

## ***Lecture Number Two***

### **Purification Is Essential For Prayer**

#### **Hadeeth No. 2:**

Hammaam ibn Munabbih, who is the brother of Wahb ibn Munabbih said: This is what has been transmitted to us by Abu Hurairah from Muhammad, the Messenger of Allah (may Blessings of Allah and Peace be upon him): *Allah does not accept the prayer of any one of you if he nullifies his state of purification, until he purifies himself once again [by Wudoo or Ghusl].*

[al-Bukhaaree 1/101, no. 137; Muslim 1/149, no. 435]

#### **Important Points Derived from the Hadith:**

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

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

#### **Hadeeth No. 3:**

'Abdullah b. 'Amr reported: We returned from Makkah to al-Madeenah with the Messenger of Allah, and when we came to some water on the way, some of the people were in a 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:

***Woe to (dry) heels, because of Hell-fire. [Make your ablution thorough]***

[Bukhaaree 1/114, no. 164, 166; Muslim 1/154, no. 468, 473]

#### **Important Points Derived from the Hadith:**

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

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

#### **Hadeeth No. 4:**

Narrated Abu Hurairah: Allah's Messenger 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 hand before putting it in the water for ablution, because nobody knows where his hand was during the night.*

[al-Bukhaaree 1/114, no. 163; Muslim 1/166, no. 544]

### **[In the Narration of Muslim]**

Abu Hurairah reported: The Messenger of Allah said: *When anyone performs ablution he must clean his nose, and when anyone wipes himself with pebbles (after answering the call of nature) he must do that an odd number of times.*

[Muslim, Vol. 1/153 no.460; see also: 458 - 463]

### **Ikhtilaaf [Difference of Opinion]**

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

- (1) al-Imaam ash-Shaafi'ee and the Majority of Scholars held the opinion that it is legislated after every type of sleep, whether during the night or the day, due to the generality of his words: "...and whoever wakes up from his sleep..." [not specifying sleep of the night or the day].
- (2) The two Imaams Ahmad and Daawood adh-Dhaahiree specified it to be legislated after awakening from sleep of the night. They supported their opinion by the fact that the real meaning of *al-Baitootah* is (*spending the night*), and therefore this instruction is concerning the sleep of the night [as mentioned in the end of the hadith: "...nobody knows where his hand was **during the night**"]. They also cited the narration of at-Tirmidhee and Ibn Maajah: "*If anyone of you awakens from the **night**.*"

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

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

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

### **Important Points Derived from the Hadith:**

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

### **Lecture Number Three**

#### **Urinating in Stagnant Water**

##### **Hadeeth No. 5:**

Narrated Abu Hurairah: Allah's Messenger said: *We (Muslims) are the last (people to come in the world) but (will be) the foremost (on the Day of Resurrection).* The same narrator said that the Prophet said: ***You should not pass urine in stagnant water which is not flowing, then (you may need to) bathe in it.*** [al-Bukhaaree, 1/150, no. 239]

##### **In a Narration from Muslim:**

*No one of you should bathe in standing (stagnant) water, while he is **Junub** (sexually defiled).*

##### **Ikh-tilaaf [Difference of Opinion]**

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

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

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

##### **Ikh-tilaaf [Difference of Opinion]**

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

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

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

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

The first group (A) relied upon many evidences including the hadeeth reported by Abu Daawood and at-Tirmidhee who declared it to be a ***Hasan*** (good) hadeeth: ***Water is pure, and nothing causes it to become impure.*** Their response to the hadeeth of this section [No. 5 above] is that the prohibition mentioned in it is meant to indicate that it is detestable to use such water for drinking, not that such water becomes ***najas*** (impure).

The position of the first group (A)[that the water remains pure, even if it is a small amount, as long as it does not undergo any change] is the correct position. This is so because the basis for declaring the water impure is its undergoing some change [in its taste, color or smell] as a result of the impure substances (mixing with it) – no matter if its quantity is small or great. This is the choice of Shaykh al-Islam Ibn Taymiyyah (Raheema-hu'llah).

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

**Important Points Derived from the Hadith:**

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

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

**Hadeeth No. 6:**

Narrated Abu Hurairah: Allah’s Messenger said:

*If a dog drinks from the utensil of anyone of you it is essential to wash it seven times.*

[al-Bukhaaree 1/120, no. 173]

**Muslim’s Narration:**

...*The first washing should be with Turaab* (the surface soil).

**Important Points Derived from the Hadith:**

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

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



terminology which came into use through the later generation scholars of Jurisprudence (Fiqh) [and hence was not in use in the time of the Prophet]. For this reason, the expression *al-Fitrah* (ten matters of nature) was used in many hadeeth in place of *as-Sunnan*.

For this reason, there is no doubt about the correctness of the opinion of the second group [i.e. that *al-Istin-shaaq* (sniffing water up into the nose) is *Wajib* (obligatory)] due to the strength of their evidences, and the absence of that which opposes or contradicts their position – as far as I know. And Allah is the Best Knower!

#### **Ikh-tilaaf [Difference of Opinion]**

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

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

The evidence of the first group is the saying of Allah, the Most High: *...wam-sahu bi-Ru'oosi-kum* (and wipe over [a part of] your heads...considering the particle (*bi*) to indicate: *a part of* (the head)). They also cite the hadeeth in Muslim from al-Mughairah: ***that the Prophet performed ablution and then wiped over his forelock and the turban.***

The evidence of the second group who hold it obligatory to wipe the whole of the head is the many hadeeth which show the Prophet wiping over the whole of his head in his ablution. One of these hadeeth is the hadeeth of this chapter. Another is that which is reported in the Six Books of Hadeeth (including al-Bukhaaree and Muslim...): ***...that he (peace be upon him) wiped his head with his two hands, going from the front (to the back) and then from the back (to the front); he started from the forehead until he reached the nape of the neck; then he returned his hands [wiping his head] to the place where he began.***

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

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

#### **Important Points Derived from the Hadith:**

1. The Legislation of washing both hands 3 times, before putting them into the water of *wadoo'* at the time of performing ablution.
2. Use of the right hand for taking (scooping) out the water of *wadoo'* for washing the limbs.
3. The legislation of rinsing the mouth (*at-Tamad-mada*), putting water in the nose (*al-Istin-shaaq*) and blowing it out (*al-Istin-thaar*) – in this order. There is no difference as to whether these acts are legislated, but the difference is concerning whether they are all obligatory (i.e. *al-Istin-shaaq*). It has already been mentioned that the correct opinion is that it (*al-Istin-shaaq*) is obligatory.
4. Washing the face 3 times; and the face extends from the hairline of the forehead to the chin (in length) and from one ear to the other (in width). Additionally, the rinsing of the mouth and nose should be performed 3 times, since the nose and mouth are part of what is called the 'Face'...
5. Washing the **hands** [from the fingertips (*Fath al-Barr*, 3/225)] up to and including the elbows 3 times.
6. Wiping the whole head one time, starting from the front, going to the back, reaching the beginning of the neck and then returning to the front of the head.
7. Washing the two feet, including the ankles, 3 times..

8. Doing all of these things in their order – as is understood from the fact that Allah has [purposely] mentioned *that which is wiped (al-mam-sooh)*– the head – between the mention of *those things which are washed (al-magh-soolaat)* – in observance of the **order (tar-teeb)** that one must follow in the washing of the body-parts of ablution. [Likewise, this is the order described in the authentic hadeeth]. This description is a complete description of the Prophet’s Ablution.
9. This description is a complete description of the Prophet’s Ablution.
10. The legislation of performing *Salat* after the performance of ablution.
11. One of the means of the *completion or perfection of the Salat* is through the presence of *heart* and *mind* while one stands in front of Allah, the Most High. In this is the encouragement to have ***Ikhlās*** (sincerity of intentions) and the warning that the prayer might not be accepted from one whose mind is distracted by worldly affairs while standing in the prayer...
12. The virtue of the complete ablution, and that it is a cause for one’s sins to be forgiven.
13. The promised reward of one’s sins being forgiven is based on **both** of these **factors together**: the complete and perfect **ablution** followed by **2 Rak’ah** in which one’s mind is not engaged in worldly matters...

**Note:** [Some of] the Scholars limited the *forgiveness* mentioned here to forgiveness of the *minor sins*. As for forgiveness of *major sins* – it is required that one repent (*tawbah*) from them. Allah, the Most High, says: *If you avoid al-Kabaa’ir (the Major Sins) from which you have been prohibited – We will remit from you Sayyi’aatikum (your Minor Sins)...* [an-Nisaa 4:31] And the saying of Allah, the Most High: *Those who avoid kabaa’iru-l-Ithmi (the Major Sins) and al-Fawaahish (illegal sexual intercourse, etc) except al-Lamam (the small faults), Verily! Your Lord is of vast forgiveness.* [an-Najm 53:32]. The Messenger of Allah said: *The Five daily Prayers, one Jumu’ah to the next and one Ramadan to the next – each serve to remit [the sins committed] between them if al-Kabaa’ir (the Major Sins) are avoided.* [Ahmad, Muslim, at-Tirmidhee from Abu Hurairah].

## How To Perform Ablution (al-Wudoo’)

### **Hadeeth No. 8:**

**Al-Bukhaaree** says: CHAPTER. To pass wet hands over the whole head during ablution, as is referred to by the Statement of Allah (the Most High): *Rub (by passing wet hands over) your heads (5:6).*

And **Ibn al-Musayyab** said, ‘This order is both for men and women.’

And **Maalik** was asked, ‘Is the passing of a wet hand over a part of the head sufficient?’ He took his verdict from the narration of Abdullah ibn Zaid which follows immediately [which mentions that the Prophet (may the Blessings of Allah and Peace be upon him) wiped over his whole head].

Narrated Yahya al-Maazinee : A person asked ‘**Abdullah ibn Zaid** (may Allah be pleased with him), the grandfather of ‘Amr ibn Yahya, ‘Can you show me how the Messenger of Allah (may the Blessings of Allah and Peace be upon him) used to perform ablution?’

‘**Abdullah ibn Zaid** (may Allah be pleased with him), replied in the affirmative and asked for water. He poured it on his **hands** and washed them *twice*, then he rinsed his **mouth** *three times* and washed his **nose** with water *three times* by putting water in it and blowing it out. He washed his **face** *three times* and after that he washed his **forearms** *up to the elbows twice* and then passed his wet hands over his **head** *from its front to its back* and **vice versa** beginning from the *front* and taking them to the *back* of his head up to the *nape of the neck* and then brought them to the *front again* from where he had started and washed his **feet** [*up to the ankles*].

[al-Bukhaaree 1/127, no. 185]

### **The Washing of feet up to the ankles.**

Narrated ‘Amr: My father saw ‘Amr ibn Abi Hasan asking Abdullah ibn Zaid about the ablution of the Prophet (may the Blessings of Allah and Peace be upon him). Abdullah ibn Zaid asked for an earthen ware pot containing water and performed ablution like that of the Prophet in front of them. He poured water from the pot over his hand and washed his hands *three times* and then he put his hand 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 *three times* and washed his forearms up to the elbows *twice*; and then put his hand 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**. [al-Bukhaaree 1/128, no. 186]

### **Important Points Derived from the Hadith:**

The main points of this hadith are the same as the previous one, both describing the complete ablution of the Messenger of Allah (sallallahu alayhi wa sallam). However, this report contains the following additional points:

1. It is clearly mentioned in this hadith of Abdullah ibn Zaid that the rinsing of the mouth (*al-mad-madah*) as well as the rinsing of the nose (*al-istin-shaaq*) were three times – **from three handfuls of water** [rinsing both mouth and nose together, with each handful of water].
2. In the previous hadith of Uthman ibn Affaan, it was mentioned that the washing of the hands was 3 times and this hadith mentions the washing of the hands only 2 times.
3. The words: *Again he put his hand in the water and washed his face three times*, indicates the use of one hand for washing the face. Imam an-Nawawee – after mentioning various narration’s – says: These words indicate that [the use of **one hand** for washing the face, as well as the use of two hands] is *Sunnah*. However, the well known practice which has been affirmed by the majority of scholars is that it is commendable to take water with both hands for washing the face, since this manner is easier and more thorough. [Note: The use of both hands for washing the face has been reported in a narration of al-Bukhaaree from Abdullah ibn Zaid, a narration of al-Bukhaaree from Abdullah ibn Abbaas, and a narration of Abu Daawood and al-Baihaqee from Ali].
4. He said in the previous hadeeth: *thumma masaha bi-ra’si-hi*, and this expression [*bi-ra’si-hi*] might possibly be explained as meaning: *then he wiped part of the head*, as it was interpreted by some in the verse: *wa’msahu bi-ru’oosi-kum- and wipe over [part of] your heads*. However, the wiping over the **whole head** is mentioned clearly in this hadith – unlike the previous one. Additionally, the manner of wiping the head is explained in detail in this hadith. There is a **General Rule**: *Some text of the Islamic Law explain and clarify other text*; and here the wording in this narration indicates the obligation of wiping over the **whole of the head**.
5. Both hadith mention that he entered **one hand** [the right hand] (in the water) at the time of rinsing the mouth and nose. In this hadith, it is mentioned that he entered **both hands** at the time of washing the hands [up to the elbows] and that he wiped his head with both hands, *bringing them from the front to the back, and then from the back to the front one time*. Imam Abu Daawood said: All of the authentic hadith indicate that wiping of the head is done one time. Ibn al-Mundhir said: That which is established from the Prophet (may the Blessings of Allah and Peace be upon him) concerning wiping (*al-Mash*) is one time.
6. It is also understood from this hadith that it is permissible to wash different parts of the body (in ablution) a different number of times... Also, that washing 3 times is the most complete manner, though washing once or twice is also acceptable, as has been confirmed in the authentic hadith.
7. The scholars differed about where the *wiping over the head* should begin from. Ibn Daqeeq al-Eid and as-San’aanee hold that it is *from the front to the back*. Others understood, from the words *fa-aqbala bi-hima wa adbara* that the wiping is *from the back to the front*, then returning the two hands to the nape of the neck (the point where the head meets the neck). [However the first opinion is clearly indicated in the narration which states: *He began bi-muqaddam ra’si-hi (the front of his head) until the two hands reached qafaa-hu (the nape of the neck), then returning them to the place where he began.*]

## ***Lecture Number Five***

### **How To Perform Ablution (al-Wudoo')**

#### **Hadeeth No. 8:**

Narrated Yahya al-Maazinee : A person asked ‘**Abdullah ibn Zaid** (may Allah be pleased with him), the grandfather of ‘Amr ibn Yahya, ‘Can you show me how the Messenger of Allah (may the Blessings of Allah and Peace be upon him) used to perform ablution?’...[Refer to *Hand-Out* from Lecture No. 4]

#### **Starting From the Right-Hand Side For Ablution, etc.**

#### **Hadeeth No. 9:**

‘Aaisha reported: The Messenger of Allah (may peace and blessings of Allah be upon his) ***loved to start from the right hand side in all his affairs; in putting on the shoes, in combing (the hair), in acts of purification.***

[Muslim, 1/161, no. 514]

#### **Important Points Derived from the Hadith:**

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

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

#### **Hadeeth No. 10:**

Nu’aim b. ‘Abdullah al-Mujmir reported: I saw Abu Hurairah perform ablution. He washed his face and washed it well. He then washed his right hand including a portion of his arm. He then washed his left hand including a portion of his arm. He then wiped his heard. He then washed his right foot including his shank, and then washed his left foot including shank, and then said: This is how I saw Allah’s Messenger (may peace and blessings of Allah be upon him) performing ablution. And [Abu Hurairah] added that the Messenger of Allah (may the Blessings of Allah and Peace be upon him) had observed. ***You shall have your faces, hands and feet bright on the Day of Resurrection because of your perfect ablution. He who can afford among you, let him increase the brightness of his forehead and that of hands and legs.***

[Muslim 1/156, no. 477]

#### **In another Narration:**

Nu’aim b. ‘Abdullah reported: He saw Abu Hurairah perform ablution. He washed his face and washed his hands until *he almost reached his shoulders*. He then washed his feet and reached up to the shanks, and then said: I heard Allah’s Messenger (may peace and blessings of Allah be upon him) say: ***My Ummah (people) would come, on the Day of Resurrection, with bright faces, and bright hands and feet on account of the marks of ablution. Therefore, whoever can increase the luster of his forehead (and that of his hands and legs) should do so.*** [Muslim 1/156, no. 478]

**It has also been reported:**

Abu Haazim reported: I was (standing) behind Abu Hurairah and he was performing the ablution for prayer. He extended the (washing) of his hand until it reached his armpit. I said to him: O Abu Hurairah, what is this ablution? He said: O [so and so] of the tribe of Farrookh, you are here? If I knew that you were here, I would have never performed ablution like this. I have heard my friend (peace and blessings of Allah be upon his) say: ***In a believer adornment would reach the places where ablution reaches.*** [Muslim 1/157, no. 484]

**Ikhtilaaf [Difference of Opinion]** Concerning Increasing one's ***Ghurrah*** (the Brightness or Luster of the Forehead, hands and legs). The scholars differed concerning the washing of the body parts - beyond the obligatory limit - when performing ablution.

1. The Majority of Scholars held that it is commendable to do so, based on this hadith, while differing concerning the extent to which one may wash beyond the obligatory limits.
2. Imam Maalik and Ahmad (in one report from him) held that this going beyond the obligatory bounds is not commendable. This is also the opinion of Shaykh al-Islam Ibn Taymiyyah, Imam Ibn al-Qayyim and Shaykh Abdur-Rahman ibn Naasir as-Sa'adee. They supported their position with the following:
  - (a) Washing beyond the bounds – as an act of worship – requires a proof, and the hadith of Abu Hurairah is not a proof for such; it only indicates that there will be light or luster upon the parts of the body washed in ablution.
  - (b) This practice of Abu Hurairah was his own understanding from the hadeeth, and it is not proper to take his understanding here while the stronger and more likely position [concerning this matter] is in conflict with his practice.
  - (c) As for the words: ***Therefore, whoever can increase the luster of his forehead (and that of his hands and legs) should do so*** - the correct opinion is that these words are the speech of Abu Hurairah: ***mudrijah*** (words added as explanation or clarification) which are not part of the actual statement of the Prophet.
  - (d) It has not been transmitted from any one of the Sahaabah (Companions) that they shared this understanding and went beyond the obligatory bounds in the performance of ablution. Instead it has been transmitted from Abu Hurairah that he was careful not to allow anyone to see him washing in this manner, due to its strangeness.
  - (e) All of those who described the ablution of the Prophet only mention that he washed the face and hands *to the elbows* and the feet *to the ankles*. And it is not possible that the Prophet would have abandoned that which was preferable every time he performed his ablution. Al-Haafidh Ibn Hajar said in *Fath al-Baaree*: I did not see this sentence [the added statement of Abu Hurairah] in the narration of anyone who reported this hadeeth from the Companions – and those who reported it were ten (10), nor from anyone who narrated it from Abu Hurairah except this narration of Nu'aim.
  - (f) The noble verse of the Qur'an which describes ablution specifies the limits of the obligatory area of washing as being *up to the elbows and the ankles*, and it was one of the final verses revealed...

## Lecture Number Six

### What to say when going to the lavatory.

#### **Hadeeth No. 11:**

Narrated Anas ibn Maalik (may Allah be pleased with him): Whenever the Prophet (may the Blessings of Allah and Peace be upon him) went to the lavatory, he would say: *O Allah! I seek refuge with You from the bad and evil things. Allahumma Inni a'oodhu bi-ka mana'l-Khub-thi for al-Khu-bu-thi wa'l Khabaa'ith.* [Al-Bukhaaree 8/225, no. 334]

#### **Important Points Derived from the Hadith:**

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

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

#### **Hadeeth No. 12:**

Narrated Abu Ayyoob Al-Ansaaree: The Prophet (may the Blessings of Allah and Peace be upon him) said, *"While defecating neither face nor turn your back to the Qiblah but face either east or west."*

Abu Ayyoob added. "When we arrived in Sha'm we came across some lavatories facing the Qiblah; therefore we turned ourselves while using them and asked for Allah's forgiveness."  
[Al Bukhaaree 1/235, no. 388]

#### **In another narration:**

Narrated Abu Ayyoob Al-Ansaaree: Allah's Apostle (may the Blessings of Allah and Peace be upon him) said, *"If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qibla; he should either face the east or the west."*  
[Al Bukhaaree 1/106, no. 146]

#### **Important Points Derived from the Hadith:**

1. The prohibition of facing or turning one's back towards the Qiblah (direction of Makkah) at the time of answering the call of nature.
2. The command or order to turn oneself away from the direction of the Qiblah while relieving oneself.
3. **General Rule:** The Commands and Prohibitions of the Law (Sharee'ah) are addressed to all of the Muslims in general. This is the original rule. However, there may be some instances when a command or prohibition is specifically addressed to particular individuals from amongst the Muslims. The command in this hadith is one such instance. His saying: *but face either east or west* is a command specifically directed to the People of al-Madeenah and whoever is in the same direction, such that if they face east or west, they would not be facing the Qiblah.
4. This wisdom behind this is to respect and honor the Ka'bah, the First House of Worship.
5. The intended meaning of *Istigh-faar* (seeking forgiveness) mentioned by Abu Ayyoob al-Ansaaree in this hadith, is seeking forgiveness in one's heart, not saying with the tongue: *I seek forgiveness from Allah* – while one is at the toilet in the state of urinating or defecating. Mentioning the name of Allah by one's tongue while uncovering the private parts and relieving oneself is not allowed.

## To defecate in houses.

### **Hadeeth No. 13:**

Narrated ‘Abdullah bin ‘Umar: I went up to the roof of Hafsa’s house for some need and I saw Allah’s Apostle (may the Blessings of Allah and Peace be upon him) answering the call of nature facing ***Sha’m*** (Syria, Jordan, Palestine and Lebanon then regarded as one country) with his back towards the Qiblah. [Al Bukhaaree 1/108, no. 150]

### **Ikhtilaaf [Difference of Opinion] Concerning Facing the Qiblah while using the Toilet.**

1. Facing or turning one’s back towards the Qiblah is **Absolutely Prohibited** in every condition. This was the opinion of: Abu Ayyoob, Mujaahid, Ibraheem an-Naka’ee, ath-Thawree, Ibn Hazm, Ibn Taymiyyah and Ibn al-Qayyim... They cited the authentic ahaadith which indicate the absolute prohibition such as the hadith of Abu Ayyoob (No. 12) above.
2. Facing or turning one’s back towards the Qiblah is **Absolutely Permissible**. This was the opinion of Aa’isha, Urwah ibn az-Zubair, Rabee’ah, Daawood az-Zaahiree. They cited as proof the authentic hadith indicating the permissibility, such as the present hadith of Ibn Umar.
3. Those who said the issue requires **combining** or reconciliation of the evidences, and that the correct opinion is that facing the Qiblah is **forbidden** in an open field but **permissible** in a fixed structure such as a house in which case one should at least turn one’s body away from the Qiblah. This is the opinion of Imams Maalik, ash-Shafi’ee, Ahmad and Ishaq; while it has also been reported from Abdullah ibn Umar and Ash-Sha’abee.
4. Those who also saw the need to **combine** or reconcile the apparent contradiction between the two hadith in question, and they said the hadith of Abu Ayyoob indicated ***Kiraahah*** [that facing the Qiblah is disliked] not ***Tahreem*** (absolute prohibition) while the hadith of Ibn Umar indicates ***Jawaaz*** (permissibility).
5. **Basic Principle:** Whenever it is possible to ***reconcile*** between two apparently contradictory text, it is a necessity to do so, before declaring the ***abrogation*** of any one of them.

### **Important Points Derived from the Hadith:**

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

## *Lecture Number Seven*

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

#### **Hadeeth No. 14:**

Narrated Anas ibn Maalik (may Allah be pleased with him): Whenever the Messenger of Allah (may the Blessings of Allah and Peace be upon him) went to answer the call of nature I along with another boy used to carry an *Idaawah* [small container made from leather hide], full of water (for cleaning the private parts) and an ‘*Anazah* (spear-headed stick).

[Al Bukhaaree 1/109, no. 154]

#### **Important Points Derived from the Hadith:**

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

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

#### **Hadeeth No. 15:**

Narrated Abu Qataadah (may Allah be pleased with him): the Messenger of Allah (may the Blessings of Allah and Peace be upon him) said: Whenever anyone of you drinks (water etc.), he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory [or urinates], he should neither touch his penis with his right hand, nor clean his private parts with his right hand.

[al-Bukhaaree 1/110, no. 155]

#### **Important Points Derived from the Hadith:**

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

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

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



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

### **Hadeeth No. 16:**

Ibn Abbass (may Allah be pleased with him and his father) reported: the Messenger of Allah (may the Blessings of Allah and Peace be upon him) happened to pass by two graves and said: They (their occupants) are being tormented, but they are not tormented for a grievous sin. One of them carried tales (*An-Nameemah*) and the other did not keep himself safe from being defiled by urine.

He then called for a fresh twig and split it into two parts, and planted one of them on each grave, and then said: ***Perhaps, their punishment may be lightened as long as these twigs remain fresh (moist).***

[Muslim 1/171 - 172, no. 571]

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

### **Another Narration:**

Narrated Abdullah Ibn Abbass (may Allah be pleased with him and his father): Once the Prophet (may the Blessings of Allah and Peace be upon him), while passing through one of the grave-yards of *al-Madeenah or Makkah*, heard the voices of two people who were being punished in their graves.

The Prophet (may the Blessings of Allah and Peace be upon him) said: These two people are being punished, but not for a major sin (to avoid). The Prophet (may the Blessings of Allah and Peace be upon him) then added, ***Yes! (They are being punished for a major sin).*** Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (*an-Nameemah* - to make enmity between friends).

The Prophet (may the Blessings of Allah and Peace be upon him) then asked for a green leaf of a date-palm tree, split it into two pieces and put one on each grave. *On being asked why he had done so, he replied: I hope that their punishment might be lessened, as long as these remain fresh (moist).*

[al-Bukhaaree 1/140-141, no. 215; also: 2/259, no. 460]

[This action was a kind of invocation on the part of the Prophet for the deceased persons. *Fath al-Baaree* 1/232]

**Ikhtilaaf [Difference of Opinion]** Concerning the placing of a twig/leaf on a grave.

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

### **Important Points Derived from the Hadith:**

1. Affirmation of the punishment in the grave, as has been well established in the authentic hadith, and this is the *madh-hab* of the majority of the Muslim *Ummah*.
2. Neglecting to protect oneself from impurities (*najaasaat*) is a cause or reason for the punishment in the grave. Therefore, everyone must take precautions against impurities, since the hadeeth indicates the fact that urine has a special relationship to the punishment in the grave [as one of its causes]. This is confirmed by what is reported by al-Haakim and Ibn Khuzaimah: *Most of the punishment in the grave is from [not protecting oneself from] urine.* Ibn Hajar said: Its chain of narrators is *Saheeh* (authentic).
3. The prohibition of *an-Nameemah* (carrying tales between two people to cause enmity between them), and that *an-Nameemah* is a cause or reason for the punishment in the grave.
4. The mercy or compassion of the Prophet (may the Blessings of Allah and Peace be upon him) for his companions, and his eagerness and concern to distance them from any harm or evil.
5. It is encouraged to cover the sins and faults of others, as the Prophet (may the Blessings of Allah and Peace be upon him) – perhaps intentionally – did not identify or mention the names of the two people who were being punished in the graves.
6. His statement: *They are not being punished for a major sin,* - it means: their punishment is not due to a sin *which was a major (difficult) thing for them to avoid.* Surely, avoiding *an-Nameemah* or protecting oneself from urine (at the time of relieving oneself) is not some extremely difficult to do. However, their punishment was severe due to the harm/evil which resulted from their actions.

## *Lecture Number Eight*

### **Pertaining To Tooth-Stick *Siwaak* (A Type of Tooth Brush Shaped like a Pencil - From the Roots of the *Araak Tree*).**

#### **Hadeeth No. 17:**

Abu Hurairah (may Allah be pleased with him) reported that the Prophet (may the Blessings of Allah and Peace be upon him) said: Were it not that I might over-burden my *Ummah* (the Muslim Community), I would have ordered them to use tooth-stick (*Siwaak* or *Miswaak*) for every prayer [at every time of prayer].

[**Al Bukhaaree** 1/26, no. 887; **Muslim** 1/158, no. 487]

#### **Important Points Derived from the Hadith:**

1. The virtues and commendability of using *miswak* or *siwaak*. It is on the level of those things that are obligatory – in terms of the reward that one may receive from using it.
2. Confirmation of the legislation to use *siwaak* at the time of ablution and at the time of *Salat*...
3. The superiority of the ablution and the *Salat* which is performed along with the use of *siwaak*.
4. Nothing prevented the Prophet (sallallah alayhi wa sallam) from declaring the obligation of the use of *miswak* except the fear that it would be a hardship on the Muslims to fulfill that obligation.
5. The completeness of the concern and love of the Prophet (sallallah alayhi wa sallam) for his *Ummah* (the World-Body of Muslim), and his fear of any harm coming to them.
6. The *Yusr* (easiness or leniency) of the Islamic Law, and that there is no '*Usr* (difficulty) in it nor *Mashaqqah* (hardship).
7. **General Principle:** Repulsing that which is *harmful* takes precedence over seeking that which is *beneficial* [*anna dar'a -l-mafaasid muqaddam ala jalbi -l-masaalih*]. Here in this hadith we find that the Prophet (sallallah alayhi wa sallam) has avoided commanding the *Ummah* with the use of *siwaak* – in spite of the tremendous benefits contained in its use – simply for fear that Allah would make it obligatory upon them and they would not be able to fulfill that obligation. As a result a great harm would befall them due to their failing to fulfill this obligatory act.

#### **Hadeeth No. 18:**

Narrated Hudhaifa (may Allah be pleased with him): Whenever the Prophet (may the Blessings of Allah and Peace be upon him) got up at night, he used to clean his mouth with *Siwaak*.

[**al-Bukhaaree** 1/154, no. 246; **Muslim** 1/158, no. 493]

#### **Important Points Derived from the Hadith:**

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

### **Hadeeth No. 19:**

Narrated 'Aa'isha (may Allah be pleased with her): Abdur-Rahman bin Abu Bakr entered upon the Prophet while I was supporting the Prophet on my chest. Abdur-Rahman was holding a fresh *Siwaak* with which he was cleaning his teeth. Allah's Messenger (may the Blessings of Allah and Peace be upon him) looked at it, so I took the *Siwaak*, I divided it into two, [chewed it with my teeth] shook it and made it soft (with water), and then gave it to the Prophet (may the Blessings of Allah and Peace be upon him). Then he (may the Blessings of Allah and Peace be upon him) cleaned his teeth with it. I have never seen Allah's Apostle cleaning his teeth in a better way. After finishing the brushing of his teeth, he lifted his hand or his finger and said three times: O Allah! Let me be with the Highest Companions, and then he died. Aa'isha used to say: He died while his head was resting between my chest and chin.

[**Al Bukhaaree** 5/515, no. 722]

### **Important Points Derived from the Hadith:**

1. The use of fresh *miswak*.
2. Preparing the *miswak* for use [for example cutting of the used end, or softening the end before using it].
3. The permissibility of using the *miswak* of someone else, after cleaning it and preparing it (for use by the second person).
4. Acting upon what one understands through indirect indications or signals [without words being spoken].
5. *Ar-Rafeeq al-A'laa*: This is a reference to those mentioned in soorah an-Nisaa [4:69] in the words: *...those whom Allah has favored from amongst the Prophets, the Truthful, the Martyrs and the Righteous...*

### **Hadeeth No. 20:**

Narrated Abu Burda: My father (Abu Moosa al-Asharee- may Allah be pleased with him) said: I came to the Prophet (may the Blessings of Allah and Peace be upon him) and saw him carrying a *siwaak* in his hand and cleaning his teeth, saying, 'Uh' 'Uh', as if he was choking while the *Siwaak* was in his mouth.

[**al-Bukhaaree** 1/154, no. 245]

### **In the Narration of Muslim:**

Abu Moosa reported: I went to the Messenger of Allah (may the Blessings of Allah and Peace be upon him) and found one end of *the Siwaak upon his tongue* [i.e. he was cleaning his mouth with it].

[**Muslim** 1/158, no. 490]

### **Important Points Derived from the Hadith:**

1. The legislation of using the fresh *miswak*, and that its use is an act of worship and a means of nearness to Allah.
2. Exaggeration (going to the extreme end of the mouth and back of the throat) in the use of *siwaak* since this is a means of completion or perfection of cleanliness.
3. Sometimes using the *siwaak* on the tongue [not only on the teeth].

## Lecture Number Nine

**If one puts on (Khuff) just after performing ablution (there is no need to wash one's feet again in ablution)**

### **Hadeeth No. 21:**

Narrated 'Urwa bin al-Mugheerah: My father (may Allah be pleased with him) said, 'Once I was in the company of the Prophet (may the Blessings of Allah and Peace be upon him) on a **journey** and I leaned over to take off his *Khuff* (leather socks). He ordered me to leave them as he had put them on after performing ablution. ***So he passed wet hands over them.***'

[Al Bukhaaree 1/137, no. 205]

### **Ikhtilaaf [Difference of Opinion]** Concerning Wiping Over the Socks.

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

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

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

...*wamsahoo bi-ru'oosikum wa arjooli-kum*... ((...and **wipe** over your heads and your feet)), instead of ...*wamsahoo bi-ru'oosikum wa arjoola-kum*...((...and wipe over your heads and (**wash**) your feet...)), which is the correct meaning.

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

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

If we accept for the sake of argument the reading:

...*wamsahoo bi-ru'oosikum wa arjooli-kum*... [with *kas-rah* (**i**)], instead of the reading:

...*wamsahoo bi-ru'oosikum wa arjoola-kum*... [with *fat-hah* (**a**)], one of the explanations for such reading would be – as some of the scholars said – to indicate the permissibility of *al-Mas-hu* (wiping over the socks) according to what is specified in the *Sunnah*.

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

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

### **Important Points Derived from the Hadith:**

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

### **Wiping Over the Socks**

#### **Hadeeth No. 22:**

Hudhaifa (may Allah be pleased with him) reported: I was with the Messenger of Allah (may the Blessings of Allah and Peace be upon him) when he came to the dumping grounds (for trash) belonging to a particular tribe. He *urinated* while standing, and I went aside. He (may the Blessings of Allah and Peace be upon him) 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.***

[Muslim 1/163, no. 522]

#### **In the narration of Umdah al-Ahkaam:**

Hudhaifah ibn al-Yamaan (may Allah be pleased with him and his father) reported: I was with the Messenger of Allah (may the Blessings of Allah and Peace be upon him) *during a journey*. He (the Prophet) *urinated*, performed ablution and wiped over his socks.

### **Important Points Derived from the Hadith:**

1. The legislation of wiping over socks during a journey.
2. The permissibility of wiping over socks when performing ablution, after one has urinated. Many ahaadith confirm the permissibility of wiping over the socks as well as the turban, from every *minor* nullification of ablution.

(One) As for the **major** state of impurity, which requires *Ghusl*, such as *al-Janaabah*, wiping over the socks or turban is not sufficient in such cases. Purification in such cases necessitates *Ghusl*.

(Two) As for one who has a **splint or cast** (due to a broken limb) or a **bandaged wound**, such is allowed to wipe over it in cases of **minor** as well as **major** states of impurity.

(Three) In case the wiping would cause harm (to the broken limb or wound) or there is reasonable reason to fear such, then one need not wipe, but instead he or she may perform **Tayammum** over the affected limb, while washing the rest of the limbs that are normal.

### [Extra Hadith]

#### **Time Limit For Wiping Over the Shoes (Socks Khuff)**

Shuraih Ibn Haanee said: I came to Aaisha to ask her about wiping over the socks. She said: You better ask (Ali) son of Abu Taalib (may Allah be pleased with him) for he used to travel with the Messenger of Allah . We asked him and he said: the Messenger of Allah stipulated (the maximum) of ***three days and three nights for a traveler, and one day and one night for the resident.***  
[Muslim 1/165, no. 537]

#### **Important Points Derived from the Hadith:**

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

#### **Translators Note:**

1. It is almost agreed upon that the **beginning** of the time-period allowed for wiping is ***from the time of the nullification of ablution*** after putting on the socks, *not from the time of wiping.*

2. However, there is a report from Imaam Ahmad that the **beginning** of the time-period allowed for wiping ***is from the time one actually wipes [over the socks]*** after nullifying the ablution. This is also the choice of al-Mundharee. An-Nawawee said: This is the strongest or best opinion in light of the evidence.

3. Al-Hasan al-Basaree said: [The period of time allowed for wiping begins] ***from the time of putting on the socks.***

[*Rahmah al-Ummah Fi Ikhtilaaf al-A'immah*, (pg. 21) Abu Abdullah Muhammad ibn Abdur-Rahman ad-Dimashqee, 8<sup>th</sup> Century Hijrah]

## Lecture Number Ten

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

### Hadeeth No. 23:

Narrated ‘Ali: I used to get emotional urethral discharge frequently. Being the son-in-law of the Prophet I requested a man to ask him about it. So the man asked the Prophet about it. The Prophet replied, “Perform ablution after washing your organ (penis).”

[Al Bukhaaree 1/165, no. 269; Muslim 1/176, no. 593]

In one narration of Muslim it contains the words:

...perform ablution and sprinkle some water on [or wash] your private parts.

### Important Points Derived from the Hadith:

1. That *al-Madh-yu* (prostatic fluid) is an impurity and it is obligatory to wash it. However, an insignificant amount is excused, if overlooked, due the difficulty of removing every trace of it – as has been mentioned by some of the scholars.
2. That *al-Madh-yu* is one of the things that nullify ablution, since it is a substance excreted from one of the two openings [the front or back (i.e. the private parts)].
3. The obligation of washing the private part (penis) after the emission of *al-Madh-yu*.
4. That it is not obligatory to take a *Ghusl* (complete bath) like the one who takes a complete bath from *al-Janaabah* (major sexual impurity). Upon this point there is *Ijmaa’* (Agreement by Consensus of the scholars).
5. The performance of *al-Istij-maar* (cleaning with pebbles) is not sufficient for the removal of *al-Madh-yu*, as it is with the removal of urine. In the case of *al-Madh-yu* it is a necessity to use water.

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

### Hadeeth No. 24:

Narrated ‘Abbad bin Tamim: My uncle asked Allah’s Apostle about a person who imagined to have passed wind during the prayer. Allah’s Apostle replied: “Do not leave (from the prayer) until or unless he hears sound or smells something.”

[Al Bukhaaree 1/102 no. 139; Muslim 1/199 no. 102,103]

### Important Points Derived from the Hadith:

1. **General Principle:** A thing is considered to remain in its original state or condition, as long as there is no *definite* change in it.
2. *Doubt alone* or *uncertainty*, concerning the nullification of one’s state of purification, does not invalidate or nullify the ablution nor the Prayer.
3. The prohibition of leaving the *Salat*, once you have begun to pray, unless there is a clear reason [like one who is *certain* that he has nullified his ablution].
4. That the gas/wind which is passed from the anus – *whether it is heard or not* – is a nullifier of ablution.
5. What is actually meant by the words - in this hadith: **unless he hears sound or smells something**, is that one should not leave the prayer until there is *certainty* of having nullified the ablution. Hence, the ablution of someone is nullified if and when they become *certain* - even through some way other than these two senses - though one does not hear or smell anything.

## The urine of children

### Hadeeth No. 25:

Narrated Umm Qais bint Mihsin: I brought my young **son**, *who had not started eating (ordinary food)*, to Allah's Apostle who took him and made him sit in his lap. The child urinated on the garment of the Prophet, so he asked for water and poured it over the soiled (area) and did not wash it.

[al-Bukhaaree 1/144 no. 223; Muslim 1/169 no. 563]

### [Extra Hadith]

Narrated 'Aisha the mother of faithful believers: A child was brought to Allah's Apostle and it urinated on the garment of the Prophet. The Prophet asked for water and poured it over the soiled place.

[al-Bukhaaree 1/144 no. 222]

### Ikhtilaaf [Difference of Opinion] Concerning the Difference Between the Urine of Boys & Girls.

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

### Their Evidence:

- (One) That *sprinkling* water or pouring it on the place where a male child has urinated is sufficient, is proven by the above hadith of Umm Qais.
- (Two) That *washing* is necessary in the case of the female child unlike the male child, is proven by a number of authentic hadith mentioned by al-Haafidh Ibn Hajr in Fath al-Baaree 1/389, under the explanation of Hadith No. 222 of al-Bukhaaree: **Hadith Alee**, attributed to the Prophet: *...sprinkle over the urine of the boy child, and wash the urine of the girl child.* [Ahmad, Abu Daawood, at-Tirmidhee and Ibn Maajah] **Hadith Lubaabah bint al-Haarithah**, attributed to the Prophet: *...verily washing is required from the urine of the girl child, while sprinkling from the urine of the boy child.* [Ahmad, Ibn Maajah and Ibn Khuzaimah]; and the **Hadith of Abu As-Samh** with contains a similar wording as the above [Abu Daawood, an-Nasaa'ee and Ibn Khuzaimah].

### Important Points Derived from the Hadith:

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

### **The pouring of water over the place where there is urine.**

#### **Hadeeth No. 26:**

Narrated Anas ibn Maalik: A Bedouin came and passed urine in one corner of the masjid. The people shouted at him but the Prophet stopped them until he finished urinating. The Prophet ordered them to pour a bucket of water over that place, and they did so.

[**al-Bukhaaree** 1/143 no. 221]

#### **Important Points Derived from the Hadith:**

1. That the earth upon which someone has urinated is made clean by simply pouring water over it, and that there is no condition or necessity to remove the dirt from that place *before* pouring the water or *after*.
2. The importance of respecting the Masjids, holding them in high regard and keeping them clean.
3. The lofty and noble character of the Prophet (sallallahu alayhi wa sallam), as he guided that Bedouin man with kindness and gentleness after he had urinated (in the masjid). This is what led the man to supplicate saying: *O Allah! Have mercy on me and Muhammad, and do not have mercy on anyone else beside us*. That was reported in the Saheeh of al-Bukhaaree.
4. The far-sightedness of the Prophet (sallallahu alayhi wa sallam) and his knowledge of the constitution, disposition and nature of the people [in his dealings with all kinds of people].
5. **General Principle:** When someone is confronted with the choice between two evils or two harmful things, one should *choose the lesser of the two evils*.

*In this hadith, we see that* the Prophet (sallallahu alayhi wa sallam) allowed the man to finish urinating – the lesser of the two evils, due to the greater harm which would have resulted from stopping him.

6. That being far away from the people and cities, like those who live out in the desert, is a cause of harshness and ignorance.
7. The importance of gentleness and kindness when teaching the ignorant.

### **Characteristics of Fitra**

#### **Hadeeth No. 27:**

Abu Hurairah reported: Five are the acts quite close to the *Fitrah*, or five are the acts of *Fitrah*: circumcision, shaving the pubic hairs, cutting the nails, plucking the hair under the armpits and clipping the moustache.

[**Muslim** 1/159 no. 495]

#### **Important Points Derived from the Hadith:**

1. That the *Fitrah* (Nature) upon which Allah has created the human being calls to every kind of good, and repulses every kind of evil.
2. That these five noble characteristics (mentioned in this hadith) are from the *Fitrah* created by Allah which He loves and commands us to observe. He has made those whose nature is still in tack to be inclined to these things, and to be repulsed by their opposites.
3. The Islamic Deen offers and calls to cleanliness, beautification and perfection.
4. It is legislated in Islam that a Muslim should adhere to these things [as well as the other aspects of the *Fitrah*] regularly and not allow them to go unattended for long periods of time. [Muslim 1/159, no. 497].
5. The number five (5) that is mentioned in this hadith does not mean that the matters of *Fitrah* are limited to five. It is reported in Saheeh Muslim: *The Prophet used to mention different items of the things of Fitrah according to that which was appropriate or suitable for the occasion*.

6. Al-Haafidh Ibn Hajar said: There are religious and worldly benefits connected to these five noble characteristics, including: beautification of one's outward appearance, cleanliness of the body, taking precautions to preserve one's state of *Tahaarah* (ritual purification for worship), differing from the ways and practices of the disbelievers and fulfillment of the commands of the Law-Maker (Allah, the Most High).
7. The things which we find the youth (young ladies and men) engaging in these days such as allowing their finger nails to grow long, and the young men growing long mustaches – all of these things are prohibited by the Islamic Law, as well as being ugly and distasteful from a rational point of view. The Islamic Deen only commands us with that which is good and only prohibits us from that which is bad. However, blind-following of the foreign disbelievers has reversed the realities, made that which is ugly to seem good and caused the people to flee from that which is good (Islamically, rationally or otherwise).

### **Ikhtilaaf [Difference of Opinion]**

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

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

The correct position in these matters concerning circumcision is:

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

## *Lecture Number Eleven*

**A Junub (person) can go out and walk in the market or anywhere else. ‘Ata said: A Junub (person) is allowed to let his blood out (medically), to clip his nails and also to get his head shaved even without ablution.**

### **Hadith no. 28**

Narrated Abu Hurairah: Allah’s Apostle came across me and I was Junub. He took my hand and I went along with him until he sat down. I slipped away, went home and took a bath. When I came back, he was still sitting there. He then said to me, “O Abu Hurairah! Where have you been?” I told him about it. The Prophet said, ‘*Subhan Allah!* O Abu Hurairah! A believer never becomes impure.” [al-Bukhaaree 1/173 no. 283; Muslim 1/203 no. 722]

### **Important Points Derived from the Hadith:**

1. That *al-Janaabah* (the **state** of major sexual impurity) does not make the body *najas* (physically unclean) [such that if someone touches you while in the state of *Janaabah* you will then become unclean also]. **Note:** The **state of impurity** here means that one cannot perform *Salat* in this condition. The one in a state of *Janaabah* is unfit for the performance of worship. However, it does not mean that someone who touches you will become defiled from merely touching you.
2. The human being is not to be considered *najas* (impure), whether dead or alive. This does not mean that the body can not be affected by impurities. If some impure matter [such as urine or feces] soils the body, the **place** which has been touched by the impure matter becomes unclean (until the impurity is washed away).
3. The permissibility of delaying the performance of *Ghusl* (complete bath) which is taken when one is in a state of *Janaabah* (the state of major sexual impurity).
4. The high regard and respect due to the People of Virtue, Knowledge and High Character; and that one should be in the best possible condition or appearance (inwardly and outwardly) when in their company and meeting places.
5. The legislation of seeking permission from the one in authority when one desires to get up and leave a gathering or meeting. This is known from the fact that the Prophet criticized Abu Hurairah for leaving his presence without letting him know. This is because *al-Isti’dhan* (seeking permission) is an aspect of good behavior.

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

### **Hadith no. 29**

Narrated Hisham bin ‘Urwa on the authority of his father: ‘Aisha said, “Whenever Allah’s Apostle took the bath of *Janabah*, he cleaned his hands and then 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 three times and then wash the rest of the body.” ‘Aisha further said, “I and Allah’s Apostle used to take a bath from a single water container, from which we took water simultaneously.” [al-Bukhaaree 1/166 no. 272; Muslim 1/183 no. 618]

### **Important Points Derived from the Hadith:**

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

### **Hadith no. 30**

Narrated Maimoonah: I placed water [or he placed it] for the washing of Allah's Apostle after *Janaabah*. He poured water with his right hand over his left *twice* or *thrice* and then washed his **private parts** and **rubbed his hand on the earth** or on a wall *twice* or *thrice*, and then rinsed his **mouth**, washed his **nose** by putting water in it and then blowing it out and then washed his **face** and **forearms** and poured water over his **head** and washed the rest of his **body**. *Then he shifted from that place and washed his feet*. I brought a piece of cloth, but he did not want it and instead removed the traces of water from his body with his hand."

[**al-Bukhaaree** 1/167 no. 273; **Muslim** 1/183 no. 620, 621]

### **Important Points Derived from the Hadith:**

This hadith is similar to the previous hadith of Aa'isha, in addition to a number of other benefits derived from it.

1. The previous hadith mentions the washing of the hands, without any details, whereas the present hadith specifies the number of washings as two or three times.
2. In this hadith it is mentioned that after the washing of the hands he washed the private parts, and then rubbed his hands on the ground or wall two or three times to eliminate any impurities which might have remained as a result of washing the private parts.
3. It is necessary to have the *intention* of starting the *Ghusl* from the point of washing the private parts, so as to eliminate the need to wash them again [when washing the rest of the body].
4. The previous hadith mentioned that he performed the ablution that is done for *Salat*, and from this it could be understood that he included in this ablution the washing of the feet. However, the present hadith clearly indicates that the washing of the feet was done after washing the rest of the body. Perhaps the best manner of reconciliation between the two hadiths is to say: He did in fact perform a complete ablution – as mentioned in the previous hadith, including the washing of the feet. However, after washing the rest of the body he moved to another place and washed his feet a second time, since the place where he originally stood performing the *Ghusl* would have become unclean.
5. It is mentioned in the present hadith of Maimoonah that she offered him a piece of cloth to dry off with, but that he did not accept it. Instead, he dried himself with his hands.

6. That it is *not obligatory to rub the parts of the body in Ghusl*. Rather it is *Sunnah* to do so, just as in ablution. [This is the opinion of most of the scholars, except Imaam Maalik].
7. That there is no need to *repeat* the washing of the parts of the body already washed in the ablution, when washing the whole body during the performance of *Ghusl*. An-Nawawee says that the correct opinion is that *one washing* suffices for both the **minor** and **major** purification.
8. That the washing of the other parts of the body [after ablution] is *one time*. Some of the scholars said that it is *three times*, based on *Qiyaas* (Analogy) with ablution. **[Basic Rule]** However, *it is not proper to use Qiyaas while there is a clear textual proof in any matter*. This opinion (washing one time) is the choice of Shaykh al-Islam Ibn Taymiyyah, Shaykh Abdur-Rahman as-Sa'dee and one of the reports in the Madh-hab of Imaam Ahmad.

**A *Junub* person should perform ablution before sleeping.**

**Hadith no. 31**

Narrated 'Abdullah: 'Umar asked the Prophet, "Can anyone of us sleep while he is *Junub*?" He replied, "Yes, if he performs ablution."

[**al-Bukhaaree** 1/174 no. 287; **Muslim** 1/177 no. 600]

**[In another narration]**

*...make ablution and wash your private parts, then sleep.*

[**al-Bukhaaree** 1/174, no. 288; **Muslim** 1/177, no. 602]

**Important Points Derived from the Hadith:**

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

## ***Lecture Number Twelve***

### **If a Woman has a Wet Dream (nocturnal sexual discharge).**

#### **Hadeeth No. 32:**

Narrated Umm Salama, the mother of the believers: Umm Sulaim, the wife of Abu Talha, came to Allah's Apostle and said, "O Allah's Apostle! Verily Allah 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)?" Allah's Apostle replied, "Yes, if she notices a discharge."

[Al Bukhaaree 1/171, no. 280;]

#### **[In the narration of Muslim]**

...Umm Salamah said: O Messenger of Allah! Does the woman experience nocturnal sexual discharge? He replied: *Taribat Yadaaki* (Let your hand be covered with dust)! What else is the cause of her child resembling her?

[Muslim 1/179, no. 610]

#### **Important Points Derived from the Hadith:**

1. That it is obligatory for the woman to take a Ghusl if she experiences a nocturnal sexual discharge and sees the traces of it (after awakening).
2. That women experience sexual discharge (orgasm) just as men do; and that this discharge is the cause of the likeness between the parent and child, as indicated in the narration of Muslim.
3. Affirmation of the characteristic of *al-Hayaa'* (Modesty) for Allah, the Majestic and Most High, in a way that is fitting for His Majesty. Though this characteristic of *al-Hayaa'* would not be a cause for Allah to refrain from speaking the Truth...
4. *Al-Hayaa'* (modesty or shyness) should never prevent someone from seeking knowledge, even concerning such issues which one would normally be shy to discuss in front of others.
5. It is considered to be good behavior and proper speech, when addressing others, to introduce a topic, that people are normally shy to discuss, with some introductory remarks suitable for the occasion, in order to prepare the listeners for what will come. This will reduce the effect upon the listeners from such a subject, and lessen the chance of the speaker being considered rude, impolite or ill-mannered.

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

#### **Hadeeth No. 33**

Narrated 'Aishah : I used to wash the traces of semen from the clothes of the Prophet and he used to go out for prayers while traces of water were still on it (water spots were still visible).

[al-Bukhaaree 1/146, no. 229]

#### **[In the Narration of Muslim]**

...when I saw that (traces of semen) on the garment of the Messenger of Allah I simply scraped it off, and he offered prayer while wearing that garment.

[Muslim 1/170, no. 566]

### **[Difference of Opinion of the Scholars]**

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

1. The Hanafee and Maalikee scholars held that *al-Manee* (semen) is an impure substance. They cite as evidence the ahaadith which mention the washing of semen from the garment of the Messenger of Allah, including the present hadith. [This is also the opinion of Umar, Sa'eed ibn al-Musayyib and al-Awzaa'ee].
2. Imaams ash-Shaafi'ee and Ahmad, the People of Hadith, Ibn Hazm, Shaykh al-Islam Ibn Taymiyyah and other scholars held that *al-Manee* (semen) is a pure substance. They cite as evidence, among other things:
  - (One) The authenticity of ahaadith indicating Aa'isha scraping the semen – if it were dry - from the garment of the Messenger of Allah with her fingernail. If semen were an impure substance, it would not have been sufficient except to use water, as is necessary with all the other *najaasaat* (impure substances).
  - (Two) That *al-manee* (semen) is the essence of the human being. Hence, it is not conceivable that the essence or source of life of the human being be *najas* (something impure) nor *khabeeth* (harmful, offensive and repulsive), while Allah has honored and purified the Human Being.
  - (Three) The Prophet never ordered that it (semen) be washed, nor that one should be careful to avoid it, as he cautioned and advised us to avoid urine.
  - (Four) They also responded to the hadith pointing to semen being washed from the garment saying: Mere washing (of the semen from the garment) does not conclusively prove that it is an impure substance, just as the washing of *Mukhaat* (nasal mucus or snot) or similar substances (from one's garment) is not an indication that it is *najas* (an impure substance). The Islamic Law requires keeping oneself clean from impure substance (*najaasaat*) as well as dirty or filthy things (*mustaq-dhiraat*). Hence, it is expected that the Prophet would have agreed to the washing of the semen from his garment even though it is not *najas*.  
[This is also the opinion of Ibn Abbass, 'Ataa, Sufyaan ath-Thawree and Is-haaq].

### **Important Points Derived from the Hadith:**

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

**If male and female organs come in contact bath becomes compulsory.**

### **Hadeeth no. 34**

Narrated Abu Hurairah: The Prophet said, "*When a man sits in between the four parts of a woman and has sexual intercourse with her, bath becomes compulsory.*"

[**al-Bukhaaree** 1/175 no. 290]

### **[In the Narration of Muslim]**

*"When a man sits in between the four parts of a woman and has sexual intercourse with her, bath becomes compulsory, even if there is no orgasm.*

[**Muslim** no. 1/195 no. 682; see also no. 684 & 685]

### **Important Points Derived from the Hadith:**

1. The obligation of taking a *Ghusl* whenever the male sexual organ *enters* the female sexual organ, even if there is no discharge (orgasm).
2. This hadith abrogates the [*understanding* from the] hadith of Abu Sa'eed al-Khudree: *al-Maa'u* (the water of Ghusl) *min l-Maa'i* (the semen which is emitted from the sexual organ), meaning: *the use of water for taking a Ghusl becomes necessary due to the emission of semen from the act of sexual intercourse.* It is *understood* from this hadith that *Ghusl* is only required when there is a sexual discharge (orgasm). However, this *understanding* has been abrogated by the later hadith of Abu Hurairah [which indicates the obligation of *Ghusl* due to orgasm as well as due to the male sex organ penetrating the female sex organ].

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

### **Hadeeth no. 35**

Narrated Abu Ja'far: While my father and I were with Jabir bin 'Abdullah, some people asked him about taking a bath. He replied, "*A Saa' of water is sufficient for you.*" A man said, "A Saa' is not sufficient for me." Jabir said, "*A Saa' was sufficient for one who had more hair than you and was better than you (meaning the Prophet).*" He then [put on his garment and] led us in the prayer. [al-Bukhaaree 1/158 no. 252]

### **[In the Narration of Muslim]**

Jaabir ibn Abdullah reported: When the Messenger of Allah took a bath because of sexual intercourse, he poured three handfuls of water upon his head. Hasan ibn Muhammad said to him (the narrator): I have a lot of hair. Upon this Jaabir observed, I said to him: O son of my brother, the hair of the Messenger of Allah was more than your hair and finer (better). [Muslim no. 1/186 no. 642]

### **Important Points Derived from the Hadith:**

1. The obligation of performing a *Ghusl* from *al-Janaabah* (state of major sexual impurity). This *Ghusl* is performed by pouring water over the parts of the body and allowing the water to flow over them. If this has been accomplished, the obligation has been fulfilled.
2. Ibn Rushd says in his book *Bidaayah al-Mujtahid*: This hadith is not a proof that it is obligatory to rub (the parts of the body washed in *Ghusl*) nor is it a proof that it is not obligatory.
3. The *Saa'* – which is equivalent to four (4) *Amdaad* [and one *Mudd* is equal to the amount held by cupping the two hands together] – is sufficient for the *Ghusl* from *al-Janaabah*. Ibn Daqeeq al-Eid said: This is not meant to limit the amount of water used to this exact amount. The authentic ahaadith have indicated varying amounts (of water to be used for *Ghusl*). The reason for this – and Allah Knows Best – is due the difference in times and circumstances, such as the available water being *limited* or *plentiful*, or the person being on a *journey* or at *home*.
4. That it is commendable (*Mustahabb*) to reduce the amount of water used for purification.
5. That whoever opposes or contradicts the *Sunnah* of the Prophet should be reprimanded or rebuked.

## *Lecture Number Thirteen*

### **Clean Soil Is Sufficient For a Muslim As a Substitute for Water for Ablution (If One Does Not Find Water)**

#### **Hadeeth no. 36**

Narrated Imraan ibn Husain al-Khuzaa'ee (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) saw a person sitting aloof and not praying with the people. He (peace and blessings of Allah be upon him) asked him: O so-and-so, what prevented you from offering the prayer with the people. He replied: O Messenger of Allah! I am **junub** [in a state of major sexual impurity] and there is no water. The Prophet (peace and blessings of Allah be upon him) said: Perform **tayammum** with clean earth, and that will be sufficient for you.

[al-Bukhaaree 1/209, no. 344; (Not reported by Muslim)]

#### **[Another Narration]:**

**Imraan ibn Husain** (may Allah be pleased with him) reported [in a lengthy hadith, the incident when they were on a journey and they all overslept and then did not find water] that *the Prophet (peace and blessings of Allah be upon him) after finishing from the prayer, saw a man sitting alone who had not prayed with the people.* [The rest of the hadith is the same].

[al-Bukhaaree 1/204 no. 340]

#### **Important Points Derived from the Hadith:**

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

#### **Hadeeth no. 37**

**Ammaar ibn Yaasir** reported that Allah's Messenger (peace and blessings of Allah be upon him) sent me on an errand and I had a seminal emission [I became **junub**]but could not find any water, so I rolled myself over in the dust [clean earth] just as an animal does. I came to the Messenger of Allah (peace and blessings of Allah be upon him) and made a mention of that to him and he (peace and blessings of Allah be upon him) said : *It would have been sufficient for you to do thus.* Then he (the Prophet - peace and blessings of Allah be upon him) [saying so] *lightly struck the earth with his hands once and wiped his right hand with the help of his left hand and the exterior of his palms and his face...*

[Muslim 1/202, no. 716]

Shaqeeq narrates this hadith with the same chain of transmitters, but with the alteration of these words:

*He (the Prophet - peace and blessings of Allah be upon him) struck [his] hands upon the earth and then **shook them** and then wiped his face and palms.*

[Muslim 1/202, No. 717]

**[In a narration of al-Bukhaaree]:**

...the Prophet (peace and blessings of Allah be upon him) said: It would have been sufficient for you to do like this. The Prophet (peace and blessings of Allah be upon him) then struck the earth lightly with his hands, and then **blew off the dust** and passed his palms over his face and hands.

[al-Bukhaaree 1/201, no. 334]

**The Statement of Allah: When you do not find water then go to clean earth and rub your faces and hands with it.**

[al-Qur'an 5:6]

**[Difference of Opinion of the Scholars]**

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

1. Some of the scholars - including Abu Haneefah, Maalik, ash-Shaafi'ee - held the opinion that striking the earth **twice** is mandatory, once for the face and the second time for the two hands, **up to the elbows**. They cited ahaadith as their proof.

One of those ahaadith is what has been reported by ad-DarQutnee [in his *As-Sunan al-Kubraa*] on the authority of Ibn Umar (may Allah be pleased with him):

*at-Tayammum is two strikes (on the earth); one for the face and one for the two hands, up to the elbows.*

2. The other group - including Ahmad, al-Awzaa'ee, Ishaq and the People of Hadith - held that *at-Tayammum* is performed by striking [the earth] **once**, and that one should not wipe anything except the face and the **hands (up to the wrists)**. This group cited, as their proof, the authentic ahaadith, such as the hadith of Ammaar (may Allah be pleased with him) [mentioned above].

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

**Ibn Hajar** said: Ammaar (may Allah be pleased with him) used to give a legal decision (*Fatwaa*) [of striking the earth once, and wiping up to the wrists] based on this hadith, after the death of the Messenger of Allah (peace and blessings of Allah be upon him). And it is agreed upon by the scholars, that the narrator of a hadith is the one who knows best its intended meaning.

Their response to the ahaadith which mention striking the earth **twice**, and wiping **up to the elbows** is that these ahaadith are all considered to be weak [inauthentic].

**Ibn Abdul-Barr** said: Most of the narration's attributed to the Messenger of Allah (peace and blessings of Allah be upon him) on the authority of Ammaar (may Allah be pleased with him) [mention] **one strike** (on the earth). As for what has been reported [mentioning] **two strikes** (on the earth) all of these are *mud-taribah* (weak, due to being self-contradictory).

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

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

### **Important Points Derived from the Hadith:**

1. *At-Tayammum* can be resorted to in the place of *Ghusl* from *al-Janaabah* (state of *major* ritual impurity).
2. It is a necessity to search for water, before resorting to *at-Tayammum*.
3. *At-Tayammum* is performed by striking the earth **once**. Then wiping completely the face and hands to the wrists. **Ibn Rushd** said: Applying the name *yad* (hand) to the palms (up to the wrists) is more obvious than applying this word (*yad*) to the palms and forearm.
4. **As-San'aanee** said: The conjunction (*al-'ataf*) in the various narration's of this hadith sometimes came as (*waw*), which gives the meaning of two or more things being joined together without reference to which was first; and sometimes came as (*faa*) and (*thumma*) both of which gives the meaning of ***at-Tarteeb*** (*the order in which something happened*). This meaning of ***at-Tarteeb*** (*indicating the order in which something happened*) is additional information, [over and above what came in the narration's which do not mention any specific order]. And such additional information is acceptable, if it comes by way of reliable narrators. Therefore, the group of narration's in al-Bukhaaree and Muslim, as a whole, should be understood as indicating a specific order [i.e. the face should be wiped first, and then the hands]. It has not been reported from the Prophet (peace and blessings of Allah be upon him) - not from his *speech* (commands) nor from his *actions* - that he (peace and blessings of Allah be upon him) [wiped] the hands before the face.
5. The rules (*al-Ahkaam*) related to *at-Tayammum*, as well as the manner of performing it, are the same for the *major* ritual impurity and the *minor* ritual impurity.
6. [It is permissible] to make *Ijtihad* (making an effort to determine what is right, based on evidences from the Qur'an and Sunnah) in the issues of worship [but not in matters of *Aqeedah* (Beliefs)].
7. A *Mujtahid* [a scholar learned in Qur'an, Hadith, Fiqh, Arabic Language, etc.] *does not have to repeat* the act of worship in the case where he reaches an *incorrect* conclusion through his *ijtihad*, and then does some act of worship [based on that incorrect conclusion], and afterwards the correct position becomes clear to him.

### **Hadeeth no. 38**

Narrated Jabir ibn Abdullah: the Prophet said: I have been given five things that were not given to anyone before me.

1. Allah has 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 means to perform *tayammum* (dry ablution with clean sand or soil), and therefore a man (or woman) from amongst my followers can pray wherever he may be at the time the prayer is due.
3. The booty has been made *halal* (lawful) for me, yet it was not made 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 of mankind.

[**al-Bukhaaree** 1/199, no. 331]

### **Important Points Derived from the Hadith:**

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

1. The preference of our Prophet (sallallahu alaihi wa sallam) over all other Prophets, and the preference of his *Ummah* (Followers) over all other nations.
2. The innumerable blessings and favors of Allah upon His creatures. If one were to recount them intending it to be an expression of one's gratitude to Allah, it would be considered as an act of worship.
3. Of the special characteristics of the Prophet Muhammad (sallallahu alaihi wa sallam) is that he has been made victorious by awe (by Allah's frightening his enemies); that the earth has been made for him and his followers a place for praying and a means to perform *tayammum*; that booty has been made *halal* (lawful) for him; that he has been given the right of Intercession (on the Day of Resurrection) and sent or missioned to all of mankind. His special characteristics when counted were numbered (by some) as seventeen. As-San'aanee countered them to be twenty-one. And whoever followed this matter collecting the minor as well as major (special characteristics) will find an increase on this number...
4. The correctness of the *Salat* is not limited to particular places to the exclusion of others [i.e. our prayers are not limited to the Masjid, but may be performed wherever one may be in the earth and still be accepted by Allah.]
5. The original ruling concerning the use of soil or sand for purification, or as a place of prayer, is that it is clean (and may be used). [This means that one should not doubt the *Tahaarah* (cleanliness) of the soil, unless there is a clear indication that it has been defiled by some impurities (*najaasah*)].
6. That every type of earth (soil, sand, etc.) is acceptable to be used for performing *at-Tayammum*.
7. The comprehensiveness and supremacy of this *Sharee'ah* (Islamic law), which has been set to organize the whole world - with its many difference countries and great distances between them -in matters of worship as well as the transactions and dealings (between the people).
8. His words: ...*a man from amongst my followers can pray wherever he may be*, are not meant to be limited to males to the exclusion of females. In fact, it is meant to include women also, since women are the twin-halves of men.
9. As-San'aanee said: The *distance of one month's journey* was specified here, instead of a longer distance, simply because that was the furthest distance between him and those who openly displayed animosity or enmity for him.

## Lecture Number Fourteen

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

#### Hadeeth no. 39

**Narrated Aa'isha:** Fatimah bint Abi Hubaish used to have bleeding in between the periods, so she asked the Prophet about it. He replied: *The bleeding is from a blood vessel and not the menses. So give up the prayers when the (real) menses begins and when it has finished, take a bath and start praying.*

[al-Bukhaaree 1/190, no. 317]

#### **[In another narration:]**

...Fatimah bint Abu Hubaish came to the Prophet and said: I am a woman whose blood keeps flowing (even after the menstruation period). I am never purified. Should I therefore abandon prayer? He said: *Not at all, for that is only a vein, and is not menstruation. So, when menstruation comes abandon prayer, and when it ends wash the blood from yourself and then pray.*

[Muslim 1/188, no. 652]

#### **Important Points Derived from the Hadith:**

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

#### **Hadeeth no. 40:**

Aa'isha, the wife of the Prophet, narrated that Umm Habeebah suffered from prolonged bleeding (*al-Istihaadah*) between the monthly menses periods for seven years. She asked Allah's Apostle about it. He ordered her to take a bath (after the termination of the actual periods), and added that it was (from) a blood vessel. So she used to take a bath for every prayer.

[al-Bukhaaree 1/195, no. 324]

**[In another narration]:**

Aa'isha the wife of the Prophet said: Umm Habeebah bint Jahsh the spouse of Abdur Rahman ibn Awf made a complaint to the Messenger of Allah about blood (which flows beyond the menstrual period). He said to her: *Remain away from prayer equal (to the length of time) that your menstruation holds you back. After this, bathe yourself. And she used to take a bath for every prayer.*

[Muslim 1/190, no. 659]

**[Difference of Opinion of the Scholars]**

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

1. One group held that it is obligatory based upon the ahaadith indicating that, which are reported in some of the books of *Sunan* (like Abu Daawood).
2. The Majority of Scholars from the earlier generations including Ali, Ibn Abbaas and Aa'isha, as well as those who came later including the Imaams Abu Haneefah, Maalik and Ahmad held that it is not obligatory.

(One) They cited the **Basic Principle** of *al-Baraa'ah al-Asliyyah* [i.e. the original ruling in anything is the *absence of prohibition* or the *absence of obligation*. In other words, everything is allowed –excluding acts of worship - unless there is an evidence of its prohibition, and nothing is considered obligatory – in matters of worship - unless there is a proof indicating such]. In this case, the original ruling (*al-Baraa'ah al-Asliyyah*) is that repeating the *Ghusl* for every prayer should not be considered obligatory in the absence of a clear proof supporting such.

(Two) They responded to the ahaadith containing the command to repeat the *Ghusl* for every prayer saying that none of them are confirmed as authentic.

(Three) They said that Umm Habeebah's practice of repeating the *Ghusl* for each prayer was from her own preference and not a command from the Prophet to do so. He merely ordered her to perform *Ghusl*, as is clearly seen in the confirmed narrations. Ibn Daqeeq al-Eid mentioned that there is no report in either of the two Saheehs (al-Bukhaaree and Muslim) indicating that the Prophet **ordered** her to perform a *Ghusl* for every prayer.

**Important Points Derived from the Hadith:**

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

## Fondling a Menstruating Wife

### Hadeeth no. 41:

**Narrated Aa'isha:** the Prophet and I used to take a bath from a single pot while we were *junub* (in a state of major sexual defilement). [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* (seclusion in the masjid) he used to bring his head near me and I would wash it while I was in my periods (menses).  
[al-Bukhaaree 1/180, no. 298]

### Important Points Derived from the Hadith:

1. The permissibility of two married people in the state of major sexual defilement taking a *Ghusl* from the same container.
2. The permissibility of fondling the woman while in her state of menses, as long as they don't engage in the actual sexual intercourse. The *body of a woman* in this state is considered *Taahir* (clean), and does not become *najas* (impure) due to the *Haid*, [such that one would become defiled by coming in contact with her, except for the place of bleeding].
3. That it is recommended for the woman to wear a lower garment (*Izaar*) at the time when her husband holds her or fondles her.
4. That one should take protective measures to avoid falling into that which is prohibited.
5. The prohibition of the woman in menses entering the Masjid.
6. The permissibility of her handling those things which are moist or dry, including washing the hair and combing it.
7. The person who is in *I'tikaaf* (in seclusion in the Masjid), is not considered to have gone out of the Masjid if he merely sticks his head out. By analogy (*Qiyas*) other parts of the body also fall under the same ruling, as long as the whole body is not outside.

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

### Hadeeth no. 42:

**Narrated Aa'isha:** The Prophet used to lean on my lap and recite Qur'an while I was in menses.  
[al-Bukhaaree 1/179, No. 296]

### Important Points Derived from the Hadith:

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

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

### Hadeeth no. 43:

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 (Aa'isha) said: Are you a *Harooriyyah*? I said: I am not a *Harooriyyah*, but I simply want to inquire. She said: We passed through this (period of menstruation), **and we were ordered to complete the fasts**, but we were not ordered to complete the prayers.

[Muslim 1/191, no. 662]

**[In The Narration of al-Bukhaaree]**

...We were with the Prophet and used to get our menses, but he never ordered us to offer them (the prayers missed during menses). Aa'isha perhaps said: We did not offer them (i.e. the missed prayers).

[al-Bukhaaree 1/191, no. 318]

**Important Points Derived from the Hadith:**

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

**Note:** The *Khawaarij:*

The first sect in Islam to split from the way of the Prophet and his Companions. They arose during the Rule (*Khilaafah*) of 'Alee, making rebellion (*Khurooj*) against him, because of the arbitration between him and Mu'aawiyah (may Allah be pleased with both of them).

From their false *'Aqeedah* (belief) is: allowing rebellion against the legitimate Muslim ruler - whether pious or wicked, and declaring a Muslim to be a *Kaafir* (disbeliever) who will remain in the Hell-Fire forever due to commission of a major sin. They disassociated themselves from both Ali and Uthmaan (may Allah be pleased with both of them). They gathered in a place named "*Haroorah*" which is located about two miles from Kufa and are also known as *Harooriyah* in this respect.

**End of the Chapter of Tahaarah (Purification)!**

*Tayseer al-'Allaam Sharh Umdah al-Ahkaam*

Shaykh Abdullah ibn Abdur-Rahman ibn Saalih Al Bassaam