

Chapter: [Tahara (Purification)]

There are certain conditions (**Shart**) that have to be fulfilled before one performs the **Salah** (The Ritual Prayer).

One of those conditions is **Tahara (Purification)**. The Prophet (s.a.w) said, (its translation) "*Allah does not accept a Salah (Prayer) without purification (Tuhur).*" This Hadith was compiled by Bukhari and Muslim.

So, whoever did not purify himself after a **major or minor Hadath**¹, or from **Najasah**², there is no (valid) Salah for him.

Tahara is of two types:

1. {by water - it is the basis for tahara
2. By sand - its substitute when water is not available}.

First: Tahara (Purification) by Water

This way, to purify by water, is the basis (for all purification)³. All the water that descends from the sky or emerged from the earth is **Tahur**

¹ A person is regarded to be in a state of Minor Hadath after urinating or defecating for example. This requires a person to perform wudu (ablution) before he can pray. Major Hadath is due to sex etc. A person needs to perform a Ghusl which is a shower or a bath with certain requirements the most important of which is the intention of doing a ghusl.

² Najasah are things that are regarded as filthy by the Sharia, such as human urine, feces etc. These must be washed off clothes, body etc before a person can perform the prayers (salat).

³ Allah said, "And He sends down rain from the sky to cleanse you with it." [Sura Anfal: 11]

(Pure and Purifying)⁴. It purifies a person from the (two types of) **Hadath** and (all) **Khabath** (dirt and filth). This water is Tahir even if one of its three characteristics - taste, colour or scent changes due to a clean (Taahir) item, as the Prophet (s.a.w) said, ***“Verily, water is Tahir (Pure) - nothing makes it Najis.”*** The hadith has been compiled by the people of the Sunan (Abu Dawud, Tirmidhi, Nasai and Ibn Majah) and it is a hadith sahih (authentic).

But if one of these three characteristics changes by a **Najis** item, the water becomes Najis and it becomes wajib to avoid it.⁵

The basis (default) in (all) things is **Tahara** (purity and cleanliness) and permissibility (mubah). So, if a Muslim is in doubt about the purity (or Najis state) of water, clothing (worn during prayer etc) or the place (such as where one prays) - it would be regarded as Tahir (pure and clean). Likewise, if he is certain about the purity (tahara) - from earlier on - but is unsure whether later on Hadath occurred or not, then he regards it as Tahir (pure and clean). This is learnt from the saying of the Prophet (s.a.w) about a man who used to have thoughts (and be unsure) as to having done something during the Salah (Prayer - such as passing wind), the Prophet (s.a.w) said, ***“He should not disperse (leaving the prayer) until he hears a noise or feels wind (having been passed out)”***. {Agreed upon by Bukhari and Muslim}

⁴ From Abu Saeed (r.a): It was said, “O Messenger of Allah, can we do Wudu from the well of Buda’ah?” – It is a well wherein the remnants with menstrual blood, flesh of dogs and other smelly things used to be thrown in. The Messenger of Allah (s.a.w) said, “The water is pure, nothing makes it najis.” [Compiled by Ahmed, Abu Dawud, Tirmidhi and Albani said it is sahih]

⁵ Ibn Mundhir wrote in his book, Ijma, “They have a consensus that a small or large amount of water, if Najasah falls in it and changes the water’s taste, colour or smell, it is then Najis so long as it is like that.”

[Purity and Permissibility of Vessels]

All the vessels are permissible (mubah - i.e. for use) except for gold or silver vessels or those that have some gold or silver. An exception from the prohibition of the gold and silver vessels is ones that contain a little silver due to a need. This is based on the saying of the Prophet (s.a.w), ***"Do not drink in gold or silver vessels nor eat on their surfaces for verily it is for them in this world and for you in the Hereafter."*** {Agreed upon by Bukhari and Muslim}⁶

Chapter: Istinja and Etiquettes of Relieving Oneself

It is Mustahabb (desired) when someone enters the toilet (or in open space) to put forth the left leg and say *'Bismillah'*⁷, *Allahumma inni a'au-dh-u bika minal-khubthi wal-khabaa'ith'* (In the name of Allah, O Allah, I seek refuge in you from the filth and the filthy ones. In another narration the last portion is '...minal khubuthi wal-khabaa'ith' and that means, 'from the male and female filthy ones'). And when he exits from it he puts forth the right leg and says, *'Ghufraanaka'*⁸

⁶ Are we allowed to use vessels used by the People of the Book (i.e. Jews and Christians)? Abu Tha'laba al-Khushaniy (r.a) said, I said, O Messenger of Allah, we are in a land of the People of the Book, so can we eat in their vessels? He said, "Do not eat in them, unless if you do not find other than those then wash them and eat in them." [Agreed Upon]

⁷ Ali (r.a) reported from the Prophet (s.a.w) that, "The concealing of the Awra of Bani Adam from Jinn when he enters the toilet is by his saying Bismillah." [Compiled by Ibn Majah; Albani said: sahih] The rest of the dua mentioned above is in another hadith in Sahih Bukhari and Muslim.

⁸ 'Ghufraanaka' is collected by Tirmidhi and others; he, Albani and others said it is authentic. The remainder of the sentence, "Alhamdulillahil-ladhi adh-haba anni..." is from a different hadith collected by Ibn Majah and others; Daraqutni, Albani and others said it is not authentic.

Alhamdulillah-lla-dh-I a-dh-haba annil-a-dh-a wa 'aafaani' (I seek your forgiveness. Praise is to Allah Who drove away from me the harm and kept me well).

He leans in his sitting posture on his left leg and puts his right leg upright. He conceals himself by a wall or something else. If this was in an open space, he distances himself from others.

[Places where this is not permissible]

It is not permissible for him to relieve himself in people's pathway, their sitting place, under fruit bearing trees or in a place where people would get harmed by it.⁹

[Where should one face]

He does not face the **Qibla** (direction during the prayers toward Ka'ba in Mecca) nor turn his back toward it while in a state of relieving himself. This is because of the saying of the Messenger of Allah (s.a.w), ***"If you come to the toilet, do not face the Qibla during urinating or defecating nor have your back toward it, but turn to the east or west"*** (Note that the Qibla in Medina is south and in order to turn away to another direction in that city is to turn east or west). {Agreed Upon by Bukhari and Muslim}¹⁰

⁹ Mu'aadh (r.a) said, the Messenger of Allah (s.a.w) said, "Fear (avoid) the three places of curses! - Relieving in sources of water, pathways of people and shades." [Compiled by Abu Dawud and Albani said it is Hasan.

¹⁰ Abu Ayub (r.a) said, the Messenger of Allah (s.a.w) said, "If you come to do the toilet, do not face the Qibla nor turn your back to it; but turn eastwards or westwards." Abu Ayub said, we came to Sham (Syria and its neighbouring areas) and found the toilets had been built toward the Ka'ba (from before), so we turned away from it and sought forgiveness of Allah." [Agreed Upon]

[The manner of cleaning oneself]

Then when he finishes, he does **Istijmar** (i.e. cleans himself) with three stones - or something similar to them - and cleanses the area (of the private parts from the najasah of urine or feces). Then he does **Istinja** (i.e. cleans himself) with water. But one of these two means is sufficient on its own. Also, the **istijmar** cannot be done by **Rauth** (dry stone-like animal excretion) or by bones because the Prophet (s.a.w) forbade doing that. Likewise, anything else that is sacred cannot be used.¹¹

[How many times should the Najasah be washed?]

When cleaning **Najasah** (things regarded as ritually impure and filthy in Sharia) - whether that is from the body, garments, ground or anything else - it is sufficient that its body (i.e. substance and material) is removed from the area. That is sufficient¹² and the number of times

¹¹ Salman (r.a) said, “He forbade us from cleaning ourselves (istinja) with the right hand, from cleaning with less than three stones and from cleaning with rajiie (dried excretions of animals) or bones.” [Muslim]

Ibn Mas’ud (r.a) said that the Prophet (s.a.w) said, “Do not do istinja with Rauth nor with bones for they are the provisions of your brothers.” [Compiled by Muslim] And Ahmed and Tirmidhi added more info at the end of the hadith, “... of your brothers from among the Jinn.”

Ibn Umar (r.a) said, a man passed by the Prophet (s.a.w) and did salam (greeted) to him while he was urinating, so he did not reply.” [Compiled by Muslim]

¹² Kahula bint Yasar said, “O Messenger of Allah, what do you say, if the trace (of the menstrual blood) remained (after the washing)? He replied, “Water is sufficient for you and its remaining trace does not matter.” [Compiled by Abu Dawud and Albani said it is Sahih]

to wash to achieve that is not a condition since the Shaari did not make a number a condition for cleaning **Najasah** - except for the cleaning of the **Najasah** of (the saliva of) a dog wherein a condition has been laid down that it must be washed seven times with one of those washes being with sand.¹³

¹³ Abu Huraira reported from the Prophet (s.a.w) that he said, “If a dog sips from your vessel then wash it seven times – the first of those being with sand.” [Compiled by Muslim]

Note:

(a) If the Najasah is on clothes it is washed till the body and substance of it is removed as in the hadith of Khaula bint Yasaar mentioned above.

(b) If the Najasah is on ground, water should be poured on it as in this hadith: Abu Hurairah said, A Bedouin stood up and urinated in the Masjid. People got to him but he Prophet (s.a.w) said to them, “Leave him, pour water on the urine with a vessel, for verily you have been sent to make it easy and you have not been sent to make it difficult!” [Compiled by Bukhari and others]

(c) If it is on the undersurface of shoes, thongs etc then it is sufficient to rub it on to sand till it is removed as in this hadith: Abu saeed reported from the Prophet that he said, “If one of you comes to the Masjid, let him turn over his thongs and look. If he finds filth therein let him wipe it on the ground and then pray in them. [Abu Dawud and others and it is Hasan]

[Which things are regarded in Sharia to be Najis?]

Najis things are:

- (a) Urine¹⁴ and**
 - (b) Feces ¹⁵of humans,**
 - (c) Blood ¹⁶- but a small amount of blood is pardoned.**
- Likewise, the flowing-blood (ad-dam al-masfuh) from an animal that is eaten is classified as najis¹⁷ but the blood**

¹⁴ Ibn Abbas (r.a) reported that the Messenger of Allah (s.a.w) passed by two graves. He said, “These two are being punished (presently in the grave) and they are not being punished due to (something) big. As for one of these two, he used to spread Namima (backbiting to cause ill-feelings between people) and as for the other one, he did not use to cover himself from urine...” [Agreed upon by Bukhari & Muslim]

¹⁵ Aisha (r.a) reported that the Messenger of Allah (s.a.w) said, “If any one of you goes to defecate, let him cleanse (himself) with three stones for they suffice him from that.” [This was compiled by Abu Dawud, Ahmed, Nasa’ee, Darimi, Daraqutni and Baihaqi. Daraqutni said it was Hasan and Albani classed it as Sahih]

¹⁶ Abu Hirairah (r.a) reported that Khaula bint Yasaar came to the Prophet (s.a.w) and said, “O Messenger of Allah, I have no garments except one and (when I menstruate) I menstruate in it, so how should I deal with this? He replied, “If you become pure, wash it and then pray in it.” She asked, “And if the blood is not completely removed (from the garment)?” He answered, “It is sufficient for you to wash the blood and its trace (remaining behind) does not harm it.” [Abu Dawud and others compiled it. Albani and others classed it as Sahih]

¹⁷ Allah said in the Quran, “Say, I do not find in that which has been revealed to me anything forbidden to eat for whoever wishes to eat it except that it be dead, flowing blood or flesh of swine for that is Rijs (filthy).” [Sura An’am: 145]

that remains in the flesh and veins (of the sacrificial animal) is Tahir (clean).

- (d) Urine and**
- (e) Feces of any animal that is not permitted to be eaten¹⁸**
- (f) All predatory animals are najis¹⁹**
- (g) All dead (carcasses) are najis²⁰ except for a human corpse²¹; the dead of those that do not have a flowing medium²²(blood – such as some insects), dead fish and locust²³ for these are Tahir and not najis.**

¹⁸ These are prohibited due to the General (Aamm) understanding of the punishment for the person in the grave due to urine on his body (mentioned above in Hadith of Ibn Abbas); and same with feces too.

¹⁹ Ibn Umar said: I heard the Messenger of Allah (s.a.w) while he was being asked about the water in an open space on earth and the wild predatory animals and other creatures frequenting it, he (s.a.w) said, “If the water is two Qullah it does not carry filth.” [Compiled by the four sunan and Ahmed] and Ibn Majah and Ahmed had it with the wording at the end, “...nothing makes it najis.” [Albani said it is sahih].

Note that the addition specifying the Qullah to be that of Hajr is not authentic.

²⁰ Ibn Abbas (r.a) said that he heard the Messenger of Allah (s.a.w) say, “If the hide (of a dead animal) is tanned it becomes pure (Tahir).” [Muslim and others compiled this hadith]. This means that if the hide is not pure then the rest of what lays beneath it is also not pure.

²¹ Due to the hadith, “Indeed, the believer does not become Najis.” [Agreed Upon by Bukhari and Muslim]

²² The Prophet (s.a.w) said, “If a fly falls in a vessel of one of you then let him dip it in and then remove it for verily there is a disease in one of its wings and in the other, the cure (antidote).” [Bukhari]

²³ The Prophet (s.a.w) said, “Made permissible for us are two dead (animals) and two (type of) bloods. As for the two dead (animals) they are

(As for the evidences for these), Allah the Exalted, said in the Quran (its translation is), *"Forbidden on you are carcasses, blood ..."* {Sura Ma'idah: 3}

And the Prophet (s.a.w) said, *"The believer does not become najis - dead or alive."* And he also said, *"Made permissible for us are two dead (animals) and two (type of) bloods. As for the two dead (animals) they are whale and locust. As for the two bloods (items) they are liver and spleen."* It was compiled by Ahmed and Ibn Majah.

whale and locust. As for the two bloods (items) they are liver and spleen."
[Ibn Majah and Ahmed]

[Some things that are in fact not Najis]

As for the urine and the (dry rock-like) excretions (rauth) of animals that are eaten they are Tahir (pure).²⁴

The human semen is Tahir (pure). The Prophet (s.a.w) used to wash the clothes if (the semen) was still moist and wet; and he used to scrape it off if it was dry.²⁵

²⁴ Ibn Mas'ud said, the Prophet came to do the toilet and commanded me to bring him three stones. I found two and searched for the third but did not find it. So I found a Rauth and brought it to him. He took the two stones and threw away the rauth and said, "This is riks (filthy)." [Bukhari and others]

The Prophet (s.a.w) in a hadith reported by Jabir ibn Samurah, permitted to offer the prayers (salah) in the resting places of Sheep [Sahih Muslim] and it is known those places have the Rauth and urine of sheep.

In a long hadith, there is a mention that the Prophet (s.a.w) ordered the people of Uraina to drink camel urine as a form of medication (used in those days). [Bukhari and Muslim] Note that he did not order them to wash the vessels after drinking either.

²⁵ This is understood from a few different Hadith. A Hasan narration of Aisha (r.a) has a mention that she used to scrape the semen off the clothes of the Messenger of Allah (s.a.w) while he was praying." [This is compiled by Ibn Khuzaima and others].

A Sahih hadith from Aisha also shows this. She says, "I used to scrape off the semen from the clothes of the Messenger of Allah (s.a.w) and then he would go and pray in that. [Agreed Upon]

Another hadith has that she used to at times wash it off at times too, "I used to wash from the garment of the Messenger of Allah (s.a.w) and he would go out to pray while the trace of the washing was still present on his garment – a spot of water." [Agreed Upon by Bukhari and Muslim in their Sahih]

If the urine of a small child - who has not yet started eating food desiring it - if his urine gets on something then it is sufficient to sprinkle (and pour some) water on it as the Prophet (s.a.w) said, *"The urine of a small girl is washed and the urine of a small boy is sprinkled onto."* The hadith was compiled by Abu Dawud and Nasai.

[To what extent should the Najasah be removed?]

If the body (i.e. substance and material) of the najasah is removed then it becomes Tahir (pure). Remnants of colour or smell (that are difficult to completely remove from the area) do not matter as the Prophet (s.a.w) said to Khaula bint Yasaar concerning the menstrual blood, *"Water is sufficient for you and its trace (that it leaves behind) does not harm."*

Chapter: Description of Wudu (Ablution for Prayer)

Wudu (Ablution) is performed by first having intention to remove the Hadath or to intend to do wudu for the Salah (ritual prayer) or something else like it.

The intention (niyyah) is a condition (shart) for all the actions including Tahara (purification). This is learnt from the saying of the Messenger of Allah (s.a.w), *"Verily actions are by intentions and, verily, for each person is (only) that which he intended."* [Agreed Upon by Bukhari and Muslim]

Then he says, '*Bismillah*' (In the name of Allah)²⁶ and washes his hands (up to the wrists) three times²⁷. Then he does Madmadaa (rinse the mouth with water) and Istinshaaq (to take in or let in water into the nose) three times with three scoops of water. After that, he washes his face three times. There after, he

²⁶ Abu Hurairah (r.a) narrated from the Prophet (s.a.w), "There is no Prayer (Salah) for the one who has no Wudu (Ablution) nor is there any Wudu for the one who did not mention Allah on it." [Abu Dawud, Ibn Majah & Ahmed collected it. Albani, Ibn Salah, Ibn Kathir and others classed it as Hasan.]

²⁷ Humran reported from Uthman ibn Affan that he asked for a vessel (of water). He poured thrice on his hands (up to the wrists) and washed both of them. Then he entered his right (hand) in the vessel, (scooped some water and did) Madmada (rinse mouth) and Istinsaar (blow out water from the nostrils after taking some into them), then washed his face, thrice, and his hands to the elbow three times. Then he wiped (Masah) his head. Then he washed his two feet three times to the ankles. Then he said, "I saw the Messenger of Allah (s.a.w) did Wudu like this Wudu of mine." [Agreed Upon]

washes his hands with (and up to and including the elbow) three times. Then he wipes (does Masah over) his head beginning from its foremost part till the nape with both of his hands and then returns them to the spot that he started from. He does this once. He follows that by inserting his two forefingers (index fingers) in his two ears and wiping over the back of the ears with the two thumbs.²⁸ Lastly, he washes his two feet along with the ankles three times each.

This is the complete wudu (ablution for the prayer) that the Prophet (s.a.w) did.

The compulsory (fard) aspects of that are:

- 1) to wash those parts once
- 2) to do them in the order that Allah stated in the Quran, *"O you who believe, if you (are going to) stand up to (perform your) prayer, wash your faces, your hands to the elbow, wipe (with your wet hands) by your heads and (wash) your feet to the ankles."* [Sura Ma'idah: 6]
- 3) to not allow between (washing of) each of these - a gap that is regarded customarily as being a large gap to the extent that one part of the wudu will not build onto another (as one whole entity). This is called *Muwaalaat*²⁹. The same has to

²⁸ Abu Huraira (r.a) reported that the Messenger of Allah (s.a.w) said, "The two ears are from (or included in) the head." [Agreed Upon]

Ibn Abbas (r.a) reported that the Messenger of Allah (s.a.w) wiped over his two ears: the interiors with the two forefingers and reversed with his two thumbs the outward part of the ears – so he wiped the outward and the inward part of the two." [It was compiled by Ibn Majah and Albani said it was Hasan Sahih].

²⁹ Khalid ibn Mi'daan reported that the Prophet (s.a.w) saw a man praying and in the top of his foot was a spot as big as a (coin of) Dirham that was standing out and the water had not touched it; so he (i.e. Prophet (s.a.w))

be done for every other act of worship for which muwaalaat has been made a condition.

[Wiping over Khuff (leather socks) or Jabira (Splints/Plasters over injuries)]

While doing the Wudu, if a person was wearing Khuff (leather socks) on his feet - or other things similar to them - he can wipe over them (instead of having to remove them) if he wishes so.

A resident (in a town, city, etc - called Muqeem) can do this for a day and a night whereas a traveler can do it for three days and their nights.³⁰

The condition (shart) to be able to do this is that he should wear them while he has tahara (purity, i.e. with the wudu intact).³¹

ordered him to repeat the Wudu. [This was collected by Abu Dawud and Ahmed and Albani classed it as Sahih].

³⁰ Khuzaima ibn Thabit (r.a) reported that the Prophet (s.a.w) was asked about wiping over the two Khuff? He answered that for a traveler three and for a resident one day. [Tirmidhi and Ibn Majah and Albani classed it as Sahih].

³¹ Mughira ibn Shu'ba (r.a) related, 'I was with the Prophet (s.a.w) one night while on a journey, he said to me, "Is there water with you?" I said, "Yes." He descended from his ride (animal) and walked away until he hid in the darkness of the night. Then he came and I poured for him water from the vessel (as he performed Wudu). He washed his face. He was wearing a woolen cloak and (tried to but) could not remove his forearms (from the sleeves) to wash them; so he removed them from the lower end of the

Wiping over them can only be done (while renewing from) the Minor Hadath (and as for the Major Hadath, the socks are to be removed and a complete Ghusl (shower in a prescribed manner) is to be performed).

Anas (r.a) narrated from the Prophet (s.a.w), *"If one of you does wudu (ablution) and wears his khuff (leather socks), then let him wipe over them (while doing future wudu) and pray with them on; and he does not remove them (for purification) - if he wishes - except due to Janabah (a state of Major Hadath due to sexual discharge or relations)."* The hadith was compiled by Hakim and he classed it as Sahih.

If the had on any of the limbs of the wudu a Jabira (splint/plaster etc) due to an injury or had medication applied on

Cloak and washed his forearms. He wiped over his head. Then I bent down to remove his Khuff and he said, "Leave them for I put them on while they (the two feet) were pure," and then he wiped over them.' [Bukhari & Muslim]

Wiping over socks: Mughira ibn Shu'ba said, "The Prophet (s.a.w) did Wudu and wiped over his socks and thongs (both on together)." [Tirmidhi collected this and said after it, "This is a Hasan Sahih Hadith." Albani also classed it as authentic.]

Wiping over a turban. About this Mughira ibn Shuba (r.a) related, "The Prophet (s.a.w) wiped over his Khuff and turban." [Abu Dawud and Trimidhi narrated this and Tirmidhi said about it after mentioning the hadith, "Hadith of Mughira ibn Shuba is a Hasan Sahih Hadith." Albani also classed it as authentic.]

Mughira ibn Shuba also related that the Prophet (s.a.w) wiped over his Khuff and the front part of his head and the turban. [The hadith was compiled in Sahih Muslim and others]

a wound such that washing it would be harmful, then he merely wipes over it with water (i.e. wet hands) for both the Major and Minor Hadath. He keeps on doing this until he recovers.³²

The manner of wiping over the Khuff (leather socks) is to wipe (with wet hands) most of the top face (of the khuff) on each of the two legs.³³ As for the Jabira (plaster on an injury etc), he wipes over all of it completely (with wet hands).

³² Jabir (r.a) said, “We went on a journey. A rock hit one of our men and wounded his head. Then he had a wet dream. He asked his companions, “Can you see for me a concession to do Tayammum?” They said, “We don’t see any concession for you as long as you are able (to find) water.” So he did Ghusl (shower) and died (as a result). When we arrived at the Prophet (s.a.w) he was informed of what occurred. He said, “They killed him, may Allah qaatalahum. Why not ask if they did not know for verily the cure for a lack of knowledge is to inquire. It would have been sufficient for him to do tayammum and wrap on his wound a piece of cloth. Then he can wipe over it and wash his entire body. [It is compiled by Abu Dawud, Daraqutni, Baihaqi and others. Daraqutni and Baihaqi classed this hadith as not authentic. Albani pointed out that the first part of it has other similar narrations and together they reach the level of Hasan but the last part from, “...wrap on his wound a piece ...” is not authentic.

However, there is a saying of Ibn Umar (r.a), the companion of the Prophet (s.a.w) that he used to wipe over jabirah. This was related by Athram and Baihaqi and Baihaqi said its chain is authentic as an action of Ibn Umar.

³³ Mughira ibn Shu’ba (r.a) said, I saw the Prophet (s.a.w) wipe over the two Khuff – on the top surface. [This was collected by Tirmidhi and Abu Dawud and Tirmidhi said, “The Hadith of Mughira is a sound (hasan) hadith. Albani also said it is Sahih.]

Also, Ali ibn Abu Talib (r.a) said, “If the religion was according to (people’s) opinions, it would have been more appropriate to wipe the bottom of the Khuff instead of the top face of it; but I saw the Prophet (s.a.w) wipe on the top of his Khuff.” [It was collected by Abu Dawud and others. Ibn Hajar said in Talkhis-ul-Habir that its chain is Sahih, Albani also said that the Hadith is Sahih.]

Wiping over a woman’s scarf (khimar): Scholars who said this is permissible said it due to Qiyas of this on permissibility for a man to wipe over his turban as reported earlier on and especially given that in a wording the word khimar was used for a man’s turban too. Also, they supported this saying by a wife of the Prophet (s.a.w) wiping over her scarf: Ibn Abi Shaiba collected a narration with a Hasan chain that Hasan al-Basri reported that Um Salama used to wipe (Masah) over her Khimar (head scarf). Ali ibn Madini said that Hasan saw Um Salama but did not hear (any verbal hadith) from her.

Sheikh Ibn Utheimeen said, “If there was a difficulty due to cool weather or difficulty in removing the scarf and redoing it on (by turning etc) once more, then pardoning in matters such as these there is no problem in it (due to it being with Qiyas onto a turban); otherwise, it is better for her not to wipe on it given that authentic narrations have not been related in this issue.” [Sharh Mumti, vol1, p239].

Note that if she is wiping on the scarf, all the face should still be wetted with water and the ear wiped too as usual. The scarf should be put on while in wudu due to qiyas.

Chapter: Things that nullify the Wudu

{Things that nullify the wudu (the plural in Arabic is nawaqid-ul-wudu) put a person in a state of Minor Hadath and a wudu is then required for performing the Salah (ritual prayer).}

Things that nullify the wudu are as follows:

1) anything that comes out from the two paths (the front and the rear private parts)³⁴

³⁴ Safwan ibn Assaal said, “The Messenger of Allah (s.a.w) used to order us if we were on a journey to not remove our Khuff (Leather socks) for three days and their nights except if in a state of Janaba (then they are removed for Ghusl) – but (wipe over them) due to feces, urine and sleep.” [This was compiled by Ibn Majah, Tirmidhi and others. Tirmidhi said, “This is a Hasan Sahih Hadith. Albani also classed it as Hasan].

Abdullah ibn Zaid (r.a) said, “A case of a man was raised to the Prophet (s.a.w). He used to feel that he found something (passing wind) during his Prayer. He said, ‘He should not leave (the Prayer or Masjid) until he finds a sound or air (passed out)’.” [Agreed upon by Bukhari and Muslim]

Ali ibn Abu Talib (r.a) said, ‘I used to have a lot of Ma-dh-I (seminal discharge) but I used to be shy to ask the Prophet (s.a.w) due to his daughter (being his wife). So I asked Miqdad ibn Aswad and he asked his about it. The Prophet said, “He should wash his penis and do wudu”.’ [This was agreed upon by Bukhari and Muslim] In another narration in Sahih Muslim, “Do wudu and sprinkle water on your private part.”

Fatima bint Abu Hubaish came to the Prophet and said, ‘O Messenger of Allah, I am a woman who bleeds (istihada) and do not become clean (thereafter), am I to leave the Salah?’ He answered, ‘Verily it is only a blood vessel (having ruptured) and not menstruation. So leave the Salah the days of your menstruation, then do Ghusl (prescribed shower) and do wudu for each Salah.’ [Abu Dawud and others collected it and Albani classed it as Sahih]

- 2) a large amount of bleeding³⁵ and others similar to it**
 - 3) loss of consciousness ('aql) due to sleep³⁶ or something else**
 - 4) eating flesh of a camel³⁷**
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³⁵ Fatima bint Abu Hubaish came to the Prophet and said, 'O Messenger of Allah, I am a woman who bleeds (istihaada) and do not become clean (thereafter), am I to leave the Salah?' He answered, 'Verily it is only a blood vessel (having ruptured) and not menstruation. So if the Menses begin leave the Salah and when they finish wash the blood off you and Pray.' In the narration of the same hadith by Abu Mu'awiah, there is an extension to the hadith, 'Do wudu for each Salah until that time comes.' Tirmidhi collected the hadith and said it is a Hasan Sahih Hadith. Albani also classed it as Sahih.

Ibn Umar (r.a) squeezed a pimple and blood came out. He prayed and did not do wudu. This is with an authentic (Sahih) chain.

Ibn Abu Aufa also did that. This is also with a sahih chain of narrators. [See Al-anwar alaa Manar-s-sabeel, Albani and Zuhari Shawish]

M'adan ibn Abu Talha reported from Abu Darda that the Prophet (s.a.w) vomited so he did wudu. Abu Talha said, 'Then I met Thaubaan in the masjid of Damascus and mentioned that to him. He said, 'He said the truth. I poured the wudu water for him.' [This was collected by Tirmidhi]

³⁶ Safwan ibn Assaal said, "The Messenger of Allah (s.a.w) used to order us if we were on a journey to not remove our Khuff (Leather socks) for three days and their nights except if in a state of Janaba (then they are removed for Ghusl) – but (wipe over them) due to feces, urine and sleep." [This was compiled by Ibn Majah, Tirmidhi and others. Tirmidhi said, "This is a Hasan Sahih Hadith. Albani also classed it as Hasan].

But Anas (r.a) reported that the companions of the Prophet (s.a.w) used to wait for Isha (prayer) and would fall asleep. Then they would pray without doing wudu. [It is collected in Sahih Muslim, Abu Dawud, Tirmidhi and others.]

- 5) touching a woman with desire³⁸
- 6) touching private parts³⁹

³⁷ Jabir ibn Samura (r.a) reported that a man asked the Prophet (s.a.w), “Do I do wudu from (having eaten) goat (or sheep) meat?” He answered, “If you want do wudu and if you do not want don’t do wudu.” He further asked, “Do I do wudu from (having eaten) camel meat?” He answered, “Yes, do wudu from camel meat.” [Sahih Muslim]

³⁸ Some scholars understood this from the following verse:
Allah said in the Quran, “O you who believe! When you intend to offer Salat (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 the ankles. If you are in a state of Janaba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey or any of you comes after answering the call of nature, or you have been in contact with women, and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty but He wants to purify you, and to complete His Favour to you that you may be thankful.” [Sura Ma’idah: 6]

But the following hadith is authentic and clear that wudu does not have to be done even from a touch with desire and therefore the phrase in the above verse would be referring to sexual intercourse and not merely a touch:

Aisha, the wife of the Messenger of Allah (s.a.w) and one of the Mothers of the Believers informed Urwa, her nephew, “The Prophet kissed a woman from among his wives. Then he went out to pray and did not do wudu.” So Urwa said to her, “Was it any one except you!” So she smiled. [The hadith was reported by Abu Dawud, Tirmidhi, Nasaee, Ibn Majah, Ahmed and others. Albani said it is authentic. Ibn Taimiya did too. Ibn AbdulBarr leaned towards it being authentic and Imam Ahmed used the hadith as a valid argument too.]

³⁹ Busrah bint Safwan said that the Prophet (s.a.w) said, “Whoever touches his penis let him do wudu.” This was compiled by Malik in Muwata, Shafiee, Ahmed, Nasa’ee, Tirmidhi, Daraqutni and Hakim and they all said it is authentic. Others also narrated it. Besides the above list of those who

**7) doing a Ghusl (washing) of a dead body,⁴⁰ and
8) Apostasy and this renders all deeds useless and invalid.⁴¹**

said it is authentic, also Yahya ibn Ma'een, Haazimi, Baihaqi, Albani and others said it is authentic. Bukhari said, "It is the most authentic of the available ones on the topic."

Talq ibn Ali (r.a) said that he asked the Prophet (s.a.w) about a man touching his penis during the prayer (salat), is it (duty) on him to do wudu? The Prophet (s.a.w) said, "No, it is merely a part of you." Ahmed and four sunan compiled it; some scholars said it is not authentic while others said the opposite. Ali ibn madini said, "In our view it is better (i.e. more authentic) than hadith of Busra."

⁴⁰ Ibn Umar and Ibn Abbas used to order the one who washes a dead to do wudu, and that is also the saying of Abu Hurairah. Imam Ahmed said it is desired but not compulsory to do wudu upon washing a dead person. Most scholars said it does not break wudu because there is no hadith from the Prophet.

⁴¹ Allah said in the Quran, "Whoever does Kufr (disbelieves and rejects Islam) of Iman, fruitless is his work (in the Hereafter)." [Sura Maedaa: 5]

Also, He said therein, "If you join associates (with Allah), your deeds will become fruitless." [Sura Zumar: 65]

Final Note on Reward of Performing Wudu Correctly:

Uthman ibn Affan (r.a) said that the Messenger of Allah (s.a.w) said, "Whoever did wudu – and did it well – his sins leave his body and they even come out from under his (finger and toe) nails." [Sahih Muslim]

Abu Huraira (r.a) reported that the Messenger of Allah (s.a.w) said, "When a Muslim slave (of Allah) – or a Believer slave – does wudu and washes his face, every sin he looked at with his two eyes comes out from his face with the water – or with the last drop of water; and when he washes his two hands every sin that his two hands perpetrated come out from his two hands with the water – or with the last drop of water; and when he washes his two feet every sin that his two legs walked to come out with the water

We learn that these things break the wudu from (texts and evidences such as the) following:

- A. the saying of Allah the Exalted in the Quran, “...or if one of you comes from the toilet or from (physical) contact of women...” [Ma'idah: 6]**
- B. the Prophet (s.a.w) was asked, “Should we do wudu from (having eaten) the meat of camel? He replied, “Yes.” The hadith was compiled by Muslim.**
- C. The Prophet (s.a.w) said about (wiping over the) Khuff (leather socks), “...but, rather, from feces, urine and sleep.” It was compiled by Nasa'ee, Tirmidhi and the later classed it as Sahih (authentic).**

or with the last drop of water – until he comes out spotless from sins.”
[Sahih Muslim]

Humran the freed slave of Uthman (r.a) said, ‘I brought Uthman ibn Affan water to do wudu and he did wudu. Then he said, ‘People are relating from the Messenger of Allah (s.a.w)reports that I don’t know them but I did see the Messenger of Allah (s.a.w) do wudu like this wudu of mine and then he said, “Whoever did wudu like this, his previous sins will be forgiven and his prayer and walk to the Masjid (thereafter) will be extra (such reward in addition)”.’ [Sahih Muslim]

Chapter: Things that Necessitate a Ghusl and a Description of Ghusl

{Janaba is a state of Major Hadath and is caused due to sexual discharge etc. This prevents a person from performing daily prayers and some other acts of worship. Ghusl is a shower which if it is done in a particular way according to the Sharia, it purifies a person from the state of Janaba and enables him/her to then perform those acts of worship.}

Ghusl becomes obligatory (wajib) on a person due to following reasons:

- 1) When some one is in a state of Janabah⁴² - Janabah is when semen is emitted either due to sex or something else**

⁴² Ali (r.a) said, ‘I was a man who used to have a lot of seminal discharge. I used to keep doing Ghusl (bath) to the extent my back used to break (from doing it so often). So I mentioned it to the Prophet (s.a.w) – or it was mentioned to him – and he (s.a.w) said, “Don’t do that. If you see a (discharge of) Madhiy (seminal fluid – clear fluid), wash your penis and do the wudu that is done for Salat (prayer); and if you ejaculated water (i.e. semen – opaque fluid), do Ghusl (bath).” [This was compiled by Abu Dawud, Nasa’I and others. Ibn Khuzaima, Ibn Hibban and Nawawi said it was Sahih. Albani also said its chain is Sahih.]

Um Salama, one of the wives of the Prophet and a mother of the Believers, said, ‘A woman said, “O Messenger of Allah, indeed Allah does not shy from the truth. Does a woman have to do Ghusl if she has a wet-dream? He answered, “Yes, if she sees water.” So Um Salama laughed and said, “Does a woman have a wet-dream?” The Messenger of Allah (s.a.w) said, “How else does the child resemble her?” [This was collected by Nasa’I and also by Bukhari, Muslim and others.]

- 2) if the two private parts meet (i.e. the private part of the male is inserted - even partially - into that of the female: in Arabic it is called 'Iltiqaa-ul-khitaanain')⁴³**
- 3) menstrual bleeding (called Haid in Arabic)⁴⁴**
- 4) post-natal bleeding (after the delivery of a baby - the bleeding is called Nifaas)⁴⁵**
- 5) (Ghusl, i.e. bathing of a) someone who died⁴⁶ - other than a shaheed (a martyr)**
- 6) when a Kafir (literally kafir is: someone who conceals a fact - term used for a non-muslim, when he) becomes a Muslim.⁴⁷**

⁴³ Abu Huraira (r.a) reported that the Messenger of Allah (s.a.w) said, “If he sat between her four limbs and exerted with her, Ghusl becomes binding (wajib).” [This was collected in Sahih Muslim and also Bukhari and others.]

In another wording of the same hadith in Abu Dawud, the Prophet said, “If he sat between her four limbs and stuck the khitan with khitan (private parts), Ghusl becomes binding (wajib).” And this is sahih.

⁴⁴ Allah said in the Quran, “And they ask you about the menstruation. Say, it is a harmful, therefore keep away from women during menses and go not unto them till they are purified. And when they have purified themselves, then go in unto them as Allah has ordained for you. Truly Allah loves those who turn unto Him in repentance and loves those who purify themselves.” [Sura Baqara: 222]

⁴⁵ Scholars such as Ibn Qudama and others have said, “there is no difference (of opinion) among the scholars in the obligation to do Ghusl from the two (i.e. Nifas and Haid).” This is also because nifas and haid have been used interchangeably in some hadith with the same rulings.

⁴⁶ Um Atiya (r.a) said, “The Prophet (s.a.w) entered while we were washing (the dead body) of his daughter. He said, “Wash her three, five or more times - if you saw a need for that – with water and Sidr; and put in the last (wash) kafur or a bit of kafur. If you finish, inform me. When we finished, we informed him. He threw over to us his loin cloth and said, “Put this on her.” [Bukhari, Muslim and others]

These are derived from texts (i.e. evidences which include the following):

- A. Allah says in the Quran, *"And do not draw near to them (i.e. wives) until they become clean (from menstrual bleeding); and if they purify themselves then approach them from where Allah has ordered you to."* [Sura Baqarah: 222] Note that if they purify themselves ('tatahharna') means if they bathed themselves (Ghusl).
- B. The Prophet (s.a.w) commanded the one who did Ghusl of a dead body to himself do Ghusl
- C. He (s.a.w) commanded the one who became a Muslim to do Ghusl.

As for the description of the manner of Ghusl of the Messenger of Allah (s.a.w) from a state of

Janabah, he would first wash his private parts, and then do the whole complete wudu (ablution). Then he would pour water on his head three times making it reach everywhere (in the hair). Then he would pour the water making it flow over his entire body.⁴⁸ Then he would wash his feet in another place.⁴⁹

⁴⁷ Qais ibn 'Aasim (r.a) said, 'I came to the Prophet (s.a.w) wanting Islam, he commanded me to do Ghusl (bathe or shower) with water and Sidr.' [This was collected by Abu Dawud, Tirmidhi, Nasa'ee. Tirmidhi said the one in his collection is hasan. Albani said it is Sahih along with other narrations.]

⁴⁸ Aisha, the wife of the Prophet (s.a.w) reported that the Prophet (s.a.w), if he did Ghusl from Janaba, he began by washing his two hands. Then he did wudu of the Salat (prayer). Then he would enter his fingers in the water and penetrate to the roots of the hair. Then he would pour three scoops of water with his two hands over his head. Then he would pour the water over his entire body." [Agreed Upon]

The purpose of this is to wash the entire body and beneath the light as well as dense hair.⁵⁰ And Allah knows best.

⁴⁹ Ibn Abbas (r.a) reported that Maimuna, wife of the Prophet (s.a.w), said, ‘I put down water for the Prophet (s.a.w) to do Ghusl. He washed his hands twice or three times. Then he poured (water) on his left (hand) and washed his private parts. Then he wiped them on the earth. Then he did Madmada and Istinshaaq and washed his face and two hands. Then he poured (water) on his body. Then he moved from his place (to another) and washed his two feet.’ [Agreed Upon]

⁵⁰ Note both men and women have to wash the hair such that the water reaches the roots of it at the scalp but for a woman in her ghusl from janaba a concession was made the Prophet (s.a.w):
Um Salama reported that a woman from among the Muslims said, “O Messenger of Allah, I am a woman who tightens the braid (of my head). Should I undo it for the Ghusl from Janaba?” He said, “It is sufficient for you to pour on it three scoops of water (with both hands cupped together), then you pour water (and pass) it over your entire body and you will be Tahir (pure).” [Muslim, Abu Dawud and others]

Chapter: **Tayammum⁵¹ (The Substitute for Purification with Water)**

This is the Second Form of Taharah.

It is the substitute for Taharah (purification) with water when it is not possible to use water on the whole or a section of the body-areas that are normally washed for Taharah (purification).

The reason for not being possible to use water on these areas may be

- a) unavailability of water**
- b) fear of harm from its usage (due to sickness or other reasons).**

So, sand (i.e. earth) takes the place of water in such a situation.⁵²

⁵¹ Tayammum in Arabic is Qasd, and that is to intend and set out to do something.

⁵² Allah said in the Quran (the translation of which is), “O you who believe, when you intend to offer salat (prayer), wash your faces, and your hands up to the elbows, rub (with wet hands) your heads, and your feet up to the ankles. If you are in a state of janaba purify yourselves (with Ghusl). But if you are ill or on a journey or any of you come after answering the call of nature, or you have been in contact with women, and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.” [Ma’ida: 6]

Also in the Quran, “O you who believe, approach not salat (prayer) when you are in a drunken state until you know of what you utter, nor when you are in a state of Janaba except when traveling on the road (without water), till you wash your whole body. And if you are ill, or on a journey or one of you comes after answering the call of nature, or you have been in contact with women and you find no water, perform Tayammum with clean earth

Tayammum is performed by intending to remove the condition of the various types of Hadath. Then the person says, 'Bismillah' (In the name of Allah). Then he taps (the palm of) his hand on the sand once and wipes with it the whole of his face and the entire hands (wrist outwards).⁵³ Also, if he strikes (the earth) twice instead of once, there is no problem in that.⁵⁴

and rub therewith your faces and hands. Truly, Allah is Ever oft-Pardoning, Oft-Forgiving.” [Sura Nisa: 43]

Imran ibn Husayyin al-Khuza'ee (r.a) said that the Messenger of Allah (s.a.w) saw a man by himself and he hadn't prayed with the rest of the people. He said, “O So and So a person! What prevented you from praying with the people?” He replied, “O Messenger of Allah, I had Janaba and no water.” The Prophet said, “On you is (to use) the earth for it will suffice you.” [Agreed upon]

⁵³ Abdurahman ibn Abza said, ‘A man came to Umar ibn Khattab and said, “I became Junub and did not find water.” Ammar ibn Yasir said to Umar ibn Khattab, “Don't you remember that were traveling – myself and you – and as for you, you did not pray and as for me I rolled myself on the ground and then prayed. So I mentioned to the Prophet (s.a.w). The Prophet (s.a.w) said, “It would have been sufficient for you like this,” and the Prophet (s.a.w) stuck the earth with his two palms and blew into the two; and then he rubbed (wiped) his face and the two palms (back of them) with them.” [Agreed Upon]

⁵⁴ Ibn Abdul-Barr said, “Most of the Marfoo narrations (ascribed to the Prophet) from Ammar are with one strike on the ground. And those that have been narrated from him with striking the ground twice, they are all Mud-tarib (which makes the hadith not authentic).” Albani and Ibn Hajar said the same.

Allah the Exalted said, *"So, if you do not find water then do Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful."* [Sura Ma'idah: 6]

It is reported from Jabir that the Prophet (s.a.w) said, *"I have been given five (things) that none of the Prophets before me were given:*

- 1) I have been given victory due to the enemy being scared from as far as a month's journey*
- 2) the earth has been made a Masjid (place to prostrate and pray) and Tuhur (purifying) such that any person who finds himself at time of Prayer (wherever he may be) let him pray (wherever he is - even if not in a mosque)*
- 3) the spoils of war (booty - Ghaneema) has been made permissible (halal) for me where as it was not permissible for anyone before me*
- 4) I have been given the Shafaa'ah (Intercession), and*
- 5) A Prophet used to be sent on his mission to his own people only whereas I have been sent to the whole of mankind."*

This hadith is agreed upon (its authenticity) by Bukhari and Muslim.

What is not permissible due to Minor and Major Hadath and Menstruation and Nifas?

Whoever is in a state of Minor Hadath, for such a person it is not permissible

- 1) to pray (do Salah)⁵⁵
- 2) to do Tawaf (circumambulation) around the Ka'ba⁵⁶
- 3) to touch a Mushaf (copy wherein the Quran is written)⁵⁷

⁵⁵ Saeed ibn Zaid and Abu Hurairah (r.a) and others related that the Prophet (s.a.w) said, “There is no prayer (salat) for the one who has no wudu and there is no wudu for the one who did not mention on it the name of Allah.” [Ibn Majah and others and Albani classed it as Hasan]

Abu Huraira (r.a) related from the Prophet (s.a.w) that he said, “Allah does not accept the prayer of one of you if he has Hadath until he does wudu.” [Agreed Upon]

⁵⁶ Ibn Abbas (r.a) related that the Prophet (s.a.w) said, “Tawaf around the House (i.e. Kaba) is like the Salat (Prayer) except that you do not speak in it. So whoever did speak therein let him not speak except good.” [Tirmidhi, Darimi, Ibn Khuzaima, Ibn Hibban and others, and Albani classed it as Sahih]

⁵⁷ In the famous letter that the Messenger of Allah (s.a.w) sent with Amr ibn Hazm (r.a) to the people of Yemen, it is mentioned that, “None touches the Quran except a Tahir (pure).” [Muwatta of Malik and Sunan of Daraqtuni and Albani and Ishaq ibn Rahawai said this hadith is sahih.]

Also, Allah said in the Quran (its translation reads), “None touches it (the Preserved Tablet in the heavens) except the purified ones (angels).” [Sura Waqiah]

Whoever has Major Hadath, has the previous three restrictions as well as the following:

4) he does not recite anything from the Quran⁵⁸

5) he does not stay in the Masjid (mosque) without wudu (ablution).⁵⁹

⁵⁸ Abdullah ibn Salima said, ‘Myself and two men came to Ali (r.a) and he said, ‘(The Prophet) used to relieve his need (toilet) and then would come out and read Quran and eat meat with us and nothing would prevent him from Quran except Janabah’.’ Ibn Khuzaima, Hakim and Daraqutni collected this hadith.

Imam Shafiee did not commit himself to the authenticity of this hadith. Imam Ahmed used to regard it to be weak. Tirmidhi saw it to be hasan sahih. Ibn Hajar said it is closer to being hasan. Albani said it is weak (daeef). Nawawi said, ‘Others besides him (Tirmidhi) from among the Hafiz (of hadith scholars) and investigators said it is a daeef hadith.’”

Ibn Khuzaima said, “(even if the hadith was authentic), there is no evidence in this hadith for those who forbade the Junub from reciting because there is no prohibition in it and instead it is merely an action and also no mention that the Prophet refrained due to janaba.”

Bukhari, Tabari, Mundhiri, Ibn Abbas (r.a) and others believed it was permissible for a Junub to recite the Quran due to the General (Aamm) meaning of the hadith of Aisha in Sahih Muslim wherein she said, “The Prophet (s.a.w) used to mention Allah under all circumstances” although he disliked doing salam while not with Taharah (purification).

Ibn Mundhir, collected a narration that Ibn Abbas used to read his (daily) part (of the Quran) while he was Junub.

⁵⁹ This is based on a hadith of the Prophet (s.a.w) in Sunan of Abu Dawud, “I do not permit the masjid for a menstruating woman and a Junub person.” Albani classed it as da’eef and said, “A number of scholars classed it as daeef (not authentic), among them are Baihaqi, ibn Hazm and AbdulHaq Ishbili.”

Also due to what some understood from the verse in the Quran, “O you who believe, approach not salat (prayer) when you are in a drunken state

Whoever is **menstruating or in Post Child-birth bleeding** has the previous limitations as well as the following:

6) she does not fast⁶⁰

7) it is not permissible to have sex with her,⁶¹ and

until you know of what you utter, **nor when you are in a state of Janaba except when passing on the way (without water)**, till you wash your whole body. And if you are ill, or on a journey or one of you comes after answering the call of nature, or you have been in contact with women and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands. Truly, Allah is Ever oft-Pardoning, Oft-Forgiving.” [Sura Nisa: 43]

⁶⁰ Imam Bukhari wrote, ‘Chapter of a menstruating woman leaving the fast’ and mentioned a long hadith from Abu Saeed Khudri, part of which has the saying of the Prophet, “Doesn’t one of you if she menstruates she does not pray nor fast?” The companions replied, “Yes.” He said, “That is the shortfall in her religion.”

⁶¹ Allah said in the Quran, “They ask you concerning menstruation. Say: that is a harmful thing, therefore keep away from women during menses and go not to them until they are purified. And when they have purified themselves, then go in to them as Allah has ordained for you. Truly, Allah loves those who turn to Him in repentance and loves those who purify themselves.” [Sura Baqara: 222]

Anas (r.a) reported in a long hadith that the Messenger of Allah (s.a.w) after reciting the verse about relations with a wife during menstruation (Sura Baqara: 222), he said, “(You can) do every thing except for sex.” [Sahih Muslim]

Note: If they did have sex during the period, it is haram and thus a sin. There is also a kaffara (expiation) that has to be paid to the poor. Ibn Abbas (r.a) reported that the Prophet (s.a.w) said about the one who comes to his wife (i.e. has an intercourse) while she is menstruating, “He gives charity of a Dinar or half a Dinar.” Ibn Abbas explained this by saying, “If he does that in the first part of the period, he gives a Dinar; and if he does it (with her) at the termination of the bleeding, then half a Dinar.” [Both

8) it is not permissible to divorce her (while in that period).⁶²

{A person in her menstruation or Post-natal bleeding after the child birth has the above mentioned eight things not permissible for her for the duration of the bleeding. Some matters related to this period are mentioned in the section below.}

The default of the blood that flows from a woman is that it is menstruation.⁶³ This is without any limit (or consideration) of her age, amount of blood or repetition (of bleeding). Except if the blood gushed forth from her or (simply) continued to flow on and on with perhaps a short break only, then in this case she is regarded as (and referred to as) *Mustahaada*.⁶⁴

were reported by Abu Dawud; he and Albani said it is Sahih and Albani said the explanation of Ibn Abbas is also sahih up to him. The hadith was narrated by Nasaee also and others besides the two.

⁶² Allah said in the Quran, “O Prophet, when you divorce women, divorce them at their Iddah (prescribed periods) and count their Iddah. And fear Allah your Lord.” [Sura Talaq: 1]

Abdullah ibn Umar (r.a) related that he had divorced his wife while she was menstruating during the lifetime of Allah’s Messenger (s.a.w). Umar ibn khattab asked Allah’s Messenger about that. Allah’s Messenger said, “Order him (your son) to take her back and keep her till she is clean from her menses and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the Iddah which Allah has fixed for the women meant to be divorced.” [Sahih Bukhari]

⁶³ An evidence for this is *al-Istis’haab*. This means to carry on the initial hukm until a change occurs.

⁶⁴ The following hadith all show the difference between *Mustahaada* and *Haa’id*.

The Prophet (s.a.w) directed such a person (who is Mustahada) to

- stay (without praying etc) for the duration that is habitual (Aadat) for her to bleed⁶⁵
- If she does not have an Aadat (a fixed habitual period of days wherein she has her menstrual bleeding), then she resorts to Tamyeez (determine by the distinct colour difference between menstrual blood (dark, viscous, bad odour) and non-menstrual blood flow (usually like normal red blood))⁶⁶
- If she does not even have a Tamyeez (distinguishing the blood type by its colour), then she resorts to staying (without prayer etc) by noting and calculating the most common (i.e. ghaalib of the) habitual (aadat) menstrual bleeding period of women: (which is) six or seven days.⁶⁷ And Allah Knows Best.

⁶⁵ Aisha (r.a) related that Fatima bint Abi Hubaish asked the Prophet (s.a.w), “I have Istihada (bleed on and on) and do not become pure (from menstrual bleeding), and so should I leave the Salat (Prayer)?” He answered, “No. That is (from) a blood vessel. But leave the Salat (Prayer) for the duration of the days in which you used to menstruate, then do Ghusl (shower, bath) and pray.” [Bukhari]

⁶⁶ Fatima bint Hubaish (r.a) used to have Istihaada and asked the Messenger of Allah (s.a.w) about it. He said to her, “If it is the menstrual blood, it would be black as it is (well) known; and if it is that then refrain from Salat (prayer). And if it is the other (istihaada) then do wudu and pray.” [Abu Dawud and Nasa’ee compiled it and Albani (and others) classed it as Hasan.]

⁶⁷ Hamna bint Jahsh (r.a) said, ‘I used to have a lot of severe Istihaada. I came to the Messenger of Allah (s.a.w) to inform him and get a verdict (fatwa) from him. I found him in the house of my sister Zainab bint Jahsh (wife of the Messenger of Allah).

I said to him, “O Messenger of Allah, I am a woman who has a lot of severe Istihaada (post menstrual bleeding), so what do you see I do in it, it has stopped me from praying and fasting?”

He (s.a.w) said, “I will prescribe for you cotton, it will take away most of the blood.” She said, “It (i.e. blood) is more than that.” He said, “So take a garment.” She said, “It is more than that, in fact it pours forth a large amount!”

The Messenger of Allah (s.a.w) said, I will direct you to two things, which ever of the two things you do it will suffice you from having to do the other but if you are strong enough to do both then you know better.”

He said to her, “This is a rakdah from Shaitan (literally it refers to someone kicking an animal for example to get it to move and run and is used here for the harm that is intended by the shaitan for the woman to make her confused whether she is still menstruating or not should she pray now or not). So regard it (i.e. menstruation) as six or seven days in the knowledge of Allah who knows it, then do Ghusl until when you see that you have become pure and cleansed yourself then pray for twenty three or twenty four nights and their days and fast. This will suffice you. Do this every month as the women do menstruating and purifying – (by the) timings for their menstruation and purification.

If you are strong enough to delay the Dhuhr and hasten the Asr (prayers) doing Ghusl and combining between the two prayers of Dhuhr and Asr and by delaying Mahgrib and hastening Isha and doing Ghusl and combining between the two prayers then do it. And likewise you do Ghusl for Fajr if you do this way then do that and (also) fast, if you are able to do that (i.e. this way of the two ways shown).” The Messenger of Allah (s.a.w) said, “And this (latter way) is the more preferred one to me.” [Abu Dawud, Tirmidhi, Ibn Majah, Ahmed, Daraqutni and others compiled this hadith. Albani classed it as hasan. Tirmidhi, Bukhari and Ahmed said it is Hasan Sahih.]

Note: The menstrual bleeding and the bleeding due to childbirth (nifaas) have same rulings in Sharia. The bleeding for nifaas though is for forty days. If it stops before then she does ghusl and prays and does everything as before childbirth.

Um Salama (r.a) said, “The Nufasaa during the time of the Messenger of Allah (s.a.w) used to sit after their nifaas (childbirth bleeding onset) for forty days – or forty nights – and we used to apply Wurs on our faces” – she means due to acne. [Abu Dawud, Tirmidhi & others, Albani said it is Sahih]