



كتاب الطهارة من
The Book of Purification from

عمدة الطالب لنيل المآرب
العلامة منصور بن يونس البهوتي

The Student's Foundation
By
Manṣūr ibn Yūnus al-Bahūtī

و بلوغ المرام
الحافظ ابن حجر العسقلاني
And
Bulūgh al-Marām

By
Ibn Ḥajar al-‘Asqalānī

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه وتابعيهم
أجمعين .. وبعد:

فهذا مختصر في الفقه على مذهب الإمام الأئمة، أحمد بن محمد بن حنبل، تشتد إليه حاجة
المبتدئين، سألني بعض المقصرين والعاجزين، جعله الله خالصاً لوجهه الكريم، وسبباً
للزلفى لديه في جنات النعيم، ونفع به إنه هو الرؤوف الرحيم.

In the Name of Allah, Most Gracious, Most Merciful

All praise is due to Allah, Lord of all that exists, and may peace and blessings be upon our
leader Muhammad, his family, companions and followers... to proceed:

This is a summary of the *fiqh* of the *madh-hab* of the exemplary imam, Ahmad ibn Muhammad
ibn Hanbal. Beginner students are in great need of this, and it was requested of me by those
who fall short in their studies. May Allah make it sincerely for His noble face, a means of
nearness to him in the eternal gardens and may He make it beneficial, for He is Most
Compassionate, Most Merciful.

كتاب الطهارة

المياه ثلاثة: طهور: يرفع الحدث، ويزيل النجس الطارئ، وهو: الباقي على خلقته ولو حُكماً كمتغير بمكثه أو طحلب أو ورق شجر أو ممره ونحوه، أو مجاور نجس. وكره منه شديد حر أو برد، ومُسَخَّن بنجس لم يحتج إليه، أو بغير مُمَازج كدُهْن وقِطْع كافور، أو بملح مائي، لا مُسَخَّن بشمس أو طاهر.

وإن خلت مُكَلَّفَةٌ بيسيرٍ لطهارةٍ كاملةٍ عن حدثٍ: لم يرفع حدث رجلٍ.

Book of Purification

Water is of three categories:

Purifying: which lifts ritual impurity, and removes temporary impurities. Such water remains in its natural state, even if only legally, such as water changed due to stagnation, algae, leaves, its passing over things etc. or by being next to an impurity.

It is disliked from it that which is very hot or very cold, or what has been heated by an impurity without need, or it has changed due to something insoluble such as oil, a piece of camphor, or due to passing over salt flats. Water heated by the sun or something pure is not disliked.

If a mature woman secludes herself for a complete purification from ritual impurity with a small amount of water; such water will not lift the ritual impurity of a man.

الثاني: طاهرٌ، وهو: ما تغيّر كثيرٌ من لونه أو طعمه أو ريحه بطاهر غير ما مرّ، أو رُفِع بقليله حدثٌ، أو غُمس فيه كل يد مسلمٍ مُكَلَّف قائم من نوم ليلٍ، أو كان آخر غَسَلَةٍ زالت به النّجاسة وانفصل غير مُتغيّر.

The second category: Pure – it is that which has mostly changed in its colour, or taste or smell with something else pure other than that which has preceded, or it is a small amount already used to lift ritual impurity, or it is water in which has entered the hand of an adult Muslim who has awoken from sleeping at night, or it is the remains of a final washing used to remove an impurity and it has not changed.

الثالث: نجسٌ وهو: ما تغيّر بنجسٍ، ويسيرٌ لاقى نجاسةً لا بِمَحَلِّ تطهيرٍ. وَيُطَهَّر بِإِضَافَةٍ كَثِيرٍ، وَالكَثِيرُ بَزْوَالِ تَغْيِيرِهِ بِنَفْسِهِ، وَبِنَزْحِ بَقِي بَعْدِهِ كَثِيرٍ.

فإن بلغ الماء قُلَّتَيْنِ – وهما أربعمان رطل وستة وأربعون وثلاثة أسباع رطل مصري- لم ينجس إلّا بالتغيّر.

وإن شكَّ في تنجّس ماءٍ أو غيره بنى على اليقين، وإن اشتبه طَهُورٌ بنجسٍ لم يتحرّ، ويتيمم لعدم غيرهما، وإن اشتبه بطاهرٍ تَوْضِئاً وَضُوءاً واحداً من كلّ عَرَفَةٍ.

وإن اشتبهت ثيابٌ طاهرةٌ بنجسةٍ، صَلَّى في كل ثوب بعدد النجسة وزاد صلاةً، وكذا أمكنة ضيقة، ويصلي في واسعة بلا تحرّ.

The third category: Impure – it is that which has been changed by an impurity, or is a small amount that has mixed with an impurity, not by touching that place requiring cleansing. Such water is purified by adding great amounts of fresh water, or if the impurity is a great amount, then by its transformation, or by removing the impurity if it still leaves behind a great amount.

If water reaches the amount of two *qullahs* – that is 446 *riṭl* and three sevenths of an Egyptian *riṭl*, it does not become impure unless it changes.

If one doubts the impurity of water of something else, he goes with certainty. If something pure cannot be differentiated from something impure, he does not have to make a judgement, and instead makes a *tayammum* as he has no other water.

If purifying water cannot be differentiated from pure water, he makes one *wuḍūʾ* from each, taking one handful from each container.

If a pure garment cannot be differentiated from an impure garment, he prays in each garment the number of times equal to the number of impure garments, and then an additional prayer. He does similarly for small spaces. In larger spaces, he prays without making a judgement.

بسم الله الرحمن الرحيم

الحمد لله على نعمه الظاهرة والباطنة قديماً وحديثاً والصلاة والسلام على نبيه ورسوله محمد وآله وصحبه الذين ساروا في نصرة دينه سيرا حثيثاً وعلى أتباعهم الذين ورثوا علمهم والعلماء ورثة الأنبياء أكرم بهم وارثا وموروثا. أما بعد:

فهذا مختصر يشمل على أصول الأدلة الحديثية للأحكام حررته تحريراً بالغاً ليصير من يحفظه من بين أقرانه نابغاً ، ويستعين به الطالب المبتدئ ولا يستغني عنه الراغب المنتهي .

وقد بينت عقب كل حديث من أخرجه من الأئمة لإرادة نصح الأمة .

فالمراد بالسبعة أحمد والبخاري ومسلم وأبو داود والترمذي والنسائي وابن ماجه ، وبالسبعة من عدا أحمد ، وبالخمس من عدا البخاري ومسلم . وقد أقول الأربعة وأحمد ، وبالأربعة من عدا الثلاثة الأول ، وبالثلاثة من عداهم وعدا الأخير ، وبالمتفق البخاري ومسلم ، وقد لا أذكر معهما ، وما عدا ذلك فهو مبين .
وسميته بُلُوغُ الْمَرَامِ مِنْ أدَلَّةِ الْأَحْكَامِ ، والله أسأله أن لا يجعل ما علمناه علينا وبالأ ، وأن يرزقنا العمل بما يرضيه سبحانه وتعالى .

All praise is due to Allah for all His apparent and hidden blessings, both new and old, and may peace and blessings be upon His Prophet and Messenger Muhammad, his family, his companions who tread the path of aiding His religion, and those who follow them who are the heirs of their knowledge – for the scholars are the heirs of the Prophets – blessed are the heirs and the inherited. To proceed:

This is a summarised text containing the principles of the narrated evidences for the rulings of the *sharī'ah*. I strove in its compilation, so that the one who memorises it will be noticeable amongst his peers. The beginner student can use it as aid and the accomplished student cannot do without it.

After each narration, I have noted who collected it so as to sincerely advise the *Ummah*. Therefore:

The 'seven' are: Aḥmad, Al-Bukhārī, Muslim, Abu Dāwūd, al-Nasā'ī, al-Tirmidhī and Ibn Mājah.

The 'six' are the above without Aḥmad.

The 'five' are the above without Al-Bukhārī and Muslim, at times I may say. 'the four and Aḥmad'.

The 'four' are the above excluding the first three.

The 'three' are the above excluding the first three and the last one.

'Agreed upon' refers to Al-Bukhārī and Muslim, and I may not mention others alongside them.

All others are explicitly mentioned.

I called this 'Bulūgh al-Marām min Adilat al-Aḥkām'. I ask Allah to not make our knowledge a misery upon us, and that He grants us action that pleases Him, the Most High.

كِتَابُ الطَّهَّارَةِ

The Book of Purification

بَابُ الْمِيَاهِ

Chapter of Water

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الْبَحْرِ: **{ هُوَ الطَّهُّورُ مَاؤُهُ، الْحِلُّ مَيْتَتُهُ }** أَخْرَجَهُ الْأَرْبَعَةُ، وَابْنُ أَبِي شَيْبَةَ وَاللَّفْظُ لَهُ، وَصَحَّحَهُ ابْنُ خُزَيْمَةَ وَالتِّرْمِذِيُّ

1. Abu Hurayrah narrated that Allah's Messenger (ﷺ) said regarding the sea, "It's water is purifying and its dead are lawful."

Collected by the Four and Ibn Abi Shaybah and it is the latter's wording. Ibn Khuzaymah and Al-Tirmidhi authenticated it.

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - **{ إِنَّ الْمَاءَ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ }** أَخْرَجَهُ الثَّلَاثَةُ وَصَحَّحَهُ أَحْمَدُ

2. Abu Sa'id narrated that the Messenger of Allah (ﷺ) said, "Water is purifying, nothing makes it impure."

Collected by the three and authenticated by Ahmad.

وَعَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - **{ إِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ، إِلَّا مَا غَلَبَ عَلَى رِيحِهِ وَطَعْمِهِ، وَلَوْنِهِ }** أَخْرَجَهُ ابْنُ مَاجَةَ وَضَعَّفَهُ أَبُو حَاتِمٍ

{ الْمَاءُ طَاهِرٌ إِلَّا أَنْ تَغَيَّرَ رِيحُهُ، أَوْ طَعْمُهُ، أَوْ لَوْنُهُ؛ بِنَجَاسَةٍ تَحْدُثُ فِيهِ } وَلِلْبَيْهَقِيِّ:

3. Abu Umāmah al-Bāhilī narrated that the Messenger of Allah (ﷺ) said, “Water is not impurified by anything, except that which overcomes its smell, taste and colour.”

Collected by Ibn Mājah and declared weak by Abu Ḥātim

In the wording of Al-Bayhaqī, “Water is pure unless its smell, taste or colour changes due to an impurity within it.”

وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: { إِذَا كَانَ الْمَاءُ قَلَّتَيْنِ لَمْ يَحْمِلِ الْخَبَثَ } وَفِي لَفْظٍ: { لَمْ يَنْجُسْ } أَخْرَجَهُ الْأَرْبَعَةُ, وَصَحَّحَهُ ابْنُ خُرَيْمَةَ. وَابْنُ حِبَّانَ

4. ‘Abdullāh ibn ‘Umar narrated that the Messenger of Allah (ﷺ) said, “If water reaches two *qullahs*, it does not hold impurity.” In another wording, “It does not become impure.”

Collected by the four, and authenticated by Ibn Khuzaymah and Ibn Ḥibbān

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { لَا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ } أَخْرَجَهُ مُسْلِمٌ وَلِلْبُخَارِيِّ: { لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي, ثُمَّ يَغْتَسِلُ فِيهِ }. وَلِمُسْلِمٍ: "مِنْهُ". وَلَا بِي دَاوُدَ: { وَلَا يَغْتَسِلُ فِيهِ مِنَ الْجَنَابَةِ }

5. Abu Hurayrah narrated that Allah’s Messenger (ﷺ) said, “None of you should bathe in still water whilst he in a state of major ritual impurity.”

Collected by Muslim

In Al-Bukhārī’s wording, “None of you should urinate in stagnant water that does not flow, and then wash in it.” Muslim’s wording is, “from it.” Abu Dāwūd’s wording is, “and then bathe in it from major ritual impurity.”

وَعَنْ رَجُلٍ صَحِبَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { نَهَى رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "أَنْ تَغْتَسِلَ الْمَرْأَةُ بِفَضْلِ الرَّجُلِ, أَوْ الرَّجُلُ بِفَضْلِ الْمَرْأَةِ, وَلْيَغْتَرِفَا جَمِيعًا } أَخْرَجَهُ أَبُو دَاوُدَ. وَالنَّسَائِيُّ, وَإِسْنَادُهُ صَحِيحٌ

6. A man who accompanied the Prophet (ﷺ) said, "The Messenger of Allah (ﷺ) forbade a woman from bathing from the left over water of a man, and a man from bathing from the left over water of a woman, but they should take from the water together."

Collected by Abu Dāwūd and Al-Nasā'ī and it is authentic.

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا; { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَغْتَسِلُ بِفَضْلِ مَيْمُونَةَ رَضِيَ اللَّهُ عَنْهَا } أَخْرَجَهُ مُسْلِمٌ

وَالْأَصْحَابِ "السُّنَنِ" { "إِغْتَسَلَ بَعْضُ أَزْوَاجِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي جَفْنَةٍ, فَجَاءَ لِيَغْتَسِلَ مِنْهَا, فَقَالَتْ لَهُ: إِنِّي كُنْتُ جُنُبًا, فَقَالَ: "إِنَّ الْمَاءَ لَا يُجْنِبُ" } "وَصَحَّحَهُ التِّرْمِذِيُّ, وَابْنُ خُرَيْمَةَ

7. Ibn 'Abbās narrated that the Prophet (ﷺ) would bathe from the water of Maymūnah."

Collected by Muslim

In the wording of the *Sunan*, "Some of the wives of the Prophet (ﷺ) bathed in a tub, and then he came to also bathe. She said, 'I was in major ritual impurity.' He replied, 'Water does not become ritually impure.'"

Authenticated by Al-Tirmidhī and Ibn Khuzaymah

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { طَهُورُ إِنَاءٍ أَحَدِكُمْ إِذَا وَلَعَ فِيهِ الْكَلْبُ أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ, أَوْ لَاهَنَ بِالتُّرَابِ } أَخْرَجَهُ مُسْلِمٌ وَفِي لَفْظٍ لَهُ: { فَلْيُرْفَهُ }

وَلِلتِّرْمِذِيِّ: { أَخْرَاهُنَّ, أَوْ أُولَاهُنَّ بِالتُّرَابِ }

8. Abu Hurayrah narrated that Allah's Messenger (ﷺ) said, "Cleansing the vessel belonging to one of you if a dog puts its tongue in it is to wash it seven times, the first time with earth."

Collected by Muslim. In another wording of his, "spill the contents." In Al-Tirmidhī's wording, "The last or first washing with earth."

وَعَنْ أَبِي قَتَادَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ - فِي الْهَرَّةِ -:
{ إِنَّهَا لَيْسَتْ بِنَجَسٍ, إِنَّمَا هِيَ مِنَ الطَّوَافِينَ عَلَيْكُمْ } أَخْرَجَهُ الْأَرْبَعَةُ, وَصَحَّحَهُ التِّرْمِذِيُّ.
 وَابْنُ خُزَيْمَةَ

9. Abu Qatādah narrated that Allah's Messenger (ﷺ) said regarding a kitten, "It is not impure, it is from the frequenting ones upon you."

Collected by the four and authenticated by Al-Tirmidhī and Ibn Khuzaymah.

وَعَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { جَاءَ أَعْرَابِيٌّ فَبَالَ فِي طَائِفَةِ الْمَسْجِدِ, فَزَجَرَهُ النَّاسُ, فَنَهَاهُمْ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَلَمَّا قَضَى بَوْلَهُ أَمَرَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِذُنُوبٍ مِنْ مَاءٍ; فَأَهْرِيقَ عَلَيْهِ. } مُتَّفَقٌ عَلَيْهِ

10. Anas ibn Mālik narrated, "A Bedouin came and urinated to the side of the masjid so the people rebuked him. The Prophet (ﷺ) forbade them from doing so. When he had finished, the Prophet (ﷺ) ordered that a bucket of water be poured over it."

Agreed upon

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { **أُحِلَّتْ لَنَا**
مَيْتَتَانِ وَدَّمَانِ, فَأَمَّا الْمَيْتَتَانِ: فَالْجَرَادُ وَالْحُوتُ, وَأَمَّا الدَّمَانِ: فَالطِّحَالُ وَالْكَبِدُ } أَخْرَجَهُ أَحْمَدُ,
 وَابْنُ مَاجَهَ, وَفِيهِ ضَعْفٌ

11. Ibn ‘Umar narrated that Allah’s Messenger (ﷺ) said, “Two types of dead and two types of blood are permissible: the two types of dead are locusts and fish, and the two types of blood are the liver and spleen.”

Collected by Aḥmad and Ibn Mājah, and it contains weakness

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - {إِذَا وَقَعَ الذُّبَابُ فِي شَرَابٍ أَحَدِكُمْ فَلْيَغْمِسْهُ، ثُمَّ لِيَنْزِعْهُ، فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ دَاءٌ، وَفِي الْآخَرِ شِفَاءٌ} أَخْرَجَهُ الْبُخَارِيُّ

وَأَبُو دَاوُدَ، وَزَادَ: {وَإِنَّهُ يَتَّقِي بِجَنَاحِهِ الَّذِي فِيهِ الدَّاءُ}

12. Abu Hurayrah narrated that Allah’s Messenger (ﷺ) said, “If a fly falls into your drink, then dip it in fully and then remove it, for in one of its wings is disease and in the other cure.”

Collected by Al-Bukhārī

In Abu Dāwūd’s addition it continues, “for it protects itself with the diseased wing.”

وَعَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - {مَا قُطِعَ مِنَ الْبَهِيمَةِ - وَهِيَ حَيَّةٌ - فَهُوَ مَيِّتٌ} أَخْرَجَهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَحَسَنَهُ، وَاللَّفْظُ لَهُ

13. Abu Wāqid al-Laythī narrated that Allah’s Messenger (ﷺ) said, “What is severed from a living animal, has the ruling of dead meat.”

Collected by Abu Dāwūd and Al-Tirmidhī who declared it sound, and it is his wording.

فصل

Section

وَيُباح كل إناء ولو ثميناً، غير إناء ذهبٍ أو فضةٍ ونحو مطلّيّ بهما، إلا مُضَبَّياً بيسيرٍ من فضةٍ لحاجةٍ.

وتصحُّ طهارةٌ من إناءٍ مُحَرَّمٍ، وتُباح آنيةُ كفارٍ وثيابهم إن جُهل حالها. ولا يظهر جلد ميتةٍ بدبغٍ، ويُباح استعماله بعده في يابسٍ إن كان من طاهرٍ في حياةٍ.

وكلُّ أجزاء الميتة ولَبَنُها نجسٌ غير نحو شعرٍ وصوفٍ وما أُبين من حيٍّ كَمَيْتَتِهِ.

Every utensil is permissible even if it is valuable, except for utensils of gold or silver of what is plated in those two, except for what is used in small amounts of silver for a need.

Purification is permissible from a prohibited utensil. The utensils and clothing of the disbelievers is permissible so long as you are unaware of any reason to the contrary. The skin of a non-ritually slaughtered animal cannot be purified by tanning. It is permissible to use such skin after tanning in something dry if it was from an animal that was permissible during its lifetime.

All parts of a non-ritually slaughtered animal and its milk is impure, except for hair and wool. What is severed from a living animal, carries its same ruling.

باب الآنية

Chapter of Utensils

عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { لَا تَشْرَبُوا فِي آنيةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا، وَلَكُمْ فِي الْآخِرَةِ } مُتَّفَقٌ عَلَيْهِ

14. Ḥudhayfah ibn al-Yamān narrated that the Prophet (ﷺ) said, “Do not drink from gold or silver utensils, nor eat from such dishes, for they are for them in this world and for you in the Hereafter.”

Agreed upon

وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { الَّذِي يَشْرَبُ فِي إِنَاءِ الْفِضَّةِ إِنَّمَا يُجَرِّجُ فِي بَطْنِهِ نَارَ جَهَنَّمَ } مُتَّفَقٌ عَلَيْهِ

15. Umm Salamah narrated that Allah’s Messenger (ﷺ) said, “The one who drinks from a silver utensil is only pouring the Fire of Hell into his stomach.”

Agreed upon

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا دُبِغَ الْإِهَابُ فَقَدْ طُهِرَ } أَخْرَجَهُ مُسْلِمٌ. وَعِنْدَ الْأَرْبَعَةِ: { أَيُّمَا إِهَابٍ دُبِغَ }

16. Ibn ‘Abbās narrated that Allah’s Messenger (ﷺ) said, “If the skin is tanned, then it is pure.”

Collected by Muslim, and in the wording of the four, “Whichever skin is tanned...”

وَعَنْ سَلَمَةَ بِنِ الْمُحَبِّقِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { دِبَاغُ جُلُودِ الْمَيِّتَةِ طَهُورُهَا } صَحَّحَهُ ابْنُ حِبَّانَ

17. Salamah ibn al-Muḥabbiq narrated that Allah's Messenger (ﷺ) said, "Tanning a dead animal's skin purifies it."

Authenticated by Ibn Ḥibbān

وَعَنْ مَيْمُونَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: { مَرَّ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِشَاةٍ يَجْرُونَهَا، فَقَالَ: "لَوْ أَخَذْتُمْ إِهَابَهَا؟" فَقَالُوا: "إِنَّهَا مَيِّتَةٌ، فَقَالَ: "يُطَهِّرُهَا الْمَاءُ وَالْقَرْظُ" } "أَخْرَجَهُ أَبُو دَاوُدَ، وَالنَّسَائِيُّ

18. Maymūnah narrated, "The Messenger of Allah (ﷺ) passed by a sheep being dragged. He said, 'Why don't you take its skin?' They replied, 'It's dead'. He said, 'Water and Acacia leaves purify it.'"

Collected by Abu Dāwūd and Al-Nasā'ī

وَعَنْ أَبِي ثَعْلَبَةَ الْخُسَنِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ كِتَابٍ، أَفَنَأْكُلُ فِي أَيْتِهِمْ؟ } قَالَ: "لَا تَأْكُلُوا فِيهَا، إِلَّا أَنْ لَا تَجِدُوا غَيْرَهَا، فَاغْسِلُوهَا، وَكُلُوا فِيهَا" } "مُتَّفَقٌ عَلَيْهِ

19. Abu Tha'labah al-Khushanī narrated, "I said, 'O Messenger of Allah, we live in the land of the People of the Book, can we eat from their utensils?' He replied, 'Do not do so, unless you find nothing else, in which case wash it and eat from it.'"

Agreed upon

وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا؛ { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَصْحَابَهُ تَوَضَّأُوا مِنْ مَرَادَةِ امْرَأَةٍ مُشْرِكَةٍ. } "مُتَّفَقٌ عَلَيْهِ، فِي حَدِيثٍ طَوِيلٍ

20. 'Imrān ibn Ḥuṣayn narrated that the Prophet (ﷺ) and his companions made wuḍū' from the water container of a polytheist woman,"

Agreed upon from a longer narration

وَعَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ قَدَحَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - انْكَسَرَ،
فَاتَّخَذَ مَكَانَ الشَّعْبِ سِلْسِلَةً مِنْ فِضَّةٍ. } أَخْرَجَهُ الْبُخَارِيُّ

21. Anas ibn Mālik narrated that the cup of the Prophet (ﷺ) chipped, so he put a silver piece in that part.”

Collected by Al-Bukhārī

باب الإستنجاء

Chapter: *Istinjā'*

يُستحبُّ عند دُخولٍ خلاءٍ: قولُ "بِسْمِ اللَّهِ، أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ"

وعند خروجه: "الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي"

وتقديمُ يُسرَى رِجليه دُخولاً، واعتمادهُ عليها جالساً، واليمنى خروجاً - عكسُ مسجدٍ ونحوه -، وبُعدِهِ في فضاء، واستتاره، وطلبُ مكانٍ رَخْوٍ لِبَوْلِهِ، **ومسحُ ذَكَرِهِ بِيُسْرَى يَدِيهِ إِذَا فَرَغَ مِنْ دُبْرِهِ إِلَى رَأْسِهِ ثَلَاثًا، وَنَتْرَهُ كَذَلِكَ، وَتَحَوُّلُهُ لِيَسْتَنْجِيَ إِنْ خَشِيَ تَلَوُّثًا**

It is recommended when entering the toilet area to say, "In the name of Allah, O Allah, I seek refuge in You from all evil and devils." When leaving, he says, "All praise is due to Allah who removed this harm from me and protected me."

He should enter with the left foot, and rest upon whilst squatting, and use the right foot to exit – the opposite of the mosque and other places. He should go far away in the open, conceal himself, and find a soft place for urination. He should cleanse himself with his left hand once finished, from the bottom of his private part to its head thrice, and squeeze out any drops. He should move to another place for *istinjā'* if he fears impurity.

ويُكره: دخوله بما فيه ذكرُ اللَّهِ بلا حاجةٍ، ورفعُ ثوبه قبل دنوّه من أرضٍ، وكلامٌ فيه، وبوله في نحو شقٍّ، ومَسُّ فَرْجِهِ بيمينه، واستنجاؤه بها بلا عذرٍ، واستقبالُ شمسٍ أو قمرٍ.

It is disliked to enter the toilet with that which contains Allah's name without need. Likewise, it is disliked to lift one's clothes before crouching, to speak, to urinate in burrows, to touch the private part with the right hand, or make *istinjā'* with it for no reason, or to face the sun or moon.

وَحَرَّمَ: لبثه فوق حاجته، وبوله وتغوُّطه بطريقٍ أو ظلِّ نافعٍ أو مورد ماءٍ، وتحت شجرٍ عليه ثمر.

ويستجمر ثمَّ يستنجي، ويجزئ أحدهما إلا إذا جاوز الخارج المعتاد فيجب الماء، ولا يصحُّ استجمارٌ إلا بطاهرٍ مباحٍ مُنقٍ غير عَظْمٍ وَرَوْتٍ وطعامٍ.

ويُشترط ثلاث مَساحات مُنقية تَعُمُّ كُلُّ مَسحةٍ المحلِّ، فإن لم تُتق زاد، ويُستحب قُطعه على وتر، ويجب لكل خارج غير ريح وظاهر وما لا يلوِّث، ولا يصح وضوءٌ ولا تيمم قبله.

It is forbidden to remain in the toilet beyond one's need, to urinate or defecate on a road, or beneficial shade, or watering hole or beneath a fruit tree.

He makes *istijmār* and then *istinjā'*. Either one is sufficient unless the impurity has spread beyond its place, in which case water is obligated. *Istijmār* is not correct except with what is clean, permissible and cleansing, and not bones, dung or food.

The condition is three cleansing wipes which cover the whole area of impurity. If this is not enough, he increases. It is liked that he should stop at an odd number. The above is obligatory for all that comes from the private parts, except wind, what is pure and what does not stain. *Wuḍū'* and *tayammum* are not permissible before it.

بَابُ قَضَاءِ الْحَاجَةِ

Chapter: Relieving Oneself

عَنْ أَنَسِ بْنِ مَالِكٍ - رضي الله عنه - قَالَ: كَانَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - إِذَا دَخَلَ
الْخَلَاءَ وَضَعَ خَاتَمَهُ. أَخْرَجَهُ الْأَرْبَعَةُ، وَهُوَ مَعْلُودٌ

76. Anas ibn Mālik narrated, “When the Messenger of Allah (ﷺ) would want to relieve himself, he would remove his ring”

Collected by the four and it is defective

وَعَنْهُ قَالَ: { كَانَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - إِذَا دَخَلَ الْخَلَاءَ قَالَ: "اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ } "أَخْرَجَهُ السَّبْعَةُ

77. He also narrated, “When the Messenger of Allah (ﷺ) entered the toilet area, he would say, “O Allah, I seek refuge in You from all evil and devils.”

Collected by the seven

وَعَنْهُ قَالَ: { كَانَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - يَدْخُلُ الْخَلَاءَ, فَأَحْمِلُ أَنَا وَغُلَامٌ نَحْوِي
إِدَاوَةً مِنْ مَاءٍ وَعَنْزَةً, فَيَسْتَنْجِي بِالْمَاءِ } مُتَّفَقٌ عَلَيْهِ ِ

78. He also narrated, “The Messenger of Allah (ﷺ) would enter the toilet area, and I and another boy similar to me would carry a water container and a spear, and he would wash himself with water.”

Agreed upon

وَعَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ - رضي الله عنه - قَالَ: { قَالَ لِي النَّبِيُّ - صلى الله عليه وسلم -
"خُذِ الْإِدَاوَةَ." فَانْطَلَقَ حَتَّى تَوَارَى عَنِّي, فَقَضَى حَاجَتَهُ } مُتَّفَقٌ عَلَيْهِ ِ

79. Al-Mughīrah ibn Shu‘bah narrated, “The Prophet (ﷺ) said to me, ‘Take a water skin.’ He then moved away until he disappeared from me and relieved himself.”

Agreed upon

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - {إِتَّقُوا
الْلَّاعِنِينَ: الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ, أَوْ فِي ظِلِّهِمْ} رَوَاهُ مُسْلِمٌ

زَادَ أَبُو دَاوُدَ, عَنْ مُعَاذٍ: {وَالْمَوَارِدَ}

وَلِأَحْمَدَ; عَنِ ابْنِ عَبَّاسٍ: {أَوْ نَقَعَ مَاءً} وَفِيهِمَا ضَعْفٌ

وَأَخْرَجَ الطَّبْرَانِيُّ النَّهْيَ عَنْ تَحْتَ الْأَشْجَارِ الْمُثْمِرَةِ, وَضَفَةِ النَّهْرِ الْجَارِي. مِنْ حَدِيثِ ابْنِ
عُمَرَ بِسَنَدٍ ضَعِيفٍ

80. Abu Hurayrah narrated that Allah’s Messenger (ﷺ) said, “Beware of the two accursed matters: the one who relieves himself in the path of others and in their shade.”

Collected by Muslim. Abu Dāwūd added on the authority of Mu‘ādh, “and their watering holes.” Aḥmad’s narration from Ibn ‘Abbās includes, “and the place of water collection.” Both these additions have weakness in them. Al-Ṭabarānī collected the prohibition to relieve oneself beneath a fruit tree, or the bank of a river, from the narration of Ibn ‘Umar with a weak chain.

وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - {إِذَا تَغَوَّطَ
الرَّجُلَانِ فَلْيَتَوَارَا كُلُّ وَاحِدٍ مِنْهُمَا عَنْ صَاحِبِهِ, وَلَا يَتَحَدَّثَا. فَإِنَّ اللَّهَ يَمَقْتُ عَلَى ذَلِكَ} رَوَاهُ
وَصَحَّحَهُ ابْنُ السَّكَنِ, وَابْنُ الْقَطَّانِ, وَهُوَ مَعْلُولٌ

81. Jābir narrated that Allah’s Messenger (ﷺ) said, “If two men are relieving themselves, each one should conceal himself from the other and they should not speak, for Allah detests that.”

Collected and authenticated by Ibn al-Sakan and Ibn al-Qaṭṭān, and it is defective

وَعَنْ أَبِي قَتَادَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { لَا يُمَسِكَنَّ أَحَدُكُمْ ذَكَرَهُ بِيَمِينِهِ, وَهُوَ يَبُولُ, وَلَا يَتَمَسَّحُ مِنَ الْخَلَاءِ بِيَمِينِهِ, وَلَا يَتَنَقَّسُ فِي الْإِنَاءِ } مُتَّفَقٌ عَلَيْهِ, وَاللَّفْظُ لِمُسْلِمٍ ۝

82. Abu Qatādah narrated that Allah's Messenger (ﷺ) said, "None of you should hold their private part with their right hand whilst urinating, nor cleanse themselves with their right hand, nor breathe in a utensil."

Agreed upon and the wording is from Muslim

وَعَنْ سَلْمَانَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { لَقَدْ نَهَاَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ, أَوْ أَنْ نَسْتَنْجِيَ بِالْيَمِينِ, أَوْ أَنْ نَسْتَنْجِيَ بِأَقْلٍ مِنْ ثَلَاثَةِ أَحْجَارٍ, أَوْ أَنْ نَسْتَنْجِيَ بِرَجِيعٍ أَوْ عَظْمٍ } "رَوَاهُ مُسْلِمٌ ۝

وَاللِّسْبَعَةَ مِنْ حَدِيثِ أَبِي أَيُّوبَ - رَضِيَ اللَّهُ عَنْهُ - { لَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا بَوْلٍ, وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا }

83. Salmān narrated, "Allah's Messenger (ﷺ) forbade us from facing the *qiblah* whilst urinating or defecating, using the right hand to cleanse ourselves, or to use less than three stones or to use dung or bones."

Collected by Muslim

The seven collected from the narration of Abu Ayyūb, "Do not face the *qiblah* whilst defecating or urinating, but turn east or west."

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا; أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ { مَنْ أَتَى الْغَائِطَ فَلْيَسْتَتِرْ } رَوَاهُ أَبُو دَاوُدَ ۝

84. 'Ā'ishah narrated that the Prophet (ﷺ) said, "Whoever relieves themselves should be concealed."

Collected by Abu Dāwūd

وَعَنْهَا: { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إِذَا خَرَجَ مِنَ الْغَائِطِ قَالَ: "غُفْرَانُكَ" } "أَخْرَجَهُ الْخَمْسَةَ. وَصَحَّحَهُ أَبُو حَاتِمٍ، وَالْحَاكِمُ ُ

85. She also narrated that the Prophet (ﷺ) would say after leaving the toilet area, "I seek Your pardon."

Collected by the five and authenticated by Abu Ḥātim and al-Ḥākim

وَعَنِ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { أَتَى النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْغَائِطُ , فَأَمَرَنِي أَنْ آتِيَهُ بِثَلَاثَةِ أَحْجَارٍ, فَوَجَدْتُ حَجَرَيْنِ, وَلَمْ أَجِدْ ثَالِثًا. فَأَتَيْتُهُ بِرَوْثَةٍ. فَأَخَذَهُمَا وَالْقَى الرِّوْثَةَ, وَقَالَ: "هَذَا رُكْسٌ" } "أَخْرَجَهُ الْبُخَارِيُّ ُ
زَادَ أَحْمَدُ، وَالْأَدَارِقُطْنِيُّ: { ائْتِنِي بِغَيْرِهَا }

86. Ibn Mas'ūd narrated, "The Prophet (ﷺ) went to relieve himself and ordered me to bring him three stones. I only found two stones and no third, so I brought him in its place dung. He took the two stones and threw the dung, saying, 'It is filthy.'"

Collected by Al-Bukhārī. In the addition of Aḥmad and Al-Dāraquṭnī, "Bring me something else."

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَهَى "أَنْ يُسْتَنْجَى بِعَظْمٍ, أَوْ رَوْثٍ" وَقَالَ: "إِنَّهُمَا لَا يُطَهَّرَانِ" } "رَوَاهُ الْأَدَارِقُطْنِيُّ وَصَحَّحَهُ

87. Abu Hurayrah narrated, "Allah's Messenger (ﷺ) forbade cleansing with a bone or dung and said, 'They do not cleanse.'"

Collected by Al-Dāraquṭnī who authenticated it.

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - {إِسْتَنْزَهُوا
مِنَ الْبَوْلِ, فَإِنَّ عَامَّةَ عَذَابِ الْقَبْرِ مِنْهُ} رَوَاهُ الدَّارَقُطْنِيُّ
وَالْحَاكِمُ: { أَكْثَرُ عَذَابِ الْقَبْرِ مِنَ الْبَوْلِ } وَهُوَ صَحِيحُ الْإِسْنَادِ

88. Abu Hurayrah narrated that Allah's Messenger (ﷺ) said, "Avoid having urine on you, for most of the punishment of the grave is due to it."

Collected by Al-Dāraqūṭnī. In the narration of Al-Ḥākim, "Most of the punishment of the grave is from urine." It is authentic.

وَعَنْ سُرَّاقَةَ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { عَلَّمَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
فِي الْخَلَاءِ " : أَنْ نَقْعُدَ عَلَى الْيُسْرَى, وَنَنْصِبَ الْيُمْنَى } "رَوَاهُ الْبَيْهَقِيُّ بِسَنَدٍ ضَعِيفٍ

89. Surāqah ibn Mālik narrated, "Allah's Messenger (ﷺ) taught regarding toilet etiquette, to lean on our left and keep the right erect."

Collected by Al-Bayhaqī with a weak chain

وَعَنْ عِيسَى بْنِ يَزْدَادَ, عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - {إِذَا بَالَ أَحَدُكُمْ
فَلْيَنْشُرْ ذَكَرَهُ ثَلَاثَ مَرَّاتٍ} رَوَاهُ ابْنُ مَاجَهَ بِسَنَدٍ ضَعِيفٍ

90. 'Īsā ibn Yazdād narrated from his father that Allah's Messenger (ﷺ) said, "When one of you urinates, let him squeeze his private part three times."

Collected by Ibn Mājah with a weak chain

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا; { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سَأَلَ أَهْلَ قُبَاءٍ,
فَقَالُوا: إِنَّا نَتَّبِعُ الْحِجَارَةَ الْمَاءَ } رَوَاهُ الْبَزَّازُ بِسَنَدٍ ضَعِيفٍ

وَأَصْلُهُ فِي أَبِي دَاوُدَ, وَالتِّرْمِذِيُّ وَصَحَّحَهُ ابْنُ خُزَيْمَةَ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ
- بِدُونِ ذِكْرِ الْحِجَارَةِ

91. Ibn ‘Abbās narrated that the Prophet (ﷺ) asked the people of Qubā’ and they replied, “We use water after using stones.”

Collected by Al-Bazzār with a weak chain. Its origin is in Abu Dāwūd and Al-Tirmidhī. Ibn Khuzaymah authenticated it from the narration of Abu Hurayrah without the mention of stones.

بَاب

Chapter

يُسْنُ التَّسْوُكُ عَرْضاً بِسِرَاهِ بَعْدِ لَيْلٍ مِّنْ نَّحْوِ أَرَاكٍ، وَيُكْرَهُ لِصَائِمٍ بَعْدَ الزَّوَالِ، وَيَتَأَكَّدُ عِنْدَ صَلَاةٍ وَانْتِبَاهٍ وَتَغْيِيرِ فَمٍ، وَيَبْتَدِئُ بِجَانِبِ فَمِهِ الْيَمَنِ.

Siwāk is recommended horizontally with one's left, using a soft stick such as from *arāk*. It is disliked to use for the one fasting after noon. It is highly recommended before prayer, when awaking and to neutralise mouth odours. He begins from the right side of the mouth.

وَيَذْهَبُ غُبًّا، وَيَكْتَحِلُ وَثَرًا. وَيَجِبُ خَتَانُ ذَكَرٍ وَأُنْثَى عِنْدَ بُلُوغِ مَا لَمْ يَخَفْ عَلَى نَفْسِهِ، وَزَمَنُ صِغَرٍ أَفْضَلُ.

One should oil themselves sometimes, and use kohl an odd number of times. It is obligatory for men and women to circumcise at puberty so long as no harm is feared, and to do so at a young age is preferred.

وَيُكْرَهُ الْقَزَعُ، وَثَقْبُ أُذُنِ صَبِيٍّ، وَنَتْفُ شَيْبٍ، وَتَغْيِيرُهُ بِسَوَادٍ. وَسُنُّ اسْتِحْدَادٍ، وَحَفُّ شَارِبٍ، وَتَقْلِيمُ ظَفَرٍ، وَنَتْفُ إِبْطٍ. وَحَرْمُ نَمَصٍّ، وَوَشْرٌ، وَوَشْمٌ.

It is disliked to shave some of the head, to pierce the ears of a boy, remove white hairs or dye them black. It is recommended to remove pubic hair, trim the moustache, trim nails and remove underarm hair. It is prohibited to pluck facial hair, to space teeth and to tattoo.

باب الوضوء

Chapter: Wudū'

فُرُوضُهُ: غَسْلُ الْوَجْهِ، وَمِنْهُ فَمٌّ وَأَنْفٌ، وَغَسْلُ الْيَدَيْنِ مَعَ الْمِرْفَقَيْنِ، وَمَسْحُ الرَّأْسِ كُلِّهِ - وَمِنْهُ الْأَذْنَانِ-، وَغَسْلُ الرَّجْلَيْنِ مَعَ الْكَعْبَيْنِ، وَتَرْتِيبٌ، وَمُؤَالَاةٌ؛ بَأَنْ لَا يُؤَخَّرَ غَسْلُ عُضْوٍ حَتَّى يَجِفَّ مَا قَبْلَهُ.

Its obligatory parts are: washing the face including the mouth and nose, washing the hands up to the elbows, wiping over all the head and ears, washing the feet including ankles, the correct order, and successiveness whereby a limb is not delayed in washing to the extent that the one before it has dried.

وَشُرْطُ لَهُ وَلِغَسْلٍ: نِيَّةٌ، وَطَهُورِيَّةٌ مَاءٍ، وَإِبَاحَتُهُ، وَإِزَالَةُ مَا يَمْنَعُ وَصُولَهُ، وَانْقِطَاعُ مُوجِبٍ.

Its conditions and the conditions for bathing are intention, purifying water that is permissible, removal of all things which would prevent the washing and the stopping of anything which would nullify it.

وَتَجِبُ فِيهِمَا: التَّسْمِيَةُ مَعَ الذِّكْرِ، فَيَنْوِي عِنْدَهَا أَوْ قَبْلَهَا بِيَسِيرٍ رَفَعَ الْحَدَثَ أَوْ الطَّهَارَةَ لِلصَّلَاةِ مَثَلًا، وَإِنْ نَوَى مَا يُسْنُّ لَهُ: كَقِرَاءَةِ وَأَذَانٍ وَرَفَعَ شَكًّا وَغَضَبًا، أَوْ نَوَى التَّجْدِيدَ نَاسِيًا حَدَثَهُ، أَوْ الْغَسْلَ لِنَحْوِ جُمُعَةٍ أَوْ عِيدٍ ارْتَفَعَ حَدَثُهُ. وَإِنْ تَنَوَّعَتْ أَحْدَاثُ فَنَوَى أَحَدَهَا ارْتَفَعَ كُلُّهَا.

In both it is obligatory to mention Allah's name if one remembers, to intend at the time or just before it, the lifting of ritual impurity or purification for prayer for example. If one intends it for something recommended such as recitation, *adhān*, removal of doubt, anger, or wants to renew it forgetting that he had nullified it, or bathes for something like Jum'uah or 'Īd, his ritually impure state is lifted. If more than one ritually impure state is upon him, and he intends for the lifting of one, the rest are also lifted.

وَيُسْنُ أَنْ يَنْوِي عِنْدَ أَوَّلِ مَسْنُونٍ وَجَدَ قَبْلَ وَاجِبٍ، فَيَنْوِي ثُمَّ يُسَمِّي ثُمَّ يَغْسِلُ كَفَّيْهِ ثَلَاثًا، ثُمَّ يَتَمَضَّمُ، ثُمَّ يَسْتَنْشِقُ بِيَمِينِهِ، وَيَسْتَنْثَرُ بَيْسَارَهُ ثَلَاثًا ثَلَاثًا، ثُمَّ يَغْسِلُ وَجْهَهُ مِنْ مَنبِتِ شَعْرِ الرَّأْسِ الْمَعْتَادِ مَعَ مَا أَنْحَدَرَ مِنَ اللَّحْيَيْنِ وَالذَّقْنِ طَوْلًا، وَمَا بَيْنَ الْأُذُنَيْنِ عَرْضًا، وَمَا فِيهِ مِنْ شَعَرٍ خَفِيفٍ وَظَاهِرٍ الْكَثِيفِ، وَيُخَلِّ بَاطِنَهُ ثُمَّ يَدِيهِ مَعَ مِرْفَقَيْهِ ثَلَاثًا، وَيُعْفَى عَنْ يَسِيرِ وَسْخٍ تَحْتَ ظُفْرِ، ثُمَّ يَمْسَحُ رَأْسَهُ ثُمَّ يَمْسَحُ أُذُنَيْهِ مَرَّةً، ثُمَّ يَغْسِلُ رِجْلَيْهِ مَعَ كَعْبَيْهِ ثَلَاثًا، ثُمَّ يَقُولُ **رَافِعًا بَصَرَهُ لِلسَّمَاءِ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ**"

It is recommended to make the intention before the first recommended act performed before an obligatory act.

He makes the intention, then says Allah's name, then washes his hands three times. Next, he washes his mouth, then pulls water into his nose using the right hand, and pushes it out using the left hand three times. He then washes his face, from where his hairline would usually begin on his forehead along with the sides of his face and chin length ways, and from ear to ear width ways, including in this any thin hair, and what shows of his thick hair, putting his hands through it.

Next, he washes his hands up to and including his elbows. Trace amounts of dirt beneath the nails is overlooked. He then wipes over his heads and ears once. He then washes his feet including ankles three times. He then says whilst looking to the heavens, 'I testify that none has the right to be worshipped except Allah, alone and without partner. I testify that Muhammad is His slave and messenger'.

وَيَغْسِلُ أَقْطَعَ بَاقِي فَرَضِهِ. وَيُبَاحُ تَنْشِيفٌ، وَمُعِينٌ، وَمَنْ وُضِيَ بِإِذْنِهِ وَنَوَاهِ صَحَّ.

وَيُسْنُ فِي وَضُوءٍ: سِوَاكَ، وَغَسْلُ كَفَّيْهِ إِنْ لَمْ يَكُنْ قَائِمًا مِنْ نَوْمٍ لَيْلٍ نَاقِضٍ لَوْضُوءٍ فَيَجِبُ، وَالْبَدَأَةُ قَبْلَ وَجْهِهِ بِمَضْمُضَةٍ فَاسْتِنْشَاقٍ، وَمِبَالِغَةٍ فِيهِمَا لِغَيْرِ صَائِمٍ، وَتَخْلِيلِ لَحْيَةٍ كَثِيفَةٍ، وَأَصَابِعٍ، وَتِيَامِنٍ، وَذَلِكَ، وَأَخْذَ مَاءٍ جَدِيدٍ لِلْأُذُنَيْنِ، وَغَسْلَةَ ثَانِيَةٍ وَثَالِثَةٍ، وَكُرَّهُ فَوْقَهَا.

The one who has a severed limb must wash what remains. It is recommended to dry himself and to have a helper. Whoever is washed with his permission and intends so, has a valid ablution.

It is recommended in *wuḍū'* to use the *miswāk*, to wash the hands so long as he has not awoken from a night sleep which nullifies *wuḍū'*, in which case it is obligatory. It is also recommended to begin with the mouth and nose before washing the face, and to do so forcefully unless fasting, to run wet fingers through a thick beard, to wash between the fingers and toes, to begin with the right, to rub with the hands, to use new water for the ears, and to make the second and third washes, more than this is disliked.

بَابُ الْوُضُوءِ

Chapter: Wuḍū'

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ { **لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لِأَمْرَتِهِمْ بِالسِّوَاكِ مَعَ كُلِّ وَضُوءٍ** } أَخْرَجَهُ مَالِكٌ, وَأَحْمَدُ, وَالنَّسَائِيُّ, وَصَحَّحَهُ ابْنُ خُزَيْمَةَ

29. Abu Hurayrah narrated that Allah's Messenger (ﷺ) said, "Were it not burdensome for my Ummah, I would have commanded them to use the siwāk with every ablution."

Collected by Mālik, Aḥmad, Al-Nasā'ī, and authenticated by Ibn Khuzaymah

وَعَنْ حُمْرَانَ; { **أَنَّ عُثْمَانَ - رَضِيَ اللَّهُ عَنْهُ - دَعَا بِوَضُوءٍ, فَغَسَلَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ, ثُمَّ مَضْمَضَ, وَاسْتَنْشَقَ, وَاسْتَنْثَرَهُ, ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ, ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثَ مَرَّاتٍ, ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ, ثُمَّ مَسَحَ بِرَأْسِهِ, ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ, ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ, ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا. } مُتَّفَقٌ عَلَيْهِ**

30. Ḥamrān narrated, "Uthmān called for water to perform ablution. He washed the palms of his hands three times, then rinsed his mouth and sniffed water in his nose and then blew it out. He then washed his face three times. Thereafter, he washed his right hand up to his elbow three times, then the left one likewise, then he passed wet hands on his head. Then he washed his right foot up to the ankle three times, then the left one likewise. He then said, "I saw Allah's Messenger (ﷺ) performing ablution like this ablution of mine."

Agreed upon

وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - فِي صِفَةِ وَضُوءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { **وَمَسَحَ بِرَأْسِهِ وَاحِدَةً** } أَخْرَجَهُ أَبُو دَاوُدَ

31. ‘Alī said concerning the description of the Prophet’s (ﷺ) ablution, “He wiped his head once.”

Collected by Abu Dāwūd

وَعَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ بْنِ عَاصِمٍ - رَضِيَ اللَّهُ عَنْهُ - فِي صِفَةِ الْوُضُوءِ - قَالَ: { وَمَسَحَ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِرَأْسِهِ, فَأَقْبَلَ بِيَدَيْهِ وَأَدْبَرَ. } مُتَّفَقٌ عَلَيْهِ
وَفِي لَفْظٍ: { بَدَأَ بِمُقَدِّمِ رَأْسِهِ, حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاهُ, ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ

32. ‘Abdullāh ibn Zayd ibn ‘Āṣim said concerning the description of the Prophet’s (ﷺ) ablution, “He wiped over his head, starting from the front of the head to the back, and back again.”

Agreed upon. In another wording, “He began at the front of the head, then wiped until he reached the back, and then brought his hands back to where he began from.”

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا - فِي صِفَةِ الْوُضُوءِ - قَالَ { ثُمَّ مَسَحَ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِرَأْسِهِ, وَأَدْخَلَ إصْبَعَيْهِ السَّبَّاحَتَيْنِ فِي أُذُنَيْهِ, وَمَسَحَ بِإِبْهَامَيْهِ ظَاهِرَ أُذُنَيْهِ. } أَخْرَجَهُ أَبُو دَاوُدَ, وَالتَّسَانِيُّ, وَصَحَّحَهُ ابْنُ حُرَيْمَةَ

33. ‘Abdullāh ibn ‘Amr said concerning the description of the Prophet’s (ﷺ) ablution, “He then wiped over his head, and entered his index fingers into his ears, and used his thumbs to wipe over the outer part of his ears.”

Collected by Abu Dāwūd, Al-Nasā’ī and authenticated by Ibn Khuzaymah

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَلْيَسْتَنْثِرْ ثَلَاثًا, فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيْشُومِهِ } مُتَّفَقٌ عَلَيْهِ

34. Abu Hurayrah narrated that Allah’s Messenger (ﷺ) said, “When one of you awakes from sleep, let him blow his nose out three times, for Satan sleeps in his nostrils.”

Agreed upon

وَعَنْهُ: { إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَغْمِسُ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثًا فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ } مُتَّفَقٌ عَلَيْهِ. وَهَذَا لَفْظُ مُسْلِمٍ

35. He also narrated, “When one of you awakes from sleep, he should not enter his hand into a vessel until he first washes it three times, for he does not know where his hand went as he slept.”

Agreed upon and this is the wording of Muslim

وَعَنْ لَقِيطِ بْنِ صَبْرَةَ، - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { أَسْبِغْ الْوُضُوءَ، وَخَلِّلْ بَيْنَ الْأَصَابِعِ، وَبَالَغْ فِي الْأَسْتِنْشَاقِ، إِلَّا أَنْ تَكُونَ صَائِمًا } أَخْرَجَهُ الْأَرْبَعَةُ، وَصَحَّحَهُ ابْنُ خُرَيْمَةَ

وَلِأَبِي دَاوُدَ فِي رِوَايَةٍ: { إِذَا تَوَضَّأْتَ فَمَضْمُضٌ }

36. Laqīṭ ibn Ṣabirah narrated that Allah’s Messenger (ﷺ) said, “Perfect your ablution, wash in between the digits, and draw water into your nose forcefully unless fasting.”

Collected by the four and authenticated by Ibn Khuzaymah. In Abu Dāwūd’s wording, “When you perform ablution, then wash your mouth.”

وَعَنْ عُثْمَانَ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُخَلِّلُ لِحْيَتَهُ فِي الْوُضُوءِ } أَخْرَجَهُ التِّرْمِذِيُّ، وَصَحَّحَهُ ابْنُ خُرَيْمَةَ

37. ‘Uthmān narrated that the Prophet (ﷺ) used to pass his fingers through his beard during ablution.”

Collected by Al-Tirmidhī and authenticated by Ibn Khuzaymah.

وَعَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَتَى بِثُلُثَيْ مُدٍّ،
فَجَعَلَ يَذُلُّكَ ذِرَاعَيْهِ } أَخْرَجَهُ أَحْمَدُ، وَصَحَّحَهُ ابْنُ خُرَيْمَةَ

38. ‘Abdullāh ibn Zayd narrated that the Prophet (ﷺ) was brought two thirds of a *mudd*, and began to rub water on his arms.

Collected by Aḥmad and authenticated by Ibn Khuzaymah

وَعَنْهُ، { أَنَّهُ رَأَى النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَأْخُذُ لِأُذُنَيْهِ مَاءً خِلَافَ الْمَاءِ الَّذِي أَخَذَ
لِرَأْسِهِ. } أَخْرَجَهُ الْبَيْهَقِيُّ

وَهُوَ عِنْدَ "مُسْلِمٍ" مِنْ هَذَا الْوَجْهِ بِلَفْظٍ: وَمَسَحَ بِرَأْسِهِ بِمَاءٍ غَيْرِ فَضْلِ يَدَيْهِ، وَهُوَ الْمَحْفُوظُ

39. He also narrated that he saw the Prophet (ﷺ) take water for his ears other than the water he used for his head.”

Collected by Al-Bayhaqī. It is also collected by Muslim but with the wording, “He wiped over his head with water not used for his arms.” This wording is better preserved.

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ:
{ "إِنَّ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ، مِنْ أَثَرِ الْوُضُوءِ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ
غُرَّتَهُ فَلْيَفْعَلْ. } مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِمُسْلِمٍ

40. Abu Hurayrah narrated that he heard the Allah’s Messenger (ﷺ) say, “My *Ummah* on the Day of Judgement will come with illuminated limbs from the effects of ablution, so whoever can increase his illumination should do so.”

Agreed upon and this is the wording of Muslim

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُعْجِبُهُ التَّيْمُنُ فِي
تَعْلِهِ، وَتَرْجُلِهِ، وَطُهُورِهِ، وَفِي شَأْنِهِ كُلِّهِ. } مُتَّفَقٌ عَلَيْهِ

41. ‘Ā’ishah narrated, “The Prophet (ﷺ) preferred to start with the right in putting on his shoes, combing his hair, his purification and all his affairs.”

Agreed upon

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا تَوَضَّأْتُمْ فابدأوا بِمِائِمِنِكُمْ } أَخْرَجَهُ الْأَرْبَعَةُ, وَصَحَّحَهُ ابْنُ خُزَيْمَةَ

42. Abu Hurayrah narrated that Allah’s Messenger (ﷺ) said, “When you perform wuḍū’, begin with the right.”

Collected by the Four and authenticated by Ibn Khuzaymah.

وَعَنْ الْمُغِيرَةَ بْنِ شُعْبَةَ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - تَوَضَّأَ, فَمَسَحَ بِنَاصِيَتِهِ, وَعَلَى الْعِمَامَةِ وَالْخُفَّيْنِ. } أَخْرَجَهُ مُسْلِمٌ

43. Al-Mughīrah ibn Shu‘bah narrated that the Prophet (ﷺ) made wuḍū’ and wiped over his forelock, turban and socks.”

Collected by Muslim

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا - فِي صِفَةِ حَجِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { -ابْدُؤُوا بِمَا بَدَأَ اللَّهُ بِهِ } أَخْرَجَهُ النَّسَائِيُّ, هَكَذَا بِلَفْظِ الْأَمْرِ وَهُوَ عِنْدَ مُسْلِمٍ بِلَفْظِ الْخَبَرِ

44. Jābir narrated concerning the Ḥajj of the Prophet (ﷺ) that he said, “Begin with that which Allah begins with.”

Collected by Al-Nasā’ī with the command, and by Muslim as a verb

وَعَنْهُ قَالَ: { كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا تَوَضَّأَ أَدَارَ الْمَاءَ عَلَى مُرْفَقَيْهِ. } أَخْرَجَهُ
الدَّارَقُطْنِيُّ بِإِسْنَادٍ ضَعِيفٍ

45. He also narrated that the Prophet (ﷺ) would make *wuḍū'* and run water over his elbows.

Collected by Al-Dāraqūṭnī with a weak chain

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { لَا وُضُوءَ
لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ } أَخْرَجَهُ أَحْمَدُ, وَأَبُو دَاوُدَ, وَابْنُ مَاجَةَ, بِإِسْنَادٍ ضَعِيفٍ
وَلِلتِّرْمِذِيِّ: عَنْ سَعِيدِ بْنِ زَيْدٍ
وَأَبِي سَعِيدٍ نَحْوَهُ
قَالَ أَحْمَدُ: لَا يَثْبُتُ فِيهِ شَيْءٌ

46. Abu Hurayrah narrated that Allah's Messenger (ﷺ) said, "There is no *wuḍū'* for the one who does not say Allah's name."

Collected by Aḥmad, Abu Dāwūd and Ibn Mājah with a weak chain. Al-Tirmidhī narrated from Sa'īd ibn Zayd and it is similarly reported from Abu Sa'īd. Aḥmad said, "There is nothing established in this regard."

وَعَنْ طَلْحَةَ بْنِ مُصَرِّفٍ, عَنْ أَبِيهِ, عَنْ جَدِّهِ قَالَ: { رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
-يَفْصِلُ بَيْنَ الْمَضْمَضَةِ وَالِاسْتِنْشَاقِ. } أَخْرَجَهُ أَبُو دَاوُدَ بِإِسْنَادٍ ضَعِيفٍ

47. Ṭalḥah ibn Muṣarrif narrated from his father, who narrated from his grandfather that he said, "I saw Allah's Messenger (ﷺ) separate the washing of the mouth and nose."

Collected by Abu Dāwūd with a weak chain

وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - فِي صِفَةِ الْوُضُوءِ - { ثُمَّ تَمَضَّمَصَ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَاسْتَنْشَرَ ثَلَاثًا, يَمَضْمِضُ وَيَنْثِرُ مِنَ الْكَفِّ الَّذِي يَأْخُذُ مِنْهُ الْمَاءُ } أَخْرَجَهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ

48. ‘Alī narrated in the description of *wuḍū’*, “He then rinsed his mouth and his nose three times, doing both with a single scoop of water.”

Collected by Abu Dāwūd and Al-Nasā’ī

وَعَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ - رَضِيَ اللَّهُ عَنْهُ - فِي صِفَةِ الْوُضُوءِ - { ثُمَّ أَدْخَلَ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَدَهُ, فَمَضْمَصَ وَاسْتَنْشَقَ مِنْ كَفِّ وَاحِدَةٍ, يَفْعَلُ ذَلِكَ ثَلَاثًا } مُتَّفَقٌ عَلَيْهِ ۝

49. ‘Abdullāh ibn Zayd narrated in the description of *wuḍū’*, “He then entered his hand and from a single handful rinsed his mouth and nose. He did that three times.”

Agreed upon

وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { رَأَى النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَجُلًا, وَفِي قَدَمِهِ مِثْلُ الظَّفَرِ لَمْ يُصِبْهُ الْمَاءُ. فَقَالَ: "إِرْجِعْ فَأَحْسِنْ وُضُوءَكَ } " أَخْرَجَهُ أَبُو دَاوُدَ, وَالنَّسَائِيُّ

50. Anas narrated, “The Prophet (ﷺ) saw a man who had a dry patch the size of a nail on his foot and said, ‘Go back and perform a better ablution.’”

Collected by Abu Dāwūd and Al-Nasā’ī

وَعَنْهُ قَالَ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَتَوَضَّأُ بِالْمُدِّ, وَيَغْتَسِلُ بِالصَّاعِ إِلَى خَمْسَةِ أُمْدَادٍ } مُتَّفَقٌ عَلَيْهِ ۝

51. He also narrated, “Allah’s Messenger (ﷺ) would perform *wuḍū’* with a *mudd* and bathe with a *ṣā’* to five *mudds*.”

Agreed upon

وَعَنْ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ، فَيُسَبِّحُ الْوُضُوءَ، ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ } "أَخْرَجَهُ مُسْلِمٌ وَالتِّرْمِذِيُّ، وَزَادَ: { اَللّٰهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ }

52. ‘Umar narrated that Allah’s Messenger (ﷺ) said, “If one of you after performing ablution completely, recites the following supplication: ‘I testify that there is no one worthy of worship but Allah, He is Alone and has no partner and Muhammad (ﷺ) is His slave and Messenger’, all the eight gates of Paradise will be opened for him and he may enter through any gate he wishes”.

Collected by Muslim. Al-Tirmidhī added, “O Allah, include me among those who frequently repent and those who keep themselves pure”.

فصل

Section

يصح المسح على خُفِّ ونحوه، مُباحٍ سائرٍ لفرض، يثبت بنفسه، وعلى عِمَامَةٍ مُحَنَكَةٍ، أو ذاتِ ذَوَابَةِ ساترة للمُعْتَادِ لِرَجُلٍ، وَخُمُرٍ نساءٍ مُدَارَةٍ تحتِ حُلُوقِهِنَّ، في حدثٍ أصغرٍ يومًا وليلةً لمقيمٍ، وثلاثةً بلياليهنَّ بِسَفَرٍ قَصْرٍ.

Wiping is correct over a leather sock and its like, if it is permissible, covers the required portion and holds up by itself. It is also correct over a turban that is wrapped under the chin or has a tail that covers what is usual for men. Likewise, wiping is allowed over women's scarves that is wrapped under the chin. All this is for minor ritual purification, one day and night for the resident and three days and nights for the traveller.

وعلى جَبِيرَةٍ لم تتجاوز قَدْرَ حَاجَةٍ ولو في أكبرٍ، إلى حَلِّهَا، إذا لبس الكلَّ بعد كمال طهارةٍ بماءٍ.

It can be similarly done over a cast according to need, even if in major ritual purification, until its removal, if the above are worn after a full purification using water.

وَمَنْ مَسَحَ فِي سَفَرٍ ثُمَّ أَقَامَ أَوْ عَكْسَهُ: فَمَسَحُ مُقِيمٍ، فَيَمَسُحُ ظَاهِرَ عِمَامَةٍ، وَظَاهِرَ قَدَمٍ خُفٍّ مِنْ أَصَابِعِهِ إِلَى سَاقِهِ دُونَ أَسْفَلِهِ وَعَقْبِهِ. وَمَتَى ظَهَرَ بَعْضُ مَحَلِّ فَرْضٍ بَعْدَ حَدَثٍ أَوْ تَمَّتْ مُدَّتُهُ اسْتَأْنَفَ الطَّهَارَةَ.

Whoever wipes during a travel and then becomes resident or vice versa, he takes the ruling of the resident.

He wipes over the top of the turban, and the top of the sock starting from the toes to the back of the foot, not wiping the bottom of the sock or his heels. Whoever uncovers part of the required limb after nullifying their purification, or the time period elapses, must make fresh ritual purification.

باب المسح على الخفين

Chapter: Wiping over the Socks

عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: كُنْتُ مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَتَوَضَّأَ، فَأَهْوَيْتُ لِأَنْزِعَ خُفَّيْهِ، فَقَالَ: «دَعُهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ» فَمَسَحَ عَلَيْهِمَا. مُتَّفَقٌ عَلَيْهِ وَلِلْأَرْبَعَةِ عَنْهُ إِلَّا النَّسَائِيَّ: { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَسَحَ أَعْلَى الْخُفِّ وَأَسْفَلَهُ } وَفِي إِسْنَادِهِ ضَعْفٌ

53. Al-Mughīrah ibn Shu‘bah narrated, “I was with the Prophet (ﷺ) and he made wuḍū’, so I bent down to take off his socks and he said, ‘Leave them, for I put them on in a state of purification.’ He then wiped over them.”

Agreed upon. The Four except Al-Nasā’ī collected, “The Prophet (ﷺ) wiped over the top and bottom of the sock.” Its chain is weak

وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { لَوْ كَانَ الدِّينُ بِالرَّأْيِ لَكَانَ أَسْفَلُ الْخُفِّ أَوْلَى بِالْمَسْحِ مِنْ أَعْلَاهُ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَمْسَحُ عَلَى ظَاهِرِ خُفَّيْهِ } أَخْرَجَهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ

54. ‘Alī said, “If the religion was according to opinion, the bottom of the sock would be more worthy of being wiped than the top, but I saw Allah’s Messenger (ﷺ) wipe over the top of his socks.”

Collected by Abu Dāwūd with a sound chain

وَعَنْ صَفْوَانَ بْنِ عَسَّالٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَأْمُرُنَا إِذَا كُنَّا سَفَرًا أَنْ لَا نَنْزِعَ خِفَافَنَا ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ، إِلَّا مِنْ جَنَابَةٍ وَلَكِنْ مِنْ غَائِطٍ، وَبَوْلٍ، وَنَوْمٍ } أَخْرَجَهُ النَّسَائِيُّ، وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ، وَابْنُ خُرَيْمَةَ وَصَحَّاحَهُ

55. Ṣafwān ibn ‘Assāl narrated, “Allah’s Messenger (ﷺ) used command us when travelling to not remove our socks for three days and nights, unless we enter into major ritual impurity, but to keep them on for defecation, urination and sleep.”

Collected by Al-Nasā’ī and Al-Tirmidhī and it is his wording, and both he and Ibn Khuzaymah authenticated it

وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { جَعَلَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ، وَيَوْمًا وَلَيْلَةً لِلْمُقِيمِ. يَعْنِي: فِي الْمَسْحِ عَلَى الْخُفَّيْنِ } أَخْرَجَهُ مُسْلِمٌ

56. ‘Alī narrated, “The Prophet (ﷺ) placed three days and nights for the traveller and one day and night for the resident, i.e. for wiping over the socks.”

Collected by Muslim

وَعَنْ ثَوْبَانَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { بَعَثَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سَرِيَّةً، فَأَمَرَهُمْ أَنْ يَمْسَحُوا عَلَى الْعَصَائِبِ - يَعْنِي: الْعَمَائِمِ - وَالنَّسَاجِينَ - يَعْنِي: الْخِفَافِ } رَوَاهُ أَحْمَدُ، وَأَبُو دَاوُدَ، وَصَحَّحَهُ الْحَاكِمُ

57. Thawbān narrated, “Allah’s Messenger (ﷺ) sent out a military expedition and commanded them to wipe over their turbans and socks.”

Collected by Aḥmad and Abu Dāwūd and Al-Ḥākim authenticated it

وَعَنْ عُمَرَ - مَوْفُوفًا - وَ[عَنْ] أَنَسٍ - مَرْفُوعًا -: { إِذَا تَوَضَّأَ أَحَدُكُمْ وَلَيْسَ خُفَّيْهِ فَلْيَمْسَحْ عَلَيْهِمَا، وَلْيُصَلِّ فِيهِمَا، وَلَا يَخْلَعْهُمَا إِنْ شَاءَ إِلَّا مِنْ جَنَابَةٍ } "أَخْرَجَهُ الدَّارَقُطْنِيُّ، وَالْحَاكِمُ وَصَحَّحَهُ

58. ‘Umar said and Anas narrated as a Prophetic narration, “If one of you performs wuḍū’ and wears his socks, then wipe over them and pray in them, and do not remove them other than for major ritual impurity.”

Collected by Al-Dāraqūṭnī and Al-Ḥākim who authenticated it

وَعَنْ أَبِي بَكْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { أَنَّهُ رَخَّصَ لِلْمُسَافِرِ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ، وَلِلْمُقِيمِ يَوْمًا وَلَيْلَةً، إِذَا تَطَهَّرَ فَلَبَسَ خُفَّيْهِ: أَنْ يَمْسَحَ عَلَيْهِمَا } أَخْرَجَهُ الدَّارَقُطْنِيُّ، وَصَحَّحَهُ ابْنُ خُزَيْمَةَ

59. Abu Bakrah narrated that the Prophet (ﷺ) allowed for the traveller three days and nights, and for the resident one day and night: that in a state of ritual purification if they wear socks, they can wipe over them.

Collected by Al-Dāraqūṭnī and authenticated by Ibn Khuzaymah

وَعَنْ أَبِي بَنٍ عِمَارَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ قَالَ: { يَا رَسُولَ اللَّهِ أَمْسَحُ عَلَى الْخُفَّيْنِ؟ قَالَ: "نَعَمْ" قَالَ: يَوْمًا؟ قَالَ: "نَعَمْ", قَالَ: وَيَوْمَيْنِ؟ قَالَ: "نَعَمْ", قَالَ: وَثَلَاثَةً؟ قَالَ: "نَعَمْ، وَمَا شِئْتَ" أَخْرَجَهُ أَبُو دَاوُدَ، وَقَالَ: لَيْسَ بِالْقَوِيِّ

60. Ubayy ibn ‘Imārah narrated that he said, “O Messenger of Allah, can I wipe over the socks?” He replied, “Yes.” He asked, “For one day?” He replied, “Yes.” He asked, “For two days?” He replied, “Yes.” He asked, “For three?” He replied, “Yes, and what you wish.”

Collected by Abu Dāwūd who said that it is not strong

باب نواقض الوضوء

Chapter: Nullifications of Wuḍū'

يَنْقُضُهُ: خَرَجَ مِنْ سَبِيلٍ، وَكَذَا مِنْ بَاقِي الْبَدَنِ إِنْ كَانَ بَوْلًا أَوْ غَائِطًا أَوْ كَثِيرًا نَجَسًا غَيْرَهُمَا كَقِيٍّ وَدَمٍ. وَزَوَالَ عَقْلٍ وَلَوْ بِنَوْمٍ إِلَّا يَسِيرًا مِنْ قَاعِدٍ وَقَائِمٍ غَيْرِ مُسْتَنَدٍ، وَنَحْوِهِ. وَمَسُّ فَرْجٍ بِيَدٍ، أَوْ الذَّكَرِ بِفَرْجٍ غَيْرِهِ. وَلَمَسُّ ذَكَرٍ أَوْ أَنْثَى الْآخَرَ لَشَهْوَةٍ، لَا مَنْ دُونَ سَبْعٍ، وَلَا مَسُّ شَعْرٍ أَوْ ظَفَرٍ، أَوْ أَمْرَدٍ، وَلَا مَعَ حَائِلٍ، وَلَا مَمْسُوسٍ فَرْجُهُ أَوْ بَدْنُهُ وَلَوْ وَجَدَ شَهْوَةً.

It is nullified by:

- That which leaves the private parts, or from other parts of the body if it is urine or faeces, or a big amount of other than these two such as vomit and blood.
- Clouding of the mind even if by sleep unless it is little, from one sitting or standing unless he is reclining etc.
- Touching the private part with the hand or another private part touching it.
- Touching a male or female with desire unless they are under seven, not touching hair, nails or a hairless young man, or the one whose private parts or body is being touched even if they experience desire.

وَيَنْقُضُ: غَسْلُ مَيِّتٍ، وَأَكْلُ لَحْمِ إِبِلٍ خَاصَّةً. وَكُلَّمَا أُوجِبَ غُسْلًا سِوَى مَوْتٍ أُوجِبَ وَضُوءًا. وَمَنْ تَيَقَّنَ طَهَارَةً، وَشَكَّ فِي حَدَثٍ أَوْ عَكْسَهُ بَنَى عَلَى يَقِينِهِ. وَيَحْرَمُ بَحْثُ صَلَاةٍ، وَطَوَافٍ، وَمَسُّ مَصْحَفٍ، وَبَعْضُهُ بِلَا حَائِلٍ، وَلَهُ حَمْلُهُ بِلَا مَسٍّ، وَتَصَفُّحُهُ بِكُمِّهِ وَبِعُودٍ.

- It is also nullified by washing the deceased
- Eating camel meat alone
- Everything which obligates bathing other than death, also obligates ablution

Whoever is certain of his purification and doubts being in a ritually impure state, or vice versa, bases his decision on certainty. A ritually impure state prevents one from prayer, *ṭawāf* and touching the *muṣḥaf* or part of it without a covering. He can however carry it without touching, or turn its pages with a sleeve or stick.

باب نواقض الوضوء

Chapter: Nullifications of Wudū'

عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { كَانَ أَصْحَابُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -- عَلَى عَهْدِهِ - يَنْتَظِرُونَ الْعِشَاءَ حَتَّى تَخْفِقَ رُؤُوسُهُمْ، ثُمَّ يُصَلُّونَ وَلَا يَتَوَضَّئُونَ } أَخْرَجَهُ أَبُو دَاوُدَ، وَصَحَّحَهُ الدَّارَقُطْنِيُّ وَأَصْلُهُ فِي مُسْلِمٍ

61. Anas narrated, “The Companions of Allah’s Messenger (ﷺ) during his time would wait for ‘Ishā’ until their heads drooped, they would then pray without repeating ablution.”

Collected by Abu Dāwūd and authenticated by Al-Dāraqutnī and its origin is in Muslim

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَطْهَرُ، أَفَادَعُ الصَّلَاةَ؟ قَالَ: "لَا. إِنَّمَا ذَلِكَ عِرْقٌ، وَلَيْسَ بِحَيْضٍ، فَإِذَا أَقْبَلَتْ حَيْضُكَ فَدَعِي الصَّلَاةَ، وَإِذَا أَدْبَرَتْ فَأَغْسِلِي عَنْكَ الدَّمَ، ثُمَّ صَلِّي { مُتَّفَقٌ عَلَيْهِ

وَلِلْبُخَارِيِّ: { ثُمَّ تَوَضَّئِي لِكُلِّ صَلَاةٍ }

وَأَشَارَ مُسْلِمٌ إِلَى أَنَّهُ حَذَفَهَا عَمْدًا

62. ‘Ā’ishah narrated, “Fāṭimah bint Abī Ḥubaysh came to the Prophet (ﷺ) and asked, ‘O Messenger of Allah, I am a woman who has a continuous blood flow and am never in a state of purification. Should I leave off praying?’ He replied, ‘No, that is a vein and not menstruation. When your menses start then stop praying, and when they finish, wash the blood off and pray.’”

Agreed upon. In Al-Bukhārī’s wording, “Then make ablution for every prayer.” Muslim said that he intentionally excluded this addition.

وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { كُنْتُ رَجُلًا مَذَّاءً, فَأَمَرْتُ الْمِقْدَادَ بْنَ الْأَسْوَدِ أَنْ يَسْأَلَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَسَأَلَهُ ؟ فَقَالَ: "فِيهِ الْوُضُوءُ" { مُتَّفَقٌ عَلَيْهِ, وَاللَّفْظُ لِلْبُخَارِيِّ

63. 'Alī narrated, "I was a man who had regular seminal discharge, so I asked Al-Miqdād ibn al-Aswad to enquire from the Prophet (ﷺ) about this, so he did. He replied, 'Make wuḍū'."

Agreed upon and the wording is Al-Bukhārī's

وَعَنْ عَائِشَةَ, رَضِيَ اللَّهُ عَنْهَا; { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَبَّلَ بَعْضَ نِسَائِهِ, ثُمَّ خَرَجَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ { أَخْرَجَهُ أَحْمَدُ, وَضَعَفَهُ الْبُخَارِيُّ

64. 'Ā'ishah narrated that the Prophet (ﷺ) kissed some of his wives and then left for the prayer without making wuḍū'.

Collected by Aḥmad and weakened by Al-Bukhārī

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا وَجَدَ أَحَدُكُمْ فِي بَطْنِهِ شَيْئًا, فَأَشْكَلَ عَلَيْهِ: أَخْرَجَ مِنْهُ شَيْءٌ, أَمْ لَا؟ فَلَا يَخْرُجَنَّ مِنَ الْمَسْجِدِ حَتَّى يَسْمَعَ صَوْتًا, أَوْ يَجِدَ رِيحًا { أَخْرَجَهُ مُسْلِمٌ

65. Abu Hurayrah narrated that Allah's Messenger (ﷺ) said, "If one of you feels something in his stomach and he is unsure: did something come out or not? He should not leave the masjid unless he hears a sound or smells an odour."

Collected by Muslim

وَعَنْ طَلْقِ بْنِ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { قَالَ رَجُلٌ: مَسَسْتُ ذَكَرِي أَوْ قَالَ الرَّجُلُ يَمَسُّ ذَكَرَهُ فِي الصَّلَاةِ, أَعَلَيْهِ وَضُوءٌ ؟ فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "لَا, إِنَّمَا هُوَ بَضْعَةٌ مِنْكَ { أَخْرَجَهُ الْخَمْسَةُ, وَصَحَّحَهُ ابْنُ حِبَّانَ وَقَالَ ابْنُ الْمَدِينِيِّ: هُوَ أَحْسَنُ مِنْ حَدِيثِ بُسْرَةَ

66. Ṭalq ibn ‘Alī narrated, “A man said, ‘I touched my private part’ or he said, ‘A man touches his private part in the prayer, must he make *wuḍū’*?’ The Prophet (ﷺ) replied, ‘No, it is only a part of you.’”

Collected by the Five and authenticated by Ibn Ḥibbān. Ibn al-Madīnī said, “It is better than the narration of Busrah.”

عَنْ بُسْرَةَ بِنْتِ صَفْوَانَ رَضِيَ اللَّهُ عَنْهَا; { أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: "مَنْ مَسَّ ذَكَرَهُ فَلْيَتَوَضَّأْ" } أَخْرَجَهُ الْخَمْسَةُ، وَصَحَّحَهُ التِّرْمِذِيُّ، وَابْنُ حِبَّانَ وَقَالَ الْبُخَارِيُّ: هُوَ أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ.

67. Busrah bint Ṣafwām narrated that Allah’s Messenger (ﷺ) said, “Whoever touches the private part should make *wuḍū’*.”

Collected by the Five and authenticated by Al-Tirmidhī and Ibn Ḥibbān. Al-Bukhārī said, “It is the most authentic narration in this issue.”

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا; أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: { مَنْ أَصَابَهُ قَيْءٌ أَوْ رُعَافٌ، أَوْ قَلَسٌ، أَوْ مَذْيٌ فَلْيَنْصَرِفْ فَلْيَتَوَضَّأْ، ثُمَّ لِيَبْنِ عَلَى صَلَاتِهِ، وَهُوَ فِي ذَلِكَ لَا يَتَكَلَّمُ } أَخْرَجَهُ ابْنُ مَاجَهٍ وَضَعَفَهُ أَحْمَدُ وَغَيْرُهُ

68. ‘Ā’ishah narrated that Allah’s Messenger (ﷺ) said, “Whoever vomits, has a nosebleed or reflux or seminal discharge, should leave and make *wuḍū’*. He should then continue his prayer and not speak during that.”

Collected by Ibn Mājah and weakened by Aḥmad and others

وَعَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُمَا; { أَنَّ رَجُلًا سَأَلَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَتَوْضَأُ مِنْ لُحُومِ الْغَنَمِ؟ قَالَ: إِنْ شِئْتَ قَالَ: أَتَوْضَأُ مِنْ لُحُومِ الْإِبِلِ؟ قَالَ: نَعَمْ } أَخْرَجَهُ مُسْلِمٌ

69. Jābir ibn Samurah narrated, “A man asked the Prophet (ﷺ), ‘Should we perform ablution from mutton?’ He replied, ‘If you wish’. The man asked, ‘Should we perform ablution from camel meat?’ He replied, ‘Yes.’”

Collected by Muslim

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { مَنْ غَسَلَ مَيِّتًا فَلْيَغْتَسِلْ, وَمَنْ حَمَلَهُ فَلْيَتَوَضَّأْ } أَخْرَجَهُ أَحْمَدُ, وَالنَّسَائِيُّ, وَالتِّرْمِذِيُّ وَحَسَنَهُ وَقَالَ أَحْمَدُ: لَا يَصِحُّ فِي هَذَا الْبَابِ شَيْءٌ

70. Abu Hurayrah narrated that Allah’s Messenger (ﷺ) said, “Whoever washed the deceased should bathe, and whoever carries him should perform ablution.”

Collected by Aḥmad, Al-Nasā’ī and Al-Tirmidhī who declared it sound. Aḥmad said, “Nothing in this issue is authentic.”

وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ رَحِمَهُ اللَّهُ; { أَنَّ فِي الْكِتَابِ الَّذِي كَتَبَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِعَمْرِو بْنِ حَزْمٍ: أَنَّ لَا يَمَسُّ الْقُرْآنَ إِلَّا طَاهِرٌ } رَوَاهُ مَالِكٌ مُرْسَلًا, وَوَصَلَهُ النَّسَائِيُّ, وَابْنُ حِبَّانَ, وَهُوَ مَعْلُومٌ

71. ‘Abdullāh ibn Abī Bakr narrated that it said in the letter Allah’s Messenger (ﷺ) sent to ‘Amr ibn Ḥazm, “No one should touch the Qur’an except in a state of ritual purity.”

Collected by Mālik as a *mursal* narration, and connected by Al-Nasā’ī and Ibn Ḥibbān, and it is defective.

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُذَكِّرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ } رَوَاهُ مُسْلِمٌ, وَعَلَّقَهُ الْبُخَارِيُّ

72. ‘Ā’ishah narrated, “Allah’s Messenger (ﷺ) would remember Allah at all times.”

Collected by Muslim and noted by Al-Bukhārī

وَعَنْ أَنَسٍ [بْنِ مَالِكٍ] - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - اِحْتَجَمَ وَصَلَّى، وَلَمْ يَتَوَضَّأْ } أَخْرَجَهُ الدَّارَقُطْنِيُّ، وَلَيْنَهُ

73. Anas narrated that the Prophet (ﷺ) got cupped, and then prayed without making wuḍū’.

Collected by Al-Dāraqūṭnī who mentioned its weakness

وَعَنْ مُعَاوِيَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { الْعَيْنُ وَكَأَنَّ السَّهْلَ، فَإِذَا نَامَتِ الْعَيْنَانِ اسْتَطْلَقَ الْوِكَاءُ } { رَوَاهُ أَحْمَدُ، وَالطَّبْرَانِيُّ وَزَادَ { وَمَنْ نَامَ فَلْيَتَوَضَّأْ } وَهَذِهِ الزِّيَادَةُ فِي هَذَا الْحَدِيثِ عِنْدَ أَبِي دَاوُدَ مِنْ حَدِيثِ عَلِيٍّ دُونَ قَوْلِهِ: { اسْتَطْلَقَ الْوِكَاءُ } وَفِي كِلَا الْإِسْنَادَيْنِ ضَعْفٌ

وَلِأَبِي دَاوُدَ أَيْضًا، عَنْ ابْنِ عَبَّاسٍ مَرْفُوعًا: { إِنَّمَا الْوُضُوءُ عَلَى مَنْ نَامَ مُضْطَجِعًا } وَفِي إِسْنَادِهِ ضَعْفٌ أَيْضًا

74. Mu‘āwiyah narrated that Allah’s Messenger (ﷺ) said, “The eye is the string tying the anus. When the eyes sleep, the anus opens.”

Collected by Aḥmad and Al-Ṭabarānī who added, “Whoever sleeps, should make ablution.” Both chains are weak. Abu Dāwūd collected from Ibn ‘Abbās, “Ablution is only upon the one who sleeps flat.” This chain also has weakness in it.

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { يَأْتِي أَحَدَكُمْ الشَّيْطَانُ فِي صَلَاتِهِ، فَيَنْفُخُ فِي مَقْعَدَتِهِ فَيُخِيلُ إِلَيْهِ أَنَّهُ أَحَدَثَ، وَلَمْ يُحْدِثْ، فَإِذَا وَجَدَ ذَلِكَ فَلَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا } أَخْرَجَهُ الْبَزَّازُ

وَأَصْلُهُ فِي الصَّحِيحَيْنِ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ زَيْدٍ وَلِمُسْلِمٍ: عَنْ أَبِي هُرَيْرَةَ نَحْوَهُ. وَالْحَاكِمِ.
عَنْ أَبِي سَعِيدٍ مَرْفُوعًا: { إِذَا جَاءَ أَحَدَكُمْ الشَّيْطَانُ، فَقَالَ: إِنَّكَ أَحَدَثْتَ، فَلْيَقُلْ: كَذَبْتَ } وَأَخْرَجَهُ
إِبْنُ حِبَّانَ بِلَفْظٍ: { فَلْيَقُلْ فِي نَفْسِهِ }

75. Ibn ‘Abbās narrated that Allah’s Messenger (ﷺ) said, “Satan comes to one of you in his prayer and blows into his rear making him think he passed wind when he hasn’t. If you find this sensation, then do not leave until you hear a sound or smell an odour.”

Collected by Al-Bazzār. Its origin is agreed upon from the narration of ‘Abdullāh ibn Zayd and in Muslim from the narration of Abu Hurayrah. Al-Ḥākim collected from Abu Sa‘īd, “If Satan comes to one of you and says, ‘You have passed wind,’ then reply, ‘You liar.’” Ibn Ḥibbān also collected this with the wording, “...then let him say to himself...”

باب الغسل

Chapter: Bathing

يُوجِبُهُ: خُرُوجُ مَنِيِّ بِلَذَّةٍ، وَمِنْ نَائِمٍ مُطْلَقًا، وَإِنْ انْتَقَلَ وَلَمْ يَخْرُجْ اغْتَسَلَ لَهُ، وَلَا يُعَادُ بِخُرُوجِهِ بَعْدَ بِلَا لَذَّةٍ. وَتَغْيِيبُ حَشْفَةٍ أَصْلِيَّةٍ فِي فَرْجٍ أَصْلِيٍّ، وَلَوْ دُبْرًا، أَوْ مِنْ بَهِيمَةٍ أَوْ مَيْتٍ.

وَإِسْلَامُ كَافِرٍ. وَمَوْتٌ.

وَحَيْضٌ وَنِفَاسٌ، لَا وَلَادَةٌ عَارِيَّةٌ عَنْ دَمٍ.

It is obligated with enjoyable ejaculation, and from sleep in general. If semen moves but does not exit, he must bathe. He does not need to repeat bathing for that which exits later without enjoyment. It is also obligated with the male genitalia entering into the female genitalia, even if it be the rear, or an animal or deceased.

Likewise, bathing is required for a new Muslim and the deceased, menstruation and post-partum bleeding, but not birth that produces no bleeding.

وَمَنْ لَزِمَهُ غُسْلٌ حَرَّمَ عَلَيْهِ قِرَاءَةَ آيَةٍ فَأَكْثَرَ، وَلَبِثَ بِمَسْجِدٍ بِلَا وُضُوءٍ، وَلَهُ الْمُرُورُ بِهِ، وَقَوْلُ مَا وَافَقَ قُرْآنًا وَلَمْ يَقْصِدْهُ كَالْبَسْمَلَةِ وَالْحَمْدَلَةِ.

Whoever needs to bathe is forbidden from reading a verse of more, remaining in the masjid without ablution but he can pass through, and say words that may be from the Qur'an without intending to read it such as the *basmalah* and *hamdalah*.

وَيُسْنُ غُسْلُ لَجْمَعَةٍ وَعِيدٍ، وَمِنْ غُسْلٍ مَيْتٍ وَإِفَاقَةٍ مِنْ جُنُونٍ وَإِغْمَاءٍ بِلَا إِنْزَالٍ، وَلِكُسُوفٍ وَاسْتِسْقَاءٍ وَإِحْرَامٍ وَدُخُولِ مَكَّةَ، وَطَوَافِ إِفَاضَةٍ وَوُدَاعٍ، وَوُقُوفِ بَعْرَفَةٍ وَمَبِيتِ بِمَزْدَلِفَةٍ، وَرَمِي جِمَارٍ.

It is recommended to bathe for Jum‘uah and ‘Īd, after washing the deceased, regaining one’s senses after insanity or unconsciousness in which there was no ejaculation, eclipse prayer, rain prayer, for *iḥrām*, entering Makkah, *ṭawāf al-ifādah* and *ṭawāf al-widā’*, standing in ‘Arafah and spending the night in Muzdalifah and stoning.

فصل

Section

والغسل الكامل: أن ينوي ثم يُسمِّي، ويغسل يديه ثلاثاً وما لَوَّثه، ويتوضأ ويحشي على رأسه ثلاثاً ترويه، ويعم بدنه غسلاً ثلاثاً متيامناً ويدلّكه، ويغسل قدميه بموضعٍ آخر. **والمُجزئ:** أن ينوي ويُسمِّي، ويعم بدنه غسلاً مرة.

The complete ritual bathing is make the intention, say Allah’s name, wash your hands three times and remove impurities, perform *wuḍū’*, pour water three times over his head and reaching his roots, and then wash the body three times beginning with the right side and rubbing the water in, and then to wash the feet in another place.

The required steps are to make the intention, perform *wuḍū’* and wash the complete body once.

ويسنُّ وضوءٌ بمُدٍّ، واغتسالٌ بصاعٍ، وكُرهه إسرافٌ، وإنَّ أسبغ بدونه أو نوى بغسله الحَدِيثين أو استباحة الصَّلَاة كَفَى. ويسنُّ لَجْنُبٍ غسلُ فَرْجِهِ، وَوُضُوؤُهُ لِنَوْمٍ وَأَكْلٍ وَمُعَاوَدَةٍ وَطَيٍّ، وَيُبَاحُ حَمَامٌ مَعَ أَمْنٍ مُحَرَّمٍ.

It is recommended to make *wuḍū’* with a *mudd* and ritually bathe with a *ṣā’*. It is disliked to waste. If he does it completely with less or intends with his bathing the lifting of both ritually impure state or the permissibility of prayer, it is enough. It is recommended for the one major ritual impurity to wash their private parts, and to make *wuḍū’* to sleep, eat or repeat intercourse. It is permissible to use public baths if one is safe from *ḥarām*.

باب الغسل وحكم الجنب

Chapter: Ritual Bathing & The Ruling of Major Ritual Impurity

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { **الْمَاءُ مِنَ الْمَاءِ** } رَوَاهُ مُسْلِمٌ, وَأَصْلُهُ فِي الْبُخَارِيِّ

92. Abu Sa'īd al-Khudrī narrated that Allah's Messenger (ﷺ) said, "Water is due to fluid."

Collected by Muslim and its origin is in Al-Bukhārī

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { **إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ, ثُمَّ جَهْدَهَا, فَقَدْ وَجَبَ الْغُسْلُ** } مُتَّفَقٌ عَلَيْهِ
زَادَ مُسْلِمٌ: **وَإِنْ لَمْ يُنْزَلْ**

93. Abu Hurayrah narrated that Allah's Messenger (ﷺ) said, "If he sits between her four parts and pushes into her, then ritual bathing is obligatory."

Agreed upon and Muslim added, "Even if he does not ejaculate."

وَعَنْ أَنَسٍ [بْنِ مَالِكٍ] - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ - قَالَ: **"تَغْتَسِلُ"** } مُتَّفَقٌ عَلَيْهِ
زَادَ مُسْلِمٌ: فَقَالَتْ أُمُّ سُلَيْمٍ ۖ { وَهَلْ يَكُونُ هَذَا؟ قَالَ: **"نَعَمْ فَمِنْ أَيْنَ يَكُونُ الشَّبَهُ؟"** }

94. Anas narrated that Allah's Messenger (ﷺ) said about a woman who sees in her dream what a man sees, "She bathes."

Agreed upon. Muslim added that Umm Sulaym asked, "Does this happen?" He replied, "Yes, where else does the likeness come from?"

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَغْتَسِلُ مِنْ أَرْبَعٍ: مِنْ الْجَنَابَةِ, وَيَوْمَ الْجُمُعَةِ, وَمِنْ الْحِجَامَةِ, وَمِنْ غُسْلِ الْمَيِّتِ } رَوَاهُ أَبُو دَاوُدَ, وَصَحَّحَهُ ابْنُ خُزَيْمَةَ

95. 'Ā'ishah narrated, "The Prophet (ﷺ) would bathe for four things: major ritual impurity, Fridays, from cupping and from washing the deceased."

Collected by Abu Dāwūd and authenticated by Ibn Khuzaymah

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - { فِي قِصَّةِ ثُمَامَةَ بْنِ أَثَالٍ, عِنْدَمَا أَسْلَمَ - وَأَمَرَهُ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يَغْتَسِلَ } رَوَاهُ عَبْدُ الرَّزَّاقِ وَأَصْلُهُ مُتَّفَقٌ عَلَيْهِ

96. Abu Hurayrah narrated the story of Thumāmah ibn Uthāl when he accepted Islam, and that the Prophet (ﷺ) commanded him to bathe."

Collected by 'Abdur-Razzāq and its origin is agreed upon

وَعَنْ أَبِي سَعِيدٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ { : غُسْلُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ } أَخْرَجَهُ السَّبْعَةُ

97. Abu Sa'īd narrated that Allah's Messenger (ﷺ) said, "Bathing on Fridays is obligatory upon every adult."

Collected by the Seven

وَعَنْ سَمُرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فِيهَا وَنِعِمَّتْ, وَمَنْ اغْتَسَلَ فَالْغُسْلُ أَفْضَلُ } رَوَاهُ الْخَمْسَةُ, وَحَسَنَهُ التِّرْمِذِيُّ

98. Samurah narrated that Allah's Messenger (ﷺ) said, "Whoever makes wuḍū' on Fridays has done good and it is sufficient, and whoever bathes then bathing is better."

Collected by the Five and Al-Tirmidhī declared it sound.

وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُقْرِنُنَا الْقُرْآنَ مَا لَمْ يَكُنْ جُنْبًا } رَوَاهُ الْخَمْسَةُ, وَهَذَا لَفْظُ التِّرْمِذِيِّ وَحَسَنَةٌ, وَصَحَّحَهُ ابْنُ حِبَّانَ

99. ‘Alī narrated, “Allah’s Messenger (ﷺ) would teach us the Qur’an so long as he was not in a state of major ritual impurity.”

Collected by the Five, and this is the wording of Al-Tirmidhī who declared it sound and it was authenticated by Ibn Ḥibbān.

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا أَتَى أَحَدُكُمْ أَهْلُهُ, ثُمَّ أَرَادَ أَنْ يَعُودَ فَلْيَتَوَضَّأْ بَيْنَهُمَا وَضُوءًا } رَوَاهُ مُسْلِمٌ ۖ زَادَ الْحَاكِمُ: { فَإِنَّهُ أَنْشَطُ لِلْعُودِ }

وَلِلْأَرْبَعَةِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَنَامُ وَهُوَ جُنْبٌ, مِنْ غَيْرِ أَنْ يَمَسَّ مَاءً } وَهُوَ مَعْلُولٌ

100. Abu Sa‘īd al-Khudrī narrated that Allah’s Messenger (ﷺ) said, “If one of you approaches his family and then wants to return, let him perform ablution in between.”

Collected by Muslim. Al-Ḥākim added, “For it is more energetic in returning.”

The Four collected from ‘Ā’ishah that she said, “Allah’s Messenger (ﷺ) would sleep in a state of major ritual impurity without touching water.” It is defective

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا اغْتَسَلَ مِنْ الْجَنَابَةِ يَبْدَأُ فَيَغْسِلُ يَدَيْهِ, ثُمَّ يُفْرِغُ بِيَمِينِهِ عَلَى شِمَالِهِ, فَيَغْسِلُ فَرْجَهُ, ثُمَّ يَتَوَضَّأُ, ثُمَّ يَأْخُذُ الْمَاءَ, فَيَدْخُلُ أَصَابِعَهُ فِي أَصُولِ الشَّعْرِ, ثُمَّ حَفَنَ عَلَى رَأْسِهِ ثَلَاثَ حَفَنَاتٍ, ثُمَّ أَفَاضَ عَلَى سَائِرِ جَسَدِهِ, ثُمَّ غَسَلَ رِجْلَيْهِ { مُتَّفَقٌ عَلَيْهِ, وَاللَّفْظُ لِمُسْلِمٍ

وَلَهُمَا فِي حَدِيثٍ مَيْمُونَةٍ: { ثُمَّ أَفْرَغَ عَلَى فَرْجِهِ، فَغَسَلَهُ بِشِمَالِهِ، ثُمَّ ضَرَبَ بِهَا الْأَرْضَ }
وَفِي رِوَايَةٍ: { فَمَسَحَهَا بِالتُّرَابِ }

وَفِي آخِرِهِ: { ثُمَّ أَتَيْتُهُ بِالْمِنْدِيلِ } فَرَدَّهُ، وَفِيهِ: { وَجَعَلَ يَنْفُضُ الْمَاءَ بِيَدِهِ }

101. 'Ā'ishah narrated, "Allah's Messenger (ﷺ) when ritually bathing would begin by washing his hands, he would then pour with the right hand onto his left hand and wash his private area. He would then make *wuḍū'*. He would then take water and wet the roots of his hair and then pour over his head three times. He would then wash the rest of his body and then his feet."

Agreed upon and it is the wording of Muslim.

They also collect from Maymūnah her narration, "He would then pour water on his private area and wash it with his left hand and then strike the earth with it." In another wording, "He would wipe it with the earth." At the end of this narration she says, "I then brought him a cloth, and he refused it, instead using his hand to remove the water."

وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أَشَدُّ شَعْرَ رَأْسِي، أَفَأَنْقُضُهُ لِيُغْسَلَ الْجَنَابَةَ؟ وَفِي رِوَايَةٍ: وَالْحَيْضَةَ؟ فَقَالَ: لَا، إِنَّمَا يَكْفِيكَ أَنْ تَحْتِيَ عَلَى رَأْسِكَ }
ثَلَاثَ حَثَيَاتٍ { رَوَاهُ مُسْلِمٌ }

102. Umm Salamah narrated that she said, "O Messenger of Allah, I am a woman with plaits her hair closely. Must I unplait it when ritually bathing from major ritual impurity?" In another wording, "and from menses?" He replied, "No, it is enough to pour over yourself three handfuls."

Collected by Muslims

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِنِّي لَا أَحِلُّ
الْمَسْجِدَ لِحَائِضٍ وَلَا جُنُبٍ } رَوَاهُ أَبُو دَاوُدَ، وَصَحَّحَهُ ابْنُ خُزَيْمَةَ

103. ‘Ā’ishah narrated that Allah’s Messenger (ﷺ) said, “I do not allow the menstruating woman or the one in major ritual impurity to be in the masjid.”

Collected by Abu Dāwūd and authenticated by Ibn Khuzaymah

وَعَنْهَا قَالَتْ: { كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ إِنَاءٍ وَاحِدٍ، تَخْتَلِفُ أَيْدِينَا فِيهِ مِنَ الْجَنَابَةِ } مُتَّفَقٌ عَلَيْهِ ِ زَادَ ابْنُ حِبَّانَ: وَتَلْتَقِي

104. She also narrated, “I would bathe alongside Allah’s Messenger (ﷺ) from the same vessel, with both our hands alternating into it from major ritual impurity.”

Agreed upon. Ibn Ḥibbān added, “our hands meeting.”

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِنْ تَحْتَ كُلِّ شَعْرَةٍ جَنَابَةٌ، فَاغْسِلُوا الشَّعْرَ، وَأَنْفِقُوا الْبَشَرَ } رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَضَعَفَاهُ وَلِأَحْمَدَ عَنْ عَائِشَةَ نَحْوَهُ، وَفِيهِ رَاوٍ مَجْهُولٌ

105. Abu Hurayrah narrated that Allah’s Messenger (ﷺ) said, “There is beneath each hair major ritual impurity, so wash each hair and cleanse the skin.”

Collected by Abu Dāwūd and Al-Tirmidhī, both of whom declared it weak. Aḥmad collects something similar from ‘Ā’ishah but its chain contains an unknown narrator.

باب

Chapter

التَّيْمُّ بِدَلٍّ عَنْ طَهَارَةِ مَاءٍ عِنْدَ عَجْزٍ عَنْهُ شَرْعًا، فَإِذَا دَخَلَ وَقْتُ فَرَضٍ، أَوْ أُبِيحَ نَفْلٌ، وَعُدِمَ الْمَاءُ أَوْ زَادَ عَلَى ثَمَنِهِ كَثِيرًا، أَوْ خَافَ بِاسْتِعْمَالِهِ ضَرَرَ بَدَنِهِ أَوْ رَفِيقِهِ أَوْ بِهِمَةِ مُحْتَرَمَةٍ : تَيَمَّمَ.

Tayammum is an alternative to purifying water when one is unable to use it in the *shar'ī* sense. If the time of obligation enters or permissible voluntary times, and water cannot be found, or its price is abnormally high or its feared from its use harm to one's body, his fellowship or respectable animals: he makes *tayammum*.

وَمَنْ وَجَدَ مَاءً يَكْفِي بَعْضَ طَهْرِهِ اسْتَعْمَلَهُ ثُمَّ تَيَمَّمَ. وَالْجَرِيحُ يَغْسِلُ الصَّحِيحَ، وَيَتَيَمَّمُ لِمَا يَضُرُّهُ الْمَاءُ، مُرْتَبًّا مُتَوَالِيًّا فِي حَدِّ أَصْغَرِ.

Whoever finds some water that can be used for partial purification, does so and then makes *tayammum*. The injured one washes for the uninjured parts and performs *tayammum* for the parts that water would harm, in the correct order and in succession for minor ritual impurity.

وَيَجِبُ طَلَبُ مَاءٍ فِي رَحْلِهِ وَقُرْبِهِ، وَمِنْ رَفَقَتِهِ وَبِدَلَالَةٍ بِلاَ ضَرَرٍ قَبْلَهُ. فَإِنْ نَسِيَ قُدْرَتَهُ عَلَيْهِ وَتَيَمَّمَ أَعَادَ. وَيَتَيَمَّمُ لِكُلِّ حَدَثٍ، وَلِنَجَاسَةٍ بِبَدَنِ تَضُرُّهُ إِزَالَتُهَا وَلَوْ حَضَرًا، أَوْ عُدِمَ مَا يَزِيلُهَا بَعْدَ تَخْفِيفِهَا مَا أَمَكَنَ، وَلَا إِعَادَةَ.

He must search for water in his belongings and close by, from his fellow travellers and when guided towards it if no harm ensues as a result, before resorting to *tayammum*. If one forgets his ability to search and makes *tayammum*, he must repeat it. *Tayammum* is for each nullification, and for every bodily impurity that cannot be removed without harm, even if

resident, or its removal cannot take place after lessening it as much as possible, and there is no need to repeat.

فَإِنْ عَدِمَ الْمَاءَ وَالتُّرَابَ صَلَّى الْفَرَضَ فَقَطْ عَلَى حَسَبِ حَالِهِ، وَلَا يَزِيدُ عَلَى مَا يُجْزَى، وَلَمْ يُعَذِّ. وَلَا يَصَحُّ تَيَمُّمٌ إِلَّا بِتُّرَابٍ طَهُورٍ مُبَاحٍ لَهُ غُبَارٌ لَمْ يُغَيِّرْهُ طَاهِرٌ غَيْرُهُ، وَلَوْ عَلَى لَبَدٍ وَنَحْوِهِ.

If both water and earth are not available, he prays only his obligatory prayers in his current state, and does not do more than what is required, and he does not need to repeat it.

Tayammum is only valid with clean, permissible earth that is dusty that has not been changed by another pure substance, even if it is upon materials etc.

فصل

Section

وفروضه: مسح وجهه ويديه إلى كوعيه، وتعيين نية استباحة ما يتيمم له من حدث أو نجس، وكذا ترتيب وموالاته في حدث أصغر، وإن نوى حدثاً أو نجساً لم يجزئه عن الآخر، وإن نواههما كفى، وإن نوى نفلاً أو أطلق لم يصل به فرضاً، وإن نواه صلى كل وقته فروضاً ونوافل. ويبطل تيممه بخروج وقت، ومبطل ما يتيمم له، ووجود ماء ولو في صلاة لا بعدها. والتيمم آخر الوقت لِرَاجِي الْمَاءِ أُولَى.

Its obligatory components are to wipe the face and hands to the wrists. The intention must be present to allow what the *tayammum* is being performed for of nullification or impurity. Similarly, the correct order and succession are obligatory for minor ritual impurity. If he intends it for one nullification or impurity, it is not valid for another. If he intends both, then it is sufficient. If he intends it for a voluntary act or makes a general intention, it is not valid for a compulsory one, and if he intends the latter, he can pray both during that time period. *Tayammum* is nullified once the time ends, or a nullification occurs, or if water is found, even

if during the prayer but not after it. To perform *tayammum* towards the end of the time for the one who is hopeful of finding water is preferred.

وصفته: أَنْ يَنْوِي ثُمَّ يَسْمِي، وَيَضْرِبُ التُّرَابَ بِبَيْدَيْهِ مُفْرَجَتِي الْأَصَابِعِ بَعْدَ نَزْعِ نَحْوِ خَاتَمٍ ضَرْبَةً، يَمْسَحُ وَجْهَهُ بِبَاطِنِ أَصَابِعِهِ وَكَفَّيْهِ بِرَاحَتَيْهِ وَيُخَلِّلُ أَصَابِعَهُ.

Its description is to make the intention, say Allah's name, strike the ground once with both hands, with fingers spread and after removing things like rings. He then wipes over his face with his palms and his hands and in between his fingers.

باب التيمم

Chapter: Tayammum

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ } وَذَكَرَ الْحَدِيثَ

وَفِي حَدِيثٍ حُدِّثَ عَنْهُ عِنْدَ مُسْلِمٍ: { وَجُعِلَتْ تُرْبَتُهَا لَنَا طَهُورًا، إِذَا لَمْ نَجِدِ الْمَاءَ }

وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - عِنْدَ أَحْمَدَ: { وَجُعِلَ التُّرَابُ لِي طَهُورًا }

106. Jābir ibn ‘Abdullāh narrated that the Prophet (ﷺ) said, “I was given five that no one before me was given: My enemies were fearful of me a month before my arrival, and the earth is all a place of prayer and purification, so whenever prayer comes upon you, pray...”

In the narration of Ḥudhayfah in Muslim, “Its earth is purifying for us if we do not find water. In the narration of ‘Alī in Aḥmad, “It’s earth is purification for me.”

وَعَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: { بَعَثَنِي النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي حَاجَةٍ، فَأَجْنَبْتُ، فَلَمْ أَجِدِ الْمَاءَ، فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَمَرَّغُ الدَّابَّةُ، ثُمَّ أَتَيْتُ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: "إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ بِيَدَيْكَ هَكَذَا" ثُمَّ ضَرَبَ بِيَدَيْهِ الْأَرْضَ ضَرْبَةً وَاحِدَةً، ثُمَّ مَسَحَ الشِّمَالَ عَلَى الْيَمِينِ، وَظَاهَرَ كَفَّيْهِ وَوَجْهَهُ { مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِمُسْلِمٍ }

وَفِي رِوَايَةٍ لِلْبُخَارِيِّ: وَضَرَبَ بِكَفَّيْهِ الْأَرْضَ، وَنَفَخَ فِيهِمَا، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ

107. ‘Ammār ibn Yāsir narrated, “The Prophet (ﷺ) sent me on an errand and I became sexually impure and could not find water, so I rolled around on the ground just as an animal would. I then returned to the Prophet (ﷺ) and told him what happened. He said, ‘It would have been sufficient to do this,’ he then struck his hands on the ground once, and then used the left hand to wipe over the right and the outside of the hands and his face.

Agreed upon and the wording is that of Muslim. In the wording of Al-Bukhārī, “He struck his hands on the ground, blew into them and then wiped his face and hands.”

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { **التَّيَمُّمُ ضَرْبَتَانِ ضَرْبَةٌ لِلْوَجْهِ، وَضَرْبَةٌ لِلْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ** } رَوَاهُ الدَّارَقُطْنِيُّ، وَصَحَّحَ الْأَيْمَنَةُ وَقَفَّه

108. Ibn ‘Umar narrated that Allah’s Messenger (ﷺ) said, “*Tayammum* is two strikes, one for the face and one for the hands to the elbows.”

Collected by Al-Dāraqūṭnī and the scholars said it is authentic as his statement.

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { **الصَّعِيدُ وَضُوءُ الْمُسْلِمِ، وَإِنْ لَمْ يَجِدِ الْمَاءَ عَشْرَ سِنِينَ، فَإِذَا وَجَدَ الْمَاءَ فَلْيَتَّقِ اللَّهَ، وَلْيُمْسَسْهُ بِشِرَّتِهِ** } رَوَاهُ الْبَزَّازُ، وَصَحَّحَهُ ابْنُ الْقَطَّانِ، [و] لَكِنْ صَوَّبَ الدَّارَقُطْنِيُّ إِسْرَافَهُ

وَلِلتَّزْمِذِي: عَنْ أَبِي ذَرٍّ نَحْوَهُ، وَصَحَّحَهُ

109. Abu Hurayrah narrated that Allah’s Messenger (ﷺ) said, “The earth is the ablution of the believer even if he cannot find water for ten years. If he does then find water, let him fear Allah and use it to touch his skin.”

Collected by Al-Bazzār and authenticated by Ibn al-Qaṭṭān, but Al-Dāraqūṭnī said it is *mursal*. Al-Tirmidhī collected it as a narration of Abu Dharr and declared it authentic.

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { **خَرَجَ رَجُلَانِ فِي سَفَرٍ، فَحَضَرَتْ الصَّلَاةَ وَلَيْسَ مَعَهُمَا مَاءٌ. فَتَيَمَّمَا صَعِيدًا طَيِّبًا، فَصَلَّيَا، ثُمَّ وَجَدَا الْمَاءَ فِي الْوَقْتِ. فَأَعَادَا أَحَدُهُمَا الصَّلَاةَ وَالْضُوءَ، وَلَمْ يُعِدِ الْآخَرُ، ثُمَّ أَتَيَا رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَذَكَرَا ذَلِكَ لَهُ، فَقَالَ لِلَّذِي لَمْ يُعِدْ: "أَصَبْتَ السُّنَّةَ وَأَجَزَأَتَكَ صَلَاتُكَ" وَقَالَ لِلْآخَرِ: "لَكَ الْأَجْرُ مَرَّتَيْنِ** } رَوَاهُ أَبُو دَاوُدَ، [و] النَّسَائِيُّ

110. Abu Sa'īd al-Khudrī narrated, "Two men went on a journey. The time for prayer entered upon them and they had no water, so they made *tayammum* with the clean earth and prayed. They then found water during the same time period of that prayer. One of them repeated his prayer with *wuḍū'* and the other did not. When they returned to Allah's Messenger (ﷺ) they mentioned this to him. He said to the one who did not repeat, 'You attained the *Sunnah* and your prayer was sufficient.' He then said to the other, 'You have a double reward.'"

Collected by Abu Dāwūd and Al-Nasā'ī

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فِي قَوْلِهِ عَزَّ وَجَلَّ ﴿ وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ ﴾ قَالَ: "إِذَا كَانَتْ بِالرَّجُلِ الْجِرَاحَةُ فِي سَبِيلِ اللَّهِ وَالْفُرُوحُ، فَيُجَنَّبُ، فَيَخَافُ أَنْ يَمُوتَ إِنْ اغْتَسَلَ: تَيَمَّمَ." رَوَاهُ الدَّارَقُطْنِيُّ مَوْفُوفًا، وَرَفَعَهُ الْبَزَّازُ، وَصَحَّحَهُ ابْنُ خُرَيْمَةَ، وَالْحَاكِمُ

111. Ibn 'Abbas commented on Allah's statement, "If you are sick or on a journey..." He said, "If a person is injured and wounded in Allah's path and then becomes sexually impure, and fears death if he bathes, he makes *tayammum*."

Collected by Al-Dāraqutnī as a statement, and a Prophetic narration by Al-Bazzār. It was authenticated by Ibn Khuzaymah and Al-Hākim.

وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: ﴿ إِن كَسَرْتَ إِحْدَى زُنْدَيَّ فَسَأَلْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَمَرَنِي أَنْ أُمْسَحَ عَلَى الْجَبَائِرِ ﴾ رَوَاهُ ابْنُ مَاجَهَ بِسَنَدٍ وَاهٍ جَدًّا

112. 'Alī narrated, "One of my forearms fractured so I asked Allah's Messenger (ﷺ) and he commanded me to wipe over the cast."

Collected by Ibn Mājah with a very weak chain

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا فِي الرَّجُلِ الَّذِي شَجَّ، فَأَغْتَسَلَ فَمَاتَ -: "إِنَّمَا كَانَ يَكْفِيهِ أَنْ يَتَيَمَّمَ، وَيَعْصَبَ عَلَى جُرْحِهِ خِرْقَةً، ثُمَّ يَمْسَحَ عَلَيْهَا وَيَغْسِلَ سَائِرَ جَسَدِهِ" { "رَوَاهُ أَبُو دَاوُدَ بِسَنَدٍ فِيهِ ضَعْفٌ، وَفِيهِ اخْتِلَافٌ عَلَى رَوَاتِهِ

113. Jābir ibn ‘Abdullāh narrated concerning the man who was injured and then bathed and died as a result, “It was enough for him to perform *tayammum*. He should have tied a cloth around his injury and wiped over it and washed the rest of his body.”

Collected by Abu Dāwūd with a chain that contains weakness and its narrators are differed over

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: { مِنْ السُّنَّةِ أَنْ لَا يُصَلِّيَ الرَّجُلُ بِالتَّيَمُّمِ إِلَّا صَلَاةً وَاحِدَةً، ثُمَّ يَتَيَمَّمُ لِلصَّلَاةِ الْآخَرَى } رَوَاهُ الدَّارَقُطْنِيُّ بِإِسْنَادٍ ضَعِيفٍ جَدًّا

114. Ibn ‘Abbās said, “It is from the *Sunnah* that a man only prays a single prayer with *tayammum*, and then makes *tayammum* again for the next prayer.”

Collected by Al-Dāraqūṭnī with a very weak chain

بَابُ إِزَالَةِ النِّجَاسَةِ

Chapter: Removal of Impurity

يجب لكل متنجس سبع غسلاتٍ إنْ أنقَتَ، وإلَّا فحتَّى تُنقى بماءٍ طهورٍ مع حَتِّ وقرصٍ لحاجةٍ، وعصرٍ كلَّ مرةٍ خارج الماء، فإنْ كانت من كلب أو خنزير وجب ترابٌ طهورٌ أو نحوه كأشنانٍ يعمُّ المحلَّ مع الماء إلَّا فيما يضر، فيكفي مُسمَّاه. ويكفي في أرضٍ تنجست بمائعٍ غسلةٌ تذهبُ بالنَّجاسة.

Every impurity must be washed seven times if that cleanses, or else until it is cleansed with clean water along with rubbing or scratching if needed, and draining each time so that the water is removed. If the impurity is from a dog or pig, then clean earth or something similar like *Ushnān* is compulsory, which must cover the area along with water unless it will harm it, in which case the least amount is sufficient. For the ground that is impure due to fluids, it is sufficient to wash it so that the impurity is removed.

وَلَا تَطْهَرُ بِشَمْسٍ وَرِيحٍ وَلَا ذَلِكَ وَلَا اسْتِحَالَةً إِلَّا خَمْرَةٌ تَنْقَلِبُ خَلًّا بِنَفْسِهَا. وَلَا يَطْهَرُ دُهْنٌ بِغَسَلٍ، وَلَا حُبٌّ تَشْرِبُهَا أَوْ سَكِينٌ سَقِيَّتْهَا. وَيُجْزَى فِي بَوْلِ غُلَامٍ لَمْ يَأْكُلْ طَعَامًا لَشَهْوَةٍ عَمَرُهُ بِالماءِ. وَإِنْ خَفِيَ مَوْضِعُ نَجَاسَةٍ غُسِلَ حَتَّى يُتَيَقَّنَ زَوَالُهَا.

Earth is not cleansed by the sun or wind or rubbing or by transformation unless it is wine that transforms itself into vinegar. Oil is not cleansed by washing, nor is a grain it has mixed with or a knife forged in it.

It is sufficient for the urine of a boy who is not desiring solid food to cover it with water. If one is unsure of the exact place of impurity, he washes what he is certain will encompass it.

وَيُعْفَى عَنْ يَسِيرِ دَمٍ وَقِيحٍ وَصَدِيدٍ بِثَوْبٍ أَوْ بَدَنِ مِنْ حَيَوَانٍ طَاهِرٍ، وَعَنْ أَثَرِ اسْتِجْمَارٍ بِمَحَلِّهِ. وَلَا يَنْجَسُ آدَمِيٌّ وَلَا مَا لَا نَفْسَ لَهُ سَائِلَةٌ بِمَوْتٍ. **وَبَوْلٌ مَا يُؤْكَلُ لَحْمُهُ وَرَوْتُهُ وَمَنِيَّةُ**

وَمِنْ أَدْمِيٍّ وَعَرْقُهُ وَرَيْقُهُ: طَاهِرٌ. وَكَذَا سَوْرُ هِرٍّ، وَمَا دُونَهُ خِلْقَةً. وَسِبَاغُ الْبَهَائِمِ، وَالطَّيْرِ
مِمَّا فَوْقَ الْهَرِّ، وَالْحَمَارُ الْأَهْلِيُّ، وَالْبِغْلُ مِنْهُ، وَعَرْقُهُ وَرَيْقُهُ، وَكُلُّ مُسْكِرٍ: نَجَسٌ.

Overlooked is small amounts of blood, pus or a mixture of blood and pus on clothing or the body from a permissible animal, and trace amounts left after cleansing oneself with something dry in its place.

Humans and animals that don't have circulating blood are not impure when dead. The urine, dung, and semen of permissible livestock, as well as the semen of humans and their sweat and saliva are all pure. Likewise, the saliva of cats and smaller animals is pure. Predatory animals and birds larger than cats, domesticated donkeys, mules from it, their sweat and saliva and all intoxicants are impure.

باب إزالة النجاسة وبيانها

Chapter: Removing Impurities & Their Nature

عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { سُنِلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ
الْخَمْرِ تَتَّخَذُ خَلًّا؟ قَالَ: "لا." } أَخْرَجَهُ مُسْلِمٌ

22. Anas narrated, "Allah's Messenger (ﷺ) was asked about taking wine and turning it into vinegar. He replied, 'No.'"

Collected by Muslim

وَعَنْهُ قَالَ: { لَمَّا كَانَ يَوْمُ خَيْبَرَ, أَمَرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَبَا طَلْحَةَ, فَنَادَى:
"إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الْأَهْلِيَّةِ, فَإِنَّهَا رِجْسٌ } "مُتَّفَقٌ عَلَيْهِ

23. He also narrated, "On the Day of Khaybar, Allah's Messenger (ﷺ) ordered Abu Ṭalḥah to announce, 'Allah and His Messenger forbid the meat of domesticated donkeys for they are impure.'"

Agreed upon

وَعَنْ عَمْرِو بْنِ خَارِجَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { خَطَبَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
-بِمِنَى, وَهُوَ عَلَى رَاحِلَتِهِ, وَلُعَابُهَا يَسِيلُ عَلَى كَتِفِي. } أَخْرَجَهُ أَحْمَدُ, وَالتِّرْمِذِيُّ وَصَحَّحَهُ

24. 'Amr ibn Khārijah narrated, "Allah's Messenger (ﷺ) gave us a sermon in Minā whilst on his mount, and its saliva was dripping on my shoulder."

Collected by Aḥmad and Al-Tirmidhī who authenticated it

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا, قَالَتْ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَغْسِلُ الْمَنِيَّ,
ثُمَّ يَخْرُجُ إِلَى الصَّلَاةِ فِي ذَلِكَ الثَّوْبِ, وَأَنَا أَنْظُرُ إِلَى أَثَرِ الْغُسْلِ فِيهِ } مُتَّفَقٌ عَلَيْهِ

وَلِمُسْلِمٍ: { لَقَدْ كُنْتُ أَفْرَكُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَرَكًا، فَيُصَلِّي فِيهِ }
وَفِي لَفْظٍ لَهُ: { لَقَدْ كُنْتُ أَحْكُهُ يَابِسًا بِظَفَرِي مِنْ ثَوْبِهِ }

25. ‘Ā’ishah narrated, “Allah’s Messenger (ﷺ) would wash the semen of his clothes and then leave for the prayer in the same clothes, and I could see the signs of his washing.”

Agreed upon. In the wording of Muslim, “I would scrape it off the clothes of Allah’s Messenger (ﷺ) and he would then pray in it.” In another wording, “I would scrape it off with my nails after it had dried.”

وَعَنْ أَبِي السَّمْحِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { يَغْسَلُ مِنْ بَوْلِ
الْجَارِيَةِ، وَيُرَشُّ مِنْ بَوْلِ الْغُلَامِ } أَخْرَجَهُ أَبُو دَاوُدَ، وَالتَّسَائِيُّ، وَصَحَّحَهُ الْحَاكِمُ

26. Abu As-Samḥ narrated that the Prophet (ﷺ) said, “The urine of a girl is washed and the urine of a boy is sprinkled.”

Collected by Abu Dāwūd and Al-Nasā’ī and authenticated by Al-Ḥākim

وَعَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا; أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ - فِي دَمِ
الْحَيْضِ يُصِيبُ الثَّوْبَ " { : - تَحْتَهُ، ثُمَّ تَقْرُصُهُ بِالْمَاءِ، ثُمَّ تَنْضَحُهُ، ثُمَّ تُصَلِّي فِيهِ } " مُتَّفَقٌ عَلَيْهِ

27. Asmā bint Abī Bakr narrated that the Prophet (ﷺ) said about menstrual blood on clothing, “Scrape it off, then rub it with water, then wash it and pray in it.” Agreed upon

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَتْ خَوْلَةُ: { يَا رَسُولَ اللَّهِ، فَإِنْ لَمْ يَذْهَبِ الدَّمُ؟
قَالَ: "يَكْفِيكَ الْمَاءُ، وَلَا يَضُرُّكَ أَثَرُهُ } " أَخْرَجَهُ التِّرْمِذِيُّ، وَسَنَدُهُ ضَعِيفٌ

28. Abu Hurayrah narrated that Khawlah asked, “O Messenger of Allah, what if the blood isn’t removed?” He replied, “Water is enough and its traces won’t harm you.”

Collected by Al-Tirmidhī and its chain is weak

باب الحيض

Chapter: Menstruation

يَمْنَعُ الْغُسْلَ لَهُ، وَالْوُضُوءَ، وَالصَّلَاةَ، وَوُجُوبَهَا، وَفَعَلَ صَوْمٍ وَطَوَافٍ وَاعْتِكَافٍ، وَوُطْئًا فِي فَرْجٍ، إِلَّا لِمَنْ بِهِ شَبَقٌ بِشَرْطِهِ، وَيَجِبُ بِهِ دِينَارٌ أَوْ نَصْفُهُ كَفَّارَةً، وَيَسْتَمْتَعُ مِنْهَا بِمَا دُونَ فَرْجٍ.

It prevents one from bathing from it, *wuḍū'*, prayer and its obligation, fasting, *ṭawāf*, *i'tikāf*, vaginal penetration except for one who fears harm otherwise with its conditions. In this case he must expiate with one *dīnār* or half of it. He can enjoy of her other than that.

وَإِذَا انْقَطَعَ لَمْ يُبَحَّ قَبْلَ غُسْلٍ غَيْرِ صَوْمٍ وَطَلَقٍ. وَتَقْضِي الصَّوْمَ لَا الصَّلَاةَ. وَلَا حَيْضَ قَبْلَ تِسْعِ سِنِينَ، وَلَا بَعْدَ خَمْسِينَ سَنَةً، وَلَا مَعَ حَمْلٍ، وَأَقْلَاهُ: يَوْمٌ وَلَيْلَةٌ، وَأَكْثَرُهُ: خَمْسَةٌ عَشَرَ، وَغَالِبُهُ: سِتٌّ أَوْ سَبْعٌ.

When it ceases, nothing is permissible before ritual bathing other than fasting and divorce. A woman makes up her fasts but not her prayers. There is no menses before nine years or after fifty years or whilst pregnant. Its minimum is one day and night and its maximum is fifteen days, and it is usually six or seven days.

وَإِنْ اسْتَحِيضَتْ مَنْ لَهَا عَادَةٌ بِأَنْ جَاوَزَ دَمُهَا أَكْثَرَ الْحَيْضِ جَلَسَتْهَا إِنْ عَلِمَتْهَا. وَصُفْرَةٌ وَكُدْرَةٌ زَمَنَ عَادَةٍ: حَيْضٌ. وَمَنْ حَدَّثَهُ دَائِمٌ يَغْسِلُ مُحَلَّهُ وَيَشْدُهُ وَيَتَوَضَّأُ لَوْ قَتَلَ كُلَّ صَلَاةٍ. وَلَا تُوطَأُ مُسْتَحَاضَةٌ إِلَّا لَخَوْفِ عَنَتٍ، وَيُسْتَحَبُّ غُسْلُهَا لِكُلِّ صَلَاةٍ.

If the woman with a regular cycle continues to bleed past the maximum length, and has a known cycle treats it as such if she knows it. Vaginal discharge during this time is also menses.

Whoever has continuous impurity, washes the area, covers the area and performs *wuḍū'* for every prayer. He does not have relations with such a woman unless he fears for his chastity. It is recommended for her to ritually bathe for every prayer.

وأكثرُ النفاس أربعون يومًا، ولا حدَّ لأقله، فإن طهرت فيها تطهَّرت وصلَّت، ويكره وطؤها فيها، فإن عادَ الدَّمُ فيها فمشكوكٌ فيه، تصومُ وتصلِّي وتقضي الصومَ المفروضَ، وهو كحيضٍ فيما تقدَّم.

Post-partum bleeding is forty days maximum and there is no minimum. If she becomes clean before then, she purifies herself and prays, and it is disliked to have relations with her during the remainder of that time. If the bleeding returns it is doubtful blood, so she fasts and prays and then makes up her obligatory fasts. This blood is like menses in what has preceded.

باب الحيض

Chapter: Menstruation

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { إِنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ كَانَتْ تُسْتَحَاضُ، فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنْ دَمَ الْحَيْضُ دَمٌ أَسْوَدُ يُعْرِفُ، فَإِذَا كَانَ ذَلِكَ فَأَمْسِكِي مِنَ الصَّلَاةِ، فَإِذَا كَانَ الْآخِرُ فَتَوَضَّئِي، وَصَلِّيْ " } "رَوَاهُ أَبُو دَاوُدَ، وَالنَّسَائِيُّ، وَصَحَّحَهُ ابْنُ حِبَّانَ، وَالْحَاكِمُ، وَاسْتَنْكَرَهُ أَبُو حَاتِمٍ

وَفِي حَدِيثِ أَسْمَاءَ بِنْتِ عُمَيْسٍ عِنْدَ أَبِي دَاوُدَ: { لَتَجْلِسِي فِي مِرْكَنٍ، فَإِذَا رَأَتْ صُفْرَةً فَوْقَ الْمَاءِ، فَلْتَغْتَسِلْ لِلظُّهْرِ وَالْعَصْرِ غُسْلًا وَاحِدًا، وَتَغْتَسِلْ لِلْمَغْرِبِ وَالْعِشَاءِ غُسْلًا وَاحِدًا، وَتَغْتَسِلْ لِلْفَجْرِ غُسْلًا، وَتَتَوَضَّأُ فِيمَا بَيْنَ ذَلِكَ }

115. ‘Ā’ishah narrated, “Fāṭimah bint Abī Ḥubaysh used to have continuous bleeding, so Allah’s Messenger (ﷺ) said, ‘Menstrual blood is recognisable dark blood. If you find that then stop praying, and for other than that, perform wuḍū’ and pray.’”

Collected by Abu Dāwūd and Al-Nasā’ī, and authenticated by Ibn Ḥibbān and Al-Ḥākim but rejected by Abu Ḥātim.

In the narration of Asmā’ bint ‘Umays collected by Abu Dāwūd, “Let her sit in a tub, and if she sees a yellowish discharge in the water, let her bathe for Ṣuḥr and ‘Aṣr, and again for Maghrib and ‘Ishā’ and again for Fajr, and make wuḍū’ for everything in between.”

وَعَنْ حَمْنَةَ بِنْتِ جَحْشٍ قَالَتْ: كُنْتُ أُسْتَحَاضُ حَيْضَةً كَبِيرَةً شَدِيدَةً، فَأَتَيْتُ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَسْتَفْتِيهِ، فَقَالَ: « إِنَّمَا هِيَ رَكْضَةٌ مِنَ الشَّيْطَانِ، فَتَحْيِضِي سِتَّةَ أَيَّامٍ، أَوْ سَبْعَةً، ثُمَّ اغْتَسِلِي، فَإِذَا اسْتَنْقَازَ فَصَلِّيْ أَرْبَعَةً وَعِشْرِينَ، أَوْ ثَلَاثَةً وَعِشْرِينَ، وَصُومِي وَصَلِّي، فَإِنَّ ذَلِكَ يُجْزِئُكَ، وَكَذَلِكَ فَافْعَلِي كَمَا تَحِيضُ النِّسَاءُ، فَإِنْ قَوَيْتِ عَلَى أَنْ تُؤَخِّرِي الظُّهْرَ وَتُعْجَلِي الْعَصْرَ، ثُمَّ تَغْتَسِلِي حِينَ تَطْهُرِينَ وَتُصَلِّيْنَ الظُّهْرَ وَالْعَصْرَ جَمِيعًا، ثُمَّ تُؤَخِّرِينَ الْمَغْرِبَ وَتُعْجَلِينَ الْعِشَاءَ، ثُمَّ تَغْتَسِلِينَ وَتَجْمَعِينَ بَيْنَ الصَّلَاتَيْنِ، فَافْعَلِي. وَتَغْتَسِلِينَ مَعَ الصُّبْحِ

وَتُصَلِّينَ. «قَالَ»: وَهُوَ أَعْجَبُ الْأَمْرَيْنِ إِلَيَّ. «رَوَاهُ الْخَمْسَةُ إِلَّا النَّسَائِيَّ، وَصَحَّحَهُ التِّرْمِذِيُّ، وَحَسَّنَهُ الْبُخَارِيُّ

116. Ḥamnah bint Jaḥsh narrated, “I used to have strong continuous bleeding, so I came to the Prophet (ﷺ) and asked him. He replied, ‘That is a kick from Satan. Observe your menstrual cycle for six or seven days and then ritually bathe. When you are cleansed, pray for 24 or 23 days and fast and pray, for that will suffice you. Do this as the women who have a normal period do. If you have the strength to do so, then delay Ṣuḥr and bring ‘Aṣr at its earliest time, then bathe when you are pure and pray Ṣuḥr and ‘Aṣr together. Then, delay Maghrib and bring ‘Ishā’ to its earliest time, then bathe and pray them together. Likewise, bathe for Fajr and pray it.’ He further said, ‘This is more preferable to me.’”

Collected by the Five except Al-Nasā’ī, and authenticated by Al-Tirmidhī and Al-Bukhārī declared it sound.

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: { أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ شَكَتْ إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الدَّم، فَقَالَ: «أَمَكْنِي قَدَرُ مَا كَانَتْ تَحْبِسُكَ حَيْضُكَ، ثُمَّ اغْتَسِلِي» فَكَانَتْ تَغْتَسِلُ كُلَّ صَلَاةٍ } رَوَاهُ مُسْلِمٌ

وَفِي رِوَايَةٍ لِلْبُخَارِيِّ: { وَتَوَضَّئِي لِكُلِّ صَلَاةٍ } وَهِيَ لِأَبِي دَاوُدَ وَغَيْرِهِ مِنْ وَجْهِ آخَرَ

117. ‘Ā’ishah narrated, “Umm Ḥabībah bint Jaḥsh complained to the Prophet (ﷺ) of her bleeding, so he said, ‘Refrain for the days you used to menstruate and then ritually bathe.’ So she would bathe for every prayer.”

Collected by Muslim. In Al-Bukhārī’s wording, “And make wuḍū’ for every prayer.” Abu Dāwūd and others transmit this from another way.

وَعَنْ أُمِّ عَطِيَّةٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { كُنَّا لَا نَعُدُّ الْكُدْرَةَ وَالصُّفْرَةَ بَعْدَ الطُّهْرِ شَيْئًا } رَوَاهُ الْبُخَارِيُّ، وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ

118. Umm ‘Aṭiyyah said, “We never used to pay any attention to vaginal discharge after being cleansed.”

Collected by Al-Bukhārī and Abu Dāwūd and it is the latter’s wording

وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ { - أَنَّ الْيَهُودَ كَانُوا إِذَا حَاضَتِ الْمَرْأَةُ لَمْ يُؤَاكِلُوهَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " - **إِصْنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ** } " رَوَاهُ مُسْلِمٌ

119. Anas narrated, “The Jews would not eat with their menstruating women, so the Prophet (ﷺ) said, ‘Do everything except intercourse.’”

Collected by Muslim

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَأْمُرُنِي فَأَتَرُّهُ، فَيُبَاشِرُنِي وَأَنَا حَائِضٌ } مُتَّفَقٌ عَلَيْهِ

120. ‘Ā’ishah said, “Allah’s Messenger (ﷺ) would ask me to wrap my lower body, and he would then fondle me whilst I was menstruating.”

Agreed upon

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الَّذِي يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ - قَالَ: { **يَتَصَدَّقُ بِدِينَارٍ، أَوْ نِصْفِ دِينَارٍ** } رَوَاهُ الْخَمْسَةُ، وَصَحَّحَهُ الْحَاكِمُ وَابْنُ الْقَطَّانِ، وَرَجَّحَ غَيْرُهُمَا وَفَّقَهُ

121. Ibn ‘Abbās narrated that the Prophet (ﷺ) said concerning the one who has intercourse with his menstruating wife, “Let him give in charity a *dīnār* or half a *dīnār*.”

Collected by the Five and authenticated by Al-Ḥākim and Ibn al-Qaṭṭān, and others said it is authentic as his statement.

وَعَنْ أَبِي سَعِيدٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - {الْيَسَّ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ} ؟ مُتَّفَقٌ عَلَيْهِ فِي حَدِيثٍ

122. Abu Sa'īd narrated that Allah's Messenger (ﷺ) said, "Does she not stop praying and fasting whilst on her menses?"

Agreed upon

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: {لَمَّا جِئْنَا سَرِفَ حِضَّتُ, فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "إِفْعَلِي مَا يَفْعَلُ الْحَاجُّ, غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهَرِي} "مُتَّفَقٌ عَلَيْهِ فِي حَدِيثٍ

123. 'Ā'ishah narrated, "When we arrived at Sarif, my menses started, so the Prophet (ﷺ) said, "Do as all pilgrims do except for ṭawāf of the House until you are cleansed."

Agreed upon

وَعَنْ مُعَاذٍ - رَضِيَ اللَّهُ عَنْهُ - {أَنَّهُ سَأَلَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَا يَحِلُّ لِلرَّجُلِ مِنْ امْرَأَتِهِ, وَهِيَ حَائِضٌ؟ قَالَ: "مَا فَوْقَ الْإِزَارِ} "رَوَاهُ أَبُو دَاوُدَ وَضَعَفَهُ

124. Mu'ādh narrated that he asked Prophet (ﷺ), "What is lawful for man of his wife whilst she is menstruating?" He replied, "What is above the lower wrap."

Collected by Abu Dāwūd and he declared it weak

وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: {كَانَتِ النَّفْسَاءُ تَقْعُدُ فِي عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَعْدَ نِفَاسِهَا أَرْبَعِينَ} رَوَاهُ الْخَمْسَةُ إِلَّا النَّسَائِيَّ, وَاللَّفْظُ لِأَبِي دَاوُدَ وَفِي لَفْظٍ لَهُ: {وَلَمْ يَأْمُرْهَا النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِقِضَاءِ صَلَاةِ النَّفَاسِ} وَصَحَّحَهُ الْحَاجِمُ

125. Umm Salamah narrated, “The women who gave birth during the time of the Prophet (ﷺ) would count for forty days when their post-partum bleeding began.”

Collected by the Five except Al-Nasā’i, and the wording is of Abu Dāwūd. In another wording of his, “The Prophet (ﷺ) did not command her to make up the prayers during this period.” This was authenticated by Al-Ḥākim.