Explanation of:

‘Umdatul-Ahkaam

(The Reliance of Rulings: a Collection of Authentic Ahadeeth of Fiqh Relevance)

Collected by Imam Taqiyy-ud-deen
'Abdul Ghani bin 'Abdilwaahid bin 'ali Al-Maqadissee
(rahimahullaah)

541-600 AH
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Based Upon the Explanation of Our Shaykh
Muhammad bin Saalih Al-Uthaimeen
(rahimahullaah)

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The Book of Purification

The Second Hadeeth (الحديث الثاني)

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:
لا يقبل الله صلاة أحدكم إلا أخذت حديثًا

Narrated Abu Hurayrah (May Allaah be pleased with him): Allaah's Apostle (sallAllaahu 'alayhi wa sallam) said, "The prayer of a person who does hadath (passes, urine, stool or wind) is not accepted till he performs (repeats) the ablution.” [Sahih al-Bukhari, Volume 1, Book 4, Number 137 and Sahih Muslim Kitaab at-Taharah #559]

The Narrator

The narrator is Abu Hurayrah (radiyallaahu 'anhu). His name is ‘Abdur-Rahmaan bin Sakhir ad-Dawsee. He accepted Islaam in the year of the battle of Khaybar (6 AH), and he witnessed the battle. He was in the company of the Prophet (sallallaahu 'alayhi wasallam), and was very much interested in the hadeeth of the Prophet (sallallaahu 'alayhi wasallam). The Prophet (sallallaahu 'alayhi wasallam), testified to Abu Hurayrah’s keenness regarding the hadeeths. Ibn ‘Umar (May Allaah be pleased with him and his father) said: “You were closest to the Prophet (sallallaahu ‘alayhi wasallam), being with him, and most knowledgeable in hadeeth”. The same had been reported from ‘Umar (radiyallaahu ‘anhu) himself. Al-Imaam al-Bukhaaree (rahimahullaah) said: “Abu Hurayrah was the most diligent one in preserving the narrations of the Prophet (sallallaahu ‘alayhi wasallam), in his time”. The people of knowledge related that Abu Hurayrah (may Allaah be pleased with him) narrated 5,374 hadeeths. He died in the year 57 AH in the city of Madeenah.

The Subject and Overall Explanation

The subject of this hadeeth is “The ruling concerning salaah without wudhuu”. In this hadeeth it is clear that the importance of salaah
ranks high with Allaah (subhaanahu wa ta’ala), because it is the best of worship after the shahaadah. And it is the relation between the slave and his Lord. And for this reason, the believer is not permitted to indulge in the salaah until he is pure, as this hadeeth illustrates. So Allaah (subhaanahu wa ta’ala), does not accept the salaah of the slave and will not reward him for it if he breaks the wudhu’ until he repeats the ablution.

From the Benefits of this Hadeeth

1. The hadeeth tells that from the salaah, there is the salaah which is accepted and the salaah which is rejected. The salaah which is in accordance with the shari’ah is accepted. And the salaah which is in opposition to the shari’ah is rejected. This applies to all types of worship, because the Prophet (sallallaahu ‘alayhi wasallam) said: “Whoever does an action which is not in accordance with our matter, then it is rejected.” [Al-Bukhaaree and Muslim]. So it must comply with the shari’ah to be accepted.

2. Whether the salaah is an obligatory one or an optional one (even the salaatul-janaazah i.e. funeral prayer), it is not accepted if the person performs it while in a state of ritual impurity, even if he forgets being in such a state. It is only accepted when he repeats the wudhu’. Similarly, the salaah of one in a state of sexual defilement is not accepted if he performs the salaah before taking the ghusl – the complete bath.

3. The salaah of the muhdi’ (the one in a state of ritual impurity), is forbidden until he makes the wudhu’, because Allaah does not accept it. And offering means of nearness to Allaah, knowing that Allaah does not accept them, is like mocking at Allaah.

4. If a person makes wudhu’ to perform a certain salaah then the second salaah approaches and he attains the time of the second salaah while in a state of purity then it is not an obligation on him to redo the wudhu’. He or she can pray on the same wudhu’ done for the previous salaah. And this is very important because some people think that it is an obligation to make wudhu’ for each salaah. It is not an obligation as long as the state of wudhu’ is maintained.

5. Ritual purity is a condition for the correctness and acceptance of the salaah.

6. Breaking the wudhu’ during salaah invalidates the salaah. The invalidators of wudhu’ are:

   a. Responding to the call of nature or passing wind
   b. Intoxication, unconsciousness, deep sleep and insanity
c. Touching the genitals skin to skin, and some scholars conditioned that it must be with a sexual desire

d. Sexual activity which necessitates a ghusl

e. Eating camel’s meat

f. Apostasy (ar-Ridda)


g. Washing a dead body or carrying it. There is a difference of opinion on this, but to be on the precautionary side, one does that. The Prophet (sallallaahu `alayhi was-sallam) said: “He who washes the dead let him take a bath, and he who carries the dead let him make wudhu”. [Ahmed, Abu Daawood and at-Tirmidhee, and Al-Albani graded it as saheeh as in saheeh sunan Abi Daeeod, 2:609].

The Questions for this Hadeeth

1. What is the full name of Abu Hurayrah?
2. When did he accept Islaam?
3. How many Hadeeths did he report?
4. When did he die?
5. If someone prayed without having wudhu’ due to forgetfulness, is his salaah acceptable or not?
6. Is it a must to have (make) wudhu’ for each salaah?