

Mukhtasar Kitab-ut-Taharah

(Vol 1-5, Concise version in Q&A format)

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Introduction

الحمد لله وحده والصلاة والسلام على من لا نبي بعده وعلى آله وأصحابه أجمعين، اما بعد:

In the chapters of Islamic jurisprudence, the "Book of Purification" holds a fundamental status; the edifice of worship cannot be established without it. This is the reason why in all ancient and modern legal books, the principles and branches of purification are discussed in detail before prayer, Zakat, and other acts of worship. The current book, "Mukhtasar Kitab al-Taharah" (a short version in five volumes, in a question-and-answer format), is a link in this very series.

Background:

This book has been adorned with scholarly evidence, legal terminology, legal rulings, and a comparative study of various schools of thought. Its volume was spread over twelve hundred pages across five volumes, but for beginners, reading and acting upon it was not easy. Therefore, a sixth volume was prepared so that the knowledge of prevalent issues could be obtained in 25 to 30 pages per volume. Presented as a summary of the 5 volumes, it was brought into 1 volume and presented as this sixth volume. For the convenience of teachers, students, Imams of mosques, male and female educators, and general readers, this material has been organized in a simple, step-by-step, and easy-to-understand question-and-answer format.

This book is unique because:

1. Ancient and modern issues have been gathered for easy understanding.
2. Legal discussions have been presented in a systematic and educational manner.
3. It helps readers solve issues of purification in a question-and-answer format.
4. This book is not only useful for scholarly circles but also a best guide for general readers, which clarifies basic principles and essential conditions for the validity of worship in simple language.

Objective of the Book:

- To present the basic principles and rulings of purification with clarity and evidence, in a form that is applicable in today's world where governments and the general public are serious about cleanliness, as Muslims consider cleanliness not just a social responsibility but a part of faith.
- To provide legal solutions for daily life issues such as Wudu, Ghusl, menstruation, post-natal bleeding, Istihadah, impurity (physical and ritual), relieving oneself, and modern medical issues.

Some Important Points:

Guidelines for Teachers:

- This short collection has been prepared on the pattern of a textbook for teachers and educators. Therefore, it holds the status of a workbook.
- Every lesson should be taught under a question-and-answer format.
- A mind map should be prepared to clarify the mutual relationships between Hadath, impurity, Wudu, and Ghusl.
- Practical training should be provided through demonstrations of the correct method of Wudu and Ghusl, and wiping over leather socks, bandages, or the turban.
- Do not consider "Purification" a seasonal topic in Friday sermons or lessons. Instead, make it a continuous reformative series.
- Teachers should teach practical assignments alongside the units of purification, include videos/demos of Wudu and Ghusl, and include a list of questions.

Guidelines for Women:

- There should be an explanation of the practical issues of menstruation, post-natal bleeding, and Istihadah in religious gatherings at home, women's schools, and mosques.

Guidelines for Youth:

- The habit of cleanliness: Standard arrangements for Wudu in schools, colleges, and universities, principles of wiping over socks, and forms of Tayammum during travel.

Conclusion:

The purpose of purification is not just "cleanliness" but rather the purification of the heart and reaching a state of humility; and the conditions of prayer are fulfilled. When a person performs Wudu, while they become clean from external pollution, they actually shed spiritual inclinations as well. Feeling expansion of the chest after worship is a sign of this very purification; moreover, the beauty of worship is linked to the fundamental condition of cleanliness.

It is a prayer to Allah the Almighty: O Allah! Grant us complete purity of the internal and external, enlighten our hearts with the light of faith, adorn our actions with the jewelry of sincerity, and protect us from every kind of external and internal impurity. Grant our worship the honor of acceptance and include us among those whose external and internal are pure. Amen.

Peace be upon you, and the mercy of Allah and His blessings.

Dr. Hafiz Arshad Bashir Umari Madani (May Allah preserve him)

Date: December 30, 2025

Corresponding to: Rajab 10, 1449 AH

Kitab-ut-Taharah

(Concise version, in question-and-answer format)

Introduction

This book is a concise and comprehensive version of Kitab-ut-Taharah, which has been arranged in an easy-to-understand question-and-answer format. The original is an extremely detailed and scholarly work consisting of five volumes, and it includes abundant evidences, comparative jurisprudence of different schools of thought, the sayings of the Aimmah e Arba'a (the four great Imams), and a magnificent blend of the books of the Salaf.

Due to the presence of strong evidence, scholarly discussions, and sectarian breadth, this book holds a prominent position among books of jurisprudence.

Because of its detailed proofs and discussions, this work spans 1,200 pages and is completed in five volumes.

Purpose and Goal of the Short Booklet

Since it is not possible for every reader to study such a detailed book, this short version has been prepared in an easy-to-understand manner to present only the preferred (prevalent) issues. Each volume has been condensed into approximately 25 pages so that it is easy for the public, students, and beginner readers to learn and understand.

Those students of knowledge who have a research-oriented mindset and a desire for detail should refer to the original detailed book (consisting of five volumes). Whereas, beginner students, the general public, and those individuals who find it difficult to study the detailed book can start with this short booklet. For complete guidance, depth, and reasoning, studying the detailed version is necessary. May Allah Almighty grants us with beneficial knowledge and the ability to act upon it. Ameen!

PART-1

Kitab-ut-Taharah- Volume-1

(Concise version, in question-and-answer format)

Which issues are discussed in "Kitab al-Taharah" by Al-Shaykh Doctor Hafiz Arshad Bashir Umari Madani (may Allah grant him success)?

In this book the following two conditions out of 9 conditions of Salah (prayer) are discussed in detail:

- 1) Izaalah al-Najasah (removing physical impurities) which is a prerequisite for Salah
- 2) Raf' al-Hadath (lifting the state of ritual impurity) which is also a prerequisite for Salah

Question 1: What is the linguistic meaning of Taharah?

Answer 1: The word 'Taharah' is a Masdar (verbal noun) derived from the root 'tahara – yat'huru' following the nasara conjugation pattern. The term 'Tuhr' [noun] refers to purification from menstruation, postnatal bleeding and other impurities.

Question 2: What is the opposite to Taharah?

Answer 2: 1) The opposites of Taharah are 'Najis' and 'Rijs'.

2) Najis (pl. najaasaat), for instance, the state of Janabah, whether major (Hadath Akbar) or minor (Hadath Asghar) are directly associated with physical impurity. In contrast, Rijs is a broader term that encompasses physical, intellectual, mental and practical defilement.

Question 3: What is the terminological definition of Taharah?

Answer 3: The meaning of Taharah-

It refers to purification from internal as well as external filth. In most contexts, the word Taharah is used in reference to the removal of impurity. However, in the legal context, the term ‘Taharah’ carries a broader meaning and is employed to denote purification in all its dimensions: intangible and sensory, outward and inward.

Imam al-Nawawi (may Allah have mercy on him) states:

Arabic Text

“As for Taharah in the terminology of the Fuqahaa (jurists), it refers to Raf‘ al-Hadath and Izaalat al-Najaasah.”

[Al-Majmoo’ Sharh al-Muhadhdhab of al-Nawawi, 1/79, The Book of Purification, Chapter: The Types of Water Permissible for Purification and Those That Are Not]

Question 4: What are the types of Taharah?

Answer 4: The scholars have classified it into two types:

- 1) Taharah Ma’nawiyyah (Spiritual)
- 2) Taharah Hissiyyah (Physical)

Question 5: What is meant by Taharah Ma’nawiyyah?

Answer 5:1) Purification from Shirk

- 2) Purification from major sins
- 3) Purification from diseases of the heart and spiritual ailments

Question 6: What are the means and sources of attaining Taharah Ma’nawiyyah?

Answer 6: Imaan (faith), Taqwa (piety), Zakah, charity, almsgiving and adherence to the Qur’an and Sunnah

Question 7: What is meant by Taharah Hissiyyah?

Answer 7: 1) Taharah Hissiyah refers to the removal of external, tangible impurities from the body, clothing, and the place of worship.

2) It also refers to the purification from Legally Defined Impurities (Hadath):

Hadath Asghar (minor impurity such as urination, defecation, or loss of ablution), for which Taharah is attained through Wudu or its substitute.

Hadath Akbar (major impurity such as post-intercourse impurity, menstruation, or postnatal bleeding), for which Taharah is attained through Ghusl.

Question 8: What are the means and sources of attaining Taharah Hissiyah?

Answer 8: Pure water and other means of removing impurities or clean earth as a substitute in case of valid legal excuse.

For further details, refer to:

Al-Sharh al-Mumtī' of Ibn 'Uthaymeen, 1/26

Bidayat al-Mujtahid of Ibn Rushd, 1/7

Al-Fiqh al-Islami wa-Adillatuhu of al-Zuhayli, 1/238

Question 9: What is the significance of Taharah?

Answer 9: The Prophet (sallallahu alayhi wa sallam) said:

1) "Purity is half of faith." [Sahih Muslim: 223]

2) "No Salah is accepted without purification." [Sahih Muslim: 224]

3) "The key to prayer is purification." [Sunan Ibn Majah: 275; graded Hasan Sahih by Shaykh al-Albani]

4) "I dislike remembering Allah, except in the state of purity." [Sunan Abi Dawud: 17; graded Sahih by Shaykh al-Albani]

Question 10: Why is it essential to have knowledge of about ‘Raf‘ al-Hadath’ and ‘Izaalat al-Najaasah’?

Answer 10: It is essential because:

The validity of Taharah is the key to the acceptance of Salah.

Taharah also serves as a means of protection from the torment of the grave.

For Salah to be valid, Izaalat al-Najaasah and Raf‘ al-Hadath are both essential and considered its prerequisites.

It is obligatory upon every Muslim man and woman to know the circumstances that necessitate Ghysl and those that render Wudu obligatory.

Likewise, it is necessary for every individual to know how to attain Taharah after becoming impure and how complete purity is restored upon losing Wudu.

A sound understanding of Hadath and Najasah is indispensable, followed by the knowledge of how to eliminate them appropriately. Acquiring foundational knowledge of the rulings pertaining to Izaalat al-Najaasah and Raf‘ al-Hadath is Fard ‘Ayn (an individual obligation) upon every Muslim, for the Prophet (sallallahu alayhi wa sallam said):

“Seeking knowledge is an obligation upon every Muslim.”

Allah says in the Qur’an:

Arabic Text

“O you who believe! When you intend to offer As-Salah (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janabah (i.e. after a sexual discharge), purify yourselves (bathe your whole body).”

[Al-Maa’idah: 6]

And He also says:

Arabic Text

“O you who believe (in Allah’s Oneness and in His Messenger (sallallahu alayhi wa sallam)! Verily, the Mushrikoon (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of Prophet sallallahu alayhi wa sallam) are Najas (impure). So let them not come near Al-Masjid al-Haram (at Makkah)”

[Al-Tawbah: 28]

Question 11: What are the consequences of neglecting Taharah?

Answer 11: “One of the two would not guard himself against his urine.”

[Sahih al-Bukhari: 216]

Note: Among the causes of torment in the grave is one’s failure to guard against urine splashes, thereby falling short in maintaining the state of Taharah.

Question 12: What is meant by Taharah?

Answer 12: Attaining purity from Hadath (ritual impurity) and Najasat (physical filth) is called Taharah.

Question 13: What is meant by Najaasaat?

Answer 13: Najasaat is the plural form of Najis or Najaasah. Najaasah refers to intrinsic and material impurity (i.e, physical and outward), whereas Hadath refers to ritual impurity. The presence of Najasah Hissiyyah on one’s garment, body or the place of prayer serves as an obstruction to offer Salah, unless and until such impurity is removed in accordance with the prescribed Shar’i method.

Question 14: What is meant by Hadath?

Answer 14: Hadath refers to the state of being without Wudu. In the terminology of Fiqh, it is also referred to as Maani’ (preventive state). For acts of worship wherein Taharah is a prerequisite, elimination of Hadath and the Maani’ is indispensable for their validity.

Question 15: How many types of Hadath are there?

Answer 15: Hadath is classified into two types:

- 1) Hadath Akbar: For example, a man entering the state of Janabah, or a woman experiencing menstruation or postnatal bleeding.
- 2) Hadath Asghar: That which nullifies Wudu, such as urination, defecation, or the release of wind from either the front or rear passage.

Question 16: Explain the types of Najas (impure) substances.

Answer 16: 1) Human Urine and Faeces. [Sahih Muslim: 284]

2) Menstrual and postpartum blood. [Sahih Bukhari: 228, Sahih Muslim:333]

(The blood of menstruation is Najis (impure). Imam al-Nawawi (may Allah have mercy on him) has reported Ijmaa' (consensus) on this matter.)

3) Pig (swine) is impure. [Surah Al-An'am]

Question 17: What is the ruling on blood emitted from the human body (excluding menstrual and postnatal blood)?

Answer 17: If blood flows from a person's body, or if one becomes contaminated with the blood of a lawful animal, neither is Wudu invalidated nor is the prayer rendered void. This is due to the absence of any clear and definitive evidence declaring such blood to be impure. On the contrary, there exists evidence supporting its purity. For instance, a Companion continued his prayer while blood was visibly flowing from his body. [Sahih Abi Dawud, 1/193]

In Fath al-Bari 1/281, it is mentioned that:

Imam al-Hasan al-Basri said: "Muslims have always performed prayer despite their wounds."

Imam al-Bukhari, Imam Ahmad ibn Hanbal, Imam Is'haq, and Shaykh Nawab Siddeeq Hasan Khan (may Allah have mercy on them all) upheld this view. Shaykh

al-Albani (may Allah have mercy on him) also adopted the same position, as documented in Tamaam al-Minnah (p. 52) and al-Ta'leeqaat al-Radiyyah, (1/110).

Question 18: What is the ruling on Wadi?

Answer 18: Wadi is a thin, sticky, viscous fluid that is discharged either shortly after urination or at times, before it. Its discharge necessitates Wudu rather than Ghusl.

Question 19: What is the ruling on Madhi?

Answer 19: Madhi is a thick, clear, sticky and whitish fluid that is discharged prior to intimacy, often during foreplay or due to thoughts or the intention of intimacy, without intense arousal. At times, its discharge may go unnoticed. Its discharge does not necessitate Ghusl; rather, Wudu becomes obligatory. The individual should wash the private part and then perform Wudu, and that suffices. If a person suffers from Waswaas (obsessive doubts), they may sprinkle a little water over the private area from outside the garment to dispel uncertainty.

[Sahih al-Bukhari: The Book of Ghusl, Chapter: The Washing Away of Urethral Discharge and Performing Wudu After it, Hadith 269]

Fatwa of Shaykh Ibn Baaz (May Allah Have Mercy on Him)

Question 20: Is sprinkling one or more handfuls of water sufficient for Madhi?

Answer 20: Madhi is a thick, clear, sticky and whitish fluid that is discharged prior to intimacy, often during foreplay or due to thoughts or the intention of intimacy, without intense arousal, but it is not Mani (semen). Its color is white, and it is called Madhi. It is impure (Najis), but its impurity is light. A man should wash his private part and testicles and perform Wudu (ablution) for prayer. And if some of it gets on the thigh or clothing, it is enough to sprinkle water on it; that is, perform Nadh (sprinkling) with water.

Question 21: What is the ruling regarding the flesh and hide of a Halal animal that has not been slaughtered in accordance with the prescribed Shar‘i method, such as one that dies by falling from a height, being crushed against a wall or similar force, or perished by non-Shar‘i method?

Answer 21: Such an animal is considered Najis, and its hide is also impure. However, the hide becomes pure after Dabaaghah (tanning).

[Sahih Muslim: 366]

Question 22: What is the ruling on severed part of a living halal animal?

Answer 22: Any severed part of a living halal animal is impure.

“Any part that is cut off from a living animal is carrion.”

[Sunan al-Tirmidhi: 1480]

Question 23: What is the ruling on body parts of dead animal beside its hide?

Answer 23: Besides the hide, other parts of a dead animal such as bones, hair, horns, and nails are considered pure, provided any filth on them is cleansed, as there is no conclusive evidence establishing their impurity.

Imam al-Zuhri’s stance:

“The early generations used to utilise the bones of elephants.”

[Sahih al-Bukhari in Mu‘allaq form, 1/342; Fataawa Ibn Taymiyyah, 21/100]

Question 24: What is the ruling regarding dead fish and locusts?

Answer 24: They are excluded from the general ruling of impurity because there is a Hadith indicating their exemption, serving as evidence.

“Two kinds of blood have been made lawful for us.”

[Sunan Ibn Majah; graded Sahih by Imam al-Albani in al-Silsilah al-Sahihah]

Question 25: Does tanning purify the hide of every animal?

Answer 25: The statements of scholars regarding tanning are:

1) The hide of every animal becomes pure after tanning except for that of a pig and a human being.

This is the view of Hanafi school of thought.

[Badaa'i' al-Sanaa'i' of al-Kasaani]

2. The hides of all animals become purified through tanning except those of dogs and pigs

This is the view of Shafi'i school of thought.

[Al-Muhadhdhab]

3. Only the hides of Ma'kool al-Lahm (animals whose flesh is lawful to consume) become pure after tanning.

This is the view of Ibn Taymiyyah, Ibn Baaz, and Ibn 'Uthaymeen (may Allah have mercy on them).

4. The hides of all animals become purified through tanning.

This is the view of scholars of the Zahiri school, including Imam al-Shawkani, al-San'aani, and al-Albani (may Allah have mercy on them).

5. Some scholars have adopted the view that, if a permissible alternative is available, one should exercise caution and avoid using the hides of unlawful animals.

Question 26: What is the ruling regarding deceased human body?

Answer 26: There is no evidence to render a deceased human body as impure. On the contrary, there is evidence affirming its purity.

It is narrated from Sayyiduna Ibn 'Abbas (may Allah be pleased with them both) that he said:

Arabic Text

“A Muslim is not impure, whether alive or dead.”

[Fath al-Bari of Ibn Hajar, 3/127; Imam al-Bukhari (may Allah have mercy on him) narrated this Hadith with the expression of certainty prior to Hadith 1253 in his Sahih; Ibn Abi Shaybah recorded it in al-Musannaf, Hadith 11246 in a Mawsool form and it is considered as a Mawqoof report from Ibn ‘Abbas; Imam al-Bayhaqi after narrating this Hadith as Marfoo’ in al-Sunan al-Kubra (1/306), stated that it is well-known to be actually Mawqoof. Ibn Hajar, in Taghleeq al-Ta’leeq (2/460), graded its Sanad as Sahih and affirmed: “This Hadith is Mawqoof, although it has also been transmitted as Marfoo’ through the same Sanad.” See also: Al-Majmoo’ of Imam al-Nawawi, 2/561]

Question 27: What is the ruling regarding urine and dung of animals?

Answer 27: Ma’kool al-Lahm (Animals Whose Meat is Lawful to Consume): The urine, excrement and dung of Halal animals (such as livestock, fish and Halal birds that do not hunt with talons) are not considered impure.

[Sahih Bukhari: 233, Sahih Muslim: 1671]

Non-halal animals (Ghair Ma’kul al-Lahm): Birds that hunt with their claws and animals that are predators with fangs are haram (forbidden). Therefore, one should clean themselves from their dung and urine.

Question 28: What is the principle of purity?

Answer 28: Asl al-Bara’ah (Foundational Principle of Purity): All things are inherently pure unless proven otherwise.

Question 29: What is the ruling on the tripe (abdominal contents) of animals?

Answer 29: If the tripe of a halal animal comes in contact with body, it has no affect on the validity of wudu.

[Sahih Bukhari: 240; Sahih Muslim: 4649; Sunan al-Nasa’i: 306]

The above-mentioned Hadith has also been recorded by Imam al-Nasa'i (may Allah have mercy on him) in his Sunan. He titles the chapter as follows:

“Chapter: If the Stomach Contents of Animals Whose Meat May be Eaten Get on One's Garment.”

[Sunan al-Nasa'i, The Book of Purification, Chapter: 192]

Question 30: Is It Only the Flesh and Saliva of a Dog That Is Impure, or Its Entire Body?

Answer 30: Note: Based on Nass (textual evidence), the saliva of a dog is impure, while the impurity of its entire body is established through Qiyaas.

Question 31: Is It Only the Flesh of a Donkey That Is Impure, or Its Entire Body?

Answer 31: Note: There is clear Nass regarding the impurity of donkey's excrement, so it is Najis. However, the majority of scholars permit Qiyaas, as was discussed in detail under Issue 13 concerning animals not lawful to eat, along with the reference of Ijmaa'.

Note: Donkey's flesh is Najis but its body is not.

Note: The leftover of donkeys and mules is pure and likewise their sweat is not Najis, because the Prophet (sallallahu alayhi wa sallam) and his Companions used to ride them. Had their bodies been impure, it would have been clarified.

Question 32: What is the ruling regarding Jallaalah (animals that consume filth)?

Answer 32: Note: Until such an animal is restrained and fed pure fodder, it falls under the category of Najis animals.

Jallaalah refers to an animal that eats faeces and droppings. It will no longer be regarded as impure if it is kept tied and fed clean feed for several days.

Arabic Text

It is narrated from Sayyiduna Ibn 'Umar (may Allah be pleased with him):

“The Messenger of Allah (sallallahu alayhi wa sallam) forbade the consumption of the Jallaalah and its milk.”

[Sunan Abi Dawud: 3785; Sunan al-Tirmidhi: 1824]

Some scholars have exempted chickens from the above ruling. [Sahih al-Bukhari: 5518; Sahih Muslim: 1649]

Question 33: What is the ruling regarding bloodless insects and creatures, such as flies, ants and spiders?

Answer 33: Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) states:

“Any creature that does not have flowing blood is considered pure.”

Question 34: Is only the flesh of wild animals impure, or their entire bodies?

Answer 34: The basic principle is that their bodies are pure unless there is clear evidence proving their impurity.

There are two scholarly opinions regarding this.

First opinion: that such animals are impure.

Second opinion: that they are pure.

This second view has been considered Raajih (preponderant) by the Permanent Committee for Research and Iftaa. [5/380]

Question 35: What is the summary of all of the above rulings?

Answer 35: The summary of the above explanation is that all living creatures are pure, whether they are Ma’kool al-Lahm, predators or belong to the category of insects and the like, except for the dog and the pig; these two are Najis. And Allah knows best.

Question 36: What is the ruling regarding leftover (food or drink left behind after consumption)?

Answer 36: 1) The leftover of a dog is impure.

2) Is leftover of a donkey pure?

There are two opinions regarding this.

First Opinion: The leftover of a donkey is Najis.

“For it is Rijs (an abomination) or it is Najis (impure).”

[Sahih Muslim: 1940]

[*Arabic Text*]

Second Opinion: Some scholars have stated that the leftover (liquid) of donkeys and mules is pure, based on the principle of ‘Umoom al-Balwa (i.e., when something is so commonly encountered among people that avoiding it entails undue hardship). In such cases, abstaining from it becomes impractical. The reasoning behind this opinion is strong, and Allah knows best.

3) The leftover of a swine is impure.

[Surah Al-An’am: 145]

4) Is the leftover of a wild animal pure or impure?

First Opinion: According to one research the leftover of wild animals is impure. This is the view of Shaykh al-Albani’s (may Allah have mercy on him)

Second Opinion: Shaykh Ibn Baaz’s opinion is that it is not impure.

5) The leftover of Ma’kool al-Lahm (animals whose meat is lawful to consume) Is Pure.

When the faeces of Halal animals are not impure and do not invalidate the prayer, then their leftover is even more so considered pure. A Companion once said: “I was (standing) beneath the she-camel of the Messenger of Allah (sallallahu alayhi wa sallam) while her saliva was dripping onto me.” [Al Irwa 6/89]. [Sahih Ibn Majah]

6) The leftover of a human is pure, whether from a muslim man or woman or a non-muslim.

Evidence: “A believer does not become impure”

[Sahih Bukhari: 283; Sahih Muslim: 371[824]]

Note: The mere contact of a non-Muslim with food or water does not render it impure. Imam Ibn Katheer (may Allah have mercy on him) affirms that the food of Ahl al-Kitab (the People of the Book) being Halal is established by evidence.

Note: The Prophet (sallallahu alayhi wa sallam) and his Companions performed Wudu from the waterskin belonging to a polytheist woman.

[Sahih Bukhari:344]

7) The leftover of a cat is pure.

[Sunan Abi Dawud: 76, graded Sahih by Shaykh al-Albani]

Question 37: Is Semen pure?

Answer 37: It is pure according to Ibn ‘Abbas (may Allah be pleased with them both), and also the position of Imam al-Shafi’i, Imam Ahmad, Is’haq ibn Rahawayh, Dawud al-Zahiri, ‘Abdullah ibn Muhammad ibn Hazm, Shaykhul Islam Ibn Taymiyyah, Ibn Hajar al-‘Asqalani, Ibn Baaz, as well as al-Albani, Wahbah al-Zuhayli, Ameer al-San‘aani, Sub’hi Hasan al-Hallaaq (may Allah have mercy on them), and the Council of Senior Scholars of Saudi Arabia.

Question 38: Is Al-Khamr (intoxicant) pure?

Answer 38: Khamr is inherently pure, unless there is evidence proving its impurity. Its prohibition does not necessarily imply physical impurity.

[Shaykh al-Albani, Ibn ‘Uthaymeen (may Allah have mercy on them)]

Question 39: Is vomit impure?

Answer 39: The Hadith indicating the impurity of vomit is weak. Moreover, there is no evidence for the impurity of vomit, sour regurgitation (acid reflux), nasal mucus, or saliva.

Question 40: Is the sweat of a menstruating woman and one in a state of Janabah pure?

Answer 40: It is pure.

Arabic Text

Sahih Bukhari, Kitab-ul-Ghusl, "Chapter: The sweat of the person in ritual impurity and that a believer does not become impure")—In this explanation the sweat of the person in ritual impurity [is discussed], and indeed a Muslim does not become impure.

[Sahih Bukhari: 283, 285; Sahih Muslim: 371 (824); Sunan Abi Dawood: 231; Sunan an-Nasa'i: 269; Sunan Ibn Majah: 534]

There is unanimous agreement among scholars that the body of a person in a state of Janabah is pure, and so is his sweat. Moreover, if his sweat comes into contact with a garment, that too remains pure as well.

Question 41: What is the ruling regarding the leftovers of birds and animals that habitually do not refrain from impurity?

Answer 41: If avoiding filth becomes difficult due to ‘Umoom al-Balwa (widespread occurrence) or its minor quantity, then it is excused. For instance, if a mouse runs across a bed, or a hen’s beak carries traces of impurity, such slight doubt does not override certainty.

According to the Hanafis, Malikis and Hanbalis, the leftover water of animals that do not typically avoid impurities, such as a rat or a chicken that is neither domesticated nor restrained, is considered Makrooh (disliked). The reason for this is that such animals typically do not avoid filth and tend to scavenge through dirt and defilements, making it unlikely that their beaks remain free from impurity. Nevertheless, if someone were to perform ablution with their leftover water, it would be permissible, because there is certainty regarding the purity of their beak or mouth, while its impurity is merely speculative, and the principle and maxim is that doubt does not override certainty.

[Al-Durar al-Saniyyah]

Question 42: Describe the methods of removing impurities (Najaasah).

Answer 42: 1) Ghusl - washing

2) Mas'h - wiping

3) Sabb - pouring water

4) Rashh - sprinkling

5) Hatt or Hakk - scraping or scratching

6) Al-Mash'y fee Ardin Taahiratin - walking over the pure ground (by dragging garments)

Note: As cited in al-Sayl al-Jarrar (1/42), Imam Al-Shawkani states:

Adhering to the evidence concerning the removal of impurities is obligatory. Wherever Ghusl (i.e., washing with water) has been prescribed, the area must be washed off thoroughly until every trace of the impurity's colour, odour, and taste has been completely eliminated. This is the valid means by which purification through Ghusl is attained.

Likewise, in cases where for specific substances or conditions, distinct methods such as Sabb (pouring a substantial amount of water), Rashh (sprinkling), Hakk (scraping), rubbing against the ground, or walking on pure earth are prescribed in Ahadith, then following those specified methods is necessary.

Question 43: How to perform Istinjaa'?

Answer 43:

1) Istinjaa' Using Water:

Arabic Text

It is narrated from Sayyiduna Anas ibn Malik (may Allah be pleased with him):

“Whenever the Prophet (sallallahu alayhi wa sallam) would go out to relieve himself, I and another boy would accompany him with a tumbler of water, meaning he would perform Istinjaa’ with it.”

[Sahih al-Bukhari: 150]

2) Istinjaa’ Using Pebbles 3) Istinjaa’ Using Paper:

Arabic Text

It is narrated from Sayyiduna Abu Hurayrah (may Allah be pleased with him):

I followed the Prophet (sallallahu alayhi wa sallam) when he went out to relieve himself. He would not turn to look around, so when I drew closer to him, he said: “Bring me some pebbles to cleanse myself with, or anything similar but do not bring me any bones or dung.”

So, I brought him some pebbles in the edge of my garment and placed them beside him, then turned away from him. When he was done, he cleansed himself with them.”

[Sahih al-Bukhari: 155; Sahih Muslim: 262]

Basis of Inference:

How the Hadith Serves as Evidence

The general wording of the aforementioned Hadith is cited as evidence that, apart from bones and dung, purification after relieving oneself may also be carried out using water, stones, or other similar materials such as tissue paper.

[Majmoo’ Fatawa Ibn Taymiyyah, 21/205; Al-Fath, 1/256; Al-Daraari al-Mudiyyah, 1/40 - 41]

Question 44: Describe the methods of purification from urine.

Answer 44: The general procedure for cleansing urine is to purify the affected area by washing it thoroughly with water.

Note: If an infant has not yet begun consuming any nourishment other than the mother’s milk, his impurity is classified as Mukhaffafah (light). Accordingly, for the

urine of such an infant, it suffices to sprinkle water over the soiled area; there is no requirement for extensive washing.

Arabic Text

It is narrated from Sayyiduna ‘Ali (may Allah be pleased with him) that:

“The urine of a female infant is to be washed, whereas the urine of a male infant is only sprinkled upon, provided that he has not started eating solid food.”

[Sunan Abi Dawud, The Book of Purification, Chapter: Urine of a Male Infant that Soils a Garment, Hadith 377; Sunan al-Tirmidhi, The Chapters on Travelling, ch. 76, Hadith 610; Sunan Ibn Majah, The Chapters on Purification, ch. 77, Hadith 525; Tuhfat al-Ashraaf: 10131; Musnad Ahmad, 1/97; graded Sahih and Mawqoof by Shaykh al-Albani]

As for the urine of a female infant, it is to be cleansed through washing. However, urine splashes that fall on the ground are to be purified using earth or other cleansing agents.

Question 45: How to clean shoes soiled with impurity?

Answer 45: The impurity on shoes can be cleansed by rubbing them against the ground.

[Sunan Abi Dawood: 371 (372)]

Note: In the past, mosque floors were unpaved, and the soles of shoes were typically smooth, enabling impurities to be removed simply by rubbing them against the ground. In contrast, most mosques are now lined with rows of carpets, and modern shoe soles often have grooves in which filth can become lodged, rendering mere rubbing ineffective for purification. Therefore, if one intends to pray while wearing shoes today, it is crucial to ensure that they are thoroughly clean. However, in open fields or desert areas, it remains permissible to offer Salah in clean shoes, provided that the shoes are soft enough not to cause discomfort when sitting.

[‘Abd al-Jabbar, Namaaz-e-Nabawi, Dr. Shafeeq ur-Rahman]

Question 46: How to clean menstrual blood?

Answer 46: Menstrual blood can be removed from the fabric by scraping it off with a piece of wood or a brush or by washing it with water, lote (jujube) leaves or soap. Alternatively, water may be poured over the entire garment:

Arabic Text

Umm al-Mu'mineen Sayyidah 'Aishah (may Allah be pleased with her) narrates:

“When one of us experience menstruation, and upon becoming pure, she would scrape the blood off her garment, then wash it and sprinkle water over the rest of it, and thereafter pray in it.”

[Sahih al-Bukhari: 308; Al-Silsilah al-Sahihah, 1/539]

Note: After washing menstrual blood, any residual stains or traces left on the fabric are excused.

[Nayl al-Awtaar, 1/50]

Imam al-Shawkani (may Allah have mercy on him) derived the ruling regarding the exemption of such residual traces from the following Hadith:

It is narrated from Sayyiduna Abu Hurayrah (may Allah be pleased with him):

Khawlah bint Yasaar (may Allah be pleased with her) came to the Prophet (sallallahu alayhi wa sallam) and said: “O Messenger of Allah (sallallahu alayhi wa sallam), I possess no garment except one, and I wear it during menstruation, so what should I do?” He replied: “When you become pure, wash it and then pray in it.” She said, “What if the bloodstain does not completely come out?” He said: “It is sufficient for you to wash the blood, and its trace will not harm you.”

[Sunan Abi Dawud, The Book of Purification, Chapter: Woman Washing the Garment Worn During Menstruation; Hadith 365; Tuhfat al-Ashraf: 14286; Musnad Ahmad, 2/364, 380; Among the compilers of Kutub Sittah, this Hadith is reported only by Abu Dawud. Although its chain is weak due to Ibn Lahi'ah because in this case, none the 'Abadilah al-Arba'ah have narrated from him; the Hadith's meaning is deemed Sahih when corroborated by other narrations. Shaykh al-Albani (may Allah have mercy on him) has graded it Sahih based on Shawahid (supporting reports).]

Question 47: How to remove impurity from trailing garments of women?

Answer 47: For women's garments that drag along the ground or pathways, they are purified when they subsequently come into contact with clean soil or pure ground.
[Sunan Abi Dawud: 370]

Question 48: What is the method of removing semen?

Answer 48: *Arabic Text*

It is narrated from Sayyiduna Hammaam ibn al-Harith (may Allah have mercy on him) that he was in the house of Umm al-Mu'mineen Sayyidah 'Aaishah (may Allah be pleased with her) when he experienced a wet dream. A slave-girl of 'Aaishah saw him washing off the traces of semen from his garment or washing the garment itself, and she informed 'Aaishah. 'Aaishah (may Allah be pleased with her) said: "I recall scraping it off the garment of the Messenger of Allah (sallallahu alayhi wa sallam)."

[Sunan Abi Dawud: 288; Sunan al-Tirmidhi: 116]

Question 49: What is the method of purifying the hide of dead lawful animals?

Answer 49: The hide of a lawful (Ma'kool al-Lahm) animal that has died becomes purified through tanning.

Sayyiduna 'Abdullah ibn 'Abbas (may Allah be pleased with them both) narrates:

I heard the Messenger of Allah (sallallahu alayhi wa sallam) say: "When the hide is tanned, it becomes pure."

[Sahih Muslim, The Book of Menstruation, Chapter: The Purification of a Dead Animal's Hide by Tanning, Hadith 366]

Question 50: What is the ruling regarding a mouse falling into a substance?

Answer 50: If a mouse falls into ghee and dies, and the ghee solidifies, then the mouse and the portion of ghee surrounding it must be discarded. The remaining ghee

may be used provided that no trace of the mouse's colour, taste or odour is left in it. As for ghee or oil, their ruling depends upon the degree of impurity present within them.

Sayyiduna 'Abdullah ibn 'Abbas (may Allah be pleased with them both) narrates from Umm al-Mu'mineen Sayyidah Maymoonah (may Allah be pleased with her) that the Messenger of Allah (sallallahu alayhi wa sallam) was asked regarding a mouse that had fallen into ghee. He said:

“Remove it along with what surrounds it, and make use of the remaining ghee.”

[Sahih al-Bukhari, The Book of Wudu, Chapter: Impurities That Fall into Ghee or Water, Hadith 235]

Question 51: What is the ruling regarding the water contaminated by impurities?

Answer 51: If the quantity of water is substantial and the impurity's traces such as its colour, odour or taste, do not dominate it, the water remains permissible for use, and removing the visible filth from it is sufficient. However, if the impurity alters the water's characteristics, the water must be discarded until it becomes free from such traces.

[Al-Fatawa Ibn Taymiyyah, 21/38 - 39]

Question 52: When is it necessary to use water for purification?

Answer 52: The use of water is obligatory only in cases where there is an explicit command requiring it. Otherwise, any cleansing agent that effectively remove impurities may be used, provided there is no clear evidence prohibiting its use.

[Al-Ikhtiyaaraat of Shaykh Al-Albani; Al-Sayl al-Jarrar of Al-Shawkani]

Question 53: Give a brief overview of the methods of removing impurities (with references)

Answer 53:

Najaasah	Method of Removal	Reference
Istinjaa	Ghusl / Cleansing with water	Sahih al-Bukhari: 105
	Using pebbles, clods or bricks	Sahih Muslim: 262
	Using tissue paper (deduced from the general wording of Hadith)	Sahih al-Bukhari: 155
Semen stains on garments	Scraping off	Sahih Muslim: 288
	Washing	Sahih al-Bukhari: 229
Vessel used for alcohol or pork	If no other utensils are available, then using it after washing it	Sunan Abi Dawud: 3839
Menstrual blood on garments	Scraping it off, then rubbing it with water, washing and praying in it	Sahih Muslim: 675
Impurity on shoes	Rubbing it against clean ground or earth	Sunan Abi Dawud: 285
Vessel licked by a dog	Washing seven times, the first with soil	Sahih al-Bukhari: 172
Nursing infant's urine on garments	Washing (for girl), sprinkling water (for boy)	Sunan Abi Dawud: 386
Impure ground	Pouring water over the affected area	Sahih Muslim: 284
Fly in milk or other drinks	Submerging it completely, then removing and discarding it (as one wing contains ailment while the other its cure)	Sahih al-Bukhari: 3320
Garments affected by wet dream	Performing Ghusl and washing the affected area of semen or scraping it off if dried	Sahih al-Bukhari: 229; Sahih Muslim: 288
Number of washes for impurities	If a dog licks it – wash seven times (once with soil). Other impurities have no fixed number; the key is ensuring	

	complete removal of impurity's traces. Qiyaas with dog's impurity is invalid (Qiyaas ma' al-Faariq)	
Mouse falling into ghee	Discarding the mouse along with the surrounding affected portion; remaining can be used.	Sahih al-Bukhari: 235
Women's trailing garments	When a woman's garment drags on impure ground, the subsequent clean ground purifies it (as per Umm Salamah's narration).	Sunan Abi Dawud: 383

Question 54: Explain in brief the etiquettes of relieving oneself and etiquettes of Istinjaa.

Answer 54: 1. When no permanent lavatories are available, one should seek a secluded spot to relieve oneself, away from inhabited areas, where one remains out of sight.

2. It is prohibited to relieve oneself on public pathways, beneath shaded trees, in resting spots frequented by people or along the banks of ponds and canals.

3. Avoid urinating in still water.

4. Due to illness, extreme cold or other necessities, urinating in a vessel is permissible.

5. Do not lift one's garment until lowering oneself close to the ground, ensuring the private parts remain covered.

6. Upon entering the lavatory, step in with the left foot and recite:

“Allahumma inni a‘oodhu bika minal-khubuthi wal-khabaa’ith”

(O Allah, I seek Your protection from the male and female devils).

7. Do not face the Qiblah or turn your back towards it while relieving oneself.

8. Exert every effort to prevent urine splashes on both body or garments.

9. Refrain from performing Istinjaa with the right hand.

10. If water is accessible, it should be used for Istinja.
11. Upon exiting the lavatory, say: “Ghufraanaka”.
12. Wash your hands thoroughly with earth or soap after relieving yourself.
13. Urinating while standing is permissible only when necessary.
14. Using a ‘urinary pot’ in times of need is permissible.
15. The contents of the urinary pot should be disposed of promptly.
16. Do not offer greetings or respond to them while urinating.
17. A wall or any form of screen should be used while urinating.
18. If one feels the urge to relieve oneself before Salah, then one must attend it first, then offer Salah.
19. It is prohibited to urinate in a bathroom unless a urinal is installed within it.
20. Constructing an attached bathroom within home is permissible.
21. It is commendable to wash the hands and the mouth thoroughly after relieving oneself.
22. One should begin acts of purification, such as Wudu or Ghusl, with the right hand.
23. In matters of Taharah, one should exercise ‘maximum effort’ to ensure complete cleanliness.
24. Do not hold the private organ with the right hand while urinating, unless there is a valid reason.

Question 55: How far one should go to relieve oneself?

Answer 55: 1) One should go far away from populated areas or out of sight when relieving oneself.

Arabic Text

Sayyiduna Mugheera ibn Shu’bah narrated:

“When the Prophet (sallallahu alayhi wa sallam) went (outside) to relieve himself, he went to a far-off place.”

[Sunan Abi Dawud, Book of Purification, Chapter: Seclusion While Relieving Oneself, Hadith: 1; Sunan al-Tirmidhi: The Book of Purification (20); Sunan An-Nasa'i: The Book of Purification (17); Sunan Ibn Majah: The Book of Purification (331); Tuhfat al-Ashraaf: (11540); Musnad Ahmad: (4/244); Sunan al-Darimi: The Book of Purification (4/686); Silsilat al-Ahadith as-Sahihah: 1159 (Sheikh al-Albani, may Allah have mercy on him, declared this Hadith as Hasan/Good)]

Question 56: Where it is impermissible for one to relieve oneself?

Answer 56: 1) One should avoid using pathways, shaded trees or any such public benefit areas when relieving oneself.

On the authority of Sayyiduna Mu‘aadh ibn Jabal (may Allah be pleased with him):
The Messenger of Allah (sallallahu alayhi wa sallam) said:

“Beware of the three things that provoke curses: relieving oneself at water sources (such as the banks of rivers or ponds), on public pathways and under shaded places.”

[Sunan Abi Dawud: 26]

2) It is prohibited to urinate in still water.

Arabic Text

It is narrated from Sayyiduna Jabir (may Allah be pleased with him) that the Messenger of Allah (sallallahu alayhi wa sallam) forbade urinating into still water.

[Sahih Muslim: 281]

Question 57: Is it impermissible to urinate in a vessel?

Answer 57: It is permissible to urinate in a vessel in case of illness, cold and hardship.

Arabic Text

It is narrated that Umm al-Mu'mineen Sayyidah 'Aaishah (may Allah be pleased with her) said:

“They claim that the Prophet (sallallahu alayhi wa sallam) made a bequest to 'Ali. In fact, he had called for a basin to urinate in, but he suddenly collapsed (and his soul departed) while I was unaware of it. So, to whom did he make any will?”

[Sunan al-Nasa'i: 33; Sahih al-Bukhari, The Book of Wills, ch. 1, Hadith 2741; The Book of Expeditions, ch. 83, Hadith 4459; Sahih Muslim, The Book of Wills, ch. 5, Hadith 1636; Sunan Ibn Majah, The Chapters Regarding Funerals, ch. 64, Hadith 1626; Tuhfat al-Ashraaf: 15970; Musnad Ahmad, 6/32; graded Sahih by Shaykh al-Albani]

Question 58: What is the ruling on facing the qibla while relieving oneself?

Answer 58: *Arabic Text*

“When any one of you goes to relieve himself, he should neither face the Qiblah nor turn his back to it; (rather) face towards the east or the west.”

[Sahih al-Bukhari: 144]

This ruling was specifically for the people of Madinah, because the Ka'bah lies to our west, and if we were to act upon this (literally), it will result in disobeying the command of the Messenger of Allah (sallallahu alayhi wa sallam).

It is also prohibited to face or turn one's back towards qibla while relieving oneself.

This is also the position held by Shaykh al-Albani (may Allah have mercy on him):

Hadith:

On the authority of Sayyiduna Abu Ayyub al-Ansari (may Allah be pleased with him):

The Prophet (sallallahu alayhi wa sallam) said:

Arabic Text

“When you go to relieve yourselves, do not face the Qiblah or turn your back towards it; rather, face towards the east or the west.”

[Sahih al-Bukhari: 394; Sahih Muslim: 264; the wording is from Sahih al-Bukhari.]

Note: Based on the narration of Sayyiduna Ibn ‘Umar (may Allah be pleased with him), some scholars, such as Imam al-San‘aani and Shaykh Abdur Rahman al-Mubarakpuri (may Allah have mercy on them), have drawn a distinction between populated areas and open fields. They opined that the prohibition of facing or turning one’s back to the Qiblah while relieving oneself applies exclusively to open and exposed places, whereas it is permissible within enclosed houses or buildings. This is regarded as the preponderant opinion.

Arabic Text

It is narrated from Sayyiduna ‘Abdullah ibn ‘Umar (may Allah be pleased with him) that he used to say:

“People say that when you sit to relieve yourself, you must neither face the Qiblah nor Bayt al-Maqdis.

One day I climbed onto the roof of our house and saw the Prophet (sallallahu alayhi wa sallam) sitting on two bricks, facing Bayt al-Maqdis, relieving himself.”

[Sahih al-Bukhari: 145; Sahih Muslim: 266]

Question 59: Why is it necessary to protect your body and garments from urine splashes?

Answer 59: One must safeguard their clothes and body from urine splashes, as torment of the grave has been severely warned due to negligence in this matter:

Arabic Text

It is narrated from Sayyiduna Ibn ‘Abbas (may Allah be pleased with them both):

The Prophet (sallallahu alayhi wa sallam) passed by one of the gardens of Madinah or Makkah, where he heard the voices of two men being tormented in their graves. He (sallallahu alayhi wa sallam) said: “They are being punished, but not for anything grave. Indeed, one of them did not guard himself from his urine splashes, while the other used to go about with malicious gossip (talebearing)...”

[Sahih al-Bukhari: 216; Sahih Muslim: 262]

Question 60: What one should do if one feels the urge to relieve oneself at the time of congregational prayer?

Answer 60: If the prayer has been established and someone feels the urge to urinate or defecate, they should first relieve themselves and then offer the prayer.

Narrated Sayyiduna ‘Abdullah ibn al-‘Arqam (may Allah be pleased with him):

Arabic Text

I heard the Messenger of Allah (sallallahu alayhi wa sallam) say:

“When any of you feels the urge to relieve himself, and the prayer has already been established, he should first relieve himself before offering the prayer.

[Sunan Abi Dawud: 88; Sunan al-Tirmidhi: 142]

Question 61: Is it permissible to urinate while standing?

Answer 61: In cases of necessity, it is permissible to urinate while standing.

Narrated by Hudhaifah (may Allah be pleased with him): “I saw Allah's Messenger (sallallahu alayhi wa sallam) coming (or the Prophet (sallallahu alayhi wa sallam) came) to the dumps of some people and urinated there while standing . ”

[Sahih Bukhari: 2471]

Question 62: Is it permissible to urinate in the bathroom?

Answer 62: It is not permissible to urinate in the bathroom.

On the authority of Sayyiduna ‘Abdullah ibn Mughaffal (may Allah be pleased with him):

Arabic Text

The Messenger of Allah (sallallahu alayhi wa sallam) said:

“None of you should urinate in his bathing area and then bathe in it.”

In Imam Ahmad's narration, it is added: "then perform Wudu in it, for most of the Waswaas (devilish whisperings) come from that."

[Sunan Abi Dawud: 27; Sunan al-Tirmidhi: 21]

Question 63: Is it permissible to construct attached bathrooms within homes?

Answer 63: Yes, it is permissible to construct attached bathrooms within homes.

Arabic Text

It is narrated from Sayyiduna 'Abdullah ibn 'Umar (may Allah be pleased with him)

"One day, I climbed onto the roof of our house and saw the Prophet (sallallahu alayhi wa sallam) seated on two bricks, facing Bayt al-Maqdis, (relieving himself)."

[Sahih al-Bukhari, The Book of Wudu, Chapter: Relieving Oneself in Homes, Hadith 149]

Fatwa of Shaykh Ibn Baaz Regarding 'Attached Bathroom'

[*Arabic Text*]

When Shaykh Ibn Baaz (may Allah have mercy on him) was asked about performing Wudu in the bathroom, he replied that if one needs to make Wudu inside the bathroom, there is no harm in doing so.

Fatwa of Shaykh Ibn 'Uthaymeen (May Allah have Mercy on Him)

[*Arabic Text*]

Shaykh Salih al-Munajjid mentioned that Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) was asked regarding performing wudu in attached bathrooms due to the suspicion of being affected by impurity. He replied:

"The basic principle is that purity remains unless one is certain that the body or the clothing has been soiled with impurity."

Question 64: What is Maa Musta'mal?

Answer 64: ‘Maa Musta’mal (used water) refers to the water that has already been utilized, such as the water that drips from the limbs during Wudu or the water used while performing Ghusl.

It remains upon its original state of purity, meaning it is Taahir (pure) and Mutahhir (purifying).

However, Shaykh Ibn Baaz (may Allah have mercy on him) stated that if someone wishes to exercise caution and avoid using such used water, especially when a large amount of it is mixed with clean water, then doing so is permissible. Nevertheless, the majority of Muhadditheen agree on the purifying nature of Maa Musta’mal, while the Hanafi scholars hold a differing opinion in this matter.

Question 65: What is Maa Mukhaalit Taahir?

Answer 65: ‘Maa Mukhaalit/ Makhloot Taahir’ refers to the water that is mixed with a pure substance. It is classified into three types:

1. The water into which something pure is infused remains pure.
2. If the change caused is so significant that the water no longer retains the characteristics of Maa Mutlaq (absolute water), it will remain Taahir but will no longer be Mutahhir (purifying). For example, beverages such as sherbet are pure but cannot be used for purification.
3. If a small amount of pure substance such as flour falls into the water, this does not affect its nature of being pure and purifying, and performing Wudu with such water is permissible.

Question 66: How is the ruling of impurity applied to water??

Answer 66: It is of two types:

1. If any of the three characteristics of water (taste, colour, or odour) is altered due to the presence of impurity, such water is regarded as Najis (based on Ijmaa’).
2. If water is found in a place and we do not know regarding its purity, its three qualities: taste, colour and odour are to be examined. If none of these characteristics

has changed and it seems like natural water, then the water is considered pure. However, if any of the three has changed, it is regarded as Najis.

Evidence: Hadith of the Well of Budaa'ah

And the Hadith “Al-Maa’u Tahoorun Laa Yunajjisuhu Shay’un”

This means that water remains in its pure state unless one of its characteristics (taste, colour or odour) is altered. Hence, it is established that if none of these qualities change, the water remains pure, as proven by the Hadith of Bi'r Budaa'ah:

Arabic Text

It is narrated from Sayyiduna Abu Sa'eed al-Khudri (may Allah be pleased with him):

It was said to the Messenger of Allah (sallallahu alayhi wa sallam), “Shall we perform Wudu from the well of Budaa'ah, which is a well into which menstrual rags, the flesh of dogs and foul things are thrown?” The Messenger of Allah (sallallahu alayhi wa sallam) replied, “Water is pure and nothing makes it impure.”

[Sunan Abi Dawud: 66]

The ruling that water becomes impure when its characteristics i.e., its taste, colour or odour is altered is established on the basis of Ijmaa', as the Ahadith recorded regarding this are of a weak grade.

*[*Arabic Text*]*

On the authority of Sayyiduna Abu Umamah al-Baahili (may Allah be pleased with him):

The Messenger of Allah (sallallahu alayhi wa sallam) said:

“Indeed, nothing renders water impure, except that which overcomes (alters) its odour, taste and colour.”

[Sunan Ibn Majah, The Chapters on Purification, Chapter: Water Basins, Hadith 521; This Hadith has been narrated only by Ibn Majah from among the compilers of the Kutub Sittah; Tuhfat al-Ashraaf: 4860; Misbah al-Zujaajah: 218; In its chain of transmission, both Rushdayn and Raashid ibn Saa'd are weak narrators. However, there is Ijmaa' of scholars on acting upon it, meaning that when impurity causes a

change in water, the water is rendered impure. It is graded Da'eef by Shaykh al-Albani]

Narrated Sayyiduna 'Abdullah ibn 'Umar (may Allah be pleased with him):

Arabic Text

I heard the Messenger of Allah (sallallahu alayhi wa sallam) being asked about water in the wilderness that is frequented by beasts and predator. The Messenger of Allah (sallallahu alayhi wa sallam) said:

“If the water is two Qullahs, it is not filthy”

[Sunan al-Tirmidhi, The Chapters on Purification, Chapter: Another Chapter on Nothing Makes Water Impure, Hadith 67; Sunan Abi Dawud, The Book of Purification, ch. 33, Hadith 63; Sunan al-Nasai, Book of Purification, ch. 44, Hadith 52, The Book of Water, ch. 2, Hadith 329; Sunan Ibn Majah, The Chapters on Purification, ch. 75, Hadith 517, 518; Tuhfat al-Ashraaf: 7305; Musnad Ahmad, 1/12, 26, 38, 107; Sunan al-Darimi, The Book of Purification, ch. 55, Hadith 758; Shaykh al-Albani graded this Hadith as Sahih in Ibn Majah (Hadith 517)]

And the Hadith “Al-Maa'u Tahoorun Laa Yunajjisuhu Shay'un”, meaning that water remains pure unless one of its characteristics (taste, colour or odour) changes. The restriction on these three characteristics (taste, colour, and odour) is established by Ijmaa', as the Hadith reported in this regard is weak in its chain of transmission, although its meaning is unanimously regarded as sound.

Arabic Text

Question 67: Which category of water is considered pure and which impure?

Answer 67: 1) Water less than two Qullahs only becomes impure if any of its three characteristics (taste, colour, or odour) is altered. Therefore, the ruling for water less than two Qullahs is the same as for water that is two Qullahs, because the Prophet (sallallahu alayhi wa sallam) said: “Water is pure; nothing makes it impure.” The Prophet (sallallahu alayhi wa sallam) mentioned two Qullahs to indicate that if the water is less than this amount, one must carefully check whether any impurity has caused a change in the water's characteristics. Thus, the mention of two Qullahs does

not imply that water less than this amount becomes impure immediately upon contact with impurity. This understanding is supported by the Hadith of Sayyiduna Abu Sa'eed al-Khudri (may Allah be pleased with him) as mentioned earlier.

2) Moreover, it is also understood that a very small quantity of water is usually altered by the falling of impurities. Therefore, such water should be discarded, and one should refrain from using it.

[Majmoo' Fataawa Ibn Baaz, 10/16]

3) There is notable scholarly disagreement concerning the rulings of water less than two qullahs, which this book intended for a general readership cannot address exhaustively. For clear resolution, one should refer to comprehensive works of comparative fiqh or seek guidance from well-versed scholars.

4. If leaves, twigs, or other similar debris fall into the water due to wind or water currents, causing a slight change, the water does not become impure. It remains in its original state of being Taahir and Mutahhir.

5. Whether weeds grow in the water or in a reservoir, or purifying agents are added, the inherent purity and purifying nature of the water remain unaffected.

6. If the colour of water changes due to soil or dust mixing with it, its purity remains unaffected, as soil also possesses the attribute of purifying nature just like water.

7. Foul-smelling and putrid water, or water that has developed an odour after remaining stagnant for a long time is called 'Maa Aajin'. Such water retains its original state unless its inherent purity and purifying nature are lost. Ibn al-Mundhir (may Allah have mercy on him) reported Ijmaa' on this matter, and Ibn Qudaamah (may Allah have mercy on him) stated that this is the opinion of majority, and any disagreement in this regard does not affect its ruling.

[Al-Mughni, 1/14; Al-Ijmaa', 4]

8. If something pure, such as saffron or flour, adheres to any part of the body, it does not affect the body's state of purity.

9. From the above point, it is also understood that bathing with soap does not affect purification, as Ibn Mas'ood (may Allah be pleased with him) permitted bathing with Khatmi (marshmallow) plant during the era of the Companions.

[Ibn Abi Shaybah, 1/17]

10. Maa Mushammis (water heated by the sun) or Maa Saakhin (water heated using solar systems, electric heaters or devices powered by electricity) remains Taahir and Mutahhir, as Sayyiduna ‘Umar and Sayyiduna Ibn ‘Umar (may Allah be pleased with them both) performed Ghusl with water heated in a Qumqumah (a vessel).

[Daraqutni, 1/37; Irwaa al-Ghaleel, 17]

11. Performing Wudu with Zamzam water is permissible.

12. The following types of water are pure:

- a. Sea water [Hadith: “Its water is pure.”]
- b. Water from rivers and springs [Surah al-Anfaal: 11]
- c. Water from wells [Hadith of well of Budaa’ah and Bayruhaa]
- d. Rainwater [Surah al-Furqaan: 48]
- e. Melted snow and hail water

13. The principle concerning water is that it is pure. If purity is doubted, it is to be considered pure based on its original state, and the doubt is dismissed unless certainty regarding its impurity is established.

[Ibn ‘Uthaymeen and Shaykh al-Saa’di in Al-Qawaa’id al-Fiqhiyyah:

Arabic Text

(The basic principle concerning water, earth, clothing and stones is that they are pure.)]

Question 68: What is the ruling concerning water that becomes impure but is later purified?

Answer 68: If an impure body of water is purified by combining with a large quantity of water or it purifies on its own, or is refined through advanced equipment and technology to the extent that no trace of impurity’s taste, colour or odour remains and the water returns to its original state, then such water is deemed pure. In the books of Fiqh, this transformation is referred to as Istihaalah.

[Sharh Buloogh al-Maraam; Al-Mawsoo'ah al-Fiqhiyyah al-Muyasssarah; Al-Fiqh al-Shaamil]

15. According to the scholars, the concept of purification through Istihaalah is both rational and acceptable.

[Al-Muhalla of Ibn Hazm, 1/166; Al-Fataawa al-Misriyyah of Ibn Taymiyyah, p. 19]

PART-2

Kitab-ut-Taharah- Volume-2

(Concise version, in question-and-answer format)

Question 69: What is the linguistic meaning of ‘al-Fitrah’?

Answer 69: ‘al-Fitrah’ encompasses a range of meanings, such as creation, inception, origination, initiation and innovation.

Question 70: What is the terminological definition of ‘al-Fitrah’?

Answer 70: Imam Ibn Hajar (may Allah have mercy on him) states that ‘al-Fitrah’ here refers to the practices of the Prophets (alayhimus salaam). However, another group of scholars has also held that the intended meaning of Fitrah is the religion of Fitrah, that is, the religion of Islam.

[Fath al-Bari of Ibn Hajar, 10/337]

Question 71: What is the quantity (number) of Sunan al-Fitrah?

Answer 71: Imam Ibn Hajar al ‘Asqalani (may Allah have mercy on him), while mentioning the enumeration presented by Ibn al‘Arabi (may Allah have mercy on him), states:

“Ibn al ‘Arabi mentioned that the Sunan al-Fitrah amount to thirty. However, if what he intended were only those Sunan al-Fitrah explicitly transmitted with the word ‘Fitrah’, then his statement is not accurate. If a broader scope was intended, then the number certainly surpasses thirty. The least number of Sunan al-Fitrah mentioned is three, as reported in the Hadith of ‘Abdullah ibn ‘Umar (may Allah be pleased with him).”

[Fath al-Bari by Ibn Hajar, 10/337, The Book of Clothing, Chapter: Trimming the Moustache]

Question 72: Describe the narrations regarding Sunan al-Fitrah.

Answer 72: Sayyiduna ‘Abdullah ibn al-Zubayr narrated from Umm al-Mu’mineen Sayyidah ‘Aaishah (may Allah be pleased with them both):

The Messenger of Allah (sallallahu alayhi wa sallam) said:

“Ten things are part of the Fitrah:

1. Trimming the moustache
2. Letting the beard grow
3. Using the Siwak
4. Rinsing the nose with water
5. Clipping the nails
6. Washing the finger joints
7. Plucking the underarm hair
8. Shaving the pubic hair
9. Performing Istinjaa’ using water
10. Rinsing the mouth

In the collections of Hadith, we find three important narrations regarding the number of Sunan al-Fitrah.

It is established from the aforementioned Ahadith that the total number of Sunan al-Fitrah amounts to eleven. Various statements from the scholars have been transmitted regarding their exact number. The majority have stated them to be ten, while some have mentioned more, and others fewer. Accordingly, Imam al-Nawawi (may Allah have mercy on him) writes:

Arabic Text

“The meaning of the Prophet’s (sallallahu alayhi wa sallam) statement “The natural practices are ten” is that the major practices among the Sunan al-Fitrah are ten in number. This is akin to his statement “Hajj is (the stay at) ‘Arafah”. Therefore, the Sunan al-Fitrah are not confined or restricted to the number ten. The evidence for this lies in the narration of Sahih Muslim, wherein ten are mentioned, yet circumcision is not included among them.”

[Al-Majmoo’ Sharh al-Muhadhdhab, 1/184 – 185, The Book of Purification, Chapter: Siwak]

Question 73: What is the wisdom behind Sunan al-Fitrah?

Answer 73: Observing the Sunan al-Fitrah yields a manifold religious and worldly benefits and underlying rationales. Among these are: the enhancement of one’s physical appearance, the attainment of complete and meticulous bodily hygiene, as well as the preservation of both physical and spiritual purity. It also spares companions and close associates from the discomfort of unpleasant odours and the like, thereby manifesting courtesy. Furthermore, it entails contravening the distinctive traits and customs of the Magians (fire-worshippers), Jews, Christians and idolaters, and constitutes obedience to the command of the Legislator.

Moreover, committing to these traits accords with the verse: “And He shaped you and perfected your forms”, as if it is being said: “Your forms have been endowed with beauty and elegance, so do not distort them through what mars their excellence” or “Uphold those practices that perpetuate their grace and charm.”

Adherence to these traits is also a means of preserving one’s nobility of character and thought as well, and of fostering mutual affection and affinity. When one appears in a well-groomed and graceful manner, he becomes a source of joy and delight to human souls. Such a person is more readily listened to, and his opinions are deemed commendable. Conversely, the opposite holds true for one who neglects these traits.”

[Fath al-Bari of Imam Ibn Hajar, 10/337]

Question 74: Is circumcision obligatory (Fard) or a prophetic tradition (Sunnah)?

Answer 74: There is a difference of opinion among the scholars regarding the ruling on circumcision:

First Opinion: Circumcision is Wajib (Obligatory)

Imam Nawawi (may Allah have mercy on him) stated:

"In our view, circumcision is obligatory for both men and women, and this is the opinion of the majority of the Pious Predecessors (Salaf-e-Saliheen)."

[Al-Majmu' Sharh al-Muhadhdhab, 1/300, Kitab al-Taharah, Bab al-Siwak]

Second Opinion: Circumcision is Sunnah

Imam Ibn Abd al-Barr (may Allah have mercy on him) stated:

"There are ten characteristics of the natural disposition (Fitra) of Islam, and one of them is circumcision. It is a Sunnah for men and an honorable act (Makrumah) for women. It has also been narrated from Imam Malik that circumcision is a Sunnah for both men and women."

[Al-Kafi fi Fiqh Ahl al-Madinah al-Maliki, p. 612, Kitab al-Jami']

Question 75: What is the virtue and significance of circumcision?

Answer 75: First Hadith:

Arabic Text

Allah says in the Quran,

"Then, We have sent the revelation to you (O Prophet) saying: Follow the religion of Ibrahim Hanif (Islamic Monotheism - to worship none but Allah) and he was not of the Mushrikoon (polytheists, idolaters and disbelievers)."

[Al-Nahl: 123]

Thus, Circumcision is one of the most distinct emblems of the religion of Ibrahim (alayhis salaam), for Abu al-Anbiya Ibrahim (alayhis salaam) was the first person to circumcise himself, as explicitly mentioned in the Hadith.

On the authority of Sayyiduna Abu Hurayrah (may Allah be pleased with him):

The Messenger of Allah (sallallahu alayhi wa sallam) said:

“(The Prophet) Ibrahim (alayhis salaam) circumcised himself when he was eighty years old, with an adze.”

[Sahih Muslim: 2370 (6141); Sahih al-Bukhari: 3356]

Circumcision in Islam is an emblem and a Sunnah of Prophet Ibrahim. It is also practised among the Jews; however, among Christians, although some Orthodox Churches permit it, circumcision is not regarded as a religious obligation.

Question 76: What is the linguistic meaning of Qass al-Shaarib (trimming the moustache)?

Answer 76: The word ‘qass’ in Arabic means cutting, clipping or trimming. The term ‘al-shaarib’ refers to the moustache.

Al-’Allamah Ahmad ibn Muhammad ibn ‘Ali al-Fayoomi al-Hamawi (may Allah have mercy on him) said:

“Shaarib refers to the hair that grows on the upper lip and flows over the mouth.”

[Al-Misbah al-Muneer fee Ghareeb al-Sharh al-Kabir of Imam Fayoomi, 1/308, Kitab al-Sheen, Section: sheen-raa-baa]

Question 77: Letting the moustache grow is a trait of which group of people?

Answer 77: Letting the moustache grow is a trait of disbelievers.

Arabic Text

On the authority of Sayyiduna ‘Abdullah ibn ‘Umar (may Allah be pleased with him):

The Messenger of Allah (sallallahu alayhi wa sallam) said:

“Trim the moustache and let the beard grow, differ from the polytheists.”

[Sahih al-Bukhari: 5892]

Letting the moustache grow is a trait of Zoroastrians (Magians).

Arabic Text

On the authority of Sayyiduna Abu Hurayrah (may Allah be pleased with him):

The Messenger of Allah (sallallahu alayhi wa sallam) said:

“Trim the moustache and let the beard grow, differ from the Zoroastrians.”

[Sahih Muslim: 260(603)]

Question 78: Should the moustache be trimmed or shaved?

Answer 78: There exists a difference of opinion among the scholars as to whether the moustache should be trimmed or completely shaved. Some scholars consider trimming the moustache, while others hold shaving as preferable. Refer to the original book for detail.

Note: Shaykh al-Albani (may Allah have mercy on him) preferred trimming the moustache over shaving it, based on the practice of Sayyiduna ‘Umar (may Allah be pleased with him), as he would blow upon his moustache during battles.

[Aadaab al-Zafaaf]

Question 79: What is meant by I’faa al-Lihyah’?

Answer 79: Here, ‘I’faa’ means abandonment and leaving, that is, to leave it as it is and to keep it in abundance and fullness. Thus, in linguistic usage, ‘a’foo’ carries the meaning of abundance and leaving.

[Ma’na I’faa al-Lihaa - Islam Question and Answer (islamqa.info)]

Meaning of ‘Lihyah’ (Beard): The hair that grows on both cheeks and the chin is called al-Lihyah. The plural of Lihyah is Lihaa or Luhaa.

[Al-Qamoos al-Muheet, 4/377]

Question 80: What is the ruling regarding on the beard?

Answer 80: Growing the beard is from the Sunnah of the Prophets and it is wajib:

As when Musa (alayhis salaam) seized Haroon (alayhis salaam) by his beard, Haroon (alayhis salaam) said:

Arabic Text

“He [Haroon (Aaron)] said: “O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: ‘You have caused a division among the Children of Israel, and you have not respected my word!’ ”

[Surah Ta-Ha: 94]

‘Allamah al-Shanqeeti (May Allah Have Mercy on Him) in the exegesis of this verse, states that if this verse from Surah Taha is coupled with verse 84 of Surah al-An‘aam, it becomes evident that the verse indicates the obligation of leaving the beard in abundance. Thus, it serves as Qur’anic evidence that leaving the beard to grow in abundance is obligatory, and that shaving it is impermissible.

[Adwaa al-Bayaan fee Eedaah al-Qur’an bil-Qur’an of Imam al-Shanqeeti, 4/92]

In certain Ahadith, the expression ‘Arkhoo’ is reported instead of ‘Arjoo’. Some scholars have identified this as Tas’heef (a scribal alteration), as explicitly noted by Imam al-Qurtubi in his Al-Mufhim limaa Ashkala min Talkhees Kitab Muslim (1/515).

Question 81: Describe the stance of three scholars regarding the length of the beard and its trimming?

Answer 81: Imam al-Nawawi (may Allah have mercy on him) states:

“In five narrations, the expressions ‘a’foo’, ‘awfoo’, ‘arkhoo’, ‘arjoo’ and ‘waffiroo’ have been transmitted, and all these expressions convey the meaning that the beard should be left as it is. This is the apparent meaning indicated by the wording of the Hadith, and a group from among our Shafi‘i scholars, as well as other scholars, hold this view.”

[Al-Minhaaj Sharh Sahih Muslim ibn al-Hajjaaj of Imam al-Nawawi, 3/141, The Book of Purification, Chapter: Letting the Beard Grow]

(Excerpt ends from Sharh Sahih Muslim, 3/151)

Note: A separate treatise concerning trimming or not trimming the beard beyond a fist-length is forthcoming, in which this topic will be discussed, In Shaa Allah.

Question 82: What is the legal ruling on growing

Answer 82: Growing the beard is the Sunnah of the noble Prophets, as previously elucidated. First and foremost, it is imperative to clarify that according to the esteemed scholars and Muhadditheen, terms such as Fard, Wajib, Lazim, and the like are all employed interchangeably within the framework of Islamic legal terminology. Their lexical and technical definitions, along with the subtle nuances found therein, do not differ.

Note: Shaykh al-Albani (may Allah have mercy on him) stated that there is no evidence from the Qur'an or the authentic Ahadith substantiating the division of rulings into categories such as qat'i (definitive) and dhanni (speculative).

(He elaborated extensively on this subject in Silsilat al-Ahadith al-Sahihah (1/222). For a more comprehensive understanding, please refer to Silsilat al-Ahadith al-Sahihah. Thus, every command issued by Allah the Exalted and His Messenger (sallallahu alayhi wa sallam) is considered Fard or Wajib or Lazim, unless there is explicit evidence to the contrary.)

Question 83: What is the description of the Prophet's (Sallallahu Alayhi wa Sallam) beard?

Answer 83: Jabir ibn Samurah (may Allah be pleased with him) narrated:

“Some whiteness had appeared in the hair of the Messenger of Allah (sallallahu alayhi wa sallam) at the front of his head and in his beard. If he put oil on his hair they could not be seen, but if his hair was uncombed, they could be seen, and the hair of his beard was thick.” A man asked: “Was his face bright like a sword?” He said: “No, rather it was like the sun and the moon, and it was round. And I saw the Seal (of Prophethood) on his shoulder, like a pigeon's egg, the same colour as his body.”

[Sahih Muslim, The Book of Virtues, Chapter: The Seal Of Prophethood, Hadith 6084]

Question 84: What is the ruling on trimming and shaving the beard?

Answer 84: Some scholars hold that trimming or shaving the beard is Haram and they report Ijmaa' on this ruling like Imam Ibn Hazm (May Allah Have Mercy on Him):

Arabic Text

“It is unanimously agreed upon that shaving off the beard completely is Muthlah, which is impermissible.”

[Maraatib al-Ijmaa', p. 157]

Imam Ibn Taymiyyah (May Allah Have Mercy on Him) states:

Arabic Text

“Ibn al-Qattaan (may Allah have mercy on him) states that it is unanimously agreed upon that shaving off the beard entirely is Muthlah (distorting one's form), which is impermissible.”

[Al-Iqnaa' fee Masaa'il al-Ijmaa', 2/299]

Shaykh Ibn Baaz (May Allah Have Mercy on Him) states:

Arabic Text

“All the four Madhahib (schools of Islamic law) concur that growing the beard to its full is obligatory and shaving it is Haram. Even trimming it closely (khashkhasha) is regarded similarly.”

[Majmoo' Fataawa Ibn Baaz, 25/351, The Book of Clothing and Adornment, The Ruling on Letting the Beard Grow and Ahaad Reports]

Question 85: What is the linguistic meaning of 'al-Siwak'?

Answer 85: The term ‘Siwak’ (or ‘Sawk’) is a Masdar (verbal noun) derived from a Thulaathi Mujarrad (trilateral unaugmented root verb) following the nasara conjugation pattern, as in the expression ‘saakka asnaanahu’, meaning to rub one’s teeth thoroughly in order to clean them. Additionally, it refers to the stick of the Siwak itself, as well as the notion of moving gently. Its plural form is ‘suwuk’, analogous to how the plural of ‘kitab’ is ‘kutub’. Similarly, Miswak as a noun has the plural ‘Masaaweek’.

[Lughaat al-Hadith, 2/401 – 403]

Terminological and legal meaning of al-Siwak: Allamah al-Hattaab (May Allah Have Mercy on Him):

“Al-Siwak denotes the use of the *Salvadora persica* stick or similar types of twigs for cleaning the teeth and eliminating oral malodour.

[Mawaahib al-Jaleel, 1/380]

Question 86: What is the ruling on al-Siwak?

Answer 86: Using the Siwak is a Sunnah and a recommended act. Although it is not an obligatory part of Wudu, the Prophet (sallallahu alayhi wa sallam) emphasised using the Siwak alongside every Wudu. The twig or stick of Siwak is most commonly derived from trees such as neem, olive and particularly the *Salvadora persica* tree. The best Siwak is that which comes from the *Salvadora persica* tree, which is known as ‘Shajarat al-Araak’ in Arabic. This tree predominantly grows in hot, arid and desert regions. In the Quran, the Siwak tree is also referred to as ‘Khamt’, as mentioned in the Qur’an:

Arabic Text

“And We converted their two gardens into gardens producing bitter bad fruit.”

[Surah Saba’: 16]

Question 87: What is the purpose of ‘al-Siwak’?

Answer 87: The primary objective of employing the Siwak is the purification of the mouth and the attainment of Allah’s pleasure:

Arabic Text

On the authority of Umm al-Mu’minin Sayyidah ‘Aaishah (may Allah be pleased with her):

The Messenger of Allah (sallallahu alayhi wa sallam) said:

“Siwak is a means of purifying the mouth and pleasing the Lord.”

[Sunan al-Nasa’i, The Book of Purification, Chapter: Encouragement on Using the Siwak, hadith: 5; Tuhfat al-Ashraaf: 16271; Imam al-Bukhari reported this prior to Hadith 1934 with Sighah al-Jazm (assertive form); Musnad Ahmad, 6/47, 62, 124, 238; Sunan al-Darimi, The Book of Purification, ch. 19, Hadith 711; graded Sahih by Shaykh al-Albani in Sahih Sunan al-Nasa’i, Hadith 5]

Question 88: What is the virtue of al-Siwak?

Answer 88: ‘Amr ibn Saleem al-Ansari said: I testify that Abu Sa’eed al-Khudri said: I bear witness that the Messenger of Allah (sallallahu alayhi wa sallam) said:

“Performing Ghusl on Friday is obligatory for every individual who has reached the age of puberty, using the Siwak and applying the perfume, as well. if available.”

[Sahih al-Bukhari: 880; Sahih Muslim: 846]

Sayyiduna Ibn ‘Abbas (may Allah be pleased with them both) narrated that once he stayed overnight with the Prophet of Allah (sallallahu alayhi wa sallam). The Prophet of Allah (sallallahu alayhi wa sallam) got up at the end of the night, then he went outside and looked at the sky, then he recited these verses from Aal ‘Imran: “Verily, in the creation of the heavens and the earth, and in the alternation of night and day” until he reached: “Give us salvation from the torment of the Fire!”. Then he went back to the home, cleaned his teeth with the Siwak and performed Wudu, then he stood and prayed. Then he lay down, then he got up and went outside and looked at the sky and recited those Verses, then he went back to the house, cleaned his teeth with the Siwak and performed Wudu, then he stood and prayed.

[Sahih Muslim: 256]

Question 89: Can we use al-Siwak while fasting?

Answer 89: Imam al-Nasa'i (may Allah have mercy on him), addressing this issue, established a chapter titled:

'The permissibility of using the Siwak in the afternoon (during Dhuhr and Asr) for the one observing the fast.'

[Sunan al-Nasa'i, The Book of Purification, Volume 7]

Question 90: Some people refrain from using Siwak during the daytime hours of Ramadan due to fear of the fast being invalidated. Is this precaution valid? And what is the preferred time to use Siwak during Ramadan?

Answer 90: There exists no evidence suggesting the Siwak to be avoided during the daytime hours of Ramadan or on any time throughout the year out of caution. Using a Siwak is a Sunnah. Furthermore, using a Siwak during Wudu, prior to prayer, upon waking and upon entering the home, throughout Ramadan and other months, is a legally prescribed and emphatically recommended practice applicable to every individual whether fasting or not. It does not invalidate the fast. However, if the Siwak is flavoured or its residue lingers in the saliva, one must ensure that this taste or its trace does not descend down into the throat. Likewise, if it causes the gums to bleed, one should avoid swallowing the blood. If such caution is exercised, the fast remains unaffected.

Question 91: What is meant by Al-Istinshaaq and Al-Madmadah?

Answer 91: The term 'al-Madmadah' refers to introducing water into the mouth and moving it about between the inner cheeks before expelling it.

'Al-Istinshaaq' refers to drawing water into the nostrils by inhalation and then expelling it forcefully in order to cleanse the interior of the nose from impurities.

Question 92: What is the ruling regarding Al-Istinshaaq and Al-Madmadah?

Answer 92: Some individuals deny and reject the practice of istinshaq and madmadah, claiming that the Shari'ah has not prescribed these acts. As evidence, they cite the following verse from the Qur'an:

Arabic Text

“O you who believe! When you intend to offer Salah, wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.”

[Al-Maa'idah: 06]

Shaykh al-Albani (may Allah have mercy on him), refuting this false notion states:

“I hold the view that both Istinshaaq and Madmadah are obligatory, and this is the sound opinion. As Allah has commanded the washing of the face in the Qur'an and the area for rinsing the mouth and inhaling water into the nose falls within the facial region. And it is established that the Prophet (sallallahu alayhi wa sallam) regularly and consistently carried out these two acts in every Wudu. Furthermore, all those who transmitted and described his Wudu have unanimously reported these actions, thereby substantiating that the Qur'anic injunction to wash the face necessarily encompasses rinsing the mouth and drawing water into the nose. Moreover, authentic Ahadith also contain explicit commands for both of these acts. Thereafter, Shaykh al-Albani cited the Hadith of Sayyiduna Laqeet ibn Sabirah (may Allah be pleased with him).”

[Tamaam al-Minnah fee al-Ta'leeq 'alaa Fiqh al-Sunnah of Imam al-Albani, p. 93, Chapter: Sunan al-Wudu]

Imam al-Nawawi (may Allah have mercy on him), explaining the dispute on this matter, explains that there are four opinions among the scholars regarding rinsing the mouth and inhaling water into the nose:

1. Both of these acts are Sunnah in Wudu and Ghusl as well, and this is our Madhhab.
2. Both of these are obligatory and the conditions for the validity of Wudu and Ghusl. This is the position of Imam Ibn Abi Layla, Imam Hammaad and Is'haq

(may Allah have mercy on them), and this is the well-known opinion of Imam Ahmad. And it is also reported from ‘Ataa (may Allah have mercy on him).

3. Both of these are obligatory in Ghusl, but not in Wudu. This is the stance of Imam Abu Hanifah, his companions and Imam Sufyan al-Thawri (may Allah have mercy on them).
4. Only inhaling water into the nose is obligatory in Ghusl and Wudu. And this is the view of Abu Thawr, Abu ‘Ubayd and Dawud (may Allah have mercy on them). It is also one narration from Imam Ahmad (may Allah have mercy on him), he stated that Imam Ibn al-Mundhir (may Allah have mercy on him) also held this view, and he added, “I hold the same position.”

[Al-Majmoo’ Sharh al-Muhadhdhab, 1/362 - 363, The Book of Purification, Chapter: Siwak]

Question 93: What is the ruling on inhaling water into the nose for the one who is fasting?

Answer 93: On the authority of Sayyiduna Laqet ibn Sabirah (may Allah be pleased with him):

The Messenger of Allah (sallallahu alayhi wa sallam) said:

“Exaggerate in sniffing water, unless you are fasting.”

[Sunan Abi Dawud: 2366; Tuhfat al-Ashraaf: 11172]

Arabic Text

This serves as evidence that a fasting person must rinse his mouth and inhale water into the nose but must exercise caution not to do so excessively to such an extent that the water reaches the throat. Moreover, rinsing the mouth and inhaling water is obligatory in both Wudu and Ghusl, as these are compulsory for everyone, whether fasting or not.

[Majmoo’ Fataawa wa Maqalaat Mutanawwi‘ah, 15/280]

Question 94: What is the prescribed duration of clipping the nails?

Answer 94: Narrated Sayyiduna Anas ibn Malik (may Allah be pleased with him):

“A time limit was set for us for trimming the moustache, clipping the nails, shaving the pubic hair and plucking the underarm hair: that it should not exceed forty days.”

[Sahih Muslim: 258]

Statement of Shaykh Ibn Baaz (May Allah Have Mercy on Him):

A question was posed to Shaykh Ibn Baaz (may Allah have mercy on him) that some women grow their nails for many months and even apply nail paint on them, considering it a form of adornment. Is this permissible?

Shaykh Ibn Baaz responded:

“It is not permissible. If their nails exceed the period of forty days, then clipping them becomes obligatory.”

Note: If one applies nail paint, their Wudu is invalid, and as long as the Wudu is invalid, the Salah is also invalid.

Question 95: Is it permissible for women and girls to use henna?

Answer 95: The scholars have regarded it permissible for women and girls to apply henna on their nails.

Fatwa of Shaykh Ibn Baaz (May Allah Have Mercy on Him):

“Applying henna or any similar substance used for embellishment on the nails carries no culpability, provided that it is pure, not impure, and sufficiently porous so as not to hinder the penetration of water to the requisite limbs during Wudu or Ghusl.

Conversely, if it is a dense and viscous liquid, it must be removed before performing Wudu and Ghusl; failure to do so will obstruct water from contacting the nails. Hence, there is no objection to modifying the hue of the nails through henna or modern cosmetics such as nail polish, contingent upon its removal prior to Wudu

and Ghusl, since such substances typically form a layer that impedes water from reaching the skin.

Nonetheless, if the applied coating is merely a tint, that is, it does not form a substantial layer like henna that imparts a red or black stain to the nails without developing a dense film, then no fault or blame is incurred. However, if the substance forms a film that creates a barrier impeding water during Wudu and Ghusl, it is mandatory to remove it before performing these acts, otherwise, the validity of the purification is compromised.”

[Fataawa Noor ‘alaa Darb, 5/243, 244]

Question 96: Is it impermissible for both men and women to let their nails grow excessively?

Answer 96: It is truly distressing that the majority of Muslim girls and even some young men allow their nails to grow beyond forty days to such an extent that they resemble the claws of a cat. Not only does this practice contradict the Prophetic Sunnah, but it is also inadvisable from the medical standpoint. Growing nails as a form of adornment is not a tradition of Muslims; rather, it is deemed Haram.

Narrated Sayyiduna Raafi’ ibn Khadeej (may Allah be pleased with him):

I said, “O Allah’s Messenger, we are going to face the enemy tomorrow, and we do not have knives.” He said, “Hurry up (in killing the animal). If the killing tool causes blood to flow out, and if Allah’s Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I will tell you why, as for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians.”

[Sahih al-Bukhari: 5509]

Question 97: What is the wisdom behind trimming the nails?

Answer 97: Trimming the nails is Mustahabb (recommended), as it is among the Sunan al-Fitrah. If left untrimmed, nails grow in a disorderly manner and the

accumulated dirt can become a breeding ground for germs. Moreover, water often fails to reach beneath such nails during purification.

[Al-Mughni of Imam Ibn Qudaamah, 1/65, The Book of Purification, Chapters on al-Fitrah, Chapter: Plucking the Underarm Hair Is a Sunnah, Chapter: Trimming the Nails]

Question 98: What is the order of trimming the nails?

Answer 98: On the authority of Sayyiduna Abu Hurayrah (may Allah be pleased with him): The Messenger of Allah (sallallahu alayhi wa sallam) said:

Let one of you eat with his right hand and drink with his right hand and take with his right hand and give with his right hand, for Satan eats with his left hand, drinks with his left hand, gives with his left hand and takes with his left hand.”

[Sunan Ibn Majah: 3266]

Question 99: What is the ruling regarding disposal and burial of clipped nails?

Answer 99: There is a difference of opinion among the scholars regarding this matter.

It is permissible to either bury clipped nails or discard them. However, burial is preferable. It should be noted that the narrations advocating burial are weak. Nowadays, it is common for practitioners of sorcery to employ hair and nails in their incantations, and this affliction has become widespread. Thus, exercising precaution in this regard is better. And Allah knows best.

Question 100: What is the ruling on trimming nails during the night?

Answer 100: Some superstitious people claim that trimming the nails at night brings misfortune. This notion is completely erroneous and has no basis or foundation in the Shari'ah. On the contrary, Islamic teachings underscore purity and cleanliness as

conditions for the validity of acts of worship. Thus, attaining bodily hygiene at any time is not prohibited.

Accordingly, when Shaykh Ibn Baaz (may Allah have mercy on him) was asked regarding this, he responded:

“It is absolutely permissible and prescribed to trim the nails at any time, whether during the day or the night.”

[Fataawa al-Jaami’ al-Kabeer, Ruling on Clipping the Nails at Night]

Question 101: Which is preferable plucking or shaving the underarm hairs?

Answer 101: Halq (shaving) suffices to fulfil the Sunnah, especially for those who find Natf (plucking) painful.

Imam Ibn Abi Haatim (may Allah have mercy on him), in his work ‘Adaab al-Shafi’i wa Manaajibuh’, narrates from Youmus ibn ‘Abd al-A’laa that he once observed Imam Shafi’i being attended to by someone shaving his underarm hair. Imam Shafi’i remarked:

“I am aware that plucking the underarm hair is Sunnah, yet for me, the discomfort of plucking is intolerable.”

[Fath al-Bari of Imam Ibn Hajar, 10/344]

Imam al-Nawawi (May Allah Have Mercy on Him) states:

“Scholars have unanimously agreed upon that plucking the underarm hair is Sunnah.”

[Sharh Muslim of Imam al-Nawawi, 3/149, The Book of Purification, Chapter: The Characteristics of the Fitrah]

Question 102: What is the method of removing underarm hairs?

Answer 102: The reason for shaving to be specifically mentioned is that it is the most common method. However, it is also permissible to remove the hair by plucking, using removal powders or by any other means

Question 103: What is the method of removing the hair below navel?

Answer 103: Pubic hair may be removed using any of the following methods:

1. Natf (Plucking): Removing the hair by pulling it out.
2. Halq (Shaving): Using a sharp-edged tool, such as a blade or razor, to clear the hair; this is the most commonly employed method.
3. Al-Nawrah (Removal Powders): Applying lime or alum-based powders to remove hair. This category also includes modern products such as creams, lotions, and sprays.

[For further details, refer to Fath al-Bari of Imam Ibn Hajar al-‘Asqalani: 10/343]

Question 104: Can modern products be used to remove pubic or axillary hair?

Answer 104: Statement of Shaykh Ibn Baaz (May Allah Have Mercy on Him):

“There is no objection to using hair removers, creams or similar products for the removal of hair. However, if it is easy and convenient to shave the pubic hair and pluck the underarm hair, it is preferable to do so. And if this proves difficult, there is no impediment in removing hair from these areas by means of any lawful substance or product.”

[Majmoo’ Fataawa wa Maqaalaat al-Shaykh Ibn Baaz, 29/49]

Question 105: What is the duration of removing the pubic hairs?

Answer 105: The duration of removing the pubic hairs is within 40 days at maximum.

[Sunan al-Tirmidhi: 2758]

Question 106: Is it permissible for spouses to remove each other’s pubic hair?

Answer 106:

Arabic Text

Narrated Sayyiduna Mu'awiyah ibn Hydras (may Allah be pleased with him):

I asked: "O Messenger of Allah, with regard to our 'Awrah, what may we uncover of it and what must we conceal?" He said: "Cover your 'Awrah except from your wife and those whom your right hand possesses. I said: "O Messenger of Allah, what if the people live close together?" He said: "If you can make sure that no one sees it, then do not let anyone see it." I said: "O Messenger of Allah, what if one of us is alone?" He said: "Allah is more deserving that you should feel shy before Him than people."

[Sunan Ibn Majah: 1920]

Question 107: Does leaving the underarm or pubic hair untrimmed affect the validity of one's prayer?

Answer 107: Statement of Shaykh Ibn Baaz (May Allah Have Mercy on Him):

"Leaving the underarm and pubic hair untrimmed has no impact on the validity of Salah, as trimming this hair does not constitute the conditions for prayer. However, it is Sunnah for a person to diligently maintain the removal of underarm and pubic hair, ensuring they are not left untrimmed for more than forty days."

[Noor 'alaa al-Darb: Is removal of underarm and pubic hair among the prerequisites of Salah?]

Question 108: Describe the virtue of using water for Istinjaah and its importance.

Answer 108: On the authority of Sayyiduna Abu Hurayrah (may Allah be pleased with him):

The Messenger of Allah (sallallahu alayhi wa sallam) said:

"The Verse: 'In it are men that love to purify themselves...' was revealed concerning the people of Qubaa'."

He (Abu Hurayrah) said: “They used to purify themselves with water. So, this Verse was revealed concerning them.”

[Sunan Abi Dawud: 44]

Narrated from Sayyiduna Anas ibn Malik (may Allah be pleased with him):

“Whenever the Prophet (sallallahu alayhi wa sallam) would go out to relieve himself, I and another boy would accompany him with a tumbler of water, meaning he would perform Istinjaa with it.”

[Sahih al-Bukhari: 151]

Imam al-Tirmidhi (may Allah have mercy on him) states:

“There are narrations on this chapter from Jareer ibn ‘Abdullah Al-Bajali, Anas, and Abu Hurayrah (may Allah be pleased with them). This Hadith is Hasan Sahih. The people of knowledge act according to it: They prefer using water for Istinjaa. Even though Istinjaa with stones is suffices according to them, they consider it recommended and more virtuous to perform Istinjaa with water. This is the view of Imam Sufyan al-Thawri, Imam Ibn al-Mubarak, Imam al-Shafi’i, Imam Ahmad and Imam Is’haq.”

[Sunan al-Tirmidhi: 19]

Question 109: Is it permissible to perform Istinjaa using Zamzam water?

Answer 109: When Shaykh Bin Baz (may Allah have mercy on him) was asked regarding performing Istinjaa with Zamzam water, he said: Authentic Hadiths provide evidence for the virtue of Zamzam water and that it is a food, a meal, and a cure for illness. The Sunnah is that it should be drunk, just as the Prophet (peace and blessings of Allah be upon him) used to drink it. It is also permissible to use it for Wudu (ablution) and Istinjaa. Furthermore, if a need arises, Ghusl (the ritual bath) for Janaba (ritual impurity) can also be performed with it.

(Majmoo’ Fataawa wa Maqaalaat al-Shaykh Ibn Baaz: 10/27)

Some noble scholars have narrated a consensus (Ijma) on the point that Istinja and Ghusl for Janaba cannot be performed with Zamzam. However, this is merely a claim of consensus; there is no explicit text or evidence available for it.

Legal Issues Concerning Taharah and Najaasah, and Their Resolutions

Ruling 110:

The removal of impurity is obligatory.

Ruling 111:

Most of the torment in the grave occurs due to negligence in safeguarding oneself against urine splashes.

Ruling 112:

The ruling on all impurities is not equal; therefore, it is essential to know the specific ruling of each category.

Ruling 113:

Cultivating a habit of doubt is not appreciable; rather, one must adopt the principle of Istis'haab.

The principle of Istis'haab regarding customs states that every custom remains in its default state of permissibility, not uncertainty. Remaining ensnared in the maladies of doubt and suspicion is extremely detrimental to the soundness of both faith and deeds. Thus, one must always adhere to the principle of Istis'haab, which holds that in customs, the default ruling of every practice is permissibility, unless explicit evidence is adduced to cast doubt, for mere doubt does not override certainty.

Ruling 114:

Some scholars are of the view that if impurity on the earth is removed by the sun or wind, the ground is thereby rendered pure. However, land that dries in the shade is not regarded as pure, for ordinarily, when water later contacts such dry soil, the odour of the impurity resurfaces. Consequently, if water falls on such land and the odour returns, it must be washed. Conversely, if sunlight falls upon a garment for a prolonged period, thereby eliminating both the impurity and its odour, the garment is considered pure. This view has been deemed preponderant by the Fuqahaa (jurists) and Imam Ibn Taymiyyah (may Allah have mercy on him).”

[Al-Ikhtiyaaraat al-Fiqhiyyah, 5/312]

Ruling 115:

Method of Cleansing a Large Bedding Contaminated with Urine

The procedure for cleansing a weaned child’s urine from bedding is as follows:

If the impurity has solidified, it should be discarded; if it is in a liquid state, it should be wiped off thoroughly using a sponge or similar absorbent material until clean. Thereafter, water should be poured generously over the soiled area until a dominant presumption prevails that the impurity has been eliminated. Wringing the bedding is generally not required, except in cases where the bedding is so thick or absorbent that the urine penetrates deeply, necessitating wringing becomes to ensure complete removal. For impurities on surfaces such as stone or tiles, it suffices to remove their trace, colour and odour.

Ruling 116:

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) was asked whether children’s tainted garments are purified when cleansed in a washing machine with pure water. The Shaykh responded affirmatively, stating that if washing removes the traces of impurity from the garments, this is sufficient to attain purity.

[Fataawa Noor ‘alaa al-Darb, Shaykh Ibn ‘Uthaymeen; Al-Lajnah al-Daa’imah, 4/196]

Ruling 117:

If soaps, shampoos, creams or other products used for cleansing oneself contain bones, fat or similar extracts of unlawful animals, and if their inherent nature and essence are completely altered by being subjected to the process of Istihaalah (transmutation), consequently transforming them into a distinct chemical compound, then their use for bathing is permissible. (It should be noted that this ruling applies solely to external use and does not establish permissibility for consumption.)

A thorough study of the scholarly discussions of Imam Ibn al-Qayyim, Imam Abu Hanifah, Imam Ibn Hazm and Imam Ibn Taymiyyah demonstrates that Istihaalah is a rational and widely recognised legal and practical term. [Introducing Impure Substances into Soap *Arabic Text*]

[I’laam al-Muwaqqi‘een, 2/14 – 15; Islamic Organization for Medical Sciences, Resolution Approved by the State of Kuwait, May 1995]

Ruling 118:

If one discovers impurity on their garment or body after offering the Salah, it is not necessary to repeat the prayer, for the obligation to remove impurity is waived in cases of forgetfulness or ignorance. Imam al-Nawawi (may Allah have mercy on him) regarded this to be the position of the majority of scholars.

[Al-Majmoo’, 3/16]

Moreover, Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) deduced the same ruling, citing the Qur’anic verses, “Allah does not burden a soul beyond its capacity” and “Our Lord, do not hold us accountable...”, as well as the Hadith narrating the incident in which the Prophet (sallallahu alayhi wa sallam), upon being informed by Jibreel (alayhis salaam), took off and placed aside his footwear during the prayer, yet did not repeat the Salah after its completion.

[Al-Sharh al-Mumti’, 2/323]

Ruling 119:

Performing Istinjaah with a tissue paper is permissible, as elucidated previously.

Ruling 120:

According to the verdict of the scholars, extremely minute impurities equivalent to the tip of a needle, such as a tiny drop of urine, a trace of rat droppings, fine particles of dried filth, or a small amount of impurity present in mud, are excused, for safeguarding oneself from them would elicit undue hardship. This is also the position held by Imam Ibn Taymiyyah (may Allah have mercy on him), as cited in *Al-Sharh al-Mumtī'* (1/447). Moreover, exaggeration or extremism in such matters is prohibited, as noted in *Sahih Muslim* (405). However, one may restrict the ruling of these impurities to oneself, but cannot impose it upon others.

[*Al-Badaa'i' al-Sanaa'i'*, 1/79; *Al-Mughni*, 1/46; *Al-Lajnah al-Daa'imah*, 5/396]

Note: Declaring the performance of Istinjaah with both water and pebbles simultaneously as obligatory constitutes extremism. However, if convenient, one may do so. It should be noted that according to Shaykh al-Albani's verification, the narration regarding the purification practice of the people of Quba is weak.

Ruling 121:

There is no evidence establishing the impurity of semen. (Detailed evidence is cited on the preceding pages.)

Ruling 122:

If one sits on a bed soiled with a child's dried urine, does the impurity taint the person sitting?

Answer: Shaykh Salih al-Fawzaan (may Allah preserve him) and Shaykh Ibn Jibreen (may Allah have mercy on him) state that such dry impurity does not contaminate the garments of the person sitting.

[Fataawa al-Mar'ah al-Muslimah, 1/194]

Ruling 123:

Imam Ibn Taymiyyah (may Allah have mercy on him) considered the smoke and vapours emitted from an impure substance to be pure, classifying them as transmuted (subjected to Istihaalah), since the elements of wind and fire do not carry the attribute of defilement.

[Al-Majmoo' al-Fataawa, 21/71; Al-Mawsoo'ah al-Fiqhiyyah, 20/240]

Ruling 124:

Imam Ibn Taymiyyah (may Allah have mercy on him), affirming the opinion of Imam Abu Hanifah (may Allah be pleased with him) as preponderant, stated that any cleansing agent besides water that is capable of removing impurity may be used for purification.

[Jaami' al-Masaa'il, 9/313 – 314; Al-Majmoo', 21/475; Al-Sharh al-Mumti', 1/3]

Ruling 125:

What is the ruling if a lavatory-associated bug is spotted on bedding or garments?

In routine matters, everything is presumed pure unless there is evidence proving otherwise. Minor or trivial impurities of this kind are excused, as avoiding them would be burdensome.

[Asnaa' al-Mataalib Sharh Rawdat al-Taalib, 1/15; Al-Taaj wal-Ikleel, 1/206, 216]

Ruling 126:

How should elderly, ill, or physically incapacitated individuals, who have continence devices attached, perform Salah?

Answer: If, from a medical perspective, the continence device can be easily removed for offering Salah without causing any inconvenience, one must accordingly offer Salah after attaining purity from both major and minor impurity. However, if the person is afflicted with faecal or urinary incontinence and constant removal of the device is not feasible, or if no assistant is available and hiring a caregiver is not possible due to financial constraints, then in such cases of helplessness and incapacity, offering Salah with the device in place is valid. Nevertheless, such an individual is obliged to renew their Wudu for each prayer, as is the case for someone suffering from Istihaadah or urinary incontinence. If performing Wudu is also beyond one's capacity, the requirement of Wudu is also waived, and performing Tayammum suffices. Once one overcomes the state of inability, adherence to all obligations becomes mandatory, as for any normal legally accountable individual.

[Fataawa Pertaining to the Medicine and the Rulings Concerning the Sick]

Ruling 127:

What is the rationale behind the scholars' distinction that if one performs Salah in a state of Hadath, that is, without performing Wudu, he is obliged to repeat his prayer, whereas if impurity on the body or garments goes unnoticed, repetition of the prayer is not required?

Answer: The scholars have drawn a distinction between Ma'moorat (acts which are enjoined to be performed) and Tarook (acts which are prohibited). Hadath (ritual impurity) pertains to the Ma'moorat, whereas Najaasah (physical impurity) pertains to the Tarook.

[Al-Majmoo', 12/390]

Ruling 128:

What is the ruling regarding washing pure and impure clothes together, either by hand or in a washing machine?

Answer: Shaykh Ibn Baaz (may Allah have mercy on him) stated that if both kinds of garments are cleansed together with water and the traces of impurity are removed, this suffices for their purification. However, it is preferable to first remove the impurity from the soiled clothes before washing them together.

Ruling 129:

Therapeutic use of Haram and impure substances is not permissible. However, some scholars have permitted their use in cases of necessity, such as to save a life, provided that no lawful alternative is available. This exemption is limited to the extent of necessity and is not applicable under normal circumstances.

Ruling 130:

The ruling of impurities that do not directly taint a person is that they are permissible, such as feeding carrion to a hawk or falcon, or dressing an animal in impure fabric. However, if one becomes soiled by such impurities, purification is required.

Ruling 131:

One should not place hand in water upon waking from sleep until it has been washed three times.

Rulings Pertaining to Clothing

Ruling 132:

If any part of the garment is soiled with impurity, washing that affected portion is a must, while washing the rest is not required.

Ruling 133:

If it is discovered after completing the prayer that the body, garment or place of prayer had traces of impurity overlooked out of forgetfulness or unawareness, repeating the prayer is not required, as the Messenger of Allah (sallallahu aalyhi wa sallam) himself did not offer it again in such a case. However, should one notice the impurity while still engaged in Salah, it can be removed within it, just as the Prophet (sallallahu alayhi wa sallam) once took off his footwear during prayer.

When is Blood Considered Impure and When is it Not?

Ruling 134:

According to the majority, Dam Masfooh (gushing blood) is Najis, whereas Imam Shawkani, Nawab Siddiq Hasan Khan and other scholars do not consider it to be impure.

Ruling 135:

A negligible amount of blood is excused, as it does not fall under the category of Dam Masfooh.

Ruling 136:

Imam Ibn ‘Abd al-Barr (may Allah have mercy on him) reported Ijmaa’ on the ruling that Dam Yaseer (a slight quantity of blood), whether menstrual or from any human, animal or even a bedbug is excused.

Ruling 137:

The blood present in pus is also of the same category as Dam Yaseer (slight blood).

Ruling 138:

Note: The blood that gets on the butcher at the time of slaughter is excused.

Ruling 139:

Note: Dam Siyaal (seeping blood) is exempted from the ruling of impurity due to the hardship in avoiding it. This exemption is also cited as evidence by scholars who do not regard blood as impure. For those who do consider blood impure, it is treated as an exceptional case.

Ruling 140:

Imam al-Hasan al-Basri (may Allah have mercy on him) cited the practice of Muslims offering Salah despite having wounds as evidence for the purity of blood.

Ruling 141:

Note: Imam Ibn Taymiyyah (may Allah have mercy on him) stated in Al-Ikhtiyaaraat al-Fiqhiyyah that the preponderant view is that blood is comparable to pus and wounds; if it exits the body, it is excused. The practices and statements of the Salaf concerning this are documented in Musannaf Ibn Abi Shaybah. (A detailed discourse on when blood is considered impure and when it is not has already been presented.)

Ruling 142:

Note: Dam Yaseer generally refers to blood of moderate quantity, which in legal terminology is deemed an insignificant amount. In the case of one afflicted with obsessive doubts or unwarranted stringency, the aspect of Rukhsah (legal dispensation) takes precedence.

Ruling 143:

The donation of blood is permissible; however, taking remuneration for it is impermissible.

Ruling 144:

Wudu is not invalidated by the emergence of blood due to an injection, as it is excused owing to its slight quantity.

Rulings Pertaining to Animals

Ruling 145:

The hide of a carcass is Najis unless it is tanned.

Ruling 146:

Flesh severed from a living animal is subject to the same ruling as a carcass, such as the hump of a she-camel or the fat-tail of a ram.

Ruling 147:

The Flesh of an unlawful animal is Najis.

Ruling 148:

Knowledge of doubtful matters is essential.

Ruling 149:

The fundamental principle is that the cat's leftover is pure.

Dawud ibn Salih ibn Dinar al-Tammar (may Allah have mercy on him) narrates from his mother that her mistress sent her with Hareesah (a type of food made by mixing meat with crushed barley or wheat, similar to 'Haleem') to 'Aaishah (may Allah be pleased with her). She found her engaged in prayer, and she gestured to her to place it down. Meanwhile, a cat then came and ate from it. After 'Aaishah had completed her prayer, she ate from the same spot from which the cat had eaten. She then said, "The Messenger of Allah (sallallahu alayhi wa sallam) said, 'It is not impure. It is

merely one of those that move around among you.’ And I have seen the Messenger of Allah (sallallahu alayhi wa sallam) perform Wudu using the water left over by it.”

[Sunan Abi Dawud: 76]

Hadith Implying That a Trace of a Cat’s Saliva Should Be Washed Once

Note: This is not the statement of the Prophet (sallallahu alayhi wa sallam); rather, it is the opinion and Ijtihad (independent legal reasoning) of Sayyiduna Abu Hurayrah (may Allah be pleased with him). However, this Ijtihad contradicts the Hadith: “It is not impure. It is among those who move around among you.”, in which the cat’s leftover is declared pure. Therefore, Ibn Hajar (may Allah have mercy on him) stated that the Hadith is to be implemented, rather than the opinion or Ijtihad of Abu Hurayrah (may Allah be pleased with him). (For further details, refer to footnotes.)

Secondly, there is no evidence to analogically extend the impurity of a swine’s saliva to that of a dog.

Note: The limitation that stipulates the saliva of animals other than the dog, must be cleansed off exactly three times is incorrect. Rather, the saliva of other animals should be cleansed until certainty of purity is attained, whether this is accomplished by a single wash, three washes or more

Determining Impurity and the Absence of Impurity in Usage and Utility

Ruling 150:

The hair of both Ma’kool al-Lahm and Ghayr Ma’kool al-Lahm (i.e., Halal and Haram) animals is pure. However, there is a difference of opinion, as not all scholars deem the hair of dog and swine to be pure.

Ruling 151:

Beddings, caps, garments, carpets and other articles manufactured from the hair, fleece and feathers in non-Muslim lands are all both Halal and pure.

Ruling 152:

The rulings concerning articles made from hides are distinct from those made of hair, wool or feathers. It is permissible to obtain wool (fleece) from the hair of both alive and deceased Ma'kool al-Lahm animals.

Ruling 153:

Elements derived from the hair or fleece of living Ma'kool al-Lahm animals are pure, and it is also permissible to make utensils from them. Imam Ibn Mundhir, Imam Ibn Rushd, Imam al-Nawawi and Imam Ibn Taymiyyah (may Allah have mercy on them) have reported Ijmaa' on this ruling.

Ruling 154:

Derived components from the hair and fleece of deceased animals, irrespective of Ma'kool al-Lahm or Ghayr Ma'kool al-Lahm, which hold the same ruling as pure animals when alive, are pure. This is the position of the majority: the Hanafis, Malikis, and Hanbalis; moreover, a group among the Salaf also held the same view. [al-Durar al-Saniyyah]

Ruling 155:

What is the ruling on 'Infahah'? Infahah is a yellowish-white substance discharged from the stomach of a calf or a pregnant animal. If its droplets are introduced into the milk, it curdles to form cheese. Both Infahah and milk or cheese containing it are pure, as the Companions (may Allah be pleased with them) consumed it during the conquest of Iraq. [Imam Ibn Taymiyyah (may Allah have mercy on him)]

Ruling 156:

Bloodless creatures, such as flies, locusts and scorpions are not considered impure upon death, nor are water or other substances contaminated by them.

Ruling 157:

The musk of the deer is pure, as it is considered equivalent to the egg, offspring, milk and fleece.

Ruling 158:

Articles such as shoes, bags manufactured in non-Islamic countries, such as China and India, are Halal and fit for use, provided they have undergone tanning.

Ruling 159:

Imam San'aani (may Allah have mercy on him) states: "The hides of Ma'kool al-Lahm, Ghayr Ma'kool al-Lahm and wild animals are Halal and pure without any distinction, provided they have been tanned.

Ruling 160:

Articles composed of bones, such as medals and combs are all Halal and fit for use.

Ruling 161:

A deceased believer is not impure. Accordingly, any of his organs may be gifted to a living person, provided there exists conviction regarding its benefit to the recipient, the donation is made by his heirs altruistically without any material or financial remuneration, and its potential benefit is affirmed and endorsed by two authoritative and trustworthy physicians.

Ruling 162:

Intoxicant (i.e., alcohol) is inherently pure. Consequently, alcohol used in disinfectants (antimicrobial solutions) is likewise considered pure. Similarly, alcohol

administered in anaesthetic injectables or medicines is permissible, provided that no alternative or substitute is available, and a qualified and reliable physician has affirmed that it is the only course of therapeutic treatment.

Ruling 163:

How to attain purity from Najaasah?

Glass or polished objects that are smoothly burnished, such as sword are purified by wiping them thoroughly until every trace of impurity is removed.

Ruling 164:

If an animal falls into a well and dies, yet no alteration occurs in the water, the water remains pure. Nevertheless, should any change occur, water must be drawn continuously until the alteration or its trace is entirely eliminated.

Ruling 165:

The Prophet (sallallahu alayhi wa sallam) prohibited relieving oneself in still water.

On the authority of Sayyiduna Abu Hurayrah (may Allah be pleased with him):

The Messenger of Allah (sallallahu alayhi wa sallam) said:

“None of you should urinate into standing water and then wash himself with it.”

[Sahih al-Bukhari:239; Sahih Muslim: 282]

According to the scholars, the underlying rationale is that it leads to misgivings.

Ruling 166:

Mud is not inherently impure unless one is certain that it has been contaminated by impurity.

Ruling 167:

If compelled by necessity, one cleanses the site of excrement with three pebbles and thereafter a doubt arises that some trace may persist, such misgiving is to be dismissed, and certainty of purification maintained, for purification is legally attained through the use of three pebbles.

Ruling 168:

During the washing of garments in a washing machine, one may be assailed by misgivings that impurities present in the washing machine might permeate the garments. To dispel such uncertainty, an ample quantity of water should be used beforehand, and it should not be hastily declared impure based solely on such doubts. [Ibn Jibreen (may Allah have mercy on him)]

Rulings Pertaining to Impurity and Absence of Impurity of Utensils

Determining Impurity and the Absence of Impurity in Usage and Utility

Ruling 169:

It is impermissible for both men and women to use utensils made of gold or silver.

A. Aligning with the analogy, the use of all types and varieties of utensils fashioned from gold and silver is prohibited.

Note: If a vessel has been plated with gold or silver, it is likewise forbidden to use it for eating or drinking, as an unaware person may assume it to be actual gold or silver, thereby leading to suspicion, from which a Muslim must refrain.

B. The utilisation of gold or silver in articles such as faucets and similar fixtures is not permissible.

Ruling 170:

It is permissible for women to wear gold and silver jewellery.

Ruling 171:

It is not permissible for men to wear watches made out of gold or silver, whereas for women, all items made of gold and silver are permissible.

Ruling 172:

Spectacles and pens made of gold or silver are also not permissible for men.

Ruling 173:

In cases of compulsion and when no alternative is available, having gold or silver teeth implanted is permissible, as substantiated in the Hadith of ‘Arfajah:

Narrated Sayyiduna ‘Arfajah ibn As’ad (may Allah be pleased with him) that his nose was cut off at the battle of al-Kulaab during the Jahiliyyah, so he fashioned a nose made of silver, but it began to rot, so the Prophet instructed him to have a nose made of gold.

[Sunan al-Nasa’i: 5164]

Ruling 174:

Stance of Imam Ibn Taymiyyah (may Allah have mercy on him): A small amount of gold or silver is permissible in cases of need and necessity, apart from situations of compulsion.

Note: Considerable disagreement exists among scholars in this regard. Thus, its permissibility should not be justified by exploiting the pretext of need or necessity. Rather, one ought to ascertain the case and ruling of permissibility from scholars, and after attaining poise of heart and tranquillity should a small amount of gold or silver be utilised.

Ruling 175:

The use of copper and brass is permissible.

Ruling 176:

Apart from gold and silver, use of the finest items is permissible, provided one refrains from vices and major sins such as extravagance, pride and arrogance.

Rulings Pertaining to Impurity and Absence of Impurity of Water

Ruling 177:

Water is not deemed impure if its quantity exceeds two Qullahs, or if it is part of a flowing stream in which impurities do not settle, and whose colour, taste, and odour remain unaltered.

Ruling 178: Calculation of Litres and Equivalent Measurements

Qullah:

Shaykh ‘Abdullah ibn Sulayman al-Manee’ (may Allah preserve him) states:

“According to the scholars, the most well-known Qullah is that of the village of Hijr, a settlement near Madinah, and not that of Bahrain.

It has been previously mentioned that one Qullah equals 250 Ratls and that one Ratl is equivalent to 408 grams. Therefore, the total weight of one Qullah is:

$250 \times 408 = 102,000$ grams, i.e., 102 kilograms.”

[Majallat al-Buhooth al-Islamiyyah: 58/184]

Ruling 179:

If substances such as pieces of iron, leaves, vegetables, or saffron fall into water, the water does not become impure, provided that its colour, taste, and odour remain

unaffected by the predominance of impurity. It retains its inherent characteristics, except when combined with soap or perfume to the extent that these substances dominate, thereby stripping the water of its essential qualities and causing it to be classified as another liquid. Avoiding such substances is generally difficult due to the principle of 'Umoom al-Balwa'.

[Permanent Committee for Iftaa]

Ruling 180:

Likewise, if soil mixes with water, it does not become impure; rather, it remains Tahir (inherently pure) and Mutahhir (purifying), since earth serves as a substitute for Wudu and Ghusl when water is inaccessible.

Ruling 181:

Maa Musta'mal (used water), such as the one remaining after Wudu or Ghusl is also Mutahhir.

Ruling 182:

Note: The fundamental principle concerning all things is their purity, and nothing may be deemed impure solely on the basis of uncertainty or speculation. Nevertheless, if there exists definite certainty that something is impure, it is only then considered impure.

Ruling 183:

If a doubt arises regarding the impurity of any object, the ruling is to be assigned based on certainty and no ruling may be rendered on the basis of trivial and fanciful conjecture, for mere doubt does not override certainty.

Ruling 184:

The best and primary means of removing impurity is water. However, in cases of exigency, sunlight, wind, earth, scraping or wiping off also serve as means for the removal of impurity.

Ruling 185:

Purification from impurities is also attained through steam, as is practised today in commercial laundries, where washing machines are employed to cleanse off impurities. [Ibn Jibreen (may Allah have mercy on him)]

Ruling 186:

According to the stance of Imam Abu Hanifah, Imam Ibn Hazm and Imam Ibn Taymiyyah (may Allah have mercy on them), Istihaalah (transmutation) is a valid principle. Based on this view, it is permissible to implement modern technology for Tanqiyat al-Maa, i.e., the purification of contaminated water in contemporary times.

Ruling 187:

In the previous era, an ample amount of water or soil would be introduced into contaminated water in order to remove or minimize the quantity of its impurity. Consequently, in the present age, previously contaminated water purified by employing latest permissible means of Tanqiyat al-Maa is fit for performing Wudu or Ghusl. In the ancient times, several methods were devised to purify contaminated water, whereas in contemporary times, purifying contaminated water via the means of advanced chemical treatments or administration of drugs or agents, commonly referred to as recycling, is permissible and renders water pure.

Ruling 188:

If one's garments are tainted with impurity and the exact spot or extent is unknown, only the area corresponding to the degree of certainty is to be washed in such case.

Ruling 189:

Arabic Text

Note: Imam Ibn Taymiyyah (may Allah have mercy on him) states:

“Exercising caution solely based on doubt is neither recommended nor prescribed, nor is inquiring about it considered commendable in matters concerning water. Rather, the legislated approach is to rely on *Istis’haab*, that is, to presume it pure unless proven otherwise, and if its impurity is substantiated, it is then declared impure.”

Ruling 190:

The limitation that stipulates the saliva of animals other than the dog, must be cleansed off exactly three times is incorrect. Rather, the saliva of other animals should be cleansed until certainty of purity is attained, whether this is accomplished by a single wash, three washes or more.

Ruling 191:

Imam Ibn Hazm (may Allah have mercy on him) states: “Evidence need not be demanded from the one who declares something as pure; rather, evidence is to be sought from the claimant asserting its impurity or prohibition.”

For further details, refer to *Al-Daraari al-Mudee’ah* (1/97) and *Al-Rawdah al-Nadiyyah* (1/85).

Ruling 192:

Imam Ibn Taymiyyah (may Allah have mercy on him) while elucidating the legal maxim “*Al-aslu fil-ash’yaa’i al-Taharah*”, writes:

“All substances are inherently pure, so long as explicit evidence of its impurity is established, and anything whose impurity is not substantiated by definitive proof, is to be regarded as pure.”

[Majmoo', 21/542, 591]

Ruling 193:

Imam al-Shawkani (may Allah have mercy on him) states: “The requirement of the principle of Al-Baraa'ah al-Asliyyah is that all things are to be regarded as pure. The right of purity entails that anyone who asserts the impurity of a specific object must be called upon to substantiate their claim from the Qur'an and the Sunnah of the Messenger (sallallahu alayhi wa sallam).”

[Al-Sayl al-Jarraar, 1/130 – 131]

Ruling 194:

If impure or contaminated water becomes purified, either naturally on its own or through artificial means, it is rendered fit for use.

Ruling 195:

The term 'Su'r' does not exclusively apply to water left after drinking; rather, it encompasses all water remaining after any form of use.

Ruling 196:

The leftover water of a human: meaning the water remaining after someone has drunk from it or in which their hand has been dipped, is pure—regardless of whether that person is a Muslim or a non-Muslim, or a woman in a state of menstruation or not. The leftover water of all of them is pure.

Ruling 197:

The leftover water of Ma'kool al-Lahm (i.e., Halal) animals is pure, for there is no evidence indicating its impurity, moreover, Ijmaa' is established affirming its purity.

Ruling 198:

The leftover water of mules and donkeys is permissible for use, provided that no other water is available, as the Prophet (sallallahu alayhi wa sallam) mounted his ride upon both and they were commonly employed as mounts during the Prophetic era. Under such circumstances, avoiding their sweat and saliva would be extremely difficult.

Etiquettes of Relieving Oneself

Ruling 199:

Bismillah may also be included in the supplication before entering the lavatory.

On the authority of Sayyiduna ‘Ali ibn Abi Talib (may Allah be pleased with him):

The Messenger of Allah (sallallahu alayhi wa sallam) said:

“The screen between the eyes of the Jinns and the nakedness of the children of Adam when one of them enters the area of relieving oneself, is saying: ‘Bismillah’.”

[Sunan al-Tirmidhi: 606]

It is narrated from Sayyiduna Anas ibn Malik (may Allah be pleased with him):

“When the Prophet (sallallahu alayhi wa sallam) entered the lavatory, he would say:

‘Allahumma inni a‘oodhu bika minal-khubuthi wal-khabaa’ith’

(O Allah, I seek refuge in You from the male and female devils).”

[Sahih al-Bukhari: 6322]

Ruling 200:

Saying Ghufraanaka while exiting the lavatory.

It is narrated from Umm al-Mu'mineen Sayyidah 'Aaishah (may Allah be pleased with her):

“Whenever the Prophet (sallallahu alayhi wa sallam) exited the lavatory, he would say: Ghufraanaka (O Allah, I seek Your forgiveness).”

[Sunan al-Tirmidhi: 7]

Ruling 201:

One should not take anything into the lavatory that bears the remembrance of Allah.

Ruling 202:

One should not respond to greetings while relieving oneself. Likewise, general speech and conversation are disliked. However, it is permissible to speak when necessary.

Nevertheless, speaking in case of necessity is permissible; in certain circumstances, it even becomes obligatory, such as if any blind person is about to fall into the well or if someone is about to be bitten by a snake, and the like.

Ruling 203:

One must relieve oneself out of sight of others.

Ruling 204:

Garment should not be lifted unless one nears the ground.

Ruling 205:

In open deserts or fields, one should neither face nor turn their back towards the Qiblah while relieving oneself. Although this prohibition does not apply within buildings, observing it indoors is considered preferable and more virtuous.

Ruling 206:

One must safeguard against urine splashes.

Ruling 207:

One should not relieve oneself along public pathways or in shaded areas.

Ruling 208:

One should not relieve oneself in still water.

Ruling 209:

One should not relieve oneself within the bathroom, lest performing Wudu there gives rise to doubts.

Note: Some scholars have observed that in modern times, the tiles laid in bathrooms are so smooth that the likelihood of such doubts is negligible; hence, there is no objection to performing Wudu in such bathrooms.

Ruling 210:

Urinating while standing is permissible in cases of compulsion, provided that there remains no possibility of urine splashing, as relieving oneself in certain refuse or dump areas whilst seated, may result in urine droplets falling back onto the person.

Method of Cleansing Oneself from Urine and Faeces

Ruling 211:

The impurity of urine and faeces may be removed by means of water, pebbles, clods, or any similar solid and rigid substance (except dung and bones).

Ruling 212:

When cleansing faeces by Istijmaar, the number of pebbles, clods, or any equivalent objects should not be less than three.

Ruling 213:

If cleansing is done using pebbles or clods, the number should be odd.

Ruling 214:

Istinjaa is not to be performed using dung, bones, objects of esteem and edible items.

Ruling 215:

The right hand should not be used for cleansing after relieving oneself except when extremely required.

Ruling 216:

Once purity from impurity is attained after relieving oneself, one's hands should be thoroughly cleansed.

Ruling 217:

One should precede with the left foot while entering and with the right foot while exiting the lavatory.

Ruling 218:

Passing wind does not necessitate Istinjaa; however, Wudu is nullified.

Ruling 219:

Urinating into holes, crevices, tunnels or burrows is prohibited, as at certain times, harmful terrestrial creatures such as scorpions and rats may emerge from these openings and harm the person whilst relieving themselves.

Amongst the Tabi'een, Imam Qataadah (may Allah have mercy on him) stated that at times, such openings serve as abodes for the Jinns.

Ruling 220:

Facing or turning one's back towards the sun or the moon entails no harm or sin.

Ruling 221:

Based on a weak narration, it is stated that the method of sitting while relieving oneself is to incline more towards the left foot while keeping the right foot upright. It must be noted that a weak Hadith is neither acceptable nor relied upon, though it is medically acceptable.

Ruling 222:

According to Imam al-San'aani and the author of Tuhfat al-Ahwadhi (Shaykh Abdur Rahman al-Mubarakpuri) (may Allah have mercy on them), the prohibition of facing or turning one's back to the Qiblah while relieving oneself does not apply to enclosed houses or buildings but to deserts and open fields.

Ruling 223:

It is not permissible to touch one's private parts with right hand unnecessarily while relieving oneself.

Ruling 224:

One should place the left foot first upon entering the lavatory.

Ruling 225:

Using three pebbles to cleanse oneself after defecating is prescribed, and the same ruling applies to tissue paper.

Ruling 226:

For Istijmaar and Istinjaa, it is not permissible to use edible items or venerable articles such as scholarly manuscripts for cleansing urine and faeces.

Ruling 227:

In accordance with adherence to the Sunnah, using wood of *Salvadora persica* as Siwak is of higher precedence and more virtuous.

Ruling 228:

Using both toothpaste and the Siwak simultaneously is considered preferable and excellent.

Rulings Pertaining to Alcohol

Ruling 229:

Alcohol is a substance that does not intoxicate unless it undergoes fermentation with yeast. In common usage, the term ‘alcohol’ refers both to wine and to alcohol itself, which leads to considerable ambiguity; therefore, it is essential to understand the matter in detail. When someone inquires regarding alcohol, one must seek clarification as to whether Khamr (intoxicant) is intended, which is unequivocally Haram. Accordingly, any means or pretext that leads to intoxication must be avoided.

However, if items of practical use contain alcohol which does not cause intoxication upon smelling, the scholars have permitted their use.

Rulings Concerning the Siwak

Ruling 230:

Through which medium is cleansing the teeth most virtuous? Is the primary objective merely achieving cleanliness of the teeth, or does the virtue lie specifically in employing the Siwak itself?

If the intended purpose is merely cleanliness, this can also be accomplished using toothpaste. Accordingly, combining the Siwak with toothpaste is both beneficial and prescribed. However, the virtue can be attained solely through adherence to the Sunnah.

Ruling 231:

Al-Rafi'i (may Allah have mercy on him) states in Al-Fath:

“Al-Siwak is derived from the root letters seen–waw–kaaf, which literally mean to rub or scrub. Any dry substance capable of cleansing the teeth is considered a Siwak. If the purpose of the Siwak is merely oral cleansing, this can also be achieved with a toothbrush, whether made of wood or fabric. One may also use the twig of the neem or date palm tree; however, employing wood for the Siwak is more virtuous in adherence to the Sunnah.”

Rulings and Issues Concerning Mas'h (Wiping)

Ruling 232:

The ruling regarding tall boots is the same as that for the Khuff (socks) which cover the ankles. Accordingly, the same conditions for performing Mas'h over socks apply to performing Mas'h over the Khuff, provided they sufficiently cover the ankles; otherwise, one must wash the feet, removing the footwear. However, Shaykh al-

Albani (may Allah have mercy on him) did not accept the condition that the boots must cover the ankles.

Ruling 233:

It is also permissible to perform wiping (Masah) over cloth socks.

On the authority of Sayyiduna Thawban (may Allah have mercy on him):

“The Messenger of Allah (sallallahu alayhi wa sallam) sent out an expedition, and they were afflicted by cold (weather). When they returned to the Messenger of Allah (sallallahu alayhi wa sallam), he ordered them to wipe over their head-cloths and foot-coverings.”

[Sunan Abi Dawud: 146]

With reference to Tirmidhi, Imam Abu Hanifa (may Allah have mercy on him) also granted permission for this in the final stage of his life.

Ruling 234:

The fixed period for the validity of Mas’h does not commence from the moment the socks are worn; rather, it begins after Wudu is renewed, once nullified. The duration of which is one day and one night for a resident, and three days and three nights for a traveller.

Ruling 127:

Removing the socks does not invalidate Mas’h, just as Wudu is not invalidated if one's hair, nails, or fingers are cut.

Ruling 235:

The ruling regarding ‘Imamah does not extend to Shumagh and Ghutrah; hence, performing Mas’h over them is not permissible.

Ruling 236:

It is permissible to perform Mas'h over a wound dressing or a bandage, as its ruling is analogous to Tayammum and Mas'h over the socks.

Ruling 237:

What should be done if the limbs of wudu are covered with a plaster?

First Case: If the body part is exposed and water does not cause harm, it must be washed.

Second Case: If contact with water would cause detriment but Mas'h is possible, it is to be wiped over.

Third Case: If both washing and wiping are unduly difficult, Tayammum is to be performed.

Fourth Case: If the plaster or bandage is difficult to remove, Mas'h is to be performed over it.

Ruling 238:

If a person's limb required to be washed for Wudu is lost and replaced with a prosthetic one, the ruling of Wudu over that limb ceases, aligning with the legal maxim: "Idhaa faat al-shart, faat al-mashroot", that is, if the condition is absent, the ruling contingent upon it also lapses. According to this maxim, the existence of the limb is a condition for Wudu, when it no longer exists, the obligation to wash it is also nullified. However, if it is artificially equipped, performing Wudu or at least Mas'h over it is necessary.

Ruling 239:

Washing a prosthetic limb during Wudu or Ghusl is not required, as per the maxim: ‘Idhaa faat al-shart, faat al-mashroot’. However, if any portion of the actual limb exists along with the artificial device, that part should be washed.

Ruling 240:

There are two opinions regarding nose-piercing for the sake of adornment:

1. It is not permissible without any valid reason.
2. It is permissible if it has become a customary practice in society, just as ear piercing, provided the intention is not to imitate immoral or non-Muslims.

[*Arabic Text*]

241-Ruling Concerning Insects and Vermin That Fall Into the Food

Some ants fall into syrup or juice and they also die. Therefore, when insects such as ants, flies, mosquitoes, and the like fall into food or drinks—whether they fall in a dead or alive state—is it permissible for us to eat that food or consume that drink, or must they first be removed from these things before eating or drinking?

[Source: Islam Question and Answer]

First of all:

Shari’ah has prohibited Khaba’ith (filth and impurities).

[Al-A’raaf: 157]

During the period of revelation of the Qur’an, insects were considered impure for consumption by the ‘Arabs, who were the primary audience addressed by the Qur’an.

Imam Ibn Qudaamah (may Allah have mercy on him) states:

“Allah says: ‘Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah’.

[Al-Ma'idah: 03]

Apart from this, whatever the ‘Arabs regarded as pure and wholesome is deemed lawful, for Allah says: ‘and makes lawful for them what is pure’.

(Pure) refers to that which they considered to be pure, beyond what had been explicitly declared lawful.

This interpretation is reinforced by another verse: ‘They ask you [O Muhammad] what has been made lawful for them. Say, “Lawful for you are all good things.”’

Had the intent merely to declare what is lawful, this would not have been a relevant answer to their query.

And whatever the ‘Arabs regarded as impure and repulsive is prohibited, for Allah says: ‘and He forbids them what is impure’.

With regard to determining what is considered pure or unclean in foodstuff, the criterion is the people of the Hijaz, particularly those of the urban areas, for they were the ones upon whom the Qur’an was revealed and who were the primary recipients of the Book of Allah and addressed by the Sunnah of His Messenger (sallallahu alayhi wa sallam). Hence, the implication of the words of both the Qur’an and the Sunnah is to be referred exclusively according to the customary usage prevalent among them.

As for the Bedouins, their perception is not taken into account in this regard, for they would consume anything accessible, in times of necessity and famine.

As this principle is established, it is that creatures such as worms, beetles, cockroaches, mice, geckos, chameleons, locusts, scorpions and snakes are deemed among the repugnant and filthy pests.

This was also the stance of Imam Abu Hanifah and Imam al-Shafi’i (may Allah have mercy on them both).

End quote from Al-Mughni (13/ 316 – 317)

Secondly:

Based on the foregoing discourse, it is incumbent to separate and remove such insects from the food due to their impurity.

This ruling is applicable only when removal is feasible and does not entail undue hardship, provided these pests are visible and readily distinguishable.

“Shaykh Taqi al-Deen opined that the ruling of excusing minute impurities is general, whether in food or otherwise, even to the extent that the droppings of rats may be overlooked.

He states in Al-Furoo’:

“This is the position endorsed by the author of ‘Al-Nadhm’.”

I say: This statement is also cited in Majma’ al-Bahrayn as follows:

‘My position is that overlooking a small quantity of impurity on garments or food is more appropriate due to the hardship otherwise entailed. Indeed, no person of sound reason doubts that this falls under the pretext of ‘Umoom al-Balwa, particularly in sugar and oil mills, where safeguarding provisions from the remnants of mice, the blood of flies, their regurgitations, filth, and similar impurities is most arduous. Furthermore, numerous scholars of our school have deemed such contaminated items to be pure.’

And Allah knows best.”

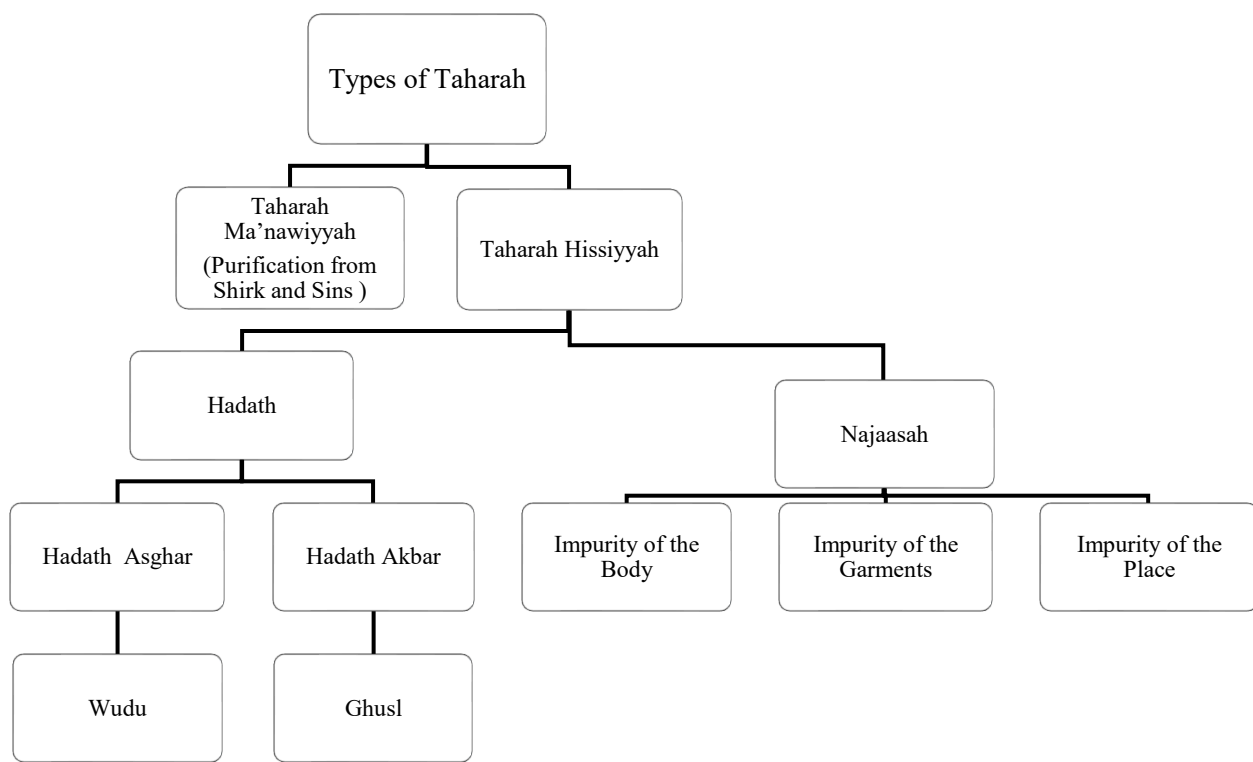
[Source: Islam Question and Answer]

PART-3

Kitab-ut-Taharah- Volume-3

(Concise version, in question-and-answer format)

Preliminary Information Pertaining to the Types of Taharah



Question 242: Explain the lexical and terminological definition of Hadath.

Answer 242: In terminology, 'Hadath-e-Asghar' refers to that state of legal impurity or act (the state of being without ritual purity) which breaks the Wudu (ablution). In jurisprudential terminology, this is called 'being a Muhdith' (one in a state of impurity), and in this state, performing Wudu becomes obligatory.

Examples of Hadath:

- Al-Ghaa'it: Defecation
- Al-Bawl: Urination
- Al-Reeh: Flatulence (passage of wind)
- Al-Wadi: A fluid discharge that emerges before or after urination, without arousal.
- Al-Madhi: A thin fluid discharged involuntarily from the urinary passage, often due to arousal.
- Deep sleep, intoxication or state of insanity

Question 243: What is meant by Hadath Akbar?

Answer 243: Hadath Akbar is that which obliges Ghusl, the details of which shall be discussed under the topic of Ghusl, In Shaa Allah

Question 244: What is the method of Raf' al-Hadath?

Answer 244: 1) The state of hadath Asghar is lifted through Wudu.

Causes of Hadath Asghar: urination, defecation, passage of wind, discharge of madhi or wadi, deep sleep and impairment or loss of sanity

2) The state of Hadath Akbar is lifted through Ghusl.

Causes of Hadath Akbar: sexual intercourse, menstruation, postnatal bleeding, and the like

Question 245: What are the causes of Hadath?

Answer 245: The causes of Hadath Asghar include: passing urine, passing stool, the discharge of gas, the discharge of Madhi (pre-seminal fluid) and Wadi (thick white fluid), deep sleep, and the loss of consciousness or mental faculty, etc.

The causes of Hadath Akbar include: sexual intercourse, menstruation, postnatal bleeding and the like.

Question 246: Explain some brief information regarding Wudu.

Answer 246:

- ❖ Meat (except camel meat), fish and eggs do not necessitate Wudu.
- ❖ Consuming something cooked over fire does not make Wudu obligatory.
- ❖ Drinking milk does not necessitate Wudu, however rinsing the mouth is recommended.
- ❖ Wudu is obligatory upon eating the camel meat.

Question 247: What are the common mistakes and misconceptions in Wudu?

Answer 247: 1) Believing that it is obligatory to perform a fresh Wudu before every prayer.

- 2) Assuming that washing the private parts is required before each Wudu.
- 3) Verbal articulation of intention for Wudu.
- 4) Repeating the Wudu upon forgetting to say Bismillah.
- 5) Beginning by washing from the elbows without first washing the palms.
- 6) Assuming that Wudu is incomplete unless each limb is washed exactly three times.
- 7) Neglecting to move a tight ring while washing the hand.
- 8) Treating rinsing the mouth and nose as non-essential.
- 9) Washing only the front of the face without reaching the earlobes.
- 10) Assuming that speaking during Wudu invalidates it.
- 11) Failing to wipe the entire head.
- 12) Adding the wiping of the neck.
- 13) Women wiping over nails coated with nail paints.
- 14) Believing that the presence of oil or grease on the limbs invalidates Wudu.
- 15) Kissing the hands and passing them over the eyes before wiping the head.

16) Presuming that fresh water must be taken for wiping the ears.

17) Wiping only the inner part of the ears.

18) Reciting supplications and Adhkaar during Wudu.

Question 248: What is the lexical and terminological definition of Wudu?

Answer 248: 1) The word Wudu is derived from Wadaa'ah, which conveys the meaning of beauty, brightness and purity.

With Dammah on the Waaw (Wudu), it denotes the act of ablution itself; with Fathah (Wadu), it signifies the water meant for ablution; while Meedah, with Kasrah on the Meem, refers to the place where ablution is performed

[Al-Sihaah of al-Jawhari, 1/81; Lisan al-'Arab of Ibn Manzoor, 1/194]

2) Terminologically, Wudu is the washing of specific limbs in a specific manner for performing the acts of worship for Allah Almighty.

Question 249: What are the conditions of obligation of Wudu?

Answer 249:1) Islam: According to the Hanafi school, this is a condition for obligation, while according to the majority it is a condition of both obligation and validity.

2) Sanity: In the absence of sanity, Wudu is neither obligatory nor valid.

3) Puberty: If one has not reached the age of puberty, Wudu is not obligatory. However, should a minor perform Wudu, it is valid provided that he has reached the age of discernment.

4) Availability of Water: According to the Hanafis and Shafi'is, the mere existence of water is a condition. Some jurists, such as the Hanbalis, specify that the availability of pure water is a condition.

5) Absence of State That Nullifies Wudu: Such as menstruation and postnatal bleeding. This serves both as a condition of obligation and of validity. Some jurists have stated that if a person in a state of major ritual impurity performs Wudu merely

for relief or refreshment, it is permissible, just as one performs Wudu before sleeping.

6) Ability to Use Water: If, for instance, if one is armless, the obligation of washing that limb is waived (“Idhaa faat al-shart, faat al-mashroot”, that is, if the condition is absent, the ruling contingent upon it also lapses.)

7) Purity of water and that one has the ability to use it without incapacity is also a condition.

Question 250: What are the conditions of validity of Wudu?

Answer 250: 1) It is essential to remove anything that prevents water from reaching the skin. Ensuring that water reaches all the limbs of ablution is obligatory, provided one is able and it is feasible to do so. If any limb is left dry without a valid excuse, the Wudu is not valid.

2) For the validity of Wudu, knowledge of its procedure is required, such as its obligations and Sunnahs, or knowledge of the correct method of performing Wudu.

3) Formulating the intention of Wudu in the heart is both a condition and a pillar of Wudu. “Indeed, actions are only by intentions.” The intention must be formed in the heart from the outset, either with the resolve to attain purity from a state of ritual impurity or with the resolve of offering Salah.

4) For those who have valid excuses, the details regarding the conditions of validity differ, which shall be discussed in detail in their relevant sections, In Shaa Allah.

5) Commencement of the prayer time is not a condition. However, some jurists state that for those afflicted with chronic incontinence and for users of incontinence devices, performing Wudu before the entry of the prayer time is not valid.

Question 251: What are the obligatory elements (pillars) of Wudu?

Answer 251: 1) Intention: Formulating the intention of Wudu in the heart is both a condition and a pillar of Wudu. Shaykh Ibn Baaz (may Allah have mercy on him) conveyed this intended meaning using the terms ‘Niyyah’ and ‘Istis-haabu-haa’.

The intention must be formed in the heart from the outset, either with the resolve to attain purity from a state of ritual impurity or with the resolve of offering Salah.

2) Tasmiyah (saying Bismillah) is obligatory if remembered. If one forgets it, the Wudu remains valid, although one misses the reward of the supplication.

3) Rinsing the mouth once is obligatory, while doing so more than once, such as three times, is a Sunnah. [Tamaam al-Minnah]

4) Rinsing the nose and cleaning it is also obligatory once.

5) Washing the face once.

6) Running the fingers through the beard.

7) Washing the forearms up to the elbows once.

8) Passing the fingers in between the fingers while washing them.

9) Wiping the entire head and ears once.

10) Washing both feet up to the ankles, including the ankles, once.

11) Cleaning between the toes.

12) Maintaining the prescribed sequence is counted among the obligations according to the majority of scholars, though Shaykh al-Albani (may Allah have mercy on him) gave preference to the other opinion and stated that it is Sunnah, as there is no evidence to substantiate its obligation. [*Arabic Text*]

13) Muwaalaah: This is one of the obligations. There should not be an interval or delay between washing one limb and the next to the extent that the previous limb dries, or that the interval is regarded as undue delay according to customary practice.

Question 252: What are the Sunnah of Wudu?

Answer 252: 1) Tasmiyah (saying Bismillah) at the beginning is a Sunnah, though some scholars regard it as obligatory when one remembers it (Hanbalis).

2) Using the Siwak.

- 3) Beginning with the right side while washing each limb. Some scholars consider this among the obligations, as the command in “Start with your right sides” indicates obligation, while others state that it is recommended.
- 4) Washing the forearms up to the elbows, including the fingers and palms, at the beginning of Wudu, is Sunnah; however, washing the hands upon awakening from sleep is Wajib (obligatory). [Shaykh Ibn Baaz]
- 5) Washing the limbs of Wudu once is obligatory, while washing three times is Sunnah.
- 6) . Rinsing the mouth and nose once is obligatory [Tamam al-Minaah of Shaykh al-Albani; Al-Sayl al-Jarraar of Imam al-Shawkani]. Exaggerating, extending to the throat and gargling is Sunnah [Ibn ‘Uthaymeen and Ibn Qudaamah], and performing it three times is also Sunnah, as this brings the virtue of perfecting Wudu. However, in the state of fasting, exaggeration is prohibited, as the Prophet (sallallahu alayhi wa sallam) forbade it.
- 7) Drawing water into the nose is obligatory, and blowing it out thoroughly is Sunnah (according to some, it is also obligatory).
- 8) Khilaal (running the fingers) through the beard is a recommended Sunnah, though according to some scholars, performing Khilaal of both the beard and the fingers is Wajib. [Shaykh al-Albani (may Allah have mercy on him) has provided evidences supporting its obligation.]
- 9) Rubbing the limbs during Wudu is Mustahabb, but it becomes Wajib for those with coarse hair or in areas where water does not adequately reach. [Shaykh Ibn Baaz (may Allah have mercy on him)]
- 10) Washing the limbs in Wudu more than three times is Makrooh (disliked).
- 11) Using the least amount of water necessary for Wudu is Sunnah.
- 12) Reciting the prescribed Du’aa after the completion of Wudu is Sunnah.
- 13) Offering Tahiyat al-Wudu is Mustahabb.
- 14) According to the majority of scholars, maintaining the sequential order in Wudu is obligator, whereas it is Sunnah according to Shaykh al-Albani (may Allah have mercy on him).

15) It is Sunnah to renew Wudu before prayer if one has already offered Salah with the previous Wudu.

16) It is Sunnah to move rings, spectacles, earrings or a watch to allow water to reach beneath them. However, if they are tight and water cannot pass, moving them becomes obligatory. [Shaykh Ibn ‘Uthaymeen and Shaykh al-Albani (may Allah have mercy on them both)]

17) Wiping over the head once is obligatory, while doing so three times is a legislated Sunnah, as Shaykh al-Albani has authenticated the Hadith (Sahih Abi Dawud) and as adopted by Imam San‘aani in Subul al-Salaam.

18) Performing Wudu with two-thirds of the Mudd is Sunnah; the narration regarding one-third is not established and is subjected to printing error.

[Tamaam al-Minnah]

19) ‘Ghurrah’ implies washing thoroughly and not exceeding beyond the prescribed limits. [Imam Ibn Taymiyyah and Imam Ibn al-Qayyim (may Allah have mercy on them both)]

20) Employing the little finger for Khilaal is Sunnah. [Sahih Abi Dawud]

Question 253: Discuss Mubaahaat al-Wudu (permissible acts in Wudu).

Answer 253: 1) Speaking

2) Seeking assistance

3) Wiping the limbs of Wudu with a handkerchief

Question 254: Discuss the non-legislated acts on Wudu?

Answer 254: 1) Supplicating whilst washing each limb.

2) Mas’h (wiping) over the neck.

Question 255: Discuss Nawaaqid al-Wudu (Nullifiers of Wudu).

Answer 255: Acts that invalidate the Wudu:

- 1) Urination
 - 2) Defecation
 - 3) Flatulence
 - 4) Discharge of Madhi
 - 5) Discharge of Wadi
 - 6) Any discharge from the front or the rear passage (faeces, fluids, worms, calculi or even haemorrhoidal bleeding)
 - 7) There is no evidence of Vaginal moisture invalidating Wudu, as stated by Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him). However, Shaykh Ibn Baaz (may Allah have mercy on him) held Wudu to be required.
 - 8) Discharge of faeces or urine via any other route besides the two natural passages.
 - 9) Anything that exits the body apart from the two passages, such as blood or vomit, does not invalidate Wudu.
- [Shaykh Ibn Baaz, Shaykh ibn ‘Uthaymeen, Imam Ibn Taymiyyah (may Allah have mercy on them), Fataawa al-Lajnah al-Daa’imah];
- however, renewing it is Mustahabb.
- [Shaykh al-Albani (may Allah have mercy on him)]
- 10) Deep sleep invalidates Wudu, regardless of the sleeping position. [Shaykh al-Albani (may Allah have mercy on him)] However, if the sleep is not deep, it does not nullify the Wudu. [Shaykh Ibn Baaz and Shaykh Ibn ‘Uthaymeen (may Allah have mercy on them both)]
 - 11) Complete or partial loss of sanity, such as due to frenzy, unconsciousness or intoxication.
 - 12) Contact with the private parts without a barrier.

First Opinion: Direct contact without barrier invalidates Wudu.

Second Opinion: Direct contact does not invalidate Wudu.

Third Opinion (of Shaykh al-Albani): Direct contact with arousal nullifies Wudu.

13) Touching a woman:

First Opinion: It does nullify Wudu.

Second Opinion: It does not. (This is the preponderant view.)

Third Opinion: It does, but only when done with desire.

Fourth Opinion: It does not, even if done with desire. (Shaykh al-Albani has deduced this ruling from the Hadith concerning kissing.)

14) Consuming camel meat nullifies Wudu.

15) Apostasy is a nullifier of Wudu. [Imam Ibn Taymiyyah and Shaykh Ibn Baaz (may Allah have mercy on them both)]

Question 256: What are the acts that does not nullify the Wudu?

Answer 256: 1) Touching one's private part without desire, as held by Shaykh al-Albani (may Allah have mercy on him).

2) Touching a woman without any subsequent ejaculation.

3) Exudation from parts other than the private areas, such as blood, pus or serous fluid from a wound, as well as blood resulting from cupping or regurgitation.

4) Light sleep [Shaykh Ibn Baaz and Shaykh Ibn 'Uthaymeen (may Allah have mercy on them both)]

5) Doubt concerning the occurrence of Hadath.

6) Mere sensation of urine droplets without certainty of their discharge.

7) Trimming the hair or nails, or removing the socks.

8) Occurrence of impurity after performing Wudu by one afflicted with chronic incontinence.

9) Consuming food cooked over fire does not invalidate Wudu, though renewal is Mustahabb (recommended).

- 10) Bathing the deceased does not necessitate renewal of Wudu, yet it is Mustahabb.
- 11) Laughter during Salah does not nullify Wudu (the report regarding it is weak).
- 12) Lying, verbal abuse or singing do not invalidate wudu; however, they are grave sins and one must refrain from them.

Question 257: Which acts require Wudu?

Answer 257: 1) Salah, whether Fard or Nafl (voluntary)

2) Performing Tawaaf (circumambulation) of the Ka'bah

Although there is Ijmaa' on Wudu being legislated for performing the Tawaaf, there exists a difference of opinion regarding its status as an absolute prerequisite. The majority of scholars consider it obligatory and a prerequisite, whereas an alternative view maintains that it is not the case.

Note: Adopting the third opinion is commendable, which holds that one should perform Wudu out of precaution and to avoid the disagreement. Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) stated that it is Mustahabb to do so, in order to resolve the difference of opinion. The disagreement pertains to performing Tawaaf without Wudu rather than performing it in a state of Wudu. And Allah knows best.

3) Touching the Mus'haf (Qur'an)

First Opinion: This is of the majority that performing Wudu beforehand is Wajib.

Second Opinion: Shaykh al-Albani (may Allah have mercy on him) deems it to be Mustahabb.

Question 258: What are the acts for which performing Wudu is legislated as Mustahabb?

Answer 258: 1. Dhikr (Adhaan is also a kind of Dhikr.)

2. Renewing Wudu for each Salah is Mustahabb.

3. After lifting the deceased.

4. After invalidation of each Wudu.

5. After vomiting.

6. Although there is Ijmaa' on Wudu being legislated for performing the Tawaaf, there exists a difference of opinion regarding its status as an absolute prerequisite. The majority of scholars consider it obligatory and a prerequisite, whereas an alternative view maintains that it is not the case.

Note: Enacting the third opinion is commendable, which holds that one should perform Wudu out of precaution and to avoid the disagreement. Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) stated that it is Mustahabb to do so, in order to resolve the difference of opinion. The disagreement pertains to performing Tawaaf without Wudu rather than performing it in a state of Wudu. And Allah knows best.

7. Observing Wudu before Ghusl is held to be Mustahabb; however, another scholarly position contends that it is obligatory.

8. Reciting the Qur'an without physically holding it.

9. Touching the Mus'haf.

First Opinion: This is of the majority that performing Wudu beforehand is Wajib.

Second Opinion: Shaykh al-Albani (may Allah have mercy on him) deems it to be Mustahabb.

10. For a child who has not yet reached the age of discernment, Wudu is not a prerequisite, though it is permissible.

11. Before sleeping.

12. For one in a state of Janabah, performing Wudu before eating or sleeping is mustahabb.

13. Performing Wudu before engaging in sexual intercourse again is mustahabb.

Question 259: What is the method of performing Wudu?

Answer 259: A brief description of performing Wudu is given below:

Method of Performing Wudu – In Brief

Step 1, 2	[illustration]	Formulate the intention of performing Wudu within the heart. Say Bismillah.
Step 3, 4	[illustration]	Wash both hands up to the wrists thoroughly. Run the fingers through each other (Khilaal). (Thrice)
Step 5	[illustration]	Rinse the mouth (thrice). Swirl the water thoroughly in the mouth and then expel it. Gargle, except when fasting, in which case one should not exaggerate in doing so.
Step 6	[illustration]	Draw water into the nostrils (thrice). Snuff the water up to the soft cartilage of nasal cavity, then blow it out forcefully, except when fasting.
Step 7	[illustration]	Wash the face (thrice). Wash the entire face, laterally from earlobe to earlobe and vertically from the forehead to below the chin.
Step 8, 9, 10	[illustration]	Wash both forearms from the fingertips up to and slightly beyond the elbows thoroughly, performing Khilaal. Precede the right over the left. (Thrice)
Step 11	[illustration]	Wipe the entire head (once; thrice is also permissible). Move both palms from the forehead backward to the nape, and then return back to the forehead.
Step 12	[illustration]	Wipe the ears (with the water taken for wiping the head). Clean the inner surface of the auricle with the index fingers and the outer with the thumbs. Note: Wiping the head once suffices.
Step 13, 14, 15	[illustration]	Wash both feet up to the ankles thoroughly (thrice). Perform Khilaal of the toes. Precede the right over the left. Recite the supplication after completing the Wudu. Offer Tahiyat al-Wudu.

Question 260: What is the order of performing Wudu?

Answer 260: Hadith of ‘Uthman ibn ‘Affan (may Allah be pleased with him)

Narrated Humraan, the freed slave of Sayyiduna ‘Uthman:

I saw ‘Uthman ibn ‘Affan (may Allah be pleased with him) call for a vessel of water, and when it was brought,

1. He poured water over his hands and washed them thrice.
2. He then immersed his right hand into the vessel, rinsed his mouth, and cleaned his nose by sniffing water and blowing it out.
3. Thereafter, he washed his face thrice
4. And his forearms up to the elbows thrice.
5. Then he wiped over his head,
6. And washed his feet up to the ankles thrice.

He then said:

“The Messenger of Allah (sallallahu alayhi wa sallam) said:

‘Whoever performs Wudu as I have done, and then offers two Rak‘ahs without letting his mind wander, his past sins will be forgiven.’”

[Sahih al-Bukhari, The Book of Wudu, Chapter: Washing the Limbs Thrice, Hadith 159]

Question 261: How is it to wipe over the head?

Answer 261: There is no disagreement regarding the obligation of wiping the head. However, scholars differ concerning the extent of the head to be wiped:

- 1) Wiping the entire head completely.
- 2) Wiping only a part of the head.

Note: Women should also wipe the head in the same manner as men; wiping from the forehead to the nape suffices, and wiping the braid is not obligatory.

Imam al-Baghawi (may Allah have mercy on him) states:

“According to the apparent meaning of the Aayah, wiping the entire head is obligatory. However, the Sunnah specifies wiping at least the forehead; wiping less than the forehead does not lift the obligation of wiping the head. According to the Sunnah, the entire head is to be wiped, beginning at the foremost portion of the head, moving the palms back to the nape, and then returning to the front.”

Question 262: How to wipe the ears?

Answer 262: “Water for performing Wudu was brought to the Messenger of Allah (sallallahu alayhi wa sallam). He washed his hands three times, then rinsed his mouth and snuffed water into his nostrils three times. Thereafter, he washed his face three times, followed by his forearms three times. Finally, he wiped his head along with his ears, covering both their inner and outer parts.

[Sunan Abi Dawud, The Book of Purification, Chapter: Description of the Wudu of the Prophet (sallallahu alayhi wa sallam), Hadith 121, graded Sahih by Shaykh al-Albani]

The ears are considered an integral part of the head. Thus, their wiping is obligatory. Scholars have articulated five positions in this regard:

1. First Opinion: The predominant view among the scholars is that the ears are to be wiped together with the head, as they are regarded as part of it. This opinion is upheld by Sa’eed ibn al-Musayyib, ‘Ataa ibn Abi Rabaah, al-Hasan al-Basri, Muhammad ibn Sireen, Sa’eed ibn Jubayr, Ibrahim al-Nakha’i, Sufyan al-Thawri, ‘Abdullah ibn al-Mubarak, Imam Malik, Imam Ahmad ibn Hanbal, Imam Is’haq ibn Raahwayh (may Allah have mercy on them) and As’haab al-Ra’y as well.

2. Second Opinion: Imam al-Zuhri (may Allah have mercy on him) maintains that the posterior portion of the ears belongs to the head, whereas the anterior portion is part of the face.

3. Third Opinion: Imam al-Shu'bi holds that the outer part of the ears is considered part of the head, while the inner part constitutes part of the face.

4. Fourth Opinion: Hammad (may Allah have mercy on him) opined that the ears should be washed from both sides, inside and out as well. This position is also transmitted from Sa'eed ibn Jubayr and Ibrahim al-Nakha'i (may Allah have mercy on them both).

5. Fifth Opinion: Imam Is'haq ibn Raahwayh states that the anterior portion of the ears should be wiped when washing the face, whereas the posterior portion is to be wiped along with the head.

[Sharh al-Sunnah of Imam al-Baghawi: 1/441, The Book of Purification, Chapter: Wiping the Head and the Ears]

Question 263: What is the prescribed method of wiping the ears?

Answer 263: "Wiping the ears is a Sunnah, both their outer and inner parts. One should move the index fingers along the inner parts and pass the thumbs over their outer parts while wiping."

[Sharh al-Sunnah of Imam al-Baghawi: 1/440, The Book of Purification, Chapter: Wiping the Head and the Ears]

Question 264: Is it sufficient to wipe the head and ears with the same wet hands or separate water is required?

Answer 264: The majority of scholars maintain that wiping the head and ears with already moistened hands suffices, and using separate water is not required. The preponderant view is that held by the majority of scholars: the head and ears should be wiped with the same water. However, if the moisture on the hands dries up while wiping the head, it is permissible to take fresh water for wiping the ears.

Question 265: Is wiping the neck established from the Sunnah?

Answer 265: Wiping the neck is not established from the Ahadith. The method of Wudu taught by the Prophet (sallallahu alayhi wa sallam) does not include any mention of wiping the neck, nor is this practice reported from any of the Companions. Yet some people regard it as recommended, although no authentic Hadith substantiates the act of wiping the neck.

Question 266: Is it permissible to wipe over ‘Imamah (Turban) and leather socks?

Answer 266: Narrated Sayyiduna ‘Amr ibn Umayyah al-Damri (may Allah be pleased with him):

“I saw the Prophet (sallallahu alayhi wa sallam) wiping over his turban and his leather socks.”

Question 267: Is wearing the turban in a state of purity a prerequisite for wiping over it, as is the case with the leather socks?

Answer 267: Statement of Imam al-Baghawi (May Allah Have Mercy on Him)

“The scholars differed regarding the permissibility of wiping over the turban. Some permitted, as reported from Abu Bakr, ‘Umar and Anas (may Allah be pleased with them). And this was the adopted view of Imam al-Awzaa’i, Ahmad, Is’haq and Dawud (may Allah have mercy on them). It is narrated from Sayyiduna Anas (may Allah be pleased with him) that he wiped over his cap. Most of the scholars from among the Sahabah (may Allah be pleased with them), the Tabi’een and those after them (may Allah have mercy on them) held the view that it is not permissible unless one wipes a portion of the head. They said regarding the narration of Sayyiduna al-Mugheerah ibn Shu’bah that the obligation of wiping the head was lifted from him by wiping the forelock, and this serves as evidence that wiping the entire head is not obligatory. Furthermore, those who allow wiping over the turban deem it permissible only when a person has wrapped the headgear upon complete Taharah, as is the case with wiping over the leather socks.”

[Sharh al-Sunnah of Imam al-Baghawi, 1/453, The Book of Purification, Chapter: Wiping Over Leather Socks]

There is no condition that the turban must be worn in a state of Taharah, unlike the ruling for the socks, and this is the preponderant opinion. This view has been given preponderance.

Likewise, Shaykh al-Albani, Imam al-Shawkani (may Allah have mercy on them) held that wearing the turban in a state of purity is not a condition for wiping over it, contrary to the case of leather socks.

Question 268: How to wipe over socks?

Answer 268: The method of wiping over the socks is as follows:

If one wore the socks while in a state of Wudu, then wiping over them is permissible. However, if one wore the socks without being in a state of Wudu, then in such a case he must first remove the socks, perform Wudu and then wear the socks. Thereafter, if the Wudu is vitiated, he is not required to remove the socks and wash the feet; rather, he will wipe over the socks. This practice is established from the Sunnah and it is the more virtuous course of action, as narrated by Sayyiduna al-Mugheerah ibn Shu'bah (may Allah be pleased with him):

“I was with the Prophet (sallallahu alayhi wa sallam) on a journey. I bent down to remove his leather socks, but he said: ‘Leave them, for I put them on while my two feet were Taahir (clean and pure),’ and he wiped over them.”

[Sahih al-Bukhari, The Book of Wudu, Chapter: Wiping Over the Leather Socks, Hadith 206; Sahih Muslim: (631) 274]

The preferable method of wiping over the leather socks is as follows:

Both hands are to be moistened with water, after which one should pass the fingers of the right hand while spread apart over the upper surface of the right foot, beginning from the toes and moving upward towards the shin, ensuring that the water on the fingers comes into contact with the Khuff. The same is then to be repeated with the left. In this manner, the wiping over the leather socks is completed, and it is to be done over both feet at the same instance.

All the mentioned narrations indicate that whoever wears socks while in a state of Wudu, then upon the invalidation of Wudu, performing Wudu and merely wiping

over the socks suffices. If, after wiping over the socks, he later removes them, his Wudu remains valid. Some claim that if a person wipes over his socks whilst performing Wudu and then removes them, his Wudu becomes invalid and thus he must renew it, while others maintain that after removing the socks, he is only required to wash the feet. However, the correct and preponderant opinion is that removing the socks while still in a state of Wudu does not vitiate Wudu, for the one who wore the socks was already in the state of Wudu; although the scholars have expressed differing views in this regard.

Note: The method of wiping over leather socks and ordinary socks is the same.

Question 269: Is it permissible to wipe over shoes?

Answer 269: Narrated Sayyiduna al-Mugheerah ibn Shu'bah (may Allah be pleased with him):

“The Messenger of Allah (sallallahu alayhi wa sallam) performed Wudu and wiped over his socks and his sandals.”

[Sunan al-Tirmidhi: 99]

When the footwear and socks are worn in the state of Taharah, wiping over them is valid. Those who claim that the footwear must be made of leather, or that the socks, whether of wool or cotton, must be sufficiently thick, have no evidence for such stipulations. The Prophet (sallallahu alayhi wa sallam) granted this concession to his Ummah for the sake of ease, similar to the wiping of the head and ears; therefore, one should not give personal reasoning precedence in such matters.

Note: If the socks or footwear do not reach the ankles, wiping over them is not permissible. However, Shaykh al-Albani (may Allah have mercy on him) deemed it permissible, as the element of difficulty still persists.

Question 270: What is the supplication after performing Wudu?

Answer 270: First Supplication

‘Ash-hadu an laa ilaaha illallah, wa anna Muhammadan ‘abduhu wa rasooluh’ (I bear witness that none has the right to be worshipped but Allah, and that Muhammad is His servant and Messenger), except that the eight gates of Paradise will be opened for him, and he may enter through whichever gate he wishes.”

Second Supplication:

‘Ash-hadu an laa ilaaha illallah, wahdahu laa shareeka lah, wa ash-hadu anna Muhammadan ‘abduhu wa rasooluh. Allahummaj’alni min al-tawwaabeena waj’alni min al-mutatahhireen.’ (I bear witness that none has the right to be worshipped but Allah alone, there are no partners to him. And I bear witness that Muhammad is His servant and Messenger. O Allah! Make me amongst those who repent, and make me amongst those who purify themselves).

Question 271: What is the ruling regarding sprinkling water over private parts after performing Wudu?

Answer 271: Narrated Sayyiduna Sufyan al-Thaqafi (may Allah be pleased with him):

Arabic Text

“When the Messenger of Allah (sallallahu alayhi wa sallam) performed Wudu, he would take a handful of water and sprinkle it over in this manner.” Shu’bah explained: “He would sprinkle it over his private parts.”

[Sunan al-Nasa’i: 134]

Question 272: Is consuming the remaining water from Wudu while standing established?

Answer 273: Narrated al-Nazzaal ibn Sabrah (may Allah have mercy on him):

‘Ali (may Allah be pleased with him) performed the Dhuhur prayer, then sat in the spacious courtyard of the mosque of Kufah to attend to the needs of the people until the time for ‘Asr approached. Thereafter, water was brought to him, so he drank from it, then washed his face, his hands, his head and his feet. He then stood and drank

the remaining water while standing, and said: “People find it objectionable to drink water while standing, yet the Prophet (sallallahu alayhi wa sallam) did exactly as I have just done.”

[Sahih al-Bukhari: 5616]

Question 273: Is reciting the supplication after performing Wudu whilst looking towards the sky or raising the index finger established?

Answer 273: Looking towards the sky or raising one’s index finger after Wudu is not established from any authentic Hadith; rather, the scholars have deemed it to be an innovation. The narration attributed to Sayyiduna ‘Uqbah ibn ‘Aamir (may Allah be pleased with him) cited in support of this practice is unanimously weak.

Question 274: How is it to wiping with a towel, handkerchief or cloth after Wudu?

Answer 274: There exist two positions amongst the scholars regarding wiping the limbs after performing Wudu with a cloth, towel or handkerchief:

First: One should not wipe the limbs after performing Wudu.

Second: Wiping the limbs is permissible.

Note: Shaykh Sa’d ibn Naasir ibn ‘Abd al-‘Azeez Abu Habeeb al-Shathri (may Allah preserve him) in his verification of Musannaf Ibn Abi Shaybah, graded all narrations recorded under the chapter “Using a Towel after Wudu” as weak.

[Musannaf Ibn Abi Shaybah, 2/315 – 318, ch. 76: Chapter: Wiping After Wudu, Hadith 183]

Imam al-Nawawi (may Allah have mercy on him) states:

“The scholars have differed on this issue, and five views have been recorded regarding it:

1. Not wiping the limbs after Wudu is Mmustahabb (recommended), though wiping them is not Makrooh (disliked).
2. Wiping the limbs after Wudu is Makrooh.

3. Wiping or not wiping, both are equally permissible.
4. Wiping the limbs after Wudu is Mustahabb.
5. Wiping the limbs after Wudu is Makrooh in warm weather but not in cold weather.

Among the five aforementioned positions, three are reported from the Sahabah (may Allah be pleased with them):

1. Sayyiduna Anas ibn Malik (may Allah be pleased with him) held that the limbs are to be wiped after performing Wudu and Ghusl. Sufyan al-Thawri and Imam Malik (may Allah have mercy on them) also adopted this view.
2. Sayyiduna ‘Abdullah ibn ‘Umar (may Allah be pleased with him) held that wiping after both Wudu and Ghusl is Makrooh. Ibn Abi Layla also adopted this view.
3. Sayyiduna ‘Abdullah ibn ‘Abbas (may Allah be pleased with them both) held that wiping after Wudu is Makrooh, while wiping after Ghusl is not.

Two reports are cited regarding the prohibition of wiping, one of Sayyiduna ‘Abdullah ibn ‘Abbas (may Allah be pleased with them both), while another stating that the Messenger of Allah (sallallahu alayhi wa sallam) came out after performing Ghusl while water was dripping from his head, implying that he did not wipe his head after performing the Ghusl. Nevertheless, the chain of transmission of this narration is weak. Furthermore, Imam Al-Tirmidhi (may Allah have mercy on him) remarked:

“Nothing authentic is established from the Prophet (sallallahu alayhi wa sallam) in this regard.”

Some scholars deduced the permissibility of wiping from the Hadith of Umm al-Mu’mineen Sayyidah Maymoonah (may Allah be pleased with her), in which she described the Prophet (sallallahu alayhi wa sallam) flicking water from his hair. They reasoned: If flinging water off the limbs is permissible, then wiping it with a cloth is either equivalent or even preferable, since both actions share the same objective of removing the remaining water. And Allah knows best.”

[Al-Minhaaj Sharh Sahih Muslim ibn al-Hajjaaj of al-Nawawi, 3/231 – 232]

From all the aforementioned Ahadith and Aathaar, not wiping the limbs after Wudu is more commendable; however, in light of the evidences supporting the second position, wiping is also permissible and entails no sin.

Question 275: Is it obligatory to renew Wudu for each prayer?

Answer 275: Some scholars deem it obligatory for a resident to renew Wudu for every Salah, while the majority hold it to be Mustahabb for both the traveller and the resident, and not obligatory.

Question 276: Is pure and clean water a pre-requisite for Wudu?

Answer 276: One of the conditions of Wudu is the use of pure and clean water. This is mentioned in the Qur'an, in Surah An-Nisaa (Aayah 43) and Surah Al-Maa'idah (verse 6).

Note: Performing Wudu using milk, any kind of drink or Nabeedh is not valid, as these do not fall under the ruling of water, nor is there any authentic Hadith substantiating their permissibility.

Question 277: Is it permissible to perform Wudu using Nabeedh?

Answer 277: A weak Hadith is cited in this regard:

Sayyiduna 'Abdullah ibn Mas'ood (may Allah be pleased with him) narrated that on the night of the jinn, the Messenger of Allah asked him: "Do you have water for Wudu?" He replied: "No, I have nothing except some Nabeedh in a vessel." The Prophet (sallallahu alayhi wa sallam) said: "Good dates and pure water." (meaning that the mixing of the two entails no harm)."

[Jaami' al-Tirmidhi, The Chapters on Purification, Chapter: Performing Wudu Using Nabeedh, Hadith 88; Sunan Abi Dawud: 84; Sunan Ibn Majah: 384, all graded Da'eef by Shaykh al-Albani]

[The chain of transmission of this narration contains Abu Zayd al-Qurashi, who is a Majhool (unknown) narrator.]

“This Hadith was only reported from Abu Zayd, from ‘Abdullah, from the Prophet (sallallahu alayhi wa sallam). Abu Zayd is a Majhool narrator according to the people of Hadith, and we do not know of him narrating anything other than this Hadith. Some of the scholars, such as Sufyaan al-Thawri (may Allah have mercy on him) held the view that Wudu performed using Nabeedh is valid. Certain scholars said maintained Nabeedh to be impermissible for performing Wudu. This is the adopted view of al-Shafi’i, Ahmad and Is’haq (may Allah have mercy on them). Is’haq (may Allah have mercy on him) said: If one, out of necessity, performs Wudu with Nabeedh, it is permissible, provided that he performs Tayammum along with it. The position that Wudu is not to be performed with Nabeedh is closer to the Book of Allah and more appropriate, for Allah says: “So if you do not find water, then perform Tayammum with pure earth.” [Al-Nisaa: 43]

PART-4

Kitab-ut-Taharah- Volume-4

(Concise version, in question-and-answer format)

Question 278: What the nullifiers of Wudu?

Answer 278: Acts that invalidate Wudu:

- 1) Urination.
- 2) Defecation.
- 3) Flatulence.
- 4) Discharge of Madhi.
- 5) Discharge of Wadi.
- 6) Any discharge from the front or the rear passage (faeces, fluids, worms, calculi or even haemorrhoidal bleeding).
- 7) There is no evidence of Vaginal moisture invalidating Wudu, as stated by Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him). However, Shaykh Ibn Baaz (may Allah have mercy on him) held Wudu to be required.
- 8) Discharge of faeces or urine via any other route besides the two natural passages.
- 9) Deep sleep invalidates Wudu, regardless of the sleeping position.
- 10) [Shaykh al-Albani (may Allah have mercy on him)] However, if the sleep is not deep, it does not nullify Wudu. [Shaykh Ibn Baaz and Shaykh Ibn ‘Uthaymeen (may Allah have mercy on them both)]
- 11) Complete or partial loss of sanity, such as due to frenzy, unconsciousness or intoxication.
- 12) Contact with the private parts without a barrier.

First Opinion: Direct contact without barrier invalidates Wudu.

Second Opinion: Direct contact does not invalidate Wudu.

Third Opinion (of Shaykh al-Albani): Direct contact with arousal nullifies Wudu.

13) Touching a woman:

First Opinion: It does nullify Wudu.

Second Opinion: It does not. (This is the preponderant view.)

Third Opinion: It does, but only when done with desire.

14) Consuming camel meat nullifies Wudu.

15) Apostasy is a nullifier of Wudu. [Imam Ibn Taymiyyah and Shaykh Ibn Baaz (may Allah have mercy on them both)]

Question 279: Does discharge of faeces or urine via any other route besides the two natural passages (Sabilain) invalidate the Wudu?

Answer 279: The emergence of urine or faeces from any other site apart from the two passages (the urinary and excretory outlets) absolutely nullifies Wudu. This is the Madhhab of the Hanafis and Hanbalis, and this view has also been adopted by Imam Ibn Hazm, Imam Ibn Taymiyyah and Shaykh Ibn ‘Uthaymeen (may Allah have mercy on them). The Permanent Committee for Iftaa likewise issued the same verdict.

Allah says in the Quran,

Arabic Text

“Or one of you comes from relieving himself.” [Al-Nisaa: 43]

The Lawgiver considered the act of excretion itself, not the place of defecation, as there remains no distinction whether it emerges from the natural passage or from any other site.

Arabic Text

Narrated Sayyiduna Safwan ibn ‘Assaal (may Allah be pleased with him):

“The Messenger of Allah (sallallahu alayhi wa sallam) would order us not to remove our Khuff for three days and nights, except for Janabah, but not due to defecation, urination and sleep.”

[Sunan al-Tirmidhi: 96]

The statement of the Prophet (sallallahu alayhi wa sallam), “but for defecation, urination or sleep”, implies that he considered the emerging substances themselves as the cause regardless of the site from which it emitted.

The ruling of the natural passage is stringent in nature, for those are the usual and natural outlets of excretory discharges. And since the ruling is severe due to urine and faeces, then the ruling on other outlets from which these substances emerge should also be of equal nature, regardless of the site.

Question 280: Does a woman touching her private parts invalidate her wudu?

Answer: The scholars have expressed two differing opinions regarding whether a woman making contact with her private part invalidates Wudu.

First Opinion: It does not invalidate Wudu. This is the Madhhab of Hanafis, Malikis, and according to one report, it is also the Madhhab of Hanbalis.

Arabic Text

Narrated Sayyiduna Talq ibn ‘Ali (may Allah be pleased with him):

We went out as a delegation and when we arrived with the Messenger of Allah (sallallahu alayhi wa sallam), he accepted our oath of allegiance and we prayed with him. When he had finished the prayer, a man who seemed to be a Bedouin came to him and said: “O Messenger of Allah, what do you think about a man who touched his penis during the Salah?” He said: “It is just a part of you.” or “a piece of you.”

[Sunan al-Nasa’i: 165]

There remains an immutable characteristic in the statement of the Prophet (sallallahu alayhi wa sallam): “It is just a part of your body.”, and there exists no distinction between males and females in this regard.

The textual evidence mentions solely the touching of the private part. Hence, anything besides this retains its original ruling, that is, its state of purity, and does not nullify Wudu. This fundamental principle is set aside only when there exists a definitive proof for the nullification of Wudu.

Second Opinion: A woman making contact with her private parts is a nullifier of Wudu. This is the Madhhab of the Shafi'is and the Hanbalis, and also the adopted view of Shaykh Ibn Baaz (may Allah have mercy on him).

Arabic Text

On the authority of Sayyiduna 'Abdullah ibn 'Amr (may Allah be pleased with them both):

The Prophet (sallallahu alayhi wa sallam) said:

“Let any man who touches his private part perform Wudu, and let any woman who touches her private part, perform Wudu.”

[Sahih al-Jaami': 2725]

By applying Qiyaas, since a man's Wudu is nullified by touching his own private part, then by analogy, a woman's Wudu is also nullified when she touches hers.

The second opinion is adopted by Shaykh Ibn Baaz (may Allah have mercy on him).

Question 281: Does touching each other's private parts, regardless of age or gender, invalidates the Wudu?

Answer 281: The scholars have expressed two differing opinions in this regard.

First Opinion: Touching other's private part, irrespective of gender or age unconditionally invalidates the Wudu. This is the Madhhab of the Shafi'is and Hanbalis, and also the view adopted by Shaykh Ibn Baaz (may Allah have mercy on him).

The reasons for the ruling are as follows:

1. Touching other's private part is more likely to stir desire, which is Haram.

2. If touching one's own private part nullifies Wudu, then another's one would, all the more so, invalidate it.

Second Opinion: Touching another's private part, irrespective of gender or age, may nullify Wudu under certain conditions, but not unconditionally. This is the Madhhab of the Hanafis and the Zaahiris.

Narrated Sayyidah Busrah bint Safwaan (may Allah be pleased with her) that she heard the Messenger of Allah (sallallahu alayhi wa sallam) say:

“Let anyone who touches his private organ perform Wudu.”

[Sunan Abi Dawud: 181]

The Prophet (sallallahu alayhi wa sallam) commanded performing Wudu upon touching one's own private organ, and not upon touching that of another. This ruling rests upon a rationale whose full import eludes human intellect; hence, it cannot be analogically extended to others.

Second: The fundamental principle, upon which consensus has been established, is that the nullification of Wudu occurs solely in accordance with an authentic Sunnah, leaving no room for conjecture or interpretation. We depart from this foundational principle only when there exists clear, definitive evidence warranting the nullification of Wudu.

Question 282: Does touching anal regions or male genitalia (scrotum or testicles) nullifies Wudu?

Answer 282: First Opinion:

Touching this area nullifies Wudu. This is the Madhhab of the Shafi'is and the Hanbalis, and a segment of the Salaf also held this position. Moreover, it is the adopted view of Imam al-Shawkani and Shaykh Ibn Baaz (may Allah have mercy on them).

Arabic Text

On the authority of Sayyiduna 'Abdullah ibn 'Amr (may Allah be pleased with them both):

The Prophet (sallallahu alayhi wa sallam) said:

“Let any man who touches his private part perform Wudu, and let any woman who touches her private part, perform Wudu.”

[Sahih al-Jaami’: 2725]

The anal region is considered a part of the private area, as it is the fissure of the abdomen.

Second Opinion:

Touching the anal region does not nullify Wudu. This is the Madhhab of the Hanafis, Malikis, Zahiris, and according to one report, it is also the Madhhab of the Hanbalis. A group of the Salaf also adhered to this view.

Arabic Text

Narrated Sayyiduna Talq ibn ‘Ali (may Allah be pleased with him):

We went out as a delegation and when we arrived with the Messenger of Allah (sallallahu alayhi wa sallam), he accepted our oath of allegiance and we prayed with him. When he had finished the prayer, a man who seemed to be a Bedouin came to him and said: “O Messenger of Allah, what do you think about a man who touched his penis during the Salah?” He said: “It is just a part of you.” or “a piece of you.”

[Sunan al-Nasa’i: 165]

The ruling of the genitalia extends to the anal region as both are the parts of a human body, therefore touching it does not invalidate Wudu. The texts that mandate Wudu pertain specifically to touching the genitalia, not the anus. Hence, the fundamental principle is that purity remains intact and Wudu is not nullified. This principle is only set aside when definitive evidence establishes nullification.

Question 283: Does touching the groin, testicles or scrotum nullifies the Wudu?

Answer 283: It does not nullify Wudu. This is unanimously agreed upon by all four schools - Hanafi, Maliki, Shafi’i, and Hanbali, and is the view held by the majority.

For there is no evidence indicating that touching parts other than the genitalia invalidates Wudu. Therefore, the default ruling is that Wudu remains valid, and is not nullified unless there is explicit evidence to the contrary.

Question 284: Does touching the private parts of animals (other than predators) nullifies Wudu?

Answer 284: It does not invalidate Wudu. This ruling is agreed upon by all four schools - Hanafi, Shafi'i, Maliki, and Hanbali and is upheld by the majority of scholars. Imam Ibn Taymiyyah (may Allah have mercy on him) has reported Ijmaa' on this. The rationale is that neither the Qur'an, nor the Sunnah, nor Qiyas provides any basis to render this act as a nullifier of Wudu.]

Question 285: Does apostasy nullifies Wudu?

Answer 285: To renounce Islam (may Allah protect us from such misfortune). Scholars have expressed differing opinions with regard to apostasy being a nullifier of Wudu.

First Opinion:

Apostasy nullifies Wudu. This is the Madhhab of the Maliki and Hanbali schools, and according to one report, it is also the position of the Shafi'i school. Moreover, it is the adopted view of a group from among the Salaf, which was later endorsed by scholars such as Imam Ibn Taymiyyah and Shaykh Ibn Baaz (may Allah have mercy on them).

Allah says in the Quran,

Arabic Text

“And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers.” [Al-Maa'idah: 05]

And He says:

Arabic Text

“And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers.” [Al-Zumar: 65]

Wudu is an act of worship; therefore, in the context of these two verses of the Quran, apostasy would invalidate the act of performing Wudu.

Arabic Text

On the authority of Sayyiduna Abu Malik al-Ash’ari (may Allah be pleased with him):

The Messenger of Allah (sallallahu alayhi wa sallam) said:

“Purification is half of faith, “Alhamdulillah fills the Meezaan (balance) and “Subhan-Allahi wal-hamdulillah” fills the space between Heaven and the Earth. Salah (prayer) is light, Sadaqah (charity) is proof, Sabr (patience) is illumination and the Qur’an is evidence for you or against you. All people go out in the morning and sell themselves, either freeing themselves or condemning themselves.”

[Sahih Muslim: 223]

Since purity is half of faith, and apostasy nullifies Imaan itself, it implies that apostasy also nullifies Wudu, for Wudu is half of faith.

Second Opinion:

Apostasy does not invalidate Wudu, and this is the Madhhab of the Hanafis, the Shafi’is, and according to one report, the Malikis. This position was also upheld by Imam Ibn Hazm and Shaykh Ibn ‘Uthaymeen (may Allah have mercy on them both).

Allah says in the Quran:

Arabic Text

“And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally.” [Al-Baqarah: 217]

This verse serves as evidence that apostasy does not nullify one's deeds, except if one persists in the state of apostasy until his death.

Neither the Qur'an, nor any Hadith, regardless of authenticity, nor Ijmaa', or Qiyaas substantiate that apostasy invalidates Wudu. On the contrary, there exists a scholarly consensus that apostasy does not nullify Ghushl for Janabah, nor for menstruation. If it does not affect these major forms of Taharah, how can it be said to nullify Wudu?

Note: Shaykh Razaullah Abdul Kareem (may Allah preserve him) has the first opinion to be preponderant, for when the very essence of faith ceases, how could Wudu be deemed to endure?

Question 286: Briefly outline the Nullifiers of Wudu?

Answer: 1) Ghushl becomes obligatory due to Hadath Akbar (post intercourse impurity, menstruation or postnatal bleeding). Therefore, the consensus is that anything necessitating Ghushl also nullifies Wudu.

[Surah al-Ma'idah: 6]

2) Wudu is nullified by the discharge of Madhi and Wadi. Madhi is thin white fluid discharged involuntarily from the urinary passage, often due to arousal; this ruling is the same for both men and women.

[Sahih Bukhari: 132]

3) Wudu is nullified by the discharge of urine.

[Sahih Bukhari: 228]

4) Passing wind nullifies Wudu.

[Sahih Bukhari: 137]

5) Relieving oneself nullifies Wudu.

[Surah Al-Ma'idah: 6; Sahih Bukhari: 6954]

6) Falling into a deep sleep nullifies Wudu.

[Sunan Abi Dawud: 203, Hasan]

7) If the private part is touched directly without any barrier out of desire, Wudu is nullified, otherwise not (per the preference of Al-Albani).

[Sunan al-Nasa'i: 163]

8) If private parts meet directly without a barrier, Wudu is broken and Ghusl also becomes mandatory.

[Sahih Bukhari: 291]

9) Wudu is nullified by eating camel meat.

[Sahih Muslim: 360 (802)]

10) Wudu is nullified by the loss of one's senses (meaning due to fainting, insanity, or epilepsy).

[Sahih Bukhari: 687; Al-Ijma' li-ibn al-Munzir, No: 2]

Question 287: What is Madhi and Wadi?

Answer 287: Madhi:

Madhi is a white, thin fluid discharged from the private parts due to arousal between spouses. It can also be discharged due to emotional arousal or illness and it is not strictly required that it only occurs because of arousal with a spouse. It is the same for both men and women.

Wadi:

Wadi refers to the thick, sticky, white fluid that is typically discharged either before or after urination. Some describe it as the drops of urine that often come out a short time after one has finished urinating.

In the case of both Madhi and Wadi, Wudu becomes obligatory. Ghusl only becomes mandatory after the discharge of Mani.

Question 288: Does discharging urine droplets nullifies Wudu?

Answer 288: There is a consensus of scholars that Wudu is nullified by discharge from the rear or front passage and there is no doubt that if drops of urine exit after wudu, the wudu is broken. However, scholars state that regarding a person who experiences drops of urine, there must be certainty. Therefore, the scholars have established a rule for this issue, which is: "Certainty is not overcome by doubt." Accordingly, we find these words in the Sahih Bukhari and Sahih Muslim

Sayyiduna Abdullah bin Zaid al-Ansari (may Allah be pleased with him) narrates that

Arabic Text

He says that a person complained to the Messenger of Allah (peace be upon him) that he felt as if something had occurred (passed gas) during prayer, to which the Prophet (peace be upon him) replied: "He should not leave or turn away (from prayer) until he hears a sound or perceives a smell"

[Sahih Bukhari: 137; Sahih Muslim: 361 (804)].

While the aforementioned Hadith and the statement of Imam al-Nawawi (may Allah have mercy on him) refer specifically to the passing of gas, the principle and rule remain the same that is if someone feels leaking urine drops and is certain of it, then wudu is mandatory if it occurs before prayer, but if it occurs during prayer, wudu is not mandatory (due to the excused nature of the condition or the rule of certainty).

Question 289: How to safeguard ourselves from urine traces?

Answer 289: A person who feels leaking of urine drops intermittently after urination should wait for a while after finishing. Upon finishing, they should take sufficient time to ensure that complete urine has discharged. Since urine drops can sometimes be expelled through coughing, it is further suggested to walk a little and only perform wudu (ablution) after waiting long enough to be satisfied. Therefore, there should be enough time between finishing urination and the start of the congregational prayer to allow one to become completely clean. In this situation, it is necessary to seek formal medical treatment from a doctor because as long as a person suffers from this ailment, they will continue to face difficulties in prayers and other acts of worship.

Consequently, treating this illness is mandatory, and there are two possible scenarios regarding this condition:

Scenario One: If a person suffers from this condition excessively, scholars rule that such an individual is considered excused. Therefore, they can perform wudu as soon as the prayer time begins and offer their prayer, and they may also perform other acts of worship with that same wudu. However, once the time for that congregational prayer ends, their wudu also expires. (Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) did not accept the entry of the prayer time or the start of the congregation as a cause for nullification without a specific reason).

Scenario Two: If the occurrence of urine drops is infrequent, the person is not classified as "excused". In such a case, the individual should urinate, perform wudu thoroughly, and then offer their prayer.

Question 290: What is the ruling on the illness of passing wind?

Answer 290: Some people suffer from a condition where gas is passed continuously. Regarding this condition, the noble scholars have stated—as Imam Ibn Taymiyyah (may Allah have mercy on him) said:

Arabic Text

"The ruling for such a person is the same as the ruling for excused, such as those with chronic vaginal bleeding, urinary incontinence, continuous discharge of Madhi, or a wound that does not stop bleeding. Thus, if a person is unable to maintain their state of purity for the duration of the prayer, they should perform Wudu and offer their prayer. Whatever is discharged during the prayer will not nullify their ablution according to the consensus of the Imams. Although, such a person is required to perform a new ablution for every prayer."

(Majmoo’ al-Fataawa by Ibn Taymiyyah (may Allah have mercy on him), 21/221)

Statement of Shaykh Ibn al ‘Uthaymeen (may Allah have mercy on him) when asked about condition of gas states that:

"These gases that are complained about carry the same ruling as chronic vaginal bleeding (Istihadha) and urinary incontinence."

[Al-Sharh al-Mumti' 'alaa Zaad al-Mustaqni' by Ibn al 'Uthaymeen, 1/413]

This means that for individuals suffering from this condition, the ruling is to perform a new ablution for every prayer. If gas is passed during the prayer, they should pay no attention to it and complete their prayer with peace of mind. Since these individuals are categorized among the excused, In Sha Allah, they will not be questioned regarding this matter. And Allah knows best.

Question 291: What is the ruling regarding the illness of passing foul-smelling gas?

Answer 291: Sayyiduna Ma'dan bin Abi Talha (may Allah be pleased with him) narrates that one day, the Leader of the Believers, Sayyiduna Umar ibn al-Khattab (may Allah be pleased with him), delivered a Friday sermon (only the final part is mentioned due the length of the narration):

Arabic Text

“I saw the Messenger of Allah (peace and blessings of Allah be upon him) that when he perceived a foul odor (of garlic and onions) from a man in the mosque, he would order for him to be taken out, and he would be sent out to Al-Baqi’”

[Sahih Muslim: 567 (1258)]

Based on this Hadith, some noble scholars have stated that no person can enter the mosque with any kind of foul odor because it is mandatory to keep mosques clean and pure from every type of filth and bad smell. The reason for this is that other worshipers, and especially the angels, are pained by this foul odor. Therefore, anyone suffering from this illness should seek treatment for it immediately so that this ailment of theirs does not become a source of distress for people. And Allah knows best.

Question 292: Does sleeping nullifies Wudu?

Answer 292: There are different opinions of scholars on this issue.

- 1) Sleep in any condition nullifies Wudu.
- 2) Sleep in any condition does not nullify Wudu.
- 3) Ablution is not broken by yawning while sitting, nor is it broken by falling asleep while sitting.

The fundamental principle is that deep sleep nullifies ablution, whether one is lying down or sitting. (This view was preferred by Shaykh al-Albani and Imam al-Shawkani, may Allah have mercy on them).

Question 293: Does Wudu of a person who falls asleep during prayer gets invalidated or not?

Answer 293: Some scholars say that because there is continuous movement in prayer—first standing, then bowing, then prostrating, etc.—a person cannot fall into a deep sleep in such a state.

It is a unique characteristic of the noble Prophets (peace be upon them) that their ablution is not broken during sleep.

Arabic Text

“...and prayed as much as Allah wished, and again lay and slept till his breath sounds were heard. Later on the Mu'adh-dhin (call maker for the prayer) came to him and informed him that it was time for Prayer. The Messenger of Allah (sallallahu alayhi wa sallam) went with him for the prayer without performing a new ablution...

Sufyan said to `Amr (may Allah be please with them both) that some people said, "The eyes of Allah's Messenger (sallallahu alayhi wa sallam) sleep but his heart does not sleep." `Amr replied, "I heard `Ubaid bin `Umar saying that the dreams of Prophets (alayhis salam) were Divine Inspiration, and then he recited the verse: 'I (see in a dream, (O my son) that I offer you in sacrifice (to Allah).' (37.102)

[Sahih Bukhari: 138]

Some scholars state that sleep does not inherently break Wudu, rather it is invalidated because a person loses awareness of their surroundings while asleep. Consequently,

if one were to pass wind during sleep, they would remain unaware of it. However, the Prophets (alayhis salam) are exempt from this condition, and their Wudu does not break, even during sleep. This is because while the eyes of the Prophets sleep, their hearts remain awake. If Wudu were to break during their sleep, they would certainly be aware of it, whereas an ordinary person possesses no consciousness or knowledge of such matters while sleeping. Therefore, an ordinary person has no way of knowing whether their Wudu has been invalidated or not during sleep. Based on the aforementioned evidence, the fact that Wudu is not broken during sleep is a special privilege unique to the Prophets (alayhis salam). A Prophet can even receive divine revelation (Wahi) while sleeping; this is precisely why it is said that the eyes of the Prophets sleep, but their hearts do not.

Question 294: What is the ruling regarding sitting with the knees drawn up (Al-Ihtiba')?

Answer 294: Al-Ihtiba' position means sitting with one's thighs gathered up against the stomach while wrapping one's arm or garment around them. That is, one sits with the knees upright and the soles of the feet on the ground, placing both hands on the shins; this sitting posture is called Al-Ihtiba'.

(Ihtiba' bi'th-thawb) General (Verb) (Sitting with the thighs pulled up toward the stomach, tying a cloth around the back and shins; making a habwa—for more details see almaany.com).

Wudu is not broken for one who sleeps while sitting with legs pulled up (al-ihtiba'), one who sleeps while standing, or one who sleeps while in prostration (Sajdah), until they lie down. When someone lies down and sleeps, then Wudu is required of them. This narration is Mawquf.

[Sunan al-Kubra by Al-Bayhaqi: 1/197, Book of Purification, Chapter regarding what is reported about the sleep of those prostrating, Number: 603]

Note: Shaykh al-Albani (may Allah have mercy on him) has mentioned this narration in "Silsilat al-Ahadith ad-Da'ifah" and said: "And he said:

“Imam Ibn Hajar al-Asqalani (may Allah have mercy on him) classified the narration as Mawquf. I [Shaykh al-Albani] say that the isnad (chain) is Jayyid (good) as

mentioned by Imam Ibn Hajar al-Asqalani (may Allah have mercy on him) mentioned in "Al-Talkhees" but the preponderant view is that the practice is contrary to it, as previously mentioned at the end of the Hadith before it/"

[Silsilatul Ahadees us Da'ifah by Al-Albani: 2/371, Number: 954, Publisher: Maktabat al-Ma'arif, Riyadh]

Sleep is of two types: light sleep and deep sleep. Without a doubt, deep sleep breaks the Wudu, however, light sleep does not break it. There are three types of these two categories of sleep:

1) "Thaqil Tawil" (Long Heavy Sleep): Long heavy sleep is that heavy sleep in which the senses do not function. In this type of sleep, a person does not know what they did or did not do in the state of sleep. Other signs of this sleep are that if something falls from their hand, they do not realize it. If saliva comes out of their mouth, they remain unaware of it. They neither hear any sound nor see anything; this is a deep sleep and it breaks the Wudu.

2) "Thaqil Qasir" (Short Heavy Sleep): This sleep is also counted as deep sleep, and it also breaks the Wudu.

3) "Khafif Qasir" (Short Light Sleep): This sleep is actually counted as dozing, and there is a consensus among scholars that Wudu is not broken by dozing.

Whether deep sleep is for a short or long duration, Wudu becomes obligatory because of it, just as Allah says in the Quran:

Arabic Text

"When you stand up for prayer, wash your faces..."

[Surah Al-Ma'idah: 6]

Therefore, if a person gets up from sleep for prayer should perform Wudu first, as Zaid ibn Aslam (may Allah have mercy on him) says in the explanation of this blessed verse:

Arabic Text

"Allah the Exalted said: 'When you stand up for prayer, wash your faces, wash your hands up to the elbows, wipe your heads, and wash your feet up to the ankles.' The purpose of this is to [do so] when you stand up for prayer after sleeping."

[Muwatta Imam Malik, Narration of Yahya: 38]

Arabic Text

The phrase "When you stand up for prayer" refers here to rising from the place of rest—meaning (from sleep). In this regard, I have also mentioned the Hadith of Sayyiduna Safwan bin Assal al-Muradi (may Allah be pleased with him), which Shaykh al-Albani (may Allah have mercy on him) has classified as Hasan (good). I have also mentioned it in the Hadith of Sayyiduna Ali (may Allah be pleased with him). Therefore, both these narrations indicate that deep sleep breaks Wudu and that in deep sleep, a person does not even realize if they have passed gas. Here, deep sleep includes both long and short durations. However, dozing and light sleep do not cause a person to become unaware; therefore, Wudu is not required because of them.

As the Hadith of Sayyiduna Anas (may Allah be pleased with him) indicates this fact, mentioning that the Companions (may Allah be pleased with them) used to fall asleep while sitting and waiting for prayer. Then, when the Noble Prophet (sallallahu alayhi wa sallam) would lead the prayer, they would perform it. Therefore, Imam al-Nawawi (may Allah have mercy on him) established a chapter title as follows: ("Chapter of evidence that the sleep of one who is sitting does not break Wudu"). Wudu is not broken by falling asleep while sitting; thus, most scholars act upon this. Consequently, from all these evidences, it becomes clear that deep sleep breaks Wudu, while light sleep and dozing do not break it. And Allah knows best.

Question 295: Is Wudu nullified if one touches his private parts?

Answer 295:

Note: Remember that the issue of Wudu breaking by touching the private parts only applies when the hand touches them without any barrier. If it is touched from over clothes, etc., then Wudu is not nullified.

There is a difference of opinion among scholars regarding whether Wudu is invalidated if the private parts are touched.

First Opinion: Touching one's private parts invalidates Wudu.

Arabic Text

"I entered upon Mawan bin Al-Hakam and we mentioned the things for which Wudu' is done. Marwan said: 'Wudu' should be done after touching the penis.' 'Urwah said: 'I did not know that.' Marwan said: 'Busrah bint Safwan told me that she heard the Messenger of Allah (sallallahu alayhi wa sallam) say: "And if any one of you touches his penis, let him do Wudu'."

[Sunan al-Nasa'i: 163]

Statement of Imam al-Shawkani (may Allah have mercy on him)

Arabic Text

Imam Malik (may Allah have mercy on him), Imam Shafi'i (may Allah have mercy on him), Imam Ibn Khuzaymah (may Allah have mercy on him), Imam Ibn Hibban (may Allah have mercy on him), Imam Hakim (may Allah have mercy on him), and Imam Ibn al-Jarud (may Allah have mercy on him) have narrated this Hadith. Imam Abu Dawood (may Allah have mercy on him) asked Imam Ahmad bin Hanbal (may Allah have mercy on him) whether the Hadith of Syeda Busrah bint Safwan is authentic, to which Imam Ahmad (may Allah have mercy on him) replied that the Hadith of Syeda Busrah bint Safwan is authentic. Imam Daraqutni (may Allah have mercy on him) called it authentic, Imam Yahya ibn Ma'in (may Allah have mercy on him) called it authentic, Imam Ibn Abd al-Barr (may Allah have mercy on him), Abu Hamid bin Sharfi (the student of Muslim), Imam Bayhaqi (may Allah have mercy on him), and Imam Hazimi (may Allah have mercy on him) have also narrated this Hadith.

[Nayl al-Awtaar of Imam al-Shawkani, 1/249, "Chapters of the Nullifiers of Wudu—Chapter of touching the front part"]

Sayyiduna Mus'ab bin Sa'd bin Abi Waqqas (may Allah be pleased with him) narrates:

Arabic Text

I was holding the Holy Quran and Sayyiduna Sa'd bin Abi Waqqas (may Allah be pleased with him) was reciting. One day I scratched myself, so Sayyiduna Sa'd said,

"Perhaps you touched your private part?". I replied in the affirmative. Then Sayyiduna Sa'd said, "Go and perform Wudu," so I went and performed Wudu.

[Muwatta Imam Malik, Narration of Yahya, Book of Purification, Chapter regarding the necessity of Wudu from touching the private parts, Hadith Number: 89]

Question 296: Are men and women are equal in this ruling?

Answer 296: *Arabic Text*

Sayyiduna Abdullah bin Amr bin al-Aas (may Allah be pleased with him) narrates that the Messenger of Allah (sallallahu alayhi wa sallam) said: "Whoever touches his private parts should perform Wudu, and whichever woman touches her private parts should perform Wudu.". Whichever man touches his private part should perform a new Wudu, and whichever woman touches her private part should also perform a new Wudu.

[Musnad Ahmad: 6/487, Musnad al-Mukthireen: 7076, Publisher: Dar al-Hadith Cairo; Shaykh Ahmad Shakir (may Allah have mercy on him) has declared this narration authentic.]

Shaykh al-Albani (may Allah have mercy on him) has mentioned this narration in "Sahih al-Jaami'" under Hadith No: 2725 and has declared it authentic."

Shaykh Shu'ayb al-Arna'ut (may Allah have mercy on him) has called this narration Hasan (Good): (Musnad Ahmad: 11/648, No: 7075, Publisher: Mu'assasat al-Risalah).

It is necessary to perform Wudu if there is no barrier between the hand and the private part: Sayyiduna Abu Hurayrah (may Allah be pleased with him) narrates that the Messenger of Allah (sallallahu alayhi wa sallam) said:

Arabic Text

"When any of you reaches with his hand to his private part, and there is no cover or screen between them, then Wudu becomes obligatory upon him." When any of you takes his hand to his private part and there is no barrier or screen in between, then Wudu becomes obligatory for him.

[Silsilatul Ahadees us Saheehah by al-Albani: 1235]

Sayyiduna Zaid bin Khalid al-Juhani (may Allah be pleased with him) narrates:

Arabic Text

“That I heard the Messenger of Allah (sallallahu alayhi wa sallam) say that whoever has touched the private part, Wudu is mandatory for him.”

(Musnad Ahmad ibn Hanbal: 21585)

Umm al-Mu'mineen Sayyidah Umm Habiba (may Allah be pleased with her) narrates:

“That I heard the Messenger of Allah (sallallahu alayhi wa sallam) say: Whoever touches their private part should perform Wudu.”

[Sunan Ibn Majah: 481]

Arabic Text

Nafi' (may Allah have mercy on him) says that one day Sayyiduna Abdullah bin Umar (may Allah be pleased with him) performed the Fajr prayer and then said: I had touched my private part at the time of (Fajr) prayer and forgot (the ruling that touching the private part necessitates Wudu); I performed the Fajr prayer without performing Wudu again after touching it, therefore I am praying the Fajr prayer again.

[Musannaf Ibne Abee Shaybah: 1748]

Arabic Text

Nafi' (may Allah have mercy on him) says that Sayyiduna Abdullah bin Umar (may Allah be pleased with him) used to perform a new Wudu after touching the private part.

[Musannaf Ibne Abee Shaybah: 1749]

Arabic Text

Ata (may Allah have mercy on him) says that Abdullah bin Abbas and Abdullah bin Umar (may Allah be pleased with them) used to say that whoever touches the private part should perform Wudu.

[Musannaf Ibne Abee Shaybah: 2/351, Hadith No: 1752]

Second Opinion

Question 297: Touching private parts does not invalidate Wudu.

Arabic Text

“We came upon the Messenger of Allah (sallallahu alayhi wa sallam). A man came to him: he seemed to be a bedouin. He said: Prophet of Allah, what do you think about a man who touches his penis after performing ablution? He (sallallahu alayhi wa sallam) replied: That is only a part of his body.”

[Sunan Abi Dawood: 182]

Third Opinion:

Imam Ibn Taymiyyah (may Allah be pleased with him), Shaykh Ibn al-Uthaymeen (may Allah be pleased with him), Sayyiduna Talq bin Ali (may Allah be pleased with him), and Sayyidah Busrah bint Safwan (may Allah be pleased with her) reconcile the narration in this manner: They say that whoever touches with desires, Wudu is mandatory for them, and whoever touches without desire, regardless of age, Wudu is not mandatory for them. Meaning, the narration of Sayyiduna Talq bin Ali (may Allah be pleased with him) regarding touching without desire indicates no Wudu, and the narration of Sayyidah Busrah bint Safwan (may Allah be pleased with her) regarding touching with desire indicates Wudu is mandatory. Our view on this is that if someone touches with desire, Wudu is mandatory, and if someone touches without desire (or out of necessity), Wudu is not broken. Therefore, if someone touched with desire, Wudu is mandatory, and if someone touched without desire or out of necessity, Wudu is not mandatory. As stated in the Hadith of Sayyiduna Talq bin Ali (may Allah be pleased with him) that "it is certainly a part of your body." Therefore, if someone touches their private part in the same way they touch other parts of the body, then it is the same as touching any part other than the private part with lust or without desire; both Hadiths can be reconciled in this way. And Allah knows best.

Statement of Shaykh al-Albani (may Allah be pleased with him):

Under number 4 they say: The Hanafis are of the opinion that Wudu is not broken by touching the private part. Their evidence is the Hadith of Talq bin Ali (may Allah be pleased with him) in which it is mentioned that a person asked the Holy Prophet (sallallahu alayhi wa sallam) about such a man who asked about touching his private part, "Is Wudu mandatory for him?" The Prophet (sallallahu alayhi wa sallam) replied: "No, because it is a part of your body." This narration has been declared authentic by Imam Ibn Hibban (may Allah be pleased with him).

I (Shaykh Albani) say that in the blessed saying of the Holy Prophet (sallallahu alayhi wa sallam), "It is a part of your body," there is a subtle indication that touching the private part does not break Wudu specifically when it is touched without desire. The reason for this is that in such a state, it is possible to compare touching one limb to another, because in normal circumstances, touching without desires does not occur with other limbs. This point is perfectly clear, and based on this, it does not support the Hanafis (in their absolute view); meaning, those who believe that touching the private part never necessitates Wudu. Rather, this narration supports those who say that touching the private part without desire does not break Wudu, but if someone touches their private part with desire, then according to the narration of Sayyidah Busrah bint Safwan (may Allah be pleased with her), the Wudu is broken. Therefore, on this basis, a reconciliation and synthesis can be made between these two narrations (of Sayyiduna Talq bin Ali and Sayyidah Busrah bint Safwan). Imam Ibn Taymiyyah (may Allah be pleased with him) adopted this view thought as mentioned by Imam Ibn Taymiyyah (may Allah be pleased with him) in some of his books as far as I remember. And Allah knows best.

[Tamaam al-Minnah fee al-Ta'leeq 'alaa Fiqh al-Sunnah of Shaykh al-Albani, pages: 102-103, Chapter: Things that nullify Wudu, Publisher: Dar al-Rayah]

Note: The precautionary measure is that if the private part is touched during Ghushl (ritual bath) without any barrier and without lust, it is better to perform Wudu in that case so that no doubt remains. But if someone touches without desire or barrier and remembers this after having offered prayers in the past, there is no need to repeat those prayers because according to some researchers (Imam Ibn Taymiyyah and

Shaykh al-Albani), touching the private part without desire is just like touching any other limb and does not break Wudu. And Allah knows best.

Question 298: What is the ruling on touching the private parts of children?

Answer 298: Everyone is well aware that women often perform Istinja' (cleaning) for infants and small children, meaning they wash their private parts after urination or defecation, bathe them, and dress them. During all these tasks, it is possible for the hand to touch the private part, therefore there is a difference of opinion among the scholars as to whether touching the private parts of small children breaks Wudu or not. There are two opinions among the scholars: number one, Wudu is broken, and number two, Wudu is not broken.

Statement of Imam Ibn Qudamah al-Maqdisi (may Allah have mercy on him):

Arabic Text

1) "There is no difference between the private parts of the children and elders. This was said by 'Ata, al-Shafi'i and Abu Thawr (may Allah have mercy on all of them) that whether they are small or large, if anyone's private part is touched, Wudu is broken) "

2) Imam Zuhri and Imam Awza'i (may Allah have mercy on them) say that Wudu is not broken by touching the private parts of small children because it is permissible to touch and look at the private parts of small children due to necessity.

Arabic Text

[Al-Mughni by Ibn Qudamah al-Maqdisi: 1/133, 133 Kitab al-Taharah, Chapter: A man touching his own private part intentionally, No: 253]

Note: The words (*Arabic Text*) are weak, as Imam Bayhaqi (may Allah have mercy on him) has mentioned in Sunan al-Kubra. He says:

"Its chain of narration is not strong, and it is not established that he touched it with his hand, then prayed and did not perform Wudu."

[Sunan al-Kubra by al-Bayhaqi: 1/215, Kitab al-Taharah, "Chapter: Leaving Wudu from touching the private part with the back of the palm"]

Imam Ibn Hajar al-Asqalani (may Allah have mercy on him) has also declared this weak.

[al-Talkhees al-Habeer by Ibn Hajar al-Asqalani: 1/352, Kitab al-Taharah, Chapter: Ritual Impurity, Publisher: Dar al-Kutub al-Ilmiyyah]

Statement of Shaykh bin Baz (may Allah have mercy on him):

Arabic Text

"Yes, if you touch the private part of the child, the Wudu is broken, for touching the private part of the child or the adult breaks Wudu if it is without a barrier, but as for touching with a barrier or from behind a screen, then the Wudu is not broken."

[Noor 'alaa Darb - Ruling on Wudu from Washing a Child]

This means that if someone performs this task while wearing something like hand gloves, the wudu does not break.

Statement of Shaykh Ibn 'Uthaymeen (May Allah Have Mercy on Him) when asked Does washing a child's private parts nullify Wudu?

Shaykh Ibn 'Uthaymeen says that wudu is not broken by touching a child's private parts; in fact, even touching an adult's private parts does not break wudu until it is touched with desire.

[Kitab Liqa al-Bab al-Maftuh of Shaykh 'Uthaymeen: 31/162]

Arabic Text

Statement of Shaykh Salih al-Fawzaan (may Allah preserve him) when asked, What is the ruling on touching a child's private parts; does it nullify wudu or not?

Answer: Whether you touch the private parts from the front or the back, wudu is broken in both cases; whether it is a small child or an adult, there is no difference between the two regarding the private parts.

[Al-Majmoo' al-Fataawa Shaykh Salih al-Fawzaan:1/222]

Fatwa of (The Standing Committee):

Question 299: *Arabic Text*

Answer 299: *Arabic Text*

Question: If the hand touches a child's private parts while putting clothes on them, does the wudu break?

Answer: If any private part is touched without any barrier, then wudu is broken, whether those private parts belong to children or adults. This is because it is proven from the Hadith that the Messenger of Allah (sallallahu alayhi wa sallam) said: "Whoever touches the private parts should perform wudu."

[Fataawa al-Lajnah al-Daa'imah [First Group]: 5/286, "Chapter on the Nullifiers of Wudu: Touching the private parts of a child"]

Arabic Text

Question 300: Does consuming camel meat nullify wudu?

Answer 300: Eating camel meat nullifies wudu.

There are two positions of the scholars regarding this matter:

- 1) The first position: Some scholars hold the view that eating camel meat nullifies wudu.
- 2) The second position: Some scholars hold the view that there is no wudu required for eating things cooked over fire.

Imam al-Nawawi (may Allah have mercy on him) stated in his commentary of Sahih Muslim:

However, the narration (narration of Jabir bin Abdullah) stating that the last action of the Messenger of Allah (sallallahu alayhi wa sallam) was that he did not perform wudu after eating things cooked over fire is general. The narration regarding performing wudu after eating camel meat is specific. According to the principle of "Specific overrules General," the general ruling is actually based on the specific

ruling. This is the position of Imam Shafi'i (may Allah have mercy on him) and some experts of legal principles and it is the correct view.

[Nayl al-Awtaar of Imam al-Shawkani: 1/253, "Chapters on the Nullifiers of Wudu—Chapter on Camel Meat," Dar al-Hadith, Egypt]

Summary of the Discussion: Eating camel meat nullifies wudu, therefore, it is necessary to perform wudu according to the Sharia after eating camel meat. This means the same wudu that is performed for prayer is necessary to perform. This is as narrated by Sayyiduna Jabir bin Samurah (may Allah be pleased with him) and Sayyiduna Bara' bin 'Azib (may Allah be pleased with him). Their narrations contain this ruling, and according to Imam Ahmad, Imam Ishaq ibn Rahwayh, and the scholars of Ahl al-Hadith, performing wudu after eating camel meat is obligatory so that a person's nerves remain calm and no disturbance occurs in the concentration of prayer. And Allah knows best.

Question 301: What are the acts that are not counted as Nullifiers of Wudu?

Answer 301:1) Touching one's private part without desire, as held by Shaykh al-Albani (may Allah have mercy on him).

2) Touching a woman without any subsequent ejaculation.

3) Exudation from parts other than the private areas, such as blood, pus or serous fluid from a wound, as well as blood resulting from cupping or regurgitation.

4) Light sleep [Shaykh Ibn Baaz and Shaykh Ibn 'Uthaymeen (may Allah have mercy on them both)]

5) Doubt concerning the occurrence of Hadath.

6) Mere sensation of urine droplets without certainty of their discharge.

7) Trimming the hair or nails, or removing the socks.

8) Occurrence of impurity after performing Wudu by one afflicted with chronic incontinence.

9) Consuming food cooked over fire does not invalidate Wudu, though renewal is Mustahabb (recommended).

- 10) Bathing the deceased does not necessitate renewal of Wudu, yet it is Mustahabb.
- 11) Laughter during Salah does not nullify Wudu (the report regarding it is weak).
- 12) Lying, verbal abuse or singing do not vitiate wudu; however, they are grave sins and one must refrain from them.

Question 302: Does bleeding nullify Wudu?

Answer 302: There is a difference of opinion among scholars. The majority of scholars state that wudu is not invalidated regardless of whether the amount of blood is a little or a lot. However, some scholars believe that bleeding does break the wudu. Some scholars suggest that if a large amount of blood is lost, it is better to perform wudu.

Question 303: Summary of the Discussion:

Answer 303: Some scholars are of the opinion that the flowing of blood nullifies Wudu (ablution), and their evidence is this Hadith: Mother of the Believers, Umm al-Mu'minin, Sayyidah 'Aishah (may Allah be pleased with her) narrates that Fatima, the daughter of Abu Hubaish (may Allah be pleased with them), came to the service of the Messenger of Allah (peace be upon him) and said, "I am a woman who suffers from Istihadhah (prolonged non-menstrual bleeding) and I do not become pure; should I then abandon the prayer?"

Arabic Text

Allah's Messenger (sallallahu alayhi wa sallam) replied, "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it has finished wash off the blood (take a bath) and offer your prayers." Hisham (the sub narrator) narrated that his father had also said, (the Prophet (sallallahu alayhi wa sallam) told her): "Perform ablution for every prayer till the time of the next period comes."

[Sahih Bukhari: 228]

Those scholars who believe that Wudu is invalidated due to the bleeding say that the Prophet (sallallahu alayhi wa sallam) stated the reason for the obligation of Wudu in Istihadhah is that it is blood from a vein. Therefore, any blood that comes out in this manner, and all blood is related to a vein, makes it obligatory for the person from whom it exits to perform a new Wudu.

Note:

This is blood from a vein, and all blood in the body is within the veins; therefore, the ruling of Wudu for Istihadhah (prolonged bleeding) is not because it is "blood from a vein," but rather because its point of exit is the the two private passages (Sabilain). To apply the ruling of Istihadhah to blood exiting from sources other than the two private passages is a Qiyas ma'a al-Fariq (analogy with a discrepancy); in fact, it is a misconception.

The majority of scholars state that Wudu is not broken by blood exiting from any part of the body other than the two private passages. For this reason, they present the following evidence; Allah says in the Quran:

Arabic Text

"If you are in a state of Janaba purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth."

[Surah Al-Ma'idah: 6]

From all the aforementioned narrations, it becomes clear that Wudu is not invalidated by the exit of blood, whether it comes from the throat, the gums, from having cupping, or due to an injury. Whether blood comes from a wound, a boil, or a pimple, and whether it exits in a large or small quantity, all such cases in which blood exits do not invalidate Wudu. As for the narrations presented regarding the invalidation of Wudu are weak, and there is a consensus among the scholars that weak narrations are not acceptable as proof.

Therefore, the majority of scholars do not believe that the flowing of blood invalidates the Wudu. On the contrary, it is proven from authentic narrations that the Companions offered prayers even at times when blood was flowing from their

bodies. Therefore, the position of the majority of scholars is the predominant view on this issue.

Question 304: Does vomiting or a nosebleed invalidate Wudu?

Answer 304: There is a difference of opinion among the scholars regarding whether Wudu is invalidated by vomiting or a nosebleed. Some scholars say that it invalidates Wudu, while others say it does not invalidate Wudu. However, it is better to perform Wudu.

Statement of Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him):

The correct view is that Wudu is not invalidated by everything exiting the body, vomiting does not break Wudu, nor does the bleeding. Furthermore, nothing that exits from any part of the body other than the urinary and excretory passages invalidates the Wudu. Only that which exits from the urinary and excretory passages necessitates Wudu, this is the predominant view.

[Liqaa al-Baab al-Maftooh, Shaykh Ibn ‘Uthaymeen: 86/29]

Question 305: Does vomiting invalidates Wudu?

Answer 305: Regarding the issue of Wudu after vomiting or a nosebleed, the position of Imam Malik (may Allah have mercy on him) and Imam Shafi’i (may Allah have mercy on him) is predominant, that is Wudu is not mandatory due to vomiting or a nosebleed because there is no authentic narration regarding this. The narrations presented as evidence are weak and therefore weak narrations are not acceptable as proof. Thus, it has become clear that it is not obligatory to perform Wudu after vomiting. However, according to the Hadith of Ma’dan bin Abi Talhah on the authority of Abu Darda (may Allah be pleased with them), performing Wudu after vomiting is recommended (Mustahabb) because the action of the Messenger (sallallahu alayhi wa sallam) is mentioned in this Hadith, and Shaykh al-Albani (may Allah have mercy on him) has declared this authentic.

Consequently, performing Wudu after vomiting is recommended and not obligatory, as stated by Imam Ibn Taymiyyah (may Allah have mercy on him). Shaykh Ibn Baaz

(may Allah have mercy on him) says it is better to perform Wudu after vomiting as a precaution, and Shaykh al-Albani (may Allah have mercy on him) also calls performing Wudu after vomiting recommended (Mustahabb); this is the predominant view, as mentioned above. And Allah knows best.

Question 306: Does touching one's wife invalidates Wudu?

Answer 306: There are four stances regarding this

- 1) It does not nullify Wudu.
- 2) It does nullify Wudu.
- 3) It does, but only when done with desire.
- 4) If touching or kissing with desire results in the exit of Madhi, then Wudu becomes obligatory. (Predominant view).

Imam Malik (may Allah have mercy on him) and his companions say that if a person touches his wife while feeling desire, Wudu is obligatory, but if he touches without desire, Wudu is not mandatory. Imam Ahmad and Ishaq ibn Rahwayh (may Allah have mercy on them) are also of the same opinion. However, Imam Shafi'i (may Allah have mercy on him) says that whether a man touches his wife with desire or without desire, in both cases Wudu is broken. Imam Abu Hanifa's position is that touching a woman does not break Wudu; his evidence is the Hadith of Aisha (may Allah be pleased with her), and this Hadith is proven as Imam Abu Dawud mentioned in Sunan Abi Dawud and Imam Ibn Hajar al-Asqalani narrated it in al-Talkhis.

Arabic Text

“you have been in contact with women”

[Suran al-Nisaa: 43]

Imam Shafi'i (may Allah have mercy on him) took the literal meaning of this, and this meaning is also correct. But most of the pious predecessors and successors have taken the meaning of contact to mean intercourse. These scholars say that in the

Quran and Hadith, wherever words are described in this manner, the meaning of intercourse is intended, as Allah says in the verse regarding I'tikaf:

Arabic Text

“And do not have sexual relations with them (your wives) while you are in I'tikaf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques”

[Surah al-Baqarah: 187]

During I'tikaf, intercourse is made forbidden, and if one touches his wife during I'tikaf, there is no sin in it. Therefore, touching at that time is forbidden only when it is with desire, and this restriction becomes even stricter when a person is in the state of Ihram. In this state, if someone has intercourse with his wife, it is impermissible and he will have to pay an expiation.

Predponderant View: Regarding the issue of touching women, it is very clear that no statement is narrated from any of the Companions (may Allah be pleased with them) saying they performed Wudu after touching their wives. No such thing exists in any of the books of Hadith, nor did any Companion narrate such a thing from the Prophet (sallallahu alayhi wa sallam). Therefore, Wudu is not broken by touching a woman, even if touched with desire. However, if Madhi is discharged due to touching, then Wudu is invalidated and becomes obligatory because of the discharge of Madhi. Touching is not necessary for the discharge of Madhi; for some people, it is discharged even without touching. Therefore, the obligation of Wudu is due to the discharge of Madhi, not the touching of the woman, even if the touching was with desire. This is the predominant position. And Allah knows best.

Question 307: Does carrying the deceased in a funeral invalidates Wudu?

Answer 307: Regarding the issue of performing Wudu after carrying a funeral, two Marfu' narrations are found. The chains of narration for both Hadiths are authentic, and this is further strengthened by the statements of the Companions, which indicates that performing Wudu after carrying a funeral is recommended. However, those people who consider Wudu obligatory in this matter are incorrect. In the narrations where the negation of Wudu is mentioned, it refers to the negation of it

being obligatory, while the recommendation for Wudu remains. Therefore, whoever carries a deceased to a funeral should know that it is not obligatory to perform Wudu, but it is recommended; if someone does not perform Wudu at this time, there is no sin upon them. And Allah knows best.

Question 308: Does laughing loudly invalidates Wudu?

Answer 308: Note:

There is a consensus among all scholars that laughing out loud invalidates the prayer but there is a difference of opinion among scholars regarding whether laughing out loud nullifies the Wudu or not. Two positions are found among the scholars on this issue: the first position is that laughing out loud invalidate Wudu, and the second position is that it does not.

Some people say that laughing out loud during prayer invalidates Wudu, while laughing outside of prayer does not. Those who believe Wudu is invalidated present narrations as evidence that are weak, so this position is completely incorrect. The summary of the matter is that whether one is inside the prayer or outside of it, if they laugh out loud, their Wudu is not invalidated. However, if someone laughs out loud during prayer, they must repeat their prayer, but there is no need to repeat the Wudu. The view that laughing out loud does not invalidate Wudu is supported by authentic narrations and the majority of scholars. Therefore, this position is correct and right, because the evidence for Wudu being invalidated by laughter is not proven by any authentic narration. Hence, evidence from the Quran and Sunnah is necessary for any matter to be established as the predominant view. And Allah knows best.

Question 309: What are the acts that require Wudu?

Answer 309: 1) Salah, whether Fard or Nafl (voluntary).

2) Performing Tawaaf (circumambulation) of the Ka'bah.

3) Touching the Mus'haf (Quran)

Question 310: What are the acts for which Wudu is legislated as Mustahabb?

Answer 310: 1. Dhikr (Adhaan is also a kind of Dhikr.)

2. Renewing Wudu for each Salah is Mustahabb

3. After lifting the deceased.

4. After invalidation of each Wudu.

5. After vomiting.

6. For Tawaaf (circumambulation) of the Ka'bah

7. Observing Wudu before Ghusl is held to be Mustahabb.

8. Reciting the Qur'an without physically holding it.

9. Touching the Mus'haf.

10. For a child who has not yet reached the age of discernment, Wudu is not a prerequisite, though it is permissible.

11. Before sleeping.

12. For one in a state of Janabah, performing Wudu before eating or sleeping is mustahabb.

13. Performing Wudu before engaging in sexual intercourse again is mustahabb.

Question 311: Is it obligatory to perform Wudu for each prayer?

Answer 311: It is obligatory to perform Wudu for prayer only after one's previous Wudu has been nullified (state of Hadath).

Note: Some scholars have disliked performing Wudu without the occurrence of any invalidation because it leads to the wastage of water and time. Therefore, there is a consensus among all scholars that Wudu is only obligatory before prayer when a person is not already in a state of Wudu, if a person already has Wudu, it is not obligatory for them to perform it again.

Scholars also state that fresh Wudu creates energy and freshness within a person, serves as a means for the forgiveness of sins, and is a meritorious act. However, it is

certainly not obligatory, because in the presence of the Messenger of Allah (sallallahu alayhi wa sallam), the Companions used to offer several prayers with a single Wudu as long as it was not nullified or a necessity did not arise.

Accordingly, this same practice is also proven from the Messenger of Allah (sallallahu alayhi wa sallam), the greatest evidence of this is the event of the Conquest of Mecca

[Hadith Sayyidina Buraida(may Allah be please with him), Sahih Muslim: 277 [642]), on which day the Messenger of Allah (sallallahu alayhi wa sallam) offered several prayers with a single Wudu.

From all these evidences, three points come to light:

- 1) That for a person who already has Wudu, it is not obligatory to perform Wudu again; there is a consensus on this issue. However, it is permissible to do so for cleanliness and with the intention of earning reward.
- 2) For a person who is already in a state of Wudu, it is not obligatory to perform Wudu again.
- 3) Remaining in a state of Wudu at all times is an excellent and recommended (Mustahab) act, but this act is not obligatory; therefore, it is not correct to place excessive emphasis on something that is not obligatory. And Allah knows best.

Question 312: Is it recommended (Mustahab) to perform Wudu before having intercourse again?

Answer 312: Sayyiduna Abu Sa'id al-Khudri (may Allah be pleased with him) narrates that the Messenger of Allah (sallallahu alayhi wa sallam) said:

"When anyone amongst you has sexual intercourse with his wife and then he intends to repeat it, he should perform ablution. In the hadith transmitted by Abu Bakr. (the words are):" Between the two (acts) there should be an ablution," or he (the narrator) said:" Then he intended that it should be repeated.

[Sahih Muslim: 308 (707)]

The majority of scholars state that whenever a person intends to have intercourse again, the command to perform Wudu before the second time is for recommendation. If a person has intercourse again without performing Wudu first, they will not be considered a sinner. This is because, according to narration number two, performing Wudu before repeating intercourse creates energy and refreshment in a person; therefore, performing Wudu is recommended and better. And Allah knows best.

Question 313: Is it recommended (Mustahab) to perform Wudu before sleeping after intercourse?

Answer 313: In this matter, we find both types of narrations, meaning that the Messenger of Allah (sallallahu alayhi wa sallam) performed Wudu in the state of Janabah and then slept, and on the other hand, a narration is also found stating that he (sallallahu alayhi wa sallam) slept without Wudu.

Therefore, regarding an impure person (Junubi), to say that angels do not enter the house because of them is incorrect. And if the chain of this Hadith is accepted as Hasan (good), its meaning would be that if a person remains in a state of ritual impurity for a very long time, exhibits laziness and lethargy in performing Ghusl, and because of this their prayers are also missed, then it would be said of such a person that remaining in a state of ritual impurity for a long time is not right.

It is on this basis that the command was given to at least perform Wudu before sleeping. However, that narration is also weak whose narrator is Sayyiduna Shaddad bin Aws (may Allah be pleased with him). Abu Qilabah says that Sayyiduna Shaddad bin Aws (may Allah be pleased with him) states: If a person is in a state of ritual impurity at night and wishes to sleep, they should perform Wudu; by doing so, they will attain half-purity.

[Musannaf Ibne Abee Shaybah: 2/133, Book of Purification, "Regarding the Junubi who wants to eat or sleep" No: 668]

Scholars state that flexibility has been kept in this command, which is why it has not been declared obligatory, therefore, this act is considered recommended. Consequently, the best method is to perform Wudu before sleeping in a state of ritual impurity as it is Afzal, this command applies when a person cannot take a bath after

intercourse and should at least perform Wudu like the Wudu for prayer. And Allah knows best.

Question 314: Is it recommended to perform Wudu before eating and drinking if someone is in the state of Janabah?

Answer 314: Umm al-Mu'mineen Sayyidah 'Aaishah (may Allah be pleased with her) narrates:

“Whenever the Messenger of Allah (sallallahu alayhi wa sallam) had sexual intercourse and intended to eat or sleep, he performed the ablution of prayer.”

[Sahih Muslim: 305(700)]

Regarding performing Wudu before eating and drinking in the state of Janabah, scholars say that flexibility has been provided, therefore, if a person only washes their hands without performing full Wudu, that is also sufficient, though performing Wudu is considered recommended. And Allah knows best.

Question 315: Is it recommended to perform Wudu before Ghusl?

Answer 315: Generally Ghusl includes all types of Ghusl-: Ghusl of Janah, Ghusl of menstruation, post-natal bleeding and intercourse.

There is difference of opinions among the scholars regarding this, some considers it is recommended to perform Wudu before Ghusl, some considers that it is Sunnah and some even consider it obligatory.

Imam Abu Hanifa, Imam Shafi'i, and Imam Ahmad (may Allah have mercy on all of them) say that performing Wudu before Ghusl is recommended. Imam Malik and Imam Dawud al-Zahiri (may Allah have mercy on them) consider it obligatory, but since there is no evidence establishing its necessity, scholars say it is a Sunnah and is recommended. As Imam Ibn Battal (may Allah have mercy on them) has cited a consensus on it being recommended, and Imam Bukhari (may Allah have mercy on them) established a chapter on this, it becomes clear that performing Wudu before Ghusl is prescribed and is a Sunnah as proven by the practice of the Messenger of Allah (sallallahu alayhi wa sallam). And Allah knows best.

Note:

The preponderant view is that if Ghusl is obligatory, Wudu should be performed before it because this is a Sunnah act, and the Word of Allah also supports this:

"If you are in a state of impurity, purify yourself (bathe your whole body)

[Surah Al-Ma'idah: 6]

Note:

Based on evidence, both opinions carry weight, therefore as a precaution, it is better to perform Wudu before Ghusl, as Shaykh ibn Baaz has stated. And Allah knows best.

Note:

Since an explicit command does not exist, it is difficult to give a definitive ruling of obligation. Ibn Rushd (may Allah have mercy on him) discussed this in Bidayat al-Mujtahid in several places, stating that: "The action does not necessarily dictate an obligation" (meaning obligation is not established solely by an action).

Regarding the verse "then purify yourselves," the response to this reasoning is given by Shaykh Ibn Baaz (may Allah have mercy on him), who stated that if a person who is in the state of Janabah is going to take a bath, or is about to perform a bath to remove both minor and major ritual impurity, he may intend for both, and one bath is sufficient for both. However, it is better for them to first wash their private parts, then perform Wudu, and then complete the full bath according to the Sunnah of the Messenger of Allah (sallallahu alayhi wa sallam). This same ruling also applies to women after menstruation and postnatal bleeding.

[Majmoo' Fataawa wa Maqalat Mutanawwi'ah Li Ibn Baz: 10/173, "Chapter of Ghusl: Does Ghusl suffice for Wudu," Publisher: Presidency of the Administration of Scientific Research and Ifta, Kingdom of Saudi Arabia]

Question 316: Is it recommended to perform Wudu before sleeping?

Answer 316: Sayyiduna Bara bin 'Azib (may Allah be pleased with him) narrates that the Messenger of Allah (sallallahu alayhi wa sallam) said:

Arabic Text

The Prophet (sallallahu alayhi wa sallam) said to me, "Whenever you go to bed perform ablution like that for the prayer, lie on your right side and say, *Arabic Text* (O Allah! I surrender to You and entrust all my affairs to You and depend upon You for Your Blessings both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You O Allah! I believe in Your Book (the Qur'an) which You have revealed and in Your Prophet (Muhammad) whom You have sent). Then if you die on that very night, you will die with faith (i.e. or the religion of Islam). Let the aforesaid words be your last utterance (before sleep)." I repeated it before the Prophet (sallallahu alayhi wa sallam) and when I reached

Arabic Text

(O Allah I believe in Your Book which You have revealed)."

I said,

Arabic Text

(and your Apostle)."

The Prophet (sallallahu alayhi wa sallam) said, "No, (but say):

Arabic Text

(Your Prophet whom You have sent), instead."

[Sahih Al-Bukhari: 247, and Sahih Muslim: 2711 (6887)]

Question 317: Is it sufficient to only wash the face and hands instead of performing Wudu before sleeping?

Answer 317: Sayyiduna Abdullah ibn Abbas (may Allah be pleased with him) narrates: "I spent a night at the house of Maymunah (may Allah be pleased with her); the Holy Prophet (sallallahu alayhi wa sallam) answered the call of nature, washed his face and hands, and then slept "

[Sahih Al-Bukhari: 6316, and Sahih Muslim: 763 (1788)]

Whenever we intend to sleep, it is the Sunnah of the Prophet (sallallahu alayhi wa sallam) to perform Wudu before going to sleep. Scholars have stated countless benefits and wisdoms for this, such as having good dreams and remaining protected from the mischief of Satan due to Wudu, even though it is true that Wudu is nullified when a person lies down and sleeps. However, the intention for the one who sleeps is to be in a state of Wudu so that if death comes during sleep, they would die in a state of Wudu according to the intention and if they wake up from sleep, they would be deserving of reward. Therefore, performing Wudu is established from the Sunnah and has many benefits, however, it is recommended to perform Wudu before sleep and not obligatory. And Allah knows best.

Question 318: When is Wudu recommended and when is it obligatory for the recitation of the Quran?

Answer 318: Scholars have differed between the ruling for reciting the Quran with Wudu and touching it without Wudu; in this regard, there is a difference of opinion regarding the state of Janabah and menstruation, therefore it is necessary to understand each separately.

Rulings related to a menstruating woman from "Ad-Durar as-Saniyyah"

- 1) Reciting the Quran
- 2) Touching the Mushaf
- 3) Engaging in Dhikr

319) First Issue: Recitation of the Quran by a menstruating woman

It is permissible for a menstruating woman to recite the Holy Quran, and this is the position of the Maliki and Zahiri schools of thought. This is also narrated as an older opinion of Imam Shafi'i and one narration from Imam Ahmad. It was also the chosen view of Al-Tabari, Ibn Taymiyyah, Ibn al-Qayyim, and Ibn 'Uthaymeen (may Allah

have mercy on all of them), and the Permanent Committee for Fatwa has issued a verdict on this same basis.

The reasons for this are as follows:

❖ Firstly: It is an established fact that during the time of the Prophet (sallallahu alayhi wa sallam), there were menstruating women, and the Prophet (sallallahu alayhi wa sallam) did not forbid them from reciting the Quran. If the menstruating woman were to be prohibited from it, a clear prohibition would have certainly been reported in authentic and explicit narrations, just as the prohibition of prayer and fasting is established. Since only unreliable Hadiths have been reported in this regard, it is understood that the Shariah has not forbidden women from reciting the Quran.

❖ Secondly: The matter of menstruation is outside a woman's control and choice. She cannot end it herself, and sometimes its duration becomes lengthy, causing her to potentially forget the things she has memorized.

Question: 320 What is the ruling on a menstruating woman reciting the Quran? From the website of contemporary scholars?

Answer 320:

- 1) Shaykh ibn ‘Uthaymeen (may Allah be pleased with him): It is permissible as there is no evidence for prohibition, due to it being a matter of scholarly disagreement, caution lies in reciting it only if there is a need, by touching it with gloves (this is the preferred view).
- 2) Shaykh ibn Baaz (may Allah be pleased with him) has also given permission.
- 3) The narration regarding the prohibition of a menstruating woman from reciting is weak.
- 4) Imam Malik, Ibn Taymiyyah and Imam al-Shawkani (may Allah have mercy on all of them) have also given permission.

Question 321: What is the ruling on a menstruating woman touching the Mushaf?

Answer 321: It is impermissible for a menstruating woman to touch the Mushaf, and there is a consensus on this among the four schools of jurisprudence: Hanafi, Maliki, Shafi'i, and Hanbali; the agreement of the majority of scholars has been narrated on this issue.

Note: Shaykh ibn Baz (may Allah have mercy on him) and Ibn 'Uthaymeen (may Allah have mercy on him) stated that a menstruating woman can read the Mushaf by touching it with a barrier like gloves or something similar; this is the preferred view.

Question 322: Is it permissible to recite the Holy Quran without Wudu? Who are the people considered purified?

Answer 322: It is permissible to recite the Holy Quran without Wudu. However, the one reciting should not touch the Mushaf but only recite from memory. Touching the Holy Quran without Wudu is not permissible, as Allah says in the Holy Quran:

Arabic Text

“Which (that Book with Allah) none can touch but the purified”

[Surah al-Waqi'ah: 79]

Scholars say that ("The Purified") refers to those people who are pure from minor ritual impurity and major ritual impurity, and the correct view is that it refers to angels here. However, those who are in a state of Janabah can neither touch the Holy Quran nor recite it from memory, as is proven by the narration of Sayyidina Ali (may Allah be pleased with him) where he states: "Nothing used to prevent the Holy Prophet (sallallahu alayhi wa sallam) from reciting the Quran except Janaba."

[Majmoo Fatawa wa Maqalat Mutanawwi'ah li-Ibn Baaz: 29/64, "Chapter on the Obligations of Wudu - Ruling on Reciting the Quran without Wudu", Publisher: Presidency of Islamic Research and Ifta, Kingdom of Saudi Arabia]

Question 323: What is the ruling on reciting Quran, engaging in Dhikr and Supplications, and responding to Salam without Wudu?

Answer 323: Scholars have given permission to recite the Holy Quran without Wudu, but it is recommended and better to be in a state of Wudu when reciting the Holy Quran, as well as for engaging in Dhikr and Supplications and responding to Salam. From the aforementioned evidences, it is clear that reciting the Holy Quran without Wudu is correct, and the same ruling applies to Dhikr, Supplications, and responding to Salam.

Question 324: Is it permissible to recite from Mushaf without Wudu?

Answer 324: Shaykh al-Albani (may Allah have mercy on him) and Shaykh Mustafa Adawi (may Allah have mercy on him) have given permission to touch the Mushaf for those who are menstruating, in a state of Janaba, or without Wudu, but Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) did not give permission. If you wish to read detailed discussions, please refer to the Multaqa website.

The view of Shaykh Yusuf al-Qaradawi (may Allah have mercy on him) is similar to that of Shaykh al-Albani (may Allah have mercy on him).

First Opinion: The majority says it is not permissible without Wudu; Wudu is obligatory.

Second Opinion: The preferred view of Shaykh al-Albani (may Allah have mercy on him) is that it is recommended.

Note: Imam Ibn Hazm (may Allah have mercy on him) and Shaykh al-Albani (may Allah have mercy on him) inclined toward this opinion after reconsidering it; similarly, the two scholars Ibn ‘Uthaymeen (may Allah have mercy on him) and Shaykh Farkous (may Allah have mercy on him) are also of this view. The cautionary way is to be in a state of Wudu when touching the Mushaf because there is a disagreement regarding not having Wudu, whereas there is no disagreement regarding having Wudu, as reported from Amr bin Hazm. In the narration, the word "Tahir" has been included under the general meaning of "Al-Lafz al-Mushtarak" (a word with multiple meanings), which includes someone with Wudu. However, Shaykh Albani used the narration "Al-Mu'min la yanjus" (A believer does not become impure) as evidence. This is the reason why when evidences and discussions

on both sides become strong, one should adopt the path of caution. And Allah knows best.

Question 325: What is the ruling on children memorizing the Quran touching the Quran without Wudu?

Answer 325: It is necessary for the guardians and teachers of children who are memorizing the Quran and are of seven years or older to instill the habit of always being in the state of Wudu. Therefore, guardians and teachers should command them to remain with Wudu because it is proven by Shariah that only those who are pure (meaning with Wudu) should touch the Holy Quran. Beyond this, it is not permissible for them to touch the Holy Quran. However, for children who are less than seven years old, even if they touch the Holy Quran without Wudu, it is not a matter of concern because the obligation of Wudu is not considered for those under seven years of age, as they lack discernment and cannot perform Wudu properly. And Allah knows best.

[Majmoo Fatawa wa Maqalat Mutanawwi'ah li-Ibn Baaz: 29/66, "Chapter on the Obligations of Wudu - Ruling on Children Reciting the Quran in the Mushaf without Purification", Publisher: Presidency of Islamic Research and Ifta, Kingdom of Saudi Arabia]

Question 326: Is it recommended to perform Wudu everytime it gets invalidated?

Answer 326: After the state Hadath Asghar, i.e., urination, defecation, and all factors that nullify Wudu, it is a recommended action to perform Wudu immediately thereafter, meaning to always remain in a state of Wudu. As narrated in a Hadith from Sayyidina Buraidah (may Allah be pleased with him):

The Messenger of Allah (sallallahu alayhi wa sallam) called Bilal (may Allah be pleased with him) in the morning one day and asked, "Bilal! What is the reason that you are walking ahead of me in Paradise?" "It has never happened that I entered Paradise and I did not hear the sound of your footsteps ahead of me (even today I heard the sound of your footsteps ahead of me as I entered Paradise last night), then I saw a square, high golden palace. I asked whose palace this is?" The angels

explained that it belongs to an Arab man, so I said, "(I too) am an Arab, tell me whose it is?"

Then they said, "This is the palace of a man from the Quraish," I said, "I (too) am from the Quraish, tell me whose palace this is?" They said, "This is for a person from the Ummah of Muhammad (sallallahu alayhi wa sallam)," I said, "I am Muhammad, this palace belongs to whom?" They said, "It belongs to Umar bin Khattab," Bilal (may Allah be pleased with him) said, "O Messenger of Allah! It has never happened that I gave the Adhan and did not pray two Rak'ats, and it has never happened that I experienced ritual impurity and did not perform Wudu at that time. And I considered that Allah has made these two Rak'ats (obligatory) upon me". On this, the Messenger of Allah (sallallahu alayhi wa sallam) said, "Due to these two qualities (or traits), you have attained this status".

Whenever Wudu gets invalidated, performing Wudu is recommended. Some people over-exaggerate in this matter; therefore, they place too much emphasis on always being in a state of Wudu. Consequently, acting in this manner is not correct, always being with Wudu is not an obligation. However, if someone adopts this practice, it is a cause for reward and compensation, as well as a means of mercy and blessing. And Allah knows best.

Question 327: Is Wudu a condition for Tawaaf (circumambulation) of the Ka'bah?

Answer 327: Regarding the condition of Wudu for the Tawaf of the Kaaba, two stances are found among the scholars:

- 1) The majority of scholars say that Wudu is a condition for performing the Tawaf of the Kaaba.
- 2) Some scholars do not consider Wudu necessary or a condition for the Tawaf of the Kaaba.

The rulings for Prayer and Tawaf are different; those scholars who have called Wudu an obligation for Tawaf say that Tawaf is like Prayer, as two evidences have already passed above. However, it is necessary to clarify here that Tawaf is not entirely like Prayer, but rather the rulings for Prayer and Tawaf are distinct, for example:

- 1) Talking is prohibited in Prayer, but talking has been permitted during Tawaf.

2) If someone's Wudu gets invalidated during Prayer, it is obligatory for them to repeat the entire Prayer. However, if during Tawaf, someone's Wudu invalidates for any reason, then after performing Wudu, they can complete their Tawaf from where they left off.

3) A second scenario is that if someone's Wudu invalidates during Tawaf, they can complete their Tawaf after performing Wudu and praying two units of prayer.

Therefore, the rulings for Prayer and Tawaf are distinct.

There is also another reason for this, which is that there is no clear ruling in the Quran and Hadith on this issue. Therefore, researchers do not consider Wudu an obligation or a condition for Tawaf, but rather say that it is recommended to perform Wudu for Tawaf. Similarly, scholars say that the conditions required for Prayer are not exactly the same as the conditions for Tawaf. Imam Abu Hanifa (may Allah have mercy on him), Imam Ibn Taymiyyah (may Allah have mercy on him), and Imam Ibn al-Qayyim (may Allah have mercy on him) are of the same view, while the scholars who consider Wudu an obligation and a condition for Tawaf include Imam Malik (may Allah have mercy on him), Imam Shafi'i (may Allah have mercy on him), Imam Ahmad (may Allah have mercy on him), and others. However, the second position, that Wudu is recommended for Tawaf, is stronger in terms of evidentiary reasoning. And Allah knows best.

Note: Acting upon the third opinion is better: The third opinion is that it is better and more cautious to perform Wudu to avoid disagreement (Ibn 'Uthaymeen (may Allah have mercy on him) said it is recommended, to exit from the disagreement). This is because there is a disagreement regarding not performing Wudu for Tawaf, while there is no disagreement regarding performing Tawaf with Wudu. Since it is better to keep acts of worship free from doubt. And Allah knows best.

Question 328: Mention some issues and rules regarding Hadath Asghar in light of the detailed information previously mentioned?

Answer 328: 1) Raising one's gaze towards the sky while gesturing after Wudu is based on a weak report.

2) Intention (Niyyah) is obligatory in obligatory deeds and acitons.

- 3) It is necessary to remove all things that obstruct water from reaching the parts of the body that must be washed during Wudu and Ghusl
- 4) Coloring nails with a substance that has no physical body (mass/layer) and does not prevent water from reaching the body is correct, and Wudu is valid without removing it. However, if it has a physical body, Wudu will not be valid without removing it.
- 5) It is necessary to remove all things that obstruct water from reaching the body parts during Wudu and Ghusl. There are two reasons for this prohibition. First, it contradicts Sharia because "Qass al-Azfar" (trimming nails) is part of the Sunan al-Fitra, and second, it involves resembling non-Muslims.
- 6) Note: It is necessary to remove artificial nails and every obstacle that prevents the water of Wudu from reaching the body.
- 7) It is not obligatory to remove artificial teeth during Wudu.
- 8) During Wudu and Ghusl, it is not necessary to remove dental bridges/dentures from the mouth. The evidence for this is that it is not proven that the Prophet (sallallahu alayhi wa sallam) ever removed his ring during Wudu or Ghusl. Although a weak Hadith exists in Ibn Majah regarding moving the ring during Wudu, Imam Bukhari (may Allah have mercy on him), in the context of moving the ring during Wudu, narrated from the Tabi'un: (In Wudu and Ghusl, it is necessary for water to reach whatever is required to be washed; dental bridges take the place of the original teeth, therefore removing them is not necessary and removing them falls under the category of hardship).
- 9) Comparing dental bridges to a ring is a Qiyas ma'al fariq (analogy with a discrepancy). Removing them is not necessary because they stand in place of the original.
- 10) Applying a wig or artificial hair in addition to original hair is impermissible; on this basis, Mas'h (wiping) performed over it will not make the Wudu valid, because the act of joining artificial hair to original hair on the head is prohibited in the Hadith as "Wasl".
- 11) Note: It is prohibited when intended for beauty and adornment, but if it is for the purpose of removing a defect or for medical treatment, it is permissible (Ibn Baaz).

12) If someone has no hair on their head and undergoes a medical hair transplant to grow hair, scholars have permitted this action with the intention of removing a defect. This is like an operation or plastic surgery performed to correct a deformed part of the human body. This is because after the surgery, the graft or plaster becomes an inseparable part of the body.

13) For women, applying extra hair to eyelashes for the sake of beauty and adornment is incorrect; Wudu and Ghusl will not be valid as long as this is not removed.

14) If a woman performs Mas'h (wiping) while keeping her hair in a bun at the nape of the neck, it is sufficient; however, she should not put it in the middle of her head. This is because a severe warning has been mentioned in the Hadith regarding this: It is narrated from Sayyiduna Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (sallallahu alayhi wa sallam) said:

"Two are the types of the denizens of Hell whom I did not see: people having flogs like the tails of the ox with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it. Their heads would be like the humps of the bukht camel inclined to one side. They will not enter Paradise and they would not smell its odour whereas its odour would be smelt from such and such distance."

[Sahih Muslim: 2128]

15) Forgetting to perform Dhikr and supplication during Wudu is excusable. However, forgetting a Wajib (obligatory act) in Salah (prayer) necessitates Sajdah Sahw (prostration of forgetfulness), and forgetting a Wajib in Hajj necessitates a Kaffarah (expiation).

16) People of knowledge have regarded human forgetfulness as "Ajz-e-Quwa" (weakness of faculties), meaning it is beyond human control and power. Considering this action of forgetfulness to be beyond strength and power, they have declared it excusable. Based on this, a lenient approach has been adopted regarding the rulings of Tasmiyah (naming Allah), Dhikr, Supplications, and Takbirat during Wudu.

17) Wastefulness should be avoided in the use of water during Wudu and Ghusl, as the Hadith clarifies this point: It is narrated from Sayyiduna Abdullah bin Amr (may

Allah be pleased with him) that “The Messenger of Allah (sallallahu alayhi wa sallam) passed by Sa'd when he was performing ablution, and he said: 'What is this extravagance?' He said: 'Can there be any extravagance in ablution?' He said: 'Yes, even if you are on the bank of a flowing river.'”

[Sunan Ibn Majah: 425]

Question 329: What is the most virtuous thing to use for Miswak? In this matter, is the primary goal the cleaning of teeth, or is the virtue achieved only by using the wood of the Miswak?

Answer 329: If the primary goal is desired, it will also be achieved through toothpaste. Based on this, using Miswak with toothpaste is also beneficial and prescribed. However, the virtue of following the Sunnah will be achieved through the wood. Al-Rafi'i (may Allah have mercy on him) said in Al-Fath that the essence of al-siwak is rubbing/friction, meaning rubbing and scrubbing every dry thing that cleans the filth of the teeth is a miswak. If the goal of Miswak is the cleaning of the mouth, then this can also be achieved through a plastic brush, whether it is a cloth or wood, and wood from any tree such as neem or date palm can be used for Miswak. Using wood is better in terms of following the Sunnah.

Question 330: State some points related to Miswak.

Answer: 1) Is Miswak and toothpaste a Naf'l (voluntary act) or a Sunnah? Is wood necessary or is the goal achieved?

2) The places/times for Miswak (Recommended and prescribed times) is important to know.

3) Strictness regarding the size is forbidden.

4) Method (Meaning widthwise) from right to left.

5) For the description and detailed rulings of Miswak, see the chapter "Sunan al-Fitra".

6) Payment through the wood of 'Oud (aloeswood) is better.

7. It is better to combine both paste and wood.

Question 331: Mention some rulings and issues regarding Mas'h (wiping)?

Answer 331: 1) A long boot that covers the ankles is like a Khuff (leather sock). Therefore, Mas'h is permissible on it as well. However, if it is lower than the ankle, it is necessary to remove it. Nonetheless, Shaykh Albani (may Allah have mercy on him) has allowed Mas'h even on shoes below the ankle based on the reason of hardship.

2) Mas'h is permitted on socks made of cloth.

3) It is permissible to perform Mas'h on cloth socks.

Arabic Text

Sayyiduna Thawban (may Allah be pleased with him) narrates that The Messenger of Allah (sallallahu alayhi wa sallam) sent out an expedition. They were affected by cold. When they returned to the Messenger of Allah (sallallahu alayhi wa sallam), he commanded them to wipe over turbans and stockings.

[Sunan Abi Dawood / Book: Masail of Taharat /Chapter: Mention of Mas'h on the Turban. Hadith Number: 146. Among the six books of Hadith, only Abu Dawood narrated this). (Tuhfat al-Ashraf: 2082), Musnad Ahmad (5/277), Shaykh al-Albani (may Allah have mercy on him) declared this Hadith Sahih.

Imam Bukhari (may Allah have mercy on him) has established the hearing of Rashid bin Sa'd from Thawban in At-Tarikh al-Kabir. Imam Hakim (may Allah have mercy on him) declared this Hadith Sahih and Imam Dhahabi (may Allah have mercy on him) in Siyar A'lam al-Nubala declared it Sahih.

4) The calculation of the fixed duration for Mas'h for a resident and a traveler does not start from the beginning of wearing the socks, but rather starts after the breaking of Wudu after having worn the socks. For a traveler it is three nights and three days, and for a resident it is one night and one day.

5) Mas'h does not end by taking off the socks, just as Wudu does not break by cutting hair or fingernails or the hand or foot.

6) Shamagh (headscarf) and Ghutra are not included in the rulings of the Imamah, therefore Mas'h on them is not permissible.

7) Mas'h is permissible on a bandage or plaster wrapped over a wound because its ruling is similar to and resembles Tayammum and Mas'h over Khuffs.

Question 332: What should be done if the limbs of wudu are covered with a plaster?

Answer 332: First Case: If the body part is exposed and water does not cause harm, it must be washed.

Second Case: If contact with water would cause detriment but Mas'h is possible, it is to be wiped over.

Third Case: If both washing and wiping are unduly difficult, Tayammum is to be performed.

Fourth Case: If the plaster or bandage is difficult to remove, Mas'h is to be performed over it.

Question 333: What is the rulings of wudu over artificial limbs?

Answer 333: If a person's limb required to be washed for Wudu is lost and replaced with a prosthetic one, the ruling of Wudu over that limb ceases, aligning with the legal maxim: "Idhaa faat al-shart, faat al-mashroot", that is, if the condition is absent, the ruling contingent upon it also lapses. According to this maxim, the existence of the limb is a condition for Wudu, when it no longer exists, the obligation to wash it is also nullified. However, if it is artificially equipped, performing Wudu or at least Mas'h over it is necessary.

Issue:

Washing a prosthetic limb during Wudu or Ghusl is not required, as per the maxim: 'Idhaa faat al-shart, faat al-mashroot'. However, if any portion of the actual limb exists along with the artificial device, that part should be washed.

Question 334: What is the ruling on piercing the nose for the purpose of beauty and adornment?

Answer 334: Regarding piercing the nose for the purpose of beauty and adornment, there are two opinions.

First opinion: Impermissible without reason.

Second opinion: Permissible if it has become a custom in society, like piercing the ear. Provided the intention is not to resemble the wicked and non-believers. (Preponderant).

Question 335: Mention some issues related to the obligations of Wudu.

Answer 335: 1) Madmadah (rinsing the mouth) is obligatory and gargling is Sunnah and Istinshaq (inhaling water into the nose). This means taking water in the nose is included in "Faghsilu Wujuhakum" and is mentioned in narrations. Therefore, it is included in the obligations and duties. Because in the description of Wudu it is included and in the state of fasting, exaggeration is prohibited.

2) There is a difference of opinion among scholars regarding the number of obligations of Wudu.

3) Mas'h of the head / wiping the entire head is obligatory.

4) Shaykh ibn Baaz (may Allah have mercy on him) said that if it is difficult for a woman to remove her headscarf (Khimar) or for a man to remove his turban, then Mas'h on them is permissible in the state of having worn them while in Wudu, just as the conditions for socks will apply to them. Other scholars said that such a condition for Taharat (purification) is not proven with evidence for the turban.

5) Continuity is a condition. (Continuity means that there should not be such a gap between washing one limb and the other that the first limb dries).

Note: If there is a delay in taking water during Wudu because of insufficient water and the limb dries, it is forgiven. "Allah does not burden a soul beyond that it can bear".

PART-5

Kitab-ut-Taharah- Volume-5

(Concise version, in question-and-answer format)

Note: For details, please refer to the original book consisting of five volumes.

Introduction

This book is a concise and comprehensive version of Kitab-ut-Taharah, which has been arranged in an easy-to-understand question-and-answer format. The original is an extremely detailed and scholarly work consisting of five volumes, and it includes abundant evidences, comparative jurisprudence of different schools of thought, the sayings of the Aimmah e Arba'a (the four great Imams), and a magnificent blend of the books of the Salaf.

Due to the presence of strong evidence, scholarly discussions, and sectarian breadth, this book holds a prominent position among books of jurisprudence.

Because of its detailed proofs and discussions, this work spans 1,200 pages and is completed in five volumes.

Purpose and Goal of the Short Booklet

Since it is not possible for every reader to study such a detailed book, this short version has been prepared in an easy-to-understand manner to present only the preferred (prevalent) issues. Each volume has been condensed into approximately 25 pages so that it is easy for the public, students, and beginner readers to learn and understand.

Those students of knowledge who have a research-oriented mindset and a desire for detail should refer to the original detailed book (consisting of five volumes). Whereas, beginner students, the general public, and those individuals who find it difficult to study the detailed book can start with this short booklet. For complete guidance, depth, and reasoning, studying the detailed version is necessary. May

Allah Almighty grants us with beneficial knowledge and the ability to act upon it. Ameen!

Rulings on Hadath Akbar (major ritual impurity)

1) the state of Janaba, 2) Menstruation, 3) Istihaadah (non-menstrual bleeding), 4) Post-Natal bleeding, 5) Rulings related to Ghusl

Question 336: Is ejaculation a condition for the ritual bath of Janaba?

Answer 336: Upon the meeting of the private parts, both the man and the woman become legally impure (Junub), and the ritual bath becomes obligatory for them, ejaculation is not a condition.

[Sahih Muslim, al-Hayd The Book of Menstruation, Chapter on the Chapter: Abrogation of "water is for water", and that it is obligatory to perform ghusl when the two circumcised parts meet, 349]

The Messenger of Allah (sallallahu alayhi wa sallam) said: "When anyone sits amidst four parts (of the woman) and the circumcised parts touch each other a bath becomes obligatory. "

[Sahih Bukhari, al-Ghusl The Book of Ritual Bathing, When male and female organs come in close contact (bath becomes compulsory, 291; Muslim, al-Hayd The Book of Menstruation, (87) 348]

Question 337: Do women also have nocturnal emissions?

Answer 337: Umm al-Mu'mineen Um-Salama (may Allah be pleased with her) narrates that

"Um Sulaim, came to Allah's Messenger (sallallahu alayhi wa sallam) and said, "O Allah's Messenger (sallallahu alayhi wa sallam)! Verily Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" Allah's Messenger (sallallahu alayhi wa sallam) replied, "Yes, if she notices a discharge."

[Sahih Bukhari, The Book of Ritual Bathing, If a woman has a wet dream (nocturnal sexual discharge), 282; Muslim, The Book of Menstruation, Chapter Women are obliged to perform ghusl if they emit fluid, 313]

Question 338: What is the ruling if there is no sign of a nocturnal emissions?

Answer 338: If moisture, meaning Mani, is seen then this is the sign of a wet dream. Therefore, the ritual bath becomes obligatory upon them. And if they remember the experience of a wet dream but do not find any sign, then the ritual bath is not obligatory.

Umm al-Mu'mineen Sayyidah 'Aaishah (may Allah be pleased with her) narrates

“The Prophet (sallallahu alayhi wa sallam) was asked about a person who found moisture (on his body or clothes) but did not remember the sexual dream. He replied: He should take a bath. He was asked about a person who remembered that he had a sexual dream but did not find moisture. He replied: Bath is not necessary for him.”

[Sunan Abu Dawood, The Book of Purification, Chapter on a man who finds wetness in his sleep, 236]

Question 339: What convenience is provided to women regarding braids during the ritual bath?

Answer 339: Shaykh ibn Baaz (may Allah have mercy on him) stated that for the ritual bath of Janaba or menstruation, it is not obligatory to undo the braids of the hair. However, it is better to undo the braids for the ritual bath of menstruation. Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) stated that if the hair is so tight that the water does not reach the skin beneath the hair, then it is obligatory to undo it.

However, Shaykh al-Albani (may Allah have mercy on him) preferred the view that it is not obligatory for a woman to undo her braids in the ritual bath of Janaba, but undoing the braids is obligatory for the ritual bath of menstruation, and this is the dominant view according to him.

1) Umm al-Mu'mineen Umm Salama (may Allah be pleased with her) narrates:

"I said: Messenger of Allah, I am a woman who has closely plaited hair on my head; should I undo it for taking a bath, because of sexual intercourse? He (the Holy Prophet) said: No, it is enough for you to throw three handfuls of water on your head and then pour water over yourself, and you shall be purified."

[Sahih Muslim, Chapter: Ruling on the braids of a woman who is doing ghusl, 85-330]

2) It was conveyed to Umm al-Mu'mineen Sayyidah 'Aaishah (may Allah be pleased with her) that 'Abdullah b. 'Amr (may Allah be pleased with him) ordered the women to undo the (plaits) of hair on their heads. She said: How strange it is for Ibn 'Amr that he orders the women to undo the plaits of their head while taking a bath; why does he not order them to shave their beads? I and the Messenger of Allah (sallallahu alayhi wa sallam) took bath from one vessel. I did no more than this that I poured three handfuls of water over my head.

[Sahih Muslim, Chapter: Ruling on the braids of a woman who is doing ghusl, 331]

3) Umm al-Mu'mineen Sayyidah 'Aaishah (may Allah be pleased with her) narrates The Prophet (sallallahu alayhi wa sallam) said to her, when she was menstruating: "Undo your braids and bathe."

[Sunan Ibn Majah, The Book of Purification and its Sunnah, Chapter How a menstruating woman should bathe, 641; Busiri said its narrators are reliable]

Question 340: Is meeting, sitting, dealing, or eating and drinking with a person in a state of Janaba forbidden or disliked in Shari'ah?

Answer 340: It is permissible to meet, sit, deal, and eat and drink with a person in a state of Janaba.

Sayyiduna Abu Hurayrah (may Allah be pleased with him) narrates

The Prophet (sallallahu alayhi wa sallam) came across me in one of the streets of Medina and at that time I was Junub. So I slipped away from him and went to take a bath. On my return the Prophet (sallallahu alayhi wa sallam) said, "O Abu Huraira! Where have you been?" I replied, "I was Junub, so I disliked to sit in your company."

The Prophet (sallallahu alayhi wa sallam) said, "Subhan Allah! A believer never becomes impure."

[Sahih Bukhari, The Book of Bathing (Ghusl), Chapter: (What is said regarding) the sweat of a Junub. And a Muslim never becomes impure: 283, Sahih Muslim, The Book of Menstruation, Chapter: Evidence that the Muslim does not become impure: 371]

Question 341: What are the prohibited acts in the state of Janaba?

Answer 341: Performing the following acts of worship is impermissible in a state of impurity:

- 1) Prayer (Salah)
- 2) Circumambulation (At-Tawaf)
- 3) Sitting in the mosque without necessity.
- 4) Reciting the Quran (see details).
- 5) Touching the Mushaf (Quran) (see details).

Question 342: Is it correct for a menstruating woman or a person in Janaba to stay in the mosque?

Answer 342: According to the majority of scholars, it is not correct for a menstruating woman or a person in the state Janaba (Junubi) to stay in the mosque. However, entering or passing through at a time of necessity is permissible. Shaykh al-Albani (may Allah have mercy on him) allows a menstruating woman to enter and stay in the mosque because there is no established proof for them being forbidden or prohibited.

Similarly Shaykh al-Albani (may Allah have mercy on him) does not prevent a Junubi from sitting in the mosque because the prohibition mentioned in the Quran, according to him, refers to the places of prayer (Salat) and not the physical locations of prayer.

[<https://www.al-albany.com/audios/content/5244/%D9%85%D8%A7-%D8%AD%D9%83%D9%85-%D8%A7%D9%84%D9%85%D9%83%D8%AB-%D9%81%D9%8A-%D8%A7%D9%84%D9%85%D8%B3%D8%AC%D8%AF-%D9%84%D9%84%D8%AC%D9%86%D8%A8>]

Question 343: Is it permissible for a Junubi or a menstruating woman reciting the Holy Quran?

Answer 343: According to the majority of scholars, recitation is forbidden for a Junubi, but according to Shaykh al-Albani, recitation is permissible for a Junubi though it is disliked (Makruh). It is better for a Junubi to perform Ghusl (ritual bath) before reciting. For a menstruating woman, there is an absolute permission compared to a Junubi because performing Ghusl is recommended for her, as scholars have emphasized that it is easy for a Junubi to remove the state of Janabat, whereas menstruation is not within a woman's control to remove.

Note: The permission for recitation in the state of Janabat is not a general rule but is permitted in cases of necessity (Shaykh Razaullah Hafizahullah).

5. Ruling on touching the Mushaf for a Junubi?

It is forbidden (Haram) for a Junubi (one for whom Ghusl is obligatory) to touch the Mushaf (Holy Quran). This ruling is agreed upon by the four schools of jurisprudence—Hanafi, Maliki, Shafi'i, and Hanbali—and a consensus (Ijma) has also been reported on this issue.

Evidences:

First: From the Holy Quran

1) Allah Almighty says: "That (this) is indeed an honourable recital (the Noble Qur'an). In a Book well-guarded (with Allah in the heaven i.e. Al-Lauh Al-Mahfuz). Which (that Book with Allah) none can touch but the purified (i.e. the angels). A Revelation (this Qur'an) from the Lord of the 'Alamin (mankind, jinns and all that exists)." [Surah Al-Waqi'ah: 77–80]

Reasoning: In this noble verse, the pronoun in "None can touch " refers back to the Holy Quran because these verses were revealed in its description.

2) Allah Almighty says: "O you who believe! Approach not As-Salat (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janaba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body." [Surah An-Nisa': 43]

Reasoning: When it is not permissible for a Junubi to stay in the mosque, then by priority, it is not permissible to touch the Mushaf or read from it because the sanctity of the Quran is even greater than that of the mosque.

Second: From the Traditions (Athar)

Abdur Rahman bin Yazid bin Jaber (may Allah have mercy on him) narrates:

We were on a journey with Hazrat Salman (may Allah be pleased with him). He went to fulfill a need and then returned. I said: "O Abu Abdullah! Perform Wudu so that we may ask you about some verses of the Quran." He replied: "Ask me (without touching the Mushaf); for indeed, none touch it (the Mushaf) except the purified." Then we asked him the question, and he recited for us before performing Wudu. Reference: (Ad-Durr al-Saniyyah)

Note: Shaykh al-Albani gave permission for the Junubi and the menstruating woman to touch the Mushaf because the evidence for prohibition is not clear.

[<https://alathar.net/home/esound/index.php?op=codevi&coid=158339>]

Observation: Keeping the opinion of the majority in view, and to avoid disagreement, one should practically act with caution. A Junubi should perform Ghusl and remove the state of Janabat before touching the Mushaf for recitation, because Sheikh al-Albani also describes reciting with Janabat as disliked (Makruh). If there is a necessity—such as moving the Mushaf from one place to another—in

such a case, touching the Mushaf is excused, it is better to pick it up using a cloth or some other barrier.

Question 344: What is the ruling on a menstruating woman reciting the Quran?

Answer 344: Reciting the Quran is permissible for a menstruating woman. This is the view of the Malikis and the Zahiris, and there is an old narration from Imam Shafi'i. It is also the opinion of Imam Ahmad. One narration from him is this, and Imam Tabari, Ibn Taymiyyah, and Ibn Qayyim (may Allah have mercy on them) also held this view. Ibn Uthaymeen (may Allah have mercy on him) chose this, and the Permanent Committee for Fatwa has also issued a fatwa on this.

Question 345: What is the ruling on a menstruating woman touching the Mushaf (Quran)?

Answer 345: Touching the Mushaf is not permissible for a menstruating woman, and the four schools of jurisprudence (Hanafi, Maliki, Shafi'i, and Hanbali) agree on this matter and the consensus of most scholars has been reported on this.

Question 346: What is the ruling on a menstruating woman performing Dhikr (remembrance) of Allah?

Answer 346: Menstruating women and those in postpartum bleeding can perform the Dhikr of Allah, the Mighty and Sublime. On this, the four schools of jurisprudence—Hanafi, Maliki, Shafi'i, and Hanbali—are in agreement. A consensus (Ijma) has been reported on this issue.

Question 347: What is the ruling on a menstruating woman reciting the Quran in the light of contemporary fatwas?

Answer 347: 1) Shaykh Ibn 'Uthaymeen (may Allah have mercy on him): Where only recitation is concerned, there is no evidence for prohibition. However, due to it

being a disputed issue, caution should be exercised regarding touching the Mushaf. If there is a need, she may recite using gloves.

2) Shaykh ibn Baaz (may Allah have mercy on him) also granted permission regarding the recitation of the Quran for a menstruating woman.

3) Imam Malik, Ibn Taymiyyah, and Al-Shawkani (may Allah have mercy on them) also granted permission.

Question 348: What is the ruling on reciting the Quran using a mobile phone or like it without Wudu?

Answer 348: Statement of Shaykh Salih al-Fawzaan (may Allah preserve him): A mobile phone cannot be called a Mushaf. Reciting from a mobile phone is also convenient for menstruating women. Similarly, it is convenient for those who find it difficult to keep the Holy Quran with them at all times, or in such places where a person is present but it is difficult to perform Wudu, because having Wudu is not a condition when reciting from a mobile phone. And Allah knows best.

Question 349: Is it permissible for a person in a state of ritual impurity (Junub) or a woman during menstruation to recite the Quran?

Answer 349: Sayyiduna Abdullah ibn Abbas (may Allah be pleased with him) was in favor of reciting the Quran even in a state of ritual impurity without touching the Mushaf (written book).

Note: The majority, in response to this, say that the statement of Ibn Abbas will be applied to one or two verses for evidence, and not for regular recitation.

Note: However, regarding women reciting during menstruation can recite Dhikr but there is a difference of opinion among the scholars regarding reciting the Quran. Imam Malik, Imam Bukhari, Imam Abu Dawood, and Imam Ibn al-Mundhir (may Allah have mercy on them) say that women, especially those who are memorizers of the Quran, can recite without touching the Mushaf. And Allah knows best.

Question 350: What are the conditions for Ghusl (ritual bath) to become obligatory?

Answer 350: There are nine (9) matters upon which Ghusl becomes obligatory for a Muslim man or woman:

- 1) Ghusl becomes obligatory upon the discharge of Mani with a spurt.
- 2) If a man's private part enters a woman's private part, Ghusl becomes obligatory for both the man and the woman.
- 3) Ghusl becomes obligatory due to a wet dream, whether during sleep or while awake.
- 4) When a Muslim passes away, it is obligatory to give them Ghusl (a martyr is not included in this ruling).
- 5) When someone accepts Islam, Ghusl becomes obligatory for them. Some scholars have called it recommended (Mustahabb) because there is no proof of an order to give Ghusl to every person who recites the Kalimah.
- 6) Ghusl becomes obligatory upon the completion of the period of menstruation.
- 7) Ghusl becomes obligatory upon the cessation of postpartum bleeding (Nifas).
- 8) Ghusl on the day of Friday is recommended according to the majority, but Shaykh al-Albani (may Allah have mercy on him) has given preference to it being obligatory.
- 9) Ghusl is obligatory for a Muslim after burying a non-believer (Kafir). Some scholars consider it recommended.

Question 351: On which occasions is it recommended (Mustahabb) to perform Ghusl?

Answer 351: Those occasions on which the Messenger of Allah (sallallahu alayhi wa sallam) emphasized performing Ghusl:

- 1) Ghusl for Friday, but Shaykh al-Albani (may Allah have mercy on him) has given preference to it being obligatory.
- 2) Ghusl for the two Eid.

- 3) Ghusl is recommended for the person who gives a bath to a deceased person after performing the Ghusl.
- 4) Entering the state of Ihram.
- 5) Ghusl before entering Makkah.
- 6) Ghusl for the day of Arafah. (Based on the reasoning from the established practice of Ali (may Allah be pleased with him)).
- 7) When someone accepts Islam, Ghusl becomes obligatory for them. Some scholars have called it recommended because there is no proof of an order to give Ghusl to every person who recites the Kalimah.
- 8) Ghusl is obligatory for a Muslim after burying a polytheist (Mushrik). According to some scholars, this Ghusl is recommended.
- 9) After regaining consciousness from a state of fainting.
- 10) For a woman with non-menstrual bleeding (Istihadhah), Ghusl for every prayer is recommended and not obligatory.
- 11) Ghusl before every intercourse is recommended and not obligatory.

Question 352: Is one Ghusl (ritual bath) sufficient for both Friday (Jumu'ah) and Janabat (major ritual impurity)?

Answer 352: First Opinion: One Ghusl is sufficient.

Second Opinion: Two Ghusls are necessary according to Shaykh al-Albani (may Allah have mercy on him), because he considers the Friday Ghusl to be obligatory rather than just recommended. Shaykh Razaullah Madani (may Allah preserve him) states: There is no need for two Ghusls on the day of Friday, and it is not obligatory. Because drawing analogy with the issue of Tawaaf (circumambulation) is an invalid analogy (Qiyas ma'al fariq), as two Tawaafs are separate independent entities and their timings are also distinct according to Sharia. Reflecting upon the words of the narration regarding Ghusl: "Whoever performs Ghusl on Friday like the Ghusl of Janabat...".

[*Arabic Text*

Allah's Messenger (sallallahu alayhi wa sallam) said, "Any person who takes a bath on Friday like the bath of Janaba and then goes for the prayer (in the first hour i.e. early), it is as if he had sacrificed a camel (in Allah's cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg. When the Imam comes out (i.e. starts delivering the Khutba), the angels present themselves to listen to the Khutba."

Sahih Bukhari: 881, Sahih Muslim: 850]

This Hadith mentions one Ghusl, not an understanding of two Ghusls.

Question 353: Describe the importance and virtue of Ghusl.

Answer 353: Allah says in the Holy Quran:

Arabic Text

"Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves"

[Surah al-Baqarah: 222]

In another place, Allah says in the Holy Quran,

Arabic Text

"In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure"

[Surah at-Taubah: 108]

Sayyiduan Abu Malik at-Ash'ari (may Allah be pleased with him) narrates,

Arabic Text

"The Messenger of Allah (sallallahu alayhi wa sallam) said: Cleanliness is half of faith."

[Sahih Muslim, The Book of Purification, Chapter: The virtue of wudu': 223 (534)]

Sayyiduna Abu Hurayra (may Allah be pleased with him) narrates that the Prophet (sallallahu alayhi wa sallam) said, "It is Allah's right on every Muslim that he should take a bath (at least) once in seven days."

[Sahih Bukhari: 898]

The Leader of the Believers, Sayyiduna Uthman (may Allah be pleased with him), used to perform Ghusl daily.

Humran bin Abaan (may Allah have mercy on him) says:

Arabic Text

"I used to fetch water for 'Uthman for his purification. Never was there a day that he did not take a bath with a small quantity of water."

[Sahih Muslim, The Book of Purification, Chapter: The virtue of wudu': 231 (546)]

Question 354: Is there a warning of punishment for those who do not adopt cleanliness and purity?

Answer 354: Sayyiduna Abdullah ibn Abbas (may Allah be pleased with them) narrates:

Arabic Text

"Once the Prophet, while passing through one of the graveyards of Medina or Mecca heard the voices of two persons who were being tortured in their graves. The Prophet (sallallahu alayhi wa sallam) said, "These two persons are being tortured not for a major sin (to avoid)." The Prophet (sallallahu alayhi wa sallam) then added, "Yes! (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends)."

Question 355: Explain the types of Ghusl (with respect to obligations and Sunnahs).

Answer 355: Ghusl-e-Mujzi: Ghusl-e-Mujzi is that bath in which only the obligations (Fara'id) of Ghusl are performed, and this Ghusl becomes valid (Al-Ghusl al-Mujzi).

Ghusl-e-Kamil (Complete Ghusl): Ghusl-e-Kamil is that bath in which the Sunnahs are also practiced along with the obligations of Ghusl. For this reason, the scholars have declared this Ghusl as the complete Ghusl, and this is preferred and perfect Ghusl.

Question 356: What is the ruling on performing Wudu before Ghusl?

Answer 356: Shaykh al-Albani (may Allah have mercy on him) has stated in Tamaam al-Minnah that performing Wudu before Ghusl is a Sunnah.

Question 357: Does Ghusl suffice for Wudu?

Answer 357: Ghusl suffices for Wudu at the time when Ghusl is performed due to 'Hadath Akbar' (i.e., menstruation, postpartum bleeding, or ritual impurity). Shaykh ibn Baz (may Allah have mercy on him) says: "When Ghusl for Janabat is performed and both 'Hadath Asghar' (minor impurity) and 'Hadath-e-Akbar' (major impurity) are intended to be purified from, then it will suffice." But if it is a Ghusl other than that, for example, the Friday Ghusl or a bath to remove heat or for cleanliness, then it will not suffice for Wudu, even if it is intended, because the parts are not washed in sequence, which is one of the essential parts of wudu, and because there is no major impurity where minor impurity may be included in the intention (to purify oneself), as is the case with ghusl from janabah. And also because for 'Taharat-e-Kubra' (major purification), the existence of 'Taharat-e-Sughra' (minor purification) based on intention is naturally included, just as it is in the Ghusl of Janabat.

“See: Majmoo' Fatawa al-Akbar, Ibn Baz (10/173).”

Question 358: Is Wudu a condition for Ghusl of Janabat, Ghusl of menstruation, or Ghusl other than Janabat, or is it recommended?

Answer 358: It is recommended and not obligatory. (Shaykh Ibn Baaz (may Allah have mercy on him))

Summary:

1) This is a consensus issue that for any type of Ghusl, Wudu before Ghusl is not a condition. Ghusl will be valid without Wudu. However, this is a separate issue that if Ghusl is performed without Wudu, is it necessary to perform Wudu for prayer or not? Its answer is that in Ghusl of Janabat (where the intention is to be purified from both minor and major impurity), this is possible, whereas in other Ghusls it is not possible to count Wudu within the Ghusl.

2) Wudu before Ghusl is recommended and not obligatory. (Shaykh Ibn Baaz and Shaykh al-Albani (may Allah have mercy on them))

3) In Ghusl of Janabat, if the intention is for both major impurity and minor impurity, then Wudu is achieved with the bath because evidence for this exists (Purify yourselves). (Ibn ‘Uthaymeen (may Allah have mercy on him))

4) For Ghusls other than Janabat, such as for cleanliness or recommended Ghusls, Ghusl is not sufficient for Wudu because evidence was found for Ghusl of Janabat, but in other Ghusls, due to lack of evidence, Wudu will not be counted. The original rule will be considered, which is that sequence in Wudu is obligatory, and Wudu being sufficient in these types of Ghusl has no evidence, unlike Ghusl of Janabat for which evidence exists. Therefore, in other Ghusls, one should first perform complete Wudu or perform Wudu and wash the feet at the end of the Ghusl.

5) If the private part is touched without a barrier during Ghusl, then according to some scholars Wudu is broken, and according to some scholars, if touched with lust without a barrier, then Wudu is broken. (For details, see the discussion on nullifiers of Wudu). In this matter, caution is to repeat the Wudu if the private part is touched without a barrier, so that worship may be performed with certainty rather than in a state of doubt. And Allah knows best.

Note: Shaykh Razaullah Abdul Karim (may Allah preserve him) has given an excellent piece of advice: In the discussion of jurisprudential details, such as disliked or recommended acts, it should not be the case that the method and actual practice of the Sunnah is ignored. The real necessity is that if a correct and proven Sunnah

method of Ghusl or Wudu is available, then that method should be acted upon. This is the method that the Hadith scholars have always preferred. Do not allow the habit of merely sufficing with the obligatory and abandoning the recommended and Sunnah acts to overcome you, but rather adopt the complete following of the Sunnah. To set aside the Sunnah while considering jurisprudential differences and the levels of recommendation is contrary to the temperament of the religion, and it is necessary for a Muslim to avoid this.

Question 359: State the obligations and pillars of Ghusl.

Answer 359:

- 1) To intend (Niyyah) for Ghusl. [Sahih Bukhari: 1]
- 2) And according to Shaykh al-Albani (may Allah have mercy on him), reciting Tasmiyah in Ghusl is also obligatory just as it is in Wudu before entering the bathroom.
- 3) Rinsing the mouth. [Sahih Bukhari: 257]
- 4) Snuffing water into the nose. [Sahih Bukhari: 257]

Note: Shaykh al-Albani (may Allah have mercy on him) considers rinsing the mouth and nose in Ghusl as obligatory while some do not. However, those who do not consider it obligatory in Ghusl do consider it a necessary part of Wudu. According to Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him), the Quranic verse (Purify yourselves) proves its obligation, so one should not skip rinsing the mouth and nose in Ghusl. And Allah knows best.

- 5) Pouring water over the entire body so that no part remains dry. [Sahih Bukhari: 256]
- 6) If the hair on the head is thick, then run the fingers through it (Khilal). (Ibn ‘Uthaymeen (may Allah have mercy on him)) If the hair or body hair is very thick and water does not reach the skin, then it is necessary to rub it well so that water reaches the roots. One should not forget to rub well in such cases. Rubbing is obligatory according to the research and preference of Shaykh al-Albani (may Allah have mercy on him).

7) Hiding one's private parts from people during Ghusl. [Sahih Muslim: 768(338)]

8) If the private part is touched without a barrier during Ghusl, then according to some scholars Wudu is broken, and according to others, it is broken only if touched with lust without a barrier. Caution suggests repeating the Wudu if the private part is touched without a barrier to perform worship with certainty rather than doubt. And Allah knows best.

Question 360: What are the Sunnah way of a complete Ghusl?

Answer 360:

1) To make a detailed intention (Niyyah) by specifying the type of bath. (For example: Intending for Janabat Ghusl, or intending for menstruation/postpartum bath, or intending for Friday bath). According to the majority of scholars, intention is a pillar of Ghusl, though specifying the type is not strictly obligatory.

2) Saying "Bismillah" is recommended (before entering the washroom), but according to Shaykh al-Albani, it is obligatory because there is no difference between Wudu and Ghusl in this regard.

3) Washing both hands.

4) Washing the private parts and removing semen or other impurities from the body.

5) Keeping the complete sequence of Ghusl in mind while bathing. (Sequence is not obligatory in Ghusl).

6) Performing all the steps of Ghusl continuously without any pause.

7) Performing complete Wudu before the bath (just as one performs Wudu for prayer).

8) Pouring water over the head three times while rubbing and massaging it.

9) Massaging and rubbing the whole body (using soap and shampoo is included in this).

10) Ensuring thorough cleaning of parts where dirt may accumulate, such as the armpits, knees, and every fold or crease of the body.

11) Starting all actions of the bath from the right hand side.

Note: After performing Ghusl from major impurity (Hadath Akbar) it also suffices for Hadath Asghar. If someone intended for both when performing Ghusl, their Wudu is complete; and according to the correct opinion, even if they didn't explicitly intend to end minor impurity, it still ends. This is the position of the Hanafi, Maliki, and Shafi'i schools, and it was adopted by Ibn Taymiyyah and Ibn 'Uthaymeen (may Allah have mercy on them), with consensus reported on this matter.

Question 361: What are the disliked acts of Ghusl?

Answer 361: The disliked acts of Ghusl in which people often unintentionally engage are:

- 1) Excessive use of water beyond the limit.
- 2) Performing Ghusl in still water.
- 3) Having doubt and suspicion regarding purity after Ghusl.
- 4) Starting the Ghusl from the left side of the body.
- 5) Without a valid excuse, merely wiping the body instead of washing it during Ghusl.

Sunnah Method of Performing Ghusl

Question 362: Describe the prescribed way of performing general Ghusl.

Step 1	[illustration]	Make the intention (Niyyah) for Ghusl in the heart.	Sahih Bukhari: 248 Sahih Muslim: 316 [721]
Step 2	[illustration]	Wash both hands up to the wrists.	Sahih Bukhari: 262 Sahih Muslim: 316 [721]

Step 3	[illustration]	Rinse the mouth. (Three times)	Sahih Bukhari: 248 Sahih Muslim: 316 [721]
Step 4	[illustration]	Put water into the nose. (Three times)	Sahih Bukhari: 248 Sahih Muslim: 316 [721]
Step 5	[illustration]	Wash the face. (Three times)	Sahih Bukhari: 248 Sahih Muslim: 316 [721]
Step 6	[illustration]	Wash both hands including the elbows.	Sahih Bukhari: 248 Sahih Muslim: 316 [721]
Step 7	[illustration]	Wipe the head (Masah). (Once)	Sahih Bukhari: 248 Sahih Muslim: 316 [721]
Step 8	[illustration]	Wipe the ears (Masah). (Once)	Sahih Bukhari: 248 Sahih Muslim: 316 [721]
Step 9	[illustration]	After completing the Wudu, pour water over the head three times, perform Khilal (running fingers through) the hair of the head, and rub the head.	Sahih Bukhari: 248 Sahih Muslim: 316 [721]
Step 10	[illustration]	Pour water over the entire body; first pour/put water on the right side of the body, then on the left side, and also rub your body and pour water until every limb and part of the body is thoroughly wet. (During this, scholars have also permitted performing Ghusl using soap and shampoo.)	Sahih Bukhari: 248 Sahih Muslim: 316 [721]
Step 11	[illustration]	At the end of the Ghusl, wash both your feet. (Some scholars have mentioned washing the feet along with the Wudu.)	Sahih Bukhari: 248

			Sahih Muslim: 316 [721]
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Question 363: Describe the prescribed way of performing Ghusl of Janaba/ Ghusl of Menstruation and Post-Natal Bleeding.

Step 1	[illustration]	Make the intention (Niyyah) for Ghusl in the heart (man/woman if it is for Janabat, make the intention for Janabat; if women are purifying from menstruation or postnatal bleeding, make the intention for that; similarly, if a man/woman had a nocturnal emission, make that intention in the heart).	Sahih Bukhari: 248 Sahih Muslim: 316 [721]
Step 2	[illustration]	Wash both hands up to the wrists.	Sahih Bukhari: 262 Sahih Muslim: 316 [721]
Step 3	In the case of Ghusl for Janabat after washing the hands, the person (man or woman) should thoroughly wash their private parts, thighs, or anywhere else where impurity is present. After this, perform Wudu and then complete the remaining steps of Ghusl.		Sahih Muslim: 316 [721]
Step 4	[illustration]	Rinse the mouth. (Three times)	Sahih Bukhari: 248 Sahih Muslim: 316 [721]
Step 5	[illustration]	Put water into the nose. (Three times)	Sahih Bukhari: 248 Sahih Muslim: 316 [721]
Step 6	[illustration]	Wash the face. (Three times)	Sahih Bukhari: 248 Sahih Muslim: 316 [721]

Step 7	[illustration]	Wash both hands including the elbows.	Sahih Bukhari: 248 Sahih Muslim: 316 [721]
Step 8	[illustration]	Wipe the head (Masah). (Once)	Sahih Bukhari: 248 Sahih Muslim: 316 [721]
Step 8	[illustration]	Note: There is no Masah (wiping) of the head in the Ghusl of Janabat.	Sunan al-Nasai: 422 [Authentic]
Step 9	[illustration]	After completing the Wudu, pour water over the head three times, perform Khilal (running fingers through) the hair of the head, and rub the head.	Sahih Bukhari: 248 Sahih Muslim: 316 [721]
Step 10	[illustration]	Pour water over the entire body; first pour/put water on the right side of the body, then on the left side, and also rub your body and pour water until every limb and part of the body is thoroughly wet. (During this, scholars have also permitted performing Ghusl using soap and shampoo.)	Sahih Bukhari: 248 Sahih Muslim: 316 [721]
Step 11	[illustration]	At the end of the Ghusl, wash both your feet. (Some scholars have mentioned washing the feet along with the Wudu.)	Sahih Bukhari: 248 Sahih Muslim: 316 [721]
Note: For Ghusl following menstruation or postnatal bleeding, it is mandatory to undo the hair of the head and perform Ghusl.			Sunan Ibn Majah: 641
Note: If a woman is performing Ghusl for menstruation or postnatal bleeding, she must undo all her hair. However, for Ghusl of Janabat, if the hair is braided, it is sufficient to pour water over them without undoing them (though reaching water to the roots of the hair is mandatory).			
Note: It is commonly known that if hair is braided, one should pour water five times instead of three times over the head, but this is not proven (and the source is considered weak).			Sunan Abi Dawud: 241 [Weak]

Note: In Ghusl, maintaining a specific order and continuity is not an obligatory pillar; however, both these things are Sunnah (preferred).

Question 364: What is the Sunnah method of Ghusl Janabat?

Answer 364:

- 1) It is obligatory to make an intention (Niyyah) before performing Ghusl. [Sahih Bukhari: 1]
- 2) One should enter the washroom reciting 'Bismillah'. Reciting Bismillah is obligatory if remembered; however, if forgotten, the Ghusl remains valid and there is no need to repeat it, as there is no strictness in forgetting such supplications, but rather it is pardoned.
- 3) Both hands should be washed; this is Sunnah. However, if one is waking up from sleep and needs to dip hands into water, then washing hands first is obligatory. Therefore, if there is a container like a mug etc., wash the hands with it first, otherwise do not put hands into a bucket or similar vessel without washing them thoroughly.
- 4) Then, pour water with the right hand onto the left hand and wash away any impurity present on the body.
- 5) Then, wash the hands thoroughly with soap or soil.
- 6) Then, perform Wudu like the Wudu for prayer (omitting only the feet). Rinse the mouth and clean the nose (three times). Wash the face (three times). Wash both hands including elbows. Note: Wiping (Masah) of the head is not mandatory in Ghusl Janabat, but optional, because water is to be poured over the head three times, which will soak the head.
- 7) Then, rub the fingers so water could reach the roots.
- 8) Then, take water and penetrate the layers of the hair on the head with the fingers.
- 9) Then, pour three handfuls of water over the head so that the water reaches the skin.

- 10) Then, pour water over the entire body and remove anything that prevents water from reaching the skin.
- 11) If there is hardened dirt on the body or, in winter days, something like dryness or oil, or if women have something like nail polish, it is necessary to remove it; i.e., complete the Ghusl by rubbing and cleaning it properly.
- 12) Places where dirt can accumulate should be cleaned thoroughly by rubbing, such as the armpits, thighs, knees, and navel-like areas.
- 13) Finally, move away from that spot and wash both feet. [Sahih Bukhari: 248, 257, 272]
- 14) Ghusl should be started from the right side. [Sahih Bukhari: 168, 258]
- 15) For a woman in Ghusl Janabat, if it is difficult to undo braided hair, it is not necessary to open them, but it is necessary for water to reach every hair. (Sunan Abi Dawood: 255). However, in Ghusl for menstruation it is obligatory to undo them.
- 16) Care should be taken in the use of water while performing Ghusl; the Messenger of Allah (sallallahu alayhi wa sallam) used to perform Ghusl with a small amount of water. [Sahih Bukhari: 201]
- 17) Ghusl should be performed by hiding and covering the private parts. [Sunan Abi Dawood: 4012]
- 18) Water left over by a woman can be used for Ghusl if she was careful while performing her Ghusl. [Sunan Abi Dawood; Sahih Muslim: 323]
- 19) Husband and wife can perform Ghusl Janabat together. [Sahih Bukhari: 261]
- 20) In a washroom where the toilet is also attached, bathe in a spot far enough from the toilet area so that no splashes reach it. [Fatawa al-Lajnah ad-Da'imah: 5/86]
- 21) There is no need for Wudu after the Sunnah Ghusl (Sunan Abu Dawood: 250), provided that the private parts are not touched after performing Wudu during the Ghusl.
- 22) After Ghusl, the use of a towel and shaking the water off the hands is permissible. [Sahih Bukhari: 276]

Question 365: How did menstruation begin in women?

Answer 365: Regarding the beginning of menstruation, there is a mawquf narration (attributed to a companion) from Sayyiduna Abdullah ibn Mas'ud (may Allah be pleased with him):

Arabic Text

"And the saying of the Messenger of Allah (sallallahu alayhi wa sallam) is that this is a thing which Allah has written into the destiny of the daughters of Adam (alayhis salam). Some scholars have said that menstruation first appeared among the Children of Israel, but Abu Abdullah (Imam Bukhari) says that all women are included in the narration of the Messenger of Allah (sallallahu alayhi wa sallam)." This means that based on the narration, the statement of some scholars is refuted.

[Sahih Bukhari, The Book of Menstruation, [1] Chapter: How Menstruation Began: In this explanation, Imam Bukhari (may Allah have mercy on him) has narrated this as a mu'allaq (suspended) report]

Umm al-Mu'mineen Sayyidah 'Aaishah (may Allah be pleased with her), narrates:

Arabic Text

We set out with the Prophet (sallallahu alayhi wa sallam) for Hajj and when we reached Sarif I got my menses. When the Prophet (sallallahu alayhi wa sallam) came to me, I was weeping. He asked, "Why are you weeping?" I said, "I wish if I had not performed Hajj this year." He asked, "May be that you got your menses?" I replied, "Yes." He then said, "This is the thing which Allah has ordained for all the daughters of Adam. So do what all the pilgrims do except that you do not perform the Tawaf round the Ka'ba till you are clean."

[Sahih Bukhari: 305]

From this narration, it is learned that the beginning and start of menstruation is from the daughters of Adam (alayhis salam).

Some scholars has the view that menstruation first appeared in the Bani' Israel and their reason is that this narration is an Israelite narration. Imam Bukhai and majority of hadith scholars (may Allah have mercy on all of them) have rejected

the idea that menstruation began with the women of the Children of Israel, though such narrations are found in Musannaf Abdur Razzaq.

Furthermore, it is also proven (scientifically) that menstruation is a sign of health and fitness for women. And if a woman is not pregnant and does not have periods, then this is a type of disease; scholars say that Allah has created women in such a way that menstruation is necessary for them and this is not in the hands of women.

Therefore, women should be patient during menstruation; Allah will grant them reward and merit. From all these references, it is known that menstruation has existed from before; it did not start with the women of the Children of Israel, but rather it was written in the favor of women from the very first day. And Allah knows best.

Question 366: What is the cause of menstruation and its reason?

Answer 366: Because of encouraging [Adam (alayhis salam)] to go near the tree, Hawwa (alayhis salam) was given this punishment that pregnancy and childbirth would be painful for her...

1) This narration is based on Israelite traditions, and for this reason, it is not a valid proof. And Allah knows best.

2) Scholars have refuted the Israelite narration, stating that in Israelite reports, the original responsibility and error is attributed to Hawwa (alayhis salam), whereas in the Quran, the mistake is attributed to both of them, and Allah accepted the repentance of both.

3) "They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.""

[Surah al-A'raf: 23]

4) This is also evidence: "So he misled them both with delusion" [Surah al-A'raf: 22]

5) In the Holy Quran, both Adam (alayhis salam) and Hawwa (alayhis salam) were addressed, and the responsibility for the mistake was not placed solely on Hawwa (alayhis salam). Both were influenced by the whispering of Satan, ate from the forbidden tree, and then both collectively asked for forgiveness from Allah.

In the Holy Quran, the responsibility for the mistake was not placed on Hawwa (alayhis salam) alone, but rather both participated in the act as partners, and then both repented together.

Question 367: What is the color of menstrual blood?

Answer 367: Scholars say that the color of menstrual blood is red, black, muddy/cloudy, and yellow; Shaykh al-Albani (may Allah have mercy on them) says that the muddy color between black and white is called menstruation.

Question 368: What is the difference in menstruation and irregular bleeding (Istihadhah)?

Answer 368: The difference in menstruation and irregular bleeding (Istihadhah) is as follows:

Difference between menstruation and irregular bleeding			
Symptom		Menstruation	Istihadhah
1)	Color	Black	Red
2)	Consistency	Thick	Thin
3)	Odor	Foul	No smell
4)	Clotting	Does not clot after flowing	Clots after flowing

Question 369: What is the duration of menstruation?

Answer 369: There is no fixed duration, age, or time for menstruation and there is a difference of opinion among jurists on this matter.

Note: The prevailing view is that there is no fixed minimum or maximum duration for menstruation.

Imam al-Shawkani (may Allah have mercy on him) states there is no evidence for this in the Quran or Hadith, and the narrations mentioned are weak or fabricated.

[Al-Sayl al-Jarrar, Vol. 1, p. 90.]

Question 370: At what age does menstruation start?

Answer 370: Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) mentioned that Imam Darimi (may Allah have mercy on him) had a long discussion on this, refuted various opinions, and concluded that whenever a woman sees blood, the ruling of menstruation will apply regardless of her age. This is also the view of Imam Ibn Taymiyyah and Shaykh Albani (may Allah have mercy on them).

[Majmoo al-Fatawa Ibn Taymiyyah: 19/237; al-Dima' al-Tabi'iyah, p. 7; al-Sharh al-Mumti': 1/400.]

Question 371: At what age does menstruation end?

Answer 371: Some say fifty years, but the prevailing view is that if blood appears after that age, it will still be counted as menstruation, as the Quran and Hadith do not specify a time for it to stop.

The preponderant view in this matter is that as long as a woman sees blood according to its known characteristics, it is menstruation. This is also because there is no age limit for a woman to start or stop menstruating. Therefore, if a woman sees blood even after fifty years of age, it will be counted as menstruation and all rulings of menstruation will apply to her. She will stop praying and fasting during menstruation and will make up for the missed fasts after purifying herself and performing Ghusl. If a woman has a habit where she sees yellow or murky blood, it will be counted as menstruation according to her habit. However, if it appears after the days of menstruation (the period of purity), it will not be counted as menstruation, and there is no difference whether it appears before or after her usual dates. Therefore, when a woman sees blood even after fifty years of age, she should stop praying and fasting; her purity will be counted after it stops and she performs Ghusl. This is the most correct view because there is no fixed age for menstruation to stop. (However, some people—among the Hanbalis—hold the position that if a woman sees blood after fifty years of age, it will not be counted as menstruation. After fifty years of age and beyond her habit, blood will not be looked at even if it is black; even then it will not

be counted as menstruation. Consequently, if a woman sees blood after fifty years of age, she will not stop praying or fasting, nor will Ghusl be obligatory upon her. Shaykh Ibn ‘Uthaymeen says: In our view, this opinion is not correct.)

Question 372: What is the duration of purity (Tuhr)?

Answer 372: The duration of purity is not fixed.

Question 373: What is the ruling on blood that occurs during pregnancy?

Answer 373: The blood that occurs during pregnancy is not menstruation, but some other blood. Scholars have issued this decision based on research and modern technology.

Question 374: What is the sign of purity (the sign that menstruation has ended)?

Answer 374: "Al-Qassah Al-Baydhaa' " (white discharge)—this refers to the white fluid that comes out when menstruation ends. If this white fluid does not come out, the second sign of purity is "dryness." A woman can determine this by using cotton; if no blood, yellow color, or murkiness appears on the cotton, it means menstruation has stopped and purity has been attained.

Question 375: Will the counting be based on days or the blood during menstruation?

Answer 375: If someone experiences an increase or decrease in days contrary to their habit (e.g., the habit was 7 days but it became 6 or 8 days), then the number of days is not considered. The ruling is based on the presence or absence of menstrual blood.

Question 376: What is the ruling if a woman sees yellow, murky/muddy, or a color between yellow and black, or just moisture?

Answer 376: If a woman sees yellow, murky, or a color between yellow and black, or just moisture, there are two cases:

First Case: If these occur during the state of menstruation or are found before attaining purity, they will be joined with the menstruation and counted as menstruation.

Second Case: If all these colors and moisture are found during the state of purity, they will not be counted as menstruation.

Question 377: What is the ruling if menstruation starts again after the age of menopause?

Answer 377: If it has the characteristics of menstrual blood, it will be counted as menstruation. If it is yellow or murky/muddy in color, it will not be counted as menstruation.

Question 378: If only a drop of blood is seen but not in a continuous flow, will it be counted as menstruation or not?

Answer 378: If only a drop of blood is seen but not in a continuous flow, it will not be counted as menstruation.

Question 379: What is the ruling regarding the nature and characteristics of menstrual blood, and prayer and fasting?

Answer 379: Regarding the characteristics of menstrual blood, if a woman's menstrual bleeding stops during the blessed month of Ramadan and then starts again after a few days, and the blood that comes out is recognized by its odor, color, and quality as having the signs of menstruation, then this will be called menstrual blood. Even if the duration of purity between the first and second menstruation is short, it will still be called menstruation if the aforementioned signs are present. If the blood is devoid of these signs, it will be called Istihaadah (non-menstrual bleeding).

If a woman is afflicted with Istihadhah, there is no prohibition for her to fast or pray. For a menstruating woman, fasting and prayer are prohibited, in fact, if a woman performs prayer or fasting despite being in a state of menstruation, she will be considered a sinner.

Question 380: Is it obligatory for a menstruating woman to make up for (Qada) prayers and fasts?

Answer 380: There is no Qada (making up) of prayers for a menstruating woman, but it is obligatory to make up for the missed fasts.

Question 381: What is the reason for the ruling not to pray during menstruation?

Answer 381: Scholars say that women are exempt from making up the prayers of the days of menstruation because making up 30 to 35 prayers every month is very difficult. Some women experience menstruation for up to ten days; if the prayers of those days are totaled, they would have to make up approximately three and a half to four months of prayers in a year. This is a very difficult task, especially since the regular timely prayers are also obligatory. Therefore, many difficulties could arise for women. Thus, all prayers during the days of menstruation are exempt for women. As far as the Qada of fasts is concerned, there is ease in it; meaning that excluding Ramadan, women have 11 months, and in those eleven months, six or seven fasts can be easily completed. Furthermore, there are no other obligatory fasts during the makeup of these fasts, which is why menstruating women have been commanded to make up the obligatory fasts of Ramadan, while all prayers occurring during the days of menstruation have been forgiven. This is a very big gift from Allah for the women of Islam.

Question 382: What is permissible and impermissible for a menstruating women?

Answer 382: It is forbidden for a woman in a state of menstruation or post-natal bleeding to perform Salah, whether it is obligatory or voluntary. After becoming pure, it is not required to repeat or make up for these missed prayers.

First View: Reciting the Quran is forbidden.

Second View: The second view is preponderant and strong, which is that recitation is permitted because there is no authentic or Marfu' narrations prohibiting it. (Imam

Bukhari, Ibn Jarir, Ibn al-Mundhir, Malik, and Shafi'i in his "Old School" (Al-Qadim)—as mentioned by Ibn Hajar in Fath al-Bari (may Allah have mercy on all of them). Imam Ibn Taymiyyah (may Allah have mercy on all of them) stated that the narration:

Arabic Text

is a weak Hadith according to the consensus of the scholars of knowledge.

[Majmoo' al-Fataawa of Imam Ibn Taymiyyah: 26/191]

There is no disagreement regarding the permissibility of Dhikr (remembrance), studying books of Hadith and Fiqh, Duas (supplications), and saying "Ameen."

Question 383: Is it permissible for the menstruating women to fast?

Answer 383: Fasting is forbidden. It is mandatory to make for the fasts after Ramadan. In fact, she will be sinful if she fasts in the state of menstruation or post-natal bleeding; even if she does fast, it will be mandatory for her to make up for those Ramadan fasts.

Question 384: Is it permissible to have intercourse with a menstruating women?

Answer 384: Anas (may Allah be pleased with him) narrated that among the Jews, when a woman menstruated, they would not eat with her or stay with her in the same house. When the companions asked the Prophet (sallallahu alayhi wa sallam) about this, the following verse was revealed:

Arabic Text

They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allah loves those who turn unto

Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).

[Surah al-Baqarah: 222]

This means that being "separate" from women during menstruation means not having intercourse, and everything else is lawful. When this news reached the Jews, they said: "This person (meaning the Messenger of Allah (sallallahu alayhi wa sallam)) wants to oppose us in every matter". Upon hearing this, Sayyiduna Usaid bin Hudair and Sayyiduna Abbad bin Bishr (may Allah be pleased with them) came and submitted: "O Messenger of Allah! The Jews say such and such; why should we then not also have intercourse with menstruating women?" (Meaning, the Jews consider our opposition bad and are jealous of it, so we should oppose them thoroughly). On hearing this, the color of the Messenger of Allah's (sallallahu alayhi wa sallam) face changed (due to their suggestion of why not have intercourse), and the Prophet (sallallahu alayhi wa sallam) felt bad because it was against the Quran. We (the companions) thought the Prophet (sallallahu alayhi wa sallam) was angry with these two individuals. They got up and left, and in the meantime, someone brought a gift of milk to the Prophet (sallallahu alayhi wa sallam). The Prophet (sallallahu alayhi wa sallam) sent for those two, called them back, and gave them milk to drink; then they realized the Prophet (sallallahu alayhi wa sallam) was not angry with them.

The view of the majority of scholars is also that apart from intercourse, physical contact is permissible as it is in the narration that the Prophet (sallallahu alayhi wa sallam) would also engage in such contact with his pure wives in this state, but they would be wearing a lower garment.

[Sunan Abi Dawud: 272; graded authentic by Shaykh al-Albani]

Kissing and physical contact are permissible, but intercourse is forbidden. One who has intercourse will be a sinner and expiation (Kaffara) will be mandatory (one Dinar or half a Dinar / Sahih al-Albani: 264). If it happens unintentionally—without knowing whether there is menstruation or not—then there is no expiation. The value of a Dinar is 4 grams and 25 milligrams of gold.

Note: After becoming pure, intercourse is not permissible until a ritual bath (Ghusl) is performed: "...until they are pure"

[Surah Al-Baqarah: 222].

Question 385: Is it permissible for the menstruating women to perform Tawaf?

Answer 385: There is no harm in performing Sa'i, throwing pebbles (Rami Jamar), and staying at Muzdalifa.

[Narration of Sayyidah 'Aaishah (may Allah be pleased with her): 294; Sahih Muslim: 1211]

For a menstruating woman, the Tawaf of Farewell (Tawaf-e-Wada) is waived. However, it is mandatory to perform the Tawaf that is a pillar of Umrah and Hajj after waiting for purity. But if a woman starts menstruating during Umrah or Hajj, and her Mahram is compelled to return immediately, and she cannot wait to become pure, or she faces the compulsion of travel and return, then some scholars have allowed Tawaf in this state under desperate circumstances. However, it should be remembered that this permission should not be taken without a valid reason because the fatwas of the majority of scholars do not mention a concession of this nature. Therefore, it should only be acted upon at the time of severe compulsion and necessity, and in general circumstances, the original ruling of Sharia—which is to observe purity after Tawaf—should be maintained. Regarding this permission, the fatwa of the scholars can be seen below.

A question was asked of the Permanent Committee for Ifta: "A woman came in the state of Ihram for Umrah, and reached Makkah after her menstruation started. Her Mahram is compelled to travel immediately and she has no one else in Makkah besides him. What is the ruling for her?".

The committee replied: "If the matter is as described, that the woman's menstruation started before the Tawaf and she is in Ihram, and her Mahram is compelled to travel immediately and no other Mahram or husband is available in Makkah, then in such a case, the condition of being pure to enter the Masjid and for Tawaf will be waived for this woman because it is a necessity". Therefore, while taking precautionary measures, she should perform the Tawaf and Sa'i for Umrah. However, if it is possible for her to return with her husband or Mahram, and the distance is short and

the expenses are easy, then she should return immediately when the menstruation ends and perform the Tawaf for Umrah in a state of purity.

Regarding this, Allah says: "Allah intends for you ease and does not intend for you hardship". And He said: "Allah does not charge a soul except [with that within] its capacity". And He said: "and [He] has not placed upon you in the religion any difficulty". And He said: "So fear Allah as much as you are able".

The Messenger of Allah (sallallahu alayhi wa sallam) said: "When I command you with a matter, perform it as much as you are able". Furthermore, there are many texts available for such occasions to remove ease and difficulty, as we have mentioned. This same issue has also been stated by several people of knowledge, among whom are Shaykh-ul-Islam Ibn Taymiyyah and his student Allamah Ibn al-Qayyim (may Allah have mercy on them).

[End of quote from "Fatawa Islamiyyah" 2/238]

Question 386: Is it permissible for the menstruating women to sit inside the mosque?

Answer 386: First View: *Arabic Text*

“Turn the direction of these (doors) from the mosque I do not make the mosque lawful for a menstruating woman and for a person who is sexually defiled”.

[Sunan Abi Dawud: 232, graded weak by Shaykh al-Albani]

This Hadith is weak; based on this verse, by making an analogy with one in a state of Janaba and on the basis of the narration, staying in the Masjid for a menstruating woman was declared forbidden.

Second View: Not forbidden—Shaykh al-Albani (may Allah have mercy on him) called the second view strong and correct: there is no evidence for the prohibition and one [additional] piece of evidence is that he (sallallahu alayhi wa sallam) prevented from doing Tawaf and not from other acts of worship.

Note: Some scholars keep the menstruating woman away from the place of prayer (Musalla); there are two answers for this:

1) In a narration of Sahih Bukhari, it is mentioned that they stay behind the rows so that the rows do not break because of them (menstruating women) (H: 971).

2) By "Musalla," what is meant in some narrations is the prayer. [Sahih Muslim: 890]

Note: For menstruating women, a separate hall or room should be made in the Masjid away from the place of prayer so that a way out of the disagreement can be formed, In Sha Allah, so that the opinion of those who follow both views in the Masjid is respected and menstruating women are not deprived of listening to the lessons of the scholars.

Question 387: Is it permissible for the menstruating women to divorce her husband?

Answer 387: Giving divorce in the state of menstruation is forbidden (as is clear from the meaning of 'Iddah); divorce should be given in a state of purity (Tuhr) in which intercourse has not taken place (refer to the commentary of Ibn Abbas, may Allah be pleased with him).

Question 388: What is the ruling on medicines that stop menstruation?

Answer 388: It is permissible (Ibn Baaz (may Allah have mercy on him)):

- 1) It should not be harmful.
- 2) The husband's permission should be obtained.

Question 389: What is the ruling on starting menstruation with medicines?

Answer 389: It is permissible.

It should not be a trick to avoid fasting.

The husband's permission should be obtained.

Question 390: What is the ruling on fasting if menstruation begins before Maghrib?

Answer 390: Abu Sa'id al-Khudri (may Allah be pleased with him) narrates that the Holy Prophet (peace be upon him) stated:

Arabic Text

The Prophet (sallallahu alayhi wa sallam) said, "Isn't it true that a woman does not pray and does not fast on menstruating? And that is the defect (a loss) in her religion."

[Sahih Bukhari, The Book of Fasting, Chapter: The menstruating should leave the Saum and Salat: 1951]

If a woman's fast is broken due to the start of menstruation before Maghrib, the making up of this fast is obligatory upon her. There is a consensus among the scholars that it is forbidden for a woman in the state of menstruation to observe an obligatory or voluntary fast. If a woman sees menstrual blood at any time during the day, her fast is broken.

Question 391: What is the ruling on a woman becoming pure before Fajr during Ramadan?

Answer 391: The basic principle here is that if a woman becomes pure during the month of Ramadan before Fajr, even if it is just one minute before, then fasting on that day is mandatory for her because she has become pure. In this case, her fast is valid, although she is allowed to delay the ritual bath (Ghusl) until after the break of Fajr. Some women believe that if menstruation starts after Iftar, then the fast for that day becomes invalid. This is not correct at all, nor is there any evidence for this in the Quran and Hadith. Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) says that if a woman starts her menstruation even one minute after Iftar, her fast for the day is complete and valid.

Question 392: What is the ruling on combining two prayers after becoming pure?

Answer 392: When a woman becomes pure from menstruation at the time of Asr, it is mandatory for her to pray both Dhuhr and Asr by combining them. Similarly, if

she becomes pure at the time of Isha, it is mandatory to pray both Maghrib and Isha together. There are three views on this:

- 1) Perform both prayers (preferred by Shaykh Ibn Baaz (may Allah have mercy on him)).
- 2) Perform only the prayer of that specific time (preferred by Ibn ‘Uthaymeen (may Allah have mercy on him)).
- 3) The precautionary view is to perform both.

Question 393: What is the ruling regarding a woman who begins menstruating after the time for prayer has started, and what is the ruling on the missed prayer?

Answer 393: Therefore, if a woman begins menstruating after the start of a prayer time and she has not yet performed that prayer, then after becoming pure from menstruation, she must only make up (perform Qada of) that specific prayer during which the menstruation began. Aside from that, any prayers missed while she was menstruating are excused; accordingly, the scholars are in agreement that there is no Qada (make-up) for the prayers missed during the course of menstruation.

Question 394: What is the ruling on prayer if a woman starts her period a few minutes before the time ends?

Answer 394: If a woman starts her period at a time when there was enough time for even one or two rak'ahs to be prayed, but she could not perform the prayer at that time, she must make up for that prayer after achieving purity, this is an obligation upon her.

Just as in a state of purity, catching only one rak'ah before sunset is considered catching the Asr prayer, similarly, if a woman starts her period during a time long enough to pray one rak'ah and her prayer was missed, then making up for that prayer is obligatory upon her. And Allah knows best.

Question 395: What is the ruling on a woman becoming pure after dawn during Ramadan?

Answer 395: Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) says: If a menstruating woman becomes pure after the break of dawn there are two opinions among the scholars regarding this matter:

The First Opinion:

If a menstruating woman becomes pure after the break of dawn, she should refrain from eating and drinking. However, this will not be counted as a fast for her and she must make up for this fast. This is the well-known position of the school of Imam Ahmad ibn Hanbal (may Allah have mercy on him).

The Second Opinion: This is that if a woman becomes pure from menstruation after the break of dawn, she is permitted to eat and drink on that day. This is because it is not valid for her to keep the fast that day, as she was menstruating at the time the fast began. Since it will not be counted as a fast for her, there is no harm eating and drinking. It is not mandatory for her to remain like a fasting person because a fast begins at a specific time, and at that time, she was not in a state to fast; rather, it was forbidden for her to fast until that moment. Everyone is aware of this fact that Fasting is a legal act of worship, and for it, the intention must be made before the break of dawn, and one must refrain from eating and drinking from that time until sunset. In this matter, the second opinion is correct and preponderant.

However, both opinions agree on one point which is she must make up for this fast in any case.

[60 Questions and Answers regarding the Rulings of Menstruation by Ibn 'Uthaymeen, page number: 119, Publisher: Dar al-Qimah]

Question 396: What is the ruling on a woman starting her menstruation during the early part on a day of Ramadan?

Answer 396: Statement of 'Ata ibn Abi Rabah (may Allah have mercy on him):

Someone asked 'Ata ibn Abi Rabah (may Allah have mercy on him) that if a woman starts her period during the early part of any day in Ramadan, what should she do? 'Ata ibn Abi Rabah (may Allah have mercy on him) says for that woman:

She is permitted to eat and drink.

[Musannaf Ibne Abee Shaybah: 6/15, Book of Fasting, "Chapter regarding the woman who menstruates in the early part of a Ramadan day," Hadith number: 9589, Publisher: Dar Kunuze Ishbelia, Riyadh, Researcher: Saad bin Nasir bin Abdul Aziz Abu Habib Al-Shathry]

Question 397: What is the ruling on reciting the Holy Quran for a menstruating woman?

Answer 397: Imam Malik (may Allah have mercy on him) and Imam Ahmad ibn Hanbal (may Allah have mercy on him) have permitted a menstruating woman to recite the Holy Quran, as Imam ibn Taymiyyah has mentioned in his fatwas. And Allah knows best.

Different perspectives found in the sayings of those who declare the recitation of the Quran prohibited for a menstruating woman are:

Those who say that it is not permissible for a menstruating woman to recite the Holy Quran base it on that menstruation and Janabah are related to Hadath Akbar. Accordingly, a sahih (authentic) hadith prohibits a person in a state of janabat from reciting the Quran. Therefore, they say that since the impurity of menstruation is greater than the impurity of Janabah, the ruling applicable to Janabah should apply even more strictly to menstruation. Thus, they believe reciting the Quran is prohibited for a menstruating woman. However, there is a difference of opinion among those who hold this view, from which a possibility of permissibility also arises.

1) Some scholars say that a menstruating woman can recite a small, short verse or a small piece of the Holy Quran, and a menstruating woman who is a teacher can teach by reciting word by word separately.

2) Some say that a menstruating woman can recite the Holy Quran in her heart without moving her tongue.

3) Some say that a menstruating woman can recite daily supplications, such as prayers for eating, sleeping, the prayer for entering the restroom, or saying "Alhamdulillah" upon sneezing or responding to it; in short, she can read all daily remembrances (adhkar) and supplications.

Question 398: Can a person in a state of Janabah and a menstruating woman recite the Quran?

Answer 398: 1) A menstruating woman can recite the Holy Quran.

2) The narrations mentioned regarding the prohibition in this matter are weak.

3) Some scholars say that just as dhikr, tasbeeh (glorification), and tahleel (proclamation of faith) are permissible for a menstruating woman, the recitation of the Holy Quran is also permissible for her in the same regard. This is because some women have long menstrual periods, and if they are not allowed to recite the Holy Quran, there is a fear they may forget the Quran.

4) A menstruating woman can touch and pick up the Holy Quran using a cover (ghilaaf) etc.

5) It is permissible to recite the Holy Quran even if a menstruating woman is sitting with you and you have your head in her lap.

6) The majority of scholars are of the opinion that it is not permissible for a menstruating woman to recite the Holy Quran.

7) Some scholars say that it is permissible for a menstruating woman to recite the Holy Quran.

Question 399: What is the method of holding and touching the Holy Quran during menstruation and post-natal bleeding?

Answer 399: Abu Wa'il used to send his menstruating maid servant to bring the Qur'an from Abi Razin by carrying it from the hanger (of its case).

[Sahih Bukhari, The Book of Menstruation, Chapter 3; Imam Bukhari (may Allah have mercy on him) mentioned this as Mu'allaq and Imam Ibn Abi Shaybah (may Allah have mercy on him), in his Musannaf, mentioned this as Ma'usul]

Therefore, it is understood from this report that menstruating women and those with post-natal bleeding should not touch the Holy Quran directly. However, they can touch it through a barrier. This means that if the Holy Quran is in a cover/case, they can touch it, or they can touch and hold it while wearing gloves. And Allah knows best.

Question 400: What is the ruling on a menstruating woman entering the mosque?

Answer 400: There is no harm in going inside the mosque for some work, but she should return immediately after the work, as is understood from the aforementioned Hadith and Allah knows best.

Note: Shaykh al-Albani (may Allah have mercy on him) has allowed a menstruating woman to enter the mosque because no clear text (nass) exists for its prohibition, whereas the majority have not allowed it. Therefore, there is a cautionary aspect in this matter, as implementing the fatwa without permission in some mosques can lead to fitna. Thus, knowledge should be generalized first. Therefore, a room or hall should be made separate from the mosque so that if there is a possibility of fitna, it can be used for lessons for menstruating women. To avoid disagreement, taking a route from outside is a better way. And Allah knows best.

Question 401: What is the ruling on a husband sleeping in the same bed with his menstruating wife?

Answer 401: Women with menstruation and post-natal bleeding are not physically impure, but rather, keeping some etiquettes in mind, they are restricted from prayer and other acts of worship for a certain period. It is also known from the mentioned narration that the saliva or sweat of either of these two, a Muslim man or woman, is pure, these things are not counted as absolute impurity.

Question 402: What is the ruling on sitting, eating, drinking, and other matters with a menstruating woman?

Answer 402: *Arabic Text*

They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses.

[Surah al-Baqarah: 222]

The Messenger of Allah (peace and blessings be upon him) said: "Do everything except sexual intercourse".

[Sahih Muslim, Book of Menstruation, Chapter: Permissibility of the menstruating woman washing her husband's head and combing it, and the purity of her leftover, and reclining in her lap and reciting the Quran in it; Hadith number: 302 [694]. And Sunan al-Tirmidhi: 2977, and Sunan Abu Dawood: 258, and Sunan al-Nasa'i: 369, and Sunan Ibn Majah: 644]

Question 403: What are the regulations regarding Tawaf for a menstruating woman?

Answer 403: Umm al-Mu'mineen Sayyidah 'Aaishah (may Allah be pleased with her), narrates:

We set out with the Prophet (sallallahu alayhi wa sallam) with the intention of performing Hajj only. The Prophet (sallallahu alayhi wa sallam) reached Mecca and performed Tawaf of the Ka'ba and between Safa and Marwa and did not finish the Ihram, because he had the Hadi with him. His companions and his wives performed Tawaf (of the Ka'ba and between Safa and Marwa), and those who had no Hadi with them finished their Ihram. I got the menses and performed all the ceremonies of Hajj. So, when the Night of Hasba (night of departure) came, I said, "O Allah's Messenger (sallallahu alayhi wa sallam)! All your companions are returning with Hajj and 'Umra except me." He asked me, "Didn't you perform Tawaf of the Ka'ba (Umra) when you reached Mecca?" I said, "No." He said, "Go to Tan'im with your brother 'Abdur-Rahman, and assume Ihram for 'Umra and I will wait for you at such and such a place." So I went with 'Abdur-Rahman to Tan'im and assumed Ihram for 'Umra. Then Safiya bint Huyay got menses. The Prophet (sallallahu alayhi wa

sallam) said, " 'Aqra Halqa! You will detain us! Didn't you perform Tawaf-al-Ifada on the Day of Nahr (slaughtering)?" She said, "Yes, I did." He said, "Then there is no harm, depart." So I met the Prophet (sallallahu alayhi wa sallam) when he was ascending the heights towards Mecca and I was descending, or vice-versa.

In the narration of Musdad (on the instruction of the Messenger of Allah, sallallahu alayhi wa sallam), the word is "Yes" instead of "No"; its follow-up has been mentioned by Mansur through the medium of "No."

[Sahih Bukhari, The Book of Hajj, Chapter: If a woman gets her menses after Tawaf-al-Ifada:1762; Sahih Muslim: 1277 (3081); Sunan al-Tirmidhi: 2695; Sunan al-Nasai': 2931]

Question 404: What is the ruling regarding inclusion of menstruating women in supplications (Dua)?

Answer 404: Hafsa bint Sirin (may Allah be pleased with her) says:

Hafsa said, 'We used to forbid our young women to go out for the two `Id prayers. A woman came and stayed at the palace of Bani Khalaf and she narrated about her sister whose husband took part in twelve holy battles along with the Prophet (sallallahu alayhi wa sallam) and her sister was with her husband in six (out of these twelve). She (the woman's sister) said, "We used to treat the wounded, look after the patients and once I asked the Prophet, 'Is there any harm for any of us to stay at home if she doesn't have a veil?' He said, 'She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims.' When Um `Atiya came I asked her whether she had heard it from the Prophet. She replied, "Yes. May my father be sacrificed for him (the Prophet)! (Whenever she mentioned the Prophet (sallallahu alayhi wa sallam) she used to say, 'May my father be sacrificed for him) I have heard the Prophet (sallallahu alayhi wa sallam) saying, 'The unmarried young virgins and the mature girl who stay often screened or the young unmarried virgins who often stay screened and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers but the menstruating women should keep away from the Musalla (praying place).' " Hafsa asked Um `Atiya surprisingly,

"Do you say the menstruating women?" She replied, "Doesn't a menstruating woman attend `Arafat (Hajj) and such and such (other deeds)?"

[Sahih Bukhari, The Book of Menstruation, Chapter: The participation of menstruating women in the two Eid festivals and in religious gatherings of Muslims and their isolation from the Musalla (prayer place): 324; Sahih Muslim: 890 (2054); Sunan al-Tirmidhi: 539; Sunan Abi Dawud: 1134; Sunan al-Nasa'i: 390; Sunan Ibn Majah: 1308]

Question 405: Is Tawaf al-Wada' Excused if a Woman Begins Menstruating After Tawaf al-Ifadah?

Answer 405: Umm al-Mu'mineen Sayyidah 'Aaishah (may Allah be pleased with her) narrates,

I told Allah's Messenger (sallallahu alayhi wa sallam) that Safiyya bint Huyai had got her menses. He said, "She will probably delay us. Did she perform Tawaf (Al-Ifada) with you?" We replied, "Yes." On that the Prophet (sallallahu alayhi wa sallam) told her to depart.

Note:

Tawaf al-Ifadah: Tawaf al-Ifadah is performed on the 10th of Dhul-Hijjah upon returning from Mina, and this Tawaf is obligatory for the pilgrims.

Tawaf al-Wada':

Pilgrims perform this Tawaf at the time they depart from Makkah, and this Tawaf is not a pillar of Hajj, but it is necessary. However, it is excused for menstruating women due to the narration.

Question 406: What is the ruling on unbraiding hair for the Ghusl of a menstruating woman in Ihram?

Answer 406: Umm al-Mu'mineen Sayyidah 'Aaishah (may Allah be pleased with her) narrates that when she went for Hajj, she began her menstrual cycle, so the

Noble Prophet (sallallahu alayhi wa sallam) gave the following instruction regarding the Ghusl (ritual bath) for entering Ihram at the time of unbraiding the hair:

Arabic Text

"Unbind your head, comb your hair, enter into Ihram for Hajj, and leave the Umrah," so when I did this, we completed the Hajj.

Note:

According to one opinion, it is recommended to unbraid the hair for the Ghusl of a menstruating woman, similar to the Ghusl of Janabah (ritual impurity), and it is not obligatory in the Ghusl following menstruation, while other scholars differentiate and consider unbraiding the hair at the end of menstruation obligatory and this is the preponderant view according to Shaykh al-Albani and Saad Khatlan (may Allah have mercy on them). It should also be kept in mind that the matter of Janabah is encountered repeatedly, whereas the Ghusl of menstruation occurs only at its conclusion.

Question 407: What is the ruling on yellowish and muddy-colored discharge after attaining purity?

Answer 407: Sayyidah Umm 'Atiyyah (Nusaybah bint Ka') (may Allah be pleased with her) narrates:

Arabic Text

“We never considered yellowish discharge as a thing of importance (as menses).”

[Sahih Bukhari, The Book of Menstrual Periods, Chapter: Yellowish discharge not during the menses: 326; Sunan Abi Dawud: 307]

Note:

From this Hadith, it is understood that when a menstruating woman becomes pure and performs Ghusl, then if yellowish or muddy-colored water comes after that, it will not be counted as menstruation; however, if such colored water comes during the period of menstruation, it will indeed be counted as menstruation.

Question 408: What is the method of funeral prayer for women who pass away during menstruation or postpartum bleeding?

Answer 408: Sayyidah Samura bin Jundub (may Allah be pleased with him) narrates: I prayed behind the Messenger of Allah (sallallahu alayhi wa sallam) and he prayed for a woman who had died in the state of delivery. He stood in front of her waist.

[Sahih Muslim, The Book of Prayer – Funerals, Chapter: Where the Imam should stand in relation to the deceased when performing the funeral prayer: 964 (2235); Sahih Bukhari: 332; Sunan al-Nasa'i: 393; Sunan Abi Dawud: 3195; Sunan al-Tirmidhi: 1035; Sunan Ibn Majah: 1493]

Note:

This narration is agreed upon. However, in the words of Sahih Bukhari, it is stated that Sayyidah Umm Ka'b (may Allah be pleased with her) passed away during childbirth, and the mention of Nifas is also found in the narration of Sahih Muslim.

Rulings and Issues of Istihaadah (Non-Menstrual Bleeding)

Question 409: What is the difference between Menstruation and Istihaadah?

Answer 409: Umm al-Mu'mineen Sayyidah 'Aaishah (may Allah be pleased with her) narrates:

Fatima bint Abi Hubaish said to Allah's Messenger (sallallahu alayhi wa sallam), "O Allah's Messenger (sallallahu alayhi wa sallam)! I do not become clean (from bleeding). Shall I give up my prayers?" Allah's Messenger (sallallahu alayhi wa sallam) replied: "No, because it is from a blood vessel and not the menses. So when the real menses begins give up your prayers and when it (the period) has finished wash the blood off your body (take a bath) and offer your prayers."

[Sahih Bukhari, The Book of Menstrual Periods, Chapter: Al-Istihadah [bleeding (from the womb) in between a woman's periods]: 306; Sahih Muslim: 334 (706); Sunan al-Tirmidhi: 124; Sunan Abi Dawud: 282; Sunan al-Nasa'i: 626]

Question 410: What is the meaning of Istihaadah?

Answer 410: Imam Ibn al-Athir (may Allah have mercy on him) says: Istihaadah means when a woman continues to have bleeding after her usual days of menstruation, and the one afflicted with this complaint is called a Mustahada.

[Al-Nihayah fi Gharib al-Hadith wal-Athar by Ibn al-Athir: 1/469, Publisher: Al-Maktaba al-Ilmiyyah, Beirut. Lisan al-Arab by Ibn Manzur: 7/142-143, Publisher: Dar Sadr, Beirut.]

Question 411: Write the characteristics of the blood of Istihadha?

Answer 411: Ibn Juzayy al-Kalbi (may Allah have mercy on him) says: The characteristics of the blood of Istihaadah are completely different from the blood of menstruation. The blood of menstruation is black and thick, while the blood of Istihaadah is thin, red, and somewhat yellowish.

[Al-Qawanin al-Fiqhiyyah by Ibn Juzayy al-Kalbi, page: 32, "Book numbering matches the printed edition—Author's page: Ibn Juzayy al-Kalbi".]

Question 412: What are the observations regarding prayer in the state of Istihadha?

Answer 412: In Istihadha, one should take measures to protect against the blood and use a cloth or something similar to prevent the blood from spreading. In this state, prayer, fasting, and Tawaf are permissible, and all the things that were prohibited due to menstruation are religiously permitted, though there are some rulings and etiquettes for the prayer.

For every prayer, it is necessary to perform Wudu. [Before Wudu, perform some cleaning of the private area].

[Regarding the prayers] One can combine them, by praying Dhuhr at its last time and Asr at its first time.

For every prayer, perform Wudu [Sahih Bukhari: 328; Sahih Muslim: 334].

In the state of Istihaadah, Wudu and prayer are not affected because the person is excused, care should be taken to keep the blood from spreading.

The majority of scholars have given permission for intercourse.

[Nayl al-Awtaar: 1/356 (and 309).]

If the uterus is removed via modern instruments and there is no possibility of menstruation, then that blood will be considered the blood of illness. However, if there is a possibility of menstruation, it will be counted as Istihaadah blood (Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said to perform Wudu for every prayer).

Question 413: What is meant by Istihadha?

Answer 413: Istihaadah is a disease where bleeding occurs due to a medical reason other than menstruation

Arabic Text

“Fatima bint Abi Hubaish (may Allah be pleased with her) narrates that her blood kept flowing, so the Prophet (sallallahu alayhi wa sallam) said to her: When the blood of the menses comes, it is black blood which can be recognised; so when that comes, refrain from prayer; but when a different type of blood comes, perform ablution and pray, for it is (due only to) a vein.”

[Sunan Abi Dawud, The Book of Purification, Chapter: When The Menstruation Starts She Should Leave The Prayer: 286, graded Hasan by Shaykh al-Albani (may Allah have mercy on him)]

Women with Istihaadah will also fast and perform prayer; Ubaid bin Azib (may Allah be pleased with him) narrates that the Messenger of Allah (sallallahu alayhi wa sallam) said regarding a woman with Istihaadah, "Leave the Salat for the days of her period which she menstruates in, then perform Ghusl, and perform Wudu for every Salat, and observe Saum and perform Salat."

[Jami' at-Tirmidhi, The Book on Purification, Chapter: What Has Been Related About The Mustahadah Performing Wudu For Every Prayer: 126, graded authentic

by Shaykh al-Albani (may Allah have mercy on him); Sunan Abi Dawud: 297; Sunan Ibn Majah: 625]

Rulings Regarding Nifas (Postpartum Bleeding)

Question 414: What is the maximum duration of Nifas?

[*Arabic Text* (Al-Thamar al-Mustatab 1/45-50).]

Answer 414: At most 40 days.

[D: 311, Hasan Sahih, Hasan al-Albani in Al-Irwa']

Imam Tirmidhi (may Allah have mercy on him) said: There is a consensus among scholars that if a woman in Nifas feels the blood has stopped before 40 days, she should perform Ghusl and start praying (Sunan al-Tirmidhi, After Hadith no: 32).

Modern medical research shows that the blood of Nifas does not exceed 40 days (Abu Umar al-Dibian).

If the blood of Nifas does not stop at all, one should start praying after 40 days.

Question 415: What are the different opinions if Nifas bleeding stops within 40 days and then starts again?

Answer 415: 1) Statement of Imam Ibn Qudamah (may Allah have mercy on him): Consider it as Nifas, abandon prayer and fasting.

2) If there is doubt, perform prayer and fasting, then keep a precautionary fast later.

Statement of Shaykh Ibn 'Uthaymeen (may Allah have mercy on him):

The decision will be based on signs. If the woman finds that the blood is like Nifas, she should act upon the rulings of Nifas.

[Al-Sharh al-Mumti': 1/450]

Question 416: What is the ruling regarding the bleeding after a miscarriage?

Answer 416: 1) If it is before 40 days, it is blood of Istihaadah, not Nifas.

2) If it is after 80 days, the blood is of Nifas.

3) If it is between 40 and 80 days, if signs of a child are apparent, it is Nifas, otherwise it is Istihaadah.

4) Shaykh al-Albani (may Allah have mercy on him) said: The blood that comes out after a miscarriage will be counted as Nifas blood, regardless of the stage of the fetus.