

Notes on Umdat al-Ahkam – Purification

Based on the dars of Ustadh Abul Qasim al-Madani

About the Author

- a. Name - Hafidh Abdul Ghani bin Abdul Waahid Al-Maqdisi(541-600 h).
- b. Born in Jammal, a provincial district of Nablus[Palestine].
- c. A descendant of Umar ibn al-Khattab (ra).
- d. Travelled to Baghdad with his cousin, Al-Muwaffaq, for seeking knowledge. There they studied under Abdul Qadir al-Jeelani(ra).
- e. He was more inclined towards the study of hadith, whereas Al-Muaffaq was more focused towards the study of fiqh.
- f. He also met Nur uddin al-jinki(ra).
- g. He used to utilise every moment of time – Teaching Quran & hadith after the fajr prayer, then going home & praying 300 raka'h of prayer, a daily routine. (He used to sleep few & used to spend his night by praying, reading and weeping.)
- h. Famous for his generosity & kindnesses.

— Seeking knowledge & increasing the ibadat.

About the Book

- a. A source of hadith(proof) of the Madhab of Hanabilah.
- b. It's a unique collection of hadith due to it's briefness.
- c. It includes approximately 414 hadiths related to ahkam.
- d. The author only mentioned those hadiths which are compiled by Al-Bukhari & Al-Muslim in there sahih, i.e. most of them are agreed upon and the others are found in one of them.
- e. Narrations are ordered according to the traditional fiqh manuals. He started it by Kitab at-Taharah.
- f. Only the final or main narrator was mentioned.
- g. It was memorized by numerous great scholars, including Al-hafidh Ibn Hajar al-Askalani, (his student) Zakariyyah al-Ansari, Imam as-Suyuti, as-Sakhawi (ra) etc. still today people do memorize it.

The nature of the Commentary

It is a brief and key points focused commentary that includes–

- a. Main points of the hadith.
- b. Brief contacts about the narrator.
- c. Benefits from that hadith.

Kitab at-Taharah

The reason for starting the book with "The Book Of Purification" is because it is the key, i.e. a prerequisite, of prayer.

Meaning of Taharah

Literal - Cleanliness & purity from both tangible, i.e. urine, feces etc., and intangible things, i.e. shirk & all forms of bad characteristics.

In Fiqh - Lifting **ritual impurity** (and matters similar to it) & removing **physical impurities**.

- It includes-
 - a. **Lifting Hadath/Ritual Impurity** - A state by entering into which a person cannot do any of the worship which requires purity.
 - i. It is lifted by performing Wudhu and Ghusl.
 - b. **Actions similar to it** – Recommended wudhu/ghusl or Renewing the wudhu/ghusl (when one is still in the state of purity).
 - i. It is not for lifting actual impurity but still considered as taharah.
 - c. **Removing Physical impurities** - Like removing blood, urine etc.

Hadith no 1 – Intention

It is narrated that 'Umar b. al-Khattab said, "I heard Allah's Messenger ﷺ saying, 'Actions are judged in accordance to the intention – in a variation – intentions, and every person will have what he has intended. So, whoever emigrated for Allah and His Messenger, then his emigration was for Allah and His Messenger. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for.'"¹

The narrator - Abu Hafs 'Umar b. al-Khattab

- *Ameer ul-Mu'mineen* - 2nd Khalifah of the Muslims
- Embraced islam before 5th or 6th year after the nabuyyah[revelation] – It brought glory and honor for the believers. Ibn mas'ud (ra) said, we have been powerful since Umar (ra) accepted islam.
- He made hijrah & participated in all of the battles with the Prophet ﷺ.
- Sham and Baitul Maqdis were conquered during his time.
- He was struck by Abu Lu'lu wa al-majusi during the *fazr* prayer via a double headed dagger.
- He died after 3 days in the 23rd year of hijrah.
- He was buried behind Abu Bakr(ra), adjacent to the chest, in the room of A'isha(ra).
- Khilafat - 10 years & Six months.

¹ Bukhari (54), Muslim (1907/155)

Benefits

1. One of the most fundamental & important hadith on which the entire religion revolves. Due to its importance many scholars started their compilation of hadith by it, for example Imam al-Bukhari in his sahih, Imam an-Nawawi in his al-Arbaeen. They highlighted it for **having sincere intention** before every endeavour. Imam Abdur Rahman said to include this hadith at the beginning of each chapter.
2. The fukaha use the term niyyah **to distinguish between the similar acts of worship or a habit from acts of worship**.
 - a. Both Zuhr and 'Asr are identical raka'ah containing prayers– niyyah distinguishes between them.
 - b. Ghusl for Major ritual impurity and general ghusl– niyyah distinguishes between them.
3. **To become more sincere in doing acts of worship.** Actions become worthy of reward by valid intention. Person should seek the pleasure of Allah subhanahu wa ta'ala.
4. A **habitual act**, such as sleeping, can be **transformed** into **worship** via intention.
5. The **reward varies** depending upon **level of sincerity of intentions**.
6. The **method of the Prophet ﷺ** = mentioning a principle & then illustration of it by giving an example.

Hadith no 2 – Importance of purity

It is narrated on the authority of Abu Hurayrah who said that Allah's Messenger ﷺ said, "Allah does not accept prayer of anyone of you in the state of ritual impurity (hadath) until he performs the ablution." ²

The narrator - Abu Hurayrah

- His name is Abdur Rahman ibn Sakhar ad-Dausi, His kunya is Abu Hurayrah.
- He embraced islam in the year of battle of Khaybar.
- Known to be very keen on keeping accompany with the Prophet ﷺ.
- He has reported the most narration from Prophet ﷺ.
- He was described as a vessel of knowledge.
- He passed away at 57 h in Madinah.

Benefits

1. Wudhu is a **prerequisite for all forms of prayer**, either it is obligatory or voluntary. Salat performed without wudhu is not valid. Even if one forgets and completes his prayer.
2. It is **impermissible** to pray salat without doing wudhu.

² Bukhari (6954), Muslim (225/2)

3. **One wudhu is sufficient for multiple prayers.** Person is not required to do wudhu for every prayer if it is not broken.

Hadith no 3– Ruling of being careless during performing the wudhu

It is narrated that 'Abdullah b.'Amr b.al-'As³, Abu Hurayrah⁴ and 'A'ishah⁵ all said that Allah's Messenger ﷺ said, "Woe (wayl) to the heels from the Fire."

The narrators

1- 'Abdullah b.'Amr b.al-'As

- 'Abdullah b. 'Amr b. al-'As Ibn Waa'il al-Qurayshi (ra) migrated along with his father before the conquest of Makkah. He embraced islam before his father.
- He was known for lots of worship.
- He memorized a lot of hadiths of the prophet ﷺ but he was not known for transmitting those hadiths– unlike Abu Hurayrah (ra). Scholars mentioned following reasons-
 - a. He focused mostly on worship than teaching others.
 - b. He mostly resided in Taif & Egypt– these locations were not known frequently for the student of knowledge.

2- Abu Hurayrah (ra) – As mentioned above.

3- Ummul Mu'mineen 'A'ishah (ra)

- Married Prophet ﷺ after the death of Ummul Mu'mineen Khadija(ra).
- Was the most beloved wife of Prophet ﷺ
- Although she had no children, her kunya was Umm Abdullah due to her nephew Abdullah ibn Zubayr (ra). Prophet ﷺ advised her to keep that kunya.
- She was extremely intelligent and knowledgeable.
- She passed away in Ramadan of 58th hijrah in Madinah.

Benefits

1. It's an **obligation to encompass every limb** during the washing.
2. It's an obligation to **wash the feet** if someone **isn't wearing socks**. Wiping over the feet, when they are exposed, isn't sufficient.
3. "Heels" are the parts that are difficult to wash, thus it also indicates **the importance of washing any obligatory parts properly where it is difficult to reach the water**.
4. **Importance of educating the ignorant**. It's a form of enjoining good and forbidding evil.

³ Bukhari (60), Muslim (241/26)

⁴ Bukhari (165), Muslim (242/29)

⁵ Muslim (240/25)

Hadith no 4– Istinshaq, Istintar, Istijmar

It is narrated on the authority of Abu Hurayrah that Allah's Messenger ﷺ said, "If anyone of you performs ablution, he should put water in his nose and then blow it out. And whoever cleans his private parts with stones should do so with an odd number. And whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during his sleep."⁶

In the narration reported by Imam Muslim, it is as follows, "he must snuff water into his nostril."⁷

Another wording reads, "When anyone performs ablution, he must clean his nose."⁸

Benefits

1. **Instructions of performing Istinshaq and Istinsar during wudhu.** Istinshaq can be done by sniffing water or putting wet fingers inside the nose and istinsar by blowing out the water from the nose.
2. **Madhmadha**[rinsing the mouth] and **Istinshaq** both are **obligatory**. **Istintar** is **Sunnah**.
3. Istijmar is **removing the hukum of najasah** by using stones or it's like things[tissue etc]. Hukum of najasah - because it doesn't completely remove the filth[sign is left behind]. The **minimum** wiping is 3 but it is sunnah to go beyond that in odd numbers. If the filth **goes beyond** the typical location, such as the thigh, then the person can't simply wipe over it, he **must use water**.
4. After **arising from nocturnal sleep** one should **wash** his **hands** thrice before placing them into a jar/pot containing water. It is the view of Abu Hurayrah and Ibn Umar and also the view of Imam Ahmad.
5. Some scholars said that this ruling is *ta'abbudi*[the actual reason is unknown] (and it's the view of the hanabilah).

Hadith no 5 – Ruling of urinating in stagnant water & bathe in stagnant in the state of Janabah

It is narrated on the authority of Abu Hurayrah that Allah's Messenger ﷺ said, "You should not pass urine in stagnant water which is not flowing, and then bathe in it."⁹

As for the narration reported by Imam Muslim, it is as follows, "None of you should wash in stagnant water when he is in a state of major ritual impurity (janabah)."¹⁰

⁶ Bukhari (162)

⁷ Muslim (237/21)

⁸ Bukhari (161), Muslim (237/22)

⁹ Bukhari (239), Muslim (282/95)

¹⁰ Muslim (283/97)

Benefits

1. **Prohibition of urinating in stagnant water** which is large in amount as it will result in the contamination. Small[qaleel]- less than *qullatayn*; Large amount- Above the *qullatayn*. *Mustabhar*[Extremely large amount] [madhhab - the amount is less than two qullah]
2. It is permissible to urinate in flowing water.
3. Prohibited to do bath in stagnant water when a person is in the state of janabah. Drawing up water from that water and doing ghusl outside is permissible.
4. It is permissible to bathe in flowing water in the state of janabah.
5. Defecating on that water is also impermissible.

Hadith no 6 – Ruling on washing the utensils, if a dog licks it or drink from it

It is narrated on the authority of Abu Hurayrah that Allah's Messenger ﷺ said, "If a dog drinks from the utensil of anyone of you, it is essential to wash it seven times." ¹¹

In the narration reported by Imam Muslim, it is as follows, "the first of them with earth." ¹²

And in another narration 'Abdullah b Mughaffal reported that Allah's Messenger ﷺ said, "When the dog licks the utensil, wash it seven times, and at the eighth time rub it with earth." ¹³

The narrator - 'Abdullah b Mughaffal

- He took part in bayyatu ridwan.
- One of the ten people whom Umar(ra) sent to basrah in order to teach and educate the people of that region.
- He passed away in Basrah in 60th hijrah.

Benefits

1. Indication of impurity of the dog itself.
2. If a dog drinks from a utensil or licks it without drinking – the fluid becomes contaminated.
3. It's an obligation to clean the utensil.
4. The utensil must be cleaned seven times, one of which with dirt. It is mustahabb to use dirt on the first time.
5. Substitution of dirt with other cleansing substances is possible.

¹¹ Bukhari (172), Muslim (279/90)

¹² Muslim (279/91)

¹³ Muslim (280/93)

Hadith no 7 – Description of Wudhu of Prophet ﷺ

It is narrated on the authority of Humran (the slave of ‘Uthman), “I saw ‘Uthman b. ‘Affan asking for a tumbler of water [and when it was brought] he poured water over his hands and washed them thrice. Then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice. Then he passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said, ‘I saw Allah’s Messenger ﷺ performing ablution like this and he said, “If anyone performs ablution like that of mine and offers a two-rak’ah prayer during which he does not think of anything else [not related to the present prayer] then his past sins will be forgiven.”¹⁴

The narrators -

1. Humran ibn aban an-Namri(r)

- Captured as a prisoner by Khalid bin Walid in the battle of ayn-Tam during the khilafah of Abu Bakr or Umar (ra).
- He was the freed slave of Uthman ibn Affan(ra).
- Qatadah(ra) said, "Humran(r) used to pray with Uthman(ra) and if Uthman made a mistakes humran would notify him & let him know of his mistakes."
- Passed away of 75th hijrah

2. Uthman ibn Affan(ra)

- 3rd Khalifah
- Kuniyah –
 - Abu Abdillah[after embracing islam he was married with Rukaiyyah(ra) & they had a son named Abfullah],
 - Abu 'amr[Before accepting islam - as stated by ibn Abdil Bar]
- Embraced islam early period in the hand of Abu Bakr(ra) [we should be productive in spreading khayr, majority of Asharai Mubashshara embraced islam in the hand of Abu bakr)
- Migrated both hijrah
- Title Zun nurayyin was given to him[married two daughter of Prophet ﷺ — Rukayyah(ra) & Umm Kulsum(ra)]
- Became Khalifah after Umar (ra)
- Duration of Khalifah -- 11 YEAR & 11 month.
- He was martyred when he was fasting.
- He was reciting al-Bakara,137.

Benefits

1. Sunnah of the Prophet ﷺ – practical demonstration by Uthman (ra) [Theoretical knowledge => Practical life].
2. One of the fundamental hadith, that outlines the wudhu of the prophet ﷺ.

¹⁴ Bukhari (159), Muslim (226/423)

3. [I saw 'Uthman b. 'Affan asking for a tumbler of water] => Permissibility of having assistance during wudhu.
4. [he poured water over his hands] => It is recommended for you to do wudhu yourself.
5. The description is the legislated way of performing wudhu, it includes—
 - Washing both hands thrice is a recommendation. But after arising from nocturnal sleep it is an obligation.
 - After that he should wash his mouth and nose— they are obligations [they are connected to Washing face], recommended is to do madhmad & then istinshaq.
 - After that he should wash the face 3 times, it is sunnah— wasing at least once is obligation; limit— from the hair line to underneath the jaw, including the chin, from one ear to another ear.
 - After that he should wash his hands including the elbows, 3- sunnah, 1- obligation.
 - Then wiping over the entire head once, ears are part of it.
 - Then washing the feet including ankles -3 times[sunnah], 1- obligation.
6. Obligation of doing wudhu in particular order. Mualat[continuity— washing each limb before the other one is dried up] is also an obligation.
7. Recommendation of two units of prayer after performing wudhu. Proper focus is required.
 - Sins- minor sins, majority holds this position. Major sins require tawbah to be forgiven.

Hadith no 8 – Description of Wudhu of Prophet ﷺ

'Amr b. Yahya al-Muzani narrated that his father said, "I saw 'Amr b. Abi Hasan asking 'Abdullah b. Zayd about the ablution of the Prophet ﷺ. 'Abdullah b. Zayd asked for an earthenware pot (tawr) containing water and in front of them performed ablution like that of the Prophet ﷺ. He poured water from the pot over his hand and washed his hands thrice. Then he put his hands in the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out with three handfuls of water. Again, he put his hand in the water and washed his face thrice. Then he washed his forearms up to the elbows twice. And then put his hands in the water and then passed them over his head by bringing them to the front and then to the rear of the head once. And then he washed his feet up to the ankles."¹⁵

Another narration states, "Beginning from the front of his head 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."¹⁶

¹⁵ Bukhari (186), Muslim (235/18)

¹⁶ Bukhari (185), Muslim (1/211)

Also, another narration states, “Allah’s Messenger صلى الله عليه وسلم came to us and we brought him a copper tumbler of water.”¹⁷

The narrators -

1. ‘Amr b. Yahya al-Muzani
 - lived in the era of tabi' but it is not proved that he had seen any of the sahaba(ra).
 - Died in 130 h
2. Abu ‘Amr Yahya ibn Umarah
 - He was an tabi'
 - He reported from various companions like Anas ibn malik(ra), Abdullah ibn Zayd(ra), Abu Sayd al-Khudri(ra)
3. Abdullah b. Zayd ibn Asim al-Ansari al-Muzani (ra)
 - A companion who participated in the battle of Uhud and other subsequent battles.
 - He helped in the killing of Musailimah Kadhhab.
 - He was martyred in Madinah in 63rd hijrah.

Benefits

1. Recommended to do madhmadah and Istinshaq three times with three scoops of water.
2. Obligation of wiping the entire head once, neck is not included.
3. Permissible to wash face- 3 times, hands-2 times, feet-1 time. [Permissibility of varying the number of times; obligation- at least once].

Hadith no 9– Ruling of starting with right in affairs

It is narrated that ‘A’ishah said, “The Prophet صلى الله عليه وسلم used to like to start from the right side, while putting on his shoes, combing his hair, cleaning or washing himself and on doing anything else.”¹⁸

The narrator- ‘A’ishah bint Abu Bakr(ra)

- As mentioned before.

Benefits

- Starting the wearing of the shoes by using right– placing the right first and then the left.
- Starting from the right side at the time of combing the hair.
- Starting wudhu with right limbs, similarly with ghusl.

¹⁷ Bukhari (197)

¹⁸ Bukhari (168), Muslim (268/66)

- Anything that involves nobility, a person is recommended to start with right.
- Importance of maintaining personal hygiene.

Hadith no 10 – Virtue of wudhu and its reward

Nu'aym al-Mujmir narrated on the authority of Abu Hurayrah that the Prophet ﷺ said, "On the Day of Resurrection, my Ummah would come with bright faces and bright hands and feet from the trace of ablution" so whoever can increase the radiance of his face [and that of his hands and legs] should do so.¹⁹

As for the narration reported by Imam Muslim, it is as follows, "I saw Abu Hurayrah perform ablution. He washed his face and washed his hands up to the arms. He then washed his feet and reached up to the shanks. Then he said, 'I heard Allah's

Messenger ﷺ saying, "On the Day of Resurrection, my Ummah would come with bright faces and bright hands and feet from the trace of ablution" so whoever can increase the radiance of his face [and that of his hands and legs] should do so.'²⁰

There is another wording of this hadith reported by Imam Muslim, "The radiance of the believer would be as much as the places where ablution reaches."²¹

The Narrator - Nu'aym ibn Abdullah al-Mujmir

- A freed slave of Umar (ra)
- Was a tabi'
- He said, "I spent 20 years with Abu Hurayrah (ra) by learning and benefiting from him."
- He & His father was titled as al-Mujmir because he was used to burn the Bukhoor in masjid an-nawawi.
- His father walked in front of 'Umar with burning bukhoor when he would leave the house and go to the masjid in ramadan.

Benefits

1. Shows the status of wudhu and source of prominence of the ummah of the Prophet ﷺ amongst the other nations.
2. Indicates the high status of ummah of Rasul ﷺ – this radiation is specific for the ummah.
3. [so whoever can increase the radiance of his face [and that of his hands and legs] should do so] – It is the statement of Abu Hurayrah(ra)
4. With regards to washing beyond the obligatory areas, there are two riyawahs—
 - a. a recommendation, Imam as-Saffarani(r) said this is the madhhab and favoured by Majduddin ibn taymiyyah(r).

¹⁹ Bukhari (136)

²⁰ Muslim (246/35)

²¹ Muslim (250)

- b. not a recommendation, the view of Taqiuddin ibn taymiyyah and Ibnul Qayyim & ibn qadhi al-Jabal, because the limits stated by Allah.

Chapter 1 – Etiquette of Answering the Call of Nature (Istitabah)

Hadith no 11- What a person should recite during before entering the bathroom

It is narrated on the authority of Anas b. Malik that whenever the Prophet ﷺ went to answer the call of nature, he used to say, "O Allah, I seek refuge with You from evil male and female spirits."²²

The Narrator -Abu Hamza Anas b. Malik al-Ansari al-Khadhradhi

- The khadim of the Prophet ﷺ
- arrived in madinah when he was 10 years old
- His mother Umm Sulaym gave him to Prophet ﷺ as khadim, he remains with him until his death.
- Prophet ﷺ made dua for him, O Allah! Increase him and grant him a lot of wealth and children and grant entry to paradise.
- Anas (ra) saw two of them and hoped for the third.
 - His garden would harvest twice a year.
 - He buried 125 offspring in his lifetime.
- He travelled to Basrah, and passed there in 93rd hijri. He was the last companion who passed away in Basrah.

Benefits

- Before entering a person should recite, "Bismillah, Allahumma inni 'audhubika minal khubsi wal khabaa'is".
- They are the residents of jinn & Shayateen.
 - *Khubth*= all forms of evil;
 - *Khaba'ith*= evil spirits.
- Recommendation to enter with left
- Recommendation to leave with right and to say "Gufranaka"
 - *Gufranaka*- Because—
 - It was the time when one didn't make dhikr,
 - Allah relieved oneself from the filth thus invoking Allah to also relieve him from the burdens of sin.

²² Bukhari (142), Muslim (375/122)

- All of creation is dependent upon Allah to protect them from harm even if Prophet ﷺ.

Hadith no 12 – Ruling on facing or turning back during the state of relieving oneself

It is narrated on the authority of Abu Ayyub al-Ansari that Allah's Messenger ﷺ said, "When one of you arrives at the place of relieving oneself, neither face nor turn your back to the Qiblah but face either east or west." Abu Ayyub added, "When we arrived in al-Sham we came across some lavatories facing the Qiblah; therefore, we turned ourselves while using them and asked for Allah's forgiveness."²³

The narrator – Abu Ayyub Kharij b. Zayd al-Ansari

- Prophet ﷺ made a brotherhood Pacts between him and Musa ibn Abu Umayr
- Participated in the battle of Badr and all subsequent battles.
- Passed away during the reign of Muwawiyah (ra) in the battle of Kustatariya in 52 h.

Benefits

1. With regards to facing or turning back towards the qiblah, there are 2 views-
 - a. No difference between closed or open place. In both of the cases it is impermissible. It is the chosen view of Shaykhul Islam ibn Taymiyyah & Imam ibnul Kayyim.
 - b. In an open area- impermissible but inside a building - permissible. It is the mu'tamad of the Madhhab.
2. Permissibility to facing towards sun & moon
3. Great states of Qa'bah.
4. Importance of giving an alternative along with rectifying the problem.

Hadith no 13 – Ruling of turning once back on the qiblah inside a building

It is reported that 'Abdullah b. 'Umar b. al-Khattab said, "I went up to the roof of Hafsa's house for some job and I saw Allah's Messenger ﷺ answering the call of nature facing al-Sham with his back towards the Ka'bah."²⁴

The narrator – Abu Abdur Rahman 'Abdullah b. 'Umar

- One of the fuqaha of Madinah.
- Accepted Islam in young age with his father.
- Migrated to Madina with his mother Zainab (ra) & sister Hafsa (ra)

²³ Bukhari (394), Muslim (264/59)

²⁴ Bukhari (148), Muslim (266/62)

- He attended the battle of Khandhak at 15 years old, it was his first battle.
- People would come to him constantly to learn.
- He was described as being very cautious during giving fatawa.
- He was extremely keen in following prophetic model.
- He passed away in 73 rd hijrah .

Benefits

1. As a proof that it is allowed for a person to face or turning back of qiblah during relieving oneself in a closed building.
2. He (ra) went there for particular need not for spying.
3. The keenness of Abdullah ibn 'Umar (ra).
4. Permissible to face towards Baytil maqdis[sham].
5. Importance of preserving & transmitting sunnah of the prophet ﷺ .

Hadith no 14 – Ruling of doing istinja only using water alone

It is narrated that Anas b. Malik said, “Whenever Allah’s Messenger ﷺ went to answer the call of nature, I along with another boy used to accompany him with a tumbler full of water [for cleaning the private parts] and a short speakheaded stick (‘anazah).” ²⁵

Benefits

1. Doing istinja by using water only is permissible. Person is not obligated to use istijmar before.
2. Importance of distanceing oneself during relieving. So that people can't see your awrah.
3. A person should prepare himself before relieving with what materials would require, i.e. water, stone etc.
4. Reason for carrying a speakheaded stick– as a Sutra. Prophet ﷺ was used to do wudhu and then perform salat.

Hadith no 15 – Some etiquettes during relieving oneself

It is narrated on the authority of Abu Qatadah al-Harith. b. Rib’i al-Ansari that the Prophet ﷺ said, “None of you should hold his private parts with his right hand while urinating, or wipe [clean] himself with his right hand, and should not breathe into the vessel [from which he drinks].” ²⁶

The narrator – Abu Qatadah al-Harith. b. Rib’i al-Ansari

- A companion who witnessed the battle of uhud and subsequent battles.

²⁵ Bukhari (152), Muslim (271/70)

²⁶ Bukhari (153), Muslim (267/63)

- He was given the title 'al-Faris' The Knight of Allah's messenger ﷺ
- He passed away in 54 th hijrah

Benefits

1. Disliked to hold private parts by right hand while one is urinating.
2. During the (act)urinating it is disliked to hold the private part.
3. Disliked to clean oneself, i.e. **the filth**, with the right hand.
4. A person should avoid exhale(should breath outside the vessel).

Hadith no 16 – Ruling of Namimah[to make enmity between people], being careless during relieving oneself

It is narrated on the authority of ‘Abdullah b. ‘Abbas that the Prophet ﷺ once passed by two graves and said, “These two people are being tortured but not for a major sin [i.e. it is easy for one to avoid]. One of them never saved himself from being soiled with his urine, while the other used to go about making false malicious statements [to make enmity between friends].” The Prophet ﷺ then took a green leaf of a date-palm tree, split it into [pieces] and fixed one on each grave. They said, “O Allah’s Messenger! Why have you done so?” He replied, “I hope that their punishment might be lessened till these [the pieces of the leaf] become dry.” ²⁷

The narrator – ‘Abdullah b. ‘Abbas ibn Abdul Muttalib

- A cousin of Prophet ﷺ.
- Born 3 years before hijrah.
- Made dua for him, "O Allah give him deep understanding of the religion and grant him knowledge of the meanings of the Quran."
- Umar ra was very fond of him.
- Passed away in Taif in 68th hijrah. Muhammad ibn Hanafiyyah led his janazah. He said, "Today the rabbani(godly) scholar has passed away".

Benefits

- Impurity of the urine & feces of human beings.
- This hadith Establishes the Punishment in grave.(also reward as well)
- These two actions bring punishment.
- It is an obligation that one must clean the traces of filth from his body or garment.
- Importance of tahara because it is a prerequisite of salat.
- Namimah is one of the major sins.
- Keenness of the companions for understanding the statement.
- Al Khattabi said, The reason for fixing the leaf – everything that has life does dhikr.

²⁷ Bukhari (218), Muslim (292/111)

That's why some of the scholars said the recitation of the Quran can also be a source of benefit for the deceased.

Chapter 2 – Tooth-stick (Siwak)

Siwak is be used for referring –

- The **tool** that is used to clean teeth, also known as miswak.
- The **action** of cleaning

Hadith no 17 – Recommendation of using the siwak for prayer

It is narrated on the authority of Abu Hurayrah that Allah's Messenger ﷺ said, "If I had not found it hard for my Ummah, I would have ordered them to clean their teeth with a siwak for every prayer."²⁸

Benefits

1. It is **recommended** to use the siwak **for prayer**, whether it is obligatory or voluntary.
 - The prayer is a **divine link** between slave and his rabb therefore he must be in the **most complete form of purity..**
2. **Other situations** when it is **recommended** to do siwak–
 - a. When the smell of the mouth changes as a result of food or it's like things.
 - b. When a person is making a wudhu.
 - c. During reciting the Quran.
 - d. During entering to the house or entering to the mosque.
 - e. After a long period of silence.
 - f. When the stomach is empty.
 - g. When the teeth become yellowish.
3. As a **general ruling**, It is **recommended** to use the siwak **all time**.
 - a. **Exception** – In the case of **Sayim** after the sun reaches its **zenith**. It is **makruh** in this case.

Hadith no 18 – Recommendation of using siwak when rising from sleep

It is narrated that Huzayfah b. al-Yaman said, "Whenever the Prophet ﷺ got up at night, he used to clean his mouth with a siwak."²⁹

The narrator – Huzayfah b. al-Yaman b. Jabir (r)

²⁸ Bukhari (887), Muslim (252/42)

²⁹ Bukhari (245), Muslim (255/46)

- He embraced islam along with his father & they both participated in the Battle of Wuhud.
- His father was accidently killed by the muslims as they didn't recognise him.
- He was known as the bare of the prophet ﷺ's secrets. He actually knew the name of the *munafiqun*, i.e. hippocrates.
- That's why Umar ibn Khattab would observe & see which people did huzayfah pray salah over,i.e. janaza. If he noticed huzayfah refrained he also refrained cause potentially that person is from the munafiqun.
- He also participated in the Battle of Khandhak and Conquer of Iraq.
- He passed away in 36 hijri.

Benefits

1. It is a **recommendation** to use the siwak **when waking from the sleep** (due to change of the smell of the mouth) **whether** it is **day** time sleeping or **nocturnal** sleeping.
2. It is a recommendation to use the siwak when arising from the sleep **even if** one **didn't intend to pray** Qiyam al-layl.
3. As a general ruling, It is **recommended** to do the siwaq **whenever the mouth changes**.
4. **Modality:** It is recommended to use the siwak
 - a. from **side to side**
 - b. **starting** from the right

Hadith no 19 – Recommendation of using siwak at all times

It is narrated that ‘A’isha said, ‘Abdur Rahman b. Abi Bakr entered upon the Prophet ﷺ while I was supporting the Prophet ﷺ on my chest. ‘Abdur-Rahman had a fresh siwak and he was cleaning his teeth with it. Allah’s Messenger ﷺ looked at it, so I took the siwak, cut it [chewed it with my teeth], shook it and made it soft [with water], and then gave it to the Prophet ﷺ who cleaned his teeth with it. I had never seen Allah’s Messenger ﷺ cleaning his teeth in a better way. After finishing the brushing of his teeth, he ﷺ lifted his hand or his finger and said thrice, ‘O Allah! Let me be with the highest companion,’ and then passed away. ‘A’ishah used to say, “He died while his head was resting between my chest and chin.”³⁰

There is another wording that reads, “I saw the Prophet ﷺ looking at it (i.e. the siwak) and I knew that he loved the siwak, so I said (to him), “Shall I take it for you?” He ﷺ

³⁰ Bukhari (4438)

nodded his approval. The narration mentioned above is reported by al-Bukhari³¹, and Muslim also collected a similar narration.³²

Benefits

1. The **permissibility** of the wife's relatives entering upon the husband to visit when he is ill and other scenarios.
2. The importance of making the **sick person as comfortable as possible**.
3. The **recommendation** of using a **fresh, soft** tooth-stick.
4. The **permissibility** of using **somebody else's** siwak.
5. We can **act in accordance to a person's gestures** in communication. (Nodding of the Prophet ﷺ).

Hadith no 20 – Using the siwak on tongue

It is narrated that Abu Musa said, “I came to the Prophet ﷺ and saw him carrying a siwak in his hand and cleansing his teeth, saying, “U’, U’” as if he was retching while the siwak was in his mouth.”³³

The narrator – Abu Musa Abdullah b. Kays al-Ash'ari al-Qahtani

- Travelled to Makkah & accepted islam & then came back to his land. Later on during the conquer of Khaybar, he came to Prophet ﷺ with his 50 people. They also accepted islam.
- He was famously known for his beautiful voice when reciting the Quran.
- Prophet ﷺ gave him the responsibility of Yemen. And when the Messenger of Allah ﷺ passed away, he returned to madinah and participated in the conquest of Sham.
- Thereafter 'Umar (ra) made him the governor of Basrah.
- Later during the Caliphate of 'Uthman (ra), he was made the governor of Kufah.
- He passed away in the year 44th hijrah.

Benefits

1. Siwak can also be used to **clean** the **tongue, gum** along with the teeth.
2. **Paying attention to personal hygiene**– keeping the mouth clean.
3. Siwak is also a way of ensuring the **smell** in the mouth remains **good**.

³¹ Bukhari (4449)

³² Muslim (2443/84)

³³ Bukhari (244), Muslim (254/45)

Chapter 3 – Wiping over leather socks (Khuffayn)

It is an ijma' that wiping over leather socks is permissible.

It is a dispensation- rukhsat. When the feet are covered, it is better to wipe over socks than washing feet.

Hadith no 21 – Ruling of wiping over leather socks

It is narrated that al-Mughira b. Shu'ba said, "Once I was in the company of the Prophet ﷺ on a journey and I dashed to take off his khuffs. He ordered me as saying, "Leave them as I had put them on after performing ablution." So, he passed his wet hands on them.³⁴

The narrator – al-Mughira b. Shu'ba b. Abi Amir ibn Mas'ud as-Sakhafi

- He embraced Islam in the year of Khandhak & migrated to madinah.
- The first battle in which he participated was Hdaybiyah.
- He was known for assisting the Prophet ﷺ during wudhu.
- He was governor of Basrah once & governor of Kufah twice.
- He passed away in Kufah in the year 50th hijrah.

Benefits

1. **Permissibility of wiping** over leather socks **instead of washing** feet.
2. It is also **permissible to wipe over other types of socks**, with certain conditions, according to *qiyas*.
3. It is **better** to wipe over socks if the feet are **covered** and vice versa.
4. ["Leave them as I had put them on after performing ablution."] Based on this statement, one of the prerequisites of wiping over socks is that they **must be worn in the state of purity**, i.e. after having a complete ablution.

Hadith no 22 – Wiping over leather socks for minor ritual impurity

It is narrated that Huzayfah b. al-Yaman said, "Once I was in the company of the Prophet ﷺ and he went to answer the call of nature. Then he performed ablution and passed wet hands over his khuffs."³⁵

Benefits

1. The **permissibility** of wiping over socks even if you are a **muqim, i.e. resident**. [Once I was in the company of the Prophet ﷺ] – They were in Madinah.

³⁴ Bukhari (206), Muslim (274/79)

³⁵ Muslim (273/73)

2. The **permissibility** of wiping over socks **only for minor ritual impurity**. It is **not permissible** for someone to wipe over socks **for major ritual impurity**, in that case he must wash his feet.
3. **Time limit**: for the resident- 24 hours; for the traveller- 72 hours.
4. The **duration begins after losing** ritual impurity.
5. **Modality**: Wiping top of the foot, from the toe to ankle. Wiping underneath the socks is not required.

Chapter 4 – Pre-Seminal Fluid (Madhy) & other related matters

Madhy- a clear fluid that is released when a person becomes aroused.

Hadith no 23 – Ruling of madhy

It is narrated that 'Ali b. Abi Talib said, "I used to get emotional urethral discharges frequently and felt shy to ask Allah's Messenger ﷺ because of my relationship with his daughter. So, I requested al-Miqdad b. al-Aswad to ask [the Prophet] about it. Al-Miqdad asked him ﷺ and he ﷺ replied, "He should wash his [private] organ and perform ablution."³⁶

As for the narration reported by al-Bukhari, it is as follows, "Wash your [private] organ and perform ablution."³⁷

Another narration of Muslim reads, "Perform ablution and wash your [private] organ."³⁸

The narrator – 'Ali b. Abi Talib ibn Abdul Muttalib al-Quraishi al-Hashimi

- 4th Khalifah & also a cousin of Prophet ﷺ.
- He was born 10 years before of the *Nabuyyah*.
- He grew up in house of Prophet ﷺ & embraced islam when Prophet ﷺ proclaimed the message.
- He married to the daughter of Prophet ﷺ, Fatimah (ra).
- Prophet ﷺ testified that he is from the people of *jannah*.
- He is well known for his bravery, courage, intelligence. 'Umar ibn al-Khattab (ra) said, Ali (ra) is the most proficient concerning judgship - passing judgement among us.
- He became Khalifah after 'Uthman (ra) in 35th hijrah during *Dhul-hijjah*.
- He was martyred by ibn muljim al-Muradi in the month of ramadan in 40th hujrah.
- He was buried in Kufah, it is also mentioned that he was buried elsewhere.

Benefits

³⁶ Muslim (303/17)

³⁷ Bukhari (269)

³⁸ Muslim (303/19)

1. It is permissible for a person **to inform & divulge issues** that he might be embarrassed(he might be shy) about. (If there is a need or benefit in doing so).
2. It is also **permissible to assign somebody** else **to inquire or ask** on your behalf. (The one who is upright regarding remembrance, religiosity etc.)
3. It is **permissible to accept the report** of one **reliable** individual.
4. It is from the good etiquettes that a person **shouldn't discuss** matters related to internal life with the spouse to their in-laws.
5. **Al-Madhy is najis**. Because the Prophet ﷺ instructed to wash the private part.
6. **Releasing al-Madhy nullifies the wudhu**.
7. Ideally a person **should wash the private part first & thereafter perform the ablution**.
8. **The entire organ** should be **washed** during washing along with the testicles at least once.

Hadith no 24 – Ruling of being doubt about impurity in the state of purity

'Abbad b. Tamim reported from 'Abdullah b. Zayd b. 'Asim al-Mazini that Allah's Messenger ﷺ was asked about the person who imagined he passed wind during the prayer. Allah's Messenger replied, "He should not leave his prayers unless he hears a sound or smells something."³⁹

The narrator – 'Abbad b. Tamim b. Zayd al-Ansari (ra)

- nephew of Abdullah b. Zayd (ra)
- a tabi'
- reported hadith from his father[Tamim], his uncle['Abdullah] and also from Abu Sayd al-Khudri (ra)
- considered as a trustworthy & reliable narrator.

Benefits

1. If a person **doubts** that he has broken his wudhu, he **will consider the default state**, means his wudhu remains intact.
 - a. If he is in doubt regarding his purity, he will ignore it & carry on his prayer. He will only break his prayer if he is certain about not having purity.
2. It is **not permissible** for a person **to leave the prayer simply based upon a doubt**.
3. This hadith is evidence for the one of the *qawaid al-fiqhiyya*[legal maxim of *shari'ah*] – ***al-Yaqeen la yazulu bish shaq'*** [certainty is not overruled by doubt]
 - a. A person will always return to the position which he is certain about if he is doubting.
4. A person **shouldn't delve** into these **whispers**.

³⁹ Bukhari (137), Muslim (361/98)

5. Passing wind is a **nullifier** of wudhu.
6. If we are unsure about a particular matter or when he needs advice, direction & guidance, he **should resort to ask the people** of knowledge.
7. Sometimes it is considered as good etiquettes that a person **should avoid** those **wordings** that one should normally be **shy** in using specially when he can convey the meaning in other words.

Hadith no 25 – Method of cleansing a garment upon which a baby boy urinated

Umm Qays bt. Mihsan al-Asadiyyah narrated that she brought her young son, who had not started eating [ordinary food] to Allah's Messenger ﷺ 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 [are a] and did not wash it.⁴⁰

The narrator – Umm Qays bt. Mihsan al-Asadiyyah

- the sister of Ukkhasha b. Mihsan (ra). Prophet ﷺ said that he is one of the people who will enter into paradise without reckoning.
- Embraced islam when he was in makkah & migrated to madinah.
- Mentioned that her name is Aminah (ra).

Benefits

1. **Nobility & lofty character** of the Prophet ﷺ. He didn't become annoyed or became angry rather he simply asked for water.
2. For a **baby boy** who **doesn't eat ordinary food**, i.e. solid foods out of desire, boy doesn't eat it desiring as a form of nutrients meaning his staple diet is from the milk. If he **urinates** in a garment then **simply covering or encompassing & dampening the area with water is enough**.
 - a. Washing is not required
3. A person **should hasten to clean filth** and not delay.
4. **Difference** in cleaning urine of a baby boy & a baby girl. Urine of a baby girl - have to wash & rinsing is required
 - a. Wisdom - some of them said when he urinates it spreads & difficult to clean & wash the entire area whereas the urine of a baby girl is confined to a particular area. They mention other reasons as well.

Hadith no 26 – Method of cleansing a garment upon which a baby boy urinated

⁴⁰ Bukhari (223), Muslim (287/103)

'A'ishah, the mother of Faithful Believer narrated that a child was brought to Allah's Messenger ﷺ and the child urinated on the garment of the Prophet ﷺ. The Prophet ﷺ asked for water and poured it over the soiled place.⁴¹ As for the narration reported by Muslim, it is as follows,, "and covered the area with water[nadh], but he did not wash it."⁴²

Benefits

1. Regarding the contacts of the child- some said he was the same child of the previous hadith, some said it was Abdullah ibn Zubyr & some of them said it was Hasan ibn Ali.
2. The **same ruling** of dampening or covering the area with water **applied to the vomit** of a baby boy.
3. **Meaning of Nadh**- Stated by Uthman an-Najdi (ra) that, **satruhu bil ma'**– pouring water and encompassing the area. Rinsing, scrubbing is not required.

Hadith no 27 – The Method of cleansing urine on the ground

It is narrated that Anas b. Malik said, "A Bedouin came and urinated in one corner of the Masjid. The people shouted at him but the Prophet ﷺ stopped them. When he finished ", urinating, the Prophet ﷺ ordered them to bring a bucket of water to be poured over it [the urine]."⁴³

Benefits

1. The necessity of ensuring that masjid is always kept clean.
2. Cleansing can be done by just pouring a significant amount of water over the area once so long as the filthy substance is removed.
3. Importance of hasten to clean masjid & also filth.
4. Importance of being gentle & not to be harsh when teaching a person who may not know better.
5. Can be used as a proof of a qawaid- when one has only two options which are evil or harms, then he should adopt the lesser of the two evils or two harms.
Ex. (1st harm) Urinating=contaminating the masjid,
(2nd harm) if he was stopped in the midway = harming body, spreading urine in larger area, exposing of awrah etc.
The Prophet ﷺ took the lesser evil allowing him to urinate.

⁴¹ Bukhari (222)

⁴² Muslim (286/101)

⁴³ Bukhari (221), Muslim (284)

Hadith no 28 – The traits of Fitrah

It is narrated that Abu Hurayrah said, “I heard the Prophet ﷺ saying, ‘Five are among the acts of Fitrah: circumcision, shaving the pubic hair, trimming the moustache, cutting the nails and removing the hair of the armpits.’”⁴⁴

Benefits

1. **Fitrah**- pure-natural belief of Ibrahim (as)'s faith. He was instructed to carry them out. These are practice of the Prophets (as)
2. **Circumcision**- an obligation, when a person becomes mukhallaf, so long as he doesn't fear for his safety[harm]. For males- foreskin of their schlongs.
3. **Shaving of pubic hair**- recommended is to remove all of the hairs that grow around the two private parts, should be once a week. A person shouldn't leave them more than 40 days.
4. **Trimming the moustache**- recommended is to trim excessively, very close to skin. But not shaving.
It is recommended to start from the right and do it once a week.
5. **Cutting the nails**- It is recommended to do it once a week before zawal and washing the fingers afterwards.
6. **Removing the hair under armpits**, It is recommended to start by the right. Both shaving and plucking are allowed.
7. It is recommended to do these things on every Friday. Maximum limit- 40 days.

Chapter 5 – Major Ritual Impurity (Janabah)

Hadith no 29 – Some rulings pertaining to a person who are in the state of janabah

It is narrated on the authority of Abu Hurayrah that the Prophet ﷺ came across him in one of the streets of Medina and at that time he was junub. He added, “So I slipped away from him and went to take a bath. On my return the Prophet ﷺ said, ‘O Abu Hurayrah! Where have you been?’ I replied, ‘I was junub, so I disliked sitting in your company.’ The Prophet ﷺ said, ‘SubhanAllah! A believer never becomes impure.’”⁴⁵

Benefits

1. **Janabah**: It is the state in which a person enters as a result of having intercourse or releasing manyy[semen].

⁴⁴ Bukhari (5889), Muslim (257)

⁴⁵ Bukhari (285), Muslim (371)

2. **Permissibility of informing** another individual about a private matter of oneself if there is a need.
3. **Permissibility of delaying** taking ghusl for **janabah**.
4. Prophet ﷺ's concern, about his companions. **[[Follow up of students]]**
5. The **recommendation** of respecting & honoring people of virtue and importance.
6. If someone is **in company** with others, then It is **recommended to seek their permission to leave**.
7. The statement "**subhanallah**" can be used as a **phrase of amazement**.
8. **Permissibility of being in physical contact** with somebody who is in the state of *janabah*.

Hadith no 30 – Method of Janabah Ghusl

It is narrated that 'A'isha said, "Whenever Allah's Messenger ﷺ took the bath of janabah, he washed his hands and performed ablution like that for prayer and then took a bath. Then he rubbed his hair, till he felt that the whole skin of the head had become wet, then he would pour water thrice, And then he washed the rest of his body."⁴⁶ And she also said, "I and Allah's Messenger ﷺ used to take a bath from a single pot of water, using the same pot at the same time."⁴⁷

Benefits

1. It is legislated **to follow the steps** mentioned in hadith.
 - a. Washing hands=> doing complete wudhu=> *takhleel* of hair(ensuring that water touches the skin of the scalp=> pouring water over head thrice=> encompassing the rest of the body with water.
2. It is **sufficient to wash the entire body once**.
3. It is **permissible** for spouses **to bathe together** and to use the same water from the same vessel.
4. It is **permissible** for spouses to look at the awrah of each other.

Hadith no 31 – Method of Janabah Ghusl

It is narrated that Maymunah bt. al-Harith (the wife of the Prophet ﷺ) said, "I placed water for the ablution of Allah's Messenger ﷺ after (i.e., to purify himself from) janabah. 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. Then he rinsed his mouth, washed his nose by putting water in it and then blowing it out and then washed his face and both forearms and poured water over

⁴⁶ Bukhari (272), Muslim (316/35)

⁴⁷

his head and washed his body. Then he shifted from that place and washed his feet. I brought a piece of cloth, but he did not take it and removed the traces of water from his body with his hand.”⁴⁸

The narrator – Maymunah bt. al-Harith b. Hazn al-Hilaliyyah (ra)

- Sister of the wife of al-Abbas, the mother of Ibn al-Abbas, Umm al fadhl.
- Married with Prophet ﷺ in 7th hijrah & he was the last wife of messenger ﷺ.
- ‘A’isha (ra) said, he was the most pious & foremost in accordingly family ties.
- She passed away in a place named *Sarif* in 51h during the reign of muawawiya.

Benefits

1. **Permissibility of assisting someone** by bringing the water when doing **ghusl**.
2. It is also legislated to **follow this method**.
 - a. Washing hands(2 or 3 times)=> washing private parts & cleaning hands afterwards=> performing wudhu=> pouring water over the head=> encompassing the rest of the body with water=> washing the legs second time.
3. It is **not required** to repeat the washing of the body, washing the body once is sufficient.
4. It is **obligatory** to do madhmadha & istinshaq.
5. It is **allowed** for a person to dry their limbs with cloth after performing ghusl.

Hadith no 32 – The action that is required to do before going to sleep in the state of junub

It is narrated on the authority of ‘Abdullah b. ‘Umar b. al-Khattab that his father said, “I asked Allah’s Messenger ﷺ saying, ‘Can any one of us sleep while he is junub?’ He ﷺ replied, ‘Yes, if he performs ablution, he can sleep while he is junub .’ ”⁴⁹

Benefits

1. It is **recommended for a junub to do wudhu**, if he intends to go to sleep, in order to lessen the severity of hadath.
2. If a person desires to do intimacy for a **second time**, then it is **recommended** for him to do wudhu before he does so.
3. It is **recommended** for a woman whose menstrual or post natal bleeding is ended, to do wudhu after ending his period.

⁴⁸ Bukhari (274), Muslim (317/37)

⁴⁹ Bukhari (287), Muslim (306/23)

Hadith no 33 – Ruling of the ghusl for a woman if she see discharge as a result of having a wet dream

It is narrated that Umm Salamah (the wife of the Prophet ﷺ) said, “Umm Sulaym, the wife of Abu Talhah, came to Allah’s Messenger ﷺ and said, ‘O Allah’s Messenger! Verily Allah is not shy of (telling) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?’ Allah’s Messenger ﷺ replied, ‘Yes, if she notices a discharge.’”⁵⁰

The narrator – Umm Salamah Hind bint Abu Ummayyah al-Qurashiyah al-Makhdhumiyah

- She was one of the early converts & was from the foremost people who migrated.
- She was considered to be from the fuqaha of ashab.
- Her 1st husband was Abu Salamah. He was a cousin of the Prophet ﷺ. He passed away after the battle of uhud. She used to really admire and love her husband. She was very sad when he passed away. She would say, From amongst the muslims, who is better than Abu Salamah?
- She was married to the Prophet ﷺ in the year 4th hijrah.
- She passed away in Madinah 62h & buried in al-Baki.

Benefits

1. The **virtue of Umm Sulaym, shyness didn't prevent her from gaining knowledge.** A'isha' (ra) said, she was the best from the women of al-Ansar.
2. A woman is as like as a man, **she is required to do ghusl if she sees discharge as a result of having a wet dream.**
3. **Permissibility** of women inquiring, asking & questioning on their own.

Hadith no 34 – Method of removing semen from a garment

It is narrated that ‘A’ishah said, “I used to wash the traces of janabah (semen) from the clothes of the Allah’s Messenger ﷺ and he used to go for prayers while traces of water were still on it [water spots were still visible].”⁵¹ - As for the narration reported by Imam Muslim, it is as follows, “I used to scrape off the [drops of] semen from the garment of the Messenger of Allah ﷺ and then he offered prayer in it.”⁵²

Benefits

1. Many[semen] is tahir[pure].

⁵⁰ Bukhari (282), Muslim (313/32)

⁵¹ Bukhari (229), Muslim (289/108)

⁵² Muslim (288/105)

2. Reconciliation between two narrations– if the semen is still wet, then it will be washed and if the semen dried up, then it will be scraped off.
3. **Permissibility of performing salat** with the garment that is still wet, drying up is not required.
4. The virtue of ‘A’ishah (ra) as she served and she was in the assistance of the messenger of Allah ﷺ.

Hadith no 35 – Obligation of ghusl if a person engage in intercourse

It is narrated on the authority of Abu Hurayrah ﷺ that the Prophet ﷺ said, “When a man sits in between the four parts of a woman and has sexual intercourse with her, taking bath becomes compulsory.”⁵³

In another narration, “even if he does not discharge.”⁵⁴

Benefits

1. It is **obligatory** for both man & woman to do ghusl if they engage in intercourse even if they didn't ejaculate.
 - a. By the disappearance of the tip of the man's private part into the private part of the woman, ghusl becomes compulsory.
2. It's the **nasikh** of a previous hadith, where it is stated that ghusl becomes obligatory when ejaculation occurs.
3. One of the wisdom– in order to revitalize the body.
4. Sometimes being indirect on referring to sensitive matters.

Hadith no 36 – The amount of water that is sufficient for ghusl

It is narrated that Abu Ja’far Muhammad b. ‘Ali b. al-Husayn b. ‘Ali b. Abi Talib said, “While I and my father were with Jabir b. ‘Abdillah, some people asked him about taking a bath. He replied, ‘A sa’ of water is sufficient for you.’ Then a man said, ‘A sa’ is not sufficient for me.’ Then Jabir said, “A sa’ was sufficient for one who had more hair than you and was better than you [meaning the Prophet ﷺ].” And then Jabir (put on) his garment and led the prayer.”⁵⁵ In another narration, “The Prophet ﷺ used to pour water three times over his head.” The man who said “[a sa’ is] not sufficient for me so was, al-Hasan b. Muhammad b. ‘Ali b. Abi Talib; his father is Muhammad b. al-Hanafiyya.”⁵⁶

⁵³ Bukhari (291), Muslim (348/87)

⁵⁴ Muslim (348/87)

⁵⁵ Bukhari (252)

⁵⁶ Bukhari (255)

The narrator – Abu Ja'far Muhammad b. 'Ali b. al-Husayn b. 'Ali b. Abi Talib

- A tabi'.
- Famously known as *al-Bakir*.
- He reported hadiths from Anas, Jabir, His grandfathers, i.e. al-Hasan, al-Husayn, (ra)
- He passed away in madinah in 117 h.
- He was buried in al-Baki.

Benefits

1. *Aslaf* would rely upon the actions of the Prophet ﷺ. They used to refer the actions of him ﷺ to prove a point.
2. Sometimes it is permissible for someone to respond with the degree of firmness to a person who is talking without knowledge.
3. It is *makruh* to waste water.
4. Sunnah is to become economical in usage of water. We should not be wasteful.
5. Sa'= approximately 2 litres. A person is allowed to do ghusl using water less than a sa' so long as the water encompasses all of his body. It is recommended for a person not to use water less than a sa'.

Chapter 6 – Dry Ablution (Tayammum)

Shari' Meaning - To wipe the face and hands with pure earth/dirt in a particular manner.

Textual foundation of it – al-Maidah, 56

It is one of the acts of worship that is specific to the ummah of the Prophet ﷺ.

According to the Madhhab, It doesn't lift ritual impurity rather it makes things licit, i.e. allowing oneself to perform worship.

Hadith no 37 – Performing tayammum for major ritual impurity

It is narrated on the authority of 'Imran b. Husayn that Allah's Messenger ﷺ saw a person sitting aloof and not praying with the people. He asked him, "O so and so! What prevented you from offering the prayer with the people?" The man replied, "O Allah's Messenger! I am junub and there is no water. The Prophet said, "Perform tayammum with clean earth and that will be sufficient for you."⁵⁷

The narrator – 'Imran b. Husayn b. Ubayd. Al-Khuzai

- He was a companion as same as his father.
- His kunya was Abu Nujayd.

⁵⁷ Bukhari (348)

- He embraced Islam in the year of Khaybar (7h.)
- He was one of the people, whom sent to Basrah by 'Umar b. al-Khattab for educating people.
- He passed away in 52 h.

Benefits

1. If an 'alim observes another individual engaging in something that may be acceptable, may be tolerated may not be - he should first inquire for the reason behind the action from that person.
2. The gentleness of the prophet ﷺ in correcting the shortcomings of a person.
3. If an individual carried out an action which is excusable- he had done something and a valid reason is present for doing that, then during clarification he should start by highlighting that excuse.
4. It is obligatory to clarify a ruling to make a correction, to rectify a problem without delay.
5. It is permissible to do tayammum for major ritual impurity in the absence of water.
6. Taymmum is sufficed in place of water until water becomes available.
7. The simplicity and the ease of shariah'. Substitution + Person is not required to repeat the prayer.
8. Taymmum is to be done with pure & clean dirt.
 - a. Dust must present, that would attach to the hand during striking.
 - b. Dirt should be unburnt.

Hadith no 38 – Description of performing tayammum

It is reported that 'Ammar b. Yasir said, "I was sent out by Allah's Messenger ﷺ for some job and then I became junub and could not find water, so I rolled myself over the dust (clean earth) as a beast rolls itself. When I came to Allah's Messenger ﷺ, I told him about it. He said, 'It would have been sufficient for you to do this.' Then the Prophet ﷺ struck the earth with his hand once and wiped his right hand with the help of his left hand and the back of his palms and his face."⁵⁸

The narrator – 'Ammar b. Yasir

- he was the freed slave of bani makhdhom
- Was one of the early converts to Islam along with his parents.
- They were persecuted & oppressed by the disbelievers. The prophet ﷺ would say, Have patience & perseverance. O family of Yasir, for your appointed destination is paradise.
- He participated in all the battles with the prophet ﷺ.
- He was killed in the battle of siffin in 37 h.

⁵⁸ Bukhari (347), Muslim (368/112)

Benefits

1. Tayammum is valid for both ritual impurity.
2. **'Ammar (ra)** was aware of basic ruling concerning tayammum but he was unaware of modality, therefore he **applied *qiyas*** [analogical reasoning].
3. Companions have done ijtiḥad even in the time of the prophet ﷺ.
4. The person who does ijtiḥad & exerts all of his effort to reach truth, is not to be censured, rather he is going to be rewarded so long as he is qualified and exerts all of his effort to reach the truth, even if he got the ruling wrong.
5. It is upon the mujtahid to double check the correctness, procession etc. of the ijtiḥad.
6. The modality of tayammum.
 - a. Doing niyyat
 - b. Saying Bismillah
 - c. Striking both hands on pure earth with the fingers outstretched and slightly parted.
 - d. Wiping the entire face with the bottom side of the fingers.
 - e. Wiping the back of hands with the palms.

Hadith no 39 – Tayammum for both minor & major hadth

It is narrated on the authority of Jabir b. 'Abdillah that Allah's Messenger ﷺ said, "I have been given five things which were not given to anyone else before me: Allah made me victorious by awe [by His frightening my enemies] for a distance of one month's journey; the earth has been made for me [and for my followers] a place for praying and a pure thing [to perform tayammum], therefore anyone of my followers can pray wherever when the time of a prayer is due; the booty has been made lawful for me, yet it was not lawful for anyone else before me; I have been given the right of intercession [on the Day of Resurrection]; and every Prophet used to be sent to his nation only, but I have been sent to all people [of mankind and Jin n]." ⁵⁹

The narrator – Jabir b. 'Abdillah (ra)

- He was a companion so was his father.
- He was from those who narrated a large number of hadith from the Prophet ﷺ.
- He participated in 19 battles with the Prophet ﷺ.
- He served a *halaqah* in the Prophet's mosque, where he taught hadith and so on.
- At the end of his life he became blind.
- He passed away in 74 h.

Benefits

⁵⁹ Bukhari (335), Muslim (521/3)

1. It is permitted for a person to speak about the blessings of Allah. Not for showing off rather it is for as a form of expressing one's gratitude to Allah subhanahu wa ta'ala.
2. The virtue of the Ummah of the Prophet ﷺ.
3. One of the ways of gaining victory over the enemy is to strike fear into their hearts.
4. It is permissible to do tayammum with earth and also it is permissible to pray salat anyway upon Allah's earth.
5. It is obligatory to pray salat at their appointed time. It is not permissible to delay outside of the appointed time.
6. War booty is made **halal** for the ummah of the Prophet ﷺ, whereas previously the war booty was used to gather and burnt out.
7. The Prophet ﷺ has been given the greatest *shafa'ah* on the day of resurrection. He will intercede & request for the accounting to be started.
8. The Prophet ﷺ's message is for all of mankind.

Chapter 7 – Menstruation (Hayd)

Hayd refers to a natural bleeding from the uterine line of a woman during a certain time of the month.

Istihadha- irregular bleeding, an illness.

Hadith no 40 – Istihadha invalidates wudhu

It is narrated that 'A'isha said, "Fatimah bt. Abi Hubaysh asked the Prophet, 'I am a woman whose blood keeps flowing [even after the menstruation period] and I am never purified. Shall I give up prayers?' He ﷺ replied, 'No, this is from a blood vein. Give up the prayers only for the days on which you usually get the menses and then take a bath and offer your prayers.'"⁶⁰ - In another narration, "It is not the menses, so when the menstruating period begins, abandon prayer, and when it (the period) ends up wash the blood off your body (take a bath) and then pray."⁶¹

Benefits

1. Both man & woman companions were keen in gaining knowledge.
2. It is permissible for a woman to inquire herself instead of appointing somebody else to ask something on her behalf.
3. It is also permissible to hear the voice of a woman when there is a need.
4. Istihadha is outside of the days of menstruation.

⁶⁰ Bukhari (325)

⁶¹ Bukhari (306), Muslim (333/62)

5. The one who is experiencing menstruation, she is not permitted to pray. It is prohibited. If she prays, then that prayer will be invalid according to the scholarly consensus .
6. Both types of bleedings are impure.
7. The one who is experiencing istihadha, she will abstain from praying in her typical days of menstruation. At the end of those days she will perform a ghusl and can continue praying even if the bleeding continues. She must perform wudhu for every salat-time.

Hadith no 41 – Ruling of taking a bath for every prayer for a woman who is suffering from istihadha

It is narrated that ‘A’ishah said, “Umm Habibah used to bleed between her periods for seven years. She asked Allah’s Messenger ﷺ about this. He ﷺ ordered her to take a bath. Consequently, she used to take a bath for every prayer.”⁶²

Umm Habibah bint. Jahsh

- Sister of Zainab bint. Jahsh
- Famously known as Umm Habibah
- Her husband was Abdur Rahman ibn Auf (ra)

Benefits

1. The obligation of mustahadha to take a ghusl once the haydh is finished.
2. With regards to bathing for every prayer, Imam Ahmad ra said, "it is safer to do so". It is recommended for her. Doing wudhu is an obligation.
3. It is possible for a woman to experience istihadha and become cured.
4. The minimum duration of hydhd is 1 day and night & the maximum is 15 days.

Hadith no 42 – Ruling of physically contacting a woman who is experiencing menstruation

It is narrated that ‘A’ishah said, “The Prophet ﷺ and I used to take a bath from a single pot while we were in the state of janabah.⁶³ And during the menstruating period, he used to order me to put on am izar and he used to fondle me.⁶⁴ And while in i’tikaf, he used to bring his head near me, and I would wash it while I used to be in my periods (menses).”⁶⁵

⁶² Bukhari (327), Muslim (334/63)

⁶³ Bukhari (299), Muslim (321)

⁶⁴ Bukhari (300), Muslim (293/1)

⁶⁵ Bukhari (301), Muslim (297/8)

Benefits

1. The body of haaydh is pure.
2. It is permissible for a husband to fondle his wife who is on her period and he is allowed to enjoy even the private area without actual intercourse.
3. It is recommended for the woman to wear an izar during intimacy.
4. It is permissible for the person who is making i'tiqaf to take out part of their body from the masjid, it would not nullify the i'tiqaf.

Hadith no 43 – Ruling of reciting Quran for the haaydh

It is narrated that 'A'ishah said, "The Prophet ﷺ used to lean on my lap and recite Qur'an while I was in the menstruating period."⁶⁶

Benefits

1. The permissibility of a husband to touch his wife during menstruation.
2. Permissibility of reciting Quran while lying down.
3. The haaydh is not allowed to recite the Quran.

Hadith no 44 – Ruling of making up the fast and prayer for Haaydh

It is narrated that Mu'adhah said, "I asked 'A'ishah, 'What is the reason that a menstruating woman must make up for the days of the missed fasts [that she does not fast during her menstruating period] but she does not make up for the missed prayers?' She asked me, 'Are you a Haruriyyah?' I replied, 'I am not a Haruriyyah, but I simply want to inquire.' She said, 'We passed through this [period of menstruation], and we were ordered to make up for the fasts, but were not ordered to make up for the missed prayers.'"⁶⁷

The narrator – Mu'adhah bint Abdullah

- She was a tabi'a
- She was known as a jurist and a worshipper of Allah subhanahu wa ta'ala.
- She transmitted reports from 'Ali, 'A'ishah (ra)
- She passed away in 80h.

Harura - a village of Iraq in Kufa from where the first fraction of that revolt against 'Ali (ra) came. They viewed that the haaydh should make up the prayers as same as the fasts.

⁶⁶ Bukhari (297), Muslim (301/15)

⁶⁷ Bukhari (321), Muslim (335/69)

Benefits

1. It is permissible for the scholar to inquire from which perspective the questions are asking opposing the question.
2. It is obligatory for haaydh to make up the fasts but she is not required to make up the prayers. The reason– prayer is an oft repeating worship.
3. There is an ijma' that those prayers don't need to be made up.

Notes taken by **Mohammed Shahnewz Nayeem**

Appendix



Figure: Recommended order of cutting nails (Photo Credit: [The Hanbali Madhhab](#))