his hands thrice and then he put his hands in the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out with three handfuls of water. Again he put his hand in the water and washed his face thrice and washed his forearms up to the elbows twice; and then put his hands in the water and then passed them over his head by bringing them to the front and then to the rear of the head once, and then he washed his feet up to the ankles.

In the other version it has that: *“then passed his wet hands over his head beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where the had started.”*

And in the other version it says that: ‘Once Allaah’s Messenger (ﷺ) came to us and we brought out water for him in a brass pot.’

Reference:

Imaam Al-Bukhaaree has mentioned this hadeeth **SAHIH AL BUKHARI**, A. vol. 1, pp. 127-28, no. 185. B. vol. 1, 128, no. 186. C. vol. 1, p. 130, no. 190. D. vol. 1, p. 131, no. 191. E. vol. 1, p. 133, no. 196. F. vol. 1, p. 134, no. 198.

Imaam Muslim has collected this hadeeth in his book **SAHIH MUSLIM**: vol. 1, pp. 152-3, nos. 453-457.

Imaam At-Tirmitheeh has collected this hadeeth in his book **SUNAN AT-TIMITHEE** and Imaam Al-Albaanee has authenticated it in his book **SAHEEH SUNAN AT-TIRMITHEE**: A. vol. 1, p.11, no. 26-28.

B. vol. 1, p.12, no. 29-32. **C.** vol. 1, p. 13, no. 32-35 **D.** vol. 1, p. 16, no. 43-47.

Imaam An-Nasaaee has collected this hadeeth in his book **SUNAN NASA'I**: vol. 1, pp. 171-2, nos. 98-99. Imaam Al-Albaanee has authenticated them in his book **SAHEEH SUNAN AN-NASAAEE**: vol. 1, pp. 22-3, no. 95-6.

Imaam Aboo Daawood has collected this hadeeth in book **SUNAN ABU DAWUD**: vol. 1, pp. 30-31, nos. 118-120. Imaam Al-Albaanee has authenticated them in his book **SAHEEH SUNAN ABEE DAAWOOD**: vol. 1, pp. 25-6, no. 109-111.

Imaam Ibn Maajah has collected this hadeeth in his book **SUNAN IBN-I-MAJAH**: vol. 1, p. 227, no. 405, and vol. 1, pp. 241-2, no. 434. Imaam Al-Albaanee has authenticated it in his book **SAHEEH SUNAN IBN MAAJAH**: vol. 1, pp. 69-70, no. 405, and vol. 1, p. 73, no. 348.

Imaam Maalik has collected this hadeeth in his book **MUWATTA' IMAM MALIK**: p. 8, no. 31.

Imaam Ahmad has collected this hadeeth in his book **MUSNAD IMAM AHMAD**.

Imaam Daaramee has collected it in his book **SUNAN AD-DAARAMEE**.

HADEETH NINE

9- عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ التَّيْمُنُ فِي تَنْعَلِهِ وَتَرَجُّلِهِ وَطُهُورِهِ وَفِي شَأْنِهِ كُلِّهِ .

9- Narrated 'Aa'ysha: The Prophet used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else.⁶

⁶ Imaam Al-Bukhaaree has mentioned this hadeeth in five places in his book **SAHIH AL BUKHARI**, A. vol. 1, pp. 117-18, no. 169. B. vol. 1, pp. 250-1, no. 418. C. vol. 7, p.223, no. 292. D. vol. 7, p.496, no. 745. E. vol. 7, p. 530, no. 810.

Imaam Muslim has mentioned this hadeeth in his book **SAHIH MUSLIM**: vol. 1, p. 161, nos. 514-5.

Imaam At-Tirmitheer has collected this hadeeth in his book **SUNAN AT-TIRMITHEE** and Imaam Al-Albaanee has authenticated it in his book **SAHEEH SUNAN AT-TIRMITHEE**: vol. 1, p.188, no. 498.

HADEETH TEN

10-136 عَنْ نُعَيْمِ الْمُجْمِرِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ عُرَّتَهُ فَلْيَفْعَلْ)) .
و في لفظ آخر:

عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ أَنَّهُ رَأَى أَبَا هُرَيْرَةَ يَتَوَضَّأُ فَعَسَلَ وَجْهَهُ وَيَدَيْهِ حَتَّى كَادَ يَبْلُغَ الْمَنْكِبَيْنِ ثُمَّ غَسَلَ رِجْلَيْهِ حَتَّى رَفَعَ إِلَى السَّاقَيْنِ ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((إِنَّ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ عُرَّتَهُ فَلْيَفْعَلْ)) .

و في لفظ لمسلم: عَنْ أَبِي هُرَيْرَةَ قَالَ: "سَمِعْتُ خَلِيلِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((تَبْلُغُ الْحَلِيَّةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ)) .

10-Narrated Nu'am Al-Mujmir reported that the Aboo Hurayrah said that the Messenger of Allaah said: *"On the Day of Resurrection, my followers will be called "Al-Ghurr-ul-Muhajjaloon" from the traces of ablution and whoever can increase the area of his radiance should do so (i.e. by performing ablution regularly)."*

In another version: Nu'aim ibn 'Abdullaah reported: He saw Aboo Hurayrah perform ablution. He washed his face and washed his hands up to the arms. He then washed his feet and reached up to the shanks, and then said: I heard Allaah's Messenger (ﷺ) say: *"My people would come with bright faces, and bright hands and feet on account of the marks of ablution, so he who can increase the lustre of his forehead (and that of his hands and legs) should do so."*

In another version of Sahih Muslim: Aboo Hurayrah said: I have heard my Friend (ﷺ) say: *'In a believer adornment would reach the places where ablution reaches.'*

Imaam An-Nasa'ee has collected this hadeeth in his book **SUNAN NASA'I**: vol. 1, p. 178, no. 113. Imaam Al-Albaanee has authenticated them in his book **SAHEEH SUNAN AN-NASAAEE**: vol. 1, p. 26, no. 109.

Imaam Aboo Daawood has collected this hadeeth in book **SUNAN ABU DAWUD**: vol. 3, p. 1153, no. 4128. Imaam Al-Albaanee has authenticated them in his book **SAHEEH SUNAN ABEE DAAWOOD**: vol. 2, p. 780, no. 3487.

Imaam Ibn Maajah has mentioned this hadeeth in his book **SUNAN IBN-I-MAJAH**: vol. 1, pp. 225-6, no. 401. Imaam Al-Albaanee has declared this hadeeth as authentic in his book **SAHEEH SUNAN IBN MAJAH**: vol. 1, p. 69, no. 401.

Imaam Ahmad has collected this hadeeth in his book **MUSNAD IMAM AHMAD**.

Reference:

SAHIH AL BUKHARI, vol. 1, p. 102, no. 138.
SAHIH MUSLIM: vol. 1, pp. 156-7, nos. 477-484.
SUNAN NASHAI: vol. 1, pp. 193-4, nos. 151-2.
SUNAN IBN-I-MAJAH: vol. 5, pp. 508-9, no. 4282, and vol. 5, pp. 523-4, no. 4306.
Muwatta’ Imam Malik: p. 13, no. 56.

EXPLANATION OF THE AHADEETH 7-10:

HADEETH SEVEN:

The hadeeth number seven explains the complete description of Prophet’s ablution. It is one of the best ways to teach somebody. As it is very clear from ‘Uthmaan ‘s hadeeth that he first asked for the water then washed his hands thrice, before putting them in to the vessel, so that water does not get spoiled. Then he took water with his right and rinsed his mouth and cleaned his nose, and then washed his complete face three times, and then he washed his arms along with his elbows thrice and then wiped his complete head along with the ears once. Then he washed his both the feet along with the ankles.

Then after completing the ablution he said to the people that he saw the Prophet performing the ablution in the same manner. Then he mentioned the reward for a person who performs the similar ablution and offers two-rak’aat prayer then Allaah will forgive his past sins.

HADEETH EIGHT:

The hadeeth eight is quite similar to hadeeth seven. Only few things are mentioned in details i.e. the description of wiping the head while performing ablution.

HADEETH NINE:

The hadeeth nine explains that ablution should be performed from the right hand side. The Messenger of Allaah (ﷺ) always used right hand and right hand side to do desirable things. but there are some ahaadeeth in which the Messenger of Allaah has specifically ordered us to begin our ablution from right hand side. Therefore, every Muslim must begin ablution from the right hand side. May Allaah guide us to follow every teaching of the His Messenger at the best of our ability. Aameen.

HADEETH TEN:

The hadeeth ten deals with many important issues of this Ummah. It gives glad tidings to those who perform correct and complete

ablution will be recognized as 'The Ummah of The Prophet Muhammed (ﷺ) on the Day of Judgement'. Secondly, the Prophet (ﷺ) will welcome his Ummah to his **Cistern** on the Day of Judgement. At the same time he will ask the angels to push them back and push them away those people who had innovated new things in Islam after he left them with a pure and complete religion. Therefore, it has glad tidings for those who follow the Messenger of Allaah sincerely and a severe warning for those who innovate new things in the religion of Allaah.

THE DESCRIPTION OF THE CISTERN OF THE PROPHET (ﷺ)

Abu Hurayrah reported: Verily Allaah's Messenger (may peace be upon him) said: ***My Cistern has its dimensions wider than the distance between Aila and Aden, and its water is whiter than ice and sweeter than the honey diluted with milk, and its cups are more numerous than the numbers of the stars..***

Sahl (b. Sa'd) reported: I heard Allaah's Apostle (may peace be upon him) as saying: I shall go to the Cistern before you and ***he who comes would drink and he who drinks would never feel thirsty, ...***

Reference:

SAHIH MUSLIM: vol. 1, pp. 156-7, nos. 477-484.

SAHIH MUSLIM: vol. 4, p. 1236 no. 5682.

Abdullah b. 'Amr al-'As, reported Allaah's Messenger (may peace be upon him) as saying: ***"My Cistern (is as wide and broad that it requires) a motith's journey (to go round it) all, and its sides are equal and its water is whiter than silver, and its odour is more fragrant than the fragrance of musk, and its jugs (placed round it) are like stars in the sky; and he who would drink from it would never feel thirsty after that."***

Reference:

SAHIH MUSLIM: vol. 4, pp. 1236-7, no. 5684.

Abu Dharr said: Allaah's Messenger, what about the vessels of that Cistern? He said: "By Him in Whose Hand is the life of Muhammad, the vessels would outnumber the stars in the sky and its planets shining on a dark cloudless night. ***These would be the vessels of Paradise. He who drinks out of it (the Cistern) would never feel thirsty. There would flow in it two spouts from Paradise and he who would drink out of it would not feel thirsty; and the distance between its (two corners) is that between 'Amman and Aila, and its water is whiter than milk and sweeter than honey.***"

Reference:

SAHIH MUSLIM: vol. 4, p. 1238, no. 5701.

Thauban reported Allaah's Apostle (may peace be upon him) as saying: I would be pushing back from my Cistern the crowd of people. I would strike away from it (the Cistern) with my staff the people of Yemen until the water (of the Haud) would spout forth upon them. He was asked about its breadth. He said: From this place of mine to 'Amman, and he was asked about the drink and he said: ***It is whiter than milk and sweeter than honey. There would spout into it two streamlets having their sources in Paradise. the one is from gold and the other is from silver.***

Another version: "I would be on the Day of Resurrection near the bank of the Cistern."

Reference:

SAHIH MUSLIM: vol. 4, pp. 1238-9, no. 5702.

MERITS OF ABLUTION AND PROPHET'S UMMAAH

Abou Hurayrah reported: The Messenger of Allaah (may peace be upon him) came to the graveyard and said: *"Peace be upon you! the abode of the believing people and we, if Allaah so wills, are about to join you. I love to see my brothers."* They (the hearers) said: Arn't we your brothers-Messenger of Allaah? He said: *"You are my companions, and our brothers are those who have, so far, not come into the world."* They said: Messenger of Allaah, how would you recognise those persons of your Ummah who have not yet been born? He said: *"Supposing a man had horses with white blazes on fore-heads and legs among horses which were all black, tell me, would he not recognise his own horses?"* They said: Certainly. Messenger of Allaah. He said: ***"They would come with white faces and arms and legs owing to ablution, and I would arrive at the Cistern before them...."***

WHO WILL BE DRIVEN AWAY FROM THE CISTERN OF THE PROPHET (ﷺ) ON THE LAST DAY:

Abou Hurayrah reported the Messenger of Allaah (ﷺ) said: *"My people would come to me on the Cistern and I would drive away persons (from it) just as a person drives away other people's camels from his camels."* They (the hearers) said: Apostle of Allaah, would you recognize us? He replied: *"Yea, you would have a mark which other people will not have. You would come to me with a white blaze on your foreheads and white marks on your feet because of the traces of ablution."* ***A group among you would be prevented from coming to me, and they would not meet me, and I would say: O my Lord, they are my companions. Upon this an angel would reply to me saying: Do you know what these people did after you.***

Another version says: ***"...Some people would be driven away from my Cistern as the stray camel is driven away. I would call out. Come. come. Then it would be said (to me): These people changed themselves after you, and I would say: Be off, be off."***

Another version: *"...and there would come to me people whom I would know and who would know me. Then there would be intervention between me and them."*

Another version: that he (the Holy Prophet) would say: **“They are my followers, and it would be said to him: You do not know what they did after you and I will say to them: Woe to him who changes (his religion) after me.”**

Reference:

SAHIH MUSLIM: vol. 4, p. 1236 no. 5682:

Asma', daughter of Abu Bakr said: Allaah's Messenger (may peace be upon him) said: “I would be on the Cistern and so that I would be seeing those who would be coming to me from you, but some people would be detained (before reaching me). **I would say: My Lord, they are my followers and belong to my Umma, and it would be said to me:” ‘Do you know what they did after you? By Allaah, they did not do good after you, and they turned back upon their heels.’**

He (the narrator) said: Ibn Abu Mulaika used to say (in supplication): O Allaah, I seek refuge with Thee that we should turn back upon our heels or put to any trial about our religion.

Reference:

SAHIH MUSLIM: vol. 4, pp. 1236-7, no. 5684.

Umm Salama, the wife of Allaah's Apostle (may peace be upon him), said: ... **Allaah's Messenger (may peace be upon him) said : I shall be your harbinger on the Cistern; therefore, be cautious lest one of you should come (to me) and may be driven away like a stray camel. I would ask the reasons, and it would be said to me: You don't know what innovations they made after you. And I would then also say: Be away.**

Reference:

SAHIH MUSLIM: vol. 4, p. 1237, no. 5686.

Conclusion:

All four ahaadeeth are related to ablution and its merits. The last hadeeth is very important because if any innovation is added in ablution then it will become invalid. So if an ablution becomes invalid then the prayer that is offered after performing such ablution will also be considered invalid. Therefore, this hadeeth is very because those who innovate things in Islam and try to change it then they will driven away from the Cistern of the Messenger of Allaah by the angels. Finally, the following lines are the description of the Prophet's (ﷺ) ablution. It is very important that every Muslim must know the correct method of ablution so that his prayer should be valid and Allaah may give reward to those who follow the Messenger of Allaah in their lives.

DESCRIPTION OF THE PROPHET'S ABLUTION

The obligatory parts of the ablution mentioned in the Glorious Qur'aan:

Ablution has certain components which if not fulfilled according to the correct Islamic procedures, make one's ablution void. It is mentioned in the Glorious Qur'aan:

Allaah says in the Glorious Qur'aan, *"O you who believe, when you rise for prayer, wash your faces and your hands up to the elbows and lightly rub your heads and (wash) your feet up to the ankles*
Al-Mai'dah: ch. 5, v. 6.

- 1. Intention [intention should be from the hearts and not from the mouth]**
- 2. Washing the face, [hands up to the wrist, rinsing the mouth, and cleaning the nose.]**
- 3. Washing the arms to the elbow,**
- 4. Wiping the head [along with the ears]**
- 5. Wiping over the front portion of the scalp and the turban,**
- 6. Washing the feet and the heels [along with the ankles]**
- 7. Following the prescribed sequence [the sequence is not compulsory but highly recommended]**

IMPORTANT NOTE:

Many Muslims normally consider the verses of the Glorious Qur'aan sufficient for themselves and they never accept ahaadeeth of the Messenger of Allaah (ﷺ). The Messenger of Allaah (ﷺ) is the practical example of the Glorious Qur'aan. In the Glorious Qur'aan many commands mentioned which one cannot fulfill them without following the hadeeth of the Messenger (ﷺ). Similarly, performing the ablution according to the verse of the Glorious Qur'aan, will be considered incomplete. Therefore, every Muslim must follow the accurate teachings of the Messenger of Allaah (ﷺ). He has practically showed and taught his companions the accurate manner of performing ablution. Therefore, the following lines are the complete description of the Prophet's (ﷺ) ablution.

FIRST: INTENTION:

This is the desire to do the action and to please Allaah by following His command. It is purely an act of the heart, for the tongue (verbal pronouncement, and so on) has nothing to do with it. To pronounce it is not part of the Islamic law. There is not a single authentic hadeeth that speaks about the utterance of the words for

the intention. Therefore, one must not put anything new to what the Messenger of Allaah (ﷺ) taught us. For further details refer to the ‘understanding section of the hadeeth one’.

SECOND: BEFORE WASHING THE FACE:

There are certain things that should be done before washing the face. These things are as follows:

- 1. Saying ‘Bismillaah’;**
- 2. Starting from the right hand side;**
- 3. Washing the hands up to the wrist;**
- 4. Going through the fingers of both the hands while washing them up to the wrist;**
- 5. Rinsing the mouth;**
- 6. Cleaning the nose, i.e. pulling water hard in the nose, and blowing it out;**

After that one must wash the face. According to some people the above six things are not obligatory, washing of face is enough. This is a very serious statement, because the Messenger of Allaah (ﷺ) never performed ablution without these parts unwashed. He performed his ablution along with them.

It is a general principle in Islam that the Messenger’s (ﷺ) commands are considered obligatory, unless there is any alternative. There are many ahaadeeth in which the Messenger of Allaah (ﷺ) has clearly commanded the above six things to do while performing ablution. Therefore, it is must to do so while performing the ablution.

CONCLUSION:

Therefore, it is safe and best that one must perform his/her ablution according to the Glorious Qur’aan and Sunnah. One point should be understood that there are two issues with regards to ablution, one is that some say the ablution will be valid even without the above six things, second opinion is that an ablution without them will be considered invalid, which means even their prayer will also be considered invalid, but there is no one who amongst both of them who says if an ablution is carried out with the above six things that he has committed a sin or innovated a new thing in Islam or his ablution is invalid. On the other hand, everyone says that the ablution is complete and valid. Therefore, the later one is better and safe.

(1). Mentioning the name of Allaah at the beginning:

Aboo Hurayrah reported the Messenger of Allaah said: *“The Prayer of a person who does not perform ablution is not valid, and the ablution of a person who does not mention the name of Allaah in the beginning of the ablution is not valid.”*

Reference:

Aboo Hurayrah:

Imaam Aboo Daawood has collected the above hadeeth in his book **SUNAN ABU DAWUD**: vol. 1, p. 26, no. 101. Imaam Al-Albaanee has declared it authentic in his book **SAHEEH SUNAN ABEE DAAWOOD**: vol. 1, p. 21, no. 92-101.

Imaam Ibn Maajah has mentioned this hadeeth in his book **SUNAN IBN-I-MAJAH**: vol. 1, p. 224, no. 399. Imaam Al-Albaanee has declared it authentic in his book **SAHEEH SUNAN IBN MAAJAH**: vol. 1, p.69, no. 399-320.

Sa‘eed Ibn Zayd:

Imaam Ibn Maajah has mentioned this hadeeth in his book **SUNAN IBN-I-MAJAH**: vol. 1, p. 224, no. 398. Imaam Al-Albaanee has declared it authentic in his book **SAHEEH SUNAN IBN MAAJAH**: vol. 1, p.68, no. 398-319. Shaykh has also authenticated it in his another book **SAHEEH SUNAN AT-TIRMITHEE**: vol. 1, p.10, no. 24-25.

Aboo Sa‘eed:

Imaam Ibn Maajah has mentioned this hadeeth in his book **SUNAN IBN-I-MAJAH**: vol. 1, p. 223, no. 397. Imaam Al-Albaanee has declared it authentic in his book **SAHEEH SUNAN IBN MAAJAH**: vol. 1, p.68, no. 397-318.

Saying ‘Bismillaah’ only not ‘Bismillaahir Rahmaanir Raheem:

First, one must say: *“BISMILLAAH”* once before washing the hands up to the wrist. There is not a single hadeeth that says that the Messenger of Allaah has said *“Bismillaah Hirrahmaanir Raheem”* the Messenger of Allaah has uttered only ‘Bismillaah’ It is mentioned in Sunan An-Nasaaee that the Messenger of Allaah has ordered his companions to start their ablution with ‘Bismillaah.’

Reference:

Imaam An-Nasaaee has collected this hadeeth in book **SUNAN NASA'I**: vol. 1, 162, no. 79. And Imaam Al-Albaanee has authenticated this hadeeth in **SAHEEH SUNAN AN-NASAAEE**: vol. 1, p. 18, no. 76.

(2). The ablution should be started from the right hand side:

The Messenger of Allaah (ﷺ) liked to do every good thing by his right hand and he would start it from his right hand side. He (ﷺ) has commanded his companions to start the ablution from the right hand side. See hadeeth number nine of this book and the following hadeeth:

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

Reference:

Imaam al-Bukhaaree has mentioned this hadeeth in his book **SAHIH AL-BUKHARI**: vol. 1, pp. 117-18, no. 169.

Aboo Hurayrah reported that the Messenger of Allaah (ﷺ) said: *"When you are performing your ablution begin it from your right hand side."*

Reference:

Imaam Aboo Daawood has collected this hadeeth in book **SUNAN ABU DAWUD**: vol. 3, p. 1153, no. 4129. Imaam Al-Albaanee has authenticated them in his book **SAHEEH SUNAN ABEE DAAWOOD**: vol. 2, p. 780, no. 3488.

Imaam Ibn Maajah has mentioned this hadeeth in his book **SUNAN IBN-I-MAJAH**: vol. 1, p. 226, no. 402. Imaam Al-Albaanee has declared this hadeeth as authentic in his book **SAHEEH SUNAN IBN MAAJAH**: vol. 1, p. 69, no. 402.

(3). Washing hands up to the wrist:

Aboo 'Alqamah said that 'Uthmaan called for water and performed ablution. He then poured water with the right hand or the left hand; **he then washed them up to the wrist**.... He said: I saw the Apostle of Allaah (ﷺ) performing ablution as you saw me performing ablution.

Reference:

Imaam Aboo Daawood has mention the hadeeth in his book **SUNAN ABU DAWUD**: vol. 1; pp. 28-9, no. 109. And Imaam Al-Albaanee has declared it authentic in his book **SAHEEH SUNAN ABEE DAAWOOD**: vol. 1; pp. 23; no. 100-109.

4. Going through the fingers of both the hands while washing them up to the wrist:

Laqet Ibn Saburah reported that the Messenger of Allaah (ﷺ) said about ablution: ...*“Perform ablution in full **and make the fingers go through your hands** and snuff up water well except when you are fasting.”*

Reference:

Imaam Aboo Daawood has collected this hadeeth in his book **SUNAN ABU DAWUD**: vol. 1, pp.34-5, no. 141. Imaam Al-Albaanee has authenticated this hadeeth in his book **SAHEEH SUNAN ABEE DAAWOOD**: vol. 1, pp. 29-30, no. 129-142.

NOTE:

There is a mistake in English Translation; instead of ‘fingers’ the translator has translated as ‘beard’ or it can be a printing mistake.

(5). Rinsing the mouth:

Laqet Ibn Saburah reported that the Messenger of Allaah (ﷺ) said: *“if you perform ablution, then rinse your mouth.”*

Reference:

Imaam Aboo Daawood has mentioned this hadeeth in his book **SUNAN ABU DAWUD**: vol. 1; p. 35; no. 144. Imaam Al-Albaanee has authenticated it in his book **SAHEEH SUNAN ABEE DAAWOOD**: vol. 1; p. 30; no. 131-144.

(6). Washing the nose, snuffing up water in the nostrils and ejecting mucus:

Narrated Aboo Hurayrah: Allaah’s Messenger (ﷺ) said, *“If anyone of you performs ablution he should put water in his nose and then blow it out...”*

In the hadeeth collected by Imaam Muslim: that the Messenger of Allaah (ﷺ) said: *“When anyone amongst you (performs ablution) he must snuff his nostrils with water and then clean them.”*

REFERENCE:

Imaam Al-Bukhaaree has collected this hadeeth in two different places in his book **SAHIH AL BUKHARI**: (Eng.) 1/114/162 and 163, with different wordings.

Imaam Muslim has collected it in his book **SAHIH MUSLIM**: (Eng.) 1/153/458-462, with different wordings.

Imaam Aboo Daawood has collected this hadeeth in two different places in his book **SUNAN ABU DAWUD**: (Eng.): 1/27/103 and 105.

Another hadeeth:

Imaam Aboo Daawood has collected this hadeeth in two different places in his book **SUNAN ABU DAWUD**: (Eng.): vol. 1; p. 35; no. 145. Ash-Shaykh Al-Albaanee has authenticated it in his book **SAHEEH SUNAN ABEE DAAWOOD**: vol. 1; p. 30; no. 132.

THIRD: WASHING THE FACE: This involves "pouring" or "running" water from the top of the forehead to the bottom of the jaws, and from one ear to the other.

Reference:

See reference of ahaadeeth seven and eight.

FOURTH: GOING THROUGH THE WET HANDS DOWN INTO THE BEARD

Anas Ibn Maalik reported the Messenger of Allaah performed ablution, he took a handful of water and putting under his chin, made it go through his beard, saying: *“Thus did my Lord command me”*.

Reference:

SUNAN ABU DAWUD: vol. 1, p. 35, no. 145. **SAHEEH SUNAN ABEE DAAWOOD**: vol. 1, p. 30, no. 132.

FIFTH: WASHING THE FOREARMS UNTO THE ELBOWS (first the right hand and then left):

Shaqeeq Ibn Salamah said: I saw “Uthmaan Ibn ‘Affaan perform ablution, he washed his forearms three times and washed his head thrice. He then said: I saw the Messenger of Allaah doing like that.

Reference:

See reference of ahaadeeth seven and eight.

SUNAN ABU DAWUD: vol. 1, p. 29, no. 110. **SAHEEH SUNAN ABEE DAAWOOD:** vol. 1, p. 23, no. 101.

SIXTH: WIPING OVER THE HEAD AND THE EARS:

In the other version it has that: *“then passed his wet hands over his head beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where the had started.”*

Reference:

See reference of ahaadeeth seven and eight.

Putting fingers into the ears and wiping the back of the ears:

‘Abdur Rahman at-Taimi reported: Ibn Abee Mulaykah was asked about ablution. He said: I saw ‘Uthmaan Ibn ‘Affaan who was asked about ablution. He called for water. A vessel was then put it in the water; then he rinsed his mouth three times and then cleansed his nose with water three times, and washed his face three times. *He then put his hand in the water and took it out; then he wiped his head and ears, in and out only once...* and said: I saw the Messenger of Allaah performing ablution like that.

SUNAN ABU DAWUD: vol. 1; p. 28; no. 108. **SAHEEH SUNAN ABEE DAAWOOD:** vol. 1, p. 23, no. 99.

Another version says: *He then wiped his head and inserted both his index fingers in his ear-holes. He then wiped the back of ears with thumbs and front of his ears with the index fingers.*

Reference:

SUNAN ABU DAWUD: vol. 1; p. 32; no. 135. **SAHEEH SUNAN ABEE DAAWOOD:** vol. 1, p.28,no. 123.

Wiping over the front portion of the scalp and the turban:

Al-Mughirah ibn Shu'bah said that the Messenger of Allaah, upon whom be peace, made ablution and wiped over the front portion of his scalp, his turban and his socks.

Reference:

SAHIH MUSLIM: vol. 1, p. 164, no. 531.

SEVENTH: WASHING THE FEET UP TO ANKLES AND GOING THROUGH THE TOES WITH LITTLE FINGER:

Al-Mustawrid Ibn Shaddaad Al-Fahree said that, “ *I saw the Prophet (ﷺ) rubbed his toes with little finger.*”

Reference:

SUNAN ABU DAWUD: vol. 1; p. 36; no.148 . **SAHEEH SUNAN**

ABEE DAAWOOD: vol. 1; p. 30; no. 134.

SAHEEH SUNAN AT-TIRMITHEE: vol. 1, p. 15, no.37-40.

Ibn ‘Abbaas reported that the Messenger of Allaah said: “... *and make your fingers go through your hands and toes.*”

Reference:

Imaam At-Tirmithee has collected this hadeeth in his book SUNAN AT-TIRMITHEE and Imaam Al-Albaanee has authenticated it in his SAHEEH SUNAN AT-TIRMITHEE: vol. 1, p. 14, no.36-39

EIGHTH: DU‘AA AFTER ABLUTION:

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ
ثُمَّ قَالَ
" أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ
التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ "))

***Ashhadu allaa Ilaaha illallaahu Wahdahoo laa Shareeka lahoo
wa ashhadu anna Muḥammadan ‘abduhu wa rasooluhu Allaa-
hum-maj ‘alnee minat taw-waa-bee-na waj ‘alnee minal muta-
tah he-reen***

فُتِحَتْ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ ((.))

‘Umar ibn al-Khattaab reported the Messenger of Allaah (?) as saying, “*If anyone performs the ablution completely, then says,*

‘I testify that there in no god but Allaah and that Muhammad is His servant and messenger’ , “O Allaah, put me among the penitent, and put me among those who are purified’

the eight gates of paradise will be opened for him and he may enter by whichever of them he wishes."

Reference:

SAHIH MUSLIM: vol. 1; p. 152; no. 451. **SAHEEH SUNAN AT-TIRMITHEE:** vol. 1; p. 18; no. 48.

Following the prescribed sequence

Following the prescribed sequence is not compulsory but it is highly recommended. May Allaah guide all of us to the right path. Aameen. There are some people who say that following the prescribed sequence is must and they deny the ahaadeeth, which do not make such restriction. Therefore, once we find the hadeeth that allows us to do a certain thing then we should sometimes do so. Those who say that it is must they follow the sequence mentioned in the verse 6, chapter 5, Sooratul Maydah. They say that, Allaah mentioned the obligations in a specific order. He also differentiated the legs from the hands--though both of them have to be washed--from the head, which only needs to be wiped. The polytheists of Arabia would not differentiate items unless there was some benefit in doing so. The way Allaah structured the ablution made it easier for them to comprehend it. Al-Ma'idah 6 explains what is obligatory and it falls under the generality of the Prophet's statement, "Begin with what Allaah began with." The Prophet used to follow that sequence as one of ablution's principles. There is no such report that the Prophet, upon whom be peace, ever departed from that sequence. Ablution is part of worship, and in matters of worship there is no room for anything except doing what has been commanded. See FIQHUS SUNNAH BY Syed Saabiq.

I do not want to argue with anybody because I am authorized to do so. It is only 'Ulamaa (scholars) can do but I can say one thing that I would like to follow authentic ahaadeeth, whether people follow them or not. Therefore, after reading the answer of Ash-Shaykh Al-Albaanee in TAMAAM AL-MUNNAH I found two more evidences proving that following the prescribed sequence is not compulsory but it is highly recommended.

Narrated Humraan, the freed slave of 'Uthmaan bin 'Affaan: I saw 'Uthmaan bin 'Affaan asking while he was sitting on the chair (and when it was brought) he poured water from it over his hand washed it and then insert his right hand in the vessel washed his

hands thrice **and then he washed his face thrice and then rinsed his mouth and washed his nose by putting water in it and then blowing it out. and (then) forearms up to the elbows thrice,** then passed his wet hands over his head and then washed each foot along with the ankles thrice. After that ‘Uthmaan said, “I saw the Prophet (ﷺ) performing ablution like this of mine, and he said, ‘*If anyone performs ablution like that of mine and offers a two rak‘aat prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven.*”

Reference:

This hadeeth is found in Musnad Imaam Ahmad see **AL FATHUR RABBAANEE MA ‘A SHARHI BLUGHIL AMAANEE:** vol. 2, p. 27, no. 250. also p. 26, no. 248 and p. 27, no. 249.

Al-Miqdaam Ibn M‘adee Karib said that the Messenger of Allaah was brought water for ablution, then he washed his hands thrice, and then washed his face thrice and then washed his arms thrice and then rinsed his and cleansed his nose thrice then passed his wet hands over his head and then washed each foot along with the ankles thrice.

Reference:

This hadeeth is found in Musnad Imaam Ahmad see **AL FATHUR RABBAANEE MA ‘A SHARHI BLUGHIL AMAANEE:** vol. 2, p. 26, no. 248

and another hadeeth reported by Rubay‘e bint Mu‘awweth vol. 2, p. 27, no. 249.

This hadeeth is an evidence of Ash-Shaykh Muhammad Naasiruddeen al-Albaanee. He says that sequence in performing the ablution is not obligatory, i.e. it is permissible to wash arms before washing face or one can wash legs first then hands etc. The text that is found in Aboo Daawood is with different words and few words are back and forward and in some versions few words are in the brackets as if they were missing and so on.

The latest version that is published by **DAR IBN HAZM** in 1998 has ‘**Rinsing of mouth and cleaning of nose**’ in the brackets in between the words ‘**washing of arms and face**’. The same is found in the version published by DAR AL-HADEETH in 1969. But the version that is published by **MAKTABUT TARBIYATIL ‘ARABEE LI DUWALIL KHALEEJ AR-RIYAAD** in 1989., this is very famous book known as **SAHEEH SUNAN ABEE DAAWOOD:** vol. 1, p. 26, n0.112-121. has a text that mentions

the correct order of ablution. But if we read '**AWNUL M'ABOOD SHARH SUNAN ABEE DAAWOOD**: vol. 1, pp. 145-6, no. 121. The text is having different order of performing the ablution, i.e. rinsing of mouth and cleaning of the nose is mentioned after washing the arms three times. Ash-Shaykh Shamsul Haqq 'Azeemaabaadee says that this hadeeth is '**SHAATH**' i.e. it contradicts all authentic narrations, because it has 'washing of face' first and 'rinsing of mouth and cleaning of nose' afterwards. There is no other hadeeth except this one, having different words, whereas all the other narrations are same as the sequence and order of the ablution.

Conclusion:

According to me, one must maintain the sequence and order while performing the ablution, but if someone is not following the sequence strictly then I would not say that his ablution not valid.

Elongating the streaks of light

There is no harm if someone wants to wash limbs longer than what is mentioned in the hadeeth, because if it had prohibited then Aboo Hurayrah would not have done.

Economizing the use of water, even if one is in front of the sea

It is haraam to use access water for ablution:

'Abdullaah Ibn Mughaffal heard his son praying to Allaah: O Allaah, I ask Thee a white palace on the right of Paradise when I enter it. He said to his son: O my dear son ask Allaah for Paradise and seek refuge in Him from Hell-Fire, for I heard the Messenger of Allaah say: ***"In this community there will be some people who will exceed the limits in purification as well as in supplication."***

Reference:

Imaam Aboo Daawood has collected this hadeeth in his book SUNAN ABU DAWUD: vol. 1, p. 25, no. 96. Imaam Al-Albaanee has authenticated it in his book SAHEEH SUNAN ABEE DAAWOOD: vol. 1, p. 21, no.87-96.

Extravagance is to use water without any benefit, like washing the parts more than three times.

Supplication while performing ablution

There is not a single authentic hadeeth about this. The du'aa is only mentioned after finishing the ablution. At the beginning there is only 'Bismillah'. Therefore, those du'aas which some people make while performing ablution they are all innovations. May Allaah protect us from every kind of innovation in the religion. Aameen.

One who prays two rak'ah after ablution Allaah will forgive his past sins:

The Messenger of Allaah said:

'If anyone performs ablution like that of mine and offers a two rak'at prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven.'

Reference:

SAHIH AL-BUKHARI: A. vol. 1, Book 4, number 161, B. Volume 1, Book 4, Number 165, C. Volume 8, Book 76, Number 441 and D. Volume 3, Book 31, Number 155.

SAHIH MUSLIM: vol. 1, pp. 148-51, nos. 436-447.

SUNAN NASA'I: KITAAB AT-TAHAARAH:

A. VOL. 1, PAGE. 165, NO. 85, B. VOL. 1, PAGE. 166, NO. 86, and C. VOL. 1, PAGE. 180, NO. 117

SUNAN ABU DAWUD: VOL. 1, PP. 28-9, NOS. 106-110.

SUNAN AD-DAARAMEE: Vol. 1, p. 187, no. 697.

Praying two rak'ah after ablution will lead the person to Paradise:

Narrated Aboo Hurayrah: At the time of the Fajr prayer the Prophet asked Bilaal, *"Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise."* Bilaal replied, "I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I prayed after that ablution as much as was written for me."

Reference:

SAHIH AL-BUKHARI: vol. 2, p. 138, no. 250.

Book 002, Number 0451:

'Uqba ibn. 'Aamir reported: We were entrusted with the task of tending the camels. On my turn when I came back in the evening

after grazing them in the pastures, I found Allaah's Messenger (may peace be upon him) stand and address the people. I heard these words of his: ***If any Muslim performs ablution well, then stands and prays two rak'ahs setting about them with his heart as well as his face, Paradise would be guaranteed to him.***

Reference:

SAHIH MUSLIM: vol. 1, p. 52, no. 452.

Summary

THE DESCRIPTION OF THE CISTERN OF THE PROPHET (ﷺ)
MERITS OF ABLUTION AND PROPHET'S UMMAAH
WHO WILL BE DRIVEN AWAY FROM THE CISTERN OF THE
PROPHET (ﷺ) ON THE LAST DAY:

DESCRIPTION OF THE PROPHET'S ABLUTION

The obligatory parts of the ablution mentioned in the Glorious Qur'aan:

1. Intention [intention should be from the hearts and not from the mouth]
2. Washing the face, [hands up to the wrist, rinsing the mouth, and cleaning the nose.]
3. Washing the arms to the elbow,
4. Wiping the head [along with the ears]
5. Wiping over the front portion of the scalp and the turban,
6. Washing the feet and the heels [along with the ankles]
7. Following the prescribed sequence [the sequence is not compulsory but highly recommended]

FIRST: INTENTION:

SECOND: BEFORE WASHING THE FACE:

There are certain things that should be done before washing the face. These things are as follows:

1. Saying 'Bismillaah';
2. Starting from the right hand side;
3. Washing the hands up to the wrist;
4. Going through the fingers of both the hands while washing them up to the wrist;
5. Rinsing the mouth;
6. Cleaning the nose, i.e. pulling water hard in the nose and blowing it out;

THIRD: WASHING THE FACE:

FOURTH: GOING THROUGH THE WET HANDS DOWN INTO THE BEARD

FIFTH: WASHING THE FOREARMS UNTO THE ELBOWS (first the right hand and then left):

SIXTH: WIPING OVER THE HEAD AND THE EARS:

Putting fingers into the ears and wiping the back of the ears:

Wiping over the front portion of the scalp and the turban:

EIGHTH: DU'AA AFTER ABLUTION:

Following the prescribed sequence

Elongating the streaks of light

Economizing the use of water, even if one is in front of the sea

It is haraam to use access water for ablution:

Supplication while performing ablution

One who prays two rak'ah after ablution Allaah will forgive his past sins:

Praying two rak'ah after ablution will lead the person to Paradise:

HADEETH ELEVEN (11):

11- عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْخَلَاءَ قَالَ : ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ)) .

11- Narrated Anas: Whenever the Prophet (ﷺ) went to answer the call of nature, he used to say,
“Allaa humma innee a’oothu bika minal khubuthi wal khaaba’ith’
i.e. O Allaah, I seek Refuge with you from all offensive and wicked things (evil deeds and evil spirits- male and female jinns and devils).”⁷

EXPLANATION OF THE FIQH OF THE HADEETH 11:

What should be uttered while entering the privy?

The words al khubth and al-khabaaith literally mean wicked and noxious things. But The Messenger of Allaah (ﷺ) has mentioned about male and female devils who dwell in the toilets.

The above hadeeth is very clear that how the Messenger of Allaah (ﷺ) was conscious of Allaah that he asked His protection even while going to privy. It also teaches us that the Messenger of Allaah (ﷺ) was always aware of enmity of the Shaytaan and hence, he sought Allaah’s refuge from him. Therefore, we should also follow his Sunnah so that we may also be protected from Shaytaan’s enmity.

Adding ‘BISMILLAAH’ before the du‘aa:

In the version reported by ‘Alee that the Messenger of Allaah (ﷺ) said: **“The shelter between the jinn and the private parts of the descendants of Aadam is that as he enters the privy, he should say: ‘Bismillaah’ i.e. In the name of Allaah’.**⁸

Imaam Ibn Hajar has mentioned a hadeeth whose chain of narrators is similar to the condition of Imaam Muslim’s. In this

⁷ SAHIH AL BUKHARI, vol. 1, pp. 105-06, no. 144, and vol. 8, p. 225, no. 334. SAHIH MUSLIM : vol. 1, p.205, nos. 729- 730. SAHEEH SUNAN AT-TIRMITHEE: vol. 1, pp. 4-5, nos. 5 and 6. SUNAN NASHAI: vol. 1, p.140, no. 19. SUNAN ABU DAWUD: vol. 1, pp. 1-2, nos. 4-6. SUNAN IBN-I-MAJAH: vol. 1, pp. 170-2, nos. 296-8.

⁸ SUNAN IBN-I-MAJAH: vol. 1, p. 171, no. 297. SAHEEH SUNAN IBN MAJAH: vol. 1, p. 54, no. 242. SAHEEH SUNAN AT-TIRMITHEE: vol. 1, p. 188, no. 496. Tamaamul Minnah by Ash-Shaykh Al-Albaanee: p. 58.

hadeeth the Messenger of Allaah (ﷺ) commanded, “ When you want to enter into privy then you should say, ‘*BISMILLAAH, A‘OTHOO BILLAAH MINAL KHUBUTHI WAL KHABAAETH*’

‘In the Name of Allaah, I seek Allaah’s refuge from - male and female jinns and devils’.⁹

Significance of making this du‘aa:

The Messenger of Allaah (ﷺ) has taught us this du‘aa, which should be uttered before entering the toilets. In another version he has mentioned the reason why one should say this du‘aa. This tradition also refers to the presence of Jinns and devils in the lavatory.

Zayd Ibn Arqam reported that the Messenger of Allaah (ﷺ) said: **“Verily, these public toilets are visited by devils. Therefore, when anyone of you enters a toilet he should say this du‘aa:**
‘.....’¹⁰

One must enter the privy with his\her left leg and must come out with the right leg:¹¹

What should be uttered while coming out of the privy?

Yousuf Ibn Aboo Burdah reported, “I visited ‘Aishah (May Allaah be pleased with her) and heard saying: Allaah’s Messenger (ﷺ) would say as he came out of the privy, “Ghufraa-nak” “Oh! Allaah, I ask Your forgiveness.”¹²

⁹ **FATHUL BAAREE**: vol. 1, p. 456. Publication of Dar Abee Hayyaan, first edition, 1996. Footnote on **AHKAAMUL AHKAAM**: vol. 1, pp. 50-1.

¹⁰ **SUNAN IBN-I-MAJAH**: vol. 1, p. 171, no. 296. **SAHEEH SUNAN IBN MAAJAH**: vol. 1, p. 54, no. 241. **SUNAN ABU DAWUD**: vol. 1, p. 2, no. 6. **SAHEEH SUNAN ABEE DAAWOOD**: vol. 1, pp. 4-5, no. 4.

¹¹ **AL-FIQHUL ISLAMEE WA ADILLATUHU**: vol. 1, p. 203. [By Dr. Wahbatuz Zuhaili, Dar ul Fikr second edition: 1985.] **FIQHUS SUNNAH**: vol. 1, P. 32. [By Assayyad Saabiq, Darul Fathi Lil ‘elaam Al-‘Arabi: first edition: 1990.]

¹² **AL-MUSTADRAK ‘ALAS SAHEEHAYN**: vol. 1, p. 158. Imaam Al-Haakim said the hadeeth is Saheeh, i.e. authentic. **SUNAN IBN-I-MAJAH**: vol. 1, p. 173, no. 300. **SAHEEH SUNAN IBN MAAJAH**: vol. 1, p. 55, no. 244. **SAHEEH SUNAN AT-TIRMITHEE**: vol. 1, p. 5, no. 7. **SUNAN ABU DAWUD**: vol. 1, pp. 7-8, no. 30. **SAHEEH SUNAN ABEE DAAWOOD**: vol. 1, p. 9, no. 23(1).

Another Du ‘aa in the weak hadeeth:

“*AL-HAM-DU-LIL-LAA-HIL- LAZEE AZ-HABA ‘ANNEE AL- ‘AZA WA ‘AA FAA NEE*”

Why did did the Prophet (ﷺ) say this du'aa although he was protected from the influence of the Shayateen:

Although he was safe and protected from their influence, he used to seek refuge in Allaah in order to teach his Ummah and also to show that no can be protected from Jinns and devils unless they seek Allaah's refuge from them.

HADEETH TWELVE (12):

12- عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِذَا أَتَيْتُمُ الْعَائِطُ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا وَلَكِنْ شَرَّفُوا أَوْ غَرَّبُوا)) .
قَالَ أَبُو أَيُّوبَ فَقَدِمْنَا الشَّامَ فَوَجَدْنَا مَرَاحِضَ بُنِيَتْ قِبَلَ الْقِبْلَةِ فَتَنَحَّرَفُ وَنَسْتَعْفِرُ اللَّهَ تَعَالَى

Abu Aiyub Al-Ansari reported: The Prophet (ﷺ) said, **"Whenever you go to the privy neither face nor turn your back to the Qibla but face either east or west while defecating."** Abu Aiyub added. "When we arrived in Sham (Syria) we came across some lavatories facing the Qibla; therefore we turned ourselves while using them and asked for Allaah's forgiveness."¹³

HADEETH THIRTEEN (13):

13- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ إِنَّ نَاسًا يَقُولُونَ إِذَا قَعَدْتَ عَلَى حَاجَتِكَ فَلَا تَسْتَقْبِلِ الْقِبْلَةَ وَلَا بَيْتَ الْمَقْدِسِ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ لَقَدْ ارْتَقَيْتُ يَوْمًا عَلَى ظَهْرِ بَيْتٍ لَنَا فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ابْنَتَيْنِ مُسْتَقْبِلَا بَيْتِ الْمَقْدِسِ لِحَاجَتِهِ .

13-Narrated 'Abdullah bin 'Umar: People say, "Whenever you sit for answering the call of nature, you should not face the Qibla or Bait-ulMaqdis (Jerusalem)." I told them. "Once I went up the roof of our house and I saw Allah's Apostle answering the call of nature while sitting on two bricks facing Bait-ul-Maqdis (Sham; Syria, Jordan, Palestine and Lebanon regarded as one country Jerusalem)[with his back towards the Qibla] but there was a screen covering him."¹⁴

ALL PRAISE IS DUE TO ALLAAH WHO REMOVED FROM ME THE FILTH AND RELIEVED ME FROM THE IMPURITY."

The du'aa mentioned in the above narration is not approved in the Sunnah, therefore, one must utter only those du'aas which are approved in the authentic hadeeth.

¹³ SAHIH AL-BUKHARI: vol. 1, pp. 235-6, no. 388 and vol. 1, pp. 105-6, no. 144. SAHIH MUSLIM: vol. 1, pp. 160-1, no. 507. SUNAN NASA'I: vol. 1, p. 141, no. 21. SUNAN ABU DAWUD: vol. 1, p. 3, no. 9. SUNAN IBN-I-MAJAH: vol. 1, p. 182, no. 318.

¹⁴ SAHIH AL-BUKHARI: vol. 1, nos. 147,150, and 151. SAHIH MUSLIM: vol. 1, nos. 509-10. SUNAN NASA'I: vol. 1, p. 142, no. 23. SUNAN ABU DAWUD: vol. 1, p. 3, no. 12. SUNAN IBN-I-

EXPLANATION OF THE FIQH OF THE HADEETHS 12-13:**MANNERS OF SITTING IN THE PRIVY****How one can sit in the privy?**

Imaam Shamsul Haqq ‘Azeemaabaadee reported that the Imaam Al-Khattabi said: the commandment of turning towards the east or the west at the time of urination or excretion was specified for the people of Madeenah where the Qibla lay towards the south. The people should avoid turning their face or back to the directions where the Qibla lies towards the east or west while answering the call of nature.¹⁵

The prohibition is only in the open area and not in the the privy which is covered with four walls:

There are many ahaadeeth, which support the above view. Imaam Al-Bukhari has mentioned his book **SAHIH AL-BUKHARI: CHAPTER (11). WHILE URINATING OR DEFECATING, NEVER FACE THE QIBLA EXCEPT WHEN YOU ARE SCREENED BY A BUILDING OR A WALL OR SOMETHING LIKE THAT.**¹⁶ ‘Something like that’ is explained in Fathul Baaree: that it is like huge stones, or pillars, or pile of wood, and anything, which covers and hides.¹⁷ One must understand that when there are two issues contradict one another then we should agree to the explanation of the Sahaabah (the companions of the Prophet ﷺ), because they the right judges. They are the people who lived with the Prophet (ﷺ), therefore, they are the right people to understand what is permissible and what is not. They are the people who knew, how and where and when it is permissible or not. We should not make our own judgement to make things permissible and non-permissible. Similarly, there are many narrations in which it is mentioned that the Prophet himself did so, as it is mentioned in the hadeeth number 13, above. The following hadeeth solves the disputes:

MAJAH: vol. 1, p. 184, no. 322. **MUWATTA’ IMAM MALIK:** p. 92, no. 449. **MUSNAD IMAAM AHMAD. SUNAN AD-DAARAMEE.**

¹⁵ It is mentioned in ‘**AWNUL M‘ABOOD:** vol. 1, p. 16, no. 9. **SUNAN ABOO DAAWOOD** with **M‘AALIM AS-SUNAN OF KHATTABI:** vol. 1, p. 19, fn. 3.

¹⁶ **SAHIH AL-BUKHARI:** vol. 1, p. 106.

¹⁷ **FATHUL BAAREE:** vol. 1, p. 458, and 460.

Marwaan Al-Asfar said: I saw Ibn 'Umar make his camel kneel down facing the Qibla, then he sat down urinating in its direction. So I said: Abu 'Abdul Rahman has this not been forbidden? He replied: Why not, that forbidden only in open country, but when there is something between you and the Qibla that conceals you, then there is no harm.¹⁸

Jaabir ibn 'Abdullaah reported that the Messenger of Allaah forbade us to face the Qibla while urinating. Then I saw him a year before he breathed his last, turning his face to Qibla.¹⁹

Conclusion:

The above explanation of Ibn 'Umar and the two hadeeths, number 13 and hadeeth of Jaabir indicate that the prohibition to face the Qibla or to turn one's back towards it while urinating or relieving oneself applies only when one does so in an open place, but not in a built-up area or an enclosure.

According to Imaam Ibn Qudaamah, it is the opinion of 'Abbaas and Ibn 'Umar and similar is the opinion of Imaam Maalik and Imaam Ash-Shaafi'ee and Imaam Ibnul Munzir and he further said that it is the correct opinion. And after mentioning all the related ahaadeeth and who collected them, he further said that it is also the opinion of Imaam Ahmad.²⁰

HADEETH FOURTEEN (14):

MANNERS OF EASING ONESELF IN THE PRIVY:

14- عَنْ أَنَسِ بْنِ مَالِكٍ يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ الْخَلَاءَ فَأَحْمِلُ أَنَا وَغُلَامٌ إِدَاوَةً مِنْ مَاءٍ وَعَنْزَةً يَسْتَنْجِي بِالْمَاءِ .
تَابَعَهُ النَّضْرُ وَشَادَانُ عَنْ شُعْبَةَ الْعَنْزَةَ عَصًا عَلَيْهِ زُجٌّ.

¹⁸ SUNAN ABU DAWUD: vol. 1, p. 3, no. 11. Imaam Al-Albaanee has said it is 'Hasan' i.e. good.

¹⁹ SUNAN IBN-I-MAJAH: vol. 1, p. 186, no. 325. Imaam At-Tirmizee has said that the hadeeth of Jaabir is hasan i.e. good: vol. 1, p. 117, no. 325. Ash-Shaykh Al-Albaanee has declared it authentic in SAHEEH SUNAN IBN MAJAH: vol. 1, p.58, no. 261. SUNAN ABU DAWUD: vol. 1, p. 3, no. 13. FATHUL BAAREE: vol. 1, p. 459.

²⁰ AL-MUGHNEE WITH ASH-SHARHUL KABEER: vol. 1, pp. 153-5. This hadeeth is found in Musnad Imaam Ahmad see AL FATHUR RABBAANEE MA 'A SHARHI BLUGHIL AMAANEE: vol. 1, pp. 275-6. SUBULUS SALAAM: published by Dar Ibn Al-Jauzee: p. 390. Imaam As-San-aanee said in his book that this is the closest opinion, i.e. it is permissible in the toilet and it is prohibited in the open area. TAYSEERUL ALLAAM SHARHU 'UMDATIL AHKAAM: vol. 1, 32.

14- Narrated Anas bin Maalik : Whenever Allaah's Messenger (ﷺ) went to answer the call of nature, I along with another boy used to carry a tumbler full of water (for cleaning the private parts) and an 'Anza (spear-headed stick).²¹

HADEETH FIFTEEN (15):

15- عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَا يُمَسِّكَنَّ أَحَدُكُمْ ذَكَرَهُ بِيَمِينِهِ وَهُوَ يَبُولُ وَلَا يَتَمَسَّحُ مِنَ الْخَلَاءِ بِيَمِينِهِ وَلَا يَنْفَسُ فِي الْإِنَاءِ)).

15-Aboo Qataada reported it from his father: The Messenger of Allaah (ﷺ) said: ***None of you should hold penis with his right hand while urinating, or wipe himself with his right hand in privy, and should not breathe into the vessel (from which he drinks).***²²

EXPLANATION OF THE FIQH OF THE HADEETHS 14-15:

Istinjaa: Istinjaa is a special method of cleaning oneself in the toilet. It is an 'Arabic word. It is a cleaning process after excretion of stool and urine. Minimum three pieces of stones, mud or paper or anything other than dung, bones, or impure things should be used for cleaning after passing stool and urine. If it is not carried out properly as taught by the Messenger of Allaah (ﷺ) then Allaah will punish the person in the grave. It is one of the chief causes for which a person will suffer punishment in the grave. Therefore, it is essential that everybody must learn the correct method and manner of cleaning oneself in the toilet.

One can understand from hadeeth number 14 the followings:

1. It is understood that one can take the help of children even though they are not slaves, as the two children were helping the Messenger of Allaah (ﷺ).²³ Normally, at the time of Prophet (ﷺ) the people used to have slaves who would serve their masters and

²¹ SAHIH AL BUKHARI: vol. 1, nos. 152, 153, 154, 216 and 479. SAHIH MUSLIM: vol. 1, no. 518. SUNAN NASA'I: vol. 1, no. 45. SUNAN ABU DAWUD: vol. 1, no. 43. MUSNAD IMAAM AHMAD. SUNAN AD-DAARAMEE.

²² SAHIH AL BUKHARI: vol. 1, nos. 155, 156, and vol. 7, no. 534. SAHIH MUSLIM, vol. 1, p.161, no. 511. SAHEEH SUNAN AT-TIRMIZEE: vol. 1, no. 14. SUNAN NASA'I: vol. 1, no. 47. SUNAN ABU DAWUD: vol. 1, no. 31. SUNAN IBN-I-MAJAH: vol. 1, no. 310. MUSNAD IMAAM AHMAD. SUNAN AD-DAARAMEE.

²³ FATHUL BAAREE: vol. 1, p. 472.

look after them and even arrange water for them to clean themselves from impurities, etc. But it is permissible to take the help of those children who are not slaves, as it is understood from the hadeeth.

2. The hadeeth is one of the good examples for those students who serve their teachers.²⁴

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3. One should carry along with him like a spearheaded stick or pointed iron piece to dig a hole or to soften the ground while urinating in an open area. Many scholars said that the Messenger of Allaah (ﷺ) used to carry with him such stick due to two reasons; (1) to soften the land and (2), to make a stand in front of him while urinating or easing himself, or having sutrah²⁵ in front him while offering a prayer in an open area. The last opinion is close to the Sunnah.²⁶

3. One must use water to clean oneself even though stones are allowed. But if two things are available then it is best to use water, as this is the opinion of the majority of the scholars. It is not compulsory to use both water and stones to clean oneself, either of the two will do but if the person has enough water to clean oneself then it is sufficient and his Istinjaa will be completed. Since the Prophet (ﷺ) used only water and he did not ask Anas to bring for him the stones, it is clear that only water is also sufficient to clean oneself. Imaam Al-Bukhari said in his **“CHAPTER (15): TO WASH THE PRIVATE PARTS WITH WATER AFTER ANSWERING THE CALL OF NATURE.”**²⁷

One can understand following points from hadeeth number 15 and following hadeeth of Salmaan Al-Faarasee:

'Abdurahman ibn Zayd related that Salmaan was asked, "Your Prophet teaches you everything, even how to relieve yourselves?" Salmaan said, "Certainly ... He forbade us from facing the qiblah while doing so, from cleaning ourselves with our right hand, and from cleaning ourselves with less than three stones. We also

²⁴ FATHUL BAAREE: vol. 1, p. 472.

²⁵ Something that put before a person and a place of prostration.

²⁶ AHKAAMUL AHKAAM: vol. 1, p. 58. FATHUL BAAREE: vol. 1, p. 472.

²⁷ SAHIH AL-BUKHARI: vol. 1, p. 109.

should not use an impure substance or a bone to clean ourselves."²⁸

1. The Messenger of Allaah (ﷺ) has ordered us to use odd numbers of stones while cleaning our private parts. The minimum number of stones should be three as it is mentioned in many traditions of the Prophet (ﷺ). Imaam Daaraqutnee has collected 14 traditions on this issue in his book, out of which many are authentic and the one above, the hadeeth of Salmaan. It is mentioned that it should be at least three stones and not less than three.²⁹
2. One must not face the Qibla or turn his back while relieving in the open area but it is permissible in the toilet.
3. It is prohibited to hold one's uncovered penis with the right hand, as it is in the hadeeth.
4. It is also prohibited to catch the penis with the right hand while urinating.
5. It is also prohibited to clean oneself with right hand in the toilet.
6. And it is prohibited to breathe into the vessel containing water or any drinks.³⁰

Manners of using right hand:

Hafsah reported, "The Messenger of Allah (ﷺ), reserved his right hand for eating, drinking, putting on his clothes, (taking and giving)³¹. He used his left hand for other actions."

Similar hadeeth is also reported by 'Aishah with slightly different wordings³²

Imaam and 'Allaamah Shamsul Haqq 'Azeemaabaadee has mentioned in his book 'AWNUL M'ABOOD that Imaam An-Nawawee said: "it is the principle in Islam that anything which is respectful and descent like wearing dress, paints or pajaamah, socks, entering the mosque, using of miswaak (tooth-stick), using collyrium, cutting nails, trimming mustache, combing hair, plucking hair of the under arm, shaving the head, salutation in the prayer, washing the limbs while performing ablution, coming out of the

²⁸ SAHIH MUSLIM: vol. 1, no. 504.

²⁹ See further details about this issue in the hadeeth number 15 of this book. See SUNAN AD-DAARAQUTNEE: CH. ISTINJAA: vol. 1, pp. 54-58.

³⁰ The detail manners of drinking will be discussed in the book of drinks inshaa Allaah.

³¹ These two words are not from Sunan Abu Dawud.

³² See its reference in the hadeeth number 9 of this book. Imaam ABU DAWUD collects Hadeeth of Hafsah in his book SUNAN ABU DAWUD: vol. 1, no. 32. and it is authenticated in SAHEEH SUNAN ABEE DAAWOOD: vol. 1, no.25.

toilet, eating and drinking, shaking hands, kissing the Black Stone (Hajral-Aswad) , etc, are all should be done frm the right hand side and their opposites should be done from left hand sides. Like, removing the clothes from the body, coming out of the mosque, going to the toilet, etc. all should be done from left hand sides.³³

HADEETH SIXTEEN (16):

16- 218 عَنْ ابْنِ عَبَّاسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَبْرَيْنِ فَقَالَ : ((إِنَّهُمَا لِيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ))، ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا نِصْفَيْنِ فَعَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً قَالُوا يَا رَسُولَ اللَّهِ لِمَ فَعَلْتَ هَذَا قَالَ : ((لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَبْيَسَا)) .

16- Narrated ibn ‘Abbaas: The Prophet (ﷺ) once passed by two graves and said, **“These two persons are being tortured not for a major sin (to avoid). One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends).”** The Prophet (r) then took a green leaf of a date-palm tree, split it into (pieces) and fixed one on each grave. They said, “O Allaah’s Messenger (r) I Why have you done so?” He replied, “I hope that their punishment might be lessened till these (the pieces of the leaf) become dry.” (See the foot-note of Hadeeth 215).³⁴

EXPLANATION OF THE FIQH OF THE HADEETHS 16:

It is clearly understood from the above hadeeth that a person who does clean himself properly on the toilet and a person who does not control his tongue against calumny, then such a person will be punished in the grave.

The following points should be bare in the minds:

1. Everybody must clean oneself properly in the toilet. No impurity should be left out unwashed.
2. Everybody must control ones tongue against calumny.

These two sins are such that a man commits them inadvertently. They are indicative of the carelessness on the part of a man: the

³³ ‘AWNAL M‘ABOOD: vol. 1, p. 35.

³⁴ SAHIH AL BUKHARI, vol. 1, nos. 215 and 217. vol. 2, nos. 443 and 460, vol. 8, nos. 78 and 81. SAHIH MUSLIM: vol. 1, no. 575. SAHEEH SUNAN AT-TIRMIZEE: vol. 1, no. 60. SUNAN NASA’I: vol. 1, no. 31. SUNAN ABU DAWUD: vol. 1, no. 20. SUNAN IBN-I-MAJAH: vol. 1, no. 347. MUSNAD IMAAM AHMAD. SUNAN AD-DAARAMEE.

first is carelessness in speech and the second one shows the carelessness of action. The hadeeth stresses that one should be very careful about the words that one utters and should realize that their expression leads to hardship of this world and torments in the grave.³⁵

3. We must have strong and correct believe that there will be a punishment in the grave.

4. Angel Jibreel informed the Prophet (ﷺ) about the punishment in the grave, he did not know on his own.

5. The Prophet (ﷺ) dug the twigs so that as long as they remain fresh Allah might reduce the percentage of the punishment. According to Hafiz Ibn Hajar in Fathul-Baaree: This action was a kind of invocation on the part of the Prophet (ﷺ) for the deceased persons.³⁶

6. It is not the Prophet's (ﷺ) regular Sunnah to dug flowers or rush cold water over the graves as it is to be seen in our countries.

7. We must follow the correct teachings of the Prophet (ﷺ) with regards to visiting the graves of the Muslims. I will mention complete details of the manners of visiting the graveyard of the Muslims in the book of Janazah (inshaallaah).

8. The Sunnah of the Prophet (ﷺ) is to greet the deceased persons with Salaam, while visiting the graveyard of the Muslims. As it is mentioned in Sahih Muslim:

MANNERS OF VISITING THE GRAVEYARD OF THE MUSLIMS

WHAT IS TO BE SAID BY THE SIDE OF THE SICK AND THE DEAD

Umm Salama reported Allah's Messenger (may peace be upon him) as saying: ***Whenever you visit the sick or the dead, supplicate for good because angels say "Amen" to whatever you say.***

She added: When Abu Salama died, I went to the Apostle of Allah (may peace be upon him) and said: Messenger of Allah, Abu Salama has died. He told me to recite:

" O Allah! forgive me and him (Abu Salama) and give me a better substitute than he." So I said (this), and Allah gave me in

³⁵ SAHIH MUSLIM: vol. 1, p. 171, fn. 495.

³⁶ FATHUL BAAREE: vol. 1, p. 232.

exchange, Muhammad, who is better for me than him (Abu Salama).³⁷

WHAT IS TO BE SAID WHILE VISITING THE GRAVEYARD AND THE SUPPLICATION TO BE OFFERED FOR THE DEAD LYING IN THE GRAVES

'A'isha reported (that whenever it was her turn for Allah's Messenger [may peace be upon him] to spend the night with her) he would go out towards the end of the night to al-Baqi' and say: ***Peace be upon you, abode of a people who are believers. What you were promised would come to you tomorrow, you receiving it after some delay; and God willing we shall join you. O Allah, grant forgiveness to the inhabitants of Baqi' al-Gharqad.***

Qutaiba did not mention his words: "***would come to you***".³⁸

... He (Gabriel) said: Your Lord has commanded you to go to the inhabitants of Baqi' (to those lying in the graves) and beg pardon for them. I said: Messenger of Allah, how should I pray for them (How should I beg forgiveness for them)? He said: ***Say, Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you.***³⁹

... " Peace be upon you, the inhabitants of the city, among the believers, and Muslims, and God willing we shall join you. I beg of Allah peace for us and for you. "⁴⁰

Abu Huraira reported: The Messenger of Allah (may peace be upon him) came to the graveyard and said: ***Peace be upon you! the abode of the believing people and we, if God so wills, are about to join you...***⁴¹

WHAT IS THE REASON ONE MUST VISIT THE GRAVEYARD:

1. It reminds one to mindful of death.
2. It reminds one of the hereafter.
3. It withdraws one's attention from the world⁴²

³⁷ SAHIH MUSLIM: Number 2002.

³⁸ SAHIH MUSLIM: Number 2126.

³⁹ SAHIH MUSLIM: Number 2127.

⁴⁰ SAHIH MUSLIM: Number 2128.

⁴¹ SAHIH MUSLIM: vol. 1, p. 157, n. 482.

⁴² SUNAN IBN-I-MAJAH: Number: 1571.

Abu Huraira reported: The Apostle of Allah (may peace be upon him) visited the grave of his mother and he wept, and moved others around him to tears, and said: I sought permission from my Lord to beg forgiveness for her but it was not granted to me, and I sought permission to visit her grave and it was granted to me! **So visit the graves, for that makes you mindful of death.**⁴³

In the version of Ibn Maajah: “ ***Visit graves for this visit reminds you of the Hereafter.***”⁴⁴

WHAT IS ALLOWED AND WHAT IS NOT ALLOWED WITH REGARDS TO THE GRAVES

FORBIDDANCE TO BUILD MOSQUES ON THE GRAVES AND DECORATING THEM WITH PICTURES AND FORBIDDANCE TO USE THE GRAVES AS MOSQUES

'A'isha reported: Umm Habiba and Umm Salama made a mention before the Messenger of Allah (may peace be upon him) of a church which they had seen in Abyssinia and which had pictures in it. The Messenger of Allah (may peace be upon him) said: When a pious person amongst them (among the religious groups) dies they build a place of worship on his grave, and then decorate it with such pictures. They would be the worst of creatures on the Day of judgement in the sight of Allah.⁴⁵

'A'isha reported: The Messenger of Allah (may peace be upon him) said during his illness from which he never recovered: Allah cursed the Jews and the Christians that they took the graves of their prophets as mosques. She ('A'isha) reported: Had it not been so, his (Prophet's) grave would have been in an open place, but it could not be due to the fear that it may not be taken as a mosque.⁴⁶

Jundub reported: I heard from the Apostle of Allah (may peace be upon him) five days before his death and he said: I stand acquitted

⁴³ SAHIH MUSLIM: Number 2130:

⁴⁴ SUNAN IBN-I-MAJAH: vol. 2, no. 1571.

⁴⁵ SAHIH AL-BUKHARI: Volume 1, Number 419 SAHIH MUSLIM: Number 1076:

⁴⁶ SAHIH MUSLIM: Number 1079:

before Allah that I took any one of you as friend, for Allah has taken me as His friend, as he took Ibrahim as His friend. Had I taken any one of my Ummah as a friend, I would have taken Abu Bakr as a friend. Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that.⁴⁷

Narrated Ibn 'Umar: The Prophet had said, "Offer some of your prayers (Nawafil) at home, and do not take your houses as graves."⁴⁸

Abu Harairah reported the Messenger of Allaah as saying Do not make your houses as graveyards. Satan runs away from the house in which Surah Baqara is recited.⁴⁹

Chapter 201: IT IS FORBIDDEN TO SIT OVER THE GRAVE AND OBSERVE PRAYER FACING TOWARDS IT

Book 004, Number 2119:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: It is better that one of you should sit on live coals which would burn his clothing and come in contact with his skin than that he should sit on a grave.

Book 004, Number 2120:

A hadith like this has been narrated by Suhail with the same chain of transmitters.

Book 004, Number 2121:

Abu Marthad al-Ghanawi reported Allah's Messenger (may peace be upon him) as saying: Do not sit on the graves and do not pray facing towards them.

Book 004, Number 2122:

Abu Marthad al-Ghanawi reported Allah's Messenger (may peace be upon him) as saying: Do not pray facing towards the graves, and do not sit on them.

Chapter 200: IT IS FORBIDDEN TO PLASTER THE GRAVE OR CONSTRUCTING ANYTHING OVER IT

Book 004, Number 2116:

Jabir said: Allah's Messenger (may peace be upon him) forbade that the graves should be plastered or they be used as sitting places (for the people), or a building should be built over them.

⁴⁷ SAHIH MUSLIM: Number 1083:

⁴⁸ SAHIH AL-BUKHARI: Volume 1, Book 8, Number 424:

⁴⁹ SAHIH MUSLIM: Number 1707.

Book 004, Number 2117:

A hadith like this has been transmitted on the authority of Jabir b. 'Abdullah.

Book 004, Number 2118:

Jabir said that he was forbidden to build pucca graves.

Chapter 199: COMMANDMENT IN REGARD TO THE LEVELLING OF THE GRAVE

Book 004, Number 2114:

Thumama b. Shafayy reported: When we were with Fadala b. 'Ubaid in the country of the Romans at a place (known as) Rudis, a friend of ours died. Fadala b. 'Ubaid ordered to prepare a grave for him and then it was levelled; and then he said: I heard the Messenger of Allah (may peace be upon him) commanding (us) to level the grave.

Book 004, Number 2115:

Abu'l-Hayyaj al-Asadi told that 'Ali (b. Abu Talib) said to him: Should I not send you on the same mission as Allah's Messenger (may peace be upon him) sent me? Do not leave an image without obliterating it, or a high grave without levelling it. This hadith has been reported by Habib with the same chain of transmitters and he said: (Do not leave) a picture without obliterating it.

Manners of cleaning oneself in the toilet

The Messenger of Allaah has taught us the manners of cleaning oneself in the toilet. He has mentioned in a hadeeth reported by Aboo Hurayrah that the Messenger of Allaah said that:

“I am like a father to you just as a father to his son. So I instruct you that....”⁵⁰

The hadeeth mentioned above is very clear that learning the manners of cleaning in the toilet is very important. Therefore, the Messenger of Allaah seriously taught us these manners. A good

⁵⁰ Ibn Hajr said in **TALKHEESUL HABEER**: vol. 1. p. 113 “this hadeeth is mentioned in **IBN KHUZAIMAH, IBN HIBBAAN, AD-DAARAMEE ABU DAWUD AN-NASAAEE AND ABU ‘AWAANAH IN HIS SAHEEH. SUNAN AN-NASAAEE BI SHARHIS SIYUTI**: vol. 1, p. 38. **SAHEEH SUNAN AN-NASAAEE**: vol. 1, p. 10, no. 39. **‘AWNUL M‘ABOOD SHARH SUNAN ABEE DAAWOOD**: vol. 1, 15, no. 8. **SAHEEH SUNAN ABEE DAAWOOD**: vol. 1, p. 5, no. 6. **SUNAN IBN-I-MAJAH**: vol. 1, p. 180, no. 313. **SAHEEH SUNAN IBN MAAJAH**: vol. 1, p. 57, no. 252.

father sincerely teaches his beloved son for his future welfare. The Messenger of Allaah was likewise our sincere father who taught everything to us for our welfare in this world and in the next.

In another version it very seriously mentioned that Allaah punishes those in the grave who do not clean themselves in the toilet properly and neatly. See hadeeth number sixteen of this book. The Messenger of Allaah has taught us complete manners of cleaning oneself in the toilet.

(1). How one can enter the toilet, (2). What to say while entering the toilet and while coming out of the toilet, (3). How to use water, stones, mud and paper etc. while cleaning oneself in the toilet, (4). Which hand should be used to clean oneself, (5). What is permissible and what is not while sitting in the toilet, and (6). Where one can sit and relief oneself and where one cannot, (7). How one can sit in the toilet etc.

MANNERS OF CLEANING ONESELF IN THE OPEN AREA

1. One must not carry anything, which has Allaah's name on it while going for easing oneself.
2. One should go far away from others while relieving himself in an open area, or should go to the privy.
3. One should mention the name of Allah and seek refuge in Him when entering the privy or removing his clothes to relieve himself. This can be said before removing the clothes if the person is in the open area and if he is entering the privy then it should be uttered before entering in to it.
4. One should seek a soft and low piece of ground to protect himself from impurities.
5. One must not raise his garments before lowering to the ground while relieving oneself:
6. One should neither face nor turn his back on the Qibla while relieving himself in an open area:
7. One may not urinate while standing if he thinks that the urine drops will dirty his clothes, otherwise it is permissible to urinate while standing.
8. One must remove any impurities from his clothes and body

MANNERS OF RELIEVING ONESELF IN THE PRIVY:

1. One must not carry anything, which has Allaah's name on it while going for easing oneself.
2. One should mention the name of Allah and seek refuge in Him when entering the privy. It should be uttered before entering in to it.

3. One must enter the privy with the left leg and must come out with the right leg.
4. One should not clean himself with his right hand.
5. One may not urinate while standing if he thinks that the urine drops will dirty his clothes, otherwise it is permissible to urinate while standing.
6. One should not greet anybody with Salaam or reply anybody's salaam while urinating.

MANNERS WHILE COMING OUT OF THE PRIVY OR RELIEVED IN AN OPEN AREA

1. One must enter the privy with the left leg and must come out with the right leg.
2. One must remove any impurities from his clothes and body.
3. One should remove any bad smell from his hands after cleaning himself.
4. One should sprinkle his penis and underwear with water after urination.

PLACES WHERE URINATING IS PROHIBITED

1. One should avoid shaded places and those places where people walk and gather:
2. One should not urinate in bathing places or in still water:

MANNERS OF CLEANING ONESELF IN THE OPEN AREA

- 1. One must not carry anything, which has Allaah's name on it while going for easing oneself.**

It is highly recommended that one should not carry something that has Allah's name upon it (unless he is afraid of losing it or having it stolen), while he is going to relieve himself in the open area or going to the bathroom. The majority of the scholars are with this opinion and it is based on the weak tradition mentioned in many books of hadeeth.⁵¹

- 2. One should go far away from others while relieving oneself in an open area, or should go to the privy.**

⁵¹ Anas related that the Messenger of Allah (ﷺ), had a ring engraved with Muhammad Rasool-ullah, (Muhammad the Messenger of Allah), which he would remove when he went to the bathroom.

It is a weak hadeeth.

Ibn Hajr says that this hadith is malul (a type of weak hadith having a defect) and Abu Dawud says it is munkar, (singularly related by people who are not trustworthy). However, the first portion of the hadith is authentic. Ibn Hajr said in **TALKHEESUL HABEER**: vol. 1, pp. 118-9. **NAYLUL AWTAAR**: vol. 1, pp. 73-4. **AL-FIQHUL ISLAMEE WA ADILLATUHU**: vol. 1, pp. 203-4. **FIQHUS SUNNAH**: vol. 1, p. 16. **SUNAN IBN-I-MAJAH**: no. 303. **DAEEF SUNAN IBN MAAJAH**: no. 61.

This is the Sunnah of the Messenger of Allaah (ﷺ). This is one of the good manners, so that others cannot hear noxious sounds or smell bad odour. This is one of the best examples of the modesty.

Jaabir reported, "We were journeying with the Messenger of Allah (ﷺ), and he would only relieve himself when he was out of sight."⁵²

In another version it has that "When he wanted to relieve himself, he would go where no one could see him."⁵³

Al-Mughairah Ibn Sh'ubah reported that: "When the Messenger of Allah (ﷺ), went out he would go very far away."⁵⁴

3. One should mention the name of Allah and seek refuge in Him when entering the privy or removing his clothes to relieve himself. This can be said before removing the clothes if the person is in the open area and if he is entering the privy then it should be uttered before entering in to it.⁵⁵

4. One should seek a soft and low piece of ground to protect himself from impurities.

There is no sound hadeeth with regards to this issue but the hadeeth which is collected Imaam Aboo Daawood in his book Sunan Abu Dawud: no. 3. is declared as a weak tradition due to one of the unknown narrators. According to Shamsul Haqq 'Azeemaabaadee although the hadeeth is weak but its meaning is sound because there are many ahaadeeth which speak about the punishment in the grave for those who do not keep themselves clean and pure from urine⁵⁶. Hence, one must take great care to safeguard himself from the impurity of urine. The punishment is mentioned in the hadeeth number 16 of this book. Therefore, if

⁵² SUNAN IBN-I-MAJAH: no. 335. SAHEEH SUNAN IBN MAAJAH: no. 268.

⁵³ SUNAN ABU DAWUD: no. 2, SAHEEH SUNAN ABOO DAAWOOD: no. 2

⁵⁴ SUNAN ABU DAWUD: no. 1, SAHEEH SUNAN ABOO DAAWOOD: no. 1.

⁵⁵ See the reference of the hadeeth number 11 of this book. FIQHUS SUNNAH: vol. 1, p. 17.

⁵⁶ Abu Musa related that the Messenger of Allah (ﷺ) came to a low and soft part of the ground and urinated. He then said, "When one of you urinates, he should choose the proper place to do so." This is related by Ahmad and Abu Dawud. One of its narrators is unknown, but its meaning is sound. 'Awnul Ma'bood: vol. 1, p. 11.

anyone wants to urinate in an open area then he must look for the soft ground otherwise if anyone urinates on hard or stony ground, he will not be able to guard himself from the urine drops and most naturally his body and clothes will be defiled with the impurities.

5. One must not raise his garments before lowering to the ground while relieving oneself:

Ibn 'Umar reported : When the Prophet (ﷺ) wanted to relieve himself, he would not raise his garments, until he lowered himself near the ground.⁵⁷

6. One should neither face nor turn his back on the qiblah while relieving himself in an open area.⁵⁸

7. One may not urinate while standing if he thinks that the urine drops will dirty his clothes, otherwise it is permissible to urinate while standing.

If a person can guarantee that no impurities will touch his clothes, it is permissible to urinate while standing.

Hudhaifah relates that the Messenger of Allah (ﷺ), went to a public garbage dump and urinated while standing. Hudhaifah went away, and the Prophet then called him over. The Prophet made ablution and wiped over his shoes.⁵⁹

Commenting upon the issue, an-Nawawi says, "To urinate while sitting is most desirable in my opinion, but to do so standing is permissible. Both acts are confirmed by the Messenger of Allah (ﷺ).

8. One must remove any impurities from his clothes and body

To do so, he can use a rock, stone or any other pure matter. One may use only water to clean the area, or any combinations of purifying agents.

'Aishah reported that the Messenger of Allah (ﷺ), said,

⁵⁷ SUNAN ABU DAWUD: vol. 1, no. 14. SAHEEH SUNAN ABOO DAAWOOD: vol. 1, no. 11.

⁵⁸ Read the explanation of the hadeeth number 11 of this book.

⁵⁹ This is related by "the group."

"When one of you goes to relieve himself, he should clean himself with three stones."⁶⁰

Anas also related the Prophet (ﷺ) as saying, ***"Purify yourselves from urine, as most punishment in the grave is due to it."***⁶¹

MANNERS OF RELIEVING ONESELF IN THE PRIVY:

- 1. One must not carry anything, which has Allaah's name on it while going for easing oneself.**
- 2. One should mention the name of Allah and seek refuge in Him when entering the privy. It should be uttered before entering in to it.**
- 3. One must enter the privy with the left leg and must come out with the right leg.**⁶²
- 4. One should not clean himself with his right hand.**⁶³
- 5. One may not urinate while standing if he thinks that the urine drops will dirty his clothes, otherwise it is permissible to urinate while standing.**
- 6. One should not greet anybody with Salaam or reply anybody's salaam while urinating.**

Ibn 'Umar related that a man passed by the Prophet (ﷺ), and greeted him while he (the Prophet ﷺ) was urinating. The Prophet (ﷺ) did not return his greeting.⁶⁴

Muhaajir ibn Qunfuz reported that he came to the Prophet (ﷺ) while he was urinating. He saluted him. The Prophet (ﷺ) did not return the salutation to him until he performed ablution. He then apologized to him, saying ***I dislike remembering Allaah except in the state of purification.***⁶⁵

MANNERS WHILE COMING OUT OF THE PRIVY OR RELIEVED IN AN OPEN AREA

⁶⁰ (Related by Ahmad, anNasa'i, Abu Dawud and ad-Daraqutni).

⁶¹ This hadeeth is fully referenced in **IRWAAUL GHALEEL**: vol. 1, pp. 310-312. **SAHEEH UL JAAM'ES SAGHEER WA ZIYAADATIHI**: no. 3002.

⁶² **SAILUL JARRAAR**: vol. 1, 64. **ALWAJEEZ FEE FIQHUSUNNATI WAL KITAABIL 'AZEEZ**: p. 33. **AL-FIQHUL ISLAMEE WA ADILLATUHU**: vol. 1, p. 203. [By Dr. Wahbatuz Zuhaili, Dar ul Fikr second edition: 1985.] **FIQHUS SUNNAH**: vol. 1, P. 32. [By Assayyad Saabiq, Darul Fathi Lil 'elaam Al-'Arabi: first edition: 1990.]

⁶³ See the details of this point in the hadeeth number 15 of this book.

⁶⁴ **SUNAN ABU DAWUD**: vol. 1, no. 16. **SAHEEH SUNAN ABOO DAAWOOD**: vol. 1, no. 12.

⁶⁵ **SUNAN ABU DAWUD**: vol. 1, no. 17. **SAHEEH SUNAN ABOO DAAWOOD**: vol. 1, no. 13.

1. One must enter the privy with the left leg and must come out with the right leg.
2. One must remove any impurities from his clothes and body.
3. One should remove any bad smell from his hands after cleaning himself.

Abu Hurairah said, "When the Messenger of Allah (ﷺ), relieved himself, I used to bring him a container of water. He would cleanse himself, then rub his hands against the soil."⁶⁶

4. One should sprinkle his penis and underwear with water after urination.

This is based on the hadith related by al-Hakim ibn Sufyan or Sufyan ibn al-Hakim who said, "When the Messenger of Allah (ﷺ), urinated, he would wash and sprinkle (his penis)."⁶⁷

In another narration it states, "I saw the Messenger of Allah (ﷺ) urinate, after which he sprinkled water over his penis."⁶⁸

PLACES WHERE URINATING IS PROHIBITED

1. One should avoid shaded places and those places where people walk and gather:

Abu Hurairah reported that the Messenger of Allah (ﷺ), said, "***Beware of those acts which cause others to curse.***" They asked, "What are those acts?" He said, "***Relieving yourself in the people's walkways or in their shade.***"⁶⁹

Mu 'aaz ibn Jabal reported: The Prophet said: "***Be on your guard against three things which provoke cursing: easing in the watering places and on the thoroughfares, and in the shade of the trees.***"⁷⁰

2. One should not urinate in bathing places or in still water:

⁶⁶ SUNAN ABU DAWUD: vol. 1, no. 45. SAHEEH SUNAN ABOO DAAWOOD: vol. 1, no. 35.

⁶⁷ SUNAN ABU DAWUD: vol. 1, no. 166. SAHEEH SUNAN ABOO DAAWOOD: vol. 1, no. 152.

⁶⁸ SUNAN ABU DAWUD: vol. 1, no. 167. SAHEEH SUNAN ABOO DAAWOOD: vol. 1, no. 153.

⁶⁹ SAHIH MUSLIM: vol. 1, no. 516, and SUNAN ABU DAWUD: vol. 1, no. 25.

⁷⁰ SUNAN ABU DAWUD: vol. 1, no. 26. SAHEEH SUNAN ABOO DAAWOOD: vol. 1, no. 21.

'Abdullah ibn Mughaffal narrated that the Prophet said, **"None of you should urinate in a bathing place and then make ablution in the water."**⁷¹

Ibn 'Abdal Rahmaan reported: I met a man who remained in the company of the Prophet just as Abu Hurairah remained in his company. He then added: the Apostle of Allaah forbade that anyone amongst us should comb his hair everyday or urinate in the place where he takes a bath.⁷²

If there is a drain in the bathing place, it is permissible to urinate into it.

Miswaak and its merits

HADEETH SEVENTEEN:

باب السواك
887-17 عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : ((لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي أَوْ عَلَى النَّاسِ لِأَمْرَتُهُمْ بِالسَّوَاكِ مَعَ كُلِّ صَلَاةٍ)) .

17- Narrated Aboo Hurayrah: Allaah's Messenger (ﷺ) said, **"If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwaak for every prayer."**⁷³

HADEETH EIGHTEEN:

246-18 عَنْ حُدَيْفَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ يَشْتَوِصُ فَاَهُ بِالسَّوَاكِ .

18- Narrated Hudhaifa: Whenever the Prophet got up at night, he used to clean his mouth with Siwak.⁷⁴

⁷¹ See the reference for this hadeeth in hadeeth number 5. **SUNAN ABU DAWUD**: vol. 1, no. 27. **SAHEEH SUNAN ABOO DAAWOOD**: vol. 1, no. 22.

⁷² **SUNAN ABU DAWUD**: vol. 1, no. 28. **SAHEEH SUNAN ABOO DAAWOOD**: vol. 1, no. 23.

⁷³ **SAHIH AL BUKHARI**, vol.2, p.6, no.12. **SAHIH MUSLIM**: Vol. 1, Number 0487. **SAHEEH SUNAN AT-TIRMIZEE**: Vol. 1, No. 21. **SUNAN NASA'I**: Vol. 1, No. 7. **SUNAN ABU DAWUD**: Vol. 1, No. 46. **SUNAN IBN-I-MAJAH**: Vol. 1, No. 287. **MUSNAD IMAM AHMAD.MUWATTA** : P. 31. Nos.141-142. **SUNAN AD-DAARAMEE**: Vol. 1, No. 687.

⁷⁴ **SAHIH AL BUKHARI**: Volume 1, Book 4, Number 246: **SAHIH MUSLIM**: Vol. 1, Nos. 491-2. **SUNAN NASA'I**: Vol. 1, No. 2. **SUNAN ABU DAWUD**: Vol. 1, No. 54. **SUNAN IBN-I-MAJAH**: Vol. 1, No. 286. **MUSNAD IMAM AHMAD**. **SUNAN AD-DAARAMEE**: Vol. 1, No. 689.

HADEETH NINETEEN:

19- 4438 عَنْ عَائِشَةَ قَالَتْ دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مُسْنِدُهُ إِلَى صَدْرِي وَمَعَ عَبْدُ الرَّحْمَنِ سِوَاكَ رَطْبٌ يَسْتَنْ بِهِ فَأَبَدَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَصْرَهُ فَأَخَذْتُ السِّوَاكَ فَفَصَمْتُهُ وَنَفَضْتُهُ وَطَبَّيْتُهُ ثُمَّ دَفَعْتُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَنْ بِهِ فَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَفَعَ يَدَهُ أَوْ إصْبَعَهُ ثُمَّ قَالَ فِي الرَّفِيقِ الْأَعْلَى ثَلَاثًا ثُمَّ قَضَى وَكَانَتْ تَقُولُ مَاتَ بَيْنَ حَاقِنَتِي وَدَاقِنَتِي.
و في لفظ: ((فَرَأَيْتُهُ يَنْظُرُ إِلَيْهِ وَعَرَفْتُ أَنَّهُ يُحِبُّ السِّوَاكَ فَعَلْتُ أَخْذُهُ لَكَ فَأَشَارَ بِرَأْسِهِ أَنْ نَعَمْ)) .

19- Narrated 'Aa'isha said: 'Abdur-Rahmaan bin Aboo Bakr entered upon the Prophet (r) while I was supporting the Prophet (r) on my chest. 'Abdur-Rahmaan had a fresh Siwaak then and he was cleaning his teeth with it. Allaah's Messenger (r) looked at it, so I took the Siwaak, cut it (chewed it with my teeth), shook it and made it soft (with water), and then gave it to the Prophet (r) who cleaned his teeth with it. I had never seen Allaah's Messenger (r) cleaning his teeth in a better way. After finishing the brushing of his teeth, he lifted his hand or his finger and said thrice, **"O Allaah! Let me be with the highest companions."** and then died. 'Aa'isha used to say, "He died while his head was resting between my chest and chin."⁷⁵

Another version : Narrated 'Aa'isha : I saw the Prophet looking at the Siwaak and I knew that he loved it, so I said to the Messenger of Allaah "Shall I take it for you?" He nodded in agreement.⁷⁶

HADEETH TWENTY:

20- 244 عَنْ أَبِي مُوسَى قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدْتُهُ يَسْتَنْ بِسِوَاكِ بِيَدِهِ يَقُولُ أَعْ أَعْ وَالسِّوَاكَ فِي فِيهِ كَأَنَّهُ يَتَهَوَّجُ .
254 عَنْ أَبِي مُوسَى قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَطَرَفُ السِّوَاكِ عَلَى لِسَانِهِ .

20- Narrated Aboo Burda: My father said, "I came to the Prophet (r) and saw him carrying a Siwaak in his hand and cleaning his teeth, saying, "U' U'," as if he was retching while the Siwaak was in his mouth."⁷⁷⁷⁸

⁷⁵ SAHIH AL BUKHARI, Vol. 5, No. 722. MUSNAD IMAM AHMAD.

⁷⁶ SAHIH AL BUKHARI, Vol. 5, No. 730. MUSNAD IMAM AHMAD.

⁷⁷ SAHIH AL BUKHARI, Vol. 1, No. 245. SUNAN NASA'I: Vol. 1, No. 3. SUNAN ABU DAWUD: Vol. 1, No. 49. MUSNAD IMAM AHMAD.

Abu Musa reported: I went to the Apostle (may peace be upon him) and found one end of the tooth-stick upon his tongue (i. e. he was rinsing his mouth).⁷⁹

EXPLANATION OF HADEETHS NOS: 17-20:

SIGNIFICANCE OF MISWAAK AND ITS MERITS

This involves using a stick or similar object to clean one's teeth (and tongue)⁸⁰. The best type to use is that of the arak tree found in the Hejaz.⁸¹ Such a practice strengthens the gums, prevents tooth disease, helps digestion, and facilitates the flow of urine. This sunnah is fulfilled by using any object which removes yellow stains on the teeth and cleans the mouth, such as a toothbrush, and so on.⁸²

MERITS OF USING THE MISWAAK:

'Aishah reported that the Prophet (ﷺ) said, ***"The toothbrush purifies the mouth and is pleasing to the Lord."***⁸³

Using a toothbrush is liked at any time, but there are six times in which it is especially liked:

1. **ABLUTION:** The Messenger of Allaah (ﷺ) has highly recommended the use of miswaak before ablution:

Abu Hurayrah reported that the Prophet (ﷺ), said, ***"Were it not to be a hardship on my community, I would have ordered them to use a toothbrush for every ablution."***⁸⁴

2. **PRAYER:** The Messenger of Allaah has highly recommended the sue of miswaak before the prayer:

Narrated Aboo Hurayrah: Allaah's Messenger (ﷺ) said, ***"If I had not found it hard for my followers or the people, I would have***

⁷⁹ SAHIH MUSLIM: Vol. 1, No. 490:

⁸⁰ SAHEEH IBN KHUZAYMAH: Vol. 1, No. 141. SUNAN ABU DAWUD: Vol. 1, No. 49. SAHEEH SUNAN ABOO DAAWOOD: No. 39.

⁸¹ SAHIH AL-BUKHARI: Vol. 1, P. 153, CH. 77.

⁸² FIQHUS SUNNAH (ARB): Vol. 1, P. 40.

⁸³ SAHIH AL-BUKHARI: Vol. 3, P. 86. IRWAAUL GHALEEL: Vol. 1, No. 66. SAHEEH IBN KHUZAYMAH: Vol. 1, No. 135 .

⁸⁴ SAHIH AL-BUKHARI: Vol. 3, P. 86. MUSNAD IMAM AHMAD. SAHEEH IBN KHUZAYMAH: Vol. 1, No. 140. MUWATTA IMAM MALIIK: P. 31, No. 142.

ordered them to clean their teeth with Siwaak for every prayer.⁸⁵

3. **BEFORE READING THE GLORIOUS QUR'AAN:** It is the Sunnah of the Prophet to use miswaak at all the time and it includes the recitation of the Glorious Qur'aan. There is a hadeeth narrated 'Alee that the Messenger of Allaah commanded us to use the miswaak and said: ***“ When the slave of Allaah stands for praying using miswaak an angel comes and stands behind him and listens his recitation of the Quraan and comes closure to him in such a way that the angel puts his mouth on the mouth of the person. So then when recites any verse of the Quraan it goes in to the mouth the angel, therefore, clean your mouth for recitation of the Quraan.***⁸⁶

4. **WHILE ENTERING THE HOUSE:** It is the Sunnah of the Prophet to use miswaak while entering the house. Miqdam b. Shuraih narrated it from his father who said: I asked A'isha what Allah's Apostle (may peace be upon him) did first when he entered his house, and she replied: He used tooth-stick (first of all).⁸⁷

5. **AFTER GETTING UP FROM THE SLEEP:** Whenever the Prophet got up from his sleep he used miswaak to clean his mouth.

Narrated Hudhaifa: Whenever the Prophet got up at night; he used to clean his mouth with Siwak.⁸⁸

6. **WHILE FASTING:** There is no harm in using miswaak while fasting. The above hadeeth in which the Messenger of Allaah has mentioned about using miswaak before ablution is general for all fasting and non-fasting people. Imaam al-Bukhari has mentioned in the Book of Fasting: CHAPTER: Dry or green siwak for the fasting person. Narrated 'Amir bin Rabi'a: "I saw the Prophet

⁸⁵ SAHIH AL BUKHARI, vol.2, p.6, no.12. SAHIH MUSLIM: Vol. 1, Number 0487. SAHEEH SUNAN AT-TIRMIZEE: Vol. 1, No. 21. SUNAN NASA'I: Vol. 1, No. 7. SUNAN ABU DAWUD: Vol. 1, No. 46. SUNAN IBN-I-MAJAH: Vol. 1, No. 287. MUSNAD IMAM AHMAD.MUWATTA : P. 31. Nos.141-142. SUNAN AD-DAARAMEE: Vol. 1, No. 687.

⁸⁶ SILSILATUL AHADEETH AS-SAHEEHAH: 1213.

⁸⁷ SAHIH MUSLIM: Vol. 1, Nos. 488- 489

⁸⁸ SAHIH AL BUKHARI: Volume 1, Book 4, Number 246: SAHIH MUSLIM: Vol. 1, Nos. 491-2. SUNAN NASA'I: Vol. 1, No. 2. SUNAN ABU DAWUD: Vol. 1, No. 54. SUNAN IBN-I-MAJAH: Vol. 1, No. 286. MUSNAD IMAM AHMAD. SUNAN AD-DAARAMEE: Vol. 1, No. 689.

cleaning his teeth with siwak while he was fasting so many times as I can't count."⁸⁹

When one uses a toothbrush, it is Sunnah to clean it afterwards:

'Aishah reported, "When the Prophet, (ﷺ) used his toothbrush, he would give it to me. I would wash it, use it, wash it again and give it back to him."⁹⁰

WIPING OVER THE SHOES AND THE SOCKS

HADEETH TWENTY-ONE:

المسح على الخفين

21- 206 عَنْ عُرْوَةَ بْنِ الْمُغْبِرَةِ عَنْ أَبِيهِ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَهْوَيْتُ لِأَنْزَعِ خُفَّيْهِ فَقَالَ دَعُهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ فَمَسَحَ عَلَيْهِمَا .

21- Narrated 'Urwa bin Al-Mugheera: My father said, "Once I was in the company of the Prophet (ﷺ) on a journey and I dashed to take off his Khuffs. He ordered me to leave them as he had put them after performing ablution. So he passed wet hands on them."⁹¹

HADEETH TWENTY-TWO

22- 402 عَنْ حَدِيقَةَ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ... فَبَالَ ... فَتَوَضَّأَ فَمَسَحَ عَلَيَّ خُفَّيْهِ .

22- Hudhaifa reported: I was with the Apostle of Allaah (ﷺ) when he came to the dumping ground of filth belonging to a particular

⁸⁹ SAHIH AL-BUKHARI: Vol. 3, P. 85. Imaam Ibn Hajar is also with the opinion that it is permissible to use miswaak while fasting. FATUL BAAREE: read the explanation under the chapter no. 27 in Book of Fasting. Vol. 5, p. 656. latest edition. 1996. by Dar Abi Hayyaan. According to him the hadeeth of 'Amir is weak. This hadeeth is found in Sunan Abu Dawud: Vol. 2, No. 2357 fn: 1687.

There is another hadeeth narrated 'Aishah that the Messenger of Allaah said: "One of the best qualities of the fasting person is using of miswaak." Sunan Ibn-I-Majah: Vol. 3, No. 1677. According to Az-Zawaid, its isnad contains in it Mujahid and he is daif. But he has the support of the hadeeth transmitted by 'Amir b. Rabi'a. Bukhari, Abu Dawud and Tirmizee have transmitted it. Imaam Ibn Sireen has a very good reason to make it permissible as it reported by Imaam Al-Bukhari in his Sahih Al-Bukhari: CH. 25, P. 84: Ibn Sireen said: "There is no harm in cleaning the teeth with a green fresh Siwaak." He was told that it had taste. Ibn Sirin replied, "Water also has taste; yet you people rinse your mouth with it." Imaam Abul 'Ulaa Muhammad 'Abdur Rahman ibn 'Abdur Raheem in TUHFATUL AHWAZEE THE SHARH OF SUNAN AT-TIRMIZEE: Vol. 3, P. 345.

⁹⁰ SUNAN ABU DAWUD: Vol. 1, No. 52. SAHEEH SUNAN ABOO DAAWOOD: Vol. 1, No. 42.

⁹¹ SAHIH AL BUKHARI, vol.1, p.137, no.205. SAHIH MUSLIM: Numbers 524-528. SUNAN ABU DAWUD: Vol. 1, No. 151. MUSNAD IMAM AHMAD. SUNAN AD-DAARAMEE: Vol. 1, No. 714.

tribe. He urinated... He then performed ablution and wiped over his socks.⁹²

EXPLANATION OF HADEETHS 21-22:

WIPING OVER THE SHOES AND THE SOCKS⁹³

Hummam reported: Jarir urinated, then performed ablution, and wiped over the socks. It was said to him: Do you do like this? He said: Yes, I saw that the Messenger of Allah (ﷺ) urinated, then performed ablution and then wiped over his shoes. A'mash said: Ibrahim had observed that this hadith was a surprise for them (the people) because Jarir had embraced Islam after the revelation of Surat al-Maidah⁹⁴

Hudhaifa reported: I was with the Apostle of Allah (ﷺ) when he came to the dumping ground of filth belonging to a particular tribe. He urinated while standing, and I went aside. He (the Holy Prophet) asked me to come near him and I went so near to him that I stood behind his heels. He then performed ablution and wiped over his socks.⁹⁵

Sulaiman Ibn Buraida narrated it from his father that the Apostle of Allah (ﷺ) offered prayers with one ablution on the day of the Conquest (of Mecca) and wiped over the socks. 'Umar said to him: You have today done something that you have not been

⁹² SAHIH MUSLIM: Vol. 1, No. 522. SAHEEH SUNAN AT-TIRMIZEE: Vol. 1, No. 12. SUNAN NASA'I: Vol. 1, No. 18. SUNAN ABU DAWUD: Vol. 1, No. 23. SUNAN IBN-I-MAJAH: Vol. 1, No. 544. Imam Al-Bukhari has collected the hadeeth of Huzaifah but there it is not mentioned anything about wiping over the socks, hence I did not give its reference.

⁹³ Proof of its legitimacy

Wiping over the socks is part of the sunnah. An-Nawawi states, "All those who qualify for ijma' (consensus) agree that it is allowed to wipe over the socks--during travelling or at home, if needed or not--even a woman who stays at home or a handicapped person who cannot walk can do so. The Shi'ah and Khawarij reject it, but their rejection is not valid. Says Ibn Hajr in Fath al-Bari, "All of the preservers (of hadith) are of the opinion that wiping over the socks has come through a continuous transmission. Some have collected all of its narrations (from among the companions), and its number exceeds eighty. This includes hadith from the ten people who were promised Paradise." The strongest hadith on this point has been related by Ahmad, al-Bukhari, Muslim, Abu Dawud and at-Tirmidhi on the authority of Hammam an-Nakha'i who said, "Jarir ibn 'Abdullah urinated, performed ablution and wiped over his socks." It was said to him, "You do that and you have urinated?" He said, "Yes, I saw the Messenger of Allah, upon whom be peace, urinate and then do likewise." Said Ibrahim, "They were amazed at that hadith, because Jarir had embraced Islam after surah al-Ma'idah was revealed (10 AH). One of its verses calls for washing one's feet. This hadith helps us understand the verse by confining it to one who is not wearing socks. This constitutes a particular case, and the person who wears socks can just wipe over them.

⁹⁴ SAHIH MUSLIM: Number 520 and Number 521:

⁹⁵ SAHIH MUSLIM: Number. 522:

accustomed to before. He (□) said: O 'Umar, I have done that on purpose.⁹⁶

WHAT IS THE CONDITION OF WIPING OVER THE SOCKS

The wiping over the socks is only permissible if they are worn after having complete ablution.

The son of Mughirah b. Shu'bah reported: The Messenger of Allah (□) went out for relieving himself. Mughirah went with him carrying a jug full of water. When he (the Holy Prophet) came back after relieving himself, he poured water over him and he performed ablution and wiped over his socks.⁹⁷

Another version has ...He washed his forearms, wiped over his head. I then bent down to take off his socks. But he said: Leave them, for my feet were clean when I put them in, and he only wiped over them.⁹⁸

It is permissible only if it is due to urination or defecation and not due to intercourse or wet dream or due to menses or bleeding at the time of birth.

Wiping over the socks is not permitted if a person had sexual intercourse with his wife or had wet dream. It is only permissible if a person has broken his ablution due to urination or defecation. Wiping over the socks is not permitted during menses or bleeding at the time of child's birth, because it is counted in the category of Janaabah⁹⁹.

Safwaan Ibn Assaal reported: the Messenger of Allaah would command us not to take off our socks because of seminal emission and not to do so because of easing ourselves, urinating, and sleeping.¹⁰⁰

HOW WIPING OVER THE SHOES AND SOCKS SHOULD BE DONE

⁹⁶ SAHIH MUSLIM: Vol. 1, Number. 540.

⁹⁷ SAHIH MUSLIM: Numbers 524-528.

⁹⁸ SAHIH MUSLIM: Numbers. 529-530.

⁹⁹ Defilement due to sexual intercourse or wet dream or bleeding every month or at child's birth is known as Janaabah. One cannot be ritually pure unless he\she performs ghusl (ritual bath.)

¹⁰⁰ SUNAN IBN-I-MAJAH: Vol. 1, No. 478. SAHEEH IBN MAAJAH: No. 387.

Al-Mughirah reported: the Messenger of Allaah (ﷺ) wiped over the socks.

Another version adds: 'On the upper part of the socks.'¹⁰¹

'Alee said: 'If the religion were based on opinion, it would be more important to wipe the under part of the shoe than the upper, but I have seen the Messenger of Allaah (ﷺ) wiping over the upper part of his shoes.'¹⁰²

TIME LIMIT FOR WIPING OVER THE SHOES AND SOCKS

It is the Sunnah that a residence can wipe over his shoes and socks for a day and night and a traveler can wipe over them for three days and three nights.

Shuraih b. Hani said: I came to 'Aishah to ask her about wiping over the socks. She said: You better ask ('Ali) son of Abu Talib for he used to travel with Allah's Messenger (ﷺ). We asked him and he said: The Messenger of Allah (ﷺ) stipulated (the upper limit) of three days and three nights for a traveler and one day and one night for the resident.¹⁰³

WHAT INVALIDATES THE WIPING

The following invalidates the wiping:

1. The end of the permissible time period for wiping.¹⁰⁴
2. Post-sex impurity.
3. Removal of the socks. If (i) or (iii) occurs while the person was in a state of purity, he need only wash his feet.

AL-MAZEE OR PROSTATIC FLUID

باب المذي وغيره

¹⁰¹ SUNAN ABU DAWUD: Vol. 1, No. 161. SAHEEH SUNAN ABOO DAAWOOD: Vol. 1, No. 146.

¹⁰² SUNAN ABU DAWUD: Vol. 1, No. 162. SAHEEH SUNAN ABOO DAAWOOD: Vol. 1, No. 148.

There are two weak narrations where it is mentioned that wiping over the upper part and lower part should be done. And another version describes that one should go over the upper part of the foot with wet fingers up to the shanks. The first hadeeth is found in Sunan Abu Dawud see 'AWNUL M'ABOOD: Vol. 1, pp. 191-6. the second hadeeth is found in Sunan Ibn Majah: SUNAN IBN-MAJAH: Vol. 1, No. 551, and it is declared weak due to Baqeeyah. He is a very weak narrator. See Daef Sunan Ibn Maajah: no. 121.

¹⁰³ SAHIH MUSLIM: Vol. 1 Numbers. 537-539

¹⁰⁴ A day and a night for a resident and three days and three nights for the traveler.

HADEETH TWENTY-THREE

23- عَنْ عَلِيٍّ قَالَ كُنْتُ رَجُلًا مَدَاءً وَكُنْتُ فَاسْتَحْيَيْتُ أَنْ أَسْأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَكَانِ ابْنَتِهِ فَأَمَرْتُ الْمُقْدَادَ بْنَ الْأَسْوَدِ فَسَأَلَهُ فَقَالَ يَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ. وَ لِلْبَخَارِيِّ: ((..... فَقَالَ اغْسِلْ ذَكَرَكَ وَتَوَضَّأُ)). وَ لِمُسْلِمٍ: ((..... تَوَضَّأُ وَأَنْضَحَ فَرَجَكَ)).

23- 'Ali reported: I was one whose prostatic fluid flowed readily and I was ashamed to ask the Apostle (ﷺ) about it, because of the position of his daughter¹⁰⁵. I, therefore, asked Miqdad Ibn. al-Aswad and he inquired of him (the Holy Prophet). He (the Holy Prophet) said: "**He should wash his male organ and perform ablution.**"

Another version collected by Imam Al-Bukhari: The Messenger of Allah (ﷺ) said: "**Wash your sexual organ and perform ablution.**"

Another version collected by Imam Muslim: "Perform ablution and rush water over your penis."¹⁰⁶

EXPLANATION OF THE FIQH OF THE HADEETH NO. 23:

DEFINITION: Al-Mazee or prostatic fluid¹⁰⁷

¹⁰⁵ 'Ali was the son-in-law of the Prophet (ﷺ) and he therefore, felt shy of asking anything pertaining to sexual problems directly from his father-in-law.

¹⁰⁶ SAHIH AL-BUKHARI: Vol. 1, Numbers: 134, 178, and 269. SAHIH MUSLIM: Numbers: 593-5. SAHEEH SUNAN AT-TIRMIZEE: Number: 99. SUNAN NASA'I: Numbers: 154-9. SUNAN ABU DAWUD: Numbers: 206-9. SUNAN IBN-I-MAJAH: Numbers: 504-5. BULUGH-AL-MARAM [By DAR AS-SALAAM]: 64. MUSNAD IMAM AHMAD: Vol. 1, No. 108. IBN HIBBAAN: No. 1098. MUWATTA IMAM MAALIK: No. 81. SUNAN AL-KUBRA: Vol. 1, No. 15.

¹⁰⁷ THE FLUID OR LIQUID THAT COMES OUT OF THE SEXUAL ORGANS:

There are three kinds fluids or liquids that come out of the sexual organ of the male and the female. Namely, Manee (semen), Mazee (prostatic fluid) and wadi (fluid that comes out before or after urination).

Another form of liquid that comes out of the female only, namely, blood during menses, and during the birth of the child. The details of this liquid will be discussed later when I will be discussing about the impurity of the blood.

Al-Mazee: See its definition.

Al-Manee:

Manee (semen) is a thick fluid that comes out after cohabitation. It is mainly released after sexual intercourse or due to wet dreams.

In case seminal emission (i.e. release of the manee), one should take a bath, ablution is not sufficient. This the view agreed upon by As-Shaafi'ee, Ahmad, Abu Hanifah, and all other jurists.

Some scholars say that sperm is impure, but apparently it is pure, for it is only recommended to wash it off if it is still wet, and to scratch it off if it is dry.

Said 'Aishah, "I used to scratch the sperm off the Messenger of Allah's clothes if it was dry, and wash it off if it was still wet." (This is related by ad-Daraqutni, Abu 'Awanah and al-Bazzar). It is also related that Ibn 'Abbas said, "I asked the Messenger of Allah about sperm on clothes. He said, 'It is the same as mucus and spittle. It is sufficient to rub the area with a rag or cloth.'"

Mazee (prostatic fluid) comes out in watery form before cohabitation by kissing and hugging and other factors that precede intercourse. This is a white watery-like sticky fluid that flows from the sexual organs because of thinking about sexual intercourse or foreplay, and so on. The person is usually not aware of when exactly it is secreted. It comes from both the male and the female sexual organs, although the amount from the latter is usually more than the former's.

The tradition shows that ablution is sufficient if one has prostatic fluid. Washing is not necessary. There is a difference between the Arabic words Mazee (prostatic fluid) and Manee (semen). The former comes out in watery form before copulation and later after copulation in thick form. In case of the former, ablution is necessary and in case of the latter bath is obligatory.

There are many other narrations in which it is mentioned that 'Ali said, "I used to suffer from excessive amounts of Mazee. I used to make lots of ghusl (bath) because of it and that cracked my back. So I mentioned this to the Messenger of Allah (ﷺ), or someone else mentioned to him and he said, ***Do not do so. When you find prostatic fluid, wash your penis and perform ablution as you do for prayer, but when have seminal emission, you should take bath.***"¹⁰⁸

1. Scholars are agreed that it is impure and it should be washed wherever its spots are to be seen before performing ablution.
2. If it gets on the body, it is obligatory to wash it off.
3. If it gets on the clothes, it suffices to sprinkle the area with water, as it is very hard to be completely protected from this impurity, especially for the young, single person.
4. The ablution is nullified due to Mazee because it has released from the penis.
5. The penis also should be washed.

The hadith was related by ad-Daraqutni, al-Baihaqi and atTahawi. There is a difference in the narration over whether it should be in marfu'or mauqoof form.

Al-Wadee

Wadee is a thick milky white secretion discharged (by some people) after urination. It is considered impure.

'Aishah said, " Wadee comes out after urination. The person should wash the private parts and perform ablution. It is not necessary to perform ghusl. This is related by Ibn al-Mundhir.

Ibn 'Abbas related that "Manee (sperm) requires ghusl. As for Mazee (semen) and Wadee, they require a complete purification." This is related by al-Athram.

Al-Baihaqi has it with the wording, "Concerning Mazee (prostatic fluid) and Wadee, he said, 'Wash your sexual organs and perform the same type of ablution as you perform for prayer.'"

[This was related by al-Baihaqi in his Sunan: Vol. 1, p. 115. AL-WAJEEZ FEE FIQHIS SUNNATI WAL KITAABIL 'AZEEZ: P. 25. Fn. 3.]

¹⁰⁸ SAHEEH SUNAN ABOO DAAWOOD: No. 190. SUNAN ABU DAWUD: No. 206.

6. One should wash testicles also.

The Prophet said: ***“You should wash your private parts and testicles because of it and perform ablution as you do for prayer.”***¹⁰⁹

7. One can sprinkle water after ablution if the Mazee smears the clothes.

Sahl ibn Hunaif said, "I used to suffer from excessive amounts of Mazee. I used to make lots of ghusl because of it. So I mentioned this to the Messenger of Allah (ﷺ), and he said, ***‘It is sufficient to take a handful of water and sprinkle it over your clothes wherever the fluid appears.’***"¹¹⁰

8. Mazee should be washed only with water as it is in the hadeeth. Some scholars say one can also use stones to clean it.

9. Although ‘Ali being the companion of the Prophet, did not know this issue, as it is in hadeeth mentioned above. He did not know what is to be done in such situation, therefore, he used to make bath instead of ablution. Therefore, most certainly other than the sahabah also may not know many such issues. Hence it is wrong to say, ***“My Imam knows everything. He cannot make mistakes.”***

10. One may feel shy to discuss personal matters with elders, due to their respect.

11. One can appoint someone else to discuss such issue with scholars, instead of discussing directly to them.

12. The hadeeth also teaches a lesson that one should behave in a good manner with relative of the spouse.

HADEETH TWENTY-FOUR

24 عَنْ عَبْدِ بْنِ تَمِيمٍ عَنْ عَبْدِ ابْنِ زَيْدِ بْنِ عَاصِمِ الْمَازَنِيِّ: شَكَيَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلُ يُخَيَّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ قَالَ: ((لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا)) .((

¹⁰⁹ SAHEEH SUNAN ABOO DAAWOOD: No. 196. SUNAN ABU DAWUD: No. 211. ‘AWNUL M‘ABOOD: No. 205. ABUU ‘AWAANA: Vol. 1, No.273. TAHZEEB US-SUNAN: 1/ 358 AND 361.

¹¹⁰ SUNAN ABU DAWUD: No. 210. SAHEEH SUNAN ABOO DAAWOOD: No. 195.

24-'Abbaad ibn Tameem reported from his uncle 'Abdullah ibn Zaid that a person made a complaint to the Apostle (ﷺ) that he entertained (doubt) as if something had happened to him breaking his ablution. He (the Holy Prophet) said: He should not return (from prayer) unless he hears a sound or perceives a smell (of passing wind).¹¹¹

EXPLANATION OF THE FIQH OF THE HADEETH 24:

According to An- Nawawee it is one of those ahaadeeth, which lay down the basic principles of Islamic Shari'ah. Here we have been told not to go after doubts, but to hold things valid unless there is some concrete evidence against it. Islam does not make a man whimsical but makes him a man of trust and confidence.

1. One must not break his prayer mainly based on doubts.
2. One must not consider invalidity of his ablution based on doubts.¹¹²
3. Satan creates the doubts in the mind of the people.¹¹³
4. The prayer will be considered invalid if the ablution breaks before finishing the prayer, just before the salutation:¹¹⁴

The prayer said to be incomplete if it is finished before the Tasleem (salutation). It is clearly mentioned in the hadeeth that the prayer starts with Takbeer and ends with Tasleem, if it is offered with complete purification, otherwise the prayer is considered to be incomplete if the ablution breaks before the tasleem:¹¹⁵

5. What to do if the ablution breaks during the prayer:

¹¹¹ SAHIH AL-BUKHARI: Vol. 1, Numbers: 139, 177, Vol. 3, No. 272. SAHIH MUSLIM: No. 702. SUNAN ABU DAWUD: No. 176. SUNAN NASA'I: No. 162. SUNAN IBN-I-MAJAH: No. 513. MUSNAD IMAM AHMAD: Vol. 4, No. 40. SUNAN AL-BAIHAQEE: Vol, 1, No. 114.

¹¹² Imam Al-Bukahri has mentioned in his Sahih Al-Bukhari: Vol. 1, chapter: 4, p. 102: 'One should not repeat ablution if in doubt unless and until he is convinced that he has lost his ablution by passing the wind.'

¹¹³ Reported Ibn 'Abbaas the Messenger of Allaah said: "Satan comes to one of you in Salah and blows air in his bottom, so he imagines that he has released air yet he did not. So if he gets that feeling he should not leave his prayer unless he hears the sound of the sir or smells its odour."

[This hadeeth is collected in Al-Bazaar. See MAJMA'UZ ZAWAA'ID: 1/242, HE SAID: At-Tabraanee collected it in Al-Kabeer and Al-Bazaar similarly, and he further said: its narrators are all true'. It is declared as hasan. See new edition of Subulus Salaam by Muhammad Subhee: p.364.] As-Sunan Al-Kubra lil Bayhaqee: 2/254. As-Sunan wal M'arifah: 11/236.

¹¹⁴ See for the details hadeeth no: 2 of this book.

¹¹⁵ SUNAN ABU DAWUD (Eng. Trans): vol. 1, p. 15, no. 61. SAHEEH SUNAN ABEE DAAWOOD: 1/15/55-61 and 1/122-3/577-618. SUNAN AT-TIRMITHEE in Kitaabut Tahaarah, chapter: (3) no. 3. SUNAN IBN-I-MAJAH: vol. 1, p. 158, no. 275.

If one breaks his ablution during congregational prayer one should hold one's nose and withdraw. He must renew his ablution and start his prayer from the very beginning.¹¹⁶

HADEETH TWENTY-FIVE

25- عَنْ أُمِّ قَيْسِ بِنْتِ مِحْصَنٍ أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ لَمْ يَأْكُلِ الطَّعَامَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَجْلَسَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجْرِهِ فَبَالَ عَلَى تَوْبِهِ فَدَعَا بِمَاءٍ فَنَضَحَهُ وَلَمْ يَغْسِلْهُ .

25- Narrated Umm Qais bint Mihsin that she took one of her sons, who had not started eating (ordinary food) to Allaah's Messenger (ﷺ) who took him and made him sit in his lap. The child urinated on the garment of the Prophet, (ﷺ) so he asked for water and poured it over the soiled (area) and did not wash it.¹¹⁷

-عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَصِيًّا فَبَالَ عَلَى تَوْبِهِ فَدَعَا بِمَاءٍ فَأَتْبَعَهُ إِيَّاهُ.

Narrated 'Aa'isha the mother of faithful believers: A child was brought to Allaah's Messenger (ﷺ) and it urinated on the garment of the Prophet (ﷺ) The Prophet (ﷺ) asked for water and soured it over the soiled place.¹¹⁸

EXPLANATION OF HADEETH NO. 25:

1. The companions of the Prophet (ﷺ) used to bring their children to him to get his blessings.

A'isha, the wife of the Apostle (ﷺ) said: Babies were brought to the Messenger of Allah (ﷺ) and he blessed them, and after having chewed (something, e. g. dates or any other sweet thing) he

¹¹⁶ SUNAN ABU DAWUD (Eng.): vol. 1, p. 287, no. 1109. SAHEEH SUNAN ABEE DAAWOOD: vol. 1, p. 207, no. 985-1114. SUNAN ABU DAWUD (Eng.): vol. 1, p. 50, no. 205. According to Shamsul Haqq 'Azeebaadee in 'AWNUL M'ABOOD: vol. 1, pp. 242-3, no. 202, that this hadeeth is authentic.

¹¹⁷SAHIH AL BUKHARI, Vol. 1, No. 223. Vol. 7, No. 613. SAHIH MUSLIM: Numbers: 563-5. SAHEEH SUNAN AT-TIRMIZEE: No. 61. SUNAN NASA'I: No. 304. MUWATTA IMAM MAALIK: No. 137.

¹¹⁸ SAHIH AL BUKHARI, Vol. 1, No. 222. Vol. 7, No. 377, Vol. 8, No. 31. Vol. 8, No. 366. SAHIH MUSLIM: Nos. 560-2. SUNAN NASA'I: No. 306. SUNAN IBN-I-MAJAH: No. 523. MUWATTA IMAM MAALIK: No. 136. MUSNAD IMAM AHMAD: 6: 52.

rubbed there with their soft palates. A baby was brought to him and he passed water over him (over his garment), so he asked water to be brought and sprinkled it, but he did not wash it.¹¹⁹

2. The urine of a male baby that eats food should be washed because it is impure. Sprinkling is sufficient as long as the boy is still nursing. If he eats solid food, his urine must be washed from the clothes and body. There is no disagreement on this latter point.

3. Sprinkling water over the urine applies only to a male child who is milked-fed and not to one who has begun to eat food; it does not apply to the urine of a female baby. In her case the impurity is to be cleaned by washing it with water.

Lubaba Harith's daughter said: "Huasian Ibn 'Ali urinated in the lap of the Prophet. Upon this I said "Allaah's Messenger hand over your garment to me and put on some other garment." He said: "**Water is sprinkled on it after the urine of the male baby and it is washed after the urine of a female baby.**"¹²⁰

Abu Samih reported the Messenger of Allaah said: "**Wash the garment soiled with the urine of female child and sprinkle water on the place soiled with the urine of the male child.**"¹²¹

4. WHY THERE IS A DIFFERENCE BETWEEN URINE OF A BOY AND URINE OF A GIRL?

Imaam Ash-Shafi'ee has mentioned the reason.

Abu Al-Hasan said, Ahmad Ibn Musa Ibn Ma'qil related to us who said Abu Al-Yamaan Al-Misri related to us. He said, "I asked Imam Ash-Shafi'ee about the hadeeth mentioned above. He replied, "It is because the urine of the lad is from water and clay while the urine of the lass is from the flesh and blood." Then he asked me, "Have you understood?" he said, "No." He (Ash-Shaafi'ee) said: "Verily, Allaah created Adam from water and clay and Eve was created from his small rib. Thus a lad's urine became from water and clay and urine of lass became flesh and blood. The narrator said: Imam Ash-Shaafi'ee again asked me, "Did you understand? I replied in the affirmative. He prayed for me saying: May Allaah make it useful for you."¹²²

Perhaps the reason for this exemption to the male baby's urine is that people have a tendency to carry their male babies around, and it would have been difficult to clean the clothes after their frequent urinations.

HADEETH TWENTY-SIX:

¹¹⁹ SAHIH MUSLIM: Nos. 560-2.

¹²⁰ SUNAN IBN-I-MAJAH: No. 522.

¹²¹ SUNAN NASA'I: No. 307. Similar hadeeth narrated Ali, which is collected in SUNAN IBN-I-MAJAH: No. 525.

¹²² [The translation of the above paragraph is translated incorrectly in the English version of Sunan Ibn-I-Majah: pp. 285-6.]

26- 221 عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ جَاءَ أَعْرَابِيٌّ قَبَالَ فِي طَائِفَةِ الْمَسْجِدِ فَرَجَرَهُ النَّاسُ فَتَهَاَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَضَى بَوْلَهُ أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِدَثْوِبٍ مِنْ مَاءٍ فَأَهْرِيَقَ عَلَيْهِ.

27- Narrated Anas bin Maalik: A Bedouin came and passed urine in one corner of the mosque. The people shouted at him but the Prophet (ﷺ) stopped them till he finished urinating. The Prophet (ﷺ) ordered them to spill a bucket of water over that place and they did so.¹²³

EXPLANATION OF THE FIQH OF THE HADEETH NO. 26:

1. The name of the Bedouin is Zul Khuwaisrah al-Yamaanee.¹²⁴ He was from the county side hence was an uncultured rustic person. He came to the Prophet to learn Islam. Therefore, he did not know the manners of the mosque.¹²⁵ Therefore, it is wrong to judge about sahabah saying that they were uncultured. The Prophet instructed him with kindness and treated with consideration.

2. The Sahabah were well cultured hence they did not like such thing in the mosque. They had great respect of the mosque. Hence, although the Messenger of Allaah was present amongst them they could not tolerate such behaviour and they rushed towards him to bit him. They shouted at him because they had great respect for the mosque.

3. The Messenger of Allaah stopped Sahaabah from shouting at the man, due many reasons.

(i). The man would get scared of them and would stop urination that could cause much harm to him.

(ii). The man could run in the same status and would impure the mosque with his urine. It would become very difficult to clean the mosque afterwards.

¹²³ SAHIH AL BUKHARI: Vol. 1, No. 221, and Vol. 8, No. 54. Abu Hurayrah reported: Vol. 1, No. 219. SAHIH MUSLIM: Numbers: 557-9. SAHEEH SUNAN AT-TIRMIZEE: ABU HURAYRAH reported: No. 126. SUNAN NASA'I: ANAS reported: No. 56, AND ABU HURAYRAH reported No. 57. SUNAN ABU DAWUD: Nos. 380-1. SUNAN IBN-I-MAJAH: Nos. 529-30. MUSNAD IMAM AHMAD: by Abu Hurayrah: 2/239,282, and 503 and by Anas: 3/ 110, 111, 114, 167, 191, and 226. MUWATTA IMAM MAALIK: No. 138. SUNAN AD-DAARAMEE: 1/ 189. ABU 'AWAANA: 1/ 213 AND 215. IBN HIBBAAN: by Abu Hurayrah: Nos. 1396 and 1397 and by Anas: 1398.

¹²⁴ SUBULUS-SALAAM: Vol. 1, P. 158.

¹²⁵ Unfortunately, there are people who live amongst us and are well cultured but they do not know the manners of the mosque. What is allowed and what is not, they do not know. May Allaah guide all of us to the Kitaab and Sunnah, aameen.

(iii). The Prophet explained the sahabah that how one can teach Islamic manners to those who do not know, specially, those who live in the countryside.¹²⁶

(iv). The Prophet taught the man manners of the mosque, that it is meant for three things: Praying, Recitation of the Quraan and teaching it and remembrance of Allaah, like 'Etikaaf, etc.¹²⁷

4. It is agreed upon by all the scholars that the urine of the human being is impure and it should be cleaned wherever it is found with water.

5. Anything impure that falls on the earth, should be washed with water.

6. It is sufficient to wash the earth, without digging it or removing that part of earth and throw it away.

7. The earth pure when it becomes dry. If the impurity got dried due to heat of the Sun or wind and nothing impure is seen then the earth is considered pure. One can offer prayer on that place.

Narrated Abu Hurayrah: The Prophet said, **"A man saw a dog eating mud from (the severity of) thirst. So, that man took a shoe (and filled it) with water and kept on pouring the water for the dog till it quenched its thirst. So Allah approved of his deed and made him to enter Paradise."**

And narrated Hamza bin 'Abdullah: My father said. "During the lifetime of Allah's Apostle, the dogs used to urinate, and pass through the mosques (come and go), nevertheless they never used to sprinkle water on it (urine of the dog.)"¹²⁸

¹²⁶ Narrated Abu Huraira: A Bedouin stood up and started making water in the mosque. The people caught him but the Prophet ordered them to leave him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet then said, **"You have been sent to make things easy and not to make them difficult."** SAHIH AL-BUKHARI: Volume 1, Book 4, Number 219.

¹²⁷ Anas b. Malik reported: While we were in the mosque with Allah's Messenger (may peace be upon him), a desert Arab came and stood up and began to urinate in the mosque. The Companions of Allah's Messenger (may peace be upon him) said: Stop, stop, but the Messenger of Allah (may peace be upon him) said: Don't interrupt him; leave him alone. They left him alone, and when he finished urinating, Allah's Messenger (may peace be upon him) called him and said to him: These mosques are not the places meant for urine and filth, but are only for the remembrance of Allah, prayer and the recitation of the Qur'aan, or Allah's Messenger said something like that. He (the narrator) said that he (the Holy Prophet) then gave orders to one of the people who brought a bucket of water and poured it over. SAHIH MUSLIM: Numbers: 557-9.

¹²⁸ SAHIH A-BUKHARI: Volume 1, Book 4, Number 174. See Fathul Baaree: Vol. 1, No. 174. Sunan Abu Dawud: No. 382. See "Awnul M'abood: Vol. 2, P. 31. Tuhfatul Ahwazee: Vol. 1, P. 392.

HADEETH TWENTY-SEVEN

27- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْفِطْرَةُ خَمْسٌ الْخِتَانُ وَالْيَأْسْتِحْدَادُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الْأَظْفَارِ وَتَنْفُؤُ الْأَبَاطِ .

28- Narrated Abu Hurayrah: I heard the Prophet saying. ***"Five practices are characteristics of the Fitra: circumcision, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits."***¹²⁹

EXPLANATION OF HADEETH NO. 27:

The above hadeeth has many fiqh issues to be discussed, like

- 1: ‘Fitrah’ and its meaning,
- 2: Are the characteristics, limited to five or more,
- 3: Circumcision,
- 4: Shaving the pubic hair,
- 5: Depilating the hair of the armpits
- 6: clipping the nails, and
- 7: Cutting the moustaches short,
- 8: Some other characteristics.

1. ‘FITRAH AND ITS MEANING:

The explanation of the word ‘FITRAH’

‘Fitrah’ as ‘Sunnah’

¹²⁹ SAHIH AL-BUKHARI: Volume 7, Number 777 and 779 and Volume 8, Number 312. SAHIH MUSLIM: Vol. 1, Nos. 495-6. SAHEEH SUNAN AT-TIRMIZEE: No. 2213. SUNAN NASA'I: Nos. 10-1. SUNAN ABU DAWUD: No. 4186. SUNAN IBN-I-MAJAH: Nos. 292. MUSNAD IMAM AHMAD: 2/229,239, 283, 410, and 489 MUWATTA IMAM MAALIK: No. 1646. ABU ‘AWAANA: 1/ 190.

Imam Maalik said that the

Imam Al-Khattaabee said in M'aalimus Sunan: "Many scholars have explained 'Al-Fitrah' in this hadeeth as 'Sunnah'. It stands for the Sunnah of the Apostles of Allah, and we are commanded to follow them: Allaah has mentioned in the Qur'aan:

"Those were the (prophets) who received Allah's guidance: follow the guidance they received; say: ..."¹³⁰

Ibraaheem ('alayhissalaam) was the first person who received this command, as Allaah has informed in the Qur'aan:

"And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: HE said: "I will make you an Imam to the Nations..."¹³¹

Ibn 'Abbaas said: Allaah commanded him ten things, then he counted them and when he fulfilled them all, Allaah said to him I will make you Imaam of the Nation, so that you should be followed, and your sunnah should be followed. Indeed this Ummah is also commanded to follow Ibraaheem ('Alayhissalaam). Allah has mentioned in the Qur'aan:

"Then We have inspired you the (message), "Follow the ways of Abraham the True in Faith, and he joined not gods with Allah."¹³²

It is also said that, these sunan were obligatory upon Ibraaheem ('Alayhissalaam) and non-obligatory upon this Ummah, but they highly recommended¹³³

Imam An-Nawawee said the similar things in his Sharh of Sahih Muslim.¹³⁴

It can be also said as 'sunnah' because in a hadeeth transmitted by Aboo 'Awaana, there is the word Sunnah instead of fitrah¹³⁵

'Fitrah as Islam'

Some of the commentators have explained this word by the religion of Islam, because it is given to man by the same Lord Who has created nature and thus there is a very close affinity between the two. There is a hadeeth collected by Imam Al-Bukhari and Imaam Muslim in their books in which the word 'Fitrah' is translated as Islam:

¹³⁰ Sooratul-An'aam: ch. 6, v. 90.

¹³¹ Al-Baqarah: ch. 2, v. 124.

¹³² An-Nahl: ch. 16, v. 123.

¹³³ Vol. 1, pp. 44-5, no. 53.

¹³⁴ Vol. 3, pp. 147-8.

¹³⁵ It has, "Ten are amongst the Sunnah." Aboo 'Awaanah: v. 1, p. 163, no. 472.

Narrated Al-Bara 'bin 'Azib: The Prophet said to me, "**Whenever you go to bed perform ablution like that for the prayer, lie on your right side and say,**

*"Allahumma aslamtu wajhi ilaika, wa fauwadtu amri ilaika, wa alja'tu Zahri ilaika raghbatan wa rahbatan ilaika. La Malja' wa la manja minka illa ilaika. Allahumma amantu bikitabika-l-ladhi anzalta wa bina-biyika-l-ladhi arsalta"*¹³⁶

Then if you die on that very night, you will die with faith (fitrah, i.e. or the religion of Islam). Let the aforesaid words be your last utterance (before sleep)." I repeated it before the Prophet and when I reached "Allahumma amantu bikitabika-l-ladhi anzalta (O Allah I believe in Your Book which You have revealed)." I said, "Wa-rasulika (and your Apostle)." The Prophet said, "**No, (but say): 'Wanabiyika-l-ladhi arsalta (Your Prophet whom You have sent), instead.'**"¹³⁷

Some of the scholars are of the view that fitrah here implies the inner sense of cleanliness in a man which is a proof of his moral and mental health.¹³⁸

2: ARE THESE CHARACTERISTICS, LIMITED TO FIVE OR MORE:

No, they are not limited to five or any specific number. The Prophet himself has mentioned '**amongst the Fitrah**' this statement is clear that amongst many characteristics, five are these. There are many other narrations where it is mentioned as, 'amongst the characteristics there are ten'.

'A'isha reported: The Messenger of Allah (may peace be upon him) said: **Ten are the acts according to fitrah: clipping the moustache, letting the beard grow, using the tooth-stick, snuffing water in the nose, cutting the nails, washing the finger joints, plucking the hair under the armpits, shaving the pubes and cleaning one's private parts with water. The narrator said: I have forgotten the tenth, but it may have been rinsing the mouth.**¹³⁹

Ten are the acts according to fitrah:

1, Clipping the moustache,

¹³⁶ Translation:

[*'O Allah! I surrender to You and entrust all my affairs to You and depend upon You for Your Blessings both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You O Allah! I believe in Your Book (the Qur'an) which You have revealed and in Your Prophet (Muhammad) whom You have sent'*]

¹³⁷ SAHIH AL-BUKHARI: Volume 1, Book 4, Number 247: SAHIH MUSLIM: Book 35, Number 6544:

¹³⁸ SAHIH MUSLIM: Vol. 1, P. 159, FN. 466. But the correct meaning in this hadeeth is 'Sunnah'. See AL-'ELAAM BI FAWA 'ED 'UMDATIL AHKAAM: Vol. 1, PP. 701-2.

¹³⁹ SAHIH MUSLIM: Book 002, Number 0502. See AL-'ELAAM BI FAWA 'ED 'UMDATIL AHKAAM: Vol. 1, p. 706

2. Letting the beard grow,
3. Using the tooth-stick,
4. Snuffing water in the nose,
5. Cutting the nails,
6. Washing the finger joints,
7. Plucking the hair under the armpits,
8. Shaving the pubes and
9. Cleaning one's private parts with water.
10. Rinsing the mouth.

3: CIRCUMCISION AND ITS RULING:

What is Khitaan or Circumcision?

It is an old form of minor operation in which the foreskin of the male sexual organ is cut away. For women, it involves cutting the outer portion of the clitoris.

“The hygienic value of circumcision has today been generally conceded, and some physicians recommended the operation as a routine measure for all male infants. This prevents dirt from getting on one's penis, and also makes it easy to keep it clean.

It is part of the routine of bathing an uncircumcised boy to draw back the foreskin and sponge the head of the penis, for general cleanliness and also to remove pasty white secretion called smegma, which accumulates under the foreskin and may lead to local irritation unless it is regularly cleansed. Whenever a new born is found to have a foreskin so long or so tight it will be difficult to draw it back for washing or it will interfere with urination, the physician recommends circumcision.” Medical reports proved that people who circumcise never get penis cancer. ¹⁴⁰

Is it compulsory or not?

Those who say it is not compulsory:

Some scholars like Imam Al- Hasan Al-Basree, Imaam Aboo Haneefah and some Hanbalee scholars say that it is not

¹⁴⁰ (Jerome and Julia Rainer, Sexual Pleasure in Marriage, pp.185-6).SAHIH MUSLIM: Vol. 1, P. 159, FN. 467.

compulsory, but it is recommended sunnah based on the following evidence:

A. The Prophet said, “ ***The circumcision is sunnah for man.***”¹⁴¹

B. They say that there are some narrations in which non-compulsory issues are mentioned and circumcision is one of them, as it is clear from the above hadeeth collected by Muslim.¹⁴² Therefore, it is incorrect to assert that some part of one narration is compulsory whereas another part of it is not. They say that it has either to be compulsory in its entirety, or non-compulsory in its entirety.

C. According to Imaam Al-Hasan Al-Basree, that many people belonging to different religions would convert to Islam at the time of Prophet but he would never check whether or not they had gone through the procedure of circumcision. If it were compulsory, then he would have checked it.

Those who say it is compulsory¹⁴³:

Some scholars like Imam Maalik, Ash-Shaafiee, Imam Ahmad, Imam Rabee‘ah, Imam Al-Awzaa‘ee, Imam Yahy Ibn Sad Al-Ansaaree, etc. say that it is compulsory. According to Imam Maalik, a man without circumcision cannot be an Imaam leading congregational prayers, and his witness is not to be accepted. Their evidences are as follows:

A. The Messenger of Allaah commanded the new Muslim to go under the procedure of circumcision:

‘Uthaym Ibn Kulayb reported from his father on the authority of his grandfather Kulayb that he came to the Prophet and said: I have embraced Islam. The Prophet said to him, Remove from yourself the hair that grew during the period of unbelief,” saying, shave them.” He further said that another person, other than the

¹⁴¹ Musnad Imam Ahmad: no. 20195 by Ihya At-Turath. Ash-Shaikh Muhammad Nasiruddeen Al-Albaane in Daeeef –Al-Jam’e (: No. 2938.), declares this hadeeth in authentic. It has one weak narrator, whose name is Hajjaj Ibn Artaat. This narrator is weak according to Imam Yahyah ibn Maeen, Aboo Zur‘ah Ar-Razi, Aboo Hatim Ar-Razi, Imam Ahmad Ibn Hambal, and ‘Imam ‘Ali Ibn Al-Madini. See Silsilatul Ahaadeeth Ad-Daeeefah: Vol. 5, p. 373, and p. 471.

¹⁴² SAHIH MUSLIM: Book 002, Number 0502.

¹⁴³ AL-WAJEEZ FI FIQHIS SUNNNATI WAL KITAABIL ‘AZEEZ: P. 29.

grandfather of Kulayb reported to him that the Prophet said to a man who accompanied him, Remove from yourself the hair that grew during the period of unbelief and get yourself circumcised.¹⁴⁴

B. It is the Sunnah of Prophet Ibraaheem and we are commanded to follow him:

Allah has mentioned in the Qur’aan: ***“Then We have inspired you the (message), “Follow the ways of Abraham the True in Faith, and he joined not gods with Allah.”***¹⁴⁵.

C. Prophet Ibraaheem was ordered to go under this procedure when he eighty years old:

Abu Hurairah reported that the Messenger of Allah said, ***“Ibraaheem circumcised himself after he was eighty years old.”***¹⁴⁶

D. Obligatory and non-obligatory matters can be mentioned in one hadeeth or verse:

Allaah says in the Qur’aan:

It is He Who produces gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters.¹⁴⁷

In the above verse Allaah says: ***eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered.*** The first part ‘eating the fruit’ is not compulsory and the second part ‘paying the dues’ is compulsory. Therefore, it is wrong to say that it has to be entirely obligatory or entirely non-obligatory.

Circumcision of female:

¹⁴⁴ SUNAN ABU DAWUD: Vol. 1, No. 356, AND SAHEEH SUNAN ABOO DAAWOOD: No. 343.

¹⁴⁵ An-Nahl: ch. 16, v. 123.

¹⁴⁶ Related by al-Bukhari. Volume 4, Book 55, Number 575.

¹⁴⁷ Al-An‘aam: ch. 6, v.141.

Hafiz Ibn Hajar has mentioned in FATHUL BAAREE¹⁴⁸, " That it was practiced in 'Arabia at the advent of Islam. It is disputed amongst the scholars. Some Shaafiee scholars hold that circumcision of girls is obligatory, but others think it is only recommended. Imaam 'Ataa and some Hambalee scholars and some Maalikee scholars also hold it is obligatory. Imam Aboo Haneefah, says that it is recommended. According to Imam Ahmad, circumcision of women is recommended but it is obligatory on men."¹⁴⁹

When is the right time for circumcision?

As it is the Sunnah of all the Prophets and the sunnah of the Prophet, and every act of Islam is implemented on every Muslim, when one reach the age of puberty. Therefore, age of puberty is the right time for circumcision.

Narrated Abu Hurayrah: Allah's Apostle said "The Prophet) Abraham circumcised himself after he had passed the age of eighty years and he circumcised himself with an adze."

Narrated Said bin Jubair: Ibn 'Abbas was asked, "How old were you when the Prophet died?" He replied. "At that time I had been circumcised." At that time, people did not circumcise the boys till they attained the age of puberty. Sa'id bin Jubair said, "Ibn 'Abbas said, "When the Prophet died, I had already been circumcised."¹⁵⁰

But if one could not do it due to any reason then even at the age of eighty, one must do it. As it is mentioned above that Prophet Ibraaheem was ordered to go under this procedure at the age of eighty.

4: SHAVING PUBIC HAIRS AND PULLING OUT UNDERARM HAIRS:

They are two Sunan acts. If the hair is only trimmed or pulled out, it will suffice. Plucking the hair under the armpits does not mean that these should necessarily be uprooted. Their shaving can also serve the purpose since the aim is to make the body clean and remove impurities from it. According to majority of the scholars hair around anus should also be removed, because, the word '*aanah*'

¹⁴⁸ Vol. 10, p. 353.

¹⁴⁹ Also see 'AWNUL M'ABOOD: Vol. 4, Pp. 541-2.

¹⁵⁰ SAHIH AL-BUKHARI: Volume 8, Book 74, Number 313:

it is a common word which is used for both penis and anus in the hadeeth.¹⁵¹

WOMEN SHOULD ALSO SHAVE IT:

Narrated Jabir bin Abdullah: While we were returning from a Ghazwa (Holy Battle) with the Prophet, I started driving my camel fast, as it was a lazy camel. A rider came behind me and pricked my camel with a spear he had with him, and then my camel started running as fast as the best camel you may see. Behold! The rider was the Prophet himself. He said, "What makes you in such a hurry?" I replied, "I am newly married." He said, "Did you marry a virgin or a matron?" I replied, "A matron." He said, "Why didn't you marry a young girl so that you may play with her and she with you?" When we were about to enter (Medina), the Prophet said, "Wait so that you may enter (Medina) at night so that the lady of unkempt hair may comb her hair and the one whose husband has been absent may shave her pubic region."¹⁵²

What is the time limit of shaving?

It is preferred to cut the pubic hairs, and pluck out the underarm hairs on a weekly basis, a practice which is most hygienic. If some unnecessary hair is left on the body for a longer period of time, it may disturb the person and may cause some kind of bacterial disease. One may leave this action for forty days, but no longer.

HADEETH:

Anas reported: A time limit has been prescribed for us for clipping the moustache, cutting the nails, plucking hair under the armpits, shaving the pubes, that it should not be neglected far more than forty nights.¹⁵³

7: Clipping one's fingernails,

¹⁵¹ AL-'ELAAMUL BI FAWAA'EDI 'UMDATIL AHKAAM : 1, P. 710.

¹⁵² SAHIH AL-BUKHARI: Volume 7, Book 62, Number 16:

¹⁵³ SAHIH MUSLIM: Book 002, Number 0497:

Narrated Ibn 'Umar: Allah's Apostle said, ***"To shave the pubic hair. to clip the nails and to cut the moustaches short, are characteristics of the Fitra."***¹⁵⁴

It is recommended that one should clip the nail from the hand side, both for the hands first and then the legs. Starting from the index finger, then middle one and so on. There is not a single authentic hadeeth that shows that it is sunnah of the Prophet. Similarly there no proof of burring the nails. It is recommended and not compulsory. The time limit is maximum forty days, that it should be clipped withing forty days.¹⁵⁵

8: Trimming and shaving moustache, and 9: Letting one's beard grow and become thick

Ibn Umar said: The Messenger of Allah (ﷺ) said: ***Act against the polytheists, trim closely the moustache and grow beard.***¹⁵⁶

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: ***Trim closely the moustache, and grow beard, and thus act against the fire-worshippers.***¹⁵⁷

Zaid ibn Arqam related that the Prophet, upon whom be peace, said ***"Whoever does not take (off) some of his moustache is not one of us."***¹⁵⁸

Narrated Nafi': Ibn Umar said, The Prophet said, ***'Do the opposite of what the pagans do. Keep the beards and cut the moustaches short.'***

Whenever Ibn 'Umar performed the Hajj or 'Umra, he used to hold his beard with his hand and cut whatever moustaches. Ibn Umar used to cut his moustache so short that the whiteness of his skin (above the upper lip) was visible, and he used to cut (the hair) between his moustaches and his beard.¹⁵⁹

OPINIONS OF THE SCHOLARS:

¹⁵⁴ SAHIH AL-BUKHARI: Volume 7, Book 72, Number 778: ABU HURAYRAH: Volume 7, Book 72, Number 777:

¹⁵⁵ AL-'ELAAMUL BI FAWAA'EDI 'UMDATIL AHKAAM : 1, P. 713.

¹⁵⁶ SAHIH AL-BUKHARI: Volume 7, Book 72, Number 781. SAHIH MUSLIM: Book 002, Numbers 498-500:

¹⁵⁷ SAHIH MUSLIM: Book 002, Number 0501:

¹⁵⁸ SAHEEH SUNAN AT-TIRMIZEE: No. 2217.

¹⁵⁹ SAHIH AL-BUKHARI: Volume 7, Book 72, Number 780. SAHIH MUSLIM: Book 002, Numbers 498-500:

Imaam Ibn Hazm may Allaah have mercy upon him said: “It is the consensus of the Muslim scholars that it is obligatory to trim the moustache and to grow beard.”

Imaam Ibn Abdil Bar and Imaam Ibn Taymiyyah said: “It is prohibited to shave the beard.”

Imaam Ibn Abdil Bar further said: “Only those people who do not have sexual desire shave their beards. They are the ones who imitate the women. One must know that shaving the beard changes the face of a young man to the face of a young woman, and the face of an old man to the face of an old woman.

There is a severe warning mentioned in the hadeeth collected At-Tabraanee in Al-Kabeer: (10977): reported Ibn ‘Abbaas the Messenger of Allaah said: **“The one who shaves his beard will not get anything from Allaah (i.e. he will be punished and will not have any mercy of Allaah).”**

Many scholars said that the Arabic word ‘al-muthla’ means: shaving the beard or trimming, or dying black.

Many scholars said that growing moustache is the practice of Fire-Worshippers, and the people of Prophet Loot. The Prophet has said that: **“Who ever imitates others is one of them.”**¹⁶⁰

Conclusion:

The Sunnah of the Messenger of Allaah is to trim the moustache and to grow the beard. There is not a single authentic hadeeth to be found to prove that it is allowed to trim the beard. Whereas it is reported from the acts of Sahabah in which it is mentioned that during the season of Hajj they would trim their beard in such a way that whatever was longer than one hold of a hand was cut. But there is no report as such about the Prophet. It is my sincere advice to all Muslim brothers that they should let their beards to grow and should not trim because none of us knows the reason why the Sahabah did so. As far as our part is concerned then we should what the Prophet has said and has

¹⁶⁰ ABU DAWUD: No. 4020. SAHEEH SUNAN ABOO DAAWOOD: 3401. The above hadeeth teaches us that Muslims must trim their moustache, because it is the practice of the Messenger of Allaah and letting it grow is the practice of Non-Muslims.

done. May Allaah guide all of us to follow the Sunnah of the Prophet. Aameen.

When it should be done?

One may leave this action for forty days, but no longer.

10: Oiling and combing one's hair

Abu Hurayrah reported the Prophet, upon whom be peace, as saying, "**Whoever has hair should honour it.**"¹⁶¹

Said 'Ata ibn Yasar, "A man came to the Prophet with unkempt hair and an untidy beard. The Prophet pointed to him, as if ordering him to straighten his hair and beard. He did so and returned. Thereupon the Prophet observed, 'Is that not better than one of you coming with his hair unkempt, as if he were a devil?'"¹⁶²

Abu Qatadah related that he had a great amount of hair. He asked the Prophet, "O Messenger of Allah, I have lots of hair. Should I comb it?" He answered, "Yes ... and honor it." Abu Qatadah used to oil it twice a day due to the Prophet's words, "... and honor it."¹⁶³

11: How much long hair can one have?

Narrated Anas: The head-hair of the Prophet used to hang down to his shoulders.¹⁶⁴

Narrated Al-Bara': I did not see anybody in a red cloak looking more handsome than the Prophet. Narrated Malik: The hair of the Prophet used to hang near his shoulders. Narrated Shu'ba: The hair of the Prophet used to hang down to the earlobes.¹⁶⁵

12: It is permissible to dye one's hair:

¹⁶¹ SUNAN ABU DAWUD: No. 4151. SAHEEH SUNAN ABEE DAAWUD: No. 3509. (Related by Abu Dawud.)

¹⁶² (Related by Maalik: No. 1708.)

¹⁶³ MAALIK: 1707.

¹⁶⁴ SAHIH AL-BUKHARI: Volume 7, Book 72, Number 790 a and b:

¹⁶⁵ SAHIH AL-BUKHARI: Volume 7, Book 72, Number 788:

Narrated Muhammad bin Sirin: I asked Anas, "Did the Prophet dye his hair?" Anas replied, "The Prophet did not have except a few grey hairs."¹⁶⁶

Narrated Thabit: Anas was asked whether the Prophet used a hair dye or not. Anas replied, "The Prophet had not enough grey hair to dye. I could even count the white grey hairs oil his beard ill would."¹⁶⁷

Narrated Abu Huraira : The Prophet said, "Jews and Christians do not dye their hair so you should do the opposite of what they do."¹⁶⁸

Cutting one's hair off is permissible, and so is letting it grow if one honors it. Ibn 'Umar narrated that the Prophet, upon whom be peace, said, "Shave it all or leave it all."¹⁶⁹

To shave part of it and leave part of it is greatly disliked. Nafa' related from Ibn 'Umar that the Messenger of Allah prohibited qiza'. Nafa' asked, "What is qiza' ?" He said, "It is to shave off part of the hair of a youth and to leave part."¹⁷⁰

13: Leaving grey hairs in place

This applies to both men and women. 'Amr ibn Shu'aib related on the authority of his father from his grandfather that the Prophet said, ***"Do not pluck the grey hairs as they are a Muslim's light. Never a Muslim grows grey in Islam except that Allah writes for him, due to that, a good deed. And he raises him a degree. And he erases for him, due to that, one of his sins."***¹⁷¹

And Anas said, "We used to hate that a man should pluck out his white hairs from his head or beard."¹⁷²

14: Changing the color of grey hair by using henna, red dye, yellow dye, and so on

¹⁶⁶ SAHIH AL-BUKHARI: Volume 7, Book 72, Number 782:

¹⁶⁷ SAHIH AL-BUKHARI: Volume 7, Book 72, Number 783:

¹⁶⁸ SAHIH AL-BUKHARI: Volume 7, Book 72, Number 786:

¹⁶⁹ (Related by Ahmad, Muslim, Abu Dawud and an-Nasa'i).

¹⁷⁰ (AlBukhari and Muslim.)

¹⁷¹ (Related by Ahmad, Abu Dawud, at-Tirmidhi, an-Nasa'i and Ibn Majah.)

¹⁷² (Related by Muslim.)

Abu Hurairah reported that the Prophet, upon whom be peace, said, "The Jews and Christians do not dye, so differ from them."¹⁷³

Abu Dharr reported that the Messenger of Allah said, "The best thing that one can use to change the color of grey hairs is henna and katm (a reddish dye)."¹⁷⁴

There are some narrations that state that dying is disliked, but it is obvious that these narrations conflict with the sunnah and custom. It is related from some of the companions that it is better not to dye, while others say it is better to do it. Some used a yellow dye, while others used henna or katm. Others used saffron, and a group of them used a black dye. Ibn Hajr mentioned in Fath al-Bari that az-Zuhri said, "We used black dye if our face was youthful, but if wrinkles were present and the teeth were gone we would not use it."¹⁷⁵

Said Jabir, "Abu Quhafah (Abu Bakr's father) was brought to the Prophet during the conquest of Makkah while his head was "white." The Prophet, upon whom be peace, said, "Take him to one of his wives and let her change the color of his hair with something, but she should avoid (making his hair) black."¹⁷⁶ This dealt with a certain incident, and cannot be generalized. Furthermore, black would not be proper for someone as old as Abu Quhafah.

15: To use musk and other types of perfume

These are pleasing to the soul and beautify the atmosphere. Anas reported the Messenger of Allah as saying, "Among the things of this world, I love women and perfume, and the coolness of my eyes is prayer."¹⁷⁷

Abu Hurairah reported that the Messenger of Allah said, "If someone offers perfume, do not reject it, for it is light to carry and has a sweet scent."¹⁷⁸

Abu Sa'eed reported that the Prophet said about musk, "It is the best of perfumes."¹⁷⁹

Nafa' narrated that Ibn 'Umar used to burn and inhale a branch called aluwah that has a nice smell. He also used camphor. He

¹⁷³ (Related by "the group.")

¹⁷⁴ (Related by "the five.")

¹⁷⁵

¹⁷⁶ (Related by "the group," except for al-Bukhari and at-Tirmidhi).

¹⁷⁷ (Related by Ahmad and an-Nasa'i.)

¹⁷⁸ (Related by Muslim, an-Nasa'i and Abu Dawud.)

¹⁷⁹ (Related by "the group," except for al-Bukhari and Ibn Majah).

used to say, "This is the way the Messenger of Allah inhaled such scents (that is, by burning them.)"¹⁸⁰

CHAPTER: GHUSL AL-JANABAH DUE TO IMPURITY

HADEETH TWENTY-EIGHT

28- 283 عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيَهُ فِي بَعْضِ طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ فَأَنْخَسَتْ مِنْهُ فَذَهَبَ فَأَعْتَسَلَ ثُمَّ جَاءَ فَقَالَ أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ قَالَ كُنْتُ جُنُبًا فَكَرِهْتُ أَنْ أُجَالِسَكَ وَأَنَا عَلَى غَيْرِ طَهَارَةٍ فَقَالَ: ((سُبْحَانَ اللَّهِ إِنَّ الْمُسْلِمَ لَا يَجُوسُ.))

29- Narrated Aboo Hurayrah : The Prophet (r) came across me in one of the streets of Medeena and at that time I was Junub. So I slipped away from him and went to take a bath. On my return the Prophet (r) said, **“O Aboo Hurayrah! Where have you been?”** I replied, “I was Junub, so I disliked to sit in your company.” The Prophet (r) said, **“Subhaan Allaah! A believer never becomes impure.”**¹⁸¹

EXPLANATION of the above hadeeth: (28).

A: ‘Subhaan Allaah’: It means to honour Allaah from all what (unsuitable things) is ascribed to Him. Allaah is pure from every error.

B: Abu Hurayrah although being a great companion of the Prophet (r) thought that it is not permissible to sit in religious gathering in this state. Hence, the Prophet (r) expressed the sign of surprise upon his belief, and replied that the believer is not impure. Therefore, one must not miss the religious gathering merely because he is in the state of Janabah. He could miss many important lessons, if he does so, by not attending such important gathering. It is recommended to be pure, neat, clean and tidy while sitting in this gathering but it is not must. Gaining of Islamic knowledge is much more important than that.¹⁸²

Is the believer considered to be impure due seminal emission?

¹⁸⁰ (Related by Muslim and an-Nasa'i.)

¹⁸¹ SAHIH AL BUKHARI: vol. 1, no. 281, and vol. 1, no. 283. SAHIH MUSLIM: vol. 1, no. 722. SUNAN ABU DAWUD: NO. 231. SAHIH SUNAN AT-TIRMIZEE: VOL. 1, P. 38, 105. SUNAN IBN-I-MAJAH: NO. 534. TAQREEB AL-AHSAAN LI-IBN HIBBAAN: NO. 1259 AND MUSNAD IMAM AHMAD.

¹⁸² AL-E‘ALAAM BI FAWAAYID ‘UMDATIL AHKAAM: VOL. 2, P.16.

No, the believer is pure all the time. The soul of man is purified by belief in Allaah and His Prophets and other articles of faith and taking to the path of righteousness and religious piety. The seminal emission does not pollute him. He is, even in this state, considered to be pure because his soul is purified by his belief in Islam. He is barred from prayer and recitation of the Glorious Quraan and entering into the mosque simply to make him conscious of the immeasurably high spiritual value of these acts of devotion to Allaah.

Is the disbeliever considered to be impure?

Imaam Ash-Shuakaanee has said in his book ‘NAYLUL AWTAAR: VOL. 1, PP. 20-21. “ Some scholars considered non-believer impure based on the statement of the Prophet (r) “the believer”, and it is mentioned in AL-BAHR, that it is the opinion of some scholars namely, Al-Hadi, Al-Qasim and An-Nasir, Imam Maalik, etc: all of them said that the non-believer is impure. Their evidence is the verse of the Glorious Quraan (9: 28.) in which the polytheists have been declared as unclean. The majority of the scholars replied that the verse of the Glorious Quraan (9: 28.) in which the polytheists have been declared as unclean is due to their evil beliefs and practices. Their evidence is that Allaah has allowed Muslims to women from the people of the Books, hence one may come in contact with the sweat of the these women while having sexual intercourse. If it would have been considered impure then it would have been mentioned in the hadeeth. There is no such hadeeth that speaks about the impurity of the sweat of the people of scriptures. Therefore, it is not impure.

No, the non-believer is not impure¹⁸³. So far as man as a human being is concerned no person is defiled, not even a non-believer, because the Lord has created man in the best form. (95: 4.), and then he lowered himself by his own misdeeds. Man as such is the recipient of the special favours of the Lord. the Glorious Quraan says: **“And surely We have honoured the children of Adam, and we carry them in the land and the sea, and We provide them with good things and We have made them to excel highly most of the whom We have created”**. (27: 70.)¹⁸⁴

C: If any scholar or a teacher saw anything against Islam done by his student or misunderstood something then he should correct him and must inform the right matter. As the Prophet did when he

¹⁸³ AL-E‘ALAAM BI FAWAAYID ‘UMDATIL AHKAAM: VOL. 2, P.18.

¹⁸⁴ SAHIH MUSLIM: VOL. 1, PP.203-4.

saw that Abu Hurayrah has developed wrong concept regarding a person in the state of Janabah.

D: It is understood from the hadeeth that one can delay the ritual bath (Ghuslul Janabah) due to any important reason, and can go out of his house for any personal reason, as did Abu Hurayrah. The Prophet did not stop him from doing so.

E: There is not a single hadeeth that says that only alive Muslim is considered pure and dead is not. According to the general statement of the Prophet (r), **‘The Believer is not impure’** is clear that it is meant for both alive and dead. If it is not for both then, how can we say that it is particular for alive and it is not for dead.¹⁸⁵ Imaam Al-Bukhari has reported Ibn ‘Abbaas as saying, **“A Muslim never becomes impure whether dead or alive.”**¹⁸⁶ Imaam Al-Haakim has collected a hadeeth in which the Prophet (r) has said, **“Do not consider your dead impure, because the Muslim never become impure whether dead or alive”**.¹⁸⁷

F: What is permissible to do for a person who is in the state of impurities:

(I). The sweat of the Junub is pure, whether he is without ablution or Junub, or in the menses and the saliva is also pure.¹⁸⁸

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

(III). Imam Al-Bukhari reported that ‘Ata said: A Junub person is allowed to let his blood out (medically), to clip his nails, and also to get his head shaved even without ablution.¹⁸⁹

G: It is highly recommended that one should be clean and tidy while sitting in the gathering of scholars and in religious discussion, in respect of them. The scholars said that the student of Islam should cut his nails, comb his hair and remove bad smell from his body and clothes. Hence, he should adorn himself in a nice way.¹⁹⁰

HADEETH TWENTY-NINE

29- عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَيْهِ وَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ ثُمَّ اغْتَسَلَ ثُمَّ يُخَلِّلُ بِيَدَيْهِ شَعْرَهُ حَتَّى إِذَا ظَنَّ أَنَّهُ قَدْ أَرَوَى بَسْرَتَهُ أَقْضَى

¹⁸⁵ Abid.

¹⁸⁶ SAHIH AL-BUKHARI: VOL. 2, P. 194.

¹⁸⁷ AL-MUSTADRAK: VOL. 1, P.385. Imam Zahabi has agreed with Imam Al-Hakim.

¹⁸⁸ SAHIH SUNAN AT-TIRMIZEE: VOL. 1, P. 38, 105. AL-E‘ALAAM BI FAWAAYID ‘UMDATIL AHKAAM: VOL. 2, P.19.

¹⁸⁹ SAHIH AL-BUKHARI: VOL. 1, P. 172.

¹⁹⁰ AL-E‘ALAAM BI FAWAAYID ‘UMDATIL AHKAAM: VOL. 2, P.16.

عَلَيْهِ الْمَاءَ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ وَقَالَتْ كُنْتُ أُغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ نَعْرِفُ مِنْهُ جَمِيعًا *خ:الغسل

30- Narrated Hishaam bin 'Urwa on the authority of his father: 'Aaisha said, "Whenever Allaah's Messenger (r) took the bath of Janaaba, he cleaned his hands and performed ablution like that for prayer and then took a bath and rubbed his hair, till he felt that the whole skin of the head had become wet, then he would pour water thrice and wash the rest of the body." 'Aaisha further said, "I and Allaah's Messenger (r) used to take a bath from a single water container, from which we took water simultaneously."¹⁹¹

EXPLANATION THE FIQH OF HADEETH 29:

In the hadeeth above 'Aisha the mother of Believers may be Allaah be pleased with her, describes the Prophet's ghusl.

- (i). Washing hands,
- (ii). Performing ablution, same as the one for the prayer,
- (iii). Rubbing the wet fingers on the hair,
- (iv). Pouring water over the whole body.
- (v). It is permissible for both the husband and wife to take bath from one container and at the same time.¹⁹²
- (vi). The scholars said that there is no harm for husband and wife to look at he private part of each other, based on the above hadeeth.¹⁹³
- (vii). This hadeeth is one the three kinds of hadeeth, namely; Prophet's statement, Prophet's action and his approval to sahabah's actions. The above hadeeth is his action.

HADEETH THIRTY

30- عَنْ مَيْمُونَةَ قَالَتْ وَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضُوءًا لِجَنَابَةِ فَأَكْفَأَ بِيَمِينِهِ عَلَى شِمَالِهِ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ غَسَلَ فَرْجَهُ ثُمَّ ضَرَبَ يَدَهُ بِالْأَرْضِ أَوْ الْحَائِطِ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ مَضَمَضَ وَاسْتَنْشَقَ وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ ثُمَّ أَفَاضَ عَلَى رَأْسِهِ الْمَاءَ ثُمَّ غَسَلَ جَسَدَهُ ثُمَّ تَحَّى فَعَسَلَ رِجْلَيْهِ قَالَتْ فَأَتَيْتُهُ بِخَرْقَةٍ فَلَمْ يُرِدْهَا فَجَعَلَ يَنْفُضُ بِيَدِهِ *خ:الغسل

30- Narrated Maimoona : Water was placed for the ablution of Allaah's Messenger (r) after Janaaba. He poured water with his right had over his left twice or thrice and then washed his private parts and rubbed his hands on the earth or on a wall twice or thrice and then rinsed his mouth, washed his nose by putting water in it

¹⁹¹ SAHIH AL BUKHARI, vol.1, pp.166-67, no.272.

¹⁹² AL-E'ALAAM BI FAWAAYID 'UMDATIL AHKAAM: VOL. 2, P. 31.

¹⁹³ AL-E'ALAAM BI FAWAAYID 'UMDATIL AHKAAM: VOL. 2, P. 33. RAUDATUL TAALIBEEN: 7/ 27, AL-MUGHANEE: 6/557, AL-INSAAF: 8/32, SHARHUL ZURQAANEE: 3/163. NIHAAYAH: 6/199.

and then blowing it out and then washed his face and forearms and poured water over his head and washed his body. Then he shifted from that place and washed his feet. I brought a piece of cloth, but he did not take it and removed the traces of water from his body with his hand.”¹⁹⁴

EXPLANATION FIQH OF HADEETH 30:

In the hadeeth above Maimoonah the mother of Believers may be Allaah be pleased with her, describes the Prophet’s ghusl with few additional things:

- (i). Washing hands twice or thrice
- (ii). Washing the private parts with the left hand twice or thrice
- (iii). Washing hands with sand or anything that cleans the impurity from the hands. Soaps can also be used.¹⁹⁵
- (iv). Performing ablution, same as the one for the prayer,
- (v). Pouring water over the whole body.
- (vi). Washing the feet again, standing slightly away from the bathing area. It is permissible to do so if area is muddy even if complete ablution was made before¹⁹⁶,
- (vii). Towel can be used to wipe water over the body after the bath. It is not compulsory; one may use it or may not.¹⁹⁷

DESCRIPTION OF THE PROPHET’S GHUSL AL-JANABAH

- (i). Intention in heart (Niyyah),
- (ii). Washing hands twice or thrice
- (iii). Washing the private parts with the left hand twice or thrice
- (iv). Washing hands with sand or anything that cleans the impurity from the hands. Soaps can also be used.¹⁹⁸
- (v). Performing ablution, same as the one for the prayer,
- (vi). Pouring water over the whole body.
- (vii). Washing the feet again, standing slightly away from the bathing area. It is permissible to do so if area is muddy even if complete ablution was made before¹⁹⁹,
- (viii). Towel can be used to wipe water over the body after the bath. It is not compulsory; one may use it or may not.²⁰⁰

¹⁹⁴ SAHIH AL BUKHARI, vol.1, p.167, no.273.

¹⁹⁵ AL-E‘ALAAM BI FAWAAYID ‘UMDATIL AHKAAM: VOL. 2, P. 40.

¹⁹⁶ AL-E‘ALAAM BI FAWAAYID ‘UMDATIL AHKAAM: VOL. 2, P. 47.

¹⁹⁷ AL-E‘ALAAM BI FAWAAYID ‘UMDATIL AHKAAM: VOL. 2, P. 44.

¹⁹⁸ AL-E‘ALAAM BI FAWAAYID ‘UMDATIL AHKAAM: VOL. 2, P. 40.

¹⁹⁹ AL-E‘ALAAM BI FAWAAYID ‘UMDATIL AHKAAM: VOL. 2, P. 47.

²⁰⁰ AL-E‘ALAAM BI FAWAAYID ‘UMDATIL AHKAAM: VOL. 2, P. 44.

- (vii). Towel can be used to wipe water over the body after the bath. It is not compulsory; one may use it or may not.²⁰¹
- (viii). One can rinse water from the body with his hands.

HADEETH THIRTY-ONE

31- عَنْ ابْنِ عُمَرَ أَنَّ عُمَرَ قَالَ يَا رَسُولَ اللَّهِ أَيْرْفُدُّ أَحَدُنَا وَهُوَ جُنْبٌ قَالَ نَعَمْ إِذَا تَوَضَّأَ .

31- Ibn 'Umar reported: Umar said: O Messenger of Allah, Is one amongst us permitted to sleep in a state of impurity (i.e. after having sexual intercourse)? He (the Holy Prophet) said: Yes, after performing ablution.²⁰²

EXPLANATION THE FIQH OF HADEETH 31:

A: Father in Law can ask religious question to his son-in-law. 'Umar was father-in-law of the Prophet (r). The Prophet (r) got married to Hafsa, the daughter of 'Umar.

B: It recommended that one should make ablution after having sexual intercourse before sleep.

C: There are two different opinions with regards to ablution after having sexual intercourse before sleep.

Some scholars say that it is compulsory to make ablution after having sexual intercourse if the person wants to sleep. Their evidence is the above hadeeth.

Some other scholars say that it is not compulsory but it is recommended. Their evidence is the following hadeeth:

²⁰¹ AL-E'ALAAM BI FAWAAYID 'UMDATIL AHKAAM: VOL. 2, P. 44.

²⁰² SAHIH AL BUKHARI, vol. 1, no. 285. Volume 1, no. 287: Volume 1, no. 289. SAHIH MUSLIM: Numbers: 600-2. SUNAN AT-TIRMIZEE: Number: 104. SUNAN NASA'I: Numbers: 262-3. SUNAN ABU DAWUD: Number: 221. SUNAN IBN-I MAJAH: Number: 585. SAHIH IBN HIBBAAN: Numbers: 1212-3: It has , "If you wish, you may perform ablution". SAHIH IBN KHUZAIMAH: Vol. 1, Number: 212 and another version has that, " if you wish you may make ablution before sleep." [Vol. 1, Number: 211.] MUWATTA IMAM MAALIK: Number: 104.

‘Aishah reported that, Allaah ‘s Messenger (r) used to have seminal emission and then used to sleep without touching water till he would wake after that and take bath.”²⁰³

The majority of the scholars hold that performing ablution after intercourse before sleep is only desirable and not necessary. Imam Ibn Qutaibah said: “ The conclusion of the two hadeeths, hadeeth of ‘Umar and hadeeth of ‘Aishah, is that the Prophet (r) has done both the ways to show that one is recommended and the other is permissible to sleep without touching water. If anybody wants to wash his private part and make ablution, then he has done a good thing and if anybody wants to sleep without touching water then it is also permissible.”²⁰⁴

D: Why one should make ablution before going to bed to sleep?

No report is recorded on this issue that why ablution is done. But one should do it because the Prophet (r) has done and asked the sahabah to do it. Secondly, some scholars say that it is because a person may die any time hence it is better to be in state of small taharah i.e. to make ablution.²⁰⁵

E: It is recommended that one should wash his private part before sleep.

Narrated 'Aisha: Whenever the Prophet intended to sleep while he was Junub, he used to wash his private parts and perform ablution like that for the prayer.²⁰⁶

F: Ablution should be the same as that of prayer.

'A'isha reported: Whenever the Messenger of Allah (may peace be upon him) intended to sleep after having sexual intercourse, he performed ablution as for the prayer before going to sleep.²⁰⁷

G: One can eat and drink after having sexual intercourse before ghusl.

'A'isha reported: Whenever the Messenger of Allah (may peace be upon him) had sexual intercourse and intended to eat or sleep, he performed the ablution of prayer.²⁰⁸

H: A man can have second time sexual intercourse with his wife if he wants.

²⁰³ SUNAN AT-TIRMIZEE: Vol. 1, Number. 103. SUNAN ABU DAWUD: Number: 228. SUNAN IBN-I-MAJAH: Number: 581. MUSNAD IMAM AHMAD.

²⁰⁴ AL-E‘ALAAM BI FAWAAYID ‘UMDATIL AHKAAM: VOL. 2, P. 49, ft: 9. AHKAAMUL AHKAAM SHARH ‘UMDATIL AHKAAM: Vol. 1, P. 98.

²⁰⁵ AL-E‘ALAAM BI FAWAAYID ‘UMDATIL AHKAAM: VOL. 2, P. 50, ft: 2.

²⁰⁶ SAHIH AL-BUKHARI: Volume 1, Book 5, Number 286:

²⁰⁷ SAHIH MUSLIM: Number: 597:

²⁰⁸ SAHIH MUSLIM: Number 598.

Abu Sa'id al-Khudri reported: The Messenger of Allah (may peace be upon him) said: When anyone amongst you has sexual intercourse with his wife and then he intends to repeat it, he should perform ablution . In the hadith transmitted by Abu Bakr. (the words are): "Between the two (acts) there should be an ablution," or he (the narrator) said: "Then he intended that it should be repeated."²⁰⁹

HADEETH THIRTY-TWO

32- 282 عَنْ أُمِّ سَلَمَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ جَاءَتْ أُمَّ سُلَيْمٍ امْرَأَةً أَبِي طَلْحَةَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ هَلَّ عَلَى الْمَرْأَةِ مِنْ غُسْلٍ إِذَا هِيَ احْتَلَمَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ إِذَا رَأَتْ الْمَاءَ.

32- Narrated Um-Salama the mother of the believers: Um Sulaim, the wife of Aboo Talha, came to Allaah's Messenger (r) and said, "O Allaah's Messenger Verily Allaah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" Allaah's Messenger (r) replied, "**Yes, if she notices a discharge.**"²¹⁰

EXPLANATION THE FIQH OF HADEETH 32:

A: A woman can ask a scholar about any Islamic issue, with the condition that if she maintains the Islamic discipline. If the woman is having any serious question to ask and if she feels shy to ask, then she would harm herself by doing something wrong unknowingly. Hence, she can ask without feeling shy about it.²¹¹ 'Aishah the mother of believers (may Allaah be pleased with her) praised the women of Ansar because they were very brave women and never felt shy to ask any question to the Prophet (r).

'A'isha reported: Asma (daughter of Shakal) asked the Apostle of Allah (may peace be upon him) about washing after menstruation. He said: **Everyone amongst you should use water (mixed with the leaves of) the lote-tree and cleanse herself well, and then pour water on her head and rub it vigorously till it reaches the roots of the hair. Then she should pour water on it. Afterwards she should take a piece of cotton smeared with musk and cleanse herself with it.** Asma' said: How should she cleanse herself with the help of that? Upon this he (the Apostle of Allah) observed: **Praise be to Allah, she should cleanse herself.** 'A'isha said in a subdued tone that she should apply it to the trace of blood. She (Asma) then further asked about bathing after sexual intercourse. He (the Holy Prophet) said: **She should take water**

²⁰⁹ SAHIH MUSLIM: Number: 605:

²¹⁰ SAHIH AL BUKHARI, vol.1, pp.171-72, no.280. Volume 1, Book 3, Number 132: Volume 1, Book 5, Number 280: Volume 4, Book 55, Number 545. Volume 8, Book 73, Number 113: Volume 8, Book 73, Number 142: SAHIH MUSLIM Book 3, Number 0610: SAHIH SUNAN AT-TIRMIZEE: NO. 106. SUNAN NASA'I: NO. 199. SUNAN IBN-I-MAJAH: NO.600. MUSNAD IMAM AHMAD: VOL. 6, P. 377. MUWATTA IMAM MAALIK: NO. 113. AL-MUNTAQA IBN AL-JAAROOD: 39.

²¹¹ AL-E'ALAAM BI FAWAAYID 'UMDATIL AHKAAM: VOL. 2, P. 66.

and cleanse herself well or complete the ablution and then (pour water) on her head and rub it till it reaches the roots of the hair (of her) head and then pour water on her. 'A'isha said: How good are the women of Ansar (helpers) that their shyness does not prevent them from learning religion.²¹²

B: The meaning of the statement: ***‘Verily Allaah is not shy of (telling you) the truth’*** is that whatever Allaah commands His servants to do He does not feel hesitation or feel shy. All His commands are true and there is no error in them. All His commands are good for the whole mankind, therefore, He does not feel shy to command them. Hence, Umm Salamah said to the Messenger of Allaah (ﷺ) that as Allaah feels no hesitation to mention anything, she should not feel shy to ask him any serious question.²¹³

C: The woman also experience wet dream as the man experiences, but this issue was not known to Umm Salamah, that is why she asked him (ﷺ). She has to perform ghusl as the man has to make ghusl after emission of semen.

D: She should not consider herself defiled merely by seeing the dream, it is must that she should see the semen; only seeing the dream in the sleep is not enough. As the Prophet (ﷺ) said to her that she must have ghusl if she sees semen.

E: There is no difference between a virgin female, or married woman, if the semen is released and can be seen outside the private part, then the ghusl is must.²¹⁴

F: One must ask the question to any scholar, if he is in doubt about any Islamic issue, as in the hadeeth.²¹⁵

G: One can ask question indirectly, without mentioning the name of any particular person. Umm Salamah asked the Prophet (ﷺ) indirectly without mentioning her own name, as it is in the hadeeth.²¹⁶

²¹² SAHIH MUSLIM: Number: 650.

²¹³ AL-E‘ALAAM BI FAWAAYID ‘UMDATIL AHKAAM: VOL. 2, Pp. 66-9.

²¹⁴ AL-E‘ALAAM BI FAWAAYID ‘UMDATIL AHKAAM: VOL. 2, P. 72. SHARHU MUSLIM by Imam An-Nawawee: vol. 3, p. 220.

²¹⁵ AL-E‘ALAAM BI FAWAAYID ‘UMDATIL AHKAAM: VOL. 2, P. 73.

²¹⁶ AL-E‘ALAAM BI FAWAAYID ‘UMDATIL AHKAAM: VOL. 2, P. 73.

H: The Scholar should answer the question, by saying yes or no, and mentioning the condition if there is any, as it is in the hadeeth.²¹⁷

HADEETH THIRTY-THREE

33-229 عَنْ عَائِشَةَ قَالَتْ : (كُنْتُ أُغْسِلُ الْجَنَابَةَ مِنْ تَوْبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَخْرُجُ إِلَى الصَّلَاةِ وَإِنَّ بُقْعَ الْمَاءِ فِي تَوْبِهِ).

و في لفظ لمسلم: (وَلَقَدْ كُنْتُ أَفْرُكُهُ مِنْ تَوْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَكًا فَيُصَلِّي فِيهِ).

Narrated 'Aisha: I used to wash the traces of Janabah (semen) from the garments of the Prophet and he used to go for prayers while traces of water were still on it (water spots were still visible).²¹⁸

The version in Sahih Muslim:

(I simply scraped it off and he offered prayer, while putting that on.)²¹⁹

EXPLANATION THE FIQH OF HADEETH 33:

A: The above two ahaadeeth speak of two different ways for cleaning the garment that is smeared with semen.

²¹⁷ AL-E'ALAAM BI FAWAAYID 'UMDATIL AHKAAM: VOL. 2, P. 73.

²¹⁸ SAHIH AL-BUKHARI: Volume 1, Book 4, Number 229: Volume 1, Book 4, Number 230: Volume 1, Book 4, Number 231: Volume 1, Book 4, Number 232: Volume 1, Book 4, Number 233: SAHIH MUSLIM Book 002, Number 0570-71. SAHIH SUNAN AT-TIRMIZEE: NO. 102. SUNAN NASA'I: NO. 298. SUNAN ABU DAWUD: NO. 373. SUNAN IBN-I-MAJAH: 536. IBN HIBBAAN: NO. 1378.

²¹⁹ SAHIH MUSLIM: Book 002, Number 0566: Book 002, Number 0567: Book 002, Number 0568: Book 002, Number 0569: Book 002, Number 0572: SAHIH SUNAN AT-TIRMIZEE: NO. 101. SUNAN NASA'I: NOS. 299-304. SUNAN ABU DAWUD : NOS. 371-2. SUNAN IBN-I-MAJAH: NOS. 537-9. ABU 'AWAANAH: 1/ 204 AND 206. MUSNAD IMAM AHMAD. AT-TAHAWE: 1/29. AT-TIYAALISEE: NO. 1401. IBN KHUZAIMAH: 1/147 AND IBN HIBBAAN: 2/1376.

1. It can be cleaned by washing it, as it is in the first hadeeth.
2. It can be rubbed without washing it with water, as it is in the second hadeeth.

B: One can pray in the same garment immediately, after washing it. It is not necessary to wait until it gets dry, as it is in the hadeeth that the Prophet (ﷺ) prayed in the wet garment.

C: The garment becomes pure if it is cleaned by either of the two ways; that is by washing the garment or by rubbing out the semen from it. The Prophet (ﷺ) had offered his prayer in the garment that was washed due to semen and he also offered his prayer in the garment that was rubbed due to semen. He would never pray in the impure garment.

D: It has a good example of the obedient wife who serves her husband by washing the garments for him. May Allaah guide all our Muslim sisters to serve their husbands like the believer women did in the time the Prophet (ﷺ). Aameen.

Unfortunately, now a day we find many husbands find problems with their wives, specially, when they are asked to serve the house or to look after the house hold activities. Sometimes, they refuse so rudely saying that, *‘I was not doing these insulting labour work when I was at my father’s house. Why don’t you do it yourself or hire a housemaid’*. This is very dangerous on her part; may Allaah guide all of us to follow Islam sincerely deep from our hearts. Aameen.²²⁰

E: There is no harm for a woman to mention the example of her own husband to make issue more clear, if it is required. ‘Aishah has mentioned about the Prophet (ﷺ), as it is in the hadeeth above²²¹.

F: Based on the above two narrations scholars have two different opinions about the semen.²²² Some say it is pure and other say it is impure.

²²⁰ Please read my book: ‘ISLAMIC FAMILY GUIDELINE’ for further relations between husband and wife. MESSAGE OF ISLAM has published this book in UK.

²²¹ AL-E‘ALAAM BI FAWAAYID ‘UMDATIL AHKAAM: VOL. 2, P. 82.

²²² In AL-E‘ALAAM BI FAWAAYID ‘UMDATIL AHKAAM: VOL. 2, P. 76. It is mentioned that the scholars have six different opinions with regards to the purity and impurity of the semen.

The scholars like are 'Aishah, 'Alee Ibn Abu Taalib, Ibn 'Umar, S'aad Ibn Abu Waqqaas and Imam Daawood and Imam Ash-Shaaf'ee, and Imam Ahmad, Ahlul Hadeeth²²³, Imam Ibn Hazm, Imam Ibn Taymiyyah, and many other scholars say that it is pure.²²⁴ Their evidence is the second hadeeth and many other hadeeths:

'Aisha reported to have said: 'Incase I found that (semen) on the garment of the Messenger of Allah (may peace be upon him) dried up; I scraped it off with my nails.²²⁵

1. They say that rubbing of the semen from the garment can remove maximum portion of the semen but not all. Some portion would still remain on it. Hence, if it is considered to be impure then it means that the Prophet () prayed in an impure garment. He prayed in such garment; hence the garment is pure and the semen too
2. If the semen is considered to be impure then scrapping of it from the garment will not be sufficient; water must be used to purify the garment. But as it is mentioned in the hadeeth that she used to scrap the semen from the garment of the Prophet () when it gets dried.
3. The Prophet () never ordered to wash the semen from the body or from the garment, as he has ordered to wash the garment and the body when smeared with urine.
4. Allaah has created the man from semen and in the best form and has honoured him over all the creatures.²²⁶ Therefore, if we consider semen impure then the man will be considered impure. Allaah has mentioned in the Quraan:

“We have honoured the sons of Adam; ... and conferred on them special favours, above a great part of Our Creation.”²²⁷

“He has created man from a sperm-drop; and behold this same (man) becomes an open disputer!”²²⁸

²²³ Scholars, who are experts in the field of hadeeth, are called ahlul-hadeeth.

²²⁴ AL-E'ALAAM BI FAWAAYID 'UMDATIL AHKAAM: VOL. 2, P. 78.

²²⁵ SAHIH MUSLIM: Number 0572:

²²⁶ AL-E'ALAAM BI FAWAAYID 'UMDATIL AHKAAM: VOL. 2, P. 80.

²²⁷ Sooratul Israa: ch. 17, v. 1.

“We have indeed created man in the best of moulds,”²²⁹

5. As to the first hadeeth where washing the semen from the garment is mentioned, it does not mean that the semen is impure. When we wash spit or mucus from the garment or wall does not mean that it is impure.²³⁰
6. The scholars who say it is impure are Al-Hanafees and Al-Maalikees.²³¹ Their argument is that if semen was not considered impure then why she had to wash it. They say that it is impure because it comes out of the penis from where the urine comes and the blood comes. Therefore, it is impure as urine and blood. They also that scrapping the semen or rubbing it does not mean that it is pure, because rubbing impurities from the bottom of the shoes does not come the impurity pure. Similarly, scrapping or rubbing does not make semen pure.²³²

CONCLUSION:

The semen is pure. It is cleaned from the body or the garment in two ways:²³³

- (1). If is wet then it should cleaned by washing with the water;
- (2). If it is dry then it can be cleaned by rubbing or scrapping.
- (3). ‘Aishah has reported that she would scrap the semen from the garment of the Prophet (ﷺ) while he was in the prayer.²³⁴

The above hadeeth is strong enough to prove that semen is pure, because the Prophet (ﷺ) would never pray in an impure garment or in the garment which is smeared with the impurity.

HADEETH THIRTY-FOUR

34-291 عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : ((إِذَا جَلَسَ بَيْنَ شَعْبَيْهَا الْأَرْبَعِ ثُمَّ جَهَّذَهَا فَقَدْ وَجَبَ الْغَسْلُ)) .

²²⁸ Sooratun Nahl: ch. 16, v. 4.

²²⁹ Sooratut Teen: ch. 95, v. 4.

²³⁰ TAYSEERUL ALLAAM SHARHU ‘UMDATIL AHKAAM: VOL. 1, P. 68.

²³¹ TAYSEERUL ALLAAM SHARHU ‘UMDATIL AHKAAM: VOL. 1, P. 68.

²³² AL-E‘ALAAM BI FAWAAYID ‘UMDATIL AHKAAM: VOL. 2, P. 78.

²³³ SAHIH IBN HIBBAAN: VOL. 2, P. 330.

²³⁴ SAHIH IBN KHAZAIMAH: VOL. 1, P. 147, NO. 290.

وَفِي لَفْظٍ لِمُسْلِمٍ : ((وَإِنْ لَمْ يُنْزَلْ)) .

Narrated Aboo Hurayrah : The Prophet (r) said, **“When a man sits in between the four parts of a woman and did the sexual intercourse with her bath becomes compulsory.”**²³⁵

Reported Imam Muslim: **“Even if there is no orgasm”**.²³⁶

EXPLANATION THE FIQH OF HADEETH 34:

Discussion on the words of the hadeeth:

A: The actual words of the hadeeth are: **“When anyone sits between the four parts of her body and then makes effort.”** What it implies is that a male sits within the thighs of the female and then cohabits. The Holy Prophet was an eloquent speaker and his expressions are very exquisite. He uses similes and metaphors for conveying the true sense of the meaning. This act of sexual intercourse could not rightly be expressed with the English word “mating”. He, therefore, used a metaphor to explain the real nature of the act.²³⁷

B: The hadeeth that is reported by Imam Al-Bukhari in his Sahih Al-Bukhari: No. 290 is about the sexual intercourse between husband and wife. It has that ghusl becomes compulsory if husband and wife do the sexual intercourse. But it does not speak anything about seminal emission.

Similar hadeeth that is narrated by Imam Muslim in his Sahih Muslim: No. 682 is about sexual intercourse and the exception the seminal emission. It has that the ghusl becomes compulsory after the sexual intercourse even seminal emission has not taken place.

Aboo Hurayrah reported: The Apostle of Allaah (r) said: **“When a man has sexual intercourse, bathing becomes obligatory (both for the male and the female), ...Even if there is no orgasm”**.²³⁸

C: Different opinions about the ghusl after sexual intercourse:

FIRST OPINION:

There two different opinions of the scholars. Some say the ghusl will only be compulsory if the seminal emission takes place and

²³⁵ SAHIH AL BUKHARI, vol.1, p.175, no. 290. SAHIH MUSLIM, vol.1, pp.195-96, no.682, P. 196, NT. 566. SAHIH MUSLIM, vol.1, pp.195-96, no.682. Book 3, Number 0674: Book 3, Number 0676: SAHIH MUSLIM: Book 3, Number 0677: Book 3, Number 0678: Book 3, Number 0679: SAHIH MUSLIM: Book 3, Number 0680: Book 3, Number 0682: Book 3, Number 0684: Book 3, Number 0685: SUNAN AL-BAYHAQEE: 1, 165. SAHIH IBN KHUZAIMAH: VOL.1, NOS. 225-6. See AL-FATHUR RABBAANEE: vol. 2, pp. 110-1, no. 420. Imam Ad-Daaramee in his book Sunan ad-Daaramee: Book of Purification: no. 759. SUNAN IBN-I-MAJAH: NO. 609. SUNAN ABU DAWUD: NO. 214. Shaikh Al-Albaanee has authenticated it in SAHIH SUNAN ABOO DAAWOOD: NOS. 198 –9. SAHIH SUNAN AT-TIRMIZEE: NO. 96. SAHIH SUNAN IBN MAJAH: NO. 493.

²³⁶ SAHIH MUSLIM, vol.1, pp.195-96, no.682.

²³⁷ SAHIH MUSLIM: P. 196, NT. 566.

²³⁸ SAHIH MUSLIM, vol.1, pp.195-96, no.682.

others say that it will become compulsory if the two private parts touch each other, even if seminal emission does not take place.

Those who say that the ghusl will only be compulsory if the seminal emission takes place, their evidence is the following hadeeth

Sa'id al-Khudri narrated it from his father : I went to Quba' with the Messenger of Allah (may peace be upon him) on Monday till we reached (the habitation) of Banu Salim. The Messenger of Allah (may peace be upon him) stood at the door of 'Itban and called him loudly. So he came out dragging his lower garment. Upon this the Messenger of Allah (may peace be upon him) said : We have made this man to make haste 'Itban said : Messenger of Allah, if a man parts with his wife suddenly without seminal emission, what is he required to do (with regard to bath) ? The Messenger of Allah (may peace be upon him) said : ***It is with the seminal emission that bath becomes obligatory.***²³⁹

Abu Sa'id al-Khudri reported: The Messenger of Allah (may peace be upon him) happened to pass by (the house) of a man amongst the Ansar, and he sent for him. He came out and water was trickling down from his head. Upon this he (the Holy Prophet) said: Perhaps we put you to haste. He said : Yes. Messenger of Allah. He (the Holy Prophet) said : When you made haste or semen is not emitted, bathing is not obligatory for you, but ablution is binding. Ibn Bashshir has narrated it with a minor alteration.²⁴⁰

Ubayy Ibn Ka'b reported: I asked the Messenger of Allah (may peace be upon him) about a man who has sexual intercourse with his wife, but leaves her before orgasm. Upon this he (the Holy Prophet) said: He should wash the secretion of his wife, and then perform ablution and offer prayer.²⁴¹

Ubayy ibn Ka'b narrated it from the Messenger of Allah (may peace be upon him) that he said : If a person has sexual intercourse with his wife, but does not experience orgasm, he should wash his organ and perform an ablution.²⁴²

²³⁹ SAHIH MUSLIM: Book 3, Number 0674:

²⁴⁰ SAHIH MUSLIM: Book 3, Number 0676:

²⁴¹ SAHIH MUSLIM: Book 3, Number 0677:

²⁴² SAHIH MUSLIM: Book 3, Number 0678:

Abu Sa'id al-Khudri reported: The Apostle of Allah (may peace be upon him) observed: Bathing is obligatory in case of seminal emission.²⁴³

Zaid b. Khalid al-Jubani reported that he asked Uthman b. 'Affan: What is your opinion about the man who has sexual intercourse with his wife, but does not experience orgasm? Uthman said: He should perform ablution as he does for prayer, and wash his organ. 'Uthman also said : I have heard it from the Messenger of Allah (may peace be upon him).²⁴⁴

SECOND OPINION:

Some scholars²⁴⁵ say that the ghusl is compulsory whether seminal emission takes place or not. If the two private parts of husband and wife touch each other the ghusl is compulsory. They also say that the following hadeeth abrogates the previous one and makes it clear that the sexual intercourse makes a bath obligatory both for the man and the woman even if the seminal emission does not take place.

Abu Huraira reported: The Apostle of Allah (r) said: ***“When a man has sexual intercourse, bathing becomes obligatory (both for the male and the female). ... Even if there is no orgasm.”***²⁴⁶

Abu Musa reported: There cropped up a difference of opinion between a group of Muhajirs (Emigrants) and a group of Ansar (Helpers) (and the point of dispute was) that the Ansar said: The bath (because of sexual intercourse) becomes obligatory only-when the semen spurts out or ejaculates. But the Muhajirs said: When a man has sexual intercourse (with the woman), a bath becomes obligatory (no matter whether or not there is seminal emission or ejaculation). Abu Musa said: Well, I satisfy you on this (issue). He (Abu Musa, the narrator) said: I got up (and went) to 'A'isha and sought her permission and it was granted, and I said to her: O Mother, or Mother of the Faithful, I want to ask you about a matter on which I feel shy. She said : Don't feel shy of asking me about a thing which you can ask your mother, who gave you birth, for I am too your mother. Upon this I said: What makes a bath obligatory for a person? She replied: You have come across one well informed! The Messenger of Allah (may peace be upon him) said: When anyone sits amidst four parts (of the woman) and the circumcised parts touch each other a bath becomes obligatory.²⁴⁷

'A'isha the wife of the Apostle of Allah (may peace be upon him) reported. A person asked the Messenger of Allah (may peace be upon him) about one who has sexual intercourse with his wife and

²⁴³ SAHIH MUSLIM: Book 3, Number 0679:

²⁴⁴ SAHIH MUSLIM: Book 3, Number 0680:

²⁴⁵ SUNAN AL-BAYHAQEE: 1, 165, it is the opinion of 'Umar, Ibn 'Umar, and 'Aishah, may Allaah be pleased with them all.

²⁴⁶ SAHIH MUSLIM: Book 3, Number 0682:

²⁴⁷ SAHIH MUSLIM: Book 3, Number 0684:

parts away (without orgasm) whether bathing is obligatory for him. 'A'isha was sitting by him. The Messenger of Allah (may peace be upon him) said: I and she (the Mother of the Faithful) do it and then take a bath.²⁴⁸

Ubayy Ibn K'ab reported: The Prophet (ﷺ) made a concession in the early days of Islam on account of the paucity of the clothes that one should not take a bath if one has sexual intercourse (and has no seminal emission). But later on he commanded to take a bath in such a case and prohibited its omission.²⁴⁹

This hadeeth abrogates the previous one and makes it clear that the sexual intercourse makes a bath obligatory both for the man and the woman even if the seminal emission does not take place.

CONCLUSION:

The ghusl is compulsory if the two private parts of the husband and wife, regardless to seminal emission.

D: Sacrifices of the Mothers of the Believers:

Hadrat 'Aishah was the most competent authority who could deliver final verdict on this matter on the basis of her personal experience. It is indeed one of the greatest sacrifices on the part of the Prophet (ﷺ) and his noble wives that they disclosed even the most private and personal affairs of their lives, and it is due to this sacrifice on their part that we have been able to learn these matters pertaining to purity and religious piety in the sphere of our private and personal life.

HADEETH THIRTY-FIVE

35- أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ كَانَ هُوَ وَأَبُوهُ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ وَعِنْدَهُ قَوْمٌ فَسَأَلُوهُ عَنِ الْغُسْلِ فَقَالَ يَكْفِيكَ صَاعٌ فَقَالَ رَجُلٌ مَّا يَكْفِينِي فَقَالَ جَابِرٌ كَانَ يَكْفِي مَنْ هُوَ أَوْفَى مِنْكَ شَعْرًا وَخَيْرٌ مِنْكَ تَمَّ أَمَّا فِي تَوْبٍ .
و لفظ: ((كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُفْرغُ عَلَى رَأْسِهِ ثَلَاثًا)) .

²⁴⁸ SAHIH MUSLIM: Book 3, Number 0685:

²⁴⁹ SUNAN AL-BAYHAQEE: 1, 165, it is the opinion of 'Umar, Ibn 'Umar, and 'Aishah, may Allaah be pleased with them all. SAHIH IBN KHUZAIMAH: VOL.1, NOS. 225-6. Imam Ibn Hajr said that it is the opinion of the majority of scholars that the hadeeth of Abu Saeed is abrogated by the hadeeth of 'Aishah, Abu Hurayrah and Ubayy Ibn K'ab. Vol. 1, p. 143. See AL-FATHUR RABBAANEE: vol. 2, pp. 110-1, no. 420. The author also says that the above hadeeth abrogates the previous hadeeth. (p. 112). According to Imam Al-Khattaabee those companions of the Prophet (ﷺ) who say that ghusl is compulsory only after the seminal emission and not without it, did not receive the hadeeth of Ubayy and Aishah and Abu Hurayrah, (p.113). The author further supported the opinion of the narrator in Sahih Muslim: Abu al.'Ala' b. al-Shikhkhir said: The Messenger of Allah (may peace be upon him) abrogated some of his commands by others, just as the Qur'an abrogates some part with the other, (Sahih Muslim: Book 3, Number 0675:). Imam Ad-Daaraamee in his book Sunan ad-Daraamee: Book of Purification: no. 759.

SUNAN IBN-I-MAJAH: NO. 609. SUNAN ABU DAWUD: NO. 214. Shaikh Al-Albaanee has authenticated it in SAHIH SUNAN ABOO DAAWOOD: NOS. 198 -9. SAHIH SUNAN AT-TIRMIZEE: NO. 96. SAHIH SUNAN IBN MAJAH: NO. 493.

35-Narrated Aboo Ja'far Muhammad ibn 'Alee ibn Al-Husain ibn 'Alee ibn Abee Taalib: While he and his father were with Jaabir bin 'Abdullaah, some people were with him and they asked him about taking a bath due to janabah. He replied, 'A Saa' of water is sufficient for you." A man said: "A Saa' is insufficient for me" then Jaabir replied, "A Saa' was sufficient for one who had more hair than you and was better than you (meaning the Prophet (r). And then Jaabir (put on) his garment and led the prayer.

Narrated Jaabir bin 'Abdullaah in another version: The Prophet (r) used to pour water three times on his head.²⁵⁰

EXPLANATION THE FIQH OF HADEETH 35:

- I. Aboo Jafar and his father were sitting in the gathering with Jaabir while someone asked Jaabir about the quantity of water required to have ghusl janabah. He replied that one Saa of water. Al-Hasan ibn Muhammad who was sitting in the gathering said that this amount of water will not be sufficient for him. Hence Jaabir replied by saying that whereas it was sufficient for the Prophet who had more and thick hair and was more careful about purification then anyone. This story is mentioned Sahih Muslim:

Jabir b. 'Abdullah reported: When the Messenger of Allah (may peace be upon him) took a bath because of sexual intercourse, he poured three handfuls of water upon his head. Hasan b. Muhammad said to him (the narrator): My hair is thick. Upon this Jabir observed. I said to him: O son of my brother, the hair of the Messenger of Allah (may peace be upon him) was thicker than your hair and these were more fine (than yours).²⁵¹

- II. It is clear that ghusl is must after janabah.

- III. A Saa of water is sufficient to have ghusl janabah.

- IV. Saa is a measurement equal to four mudds. And mudd is also a standard of measurenet which varies

²⁵⁰ SAHIH AL BUKHARI: vol. 1, p.158, no. 252, and vol. 1, p. 159, no. 255. SAHIH MUSIM: Book 3, Number 0642: SUNAN NISAI': NO. 233. SUNAN ABU DAWUD: NO. 93. SUNAN IBN-I-MAJAH: NO. 269.

²⁵¹ SAHIH AL-BUKHARI: Volume 1, Book 5, Number 256: SAHIH MUSLIM: Book 3, Number 0642:

according to the place and circumstances. But it is generally equal to one bushel. The mudd of Hijaz contains (1 1/3) rotls (about 3/4 seer) of water and that of Iraq contains 2 rotls about 1 seer of water. The sa of Hijaz, therefore, contains about 3 seers of water.

- V. The mentioned quantity of water is not the fix limit, one can use more if required without the intention of misusing it. It is only to explain that this quantity is the minimum, that could suffice one to have purification.

This tradition does not prescribe any quantity of water essential for the validity of ablution and bath. The Prophet sometimes performed ablution and took a bath with quantity of water and sometimes used more than this. A tradition recorded in Sahih Muslim says:

'A'isha reported: The Messenger of Allah (may peace be upon him) washed himself with water from a vessel (measuring seven to eight seers, i. e. fifteen to sixteen pounds of water) because of sexual intercourse.²⁵²

The conclusion is that one can use required quantity of water for ablution and for ghusl, without wasting it.

- VI. One must not waste water unnecessary. Pouring of water thrice would serve the purpose, and there is no need of using unnecessary water for bathing.

- VII. One can ask Islamic question, the most the knowledgeable person in the gathering.

- VIII. If someone argues about fiqh issue then one can answer strongly, mentioning the Sunnah of the Prophet ().

HADEETH THIRTY-SIX

36- عَنْ عُمَرَ بْنِ الْخُرَّاعِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا مُعْتَزِلًا لَمْ يُصَلِّ فِي الْقَوْمِ فَقَالَ يَا فُلَانُ مَا مَنَعَكَ أَنْ تُصَلِّيَ فِي الْقَوْمِ فَقَالَ يَا رَسُولَ اللَّهِ أَصَابَنِي جَنَابَةٌ وَلَا مَاءَ قَالَ عَلَيْكَ بِالصَّعِيدِ فَإِنَّهُ يَكْفِيكَ .

²⁵² SAHIH MUSLIM: Book 3, Number 0624.

36- Narrated 'Imran bin Husain Al-Khuza'i: Allah's Apostle saw a person sitting aloof and not praying with the people. He asked him, "O so and so! What prevented you from offering the prayer with the people?" He replied, "O Allah's Apostle! I am Junub and there is no water." The Prophet said, "Perform Tayammum²⁵³ with clean earth and that will be sufficient for you."²⁵⁴

EXPLANATION THE FIQH OF HADEETH 36:

A: The person's name is Khallaad Ibn Raf'e Ibn Maalik, the brother of Rifa'ah Ibn Raf'e.²⁵⁵

B: Brief discussion on the hadeeth:

²⁵³ **A: Definition of the word: 'TAYAMMUM:**

TAYAMMUM: It literally means intention; Islamically, it means wiping of hands and face with earth with the intention of purification, if one needs ablution or bath in the absence of water or if there is some other handicap.²⁵³ It is a substitute for ablution or bath as the case may be. The Quraan, Sunnah, and consensus of the community establish its religious sanction. It is peculiar with the Muslim community. [SUNAN ABU DAWUD: VOL. 1, P. 82, FN. 141.]

Tayammum (the dry ablution):

Definition. Literally tayammum means "aim, purpose." In Islamic law, it refers to "aiming for or seeking soil to wipe one's face and hands with the intention of preparing oneself to pray, and so on." [In Fiqhus Sunnah: Vol. 1, p. 63.]

Proof of its legitimacy

This is proven by the Qur'an, sunnah and ijma' (consensus).

The Qur'an says:

"if you are in a state of janabah bathe your whole body. But if you are ill, or on a journey, or one of you come from privy or you have sexual intercourse with your wife, and you could not find water, then take clean sand or earth and rub your faces and hands therewith". [SOORATUL MAA E DAH: CH. 5, NO. 6. AND SOORATUN NISAA: CH. 4, V. 43.]

The Sunnah:

Hudhaifa reported: The Messenger of Allah (may peace be upon him) said: We have been made to excel (other) people in three (things): Our rows have been made like the rows of the angels and the whole earth has been made a mosque for us, and its dust has been made a purifier for us in case water is not available. And he mentioned another characteristic too [SAHIH MUSLIM: Book 4, Number 1060]

Finally, there is a consensus that tayammum forms a legitimate part of the shari'ah, as it replaces ablution or ghusl under specific circumstances. [Fiqhus Sunnah: Vol. 1, p. 63.]

²⁵⁴SAHIH AL-BUKHARI: Volume 1, Book 7, Number 344: SAHIH MUSLIM: Book 004, Number 1451: Book 004, Number 1452. SUNAN NASAI': NO. 324. MUSNAD IMAM AHMAD: 4/434. SAHIH IBN HIBBAAN: (1298). SUNAN AD-DARAQUTNEE: 1/ 202. SAHIH IBN KHUZAIMAH: 1/137.

²⁵⁵ It is mentioned in Al-Tabraanee- Al-Mu'jam Al-Kabeer: 4/32, Al- 'elaam bi fawaa'ed 'umdatil ahkaam: vol. 2, p. 117.

It is mentioned in the other hadeeth that the Prophet (ﷺ) finished his Fajr Prayer and he saw a man who did not offer the prayer with him.

: The hadeeth shades the light on the Prophet's (ﷺ) humbleness and good manner of teaching Islam to his companions.

: The Prophet (ﷺ) did not scold the man for not praying along with him before knowing the reason. This is his a good manner and love for his Ummah.

: The Prophet (ﷺ) asked him the reason because he did not know. As some people believe that he has the knowledge of unseen.

: The man mentioned his reason that because he was in the state of janabah and could not find water; therefore, he did not pray with the Prophet (ﷺ).²⁵⁶

: The companion did not say O Messenger of Allaah you have the complete knowledge of past, present, and future and so you know about all unseen things. All the Sahaabah believed that the Prophet (ﷺ) knew only those things, which were revealed to him by Allaah. He never claimed to know every unseen thing.

: If a person sees anything against Islam is being practiced then he or she must inquire the cause and then pass the comments. One must not hurry to pass the statement without knowing the main cause.

C: Brief EXPLANATION OF THE FIQH OF THE HADEETH:

The sahaabi being the companion of the Prophet (ﷺ), did not know the issue of Tayammum. Therefore, it is quite possible that other than sahabi may also do not know many issues of fiqh. It is not necessary that being an Imam, he knows everything and nothing can be missed by him.

D: If a person is in the state of janabah, and the water is not available then he or she should perform tayammum.

E: If water is not available then clean earth is sufficient to perform Tayammum.

F: Tayammum is enough for both ghusl and for ablution.

G: The soil used for Tayammum can be sand, stone, gypsum, and so on. Says Allah, **"Perform tayammum with pure soil,"** and all

²⁵⁶ TAYSEERUL ‘ALLAAM SHARHU ‘UMDATUL AHKAAM: VOL. 1, P. 73.

scholars of Arabic agree that "soil" is whatever covers the earth, dirt or otherwise.²⁵⁷

Narrated Abu Juhaim Al-Ansari: The Prophet came from the direction of Bir Jamal. A man met him and greeted him. But he did not return back the greeting till he went to a (mud) wall and smeared his hands and his face with its dust (performed Tayammum) and then returned back the greeting.²⁵⁸

Hudhaifa reported: The Messenger of Allah (may peace be upon him) said: We have been made to excel (other) people in three (things): Our rows have been made like the rows of the angels and the whole earth has been made a mosque for us, and its dust has been made a purifier for us in case water is not available. And he mentioned another characteristic too.²⁵⁹

H: What to do if neither water nor earth is available?

One can pray if neither water nor earth is available, based the following hadeeth:

Narrated 'Urwa's father: Aisha said, "I borrowed a necklace from Asma' and it was lost. So Allah's Apostle sent a man to search for it and he found it. Then the time of the prayer became due and there was no water. **They prayed (without ablution) and informed Allah's Apostle about it,** so the verse of Tayammum was revealed." Usaid bin Hudair said to 'Aisha, "May Allah reward you. By Allah, whenever anything happened which you did not like, Allah brought good for you and for the Muslims in that."²⁶⁰

CONCLUSION:

Whoever cannot get water or soil may pray in whatever state he is in, and he will not have to repeat his prayer later. The companions prayed while in a state of impurity, but the Prophet did not admonish them nor did he order them to repeat their prayers. Says an-Nawawi, "That is the strongest statement of proof (on this question)."

²⁵⁷ AL-'ELAAM BI FAWAA ED 'UMDATIL AHKAAM: VOL. 2, PP. 120-1.

²⁵⁸ SAHIH AL-BUKHARI: Volume 1, Book 7, Number 333: SAHIH MUSLIM: Book 3, Number 0720:

²⁵⁹ SAHIH MUSLIM: Book 4, Number 1060. It is also collected in Sunan Ad-Daraqutnee: 1/175 and Abu 'Awaanah: 1/303. also read the sharh in AL-'ELAAM BI FAWAA ED 'UMDATIL AHKAAM: VOL. 2, PP. 121-3.

²⁶⁰ SAHIH AL-BUKHARI: Volume 1, Book 7, Number 332:

I: The prayer is said to be valid, if it is offered with Tayammum and then water was found. One should not repeat it again:

Ibn 'Umar came from his land Al-Jurf and the time for the 'Asr prayer became due while he was at Marbad-An-Na'am (sheep-fold), so he (performed Tayammum) and prayed there and then entered Medina when the sun was still high but he did not repeat that prayer.²⁶¹

J: This form of ablution is viewed as a blessing from Allah to the Muslims.

HADEETH THIRTY-SEVEN

37- عَنْ عَمَّارِ بْنِ يَاسِرٍ بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَاجَةٍ فَأَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ فَتَمَرَّعْتُ فِي الصَّعِيدِ كَمَا تَمَرَّعُ الدَّابَّةُ ثُمَّ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ بِيَدَيْكَ هَكَذَا ثُمَّ ضَرْبَ بِيَدَيْهِ الْأَرْضَ ضَرْبَةً وَاحِدَةً ثُمَّ مَسَحَ الشَّمَالَ عَلَى الْيَمِينِ وَظَاهَرَ كَفَيْهِ وَوَجَّهَهُ .

37- 'Ammar reported: The Messenger of Allaah (r) sent me on an errand and I had a seminal emission, but could find no water, and rolled myself in dust just as a beast rolls itself. I came to the Messenger of Allaah (r) then and made a mention of that to him and he (the Holy Prophet) said: it would have been enough for you to do thus. Then he struck the ground with his hands once and wiped his right hand with the help of his of his left hand and the exterior of his palms and his face.²⁶²

EXPLANATION THE FIQH OF HADEETH 37:

A: 'Ammar knew that when water is not available to make ghusl or ablution then Tayammum is made. But he did not know the correct method of Tayammum. Therefore, he rolled himself on the sand.

B: It is very clear from the above hadeeth that whatever method is performed by the companion of the Prophet (), can be wrong or can be right, as 'Ammar rolled on the ground to

²⁶¹ SAHIH AL-BUKHARI: Volume 1, page 200.

²⁶² SAHIH AL-BUKHARI: Volume 1, Book 7, Number 334: Volume 1, Book 7, Number 335: Volume 1, Book 7, Number 336: Volume 1, Book 7, Number 337: Volume 1, Book 7, Number 338: Volume 1, Book 7, Number 339: SAHIH MUSLIM: vol. 1, p. 202, no. 716. vol. 1, p. 202, no. 717. Book 3, Number 0718: Book 3, Number 0719: SUNAN AT-TIRMIZEE: 144. ABU DAWUD: NOS. 318-27. SUNAN NASAI: NOS : 315-323.

make Tayammum, instead of performing it as the Prophet () taught.

Therefore, one must not consider sahabah’s act as Sunnah, if there is clear evidence available. Many Muslims now days, reject authentic hadeeth, merely, because this sahabi or that sahabi has done so. Sometimes they reject authentic hadeeth merely because that Imam or this Imam has not done so. They say that our Imam cannot make mistake, what he is doing is also based on Quraan and hadeeth. My question to them is, if you say that my imam has done so based on Quraan and hadeeth, so where is the hadeeth, or is it declared authentic by experts of hadeeth? Then their reply is, “My mualana (imam), has the evidence.” Then after that I never see any evidence from him or his mualana. May Allaah all of us to follow the Quraan and hadeeth. Aameen.

C: If a person is doubtful of what he has done and not sure whether it is correct or wrong then he or she should discuss it with the knowledgeable person. As ‘Ammaar did when he was not sure of what hew has done.

D: The Prophet () taught ‘Ammaar, how one can make Tayammum. He did not shout at him and did not insult him, rather than that he explained him in an easy way.

E: WHEN DID TAYAMMUM MADE LAWFUL?

Said 'Aishah, "We went out with the Messenger of Allah on one of his journeys until we reached Baida'. At this place, one of my bracelets broke and fell somewhere. The Messenger of Allah and others began to look for it. There was no water at that place, nor did anyone have any water with him. The people went to Abu Bakr and said, "Do you see what your daughter has done?" Abu Bakr came to me, while the Prophet was sleeping on my thigh. He blamed me and said to me whatever Allah willed him to say. He also poked me in my side. I could not move, for the Prophet, upon whom be peace, was sleeping on my lap. He slept until the morning without any water available. Then, Allah revealed the verse of tayammum.

As-Sayyid ibn Hudhain said, 'That was not the first blessing from the family of Abu Bakr.' The camel that I was on got up and we found the necklace underneath it."²⁶³

²⁶³ SAHIH AL-BUKHARI: Volume 1, Book 7, Number 330: Volume 1, Book 7, Number 332: SAHIH MUSLIM: Book 3, Number 0714: Book 3, Number 0715:

F: How to perform tayammum

- (1). One must have the intention (see the section on ablution).
- (2). He mentions Allah's name,
- (3). Strikes the soil with his hands,
- (4). Blew away the dust from the hands,
- (5). Wipes his face and his hands up to the wrist.

G: What is permissible to do after the Tayammum

After performing Tayammum, he is pure and may do any of the acts requiring prior purification, such as praying etc. He does not have to perform it during the time of prayer, and he may pray as many prayers as he wishes (unless he nullifies it), exactly as he can after performing the regular ablution.

Abu Dharr reported that the Prophet said, ***"The soil is a purifier for a Muslim, even if he does not find water for ten years. Then if he touches water, that is, to make ablution, and so on, it would be good."***²⁶⁴

H: What nullifies tayammum

In addition to the presence of water, everything that nullifies the ablution nullifies tayammum. If a person prays after performing tayammum and then finds water, he does not need to repeat his prayer even if there is time left to do so.

Abu Sa'eed al-Khudri said, "Two men went out on a journey. The time of prayer came and, as they had no water, they performed tayammum. Then they found some water during the time of the same prayer. One of them repeated his prayer with ablution and the other did not. When they saw the Messenger of Allah, they asked him about the proper procedure in such a case. He said to the one who did not repeat his prayer, 'You have acted according to the sunnah and your prayer is sufficient for you.' He said to the other, 'You will get a double reward.'"²⁶⁵

General issues related to Tayammum

²⁶⁴SAHIH SUNAN AT-TIRMIZEE: VOL. 1, NO. 107.

²⁶⁵SUNAN ABU DAWUD: VOL. 1, NO. 338. SAHIH SUNAN ABEE DAAWOOD: NO. 327.

A: If one comes across water before he prays or finishes his prayer with tayammum, his prayer becomes null and void, for he must make ablution with water. If a person is not clean because of sex or a wet dream, or a woman is menstruating, and they pray after performing tayammum, they need not repeat their prayer after finding water, but they must perform ghusl with water when they can.

B: One cannot find water, or the amount one finds is insufficient for ablution

But before one makes Tayammum, he must look for water from any possible source. If he is sure water is not to be found or it is too far away, he does not have to look for it.

C: One is injured or ill

If one is in this condition, and believes water will worsen it (he does not have to be absolutely sure, but may base his opinion on past experience or what a knowledgeable person has told him), he may perform Tayammum.

Jabir said, "We were on a journey and one of us got injured. Later, he had a wet dream. He asked his companions, 'Can I perform Tayammum?' They said, 'No, not if you have water.' He performed ghusl and died. When they came to the Messenger of Allah, they informed him of what had transpired. He said, 'They killed him, Allah will kill them. Do you not ask if you do not know? The rescue of the ignorant person is the question.'²⁶⁶

D: If the water is cold enough to physically harm the user

This is only allowed on the condition that he can find no one to heat it, or is unable to use the public bathrooms.

'Amr ibn al-'Aas narrated that he was participating in an expedition. He had a wet dream during an extremely cold night, and was afraid that if he performed ghusl he would die. He prayed the morning prayer with his companions. He then went to the Messenger of Allah, upon whom be peace, to ask him about this. Muhammad said, "O 'Amr, did you pray with your companions while you needed a post-nocturnal bath?" 'Amr mentioned the

²⁶⁶ SUNAN ABU DAWUD: VOL. 1, NO. 336. SAHIH SUNAN ABEE DAAWOOD: NO. 325.

verse, "Do not kill yourselves, Allah is merciful to you" to the Prophet. The Prophet just laughed and didn't say anything.²⁶⁷

E: When water is nearby, but one does not want to fetch it due to fear

If one fears for his life, family, wealth, (for example, if an enemy is nearby--beast or human--or one is a prisoner, and so on), one may perform tayammum. This is also allowed if there is water but one lacks the proper means to get it, or if one fears some accusation against him if he gets it.

F: Wiping Over Casts, Wrappers and Similar Items

It is allowable to wipe over any wrapper or diseased or injured bodily part. There are many hadith on this point, and although they are all weak, their many chains strengthen each other, making them valid to talk about. One hadith, that of Jabir (quoted earlier), relates a story about a man who was on a journey and suffered an injury. While he slept, he had a wet dream, after which he asked his companions if he could perform tayammum. They said he could not, so he made ghusl and died because of it. When that was mentioned to the Prophet, he said "They killed him, may Allah kill them. Do you not ask about what you do not know?"

In fact, it is obligatory to wipe over such casts or wrappers in ablution or ghusl instead of washing the injured parts. This must be done even if he has to heat the water. But, if he believes that this would harm the diseased or injured part, or that his condition may worsen, or that his pain would increase, he may wipe the injured part with water. If he fears that this would also be harmful, he should wrap it and then gently wipe over it. It is not necessary for him to be in a state of purity while applying the cast or wrapper to be wiped. There is also no time limit for such wipings, for he can do so as long as his condition lasts. Removing the wrapper or cast nullifies the wiping, as does the final cure.

HADEETH THIRTY-NINE:

39-عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهْرًا فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي

²⁶⁷ SUNAN ABU DAWUD: VOL. 1, NO. 334. SAHIH SUNAN ABEE DAAWOOD: NO. 323.

أَدْرَكَتُهُ الصَّلَاةُ فَلْيُصَلِّ وَأُحِلَّتْ لِي الْمَغَانِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَأُعْطِيتُ الشَّفَاعَةَ وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَيُبعَثُ إِلَى النَّاسِ عَامَّةً ((.

39- Narrated Jaabir bin 'Abdullaah: The Prophet (r) said, "I have been given five things which were not given to any one else before me.

1. Allaah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for praying and a thing to purify (perform Tayammum), therefore anyone of my followers can pray wherever the time of a prayer is due.
3. The booty has been made Halaal (lawful) for me yet it was not lawful for anyone else before me.
4. I have been given the right of intercession (on the Day of Resurrection).
5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.²⁶⁸

EXPLANATION THE FIQH OF HADEETH 36:

The above is describing the blessing s of Allaah which He has bestowed upon Prophet and his Ummah. One of these blessing is that Allaah has made the earth pure, so that if any one wants to make Tayammum when water is not available and one can offer prayer anywhere on the earth when its time takes place.

There is an authentic hadeeth narrated in Abu Dawud where the Prophet said that toilet and graveyard is not the place for the prayer.

Sa'eed reported the Prophet () said: "***The whole earth is a place of prayer except public baths and graveyards***"²⁶⁹

ISTIHAADAH AND MENSTRUATION (AL-HAIDH)

ISTIHAADAH²⁷⁰

²⁶⁸ SAHIH AL BUKHARI: vol. 1, pp. 199-200, no. 331.

²⁶⁹ SUNAN ABU DAWUD: VOL. 1, NO. 492. It is authenticated by Al-Albaanee in his Sahih Sunan Abee Daawood: vol. 1, no. 463.

²⁷⁰ A woman who suffers from non-stopping bleeding during her menses, such bleeding is known as 'ISTIHAADAH'.

It is a blood that comes from the womb of the woman. In another hadeeth the Prophet () has said that this bleeding is due to Satan, who hits with his leg into the vein in the private part of the woman.[AL-MUSTADRAK OF IMAM AL-HAAKIM: 1/175. SUNAN AD-DARAQUTNEE: 1/ 216-217. SUNAN AL-BAIHAQEE: 1/357.]

HADEETH THIRTY-NINE

325-39 عَنْ عَائِشَةَ أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ سَأَلَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ إِنِّي أَسْتَحَاضُ فَلَا أَطْهَرُ أَفَادَعُ الصَّلَاةَ فَقَالَ: ((لِمَا إِنَّ ذَلِكَ عِرْقٌ وَلَكِنْ دَعِيَ الصَّلَاةَ فَنَدَّرَ الْأَيَّامَ الَّتِي كُنْتَ تَحِيضِينَ فِيهَا ثُمَّ اغْتَسَلِي وَصَلِّي)) .
 و في رواية: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةَ فَاتْرُكِي الصَّلَاةَ فَإِذَا ذَهَبَ فَنَدَّرْهَا فَاغْسِلِي عَنْكَ الدَّمَ وَصَلِّي)) .

39- Narrated 'Aaisha : Faaṭima bint Abee Hubaish asked the Prophet (r), "I got persistent bleeding (in between the periods) and do not become clean. Shall I give up prayer?" He replied, "**No, this is from a blood vessel. Give up the prayers only for the days on which you usually get the menses and then take a bath and offer your prayers.**"²⁷¹

Another version has that the Prophet () said: "...**So when the real menses begins give up your prayers and when it (the period) has finished wash the blood off your body (take a bath) and offer your prayers.**"²⁷²

EXPLANATION THE FIQH OF HADEETH 39:

A: Faaṭima bint Abee Hubaish was suffering from non-stopping bleeding. Such bleeding is known as 'ISTIHAADAH'.

B: There are four kinds of women suffering from 'ISTIHAADAH'. She was one of them. She knew number of days that she would have menses. Therefore, the Prophet () asked her to make an account of her normal days of menses. Once her normal days are over then she should consider other bleeding days as days of 'ISTIHAADAH'.

C: She was not aware of this kind of bleeding hence she asked the Prophet () about it.

D: The Prophet () said that such bleeding is from vessel, and it is not menses. Therefore, she should give up her prayers during her menses. After finishing her menses, she should take bath and offer her prayers.

²⁷¹ SAHIH AL BUKHARI, vol.1, p.194, no.322, Volume 1, Book 4, Number 228: Volume 1, Book 6, Number 303: Volume 1, Book 6, Number 317: SAHIH MUSLIM: Book 3, Number 0652: SAHIH SUNAN AT-TIRMIZEE: NO. 108. SUNAN NASAI: NO. 215. SUNAN ABU DAWUD: NOL. 281.SUNAN IBN-I-MAJAH: NO. 620. MUSNAD IMAM AHMAD: 6/194. MUWATTA IMAM MAALIK: NO. 131.SUNAN AD-DARAMEE: 1/198.

²⁷² SAHIH AL BUKHARI, vol.1, p.183, no.303.

E: A woman who suffering from Istahaadah, can offer her prayer. Only during normal menses she should not offer any prayer. It is prohibited in Islam.

F: It is very important for a woman having menses to remember her starting day of the menses and the day when it gets over. Otherwise in future if she suffers from such sickness (may Allaah protect all our sisters from it) then it would be difficult to differentiate between the normal menses and ‘ISTIHAADAH’. It will be difficult to make complete purification. The woman is not considered junub due to ‘ISTIHAADAH’. She is in the state of taharah, and she should offer her prayer and also fast if it is Ramadan.

G: In another hadeeth the Prophet (ﷺ) has said that this bleeding is due to Satan, who hits with his leg into the vein in the private part of the woman.²⁷³

Yahya related to me from Malik from Abu'z Zubayr al-Makki that Abu Maiz al-Aslami Abdullah ibn Sufyan told him that once, when he was sitting with Abdullah ibn Umar, a woman came to ask him for an opinion. She said, "I set out intending to do tawaf of the House, but then, when I got to the gate of the Mosque, I started bleeding, so I went back until it had left me. Then I set out again, and then, when I got to the gate of the mosque, I started bleeding, so I went back until it had left me. Then I set off again, and then, when I got to the gate of the mosque, I started bleeding." Abdullah ibn Umar said, "That is only an impulse from Shaytan. Do ghusl, then bind your private parts with a cloth and do tawaf."²⁷⁴

H: It is allowed for a woman to ask such question to an Islamic scholar, but she should maintain the Islamic discipline.²⁷⁵

J: She was also one those who could differentiate between the menses and other blood. There is another hadeeth where the Prophet (ﷺ) has described the colour of the blood.

‘Urwah ibn az-Zubair reported from Fatimah daughter of Abu Hubaish that her blood kept flowing, so the Prophet (ﷺ) said to her: When the blood of the menses comes, it is black blood which can be recognized; so when that comes, refrain from prayer; but when a different type of blood comes, perform ablution and pray, for it is due to a injury in the vein.²⁷⁶

²⁷³ AL-MUSTADRAK OF IMAM AL-HAAKIM: 1/175. SUNAN AD-DARAQUTNEE: 1/ 216-217. SUNAN AL-BAIHAQEE: 1/357. SUNAN ABU DAWUD: NO. 287.

²⁷⁴ Al-Muwatta Hadith: Hadith 20.125

²⁷⁵ AL-‘ELAAM BE FAWAA ED ‘UMDATIL AHKAAM: VOL. 2, P. 183.

²⁷⁶ SUNAN ABU DAWUD: NO. 286. Ash- Shaikh Al-Albaanee has declared it autnetic in SAHIH SUNAN ABEE DAAWOOD: NO. 263.

K. Although the Prophet (ﷺ) did not ask her to make ghusl after her normal menses, it does not mean that ghusl is not required. There are many authentic ahaadeeth in which the Prophet (ﷺ) has ordered to make ghusl as soon as the menses is over.²⁷⁷

L: It is prohibited to offer prayers during menses. It is obligatory to offer prayers during ‘ISTIHADAH’. It is prohibited to give up the prayers during ‘ISTIHAADAH’.

M: The menses is impure, and ghusl is must once it is over.

N: During menses women should not offer prayers and should not fast.

O: After the menses the women should fast the missed days due to bleeding., but she is not required to make up her missed prayers.

P. A woman can sit for ‘Etikaaf even if she is in the state of Istihaadah:

Narrated 'Aisha: Once one of the wives of the Prophet did Itikaf along with him and she was getting bleeding in between her periods. She used to see the blood (from her private parts) and she would perhaps put a dish under her for the blood. (The sub-narrator 'Ikrima added, 'Aisha once saw the liquid of safflower and said, "It looks like what so and so used to have.")²⁷⁸

Q: She can have sexual intercourse with her husband
She may have intercourse with her husband even while the blood is flowing, according to most scholars, because there is no evidence to the contrary. Said Ibn 'Abbas, "If she can pray, her husband can have intercourse with her." Al-Bukhari says that if she is pure enough for prayer, she certainly must be pure enough for intercourse.²⁷⁹

Abu Dawud and al-Baihaqi related that 'Akramah bint Hamnah had a prolonged flow of blood and that her husband had intercourse with her. An-Nawawi holds its chain to be hassan.²⁸⁰

²⁷⁷ TAYSEERUL ‘ALLAAM SHARH ‘UMDATIL AHKAAM: VOL. 1, P.82.

²⁷⁸ SAHIH AL-BUKHARI: Volume 1, Book 6, Numbers 306-8:

²⁷⁹ SAHIH AL-BUKHARI: VOL. 1, P. 196, CH. 30.

²⁸⁰ SUNAN ABU DAWUD: NO. 31, AND SAHIH SUNAN ABEE DAAWOOD: NO. 303.

HADEETH FORTY

40- 327 عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أُمَّ حَبِيبَةَ اسْتَحْيَضَتْ سَبْعَ سِنِينَ فَسَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَأَمَرَهَا أَنْ تَغْتَسِلَ فَقَالَ هَذَا عِرْقٌ فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ ((.

40-Narrated 'Aa'isha, the wife of the Prophet (r): Um Habeeba got bleeding in between the periods for seven years. She asked Allaah's Messenger (r) about it. He ordered her to take a bath (after the termination of actual periods) and added that it was (from) a blood vessel. But she used to take a bath for every prayer (without being ordered by the Prophet (r)).²⁸¹

EXPLANATION FIQH OF HADEETH 40:

A: Um Habeeba was suffering from Istihadah for seven years, so she asked the Prophet (r) about its Islamic ruling. The Prophet (r) asked her to make ghusl, but she used to make the ghusl for every prayer.

B: In the hadeeth above it is mentioned that she used to wash her before every fard (obligatory) prayer. The scholars say that the ghusl is required only for the first time when a woman becomes pure from her menses. The Prophet (r) did not ask Um Habeeba to make ghusl for every prayer. It was something, which she was doing from herself.²⁸²

C: The ghusl is must after menses.

D: She is to be considered a pure person, and she may pray, fast, remain in the mosque, recite the Qur'aan, touch a copy of the Qur'aan, and so on.

E: One can offer prayer even if it is bleeding. As did 'Umar. He offered his prayer in the state of injury and his wound was bleeding.

Yahya related to me from Hisham ibn Urwa from his father that al-Miswar ibn Makhrama told him that he had visited Umar ibn al

²⁸¹ SAHIH AL BUKHARI, vol.1, p.195, no. 324. SAHIH MUSLIM Book 3, Number 0655: Book 3, Number 0656: Book 3, Number 0657: Book 3, Number 0658: Book 3, Number 0659: SAHIH SUNAN AT-TIRMIZEE: NO. 111. SUNAN NASAI: NO. 213. SUNAN ABU DAWUD: NO. 288. SUNAN IBN-I-MAJAH: NO. 626. MUSNAD IMAM AHMAD: 6/187. SUNAN AD-DARAMEE: 1/198.

²⁸² AL-'ELAAM BE FAWAA ED 'UMDATIL AHKAAM: VOL. 2, P. 193.

Khattab on the night he was stabbed and had woken him up for the subh prayer and Umar had said, "Yes. Whoever stops doing the prayer will get nothing from Islam," and he did the prayer with blood pouring from his²⁸³

F: She does not have to perform ghusl for every prayer, except for the one time when her period or blood flow has ended.

G: She must make ablution for every prayer, menstruating women

Said the Prophet, "Make ablution for every prayer." According to Malik, this is only preferred and not obligatory (unless she nullifies her ablution, of course).

H: Keeping the blood in check, menstruating women
She is to wash her vagina before she makes ablution, and she should wear something which soaks up the blood. It is preferred for her to do what she can to keep the blood in check.

HADEETH FORTY-ONE

301-41 عَنْ عَائِشَةَ قَالَتْ كُنْتُ أُغْتَسِلُ أَنَا وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ كِلَانَا جُنُبٌ وَكَانَ يَأْمُرُنِي فَأَتَرُّ فَيَبَاشِرُنِي وَأَنَا حَائِضٌ وَكَانَ يُخْرِجُ رَأْسَهُ إِلَيَّ وَهُوَ مُعْتَكِفٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ .

41-Narrated 'Aaisha: The Prophet (r) and I used to take a bath from a single pot while we were Junub. During the menses, he used to order me to put on an Izaar (dress worn below the waist) and used to fondle me. While in I'tikaaf, he used to bring his head near me and I would wash it while I used to be in my periods (menses).²⁸⁴

EXPLANATION THE FIQH OF HADEETH 41:

What can a spouse do in the state of janabah?

A: It is permissible for the spouse to take bath together in the same bathroom, and from one vessel.²⁸⁵

B: They cannot have sexual intercourse during the menses:

²⁸³ MUWATTA IMAM MAALIK: P. 18, NO. 79.

²⁸⁴ SAHIH AL BUKHARI, vol.1, p.180, no.298. SAHIH MUSLIM: Book 3, Number 0627: Book 3, Number 0629: Book 3, Number 0582: Book 3, Number 0584: SAHIH SUNAN AT-TIRMIZEE: NO. 113. SUNAN ABU DAWUD: NO. 77.

²⁸⁵ AL-'ELAAM BE FAWAA ED 'UMDATIL AHKAAM: VOL. 2, P. 196.

Yahya related to me from Malik that he had heard that Salim ibn Abdullah and Sulayman ibn Yasar were asked whether the husband of a menstruating woman could have sexual intercourse with her when she saw that she was pure but before she had had a ghusl. They said, "No, not until she has had a ghusl."²⁸⁶

C: It is prohibited to have sexual intercourse during the menses but one can do so during *'ISTIHAADAH'*.

Allaah has said in the Qur'aan: ***"They ask you (O Muhammad) concerning menstruation. Say it is a filthy (thing), so keep away from women during menses and go not in unto them until they have been purified (from menses and washed their bodies). And they have purified themselves, then go in unto them as Allaah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allah loves those who repent to Him and loves those who purify themselves."*** Al-Baqarah: 2: 222.

D: They can have sexual relation with one another during menses, except sexual intercourse, because it is prohibited in Islam.

(1): Narrated 'Abdur-Rahman bin Al-Aswad: (on the authority of his father) 'Aisha said: "Whenever Allah's Apostle wanted to fondle anyone of us during her periods (menses), he used to order her to put on an Izar and start fondling her." 'Aisha added, "None of you could control his sexual desires as the Prophet could."²⁸⁷

(2): Thabit narrated it from Anas: Among the Jews, when a woman menstruated, they did not dine with her, nor did they live with them in their houses; so the Companions of the Apostle (may peace be upon him) asked The Apostle (may peace be upon him), and Allah, the Exalted revealed: ***"And they ask you about menstruation; say it is a pollution, so keep away from woman during menstruation"*** to the end (Qur'an, ii. 222). The Messenger of Allah (may peace be upon him) said: **Do everything except intercourse.** ...²⁸⁸

(3): Narrated Zainab bint Abi Salama: Um-Salama said, "I got my menses while I was lying with the Prophet under a woolen sheet. So I slipped away, took the clothes for menses and put them on.

²⁸⁶ MUWATTA IMAM MAALIK: P. 27, NO. 124.

²⁸⁷ SAHIH AL-BUKHARI: Volume 1, Book 6, Number 299:

²⁸⁸ SAHIH MUSLIM: Book 3, Number 0592:

Allah's Apostle said, 'Have you got your menses?' I replied, 'Yes.' Then he called me and took me with him under the woolen sheet." Um Salama further said, "The Prophet used to kiss me while he was fasting. The Prophet and I used to take the bath of Janaba from a single pot."²⁸⁹

E: It is recommended that a woman to wear Izaar when a spouse want to have sexual relationship.²⁹⁰

F: It is better to have precautions to avoid falling into illegal issues.²⁹¹

G: It is not allowed for the woman to enter the mosque during her menses without any serious reason.²⁹²

H: The spouse can help one another in any social activities. A woman can forward her service to her husband even during her menses.²⁹³

Narrated 'Urwa: A person asked me, "Can a woman in menses serve me? And can a Junub woman come close to me?" I replied, "All this is easy for me. All of them can serve me, and there is no harm for any other person to do the same. 'Aisha told me that she used to comb the hair of Allah's Apostle while she was in her menses, and he was in Itikaf (in the mosque). He would bring his head near her in her room and she would comb his hair, while she used to be in her menses."²⁹⁴

I. If a person takes out his head from the mosque during 'Etikaaf, is not considered out of 'Etikaaf. He is still in 'Etikaaf.²⁹⁵

J: A person during his 'Etikaaf can wash his hair and comb his hair.²⁹⁶

HADEETH FORTY-TWO

²⁸⁹ SAHIH AL-BUKAHRI: Volume 1, Book 6, Number 319:

²⁹⁰ AL-'ELAAM BE FAWAA ED 'UMDATIL AHKAAM: VOL. 2, P. 196.

²⁹¹ TAYSEERUL 'ALLAAM SHARH 'UMDATIL AHKAAM: VOL. 1, P.85.

²⁹² AL-'ELAAM BE FAWAA ED 'UMDATIL AHKAAM: VOL. 2, P. 199.

²⁹³ AL-'ELAAM BE FAWAA ED 'UMDATIL AHKAAM: VOL. 2, P. 199.

²⁹⁴ SAHIH AL-BUKHARI: Volume 1, Book 6, Number 295:

²⁹⁵ AL-'ELAAM BE FAWAA ED 'UMDATIL AHKAAM: VOL. 2, P. 198.

²⁹⁶ AL-'ELAAM BE FAWAA ED 'UMDATIL AHKAAM: VOL. 2, P. 199.

42- 297 عَنْ عَائِشَةَ قَالَتْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَكَبَّرُ فِي حَجْرِي وَأَنَا حَائِضٌ
ثُمَّ يَفْرَأُ الْقُرْآنَ.

42- Narrated ‘Aa’isha : The Prophet (r) used to lean on my lap and recite Qur’aan while I was in menses.²⁹⁷

EXPLANATION THE FIQH OF HADEETH 42:

A: One can read Qur’aan in a room of woman having menses.

B: A woman in menses can listen to the recitation of the Qur’aan.

C: According to Ibn ‘Abbaas and Imam Ibrahim a woman in the state of Janabah can recite the Quraan.

It is mentioned in Sahih al-Bukhari: vol. 1, p. 182, Chapter: (9): ... Ibrahim said, “there is no harm in reciting a verse of Qur’aan by a menstruating woman.” Ibn ‘Abbas thought that there was no harm in the recitation of Quraan by a Junub. The Prophet used to remember (Glorify) Allaah at all times.

D: She can go to the Musalla where ‘Eid prayer is offered, but she will not pray: She can also say Takbeer and can also make Allaah’s zikr.

It is mentioned in Sahih al-Bukhari: vol. 1, p. 182, Chapter: (9): ... Um ‘Atiya said that they were ordered to let the menstruating women come out (festivals) to say Takbeer (Allaahu Akbar) and to invoke Allaah.

E: She can perform her Hajj except Tawaf:

It is mentioned in Sahih al-Bukhari: vol. 1, p. 182, Chapter: (9): A menstruating woman should perform all the ceremonies of except the Tawaf around the Ka’bah. ...‘Ata quoted from Jaabir, “ ‘Aisha got her menses and she performed all the ceremonies of Hajj except the Tawaf around the Kaba and she did not pray.”

F: A husband can rest his head on the lap of his wife who is in the state of menses.

HADEETH FORTY-THREE

²⁹⁷ SAHIH AL BUKHARI, vol.1, p.179, no.296. SAHIH MUSLIM: Book 3, Number 0591: SUNAN NASAI: NO. 277. SUNAN ABU DAWUD: NO. 260. SUNAN IBN-I-MAJAH: NO. 634. MUSNAD IMAM AHMAD.

43- 508 عَنْ مُعَاذَةَ قَالَتْ سَأَلْتُ عَائِشَةَ فَقُلْتُ مَا بَالُ الْحَائِضِ تَقْضِي الصَّوْمَ وَلَا تَقْضِي الصَّلَاةَ فَقَالَتْ أَحْرُورِيَّةٌ أَنْتِ قُلْتُ لَسْتُ بِحَرُورِيَّةٍ وَلَكِنِّي أَسْأَلُ قَالَتْ كَانَ يُصَيِّبُنَا ذَلِكَ فَتُؤْمَرُ بِقَضَاءِ الصَّوْمِ وَلَا تُؤْمَرُ بِقَضَاءِ الصَّلَاةِ.

43-Mu'aadha said: I asked 'Aa'isha: What is the reason that a menstruating woman completes the fasts (that she abandons during her monthly course), but she does not complete the prayers? She (Hadrat 'Aa'isha) said: Are you a Harooriya? I said: I am not a Harooriya, but I simply want to inquire. She said: We passed through this (period of menstruation), and we were ordered to complete the fasts, but were not ordered to complete the prayers.²⁹⁸

EXPLANATION THE FIQH OF HADEETH 43:

A: Mu'aadha was having doubt about the issue that Prayers and fasting both are pillars of Islam, but how come a woman makes up her missing fasts due to her menses, and not making up the missing prayers due to her menses. Therefore, she asked 'Aishah about why it is so. 'Aishah called her harooriyah because of Al-Khawaarij, because they believe that a woman should make up her missed prayers due to menses.²⁹⁹

B: One may ask why is it so.

Allaah does not impose unbearable burden upon people. The fasts of Ramadh_{aan} are observed once during the year, and it is quite easy to compensate the abandoned fasts (from five to ten) during the whole year. But the completion of abandoned prayers which must range between twenty-two and fifty every month, is quite difficult. Islam has not put this burden upon women and has granted them this concession.

C: Who are Haroorien?

It should also be borne in mind that it was one of the characteristics of the Khawaarij that they put themselves to unnecessary hardships in matters of religion and imposed upon themselves such duties as Islam never ordained.³⁰⁰ Psychological studies have made it clear that such an attitude towards religion is born out of self-conceitedness and pride in one's piety. True religion teaches humility and modesty.³⁰¹

²⁹⁸ SAHIH AL-BUKHARI: Volume 1, Book 6, Number 318: SAHIH MUSLIM: vol. 1, p.191, no. 662. Book 3, Number 0660: Book 3, Number 0661: Book 3, Number 0662: SAHIHNSUNAN AT-TIRMIZEE: NO. 112. SUNAN ABU DAWUD: NO. 262. SUNAN IBN-I-MAJAH: NO. 631. SUNAN AD-DARAMEE: 1/233.

²⁹⁹ AL-'ELAAM BE FAWAA ED 'UMDATIL AHKAAM: VOL. 2, P. 206.

³⁰⁰ TAYSEERUL 'ALLAAM SHARH 'UMDATIL AHKAAM: VOL. 1, P.87.

³⁰¹ SAHIH MUSLIM: vol. 1, p.191, no. 662, fn. 551.

It is mentioned in the book called AL-MUGHNEE by Ibn Baateesh (1/604) that Al-harooriyah is one of the sects of Al-Khawaarij. They fought against 'Alee Ibn Abee Taalib and then they went to Harooraa, therefore, they were called Al-Haroorien. But 'Alee kept on fighting with them, and they were three thousand at that time. After that group of two men scattered out to different cities and towns in the whole world to spread their faith and believe. A group of two men went to 'Oman, and two Sajistaan, etc.³⁰²

D: A woman will make up her missing fasts and will not make up her missing prayers due to menses.³⁰³

E: One should strongly reject if someone is arguing about the hadeeth, for no reason.³⁰⁴ 'Aishah thought that Mu'aadha is behaving like Haroorien, therefore, she rejected her in that manner.³⁰⁵

F: Based on the above hadeeth one can delay or leave out any Islamic issue if it is beyond the ability to fulfill. One may find difficulty or almost impossible to make up missed prayers due to menses, hence Islam has totally dropped it.

GENERAL ISSUES OF MENSES, ISTIHAADAH, AND POST- CHILDBIRTH BLEEDING

MENSTRUATION

Menstruation:

In Arabic, the word for menstruation (haidh) literally means "running." Here it refers to the discharge of blood during a woman's state of health, not from giving birth or breaking the hymen.

Most scholars say that its time begins at the age of nine. If blood is seen before that age, it is not menstrual blood, but is considered to be putrid blood. As there is no evidence about when a woman stops menstruating, if an elderly lady finds blood flowing it is considered menstrual blood.

There is no stated minimum or maximum length of time for the menses. All statements dealing with this topic have no sound backing. If a woman has a customary length of time for her menses, she should according to it. Umm Salamah asked the

³⁰² AL-'ELAAM BE FAWAA ED 'UMDATIL AHKAAM: VOL. 2, P. 205, fn. 3.

³⁰³ TAYSEERUL 'ALLAAM SHARH 'UMDATIL AHKAAM: VOL. 1, P.87.

³⁰⁴ TAYSEERUL 'ALLAAM SHARH 'UMDATIL AHKAAM: VOL. 1, P.87.

³⁰⁵ AL-'ELAAM BE FAWAA ED 'UMDATIL AHKAAM: VOL. 2, P. 206.

Prophet about a woman with a prolonged flow of blood. He said, "She should look for the number of days and nights that she usually has her menses and the time of the month during which it occurs. Then she should leave the prayer (during those days, and then afterwards) perform ghusl, tie something around her vagina and pray." (Related by "the five," except for at-Tirmidhi.) If she has no customary period to go by, then she can try to distinguish between the different types of blood. This practice is based on the previously quoted hadith of Fatimah bint Abu Hubaish, which states that menstrual blood is distinguishable and well-known to women.

All scholars agree that there is no minimum or maximum time limit between two menstrual periods. Some say that the latter period is fifteen days, while others say it is three days. [FIQHUS-SUNAH: VOL. 1, P. 70.]

WOMEN WITH PROLONGED FLOWS OF BLOOD

Islam defines such an occurrence as the flowing of blood outside of the regular time. This usually happens in three specific cases.

In the first case, the woman knows that her flow of menstrual blood is lasting longer than usual. In such a case, she will act according to her customary period, and the remainder will be considered days of prolonged blood flows. This is based on the hadith of Umm Salamah, in which she asked the Messenger of Allah, upon whom be peace, about this condition. He said, "She should wait for the days and nights of her normal period and figure them out of the month, and she should leave the prayer during those days. (Afterwards) she should perform ghusl, tighten something around her vagina and then pray." [SAHIH SUNAN ABEE DAAWOOD: NO. 244.]

In the second case, a woman does not know her period well enough to determine if she is experiencing menstrual bleeding or a prolonged flow of blood. In that case, her menstruation is considered to be six or seven days, which is the most common among women.

Said Jamnah bint Jahsh, "I had a very strong prolonged flow of blood. I went to the Prophet to ask him about it. When I asked him if I had to stop praying and fasting, he said 'Tie around a cloth, and it will stop.' I said, 'It is greater than that.' He said, 'Curb it.' I said, 'It flows greatly.' He then said, 'You may do one of two things: either

one will suffice. Which one you are able to do you know best. This is a strike from Satan. Be on your period for six or seven days, which Allah knows, and then perform ghusl until you see that you are clean. Pray for fourteen nights or thirteen nights and days and fast, and that will be sufficient for you. Do that every month as the other women become pure and menstruate. If you can, you may delay the noon prayer and hasten the afternoon prayer. Perform ghusl and pray the noon and afternoon prayers together. Then delay the sunset and hasten the night prayers and pray them together. Perform ghusl for the morning prayer and pray it. This is how you may pray and fast if you have the ability to do so..." And he said, "That is the more loved way to me." [SAHIH SUNAN ABEE DAAWOOD: NO. 267.]

In the third case, a woman has a regular period, but she is able to distinguish the blood. She should, therefore, behave according to the type of blood she sees. Fatimah bint Abu Hubaish had a prolonged flow of blood, and the Prophet told her, "If it is menstrual blood, it is dark and recognizable. If you have that, abstain from the prayer. If it is other than that, make ablution and pray, for it is a vein." [SAHIH SUNAN ABEE DAAWOOD: NO. 263.]

HOW ONE CAN DIFFERENTIATE BETWEEN MENSES AND ISTIHAADAH:

One can differentiate between menses and other bleeding by their colours:

The menses can be recognized by its colour, because its colour is different than other bleeding.

1. Dark.
2. Red. It is the original colour of blood.
3. Yellow. It is a liquid, like pus.
4. A muddy color. It is an intermediate colour between black and white, like dirt.

Imam AL-Bukhari reported: Chapter (27). Yellowish discharge which looks like yellowish pus during the days between the periods.

Hadeeth: 323:

Narrated Um ‘Atiyah: We never considered yellowish discharge as a thing of importance (as menses). [SAHIH AL-BUKHARI: VOL. 1, P. 194, HADEETH 323.]

It is mentioned in SAHIH AL-BUKHARI: Chapter: (21). The beginning and the ending of menstrual periods. Some women used to send the pads of cotton with traces of yellowish discharge to 'Aisha or her verdict to know whether they had become clean from menses or not. And 'Aisha would say, "Do not hurry till you see the cotton pad is white (meaning the perfect disappearance of menses)." The daughter of Zayd bin Thabit was told that some women used to ask for candles at midnight to see whether the menses had stopped or not. On that the daughter of Zayd said that the ladies (wives of the Prophet's companions) had never done so, and she blamed them (the former women). SAHIH AL-BUKHARI: VOL. 1, P. 190.

POST-CHILDBIRTH BLEEDING

Such bleeding occurs after the birth of a child, regardless if the child survived the birth or not. This type of bleeding has no minimum duration, for it could stop right after the birth, or there could even be no blood. Therefore, her confinement would end and she would be obliged to fast, pray, and so on. The maximum duration is forty days.

Said Umm Salamah, "During the lifetime of the Prophet, the post-childbirth woman would be in confinement for forty days."³⁰⁶

After recording the hadith, at-Tirmidhi states, "The knowledgeable companions, the following generation and those that came later agree that a woman experiencing post-childbirth bleeding had to stop praying for forty days unless her blood stopped. If her bleeding stops before that time, she is to make ghusl and start praying. If she sees blood after forty days, most scholars say that she is not to stop praying (because it is Istihaadah)."³⁰⁷

Forbidden Acts for Women Experiencing Menstruation and Post-Childbirth Bleeding

All acts forbidden for a person who has not yet cleansed himself from sex or a wet dream are prohibited to women in these two conditions, as these are considered major impurities. But, there are also two further prohibitions:

³⁰⁶ SUNAN ABU DAWUD: NO. 311. AND SAHIH SUNAN ABEE DAAWOOD: NO. 304.

³⁰⁷ SAHIH SUNAN AT-TIRMIZEE: NO. 120, PP. 45-6.

(1): They cannot fast, menstruating women

(2): She cannot engage in sexual intercourse

In his comments on the subject, an-Nawawi states, "If a Muslim believes it is permissible to have intercourse with his menstruating wife, he becomes an unbelieving apostate. If he does it, not thinking that it is permissible, but out of forgetfulness or not knowing that it is forbidden or not knowing that his wife was menstruating, then there is no sin or expiation upon him. If he does it on purpose, knowing that it is forbidden, he has committed a grave sin and must repent. There are two opinions on this: the more correct one is that there is to be expiation."³⁰⁸ He further says, "All scholars say that one may touch anything above the navel or below the knees. Most scholars say that it is permissible to touch what is between the navel and the knees, but not the vagina or anus." An-Nawawi concludes that it is permitted but hated, as that is the strongest position from the evidence.³⁰⁹

HOW TO WASH THE MENSES

1. WASHING OUT THE MENSTRUAL BLOOD:

Narrated Asma' bint Abi Bakr: A woman asked Allah's Apostle, "O Allah's Apostle! What should we do, if the blood of menses falls on our clothes?" Allah's Apostle replied, "If the blood of menses falls on the garment of anyone of you, she must take hold of the blood spot, rub it, and wash it with water and then pray in (with it)."³¹⁰

Narrated 'Aisha: Whenever anyone of us got her menses, she, on becoming clean, used to take hold of the blood spot and rub the blood off her garment, and pour water over it and wash that portion thoroughly and sprinkle water over the rest of the garment. After that she would pray in (with) it.³¹¹

2. PUTTING PERFUME BY WOMEN AT THE TIME OF TAKING A BATH AFTER FINISHING FROM THE MENSES:

³⁰⁸ SHARHU SAHIH MUSLIM: VOL. 3, P. 204.

³⁰⁹ SHARHU SAHIH MUSLIM: VOL. 3, P. 205.

³¹⁰ SAHIH AL-BUKHARI: Volume 1, Book 6, Number 304:

³¹¹ SAHIH AL-BUKHARI: Volume 1, Book 6, Number 305:

Narrated Um-'Atiya:...We were allowed very light perfumes at the time of taking a bath after menses ...³¹²

Narrated 'Aisha: A woman asked the Prophet about the bath, which is, take after finishing from the menses. The Prophet told her what to do and said, "**Purify yourself with a piece of cloth scented with musk.**" The woman asked, "How shall I purify myself with it" He said, "**Subhan Allah! Purify yourself (with it).**" I pulled her to myself and said, "Rub the place soiled with blood with it."³¹³

Narrated 'Aisha: An Ansari woman asked the Prophet how to take a bath after finishing from the menses. He replied, "**Take a piece a cloth perfumed with musk and clean the private parts with it thrice.**" The Prophet felt shy and turned his face. So pulled her to me and told her what the Prophet meant.³¹⁴

³¹² SAHIHAL-BUKHARI: Volume 1, Book 6, Number 310:

³¹³ Volume 1, Book 6, Number 311:

³¹⁴ Volume 1, Book 6, Number 312: