

THE AUTHENTIC FORTIES

Forty Hadiths

on the Fiqh of
Purification

Forty Authentic Hadiths on the Rulings
of Purification

COMPILED BY

Muhammad ibn Shams al-Din

Translated by Taim Otah Bashi

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Book Two in the Authentic Forties series

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Muhammad ibn Shams al-Din

May Allah forgive him and his parents

Translated by Taim Otah Bashi

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Book of Purification

In the Name of Allah, the Most Compassionate, the Most Merciful. Peace and blessings be upon the Messengers.

“and purify you from those who disbelieve” [Al Imran 3:55]

“Those are the ones whose hearts Allah does not intend to purify” [al-Ma'idah 5:41]

“Take from their wealth a charity by which you cleanse them and purify them” [al-Tawbah 9:103]

“Allah only intends to remove impurity from you, O People of the Household, and to purify you completely” [al-Ahzab 33:33]

“That is purer for your hearts and their hearts” [al-Ahzab 33:53]

“None touch it except the purified” [al-Waqi'ah 56:79]

“O you who believe, when you privately consult the Messenger, offer charity before your consultation. That is better for you and purer. But if you find nothing, then Allah is Forgiving, Merciful” [al-Mujadilah 58:12]

“and to remove from you the impurity of Satan” [al-Anfal 8:11]

“Indeed, the polytheists are impure” [al-Tawbah 9:28]

“O you who believe, intoxicants, gambling, stone altars, and divining arrows are only impurity from the work of Satan, so avoid them so that you may succeed” [al-Ma'idah 5:90]

“Punishment and anger from your Lord have already fallen upon you. Do you dispute with me about names that you and your fathers named, for which Allah sent down no authority? Then wait; I am with you among those who wait” [al-A'raf 7:71]

“Turn away from them. They are indeed impure, and their refuge is Hell” [al-Tawbah 9:95]

1. Water

Water remains pure and purifying unless impurity changes its color, smell, or taste

“He sends down water upon you from the sky to purify you with it” [al-Anfal 8:11]

1. The Messenger of Allah, peace and blessings be upon him, said: “Water is purifying; nothing makes it impure.” [R1]

If water is mixed with something pure but is still called water, purification with it is allowed

2. Umm Hani' said: “I entered upon the Prophet, peace and blessings be upon him, on the day of the conquest of Makkah. He had screened himself with a cloth and was bathing in a bowl in which there were traces of dough. When he finished bathing, he prayed Duha.” [R2]

3. Abu Hurayrah, may Allah be pleased with him, said: “A man came to the Messenger of Allah, peace and blessings be upon him, and said, ‘Messenger of Allah, we travel by sea and carry only a little fresh water. If we use it for wudu (ritual ablution), we will become thirsty. May we perform wudu with seawater?’ He said: ‘Its water is purifying, and what dies in it is lawful.’” [R3]

2. Removing Impurity

“unless it is an animal that died without being slaughtered, flowing blood, or the flesh of swine, for it is impure” [al-An'am 6:145]

4. Maymunah reported that the Messenger of Allah, peace and blessings be upon him, was asked about a mouse that fell into clarified butter. He said: “Throw it away and what is around it, then eat your clarified butter.” [R4]

References

[R1] Abu Dawud, no. 67; al-Nasa'i, no. 326; Ibn Majah, no. 520. Authenticated by Ahmad ibn Hanbal and Yahya ibn Ma'in; Khulasat al-Badr al-Munir, vol. 1, p. 7.

[R2] al-Nasa'i, no. 415; al-Bayhaqi in al-Sunan al-Kubra, no. 19; al-Tabarani in al-Mu'jam al-Kabir, no. 1043. Authenticated by Shu'ayb al-Arna'ut.

[R3] Malik, no. 60; Abu Dawud, no. 83; al-Tirmidhi, no. 69; al-Nasa'i, no. 59; Ibn Majah, no. 386. Authenticated by al-Bukhari; al-Istidhkar, vol. 1, p. 197.

[R4] Sahih al-Bukhari, no. 235.

Related reports: see [report 5](#) regarding feces, [report 8](#) regarding urine, [report 23](#) regarding pre-ejaculatory fluid (madhy), [the report of Aishah under Purity of Clothing](#), and [report 34](#) regarding menstrual blood.

3. Istinja (washing with water after relieving oneself) and Istijmar (cleaning with stones or similar material)

“In it are men who love to purify themselves, and Allah loves those who purify themselves” [al-Tawbah 9:108]

Concerning the reason for this verse, the Prophet, peace and blessings be upon him, said: “They used to clean themselves with water, so this verse was revealed concerning them.” ^[R5]

5. Abdullah ibn Mas'ud said: “The Prophet, peace and blessings be upon him, went to relieve himself and told me to bring him three stones. I found two stones but could not find a third, so I took a piece of dung and brought it to him. He took the two stones, threw away the dung, and said: ‘This is impure. Bring me another stone.’”

Another wording: In al-Bukhari, the words 'Bring me another stone' are omitted. In another wording from al-Daraqutni: 'Bring me something else.' ^[R6]

6. Salman said: “A polytheist said to us, ‘I see that your companion teaches you everything, even how to relieve yourselves.’ I said: ‘Yes. He forbade us to clean ourselves with the right hand, to face the qiblah, or to use dung or bones. He also said: No one should clean himself with fewer than three stones.’” ^[R7]

[See report 24.](#)

References

^[R5] Abu Dawud, no. 44; al-Tirmidhi, no. 3100; Ibn Majah, no. 355. Authenticated by Ibn al-'Arabi al-Maliki; Aridat al-Ahwadhi, vol. 6, p. 191. Ibn Daqiq al-'Id said: ‘Abu al-Hasan Ibn al-Qattan claimed that this Ibrahim is unknown in status and not known. I say: Ibrahim is mentioned by Abu Hatim Ibn Hibban among the trustworthy Followers of the Followers.’ al-Imam, vol. 2, p. 539. Authenticated by al-Albani.

^[R6] Ahmad, no. 4229; al-Daraqutni, no. 147. Al-Bukhari, no. 156, omits the final request. Al-Daraqutni, no. 148, contains the other wording. There is disagreement concerning Abu Ishaq in the chain of this hadith. Ibn al-Mulaqqin included it in Tuhfat al-Muhtaj, where he stipulated that reports be sahih or hasan.

^[R7] Sahih Muslim, no. 262.

4. Purity of Clothing

“And purify your garments”

Aishah, may Allah be pleased with her, was asked about menstrual blood that had been washed with water but left a mark. She said: “Allah has made water purifying.” [R8]

7. Abdullah ibn Shihab al-Khawlani said: “I was staying at Aishah's home^[E1] and had a wet dream in my clothes, so I immersed both garments in water. A servant girl of Aishah saw me and told her. Aishah sent for me and said, ‘What made you do that to your clothes?’ I said, ‘I saw in my sleep what a sleeper sees.’ She said, ‘Did you see anything on them?’ I said, ‘No.’ She said, ‘If you had seen something, you would wash it. I used to scrape it off the garment of the Messenger of Allah, peace and blessings be upon him, with my fingernail once it had dried.”

Another wording: If you see it, wash its place; if you do not see it, sprinkle water around it. I used to scrape it off the garment of the Messenger of Allah, peace and blessings be upon him, once it had dried, and he would pray in it. [R9]

5. Purity of the Place

“We entrusted Ibrahim and Isma'il: Purify My House for those who circle it, those who remain there in worship, and those who bow and prostrate” [al-Baqarah 2:125]

8. Abu Hurayrah reported that a Bedouin urinated in the mosque. The people rushed toward him, but the Messenger of Allah, peace and blessings be upon him, said: “Leave him, and pour a bucket of water over his urine. You were sent to make things easy, not to make things hard.”

[R10]

Explanations

[E1] This means he was staying as Aishah's guest, not sharing her private room. Aishah had her own private chamber. A servant girl saw what happened and then told Aishah, so he was not alone with her in her private room.

References

[R8] Abd al-Razzaq, no. 1225; Ibn Abi Shaybah, no. 2076.

[R9] Sahih Muslim, no. 290; other wording: Sahih Muslim, no. 288.

[R10] Sahih al-Bukhari, no. 6128.

6. Purity of the Body

“Allah does not intend to place hardship upon you, but He intends to purify you” [al-Anfal 8:11]

9. The Messenger of Allah, peace and blessings be upon him, said:
“Purification is half of faith.” **[R11]**

10. Abu Hurayrah said: “The Messenger of Allah, peace and blessings be upon him, met me while I was in a state of janabah (major ritual impurity). He took my hand and I walked with him until he sat down. I slipped away, went home, bathed, then returned while he was still sitting. He asked, ‘Where were you, Abu Hurr?’ I told him. He said: ‘Glory be to Allah, Abu Hurr. The believer does not become impure.’” **[R12]**

11. Aishah said: “The Messenger of Allah, peace and blessings be upon him, said: ‘Ten things are from the fitrah (natural disposition): trimming the moustache, letting the beard grow, using the siwak, rinsing the nose with water, clipping the nails, washing the finger joints, plucking the armpit hair, shaving the pubic hair, and cleaning oneself with water after relieving oneself.’” Mus'ab, the narrator, said: “I forgot the tenth, unless it was rinsing the mouth.” **[R13]**

References

[R11] Sahih Muslim, no. 223.

[R12] Sahih al-Bukhari, no. 285; Sahih Muslim, no. 371.

[R13] Sahih Muslim, no. 261.

7. Wudu

“O you who believe, when you rise for prayer, wash your faces and your hands up to the elbows, wipe your heads, and wash your feet up to the ankles. If you are in a state of janabah, then purify yourselves. If you are ill, on a journey, one of you has come from relieving himself, or you have touched women and cannot find water, then seek clean earth and wipe your faces and hands with it. Allah does not intend to place hardship upon you, but He intends to purify you and complete His favor upon you so that you may be thankful” [al-Ma'idah 5:6]

12. Humran, the freedman of Uthman, saw Uthman ibn Affan call for a vessel. He poured water over his hands three times and washed them. He then put his right hand into the vessel, rinsed his mouth and nose, washed his face three times and his arms to the elbows three times, wiped his head, and washed his feet to the ankles three times. He then said: “The Messenger of Allah, peace and blessings be upon him, said: Whoever performs wudu like this and then prays two rak'ahs without letting his mind wander will have his previous sins forgiven.” [R14]

13. Abdullah ibn Zayd ibn Asim al-Ansari was asked to show how the Messenger of Allah, peace and blessings be upon him, performed wudu. He called for a vessel, poured water over his hands and washed them three times, then rinsed his mouth and nose three times from one handful each time. He washed his face three times, his arms to the elbows twice, wiped his head by moving both hands forward and back, and washed his feet to the ankles. He then said: “This is how the Messenger of Allah, peace and blessings be upon him, performed wudu.” [R15]

Siwak with Wudu

14. The Messenger of Allah, peace and blessings be upon him, said: “If I did not fear making things difficult for my Ummah (community), I would have commanded them to use the siwak with every wudu.” [R16]

References

[R14] Sahih al-Bukhari, no. 159; Sahih Muslim, no. 226.

[R15] Sahih al-Bukhari, no. 191; Sahih Muslim, no. 235.

[R16] Malik, no. 214; Ahmad, no. 7406; al-Bukhari records it in suspended form. Ibn Hajar said it meets al-Bukhari's conditions, vol. 1, p. 328; authenticated by Ibn Kathir, al-Tafsir, vol. 3, p. 40.

8. Wiping Over Khuffs (leather foot-coverings) and Socks

Ibn Hazm reports in al-Muhalla that eleven Companions wiped over socks, including the Rightly Guided Caliphs Umar and Ali, may Allah be pleased with them, with no known Companion opposing them.

15. Al-Mughirah ibn Shu'bah said: "The Prophet, peace and blessings be upon him, went out to relieve himself and then returned. I met him with water. He performed wudu while wearing a Syrian cloak. He rinsed his mouth and nose and washed his face. He tried to take his arms out through the sleeves, but the sleeves were tight, so he brought his arms out from underneath the cloak and washed them. Then he wiped his head and wiped over his khuffs." [R17]

They must be put on in a state of purity

16. Al-Mughirah narrated a report like the previous one and said: "I reached down to remove his khuffs, but he said: 'Leave them. I put them on while my feet were in a state of purity.' Then he wiped over them." [R18]

The time limit is one day and night for a resident, and three days and nights for a traveler, counted from the first wiping

17. Khuzaymah ibn Thabit reported that the Prophet, peace and blessings be upon him, was asked about wiping over the khuffs. He said: "For the traveler, three days; for the resident, one day." [R19]

See report 21.

9. Wiping Over the Turban

Ibn al-Mundhir said: "Among those who did this were Abu Bakr al-Siddiq, Umar ibn al-Khattab, Anas ibn Malik, and Abu Umamah. It is also reported from Sa'd ibn Abi Waqqas, Abu al-Darda', Umar ibn Abd al-Aziz, Makhul, al-Hasan al-Basri, and Qatadah." [R20]

References

[R17] Sahih al-Bukhari, no. 2918; Sahih Muslim, no. 274.

[R18] Sahih al-Bukhari, no. 206; Sahih Muslim, no. 274.

[R19] al-Tirmidhi, no. 95; Abu Dawud, no. 157; Ibn Majah, no. 555. Authenticated by Yahya ibn Ma'in; Jami' al-Tirmidhi, p. 59; al-Dirayah, vol. 1, p. 77.

[R20] Ibn al-Mundhir, al-Awsat, vol. 1, p. 466.

18. Bilal, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, wiped over his khuffs and his head covering.

Another wording: He would go out to relieve himself, and I would bring him water. He would perform wudu and wipe over his turban and leather socks. [R21]

10. Wiping Over Bandages and Splints

Nafi' reported that Ibn Umar, may Allah be pleased with them both, performed wudu while his hand was bandaged. He wiped over the bandage and washed everything else. [R22]

See also report 40.

11. Things That Nullify Purification

Ghusl (ritual bath) is required after janabah; after a wet dream, ghusl is not required unless fluid is seen

“If you are in a state of janabah, then purify yourselves” [al-Ma'idah 5:6]

19. Umm Salamah reported that Umm Sulaym said: “Messenger of Allah, Allah is not shy of the truth. Does a woman have to perform ghusl if she has a wet dream?” He said: “Yes, if she sees the fluid.” Umm Salamah laughed and said, “Does a woman have a wet dream?” The Messenger of Allah, peace and blessings be upon him, said: “Then how does her child resemble her?” [R23]

Ghusl is required after intercourse even if there is no ejaculation

20. Abu Hurayrah reported that the Prophet, peace and blessings be upon him, said: “When a man sits between a woman’s four parts and has intercourse with her, ghusl becomes obligatory.” [R24]

Stool, urine, and sleep nullify wudu

“or one of you has come from relieving himself”

References

[R21] Sahih Muslim, no. 275; al-Nasa'i, no. 106; Ibn Majah, no. 561. Other wording: Abu Dawud, no. 153; al-Hakim, no. 605, graded authentic; al-Dhahabi agreed. Ibn Kathir noted variation in its chain and cited al-Bayhaqi with a good chain; Irshad al-Faqih, vol. 1, p. 46.

[R22] al-Bayhaqi, no. 1019. Authenticated by al-Albani, Tamam al-Minnah, p. 134.

[R23] Sahih al-Bukhari, no. 3328; Sahih Muslim, no. 313.

[R24] Sahih al-Bukhari, no. 291; Sahih Muslim, no. 342.

21. Safwan ibn Assal said: “When we were traveling, the Messenger of Allah, peace and blessings be upon him, instructed us not to remove our khuffs for three days and nights, except because of janabah, but not because of stool, urine, or sleep.” [R25]

Passing wind nullifies wudu, and doubts about purification are ignored

22. Abbad ibn Tamim reported from his uncle that a man complained to the Messenger of Allah, peace and blessings be upon him, that he sometimes imagined feeling something during the prayer. He said: “He should not leave until he hears a sound or smells an odor.” [R26]

Madhy nullifies wudu

23. Ali ibn Abi Talib said: “I was a man who frequently had madhy (pre-ejaculatory fluid), so I told al-Miqdad ibn al-Aswad to ask the Prophet, peace and blessings be upon him, because his daughter was my wife. He asked him, and he said: ‘Perform wudu and wash your penis.’” [R27]

Sleep nullifies wudu regardless of the sleeper's position

24. The Messenger of Allah, peace and blessings be upon him, said: “When one of you performs wudu, let him put water in his nose and then expel it. Whoever cleans himself with stones should use an odd number. When one of you wakes from sleep, let him wash his hand before putting it into the water for wudu, because none of you knows where his hand spent the night.” [R28]

Sleep does not nullify wudu unless it is deep [E2]

25. Anas, may Allah be pleased with him, said: “The Companions of the Messenger of Allah, peace and blessings be upon him, used to sleep and then pray without performing wudu again.”

Explanations

[E2] A general wording can be limited by a more specific wording. Relevant texts are read together rather than taking one wording by itself.

References

[R25] al-Tirmidhi, no. 96, who graded it hasan sahih; al-Nasa'i, no. 158; Ibn Majah, no. 478; al-Daraqutni, no. 480.

[R26] Sahih al-Bukhari, no. 137; Sahih Muslim, no. 361.

[R27] Sahih al-Bukhari, no. 269; Sahih Muslim, no. 303.

[R28] Sahih al-Bukhari, no. 162; Malik, no. 54; al-Tirmidhi, no. 24; al-Nasa'i, no. 1.

Another wording: The Companions of the Messenger of Allah, peace and blessings be upon him, would wait for the later Isha prayer until their heads nodded, then they would pray without performing wudu again. [R29]

Reports concerning touching the penis [E3]

26. The Messenger of Allah, peace and blessings be upon him, said: “Whoever touches his penis should not pray until he performs wudu.”

[R30]

27. Qays ibn Talq ibn Ali reported from his father: “We came as a delegation to the Messenger of Allah, peace and blessings be upon him, pledged allegiance to him, and prayed with him. When he finished the prayer, a man who looked like a Bedouin came and said, ‘Messenger of Allah, what do you say about a man who touches his penis during prayer?’ He said: ‘Is it anything but a piece of flesh from you, or a part of you?’” [R31]

Camel meat

28. Al-Bara' ibn Azib said: “The Messenger of Allah, peace and blessings be upon him, was asked about performing wudu after eating camel meat. He said: ‘Perform wudu after it.’ He was asked about performing wudu after eating sheep meat. He said: ‘Do not perform wudu after it.’” [R32]

A man touching a woman's skin does not nullify wudu

“or you have touched women and cannot find water; then seek clean earth”
[al-Ma'idah 5:6]

Explanations

[E3] When reports appear to point in different directions, all of the relevant texts are considered together before a ruling is taken from them.

References

[R29] Sahih Muslim, no. 376. Other wording: Abu Dawud, no. 200; al-Daraqutni, no. 475, graded authentic.

[R30] al-Tirmidhi, no. 82; Malik, no. 58; Abu Dawud, no. 181; al-Nasa'i, no. 444. Authenticated by Muqbil al-Wadi'i, who said it meets the conditions of the two Sahihs; al-Sahih al-Musnad, no. 1548.

[R31] al-Nasa'i, no. 165; Abu Dawud, no. 182; al-Tirmidhi, no. 85. Authenticated by al-Tahawi, Sharh Ma'ani al-Athar, vol. 1, p. 76. Ibn Hajar said: “Authentic or good”; Fath al-Bari, vol. 1, p. 306.

[R32] Abu Dawud, no. 184; al-Tirmidhi, no. 81; Ibn Majah, no. 494.

Ibn Abbas, may Allah be pleased with him, said: “Consummation, touching, and contact here refer to sexual intercourse.” [R33]

29. Aishah, may Allah be pleased with her, said: “One night I could not find the Messenger of Allah, peace and blessings be upon him, in bed. I felt for him and my hand fell on the soles of his feet while he was in the mosque, with his feet upright. He was saying: ‘O Allah, I seek refuge in Your pleasure from Your anger, in Your pardon from Your punishment, and I seek refuge in You from You. I cannot fully praise You; You are as You have praised Yourself.’” [R34]

Bleeding does not nullify wudu

Al-Hasan al-Basri said: “The Muslims have continued to pray while wounded.” [R35]

Al-Miswar ibn Makhramah entered upon Umar ibn al-Khattab on the night he had been stabbed. He woke Umar for the dawn prayer. Umar said: “Yes. There is no share in Islam for one who abandons the prayer.” Umar then prayed while his wound was bleeding. [R36]

12. How to Perform Ghusl for Janabah and Menstruation, and Friday Ghusl [T1]

30. Maymunah, may Allah be pleased with her, said: “I brought the Messenger of Allah, peace and blessings be upon him, water for his ghusl from janabah. He washed his hands two or three times, then put his hand into the vessel, poured water over his private part, and washed it with his left hand. He then struck his left hand against the ground and rubbed it firmly. Next he performed wudu as he did for prayer, poured three handfuls of water over his head, washed the rest of his body, moved away from the place where he had been standing, and washed his feet.” [R37]

Translator's Notes

[T1] Friday ghusl is included in this heading, but no separate Friday-ghusl report follows.

References

[R33] Al-Bukhari records this in suspended form in the chapter on “your stepdaughters under your guardianship from the women with whom you have consummated marriage” [al-Nisa 4:23].

[R34] Sahih Muslim, no. 486.

[R35] Al-Bukhari records it in suspended form. Sa'id ibn Mansur and Ibn al-Mundhir connect it with an authentic chain; Fath al-Bari, vol. 1, p. 281.

[R36] Malik, no. 117; al-Nasa'i, no. 3147.

[R37] Sahih al-Bukhari, no. 265; Sahih Muslim, no. 317.

13. Menstruation and Postpartum Bleeding [T2]

“They ask you about menstruation. Say: It is harm. So keep away from women during menstruation and do not approach them until they become pure. When they have purified themselves, then approach them as Allah has commanded you. Allah loves those who constantly repent and loves those who purify themselves” [al-Baqarah 2:222]

31. Aishah, may Allah be pleased with her, reported that a woman asked the Prophet, peace and blessings be upon him, how to perform ghusl after menstruation. He explained how to perform ghusl, then said: “Take a piece of cotton scented with musk and purify yourself with it.” She asked, “How should I purify myself with it?” He said: “Purify yourself with it.” She asked again, “How?” He said: “Glory be to Allah. Purify yourself.” Aishah said: “I pulled her toward me and said: Follow the trace of the blood with it.” [R38]

14. Istihadah (Irregular Non-Menstrual Bleeding)

When menstrual blood can be distinguished by its characteristics, follow that distinction

32. Aishah, may Allah be pleased with her, said: “Fatimah bint Abi Hubaysh came to the Messenger of Allah, peace and blessings be upon him, and said: ‘Messenger of Allah, I continue bleeding and do not become pure. Should I stop praying?’ He said: ‘No. That is from a blood vessel and is not menstruation. When the menstrual period begins, stop praying. When it ends, wash the blood from yourself and pray.’”

Another wording: When it is menstrual blood, it is dark blood that is recognized, so stop praying. When it is the other blood, perform wudu, for it is only from a blood vessel. [R39]

Translator's Notes

[T2] Postpartum bleeding (nifas) is included in this heading, but no separate nifas report follows.

References

[R38] Sahih al-Bukhari, no. 314; Sahih Muslim, no. 332.

[R39] Sahih al-Bukhari, no. 306; Sahih Muslim, no. 333. Other wording: Abu Dawud, no. 208; al-Nasa'i, no. 215. Authenticated by al-Nawawi, al-Majmu', vol. 2, p. 402, and by al-Albani in Sahih al-Nasa'i.

If she has a known habit and bleeding continues throughout the month without a clear distinction, follow her usual period

33. Umm Salamah, may Allah be pleased with her, said: “A woman used to bleed continuously during the time of the Messenger of Allah, peace and blessings be upon him. He said: ‘She should consider the number of days and nights in which she used to menstruate each month before this bleeding began. She should leave the prayer for that amount of the month. When that time has passed, she should perform ghusl, use a cloth to contain the blood, and pray.’” [R40]

If bleeding continues, there is no known habit, and it cannot be distinguished, count six or seven days according to the usual pattern of her family

34. Hamnah bint Jahsh reported that the Messenger of Allah, peace and blessings be upon him, said to her: “This is only a kick from Satan. Count six or seven days as menstruation in the knowledge of Allah, then perform ghusl. When you believe that you have become pure and clean, pray for twenty-four or twenty-three nights and days and fast. That is sufficient for you. Continue doing this each month just as other women menstruate and become pure according to the times of their menstruation and purity.” [R41]

A woman with istihadah may perform ghusl three times a day and combine the prayers, or perform wudu once for each prayer

35. The Messenger of Allah, peace and blessings be upon him, said to Hamnah bint Jahsh: “If you are able, delay Dhuhr and bring Asr forward, then perform ghusl and pray Dhuhr and Asr together. Delay Maghrib and bring Isha forward, then perform ghusl and combine the two prayers. Perform ghusl for Fajr and pray. Do this and fast if you are able.” [R42]

36. The Messenger of Allah, peace and blessings be upon him, said to Fatimah bint Abi Hubaysh: “Then perform wudu for every prayer.” [R43]

References

[R40] Malik, no. 199; Abu Dawud, no. 274; al-Nasa'i, no. 355; Ibn Majah, no. 623. Authenticated by Ibn al-'Arabi al-Maliki, Aridat al-Ahwadhi, vol. 1, p. 174, and by al-Albani, Sahih Abi Dawud, no. 274.

[R41] Abu Dawud, no. 210; al-Tirmidhi, no. 128; al-Hakim, no. 615. Graded sahih.

[R42] Abu Dawud, no. 287; al-Tirmidhi, no. 128, who said: “This hadith is hasan sahih.”

[R43] Sahih al-Bukhari, no. 228.

Yellow and brown discharge

37. Umm Atiyyah, the wife of the Prophet, peace and blessings be upon him, ^[T3] said: “We did not count brown or yellow discharge as anything.”

Another wording: We did not count brown or yellow discharge after purity as anything. ^[R44]

15. Tayammum (Dry Purification)

“O you who believe, do not approach prayer while intoxicated until you know what you are saying, nor while in a state of janabah - except when merely passing through - until you have bathed. If you are ill, on a

journey, one of you has come from relieving himself, or you have touched women and cannot find water, then seek clean earth and wipe your faces and hands with it. Allah is Ever-Pardoning, Ever-Forgiving” [al-Nisa 4:43]

Tayammum is used for janabah when water is unavailable; once water becomes available, tayammum ends and water must be used

38. Imran ibn Husayn reported that the Messenger of Allah, peace and blessings be upon him, prayed with the people. When he finished, he saw a man standing apart who had not prayed with them. He asked: “What kept you from praying with the people?” The man said: “I was in a state of janabah and there was no water.” He said: “Use clean earth; it is enough for you.” Later, when water was brought, he gave that man a vessel of water and said: “Go and pour it over yourself.” ^[R45]

How to Perform Tayammum

39. Ammar ibn Yasir said: “The Messenger of Allah, peace and blessings be upon him, sent me on an errand. I entered a state of janabah and could not find water, so I rolled in the earth as an animal rolls. I later mentioned this to the Prophet, peace and blessings be upon him. He said: ‘It would have been enough for you to do this with your hands.’ He struck the ground once with his palms, dusted them off, then wiped the back of one hand with the other, or the back of the other with the first, then wiped his face with both hands.”

Translator's Notes

[T3] “The wife of the Prophet, peace and blessings be upon him” appears after Umm Atiyyah’s name in the Arabic and is preserved here.

References

[R44] Sahih al-Bukhari, no. 326. Other wording: Abu Dawud, no. 307; al-Daraqutni, no. 850; al-Hakim, no. 621. Authenticated by al-Albani, Sahih Abi Dawud, no. 307.

[R45] Sahih al-Bukhari, no. 344; Sahih Muslim, no. 682.

Another wording: It would have been enough for you to do this with your hands. Then he struck the ground once with his hands, wiped the left hand over the right hand, the backs of his hands, and his face. [R46]

If no soil is available, use anything with traces of dust; if even that is unavailable, pray as you are

“So fear Allah as much as you are able” [al-Taghabun 64:16]

40. The Messenger of Allah, peace and blessings be upon him, said: “When I command you to do something, do as much of it as you are able.” [R47]

Completed. All grace and praise belong to Allah.

References

[R46] Sahih al-Bukhari, no. 347; Sahih Muslim, no. 368; main wording follows al-Bukhari. Other wording: Sahih Muslim, no. 274.

[R47] Sahih al-Bukhari, no. 7288; Sahih Muslim, no. 1337.