Arouding the Intellects
with the Explanation of 'Umdatul-Ahkaam

The Book of At-Tahaarah
(The Ritual Purification)

By Al-'Allaamah Muhammad ibn Saalih Al-'Uthaymeen
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Part 1:

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Verily all praise is due to Allaah. We praise Him, seek His aid, ask for His forgiveness, and turn to Him in repentance. We seek refuge in Allaah from the evil of our souls and from our evil deeds. Whoever Allaah guides, no one can misguide him, and whoever He misguides, no one can guide him. I bear witness that there is no deity that has the right to be worshipped except Allaah alone without any partner, and I bear witness that Muhammad is His Slave and Messenger. May Allaah send praise and peace upon him, his family, his companions and those who follow them in good to the Day of Judgment.

To proceed: This is an explanation of the book called 'Umdatul-Ahkaam Min Kalaam Khairil-Anaam which Al-Haafidh Al-'Aalim Abu Muhammad 'Abdul-Ghanee ibn 'Abdil-Waahid Al-Maqdisi has composed. He was born in Jamma'a'eel in the mountains of Naabulus in Rabee' Ath-Thaanee in the year five hundred and forty one from the hijrah. He made numerous journeys seeking knowledge, especially the knowledge of hadeeth and its people. He died in Misr on Yam Al-Ithnain coinciding with the twenty third day of Rabee' Al-Awwal in the year six hundred, and he was buried in Al-Qaraafah, may Allaah have mercy upon him and forgive him.

In this explanation I began with a brief biography of the narrator of the hadeeth then I arranged it in the following order:

A) A statement about the subject of the hadeeth.
B) An explanation of the words and included in that is the biographies of those mentioned in the text of the hadeeth.
C) The summary.
D) The benefits of the hadeeth, however, I do not mention all of its benefits.
E) A clarification of what stands in need of being clarified such as the reason the hadeeth came, or clarifying a problem, or making harmony between the hadeeth and another hadeeth from that which is mentioned in the book, or other things.

I named it Tanbeenul-Ashaam Bi Sharh 'Umdatil-Ahkaam, and it is Allaah that I ask to make all our deeds sincere for His Face, in accordance to what pleases Him, and beneficial for His slaves. Indeed He is Benevolent, Generous.
The Author's Introduction

All praise is due to Allaah, the Sovereign, the Compeller, the One, the Prevailing. I bear witness that there is no deity that has the right to be worshipped except Allaah alone without any partner, the Lord of the heavens, the earth and what is between them, the Mighty, the Oft-Forgiving, and I bear witness that Muhammad is His Slave and Messenger, the Chosen one, the Favorite, may Allaah send praise upon him, his family and his righteous companions.

To proceed: One of my brethren has asked me to abbreviate a group of ahaadeeth\textsuperscript{1} on al-akhaam (the legal rulings)\textsuperscript{2} from that which the two Imaams have agreed upon, Abu 'Abdillaah Muhammad ibn Ismaa'eel ibn Ibraaheem Al-Bukhaaree\textsuperscript{3} and Muslim ibn Al-Hajjaaj ibn Muslim Al-Qushairee An-Naisaaboor\textsuperscript{4}, so I responded to his request\textsuperscript{5} hoping to benefit by it.

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\textsuperscript{1} Translator's note: Ahaadeeth is the plural of hadeeth. What is meant by hadeeth here is that which has been attributed to the Messenger of Allaah ﷺ from statements, actions and approvals.

\textsuperscript{2} \textit{Ash-Sheikh} Al-'Uthaymeen: (This is) a clarification of the reason the author compiled this book. And \textit{al-ikhtisaar} is to make something shorter, and the ahaadeeth of al-akhaam are those that indicate the legal rulings from the Prophetic Sunnah.

\textsuperscript{3} \textit{Ash-Sheikh} Al-'Uthaymeen: He was born in Shawwaal in the year one hundred and ninety four in Bukhaara. He traveled throughout the Islamic lands seeking hadeeth and he acquired knowledge from most of the Muhadditheen of the major cities. He compiled books in hadeeth and its people. The most significant and the most prevalent in benefit was the book \textit{Al-Jaami'us-Saheeh} commonly known by the name Saheehul-Bukhaaree. It has been narrated on him that he said, "I extracted \textit{As-Saheeh} from six hundred thousand hadeeth and I only extracted what is authentic." He died on the night of 'Eidul-Fitr in the year two hundred and sixty five in a village from the villages of Samargand, May Allaah ﷺ have mercy upon him.

\textsuperscript{4} \textit{Ash-Sheikh} Al-'Uthaymeen: He was born in the year two hundred and four in Naisaaboor. He traveled throughout the Islamic lands seeking hadeeth and he studied under Al-Bukhaaree, may Allaah have mercy upon both of them. He compiled books. The most significant and the most prevalent in benefit was the book \textit{As-Saheeh} commonly known by the name Saheeh Muslim. It has been narrated on him that he said, "I compiled As-Saheeh from three hundred thousand hadeeth." He died on the twenty fourth day of Rajab in the year two hundred and sixty one in Naisaaboor, May Allaah ﷺ have mercy upon him.

\textsuperscript{5} \textit{Ash-Sheikh} Al-'Uthaymeen: This is in general not in all of it, for in it is that which the two have not agreed upon, however, this is a very small number and rare. Furthermore, the author, may Allaah ﷺ have mercy upon him, he mentions the hadeeth at times with the wording of Al-Bukhaaree and at times with the wording of Muslim and at times he brings a wording from different narrations. It is as if he regards the meaning and has breadth in mentioning the wording with brevity. His excuse for doing that is he did not mention the wording of a specific chain from the different chains that he restrict himself to it without any change or addition, and Allaah knows best.
I ask Allaah to benefit us by it and to benefit whoever writes it, hears it, reads it, memorizes it or looks into it, and (I ask) that He make it sincere for His Noble Face and a reason for obtaining success in His presence in the gardens of bliss. Indeed He is sufficient for us and He is the best disposer of affairs.
THE BOOK OF AT-TAHAARAH
At-Tahaarah linguistically means cleanliness and it scholastically means the elimination of al-hadath (that which nullifies the ritual state of purification) and the disappearance of an-najas (ritual impurities). It is also used for the very act of purification. In these two meanings it is something sensory. It is also used for the spiritual purification which is purification of belief, character and deeds. An example of this is His statement:

"Take from their wealth charity by which you purify them and cause them increase..." At-Tawbah: 103

And His statement concerning the opposite of that:

"Indeed the polytheists are but impure..." At-Tawbah: 28

And His statement:

"And we saved him from the city that was committing the filthy deeds..." Al-Anbiyaa: 74

And His statement:

"Indeed intoxicants, gambling, stone alters (whereon sacrifices are slaughtered to other than Allaah) and divining arrows are but filth from the work of Ash-Shaytaan..." Al-Maa‘idah: 90

Those who write in fiqh and the ahaadeeth of the legal rulings began their books with at-tahaarah because it is the key to the prayer which is the most significant of the pillars of Islaam after Ash-shahaadatain, bearing witness that there is no deity that has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah. So there is no prayer without purification. Also, there is a connection which perhaps is not from what the Scholars have intended in and of itself. That is so the student bears in mind at the start of his studies purification of his heart and making the intention sincerely for Allaah in seeking knowledge by intending by that the Face of Allaah and the abode of the hereafter, and preservation of the Islamic Sharee‘ah (legislation), spreading it
amongst the people, guarding and defending it, and to remove ignorance from himself and all people so that they worship Allaah upon insight.
The First Hadeeth

On 'Umar ibn Al-Khattaab ﷺ, he said, "I heard the Messenger of Allaah ﷺ say, "Verily the deeds are only considered with the intentions (and in a narration, with the intention) and for each person is what he intended. So whoever's migration is to Allaah and His Messenger, his migration is to Allaah and His Messenger, and whoever's migration is to a worldly gain which he acquires or to a woman who he marries, his migration is to what he has made migration to."

THE NARRATOR:

'Umar ibn Al-Khattaab, the Ameer (ruler) of the Believers and the second Khaleefah of the Muslims, Al-Faarooq (the one who distinguishes between truth and falsehood) ﷺ. He was from the nobles of Quraish. He embraced Islaam in the fifth or sixth year after the Prophetic Mission. His Islaam brought strength for Islaam and the Muslims. He participated in all of the major battles and he took the position of Khaleefah after Abu Bakr As-Siddeeq ﷺ by being assigned by him and he managed it in the best manner after him. In the end of Dhil-Hijjah with four nights remaining a young majoosan man stabbed him while he, the Ameer of the Believers, had just made takbeer for the fajr prayer. He was then carried to his house and he died after three nights in the year twenty three. He was buried with the Prophet ﷺ and Abu Bakr ﷺ in 'Aishah's room ﷺ. His reign as Khaleefah was ten years, six months and some days ﷺ.

A) THE SUBJECT OF THE HADEETH:

Clarifying the position of the intention in relation to the deeds

B) AN EXPLANATION OF THE WORDS:

إِنَّمَا: is a particle of hasr, and al-hasr is to restrict something to something.
الأعمال: is the plural of 'tamal, and that is what the person does from a statement, action or intentionally leaving off something like reciting the Qur'aan, performing wudoo and intentionally leaving off stealing.
is the plural of niyah, and that is the intention and will, and the Baa is for al-musaahabah (accompanying), and the meaning is that every deed must inevitably be accompanied by an intention when it occurs from someone conscious of it.

meaning some of those who narrated the hadeeth narrated it with the wording: {إِنَّمَا الأَعْمَالُ بِالْنَّيَّةِ}, and that is the singular of an-niyyaat, however, it has the meaning of the plural because al-jins is intended by it.

is a person.

what he intended. The meaning is the person only gets what he intended by his deed. If he intended by it worship of Allaah it becomes worship and he is rewarded for it, and if he intended other than that he gets what he intended.

Al-Hijrah linguistically means to leave. It is said, hajartuhu, meaning I left it. What is intended by it here is to leave residing in the lands of the disbelievers by moving from it to reside in the lands of Islama.

to His religion and attaining His pleasure and paradise.

what is intended by him is Muhammad. The meaning of making hijrah to him in his life is to migrate to him to be in his presence to help him, learn from him and follow his Sunnah, and making hijrah to him after his death is to migrate to his followers and the place where his Sharee'ah is implemented.

meaning he has reached the utmost goal which nothing is loftier or greater than it, and that is getting to Allaah and His Messenger.

something from this life which he acquires like wealth, high status or leadership.

a female.

he marries her. He singled out the woman despite the fact that she is from the delights of this life because of the often attachment of the desires for her. It is as if she is in one side of a scale and the rest of the delights of this life are in the other side.

meaning a worldly gain which he acquires or a woman who he marries. He did not mention them as he mentioned migrating to Allaah and His Messenger in order to degrade their importance that they become the intention of the muhaajir, the one whom his migration should only be to Allaah and His Messenger, and also to clarify the lowliness of the one who has them as his intention in migration.

C) THE SUMMARY:

Translator's note: This means it indicates all intentions not just a specific intention.
This is an important, comprehensive, extensive hadeeth. In it the Ameer of the Believers, 'Umar ibn Al-Khattaab ﷺ, narrates on the Prophet ﷺ that he clarified the position of the intention in relation to the deeds and that it is general for every deed. So there is no deed except with an intention and it is dependent on it with regards to being acceptable or unacceptable and being rewarded or being punished. And for each person is what he intended by his deed from a lofty, great intention or its opposite. He ﷺ clarified that to incite the doer of a deed to be lofty with his intention by intending with each act of worship that he performs the Face of Allaah and the abode of the hereafter, and that he avoid the lowly intention and the despicable ranks.

Then the Prophet ﷺ brought forth an example with migration that the rest of the deeds be compared to it. So the muhaajiroon, they leave their lands and move to the Islamic lands; however, they are upon different intentions by which the reward of their migration varies greatly while the deed is one. So whoever migrates to Allaah and His Messenger seeking the reward of Allaah and aiding His religion, that is the sincere muhaajir who has reached by his intention the greatest of goals and the highest ranks, and whoever migrates seeking worldly gain and its delights, that is the one who has lowered himself by his intention to the delights of this life and he will have no portion in the hereafter.

D) BENEFITS OF THE HADEETH:

1- A clarification of the importance of the intention in the deeds and that the critical factor for the acceptance of deeds and being rewarded for them is based upon the intention.

2- Incitement to make the intention sincere for Allaah ﷺ and clarifying the virtue of that.

3- Cautioning against intending worldly gain with the deeds of the hereafter and clarifying the despicability of that.

4- The people vary in their intentions and for each person is what he intended.

5- At-Tahaarah is from the deeds so it is only considered with the intention and for each person who performs tahaarah is what he intended by his tahaarah. This is the point for quoting the hadeeth.

6- The excellence of the Prophet's ﷺ method of teaching and the perfection of his eloquence and exposition whereby he mentions the fundamentals and the general principles then he clarifies that with examples.
The Second Hadeeth

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ: لا يقبل الله صلاة أحدكم إلا أَخذَت حتى يُوضَنُ

2) On Abu Hurairah ﷺ, he said, the Prophet ﷺ said, " Allaah does not accept the prayer of one of you when he has *ahdatha* (nullified his *wudoo*) until he makes *wudoo*.

THE NARRATOR:

Abu Hurairah 'Abdur-Rahmaan ibn Sakhr Ad-Dawsee ﷺ. He embraced Islaam in the year of the battle of *Khaibar* and he participated in it. He stuck to the Prophet ﷺ and devoted himself to his narrations. The Prophet ﷺ attested to his endeavor for the narrations and Ibn 'Umar ﷺ said to him, "You were the one amongst us who accompanied the Messenger of Allaah ﷺ the most and the most knowledgeable of us concerning his narrations." And something similar has been narrated on 'Umar ﷺ. Al-Bukhaaree said, "Abu Hurairah was the strongest in memorization from those who narrated *hadeeth* in his time period." The people of knowledge have mentioned that it has been narrated by him on the Prophet ﷺ five thousand three hundred and seventy four narrations. He died in the year fifty seven in *Al-Madeenah* ﷺ.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of the prayer without *wudoo*

B) AN EXPLANATION OF THE WORDS:

لا يقبل: He does not accept.

صلاة: *As-Salaah* in the legislation is an act of worship with specific statements and actions. The beginning of it is *at-takbeer* (saying *Allaahu Akbar*) and the end of it is *at-tasleem* (saying *As-Salaamu alaikum wa rahmatullaah*).

أخذت: a *hadath* has occurred from him, and *al-hadath* here is everything that nullifies the *wudoo* like urinating and defecating.

يَضُوضُنَا: he purifies himself by the *wudoo*, and that is washing the face, then the hands to the elbows, then wiping the head and the ears, then washing the feet to the ankles.
C) THE SUMMARY:

The prayer has great significance with Allaah ﷻ because it is from the loftiest acts of obedience and the best deeds which bring you closer to Allaah. It is a link between the slave and his Lord and because of this great significance it is not possible for the slave to get closer to Allaah by it until he is in a state of tahaarah as Abu Hurairah ﷺ has narrated such on the Prophet ﷺ, that Allaah does not accept the slave's prayer and He does not reward him for it when he has nullified his wudoo until he makes wudoo.

D) BENEFITS OF THE HADEETH:

1- That prayer, some of it is accepted and some of it is rejected. That which is in agreement with the legislation is accepted and that which is not in agreement with it is rejected. Similar to that are the other acts of worship because of the statement of the Prophet ﷺ, "Whoever performs a deed that our affair (religion) is not upon, it is rejected."

2- That prayer, the obligatory one, the supererogatory one, and even the prayer for the deceased, is not accepted when the person who has nullified his wudoo performs it, even if he has forgotten, until he performs wudoo, and likewise the person in a state of janaabah when he prays before making ghusl.

3- That the prayer of the one who has nullified his wudoo is forbidden until he makes wudoo because Allaah does not accept it, and seeking to get closer to Allaah by that which He does not accept is to act in opposition to Him and a type of mockery.

4- That the person when he makes wudoo for a prayer then the time for another prayer comes while he is in his state of tahaarah it is not obligatory upon him to make wudoo again.

5- To regard with great importance the significance of the prayer as Allaah ﷻ does not accept it except with tahaarah.
The Third Hadeeth

3) On 'Abdullaah ibn 'Amr and Abu Hurairah and 'Aishah, may Allaah be pleased with them, that the Prophet ﷺ said, "Woe to the heels from the fire."

THE NARRATORS:

1- 'Abdullaah ibn 'Amr ibn Al-'Aas ibn Waa'il Al-Qurashee As-Sahmee ﷺ. He was someone who performed much worship and memorized the narrations of the Prophet ﷺ; however, narrating on him did not occur as much as narrating on Abu Hurairah ﷺ because he was devoted to worship. The historians have differed concerning his death, where did it take place and when? It has been reported on Al-Imaam Ahmad that his death was in the night of (the battle of) Al-Harragh in Dhil-Hijjah in the year sixty three ﷺ.

2- Abu Hurairah. His biography has proceeded in hadeeth number two.

3- 'Aishah, the Mother of the Believers, the daughter of Abu Bakr 'Abdullaah ibn 'Uthmaan ibn 'Aamir Al-Qurashee Al-Taimee, may Allaah be pleased with her and her father. She was born in Islaam. The Prophet ﷺ married her in Makkah after the death of Khadeejah and before he married Sawdah while she was six years old. He consummated the marriage with her in Al-Madeenah while she was nine years old and he died while she was eighteen years old. She had much virtue, intelligence, understanding and knowledge. The Prophet ﷺ said about her, "The superiority of 'Aishah over the women is like the superiority of ath-thareed over the rest of the food." 'Ataa said, "She was the best of the people in judgment concerning the masses." Abu Moosaa said, "There was no matter that was ambiguous to us then we

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7 Translator's note: The hadeeth of 'Aishah ﷺ was transmitted by Muslim not Al-Bukhaaree.
8 Translator's note: The battle of Al-Harragh is the battle that took place in the year sixty three in Al-Madeenah when a large portion of the people of Al-Madeenah renounced their pledge of allegiance to Yazeed ibn Mu'aawiyah. Yazeed sent an army led by Muslim ibn 'Uqbah to the people of Al-Madeenah ordering him to call them to return to his obedience and if they refuse to fight them. They refused and thus a battle occurred at a place called Al-Harragh. Muslim ibn 'Uqbah's army won. His army then pillaged the city and committed atrocities for three days. Refer to the book Al-Bidaayah Wan-Nihaayah.
9 Translator's note: Ath-thareed is a dish made of bread and meat broth along with the meat at times.
ask 'Aishah about it except that we found with her knowledge about it." She did not die until she had spread much knowledge in the nation. Her death was in Al-Madeenah in Ramadaan in the year fifty eight ﷺ.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of being negligent in wudoo

B) AN EXPLANATION OF THE WORDS:

ئَذَٰلِكَ is mubtada and its khabar is lil-qaab, and it is a word for threatening and frightening, and (some) say it is a valley in the hellfire, and (some) say it means punishment.

الِغَافِلٌ: is the plural of 'aqib, and that is al-'urqoob (the Achilles tendon),¹⁰ and Al is for al-'ahd (it is attached to something known), and what is meant by it is the heels which have not been completely washed in the wudoo.

مَنَ النَّارِ: meaning the fire of the hereafter, and al-jaar wal-majroor clarifies the word wail, meaning woe to the heels from the fire not another punishment.

C) THE SUMMARY:

Since at-tahaarah is from the most important conditions for the prayer and failure to fulfill it in reality is a failure to fulfill the prayer, the Prophet ﷺ warned against failing to fulfill at-tahaarah by threatening the one who has failed to fulfill any of the limbs of at-tahaarah with a punishment of the fire upon that limb when he said, "Woe to the heels from the fire." He singled out the heels with that because it was the portion being neglected in the case which the Prophet ﷺ said that statement.

D) BENEFITS OF THE HADEETH:

1- The obligation of completely cleaning the limbs of the wudoo.
2- The threat for the one who fails to fulfill any of that.
3- Being negligent in any of the limbs of at-tahaarah is considered to be a major sin.
4- Washing the feet in the wudoo is obligatory when they are uncovered.
5- The confirmation of recompense for the deeds and that the recompense is in accordance with the deed.

¹⁰ Translator's note: An-Nawawee said about al-'urqoob in his explanation of Saheeh Muslim, hadeth (242/29), that it is the tendon which is above the 'aqib. Also refer to the book Lisananul-'Arab.
E) THE REASON FOR THE HADEETH:

In the narration of 'Abdullaah ibn 'Amr they were with the Prophet ﷺ on a journey. They went ahead and the Prophet ﷺ caught up to them when the time for the 'Asr prayer had reached them and they had begun to make wudoo and wipe their feet. Then he ﷺ shouted with his loudest voice saying, "Woe to the heels from the fire," two or three times. As for its reason in the hadeeth of Abu Hurairah, it is as is mentioned in Saheeh Muslim that the Prophet ﷺ saw a man who did not wash his heels so he said, "Woe to the heels from the fire."

The Fourth Hadeeth

اعن أبي هريرة ﷺ أن النبي ﷺ قال: إذا توضَّن أحدكم فلْيَنْجعَ في أَنْفُهُ ماءً ثم ليسْتَنْثِرْ ومن استُجِّرَ فليَنْجع إذا استَنْتَجَّ بتذَكُّرٍ أن يَدْخِلْهُما في الإِيَامَ ثلاثاً فإن أَحَدَكمَ لا يَتَّقِئَ أَيْنَ بآثَتْ بذَنَةً

وَفِي لَفْظٍ لَمْ يَسْلَمَ: فَلْيَنْسَئَ فِي مَخْرِيهِ مِنَ المَاءَ

وَفِي لَفْظٍ: مَنْ تُوضَنَّ فَلْيَنْسَئَ

4) On Abu Hurairah ﷺ that the Prophet ﷺ said, "When one of you makes wudoo he is to put water in his nose then he is to blow it out. And whoever wipes clean his private parts with stones he is to use an odd number. And when one of you awakens from his sleep he is to wash his hands three times before putting them in the vessel, for indeed one of you does not know where his hand has spent the night." And in a wording of Muslim, "He is to snuff up water with his two nostrils," and in a wording, "Whoever makes wudoo he is to snuff up water."

THE NARRATOR:

Abu Hurairah ﷺ. His biography has proceeded in hadeeth number two.

A) THE SUBJECT OF THE HADEETH:

Clarifying some of the types of at-tahaarah

B) AN EXPLANATION OF THE WORDS:

إِذَا تُوضَنَّ: he begins to make wudoo.
he is to put, and the *Laam* is for command and what is meant by placing is
snuffing up the nose as the second wording in Muslim explains and the author
mentioned it for this reason.

he is to remove from his nose the water he snuffed up, and the *Laam* is
for command.

he wipes his front or back private parts with *jimaar*, and that is stones, in
order to remove the traces of urine or feces.

he is to make his *istijmaar* odd, three, five or seven, according to what it
takes to clean it, and the *Laam* is for command.

*to awaken.*

the *Laam* is for command, and *al-ghasl* is to clean with water.

his hands.

the vessel, and what is meant by it here is the water vessel used for *wudoo*
or any vessel that has liquid in it, whether it be water or something else.

is a *ma’ool mutlaq* for *yaghsil*, meaning three washings.

he does not know, and this sentence is a reason for the command
to wash three times.

where it was when he was asleep.

he is to draw the water with his breath into his nose, and the *Laam* is for
command.

with a *fathah* on the *Meem* and on the *Khaa*, or with a *fathah* on the
*Meem* and a *kasrah* on the *Khaa*, or with a *dammah* on both of them, and they
are the nostrils of the nose.

C) THE SUMMARY:

From the completeness of the Islamic Sharee’ah and its regard for *at-tahaarah* is
that it includes all types of *at-tahaarah* that perfect it (*at-tahaarah*), and in this
*hadeeth* the Prophet ﷺ is pointing out three types of *at-tahaarah* that perfect
and safeguard it.

- The first deals with perfecting the purification of the face in *wudoo* by
snuffing up water, meaning drawing it with his breath into his nose and
then blowing it out so he can clean the inside of his nose.
- The second deals with *istijmaar*, and that is wiping the front and rear
private parts to remove the traces of what has come out. Its perfection is
to stop at an odd number. So when he cleans it with three he stops at
that, and if he cleans it with four wipes he adds a fifth one, and so on, in
order that its ending can be an odd number as is the case with many of
the legislated affairs that they end at an odd number.

- The third deals with washing the hand after awakening from sleep
before putting it into the vessel of water and the like from the liquids.
He ordered to wash it three times and he clarified the wisdom in that,
because the sleeping person does not know where his hand has spent the
night.

D) BENEFITS OF THE HADEETH:

1- The order to snuff up water into the nose and blow it cut in the *wudoo*. Its place is before washing the face and it is from the completion of washing it so it is obligatory like washing the face.

2- The order to stop *istijmaar* at an odd number even if he cleans it before that, and cleaning it is what is obligatory.

3- The order for the one who awakens from sleep to wash his hands three times before he puts them into the vessel of water and the like from the liquids.

4- The wisdom in that is that the sleeping person does not know where his hand has spent the night.

5- The excellence of the Prophet's method of teaching as he attached to the ruling a clarification of its wisdom so the person under obligation, his faith in it can increase, and so the loftiness and perfection of the *Sharee'ah* can become evident by that.

6- The completeness of the Islamic *Sharee'ah* for its regard for *at-tahaarah* and for safeguarding it.
The Fifth Hadeeth

5) On Abu Hurairah ﷺ that the Prophet ﷺ said, "One of you is not to urinate in still water which does not flow. Then he goes and makes ghusl in it." And in Muslim: "One of you is not to make ghusl in still water while he is junub."

THE NARRATOR:

Abu Hurairah ﷺ. His biography has preceded in hadeeth number two.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of urinating in still water and making ghusl from janaabah in it.

B) AN EXPLANATION OF THE WORDS:

لا يَبْوَلَ: Laa is prohibitive and the verb after it is mabnee upon the fathah because it is attached to Noon At-Tawkeed.

الذَّي لا يَجْرِي: it does not move from its spot by flowing, and that is an explanation for still.

يَغْسِلُ فِيه: with a dammah on the Laam, and the sentence is a khabar for something dropped and the implication is: Then he makes ghusl in it, and the meaning is he is not to urinate in it with the reality being that the end of his situation is that he makes ghusl in it. So in this sentence is the allusion to the wisdom for the prohibition.

يَغْسِلُ: meaning in Saheeh Muslim, and it is a separate hadeeth different from the first one.

لا يَفْغِسِلُ: Laa is prohibitive and the verb after it is majzoom by it.

وَهُو جَنُبُ: the one who is in the state of janaabah, and he is the one who ghusl is incumbent upon him because of sexual intercourse or having an orgasm, and the sentence is in the place of nasb upon being haal.
C) THE SUMMARY:

The Islamic Sharee'ah has great regard for at-tahaarah and for avoiding those things which cause harm. And in this hadeeth Abu Hurairah is narrating that the Prophet prohibited, with emphasis, against urinating in still water which does not flow because that makes it filthy with an-najaasah and diseases which the urine can carry thus harming everyone who uses this water. Also, perhaps this very person who has urinated uses it by making ghusl from it. So how can he urinate in that which is going to be his cleansing agent? Likewise, he prohibited the person who is junub from making ghusl in still water because that makes the water filthy by the dirt and filth of al-janaabah.

D) BENEFITS OF THE HADEETH:

1- The prohibition of urinating in still water which does not flow, and the prohibition is for at-tahreem (making it haraam) if the people use that water, otherwise it is for al-karaahah (making it makrooh), and feces is similar to urine, rather it is worse.

2- The permissibility of urinating in water that flows because the urine flows with the water and it does not remain in place, however, if someone is using the water downstream he is not to urinate in it because he makes it filthy for him.

3- The prohibition of making ghusl because of al-janaabah in still water, and the prohibition is for at-tahreem if he ruins it for the people who use it; otherwise it is for al-karaahah.

4- The permissibility of making ghusl because of al-janaabah in flowing water.

5- The completeness of the Islamic Sharee'ah for its regard for at-tahaarah and for avoiding those things which cause harm.

E) NOTE:

What is apparent from the hadeeth is that there is no difference between a large amount of water and a small amount, however, the prohibition is more emphasized with the small amount because it gets filthy and changes faster. Also, the water that is of such a large amount that it is not possible that it be affected by urine or it is not possible that it turn filthy by making ghusl, like the ocean, does not enter the prohibition. As for water that is still for a fixed period of time like the pools of water in the gardens, if it is possible that it be affected by the urine or that it turn filthy by making ghusl because of its small amount or because of the slowness of the arrival of new water to it, it enters the prohibition, otherwise it does not seem to enter, and Allaah knows best.
6) On Abu Hurairah that the Prophet said, "When the dog drinks from the vessel of one of you he is to wash it seven times." And in Muslim: "The first with soil," and in it (Saheeh Muslim) in the hadeeth of 'Abdullaah ibn Mughaffal that the Prophet said, "When the dog laps in the vessel wash it seven times and wipe it the eighth time with soil."

THE TWO NARRATORS:

1- Abu Hurairah. His biography has preceded in hadeeth number two.
2- 'Abdullaah ibn Mughaffal Al-Muzanee. He gave the pledge of allegiance of ar-ridwaan under the tree11 and he held its branches away from the face of the Messenger of Allaah. He is one of the ten Fuqahaa whom 'Umar ibn Al-Khattaan dispatched to teach the people in Al-Basrah, and he died there in the year fifty nine.

A) THE SUBJECET OF THE HADEETH:

Clarifying how to clean the najaasah of the dog

B) AN EXPLANATION OF THE WORDS:

شربَ: to gulp down water and the like from the liquids, or to sip it.
الكلب: a known animal, and Al is for istighraaq al-jins (engulfing the genus) so it includes all dogs.

11 Translator's note: This is the pledge of allegiance that occurred at Al-Hudaibiyah. It is called the pledge of allegiance of ar-ridwaan (being pleased) because of the statement of Allaah:

َلَقَدْ رَضِيَ اللَّهُ عَنِّ الْمُؤْمِينِ إِذْ يَبَيَّنُونَكَ ثَقْبَ الْشَّجَرَةَ

"Indeed Allaah was pleased with the believers when they pledged allegiance to you under the tree..." Al-Fath: 18
the *Laam* is for command.

meaning seven washes.

the first of them.

the *Baa* is for *al-musaahabah*, meaning with soil.

meaning he drinks or he puts the tip of his tongue in and moves it.

*al-‘afar*, and that is soil.

the *Baa* is for *al-ilsaaq* (adjoining etc.).

C) THE SUMMARY:

The Islamic *Sharee’ah* is from a Wise, Aware being who knows what harms arise from some of His creation, and He knows what combats and suppresses those harms from among those things which remove its harm. Here are the dogs, medical science has acknowledged that in their saliva are microbes and filth that do not disappear and its harm is not overcome except by washing it with that which has been reported on the Messenger of Allaah ﷺ. And here is Abu Hurairah and 'Abdullaah ibn Mughaffal narrating on the Messenger of Allaah ﷺ that he commanded that every vessel which the dog has lapped in is to be washed seven times with water and in addition to that it is to be wiped with soil so those microbes and filth can disappear.

D) BENEFITS OF THE HADEETH:

1- The *lu’aab* of the dog, meaning its saliva is *najas*, and likewise everything which exists in its body from urine, sweat and other than that.

2- Its *najaasah* is the grossest of the *najaasaat*.

3- The obligation of cleaning what the dog has lapped in seven times, one of them with soil, and it is better that it be the first.

4- If it is obligatory to clean with what was mentioned because of his lapping, cleaning with that because of his urine, feces and the like is even more evident.

5- The *hadeeth* is an explicit text for the obligation of cleaning with soil along with water, so it is not to be cleaned with other than that except when that is not possible.

6- The establishment of a sign from the signs of the Prophet ﷺ which prove his truthfulness and the correctness of what he came with, because modern science has acknowledged the grossness of the *najaasah* of the dog's saliva and the diseases it contains.
E) A CONTRAST AND ITS HARMONY:

In the hadeeth of Abu Hurairah, "He is to wash it seven times," and in a narration of Muslim, "The first with soil," as for the hadeeth of 'Abdullaah ibn Mughaffal, "Wash it seven times and wipe it the eighth time with soil." So what is apparent from it is that it differs with the hadeeth of Abu Hurairah in the number of washings and the point the soil is used in that. The harmony between the two is that we say what is meant by the eighth time in the hadeeth of 'Abdullaah ibn Mughaffal is that it is the eighth with regards to it exceeding the seven washings with water not with regards to it being the last, so upon this it being the first does not differ with it, and Allaah knows best.

The Seventh Hadeeth

7) On Humraan Mawlaa 'Uthmaan ibn 'Affaan that 'Uthmaan called for water for wudoo, and then he poured (some) on his hands from the vessel and he washed them three times. Then he put his right hand into the water for wudoo, and then he made madmadah (rinsing the mouth) and istinshaaq (snuffing water up the nose) and istinthaar (blowing the water out the nose). Then he washed his face three times and his arms to the elbows three times. Then he wiped his head. Then he washed his feet three times, and then he said, "I saw the Prophet ﷺ make wudoo similar to this wudoo of mine then he said, "Whoever makes wudoo similar to this wudoo of mine then he prays two rak’aat with speaking to himself in it, what has preceded from his sins will be forgiven for him."

THE TWO NARRATORS:

1- Humraan ibn Abaan ibn Khaalid. He was thiqah (a trustworthy narrator) from the Taabi’een from the prisoners of war of the battle at
'Ain At-Tamr. † 'Uthmaan emancipated him then he moved to Al-Basrah and died in the year seventy five †.

2- 'Uthmaan ibn 'Affa'an ibn Abee Al'Aas ibn Umayyah Al-Qurashee Al-Umawee, the Ameer of the Believers and the third Khaleefah of the Muslims. He embraced Islaam early with the help of Abu Bakr and he made the two migrations. The Prophet married his daughter Ruqaiyah to him and when she died he married her sister Umm Kulthoom to him, thus he was called Dhun-Noorain (the possessor of the two lights). The Prophet bore witness to martyrdom for him and gave him the glad tidings of paradise, and he gave the pledge of allegiance of ar-ridwaan on his behalf with his precious hand. He took the position of Khaleefah after the Ameer of the Believers 'Umar by way of the people of the council giving him the pledge of allegiance in the first day of Muharram in the year twenty four. He was killed as a martyr after 'Asr on the day of Al-Jumu'ah on the eighteenth day of Dhil-Hijjah, and he was buried on the night of As-Sabt in the year thirty five and his grave is known in (the graveyard) Al-Baqee'.

A) THE SUBJECT OF THE HADEETH:

Clarifying how the Prophet made wudoo

B) AN EXPLANATION OF THE WORDS:

ْمُؤْلَى عُثْمَانٍ: his emancipated slave.

ْبَرُثَ عَلَّهُهُو: he requested water to make wudoo with, and al-wadoor with a fathah on the Wow is the water which is used to make wudoo and with a dammah on it is the actual action of making wudoo.

ْفَأَلْقَ غَ: he poured.

ْعَلَى يَدِيْهِ: on his hands.

ْتَبَيِّئَتُهُ: his right hand.

ْفِي الْوَصْبُوْرِ: with a fathah on the Wow is the water which is used to make wudoo.

ْتَمَضَّصَ: he moved the water around in his mouth.

ْتَسْتَلِسْقَ: its meaning has preceded in hadeeth number four.

ْتَسْتَلْتَثُرُ: its meaning has preceded in hadeeth number four.

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12 Translator's note: 'Ain At-Tamr is a town close to Al-Anbaar west of Al-Koofah. The Muslims headed by Khaalid ibn Al-Waleed conquered it in the khilaafah of Abu Bakr. Refer to the book Mu'jam Al-Buldaan.
the face is known, and its border is from the points where the hair of a normal head grows to what descends from the beard and the chin lengthwise, and from the ear to the ear in width.

*ilaa* has the meaning of *ma’a* (with), and *al-mirfaqaan* is the dual of *mirfaq*, and that is the joint separating the bicep from the forearm.

he passed his hands over it (the head) while they were wet with water, and its border is from the points where the hair grows on the sides of the face to the top of the neck.

similar.

with a *dammah* on the *Wow* because what is intended is the actual action of making *wudoo*.

*لا يُحَذَّثُ فِي هَمَّةٍ نَفْسَهُ*: he does not think about something outside his prayer.

*غَفِرَ لَهُ*: Allaah forgives him, and *al-maghfirah* is to conceal the sin and not take it into account.

*تَدْخُّلُ* to precede.

*ذَنْبِهُ*: his sin.

C) THE SUMMARY:

The Companions, may Allaah be pleased with them, had the most aspiration of the people for teaching the knowledge in order to spread the Sunnah and give sincere advice to the nation, and since teaching by action is faster to comprehend and gives a more accurate picture and seeps better into the mind, the *Ameer* of the Believers 'Uthmaan called for water to make *wudoo* with in order to teach the people how the Prophet made *wudoo*. So he started by washing his hands three times because they are the tool for washing. Then he made *madmadah* and *istinshaaq* and *istinhaar* to clean his mouth and nose. Then he washed his face three times. Then he washed his arms along with his elbows three times. Then he wiped his head. Then he washed his feet three times. Then he narrated that he saw the Prophet make *wudoo* similar to this *wudoo*, and then he said (the meaning is), whoever makes *wudoo* similar to this *wudoo* of mine and then he prays two *rak’atayn* without speaking to himself in it about something outside of his prayer, Allaah forgives him what has preceded from his sins as a reward for him for performing his *wudoo* and his prayer well.

D) BENEFITS OF THE HADEETH:

1- The excellence of the *Ameer* of the Believers 'Uthmaan and his eagerness for spreading the knowledge and the Sunnah.
2- It is desirable for the teacher to use the easiest means for understanding and comprehending the knowledge.
3- Whoever does an act of worship for Allaah and along with that he intends to teach the people his sincerity is not diminished.
4- The legitimacy of making wudoo this way: He washes his hands three times. Then he makes madmadah and istinshaaq and istinthaar. Then he washes his face three times and then his arms along with his elbows three times. Then he wipes his head. Then he washes his feet three times. This is the way the Prophet ﷺ made wudoo.
5- Observance of the sequence in the limbs of wudoo so the latter is not put before which precedes it.
6- The excellence of praying two rak’atain without speaking to one’s self in it after making wudoo in the manner that was mentioned.
7- The reward of that is forgiveness of what has preceded from sins, and what are intended by the sins are the minor sins according to the majority of the Scholars, and Allaah knows best.

**The Eighth Hadeeth**

عن عمر بن الخطاب رضي الله عن أبيه قال: شهدت عمر بن أبي حسن سأل

عبيد الله بن زياد عن وصوته رسول الله ﷺ. فدعا بثوبه من ماء فوضت علية لهما وصوته رسول الله ﷺ فأكثر على بذله من الثور فعمل بنبه ثلاثة ثم أدخل بذلا في الثور قسطنضان واستنشق واستائر ثلاثا بثلاث عرقات ثم أدخل بذلا في الثور فسماح رأسه فأقبل بهما وأذ srv مئاده ثم غسل رجله إلى الكعيبين

و في رواية: بدأ بعظم رأسه حتي ذهب بهما إلى قاة ثم ردتهما حتي رجع إلى المكان الذي بدأ منه

و في رواية: أتانا رسول الله ﷺ فأخرجنا له ماء في ثور من صفر

8) On 'Amr ibn Yahyaa Al-Maazinnee, on his father, he said, 'I witnessed 'Amr ibn Abee Hasan ask 'Abdullaah ibn Zaid about the wudoo of the Messenger of Allaah ﷺ. So he called for a basin of water and then he made wudoo for them the way the Messenger of Allaah ﷺ made wudoo. He tilted the basin over his hand and washed his hands three times. Then he put his hand into the basin and made madmadah and istinshaaq and istinthaar three times with three handfuls. Then he put his hand in and washed his face three times. Then he put his hand into the basin and washed his arms to the elbows twice. Then he put his hand into the basin and wiped his head; he moved them (his hands) forward and back one time. Then he washed his feet to the ankles.'
And in a narration: "He started with the front of his head then went back with his two (hands) to his nape and then he brought them back to the place he started." And in a narration: "The Messenger of Allaah ﷺ came to us so we brought out for him water in a brass basin."

THE NARRATORS:

1- 'Amr ibn Yahyaa ibn 'Umaarah ibn Abeel Hasan Al-Maazinee. Thiqah (a trustworthy narrator), he lived in the time period of the Taabi'een and it is not proven that he saw any of the Sahaabah. He died in the year one hundred and thirty ﷺ.

2- Abu 'Amr Yahyaa ibn 'Umaarah ibn Abeel Hasan Al-Maazinee. Thiqah (a trustworthy narrator) from the Taabi'een ﷺ.

3- 'Amr ibn Abeel Hasan Al-Ansaaree Al-Maazinee, from the Sahaabah, may Allaah be pleased with them. And the name of Abeel Hasan is Tameem ibn 'Abd 'Amr. He (Ibn Hajar) said that in Fathul-Baaree.

4- 'Abdullaah ibn Zaid ibn 'Aasim Al-Ansaaree Al-Maazinee ﷺ. He participated in the battle of Uhud and what occurred after it, and there is a difference of opinion over him participating in the battle of Badr. He had a hand in the killing of Musaillimah.13 He was later killed on the day of Al-Harrah in the year sixty three.

A) THE SUBJECT OF THE HADEETH:

Clarifying how the Prophet ﷺ made wudoo

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13 Translator's note: Musaillimah is the man from the tribe Bani Haneefah who claimed prophethood. Ibn Abbaas ﷺ narrated as has been transmitted by Al-Bukhaaree (3620) and Muslim (2273), "Musaillimah the liar came at the time of the Messenger of Allaah ﷺ and began to say, "If Muhammad gives me the power after him I will follow him." He came with many of his people. The Messenger of Allaah ﷺ approached him with Thaabit ibn Qais ibn Shammaas, and in the hand of the Messenger of Allaah ﷺ was a piece of a palm branch. Then he stood in front of Musaillimah amongst his comrades and said, "If you were to have asked me for this piece of palm branch I would not have given it to you, and you will not go beyond what Allaah has decreed for you. And if you turn away (from the truth), indeed Allaah will destroy you. Indeed I believe you to be the one who I was shown about in a dream."

Musaillimah was killed during the khilaafah of Abu Bakr. Abu Bakr sent an army led by Khaalid ibn Al-Waleed to fight the tribe Bani Haneefah at Al-Yamaamah. An enormous battle ensued and during the battle Musaillimah was killed and the Muslims were victorious. It has been authentically reported in Al-Bukhaaree (4072) that during the battle Wahshee ibn Harb, the man who killed the Prophet's ﷺ uncle Hamzah and later embraced Islaam, threw his spear hitting Musaillimah. The spear went through his chest and out his back. Then a man from the Ansaar struck Musaillimah in the head with his sword. Ibn Hajar mentioned in the explanation of the hadeeth that the man from the Ansaar was 'Abdullaah ibn Zaid ibn 'Aasim.
B) AN EXPLANATION OF THE WORDS:

with a *dammah* on the *Waw* because what is intended is the actual action of making *wudoo*, and what is meant is a question about how it was.

*at-tawr* is a vessel that resembles the wash basin, it is used to wash the hands.

meaning similar to the *wudoo* of the Messenger of Allah ﷺ.

he tilted the basin over it (his hand) in order to pour the water.

meaning his two hands.

the *Faa* is a *harf* 'atf on something dropped and the implication is: then he scooped up a handful of water and made *madmadah*.

its meaning has preceded in *hadeeth* number seven.

both meanings have preceded in *hadeeth* number four.

is the plural of *gharfah*, and that is to take the water with the hand.

its border has preceded in *hadeeth* number seven.

the meaning of *ilaa* and *al-mirfaqain* has preceded in *hadeeth* number seven.

the meaning of *masaha* has preceded in *hadeeth* number seven along with a clarification of the border of the head.

his two hands, meaning he started with the *qubul* of the head, meaning its front.

he brought them back from the *dubur* of the head, meaning its back.

*ilaa* has the meaning of *ma’a* (with), and *al-ka’baan* are the two bones that bulge out at the bottom of the shin (the ankles).

he moved his two hands to his nape, and *al-qafa* is the back of the head and the neck.

he came to us either as a visitor or as an invited guest.

*nuhaas asfar* (brass) from the good type of *nuhaas*.

C) THE SUMMARY:

Because of the aspiration of the righteous predecessors, may Allaah be pleased with them, for following the Sunnah; they used to ask one another about how the Prophet ﷺ did things so they could follow him in that. And in this *hadeeth* 'Amr ibn Yahyaa Al-Maazinee narrates on his father that he witnessed his uncle
'Amr ibn Abee Hasan, one of the Taabi’een\textsuperscript{14}, ask 'Abdullaah ibn Zaid, one of the Sahaabah, about how the Prophet \( \text{ﷺ} \) made wudoo. So ‘Abdullaah wanted to explain it to him by action because that is faster to comprehend and gives a more accurate picture and seeps better into the mind. So he called for a water vessel and it was brought. Then he started firstly with washing his hands because they are the tool for washing. He tilted the vessel and washed them three times. Then he put his hand in the vessel and scooped up three handfuls. In each handful he made madmadaah and istinshaaq and istinthaar. Then he scooped up from the vessel and washed his face three times. Then he scooped up from it and washed his arms to the elbows twice. Then he put his hand in the vessel and wiped his head with his hands starting with the front of his head going back to the nape, which is the top of the neck, and then he brought them back to the place he started. He did that in order to cover the front and back of the hair of the head so the wipe could include the outer part of it and the inner part. Then he washed his feet to the ankles. And ‘Abdullaah ibn Zaid clarified that this is what the Messenger of Allaah \( \text{ﷺ} \) did when he came to them. They brought out for him water in a brass basin, meaning so he \( \text{ﷺ} \) can make wudoo with it. ‘Abdullaah clarified that to establish that he is upon certainty.

D) BENEFITS OF THE HADEEETH:

1- The aspiration of the righteous predecessors for knowing the Sunnah of the Prophet \( \text{ﷺ} \) so that they could follow him in it.

2- The teacher follows the easiest means for understanding and comprehending the knowledge.

3- The legitimacy of making wudoo this way: He washes his hands three times. Then he makes madmadaah and istinshaaq and istinthaar three times with three handfuls. Then he washes his face three times and then his arms to the elbows twice. Then he wipes his head with his hands starting with the front of his head going to his nape and then he brings them back to the place he started. Then he washes his feet to the ankles. This is from the ways the Prophet \( \text{ﷺ} \) made wudoo.

4- Observance of the sequence in the limbs of wudoo so the latter is not put before that which precedes it.

5- Renewing the water of wudoo for each limb. So, for example, he does not wipe his head with the wetness left over from washing the arms.

6- The permissibility of washing some of the limbs of wudoo more than others because he mentioned in the hadeeth that he washed the face

\textsuperscript{14} Translator's note: The statement, "one of the Taabi’een," contradicts what has preceded in the narrators, "from the Sahaabah", except if the statement, "from the Sahaabah," was referring to Abee Hasan Al-Ansaaaree. The fact that 'Amr ibn Abee Hasan asked about the Prophet’s \( \text{ﷺ} \) wudoo supports that he was from the Taabi’een, however, Ad-Daaraaqtunee in Al-Illal (2335) affirmed that he was from the Sahaabah, and Allaah knows best.
three times and the arms twice and the feet without a number, so one time applies.
7- The permissibility of using brass vessels to make wudoo.
8- The narrator mentioning that which shows certainty of his narration.

The Ninth Hadeeth

عن عائشة بنت أبي بكر قالت: كان النبي رضي الله عنه يعجب به التيمم في تنظيله وترجيله وطهوره وفي شأنه كله

9) On 'Aishah رضي الله عنها, she said, "The Prophet ﷺ used to like starting with the right side when putting on his shoes, combing his hair, making tuhoor (the ritual purification), and in all his affairs."

THE NARRATOR:

'Aishah ﷺ. Her biography has preceded in hadeeth number three.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of starting with the right side in affairs

B) AN EXPLANATION OF THE WORDS:

كان: is a past tense verb that is naaquis and when its khabar is a fi'il mudaari' it indicates continuation in most cases.

يَعْجِبُهُ: it pleases him, and in a narration (he loved, liked etc.)

التيَمَّمُ: starting with the right side.

بَنَةَعْلَة: putting on his shoes.

بَنَةَعْلَة: combing his hair and oiling it and making it look nice.

بَنَةَعْلَة: with a dammah on the 'Taa, his ritual purification in wudoo and ghusl.

شَانِهِ: his affair. What is intended is all of his affairs.

C) THE SUMMARY:

Starting with the right side is a good wish and a blessing and because of that the Prophet ﷺ used to like it. Thus 'Aishah the Mother of the Believers ﷺ, and she
is the most knowledgeable of the people concerning the affairs of the Prophet ﷺ, she has informed that he used to like starting with the right side when putting on his shoes, fixing his hair, performing his ritual purification and in all his affairs ﷺ.

D) BENEFITS OF THE HADEETH:

1- The legitimacy of starting with the right side in *wudu* and *ghusl*. So in *wudu* he washes the right arm and foot before the left, and in *ghusl* he starts by washing the right side of the body before the left.

2- The legitimacy of starting with the right foot when putting on the shoes, and likewise when putting on the khufs, socks and clothing.

3- The legitimacy of starting with the right side of the head when combing it, and likewise when shaving it.

4- The legitimacy of starting with the right side in everything. An exception is made for what has been mentioned in the legislation to start with the left side, like entering the bathroom, removing something offensive, and taking off the shoes and clothes. So he is to begin with the left side in these things and what is similar to it.

5- The completeness of the Sunnah of the Prophet ﷺ in having regard for cleanliness in combing the hair and other things.

The Tenth Hadeeth

َعْنَّ نُعُمَ الْمُحْجَرَ عَنِ ابْنِي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: إِنَّ أَمْعَتي يُذْعَعُ يُؤْمَ الْقِيَامَةَ غَرَّاً مُحْجِّلِينَ مِنَ آثَارِ الوُضُوءِ فَمَنْ أَسْتَنفَاطَ مَلَكَنَّ أَنْ يُطَلِّبَ غَرْثَةَ فَلَيَغْلِبْ

َوَفِيْ لَفْظِ إِسْمِلْمِ: رَأَيْتِ أُبا هُرَيْرَةَ بَيْنَيْنِ فَضَلَّ وَجِهَةَ وَبَيْنِهِ حَتَّى كَانَ يَبْلُغَ الْمُلْكِيَّينَ ثُمَّ غَسَلَ رَجْلِيَّهُ حَتَّى رَفَعَ إِلَى السَّافِقِينَ مَثَلَّ قَالَ: سَمَّعْتُ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ أَمْعَتي يُذْعَعُ يُؤْمَ الْقِيَامَةَ غَرَّاً مُحْجِّلِينَ مِنَ آثَارِ الوُضُوءِ فَمَنْ أَسْتَنفَاطَ مَلَكَنَّ أَنْ يُطَلِّبَ غَرْثَةَ وَتَحْجِيْلَةً فَلَيَغْلِبْ

َوَفِيْ لَفْظِ إِسْمِلْمِ: سَمَّعْتُ خَلَلِي ﷺ قَالَ: بَلَّغَ الْجَلِّيَّةَ مِنَ الْمُؤْمِنِينَ حِيْثُ يَبْلُغُ الوُضُوءَ

10) On Nu'aim Al-Mujmir, on Abu Hurairah ﷺ, on the Prophet ﷺ that he said, "Indeed my nation will be summoned on the day of resurrection while being *ghurrun muhajjaleen* (having light on their faces, arms and

15 Translator's note: With a *fatihah* on the Wow and some say with a *dammah* as is mentioned in the book *Mar'aatul-Mafaateeh Sharh Mishkaatil-Masaabeh*. 35
feet) from the traces of wudoo. So whoever amongst you is able to
lengthen his mark of light let him do so." And in a wording of Muslim:
"I saw Abu Hurairah make wudoo. He washed his face and his arms to
the point that he almost reached his shoulders. Then he washed his feet
to the point that he went up to the shins and then he said, "I heard the
Messenger of Allah say, "Indeed my nation will be summoned on
the day of resurrection ghurran muhajjaleen (having light on their faces,
arms and feet) from the traces of wudoo. So whoever amongst you is
able to lengthen his mark of light on his face, arms and feet, let him do
so." And in a wording of Muslim: "I heard my khaleel (beloved friend)
say, "The ornament of the believer will reach where the wadoor
reaches."

THE TWO NARRATORS:

1- Nu'aim ibn 'Abdillaah Al-Mujimir, thiqah (a trustworthy narrator) from
the Taabi'een. He and his father were nicknamed al-mujimir because
both of them used to yujmir the Prophet's masjid, meaning to
perfume it with incense.
2- Abu Hurairah. His biography has preceded in hadeeth number two.

A) THE SUBJECT OF THE HADEETH:

Clarifying the excellence of wudoo and its reward

B) AN EXPLANATION OF THE WORDS:

أَمْتِي: my nation, and what is meant by them is those who believed in him and
followed him.

يَدَعُونَ: they will be called for reckoning.

يَوْمَ الْقِيَامَةَ: the day the people will rise from their graves resurrected for the
reckoning and the recompense.

أَغْرَى: in the state of nasb upon being haal from the Wow in yud'awn, it is the plural
of aghar, and al-ghurrah is whiteness in the face of the horse. The meaning is
that the nation of Muhammad will come on the day of resurrection with their
faces shining with whiteness and light from the traces of wudoo.

مُحَجِّلٌ: meaning on their arms and feet there is whiteness and light from the
traces of wudoo.

مِنْ أَثَارِ الْوِضْوءِ: min is for ta'leel (cause, reason etc.). And al-aahhaar is the plural
of athar, and the athar of something is what comes after it as a result of it, and
al-wudoo is with a dammah on the Wow.
to be able.

to lengthen.

I saw, and the person seeing is Nu'aim Al-Mujmir.

to come close.

to reach.

is the dual of mankib, and it is what joins the shoulder blade with the bicep.

is the dual of saaq, and it is the bone between the knee and the ankles.

the person I took as a khaleel, and the khaleel is the one who love of him has reached the highest levels of love, and what is intended by him here is the Prophet ﷺ.

is the ornament made from molded gold and so forth, and what is intended by it here is the ornament of the believer in paradise.

C) THE SUMMARY:

Allaah ﷻ has distinguished this nation with particularities in this life and the hereafter which are not for anyone other than them, and the praise is due to Allaah alone. And in this hadeeth Abu Hurairah narrates on the Prophet ﷺ that Allaah has distinguished this nation with a great distinction on the day of resurrection which is not for anyone other than them out of all the people. That is they will come on the day of resurrection with their faces, arms and feet shining with light and whiteness. That is because of the traces of the wudoo which they do in this life as an act of worship for Allaah ﷻ and out of respect for the prayer. Then he says whoever is able to lengthen the place of that light on his face, arms and feet by increasing the place of the ritual purification, let him do so. And the narration of Muslim clarifies that Abu Hurairah used to apply that by action. He used to wash his arms to the point that he almost reached his shoulders, and his feet to the point that he went up to the shins. (The narration also clarifies) that he heard the Prophet ﷺ narrate that the ornament of the believer in paradise will reach where the wadoo reaches, and that is sufficient as a reward and an excellence.

D) BENEFITS OF THE HADEETH:

1- An affirmation of the resurrection on the day of resurrection and that which occurs in it from the reckoning and the recompense.
2- The excellence of this nation as they will come on the day of resurrection having light on their faces, arms and feet from the traces of wudoo.

3- The excellence of the wudoo.

4- The reward of having light on the face, arms and feet on the day of resurrection for doing it, and that the ornament of the believer in paradise will reach where the wadooa reaches.

5- The order to go beyond the point which is obligatory in washing the face, arms and feet so the light on the face, arms and feet can be lengthened. (Some) say that is not called for because the statement, "Whoever amongst you is able to lengthen his mark of light on his face, arms and feet, let him do so," is from the statement of Abu Hurairah not from the statement of the Prophet ﷺ. Based upon that he is not to go beyond the border of the face nor beyond the elbows and the ankles except for a little bit out of precaution because Abu Hurairah ﷺ made wudos washing his arms to the point that he entered the bicep and his feet to the point that he entered the shin then he said, "That is how I saw the Prophet ﷺ make wudoo." Muslim transmitted it.

E) NOTE:

The statement of Abu Hurairah ﷺ, "I heard my khaleel ﷺ," does not contradict the statement of the Prophet ﷺ, "Indeed I free myself to Allaah from having a khaleel from amongst you," because that which he ﷺ freed himself from to Allaah was that the Prophet ﷺ take someone as a khaleel from the people not that someone from the people take him as a khaleel and that is what Abu Hurairah ﷺ meant.
THE CHAPTER OF ENTERING THE PLACE WHERE ONE RELIEVES HIMSELF AND CLEANING THE PRIVATE PARTS
Al-Khalaa with a madd is the place which is uninhabited, and what is intended by it here is the place prepared for relieving one's self, urinating or defecating. It was called that because the person who wants to relieve himself he searches for an uninhabited place to relieve himself.

Al-Istitaabah is to search for that which is pleasant, and what is intended by it here is to clean the private parts from the traces of urine or feces with stones or water. (It was called that) because he has made the area pleasant from the filth which had overtaken it.

The Islamic Sharee’ah, all praise is due to Allaah alone, is complete in regards to the acts of worship, the business relations, behavior and character. So there is nothing from that which is beneficial to the people except that it has clarified it and encouraged to do it, and there is nothing from that which is harmful to them except that it has clarified that also and has warned from it. And in Saheeh Muslim on Salmaan  that the polytheists said to him, "Your Prophet has taught you everything, even how to defecate?" He said, "Yes, he has prohibited us from facing the qiblah while defecating or urinating and from making istinjaah (wiping clean the private parts) with the right hand and from making istinjaah with less than three stones and from making istinjaah with a piece of dung or a bone."
**The First Hadeeth**

*عنَّ أَنَّ بْنَ مَالِكَ ﺔُمِّ ﺔُمُّ، أَنَّ النُّبِيَ ﺔُمِّ، كَانَ إِذَا نَخَلَنَّ الْخَلَاءَ قَالَ: الْلَّهُمَّ إِلَيْكَ أعُوذُ بِكَ مِنَ الْخَبَيْثِ وَالْخُبَائِثِ*

11) On Anas ibn Maalik ﷺ that the Prophet ﷺ when he would enter the *khalaa* he would say, "O Allaah, verily I seek refuge in You from al-*khubuth* (the male *shayaateen*) and al-*khabaa’ith* (the female *shayaateen*)."

**THE NARRATOR:**

Anas ibn Maalik ibn An-Nadr Abu Hamzah Al-Ansaaree Al-Khazrajee ﷺ. His mother Umm Sulaim brought him while he was ten years old when the Prophet ﷺ arrived at *Al-Madeenah* and said, "O Messenger of Allaah, this is Anas a young boy to serve you." The Prophet ﷺ then kissed him and supplicated for him and said, "O Allaah, increase his wealth and his children and enter him into paradise." Anas said, "I have seen two and I hope for the third, for indeed I have buried from my loins not including the children of my children one hundred and twenty five, and verily my land bears fruit twice a year." He remained as a servant for the Prophet ﷺ ten years until he ﷺ died. After that he resided in *Al-Madeenah* and then he took residence in *Al-Basrah* and died there in the year ninety three.

**A) THE SUBJECT OF THE HADEETH:**

Clarifying what is said when entering the *khalaa*

**B) AN EXPLANATION OF THE WORDS:**

إِذَا نَخَلَنَّ: he wants to enter and is close to doing it before he actually enters.

الْخَلَاءَ: the place prepared for relieving one's self of urine or feces.

الْلَّهُمَّ: meaning O Allaah, the *Yaa* of *nidaa* was dropped and the *Meem* is a substitute for it.

أَعُوذُ بِكَ: I seek refuge in you, and it is *khabar* (a statement which in itself could be true or false) with the meaning of supplication. So it is as if he is saying: O Allaah, give me refuge.

الْخَبَيْثِ: the author has said, "With a *dammah* on the *Baa*, the plural of *khabeeth*, and they are the male *shayaateen*."

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the author has said, "The plural of khabeethah, and they are the female shuyaateen." So it is as if he sought refuge from the male and female shuyaateen, and (some) say al-khubth with a sukoon on the Baa: evil, and al-khabaa'ith: evil beings. So it is as if he sought refuge from evil and its people.

C) THE SUMMARY:

The places prepared for relieving one's self are filthy places so they are a retreat for the shuyaateen because they are evil so they are accustomed to that which is filthy.

"And bad people are for bad statements..." An-Noor: 26

So it is befitting that the person seek refuge in Allaah ﷺ when he enters the khalaa and that he ask Him for protection from the male and female shuyaateen or from evil, all of it, and its people. And here is Anas ibn Malik ﷺ narrating on the Prophet ﷺ that when he wanted to enter the khalaa he would say when entering, "O Allaah, verily I seek refuge in You from al-khubuth (the male shuyaateen) and al-khabaa'ith (the female shuyaateen)."

D) BENEFITS OF THE HADEETH:

1- The inclusiveness of the Islamic Sharee'ah for all of the good manners.
2- The legitimacy of supplicating when entering the place prepared for relieving one's self saying:

اللَّهِ ﷺ إِلَيْكَ أَعُوذُ بِمِنْ الْخَبَيثِ وَالْخَبِيثَةِ

3- All of the creation is in need of Allaah ﷺ to repel that which offends and harms them.

The Second Hadeeth

عَنَّ أَبِي أَبُو بِتْبِ الأَنَاسِيْبِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَمَنُّ مَا غَابَتَ فَلاَ تَشْتَبِأُوا الْبَيْنَةَ وَلاَ بَوْلُ وَلَا تَسْتَنْفِرُوهَا وَلَا تَمْرِقُوا أَوْ غَرَّهَا ۗ فَقَالَ أَبُو أَبُو بِتْبِ: فَقَدْ دَنَّا اللَّهُ عَلَى مَرْحَابِيَّضَ قَدْ بَيْتُ نَخْوُ الْكَثِيرَةِ فَلْتَحْرِفُ عَلَهَا وَلْتَتَنَفَّى اللَّهُ عَزَّ وَجَلَّ
12) On Abu Ayyoob Al-Ansaaree ﷺ, he said, "The Messenger of Allaah ﷺ said, "When you go to the ghaa'it (the lowland used as a place to relieve one's self) do not face the qiblah for defecating or urinating and do not turn your backsides towards it, rather, face the east or the west." Abu Ayyoob said, "We arrived at Ash-Shaam and we found bathrooms built facing the Ka'bah so we would turn away from it and seek forgiveness from Allaah ﷺ."

THE NARRATOR:

Abu Ayyoob Khaalid ibn Zaid Al-Ansaaree An-Najjaaree ﷺ. He was present at Al-'Aqabah.16 The Prophet ﷺ lived with him when he arrived at Al-Madeenah until he built his masjid and his houses, and he made brotherhood between him and Mus'ab ibn 'Umar ﷺ. He participated in the battle of Badr and what occurred after it, and he participated in the conquests (of the foreign lands) and he stuck to fighting. He was not absent from a battle except that he was present in another one until he died in the battle of Constantinople in the year fifty two.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of facing the qiblah and turning your backside towards it while relieving yourself of urine or feces

B) AN EXPLANATION OF THE WORDS:

أَلْيَمَ الْغَلَابِطَ: you go to it to relieve yourself, and al-ghaa'it here is the low portion of the land. They used to go there before bathrooms were built to relieve themselves.

فَلَآ تَتَنْظِبُوا الْقِبْلَةَ: do not turn your faces towards it, and the qiblah is the Ka'bah or its direction.

يَبْغَائِلِطٍ: what is intended by it here is the impurity that comes out the backside. The author said, "They used it to allude to the actual impurity out of disgust for mentioning it by its specific name."

لا تَتَنْظِبُوهَا: do not turn your backs to it.

شَرَفْوا: face the east.

16 Translator's note: What is meant by Al-'Aqabah here is the place in Minaa where a group of the people of Al-Madeenah met with the Messenger of Allaah ﷺ in the Hajj season and pledged allegiance to him and promised to give him refuge.
face the west, and the address in it and in his statement, "face the east", is for the people of *Al-Madeenah* and those similar to them whom when they face the east or the west they turn away from the *qiblah*.

**Qa'ida al-Salamiyyah**: we arrived there after conquering it.

**Mrajjim** is the plural of *mirhaad*, and that is the bathroom and what is intended by it here is the place where one relieves himself.

**Nahr al-Kubra**: the direction of the *Ka'bah*.

**Ftirat on it**: we turn away from the direction of the bathrooms which face the *Ka'bah*.

**Sustanir Allah**: we ask Him for *maghfirah*, and that is to conceal the sin and not take it into account.

C) THE SUMMARY:

The revered *Ka'bah* is the house of Allah ﷺ, so it has a significant importance in the hearts of the Muslims and a high position in Islaam. Because of this Allah made it incumbent upon the Muslims to face it in their most perfect state, the state of prayer which is the connection between them and Him, and He made it far removed from being a direction for them to face or that it be in back of them while they urinate or defecate out of reverence and respect for it. And here is Abu Ayyooob Al-Ansaaree narrating on the Prophet ﷺ that he prohibited his nation from facing the *qiblah* or turning their backsides to it while urinating or defecating because of the lack of respect for it which is manifested by this manner. Then he ﷺ instructed the people of *Al-Madeenah* and those similar to them to face the east or the west so the *qiblah* will be on their right side or their left side. And Abu Ayyooob says that they arrived at *Ash-Shaam* after conquering it and they found there bathrooms built before *Ash-Shaam* became an Islamic land with their direction facing the *qiblah*. So they would turn away from it and they would ask Allah for forgiveness, either because they did not change it to a direction other than the *qiblah* or because their turning was not a complete turn away from the *qiblah* because of the difficulty in that as the direction of the bathrooms was facing it.

D) BENEFITS OF THE HADEETH:

1- The prohibition of facing the *qiblah* or turning the backside towards it while urinating or defecating, and the prohibition is for *at-tahreem* (making it *haraam*) with the majority of Scholars.

2- The prohibition is general in the open area and in the buildings.

3- Revering the *Ka'bah* and respecting it.
4- The excellence of the Prophet's method of teaching because when he mentioned the prohibition he pointed out what is permissible.
5- There is nothing reprehensible in facing the sun or the moon while urinating or defecating.

The Third Hadeeth

عن عبد الله بن عمر قال: ركبت يومًا على بيت حفصة فرأيت النبي صلى الله عليه وسلم مستقبلي الشام وهو يهودي. وفي رواية: مستقبل بل سالم.

13) On 'Abdullaah ibn 'Umar, he said, "One day I climbed on top of Hafsah's house and saw the Prophet relieving himself facing Ash-Shaam with his backside toward the Ka'bah." And in a narration: "Facing Bait Al-Maqdis."

THE NARRATOR:

'Abdullaah ibn 'Umar ibn Al-Khattaab ibn Nufail Al-Qurashee Al-'Adawee. He embraced Islaam with his father 'Umar and migrated to Al-Madeenah. He did not participate in the battles of Badr and Uhud because of his young age. The Prophet gave him permission to participate in the battle of the khandaq. The Prophet attested to his righteousness and his peers attested to his virtue and piety. Maalik said, "Ibn 'Umar remained alive after the Prophet for sixty years with delegations of people going to him," meaning to obtain knowledge. He was extremely careful and cautious in his fatwaa and in everything he did personally. He died in Makkah in the year seventy three.

A) THE SUBJECT OF THE HADEEETH:

Clarifying the ruling of turning the backside toward the Ka'bah in buildings while relieving one's self

B) AN EXPLANATION OF THE WORDS:

ركبت: with a fathah on the Ra and a kasrah on the Qaaf, I climbed.
يومًا: meaning one day.
her house which the Prophet put her in to reside. And Hafsah bint 'Umar is 'Abdullaah's sister. The Prophet married her in year three from the hijrah after her husband died from a wound he suffered on the day of Uhud. So she is one of the Mothers of the Believers. She was a person of intellect and virtue. 'Umar put her in charge of his waqf (endowment) in Khaibar. She died in Jumadal-Ulää in the year forty one.

I saw.

he was urinating or defecating, he alluded to those two by that out of good manners.

turning his face towards it, and Ash-Shaam is in the direction of the north for the people of Al-Madeenah.

turning his back towards it, and the Ka'bah is in the direction of the south for the people of Al-Madeenah.

is Al-Masjid Al-Aqsa in Palestine. It is pronounced Bait Al-Maqdis with a fathah on the Meem and a sukoon on the Qaaf and a kasrah on the Daal, and it is also pronounced Al-Bait Al-Muqaddas, meaning the house of purification or the purified house.

C) THE SUMMARY:

'Abdullaah ibn 'Umar ibn Al-Khattaab is narrating that one day he climbed on top of the house of his sister Hafsah, the Mother of the Believers, and he saw the Prophet relieving himself with his face towards Bait Al-Maqdis and his back towards the Ka'bah. Ibn 'Umar said that refuting those who say Bait Al-Maqdis is not to be faced while relieving one's self and because of that the author brought the second narration: "Facing Bait Al-Maqdis."

D) BENEFITS OF THE HADEETH:

1- The permissibility of climbing on top of the house of a relative and things similar to that unless it is not known he is not pleased with that.

2- To make allusion to that which its mention causes shame by using another expression.

3- The permissibility of turning the backside to the qiblah while relieving one's self in buildings.

4- The permissibility of facing Bait Al-Maqdis while relieving one's self.

E) A CONTRAST AND ITS HARMONY:

It has preceded in the hadeeth of Abu Ayyoob that the prohibition of facing the qiblah and turning the backside towards it while relieving one's self is general in
the open area and in the buildings and this hadeeth of Ibn 'Umar shows that it is permissible to turn the backside towards it in buildings. So based on that it restricts the generality of the hadeeth of Abu Ayyoob and it is permissible to turn the backside towards the qiblah while relieving one's self in buildings.

**The Fourth Hadeeth**

١٤) On Anas ibn Maalik ﷺ that he said, "The Prophet ﷺ used to enter the khalaa, so I and a young boy similar to me would carry a small water skin and a small spear. Then he would make istinjaa with the water."

**THE NARRATOR:**

Anas ibn Maalik ﷺ. His biography has preceded in hadeeth number eleven.

**A) THE SUBJECT OF THE HADEETH:**

Clarifying the ruling of making istinjaa with water because of urine or feces

**B) AN EXPLANATION OF THE WORDS:**

- **الخلاء:** what is intended by it here is the place which is uninhabited in which one relieves himself in the open, the proof being he carried the short spear with him.
- **الـغـلـاعـم:** meaning he was close to my age, and al-ghulaam is a young male and it is used for an old male metaphorically. The young male mentioned here, (some) say he is 'Abdullaah ibn Mas'ood and (some) say he is someone else.
- **إِداْوَةً:** with a kasrah on the Hamzah is a small vessel from hide.
- **عَنْتَرَةً:** with a fathah on the 'Ain and the Noon is a small spear.
- **يُسَفِّنظِي بِالمَاءِ:** he would clean the traces of urine or feces on his private parts with the water that was in the small water skin.

**C) THE SUMMARY:**
Anas ibn Maalik was from those who served the Prophet, so when the Prophet went to relieve himself he and a young boy with him would carry a small water skin containing water and a small spear. Then he would make istinjaa with the water that was in the small water skin. As for the small spear, Anas would carry it so he could ram it in the ground in front of the Prophet when praying so it could be a surah for him and at times he would use it for another need other than the prayer.

D) BENEFITS OF THE HADEETH:

1- The excellence of Anas ibn Maalik for serving the Prophet.
2- The permissibility of seeking the help of others in the steps of tahaarah.
3- The permissibility of making istinjaa with water because of urine or feces.
4- To make preparations for tuhoor (ritual purification) and other things by preparing what is needed for that.

The Fifth Hadeeth

عن أبي قتادة الحارث بن يحيى الأنصاري أن النبي ﷺ قال: لا يمشكك أحدهما بمبك و لا يتبول ولا يتمسح من الخلاء بمبك ولا يتنفس في الإناء

15) On Abu Qataadah Al-Haarith ibn Rib'ee Al-Ansaarree that the Prophet said, "One of you is not to hold his penis with his right hand while he urinates, and he is not to wipe himself from relieving himself with his right hand, and he is not to breath into the vessel."

THE NARRATOR:

Abu Qataadah Al-Haarith ibn Rib'ee Al-Ansaarree Al-Khazrajee. He participated in the battle of Uhud and what occurred after it. He was called the horseman of the Messenger of Allaah. He held up the Prophet in one of his journeys when he bent over his riding camel because of sleep. Then when he awakened he said to him, "May Allaah protect you for protecting His Prophet." He died in the year fifty four in Al-Madeenah.

A) SUBJECT OF THE HADEETH:
Clarifying some of the Islamic manners when relieving one's self and other things

B) AN EXPLANATION OF THE WORDS:

لا يَمْسَكْنَ: he is not to hold, so Laa is prohibitive and the verb after it is mabnee on the fath because it is connected to Noon At-Tawkeed.

زَهْرُ بَيْنَ: the sentence is in the place of nasb upon being haal from the faa'il of yumsik, and the meaning is he is not to hold his penis with his right hand while he urinates.

لا يَتَنَسَّخُ: he is not to make istinjaa with stones or water.

مِن الخَلَاء: urine or feces.

لا: he is not to emit a breath from his chest cavity.

في الاؤِّ: in the vessel which he drinks from.

C) THE SUMMARY:

From the completeness of the Islamic Sharee'ah is that it came with consideration for excellent manners in everything. In this hadeeth Abu Qataadah ﷺ is narrating that the Prophet سَلَّم prohibits holding the penis with the right hand while urinating and making istinjaa with it from urine or feces because that is incompatible with having respect for the right hand. Likewise he prohibits breathing into the vessel because that makes it unclean for the person after him and at times his breath could carry diseases by which the vessel becomes contaminated, or the breath coming up can run into the drink coming down then choking occurs and saliva falls into the vessel, and all of this is incompatible with good manners.

D) BENEFITS OF THE HADEETH:

1- The prohibition of the one urinating from holding his penis with his right hand while urinating, and the prohibition is for al-karaahah (making it makrooh) with the majority of Scholars.

2- The prohibition of making istinjaa with the right hand from urine or feces, whether that is with stones or with water.

3- The excellence of the right hand.

4- The prohibition of breathing into the vessel.

5- The completeness of the Islamic Sharee'ah and the comprehensiveness of its teachings.
The Sixth Hadeeth

16) On 'Abdullaah ibn 'Abbaas , he said, "The Prophet ﷺ passed by two graves and said, "Indeed they are being punished and they are not being punished for something big. As for one, he used to not protect himself from urine, and as for the other, he used to carry an-nameemah." Then he took a fresh palm leaf and broke it in half and implanted one in each grave. We said, "O Messenger of Allaah, why did you do this?" He said, "Perhaps (the punishment) will be lightened on them as long as the two (halves of the palm leaf) do not dry up."

THE NARRATOR:

'Abdullaah ibn 'Abbaas ibn 'Abdil-Muttalib Al-Haashimee Al-Qurashsee , the son of the Prophet’s ﷺ uncle, the habr (Scholar) of this nation and the turjumaan (interpreter) of the Qur'aan. The Prophet ﷺ hugged him and said, "O Allaah, give him knowledge of the wisdom," or he said, "give him knowledge of the Book." He placed for him water to make wudoo so he ﷺ said, "O Allaah, give him an understanding of the religion," so he obtained much knowledge. He was very eager to obtain knowledge. 'Umar said about him, "That is the servant of men. He has a tongue that asks a lot of questions and a heart that is very intelligent." The Messenger of Allaah ﷺ died while he had just reached the age of puberty. He died in At-Taa'if in the year sixty eight.

A) THE SUBJECT OF THE HADEETH:

Clarifying the punishment of the person who carries an-nameemah and the one who does not protect himself from his urine

B) AN EXPLANATION OF THE WORDS:

- بقبرين: the dual of qabr, and that is the spot where the deceased is buried, and that was in (the graveyard) Al-Baqee'.
- إنهم: meaning the two graves and what is intended is its two occupants.
- ليعبدان: they are being punished, and the Laam is for emphasis.
- في كبير: for something difficult upon them to leave it, and Fee is for reason.
he does not protect himself and he does not purify himself.

from his urine as has come in the other narration.

he carries it between the people, and an-nameemah is to convey what the people say about one another to sow dissension between them.

a leaf from the date palm.

he split it, and in a narration: "He broke it."

meaning he made each piece equivalent to a half.

he implanted or thrust it.

on each grave, and that was at the head.

a question to know the wisdom behind that.

la'lla is for at-tarajje (hoping) and the Haa is dameer ash-sha'n (a pronoun that has the meaning of ash-sha'n, the matter, and is explained by the sentence after it).

meaning the punishment.

on the two occupants of the graves.

meaning the two halves of the date palm leaf which he broke into two halves, and Maa is masdaruyah dharfiyah, and the meaning is that the Prophet hoped that Allaah would lighten the punishment on the two occupants of the graves until the date palm leaf dries up.

C) THE SUMMARY:

The Prophet passed by two graves in Al-Baqee'. Then it was revealed to him the punishment of those in the two (graves) by hearing their voices, and it was revealed to him the reason for that punishment. There was a group of the Companions, may Allaah be pleased with them, with him, and so he informed them about that to warn them from the reasons for the punishment. He clarified that the reason for their punishment is something not difficult for them to leave off if they wanted to do that, even though it is something great with regards to its punishment. As for one, the reason for his punishment was that he did not pay much attention to at-tahaarah which is from the conditions for the prayer. He used to not purify himself from his urine and he did not protect himself from it. As for the second, the reason for his punishment was making division between the Muslims through an-nameemah by which the society is ruined by causing enmity and hatred between them. Then Ibn 'Abbaas, the narrator of the hadeeth, narrated that the Prophet took a fresh date palm leaf and broke it in
half then he implanted one in each grave at the head and he said, "Perhaps (the punishment) will be lightened on them until the two halves dry up."

D) BENEFITS OF THE HADEETH:

1- Confirmation of the punishment of the grave and that an-nameemah and not protecting one's self from urine are from its reasons.
2- That Allaah could reveal it to the people to manifest a sign from the signs of the Prophet or a karaamah (miracle) from the miracles of the walee (the pious believer).
3- The obligation on the person to protect himself from his urine and likewise the other types of urine that are najisah (impure).
4- That an-nameemah and not protecting one's self from urine are from the major sins.
5- Calling attention to the great significance of the prayer as not fulfilling one of its conditions is a reason for the punishment of the grave.
6- The compassion of the Prophet for his nation, even the sinners amongst them.
7- That Shafaa'ah (intercession) can be effective for a specific time because of his statement: "Perhaps (the punishment) will be lightened on them as long as these two do not dry up."
8- The eagerness of the Companions, May Allaah be pleased with them, for knowing the wisdom behind the action of the Prophet.

E) NOTE:

It is not a Sunnah for us to place a date palm leaf on the graves because we do not know that the occupant of the grave is being punished. Therefore, placing a date palm leaf on his grave is to have a bad assumption about him and an expectation that he is being punished.
بَابُ السَّوَاكِ

THE CHAPTER OF THE SIWAAK
The First Hadeeth

About 'Abd-Rahman bin 'Abdullah bin 'Amr, the Prophet's cousin, the Messenger of Allah said: 'Abd-Rahman bin 'Abdullah bin 'Amr was a very close friend of mine, so I commanded them to use the siwaak at every prayer.

17) On Abu Hurairah that the Prophet said, "If it were not that I fear that I would put difficulty on my nation I would have ordered them to use the siwaak at every prayer."

The Narrator:

Abu Hurairah. His biography has preceded in hadeeth number two.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of using the siwaak at the prayer.

B) AN EXPLANATION OF THE WORDS:

\[\text{And it is a harf imtina' li wujood, meaning it indicates the nonexistence of something because of the existence of something else. So in this hadeeth it indicates the nonexistence of the Prophet imposing the use of the siwaak at every prayer upon his nation because of the existence of difficulty upon them by that.}\]

\[\text{I trouble and burden.}\]

\[\text{its meaning has preceded in hadeeth number ten.}\]

\[\text{I would impose upon them.}\]

\[\text{using the siwaak.}\]

\[\text{at the performance of every prayer.}\]

C) THE SUMMARY:
The prayer has a great significance because it is the connection between the slave and his Lord and because of that it is obligatory to make purification for it from the *ahdaath* (those things that nullify the *wudoo*) and it is a condition for it being sufficient. And from the perfection of the *tahaarah* is to use the *siwaak* because it cleans the mouth of that which clings to it from filthy particles which could carry unpleasant odors. Because of this the legislator placed importance on it at the prayer. And here is Abu Hurairah narrating that the Prophet related that if it were not for fear of the existence of difficulty upon his nation he would have given them a binding order to use the *siwaak* at every obligatory or supererogatory prayer because of what that includes from cleaning the mouth and perfecting the *tahaarah*.

**D) BENEFITS OF THE HADEETH:**

1- Emphasis for using the *siwaak* at the performance of every obligatory or supererogatory prayer, even the prayer for the deceased.

2- The generality of the *hadeeth* includes the prayer of the fasting person after noon. So it is emphasized for the fasting person to use the *siwaak* at each prayer even if it is after noon, like the two prayers of *dhur* and *'Asr*.

3- The consideration the Prophet had for the conditions of his nation and the compassion he had for them as he would not impose upon them that which he feared would be difficult for them.

4- The Prophet when he orders to do something it is binding except if evidence indicates that it is supererogatory.

5- To attach great importance to the prayer.

**E) NOTE:**

This *hadeeth* has come in some of the manuscripts like this: "with every *wudoo* at every prayer." The addition, "with every *wudoo*," Al-Bukhaaree did not narrate it in a *musnad hadeth* nor did Muslim, rather, Maalik, Ahmad and An-Nasaa'ee narrated it.
The Second Hadeeth

18) On Hudhaifah ibn Al-Yamaan رضي الله عنه, he said, "The Prophet ﷺ when he used to awaken from (sleeping at) night he used to scrub his mouth with the siwaak."

THE NARRATOR:

Hudhaifah ibn Al-Yamaan ibn Jaibir Al-Absee رضي الله عنه. He and his father both embraced Islaam and they wanted to participate in Badr but the polytheists prevented them. They participated in the battle of Uhud and the Muslims killed his father, they did not know who he was. Hudhaifah then gave his blood money in charity to the Muslims. He narrated a lot on the Prophet ﷺ and he said, "The Messenger of Allaah ﷺ has narrated to me what has occurred and what will occur up to the (final) hour." He used to be called the possessor of the secret because the Prophet ﷺ told him confidentially the names of the hypocrites who wanted to deceive the Prophet ﷺ in his return from Tabook. Hudhaifah participated in the battle of the khandaq and what occurred after it and the conquest of Al-'Iraaq. 'Umar put him in charge of Al-Madaa'in. He remained there until he died in the year thirty six.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of using the siwaak when awakening from sleep.

B) AN EXPLANATION OF THE WORDS:

إذا قام من الليل: meaning from sleeping at night for the prayer.

يشوشون: he would brush, or clean, or wash along with brushing.

فاة: his mouth.

بالسواك: with the miswaak.

C) THE SUMMARY:

The mouth changes with sleep so cleaning it and washing it is needed, and in this hadeeeth Hudhaifah ibn Al-Yamaan رضي الله عنه narrates that the Prophet ﷺ when he used to awaken from (sleeping at) night for the night prayer he used to scrub his
mouth with the *miswaak* to clean it and make its odor pleasant, and so his prayer could be performed in the most complete state of cleanliness.

D) BENEFITS OF THE HADEETH:

1- The legitimacy of using the *siwaak* when awakening from sleep and to use it to the utmost, especially for the person who wants to pray.

2- The use of the *siwaak* when the odor of the mouth changes which is deduced by analogy to its odor changing by sleep.

3- The regard the Islamic *Sharee'ah* has for cleanliness.

4- The *siwaak* is used for the entire mouth. That includes the teeth, gums and tongue.

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The Third Hadeeth

عن عائشة  قالت: دخل عبيد الرحمن بن أبي بكر الصديق  على النبي  وأبدا مسنودا إلى صدره وفعل على الرحمان سواک رطبب مستقبله فأتبهة رسول الله  بصره. فأخذت السواک ففضسته وفطنته ثم دفعته إلى النبي . فاستقبله بما رأيت النبي  استقبلناه أجل ما عبده عن فرعون رسل الله  رفع يده أو إصبعه ثم قال: في الرفيع الأعلى ثلاثا ثم فضسته وكاتبت نقوله: مات تبين حافئتي وذافنتتي.

وفي لفظ، فرأتنه ينظر إلى شيء ففرعته أنه يحب السواک فقلت: آخذة ذلك فأشار برأسه أنه نغمر هذا فغمره.

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19) On 'Aishah , she said, "'Abdur-Rahmaan ibn Abee Bakr As-Siddeeq  entered upon the Prophet  while I was holding him to my chest and with 'Abdur-Rahmaan was a fresh *siwaak* that he was brushing with. The Messenger of Allaah  fixed his eyesight on it so I took the *siwaak* and gnawed it, parted it, and made it nice. Then I gave it to the Prophet  and he brushed with it. I had not seen the Prophet  brush better than that. Then the Messenger of Allaah  did not go past ending that until he raised his hand or his finger then said, "In the highest company," three times and then he died." She used to say, "He died between my *huaqinah* (jugular notch) and my *dhaaqinah* (top of the neck)." And in a wording: "I saw him looking at it so I knew he desired to use the *siwaak* so I said, "Should I take it for you?" So he pointed with his head, meaning yes." This is the wording of Al-Bukhaaree and Muslim has one similar to it.
THE NARRATOR:

'Aishah, the Mother of the Believers 📚. Her biography has preceded in hadith number three.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of using the siwaak at all times and using someone else's siwaak

B) AN EXPLANATION OF THE WORDS:

'تَدخَلَ عَندَ الرَّحْمَنَ بَنَّ أَبِي بُكْرَ meaning into the house of 'Aishah 📚. 'Abdur-Rahmaan ibn Abee Bakr is 'Aishah's full brother. He embraced Islaam just before the conquest, and (some) say on the day of the conquest. His practice of Islaam was good. He died in Makkah in the year fifty eight.

-raising him to it so he can lean on it, and the pronoun goes back to the Prophet 📚.

a miswaak, and in some of the narrations of Al-Bukhaaree it was from the green date palm leaf.

-brushing with it.

-he directed his eyesight to it and looked for a long time.

-with the 'Daad, I chewed it with the edges of my teeth, and in a narration with the 'Saad meaning I broke it. So perhaps she broke its tip with the edges of her teeth so it would become soft.

-I parted it so the outer layer and the like would fall off.

-made it nice, good for brushing with.

-في الطَّيْبَةِ: 'adaa is to go past and faragha is to end, and the meaning is he did not go past ending the brushing until he raised, meaning he hastened to do that.

-Aw (or) is for doubt from the narrator.

-في الزَّفَقِ الأَلْقَى: meaning the highest company, and they are the people of paradise, and it (this statement) is connected to something dropped and the indication is, put me in the highest company.

-he died.

-خَاقِنَةُ: the haaqinah is the depression which is at the nahr (top of the chest).

-ذاَقِنَةُ: the top of the neck.
meaning at 'Abdur-Rahmaan or the miswaak.

he pointed with it.

An is tafseeriyyah and Na'am is a harf jawaab (an article for answering) to affirm that which was asked.

C) THE SUMMARY:

The Mother of the Believers, 'Aishah ﷺ, is narrating that her full brother, 'Abdur-Rahmaan ibn Abee Bakr ﷺ, entered upon the Prophet ﷺ in 'Aishah's house while she had just held him to her chest while he was in the state of passing on to the highest company, and with 'Abdur-Rahmaan was a fresh siwaak that he was brushing with. So the Prophet ﷺ looked at it the look of someone who desired it and he looked for a long time. 'Aishah ﷺ knew he desired it so she asked the Prophet ﷺ if she should take it for him and he answered by pointing, either because of the difficulty of speaking or because of his preoccupation with dhikr (remembrance of Allaah) and supplication, yes take it. So she ﷺ took it and broke off its used tip, and then she gnawed it with the edges of her teeth and made it soft until it became good for use, and then she gave it to the Prophet ﷺ. Then he brushed with it the best way so he could meet his Lord upon the most complete state of purification and cleanliness. And right after he finished using the siwaak he raised his hand or his finger asking Allaah ﷻ to put him with the highest company in paradise. Then he died, may the praises and peace of Allaah be upon him. 'Aishah used to mention how Allaah favored her, because the Messenger ﷺ died on her day, in her house, between her jugular notch and the top of her neck, in her lap, and Allaah combined her saliva with his saliva at his death. So may the praises and peace of Allaah be upon him, and may Allaah be pleased with her and make her pleased.

D) BENEFITS OF THE HADEEETH:

1- The Prophet's ﷺ love for the siwaak.

2- The legitimacy of using the siwaak at all times because the Prophet ﷺ approved that with regards to 'Abdur-Rahmaan.

3- The permissibility of using someone else's siwaak with the condition that no harm is feared in that.

4- Acting on pointing if it is understood.

5- The strength of the Prophet's ﷺ heart and his self composure as he did not neglect using the siwaak and supplicating while dying.

6- Affirmation of the highness of Allaah ﷻ above the heavens.

7- The excellence of 'Aishah ﷺ for her good relationship with the Prophet ﷺ, and his death in her lap, in her house, and on her day.
The Fourth Hadeeth

20) On Abu Moosaa Al-Ash'aree, he said, "I went to the Prophet while he was brushing with a fresh siwaak with the tip of the siwaak on his tongue saying, "U', U'," with the siwaak in his mouth as if he was vomiting."

THE NARRATOR:

Abu Moosaa ibn Qais Al-Ash'aree Al-Qahtaneel. He went to Makkah and embraced Islaam then he returned to his people. He came with fifty of them to the Prophet in Al-Madeenah when Khaibar was conquered. He had a beautiful voice with the recitation of the Qur'aan. The Prophet put him in charge of Al-Yemen. Then, when the Prophet died, he went to Al-Madeenah and he participated in the conquest of Ash-Shaam. Then 'Umar put him in charge of Al-Basrah. Then he conquered Al-Ahwaaz and Asbahaan. Then 'Uthmaan removed him from Al-Basrah. So he went to Al-Koofah and 'Uthmaan put him in charge there, and its people learned from him. He died there in the year forty four.

A) THE SUBJECT OF THE HADEETH:

Clarifying the place of brushing

B) AN EXPLANATION OF THE WORDS:

أَتَيْتَ اللَّهِ: I went to him, and it is not known when this occurred.
ُبَسَالَكَ: he was brushing his mouth with the siwaak.
عَلَى لِسَانِهِ: meaning on the inner end of his tongue because he was saying: U', U'.
أَغْ أَغْ: with a dammah on the Hamzah and a sukoon on the 'Ain imitating the voice of someone vomiting.
في فِيهِ: in his mouth.
يَبَحَّوْغٌ: to vomit.
C) THE SUMMARY:

The Prophet ﷺ used to use the *siwaak* and at times he would go to the utmost in using the *siwaak*. In this *hadeeth* Abu Moosaa Al-Ash'aree ﷺ is narrating that he went to the Prophet ﷺ one day and found him using the *siwaak* going to the utmost in using it, to the point that he put the *siwaak* on the inner end of his tongue and a sound like the sound of a person vomiting was heard from him.

D) BENEFITS OF THE HADEETH:

1- The legitimacy of using the *siwaak* on the tongue just as it is used on the teeth and the gums.
2- The legitimacy of going to the utmost in that.
3- The permissibility of using the *siwaak* and using it to the utmost in the presence of people.
باب المسح على الخفيين

THE CHAPTER OF WIPING OVER THE KHUFS
Wiping over the two khufs has been confirmed on the Prophet ﷺ by way of As-Sunnah Al-Mutawaatirah 17 to the point that some of the hufaadh (memorizers) have enumerated its narrators on the Prophet ﷺ and they have reached eighty people, from amongst them is the ten who have been given the glad tidings of paradise. Al-Hasan Al-Basree has said, "Seventy from the Companions, may Allaah be pleased with them, have narrated it to me." There is no difference of opinion between the Companions concerning it, and it is from the concessions which show the easiness of this Sharee'ah and the absence of difficulty in it, and all praise is due to Allaah alone.

The First Hadeeth

21) On Al-Mugheerah ibn Shu'bah ﷺ, he said, "I was with the Prophet ﷺ on a journey and I reached to take off his two khufs so he said, "Leave them, for verily I have put them (my two feet) in while in a state of purification." Then he wiped over them."

The Narrator:

Al-Mugheerah ibn Shu'bah ibn Abee 'Aamir ibn Mas'oood Ath-Thaqafee ﷺ. He embraced Islaam in the year of the khandaq and migrated. The first battle he participated in was Al-Hudaibiyyah. He was from those who used to serve the Prophet ﷺ in his wudoo, and he was from the cunning people of the Arabs. He was put in charge of Al-Basrah. Then he was put in charge of Al-Koofah twice and he died there in the year fifty.

A) The Subject of the Hadeeth:

Clarifying the ruling of wiping over the khufs

B) An Explanation of the Words:

 Translator's note: As-Sunnah Al-Mutawaatirah is a Sunnah that has been narrated by a number of people whom their narration has certainty because of the impossibility of them agreeing on a lie.
in his company and with him.

that is his journey in the battle of Tabook in Rajab in the year nine from the hijrah.

I bent over stretching my arms.

to take off.

the dual of khuf, and that is what is worn on the foot from leather and the like to cover it.

leave them, meaning the feet or the khufs.

meaning the feet.

is haal from the Haa in adkhaltuhumaa, and the sentence, "for verily I have put them in", is a reason for his statement, "Leave them."

he passed his hands over the khufs while they were wet with water.

C) THE SUMMARY:

Al-Mugheerah ibn Shu'bah is narrating that he was with the Prophet on one of his journeys, and that was his journey in the battle of Tabook. He was serving the Prophet in his ritual purification and with him was a water skin from which he poured water onto the Prophet so he could make wudoo. Then, when he got to his feet, Al-Mugheerah reached with his arms to take the khufs off the feet of the Prophet so he could wash his feet. However, the Prophet ordered him to leave them explaining the reason for that was because he put his feet into his khufs while they were in a state of purification. Then he wiped.

D) BENEFITS OF THE HADEETH:

1- The permissibility of wiping over the khufs as a substitute for washing the feet and deduced by analogy to that is everything that covers the feet such as socks and other than that.

2- Wiping over them for the person who is wearing them is better than taking them off and washing the feet. This is from the completeness of the Islamic religion and the easiness of its rituals.

3- He is not to wipe over them except when he wears them in a state of tahaarah.

4- The excellence of the Prophet's character and his method of teaching as he stopped Al-Mugheerah from taking them off and he explained to
him the reason, because he put them in while in a state of purification, so he could feel at ease and know the ruling.

5- The excellence of Al-Mugheerah for serving the Prophet ﷺ.
6- The permissibility of seeking help from someone else in the tahaarah, like fetching the water, and pouring it onto the one making tahaarah, and similar things.

The Second Hadeeth

عن حذيفة بن أليهان ﷺ قال: كنت مع النبي ﷺ فجال ونُتوصّنا ومسح على حفته مختصرًا

22) On Hudhaifah ibn Al-Yamaan ﷺ, he said, "I was with the Prophet ﷺ and he urinated, made wudoo and wiped over his khufs." Abbreviated

THE NARRATOR:

Hudhaifah ibn Al-Yamaan ﷺ. His biography has preceded in hadeeth number eighteen.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of wiping over the khufs

B) AN EXPLANATION OF THE WORDS:

كنت مع النبي ﷺ meaning in his company, and that was in Al-Madeenah.

مختصرًا meaning with some of it dropped, and the complete wording is: "The Prophet ﷺ went to a people's garbage dump behind a wall and stood just as one of you stands. Then he urinated so I moved away from him. He then signaled to me, so I went to him and stood behind him until he finished." And in Al-Bukhaaree in a narration: "Then he called for water so I brought him water and he made wudoo." And in Muslim in a narration: "Then he wiped over his khufs."

C) THE SUMMARY:

Hudhaifah ibn Al-Yamaan ﷺ is narrating that he was with the Prophet ﷺ, and that was in Al-Madeenah. Then the Prophet ﷺ wanted to relieve himself so he went to a people's garbage dump behind a wall. Then he urinated, made wudoo
and wiped over his khufs. His wudoo was after he made isti'mar or istinjaa as was his custom.

D) BENEFITS OF THE HADEETH:

1- The permissibility of wiping over the khufs in the wudoo as a substitute for washing the feet. That is from the completeness of the Islamic religion and the easiness of its rituals.
2- Wiping over them is permissible at the place of residence.
3- The permissibility of someone saying about a great man, he urinated.

E) NOTE:

This hadeeth has come in some of the manuscripts of Al-'Umdah: "He said: I was with the Prophet ﷺ on a journey", however, this is a mistake. His statement, "on a journey", is not authentic. Rather what is authentic is that was in Al-Madeenah.
A CHAPTER CONCERNING AL-MADHY AND OTHER THINGS
المذِي: Al-Madhy with a fathah on the Meem and a sukoon on the Dhaal, and it is called al-madhiy with a fathah on the Meem and a kasrakah on the Dhaal and a shaddah on the Yaa. It is a thin fluid that comes out after sexual desire without gushing out and without sensation that it is coming out.

His statement: "and other things", he means that this chapter has ahaadeeth concerning al-madhiy and ahaadeeth concerning other things, like the things that nullify the wudoo, cleaning impurities and the habitual practices of the fitrah.

The First Hadeeth

غُنِّ عَلَيْنَ أَبِي طَالِبٍ ﷺ قَالَ: كَلَّمَتُ رَجُلًا مَّدَاءً فَأَسْتَخْبَيْنَثُ أَنَّ أَمْسَأَ الْلَّهِيَّ ﷺ لِمَكَانِ الْبَيْتِ مَيْيَ فَأَمَزَّ عَنْهُ ﻓِئْدَادٍ ﷺ الْلَّهِيَّ ﷺ فَأَسْتَخْبَيْنَثُ أَنَّ أَمْسَأَ وَلِلْبَخَارِيَّ ﷺ ﻓِئْدَادٍ ﷺ وَلِلْمَسْلِمِ ﷺ ﺑَلْوَّاٰتِ وَالْمَسْلِمِ ﷺ ﺑَلْوَّاٰتِ وَالْمَسْلِمِ ﷺ ﺑَلْوَّاٰتِ

23) On 'Ali ibn Abie Taalib ﷺ, he said, "I was a man who often had al-madhiy and I was embarrassed to ask the Prophet ﷺ because of his daughter's status towards me, so I ordered Al-Miqaad ibn Al-Aswad. He asked him so he said, "He is to wash his penis and make wudoo." And in Al-Bukhaaree: "Wash your penis and make wudoo." And in Muslim: "Make wudoo and wash your groin."

THE NARRATOR:

'Ali ibn Abie Taalib ibn 'Abdil-Muttalib Al-Qurashee Al-Haashimiee ﷺ, the Ameer of the Believers, the fourth Khaleefah of the Muslims and the cousin of the Seal of the Prophets ﷺ. He was raised under the Prophet's care and he believed in him from the time he was sent. The Prophet ﷺ married his daughter Faatimah to him. Also, he had him stay behind with his family in the battle of Tabook and said, "Are you not pleased to occupy with me the position of Haaroon with Moosaa except that there is no Prophet after me." The Prophet ﷺ bore witness to him being in paradise. He was famous for heroism, bravery, knowledge and cleverness to the point that 'Umar ﷺ said about him, "The best in
judging amongst us is 'Ali.\textsuperscript{18} He took the position of \textit{Khaleefah} after 'Uthmaan at the end of \textit{Dhil-Hijjah} in the year thirty five until he was killed as a martyr in the day of ten some nights that had passed in \textit{Ramadaan} in the year forty and he was buried in the leadership palace in \textit{Al-Koofah}, and (some) say in an anonymous place out of fear for the \textit{khawaarij} (knowing its location).

\textbf{A) THE SUBJECT OF THE HADEETH:}

Clarifying the ruling of \textit{al-madhy}

\textbf{B) AN EXPLANATION OF THE WORDS:}

\begin{itemize}
  \item \textit{مَدَاهُ:} often having \textit{al-madhy}.
  \item \textit{أَسْتَحْيَاهُ:} I was embarrassed.
  \item \textit{أَنَّ أَسْتَأْسَىَ اللَّهُ:} meaning to ask him.
\end{itemize}

the \textit{Laam} is for reason, meaning the cause and reason for his embarrassment to ask the Prophet was the status of the Prophet's daughter towards him, because she was his wife and \textit{al-madhy} relates to the issue of sexual desire so he was embarrassed to ask the Prophet about what relates to that. And the one intended by his daughter was Faatimah the youngest of the Prophet's daughters. She was born in Islaam and (some) say before the Prophetic Mission. 'Ali married her in the year two after the battle of \textit{Badr}. She gave birth from him to three boys and three girls. The Prophet said about her, "Faatimah is a part of me so whoever angers her angers me," and he informed her that she is the first of his family to unite with him and he said, "Are you not pleased to be the head lady of the women of paradise." She died in \textit{Al-Madeenah} in \textit{Ramadaan} in the year eleven while she was twenty four years old.

\textit{فَأَمَرَتْهُ الْمُقَادِدَ} I requested from him, and Al-Miqdaad he is ibn 'Amr ibn Tha'labah Al-Kindee. He was attributed to Al-Aswad ibn 'Abd Yaghooth Az-Zuhree because he adopted him. He embraced Islaam early and he made the two migrations. He married Dubaa'ah, the daughter of Az-Zubair ibn 'Abdil-Muttalib, the uncle of the Prophet. He participated in the battle of \textit{Badr} and what occurred after it and he participated in the conquest of \textit{Misr}. He said to the Prophet in the battle of \textit{Badr}, "We will not say to you as the children of Israa'eeel said to Moosaa:

\begin{flushleft}
\textit{18} Translator's note: This statement of 'Umar has been transmitted by Al-Bukhaaree in his \textit{Saheeh} (4481).
\end{flushleft}
"Go, you and your Lord, and fight. We will sit right here." Al-Maa'idah: 24

Rather we will fight on your right side and on your left side, and in front of you and in back of you." He died in the year thirty three and he was buried in Al-Ba'ee in Al-Madeenah. 'Ali only ordered him to ask the Prophet (ﷺ) and he did not order someone else because of a discussion which took place between them about al-madhy.

The two sentences are khabar (a statement which in itself could be true or false) with the meaning of a command as is indicated by the narration: "Wash your penis and make wudoo."

meaning wash.

meaning your penis, and the address is for Al-Miqdaad ibn Al-Aswad. He addressed him because he was the questioner.

C) THE SUMMARY:

'Ali ibn Abee Taalib (ﷺ) was the husband of Faatimah (ﷺ), the daughter of the Messenger of Allaah (ﷺ), and he often had al-madhy. And because he was Faatimah's husband he was embarrassed to ask the Prophet (ﷺ) about its ruling because it is something related to sexual desire and the private parts. So he ordered Al-Miqdaad ibn Al-Aswad to ask the Prophet (ﷺ) about that because of a discussion that took place between him and 'Ali (ﷺ). So the Prophet (ﷺ) ordered him to wash his entire penis, because that lightens al-madhy or stops it, and to make wudoo because al-madhy is from the things that nullify the wudoo.

D) BENEFITS OF THE HADEETH:

1- The permissibility of a person informing about himself that which causes embarrassment for the benefit.
2- It is permissible for a person to not ask the question himself because of shyness or something else.
3- It is from the proper etiquette that the man does not mention around his wife's relatives that which relates to the private parts and sexual desire.
4- The permissibility of entrusting someone to ask a question about the knowledge with the condition that the person entrusted is reliable in his understanding, memory and deen (practice of the religion).
5- The obligation of washing the entire penis because of al-madhy.
6- Al-madhy is something which nullifies the wudoo.
7- The excellence of 'Ali ibn Abeel Taalib  as shyness did not prevent him from asking indirectly.

**The Second Hadeeth**

"عن عباد بن ثيم عن عبَّد الله بن زياد بن عاصم المازنيي  قال: شَكِّي إلى النبي  الرجل يَخْلُ إلى النَّارَاَ، أنَّهُ يَجِدُ الشَّيء في الصلاة فقل: لا يَصَرِّف حتَّى يَصَمِّم صوَّتاَ أو يَجِدُ رِيحًا"

24) On 'Abbaad ibn Tameem, on 'Abdullaah ibn Zaid ibn 'Aasim Al-Maazinee , he said, "It was complained to the Prophet  the state of a man who thinks he senses something in the prayer so he said, "He is not to leave until he hears a noise or senses an odor.""

**THE NARRATORS:**

1- 'Abbaad ibn Tameem ibn Zaid . He was thiqah (a trustworthy narrator) from the Taabi’een according to the popular position.

2- 'Abdullaah ibn Zaid ibn 'Aasim . His biography has proceeded in hadeeth number eight.

**A) THE SUBJECT OF THE HADEETH:**

Clarifying the ruling of having doubt about al-hadath (that which nullifies the wudoo) when the person is in a state of tahaarah

**B) AN EXPLANATION OF THE WORDS:**

شكّي: with a dammeh on the Sheen and a kasrah on the Kaaf on the pattern for al-majhool, and the person complaining is 'Abdullaah ibn Zaid the narrator of the hadeeth. And ash-shakwaa is to voice one's suffering from something seeking to have it removed.

الرجل: meaning the state of a man, with a dammeh on the Laam. It is a naa'ib faa'il for shukiya.

يخل إلى الناراَ: meaning he thinks.

يجد الشيء: meaning al-hadath (that which nullifies the wudoo) by odor or something else.
meaning he is certain of that by hearing it or smelling it.

C) THE SUMMARY:

A person could be in a state of ritual purification then he senses a hadath starting to move on him. So he thinks he nullified his wudoo and he becomes troubled over that, and in this hadeeth the Prophet ﷺ directs his nation to that which makes the person feel at ease and removes the worry as he gave 'Abdullaah ibn Zaid a legal verdict when he asked him about this problem and he instructed him to act according to the initial basis, which is the tahaarah, and that he remain in his prayer. So he is not to leave it until he is certain the state of tahaarah has gone by hearing the hadath or smelling its odor.

D) BENEFITS OF THE HADEETH:

1- The person in the state of tahaarah when he is in doubt about al-hadath, wudoo is not binding upon him until he is certain he has nullified the wudoo.
2- It is not permissible to leave the prayer for merely doubting about al-hadath.
3- Wind passing from the backside nullifies the wudoo, whether he knows it has passed by hearing, smelling or some other way.
4- From proper etiquette is to avoid phrases which their mention causes embarrassment.
5- The basic rule is that the thing remains in the state it was upon, and that which is certain does not cease because of doubt.

The Third Hadeeth

25) On Umm Qais bint Mihsan Al-Asadiyah ﷺ, that she brought a small boy of hers who had not yet eaten food to the Messenger of Allaah ﷺ. So he sat him in his lap then he urinated in his garment. So he called for water then he sprinkled it on his garment and he did not wash it.
And in the hadeeth of 'Aishah, the Mother of the Believers ﷺ: "A small boy was brought to the Prophet ﷺ and he urinated on his garment so he called for water and poured it on it." And in Muslim: "He poured it on his urine and he did not wash it."

THE NARRATORS:

1- Umm Qais Aaminah bint Mihsan Al-Asadiyah, the sister of 'Ukaashah ibn Mihsan ﷺ. She embraced Islaam early and migrated to Al-Madeenah and she lived long.

2- The Mother of the Believers, Aishah ﷺ. Her biography has preceded in hadeeth number three.

A) THE SUBJECT OF THE HADEETH:

Clarifying how to clean clothes from children's urine

B) AN EXPLANATION OF THE WORDS:

not named. He died young. She became emotionally upset over him and said to the one washing him, "Do not wash my son with cold water so that you kill him!" The Prophet ﷺ was informed of what she said so he smiled and said, "What did she say? May she live long," so she lived long.

food was not his nourishment because of his young age. His nourishment was only milk. And in a narration of Muslim: "He did not reach the point of eating food."

: with a fathah on the Haa or a kasrah or a dammah, meaning his lap.

: the Prophet's garment.

: he sprinkled it in a way which encompassed the area of the urine.

: pouring a lot of water and rubbing it.

: a small boy was brought to him and that was so he could make tahreek of him (rubbing his palate with a chewed date or the like).

: he poured it on his urine.

C) THE SUMMARY:

The Companions made it a habit to bring their children to the Prophet ﷺ at birth so he can make tahreek of them or supplicate for them. Or (they would bring them) afterwards seeking the blessing of his supplication and his touch. The
Prophet ﷺ was the best of the people in character so he used to accept that from his Companions, and he would hug their children and sit them in his lap out of mercy for them and to bring happiness to their families. And in this hadeeth Aaminah bint Mihsan Al-Asadiyah is narrating that she brought a young boy of hers who had not yet reached the age in which he eats food and is nourished by it. So the Prophet ﷺ sat him in his lap and he urinated on the Prophet's ﷺ garment. He did not get uptight about that and he did not reprimand the family or make insults, rather, the only thing he did was to call for water. Then he poured it on his garment and he did not wash it. Likewise, 'Aishah ﷺ is narrating a similar story where a small boy was brought to him so he could make tahneek of him. Then he urinated on the Prophet's ﷺ garment so he called for water and poured it on the area of the urine without rubbing and using a lot of water.

D) BENEFITS OF THE HADEETH:

1- The excellence of the Messenger's ﷺ character.
2- The urine of the young boy who is not nourished by food because of his young age is cleaned by sprinkling water on it without washing.
3- His feces must be washed like the rest of the najaasaat (impurities).
4- It is better to clean the area of the najaasah right away so he can become clean of filth right away and so he does not forget.

The Fourth Hadeeth

عن أنس بن مالك قال جاء أعرابي فتى في طابعة المسجد فخرج إلى الناس فكلههم النبي ﷺ فلم يفضّل قضاء يوؤل أمر النبي ﷺ بدنوب من ماء فأجري عليه

26) On Anas ibn Maalik ﷺ, he said, "A Bedouin came and urinated in a section of the masjid so the people scolded him. The Prophet ﷺ then restrained them. Then when he finished urinating, the Prophet ﷺ ordered for a bucket of water and it was poured on it."

THE NARRAROR:

Anas ibn Maalik ﷺ. His biography has preceded in hadeeth number eleven.

A) THE SUBJECT OF THE HADEETH:
Clarifying how to clean the ground from urine

B) AN EXPLANATION OF THE WORDS:

أُرَابِيُّ: a Bedouin, and he is the one who resides in the nomadic region.
طَائِفَةُ الْمَسْجِدَ: a section of the masjid, and what is intended by it is the Prophet's ﷺ masjid in Al-Madeenah.
تَرَجَّحَ النَّاسُ: they scolded him harshly and shouted at him.
تَنْهَاهُمُ: he requested from them that they leave him.
بِذَلِكَ: with a fathah on the Dhaal. That is a bucket.
فَاً مُهْرِيقٌ: with a dammah on the Hamzah and a sukoon on the Haa, it was poured.
عَلَيْهِ: on the urine.

C) THE SUMMARY:

Roughness and ignorance of the limitations of Allaah ﷻ was prevalent amongst the Bedouins, and in this hadeeth which Anas ﷺ has narrated there is an example of that. A Bedouin entered the Prophet's ﷺ masjid in Al-Madeenah while the Prophet ﷺ and his Companions were in it. Then the Bedouin went to a section of the masjid and squatted and started urinating. The Companions regarded that as something terrible and they shouted at him scolding him. The Prophet ﷺ then restrained them in order to be gentle with this ignorant person and out of evaluation of his situation and to teach his nation to handle affairs with wisdom and gentleness, for perhaps this Bedouin, if he would have stood from urinating, his body, clothes and a larger section of the masjid would have gotten filthy and he would be harmed by disrupting his urine. Then when the Bedouin finished urinating and fear of these dangers ceased, the Prophet ﷺ ordered to remove the harm of his urine by cleaning the area. So he ordered that a bucket of water be poured on it. Muslim added in the hadeeth that the Prophet ﷺ called the Bedouin and said to him, "Verily these masaajid are not an appropriate place for this urine and filth. They are only for the remembrance of Allaah ﷻ, prayer and recitation of the Qur'aan," or as he ﷺ said. And in Al-Bukhaaree from the hadeeth of Abu Hurairah ﷺ that the Prophet ﷺ ordered the Companions to leave him and he said, "Verily you have only been sent to make things easy and you have not been sent to make things difficult."

D) BENEFITS OF THE HADEETH:

1- Taking care of the masaajid and keeping them free of urine and filth.
2- The obligation of cleaning the masaajid from an-najaasah immediately when that occurs.

3- The ground is cleaned by pouring water on the area of impurity without repetition except if the najaasah remains. In that case it is to be removed before pouring the water.

4- The excellence of the Prophet's ﷺ character and his wisdom when teaching and removing the abomination.

The Fifth Hadeeth

وَقَضَّ العَامِرَ وَتَنْفَّفُ الإِنْبِطَ
غَنِّ أَبِي هُزَيْرَةَ ﷺ أَنَّ النَّبيَّ ﷺ قَالَ: الْفَتُّ الرَّهْبَانِ الْخَمْسُ أَلْحَاتَانَ، وَالإِسْتِخْدَامُ، وَقَضَّ العَامِرَ، وَتَنْفَفُّ الإِنْبِطَ

27) On Abu Hurairah ﷺ that the Prophet ﷺ said, "Al-Fitr is five: circumcision, shaving the pubic hairs, trimming the moustache, cutting the nails and plucking the under arms."

THE NARRATOR:

Abu Hurairah ﷺ. His biography has preceded in hadeeth number two.

A) THE SUBJECT OF THE HADEETH:

Clarifying the traits of al-fitrah

B) AN EXPLANATION OF THE WORDS:

الْفَتْرَةُ: meaning the traits of al-fitrah, and what is intended by al-fitrah here is what the people are naturally disposed to its goodness, meaning they are naturally inclined towards its goodness.

الْخَمْسُ: meaning five traits.

أَلْحَاتَانَ: is to cut the piece of skin of the penis which covers the head of the penis so that it is exposed, and to cut the piece of skin in the female's groin above the place of insertion.

الإِسْتِخْدَامُ: shaving the pubic hairs, and that is the tough hair which grows around the front private part.

فَضْلُ الشَّارِبِ: cutting the ends of its hair with scissors, and ash-shaariib is the hair which grows above the upper lip.
cutting its ends which protrude from the places it grows in the flesh.

removing its hair from its root, and al-ibt with a kasrah on the Hamzah and a sukoon on the Baa is the under arm.

C) THE SUMMARY:

The religion of Islam contains the good etiquettes which agree with the fitrah which Allaah has created the people being naturally disposed to its goodness and perfection. And in this hadeeth Abu Hurairah is narrating on the Prophet ﷺ explaining five of the traits of al-fitrah which contain the completeness of purity, cleanliness and the beauty of appearance. They are:

- Circumcision, which contains the completeness of cleanliness in the males and balance of the natural disposition in the women.
- Shaving the pubic hairs preventing filth from building up from the sweat which descends from the stomach. This also contains the completeness of cleanliness.
- Trimming the moustache because that is cleanliness and makes a handsome appearance.
- Cutting the nails preventing the buildup of filth underneath them and to distance one's self from resembling animals that have claws.
- Plucking the under arm to prevent bad odor which results from filth and sweat clinging to the hairs.

D) BENEFITS OF THE HADEETH:

1- The legitimacy of these five traits: circumcision, shaving the pubic hairs, trimming the moustache, cutting the nails and plucking the under arm because they are from al-fitrah.
2- What is best is trimming for the moustache, and plucking for the under arm, and shaving for the pubic hairs. If plucking is difficult he removes the hair by any means of removal.
3- The completeness of the Islamic Sharee'ah by agreeing with al-fitrah and having regard for cleanliness.

E) SUPPLEMENT:

He did not explain in this hadeeth when these traits are to be performed. As for circumcision, doing it at a young age is better because it is a way of doing good earlier, and it heals faster and is less painful. It is not to be delayed until after puberty. As for shaving the pubic hairs, trimming the moustache, cutting the nails and plucking the under arm, whenever it gets long it is to be removed,
however, it is not to be left more than forty days because of the statement of Anas ibn Maalik ���: "A time limit was set for us for trimming the moustache, cutting the nails, plucking the under arm and shaving the pubic hairs that it not be left for more than forty nights." Muslim transmitted it.
THE CHAPTER OF MAKING GHUSL FROM AL-JANAABAH
The First Hadeeth

28) On Abu Hurairah that the Prophet met him in one of the streets of Al-Madeenah while he was in a state of janaabah. He said, "So I snuck away and went and made ghusl. Then I came back so he said, "Where were you, O Abu Hurairah?" He said, "I was in a state of janaabah and I disliked sitting with you while I was not in a state of tahaarah." He said, "SubhaanALLaaah (Glorified be Allaah)! Indeed the Muslim does not become impure."

THE NARRATOR:

Abu Hurairah. His biography has preceded in hadeeth number two.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of the person in the state of janaabah and sitting with him

B) AN EXPLANATION OF THE WORDS:

he met him, and in a narration of Al-Bukhaaree: "The Prophet took his hand and walked with him. Then he sat and he snuck away from him."

meaning the city of the Messenger.

meaning Abu Hurairah.

with a dammah on the Jeem and the Noon, having janaabah, and the sentence: "while he was in a state of janaabah", is in the place of nasb upon being haal from the Haa in laqiyyahu.

I slipped away secretly, and that was after the Prophet sat down.
meaning when you left where were you?

to declare Allaah to be above everything that does not befit His majesty.

meaning the one who submits to Allaah's religion and His Sharee'ah.

he does not become impure by janaabah or something else because of the purity of his belief.

C) THE SUMMARY:

There was a great amount of respect and reverence in the hearts of the Companions for the Prophet ﷺ. The example for that is in this hadeeth which Abu Hurairah ﷺ narrated about himself, that the Prophet ﷺ met him in one of the streets of Al-Madeenah, so he held his hand and walked with him until the Prophet ﷺ sat. Abu Hurairah was in a state of janaabah and he disliked sitting with the Prophet ﷺ while not being in a state of tahaarah so he slipped away from him secretly and went and made ghusl. Then he went back to the Prophet ﷺ, so he asked him where he was when he left. Abu Hurairah then informed him of his situation and that he went to make ghusl from janaabah so he can be pure when he sits with the Prophet ﷺ. So the Prophet ﷺ said "Subhaanallaah" out of surprise for the state of Abu Hurairah as he thought that janaabah takes away the purity of the believer and he explained to him that the Muslim who submits to Allaah's religion and His Sharee'ah does not become impure because of the purity of his heart and belief.

D) BENEFITS OF THE HADEEETH:

1- The permissibility of a person speaking about himself with that which causes embarrassment for the benefit.

2- The Prophet's ﷺ concern for his Companions and checking on them.

3- The Companions' reverence for the Prophet ﷺ.

4- Saying "Subhaanallaah" when taken by surprise.

5- The person in the state of janaabah does not become impure by the janaabah because the believer is pure.

6- The permissibility of sitting with someone who is in a state of janaabah.

7- The disbeliever is impure; however, his impurity is spiritual because of his evil belief.
The Second Hadeeth

29) On 'Aishah ﷺ, she said, "The Prophet ﷺ when he used to make ghusl from al-janaabah he would wash his hands. Then he would make wudoo the way he makes wudoo for the prayer. Then he would (start to) wash his body. He would run his hands through his hair to the point that when he thought he made his scalp wet he would pour water on it three times. Then he would wash the rest of his body." And she used to say, "The Messenger of Allaah ﷺ and I used to make ghusl from one vessel scooping from it together."

THE NARRATOR:

The Mother of the Believers, Aishah ﷺ. Her biography has preceded in hadeeth number three.

A) THE SUBJECT OF THE HADEETH:

Clarifying how to make ghusl from al-janaabah

B) AN EXPLANATION OF THE WORDS:

إذا: meaning he wanted to make ghusl.
بِنِّ الْجَنَابَة: Min is for as-sababiyyah (reason), and al-janaabah originally means the ejaculation of semen.
بِنِّ يَدِهِ: his hands.
يُضَوَّعَةُ لِلسَّلَاطَة: with a dammah on the Wow, meaning like his wudoo for the prayer. The explanation of how to make wudoo has preceded in hadeeth numbers seven and eight.
ثُمَّ اغْسِلْ: he began to do the complete washing of his entire body.
ثُمَّ يُحَلِّلْ بِيَدِهِ شَعْرَة: he would put his hands with his fingers spread open between the hair of his head, and the sentence is ma'toofah on "then he would make wudoo."
he thought it was most likely or he was certain.

he doused the head hair's skin, and that is the scalp, with water until it was wet.

he poured the water.

on his head.

the rest of his body or all of it.

we would take the water with our hands, and the sentence is haal from the faa'il in aghtasil and that which is ma'toof on it. The purpose for (mentioning) this is to affirm 'Aishah's certainty of how he made ghusl.

C) THE SUMMARY:

In this hadeeth the Mother of the Believers, 'Aishah ﷺ, is explaining how the Prophet ﷺ made ghusl from al-janaabah that when he wanted to make ghusl, he first washed his hands because they are the tool for scooping. Then he would make wudoo just as he made wudoo for the prayer. So he would make madmadaq and istinshaag and istinthaar, and wash his face and his arms to the elbows, and wipe his head and ears, and wash his feet to the ankles. Then he would begin to make the complete washing of the entire body. So he would run his hands with the fingers spread open through the hair of his head to the point that when he thought he made his scalp wet he poured water on it three times. Then he washed the rest of his body one time. And 'Aishah ﷺ explained in this hadeeth that she used to make ghusl, she and the Prophet ﷺ, from a single vessel scooping from it together to affirm her certainty of how the Prophet ﷺ made ghusl as the matter was not far from her view.

D) BENEFITS OF THE HADEETH:

1- The legitimacy of making ghusl from al-janaabah in this manner following the example of the Prophet ﷺ. He is to wash his hands. Then he makes a complete wudoo. Then he runs his hands through the hair of his head and when he thinks he has made it wet he pours water on it three times. Then he washes his entire body after that.

2- The major hadath is greater than the minor hadath because it is obligatory in it to wash the entire body even the head.

3- The permissibility of a man and his wife making ghusl together from one vessel.

4- The permissibility of the person in the state of janaabah scooping from the water vessel which he makes ghusl from.

5- The excellence of the Prophet's ﷺ character and his relationship with his family.
The Third Hadeeth

30) On Maimoonah bint Al-Haarith, the wife of the Prophet, she said, "I placed for the Messenger of Allah the water for washing from al-janaabah. So he tilted with his right hand over his left hand two or three times. Then he washed his groin. Then he struck his hand on the ground or the wall two or three times. Then he made madmadah and istinshaoq, and he washed his face and his forearms. Then he poured the water on his head. Then he washed his body. Then he stepped aside and washed his feet. Then I brought him a rag and he did not want it so he started wiping off the water with his hand."

THE NARRATOR:

Maimoonah bint Al-Haarith ibn Hazn Al-Hilaaliyah, the wife of the Prophet. Her sister, the older Lubaabah, is the mother of Al-Fadl and 'Abdullaah the two sons of Al-'Abbaas, and her second sister, the younger Lubaabah, is the mother of Khaalid ibn Al-Waleed. The Prophet married Maimoonah in the year seven when he made 'Umrah, 'Umrah Al-Qadiyyah, and he consummated the marriage with her at Sarif, a place between Makkah and Al-Madeenah, after her husband Abu Ruhm ibn 'Abdil-'Uzzaa died. She was the last woman the Prophet married. She died at Sarif in the year fifty one.

A) THE SUBJECT OF THE HADEETH:

Clarifying how to make ghusl from al-janaabah

B) AN EXPLANATION OF THE WORDS:

وضعت لرسول الله: I put for him in the place prepared for his ghusl.

وضوء الجنانية: with a fathah on the Wow, meaning the water for washing from al-janaabah.

فأفاك: he tilted the vessel so the water could pour from it.
with his right hand.

Aww (or) is for doubt from one of the narrators.

he moved from his spot to another area.

he wiped it off his body.

it is possible that was with one hand or with two hands.

C) THE SUMMARY:

In this hadeeth the Mother of the Believers, Maimoonah bint Al-Haarith ₪, explains another way from the ways the Prophet ₪ made ghusl from al-janaabah. She placed for him water to use for washing in the place prepared for his ghusl. Then he poured with his right hand onto his left hand and washed them two or three times. Then he washed his groin to clean it from the traces of al-janaabah that clung to it. Then he struck the ground or the wall with his hand and wiped it two or three times. Then he made madmadah and istinshaaq, and he washed his face and his forearms. Then he poured the water over his head. Then he washed the rest of his body. Then he moved from his spot and washed his feet in another spot because he did not wash them beforehand. Then she brought him a rag to dry himself with. He did not take it and he started wiping the water off his body with his hand.

D) BENEFITS OF THE HADEETH:

1- The legitimacy of making ghusl from al-janaabah in this manner following the example of the Prophet ₪. He is to wash his hands outside the vessel two or three times, and he washes his groin making it clean. Then he wipes his hand on the ground or the wall two or three times. Then he makes a complete wudoo except for his feet. Then he pours the water on his head. Then he washes the rest of his body. Then he washes his feet in another spot.

2- Washing the body is not repeated.

3- The excellence of Maimoonah ₪ for honoring the Prophet ₪ and serving him.

4- The permissibility of drying the limbs from the water of at-tahaarah because the Prophet ₪ started wiping the water off with his hand and he did not prohibit drying.

E) NOTE:

The reader notices that between the hadeeth of Aishah and the hadeeth of Maimoonah ₪ concerning how the Prophet ₪ made ghusl there are some
differences. This occurs often in the acts of worship, the Prophet ﷺ performs them in different ways. So in that there is broadness for the nation. So any way they do it from that which has been cited they have attained the Sunnah. And the precise Sunnah is that they do all the ways, each way sometimes, meaning sometimes one way and sometimes another way.

**The Fourth Hadeeth**

عن عبد الله بن عمر بن الخطاب ﺔأن عمر قال للنبي ﷺ يا رسول الله أَرْضِف أَحَدَنا وَهُوَ جَنَّب قَالَ نَعِمَ إِذَا تَوْضَى أَحَدُكُم مِّنْ يُرْضِف

31) On 'Abdullaah ibn 'Umar ibn Al-Khattaab ﺔ that 'Umar said to the Prophet ﷺ, "O Messenger of Allaah, is one of us to sleep while he is in a state of janaabah?" He said, "Yes, when one of you makes wudoo, let him sleep."

THE NARRATOR:

'Abdullaah ibn 'Umar ibn Al-Khattaab ﺔ. His biography has preceded in hadeeth number thirteen.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of the person in a state of janaabah sleeping

B) AN EXPLANATION OF THE WORDS:

- ﺔأَرْضِف: he is ibn Al-Khattaab and his biography has preceded in hadeeth number one.
- أَرْضِف: he sleeps, and the Hamzah is for questioning.
- أَحَدَنا: meaning one of us.
- جَنَّب: having janaabah, and the sentence is haal from the faa'il of yarqud.
- نَعِمَ: an article for answering affirming the thing asked about.
- ﺔأَرْضِف: the Laam is for command and what is intended is permissibility.

C) THE SUMMARY:
Since sleep is a minor death and the person in a state of janaabah his hadath is major that caused a problem for the Ameer of the Believers, 'Umar ibn Al-Khattaab, is the person to sleep while he is in a state of janaabah? And here is 'Abdullaah ibn 'Umar narrating on his father that he asked the Prophet ﷺ about that. So he answered him with the permissibility for him to sleep when he lightens the hadath of al-janaabah by making wudoo.

D) BENEFITS OF THE HADEETH:

1- The eagerness of the Companions to ask about that which is necessary.
2- The permissibility for the person in the state of janaabah to sleep when he makes wudoo.
3- It is more complete that he does not sleep until he makes ghusl.

The Fifth Hadeeth

عنَّ أمَّ سُلَيْمَةُ ﷺ قَالَتْ: جَاعَتْ أَمَّ سُلَيْمَةُ إِمَّةً أُبَيِّ طَلَحَةَ ﷺ قَالَتْ: ﻓَقَالَتْ ﷺ: ثَمَّ رَأَيْنَاهُ اللَّهُ إِنَّ يَوْمَ الْقِبْلَةِ ﻓَسَيَنْتَخِبُونَ مِنَ الْحَقِّ فَيَلُنُّ عَلَى الْإِمَامَةِ مِنْ فِسْطَالٍ إِذَا هُوَ احْتُضِنَّ قَالَ: لَمْ يَرَى إِذَا هُوَ رَأَى الْإِمَامَةَ

32) On Umm Salamah ﷺ, she said, "Umm Sulaim, the wife of Abu Talhah, came to the Prophet ﷺ and said, "O Messenger of Allaah, indeed Allaah is not ashamed of the truth, so is it upon the woman to make ghusl when she has a wet dream?" He said, "Yes, when she sees the fluid."

THE NARRATOR:

The Mother of the Believers, Umm Salamah Hind bint Abee Umaiyah Hudhaifah ibn Al-Mugheerah Al-Qurashiyah Al-Makhzoomiyah ﷺ, she embraced Islaam early, she and her husband Abu Salamah. He was the cousin of the Messenger of Allaah ﷺ and his brother by way of breastfeeding. He died bereaving her after the battle of Uhud. He was her cousin and she used to love him so she said, "Verily to Allaah we belong and unto Him we return. O Allaah, reward me in my calamity and give me something better as a replacement," (saying that) out of faith for the statement of the Prophet ﷺ that whoever says it at the calamity Allaah will give him something better as a replacement and reward him. So Allaah gave her the Messenger of Allaah ﷺ as a replacement.
He proposed to her after the end of her waiting period and married her in the fourth year from the hijrah. She was from those women who possessed sound intellect, correct judgment and true faith. She died in Al-Madeenah in the year sixty two and she was the last of the Prophet's wives to die.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of making ghusl from a wet dream

B) AN EXPLANATION OF THE WORDS:

Amma Salma: is Sahlah bint Milhaan Al-Ansaariyah, the mother of Anas ibn Maalik. She embraced Islam early with her people from the Ansaar. Her husband Maalik was angered by that so he left to Ash-Shaam then he died. Abu Talhah then proposed to her so she said, "If you embrace Islam I will marry you and I do not want from you a dowry other than that." So he embraced Islam and her son Anas ibn Maalik married her to him. She was from the most intelligent of women, and the most strong hearted, and the best in character and deen (practice of the religion).

Amma Abi Tulhah: his wife, and he is Zaid ibn Sahl Al-Ansaaee Al-Khazrajee from the outstanding Companions. He participated in the battle of Badr and Uhud and he gave the most beloved of his wealth in charity when His statement descended:

"You will not attain righteousness until you spend of that which you love..."

Aal-Imraan: 92

He died around year fifty.

An Allah la yishkhbir min al-akh: He does not refrain from mentioning it or doing it out of shyness, and the sentence is ibtidaa'iyah (in the beginning of the speech). The purpose for it is to bring forward an excuse for what she is about to ask about, and al-haqq is any information free of lying and any judgment free of injustice. Min ighsaal: min ighsaaal (washing the entire body), and Min is zaa'idaah and ghusl is muhtada mu'akkhar and its khabar is 'alal-mar'ah.

Ramta: she sees herself having sex in a dream.

Rabi: she sees.

Almaa: the orgasmic fluid.

C) THE SUMMARY:
The Mother of the Believers, Umm Salamah ﷺ, is narrating on Umm Sulaim that she went to the Prophet ﷺ asking him about the woman when she has a wet dream is it upon her to make ghusl? And it is a question that shyness would prevent many women from saying it openly, however, because of Umm Sulaim's love for the knowledge and her desire to know the ruling in order to worship Allaah upon insight she went ahead and said it openly, and she set forth before that speech which paves the way for her excuse as she said, "Indeed Allaah is not ashamed of the truth," and if He ﷺ is not ashamed of it we should ask about the truth wherever it is. The Prophet ﷺ answered her with the response that it is upon the woman when she has a wet dream to make ghusl with the condition that she sees the orgasmic fluid outside of her.

D) BENEFITS OF THE HADEETH:

1- The excellence of Umm Sulaim for her eagerness to understand the religion and her good etiquette for bringing forth that which paves the way for her excuse.

2- A negation of the attribute of being ashamed of the truth from Allaah ﷺ and that is because of His perfect justice and mercy.

3- An affirmation that the woman can have a wet dream and ejaculate orgasmic fluid.

4- The obligation of making ghusl on the person who has a wet dream when he sees orgasmic fluid.

5- It is not befitting for a person to let shyness prevent him from knowing the truth and asking about it, however, he is to bring forth that which paves the way for his excuse or have someone else ask for him.

The Sixth Hadeeth

عن عائشة ﷺ قالت: كنت أغيب الجناية من نور الرسول الله ﷺ فخرج إلى الصلاة وإن بعى ألماء في نوره
وفي لفظ مسلم: كنت كنت أفرح من نور الرسول الله ﷺ فركا فصلى فيه

33) On 'Aishah ﷺ, she said, "I used to wash the semen from the clothing of the Messenger of Allaah ﷺ then he would go to the prayer while the spots of water were in his clothing." And in the wording of Muslim: "Indeed I used to rub it off the clothing of the Messenger of Allaah ﷺ then he would pray in it."
THE NARRATOR:

The Mother of the Believers, 'Aishah رضي الله عنها. Her biography has preceded in hadeeth number three.

A) THE SUBJECT OF THE HADEETH:

Clarifying how to remove semen from clothing

B) AN EXPLANATION OF THE WORDS:

أَغْسِلُ الْجَناَبَةِ: I would remove it with water, and what is intended by al-janaabah is semen.

إِنَّ يُبْعَحُ الْآمَانِ: the plural of buq’ah, and that is the tint that contrasts with what is around it, and what is intended by water is the water which she used to wash the semen, and the sentence is haal from the faa’il in yakhruj, and the meaning is he goes to the prayer before his ℒ clothing dries.

قَدْ كَبِثَ the Laam is muwattiah lil-qasam and Qad is for at-tahqeeq (assertion) so the sentence is emphasized by three types of emphasis, the swear which is implied, the Laam and Qad. The implication is: Wallaahi La Qad.

أَفْرِكَة: meaning the semen, and al-fark is to rub.

فَرِكَأً is a masdar emphasizing its ‘aamil and its benefit is to negate that there was water with the rubbing.

C) THE SUMMARY:

'Aishah رضي الله عنها is narrating about how she removed the semen from the clothing of the Messenger of Allaah سلم that at times she washed it and at times she rubbed it off. When it was wet she used to wash it then the Prophet سلم would go to the prayer while the spots of water could be seen in his clothing before it dried. When it was dry she used to rub it until it would break up and go away then the Prophet سلم would pray in it without being washed.

D) BENEFITS OF THE HADEETH:

1- The purity of semen because if it was impure it would not be cleaned by merely rubbing it.

2- It is legislated to remove its traces, and the way to do that is to wash it if it is wet and to rub it if it is dry, and if he washed it (while it was dry) that is permissible.
3- The excellence of 'Aishah for serving the Prophet.

The Seventh Hadeeth

34) On Abu Hurairah that the Prophet said, "When he sits between her four parts then exerts himself with her the ghusl has become incumbent." And in the wording of Muslim: "Even if he does not ejaculate."

THE NARRATOR:

Abu Hurairah. His biography has preceded in hadeeth number two.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of making ghusl from sexual intercourse

B) AN EXPLANATION OF THE WORDS:

إذا: meaning the man.
بين: meaning the woman to have sexual intercourse with her, and ash-shu’ab is the plural of shu’bah and that is a portion of something.
الأربع: is a sifah (adjective) for shu’ab, and her four parts are her two arms and her two legs.
جهدها: he gives all his effort by inserting his penis in her vagina.
وجب: the ghusl is incumbent and binding.
لم ينزل: meaning he does not ejaculate semen.

C) THE SUMMARY:

Abu Hurairah is narrating on the Prophet that the man when he sits between the two arms of the woman and her two legs to have sexual intercourse with her then he gives all his effort by inserting his penis in her vagina the ghusl has become incumbent upon both of them, whether he ejaculates or not, because
this exertion is sufficient for making the ghusl incumbent so the body can regain its energy.

D) BENEFITS OF THE HADEETH:

1- Sexual intercourse makes the ghusl incumbent on the man and the woman, whether ejaculation of semen occurred or not.
2- An allusion to one of the wisdows for the ghusl being incumbent by sexual intercourse, that is so the body can regain its energy after the exertion causing it to slacken.
3- The use of allusion in that which causes embarrassment when mentioning it explicitly.

The Eighth Hadeeth

عن أبي جعفر محمد بن علي بن الحسن بن علي بن أبي طالب أنه كان هو وأبوه عزاز بن عبود الله وعندما قوم فسألوا عن العسل فقال كفيك صاع قال جابر كان يكفي من هو أو فكان بيدחד وخيراً ملك يزيد رسول الله ثم أفامه في ثوب وفي لفظ كان النبي يفرغ عليه رأسه ثلاثا

35) On Abu Ja'far Muhammad ibn 'Ali ibn Al-Husain ibn 'Ali ibn Abee Taalib that he and his father were with Jaabir ibn 'Abdillaah while a group of men were with him. They asked him about the ghusl so he said, "A saa' is sufficient for you." Then a man said, "It is not sufficient for me." So Jaabir said, "It used to be sufficient for the one who had more hair than you and was better than you," he means the Messenger of Allaah. Then he led us in the prayer wearing a piece of clothing. And in a wording: "The Prophet used to pour over his head three times."

THE NARRATOR:

Abu Ja'far Muhammad ibn 'Ali ibn Al-Husain ibn 'Ali ibn Abee Taalib Al-Qurashee Al-Haashimee. He was from the Taabi'een and was known as Al-Baaqir because he went deep into the knowledge and was broad in it. He was thiqah (a trustworthy narrator), outstanding. He died in Al-Madeenah in the year one hundred and ten something and he was buried in Al-Baqee'.

A) THE SUBJECT OF THE HADEETH:
Clarifying the amount of water which is sufficient for the ghusl

B) AN EXPLANATION OF THE WORDS:

his father is 'Ali ibn Al-Husain from the Taabi’een. He was thiqah (a trustworthy narrator), a faqeeh, outstanding, devoted to worship. He was nicknamed Zain Al-‘Aabideen (the adornment of the worshippers). He died in the year ninety three in Al-Madeenah and he was buried in Al-Baqee’.

Jabir بن عبيد الله: he is the son of 'Abdullaah ibn Haraam Al-Ansaaree As-Salamee. He participated in Al-'Aqabah and fought with the Prophet ﷺ in all of his battles except for the battle of Badr and Uhud because his father prevented him so he could take care of his sisters. Then when his father was killed as a martyr in Uhud he married a woman who had been married before to take care of his sisters, and he did not stay behind a battle after that. He narrated a lot of ahaadeeth on the Messenger of Allaah ﷺ and he had a circle of knowledge in the Prophet's ﷺ Masjid where he conveyed hadeeth and knowledge. He died in Al-Madeenah in the year seventy four.

men.

they asked Ja'far the questioner from them was Abu Ja'far the narrator of this hadeeth.

meaning about the water for the ghusl, what is sufficient for it?

with a fathah on the first Yaa. It suffices you.

meaning the amount of a saa', and as-saa' is a dry measurement that holds four hundred and eighty mithqaal, meaning two kilos and forty grams of good wheat.

he is Al-Hasan ibn Muhammad ibn 'Ali ibn Abee Taalib, thiqah (a trustworthy narrator), from the Taabi’een. He died around the year one hundred. His father is Muhammad ibn 'Ali ibn Abee Taalib. He was called Muhammad ibn Al-Hanafiyah, an attribution to his mother, Khawlah bint Ja'far from the captives of Bani Haneefah, and he had two brothers named Muhammad. He was thiqah (a trustworthy narrator), from the Taabi’een. He died in the year eighty.

more than you.

better than you.

with a shaddah on the Meem, he prayed with us as the Imaam, meaning Jaabir.

meaning one, he only had on one piece of clothing.

he would pour over it when he made ghusl.
C) THE SUMMARY:

The people used to sit with Jaabir ibn 'Abdillaah, the Companion of the Messenger of Allaah, taking the knowledge from him, and in this hadeeth Muhammad ibn 'Ali ibn Al-Husain ibn 'Ali ibn Abee Taalib is narrating that he and his father 'Ali ibn Al-Husain were with Jaabir while other men were with him. Then Muhammad ibn 'Ali asked him about the ghusl, how much water is sufficient? So Jaabir said, "A saa' is sufficient for you." That is because the Prophet used to make ghusl with a saa' and he is the best example to follow. Then Al-Hasan ibn Muhammad ibn 'Ali ibn Abee Taalib said, "A saa' is not sufficient for me," because he had a lot of hair. Then Jaabir responded sternly to him that it was sufficient for the one who had more hair than you and was better than you in piety and in seeking reward by making a perfect ghusl, meaning the Messenger of Allaah. So it is as if he is saying if a saa' is not sufficient for you because of the large amount of your hair, the Prophet had more hair than you, and if it is not sufficient for you because you want to be cautious and make a perfect ghusl, the Prophet is better than you in that, and in spite of this a saa' was sufficient for him to make a perfect ghusl whereby he used to pour water over his head three times. Then Jaabir stepped forward and prayed with them as the Imaam wearing one piece of clothing.

D) BENEFITS OF THE HADEETH:

1- The eagerness of the predecessors to follow the Sunnah, even in the amount of water for at-tahaarah.
2- The amount of a saa' of water is sufficient for making ghusl from al-janaabah.
3- The legitimacy of pouring water over the head three times in the ghusl.
4- The use of sternness when responding to the one who opposes the Sunnah when the benefit necessitates that.
5- The permissibility of praying in one piece of clothing when the sufficient covering is obtained by it, even if he is an Imaam.
THE CHAPTER OF AT-TAYAMMUM
At-Tayammum linguistically means to intend. It is said: *tayammamtush-shay*, meaning I intended it. In Islamic law it is to wipe the face and the hands with clean earth as a substitute for making *taaazaarah* with water when it is not possible to use it. It is from those things particular to this nation. Allaah legislated it for them as a completion for their religion, a mercy for them and a favor for them. So the praise is due to Allaah alone, the Lord of all that exists.

**The First Hadeeth**

36) On 'Imraan ibn Husain that the Prophet saw a man alone, he had not prayed with the people, so he said, "O so and so, what prevented you from praying with the people?" He said, "O Messenger of Allaah, *janaabah* has befallen me and there is no water." So he said, "Take to the earth, for indeed it is sufficient for you."

THE NARRATOR:

'Imraan ibn Husain ibn 'Ubaad Al-Khuzaa'ee. He embraced Islaam in the year of *Khaibar* and he was the holder of the banner of *Khuzaa'ah* in the year of the conquest. He was from the *Fugahaa* of the Companions and from the eminent ones amongst them. 'Umar ibn Al-Khattaab sent him to *Al-Basrah* to teach its people, and he died there in the year fifty two.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of making *tayammum* from *al-janaabah*

B) AN EXPLANATION OF THE WORDS:

- رأى: he saw.
- زجا: it has not been established who exactly he is.
- مَعْتَرِزاً: alone.
- في الْقَوْمِ: with the people who prayed in congregation.
a word which is used as an allusion to the name of a male from the children of Aadam, and the female is fulaanah.

Maa ism istifhaam (a noun for questioning), meaning what thing prevented you from praying with the people.

janaabah occurred to me, and what is apparent is that it was a wet dream because of his statement, "It has befallen me."

meaning there is no water with me and there is no water around me.

عَلیَّ: ism fi'l amr meaning seek.

الصُّعْبِيُّ: is the face of the earth or dirt in particular.

it is sufficient for you as a substitute for water because you did not find it.

C) THE SUMMARY:

This hadeeth is part of a long story that 'Imraan ibn Husain Narrated. In it the Prophet prayed the fajr prayer with his Companions on a journey. Then he saw a man isolated from the group so he asked him what prevented him from praying in the congregation. So he informed him that janaabah has befallen him and he did not find water to make ghusl with so he did not pray. Perhaps he thought making tayammum was not alright for the person in the state of janaabah. So the Prophet ordered him to make tayammum and he informed him that is sufficient for him as a substitute for water as long as he does not have it. The man then made tayammum and prayed. Then the Prophet traveled and the people complained to him of the thirst so he sent someone to search for water. Then he brought the water and the people were called and they drank and gave water to their animals. The end of that was that he gave the man who janaabah had befallen him a vessel of water and said, "Go and pour it over you."

D) BENEFITS OF THE HADEETH:

1- Traveling does not cancel the prayer in congregation.
2- Questioning the one who isolates himself from the group about the reason for his isolation.
3- The permissibility of making tayammum for al-janaabah when he does not find water.
4- The tayammum is a substitute for water and it takes its place in everything until water is found.
5- Whoever makes tayammum because of the absence of water then he finds it, it is incumbent upon him to make tahaarch with it. So if for example the person is traveling and janaabah befalls him and he does not find water so he makes tayammum, and then he reaches the town or
he finds water before reaching it. It is incumbent upon him to make ghusl.

6- The easiness of the Islamic Sharee'ah as it is permissible for the person who does not have water to make tayammum and pray until he finds water, and he does not repeat the prayer.

7- The Prophet’s care for his Companions.

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**The Second Hadeeth**

عتَّنَ عَمّارُ بْنُ يَاسِرُ ﷺ قَالَ: بَعَطَ النَّبِيُّ ﷺ فِي حَاجَةٍ فَأَجَنِّبَهُ فَلَمْ أَجُدَّ أَلَّا إِلَّا قَمَرَتْهُ فِي الصَّعْيْدِ كَمَا نَتَمَرُّ بِالْدِّابَّةِ ثُمَّ أَجَنِّبَهُ ﷺ فَذُكَّرَ لِهِ ذَلِكَ قَالَ: إِنَّمَا كَانَ يَكْفِيهِ أَنْ تُقُولَ بِنَيْكَ هَكَذَا ثُمَّ ضَرَّبَ بِنَيْكَ الأَرْضَ ضَرْبَةً وَاحِدَةً ثُمَّ مَسَحَّ شَمَالَ عَلَى الْيَمِينِ وَظَاهِرَ كَفْهِهِ وَوَجْهَهُ

37) On 'Ammaar ibn Yaasir ﷺ, he said, "The Prophet ﷺ sent me on an objective. Then janaabah occurred to me and I did not find water so I rolled around in the dirt like an animal rolls around. Then I went to the Prophet ﷺ and mentioned that to him so he said, "It was sufficient for you that you only do with your hands like this," then he struck the ground with his hands once. Then he wiped the left hand on the right hand and the outside of his hands and his face.

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**THE NARRATOR:**

'Ammaar ibn Yaasir ibn 'Aamir Al-Ansee Mawlaa Bani Makhzoom ﷺ. He embraced Islaam early and the polytheists tortured him because of his Islaam. The Prophet ﷺ used to pass by him while he, his father and mother were being tortured in Makkah and say, "Patience O family of Yaasir, for indeed your promised place is paradise." 'Ammaar participated in all of the battles with the Prophet ﷺ and he was killed in the army of 'Ali ﷺ at Siffeen in the year thirty seven.

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**A) THE SUBJECT OF THE HADEETH:**

Clarifying how to make tayammum from al-janaabah

**B) AN EXPLANATION OF THE WORDS:**

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he sent me.

on an objective. He was with one of the military detachments.

he became in a state of janaabah.

I did not find it after searching for it.

I rolled around.

its meaning has preceded in hadeeth number thirty six.

meaning what happened to him from al-janaabah and rolling around
in the dirt.

it spares you rolling around in the dirt or washing with water.

that you do with your hands.

Haa is for tanbeeh (drawing attention) and the Kaaf is for tashbeeh
(resemblance), meaning like what I do with my hands.

the left hand on the right palm of his hand.

with dhaahir in a state of nasb, ma'tooof on mafool masaha, and the
implication is: and he wiped the outside of his hands, meaning the top of them.

with wajh in a state of nasb, meaning he wiped his face.

C) THE SUMMARY:

'Ammaar ibn Yaasir is narrating that the Prophet sent him on an objective
in a military detachment. Then he became in a state of janaabah and he did not
know how to make tayammum from it. He thought the tayammum for it included
the entire body like washing with water. So he rolled around on the ground so
the dirt can cover his entire body. Then when he went to the Prophet he
informed him what he did so he can know if what he did was correct or a
mistake. So the Prophet clarified to him what is correct, that it was sufficient
for him to strike the ground with his hands once and then wipe the palm of his
right hand with his left hand and the outside of his hands and his face.

D) BENEFITS OF THE HADEETH:

1- Dispatching military detachments to spread Islaam and fight its enemies.
2- The permissibility of explicitly stating that which mentioning it causes
embarrassment because of a need for that.
3- The permissibility of making tayammum for al-janaabah when one does
not find water.
4- The way to make tayammum from al-janaabah is the same way to make
tayammum from the minor hadath. He strikes the ground with his hands
once and he wipes his left hand on the palm of his right hand and the outside of his hands and his face.

5- The person who strives to make a correct decision, when he makes a mistake in making the decision it is not obligatory upon him to do it over.

E) NOTE:

In this <i>hadeeth</i> wiping the hands was put before wiping the face and in His ﷺ statement:

قَامَ سَحَّرُوا بَيْنَ جَوْهَرِهِمْ وَأَيْثِّيْكُمْ مَّنْهُ

"And wipe over your faces and hands with it..." <i>Al-Maa'idah</i>: 6

Wiping the face was put before wiping the hands. This is what is apparent from the Qur'aan and agrees with the order of the <i>wudoo</i> as washing the face is done before washing the arms to the elbows and because most of the narrations of the <i>hadeeth</i> of 'Ammar mention the face first. This does not contradict the narration mentioning the hands first because the <i>Wow</i> is not necessarily for order in all places.

<i>The Third Hadeeth</i>

عن جابر بن عبد الله ﷺ أن النبي ﷺ قال: أعطيني خمسًا لم يعطهن أحد من الأئمة. قلت: بالزعاب مسيئة شهر وجعلت لي الأرض منسجًا وطهورًا. قلت: يا أيها رجل من أمتى أدركك الصلاة فليصلي وأجعل لي الغنائم. ولي نجِّل لأخي قلبي وأعطني الشفاعة وكان النبي ﷺ يبعث إلى قومه خاصًا ويبعث إلى الناس عامةً

38) On Jaabir ibn 'Abdillaah ﷺ that the Prophet ﷺ said, "I have been given five (characteristics) which no Prophet before me has been given. I have been aided by fear the distance of a month's journey. And the earth has been a place of prayer and a purifying agent for me, so whichever man from my nation whom the time for prayer arrives to him, he is to pray. And the spoils of war have been made permissible for me, and they were not permissible for anyone before me. And I have been given the intercession. And a Prophet used to be sent to his people in particular and I have been sent to the people in general."

THE NARRATOR:
Jaabir ibn 'Abdillaah ﷺ. His biography has preceded in hadeeth number thirty five.

A) THE SUBJECT OF THE HADEETH:

Clarifying certain particularities of the Prophet ﷺ and his nation

B) AN EXPLANATION OF THE WORDS:

أَعْطَيْتُ: Allaah ﷺ gave me.

خَصْصَ : meaning five characteristics or particularities.

الَّذِينَ: the plural of Nabiyy, and he is the person from mankind who Allaah revealed a legislation to him, and if he was ordered to convey it he is a Nabiyy, Rasool (Prophet, Messenger).

اصْرَرَ: Allaah aided me against my enemies.

بِالْرَّجْحَ: by fear and fright in the hearts of the enemies, and the Baa is for as-sababiyah (reason).

مْسِيَّرَةً شَهْرٍ: a month's distance, and the meaning is that his enemy fears him even if between them was the distance of a month's journey.

جَعَلَ لِيّ: Allaah made the entire earth for me.

مَسْجِدًا: a place to prostrate in, meaning to pray.

طِهْوَرًا: something I perform the ritual purification with.

فَلَيْما: meaning whichever man, and Ay here is a ism shart, Maa was added to it for emphasis. The man was mentioned because of his high standing and the woman is similar to him.

أَذْرَكَتْهَا: its time enters upon him while he is from those who are qualified for it.

فْلَيْسِ: the Faa is raabitah li jawaab ash-shart and the Laam is for command, and the meaning is he is to purify himself with the earth and pray on it and he does not wait for the presence of water.

جَعَلَ لِيّ: Allaah made it permissible for me, and al-ghanaa'im is the plural of ghaneemah and that is what is taken from the wealth of the disbelievers in jihaad.

أَعْطَيْتُ السَّفَاعَةً: Allaah gave me the intercession, and that is to mediate for someone else to obtain something beneficial for him or to remove something harmful from him. What is intended by it here is the greatest intercession, which is the
Prophet's \text{النبي} intercession with Allaah on behalf of the people of the place of standing (on the Day of Judgment) that He judge between them.

\text{كان للنبي} Al is for \text{al-jins} (genus), meaning the Prophet from the preceding Prophets.

\text{بعث} Allaah sends him.

\text{إلى} his group or tribe.

\text{خاصة} meaning not to anyone else.

\text{ العام} all, from my people and others.

C) THE SUMMARY:

Jaabir is narrating on the Prophet \text{نبي} that he informed them of some of what Allaah has favored him and his nation with from the particularities and virtues which no one from the Prophets and their nations had. He talked about that to reveal the favor of Allaah and to thank Him. He clarified in this \text{hadeeth} five particularities.

- The first: Allaah aided him by having his enemy fear him even if between them was the distance of a month's journey. This aid is for the Prophet \text{نبي} and his nation, those who believe in him and follow his guidance outwardly and inwardly. And fear in the enemy in reality is the greatest weapon to destroy him because he becomes unstable and does not stand firm with fear.

- The second: Allaah made the earth a place of prayer and a purifying agent for him and his nation. So any place the time for the prayer arrives while they are there without having water they are to purify themselves with it and pray there. The earlier nations did not use to purify themselves with dirt and they did not pray except in specific places like the churches.

- The third: Allaah made permissible for him and his nation the spoils of war which they seize from the disbelievers' wealth when they fight them. In the earlier nations it was gathered in a spot and then fire would descend from the sky and burn it without the ones who seized it benefiting from it.

- The fourth: Allaah gave him the greatest intercession when the people on the day of resurrection seek aid from the Prophets, Aadam, then Nooh, then Ibraaheem, then Moosa, then 'Eesa, requesting from them intercession with Allaah that He relieve them from the anxiety of the place of standing, and none of them will intercede. Then they will go to the Prophet \text{نبي} and he will stand and intercede with Allaah \text{لأ} on their behalf by His permission. Then He will judge between them. This
intercession is particular to the Prophet ﷺ. No Prophet or anyone else has a share with him in that.

- The fifth: The earlier Prophets were sent to their people in particular. As for the Prophet ﷺ, he was sent to all of the people up to the day of resurrection. So there is no Prophet after him, and there is no one after his mission except that Allaah ﷻ has made it binding upon him to follow his Sharee'ah.

D) BENEFITS OF THE HADEETH:

1- The legitimacy of mentioning the favors of Allaah ﷻ not in the manner of bragging, rather to reveal the favor of Allaah and thank Him for it.

2- The excellence of the Prophet ﷺ and his nation.

3- From the means of victory over the enemy is to cast fear in their hearts.

4- The permissibility of praying in every place of the earth except for what the legislation has made an exception for like the graveyard, the place that is impure, the bathroom and the places where the camels rest.

5- The permissibility of making tayammum on all pure ground, whether it is made of dirt, sand or rocks.

6- The obligation of making the prayer in its time period in any situation. He is to do what he is able to do from its conditions, pillars and obligatory acts.

7- The permissibility of the spoils of war. It is distributed according to what has come in the Book and the Sunnah.

8- The Prophet ﷺ being distinguished by the greatest intercession.

9- The Prophet’s ﷺ mission is general for all people up to the day of resurrection. So all of them are required by Allaah to follow his Sharee'ah after he was sent.
باب الخيض

THE CHAPTER OF MENSTRUATION
Al-Haid linguistically means to flow, and in Islamic law it is the flow of normal blood which regularly occurs to the female in known time periods when she reaches puberty and is able to get pregnant.

The First Hadeeth

عَنْ عَائِشَةَ ﷺ أَنَّ فَاطِمَةَ بُنتُ آبِي حَبِيشَ سَأَلَتْ النَّبِيَّ ﷺ فَقَالَتْ: إِنَّى أَسْتَخْصَصُ فَلَا أُطَهِّرُ أَفْدَدُ الصَّلَاةُ 
فَقَالَ: لَا إِنَّ ذَلِكَ عُرْقٌ وَلَكِنْ ذَعَى الصَّلَاةَ فَذُرُّ الأَيَامَ الَّذِي كَفَّتِ تَجْيِيمِيْنَ فِيهَا ثُمَّ أَغْيَبْيُ وَصَلِّي 
وَفِي رُواْيَةٍ: لَيْسَتْ بِالحَيْضَةِ فَإِذَا أَقْبَلَتْ الْحَيْضَةُ فَاتَّرَكْيُ الصَّلَاةَ فِيهَا فَإِذَا ذُهِبَ قَنَّهَا فَاغْيَبَيْ عَلَى الْذِّمَ 
وَصَلِّي

39) On 'Aishah ﷺ that Faatimah bint Abee Hubaish asked the Prophet ﷺ saying, "Indeed blood constantly flows from me so I am not clean, should I leave off the prayer?" He said, "No, indeed that is a vein, however, leave off the prayer in the amount of days in which you used to menstruate then make ghusl and pray." And in a narration: "And it is not menstruation. When the menstruation comes leave off the prayer in it. Then when its period has gone wash the blood off of you and pray."

THE NARRATOR:

The Mother of the Believers, 'Aishah ﷺ. Her biography has preceded in hadeeth number three.
A) THE SUBJECT OF THE HADEETH:

Clarifying what the woman who constantly has blood flowing from her is to do

B) AN EXPLANATION OF THE WORDS:

فَاطِمَةَ بُنتُ آبِي حَبِيشَ: Her grandfather was Al-Muttalib ibn Asad ibn 'Abdil-Uzzaa ibn Qusay. She was from the women who migrated.

أَسْتَخْصَصُ: I am afflicted with blood flowing often, so the Seen and Taa are for intensity, and al-istihaadah is the constant out flow of the woman's blood at all times or most of the time.

فَلَا أُطَهِّرُ: I am not free of blood.
should I leave off? The *Hamzah* is for *istifhaam* (questioning) and the *Faa* is *'aatifah* on something dropped and the implication is: Should I sit and leave off the prayer?

ِّ: an article for answering negating what was asked about, meaning do not leave off the prayer.

ِّ: with a *kasrah* on the *Kaaf*. The thing pointed to is the blood and the person addressed is Faatimah.

ِّ: meaning the blood of a vein and it is not the normal blood.

ِّ: with a *fathah* on the *Haa* in the two places mentioned, one of the menstruation periods.

ِّ: meaning its time period comes.

ِّ: remove it by washing it with water.

C) THE SUMMARY:

*Al-Haid* is normal blood which regularly occurs to the woman each month, six or seven days in most cases and at times it exceeds that or is less. And at times it is constant with the woman all days or most of them whereby it does not stop flowing from her except a little bit. This is known as *al-istihaadah* and it has occurred to about ten women from the women of the Companions, amongst them was Faatimah bint Abee Hubaish Al-Asadiyah. And in this *hadeeth* the Mother of the Believers, 'Aishah ﷺ, is narrating that she asked the Prophet ﷺ about what occurred to her from *al-istihaadah* which she would not be clean of, does she leave off the prayer because of it? So the Prophet ﷺ clarified to her that it is blood of a vein and it is not the normal blood, and he ordered her to leave off the prayer only in the days of her menstruation. Then when its time period leaves she is to wash the blood and make *ghusl* then pray.

D) BENEFITS OF THE HADEETH:

1- The eagerness of the Companions, may Allaah be pleased with them, both men and women, to learn and understand the religion.

2- *Al-Istihaadah* is the constant out flow of blood from the woman.

3- The menstruating woman does not pray.

4- The blood of menstruation is the normal blood not the abnormal blood from some of the veins.

5- The blood of menstruation is *najis* (impure). It is incumbent to wash the small or large amount of it.
6- The woman in the state of istihaadah sits (refraining from prayer) for the amount of days of her normal cycle. Then she washes the blood from her, makes ghusl and prays.

7- The excellence of the Prophet’s method of teaching whereby he mentions the ruling along with a clarification of its wisdom so the believer can increase in assurance and know the loftiness of the Sharee’ah.

The Second Hadeeth

40) On 'Aishah that Umm Habeebah had blood constantly flow from her for seven years. So she asked the Prophet and he ordered her to make ghusl. She said, "So she used to make ghusl for every prayer."

THE NARRATOR:

The Mother of the Believers, 'Aishah. Her biography has preceded in hadeeth number three.

A) THE SUBJECT OF THE HADEETH:

Clarifying what the woman in the state of istihaadah is to do

B) AN EXPLANATION OF THE WORDS:

أم حبيبة (some) say Umm Habeeb. She was commonly known by her kunyah and it is said that her name is Habeebah. She is the daughter of Jahsh, the sister of Zainab Mother of the Believers. She was the wife of 'Abdur-Rahmaan ibn 'Awf.

استحیاد: Al-Istihaadah occurred to her.

فاؤ: the Faa is 'aatifah, and it is 'atf upon usthuweedat, and the meaning is that she had blood constantly flowing from her so she asked the Prophet. As for her statement "seven years", it is a clarification of the length of the istihaadah and it is not determined by it that the question occurred after the passage of this
time period because it is unlikely that she would remain all this length of time without asking the Prophet ﷺ what she is to do.

meaning at the end of the period of her menstruation as the narration of Muslim informs.

meaning prescribed prayer.

C) THE SUMMARY:

In this hadeeth the Mother of the Believers, 'Aishah ﷺ, is narrating that Umm Habeebah bint Jahsh Al-Asadiyah, the sister of the Mother of the Believers, had blood constantly flowing from her for seven years and that she asked the Prophet ﷺ what she is to do. So he ordered her to make ghusl at the end of the period of her menstruation. So she made ghusl for every prayer out of reserve and caution ﷺ.

D) BENEFITS OF THE HADEETH:

1- The eagerness of the Companions to learn and understand the religion.
2- The obligation of making ghusl upon the woman in the state of al-istihaaadah at the end of the period of her menstruation.
3- Al-Istihaaadah can cease and the woman can be cured of it.

The Third Hadeeth

عن عائشة ﷺ قالت: كنت أغسل أنا ورسول الله ﷺ من إني وأحدهما جلب وكان يأمرني فأثير
فيشاشني وأنا خائص ركان يخرج رأسه إلى وهو متى كنت أغسل أنا خائص

41) On 'Aishah ﷺ, she said, "The Messenger of Allaah ﷺ and I used to make ghusl from one vessel while both of us were in a state of Janaabah. And he used to order me, so I would put on an izaar and he would make contact with me while I was menstruating. And he used to stick his head out towards me while he was in itikaaf. Then I would wash it while I was menstruating."

THE NARRATOR:

The Mother of the Believers, Aishah ﷺ. Her biography has preceded in hadeeth number three.
A) THE SUBJECT OF THE HADEETH:
Clarifying the ruling of touching the menstruating woman

B) AN EXPLANATION OF THE WORDS:

 بكلنا جَلَبَ: each of us were in a state of janaabah.
يَأْمُرُنِي: he would request from me that I put on an izaar.
فَأُتْرِث: with a shaddah on the Taa, meaning I would wear an izaar.
يَبْراَشَرُني: he would enjoy himself with me by making contact.
بَلَأَا حَائِضْنَ: the sentence is haal from the Yaa in yubaashirunee.
يَخْرُجُ رَأْسُهُ: meaning out of the masjid.
إِلَيْهِ: she means while she was in her room.
يَخْرُجُ: he was residing in the masjid for worship, and the sentence is haal from the faa'il of yukhrij.
فَأَعِهْبَتْهُ: meaning his head.
بَلَأَا حَائِضْنَ: the sentence is haal from the faa'il of aghsil.

C) THE SUMMARY:

'Aishah, the Prophet's wife, is narrating about the Prophet's relationship with her, how it was a very good relationship because it contained kindness and everything that brings about love and strengthens it. She mentioned that he used to make ghusl with her together from one vessel. And he would not break relations with her when she was menstruating, rather, he would make contact with her in a way which affection remains and harm is averted. So he used to order her to put on an izaar so he would not see from her that which the inner self feels disgust for and the natural disposition has an aversion to while she was menstruating. And when he made i'tikaaf in the masjid he used to stick his head out towards her in her room and she would wash it while she was menstruating.

D) BENEFITS OF THE HADEETH:

1- The permissibility of a woman and her husband making ghusl together from one vessel.
2- The purity of the body of the menstruating woman.
3- The permissibility of making contact with the menstruating woman with the exclusion of the vagina, and it is better that it be with an izaar.
4- The permissibility of explicitly mentioning what causes embarrassment for the benefit.
5- The permissibility of the person in the state of i'tikaaf to wash his head and clean it.
6- The person in the state of i'tikaaf removing some of his body from the masjid does not nullify his i'tikaaf.
7- The excellence of the Prophet's relationship with his family.

The Fourth Hadeeth

42) On 'Aishah, she said, "The Prophet used to lean in my lap and recite Qur'aan while I was menstruating."

THE NARRATOR:

The Mother of the Believers, 'Aishah. Her biography has preceded in hadeeth number three.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of reciting the Qur'aan in the presence of the menstruating woman and in her lap

B) AN EXPLANATION OF THE WORDS:

- he would lean either on his arm or on 'Aishah's leg.
- with a fathah on the Haa, or a kasrah on it, or a dammah on it, my lap.
- the sentence is haal from the Yaa in hijree.

C) THE SUMMARY:

The Mother of the Believers, 'Aishah, is narrating about that which demonstrates the excellence of the Prophet's character and his relationship with his family as he used to lean in her lap while she was menstruating and recite the Qur'aan so she could benefit from his recitation in reward and
knowledge, and so she could sense from his leaning an increase in love and affection.

D) BENEFITS OF THE HADEETH:

1- The excellence of the Prophet's character and his relationship with his family.
2- The permissibility of the man leaning in his wife's lap.
3- The permissibility of reciting the Qur'aan in the lap of the menstruating woman and in her presence, and her listening to it.

The Fifth Hadeeth

43) On Mu'aadah, she said, "I asked 'Aishah saying, "What's with the situation of the menstruating woman, she makes up the fast and she does not make up the prayer?" She said, "Are you a Harooriyah?" I said, "I am not a Harooriyah, however, I am asking." She said, "That used to happen to us and we were ordered to make up the fast and we were not ordered to make up the prayer."

THE NARRATOR:

Mu'aadah bint 'Abdillah Al-Adawayah, the wife of Silah ibn Ashyam, may Allaah have mercy upon her. She was thiqah (a trustworthy narrator), a Faqeehah, from the Taabi'een. She died in the year eighty.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of the menstruating woman making up the fast and the prayer

B) AN EXPLANATION OF THE WORDS:

'Aishah: Her biography has preceded in hadeeth number three.
what's with the situation of the menstruating woman?

she fasts the days which she left off fasting in the days of menstruation.

the hamzah is for istifhaam (questioning) and what is intended by it is inkaar (censure), and Al-Haroooriyyah is an ascription to Harooraa, a town in 'Iraaq close to Al-Koofah. The first sect to rebel against 'Ali ibn Abie Taalib ﷺ took residence there, so the khawaarij were attributed to it. From their harshness in the religion and their mistaken opinions was that the menstruating woman makes up the prayer like the fast.

menstruation occurred to us.

the Prophet ﷺ used to order us.

C) THE SUMMARY:

Mu'aadah Al-'Adawiyah, may Allaah have mercy upon her, was from the women of fiqh from the women of the Taabi'een. So she wanted to know the wisdom behind the menstruating woman leaving off the prayer and the fast, and then she makes up the fast and she does not make up the prayer while it has greater emphasis. So she asked the Mother of the Believers, 'Aishah ﷺ, about that. And since the mistaken opinion of the khawaarij had become manifest, 'Aishah asked her censuring her and warning her, "Are you a Harooriyah?" So Mu'aadah explained that she is not from the khawaarij, however, she is asking the question of a person seeking guidance. So 'Aishah answered her with that which convinces every believer. That is, that is what is demanded by the Sunnah as menstruation used to occur to the women in the era of the Prophet ﷺ and he used to order them to make up the fast and he did not order them to make up the prayer, and if it were not that there was a wisdom making a distinction between the two the Sunnah would not have distinguished between the two. The people of knowledge have mentioned from the wisdom behind the menstruating woman making up the fast and not making up the prayer is that the prayer is repeated every day and menstruation is repeated every month in most cases so demanding her to make it up is something difficult. Also, to perform worship by performing it (the prayer) after the menstruation is not in need of performing worship by making it up and the benefit of performing worship by it (the prayer) is not missed by leaving off making it up while fasting is contrary to that.

D) BENEFITS OF THE HADEETH:

1- The eagerness of the predecessors to research the knowledge and know the wisdom behind the legislation.
2- The obligation on the menstruating woman to make up the fast not the prayer.

3- Being content with mentioning the legislated proof without having to mention the wisdom as the believer is convinced by it because the Islamic law contains wisdom in any case.

4- The absence of an order for something with the existence of that which necessitates it is a proof that it is not obligatory.
Notes
Arousing the Intellects
with the Explanation of 'Umdatul-Ahkaam

The Book of At-Tahaarah
(The Ritual Purification)

Those who write in fiqh and the ahaadeeth of the legal rulings began
their books with at-tahaarah because it is the key to the prayer which is the
most significant of the pillars of Islaam after Ash-shahaadatain, bearing witness
that there is no deity that has the right to be worshipped except Allaah and
that Muhammad is the Messenger of Allaah. So there is no prayer without
purification.