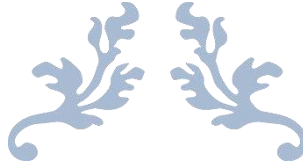


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سلسلة الأحاديث النبوية

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# TAHAARAH

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101 Ahadith



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# Preface

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### Hadith 1: Key to Salah is purity

عن جابر d قال قال رسول الله s مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَ مِفْتَاحُ الصَّلَاةِ الطُّهُورُ".  
(مسند احمد)

*Jabir d narrates that the Prophet s said, 'the key to paradise is Salāh, the prayer, and the key to Salāh is purity'. (Ahmad)*

Two facts are declared in this Hadith.

Purity is essential for the prayers. The purity here refers to the ritual cleanliness. One who is not in the state of Wudhu or his overall body, his clothes and the place where the prayer is to be offered is not taahir (pure), and then even in maximum devotion, this prayer shall hold no value in the eyes of Allah the Almighty.

The second fact declared here is about the importance of Salāh, which is the second pillar of Islam, after *shahādah*, the declaration of faith. In another Hadith the Prophet s said, the first questions on the day of Judgement will be about Salāh<sup>1</sup>. In another Hadith it has been reported that 'the first of a man's deeds for which he will be called to account on the Day of Resurrection will be Salāh'. If it is found to be perfect, he will be safe and successful; but if it is incomplete he will be unfortunate and a loser. If any shortcoming is found in the obligatory Salāh, the Glorious and Exalted Lord will command to see whether His slave has offered any voluntary Salāh, so the obligatory Salāh may be made up by it. The rest of his actions will be treated in the same manner'.<sup>2</sup>

The Prophet s once asked his companions: 'Tell me, if one of you had a river at his door and took a bath in it five times a day, would there remain any dirt on his body?' The Companions replied: 'No, no dirt would be left on his body.' The Prophet s said: 'This is the example of the five prayers by which Allah y washes away the sins.'<sup>3</sup> Salāh is an act of worship which lightens the soul and cleanses the spirit.

Muslims are asked to be regular and punctual with their prayers. The Qur'an in its very first section states: 'Be steadfast in Salāh (prayer), and pay Zakāh, and bow

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<sup>1</sup> Abu Dawud, Tirmidhi, Nasa'ie

<sup>2</sup> Tirmidhi and Nasa'ie.

<sup>3</sup> Muslim

down with those who bow down [in prayer]' (02:43). 'Verily, Salāh (the prayer) is enjoined on the believers at stated times.' (The Qur'ān: 04:103)

The Prophet ﷺ placed much emphasis on Salāh. He was asked about what pleases the Lord most. He replied, 'to pray on time.' He also said: 'the one who does not pray has no faith [in the eyes of God].' He would say: 'on the Day of Judgment the first question man shall be asked will be about his salāh.'<sup>4</sup> The last words of the Prophet ﷺ (before he passed away, as reported by Umm Salmah ؓ) were: '[preserve] Salāh! [Preserve] Salāh! And fear God in regards to the rights of those of whom you are put in charge.'<sup>5</sup>

Abu-Bakr ؓ, the first Caliph of Islam said, 'the prayer ensures the divine protection of earth.'<sup>6</sup> Umar ؓ, the second Caliph of Islam said: 'the most important duty of a believer is to take care of his Salāh. One who preserves it shall act responsible in other areas of life too, and the one who neglects it may neglect the rest even more.'<sup>7</sup> Ali ؓ, the son in law of the Prophet ﷺ was asked about a person who does not pray. He replied, 'his belief is invalid.'<sup>8</sup>

By nature Salāh has a cleansing effect on the soul. The Almighty Allah ﷻ says, 'Surely Salāh restrains one from shameful and evil acts.' (Qur'an 29:45). Once a person is reformed and acquires decency of character he or she is more than likely to receive the divine grace and granted entry into Jannah.

## Hadith 2: Cleanliness is half of faith

عن أبي مالك الأشعري ؓ قال قال رسول الله ﷺ "الطُّهُورُ شَطْرُ الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ أَوْ تَمْلَأُ مَا بَيْنَ السَّمَوَاتِ وَالْأَرْضِ وَالصَّلَاةُ نَوْرٌ وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حِجَّةٌ لَكَ أَوْ عَلَيْكَ. كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ فَمَعْتِقُهَا أَوْ مَوْفِقُهَا". (مسلم)

Abu-Mālik al-Ashiriyy ؓ reports that the Prophet ﷺ said: 'The cleanliness is half of faith, saying 'Praise be to Allah' fills the scale and saying 'glory be to Allah' and 'praise be to Allah' fills the space between the heavens and the earth, prayer is

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<sup>4</sup> Abu Dawud, Tirmidhi

<sup>5</sup> Ibn Majah

<sup>6</sup> Hakeem

<sup>7</sup> Malik

<sup>8</sup> Kanz ul ummāl 8/8

*light, sadaqah is the proof [of sincere faith], endurance is shining glory, and the Qur'ān is a proof in your favour or against you. Human-beings go out in the morning and sell themselves, earning in exchange their freedom or doom.'* (Muslim)

Numerous pearls of wisdom are included in this hadith. The relevant part, in terms of tahara, is the opening sentence, 'the cleanliness is half of faith'. It is worth noting that the word 'cleanliness' does not only imply being clean in a general sense but more importantly, it refers to the ritual tahārah.

The validity of almost every act of worship is based on tahārah. It is closely linked to all acts of worship, either as a pre-requisite or as desired and recommended. This is obvious in Salāh, Hajj and reading of the Qur'ān etc. Even Saum and Zakāh require the purity of intention and purity of food or wealth in order to perform this acts

*Allah y states in the Qur'ān: 'O you who believe expend out of the pure things which you have earned and out of that which We have brought forth for you from the earth, and seek not the vile thereof to expend, where as you yourselves would not accept such except you connived thereat.'* (02:267)

'Saying 'praise be to Allah' fills the scale ...' refers to the importance of Zikr; the remembrance of Allah ﷻ. Zikr is one of the key teachings of Islam. As Muslims we are asked to occupy every moment of our life with Zikr. Those who do not frequently engage in Zikr are condemned in the Qur'an and Sunnah. The Almighty Allah ﷻ says in the Qur'an: 'So, woe to those whose hearts are too hard to remember Allah. Those are wandering in open error.' (39:22)

The Prophet ﷺ said: 'Those who are admitted into Paradise will not repent over anything of this world, except the time spent without Zikr in their life'. (Ahmad)

Someone asked the Prophet ﷺ, 'The teachings of Islam are so many (that I find difficult to do justice with them all). Can you tell me something that I can firmly hold onto?' He ﷺ replied: 'your tongue should always remain moist with the remembrance of Allah.' (Tirmidhi)

All acts of worship in Islam are treated as forms of Zikr. In addition any legitimate action that is performed to please Allah ﷻ is also viewed as a form of Zikr. This includes driving to the Masjid, getting married in order to remain chaste and being at work for legitimate and halal earnings. However, the term is normally used for verbal recitation of God's glory. It is also used in reference to the meditation over the creation of Allah ﷻ in order to appreciate it more. Books of Hadith contain specific chapters on the virtues and the importance of Zikr.

'Fills the scale...' refers to 'al-Meezān', the scale set on the Day of Judgement to weigh the actions of individuals, good and bad. The Qur'an states: *'We shall place scales to do justice on the Day of Judgment. So no one shall be wronged in the least. Even if it (a deed) is to the measure of a mustard seed, We will bring it forth, and We are enough to take account.'* (21:47) It also states: *'The weighing on that day is the true (weighing). As for those whose scale is heavy, they are the successful. And as for those whose scale is light they shall be the ones who lose their souls because they disbelieved Our revelations.'* (7:8-9)

'Saying Al-Hamdu-lillah fills the scale', Imam Nawawi r.a. said that this means that one who says, 'Al-Hamdu-lillah', (praise be to Allah) earns such reward that would fill the scale. There are many references in the Qur'an and Sunnah to suggest that actions shall be weighed on the Day of Judgment. They will carry weight according to the level of sincerity. Those performed purely for the Almighty shall weigh more.

Shaykh Sindhi r.a. has drawn an analogy to a lamp in a room. Its light fills the entire room, yet there remains space for other lamps and entities to exist. Similarly despite one *Alhamdulillah* filling the scale, the other acts of worship shall have room to add value and weight in favour of the individual.

The words of the Hadith explain the significance and the virtue of this blessed statement. Similarly, the following sentence refers to the reward of pronouncing, 'Subhān Allah' and 'Al-Hamdu-lillah'. Allamah Qurtubi r.a. has stated that the word 'al-hamd' in the phrase above refers to 'praising the Almighty for His qualities'. So when a person praises Him in appreciation of His grace, this praise fills the scale of his good deeds. If he then adds 'subhan Allah' to it, meaning that God is free of all deficiencies, his good deeds are expounded. This adds further to his reward, in such amount that would fill the space between the heavens and the earth.

Being grateful to the Almighty Allah ﷻ for His bestowments is the essence of faith. One who remains thankful and loyal to his Creator shall not be punished on the Day of Judgment. These are people that will most certainly earn the Divine pleasure. The Almighty Allah ﷻ has made this very clear in the Qur'an, *'What would Allah get by punishing you, if you are grateful and believe? Allah is Appreciating, All-Knowing.'* (4:147)

'Selling themselves' in the Hadith above refers to the activities and the struggles that one brings into his life every day. This is in reference with time - as a famous Arabic couplet reads:

حياتك أنفاس تعد فكلما مضى نفس انتقصت به جزءا

Your life is only made up of your breaths; you breathe in and breathe out, which is limited. So every time you breathe (a moment is passed) a portion of you has fallen’.

So the Prophet ﷺ has reminded the faithful to be careful with what they occupy themselves with in their days and their nights. The Almighty Allah ﷻ says in the Qur’ān: ‘O man, you have to work hard constantly to reach your Lord, and then you have to meet Him.’ (84:6). So regardless of the hard work one undertakes in any day, he has certainly moved closer to his Creator, where he shall meet his return; good or bad; depending on how he had behaved in this life.

Every human being is striving. Whether rich or poor, the master or the slave, everyone has to put up with struggle and difficulties in life. During their pursuits in life, some are towards good, the eternal success and others towards evil and doom.

Those who strive along the right lines, regardless of whether they win or lose, shall find their Lord Pleased and Happy. As for those who show no regard to the divine instructions, regardless of whether they win or lose, shall find their Lord upset and displeased.

Purity, Zikr of Allah, Salāh, sadaqah, patience, striving for Halal and attachment with the Qur’ān are qualities found amongst those who are on the Right Path. Violating the laws of Allah in pursuit of wealth and honour has been equated with destroying oneself. This is like struggling towards one’s own doom.

### Hadith 3: Prayer without purification is not accepted

عن ابن عمر رضي الله عنهما قال قال رسول الله ﷺ "لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهْوَرٍ وَلَا صَدَقَةٌ مِنْ غُلُولٍ" (مسلم)

*Ibn u Umar رضي الله عنهما reports that the Prophet ﷺ said: ‘Prayer without purification is not accepted, neither is Sadaqah from the profits of unfaithful dealings.’ (Muslim)*

This Hadith further reinforces the concept that purification is essential for all acts of worship. Sadaqah and charity is only valid if it is done with the wealth that was acquired through legitimate and Halal means.

A charity done through illegitimate earnings does not earn man any approval or return from the Almighty Allah ﷻ. regardless of one’s desire to subdue his guilty conscious, for being involved in unlawful dealings, such charity is not accepted by

the Almighty. Illegitimate means include stealing, fraudulent dealings, gambling and trade of forbidden substances like drugs and alcohol.

It has been stated once again that the Salah will not be valid if it does not meet the prescribed standards of purity that are set in this regard. This is why the purity issue needs to be taken seriously. The Islamic concept of purity is explained in the Qur'an and Sunnah with much detail, without leaving anything to chance. In many ways it is a more enhanced and refined mechanism of cleanliness. So while considering the issue of purity and impurity, one should take into account the Prophetic instructions and not transgress. To avoid making mistakes one should also take into account the comments made by the scholars and Jurisprudents over the subject matter.

This Hadith should serve as a stern warning to all those who don't take the 'tahārah' seriously. The validity of their Salāh would be in danger as well as other forms of charity and worship.

## Hadith 4: Careful observation of wudhu is a sign of a strong faith

عن ثوبان د قال قال رسول الله س "إِسْتَقِيمُوا وَلَنْ تُحْصُوا وَاعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلَاةُ وَلَا يَحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ". (موطأ الإمام مالك و مسند الإمام أحمد)

*Thoubān د reported that the Prophet of Allah س said: 'Keep to the Straight Path, and you shall never be able to retain perfection, and be aware that your best action is Salah, and that only a believer observes his ablution carefully.'* (Mālik, Ahmad)

Remaining firm on the Straight Path implies not only obeying the Almighty Allah ﷻ but also restraining from showing any approval to His disobedience, which is a difficult task. Therefore the Prophet س said that it is not possible for humans to be perfect. This is also reflected in the Qur'ānic verse, 'whoever does any good act (even) to the weight of a particle will see it. And whoever does evil (even) to the weight of a particle will see it.' (99:7-8)

He then pointed out a way to please the Almighty Lord, despite human deficiencies, which is observing Salah regularly. Salah is an act of worship which strengthens the spiritual capacities of a believer and delivers him when entrapped by ego and base desires.



It has been stated earlier that Salāh is not accepted without Tahārah. So anyone who wishes to perform Salāh five times a day will have to do wudhu. This sometimes is not easy. A better choice for many is to try to keep their wudhu by staying at an arm's length from all forms of impurities. This consequently earns one a habit of preserving his spiritual cleanliness at all times and has also been declared to be a sign of belief.

## Hadith 5: Negligence in wudhu makes a negative impact on others as well, e.g. in congregational prayers

عن شبيب بن أبي روح d عن رجلٍ من أصحابِ رسولِ الله s أنَّ رسولَ الله s صَلَّى صَلَاةَ الصُّبْحِ فَقَرَأَ الرَّوْمَ فَالْتَبَسَ عَلَيْهِ فَلَمَّا صَلَّى قَالَ "مَا بَالُ أَقْوَامٍ يُصَلُّونَ مَعَنَا لَا يُحْسِنُونَ الطَّهَوْرَ وَانَمَا يُلَبِّسُ عَلَيْنَا الْقُرْآنَ أَوْلَئِكَ". (النسائي)

*Shabib b. Abi Rauh d reported on the authority of a companion of the Messenger of Allah s that the Prophet s prayed his morning Salāh and recited surah Al-Rum<sup>9</sup> but he experienced confusion while performing the recitation. When he s completed his prayer he said: 'What is the matter with people who pray along with us without performing the purification properly. It is only these people who cause us confusion regarding the Qur'ān [recitation]'. (Nasai)*

Someone in the congregation behind the Prophet s had not taken enough care while doing Wudhu. The Prophet s felt the effect of it, as he s, despite being the one upon whom the Qur'an was revealed, struggled to maintain concentration while reciting the Qur'an. He s later explained that it was because of the negligence of someone in the congregation in regards to tahārah.

Imagine the effects of this negligence upon the person himself. This Hadith teaches us that every member of congregation needs to be careful in regards to wudhu, as this makes an impact on others in the congregation including the Imam. One can only imagine the consequences of such lazy attitude on the guilty person.

For this reason, it is recommended that praying in a congregation where people take care about their Wudhu carries more virtue as there will be little in the way of concentration during Salah.

Another subtle point here is that memorizing the Qur'an and committing it to memory is a divine bestowment. It is not necessarily dependant on a person's

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<sup>9</sup> Al-Qur'an, 30.

intellectual capacity. In order to qualify for the divine grace one needs to abstain from polluting his soul with sins. Perhaps this also explains why the majority of those who manage to become Hafiz are children and young persons. Others who desire to acquire this nobility should exercise caution regarding purity in all spheres of life. The households where cleanliness and tahārah is viewed as a serious matter tend to enjoy more peace and blessings. This ensures that everyone in such households thrives spiritually. It also minimizes the opportunity for Satan to interfere with them and cause trouble.

Allāmah Teebi r.a. has focused on the word '*la yuhsinoona*', in the Hadith above, which means that '*they do not do [their taharah] properly*'. According to him, this means that people do not follow the prophetic traditions (the Sunnah) while performing their wudhu. Presence of such people, who turn away from the path of Sunnah, makes an impact upon the others too. He also said that neglecting the Sunnah of the Prophet ﷺ deprives one from the heavenly blessings and reward.

The Prophet ﷺ was created by Allah ﷻ. Allah ﷻ does not share His authority over mankind with anyone. The Prophet ﷺ was dependent on the Almighty Allah ﷻ in all spheres of life. Allah ta'ala had chosen him to be special and had made him to be the best of creation. He was a role model and a source of blessings for mankind. Unlike the way Christians view Jesus, Muslims believe that Muhammad, may peace and blessings of Allah be upon him, was a servant of Allah and His Messenger.

## Hadith 6: Extra effort to attain purity makes one beloved to God

عن أبي أيوب وجابر وأنس ؓ قالوا إنَّ هذه الآية لما نزلت (فِيهِ رَجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُتَطَهِّرِينَ) قَالَ رَسُولُ اللَّهِ ﷺ "يَا مَعْشَرَ الْأَنْصَارِ إِنَّ اللَّهَ قَدْ أَثْنَى عَلَيْكُمْ فِي الطَّهُّورِ فَمَا طَهُّورُكُمْ؟" قَالُوا نَتَوَضَّأُ لِلصَّلَاةِ وَنَغْتَسِلُ مِنَ الْجَنَابَةِ وَنَسْتَنْجِي بِالْمَاءِ. فَقَالَ "فَهُوَ ذَاكَ فَعَلَيْكُمْوه". (ابن ماجه)

*Abu Ayyub, Jābir and Anas ؓ reported that when the verse, 'in it [the Masjid] are men who love to be purified, and God loves those who purify themselves,' was revealed, the Prophet ﷺ said to them: 'Allah has praised you O Ansār for purification. What does your purification consist of?' They replied, we perform ablution for prayer, we take bath after seminal emission, and cleanse ourselves with water.' He ﷺ said, 'this is it, so hold firm on to it.' (Ibn Mājah)*

The common understanding amongst the scholars is that the people referred to in this verse are those who lived around Masjid Quba in Madina. The Prophet ﷺ

visited this Masjid every Saturday. The Hadith further reinforces the concept discussed earlier that praying in a Masjid, where everyone takes care about tahārah and cleanliness, carries added virtue and additional reward.

Some reports suggest that the people referred to in this Hadith were the people of al-Masjid un-Nabawi; the Prophet's Mosque, in Madinah. They were praised by the Almighty. When the Prophet ﷺ asked them how they cleansed themselves they said: 'we wash our private parts everytime we respond to the call of nature.'

It is recommended that one makes an effort to avoid coming in touch with the impurities as much as possible. It is also important that one is totally free from all forms of what is classified as dirt<sup>10</sup>. So a preferred model is to use the toilet paper (traditionally they used mud-stones) to wipe any excessive impurities and remove the impurities as much as possible. This should be followed by washing the affected area with water. This has been the traditional Muslim practice since the advent of Islam.

### The Ruling about Istinjā:

The ruling about istinjā (washing oneself after moving the bowels or passing the water) is as follows:

If the impurity, while relieving, does not come in contact with any part of the body other than the passage point, istinjā is Sunnah. This means that it is not compulsory, but recommended. However, if the impurity happens to come in contact with any other part of the body, beyond the point of passage, istinjā becomes necessary. If it affects an area less than the size of a 50p coin (between 25 to 28mm in diameter), then to offer Salāh without istinjā (washing with the water) where water is available, is makrooh. Such a Salāh is better repeated. One is encouraged to do so until the time of such prayer is elapsed. On the other hand if the impurity exceeds the area size of a 50p coin then to wash becomes absolutely compulsory. A mere wipe with a tissue would not suffice at all. One who performed Salāh without istinjā in this case would be in great error, as his Salah shall be void and it is required to be repeated.

Ali ḍ, the fourth Caliph of Islam who became leader of the faithful just over two decades after the prophet's ﷺ demise, had instructed the Muslims: 'surely, those who came before you – i.e. those who had lived during the time of the Prophet ﷺ

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<sup>10</sup> The subject of what is classified as 'impure' in Islam is discussed later in this booklet, under the heading 'النجاسة'.

– would excrete a few droppings, but your excrement is wet and polluting. So, having wiped yourselves, now use water too.’<sup>11</sup>

## Hadith 7: The common causes of the punishment in the grave

عن ابن عباس d قَالَ مَرَّ النَّبِيُّ s بِقَبْرَيْنِ فَقَالَ "إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالْتَّمِيمَةِ. ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا بِنِصْفَيْنِ ثُمَّ عَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً. قَالُوا يَارَسُولَ اللَّهِ لِمَ صَنَعْتَ هَذَا؟ فَقَالَ "أَلَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَبْسُ". (متفق عليه)

*Ibn 'Abbās d states that, 'Once the Messenger of Allah s passed by two graves. He said: 'These two people are being punished, not for something major (i.e. not for something that was difficult to avoid).' He s then remarked, 'as for one he did not guard himself against urine, while the other would go about backbiting (to make enmity between friends).' The Prophet s then asked for a branch of a palm tree, broke 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, until these become dry.' (Bukhari and Muslim)*

*This Hadith contains a number of issues:*

- Punishment in the grave
- The importance of Istinjā,
- Is being negligent in regards to istinja a major or minor sin?
- Were these two people Muslims?
- Why did the Prophet s place the two branches on the graves?
- Can planting a branch of palm tree on grave be declared a Sunnah?

## Punishment in the Grave

The Almighty Allah y says about Pharaoh (who had opposed Prophet Musa a) and his people, 'It is the Fire before which they are presented morning and evening. And on the day when the Hour (of final judgment) will take place, (the order will be released,): 'Admit the family of Pharaoh into the most severe punishment.' (40:46) The Reference here is to barzakh, the period between one's

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<sup>11</sup> Abdul Razzāq

death and the Day of Judgment in which one is physically dead, but his soul is still alive (in a manner difficult for us to comprehend), which is called '*the life of barzakh*'. The verse says that during this life, Pharaoh and his people are presented with the Fire of Hell, so that they may see their ultimate abode.

There are numerous ahādith which confirm that a person begins to taste the fruit of his conduct of this worldly life as soon as the soul departs from his body. The righteous begin to experience the pleasures that await them in Jannah and the wrongdoers begin to experience their punishment. May Allah ﷻ protect us all. The Prophet ﷺ said: 'it has been revealed to me very clearly that you will be put to trials in your graves.'<sup>12</sup> He ﷺ used to seek refuge with Allah from the torment of the grave and the tribulation of the Dajjal, and he ﷺ said: 'You will be tried in your graves.'<sup>13</sup>

Once, the Prophet ﷺ came to the Masjid for salāh. He ﷺ noticed some people laughing and giggling. So he remarked, 'Had you remembered death, I would not have seen you laughing like this. Frequently remind yourselves of death. Not a day passes by when the grave does not call out: *'I am a wilderness, I am a place of dust, I am a place of worms.'* When a believer is placed in the grave, it says; *'Welcome, it is good of you to have come to me. Of all the people walking on the Earth, I liked you the best. Now you have come in to me, you will see how I entertain you.'* It then expands as far as the occupant can see. A door from Paradise is opened for him in the grave and through this door he gets fresh and fragrant air of Paradise. However, when an evil person is laid in the grave it says; *'You are not welcome here. Your coming into me is very bad for you. Of all the people walking on the Earth, I disliked you the most. Now that you have been put into me, you will see how I treat you!'* It then closes upon him so much that his ribs of one side penetrate into the ribs of the other side. As many as seventy serpents are then set upon him, to keep biting him until the Day of Resurrection. These serpents are so venomous that if one of them was to spurt its venom on earth not a single blade of grass would ever grow over it.

Al-Barā' ibn 'Āzib رضى الله عنه reports that we went out with the the Prophet ﷺ to a burial of a man from the Ansār (original inhabitants of Madina). We arrived there when the corps yet had not be brought. So the Messenger of Allah ﷺ sat down and we sat around him. You would have thought that birds were upon our heads because of our silence. The Prophet ﷺ had a stick in his hand which he was poking the earth

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<sup>12</sup> Bukhāri

<sup>13</sup> Nasa'ie

with. Then he <sub>s</sub> started looking towards the heavens, then towards the ground. This he did three times. Then he <sub>s</sub> said to us: 'Ask Allah for refuge from the torment of the grave'. He <sub>s</sub> repeated this two or three times. Then he <sub>s</sub> prayed, 'O Allah I seek refuge in you from the torment of the grave', repeating it three times. Then he <sub>s</sub> said the following:

'Verily, the angels descend upon a believing servant, when he leaves this world and begins his journey to the hereafter, their faces glow with white light as the [rays of] sun, they have with them a shroud (kafan) from Paradise, and an embalment from the embalments of heaven. They sit within an eye-shot of him. The angel of death comes and sits at his head and says: 'O virtuous soul! Come out to the forgiveness and the pleasure of your Lord.' So it leaves the body as a drop comes out of the mouth of a jug (with ease). The angel of death receives it and straight away places it on that shroud and that embalment. There emanates from it a smell like that of the most sweet smelling musk on the face of the earth. Then they ascend with it to the heavens. They do not pass by any group of angels except they are greeted by them. It is said to them, 'what is this good and sweet-smelling soul?' They reply to them that he is 'such' the son of 'such' choosing the best of the names he used to be called with in this life. Until they reach the lowest sky. There they seek permission to enter, and they are granted entry, until they end at the seventh heaven. Then Allah <sub>y</sub> says: "Place the book of my servant in 'illiyeen<sup>14</sup> and his book is placed in 'illiyeen. Then it is said 'return him to the earth, for I promised them I have created them from it, and into it I shall return them, and from it I shall extract (resurrect) them a second time<sup>15</sup>.' So [he is returned to earth and] his soul is returned to his body. The deceased then hears (in his grave) the footsteps of his friends walking away from after the burial.

A man then comes to him. He has a handsome appearance, wearing a beautiful dress and emitting a sweet smell, he says unto him: 'I bring to you glad tidings of that which will make you happy. Rejoice with the pleasure of Allah and the delights. This is the day that you were promised<sup>16</sup>.' The deceased responds to him, 'and may Allah give you glad tidings, who are you, for your face is the face of

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<sup>14</sup> 'Illiyeeen is a blessed high place above the seven heavens. It is mentioned in the Qur'an, 'and what tells you what Illiyeeen is? 'illiyeen, is a register fully inscribed, to which bear witness those nearest to Allah (83:18)

<sup>15</sup> This is a reference to Al-Qur'an 20:55

<sup>16</sup> A reference to Al-Qur'an 46:16

someone who comes with good news?’ The visitor says, ‘I am your good deeds. By Allah, I did not know of you but that you were quick to the obedience of Allah and slow to His desobedience, so may Allah reward you good.’ The deceased says: ‘My Lord, bring the hour so that I might return to my family and my wealth.’ It is said to him ‘be tranquil.’

The Prophet ﷺ said: ‘and the disobedient [or sinful] person, when his life comes to an end and he begins his journey to the hereafter the angels descend upon him. Their faces are black; they have with them a coarse fabric (sackcloth) made of fire. They sit within an eye-shot of him. Then the angel of death appears and sits at his head and says ‘O wicked soul; come out to the anger from your Lord and a wrath (from Him).’ So it is distributed and spreads out through the body. It then has to be ripped away as a skewer/spit is ripped out of damp cotton [and in its way out it is torn and suffers immense pain]. It is cursed by the angels between the earth and the heavens. The gates of heaven are closed for this soul. There is no gate in the heaven but its people supplicate that the wicked soul shall not be ascended to their side. Then the angel of death takes the soul, not leaving it in his hand for longer than a blink of an eye and places it in that sackcloth. There emanates from it a stench like that of the most evil smelling corpse on the face of the earth. Then they ascend with it. They do not pass by any group of angels but they say: ‘What is this wicked soul?’ They say to them (he is) ‘such’ the son of ‘such’ choosing the most hated of the names he used to be called in this life. Upon reaching the lowest heaven, they ask permission to enter but are refused permission. Then the Messenger of Allah ﷺ recited *‘The doors of the heaven are not opened to them, nor shall they enter heaven until the camel passes through the eye of the needle.’* (Al-Qur’an 7:40)

Then Allah ﷻ says: ‘Place the book of my servant in Sijjeen<sup>17</sup> in the lowest earth.’ He then says, ‘return my slave to the earth, for I promised that I have created them from it, and into it I shall return them, and from it I shall extract (resurrect) them a second time.’ (20:55)

This soul is then taken away [from the heaven] with a mighty hurl [until it is cast into its body]. The Prophet ﷺ recited: ‘and those who associate partners with Allah, They are as the one who falls from the sky and is snatched by the birds or is cast by the wind into a very low place.’<sup>18</sup> Then this soul is returned to the body. The

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<sup>17</sup> As mentioned in al-Qur’an (83:7) this is where, in contrast with the ‘illiyyeen mentioned above for the righteous, the souls of the wrongdoers are kept.

<sup>18</sup> Al-Qur’an 22:31

Prophet ﷺ said, ‘verily he hears the footsteps of people who buried him when they walk away from the grave.’ Then two angels who have a terrifying appearance and a stern approach visit him. Their appearance strikes terror in his heart. They make him sit up and ask, ‘Who is your Lord?’ He replies, ‘Oh, Oh, (this is an expression of sorrow), I don’t know.’ Then they ask him, ‘What is your religion?’ He answers them, ‘Oh, Oh, I don’t know.’ Then they ask him, ‘Who is this man who was sent among you?’ He replies ‘Oh, Oh, I don’t know I heard people saying something and I just said it too.’ The Prophet ﷺ said: ‘That is when it is said to him, don’t ever know and don’t ever recite!’

Then, a call is made from the heavens: ‘My slave has spoken falsely, so spread out for him from the Hell fire, and open a door for him of the Hell fire (within his grave).’ So its heat and hot air comes unto him. His grave contracts upon him until his limbs are caught up among one another. Then a man comes to him. With an ugly face and dirty clothes, emitting the foulest smell, he says unto him: ‘I bring to you tidings of that which will trouble you. This is the day that you were promised.’<sup>19</sup> He asks this visitor, ‘and you, may Allah give you bad tidings, who are you for your face is the face of someone who comes with evil?’ The visitor replies: ‘I am your evil deeds. By Allah, I did not know of you but that you were quick to the disobedience of Allah and slow to His obedience, so may Allah reward you bad.’ Then he is handed over to a blind, deaf and mute person who holds in his hand a hammer, if a mountain is hit with it, it would disintegrate, and he beats him with it until he becomes dust, and then Allah renders him to his initial form, so he beats him again, and he (the wicked) cries of sorrow and pain a cry that is heard by all creatures except humans and jinn, and a door of hell is opened unto him within his grave and sheets of hell fire are spread out for him. Then he shall say: ‘My Lord do not bring the hour.’<sup>20</sup>

Aisha   said that a Jewish woman came to her and mentioned the punishment in the grave, saying to her, ‘May Allah protect you from the punishment of the grave.’ Aisha   then asked the Prophet ﷺ about the punishment of the grave. He ﷺ said, ‘Yes, (there is) punishment in the grave.’ Aisha   reported that ‘After that I never

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<sup>19</sup> Al-Qur’an 70:44

<sup>20</sup> The key text here is from Musnad Imam Ahmad, with some details added from Abu Dawud and Ibn Majah.



saw Allah's Messenger ﷺ but seeking refuge with Allah from the punishment in the grave in every prayer he prayed.'<sup>21</sup>

## The Importance of Istinjā

Istinja refers to the cleaning of the private parts after urinating or moving the bowels. The literal meaning of istinjā is to seek 'najw', which is elimination and uprooting. This word was used for the cleaning, after responding to the call of nature, in order to express the real essence of the task, which is total elimination of any traces of impurity. The Hadith above makes it very clear that this is an important practice. Part of maintaining cleanliness is to adopt such physical posture that keeps the urine splashes as away as possible.

In the Hadith under discussion the Prophet ﷺ has mentioned that one of the two was being punished because he did not cover himself from the urine splashes. In modern toilets, while sitting on the commode like on a chair, this requires extra care. It is very easy to get one's thighs covered by urine splashes, or buttock by the splashes coming from the filthy water in the commode, if enough care is not taken. Hence, if an alternative is available one should give that a priority. However, if there is no alternative available, extra care should be taken to avoid coming in contact with any form of impurity.

Coming in contact with anything that is declared impure requires its removal as soon as possible. Not taking care in regards to protecting oneself from the impurities is a sin, which has severe consequences. So if urine splashes fall on one's thighs or buttocks are polluted by the impure water one might have no other option but to step in to the bath or shower to wash the affected area thoroughly.

## Is being negligent in regards to istinja a major or minor sin?

The words reported in this Hadith are 'the two are being punished not for something major', which suggests that this is not a major sin. However, another version of this Hadith recorded by Imam Bukhari r.a. contains one more sentence from the Prophet ﷺ. Therein the Prophet ﷺ is reported to have said,

‘وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، وَإِنَّهُ لَكَبِيرٌ’

which means, 'they are not being punished for something major, and in deed it is major'. Similar is a report by Imam Al-Nasa'ie r.a. These two reports leave no doubt that this negligence in regards to the urine splashes is a major sin. So the implication of the Prophetic words would be that the sins itself were not difficult to avoid. So people took these issues lightly, but in the eyes of Allah ﷻ, negligence in

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<sup>21</sup> Bukhari

this regards is surely a major issue. The Prophet ﷺ himself declared it to be a major sin. However, the question yet remains regarding the first sentence, ‘they are not being punished for something major’. What does this mean?

Hafiz Ibn Hajar r.a. has offered a number of explanations<sup>22</sup>:

- a) This negligence is a major sin but not the biggest one – not such as those making to the top of the lists of sins, like murdering someone etc.
- b) It is a major sin yet minor splashes of urine do not bother many people. So, these two individuals were also not bothered. They did not consider those tiny drops to be a big thing. An example of something similar is in Al-Qur’an 24:15, *‘you were taking it as a trivial matter, while in the sight of Allah it was grave.’* This would serve as a great warning. Often people take things in life lightly whereas in the eyes of Allah ﷻ those matters determine the fate of individuals. Sometimes it leads to their doom, without them being aware of it at all. *‘Lest your good deeds should become void while you are not aware.’*<sup>23</sup>
- c) These were not big things to avoid. Staying clear of this much impurity was not difficult, had they made some effort.
- d) In its own right, a slip here or there is not something major, but having a habit of negligence in this regard was the serious matter.

Offering of these explanations by Ibn Hajar r.a. some of which he has quoted from other prominent scholars like Ibn Daqeeq ul-‘Eid, Ibn ul-‘Arabi r.a. etc. is evidence that all these scholars consider negligence in regards to the urine splashes to be a major sin.

Allamah ‘Aaini r.a. explains the reasons why these two sins are major. Negligence in regards to urine splashes renders the clothes or body of an individual impure, making it unfit for Salāh. So when he or she offers Salāh in such a state, even if wudhu is performed, the Salāh is not accepted because of the impurity. Same is the case with telling tales, as that leads to quarrels, animosity and breaking of kinship. This is the first step towards spreading disorder and chaos on earth.

Ibn Battāl r.a. on the other hand has pointed out that the punishment in the grave can be a result of the minor sins as well. He has pointed to the fact that prior to this incident the companions of the Prophet ﷺ did not know that a negligence in terms of urine splashes can lead to dire consequences in the grave. As for the report, *‘indeed it is major’* Ibn Battāl r.a. argues that this sentence refers to the

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<sup>22</sup> Fat’h ul-Baari

<sup>23</sup> Al-Qur’an 49:02

punishment of the grave. So the Hadith would mean, 'these two are not being punished for something big, although the punishment itself is big [it is not light]'. May Allah ta'ala forgive all our shortcomings.

## Were these two people Muslims?

A report by Imam Darqutni states that these two graves were in a courtyard containing an orchard of date-palms, which was owned by a lady known as Umm Mubashir al-Ansariyah in Madinah. Some reports clearly state that these belonged to two individuals who belonged to Banu al-Najjar tribe.

Ibn Maajah r.a. has reported that these graves were not old, but were recent. So it seems that the two individuals may have been hypocrites. It is possible that the Prophet ﷺ was given permission to pray for their torment to be eased a little, which he did, and this prayer was accepted for the length of time it takes for the green branches to become dry.

The books of Hadith contain numerous stories about a number of individuals, who during the life of the Prophet ﷺ experienced trouble after death because of their negligence and disregard to the instructions of the Prophet ﷺ.

'Umar b. Khattāb narrates that on the day of Khaibar, a party of Companions of the Prophet ﷺ were saying, 'So and so is a martyr', till they happened to pass by a man [who had been killed, pointing towards him] they said, 'so and so is a martyr.' Upon this the Messenger of Allah ﷺ remarked: 'Nay, not so, verily I have seen him in the Fire for the garment or the cloak that he had stolen from the booty.' Then the Messenger of Allah ﷺ said: 'Umar son of Khattab, go and announce to the people that none but the believers shall enter Paradise.' He ('Umar b. Khattab) narrated: 'I went out and proclaimed: Verily none but the believers would enter Paradise.'<sup>24</sup>

In the light of this Hadith it can be argued that opposing the instructions of the Prophet ﷺ or turning away from the commands of the Almighty, causes a huge dent to the Iman of a believer. May Allah ﷻ protect and forgive us all.

## Why did the Prophet ﷺ place the two branches on the graves?

The Prophet ﷺ was asked about this and he is reported to have said, '*I hope that their punishment might be lessened, until these become dry.*'

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<sup>24</sup> Muslim

Explaining this sentence Allāmah ‘Ainee r.a. writes: ‘The reason why the Prophet ﷺ placed these two branches on the graves was either so they may receive the blessings of the tasbeeh of these two branches for as long as they remain moist and green.’<sup>25</sup> To understand this one needs to bear in mind the Qur’anic statement, *‘All the seven skies and the earth and all those therein extol His purity. And there is not a single thing that does not extol His purity along with His praise, but you do not understand their extolling. Surely He is Forbearing, Most-Forgiving’*<sup>26</sup>. This verse suggests that every living thing in the heavens and the earth is engaged in singing the praise of the Almighty. So when the Prophet ﷺ placed these two branches on the graves, they were busy in the tasbeeh. The divine blessing this brought, helped the sufferers in the graves. Their torment was eased.

A number of issues are raised about this explanation. If everything in the heavens and the earth sings praise of the Almighty Allah ﷻ, then what about the dust that covered these two graves? Also, does this mean that if there is a plant beside a grave, the resident of that grave won’t be punished? Do the branches of trees, when they become dry, stop reciting tasbeeh?

The other explanation offered by the scholars of Hadith (likes of Ibn Hajra and ‘Ainee r.a.) is that easing of the torment was only because of the supplication of the Prophet ﷺ. So when he prayed for the punishment of these two to be eased he was told to place two branches on the graves and was informed that as long as the branches remain green and fresh the two will benefit. So the ease of punishment was only due to the shifā’ah (the intercession and pleading) of the Prophet ﷺ. Kirmāni r.a. has stated that: ‘because of the blessed touch of the Prophet ﷺ, these two branches had such a blessed effect.’ This view is supported by the words of this Hadith, as reported in Sahih Muslim.

A group of scholars have argued that only the living things on earth engage in tasbeeh. The dead or lifeless things are not able to do tasbeeh. They then argue that the life of everything is in accordance to its purpose. So when something is no longer fit for what it was created, it becomes unfit to live on. That is when it is viewed as dead and it is no longer doing tasbeeh. The implication of this view is that the tasbeeh of a being is to function and deliver what it was created for.

As for the grave and the stones of the grave doing tasbeeh, their function is to punish the sinful and disobedient, as reported earlier. So the tasbeeh of what the

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<sup>25</sup> Sharh Sunan Abi-Dawood

<sup>26</sup> Al-Qur’an, 17:44

grave consists of does not help its inhabitant. Hence, when the tree branches were placed above the grave their tasbeeh benefited the residents therein.

From this, some scholars<sup>27</sup> have argued that reciting the Qur'ān or other forms of dua and tasbeeh beside a grave is beneficial to the person inside. This is because if the tasbeeh of a tree branch helps the person inside then why would the tasbeeh and the Qur'ān recitations, of a living person, not bring him peace? It is important to stress here that this view depends on accepting that the ease of the punishment was due to the tasbeeh of the branches.

### Can planting a branch of palm tree on grave be declared a Sunnah?

It is important to note that there is nothing in this report above, to suggest that the ease of the punishment was due to the tasbeeh of the branches. This is only a logical explanation offered by the Hadith scholars. In order for a practice to be declared as Sunnah it requires a lot more.

This was not a regular practice of the Prophet ﷺ to place branches of palm tree on the graves after the burial. This is despite the fact that incidents of this nature (where the Prophet ﷺ noticed inmates of certain graves being punished) occurred a number of times. Even at this incident the Prophet ﷺ is also reported to have said: 'I was told in response to my shifa'ah (intercession or pleading for their forgiveness) that the punishment shall be eased for as long as it takes for these branches to become dry.'<sup>28</sup>

This all makes it clear that this action cannot be classified as an established Sunnah of the Prophet ﷺ. However, there were rare instances when some companions of the Prophet ﷺ are reported to have asked for this. Buraidah b. al-Husaib radhi Allahu 'anhu had asked for two palm tree branches to be placed on his grave after his burial.<sup>29</sup> This means that placing the date-palm branches on a grave cannot be declared as an innovation. One, who fears difficulty in his grave, can ask for, in addition to other requests for dua, a branch or two to be placed on his grave.

This now brings us to another interesting debate on laying wreath of flowers on the graves. If it is done with the intention that the person in the grave may be in trouble, then to follow the Sunnah of the Prophet ﷺ, it may be permissible. However, if it is done as a customary practice, or in order to comply with a tradition, then there is little doubt that there was no such tradition amongst

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<sup>27</sup> Likes of 'Aainee r.a. in Sharh Sunan Abi-Dawood

<sup>28</sup> Muslim, on the authority of Jabir radhi Allahu 'anhu.

<sup>29</sup> Fath ul-Bari, v. 1

Muslims. The incidents of this nature were rare and no prominent companion of the Prophet ﷺ had his grave or of others decorated with the flowers.

## Hadith 8: Urine and impurities are common cause of punishment in the grave

عن أبي أُمَامَةَ د عَنِ النَّبِيِّ س قَالَ "إِنْفُؤَا الْبَوْلَ فَإِنَّهُ أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ فِي الْقَبْرِ". (الطبرانی) وعن أبي هريرة مرفوعاً: "إِسْتَنْزَهُوا مِنَ الْبَوْلِ فَإِنَّ عَامَّةَ عَذَابِ الْقَبْرِ مِنْهُ". (صححه ابن خزيمة. كذا في إعلاء السنن)

*Abu Umāmah د narrates that the Prophet س said, 'stay clear from coming in contact with urine, because this [purity] is the first matter that a person shall be questioned about in his grave [the first stage after the death].' (Tabarāni) and Abu-Hurairah س narrates from the Prophet س 'stay pure from urine because this is the common cause of punishment in the grave.' (Ibn Khuzaimah)*

This hadith makes it clear that the incident reported above, a man suffering in his grave for negligence in regards to purity, was not an isolated incident. This in fact is a common occurrence. The majority of those who end up in pain in their graves do so because of not taking enough care against the impurities. This is where the reckoning in the grave begins from.

In another Hadith, it is reported that the punishment in the grave is generally for any of the three reasons outlined below<sup>30</sup>:

- Backbiting,
- Telling tales, and
- Negligence in regards to urine splashes

Maimoonah bint Sa'd ج; the maid of the Prophet س, narrates that the Prophet س said: 'the most severe punishment in the grave is for backbiting and negligence in regards to urine.'<sup>31</sup>

The scholars of Hadith have tried to expound the logic behind this punishment and explain why impurity and backbiting are first issues that people are questioned about in their graves. They have pointed towards the link between the grave and the Day of Judgement. The grave is only the beginning of what awaits every

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<sup>30</sup> Ibn 'Adiy

<sup>31</sup> Abu-Bakr al-Khallal, Ahmad b. Muhammad al-Athram

individual on the Day of Judgement. It is frequently quoted amongst the learned community, for the one who has died; his Day of Judgement has begun.

The sins that people often commit are of two types, the ones related to the rights of Allah ﷻ, and the others are the ones related to the rights of other people. When people are raised on the Day of Judgement, the first issue dealt with will be Salāh from amongst the rights of Allah and murder from amongst the rights of people. Since wudhu and tahārah are the beginning of Salāh and the murder and animosity starts from backbiting and telling tales the questioning about these two issues start from the grave, as soon after one is laid to rest there.

Amr b. Shurahbeel ؓ is reported to have said that a man passed away. When he was buried, the angels paid him a visit. They said they were going to strike him with one hundred lashes out of the punishment from Allah. So he started reminding them about his Salāh, fasting and struggle for Deen. They continued to reduce until it came down to only ten. He yet begged them, so they further reduced this to only one lash.

As they prepared to deliver this punishment, they lashed out on him once, which filled his grave with fire and he fainted and passed out. As he gained his consciousness, he asked them why they had punished him. They replied that it was due to his negligence. 'You had once passed water and then proceeded to salāh without making the wudhu, and also because you had heard an oppressed person pleading for help but you had looked the other way'.

In another Hadith the Prophet ﷺ said: 'last night I witnessed something very strange. I saw an ummati of mine, who was about to be consumed by the punishment of the grave, but his wudhu rescued him. So he was saved.'<sup>32</sup>.

## Hadith 9: 10 merits recorded for the one performing wudhu over a state of purity

عن ابن عمر ؓ قال قال رسول الله ﷺ "مَنْ تَوَضَّأَ عَلَى طَهْرٍ كُتِبَ لَهُ عَشْرُ حَسَنَاتٍ". (الترمذی)

*Ibn Umar ؓ reported that the Prophet ﷺ said, 'Whoever performs wudhu over a state of purity will have ten merits recorded for him.'* (Tirmidhi)

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<sup>32</sup> Tabarani

Wudhu does not only clean a person physically but leads to spiritual purity as well. Therefore having performed a prayer with one wudhu, doing it fresh for the next prayer leads to not only the usual blessings but added virtues too. This Hadith mentions ten extra merits for anyone making a fresh wudhu for the following prayer. The other glad-tidings for wudhu can be found later, when we discuss the method of wudhu.

There is an important point to note here. The wudhu must be consumed and utilized with a salāh, before it is repeated. Otherwise, repeating wudhu, after which no significant act of worship is performed, like Salāh etc., is declared to mount to an abuse of resources; water etc. hence it is makrooh and disliked.

## Section 2: Istinjā

(The method and the etiquettes)

## الإستنجاء

### Hadith 10: Istinja method

عن أبي هريرة د قال قال رسول الله س "إنما أنا لكم مثل الوالد لوُلِدِه أُعَلِّمُكُمْ إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا" وَأَمَرَ بِثَلَاثَةِ أَحْجَارٍ وَنَهَى عَنِ الرَّوْثِ وَالرَّمَّةِ وَنَهَى أَنْ يَسْتَطِيبَ الرَّجُلُ يَمِينِهِ. (ابن ماجة)

Abu-Hurairah د reports that the Allah's Messenger س said: 'I am to you just like a father to his son, for I teach you [manners]. When you go to relieve yourselves do not face towards the Qiblah, nor have your backs against it.' He commanded that three stones be used, he forbade the use of dung and bones, and he forbade that a man should cleanse himself with his right hand. (Ibn Maajah)



The Prophet ﷺ has affection and concern for his ummah, as do the parents for their children. Out of this affection, he tries his level best to protect them from harm. This concept is also discussed in the Hadith reported by Imam Bukhari r.a. on the authority of Abu-Hurairah ؓ that the Prophet ﷺ said: 'My example and the example of the people is that of a man who made a fire, and when it illuminated what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling in the fire) but they overpowered him and rushed into the fire.' The Prophet ﷺ added: 'Now, similarly, I take hold of the knots at your waists (belts) to prevent you from falling into the Fire, but you insist on falling into it.'<sup>33</sup>

The Almighty Allah ﷻ says in the Qur'an, 'Surely, there has come to you, from your midst, a Messenger who feels it very hard on him if you face a hardship, who is very anxious for your welfare, and for the believers he is very kind and merciful'. So, if they turn away [from you], say [O Messenger,] "Enough for me is Allah. There is no God but He. In Him I have placed my trust, and He is the Lord of the Great Throne."<sup>34</sup>

The Prophet ﷺ stated that he was like a father. His wives were declared the mothers of the ummah. The Almighty Allah ﷻ says in the Qur'an, 'The Prophet is closer to the believers than their own selves and his wives are their mothers...'<sup>35</sup> This Hadith also implies that fathers are responsible for the moral education of their children.

## Avoiding the Qiblah

Not facing the Qiblah (or not having ones back towards it) is to show utmost reverence for the sight faced during Salāh. Qiblah is the Ka'bah, the cubical building in the centre of al-Masjid ul-Haram in Makkah, the holiest site of Islam, towards which Muslims face when they stand in worship. The Prophet ﷺ is also reported to have said: 'One who does not face towards the Qiblah, nor does he have his back against it while in the lavatory, one good deed is recorded for him and one of his sins is removed.'<sup>36</sup>

The manner taught here is to abstain from exposing one's private parts towards the Qiblah. This also means that one should avoid, in other situations as well, to not stand facing towards the Qiblah when not dressed. Practicing this level of

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<sup>33</sup> Bukhari

<sup>34</sup> Al-Qur'an, (9:128-9)

<sup>35</sup> Al-Qur'an (33:06)

<sup>36</sup> Tabarāni

modesty and observance, which is a part of Sunnah, keeps the level of Ihsaan intact. Ihsaan is the mindfulness regarding the Almighty.

So Muslims, by virtue of practicing Sunnah, abstain from facing towards the qiblah when not dressed, whether this is in bed, at time of co-habiting or during a bath or shower. Similarly, it is recommended that one should not spit facing towards the Qiblah.

Some scholars have explained this by pointing towards the general practice of Bedouin lifestyle. They would go out into open fields to respond to the call of nature. Facing towards the Qiblah (or having their back towards it) would risk disturbing anyone (an angel, Jinn or a human) who happened to be praying in that vicinity. There was a risk that the worshipper's eyes fall upon the person relieving, causing a huge embarrassment to both. So the Prophet ﷺ taught a sitting position which would save them from trouble.

According to this second explanation, the etiquette above would only apply when one is relieving himself in the open. As for the toilets in built up areas, this ruling would not be applicable. However, the majority of Muslim scholars do not agree to this. They argue that the instructions in the Hadith above also apply to the built up areas. So, even when a Muslim is in the lavatory at home, he should try not to sit facing towards the Qiblah. If the toilet seat is already constructed in that manner, follow the model of the early day Muslims, as reported in the Hadith of Abu-Ayyub d which is to follow.

### Three stones method

*'He commanded that three stones be used'* means that when cleaning oneself one should use three stones and do not rely on just one. This instruction was given at a time when the concept of wipes or toilet papers did not exist. However, they were taught an exemplary standard of cleanliness and purity. The Prophet ﷺ recommended here, that rather than using one stone three times, resulting possibly a further spread of the impurity, one should use three stones. This conforms to the general rule of tahārah where each body part is washed three times. According to a number of scholars, wiping three times is compulsory for the taharah to be complete. The wipes or toilet paper in contemporary world have replaced the stones. Having wiped oneself thoroughly, washing with water is also recommended, as discussed earlier in this work.

### Avoid dung and bones

*'He forbade the use of dung and bones'*. Dung is the dried form of cattle excrement. This is an impurity and najaasah which has dried. As soon as it becomes wet, it regains the capacity to pollute and render najis (impure) what it

comes in contact with. So the Prophet ﷺ instructed his companions to only use proper mud stones when wiping.

As for the bones, there are three reasons given by the scholars of Hadith:

- Bones do not have the required level of shagginess necessary to clean after passing the bowels. Bones have rather smooth and sometimes rather greasy surfaces which does not make them fit for cleaning. It is also possible that some prickly ends of the bone cause injury to the person while wiping.
- Bones are reminescent of food stuff. Using what was part of food as a tool to wipe one's bum is not a pleasant, if at all not a disgusting experience.
- Bones are part of foodstuff for the Jinns, as explained in the Hadith no. 30. This is why polluting what is used by another creation was prohibited.

### Avoid using the right hand

'He ﷺ forbade that one uses his right hand to wipe'. This is because the right hand is reserved for the cleaner and purer things. The manners and the etiquettes promoted by the Prophets give a dimension to the concept of purity which is of much higher level. The Prophet ﷺ used the right hand for purer things, likes of holding the Qur'an, meeting a Muslim, taking bai'ah etc. He ﷺ would prefer it not to be polluted by any form of najāsah. This subject is discussed in more detail in the section on wudhu.

### Hadith 11: Avoiding the Qiblah

عن ابى أيوب d أَنَّ النَّبِيَّ ﷺ قَالَ: "إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا بِيُولٍ وَلَا غَائِطٍ وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا". قَالَ أَبُو أَيُّوبَ: فَقَدِمْنَا الشَّامَ فَوَجَدْنَا مَرَا حِضًّا قَدْ بُنِيَتْ قِبَلَ الْقِبْلَةِ فَتَنَحَّرَفْنَا عَنْهَا وَنَسْتَغْفِرُ اللَّهَ. (مسلم)

Abu Ayyub d reports that the Prophet ﷺ said, 'when you visit the lavatory do not sit facing towards the Qiblah nor sit having your backs against it. Instead sit facing towards the East or the West, [as the Qiblah from the city of Madinah is to the South].' Abu Ayyub d said, 'when we came to al-Shaam we found the lavatories to have been constructed facing towards the Qiblah. So we would turn our chest away from the Qiblah side and beg pardon from Allah.' (Muslim)

The companions of the Prophet ﷺ were aware of the importance that the Prophet ﷺ had attached to the manners and etiquettes of Istinjā. Therefore, they did not

take those instructions lightly. The Sahābah ؓ would try their best to observe the etiquettes of Istinjā, and where this was not possible, they felt remorseful and sought forgiveness from the Almighty for their apparent failure.

This Hadith focuses on the importance of one's commitment to the Almighty Allah ﷻ. It reminds the believers to be mindful and respectful to their Rabb; Lord the Almighty. Even when they are in private they must not forget His authority and right over them.

Shāh Wali-Ullah r.a. explains the reason why this is viewed as important. He writes that for the Jewish and the Christians, their acts of worship were confined to their places of worship. So, if a Jew or a Christian wanted to worship he had to go to the Synagogue or Church. Their visit was a symbol of them humbling before Lord the Almighty. As for the Muslims, the validity of their Salah is not restricted to a Masjid. They are allowed to perform Salāh at any clean place in the world. All they have to do is to stand facing towards the Qiblah.

So, if a Muslim wants to show humility before Lord the Almighty, or wants to perform an act of worship he does not have to go to Masjid. He is asked to simply turn towards the Qiblah and start his salāh. So the direction of Qiblah for Muslims is like a place of worship for the Jewish or the Christians. By being respectful to this direction they show respect to their Lord, the Almighty Allah ﷻ. This is the reason why Muslims are asked to be respectful in this regard even when in the toilet. However, this is not fardh; an obligation or a duty. It is Sunnah, a recommended practice.

'Sit facing towards the East or the West'. This ruling is for those who lived in or around the city of Madinah. The direction of the Qiblah for people in Madinah is towards the South. So the only way for them to not violate the sanctity of the Qiblah is to sit facing towards the East or the West. This instruction is intended only for those who are in a similar situation. As for those who live at locations where Qiblah is to their East or the West, this is not applicable for them. They must not sit facing towards East or the West, as that would constitute to sitting facing towards the Qiblah.

## Hadith 12: The etiquettes and the manners are a form of mercy

عَنْ سَلْمَانَ قَالَ: قَالَ لَهُ: قَدْ عَلَّمَكُمْ نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلَّ شَيْءٍ، حَتَّى الْخِرَاءَةَ. قَالَ، فَقَالَ: أَجَلٌ، لَقَدْ نَهَاْنَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ لِعَايِطٍ أَوْ بَوْلٍ، أَوْ أَنْ نَسْتَنْجِيَ

بِالْيَمِينِ، أَوْ أَنْ نَسْتَنْجِيَ بِأَقَلِّ مِنْ ثَلَاثَةِ أَحْجَارٍ، أَوْ أَنْ نَسْتَنْجِيَ بِرَجْعٍ أَوْ  
بِعَظْمٍ. (مسلم)

Salman d reported that it was said to him, 'Your Prophet s teaches you about everything, even about how to relieve in toilets.' He replied: 'Yes, he has forbidden us to face the Qibla at the time of passing bowels or urinating, or to clean with our right hands or with less than three pebbles, or with a dung or bone.' (Muslim)

The etiquettes and manners related to washrooms had surprised many polytheists when the Prophet s was trying to instill these in his companions. They tried to turn these instructions into a laughing stock. The enemies of the Prophet would waste no opportunity of ridiculing the Prophet s and poking fun at him and his companions. So they started doing the same in this regard.

Salaman al-Farisiy d had a similar experience. Someone tried to tease him about this. They said, your Prophet teaches you how to relieve yourself. His intention was to say that does that require such wisdom for which God had to raise a prophet. However, Salman d responded by pointing towards the wisdom that the prophetic teachings in this regard had, which silenced the critic.

### Three stones

This Hadith states that the Prophet s forbade using less than three stones. Because of this Hadith a number of scholars consider using three stones (or wipes) to be wajib and compulsory. Anyone who uses two stones or less, in their opinion, is sinful and negligent. This view however, was not adopted by the majority of scholars. They consider using three stones to be better and praiseworthy but not compulsory. So, if one could acquire a satisfactory level of cleanliness after wiping just once, his obligagion is discharged and he is not viewed as sinful.

Abdullah b. Mas'ood d is reported to have said: 'I was with the Prophet s. when he went for the nature call and asked me to bring three stones for him. I searched around and could find only two stones. I tried my best but there was nothing. I found a dry piece of dung which I took and brought it to the Prophet s. He s took the stones only and threw away the dung, saying 'this is impure.'<sup>37</sup> If using three stones was compulsory the prophet s would have asked for it and would not have relied only at the two.

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<sup>37</sup> Bukhāri

## Hadith 13: Provisioning sufficiently before going to toilet

عن عائشة ؓ قالت قال رسول الله ﷺ إذا ذهب أحدكم إلى الغائط فليذهب معه بثلاثة أحجار يستطيب بهنّ فإنها تجزئ عنه". (أبو داود أحمد)

*Aisha ؓ narrates that the Prophet ﷺ said: 'when going to the toilet, one of you must take with him three pieces of clay to clean himself with, as this shall suffice the purpose.'* (Abu Dawud, Ahmad)

Another etiquette of going to the toilet is to ensure that there is sufficient provision for cleaning. The Prophet ﷺ has instructed here to carry three pieces of clay or three stones, to ensure that the cleansing is done thoroughly. Wiping the impurity just once is usually not enough, hence three stones are recommended. If wiping it three times does not remove the najāsah completely then extra effort should be made. In such case using more stones or wipes is not forbidden or makrooh. One should nonetheless, try to use an odd number of stones. The Prophet ﷺ said, 'one who cleans himself with clay pieces should use them in odd number, verily God is one, and He likes the odd in numbers.'<sup>38</sup>

However, wasting resources is an act which is disliked, so an effort should be made to use the stones / wipes wisely. If one becomes clean with three wipes he should not waste more. Instead, one should opt for washing, where required.

Water in istinja is only necessary if the najaasat spreads beyond the exit point. In such case wiping with toilet paper or wipes would not be sufficient, as explained earlier. So anyone who has a concern in this regard should make sure the provision of water in the toilet as well.

## Hadith 14: Out of sight when relieving oneself

وعن جابر ؓ قال قال النبي ﷺ إذا أراد البراءَ إنطلق حتى لا يراه أحد. (أبو داود)

*Jābir ؓ said that when the Prophet ﷺ wished to relieve himself he went off where no one could see him.* (Abu Dawud)

The prophet ﷺ would move away from the people to respond to the call of nature. He would walk until he was out of sight of everyone. Even then he would take a cover of some tree, rock or something suitable. The reason why the Prophet ﷺ did so is explained in the Hadith, 'where no one could see him'. So the purpose of this

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<sup>38</sup> Al-Bazzār and al-Tabarānī

exercise was to not expose himself to the others and to keep his *satr*, the private parts, out of sight of other people. The scholars of Hadith point out that this Sunnah model also ensures that no one is disturbed by the smell or noise of anyone relieving. They point out that when the prophet ﷺ intended to just pass water he would not take as much care of distance, since passing water does not normally cause much smell or noise.

### Covering oneself (*satr*) is an obligation

Covering oneself, especially the private parts, is an obligation that applies even when answering to the call of nature. The lesson here is that one should take care regarding not being in the sight of others when in the privy. To conceal the *satr* (the private parts) for one is *wājib*, and one is sinful if his *satr* becomes visible to the others. This can also be achieved, in built up areas, by properly securing the entrance to the toilet from inside.

Covering the *satr* is a virtue that was put in the nature of human beings. In the Qurān, a reference is made to the first man, Adam عليه السلام, stating that He erred. He and his wife both ate from the forbidden tree. What happened next is quoted here from the Qur'an:

*When they tasted (the fruit of) the tree, their shame was exposed to them, and they began to patch together some leaves of Paradise upon themselves, and their Lord called them, "Did I not forbid you from that tree? Did I not tell you that Satan is your declared enemy?" They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and do not bless us with mercy, we shall, indeed, be among the losers. He said, "Go down, some of you are enemies of some; and for you on the earth there will be a dwelling place and enjoyment for a time." Further, He said, "There you shall live and there you shall die, and from there you shall be raised again." O children of 'Adam, We have sent down to you the dress that covers your shame and provides adornment. As for the dress of Taqwa (piety), that is the best. That is one of the signs of Allah, so that they may learn a lesson. O children of 'Adam, "Do not let Satan put you in trouble the way he had your parents expelled from Paradise, having their dress removed from them, so that he could show them their shame."<sup>39</sup>*

Regarding these verses, Mufti Taqi Uthmani (*may Allah ﷻ preserve him*) writes:

The nature of the tree was such that, after eating from it, their private parts were somehow uncovered. As soon as they realised this, they felt shy and tried to cover themselves with leaves. This shows that nudity and lewdness are contrary to the

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<sup>39</sup> Al-Qur'an (07:22-27)

natural instincts of a human being, and it is a requirement of this very nature that he should feel ashamed.

These verses emphasise that the first and foremost obligation of a human being is to cover the shameful parts of his body. This is the first purpose for which Allah has created the 'dress', the second purpose being 'adornment'. The pagan Arabs used to be obscene in various aspects of their life and worst of all, most of their tribes used to undress themselves while making tawaf (circumambulation) around the House of Allah. It is pointed out by these verses that all those activities that lead men or women to nudity are initiated by Satan, and that one should beware of his temptations. At the same time, the verse reminds us that garments are an adornment only for the body, whereas spiritual beauty depends on piety. Thus the word 'dress' is used for taqwa in its figurative sense.

So a dress has two functions:

- Providing a cover for one's satr, the private parts,
- An adornment

Covering satr is a duty and obligation of every individual. For men, their satr is from their navel to knees. For women it is from head to toe. This is an area of body that no one is allowed to expose to another person, other than husband or wife. For women however, their faces, their hands and feet are not part of satr, as they are allowed to expose these to their mahrams (i.e. the close relatives, e.g. father, brothers, uncles etc.) So women are not commanded to cover their faces when in the company of their mahrams. They however, according to a vast majority of Muslim scholars are commanded to cover their faces when out and about.

### Prohibited to look at satr of another person

As it is prohibited for one to look at the satr of another person, it is equally prohibited to allow others to see one's satr. The Prophet ﷺ said, 'Allah's curse is on the one who looks and the one who allows to be looked at.' The practice of the Prophet ﷺ in personal life is reported by his wife, Aisha رضى الله عنها. She reported that the Prophet ﷺ never looked at my private parts nor did I ever look at his. These are the lofty standards set in the prophetic way of life, which Allah ﷻ has chosen to be a model for the human-beings. May Allah ﷻ grant us all strength to revive this standard of piety and purity in our lives.

### Locking toilet door

Coming back to the Hadith, it is a recommended practice that one who goes to the toilet makes sure that he or she is out of the sight of other people. Once inside the



toilet one should make sure that the hatch from insided is fully locked or some other obstruction is placed behind the door to warn others. Negligence in this regard is contrary to sunnah and can be costly and embarrassing.

## Hadith 15: When the Prophet s entered the privy he took off his ring.

عن أنسٍ d قال كان النبي s إذا دخلَ الخلاء نَزَعَ خَاتَمَهُ. (ابوداؤد و النسائي)

*Anas d said that when the Prophet s entered the privy he took off his ring. (Abu Dawud and Nasa'iee)*

The Prophet s had a ring made in order to use it as an official seal, which he had made when he decided to write letters to the Kings and Royals of the time, inviting them to Islam. It was made of silver and had words Muhammad, Rasool and Allah inscribed on it. Out of respect for these noble words he s would remove the ring when going to respond to the call of nature.

The toilet is a place which is heavily linked with impurity and filth. Was it not for the burden of nature, people would not allow such a place to be a part of their residence. However, because of human need this is a necessary component of a normal house. It is built within homes and then an utmost effort is made to keep it as clean as possible.

In order to ensure that the sanctity of the name of Allah y is preserved, the Prophet s would remove his ring before he entered the toilet. This Hadith establishes this as a sunnah. It requires that before stepping into the levatories one should leave behind anything that has blessed writing on it – the Qur'an, Hadith or a dua. This will ensure that it does not fall into the najasah or no impurity comes in contact with it.

As for mobile phones, it may be permissible to carry them as the images or writings are not visible and are stored in a format clearly distinct from the normal writing. However, where possible it may still be preferred to leave mobiles outside so as not to be in doubt.

## Hadith 16: Covering of the head when entering the toilet

عن أبي بكر الصديق د أنه قال يوماً وهو يخطب: *إِسْتَحْيُوا مِنَ اللَّهِ فَوَاللَّهِ مَا خَرَجْتُ لِحَاجَةٍ مُنْذُ بَايَعْتُ رَسُولَ اللَّهِ س إِلَّا مُقْنِعًا رَأْسِي حَيَاءً مِنْ رَبِّي.* (ابن حبان)

*Abu-Bakr d said to people while he was delivering a sermon: ‘show regard to Allah ﷻ. By Allah! Having pledged allegiance to the Propeht س I have never responded to the call of nature without covering my head, in order to show humility to my Lord.’ (Ibn Hibbān)*

This report points to another etiquette of visiting the bathroom. This is to cover one’s head with a piece of garment. This is more a sign of disengagement from other people. Putting a towel or something similar on the head, covering partly the face as well, is a mark of disengagement from the other people. This makes visiting the toilet a very private affair. If one happens to pass by you in such a state it is unlikely that you would approach him. A person in such a state makes it very clear that he is not interested in anyone approaching him. This ensures his privacy.

For anyone who has true modesty, removing clothes is not easy. During the time of the Prophet س, a number of his companions began to find it difficult to remove their clothes when in the bathroom and when they were with their wives in bed. They would look towards the heaven and back off. The very thought that Allah ﷻ was looking over them or that he was fully aware of them revealing their satr made them feel so uncomfortable that they were overwhelmed by the embarrassment. They would bear extreme pain by bending low to hide their private parts. So a verse was revealed, ‘Beware, they bend their chests to hide from Him. Beware; when they cover up themselves with their clothes, He knows what they hide and what they expose. Surely, He is All Aware of what lies in the hearts.’<sup>40</sup>

Abu-Bakr د was one such companion of the Prophet س. In this report, he says it under oath that, having declared his faith in the Prophet س, he never went to the toilet without covering his head, out of humility for Lord the Almighty. These companions of the Prophet س are role models for the ummah. Sayyidah Aisha ؓ reports that the Prophet س would cover his head when he went to the bathroom or when he intended to sleep with his wife.

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<sup>40</sup> Al-Qur’an (11:05)

## Hadith 17: Having a footwear on in the toilet area

عن حبيب بن صالح العطائي مرسلاً: كان رسول الله ﷺ إذا دخل المِرْفَقَ لَبَسَ حِذَاءَهُ وَ غَطَّى رَأْسَهُ. (ابن سعد. كذا في إعلاء السنن)

*Habib b. Salih ḍ reported that when the Prophet ﷺ entered the privy; he would put on his shoes and cover his head. (Ibn sa'd)*

Further from the Hadith above, this report confirms that even the Prophet ﷺ covered his head when he visited the private room. Having footwear, like a pair of slippers, protects one against impurities. So the Prophet ﷺ would not go to the toilet without having his slippers on. It is important to note that these slippers are better reserved for the toilets. Otherwise, these may pollute the house and bring traces of the urine splashes to the rest of the living area as well. It is equally important to remove socks, because they do not offer a significant protection against impurities.

It is important to remember that a sock which is polluted with some form of najash only renders other surface impure if the wetness on it is of such intensity that it transmits the impure moisture to the other surface as well which it comes in contact with. If a drop or two of urine fell on a sock, the sock will become impure but the area that one stepped upon with such a sock will not become impure as a result.

Same is true about someone entering the toilet with only socks on and then stepping onto a drop or two of a liquid the origin of which could not be verified. Such sock is better removed due to the strong possibility of this wetness being impure. However, if one stepped back on to a carpeted area outwith the toilet, the carpet shall remain pure. This is because a drop or two do not make the sock so drenched with the najāṣah that it can transmit the impure moisture to other surfaces too.

## Hadith 18: The importance Prophet ﷺ gave to covering of the satr

عن أنسٍ ḍ قال كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ الْحَاجَةَ لَمْ يَرْفَعْ ثَوْبَهُ حَتَّى يَدْنُو مِنَ الْأَرْضِ. (الترمذی وابوداؤد)

Anas ؓ said that when the Prophet ﷺ wanted to relieve himself – while sitting down – he did not raise his garment till he was close to the ground. (Tirmidhi and Abu Dawud)

If we read this Hadith as continuity from the Hadith no. 14 above, it becomes clear that keeping one's satr covered is of paramount importance in the Sunnah. This report, in fact, adds another meaning to the concept discussed above.

When the Prophet ﷺ sat to relieve himself he would not lift his garments until he was close to earth. This implies that one should only uncover himself when it is necessary, only for the duration which is required. To remove cloth in private should also be in accordance to the need. It is not appropriate to be naked and without clothes even when one happens to be alone.

Another Hadith mentions the presence of such creations of Allah ﷻ that human beings are not able to see. The Hadith no. 19 below clearly states that '*these privies are occupied by jinn and devils*'. And the Almighty Allah ﷻ says, *Indeed, [Satan] sees you - he and his company - from where you do not see them.*<sup>41</sup>

It is mustahab to cover oneself as soon as possible after the need is fulfilled.

### Hadith 19: Exercising caution against the mishaps

عن عبد الرحمن بن حسانة ؓ قال خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَفِي يَدِهِ الدَّرَقَةُ فَوَضَعَهَا ثُمَّ جَلَسَ فَبَالَ إِلَيْهَا فَقَالَ بَعْضُهُمْ أَنْظَرُوا إِلَيْهِ يَبُولُ كَمَا تَبُولُ الْمَرْأَةُ فَسَمِعَهُ النَّبِيُّ ﷺ فَقَالَ وَيْحَكَ أَمَا عَلِمْتَ مَا أَصَابَ صَاحِبَ بَنِي إِسْرَائِيلَ كَانُوا إِذَا أَصَابَهُمُ الْبَوْلُ قَرَضُوهُ بِالْمَقَارِيضِ فَتَنَاهُمْ فَعُذِبَ فِي قَبْرِهِ. (ابوداؤد وابن ماجه)

Abdul Rahman b. Hasana ؓ said: 'the Prophet ﷺ came out to us with a leather shield in his hand. He put it down, then sat and passed water facing towards it. Someone [passing by] said, look at him passing water like women. The Prophet ﷺ heard him and said, 'Woe to you! Do you not know what befell the ruler of the Banu Israel? When some urine fell on them they would cut that skin off with scissors, but this ruler forbade them and was punished in his grave.' (Abu Dawood)

'The Prophet ﷺ came out to us...', as the narrator of this Hadith sat chatting with some other people they saw the Prophet ﷺ pass by. He ﷺ must have felt urge to pass water, so he moved to one side and sat down. He placed the shield he was

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<sup>41</sup> Al-Qur'an (7:27)

carrying as a cover so no one could see him. This was his established Sunnah that he would take care of keeping his *satr* out of other people's sight when responding to the call of nature.

'*Passing water like women*', is explained by 'Allāmah Teebi r.a. as having two connotations:

- The Prophet ﷺ sat down to pass water. He ﷺ was being gentle, taking care in regards to urine splashes. This was against the common practice of Arab men in pagan culture. They would not bother to sit down. So it was some macho alpha male thing that men did to prove their masculinity and studedness.
- The Prophet ﷺ took cover behind the shield trying to keep his *satr* covered. This again was something that men did not care about. This was a type of thing that only women had to do to guard them against unwanted attention. This modesty was not a thing sought by men.

'*Woe to you...*' The Arabic word used here is '*waih*', which is not necessarily used for curse, but it was rather a gentle expression of affectionate concern. The person who had made the comment above is reported to be a Muslim who had recently come into Islam and still had not been able to change his earlier mindset.

'*... they would cut that skin off with scissors*', refers to the nations of the Prophets that came before Islam. They had to cut off with scissors the area where a urine splash fell. However, this may refer to their clothes and not their body skin, as is suggested by a report by Imam Bukhari r.a. They could not restore the purity of a garment if it ever became najis (i.e. impure).

However, a report in Sahih Muslim reads '*جلد أحدهم*', which means their skin. Though Imam al-Qurtubi r.a. is of the opinion that it refers to the leather skin they wore. There is a possibility that this referred to their body skin, which would be a rather harsh and burdensome command. If this is true than surely, the more practical and easy to follow rules for the ummah of Prophet Muhammad ﷺ is a great benevolence of the Almighty.

'*The ruler of the Banu Israel*', this was a king or some other influential person belonging to the Israelite community that had to follow the strict purity law mentioned above. He apparently was a sinful or faithless man, who had no regard for the Creator of mankind. He advised the Israelite community to not worry about the commandments on purity and to disregard it. His suggestion or instruction led to him being punished in his grave. He suffered because he had promoted an impure way of life.

'Do you not know what befell the ruler...?' This was the response of the Prophet ﷺ to the criticism targeted at his careful approach when passing water. The critic had suggested that the Prophet's approach to impurity needed to be revisited, as it was of inferior nature. The Prophet ﷺ compared him with the ruler of Banu Israel, who burned in his grave for holding similar views. The critic was warned that his approach may land him in severe difficulties in the hereafter. So it would be better for him to conform to the prophetic teaching, as has been, since the beginning of mankind.

'Cut that skin off with scissors'. This was the rule for an ummah before us. Surely, washing a body part or a piece of garment to attain purity is much easier and more sensible command. If people were punished for failing to live up to a stricter command, what can be expected about those who are given a law that is more sensible and much easier to follow? Surely punishment for those who had much easier instructions is more sensible. May Allah ﷻ protect us from the impurities and suffering in both the worlds.

## Hadith 20: Toilets are normally occupied by the jinn and devils

عن زيد بن أرقم د قال قال رسول الله ﷺ "إِنَّ هَذِهِ الْحُشُوشَ مُحْتَضَرَةٌ فَإِذَا أَتَى أَحَدُكُمْ الْخَلَاءَ فَلْيَقُلْ أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ". (ابوداؤد و ابن ماجه) وعن علي مرفوعاً: سَتَرُ مَا بَيْنَ أَعْيُنِ الْجِنِّ وَعَوْرَاتُ بَنِي آدَمَ إِذَا دَخَلَ أَحَدُهُمُ الْخَلَاءَ أَنْ يَقُولَ: بِسْمِ اللَّهِ". (الترمذي و أحمد و ابن ماجه)

*Zaid b. Arqam د reports that the Prophet ﷺ said, 'these toilets are occupied [by the jinn and devils], so when one of you arrives there he should say, 'I seek refuge in God from the male and female devils.' (Abu Dawood)*

*Ali د reported from the Messenger of Allah ﷺ that, 'the covering between the eyes of jinn and the private parts of human beings, when one of them enters the toilet, is provided by the humans' saying, 'in the name of Allah.' (Tirmidhi, Ahmad)*

Satan declared his enmity of mankind clearly when he was ordered to prostrate before Adam ا. Allah ﷻ states in the Qur'an clearly 'Indeed Satan is an enemy to you'. As human beings are vulnerable when undressed and are not even able to engage in zikr to guard against the evil inspirations of Satan, he and his progeny try to take advantage of this. Therefore, the Prophet ﷺ has instructed his ummah to seek protection of Allah ﷻ before entering the washrooms.

## Jinns and devils occupying privy areas

‘These privies are peopled by jinn and devils’. The reason why devils are more comfortable there is because that is where no mention of Allah ﷻ is made. This is where no verse of the Qur’an or such blessed writing is brought. This makes it a more comforting place for them. In another Hadith, it is mentioned that when adhān is called, Satan runs away until he no longer hears it. The zikr of Allah ﷻ makes devils very uncomfortable.

## No Zikr in toilet area

‘When one of you arrives there’, means that when you intend to go to the toilet, before you enter, at the door read the following dua. However, if one forgets to read the dua before entering, having stepped in, it is better not to recite any dua, because it is mustahab to not utter the name of Allah ﷻ in the toilets.<sup>42</sup> Ikrimah d said, ‘one should not utter the name of Allah ﷻ in the toilet areas. However, it can be done by heart without moving the tongue.’<sup>43</sup>

## Male and female devils

‘From the male and female devils’. The words used here in the Hadith are ‘al-Khubuth’ and ‘al-Khabāith’. These two words have been explained in more than one way:

- Al-Khattābi r.a. says that *Khubuth* is plural of *Khabeeth*, a male devil, whereas the second word, *al-khabaaith*, refers to the female devils.
- Karmāni r.a. says that ‘*al-khubuth*’ is used to refer to something that is disliked, e.g. swearing, disbelief, harām or harmful.
- The first word is used to refer to disbelief and the second one means the devils.
- The first one is for evil in general. The second word is specific for the devils. This is the opinion of Ibn Battāl r.a.

## Reciting Dua before entering

‘He should say...’ because devils occupy the toilets and desolate places commonly used for this purpose, the taught dua shall secure divine protection against their manipulation. The word ‘hush’ refers to a place covered by dense trees. Before people started building toilets at homes they would go to such places to relieve

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<sup>42</sup> Al-Kaukab ud-Durāriy Sharh Sahih al-Bukhāri

<sup>43</sup> ibid

themselves. Later the word was used to refer to all those places which are used as rest rooms.<sup>44</sup>

‘The covering between the eyes of jinn...’ To say bismillah before entering the toilets acts as a protection against the devils. This places a screen between the person visiting the washroom and the devils. Munāwī r.a. says that ‘bismillah’ acts as a seal, which devils are not able to break.’<sup>45</sup> So when he removes his clothes the devils are not able to see him. Allāmah Ibn Hajar r.a. writes that it is better that bismillah is read before the dua mentioned above.<sup>46</sup> The devils particularly try to target the weak persons, like women and children. Hence, they should particularly try to read these duas when entering the toilets.

## Hadith 21: Squating

رُوي عن سُرَاقَةَ بْنِ مَالِكٍ بْنِ جَعْشِمٍ d [أَنَّهُ كَانَ يَتَحَدَّثُ مَعَ الْقَوْمِ] فَقَالَ عَلَّمَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَذَا وَكَذَا فَقَالَ رَجُلٌ كَأَلْمُسْتَهْزِئِ أَمَا عَلَّمَكُم كَيْفَ تَخْرُءُونَ قَالَ بَلَى وَالَّذِي بَعَثَهُ بِالْحَقِّ لَقَدْ أَمَرَنَا أَنْ نَتَوَكَّأَ عَلَى الْيُسْرَى وَأَنْ نُنْصِبَ الْيُمْنَى. (البیهقي والطبرانی)

*It has been narrated about Suraqah b. Malik d that he was talking to a group of people. He began to tell them about the teachings of Rasool ullah s that he taught so and so. A man from the group said, as if he was mocking, ‘Did he not teach you some thing about excerements?’ Suraqah d replied, ‘Yes, indeed. By the one who sent him with the Truth, He s has taught us [to relieve ourselves sitting down and when sitting] to put our weight on the left foot and to keep the right foot straight.’ (Baihaqi and Tabaraniy)*

Squatting for waste elimination has many benefits, from preventing hernias, giving increased protection against colon cancer and inflammatory bowel disease to strengthening the pelvic nerves responsible for prostate health, bladder control and sexuality. This is the position recommended by the Prophet s. He further instructed them to put weight on the left thigh that helps expelling the waste more easily, quickly and completely. The teachings of Rasool ullah s contain benefits for mankind that are often beyond their comprehension. The companions of the Prophet s had experienced these benefits. As a result when they heard something

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<sup>44</sup> Al-Eajāz, Sharh sunan Abi Dawood by al-Nawawi r.a.

<sup>45</sup> Faiz ul-Qadeer Sharh Jāmi is-Sagheer

<sup>46</sup> Mirqāt ul-Mafātiḥ



from him they knew it was the truth. It was a known fact and this is why they were so proud of being associated with him. May peace and blessings of Allah ﷻ be upon him and his companions.

'To put our weight on the left foot', refers to the squatting position. This is a position recommended by the Prophet ﷺ in this Hadith. Though there might be issues raised in regards to the chain of transmitters of this Hadith, it nevertheless sheds some light on why this model was preferred by the Muslims through the history of Islam. The following seven benefits of the squatting position while passing bowels are argued by the researchers<sup>47</sup> :

1. *Makes elimination faster, easier and more complete. This helps prevent "fecal stagnation," a prime factor in colon cancer, appendicitis and inflammatory bowel disease.*
2. *Protects the nerves that control the prostate, bladder and uterus from becoming stretched and damaged.*
3. *Securely seals the ileocecal valve, between the colon and the small intestine. In the conventional sitting position, this valve is unsupported and often leaks during evacuation, contaminating the small intestine.*
4. *Relaxes the puborectalis muscle which normally chokes the rectum in order to maintain continence.*
5. *Uses the thighs to support the colon and prevent straining. Chronic straining on the toilet can cause hernias, diverticulosis, and pelvic organ prolapse.*
6. *A highly effective, non-invasive treatment for hemorrhoids, as shown by published clinical research.*
7. *For pregnant women, squatting avoids pressure on the uterus when using the toilet. Daily squatting helps prepare one for a more natural delivery.*

## Hadith 22: Passing water sitting down

عن عائشة ر قالت: مَنْ حَدَّثَكُمْ أَنَّ رَسُولَ اللَّهِ ﷺ بَالَ قَائِمًا فَلَا تُصَدِّقُوهُ مَا كَانَ يَبُولُ إِلَّا جَالِسًا. (أي إِذَا كَانَ مِنْ عُدْرٍ) (متفق عليه) و عن عمر قال: رَأَى النَّبِيُّ وَأَنَا أَبُولُ قَائِمًا فَقَالَ يَا عُمَرُ لَا تَبُلْ قَائِمًا فَمَا بُلْتُ قَائِمًا بَعْدُ". (الترمذی)

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<sup>47</sup> [www.naturesplatform.com/health\\_benefits.html](http://www.naturesplatform.com/health_benefits.html)

Aisha ؓ said, 'if anyone tells you that the Prophet ﷺ used to pass water standing, do not believe him. He never passed water but he first sat down.' [i.e. except in a situation where he had no other choice] (Bukhari and Muslim). And Umar ؓ said, 'the Prophet ﷺ saw me standing and passing water. He said, 'Umar, do not pass water standing.' So I never did it again.' (Tirmidhi)

The common practice of the Prophet ﷺ was to pass water in sitting down position. However, when there is a need, a disability or an illness for example or lack of an appropriate secure place then it may be permissible to do so. Even then it is compulsory that one keeps his *satr* covered and remains out of sight of other people.

Regardless of this report from sayyidah Aisha ؓ, the mother of the believers, there are other reports which suggest that the Prophet ﷺ did pass water while standing. Hudhaifa ؓ has reported that 'once the Prophet ﷺ passed by a place which was used as the dumping site. He ﷺ felt urge to pass water, so he did while standing upright. He then asked for water and I brought it to him which he used to perform ablution'. This report suggests that if there is no suitable, safe and private, space available it is permissible to do so while standing.

## Hadith 23: Avoid defacing in pathways and areas where people come to sit or enjoy

عن أبي هريرة ؓ قال قال رسول الله ﷺ "إِتَّقُوا اللَّاعِنِينَ". قَالُوا وَمَا اللَّاعِنَانِ يارسول الله؟ قال "الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ". (مسلم)

Abu-Hurairah ؓ reports the Prophet of Allah ﷺ saying, 'Guard against the two practices which produce cursing.' He ﷺ was asked about what these were and said, 'Defecating at pathways of people, or where they sit in the shade.' (Muslim)

The word used in the Hadith is 'al-lā'in', which is derived from the word 'al-la'nah', meaning a curse or bane. 'Al-la'nah' is defined as 'removal of fortune and goodness'. One who has earned a *la'nah* is deprived of luck and all virtue. Such a person is doomed. He might appear to flourish in this world, like Qaroon and Pharaoh, but is surely denied inner peace and is destined towards Jahannam. This is why the Prophet ﷺ has prohibited Muslims from cursing (praying for *la'nah* upon) anyone. We are not even allowed to curse the animals.

## Cursing

There are certain people who are cursed in the Qur'an. The Almighty Allah ﷻ says:

- *Lo! the curse of Allah lies on the unjust, (Al-Qur'an 11:18)*
- *As for those who break their pledge with Allah y after it has been made binding, and cut off the relationships Allah y has commanded to be joined, and make mischief in the land, those are the ones for whom there is the curse, and for them there is the evil abode. (Al-Qur'an 13:25)*
- *Surely, those who conceal the clear signs and the guidance We have revealed, even after We have explained them for people in the Book, upon them Allah y casts damnation, and they are cursed by all those who curse. (Al-Qur'an 02:159)*

All those sins against which *la'nah* is stated in the Qur'ān or Hadith are major sins. These are like disbelief, breaking an oath with Allah, breaking ties with relations, drinking alcohol, fornication, lying etc. against which stern warnings are given. Anyone who was involved in any of these sins and died without taubah (repentance) shall meet a painful torment in the hereafter, except that the Almighty chooses to forgive him.

### Defacing at pathways

*'Defecating at pathways of people, or ...'* Polluting public places, like pathways or parks where people sit and rest, (and along the water streams like lakes, rivers etc. as mentioned in another report of this Hadith) is declared as an act which earns an individual *la'nah*. So according to the principle mentioned above, this is a major sin. This is the view held by many scholars.

However, there are others who explain this sentence as 'these are acts which earn cursing from other people.' This means that defecating at public places leads to others being disturbed. They then curse the culprit and hate him. So the consequence will be that such a person will be hated by all. Though it does not necessarily mean condemned to Hell in terms of the here-after. This is the view of a few other scholars.

Khattabi r.a. says that people who commit such atrocities are those who are cursed and doomed<sup>49</sup>. So this evil conduct is a living testimony to their ill-fortune.

This concept also applies to public toilets or toilets which are shared. For example, if one having finished, fails to flush a water-based toilet will earn curse of others who come in to use it, so one should ensure that he does not forget to flush after use. Similarly, one should not leave any litter behind at public places. This will pollute the place and cause annoyance to others using these places. The same

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<sup>49</sup> Al-Eajāz

concept could be extended to other shared services and shared items as well. Care should be taken to not cause annoyance to the other users.

## Hadith 24: It is forbidden to urinate in stagnant water

وعن جابر د أَنَّ النَّبِيَّ س نَهَى أَنْ يُبَالَ فِي الْمَاءِ الرَّائِدِ. (مسلم و النسائي) وعنه أَنَّهُ نَهَى أَنْ يُبَالَ فِي الْمَاءِ الْجَارِيِّ. (الطبرانی)

*Jabir d reports that the Prophet s forbade urinating in stagnant water. (Muslim and Nasa'iee) He d also narrates that the Prophet s forbade urinating in a stream of + water. (Tabarani)*

The Hadith above (no. 23) was about earning the curse of other people. It mentioned only public places. This Hadith extends the concept to the water as well. This does not only result in disturbing others, in fact it further leads to wasting the natural resources, which adds another layer of sin.

'Stagnant water' here implies a pond, a reservoir or a lake, which serves as a store of water for the needs of others, or a pool like for swimming etc. Polluting such water clearly is a violation of the rights of the creation of Allah ﷻ. The same rule applies to relieving oneself in a stream of water. Both of these acts are Harām and forbidden in Islam. This Hadith does not apply to the little water that is used in toilets as a measure to keep the smell in modern compact houses.

## Hadith 25: Instructions against passing water where one bathes

عن عبد الله بن مَعْقِلٍ د قَالَ قَالَ رَسُولُ اللَّهِ س "لَا يَبُولَنَّ أَحَدُكُمْ فِي مُسْتَحَمِّهِ ثُمَّ يَغْتَسِلُ فِيهِ أَوْ يَتَوَضَّأُ فِيهِ فَإِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ". (أبوداؤد)

*Abdullah b. Mughaffal d reported the Prophet of Allah s as saying, 'No one must pass water where he bathes and then takes a shower in it or performs ablution in it, for evil promptings are often caused by this.'* (Abu Dawud)

Bathrooms did not have such drain systems as we have become accustomed to in the modern world. The surface of bathrooms was simple earth or a few rocks put together for this purpose. Discharge of water was normally quite slow. Often the

surface of the bathrooms was not smooth and there did remain small patches of stagnant water. The instruction here is to abstain from passing water in such places, especially if one intends to later take a bath there.

Taking a shower or bath is supposed to make one feel fresh and clean. In the circumstances above, passing water at such a place was likely to cause worry in regards to the water splashes. One would find it difficult to determine if the surface had become pure and clean again. That confusion is referred to in the Hadith as '*evil promptings*'.

This instruction continues to be relevant to many who find themselves forced to live in such conditions. As for the others, this might not be the case. So if there happens to be available a separate space for passing water in the bathroom then there is no harm in urinating in such bathrooms. It may even be allowed to pass water in a bath tub, as long as it is done with such care near the drain that no urine splashes fall around, and it does not lead to any confusion regarding the cleanliness. The best way to do so would be to either use the toilet commode or wash the drain area of the tub straight after use.

Since passing water in a bath tub may create doubts regarding its purity and jeopardise the feelings of freshness and being clean, it should be avoided. It may make one feel uneasy and make him or her uncertain about cleanliness, hence it is better avoided. Let us not forget that the instructions of the Prophet s are important not only when we can see a benefit in them, but even when we are not able to comprehend the wisdom therein.

### Waswas – evil promptings

*'Evil promptings are often caused by this'*. The word used here is '*waswas*', which means the mind becoming engaged in something that has no benefit, or something that is harmful. The mental capacity to think and ponder is a great favour and bestowment of Allah ﷻ upon mankind. This is something that the animals were denied, hence, is a great advantage that human beings have above other creation of Allah ta'ala.

Yet, there are times when man, rather than using this strength to his advantage, uses it to his own detriment. Rather than using his mental capacity to steer his way through troubles and snatch victory from the jaws of defeat, he is the opposite. He uses his mental capacity to land himself in trouble and snatch defeat from the jaws of victory. This disfigurement of mind is often a result of *waswas*; a common disease amongst many in our time.

In the story of Adam a, the Almighty Allah ﷻ reminds mankind;

They both were in a much better place, but as the Almighty had planned, Satan succeeded in making them do what resulted in great troubles.

This ‘waswas’ often stems from urinating in the place where ghusl is to be performed. It might be for the reason explained earlier. However, it is also possible that the connection between the two is more subtle. ‘Waswās’ is also the name of a devil. We learnt earlier that devils find more comfort in dirty places. Anas ḍ is reported to have said that: *‘the reason why passing water in the ghusl place is advised against is because of the fear of Lamam.’*<sup>50</sup> Lamam is the influence of and association with the devils resulting in madness and insanity. This means that care should be taken regarding urinating in the bath tub or shower cubical, even if the drainage system allows for the urine to drain away instantly. Instead one should use the commode or toilet reserved for this specific purpose.

## Hadith 26: Prohibition of talking while occupied in the bathroom and the instruction to not expose one’s satr to the others

عن أبي سعيد ḍ قال قال رسول الله س "لَا يَخْرُجُ الرَّجُلَانِ يَضْرِبَانِ الْعَائِطَ كَاشِفَيْنِ عَنْ عَوْرَتَيْهِمَا يَتَحَدَّثَانِ فَإِنَّ اللَّهَ يَمُقُّتُ عَلَى ذَلِكَ" (أحمد و أبوداؤد)

*Abu Saeed ḍ reported the Prophet of Allah س as saying, ‘It should not happen that two men go out to relieve themselves, they both lower their garment to relieve themselves and engage in talking to one another while their satr is exposed, for this raises the anger of Allah y.’ (Abu Dawood and Ahmad)*

Keeping one’s satr covered is wājib and compulsory. This includes keeping it covered from other people who are in the same situation. It is not permissible for anyone to expose himself to other people who are using the same facility, whether this is around urinals, in the toilets, at public baths or swimming pools. To look at the satr, the private parts of one another, is forbidden. Ibn Hibbān r.a. has reported this Hadith with the words, *‘the two should not sit in the toilet and talk’*.

Same is true about talking while the satr is exposed. To talk to one another after removing the clothes is a practice that is discouraged. ‘Allāmah Sindhi r.a. says

<sup>50</sup> Musannaf Ibn Abi Shaibah

that even if only one of the two has his satr uncovered, it is not permissible for him to talk to the other outside. This is because some of what is mentioned here is forbidden even out with this scenario, like looking at the satr of one another. This means that talking on the phone while sitting on the toilet will also not be permissible.

It was mentioned earlier that a person should remain modest when in the lavatory. Talking to another person while both have their satr uncovered is an act which shows complete disregard to so many commands. The Prophet ﷺ said, 'out of what mankind was able to receive intact from the teachings of the Prophets before me is that if one lacks modesty then there is no end to the lows that he may fall into'.

'... talking to one another', may include other forms of communication too. Examples include texting, WhatsApp communications, emails and using other forms of social media. This is because the words of the Hadith imply that communicating with others when sitting on the toilet is a practice disliked by the Almighty Lord.

'This raises the anger of Allah ﷻ'. If an act is declared forbidden it usually means that it has been declared Harām and unlawful. Furthermore, where a forbidden act is supplemented with a warning, it highlights its severity, and its violation is a major sin. 'Yamqutu', the word used here derives from 'al-Maqt', which means extreme anger and rage. So the implication would be that this behaviour makes Allah ﷻ extremely angry. Believers strive to seek mercy of their Lord. Who has the ability to handle the anger of Allah ﷻ? If one is forced to speak when in the toilet, for example to warn another person who tries to have access to the facility, one should resort to the bare minimum by making a sound in some other way.

## Hadith 27: It is forbidden to give or return salām while relieving oneself

عن جابر بن عبد الله د أَنَّ رَجُلًا مَرَّ عَلَى النَّبِيِّ س وَهُوَ يَبُولُ فَسَلَّمَ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ س "إِذَا رَأَيْتَنِي عَلَى مِثْلِ هَذِهِ الْحَالَةِ فَلَا تُسَلِّمْ عَلَيَّ فَإِنَّكَ إِنِ فَعَلْتَ ذَلِكَ لَمْ أَرُدَّ عَلَيْكَ". (ابن ماجه)

Jābir b. Abdullah د narrates that a man passed by the Prophet س while he was passing water and said salām to him. The Prophet س [having finished] said to him,

*‘when you see me in this state do not say salām to me, because if you did I would not reply to your greetings’. (Ibn Mājah)*

*‘when you see me in this state do not say salām to me’.* To talk while in the state of relieving oneself is contrary to the standards of modesty and manners taught by the Prophet ﷺ. It is not permissible to say salām to someone who is in this state. Though saying salām to fellow Muslims is an important sunnah of the Prophet ﷺ, and to respond to their salām is wājib, it does not include those who are exposed in toilets or shower rooms.

Other people to whom salām must not be said are:

- Those engaged in Wudhu or Ghusl,
- Those who are asleep or dozing,
- Those who are busy in an act of worship, like Salāh, Dua, Zikr or tilāwah of the Qur’an,
- Those who are eating or drinking, unless to express desire in food or drink,
- Those who might be disturbed, like a student studying or the one occupied with a certain task,
- At the time when Imam is delivering the Friday Khutba
- Those who express pride in violating the laws of Allah ﷻ and His Rasool ﷺ,
- The non-mahram women, the ones that you are not closely related to, especially when they are in their prime youth. (This instruction is to nip in the bud of a fitnah.) Same applies to women. They should not say salam to men that are not their mahrams.
- To people of other faiths, as the word salām is reserved for Muslims only. Others should be greeted with a phrase that they are more comfortable with and as long as it does not contradict with the teachings of Islam.

*‘if you did I would not reply to your greetings’.* To say salām to one another is sunnah and to respond to the salām of others is wājib. However, once in the toilet it is not permissible to respond the salām. Same applies to the phone calls. If one happens to be in the bathroom and the phone begins to ring, it is better to let it ring out and return the call later. Though it might be permissible to press some button to send a busy tone to the caller.



## Hadith 28: The use of the right hand is reserved for cleaner and purer actions

عن عائشة ع قَالَتْ كَانَ يَدْ رَسُولُ اللَّهِ س الْيُمْنَى لِطُهُورِهِ وَطَعَامِهِ وَكَانَتْ يَدُهُ الْيُسْرَى لِخَلَائِهِ وَمَا كَانَ مِنْ أَدَى". (أبو داود)

*Āisha ع reported that the Prophet of Allah س used his right hand for his ablution water and his food, and his left hand for cleaning in the lavatory and anything involving dirt'. (Abu Dawood)*

Prophets are individuals chosen by the Almighty Allah عز وجل. Their choices in life are the preferences of Allah عز وجل that He wishes to see from mankind. Our Prophet, Sayyiduna Muhammad س was the chief of the Prophets and the best of mankind. He س had a routine that he would use his right hand only for cleaner and purer actions, like eating or drinking. He would eat or drink using his right hand. For the things that were not clean or for cleaning purpose he would use his left hand. This was the noble tradition of our Prophet س. This concept is discussed in more detail later, in the Hadith that follows and under the Sunan of Wudhu.

## Hadith 29: Breathing into a vessel and use of right hand

عن أَبِي قَتَادَةَ د قَالَ قَالَ رَسُولُ اللَّهِ س: "إِذَا شَرَبَ أَحَدُكُمْ فَلَا يَتَنَفَّسْ فِي الْإِنَاءِ وَإِذَا أَتَى الْخَلَاءَ فَلَا يَمَسَّ ذَكَرَهُ بِيَمِينِهِ وَلَا يَتَمَسَّحُ بِيَمِينِهِ". (متفق عليه)

*Abu Qatādah د reports that the Prophet س said, 'when one of you drinks he must not breathe into the vessel, and when he goes to relieve himself he must not touch his private parts with his right hand nor should he wipe himself with his right hand'. (Bukhari and Muslim)*

### Breathing into a vessel

The Prophet س advised against breathing into the vessel when drinking water. Same rule applies to other liquids such as hot drinks or solid food. The Hadith does not give any reason why this should not be done. The scholars of Hadith have explained this by pointing towards a number of possibilities:

- Something may fall out from his nose or mouth that may put him/her off from that drink or food altogether.

- It may put others off who may need to drink or eat from the same container.
- Some harmful bacteria from his lungs may contaminate the food or drink.

. Modern science has also confirmed that blowing into a vessel can cause contamination that gives rise to severe ailments and diseases. However, this subject requires further investigation as sceptics do not agree with such claims. In many areas of life, modern science eventually has given into the teachings of Prophet Muhammad ﷺ, so it will not surprise anyone if this happens in this case too.

## The value of right hand

*'He must not touch his private parts with his right hand'*. The Hadith states the prophetic practice. This Hadith contains a clear instruction for the believers that they also should use only the left hand for cleaning in the washroom.

In civilised societies, separate tools and utensils are used for different kinds of jobs. For instance, a cleaning mop that is used in the toilet area is not used in the dining room, even if the primary function is the same. Similarly, the heavenly teachings separate the virtue from vice. Virtue is considered to be on the right side, whereas, vice is given space on the left. Some examples are given below:

- On the Day of Judgment, those destined towards Jannah, shall be called *'as-hāb ul-yamin'*, people of the right side. Others who will be destined towards Jahannam will be called *'as-hāb ush-shimaal'*, people of the left side.
- The righteous will be given their books of deeds in their right hands. The wretched shall receive their books in their left hands.
- Right hand is used as an expression of might and authority. The Almighty Allah ﷻ says in the Qur'an, *'And if he had invented false sayings concerning Us, We assuredly had taken him by the right hand, And then severed his life-artery'*. (69:44-46)
- The right hand is normally extended first for salām upon meeting with the other people. Not every handshake involves both hands. We are not aware of a culture where people shake their left hands only.

Perhaps for these reasons the prophetic model encourages the use of right hand for the tasks that are cleaner and noble. It is reported about a companion of the Prophet ﷺ that he never had his hair cut, only because the prophet ﷺ had once wiped over his head with his blessed hands. Another companion of the prophet ﷺ

(Uthmān ḍ) never let his right hand touch his private parts, because this was the hand he had extended to the Prophet ṣ when he gave him an oath of allegiance.

Practicing this level of care shall enable a Muslim to always be mindful of his true purpose in this life and his ultimate meeting with his Lord. May Allah ﷻ make it easy in practicing with this level of care.

### Hadith 30: Prohibition against using certain materials for wiping

عن ابن مسعود ḍ قَالَ لَمَّا قَدِمَ وَفَدُ الْجِنِّ عَلَى النَّبِيِّ ﷺ قَالُوا يَا رَسُولَ اللَّهِ! إِنَّهُ أَمَّتَكَ أَنْ يَسْتَنْجُوا بِعَظْمٍ أَوْ رَوْثَةٍ أَوْ حَمَمَةٍ فَإِنَّ اللَّهَ جَعَلَ لَنَا فِيهَا رِزْقًا. فَنهانا رسولُ الله ﷺ عَنْ ذَلِكَ. (ابوداؤد)

*Ibn Mas'ūd ḍ reported that when the deputation of the Jinn came to the Prophet ṣ they said, 'O Messenger of Allah! Prohibit your people from wiping [after defecating] with bones or dung or ashes of coal, as Allah has made therein our sustenance. So the Prophet ṣ prohibited us from that'. (Abu Dawood)*

There are numerous points in this Hadith. Firstly, that Jinn are a creation of Allah ﷻ as are human beings. Secondly, our Prophet ṣ invited Jinns to Allah ﷻ, in addition to us mankind. Thirdly, each instruction of the Prophet ṣ has a reason even if that is beyond our comprehension. Lastly, he ṣ showed affection and mercy to Jinns as well. There should be no doubt that he was a mercy for the worlds. May Peace and Blessings of Allah ﷻ be Upon Him.

### Deputation of Jinn

*'The deputation of the Jinn came to the Prophet ṣ'. Ibn Abbās ḍ was of the opinion that Jinns are a distinct creation of Allah ﷻ, like human beings, angels and devils.*

They are not all devils (followers of Satan). Amongst them are believers as well as the non-believers. They live and die, unlike the progeny of Iblees (Satan) who are given respite until the Day of Judgement.<sup>51</sup>

The incident referred in this Hadith is reported to have taken place in Makkah. There are a number of reports in the Hadith literature wherein the arrival of a Jinn delegate is discussed. These incidents happened a number of times. The companion of the Prophet ﷺ who was with him in one of these visits is Abdullah b. Mas'ūd d.

Qatādah d has reported that the Prophet ﷺ said to his companions, 'I have been instructed to recite the Qur'ān before the Jinns. So would any of you like to come with me?. Abdullah b. Mas'ūd d volunteered to be with him and they both went. At the entry point of Al-Juhoon valley the Prophet ﷺ instructed him to stop. He ﷺ drew a line and said to him, 'Do not go pass this line, or else you will not see me until the Day of Judgement'. Then Prophet ﷺ went to the Jinns who had gathered for him.. He ﷺ remained busy teaching them until the morning'. Ibn Abbās d said these Jinns were from Nineveh and they were seven. Mujāhid r.a. said that three of these were from Najrān and the four from Nasibin. And there are other views as well.<sup>52</sup> Ibn Mas'ūd d reports it to have been fifteen Jinn.<sup>53</sup>

## The food of Jinn

Ibn Katheer r.a. has reported numerous accounts of such incidents that are reported in the books of Hadith.<sup>54</sup> One report says that there were so many that the valley was full. However, by dawn many of them had returned. Only a few remained who asked the Prophet ﷺ for provision, for themselves and for their animals. The Prophet ﷺ told them that as a benevolence of the Almighty, if they were to pick a bone it shall be covered by meat, as much as it had before. For the animals of the Jinn, the dung will be replaced into original vegetation.<sup>55</sup> Imam Muslim r.a. has reported that the Prophet ﷺ said to the Jinns, *'every bone that had the name of Allah ﷻ recited on it, when it falls in your hands shall have more meat on it than it had first, and every dropping or dung of the animals shall be fodder for your animals'*. Imam Tirmidhi r.a. reported, *'Every bone upon which Allah's ﷻ name has been mentioned, that falls into your hands, and every dropping of dung is fodder for your beasts.'* The Prophet ﷺ then instructed his companions,

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<sup>51</sup> Ainee, Sharh Sunan Abi Dawood

<sup>52</sup> Ibid

<sup>53</sup> Dalail un-Nubuwwah lil-Baihaqi

<sup>54</sup> Check Surah al-Ahqāf (46) verse 29.

<sup>55</sup> Tabari

'Do not perform Istinjā with them for indeed they are provisions for your brothers among the Jinns'.<sup>56</sup>

'Ash of coals' has also been prohibited here to be used for wiping. Nawawi r.a. has explained that this is because rather than wiping the impurity it may further pollute the body. This is the reason why dust is not recommended for this purpose either. Hence, if the coal is soft and breaks into pieces when pressed, then such coal cannot be used for the istinjā purposes. However, if the coal is solid, like a rock, then there is no harm in it being used for wiping.<sup>57</sup>

### Hadith 31: Duā when leaving the lavatory

عن عائشة g قَالَتْ كَانَ النَّبِيُّ s إِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ "غُفْرَانُكَ". (متفق عليه)  
و عَنْ أَنَسٍ d قَالَ كَانَ النَّبِيُّ s إِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ "الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي  
الْأَذَى وَعَافَانِي". (ابن ماجه)

Āisha g reported that when the Prophet s came out of the lavatory he would say, '[O Lord! I seek] Your forgiveness'. (Bukhari and Muslim) Anas d reported that when the Prophet s came out of the lavatory he said, 'Praise be to Allah who has removed harm from me and saved me from trouble'. (Ibn Maajah)

'O Lord! I seek your forgiveness', is an expression for pardon. This is a duā which is used for istighfār. Many explanations are given for this duā. Some of which are:

- Since the Prophet s could not continue with the zikr of Allah y in the lavatory (because of its prohibition), he said this duā upon exit.
- Being in the lavatory reminds man of his vain and feeble nature. It reminds him of his dependence and lack of control over his own body. He then realises how arrogant his behaviour is in normal life against his creator. This is why the Prophet s prescribed this duā at this moment.
- The digestion system within a human being is a great blessing of Allah y. The food that a human being takes is another great gift, in the production of which almost the whole universe, the great solar system and many men and women play an important role in bringing it to one's dining table. Man benefits from the service of such vast creation of Allah y with every

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<sup>56</sup> Muslim, Tirmidhi

<sup>57</sup> Al-Eajaz, 'Ainee

morsel of food. As the food is digested, nutrition is absorbed and the waste is discharged, one realises that he has not been grateful enough to his Lord in general life. So the duā means, ‘I have not been able to thank you enough my Lord! So forgive me.

- One wonders whether he has used the energy and strength acquired through divine provision in a just manner. A sense of falling short compels one to resort to istighfār.

‘Removed harm’ refers to the waste, which is discharged, and the burden removed from the human body. This happens without much of a doing on man’s part. Hence an expression of gratitude is mentioned here.

Having covered the *satr*, these duās are recited after coming out of the toilet. It is better to recite both duās together. Wudhu is not required for these utterances. The Hadith is also a testimony that the zikr of Allah ﷻ can be made even when one is not in the state of total purity. However, as explained earlier, covering one’s *satr* and being out of the toilet’s area is important.

## Hadith 32: Washing of the hands after *istinjā*

عن أبي هريرة د قال قالَ النَّبِيُّ س إِذَا أَتَى الْخَلَاءَ أَتَيْتُهُ بِمَاءٍ فِي تَوْرٍ أَوْ رَكْوَةٍ فَاسْتَنْجَى ثُمَّ مَسَحَ يَدَهُ عَلَى الْأَرْضِ ثُمَّ أَتَيْتُهُ بِإِنَاءٍ آخَرَ فَتَوَضَّأَ. (أبو داود)

*Abu Hurairah د narrates that when the Prophet س used to go to the lavatory I used to bring him water in a bowl or a waterskin so he س would use it for istinjā, he would then wipe his hand on the ground. I would then bring him another pot of water and he would perform wudhu. (Abu Dawood)*

Abu-Hurairah د, belonged to al-Uzd tribe. He came in to Islam in the 7th year after Hijrah, when he was 30 years of age. He spent the next few years in the company of the Prophet س. Day and night he stayed with him, so much so that he lived entirely dependent on the Prophet س. During this time he served him and memorised his blessed words. In this Hadith he talks about how he served the Prophet س.

Wiping of the hand on the soil or rubbing it with sand was to teach the ummah that eradicating any odour is an important part of cleaning oneself after visiting a lavatory. For this purpose we normally use soap or soapy liquids. The sand is a more natural substance that is effective in removing odours. So it can be said that washing hands with soap after visiting a bathroom has also its origin in the

Sunnah of the Prophet ﷺ. This washing of the hands is distinct and separate from wudhu. It is rather a part of istinjā, and not of wudhu.

## Hadith 33: Serving the elders and offering assistance to them even when not asked

عَنْ ابْنِ عَبَّاسٍ د أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْخَلَاءَ فَوَضَعَتْ لَهُ  
وَضُوءًا قَالَ مَنْ وَضَعَ هَذَا فَأُحْبِرَ فَقَالَ اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ (بخاري)

*Ibn Abbās d narrates that the Prophet s entered the lavatory. While he was in, I placed water for his wudhu [outside]. [When he s came out] he asked ‘who placed this water?’ and he was told. He there prayed for me saying, ‘O Allah grant him the understanding of Religion’. (Bukhari)*

### Background of Abdullah b. ‘Abbās d

Abdullah b. ‘Abbās d, was a cousin of the Prophet ﷺ. His father was ‘Abbās d, the only uncle of the Prophet ﷺ who was present when the Prophet ﷺ passed away. Ibn ‘Abbās was born three years before the Hijrah. At the time of the demise of the Prophet ﷺ he was thirteen years of age. His mother was Umm ul-Fadhl. Her sister Maimoonah g was married to the Prophet ﷺ. This made Ibn ‘Abbās d a mahram, a very close relative of the Prophet’s s wife. So he could easily go in and out of this household of the Prophet ﷺ.

Abdullah b. Abbās d had a keen thirst for knowledge from an earlier age. When this incident happened, which is reported in the Hadith under discussion, he was only ten or eleven years of age. He had decided to spend the night at the Prophet’s s house in order to find out about the number of rak’ats that the Prophet s performed in tahajjud Salāh. He was a polite, intelligent and ac well mannered child. He said, ‘I came to the Prophet s while he s was engaged in tahajjud Salāh, so I started my Salāh with him. I stood behind him. He made gesture with his hand, asking me to stand next to him. I replied, ‘no one can stand next to you O Messenger of Allah s you are a Prophet of the Almighty’. Having heard this the Prophet s prayed for me to be increased in wisdom and understanding.

As a result of this duā of the Prophet s Ibn Abbās d became Imam of this ummah. Tāuoos r.a., a famous scholar of the time said, ‘I saw up to seventy companions of

the Prophet ﷺ that when they could not agree over an issue they would settle for the ruling given by Ibn Abbās ḍ. <sup>58</sup>

Umm Salamah ḡ and 'Aysha ḡ both said separately that out of all that lived he was the most learned. Umar ḍ said, 'I bear witness that you are the voice of the Prophet's ﷺ household'. <sup>59</sup> It is said that this was a direct result of the Prophet's ﷺ duā for him.

### Lessons from this Hadith of giving water for wuzu:

The Hadith under discussion may refer to another incident on the same night, where he watched the Prophet ﷺ pray. While the Prophet ﷺ was in the lavatory, Ibn Abbās ḍ prepared water for his wudhu and placed it outside. The Prophet ﷺ was pleased by this and he prayed for him.

This report has many lessons:

- It is a proof that allowing others to help arrange for wudhu is permissible.
- It illustrates that the young should strive to serve their elders and mashā'ykh, particularly when there might be a need, even if they are not told.
- There is a lesson that upon taking a favour one should at least make duā for those showing kindness.
- It also serves as a short reminder of the effort made by the generation of saḥābah, their alertness and their wisdom, to preserve the minor details of the religion.

Abdullah Ibn Abbās ḍ passed away in the year 68 or 69 AH in Tāif.

## Hadith 34: The disassociation of the Prophet ﷺ from certain types of people

عن رُوَيْفِعِ بْنِ ثَابِتٍ ḍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ "يَارُوْفِعُ لَعَلَّ الْحَيَوَةَ سَتَطُولُ بِكَ بَعْدِي فَأَخْبِرِ النَّاسَ أَنَّ مَنْ عَقَدَ لِحَيَّتِهِ أَوْ تَقَلَّدَ وَتَرًا أَوْ اسْتَنْجَى بِرَجِيعٍ دَابَّةٍ أَوْ عَظُمٍ فَإِنَّ مُحَمَّدًا مِنْهُ بَرِيٌّ". (ابوداؤد)

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<sup>58</sup> Ibn Sa'd

<sup>59</sup> Ibid



*Ruwaifi' b. Thābit d reports that the Prophet s said to him, 'You may live for a long time after me, so tell people that if anyone ties his beard, or wears around his neck a string (to ward off the devils), or cleanses himself with animal dung or bone, Muhammad s has nothing to do with him'. (Abu Dawood)*

It has been discussed earlier that the Prophet s specifically taught the etiquettes in regards to the restrooms. Muslims were taught manners, which they observed with much pride and confidence. This Hadith stresses that the commands given above are important. Violating these commands is equal to denouncing one's faith. The Prophet s will not show any concern for those who do either of the following four things:

- Tie or put a knot on their beards,
- Wear a string to ward off evil,
- During istinjā wipe oneself with animal dung, or
- Wipe himself with a bone

### The Prophet Muhammad s stern warning

*'Tell people ... Muhammad s has nothing to do with him'.* This is a stern warning for anyone involved in any of these traits. These words manifest the Prophet s hatred and dislike of all of these habits. He was mercy for the world and very kind. His strong words are meant as a severe warning, because of the dislike and abhorrence he might have felt for people who commit these crimes. He did not use the word 'I', *in the message he wanted to be relayed to the culprits, instead he used his name 'Muhammad s has nothing to do...'*. This is so there remains no confusion in regards to where this warning is coming from. It is directly from the Prophet s, who is disassociating himself from those who are negligent in this regard. He made it clear that the consequence of their erroneous life-style would be them losing connection with the Prophet s.<sup>60</sup>

### Putting a knot on the beard

Khattābī r.a. explains this in two ways:<sup>61</sup>

- The Arabs used to place knots on their long beards before jumping in a battle field. The Prophet s has declared this to be unnecessary.
- In order to make their beards appear shorter they would put small knots on them. This was to make them appear young.

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<sup>60</sup> Dhakheera tul-'Uqbāa fi Sharh il-Mujtaba

<sup>61</sup> Ibid

Mulla Ali Al-Qāri r.a. has reported other explanations as well:<sup>62</sup>

- This was a macho thing, which they did in wars, imitating the foreign culture.
- It was their custom that the knots on their beards reflected the number of their wives. So if one had two wives he would tie two knots, and the other who had ten would tie ten knots.

The Prophetic teaching regarding the beard instead was to let it hang, and not alter its shape. However, trimming it beyond one fist was allowed, a practice which is reported from Abdullah b. Umar ḍ, Abu-Hurairah ḍ and Tauoos r.a. However, a number of scholars, like Imam al-Nawawi r.a. are of the opinion that the beard must not be trimmed at all. Imam Ghazali r.a. was of the opinion that any addition to or removal from the beard is makrooh. He is reported to have said that there are ten practices which are makrooh in regards to beards:

1. To die them with black, unless this is for Jihad, in order to appear youthful before the enemies of Allah,
2. To die them white, in order to appear like aged scholars and teachers, in order to secure positions of authority and leadership.
3. To die them red or saffron, only to appear like the pious and righteous. This excludes if the intention is to follow the Sunnah of the Prophet s, as with that intention it no longer remains makrooh.
4. Pluck the hair of beard, or to shave it, when the beard first begins to grow in early youth, in order to prolong the young and childlike appearance. This habit is the worst.
5. Plucking just the white hair as they grow,
6. To make effort; spend excessive time and resources to make it appear handsome and appealing, in order to impress others, especially women,
7. To add something to the beard or remove certain amount of it, This is normally done to be viewed as 'up to speed' with the fashion or popular culture.
8. To not take any care of the beard and let it be bushy and messy, in order to pretend lack of interest in dunya (material things) and people,
9. To try and straighten the hair of the beard,
10. To admire one's own beard, be proud of one's looks, and boast amongst the youth regarding the appearance of one's beard. The last two habits are more to do with one's attitude towards his beard, rather than the beard itself.

This list does not include specifically making beard locks or trying to make the hair on the beard curly in order to make it look smaller. This is also makrooh as stated in sharh Muslim.

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<sup>62</sup> Mirqat ul-Mafatih

Abu Shāmah r.a. said, the Prophet ﷺ expressed such abhorrence for people who try to make the hair on their beard small. What would be his feelings towards those who shave their beards altogether. This practice is a lot worse than the Majoos, the Zoroastrians of the Prophet ﷺ time, who only trimmed their beards. <sup>63</sup>

### Wearing a string

The word used for string here is ‘watr’, which is the string used in a bow, to help launch arrows. This is explained in more than one way:

- It refers to the strings that people used to wear around their necks in order to ward off evil. The Prophet ﷺ declared this to be a superstitious practice and prohibited it. They used to put such strings around the neck of their children and animals.
- Ainee r.a. said, this refers to amulet, which they would fasten with strings, and believed that these amulets would protect them from all harm.
- Abu-Ubaidah r.a. said, this seems to refer to them putting their bows around the neck of their horses. The Prophet ﷺ warned them that this can be dangerous and fatal. If the horse picks up his speed while running, or is caught in the middle of a battle, there is a serious risk that the horse is strangled to death. Hence, the Prophet ﷺ warned them, asking them to abandon this practice.

### Istinjā with a piece of dung or bone

This issue has been discussed in detail earlier. The Hadith is reported here because of the stern warning given to those who are negligent in this regard.

*‘You may live for a long time after me’.* This is what the Prophet ﷺ said to Ruwaifi’ d. This prophecy of the Prophet ﷺ came out to be true. Ruwaifi’ d did live for almost half a century after the Prophet’s ﷺ demise. He passed away in Africa in the year 56 AH and was the last companion of the Prophet ﷺ to reside there.

This Hadith makes it clear that the instructions regarding purity and cleanliness were not mere cultural practices, (if Satan ever creates such a doubt in mind) but rather, this guidance has come from the divine revelation.

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<sup>63</sup> Dhakheerah

## Hadith 35: Do not allow the urge to relieve distract you during Salah. Finish with it first

عَنْ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : « إِذَا أَرَادَ أَحَدُكُمْ الْغَائِطَ فَلْيُيَدِّدْ بِهِ قَبْلَ الصَّلَاةِ. (مالِك)

*'Abd Allah bin Arqam r.a. has related that he heard the Messenger of Allah ﷺ say '[Upon the beginning of a prayer time] if one of you needs to relieve himself, he should finish with that first.' (Malik)*

This Hadith is reported by numerous scholars with slightly different words. One who feels urge to visit bathroom should do so before engaging in Salāh, even if this means that he is going to miss his congregational prayer. There is no difference between the urge for passing water or moving bowels<sup>64</sup>. If this urge was felt after beginning with the salāh than there is no harm in completing it, as long as it is bearable.

The scholars have explained the logic behind the instructions given in the Hadith above:

- The first reason given is that the one controlling his urge in fact is carrying najāsah. Hence, it is advised to unload it first.
- Secondly, such a person cannot focus his mind on his Salāh. His body may be moving in Salāh but his mind will be absent, which is against the essence of Salāh. Lack of humility will render his salāh invalid.
- Thirdly, a person who controls his urge to not let it through has his level of purity compromised. With deficient level of tahārah, the validity of Salāh becomes questionable.

This is why Imam Malik r.a. said, 'one who feels an urge, whether he is Imam or a muqtadi (praying behind an Imam) should go and deal with this before continuing. If he did not he should repeat his Salāh'. At another occasion he said, 'if the time allows him he should repeat his Salāh'<sup>65</sup>. Other scholars, like Imam Abu Hanifah r.a. and Imam al-Shaf'ī r.a. do not consider repeating of the Salāh to be necessary. They nevertheless consider continuing with the Salāh despite a pressing urge to be a bad choice and condemnable practice.<sup>66</sup>

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<sup>64</sup> Abu-Dawood

<sup>65</sup> Al-Masālik, Sharh Muatta Imam Malik

<sup>66</sup> Ibid

However, if the time is short and going to the bathroom will result in missing the Salāh altogether, or the urge is not pressing at all, then there is no harm in performing the Salāh first.<sup>67</sup> Ayshah ؓ said that she heard the Prophet ﷺ say, ‘There is no Salāh when the table with food is laid, nor when the person is prompted by the call of nature [of either two types]’.<sup>68</sup>

In the books of Fiqh (Jurisprudence) it is stated that it is Makrooh-e-Tahrimi to hold urine, wind or the need to go to the toilet. This is because the urge will distract one from focusing on the prayer. One should relieve themselves first in order to observe the etiquettes of Salāh. Even from a medical perspective holding urine or the urge to relieve is harmful for the body.

## Section 3: The Impurities

النجاسة

### An Introduction to types of impurities

The removal of Najāsah or impurity is the essence of tahārah. Hence, before we proceed on to the Ahādith over this subject, it is appropriate to give some of the terminology used here.

Najāсах	An impurity, The uncleanness
Najāсах Haqeeqiyah	An impurity which is visible and can be seen. e.g. urine, stool, blood, wine.
Najāсах Hukmiyyah	An impurity which is not visible. It is ritual and implied. e.g. breaking of wudhu or a need of bath
Najāсах Ghleezah	Strong / dense / heavy types of <i>najāсах</i> . e.g. urine, stool and blood of human-beings.
Najāсах Khafeefah	Lighter types of impurity, e.g. urine of Halāl animals.
Hadath	A type of invisible impurity which is removed by a mere wudhu. This is also

<sup>67</sup> Sharh us-Sunnah

<sup>68</sup> Abu-Dawood

referred to as '*Hadath-e-asghar*', the lighter type of invisible impurity. This is caused for example by moving bowels, urinating or breaking wind.

Janābah (or Hadath-e-akbar)

The more serious type of invisible impurity, which requires a complete bath. This is caused for example by menstruation, intercourse or ejaculation.

Harām

Forbidden, unlawful, illegal

Makrooh

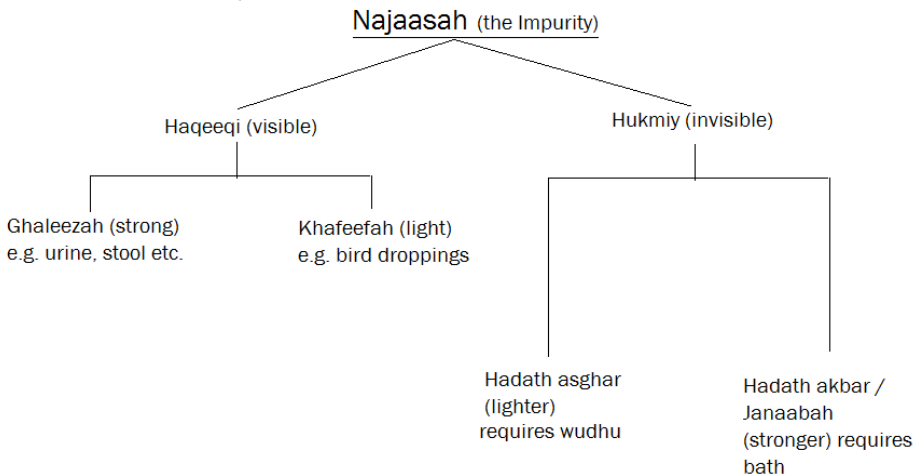
Disliked

Makrooh tahreemi

Near to Harām

Makrooh tanzeehi

Permissible but disliked, better avoided.



Bearing this division and terminology in mind when studying the pages to follow will make it easy to understand these ahadith in their true perspective.

### Hadith 36: Wine, carrion and swine are unlawful

عن أبي هُرَيْرَةَ د أَنَّ رَسُولَ اللَّهِ س قَالَ : إِنَّ اللَّهَ حَرَّمَ الْخَمْرَ وَثَمَنَهَا وَحَرَّمَ الْمَيْتَةَ وَثَمَنَهَا وَحَرَّمَ الْخِنْزِيرَ وَثَمَنَهُ". (أَبُو دَاوُد) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ كَتَبَ إِلَى بَعْضِ جُيُوشِهِ "إِنَّ اللَّهَ حَرَّمَ الْخَمْرَ عَلَى بُطُونِكُمْ وَأَشْعَارِكُمْ وَأَبْشَارِكُمْ". (كنز العمال كذا في إعلاء السنن)

*Abu Hurairah د narrates that the Prophet س said, 'Allah س has declared the wine to be unlawful and its worth in price, and has declared the carrion unlawful and its worth in price, and has declared swine meat unlawful and its worth in price. (Abu Dawood) and it is narrated about Umar د that he wrote to a batch of his armed forces 'Remember Allah س has declared wine to be unlawful on your bellies, your hair and your bodies.' (Kanz ul-u'mmāl)*

Earlier we discussed impurities in the shape and form of human waste. There are other types of impurities too, which also require to be removed if one happens to come in contact with them. The Hadith above mentions three such impurities; wine, carrion and swine. These are impure and if these ever come in contact with anything pure they render it impure too, requiring it to be cleansed and washed. Not only these are impure in physical form but anything that is earned in exchange of these is also forbidden for Muslim's consumption.

So not only the consumption of wine is unlawful in Islam, the money earned through its sale is unlawful too. Same applies to the external use of it. If a drop of alcohol falls on a human body, cloth or a clean surface, this drop will render it impure too. Same is the case with swine and dead animals. If these are wet and are touched, the transfer of the moisture onto the item used to touch shall render it impure too.

Umar د made this concept clear by stating that it is not only drinking of wine that Allah س has declared forbidden, its external use on the body, on hair and skin is also unlawful. So do not drink wine and do not use it on your external body either. Similar is the case with anything that is purchased in return of money earned

through the sale of wine and alcohol, whether it is food or clothes or property. Its consumption and usage is not permissible.

Another relevant issue here is of the medicines that contain alcohol as an ingredient. Such medicine are permissible as long as they are not sourced from grapes or dates and as long as they are not intoxicant. Same is true about the external use of such perfumes, lotions and creams. However, since Imam Malik and Imam Ahmad b. Hanbal r.a. do not agree to this ruling, a safer approach would be to give preference to their alcohol-free alternatives.

## Hadith 37: Pots and utensils used for cooking swine or drinking wine

عن أَبِي ثَعْلَبَةَ الْخُسَنِيِّ ؓ أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّا نُجَاوِرُ أَهْلَ الْكِتَابِ وَهُمْ يَطْبَخُونَ فِي قُدُورِهِمُ الْخَنَزِيرَ وَيَشْرَبُونَ فِي أَنْبِيتِهِمُ الْخَمْرَ فَقَالَ رَسُولُ اللَّهِ ﷺ "إِنْ وَجَدْتُمْ غَيْرَهَا فَكُلُوا فِيهَا وَاشْرَبُوا وَإِنْ لَمْ تَجِدُوا غَيْرَهَا فَارْحَضُوهَا بِالْمَاءِ وَكُلُوا وَاشْرَبُوا". (أبو داود)

*Abu Tha'labah al-Khushaniy ؓ narrates that he asked the Prophet ﷺ, we live amidst the people of the book and they cook swine meat in their cooking pots and drink wine in their goblets. [So is it permissible for us to use such utensil?] The Prophet ﷺ said, 'if you can find other utensils use them for eating and drinking purpose. And if you cannot find other pots rinse them thoroughly with water and use them for eating and drinking'. (Abu Dawood)*

*The Almighty Allah ﷻ says in the Qur'an, 'O you who believe! Wine, gambling, altars and divining arrows are filth, made up by Satan. Therefore, refrain from it, so that you may be successful' (05:90). Altars mean idols on which the pagans used to offer their sacrifices, and 'divining arrows' mean the arrows by which they used to draw lots.*

This Hadith also re-enforces the concept discussed earlier that wine and swine are forms of impurities that should be treated as any other forms of najāsah. The companion had asked about the people of the book; the Jews and the Christians. Their slaughter, as long as it is done under the name of Lord, was declared halal and fit for Muslim consumption. So the question was in relation to their utensils and their cooking pots. This was in the context of them using these utensils for drinking wine and cooking pork.



The reply given by the Prophet ﷺ is clear. The law of purity and impurity extends beyond wudhu and Salāh. The utensils which are used for harām and forbidden food should be avoided where possible. However, if there is no alternative available these can be used after a thorough rinse.

Imam Nawawi r.a. responds to a question in the discussion under this Hadith. He said, why did the Prophet ﷺ say, 'if you can find other utensils use them...', when it is a known fact, over which Muslim jurists agree, that it is permissible to use the pots used by non-Muslims if they are washed. There is no harm in using them, whether an alternative is available or not. He then explains that the instruction given in the Hadith is about the utensils which are primarily used for wine or pork. Such pots even after being washed are detested by someone who considers the two to be impure. This is same as using a pot which is used to gather blood during cupping. Even if this pot is washed and clean, one would not like to use it for food or drink.<sup>69</sup>

## Hadith 38: Dogs licking from a pot and keeping dogs as pets

عن أبي هريرة رَضِيَ اللَّهُ عَنْهُ قَالَ " إِذَا وَلَعَ الْكَلْبُ فِي الْإِنَاءِ فَأَهْرَفُهُ ثُمَّ أَغْسِلُهُ ثَلَاثَ مَرَّاتٍ ".  
(الدارقطني) و عن ابن عباس رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: " مَا مِنْ أَهْلٍ بَيْتٍ يَرْتَبِطُونَ كَلْبًا إِلَّا نَقَصَ مِنْ عَمَلِهِمْ كُلَّ يَوْمٍ قِيرَاطٌ إِلَّا كَلْبَ صَيِّدٍ أَوْ كَلْبَ حَرْثٍ أَوْ كَلْبَ غَنَمٍ ". (الترمذي والنسائي)

*Abu Hurairah رَضِيَ اللَّهُ عَنْهُ has reported that if a dog happens to lick from a pot then its content should be spilled and pot must be washed three times. (Darqutni) Ibn Abbās رَضِيَ اللَّهُ عَنْهُمَا narrates that the Prophet ﷺ said, 'if a household keep a dog other than the dog for hunting, or a farmers dog or for a herd of sheep, then one Qeerāt of their reward is lessened daily'. (Tirmidhi and Nasaie)*

Dogs can perform various useful tasks for human beings. To keep dogs for such services, some of which are mentioned above, is permissible in Islam. A dog can also be used as a guard against intruders. It can be used for hunting too. However, keeping a dog merely as a pet is discouraged. One reason is that the saliva of a dog is impure. If it ever falls on something pure and clean, it renders it impure. Such a utensil, which is licked by a dog, must be washed thoroughly for

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<sup>69</sup> Al-Minhaaj

purification. Imam Malik, Shaf'iee and Ahmad r.a. say that such utensil must be washed seven times. According to the Hanafi School, a thorough rinse thrice is sufficient to make such pots pure.

There are other animals too which have similar affects, i.e. their leftovers are impure. Examples include carnivores, birds of prey and pigs etc. So this Hadith broadens the concept of impurity to include the leftovers of such animals.

### Angels don't enter a house with a dog or picture

Āisha ؓ reported that Jibra'eel ؑ made a promise with the Messenger of Allah ﷺ to visit him at a definite hour. That hour came but he did not visit him. The Prophet ﷺ waited for him. He ﷺ had a staff in his hand. He threw it to one side and said, 'never has Allah or His messengers (the angels) broken their promise'. Then he ﷺ cast a glance around him (and by chance) found a puppy under his cot, so he ﷺ said: 'Aisha, when did this dog enter here?' She said, By Allah, I have no knowledge. He ﷺ then commanded and it was hushed out. Thereafter Jibra'eel ؑ came and Allah's Messenger ﷺ said to him, 'You promised me and I waited for you, but you did not come?' Jibra'eel ؑ replied, 'It was the dog in your house which prevented me from entering here, for we (angels) do not enter a house in which there is a dog or a picture'.<sup>70</sup>

### Hadith 39: Cats are not impure

عَنْ كَبْشَةَ بِنْتِ كَعْبِ بْنِ مَالِكٍ وَكَانَتْ تَحْتَ ابْنِ أَبِي قَتَادَةَ أَنَّ أَبَا قَتَادَةَ دَخَلَ فَسَكَبَتْ لَهُ وَضُوءًا فَجَاءَتْ هِرَّةٌ فَشَرِبَتْ مِنْهُ فَأَصْغَى لَهَا الْإِنَاءَ حَتَّى شَرِبَتْ قَالَتْ كَبْشَةُ فَرَأَيْتِ أَنْظُرُ إِلَيْهِ فَقَالَ أَتَعْجَبِينَ يَا ابْنَةَ أَخِي فَقُلْتُ نَعَمْ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّهَا لَيْسَتْ بِنَجَسٍ إِنَّهَا مِنْ الطَّوَافِينَ عَلَيْكُمْ وَالطَّوَافَاتِ (أَبُو دَاوُدَ)

*Kabshah, the daughter of Ka'b ibn Mālik and wife of Ibn Abu-Qatādah ؓ, reported that Abu-Qatādah ؓ (her father in law) visited her and she poured out water for him for ablution. A cat came and drank from this water. He [saw this and] tilted the vessel for the cat until it drank more. Kabshah said: He saw me looking at him, and said, 'Are you surprised, my niece?' I replied in affirmative. He then reported the Messenger of Allah ﷺ as saying: 'The cat is not impure; it is one of those (males or females) who go round among you'. (Abu Dawood)*

Abu Qatādah visited the household of his son. Kabshah was married to his son, so she was her daughter in law. While he was there he performed wudhu. Kabshah

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<sup>70</sup> Muslim

prepared water for his wudhu. She brought it to him in a vessel or small pot. While performing wudhu he must have put it to a side, to rub on a washed body part or for some other reason. This is when a cat came close and began drinking from this vessel. Abu Qatādah ḍ lowered the pot in favor of this cat so it can drink even more easily. Kabshah looked on in a rather surprised manner. She was unsure about the purity of the water left over by the cat. This is when Abu Qatādah ḍ felt need to explain what he was doing.

### The leftover water from a cat

If a cat drinks from a vessel the ruling of the leftover water is discussed in this Hadith. It suggests that there is no harm in using the leftover water from a cat's drink. This is the opinion of the majority of Muslim jurists. They see no harm at all in using such water for wudhu that a cat has drank from. There however, is another aspect to this issue which suggests that this permission was granted only to make life easy for the believers.

When Kabsha, the lady who has reported the Hadith above; the daughter in law of Abu-Qatādah, who had prepared the wudhu water for her father in law, looked at him with amazement after seeing him lower his vessel for the cat to drink, he responded by saying, '*The cat is not impure; it is one of those (males or females) who go round among you*'. The question here is that what was he referring to?

Abu-Qatādah ḍ referred to the verse 58 of surah al-Noor (24):

*O you who believe, the slaves owned by you, and those of you who have not reached puberty, must seek your permission (to see you) at three times: before the prayer of Fajr, and when you take off your clothes at noon, and after the prayer of 'Isha'. These are three times of privacy for you. There is no harm, neither to you nor to them, after these (three times). They are your frequent visitors, as some of you are (frequent visitors) of the others. This is how Allah explains the verses to you. Allah is All-Knowing, All-Wise. (24:58)*

Commenting on this verse, Imam Qurtubi r.a. writes, 'the scholars point out that the verse 27 of this surah (Al-Noor) had laid down the rule that no person should enter the house of another without seeking his permission. [These houses are private spaces for their residents, which should be respected. Similarly within a household people should respect the privacy of one another.] The present verse exempts children and slaves living in the same house from this rule. They can enter [the private rooms of their parents] without having to seek explicit permission before each entry. However, there are three times of privacy in which they too are required to seek permission. So from the prohibition issued in the verse 27 of the surah under discussion, this verse 58 excludes the children and the slaves at the three above mentioned times.'

The simple reason given for this exclusion is that they are 'frequent visitors'. As they are 'frequent visitors' they were excluded from the general rule. You are no

longer required to instruct your children to ask for permission every time they enter your room. Similarly, a special exculsion was given for the cats because these are ‘frequent visitors’. Rather than their left-over being declared impure, a permission was granted to utilise it, as it was very difficult to keep the cats away.

It is clear from the way the ruling is explained that the reason the leftover of cats was not declared impure is that these are difficult to avoid. They roam around freely in many households and it is often not possible to keep them from drinking or eating from what you may have prepared for your own use. So out of divine benevolence, the Almighty did not declare cats to be impure.

There yet are reports which suggest that the Prophet ﷺ did not allow people to consume the money earned through the sale of cats. Abu Zubair ﷺ reports that he asked Jabir ﷺ about the price of a dog and a cat; he said, Allah’s Messenger ﷺ disapproved of that<sup>71</sup>. Jabir b. Abdullah ﷺ reported that the Prophet ﷺ forbade payment for dogs and cats<sup>72</sup>. Because of these reports Imam Abu-Hanifah r.a. was of the opinion that a cat’s leftover water is makrooh. This means that though it can be used for wudhu and other forms of purification, the other water should be given preference where a choice is available.

## The leftover water in general

The rulings in regards to the leftover water in general is as follows<sup>73</sup>:

- The leftover drinks of humans, and [of] those [animals] whose meat may be eaten, is pure.
- The leftover of dogs, pigs and carnivorous beasts is filthy.
- The leftover of free-roaming chickens, carnivorous birds, and domestic animals such as snakes and rats, is disliked.
- The leftovers of the donkey and mule are doubtful. So, if one does not find anything else, one performs wudhu’ with them and tayammum. Whichever [of wudhu and tayammum] he starts with, it is valid.

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<sup>71</sup> Muslim

<sup>72</sup> Abu-Dawood

<sup>73</sup> Al-Mukhtasar al-Qudoori

## Hadith 40: Prayer for the women experiencing constant bleeding

عن عائشة ؓ قالت جاءت فاطمة بنت أبي حبيش ؓ إلى النبي ﷺ فقالت يا رسول الله إني امرأة أستحاض فلا أطهر أفأدع الصلوة؟ فقال ﷺ "لا إنما ذلك عرق وليس بحيض. فإذا أقبلت حيضتك فدعى الصلوة وإذا أدبرت فأغسلي عنك الدم ثم صلي". (متفق عليه)

Aisha ؓ narrates that [a woman] Fatimah b. Abi Hubaish (ؓ) came to the Prophet ﷺ and asked, 'O Prophet of Allah! I am a woman who has a constant discharge of blood and so I am never completely pure. Shall I give up prayer? The Prophet ﷺ replied, 'No, that is a vein and not menses. So when your menses begin give up prayer, and when the time elapses wash the blood from you and pray'. (Bukhari and Muslim)

In this Hadith the Prophet ﷺ is asked by a woman sahābi about her bleeding routine which was abnormal. She had issues with menstruation (*Haidh*) and wanted to know how to act in her situation. During this period women are relieved of their responsibility to pray and fast. They can engage in zikr and dua, but are not allowed to engage in Salāh. Women should learn the advice given by the Prophet ﷺ regarding such issues. We will discuss these issues separately in this series inshaAllah.

Her bleeding was rather constant, which made it clear that it was not just menstruation. She suffered from *istihādah* (false menstruation which is caused by an illness or imbalance in the body). There was bleeding which she had no control over. She was advised to perform *ghusl* when her menstruation period was complete and resume Salāh and Fasting.

The relevant part here is that she was also asked to wash off the blood from her body. The Prophet ﷺ said, 'when the time [of menstruation] elapses wash off the blood from you and pray'. Due to this Hadith it is said that if blood falls on a person's clothes or body it needs to be cleaned prior to salāh.

Flowing blood is considered to be impure by majority of Muslim scholars. This is because the Almighty Allah ﷻ says in the Qur'an,

'Prohibited for you are: carrion, blood, the flesh of swine' (05:03)

Say, "I do not find, in what has been revealed to me, anything (out of the cattle under discussion) prohibited for anyone who eats it, unless it be carrion or blood that pours forth, or flesh of swine, because it is impure ... (06:145)

The Prophet ﷺ instructed the lady sahabiyah to wash off this blood prior to her engaging in Salah. During the abnormal bleeding women are instructed to continue with their routine of Salāh and fasting. For the prayers they must repeat their wudhu and perform Salāh.

In addition to various other teachings, the Hadith is also clear about the clothes and the body in general being clean and pure at the start of a prayer. If there is a najāsah anywhere on the body or clothes, for example blood etc. it should be removed and cleansed before starting the prayer. This is a requirement which is additional to the wudhu.

The issue of blood being impure and leading to impurity is discussed later in the section 'what renders wudhu void?'

### Hadith 41: The urine of a baby

عَنْ أُمِّ قَيْسٍ بِنْتِ مَخْصَنٍ قَالَتْ دَخَلْتُ بِابْنٍ لِي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَأْكُلِ الطَّعَامَ قَبْلَ عَلَيْهِ فَدَعَا بِمَاءٍ فَرَشَّهُ عَلَيْهِ (الترمذي)

*Umm Qais bin Mihsan narrated: "I visited the Prophet ﷺ with a son of mine who had not been weaned and had yet not ate food. The baby urinated on him, so he called for water which he sprinkled over it." (Tirimidhi)*

The urine of human beings is a major type of impurity. If it ever falls on something it renders it impure. This is why such care is taken in the washrooms. However, the Hadith above suggests that the urine of a boy, who is yet no weaned, is not a major type of impurity. Because of this Hadith a number of scholars, like Imam Shaf'iee r.a. and Imam Ahmad r.a. do not consider washing this off to be necessary. They consider a mere sprinkle of water to be sufficient. This is contrary to the urine of a baby girl, which even they consider to require a thorough wash.

Other scholars translate the word, 'rashsha' as a gentle and light wash, rather than 'sprinkling of water'. They point towards this word used in other Ahādith where it has been translated as such. As an example look at the Hadith below:

*Asmā' bint Abu Bakr narrated that, a woman asked the Prophet ﷺ about a garment that was touched by some menstrual blood. So Allah's Messenger ﷺ said: "Remove it, and scrub it, then rinse it and pray in it". (Tirmidhi)*

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَنَّ امْرَأَةً، سَأَلَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الثَّوْبِ يُصِيبُهُ الدَّمُ مِنَ الْحَيْضَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " خُتِّبِهِ ثُمَّ أَفْرِصِيهِ بِالْمَاءِ ثُمَّ رُشِّيهِ وَصَلِّي فِيهِ " (الترمذي)

Imam Al-Tirmidhi, while commenting on this Hadith, states that Imam Shaf'iee said, 'to wash such a blood is *wajib* even if it is less than a dirham (silver coin), he has stressed on this'. It is evident from this quote that even according to Imam Shaf'iee r.a. the word '*rashsha*' is used for the meaning of a gentle wash. It does not always mean 'sprinkling of water'.

Similarly, it is reported in another narration, on the authority of Aisha ؓ, that babies were frequently brought to the *Prophet* ﷺ. Once a baby was brought to him and he urinated on the *Prophet* ﷺ lap. The *Prophet* ﷺ instructed 'صبوا عليه الماء' 'صبا', thoroughly pour water over it. This Hadith is reported by Imam Tahawi r.a. with an authentic chain.

Further, the Ahadith, where stern warnings are given in regards to urine and impurities are all general and include all types of human urine. There is no exclusion of a babies or infants. However, it is possible to say that since an infant who has not yet been weaned and has not started eating solids, his urine is light and not as dense. Hence, its removal does not require a rigorous washing. This is why the *Prophet* ﷺ washed it off lightly, which is reported in the Hadith under discussion as, '*rashsha*', i.e. he gave it a gentle wash.

## Hadith 42: Impurity cleansed through sand

وَعَنْ أَبِي هُرَيْرَةَ ؓ قَالَ قَالَ رَسُولُ اللَّهِ : " إِذَا وَطِئَ أَحَدُكُمْ بِنَعْلِهِ الْأَدْنَى فَإِنَّ التُّرَابَ لَهُ طَهُورٌ ". (أبو داود)

*Abu Hurairah* ؓ narrates that the *Prophet* ﷺ said, 'If one of you happens to step on an impurity with his shoes then the sand purifies it for him'. (Abu Dawood)

The essence of purity is the removal of *najasah*. When it comes to human body or another material which absorbs the impurity, it requires washing with the water. However, other materials which do not have the capacity to absorb like mirrors, metal or certain types of leather, for these washing with water is not compulsory. All that is required is that impurity is removed from such items in an appropriate manner. This could be a mere wipe, or rubbing few times on the sand. As soon as the *najasah* is removed from such items, they are aclassified as pure, even if no water is used.

If a person while walking on a street happens to step on some form of impurity, as he continues the walk, the ground surface that he walks over may remove the

najāsah without his knowledge. If this happens then the shoe becomes ‘cleansed’ and is not required to be washed. By merely wiping the najāsah off, these items will become pure. The Hadith draws our attention to the fact that the concept of purity applies to everything that we have. A Muslim should strive to live in a pure environment.

## Section 4: The Virtues of Wudhu

## فضائل الوضوء

### Hadith 43: Wudhu removes sins

عن عثمان د قَالَ قَالَ رَسُولُ اللَّهِ س "مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضْوءَ خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ". (متفق عليه)

*Uthmān d narrates that the Prophet s said, ‘if anyone performs the ablution well, his sins will come out from his body, even coming out from under his nails.’ (Bukhārī and Muslim)*

Wudhu, when completed correctly, observing all the etiquettes leads to the removal of ill effects of the sinning from the soul, as well as washing off the dirt from the body. Faces washed during wudhu appear fresh in this world and shall glow with the light of Imān on the Day of Judgement.

Imam Zain ul-Abideen د often started shivering with the awe when he heard the *adhān*; a call to prayer. Upon being asked why, he would say, ‘do you not know that this call is for inviting us to stand before Allah the Almighty?’ For someone who understands what it really means, standing in prayer before the Lord of the heavens and the earth is a moment of accountability. The glad-tiding, mentioned in the Hadith above regarding wudhu is a source of immense relief for such God-fearing Muslims. It is also an assurance to the ordinary believers that their effort is met with the reward instantly.

The last sentence of the Hadith, ‘even coming out from under his nails’, adds emphasis to this very concept. It serves as removing any doubt from the complete purity attained after wudhu. Not even a hair’s width of body remains dirty. Even



the small area covered by the nails at the finger tips becomes clean and free from any physical or spiritual impurity. Another Hadith says that *'each sin is washed off with water or with the last drop of water parting from his body, so much so that the believer walks away totally cleansed and purified.'*<sup>74</sup>

Imam Muslim r.a. has reported a Hadith which says that this forgiveness does not include 'kabaair', the major sins. Major sins are the ones against which the Prophet ﷺ has particularly warned, by mentioning its punishment in the hereafter. Examples of major sins include murder, robbery, stealing, fornication etc. These crimes are not forgiven merely because of a wudhu.

The question then is that why did the Prophet ﷺ not exclude such sins from the glad tiding above. The answer is that he ﷺ did not do so because a true Muslim is expected not to live with the burden of major sins. May Allah forbid, if he ever happens to fall into it, he straight away resorts to repentance and taubah to attain forgiveness. A major sin may not be forgiven by wudhu until the guilty feels remorseful and embarrassed over it and makes a firm intention to not go back to it ever.

It also does not include '*huqooq ul-ibaad*', the rights of other people. Only the person whose rights have been violated can forgive. The Prophet ﷺ once asked the *Sahābah* (his companions), 'Do you know who a *Mufliis* (bankrupt person) is?' They said 'the bankrupt among us is the person who does not have any wealth'. He ﷺ said, 'The bankrupt of my Ummah is someone who comes on the day of Judgment with many rewards, prayer, fasting, charity, but had also laid false blames on others, abused some, cursed others, took belongings of some others and spilt the blood of a few, so he shall end up giving them from his good deeds. So much so that he eventually will run out of the reward while those betrayed by him would still have demands. They then shall start placing their burden of sins on him until he is thrown in the hell fire.'<sup>75</sup>

The Prophet ﷺ said, 'a Muslim who performs wudhu, rinses his hands and then gargles his mouth as instructed, drops the effects of all his mistakes, whether uttered by his tongue, touched by his hand or walked towards by his feet, so much so that the sins fall from the ends of his fingers and toes. He then walks to the Masjid. Each step he takes is recorded as a merit, and the other wipes off a sin from his account.'<sup>76</sup> In another report, it is also mentioned that if he then performs two rak'ats of prayer, this results in him winning a complete forgiveness from all

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<sup>74</sup> Muslim, (Abu Hurairah ر.ا.)

<sup>75</sup> Muslim

<sup>76</sup> Tabarāni, from Abu-Umāmah ر.ا. A similar report is in Musnad Ahmad

his sins, leading to him walking away from Salāh as pure as he was the day he was born<sup>77</sup>.

## Hadith 44: All the eight gates of paradise are opened with a dua after wudhu

عَنْ عُمَرَ بْنِ الْخَطَّابِ د قَالَ قَالَ رَسُولُ اللَّهِ س "مِمَّنْكُمْ مَنْ أَحَدٍ يَتَوَضَّأُ فَيَبْلُغُ أَوْ فَيَسْبِغُ الْوُضُوءَ ثُمَّ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ". (مسلم)

*Umar b al-Khattāb d narrates that the Prophet s said, 'if anyone performs the ablution completely then says 'I testify that there is no God but Allah and that Muhammad d is His servant and messenger', the eight gates of Paradise shall be opened for him so he may enter by whichever of these he may wish. (Muslim)*

Once the doors of Jannah are opened for anyone, he shall have no obstacle upon his arrival at the doors of Jannah on the Day of Judgement. This Hadith mentions another reward promised to those who perform wudhu properly. Wudhu not only cleanses a person's body and soul it also serves as a protection against the manipulation from Satan. Imam Nasa'iee r.a. has mentioned a couple of other duas for this occasion. These are as follows:

- اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ  
O Allah, make me among those who turn to You in repentance, and make me among those who observe purity.

## Hadith 45: Paradise guaranteed

عَنْ عُقْبَةَ بْنِ عَامِرٍ د قَالَ قَالَ رَسُولُ اللَّهِ س "مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وَضُوءَهُ ثُمَّ يَقُومُ فَيُصَلِّي رَكَعَتَيْنِ مُقْبِلًا عَلَيْهِمَا بِقَلْبِهِ إِلَّا وَجِبَتْ لَهُ الْجَنَّةُ". (مسلم)

*Uqbah b. Amir d has reported that the Prophet s said, 'if a Muslim performs ablution properly, then stands and performs (a prayer of) two rak'ahs, setting about their performance both inwardly and outwardly, he will be guaranteed Paradise.' (Muslim)*

Wudhu is an act of preparing for Salāh. One who performs wudhu should try to follow it up with a Salāh, whether fardh, sunnah or nafl. One who tries to keep the mind focused during prayers is promised a huge reward - Paradise. Imam Nawawi r.a. has reported a Hadith that the Prophet s said, 'O Umm Raafi' when you stand up for prayer say tasbeeh (سُبْحَانَ اللَّهِ) ten times, tahleel (لَا إِلَهَ إِلَّا اللَّهُ) ten times,

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<sup>77</sup> Qurtubi, quoting a report from Ibn Sa'd and others.

tahmeed (أَسْتَغْفِرُ اللَّهَ) ten times, takbeer (اللَّهُ أَكْبَرُ) ten times and istighfaar (أَسْتَغْفِرُ اللَّهَ) ten times. Because when you say tasbeeh the Almighty Allah says 'this is for me'. When you say tahleel He says, 'this is for me', when you say tahmeed he says 'this is for me', when you say takbeer He says, 'this is for me' and when you say istighfar (ask him for forgiveness) He says, 'I have done so'<sup>78</sup>.

Abu Hurairah ؓ reports that the Prophet ﷺ once said to Bilal ؓ at Fajr Salāh: 'O Bilal! Tell me of the most hopeful act you have done in Islam. For indeed I heard the sounds of your footsteps in front of me in Paradise.' He replied: 'Nothing gives me more hope than the fact that whenever I perform wudhu, whether during the day or night, I pray with that wudhu what has been decreed for me to pray (i.e. Salāh).'<sup>79</sup> The two nafl rak'ahs of Salāh offered after wudhu are called 'tahiyyatul-wudhu'. This Salāh should be performed after wudhu.

There are certain times in the day when nafl Salāh should not be performed. These times are as follows:

1. After Fajr Salāh, until the sun is fully arisen,
2. The time of zenith; the midday, when the sun reaches its peak. This is normally about 10 minutes before Zuhr.
3. After the Asr Salāh, until the sun has set.

During these makrooh times, nafl Salāh is prohibited. However, if one completes his or her wudhu at these hours, he should engage in some other form of Zikr (tasbeeh, tilāwah, istighfār or conveying salat-o-salam to the Prophet ﷺ) with the intention of tahiyyatul-wudhu. This shall compensate for him and the intended reward will be achieved in sha Allah.

The Hadith also mentions the forgiveness of previous sins. It is important to understand this Hadith in the light of other ahādith, and not in isolation, as discussed under the Hadith 1.

## Hadith 46: How to blot sins and raise ranks in the eyes of Allah ﷻ

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وَعَنْ أَبِي هُرَيْرَةَ ؓ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطِيئَاتِ وَيَرْفَعُ بِهِ الدَّرَجَاتِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخَطَى إِلَى الْمَسَاجِدِ وَإِنْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ فَذَلِكُمُ الرَّبَاطُ". وفى حديث مالك بن أنس " فَذَلِكُمُ الرَّبَاطُ، فَذَلِكُمُ الرَّبَاطُ " مرتين. (مالك, مسلم, الترمذی)

<sup>78</sup> On the authority of Ibn Saniy in his كتاب الأذكار

<sup>79</sup> (Sahih al-Bukhari, Book of Tahajjud, Hadith no. 1149)

*Abu Hurairah d reported the Prophet s as saying, ‘Shall I not guide you to something for which Allah y blots out sins and raises men’s ranks?’ When the people present expressed their desire he s said, ‘Performing complete ablution although circumstances make it difficult, taking more and more steps to Masjids, and looking expectantly to the next time of prayer after prayers have been performed. That is the defence of the frontier, that is the defence of the frontier. (Maalik, Muslim, Tirmidhi)*

## Isbāgh

One meaning of ‘Isbāgh’ is to bestow lavishly upon another person. So *isbāgh* in wudhu means to be generous in fulfilling the etiquettes of wudhu, washing beyond the limits prescribed; washing hands a little beyond the wrists, arms a little beyond the elbows and feet a little above the ankles. Happily performing a thorough wudhu despite difficulties is what is referred to as ‘performing complete ablution although circumstances make it difficult’. This is one of the acts that blots out sins and raises men’s ranks with Allah y. Difficulties in wudhu can be related to the cold weather or acquisition of water in countries where this natural resource isn’t easily accessible. Despite difficulties (cold weather, cold water, feeling tired etc.) washing all the wudhu parts properly carries great merits.

## Steps towards Masājīd

The second part of the Hadith refers to the steps taken when coming to a Masjid. Imam Bukhari r.a. has narrated a Hadith that the Prophet s said, ‘one who performs wudhu properly and sets out to go to the Masjid only to offer his Salāh for every step that he takes he is elevated a rank higher in Jannah, in addition to a sin being dropped from his account’. Anas d says that I left for Masjid one day. On the way I met Zaid b. Thabit d. I was taking steps like men. Zaid d said to me, ‘take small steps because I have heard the Messenger of Allah s say, ‘for every step that one takes to the Masjid ten merits (*hasanaat*) are recorded for him’<sup>80</sup>.

## Waiting for the Prayer

The third sentence in this Hadith is about waiting for the Salāh after a Salāh. The Prophet s. said, ‘one of you is counted as engaged in prayer for as long as he is waiting for the prayer’<sup>81</sup>. This wait could be by arriving early in a Masjid and waiting for the prayer to commence, or just having a passion for Salāh, so as soon as a prayer is complete the heart begins to yearn for the next one. The Prophet s used to say about himself, ‘the comfort of my eyes is in Salāh’<sup>82</sup>. In another Hadith

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<sup>80</sup> Al-Haithami, Kanz ul-Ummaal

<sup>81</sup> Bukhari, on the authority of Abu-Hurairah d.

<sup>82</sup> Ahmad

the Prophet ﷺ said, ‘seven people shall enjoy being in the shade of the throne of Allah (a great honor and symbol of prestige on the Day of Judgment) when there shall be no shade other than this shade’. He ﷺ then amongst the seven counted ‘the man whose heart yearns for Masājīd’. One who completes a prayer and remain seated there, the angels continue invoking mercy and blessings for him for as long as he remains in that seat<sup>83</sup>.

Abdullah b. Amr ḍ narrates that once we performed the Maghrib Salāh with the Prophet ﷺ after which some of us stayed in the Masjid – waiting for the following Salāh – where as the others returned home. When the Prophet ﷺ came for the Isha Salāh he said to us, ‘O group of Muslims, be cheerful, as your Lord has opened up a door from the heavens and He is expressing His pride in you, saying to the angels, ‘O my angels, look towards these servants of mine who have just finished performing an obligation and are now sitting there waiting to perform the next one’. <sup>84</sup>

## Guarding the frontiers

The word ‘ribaah’ has its roots in ‘*rabata*’ ارتباط الخيل للعدو، كما ارتبط عدوهم لهم خيلهم which means ‘to hold on to one’s horse in preparation to face the enemy as the enemy does to their horses’. Later this word was used to refer to someone who was guarding the frontiers against a possible enemy aggression.<sup>85</sup> Qurtubi has pointed out that there were no frontiers to be guarded during the life time of *Rasool-Ullah* ﷺ, apparently suggesting that the only *ribaah* possible during the Prophet’s ﷺ life was to be regular with the above three practices and that these practices have exactly the same reward as the one promised to those guarding the frontiers. Perhaps for this reason, Khalil b. Ahmad, the famous Arabic linguist was of the opinion that *Ribaah* also means ‘looking after Salāh’.

‘Guarding the frontiers’ is the last sentence of this Hadith. The Messenger of Allah ﷺ has declared the above three actions to be same as guarding the frontiers. In fact, other accounts of the Hadith state that he ﷺ repeated it twice or three times. Keeping an eye on the frontiers and territorial boundaries is an act of paramount importance when enemy invasion is feared. The entire nation can be exposed to huge risks if this aspect of security is compromised.

The Prophet ﷺ mentioned numerous rewards for those who rise to meet this challenge; ones who volunteers to be the first on the line of an enemy attack. He ﷺ said, ‘ribaah of even one day in the Path of Allah is better than the entire world and

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<sup>83</sup> Bukhari

<sup>84</sup> Qurtubi

<sup>85</sup> Tafseer Tabari

all that it has'<sup>86</sup>. He ﷺ also said, 'ribaat of one day or night is better than worshipping Allah ﷻ for one full month, in which fast is observed during the day and the nights are spendt in Salāh. If one died while carrying out ribaat his reward shall not cease to continue'<sup>87</sup>. Another account adds 'each action of a believer ceases at his demise except the ribaat, as this does not cease at his death, instead it continues to grow for him. *Such is given his provision and is saved from the treachery of Satan*'. A third account goes even further adding '*and he is saved from trouble in his grave too*'.<sup>88</sup>

Satan and nafs are the two forces that attack man and push him to beastly levels, taking him/her towards the pits of Hell. In order to remain safe from this danger, which the Qur'an says to be imminent, the believers should guard their faith and closeness to Allah ﷻ. The above mentioned practices are suggested to grant protection against the manipulations of nafs and Satan. The companions of the Prophet ﷺ used to worry more about falling into sin than any external threat.

### Rewards for performing ribaat

Below are few ahādith giving details of the reward for performing *ribaat*. So these are promised for anyone particular with the above mentioned three practices.

- Abu Hurairah رضى الله عنه narrates that the Prophet ﷺ said, 'one who dies performing *ribaat* (being stationed as a guard) in the path of Allah ﷻ, for him the reward continues of the actions that he used to perform, and his livelihood continues for him too and he shall be protected from the tribulations (at time of death, in the grave and on the Day of Judgment). He shall have no fear upon rising from his grave.'<sup>89</sup>
- The Prophet ﷺ said, 'one who performed *ribaat* in the path of Allah ﷻ for one night he is as if he spent one thousand nights in worship, fasting and praying.'<sup>90</sup>
- Ubayy b. Ka'ab رضى الله عنه narrates that one day of *ribaat* in the path of Allah ﷻ at a time other than Ramadhan is equal to one hundred years of worship. And one day of *ribaat* during the month of Ramadhan is equal to the worship of almost a thousand years, fasting and praying. Adding that if he survived and returned to his family only his *hasanaat* (the good deeds) shall be written down and no sin shall be recorded for him for a thousand years, and the reward of this *ribaat* shall continue until the Day of Judgment.'<sup>91</sup>

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<sup>86</sup> Bukhari, on the authority of Sahl b. Sa'd as-Saa'idi d.

<sup>87</sup> Muslim, Salmaan

<sup>88</sup> Abu-Dawood

<sup>89</sup> Ibn Maajah

<sup>90</sup> Kanz ul-'Ummaal

<sup>91</sup> Ibn Maajah

- Anas b. Maalik ḍ reports that the Prophet ṣ said, ‘guarding for one night in the path of Allah ﷻ is better than staying at home and fasting and worshipping Allah ﷻ for one thousand years, each year being of 300 days and each day being equal to 1,000 years.<sup>92</sup>

In the light of the ahādith above, it should not be difficult to imagine the reward attached to performing wudhu thoroughly, frequently going to masājid and building in oneself a passion for Salāh.

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<sup>92</sup> Qurtubi

## Section 5: The Sunnah Acts in Wudhu في سنن الوضوء

### Hadith 47: Reciting the name of Allah ﷻ prior to doing wudhu

عَنْ أَبِي هُرَيْرَةَ د قَالَ قَالَ رَسُولُ اللَّهِ س "لَا صَلَوةَ لِمَنْ لَا وُضُوءَ لَهُ وَلَا وُضُوءَ لِمَنْ لَمْ يَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ". (ابوداؤد و أحمد)

*Abu Hurairah d narrates that the Prophet s said, 'the prayer of the one who has not performed wudhu is not valid nor is the wudhu of the one who failed to mention the name of Allah at [the beginning of] it.'* (Abu Dawood, Ahmad)

The first part of this hadith is dealt with earlier. One who does not have a valid wudhu cannot offer Salāh. His or her prayer would be invalid in terms of the obligation if he tried. As for the reciting the name of Allah ﷻ at the beginning of wudhu then that is Sunnah.

This is because the wudhu and Imān (belief in Allah ﷻ) are closely related. Belief in Allah ﷻ and feeling connected with him – as a servant or a dependant – enlightens the soul and the mind. This light of faith is felt by those who attach value to it and consider it precious. They also feel the light growing in strength and becoming weak as a result of various acts. Purity and cleanliness is one such thing that is closely related to strengthening one's ties with Allah ﷻ. So mentioning His name at the beginning is prescribed in order to fulfil the essence of the act. This removes the stain of evil from the soul, as does the water from the external body.<sup>93</sup>

It is important to realise that reciting the name of Allah ﷻ at the beginning of wudhu is not wājib (compulsory). This is the common understanding amongst the majority of Muslims. One needs to understand the prophetic way of expression to form a proper understanding of this Hadith. The Prophet s sometimes would teach his companions to perfect their actions. During such times he would refer to some things as 'not complete'. For example he s once said, 'for the one living next door to a Masjid there is no (fardh) Salāh except in the Masjid'. What he s meant was that the Salāh of a person living next door to a Masjid cannot be complete except with the congregation in the Masjid. He s also said that 'the Salāh of one of you cannot be complete unless he thoroughly performs (isbaagh) wudhu as commanded by Allah ﷻ', yet no one says that 'isbaagh' is compulsory in wudhu.

However, there are some scholars, like Imām Ahmad b. Hanbal and others, who view mentioning the blessed name of Allah ﷻ at the beginning of wudhu as

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<sup>93</sup> Summarized from *Hujjat ullah il-bālighah*



compulsory because of the Hadith above. Their view was not adopted by the majority of scholars because of numerous other ahādith. For example the Prophet ﷺ said that ‘the thought of Allah ﷻ is in the heart of every believer, whether he mentions Him or not’.<sup>94</sup>

If a person performs wudhu in the wash room where the toilet seat is nearby, one should only recite the duas without moving his tongue. Reciting the name of Allah ﷻ before entering the toilet, with wudhu in mind should suffice for this purpose as well.

## Hadith 48: Reciting the name of Allah ﷻ purifies the entire body

وَعَنِ ابْنِ مَسْعُودٍ د قَالَ قَالَ رَسُولُ اللَّهِ ﷺ "مَنْ تَوَضَّأَ وَذَكَرَ اسْمَ اللَّهِ فَإِنَّهُ يُطَهَّرُ جَسَدَهُ كُلَّهُ وَمَنْ تَوَضَّأَ وَلَمْ يَذْكُرْ اسْمَ اللَّهِ لَمْ يُطَهَّرْ إِلَّا مَوْضِعَ الْوُضْوءِ".  
(الدارقطني)

*Abdullah ibn Mas'ood d narrates that the Prophet ﷺ said, 'one who read the name of Allah when performing ablution, his wudhu purifies his entire body, and the one who performs ablution and fails to mention the name of Allah his wudhu cleans nothing except what he ﷺ washed. (Dār Qutni)*

This Hadith is also narrated by Abu Hurairah d and Ibn Umar d. It makes the concept discussed under the Hadith above in regard to mentioning the name of Allah ﷻ at the beginning of wudhu very clear. Mentioning the name of Allah ﷻ illuminates the soul and cleanses from it the evil effects of sinning, so as a result the whole body receives the blessings of wudhu.

It is worth noting that the Hadith refers to spiritual cleanliness and the blessings of wudhu. It is not about the physical impurities, which sometimes are referred to as najāsah haqeeqiyah<sup>95</sup> and najāsah hukmiyah<sup>96</sup>. So if one had either of these types of impurities on him he will need to clean these and follow the appropriate procedure.

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<sup>94</sup> بذل المجهود في حل أبي داود

<sup>95</sup> These are impurities that are visible, e.g. urine, blood, puss etc.

<sup>96</sup> These are invisible type of impurities, e.g. being in need of *ghusl* (a ritual bath)

## Hadith 49: Starting from the right in wudhu

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ النَّبِيُّ ﷺ يُحِبُّ التَّيْمُنَ مَا اسْتَطَاعَ فِي شَأْنِهِ كُلِّهِ فِي طَهُورِهِ وَتَرَجُّلِهِ وَتَنْعُلهِ. (متفق عليه)

*Aisha r said that the Prophet s preferred starting from the right in all his affairs where ever this was possible for him, while washing in his wudhu, combing his hair and putting on his sandals. (Bukhari and Muslim)*

Another sunnah of wudhu is to start from the right side. What this means is that where the two body parts are prescribed for washing (e.g. two hands, two arms, two feet etc.) one first washes the body part of the right side. Otherwise one starts washing from the right side where possible. For example while performing ghusl, it is recommended to wash the right side of the body first.

Allah ﷻ is the Creator of all that exists in the universe and beyond. He can do with His creation whatever He may choose. He is the Lord and He is the Master. In this universe He has granted a higher rank to some and lower to the others. Some he made rich, virtuous and noble, whereas others were born poor, common and ordinary. This variation and contrast in the universe adds to its beauty. Allah ﷻ is the creator of the good and evil. He is the creator of the disease and the cure. He created the light and the darkness. The night and the day are all His creation.

Every man and woman is asked to strive from that point in life where he or she was placed at birth. Islam clearly states that at birth all are equal in the eyes of God. They are all born pure and clean. The most noble then, in the eyes of Allah ﷻ, is the one who cares about Allah ﷻ most. We are asked to try not to change the plan of Allah ﷻ, as that is futile. Do not try to change the order of Allah's ﷻ creation. The Qur'an states '*And wish not for the things in which Allah has made some of you to excel others*'<sup>97</sup>.

Despite the contrast and apparent inequality in the world, Allah ﷻ has stated that no soul shall be denied the fruit of its labour<sup>98</sup>. He also does not look at the external beauty of men, nor does He look at their wealth, which is a mere bestowment of His on some. He instead looks at the motives and desires in the hearts and minds of people. This is how equality is ensured in the divine law.

As for the virtue of the right hand over the left the simplest explanation is that this is how Allah ﷻ has made it to be. The right hand and the right side were given virtue over the left. He s would always start with the right side. When he was with a group of people if he wanted to give something to all of them he would start

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<sup>97</sup> Al-Qur'an (04:32), e.g. feminine gender wishes to be above masculine, or a man from the street wishes to issue instructions like those in position of authority.

<sup>98</sup> 'surely Allah ﷻ shall not allow the reward of a righteous to be wasted'. (al-Qur'an 09:120)

from the right. In the rows of salāh more reward is promised to those who stand on the right side of the Imam. While doing tawāf in Makkah, one is asked to start from the right side. And the list goes on...

It is worth mentioning here that the use of right hand is recommended in Islam for purer things. This includes upon meeting with people (if one intends to use only one hand), upon taking or giving bai'ah<sup>99</sup>, while eating or drinking, for writing, or at the time of giving or receiving some thing. The use of left hand on the other hand is reserved for less hygienic tasks and for cleansing purpose.

Umar b. Abi Salamah ḍ narrates that I was young and in the care of the Prophet ṣ. (His mother Umm Salamah ḡ had married the Prophet ṣ after the martyrdom of Abu Salamah ḍ) I was eating with the Prophet ṣ and my hand used to go to all sides of the plate. The Prophet ṣ taught me, 'young man, recite the name of Allah ﷻ eat with your right hand and eat from in front of you'<sup>100</sup>.

In another Hadith it is reported that a man ate in the presence of the Prophet ṣ with his left hand. The Prophet ṣ said to him to eat with his right hand. He said I cannot. The Prophet ṣ said, 'you will not be able to'. He since could not raise his left hand up to his mouth. This is because he had refused to eat with the right hand only because of his arrogance.<sup>101</sup>

Allah ta'ala says in the Qur'an, 'verily, over you (are appointed angels) to protect you – kind and honourable – writing down (your deeds), they know (and understand) all that you do'. (82:10-12). Explaining this concept the Prophet ṣ said that these are two angels. One on the right side of a person (who writes the good deeds) and the other on the left side (whose task is to record the evil committed). Amongst these two angels the one on the right side is the ameer (i.e. in command) and the one on the left is his assistant.

The right hand is also viewed as the positive and the nobler. In Christian literature we find statements like, 'when he raised Christ from the dead and seated him at his right hand in the heavenly realms' (Ephesians 1:19-20) Peter (1 Pt. 3:22) writes of the resurrection saying 'Who has gone into heaven and is at the right hand of God'. The Jewish culture is not an exception either. Psalms (110:1) reads, 'The Lord says to my lord: "Sit at my right hand until I make your enemies a footstool for your feet'.

This phenomenon of the right hand having superiority over the left hand was also common amongst other cultures. To sit at the right hand of an earthly king was a place of honor, denoting special trust, authority from, and relationship with the

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<sup>99</sup> *Bai'ah* is an oath of allegiance. This is also a formal declaration of taubah at the hands of a shaikh. For details check (al-Qur'an 60:12)

<sup>100</sup> Bukhari

<sup>101</sup> Muslim

king. It was something that was understood without needing explanation at the time. If you were to sit at the right hand of the king it meant that you acted with his authority. Those who came to you would treat you with respect and obedience, as if you were the king yourself.

Even in the Qur'an we find that the successful men and women on the Day of Judgment shall be placed on the right side. They are referred to in the Qur'an as '*ashaab ul-yameen*', the ones of the right side, where as those who shall be doomed to Hell shall be called '*ashaab u shimaal*', the men and women of the left side.

A reference to the right hand being more appropriate for writing is found in the Qur'an. It says:

و ما كنت تتلو من قبله من كتاب و لا تخطه يمينك اذا لا رتاب المبطلون<sup>102</sup>

The verse above refers to the signs of Prophet Muhammad ﷺ; the signs that he was a true Messenger of God. One sign discussed in this verse is that Prophet Muhammad ﷺ is an *ummi* (unlettered person who does not know how to read or write). This is something that the Jewish and Christian scholars are aware of, even if they refuse to acknowledge. With this in mind ponder that what grounds of doubt do the people of book have in regard to the Prophet Muhammad ﷺ? Do they not find in him all the signs mentioned in their books?

It then goes on to say, had Muhammad ﷺ showed some academic, literary or philosophical tendencies before reaching the age of forty, when he received the first revelation from God, they would have a ground to doubt. If he could earlier write – 'with his right hand' – they would have a ground to doubt. But he did not. So his recitation of this Qur'an, which is of extremely high standard, surely is a sign that he receives this from God the Almighty. Mentioning here of the word '*biyameenik*', i.e. *with the right hand*, suggests that this is a preferred practice. It is preferred that one writes with his right hand. Though the style adopted to convey this preference clearly suggests that this is not a commandment for the believers.

In some cultures both hands are used when eating. For example those who use fork and knife they use both hands. However, it should not be difficult even for such to hold the knife in their left hand and the fork in the right. They shall then be following the prophetic instructions in regards to using the right hand.

Those left-handers who do not have a medical problem with their right hands, if they make a little effort to train their right hand for eating, drinking and writing, as they do in regards to meeting and greeting, with the intention of adopting the

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<sup>102</sup> 29:48

prophetic model of life, surely this would be an act of virtue and of great merit for them.

The Prophet ﷺ preferred using his right hand for tasks that were clean, noble and gracious, where as his left hand was reserved for hygiene and sanitation. When he stepped into a Masjid he would do so using his right foot, and when he entered into a privy he placed his left foot inside first. Upon leaving he would take out the right foot out of the privy first, but in the case of the Masjid he would leave with the left foot first.

To illustrate this further consider the following:

**Right Hand Side:** eating, drinking, putting on footwear or clothes, using siwaak, giving out charity, combing right side of the hair first, wearing kohl in the right eye first, trimming nails (he would trim the nails of the right hand first making it neater first), haircuts, handshakes, washing the right side of the body first during ghusl, and to generally give or receive something.

**Left Hand Side:** left hand is used for performing the act of cleaning, trimming or shaving, entering the toilets, istinjā, removing the footwear or clothes, wiping nostrils and all other actions which make it likely for one to come in contact with dirt.

Allamah Ayni r.a. says that 'it is recommended to do all noble things with the right hand. If one does this, with an intention to follow the noble way of the Messenger of Allah ﷺ, one is rewarded. But one is not blamed for non-performance of such matters<sup>103</sup>.

Even those who consider themselves to be 'left-handers' should try to use their hands appropriately. It is just a matter of training, like we do when learning to type fast. Fingers are trained to press the keys as and when required. Many in the Western world, while eating, hold the knife in their right hand and the fork in their left. They perfectly master the art of eating with their left hand despite not being the left-handers. So why is it difficult for anyone wishing to eat with their right hand, even if they otherwise consider themselves to be the left-handers, especially if this is done to emulate the Prophetic practice.

Coming back to the subject of wudhu, the Hadith above implies that it is a Sunnah to first wash the right hand arm or foot while doing wudhu.

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<sup>103</sup> Umdat ul-Qāri

## Hadith 50: Begin with the right side for wudhu

عن أبي هريرة d قَالَ قَالَ رَسُولُ اللَّهِ s "إِذَا لَبِسْتُمْ وَإِذَا تَوَضَّأْتُمْ فَأَبْدَءُوا بِمَئْمَنِكُمْ". (أحمد وأبو داود)

*Abu Hurairah d narrates that the Prophet s said, 'when you put on clothes and when you perform wudhu begin from your right side. (Ahmad and Abu-Dawood)*

This Hadith is more specific about wudhu. The Prophet s here has clearly instructed his *ummah* to start the washing in wudhu from the right side. The hadith above was about the personal choices of the Prophet s. Here the Prophet s has instructed the Ummah to start from the right side in wudhu. This is a *sunnah* of wudhu.

As discussed under the Hadith above, one should try to follow the model of the Prophetic way of life; using the right hand for the tasks that are pure and noble, in addition to start with the right where a choice is presented. However, this may be an issue of concern for those who have some disability or are left handers by nature.

One does not earn a sin if he or she fails to follow the *sunnah* of the Prophet s out of his or her weakness. Though a stronger Muslim is better and more beloved to Allah y and His Rasool s than a weaker one, yet the weaker is not destined to Hell. However, if one abandons a *sunnah* practice out of contempt or because of his arrogance, than surely such a person crosses into the territory of rebellion against the Messenger of Allah s. This may even lead to *kufr* (disbelief) may Allah y protect us all.

## Hadith 51: Washing of the hands first before using it for purifying other parts

عن أبي هريرة d قَالَ قَالَ رَسُولُ اللَّهِ s "إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلَا يَغْمِسْ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثَ مَرَّاتٍ فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ". (أبو داود)

*Abu Hurairh d narrates that the Prophet s said, 'when one of you wakes up from sleep in the morning he must not insert his hand in the water pot until he washes it three times. This is because he does not know where may his hand may have touched during the night [sleep]. (Abu Dawood)*

Another *sunnah* of wudhu is to start the wudhu with washing one's hands first. This is necessary because hands are used to wash the other body parts, so these must be clean from dirt or impurities. Washing of the hands must be thorough in

order to make sure that they are now ready to be used as a tool for further purification.

Clothes were a precious commodity and not everyone could afford two pieces, let alone more. Ordinary people could not afford pyjamas or shirts or gowns. They would normally have a cloak or a relatively large piece of cloth which they would wrap around them as a loin cloth. So it was possible, that during sleep, it became a little loose. Secondly, not everyone had access to enough water to be able to do *istinjaa* all the time. Even though cleanliness was a duty of every Muslim and they cleaned themselves using mud stones etc. it nevertheless was possible that in the hot climate of Arabia, one's hand fell somewhere on the body where traces of najāsah remained. Hence, the true meaning of this Hadith is not only to instruct the believers to wash their hands prior to starting the wudhu, it is also hinting towards keeping the body thoroughly clean.

*'He must not insert his hand in the water'*, refers to the water storage unit. They did not have taps as we are used to today. They would simply store water in small ponds or those who could afford in large water-skins or water pots/tubs. This would be used for all the domestic needs. Many could not even afford to have small jugs or glasses to take water out of the larger pot, and even if they did, this was not always available. They would perform their wudhu beside a pond or use a larger pot, inserting their hand in the larger pot to take out water for wudhu. So the instruction in the Hadith is to ensure that one's hand is pure and clean before thrusting it into the water. It also suggests that the water in a small pond or water tank will become impure, unfit for wudhu or ghusl if a najāsah (impurity) falls in it. This issue shall be revisited later in this booklet, in sha Allah,

*'Until he washes it three times'* is to stress that he should make sure that the hand is thoroughly washed. Repeating it three times is enough to ensure that no traces of impurity remains on the hands. Those who suffer from wahm (doubt) often struggle with the concept of purity and cleanliness. Some spend hours in the bathroom washing themselves. It is important to bear in mind that cleanliness is important but wasting water is also disliked and is an act which is frowned upon. So the washing of hands three times should ensure one that he or she is now pure and should move on in wudhu. In fact scholars agree that if one becomes certain that his hands are pure after just one wash and there is no visible form of impurity he or she is not obliged to repeat the washing. However, washing up to three times is sunnah.

## Hadith 52: Siwāk

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ "تَفْضُلُ الصَّلَاةُ الَّتِي يُسَنَّاكَ لَهَا عَلَى الصَّلَاةِ الَّتِي لَا يُسَنَّاكَ لَهَا سَبْعِينَ ضِعْفًا". (البيهقي)

*Aishah ؓ narrates that the Prophet ﷺ said, ‘a prayer for which siwāk was used rises above the prayer for which siwāk was not used by 70 folds’. (Al-Baihaqiy)*

Siwāk (or miswāk) is a teeth cleaning twig made from a twig of the *Salvadora persica* tree (known as *arāk* in Arabic) or of any tree for that purpose. While rinsing the mouth during wudhu, using siwāk is sunnah.



The actions of people and their conduct shall be examined on the Day of Judgment. This is referred to as ‘weighing the deeds’ of a believer.

Depending upon numerous variables the actions shall weigh more or less. These variables include the level of sincerity, conformity to the prophetic model (the sunnah), purity of the means and the benefits received in the world for an action. One who performs Salāh with more sincerity, in a pure environment, according to the sunnah and, rather than being praised for it, endures hostility for doing so, his salāh will outweigh the Salāh of another person who had any of the above variables missing.

The Hadith above suggests that the siwāk is also an important such variable. A Salāh performed after using a siwāk gains seventy times more weight than the one for which siwāk is not used.

There are over forty Ahādith to suggest the importance of siwāk in Islam. The Messenger of Allah ﷺ himself said, ‘I have said much to you about siwāk’<sup>104</sup>. He ﷺ said the angel Jibrael ؑ always stresses upon the matter of siwāk when he visits me. I hence rub the siwāk so rigorously that I fear injury to my gums<sup>105</sup>. He ﷺ also said that "Were it not that I might over-burden the Believers I would have ordered them to use siwāk at the time of every salāh."<sup>106</sup>

Siwāk has spiritual benefits as well as physical. The Messenger of Allah ﷺ said, hold on to miswāk, as it cleanses the mouth (physical benefit) and is pleasing to the Lord’ (the spiritual benefit). A 2003 scientific study comparing the use of miswāk with ordinary tooth-brushing concluded that the results clearly were in

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<sup>104</sup> Bukhari, on the authority of Anas ؓ

<sup>105</sup> Ahmad, on the authority of Abu-Umamah ؓ.

<sup>106</sup> Bukhari, Muslim



favor of the siwāk, provided that one using a siwāk is given proper instruction in how to brush using the miswāk.<sup>107</sup>

A 2010 study published in the British Medical Journal concluded that people who brushed less than twice a day had an increased risk of developing cardiovascular disease, due to inflammation and loss of connective tissue and bone support of the teeth. In the BMJ study, people who brushed their teeth less than twice a day, habitually, had a 70 percent higher risk of developing cardiovascular disease. Miswāk being an important part of wudhu means a practicing Muslim will be brushing his teeth nearly five times a day.

Dr. Rami Mohammed Diabi,<sup>108</sup> is Saudi based Muslim scholar who has spent almost two decades investigating the effects of *miswāk* on health, and especially its anti-addiction effects on smokers (curative and preventive sides). Quoting a Chinese medical practitioner he argues that the tongue is the centre of body control. He refers to siwāk as the ‘Siwāk Puncture Medicine’. He argues that not only the miswāk has preventive side, as serious disease can be averted by simply making miswāk a routine, it is also possible that the disease that have already set in are cured through regularly using the siwāk. Having explained his argument he poses an interesting question saying: ‘The blind can see and the paralytic can walk, is tongue acupuncture more powerful than Jesus Christ?’<sup>109</sup>

In addition to strengthening the gums, preventing tooth decay and eliminating toothaches, the *miswāk* is also said to halt further increase in decay that has already set in. Furthermore, it is said to create a fragrance in the mouth, eliminate bad breath, improve sensitivity of taste-buds and promote cleaner teeth.

As for the spiritual benefits of siwāk the list is long. Haafiz Ibn Hajar r.a. has listed twenty benefits. Shāmi r.a. has mentioned thirty. Some scholars count up to 72 benefits of being punctual with siwāk. The author of It-Haaf has stated a short poem wherein he counts the twenty. These include,

- Cleanliness of the mouth,
- Pleasing the Creator,
- Enables the angels to relax around the person,
- Repels the shaitān,
- Removes the unpleasant odour from the mouth,
- Increases the level of alertness and maturity,
- Makes a person wiser and more useful to the others,

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<sup>107</sup> <http://www.dailynews.lk/2009/02/20/fea11.asp>

<sup>108</sup> <http://bafree.net/globalkidslink/Ramadan-Global-Campaign/Articles/Jesus-PBUH-Sewak.html>

<sup>109</sup> A gentle reference to the healing powers of Prophet Eisa a.

- One who observes it regularly shall die with his faith in Allah ta'ala being intact.
- Such a person shall be saved from losing his Imān at the death-bed.

## Siwak is from what trees?

Ibn Masood ؓ said, 'I used to pick the Prophet's ﷺ siwāk from the arāk tree'.<sup>110</sup> The Prophet ﷺ said, 'the miswāk of an olive tree, the blessed one is wonderful as this is my siwāk and of the Prophets that came before me'.<sup>111</sup> Allamah Aini r.a. has stated that the best siwāk is of the Arāk tree, then of an olive tree and finally of any tree that has a bitter taste like cedar etc. Some narrations suggest that the Prophet ﷺ forbade using the twig of a fragrant flower,<sup>112</sup> saying it can have adverse effects on a person's health.

The scholars have stressed that unknown plants, shrubs or trees should also be avoided when picking a miswāk. This is because some plants are poisonous and other trees may not be suitable as the natural content of such trees may harm the soft tissues in the mouth and can have devastating consequences.

## What is Arāk?

Arāk in Urdu is called 'peelu'. In English it is referred to as *Salvadora persica* which is a species of another plant known as *Salvadora*. *Salvadora persica* has antiurolithiatic properties. Used for centuries as a natural toothbrush, its fibrous branches have been promoted by the World Health Organization for oral hygiene use. Research suggests that it contains a number of medically beneficial properties including abrasives, antiseptics, astrin gent, detergents, enzyme inhibitors, and fluoride.



In the absence of siwak, the twig, one should rub his index finger on his or her teeth.<sup>113</sup>

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<sup>110</sup> Al-Talkhees

<sup>111</sup> Tabarani,

<sup>112</sup> Si'aayah

<sup>113</sup> Baihiqiy, on the authority of Anas ؓ.

## The size of a siwāk

The siwāk should be approximately one hand span long when first used and ideally not thicker than the index finger. Preference is given to the ones that are straight. If it becomes so short that holding it becomes difficult it should be replaced. Only one end of the miswāk should be chewed to turn it into a brush type soft thread.

## The method of siwāk

Siwāk should be rinsed prior to its use. Hafiz Ibn Hajar r.a. states that siwāk should be used horizontally on the teeth and vertically on the tongue.<sup>114</sup> It should first be used on the upper teeth on the right side of the mouth, followed by the lower teeth of the same side. You then use siwāk on the left upper teeth followed by the lower ones. Each side should be rubbed at least three times, rinsing the siwāk with water after each rubbing.<sup>115</sup>

Shah Wali Ullah r.a. says that Siwāk should thoroughly be washed and should be used to clean the mouth extensively, as far as possible. This clears the phlegm from the throat and the chest and sharpens the sound of speech. It is also suggested that it should be rubbed with a gentle pressure making sure that it leaves the teeth white and clean<sup>116</sup>. The siwāk should be washed after usage before being stored.

## When should siwāk be used

There are several occasions where one should use siwāk. Some of which are listed below:

- Upon arriving at home,<sup>117</sup>
- Before going to sleep,<sup>118</sup>
- During the night – intervals between sleep,<sup>119</sup>
- Upon waking up from sleep,<sup>120</sup>
- After the istinja,<sup>121</sup>
- Before going to Masjid,<sup>122</sup>
- When going out of the house,
- Before and after food,<sup>123</sup>

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<sup>114</sup> Talkhees ul Habeer

<sup>115</sup> Al-Bahr ul-Raa'iq

<sup>116</sup> Tibb-e-Nabawi

<sup>117</sup> Muslim, on the authority of Shurayh b. Haani d

<sup>118</sup> Ahmad on the authority of Abu-Hurairah d.

<sup>119</sup> Ahmad and Tabarani

<sup>120</sup> Bukhari and Muslim, on the authority of Huzaifah d

<sup>121</sup> Abu-Dawood, on the authority of Aaisha g.

<sup>122</sup> Tabarani, on the authority of Aaisha g.

<sup>123</sup> Ahmad, on the authority of Abu-Hurairah d.

- When the teeth turn yellow,
- Before every salāh,
- with each wudhu, as is suggested by the Hadith that is to follow.

Some ahādith appear to suggest that siwāk should be used before each Salāh. Like in the Hadith of Imam Tirmidhi and Imam Nasa'ie r.a.

A number of scholars are of the opinion that siwāk should be used just before a prayer commences. However, since rubbing of siwāk sometimes causes minor bleeding in the gums and there is also possibility that saliva is discharged, it is better done at the time of wudhu. The narrations of Imam Malik and Imam Ahmad r.a. support this view.<sup>124</sup> ...

Using siwāk in a Masjid is said to be makrooh. This is because the purpose of the siwāk is to remove the odour and dirt from the teeth, and a Masjid is not the fit place for that purpose and for clearing one's mouth. So it should be used before entering into the Masjid, or while performing wudhu.

## Siwāk for women and children

Siwāk is also recommended for women. Aisha   narrates that the Messenger of Allah   gave us instructions to use siwāk and said, 'how wonderful is siwāk'.<sup>125</sup> Sayyidah Maimunah   would keep her siwāk in a bowl of water. When she completed the house chores and was not busy in worship she would take it out and use it.<sup>126</sup>

Children should also be encouraged to use siwāk, as they are taught Salah from an early age, so they are trained and are able to reap its benefit upon reaching the age of puberty.

## Siwāk versus Toothbrush

Toothbrushes are useful tools to clean the teeth, but shall not guarantee the spiritual benefits. This is in addition to the fact that ordinary toothbrushes cannot be used to clean the gums or the tongue, as siwāk can. Finally, care should be taken to avoid using brushes made of the animal hair.

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<sup>124</sup> Buloogh ul-Murām

<sup>125</sup> Bazzaar

<sup>126</sup> Tabarani fi al-Kabeer

## Hadith 53: The use of *siwāk* before prayer

عَنْ عَائِشَةَ g قَالَتْ قَالَ رَسُولُ اللَّهِ s السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ وَمَرْضَاةٌ لِلرَّبِّ (النسائي احمد) وَعَنْ أَبِي هُرَيْرَةَ d قَالَ قَالَ رَسُولُ اللَّهِ s "لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي لِأَمْرِهِمْ بِالسِّوَاكِ مَعَ كُلِّ وُضُوءٍ". (موطأ الإمام مالك مسند أحمد)

*Aisha g narrates that the Prophet s said, 'the siwāk is a source of purification for the mouth and pleases the Lord'. (Nasa'ie, Ahmad)*

*Abu Hurairah d narrates that the Prophet s said, 'would it not have been for my ummah that it will become a burden on them, I would have commanded them to use siwāk during every wudhu'. (Maalik, Ahmad)*

Using *siwāk* is recommended for each prayer. One who stands in prayer having used *siwāk* does so in such a way that his mouth is clean and his Lord, the Almighty Allah y, is pleased with him. This is why the Prophet s thought that he should command the ummah to only stand in prayer after using the *siwāk*. If he did, this would have become an essential component of wudhu. Due to the fact that the ummah was commanded by the Almighty Allah y to follow every instruction of the Prophet s, it would become part of the standard against which the validity of every *Salāh* was checked. Carrying a *siwāk* could become an extra duty for the faithful during their journeys and for the sick. If someone lost it he or she would have not been able to pray, so people would be forced to carry around more than one *siwāk*. Also those living in deserts, barren lands or hills covered in snow may have struggled to acquire *siwāk* locally, so would have no choice but to import or stock them. So he s did not declare it an obligation, but by making a statement like the one above he s made the significance of *siwāk* very clear.

Some narrators have reported the last word of the Hadith above as '*Salāh*' instead of wudhu. For example the narration in al-Tirmidhi reads, '*I would have commanded them to use siwāk for every Salāh*'. This as the report found in Bukhārī. As a result of this narration some scholars like Imam al-Shāf'īe r.a. are of the opinion that *siwāk* should be used just before *Salāh*. So those who follow the Shāf'īe school are often seen using *siwāk* as they stand in rows for congregational *Salāh*.

Others differ with this view, arguing that using *siwāk* is an act of cleaning which is performed to remove odour and plaque from the mouth. It is not only done on the teeth but is also recommended for the tongue and the gums. While standing in a row with fellow believers, usage of *siwāk* may cause some unpleasant discharge (blood, phlegm etc.) that makes the fellow Muslim uncomfortable. They hence argue that this should be avoided. This is in addition to the fact that the angels are also troubled by the things that trouble human beings.

As for the words in the narration found in Saheeh Bukhari ‘I would have commanded them to use siwāk for every Salāh’, these should be understood in their relevant context, as is the case in regards to the Qur’anic verse on wudhu. It reads, ‘O you who believe, when you rise for Salāh, (prayer) wash your faces and your hands’ The literal meaning of the Arabic word used here is ‘when you stand for Salāh’. Yet no one begins to wash their body parts when standing for Salāh. Similarly siwāk for Salāh means that it is done at the right time while preparing for Salāh.

It is worth pointing out here that despite what is said above, we should treat with respect those who follow the Sahāf’iee school. If someone is seen using siwāk while standing in a row of worshippers before salāh he should be given respect and space to follow the sunnah according to his *mazhab* (the school of thought).

## Hadith 54: The method of using siwāk

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَسْتَاكُ وَطَرَفُ السِّوَاكِ عَلَى لِسَانِهِ وَهُوَ يَقُولُ عَا عَا. (النسائي)

*Abu Musa al-Ash’ariyy رَضِيَ اللَّهُ عَنْهُ said, I visited the Prophet ﷺ and found him busy using his siwāk. The tip of the siwāk was on his tongue and (as he rubbed it there) he ﷺ was making sounds like a’aa a’aa. (Nasaie)*

This hadith teaches us another aspect of siwāk use. The siwāk is not only for the teeth it is also rubbed over the gums and the tongue. The Prophet ﷺ was using siwāk on his blessed tongue and as he rubbed it on the back side of the tongue it gave rise to the sounds, phrased by the narrator as a’aa a’aa. The benefit of rubbing the siwāk over the tongue is that it removes the phlegm from the throat and makes the sound of speech more clear. This Hadith also indicates that a tooth brush cannot be used to perform all the tasks that are possible with a siwāk.

It is important to note that while using siwāk on the tongue one has to exercise care to ensure that this does not lead to any harm or an injury. The siwāk should also be properly chewed and softened. The Hadith also suggests that the Prophet ﷺ used the siwāk up and down, rather than left to right. This nevertheless is the case only with the tongue, as when rubbing over the teeth majority of the scholars are of the opinion that it should be done horizontally. This opinion is based on other narrations from the Prophet ﷺ. The modern scholars however, are of the opinion that rubbing siwāk horizontally may be fine for those who have teeth that are fully lined and straight. Others should also rub siwāk on their teeth up and down as well to maximise its effect. The dentists recommend considering four points when cleaning teeth. These are as follows:

- Allow at least two minutes for proper brushing
- Brush in a circular motion using light pressure
- Focus on two to three teeth at a time
- Pay close attention to back teeth, the gum line and areas around fillings, crowns and restorations

## Hadith 55: Siwāk is a tradition of the messengers of Allah ﷺ

عَنْ أَبِي أَيُّوبَ ۓ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " أَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِينَ الْحَيَاءُ (وَيُرْوَى الْخِتَانُ) وَالنَّعْطُ وَالسَّوَاكُ وَالنِّكَاحُ ". (الترمذي)

*Abu Ayyub ۓ narrates that the Prophet ﷺ said, 'Four characteristics are from the traditions of the Messengers of Allah: modesty (some reports mention 'circumcision'), the use of perfume, the use of a tooth-stick for brushing teeth, and marriage'. (Tirmidhi)*

This hadith adds another dimension to the discussion on siwāk. Siwāk is not only the sunnah of Prophet Muhammad ﷺ, but it was also a sunnah of all the Messengers of Allah ﷺ that came before him. In addition to siwāk, there are practices which are not unique to our Prophet ﷺ, but were common amongst all the Messengers of Allah ﷺ that came before him.

## Who are the messengers of Allah?

Prophethood in Islam is a title granted by the Almighty Allah ﷻ. No one can become a Messenger of God or a Prophet by choosing it as a career. Prophets are chosen by Allah ﷻ<sup>127</sup>. They are chosen from amongst the human beings so their people can learn from them and are able to take their Prophets as role models. Allah ﷻ presents the Prophets as role models to their people.

The Prophets are protected from being manipulated or played with by Satan. As Satan tries to interfere with them, the divine grace removes the ill-effects of satanic plays. What is left is pure divine teachings<sup>128</sup>. Every action of theirs is approved by Allah ﷻ. People are rewarded for showing regard and admiration to what their Prophets choose. The Qur'an encourages the believers to take their Prophet's life as an example<sup>129</sup>. So each Prophet was chosen by the Almighty ﷻ, was protected from committing sins and was also presented to their people as a role model.

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<sup>127</sup> Al-Qur'an 06:124

<sup>128</sup> Al-Qur'an

<sup>129</sup> 33:21

## Traditions of the Messengers of Allah ﷺ

There are numerous instructions given to the messengers of Allah ﷺ. Some of these are also stated in the Qur'an. Eating from pure and Halāl food only, remaining truly obedient to Allah ﷻ and supporting and helping the new Messengers are to name but only a few. Each of these commands are clearly important and worthy of due consideration.

The Hadith above states that the four qualities mentioned are a common feature of every Prophet's life. This explains the importance of these noble traits. These four qualities are a tradition of all the messengers of Allah ﷺ. These were common amongst them all. This is a thread that runs across the communities and societies that existed throughout the ages. If there is something called a 'universal culture', then these surely are the important parts of it.

Therefore, if a community holds dear some practices, like circumcision, baptism, pilgrimage or something else because that is the tradition of one Prophet, then the traditions mentioned in this hadith are surely a lot more important and worthy of respect because these are the choices of all the Prophets that were appointed by God. Another Hadith mentions these noble practices to be more than four. One Hadith states that ten practices were common amongst the Prophets which requires a discussion on its own.

However, Let us now look at the four mentioned here in some detail:

### Al-Hayaa (modesty)

The root of this word in Arabic is in the letters that form the word '*Hayaah*' used for life. It broadly refers to concepts like modesty, shyness, self-respect, bashfulness, shame and honor, etc. The original meaning of '*Hayaa*' in English refers to a bad and painful feeling, which is accompanied by embarrassment, caused by one's fear of being exposed or censured for some unworthy or indecent conduct. Islamically '*Hayaa*' is an attribute which pushes the believers to avoid anything distasteful or abominable. It keeps them from being associated with anything that has to do with a wrong and helps them remain alert and watchful in this regard.

Imam Muslim r.a. has reported a Hadith that the Prophet ﷺ said, 'Iman (belief in Allah ﷻ) has more than sixty parts, the highest being *laa ilaha illa Allah*<sup>132</sup> and the lowest being the removal of a harmful substance from the path of people, and *al-Hayaa* is a part of Iman'.

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<sup>132</sup> The statement of faith, meaning '*there is no god but Allah*'.



Mullah Ali al-Qari r.a. states that, '*Hayaa* sometimes is a natural quality in people and at others it has to be earned and learnt like the other acts of piety. However, it is praiseworthy only when it serves the purpose of *deen*. So if one shies away from performing his duties, for example the enjoining good and forbidding evil because of feeling shy, then that is not part of Iman. That is simply a weakness of character. The essence of *Hayaa* is a quality in character that pushes one to shun distasteful and condemnable practices and prevents one from holding back the rights of the rightful'<sup>133</sup>.

He also has explained the reason why out of all the components of Imān the Prophet ﷺ specifically mentioned *al-Hayaa*. He says that this is because *Hayaa* is the seed from which all other parts of Iman grow.<sup>134</sup>

Abdullah b. Mas'ood ر.ا. narrates that once the Messenger of Allah ﷺ came to his companions and said, 'Have *Hayaa* from Allah as it should be'. The companions replied, 'O Messenger of Allah ﷺ, we do have *Hayaa* by the grace of Allah'. The Messenger of Allah ﷺ thereupon commented, 'that is not all of it. The true *Hayaa* from Allah ﷻ is that you guard and look after your head (i.e. do not bow it before anyone other than ﷻ<sup>135</sup>) and whatever it consists of (the eyes, ears, nose, tongue, the thoughts and aspirations etc.), and that you guard the stomach and what it holds (the food, the heart, hands, legs, and the private parts) and that you remember death and the tests and troubles that are to follow after death. One who chooses the [comfort of the life] after death will abandon the adornment of this world. Whoever does so, only he has truly exercised *Hayaa* from Allah ﷻ.<sup>136</sup>

The Hadith above suggests that the believers should do *Hayaa* from Allah ﷻ, in fact He is the first in front of Whom people should feel embarrassed. They must not indulge into anything that He did not approve off, nor should they remain absent from where He ﷻ has called them to. They should also not have in their bellies or in their heads what Allah ﷻ does not like. One who strives towards this goal is the one who has perfected this level of Imam, called *al-Hayaa*, as the Prophet ﷺ said, '*al-Hayaa* is part of Iman'. He ﷺ also said 'worship Allah in such a way as if you can see him'.

Junaid Baghdadi r.a. said, 'contemplating over the favors and bounties of Allah ﷻ and also reflecting upon one's own short comings gives rise to a re-action in the mind and body of a man which is called *Hayaa*.<sup>137</sup>

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<sup>133</sup> Umda tul-Qari

<sup>134</sup> Umda tul-Qāri

<sup>135</sup> Mirqaat

<sup>136</sup> Tirmidhi

<sup>137</sup> Umdat tul-Qāri

The Prophet ﷺ also said, ‘what people have received out of the [wise] words of the previous Prophets is that ‘if you do not have *Hayaa* then you would follow your lust’. At another occasion he ﷺ said, ‘verily when Allah decides to punish a man he takes *Hayaa* away from him. Then you will find him to be detestable and spiteful’.

Another Hadith reads, ‘surely, when Allah ﷻ intends to punish a man He takes away from him al-Hayaa, so you shall not find him except a despicable and detesting person. When he becomes as such, al-amānah (the trustworthiness) is taken away from him so he becomes cunning, looking for ways to defraud people, showing mercy to no one. So when he is deprived of feeling remorseful to others he becomes hard-hearted and of thick-skin. So when he becomes such, the knot of Imān is removed from him. You would then find him nothing but a dejected and condemned devil.’ Though there are narrators in its chain that are weak, it is frequently mentioned by scholars when teaching their students the consequences of not developing and exercising this trait.<sup>138</sup>

The Prophet ﷺ once heard a companion of his rebuke his brother over al-Hayaa, encouraging him to put it aside sometimes in order to succeed in life. The Prophet ﷺ said to him, ‘leave [your brother] alone, surely al-Hayaa only produces goodness’.

It is reported from sayyiduna Ali ؑ that he said that ‘the bestowments of Allah ﷻ upon the entire creation are fair and equal. He never gave to one more than the other’. He was asked how is this possible when we all see that some men are rich where are the others are poor. He replied, ‘the good manners are also a provision from Allah ﷻ, so when he gives to a person richness through wealth to the other He gives in return provision of good manners and al-akhlāq’.<sup>139</sup>

### Al-Ta’attur (wearing perfume)

Prophet ﷺ said, there are only three things in this world that I find appealing. He then mentioned them counting perfume as well, adding that ‘the comfort of my eyes is in Salāh’. Not only he ﷺ himself liked wearing perfume he ﷺ also encouraged his companions to do so, particularly on the days of gathering, like before the Jumua Salāh on a Friday and on the day of Eid. He had a small container, a *sukkah*, for the perfume oil. His servant Anas b. Maalik ؓ reports that the Prophet ﷺ had a *sukkah*, a small container, from which he would apply the perfume.<sup>140</sup> The Prophet ﷺ said, ‘Allah is beautiful and loves beauty’.<sup>141</sup> Umar ؓ,

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<sup>138</sup> Ibn Atiyyah, Sharh Arba’een Nawawi

<sup>139</sup> Sharh Arbaeen Nawawi, li-atiyyah

<sup>140</sup> Abu-Dawood

<sup>141</sup> Muslim, Tirmidhi

the second Caliph, is reported to have said, whoever spends a third of his wealth on perfume is not being extravagant.'

The Hadith above suggests that even the earlier Prophets liked wearing perfume. They all did so and kept themselves approachable by ensuring that people that sat close to them found their company comforting and pleasant. As being the messengers of God, Prophets had visitors not only of the earthly origin, but also those who came from the heavens, the angels. They wanted to honor their guests of both kinds. The faithful and the believers enjoyed their company not only in spiritual sense, but also from the humanly perspective too.

Those who abandoned the call of the Prophets and turned their backs against them lost sense of fragrance too. In the western world, it is often stated, perfumery begins in the medieval period. Regarded as blasphemous in the Dark Ages that followed the fall of the Roman Empire, fragrances came into use—in solid and liquid form—only in the eleventh century. It was then that crusaders, returning from the Muslim lands, brought back with them a multitude of aromatic items: spices, twigs, leaves, and powerful animal fixatives in paste form (such as civet, ambergris, and musk), which soon proved to be worth their weight in gold. If this claim is true than surely the modern advancements in perfumery are indebted to Prophet Muhammad ﷺ and his servants who re-introduced to them a savor and pleasure they had long forgotten.

Prophets always used perfumes and encouraged mankind to take care of the smells emitted from their persona. This made it easy for the Prophets to discharge their duty of bringing people closer to their Creator. By doing so they set an example for their followers. Anas d said, "I did not touch any silk brocade nor silk softer than the palm of the Messenger of Allah ﷺ. I did not smell any scent sweeter than the scent of the Messenger of Allah ﷺ. I served the Messenger of Allah ﷺ for ten years and he never said to me, 'Uff' nor did he say about anything I had done, 'Why did you do that?' nor about anything I had not done, 'Why did you not do that?'"<sup>142</sup>

It is important that we draw our attention to a Hadith which suggests that Messenger of Allah ﷺ did not wear perfume because he needed it, but more so because he ﷺ wanted to set a tradition for the Ummah. A sweet fragrance was emitted naturally from the blessed body of the Prophet ﷺ.

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<sup>142</sup> Bukhari and Muslim

Anas d has reported, 'I did not smell anything more fragrant than the fragrance of the Messenger of Allah s. The fragrance was better than Amber and Musk'<sup>143</sup>. Jabir Ibn Samura d narrates that the Prophet s touched my cheek and I felt a cool sensation and his hand were scented. It was as if he had taken his hand from a bag of perfumes.'

The Prophet s slept on a rug in the house of Anas d and being very warm he perspired. Anas's d mother brought a long necked bottle in which to put his blessed perspiration. The Prophet s asked her about this. She said, 'We put this in our perfume and it is the most fragrant of scents.'<sup>144</sup> Anas d states that, 'I have never smelt any perfume or fragrance better than the fragrance of the Messenger of Allah's blessed perspiration s.' Umm Salmah g reported to have said, 'When the Messenger of Allah s left this world I placed my hand on his chest. Many weeks have passed and I eat and wash this hand yet the fragrance still remains.'

Anas d states that when a companion would desire to visit the Messenger of Allah s and would not find him, they would track him by his fragrance in the streets. Jabir d said that, 'When the Messenger of Allah s went down a road, anyone who had followed him knew that he had passed that way because of his scent.'

If the Messenger of Allah s shook hands with a man, his beautiful scent would remain on that man's hand for the rest of the day, and if he placed his hand on the head of a child, that child would stand out from others by virtue of his sweet fragrance.

Once the Messenger of Allah s blew (for blessing) on his palm and wiped it over the back and stomach of 'Uqbah d as he complained of an illness to the Messenger of Allah s. It became so fragrant that he had four wives, everyone of them put on extra perfume, to equal the fragrance of their husband, but it could not overcome the fragrance that 'Uqbah d had.

The use of perfume seems to have been common across all the ages and cultures. This trend continues in the modern societies too. Today, fragrances can be found all around, from scented candles, to many popular bath and body products. A report for European commission suggested that the cosmetics industry in EU27 countries was worth over €63.5 billion in 2006. The report also points out to the growth within this sector and suggests a link between the per

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<sup>143</sup> Tirmidhi

<sup>144</sup> Muslim

capita income and consumption of cosmetic products, which include toiletries, skin care, decorative cosmetics, fragrance perfumes, and hair care.

There are numerous reasons why people wear perfumes, but ultimately it boils down to the fact that they make them feel happy. The reasons for this reaction can range from the presence of pheromones, memories the scent invokes, a feeling of escape, and the ability to show individuality through fragrances. This boost of positivity in our everyday life increases vitality, improves our drive to accomplish, and increases resistance to failure. A columnist in Forbes writes, 'find today the fragrance that makes you happy and reap the benefits continually thereafter'.

The Prophet ﷺ compared a good friend with a perfume seller. Encouraging his companions to avoid the bad company the Messenger of Allah ﷺ said, 'the example of a good companion and a bad companion is like that of the seller of musk, and the one who blows the blacksmith's bellows. So as for the seller of musk he shall either grant you some, or you buy some from him, or at least you enjoy a pleasant smell from him. As for the one who blows the blacksmith's bellows then either he shall burn your clothes or you will get an offensive smell from him.'

The analogy here between the character of a person and the effects emitting from his persona may appear to be metaphorical, suggesting that people learn habits from one another. So those who sit in the good company are more likely to pick up good habits, whereas, those who sit in the bad company may expose themselves to an environment which makes them feel at least less opposing to that evil, even if not aligning themselves to it altogether.

So a Muslim may consider not only making a habit of wearing perfume but also adopting good habits and noble characteristics too so that he or she becomes a good company and a source of good effects for the people around him/her. Similarly he should refrain from substances that have an unpleasant odour since this will lead to making others around him uncomfortable.

### Perfume for women

Islam encourages the use of perfume, especially for when setting out of homes. This however is for men. Women are asked to generally avoid wearing perfume in public gatherings. This is to protect them from unwanted attention. Within households women are also encouraged to wear perfumes, especially to strengthen the family bond. Same applies to men. They must also take care when arriving at home.

The greater wisdom of this aspect of Islam cannot be fully appreciated without first understanding that Islam does not permit, any sexual relations out with the marriage (as was the case in Christianity and Judaism until they gave into the

pressure of modern life). To ensure this chastity of character, Islam emphasizes hijab and segregation between the two genders in the Muslim society.

Research into the effects of perfume on human behavior has unraveled the difference between the impact that fragrance has over men and women. Pheromones are scent triggered hormones which stimulate sexual appetite. Logically this hormone plays an important role in human sexuality and desire. Analogs of the natural human hormone can be found in some perfumes where these scents trigger increased sexual appetite. The list of known pheromones is growing continually. Most of the currently recognized pheromones only work on men. As such, women wearing these types of perfumes instill greater sexual desire in the men surrounding them, and in return, boosting her own self-esteem as her feelings of being attractive and adorned grow. This is why the Prophet ﷺ has emphasized the women should adorn themselves only for their husbands, and forbade women wearing perfume when they are out and about.

Women were asked not to wear perfume when going outside. The Prophet ﷺ said, 'a woman who puts on perfume and passes by people so that they can smell her fragrance is a zaaniyah'<sup>146</sup> (i.e. one committing fornication). This prohibition of perfume for women when going out includes their visit of the Masjids. Zainab g (the wife of Abdullah b. Masood d) narrates that the Prophet ﷺ said to women, 'if one of you wants to go to a Masjid she should not wear any perfume'<sup>147</sup>. Women are asked, even when going to Masjids, to not wear adornment or any fragrance or something that may attract attention or cause fitnah. Abu Hurairah d narrates that the Prophet ﷺ said, 'do not prevent the female servants of Allah y from going to the Masjids of Allah y, but let them go out looking scruffy.'<sup>148</sup>

Men are encouraged to avoid such perfumes or perfume oils that leave a visible mark on them after use. Whereas women are encouraged to use such ointments that adorn them colorfully too, but only with such oils or perfumes that have a lighter scent. Abu Hurairah d reports that the Prophet ﷺ said, 'the perfume oil for men is that of which scent is apparent while its color is hidden, and for women is that of which colour is apparent, while its scent is hidden.'<sup>149</sup> This Hadith also suggests that there is difference between the perfumes appropriate for men and for women.

### Manners relating to perfumes

A perfume is intended to be pleasant and comforting. Hence, it is important to exercise caution when selecting a perfume, especially the ones that is to be used

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<sup>146</sup> Nsa'ie, Ahmad

<sup>147</sup> Muslim

<sup>148</sup> Abu Dawood, Ahmad

<sup>149</sup> Nasa'iee

for public events. Aisha ؓ is reported to have said that she used to perfume the Prophet ﷺ before his assuming the state of Ihram, with the best scent available.<sup>150</sup>

If the perfume is in the form of pure oil and does not have any chemicals added to it than it should be applied fairly to the head and the beard. Because that is where Aisha ؓ used to scent the Prophet ﷺ. Imam Bukhari r.a. has pointed towards this sunnah by mentioning this in one of his titles as well<sup>151</sup>. Perfumes containing various chemical ingredients may not be suitable to be applied on hair.

There is great reward promised to those who wear perfume on Fridays for Jumua congregation. Slaman Al-Farisi ؓ narrates that the Prophet ﷺ said, 'If a man takes a bath on Friday, purifies himself thoroughly, uses oil and perfume which is available in the house, sets forth for the Masjid, does not (forcibly) sit between two persons, offers the prayer that is prescribed for him and listens to the Imam silently, his sins between this Friday and the previous Friday will be forgiven'<sup>152</sup>.

Another relevant aspect about perfumes is the Islamic tradition, where Muslims offered perfume to one another as a gift, and they viewed it such a common thing, that no one thought of being burdened when offered a perfume as a gift. The Prophet ﷺ and his noble companions would not refuse accepting perfumes.<sup>153</sup> The Prophet ﷺ said, 'whoever is given Teib (attar, perfume oil, oil fragrances, musk oil), he should not refuse it, because it has a good smell and it is light to carry'.<sup>154</sup> Abu Hurairah ؓ reports that the Prophet ﷺ said, "Anyone offered rayhān (basil perfume) should not decline it. It is light in weight and fragrant in scent."<sup>155</sup>

It may not be inappropriate to mention that using perfume containers made of gold or silver is makrooh.<sup>156</sup> This is because the Prophet ﷺ instructed Muslims to not use utensils made of gold or silver. This command is for both men and women.

## Alcohol in perfumes

Another relevant issue here is of the existence of alcohol in perfumes. Given the fact that the use of alcohol (and all the other intoxicants) is forbidden in Islam, its existence in perfumes creates confusion. Alcohol and wine is listed as an impure item in the Islamic theology, along with blood and urine. So it is not only the oral consumption which is forbidden, an external application of alcohol is also viewed as harām due to its impure nature.

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<sup>150</sup> Bukhari

<sup>151</sup> Aa'isha ؓ is reported to have said, 'I used to perfume the Prophet ﷺ with the best scent available so much so that I saw the shine of the scent on his head and beard'. (Bukhari)

<sup>152</sup> Riyadh us-Sāliheen

<sup>153</sup> Bukhari

<sup>154</sup> Abu Dawood

<sup>155</sup> Muslim

<sup>156</sup> Shāmi

This is true at a time when most of modern perfumes, especially the leading brands, contain some form of alcohol in one way or the other. Encyclopaedia Britannica, under the heading 'perfume', gives some classifications on perfumes, almost all of which contain alcohol. This is why many leading contemporary scholars have examined this issue and have given their opinion.

The following statement by a student of Mufti Muhammad Taqi Uthmani sums these views up rather comprehensively:

*To summarise, it would be permitted to use the various types of perfumes, deodorants and creams that contain alcohol due to the fact that the alcohol contained in them is from [sources] other than grapes, dates and barley or it is a synthetic alcohol (formulated from chemical substances) and not the khamr (wine) that is absolutely impermissible and filthy. However, it is more religiously precautionary to avoid using such perfumes and deodorants, whenever reasonably possible, because of the differences of opinion regarding it. But it should be remembered that, occasionally certain deodorants, perfumes, etc contain alcohol that is derived from grapes, dates, etc, ...thus making the perfume or cream impure and unlawful to use.<sup>157</sup>*

## Siwāk

This has been discussed earlier.

## Nikāh

Nikāh or marriage is an important foundation of human life. An important teaching of our Prophet ﷺ is that whoever is able to support a wife should be married. Living in celibacy is not praiseworthy in Islam. In fact one who fears falling into sin and has the means to be married for such a person to be married is obligatory.<sup>158</sup> Otherwise, he is viewed as living in sin, even if no sin is committed. However, if one suffers from some form of mental or physical condition that makes him unfit for marriage or there is genuine risk that he may cause harm or be unjust to his wife, for such a person to marry is harām.<sup>159</sup> He should first seek treatment for his condition prior to taking responsibility of raising a family.

For ordinary people, it is a recommendation that they should be married. Consider the following ahādith of the Messenger of Allah ﷺ:

- 'When one of you is married he has completed half of his faith. So he should fear Allah ﷻ in regards to the remaining half'.<sup>160</sup>

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<sup>157</sup> <http://www.daruliftaa.com>

<sup>158</sup> Shāmi, The Book of Marriage

<sup>159</sup> Shāmi, The Book of Marriage

<sup>160</sup> Ahmad



- 'When one of you is married, the Satan wails for him saying, 'Oh! the son of Adam has saved two thirds of his deen from me'.<sup>161</sup>
- 'Your walk to the Masjid and your return to your family in terms of heavenly reward are the same'.<sup>162</sup>
- 'A *deenār* (gold coin) that you spent in the path of Allah, a *deenār* that you spent to set a slave free, a *deenār* that you gave to a poor person in charity, and a *deenār* that you spent on your family, the greatest in terms of reward out all these, is the one that you spent on your family'.<sup>163</sup>
- 'A young man who marries in his early years, his Satan wails saying, 'Oh! he indeed has saved his deen from me'.

In the books of Fiqh, Nikah is defined as 'a contract that is intended to make permissible for a man to enjoy from a woman whom he could marry according to shari'a, such benefits that he could not have enjoyed from her otherwise'<sup>164</sup>. Amongst the requirements of Nikāh are that at least two witnesses, who are trustworthy and God-fearing are witness to it. It is also recommended that this should not be kept as a secret and should be openly declared. For this purpose a preference is given to the ceremonies of Nikah being performed on a Friday in a Masjid.<sup>165</sup>

It is also important that we pay attention to the concept of Nikāh in Islamic tradition and the way it is understood in contemporary societies. This is necessary because lack of this understanding adds to the confusion and doubt.

In Islam, like other Abrahamic faiths, the sexual activity between the two genders out with the marriage is strictly prohibited. The only legitimate way of sexual activity between a man and a woman is through marriage. The age at which individuals can enter into a marriage is the age of consent, which in Islam is prescribed to be the age of puberty. Some might find the logic behind this ruling difficult to comprehend, but if they realise that sexual activity out with marriage is strictly prohibited in Islam, and if they ponder over the number of teenagers who become involved in this around the age of sixteen if not earlier, it may become easy for them to rationalise the justification of lowering the age of consent for marriage.

Marriage in societies which do not accept fornication to be a norm is not a privilege. Allowing its members to be married when they need it most and removing obstacles from its path enables everyone to feel relaxed about it. So to prevent such societies from slipping into chaos, lowering the age of marriage to a

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<sup>161</sup>Musnad Abi-Ya'la, as reported in Kanz ul-u'mmaal

<sup>162</sup> Sunan Saeed b. Mansoor, as reported in Kanz ul-u'mmaal

<sup>163</sup> Muslim, Abu Dawood

<sup>164</sup> Shāmi, The Book of Marriage, (عقد يفيد ملك المتعة قصداً، أى عقد يفيد حل إستمتاع الرجل من امرأة لم يمنع من نكاحها مانع شرعي)

<sup>165</sup> Shāmi, The Book of Marriage

manageable level is probably a better strategy. Surely, this also allows the elders to give appropriate support and supervision to the young married couples.

Similarly, if the first attempt at marriage is not successful it is permissible for both to seek separation and opt for a divorce. The process of divorce is not complicated or time consuming. This is better than promoting open relationships, where often women end up suffering more.

The couple – in a situation of failing relationship – should first try to resolve their differences, and involve the elders for mediation if required. If that fails too, the marriage can be terminated by elders issuing instructions to the husband, who paid the dower, to pronounce divorce. However, if the husband refuses to do so, the Judge or the *Qādhī* can declare the marriage *concluded*, after which the wife must be looked after and supported at her husband's expense for approximately three months. If during this period she is found to be an expecting mother, the husband should provide for her until the child is born and should bear the expenses of the child. Otherwise, straight after the three months period she is free to choose another life partner.

Allah ﷻ says in the Qur'an:

*If a woman fears ill treatment or aversion from her husband, then, there is no sin on them in entering into a compromise between them. Compromise is better. Avarice is made to be present in human souls. If you do good and fear Allah, then, Allah is All-Aware of what you do. If they separate, Allah shall, through His capacity, make each of them need-free (of the other). Allah is All-Embracing, All-Wise. (04:128-131)*

It is not necessarily a woman's or man's fault if they are divorced, as it is possible that the couple are not found to be compatible to one another. Human beings make mistakes and genuine effort is needed to mend those mistakes. Hence, instead of just living through hell, 'only to have a face to show in the society', as is the case in some communities, it is permissible in Islam for families to conclude a marriage without losing 'the face'.

Nikah in early days of Islam was not viewed as a privilege. They treated this to be an essential need of life. Hence, they used to marry and upon a marriage coming to an end, either because of the death of one partner or the divorce, they showed no hesitance in marrying again. This was not only the case with men but also with women. Sayyidah Aatikah bint Zaid b. Amr b. Nufail ؓ was one such woman. She was a pious woman that had passion for deen. She would happily surrender to the will of Allah ﷻ and His Messenger ﷺ.

Her first marriage was with Abdullah b. Abi Bakr ؓ. After his martyrdom she married Zaid b. al-Khattab ؓ. Zaid was also martyred in the battle of Yamāmah. She then married the Caliph Umar b. al-Khattab ؓ who was also martyred in year 644 CE. She then married Zubair b. al-Awwam ؓ who was martyred in the al-Jamal battle. People in Madinah started saying whoever wants to be martyred should

marry Aatikah ؓ. The next Caliph Sayyeduna Ali ؓ then sent her the proposal for marriage, but she turned this down saying, ‘you are more important than me, you are the chief of Muslims and they need you. I do not want them to lose you’.<sup>166</sup>

Sayyidah Khadijah, the lady that the Messenger of Allah ﷺ married when he was only 25 years of age, was forty years old and previously had been married twice and widowed. In order to break the barriers of family pride and bring the tribes hostile to Muslims closer to Islam, the Prophet ﷺ married nine more ladies in the final few years of his life. Though all nine of these came from noble back grounds, they all were previously married and widowed or divorced, except Sayyidah Āisha ؓ.

I am aware that I have drifted quite far off from the main subject of Tahārah and Wudhu, but I want to explain to our readers the wisdom behind the prophetic instructions.

Here the questions like, ‘why is nikāh better than ‘simply living together as husband and wife’? also need to be answered. This is because Nikah is a system wherein women cannot be abused. A woman won’t have to take risk every time she allows a man access to herself. She will have the full rights as a wife and all the securities and assurances that she may need.

Though living together as partners (without formally being married) seems similar to a married couple, it nevertheless adds to the vulnerability of both. It hardly gives anyone any security to begin with. If either party walks away the remaining is left without any recourse to seek remedy for being let down. Furthermore, this trend has devastating impact on the family institution. The commitment of couples in societies that are viewed as open is more likely to be ‘tested’ than those where this is not socially as acceptable.

The teenage pregnancies are a huge burden on the state and the wider society, not only because of the costs involved but also in the form of children that grow up in that insecure environment, even if we do not take into account the stress and anxiety caused. Sex education is viewed as the solution to this problem, which is introduced in early years. There should be no doubt that sex education at an appropriate age is necessary. In fact it forms an important part of Hadith literature. However, it would be naïve in our opinion to rely purely on this type of education to solve our problems.

Sex education may reduce the risk of teenage pregnancies for the children growing up in unstable or ‘open’ families, it nevertheless increases the burden and pressure on families that are stable and where children are properly looked after until they reach adolescence. Sexual relations cannot only be looked at from a biological perspective, e.g. ‘it is your body you can do with it what you like’.

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<sup>166</sup> Al-Tabaqāt al-Kubrā, Ibn u Sa’d.

Children need to learn that amongst human beings sexual relations are a lot more than physically coming together. There is also an emotional and ethical element here that forms a significant part of the overall picture.

A young man once came to the Prophet s and said, ‘O Messenger of Allah s, grant me permission to sleep around (i.e. fornicate). The Companions turned to him and started rebuking him. The Prophet s said, ‘Come closer’. When the young man drew nearer to the Prophet and sat down, the Prophet asked him, ‘would you like it for your mother?’ The man answered, ‘No, by Allah. May Allah make me a protection for you’. The Prophet s commented, ‘People also do not like it for their mothers’. The Prophet s added, ‘Would you like it for your daughter?’ Again the young man answered negatively. So, the Prophet s said, ‘People too would not want love it for their daughters’. Further, the Prophet s said, ‘Would you like for your sister?’ The Prophet s received the same answer and the same comment. The Prophet s went on asking about the man’s paternal and maternal aunts. The young man’s answer was the same and the Prophet s repeated the same comment, ‘People do not like that for their aunts.’

The Prophet s then placed his hand on the young man and prayed for him, ‘O Allah, forgive his sins, purify his heart, and protect his chastity’. Abu Umamah d, the narrator of this Hadith said that the young man did not give in to any temptation thereafter’.<sup>167</sup>

This is the prophetic approach to sex education. I wonder if this incident had happened to Prophet Moses or Jesus (peace be upon them all) what would be their response. Not very different I feel. As the prohibition for sexual relations out-with the bond of marriage is key part of all these faiths. This is a religious instruction wherein Islam, Christianity and Judaism all stand shoulder to shoulder.

Sex education does not teach children about the rights of parents and the benefits of supporting the family structures. There is hardly any recognition to the emotional and the ethical element to the sexual relations, which can only be added through moral and prophetic guidance.

It is worth remembering that the adulterous husbands and wives are by far the main cause of divorce in Britain. Husbands are three times more likely than their wives to cheat. Families that are otherwise compatible can fall apart because of the ‘pitfalls’<sup>168</sup> in the neighbourhood. Returning to the subject of sex education, what makes us so sure that young teenagers are any better at dealing with the ‘pitfalls’ in the neighbourhoods than their fathers? They may not cause pregnancies, but their loyalty to their partners in life may be compromised. They may never learn to be faithful to their spouses.

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<sup>167</sup> Ahmad

<sup>168</sup> i.e. opportunities, if not incentives for being unfaithful

A man who sleeps around with a number of women, and having gained sexual gratification from them all, he abandons them, can never claim to be better than another who marries more than one woman, and then takes responsibility of their welfare for the rest of life. These women and their children, rather than becoming a burden on the state or wider society, remain his problem and his responsibility.

If bigamy is evil, and surely for a vast majority of men who struggle to support even one woman it should not be allowed, how is this worst than sleeping around with helpless and vulnerable women whose health and welfare bill is then left for the state to pick up? These women, who are often persecuted and troubled are declared to be a problem for the wider society, which is made up of people already struggling to make the ends meet. The Prophetic instruction for such is that men who want to enjoy the company of such women should be held responsible for their welfare and protection.

The Messenger of Allah ﷺ did not marry until the age of twenty five. His next twenty nine years were spent with only one wife. This probably reflects that an ideal model of a family may be monogamous, especially in a society where children are exposed to a lot more *fitnah* (trouble) and hence need more paternal supervision when out and about. However, in the final eight years of his life the Prophet ﷺ married women from various tribes in order to break barriers between those tribes and Islam, and also so these women can teach their tribes and families about the divine commandments. In the tribal Arab society, there could not have been a better way of advancing the divine message to its four corners.

By doing so he ﷺ perhaps also set example for his followers to be strictly fair and honest. Even the previous Messengers did the same. They were all married and they all had wives. The only exception is said to be Yahya (John the Baptist) عليه السلام. As for Eisa (Jesus) عليه السلام he was raised to the heavens at the age of 34 or 35, and upon his return he عليه السلام, shall marry too (as we are told by the Messenger of Allah ﷺ) and shall have children.

## Khitān

Khitān means circumcision. This is also an important part of the Prophetic teachings. The issue of circumcision has become an issue of continuous debate amongst the health practitioners. There are views and opinions expressed both in favour and in opposition to this practice. Some statistics and scientific data is presented to argue in favor of circumcision, whereas others have submitted their findings to prove that circumcision plays no major role in preventing diseases.

Prophet Muhammad ﷺ frequently referred to himself as a Prophet who followed the tradition of Prophet Ibrahim (Abraham) عليه السلام. He ﷺ said that he was [raised as

Prophet amongst the Arabs because of] a supplication of Prophet Ibrahim <sup>a</sup><sup>169</sup>. This is the reason why we see that his teachings reflect and echo the teachings of Moses <sup>a</sup> and Jesus <sup>a</sup>, both of whom said that they were descendents of Prophet Ibrahim <sup>a</sup>. Like many other aspects of life, circumcision is prescribed in Islam the same way as it was in Judaism and Christianity, though the European version of Christianity does not accept this as a Christian practice and quotes various statements from St. Paul in support of their claim.

Moving away from Europe we find that the male and female circumcision occurs throughout the traditional cultures of sub-Saharan and North Africa, the Middle East, the Jewish diasporas, Aboriginal Australia, the Pacific Islands, Southeast Asia, and elsewhere. Virtually all cultures that practice some form of circumcision view the uncircumcised with disgust, and vice versa <sup>170</sup>Thus it is fair to suggest that the issue of circumcision is not only an issue of choice and preference but also of identity and of belongingness to a social group.

For Muslims, circumcision is a tradition of not only Prophet Muhammad <sup>s</sup>, but also of all the Prophets, as stated in the Hadith above. This would mean that Muslims may not put this practice off merely because of a suggestion that circumcision does not offer any health benefits. The very fact of following the prophetic model of life is an incentive strong enough for them to opt for this practice. Especially when this suggestion – the lack of health benefits – is countered by other claims or evidence to prove the contrary. For example:

*According to the American Academy of Pediatrics (AAP), the latest evidence shows<sup>171</sup> the benefits of newborn male circumcision outweigh the risks. The AAP, in an updated policy statement published Aug. 27 (2012) in Pediatrics, said that a multidisciplinary panel evaluated the evidence and determined that circumcision's benefits – prevention of urinary tract infections, penile cancer and transmission of some sexually transmitted infections, including HIV – justify access to the procedure (i.e., health insurance coverage) for families who choose it.*

*Previously, the AAP did not recommend for or against the procedure, citing insufficient evidence to make a determination in its earlier policy, which was published in 1999 and reaffirmed in 2005.*

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<sup>169</sup> Hākim, Ahmad

<sup>170</sup> Beidelman, T. O. (2005). Circumcision. In L. Jones (Ed.), *Encyclopedia of Religion* (2nd ed., Vol. 3, pp. 1798-1800). Detroit: Macmillan Reference USA.

<sup>171</sup> [www.pediatrics.aappublications.org](http://www.pediatrics.aappublications.org)

A key feature of the law taught by the Qur'an is that it is 'the Book with truth, confirming the Book before it, and a protector for it'.<sup>172</sup> An important feature of Prophet Muhammad ﷺ given in the Qur'an is that he 'makes lawful for them [mankind] good things, and makes unlawful for them impure things, and relieves them of their burden, and of the shackles that were upon them [under the Divine Law revealed prior to him ﷺ]'.<sup>173</sup> Hence, as a continuity from Torah and earlier Testaments the Qur'an teaches that circumcision be continued.

The living evidence of this Prophetic claim is Torah and the contemporary Jewish communities, who claim adherence to the Torah. Circumcision is still practiced in the Jewish community. The following paragraph from the Encyclopedia of Religion illustrates the significance of circumcision in Judaism:

*While the religion of ancient Israel differed in many dramatic ways from the Judaism that emerged from the Hellenistic era onward, several of the central ideas that were to define Judaism as a religion in this earliest stage of Judaism originated in this period. Two of the most fundamental are the sacred history of the Jewish people and the idea of their covenant with the one God. The narrative of the Torah, together with the "historical" books of the Bible, such as Joshua, Judges, Samuel, and the books of Kings, tell a story of the foundation, growth, and tribulations of a nation guided by its relationship to God. ...*

*This nation, according to Genesis, began with God's call to Abraham to go forth from his Mesopotamian homeland to form a holy nation (Gn. 12). In Genesis 17, God appears to Abraham as El Shaddai. He then makes the following charge to Abraham: "Walk in My ways and be blameless. I will establish My covenant between Me and you, and I will make you exceedingly numerous." He further stipulates that He will assign the land of Canaan to his children, and as a sign of that covenant Abraham is to circumcise himself and his male children. This practice is called brit milah, the covenant of circumcision.*<sup>174</sup>

The above paragraph is quite clear that circumcision is an essential component of Israelite concept of 'covenant with God'. In fact, the same article quoted above also states that 'since late antiquity, conversion in Rabbinic Judaism has been a

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<sup>172</sup> Al-Qur'an 05:48

<sup>173</sup> Al-Qur'an 07:157

<sup>174</sup> Swartz, M. (2005). Judaism: An Overview. In L. Jones (Ed.), *Encyclopedia of Religion* (2nd ed., Vol. 7, pp. 4968-4988). Detroit: Macmillan Reference USA.

legal procedure that involves accepting Judaism, *circumcision* for all males, and ritual immersion for all converts'. Though it is also true that the reformed Judaism is now beginning to allow converts to be accepted in the faith even without circumcision.

As for the Christians, there is no doubt that many Christians do not see circumcision as a religious obligation. However, it is also true that this understanding is not universal to the Christian faith. Coptic Christians (including the Ethiopians) circumcise in imitation of Old Testament Jews, but the time at which circumcision is performed varies from the first week of life to the first few years.

Even in the western world the historical trends in regards to circumcision have changed. Circumcision was not common in Europe or North America (except among Jews) until the 1870s and became widespread only at the turn of the century. Today about 85 percent of newborn American males undergo the operation, but it is far less common elsewhere in the English-speaking world and in Europe.<sup>175</sup>

Traditional Christian approach to circumcision may have been a result of the reforms introduced by St. Paul. He is quoted to have said, *'Beware of those dogs and their malpractices. Beware of those who insist on mutilation – 'circumcision', I will not call it; we are the circumcised, we whose worship is spiritual, whose pride is in Christ Jesus, and who put no confidence in anything external.'* (Phil 3:2-3)<sup>176</sup> Despite using many derogatory words for circumcision, he yet seems to agree with the spirit of the action calling instead for aspiration towards *'spiritual circumcision'*.

## Circumcision in Islam

In Islam, circumcision is recommended for males. It is a *sunnah muakkadah* (a strong prophetic tradition) but not an obligation. This is the mainstream opinion amongst Muslims with the exception of some schools of Islamic theology (e.g. Hanbali and Shāfi'ee schools), who declare this to be *wājib* (necessary). Regardless of this difference in regards to the terminology, circumcision, being a tradition of all the Prophets, is viewed as a mark of faith. This means that Muslim men are required to undergo this surgery, unless for a valid reason e.g. health and safety or affordability etc.

As for females the circumcision is unheard of for many. Though some scholars of Hadith report presence of a woman in Madinah, during the time of the Prophet s,

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<sup>175</sup> Beidelman

<sup>176</sup> Hyam Maccoby, Paul and Circumcision: A Rejoinder, JQR (July – Oct. 1991), p. 177-180.



when he ﷺ arrived there after migration, who used to perform female circumcisions as an Arab cultural practice. The Prophet ﷺ did not prohibit her from practicing. He ﷺ is reported to have instructed her to exercise caution and not remove the clitoris totally. Some commentators of the Hadith have suggested that she was allowed to continue because some women – especially in region with hot climate – have it fairly large, for which some surgery is useful.<sup>177</sup>

### Recommended Age for Circumcision:

Covering of satr (the private area of the body) is an important teaching of Islam.

Allah ﷻ states in the Qur'an:

*O children of 'Adam, "Do not let Satan put you in trouble the way he had your parents expelled from Paradise, having their dress removed from them, so that he could show them their shame. Indeed, he sees you \_ he and his company \_ from where you do not see them. Surely, We have made the devils friends to those who do not believe. When they do a shameful act, they say, "We have found our fathers doing it, and Allah has ordered us to do so." Say, "Allah never orders anything shameful. Do you say about Allah what you do not know?" Say, "My Lord has ordered me to do justice..."*<sup>178</sup>

Hence, it is a strong recommendation that circumcision is performed as early in life, before reaching the age of puberty, as safely possible. It is said that the right time for circumcision is when it is safe for the child after his birth. However, if it is delayed, then maximum effort should be made to avoid exposing oneself more than what is necessary. With caution, and with as little exposure as possible, the circumcision should be performed. This permissibility is only because of the significant nature of the act. Otherwise, no one is allowed to expose him or herself to anyone other than their spouses, with the exception of treatment.

As for new Muslims, this is recommended the same way. This should not be taken lightly, as regardless of worldly gains, there are definite spiritual benefits in this practice. However, if there is a concern in regards to one's health and safety, or affordability, then they may be excused. Though Arabs practiced circumcision widely, the non-circumcised were normally not ordered to undergo this surgery upon their decision to embrace Islam. On the other hand, those who expressed desire to excel in service to Allah ﷻ and His Messenger ﷺ were advised to do so.

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<sup>177</sup> 'aoun ul ma'bood, fee Hall i Abi Dawood

<sup>178</sup> Al-Qur'an (07:27-29)

## Hadith 56: 10 Traditions of al-Fitrah (the human nature):

عَنْ عَائِشَةَ ۖ قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ عَشْرٌ مِنَ الْفِطْرَةِ قَصُّ الشَّارِبِ وَإِعْقَاءُ  
اللِّحْيَةِ وَالسِّوَاكُ وَاسْتِنْشَاقُ الْمَاءِ وَقَصُّ الْأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَتَنْفُ الْإِبِطِ وَحَلْقُ  
الْعَانَةِ وَانْتِقَاصُ الْمَاءِ يَعْنِي الْإِسْتِنْجَاءَ. قَالَ الرَّاوِي وَنَسِيتُ الْعَاشِرَةَ إِلَّا أَنْ تَكُونَ  
مَضْمُنةً. (مسلم)

Aisha ۖ narrates that the Prophet ﷺ said, 'ten characteristics belong to the nature [of mankind upon which they are all born, i.e. the religion of Islam], trimming the moustache, letting the beards grow, using the tooth-stick, snuffing up water (to rinse the nostrils), cutting the nails, washing the finger joints, plucking the hair under the armpits, shaving the pubes, and intiqās, i.e. cleansing oneself with water.' The narrator said, 'I have forgotten the tenth, but it may have been rinsing the mouth'. (Muslim)

*Al-Fitrah* literally means the nature. In the context of this Hadith, the word refers to that pure tradition which is chosen by the Prophets and over which the set of laws revealed from the Divine, one after the other, have all agreed, as if these are the common traits with which people are born.<sup>179</sup> So the nature of humanity, over which numerous civilizations agreed, by adopting these qualities, consists of the practices listed in this Hadith and others of its kind. We as the believing community are also asked to adopt these too, as these shall bring us in line with the model upon which God the Almighty has created human race. Allah ۚ has mentioned the word 'al-Fitrah' in the Qur'an as well. It is said in surah al-Room:

*So, set your face to the Faith uprightly, this (faith) being the nature designed by Allah on which He has created the mankind. There is no change in Allah's creation. That is the straight faith, but most of the people do not know.*<sup>180</sup>

The Hadith under discussion has been reported in different ways. Some reports mention only five out of the ten practices mentioned above. One account reads that *al-Fitrah* are ten characteristics, out of which five are around the head area and the other five are in the rest of the body. The five which are in the head area are gargling of the mouth, rinsing of the nostrils, siwāk, trimming moustaches and wiping of the ears – one report lists the fifth as growing of the beard. As for the five in the rest of the body, these are plucking the armpit hair, trimming of nails, shaving the pubes, circumcision and the istinjā.

Numerous explanations are offered in regards to the difference between the numbers given in different narrations. For example, it is said that the Prophet ﷺ

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<sup>179</sup> Awjaz ul-Masālik, quoting from Zurqāni

<sup>180</sup> Al-Qur'an 30:30

gradually learnt about these traits from Jibraeel a. He was initially informed of less of these through the divine revelation and later was informed of more. Another view focuses on the status of the Prophet s and the task assigned to him. He s was not a researcher or a lecturer but a Prophet whose primary duty was to bring people closer to God. So he s would advise people at their level, stressing the facts that they needed to know more. This is why we see variation in response to the questions like 'which act is most noble in the eyes of God?' To some he s said, 'serving your parents' and the others he said, 'praying on time' or 'Jihad'. In the same way he s described different features of 'al-Fitrah' to different individuals, perhaps to help them improve on what was lacking in them.

Since, this is a subject which requires a lot more deliberation and is difficult to do justice with in this short booklet, a separate booklet will be prepared on this subject in shā Allah, the work is underway al-hamdulillah. However, two points are important. Growing of beard according to majority of the scholars is wājib for Muslim men. Secondly, trimming of the moustache and of nails, removing the hair from the armpits and the pubes should be done every week. If one fails to carry out these tasks for up to forty days he or she shall be recorded as sinful in their heavenly record.

## Hadith 57: Thorough washing without leaving a hair's breadth dry

عَنْ لَقِيطِ بْنِ صَبْرَةَ د قَالَ قُلْتُ يَا رَسُولَ اللَّهِ س أَخْبِرْنِي عَنِ الْوُضُوءِ قَالَ "أَسْبِغِ الْوُضُوءَ وَخَلِّلْ بَيْنَ الْأَصَابِعِ وَبَالَغْ فِي الْإِسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا". (أبو داود الترمذي)

*Laqeet b. Saburah d narrates that he asked the Prophet s to explain to him about the wudhu. He s replied, 'Do the washing thoroughly and properly, run through the fingers and exert labour in sniffing water to your nostrils, except when you are fasting'. (Abu Dawood, Tirmidhi)*

Washing both hands properly at the start of wudhu, making sure that the area between the fingers is also washed, by making the fingers of one hand rub through the fingers of the other hand, is a sunnah act of wudhu. This is called *Khilāl*. *Khilāl* is done by interweaving the wet *fingers* and then drawing them apart. This term can also be used for wiping *between* the toes or through one's beard.

## Bāligh fil – istinshāq

*Bāligh fil – istinshāq* refers to ensuring that the nostrils are thoroughly clean. 'Exert labour in rinsing your nostrils' means that the water should reach the softer area in the upper nose. This should only be done when a person is not fasting, as there is a degree of risk that water goes beyond the nose to the throat, and from there into stomach, rendering the fast void. Hence, when fasting, one should only rinse the interior of his nose, excluding the softer upper area.

Nose of a human being is an essential passage to his body, which is used not only to enjoy fragrances but also as an alternative way to reach the stomach. To smell is one of the key senses that are granted to human beings, which is an important part of the arsenal one is given to fight against substances that may be harmful.

The nose is a very sensitive organ. Some health practitioners claim that it can distinguish more than 350,000 different smells. The sense of smell, regardless of how it is taken for granted, is believed to affect 75% of the emotions we experience every day. Some smells are noticeably comforting, enticing or exciting while others are disturbing, unpleasant and even depressing. The impact of smell on our emotional and mental well-being is quite significant. Its loss has been linked to anxiety, depression and a number of other psychiatric problems.

The science of aromatherapy is a response to realizing the significant role played by the sense of smell in our daily lives. It focuses on the use of essential oils, which are liquid-extracts taken from the purest part of the aromatic plants, as a mood enhancer and to improve overall health and well being. Though the term 'aromatherapy' may be modern, the concept has existed for millennia.

It perhaps is for this important role of smells in our daily life that rinsing of the nostrils was prescribed as a part of wudhu. Another Hadith mentions *al-istinshāq* (rinsing the nostrils) as a feature from *al-fitrah*, over which all the Prophets agree, as discussed under the Hadith no. 55.

It is also worth noting here that rinsing one's mouth and nostrils thoroughly during wudhu is sunnah. However during ghusl (a ritual bath) this is compulsory according to Hanafi School, the most-popular amongst the Muslims in Britain.

## Khilāl between the fingers

The Hadith above is quoted by the scholars to prove that khilāl while doing wudhu is sunnah. Khilāl means to delve into the vacant spots of an area covered or occupied by another. This implies washing the area between the facial hair and also refers to entering water between the fingers and the toes when doing wudhu. It is performed by running wet fingers of one hand through the fingers of the other, or through the beard. For toes this is performed by running the little finger of the left hand through the toes, starting from the right side.

Scholars agree that washing the area between the fingers and the toes is compulsory during wudhu and *ghusl* (ritual washing of the whole body). If this area is not washed the wudhu or *ghusl* will remain incomplete and not valid. So care should be taken when washing the hands or the feet to ensure that the area between the fingers or the toes does not remain dry.

The question here is about the ruling of performing khilāl for one who washes his hands (or feet) and feels that the area between the fingers has also been washed. Does he need to carry out khilāl or not?

Imam Abu Hanifa r.a. considers this to be a sunnah mukkadah (highly recommended) to remove any doubt. Same is the opinion of Imam Ahmad b. Hanbal and Imam Shaf'iee r.a. Imam Malik r.a. considers this to be wājib, necessary. This is because in Maliki school, rubbing upon the skin of a body part while washing it during wudhu or Ghusl is compulsory (wajib). So in order to fulfill this requirement carrying out khilāl between the fingers is also wājib in their opinion.

World Health Organization has issued specific guidelines about how to wash hands. It is claimed to be the single most important thing that one can do to help reduce the spread of infections and help protect oneself, the family and the others. They recommend washing hands with soap and with warm water at regular intervals during the day, especially:

Before:

- *Preparing or eating food,*
- *Treating a cut or a wound,*
- *Visiting a hospital ward (where often alcohol-based hand wash is also provided) and*

After:

- *Using the bathroom,*
- *Handling the uncooked foods, particularly raw meat, poultry or fish,*
- *Blowing one's nose, cough or sneeze,*
- *Touching animals or animal waste,*
- *Taking out or handling the rubbish,*
- *Changing a nappy,*
- *Working or playing in the garden,*
- *Touching a sick or injured person,*
- *Visiting a hospital ward*

The method recommended for washing hands is illustrated (on the following page) through a set of drawings produced by the World Health Organisation (WHO). According to the standard advice the procedure explained *should take at least 15 seconds.*

This information has been added to this booklet to firstly educate our readers. It also makes a Muslim marvel the teachings of Prophet Muhammad ﷺ, who had prescribed similar practice fourteen centuries ago and stressed that these should be repeated before Salāh five times a day. Should there be any doubt then that his teachings are still relevant until this day and age?

There is no doubt he ﷺ indeed was a savior of mankind. WHO recommends the above techniques of washing hands for everyone, especially for the health professionals, as it estimates that *'each year hundreds of millions of patients around the world are affected by health care-associated infections (HCAIs)'*<sup>181</sup>.

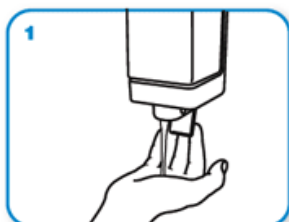
If you compare this with the Hadith wherein the Prophet ﷺ washing his hands up to his elbows is mentioned you will be further amazed how much importance the Prophet ﷺ had attached to this practice.

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<sup>181</sup> [http://www.who.int/gpsc/country\\_work/en/](http://www.who.int/gpsc/country_work/en/)



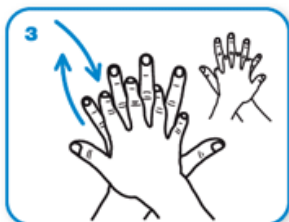
Wet hands with water



apply enough soap to cover all hand surfaces.



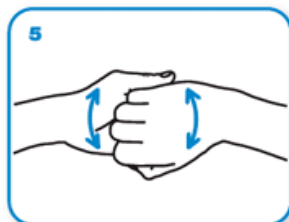
Rub hands palm to palm



right palm over left dorsum  
with interlaced fingers  
and vice versa



palm to palm with fingers  
interlaced



backs of fingers to opposing  
palms with fingers interlocked



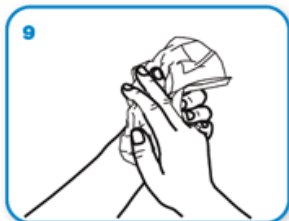
rotational rubbing of left thumb  
clasped in right palm  
and vice versa



rotational rubbing, backwards  
and forwards with clasped  
fingers of right hand in left  
palm and vice versa.



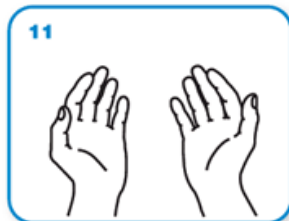
Rinse hands with water



dry thoroughly with a single  
use towel



use towel to turn off faucet



...and your hands are safe.

## Hadith 58: Why rinse the nostrils?

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ "إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَتَوَضَّأَ فَلْيَسْتَنْشِرْ ثَلَاثًا فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيْشُومِهِ". (متفق عليه)

*Abu Hurairah r narrates that the Prophet s said, 'when one from amongst you wakes up from his sleep and performs ablution he must clear his nose three times, for the Satan spends the night in the interior of his nose.'* (Bukhari, Muslim)

Cleaning and rinsing of the nostrils is an important sunnah of wudhu. This is done as part of every wudhu and is not reserved to the only to the one performed after sleep. The Hadith above explains why this is particularly important in the morning. It talks about Satan trying to inject heedlessness, confusion and evil whispers. The remedy suggested is a thorough cleansing of nostrils the first thing in the morning.

About Satan, the Almighty Allah y has stated in the Qur'an, 'Surely Shaitan (Satan) is an enemy for you. So, take him as an enemy. He only invites his group (to falsehood) so that they become inmates of the blazing fire'. (35:06) Having Satan as a companion and being inspired by him is a cause of concern for every believer. Fortunately, the Almighty has granted Satan little power over man.<sup>182</sup>

He y has also said, 'Indeed, he [the Satan] sees you, he and his company, from where you do not see them. (07:27)

Some scholars have given an interesting explanation of the words used in this Hadith. They have suggested that when a person falls asleep the particles of dust in the air continue to accumulate in the upper softer area of the nose. This makes one feel lazy and less active. However, once this area of nose is cleared it makes one feel fresh and rather alert. Since Satan thrives on dirt and is to be found commonly on impurities, it was referred to as such in the Hadith.

As mentioned in the Hadith earlier, rinsing of the nostrils is an important sunnah of wudhu. Nose in addition to mouth are the organs upon which the respiratory system relies. If these two passages are clean and free from any obstacles then it is likely to run smoothly and keep the immune system efficient. 'The primary function of the respiratory system is to supply the blood with oxygen in order for it to deliver oxygen to all parts of the body. The respiratory system does this through breathing. When we breathe, we inhale oxygen and exhale carbon dioxide. This exchange of gases is the respiratory system's means of getting oxygen to the blood.

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<sup>182</sup> 'No doubt, the guile of Satan is feeble'. (Al-Qur'an 04:76)



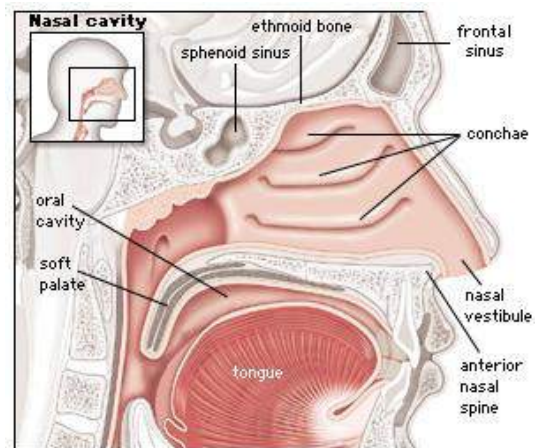
It should hence not surprise anyone that thorough rinsing of nostrils is counted as one of many noble traditions of the Prophets. In regards to the significance of keeping the nasal passage clean the medical advice is very clear. The structural design of the nose is such that it prepares the air breathed in for intimate contact with the delicate tissues within the lungs. If infectious, bacteria reaches the inner body where it can give rise to allergies, asthma, pneumonia and even cancer in extreme cases. The Encyclopedia Britannica states:

*The nasal cavity with its adjacent spaces is lined by a respiratory mucosa (the lubricating membrane). Typically, the mucosa of the nose contains mucus-secreting glands and venous plexuses; its top cell*

*layer, the epithelium, consists principally of two cell types, ciliated and secreting cells. This structural design reflects the particular ancillary functions of the nose and of the upper airways in general with respect to respiration. They clean, moisten, and warm the inspired air, preparing it for intimate contact with the delicate tissues of the gas-exchange area.*

*Two regions of the nasal cavity have a different lining. The vestibule, at the entrance of the nose, is lined by skin that bears short thick hairs called vibrissae. In the roof of the nose, the olfactory organ with its sensory*

*epithelium checks the quality of the inspired air. About two dozen olfactory nerves convey the sensation of smell from the olfactory cells through the bony roof of the nasal cavity to the central nervous system.*<sup>183</sup>



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For the very delicate nature of the area involved the medics advise about taking care when rinsing the nostrils. Not only the Nasal cavity plays an important role in respiratory system, it is the key organ over which Olfaction, the human capacity to smell, relies. Combined with the other four senses, this supports the nervous system and losing this sensory capacity can lead to severe consequences.

It should be clear by now that the thorough rinsing of nostrils is counted as one of many noble traditions of the Prophets. In addition to washing the nostrils, the prophetic tradition also contains a strong emphasis on using perfumes. These

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<sup>183</sup> The Encyclopedia Britannica

perfumes when inhaled are converted into electrical impulses, carried by olfactory receptors located at the roof of the nose to the limbic system in the brain. This is the area of the brain associated with learning, memory, moods and emotions. The sense of smell is so significant to our overall health and well-being that its loss has been linked to anxiety, depression and a number of other psychiatric problems. There should hence be little surprise why the Prophet ﷺ has instructed the faithful to ensure cleaning the interior of his nose.

According to a recent research, up to 40% of world population suffers from some form of allergy. This is a staggering figure that means two out of every five individuals on earth today suffer from allergy. Approximately 50 million Americans suffer from some form of allergic disease, and the number is increasing. Whilst the situation in less developed countries is not that much better either, given the resources and the support available in the developed countries, these figures are staggering.

It is nevertheless important to point out that the figures quoted above include all types of allergic disease including allergic rhinitis (hay fever), eczema, hives, asthma and food allergy. However, allergies connected to exposure to latex are also part of it that has the potential to trigger anaphylaxis, which is a serious allergic reaction that happens very quickly, and in some instances may be fatal.

Washing the nostrils five times a day can be an effective weapon, alongside many others, in the fight against these allergies.

## Hadith 59: The sequence within wudhu

عَنْ عُثْمَانَ د أَنَّهُ تَوَضَّأَ فَأَفْرَغَ عَلَى يَدَيْهِ ثَلَاثًا ثُمَّ تَمَضَّمَصَ وَاسْتَنْزَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثًا ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى إِلَى الْمِرْفَقِ ثَلَاثًا ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى ثَلَاثًا ثُمَّ الْيُسْرَى ثَلَاثًا ثُمَّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - تَوَضَّأَ تَحَوُّ وَضُوءِي هَذَا ثُمَّ قَالَ "مَنْ تَوَضَّأَ وَضُوءِي هَذَا ثُمَّ يُصَلِّيَ رَكَعَتَيْنِ لَا يُحْدِثُ فِيهِمَا بَشْيَءٍ غَفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ". (متفق عليه)

*Uthmān d once performed wudhu. He poured water over both his hands three times, then he rinsed his mouth and nostrils and washed his face three times. He then washed his right hand up to the elbow three times and then did the same with his left hand. He then wiped over his head and washed his right foot three times followed by the left foot washing it three times too. Having done so he said, 'I saw the Prophet of Allah s perform ablution the same way as I did and he s*

then said, ‘who ever performs wudhu similar to this wudhu of mine and then performs two rak’ats of prayer in which he does not think of worldly matters, all his previous sins shall be forgiven’. (Bukhāri and Muslim)

Not only does this Hadith suggest that washing of the face three times is sunnah, it also says that same should be done to each of the body parts, which are prescribed for washing during wudhu. The Hadith is also clear on the fact that *masah* (wiping over head) is performed only once.

An important point to consider here is the order and the sequence. It is worth noting how Uthmān ؓ started his wudhu and how he ended it. This has been the order in wudhu that was followed by the Prophet ﷺ and his noble companions. Shāh Wali Ullah r.a. writes:

*I have not come across in any Hadith, the chain of narrators of which was sound, that the Prophet ﷺ ever performed wudhu out with this sequence. There is no such Hadith to say that the Prophet ﷺ ever performed wudhu without rinsing his mouth and nostrils at the beginning. So to follow this sequence in wudhu is very important.<sup>184</sup>*

It is important to note that washing these body parts three times is not compulsory. One who washed them even once, as long as it is complete and no dry areas are left on them, the wudhu shall be valid. It is equally valid for one to wash these body parts twice. However, to wash them three times is safer – in terms of fulfilling the requirement of the divine law – and much closer to the prophetic model.

The Prophet ﷺ himself once performed wudhu and washed each body part only once<sup>185</sup>. At another occasion he washed them twice<sup>186</sup>. However, his normal routine was to wash them three times, as mentioned in the Hadith above. This is the complete sunnah as it eliminates the doubt and is more assuring in terms of fulfilling the obligation.

## Two rak’ats after wudhu:

There is also mention of performing two *rak’ats* of *salāh* at the end of wudhu. This is a *nafl* *salāh*, which is a *mustahab* (desired practice).

Performing these two *rak’ats* after wudhu is extremely beneficial. The Prophet ﷺ once addressed Bilāl ؓ, who had been appointed as *mu’addhin* and said: ‘O Bilāl,

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<sup>184</sup> Hujja tullah il-Bāligha, p. 276

<sup>185</sup> Bukhari

<sup>186</sup> Bukhari

What is the best deed you have done since coming to Islam? I heard the sound of your sandals (footsteps) in front of me in Jannah.’ Bilāl   replied, ‘I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I prayed after that ablution as much what was written for me.’<sup>187</sup>

### Makrooh (invalid) times of prayer:

These two *rak’ats* can be performed after wudhu as long as the time is not invalid for prayer. The Prophet   has declared three times during which any extra prayer cannot be performed. These are as follows:<sup>188</sup>

- *From dawn until approximately 15 minutes after sunrise:* During this time the only prayer allowed is the Fajr (morning) prayer, which consists of two sunnah and two fardh rak’ats. However, when sun begins to rise no prayer is permissible until it has fully arisen and begins to move higher on the horizon. *The time of zenith (or midday):* This is the time when the sun is at its highest point in the sky. This time varies according to the regions and seasons. This begins about 10 minutes before the Zuhr beginning time and last until the time of Zuhr sal h begins. *After Asr sal h until sunset:* this time is similar to the morning invalid time. After Asr sal h, no prayer is allowed other than the one missed. It is also important that the Asr sal h is performed before the sun turns yellow, the calculation of which again varies according to seasons and regions. In the UK, this can be between 20 to 45 minutes. However, if one failed to perform his Asr sal h prior to this time, he/she should do so as soon as possible before maghrib.

Abdullah al-Sun bihi   narrates that the Prophet   said, ‘The sun rises, accompanied by the horn of Satan, but when it is fully risen the satan leaves it; then when it is at the meridian it joins it, but when it passes the meridian, it leaves it; then when it comes near to setting, it joins it [again], but when it sets it leaves it’. So the Prophet   prohibited praying at these hours<sup>189</sup>.

The meaning of ‘*accompanied by the horn of Satan*’ is that the devil tries to influence and play with the worshippers trying to offer sal h particularly during these times. This may be better understood if one understands the impact of

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<sup>187</sup> Bukhari and Muslim

<sup>188</sup> This concept may be a little difficult for some to fully grasp. Please consult a qualified person if clarification is required.

<sup>189</sup> Malik, Ahmad, Nasa’ie

certain times of the day and night upon individuals. The morning time is particularly blessed time, whereas the time after Ishā is more suited for rest.

The famous 18<sup>th</sup> century proverb, 'early to bed and early to rise' supports this very notion. Whatever you say in regard to the second part of this proverb, it suggests that the time of the day or night makes an impact upon you, and hence certain times are more suited to a certain type of activity than the others. With this in mind, turn to the Hadith above which points towards the impact of these times. It says that in the realm of spirituality, salāh during these hours makes one prone to the devilish play, so it should be avoided.

The expression 'by the horn of Satan' may refer to Satan being granted freedom to play with mankind, in comparison to how it is chained at some other times of the year, like during the month of Ramadhan.

## Hadith 60: Khilal of the beard

عَنْ عُثْمَانَ د قَالَ إِنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُخَلِّلُ لِحْيَتَهُ. (الترمذي و الدارمي) عَنْ أَنَسٍ د قَالَ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا تَوَضَّأَ أَخَذَ كَفًّا مِنْ مَاءٍ فَأَدْخَلَهُ تَحْتَ حَنَكِهِ فَخَلَّلَ بِهِ لِحْيَتَهُ وَقَالَ "هَكَذَا أَمَرَنِي رَبِّي". (أبو داود)

*Uthman d narrates that the Prophet s used to run his fingers through his beard. (Tirmidhi and Dārmī) Anas d narrates that the Prophet s when he performed wudhu he would take water in his hand and push it up under his chin through the beard using it to perform the khilāl of his beard. He s would say 'this is the commandment of my Lord'. (Abu Dawood)*

The concept of Khilāl was discussed earlier. This Hadith is very clear on Khilāl being a practice that is ordained by Allah y. It is important for anyone performing wudhu to wash his entire face. However, this becomes an issue for those who have a beard that is long and bushy.

To wash the face skin covered by the hair is compulsory only if the beard is thin. However, if the beard is thick and bushy then to wash the outer hair is sufficient to complete the wudhu. This washing of the beard is compulsory on the hair covering the face circle only. Any hair that hang out with the face circle do not have to be washed. A mere Khilāl – that is running wet fingers through these hair – after washing the face is sufficient. This Khilāl is sunnah according to the majority of Muslim Jurisprudents.

As for the beards that are not dense and thick – are thin – for such washing the face skin below them is wājib (necessary). To wash the remaining hair in this case is sunnah. The criteria to determine whether a beard is dense or not is the visibility of the skin underneath the hair. If the skin can be seen through the hair then such beard is not classified as thick or dense.<sup>190</sup>

The Prophet ﷺ is reported in this Hadith to take water as a routine to the area under his chin and he would run the fingers through the hair. This method ensures that water reaches to the skin as much as possible and the obligation is fully performed.

## Hadith 61: Washing of arms up to and including the elbows

عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ ۖ أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي سَفَرٍ : فَأَنْطَلَقَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَضَى حَاجَتَهُ ، ثُمَّ رَجَعَ وَ عَلَيْهِ جُبَّةٌ رُومِيَّةٌ ضَيِّقَةُ الْكُمَيْنِ ، فَرَفَعَهَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ ضَيْقِ كُمَيْهَا ، قَالَ الْمُغِيرَةُ ، فَجَعَلْتُ أَصُبُّ عَلَيْهِ الْمَاءَ مِنْ إِدَاوَةٍ مَعِيَ ، فَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ وَ مَسَحَ عَلَى خُفَيْهِ ، وَلَمْ يَنْزِعْهُمَا ثُمَّ تَقَدَّمَ وَ صَلَّى . (كتاب الآثار لأبي حنيفة و كذا في البخاري و مسند أحمد و النسائي)

*Mugheerah b. Shu'bah   narrates that he went out with the Messenger of Allah   on a journey. [During the journey] the Prophet   moved away from them to respond to the call of nature. He then came back. He had a roman Jubbah [an ab ya type garment which is normally worn on top of the qamees/shirt] on, that had tight sleeves. The Prophet   lifted it up due to its tighter sleeves. Mugheerah   said, I began to pour water for the Prophet   from a pot that I was carrying. So the Prophet   performed a complete wudhu, like the one for sal h and wiped over his leather socks without removing them. He   then moved to the front and performed sal h. (Kit b ul-Ath r by Im m Abu-Hanifah, Bukhari, Ahmad)*

This Hadith shows the importance of washing the arms up to the elbows. This is a fardh (compulsory) act in wudhu, without which the wudhu cannot be complete. The Prophet   had an ab ya, a gown type of cloth, on. These were worn for warmth and also as an added layer of protection during the battles. Since its

<sup>190</sup> Dars e Tirmidhi, v. 1, p. 241

sleeves were tight and could not be rolled above the elbows, the Prophet ﷺ removed it so he could complete his wudhu.

The narration reported by Abu Dawood r.a. reads, 'He ﷺ had a tight-sleeved Syrian woolen gown. He ﷺ tried to get his forearms out, but the sleeves of the gown were too tight, so he ﷺ brought his hands out from under the gown. I then bent down to take off his socks. But he ﷺ said to me: Leave them, for my feet were clean when I put them on, and he only wiped over them.'

So the Hadith clearly states the importance of washing the arms up to the elbows. The Prophet ﷺ removed his abāya to wash the arms because its sleeves were tight and could not be rolled above the elbows. Unlike his socks, over which he wiped and performed tayammum. Had it been permissible to miss on washing the arms up to the elbows, he may have opted for it, as he did with the feet. This will be discussed later in sha Allah.

## The fardh (compulsory) acts of wudhu

Washing both hands up to the elbows is obligatory. This is a *fardh* act in Wudhu, as stated in the Qur'an:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ ۖ عَلَيْهِمْ لَعَلَّكُمْ تَشْكُرُونَ (المائدة: 06)

O you who believe, when you rise for Salāh, (prayer) wash your faces and your hands up to the elbows, and make mas'h (wiping by hands) of your heads and (wash) your feet up to the ankles. If you are in a state of major impurity, cleanse yourselves well (by taking bath). If you are sick, or on a journey, or if one of you has come after relieving himself, or you have had sexual contact with women, and you find no water, then, go for some clean dust and wipe your faces and hands with it. Allah does not like to impose a problem on you; He, rather likes to cleanse you and to complete His favor upon you, so that you may be grateful. (Al-Qur'an 06:06)

In the light of the above Qur'anic verse, four acts are declared as compulsory in wudhu. Any shortcoming in regards to any of these four shall render the act of wudhu incomplete and void. These are as follows:

1. Washing the entire face,
2. Washing both hands and arms up to and including the elbows,

3. Wiping over the head with the wet hands, and
4. Washing both feet up to the ankles.

However, the method in which this is done is taught in the sunnah, the noble tradition of the Prophet ﷺ, which is the subject of this booklet.

The Hadith under discussion is reported by many scholars in more than one way. Other reports add details to this incident. The narration by Abu Dawud also reports that this was in Fajr Salāh, during the Tabook Journey, which happened in the year 9 AH. It also says that when the Prophet ﷺ returned after wudhu he found his companions, after waiting for him and later out of fear of missing their Fajr Salah, had started to pray behind Abdul Rahman b. Awf ر. The Prophet ﷺ came and joined in the second rak'ah and completed his missed rak'at after the salām<sup>191</sup>.

Another report mentions that the Prophet ﷺ walked away from his companions to one side of the main road until he was no longer visible to anyone. He then returned after finishing with the call of nature and performed wudhu<sup>192</sup>. In the report of Imam Ahmad, Mugheera ر mentions that while travelling during the expedition of Tabook he was called by the Prophet ﷺ. They both moved away from the rest of the caravan, as was the noble tradition of the Prophet ﷺ that he would move far away from the onlookers when intending to respond to the call of nature. This was discussed in Hadith no. 14 above.

The Hadith mentions the struggle that the Prophet ﷺ went through in order to wash his arms up to the elbows. This explains the importance of this act in wudhu. As mentioned above, this is one of the four acts that are *fardh* in wudhu. The health professionals believe that we have between 2 to 10 million bacteria living between our fingertips and elbows. Hence, there should be no surprise for so much stress on this aspect of wudhu.

### Taking assistance from others during wudhu:

There is another interesting discussion here about taking assistance from someone while doing wudhu. Mugheerah ر says that '*I began to pour water for the Prophet ﷺ*'. Since wudhu is an act of worship some scholars consider it makrooh to ask or accept the assistance from the others, unless needed. They quote Umar ر, who is reported to have said, '*I do not like taking help from anyone to perform wudhu*'. This suggestion is in contrast with the Hadith reported above.

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<sup>191</sup> Abu Dawud, chapter on wiping over leather socks

<sup>192</sup> Musannaf Ibn Abi Shaibah, chapter on wiping over leather socks



Seeking assistance from others is of two types. First is in regards to acquiring water or finding a suitable place to perform wudhu. This is permissible, as long as it does not stem out of arrogance or haughtiness. It is also important that the help offered is voluntary, like a shaykh is offered assistance by his student or a father by his son or daughter. The serving person can bring water and can pour water as well if needed.

However, the other type of assistance is where the one serving applies soap etc. and rubs the body parts of the worshipper to complete wudhu. The scholars agree that this is makrooh and disliked. It should be avoided, unless the one performing wudhu has some disability rendering him or her incapable to do this for him or herself.<sup>193</sup>

Another relevant point to discuss here is the masah (the wiping) over leather socks. This we shall return to later where washing of the feet is discussed.

## Hadith 62: The body parts washed in wudhu will emit brightness on the day of judgement

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ". (متفق عليه)

*Abu Hurairah r narrates that the Prophet r said, 'my ummat shall be summoned on the Day of Judgment with bright faces and hands and feet from the mark of wudhu, so if anyone can extend this brightness, let him do so'. (Bukhari and Muslim)*

The concept of brightness on the Day of Judgement as an effect of wudhu was discussed earlier, under the virtues of wudhu. The bright faces, and the arms and feet emitting brightness shall be a mark of the Ummah of Prophet Muhammad s on the Day of Judgement. This shall serve as a certificate for the believers to be allowed access to the Prophet s on that day when even the close relatives shall abandon each other.

The repetition here is to remind that washing the body parts in wudhu a little more than what is prescribed, is also sunnah. There are a couple of points that are of interest here. Firstly, what is the meaning of extending the brightness? And

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<sup>193</sup> Shāmi

secondly, how can this be a special feature of this ummah, when in another Hadith the Prophet ﷺ is reported to have said that *'this is my wudhu and the wudhu of the prophets that were before me'*.

### Extending the brightness of wudhu:

Extending the brightness means to wash the body parts a little more than what is required, for instance washing the arms a little above the elbows and feet a little above the ankles. It is reported about Abu Hurairah ر.ا that he would wash his entire arms during wudhu to acquire this brightness on the Day of Judgement.

Washing a little extra ensures that the area prescribed for wudhu is completely washed and marginal areas do not remain dry. In addition it takes the cleaning effect of extremities of the body to a larger area, adding strength to its spiritual effect, leading to an increase in the spiritual and physical purity. To express brightness, there are two words used in this Hadith. *'ghurran'*, which means a white bright face, and *'muhajjal'*, which refers to a horse that is black or red but all four hoofs of which are white. Such horses were rare, considered precious and much sought after in Arabia. So a believer who regularly washes himself shall be treated with respect and nobility on the Day of Judgement.

### The uniqueness of wudhu given to Prophet ﷺ

As for the second aspect mentioned above, it needs to be remembered that previous nations did not pray five times a day. The Asr and Ishā salāh are unique to this ummah. So perhaps the effect of performing wudhu for *five daily prayers* has more spiritual effect than doing three times or less.

It is also worth noting that for Muslims of this ummah, wudhu is required out with the salāh as well, e.g. to hold the Qur'an, to perform a sajdah tilāwah or sajdah shukr (prostration for expressing one's gratitude to God) and for the funeral salāh. This may not have been the case with previous nations. There is a further possibility that only wudhu of the Prophets was similar to that of this ummah, but their followers were not prescribed to perform wudhu in the same way as their prophets.<sup>194</sup> This final explanation may also explain why we do not see remnants of such a practice in those religions. Another explanation given here is that the glow and shine on the Day of Judgement is a special reward for this ummah.

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<sup>194</sup> 'Umada tul-Qari, باب فضل الوضوء والغر المحجلون من آثار الوضوء v.4 p.40

## Hadith 63: The benefits of washing more than necessary during wudhu

وَعَنْهُ ع قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "تَبْلُغُ الْجَلِيَّةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ". (مسلم)

*Abu Hurairah ع narrates that the Prophet ص said, 'the adornment of a believer [in Paradise] shall reach up to where the wudhu reaches. (Muslim)*

This Hadith further reinforces the concept discussed above. The shine and the glow of the body parts shall reach up to where the worshipper had a habit of washing during wudhu. This shine shall be on the Day of Judgement. However, once in Jannah, this area of his or her body, which until entering the Jannah was glowing because of the wudhu effects, shall be adorned and decorated with an adornment from Paradise, consisting of gold, diamonds and pearls from Jannah. This shall reach up to where the one had a habit of washing. So the effects and blessings of wudhu shall continue even after one arrives at Al-Jannah. May Allah ع makes us all qualify for such rewards.

The nature of adornment in Jannah is difficult to comprehend. This is unique, especially for those servants of Allah ع who are sincere to Him. The Prophet ص once said that the Almighty Allah ع says, "I have prepared for My righteous slaves that which no eye has seen, no ear has heard and which has never crossed the mind of any human being". He ص then went on to say, "Recite, if you wish: "No person knows what is kept hidden for them of joy as a reward for what they used to do". (32:17)

## Hadith 64: The method of wiping the head during wudhu

عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ ع أَنَّهُ قِيلَ لَهُ تَوَضَّأْنَا لَنَا وَضُوءَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَدَعَا بِإِنَاءٍ ... فَذَكَرَ الْحَدِيثَ إِلَى أَنْ قَالَ ... ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَمَسَحَ بِرَأْسِهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ. بَدَأَ بِمُقَدِّمِ رَأْسِهِ ثُمَّ ذَهَبَ إِلَى قَفَاهُ ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ ثُمَّ غَسَلَ رِجْلَيْهِ. (متفق عليه)

*Abdullah b. Zaid b. 'Asim ع was asked if he could demonstrate the wudhu of the Prophet ص. He asked for water [and started performing wudhu] ... the narrator then mentioned the details ... and said, 'he then inserted his hand in the water vessel and wiped over his head; the front and the rear of it. He started with the front of his head, placing his hands there, and took them back to the rear of his*

*head and then returned the hands to the front where he had started from. He then washed both his feet. (Bukhari, Muslim)*

This Hadith has a reference to wiping over the head and its proper method. Wiping over the head in wudhu with wet hands is an essential part of it, which is mentioned in the Qur'an as discussed earlier. This is called *mas'h*. Scholars like Imam Malik r.a. consider the *mas'h* of the *whole* head as compulsory (*fardh*). Others argue that the obligation shall be discharged even if one wipes over the *quarter* of his head, though the proper (sunnah) way is as suggested by the Imam. The Prophet ﷺ is reported to have performed wudhu without carrying out *mas'h* over his complete blessed head.

Mugheerah d narrates that the Prophet ﷺ performed ablution, wiping his forelock and over his turban and the leather socks.<sup>195</sup> This Hadith is very clear about the Prophet ﷺ not performing *mas'h* over his entire blessed head. So this Hadith, and others like it, are used by the majority of scholars to argue that *mas'h* over the entire head is not compulsory. Had this been the case the Prophet ﷺ would have carried it out. However, this Hadith of Mugheera d also raises another interesting point that is *mas'h* over the turban.

There are scholars and Ulama who are of the opinion that *mas'h* over the turban is permissible. Imam Ahmad r.a. says that *mas'h* over the turban is permissible if the turban was worn after a complete wudhu and if it covers the entire head area. He seems to draw a parallel with the *mas'h* over the leather socks, which shall be discussed later.

However, many scholars like Imam Abu Hanifah, Imam Malik r.a. and Imam al-Shafi'ee r.a. do not permit this practice. They argue that a commandment of Allah ﷻ which is in the Qur'an<sup>196</sup> cannot be played down because of a narration, which has, remote as it may be, a possibility of being misunderstood by anyone in the chain of narrators. Imam Shaf'iee r.a. refers to a narration where the Prophet ﷺ is reported to have removed his turban, for the sake of *mas'h* during wudhu. He then performed *mas'h* over his forelocks with water.<sup>197</sup>

Abdullah b. Umar d is reported that he used to remove his cap (topi or koofi) at the time of *mas'h* and would perform *mas'h* on his forelocks.<sup>198</sup>

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<sup>195</sup> Muslim

<sup>196</sup> Al-Qur'an (06:06)

<sup>197</sup> Musnad Imam al-Shaf'iee

<sup>198</sup> Dārquṭnī

The Hadith mentioned above (of Mugheerah ؓ) is explained in more than one way. It is said that the Prophet ﷺ first performed *mas'h* over the quarter of his blessed hair [his forelocks] and then wiped over the turban to cover the remaining area of his blessed hair. So a quarter of his hair was wiped over directly (without any cover), while the remaining of the hair was wiped over from above the turban. This practice is fine and is in accordance with the verse of the Qur'an.

Same arguments apply to the *mas'h* over head-scarf for women. According to majority of the scholars *mas'h* over the head-scarf (just as turban) is not valid. However, if they perform *mas'h* directly over the quarter of their hair, they can then perform *mas'h* over remaining area of the head from over the head-scarves. Doing *mas'h* only over the head-scarves is not a valid practice according to a majority of the scholars, as quoted above. Out of all four Imams only Imam Ahmad b. Hanbal allows it, but even he restricts it to a situation when the head-cover was worn after wudhu, covers the entire hair area of the head and the person is still in a state of wudhu. So if a woman wore scarf when she was not in the state of wudhu then no one from any of the four schools allows her to perform *mas'h* from over the head-scarf.

## Hadith 65: Wiping ears during wudhu

عَنْ ابْنِ عَبَّاسٍ ؓ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَسَحَ بِرَأْسِهِ وَأَذُنَيْهِ  
بَاطِنَهُمَا بِالسَّبَّاحَتَيْنِ وَظَاهِرَهُمَا بِإِبْهَامَيْهِ. (النسائي)

*Ibn Abbas ؓ narrates that the Prophet ﷺ wiped over his head and over his ears; the inner side with his two fingers and the exterior with his thumbs. (Nasa'ie)*

This Hadith refers to the way *mas'h* should be performed. There are numerous ahādith that explain the method of this particular aspect of wudhu. For example, Abdullah b. Zaid ؓ narrates that he saw the Prophet ﷺ perform wudhu. The Prophet ﷺ wiped his hands over his head with – fresh water, and not the one – which was left on his hands after washing the arms.<sup>199</sup> Ar-Rubaiyi ؓ saw the Prophet ﷺ perform wudhu. She said, 'He ﷺ wiped over his head front and back once, and also upon his temples and his ears'<sup>200</sup>. She also said, 'He ﷺ inserted his two fingers in his ear holes [while wiping his ears]'.<sup>201</sup>

<sup>199</sup> Muslim and Tirmidhi

<sup>200</sup> Tirmidhi

<sup>201</sup> Abu-Dawud

So summing up all the narrations above, the method of *mas'h* is as follows:

- Having washed your arms up to and including the elbows and having performed the *khilāl*, rinse your hands with fresh water,
- Place the three fingers, excluding the thumb and the index finger, of both your hands on the front upper side of your head,
- Take them to the back of your head, and bring them back to the front whilst your palms rub over the temple areas of your head,
- Using both the index fingers, wipe inside of both ears at the same time,
- Use both your thumbs to wipe the rear side of your ears at the same time,
- Finally, rub the back of your fingers over the back of your neck only<sup>202</sup>. Throat area is not included in this *mas'h*.<sup>203</sup>

*Mas'h* over the neck is an issue of discussion, as some scholars do not consider it a part of wudhu. This nevertheless is a position that is not supported by the Fiqh school that an overwhelming majority of Muslims belongs to. The Hanafi school considers *mas'h* over the neck '*mustahab*', i.e. a desired practice. However, they all agree that if one did not perform *mas'h* over the neck, because he does not believe this to be a part of wudhu, he or she shall not lose any reward because of it.

Abdullah b. Umar ؓ reports that the Prophet ﷺ said, 'one who performs wudhu and wipes his hands over his neck, shall be saved from chains being put around his neck on the Day of Judgement'<sup>204</sup>.

Abdullah b. Umar ؓ narrates that the Prophet ﷺ said, 'one who performs wudhu and wipes over (*mas'h*) his neck shall be saved from being dragged in chains on the Day of Judgement'<sup>205</sup>. According to another Hadith the Prophet ﷺ was seen performing *mas'h* over his neck.<sup>206</sup>

## Hadith 66: Wiping the ears during wudhu

عَنْ أَبِي أُمَامَةَ ؓ أَنَّهُ ذَكَرَ وَضُوءَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ وَكَانَ يَمْسَحُ الْمَاقَيْنِ وَقَالَ "الْأَذْنَانِ مِنَ الرَّأْسِ". (أبو داود و الترمذي)

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<sup>202</sup> Al-Mabsoot v.1, p. 16, (والأصْحَحُّ أَنَّهُ مُسْتَحْسَنٌ فِي الْوُضُوءِ قَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا امْسَحُوا بِرِجْلَيْكُمَا قَبْلَ أَنْ تُغْلَى بِالنَّارِ )

<sup>203</sup> Some have classified this as *bid'ah*, an innovated practice in the religion.

<sup>204</sup> I'elā us-sunan, v. 1, chapter on the preference of wiping over the neck.

<sup>205</sup> I'alā us-sunan, p. 120, v. 1

<sup>206</sup> Ahmad, Tahāwi

Abu Umamah ؓ once mentioned the wudhu of the Prophet ﷺ. He said that the Prophet ﷺ used to wipe over the corners of his eyes. He said, 'the two ears are part of the head'. (Abu Dawûd, Tirmidhi)

There are a few points to consider here:

Part of *isbāgh* (thorough rinsing) of the face is to ensure no part of it remains dry. So for this, one should take care of the areas which are likely to remain dry, like the corners of the eyes and area under the nose and the lips. Sometimes, upon waking up in the morning, areas like the corners of the eyes have some dirt and discharge accumulated, cleaning which is particularly important as that constitutes to dirt. So while washing the face it is *sunnah* to also rub these areas.

The second point is in regards to the ears being part of the head. The implication of this statement in the context of wudhu firstly is that the ears should also be wiped over along with the head, regarding which Allah ﷻ has commanded in the Qur'an to perform *mas'h*. So as *mas'h* is performed over the head, it should also be performed over the ears.

Secondly, since ears are part of the head, you can do *mas'h* over them using the same water which is left from the head *mas'h*. One does not need to take fresh water for this *mas'h*, as 'the two ears are part of the head'. Thirdly, *mas'h* of both the ears is considered as of the head. The two ears are not viewed as separate organs, such as two hands and the two feet are considered. Instead both the ears are treated as components of head, so one should perform *mas'h* of the ears at the same time, rather than starting from the right ear first.

## Hadith 67: Washing of the feet in wudhu

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ؓ قَالَ رَجَعْنَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ مَكَّةَ إِلَى الْمَدِينَةِ حَتَّى إِذَا كُنَّا بِمَاءٍ بِالطَّرِيقِ تَعَجَّلَ قَوْمٌ عِنْدَ الْعَصْرِ فَتَوَضَّأُوا وَهُمْ عُجَالٌ فَأَنْتَهَيْنَا إِلَيْهِمْ وَأَعْقَابُهُمْ تَلَوُّحٌ لَمْ يَمَسَّهَا الْمَاءُ فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ أَسْبِغُوا الْوُضُوءَ". (مسلم)

Abdullah b. Amr ؓ narrates that we were returning with the Prophet ﷺ from Makkah to Madinah. When we came to some water on the way, some of the people hurriedly performed wudhu at the time of Asr prayer, but they were too hasty, and when we reached them their heels were dry, no water having touched them. Therefore the Prophet ﷺ said, 'woe to the heels because of Hell! Complete the wudhu'. (Muslim)

Washing both feet including the ankles is an essential part of wudhu, as mentioned earlier with the reference of the Qur'an. It is one of the four essential acts of wudhu. There is no difference of opinion in this regard amongst the scholars who are viewed as the authority. Atā Khurāsāni r.a. was asked by Abdul Malik b. Sulaimān if he had ever heard about any companion of the Prophet ﷺ who instead of washing his feet during wudhu – despite not having the leather socks – wiped over them. He replied, 'No, by Allah I have never heard about anyone'<sup>207</sup>.

All the accounts of the Prophet's ﷺ wudhu, on the authority of companions like Ali ḍ, Uthmān ḍ and Abdullah b. Zaid ḍ who are known for their speciality in this field and of others like Jābir ḍ, Abu Hurairah ḍ, Abdullah b. Umar ḍ and many others, all agree that the Prophet ﷺ would always wash his feet at the end of wudhu when he was not wearing the Khuffs, i.e. leather socks. However, he would not wash his feet when he had the leather socks on. He ﷺ would instead wipe over them.<sup>208</sup>

### A stern warning to those neglectful in wudhu

In the Hadith above, the Prophet ﷺ gave stern warning to those who did not complete this task in wudhu. '*wailun*', the word used in the Hadith for those who are neglectful in regard to their wudhu is translated here as 'woe'. This has been explained in a number of other ways as well. For example:

- It is just a word to express doom, destruction and humiliation of someone,
- It is a word to invoke curse upon someone,
- It refers to the pain endured by those who are punished in Hell-fire,
- It is a door of Jahannam,<sup>209</sup>
- It refers to the puss discharged from the wounds of those punished in Hell fire,
- A mountain of fire in Jahannam (the Hell),
- A valley of Jahannam towards which the puss and blood of those punished in Jahannam is drained,
- A deepest valley of Jahannam, to the depth of which one shall roll in agony for forty years.<sup>210</sup>

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<sup>207</sup> Tahāwi

<sup>208</sup> This is called '*mas'h ala al-khuffain*', a concept to which we shall return later on in this booklet.

<sup>209</sup> Qurtubi

<sup>210</sup> Tafseer Tabari



The final sentence of this Hadith is ‘*asbighu al-wudhu*’, which implies that the above warning is not only for those who do not show care in regards to washing their feet. This warning is also for those too who do not show enough care in regards to washing the other body parts in wudhu. So it shall mean ‘*complete your wudhu by carrying out all its faraidh, wajib, sunnah and mustahab aspects*’. The sentence also has the potential to mean that ensure enough water reaches all the areas of the body that you are required to wash during wudhu’.<sup>211</sup>

## Hadith 68: Khilal of the toes

عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ d قَالَ رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا تَوَضَّأَ يَدْلُكُ أَصَابِعَ رِجْلَيْهِ بِخَنْصَرِهِ. (الترمذي و أبو داود)

*Mustaurid b. Shaddad d said that he saw the Prophet s when he performed wudhu he would rub his toes with his small finger. (Tirmidhi, Abu Dawood)*

This Hadith adds another layer to the concept of thorough rinsing of the feet. The Prophet s would take care that the entire feet were washed during wudhu. For this he would use the little finger of his left hand to run it between the toes. It is *sunnah* that this khilāl between the toes is performed starting from the right to left. This is in line with the general rule in sunnah that the Prophet s would like to start from the right side.

## Rubbing body parts during wudhu is mustahab

The second issue here is about rubbing. This is also *mustahab* that while washing various body parts one rubs over them as well. This is *mustahab* in ordinary circumstances and becomes necessary when the body is dry and there is fear that without rubbing properly, certain parts may remain dry.

According to Māliki school, rubbing the body parts while being washed in wudhu is *faradh*. If one just poured water on the areas prescribed for washing during wudhu, without rubbing on them, his wudhu shall be invalid according to Imam Malik r.a. Though other schools do not consider rubbing to be a requirement, it nevertheless is viewed as a desired practice.

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<sup>211</sup> Al-badhli ul-majhood

## Section 6: Wiping over the Leather Socks

### المسح على الخفين

#### Hadith 69: Wiping over leather socks

عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ د قَالَ رَأَيْتُ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَمْسَحُ عَلَى الْخُفَّيْنِ عَلَى ظَاهِرِهِمَا. (أبو داود و الترمذي)

*Mugheerah b. Shu'bah d is narrated to have said, 'I saw the Prophet s perform mas'h upon his leather socks (while doing wudhu); upon the upper side of them'. (Abu Dawud, Tirmidhi)*

With the reference of verse 06:06 of Al-Qur'an it has been discussed earlier that washing both feet during wudhu is essential. This is an obligation that must be fulfilled prior to beginning with the Salāh. The Hadith above however, suggests that the Prophet s sometimes did not wash his feet. This was when he s wore leather socks and performed *mas'h* over them. This is also an established sunnah of the Prophet s, which is permissible and valid.

So if you are wearing leather socks you do not have to remove them at the time of wudhu, as long as you had put them on while you were in the state of wudhu.

#### The Importance of Sunnah:

As for the apparent contradiction with the Qur'anic verse, it is important to note that what the Prophet s said is important in determining the meanings of the Qur'an. The Qur'an is not understood only as an Arabic text, its words are understood strictly as the Prophet s explained. This authority of his is mentioned in the Qur'an. Allah y says,

*And We sent down the Reminder (The Qur'an) to you [O' Prophet], so that **you explain to the people** what has been revealed for them, and so that they may ponder.<sup>212</sup>*

So one of the prophetic functions was to 'explain to people what has been revealed for them'. The Qur'an also praises Prophet Muhammad s for his utmost honesty and righteousness. It says:

- *He does not speak out of (his own) desire. It is but revelation revealed (to him).<sup>213</sup>*

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<sup>212</sup> Al-Qur'an 16:44

- *I swear by what you see, And what you do not see, It is surely the speech of a noble Messenger, (that he conveys from Allah). And it is not the speech of a poet, (but) little you believe, Nor is it the speech of a soothsayer, (but) little you heed to the advice. It is a revelation from the Lord of the worlds. Had he (the Prophet) forged some statements in Our name, We would have certainly seized him by the right hand, And then severed his life-artery, And none of you could have saved him from it.*<sup>214</sup>
- *And whatever the Messenger gives you, take it, and whatever he forbids you from, abstain (from it)*<sup>215</sup>

There are many other verses of the Qur'an that can be quoted here to argue that it is the duty of the Ummah to accept wholeheartedly any explanation of a Qur'anic verse that is given by the Prophet ﷺ. So in regards to the verse 06:06 about wudhu, the Prophet ﷺ explained that washing of the feet is only required when one is not wearing a pair of leather socks. However, if one did, than it may be permissible for one, towards the end of the wudhu, to wipe on these leather socks instead of washing the feet.

Hasan al-Basari r.a. said, 'I met seventy companions of the Prophet ﷺ, who were with him during the battle of Badr<sup>216</sup>, all of whom reported *mas'h* on leather socks to be a valid practice'. For this very reason, Imam Abu Hanifa r.a. is reported to have said, 'amongst the signs of a Muslim being from the mainstream – i.e. the follower of the Qur'an and Sunnah – is that he would consider *mas'h* on the leather socks to be a valid practice. Here he also mentioned holding reverence for Abu-Bakr ḍ and Umar ḍ, the first and the second caliphs of Islam, and showing affection towards Uthmān ḍ and Ali ḍ, who held third and the fourth positions amongst the Caliphs. He r.a. also said, 'I did not agree to the validity of *mas'h* on the leather socks until its evidence became as clear to me as the light of the day.'<sup>217</sup>

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<sup>213</sup> Al-Qur'an 53:3-4

<sup>214</sup> Al-Qur'an 69: 38-47

<sup>215</sup> Al-Qur'an 59:07

<sup>216</sup> The Battle of Badr is the first battle of Islam, which was fought in the year 2 AH / 624 CE. 313 companions, with only 9 swords and 2 horses amongst them, fought against an army of 1000 warriors from the Polytheist Makkah and defeated them. Only 12 Muslims were martyred. The participants of this battle, from amongst Muslims, earned a title of 'Badariy', and are considered the best amongst all the companions of the Prophet ﷺ.

<sup>217</sup> Umada-tul-Qari

It is important that proper procedure is followed for this *mas'h*. Anas ḍ narrates from the Prophet ṣ that 'if one of you puts on leather socks after wudhu then he should wipe over them [during the following wudhu] and perform his *salāh* wearing them. He does not need to remove these socks unless *ghusl* (ritual bath) becomes obligatory upon him'.<sup>218</sup>

## Hadith 70: Divine instructions on the right method of *mas'h*

عَنْ عَلِيٍّ ḍ قَالَ لَوْ كَانَ الدِّينُ بِالرَّأْيِ لَكَانَ أَسْفَلَ الْخُفِّ أَوْلَى بِالْمَسْحِ مِنْ أَعْلَاهُ وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَمْسَحُ عَلَى ظَاهِرِ خُفَيْهِ. (أبو داود و الدارمی)

*Ali ḍ narrates that was the religion (of Islam) to be worked out through logic or common sense, wiping over the lower side of a leather sock (worn by a worshipper) would make more sense, in comparison to its upper side, whereas I saw the Prophet ṣ perform mas'h on his upper side of the leather socks. (Abu Dawud, Darimi)*

This Hadith points out the logic behind this practice. It simply states that this is how the Creator, Allah ﷻ has instructed us. This is not a rationally worked out aspect of religion, but a teaching from divine. It also contains another important aspect of its method, which is that the *mas'h* is performed on the upper side of the foot, not on the side which touches the ground.

This is contrary to how the ordinary logic would require. Wudhu is performed for the purpose of cleaning and purifying oneself. For this purpose, wiping over the lower side of the foot was more suited. However, the commandment from Allah ﷻ is to wipe on the top side of the foot.

Mugheera b. Shu'bah ḍ narrates the he saw the Prophet ṣ went to pass water. He ṣ then returned, performed wudhu and [rather than washing his feet] he ṣ performed *mas'h* over his leather socks. He placed [the three fingers of] his right hand over his right foot and [the three fingers of] his left hand over his left foot and wiped upwards once. He says, 'I saw the water marks of the Prophet's ṣ fingers on the socks'.<sup>219</sup>

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<sup>218</sup> Hākim, Dārquṭnī

<sup>219</sup> Musannaf Ibn Abi Shaibah, al-Talkhees ul-Habeer

Shāh Wali ullah r.a. has pointed out that this statement of Ali d, whom the Prophet s had praised for having insights and thorough understanding of Deen (the Religion of Islam) is meant to teach people an important aspect of Islamic law. He says that Ali d was well aware of why this practice had been ordained, however, he wanted people to understand that try not to use your common sense to work out what the divine law should or shouldn't be. Our common sense is not the best tool to work out the details of our religion. The Wisdom of Allah y is far greater and superior, and cannot be comprehended by people, as stated in the Ayat ul-kursiy, *'He y knows what is before them and what is behind them; while they encompass nothing of His knowledge, except what He wills.'*<sup>220</sup>

Shāh Wali Ullah r.a. then discusses the logic of this practice. The summary of what he wrote is as follows:

*The Shari'ah has two key elements,*

- *tayseer; making life easy for people and*
- *taqyeed; setting limits of behavior so people do not become like animals.*

*You would notice these two factors at work in all situations. Regardless of what a person is going through, there are restrictions as well as ease and convenience.*

*In the context of leather socks, the Arab communities had a common routine of wearing these. Removing them each time for wudhu and salāh would have caused a lot of difficulty. So they were given permission to keep them on. However, it was then important to keep some restrictions on the nafs (the inclination to base desire within humans) so it does not become accustomed to total freedom, so three restrictions were put in place:*

- *Duration: one day and night for a resident and three days and nights for the travelers. This duration is not difficult to observe, not to forget the further ease it gives to a traveler.*
- *Condition: it was required that one puts them on in a state of wudhu and being completely pure. This would project purity and cleanliness in the mental state of a worshipper.*
- *Method: wiping over the feet, on top of the leather socks, was prescribed as a reminder about the cleanliness of the feet.*<sup>221</sup>

This suggests that in order to ease the burden, mas'h was introduced. Rather than asking for the mas'h of the entire foot with a leather sock, mas'h of only the upper

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<sup>220</sup> Al-Qur'an 02:255

<sup>221</sup> Hujjatullah il-bāligha

side was prescribed. Since this mas'h does not lead to realistic cleaning of the sock, a symbolic gesture of purity was introduced. This symbol is better performed on the side of the foot that was visible to the eye, rather than on the side that was away from it. Secondly, making the lower side of the sock wet, may lead to the accumulation of a lot more dust upon walking. Since the upper side of the sock / foot does not directly come in contact with the earth, it is likely to attract less dirt when walking after wudhu.

## Hadith 71: Period of wudhu following mas'h

عَنْ شُرَيْحِ بْنِ هَانِيٍّ د قَالَ سَأَلْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ د عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ جَعَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ وَ يَوْمًا وَ لَيْلَةً لِلْمُقِيمِ. (مسلم)

*Shuraih b. Hāni d says, I asked Ali b. Abi Talib d about (the duration of) mas'h on the leather socks. He replied, 'the Prophet s fixed three days and nights for a traveller and one day and a night for the one who was at home. (Muslim)*

A traveller is allowed to keep doing mas'h on the leather socks, instead of washing his feet, for three days and nights. However, for a resident, this duration is reduced to only one day and night. (A traveller for this purpose is someone who sets off to a destination that is at least 48 miles from his home town. Resident is anyone staying at home or someone who stations at one locality for a period of fourteen days or more.)

The count of this duration starts from the first wudhu performed after wearing these socks. For example, if one performed complete wudhu in the morning for Fajr at 7am. After wudhu he or she put on his leather socks and went about his daily business. At Zuhr time he had to do wudhu, so at 2pm he performed wudhu for Zuhr and instead of washing the feet he opted for mas'h. So his time shall start at this point. He or she is allowed to keep doing mas'h during each wudhu until the following day at 2pm. However, the following day as soon as the clock strikes 2pm his / her wudhu shall become invalid. He / she will be obliged to remove the socks and wash his / her feet again. At this point he / she does not need to repeat the entire wudhu if he or she already had a valid wudhu.

It is also important to note that keeping these socks on and wiping over them instead of washing the feet is only an option and not an obligation. Abu Ayyub d once had his leather socks on. When it came to the time of salāh he removed these in order to perform wudhu. Someone around him started staring at him, so

he said, 'it is not that I did not see the Prophet ﷺ wipe over these socks, I did see him. However, [this time] I liked to perform complete wudhu'.<sup>222</sup>

## Hadith 72 Mas'h during travel

عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَأْمُرُنَا إِذَا كُنَّا سَفَرًا أَنْ لَا نُنْزِعَ خِفَافَنَا ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ إِلَّا مِنْ جَنَابَةٍ وَلَكِنْ مِنْ غَائِطٍ وَ بَوْلٍ وَ نَوْمٍ. (الترمذي و النسائي)

*Safwān b. 'Assāl ḍ narrates that 'the Prophet ﷺ used to instruct us that when travelling we do not [need to] remove our leather socks [for wudhu] for three days and nights, except from Janābah, regardless of visiting lavatory, or urinating or falling asleep. (Tirmidhi, Nasa'iee)*

Janābah is a state when taking a complete bath, *ghusl*, becomes necessary. This subject we shall return to in the second part of this book. What is relevant here is that when that situation arises, one becomes obliged to remove his leather socks and take a full bath, even if the full duration of one day and night, or three days and nights for a traveller, has not elapsed. *Mas'h* is only allowed if one needs to repeat his or her wudhu after rendering it void because of sleep, visiting the lavatory or something similar. It is not permissible for anyone who is in need of *ghusl*.

## Hadith 73: on performing mas'h over socks and slippers

عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ تَوَضَّأَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَ مَسَحَ عَلَى الْجَوْرَبَيْنِ وَالنَّعْلَيْنِ. (أبو داود و الترمذي و ابن ماجه)

*Mugheerah b. Shu'bah ḍ narrates that the Prophet ﷺ performed wudhu and [instead of washing his feet] he carried out mas'h on his socks and slippers. (Abu-Dawud, Tirmidhi, Ibn Mājah)*

The issue of wiping over the ordinary socks has become an issue of serious debate. This Hadith states that the Prophet ﷺ performed *mas'h* on Jawrabs and *na'ls*. The word in the ahādith quoted earlier was *khuff*. *Khuff* refers to the socks

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<sup>222</sup> Ahmad, Tabrani

made of thin leather<sup>223</sup>. The word 'na'l' refers to shoes or slippers. *Jawrab* are socks made of wool<sup>224</sup>, or other cloth, to keep the feet warm. The word 'Jawrab' is also translated as 'stocking'<sup>225</sup>.

It is worth noting here that the early day scholars of Islam would exercise caution in regards to any Hadith which reported a prophetic practice contrary to a Qur'anic instruction. They knew that the Prophet ﷺ would not do anything against a commandment of Allah ﷻ found in the Qur'an. Any Hadith report that appeared to contradict a Qur'anic verse was treated by them to be related to the period preceding the revelation of the said Qur'anic verse or requiring further analysis. Similar approach was adopted to the subject of wiping over the socks, which appeared to contradict the Qur'anic verse clearly demanding washing of the feet during wudhu, so many were reluctant to accept the concept of *mas'h* over the leather socks. This reluctance of theirs is reflected in so many ways in the books of Hadith. Here are a few examples:

- Imam Tirmidhi r.a. reports a Hadith on this subject, on the authority of Jarir b. Abdillāh ḍ, who embraced Islam in the year 10 AH, the final year of the Prophet ﷺ<sup>226</sup>. Having reported this Hadith he comments on it saying, ‘

وكان يعجبهم حديث جرير لأن إسلامه كان بعد نزول المائدة

*The scholars of Fiqh liked this report of Jarir, because his Islam came after the revelation of surah al-Mā'idah*<sup>227</sup>

Jarir ḍ came to Madinah and embraced Islam in the final year of the Prophet ﷺ. This was long after the revelation of the wudhu verse found in surah al-Mā'idah. His report of seeing the Prophet ﷺ made it clear as daylight that *mas'h* over the leather socks was practiced until the final years of the Prophet ﷺ.

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<sup>223</sup> Al-Qamoos ul-Fiqhiy

<sup>224</sup> Taaj ul-Uroos

<sup>225</sup> Mu'jam lughatil-Fuqahā

<sup>226</sup> The words of the Hadith are 'Hammam bin Al-Harith ḍ narrated: "Jarir bin Abdullah ḍ urinated, then he performed Wudhu, wiping over his Khuff. So he was asked, 'You do this?' He replied, 'What prevents me, when I have seen Allah's Messenger ﷺ doing it?' He [Ibrahim] ḍ said "And they were impressed by the narration of Jarir since he accepted Islam after the revelation of Sural Al-Ma'idah."

<sup>227</sup> Surah 06, which contains the famous verse on wudhu (06:06)



Jarir ؓ was a junior companion of the Prophet ﷺ in comparison to Umar ؓ, Ali ؓ, Huzaifah ؓ and Mugheerah ؓ, yet his report was particularly liked as it confirmed to even the skeptics the final practice<sup>228</sup> of the Prophet ﷺ and made the task of the senior scholars easy.

- It has been reported earlier that Hasan al-Basari r.a. said, '*I met seventy companions of the Prophet ﷺ, who were with him during the battle of Badr, all of whom reported mas'h on leather socks to be a valid practice.*
- Imam Abu Hanifa r.a. said, '*I did not agree to the validity of mas'h on the leather socks until its evidence became as clear to me as the light of the day*'.
- Ibn u Hajar r.a. writes, 'a large number of experts in the field of Hadith have stated explicitly that reports on wiping over the leather socks are mutawātir – containing not even a single shred of doubt. Some of them have counted the names of the companions reporting this prophetic practice. They have enlisted 80 of them.'<sup>229</sup>

These are just a few points to make one realise that not washing feet during wudhu, despite that a verse of the Qur'an states this clearly is not a minor issue. Any suggestion to the contrary cannot be accepted unless it is accepted by the experts without any objections.

The Hadith of Mugheera ؓ, mentioned above, talks about the Prophet ﷺ performing *mas'h* over the jawrabs. There are another two narrations that have the similar meaning. However, both of those two have serious issues so the scholars consider those reports as weak. As for the Hadith above, some scholars have also raised issue about it.

Shaykh Muhammad Hasan al-Shinqiti of Mauritania writes:

*The Hadith above mentions the Prophet ﷺ wearing 'jawrabs', however, no one else has reported jawrab to have been worn by the Prophet ﷺ. scholars of Islam have carried out extensive research about almost every aspect of the Prophet's ﷺ life. They have also prepared a list of all the garments that the Prophet ﷺ ever wore. None of them have*

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<sup>228</sup> This is a concept which has not been discussed previously in this work. Establishing what was 'the final practice of the Prophet ﷺ' is an important aspect to determine the law of Islam. The details about the religion were added as the believing community grew in size. *tarbiyah* regime, which was earlier put in place to ensure the purity of the weak faithful community living amidst a dominant polytheist culture, was reduced in severity and ease was introduced at various levels. This updating of law concept is referred to as 'naskh', abrogation or being over ruled.

<sup>229</sup> Nail ul-Awtaar

mentioned 'jawrab' as a garment worn by the Prophet ﷺ. They do list 'khuffain' (the leather socks) but not jawrabain. So there is an issue here that needs to be solved.<sup>230</sup>

Secondly, the narration above mentions the *mas'h* over the shoes as well. This is a concept that no Muslim scholar agrees with, unless the wudhu is of a certain type. The Prophet ﷺ would only perform *mas'h* over the shoes when he would perform fresh wudhu for a *salāh* despite already being in the state of wudhu. In such situations instead of washing his feet at the end, sometimes he would do *mas'h* over the shoes, as is reported by Ali ḍ.<sup>231</sup> It has been reported that 'not a single scholar, out of all the scholars of Islam, considers *mas'h* over the shoes – for ordinary types of wudhu – to be a valid practice'<sup>232</sup>. It is hence very likely that the wudhu of the Prophet ﷺ that Mugheera ḍ witnessed and reported in this Hadith was one such wudhu.

Imam al-Tirmidhi r.a. having reported the Hadith of Mugheera ḍ has commented, 'this is the narration because of which scholars like Ahamd b. Hanbal, Sufyan al-Thouriy, Is'haq and al-Shafi'ee consider *mas'h* over jawrabs permissible but only if these are made of dense material'<sup>233</sup>.

Explaining what dense material is, as Imam Tirmidhi r.a. is quoted above, and elaborating on this concept, a few conditions are specified to be present for such jawrabs for the validity of *mas'h* by the other scholars:

- The material must be thick that would not rip or fall off even if one walks – with these on – a distance of at least three miles,
- Water must not seep through them,
- They must not be transparent or see through.<sup>234</sup>

If a pair of jawrabs meets the above criteria it is likely to be very close to khuffs and hence *mas'h* over them would be permissible. Despite what has been said here, no one amongst the main four schools of Islamic Fiqh view *mas'h* over the ordinary thin socks permissible during wudhu. You may have come across some Muslims performing *mas'h* over their ordinary socks and arguing in its favour, quoting a few contemporary scholars. If this is what they understand then they should be given space to worship Allah ﷻ as they understand it best. There is

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<sup>230</sup> [www.ar.islamway.net](http://www.ar.islamway.net)

<sup>231</sup> Saheeh Ibn u Khuzaimah, v. 1

<sup>232</sup> Ma'arif us-Sunan v. 1

<sup>233</sup> Tirmidhi

<sup>234</sup> Shami

no benefit in argument. In fact arguing over matters of deen is forbidden. May Allah ﷻ forgive our shortcomings and may He keep us all on the Right Path.

What we have stated above leaves us in little doubt in regards to wisdom in not doing mas'h over the ordinary socks. It would be foolish to risk an important practice such as Salāh because of mere laziness. It is important to bear in mind the Hadith no. 68 above, where the Prophet ﷺ has warned, *"woe to the heels, [protect them] from Hell fire! Complete the wudhu"*.

On the other hand showing love and regard for the ummah of Prophet Muhammad ﷺ is also important. Abu Hurairah رضى الله عنه narrates that the Prophet ﷺ said: "Allah will ask on the Day of Judgment: 'Where are those who loved each other for the sake of My glory? Today, - on a day when there is no shade but mine - I shall shade them with My shade.'"<sup>235</sup>

The Prophet ﷺ said: "Among Allah's servants are people who are neither Prophets nor martyrs, but whom the Prophets and martyrs will deem fortunate because of their high status with Allah." The companions asked: "O Messenger of Allah! Inform us of who they are." He ﷺ said: "They are people who loved each other for Allah's sake, without being related to one another or being tied to one another by the exchange of wealth. By Allah, their faces will be luminous and they will be upon light. They will feel no fear when the people will be feeling fear and they will feel no grief when the people will be grieving." Then the Prophet ﷺ read the verse: "Behold, on the friends of Allah there shall be no fear, nor shall they grieve."<sup>236</sup>

## Section 7: Wiping over the Bandages المسح على الجبائر

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<sup>235</sup> Muslim

<sup>236</sup> Abu Dawud

## Hadith 74: Performing wudhu with a bandage

عَنْ عَلِيٍّ د قَالَ إِنَّكَسَرَ إِحْدَى زُنْدَيَّ فَسَأَلْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَمَرَنِي أَنْ أُمْسَحَ عَلَى الْجَبَائِرِ. (عبد الرزاق)

*Ali d narrates that one of my fore-arms broke, so I asked the Prophet s [about what to do during wudhu]? He s commanded me to wipe over the splints. (Ibn Majah)*

Just like wiping over the leather socks, it is also permissible to wipe over dressing and bandages. Wounds and injuries are part of life, which can happen at any time and are almost impossible to avoid, especially for an active person who tries to deal with the hussle and bussle of life as a daily routine.

Despite that the Prophet s had left his home town and had moved to Madinah in order to practice and preach Islam, his opponents did not stop in their efforts to take his life. They waged war on him and launched attacks on him one after the other. It was not only the people of Makkah who harbored animosity against him, other leading tribes of Arabia, not to mention the neighboring powers of Byzantine and Sassanid also showed little restraint. They used all the weapons in their arsenal; forging alliances against him, boycotting him, lies, deceit and open aggression to extinguish this little flame of Islam, but all their plots turned against them. This trend of hostility and propaganda against Muslims continues until today, as millions have been massacred around the world in the past few decades. We beg Allah y our Lord to accept our wudhu, our tahārah and our worship and deliver the ummah from such tyrants who have no remorse for mankind.

When the war against Islam was waged, Ali d was always at the fore front in defending it. So he frequently sustained wounds and injuries. The Prophet s married his youngest daughter Fatimah g to him. This report from him is clear in regards to the validity of wiping over the bandage. A similar narration is reported by Mulla Ali al-Qari r.a. from Abdullah b. Umar d, quoting Imam Baihaqi r.a. that Ibn Umar d used to do *mas'h* on the splints<sup>237</sup>.

Washing an injured part of the body five times a day can prove fatal. So one is allowed not to wash a wounded area of his or her body, but to wipe over the bandage. A simple wipe over the bandage is sufficient (only if that causes no harm). It is important to note that even wiping over a bandage five times a day

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<sup>237</sup> Mirqat ul-Mafātih

may not be an option, as depending on the type of bandage and the severity of the wound, even this can be harmful. In such situations, one should leave the affected area untouched. Even *mas'h* over the bandage then is not necessary.

As for the area around the wound, one should try to wash as much as possible, and if there is a serious risk of water seeping through to the wound then a simple *mas'h* on the area around the bandage would be sufficient.

This *mas'h* can continue until the bandage is removed. Upon its removal if one was in the state of wudhu, just washing the area that was covered by the dressing would be sufficient. However, if the dressing was changed, one does not need to do *mas'h* over the new dressing to keep the wudhu, as the previous *mas'h* shall be valid, until the wudhu is repeated. Same ruling applies to plasters and other medicine (creams, oils etc.) as well, if the God-fearing health practitioners advise against removing it for the wudhu.

If a person is severely wounded and has injuries all over his body he may want to just wipe over the bandages, if possible. Otherwise, he is free to offer *Salāh* without wudhu. However, if he is able to perform *tayammum* – we shall return to this concept later in the second part of this work – he should do so. This applies to all his situations, whether being in need of repeating wudhu or *ghusl*.

## Hadith 75: Prophetic practice on wounds

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ لَمَّا رَمَاهُ ابْنُ قَمَيْثَةَ يَوْمَ أُحُدٍ رَأَيْتُ النَّبِيَّ ﷺ إِذَا تَوَضَّأَ حَلَّ عَنْ عَصَابَتِهِ وَمَسَحَ عَلَيْهَا بِالْوُضْؤِ. (الطبرانی في الكبير)

*Abu Umamah* رَضِيَ اللَّهُ عَنْهُ narrates from the Prophet ﷺ that when he ﷺ was attacked by *Ibn-u-Qmaiah* during the battle of Uhud – and he ﷺ sustained injuries – he saw him ﷺ remove his bandage during the wudhu and wipe over the wound. (Tabarani)

The details of the events of the Uhud battle are well documented in the books of Seerah and Tafseer. This happened in the third year after Hijrah when the Muslims were attacked by the invading army of Quraish from Makkah. Quraish were the tribe that was most influential and the most respected in the Arabian Peninsula. In the lawless region of Arabia, at a time when the trade caravans feared being robbed and looted, the Quraish traders travelled up and down the peninsula without any fear of ever coming under attack. 'The custodianship of the Ka'bah' had granted them such privilege that they were shown hospitality

wherever they went. The Almighty reminds them of this great favour of His in the Qur'an (surah 106).

Had this powerful tribe given in to the call of the Prophet ﷺ to Islam and supported him the way the people of Madinah did later, the critics of later time could have argued that the spread of Islam owes much to the historical influence and leadership of the Quraish, in the same way as they now do about how Muslims conquered the dominant powers of the time. They claim that early day Muslims were able to take the message of Islam to the four corners of the world only through violence and Jihad. Rather than acknowledging the appeal of Islamic teachings to the hearts and minds of the world, and the peace that it brings to the soul, they attribute the popularity of Islam to force and fear.

What they seem to ignore is what does keep Muslims going after losing dominance in the world. Why is Islam still the fastest growing religion in the world? Islam spread in the four corners of Arabia and later to the far corners of the world, not because it used violence, but because it gave people the freedom to choose. As a result they flocked to Islam in large numbers. In the same way we see in the modern age. The Hijrah of the Prophet ﷺ, his forced migration, is a testimony to the fact that the spread of Islam is not owed to the force or threat, but to its teachings and its appeal to the hearts and minds.

The Prophet ﷺ preached to his own people for over a decade. Yet they refused to take heed. Fearing for his life, he ﷺ was forced to leave his home town in the middle of one night. He ﷺ arrived at Madinah where the hosts welcomed and supported him. Even there his own tribe continued to harass him. They did not allow him to live in peace for as long as they could. He ﷺ was attacked regularly. People of Makkah, who probably had never had to attack another tribe so far away in land, tried to take over the city of Madinah on at least at three occasions in the short space of five years. The Prophet ﷺ had to fight off their aggression with a very small number of followers.

In order to secure safety for his people, the Prophet ﷺ had to take part in 27 such encounters against the enemy during this period. One can only imagine the level of threat he ﷺ and the small community of Muslims faced in Madina. Being an unlettered person himself, if he ﷺ was able to plant and nurture the seeds of a great civilisation, which dominates over a billion minds today, which not lost appeal, then surely that is living proof that the rise of Islam, and the revelation of the Qur'an, was not a man's job. It is the work of God, the Almighty. Muhammad ﷺ was guided by Lord the Almighty and he ﷺ was his obedient and noble servant. His submission and obedience to the will of the Almighty Allah ﷻ granted mankind the

beautiful gift of Islam. May peace and blessings of Allah ﷺ be upon him, his household and his companions.

The battle of Uhud was the second such attempt by the people of Quraish. Having won the first encounter at Badr, Muslims were a little confident this time. Having lost the first battle,, the enemies were more determined for vengeance. During the battle, the Muslims successfully thwarted the enemies initial attack and forced them to flee. However, The enemies discovered a flaw in Muslim ranks which they exploited to their advantage. This had a devastating impact on Muslims. They were dispersed in the battle field and were scattered all around. This was the time when the Prophet ﷺ found himself guarded only by a couple of his companions. He ﷺ was 56 years of age. The enemies had surrounded him from all sides and he ﷺ was forced to take refuge in a cave on the Uhud mountain.

Ibn Qamiah was a cavalier in the Quraish army. He spotted the location of the Prophet ﷺ and went to attack him. He struck the Prophet ﷺ with his sword, but the Prophet ﷺ was unharmed as he ﷺ was wearing a helmet.. He struck the Prophet ﷺ again and two metal rings of the helmet (that the Prophet ﷺ was wearing) pierced through his blessed jaw. Ibn Qamiah was attacked by Umm Amārah ؓ but he also escaped unharmed because he had a double-armour on him. Umm Amārah ؓ was seriously injured by his counter attack.

When Ibn Qamiah returned to Makkah he went to a mountain top looking for his sheep. There he was attacked by a beast. He fell from a cliff flat on the ground. His body had been torn apart. It is reported that this Ibn Qamiah was son of an adulterous woman. His mother's name was Qamiah and his father was not known.

After the battle was over, the Prophet ﷺ was treated by his companions. He ﷺ was covered in blood. Some details of his injuries (may Allah ﷻ cover him with peace and salutations) are as follows:

- His blessed forehead was wounded,
- his lower central incisor [tooth] of the right side was broken,
- his lower lip had a cut,
- his blessed cheek had a deep wound,

Imam Auza'iee r.a. has reported that the Prophet ﷺ wiping blood of his blessed face said, 'If a drop of my blood falls on earth, the wrath of Allah ﷻ from heavens will fall on them'. He ﷺ was praying for them saying, 'O my Lord, forgive my people. They have no knowledge'.

As the enemy forces had surrounded him from all four sides, up to ten companions of the Prophet ﷺ sacrificed their lives protecting him. Abu-Dujana ؓ had stood beside him as a shield. He would take the arrows on his back and not move. Talha b. Ubaidallah ؓ on the other side would put his hand against the enemy blows. Having been used for the most noble of services, his hand was paralysed forever.

A number of Muslim women served on the battlefield too. They were treating the wounded and nursing them. Fatimah ؓ, the daughter of the Prophet ﷺ, rushed to him when she heard about the injury of the Prophet ﷺ. Abu 'Ubaidah ؓ tried to pull the metal rings out of the jaw of the Prophet ﷺ. He had to bite on them with his teeth and pull these out by force. They had pierced through much deeper. He sacrificed his own front teeth while trying to pull the rings out. Fatimah ؓ tried to quickly apply the bandage but the bleeding would not stop. She burnt a part of the underlay and used the ashes to stop the bleeding.

The Prophet ﷺ returned to Madina. He ﷺ was wounded yet leading his companions. They had buried their seventy martyrs beside Uhud. There were many others who were injured too. This is the period to which the Hadith above refers. The Prophet ﷺ was seen by Abu Umāmah ؓ that when he ﷺ was performing wudhu, he removed the dressing, wiped over the wound for wudhu and put the dressing back on. This may have been at a time when the wound condition had improved. Regardless of the injury that the Prophet ﷺ sustained during Uhud, his wounds appear to have fully healed. This is because no one mentions any scars on his blessed face when they report his blessed facial features. In the absence of modern medicine, this may have been another miracle of the Prophet ﷺ.

Abdullah b. Umar ؓ reported that the Prophet ﷺ used to carry out *mas'h* on the dressing. Others report this to be his own practice too. No companion of the Prophet ﷺ ever ruled against this practice. The next Hadith suggests that in some cases, *mas'h* over the dressings is the only option and removing the bandage to wash or wipe over the wound is not permissible. This is when removal of bandage or washing / wiping over the wound poses risk to life.

## Hadith 76: Health and Life is given more importance

عن جابر ؓ قال: خَرَجْنَا فِي سَفَرٍ فَأَصَابَ رَجُلًا مَعَنَا حَجَرٌ فَشَجَّهُ فِي رَأْسِهِ، ثُمَّ احْتَلَمَ، فَسَأَلَ أَصْحَابَهُ فَقَالَ: هَلْ تَجِدُونَ لِي رُخْصَةً فِي التَّيْمُمِ؟ قَالُوا: مَا نَجِدُ لَكَ رُخْصَةً وَأَنْتَ تَقْدِرُ عَلَى الْمَاءِ، فَاغْتَسَلَ فَمَاتَ، فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ - صَلَّى اللَّهُ



عليه وسلم - أَخْبَرَ بِذَلِكَ، فَقَالَ: "قَتَلُوهُ قَتَلَهُمُ اللَّهُ، أَلَا سَأَلُوا إِذْ لَمْ يَعْلَمُوا، فَإِنَّمَا شِفَاءُ الْعِيِّ السُّؤَالُ، إِنَّمَا كَانَ يَكْفِيهِ أَنْ يَتَنَيَّم وَيَعْصِرَ -أَوْ يَعْصِبَ، شَكَّ مُوسَى- عَلَى جُرْحِهِ خِرْقَةً، ثُمَّ يَمْسَحَ عَلَيْهَا وَيَغْسِلَ سَائِرَ جَسَدِهِ" (أبوداؤد)

*Jabir d said, We set out on a journey. A fellow in our caravan was hit by a rock, causing a wound in his head. He then had a wet dream. [Upon waking up], he asked his fellow travelers: Do you find a concession for me to perform tayammum? They said, as long as you can use water, we do not find any concession for you. He took a bath and died. When we came to the Prophet s the incident was reported to him. He s said: They killed him, may Allah kill them! Could they not ask when they did not know? The cure for ignorance is inquiry. It was enough for him to perform tayammum and to pour some drops of water or bind a bandage over the wound (the narrator Musa was not sure about his exact words); then he should have wiped over it and washed the rest of his body. (Abu Dawud)*

This Hadith reports an incident that happened during an expedition of a group of the Prophet's companions. One of them was struck, as a result of some accident on the way or during an encounter with the enemy forces. He must have applied some dressing to the wound. In the days and nights that followed he slept and experienced a natural incident. He had a dream that made *ghusl* compulsory. Because of the head injury he could not pour water over his head, but was also unaware of what else to do.

He asked for advice from the people that travelled with him. Unfortunately, none of them knew what would be the right course of action. They were not aware of the rules regarding *mas'h* over the dressing. So their advice was that since water was available, he had to wash himself. They did not realise that if a person is unable to use water on health grounds, he or she should resort to tayammum. This ignorance proved to be fatal for him.

The person concerned felt forced to wash his head. He did, and sadly, he passed away. When the Prophet s was informed about this, he s became very upset. It was not his normal routine to curse anyone, but on this occasion, harsh words were used against those that caused this loss of life.

'They killed him, may Allah kill them', indicates the pain that the Prophet s felt for a loss of life of a companion of his. He then explained that to issue a ruling over a matter regarding which one has no or little knowledge is dangerous.

*'The cure for ignorance is inquiry'*, means that ignorance is like a disease. It is a disadvantage and incapacity, which can be removed and overcome through help and support. So those who suffer from ignorance should reach out to those who have knowledge and ask for assistance. They should then seek cure and ask for guidance. Through the help of the learned their disease shall be cured. This expression equates the scholars and Ulamā' with the health practitioners. The Ulamā' play their role in terms of educating their communities like the health practitioners do in terms of health and well-being. Working together, the communities benefit from the expertise of one another, and are saved from doom in this world and the here-after.

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## Section 8: Disliked Acts in Wudhu مكرهات في وضوء

### الوضوء

Makrooh or disliked acts in wudhu are those acts which are viewed as not suited and unfit for this act of worship. In order to gain maximum reward and win praise, one must not go near these.

### Hadith 77: Washing more than 3 times

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَسْأَلُهُ عَنِ الْوُضُوءِ فَأَرَاهُ ثَلَاثًا ثَلَاثًا ثُمَّ قَالَ هَكَذَا الْوُضُوءُ فَمَنْ زَادَ عَلَى هَذَا فَقَدْ أَسَاءَ وَتَعَدَّى وَظَلَمَ". (النسائي)

*Amr b. Shuaib d reports on the authority of his grand-father that a nomadic Arab came to the Prophet s and asked him about ablution. He s demonstrated it [for him], performing each detail three times and then said, 'this is how ablution should be performed. If anyone does more than this, he has done wrong, transgressed, and acted wickedly'. (Nasai, Ibn Mājah)*

Wudhu is an act of worship, which is prescribed by Allah ﷻ and taught by His Messenger Muhammad ﷺ. This must be done as prescribed. Exceeding the limits of what is prescribed is viewed as a violation. It is important to understand that wudhu in addition to be a source of purity, has a ritualistic element too, so it must be followed in its detail. One who washes the prescribed body parts three times has fulfilled the requirements of the wudhu ritual, as set by Allah ﷻ. The Prophet ﷺ used three words to express his abhorrence to anyone washing more than three times:

- *Assa'a*; he did wrong as he did not follow the sunnah,
- *Ta'adda*; he transgressed the limits and boundaries,
- *Dhalama*: he behaved as a tyrant by following his whims and desires instead of following the sunnah. Or that he committed oppression against himself by denying him the reward of the prophetic model. <sup>238</sup>

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<sup>238</sup> 'Umdatul-Qari

## Hadith 78: Wasting water during wudhu

عَنْ أَبِي بِنِ كَعْبٍ د قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "إِنَّ لِلْوُضْوءِ شَيْطَانًا يُقَالُ لَهُ الْوَلَهَانُ. فَاتَّقُوا وَسْوَاسَ الْمَاءِ". (الترمذي وابن ماجه)

*Ubayy b. Ka'b d reported that the Prophet s said, 'Ablution has a devil called al-Walahān, so guard against being confused in regards to water'. (Tirmidhi, Ibn Mājah)*

Satan is not a mythological entity. Satan is a creation of Allah y, like genies and other creation of Allah y. He has a clan and a party. They have their duties divided amongst them. Each is known by the task assigned to him or her. One is called 'walahan', which means 'to be confused' and 'to lose sense'. His duty is to play about with the minds of people and make them confused to an extent that they no longer are capable of utilising their logic. So one who sits down to perform wudhu, this Satan starts whispering in his mind about water not having fully reached the prescribed area for washing, or sometimes about the number of times the washing was done. So the advice given in this Hadith is that do not worry too much about the details in washing. Just follow the sunnah method, wash the concerned body parts three times, rubbing where possible and when possible. Rest assured that you have fulfilled the obligation and there is nothing further you need to worry about.

It may also refer to the nature of water. If the water appears to be pure and is stored in a way that is safe, or belongs to a category that is declared pure, like the rain water, water in the rivers and canals or lakes and sea then you do not need to worry about all the "what if's". Such water shall be sufficient to fulfil your duty.

## Hadith 79: Wasting natural resources

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ فَقَالَ " مَا هَذَا السَّرَفُ " . فَقَالَ أَفِي الْوُضْوءِ إِسْرَافٌ قَالَ " نَعَمْ وَإِنْ كُنْتَ عَلَى نَهْرٍ جَارٍ " . (أحمد و ابن ماجه)

*Abdullah bin 'Amr reported that the Messenger of Allah s passed by Sa'd d while he was performing wudhu, and he said: 'What is this extravagance?' Sa'd d asked: 'Can there be extravagance in ablution?' He s replied: 'Yes, even if you are on the bank of a flowing river.' (Ahmad, Ibn Mājah)*

The word used in this Hadith for extravagance is 'isrāf' or 'saraḥ'. This means to spend more than necessary on a legitimate cause.. Wudhu is performed to clean and purify one's body. For this a certain amount of water is sufficient. The Prophet ﷺ sometimes would wash once, at another occasion he ﷺ washed twice and his normal routine was to wash each body part three times.

To use excessive amount of water or to use more than what is sufficient is viewed as 'isrāf'. The Prophet ﷺ saw a man perform wudhu. He ﷺ said to him 'do not do isrāf, do not do israf'. A number of scholars are of the opinion that to wash more than three times is not permissible. Abdullah b. Mubarak r.a. said, 'I fear that such a person would be sinful'.<sup>239</sup>

Abu Darda' ḍ narrated that the Prophet ﷺ passed by a river. So he took water in a skin bag for his wudhu. Having completed his wudhu he poured what remained back in the river and said, 'Allah ﷻ will make this reach a human-being, an animal or some other creature that may be benefited by it'.<sup>240</sup>

It is important to note that isrāf is a concept that is not restricted to water alone. It applies to life in general. So there is isrāf in food, drink, clothes, other household, travelling and living styles etc. Extravagance is condemned in all shapes and forms. The Qur'an says, 'O children of Adam, Eat and drink and do not be extravagant. Surely, Allah does not like the extravagant'. (07:31)

*Isrāf* can be in regards to indulgence in pleasing oneself. This could lead to a sinful style in life. *Isrāf* can also be in regards to owning a means of transport. This means that one spends more than he can afford. It then leads to anxiety, depression and a loss of hope. The Prophet ﷺ said, 'Allah has hated for you three things: -1. Vain talks, (useless talk) that you talk too much or about others. -2. Wasting of wealth (by extravagance) -3. And asking too many questions (in disputed religious matters) or asking others for something (except in great need)'.<sup>241</sup>

The Prophet ﷺ forbade against eating or drinking excessively. He ﷺ said, 'The human does not fill any container that is worse than his stomach. It is sufficient for the son of Adam to eat what will support his back. If this is not possible, then a third for food, a third for drink, and third for his breath.'<sup>242</sup>

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<sup>239</sup> 'Umdatul-Qari

<sup>240</sup> Majma' uz-Zawaid

<sup>241</sup> Bukhari and Muslim

<sup>242</sup> Tirmidhi, Ibn Majah

Qurtubi r.a. said, ‘to continue eating or to start eating when the stomach is full is *isrāf*. Both these practices are not permissible. Luqmān a had advised his son, ‘my dear son, do not eat when your stomach is full, because to put such a food before dogs is better than putting it in your stomach’. <sup>243</sup>

## Hadith 80: The amount of water the Prophet s used for wudhu and ghusl

عَنْ جَابِرٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ بِالصَّاعِ وَيَتَوَضَّأُ بِالْمُدِّ (أَبُو دَاوُدَ)

*Jabir ibn Abdullah d reported that ‘the Prophet s used to take bath with a sā’ (of water) and perform wudhu with a mudd (of water)’. (Abu Dawood).*

The Hadith reported by Imam Muslim r.a. is that ‘*the Prophet s performed wudhu with one Mudd and took bath with a Sa’ up to five Mudds*’. Sa’ and mudd are two scales. The mudd has been calculated to be 775 ml, whereas the sa’ is said to be equal to 3 liters. To understand this better one can think of a small 500ml water bottle. A Mudd is such a bottle of water and half. Sa’ on the other hand is only three liters of water. A 6 pint gallon of milk in the UK is larger than a sa’. 6 pints are equal to 3.4 litres.

So the Prophet s would normally perform ghusl (full body wash) with water that was less than what can fill a 6 pint gallon of milk, and he would perform wudhu with less than one litre of water.

However, if the body contains any dirt or impurity than removing that filth is necessary. The above applies in normal circumstances. Unfortunately, this careful and considerate approach to natural resources is a sunnah that is often forgotten. May Allah y grant us strength to revive the traditions of our beloved Prophet s.

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<sup>243</sup> Surah Al-A’raf, verse 31.

## Hadith 81: Disliked behaviour- Extravagance in wudhu and dua

عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ ؓ أَنَّهُ سَمِعَ ابْنَهُ يَقُولُ اَللّٰهُمَّ إِنِّي أَسْأَلُكَ الْقَصْرَ الْأَيْبَضَ عَنْ يَمِينِ الْجَنَّةِ. قَالَ "أَيُّ بُنَيَّ! سَلِ اللَّهَ الْجَنَّةَ وَتَعَوَّذْ بِهِ مِنَ النَّارِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ "إِنَّهُ سَيَكُونُ فِي هَذِهِ الْأُمَّةِ قَوْمٌ يَعْتَدُونَ فِي الطُّهُورِ وَالِدُّعَاءِ". (أَبُو دَاوُدَ وَ أَحْمَدُ)

*Abdullah b. Mughaffal ؓ on hearing his son supplicate, 'O Allah! I ask you for a white palace on the right side of Paradise,' said, 'Son! Ask Allah ﷻ for Paradise and seek refuge in Him from Hell, for I heard the Prophet ﷺ say, 'there will be some among this ummah who will exceed the limits in ablution and supplication.'* (Abu-Dawood, Ahmad)

Dua means supplication to the Almighty. It is also an act of worship, which in addition to being a mean of having one's needs fulfilled has a ritualistic perspective too. So it should be done to show humility and express submission to the Almighty. A believer should humble himself before his Creator and turn to Him in worship, making Him the centre of all his hopes and aspirations. He should beg to be pardoned and placed in Jannah in the company of the righteous. Demanding certain details and asking for specific nature of blessings in Jannah is not recommended as it is against the very nature of humility and trust.

Going beyond what is required in ablution – *tuhoor* – while discussing something that could not be approved – transgression in dua – is clear in pointing towards its disapproval. Washing more than three times, or washing way beyond what is required or using an excessive amount of water in wudhu are all those situations which deserve criticism. These do not conform to the model set by Allah and His Rasool ﷺ.

### Transgression in dua

In supplication asking for things that are impossible, or insisting upon something unnecessary and opting for words that are not polite enough are all examples of 'going over the top'. The Prophet ﷺ said, 'to wait for a better time in life is an act of worship, and the one who is content with the little provision [from Allah ﷻ], Allah ﷻ is also pleased by the little of his obedience<sup>244</sup>. This transgression resembles the transgression of the people of Musa ؑ, as discussed in the Qur'an. They had said,

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<sup>244</sup> Al-Baihaqi, Ibn Abi-Dunyā

*‘we shall never express our belief in Allah ﷻ unless He reveals Himself before our eyes’.*

Some scholars of Hadith have listed the types of duas which are considered makrooh. A brief list is given below:

- Praying to anyone other than Allah ﷻ:

Dua is an act of worship, which is only permitted for the true Creator of the heavens and the earth. It is not permissible to pray to anyone other than Him. The Almighty Allah ﷻ says in the Qur’an, *‘Those to whom you pray besides Him cannot help you, nor can they help themselves’.*<sup>245</sup>

- Praying or wishing for death:

Life is a test, which can be most difficult at times. However, these difficulties of life are often a force that is positive and pushes one to higher levels of steadfastness. The Prophet ﷺ said, ‘a Muslim is never afflicted by an ailment or something else, except that as a result of that pain, his sins are washed away from him. They drop from his body like the leaves fall of a tree [in autumn]’.<sup>246</sup>

Muslims are hence been taught by the Prophet ﷺ to always be positive about what comes to them in life. He ﷺ said, ‘none of you should ever wish [or pray] for death because of an affliction that befalls him. And if he becomes very hopeless and desperate than he should say [in prayer], O’ Allah! Allow me to live for as long as life is good for me and take me away [from this world] when the death is better for me’<sup>247</sup>.

- Praying for the punishment to be given in this life (rather than hereafter):

Often a person having made a mistake feels so guilty and remorseful about it that in his prayer he or she expresses willingness to be punished. However, since the punishment of the here-after is unbearable some would pray to be punished in this world. The Prophet ﷺ forbade Muslims from making such duas.

Anas d narrates that the Prophet ﷺ visited someone who had become extremely weak because of his illness . He appeared as vulnerable as a baby chick. The Prophet ﷺ asked him if he had been making a certain dua. He replied, *‘Yes O’ Messenger of Allah. I have been asking Allah ﷻ not to punish me in the here-after. Instead whatever punishment is to come my way in the hereafter should be sent to me in this life’.* The Prophet ﷺ, having heard this, said, *‘Subhan Allah! (Glory be*

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<sup>245</sup> 07:194

<sup>246</sup> Muslim

<sup>247</sup> Bukhari



to Allah) [How surprising!] We cannot bear His punishment in this world. Why did you not instead say, 'O' Allah! Grant me good in this world and good in the here-after and protect me from the torment of Hell-Fire'. He ﷺ then prayed as the Prophet ﷺ taught him and was cured.<sup>248</sup>

- To curse oneself or one's progeny:

It is even not permissible to pray against one-self or one's progeny or friends and relatives. This is sometime done in anger or frustration during heated moments. The Prophet ﷺ said, 'Do not pray against yourselves, nor against your children, servants or possessions. Or you may happen to be in the moment in which whatever you pray for is granted [which you shall regret later]'.<sup>249</sup>

- To pray for a sin:

It is not permissible for anyone to pray for an opportunity to be granted to commit a sin. The Prophet ﷺ said, 'duas are accepted as long as one does not pray for a sin or to cut off ties with a blood relation'<sup>250</sup>. Some scholars have commented on this Hadith that one who prays for a sin or to break ties with a blood relation is punished by Allah ﷻ straight away. In the future his duas are not accepted, until he repents from this transgression.

- Adding unnecessary detail:

Sa'd b. Abi Waqqas ﷺ is a famous companion of the Prophet ﷺ. His son relates an experience of him with his father. He says, 'my father [Sa'd ﷺ] heard me say in my dua, 'O' Allah! I beg you for *Jannah* and its bounties, and its beauty and so and so. And I beg you protection against the Hell-Fire and its shackles and its iron collars, and so and so. He said to me, 'my dear son! I have heard the Prophet ﷺ say, '*soon shall there be in my ummah people who shall transgress in their supplications*'. So take care to not be one of them. If you are granted *Jannah* you shall be granted all that is in it. And if you are protected from the Hell fire you shall be protected from all that is in it'.<sup>251</sup>

- To pray only for oneself:

It is also against the etiquette of *dua* to pray only for oneself and exclude others from the prayer. A Bedouin came in the Masjid when the Prophet ﷺ was listening and prayed, 'O Allah! Show mercy to me and to Muhammad ﷺ and do not show mercy to anyone else'. The Prophet ﷺ disliked his dua and commented, '*you have*

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<sup>248</sup> Muslim

<sup>249</sup> Abu-Dawud

<sup>250</sup> Muslim

<sup>251</sup> Abu-Dawud

indeed narrowed down what was vast'<sup>252</sup>. In another Hadith the Prophet ﷺ said, 'one who leads a group of people in prayer then prays only for himself and not for others has indeed betrayed them'<sup>253</sup>.

- Insisting that the *dua* should be accepted straight away:

It is also important to not say that I have prayed for such a long time but my prayers have not been answered. The Prophet ﷺ said, 'the prayers of one of you are answered, until he says, 'I prayed but my prayers were not answered'<sup>254</sup>. In the narration of Muslim the reported words are, 'until he says, 'I prayed and I prayed but I do not see that my prayers will be answered', so he loses hope and stops making *dua*'.

- To curse the creation of Allah ﷻ:

Someone during the time of the Prophet ﷺ cursed the wind. So he ﷺ said, 'do not invoke curse upon it, because it is under instructions from God the Almighty. Surely one who invokes curse upon something and that thing does not deserve to be cursed, the curse then returns to the one who invoked it'.

Let us now return to the original Hadith that we started with. It mentions people who would transgress in terms of *dua* and wudhu. The types of *dua* mentioned above are clearly difficult to justify. These are situations where a servant is asking his Lord for something that may have been acceptable if it was within the limits prescribed. Same is the case with the extra rinsing of the body parts in wudhu. It would have been acceptable if it was within the limits, but is rejected when it is done beyond the set limits.

Some scholars argue that adding more into wudhu renders it void, as is the case in Salāh. One who performs four rak'ats for maghrib instead of three his Salāh becomes invalid. They argue that same is the case with the wudhu. Their view however, is rejected by the mainstream. Yet their argument should serve as a warning to those who do not take enough care in regards to wudhu.

## Section 9: Meritorious Practices in Wudhu مستحبات في الوضوء

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<sup>252</sup> Bukhari

<sup>253</sup> Tirmidhi

<sup>254</sup> Bukhari

## Hadith 82: The Prophet s ring and the acceptable type of ring for a male

عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إِذَا تَوَضَّأَ حَرَّكَ خَاتَمَهُ [ فَيُصْبِعُهُ ]. (ابن ماجه)

*Abu Rafi' d said, the Prophet s would turn the ring in his fingers when he s would perform wudhu. (Ibn Mājah)*

It is important that during wudhu the water reaches to the whole body part prescribed and not even a hair's width of area of that body part remains dry. In order to achieve this one is required to ensure that the water reaches the skin under any of the ornaments worn by one. This could be a wrist watch, a ring, a wrist band, a bangle or even a bracelet. If these ornaments are tight, then to turn them around in order to make sure that the body area underneath is washed is wajib (compulsory). Otherwise if these are loose, like how the bangles or bracelets normally are, and one feels that these will not be obstacles to the water reaching under them; even then to move them around is sunnah.

### The ring of the Prophet s:

The ring that the Prophet s wore, which is mentioned in the Hadith above, was not worn by him as a piece of jewellery, but more as a symbol of authority. He s had made when his companions insisted that it is required for the needs of his *dawah* (preaching) work.

It is important to note that the Prophet s did not wear any jewellery or ornaments during his stay in Makkah. He did not even have one until the treaty of *Hudaibiya* was signed towards the end of the year 6<sup>th</sup> AH. This is when he for the first time had some time of peace in which he could reach out to the nations of the world.



Until then the Muslim community of Madinah lived in a state of fear of being attacked by the pagan tribes of Arabia. Not a single day would go pass when they did not feel threatened. The small community of Muslims in Madinah, who primarily consisted of migrants had to endure three major battles in those few years. However, after the treaty of Hudaibiya was signed they breathed a sigh of relief at last. The Prophet s was finally free to reach out to the communities beyond Arabia.


Our master, Muhammad s was sent as a Prophet to the entire mankind. He s was not only a Prophet for the Arabs, nor was he a prophet only for his age. Allah y says in the Qur'an:

*(O Prophet Muhammad) Say, "O people, I am a messenger of Allah (sent) to you from the One to whom belongs the kingdom of the heavens and the earth. There is no God but He. He gives life and brings death. So, believe in Allah and His Messenger, the Ummiyy (unlettered) prophet, who believes in Allah and in His words. Follow him, so that you may find the right path." (07:158)*

So in the year 7<sup>th</sup> AH he s decided to write letters to the world leaders of that age inviting them to Islam. At this point the companions asked him to also put a seal upon his letters, so that his letters were treated as official. They said, this was the custom of the kings and royals, and without a seal, they do not consider a correspondence to be authentic. So the Prophet s instructed for a seal to be prepared for him, which was a ring that had engraved, 'محمد رسول الله' (Muhammad Messenger of Allah) s on it.<sup>255</sup>

Original

بسم الله الرحمن الرحيم محمد رسول الله  
 الفرير بن سائس سلاه قد فاي محمد الله  
 الد الرى لا اله سواه و سبك ١٤١١  
 الله و اكرمك سكه و ربه بمقامك فالى اعدى  
 الله كروى رماه ميهف ما ساسك س هم ظم و  
 سله ناهى مره محمد اط و وم سكه شه  
 ارسى قد سوا لك ذر الله ازم سكه ع  
 و قد ما بر - للمسلمين ما اسلموا لله و  
 ارسى ريله سكه واد هما صلح طر مره ارملا و  
 ما هر علم كنه و نسبه دلتا العرب



<sup>255</sup> Bukhari

This official seal was made of silver,<sup>256</sup> which he ﷺ often wore in his left hand. When he ﷺ had a ring made for him, some of his companions, like Ibn Abbas ﷺ also acquired rings. Prophet ﷺ saw this and did not say anything, except that he said, ‘do not engrave on your rings words similar to what I have’.

Imam al-Tirmidhi r.a. has reported a Hadith on the authority of Buraidah ﷺ that a man came to the Prophet ﷺ wearing a ring made of iron. The Prophet ﷺ said to him; ‘Why do I see that an ornament of the people of Hell-Fire is on you?’ On another day he came and he had a ring made of brass. The Prophet ﷺ said to him, ‘why do I smell the scent of idols coming from you?’ Then he came on another day wearing a ring made of gold. The Prophet ﷺ said to him, ‘why do I see such ornaments on you that [the believers shall only wear] in Jannah? This time the man enquired, ‘O Prophet of Allah! What should I make my ring from?’ The Prophet ﷺ said, ‘from silver, but do not let it be to the weight of one mithqāl’<sup>257</sup> (that is, 4.374 grams).

In this Hadith the Prophet ﷺ advised a person who insisted on having a ring to have it made of silver. Same was his response to the other companions who had acquired rings. From this response of the Prophet ﷺ the established opinion amongst the mainstream scholars of the ummah is that to wear a ring is permissible – provided that its total weight is less than 4.37 grams – but this practice is not ideal or virtuous. Virtuous practice is to not wear a ring for men, even made of silver. However, if one is appointed a governor or a ruler and he needs a seal for his office, then it would be sunnah for him to have and wear a ring made of silver.

As for the wedding or engagement rings, these are permissible for women, as long as these are not composed of iron, copper, lead or brass. This is because these metals are part of the dress of those who will be in the Hell-Fire.<sup>258</sup> As for the men these shall only be permissible if they meet the criteria above. For men to wear gold or any metal other than silver, or to wear an ornament other than a ring (even if this is made of silver) is not permissible.

This ring can be worn in any of the two hands, as long as it is in the little finger or in the one next to it; the ring finger. It is also permissible to have some writing on it. However, care should be taken in this regard. If this writing consists of

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<sup>256</sup> Bukhari

<sup>257</sup> Tirmidhi, also similar is in Abu-Dawud

<sup>258</sup> Al-Jawharah an-Nayyirah v. 2

something from the Qur'an, it should be removed when visiting the lavatory, as it has been discussed earlier in this book.

Ali ḍ reported that the Prophet ṣ took silk and held it in his right hand, and he then took gold and held it in his left hand. He ṣ then said, '*both of these are prohibited for the males of my ummah*'.<sup>259</sup> Because of the ahādith of this nature, all four schools of Islam agree in unison that it is forbidden for men to wear anything made of gold or silk.

## Hadith 83: Removing doubt by sprinkling water on private area

عَنْ أُسَامَةَ بْنِ زَيْدٍ ḍ عَنِ النَّبِيِّ ṣ أَنَّ جِبْرِيلَ لَمَّا نَزَلَ عَلَى النَّبِيِّ ṣ فَعَلَّمَهُ الْوُضُوءَ فَلَمَّا فَرَغَ مِنْ وُضُوءٍ أَخَذَ حَفْنَةً مِنْ مَاءٍ فَرَشَّ بِهَا نَحْوَ الْفَرْجِ فَكَانَ رَسُولُ اللَّهِ ṣ يَرَشُّ بَعْدَ وُضُوءِهِ. (مسند أحمد) وَ عَنِ الْحَكَمِ بْنِ سُفْيَانَ قَالَ: كَانَ النَّبِيُّ ṣ إِذَا تَوَضَّأَ أَخَذَ كَفًّا مِنْ مَاءٍ فَتَضَخَ بِهِ فَرْجَهُ. (أبو داود والنسائي) (دفعاً للوسوسة وتعلية للأمة أو لينقطع البول، لأن البارد يقطعه)

*Usāmah b. Zaid ḍ reports that when Jibrael a came to the Prophet ṣ and taught him wudhu, Jibrael a finished the wudhu and took a handful of water and sprinkled it towards the private area. So was the practice of the Prophet ṣ later. (Ahmad). Hakam b. Sufyān has reported that the Prophet ṣ used to take a hand full of water, whenever he completed his wudhu and would sprinkle it over his private parts'. (Abu Dawud and Nasa'i)*

Urine and its drops are considered a major source of impurity, as explained earlier towards the beginning of this compilation. Any discharge of urine after wudhu, whether it is intentional or un-intentional, whether it is one drop or more, renders the wudhu void. This is not an issue for a majority of people. However, for some this becomes an issue, particularly in later age. If care is not taken after passing water in drying oneself this can also be an issue at any time in life. So to dry oneself before leaving the lavatory is recommended. This practice is called *istbirā'*. The Prophet ṣ sometimes would dry himself without using water. Once he ṣ was offered water upon visiting the lavatory. He ṣ did not accept it saying, '*I have not*

<sup>259</sup> Abu-Dawud, Nasa'ie

*been instructed [by my Lord] to wash myself every time I go to the bathroom, and if I did it would become an established sunnah'.<sup>260</sup>*

There sometimes arises a situation when a person feels some urine discharge, but upon inspection finds it to be a false alarm. Such experience if happens over time can be quite annoying and stressing. The Hadith above refers to a remedy for such problems. Upon completing wudhu one should sprinkle – in a civilised way – some water on top of his loin cloth above the private area. This shall help him deal with a possible confusion or worry arising from feeling wet there. An analogy can be drawn with the Hadith no. 88 below, where a certain instruction is given to help those who suffer from confusion. This Hadith should be understood in the same context.

Imam Baihaqi has reported that a man came to Abdullah b. Abbās ؓ and complained about feeling wet below whenever he stood up for salāh. Ibn Abbās ؓ replied, when you finish wudhu sprinkle some water there and if you later feel something say to yourself that it is because of the sprinkled water. The man left and a while later returned happier, saying his problem was solved<sup>261</sup>.

It is important to understand that this does not mean that a drop of urine or two are excused. If one knows for sure about the discharge of a fluid then to wash it off the body and the cloth is compulsory, in addition to repeating the wudhu after the discharge. The above method is to be used only to deal with the confusion or paranoia regarding wudhu. The Prophet ﷺ said, *'clean yourself of urine, [negligence in regards to] this is the common cause of punishment in the grave'*<sup>262</sup>.

It is also said to be a remedy and treatment for anyone suffering from such a problem. The Prophet ﷺ was last of the prophets and his teachings are to live on until the last day. He did this to teach the ummah how to deal with confusion and the devils' whispers in regards to wudhu and cleanliness.

## Hadith 84: Performing wudhu for each Salāh

عَنْ أَنَسٍ ؓ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ وَكَانَ أَحَدُنَا يَكْفِيهِ الْوُضُوءُ مَا لَمْ يُحْدِثْ. (الدارمی)

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<sup>260</sup> Abu-Dawud, باب في الإستبراء

<sup>261</sup> Badhl ul-Majhood v.1

<sup>262</sup> Hakim, Darqutni

*Anas d narrates that the Prophet s used to perform wudhu for each prayer. As for the rest of us we would continue with our wudhu until it was rendered void. (Dārimi)*

This Hadith confirms that repeating wudhu for each salāh is not necessary, as long as one is in the state of wudhu. This was common amongst the companions of the Prophet s as well and not everyone from amongst them would strive to perform fresh wudhu for each prayer.

The Prophet s used to perform wudhu for each salāh, as this was necessary for him, unlike his companions. However, later even he s was discharged of this burden. Instead he was asked to use siwāk for every prayer.

Umar d noticed on the day the city of Makkah was conquered that the Prophet s had performed many prayers of the day with one wudhu, without refreshing it for each salāh, unlike his previous routine. He d reminded the Prophet s about this. The Prophet s replied, 'I did this intentionally O Umar'.<sup>263</sup> This is explained by the scholars that doing fresh wudhu for each salāh was no longer necessary for the Prophet s as well.

If someone tries to do wudhu for each salāh then surely that is an act of great virtue. Abdullah b. Umar d used to perform wudhu for each prayer. He would say, 'I do not find it difficult'. So this was his routine until he passed away.<sup>264</sup>

Abdullah b. Hanzalah b. Abi Amir d narrates that the Prophet s was initially instructed to perform wudhu for each salāh, whether he previously was in the state of wudhu or not. When this became difficult for him he s was instead commanded to use siwāk for each salāh and the obligation of performing fresh wudhu for each prayer was waived<sup>265</sup>.

## Hadith 85: Drying oneself after wudhu

عَنْ مُعَاذِ بْنِ جَبَلٍ d قَالَ رَأَيْتُ رَسُولَ اللَّهِ s إِذَا تَوَضَّأَ مَسَحَ وَجْهَهُ بِطَرَفِ ثَوْبِهِ.  
(الترمذي)

*Mu'adh b. Jabal d is narrated to have said, 'I saw the Messenger of Allah s, when he had performed wudhu he wiped his face with a corner of his cloth'. (Tirmidhi)*

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<sup>263</sup> Muslim

<sup>264</sup> Ahmad

<sup>265</sup> Ahmad



The Prophet ﷺ would often wear two cloaks as his dress, one he would wrap around his waist as a loin cloth and the other he ﷺ would wrap around his upper blessed body. Though he often wore Jubbah or abā (the long shirt) but many are of the opinion that he ﷺ never wore a piece of garment such as a trouser. So Mu'adh ḍ saw the Prophet ﷺ using one of these cloaks to wipe his blessed face after a wudhu.

Imam Shaf'iee r.a. is of the opinion that drying one's face or body after performing wudhu is not sunnah. He quotes a Hadith which is narrated by Maimoonah ḡ that once the Prophet ﷺ performed wudhu and was presented with a piece of cloth to dry himself. He ﷺ did not accept the cloth and instead started to wipe the drops of water from his body with his hands.

The Hanafi scholars quote the Hadith above to say that there is no harm in drying one's body parts of wudhu with a piece of cloth. As for the Hadith of Maimoonah ḡ their opinion is that the offered piece of cloth may have been turned down by the Prophet ﷺ because he was not satisfied with its suitability. It may have been of a valuable type which he ﷺ did not feel appropriate to be used as a towel. Otherwise, they state that it is permissible to use a towel after wudhu. A narration from Āisha ḡ reports that the Prophet ﷺ had a piece of cloth, which he ﷺ would use to dry himself with after wudhu.<sup>266</sup>

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<sup>266</sup> Tirmidhi

## Section 10: Things that invalidate Tahārah فى

الوضوء

نواقض

### Hadith 86: Discharge of an impurity

عَنْ أَبِي هُرَيْرَةَ د قَالَ قَالَ رَسُولُ اللَّهِ س لَا تُقْبَلُ صَلَاةٌ مَنْ أَحْدَثَ حَتَّى يَتَوَضَّأَ (متفق عليه)

*Abu Hurairah d narrates that the Prophet s said, 'one who relieves himself of an impurity, his Salāh is not accepted until he performs wudhu'. (Bukhārī and Muslim)*

The word 'ahdatha' in this Hadith refers to relieving oneself of the burden nature puts on one's body leading to him or her feeling lighter and refreshed<sup>267</sup>. This is a euphemism from answering the call of nature, visiting the lavatory or passing wind. The narrator of this Hadith, Abu-Hurairah d was asked the meaning of word ahdatha. He d replied, 'breaking wind, with sound or without'.<sup>268</sup> All of these experiences require that one repeats the ritual of washing, the wudhu, before starting one's prayer.

It is important to note that the concept of 'ahdatha' includes other circumstances as well. These include the following:

- Discharge of anything from the front or back passage of a person,
- Birth of a child, whether fully formed or not,
- Coming in contact of the private parts of two persons,
- Discharge of anything impure – blood, puss or an abnormal watery liquid – from anywhere in the body,
- Discharge or drawing out blood from the body, even if it is one minor drop for a test etc.
- Spitting out blood, or a spittle that is reddish,
- Vomiting mouthful (i.e. such that could not be contained)
- Sleeping in the state of lying down on the floor or bed,
- Passing out and becoming unconscious
- Becoming insane

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<sup>267</sup>Summarised from Azhari's discussion in 'tahdheebul-lugha'. يقال : أَخَذْتُ الرَّجُلَ إِذَا صَلَّعَ أَوْ فَصَّعَ أَوْ خَصَّفَ .

، أَيَّ ذَلِكَ فَعَلَ فَهُوَ مُخْدِرٌ .

<sup>268</sup>Ibn Battāl

- Becoming intoxicated through alcohol or drugs,
- To laugh aloud in Salāh (other than Janazah Salāh i.e. the funeral prayer)

We shall *in shā Allah* look into the prophetic instructions in regards to all of these. Experiencing any of the above will necessitate wudhu. The method of wudhu was discussed earlier. However, if water is not available or one is not able to use water then for such a person *tayamum* is the alternative, which is performed with sand etc. The ahādith on *tayamum* are discussed later in this booklet. Since wudhu is the normal method of acquiring purity, the alternatives are not mentioned by the Prophet ﷺ in the Hadith above.<sup>269</sup> However, if a person does not have access to water, nor is an alternative to water (for *tayamum*) available to him, then surely '*tahārah*' would become an issue.

This situation may also arise while one is travelling on a plane, where there may not be any wudhu facility nor an alternative to water (for example sand etc.). This situation is referred to as the problem of '*faaqidut-tahoorain*', i.e. of the one who does not have access to either sources of purification.

Scholars differ over what such a person should do. One opinion is that he should postpone salāh until water (or another source of *tahārah*) becomes available. Others say that *tahārah* does not remain a requirement for him, so he would pray without wudhu. Some even suggest that salāh no longer remains obligatory upon him. However, the established opinion amongst the Hanafi scholars is that if he knows for sure that water (or another source of purification) will become available to him before the salāh time is elapsed, he should postpone his salāh until such time.

However, if this person knows that the salāh time shall end earlier he should act like the one performing salāh – acting out the postures of salāh – without reciting anything. This idea has been taken from the ruling over a person who is unable to perform an obligatory act of worship. For example a young boy becomes *bāligh* (reaches the mark of maturity) in any of the days of Ramadhan. He is expected to refrain from eating or drinking for the rest of the day and is asked to repeat his fast later. He is asked to act like someone who is fasting. Same is true for a non-Muslim embracing Islam and for a menstruating woman who becomes pure at such time. Similar is the rule for someone who started with Hajj but nullified his *Ihrām* before Arafah. Such a person is also required to act out the rituals of Hajj, followed by its *Qadhā* the year later.

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<sup>269</sup>Minhāj, Nawawi

The Hadith above is used as an evidence to argue that performing salāh without wudhu, when water or an alternative is not available, is not permissible. As for declaring the salāh being waived due to the lack of purity, that is also not possible given the importance of salāh in Islam. Jabir ḍ narrates that the Prophet ﷺ said ‘abandoning salāh lies in between a servant [of Allah] and disbelief’<sup>270</sup>. Abdullah b. Shaqiq ḍ said, ‘Other than Salah, there was no good deed abandoning which was viewed as disbelief by the companions of the Prophet ﷺ’<sup>271</sup>.

It is important to note that salāh is compulsory and should be performed as soon as the prescribed time begins. A degree of flexibility is shown if all its requirements cannot be met. However, failing to perform Salāh is considered as the worst major sin.

## Hadith 87: Passing of wind, (and a prohibited practice for couples)

عَنْ عَلِيِّ بْنِ طَلْقٍ ḍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِذَا فَسَأَ أَحَدُكُمْ فَلْيَتَوَضَّأْ وَلَا تَأْتُوا  
النِّسَاءَ فِي أَعْجَازِهِنَّ. (ابوداود والترمذی)

*Ali b. Talq ḍ has reported that the Prophet ﷺ said, ‘when any of you breaks wind he should perform wudhu, and you must not have intercourse with your women by their rear passage’. (Abu Dawud and Tirmidhi)*

The first part of this Hadith, ‘when any of you breaks wind he should perform wudhu’ is discussed in some details previously. The Prophet ﷺ made this concept very clear that wudhu is invalidated when a person releases wind, and there is no difference of opinion amongst the scholars over this issue. Regarding the Hadith above, Abu Hurairah ḍ is reported to have explained that passing wind, whether it is with sound or without, renders the wudhu void.<sup>272</sup>

Shah Wali-Ullah r.a. explains the rational of this injunction. He reminds his readers of the importance of feeling connected with God. This sense of feeling connected requires, what he calls, ‘*anwār e malakiyah*’ in a person. *Anwār e malakiyah* (or angelic radiance) are the attributes found amongst angels. These make the angels qualify to be in the heavens and enjoy proximity with Allah ﷻ. Shah r.a. argues that these are also found, with varying ratio, in the human beings, especially amongst

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<sup>270</sup> Muslim

<sup>271</sup> Tirmidhi

those who are faithful and loyal to their Creator. The difference between humans and the angels is that the humans also have carnal desires within them, making them fit to live and survive on earth. Preserving the *anwār e malakiyah* is nevertheless important to make humans rise above and beyond visceral instincts. This is the mark of difference between the humans and other animals on earth, and the authority man enjoys over the planet, against all else that exists here, is owed purely to these sublime features found within him.

Human beings are not just animals. Their prime function in life is not only to reproduce themselves, but they have an element amongst them which makes them above and beyond all the creation. It is because of this element that the nature allows them to exercise authority over every other creation; including the ones that surpass them in strength. This element is the capacity in human beings to absorb the *anwār e malakiyah* and to live them out. No other creation has this element.

Preserving and advancing in terms of *anwār e malakiyah* should be the goal of every human being. Anyone who makes effort towards such sublime ideals first feels its effects on his soul and then gradually the effects are transferred to the body. The feelings in the body take shape of, for example, a desire to remain pure, sincere and to love. In its purest form these give rise to a *crave* to be in the company of the Lord, the Creator; a desire to move closer towards Him, to serve Him and to sacrifice all it takes to enjoy the proximity with the Lord.

So the one who has made significant progress in terms of *anwar e malakiyah* he - [or she] is able to see and feel what adds burden to the soul. These burdens also include the filth that the soul longs to remove from itself. This is because these burdens are detrimental to the soul. They are hence broadly referred to as impure and *najis*.

So the filth (or *Najāṣah*) is not restricted to the types that are listed in shari'a (the Islamic Law) under what is *najis* or impure, since the burdens that occupy the mind and soul – resulting in one being pushed away from the Creator – are more than what can be documented in such a list, since these often vary from person to person. The list of *najasah* in our shari'a is only to set the criteria for mankind of what is impure and detrimental to the soul. This is outlined so people can be held accountable in regards to the overarching principles at least.

The excrement are included in the list of burdens on the soul. Even if there are no specific instructions in the law, the pure nature of humanity would have compelled man to deal with it with utmost care. Man by nature abhors this and treats it as a filth and burden; making utmost effort to shun this from him. The existence of this

type of filth, whether inside a man or out, renders him unfit to proceed to prayer; taking seat before his Lord; his Master; the Almighty Lord. Had he been asked to clear his belly from all such filth in order to be declared fit to stand for worship, it would not have been unfair, although it would have been very difficult. So he was asked to only address this filth when it comes out of his body or a clear sign is established of its existence.

Passing of wind, for a normal health person, is a sign of the existence of filth inside him. If the wind happens to circulate inside the stomach, it is not declared to be a burdensome filth, as this is difficult to determine with certainty. However, when this wind is released it sets a clear mark of the existence of a burden, the effects of which are removed from the soul by performing fresh wudhu. Since, the pressure within the stomach can be caused by other factors too, e.g. illness, diseases etc. the release of wind was set as the mark necessitating wudhu and not the pressure within the stomach.

The soul only feels lighter when its burdens are removed, which is accomplished through clearing the filth from the body. Hence, if the burden – the wind, urine or stool – is not discharged the concept of refreshing would be invalid. This is why the Prophet ﷺ warned that, *‘none of you should engage in salāh when feeling urge to relieve’*<sup>273</sup> because the urge shall keep his soul occupied, rather than allowing it to focus, during the prayer.<sup>274</sup>

Imam Tirmidhi r.a. has reported a Hadith that the Prophet ﷺ said, *‘There is no wudhu except for a sound or a smell’*. It is important to note that this report does not mean that if breaking of a wind is without smell or sound it does not invalidate the wudhu. This is because the consensus of the Muslim scholars is that even when the breaking of a wind is without any smell or sound the wudhu becomes invalid. This is the view held by all four schools of thought. The report by Imam Tirmidhi r.a. is explained as referring to the doubt situation. So if one is in doubt in this regard then his or her wudhu will remain intact until there is a sound or smell. However, where there is no doubt and one knows for sure that he or she has broken wind his or her wudhu will become invalid.

### A prohibited practice for couples:

As for the second part of the Hadith, *‘you must not have intercourse with women from their back passage’* this is also an important teaching of Islam. This practice is forbidden. This is an issue over which there is no disagreement amongst the

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<sup>273</sup> Muslim

<sup>274</sup> Hujjatullahil-bālighah

Muslim scholars. All four schools of thought agree that such act is forbidden and Harām.

Imam Qurtubi r.a. states in his famous *Tafseer* under verse no. 223 of Surah al-Baqarah (the Cow):

*Through authentic and clear narrations, up to twelve of the Prophet's companions have narrated in different words that having intercourse with women from their back passage is forbidden in Islam'. So if a scholar erred in this regard this does not become permissible for anyone who believes in one God. Many scholars of Hadith, including Nasa'iee, Mālik, Ahmad b. Hanbal, Abu-Dawud, Tirmidhi and Dārimiy, and Ibn al-Jawzi and our shaykh Abu al-Abbas have compiled works on this very subject to eradicate any confusion whatsoever. Ibn Umar ḍ was asked about this. He ḍ replied, 'can a Muslim even consider this?' Khuzaima b. Thabit ḍ narrates that the Prophet ṣ said, 'O people! Surely Allah ﷻ does not shy away from the Truth. Do not have intercourse with women from their back passage'. Abu Hurairah ḍ narrates that the Prophet ṣ said, 'one who enters his wife from her back side shall not even be looked at [with mercy] by Allah ﷻ on the Day of Judgement'. Abu-Dawud al-Tayālasī has reported from the Prophet ṣ that 'this practice is a smaller version of sodomy'. Tāwoos r.a. said, 'the journey of people of Sodom towards evil started from them performing anal copulation with their women'.<sup>275</sup>*

The contemporary medicine also warns against this practice because of the dangers involved. The UK National Health Service (NHS) website offers the following guidance regarding the risks involved in practicing anal sex.<sup>276</sup> Rather than summarising it, the text is being included in full to help our readers understand the drastic nature of this evil practice. May Allah ﷻ protect us all from all types of filth.

*Penetrative anal sex has a higher risk of spreading STIs (Sexually Transmitted Infections) than many other types of sexual activity. This is because the lining of the anus is thin and can easily be damaged, which makes it more vulnerable to infection.*

*STIs that can be passed on through anal sex include:*

- **Chlamydia:** the most common of all Sexually Transmitted Diseases, which can cause a lot of pain, abnormal discharges from the genitals, and if not treated on time may make one infertile and impotent. Most people who have Chlamydia don't notice any symptoms, and so don't know they have it.

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<sup>275</sup>Qurtubi, v. 1, (02:223)

<sup>276</sup><http://www.nhs.uk/chq/pages/3050.aspx>

Research suggests that 50% of men and 70-80% of women don't get symptoms at all with a Chlamydia infection.

- **Genital Herpes:** this causes painful blisters on the genitals and the surrounding areas. This is a chronic (long-term) condition. The virus remains in your body and can become active again. The average rate of recurrence is four to five times in the first two years after being infected. There are two types of herpes simplex virus (HSV), type 1 and type 2. Both types are highly contagious and can be passed easily from one person to another by direct contact. At least 8 out of 10 people who carry the virus are unaware they have been infected because there are often few or no initial symptoms. However, certain triggers can activate the virus, causing an outbreak of genital herpes. There is no cure for genital herpes, the symptoms can usually be controlled using antiviral medicines. However, it is important to prevent the spread of genital herpes by avoiding sex until symptoms have cleared up.
- **Genital Warts:** Genital warts are small fleshy growths, bumps or skin changes that appear on or around the genital or anal area. Genital warts are very common. In England, they are the second most common type of sexually transmitted infection (STI) after chlamydia. Genital warts are the result of a viral skin infection caused by the human papillomavirus (HPV). They are usually painless and do not pose a serious threat to health. However, they can appear unsightly and cause psychological distress.
- **Gonorrhea:** Gonorrhoea is caused by a bacteria called *Neisseria gonorrhoeae* or gonococcus. It used to be known as "the clap". The bacteria can infect the cervix (entrance to the womb), the urethra (tube that carries urine out of the body), the rectum and, less commonly, the throat or eyes. The infection can also be passed from a pregnant woman to her baby.
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- **Hepatitis B:** Hepatitis B is a type of virus that can infect the liver. Its symptoms can include feeling sick, being sick, lack of appetite, flu-like symptoms, such as tiredness, general aches and pains, headaches and yellowing of the skin and eyes (*jaundice*). However, many people don't realise they have been infected with the virus, because the symptoms may not develop immediately, or even at all. A mother can pass on the hepatitis B infection to her newborn baby, but if the baby is vaccinated immediately after birth, the infection can be prevented. Around 20% of people with chronic hepatitis B will go on to develop scarring of the liver (cirrhosis), which can take 20 years to develop, and around 1 in



10 people with cirrhosis will develop liver cancer.

- **HIV:** HIV stands for human immunodeficiency virus. The virus attacks the immune system, and weakens your ability to fight infections and disease. There is no cure for HIV, but there are treatments to enable most people with the virus to live a long and healthy life. AIDS is the final stage of HIV infection, when the body can no longer fight life-threatening infections.
- **Syphilis:** Syphilis is a bacterial infection. The bacteria that cause syphilis are called *Treponemapallidum*. They can enter your body if you have close contact with an infected sore, normally during sex. Pregnant women can pass the condition on to their unborn baby, which can cause stillbirth or death of the baby shortly after labour.
- Some infections caused by bacteria or viruses can be passed on through oral-anal sex, such as hepatitis A or *E. coli*.
- It's also possible to pass on an STI by inserting a finger into someone's anus.

Abu Hurairah ؓ narrates that the Prophet ﷺ said, 'one who copulates with his wife from anus is accursed'<sup>277</sup>.

## Hadith 88: Dealing with doubts of having wudhu

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِذَا وَجَدَ أَحَدُكُمْ فِي بَطْنِهِ شَيْئًا فَأَشْكَلَ عَلَيْهِ أَخْرَجَ مِنْهُ شَيْئًا أَمْ لَا فَلَا يَخْرُجَنَّ مِنَ الْمَسْجِدِ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا". (مسلم)

Abu Hurairah ؓ narrates that the Prophet ﷺ said, 'if any of you has pain in his abdomen and is in doubt whether or not something has released from him he should not leave the Masjid until he hears a sound or perceives a smell.' (Muslim)

It has been explained that passing of wind invalidates wudhu. This simple phenomenon can become an issue for someone who has an upset stomach. The problem is further exacerbated when a person has a weaker mind or has a problem with the concentration. The Prophet ﷺ is quoted to have said, "Satan may come to one of you in salāh and blow air in his bottom, making him think that he

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<sup>277</sup> Abu Dawud

has lost his wudhu. So, when one experiences that, he should not turn away [from the salāh] unless he hears a sound or smells an odor."<sup>278</sup>

The Hadith above elaborates an important principle of Islamic law in regards to dealing with confusion and doubt. This is referred to as the principle of '*certainty is not removed by doubt*'. This is a governing principle in the Islamic Law and reinforces the concepts such as '*innocent until proven guilty*'. So if someone observing fast happens to doubt its validity the fast shall remain valid until an act clearly violating the terms of the fast is committed. Similarly if someone became confused in salāh about the number of *rak'ats* performed, whether it was less or more, he should go for the lesser number, because that is certain.<sup>279</sup>

It is important to note that the Hadith above cannot be used to argue that a wind discharge would only invalidate wudhu if there is sound or smell. This is because the statement above was made only as a solution; to deal with confusion or doubt. This should not imply that a discrete discharge of wind does not invalidate wudhu. The Hadith stated earlier<sup>280</sup> is clear in this regard, where there is no mention of smell or sound. This is reported as a matter over which no disagreement is found amongst the four major schools of Fiqh.

So the ahādith such as, '*wudhu does not become necessary unless one hears the sound [of passing wind] or the smell*'<sup>281</sup> relate to the confusion scenario dealt with above. It simply means that the doubt does not break wudhu. In a state of confusion, the wudhu remains valid until one knows for sure that he has passed wind.

So if this happens in salāh, and the confusion does not go away, then one should continue until he begins to smell, or at any point when he hears a sound. However, if one knows for sure that he has passed wind during salāh, then his wudhu becomes invalid regardless of the absence of sound or smell. He should then return to perform his wudhu again.

If this happens while performing wudhu the same rule applies. If one knows for sure of breaking of wind one is obliged to re-start his or her wudhu. In the state of confusion one needs not to do anything unless a smell or sound is noticed. Anyone who ignores a discharge needs to realise that his or her salāh shall not be

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<sup>278</sup> Bazzār

<sup>279</sup>In such situation one should also do *sajdah sahw* at the end of the salāh. Secondly, one is also obliged to ensure sitting for *tashahhud* after every rak'at, to ensure that he does not miss out the *Q'adah akheerah* (the final sitting) which is obligatory.

<sup>280</sup>Numbered 86, above

<sup>281</sup>Ahmad, Tirmidhi

valid. The Prophet ﷺ said, 'the key to salāh is purity'<sup>282</sup>, and he ﷺ said, 'Allah ﷻ does not accept a salāh without purity nor does He accept a charity from wealth earned through cheating'<sup>283</sup>.

## Hadith 89: Falling asleep in state of wudhu

عَنْ عَلِيٍّ د قَالَ قَالَ رَسُولُ اللَّهِ ﷺ "وَكَأَنَّ السَّهَ عَيْنَانِ فَمَنْ نَامَ فَلْيَتَوَضَّأْ".  
(ابوداؤد)

*Ali d narrates that the Prophet ﷺ said, 'The leather strap of the anus is the eyes, so one who sleeps should perform ablution'. (Abu-Dawud)*

Sleep is another cause of rendering wudhu invalid. However, it is not sleep that invalidates the wudhu, the main cause again is a possibility of wind having passed while in sleep. This is the concept that the Hadith above explains.

A person when awake has all his body muscles under his mind's control. He moves (or does not move) his limbs according to what the mind dictates. This also includes the muscles' contraction and expansion. As a result of this control of mind, the extras within the body, like urine, saliva, wind or stool are only released as and when decided by the mind. However, as soon as the mind goes to sleep this natural barrier or retainer is compromised. The body parts are then free to move and are no longer subject to the mind control. As a result of relaxing of muscles it becomes possible that wind may be discharged from the body without the person knowing it. Hence someone awake may not allow the wind to pass, whereas the other who is fast sleep may not be aware of the wind being discharged from his body. This is what the Prophet ﷺ has referred to as the eyes being a leather strap for the anus.

It is important to note that passing wind (or the discharge of any other impurity) is such a strong factor in terms of invalidating the wudhu that even where there was likelihood of this happening – and not certainty – as in the case of sleeping, the wudhu is declared to be null and void. One can only imagine the importance of repeating the wudhu when one is awake and fully aware of a wind discharge having taken place. Those who fail to repeat wudhu, out of laziness, ignorance or just because of not giving it due consideration should take heed and not risk their salāh and tawāf.

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<sup>282</sup>Baihaqi

<sup>283</sup>Tirmidhi

Mu'awiya b. AbiSufyān ḍ narrated that the Prophet ṣ said, 'The eyes are the leather straps of the anus, and when the eyes sleep the leather strap is loosened.'<sup>284</sup>

## Hadith 90: Sleeping does not always invalidate wudhu

عَنْ ابْنِ عَبَّاسٍ ḍ قَالَ قَالَ رَسُولُ اللَّهِ ṣ لَيْسَ عَلَى مَنْ نَامَ سَاجِدًا وَضُوءٌ حَتَّى يَضْطَجِعَ فَإِنَّهُ إِذَا اضْطَجَعَ اسْتَرَخَتْ مَفَاصِلُهُ. (مسند أحمد)

*Abdullah b. Abbas ḍ narrates that the Prophet ṣ said, 'there is no wudhu upon anyone who falls asleep in the state of sujood (i.e. prostration in Salāh) unless he lies down. Surely when a person is [asleep] in a lying down position his body joints are loosened [as he relaxes]. (Ahmad)*

Not all the states of falling asleep are the same. There often are times when a person is asleep without his body muscles being relaxed. Those who are frequent travellers may often have experienced falling asleep (or semi asleep) on a coach, train or even on a flight for hours, but waking up tired and feeling shattered. So falling asleep and body muscles being relaxed are two separate matters.

The Hadith above points out towards this difference. Anyone who falls asleep sitting down while buttocks are firmly placed on the ground (or upon a chair for this purpose) would sleep with almost nil chance of wind discharge. So such a sleep does not invalidate wudhu. Similarly, if someone falls asleep during any of the pastures of salāh his sleep also does not invalidate wudhu. However, if such a person fell on the ground and remained asleep, even for a few moments, his wudhu shall become void.

It is important to note that the criteria for breaking wudhu here is not feeling relaxed upon waking up. The criterion is to sleep in a mode that enables the relaxing of muscles and possibility of a wind discharge during sleep. For this very reason some scholars, who are considered authority, are of the opinion that falling asleep on a flight, train or a coach, when the buttocks are firm on the seat, does not break wudhu<sup>285</sup>. Hence, on long distance journeys, when access to wudhu facilities is not available, it is permissible to take this ruling and perform salāh upon waking from such sleep.

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<sup>284</sup>Dārimy

<sup>285</sup>Ahsan ulFatāwa

Anas ḍ narrates that the Companions the Prophet ṣ used to wait, during his life time, for the 'Isha (night) Salāh. While sitting in the Masjid waiting for the prayer to commence, they would doze off and their heads would lower down. They would then pray without performing ablution.<sup>286</sup>This Hadith further proves that dozing off while sitting on the floor does not invalidate the wudhu.

## Hadith 91: Discharge of prostratic fluid

عَنْ عَلِيٍّ ḍ قَالَ كُنْتُ رَجُلًا مَذَّاءً فَكُنْتُ أَسْتَحْيِي أَنْ أَسْأَلَ النَّبِيَّ ṣ لِمَكَانِ ابْنَتِهِ فَأَمَرْتُ الْمِقْدَادَ فَسَأَلَهُ فَقَالَ يَغْسِلُ ذَكَرَهُ وَلَيَتَوَضَّأُ. (متفق عليه)

*Ali ḍ narrates that I was a man who had frequent discharge of prostatic fluid [and I wanted to know the ruling over this, but] I felt shy about asking the Prophet ṣ regarding this, because I was his son-in-law (married to his daughter), so I asked al-Miqdad ḍ to enquire from him. He asked and the Prophet ṣ said, 'such a person should wash his penis and repeat his wudhu'. (Bukhārī and Muslim)*

## Brief background of Hadhrat Ali ḍ

Ali ḍ is a companion of the Prophet ṣ who holds a prominent position amongst them.. Amongst the children he was the first to embrace Islam. Ali ḍ was born in the household of Abu-Tālib, the paternal uncle of the Prophet ṣ, under whose care the Prophet ṣ grew up. He was only ten years old when the Prophet ṣ started his task of prophethood.

In the year 610 CE when the Prophet ṣ was forced to leave Makkah for Madinah, he was the one whom the Prophet ṣ had left behind and appointed to return the trusts placed in the Prophet's ṣ care to their rightful owners. In the tribal society of Arabia, the Prophet ṣ would always choose Ali ḍ to perform functions that the local customs required to be performed by the heir of a person. However, when it would come to the matters related to faith and ummah, Abu Bakr ḍ would be the choice of the Prophet ṣ.

In the second year after Hijrah, the Prophet ṣ married his youngest daughter, sayyidah Fatimah ḡ to Ali ḍ. He ḍ was 21 years of age, while Fatimah ḡ was in her 16<sup>th</sup> year. They had four children together; two boys, Hasan ḍ and Husain ḍ, and two girls; Zainab and Umm Kulthoom. Fatimah ḡ passed away six months after the demise of the Prophet ṣ in the month of Ramadhan in year 11<sup>th</sup> AH when she was only 28 years of age. Ali ḍ lived 29 years after her and was martyred in the month

<sup>286</sup>Abu Dawud

of Ramadhan, on Friday, the 17<sup>th</sup> in the year 40 AH. In these 29 years he d married more than once and had several children. Following names are mentioned of the women Ali d married after the demise of Fatimah d:

1. *Fatima bint Hizam al-Qilabiyya, known as Umm ul-Baning*
2. *Khawla bint J'afar bin Qays al-Hanafi g*
3. *Umm Habib bint Rabi'a g*
4. *Layla bint Mas'ood al-Daarimi g*
5. *Umm Sa'eed bint Urwa bin Mas'ood Thaqafee g*
6. *Asmā bint Umays al-Khath'ami g*
7. *Umāma Bint Abul-Aas g, daughter of Zaynab bint Rasool-i-Ilah s*
8. *Muhyat bint Imra-ul-Qais (the famous poet)*

Ibn Jarir r.a. says that Ali d had 14 sons and 17 daughters. However, the five of them gained much prominence:

- *Sayyiduna Hasan d*
- *Sayyiduna Husain d*
- *Muhammad b. al-Hanafiyah d*
- *Abbās d*
- *Umar d*

Ali d was appointed the fourth Caliph of Islam, after the martyrdom of Uthman d. The Prophet s had praised Ali d for his qualities. He s had said that Ali d is the best Judge of this ummah. Umar d, the 2<sup>nd</sup> Caliph, used to consult him and would value his opinion on complex issues. Umar d was much grateful to Ali d for his support, and would often say, 'was it not because of Ali (d) my doom was inevitable'<sup>287</sup>.

Ali d was an intelligent, wise, informed and cultured person. He would frequently earn prayers and appraisals from the Prophet s. Ali d would say:

*'A father has right over his son, so does the son over his father. The father's right is that the son listens to him and carries out his orders, except when he orders him to commit a sin. The son shall not commit a sin to please his father. Similarly the son has rights too. His rights are that his father chooses a good name for him, gives him a good upbringing and teaches him the Qur'an.'*<sup>288</sup>

It was due to this polite nature of Ali d that he felt inappropriate to directly ask the Prophet s regarding matters that could be viewed as of sexual nature. So he d asked Miqdād d to ask the Prophet s these questions on his behalf. Some narrations suggest that Ammār b. Yasir d had asked the Prophet s on behalf of Ali

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<sup>287</sup>Izālatul-Khifā v. 2

<sup>288</sup>Al-Murthadhā, p. 334

d. Khateeb r. a. has reported a narration which says that Ali d, Miqdād d and Ammār b. Yasir d met together and happened to discuss this subject. Ali d asked them to enquire from the Prophet d, because he could not, due to the nature of his relationship with him. So they both asked the Prophet s this question separately<sup>289</sup>.

## Etiquette in asking questions

The incident reported in this Hadith also teaches us etiquette in our social life. One cannot say everything to everyone even if this happens to be true. It is important to reflect upon the nature of relationship between the one who is commenting and between the one before whom the comment is made. Similarly, it also proves that making request to other people to ask questions on one's behalf in an appropriate way is permissible.

## Prostatic Fluids

As for the issue of prostatic fluids, these are fluids that discharge from the prostate gland. All such fluids render the wudhu void. Some even make *ghusl*, a complete bath, necessary. All of these are impure and must be removed from the cloths before performing salāh in them. We can divide such discharges in to four types:

1. **Baul:**(or urine). Its discharge invalidates wudhu, even if it is one minor drop. If it comes in contact with underpants or other cloths, the area contaminated must be thoroughly washed so it to become pure again.
2. **Wadiy:** a fluid discharge other than urine which is not generated by lustful feelings. It may be of any colour or density. Normally this is caused by some illness. It should be treated as urine. This discharge also invalidates wudhu and there is no need to take shower after such a discharge.
3. **Madhiy:** this is a discharge which is generated by lustful feelings. It is sometimes referred to as the pre-ejaculation discharge, which increases the sexual excitement. This is the type of discharge that is referred to in the Hadith above. It invalidates the wudhu and is of impure nature, requiring a complete removal from the body or cloths for these to be declared pure. Ghusl is not required after such discharge.
4. **Maniy:** this is a seminal discharge, which is sometimes referred to as 'sperm fluid'. This discharge happens when a person is sexually excited and leads to feeling relaxed at the end. This is also treated as najis, impure, and requires a thorough cleaning and removal. After this

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<sup>289</sup>Al-asmāulmubhamah fi an-bāil-muhkamah

discharge a ghusl, the complete shower, becomes compulsory. We shall be returning to this subject later.

Ibn ābidin r.a. explains in his *Radd al-Muhtār* that:

When there is a discharge of thick, cloudy white fluid (*wadiy*) (that exits before or after urinating) or a lustful discharge of thin, sticky, white fluid (*madhy*) caused by fore-play or kissing, it does not necessitate *ghusl*. However, it does make wudhu necessary.<sup>290</sup>

## Hadith 92: Certain seminal fluid requires compulsory ghusl

عَنْ عَلِيٍّ د قَالَ سَأَلْتُ النَّبِيَّ س مِنْ الْمَذْيِ فَقَالَ "مِنْ الْمَذْيِ الْوُضُوءُ وَمِنْ الْمَنِيِّ الْغُسْلُ". (الترمذي)

*Ali d narrates that I asked the Prophet s about prostatic fluid. He s replied; 'For prostatic fluid wudhu is necessary and for seminal emission ghusl is compulsory'. (Tirmidhi)*

This Hadith further explains the concepts discussed earlier and clearly points to the different rulings over different types of discharges. *Madhiy*, the pre-ejaculation discharge, only requires wudhu to be repeated, in addition to washing the area affected by the discharge. However, in the case of *Maniy*, the sperm fluid, one is obliged to perform ghusl. The person will remain in the state of major impurity, which is also referred to as 'the state of *janābah*', until ghusl is performed.

The reason why this discharge makes wudhu (or ghusl) necessary is simple. It has been explained earlier that the discharge of an impurity from a person's body renders his wudhu void, especially if this is from the common passages. There is no difference of opinion amongst the Muslim jurists in this regard.

In this narration Ali d says that he asked the Prophet s himself, which is contradictory to what he is quoted to have said in the Hadith above. Scholars of Hadith explain this apparent contradiction by pointing out that the latter quote from him is a metaphorical statement. Since Ali d wanted to know the ruling over this matter he is reported here to have asked the Prophet s about this, though it was indirectly through another person.

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<sup>290</sup> Shami



## Hadith 93: How blood effects wudhu

عَنْ تَمِيمِ الدَّارِيِّ د قَالَ قَالَ رَسُولُ اللَّهِ س "الْوُضُوءُ مِنْ كُلِّ دَمٍ سَائِلٍ".  
(الدارقطني)

*Tamim ad-Dāriy d narrates that the Prophet s said; ‘wudhu should be performed every time blood flows out of a person’s body’. (Dārqutni)*

The discharge of blood from anywhere in the body invalidates wudhu. This is the Hanafi position. If something impure is discharged from anywhere in the body it renders the wudhu void. This view is also supported by the Hanbali School. Imam Mālik and Imam Shāf’iee r.a. do not agree with this. Similar is the view of Imam Bukhari r.a. The Hadith above is quoted by the Hanafi scholars to support their view. They have numerous other ahādith, such as the one that is mentioned under no. 40 above, to support their opinion. There was a woman who complained to the Prophet s of excessive bleeding. The Prophet s taught her to perform wudhu at the beginning time of each Salāh and pray. If a blood discharge did not affect the wudhu there was no need of the Prophet s asking her to repeat her wudhu at the beginning time of each Salāh.

It is also worth noting, that any blood discharged from the body becomes impure (najāsah). If it comes in contact with anything it renders it impure until the blood traces are removed. This is the established opinion amongst the four leading schools of Fiqh<sup>291</sup>. Allah y states in the Qur’an:

*Prohibited for you are: carrion, blood, the flesh of swine, ... (05:03)*

*Say, “I do not find, in what has been revealed to me, anything (out of the cattle under discussion) prohibited for anyone who eats it, unless it be carrion or blood that pours forth, or flesh of swine, because it is impure ... (06:145)*

As for the Hadith of a companion who was shot arrows while performing salāh and bled heavily, yet continued with his prayer, it is said that this was an exception. His name was Ubādah b. Bishr d. He at that point was so engrossed in prayer that he did not even realise being hit. And even when he did later, he continued with salāh. He is reported to have later commented, ‘*I had started a surah of the Qur’an which I did not feel like leaving half way*’.

His example was the example of someone who is disconnected with his immediate surroundings during his high state of devotion. So his response to the wounds afflicted in salāh cannot be used to set a standard for everyone. If it

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<sup>291</sup>Abu-Dawud

could, then surely all four Imams would have said that at least blood is pure, as surely his blood must have fallen onto his cloths as well. However, they all, including Imam Malik, Imam Shaf'iee and Imam Ahmad (May Allah ﷻ cover them all with His mercy and favours) agree that blood is impure. If the incident of this saḥābiy ḍ remained pure despite being soaked in blood, as he was struck with three arrows, one after the other, yet he continued to pray.

Imam Bukhari r.a. has reported from a number of scholars that a blood discharge does not invalidate wudhu. However, there are scholars on both sides.

An important aspect of this debate is to bear in mind that flowing blood is a major type of impurity, (i.e. najāsah-ghlaeezah), as discussed in chapter on Najāsah (starting after Hadith 35) in this booklet. Bloodstains must be washed from the cloths in order for the seto be pure.

Hasan Basari r.a. also was of the opinion that if blood flows from a person's body this invalidates his wudhu<sup>292</sup>. However, he did allow people with injuries to pray despite being wounded, as the Muslims have always performed salāh even when wounded<sup>293</sup>. Because of the wounds salāh is not forgiven, even if the blood stains are visible on the wound dressings. Imam Bukhari r.a. has reported from him that he said, *'Muslims have always performed Salāh even when wounded'*. This is similar to saying that 'Muslims have always performed salāh in hospitals'. So anyone who ends up in a hospital must not feel that he does not need to pray.

So the discharge of blood according to Hanafi School renders the wudhu invalid. In fact discharge of puss and other liquids from the body also invalidates wudhu. Wudhu is invalid in the following examples:

- A drop of blood extracted for a medical test, e.g. to check the blood sugar or for some other test.
- A blister bursts open and some liquid is discharged.
- The eyes are infected and discharge some watery sticky substance.
- The ears are infected, when a cotton bud is used to clear the ear drums a liquid discharge is noticed.
- The body is cut or a wound is afflicted in any shape or form, leading to some blood discharge.

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<sup>292</sup>Musannaf Ibn Abi-Shaibah

<sup>293</sup>Bukhari

- Walking on a footpath one trips over and falls, suffers minor cuts that lead to a drop of blood being discharged or some bloodstains are noticed on the clothes..
  - In the case where the body part is slightly scratched and only just removes the upper layer of skin making the blood appear without causing any discharge, the wudhu shall remain valid, as no discharge has taken place. An example would be of someone who falls off his bike and scrapes his arm or knee on the tarmac.

## Hadith 94: Vomitting (and the ruling on taking assistance during wudhu)

عَنْ أَبِي الدَّرْدَاءِ د أَنَّ رَسُولَ اللَّهِ س قَاءَ فَتَوَضَّأَ فَلَقِيْتُ ثَوْبَانَ فِي مَسْجِدِ بَمَشَقَ فذَكَرْتُ ذَلِكَ لَهُ فَقَالَ صَدَقَ، أَنَا صَبَبْتُ لَهُ وَضُوئَهُ. (الترمذي)

*Abu-Dardā d narrates that the Prophet s once regurgitated. He then performed wudhu. The transmitter of this Hadith says that I met Thoubān d in the Masjid of Damascus and mentioned this narration to him. He commented, 'Abu-Dardā d was right. I had poured water for the Prophet s when he performed wudhu'. (Tirmidhi)*

The Prophet s felt unwell. He s became sick. In the narration of Imam Ahmad b. Hanbal the word reported here is 'إِسْقَاءَ' which means he s made himself vomit. He s then performed wudhu again. This was the report of Abu Dardā' d, who must have witnessed this incident or had heard this from an authentic source. A student heard this report, either directly from Abu-Dardā' d or from some other scholar of Hadith. He later happened to meet another companion of the Prophet s whose name was Thoubān d. He enquired about the same issue from Thoubān d and narrated before him the report of Abu Dardā' d. Thoubān d also confirmed this report and added that he d personally was a witness to it. He said that he had helped the Prophet s perform wudhu at this occasion.

So the Hadith hence has the added benefit of being reported by two companions of the Prophet s simultaneously. They both testify and they both narrate the same experience. Some reports also suggest that the Prophet s was fasting at this point. He broke his fast and repeated the wudhu.

So being sick, as long as what is vomited is a considerable amount, will invalidate the wudhu. Unlike minor phlegm, which in many cases is not infrequent, which

does not invalidate wudhu. Same is the ruling regarding minor sickness. A considerable amount here shall imply an amount that cannot be held back and where a person finds himself (or herself) overwhelmed. As mentioned above according to the Hanafi and Hanbali schools, the wudhu shall become void if a person vomits. . He or she shall have to repeat their wudhu again.

### Taking assistance during wudhu

The Hadith also suggests that it is permissible for anyone feeling unwell to take assistance from others around him to perform wudhu. This has already been discussed in detail earlier.

The content of the vomit are also viewed as an impurity. This is najāsah-ghaleezah, the major type of impurity. If this happens to come in contact with anything else, e.g. clothes or body etc, it also renders it impure until the impurity is removed. In the case of infants and children this becomes an issue for the parents.

It is hence important to remember that a vomit, including baby vomit, is only considered filthy if it is more than a mouthful, with a mouthful being defined as that which the mouth (of the one vomiting) would not be able to hold in without undue difficulty.<sup>294</sup> So if a baby throws up a drop or two that will not be treated as an impurity. Secondly, if a baby throws up undigested milk that is also not treated as impure, since the foodstuff is viewed impure only after it is processed in the stomach.

As a rule of thumb one should remember that the content of a vomit, whether of an adult or an infant, is viewed as impure, as long as the vomit is mouthful and is not only the food that was just swallowed. It must be washed off the body and clothes before one engages in Salāh.

### Hadith 95: Wudhu breaking during Salāh

عَنْ أَبِي سَعِيدٍ د قَالَ قَالَ رَسُولُ اللَّهِ س إِذَا قَاءَ أَحَدُكُمْ أَوْ رَغَفَ وَهُوَ فِي الصَّلَاةِ أَوْ أَحْدَثَ فَلْيَنْصَرِفْ فَلْيَتَوَضَّأْ ثُمَّ لِيَجِئْ فَلْيَبْنِ عَلَى مَا مَضَى" وفي رواية "مَا لَمْ يَنْكَأْ". (الدارقطني)

*Abu Saeed d narrates that the Prophet s said, 'when one of you becomes sick or has a nose bleed while in Salāh, or passes out some impurity, he should go*

<sup>294</sup>Shāmi

*back from Salāh and perform wudhu. He should then return [having performed wudhu] and continue from what he had previously performed'. One narration says, 'for as long as he did not speak'. (Dārqutni)*

There are two issues in this Hadith:

- a) Being sick, having a nose bleed or passing out some other impurity invalidates wudhu.
- b) If someone breaks his wudhu while in salāh, having repeated his wudhu, he can resume in his salāh, as long as he does not speak in due course.

As for the first one, we have discussed above that bleeding and vomiting (more than a mouthful) break wudhu. The second issue touched in this Hadith is what needs some deliberation.

If someone happens to break his or her wudhu while in salāh they have two choices:

- 1) To terminate their salāh immediately and go back to perform wudhu. Having completed the wudhu he or she shall start the salāh all over again. This is called '*istināf*' and is recommended when the person was performing salāh alone and time allows one to do so.
- 2) To simply return from the prayer with an intention to perform wudhu and continue the salāh from the point where left. This is called '*binā*' and is recommended when the person was praying behind an Imam in a congregational prayer, provided that he or she does not do anything other than walking to the nearest wudhu area, performing wudhu without any delay and returning to the prayer. This is also permissible for those who are praying alone, especially if the time does not allow them to start it all over.

Imam Mālik has reported in his Muwattā that if Abdullah ibn Umar ḍ had a nose-bleed he would leave the prayer and perform wudhu. He would then return and resume his Salāh without saying anything. He has reported the same about Sa'eed b. al-Musayyab r.a. too.<sup>295</sup>

The Hadith above clearly recommends the second option. This is the opinion of Hanafi scholars. According to some scholars '*binā*', the second option is not permissible. Their argument is that salāh without wudhu cannot be accepted, hence the time spent to go to wudhu place and to perform wudhu and return cannot be counted as a valid part of the prayer. Secondly, this involves too many

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<sup>295</sup>Muwatta Mālik

actions that are contrary to the requirements of salāh, e.g. not turning away from the Qiblah etc. However, the Hadith above is clear in terms of 'binā', the second option, being permissible. As for the arguments against this, it is stated that the worshipper's turning away from salāh etc. – walk to the wudhu area and back – was intended to amend a mistake; his or her inability to retain wudhu. So even the apparent turning away from the Qiblah was realistically for fixing an error. Hence, this would not invalidate the prayer.

## Hadith 96: Laughter during Salāh breaks wudhu

عَنْ مَعْبِدِ بْنِ أَبِي مَعْبِدٍ د عَنِ النَّبِيِّ س أَنَّهُ قَالَ مَنْ قَهَقَهُ فِي صَلَاتِهِ أَعَادَ  
الْوُضُوءَ وَالصَّلَاةَ. (الدارقطني)

*Ma'bad b. Ab iMa'bad d narrates that the Prophet s said, 'one who bursts into a laughter while offering salāh should repeat his wudhu and the prayer'. (Dārqutni)*

One who laughs during his salāh in such a way that those around him hear his laughter not only invalidates his salāh but will also require his wudhu to be repeated. He should hence first do wudhu and then repeat his salāh. He cannot continue with his salāh after making new wudhu. This is the position of the hanafi scholars.

Abdullah b. Umar d narrates that the Prophet s said, 'One who laughs aloud while in his Salāh, he should repeat his wudhu and the prayer'.<sup>296</sup>

Zaid bin Arqam d has reported that 'during the time of the Messenger of Allah s, we would talk during Salah, so the verse 'And stand before Allah with obedience (2:238) was revealed, ordering us to be silent.'<sup>297</sup> Through the revelation of this Qur'anic verse, people were commanded to stand in prayer with humility. In another Hadith the Prophet s is also reported to have said, 'Allah y has decreed that in the prayer you should not speak except to remember Allah y, and what accounts as such (like recitation of the Qur'an etc.), and that you should stand before Allah y with obedience.'<sup>298</sup>

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<sup>296</sup> Baihaqi

<sup>297</sup> Tirmidhi

<sup>298</sup> Nasa'iee

On the other hand, Abu Hurairah ؓ has reported that the Messenger of Allah ﷺ said, 'Do not laugh a lot, for laughing too much causes the heart to die'.<sup>299</sup> The scholars have argued that Salah is prescribed to revive the spiritual state of the believer. Laughing loud contradicts the very essence of worship. It leads to the death of hearts. Hence laughter in Salah is strictly forbidden. The Prophet ﷺ said, "'When you stand in Salat, you hold communion with your Rubb and He is between you and the Qiblah'.<sup>300</sup> Once the the Messenger of Allah ﷺ came out to the people while they were praying and their voices were raised in the recitation. He said, "When you pray you are talking confidentially to your Lord. So look to what you confide to Him, and do not say the Qur'an out loud so that others hear it."<sup>301</sup> Sufiyan al-Thouri r.a. said that one should remind oneself while engaged in Salah that he is reciting his Qur'an to the Almighty Lord'.<sup>302</sup> The Prophet ﷺ is also reported to have said, 'were the worshiper knew who he has the private conversation with he would not look anywhere else'.<sup>303</sup>

For all these narrations above, the scholars argue that laughter in Salah is an indication of the presences of a major impurity in the psyche of a person. A remedy is sought through making him repeat his wudhu as well as asking him to start his Salah all over. In one Hadith the Prophet ﷺ is reported to have said, 'Allah ﷻ continues to turn favourably towards the slave while he is engaged in Salah as long as he does not look to this and that side. But if he does so, Allah ﷻ turns away from him'.<sup>304</sup>

## Hadith 97: Trailing garments a major sin and impacts of sins

عَنْ أَبِي هُرَيْرَةَ، قَالَ بَيْنَمَا رَجُلٌ يُصَلِّي مُسْبِلًا إِزَارَهُ إِذْ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اذْهَبْ فَتَوَضَّأْ " . فَذَهَبَ فَتَوَضَّأَ ثُمَّ جَاءَ ثُمَّ قَالَ " اذْهَبْ فَتَوَضَّأْ " . فَذَهَبَ فَتَوَضَّأَ ثُمَّ جَاءَ فَقَالَ لَهُ رَجُلٌ يَا رَسُولَ اللَّهِ مَا لَكَ أَمَرْتَهُ أَنْ يَتَوَضَّأَ فَقَالَ " إِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسْبِلٌ إِزَارَهُ وَإِنَّ اللَّهَ تَعَالَى لَا يَقْبَلُ صَلَاةَ رَجُلٍ مُسْبِلٍ إِزَارَهُ " . (أَبُو دَاوُدَ)

<sup>299</sup> Tirmidhi, Ibn Majah

<sup>300</sup> Bukhari and Muslim

<sup>301</sup> Malik

<sup>302</sup> تعظيم قدر الصلوة للامام محمد بن نصر المروزي

<sup>303</sup> Abdul-Razzaq

<sup>304</sup> Abu-Dawood, Ahmad, Nsa'ie

*Abu Hurairah<sup>d</sup> is reported to have said that while a man was praying letting his lower garment trail, the Messenger of Allah <sup>s</sup> said to him, ‘Go and perform wudhu’. He, therefore, went, performed wudhu and came back. The Prophet <sup>s</sup> again said to him, ‘Go and perform wudhu’. He again went, performed wudhu and returned. Someone (sitting there) said to the prophet <sup>s</sup>, ‘O Messenger of Allah, why did you order him to perform wudhu?’. He <sup>s</sup> replied, ‘He was praying with his lower garment trailing, and Allah <sup>y</sup> does not accept the salāh of a man who lets his lower garment trail’. (Abu Dawud)*

While discussing things that invalidate wudhu, the above Hadith is mentioned here to point out that committing a sin also makes an impact on the wudhu. In the Hadith above the Prophet <sup>s</sup> ordered the man to repeat his wudhu, because the salāh of a person committing a major sin is not accepted by Allah <sup>y</sup>. So the wudhu of such person is also viewed as same. This is because the wudhu is an act of worship which is valued only as a part of Salāh. Without Salāh (or another similar act of worship) wudhu itself (when the intention of purity for the sake of worship is missing altogether) is not considered an act of *ibādah*. Hence, when his Salah is turned down, the wudhu shared the same fate.<sup>305</sup> However, this is not the ruling in general. This incident is treated as an exceptional case by the majority of scholars.

Teebi r.a. explained this command of repeating wudhu as a special blessing of the Prophet <sup>s</sup>. Upon repeating his wudhu, the man acquired the internal purity from the spiritual disease as well – related to arrogance and haughtiness – because of the barakah of the Prophet <sup>s</sup>, His wudhu did not only clean him from the external impurity, but as it was done under the special instructions of the Prophet <sup>s</sup>, it cleansed him from inside too. He must have considered why the Prophet <sup>s</sup> was instructing him to repeat his wudhu. Having realised where he was wrong he must have repented. It is important to remember that the external purity and cleanliness makes an impact on the inner-side of the person too. So if a man carries arrogance and *takabbur* inside his soul, surely there was some deficiency in his attempt to acquire external purity too. When the external purity was perfected under the command of the Messenger of Allah <sup>s</sup>, the inner purity was also accomplished.<sup>306</sup>

There is nevertheless some impact of sinful practice on one’s wudhu recognised here. One who happens to commit a sin, even if no other act invalidating the wudhu was performed, it yet is better for him to repeat his wudhu. A sin is an act which is in violation of the instructions given by the Almighty.

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<sup>305</sup>Umdatul-Qari

<sup>306</sup>Sharh Teebi



## The impacts of sin on a believer

Allamah Ibn ul-Qayyim r.a. has listed the following impacts of sin on a believer.

- Being deprived of knowledge, for knowledge is light that Allah causes to reach the heart, and sin extinguishes that light. When Imam Shāf'īee sat before Imam Mālik r.a. and read to him, he admired him because of the intelligence, alertness and understanding that he saw in him. He said, "I think that Allah has caused light to enter your heart, so do not extinguish it with the darkness of sin."
- Being deprived of provision. The Prophet ﷺ said: 'A man is deprived of provision because of the sins that he commits.'<sup>307</sup>
- Sense of alienation that comes between a person and his Lord, and between him and other people. One of the elders said: 'If I disobey Allah, I see the negative effects of that in the attitude of my camel and in my wife.'
- Things become difficult for him, so that he does not turn his attention towards any matter but finds the way blocked or he finds it difficult. By the same token, for the one who fears Allah, things are made easy.
- The sinner will find darkness in his heart, which he is able to feel just as he feels the darkness of night. So this darkness affects his heart as the physical darkness affects his vision. For obedience is light and disobedience is darkness. The stronger the darkness grows, the greater becomes his confusion, until he falls into innovation, misguidance and other things that lead to doom, without even realizing, like a blind man who goes out in the darkness of the night, walking alone. This darkness grows stronger until it covers the eyes, then it grows stronger until it covers the face, which appears dark and is seen by everyone. 'Abdullah b. Abbās ḍ said: 'Good deeds make the face light, give light to the heart, and bring about ample provision, physical strength and love in people's hearts. Bad deeds make the face dark, give darkness to the heart, and bring about physical weakness, a lack of provision and hatred in people's hearts.'
- Deprivation of worship and obedience. If sin brought no punishment other than that it prevents a person from doing an act of worship which is the opposite of sin, and cuts off access to other acts of worship, that would be bad enough. So the sin cuts off a third way and a fourth way and so on, and because of the sin he is cut off from many acts of worship, each of which would have been better for him than this world and everything in it. So he is like a man who eats food that is bound to cause a lengthy

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<sup>307</sup>Ibn Mājah, Ahmad

sickness, and thus he is deprived of many other foods that are better than that. And Allah is the One Whose help we seek.

- Sin breeds sin until it dominates a person and he cannot escape from it.
- Sin weakens a person's willpower. It gradually strengthens his will to commit sin and weakens his will to repent until there is no will in his heart to repent at all. So he seeks forgiveness and expresses repentance, but it is merely words on the lips, like the repentance of the liars, whose hearts are still determined to commit sin and persist in it. This is one of the most serious diseases that are most likely to lead to doom.
- He will become desensitized and will no longer find sin abhorrent, to an extent that it will become his habit, and he will not be bothered if people see him committing the sin or talk about him. For the leaders of immorality, this is the ultimate shamelessness in which they find great pleasure, such that they feel proud of their sin and will speak of it to people who do not know that they have done it, saying, 'O so and so, I did such and such'. Such people cannot be helped and the path to repentance is blocked for them in most cases. The Prophet ﷺ said: "All of my ummah will be excused except for those who commit sin openly, and that includes cases where Allah conceals a person's sin, but the following morning he exposes himself and says, 'O so and so, I did such and such last night, so he shamelessly exposes himself when all night his Lord had concealed his sin.'<sup>308</sup>
- When there are many sins they leave a mark on the heart of the person who commits them, so he becomes one of the negligent. As one of the salaf said, concerning the verse, '*Nay! But on their hearts is the Raan (covering of sins and evil deeds) which they used to earn*'<sup>309</sup>this means sin after sin. How this starts is that the heart gets stained by sin, and if the sin increases then the stain grows bigger until it becomes the *raan* (covering of sin and evil deeds), then it increases until it becomes a seal, and the heart becomes covered and sealed. If that happens after a person had been guided and had understood, then his heart is turned upside down, and at that point the Shaytaan gains control over him and directs him as he wishes.

Wudhu on the other hand is a practice that leads to the cleanliness of the heart, as discussed in the early parts of this work. By performing wudhu, the evil impact of that sinful practice shall be removed from the heart in sha Allah.

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<sup>308</sup>Bukhari and Muslim

<sup>309</sup>Al-Qur'an 83:14

## Allah ﷻ does not accept the salāh of a man who lets his lower garment trail:

There are numerous Ahādith in the authentic books in regards to covering of the ankles. Abu Hurairah ḍ narrates that the Prophet ṣ said, “That part below the ankles of a loin cloth (i.e. covered by it) will be in the Fire”.<sup>310</sup>

Abu Zar ḍ narrates that the Prophet ṣ said: “There are three to whom Allah will not speak on the Day of Resurrection, nor will He look at them, nor sanctify them, and theirs will be a painful torment.” The Prophet ṣ repeated this three times. Abu Zar ḍ asked, “May they be lost and doomed; who are they, O Messenger of Allah?” He replied “The one who lets his izār (lower garment) hang below his ankles, the one who reminds others (of his favours), and the one who sells products by means of false oath.”<sup>311</sup>

Mughirah bin Shu’bah ḍ narrates that the Prophet ṣ said: “O Sufyān bin Sahl, do not let your garment hang (below the ankles), Allah does not like those who let loose their garments”.<sup>312</sup>

‘Alā bin ‘Abdur Rahman ḍ narrates that his father said: “I asked Abu Saeed Al-Khudhri ḍ, have you heard anything from the Prophet ṣ in regards to the Izar (lower garment)? He ḍ replied, I heard the Prophet ṣ saying, “The Izar of a Mu’min is up to the middle of his shin, and there is no sin if it comes between that and the ankle, but whatever is below the ankle is in the Fire.” The Prophet ṣ repeated this three times. “Allah will not look at the one who drags his Izar due to arrogance.”<sup>313</sup>

Abdullah b. Umar ḍ saw a young man walk with his lower garment trailing on the floor. He called upon him and said, ‘come here young man!’. He came and sat there. Ibn Umar ḍ said to him, ‘who are you’? He replied from amongst the tribe of Banu Bakr b. Sa’d. Ibn Umar ḍ asked him, ‘Would you like Allah ﷻ to turn his attention towards you on the Day of the Judgement’? He replied ‘yes’. So he said, ‘then lift your lower cloak a little higher. Surely, with my own ears, I heard the Messenger of Allah ṣ say, ‘whoever drags his lower cloak to show off his status Allah ﷻ shall not even look at him on the Day of Judgement’.

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<sup>310</sup>Bukhari, Nasa’ie

<sup>311</sup>Muslim, Tirmidhi, Abu Dawud

<sup>312</sup>Ibn Majah, Ahmad

<sup>313</sup>Malik, Abu Dawud, Ibn Majah, Ahmad

Abdullah b. Mas'ood ؓ once saw two men engaged in Salāh. One of them had his loin cloth covering his ankles while the other was not performing his rukoo' (the act of bowing down) and sujood (the prostration) properly. So he laughed. His companions asked him for what had made him laugh. He replied, 'I find the state of these two men laughable. One of them is hanging his loin cloth beneath his ankles so Allah ﷻ is not going to even look at him, whereas the prayer of the other will not be accepted' (as his rukoo' and sujood are not complete).<sup>314</sup>

For this reason, the established opinion of the scholars is that one who performs salāh while having his ankles covered is sinful<sup>315</sup>. This is what some have termed as 'makrooh'. In fact, Ibn Hajar r.a. is of the opinion that a salāh in such a state is invalid. Majority however, are of the opinion that this is makrooh. If one does so in order to appear as a man of status (trendy, in fashion etc.) than such a Salāh is invalid and must be repeated.

Imam Muhammad Zakariyya r.a. has stated that if someone lowers his loin cloth for a valid reason, like an injury on his foot which must be kept covered, then surely that is not forbidden. This is just like the Prophet ﷺ giving permission to Abdul Rahman b. Awf ؓ to wear silk (even though it is not permissible for men) because of the skin condition he had.<sup>316</sup>

Abu Jura'iy Jabir b. Sulaim ؓ reported his meeting with the Messenger of Allah ﷺ, wherein he sought advice from the Prophet ﷺ. Amongst the things that the Prophet ﷺ advised him to do and abstain from was that he ﷺ said, 'Hold up your lower garment half way to the leg, and at least above the ankles; for trailing it is arrogance, and Allah ﷻ does not like the arrogance'.<sup>317</sup>

## Section 11: Other factors that affect wudhu

**Hadith 98: Touching private parts does not affect wudhu**  
 عَنْ طَلْقِ بْنِ عَلِيٍّ ؓ قَالَ سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ مَسِّ الرَّجُلِ ذَكَرَهُ بَعْدَ مَا يَتَوَضَّأُ. قَالَ "وَهَلْ هُوَ إِلَّا بُضْعَةٌ مِنْهُ؟" (أبو داود و الترمذي)

<sup>314</sup>Tabarāni

<sup>315</sup>Al-Uthaimin in his commentary on Riyadh us-Salihin, Ahsan ul-Fatāwā etc.

<sup>316</sup>Awjazul-Masalik v. 14

<sup>317</sup>Abu-Dawud, Tirmidhi

*Talq b. Ali* ḍ narrates that the Prophet ṣ was asked about a man who touches his private part after performing wudhu [if it affects the wudhu]. The Prophet ṣ replied, ‘And is that but another body part of his?’ (Abu Dawud, Tirmidhi)

Private parts of body are the passages from where the impurities are discharged. So ‘does touching these body parts invalidate wudhu?’ was the question that he ṣ was asked. The reply from the Prophet ṣ is very clear. If these parts are clean they are no more than a human organ. And if they are not, then touching these is same as touching another impure item. In such a case, one has to wash his hands (or any body part which came in contact with the impurity). However, if the impure item was dry and no traces of impurity were transferred on to the body part used to touch, even washing is not necessary.

Some scholars, like Imam Shaf’iee r.a. were of the opinion that touching a private part with the palm of one’s hand invalidates wudhu. He quotes a Hadith in which the Prophet ṣ is reported to have said, ‘a man who touches his private body part should not pray until he has performed wudhu’<sup>318</sup>. He also quotes another Hadith wherein the Prophet ṣ said, ‘a man who takes his hand to his private part in a way that there is no cover in between, for him wudhu becomes compulsory’.<sup>319</sup> In another narration, with a considerable weaker chain of narrators, same is reported about the women as well<sup>320</sup>. Because of these ahādith even Abdullah b. Umar ḍ and Abu-Hurairah ḍ had the same opinion.

This nevertheless is not the view of the majority of the companions of the Prophet ṣ. They are reported to have acted otherwise, in accordance to the Hadith reported above. Mufti Taqi Usmani points out that this issue is a prime example of why common people have no choice but to follow a mujtahid when they are not able to fully comprehend the complexities involved. This is an issue where you cannot form your opinion only by looking at the words of a narration. On this subject we find narrations on both sides of the debate and each has its strength as well as weaknesses. However, he argues that the above narration is better because it does not require neglecting the Prophetic guidance quoted by the others. We can say that the opposite – performing wudhu after touching oneself – implies virtue and merit. So we would say that one who happens to touch his private body part is better off repeating his or her wudhu as well, though this is not compulsory.

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<sup>318</sup>Tirmidhi

<sup>319</sup>Majm’uz-Zawāid

<sup>320</sup>Dārquṭni, Ahmad

Secondly, the Hadith mentioned above is clear in its meaning. However, the Hadith reported by Imam Tirmidhi r.a. appears to be vague. It does not clarify whether the touch which invalidates a wudhu is direct or indirect, with excitement or without etc. This is why some scholars have reported up to forty differing views on such details.

Thirdly, often when there are reports with an apparent conflict in between them, we are asked to use logic to resolve the conflict. We know that touching excrement, stool, urine and other forms of impurities, which are impure by default, does not invalidate wudhu, how can then touching a body-part that these are discharged from, which is normally treated as pure and clean once washed, invalidate wudhu? Hence, following the Hadith above is safer than otherwise. This is also reported to be the opinion of Imam Mālik and Imam Ahmad b. Hanbal r.a.

### Repeating wudhu preferred but not necessary on certain situations

It is nevertheless important to note here that there are certain situations where repeating wudhu is not necessary but it is preferred. These include for example:

- To perform an obligatory prayer when the wudhu from the previous salāh is still valid,
- To go to sleep,
- After becoming involved in a sinful act (listening to music, backbiting, sin of the eyes etc.) and
- After becoming a *junubi* (in the state of *Janabāh*) when *ghusl* is to be delayed.

Performing wudhu after touching one's private part, especially if it is during the excitement and/or direct without any cover, is also recommended. So, may Allah *y* forbid, if one happens to masturbate, such should repeat the wudhu even when there is no discharge.

### Hadith 99: Kissing or touching wife does not nullify wudhu

عَنْ عَائِشَةَ *g* قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ بَعْضَ أَزْوَاجِهِ ثُمَّ يُصَلِّي وَلَا يَتَوَضَّأُ. (أبو داود والترمذي والنسائي وابن ماجه)

'Aishah *g* narrated that 'the Prophet *s* used to kiss one of his wives then pray without performing Wudhu'. (Abu Dawud, Tirmidhi, Nasa'iee, Ibn Mājah)

This Hadith contains a number of issues. It deals with the effects of coming into contact with the opposite sex on one's wudhu. It also raises questions about why did the wives of Prophet ﷺ not hesitate sharing some details of his private life. It also sheds some light on the daily routine of the Prophet ﷺ in terms of his family life.

### Touching someone from the opposite sex

According to Imam Shafi'ee r.a. this invalidates the wudhu as long as it is direct, without any barrier in between, regardless of an element of lust being present or not. However, touching someone like one's mother or other mahrams (close blood relatives) is an exception. Same applies to the families, for example where parents are with their children and mum and dad (or an elder) strokes the child out of compassion. This, even according to him, does not invalidate wudhu. Imam Malik r.a. is of the opinion that if the touch contains an element of lust it invalidates the wudhu.

The Hanafi position on this issue is that touching someone from the opposite gender does not invalidate wudhu (with the exception of fore-play, certain forms of which do render the wudhu void). The wudhu of a man does not become void merely because of coming in contact with a woman. Imam Ahmad b. Hanbal r.a. according to some reports has the same opinion as Imam Abu Hanifa r.a.

The reason why Imam Shafi'ee r.a. and Imam Malik r.a. have taken their positions is the following Qur'anic statement, *'O you who believe! Do not go near Salāh when you are intoxicated, until you know what you say, nor in a state of 'major impurity' \_save when you are traversing a way\_ until you take a bath. If you are sick, or in travel, or if one of you has come after relieving himself, or you have had contact with women, and you find no water, go for some clean dust and wipe your faces and hands (with it). Surely, Allah is Most-Pardoning, Most-Forgiving.'*<sup>321</sup> They take the underlined statement in its literal meaning.

The Hanafi response to this is that the above Qur'anic verse is a metaphor to imply sexual intercourse necessitating ghusl. The key message of the Qur'anic verse is the introduction of the Tayammum.<sup>322</sup> For this it has been stated that if water is not available or one is not able to use water because of his ill-health, it is permissible to perform tayammum, whether he is in minor state of impurity (requiring wudhu) or major (requiring a full bath). For the first type of impurity, the minor one, the example used here is *'one of you has come after relieving himself'*. As for the second type, the major impurity, the example used is *'you have had*

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<sup>321</sup>Al-Qur'an 04:43

<sup>322</sup>This subject will be discussed in some detail in part 2 of this series.

contact with women'. So it has to be taken as a metaphor for sexual intercourse, leading to major impurity, necessitating a full bath. However, if we agree with the interpretation offered by the Shāf'ī school there would be nothing to suggest in the Qur'ānic verse that Tayammum is permissible when one is in need of ghusl.

To support their view, Hanafi scholars quote many Ahādith, one of which is the Hadith above. The Prophet ﷺ sometimes would perform Salāh after kissing his wife and without repeating the wudhu. Some other Ahādith are given below:

- *'Āishah ٱ reports that during one night I missed Allah's Messenger ﷺ from the bed, and when I sought him my hand touched the soles of his feet while he was in the state of prostration; they (feet) were raised and he was saying: "O Allah, I seek refuge in Thy pleasure from Thy anger, and in Thy forgiveness from Thy punishment, and I seek refuge in Thee from Thee (Thy anger). I cannot reckon Thy praise. Thou art as Thou hast lauded Thyself."*<sup>323</sup>
- *'Āishah ٱ reports that the Messenger of Allah ﷺ used to pray when I would be lying in front of him as the bier is placed (in front of the Imam), and when the Prophet ﷺ wanted to pray Witr he would nudge me with his foot.*<sup>324</sup>
- *'Āishah ٱ reports that I used to stretch my legs towards the Qibla of the Prophet ﷺ while he was praying; whenever he prostrated he touched me, and I would withdraw my legs, and whenever he stood up, I would restretch my legs.*<sup>325</sup>
- *'Āishah ٱ the wife of the Prophet ﷺ said, "I used to sleep in front of Allah's Messenger ﷺ and my legs were opposite his Qibla and in prostration he pushed my legs and I withdrew them and when he stood, I stretched them once again." She added, "In those days the houses were without lights."*<sup>326</sup>

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<sup>323</sup>Bukhari, the Arabic words of the dua mentioned here are as follows (which can be recited in sujood while in nafl salāh):

اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

<sup>324</sup>Nasa'ī

<sup>325</sup>Bukhari

<sup>326</sup>Bukhari



All these Ahādith, and many more of this type, are clear in regards to the touching of a woman during Salāh. If this was to render the wudhu void, the Prophet ﷺ would not continue with his Salāh despite touching one of his wives.

It is nevertheless important to note that this does not mean that touching other women is permissible. The Prophet ﷺ said: “For one of you to be stabbed in the head with an iron needle is better for him than that he should touch a woman who is not permissible for him.”<sup>327</sup>

‘Aisha ؓ the wife of the Prophet ﷺ said, ‘By Allah, the hand of the Prophet ﷺ never touched the hand of any woman, rather they would give their oath of allegiance with words only.” And she said: “By Allah, the Messenger of Allah ﷺ only took the oath of allegiance from the women in the manner prescribed by Allah, and the hand of the Prophet ﷺ never touched the hand of any woman.”<sup>328</sup> Umaymah ؓ reported that the Prophet ﷺ said, “I do not shake hands with women.”<sup>329</sup>

So if a Muslim finds himself in a situation where he ended up shaking hands with the opposite gender, his wudhu would be invalid according to Imam Shāfi‘ee r.a. He would be obliged to repeat his wudhu. As for Imam Mālik r.a. his wudhu would hang in balance, depending on his intention. The Hanafi position, the prominent and the most established school in the UK however, is that this makes no impact on one’s wudhu.

## Discussing details of the Prophet’s ﷺ private life

Another relevant discussion here is about the private life of the Prophet ﷺ being discussed in open, often by his wives ؓ. This sometimes is used by the critics to fuel their campaign against Hadith. They find it difficult to accept that these details could have been told by the wives of the Prophet ﷺ. This is because the established tradition amongst Muslims has always discouraged this practice. It is forbidden for both spouses to share with others the secrets of what happens between them in their private marital life; indeed, this is one of the most evil practices. The Prophet ﷺ said: “Among the most evil of people before Allah on the Day of Resurrection will be a man who comes to his wife and has intercourse with her, then he spreads her secrets.”<sup>330</sup>

Asmā’ bint Yazeed ؓ reported, ‘I was with the Prophet ﷺ there were other people, men and women, present too. The Prophet ﷺ said, “Would any man say what he

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<sup>327</sup>Tabarani

<sup>328</sup>Muslim

<sup>329</sup>Nasa’iee, Ibn Majah

<sup>330</sup>Muslim

did with his wife? Would any woman tell others what she did with her husband?" The people kept quiet and did not answer. I said: "Yes, by Allah, O Messenger of Allah, they (women) do that, and they (men) do that too." He said, "Abstain from this practice. This is like a male devil meeting a female devil on the road and having intercourse with her whilst the people are watching."<sup>331</sup>

So in society with such strong tradition of modesty, having to discuss the details of one's private life in open with the public is a burdensome challenge. People in such societies draw no pleasure from such discourse. For this very reason, some critics have raised doubts regarding the authenticity of such Ahādith. They insist that their common sense does not allow them to accept these reports to be true.

However, it is important to bear in mind that the Prophet ﷺ was a role model for mankind. The Almighty Allah ﷻ said, *'there is indeed a good model for you in the Messenger of Allah (33:21)'*. This requires that people know how the Prophet ﷺ behaved at different stages in his life to perform different roles. The conduct of the Prophet ﷺ sets the standard that the believers aspire to match. They follow his practices and adopt his taste and style. For this they must know the details.

The wives of the Prophet ﷺ shared details of his relationship with them for this very purpose. They informed the ummah of his routine when he was at home with the family. They shared with the ummah his practices at home. They informed the ummah his behaviour towards them and the members of their household. Though talking about their intimate moments with their husband, the Messenger of Allah ﷺ was not an easy task for them, they yet did not shy away from it. They did not hide the details of how the Prophet ﷺ lived with them at home. They allowed for some cover to be removed from the way the Prophet ﷺ spent his intimate moments with them. This has enabled the ummah to learn and educate themselves regarding the preferred standards in private life, following which is healthy and fulfilling to both genders. May Allah ﷻ be pleased with them all.

At home, The Prophet ﷺ lived like a family member. He never sought to impose himself on the others. He would do his share of the chores. He would talk to the family members and show interest in what was important to them, as can be found in the books of Seerah.

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<sup>331</sup>Abu Dawud

## Hadith 100: Consuming food cooked on a fire

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنْتُ أَنَا وَأَبِي وَ أَبُو طَلْحَةَ رَضِيَ اللَّهُ عَنْهُمَا جُلُوسًا فَأَكَلْنَا لَحْمًا وَخُبْزًا ثُمَّ دَعَوْتُ بِوَضُوءٍ فَقَالَا لِمَ تَتَوَضَّأُ؟ فَقُلْتُ لِهَذَا الطَّعَامِ الَّذِي أَكَلْنَا فَقَالَا أَلَا نَتَوَضَّأُ مِنَ الطَّيِّبَاتِ؟ لَمْ يَتَوَضَّأْ مِنْهُ مَنْ هُوَ خَيْرٌ مِنْكَ. (أحمد)

*Anas b. Malik رَضِيَ اللَّهُ عَنْهُ narrates that I was with my father and Abu-Talha رَضِيَ اللَّهُ عَنْهُمَا. We sat and ate some meat and bread. I then asked for water for wudhu. They both asked about why I wanted to perform wudhu? I said, 'because of this food that we ate'. They replied, 'do we have to perform wudhu even when we eat something pure? One who was better than you (i.e. the Prophet ﷺ) did not perform such wudhu'. (Ahmad)*

Does the wudhu of anyone who eats something cooked on fire break? This was an issue regarding which some companions of the Prophet ﷺ, including the narrator here, felt positive. They believed that this was the practice of the Prophet ﷺ. So they would repeat their wudhu whenever they ate something that was cooked on fire. However, others did not agree with this position.

Allamah Nawawi r.a. has reported that the scholars have now reached a consensus that consuming something that is cooked on fire does not invalidate the wudhu.

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allah ﷺ said, 'Wudhu is (required) from what is touched by fire, even if it be a piece of cheese'. Ibn Abbas رَضِيَ اللَّهُ عَنْهُ heard this and said, '[Does this mean that] we have to repeat wudhu after applying oil on the hair? Do we have to repeat wudhu if we wash ourselves with water heated on a fire?' Abu Hurairah رَضِيَ اللَّهُ عَنْهُ replied, 'Nephew! When you hear a Hadith of the Prophet ﷺ do not resort to analogies or idioms'.<sup>332</sup>

The reason Ibn Abbas رَضِيَ اللَّهُ عَنْهُ raised an objection to what Abu Hurairah رَضِيَ اللَّهُ عَنْهُ had reported was not that he had an issue with a prophetic tradition. In fact it was because he personally had witnessed the Prophet ﷺ perform to the contrary. He personally had witnessed the Prophet ﷺ eat cooked food and then perform salāh without repeating his wudhu. He wanted to raise a point to Abu-Hurairah رَضِيَ اللَّهُ عَنْهُ, suggesting that perhaps Abu Hurairah رَضِيَ اللَّهُ عَنْهُ had erred in understanding some words or actions of the Prophet ﷺ. This is important to understand.

During the age of Sahābah (age of the companions of the Prophet ﷺ), it was not possible for any Hadith to receive approval without a proper scrutiny from the

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<sup>332</sup>Tirmidhi

learned. It was unthinkable that anyone would show any remorse to a person who was criticized for not exercising enough caution in regards to a prophetic tradition. It was as if their only goal in life was to preserve the memories of their beloved, whom they had lost a decade after the Hijrah. There seems to be no one more important in their lives than the Prophet Muhammad ﷺ. May Allah ﷻ be pleased with them all.

So when the reports about the Prophet ﷺ performing wudhu after consuming a foodstuff cooked at fire were first discussed, those who had seen the Prophet ﷺ act to the contrary considered it their obligation to invite others to verify the context of the reported incidents. This led to a widespread discussion amongst the learned, a number of debates over this subject are reported in the books of Hadith.

Even though they had some disagreement to begin with it was nevertheless settled over time. Despite that, some giants like Abu Hurairah رضى الله عنه and Anas b. Mālīk رضى الله عنه were on the other side to begin with, over a period of time a consensus was reached that such reports could not be accepted in their literal sense. They were viewed to be studied in their context. This was because they appeared to be in conflict with the established practice of the Prophet ﷺ.

A vast majority did not agree with these reports, as they had seen the Prophet ﷺ frequently eat food cooked on a fire and then proceed to Salāh without performing wudhu. After discussions in the circles of learned for a period of time, in the words of Allāma Nawawi r.a. *‘a consensus was reached over the fact that wudhu does not become compulsory after consuming something that was placed on fire’*.

Abu Rāfi' رضى الله عنه reported, I testify that I used to roast the liver of the goat for the Messenger of Allah ﷺ and then he offered prayer but did not perform ablution.<sup>333</sup> Abu Rāfi' رضى الله عنه was a slave of the Prophet ﷺ. He رضى الله عنه also reported that a [slaughtered] goat was given to him as a gift. He put it in a pot on the fire and began to roast it. The Prophet ﷺ passed by him and enquired about what he was doing. He replied, ‘a goat was given to us as a gift O’ Messenger of Allah ﷺ which I have roasted in this cooking pot’. The Prophet ﷺ sat beside him and said, ‘Abu Rafi’ [in that case] pass me its shoulder’. Abu Rāfi' رضى الله عنه said, ‘I passed over the shoulder to the Prophet ﷺ’. He ﷺ then said, ‘pass me the other shoulder as well’. So I also handed that over to him. He ﷺ then said, ‘pass me its other shoulder’. Rāfi' رضى الله عنه said, ‘O Messenger of Allah, a goat has only two shoulders’. The Prophet ﷺ said to him, ‘were you to stay quiet (when I asked for another piece) and extend your hand to the pot you would have found another shoulder as well, then another and then another, until I

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<sup>333</sup>Muslim

went quiet'. He s then rinsed his mouth and the tips of his fingers. Then he s stood up and performed Salāh. He s then returned to him. By this time the meat had gone cold. The Prophet s yet ate from it. He s then went inside the Masjid and engaged in Salāh without even touching the water.<sup>334</sup>

This Hadith, in addition to describing a miraculous feature of the Prophet s, clearly states that the Prophet s only washed the tips of his fingers and rinsed his mouth. At other occasions he s washed only his hands. This washing of the hands and the mouth is sometimes referred to as the smaller wudhu. However, there were also occasions when the Prophet s did not wash even his hands to establish that even that is not a requirement.

Further, this Hadith appears to contradict the other Ahādith wherein the Prophet s is reported to discourage eating too much.<sup>335</sup> Whereas in this Hadith we learn that the Prophet s returned to food after the Salāh. Having eaten two shoulder pieces of a goat, the Prophet s went for Salāh. He then came back and ate more.

It is important to note that eating for the second time may only have been to finish some meat left on the piece of a shoulder that were started earlier. Or it may have been a small goat, as suggested by the fact that the servant was able to put it all in one pot. Two small pieces of shoulder are not enough to satisfy a person that may have gone without eating anything for a number of days, which was frequently the case with the Prophet s. It is also possible that the Prophet s did this only to establish its permissibility.

## Washing of hands and mouth to remove any greasiness prior to Salāh

So the Ahādith reported here made it clear that one who ate (or drank) something cooked on fire, is not required to repeat his wudhu. This is the established practice from the Prophet s and his companions. However, where some smell or greasiness is felt it is better to wash this off before proceeding to Salāh. This washing of the hands and mouth is sometimes referred to as the smaller version of wudhu, which is not restricted to eating.

Abdullah b. 'Abbās d narrates that the Prophet s drank some milk. He s then rinsed his mouth, and said, 'Surely it contains greasiness'.<sup>336</sup> According to this Hadith, even if one drinks something like milk, yogurt or another similar drink and feels greasiness in the mouth or hands, he may rinse his hands and mouth before proceeding to Salāh.

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<sup>334</sup>Ahmad

<sup>335</sup>e.g. Ibn Mājah, on the authority of Al-Miqdām b. Ma'dikarib d.

<sup>336</sup>Bukhari and Muslim

## Hadith 101: Recitation of Qur'an without wudhu

عَنْ عَلِيٍّ د قَالَ كَانَ النَّبِيُّ س يَخْرُجُ مِنَ الْخَلَاءِ فَيَقْرَأُ الْقُرْآنَ وَيَأْكُلُ مَعَنَا اللَّحْمَ وَلَمْ يَكُنْ يُحْجِبُهُ عَنِ الْقُرْآنِ شَيْءٌ لَيْسَ الْجَنَابَةُ. (أبو داود النسائي)

*Ali d narrates that the Prophet s used to come out of the privy, recite the Qur'an to us and eat meat with us, nothing restrained him from the Qur'an except seminal defilement. (Abu-Dawud, Nasa'iee)*

In the state of Janābah the Prophet s would not recite the Qur'an. Janābah is the state which makes ghusl (a complete bath) necessary. This is the major type of impurity. The following things make ghusl necessary:

- Ejaculation of sperm fluid,
- An intercourse, with or without discharge,
- A wet dream
- Menstruation
- The end of Post-natal bleeding

Anyone who experiences any of the above is obliged to fully rinse his or her entire body, making sure that no part of the body remains unwashed. The details of this aspect of tahārah is to follow in part two of this series in sha Allah.

The majority of scholars are of the opinion that anyone in the above state should not recite the Qur'an, whether by holding the book in his/her hands or reciting it from memory. This is also reported from the Caliph Umar d and Ali d. The four main schools of Fiqh also agree with this view. According to them anyone who is in need of *ghusl* is not permitted to recite the Qur'an. Whilst in a state of Janābah, not only is the touching of the Qur'an or holding it totally prohibited, even the recitation by heart is not permitted.

Imam Bukhāri r.a. has reported that Abu-Wail r.a. used to send his maid, when she was menstruating over to Abu-Razin. From there she would bring the Qur'an holding it with a piece of string'. The implication here is that she would not hold the Qur'an in her hand because she was in the state of major impurity.

The Prophet s is reported to have said that 'the angels [of mercy] do not enter into a house where there is a picture [of an inanimate], a dog or someone in the state

of janābah'.<sup>337</sup> This means that someone who refuses to do *ghusl* despite being in the state of janābah or someone who habitually does not take a bath.

There is no difference of opinion amongst the scholars regarding a junubi person (i.e. one in need of *ghusl*) not being allowed to touch the Qur'an. Whether it is he or a she, they cannot touch the Qur'an and are not allowed to pick it up, unless it is fully wrapped and kept in a box.

There is also consensus amongst them that someone who needs to perform wudhu is allowed to recite the Qur'an from memory, without touching the Qur'an. However, they differ over such a person touching the Qur'an. Similarly, there also appears to be some disagreement over whether a person in need of *ghusl* can recite the Qur'an from memory. We will give below the opinion of established schools of fiqh on these two issues.

### Can someone in need of *ghusl* recite the Qur'an from memory, or by looking at a screen?

Ali ḍ is reported to have been with his companions in a valley. He moved away from them towards the end of the valley for a call of nature. He came back and asked for a water-pot. He then washed both his hands and moved back. Then he recited a portion from the Qur'an and said, 'recite the Qur'an as long as you do not get into the state of Janābah. And when that is you do not recite the Qur'an, not even a single letter'.<sup>338</sup> This Hadith clearly states that someone who is in need of *ghusl* is not allowed to recite the Qur'an whatsoever. Even if it is from the memory and even if it only is one word.

Imam Nawawi r.a. (a Sha'fīe scholar) is quoted to have stated, 'our established opinion in regards to a junubi and a menstruating woman is that they cannot recite the Qur'an, not even a word, until they both have performed *ghusl*. Imam Ahmad r.a. did not approve of it either. Imam Malik r.a. said, no one in need of *ghusl* can recite the Qur'an, except a verse or two before going to sleep, in order to acquire protection against Satan. Awza'ie r.a. has excluded the verse containing the dua of riding on a mount.

These scholars also quote the famous incident of Abdullah b. Rawāha ḍ, who was caught in bed with his slave girl by his wife. She was enraged to have seen him in that state. She picked up a knife to stab him. He denied to have done anything with her, and to prove his innocence reminded her that 'has the Prophet ṣ not forbade us to recite the Qur'an in the state of janābah?' and then offered to recite the Qur'an there and then. So she challenged him to proceed with the recitation of the Qur'an. He went ahead and started reciting some poetry in a tone that

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<sup>337</sup>Abu-Dawud

<sup>338</sup>Ahmad, Darqutni

suggested it to be a verse of the Qur'an. She did not realise that it was not from the Qur'an, and reluctantly backed off. The following morning he went to the Prophet ﷺ and told him of this incident. The Prophet ﷺ laughed and did not reprimand anyone.

This report is used as an evidence to argue that in the age of the Prophet ﷺ, the companions knew that reciting the Qur'an in a state of janābah is not permissible. This was mentioned before the Prophet ﷺ and he confirmed it too.

On the other hand some scholars are of the opinion that recitation in this state is permissible, though not desired. Amongst the companions of the Prophet ﷺ, Abdullah b. Abbas رضى الله عنه is reported to have held this view. They argue that the Prophet ﷺ is reported to engage in the dhikr (remembrance) of Allah ﷻ regardless of whatever state he was in<sup>339</sup>. This Hadith is reported by Āisha رضى الله عنها, the wife of the Prophet ﷺ. The implication here is that surely she meant that even when he ﷺ was in the state of janābah.

Others nevertheless argue that the dhikr of Allah ﷻ is not restricted to the Qur'an. What is being discussed here is the recitation of the Qur'an. That is prohibited during the state of janābah and numerous reports make it very clear that recitation of the Qur'an is not permissible during this state.

### What about a menstruating woman?

Since menstruation goes on for a longer period of time, some scholars have considered women's need and suggested that if women in such a state recite duās that are stated in the Qur'an, or recited some other verses for the sake of protection, as long as it is not with the intention of tilāwah (recitation) then that may be permissible. Similarly, if they are studying, or teaching, then the words of the Qur'anic verses may be recited individually, but only if and when necessary. Otherwise they should sit in the gathering quietly and listen to the others being taught. Abdullah b. Umar رضى الله عنه has reported that the Prophet ﷺ said, 'A junubi must not recite any part of the Qur'an, nor should a menstruating woman'.<sup>340</sup>

### Can someone touch the Qur'an without wudhu? e.g. on a mobile screen?

Just like the issue discussed above, there is some difference of opinion here too. However, the majority clearly is on one side. According to all four schools of fiqh and according to the prominent companions of the Prophet ﷺ, like Ali رضى الله عنه, Abdullah b. Masood رضى الله عنه, Sa'd b. Abi Waqqās رضى الله عنه, Abdullah b. Umar رضى الله عنه and Salman رضى الله عنه, etc. for anyone who is in need of wudhu touching the Qur'an is not permissible. it is not

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<sup>339</sup>Bukhari

<sup>340</sup>Abu-Dawud, Tirmidhi



permissible for him or her to touch the Qur'an, the actual text, as well as the cover and the blank pages inside. Some have even reported a consensus over it.

Their evidence is below:

- The Qur'anic verse, '*no one touches it except the ones who have acquired purity; a revelation from the Lord of the worlds*<sup>341</sup>'. Normally the word revelation is used in the Qur'an to refer to the revelation on earth. So the implication of the verse is that this revelation should not be touched by anyone except those who are in the state of purity. It does not need mentioning that the Qur'an sometimes gives instructions (commands) in the form of a statement (khabr).<sup>342</sup>
- Hakeem b. Hizām d has reported that when the Prophet s sent me over to Yemen he said, 'Do not touch the Qur'an unless you are in the state of purity'.<sup>343</sup>
- Abdullah b. Umar d said, the Prophet s said, 'the Qur'an must not be touched by anyone other than the one who is pure'.<sup>344</sup>
- Uthman b. Abi-al-'Aas d said, 'we visited the Prophet s as a group. They noticed that I had surpassed them in terms of acquiring the Qur'an. I had surpassed them with surah al-Baqarah (the longest surah of the Qur'an). So the Prophet s said to me, 'I have declared you as their leader even though you are the youngest amongst them. Do not touch the Qur'an except when you are in the state of purity'.<sup>345</sup>
- In the letter that the Prophet s, which he wrote to Amr b. Hazm d, he s wrote, 'the Qur'an must not be touched by anyone other than the one who is in the state of purity'. Imam Ahmad b. Hanbal r.a. used to say about this letter that there is no doubt that it is authentic, written by the Prophet s.
- Salman al-Farisiy d was with his companions. He moved away from them in order to relieve himself. When he came back his companions requested him to perform the wudhu, as they had wished to enquire from him regarding a Qur'anic verse. He replied, 'you may ask me about it, I do not need to touch the Qur'an. It is not touched by anyone except those

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<sup>341</sup> Al-Qur'an 56:79-80

<sup>342</sup>For example look at al-Qur'an 2:233

<sup>343</sup>Hākim, al-Zahabi's confirms its authenticity as well.

<sup>344</sup>Darqutni, Tabarani

<sup>345</sup>Tabarani

who are in the state of purity'. i.e. I am able to answer your question from my memory. <sup>346</sup> This report suggests that it was a common practice amongst the companions of the Prophet ﷺ that they did not touch the Qur'an except when in the state of wudhu.

- The story of Umar ḍ, who later became the second Caliph, coming into Islam. When he arrived at his sister's house and asked to be shown the papers they were reading from she replied, 'You are impure and the Qur'an cannot be touched by anyone except the one who has purified himself. So get up and have a shower or wash yourself (as in wudhu)'. So he did and was handed over the pages of the Qur'an. It was surah Taha, he read it and Islam entered his heart.<sup>347</sup>

However, if a text has a mixture of the Qur'anic verses and other explanation, then it is not treated as the Qur'an. Like the letters written by the Prophet ﷺ and sent to the Kings and the royals of his time, inviting them to Islam. These contained some Qur'anic verses, even though a larger part of it was other than the Qur'an.

It is also important to note that handing the Qur'an over to a toddler is not permissible. Children should be taught to treat the Qur'an with utmost respect and in the state of wudhu. It has been reported from some Hanbali scholars that if a child mistreats the Qur'an the burden of sin shall be upon that adult who handed over the Qur'an to him without teaching him appropriate manners.

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<sup>346</sup>Baihaqi

<sup>347</sup>Tabarani, Baihaqi